Printed for T. Parkhurst T. Cockerill J. Robinson. B. Aylmer. J. Lawrence. & J. Taylor.

ANNOTATIONS

UPON THE

HOLY BIBLE.

WHEREIN THE

SACRED TEXT

Is Inserted,

AND

VARIOUS READINGS

Annex'd,

Together with the

Parallel Scriptures.

The more Difficult Terms in each Verse are Explained.

Seeming Contradictions Reconciled.

Questions and Doubts Resolved.

And the Whole Text Opened.

VOL. I.

By the Late Reverend and Learned Divine

Mr. MATTHEW POOLE.

The Third Edition. With the Addition of a New Concordance and Tables, by Mr. *Sam. Clark*. The whole Corrected and Amended by the said Mr. *Sam. Clark*, and Mr. *Edward Veale*. With Large Contents to each Chapter.

NEHEM. VIII. Verse 8.

They read in the Book in the Law of God distinctly, and gave the sense, and caused them *to understand the reading.*

ACTS VIII. Verse 30, 31.

——————*Understandest thou what thou readest?*

How can I, except some man shall guide me?

LONDON:

Printed for *Thomas Parkhurst*, *Jonathan Robinson*, *Thomas Cockerill* Senr & Junr, *Brabazon Aylmer*, *John Lawrence*, and *John Taylor*. MDCXCVI.

BIBLIOTHECA
COLL. SS. TRIN.
DUBLIN.

THE PREFACE:

WHEREIN

The *Authors* of the enſuing *Annotations* (Supplemental to Mr. *Poole*) preſent to the *Reader* an *Hiſtorical Account* of the *Tranſlation* of the *Scriptures* into our *Engliſh-Tongue*, the *mighty Workings* of *Divine Providence* conducive to it, and the ſeveral *Notes* or *Annotations* which have been publiſhed, and a particular Account of the *Reverend* Mr. *Poole's*, and Their preſent Undertaking, with the *Reaſons* of it.

THE *ſame* Reaſon *which teacheth us to conclude that there is a* Firſt Being, *and muſt be a* Firſt Cauſe *and* Mover (*whom we call God*) That it is he who hath made us, and not we our ſelves, and that we are his people and the ſheep of his paſture, *will alſo oblige us* To enter into his gates with thankſgiving, and into his courts with praiſe, *and to be* thankful unto him, *by fulfilling his Will*; *which we cannot do without ſome* Revelation *of it to us. God therefore having ceaſed to ſpeak to Men* face to face, *as to* Abraham, *and* Moſes, *&c. (which he never ordinarily did but to ſome particular Favourites) we are by Reaſon inforced to conclude, that there are ſome Books in the World in which this* Revelation *is to be found.) The* Church of God *(the Mother of us all) hath conſtantly held forth the* Books of the Old and New Teſtament, (*which we have in our* Bibles) *for this* Sacred Revelation, *which hath juſtly obliged all her Children to look upon them, as* hung *out to them for that uſe, upon that* Noble Pillar *the* Church. *Looking into them upon the Churches notice (as the Child does upon the Mother's telling it,* That is the Sun *) every reaſonable Man finds them of ſo* venerable Antiquity, *and diſcerneth in them ſuch* Stamps of Divinity, *in the* Majeſty of their Style, *the* Purity of the Matter, *the* Sublimeneſs *and* Spirituality *of the* Propoſitions *contained in them, the* Self-denial *of the* Penmen, *the* Heavenlineſs *of the* Scope *and* End *of thoſe Sacred Writings, the* Harmony of the Parts, *the* Seal of Miracles, *and principally in the* mighty Power *and* Efficacy *of them upon the Souls and Conſciences of Multitudes, both for* Conviction, *and for* Support, *and* Conſolation; *that he eaſily concludes,* This is the voice of God, and not of man; *and looks back upon his Mother the Church (as a Child upon his Nurſe) thanking her for ſhewing him ſuch a Treaſure, and ſaying as the* Samaritans *to their Country-woman,* John 4. 42. Now we believe *theſe Books are the Word of* God, not becauſe of thy ſaying ſo, *but becauſe we have looked into them our ſelves, and find them of a different* Style, Nature *and* Matter, *and to have a different* Scope, End, Power *and* Efficacy *upon the Souls of Men, from what any other Writings in the World have. Though the truth is, that until a Man comes to be fully perſwaded of the Truth of them from the ſame Spirit that dictated them, every Soul will be as apt to waver in his Faith, concerning their being* the Word of God, *as he in* Tully, *who only believed the* Immortality of the Soul *from the reading of* Plato's *Book, which (if I remember right) the* Roman *Orator expreſſeth in Words to this Senſe*; I have read over Plato's Book again and again; but I know not how it comes to paſs, ſo long as I am reading, I agree with it; but no ſooner is the Book out of my Hands, *but* De immortalitate animæ dubitare cœpi, *I begin to doubt whether the Soul be immortal yea or no. But however, in one Degree or other every Chriſtian makes that the Principle of his Religion,* That the Holy Scriptures of the Old and New Teſtament are the Word of God. *Some believe it more* faintly *and* incertainly; *ſome more* fixedly *and* firmly; *and accordingly the Faith of Perſons, as to them, is more or leſs Operative.*

This Revelation of the Divine Will *was made perfect gradually (as it pleaſed God in ſucceeding times to* reveal *what was his* Secret Will *before, but* hid from Ages.) *So as (if Chronologers compute right) there were more than* 1500 *Years paſſed betwixt the writing of the firſt Book of* Geneſis *by* Moſes, *and the* Revelation (*which was the laſt*) *by* John; *and Divines generally judge that he* Sealed up the Book, *by thoſe words,* Revelations 22. 18, 19. *So that, as to things to be* believed *or done, we are to expect no further* Revelation.

When the Mighty God, *even* the Lord, *had thus ſpoken, and God had thus* ſhined out of Sion *the* perfection of Beauty, *it was but reaſonable that his People ſhould come to the* knowledge *of what he had ſaid, that they might anſwer the end of the* Revelation *both by Believing and Obeying.*

The Old Teſtament *being written in the* Hebrew Tongue, *when great multitudes of the* Hebrews *or* Jews, *by their Captivity in* Babylon, *had much forgotten, or corrupted their own* Language, *it was thought reaſonable there ſhould be a* Caldaick Paraphraſe; *and the Wiſdom of Divine Providence provided a* Septuagint Verſion, *as for the benefit of others, ſo poſſibly of the* Jews *themſelves, the moſt of whom before Chriſt's time were more* Grecians *than* Hebricians; *and it is generally thought that all the books of the* New Teſtament *were written in the* Grecian Language.

When it pleaſed God that the Goſpel ſhould be preached to all Nations, and the ſound of it go to the ends of the Earth, *he ſo ordered it alſo, that ſoon after true* Religion *came into any place, ſome were ſtirred up to* Tranſlate *thoſe Holy Books into the Language of that* Countrey; *and he ſo far aſſiſted them, that tho' in many leſſer things they failed through want of a knowledge of the juſt propriety of ſome Words in* Hebrew *or* Greek, *or the uſe of Particles in thoſe Languages, yet they failed not in any thing whereby the* Reader *might be led into any pernicious Error touching his Salvation. And we ſhall obſerve the Penmen of the* New Teſtament, *giving ſuch a deference to the commonly received Verſion in their times, that although the* Septuagint Verſion *which we have, appears to us more diſſonant from the* Hebrew *than any other; yet moſt of the* Quotations *of the* Old Teſtament *which we have in the* New, *are apparently from that Verſion; which teacheth us, that it is not every private Miniſter's work to make a new Verſion of the Scripture, but he ought to acquieſce in the* Verſion *which God hath provided for the Church wherein he lives, and not ordinarily, or upon light grounds to enter into a diſſent to it; and if in any thing he ſees it neceſſary to do it, yet not to do it (as to a particular Item) without great modeſty, and a Preface of Reverence.*

The PREFACE.

This Translation of the Scriptures into a Language understood by all people in that Countrey into which the Church came, was built upon so reasonable and necessary, as it was opposed by none, till the Papists *had patched up a Religion, for the upholding of which, it was necessary for them to maintain,* That Ignorance was the Mother of Devotion: *after which it was very difficult in any places where these* Spiritual Tyrants *had a dominion, to get the* Scriptures *translated into the Language of that Country. Not to instance in other places, we shall give some short account of* England. *Our Records tell us of a Translation of some part of them into the* Saxon Language *(which was then a great part of ours) within 700 years after Christ: and of the Translation of the whole, into the same Language by* Beda *within 40 years after.* Beda *was himself a* Papist, *but the mystery of iniquity grew up gradually to its height. Soon after,* Bibles *which the people could understand, were very scarce commodities in* England, *and thus it continued for 600 years.* Wickliff, *who lived in the time of* Richard *the 2d. and died* 1384, *being the first we know of afterward, who Translated the Scriptures into a Language understood by any who were not skilled in some other of the three learned Languages. That great man easily understood, that without the Scriptures in their own Language the people must take all for the* Will of God, *that their* Priests *told them was so, and that the* Popish Priests *were guided to purpose by ignorance, and impudence enough to entitle God to any of their own blasphemies and superstitions. But within thirty years after the death of* Wickliff, *viz. Anno* 1414, *the* Council, *(or* Conventicle *rather) of* Constance, *Decreed all* Wickliffs *to be burnt to the Fire; and though some were spared, yet the hatred was so hard, that there were very few that escaped. This was our state till the year* 1527 *(in all which years the poor people of the Land of our Nativity, were without a teaching* Bible *(as to the common people) and indeed without a teaching Priest) yea and for sometime after this, as we shall hear.*

1527. *In the Year* 1527, *God put it into the heart of Mr.* Tindall *to Translate the* New Testament *into* English; *as also the Five* Books of Moses. *(He being then an exile in* Germany *for his Religion.) But he had all his Papers by a Shipwrack, in his passage to* Hamborough, *and had his work to begin again: which yet that faithful, and most memorable servant of God did accomplish, adding new* Prefaces *to the several Books, and some Notes to the particular Chapters and Verses. For publishing of which much talked of* Popish Bishops *in* England, *and all means were then used to suppress it. Amongst others, the then* Bishop of London *advised with one* Packington *a Merchant of that City, concerning the most convenient means to that design. The Merchant could think of none so probable, as with a sum of money to buy up the whole Impression. The* Bishop *approving it, furnished him with a* round sum *to that purpose; which the* Merchant *(being more a Friend to* Mr. Tindall *than the Bishop knew) sent to* Mr. Tindall, *and had the* Impression *for him, (some few Copies being (as we must imagine) first sold off.) With his Money* Mr. Tindall *supported himself in his exile, and was also enabled to go on with his Translations of the other part of the* Bible, *and to prepare a perfect* English Bible. *In the mean time a passage happened so pleasant, that I shall think it worth the while here to relate it;* Sir Thomas Moore *being* Lord Chancellor, *and having several Persons accused for Heresie, and ready for Execution, offered to compound with * one of them for his Life, upon the easie terms of his discovery to him who they were in* London *that maintained* Tindall *beyond Sea. After that the poor man had got as good a security for his Life, as the Honour, and Truth of the* Chancellor *could give him, he told him,* It was the Bishop of London maintained him, *by sending him a sum of money, to buy up the Impression of his* Testaments. The Chancellor *smiled, saying, That he believed he said true. Thus was this poor Confessor's Life saved. But to return to our story. In the Year* 1536. Mr. Tindall *was Martyred at* Villefort *in* Flanders, For Translating into English the New Testament and part of the Old, *(saith Sir* Richard Baker.) *But his great Adversary, Sir* Thomas Moore, *was the Year before* gone to his own place, *being executed for Treason.* Mr. Tindall *and* Mr. Coverdale, *(as* Mr. Fox *relleth us) before* Mr. Tindalls *death, had Translated the whole* Bible. *But it came not out till after his death, under the Name of* Thomas Matthews, *(with the Addition of the* Apocrypha, *Translated by* John Rogers.) The Lord Cromwel, *with* Archbishop Cranmer, *presented it to the King, and obtained an Order from His Majesty for leave for any of his Subjects to read it; but this was not without the great regret of the* Bishops.

Sanders Anales in anno 1532

* George Constantine.

Baker's Chronicle p. 282.

1540. *About thirteen Years after this (or not so much) the* Lord Cromwel *obtained Letters from* King Henry VIII. *for a Subject of his to Reprint at* Paris *the* Bible in English; *the King also wrote a Letter to* Bonner *(at that time his Embassador in* France) *to further it.* Grafton *and* Whitchurch *undertook the work, upon what seeming encouragement from* Bonner *may be read in* Mr. Fox's 2d. *Vol. of his* Martyrology, *Pref.* 1641. *pag.* 515, 516. *But how it came to pass I cannot tell (though* Bonner's *Treachery was suspected in the case) when it was upon the point finished, the Copies were seized, and ordered to be burnt, and the Work had wholly ceased, but for the Covetousness of the Officer, who sold four great dry fatts filled with them to an* Haberdasher *to lay Caps in. By this means having recovered some Copies, they came to* London, *and there made a new Impression.*

But after this my Lord Cromwel *being put to death, the* Bishops *and* Popish-party *made so great complaint to the* King, *(whose warmth for the Reformation much abated in the latter part of his Life) that the Sale of the* English Bible *was again prohibited, and the* Printer *imprisoned; and although the* Bishops *promised the* King *they would make a more correct Translation, yet it was never done during that* King's *Reign.*

But in the Year of our Lord 1577. *which was the* 19*th. or* 20*th. of the Reign of* Queen Elizabeth, *some* Bishops *published a new Translation; but till that time, the* Bibles *used in Churches were* Tindalls *and* Coverdales, *being allowed by the public* Authority *of King* Edw. 6. 1549, 1550, 1551, 1552. *And to this day, the* Psalms *in our* Service-Book *are according to* Tindalls *and* Coverdales *Bibles; which should make us wary in our* Censures *of that* Translation, *tho' we see reason in many things to dissent from it. Only we having a more correct* Translation Esablished by Authority, *why (for the avoiding the offence of the less knowing people) we have not made use of that, but retained a* Translation *not undertaken by any* publick Authority, *and confessed to be more imperfect, is what I cannot, nor count my self obliged to account for. Possibly God for the honour of his* Martyr *hath so ordered it.*

After this, King James *coming to the* Crown, *being a Prince of great Learning and Judgment, and observing the different usage of some words in his age, from the usage of them in* K. Hen. 8. *or in* Q. Elizabeth's *time, and also the several mistakes (though of a minute nature) in those more ancient Versions, was pleased to employ diverse learned men in making a* New Translation, *which is that which at this day is generally used. With what* Reverence *to former* Translators, *what* labour *and care and* pains *they accomplished their work, the* Reader *may see at large in their* Preface *prefixed to those* Copies *that are Printed in* Folio, *and in their Epistle to* K. James *in our* Bibles *of a lesser form; of which* Translation *(though it may not be without its more minute Errors) yet I think it may be said, that it is hardly exceeded by that of any other Church.*

By this History (Reader!) thou mayest understand the mighty workings of Divine Providence, *and wonderful goodness of God to this Nation in the plenty we have of* Bibles, *and that of a very correct* Translation, *(though possibly not in every little with a considerable part of their estate for a few* leaves of the Bible. *How good is God to us, that we for a few shillings can have the whole* Revelation of the Divine Will? *Upon which account, we offer it to the consideration of any thinking* English *Man or Woman, what he or she will answer for his or her ignorance in the Holy Scriptures, or for the ignorance of his or her Children if (having so much means as we have, to learn to Read) any shall neglect the* Teaching of their Children to Read it, *or Learning themselves, in case their Parents have neglected them: or being able to* Read, *shall neglect the practice of it, in exercising himself in the Law of the Lord day and night, and living up to the Rule of it. The* English Bible *is come to us at the price of the Blood of one* Martyr, *and the unwearied Labour of a multitude of Holy and Learned Men succeeding one another for more than* Sixty years, *before we had the Translation so perfect as now it is, in all hands.*

Poor Christians in Popish Countries *either have not this* Pot *of Spiritual Food, or must cry out,* Death is in the pot. Our English Translators *in their* Preface *observe, that of late the* Church of Rome *would seem to bear something of a Motherly Affection to her Children, and allow them the Scriptures in the* Mother-Tongue: *But it is indeed a gift*

The PREFACE.

gift not worthy of its Name. They must first get a License *in Writting before they use them; and to get that, they must approve themselves to their* Confessors, *to be such as are, if not frozen in the dregs, yet fowred with the leaven of their Superstition. Yet this seemed too much to* Clement the Eighth, *who therefore frustrated the Grant of* Pius *the* Fourth. *They will allow none to be read but the* Doway Bibles, *and the* Remish Testaments, *(the Corruptions of which have been sufficiently manifested by many Learned Men) nor will they trust their People with these, without the* License *of their own* Bishops *and* Inquisitors. *This is the liberty they boast of giving to any of their Religion to Read the Scriptures in* English. *What it is worth, let any Man judge.*

In the mean time, those who are not affected with the Mercy of God to us in this particular, must declare themselves neither to have any just value for God, in the mighty workings of his Providence to bring this about, nor yet for the Blood of Holy Mr. Tindall, *who died in his Testimony to this Truth,* That no People ought to be deprived of so great a good; *nor for the labours and pains of those many Servants of God, who travelled in this great Work, and thought no labour in it too much, nor indeed for their own Souls, to the Salvation of which, if the Holy Scripture in our own Language did not highly contribute, we must lay the blame upon our selves.*

But altho we have the Bible *in a* Language *we understand, yet we may see reason to cry out as* Bernard *does with reference to the* Song of Solomon; Here is an excellent Nut, but who shall crack it? Heavenly Bread, but who shall break it? *For tho' the* Papists *and such as have ill will to the good of Souls make too great an improvement of the difficulties in* Holy Writ, *in making them an* Argument *against the Peoples having them in a Language which they can understand, (for* Augustine *said true when he said, there are* Fords in them *wherein* Lambs may wade, *as well as* Depths *in which* Elephants may swim) *and what others observe, is as true, That things necessary to be* believed, or done in order to Salvation, lie plain and obvious in Holy Writ: *yet it is as true, that there is much of Holy Writ, of which the generality of People must say as the* Eunuch, How can I understand, except some man should guide me? *Acts* 8. 31. *(not to mention the* seeming Contradictions *that are betwixt the Holy Penmen of those Sacred Books) and indeed it is hard to say, what Book of Scripture is so plain that* every one *who* runneth can read it with understanding; *(such a vast difference there is betwixt the Capacities of those who yet have the same honest hearts.) This hath made Wise and Learned Men not only see a need of larger* Commentaries, *but also of shorter* Notes, Annotations, *and* Paraphrases, *&c. Nor is this a late discovery. It is upward of three hundred years since* Lyra *wrote his short Notes upon the whole Bible. What* Vatablus *and* Erasmus *(tho' all of them* Papists) *have done since, is sufficiently known; to say nothing of many others of that Religion. Amongst the* Reformed Churches, *there hath been a Learned* Pisator *in* Germany, Junius *and* Tremellius *elsewhere, who did the same things: But all these wrote their Notes in* Latin, *not in the peculiar Language of any Country. The ancientest* Notes *we have in* English *were those ordinarily known by the Name of the* Geneva Notes, *after two years labour finished* 1560. *by those good Men who flying from Queen* Maries *Persecution, took Sanctuary there. A Work so acceptable to* Protestants *in the beginning of our* Reformation, *that their* Bible *with those* Notes *annexed was (as is observed by the Authors of our late* English Annotations) *Printed above* Thirty times over *by Queen* Elizabeth's Printers *and their* Heirs *and* Successors. *There wanted not one indeed, who* Fifty years *after boldly reflected on that excellent Work in the most Publick Pulpit of our University of* Oxford; *but how grateful his Reflections were to the* University *at that time, may be read in the* Preface *to the* English Annotations: *he was in the same Pulpit chid and confuted by the* Doctor of the Chair, *and suspended by the* Governors of the University. *The labours of* Erasmus *in his* Paraphrase on the New Testament *were so acceptable, that by* Publick Order *they were to be in every Church expected to Publick View, and Use, and (if we mistake not) ought to be so still. After these, were published* Diodates Notes *written in* Italian, *since translated into* English. *About the year* 1640. *some Deliberations were taken for the Composing and Printing other* English Notes, *(the old* Geneva *Notes not so well fitting our new and more correct Translation of the Bible) These were at first intended to be so short, that they might be printed together with our* Bibles *in* Folio *or* Quarto. *But, those Divines who were ingaged in it found, this would not answer their end; it being not possible by so short Notes, to give People any tolerable light into the whole Text; yet they so contracted their Work, that it was all dispatched in one* Volume: *Which tho it were at first greedily bought up, yet we cannot say it gave so general a satisfaction (by reason of the shortness of it) as was desired and expected. So as upon the* Second Edition, *it came forth quite a new thing, making two just* Volumes. *This was so acceptable to the World, that within* sixteen Years *it was ready for a* Third Edition, *with some further Enlargements. Before which also were published the* Dutch Annotations *Translated into our Language.*

So that at this day (besides the shorter Geneva Notes) *we have three sorts of* Annotations *in our own Language; Those of famous* Diodate; *the* Dutch Annotations; *and those of our own Divines. (Originally so wrote.) After which, New* Annotations *may seem superfluous. It seems therefore reasonable that we should give our* Readers *some short account of our undertaking. We dare say, nothing could be further from the Thoughts of our* Reverend Brother *(now at rest with God) who first began this Work, than to reflect any dishonour upon those Eminent Persons who laboured before in Works of this Nature, nor is any thing further from our thoughts. (They all of them did famously in their Generations.) And if it should appear to any of our* Readers, *that any of us have seen further into any particular Texts than those did who went before us, yet we hope all our* Readers *will understand there is little Honour due to us upon that account, because we had all their Shoulders to stand upon.*

The Pains which our Reverend Brother, *(ὁ μακαρίτης,) took in his* Synopsis Criticorum, *is such, as not only will make his Name live in the Churches of Christ, but also eminently fitted him for giving the Sense of the whole Scripture in* Annotations *of this Nature, which he undertook and carried on by his own Hand to the* Fifty eighth of Isaiah, *designing that Two Volumes should comprehend the Whole, and that the first should determine with his Notes upon the* Song of Solomon. *What occasioned his first Thoughts and Undertaking, himself tells us in his Paper of* Proposals *published with reference to that Work, in these words.* "But altho there are many excellent Comments upon divers parts of the Scripture, and "some intire Comments, or large Annotations upon the whole in the English Tongue; yet because of the too "much brevity of some, and the unequal Composure of others, as being done by divers Hands, and the Pro- "lixity of those that have been written upon particular Books, it hath been often and earnestly wished that there "were some short and full Comment, wherein all those Passages which need the help of an Interpreter, might "be sufficiently cleared, *&c. As the first Edition of our* English *Annotations, after which followed the Translation of those of the Learned* Diodate *into our Language, and then those of the* Low-Country Divines of Holland *(tho all of them deservedly valuable) seemed much too short to satisfy the Thirst of many Pious Souls after the fuller knowledge of the Scriptures, so the larger Edition of our* English Annotations, *seems capable of some Amendments by which they might be made more serviceable to those that use them, especially in these particulars.*

1. *The* whole Text is not Printed in them, *so as those who will use them must make use of a* Bible *also, for the understanding of them. Our* Reverend Brother *(with whom also we concur) rightly judged, that it would be of more advantage to have the entire* Text *in the* Reader's *Eye, while he is seeking the Sense of any particular place, and while he reads a Chapter, to have a Commentary under his Eye in which he might find the Sense of any part of it, and satisfy himself as to any difficulty occurring in it.*

2. *As some (very eminently Learned Men) had been too large in those* Annotations *(saying almost all that hath been said by any upon the Texts they handled) so others had been as much too short, and that especially in the* New Testament *(which seems to Christians to need the fullest Explication) and others, from their variety of Learning, had mixed several Quotations out of the Fathers, and* Critical, *and* Philological Notions, *possibly not so proper for the end for which such*

Annotations

The PREFACE.

Annotations *are designed, which is to give the unlearned Christians the true Sense of the Holy Scriptures; That those who can, might read and understand the Will of God.*

That our Reader *may not mistake our design or undertaking, we desire that he should know, That we do not pretend (as some have vainly fancied) to translate Mr.* Poole's Synopsis Criticorum *(that would have asked six* Volumes *instead of two), and when it had been done would have signified very little, unless for those who (being Learned Men) needed no such Translation: possibly in a whole Leaf of that Book six Lines would not serve our purpose. Nor have we had any Ambition either to say something that none had said before us (we have observed that those who have had such an Itch, have for the most part happened to say, what those who came after them would not subscribe) nor yet to say all that we knew was said before us, (that had been to have confounded our* Readers *only with a variety of Senses) we have only hinted the Senses which in our Judgment have seemed fairest, and least constrained, and shortly shewed the Consonancy of them to other Scriptures. We have avoided all* Polemical Discourses *as no way proper to our design, and very rarely hinted those Practical Conclusions which have arose from the Text when opened, (the most we have done of that nature is in our Discourses upon the* Parables.)

Our Reverend Brother *(designing but* Two Volumes, *and the first to end with* the Song of Solomon, *tho since it hath been determined to conclude it with the Prophet* Haiah, *that all which he lived to finish might be comprehended in one Volume) had an hard Task to contract his Discourses so, as to bring them within that compass, and thereby was necessitated not to give the entire Sense of each Verse in his Notes, but only of those* Words *or* Terms *in the Verse which he conceived to stand in need of Explication, referring by Letters in the Text to the parts of the* Commentary. *This was not necessary in such parts of the Scripture where the entire Sense of the whole Text is given. Nor indeed as to some parts is it possible (such we mean as are opened harmonically); of which nature are the Three first Evangelists. It is confessed by all, that the Evangelists make up but one entire History, the some of them have some things which the others have not, and they seldom agree in the Phrases and Circumstances of any one piece of History. This made it reasonable, that with the Interpretation of one Evangelist should be joyned what the others had, with reference to the same* piece of History. *Which Method hath been accordingly pursued (being the same in which the most Judicious Mr.* Calvin *and others have gone before us); nor indeed could any other course have been taken without a needless writing the same things over again, so as that in our Notes upon* Mark, *we have only enlarged in the Explication of what he hath, which was not in* Matthew *or fore in* Matthew; *and in the Explication of* Luke *we have only opened what he hath, which we did not meet with before in* Matthew *or* Mark. *Where they all three concurr'd, or but two of them concurr'd in any Story, we have opened what they all or both say, in our* Notes *upon the first of them; and when we have come to it again in one or both the other, we have only referred to our former Notes.* John *(having little which the other Evangelists have) we have considered by himself mostly, yet sometimes taking in something from him, where we found it Completory of any thing related by the other Evangelists.*

In magnis voluisse sat est. *We cannot say that we have left no room for others to come after us, and add to or correct what we have said. But this we can say in truth, That we have not willingly baulked any obvious Difficulty, and have designed a just Satisfaction to all our* Readers; *and if any Knot remain yet untied, we have told our* Readers *what hath been most probably said for their satisfaction in the untying of it.*

If it had pleased God to have lent a little longer Life to our Reverend Brother, *the Work had very probably been done to greater advantage, and more general satisfaction. We are but entred upon his* Harvest, *and have wanted his* Sickle; *we cannot pretend to any double* Portion of his Spirit. *His* Mantle dropt *from him before he was Translated (we mean his* Synopsis.) *We have taken that up; out of that great Work of his we have taken so much as we judged proper for his design in this Work, and made use of a great number of other Authors, some of which he left out, or very little considered in his* Synopsis, *upon design to make a further use of them in this* English Work, *as thinking their labours more proper for this, than his other Work.*

Our design, good Reader, *was not to tell thee how the Fathers interpreted Texts,* (Aquinas, Justinianus, *and others, have done that Work) nor yet to tell thee any* Grammatical Niceties, *or what Learned Men have critically noted upon Terms or Phrases, (that is done in the* Synopsis Criticorum) *Nor yet to tell thee what Conclusions of Truth may be raised from the Verses (that hath been done profitably upon many Books of Scripture by Mr.* Dickson, Hutchinson, Fergusson, Guild, Durham, *and some others), much less to handle the Controversies that have risen from any portion of Scripture. Our Work hath been only to give thee the plain Sense of the Scripture, and to reconcile seeming Contradictions where they occurred, and as far as we were able to* open Scripture by Scripture, *which is its own best Interpreter, comparing things* Spiritual *with Spiritual,* That thy Faith might not stand in the wisdom of men, but in the wisdom and power of God. *If we have reached this end, it is all we aimed at; if thou getteſt any good by what we have done, Remember thy* Sacrifice *is due at another* Altar, *even his* who ministreth seed to the sower, *who* both watereth the furrows of the field, *and* blesseth the springing of the Corn; *let him have the* Praise, *and we only thy* Prayers, *that we may live an useful Life, and dye an happy Death, and* attain *to the* Resurrection of the Dead, *in which we shall all see and understand more perfectly than we yet do.*

Mr. POOL's English SYNOPSIS OF Annotations upon the Holy Bible:

Collected out of the Latin *Synopsis Criticorum*, and divers other Learned Interpreters; and Accommodated to the use of Vulgar Capacities.

GENESIS.

The ARGUMENT.

THis *Book is called* Genesis, *i. e. Generation, or Birth, giving an accompt of passages during* 2300 *years, and upwards,* viz. *From the creation of all things, to the death of* Joseph. *In which History* Moses *by Divine inspiration, treats of the Creation of the World, with all the parts, and uses in it, and of it, but chiefly of Man, who alone was made after God's Image; where he lays down God's Concessions, and Prohibitions to him; and Man's Transgression, together with the woful effects, and the remedy of them in the promise of a Saviour; the Original, Progress, and Preservation of the true Church springing from* Abel, *and carried on by* Seth, Enoch, *&c. and the ground and rise of Apostacy begun in* Cain, *and carried on by his Posterity, separating themselves from the Holy Seed, till by their monstrous Provocations they had brought an universal Deluge to destroy all mankind from off the Earth, excepting only* Noah, *and his Family; out of which, as the Church did again spring forth, so another cursed Race carrying on the former enmity to a greater height, not only fell into Idolatry, after it had continued a considerable time in* Seth's *Race, but breaking out into all Outrages, and Tyrannical Oppressions, it was almost extinct among those numerous Nations that* Noah's *Posterity sprang out into. But God calling* Abraham *into the Land of Promise, who was an Idolater in* Chaldea, *and giving him Temporal and Spiritual Promises, and especially that of the* Messiah *coming out of his Loins, and assuring it by a special Covenant sealed by Circumcision, the Church began now to take root, and to be included in* Jacob's *Family under the name of* Israel; *and here God undertook the protection of his People and Worship, by the visible presence of Christ her Head, that Angel of the Covenant, going continually with them, comforting and defending them, till they came into* Egypt, *where the Church continued until* Joseph's *Death; where this Book ends.*

CHAP. I.

The whole visible Creation asserted in general, v. 1. *Shewed in particular the condition of the rude matter of it,* v. 2. *The formation of the several Creatures on the several days.* (1.) *Light produced by the powerful word of God,* v. 3. *approved and separated from the darkness,* v. 4. *named, and the first day declared,* v. 5. (2.) *The Firmament formed, its use, name and time,* v. 6, 7, 8. (3.) *The waters separated from the earth; sea and dry land named and approved,* v. 9, 10. *The earth brings forth grass, herbs and trees; approved, and time declared,* v. 11, 12, 13. (4.) *The Firmament furnished with sun, moon and stars; their uses assigned, their names, with approbation, and time of doing declared,* v. 14, 15, 16, 17, 18, 19. (5.) *Waters and air furnished, approved, blessed, and time of it declared,* v. 20, 21, 22, 23. (6.) *The earth furnished with living creatures sensitive, and approved,* v. 24, 25. *Rational man in both sexes created upon consultation, according to God's Image, with dominion over the other creatures; and blessed,* v. 26, 27, 28. *food appointed for man,* v. 29. *for beasts,* v. 30. *the whole approved on the sixth day.*

[Psal. 33. 6. Isa. 42. 5. Jer. 10. 12. Zech. 12. 1. Acts 14. 15. 17. 24. Heb. 11. 3.]

IN * the beginning *a* God created *b* the heaven and the earth *c*.

a To wit, Of Time and Things, in the first place, before things were distinguished and perfected in manner hereafter expressed. Or, the sense is this, The beginning of the World was thus. And this Phrase further informeth us, That the World, and all things in it, had a beginning, and were not from eternity, as some Philosophers dreamed. *b* Made out of nothing. *c* Either 1. The Heaven and Earth as now they are with their Inhabitants. So this Verse is a Summary or Brief of what is particularly declared in the rest of this Chapter. Or, 2. The substance and common matter of Heaven and Earth. Which seems more probably by comparing this Verse with the next, where the *Earth* here mentioned is declared to be *without form*, and the Heavens without light; as also with *Gen.* 2. 1. where *the heavens and the earth*, here only said to be created, are said to be *finished* or *perfected*. Yet I conceive the third Heaven to be included under the Title of *the heaven*, and to have been created and perfected the first day, together with its blessed Inhabitants the Holy Angels, as may be collected from *Job* 33. 6, 7. But the Scripture being written for men, and not for Angels, the Holy Ghost thought it sufficient to comprehend them and their dwelling-place under that general term of *the Heavens*, and proceedeth to give a more particular account of the visible Heavens and Earth, which were created for the use of man. In the *Hebrew* it is, *The heavens and the earth.* For there are three Heavens mentioned in Scripture, The Aereal; the place of Birds, Clouds and Meteors, *Mat.* 16. 64. *Rev* 19. 17. & 20 9. The Starry; the Region of the Sun, the Moon and Stars, *Gen.* 22. 17. The highest or third Heaven; 2 *Cor.* 12. 2. the dwelling of the Blessed Angels.

2 And the earth *e* was without form and void *f*, and darkness *was* upon the face *g* of the deep: and the Spirit of God *h* moved upon the face of the waters *.

e The same confused mass or heap is here called both *Earth*, from its most solid and substantial part; and the *Deep*, from its vast bulk and depth; and *Waters*, from its outward face and covering. See *Psal.* 104. 6. 2 *Pet.* 3. 5. *f* (*i. e.*) Without order and beauty, and without furniture and use. *g* The surface or uppermost part of it, upon which the light afterward shone. Thus not the Earth only, but also the Heaven above it was without light, as is manifest from the following verses. *h* Not the Wind, which was not yet created, as is manifest, because the Air, the matter or subject of it, was not yet produced: But the Third Person of the glorious Trinity called the Holy Ghost, to whom the work of Creation is attributed. *Psal.* 33. 6. as it is ascribed to the Second Person, the Son, *Joh.* 1. 3. *Col.* 1. 16, 17. *Heb.* 1. 2. and to the First Person, the Father, every where. * (*i. e.*) *Upon the waters*, to cherish, quicken, and dispose them to the production of the things after mentioned. It is a Metaphor from Birds hovering and fluttering over and first upon their Eggs or young Ones, to cherish, warm, and quicken them.

3 And God said *i*, * Let there be light: and there was light *k*. * 2 Cor. 4. 6.

i (*i. e.*) Commanded, not by such a word or speech as we use, which agreeth not with the spiritual nature of God; but either by an Act of his powerful will, called *the word of his power*, Heb. 1. 3. Or, by his substantial Word, his *Son, by whom he made the worlds*, *Heb.* 1. 2. *Psal.* 33. 6. who is called, *The word*, partly, if not principally, for this reason, *Joh.* 1. 1, 2, 3, 10. *k* Which was some bright and lucid Body, peradventure like the fiery Cloud in the Wilderness, giving a small and imperfect Light, successively moving over the several parts of the Earth; and afterwards condensed, encreased, perfected, and gathered together in the Sun.

4 And God saw *l* the light, that it *was* good *m*: and God divided † the light from the darkness *n*. † Heb. between the light, and between the darkness.

l (*i. e.*) Observed with approbation. *m* (*i. e.*) Pleasant and amiable, agreeable to God's purpose and Man's use. *n* Made a distinction or separation between them in place, time and use, that the one should succeed and shut out the other, and so by their vicissitudes make the day and the night.

5 And God called the light day, and the darkness he called night: † and the evening and the morning were the first day *o*. † Heb. and the evening was, and the morning was.

o It is acknowledged by all, that the *Evening* and the *Morning* are not here to be understood according to our common usage, but are put by a *synecdoche* each of them for one whole part of the natural day. But because it may be doubted which part each often signifies, some understand by *Evening*, the foregoing day; and by the *Morning*, the foregoing night, and so the natural day begins with the morning or the light, as it did with the ancient Christians. Others by *Evening* understand the first night or darkness which was upon the face of the Earth, ver. 2. which probably continued for the space of about twelve hours, the beginning whereof might fitly be called

Evening, and by *Morning* the succeeding light or day, which may reasonably be supposed to continue the other twelve hours, or thereabouts. And this seems the truer Opinion. 1. Because the darkness was before the light, as the *Evening* is past before the *Morning*, v. 5, and 8. and afterwards. 2. Because this best agrees both with the vulgar, and with the Scripture-use of the terms of *Evening* and *Morning*. 3. Because the *Jews*, who had the best opportunity of knowing the mind of God in this matter by *Moſes* and other succeeding Prophets, begun both their common and sacred days with *the Evening*, as is confeſſed, and may be gathered from *Levit.* 23. 32. *p* Did conſtitute or make up the firſt Day; *Day* being taken largely for the natural Day, conſiſting of 24 hours: Theſe were the parts of the firſt Day: and the like is to be underſtood of the ſucceeding days. Moreover, God who could have made all things at once, was pleaſed to divide his work into ſix days, partly to give us occaſion more diſtinctly and ſeriouſly to conſider God's works; and principally to lay the foundation for the weekly Sabbath, as is clearly intimated. *Gen.* 2.2,3. and *Exod.* 20. 9, 10, 11.

Pſal. 136. 6. Jer. 10. 12. & 51. 15. †Heb. *expanſion.*

6 ¶ And God ſaid, * Let there be † a firmament *q* in the midſt of the waters *r*, and let it divide the waters from the waters.

o Or, *An Extenſion*, or *a Space* or *place extended*, or *ſtretched out*, and ſpread abroad like a Tent, or Curtain. *r* (i.e.) Between the Waters, tho' not exactly in the middle place; as *Tyre* is ſaid to *ſit*, or be ſituated *in the midſt of the Seas*, Ezek. 28. 2. tho' it was but a little ſpace within the Sea. But of theſe things ſee more in the next verſe.

7 And God made the firmament *s*, and divided the waters which *were* under the firmament, from the waters which *were* above the firmament *t*, and it was ſo *u*.

s The firmament here is, Either 1. The Starry Heaven; ſo called, not from its ſolidity, but from its fixed, durable, and in a ſort incorrupt, tho' and unchangeable nature. Or, 2. The Air; called here, *The expanſion*, or *extenſion*; becauſe it is extended far and wide, even from the Earth to the third Heaven; called alſo, *The firmament*, becauſe it is fixed in its proper place, from whence it cannot be moved, unleſs by force. *t The waters under the Firmament* are Seas, Rivers, Lakes, Fountains, and other Waters in the bowels of the Earth. *The waters above the firmament*, or *above the Heavens*, as they are called, *Pſal.* 148. 4. are either, 1. A Collection or Sea of Waters placed by God above all the viſible Heavens, and there referred for ends known to himſelf. Or rather, 2. The Waters in the Clouds; for the Clouds are called Waters, *Pſal.* 18. 11. and 104. 3. and are ſaid to be in *Heaven*, 2 *Sam.* 21. 10. *Matth.* 24. 30. and the production thereof is mentioned as an eminent work of God's Creation, *Job* 35. 5. and 36 39. *Pſal* 147. 8. *Prov.* 8. 28. which therefore it is not credible, that *Moſes* in his Hiſtory of the Creation would omit, which he doth, if they be not here meant; and theſe are rightly ſaid to be above the *Firmament*, i. e. the Air, becauſe they are above a conſiderable part of it. *u* As God commanded and ordered it, ſo it was done and ſerved.

8 And God called the firmament heaven: And the evening and the morning were the ſecond day.

* Job 26. 10. & 38. 8. Pſal. 33. 7. & 104. 9. & 136. 6. Prov. 8. 29. Jer. 5. 22.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the dry-*land* appear *x*: and it was ſo.

x Both the great Abyſs, or deep of Water which is ſhut up in the bowels of the Earth, *Gen.* 7. 11. *Pſal.* 24. 2. and 33. 7. and 136. 6. as alſo the Sea and Rivers, all which are here ſaid to be gathered together into *one place*, becauſe of their communication and mixture one with another. *y* For hitherto it was covered with water, v. 2. 2 *Pet.* 3. 5.

10 And God called the dry-*land* earth, and the gathering together of the waters he called ſeas *z*: and God ſaw that *it was* good *a*.

z Not *Sea*, but *Seas*; becauſe of the differing quantity and nature both of ſeveral Seas, and of the Rivers, and other leſſer collections of Waters, all which the *Hebrews* call *Seas*. *a* The ſeparation of the Waters was begun on the Second day, v. 6. & but not perfected till this Third day: Therefore God's approbation of that work is not mentioned there, but here only.

†Heb. *bring forth the earth.* Gr. *Herb.*

11 And God ſaid, Let the earth bring forth † grаſs *b*, the herb yielding Seed *c*, and the fruit tree yielding fruit after his kind *d*, whoſe Seed *is* in it ſelf *e*, upon the earth: and it was ſo.

b The ſenſe is, For the preſent let it afford matter, out of which I will make Graſs, (as man's rib afforded matter, out of which God made Woman) and for the future let it receive vertue or power of producing it out of that Matter which I have made, and ſuited to that end. *c* That which groweth of it ſelf without Seed, or manuring, and is the *food* of Beaſts. *d* For the propagation of their ſeveral kinds, to wit, mature and perfect Herbs, which alone yield Seed. So afterwards God made man, not in the ſtate of childhood, but of grown and perfect Age. *e i. e.* According to the ſeveral kinds of Fruits. *f* Now is by my conſtitution, and ſhall be for the future. *g i. e.* In ſome part of it ſelf, either in the root, or branch, or leaf, or bud, or fruit. The ſenſe is, Which is ſufficient of it ſelf for the propagation of its kind, without any conjunction of Male and Female.

12 And the earth brought forth graſs, *and* herb yielding ſeed after his kind; and the tree yielding fruit, whoſe ſeed *was* in it ſelf, after his kind: And God ſaw that it *was* good *h*.

h This cauſe is ſo often added, to ſhew that all the diſorders, evil and hurtful qualities that now are in the Creatures, are not to be imputed to God, who made all of them good; but to man's ſin, which hath corrupted their nature, and perverted their uſe.

13 And the evening and the morning were the third day.

* Deut. 4. 19. Pſal. 136. 7. † Heb. *between the Day and between the Night.*

14 ¶ And God ſaid, Let there be * lights *i* in the † firmament of the heaven, to divide † the day *k* from the night: And let them be for ſigns *l*, and for ſeaſons *m*, and for days *n*, and years *o*.

i To wit, more glorious Lights than that created the firſt Day, which probably was now condenſed and reduced into theſe Lights; which are higher for place, more illuſtrious for Light, and more powerful for influence than that was. Note here, That Herbs and Trees were created before the Sun, whoſe influence now is neceſſary for their production, to ſhew that God doth not depend upon the means, or upon the help of the Creatures in his Operations. *k i. e.* The artificial day reaching from Sun-riſing to Sun-ſetting. *l* For the deſignation and diſtinction of times, as months, weeks, &c. as alſo for the ſignification of the quality of the Weather or Seaſon by the manner of their riſing and ſetting, *Matth.* 16. 2. By their Eclipſes, Conjunctions, &c. And for the diſcovery of ſupernatural and miraculous effects; of which ſee *Joſ.* 10. 13. *Iſa.* 38. 8. *Luke* 21. 25, 26. *Acts* 2. 19, 20. *m* By their Motions and Influences to produce and diſtinguiſh the four Seaſons of the year, mentioned *Gen.* 8. 22. And to ſhew as well the fit Times and Seaſons for Sowing, Planting, Reaping, Navigation, &c. as for the Obſervation of feſt and ſolemn Feaſts, or other times for the ordering of Eccleſiaſtical or Civil Affairs. *n* By their diurnal and ſwift motion to make the days, and by their nearer approaches to us, or further diſtances from us, to make the Days or Nights either longer, or ſhorter, or equal. He ſpeaks here of natural days conſiſting of 24 hours. *o* By their annual and ſlower motion to make years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: And it was ſo.

16 And God made † two great lights *p*, the greater light *p* † to rule the day *q*, and the leſſer light to rule the night: *He made* the * ſtars alſo.

† Heb. *the two great, &c.* † Heb. *for the rule of the day, &c.* * Job 38. 7.

* Or, *Enlighteners*, as the word properly ſignifies. *p* The Sun, which is really and conſiderably greater than the Moon, or any of *the day*, the Stars, or the whole Earth. And the Moon, called here *the leſſer Light* is greater than any of the Stars, not really, but in appearance, and in clearneſs and light, in reſpect of which it is called *great* in this place, and both are much greater in efficacy and uſe, than any of the Stars. *q* Either, 1. To influence the Earth and its Fruits with heat or moiſture, and to govern mens actions and affairs, which commonly are tranſacted by day: For the word *Day* is ſometimes put Metanymically for the events of the Day, as *Prov.* 27. 1. 1 *Cor.* 3. 13. Or, 2. To regulate and manage the day, by its riſe to begin it, by its gradual progreſs to carry it on, even to the mid-day, and by its declination and ſetting, to impair and end it. Which ſeems moſt probable, becauſe the Moon is in like manner ſaid *to rule the night*, which is meant of the time, and not of the actions or events of the Night.

17 And God ſet them in the firmament of the heaven, to give light upon the earth:

18 And to * rule over the day, and over the night, and to divide the night from the darkneſs: And God ſaw that *it was* good *r*.

* Jer. 31. 35.

r This Clauſe was omitted in the firſt day's work, but is added here, becauſe the Light was then but glimmering and imperfect, which now was made more clear and compleat.

19 And the evening and the morning were the fourth day.

20 ¶ And God ſaid, Let the waters bring forth abundantly † the moving creature *s* that hath life, and † fowl *that* may fly *t* above the earth, in the † open firmament of heaven.

† Heb. *The creeping Creature, a living ſoul.* † Heb. *the Fowl.* † Heb. *Face of the firmament of Heaven.*

s Or, *Creeping thing*. A word which belongs to all thoſe living Creatures, who move with their Bellies cloſe to the Element they move in: Hence it is uſed both of Birds which fly in the Air, *Levit.* 11. 20. and of things creeping upon the Earth, as v. 24. of this Chapter, and of Fiſhes that ſwim in the Sea, as here. *t* The particle *that* or *which* is oft wanting, and to be underſtood in the *Hebrew* Language, as *Gen.* 39. 4. *Job* 41. 1. *Iſa.* 66. according to this Tranſlation the Fowl have their matter from the Water as well as the Fiſhes; which ſeem moſt probable, as from this, ſo alſo from the following Verſes, in which they are both mentioned together as made of the ſame materials, and as works of the ſame day, and both are bleſſed together, and both are diſtinguiſhed and ſeparated from the production of the Earth, which were the works of the ſixth day, v. 24, &c. And whereas it is ſaid, *Gen.* 2. 19. *Out of the ground the Lord God formed every beaſt of the field, and every fowl of the air*; It may be anſwered That the word *Ground* or *Earth* may be there underſtood more largely, as it is confeſſedly in ſome other places of Scripture, for the lower part of the World conſiſting of Earth and Water. For it is moſt reaſonable to expound that ſhort and general paſſage from the foregoing Chapter, wherein the original both of Beaſts and Fowls are largely and diſtinctly deſcribed. Moreover the Fowl ſeem to have been made of both theſe Elements, *viz.* of ſoft and moiſt Earth, poſſibly taken from the bottom of the Water, in which caſe they were brought forth by the Water, as is ſaid here, and formed out of the ground, as there. As *Eve* is ſaid to be made of *Adam*'s Bone and Rib, *Gen.* 2. 21. and of his Fleſh, v. 23. Which ſhews that with the Rib, Fleſh was taken from *Adam*, tho it be not ſaid ſo, v. 21. So here, the Fowl were made both of Water and Earth, as their Temper and Conſtitution ſhews, tho but one of them be here expreſſed. But theſe words are by ſome Tranſlated thus, *And let the fowl fly*. But according to that Tranſlation, the mention of the Fowl, both here and in the following Verſe, ſeems to be very improper and forced. For it is prepoſterous and contrary to the method conſtantly uſed in this whole Chapter,

Chapter, to ſpeak of the motion of any living Creature, and the place thereof, before its original and production be mentioned. Beſides, either the original of the Fowls is deſcribed here, or it is wholly omitted in this Chapter, which is not credible.

* Pſal. 104. 26. † Heb. *Living Soul.* * Or, *Swimmeth.*

21 And God Created *u* great * Whales *x*, and every † living Creature that * moveth, which the Waters brought forth abundantly after their kind, and every winged Fowl after his kind *y*, and God ſaw that *it was* good.

u i. e. Produced out of moſt unfit matter, as if a man ſhould out of a Stone make Bread, which requires as great a power as that which is properly called Creation. *x* Thoſe vaſt Sea-Monſters known by that Name, though elſewhere this word be applied to great Dragons of the Earth. *y* In ſuch manner as is declared in the firſt Note upon Verſe 20.

* Chap. 3. 17. & 9. 1.

22 And God bleſſed them *z*, ſaying, * Be fruitful, and multiply, and fill the Waters in the Seas *a*, and let Fowl multiply in the Earth *b*.

z Gave them power of procreation, and fruitfulneſs, which is juſtly mentioned as a great bleſſing, *Pſal.* 128. 3, 4. *a* And conſequently in the Rivers, which come from the Sea, and return into it. *b* Where they ſhall commonly have their Habitation, though they had their original from the Waters; of which ſee on v. 20.

23 And the Evening and the Morning were the fifth day.

† Heb. *Living Souls.*

24 ¶ And God ſaid, Let the Earth bring forth † the living Creature *c* after his kind, Cattle *d*, and creeping thing *e*, and the Beaſt *f* of the Earth after his kind: And it was ſo.

c i. e. Thoſe living Creatures hereafter mentioned, whoſe original is from the Earth, and whoſe Habitation is in it. *d i. e.* Thoſe tame Beaſts, which are moſt familiar with, and uſeful to men for Food, Clothing, or other Service. *e* To wit, of the Earth, of a differing kind from thoſe creeping things of the Water, v. 20. *f i. e.* The wild Beaſt, as the Hebrew word commonly ſignifies, and as appears further, becauſe they are diſtinguiſhed from the tame Beaſts, here called *Cattle*.

25 And God made the Beaſt of the Earth after his kind, and Cattle after their kind, and every thing that creepeth upon the Earth after his kind: And God ſaw that *it was* good.

* Chap. 1. & 9. 6. 1 Cor. 11. 7. Eph. 4. 24. Col. 3. 10. * Pſal. 8. 6.

26 ¶ And God ſaid *g*, * Let us make man *h* in our Image, after our likeneſs *i*: and * let them *k* have dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over the Cattle *l*, and over all the Earth *m*, and over every creeping thing that creepeth upon the Earth.

g Having prepared all things neceſſary for mans uſe and comfort. *h* The plurals *us*, and *our*, afford an evident proof of a plurality of perſons in the Godhead. It is plain from many other Texts as well as from the Nature and Reaſon of the thing, that God alone is mans Creator; the Angels rejoyced at the work of Creation, but only God wrought it, *Job* 38. 4, 5, 6, 7. And it is no leſs plain from this Text, and from divers other places, that man had more Creators than one Perſon. See *Job* 35. 10. *John* 1. 2, 3 &c. *Heb.* 1. 3. And as other Texts aſſine us that there is but one God, ſo this ſhews that there are more Perſons in the Godhead: Nor can that ſeeming contradiction of one and more being in the Godhead be otherwiſe reconciled, than by acknowledging a plurality of Perſons in the Unity of Eſſence. It is pretended that God here ſpeaks after the manner of Princes in the plural number, who uſe to ſay, *We Will and Require*, or, *It is Our Pleaſure*. But this is only the invention and practice of latter times, and no way agreeable to the ſimplicity either of the firſt ages of the World, or of the Hebrew Style. The Kings of *Iſrael* uſed to ſpeak of themſelves in the ſingular number, 2 *Sam.* 3. 28. 1 *Chron.* 21. 17. and 29. 14. 2 *Chron.* 2. 6. And ſo did the Eaſtern Monarchs too, yea, even in their Decrees and Orders, which now run in the plural number, as *Ezra* 6. 8. 1 (Darius) *make a Decree*, *Ezra* 7. 21. *I, even I Artaxerxes the King, do make a Decree*. Nor do I remember one example in Scripture to the contrary. It is therefore a raſh and preſumptuous attempt, without any warrant, to thruſt the uſages of modern Style into the ſacred Scripture. Beſides, the Lord doth generally ſpeak of himſelf in the ſingular number, ſome few places excepted, wherein the plural number is uſed for the ſignification of this Myſtery. Moreover, this device is utterly overthrown by comparing this Text with *Gen.* 3. 22. *The Lord God ſaid, Behold, the man is become as one of us*. Therefore there are more Perſons than one in the Godhead. How many they are, other Texts plainly inform us, as we ſhall ſee in their proper places. And whereas he ſaith not now as he did before, *Let the Earth or Waters bring forth*, but *Let us make*; this change of the phraſe and manner of expreſſion ſhews, that man was, as the laſt, ſo the moſt perfect, and the chief of the ways and works of God in this lower World. *i* Image and likeneſs are two words noting the ſame thing, even exact likeneſs. For both of them are uſed of *Adam*, *Gen.* 5. 3. *He begat a Son in his own likeneſs, after his Image*; and they are ſeparately and indifferently uſed in the ſame ſence, man being ſaid to be made *in the likeneſs of God*, *Gen.* 5. 1. and *in the Image of God*, *Gen.* 9. 6. *Queſt.* Wherein doth the Image of God in Man conſiſt? *Anſw.* 1. It is in the whole Man, both in the Bleſſedneſs of his Eſtate, and in his Dominion over the reſt of the Creatures. 2. It ſhines forth even in the Body, in the Majeſty of mans Countenance, and height of his Stature, which is ſet towards Heaven, when other Creatures by their down looks ſhew the lowneſs and meanneſs of their Nature, as even Heathens have obſerved. 3. It principally conſiſts and moſt eminently appears in mans Soul. 1. In its Nature and Subſtance, as it is, like God, Spiritual, Inviſible, Immortal, &c. 2. In its Powers and Faculties, Reaſon or Underſtanding, and freedom in its choice and actions. 3. In the ſingular endowments wherewith God hath adorned it, as *Knowledge, Righteouſneſs, and true Holineſs*, in which St. *Paul* chiefly placeth this Image, *Eph.* 4. 24. *Col.* 3. 10. *k* The Male and Female, both comprehended in the word. *Man*, as is expreſſed v. 27. together with their Poſterity. *l* By which he underſtands either, 1. Both tame and wild Beaſts, the ſame word being uſed here in a diſtaining ſence from what it hath v. 25. as is frequent in Scripture. Or, 2. Tame Beaſts, which are particularly mentioned, becauſe they are more under mans Dominion than the wild Beaſts, and more fitted for mans Uſe and Benefit, though the other be not excluded, but comprehended under the former, as the more famous kind, as is uſual in Scriptures and other Authors. *m* Over all other Creatures and Productions of the Earth, and over the Earth it ſelf, to manage it as they ſee fit for their own comfort and advantage.

27 So God Created man in his own Image, in the Image of God Created he him. * Male and Female * Mal. 2. 15. Created he them *n*.

n Not both together, as ſome of the Jews have fabled, but ſucceſſively, the Woman after and out of the Man, as is more particularly related, *Gen.* 2. 21, &c. which is here mentioned by anticipation. Albeit the Woman alſo ſeems to have been made upon the ſixth day, as is here related, and as the following bleſſing ſheweth, which is common to both of them, though the particular Hiſtory of it is brought in afterwards Chap. 2. by way of recapitulation, or reperition. Matth. 19. 4. Mar. 10. 6.

28 And God bleſſed them *o*, and God ſaid unto them, * Be fruitful and multiply, and replenish the Earth *p*, and ſubdue it, and have dominion over the Fiſh of the Sea, and over the Fowl of the Air, and over every living thing that † moveth upon the Earth.

* Chap. 9. 1. † Heb. *creepeth.*

o Having bleſſed them with excellent Natures, and heavenly Gifts *creepeth*, and Graces, he further *bleſſeth them* with a ſpecial and temporal bleſſing expreſſed in the following words. *p* With inhabitants to be begotten by you. *Queſt.* Whether this be a command obliging all men to Marriage and Procreation? So the Hebrew Doctors think. It may be thus reſolved. 1. It is a command obliging all men ſo far as not to ſuffer the extinction of mankind: Thus it did abſolutely bind *Adam* and *Eve*, as alſo *Noah*, and his Sons and their Wives after the Flood. 2. It doth not oblige every particular perſon to marry, as appears both from the example of the Lord Jeſus, who lived and died in an unmarried State, and from his commendation of thoſe who made themſelves Eunuchs for the Kingdom of God, *Matth.* 19 12. And from St. *Pauls* approbation of Virginity, 1 *Cor.* 7. 1, 8, 26. 32, &c. 3. It is here rather a promiſe or benediction, than a command, as appears both from v. 22. where the ſame words are applied to the brute Beaſts, who are not ſubject to a command; and becauſe if this were a command, it would equally oblige every man to exerciſe dominion over Fiſhes and Fowls, &c. which is abſurd. It is therefore a permiſſion rather than a command, though it be expreſſed in the form of a command, as other permiſſions frequently are, as *Gen.* 2. 16 *Deut.* 14 4.

29 ¶ And God ſaid, Behold, I have given you every Herb † bearing ſeed, which *is* upon the face † Heb. *the ſeeding* of all the Earth, and every Tree in the which *is the* fruit of a Tree yielding ſeed, * to you it ſhall be for *Chap* 9 3. meat *q*.

q It is neither affirmed nor denied that Fleſh alſo was granted to the firſt men for food, and therefore we may juſtly be ignorant of it. It is ſufficient for us, that it was expreſly allowed, *Gen.* 9. 3.

30 And to every Beaſt of the Earth, and to every Fowl of the † Air, and to every thing that creepeth † Heb. *Face* upon the Earth, wherein there *is* † Life, *I have given* † Heb. *Living Soul.* every green Herb for meat: And it was ſo.

31 And God ſaw every thing that he had made: And behold *it was* very good. And the Evening and the Morning were the ſixth day.

CHAP. II.

The Sabbath Inſtituted and Bleſſed, 2, 3. *A recapitulation of the Creation*; *and* (18.) *of Vegetables*, 4, 5. *Tne Earth watered*, 6. (2.) *of Man*, 7. *his Habitation*, 8, 9. *Trees for his delight and Food*; *as alſo the tree of Life and Knowledge*, 9. *Its pleaſant Situation and Rivers*, 10——14. *Man's Employment*, 15. *Every tree given him but that of Knowledge*, 16. *This denied on pain of Death*, 17. *A purpoſe to create the Woman, and the Reaſon thereof*, 18. *Beaſts and Fowls named by Adam*, 19, 20. *The Woman made of Adam's Rib preſented to him*, 21, 22. *And owned by him*, 23. *Marriage Ordained*, 24. *Their ſtate whilſt innocent*, 25.

THus the Heaven and the Earth were finiſhed, and * all the Hoſt of them *a*. * Pſal. 33. 6.

a All the Creatures in Heaven and Earth are called their *Hoſt*, for their multitude, variety, order, power, and ſubjection to the Lord of Hoſts. Particularly the *Hoſt of Heaven* in Scripture (which is its own beſt interpreter) ſignifies both the Stars, as *Deut.* 4. 19. and 17. 3. *Iſa.* 34. 4 and the Angels, as 1 *Kings* 22. 9. 2 *Chron.* 18. 18. *Luke* 2. 13. Who from theſe words appear to have been Created within the compaſs of the firſt ſix days, which alſo is probable from *Col.* 1. 16, 17. But it is no wonder that the Scripture ſaith ſo little concerning Angels, becauſe it was written for the uſe of men, not of Angels; and God would hereby take us off from curious and impertinent ſpeculations, and teach us to employ our thoughts about neceſſary and uſeful things.

2 * And on the ſeventh day God ended *b* his work which he had made: And he reſted *c* on the ſeventh day from all his work which he had made. * Exod. 20. 11. Deut. 5.

b Or rather *had ended or finiſhed*, for ſo the Hebrew word may be rendered, as all the Learned know, and ſo it muſt be rendred, elſe it

doth not agree with the former Chapter, which expreſly ſaith, that all theſe works were done within ſix days. *e* Not for his own need and refreſhment, for he is *never weary*, *Iſa.* 40. 28. but for our example and inſtruction, that we might keep that day as a day of Religious reſt.

3 And God Bleſſed the ſeventh day *d*, and ſanctified it *e*: becauſe that in it he had reſted from all his Work †, which God * Created and made †.

*Heb. Created to make. Iſah. 40. 26. Heb.

d By conferring ſpecial Honours and Priviledges upon it above all other days, that it ſhould be a day of ſolemn reſt and rejoycing and celebration of God and his Works, and a day of Gods beſtowing ſingular, and the beſt bleſſings upon his Servants and Worſhippers. *e* Separated it from common uſe and worldly employments, and conſecrated it to the Worſhip of God, that it ſhould be accounted an holy day, and ſpent in Holy works and Solemn exerciſes of Religion. Some conceive that the Sabbath was not actually bleſſed and ſanctified at and from this time, but only in the days of *Moſes*, which they preſume to be here related by way of anticipation. But this opinion hath no foundation in the Text or Context, but rather is confuted from them: for as ſoon as the ſacred Penman had ſaid that God had *ended his work and reſted*, &c. he adds immediately in words of the ſame tenſe, that *God bleſſed the ſeventh day, and ſanctified it*. And if we compare this place with *Exod.* 20. we ſhall find that *Moſes* there fixeth Gods bleſſing and ſanctifying of the Sabbath, not as an action then firſt done, but as that which God had done formerly upon the Creation of the World, to the end that men might celebrate the praiſes of God for that glorious work, which as it was agreeable to the ſtate of innocency, ſo was it no leſs proper and neceſſary a duty for the firſt ages of the World after the fall, than it was for the days *of Moſes*, and for the ſucceeding Generations. † Becauſe he would have the memory of this glorious work of Creation, from which he then reſted, preſerved through all Generations. † Either 1. *Created in making*, *i. e.* made by way of Creation. Or rather, 2. Created out of nothing, and afterwards out of that Created matter *made* or formed divers things, as the Beaſts out of the Earth, the Fiſhes out of the Water. He ſeeth theſe two words poſſibly to ſhew that God's Wiſdom, Power and Goodneſs, was manifeſt not only in that which he brought out of meer nothing, but alſo in thoſe things which he wrought out of matter altogether unfit for ſo great works.

4 ¶ Theſe † *are* the Generations *g* of the Heavens, and of the Earth, when they were Created, in the day *h* that the LORD God made the Earth and the Heavens.

† *i. e.* Theſe things mentioned in the 1 chap. *g i. e.* A true and full relation of their *Generations*, *i. e.* Of their Original, or Beginnings. *h* Not ſtrictly ſo called, but largely taken for the time, as it is v. 17. *Ruth* 4. 5. *Luke* 19. 42. 2 *Cor.* 6. 2.

5 And every Plant of the Field, before it was in the Earth *i*, and every Herb of the Field before it grew *k*: for the LORD God had not cauſed it to rain upon the Earth, and there *was* not a man to till the ground *l*.

i i. e. When as yet there were no Plants, nor ſo much as Seeds of them there. *k* To wit, out of the Earth, as afterwards they did by Gods appointment. *l* The two great means of the growth of Plants and Herbs, viz. Rain from Heaven, and the labour of man, were both lacking, to ſhew that they were now brought forth by Gods Almighty power and word.

*Or, a miſt went up and watered the whole face of the ground.

6 * But there went up *m* a miſt *o* from the Earth, and watered the whole face of the ground *p*.

m To wit, from time to time by Gods appointment. *o* Or, *Vapour*, or, *Cloud*, which going up into the Air, was turned into Rain, and fell down again to the Earth from whence it aroſe. *p* Whereby the Earth was fofned and diſpoſed both to the nouriſhment of theſe Plants or Trees that were Created, and to the production of new Plants in a natural and ordinary way. But theſe words may be otherwiſe underſtood, the Copulative, *and*, here rendred *but*, being put for the Diſjunctive, *or*, as it is *Exod.* 21. 15, 17. *Job* 6. 22. and 8. 3. and in other places. Or, the Negative particle, *not*, may be underſtood out of the foregoing clauſe, as it is uſual in the Hebrew Language, as *Pſal.* 1. 5. and 9. 17. and 44. 19. and 50. 8. and *Iſa.* 28. 27, 28. And ſo theſe words may be joyned with the foregoing, and both Tranſlated in this manner, *There was no Rain, nor a Man to till the ground*, or, (or, *nor*, for both come to one thing) *ſo much as a miſt* which *went up from the Earth, and watered* (as afterwards was uſual and natural) *the whole face of the ground.*

†Heb. *duſt of the ground.* * 1 *Cor.* 15. 47. * 1 *Cor.* 15. 45.

7 And the LORD God formed man † of the * duſt of the ground, and breathed into his noſtrils *q* the breath of Life *r*: and * Man *s* became a living Soul *t*.

q And by that door into the Head and whole man. This is an emphatical phraſe, ſufficiently implying that the Soul of man was of a quite differing Nature and higher Extraction and Original than the Souls of Beaſts, which together with their Bodies are ſaid to be brought forth by the Earth, *Geneſis* 1. 24. *r* Heb. *Of Lives*: Either to ſhew the continuance of this breath or ſoul both in this Life, and in the Life to come; or to note the various degrees or kinds of Life, which this one breath worketh in us, the Life of Plants, in growth and nouriſhment; the Life of Beaſts, in ſenſe and motion; and the Life of a Man, in Reaſon and Underſtanding. *s* Who before this was but a dull lump of Clay, or a comely Statue. *t i. e.* A living Man: The *Soul* being oft put for the whole Man, as *Gen.* 12. 5, 13. and 46. 15, 18. 1 *Pet.* 3. 20, &c.

8 And the LORD God Planted *u* a Garden *x* Eaſt-ward *y* in *Eden z*: And there he put the man whom he had formed *a*.

u Or, *had planted*, viz. on the third day, when he made the Plants and Trees to grow out of the ground. *x* A place of the choiceſt Plants and Fruits, moſt beautiful and pleaſant. *y* From the place where *Moſes* writ, and the *Iſraelites* afterwards dwelt. *z Eden* here is the name of a place, not that *Eden* near *Damaſcus* in *Syria*, of which ſee *Amos* 1. 5. but another *Eden* in *Meſopotamia* or *Chaldea*, of which ſee *Gen.* 4. 16. 2 *Kings* 19. 12. *Iſa.* 37. 12. *Ezek.* 27. 23. There are many and tedious diſputes about the place of this Paradiſe: of which he that liſteth may ſee my Latin Synopſis. It may ſuffice to know that which is evident, that it was in or near to *Meſopotamia*, in the confluence of *Euphrates* and *Tigres*. *a* To wit, in another place.

9 And out of the ground made the LORD God to grow every Tree that is pleaſant to the ſight, and good for Food, the Tree of Life *b* alſo in the midſt of the Garden *c*, and the Tree of Knowledge of Good and Evil *e*.

b So called either ſymbolically, and ſacramentally, becauſe it was a ſign and ſeal of that Life which man had received from God, and of his continual enjoyment of it upon condition of his Obedience. Or, effectively, becauſe God had planted in it a ſingular vertue for the ſupport of Nature, prolongation of Life, and the preſervation of all Diſeaſes, Infirmities and decays through age. * Or, *within the Garden*, as *Tyrus* is ſaid to be *in the midſt of the Sea*, *Ezek.* 28. 2. Though it was but juſt within it. *c* So called with reſpect, either, 1. To God, who thereby would prove and make known mans Good or Evil, his Obedience and Happineſs, or his Rebellion and Miſery. Or rather, 2. To Man, who by the uſe of it would know to his coſt how great and good things he did enjoy and might have kept by his Obedience, and how evil and bitter the fruits of his Diſobedience were to himſelf and all his poſterity. So it ſeems to be an ironical denomination, *q. d.* You thirſted after more knowledge, which alſo the Devil promiſed you, and you have got what you deſired; more Knowledge, even dear bought Experience.

10 And a River *d* went out of *Eden e* to water the Garden, and from thence † it was parted, and became into four heads *f*.

d Or, *Rivers*, by a common Enallage. *e* The Country in which Paradiſe was; where thoſe Rivers either aroſe from one ſpring, or met together in one channel. † (*i. e.*) From the Garden. *f* It was divided into four principal Rivers. Concerning which there are now many diſputes. But it is no wonder if the riſe and ſituation of theſe Rivers be not now certainly known, becauſe of the great changes, which in ſo long time might happen in this, as well as in other Rivers, partly by Earth quakes, and principally by the general Deluge. And yet *Euphrates* and *Tigris*, the chief of theſe Rivers, whereof the other two are branches, are diſcovered by ſome learned men, to have the ſame and the ſame original or ſpring, and that in a moſt pleaſant part of *Armenia*, where they conceive Paradiſe was. See my Latin Synopſis.

11 The name of the firſt *is* Piſon *g*; that *is* it which compaſſeth *h* the whole Land of *Havilah i*, where *there is* Gold.

g An eminent branch of the River *Tygris*, probably that called by others *Paſi-tigris*, or *Piſa-tigris*. *h i. e.* With many windings and turnings paſſed thorough; as this word is uſed, *Jaſ.* 15. 3. *Mat.* 23. 15. *i* Either that which is in thoſe parts of *Arabia* which is towards *Meſopotamia*, or called from *Havilah* the iſſue of *Cham*, *Gen.* 10. 7. Or that which is nigh *Perſia*, and in the borders of *India*, ſo called from another *Havilah* of the Poſterity of *Sem*, *Gen.* 10. 29. To either of theſe following the deſcription agrees well.

12 And the Gold of that Land *is* * good *k*: there is Bdellium *l*, and the Onyx-ſtone *m*.

* 2 Chron. 3. 5.

k i. e. Better than ordinary. *l* Which ſignifies either a precious gumme, of which ſee *Numb.* 11. 7. or Gems and Pearls. Once for all obſerve, that many of the Hebrew words or names of Stones, Trees, Birds, and Beaſts, are even to the Hebrew Doctors and others both ancient and modern Interpreters, of uncertain ſignification, and that without any conſiderable inconvenience to us who are free from the obligations which the Jews were formerly under of procuring ſuch ſtones, and abſtaining in their Diet from ſuch Beaſts and Birds as then were ſufficiently known to them; and if any were doubtful, they had one Leſſe courſe, to abſtain from them. *m* A kind of precious ſtone, of which ſee *Exod.* 25. 7. and 28. 9, 20.

13 And the name of the ſecond River is *Gihon n*: The ſame *is* it that compaſſeth the whole Land of † *Ethiopia* o.

† *Cuſh.*

n Not that River in the Land of *Iſrael* ſo called, 1 *Kings* 1. 33. 2 *Chron.* 32. 30. But another of the ſame name, which in Hebrew ſignifies, *the branch of a greater River*: Here it is a branch either of *Euphrates*, as moſt think, or of *Tigris*, as ſome late Writers conceive. *o* Not that Countrey in *Africa* above *Egypt*, commonly ſo called; but either *Arabia*, which in Scripture is frequently called *Cuſh* or *Ethiopia*. Of which ſee the notes upon 2 *Kings* 19. 9. *Job* 28 19. *Ezek.* 29. 10, and 30. 8, 9. *Heb.* 3. 7. or rather a Countrey adjoyning to *India*, and *Perſia*, with which *Cuſh* is joyned, *Ezek.* 38. 5. See alſo *Iſa.* 11. 11. and *Ezek.* 27. 10. And about which place the *Ethiopians* are feared by *Herod. l.* 7. *Homer*, *Heſiod*, and others. Of which ſee my Latin Synopſis.

14 And the name of the third River *is Hiddekel p*: That *is it* which goeth * toward the Eaſt of *Aſſyria*. And the fourth River *is Euphrates*.

* Or, *Eaſtward to* Aſſyria.

p (*i. e.*) *Tygris*, or an eminent branch of it. See *Dan.* 10. 4.

15 And the LORD God took † the Man, and put † him *q* into the Garden of *Eden*, to * dreſs it *r*, and to keep it *s*.

† Or, *him.* * Or, *till.*

q (*i. e.*) Commanded and enclined him to go. *r* (*i. e.*) To prune, dreſs, and order the Trees and Herbs of it. *s* From the annoyance of Beaſts, which being unreaſonable Creatures, and allowed the uſe of Herbs, might eaſily ſpoil the beauty of it. See Chap. 3. 23.

16 And the LORD God commanded the Man *t*, † ſaying, Of every Tree of the Garden † thou mayeſt freely eat *u*.

† Heb. *ſaying.* † Heb. *thou ſhalt eat.*

t And the Woman too (as appears both from the permiſſion for eating Herbs and Fruits given to her, together with her Husband, *Gen.* 1. 28, 29. and from *Gen.* 3. 1, 2, 3. and from *Eves* puniſhment) and that either immediately, or by *Adam* whom God enjoyned to inform her thereof. *u* Without offence to me, or hurt to thy ſelf. The words in Hebrew have the form of a command, but are only a permiſſion or indulgence, as 1 *Cor.* 10. 25, 27.

17 But of the Tree of the Knowledge of good and evil, thou ſhalt not eat of it: For in the day that thou eateſt thereof, † thou ſhalt ſurely dye *x*.

† Heb. *dying thou ſhalt dye.*

x With a threefold death. 1. Spiritual by the guilt and power of ſin: at that inſtant thou ſhalt be dead in treſpaſſes and ſins, *Eph.* 2. 1. 2. Temporal, or the death of the Body, which ſhall then begin in thee, by decays, infirmities, terrors, dangers, and other harbingers of death. 3. Eternal, which ſhall immediately ſucceed the other.

18 And the LORD God ſaid *y*, *It is not* good *z* that the man ſhould be alone: I will make him an help † meet for him *a*.

† Heb. *before him*, or, *as it were compared to him*, Ii. 20. 22.

y Or, *Had ſaid*, to wit, upon the ſixth day, on which the Woman was made, *Gen.* 1. 27, 28. *z* Not convenient either for my purpoſe of the increaſe of mankind, or for mans perſonal comfort, or for the propagation of his kind. *a* A moſt emphatical phraſe, ſignifying thus much, *one correſpondent to him*, ſuitable both to his nature and neceſſity, *one altogether like to him* in ſhape and conſtitution, diſpoſition and affection; a ſecond ſelf; or one *to be at hand and near to him*, to ſtand continually before him, familiarly to converſe with him, to be always ready to ſuccor, ſerve, and comfort him; or, one whoſe eye, reſpect, and care, as well as deſire, (*Gen* 3. 16) ſhould be to him, whoſe buſineſs it ſhall be to pleaſe and help him.

19 And out of the ground the LORD God formed every Beaſt of the Field, and every Fowl of the Air, and brought *them b* unto * *Adam c*, to ſee *d* what he would call them: And whatſoever *Adam* called every † living Creature, that *was* the name thereof *e*.

* Or, *the Man.* † Heb. *living Soul.*

b Either by Winds, or Angels, or by their own ſecret inſtinct, by which Storks, and Cranes, and Swallows change their places with the ſeaſon. *c* Partly to own their ſubjection to him; partly that man, being recreated with their proſpect, might adore and praiſe the Maker of them, and withal be ſenſible of his want of a meet companion, and ſo the better prepared to receive Gods mercy therein; and partly for the reaſon here following. *d* Or, *make a diſcovery*, not to God, who knew it already, but to all future Generations, who would hereby underſtand the deep wiſdom and knowledge of their firſt Parent. *e* To wit, in the primitive or Hebrew Language. And this was done for the manifeſtation both of mans Dominion over the Creatures, and of the largeneſs of his underſtanding; it being an act of authority to give names, and an effect of vaſt knowledge to give convenient names to all the Creatures, which ſuppoſeth an exact acquaintance with their Natures.

† Heb. *called.*

20 And *Adam* † gave Names to all Cattel, and to the Fowl of the Air, and to every Beaſt of the Field: but for *Adam* there was not found an help meet for him *f*.

f q. d. But though, in giving them names, he conſidered their ſeveral natures and perfections, it was evident to himſelf, as well as to the Lord, that none of them was an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon *Adam g*, and he ſlept: and he took one of his Ribs *h*, and cloſed up the Flеſh *i* inſtead thereof *k*.

g That he, who was without ſin, might feel no pain in the taking away of his Rib. And in this ſleep ſome think *Adam* was in an extaſie, wherein he ſaw what was done, together with the reaſon and myſtery of it. *h* Together with the Fleſh upon it, v. 23. Or, *one of his ſides*, for the Hebrew word ſignifieth a *Side* as well as a *Rib*, which may be taken Synecdochically, for a part of one of his ſides, one a Rib and the Fleſh upon it: Or, for one part of each of his ſides, as if the two Ribs clothed with Fleſh were taken out of the man, becauſe he ſaith, *verſe* 23. *This is Bone of my Bones*, not, *of my Bone*. The Woman was taken out of this part, not out of the higher or lower parts, to ſhew that the is neither to be her husbands Miſtreſs, to uſurp authority over him, 1 *Tim.* 2. 12. Nor yet to be his Slave, to be abuſed, deſpiſed, or trampled under his feet; but to be kindly treated, and uſed like a companion, with moderation, reſpect, and affection. *Queſt.* How could a Rib be taken from *Adam*, but it muſt be either ſuperfluous in *Adam*, while it was in him, or defective afterwards, both which reflect upon the Creator? *Anſw.* 1. It was no ſuperfluity, but a conveniency, if *Adam* had at firſt one Rib extraordinary put into him for this purpoſe. 2. If *Adam* loſt a Rib upon ſo glorious an occaſion, it was but a ſcar or badge of honour, and no diſparagement either to him, or to his Creator. 3. Either God created him a new Rib, or hardned the Fleſh to the Nature and Uſe of a Rib, and ſo there was no defect in him. *i* Together with another Bone or Rib. *k* (*i. e.*) Of that Rib and Fleſh which he took away from him: which was enough for God to do.

† Heb. *built.*

22 And the Rib, which the LORD God had taken from Man, † made he a Woman, and brought her *l* unto the Man *m*.

l From ſome place at a little diſtance, whither he firſt carryed her, that for the decency of the action he might bring her thence. *m* A Bride to a Bridegroom to be married to him: the great God being pleaſed to act the part of a Father to give his Daughter and workmanſhip to him, thereby both teaching Parents their duty of providing Marriages for their Children, and Children their duty of expecting their Parents conſent in Marriage.

23 And *Adam* ſaid *n*, This *is* now *o* Bone of my Bones, and Fleſh of my Fleſh *p*: She ſhall be called † 1 *Cor.* 11. 8. Woman, becauſe ſhe was * taken out of man.

n Spi. How knew he this? *Anſw.* Either 1. By his own obſervation: For though it be ſaid that he was aſleep till the Rib was taken out

and reſtored, yet he might awake as ſoon as ever that was done, the reaſon of his ſleep ceaſing, and ſo might ſee the making of the Woman. Or, 2. By the Revelation of God, who put theſe words into *Adams* mouth, to whom therefore theſe words of *Adam* are aſcribed, *Matth.* 19. 5. *o* Or, *For this time* the Woman is made of my Bone, &c. but for the time to come the Woman as well as the Man ſhall be produced another way, to wit, by Generation. *p* Of me of my Rib and Fleſh, *i. e.* God hath provided me a meet help and Wife, not out of the brute Creatures, but nearer hand, a part of my own Body, and of the ſame nature with my ſelf.

24 * Therefore *q* ſhall a man leave his Father and * Matth. his Mother *r*, and ſhall cleave unto his Wife *s*: And they *t* ſhall *u* be one Fleſh *x*. 19. 5. Mar. 10. 7. 1 Cor. 6. 16. Eph. 5. 31.

q Theſe are the Words of *Moſes* by divine inſtinct, or his inference from *Adam's* words. *r* In regard of Habitation and Society, but not as to natural duty and affection. *s* In Conjugal relation and higheſt affection, even above what they owe to their Parents. *t* Or, *they two*, as it is in the *Samaritan*, *Syriack*, and *Arabick* Tranſlations, and *Matthew* 19. 5. *u* (*i. e.*) Shall be eſteemed by themſelves and others to be as intirely, and inſeparably united, and ſhall have as intimate and univerſal communion, as if they were *x* (*i. e.*) one Perſon, one Soul, one Body. And this firſt inſtitution ſhews the ſinfulneſs of Divorces, and Polygamy, however God might upon a particular reaſon for a time diſpence with his own inſtitution, or remit the puniſhment due to the violaters of it.

25 And they were both naked, the Man and his Wife; and were not aſhamed *y*.

y To wit, of their nakedneſs, as having no guilt, nor cauſe of ſhame; no ſtirring of evil inclinations in their Bodies, no ſinful Concupiſcence, or impure motions in their Souls, but ſpotleſs innocency and perfection, which muſt needs exclude ſhame.

CHAP. III.

The Serpent's ſubtilty, and enſnaring Queſtion, 1. The Woman's Anſwer, 2. The Serpent denies the certainty of the Threatning, 4. Suggeſts a Benefit by Eating, 5. The Woman looks on the Fruit, eats, and gives to the Man, who alſo eats of it, 6. The conſequence of their Sin, 7, 8. Adam's ſummons, 9. Appearance, 10. Examination, 11. Excuſe, 12. The Woman examined, excuſes it, yet confeſſes the fact, 13. Sentence upon the Serpent the inſtrument, 14. Upon the Devil the chief agent, with the grant of a Promiſe, 15. Upon the Woman, 16. Upon the Man, 17—19. Adam names his Wife, 20. God cloaths them, 21. They are thrown out of Paradiſe, 22. to till the Ground, 23. Their return impoſſible, 24.

NOw the Serpent *a* was more ſubtile than any Beaſt of the Field *b*, which the LORD God had made: and he ſaid *c* unto the Woman *d*, † Yea, Hath God indeed † Heb. *e* hath God ſaid *f*, Ye ſhall not eat of every *g* Tree of the Garden?

a Or, rather, *this* or *that Serpent*: For here is an emphatical article, of which more by and by. *b* The Serpents eminent ſubtilty is noted both in ſacred Scripture. *Gen* 49. 17. *Pſal.* 58. 5. *Matth.* 10. 16. 2 *Cor.* 11. 3. and by Heathen Authors, whereof theſe inſtances are given; that when it is aſſaulted, it ſecures its head; That it ſtops its ear at the Charmer's voice; and the like. If it be yet ſaid, that ſome Beaſts are more ſubtile, and therefore this is not true; it may be replied. 1. It is no wonder if the Serpent for its inſtrumentality in mans ſin hath loſt the greateſt part of its original ſubtilty, even as mans ſin was puniſhed with a great decay both of the natural endowments of his Mind. Wiſdom, and Knowledge, and of the beauty, and glory of his Body, the inſtrument of his ſin. But this Text may, and ſeems to be underſtood not of the whole Kind of Serpants, but of this individual, or particular Serpent; for it is in the Hebrew *Hannachaſh*, *that Serpent*, or *this Serpent*, to ſignifie that this was not only an ordinary Serpent, but was acted and aſſiſted by the Devil, who is therefore called *that old Serpent*, *Rev.* 12. 9. And this ſeems moſt probable, partly from the following diſcourſe, which is added as a proof of that which is here ſaid concerning the Serpents ſubtilty; and that ſurely was not the diſcourſe of a Beaſt, but of a Devil; and partly from 2 *Cor.* 11. 3. which hath a manifeſt reference to this place, where the Apoſtle affirmeth that *the Serpent beguiled Eve through his ſubtilty*; nor ſurely through that ſubtilty which is common to all Serpents, but through that ſubtilty which was peculiar to this, as it was poſſeſſed and acted by the Devil. There ſeems indeed to be an alluſion here to the natural ſubtilty of all Serpents; and the ſenſe of the ſacred Penman may ſeem to be this, as if he ſaid, The Serpent indeed in its kind is a ſubtile Creature, and thought to be more ſubtile than any Beaſt of the Field; but howſoever this be in other Serpents, it is certain that this Serpent was more ſubtile than any Beaſt of the Field, as will appear by the following words. Or, to this, the particle *this*, or *that*, is relative to ſomething going before, where, though there is not a word about it in the foregoing words, may be replied, That relative particles are often put without any antecedents, and the antecedents are left to be gathered not only out of the foregoing, but ſometimes alſo out of the following paſſages, as is apparent from *Exod.* 14. 29. *Numb.* 7. 19. and 24. 17. *Pſal.* 87. 1. and 105. 19. and 114. 2. *Prov.* 7. 8. and 14. 26. So here, *that Serpent*, that of which I am now to ſpeak, whole diſcourſe with the Woman here followeth. *c Queſt.* How the Serpent could ſpeak, and what the Woman conceived of his ſpeech, and why ſhe was not affrighted, but continued the diſcourſe with it? There be two ſatisfactory anſwers may be given to theſe queſtions. 1. The Woman knew that there were Spirits, and did freely and frequently converſe with Spirits or Angels, who alſo did appear in ſome viſible ſhape to her, which ſeems very credible: becauſe in the following Ages not only the Angels, but even the bleſſed God himſelf did in that manner converſe with men. And as they afterwards uſed to appear in the ſhape of men, why might not one of them now appear to her, and converſe with her in the ſhape of a beautiful Serpent? And why might ſhe not freely and ſecurely diſcourſe with this which ſhe thought to be one of thoſe good Angels,

to wholefome care and tuition both She and her Husband were committed? For I suppose the fall of the Angels was yet unknown to her; and she thought this to be a good Spirit, otherwise she would have declined all converſation with an Apoſtate Spirit. 2. A late ingenious and learned Writer reprefents the matter thus, in which there is nothing abſurd or incredible: The Serpent makes his addreſs to the Woman with a ſhort ſpeech, and ſtiures her as the Empreſs of the World, &c. She is not affrighted, becauſe there was as yet no cauſe of fear, no ſin, and therefore no danger, but wonders and enquires what this meant, and whether he was not a brute Creature, and how he came to have ſpeech, and underſtanding? The Serpent replies, that he was no better than a brute, and did indeed want both theſe gifts, but by eating of a certain fruit in this Garden he got both. She asked what Fruit and Tree that was? Which when he ſhewed her, ſhe replied, That, no doubt, is an excellent fruit, and likely to make the eater of it wiſe; but God hath forbidden us this Fruit: To which the Serpent replies, as it here follows in the Text. It is true, this diſcourſe is not in the Text; but it is confeſſed by Jewiſh, and other Expoſitors, that theſe words, *Yea, hath God ſaid*, &c. are a ſhort and abrupt ſentence, and that they were but the cloſe of a foregoing diſcourſe; which might well enough be either this now mentioned, or ſome other of a like nature. And that expreſſion which follows *v.6. When the Woman ſaw*, i. e. underſtood, *that it was a Tree to be deſired to make one wiſe*, may ſeem to imply, both that the Serpent told her, and that ſhe believed, that the ſpeech and underſtanding of the Serpent was the effect of the eating of that Fruit; and therefore that if it raiſed him from a brute Beaſt to the degree of a reaſonable Creature, it would elevate her from the humane to a kind of divine nature or condition. *a* Who had upon ſome occaſion retired from her Husband for a Seaſon; an advantage which the crafty Serpent quickly eſpieth, and greedily embraceth, and aſſulteth her when ſhe wanteth the help of her Husband. *c* Or, *Why*, or, *Is it ſo*, or, *indeed*, or *of a truth*. *d* It is farce credible that God, who is ſo bountiful, and the ſoveraign Good, and ſo abhorring from all parſimony, and envy, ſhould forbid you the enjoyment of any part of thoſe proviſions which he hath made for your uſe and comfort. *e* Or, *of any*; for the word is ambigious, which therefore the cunning adverſary uſeth to hide the frame which he was laying for her.

2 And the Woman ſaid unto the Serpent, We may eat of the Fruit of the Trees of the Garden:

3 But of the Fruit of the Tree, which *is* in the midſt of the Garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it *b*, leſt ye dye *i*.

b To wit, in order to the eating of it: Or, the touch might be ſimply forbidden, or the might reaſonably underſtand it to be forbidden in and by the prohibition of eating, becauſe it was an occaſion of ſin, and therefore to be avoided. For it is not probable that the Woman being not yet corrupted, ſhould knowingly add to God's Word, or maliciouſly inſinuate the haſtineſs of the Precept. *i* Others, *leſt peradventure ye dye*, as if ſhe doubted of the truth of the threatning: Which ſeems not probable, the Woman yet continuing in the ſtate of innocency, and ſuch doubting being evidently ſinful; and the Hebrew particle *Pen*, doth not always ſimply a doubt, as appears from *Iſai.* 2. 12. *Jer.* 27. 3. and 36. 18. compared with 2 *Kings* 18. 3.

2 Cor. 11. 3. 1 Tim. 2. 14.

4 And the Serpent ſaid unto the Woman, Ye ſhall not ſurely dye *k*.

k It is not ſo certain as you imagine, that you ſhall dye. God did ſay ſo indeed for your terrour, and to keep you in awe; or, he had ſome myſtical meaning in thoſe words; but do not entertain ſuch hard and unworthy thoughts of that God who is infinitely kind and gracious, that he will for ſuch a triſle, as the eating of a little Fruit, undo you and all your Poſterity, and ſo ſuddenly deſtroy the moſt excellent work of his own hands.

5 For God doth know *l*, that in the day ye eat thereof, then your eyes ſhall be opened *m*: and ye ſhall be as Gods *n*, knowing Good and Evil *o*.

l If you would have the whole truth of the matter, and God's deſign in that Prohibition, it is only this. *m* He knoweth that you ſhall be ſo far from dying, that ye ſhall certainly be entred into a new and more noble kind of Life; and the eyes of your minds, which are now ſhut as to the knowledge of a World of things, ſhall then be opened, and ſee things more fully and diſtinctly. *n* Or, *as God*, like unto God himſelf in the largeneſs of your knowledge. *o* As the very name that God hath put upon the Tree may teach you. But this is a priviledge, of which, for divers cauſes beſt known to himſelf, ſome of which your own reaſon will eaſily gueſs at, he would not have you partake of.

6 And when the Woman ſaw *p* that the Tree *was* † Heb. *a* good for Food, and that it *was* † pleaſant to the Eyes ***, *deſire.* and a Tree to be deſired to make *one* Wiſe *q*; ſhe took *** 1 Tim. 2. of the Fruit thereof, * and did eat, and gave alſo unto 14. her Husband *r* with her *s*, and he did eat *t*.

p By curious and accurate obſervation, and gazing upon it, or perceiving it by the Serpents diſcourſe, as was obſerved on *ver.* 3. * To wit, in an eminent degree; for otherwiſe ſo were all the reſt. *q* Which ſhe might know by the Serpents information. See the Notes on *ver.* 1. *r* Who by this time was returned to her. *s* (*i. e.*) Who now was with her; or, that he might eat *with her* and take his part of that Fruit. *t* By her perſwaſion and inſtigation. See 1 *Tim.* 2. 14.

7 And the Eyes of them both *u* were opened *x*, and they knew * that they *were* naked, and they ſew- †*Or, things* ed *y* Fig-leaves *z* together, and made themſelves † Aprons *a*. *to gird about.*

u Of their Minds and Conſciences, which hitherto had been cloſed and blinded by the arts of the Devil. *x* As the Devil had promiſed them, though in a far differing, and ſadder ſenſe. * They knew it before, when it was their glory, but now they knew it with grief and ſhame, from a ſenſe both of their guilt for the ſin newly paſt, and of that ſinful Concupiſcence which they now found working in them. *y* Or, *tyed*, *twiſted*, or *faſtned*. *z* The leſſer branches or twigs, upon which were alſo the leaves *of a Fig-tree*, which peradventure was then near them, and which becauſe of its broad leaves was moſt fit for that uſe. *a* To cover their nakedneſs.

8 And they heard the voice *b* of the LORD God *c* walking in the garden in the cool † of the day *d*: and † Heb. Adam and his wife hid themſelves from the preſence *wind.* of the LORD God *e*, amongſt the trees of the garden.

b Mentioned *ver.* 9. or rather the *ſound*, as the word *voice* is often taken in Scripture, as *Pſal.* 93. 3. *Rev.* 10. 3. and 19. 6. *c* Either God the Father, or rather God the Son, appearing in the ſhape of a man, as afterwards he frequently did, to give a foretaſte of his incarnation. *d* About Evening, the time when men uſe to walk abroad to recreate themſelves, when there was a cool and refreſhing Wind, whereby alſo the voice of the Lord was more ſpeedily and effectually convey'd to *Adam* and his wife. *e* Being ſenſible of God's approach, and filled with Shame and Conſcience of their own Guilt and dread of Judgement, inſtead of flying to God for Mercy, they fooliſhly attempted to run away from him, whom it was impoſſible to avoid.

9 And the LORD God called *f* unto Adam, and ſaid unto him, Where *art* thou *g*?

f With a loud voice. *g* *Thou* whom I have ſo highly obliged, Whither and wherefore doeſt thou run away from me thy Friend and Father, whoſe preſence was lately ſo ſweet and acceptable to thee? In what Place, or rather in what Condition are thou? What is the cauſe of this ſudden and wonderful Change? This he aſks, not that he was ignorant of it, but to make way for the following Sentence, and to ſet a pattern for all Judges, that they ſhould examine the Offender, and enquire into the Offence before they proceed to Puniſhment.

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe *I was* naked *h*; and I hid my ſelf *i*.

h He confeſſeth his nakedneſs, which was evident, but ſaith nothing of his ſin; which, if poſſible, he would have hid. See *Job* 31. 33. And is grieved for the ſhameful effects of his ſin, but not yet ſincerely penitent for his ſin. *i* Out of reverence to thy glorious Majeſty.

11 And he ſaid, Who told thee that thou *waſt* naked ***? Haſt thou eaten of the tree, whereof I commanded thee *k*, that thou ſhouldeſt not eat?

*** Or, that thy nakedneſs, which lately was thy glory, was now become matter of ſhame. *k* Concerning which I gave thee ſo ſevere a charge upon pain of death.

12 And the man ſaid, The woman *l* whom thou gaveſt *to be* with me *m*, ſhe gave me of the tree, and I did eat *n*.

l I have eaten, not by my own choice and inclination, but by the perſwaſion of this woman. *m* As a meet help, a faithful friend and conſtant companion, ſuppoſing that it was not good for me to be alone, which the event ſhews would have been much better for me. Thus *Adam* excuſeth himſelf, and chargeth God fooliſhly with his ſin. *n* Out of complacency to her, not from any evil deſign againſt thee.

13 And the LORD God ſaid unto the woman, What *is* this that thou haſt done *o*? And the woman ſaid, The Serpent *p* beguiled me *q*, and I did eat *r*.

o How hainous a crime haſt thou committed? What a World of miſchief haſt thou, by this one act, brought upon thy ſelf and all thy poſterity? Or, Why haſt thou done this? What cauſes or motives couldſt thou have for ſo wicked an action? What need haſt thou of meddling with this forbidden fruit, when I had given thee ſo large and liberal an allowance? *p* A Creature which thou haſt made, and that aſſiſted by an higher Power, by an evil Angel, for ſuch I now perceive by ſad experience there are. *q* A weak and fooliſh Woman, whoſe ſeduction calls for thy Pity, not thine Anger. *r* Being ſurprized, and over-perſwaded againſt my own Judgment and Reſolution.

14 And the LORD God ſaid unto the Serpent *s*, Becauſe thou haſt done this *t*, thou *art u* curſed above all cattel, and above every beaſt of the field *x*: upon thy belly ſhalt thou go *y*, and duſt ſhalt thou eat *y* all * Iſa. 65. the days of thy life. 25.

s Or rather *this*, or *that Serpent*, which as was ſaid before on *v.* 1. was no ordinary Serpent, but a Serpent acted and aſſiſted by the Devil; and therefore this ſentence or curſe is pronounced againſt both of them; 1. Againſt the Serpent it ſelf, which though an unreaſonable Creature, and therefore not ſubject to a Law, and conſequently not capable of guilt or ſin, *Rom.* 4. 15. yet, being the inſtrument of the Devils malice, is rightly puniſhed, as other Beaſts being abuſed by man's ſin did ſuffer together with him, *Exod.* 32. 20. *Levit.* 20. 15, 16. not for their crime, but partly for the puniſhment, and partly for the benefit of man, who is their Lord and Owner, *Pſal.* 8. 6. for whoſe ſake ſeeing they were made, it is not ſtrange if they be puniſhed for his ſake, that in their puniſhment man might have a demonſtration of God's anger againſt ſin, and a motive to Repentance. See on *c.* 6, 7. 2. Againſt the Devil, who is here principally intended, though as he lay hid in the body of the Serpent which he poſſeſſed and uſed; ſo his curſe is here mentioned under the cover of the Serpent's curſe, and under the diſguiſe of ſuch terms as properly and literally agree to the Serpent, but are alſo myſtically to be underconference, as he did with *Adam* and *Eve*, whoſe ſin was leſs than denounceth the curſe againſt him, as one that ſinned againſt much greater Knowledge, and from far worſe Principles, not from miſtake or miſinformation, but from choice and rebellion, from hatred of God, and from meer envy, and implacable malice againſt men. *t* Deceived

ceived the woman, and tempted her to this ſin. *n* Or, ſhalt be from henceforth, both really and in the opinion of all mankind: Or, *Be thou.* *x* As in other reſpects, ſo particularly in that which here follows. † If the Serpent did ſo before the fall; what then was natural, is now become painful and ſhameful to it, as nakedneſs and ſome other things were to man. But it ſeems more probable, that this Serpent before the fall either had Feet, or rather did go with its Breaſt erect, as the Baſiliſk at this day doth; God peradventure ſo ordering it as a Teſtimony that ſome other Serpents did once go ſo. And ſo the ſenſe of the curſe being applied to this particular Serpent, and to its kind, may be this; whereas thou haddſt a priviledge above other kinds of Serpents, whereby thou diddſt go with erected Breaſt, and didſt feed upon the fruits of Trees and other Plants; now thou ſhalt be brought down to the ſame mean and vile eſtate with them, *upon thy Belly*, (or rather *Breaſt*, as the word alſo ſignifies) *ſhalt thou go*, &c. as they do. *y* Duſt is the food, as of Earth-worms, Scorpions, and ſome other Creatures; ſo alſo of ſome Serpents, as appears both from *Iſa.* 65. laſt. *Mic.* 7. 17. and from the Teſtimony of *Nicander*, *Theriac. verſe* 372. and *Philo* an *Arabick* Writer. Or, the duſt is the Serpent's ſawce rather than his meat, whilſt creeping and groveling upon the Earth, and taking his food from thence, he muſt neceſſarily take in duſt and filth together with it. Theſe two clauſes being applied to the Devil, ſignifie his fall from his noble State and Place to Earth and Hell; the baſeneſs of his Nature and of his Food, his delight being in the vileſt of men and things, it being now his Meat and Drink to diſhonour God, and deſtroy Mankind, and promote the eſteem and love of earthly things.

15 And I will put enmity *z* between thee and the * Mat. 3 7. woman *a*, and between thy * ſeed *b*, and her † ſeed and 13. 38. *c*: it ſhall * bruiſe thy head *e*, and thou ſhalt bruiſe and 23. 33. his heel *f*. John 8. 44. Acts 13. 10. 1 John 3. 8. 1 Pet. 5. 8. Rev. 12. 9. Ifa. 7. 14. and 9. 6. Mic. 5. 3. *Rom.* 16. 20. Heb. 2. 14. 1 John 4. 3. Rev. 5. 5. Rev. 12. 7, 17.

z Though now ye be ſworn Friends, leagued together againſt me: *a* And the man too, but the woman alone is mentioned, for the Devils greater confuſion. 1. The woman, whom as the weaker Veſſel, thou didſt ſeduce, ſhall be the great occaſion of thy overthrow. 2. Becauſe the Son of God who conquered this *great Dragon and old Serpent*, *Rev.* 12. 9. *Who came to deſtroy the works of the Devil*, 1 *John* 3 8. was made *of a woman*, *Gal.* 4. 4. without the help of man, *Iſa.* 7. 14. *Luke* 1. 34. 35. *b* Literally, this Serpent, and for his ſake, the whole ſeed or race of Serpents, which of all Creatures are moſt loathſome and terrible to mankind, and eſpecially to women: Myſtically that evil Spirit which ſeduced her, and with him the whole ſociety of Devils (who are generally hated and dreaded by all men, even by thoſe that ſerve and obey them, but much more by good men,) and all wicked men; who, with regard to this Text, are called *Devils*, and the *Children*, or *ſeed of the Devil*, *John* 6. 70. and 8. 44. *Acts* 13. 10. 1 *John* 3. 8. c Her off-ſpring; firſt and principally, the Lord Chriſt, who with reſpect to this Text and Promiſe is called, by way of eminency, *the ſeed*, *Gal.* 3. 16, 19. whoſe alone work it is to break the Serpent's head, *i. e.* to *deſtroy the Devil*, *Heb.* 2. 14. Compare *John* 12. 31. *Rom.* 16 20. Secondly, and by way of participation, all the members of Chriſt, all Believers and holy Men, who are called the *Children* of Chriſt, *Heb.* 2. 13. and of the *Heavenly Jeruſalem*, *Gal.* 4. 26. All the Members whereof are the ſeed of this Woman; and all theſe are the implacable Enemies of the Devil, whom alſo by Chriſt's merit and ſtrength they do overcome. *d* The principal inſtrument both of the Serpent's fury and miſchief, and of his defence, and the principal ſeat of the Serpent's life, which therefore men chiefly ſtrike at; and which being upon the ground, a man may conveniently tread upon, and cruſh it to pieces. In the Devil this notes his Power and Authority over men; the ſtrength whereof conſiſts in Death, which Chriſt, the bleſſed ſeed of the Woman, overthroweth by taking away the *ſting of death*, *which is ſin*, 1 *Cor.* 15. 55, 56. *and deſtroying him that had the power of death*, *that is*, *the Devil*, *Heb.* 2. 14. *e* The part which is moſt within the Serpent's reach, and wherewith it was bruiſed, and thereby provoked to fix his venomous Teeth there: But a part remote from the Head and Heart, and therefore its wounds, though painful, are not deadly, nor dangerous, if they be obſerved in time. If it be applied to the ſeed of the Woman, Chriſt, his heel may note either his humanity, which by the trod upon the Earth, which indeed the Devil by God's permiſſion, and the hands of wicked men, did bruiſe and kill: Or his Saints and Members upon the Earth, whom the Devil doth in diverſe manners bruiſe, and vex and afflict, while he cannot reach their head Chriſt in Heaven, nor thoſe of his Members who are or ſhall be advanced thither.

16 Unto the woman he ſaid, I will greatly *g* multiply thy ſorrow, and thy conception *h*: in ſorrow *i* thou ſhalt bring forth *k* children *l*: and thy deſire † Or, *ſub.* *m* *ſhall be* † to thy husband, and he ſhall rule * over *ject to thy* thee *n*. *Husband.* * 1 Cor. 14. 34.

g Or, *certainly*, as the repetition of the ſame word implies. *h* In diverſe Pains and Infirmities peculiar to thy Sex, (*i. e.*) Thou ſhalt have many, and thoſe oft-times fillſe and fruitleſs Conceptions, and abortive Births; and whereas thou mighteſt commonly have had many Children at one Conception, as ſome few Women yet have; now thou ſhalt ordinarily undergo all the troubles and pains of Conception, Breeding and Birth, for every Child which thou haſt. Or, *thy ſorrows and thy Conception*, by a figure called *Hendiadys*, are put for *thy ſorrowful in Conception*, or rather in *Child-bearing*, which the Hebrew word here uſed ſignifies, *Gen.* 16. 4. *Jud.* 13. 3. *i Ariſtotle* in his Hiſtor. *Animal.* 7. 9. obſerves, that Women bring forth young with more pain than any other Creatures. *k* Or, *bear*, for the word notes all the pains and troubles which Women have, both in the time of Child-bearing, and in the act of bringing forth. *l Heb. Sons* and Daughters too, both being comprehended in that word, as *Exod.* 22. 24. *Pſal.* 128. 6. *m* Thy deſires ſhall be referred, or ſubmitted to thy Huſbands will and pleaſure to grant or deny them, as he ſees fit. Which ſenſe is confirmed from *Gen.* 4. 7. where the ſame phraſe is uſed in the ſame ſenſe. And this puniſhment was both very proper for her that committed ſo great an errour, as the eating of the forbidden fruit was, in compliance with her own deſire, without asking her Husband's advice or conſent, as in all reaſon ſhe ſhould have done in ſo weighty and doubtful a matter: And very grievous to her, becauſe Womens Affections uſe to be vehement, and it is irkſome to them to have them reſtrained or denied. *n* Seeing, for want of thy Husband's Rule and Conduct, thou waſt ſeduced by the Serpent, and didſt abuſe that Power I gave Thee together with thy Huſband, to draw him to ſin; thou ſhalt now be brought down to a lower degree, for he ſhall *rule* thee; not with that ſweet and gentle hand which he formerly uſed, as a Guide and Counſellor only, but by an higher and harder hand, as a Lord and Governour, to whom I have now given a greater Power and Authority over thee, than he had before, (which through thy Pride and Corruption will be ſo much more uneaſie unto thee, than his former Empire was) and who will uſurp a further Power than I have given him, and will by my permiſſion for thy Puniſhment rule thee many times with Rigour, Tyranny and Cruelty, which thou wilt groan under, but ſhalt not be able to deliver thy ſelf from it. See 1 *Cor.* 14. 34. 1 *Tim.* 2. 12, 14. 1 *Pet.* 3. 6.

17 And unto Adam he ſaid, Becauſe thou haſt hearkned unto the voice of thy wife *o*, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it, * Curſed is the ground *p* for thy ſake *q*, in ſorrow *r* ſhalt thou eat of it all the days of thy life. * Rom. 8. 20.

o (*i. e.*) Obeyed the word and counſel, contrary to my expreſs command. *p* Which ſhall now yield both fewer and worſe fruits, and thoſe too with more trouble of mens Minds, and labour of their Bodies. *q* (*i. e.*) Becauſe of thy ſin; or, to thy uſe; or, as far as concerns thee. *r* Or, *with toil*, or, *grief*.

18 Thorns alſo and thiſtles *a*, ſhall it † bring forth † Heb. *b* to thee *c*: and thou ſhalt * eat the herb of the *cauſe to* field *d*. *Pſal.* 104. 14.

a And other unuſeful and hurtful Plants, Synecdochically comprehended under theſe. *b* Of its own accord. *c* Not to thy benefit, but to thy grief and puniſhment. *d* Inſtead of thoſe generous and delicious fruits of Paradiſe, which becauſe thou didſt deſpiſe, thou ſhalt no more taſt of. See *Gen.* 1. 29.

19 In the ſweat of thy face *f* ſhalt thou eat bread *g* till thou return unto the ground: for out of it waſt thou taken; for duſt thou art, and unto duſt ſhalt thou return *h*.

f (*i. e.*) Of thy Body: He mentions the *Face*, becauſe there the ſweat appears firſt and moſt. Or, with labour of Body or Brain, *Eccleſ.* 1. 13. and vexation of mind. *g* (*i. e.*) Get thy food and livelihood: *Bread* being put for all nouriſhment, as *Gen* 18. 5. and 28. 20. *h* As to the conſtitution and original of thy Body. See *Gen* 18. 27. *Job* 1. 21. *Pſal* 103. 14. *i* Though upon thy obedience I would have preſerved thy Body no leſs than thy Soul from all Mortality; yet now having ſinned, thou ſhalt return unto duſt in thy Body, whilſt the immortal Spirit ſhall *return unto God who gave it*. Eccleſ. 12. 7. Thus thy end ſhall be as baſe as thy beginning.

20 And Adam called his wifes name † Eve *m*, be- † Heb. cauſe ſhe was the mother of all living *n*. *Chavah.*

m Which ſignifies either *Living*, or, *the giver*, or *preſerver of Life*. *n* Though for her ſin juſtly ſentenced to a preſent death, yet by God's infinite Mercy, and by vertue of the promiſed Seed, was both continued in Life her ſelf, and was made *the Mother of all living* Men and Women, that ſhould be after her upon the Earth; who though in and with their Mother they were condemned to ſpeedy Death, yet ſhall be brought forth into the ſtate and land of the Living, and into the hopes of a bleſſed and eternal Life by the Redeemer, who is Mother or Progenitor of he was.

21 Unto Adam alſo, and to his wife did the LORD God *p* make coats of ſkins *q*, and clothed them *r*.

p Either by his own Word, or by the miniſtry of Angels. *q* Of Beaſts ſlain either for ſacrifice to God, or for the uſe of Man, their Lord and Owner. *r* Which he did, partly to defend them from exceſſive heats and colds, or other injuries of the Air, to which they were now expoſed; partly to mind them of their ſin which made their nakedneſs, which before was Innocent and Honourable, now to be an occaſion of Sin and Shame, and therefore to need covering: And partly to ſhew his care even of fallen Man, and to encourage his hopes of God's mercy through the bleſſed Seed, and thereby to invite him to Repentance.

22 And the LORD God ſaid *s*, Behold, the man is become *t* as one of us *u*, to know good and evil *x*: and now leſt he put forth his hand *y*, and take alſo *a* of the tree of life, and eat, and live for ever *b*:

s Either within himſelf, or to the other perſons of the Godhead. *t* (*i. e.*) *Adam* and *Eve* both are become ſuch according to the Devil's promiſe, and their own expectation. This is an holy ſcorn or Sarcaſm, like thoſe, *1 Kings* 18. 27. *Eccleſ.* 11. 9. *c.* 6. Behold! O all ye Angels, and all the future generations of Men, how the firſt man hath over-reached and conquered us, and got the Divinity which he affected! And how happy he hath made himſelf by his Rebellion! But this bitter ſcorn God uſereth not to inſult over man's miſery, but to convince him of his ſin, folly, danger and calamity, and to oblige him both to a diligent ſeeking after, and a greedy embracing the remedy of the promiſed ſeed which God offered him, and to a greater watchfulneſs over himſelf, and reſpect to all God's commands for the time to come. *u i. e.* As one of the divine Perſons, of infinite Wiſdom and Capacity. Here is an evident proof of a plurality of Perſons in the Godhead, compare *Gen* 1. 26. and 11 7. If it be ſaid, God ſpeaks this of himſelf and the Angels; beſides that as yet not one word hath been ſpoken concerning the Angels, it is an abſurd and unreaſonable conceit that the great God ſhould level himſelf with the Angels, and give them a kind of equality with himſelf, as this expreſſion intimates. *x* To know all things;

both good and evil. *y* The speech is defective, and to be supplied thus, or some such way; *but now* care must be taken, or man must be banished hence, *lest he*, &c. *a i. e.* As he did take of the tree of Knowledge. *b* (*i. e.*) And thereby prophane that Sacrament of eternal Life, and fondly perswade himself that he shall live for ever. This is another Scoff or Irony, whereby God upbraideth man's presumption, and those vain hopes wherewith he did still feed himself.

23 Therefore *d* the LORD God sent him forth *e* from the garden of Eden, to till *f* the ground, from whence he was taken *g*.

d For prevention thereof. *e* Or, *expelled him* with shame and violence, and so as never to restore him thither: For it is the same word which is used concerning divorced Wives. *f* To wit, with toil and sweat, as was threatned, *verse.* 17. *g* The ground without Paradise: For he was made without Paradise, and then put into it, as was noted before.

24 So he drove out the man: and he placed at the † Heb. *He* east of the garden *b* of Eden, Cherubims *i*, and † a flaming sword *k*, which turned every way *l*, to keep the way of the tree of life *m*.

b Where the entrance into it was, the other sides of it being inclosed or secured by God to preserve it from the entrance and annoyance of wild Beasts: Or, *before the Garden*, *i. e.* Near to the Garden; before any man could come at the Garden any way. *i* (*i. e.*) Angels, so called from their exquisite Knowledge, and therefore fitly here used for the punishment of man who sinned by affecting divine Knowledge. *k* In the Cherubims hands, as it was upon other occasions. *Numb.* 22. 23. *Jos.* 5. 13. *1 Chron.* 21. 16, 27. And this was either a material Sword, bright, and being brandished, shining and glittering like a flame of fire; or flaming fire, in the shape of a Sword. Or, *flaming Swords*, because there were divers Cherubims, and each of them had a Sword. The *singular* number for the *plural*: Or, *a two edged Sword*. *l* Was brandished and nimbly whirled about by the Cherubims; which posture was fitted for the present service. *m* The way that leads to Paradise, and so to the tree of Life; that man might be deterred and kept from coming thither.

CHAP. IV.

The birth of Cain and Abel, and their employment, 1, 2. *Cain's offering*, 3. *Abel's sacrifice, and God's acceptance*, 4. *Cain's repining, his distraction*, 5. *God expostulates with him*, 6, 7. *He murthers Abel*, 8. *God seeks enquiry after Abel*, 9. *The cry of his blood*, 10. *God's curse upon Cain*, 11, 12. *His complaint*, 13, 14. *God mitigates it*, 15. *Its execution*, 16. *Cain's posterity*, 17, 18. *Lamech's two wives*, 19. *They bear unto him that dwell in tents*, 20. *Jubal musical instruments*, 21. *Tubal-Cain an Artificer*, 22. *His boasting*, 23, 24. *The birth of Seth*, 25. *The first two reputed of religion*, 26.

AND Adam knew *a* Eve his wife, and she conceived and bare Cain *b*, and said, I have gotten a man from the LORD *d*.

a This modest expression is used both in Scripture and other Authors, to signifie the conjugal Act, or carnal Knowledge. So *Gen.* 19. 8. and 24. 16. *Numb.* 31. 17. *Matth.* 1. 25. *Luke* 1. 34. *b* Whose name signifies a *possession*. *c* A male Child, as *Gen.* 7. 2. which was most welcome. *d* Or, *by or with the Lord*, (*i. e.*) by vertue of his first Blessing, *Gen.* 1. 28. and special favour. Or, *a Man the Lord*, as the words properly signifie, *q. d.* God-man, or the *Messias*, hoping that this was the promised Seed.

† Heb. *He was*. 2 And she again bare his brother † Abel *e*: and Abel was a † keeper of sheep, but Cain was a tiller of the † Heb. *a tiller*. ground *f*.

e Signifying *vanity*, a vain, mortal, miserable Man, whereas she thought Cain to be more than an ordinary Man: Or this name might prophetically deign his miserable Life, and untimely and unnatural Death. *f* Which was esteemed a more honourable calling than that of a Shepherd, and therefore either chosen by the elder Brother, or allotted to him by his Father.

† Heb. *at the end of days*. Exod. 23. 16. Or, *at the year*. 2 Sam. 11. 1. 1 Kings 20. 26. Neh. 13. 6. Ps. 73. 20. 2 Tim. 4. 10. Ezek. 23. 43. 3 And † in * process of time *g* it came to pass, that Cain brought *h* of the fruit of the grounds an offering unto the LORD.

g Either 1. In general at the return of the set time then appointed, and used for the solemn service of God. Or, 2. At the end of the year, when there might be now, as there was afterward among the Jews, more solemn Worship and Sacrifices: The word *days*, being often put for a year, as *Levit* 25. 29. 1 *Sam.* 1. 3. and 27. 7. Or, 3 More probably at the end of the days of the week, or upon the seventh and last day of the week, Saturday, which then was the Sabbath day, which before this time was blessed and sanctified. *Gen.* 2. 3. *h* Either to the place appointed for the solemn Worship of God: Or, to his Father, who at that time was both King and Prophet, and Priest. Or brought, *i. e.* offered.

† Heb. *sheep* 4 And Abel, he also brought of the firstlings *i* of his † flock, and of the fat thereof *k*: and the LORD had * respect *l* unto Abel *m* and to his offering.

* Heb. 11. 4. *i* Either 1. The first-born, which God reserved to himself both at this time, and afterwards by an express Law, *Exod.* 13. 2. *Numb.* 3. 13. Or, 2. The choicest and most eminent of the Flock: For the best of any kind are oft called first-born, as *Job* 18. 13. *Jer.* 31. 19. *Heb.* 12. 23. *k* Either 1. Properly, the fat being properly now required by God, as afterwards was expressed, *Ex* 29. 13, 22. *Levit.* 3. 3. Or, 2. The best of them, as the word *fat* is often used, as *Gen.* 45. 18. and 49. 20. *Numb.* 18. 12. *Nehem.* 8. 10. *Psal.* 147. 14. *l* Or, *looked to him* with a gracious eye, kindly accepted and owned him and his Sacrifice, and *rejoyced* this. *Heb.* 11. 4. to Cain and all there present, either by express word, or by some visible sign; probably by confirming his sacrifice by fire from Heaven, as the Fathers generally think; whereby also God did afterwards frequently signifie his acceptance of Sacrifices, as *Levit.* 9. 24. *Judg.* 6. 21. 1 *Kings* 18. 38. 1 *Chron.* 21. 26. 2 *Chron.* 7. 1. *m* Unto *Abel*'s person, who was a truly good Man; and then to his Sacrifice, which was offered with Faith in God's Mercy, and in the promised Mediator, *Heb.* 11. 4.

5 But unto Cain and to his offering he had not respect: and Cain was very wroth *n*, and his countenance fell *o*.

n Partly with God, who had cast so publick a disgrace upon him, and given the preference to his younger Brother; and partly with *Abel*, because he had received more Honour from God, and therefore was likely to have more respect and priviledge from his Parents than himself. *o* Whereas before it was lifted up and chearful, now it fell down through sense of guilt, dissappointment of his hope, shame and grief, and envy at his Brother.

6 And the LORD said unto Cain *p*, Why art thou wroth? And * why is thy countenance fallen *q*? * Job 13. 24.

p That he might bring him to repentance and the knowledge of his Sin. *q* The cause of this dejectedness is not from me, but from thy self.

7 If thou doest well *r*, shalt thou not † be accepted *s*? And if thou doest not well, sin lieth at the door † Or, *lieth the evil part*. *s*: and * unto thee *shall be* his desire, and thou shalt * Or, *lieth with thee*. rule over him *u*.

r Or, for the future *shalt do well*, (*i. e.*) repent of thy Sin, amend thy Life, offer thy Offerings with a willing and chearful Mind, and honest Heart, in Faith and Love, as *Abel* did. *s* Or, *pardoned*, received into favour. Or, *exalted*, and either preserved in, or restored unto those rights of the first-born, which thou art conscious to thy self that thou hast forfeited? Or, *elevated*, in thy looks, *i. e.* would not, or should not, thy Countenance have been upright and pleasant, which now is sad and dejected? *t* Sin is here taken, either 1. Properly; so the sense is, Sin will be growing upon thee; one Sin will bring in another, and that malice and purpose of revenge against thy Brother, which now lies hid in the secret Chamber of thy Mind and Heart, lies at the Door ready to break forth into the view of the World in open Murder. Or, 2. For the punishment of Sin, as it is taken *Gen.* 19. 15. *Levit.* 5. 1. and 20. 20. *Numb.* 18. 1. 2 *Kings* 7. 9. *Zech.* 14. 19. So the sense is, if thou wilt go on in Sin, and execute thy wicked purpose, which I perceive lies working in thy Heart, *he lure thy sin will find thee out*, as it is said *Numb.* 32. 23. Thou shalt not long enjoy the fruits of thy Wickedness, but a dreadful Judgment shall tread upon the heels of thy Sin, and lie like a furious Mastive Dog at the very door of thy house, to seize upon thee at thy first coming in or going out. For that person or thing which is very near to us, or at hand, is said to be *at the doors*, *Matth.* 24. 33. *James* 5. 9. *u* Those two clauses may relate either 1. To Sin, which may be here spoken of as a person, as it is *Rom.* 7. 8, 9, 11, &c. So the place may be rendred and expounded thus, *The desire of sin is to thee*, (*i. e.*) to assault, seduce, conquer and destroy thee: As it is said, *Luke* 22. 31. *Satan hath desired to have you, that he may sift you*, &c. Or thus, *its desire*, objectively, not subjectively taken, (*i. e.*) thy desire, intention, or resolution of Sinning; that evil motion of thy Heart against thy Brother, *shall be against* (as the Hebrew particle *el* oft signifies) *thee*, (*i. e.*) howsoever at present it pleaseth thee, yet it is really not only against him, but against *thy self*, and will certainly turn to thy own ruine: *But* (for so the particle *and* is commonly taken) If thou be wise, give place to it, but resist it, *do thou rule* (for the future Tense is oft put Imperatively, as in the Ten Commandments, and it frequently signifies not what a Man can or shall do, but his duty or what he ought to do, as is evident from *Gen.* 22. 9. *Mal.* 1. 6. *Luke* 3. 14.) *over it*, *i. e.* conquer and subdue it, which is thy duty: Or, *thou shalt rule over it*, (*i. e.*) by my grace affisting thy endeavours, thou shalt be enabled to subdue thy evil Concupiscence and Passions, and so over-rule, prevent, or remove those Punishments, which otherwise Sin will infallibly bring upon thee. Or, 2. To *Abel*, and so the sense is, *and* (as for thy Brother *Abel*, to whose Faith and Piety I have given this publick and honourable Testimony, which thy mighty Heart makes an occasion of envy and malice, and intention of Murther, that thou mayst not by a mistake be led to the perpetration of so horrid a Crime; know, that this favour of mine concerns only his spiritual Priviledge, and the happiness of the Life to come, which thou despiest; but it makes no change in civil Rights, nor doth it transfer the Dominion from thee, whose it is by Birth, unto him; nor doth he so understand it; for notwithstanding this) *unto thee* shall he *his desire*, subject, (*i. e.*) he shall and will nevertheless yield to thee as his Superiour, *and thou* according to thy own Hearts desire, *shalt rule over him*. If it be said, the name of *Abel* is not here mentioned, it may be answered, that this is sufficiently included in the Pronouns *his* and *him*, and it is not unusual to put those relative Pronouns alone, the antecedent being not expressed, but to be gathered either from the foregoing or following Words; of which see my Notes on *Gen.* 3. 1.

8 And Cain † talked with Abel his brother *x*: † Heb. *said*. and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and * slew him *z*. * Matt. 23. 35. 1 John 3. 12. Jude 11.

x Either 1. Familiarly and friendly, as he used to do, thereby to make him secure and careless: Or by way of expostulation and contention. *y* Into which *Abel* was led, either by his own employment, or by Cain's perswasion; this being a fit place for the execution of his wicked purpose. *z* Possibly with Stone or Club, or with some Iron Tool belonging to Husbandry.

9 And the LORD said unto Cain, Where *is* Abel *a* thy brother *b*? And he said, I know not: *Am* I my brothers keeper *c*?

a Not that God was ignorant where he was, but partly to convince him of his Sin, and to lead him to Repentance, and partly to instruct Judges to enquire into Causes, and hear the accused speak for

for themselves, before they pass Sentence. *b* Whom Nature and near Relation obliged thee to love and preserve. *c* Why dost thou enquire of me concerning him who is of age to look to himself? Is he such a stripling that he needs a Guardian? Or didst thou ever make me his Guardian?

10 And he said, What hast thou done *d*? the voice of thy brothers † blood *e* * crieth unto me from the ground *f*. † Heb. *bloods*. * Rev. 6. 10.

d I hear thy Words, but what say thy Actions? What an hideous Crime hast thou committed? In vain dost thou endeavour to hide it or deny it. *e* In the Hebrew it is *Bloods*, either to aggravate the Crime; or, to shew the plenty of the Blood spilt; or, to charge him with the Murder of all those that might naturally have come out of *Abel*'s loins; which was a far greater Crime in the nonage of the World, when the World greatly wanted People. *f* Upon which it was spilt by thy bloody Hands.

11 And now *art* thou cursed *g* from the earth *h*, which hath opened her mouth to receive thy brothers blood from thy hand *i*.

g As the earth was cursed for thy Father's sake, so now art thou cursed in thy own Person. *h* Or, *In regard of the Earth*, which shall grudge thee both its Fruits, and a certain Dwelling-place. *i* Which had more humanity to thy Brother than thou hadst; for it kindly received and covered that Blood which thou didst cruelly and unnaturally shed upon it.

12 When thou tilleth the ground *k* it shall not henceforth yield unto thee her strength *l*. A fugitive and a vagabond *m* shalt thou be in the earth.

k Or, *That ground*, which doth or shall fall to thy share; which besides the first and general Curse inflicted upon the whole Earth, shall have this peculiar Curse added to it. *l* (*i. e.*) Its Vertue, and Fruit, in such proportion, as it hath hitherto done. *m* Banished from thy own Land and Kindred, and Father's House, and from the whole Society of the Faithful, and wandring hither and thither. Others render the words *mourning and trembling*; or, *trembling and wandering*. These two words note both the unquietness and horrour of his Mind and Conscience, and the unsettledness of his Habitation and Condition, and as some add, the trembling of his Body.

† Or, *minc iniquity is greater than* that it may be forgiven. 13 And Cain said unto the LORD, † My punishment *n* is greater than I can bear.

n Heb. *My Sin*: But *Sin* seems here to be put for punishment, as before *verse* 7. and *Gen.* 19. 15. *Levit.* 5. 1. *Psal.* 69. 27. *Prov.* 12. 21. For *Cain* was not so sensible of his Sin, as of the ill effects of it, as himself shews *verse* 14.

14 Behold *o* thou hast driven me out *p* this day from the face of the earth *q*: and from thy face *r* shall I be hid, and I shall be a fugitive and a vagabond in the earth, and it shall come to pass, that every one that findeth me, shall slay me *s*.

o Consider how severely thou usest me. *p* With publick infamy, as the word signifies. *q* Or, *this Earth*, my native Land. *r* (*i. e.*) Favour and Protection. *s* As the publick Enemy of Mankind, and as one devoted by thee to destruction. *Quest.* Whom did *Cain* fear, when it appears not that there were any but his Father and Mother? *Answ.* So ignorant People conceive; but it is a fond conceit to think, that there were no more Men than are expressed in this Book, where God never intended to give a Catalogue of all Men, but only of the Church, or those who had some relation to, or concern with it. Nay, that there were very many thousands of Men now in being, is very credible upon these rational grounds and suppositions. 1. That *Adam* and *Eve* did according to God's precept and blessing, *Gen.* 1. 26. procreate Children prefently after the fall, and God's gracious reconcilement to them; and consequently their Children did so, when they came to competent age. 2. That those first Men and Women were endowed by God with extraordinary Fruitfulness, and might have two, three, four or more at a time, (as divers Persons long after had) which was then expedient for the replenishing of the World; and the like may be judged of their Children, during the World's infancy. 3. That this Murder was committed but a little before the Hundred and thirtieth year of *Adam*'s age, which appears by comparing *Gen.* 4. 25. and 5. 3. Before which time, How vast and numerous an off-spring might have come from *Adam*, none can be ignorant that can, and shall make a rational computation.

15 And the LORD said unto him, Therefore *t* whosoever slayeth Cain, vengeance shall be taken on him seven-fold *u*. And the LORD set a mark upon Cain *x*, lest any finding him should kill him.

t Or, *Assuredly*, as the word signifies, *Jer.* 2. 32. and 5. 2. *Zech.* 11. 17. That thou mayst see how I hate Murther, and how impartially I shall punish all Murtherers; and that thou mayst be unhappily free from this fear, that thou mayst live for an example to Mankind, for a terrour to thy self and others. *u* (*i. e.*) Abundantly; he shall be plagued with many and grievous Punishments, as the phrase is used, *Levit.* 26. 28. *Psal.* 12. 7. and 79. 12. and in many other places. *x* What this was, whether a trembling of his Body, or a ghastliness of his Countenance, or what other visible token of the divine Displeasure, God hath not revealed, nor doth it concern us to know.

16 ¶ And Cain went out from the presence of the LORD *y*, and dwelt in the land of Nod *z*, on the east of Eden.

y (*i. e.*) Was banished from the place of God's special Presence and Habitation, from the Society of his Father, and of the only Church which God had upon Earth. *z* In the Land which was afterwards called *Nod*, from *Cain*'s unsettled Condition, because he continued wandring hither and thither in it.

17 And Cain knew his wife *a*, and she conceived and bare † Enoch, and he built a city *b*, and called the † name of the city, after the name of his son, Enoch *c*. † Heb. *was*.

a Of which phrase see on *chap.* 4. 1. *b* Partly to divert his troubled Mind with Business and Pleasure, and partly for his own Security against the Enemies and Evils which his guilty Conscience made him fear, notwithstanding the assurance which God had given him. And this he did as soon as he was in capacity for it, either by increase of his own Posterity, or by the accession of other degenerate Sons of *Adam* to him, who either being banished, or having departed from the Church, willingly associated themselves with their Brethren in iniquity. *c* Not after his own name, which he knew to be infamous and hateful.

18 And unto Enoch was born Irad: and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat † Lamech. † Heb. *Lamech*.

19 ¶ And Lamech *d* took unto him two wives *e*: the † name of the one *was* Adah, and the name of the other Zillah.

d The wicked Branch of that cursed Root of *Cain*. *e* Against God's first institution, *Gen.* 2. 24. *Mal.* 2. 15. and without God's leave.

20 And Adah bare Jubal: he was the father of such as dwell in tents *f*, and *of such as have* cattel *g*.

f He taught Shepherds to dwell in Tents, and to remove them from place to place, for conveniency of Pasture. The first Author or Inventers of any thing, are commonly called its *Fathers*. *g* Heb. *and of Cattel*, *i. e.* The Inventer of the art of keeping and managing Cattel.

21 And his brothers name *was* Jubal: he was the father of all such as handle the harp and organ *h*.

h Or, *The lovely instrument*; But what kind of instrument this was, even the *Jews* do not understand. The meaning is, he was the Inventer of Musick and musical Instruments.

22 And Zillah she also bare Tubal-Cain *i*, an † instructer of every artificer in brass, and iron *k*: and † Heb. *A whetter*. the sister of Tubal-Cain *was* Naamah *l*.

i Whom (as the learned conceive, and the agreement of the name and function makes probable) the Heathens worshipped by the name of *Vulcan*, the God of Smiths; and his Sister *Naamah*, by the name of *Venus*. *k* Who first taught Men how to make Arms and other instruments of Iron. *l* So called from her Beauty, which her Name signifies.

23 And Lamech said unto his wives, Adah and Zillah *m*, Hear my voice, ye wives of Lamech, hearken unto my speech: for * I have slain a man to my wounding, and † a young man * to my hurt *n*. * Or, *I would say*. † Heb. *a man in my wounds*.

m Who, observing his fierceness and cruelty, feared that the Vengeance of God or Men would fall upon him, and upon them for his sake. *n* (*i. e.*) Be it so that I have slain a Man, and that a young Man, Why do you concern your selves in it? It is *to my* own *wound*: † Heb. *a wounding* and *hurt*, not to yours; I must suffer for it, not you. Some take this to be a forrowful Confession of his bloody Crime, *q. d.* I have murdered a Man, to my wounding, &c. (*i. e.*) to my utter ruin, or to the wounding and grief of my Heart and Conscience. But this seems not to agree either with the quality of *Cain*'s Family, or with the temper of *Lamech*'s Person, or with the scope of the Holy Ghost in this place; which is to describe not the Vertues, but the Crimes of that wicked Race. According to the marginal Translation, the sense may be this, Fear not for me; *for if any* Man, though in his youth and strength, should assault me, and give me the first wound, he should pay dearly for it; and though I were wounded and weakned, the remainders of my strength would be sufficient to give him his deaths Wound. The words also may be otherwise rendred; the Particle *chi* being taken interrogatively, as it is *Jer.* 29. 6. and 36. 19. and elsewhere, *Have I slain a Man to my wounding, and* [or, or] *a young Man to my hurt?* (*i. e.*) That thereby I should deserve such a mortal Wound or Hurt to be inflicted upon me by way of retaliation? You have therefore no cause of fear either for my sake, or for your own. Or, *in my hurt*.

24 If Cain shall be avenged *o* seven-fold, truly Lamech seventy and seven-fold *p*.

o If the slaughter of *Cain* shall be punished in him that shall kill him, whosoever he be. *p* (*i. e.*) My death shall be much more certainly and severely revenged by God upon any Man that shall murder me. These words may be either 1. A profane scoff. *q. d.* Since *Cain*, my Father and Pattern in murther, was so far from being punished by the Hand of God, that he had a special Protection from him, that no Man should dare to touch him; I (whose murther is not so heinous as his was) shall not fare worse than he, and therefore have no reason to fear either God or Men. Or 2. An argument or ground of his Security, *q. d.* I am not only secured by my own Puissance, but by God's Providence; which certainly will be more watchful over me, who have not committed any such horrid Crime, than over him that killed his own innocent Brother.

25 ¶ And Adam knew his wife again, and she bare a son, and called his name † Seth *q*: for God, *said she*, *r* hath appointed me another seed *s* instead of Abel *t*, whom Cain slew. † Heb. *Shith*.

q She gave the name, but not without *Adam*'s consent. *Gen.* 5. 3. *r* By divine Inspiration. *s* Note that the word *Seed* is used of one single Person here, and *Gen.* 21. 13. and 38. 8. Which confirms the Apostle's argument, *Gal.* 3. 16. *t* To succeed his Father *Adam*, as *Abel* should have done in the Priesthood, and administration and care of holy Things in the Church of God.

26 And to Seth, to him also there was born a son; and he called his name † Enos *u*: then began men * to call upon the name of the LORD *x*. † Heb. *Enosh*. * Or, *they began to call themselves by*

u Which properly signifies a *miserable Man*, to note the great *sinfulness* of wickedness and wretchedness of that Generation; which the Hebrews Lord

know Writers generally observe. *x* To pray unto God, to worship God in a more publick and solemn manner: *Praying* being here put for the whole Worship of God, as *Gen.* 12. 8. and 26. 25. and in many other places. According to the marginal Version, the sense is this; then when the World was universally corrupt, and had forsaken God and his Service, good Men grew more Zealous for God, and did more publickly and avowedly own God. and began to distinguish and separate themselves from the ungodly World; and to call themselves, and one another by the name of God. (*i. e.*) *the Sons*, Servants, or Worshippers *of God*, as they are expressly called: and that, as it seems, upon this occasion, *Gen.* 6. 2. And in this sense this phrase is elsewhere taken, as *Isa.* 43. 7. and 44. 5. and 65. 1. Some render the place thus, *Then began Men to profane the name*, (*i. e.*) the Worship *of the Lord*, by Idolatry or Superstition. But this seems neither to agree with the Hebrew phrase, nor to suit with this place, where he speaks of the Posterity of *Seth*; who were the holy Seed, and the only Church of God then in the World.

CHAP. V.

The manner of man's creation repeated, 1, 2. The genealogy, age, and death of the perfons from Adam to Noah, in the line of Seth. Seth begotten of Adam after his image, 3. The story and translation of Enoch, 24. Lamech's prophesy of his son Noah, 29. Sons born to Noah, 32.

1 Chron. 1. 1. THis *is the* † *a* book *of* the generations of Adam *b*: in the day that God created man *c*, in the likeness of God made he him *d*.

a (*i. e.*) The List or Catalogue, as this word is taken *Nehem.* 7. 5. *Matth.* 1. 1. as it is also put for any short writing, as for a bill of Divorce, as *Deut.* 24. 1, 3. *b* (*i. e.*) His posterity begotten by him; the word being passively us'd. But he doth not here give a compleat List of all *Adam's* Children, but only of his godly Seed, which preserved true Religion and the Worship of God from *Adam* to the Flood, and from whose loins Christ came, *Luke* 3. *c* This is here repeated to note the different way of the production of *Adam* and of his Posterity; his was by Creation from God, theirs by Generation from their Parents. *d* See *Gen.* 1. 26.

2 Male and female created he them *e*, and blessed them *f*, and called their name Adam *g*, in the day when they were created.

e See *Gen.* 1. 26. *Matth.* 19. 4. *Mark* 10. 6. *f* With Power to propagate their Kind, and with other Blessings. See *Gen.* 1. 28. *g* Which name is given both to every Man, as *Gen.* 9. 6. *Psal.* 49. 20. and to the first Man. as *Gen.* 2. 23. and to the whole kind, both the Men and the Women, who are called by one name, to shew their intire Union and Communion in all things.

3 And Adam lived an hundred and thirty years *h*, and begat a *son* in his own likeness, after his image *i*, and called his name Seth.

h After he was created, in which time he begat other Sons and Daughters, as appears from what was said before. *i* Either 1. In regard of the natural frame of his Body and Soul: But this was so evident of itself, that the mention of it had been frivolous. Nor is there any reason why that should be said of *Seth*, rather than of *Cain*, or *Abel*. Or 2. In regard of his Corruption, *q. d.* a weak, sinful, mortal Man, like himself: For *Adam's* Image is here plainly opposed to the *likeness of God*, wherein *Adam* is said to be created, *verse* 1. And this is fitly said of *Seth* to signifie, that although he was a worthy and good Man, and, *Adam* excepted, the most eminent Person of the whole Church of God; yet he, no less than wicked *Cain*, was begotten and born in Sin; and that all the difference which was between him, and consequently between other good Men, and the wicked Progeny of *Cain*, was not from the nature which they received from *Adam*, but from the grace infused into them by God.

† 1 Chron. 1. 1, &c. 4 † And the days of Adam, after he had begotten Seth, were eight hundred years: and he begat sons and daughters *k*.

k Whose names and numbers are here passed over in silence, as not belonging to the Genealogy of Christ, nor to the following History.

5 And all the days that Adam lived, were nine hundred and thirty years *l*, and he died.

l The long lives of Men, in ancient times here noted, are also mentioned by Heathen Authors: And it was wisely so ordered by God, both for the more plentiful encrease of Mankind in the first age of the World, and for the more effectual Propagation of true Religion, and other useful Knowledge to the World. And many natural Reasons might be given why their lives were then longer than afterwards.

6 And Seth lived an hundred and five years, and begat Enos.

7 And Seth lived after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years, and he died.

† Heb. Kenan. 9 And Enos lived ninety years, and begat † Cainan.

10 And Enos lived after he begat Cainan, eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years, and he died.

† Gr. Mahalaleel. 12 And Cainan lived seventy years, and begat † Mahalaleel.

13 And Cainan lived after he begat Mahalaleel, eight hundred and forty years and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years, and he died.

15 And Mahalaleel lived sixty and five years, and begat † Jared.

† Heb. Jered. 16 And Mahalaleel lived after he begat Jared, eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel, were eight hundred ninety and five years, and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch, eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years, and he died.

21 And Enoch lived sixty and five years, and begat † Methuselah *m*. † Gr. Mathusala.

m Whose name is thought by some learned men to contain a Prophesy of the Flood, which was to come a thousand Years after; for it signifies, *He dies, and the Dart or Arrow* of God's Vengeance comes. Or, *He dies, and the sending forth* of the Waters comes.

22 And Enoch † walked with God *n*, after he begat Methuselah, three hundred years, and begat sons and daughters *o*. † Chron. 1. 3. Heb. 11. 5. Jude 14, 15.

n (*i. e.*) He lived as one whose Eye was continually upon God; whose care and constant course and business it was to please God, and to imitate him, and to maintain acquaintance and communion with him; as one devoted to God's service, and wholly governed by his will. He walked not with the Men of that wicked age, or as they walked, but being a Prophet and Preacher, as may be gathered from *Jude*, ver. 14, 15. with great Zeal and Courage he protested and preached against their evil Practices, and boldly owned God and his Ways in the midst of them. Compare *Gen.* 6. 9. *Jer.* 32. 39. *Mic.* 6. 8. *o* Hence it is undeniably evident that the state and use of Matrimony doth very well agree with the severest course of Holiness, and with the office of a Prophet or Preacher.

23 And all the days of Enoch were three hundred sixty and five years.

24 And † Enoch walked with God: and he *was* not † Heb. &c. *p*, for God took him *q*. 5.

p (*i. c.*) He appeared not any longer upon Earth, or amongst mortal Men. The same phrase is in *Gen.* 42. 36. *Jer.* 31. 15. *q* Out of this sinful and miserable World unto himself, and to his heavenly Habitation. See *Luke* 23. 43. And he took either his Soul, of which alone this phrase is used, *Ezek.* 24. 16. or rather both Soul and Body, as he took *Elijah*, 2 *Kings* 2. 11. because he is took him that he *did not see death*, Heb 11. 5.

25 And Methuselah lived an hundred eighty and seven years, and begat † Lamech. † Heb. Lamech.

26 And Methuselah lived after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah, were nine hundred sixty and nine years *r*, and he died *s*.

r The longest time that any Man lived. But it is observable that neither his, nor any of the Patriarch's Lives reached to a thousand Years, which number hath some shadow of perfection. *s* But a little before the Flood came, being taken away from the evil to come.

28 And Lamech *t* lived an hundred eighty and two years, and begat a son.

t Not that wicked *Lamech* mentioned *chap.* 4. for he was of the Family of *Cain*, but this was descended from *Seth*.

29 And he called his name † Noah *u*, saying, *s* This *same* shall comfort us concerning our work, and toil of our hands *y*, because of the ground which the LORD hath cursed. † Gr. Noe.

u Which signifies *rest*. *x* By the Spirit of Prophesy. *y* (*i. e.*) Concerning the hard labour and manifold troubles to which we are Sentenced, *chap.* 3. 19. And this he did either 1. By the invention of Instruments of Husbandry, whereby Tillage was made more easy. Or 2. By removing in some part the Curse inflicted upon the Earth, and reconciling God unto Mankind. Possibly he might suppose that this was the *Messias*, or promised Seed, and the Saviour of the undone World: As it was frequent with the ancient Fathers, through their earnest desire of the *Messias*, to expect him long before he came, and to mistake other Persons for him. Or 3. By preserving a remnant of Mankind from that Deluge, which he by the Spirit foresaw would come, and repeopling the emptied Earth with a new Generation of Men, and by reflowing and improving the Art of Husbandry. See *Genesis* 9. 20.

30 And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years, and he died.

32 And Noah was five hundred years old: and Noah begat *z* Shem, Ham, and Japheth.

z (*i. c.*) He began to beget; God in mercy denying him Children till that time, that he might not beget them to the destroyer, that he might have no more than should be saved in the Ark:

Or,

making provision for the flesh to fulfil its Lusts, Rom. 13. 14. *Not to mourn the Spirit*, Jude *verse* 19. not heeding its good Motions, but suppressing and resisting them. *Flesh* not only in the condition of their Nature, but in the baseness and corruption of their Hearts and Lives; as the word *flesh* is commonly used when it is opposed to the *Spirit*, as *John* 3. 6. *Rom.* 7. 18. and 8. 5. 7. *Gal.* 5. 17. *p* Though he deserve a speedy destruction *y* (*i. e.*) The time allowed him for Repentance, and the prevention of his Ruine. *r* During which time *Noah* was preaching, and to assure them of the Truth of his Doctrine, preparing the Ark. See 1 *Peter* 3. 20. 2 *Peter* 2. 5. *Ignat.* How did God perform this Promise, when there were but an hundred years between this time and the Flood, by comparing *Gen.* 5. 32. with *Gen.* 7. 11? *Solut.* 1. The encreasing wickedness of Mankind might justly hasten their ruine, and forfeit the benefit of this indulgence. 2. This Promise, though mentioned after that, *Gen.* 5. 32. yet seems to have been made twenty years before it; for that verse is added there out of its proper place, only to compleat the Genealogy; and therefore, after this Narration, it is repeated here in its due order, *verse* 10. And such *Hysteron Proteron* are frequently noted in Scripture.

4 There were giants *s* in the earth in those days: and also after that *t*, when the sons of God came in *u* unto the daughters of men, and they bare *children* to them, the same *became* mighty men, which *were* of old *x*, men of † renown. † Heb. Name.

s Men so called, partly from their high stature, but principally for their great strength and force, whereby they oppressed and tyrannized over others: For this is mentioned as another Sin, and cause of the Flood; and therefore they seem to be here noted, not for the height of their stature, which is no crime, but for their violence, which also is expressed beneath, *verse* 11. 13. *t* After that time there arose a new Generation or Succession of that fort of Men. *u* Were united and incorporated with them. A modest expression of the Conjugal state and act, as *Gen.* 16. 2. and 35. 3. *Jud.* 15. 2. *x* Which were proper to the first ages of the World; for the succeeding Generations were generally less in stature and strength of Body, and therefore not so famous for personal Exploits. Or these words may be thus joyned with the following, *Which were of old*, (*i. e.*) among the Men of that first and wicked World, *men of renown*, (*i. e.*) famous in their Generations; when indeed they should have been infamous for the abuse of their stature and strength to tyranny and cruelty.

5 And God saw that the wickedness of man *was* great in the earth, and *that* † every imagination of † Or, *the* thoughts of his † heart *y was* only evil † continually *a*. *wicked imaginations.* † Heb. *every frame.*

y To which the Scripture commonly ascribes all Men's actual wickedness, as *Psal.* 41. 6. *Prov.* 4. 23. and 6. 14, 18 *Jer.* 17. 9. *Matth.* 15. 19. *Rom.* 3. 10, &c. Thereby leading us from acts of Sin to the original Corruption of Nature, as the cause and source of them. *a* (*i. c.*) That Man was perpetually either doing or contriving wickedness; that not only his Actions were vile, but his Principles also; his very Soul, yea the noblest part of it, which might seem most free from the contagion; his Mind and Thoughts were corrupt and abominable, and to there was no hopes of amendment. *Flesh* not only in the condition of their Nature, but *flesh and spirit.* Chap. 8. 21. Matth. 25. 41.

6 And it repented the LORD † *b* that he had made man on the earth, and it grieved him at his † heart *c*. † Heb. *very sorrowed.*

b Properly God *cannot repent*, *Numbers* 23. 19. 1 *Samuel* 15. 11, 29. because he is unchangeable in his Nature and Counsels, *Mal.* 3. 6. *Jam.* 1. 17. and perfectly Wise, and consequently Happy, and therefore not liable to any Grief or Disappointment. But this is spoken of God after the manner of Man, by a common figure called *Anthropopathia*, whereby also Eyes, Ears, Hands, Neck, &c. are ascribed to God; and it signifies an alienation of God's Heart and Affections from Men for their wickedness, whereby God carries himself towards them, like one that is truly penitent and grieved, destroying the work of his own Hands. *c* Or, *as his very Soul*, i. e. exceedingly.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth: † both man and beast *d*, and the creeping thing, and † Heb. the fowls of the air: for it repenteth me that I have made them. *from man unto beast.*

d For as the Beasts were made for Man's use and service, so they are destroyed for Man's punishment, and to discover the malignity of Sin; and God's deep abhorrency thereof, by destroying those innocent Creatures that had been made instrumental to it.

8 But Noah found grace *e* in the eyes of the LORD.

e (*i. e.*) Obtained Mercy and Favour; which is noted to shew that *Noah* was so far guilty of the common Corruption of humane Nature, that he needed God's Grace and Mercy to pardon and preserve him from the common Destruction.

9 These *are* the generations of Noah *f*: † Noah was a just man, and † perfect *h* in his generations *i*, and † Noah walked with God *k*. † Ecclus. 44. 17. † Or, *sincere.*

f Either 1. Properly the posterity of *Noah*, as the word is commonly used; and as it is explained *verse* 10. So the rest of this verse comes in by way of Parenthesis, which is frequent. Or, 2. The events or occurrences which befel *Noah* and his Family, as the word is taken, *Gen.* 37. 2. *Prov.* 27. 1. *h* These words are to be taken either 1. Joyntly, *q. d.* he was *Righteous*, not only in appearance, or in part, but *perfectly*, in all respects, towards God and Men: or sincerely and truly. Or, 2. Distinctly, *q. d.* he was for his three and condition *just* before God, which was by Faith, *Heb.* 11. 7. by which every *just man lives*, *Rom.* 1. 17. and *perfect*, i. e. upright and unblameable

unblameable in the course of his Life among the men of his Age, as it follows. *i* This is spoken either 1. Diminutively; he was so comparatively to the men that then lived, who were very bad; though otherwise even *Noah* had many infirmities, so that he also had not been saved but for God's Grace and Mercy, c. 8. Or, 2. By way of amplification and commendation; he was good in bad times, in spight of all evil Counsels or Examples. He saith *Generations* in the plural Number, to shew that as he lived in two Generations, one before the Flood, and another after it, so he continued uncorrupted in both of them. *k* See on *Gen.* 5. 22.

10 And Noah begat three sons, Shem, Ham, and Japheth *l*.

l See the Note on *Gen.* 5. 32.

11 The earth *m* also was corrupt before God *n*, and the earth *o* was filled with violence *p*.

m Which is here put for its Inhabitants, as 1 *Kings* 10. 24. *Ezek.* 14. 13. *n* Or, *Before the face of God, q. d.* in despight and contempt of God, and of his Presence and Justice. Compare *Gen.* 10. 9. and 13. 13. *q. d.* They sinned openly and impudently without shame, boldly and resolutely without any fear of God. *o* Here put for the place, or the inhabited parts of it. So the same word is twice used in a differing sense in one and the same verse. See the like *Matth.* 8. 22. *p* Or, *Injustice, Fraud, Rapine, Oppression*: For all these this word signifies. Some conceive that these two Branches note the universal Corruption of mankind, in reference to all their Duties. 1. Towards God and his Worship, which they corrupted by horrible Superstition, and by Idolatry, which is called *Corruption*, *Exod.* 32. 7. *Deut.* 32. 5. *Jud.* 2. 19. 2 *Chron.* 27. 28. 2. Towards Men, in the Duties of Righteousness.

12 And God looked upon the earth, and behold, it was corrupt: for all flesh *q* had corrupted his way *r* upon the earth.

q (i.e.) All Men, as the word *Flesh* is taken, *Psal.* 78. 39. *Isai.* 40 5. and oft elsewhere. *r* Either 1. God's way, his precepts concerning Religion and Righteousness. Or, 2. Their own way, or manner of living.

13 And God said unto Noah, The end *s* of all flesh *t* is come *u* before me *x*; for the earth is filled with violence through them *z*: and behold, I will destroy

* Or, *from* them * with the earth *a*.

s.a.e Earth.

s (i.e.) The time of ruine, as this word is used, *Ezek.* 7. 2, 3, 6. *Amos* 8. 2. *t (i.e.)* Men, as *ver.* 12. though the Beasts also were involved in the same destruction. *u (i.e.)* Is approaching and at the very door, and shall as certainly come as if it were actually come. *x (i.e.)* In my purpose and decree: Howsoever vain men flatter themselves with hopes of longer impunity. *z (i.e.)* By their means; so that the Earth even groans under them. *a (i.e.)* With the Fruits and Beauty, though not the Substance of the *Earth*. Or, *From the Earth*, as *ver.* 7. The Hebrew *eth* being oft put for *min* or *meëth*. as *Gen.* 44. 4. *Deut.* 34. 1. and 1 *Kings* 8. 43. compared with 2 *Chron.* 6. 33.

† Heb. *Nofic.*

14 Make thee an ark *b* of gopher-wood *c*: † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch *e*.

b A little Ship made in the form of an Ark or Chest, but probably sloping at the bottom for conveniency of Navigation, as it was for another reason sloping at the top. *c* This word is but once used in Scripture, and therefore it is diversly rendred by the Learned; by some *Pine*, by many *Cedar*, but by others *Cypress*, a Tree very proper and usual for Ships, and of a firm and durable Substance, and much abounding in those parts; all which appears from ancient Authors. *e* Or rather, with some kind of *Bitumen*, of the same nature and use with pitch, to cement the parts of the Ark together, and to preserve it from the injuries of the Sun, and Water, and Worms; but more odoriferous to correct the unpleasant scent of some of the Creatures.

15 And this *is the fashion* which thou shalt make it *of*: the length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits *g*.

f Or, *This* is the measure, or the manner according to *which thou shalt make it*. *g* A just and regular proportion, the length being six times more than the breadth, and ten times more than the height. There is no need to understand this of Geometrical cubits, which are said to have contained nine ordinary cubits; nor of sacred cubits, which were an hands breadth longer than the ordinary, *Ezek.* 43. 13. Nor to suppose the stature of men at that time to have been generally larger, and consequently their cubit much longer. For the ordinary cubit consisting of a common foot and a half, is sufficient for the containing of all the Kinds of living Creatures and their Provisions, which was to be put into the Ark, as hath been at large demonstrated by learned Men. Nor is there any considerable difficulty in the point, but what is made by the ignorance of Infidels, and aggravated by their malice against the holy Scriptures. Especially if these things be considered; 1. That the differing kinds of Beasts and Birds, which unlearned Men fancy to be innumerable, are observed by the learned, who have particularly searched into them, and written of them, to be little above three hundred, whereof the far greatest part are but small; and many of these which now are thought to differ in kind, in their first original were but of one sort, though now they be so greatly altered in their Shape and Qualities; which might easily arise from the diversity of their Climate and Food, and other Circumstances, and from the promiscuous Conjunctions of those lawless Creatures. 2. That the brute Creatures, when they were enclosed in the Ark, where they were idle, and constantly under a kind of horror and amazement, would be contented with far less Provisions, and those of another sort than they were accustomed to, and such as might lye in less room, as Hay, and the fruits of the Earth. God also, who altered their natures, and made the savage Creatures mild and gentle, might by the same powerful Providence moderate their Appetites, or if he pleased have increased their Provision whilst they did eat it, as afterwards Christ did by the Loaves. So vain and idle are the Cavils of wanton Wits, concerning the incapacity of the Ark for the food of so many Beasts. 3. That supposing the ravenous Creatures did feed upon Flesh, here is also space enough and to spare, for a sufficient number of Sheep, for their food for a whole year, as upon computation will easily appear; there being not two thousand Sheep necessary for them, and the Ark containing no less than four hundred and fifty thousand solid Cubits in it. But of this matter more may be seen in my Latin Synopsis.

16 A window *h* shalt thou make to the ark, and in a cubit shalt thou finish it above *i*, and the door of the ark shalt thou set in the side thereof: *with* lower, second and third *k stories* shalt thou make it.

h Or *a Light*: Or *Light*, or *Windows*: The singular number being put for the plural, which is most frequent: Or it might be one great Light or Lanthorn, by which light might be derived and distributed into several rooms. *i (i.e.)* Either 1. The Window, which was to be a Cubit square. Or rather 2. The Ark; as appears 1. From the Gender of the Hebrew affix, which is feminine, and therefore agrees with the *Ark*, which in the Hebrew is of the feminine Gender, not with the *Window*, which is masculine. 2 From the nature of the thing, the Ark requiring a roof, and that sloping, that the Rain might slide off from it, and not sink into it; for which end the roof in the middle was to be higher than the Ark by a Cubit. And as the other parts of the Ark were made with exquisite contrivance, so doubtless this was not defective therein. *k* Whereof the highest story for Men and Birds; the second for Provision for the brute Creatures; the lowest for the Beasts, under which was the sink of the Ark, which most probably was made sloping at the bottom, as all Ships and Boats are, where Serpents and such like Creatures might be put, with their proper Provisions.

17 And behold I, even I *l*, do bring *m* a flood of waters upon the earth, to destroy all flesh *n*, wherein *is* the breath of Life, from under Heaven: *and* every thing that *is* in the earth *o* shall dye.

l Which is thus emphatically repeated, to signify that this flood did not proceed from natural causes, but from the immediate hand and judgment of God. *m (i.e.)* Will assuredly and speedily bring. *n (i.e.)* All Men, Birds and Beasts. *o* This limitation is added to shew that the Fishes are not included in the threatned destruction, either because they did not live in the same Element wherein Men lived and sinned; or because they were not so instrumental in Mens sins, as the Beasts might be; or because Man had a greater command over the Beasts than over the Fishes, and greater service and benefit from them; and therefore the destruction of the former was a greater and more proper Punishment to Man than the latter.

18 But with thee will I establish my covenant *p*: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

p Either 1. My promise to preserve thee and thine, both till the Flood and in it, notwithstanding all the scoffs and threats of the wicked World against thee all the time of thy Preaching and Building of the Ark. The word *Covenant* being here understood, not of a mutual compact or agreement, but of a single and gracious promise, as it is also used, *Numb.* 18. 19. and 25. 12. and in other places. Which promise though only here mentioned, was doubtless made before, as may easily be gathered both from these words, and some foregoing passages, and from the need which *Noah* had of such a support and encouragement, during all the time of his Ministry. Or 2. My Covenant concerning the sending of the promised Seed, and the Redemption of Mankind by the *Messias*, who shall come out of thy Loins, and therefore thou shalt be preserved.

19 And of every living thing of all flesh two *q* of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

q (i.e.) Either 1. By Couples, or Male and Female: But this is mentioned as a distinct thing in the close of the verse. Or rather 2. Two at least of every sort, even of the unclean; but of the clean more, as is noted *ch.* 7. 2.

20 Of fowls after their kind *r*, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee *s*, to keep *them* alive.

r (i.e.) According to their several kinds. *s* Of their own accord, by my impulse, or by the conduct of Angels, as *Gen.* 2. 19.

21 And take thou unto thee of all food that is eaten *t*, and thou shalt gather *it* to thee, and it shall be for food for thee, and for them.

t Of which see *Gen.* 1. 29, 30.

22 * Thus did *Noah*; according to all that God commanded him, so did he *u*.

* Heb. 7.

u Both for the matter and the manner of it; although the work of building the Ark was laborious, costly, tedious, dangerous, and seemingly foolish and ridiculous; especially when all things continued in the same posture and safety for so many scores of years together: Whereby *Noah*, without doubt, was all that while the Song of the Drunkards, and the Sport of the Wits of that Age. So that it is not strange that this is mentioned as an heroick Act of Faith in *Noah*, *Heb.* 11. 7. whereby he surmounted all these difficulties.

CHAP. VII.

God commands Noah to enter into the ark; the reason of it, 1. Directs him as to the manner and time, 2—4. Noah's obedience in all things, 5. His age, 6. His entrance with his Family, &c. into the ark, 7—9 The day in which the flood began, 10, 11. Its continuance, 12. Noah and his Family, &c. in the ark, 13—16. The flood encreases and destroys all living substance, 17—24.

* Mat. 24. 38 Luke 17. 26. 2 Pet 2 5. * Cap 6 9.

AND the * LORD said *a* unto Noah, Come *b* thou and all thy house *c* into the ark: for * thee have I seen righteous *d* before me *e* in this generation *f*.

a When the Ark was finished and furnished, and the time of God's patience expired, *Gen.* 6. 3. *b (i.e.)* Prepare to enter. *c (i.e.)* Thy Family; which consisted only of eight Persons, 1 *Pet.* 3. 20. To wit, *Noah* and his three Sons, and their four Wives, *Gen.* 6. 18. Whereby it appears that each had but one Wife, and consequently it is more than probable that Polygamy, as it began in the posterity of wicked *Cain*, *Gen.* 4. 19. so it was confined to them, and had not as yet got footing amongst the Sons of God. For if ever Polygamy had been allowable, it must have been now, for the repeopling of the perishing World. *d* With the *Righteousness* of Faith, as it is explained, *Heb.* 11. 7. evidenced by all the fruits of Righteousness and true Holiness. *e* Not only before Men, and seemingly, but really, and to my all-seeing Eye. *f* Of which expression, see Notes on *Gen.* 6. 9.

† Heb. *ſe-ven ſeven.* † Heb. *the Men and his Wife.*

2 Of every clean beast *g* thou shalt take to thee † by sevens *h*, the male and his female: and of beasts that *are* not clean, by two, the † male and his female.

g Obj. The distinction of clean and unclean Beasts was not before the Law. *Answ.* Some legal things were prescribed and used before the Law, as abstinence from the eating of Blood, *Gen.* 9. 4. and among other things, Sacrifices, as learned men have sufficiently proved; and consequently the distinction of Beasts to be Sacrificed was then, in some measure, understood, which afterwards was expressed, *Levit.* 1, *&c.* Nor is this a good argument, This was not written before; therefore it was not commanded and practised before, especially concerning a time when no commands of God were written, but only delivered by tradition. *h* Either 1. Seven single, as most think. Or rather 2. Seven couples, as may be gathered, 1. From the duplication of the word in Hebrew. It is be said *seven seven*, signifies only seven of every kind, then it would have been said concerning the unclean Beasts, *two two*, (*i. e.*) two of each sort: Whereas now there is an apparent difference; there it is said only *by two*, but here, *by sevens*, or *seven seven*, which difference of the phrase suggests a difference in the things. 2. By the following words, *The male and his female*, which being indifferently applied to the clean and unclean, plainly shews that none of them entred into the Ark single, and therefore there was no odd seventh among them, but all went in by couples, which was most convenient in all for the propagation of their kind, and in the clean for other use also; as for Sacrifices to God, if not for the sustentation of Men in the Ark, and after they came out of it. Which gives us the reason why God would have more of the clean than of the unclean put into the Ark, because they were more serviceable both to God and Men.

* Isa. 13. 65. 9.

3 Of fowls *i* also of the air by sevens *k*, the male and the female, to keep * seed *l* alive upon the face of all the earth.

i (i.e.) Of clean Fowls; which he leaves to be understood out of the following verse. *k* And of the unclean by two; as before of the Beasts. *l (i.e.)* The issue, or breed of them.

4 For yet seven days *m*, and I will cause it to rain upon the earth forty days and forty nights: and every living substance *n* that I have made, will I † destroy from off the face of the earth.

† Heb. *blot out.*

m Or, *After seven days*, the Hebrew *Launed* being put for *after*, as it is *Exod.* 16. 1. *Psal.* 19. 3. *Jer.* 41. 4. Or, *within seven days*, which time God allowed to the World as a further space of Repentance, whereof, therefore it is probable, *Noah* gave them notice; and it is not unlikely that many of them who slighted the threatning, when it was at 120 years distance, now hearing a second threatning, and considering the nearness of their danger, might be more affected and brought to true Repentance: Who though destroyed in their Bodies by the Flood for their former and long impenitency, which God would not so far pardon, yet might be saved in their Spirits. See 1 *Pet.* 4. 6. And as some preserved in the Ark were damned, so others drowned in the deluge might be eternally saved. *n* All that hath in it the breath of Life, as was said *ch.* 6. 17.

5 And Noah did according unto all that the LORD commanded him *o*.

o Which was said *chap.* 6. 22. and is here repeated, because this was an eminent instance of his Faith and Obedience.

6 And Noah *was* † six hundred years old, when the flood of waters was upon the earth.

† Heb. *ſon of, &c.*

7 And Noah went in, and his sons, and his wife, and his sons wives with him into the ark, because of *p* the waters of the flood.

p Or, *For fear of*: For *fear* is ascribed to, and commended in *Noah*, *Heb.* 11. 7. Or, *From the face of.*

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in *q* two and two *r* unto Noah into the ark, the male and the female, as God had commanded Noah.

q By the secret impulse of their great Creator and Governour. See *Gen.* 2. 19. and 6. 20. *r* Of which see above *verse* 20.

† Or, *on the ſeventh day.*

10 And it came to pass † after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noahs life *s*, in the second month *t*, the seventeenth day of the month, the same day were all the fountains of the great deep *u* broken up *x*, and the * windows of heaven were opened *y*.

* Or, *Floud-gates.*

s Either compleat: Or rather current or begun; otherwise he had lived three hundred fifty one years after the Flood, not three hundred fifty only, as it is written, *Gen.* 9. *last.* *t* Either 1. Of that year of *Noah*'s life. Or 2. Of the year. Now as the year among the Hebrews was two-fold; the one fixed, for the celebration of Feasts, beginning in *March*, of which see *Exod.* 12. 2. The other civil, for the better ordering of Men's political or civil Affairs, which began in *September*. Accordingly this second month is thought, by some, to be part of *April*, and part of *May*, the most pleasant part of the year, when the Flood was least expected or feared: By others part of *October*, and part of *November*, a little after *Noah* had gathered the fruits of the Earth, and laid them up in the Ark. So the Flood came in with the Winter, and was by degrees dried up by the heat of the following Summer: And this opinion seems the more probable, because the most ancient and first beginning of the year was in *September*; and the other beginning of the year in *March*, was but a later institution among the Jews with respect to their Feasts and sacred Affairs only, which are not at all concerned here. *u (i.e.)* Of the Sea, called *the deep*, *Job* 38. 16, 30. and 41. 31. *Psal.* 106. 9. and also of that great Abyss, or Sea of Waters, which is contained in the Bowels of the Earth. For that there are vast quantities of Waters there, is implied both here and in other Scriptures, as *Psal.* 33. 7. 2 *Pet.* 3. 5. and is affirmed by *Plato* in his *Phædrus*, and by *Seneca* in his Natural Questions, 3. 19. and is evident from Springs and Rivers which have their rise from thence, and some of them have no other place into which they issue themselves, as appears from the *Caspian* Sea, into which divers Rivers do empty themselves, and especially that great River *Volga*, in such abundance, that it would certainly drown all those parts of the Earth, if there were not a vent for them under ground; for other vent above ground out of that great Lake or Sea they have none. Out of this *deep* therefore, and out of the Sea together, it was very easie for God to bring such a quantity of Waters, as might overwhelm the Earth, without any production of new Waters, which yet he with one word could have created. So vain are the cavils of Atheistical Anti-Scripturists in this. *x* The Fountains are said to be broken up here, also *Psal.* 74. 15. by a Metonymy, because the Earth and other Obstructions were broken up, and so a passage opened for the Fountains; as *Bread* is said to be *bruised*, *Isa.* 28. 28. and *Meal* to be *ground*, *Isa* 47. 2. Because the Corn, of which the Meal and Bread were made, was bruised and ground. *y* Which some understand of the Waters, which from *Gen.* 1. 7. they suppose were placed by God above the visible Heavens, and reserved and kept, as it were in Prison, for this very purpose; and now the Prison-doors were opened, and they let loose and sent down for the Destruction of the World: But others more fitly understand it of the Clouds, which are called the *windows of Heaven*, *Mal.* 3. 10. So 2 *Kings* 7. 2, 19. *Psal.* 78. 23. *Isa.* 24. 18. Which then grew thicker and bigger with Waters; nor is there any inconvenience in it, if we say that God created a great quantity of Waters for this end, which afterwards he annihilated.

12 And the rain was upon the earth forty days and forty nights *z*.

z God by this gradual proceeding both awakened to repentance, and gave them space for it.

13 In the * self same day *a* entred Noah, and Shem, * Job 31. and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark.

* Heb. 25.

a On which the Flood began by that terrible shower. Heb. *in the Body*, or *Essence*, or *Strength of the Day*, as *Gen.* 17. 26. *Levit.* 23. 14. *Jos.* 10. 27. *q. d.* Not in the dark or twilight, like one ashamed of his Action, or afraid of the People, but when it was clear Day, or about Noon-tide, in the publick view of the World.

14 They, and every beast after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird *b* of every † sort *c*.

† Heb.

b The first word signifies the greater, the second the less sort of *wings*. Birds, as appears from *Gen.* 15. 9, 10. *Levit.* 14. 4. *Psal.* 104. 17. *c* Heb. *Of every* kind of *Wing*, whether Feathered, as it is in most Birds, or Skinny and Gristly, as in Bats.

15 And they went in *d* unto Noah into the ark, two and two of all flesh wherein *is* the breath of life *e*.

d See on *ver.* 9. *e (i.e.)* All living Creatures forementioned, v. 14.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in *f*.

f Or, *shut* the door *after him*, or *upon him*, or *for him*, *i. e.* his good and safety, against the fury either of the Waters, or of the People. This God did in some extraordinary manner.

17 And the flood *g* was forty days upon the earth; and the waters encreased *h*, and bare up the ark, and it was lift up above the earth.

g Or, *that Flood* of Waters, which was poured down in that shower mentioned, *verse* 12. otherwise the Flood was one hundred and fifty days upon the Earth, *verse* 24. *h* By the accession of more Waters from above and beneath.

18 And the waters prevailed, and were encreased greatly upon the earth *k*; and the ark went upon the face of the waters.

k Overthrowing Men, and Houses, and Trees, where possibly they did, or thought to secure themselves.

19 And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered *m*.

m Profane

m Profane Wits pretend this to be impossible, because of the vast height of divers Mountains. But 1. This cannot be thought impossible by any Man that believeth a God; to whom it was as easy to bring forth a sufficiency of Water, for this end, as to speak a word. And if we acknowledge a Miracle of the Divine Power and Providence here, it is no more than even Heathens have confessed in other cases. 2. Peradventure this Flood might not be simply universal over the whole Earth, but only over all the habitable World where either Men or Beasts lived; which was as much as either the Meritorious cause of the Flood, Men's sins, or the end of it, the destruction of all Men and Beasts, required. And *the* or *that whole Heaven*, may be understood of that which was over all the habitable parts of it. And whereas our modern Heathens, that miscall themselves Christians, laugh at the History of this Flood upon this and the like occasions, as if it were an idle Romance; they may please to note, that their Predecessors, the ancient and wiser Heathens, have divers of them acknowledged the Truth of it, though they also mixed it with their Fables, which was neither strange, nor unusual for them to do. *Lactantius* appeals to the Heathens of his age concerning it. Nay there is not only mention of the Flood in general, but also of the Dove sent out of the Ark, in *Plutarch*, and *Berosus*, and *Abydenus*. And the memory of this general Flood is preserved to this day among the poor ignorant *Indians*, who asked the Christians who invaded their Land, whether they ever heard of such a thing, and whether another Flood was to be expected? And the *Chinese* Writers relate, that but one Person, whom they call *Puonconus*, with his Family, were saved in the Flood, and all the rest perished.

20 Fifteen cubits upwards did the waters prevail *n*; and the mountains were covered.

n Which was sufficient for the Destruction of the highest men, or other Creatures, though placed upon the highest Mountains.

21 And all flesh died that moved *o* upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

o (*i.e.*) Lived; for motion is a sign of life.

† Heb. *the breath of the spirit of life*, 2 Sam. 22. 16.

22 All in whose nostrils *was* † the breath of life *p*, of all that *was* in the dry *land*, died *q*.

p Of which phrase see the note on *Gen.* 2. 7. *q* Whether Men or Beasts, &c. all that breathed the same Air with Man, all that lived in the same Element, which Man by his sins had infected; whereby the Fishes are excepted, as living in another Element.

23 And every living substance was destroyed, which was upon the face of the ground, both man and cattel, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth: and * Noah only remained *alive*, and they that *were* with him in the ark.

* 2 Pet. 2 5.

r This is so often repeated, that it may be more deeply ingrafted into the dull Minds and hard Hearts of Men, to teach Men that they ought again and again to consider this dreadful instance of God's justice against sin, and incorrigible sinners.

24 And the waters prevailed *s* upon the earth an hundred and fifty days *t*.

s (*i.e.*) Either grew higher and higher, or rather continued to prevail, and did not decrease. *t* In all, whereof one part was the forty days mentioned, *ver.* 17. as appears from *chap.* 8. 4.

CHAP. VIII.

The waters abate, 1—3. *The ark rests on mount Ararat,* 4. *The day on which the tops of the mountains were seen, noted,* 5. *Noah opens the window of the ark,* 6. *Sends forth a raven,* 7. *after that a dove,* 8. *Which returned,* 9. *He sends the dove out a second time,* 10. *Which returns with an olive leaf,* 11. *He sends her out again, and she returns not,* 12. *The earth dry,* 13, 14. *God commands Noah and his family to come out,* 15—17. *Which they do,* 18, 19. *Noah builds an altar, and sacrifices,* 20. *God accepts it, and promises not to drown the world again,* 21. *But to continue the seasons of the year,* 22.

† Heb. *least.*

AND God remembred Noah *a*, and every † living thing *b*, and all the cattel that was with him in the ark: and God made a wind *c* to pass over the earth, and the waters asswaged.

a (*i.e.*) He shewed by his actions that he minded and cared for him; or pitied and succoured him. God is said to remember his People when after some delays or suspensions of his favour, he returns and shews kindness to them, as *Gen* 19. 29. and 30. 22. *Exod.* 32. 13. *Job* 14. 13. *Psal.* 132. 1. & As God punished the Beasts for Man's sin, so now he favours them for Man's sake. *c* A drying or burning Wind, like that of *Exod.* 14. 21. which had a natural power to dry up the Waters; but that was heightened by the assistance of an higher and miraculous operation of God.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

† Heb. *in going and returning.*

3 And the waters returned from off the earth † continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month *d*, on the seventeenth day of the month, upon the mountains of Ararat *e*.

d From the beginning, not of the Flood, but of the Year, as appears by comparing *chap.* 7. 11. and *chap.* 8. 13, 14. *e* (*i.e.*) One of the Mountains of *Ararat*; by a frequent Enallage of the Number, as *Jud.* 12. 7. *Matth.* 21. 5. And by *Ararat* is here commonly and rightly understood *Armenia*, as appears both by comparing *Isa.* 37. 38. *Jer.* 51. 27. and by the Testimony of ancient Writers, produced by *Josephus* and others to this purpose; and by the great height of those Mountains, and by its nearness to the place where the first Men lived; this great Vessel not being fitted for sailing to remote places, but only for the receit and preservation of Men and other Creatures in it.

5 And the waters † decreased continually until the tenth month: in the tenth *month*, on the first day of the month, were the tops of the mountains seen.

† Heb. *were in going and decreasing.*

6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.

7 And he sent forth a raven *f*, which went forth † to and fro *g*, until the waters were dried up from off the earth *h*.

† Heb. *going forth and returning.*

f A fit Messenger for that purpose, because it smells dead Carcases at a great distance, and flies far, and then returneth to its former Habitation with something in its Bill. *g* Heb. *Going and returning.* (*i.e.*) went forth hither and thither, now forward, then backward, sometimes going from the Ark, and sometimes returning to the Ark, though never entring into it again. *h* Nor as if the returned afterwards; but the phrase implies, that the never returned. And for the word *until* is often used, as 2 *Sam.* 6. *last. Michal had no Child until the day of her death*, i. e. never had a Child. See also *Psal.* 110. 1. *Matth.* 1. 25.

8 Also he sent forth a dove *i* from him to see if the waters were abated from off the face of the ground.

i Which flies lower and longer than the Raven, and is more sociable and familiar with Man, and more constant to its accustomed dwelling, and more loving and faithful to its Mate, and therefore more likely to return with some discovery.

9 But the dove found no rest for the sole of her foot *k*, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he put forth his hand, and took her *l*, and † pulled her in unto him into the ark.

† Heb. *caused her to come.*

k Because the tops of the Hills which then appeared, were either rocky, and dirty; or unobserved by the Dove, as not soaring so high: Whence the Doves are emphatically called *the Doves of the Vallies*, Ezek. 7. 16. *l* Her former acquaintance with *Noah*, and her present necessity making her more tractable.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening *m*, and lo, in her mouth *was* an olive-leaf *n* pluckt off: So Noah knew that the waters were abated from off the earth.

m As the manner of Doves is, partly for better accommodation both for food and lodging, then yet he could meet with abroad; and partly from his love to his Mate. *n Quest.* Whence was this leaf, when Trees had been so generally overthrown and rooted up by the deluge? *Answ.* 1. Many Trees might be preserved by an advantageous scituation, between the Rocks or Hills which broke the force of the Waters. 2. It is probable that God, by his powerful Providence, preserved the Plants and Trees for future ages; and therefore there is no mention of any of their Roots or Seeds preserved in the Ark. 3. The Olive-tree especially will not only stand, but live and flourish under the Waters, as *Pliny l.* 13. *c.* 25. and 16. 20. and *Theophrastus* 4. 8. observe. Add, that the word here rendred, *leaf*, signifies also a *tender branch*.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more *o*.

o Finding convenient food and resting place upon the Earth, and preferring her freedom before her Mate. Possibly the might lose the sight of the Ark. and forget or mistake the way to it.

13 And it came to pass in the six hundredth and one year, in the first month, *the first* day *of the month*, *p* the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

p The words *month* and *day* are oft-times, for brevity sake, omitted by the Hebrews, as being easily understood. Thus *the first of the Feast*, Matth. 26. 17. is *the first day of the Feast*, Mark 14. 12.

14 And in the second month, on the seven and twentieth day of the month was the earth dried *q*.

q Not only from water, as it was *ver.* 13. but from mud and dirt also. So the Flood continued ten days more than a year, by comparing this with *chap.* 7. 11.

15 And God spake unto Noah, saying,

16 Go forth of the ark *r*, thou, and thy wife, and sons, and thy sons wives with thee.

r As *Noah* expected the command of God for his going into the Ark, *chap.* 7. 1, 2. so for his coming forth of it.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and * be fruitful and multiply upon the earth *s*.

* Chap. 1. 22.

s Quest. How could these Creatures which came out of the Ark in *Asia*, get thence to *America*, or to the Islands remote from the Continent? *Answ.* 1. As for *America*, it is thought by divers learned Men

Men, that it is either joyned to this Continent, or separated from it only by a Narrow Sea, which divers living Creatures could easily swim over. 2. Many living Creatures are, and always were transported by Men in their Vessels, either for their supply, or profit, or diversion, or other ends, and thence might easily be propagated there. 3. The same God who made all these Creatures, and caused them to come first to *Adam*, and afterwards to *Noah*, could afterwards both encline and impower them to go whither he pleased, without the advice of these vain Men, who will believe nothing of God which themselves either do not see, or cannot do.

18 And Noah went forth, and his sons, and his wife, and his sons wives with him.

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth after their † kinds, went forth out of the ark.

† Heb. *families.*

20 And Noah built an altar unto the Lord *t*, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar *u*.

t The first Altar we read of, but not the first which was built: For the Sacrifices which were offered before, *Gen.* 4. 3, 4. presuppose an Altar. Therefore it is no sufficient evidence, that such things were not done, because they are not told to be done in Scripture: Which will be an useful consideration for the understanding of many passages in Scripture hereafter. *u* The first thing *Noah* doth, is to pay his debt of Justice and Gratitude to that God which had so miraculously preserved him, and restored him to his ancient and proper Habitation. God expects to be served in the first place. What Beasts were *clean* and what *unclean*, see *chap.* 7. 2. *Levit.* 11. 2, &c.

† Heb. *a savour of rest.*

21 And the Lord smelled † a sweet savour *x*, and the Lord said in his heart *y*, I will not again curse the ground *z* any more for mans sake, for the † imagination of mans heart *is* evil *a* from his youth †: Neither will I again smite *b* any more every thing living as I have done.

† Chap. 6. 5. Matth. 15. 19.

x (*i.e.*) Graciously accepted the Person and Faith and Praise-offering of *Noah*, and was as well pleased therewith, as Men use to be with a sweet smell. *y* (*i.e.*) Determined within himself, and expressed for much to *Noah*. The Hebrew Preposition *el*, sometimes signifies *to*, as *Gen.* 6. 6. 1 *Sam.* 27. 1. Others, *said to his Heart*, i. e. Spake to the Heart of *Noah*, who is mentioned *ver.* 20. *To speak to the Heart*, in Scripture use, signifies to comfort. *z* (*i.e.*) The whole Earth with this kind of Curse, with another deluge. Otherwise God doth not hereby tye his Hands, that he may not either destroy a particular Land by a deluge, which hath been done since, or destroy the World by Fire when he sees fit, as he hath declared he will do. *a* The reason contained in these words is this; Since all Men's Hearts are naturally corrupt, and from that filthy Spring wicked Actions will be continually flowing forth into the World; and consequently, if I should be severe to punish Men according to their Sins, I should do nothing but send one deluge after another. Or their words may be joyned with the former, and the sense may be this; I will not again destroy the Earth with a deluge *for Man's sake*, or for Man's Sin, or *because of the imagination*, &c. (*i.e.*) because his Heart is corrupt, and his Actions are agreeable to it, which was the cause of the last deluge. Or the Particle *ebi*, may be rendred, *although*, as it is frequently taken, as *Exod.* 5. 11. and 13. 17. and 34 9. *Jos.* 17. 13. *Psal.* 25. 11. and 41. 5. and 69. 31. Rule is plain, I will not again destroy the Earth, *although the imagination*, &c. i. e. Although I have just cause to do so. † Or, *from his very childhood and infancy*, as the *Chaldee* and *Greek* Interpreters translate it. *b* i. e. Kill or destroy, as the word *smiting* is taken, *Isaiah* 21. 18. *Hands.* 14. 12. and 35. 16. *Deut.* 28. 22, 27. *Amos* 4. 9.

† Heb. *as yet all the days of the Earth.*

22 † While the earth remaineth *c*, seed-time, and harvest, and cold, and heat, and summer, and winter, and day and night *d* shall not cease.

c Viz. In this estate: For though it seems probable that the substance of the Earth will abide for ever, after the dissolution of the World by Fire; yet that will be in another manner, and for other purposes, and then there will be no need of *Seed-time*, or *Harvest*, &c. *d* Which distinction in a manner ceased in the Ark, the Heavens being covered, and all its lights eclipsed by such thick and black Clouds, as never were before nor since.

CHAP. IX.

God renews his blessing, 1. *And confirms our dominion over the creatures,* 2. *Grants flesh for food, but with the blood forbids it,* 3, 4. *The penalty of murther,* 5, 6. *God repeats his blessing,* 7. *His covenant with Noah, and all his creatures,* 8—11. *Confirms it by the rainbow as his token,* 12——17. *Noah's three sons,* 18, 19. *His employment,* 20. *He is drunk and uncovered,* 21. *Ham joyfully reveals it,* 22. *His other two sons, going backwards, covered him,* 23. *Noah knows it,* 24. *Curses Canaan,* 25. *Blesses Shem first,* 26. *And then Japhet,* 27. *His age and death,* 28, 29.

* Chap. 1. 28. and 8. 17.

AND God blessed *a* Noah, and his sons, and said unto them, * Be fruitful, and multiply, and replenish the earth.

a (*i.e.*) Renewed the old blessing and grant made *chap.* 1. 28. which might seem to be forfeited and made void by Man's Sin, and by God's Judgment consequent upon it.

2 And the fear of you, and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea †; into your hand are they delivered *.

† Before they loved and reverenced you as Lords and Friends, now they shall dread you as Enemies and Tyrants. * For your use and service. I restore you in part to that Dominion over them which you for your Sins have forfeited.

3 Every moving thing *e* that liveth *f*, shall be meat for you *g*, even as the † green herb have I given you all things †.

† Chap. 1. 29.

b Which is wholesome and fit for food, and clean: An exception to be gathered both from the nature of the thing, and from the distinction of clean and unclean Beasts mentioned before and afterwards. *c* This is added to exclude the use of those Creatures, which either died of themselves, or were killed by wild Beasts, which is here forbidden implicitely, and afterwards expressly. See *Exod.* 22. 31. *Levit.* 22. 8. *d* It is not a command that we must, but a permission that we may eat of them. A grant possibly given before the Flood, but now expressed, either because the former allowance might seem to be forfeited, or because as Men now grew more infirm and needed better nourishment, so the Earth was grown more feeble by the Flood, and its Fruits yielded less and worse nourishment. † Understand this with the limitation above-mentioned. The green Herbs were given before, *chap.* 1. 29.

4 * But flesh with the † life thereof *e*, *which is* the blood thereof *f*, shall you not eat *g*.

* Levit. 17. 14. Deut. 12. 23. Acts 15. 29.

† Heb. *Soul.*

e (*i.e.*) Whilst it lives, or taken from the Creature before it be quite dead: Which was an ancient practice, and an effect either of luxury or cruelty. *f* (*i.e.*) Which life or soul hath its seat in, and its support from the Blood, and the Spirits contained in it. It is certain *blood* is the thing which is here principally mind d and forbidden, and so the words may be thus translated and understood, *but flesh*, (*i.e.*) the Flesh of living Creatures hereby allowed you, *with the Life thereof*, that is to say, *with the Blood thereof*, wherein its Life consists. Or, *But Flesh with its Life in it*, *i.e.* or *Soul*, or, which is all one, *its Blood*. *g* God thought fit to forbid this, partly that by this refpect shown to the Blood of Beasts it might appear how feared a thing the Blood of Man was, and how much God abhorred the Sin of Murther; and principally because the Blood was reserved and consecrated to God, and was the means of atonement for Man; even in reason God himself gives, *Levit.* 17. 11, 12.) and did in a special manner represent the Blood of Christ, which was to be shed for the redemption of Mankind.

† Heb. *Soul.*

5 And surely your blood of your † lives *h* will I † Heb. require *i*: at the hand of every beast will I require it *h*, and at the hand of man; at the hand of every mans brother *l* will I require the † life of man.

† Heb. *Soul.*

i Or, *for*, as the Particle is often taken: This I ling the reason of the foregoing prohibition. *h* Or, *Of your souls*, i. e. Of your persons; the word *Soul* being oft put for *person*. Or, *your Blood*, which is *for your Lives*, (*i.e.*) which by the Spirits it generates is the great preserver and instrument of your Lives, and of all your vital Actions, and the great bond which ties your Souls and Bodies together. The sense of the place is; If I am thus careful for the Blood of Beasts, be assured I will be much more solicitous for the Blood of Men, when it shall be shed by unjust and violent hands. *i* I will make inquisition for the Author of such bloodshed, as I did after *Cain*, and consequently punish him: For this phrase of *requiring* implies Punishment. See *Gen.* 42. 22. *Deut.* 18. 19. compared with *Acts* 3. 23. *Psal.* 9. 13. If Magistrates neglect this Duty, I my self will avenge it for my own Hand. *k* Not for the Punishment of the Beast, which having under no Law, is not capable of Sin, nor Punishment; but for comfort to Men, for whose use seeing they were made, it is no abuse of them if they be destroyed for Man's benefit. Compare *Exod.* 21. 28. *Levit.* 20. 15. *l* This is added, either 1. as an aggravation of the Crime, because the Man slain was the Brother of the Murtherer: all Men being *made of one Blood*, *Acts* 17. 26. And *Cain*, as *Luther*, even *God*, *Mal.* 2. 10. and *Adam* too. Upon which account all Men are frequently called one another's *brethren*, as is manifest from *Gen* 26. 31. and 29. 4. *Levit.* 19. 17. and 25. 14. and 26. 37. and from many other places of Scripture. Or, 2. As an affurance of the Punishment of the Murtherer, without any exception of the nearest Relation; which, though it makes the Sin greater, yet many times is a security against Punishment, the Murtherer easily finding Favour and Pardon from his Parents and dear Friends. But the former seems the better.

6 * Whoso sheddeth † mans blood *m*, by man shall his blood be shed *: for in the image of God made he man *n*.

* Matth. 26. 52. Revel 13. 10.

† Or, *Soul of man*, i. e. Of Murther, expressed *Numb.* 35. 31. *Deut.* 19. 4. 2. Of death inflicted by the Hand of the Magistrate for Crimes deserving it, mentioned in the following words, and elsewhere. *n* (*i.e.*) By the Hand of Man, namely the Magistrate, *Rom.* 13. 4. Who is hereby impowered and required upon pain of my highest displeasure to inflict this Punishment. See *Exod.* 21. 12. *Levit.* 24. 17. *Matth.* 26. 52. Or, *For that Man*, i. e. For that Man's sake, whose Blood he hath shed, which cries for Vengeance. So that Murther is not only an offence against Man, but also an injury to God, and a contempt of that image of God which all Men are obliged to reverence and maintain, and especially Magistrates, who being my Vicegerents and Servants, are therefore under a particular obligation to punish those who deface and destroy it.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

p (*i.e.*) As for you, I do not repent of that former Blessing I gave

give to your Parents, *Gen.* 1. 28. but do hereby renew it to you and your Seed after you.

8 ¶ And God ſpake unto Noah, and to his ſons with him, ſaying,

9 And I, behold, I eſtabliſh my covenant *q* with you, and with your ſeed *r* after you;

q (*i. e.*) My promiſe: For the Beaſts included in this Covenant, *verſe* 10. are not capable of a Covenant properly ſo called. And the word *Covenant* is oft uſed for a ſimple Promiſe; as we ſhall ſee hereafter. *r* (*i. e.*) Your Poſterity, as that word is frequently taken, as *Gen.* 12. 7. *Exod.* 28. 43, *&c.*

† Heb. *Living Soul.* 10 And with every † living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth *s*.

s To wit, which ſhall hereafter be in the Earth. So they are diſtinguiſhed from thoſe which were now *with* them.

*Iſa. 54. 9. 11 And *t* I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a flood, neither ſhall there any more be a flood *u* to deſtroy the earth.

t (*i. e.*) An univerſal deluge: For particular inundations there have been, whereby Towns and Countries have been overwhelmed with all their Inhabitants.

12 And God ſaid, This *is* the token of the covenant *x* which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

t This, (*i. e.*) The bow mentioned in the next verſe; I appoint to you for a ſenſible ſign and evidence to aſſure you, that I ſhall perform this Covenant or Promiſe.

13 I do ſet † my bow *n* in the cloud *x*, and it ſhall be for a token of a covenant between me and the earth.

† Heb. *I have given*, (*i. e.*) I will from time to time give and place. *u* God calleth it *his Bow*, partly becauſe it was his workmanſhip, and chiefly becauſe it was his pledge and the ſeal of his promiſe. *x* A proper ſeat for it: That they might now fetch an Argument of Faith from thence, whence before they had matter of juſt fear; and that which naturally was, and is a ſign of Ruin, might by this new appointment of God be turned into an aſſurance, that there ſhould be no ſuch overflowing Rain as now had been.

* Eccleſ. 42. 11, 12. 14 * And it ſhall come to paſs, when I bring a cloud over the earth *y*, that the bow ſhall be ſeen in the cloud:

y Not always, but very frequently, which is ſufficient for this purpoſe.

15 And I will remember my covenant, which *is* †Heb. *every living Soul in all fleſh.* between me, and you, and every † living creature of all fleſh; and the waters ſhall no more become a flood to deſtroy all fleſh.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant *z* between God and every living creature of all fleſh that *is* upon the earth.

z (*i. e.*) This Covenant made with all ſucceeding Generations of Men and Beaſts. This and the like ſpeeches are oft aſcribed to God after the manner of Men, who being forgetful, need helps for their Memory.

17 And God ſaid unto Noah, This *is* the token of the covenant *a*, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

a The ſame thing is ſo oft repeated for the ſtrengthing of the Faith of all Men, and eſpecially of *Noah* and his Sons, whom the remembrance of that dreadful deluge, which they had experience of, had made exceeding prone to fears of the like for time to come.

18 ¶ And the ſons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham † Heb. *Chenaan.* *is* the father of † Canaan *b*.

b Which is here mentioned to make way for the following relation.

19 Theſe *are* the three ſons of Noah: and of them was the whole earth overſpread *c*.

c A Truth which the old Heathens were not ignorant of, though they changed the Names, and mixed their Fables with it; for they tell us that *Saturn* and his three Sons divided the World among themſelves. And it is apparent, That their *Saturn* was no other than our *Noah*, becauſe they tell us he was the common Parent and Prince of all Mankind, alſo an Husbandman and Vinedreſſer, all which *Noah* was. They ſay he was born of the Sea, becauſe *Noah* came out of the Waters: That he devoured all his Children except three, becauſe *Noah condemned* and foretold the deſtruction of all the reſt of *the World*.

20 And Noah began *to be* an husbandman *d*, and he planted a vineyard.

d (*i. e.*) Was an Husbandman, as he had been before. The Verb, *to begin*, doth oft abound; and is applied to him that continueth, or repeateth an Action begun before. Thus Chriſt is ſaid *to begin to caſt out*, Mark 11. 15. and to *begin to ſpeak*, Luke 12. 1. For which in the parallel places he is ſaid only *to caſt out*, Matth. 21, 12. and *to ſpeak*, Matth. 16. 6.

21 And he drank of the wine, and was drunken *e*, and he was uncovered *f* within his tent.

e Either through ignorance and inexperience of the nature and ſtrength of that Liquor, or through the infirmity of the Fleſh, which was tempted by its great, and, to him, new pleaſantneſs, and by the refreſhment he found in it, under the weary labours of his Body, and the ſad thoughts of his Mind, for the deſolate condition of the World. *f* Either to relieve himſelf againſt the heat of the Climate World. *f* Either to relieve himſelf againſt the heat of the Climate and Seaſon, or from his Negligence and Careleſneſs; which might eaſily happen, becauſe Men's Garments, at that time, were looſe, as they were in the following ages, when Breeches were not in common uſe, and therefore were peculiarly preſcribed to the Prieſts, *Exod.* 28. 42. *Ezek.* 44. 18, 19.

22 And Ham *g* the father of Canaan *b* ſaw the nakedneſs † of his father and told his two brethren without *.

g Whoſe grown age was a great aggravation of this Sin. *b* This is here added as a reaſon of *Canaan*'s Curſe, *verſe* 25. † (*i. e.*) The ſecret parts, oft ſo called, as *Levit.* 18. and elſewhere. * (*i. e.*) Who were then without the Houſe or Room where their Father lay in that poſture, whom he invited to that proſpect.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward and covered the nakedneſs of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſs.

24 And Noah awoke from his wine †, and knew *i* what his younger ſon *k* had done unto him.

† (*i. e.*) From his Drunkenneſs, or from his Sleep, the effect of it. *i* Either by the information of his Sons, or by divine Inſpiration. *k* Or, *His little Son*, either *Ham* mentioned, *verſe* 22. or *Canaan* mentioned in the next verſe; by comparing of which places it may be gathered, that *Canaan* firſt ſaw it, and told his Father *Ham* of it, and he told it to his Brethren. The latter ſeems here principally intended, 1. Becauſe the Curſe following is appropriated to him. 2. Becauſe of the title of *younger* or *little Son*, which ſeems not to be ſo properly added if *Ham* was meant; both becauſe it doth not appear that he was the youngeſt, for whereſoever theſe three Brethren are mentioned, he is always put in the middle place, and becauſe that addition ſeems to be unneceſſary and impertinent to the preſent buſineſs, which if *Canaan* be intended, is proper and pertinent, by way of diſtinction, to ſhew that he ſpake of his Grandſon, or his Sons Son. *Object.* He calleth him his *Son*. *Anſw.* Grandchildren are frequently called their Grandfather's Sons in Scripture, as *Geneſis* 29. 5. 2 *Samuel* 19. 24. 1 *Chron.* 1. 17.

25 And he ſaid *l*, Curſed *m be* Canaan *n*; a ſervant of ſervants *o* ſhall he be unto his brethren.

l Not from the paſſion of Revenge, but by divine Inſpiration, and the ſpirit of Prophecy. *m* (*i. e.*) Hareful to God, abhorred by Men, miſerable in his Perſon and Poſterity. *n Queſt.* Seeing *Ham* committed the Crime, Why is the Curſe inflicted upon his Son *Canaan*? *Anſw.* 1. When *Canaan* is mentioned, *Ham* is not exempted from the Curſe, but rather more deeply plunged into it, whilſt he is pronounced accurſed, not only in his Perſon (which is manifeſtly ſuppoſed by his commiſſion of that Sin for which the Curſe was inflicted) but alſo in his Poſterity, which doubtleſs was a great aggravation of his Grief: As on the contrary *Joſeph* is ſaid to be bleſſed, when his Children are bleſſed, *Gen.* 48. 15, 16. 2. It ſeems therefore very probable from theſe Words, and the Hebrew Doctors, and others affirm it, that *Canaan* did partake with his Father in the Sin, yea, that he was the firſt diſcoverer of his Father's Shame. 3. *Canaan* is particularly mentioned by the ſpirit of Prophecy, in regard of the future extirpation of that People; and this is here remembred for the encouragement of the *Iſraelites*, who were now in their expedition againſt them. 4. This may be an elliptis, or defect of the word *Father*; for ſuch relative words are oft-times omitted and underſtood in Scripture, as *Matth.* 4. 21. *James* of *Zebedee*, for *the Son of Zebedee*. *John* 19. 25. *Mary* of *Cleopas*, for *the wife of Cleopas*. *Acts* 7. 16. *Emmor* of *Sychem*, for *the Father of Sychem*, as our Engliſh Tranſlation rightly ſupplies it from *Gen.* 33. 19. Thus *Goliah* is put for *Goliah's Brother*, as is evident by comparing 2 *Sam.* 21. 19. with 1 *Chron.* 20. 5. So here *Canaan* may be put for *the Father of Canaan*, as the Arabick Tranſlation hath it, that is, *Ham*, as the *Seventy* here render it. And though *Ham* had more Sons, yet he may be here deſcribed by his relation to *Canaan*, becauſe in him the Curſe was more fixed and dreadful, reaching to his utter extirpation, whilſt the reſt of *Ham*'s Poſterity in after ages were bleſſed with the ſaving knowledge of the Goſpel. *o* (*i. e.*) The vileſt and worſt of Servants; as *Vanity of Vanities*, is the greateſt Vanity, *Eccleſ.* 1. 2. and *great Wickedneſs*, *Hoſ.* 10. 15. is in the Hebrew *Wickedneſs of Wickedneſs*, and *King of Kings* is put for the chief of Kings.

26 And he ſaid, Bleſſed *be* the Lord God of Shem *p*; and Canaan ſhall be † his ſervant. † Heb. *want it them.*

p Queſt. What is this to *Shem*? For it is not *Shem*, but God who is here bleſſed. *Anſw.* 1. *Shem* alſo is here bleſſed, and that in the higheſt degree, becauſe the Lord hath here declared himſelf to be *Shem*'s God. Now for God to be ſaid to be any Man's God, is every where mentioned as the height of Bleſſedneſs. See *Gen.* 17. 7. *Pſal.* 144. 15. *Jer.* 31. 33. *Matth.* 22. 32. But the phraſe is here juſtly varied. The Curſe is fixed upon *Ham*, becauſe Man alone is the Author of his own Sin, and the cauſe of his Ruin: But becauſe God is the Author and Fountain of all the Good that Man doth or receiveth, therefore the Bleſſing is emphatically all the Glory, yet ſo as it redounds to *Shem* alſo. And *Shem* is here peculiarly mentioned, not *Japheth*, both for the comfort of the *Iſraelites*, whoſe Progenitor he was, and becauſe this Bleſſing was firſt ſeated and long continued in *Shem*'s Poſterity alone, *Japheth*'s

phet's Poſterity being for a long time excluded from it; and becauſe the Lord Chriſt, who is often called *the Lord* and *God* in Scripture, did take Fleſh from *Shem*; and ſo the Incarnation of Chriſt may be here foretold; and *Shem* highly honoured and bleſſed in this, that he ſhould be the Father of Chriſt according to the Fleſh. *Rom.* 9. 5. *Anſw.* 2. This may be a ſhort and abrupt manner of Speech, which is frequent in the Hebrew Tongue; and it may ſignify that *Shem* ſhould be ſo eminently bleſſed, that men beholding it ſhould be wrapt up into Admiration, and break forth into the Praiſes of that God who gave ſuch gifts unto men, and did ſo great things for *Shem*. *Anſw.* 3. The words may be otherwiſe rendred, either thus, *bleſſed, O Lord God*, let *Shem* be, *i. e.* do thou bleſs him. So it is only the conſtruct from *Elohe*, for the abſolute *Elohim*, which is not unuſual in Scripture: Or thus, *Bleſſed of the Lord* God be *Shem*, or ſhall *Shem* be. So here is only a defect of the Hebrew Particle *ſain*, which is oft wanting.

* Or, *perſuade.* † Heb. *ſhall enlarge to them.* 27 God ſhall * enlarge Japheth *q*, and he ſhall dwell in the tents of Shem *r*, and Canaan ſhall be † his ſervant *s*.

q Or, *Enlarge to Japheth*, underſtand here *his place*, as *Gen* 26. 22. *Pſal.* 4. 1. or *his border*: Which was very literally made good to him, becauſe he had a very numerous Poſterity; and by them he poſſeſſed the largeſt part of the World, even all *Europe*, a great part of *Aſia*, and as it is probable *America* alſo. Or, *God ſhall perſuade Japheth*, to do what follows, to dwell in *Shem*'s Tents, where God dwelleth; and ſo to be re-united to his Brother *Shem* both in Affection and in Religion, in both which the Gentiles, the greateſt part of whom were *Japheth*'s Poſterity, were for a long time at an irreconcileable diſtance from the *Jews*. *r* (*i. e.*) Shall be of the ſame Church with *Shem*, *i. e.* of the Church, which is called in Scripture *the Tents* or *Tabernacles of Judah*, or *of Jacob*, or in general *of the Saints*, *Zech.* 12. 7. *Mal.* 2. 12. *Revel.* 20. 9. and here of *Shem*, in whoſe Poſterity the Church was firſt and longeſt ſeated. And *to dwell* with another, notes friendly Aſſociation and Communion with him, as when God is ſaid to *dwell with Men*: And when *the Word* is ſaid to *dwell with the Lamb*, *Iſa.* 11. 6. Poſſibly this may note *Japheth*'s Succeſſion into *Shem*'s Tents, or coming into their place and ſtead, or the calling of the Gentiles, together with the rejection of the Jews; as the *Reubenites* are ſaid to *dwell in the Tabernacles of the Hagarens*, whom they ſubdued and expelled, 1 *Chron.* 5. 10. *s* This was eminently accompliſhed; for though *Shem* and *Japheth*, in their Poſterity, did ſucceſſively conquer and rule one over the other, yet none of *Ham*'s Poſterity did ever bear rule over *Japheth*; but *Ham*, though for a time he bore ſway in his Son *Nimrod*; yet that Dominion ſoon expired, and the *Aſſyrians*, *Chaldeans*, *Grecians*, and *Romans* ruled the World for a ſucceſſion of many Ages; and *Ham*'s People were conſtantly their Servants and Subjects.

28 And Noah lived after the flood three hundred and fifty years *t*.

t Which reacheth to the fifty eighth Year of *Abraham*'s age, as the Jews note. And ſo we have a manifeſt Account of the Propagation of Religion, from the beginning of the World to this Day. *Noah* received it from his Parents, who had the account of it from their firſt Father *Adam*'s own Mouth, and tranſmitted it to *Abraham*; and its deſcent from him to the Jews, and by the Jews to others is ſufficiently known. Within this time alſo *Noah* ſaw the Building of *Babel*'s Tower, the horrid Wickedneſs and Idolatry of his Children, and the bloody Wars which even then aroſe between ſome of them.

29 And all the days of Noah were nine hundred and fifty years *u*, and he died.

u Here is an omiſſion of that ſolemn clauſe uſed in all the preceding Generations, *And he begat Sons and Daughters*; which implies that *Noah* had no more than theſe three Sons, which alſo appears from the 19th. verſe of this chapter.

CHAP. X.

Noah's poſterity, 1. Sons of Japhet, 2——5. Of Ham, 6——14. Among whom Kimrod the firſt monarch and tyrant; his reigns in Babel, &c. 10. Aſſur builds Nineveh, &c. 11. Sons of Canaan, 15. Their border, 19. Of Shem, 21——31.

THis Chapter, though it may ſeem to ſome unprofitable, as conſiſting almoſt wholly of Genealogies, yet hath indeed great and manifold uſes. 1. To ſhew the true Original of the ſeveral Nations; about which all other Authors write idely, fabulouſly and falſly, and thereby to manifeſt the Providence of God in the Government of the World and Church, and the Truth and Authority of the Holy Scriptures. 2. To diſcover and diſtinguiſh from all other Nations, that People or Nation in which God's Church was to be, and from which Chriſt was to come. 3. That *Noah*'s Propheſy concerning his three Sons might be better underſtood, and the accompliſhment of it made evident. 4. To explain divers prophetical Predictions and other paſſages of Scripture, as will appear in the ſequel. For the better underſtanding of this Chapter, compare with it 1 *Chron.* 1. from *verſe* 4. to 24. And conſider theſe three things. 1. In the ſearch of theſe Genealogies, we muſt avoid both Careleſneſs for the reaſons now mentioned, and exceſſive Curioſity about every particular Perſon here named, and the People ſprung from him; which is neither neceſſary, nor profitable, nor indeed poſſible now to find out, by reaſon of the great changes of Names through length of time, loſs of ancient Records, differences of Languages, extinction of Families, conqueſt and deſtruction of Nations, and other Cauſes. It may ſuffice that divers of them, and thoſe the moſt eminent, are evident and diſcernable at this day, as will appear in the progreſs, by which we may and ought to preſume the Truth of the reſt, whoſe Names are loſt in the publick Confuſions of the World in former Ages, of whom I ſhall therefore be ſilent, and only ſpeak of the principal Perſons, and that briefly. 2. The ſame People which were originally ſeated in one place, did oft-times ſhift their places, or at leaſt ſent forth Colonies; and that ſometimes into places far diſtant from their Brethren, as appears from the ancient and famous Expeditions mentioned in Sacred and Prophane Story. So you muſt not wonder if you meet with the ſame People in divers Countries. 3. In general, the World was divided into three Parts, whereof the more Eaſtern parts were allotted to *Shem* and his Iſſue, the more Southern parts to *Ham*, and the more Northern parts of it to *Japheth*.

NOW theſe *are* the generations of the ſons of Noah; Shem, Ham, and Japheth: and unto them were ſons born after the flood.

2 * The ſons of Japheth *a*; Gomer and Magog *c*, * 1 Chron. and Madai *d*, and Javan *e*, and Tubal *f*, and Meſhech 1. 5. *g*, and Tiras *b*.

a Whoſe Portion was at firſt *Aſia the leſs*, and afterwards by degrees all *Europe*, and the Northern parts of *Aſia*. This is he ſo much celebrated among the Greeks, by the name of *Japetus*. *b* Whoſe Poſterity are reckoned among the Northern People, *Ezek.* 38. 6. and were ſeated in the Northern parts of the leſſer *Aſia*, and afterwards about *Thracia*; and from him were called *Getæ*, and by an eaſy change *Cimbri*, or *Cimmerii*. *c* The Father of the *Scythians*, as may be gathered from *Ezek.* 38. 2, 3, 15. and 39. 3, 6. *d* Whoſe Poſterity, wherever they were firſt placed, in *Macedonia*, or elſewhere, afterward were ſeated in *Media*, and were called *Medes*, and in the Hebrew by the Name of their Father *Madai*, as appears from 2 *Kings* 17. 6. *Iſa.* 13. 17. *Jer.* 13. 17. and 25. 25. *Dan.* 5. 28. and 6. 8. *e* Of whom came the *Grecians*, who are called by themſelves *Iones* or *Ions*, and in the Hebrew *Javanim*, and their Country *Greece*, *Javan*. See *Iſa* 66. 19. *Ezek.* 27. 13, 19. *Dan.* 8. 21. and 10. 20. *f* Of whom came the *Iberi*, anciently called *Tibeni*, a People of *Aſia*, near the *Euxine* Sea. See *Ezek.* 27. 13. and 32. 6. and 38. 2, 3. *g* The Father of the *Moſchi*, *i. e.* the *Muſcovites*, or rather as others think, the *Cappadocians*, who were anciently called *Moſchini*, and *Moſchi*, and their chief City *Mazaca*. *h* The Father of the *Tirasians*; amongſt whom is a River and Haven called *Aſchyras*, and who worſhipped their God *Mars*, under the Name of *Thiras*.

3 And the ſons of Gomer; Aſhkenaz *i*, and Riphath *k*, and Togarmah *l*.

i Whoſe Seed poſſeſſed *Pontus* and *Bithynia*, and the Neighbouring parts, from whom they took the Names of the Lake and Haven called *Aſcanius*, and the Sea called *Euxine*, or *Pontick*. *k* Called *Diphath*, 1 *Chron* 1 6. The Letters *Daleth* and *Reſh* being oft interchanged, as we ſhall ſee in other inſtances. His Poſterity dwelled in or near *Pontus* and *Bithynia*, where *Mela* and *Pliny* and *Solinus* place the *Ripæi*, or *Riphæi*, and the *Pyrrhenæmæ*, who were anciently called *Pyrrhæi*. Whoſe Poſterity are joyned with *Gomer*'s. See *Ezek.* 27. 14. and 38. 6. and were, as ſome think, the *Phrygians* and *Galatians*, and of them the *Gauls* and *Germans*; or, as others, the *Armenians*, and of them the *Turks*.

4 And the ſons of Javan; Eliſha *m*, and Tarſhiſh *n*, Kittim *o*, and Dodanim *p*.

m The Father of the *Grecians* properly ſo called, who have preſerved his Name and remembrance in the Cities, *Elis*, and *Eliſſus*, in a tract of ground called *Elæa*; and in the *Eleans*. *Baltic*. And from theſe came the *Æolians*, a People of the leſſer *Aſia*, where many of the *Grecian* Colonies were ſeated. *n* The Father of the *Cilicians*, from whom their chief City *Tarſus*, in Hebrew *Tarſhish*, took its Name. See *Ezek.* 27. 12. *Jon.* 1. 3. *Acts* 22. 3. and from whom the whole *Mediterranean* Sea is called *Tarſhiſh*, becauſe the *Cilicians* were in a great degree Maſters of that Sea. *o* Or, *Chittim*, the Father of the *Macedonians*, and *Italians* too, as may be gathered from hence, becauſe both their Countries are called by the Name of *Chittim*; *Macedonia*, 1 *Mac.* 1. 1. and 8. 5. and *Italy*, *Numb.* 24. 24. *Dan.* 11. 30. See alſo *Iſa.* 23. 1. *Jer.* 2. 10. Beſides that there are other Evidences in prophane Writers that the *Italians* came from the *Grecians*. *p* Called alſo *Rhodanim*, 1 *Chron.* 1. 6. See *Riphath* in the former verſe. His Poſterity is uncertain. Moſt probably he was ſeated near his Brethren in ſome part of *Greece*. And the *Greeks* ſeem to have worſhipped him under the Name of *Jupiter Dodonæus*, whoſe famous Oracle was in the City *Dodona*.

5 By theſe were the iſles *q* of the gentiles divided *r* in their lands; every one after his tongue *s*, after their families *t*, in their nations.

q Not *Iſles* properly ſo called: For why ſhould they, having their choice, forſake the Continent for iſlands, and thereby cut off themſelves from their Brethren? And where had they Ships to tranſport them? But the word *Iim* here and elſewhere ſignifies all thoſe Countries that had the Sea between them and *Judea*, as it doth *Iſa.* 11. 10, 11. and 40. 15. *Jer.* 2. 10. and 25. 22. *Ezek.* 27. 3. *Zephi.* 2. 11. And *Iſles* are here put for the Inhabitants, as the words *Earth* and *Land* are commonly uſed. *r* This diviſion of the World among them being a work of great weight, was doubtleſs managed with great Care and Conſultation, and the advice of their Heads and Governours, and above all by the wiſe and ſpecial Providence of God, which at this time did particularly *determine the bounds of their* ſeveral *Habitations*, as it is Recorded, *Acts* 17. 26. *s* (*i. e.*) According to their ſeveral Languages, into which they were divided at *Babel*. By which it appears that this diviſion, though mentioned before, was not executed till after the confuſion of Languages at *Babel*. 1 Here obſerve the Wiſe and Gracious Providence of God mixed with this judgment, that God diſtributed the Languages according to the difference of Families and Nations, that each ſeveral Nation, and all the Families, or Branches of that Nation ſhould have one and the ſame Language; whereby both Union and Love were preſerved among themſelves, and the ſeveral Nations were diſtinguiſhed one from another; which was very fit and neceſſary for many Reaſons: As that the Church of God, which was confined to the Hebrew Nation, might neither be mixed with, nor infected by the Idolatrous Nations; and that it might be evident to the World, that the *Meſſias* was born of the Seed of *Abraham* according to God's promiſe, *&c.*

6 ¶ * And the sons of Ham *u*; Cush *x*, and Mizraim *y*, and Phut *z*, and Canaan *a*.

u Whose Posterity were disposed into the parts South from *Babel*, both in *Asia* and *Africa*. See 1 *Chron.* 4. 40. *Psal.* 105. 27. *x* The Father both of the *Æthiopians* and the *Arabians*: Who, as it seems, sent forth a Colony from themselves more Eastward, even near to *India*. See Gen. 2. 13. 2 *Kings* 19. 9. *Job* 28. 19. *Jer.* 13. 23. and 46. 9. *y* The Father of the *Ægyptians*, who are generally known in Scripture by that Name. *z* Of whom sprung the *Libyans*, among whom is the River *Put*, and the Moors. See *Jer.* 46. 9. *Ezek.* 27. 10. and 30. 5. *Nahum* 3. 9. *a* The cursed Parent of that accursed Race of the *Canaanites*, well known in Scripture, *Gen.* 10. 25.

7 And the sons of Cush; Sheba *b*, and Havilah *c*, Sabtah *d*, and Raamah *e*, and Sabtecha *f*: and the sons of Raamah; Sheba *g*, and Dedan *h*.

b Or, *Seba*, or *Saba*, whose Seed were the *Sabeans* in *Arabia* the Defart. See *Psal.* 72. 10. *Isa.* 43. 3. and, as some think, the Father of *Abissines* in *Africa*. *c* The Father of the Inhabitants of *the Land of Havilah*, mentioned *Gen.* 2. 11. a Land in the most Eastern part of *Arabia*, this being opposed to *Sur*, a Defart near *Egypt*, as the two remotest bounds of *Arabia*, *Gen.* 25. 18. 1 *Sam.* 15. 7. *d* The Father of those People who were seated in the lower part of *Arabia* the happy, near the *Persian* Gulf, who also sent forth a Colony into *Persia*. For in those parts we meet with the *Sabateni* in *Ptolomy*, the *Sabei*, and *Mesabathi* in *Ptolomy* and *Pliny*. *e* From whom descended another People dwelling in the same *Arabia*. See *Ezek.* 27. 22. *f* The Father of another People adjoyning to them. *g* The Father either of that People which inhabited *Æthiopia*, who were known by that Name. See 1 *Kings* 10. 1, 4. *Ezek.* 27. 22. *Matth.* 12. 42. *Acts* 8. 27. Or rather of another People in *Arabia*: So the several Sons of *Cush* are conveniently seated one near another. And those *Æthiopians* in *Africa* might be a Colony either of these, or rather of the Posterity of the former *Seba*. *h* Of whose Posterity, see *Ezekeil* 27. 15. and 38. 13.

8 And Cush begat Nimrod *i*: he began to be a mighty one in the Earth.

i Whom he placeth last of all his Sons, because he was to say more of him.

9 He was a mighty hunter *k* before the LORD *l*: wherefore it is said *m*, Even as Nimrod the mighty hunter before the LORD.

k First of Beasts, and by that occasion of Men. For when Men were few, and lived dispersedly, and wild Beasts abounded, and most of all in those parts, by Hunting and Destroying of those Beasts, he got much Reputation and Favour with Men, who thereby were secured in their Dwellings. In confidence hereof, and having this occasion to gather great Companies of the youngest and strongest Men together to himself, by their help he stablished a Tyranny and Absolute Power over Men, Enslaving, Hunting after, and Destroying like Beasts, all those Men who opposed his Dominion. Tyrants and Persecutors are oft in Scripture called *Hunters* and *Hunters*, as *Psal.* 91. 1. *Jer.* 16. 16. *Lament.* 3. 52. and 4. 18. *l* An aggravation of his Crime, that it was done in God's presence, impudently and in contempt both of God, who had so lately manifested his detestation of this Sin by the destruction of the World, amongst other Sins, for this very Sin of Violence, *Gen.* 6. 13. and of his great Grandfather *Noah* then Living and Preaching, who probably did admonish him of the wickedness and danger of this practice. Thus he hewed that he neither feared God nor reverenced Man, if they withstood him in his Usurpation of Dominion. *m* It became a Proverb, when any Man was haughty, and cruel and tyrannical, and that joyned with impudence and obstinacy, That he was another *Nimrod*.

† Gr. *Babylon.*

10 And the beginning of his kingdom *n* was † Babel *o*, and Erech, and Accad, and Calneh *p*, the land of Shinar *q*.

n (*i.e.*) Either his Chief and Royal City, or the place where his Dominion began, and from whence it was extended to other parts. *o* Which being not built till the confusion of Languages, *chap.* 11. 4. sheweth that this, though here mentioned upon occasion of the Genealogy, was not executed till afterward; it being very usual in Scripture to neglect the order of time in Historical Relations. *p* Called *Calno*, *Isa.* 10. 9. and *Canne*, *Ezek.* 27. 23. and as it is here, *Galneh*, *Amos* 6. 2. Where it is mentioned amongst the eminent Cities. *q* (*i.e.*) In *Mesopotamia*. This calusé belongs to all the Cities here named; and is added for distinction sake, because there is a *Babylon* in the Land of *Egypt*, and there might be other Cities of the same Name with the rest in other Countries.

* Or, *he went out into Assyria.*

11 Out of that land * went forth Ashur *r*, and built Nineveh *s*, and * the city Rehoboth *t*, and Calah.

* Or, *the streets of the City.*

r A Man so called, either 1. *Asshur* the Son of *Shem*, who forsook the Land, either being forced by, or weary of *Nimrod*'s Tyranny and Impiety, and erected another Kingdom. But it is not probable either that *Moses* would here relate an exploit of a Man whose Birth is not mentioned till *verse* 22. or that one single Son of *Shem* would be here disorderly placed among the Sons of *Ham*. Or, 2. Another *Asshur* of *Ham*'s race. But it seems most likely that *Asshur* is the Name of a Place or Countrey, even of *Assyria*, which in the Hebrew is called *Asshur*; and that the words should be thus rendred, *he*, i. e. *Nimrod went forth*, out of his own Land to *Asshur* to war against it, and add it to his Empire: For to *go forth* is commonly ascribed to those that go to war, or to battle, as *Jud.* 2. 15. and 11. 3. 2 *Sam.* 11. 3. *Psal.* 60. 12. and the Particle *to* is here understood, as it is 2 *Sam.* 6. 10. and 10. 2. compared with 1 *Chron.* 13. 13. and 19. 2. *s* A famous and vast City near the River *Tigris*, but so ruined by time, that the Learned are not agreed about the place where it was scituate. *t* Of which see *Gen.* 36. 37. 1 *Chron.* 1. 48.

12 And Resen between Nineveh and Calah: the same *u* is a great city.

u Either 1. *Nineveh*, which is called a *great City*, *Jonah* 3. 3. and 4. 11. and indeed was so, being Sixty Miles in compass. Thus it is a trajection, and the relative is referred to the remoter Noun, as sometimes is done, though this seems to be a little forced. Or, 2. *Resen*; for the meaning is, though this City be much inferiour to *Nineveh*, yet this also, if compared with most others, is a great City.

13 And Mizraim begat * Ludim *x*, and Anamim, * Jer. 46. and Lehabim, and Naphtuhim,

x Of this and the following Names here, and *verse* 14. observe two things, 1. They are not the Names of Persons, but of People or Nations; and the word *Father* is here understood. *Ludim*, for the Father of the People called *Ludim*, and so the rest. 2. That they are the several Nations dwelling in *Africa*, springing from the *Egyptians*, which, as they multiplied, went further and further Westward and Southward from *Egypt*.

14 And Pathrusim *y*, and Casluhim (out of whom came Philistim &c.) and Caphtorim.

y The Inhabitants of *Pathros*, of which see *Isa.* 11. 11. *Jer.* 44. 1, 15. *Ezek.* 29. 14. *z* The meaning is, they came out of his Loins, or were his Off-spring, which might be true; though afterwards we find them seated amongst the Off-spring of *Canaan*, having driven out the former Inhabitants, as was usual in those ancient times. *Object.* The *Philistines* are elsewhere said to come from *Caphtorim*. See *Jer.* 47. 4. *Answ.* Therefore some make a trajection here, which is not unusual; and read the words thus, *and Casluhim, and Caphtorim, out of whom came Philistim*. But this seems forced, nor is it necessary: For the place may be thus read without any Parenthesis; *and Casluhim, out of whom came the Philistims, and Caphtorim*, which two latter were Brethren, both the Sons of *Casluhim*; and so might at first dwell together, whence their Names are promiscuously used one for another; and the *Caphtorims* are said to *dwell in Azzah*, or *Gaza*, the known seat of the *Philistines*, *Deut.* 2. 23. Afterwards they might be divided first in their Dwellings, then in their Affections, and War one against another, and the *Caphtorims* seem to have subdued and enslaved the *Philistines*, and carried them into their Country, whom therefore God is said to *bring* and deliver *from Caphtor*, *Amos* 9. 7. and the *Caphtorims* either then or afterward might be destroyed and extirpated by the hand of God or Men, whence the *Philistines*, in after times, are called *The remnant of the Countrey of Caphtor*, Jer. 27. 4.

15 ¶ And Canaan begat † Sidon his first-born *a*, and Heth *b*, † Heb. *Zidon.*

a The Father of the People, and builder of the City of *Sidon*, *Jos.* 11. 8 and 19. 28. *b* Of whom came the *Hittites*, *Jos.* 1. 4. and 9. 1, &c.

16 And the Jebusite *, and the Amorite, and the Girgasite,

* Of this and the other People following. See *Jos.* 18. 22, 28. 2 *Chron.* 13. 4. *Isa.* 49. 12. *Ezek.* 27. 8, 11. *Amos* 6. 2, 14, &c.

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hemathite: and afterward were the families of the Canaanites spread abroad *c*.

c Dispersed in the several quarters of the Land, who, before they grew so numerous, dwelt together in the same place.

19 And the border of the Canaanites was from Sidon *d*, as thou comest to Gerar, unto † Gaza *e*; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim *f*, even unto Lasha *g*. † Heb. *Azzah.*

d (*i.e.*) The City and Countrey of *Sidon*, on the North-west. *e* On the South-west. *f* On the South and South-east. *g* On the North-east.

20 These *are* the sons of Ham, after their families, after their tongues, in their countries, *and* in their Nations.

21 Unto Shem also the father of all the children of Eber *h*, the † brother of Japheth *i* the elder *k*, † Or, *elder to him*. even to him were children born.

h (*i.e.*) Of the Hebrews, the only Church and People of God when *Moses* wrote, who are called *Eber*, *Numb.* 24. 24. as here, *The Children of Heber*. And he is here called the Father of them peculiarly, though he had other Children, because he was their Father not only by natural Generation, but also in respect of the Promise of God, which was conveyed to them through *Shem*'s Hands, and of that Faith and Holiness, wherein he was their Predecessor and eminent Pattern: Even as *Ham*, though he had other Sons, is specially called the *Father of Canaan*, *Gen.* 9. 22. Because his Father's Curse rested upon him, *verse* 25. *Object. Eber* had many other Children here Recorded, and therefore in that Sense *Shem* was not *The Father of all the Children of Eber*. *Answ.* Though *Eber* had other Children, yet none are called in Scripture *The Children of Eber*, or which is all one, *the Hebrews*, but *Abraham*'s Posterity: Even as though *Abraham* had divers other Children, yet the *Israelites* are in many places peculiarly called the *Children of Abraham*. And the ungodly Jews, when they degenerate from God and Godliness, God takes away their Name, and denieth them to be Jews, *Rom.* 2. 28. and calls them *Sodomites*, *Isa.* 1. 10. And therefore no wonder, if *Joktan* and his Posterity having, as it is probable, forsaken their Father's God, and turned Idolaters, be here disowned as Bastards, and blotted out of the honourable Catalogue of *The Children of Heber*. See *Rom.* 9. 8. *i* *Japheth* alone is here mentioned as his Brother, and not *Ham*, because he was deservedly

deservedly shut out from *Shem*'s Blessing pronounced by *Noah*, and was accursed of God, whereas *Japheth* was partaker with *Shem*, both in the Piety exercised towards their Father, and the Blessing thereupon pronounced: The word *Brother* being often applied to Persons alike in Condition, Disposition, or Manners. See *Gen.* 49. 5. *k* Though the words in Hebrew may seem ambiguous, yet other Texts make it probable that *Japheth* was the Elder. For *Noah* began to beget Children in his five hundredth Year, *Gen.* 5. 32. And *Shem* was but a hundred Years old two Years after the Flood, *Gen.* 11. 10. Therefore he was not the Eldest. And *Ham* is concluded not to be the Eldest from *Gen.* 9. 24. Of which see the Notes there; if so, *Japheth* must be the Eldest. And *Shem* is generally named first, not because he was the First-born, but because he had the Privileges of the First-born, and was chief in Dignity and Authority in the Church of God.

* 1 Chro. 1. 17.

† Heb. *Arphaxhad.*

22 The * children of Shem; Elam *l*, and Ashur *m*, and † Arphaxad *n*, and Lud *o*, and Aram *p*.

l Of whom came the *Elamites* or *Persians*. See *Gen.* 14. 9. *Isa.* 22. 21. *Jer.* 49. 34. *Dan.* 8. 2. *Acts* 2. 9. *m* The Father of the *Assyrians*. See *verse* 11. *n* Of whom the *Chaldeans*, as many conceive; or, as others, the Inhabitants of that part of *Assyria*, from him called *Arphaxitis*, which *Ptolomy* corruptly calls *Arrapachitis*. *o* The Father of the *Lydians*, a well-known People in *Asia* the less. *p* Of whom the *Syrians*, known by the Name of *Aramites* both in Sacred and other Authors. Compare with this *Gen.* 22. 21.

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

† Heb. *Shelah.*

24 And Arphaxad begat * Salah; and Salah begat Eber.

* Cap. 11. 12.

* 1 Chro. 1. 19.

25 * And unto Eber were born two sons: and the name of one *was* Peleg, for in his days *q* was the earth divided *r*, and his brothers name *was* Joktan.

q Either 1. In the time of his Birth, whence he was so called. Or, 2. Afterwards in the time of Life: So his Father gave him this Name by the Spirit of Prophesy, foreseeing this great Event, and the time of it. This being no unusual thing in Scripture, as we shall hereafter see, to give Prophetical Names to Children. And thus there is a longer and more convenient space left for the Peopling of the World, and Ripening of things for the general Dispersion and Habitation of the Earth. *r* First in Language, and then in Habitations.

26 And Joktan begat Almodad *s*, and Sheleph, and Hazarmaveth, and Jerah,

s From him and the rest of *Joktan*'s Sons here mentioned, come either 1. The various Nations of *India*, as most think. Or rather 2. The several People that live in the innermost parts of *Arabia*, who profess themselves the Posterity of *Joktan*, and have a City near *Mecca*, called *Joctan*. And the *Homerites*, one sort of them, are deduced from him by divers Writers.

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba *t*,

t A different Person from him *verse* 7. and the Father of another People, having only the same Name with him.

29 And Ophir *u*, and Havilah *x*, and Jobab: all these *were* the sons of Joktan.

u Either that in *India*, of which see 1 *Kings* 9. 28. and 10. 11. and 22. 49. Or the other in *Arabia*, of which see *Job* 22. 24. and 28. 16. See also *Psal.* 45. 10. *Isa.* 13. 12. *x* A distinct Person from him, *verse* 7.

30 And their dwelling was from Mesha as thou goest unto Sephar *y*, a mount of the east.

y These places were either 1. In *India*, where there are places called by *Ptolomy* and *Pliny*, *Mosæ*, and *Saparum* and *Sabara*. Or rather 2. In *Arabia*, where there was a noted Port called *Musa*; and near it, and Eastward from it, a People called *Saphariti*, and a Royal City called *Saphar*; from whence this famous and long Mountain doth here receive its Name. If it be said, *Arabia* is not East but South from *Judæa*, it may be answered, 1. That *Arabia*, as it is East in respect of *Egypt*, where the Jews long dwelt, and part of it is so to *Judæa* also; so it is not seldom in Scripture reckoned as a part of the East Countrey, as appears from *Gen.* 25. 6. *Judg.* 6. 3. 1 *Kings* 4. 30. *Job* 1. 3. *Isa.* 11. 14. *Jer.* 49. 28. And *Tacitus* describing *Judæa*, *Eath*, *It is bounded on the East by Arabia*. 2. That this Mountain is said to be Easterly, not simply, but in respect of the City *Mesa*, on the East whereof *Ptolomy* placeth this Mountain, though he call it by another Name *Climax*; add to this, that *Moses* speaks of these places as known to the Jews, and therefore not so far distant from them as *India*, a place wholly unknown to them, and wherewith, as yet, they had no Communication. If it be further objected, That if these People had been so near and well known to the Jews, we should have had more mention of them in Scripture. I Answer, There is mention of some of them; and for others, it is no wonder if by the following Wars among Nations, and mixtures and confusions of People, some of them were extirpated, and others lost their Names, though not their Beings, as oft hapned.

31 These *are* the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32 These *are* the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood.

CHAP. XI.

One language in the earth, 1. *They journey from the east, settle in a plain in the land of Shinar,* 2. *Make bricks which they burn and use with slime,* 3. *Build a city and tower that they might not be scattered,* 4. *God sees it:* 5. *Disapproves their design,* 6. *Defeats it, and scatters them by confounding their language,* 7, 8. *For which reason the place called Babel,* 9. *The posterity of Shem to Abram,* 10—26. *Abram takes Sarai to wife,* 29. *She is barren,* 30. *He removes from Ur to Haran,* 31. *Where his father dies,* 32.

AND the whole earth *a* was of one † language, and of one † speech *b*. † Heb. *Lip.* † Heb. *Word.*

a Earth is oft put for its Inhabitants, as *Gen* 6. 21. 1 *Chron.* 16. 23. *Psal.* 33. 8. *b* Which even Heathen Writers acknowledge; and that probably was the Hebrew Tongue.

2 And it came to pass, as they † journeyed from the east *c*, that they found a plain in the land of Shinar *, and they dwelt there.

† (*i.e.*) *Removed* and the rest of his Confederates of *Ham*'s Posterity. *c* Not from *Armenia*, where the Ark rested, which was North from *Babel*, and is called *North* in Scripture, as *Jer.* 3. 18. 16. 15. 23. 8. 31. 8. 9, 26, &c. But from *Assyria*, into which they had before come from the Mountains of *Ararat* for more convenient Habitation. It may be rendred *to the East*. But that manner of Translation is neither usual, nor necessary here. * Where *Babel* was, *Genesis* 10. 10

3 And † they said one to another, Go to, let us make brick *d*, and † burn them throughly. And they had brick for stone, and slime *e* had they for mortar. † Heb. *come to a resolution.* † Heb. *burn to a burning.* † Heb. *asphaltus.*

d For in that low and fat Soil they had no Quarries of Stones. Thus the Heathen Writers agree that *Babylons* Walls were made of Brick. *e* A kind of Clay called *Bitumen*, which, as *Pliny* testifieth, is Liquid and Glutinous, and fit to be used in Brick-buildings, as *Strabo*, *Diod.* and others note. And that *Babylon* was built with this, as is here said, we have the joynt and express Testimony of *Berosus*, *Ctesias*, *Diod.* *Curtius*, and many others.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven *f*, and let us make us a name *g*, lest we be scattered abroad upon the face of the whole earth *h*.

f (*i.e.*) A very high Tower. An usual Hyperbole both in Scripture, as *Deut.* 1. 28. and 9. 1. and in other Authors. This Tower and its vast height is noted by *Herodotus*, *Diodorus*, and others. *g* (*i.e.*) A great Name, as the phrase is elsewhere used. Compare also 2 *Sam.* 7. 9. with 1 *Chron.* 17. 8. See also *Isa.* 63. 12, 14. *Dan.* 9. 15. They take no care for God's Name, and the defence and propagation of the true Religion, as duty bound them, but merely out of Pride and Vain-glory labour to erect an everlasting Monument of their Wit, and Wealth, and Magnificence to all Posterity. *h* Their design was not to secure themselves against a Flood, which they well knew Brick buildings were no fence against; nor would they then have built this Tower in a Plain, but upon some high Mountain; but rather to prevent a total and irrecoverable dispersion. They fought therefore to bind themselves together in one glorious Empire, and to make this glorious City the capital Seat of it, and the place of Refuge and Resort upon any considerable Occasion.

5 And the LORD came down *i* to see the city, and the tower *k* which the children of men *l* built.

i Not by local descent, for he is every where; but by the manifestation of his Presence and the effects of his Power in that place. *k* (*i. e.*) To know the truth of the Fact, thereby fitting a Pattern for Judges to examine Causes before they pass Sentence; otherwise God saw this in Heaven; but in these Expressions he condescends to the capacity of Men. *Use* called emphatically, 1. For distinction of them from the Sons of God, or the Race of *Shem*, who were not guilty of this Sin, and therefore did not partake in the Curse, the confusion of their Languages, but retained their ancient Tongue uncorrupted for a good while. 2. To note their rashness and folly, who being but weak and silly Men, durst oppose themselves to the infinitely Wise and Powerful God, who did (as they might easily gather both from his Words and Work) intend to disperse and separate them, that so by degrees they might possess the whole Earth, which God had made for that purpose.

6 And the LORD said †, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

† In way of Holy Scorn and Derision. Compare *Gen.* 3. 22.

7 Go to, let us *m* go down, and there confound their language *n*, that they may not † understand one another's speech *o*. † Heb. *hear.*

m (*i.e.*) The Blessed Trinity. See *Gen.* 1. 26. *n* By making them forget their former Language, and by putting into their Minds several Languages, not a distinct Language into each Person, but into each Family, or rather into each Nation. *o* And thereby be disenabled from that mutual Commerce, which was altogether necessary for the carrying on of this Work.

8 So the LORD scattered them abroad from thence upon the face of all the earth *p*: and they left off to build the city.

p Thus they brought upon themselves the very thing they feared, and that more speedily and more mischievously to themselves: For now they were not only divided in place, but in Language too, and so were unfitted for their Confederacies and Correspondencies which they mainly designed, and for the mutual

Comfort and Help of one another, which otherwise they might in good measure have enjoyed.

* That is, *confusion.*

9 Therefore is the name of it called * Babel, because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

*Chap. 10. 32. 1 Chron. 1. 17.

10 ¶ * These *are* the generations of Shem *q*: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

q Not all of them, as appears both from the next verse, and from the former chapter; but of those who were the Seminary of the Church, and the Progenitors of Christ.

11 And Shem lived after he begat Arphaxad five hundred years *r*, and begat sons and daughters.

r So that he lived almoft all the time of *Abraham*; which was a singular Blessing both to himself, who hereby saw his Children of the tenth Generation; and to the Church of God, which by this means enjoyed the Counsel and Conduct of so great a Patriarch.

12 And Arphaxad lived five and thirty years, and begat Salah.

13 And Arphaxad lived after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah lived thirty years, and begat Eber.

15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

*1 Chron. 1. 19. * Called Luk 3.35. Phalec.

16 * And Eber lived four and thirty years and begat * Peleg.

17 And Eber lived after he begat Peleg, four hundred and thirty years *s*, and begat sons and daughters.

s So that he was the longeft liv'd of all the Patriarchs which were born after the Flood.

18 And Peleg lived thirty years, and begat Reu.

19 And Peleg lived after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years, and begat

* Luke 3. 35. Saruch. * Serug.

21 And Reu lived after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor *t* lived nine and twenty years, and

* Luke 3. 34. Thara. begat * Terah.

t The firft Patriarch who fell to Idolatry.

25 And Nahor lived after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

* Josh. 24. 2. 1 Chro. 1. 26. 26 And Terah lived seventy years, and * begat *u* Abram *x*, Nahor, and Haran.

u (*i. e.*) Began to beget, as *Gen.* 5. 32. *x* Who is firft named in order of Dignity, (for which cause *Shem* is put before *Ham* and *Japheth*, and *Moses* before *Aaron*) not in order of time, which seems to be this; *Haran* probably was the eldeft, because *Nahor* married his Daughter; *Nahor* the second; and *Abram* certainly was the youngeft, because *Terah*, *Abram*'s Father lived two hundred and five years, *verse* 32. and *Abram* after his Father's Death, *Acts* 7. 4. went out of *Haran*, when he was seventy five years old, *Gen.* 12. 4, 5. therefore he was not begotten in *Terah*'s seventieth Year, when *Terah* began to beget his Sons, as here is said, but in his one hundred and thirtieth Year, and so there remains seventy five Years precisely to *Abrams* departure. And *Sarai*, *Haran*'s Daughter was but ten Years younger than *Abram*, *Gen.* 17. 17. and therefore *Haran* was *Abram*'s elder Brother.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran: and Haran begat Lot.

28 And Haran died before his father Terah *y* in the land of his nativity, in Ur of the Caldees.

y (*i. e.*) In the presence and during the life of his Father.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran *z*, the father of Milcah, and the father of Iscah *a*.

z Such Marriages of Uncles and Nieces being permitted then, *Exod.* 6. 20. (as in the beginning of the World, the Marriages of Brethren and Sisters were) though afterward, the Church being very much enlarged, they were severely forbidden, *Levit.* 18. 12, 14. *a* Who is either *Sarai* as the Jews and many others think, or rather another Person. For 1. Why should *Moses* express *Sarai* thus darkly and doubtfully? Had he meant her, he would have added after *Ischa*, *this is Sarai*, according to his manner in like cases, *Gen.* 14. 2, 7. and 35. 6. 2. He elsewhere calleth her, *the Daughter*, not of his Brother, as he should have done, had she been *Ischa*, but *of his Father* by another Mother.

30 But Sarai was barren; she *had* no child *b*.

b See *Gen* 16. 1, 2. and 18. 11, 12.

31 And Terah took Abram his son *c*, and Lot the son of Haran, his sons son, and Sarai his daughter in law, his son Abrams wife; and they went forth with them † from * Ur of the Caldees, to go into the land of Canaan; and they came unto Haran *d*, and dwelt *e* there.

* Neh. 9. 7. Acts 7. 2.

c See *Jos.* 24. 2. *Nehem.* 9. 7. 1 *Chron.* 1. 26. Being informed by his Son of the command of God, he did not despise it, because it came to him by the hands of his inferiour, but cheerfully obeyeth it; and therefore he is so honourably mentioned as the Head and Governour of the Action. † (*i. e.*) *Terah* and *Abram* went and Governour of the Action. † (*i. e.*) *Terah* and *Abram* went with *Lot* and *Sarai*, as their Heads and Guides. *d* Called *Charran*, *Acts* 7. 4. and by the Romans *Carræ*, a place in *Mesopotamia* ftrickly so called, in the way to *Canaan*, and near to it, well known by *Craffus* his defeat there. See *Gen.* 24. 10. and 28. 10. and 29. 4. *e* Or, *refted* or *abode*, being detained there for a Season; peradventure by *Terah*'s disease, which begun there, for the next verse tells us of his death.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAP. XII.

God calls Abram from his own country and kindred to Canaan, 1. Promises to make of him a great and pleasing nation; and to bless in Christ his seed, 2, 3. Abram obeys, 4—6. God appears to him, and promises to give Canaan to his seed; he builds an altar, 7. He removes to Bethel and there builds an altar, 8, 9. There being a famine he goes down to Egypt, 10. His advice, how to order it, 11—13. She is taken into Pharaoh's house, 14. Pharaoh bids to Abram for her sake, 16. God plagues him because of Sarai, 17. He calls Abram and expostulates with him, 18, 19. Sends him safely away, 20.

† Heb. *Go for thee.*

NOW the * LORD had said *a* unto Abram, † Get thee out of thy countrey, * and from thy kindred, and from thy fathers house *b*, unto a land that I will shew thee *c*.

* Heb. *Jehovah.* * Acts 7. 3.

a To wit, in *Ur of the Chaldees*, by comparing *Gen.* 11. 31. with *Acts* 7. 3, 4. or, *did say*, again, *i. e.* renewed the command in *Haran*, whilst *Abram* might possibly linger there, as afterwards *Lot* did in *Sodom*, longer than he should. But the former interpretation is more probable, because *Moses* speaks here of that command of God which came to *Abram* before he was gone from his *kindred* and *father's house*, and therefore before he came to *Haran*. And this command was given to *Abram* either immediately, or by *Sem*, then the Governour of God's Church. *b* From the Family of *Nachor*, which was now become Idolatrous, *Gen* 31. 30. *Jos.* 24. 2. and consequently, their Society was dangerous and pernicious; and therefore God mercifully snatcheth him as a brand out of the Fire. *c* Which as yet he nameth not, for the greater tryal and exercise of *Abram*'s faith and patience, compare *Jos.* 24. 2. *Heb.* 11. 8.

2 And I will † make of thee a great nation, and I will bless thee *d*, and make thy name great, and thou shalt be a blessing *e*.

† Heb. *I will cause to grow.*

d With all my Blessings, Spiritual, Temporal, and Eternal. See *Deut.* 7. 13. and 28. 2, *&c.* and *Eph.* 1. 3. *e* (*i. e.*) Both a pattern and instrument of Blessedness to others; to the Posterity who shall be blessed for thy sake; to thy Servants and Friends who shall be blessed by thy instruction and help; and to all the World, as it follows.

3 And I will bless them that bless thee, and curse him that curseth thee *f*: * in thee *g* shall all families *b* of the earth be blessed *i*.

* Chap. 18. 18. 22. 18. Acts 3. 25. Gal. 3. 8.

f Those that are Friends or Enemies to thee, shall be the same to me. A marvellous condescention and priviledge. *g* (*i. e.*) In thy Seed, as it is explained *Gen.* 22. 18. and 26. 4. and 28. 24. (*i. e.*) in and through Christ *Acts* 3. 25. *Gal.* 3. 9, 16, 28, 29. or *for thee*, as the Chaldee hath it, *i. e.* for thy sake; or, *by thee*, *i. e.* by thy means; or *with thee*, by comparing this with *Gal.* 3. 8, 9. *i. e.* in the same way and manner in which thou art blessed, that is, by a fruitful Faith. Compare *Rom.* 4. 11, 12, 16. *h* (*i. e.*) All Nations; which is to be limited to the Believers of all Nations, by the whole current of the Scriptures. *i* All that shall be blessed, shall be blessed by this means, and no other way.

4 So Abram departed *k* as the Lord had spoken unto him, and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

k First from *Ur*, and after his Father's death from *Haran*.

5 And Abram took Sarai his wife, and Lot his brothers son, and all their substance that they had gathered, and the souls *l* that they had gotten *m* in Haran; and they went forth to go into the land of Canaan: and into the land of Canaan they came.

l (*i. e.*) The persons, as the word *Souls* is oft used, as *Gen.* 14. 21. and 17. 4. *Exod.* 12. 15. *Levit.* 2. 1. *Numb.* 23. 10. *Deut.* 24. 7. *Mark* 3. 4, *&c.* *m* Heb. *made*, (*i. e.*) either 1. *begotten*; for though *Abram* had yet no Children, *Lot* had, and both their Servants had Children by their Fellow-servants born in their House, which might well be numbred among *Abram*'s and *Lot*'s *persons*, because they had an absolute Dominion over them. Or, 2. *Inflicted*, (*i. e.*) turned from Idolatry, and taught in the true Religion, as the Chaldee expounds it: For such were most proper for *Abram* to take along with him out of his Father's House in this Expedition. Or, 3. *Gotten*, (*i. e.*) procured either by conquest or purchase, or any other lawful and usual way.

6 ¶ And

6 ¶ And Abram passed through the land unto the place of Sichem *n*, unto the plain of Moreh. And the Canaanite *o* was then in the land *p*.

n Heb. *Sechem*, a place afterwards so called in the Mountains of *Ephraim*, *Jos.* 21. 21. *Judg.* 8. 31. and here so called by anticipation. *o* Properly so called; that cursed, cruel, impious, and idolatrous Nation. See *Zech.* 14. 21. This is added as an aggravation of *Abram*'s Faith and Obedience, that he durst and did profess the true Religion in the midst of such a People; which could not be without great danger both of his Estate and Life. *p* As a settled Inhabitant to continue there for a long time; whereas now in *Moses* his time, he was forthwith to be expelled out of it.

7 And the LORD appeared unto Abram *q*, and said, * Unto thy seed will I give this land *r*: and there built he an * altar *s* unto the LORD, who appeared unto him.

* Chap. 13. 15. * Chap. 13. 4.

q To encourage and comfort him against his wicked neighbours. See *Gen* 13. 15. and 15. 18. and 17. 8. and 24. 7. *Deut.* 34. 4. *r* A place for Sacrifice, and other parts of Divine Worship, erected by him both to keep his Family in the true Religion, and to separate himself and them from that idolatrous neighbourhood.

8 And he removed from thence unto a mountain on the east of Beth-el *t*, and pitched his tent, having Beth-el on the west *u*, and Hai *x* on the east: and there he built an altar unto the LORD, and called upon the name of the LORD.

t A known place, which afterwards was called *Beth-el*, but now *Luz*, *Gen.* 28. 19. An usual prolepsis, or anticipation, as before, *verse* 6. *u* Or, *On the Sea*; which is all one, because the Sea was on the West part of the Land. See *Gen.* 13. 14. and 28. 14. *Num.* 3. 23. *Deut.* 3. 27. *x* Or *Ai*, as it is called *Jos.* 7. 2. *Jer.* 49. 3. *Isa.* 10. 28.

† Heb. *in going and journeying.*

9 And Abram journeyed *y*, † going on still towards the south *z*.

y Removing from place to place, still hoping to meet with better Neighbours, and to free himself from that perpetual Vexation which he had in beholding their Wickedness. *z* (*i. e.*) The Southern part of the Land of *Canaan* towards *Egypt*.

10 ¶ And there was a famine in the land *a*: and Abram went down into Egypt to sojourn there: for the famine *was* grievous in the land.

a Or, *In that Land* of Canaan, a Land eminently fruitful, *Deut.* 8. 7. 8. This was partly to punish that Peoples Sins, *Pjal.* 107. 34. partly to try *Abram*'s Faith.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art* a fair woman to look upon *b*.

b *Quaft.* How could she be so fair, when she was above sixty Years old? *Anfw.* She was so both comparatively to the *Egyptians*, and simply in her Self, and that might be from divers causes; 1. From the greater vigour of Nature in that Age of the World. 2. Because her Beauty was not diminished by Childbearing. 3. From God's singular Providence, ordering it thus for *Abram*'s tryal, and for the manifestation of his special Providence, watching over him and his.

12 Therefore it shall come to pass, when the Egyptians † shall see thee, that they shall say, *This is* his wife: and they will kill me, but they will save thee alive.

† Who were a very lustful People; which made *Abram* more cautious.

13 Say, I pray thee, thou *art* my sister *c*: that it may be well with me for thy sake; and my soul shall live because of thee.

c So she was either, 1. More generally, as his Niece; for Nephews and Nieces are in Scripture called *Brethren* and *Sisters*, as *Gen.* 13. 8, 11. Or rather, 2. Properly, (*i. e.*) by the Father's side, *Gen.* 20. 12. So this expression was true, but ambiguous, and intended to deceive the *Egyptians*, and therefore unwarrantable. And here *Abram*, the Father of the Faithful, elsewhere celebrated for the strength of his Faith, betrays his Infirmity and distrust of God's Providence and Promise, and thus Fact was not without great danger both to himself and *Sarai*.

14 ¶ And it came to pass, that when Abram was come into Egypt, the Egyptians beheld the woman, that she *was* very fair.

15 The Princes *d* also of Pharaoh *e* saw her, and commended her before Pharaoh: and the woman was taken *f* into Pharaohs house *g*.

d (*i. e.*) The Officers and Courtiers; whose great design was to gain their Princes Favour by gratifying his Lusts. *e* A name common to all the Kings of *Egypt* now, and for many Ages after. *f* (*i. e.*) Taken and brought, one word for two. So the word *take* is used, *Gen.* 15. 6, 10. *Exod.* 18. 2. and 27. 20, *&c.* *g* Not to his Bed, but the House of his Women, where they were purified and prepared for the King's Presence and Society, as *Est.* 2. 8, 9. that in due time she might be his Concubine or Wife. Thus even the Ceremonies of Courts serve the Providence of God, and give opportunity for working her deliverance.

16 And he entreated Abram well for her sake: and he had * sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

* To wit, by *Pharaoh*'s gift over and above his own: Else it had been impertinent to mention it in this place.

17 And the LORD * plagued Pharaoh *h* and his house *i* with great plagues, because of Sarai Abrams wife *k*.

* Chap. 20. 18.

h Most probably with some notable Distemper of his Body, which did both chastise him for, and hinder him in the execution of his Lust. *i* (*i. e.*) His Servants; who being some one way, some another, partners of his Sin, are justly made partners in his Plagues. And if any were innocent in this matter, they were obnoxious to God for other Sins. Besides, as they were punished upon the occasion of *Pharaoh*'s Sin, so *Pharaoh* was punished in their Punishments. *k* (*i. e.*) For the act of Violence towards her: For the word *taken*, *verse* 15. implies, that it was by constraint, and not with *Abram*'s and with her consent; which it is not probable that either of them would give in that case. 2. For an intention of uncleanness. For God who is the Searcher and judge of Mens Hearts, may justly, and doth often punish Men for their evil purposes. Compare *Gen.* 20. 3, 4.

18 And Pharaoh called Abram, and said, What *is* this *that* thou hast done unto me? Why didst thou not tell me that she *was* thy wife?

l How great an injury hast thou done to me in concealing this from me that she was thy Wife? How knew *Pharaoh* this? *Anfw.* 1. He guessed it from the quality of his Plague; which also awakened his Conscience. 2. Upon a serious enquiry into the Cause of this Plague, he understood it either by Divine Instinct, as *Gen.* 20. 3. or by *Sarai*'s Confession, whom doubtless he severely examined about it. And she, being awakened by this warning, durst no longer conceal her self, and thought she might securely make her self known.

19 Why saidest thou, she *is* my sister? so I might have taken her to me to wife *m*: now therefore behold thy wife, take *her*, and go thy way.

m Though he had another before; Polygamy being then commonly practised.

20 And Pharaoh commanded *his* men concerning him *n*: and they sent him away, and his wife, and all that he had.

n (*i. e.*) Gave them a charge concerning him for his safe conduct whither he pleased.

CHAP. XIII.

Abram returns from Egypt to Canaan with Lot, 1. He comes to Bethel; calls on the Lord, 3, 4. Abram and Lot being both very rich are obliged to part. Lot goes to Sodom, 5—12. The men of Sodom exceeding wicked, 13. God renews his promise to Abram concerning Canaan, and a numerous issue, 14—17. Abram removes to Mamre, and there builds an altar, 18.

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the south *a*.

a (*i. e.*) Into the Southern part of *Canaan*, from whence he came, *Gen.* 12. 9. and which in Scripture is called simply the *South*, *Jos.* 10. 40. and 11. 16. Otherwise he went rather into the North: But the Scripture, being written for the Jews, doth frequently accommodate the Names of the quarters of the World to them.

2 And Abram *was* very rich in cattel, in silver, and in gold.

3 And he went on his journey *b* from the south, even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai.

b Or rather, *according to his journeys* which he took as he came, going in the same Road, and resting in the same place, of which he had experience.

4 Unto the * place of the altar *c* which he had made * Chap. there at the first: and there Abram called on the name 12. 7. of the LORD *d*.

c (*i. e.*) Where the Altar was; for the Altar it self was either fallen down, as being probably built of Earth, as afterwards, *Exod.* 20. 24. or overthrown by the wicked *Canaanites*. *d* (*i. e.*) Worshipped God by Prayer, and Preaching to his Family, *Gen.* 18. 19. and offering Sacrifices. See *Gen.* 4. 26. and 12. 8.

5 ¶ And Lot also which went with Abram, had flocks, and herds, and tents.

6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

7 And there was a strife between the herds-men of Abrams cattel, and the herds-men of Lots cattel: and the Canaanite *e* and the Perizzite dwelt then in the land *f*.

r (*i. e.*) The Canaanites, as *Gen.* 12. 6. the singular number for the plural, as *Pjal.* 78. 45. and 105. 33, 40. *f* (*i. e.*) Were the Lords and Owners of it, and therefore *Abram* and *Lot* could not take what Pastures they pleased, but such as the others left them, which was not sufficient for their conveniency. It may also be added as a reason of *Abram*'s following motion, because that Idolatrous People were present, and diligently observed all their Contentions and other Miscarriages; and would, doubtless, take occasion thence to disparage the true Religion. And it must be remembred, that these are the words not of *Abram*, but of *Moses*, who, knowing that the *Canaanites* were then speedily to be turned out of the Land, intimates that the case was otherwise in *Abram*'s days

days, when the Canaanites were possest, and were likely to continue the Possessors and Lords of the Land.

8 And Abram said unto Lot g, Let there be no strife, I pray thee, between me and thee, and b between my herds-men and thy herds-men, for we be †Heb. men † brethren i.

brethren. See chap. 11. 27. Exod. 2. 13. Act. 7. 26.

g The elder, and wiser, and worthier person relinquisheth his own right to his inferiour for peace sake, leaving us a noble example for our imitation. b Or; or, between, &c. and for or, as Exod. 21. 17. and Psal. 8. 5. compared with Matth. 15. 14. Heb. 2. 6. for there was no strife between Abram and Lot; though he feared it might pass from the feet to the head. i (i.e.) Both by nature near Kinsmen, as the word Brother is oft used; and in the Faith and Religion too; amongst whom Contentions are very Indecent and Scandalous.

9 Is not the whole land before thee? Separate thy self, I pray thee, from me: if thou wilt take l the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.

k (i.e.) Open to thy view, and free to chuse which part thou pleaseth, as thou canst agree with the Owners: I give thee full power to chuse before me. See a like phrase, Gen. 20. 15. and 34. 10, 21. and 47. 6. l This and the following Supplement are easily gathered both from the words of this and the 11 verse, and from the nature of the thing And the Hebrew Language being a concise or short Language, such Supplements are frequently necessary, and very usual. Compare 2 Chron. 10. 12. with 1 Kings 12. 12. 2 Sam. 23. 8. with 1 Chron. 11. 11.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan m, that it was well watered every where, before the LORD destroyed Sodom and Gomorrha, even as the garden of the LORD n, like the land of Egypt o, as thou comest into Zoar p.

m A great Plain so called, because there the pleasant River Jordan divided it self into divers little Streams or Rivulets, which having no visible out-let into the Sea, by degrees, and in several places insinuated themselves into the Earth, which made it very fruitful and excellent for Lot's purpose But this lovely Plain was afterwards transformed by Divine Vengeance into a filthy Lake or dead Sea, Gen. 19. 9 (i.e.) Either 1. Like that famous Garden of Eden which God himself planted, Gen. 2. 10. The like comparison we meet with, Isa. 51. 3. Ezek. 28. 13. and 31. 8 Or, 2. Like some excellent Garden: For excellent things are thus expressed, as the Ark of God, 1 Chron 13. 22. i.e. a great heft: Cedars of God, Psal. 80. 10. o A Land of eminent fertility by the influence of that great River Nilus; anciently celebrated as the Granary of other Countries See Ezek. 31. p (i.e.) To Bela, Gen 14. 2. afterwards called Zoar, Gen. 19. 22. and here so called by a Prolepsis. But these words are not to be joyned with the words immediately going before, as if Egypt was commended for its fertility in that part of it, from which men go to Zoar, but with the more remote words, and the sense is, as the words of the Text are transplaced and rendred by some, that the plain of Jordan was (before the Lord destroyed it and its Cities Sodom and Gomorrha) watered every where, even to Zoar; or, even unto thou comest, i.e. till a man come to Zoar, i.e. all the way which leads from the place where Abram then was, to Zoar. And such transpositions are not unusual, as we shall see hereafter.

11 Then Lot chose him all the plain of Jordan; and Lot journeyed east q: and they separated themselves †Heb. a the † one from the other.

man from his brother.

q Heb. From the East, or, Eastward, as the Hebrew particle min, is sometimes used. See Gen. 2. 8. 2 Sam. 2. 2. compared with 1 Chron. 13. 6.

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom.

*Ezek 16. 49. 13 But the men of Sodom were * wicked, and sinners before the LORD r, exceedingly.

r Eminent, noted and imprudent Sinners. See Gen. 18. 20. Ezek. 16. 49. which is here added, as a secret reproof to Lot, who was either careless in his enquiry into the dispositions and manners of those among whom he intended to fix his abode; which for many reasons he should have searched out: Or he was willing to expose himself to all the hazards which he might incur by their Neighbourhood and familiarity, for the sweetness and fertility of the Soil. An error which is frequently committed by Men in the choice of their Habitations, and which oft costs them dear, as it did Lot in the following Story.

14 ¶ And the LORD said unto Abram, after that Lot was separated from him s, Lift up now thine eyes, and look from the place where thou art, northward, and south-ward, and east-ward, and west-ward.

s To comfort him now when he was alone, and in a worse Soil than Lot had chosen.

*Chap. 15. 7. and 26. 4. Deut. 34. 4. 15 For all the land which thou seest t, * to thee will I give it, and to thy seed for ever u.

t Object. Abram could see but a little part of the Land. Answ. 1. He might now possibly be upon a Mountain from whence he might have a large prospect every way. 2. He gave him all that he saw, but not only that, but also the rest of the Land, and therefore he bids him walk through and view the whole Land, verse 17.

u Quest. How was the Land given to Abram, when it is expressly said, He, i.e. God gave him none inheritance in it, no, not so much as to set his foot on, Acts 7. 5. Answ. 1. God gave Abram the right to it, though not the actual possession of it, until the time that God appointed; as God gave the right of the Kingdom to David, but not the possession till Saul's Death. 2. God explains himself: To thee and to thy seed, i. e. to thee, that is, to thy Seed, and that for thy sake; the particle and being put oft for that is, as 1 Chron. 21. 12. compared with 2 Sam. 24. 13. Eph. 1. 3. and in many other places, as we shall see. x Quest. How [for ever] when after some hundreds of Years they were turned out of it? Answ. 1. This promise was made to them upon condition of their Obedience, which is oft expressed in other places, as Levit. 18. 26. Deut. 4. 25, 26. Isa. 48. 18, 19. 2. The word Olam, rendred for ever, doth not always signify Eternity, but a long continuance, as is evident from Gen. 17. 13. and 48. 4. Exod 21. 6. Psal. 132. 14. and many other places of Scripture; and in particular, when it is applied to the Jewish Rites and Privileges it commonly signifies no more, than during the standing of that Commonwealth, or until the coming of the Messias; and so it may here be understood.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbred.

17 Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed his tent, and came and dwelt in the † plain of Mamre y which is in * Hebron † Heb. oaks, and built there an altar unto the LORD. z

y An Amorite of great note, from whom the City Hebron was oft called Mamre, Gen. 23. 19 a Friend and Confederate of Abram, Gen. 14. 13. by whom it is thought he was brought to the knowledge and worship of the true God. z Or, more than; for so the Hebrew Beth is sometimes taken.

*Chap. 23.

CHAP. XIV.

Several kings wage war against the king of Sodom, &c. Lot is taken prisoner, 1—12. Abram rescues him, 13—16. He is congratulated by the king of Salem, 17. He refuseth the king of Sodom's offer to whom Abram gives Tithes, 18—20. The king of Sodom offers to grant Abram the goods taken in victory, 21. Which Abram refuseth to accept, 22—24.

AND it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of a Nations b:

a i.e. Of a People which came to him out of several Nations, (being allured possibly by his Fame, or by Promises and Privileges granted to them) and put themselves under his Government. Or Goim is the name of a certain place or Country, so called from the confluence of divers People or Nations thither, as Tyrus is called the Mart of Nations, Isa. 23. 3. upon the same account.

2 That these made war with Bera king b of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboim, and the king of Bela which is * Zoar.

*Chap. 19. 22

b Once for all, observe that the name of Kings is here and elsewhere given by Josephus to the chief Governours of Cities or little Provinces. Compare Jos. 12. 9, &c.

3 All these were joyned together in the vale of Siddim, which is † the salt sea.

† Which now is, though when this Battel was fought it was not so.

4 Twelve years they served Chedorlaomer c, and in the thirteenth year they rebelled.

c Who was their Lord, either 1. By Inheritance, as the issue of Elam, Sem's Son, Gen 10. 22. Or, 2 By Conquest, having subdued those People in a former War, which Josephus speaks of.

5 And in the fourteenth year came Chedorlaomer, and the kings that were with him d, and smote the Rephaims e in Ashteroth-Karnaim f, and the Zuzims in Ham, and the Emims g in † Shaveh-Kiria-† Or, plain of thaim h,

d (i.e.) Confederate with him for the recovery of his Right, expecting the same assistance from him upon the like occasion. e A fierce and warlike People of Canaan. See Gen. 15. 20. Or the Giants, as this word is taken, Deut. 2. 11. f A place in Basan named Canaam, q. d. Two horned, like a half Moon, either from the situation and form of the place, or from the Goddess Dea, or the Moon, which usually was painted with two horns, whom they worshipped. g A People in Canaan of Giant like stature, Deut. 2. 10, 11. h Kiriathaim is a noted City in Gilead, and Shaveh may be either the ancient name of that City, or the present name of the Countrey adjoyning and belonging to it.

6 And the Horites i in the mount Seir, unto † El- † Or, plain of Paran k, which is by the wilderness.

i The ancient Inhabitants of Seir, of whom see Gen. 36. 20. Paran and Deut. 2. 12. k El signifies a Plain, and Paran is the name of a known City and Mountain. See Numb. 13. 3. Deut. 33 2. 1 Sam. 25. 1, &c.

7 And they returned and came to En-mishpat, which is Kadesh l, and smote all the country of the Amalekites m, and also the Amorites, that dwelt in Hazezon-tamar.

l (i.e.) Which after that time was called Kadesh, of which see Numb. 20. 1, 14, &c. m (i.e.) Which afterwards was performed by the Amalekites, Gen. 36. 12. A known Figure called Prolepsis.

8 And

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela (the same is Zoar) and they joyned battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings with five.

†Heb pits pits. 10 And the vale of Siddim † was full of slime-pits n; and the kings of Sodom and Gomorrah o fled, and fell p there: and they that remained, fled to the mountain.

n And therefore chosen by those five Kings for the place of Battel, that their Adversaries being ignorant of the place might unawares fall into those Pits, which they by their knowledge of it thought to escape. o (i.e.) Their Armies; a figurative Speech frequent in Scripture, and other Authors; for their persons escaped, see verse 17. p Either 1. Fell into the Pits which they designed for others. Or rather 2. Were slain; as this word is oft used, as Jos. 8. 24, 25. Judges 8. 10. and 12. 6. and here too; for those that fell are here opposed to those that remained.

11 And they took all the goods of Sodom, and Gomorrah, and all their victuals, and went their way.

12 And they took Lot q Abrams brothers son (who dwelt in Sodom) and his goods, and departed.

q Who now suffered for his Co-habitation with bad Neighbours.

13 And there came one that had escaped, and told Abram the Hebrew r; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol; and brother of Aner: and these were confederate with Abram s.

r So called, either 1. From his great and good Predecessor Eber, Gen. 10. 24. and 11. 14. in and by whom the Primitive Language and true Religion were preferred; and therefore, though Abram had five other Progenitors between Eber and him, which were persons of less note, he is rightly denominated from Eber, the Hebrew, because he was the first that revived the Memory and the Work of Eber, that kept up the same Language, and eminently propagated the same true Religion. Or 2. As others think, from his passing over the River Euphrates, from beyond which he came into Canaan. i.e. Had entred into a League for their mutual Defence against common Enemies. Whence we learn that it is not simply and universally unlawful to make a League with persons of a false Religion.

*Or, led forth. *Or, instructed. 14 And when Abram heard that his brother was taken captive, he * armed his * trained t servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

t (i.e.) Whom he had Disciplined and Instructed both in Religion and in the Military Art too, both which were necessary to make them good Soldiers, that they might both fight with Skill and Courage, and also rely upon God, and engage his Assistance; which was now especially necessary, when so small a party were to engage against so numerous an Army. u This is commonly thought to be a Town then called Lesham, Jos. 19. 47. or Laish, Judg. 18. 7. and afterwards Dan. See Judg. 18. 7, 29. so it is an anticipation. But it may be doubted whether this was a City; or if it were, whether it were not another Town called by the same name, which was frequent in those parts. And some think this is not a Town, but the very Fountain of Dan, whence Jordan had its name.

15 And he divided himself x against them, he and his servants by night, and smote them, and pursued them unto Hoba, which is on the left hand of Damascus.

x (i.e.) His Forces into several parties, that coming upon them from several quarters he might strike them with greater terrour, whilst they thought his Army far more numerous than it was.

16 And he brought back all the goods y, and also brought again his brother Lot, and his goods, and the women also, and the people.

y Which the victorious Kings had taken from the Princes and People mentioned before in this Chapter.

17 ¶ And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveh, which is the * kings dale z. *2 Sam. 18. 18.

z So called either upon this occasion of the meeting of divers Kings here; or because King Melchizedek either had his Habitation, or was much delighted with it, and conversant in it. See 2 Sam. 18. 18.

†Heb. 7. 1. 18 And † Melchizedek a king of Salem b brought forth bread and wine c: and he was the priest d of the most high God e.

a Quest. Who was this? Answ. 1. Sem, as the Jews and many others think, who probably was alive at this time, and, no doubt, a great Prince. But neither is it probable that Sem should be a King among the cursed Race of Ham; nor will this agree with the Apostle's description of Melchizedek, Heb. 7. 3. Without Father and Mother, &c. Whereas Sem's Parents, and the beginning and end of his days, are as expresly mentioned by Moses as any other. 2. A Canaanitish King by the Divine Providence made both a King over Men, and Priest unto the true God, brought in here in this unusual manner, without any mention of his Parents Birth or Death, for this end, that he might be an illustrious Type of Christ. Of this matter see more upon Heb. 7. 3. b (i.e.) Of Jerusalem, called elsewhere Ydur, and Salem, Psal. 76. 2. c Not for Sacrifice to God; for then he had brought forth Beasts to be slain, which were the usual and best Sacrifices: But partly to shew the respect which he bore to Abram, and principally to refresh his weary and hungry Army, according to the manner of those times. See Deut. 23. 3, 4. and 25. 18. Judg. 8. 5, 6, 15. 1 Sam. 17. 17. d Thus in succeeding Ages the same persons were often both Kings and Priests, as the learned note out of Pezel, and other Authors. And this clause is here added, as the Cause and Reason, not for his bringing forth, or offering Bread and Wine, as some would have it, (for that is ascribed to him as a King, as an act of Royal Munificence) but of the following Benediction and Declaration. e For in those times God had his remnant scattered here and there even in the worst Places and Nations.

19 * And he blessed him, and said, Blessed be f Abram of the most high God, possessour of heaven and earth.

* Or, Therefore (as the particle is oft taken, (i.e.) because he was a Priest of God) he (i.e. Melchizedek) blessed him (Abram) which was one act of the Priestly Office. See on Heb. 7. 6, 7. f So it is a Prayer for him, that God would confirm and increase the blessing which he had given him. Or, Blessed is; so it is an acknowledgment of God's blessing conferred upon Abram both formerly, and in this late and great Victory. Or, Blessed shall be; so it is a prediction concerning his future and further blessedness, whereof this was only an earnest.

20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him * tithes g of all h. *Heb. a

g Not Melchizedek gave to Abram, as some Jews foolishly understand it; for Abram swears that he would not keep, nor take any of the recovered Goods of the Kings of Sodom, see his Answer, verse 23. But Abram gave to Melchizedek, as appears both from Heb. 4. 7. and from the nature of the thing: for the Tithes confessedly belong to the Priest, such as Melchizedek, and not Abram, is here described to be. h Not of all the recovered Goods, but of all the Spoils taken from the Enemies.

21 And the king of Sodom said unto Abram, Give me the † persons, and take the goods to thy † Heb. souls. self.

22 And Abram said to the king of Sodom, I have lift up my hand i unto the LORD, the most high God, the possessour of heaven and earth,

i (i.e.) Sware; for this was the ancient manner of swearing. See Exod. 6. 8. Numb. 14. 30. Deut. 32. 40. Ezek. 20. 5, 6.

23 That I will not take k from a thread even to a shoe-latchet *, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich l.

k Heb. If I shall take. Understand, God do so and more to me, which is expressed 1 Sam. 14. 44. A detestative manner of swearing used amongst the Hebrews, either to maintain the reverence of Oaths, and the dread of Perjury, seeing they were afraid so much as to mention the Curse which they meant; or to shew that they were willing to submit to any punishment which God should inflict upon them without exception, if they violated their Oaths. * (i.e.) Any thing though never so small or mean. l (i.e.) Left thou shouldst claim a share with God in the Honour due to him, to whose blessing alone I do, and I will ever ascribe it. Or, left thou shouldst say, Abram is enriched with my Spoils; and however he pretended Kindness and Charity, yet indeed it was his Covetousness that put him upon this Work.

24 Save only that which the young men have eaten, and the portion of the men which went with me m, Aner, Eshcol, and Mamre; let them take their portion.

m For as Abram had a right to Spoils, so had they, whether they joyned with him in the Battel, as it is conceived they did, or only abode by the Stuff, 1 Sam 30. 24. and therefore though he might, and did give away his own right, he could not give away other mens.

CHAP. XV.

A comfortable promise to Abram, 1. His prayer for an heir, 2, 3. The promise of an answer to his prayer, 4, 5. Abram's faith, 6. He desires a sign, 7, 8. God gives him one, 9. He observes it, 10, 11. God appears to him when in a deep sleep, 12. Apprehensions of trouble to his posterity, 13. Their deliverance, 14 — 16. He receives more concerning Canaan renewed, 17—21.

AFter these things the word of the LORD came unto Abram in a vision a, saying, Fear not, Abram: I am thy * shield and † thy exceeding great reward c. * Or, protection. † Or, and

a Good anciently revealed himself to Men two ways. Either 1. When the Man was asleep, in a dream: Or 2. In a Vision, Num. 12. 6. when he was awake; and this either 1. When he was wrapt into an Extasie, wherein his senses are idle, but his mind is active and elevated to the contemplation and understanding of what God reveals,

reveals. See *Numb.* 12. 6, 7, 8. and 24. 4. *Isa.* 1. 1. *Acts* 10.10,11. Or 2. When the thing was manifested by an external representation. So here, God seems to have appeared to *Abram* in the shape of a Man, as he did *Gen.* 18. as may be gathered from *v.* 5, 10. *b* Neither the return of those Enemies whom thou hast smitten and provoked, nor the envy of thy Neighbours for this glorious Victory, nor for thy own desolate condition. *c* Seeing thou didst trust to my protection, I will be a shield or a protector to thee; and seeing thou didst so honourably, and for my sake reject other rewards, taken by thy self, and offered by the King of *Sodom*, thou shalt be no loser by it; I will abundantly recompence all thy piety to me, and charity to thy afflicted kinsman *Lot*, and thy liberality towards others: I will bless thee with all sorts of good things, as well as defend thee from all evil; which two things make a Man completely happy.

2 And Abram said, Lord God, what will thou give me, † seeing * I go *d* childless *e*, and the steward of my house *f* is this Eliezer of Damascus *g*?

† What pleasure can I take in any other gifts, so long as thou dost withhold from me that great and promised gift of that blessed and blessing Seed, in the giving of whom, thy honour and the World's happiness is so highly concerned. *Ch.* 12. 3. *d* Either 1. I pass the time of my life, going on and growing in years, and hastning to my long home. Or 2. I die, *i. e.* am about to die, or likely to die. *Georg* is oft-times put for *dying*, as 1 *Chron.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 10. 21. and 14. 20. *Matth.* 26. 24. *e* What good will the World do me, if I have no Heir to possess it? if God lose the Glory of his Truth in making good his promise, and I lose the comfort of my long-hoped for Child, and that such a Child, the effect of a Divine Promise, one out of whose Loins he must come, in whom all Nations shall be blessed? *f Heb. The Son of the care*, or *Government*, or *Management of my House*, *i. e.* he who manageth the Affairs of my House. An usual Hebraism, as captives are called *children of captivity*, *Ezra* 4. 1. and afflicted Persons, *children of affliction*, *Prov.* 31. 5. Others read the verse thus, *And the steward of my house, this Eliezer of Damascus*, understand, *shall be my Heir*; which words may easily be supplied out of the following verse. And such supplement of a word, or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as *Numb* 24. 22. *Zech.* 14. 18. *Nehem.* 5. 2. *Hosea.* 2. 3. *Eph.* 2 1. *g* This may be the name either of a Man, or of a Place so called.

3 And Abram said, Behold, to me thou hast given no seed: and lo, one born in mine house *h* is mine heir *i*.

h Of such he *Gen.* 14. 14. and *Eccles.* 2. 7. And these are opposed to them that are born of a Man's body, *Job* 19. 17. *Prov.* 31. 2. *Jer.* 2. 14. † Either 1. By reason of a word, or short sentence out of a member or verse either foregoing or following, are frequent in Scripture, as *Numb* 24. 22. *Zech.* 14. 18. *Nehem.* 5. 2. *Hosea.* 2. 3. *Eph.* 2 1. *g* This may be the name either of a Man, or of a Place so called.

4 And behold, the word of the LORD *came* unto him, saying, This shall not be thine heir: but he that shall come forth out of thine own bowels *k* shall be thine heir.

k (*i. e.*) Out of thy own body, see *Gen.* 35. 11. 2 *Sam.* 7. 12. 2 *Chron.* 6. 9.

5 And he brought him forth abroad, and said, Look now towards heaven, and tell the stars *l*, if thou be * able to number them *m*: and he said unto him, * So shall thy seed be.

* 1 Chron. 27. 23. Rom. 4. 18.

l Qu. Seeing the Sun was not yet *going down*, *v.* 12. how could he see the Stars? *Ans.* 1. He might see them by representation in a Vision, or by a Divine Power strengthning his Eyes to behold them. 2. It was not necessary he should then actually see them. He bids him make trial when he pleased, if he could number the Stars which were now present to his mind, and would shortly be present and visible to his bodily Eye. *m* Which thou art not able to do; for tho Astronomers have presumed to give us the number of those Stars which are distinctly visible to the Eye, wherein yet they vary one from another, yet there are other Stars innumerable, appears confusedly to the Eye, and evidently by the help of Glasses.

* Rom. 4. 3. Gal. 3. 6. Jam. 2. 23. 6 And he * believed in the LORD *n*; and he counted † it to him for righteousness *o*.

n (*i. e.*) He was fully perswaded that God was able to fulfil, and would certainly fulfil the promise made to him concerning a Child, and especially concerning the *Messias*, who should come out of his Loyns by that Child, and that both himself and all People should be justified and blessed in and through him. * Or, *reckoned* or *imputed*, as this word is translated, *Rom.* 4. 10, 22. *o* (*i. e.*) For a righteous and worthy Action, as *Psalm* 106. 31. and further, in respect of this action and grace of Faith, whereby he relied upon God for the promised Seed, and upon the promised Seed too, he pronounced him a just and righteous Person notwithstanding his failings, which even this History acquaints us with; and graciously accepted him as such. Which sence is easily gathered from St. *Paul*'s Explication and Accommodation of this passage, *Rom.* 4. 9, 18, 22.

7 And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, whereby shall I know † that I shall inherit it?

† He asks a sign, not out of distrust of God's promise, for *he was strong in faith*, *Rom.* 4. 20. but for further assurance and confirmation of it. And such an asking of a sign was not an unusual practice with good Men, as *Judg.* 6. 37. 2 *Kings* 20. 8. nor are they reproved for it; but on the contrary, *Ahaz* was commanded to ask a sign, and reproved for not asking it, *Isaiah* 7.

9 And he said unto him, Take me † a heifer of three years old, *q* and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young Pigeon *r*.

† Take and offer at my command, and for my service. *q* At which time it is perfect in stature and strength, and therefore fitteth for God's Service. *r* This and the other Creatures here following, and Sacrifices, are the same which after wards were prescribed in the Levitical Law.

10 And he *s* took unto him all these, and divided them in the midst *t*, and laid each piece one against another *u*: but the birds divided he not *x*.

s (*i. e.*) *Abram*, who by divine instinct and precept did all this which here follows. *t* Into two equal Parts. This was done for two Reasons. 1. To represent the torn and distracted condition in which his Seed was to lie for a season. 2. To ratifie God's Covenant with *Abram* and his Seed; for this was a rite used in making Covenants, as appears both from Scripture, *Jer.* 34. 18. and other Authors. *u* Partly to encourage hope, that God would in his time put those Parts together, and unite these dry Bones (to which the *Israelites* are compared, *Ezek.* 37.) and clothe them with Flesh; and partly, that the Persons entring into Covenant, might pass between those parts, and so testifie their Union and Conjunction in one and the same Sacrifice. *x* Either because there were two Birds, and the one was laid against the other, which answered to the division of the larger Creatures; or because they belonged not to the Ceremony of the Covenant, but were for the Use of Sacrifice, wherein they were to be offered whole, as afterwards was prescribed, *Levit.* 1. 15, 17.

11 And when the fowls came down upon the carcasses *y*, Abram drove them away *z*.

y To devour them: whereby is signified, either 1. The disturbance and distraction which good Men are exposed to in the Service of God from evil Spirits and Men: or rather 2. The great peril of *Abram*'s Posterity, who were not only torn in pieces like these Sacrifices, but even the remainder of them were likely to be devoured by the *Egyptians*, whose King is compared to an Eagle, the chief of the Birds of prey, *Ezek.* 17. *z* By the blast of his Mouth, as the Hebrew word signifies; representing *Abram*'s Conquest over all his Enemies by Faith and Prayer, whereby he engaged God to be the Preserver and Deliverer of his People.

12 And when the sun was going down, a deep sleep fell upon Abram *a*; and lo, an horror of great darkness fell upon him *b*.

a Partly natural from his labour in killing and sacrificing those Creatures; and partly sent upon him from God, to make way for the following Representation. *b* (*i. e.*) He seemed to be covered with a dreadful darkness, which was, either 1. A Token of God's special presence; compare 1 *Kings* 8. 12. Or, 2. A signification of the distressed and doleful condition of *Abram*'s Seed; for *darkness* in Scripture is frequently mentioned as an emblem or sign of great Misery, as *Psalm* 88. 6. and 107. 14, &c.

13 And he said unto Abram, Know of a surety * that thy seed shall be a stranger in a land *that is* not theirs *c*, and shall serve them, and † they shall afflict them four hundred years *d*.

* After 11.

† Evil

c (*i. e.*) In *Canaan* and *Egypt*; for though *Canaan* was theirs by promise, to be fulfilled in after times, yet it was not theirs by actual Donation and Possession, but they were Strangers in it, *Gen.* 17. 8. *Psalm* 105. 11, 12. *d* Exactly 405 years, but a small sum is commonly neglected in a great number, both in sacred and prophane Writers. There were 430 years between the first promise, or between the renewing and confirming of the promise by the gift of *Isaac*, and *Ishmael* going out of *Egypt*, or God's giving of the Law, *Exod.* 12. 40. *Gal.* 3. 17. but part of this time *Abraham* with his Son *Isaac* lived in much honour and comfort; but after *Isaac* grew up, the Affliction here mentioned began with *Isaac* in *Canaan*, and continued to him and his Posterity in *Egypt*, till this time was expired.

14 And also that nation whom they shall serve *e*, will I judge *f*: and afterward * shall they come out with great substance *g*.

* Exodus 12. 35. Psal. 105. 37.

e (*i. e.*) *Egypt*, the principal seat of their servitude, and the instrument of their sorest Bondage. *f* (*i. e.*) Punish, as that word is used, *Psalm* 51. 6. *Obad.* *v.* 21. and elsewhere. *g* The accomplishment whereof, see *Exod.* 3. 22. and 11. 2. and 12. 35, 37.

15 And thou shalt go to thy fathers *h* in peace; * thou shalt be buried in a good old age.

* Gen. 25. 8.

h (*i. e.*) Either 1. Into Heaven, where they godly Progenitors are gone. Or 2. Into the state of the dead, where all thy Fathers are gone before thee: This may seem more probable, at least in this place, partly, because this or the like Phrase is indifferently used concerning good and bad Men. See *Gen.* 25. 8. *Psalm* 49. 19. *David, was laid to his Fathers*, and (for, *that is*) *saw corruption*; partly, Grandfather, who lived and died an Idolater, cannot with any warrant from Scripture be presumed to be gone to the place of blessedness in their Souls. * Free from those Afflictions which shall come upon thy Posterity after thy decease.

16 But in the fourth generation *i* they shall come hither again: for the iniquity of the Amorites *k* is not yet full *l*.

i In the end of the 400 years mentioned, *verse* 13. a *Generation* being at that time reckoned at one hundred years, or thereabouts. Or, in the fourth Generation, numbred from their going into *Egypt*, or from their leaving *Canaan*; which may possibly be implied by these words, *they shall come hither*. So *Caleb* was the fourth from *Judah*, and *Moses* the fourth from *Levi*, and so doubtless many others. *k* (*i. e.*) Of the People inhabiting *Canaan*. And the *Amorites*, one of those People, *verse* 21. are here put for all the rest, as *Gen.* 48. 22. 1 *Kings* 21. 26. 2 *Kings* 21. 2. *Amos* 2. 10. either because they were the greatest and flourest of all, *Amos* 2. 9. or because *Canaan* dwelt among that People, *Gen.* 13. 18. and 14. 13. *l* All Mens sins are kept by God as in a Book of remembrance, not one of them is lost; and as God exactly observes the number and measure of Mens sins, so he determines within himself, how far, and how long he will bear with sinful Men or Nations, and what shall be the period of his Patience; and when that comes, their Measure is full, and their Destruction infallibly comes. See *Jer.* 51. 13. *Matth.* 23. 32. 1 *Thess.* 2. 16.

17 And it came to pass, that when the sun went down, and it was dark, behold a smoaking furnace, and a † burning lamp *m* that passed between those pieces.

† Heb. *a lamp of fire.*

m By which symbol God designed to represent, either 1. The future State of *Abram*'s Seed: the *smoaking Furnace* signifying *Israel*'s Misery in the *Iron Furnace* of *Egypt*, as it is called, *Jer.* 11. 4. and the *burning Lamp* noting their Deliverance, or Light shining out of Darkness. Or. 2. His own Presence; for God is called a *consuming fire*, *Heb.* 12. *last.* and both *Smoak* and *Fire* are elsewhere mentioned as the signs and means of God's Appearance. See *Exod.* 3. 2. and 19. 9, 16, 18. and 20. 18. And this sense seems to be favoured by the following words, it being the custom of Persons entring into covenant, to pass between such pieces, as hath been said; and because God hath no body which could visibly do so, therefore he doth it in this Type or Shadow.

† Heb *cut.* * *Gen.* 24. 7. Chap. 12. 7. and 13. 15. and 26 4. Exod. 23. 31. Numb. 34. 3. Deut. 1. 7. and 11. 24. and 34. 4. Josh. 1. 4. 9. 21. 2 Chron. 9. 26. Neh 9. 8. Isa. 27. 12.

18 In that same day the LORD † made a covenant with Abram, saying, * Unto thy seed have I given *n* this land, from the river of Egypt *o* unto the great river, the river Euphrates *p*:

n (*i. c.*) Decreed and promised in due time to give, which makes it as sure as if it were actually given to them. Or, *I will give*; words of the past time being oft put for the future, especially in Prophecies. *o* Not *Nilus*, which elsewhere is so called, but a less River, as is sufficiently implied, because this is opposed to the *great River* here following; but a River called *Sihor*, which divides *Egypt* from *Canaan*. See *Numb* 34. 5. *Joshua* 13. 3. 1 *Chron.* 13. 5. *p* The accomplishment hereof, see 2 *Sam.* 8. 3. 1 *Kings* 4. 21. and 9. 21.

19 The Kenites *q*, and the Kenizzites *r*, and the Kadmonites *s*,

q Supposed the same with the *Midianites*, by comparing *Exod.* 3. 1. with *Judg.* 1. 16. See also *Numb.* 24. 21. 1 *Sam.* 15. 6. *r* Thought to be the *Idumeans*, who sprung from *Kenaz* of *Esau*'s Race. But this seems not to agree with *Deut.* 2. 5. where God expressly saith to the *Israelites* concerning the *Idumeans*, *I will give you none of their lands*, &c. *s* (*i. c.*) The Eastern People, as the word signifies, elsewhere called the *Hivites*, *Jos.* 9. 1. who lived near the Mount *Hermon*, *Jos.* 11. 3 which was in the East part of *Canaan*. See *Psalm* 89. 12.

20 And the Hittites, and the Perizzites, and the Rephaims,

21. And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

Sarah is barren, 1. *She gives Hagar, her servant, to Abram to be his wife,* 2, 3. *Hagar conceives and despises her mistress,* 4. *Sarai complains of it,* 5. *Abram leaves her to Sarai's disposal, who deals hardly with her: Hagar runs from her,* 6. *The angel of the Lord meets her, commands her to return and submit,* 7——9. *Promising her a numerous seed,* 10. *Names the child,* 11. *Foretells his disposition,* 12. *God's looking on her in her affliction, comforts her,* 13, 14. *Her son born and named,* 15. *Abrams age.*

NOW Sarai Abrams wife bare him no children: and she had an handmaid an Egyptian, whose * name *was* Hagar.

* Gal. 4. 24.

2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: † pray thee go in unto my maid; it may be that I may † obtain children by her *a*: and Abram hearkned to the voice of Sarai *b*.

† Heb. *be built by her.*

a She reckons the Children of her Bond-woman, (as *Hagar* was *Gal.* 4. 22.) would be accounted her Children. See *Gen.* 30. 3. *Exod.* 21. 4. 2 *Sam.* 21. 8. *Esth.* 2. 7. *b* Supposing that God would accomplish his promise of a Seed to come out of his Loins by this way; and knowing that *Sarai* was not yet mentioned in the promise, as the Person by whom he should have that Seed; and not consulting with God, which he should have done.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife *c*.

c (*i. e.*) His Concubine, or secondary Wife. *Polygamy*, though it was forbidden by God's first Institution, *Gen.* 2. 24. compared with *Matth.* 19. 5. and brought into the World by wicked *Lamech*, yet it was sometimes practised by the Patriarchs, either by God's permission, who could rightly dispence with his own Laws when and where he pleased; or by their mistake about the lawfulness of it. As for the present case, it is most evident this Action was not the effect of an inordinate Lust, but of an earnest desire of having Children, and especially of obtaining the blessed and promised Seed.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes *d*.

d For barrenness in it self was a reproch, and especially to *Sarai*, who seemed to be a Person rejected by God, as one whom he would not honour with being the Mother of that Seed; and *Hagar* being suddenly made *Sarai*'s Partner in the privilege of *Abram*'s Bed, and superior to her in respect of that great blessing of Child bearing, it is no wonder if the grew insolent upon it, especially being advanced so highly from so low a condition.

5 And Sarai said unto Abram, My wrong *be* upon thee *e*: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee *f*.

e (*i. e.*) The injury done to me by *Hagar*, who thus wickedly requites my kindness to her, be upon thee: *i. e.* is to be imputed to thee; thou art the cause of it, because thou dost not maintain my Reputation, and repress her Arrogancy. *f* (*i. e.*) give forth a righteous Sentence between us, and deal with each of us according to our guilt or innocency in this matter. Compare 1 *Sam.* 24. 13, 16.

6 But Abram said unto Sarai, Behold, thy maid *is* in thine hand *g*; do to her † as is pleaseth thee *h*. † Heb. *is good in thine eyes.* And when Sarai † dealt hardly with her, she fled from † Heb. *afflicted her.* her face *k*.

g (*i. e.*) Subject to thy Power and Authority, as the phrase is often, *Gen.* 24. 10. and 39. 4, 6, 8. *Numb.* 31. 49. For though she be my Concubine, yet she is thy inferiour 1 and therefore if she exalt her self above her measure, I give thee Power to reduce thy Authority over her. But whether this was not one of *Abram*'s Infirmities to give up his Second Wife into the hands of the first, may well be questioned. *h* Use whatsoever power God hath given thee over her: For we must not think that *Abram* gave her Power of Life and Death over her, especially now when she was with Child. Therefore here, as often elsewhere, the general words must be limited from the nature of the thing, and from other Texts of Scripture, which forbid Cruelty even to our Servants. † Either by imposing Labours upon her above her Strength, or by grievous Stripes which she could not bear. *k* Contrary to God's command, *Exod.* 10. 4. and to the Laws of Justice, because both her Person and the Fruit of her Body were not her own, but *Abram*'s right in Possession.

7 ¶ And the Angel of the LORD *l* found her by a fountain of water in the wilderness, by the fountain in the way to Shur *m*:

l The Son of God, who oft appeared in Man's Shape before he took Man's Nature, who is called an *Angel* or *Messenger*, because he was the *angel of the covenant*, Mal 3. 1. and was sent upon divers messages to Men in the Old Testament, and at last was to be sent in the Flesh as God's great Embaildor, or Messenger of Peace and Reconciliation. *m* A place near *Egypt*, *Gen.* 25. 18. 1 *Sam.* 15. 7. being her Native Country, *Exod.* 15. 22.

8 And he said, Hagar, Sarai's maid, whence camest thou? And whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

n By which Title he admonisheth her, that tho she was *Abram*'s Wife, yet she was *Sarai*'s Maid, to whom she owed Subjection and Service, from which she could not lawfully withdraw her self. *o* Consider with thy self what thou art doing: what a foul exchange thou art making. Thou forsakest not only an excellent Master and Husband, but also me and my worship, which thou wilt not find in any other Family, and so cuttest thy self out of the true Church, and art running headlong into a place of all Idolatry and Impiety, to thy utter undoing; and this meerly through Pride and Impatience.

9 And the Angel of the LORD said unto her, Return to thy mistress, and submit thy self under her hands.

10 And the Angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 And the Angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name † Ishmael; because the LORD hath † That is heard thy affliction *. *i. e. shall hear.*

* Heb. *I will hear thy affliction.*

12 And he will be a wild man *p*; his hand *will be* against every man, and every mans hand against him *q*: * and he shall dwell in the presence of all his brethren *r*.

Chap. 25. 18.

p Heb. *A wild-ass-man*, *i. e.* a Man like a wild Ass, fierce and untamed, and unfeeled in his Habitation; or as that Creature is, *Job* 39. 5, 8. *Jer.* 2. 24. *Hos.* 8. 9. living in Desarts and Mountains, Warlike and Violent, exercising himself continually in hunting Beasts, and oppressing Men. See *Gen.* 21. 20 *q* He will provoke and injure all that converse with him, and thereby will multiply his Enemies; which is to be understood not only of him, but also of his Posterity. *r* In the Borders of the other Sons and Kindred of *Abram* and *Isaac*, who though they shall be vexed and annoyed with his Neighbourhood, yet shall not be able to make him quit his Habitation, See *Gen.* 25. 18.

13 And she called the name of the LORD that † Heb. spake unto her, † Thou God seest me *x*: for she said, Have I also here looked after him that seeth *me*? *that art a God that seest me.*

x Thou hast been pleased to take notice and care of me, and graciously to manifest thy self unto me. *t* (i. e.) After that God whose eye is upon me for good? So the childless Hagar saw her neglect of God, and of his Providence, and that now only in her Master's House, but even here in the Wilderness, where her desolate and miserable Condition should have made her look after, and call upon God for help. Or rather, these are words of admiration. *q. d. Have I left him, i. e.* in this dreadful Wilderness, *indeed after him that seeth me, i. e.* seen the free of my gracious God? That God should appear to me in my Master's House, where he used to manifest himself, was not strange; but that I should have such a favour here, that God should not only look upon me, but admit me to look upon him, and visibly appear to me after I had run away from him, and from my godly Master, this was more than I could hope or expect! Others thus, *Have I here seen after him that seeth me, i. e.* after the Vision of him that hath appeared to me? *i. e.* Do I yet live and live, after I have seen God? The wonders at it, I confess it was then the common Opinion, that an appearance of God to any Person was a forerunner of Death. See *Gen.* 32. 30. *Exod.* 33. 20. *Jud.* 6. 22. and 13. 22. And *seeing* is here put for living, one function of Life for Life it self, as *Exod.* 24. 11. *Eccles.* 11. 7, 8. But the word *seeing*, put by its self, as here it is, is neither in those places nor elsewhere, used for living. And had that been her meaning, she would have expressed it plainly, as they do in the places alledged, and not have used so dark and dubious a Metaphor, nay would have said, *after him that sees me*, but rather, *after I have seen him.*

14 Wherefore the well was called * † Beer-lahai-roi *u*; behold, *it is* between Kadesh and Bared. *Chap. 24. 62. † Heb. 'Be'er.*

u This name may have respect, either 1. To God, *the well of him that liveth*, (i. e. of the true and living God) *and seeth me*, i. e. which cures of me. Or, 2. To Hagar, *the well of her that liveth*, (i. e.) who after she gave up her Life for dead and lost, now is likely to live both in her Person, and in her Posterity, and Seed, or *multiply*, namely, God present with her.

15 ¶ And Hagar bare Abram a son *x*: and Abram called his son's name, which Hagar bare, Ishmael.

x To wit, after her return and submission to her Mistress, which is evident from the following History.

16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

God renews his covenant with Abram, 1——4. His name is taken here of change, 5. Kings shall be born of him, 6. The covenant established with his Seed, 7. The promise of Canaan to him and his Seed repeated. 8. Circumcision instituted, 9, 10. The part to be circumcised, 11. The time and person, 12, 13. The punishment on neglecters of it, 14. Sarah's name changed, 15. A son by her promised, 16. Abraham's surprise, 17. His prayer for Ishmael, 18. The promise of a son by her confirmed, his name, 19. Abrahams prayer for Ishmael answered, 20. But the covenant established in Isaac, 21. Abraham circumcises it in his Ishmael, and all his House, 23——27.

AND when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto † Or, *God* him, I *am the* † Almighty God *a*; † walk before me *b*, *Shaddai.* † Heb. *be thou perfect.* *Chap. 5.*

a Who can do all that I have promised, or shall promise to thee, and whatsoever shall threaten me; and therefore do thou firmly believe all my words. *b* As becomes one in the presence of thy Lord, and Judge, and Rewarder, being careful to please and obey me in all things, and depending upon me for thy well-doing and well-being. See the same phrase *Gen.* 24. 48. 1 *Kings* 8. 25. *Psalm* 116. 9. *c* (i. e.) Sincere, universal, and constant in thy belief of my promises, and obedience to my commands. See *Gen.* 6. 9.

2 And I will make my covenant between me and thee *d*, and will multiply thee exceedingly. *d* I am come to renew, establish, and enlarge that Covenant which I formerly made with thee.

3 And Abram fell on his face *e*: and God talked with him, saying,

e Partly in Humiliation, and an humble sense of his own undeserved-ness of such favours; and partly in Reverence and Worship to God, and a thankful acknowledgment of his marvellous kindness. Compare *Josh.* 9. 24. *Exod.* 43. 3.

4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of † many nations *f*. † Heb. *multitude of Nations.*

f Both literally, or after the Flesh, of the *Israelites*, *Ismaelites*, *Edomites*, &c. and spiritually, of all Believers of all Nations, to whom *Abram* both in some sort the place of a Father, *Rom.* 4. 12, 17. Not only as he was the great Example and Teacher of that Faith by which they are all saved (as the Instructers of others are called their *Fathers*, both in Scripture, as *Gen.* 4. 20, 21. and in profane Authors) but as he was made by God the head of the Covenant, by, or through whom the Covenant-right was conveyed to all his natural Seed, and afterwards to the spiritual Seed, all Gentile-Believers.

5 Neither shall thy name any more be called Abram; * but thy name shall be Abraham *g*; † for a father of many nations have I made thee. *Rom. 4. 17.*

g (i. e.) *The Father of a Multitude*, *Hamon* in the Hebrew being put for *Hamon*, which signifies a *Multitude*, by a figure called *Apocope*, which is usual in proper Names. † Heb. *I will make thee Abraham.*

6 And I will make thee exceeding fruitful, and † I will make * nations of thee, and kings shall come out of thee *h*. **Chap. 35. 11.*

h So did the Kings of *Israel* and *Judah*, of *Edom*, of the *Saracens*, and the *Messias*, who is King of kings, and Lord of lords.

7 And I will establish my covenant between me and thee, and thy seed after thee, in their Generations, for an everlasting covenant; to be a God unto thee *i*, and to thy seed after thee.

i (i. e.) Whatsoever I am or have, all that shall be thine, and shall be employed for thy Protection, Consolation, and Salvation. This Phrase contains in it the confluence of all Blessings, Temporal, Spiritual, and Eternal. See *Levit.* 26. 12. *Psalm* 33. 12. and 144. 15. *Jer.* 31. 33.

8 And I will give unto thee, and to thy seed † after thee, the land † wherein thou art a stranger, all the † land of Canaan, for an everlasting possession *k*; and I † Heb. *sojourn-ings.* will be their God.

† Unto thee, not in thy own Person, but in thy Seed. See *Gen.* 13. 15. 17. *k* Upon condition of their Obedience to God, as is oft expressed: Which in seeing they so notoriously failed in, it is no wonder if they *possessed it but a little while*, as the Prophet complains, *Isaiah* 63. 18.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou *l*, and thy seed after thee, in their generations.

l The agreement is mutual: My part was expressed before; now follows thy part, and the condition to which my promise and blessing is annexed.

10 This *is* my covenant *m* which ye shall keep, between me and you, and thy seed after thee; Every * Man-child *n* among you shall be circumcised. **Heb. Male.*

m Circumcision is here called the Covenant by an usual Metonymy, because it is the Condition, Sign, and Seal of the Covenant, the pledge of God's Promise and Man's Duty. And upon the same grounds the *Cup*, i. e. the Wine, is called *the New Testament in Christ's Blood*, Luke 22. 20. Or, which is all one, *the Covenant sealed in the New Testament*, Matth. 26. 28. *n* It is evident that Women as well as Men were comprehended in this Covenant, from *Gen.* 34. 14. *Exod.* 12. 3, 4. *Neh.* 2. 15, 16. Yet Circumcision is given only to the Males, partly because it could not, at least not conveniently be administred to Females, partly, because Men in the principal Cause of the propagation of Children, and consequently of the propagation of that Original Corruption which cleaves to them; partly, to signify that all Persons begotten by Men should be polluted by Sin, though not all conceived by a Woman, as Christ was: And partly, because Man is the Head of the Woman, and of the Family, upon whom all their concerns are dividend, and from whom the distinction of Families and People comes.

11 And ye shall circumcise the flesh of your foreskin *o*, and it shall be a * token of the covenant *p* between me and you. **Heb. Sign.*

o (i. e.) By an usual Hypallage, *the foreskin of your flesh*: And the word *Flesh* is here put for the genital Part, as it is *Levit.* 15. 2, 19. *Ezek.* 16. 26. *and* 23. 20. and elsewhere. This part God singled out for this Ordinance, because it is and was a great Instrument both in the commission of actual Sins, and in the propagation of original Sins; and therefore it was very proper to apply to it the Seal of God's gracious Covenant for the Remission of Sins past, and the Expiration of Sin for the future. *p* (i. e.) A sign, evidence, and assurance both of the blessing promised by that God who appointed this Ordinance, and of Man's obligation to the duties required, which is signified by his acceptance of, and submission to this Ordinance. And here we have the Nature and Definition of a Sacrament, viz. that it is a figure or token of God's Covenant.

12 And † he that is eight days old *q* * shall be circumcised among you, every man-child in your generations *r*, he that is born in the house, or bought with money of any stranger *s*, which *is* not of thy seed. † Heb. *The son of eight days.* *Levit. 12. 3.* *Luke 2. 21.* *Jer. 32. 44.*

q Not before that time, because of the Child's Weakness and Imperfection, and Impurity too, *Exod.* 22. 30. *Levit.* 12. 3. for which reason also Beasts were not to be offered to God before the eighth day, *Exod.* 22. 30. *r* Successively, until the *Messias* come who shall circumcise your hearts, and change this Ordinance for another. *s* There were of two sorts: 1. Children, who being entirely his possession, and having not understanding to discern, nor will to chuse or refuse, were to be circumcised. 2. Grown Persons, who were not to be compelled to be circumcised, but if they refused it, were not to be permitted to dwell in his Family, lest they should infect others, but were to be sold to Strangers, as the *Hebrew* roughly instructed in Religion, *Gen.* 18. 19. and doubtless did willingly embrace it, and submit to this Sacrament.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant *t*.

t So it was, and is properly in regard of the thing signified to all true Believers; and for the sign, it is to call all, because it was to endure through all Generations till the coming of the *Messias*: The word *Olam* here and elsewhere rendred *everlasting*, or *for ever*, being oft used to express not only simple eternity, but any long continuance for many ages, yea sometimes for a Man's life. See *Exod.* 21. 6. *Deut.* 15. 17. 1 *Kings* 9. 3.

14 And the uncircumcised man-child, * whose flesh of his fore-skin is not circumcised *u*, that soul shall be cut off from his people *x*: he hath broken my covenant *y*.

* Or,

* Or rather, *And as for the uncircumcised man-child.* So the nominative is put absolutely, as is frequent in the Hebrew Tongue. *u* Or, *Who shall not circumcise the flesh of his fore-skin*: For the Hebrew Verb may be rendred actively, which seems best here; because the punishment seems more justly to belong to the Parent, who was guilty of this neglect; than to the Child, who was not capable of this Precept, and therefore not guilty of the violation of it. And this may further appear from *Exod.* 4. 24, 25. where God seeks to kill, not the Child, but the Father, *Moses*, for this Sin. And *the flesh of the Child's fore-skin* is rightly called *the flesh of his*, i. e. The Parent's *fore-skin*, because the Child is a part and the possession of his Parent. So that this threatning concern only grown persons, and of them only such as shall wilfully and unnecessarily neglect this duty; for otherwise it was neglected by the *Israelites* for forty years together in the Wilderness, *Jos.* 5. 7. without any token of God's displeasure for it. *x* This phrase denotes either 1. An exclusion from Fellowship with God's People, and from all the Promises, Priviledges and Blessings belonging to them, either in this Life, or that to come. Or rather 2. An untimely and violent Death, as may be gathered from *Exod.* 31. 14. to be inflicted by the Magistrate, to whom God committed the execution of this, as well as other Laws; and in case of his neglect and default, or the Mercy of the Act, by the extraordinary hand of God, who sometimes ascribes this act to himself, as *Leviticus* 17. 10. and 20. 6. *y* That flagrant bond which tyed him and me together, and by his neglect and contempt of the condition required on his part, he hath forfeited the blessing promised on my part.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *z* *shall* her name *be*.

z Sarai signifies *my Lady*, or *my Princess*, which confines her Dominion to one Family; but *Sarah* signifies either a *Lady* or *Princess*, simply and absolutely without restriction, or *the Princess of a multitude*, the Hebrew Letter *he* being taken out of *Hamor*, and added to her name, as it was to *Abram*'s name.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and † the shall be † Heb. *She shall become a mother of* * nations; kings of people shall be of her. *Nations.* *Chap. 35. 11.

17 Then Abraham fell upon his face, and laughed *a*, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah that is ninety years old bear?

a Through admiration and holy rejoycing at so great a Blessing, not through unbelief, as *Sarah* did *Gen.* 18. 12, 13. as appears from *Rom.* 4. 19, 20. And though the outward act was the same in both, yet God discerned their differing dispositions and intentions therein.

18 And Abraham said unto God, O that Ishmael might live before thee *b*?

b Grant, O Lord, that the giving of one Son may not be joyned with the taking away of another; that *Ishmael* may faithfull have thee, and may have a share in thy favour, and gracious Covenant. For this seems to be the meaning of this phrase of *living before God*, or *in God's presence*, by comparing 2 parallel phrases, of *walking before God*, *verse* 1. and elsewhere, and an opposite phrase, *from thy face shall I be hid*, Gen. 4. 14.

19 And God said, * Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac *c*, and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him. **Chap. 18. 10. and 21. 2.*

c Which signifies *laughter*, not from *Sarah*'s laughter, which as yet had not happened, but from *Abram*'s past laughter, *verse* 17. and future joy in his Son.

20 And as for Ishmael, I have heard thee †: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; * twelve princes shall he beget, and I will make him a great nation. † Heb. *Ishmael.* **Chap. 25. 16.*

† To wit, in part, or so far as is here expressed; and probably, as to the chief Blessing of the Covenant, to wit, the forgiveness of his Sins, and eternal Life, as the Hebrew Doctors and some others collect from *Gen.* 25. 17. and from other considerations.

21 But my covenant will I establish with Isaac *d*, whom Sarah shall bear unto thee at this set time, in the next year.

d The Covenant of the promised Seed to come out of his Loins, and of Life and Salvation to accrue to himself, and to his Posterity by vertue of that Seed: In comparison whereof God speaks slightly of all the temporal Blessings conferred upon *Ishmael*, though in themselves they were great and glorious. By which it may sufficiently appear that *Abraham*'s Faith, whereby he is said to be justified, *Rom.* 4. had a further reach in it than to his own immediate Child, even to the *Messias*, whose *day* therefore *Abraham* is said to *have seen*, *John* 8. 56.

23 And he left off talking with him, and God went up *e* from Abraham.

e To Heaven in a visible manner, as it seems he converted with him in some visible shape. Compare *Genesis* 35. 13. *Judges* 13. 20.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house and all that were bought with his money, every male among the men of Abrahams house, and circumcised the flesh of their fore-skin *f* in the self-same day *g*, as God had said unto him.

f Partly by his own hand, and partly by the help of others, whom he by Divine Instinct called to, and directed in that work. *g* In which God appeared to him and gave the command. So he made haste and delayed not to execute God's command. And his Servants also yielded a ready and cheerful Obedience to this severe and painful Precept, being moved thereunto by *Abram*'s Example and sovereign Authority, by God's powerful Presence some way or other manifested to them, and by the prospect and hope of God's Blessing to accompany and follow his own Ordinance.

24 And Abraham *was* ninety years old and nine, when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen years old, when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII

The Lord appears to Abraham, 1. He sees three men, 2. Entertains them, 3 They accept it, 4, 5. He prepares for them a calf, &c. 6, 7. and 6—8. The promise of a son by Sarah renewed; the time appointed, 9. Sarah, how old, laughs, 11, 12. God reproves her, 13. and confirms the promise, 14. She denies, and God reply, 15. The men go towards Sodom, 16. God resolves in Abraham's hearing to destroy Sodom, 17. Therein shewed, 18. God's approval of him, 19. God renews his purpose to destroy, 20——22. Abraham's intercession for Sodom, 23——32. and God's condescension, 22——32.

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door *a* in the heat of the day *b*.

a Waiting for Strangers which might pass that way; for whom no publick places being provided in those times and places, vertuous persons used to entertain them in their Houses. See *Heb.* 13. 2. *b* In the time when Travellers, especially in those hot Countries, used to take their rest in their shelters.

2 ¶ And he lift up his eyes and looked, and lo, † three men *c* stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground *d*, † Heb. *3 men.*

c As they seemed to be, though indeed they were Angels in Mens shape. *d* A respect usually paid to persons of quality, such as these seemed to be.

3 And said, My LORD *e*, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

e He directeth his Speech to one, who, by the Majesty of his Countenance, and the Respect which the other two shewed him, seemed to be the chief of them.

4 Let a little water, I pray you, be fetched, and wash your feet *f*, and rest your selves under the tree.

f A practise usual in those parts, *Gen.* 19. 2. and 24. 32. and 43. 24. *Jos.* 10. 24. 45. 8. *Jud.* 5. 10. because they used to travel either bare-footed, or only with Sandals to cover and secure the bottom of their Feet.

5 And I will fetch a morsel of bread, and † comfort ye your hearts; after that ye shall pass on: † for therefore are ye come to your servant *g*. And they said, So do as thou hast said. † Heb. *stay.* † Heb. *because.*

g Not that he doubted, or thought that this was their design, but an effect of Divine Providence. The meaning is, Therefore it is God directed you this way, that I might have an occasion of performing my Duty to you, which I chearfully embrace.

6 And Abraham hastened into the tent unto Sarah, and said, † Make ready quickly three measures of fine meal: knead *it*, and make cakes upon the hearth *h*. † Heb. *Hasten.*

h Containing each the third part of an *Ephah*. See *Exod.* 16. 36. *i* Upon the Coals, or in the warm Cinders, or in an Oven. He had doubtless other Bread ready, but he would have new Bread for them, which he thought most grateful.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf * which he had dressed, and set *it* before them; and he stood by them *k* under the tree, and they did eat *l*.

* To wit, the choicest parts of the Calf. *k* To wait upon them, as the word *Hamad* is used, *Nehem.* 12. 44. *Jer.* 52. 12. *l* Either seemingly, as the Scripture oft speaks of things according to appearance; or really: they received the meat into the bodies which they assumed, where it was consumed by a Divine Power.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent *m*.

m (i. e.) One of them, in the name of all, said; which he did not for his own satisfaction, for he who knew her name, knew

also where she was, but to give occasion for the following discourse. *a* In her Tent; for Men and Women had then their several Tents or Apartments.

10 And he said, I will certainly return unto thee † Heb. *to o* † according to the time of life *p*; and lo, * Sarah thy wife shall have a son. And Sarah heard *it* in the tent door which *was* behind him *q*.

*Chap. 17. 19. 21. 2nd 21. 2.

p Not in a visible shape, but with my powerful and effectual Presence to fulfil my promise. *p* This time may respect either 1. *Abraham* and *Sarah*; *in the time of life*, i.e. when you shall be both alive and in health. But if it belonged to them, it might seem better to understand it thus; In the time when God shall restore life, (*i.e.*) vigour and activity to you; *for* till then both *Abraham's* Body, and *Sarah's* Womb are expressly said to be *dead*, *Rom.* 4. 19. to which *deadness this life* may be opposite; and the time of restoring this lost power of Generation may well be called *a time of life*, it being a kind of life from the dead, and an impowering of him for a vital action from which he was before disenabled, and for the conveying of life to a Child, and perpetuating his own life in him. Or 2. To the Child, *according to the time of life*, i. e. in the time which is usual for the Conception, Quickning, and Bringing forth of a living Child. Which interpretation receiveth some countenance from 2 *Kings* 4. 16. where we have the same phrase. Or 3. To the year, *according to the time, or like time of life, or living time*, i. e. when this time or season of the year shall revive, i. e. return or be restored: As Cities and Buildings are said to be *restored*, when they are repaired or rebuilt, as 1 *Ezra* 1. 8. *Nehem.* 4. 2. And this season might more properly be said to *recover*, and be called *the time of life*, because it may be gathered from the hear, *verse* 1. and their refreshing themselves under the shadow of a Tree, that it was the Spring-time, when Herbs and Plants and Trees, which seem to be dead in the Winter, recover and shew forth their life and vigour: And so the sense may be this, *according to this time* which is a time *of life*, or reviving, wherein as the Beauty and Fruits of the Earth will be renewed and revived, so thou and *Sarah* shall be revived, or receive, as it were, a new life in the Son that shall be born to you. This sense seems more probable than either of the former; because he speaks of a certain set or appointed time, *verse* 14. *Rom.* 9. 9. *Gen.* 21. 2. and that time was about a year after this, as may appear by comparing *Gen.* 17. 24. and *Gen.* 21. 5. *q* (*i.e.*) At the back of the Angel that spoke with him. Which is here added to shew that he knew her Laughter, not by the light of his Eyes, but by his all-seeing Knowledge.

'Chap. 17. 17. Rom. 4. 19. Heb. 11. 11, 12.

11 Now ' Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women *r*.

r As to those monthly Effluviums peculiar to her Sex, which are necessary to conception, compare *Gen.* 31. 35.

12 Therefore Sarah laughed *s* within her self *t*, saying, * After I am waxed old, shall I have pleasure, *u* my * Lord being old also?

* Luke 1. 18. 1 Pet. 3. 6.

s Not from joy and admiration, but from distrust and contempt, as if it were incredible. *t* Heb. *In her heart*, i. e. she secretly derided it, though none but her self, as the thought, knew it. *u* Not so much in the conception, as in the education and fruition of a Child.

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 * Is any thing too hard for the LROD *x*? at the time appointed will I return unto thee, according to the time of life, and Sarah shall have a son.

* Jer. 32. 17. Zech. 8. 6. Luke 1. 37. †Chap. 17. 21.

* Heb. *Hid from God?* So the sense is, though she laughed only in her Heart, it is not unknown to me: Or rather *too wonderful for God* to effect? Which best suits with the following words.

15 Then Sarah denied *y*, saying, I laughed not: for she was afraid. And he said, Nay, but thou didst laugh.

y From the sense of Guilt, and the discovery of her Shame, and the expectation of a sharp Rebuke both from this Person, and from her Husband.

16 ¶ And the men rose up from thence, and looked towards Sodom: and Abraham went with them *z*.

z A civility usual then and afterwards. See *Acts* 20. 38. and 21. 5. *Rom.* 15. 24. 1 *Cor.* 16. 11.

*Amos 3. 7.

17 And the LORD said, * Shall I hide from Abraham *a* that thing which I do;

a q. d. I will not, cannot hide it; it is against the Laws of Friendship to conceal my Secrets from him. The Interrogation here is in effect a Negation, as elsewhere. Compare 2 *Sam.* 7. 5. with 1 *Chron.* 17. 4. and *Matth.* 7. 16. with *Luke* 6. 43. See also *Amos* 3. 7.

18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth *shall* be * blessed in him *b*.

*Chap. 12. 3. and 22. 18. Act. 3. 25. Gal. 3. 8.

b (*q. d.*) Seeing I have done greater things for him, How can I deny him the less? Compare the argument, *Rom.* 8. 32. God's ways are not like Men's ways. Former favours to Men are arguments why they should do no more; but to God they are motives for the adding of new ones.

19 For I know him *c*, that he will command *d* his children and his houshold after him *e*, and they shall keep the way of the LORD, to do justice and judgment *g*; that the LORD may bring upon Abraham that which he hath spoken of him *h*.

c I know him to be such an one as I am now describing; or I know this concerning him which now follows. Others, I love I know this concerning him which now follows. Others, I love him, and therefore cannot conceal this from him. Words of Knowledge being oft put for Love, as *Jer.* 1. 5. and 24. 5. *Hos.* 13. 5. *Deut.* 20. 18. and 27. 3. It will not be in vain that I tell him this, and give him occasion to pray and to tast my Goodness in answering Prayers, because he will not smother these things from his own Breast, but manifest them to others, and teach them how good God is, who so readily complies with the Desires and Prayers of Men, and how terrible he is to incorrigible Sinners, and how evil and bitter a thing it is to sin against God. And so I shall get the end I aim at in all my Works, which is, that they may be known for the good of others; that they may learn by such Examples. *e* Who will live when he is dead. He will so diligently imprint these things in their Minds, that they shall never forget them. *f* (*i.e.*) Observe and walk in the way of God's Precepts; *q. d.* He shall not lose his Deligh or Labour; for what he teacheth they shall learn and practise. See *Psal.* 51. 15, &c. *g* (*i.e.*) To do all things that are good, and right, and just, both to God and Men. Compare *Psal* 119. 121. *h* (*i.e.*) That *Abraham* and his Posterity, keeping the Conditions of the Covenant required on their part, God may without any blemish to his Honour or Justice give all those good things which he hath promised to them.

20 And the LORD said, Because ' the cry *i* of Sodom and Gomorrah *k* is great, and because their sin is very grievous;

'Chap. 19. 13. Jam. 5. 4.

i Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to Anger. *k* He names only these two, as being the most eminent in State, and exemplary in Wickedness; but under them he includes the rest, as appears by the Story.

21 ' I will go down now, and see *l* whether they have † done altogether *m* according to the cry of it, which is come unto me; and if not, I will † Heb. *wholly.* know.

'Chap. 19. 24.

l (*i.e.*) Enquire into the truth of the thing. God here speaks after the manner of Men, and for the Example and Instruction of Judges to search into Causes ere they pass Sentence. *m* Heb. *Whether they have made a consummation or accomplishment*, i. e. whether they have filled up the measure of their Sins. Compare *Gen.* 15. 16. *Matth.* 23. 32. *James* 1. 15.

22 And the men *n* turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD *o*.

n (*i.e.*) Two of them; for the third stayed with *Abraham*, as it here follows. *o* The third of these persons whom now he perceived to be the Lord himself, who had assumed an humane shape.

23 ¶ And Abraham drew near *p*, and said, Wilt thou also destroy the righteous with the wicked?

p (*i.e.*) Approached unto God to enquire of him, and to pray unto him; for so the phrase of *drawing near to God* is used, 1 *Sam.* 14. 36. *Psal.* 73. 28. *Isa.* 29. 13. *Heb.* 10. 22.

24 ' Peradventure there be fifty righteous within the city *q*: wilt thou also destroy, and not spare the place for the fifty righteous that *are* therein?

'Jer. 5. 1.

q (*i.e.*) In the Cities concerned, as appears by *verse* 20. and 29. 25. The singular number for the plural, as is frequent, as *Gen.* 3. 2. 1 *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. and oft elsewhere. Or the City *Sodom* alone is mentioned, but the rest are comprehended under it, either because of its eminency, or because they were subject or subordinate to it, as may seem probable from the History, *Gen.* 14.

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous shall be as the wicked, that be far from thee: * shall not the judge of all the earth *r* do right?

* Job 34. 17 and Rom 3.

r Now he clearly perceiveth that this person was no less than the Creator, Governour and *Judge of the World*, even the second person in the Blessed Trinity, to whom that Title and Work is ascribed, as *John* 5. 22, 27. *Acts* 10. 42. and 17. 31. *s* He speaks not this, as if it were simply unjust for God to involve the Righteous in the same temporal Destruction with the Wicked; for he knew very well and by his own experience, that *there was not a just man upon earth that did good and sinned not*, Eccles. 7. 20. and therefore no such just man who did not for his own Sin deserve that Death and Destruction, which is the proper *wages of sin*, *Rom.* 6. last. But he speaks not here of strict and rigorous Justice, but of that moderate and equitable way which God is pleased to use with the Sons of Men, and of that right to temporal Deliverances which by vertue of God's gracious Covenant and Promise did accrue to pious and vertuous Persons, especially in the times of the Old Testament, when temporal Promises were more expresly and particularly made to good Men.

26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold, now I have taken upon me to speak unto the LORD, which *am but* dust and ashes *t*.

t In regard of the composition of my Body, which was taken out of the Dust, and shall return into it again. See *Gen.* 3. 19. *Job* 4. 19. *Eccl.* 12. 7. 1 *Cor.* 15. 47, 48.

28 Peradventure there shall lack five of the fifty righteous, wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*.

* Heb. *For five*, or *because of five*, to wit, which are lacking or wanting. The same Supplement we have also, *Psalm* 109. 24. *Lam.* 4. 9.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forties sake.

30 And he said *unto him*, O, let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenties sake.

* Judg. 6. 39.

32 And he said, * O, let not the LORD be angry, and I will speak yet but this once *u*: Peradventure ten shall be found there. And he said, I will not destroy *it* for tens sake.

u *Abraham* in modesty could proceed no further, and being a good Man himself, he had a charitable Opinion of others, and thought there certainly were so many good Men in all those Cities, especially including *Lot* and his Family. No doubt *Abraham* remembered *Lot* in his Prayers; but that large and generous Soul could not content himself with *Lot's* preservation, but aims at the saving of the whole Cities, which when he saw was doubtful and unlikely, he prayed for his deliverance out of that common Destruction, as may be gathered from *Gen.* 19. 29.

33 And the LORD went his way, assoon as he had left communing with Abraham: and Abraham returned unto his place.

CHAP. XIX.

Two angels come to Sodom, 1. Lot invites them in; they at first refuse, 2. They enter; he entertains them and they eat, 3. The men of Sodom demand to know them, 4, 5. Lot dissuades them, 6, 7. Offers his daughters; urges reason, 8. They are obstinate, threaten, and press to break the door, 9. The angels pull Lot in, and shut to the door, 10. And smite the men with blindness, 11. Advise Lot to depart with his kindred, 12. The reason, 13. Lot speaks to his sons in law, they deride him, 14. The angels by hald on Lot, his wife, and two daughters, and carry them out, 16. Command them not to look back, 17. Lot requests to stay in Zoar; it is granted; with a command to hasten, because till they are gone the Lord can do nothing, 18—23. God rains brimstone and fire upon Sodom, 24, 25. Lot's wife looking back becomes a pillar of salt, 26. Abraham looks towards Sodom, 27, 28. God mindful to Lot for Abraham's sake, 29. Lot and his two daughters remove to the mountain, 30. Lot's daughters contrive for an issue, 31, 32. They make their father drunk, he with him, 33——35. And are with child, 36. Moab and Ben-ammi, the two sons born thereof, 36, 37.

AND there came *a* two angels *b* to Sodom at even *c*; and Lot sat in the gate of Sodom *d*: and Lot seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground;

a Even those two which departed from *Abraham*, Chap. 18. 22. and now were come to *Lot*, the third yet staying and communing with *Abraham*. *b* So they truly were, though they be called *Men*, Chap. 18. *c* Of the same day on which they departed from *Abraham*. *d* Where he sat either to observe the Administration or Corruption of Justice there; for the seats of Judicature were in the Gates: Or rather to wait for Strangers, to whom he might exercise Kindness and Hospitality.

* Heb. 13. 2. †Chap. 18. 4. See Luke 24. 28.

2 And he said, Behold now my lords, * turn in, I pray you, into your servants house, and tarry all night, and * wash your feet, and ye shall rise up early, and go on your ways †. And they said, * Nay, but we will abide in the street all night *e*.

† And so this will be no hindrance to your Occasions. *e* This was no untruth, but really intended by them in the present state of things, and upon supposition that *Lot* should press them no further; but they also intended, if *Lot* was earnest with them, to comply with him. The first denial was but decent, and an act of Civility, and in them it was a design to discover *Lot's* Piety and Hospitality, and to manifest the great difference between him and the barbarous *Sodomites*, and the reason and justice of *Lot's* Deliverance, and their Destruction.

3 And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread *f*, and they did eat.

f Because that was sooner prepared, that so they might eat it, and after that go to Bed in due time.

4 ¶ But before they lay down †, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter *g*.

† To Sleep, of which this word is used, *Gen.* 28. 13. *Lev.* 14. 17. *and* 26. 6. *g* Some to exercise Villany, and some to please themselves with the Contemplation of it, and some out of Curiosity, *&c.* This is added to shew how universally corrupt they were, and that there were not ten righteous men there.

5 And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them *h*.

h Either know who they are: Or rather abuse them, as *Lot's* answer explains it, and to that word is used, *Gen.* 4. 1. *Numb.* 31. 17. *Judg.* 19. 22. And for the Sin here committed, see *Lev.* 18. 22. *and* 20. 13. *Rom.* 1. 26, 27. 1 *Cor.* 6. 9. *Jude, verse* 7. They openly and impudently profess their wicked Intention, for which they are branded, *Isa.* 3. 9. and this intention of theirs is the more probable, because of the great beauty which it is likely was in those bodies which the Angels assumed, whereby their Lust was more inflamed.

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, I pray you, brethren *i*, do not so wickedly.

i So they were by Community of Nature and Habitation. See *Gen.* 9. 5. *and* 29. 4. and *Lev.* 19. 17. and so he calls them, if possibly he might sweeten and refrain them.

8 ' Behold now, I have two daughters which have not ' known man *k*; let me, I pray you, bring them forth unto you, and do ye to them *as is* good in your eyes *l*: only unto these men do nothing; for therefore † came they under the shadow of my roof *m*.

'Judg. 11. 39. See Judg. 21. 12.

k To wit, Carnally. See *Gen.* 24. 16. *Numb.* 31. 18. *Judg.* 11. 39. *l* Whatsoever your purpose or pleasure is. See the same Phrase, *Gen.* 20. 15. *and* 41. 37. *Numb.* 24. 1, &c. A most imprudent and sinful Motion, whereby he yielded to one sin to prevent another, contrary to *Romans* 3. 8. and exposed his Daughters chastity which he was obliged to preserve, and which indeed he had no power to expose, especially seeing they were betrothed to other men, *v.* 14. But it is some extenuation of his Sin that it proceeded from his great Charity and Kindness to Strangers, and that he was at this time under a great perturbation and discomposure of mind. † That they might be preserved from such outrages. This was the design of the thing, though not of those Persons. See the note on *Gen.* 18. 5. *m* (*i.e.*) Under the protection of my House. *Abraham* is not pat for protection or defence, as *Judges* 9. 15. *Psalm* 36. 7. *Jer.* 48. 45.

9 And they said, Stand back *n*. And they said *again*, This one *fellow* came in to sojourn *o*, and he will needs be a judge *p*: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.

n Or, *Go further off*, i. e. out of our way; stand not between us and the door, or *come further*: That so they might seize him, and proceed in the designed wickedness. *o q. d.* One man, and he too but a Stranger, presumeth to oppose the whole Society of the Native Citizens. *p* Heb. *to judge or to judge.* This half-bold, if not reftrained in time, will take Authority to himself to censure, reprove, and condemn us from time to time.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men ' that were at the door of the house with blindness *q*, both small and great: so that they wearied themselves to find the door.

'See Acts 13. 11.

q Heb. *With blindness*, i. e. with a blindness both of Body and Mind. It was not a total blindness, as if they quite lost the use of their Eyes, for they saw the House, tho not the Door, but it was a great dimness and confusion of their Sight, and a disturbance in their Common Sense, by which they were made unable to distinguish between differing Persons or Places; as it was also with the *Syrians*, 2 *Kings* 6. 18. as it is in some measure with some drunkards, who, tho their Eyes be open, cannot distinguished between things that differ. And this was very easy for Angels to do by a small alteration either in their Sight, or in the Air, whereby either the Door might appear to them like the solid Wall, or the several parts of the Wall like to many Doors.

12 ¶ And the men said unto Lot, Hast thou here any besides son in law, and thy sons, and thy daughters? and whatsoever thou hast in the city, bring *them* out of this place.

13 For we will destroy this place: because the ' cry of them is waxen great before the face of the LORD, and the LORD hath sent us to destroy it.

'Chap. 18. 20.

14 And Lot went out, and spake unto his sons in law, which married *r* his daughters, and said, Up, get ye out of this place, for the LORD will destroy this city: but he seemed as one that mocked unto his sons in law.

r Heb. *Took*, or were *taking*, or about to take, to wit, either to Espouse, or to Marry. Compare *Gen.* 6. 2. *and* 24. 3. *and* 28. 6. *Deut.* 7. 3. Anciently Persons were first espoused, and after some time, the Marriage was consummated.

15 ¶ And when the morning arose, then the angels hastned Lot, saying, Arise, take thy wife, and thy † Heb. *are found.* two daughters which † are here *s*, left thou be consumed in the ' iniquity of the city.

s Or, *present, ministrant.*

' Heb. *punishment.*

i Heb. *Which are found, i.e.* Which are present with thee, as this word is used, 1 *Chron.* 29. 17. 2 *Chron.* 5. 11. *and* 20. 25. *and* 31. 1. Whence some strangely gather that he had two other Daughters married to two *Sodomish* Men, who by their Husbands perdition and example did and perished in those Flames. But this is not necessary: For this Phrase may be applied to the Daughters by way of distinction from their Spouses or Husbands, *q. d.* Tarry no longer in expectation of thy Sons-in-law, who are absent, and must be given up for lost. But take thy Daughters which are found and present with thee, and go thy way.

16 And while he lingred *t*, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him; and they brought him forth, and set him without the city.

t Either through loathness to part with all his Estate, or to lose his Son-in-law: Or, through astonishment and distraction of Mind, which made him both listless and impotent.

17 And it came to pass, when they had brought them forth abroad, that he *u* said, Escape for thy life *x*; look not behind thee *y*, neither stay thou in all the plain: escape to the mountain, lest thou be consumed.

u Either one of the Angels: Or the third Person, the Lord himself, who having parted from *Abraham*, after some time came to *Lot*, as appears both by the change of the number, for before this he speaks of them in the plural number, but from hence in the singular number: 22 *verse* 19. 21. 22. and by the variation of the Phrase, for the other two speak with Submission, and as servants, *verse* 13. *The Lord hath sent me*, &c. but this speaks with more authority, as is evident from *verse* 21, 22. *x* (*i. e.*) As thou loves thy life. See *Deut.* 2. 15. *Jer.* 45. 5. *Jon.* 1. 7, 21. Or, *escape with thy Life*, for the Hebrew particle *al* is sometimes taken for *with*, as *Exod.* 35. 23. *Levit.* 2. 2. *and* 14. 21. *Deut.* 22. 6. So the Sense is, Stand not lingring in hopes to save thy goods, them thou shalt lose as a punishment of thy Sin and Folly in chusing to dwell with so wicked a People, and be thankful that thou hast thy *life given thee for a prey*, as it is expressed, *Jer.* 38. 2. *y* Like one that grieves either for the loss of thy pleasant Habitation, or vast Estate, or for those cursed Miscreants justly devoted to this Destruction. And this command the given to *Lot* alone, yet was directed also to his Companions, to whom doubtless he imparted it, as it is evident both from all the other commands, which equally concern all, and from the following event. See *Matth.* 24. 18. *Luke* 9. 62.

18 And Lot said unto them, Oh, not so, my LORD.

* *i. e.* Unto one of them, as is manifest from the following words.

19 Behold, now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life: and I cannot escape to the mountain *z*, lest some evil take me, and I die.

z Because of the infirmity of my Age, and the fainting of my Spirits. Thus he sheweth an unworthy and unreasonable distrust of God's Power and Goodness which he had now experienced and acknowledged.

20 Behold, now, this city *is* near to flee unto, and it *is* a little one *a*: O let me escape thither, (*is* it not a little one?) and my soul shall live.

a Therefore as its Inhabitants, so its Sins are fewer, and it will not be an eminent Example of thy Vengeance, as the other places will be.

†Heb. *thy face.*

21 And he said unto him, See, I have accepted † thee *b* concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

b Heb. *I have lift up thy countenance*, *i. e.* granted thy request. The manner of the Expression possibly may be taken from the custom of the Eastern parts; where Petitioners used not to fall upon their Knees as we do, but to prostrate themselves with their face to the Ground; and the Person to whom they addressed themselves, in token of his favourable acceptance of their Petitions, commanded them to be lifted up.

22 Haste thee, escape thither; for I cannot do any thing till thou be come thither *c*: therefore the name of the city was called Zoar.

c Because of God's Decree and Promise to save thee from the general Destruction.

†Heb. *came forth.*

23 ¶ The sun was † risen upon the earth *d* when Lot entered into Zoar.

d This Phrase may note, either the time of the day when this ' Deut. 2. was done; or rather the nature and quality of the day, that the Sun 23. Hab. 3 appeared and shone forth that Morning in great Lustre and Glory: 19. Jer. 20. Which is well noted as a very considerable circumstance of the Hi- 40. Ezek. 4. story, and a great aggravation of the Ruin, which came when they 49. Hos. least expected it. 11. 8.

24 Then * the LORD rained upon Sodom and Amos 4. 11. Luke 17. Gomorrah *e* brimstone and fire *f* from the 29. LORD *g* out of heaven.

2 Pet. 2. 6. Jude 7. Rev. 20. 9. *e* And the neighbouring Cities, *Admah* and *Zeboim*, as appears from *Deut.* 29. 23. *Jer.* 49. 18. *Hos.* 11. 8. *f Brimstone* is added to See Jud. the *Fire*, either to convey and carry down the Fire which in it self is light and apt to ascend; or to increase it, *Isaiah* 30. 33. or the noysomness of their Lusts. *g* (*i. e.*) From himself: The Noun put for the Pronoun, as *Gen.* 1. 27. 2 *Chron.* 7. 2. *Ps.* 24. But here it is emphatically so expressed, Either 1. To signify that it proceeded not from Natural Causes, but from the immediate Hand of God. Or, 2. To note the Plurality of Persons in the Godhead, God the Son, who now appeared upon the Earth, rained from God his Father in Heaven, both concurring in this Act, as indeed all outward Actions are common to all the Persons of the Trinity.

25 And he overthrew those cities, and all the plain *h*, and all the inhabitants of the cities, and that which grew upon the ground.

h To wit, where these Cities and their Territories lay, called *the Plain of Jordan*, *Gen* 13. 10. all which then became, and to this day continues to be a filthy Lake, called the Dead-Sea, because no Fish lives in it.

26 ¶ But his wife looked back *i* from behind him *k*, and she † became a ' pillar of Salt *l*. ' Luke

i Through curiosity, or unbelief, or desire of what she left, or 32. from all these Causes. *k* (*i. e.*) From behind her Husband, whom she followed. Which circumstance seems to be mentioned as the reason of this Presumption, because she could do it without her Husband's Observation or Reproof, to which she had a greater regard than to the all-seeing Eye of God. † *i. e.* Her Body, by a very common Synecdoche. *l* Either metaphorically, *i. e.* a perpetual durable Pillar, as an everlasting Covenant is called a *Covenant of Salt*, *Numb.* 18. 19. or properly, for there is a kind of Metallick Salt, which resists the Rain, and is hard enough for Buildings, as *Pliny*, *Solinus*, and others witness. And that Salt was here mixed with Brimstone, may be gathered from *Deut.* 29. 23. Add to this, that *Josephus Antiq.* l. 12. affirms that this Pillar remained in his time. And the like is witnessed by others after him.

27 ¶ And Abraham gat up early in the morning, to the place where he ' stood before the LORD. ' Chap.

28 And he looked toward Sodom and Gomorrah, 22. and toward all the land of the plain, and beheld, and lo, the smoak of the country went up as the smoak of a furnace.

29 ¶ And it came to pass when God destroyed the cities of the plain, that God remembred Abraham *m*, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

m Either 1. The promise made to *Abraham*, *Gen.* 12. 3. Or, 2. The Prayer made by *Abraham*, *Gen.* 18. who doubtless in his Prayers for *Sodom* would not forget *Lot*, though his Prayer for him be not there mentioned. And hereby it is insinuated, that *Lot* though he was a righteous Man, and should be saved eternally, yet deserved to perish temporally with those wicked People, to whom he affociated himself meerly for worldly advantages, and should have done so, if *Abraham* had not hindred it by his Prayers.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar *n*: and he dwelt in a cave, he and his two daughters.

n Lest he should either suffer from them, or with them; perceiving now that though it was a little City, yet there was more wickedness in it than he imagined.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth *o* to come in unto us after the manner of all the earth *p*.

o Either 1. In the whole Earth: For they thought the same deluge of Fire which destroyed the four Cities had by this time extended it self to *Zoar*, and all other places, knowing that the whole World did lie in Wickedness, and having possibly heard from their Father, that the World as it was once destroyed by Water, so it should afterward be confumed by Fire, which they might think was now executed, and that God had secured *Abraham* from it by taking him to himself. Or, 2. *In that Land*, as the word may be rendred. And her meaning might not be this, that there was no Man at all, but not a Man with whom they might or durst Marry: For though to y know they left many Men in *Zoar*, yet the sad experience of the dreadful Ruin wherein their Brethren-in-law were involved, made them abhor the thoughts of any Conjunction with them. *p* (*i. e.*) Of all the Inhabitants of the Earth. Compare *Gen.* 18. 11.

32 Come, let us make our father drink wine *q*, and we will lie with him, that we may preserve seed of our father *r*.

q Which they carried with them amongst other necessary Provisions either from *Sodom* or *Zoar*. *r* Which though an incestuous and abominable Action, yet they thought was made lawful by the supposed necessity, as in the beginning of the World the Marriage of Brethren and Sisters was lawful, because necessary: and when it ceased to be necessary, became of the increase of Mankind, it became incestuous.

33 And they made their father drink wine *s* that night: and the first-born went in, and lay with her father, and he perceived not when she lay down, nor when she arose.

s To wit, in Excess, so as to deprive him of the use of his Reason and Grace, which was likely to fruftrate their Project: This was a great Sin, not only in them, but also in *Lot* himself, not to be excused by ignorance of the virtue of Wine, which being known to both the Daughters, certainly their Father could not be ignorant of it. Thus he who kept his Integrity in the midst of all the Temptations of *Sodom*, falls into a grievous Sin in a place where he might seem most remote from all Temptations: God permitting this, to teach all following Ages, how weak even the best Men are, when they are left to themselves, and what absolute need they have

of Divine Assistance. *t* Wherein there is nothing strange, it being usual with drunken men to do many things in that condition, which when they come to themselves, they perfectly forget. And so might *Lot*, when under the power of Wine, forget that his Wife was turned into a pillar of Salt, and might mistake his Daughter for his Wife.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

35 And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child † by their father.

† Which they might possibly imagine to be an evidence of Divine Approbation of their Fact; whereas, indeed, it was a design of God to make a lasting Monument of their Sin and Shame.

37 And the first-born bare a son, and called his name Moab *u*: the same *is* the father of the Moabites † unto this day.

u (*i. e.*) *Of my Father*, begotten upon me by my Father. So she had learned from her Neighbours to *declare her sin as Sodom*, *Isa.* 3. 9. † A mischievous and infamous People, branded, as their Brethren also the *Ammonites* were, with Characters of God's Displeasure.

38 And the younger, she also bare a son, and called his name Ben-ammi *x*: the same *is* the father of the children of Ammon unto this day.

x (*i. e.*) *The son of my People*, or Kindred, not of the cursed Race of the *Sodomites*, where I was to be married. This is something more modest than the other in the name she gives, but both impudently glorying in their Sin and Shame, of which they should have bitterly repented.

CHAP. XX.

Abraham sojourns in Gerar, 1. Denies Sarah to be his wife: Abimelech sends and takes her, 2. God warns Abimelech in a dream, 3. He expostulates with God; who answers and commands him to restore Sarah, 4—7. Abimelech warns his servants, 8. Rebukes Abraham, 10. His excuse and defence what he had done, 11——13. Abimelech's kind usage of Abraham; restores his wife, 14, 15. Rebukes Sarah, 16. Abraham prays for Abimelech; God removes his judgments, 17, 18.

AND Abraham journeyed from thence *a* towards the south country *b*, and dwelt between Cadesh and Shur, and sojourned in Gerar.

a From the plain of *Mamre*, *chap.* 18. 1. where he had long dwelt; and whence he removed, either because of its nearness to that fatly Lake, which now was in the place of that late fruitful plain; or for other reasons and conveniences needful to be here enquired or determined. *b* Yet *more* towards the Southern part of *Canaan*.

'Chap. 12. 13.

2 And Abraham said of Sarah his wife, ' She *is* my sister *c*: and Abimelech king of Gerar sent, and took Sarah *d*.

c Lest they should slay him for his beautiful Wifes sake, as himself tells us, *chap.* 12. For though *Sarah* was ninety years old, yet she retained her Beauty in good measure, partly because she had not been broken by bearing and nursing of Children, partly because in that age of the World Men and Women as they lived longer, so they did not so soon begin to decay, as now they do; and partly, because of God's especial blessing upon her. *d* Not without violence, for it is not to be thought that either *Abraham* or *Sarah* would consent to it.

'Psal. 105. 14.

3 But God ' came to Abimelech in a dream *e* by night, and said to him, Behold, thou *art but* a dead man ', for the woman which thou hast taken *f*: for she † is a mans wife.

† Heb. *married to an Husband.*

e God then used to manifest his Mind in Dreams, not only to his People, but even to Heathens for their sakes, or in things wherein they were concerned. ' Thou deservest a present and untimely Death; and if thou proceedest in thy intended Wickedness, it shall be inflicted upon thee. *f* Both for thy injustice in taking her away by force, and for thy intentions to abuse her, though not yet executed.

4 But Abimelech had not come near her *g*: and he said, LORD, wilt thou slay also a righteous *h* nation *i*?

g (*i. e.*) Had not yet lien with her. A modest Expression, like that of *knowing* a woman, *Gen.* 4. 1. or *going* in to her, *Gen.* 6. 4. or *touching* her, *Prov.* 6. 29. 1 *Cor.* 7. 1. by which we are taught to use Modesty in our Speeches, and not, with the rude Cynicks, to express all things by their proper names. This Charge and History was necessary to be added here for *Sarah's* vindication, and especially for the demonstration of *Isaac's* original from *Abraham* and *Sarah*, according to God's promise. *h* (*i. e.*) Innocent as to this matter. Compare 2 *Sam.* 4. 11. *i* For he knew it was just and usual for God to punish a Nation for their wicked Sins; and therefore, as became a good Prince, he is solicitous, and prays for the safety of his Nation: Or else by *Nation* he may mean his Family; for some of them were not involved in the guilt of this Fact.

5 Said he not unto me, She *is* my sister? and she, even she her self said, He *is* my brother: in the † integrity of my heart, and innocency of my hands *k* have I done this.

† Heb. *perfection.*

k Without any adulterous design in my Heart, or outward actions tending to it, being wholly ignorant of what then was informest me.

2 Sam. 15. 11.

6 And God said unto him in a dream, Yea I know that thou didst this in the integrity of thy heart *l*; for I also withheld thee *m* from sinning *n* against me *o*: therefore suffered I thee not ' to touch her.

' Chap. 39. 9 Levit. 6.

l (*i. e.*) That thou didst not this knowingly and maliciously, 2 Psal. 51. but imprudently and inconsiderately, which is indeed an extenuation of thy Sin, though not a total excuse. Compare 1 *Kings* 9. 4 1 *Chron.* 29. 1. *m* Partly by my restraining Grace and partly by my powerful Providence, and the Plague mentioned, *verse* 17. *n* Which plainly shews that ignorance is not always an excuse for Sin. See *Luke* 12. 48. *o* This Sin, though directly committed against *Abraham* and *Sarah* only, is said to be against God, as oth r such Sins are, *Gen.* 39. 9. *Exod.* 32. 4. because it was against God's command written in Man's Minds, though not yet published by express Word or Writing; and against God's Honour; and that here in a particular manner, because it would have rendred *Isaac's* Original, and thereby God's Promise, doubtful.

7 Now therefore restore the man *his* wife; for he *is* a prophet *p*, and he shall pray for thee ', and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that are thine *q*.

' Chap. 18.

p A person very dear to me, and familiarly acquainted with me, and therefore the injuries done to him, I be as done to my self. See *Psal.* 105. 15. ' Which is one part of a Prophets Work, *Jer.* 14. 11. and 15. 1. *q* Which was not unjust, because they all had Sins of their own, for which they deserved Death: whereever God thought fit to inflict it; and God was in the also exception to do it, that in punishing them he might also punish the King, whole Subjects they were.

8 Therefore Abimelech rose early in the morning, and called all his servants *r*, and told all these things in their ears: and the men were sore afraid!

r His Counsellors and principal Officers; as that word is used, 1 *Kings* 1. 2. and 10. 5.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that ' thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

' Chap. 26. 10.

s How great a danger hast thou exposed us to? † Even the Heathens, who thought Fornication harmless, judge Adultery to be a very great and heinous Crime. See *Gen* 38. 24. *Levit.* 20. 10. *Deut.* 22. 22 *Rom.* 1. 28 and 13. 13. 1 *Cor.* 5. 1. Or, *a great punishment*, as this word is often used, which seems better to answer to his preceding *Abraham* now mentioned.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing '?

' What levity or misseeing didst thou discern in us which moved thee to deal thus with us?

11 And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wifes sake.

u (*i. e.*) True Piety, or the Knowledge of the true God, which is the only effectual restraint from the groß wickedness.

12 And yet indeed *sh* is my sister *x*; she *is* the daughter *y* of my father, but not the daughter of my mother *z*: and she became my wife *a*.

x My near Kinswoman; even as *Lot* upon the same account is called *Abraham's* Brother, *Gen.* 13. 8 *y* (*i. e.*) The Grand-daughter: For Grandchildren are commonly called the Sons and Daughters of their Grand-parents, as *Gen.* 31. 28 *Exod.* 2. 18. And besides, her Father *Haran* dying before her Grandfather, she was left more immediately under his Care and Education, and therefore was more peculiarly reputed *Terah's* Daughter, and *Abraham's* Sister. See *Gen.* 11. 29. 2 Because *Haran* was *Abraham's* Brother only by the Father's side, for *Terah* had *Haran* by another Wife. *a* How could *Abraham* marry one so near of kin to him? *Answ.* There were larger allowances for Marriages in those times, as it was convenient there should be; neither had God as yet given those prohibitions, *Levit.* 18. Besides, among all Nations, the Mother's side was more regarded than the Father's in all prohibitions of Marriage.

13 And it came to pass, when God caused me to wander *b* from my fathers house, that I said unto her, This *is* thy kindness which thou shalt shew unto me; At every place whither we shall come, ' say of me, He *is* my brother.

' Chap. 21. 13.

b This word he useth, because God did not direct him to any certain place, but sent him out he knew not whither, *Heb.* 11. 8. And being to travel and sojourn amongst persons of divers tempers and manners, and all Pagans, he thought this equivocal expression convenient for his security.

14 And Abimelech took sheep and oxen, and menservants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And

15 And Abimelech said, Behold, my land is before † Heb. *at* thee *c*, dwell † where it pleaseth thee.
is *good in thine eyes.*

c (*i.e.*) Free for thy view and choice, as *Gen.* 13. 9.

16 And unto Sarah he said, Behold, I have given thy brother *d* a thousand *pieces* of silver *e*: behold, he *is* to thee a covering of the eyes *f*, unto all that *are* with thee *g*, and with all *other h*: thus she was reproved *i*.

d A sharp rebuke and irony, *q. d.* He whom thou didst miscal thy *Brother*. *e* To wit, Shekels, which is commonly understood when a sum of Silver or Gold is indefinitely mentioned, as *Numb.* 7. 13, 85. 2 *Sam.* 18. 12. 2 *Kings* 6. 25. *f* (*i.e.*) Protection to thee from the wanton eyes and attempts of others, whilst they know thee to be the Wife of another Man, and he such an one whom they reverence and fear; and therefore thou didst take a very wrong course to disown him, whereby thou didst expose thy self to great danger. Or, *This is to thee*, &c. *i.e.* This I give to thee to buy thee a Veil wherewith thou mayst cover thy Face, as it is fit and usual for married persons to do. Compare *Gen.* 24. 65. 1 *Cor.* 11. 3, 6, 7, 10. *g* Unto all that here live with thee, or near thee. *i* And with all Men whomsoever; or *admonished*: for they may be the words of *Abimelech*.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had fast closed up all the wombs *k* of the house of Abimelech, because of Sarah Abrahams wife.

k This phrase elsewhere notes Barrenness, as 1 *Sam.* 1. 5, 6. and so many understand it here. Against which some learned men object that that could not so soon be discovered, for all this happened between the Conception and Birth of *Isaac*. Which objection may seem not valid, because the evidences of Womens being with Child go so long before the Birth of the Child, and those evidences not appearing in any of their Women, who before that time were generally Fruitful and Child-bearing, they might discern God's hand in it, especially upon God's admonition to their King. But because this History seems to have been done in a far less space of time, it not being probable either that God would suffer *Sarah* to be long with *Abimelech* ere he warned him, or that he being warned, and so severely threatned, and actually punished, would delay the execution of God's command, or that upon his Obedience to God, the mercy and deliverance promised would be delayed by God; that seems more probable which others think, that this was an indisposition, or plague or sore in the secret Parts, by which they were hindred from Co-habitation, and mutual Converse, and consequently from hopes of Conception and Child-bearing; upon the removal whereof, it is said, that *they bare Children*, where, as oft-times in Scripture, the last and consummating Act is put for all the preceding Acts, *q. d.* and they were restored to the Conjugal use, and Conception, and, in due time, to Child-bearing.

CHAP. XXI.

God visits Sarah; she conceives and bears a son, 1, 2. *He is named Isaac,* 3. *Circumcised the eighth day,* 4. *Sarah's joy and thanks,* 6, 7. *Abraham makes a feast at the weaning of Isaac,* 8. *Ishmael mocks; Sarah sees it,* 9. *She complains to Abraham, and desires to have him cast out,* 10. *Abraham is grieved.* 11. *God commands it;* 12. *the reason,* 12. *Promises a blessing to Ishmael for his sake.* 13. *Abraham sends Hagar and her son away; they wander in the wilderness, are like to perish for want of water,* 14——16. *God calls to her,* 17. *Repeats his promise to Ishmael,* 18. *Opens her eyes; she sees a well,* 19. *They dwell there, and Ishmael is an archer,* 20. *Marries an Egyptian,* 21. *Abimelech convinced that God was with Abraham, desires a covenant,* 22, 23. *Abraham consents,* 24. *Abimelech's servants having taken a well from him, Abraham reproves him for it,* 25. *He pleads ignorance,* 26. *Both of them make a covenant,* 27——32. *Abraham plants a grove, and calls on the Lord the everlasting God,* 33, 34.

AND the LORD visited Sarah *a*, as he had said, and the LORD did unto Sarah * as he had spoken. *Chap. 17. 19. and 18. 10.

a (*i.e.*) Performed his gracious Promise of giving her Strength to conceive and bear a Child. God's Visitation of a person in Scripture usually is the manifestation and execution of his Purpose or Word towards that Person, and that either for evil, and so it is an inflicting of evils threatned, as the word *visiting* is used, *Exod.* 20. 5. *Psal.* 59. 5. or for good, and so it is used for the actual giving of Mercies promised, as here and *Gen.* 50. 24. *Exod.* 4. 31. *Ruth* 1. 6.

2 For Sarah * conceived and bare Abraham a son in his old age *b*; at the set time of which God had spoken to him. *Acts 7. 8. Gal. 4. 22. Heb. 11. 11.

b Or, *for his old age*, *i.e.* for the comfort of his old age.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, * Isaac. *Chap. 17. 19.

4 And Abraham circumcised his son Isaac, being eight days old, * as God had commanded him. *Chap. 17. 12.

5 And * Abraham was an hundred years old, when his son Isaac was born unto him. *Chap. 17. 17.

6 ¶ And Sarah said, God hath made me to laugh *c*, *so that* all that hear will laugh with me *d*.

c (*i.e.*) Before my own distrustful Heart made me to laugh, now God makes me laugh, not through diffidence and irreverence, as before, *chap.* 18. 12. but through excess of holy joy. *d* Or, *At me*, some through Sympathy rejoycing with me and for me; laughter being oft put for joy, as *Isa.* 54. 1. *Gal.* 4. 27. &c. others through scorn and derision, as at a thing which well may seem incredible to them, because it did so to me. See *Gen.* 17. 17. and 18. 12, 13, 15.

7 And she said, Who would have said *e* unto Abraham, that Sarah should have given children *f* suck *g*? for I have born *him* a son in his old age.

e (*i.e.*) What Man or Woman could believe so improbable a thing? Or, who but a God could have foreseen and foretold it? *f* She saith *Children*, though she had but one Child, either by an usual Emallage of the Plural Number for the Singular, whereby the word *Sons* or *Daughters* is used when there was but one, as *Gen.* 36. 25. and 46. 23. *Numb.* 26. 8. or presaging, that having received from God a new Strength, she might have more Children. *g* By which expression she sheweth all Mothers what their duty is, *viz.* to give their Children suck, when they are able to do it; and that neither greatness of quality, nor multitude of business, nor other difficulties and inconveniences, will be a sufficient excuse to those that neglect it.

8 And the child grew and was weaned *h*: and Abraham made a great feast the *same* day that Isaac was weaned.

h It doth not appear how old *Isaac* was, because the time for the weaning of Children is very various, according to the differing tempers and necessities of Children, or inclination of Parents; and in those times when Mens lives were long-er than now they are, proportionably the time was longer ere Children were weaned.

9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking *i*:

i Signifying either by words or gestures his contempt of *Isaac*, and his derision of all that magnificence then shewed towards his younger Brother: And this carriage proceeding from a most envious and malicious disposition, and being a sufficient indication of further mischief intended to him, if ever he should have opportunity, it is no wonder it is called *persecution*, *Gal.* 4. 29. although the Hebrew word may be rendred *hearing* him, as it is used 2 *Sam.* 2. 14.

10 Wherefore she said unto Abraham *k*, * Cast out this bond-woman *l*, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac. *Gal. 4. 30.

k Being enraged by this fact, and perceiving it was but a beginning and earnest of greater evil designed by him against her beloved *Isaac*; being also guided by the wife Counsel and Providence of God, as appears from *verse* 12. *l* Though the fact was done by *Ishmael*, yet *Sarah* plainly saw that this and other like carriages were from his Mother's instigation and encouragement, who being of an imperious and petulant disposition, as appears from *Gen.* 16. 4, 9. in all probability comforted her self, and animated her Son, by that right he had to his Father's inheritance as he was his first-born, as may be gathered both from the custom of Women in such cases, and from the last words of this verse. Besides, if the Mother had been continued, she would easily have prevailed with *Abraham* to fetch the Child back again.

11 And the thing was very grievous in Abrahams sight *m*, because of his son *n*.

m Because of his tender affection to him, and God's promise concerning him. See *Gen.* 17. 18, 20. He, who cheerfully parted with *Isaac*, was hardly brought to part with *Ishmael*, because the former was done by God's command, which he was obliged to obey; the latter by the passion of an enraged Woman, wherewith he thought not fit to comply; and probably he had denied her desire, if God had not interposed in it. *n* He doth not say *because of his wife*; from whence may be gathered, either that *Hagar* was not properly his Wife, or that this was another of *Abraham's* infirmities, that he had not that affection for her which he should have had. Whereby we may also see the excellency of God's institutions, who appointed but one Woman for one Man, that each might have the intire interest in the others affections; and the danger of Mens inventions, which brought Polygamy into the World, whereby a Man's affections are divided into several, and sometimes contrary streams.

12 ¶ And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman *o*; in all that Sarah hath said unto thee, hearken unto her voice: for in * Isaac shall * Heb. thy seed *p* be called *q*. In.

o Thus *Abraham* had better Authority for his Divorce from *Hagar* than he had for his Marriage with her, *chap.* 16. 2. *p* To wit, the Promised Seed, the Heir of thy Estate, Covenant and Promises, the Progenitor of my Church and People, and particularly of the *Messias*. *q* (*i.e.*) Reputed and valued both by me and other men. The words may be thus rendred, *by Isaac shall thy seed be*; for *to be called* is oft-times put for *to be*, as *Isa.* 1. 26. and 47. 1, 5. *Matth.* 5. 9, 19.

13 And also of the son of the bond-woman, will I make a * nation, because he *is* thy seed. *Chap. 16. 10. and 17. 20.

14 And Abraham rose up early in the morning *r*, and took bread *s*, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and sent her away *t*: and she departed, and wandred in the wilderness of Beer-sheba *u*.

r He

r He who before doubted and lingred to do it when *Sarah's* Passion suggested it, when once he understands it to be God's Will, he makes haste to execute it. An excellent Example of Prudence and Piety. *s* By which may be here understood all necessaries, as *Mat.* 7. 7, 12. *Matth.* 6. 11. and 14. 15. compared with *Mark* 6. 36. *Luke* 14. 1. *t* Quest. How is it likely that so rich and liberal a Person as *Abraham*, would God away such near and dear Relations with so mean Accommodations? *Judg.* 4. This might be done by particular Command from God to *Abraham*, though it be not here expressed: as many things were said by God, and done by Men, which are not mentioned in Scripture, as is evident from *Jesus* 20. 30, 31. and 21. 25. and many other places. And God might order it thus, partly to chastise *Abraham's* irregular Marriage with *Hagar*; partly to correct and tame the haughty and mugged Temper of the Bond-woman and her Son; and to prepare them for the receiving of God's Help and Mercy: and partly, that he might more eminently shew his care and kindness to *Abraham*, in providing for such fit Sons and neglected Creatures, because they belonged to him. 2. It cannot be reasonably doubted, that *Abraham* gave her these Provitions only for the present, and intended to send further and better afterward to a place appointed by him, which also he did. But the missed her way, as well she might, in the Wilderness, and thereby came into these Straits designed by God for the signification of greater Mysteries, as may be gathered from *Gal.* 4. *u* A place near *Gerar*, so called here by a Prolepsis. See *ver.* 31.

15 And the water was spent in the bottle, and she cast the child *x* under one of the shrubs.

x Not as if she carried him in her Arms, or upon her Shoulders, for he was now about eighteen years old; but being weak and faint, and no doubt much dejected in spirit upon the prospect of his desolate and distressed Condition, she was forced to support and lead him by the Hand; but now, despairing of his Life, she lays him down under a Shrub.

16 And she went, and sat her down over-against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice and wept *y*.

y Who wept? Either *Hagar*, for the Verb is of the Femine Gender; or the Lad, as the words following seem to intimate. And for the change of the Genders, that is not infrequent in Scripture-use.

17 And God heard the voice of the lad *z*; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is a*.

z He heard his cries, the mournful moving from true Repentance, but extorted from him by his present Calamity. *a* Tho he be in a vast and desolate Wilderness, yet my Eye is upon him, and I will take care of him.

18 Arise, lift up the lad, and hold him in thine hand *b*: for I will make him a great nation.

b (*i.e.*) Support or sustain thy languishing Child with thy hand; for I will bless him, and thy care shall not be in vain

19 And God opened her eyes *c*, and she saw a well of water: and she went, and filled the bottle with water, and gave the lad drink.

c Not that her Eyes were shut or blind before, but she saw not the Well before; either because it was at some distance, or because her Eyes were full of Tears, and her Mind disturbed and heedless through excessive Grief and Fear; or because God with-held her Eyes that she might not see it without his information. Compare *Numb.* 22. 31. *Luke* 24. 16.

20 And God was with the lad, and he grew, and dwelt in the wilderness, and became an Archer *d*.

d (*i.e.*) A skilful Hunter of Beasts, and Warrier with Men too, according to the Prediction, *Gen.* 16. 12. For the Bow was a principal Instrument in War, as well as in Hunting, *Gen.* 48. 22. *and* 49. 23, 24. And these two Professions oft went together. See *Gen.* 10. 9.

21 And he dwelt in the wilderness of Paran *e*: and his mother took him a wife *f* out of the land of Egypt *g*.

e In the Borders of that Wilderness, by comparing *Gen.* 14. 6. for the innermost parts of it were uninhabitable by Men or Beasts, as Ancient Writers note. *f* By which we see both the Obligation that lies upon Parents, and the right that is invested in them, to dispose of their Children in Marriage in convenient time. Compare *Gen.* 24. 4. *and* 28. 2. *Judges* 14. 2. *g* Rather than out of *Canaan*, concerning whose accursed State and future Destruction she had been informed in *Abraham's* House.

22 And it came to pass at that time, that Abimelech *h* and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou dost *i*.

h He of whom, see *Gen.* 20. 2. *i* We plainly see that God blesseth and prospereth them in all thy undertakings.

23 Now therefore swear unto me here by God, † that thou wilt not deal fallly with me *k*, nor with † Heb. *if* my son, nor with my sons son: *but* according to *thou shalt* the kindness that I have done unto thee, thou shalt *lie unto me.* do unto me, and to the land wherein thou hast sojourned.

k That thou wilt not do me any hurt or injury: Heb. *That thou wilt not lye unto me*, *i.e.* A thou hast formerly professed Kindness and Friendship to me, give me thy Oath to assure me that thou wilt be true and constant to thy own Professions.

24 And Abraham said, I will swear *l*.

l Quest. How could *Abraham* lawfully swear this, when *Canaan* was given by God to him and his Seed for ever? *Anf.* Neither *Abraham* nor his Seed had any present and actual right to the Possession of the Land, but only the promise of a right in it, and Possession of it after some hundreds of years, and therefore he gave away none of his right by this Oath. For this Oath did only oblige *Abraham*, and not his Posterity; and *Abimelech* extended that Obligation no further than to his Son's Son.

25 And Abraham reproved Abimelech *m*, because of a well of water *n* which Abimelech's servants had violently taken away.

m That the foundation of true Friendship might be firmly laid, and the Peace inviolably observed, he removes an impediment to it, an occasion of Quarrel and just Exception on *Abraham's* part. *n* Which in those hot and dry Countries was of great esteem and necessity. Compare *Gen.* 26. 19. 21. 25. *Judges* 1. 15. It likes *Will* may be put for *Wells*, as the Greeks render it, and as may seem probable by comparing this with *Gen.* 26. 15, 18. for being an ordinary thing to use the Singular Number for the Plural, as hath been shewed. See *Gen.* 3. 2. and 4. 20.

26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day *o*.

o By which he wisely and truly suggests, that *Abraham* should not have smothered the Grudge in his mind so long time, but should instantly have reproved him for it, and endeavoured a speedy redress, which hereby he intimates that he was ready to give.

27 And Abraham took sheep, and oxen, and gave them unto Abimelech *p*: and both of them made a covenant.

p Partly as an acknowledgement to him for his former Favour and Friendship; partly as an assurance of his sincere Friendship, both present and for the future, of his acquiescence in his answer about the Well; and partly for Sacrifice, and for the usual Rite in making Covenants, which was, that the Parties covenanting might pass through the parts of the slain Beasts. See *Gen.* 15. 18.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What *mean* these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well *q*.

q That this care of *Abraham's* was not superfluous may appear from *Gen.* 26. 15.

31 Wherefore he called that place † Beer-sheba *r*, be- † That is, *the well of the Oath.* cause there they sware both of them.

r Which name was communicated unto a City adjoyning: Of which see *Gen.* 26. 23. *Jos.* 15. 28. 2 *Sam.* 17. 11. and 24. 2.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines *s*.

s (*i.e.*) Into their part of that Land, to wit, *Gerar*, which was not far from this place. It is an usual Synecdoche, whereby the whole Land is put for a part of it: Otherwise they were at this time in that Land.

33 And Abraham planted a † grove *t* in Beer-sheba, † Or, *Tree* and called there on the Name of the LORD *u*, the everlasting God.

t Not so much for shade, which yet was pleasant and necessary in these hot Regions, as for Religion sake, that he might retire thither from the noise of worldly Business, and fresh converse with his Maker. Which practice of his was afterwards abused to Superstition and Idolatry, for which reason Groves were commanded to be cut down. See *Deut.* 12. 2. and 16. 21. *u* Thankfully acknowledging God's great Goodness in giving him the Favour and Friendship of so great and worthy a Prince and Neighbour.

34 And Abraham sojourned in the Philistines land many days.

CHAP. XXII.

God tempts Abraham, 1. *to sacrifice Isaac,* 2. *He readily goes about it,* 3——6. *Isaac's question,* 7. *Abraham's answer,* 8. *They come to the place; he binds Isaac; lays him on the altar; takes the knife,* 9, 10. *The Lord sees his integrity, and forbids him,* 11, 12. *A ram caught, and offered in the stead of Isaac,* 13. *The name of the place called Jirreh,* 14. *The Lord calls a second time,* 15. *Swears by himself; confirms his promise to Abraham and his seed,* 16——18. *Abraham returns to Beer-sheba,* 19. *The Posterity of his Brother Nahor,* 20——24.

AND it came to pass after these things *a*, that * God did tempt *b* Abraham, and said unto him, Abraham. And he said, † Behold, *here I am a.* * Heb. *did prove.* † Heb. *Lo me.*

a After the accomplishment of God's promises made to *Abraham*, and especially of that promise concerning the blessed Seed: when now he seemed to be in a most prosperous and secure Condition, he meets with a severe exercise from God. *b* This word *Nasah* is ambiguous, and signifies either 1. To intice to Sin, in which Sense Devils and wicked Men are said to tempt others, but God *tempteth no man*, *Jam.* 1. 13. Or 2. To prove or try, and in this Sense God is

said to tempt Men. See *Deut.* 8. 2. and 13. 3. *Judges* 2. 22. Thus God tempted *Abraham*, (*i. e.*) he tried the sincerity and ſtrength of his Faith, the univerſality and conſtancy of his Obedience, and this for God's great Honour, and *Abraham*'s great Glory and Comfort, and for the Churches benefit in all following Ages. *c* An expreſſion ſignifying a Man's attentive hearing what is ſaid to him, and his readineſs to execute it, as *v.* 7. 11. and *Gen.* 27. 1. and 1 *Sam.* 3. 4, 6.

2 And he ſaid, Take now thy ſon, thine only *ſon* Iſaac, whom thou loveſt *d*, and get thee into the land of Moriah *e*; and offer him there for a burnt-offering upon one of the mountains *f* which I will tell thee of *g*.

d Not a word here but might pierce an heart of ſtone, much more ſo tender a Father as *Abraham* was. *Take now*, without demurring or delay; I allow thee no time for conſideration: *thy* own proper *Son*, not a Beaſt, not an Enemy, not a Stranger, tho that had been very difficult to one ſo kind to all Strangers; not a dear Servant, not a Friend or Familiar: *thine only Son*, not by Birth, for ſo he had another, *Ishmael*; but this was his only Son by *Sarah*, his firſt and legitimate Wife; who only had the right of Succeſſion both to his Inheritance, and to his Covenant and Promiſes; and this only was now left to him, for *Ishmael* was abandoned and gone from him: and this muſt be ſuch a Son as *Iſaac*, once matter of Laughter and great Joy, now cauſe of unexpreſſible Sorrow; thy *Benoni*; a Son of the Promiſe, of ſo great Hopes, and ſuch pregnant Virtue and Piety as this Story ſhews; *whom thou loveſt*; peculiarly and ſupernatively, even as thy own Soul: *and get thee into the Land of Moriah*; a place at a great diſtance, and to which thou ſhalt go but leiſurely, *verſe* 4. that thou mayſt have thy mind all that while fixed upon that bloody Act, which other Mens minds can ſcarce once think of without horror; and ſo thou mayſt offer him in a fort ten thouſand times over before thou giveſt the fatal blow; *and offer him there* with thine own hands, and cruelly take away the Life which thou haſt in ſome fort given him: *For a burnt-offering*, wherein by the Law of the burnt-offering then known to *Abraham*, afterwards publiſhed to all *Iſrael*, his Throat was to be cut, his Body diſſected into Quarters, his Bowels taken out, as if he had been ſome notorious Traytor, and vile Malefactor and Miſcreant, and afterwards he was to be burnt to Aſhes, that if poſſible there might be nothing left of him: And this muſt be done *upon one of the Mountains, which I ſhall tell thee of*, not ſecretly in a Corner, as if it were a work of Darkneſs, and thou wert aſhamed or afraid to own it; but in a publick and open Place, in the view of Heaven, Earth, God, Angels, and Men. Which horrid and ſtupendious Act it may be eaſily conjectured what Reproach and Blaſphemy it would have occaſioned againſt the Name and Worſhip of God and the true Religion, and what Shame and Torment to *Abraham*, from his own ſelf-accuſing Mind, from the clamours of his Wife, and all his Friends and Allies, and what a dangerous and miſchievous Example this would have been to all future Generations. That Faith that could ſurmount theſe and many more difficulties, and could readily and chearfully reſt upon God in the diſcharge of ſuch a Duty, no wonder it is ſo honoured by God, and celebrated by all Men, yea, even by the Heathens, who have tranſlated this Hiſtory into their Fables. *e* Which ſignifies *the Viſion of God*, the Place where God would be ſeen and manifeſted. And ſo it is here called by way of Anticipation, becauſe it was ſo called afterwards, *verſe* 14. in regard of God's eminent Appearance there for *Iſaac*'s Deliverance; though it may alſo have a further reſpect unto Chriſt, becauſe in that place *God was manifeſted in the Fleſh*. *f* For there were divers Mountains there, as is evident from *Pſalm* 125. 2. and particularly there were two eminent Hills, or rather tops or parts of the ſame Mountain, *Sion*, where *David*'s Palace was; and *Moriah*, where the Temple was built, and whence the adjoyning Country afterwards received its name. *g* By ſome viſible Sign, or ſecret Admonition which I ſhall give thee.

3 And Abraham roſe up early in the morning *h*, and ſadled his aſs *i*, and took two of his young men with him, and Iſaac his ſon; and clave the wood for the burnt-offering, and roſe up, and went unto the place of which God had told him.

h That he might execute God's Command without doubt or delay. *i* For greater Expedition, not waiting for his Servant to do it.

4 Then on the third day † Abraham lift up his eyes, and ſaw the place afar off.

† Probably on the beginning of the third day. It is true, *Moriah* was not three days Journey from *Beer-ſheba*. But it muſt be conſidered that the Aſs, upon which he rid, is a dull and ſlow Creature, and that *Abraham* went no faſter than the reſt of his Company, who for ought appears, were on foot; and that the Proviſions which they carried along with them, both for their own and the Aſſes ſubſiſtence, and for ſacrifice, muſt needs retard them.

5 And Abraham ſaid unto his young men, Abide ye here with the aſs *k*; and I and the lad will go yonder and worſhip, and come again to you *l*.

k Leſt they ſhould hinder him in the execution of his deſign. *l* For he knew that God both could and would for his promiſe ſake, either preſerve *Iſaac* from being ſacrificed, or afterward raiſe him from the Dead, as it is intimated, *Heb.* 11. 19.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſon *m*; and he took the fire in his hand, and a knife: and they went both of them together.

m Who tho called a *Lad*, *verſe* 5. was now a Grown-man, at leaſt five and twenty Years old, and therefore well able to bear that burden, and in this Act he was an eminent Type of Chriſt, who carried that Wood upon which he was crucified.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father *n*: and he ſaid, † Here *am* I, my ſon *o*. And † Heb. is he ſaid, Behold the fire and the wood: but where *is the lamb* for a burnt-offering?

n A Compellation which might both wound *Abraham*'s Heart, and admoniſh him how unbecoming to a Father that Action was which he was going about. *o* Which Expreſſion ſhewed that he had not put off forherly Affection to him, and that his intention did not ariſe from any unnatural and barbarous Diſpoſition, nor from any decay of Love to him, but from an higher Cauſe, even the declared Will of God.

8 And Abraham ſaid, My ſon, God will provide himſelf a lamb *p* for a burnt-offering: ſo they went both of them together.

p Either 1. Literally, tho I know not how; for his Wiſdom and Power are infinite: Or 2. Myſtically, as Chriſt, whoſe Type *Iſaac* was, is called a *Lamb*. Thus *Abraham* prudently reveals the matter to him by degrees, not all at once.

9 And they came to the place which God had told him of, and Abraham built an altar there *q*, and laid the wood in order, and bound Iſaac his ſon *r*, and * Luke laid him on the altar upon the wood. 21.

q Mide of Earth ſlightly put together, as God afterwards preſcribed, *Exod.* 20. 24. *r* Partly becauſe Burnt-offerings were to be bound to the Altar; of which ſee on *Pſalm* 118. 27. Partly to repreſent Chriſt, who was bound to the Croſs. And that *Iſaac* might be the more exact Type of Chriſt, he was bound by his own Conſent, otherwiſe his Age and Strength ſeem ſufficient to have made an effectual Reſiſtance. It is therefore highly reaſonable to think that *Abraham* having in the whole Journey prepared *Iſaac* for ſuch a Work by general but pertinent Diſcourſe, did upon the Mount particularly inſtruct him concerning the plain and peremptory Command of God; the abſolute neceſſity of complying with it; the glorious reward of his Obedience, and the diſmal conſequences of his Diſobedience; the Power and Faithfulneſs of God either to prevent the fatal Blow, or to reſtore his Life loſt with infinite advantage. Upon theſe, and ſuch like reaſons, doubtleſs he readily laid himſelf down at his Father's feet, and yielded up himſelf to the Divine Will.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſon.

11 And the angel of the LORD *s* called unto him out of heaven, and ſaid, Abraham, Abraham *t*. And he ſaid, Behold, *here am* I.

s (*i. e.*) Chriſt the Angel of the Covenant, as appears from *v.* 12, 16. *t* He repeats his Name to prevent *Abraham*, whom he knew to be moſt expeditious in God's Service, and juſt ready to give the deadly Blow.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know *u* that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine only *ſon* from me *x*.

u God knew the ſincerity and reſolvedneſs of *Abraham*'s Faith and Obedience before and without this evidence, and from Eternity foreſaw this Act and all its Circumſtances; and therefore you muſt not think that God had now made any new diſcovery: But this is ſpoken here, as in many other places, of God after the manner of Men, who is then ſaid to know a thing, when it is notorious and evident to a Man's ſelf and others, by ſome remarkable Effect. Thus *David* prayed that God would *ſearch* and *know his Heart*, and *his Thoughts*, *Pſalm* 139. 23. Tho he had before profeſſed that God *underſtood his thought afar off*, *verſe* 2. This therefore is the ſenſe, *Now I know*, *i. e.* Now I have what I deſigned and deſired; now I have made thee and others to know. As the *Spirit* of God and of Chriſt is ſaid to *cry Abba*, *Father*, *Gal.* 4. 6. when it makes us to cry ſo, *Rom.* 8. 15. *x* For my Service and Sacrifice; *Or for me*, *i. e.* for my ſake, *i. e.* thou haſt preferred mine Authority and Honour before the Life of thy dear Son. By which words it appears that God himſelf ſpeaks theſe words.

13 And Abraham lifted up his eyes, and looked, and behold, behind *him* † a ram *y* caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering, in the ſtead of his ſon.

† Which way he looked, either becauſe the Voice came that way; or becauſe he heard the Noiſe made by the motion of the Ram in the Thicket. *y* Which had gone aſtray from the reſt of the Flock, and whoſe errors were directed hither by God's wiſe and powerful Providence, and being young, tho horned, it might be called either *Lamb*, as *verſe* 7. or *Ram*, as it is here. There needs no curious enquiry how he could offer up that to God which was not his own, both becauſe it was found in a publick Place, and in all probability utterly loſt to his Owner, and becauſe he had no doubt a Warrant and Inſpiration for it from the great Lord and Supreme Owner of all things.

14. And Abraham called the name of that place †† Jehovah-jireh *z*: as it is ſaid *to* this day *a*, In the mount *b* of the LORD it ſhall be ſeen *c*.

†† That is *the Lord will ſee* or *provide*.

z The ſame *Hebrew* Letters differently pointed, make the Senſe either active, *the Lord will ſee*, *i. e.* provide or take care of thoſe that commit themſelves and their affairs to him; or paſſive, *the Lord will be ſeen*, *i. e.* will appear and ſhew himſelf in the behalf of all thoſe that love him. *a* Wherein *Moſes* wrote this Book; this is ſtill uſed as a Proverb. *b* (*i. e.*) In greateſt Extremities and Diſtreſſes, as we ſay, *at the Pits brink*. *c* Or, *the Lord ſhall be ſeen or manifeſted*.

manifeſted. And although theſe words are uſed by way of remembrance of this great deliverance, and by way of accommodation to ſuch like eminent preſervations from great dangers; yet they may have a further reſpect, and may ſignify, That this was but an earneſt of further and greater Bleſſings to be expected in this place, where the Temple was built, and that Chriſt was manifeſted in the Fleſh.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

*Pſal. 105. 9. Luke 1. 73. Heb. 6. 13.

16 And ſaid, * By my ſelf have I ſworn *d*, ſaith the LORD, for becauſe thou haſt done this thing *e*, and haſt not withheld thy ſon, thine only *ſon*:

d So the Lord ſwears *by his name*, *Jer.* 44. 26. *By his ſoul*, in the Hebrew Text, *Jer.* 51. 14. *By his Hand*, *Amos* 4. 2. which is the ſame with *by himſelf*, here. Here alſo it appears that the Angel who ſpeaks here is Chriſt and God: becauſe this is God's prerogative to ſwear by himſelf, as appears from *Heb.* 6. 13. *e* Not that *Abraham* by this act did properly merit, or purchaſe the following promiſes, as plainly appears, becauſe the ſame things for ſubſtance had been freely promiſed to *Abraham* long before this time and action, *Gen.* 12. 2. and 13. 16. only what before was promiſed is now confirmed by an Oath, as a Teſtimony of that ſingular reſpect which God had to *Abraham*, and to this heroical inſtance of Faith and Obedience.

17 That in bleſſing I will bleſs thee, and in multiplying I will multiply thy ſeed as the ſtars of the † Heb. *lip*. heaven, and as the ſand which *is* upon the ſea ſhore; and thy ſeed ſhall poſſeſs the gate *f* of his enemies;

f (*i. e.*) The City, by an uſual Synecdoche, as *Deut.* 12. 15. and 18. 6. all the Cities, and conſequently the Country adjacent, *gave the gates* to the Kings, that is, they ſhall ſubdue their Enemies. For the *gates* of Cities were the places both of judication or judicature, *Deut.* 21. 19 and 22. 15. *Amos* 5. 12, 15. *Zech.* 8. 16. and of Fortification and chief Strength in War, *Judg.* 5. 8. *Pſal.* 147. 13. *Iſa.* 22. 7. *Ezek.* 21. 22. And this promiſe was fulfilled both literally in *Jacob* or poſterity of *Canaan*, in *David*, *Solomon*, &c. and ſpiritually in Chriſt, *Luk.* 1. 10. 1, 2, 3.

*Chap. 12. 3. and 18. Acts 3. 25. Gal. 3. 8.

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed: becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba; and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſs after theſe things, that

*Chap. 11. 29.

it was told Abraham, ſaying, Behold, * Milcah ſhe hath alſo born children unto thy brother Nahor *g*;

g This Narration and Genealogy is added for *Rebekah*'s ſake, and to make way for the following Relation.

21 Huz his firſt-born, and Buz *h* his brother, and Kemuel the father of Aram *i*,

h Born whom deſcended, as ſome conceive, *Elihu* the Buzite, *Job* 32. 2. *i* So called, poſſibly becauſe he dwelt amongſt the Syrians, as *Jacob*, for the ſame reaſon, was called a *Syrian*, *Deut.* 26. 5. But there was another more ancient *Aram*; from whom the Syrians deſcended, *Gen.* 10. 22.

22 And Chaſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

*Called Rom. 9. 10. Rebecca.

23 And Bethuel begat * Rebekah *k*: theſe eight Milcah did bear to Nahor Abrahams brother.

k Afterwards *Iſaac*'s Wife, *chap.* 24.

24 And his concubine *l*, whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah *m*.

l Which was an inferior kind of Wife, taken according to the common practiſe of thoſe times, ſubject to the Authority of the principal Wife, and whoſe Children had no right of Inheritance. But were endowed with Gifts. See *Gen.* 21. 14. and 25. 6. *m* A name common both to Man, as 2 *Sam.* 10. 6 and Woman, as 1 *Kings* 15. 13.

CHAP. XXIII.

Sarah's age and death; Abraham mourns, 1, 2. He ſpeaks to the ſons of Heth for a burying-place, 3, 4. They offer him the choice of their ſepulchres, 5, 6. Abraham deſires to purchaſe a field of Ephron, 8, 9. Ephron would give it him, 10——15. Abraham purchaſes it, and weighs the price, 16. The field made ſure to Abraham for a poſſeſſion before witneſſes, 17——20.

AND Sarah was an hundred and ſeven and twenty years old, *theſe were* the years of the life of Sarah *a*.

a This is the peculiar Honour of *Sarah* the Mother of the Faithful, 1 *Pet.* 3. 6. to have the years of her life numbred in Scripture.

2 And Sarah died in Kirjath-arba *b*; the ſame is Hebron *c* in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her *d*.

b Or, *The City of Arba*, ſo called probably from a Giant or great Man called *Arba*, who lived and ruled in thoſe parts. See *Joſh.* 14. 15. and 15. 13. *c* It is objected againſt this Scripture, that this City was not called *Hebron* till *Joſhua*'s time, *Joſh.* 15. 15. but this is a miſtake. *Joſhua* doth not ſay ſo, but only that the *name of Hebron before*, (or *in old time*) as this very Particle is rendred, *Deut.* 2. 20. and elſewhere. So the ſenſe is, The moſt ancient name of it was *Kiriath-arba*. Nor doth *Joſhua* there give any account, or reaſon of this change of the name at that time, or upon that occaſion, as the ſacred Writers uſe to do in ſuch caſes, but rather ſuppoſeth that *Hebron* was the name of it before he came thither; and how long before that time, he doth not expreſs. † Into *Sarah*'s Tent. See *Gen.* 18. 6, 9. *d* According to the laudable Cuſtom of all Ages and Nations, to manifeſt their ſenſe of God's hand upon them, and of their own loſs. See *Gen.* 50. 3. *Deut.* 34. 8, &c.

3 ¶ And Abraham ſtood up from before his dead *e*, and ſpake unto the ſons of Heth, ſaying,

e To ſhew his moderation in ſorrow, and to take care for her burial, according to his duty.

4 I *am* a ſtranger, and a ſojourner with you: give me a poſſeſſion of a burying-place *f* with you, that I may bury my dead out of my ſight.

f The priviledge of Burial hath been always fought, and prized by all Nations, whom Nature and Humanity reſtrained to preſerve the Bodies of Men, which owe both their Temple and reſemblance and immortal Soul, ſo to entertain and treat them eſpecially by Chriſtians, as a Teſtimony and Pledge of their future Reſurrection. See *Exod.* 33. 4. *Deut.* 21. 23. *Job* 5. 26. For which cauſe *Abraham* deſires a diſtinct burying-place ſeparated from the Pagan People. *g* In *Canaan*. To which, and other Parts of the Land of Promiſe, and eſpecially to be buried upon this account, that it might confirm their own and their Children's Faith in God's Promiſes, and animate their Children in due time to take poſſeſſion of the Land. See *Gen.* 25. 9. and 47. 29, 30. and 50. 13, 25. *Exod.* 13. 19. *Heb.* 11. 22. *h* So that after before was the *Land* of Promiſe, *Exod.* 24. 16. it was, being dead, become their Inheritance.

5 And the children of Heth anſwered Abraham, ſaying unto him,

6 Hear us, my LORD *i*; thou *art* † a mighty † Heb. prince *k* amongſt us: in the chuſe of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt bury thy dead.

i He is a Compellation of the Place and Stock (*v.* Number) by name from it for one perſon (which yet he ſpeaks in the name of the whole Community, *v.* 11.) to ſhew his reſpect to him as one of their princes, or things are not expreſſed in the ſtrong phraſes of *God* in *v.* 13. 16. Or, *The Prince of God*, or *a mighty Prince from God* beloved of God. For ſuch I truly had a diſtinct Signification.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth *o*.

o (*i. e.*) Shewed a civil reſpect to them in acknowledgment of his thankfulneſs. Religion allows and requires civility and thoſe geſtures which expreſs it in their proper meaſure to all the Sons of Men who manifeſt ſo much kindneſs to us as they did to *Abraham*, and for their good. See alſo of them *Gen.* 19. 1. and 33. 3. *Exod.* 18. 7. *Gen.* 12. 11.

8 And he communed with them, ſaying, If it be your mind *p* that I ſhould bury my dead out of my ſight, hear me, and entreat for me to *Ephron* the ſon of Zohar:

p Heb. *If it be with your ſoul*, *i. e.* if you be pleaſed, that is your will, or good pleaſure; *Gen.* 23. 8. *Deut.* 21. 14. and 23. 24. *Pſal.* 27. 12. and 41. 2.

9 That he may give me the cave of Machpelah, which he hath, which *is* in the end of his field; for a full as much money ſhall he give it me in the preſence of you for a poſſeſſion of a burying-place among you.

q Which ſeems to be the name or ſurname of ſome perſon, who is called from its duplicity, becauſe the Cave conſiſted of two, one for Men, and another for Women, or becauſe there was an entrance into the other, with a wide breach, *Ezek.* 41. 7. *for ſalt waters*, 1 *Chron.* 20. 22, 24. *c.* or becauſe it was ſo ſtrong and unbreakable in its wreath.

10 And Ephron dwelt *r* amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the † audience of the children of Heth, even of all that went in at the gates of his city, ſaying,

r Heb. *Sat* in, to wit, at that time, as one of the Chief or Rulers of the People, for ſo the word often is of old. See alſo *Ruth* 4. 1. Either where he was born, or at leaſt where he lived.

11 Nay, my Lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the preſence of the ſons of my people give I it thee: bury thy dead.

12 And Abraham bowed down himſelf before the people of the land.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

s It is a ſhort Speech, and ſomething muſt be ſupplied; either *of them* will give or reſign it to me, or *it* muſt be the Mind of whom I ſpeak: For though *Abraham* knew his name, he might

not know him by face, nor that he was then present. *x* He prudently chose rather to buy it, than to receive it as a gift, partly because it would be the surer to him and his, *verse* 17, 20, and partly because he would not have too great obligations to his Pagan Neighbours.

14 And Ephron answered Abraham, saying unto him,

15 My LORD, hearken unto me: the land *is* worth four hundred * shekels of silver *y*; What *is* that betwixt me and thee? bury therefore thy dead.

*Exod. 30. 13. Lev. 27. 25. Numb. 3. 47. 18. 16. Ezek. 45. 12.

y He speaks of the common Shekel, which many value at fifteen Pence of English Money; but others, more probably, at two Shillings and six Pence, rightly, as I conceive, supposing that this was of the same weight and value with the *Shekel of the Sanctuary*, which was so called, not as if that were double to the former, but only because all Shekels were to be examined by that Standard which was kept in the Sanctuary. *z* Both Friends, and rich Men; it is not worth any words or trouble between us.

16 And Abraham hearkned unto Ephron, and Abraham weighed *a* to Ephron, the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant *b*.

a For in those times Silver was paid by weight, *Gen.* 43. 21. *Jer.* 32. 10. *b* (*i. e.*) Right for quality as well as weight, in the judgment of Merchants, whose frequent dealing in it makes them more able to judge of it.

17 ¶ And * the field of Ephron which *was* in Machpelah, which *was* before Mamre, the field, and the cave which was therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure

*Chap. 25. 9. and 50. 13.

18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

19 And after this Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made sure unto Abraham for a possession of a burying-place, by the sons of Heth.

CHAP. XXIV.

Abraham's age and prosperity, 1. *He makes his eldest servant swear not to take a wife for his son Isaac of the Canaanites, but of his own kindred,* 2——4. *The servant enquires into the nature and conditions of the oath,* 5. *Abraham expresses his faith in the promise,* 7. *Explains the oath,* 8. *The servant swears,* 10. *He goes to the city of Nahor,* 11. *Prays for success,* 12. *And direction,* 13, 14. *An immediate and particular answer,* 15——20. *He wonders at the providence,* 21. *Makes a present to Rebekah,* 22. *Enquires of what family she was,* 23. *Her answer,* 24, 25. *He blesseth the Lord,* 26, 27. *Rebekah acquaints her friends with it,* 28. *They provide for him, Eve and invite him in,* 31, 32. *He goes in, but refuses to eat till he had told his errand,* 33. *He acquaints them with his business, and God's providence towards him,* 34——49. *They consent to his proposal,* 50, 51. *He praises God,* 52. *Makes presents to them all,* 53. *Desires to return to his master,* 54——56. *Rebekah being content to go with him, they consent and bless her,* 57——60. *They depart; and meet Isaac meditating in the field,* 61——65. *His marries her,* 67.

†Heb. *gone into days.*

AND Abraham was old *a*, *and* † well stricken in age: and the LORD had blessed Abraham in all things.

a Being one hundred and forty years old, by comparing *Gen.* 21. 5. with *Gen.* 25. 20.

2 And Abraham said unto his eldest servant of his house *b*, that ruled over all that he had, * Put, I pray thee, thy hand under my thigh *c*:

*Chap. 47. 29.

b Viz. *Eliezer*, *Gen.* 15. 2. *c* A ceremony used in Swearing, as now, so anciently in the Eastern parts, as *Gen.* 47. 29. either as a testimony of Subjection, and promise of faithful Service; for this Rite was used only by Inferiours towards Superiours; or, as some think, with respect to the blessed Seed, Christ, who was to come out of *Abraham's* Thigh, as the phrase is *Gen.* 46. 26. because this Rite was used only to Believers.

3 And I will make thee swear by the LORD, the God of heaven and the God of the earth, that * thou shalt not take a wife unto my son *d* of the daughters of the Canaanites *e* amongst whom I dwell,

*Chap. 24. 3. and 27. 46 and 28. 2. Exod. 34. 16. Deut. 7. 3.

d (*i. e.*) Not perfuade nor engage my Son to take; for *Isaac*, though forty years old, was not only willing to be governed by his Father in this affair, but also to hearken to the counsel of this wise and faithful Servant, of whom both his Father and himself had such long and large experience. *e* For he knew that they were not only gross Idolaters and heinous Sinners, for so many others were; but that they were a People under God's peculiar Curse, *Gen.* 9. 25. and devoted to extirpation and utter destruction, which was to be inflicted upon them by *Abraham's* Posterity: And therefore to marry his Son to such persons had been an high degree of Self-murder, whereby the holy and blessed Seed had been in danger of great infection from them, and utter ruin with them. And *Abraham's* practise was afterwards justified by God, who hath oft shewed his dislike of such unequal matches of his People with those Infidels and Idolaters, by severe prohibitions and sharp censures. See *Exod.* 34. 16. *Deut.* 7. 3. *Jos.* 23. 12. *Esh.* 9. 1, 2, 3. *Nehem.* 13. 23, 25. 2 *Cor.* 6. 14, 15.

4 But thou shalt go unto my countrey *f*, and to my kindred *g*, and take a wife unto my son Isaac.

f (*i. e.*) *Mesopotamia*, *verse* 10. which being largely taken for the Countrey between those two famous Rivers *Euphrates* and *Tigris*, from which scituation it hath that name; so *Chaldea*, whence *Abraham* came, *Gen.* 11. 31. and 12. 1. was a part of it. *g* The Family of *Nahor*, concerning the increase whereof he had received information, *chap.* 22. 20, &c. which he justly preferred before the *Canaanites*, partly because though they were Idolaters, as appears from *Gen.* 31. 19, 30, 32, 35. and *Jos.* 24. 2. yet they did worship the true God together with Idols, as may be gathered from *verse* 31, 50. of this Chapter, and from other places; and therefore there was more hopes of the Conversion of one of that Family; and partly because they lived at a great distance from the place where *Abraham* and his Posterity did and should live, and therefore one of that flock would be more easily disintangled from her Superstition and Idolatry, because she was removed from the influences of the evil counsels and examples of her nearest Relations, and partly because they were of the Race of blessed *Shem*, and not of cursed *Canaan*.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land *h*: must I needs bring thy son again unto the land from whence thou camest?

h Note here the prudence and piety of this good man, who, before he would take an Oath, doth diligently enquire into the nature and conditions of it, and expresly mention th that exception, which might seem to be of course supposed in it.

6 And Abraham said unto him, Beware thou, that thou bring not my son thither again *i*.

i In case he will not come hither, do not thou engage that he shall go thither. Why so? 1. Because there was more danger of infection from his Wife and her Kindred, because of their friendly, and familiar, and constant converse with him, than from the *Canaanites*, who were strangers to him, and lived seperately from him, and had but little conversation with him. 2. Because the command of God to *Abraham* to come out of *Chaldea*, and into *Canaan*, did extend to his Posterity also, whom God would oblige to dwell there as long as they could, that they might live in constant Faith and expectation of the performance of God's promise in giving this Land unto them. *Lastly*, How could he bring *Isaac* thither *again*, where he never was? *Verse* 1. *Isaac* might be find to be there before vertually, or in the Loins of his Father, as *Levi* is said to pay Tithes to *Melchisedek* by *Abraham* in whose Loins he was. 2. This *again* may be referred to the Servant, that when he returned again he would not carry *Isaac* along with them. 3. He might reasonably suppose that *Isaac* must go once thither to fetch his Wife; (for her coming so suddenly to him was an unexpected thing;) but he would not have him promise, that when he had done so once, he should go thither again to live there with her.

7 ¶ The LORD God of heaven * which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, * Unto thy seed will I give this land, he shall send his angel before thee *k*, and thou shalt take a wife unto my son from thence *k*.

*Chap. 12. 1. 15. and 17. 8.

† To direct and succeed thee in this enterprize. Compare *Exod.* 14. 19. and 23. 20. *k* I doubt not of the success. He might say so, either by rational conjecture, both from the nature of the thing, and from the constant course of God's Providence blessing him in all his concerns; or by particular assurance and inspiration from God.

8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath *l*: only bring not my son thither again.

l From the obligation of this Oath, and from the penalties of the violation of it.

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels of the camels of his master, and departed, († for all the goods of his master *were* in his hand *m*) and he arose, and went to Mesopotamia, unto the * city of Nahor †.

† Or, *and*

*Chap. 22. 20.

m (*i. e.*) In his power to take, without particular orders, what he thought fit and necessary either for his own use, or for the promotion of the present business. † Which was *Haran*, by comparing *Gen.* 28. 10. and 29. 4.

11 And he made his camels to kneel down without the city by a well of water, at the time of the evening, even the time † that women go out to draw water.

†Heb. *which women draw in.*

12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness *n* unto my master Abraham.

n Or, *Mercy*. He makes no mention of himself, nor of the merits of his Master, but he ascribes even temporal Blessings, and much more eternal Salvation, meerly to God's Mercy.

13 Behold, * I stand *here* by the well of water, and the daughters of the men of the city come out to draw water:

*Verse 43. *Chap. 29. 9. Exod. 2. 16.

14 And

14 And let it come to pass *o* that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be she that* thou hast appointed *p* for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

o That this was not a rash and vain Fancy, but a special Expectation and Confidence wrought in him by God's Spirit, appears both by the eminent Prudence and Godliness of this Person, and by the exact correspondency of the event with his Prayer, and by parallel Examples, as *Judg.* 6. 36. 1 *Sam.* 6. 7. and 14. 8. *p* Heb. *Exactly pointed out*; or, *exactly searched out*, as a person meet for him.

15 ¶ And it came to pass, before he had done speaking, that behold, Rebekah came out, who was * born to Bethuel son of * Milcah the wife of Nahor Abrahams brother, with her pitcher upon her shoulder *q*.

*Chap. 11. 29.

q According to the manner of the first and purest Ages of the World, wherein Humility and Diligence, not, as in this degeneration of the World, Pomp and Idleness, were the Ornaments of the Sex and Age. See *Gen.* 18. 6. and 29. 9, 10, 20. *Exod.* 2. 16. *Prov.* 31. 27.

16 And the damsel *was* † very fair to look upon, a virgin, * neither had any man known her *r*: and she went down to the well, and filled her pitcher, and came up.

†Heb. *good of countenance.* * Numb. 31. 17.

r (*i. e.*) She was a Virgin not only in Title and Shew, but in Truth, for no man had known her, *i. e.* corrupted her.

17 And the servant ran to meet her, and said, Let me, (I pray thee) drink a little water of thy pitcher.

18 And she said, Drink, my Lord *s*: and she hasted, and let down her pitcher upon her hand, and gave him drink.

s For his retinue shewed him to be a person of more than ordinary quality.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondring at her *t*, held his peace, to wit that he might know whether the LORD had made his journey prosperous, or not.

t (*i. e.*) At the wonderful Providence of God, and the eminent Answer of his Prayer.

22 And it came to pass as the camels had done drinking, that the man took *u* a golden † ear-ring *x* of half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;

† Or, *head for the forehead.*

u (*i. e.*) Gave to her, as that word of *taking*, or *receiving* is often used, as *Gen.* 12. 19. *Exod.* 15. 12. and 29. 25. *Psal.* 68. 18 compared with *Eph.* 4. 8. *x* So the word signifies. *Gen.* 35. 4. *Exod.* 32. 2, 3. Or, *jewels for the forehead*, which hung down from the forehead to the nose, or between the eyes. So the word is used, *verse* 47. *Ezek.* 16. 12.

23 And said *y*, Whose daughter *art* thou? tell me, I pray thee: Is there room in thy fathers house for us to lodge in?

y Or, *For he had said*; for it is probable he enquired who she was before he gave her those presents.

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah *z*, which she bare unto Nahor.

z So she signifies that she was Nahor's Daughter, not by his Concubine, but by his lawful and principal Wife.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worshipped the LORD *a*.

a Giving thanks to God for his marvellous assistance hitherto, and begging the continuance of his presence and blessing.

27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth *b*: I *being* in the way, the LORD led me to the house of my masters brethren *c*.

b (*i. e.*) Who hath shewed his *mercy* in promising all manner of Blessings, and his *truth* in performing his Promises at this day. Or, it is a figure called *Hendiadis*, for *true mercy*, *q. d.* he hath not only been kind to him in shew, and in words, but in real and considerable effects. *c* (*i. e.*) Near Kinsmen, as that word is commonly used, as *verse* 48. and *Gen.* 13. 8. *Mark* 3. 31, 32.

28 And the damsel ran, and told *them* of her mothers house *d* these things.

d Not, *of her Father's house*; either because her Father was now dead, and *Bethuel*, who is hereaf er mentioned, was not *Laban's* Father, but his Brother so called; or because the Women had distinct apartments in the Houses, and she went first thither according to her custom.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to pass, when he saw the ear-ring and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold he stood by the camels at the well.

31 And he said, Come in, thou blessed of the LORD *e*, wherefore standest thou without? for I have prepared the house, and room for the camels.

e (*i. e.*) Whom God hath so eminently favoured and blessed.

32 ¶ And the man came into the house, and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the *mens* feet that *were* with him *f*.

f Of which custom, see *Gen.* 18. 4.

33 And there was set *meat* before him, to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

34 And he said, I *am* Abrahams servant.

35 And the LORD hath blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah my masters wife bare a son to my master when she was old: and * unto him hath he given all that he hath *g*.

*Chap. 25. 5.

g (*i. e.*) Hath purposed and promised, and doth by me engage that he will give. Things are oft said to be done, in Scripture Language, when they will certainly and shortly be done.

37 And my master made me sware, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites in whose land I dwell:

38 But thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD * before whom I walk *h*, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my fathers house.

*Chap. 17.

h In Obedience to all his Commands, and in hearty trust in his Promises and gracious Providence towards me and mine.

41 Then shalt thou be clear from *this* my oath *i*, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

i Heb. *From my curse*, denounced against me if thou shouldst violate thine Oath. The words *Oath* and *curse* are oft times indifferently used, because they commonly go together, and sometimes they are both expressed, as *Numb.* 5. 21.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go *k*:

k (*i. e.*) The design or course in which I am engaged; as the word *way* is frequently used.

43 Behold, I stand by the well of water, and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out for my masters son.

45 And before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her *l*, and said, Whose daughter *art* thou? and she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

l First he asks who she was, then he gives the gifts to her: Which is the right order, and is here observed in the reputation; which was inverted in the first relation, *verse* 22. 23.

48 And I bowed down my head, and worshipped the

the LORD, and blessed the LORD God of my † Heb. *the* master Abraham, which had led me in † the right *way of truth.* way, to take my masters brothers daughter unto his son.

49 And now if ye will deal kindly and truly *m* with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left *n*.

m If you will shew true Kindness and real Friendship to him in giving your Daughter to his Son. *n (i. e.)* That I may look out a Wife for him elsewhere. It is a proverbial Expression, *Numb.* 20. 17. and 22. 26. *Deut.* 2. 27.

50 Then Laban and Bethuel *o* answered and said, The thing proceedeth from the LORD *p*: we cannot speak unto thee bad or good *q*.

o Labans is put first, either because this *Bethuel* was not his Father, but his elder Brother, as *Jacob* thinks; or because *Laban* was the chief manager of this business, to whom his Father seems to have committed the care of his Family, being himself unfit for it through Age or Infirmity. *p* From God's Counsel and Special Providence. Hereby it appears that he had the Fore-sight and Worship of the true God among them, tho' they abused His to him. *q* We cannot without resisting God, speak or act any thing which may hinder thy design, or thwart thy desire. Compare *Gen.* 31. 24, 29. 2 *Sam.* 13. 22.

51 Behold, Rebekah is before thee †, take *her*, and go, and let her be thy masters sons wife, as the LORD hath spoken.

† (*i. e.*) In thy power and disposal; as this Phrase is taken, *Gen.* 20. 15. and elsewhere.

52 And it came to pass, that when Abrahams servant heard their words, he worshipped the LORD, *bowing* himself to the earth.

† Heb. *Vessels.* 53 And the servant brought forth † jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother precious things *r*.

r The precious Fruits of the Land from which he came. See *Deut.* 33. 13, &c. or ingenerel, other rare and excellent things. In those days no man gave Portions for their Wives, as now they have Portions with them.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they † rose up in the morning, and he said, † Send me away unto my master. † Verse 56. and 59.

55 And her brother and her mother said, Let the † Or, *after* damsel abide with us † a few days, at the least ten *days, or ten* months: after that she shall go. *months* be.

s Or less than, *a Year*, or at the least *ten* Months, the word *Days* being put for a Year, as likewise. But it is very improbable that they would desire or expect such a thing from this Man whom they saw Cause to think upon Expedition.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth *t*.

t (i. e.) Understand her mind by her words, not so much concerning the Matter as to Her, in which the refigned up her self to the disposal of her Parents and Friends, and to which He had given an implicit Consent by her acceptance of those Presents which were made to her for that end; as concerning the fastness of her Departure.

58 And they called Rebekah, and said unto her, Wilt thou go with this man? and she said, I will go.

59 And they sent away Rebekah their sister, and her nurse *u*, and Abrahams servant, and his men.

u Deborah, by comparing *Chap.* 35. 8. In this corrupt Family, the Mother and the Nurse are two distinct Persons; but in *Abrahams* pious Family there was no such Principle or Practice. See *Gen.* 21. 7.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy * seed possess the gate of those which hate them. * Chap. 22. 17.

x (i. e.) Our near Kindsworan, distance of place shall not alienate our Affections from thee, but we shall still own thee as our Sister, and as far as we can, be ready to perform all the duties of Brethren to thee.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

* Chap. 16. 14. and 25. 11. 62 And Isaac came from the way of the * well Lahai-roi, for he dwelt in the south country *y*.

y In the Southern Parts of *Canaan*, as *Gen.* 12. 9. at *Beer-sheba*, whither it seems, *Abraham* returned after *Sarah's* Death.

† Or, *to pray.* 63 And Isaac went out to † meditate *z* in the field at the eventide: and he lift up his eyes, and saw, and behold the camels were coming.

z To converse with God, and with himself by pious and profitable Thoughts and Ejaculations, and fervent Prayers, as for other things, so particularly for God's Blessing upon this great Affair, and so his Prayers are eminently answered. *a* He chuseth a solitary place, wherein he might more freely attend upon God without any Interruption or Distraction. *b* That as he had begun the day with Communion with God in Prayer, so he might close it with him, and commit himself to his Protection. Compare *Psalm* 55. 17.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel *c*.

c As a testimony of her respect to him whom by the Servant she understood to be her Lord and Husband. Compare *Jos.* 15. 18. 1 *Sam.* 25. 23.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took a vail, and covered her self *d*.

d In token of Modesty, Reverence, and Subjection. See *Gen.* 20. 16. 1 *Cor.* 11. 10.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarahs tent *e*, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mothers *death* *f*.

e Partly to give her possession of it, and partly to consummate the Marriage. Women then had their Tents apart from Men. See *Gen.* 18. 10. and 24. 67. and 31. 33. *f* A sorrowful sense wherewith he yet had retained, tho' he died three years before this time.

CHAP. XXV.

Abraham sons by Keturah, 1—4. Their and his his Fathers estate, 5. Procession to the other sons, 6. Abrahams age, 7. Death, 8. Burial, 9, 10. Ishmaels sons, 11. The posterity of Ishmael, 12—16. His age and death, 17. Their habitation, 18. The generations of Isaac, 19. His age when married, 20. He prays for children; God answers, 21. Two children struggle in the womb; Rebekah enquires of the Lord, 22. God gives the reason, 23. She bare red of twins, 24. The first-born red and hairy; his name, 25. His brother takes him by the heel; his name; Jacob; Isaacs age when born, 26. The Lads a cunning hunter; the man of an home, 27. Esau loves the chase; Rebekah the contrary, 28. The selling of his birthright for red pottage, and of selling it, 29—32. Confirms the sale by an oath, 33. Despising his birthright, 34.

NOw *a* again Abraham took *b* a wife *c*, and her name *was* Keturah.

a After Sarah's Death and Isaac's Marriage. *b* Not from any inordinate Lust, which his Age and eminent Grace may sufficiently redress, but from a desire of more Children, and of accomplishing God's Promise concerning the great Multiplication of his Seed. *c* A second or Wife, or a Concubine, as she is called, *verse* 6. and 1 *Chron.* 1. 32. *d* A distinct Person from *Hagar*, as appears from *verse* 6. and 12. and is it seems, of better Quality, and Younger, for *Her* it was now Eighty years old, and not likely to be a Mother of six Children.

2 And she bare him *e* Zimran, and Jokshan, and Medan *f*, and Midian *g*, and Ishbak, and Shuah *h*.

e Zeph. Have could *Abraham*, being now about One hundred years old, have so many Children, when his Body was dead in his hundredth year? *Anon.* Because that renewed Strength which was miraculous, conferred upon him, did fall in a great measure remain in him, being not a temporary Action, but a durable Habit or Power. *f* These Persons were the Heads of several People dwelling in *Arabia* and *Syria*, where we shall find evident footsteps of their Names amongst Ancient Geographers, only a little changed, which could not be avoided in their Translation into another Language. *g* The Father of those *Midianites*, of whom we read, *Gen.* 37. 36. *Judg.* 6. 2. *Isa.* 10. 26. *h* From whom *Bildad* seems to be descended, *Job* 2. 11.

3 * And Jokshan begat Sheba, and Dedan. And * Chap. the sons of Dedan were Asshurim, and Letushim, and Leummim. 10. 7.

4 And the sons of Midian; Ephah *i*, and Epher *k*, and Hanoch, and Abidah, and Eldaah. All these were the Children of Keturah.

i Of whom see *Isa.* 60. 6. *k* From whom some think *Africa* received its name.

5 ¶ And Abraham gave *l* all that he had *m* unto Isaac.

l Which before he purposed and promised to give, *Gen.* 24. 36. And now actually gave. *m* Except that which is excepted in the following Verse, and except the use and enjoyment of his Estate during his own Life.

6 But unto the sons of the concubines *n* which Abraham had, Abraham gave gifts, and sent them away from Isaac his son *o* (while he yet lived) eastward, unto the east country *p*.

n Hagar and *Keturah*. Concubines are sometimes called *Wives*, as *Gen.* 16. 3. *Judges* 19. 1, 2, 3, 29. but their Children had no right to the Inheritance. For tho the Children of *Jacob's* Concubines did equally partake of the Inheritance with the other Children, that was done by Divine Appointment, and *Jacob's* Voluntary Act, and upon special reason, because of the vast Inheritance promised, and afterwards given to them; which made it no less. But a great convenience and advantage to the Children of the chief Wives to have their Half-brethren, the Sons of the Concubines, seated so near to them. *o* Partly that the entire Possession of that Land might be reserved to the Children of *Isaac*; and partly, left neerness of relation joyned with Cohabitation or Neighbourhood should beget a great familiarity between them, whereby *Isaac's* Seed were likely to be infected by their Brethren, whose Degeneration and Apostacy *Abraham* might easily foresee from the evil Inclinations of their own Hearts, and God's Exclusion of them from that Covenant of Grace and Life, which was the only effectual remedy against that powerful and universal Corruption. *p* Into *Arabia*, and other Parts of *Asia* the Greater, which were scituate East-ward from the Southern part of *Canaan* where *Abraham* now was, whence these People are oft called *the Children of the East*, as *Judges* 6. 3. and 7. 12. *Job* 1. 3.

7 And these *are* the days of the years of Abrahams life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost *q*, and died in † Or, *days*. a good *r* old age, an old man, and full *of* † *years*; and See Chap. was gathered to his people *s*. 35. 29.

q His Soul was not *required* of him, as it was of that fool, *Luke* 12. 20. not forced from him by sharp and violent Diseases, but was quietly, easily, and chearfully yielded up by him into the hands of his merciful God and Father, as the word intimates. *r* Good both graciously, his hoary Head being found in the way of Righteousness; and naturally, free from the manifold Infirmities and Calamities of old Age. Of which see *Eccles.* 12. 1, &c. *s* In the Hebrew it is only *full*, or *satisfied*; but you must understand, with *Days* or *Years*, as the Phrase is fully expressed, *Gen.* 35. 29. 1 *Chron.* 23. 1. and 29. 28. *Job* 42. 17. *Jer.* 6. 11. When he had lived as long as he desired, being in some sort weary of Life, and desirous to be dissolved; or *full* of all Good, as the *Chaldee* renders it; *satisfied*, as it is said of *Naphtali*, *Deut.* 33. 23. *with favour, and full with the blessing of the Lord* upon himself, and upon his Children. *t* To his Godly Progenitors, the former Patriarchs; the Congregation of the Just in Heaven, *Heb.* 12. 23. in regard of his Soul: For it cannot be meant of his Body, which was not *joyned unto them* in the place of *Burial*, as the Phrase is, *Jud.* 14. 20 but buried in a strange Land, where only *Sarah's* Body lay. And it is observed, that this Phrase is used of none but good Men, of which the *Jews* were so fully perswaded, that from this very Expression ufed concerning *Ishmael* here below, *v.* 17. they infer his Repentance and Salvation See this phrase, *Gen.* 15. 15. and 49. 29. *Numb.* 20. 24. and 27. 13. *Judges* 2. 10.

9 And his sons Isaac and Ishmael *u* buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which *is* before Mamre.

u For *Ishmael*, tho banished from his Father's House, lived in a place not very far from him; and as no doubt he received many Favours from his Father after his Departure, which is implied here, *verse* 6. tho it be not mentioned elsewhere; so it is probable that he had a true Respect and Affection to his Father, which he here expresseth.

* Chap. 23. 16. 10 * The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac, and Isaac dwelt * Chap. 16. by the * well Lahai-roi. 14. and 24. 62.

12 ¶ Now these *are* the generations of Ishmael *x* Abrahams son, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

x Here recorded as an evidence of God's faithfulness in fulfilling his Promise made to *Abraham*, Gen. 16. 10. and 17. 20.

* 1 Chron. 1. 29. 13 And * these are the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, Nebajoth *y*; and Kedar *z*, and Adbeel, and Mibsam,

y Of whom see *Isaiah* 60. 7. From whom part of *Arabia* was called *Nabathea*. *z* Of whom see *Psalm* 120. 5. *Isaiah* 21. 16. *Jer.* 49. 28. the Father of those called *Cedreni*, or *Cedareni* in *Arabia*.

14 And Mishma, and Dumah *a*, and Massa,

a From him *Dumah*, *Isaiah* 21. 11. or *Dumatha*, a place in *Arabia*, seems to have received its Name. Others make him the Father of the *Ishmaeans*.

† Or, *Hadad*, 1 Chron. 1. 30. 15 † Hadar, and Tema *b*, Jetur *c*, Naphish, and Kedemah.

b He gave his Name to the City and Country of *Tema*, or *Teman*, *Job* 2. 11. and 6. 19. *Jer.* 25. 23. *c* The Father of the *Iturcans*, as may be gathered from 1 *Chron.* 5. 19.

16 These *are* the sons of Ishmael, and these *are* their * Chap. 17. 20. names, by their Towns, and by their castles *; twelve princes according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years; and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest towards Assyria †: *and* * Heb. *fell*, he * died in the presence of all his brethren *d*. 2 Sam. 21. 9.

d His Brethren surviving him, and being his Neighbours, and therefore as they had Conversation with him in the time of his Life, so now they did him Honour at his Death. But this Translation and Interpretation may seem improbable. 1. Because his Death was related, *verse* 17. and would not be so presently repeated. 2. Because the foregoing words in this Verse speak not of his Death, but of his Dwelling, to which these words do very well agree. For what we translated *and he died*, is commonly rendred *and he fell*, or *it fell*, and is most commonly used concerning a lot whereby Men's Portions are designed and divided, as *Levit.* 16. 9, 10. *Numb* 33. 54. *Jos.* 16. 1. and so the sense may be, *it fell*, i. e. that Country fell to him or his; or *he lay*, or *was stretched out*, or *pitched himself*, as the *Hebrew* word is used, *Judg.* 7. 12. i. e. he dwelt *in the presence of all his Brethren*; and so indeed his Country lay between the Children of *Keturah* on the *East*, and the Children of *Isaac* and *Israel* on the *West*.

19 ¶ And these *are* the generations of Isaac, Abrahams son: * Abraham begat Isaac. * Matth. 1. 2.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-Aram *e*, the sister to Laban the Syrian.

e Either of the *Country of Syria*, as it is called, *Hosea* 12. 12. or rather, *Padan of Syria*, or, as the Septuagint and *Chaldee* render it, *Mesopotamia of Syria*: For that *Padan* is the proper Name of a place, may be gathered from *Gen.* 48. 7. and it is so called from its Scituation between two Rivers, for *Padan* signifies a *pair* or *two*.

21 And Isaac intreated the LORD *f* for his wife *g*, because she *was* barren *h*: and the LORD was intreated of him, and * Rebekah his wife con- * Rom. 9. ceived. 10.

f He prayed, as the Hebrew word signifies, instantly or fervently, frequently and continually, for near twenty years together; for so long it was between their Marriage and the first Child. He was so much concerned, because not only his Comfort, but the truth of God's Promise depended upon this mercy: And he knew very well, that God's purpose and promise did not exclude, but require the use of all convenient means for their accomplishment. *g* Or *to the place of her Womb*, signifying, that, besides their more secret Devotions, they did oftentimes in a more solemn manner, and with united force pray for this mercy wherein they were both equally concerned. *h* Or, *over against her Womb*, noting that each of them did severally and apart intreat God for this mercy, so that there was a concurrence, if not in place, yet in design and action. *h* As diverse of those holy Women that were Progenitors of Christ have long been, that it might appear that that Seed-stock was propagated more by the virtue of God's Grace and Promise, than by the Power of Nature.

22 And the children struggled together within her *i*: and she said, If it be so, why *am* I thus *k*? And she went to inquire of the LORD *l*.

i In a violent and extraordinary manner, which was likely to cause both Pain and Fear in her. *k* The Life may be either, 1. If it be *thus* with me, that there be two Children contending and fighting within me, likely to destroy one the other, and both threatning my Death; *why* do I desire and pray for *this* as a great mercy! Or, *why* is it *thus with me?* Why hath God dealt thus with me, to continue my Life till it be a burthen to me, and to give me Conception which is so painful and hazardous? Or rather, 2. If God hath granted me my desire in the Conception of a Child, what means this disturbance and conflict within me, which threatens me with the loss of the Mercy before I enjoy it? For the seems not so much to murmur at it, as to wonder and to enquire about it, as it here follows. *l* Either immediately by ardent Prayers to God that he would reveal his mind to her herein; or mediately by her Father *Abraham*, who lived fifteen years after this time, *verse* 8. or by some other godly Patriarch yet surviving, by whom God used to manifest his Will and Councils to others, when he thought fit.

23 And the LORD said unto her, Two nations *n* are in thy womb, and two manner of people shall be separated *o* from thy bowels: and the one people shall be stronger than *the other* people; and * the el- * Rom. 9. der *p* shall serve the younger. 12.

m Either by inward Inspiration, in a Dream or Vision; or by the Ministry of an Angel or Prophet. *n (i. e.)* The Roots, Heads, or Parents of two distinct Nations, one opposite to the other; the one blessed, the other cursed, namely the *Israelites* and *Edomites*. *o* Not only separated from thee, but one separated or greatly differing from the other in their frame of Body, temper of Mind, course of Life, profession and practice of Religion. *p* Or, *the greater*, namely *Esau*, who was, as older so of a stronger Constitution of Body, and of greater Power and Dignity in the World than *Jacob*; and *Esau's* Posterity were great Princes for a long time, when *Jacob's* Seed were Strangers in *Canaan*, Slaves in *Egypt*, and poor afflicted Wanderers in the Wilderness. But first he, *Esau* and his shall not always be stronger and mighter than *Jacob* and his Posterity, the Tables shall be turned, and the Children of *Israel* shall be uppermost and subdue the *Edomites*, which was literally accomplished in *David's* time, 2 *Sam.* 8. 14. and afterwards 2 *Chron.* 25. 11. 12. and after that by the *Maccabees*, but much more eminently in a spiritual Sense under the Gospel, when one of *Jacob's* Children, even Jesus Christ, shall obtain the Dominion, and shall rule the *Edomites* no less than other Heathen Nations with his Iron rod, and make them serviceable one way or other to his Glory, and to the felicity of his true *Israel*.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red *q*, * all over like an hairy garment: and they called his name Esau *r*. * Chap 27. 11. 10. 23.

q With red Hair upon all the parts of his Body. From him the *Red-sea* is supposed to receive its name, it being so called, as the Heathen Writers tell us, from one who reigned in those Parts, and was called *Erythras*, or *Erythrus*, which signifies *Red*, the same with *Edom* or *Esau*. *r (i. e.)* *Made or perfect*, not properly a Child, but rather a Man as soon as he was born, having that Hair upon him, which in others was an evidence of Manhood.

Heb. 25. 26 And after that came his brother out, and ' his hand took hold on Esau's heel; and his name was called Jacob *s*: and Isaac was threescore years old when she bare them *t*.

s (i. e.) *Supplanter*, or one that taketh hold of, or trippeth up his Brother's heels. See *Gen.* 27. 36. *t* Thus God exercised his Faith and Patience twenty years by comparing this with *verse* 20. ere he gave him the promised Blessing.

27 And the boys grew: and Esau was a cunning † Heb. *a knower*, or man *u* of the field *x*; and Jacob was † a plain *plain picture* man *y* dwelling in tents *z*.

u Of wild Beasts, and afterwards an oppressor of Men. Compare *Gen.* 10. 9. This course of life was most agreeable to his complexion, fierce and violent. *x* One that delighted more in converting abroad than at home, whose employment it was to pursue the Beasts through Fields, and Woods, and Mountains, who therefore chose an Habitation fit for his purpose in Mount *Seir*. *y* A sincere, honest, and plain-hearted Man; or a just and perfect Man, as the word is us'd, *Gen.* 6. 9. *z* Quietly minding the management of his own Domestick Affairs, his Lands and Cattel, and giving no disturbance either to wild Beasts or Men.

† Heb. *was unto him in his mouth.* 28 And Isaac loved Esau, because † he did eat of his venison *a*: but Rebekah loved Jacob *b*.

a Not simply, nor chiefly, because he pleased his palate, but because this was an evidence of his Son's great respect and affection to him, that he would take such pains and incur such hazards to which that course of life exposed him, that he might please and serve his Father. *b* Upon better grounds, both because of his more pious and meek Temper, and because of the Oracle and Promise of God.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

† Heb. *with that same red, with that red pottage.* 30 And Esau said to Jacob, Feed me, I pray thee, † with that same red *c pottage*; for I *am* faint: therefore was his name called Edom *d*.

c Red by the infusion of Lentiles, or Saffron, or some other things of that Colour. The word is doubled in the Hebrew Text, to shew how vehemently he desired it. *d* Which signifies *Red*, as he was at first so called from the Colour of his Hair; so now that name was confirmed and given to him afresh upon this occasion, *q. d.* He was rightly called *Edom*, or *Red*, not only Historically for his Colour, but Prophetically for this Accident.

31 And Jacob said, Sell me this day *e* thy birthright *f*.

e (i. e.) Speedily without delay. So this Hebrew Word is us'd 1 *Sam.* 2. 16. and 9. 13, 27. 2 *Chron.* 18. 4. *f* The birthright then had divers singular priviledges; as 1. Dignity and Authority over his Brethren, *Gen.* 4. 7. and 27. 29, 37. and 49. 3. 2. A double portion. *Deut.* 21. 17. 1 *Chron.* 5. 1. 3. A Special Blessing from his Father, *Gen.* 27. 4. 4. The Priesthood and chief Government of the Affairs of the Church in his Father's absence, or sickness, and after his death, *Numb.* 8. 16, 17, &c. 5. The first born was a special Type both of Christ, who was to be a first born; and of the Church, which is called God's *first-born*, as *Exod.* 4. 22. and of the great priviledges of the Church, particularly of Adoption and Eternal Life. See *Heb.* 12. 23. And therefore he is justly called *profane*, *Heb.* 12. 16. for slighting so sacred and glorious a priviledge. *Quest.* 1. Could the birth-right be lost? *Answ.* Yes. See *Gen.* 4. 7. and 1 *Chron.* 5. 1. *Quest.* 2. Did *Jacob* well in this matter? *Answ.* No; because he tempted his Brother to an act of Profaneness and Folly, and so was guilty of his Sin. And though God had designed and promised this priviledge to him, yet he should have waited till God had executed his promise in his own way, as *David* did till God gave him possession of *Saul*'s Kingdom, and not have anticipated God, and snatched it by an irregular act of his own, as *Jeroboam* did the Kingdom from *Rehoboam*.

† Heb. *going to die.* 32 And Esau said, Behold, I *am* † at the point to die *g*: and what profit shall this birth-right do to me *h*?

g Not with Famine, which could not consist with *Isaac*'s plentiful Estate and House, but by the perpetual hazards to which his course of life exposed him in the pursuit of wild Beasts, and contending with other Men. *h* By which he plainly sheweth, that his Care and Affections reached no further than the present life.

33 And Jacob said, Swear to me this day *i*; and ' he sware unto him: and ' he sold his birth-right unto Jacob. ' Heb. 12. 16.

i Jacob acted subtilly in this Affair; he knew that delays were dangerous; and *Esau*'s confideration, or second thoughts, might have spoiled his Bargain, and therefore he requires haste, as in the Sale, so in his Oath; wherein he addeth another Sin, in hurrying his Brother into an Oath by precipitation, which neither his Brother should have taken, nor *Jacob* should have advised him to take, without mature Advice.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way *k*: thus Esau despised *his* birthright *l*.

k Secure and impenitent, without any remorse for his ingratitude to God, or the injury which he had done to himself and to all his posterity. *l* Preferring the present and momentary Satisfaction of his Lust and Appetite, before God's and his Father's Blessing, and all the glorious priviledges of the Birth-right.

CHAP. XXVI.

A famine in the land; Isaac goes to Gerar, 1. God directs him to abide there, and promises to be with him; the covenant with Abraham also made with Isaac, 2——5. Through fear he denies Rebekah, 7. Abimelech, seeing Isaac and Rebekah together, concludes her to be his wife; charges him with it, he confesses it, 8, 9. Abimelech reproves him, charging his people not to touch them on pain of death, 11. Isaac blessed with great plenty, 12——14. The Philistines envy him; stop his wells, 15. Desire him to depart, 16. He removes to the valley of Gerar, 17. There he digs wells, but the herdsmen strive with him about them, 18 —— 21. He hath rest, 22. Removes to Beer-sheba, 23. The Lord renews his covenant, 24. He calls on the name of the Lord, 25. Abimelech convinced that the Lord was with Isaac, desires to make a covenant with him, 26——29. They make a feast, and swear to one another, 31. Esau being forty years old, taketh to him wives of the Canaanites, 34. Isaac and Rebekah grieved hereat, 35.

AND there was a famine in the land, * besides ' Chap. 12. 1. the first famine that was in the days of Abraham. And Isaac went unto * Abimelech *a* king of the ' Chap. 20. 1. Philistines, unto Gerar.

a Not he mentioned, *Gen.* 20. 2. but most probably his Son and Successour, called by his Fathers name.

2 And the LORD appeared unto him, and said, Go not down into Egypt *b*: dwell in the land which I shall tell thee of.

b Whither it seems *Isaac* intended to go, it being a very fruitful place, and being incouraged to do so by his Father's Example upon the same occasion. But God saw good reasons to forbid *Isaac* to go thither, which it is needless to enquire, and not difficult to conjecture.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed *c* I will give all these countries, and I will perform * the oath *d* which I sware unto Abraham thy father. * Chap. 22. 16. 17. 18. 24. 4. 15. 18.

c To thee, to enjoy for thy present Comfort, and to them to possess as an Inheritance. See the Notes on *Gen.* 13. 15. and 15. 18. *d* (i. e.) The promises confirmed by Oath, *Gen.* 22. 16, &c.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be * blessed: * Chap. 22. 18. and 18. 18.

5 Because that Abraham obeyed my voice *e*, and kept my charge, my commandments, my statutes, and my laws.

e Here was a covenant made between God and *Abraham*; and as, if *Abraham* had broken the condition of walking before God required on his part, God had been discharged from the promise made on his part; so contrarily, because *Abraham* performed his condition, God engageth himself to perform his promise to him, and to his seed. But as that promise and covenant was made by God of meer Grace, as is evident and confessed; so the mercies promised and performed to him and his, are so great and vast, that it is an idle thing to think they could be merited by so mean a compensation as *Abraham*'s obedience, which was a debt that he owed to God, had there been no such covenant or promise made by God, and which also was an effect of God's Graces to him and in him.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he feared to say, *She is* my wife, lest, *said he*, the men of the place should kill me for Rebekah, because she was fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* sporting with Rebekah his wife *g*.

g Using more free and familiar carriage than became a Brother and Sister, but such as was allowable between Husband and Wife. See *Deut.* 24. 5. *Prov.* 5. 18, 19. But that this was not the Conjugal act, may easily be gathered from the circumstances of the time, and place, which was open to *Abimelech*'s view; and therefore that was not consistent either with *Isaac*'s modesty, or with his prudence, because he would not have her thought to be his Wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife *h*, and ' thou shouldest have brought † guiltiness upon us *i*. ' Chap. 20. 9. † Heb. *sin.*

h Because the Heathens esteemed Fornication either no Sin, or a very little one. *i* The guilt of Adultery, which was heinous and formidable even among the Heathens, and especially here, because it was fresh in memory how sorely God had punished *Abimelech*, and all his Family, only for an intention of Adultery, *Gen.* 20. Note here, they take it for granted, that their Ignorance had not been a sufficient excuse for their Sin.

11 And Abimelech charged all his people, saying, He that toucheth *k* this man or his wife, shall surely be put to death.

k (i. e.)

k (i. e.) Hurteth or injureth. So that word is used, *ver.* 29. and *Jos.* 9. 19. *Psal.* 105. 15. *Zech.* 2. 8. and being applied to a woman, it is used for the defiling or humbling of her, as *Gen.* 20. 6. *Prov.* 6. 29.

† Heb. *found.* 12 Then Isaac sowed in that land *l*, and † received in the same year and hundred fold *m*, and the LORD blessed him.

l Either in the Grounds which he had hired of the right Owners; or in some Grounds which lay neglected; and therefore were free to the first Occupier; which was not strange in that Age of the World, when the Inhabitants of Countreys were not so numerous as afterward. *m* (i. e.) An hundred times as much as he sowed. The same degree of increase is intimated, *Matth* 13. 8 and affirmed sometimes of other places by Heathen Writers, but then it was in a better Soil and Season than this was; for this was a time of Famine or Scarcity.

† Heb. *went going.* 13 And the man waxed great, and † went forward, and grew until he became very great.

14 For he had possession of flocks, and possession of † Or, *Hus.* herds, and great store of † servants *n*. And the Philistines envied him. *handry.*

n Or rather, of *Husbandry*, as this word is elsewhere used; of Corn-fields, Vineyards, &c. for he is describing his Riches, which then consisted in the two things here expressed, Cattle and Lands, which he diligently and successfully managed, *ver.* 12.

* Chap. 21. 30. 15 For all the wells * which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us, for * Exod. 1. 9. thou art much mightier than we *o*.

o Which breeds Envy, and Jealousie, and Fear, among my Subjects, and may occasion greater mischiefs; and therefore it is better that we should part Friends, than by continuing together be turned into Enemies.

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water *p*, which they had digged in the days of Abraham his father *q*; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

p For though there might be a Brook there, probably it was but little, and soon dried up. *q* He digged those rather than new ones, partly to keep up his Father's memory, and partly because he had most right to them, and others less cause of quarrel with him about them.

19 And Isaac's servants digged in the valley, and † Heb. *found living.* found there a well of † springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours *r*: and he called † That is, *contention.* the name of the well † Esek, because they strove with him.

r Because digged in our Soil: Which was no good Argument, because he digged it by their consent or permission at his own charge, and for his own use.

21 And they digged another well, and strove for † That is, *hatred.* that also: and he called the name of it † Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called † That is, *room.* the name of it † Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

23 And he went up from thence to Beer-sheba *s*.

s Where he lived before the Famine drave him thence.

24 And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

* Chap. 12. 7. and 13. 18. 25 And he * built an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol *t* the chief captain of his army.

t This may be either 1. The title of an Office; for the word signifies, *the mouth of all*; or he by whom all the people were to present their Addresses to the King, and receive the King's Commands. Or, 2. The name of a Man: And then this might be the Son of him mentioned *Gen.* 21. 32. called by his Father's name, as *Abimelech* also was.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

† Heb. *being we saw.* 28 And they said, † We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

* Heb. *if thou shalt, &c.* 29 * That thou wilt do us no hurt, as we have not touched thee †, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD *u*.

† To wit, so as to injure or hurt thee, as above, *ver.* 11. *u* Or, *thou who art now the chief of the Land*, whom God hath inclined with great and manifold Blessings, which we did not take away from thee, as we could easily have done, but thou dost still enjoy them; and now art, as thou wert amongst us, *the Blessed of the Lord.* Or, Seeing God hath blessed thee, it will not become thee to curse us, or to bear any grudge against us for that little unkindness which we expressed to thee. Or, It may be a wish, if thou misdoest this Covenant with us, *be thou now the Blessed of the Lord*, we be really with the Blessings and Prosperity may increase.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning *x*, and sware one to another: and Isaac sent them away, and they departed from him in peace.

x Partly for the dispatch of their Journey and Business, and partly because then their minds were most vigorous, and fitter, and fit to perform so sacred an Action as an Oath was.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it † Sheba: therefore the name of † That is, the city is * Beer-sheba *y* unto this day. * That is, *the well of the oath.*

y This name had been given before, either to this, or a neighbouring place, by *Abraham*, *Gen.* 21. 31. But was now buried in oblivion, as his Wells were; and the Wells being revived, he revives, and renews the name, which proved now a lasting name, *unto this day*, as here follows, which is not added, *Gen.* 21. 31. because then the Name, though given by *Abraham*, was soon forgotten and neglected by others.

34 And Esau was forty years old when he took to wife Judith, the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite *z*:

z Both *Hittites*, the west of the *Canaanites*, *Ezek.* 16. 3. Which from his Grandfather *Abraham*'s Kyrene Charge, *Gen.* 24. 3. he must needs know would be highly displeasing, both to God, and to his Parents. And as *Esau* had several Names, being called also *Edom* and *Seir*; so it seems these Women and their Parents had, by comparing this with *Gen.* 36. 2. which was usual in those times and places. Or *Esau* had more Wives than these.

35 Which ' were † a grief of mind unto Isaac, and ' Chap. 27. 46. to Rebekah *a*. † Heb. *bitterness of spirit.*

a Because to their Idolatry and other Wickedness, they added Obstinacy and incorrigiblenes, despising their Persons, and godly Councils, whereby they invited them to Repentance.

CHAP. XXVII.

Isaac being aged, sends Esau for Venison, that he might eat thereof, and bless him, 1——4. Esau obeys his Father, 5. Rebekah hearing it, tells Jacob, 6, 7. Her contrivance and advice to him to intercept the blessing, 8——10. Jacob is afraid of a curse, suffers it of his Mother, 11, 12. Her mother encourageth him, 13. He complies; puts on Esau's raiment, and the skins of the kids; goes with the venison his mother prepared; Isaac eats of it, and blesseth him, 14——29. Esau brings the venison he had taken, 30, 31. Isaac is exceedingly surprised, but confirms the blessing to Jacob, 32, 33. Esau weeps bitterly, and prays for a blessing, 34——38. Expostulates with his father, and obtains one, 35——40. Esau hates Jacob, 41. Rebekah hears of it, 41, 42. She advises Jacob to go to her kindred, 43, 44. Complains of Esau's wives to Isaac.

AND it came to pass, that when Isaac was old *a*, and his eyes were dim, so that he could not see *b*, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

a About one hundred and thirty seven years old. *b* Which was ordered by God's wise Providence, not only for the exercise of Esau's patience, but also as a means to transfer Esau's right to *Jacob*.

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore, take, I pray thee, thy weapons, thy quiver †, and thy bow, and go out to the field, and ' take me *some* venison, ' Heb. *hunt.*

† Or, As the *Chaldee* and *Hebrew* Doctors render it, *thy sword*, a Weapon no less necessary for an Hunter of Beasts, than a Bow.

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat *c*, that my soul may bless thee *d* before I die.

c *Quest.* Why doth he require this before he bless him? *Answ.* 1. That being refreshed, and delighted therewith, his Spirit might be more chearful, and so fit for the sitter for the giving of this Prophetical Benediction; for which reason also the Prophet *Elisha* called for a Minstrel ere he could utter his Prophesie, 2 *Kings* 3. 15. 2. By the special direction of Divine Providence, that *Esau*'s absence might give *Jacob* the advantage of getting the Blessing. *d* He speaks not here of a common and customary Blessing, which Parents may bestow upon any of their Children, &c. and when they please; but of the last, solemn, extraordinary and Prophetical Benediction, whereby these Holy Patriarchs did by God's appointment, and with his concurrence, constitute one of their Sons Heir, not only of their Inheritance, but of *Abraham*'s Covenant, and all the Promises, both Temporal and Spiritual, belonging to it. As for the Oracle delivered to *Rebekah*, which transferred this Blessing upon *Jacob*, chap. 25. 23. either *Isaac* knew not of it, not being sufficiently informed thereof by *Rebekah*; or he did not throughly understand it; or he might apprehend that it was to be accomplished not in the persons of *Esau* and *Jacob*, but in their Posterity; or at this time it was quite

out of his mind, or he was induced to neglect it through his passionate affection to his Son *Esau*.

5 And Rebekah heard when Isaac spake to Esau his son: and Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD *e* before my death.

e Solemnly, as in God's presence, in his Name, and by his Authority, and with his leave and favour, which I shall heartily pray for thee. So he signifies that this was more than an ordinary Blessing which he now intended to give him.

8 Now therefore my son, obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats *f*, and I will make them savoury meat *g* for thy father, such as he loveth;

f It is observable, That as *Jacob* deceived his Father by a Kid, so his Sons deceived him by the same Creature, *Gen.* 37. 31, 32, 33.

g Out of their most tender and delicate parts: Wherewith it was not difficult to deceive *Isaac*, partly because of the likeness of the Flesh, especially being altered by convenient Sawce; and partly because the same old age which had dimmed *Isaac*'s Sight, had also dulled his other Senses.

10 And thou shalt bring *it* to thy father that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* an hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem to him as a deceiver *g*; and I shall bring a curse upon me *h*, and not a blessing.

g I shall appear to him to be indeed a Deceiver, one that abuseth his Age and Blindness. The Particle *as* sometimes signifies not the likeness, but the truth of the thing. *John* 1. 14. 2 *Cor.* 3. 18. *h* Which is due to every one that deceiveth the blind, *Deut.* 27. 18. especially his Father, and especially in a religious concern, *Jer.* 48. 10. *Mal.* 1. 14. such as this was.

13 And his mother said unto him, Upon me *be* thy curse *i*, my son; only obey my voice, and go fetch me *them*.

i She saith so, out of an assured confidence in the Divine Oracle and Promise.

14 And he went and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

† Heb. *desirable.*

15 And Rebekah took † goodly raiment *k* of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

k Either his Sacerdotal Garments which the eldest Son wore in the administration of that Office which belonged to him; or rather some other Suit better than ordinary.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck *l*.

l Upon the two naked parts of his Body, which were most likely to be discovered. As for his Face, it is more than probable from his Age, which was the same with *Esau*'s, chap. 26. 34. that Nature had given him a covering like *Esau*'s.

17 And she gave the savoury meat, and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: and he said, Here *am* I: who *art* thou, my son?

19 And Jacob said unto his father: I *am* Esau thy first-born *m*; I have done according as thou badst me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

m This cannot be excused, for it was a manifest untruth, and no less is all this following Relation, though it pleased God graciously to pardon it; and notwithstanding these failings, to confer the Blessing promised unto *Jacob*.

20 And Isaac said unto his son, How *is it* that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it † to me.

† Heb. *Ire me.*

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau, or not.

22 And Jacob went near unto Isaac his father, and he felt him; and said, The voice is Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not *n*, because his hands were hairy, as his brother Esau's hands: So he blessed him.

n Because all his Senses were not only dulled with Age and Infirmity, but also held by Divine Providence, as theirs, *Luke* 24. 16. for the bringing about his own purpose: So that it is no wonder he was so grossly deceived in the whole business.

24 And he said, *Art* thou my very son Esau? and he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me *o*, my son.

o Which he did, either that he might more fully satisfy himself concerning the person; or rather as a mark of that special favour and affection wherewith he bestowed the Blessing. Compare *Gen.* 48. 10.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the LORD hath blessed *f*:

f Which is full of odoriferous Herbs, and Flowers, and Fruits, and Spices, with some of which *Esau*'s Garments might be perfumed in the Chest wherein they were laid, as the manner now is. These Garments smell not of the Sheep-cotes and Stables, as *Jacob*'s do, but of the Fields in which *Esau* is conversant.

28 Therefore, * God give * thee of the dew of heaven *g*, and the fatness of the earth *h*, and plenty of corn and wine.

* Heb. *El.*

g Or, *will give.* For it is both a Prayer and a Prophesie. *h* He mentions the *dew* rather than the Rain, because it was of more constant use and necessity in those parts than the Rain, which fell considerably but twice in a year, the first being called the *former*, and the other the *latter* Rain. And under this and the following Blessings, which are but Temporal, are comprehended all manner of Blessings, both Spiritual, Temporal, and Eternal, according to the usage of that Time and and State of the Church. *h* A fat and fruitful Land, which *Canaan* was, abounding with all sorts of precious Fruits. Compare *Deut.* 8. 8. and 32. 13, 14.

29 * Let people serve thee, and nations bow down * to thee: be Lord over thy brethren, and † let thy mother's son bow down to thee *i*: * Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

* Chap. 49. 8.

† Heb. 3.

i How, and when this was fulfilled, see on *Gen.* 25. 23.

30 ¶ And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father *k*; and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

k That *Esau* did not come to his Father till the Meat was dressed, may be ascribed partly to his own choice, that he might come with more acceptance; and partly to *Rebekah*, who could easily hinder his coming sooner by specious Pretences and Artifices.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac † trembled very exceedingly *l*, and † said, Who, where *is* he *m* that hath * taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed *n*.

† Heb. *trembled with a great fear.*

* Heb. *hunted.*

l He was filled with astonishment and horror in consideration of *Jacob*'s Fraud, and the sad disappointment and great misery of his beloved *Esau*, and his own manifest folly in suffering his fond affection towards him to carry him headlong into an opposition to the Divine Oracle, *Gen.* 25. 23. which now came to his remembrance, as appears by his ratification of *Jacob*'s Blessing. *m* A short Speech proceeding from a discomposed mind. *n* This Blessing, tho otherwise intended by me, and pronounced upon a mistake of the person, shall and must rest upon the head of *Jacob*; and I neither can, nor dare undertake to revoke and contradict God's appointment, which now I more fully discern, and in which both thou and I and all men must fully acquiesce. And now *Isaac* giveth the blessing upon *Jacob* by faith, as it is expressed, *Heb.* 11. 20. which before, through misguided Fancy and Affection, he intended for *Esau*.

34 And when Esau heard the words of his father, * he cried with a great and exceeding bitter cry *o*, and said unto his father, Bless me, *even* me also, O my father.

* Heb. 12. 17.

o Not for any sense of his former sin, in despising his Birth-right, but for grief at his great loss therein, because God would not suffer him to be perfect'd in keeping that Birthright-blessing which he had sold and sworn away. *p* (i. e.) Thou art my Father no less than his, and therefore as a Child, I claim a share in thy Blessing.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing *q*.

q Which was thine by the right of Nature, and by custom of Nations, and by my hearty desire and intention, as well as by thy own expectation and opinion.

36 And he said, * Is not he rightly named † Jacob *r*? for he hath supplanted me these two times: * he took away my birth-right *s*; and behold, now he hath taken † *that* away my blessing. And he said, Hast thou not reserved a blessing for me?

* Chap. 25. 26.

† *That is, supplanted.*

r He puts a perverse Construction upon *Jacob*'s Name, as if it belonged not to him so properly, because of the manner of his Birth, as because of his falseness and deceitfulness, and his tripping up his Brother's Heels. *s* A false Accusation; *Jacob* did not take it deceitfully, but *Esau* sold it profanely.

37 And Isaac answered and said unto Esau, Behold I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I † sustained him: and what shall I do now unto thee *t*, my son?

† Or, *supported.*

t The blessing of *Abraham* is not at my disposal, but God's, who hath manifested his Mind and Will by my Error; it cannot be divided into several hands, nor imparted to one, who, tho my Son, yet hath made himself unworthy of it.

38 And Esau said unto his father, Hast thou but one blessing, my father *u*? Bless me, *even* me also, O my father. And Esau lift up his voice, * and wept.

* Heb. 12. 17.

u By which words *Esau* manifests his profane and worldly Mind, that he esteemed this Blessing but as one among many others equal to it, and did not apprehend the true and peculiar excellency and absolute necessity of it, and that it was impossible for him or his Posterity to be happy without an interest in this covenant, and continuance in that Church to which it was appropriated.

39 And Isaac his father answered, and said unto him, Behold, * thy dwelling shall be † of the fatness of the earth, and of the dew of heaven from above *x*.

* Ver. 28. Heb. 11. 20.

† Or, *of the fatness.*

x In a Country competently fruitful and refreshed with convenient Dews and Showers. *Obj.* Thus *Esau* seems to have the same Blessing which was before given to *Jacob*. *Anf.* 1. This it may seem to be the same as to the fertility of the Soil, in which divers other parts of the World did and do equal the Land of *Canaan*; yet there is an observable difference in the manner of *Isaac*'s Expression. When he speaks of *Esau*, he only saith, *Thy dwelling shall be the fatness*, &c. But when he speaks to *Jacob*, he saith, *God give thee*, or *shall give thee of the fatness*, &c. which words being, as it may seem, purposely omitted concerning *Esau*, and so emphatically expressed concerning *Jacob*, seem to intimate, especially if compared with many other Scriptures where this Phrase is applied to good Men, that *Esau*'s fat Soil was either given by himself, than given by God; or if given by God to him, it was only by his general Providence by which he giveth food to all Creatures; whereas *Jacob*'s fat and fruitful Soil was derived to him and his by God's special gift, as a token of his singular kindness, and pledge of greater Blessings. 2. This is but one branch of the Blessing; the other part which concerns Dignity and Superiority, is expressly given to *Jacob*, *verse* 29. and denied to *Esau*, *verse* 40.

40 And by thy sword shalt thou live *y*, and shalt serve thy brother: and * it shall come to pass when thou shalt † have the dominion *z*, that thou shalt break his yoke from off thy neck.

* 2 Sam. 8. 14. 2 Kings 8. 20.

† Or, *have mastered*, or, *been dejected*, Psal. 55. 2.

y By Violence and Rapine, in an unquiet and military Posture, troubling others, and forced to defend thy self. But this is to the following Clause, tho spoken to *Esau*, was not fulfilled in him, but in his Posterity the *Edomites*, whose History makes good the Prophecy. Thus things spoken and promised to *Abraham* were fulfilled in his Posterity, as *Gen.* 12. 3. and 22. 18. *z* When thou shalt grow potent. Some render the words thus, *When thou shalt have mastered or governed*, as the same word is used, *Psalm* 55. 2. When thou hast oppressed as long as I think fit.

41 ¶ And Esau hated Jacob *b*, because of the blessing wherewith his father blessed him: and Esau said in his heart *c*, The days of mourning for my father are * at hand, † then will I slay my brother Jacob.

* Obad. 10.

† Or, *I say*

b And this hatred was hereditary, extending to their Posterity also. See Book 36. 5. *Amos* 1. 11. *Obad.* 9. 10. *c* Within himself. Although he could not contain it there, but declared his intentions to some of his Confidents, by which means it came to *Rebekah*'s ear.

42 And these words of Esau her elder son were told to Rebekah: and she sent and called her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother to Haran.

44 And tarry with him * a few days *d*, until thy brother's fury turn away;

* Chap. 29. 20.

d So she expected and intended, but was greatly disappointed, for he tarried there twenty years.

45 Until thy brothers anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence. Why should I be deprived † also of you both in one day *e*?

† Or, *even*

e Of thee by *Esau*'s bloody Hands; and of *Esau*, who was likely to suffer Death for his Murther, either by the Authority of the Magistrate, as God commanded, *Gen.* 9. 6. or by the hand of God, who oft times supplies the Magistrates defects in that particular, and in some extraordinary manner executes this Vengeance. See *Gen.* 4. 11, 16. *Acts* 28. 4.

46 And Rebekah said to Isaac, * I am weary of my life, because of the daughters of Heth †: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me *f*?

* Chap. 26. 35.

† *Esau*'s Wives, who were *Hittites*, *Gen.* 26. 34. *f* Therefore let us, after the Example of *Abraham*, send him to fetch a Wife from his own Kindred. This indeed was one reason, but rather she conceals from *Isaac* thus prudently alledging several reasons, one to *Jacob*, and another, as it is probable, to *Isaac*, and such most suitable to the Person to whom she speaks.

CHAP. XXVIII.

Isaac calls Jacob; charges him not to marry a Canaanite, but one of his kindred in Padan-Aram, 1, 2. Confirms the Blessing to him, 3, 4. Jacob obeys his Father, and goes to Laban, 5. Esau perceiving this, marries one of his kindred, but of Ishmael's family, 6——9. Jacob sleeping at Luz hath a Vision, 10——15. He makes a vow, 16——22.

AND Isaac called Jacob, and blessed him *a*, and charged him, and said unto him, * Thou shalt not take a wife of the daughters of Canaan.

* Chap. 24. 3.

a Confirm'd his former blessing, being now thoroughly sensible both of God's purpose, and of his own Duty, wishing him also a prosperous and successful Journey; as the word is used, Chap. 22. 7.

2 Arise, go to Padan-Aram, to the house of Bethuel †, thy mother's father; and take thee a wife from thence of the daughters of * Laban thy mother's brother.

† Heb. *of*

* Chap. 24. 29.

† See *Gen.* 22. 22, 23. and 25. 20.

3 And God Almighty bless thee, and make thee fruitful, and † multiply thee, that thou mayest be a multitude of people:

† Heb. *as fruitfully as*

4 And give thee * the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land † wherein thou *art* a stranger, which God gave unto Abraham.

* Chap. 17. 4.

† Heb. *of thy sojournings.*

5 And Isaac sent away Jacob, and he went to Padan-Aram unto Laban, son of Bethuel the Syrian *b*, the brother of Rebekah, Jacob's and Esau's mother.

b Obj. He was no *Syrian*, but a *Mesopotamian*. *Anf.* *Syria* is sometimes largely taken, and so it comprehends *Mesopotamia*, or *Chaldea*, yea, and *Assyria*, as appears from *Isaiah* 36. 11. *Dan.* 2. 4.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-Aram;

8 And Esau seeing that the daughters of Canaan † † Heb. pleased not Isaac his father:

9 Then went Esau unto Ishmael *c*, and took unto * the wives which he had, Mahaleth, † the daughter of Ishmael Abrahams son, the sister of Nebajoth, to be his wife.

* Chap. 36. 3.

c Either to his Person; or rather to his Family, called *Ishmael* by their Father's Name, as *Daniel* is sometimes put for *David*'s Posterity; for *Ishmael* seems to have been dead before this, *Gen.* 25. 17. tho that may be possible be a Prolepsis, and then this is to *Ishmael* himself. † Called also *Bashemath*, chap. 36. 3. He sought by this means to ingratiate himself with his father, and so to get another and a better Blessing; but he sees no reason to reconcile himself to God, nor observes his hand in the Birthright, Birth, &c. no more than he did in committing another, and taking a third Wife when he had one too many before, and her too he unwisely fetcheth out of that Stock which was begotten to Bondage, and was utterly incapable of the Inheritance. *e Ishmael*'s children, of whom, tho alone is here mentioned, either in the name of all the rest, whose Sister she is by consequence supplied to her, or because peradventure she and *Nebajoth* were *Ishmael*'s Children by the same Mother, and the rest by another.

† Heb. *Ishmael the son of Abraham.*

10 ¶ And Jacob went † * out from Beersheba, and went toward * Haran.

† Heb. *went forth.*

* Chap. 22. 19.

f It is not strange that *Jacob* went alone, as it appears that he did from *Gen.* 32. 10. when his Grandfather's Servant was attended with a great Retinue, *Gen.* 24. because Attendance was then necessary to procure him Reputation, and to obtain the Comfort of the Virgin and her Parents to it; but a Journey, but here as it were unnecessary, so it would have been troublesome and prejudicial, exposing him both to the Envy and Snares of his Brother *Esau*, which by this private Departure he did avoid. Besides, God in his wise Providence did so order this, and some other matters of this nature, for the greater Illustration of his Care and Kindness to him and his Children. Add to this the great Simplicity, Humility, and Innocency of those times, if compared with ours, which made many things then usual, which now would be ridiculous.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and
* Heb. 1. 14. behold, * the angels of God ascending and descending on it *g*.

g This Ladder may be considered, either 1. Literally, and so it represented to *Jacob* the Providence of God, who, though he dwell in Heaven, extends his Care and Government to the Earth, and particularly makes use of the Angels as Miniſtring Spirits for the good of his People. And theſe Angels do not appear idle, or ſtanding ſtill, but always in motion, either aſcending to God to receive his Commands, or deſcending to Earth for the Execution of them. Which was a moſt fatherly Viſion for *Jacob* in his ſad and Forrowful Condition, that he might ſee that though he was forſaken and perſecuted by Men, and forced to flee away ſecretly for fear of his life, yet he neither was, nor ſhould be neglected, or forſaken by God in this whole Journey. Or 2. Myſtically, and ſo it repreſents Chriſt, by whom Heaven and Earth are united, who is called *the way to Heaven*, which this Ladder was, who, as the head of Angels, is perpetually ſending them forth either to God, or from God to miniſter to the Heirs of Salvation, *Heb.* 1. 14. And this explication, or accommodation of this Viſion, is warranted by our Saviour himſelf, *John* 1. 51.

* Chap. 15. 1. and 46. 3. 13 * And behold, the LORD ſtood above it, and ſaid, I *am* the LORD God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee will I give it, and to thy ſeed.

14 And thy ſeed ſhall be as the duſt of the earth; † Heb. *ſhall break forth* and thou ſhalt † ſpread abroad * to the weſt, and to the eaſt, and to the north, and to the ſouth: and in * Chap. 12. 3. and 22. 18. and 26. 4. thee and * in thy ſeed ſhall all the families *b* of the earth be bleſſed.

* Chap. 12. 7. (*i.e.*) The Noviyes, as that word is uſed.

15 And behold, I am with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land; for I will not leave thee, until I have done that which I have ſpoken to thee of *c*.

c Nor ever after; for ſo the word *until* is frequently uſed, as 2 *Sam.* 6. 23. *Matth.* 1. 25. not ſo as to exclude the time following, but ſo as to include all the foregoing time, wherein the thing ſpoken of might be moſt laſſailed or feared; as here the worſt and moſt dangerous ſtate in which *Jacob* was, or was like to be was the time of his Baniſhment from his Country and Kindred, againſt which he is therefore particularly armed, and comforted in theſe words.

16 And Jacob awaked out of his ſleep, and he ſaid, ſurely the LORD is in this place *d*; and I knew it not *e*.

d By his Special and gracious Preſence, and the manifeſtation of his Glory and Will to me. *e* I little expected to meet with ſuch a Revelation out of my Father's Houſe, much leſs in this deſert and deſolate Place, where I thought my ſelf rejected by God, as well as abandoned by men.

17 And he was afraid, and ſaid, How dreadful *is* this place! this is none other, but the houſe of God *f*, and this *is* the gate of heaven.

f Or, *venerable*, both for the Majeſty of the Perſon preſent, and for the glorious manner of his diſcovery of himſelf. *g* The Habitation of God, and of his Holy Angels.

18 And Jacob roſe up early in the morning, and
Chap. 31. 13. took the ſtone that he had put *for* his pillows, and * ſet it up for a pillar *g*, and poured oil *p* upon the top of it *q*.

g As a Monument of God's great Kindneſs and gracious Manifeſtation of himſelf to him; which might bring this Mercy to his remembrance in his return, Gen. 31. 13. This was an ancient practiſe among the Patriarchs, *Gen.* 35. 14. but afterwards upon the growing abuſe of it among the Heathen, it was forbidden by God, *Levit.* 26. 1. *Deut.* 7. 5. and 12. 3. *p* Which he brought with him either for Food or Medicine, or for the anointing of himſelf, as need required. *q* As a token of his Conſecration thereof to this uſe to be a memorial of God's favour to him. Oyl was uſed in Sacrifices, and in the Conſecration of Perſons and Places, *Exod.* 30. 25, 26. and 40. 9.

* Judg. 1. 23, 26. 19 And he called the name of * that place † Bethel: but the name of that city *r* was called Luz at † That is, *the houſe of God.* *Heb.* first. *r* Either of that City which was neareſt to the Field in which *Jacob* lay; or of that City which afterwards was built in or near to this place, and was known by the name of *Bethel*.

20 And Jacob vowed a vow *s*, ſaying, If God will be with me *t*, and will keep me in this way that
Tim. 6. 8. I go, and will give me * bread *u* to eat, and raiment to put on;

s (*i.e.*) Bound himſelf by a ſolemn Promiſe or Obligation. Compare *Gen* 14. 22. *Exod.* 5. 4. *t* He ſpeaks not thus as if he doubted of the truth of God's Promiſes, or would like a mercenary Perſon make a bargain with God, but rather ſuppoſeth that God will do this for him, as he had in effect promiſed, *verſe* 15. and therupon obligeth himſelf to a grateful return to God for this Mercy. *If God will be with me*, &c. as he hath juſt now aſſured me he will; or, *Seeing God will be with me* &c. for the Hebrew *im* doth not always ſimply a doubt, but rather a ſuppoſition, and is oft rendred *ſeeing that*, as *Exod.* 5. 16. 25. *Isaiah.* 36. 4. 1 *Sam.* 15. 17. *Amos* 7. 2. And ſo the Greek Particle anſwering to the Hebrew *im* is uſed *Matth.* 6. 22. *Luke* 11. 34. *u* Food convenient, as it is called, *Prov.* 30. 8. which is oft ſignified by the name of *Bread*. See *Gen.* 3. 19.

21 So that I come again to my fathers houſe in peace: then ſhall the LORD be my God *x*.

x I will publickly own him for my God and the Saviour of Men, and will eſtabliſh his ſolemn Worſhip, as it follows.

22 And this ſtone, which I have ſet for a pillar, ſhall be Gods houſe *y*: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee *z*.

y (*i.e.*) A place where I will offer Prayers and Sacrifices to God: Such places being commonly called God's Houſe: and God is oft ſaid to dwell in them, in regard of his ſpecial Preſence there. See *Exod.* 20. 24. Compare *verſe* 17. of this *Chapter* and *Gen.* 35. 1, 3, 7. *z* To be laid out in the Service, and for Sacrifices, and for the uſe and benefit of thoſe who ſhall attend upon ſacred Things; as alſo for the relief of the Poor and Needy, whom God hath ſubſtituted in his room, and to whom part of the Tithes were to be given by a following Law. *Deut.* 14. 28, 29.

CHAP. XXIX.

Jacob comes to the well of Haran, 1—3. Enquiries of the ſhepherds concerning Laban, 4—8. They ſhew him Rachel Laban's daughter coming with the ſheep, 9. Jacob will needs have the ſtone, 10. Tells her who he was, 11. She tells it her father, who brings him to his houſe, hears what had happened to him, 12—14. They covenant that Jacob ſhould ſerve ſeven years for Rachel, 15—19. He performs his ſervice, and deſires her to be given him, 21. Laban invites a feaſt, and invites all the men of the place, 22. And puts Leah his eldeſt daughter, in the room of Rachel, 23—26. Jacob marries Rachel, promiſing other ſeven years ſervice, 27—30. Rachel is barren, and fruitful: Leah hated and bears Reuben, Simeon, Levi, Judah, 32—35.

THen Jacob † went *a* on his journey, and came into the land of the † people of the eaſt *b*. † Heb. *lift up his feet*

a Heb. *Left up his feet*; which may more either the geſture of his Body, that he went on foot; or the temper of his Mind, that he went not ſlily and unwillingly, drawing his Legs after him, as we uſe to ſay, but readily and chearfully, being encouraged by God's Word. *b* Which lay Eaſtward from *Canaan*, as *Mesopotamia* did.

2 And he looked, and behold a well in the field, and lo there *were* three flocks of ſheep lying by it; for out of that well they watered *c* the flocks: and a great ſtone was upon the wells mouth *d*.

c The People belonging to the place watered; or, *the flocks were watered*: It is an impertinent Speech. *d* To preſerve the water which was ſcarce in thoſe parts, and to keep it pure.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My brethren *e*, whence be ye? And they ſaid, Of Haran *are* we.

e So he calls them partly in token of reſpect and affection; and partly becauſe they were of the ſame nature and employme nt with himſelf.

5 And he ſaid unto them, Know ye Laban the ſon of Nahor? And they ſaid, We know *him*.

6 And he ſaid unto them, † Is he well? And they ſaid, He is well: and behold, Rachel his daughter † Heb. *Peace to him* cometh with the ſheep *f*.

f According to the manner of thoſe times. *Exod.* 2. 16. *Cant.* 1. 7, 8. when Huſbandry, Paſture nor, Simplicity, and Induſtry were in Faſhion, both among Men and Women of great quality. There are ſome that quarrel with the Scripture, and queſtion the truth of ſuch relations, becauſe they judge of the ſtate of ancient Times and Things, by the preſent age, whereby they diſcover great folly and deep ignorance of the ſtate of former ages.

7 And he ſaid, Lo, † *it is* yet high day, neither is it time that the cattel ſhould be gathered † Heb. *not the time to gather* together *g*: water ye the ſheep, and go *and* feed *them*.

g That they ſhould be taken from their paſture, and brought to be watered.

8 And they ſaid, We cannot *h*, until all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

h Either becauſe of the greatneſs of the Stone which they could not remove till more help came; or rather becauſe of the Cuſtom, Order and Agreement made amongſt themſelves about it. *We cannot*, to wit, rightly; or we may not, as that word is uſed, *Gen.* 34. 14. and 43. 32. and 44. 26.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them *i*.

i Having probably other Shepherds under her, who did the meaner Offices, whom ſhe was to overſee.

10 And it came to paſs, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went near, and * rolled the ſtone from the wells mouth *k*, and watered the flock of Laban his mothers brother.

k Either with the aſſiſtance of others; or, by himſelf, he being

ing then ſtrong, and luſty, and putting forth all his might before *Rachel*.

11 And Jacob kiſſed Rachel *l*, and lifted up his
Ch. 27. 38. voice, and wept *m*.

l As the cuſtom of Friends then was both at their firſt meeting, as *verſe* 13. and *Gen.* 33. 4. *Exod.* 4. 27. and 18. 7. and at their departure, as *Ruth* 1. 14. 1 *Sam.* 20. 41. 1 *Kings* 19. 20. *m* Tears of joy; like thoſe *Gen.* 33. 4. at the gracious Providence of God to him, which had brought him ſafe to his deſired place, and ſo happily and ſtrangely conducted him to that Perſon and Family, which was ſo deſirable and dear to him.

12 And Jacob told Rachel that he *was* her fathers brother *n*, and that he *was* Rebekahs ſon: and ſhe ran and told her father.

n His near Kinſman; as that word is frequently uſed, as *Gen.* 13. 8. and 24. 27.

† Heb. *hearing.* 13 And it came to paſs, when Laban heard the † tidings of Jacob *n* his ſiſters ſon, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe. And he told Laban all theſe things.

n The report of his Father's Family, of the cauſe of his coming in ſo mean circumſtances, of the occaſions in his journey, and of his providential meeting with *Rachel* at the well.

14 And Laban ſaid to him, Surely thou *art* my
† Heb. *a month of days.* bone and my fleſh *o*: and he abode with him the † ſpace of a month.

o Of the ſame bone and fleſh with my ſelf, by our common Grandfather *Terah*, and therefore art juſtly dear to me, and with me thou ſhalt be in ſafety. See the ſame, or like expreſſion, *Gen.* 2. 23. *Judges* 9. 2. 2 *Sam.* 19. 12, 13.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, Shouldeſt thou therefore ſerve me for nought? Tell me, What ſhall thy wages be?

16 And Laban had two daughters, the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender eyed †: but Rachel was beautiful and well-favoured.

† Her eyes were ſoft and moiſt, and therefore unlightly.

18 And Jacob loved Rachel; and ſaid, I will ſerve thee ſeven years for Rachel thy younger daughter *p*.

p It being then the cuſtom for Men to buy their Wives. See *Genesis* 34. 12. *Exodus* 22. 17. 1 *Samuel* 18. 25. 2 *Samuel* 3. 14. *Hoſ.* 3. 2.

19 And Laban ſaid, *It is* better that I give her to thee, then that I ſhould give her to another man *q*: abide with me.

q An ambiguous and crafty anſwer, wherein he doth not directly grant his deſire, but only inſinuates it in ſuch terms as might hide his deſign, which the event ſhewed.

* Hoſ. 12. 12. 20 And Jacob * ſerved ſeven years for Rachel: and they ſeemed unto him *but* a few days *r*, for the love he had to her.

r He ſpeaks not of the time, which in ſuch caſes ſeems long, *Prov.* 13. 12. but of the ſervice of that time which ſeemed but little and far below the worth of *Rachel*.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife *s*; for my days are fulfilled: *)* that I may go in unto her.

s So ſhe was by Promiſe and Contract; perſons Betrothed, or Eſpouſed, being oft called *Wives* in Scripture, as *Matth.* 1. 18, 19. *Luke* 2. 5. *t* The ſeven years of ſervice agreed upon, *ver.* 18.

22 And Laban gathered together all the men of the place *u*, and made a feaſt.

u Kindred and Neighbours, according to the cuſtom. See *Judg.* 14. 10, 11. *Tobit* 2. 1, 2, &c. He gathered a great number together, both that the Marriage might be more Solemn and Publick, and that *Jacob* might be overawed by their Preſence and Authority, and not dare to diſannul the Marriage, and reject *Leah* afterwards, which otherwiſe he might have done.

23 And it came to paſs in the evening, that he took Leah his daughter, and brought her to him: and he went in unto her *x*.

x The occaſion of the deceit was the cuſtom of thoſe times, which was to bring the Bride to her Husband in the dark, and with a Veil upon her Face. See *Gen.* 24. 65. And *Leah* being inſtructed by her Father, and confederate with him in the deceit, was, doubtleſs, careful not to diſcover her ſelf by ſpeech, or any other way to him.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for an* handmaid.

25 And it came to paſs, that in the morning, behold it was Leah: and he ſaid to Laban, What is this thou haſt done unto me? Did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me *y*?

y Though *Laban* could not ſolidly anſwer the queſtion, yet *Jacob* could do it, and had juſt cauſe to reflect upon his own former action of beguiling his Father; for which God had now puniſhed him in the ſame kind.

† Heb. *place.* 26 And Laban ſaid, It muſt not be ſo done in our † country *z*, to give the younger before the firſt-born.

z This ſeems to be a falſe pretence; but if it had been true, cuſtom is to give place to juſtice, by which he was obliged to perform his contract with him.

27 Fulfil her week *a*, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other years.

a The ſeven days uſually devoted to the Feaſt and Solemnity of Marriage, as *Judges* 14. 12, 15, 17. And this he deſired, that a weeks Co-habitation with *Leah*, might either knit his Affections to her, or at leaſt confirm the Contract and Marriage with her.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo *b*.

b It was not ſo ſtrange that *Laban* thought give, as that *Jacob* ſhould take, not only two Wives, but two Siſters to wife, which ſeems to be againſt the Law of Nature, and was expreſly forbidden by God afterward, *Levit.* 18. 18. Though it be alſo true that God might diſpence with his own Inſtruction, or permit ſuch things in the Patriarchs upon ſpecial Reaſons, which are not to be drawn into Example.

29 And Laban gave to Rachel his daughter Bilhah, his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other years.

31 ¶ And when the LORD ſaw that Leah was hated *c*, he opened her womb: but Rachel was barren *d*.

c Comparatively to *Rachel*, leſs loved, ſlighted. So that word is oft uſed, as *Deut.* 21. 15. *Matth.* 6. 24. and 10. 37. compared with *Luke* 14. 26. *John* 12. 25. This ſeemed to God diſtributive his Love to us, that all may be contained, and none excluded.

32 And Leah conceived and bare a ſon, and ſhe called his name † Reuben: for ſhe ſaid, ſurely the † That is, LORD hath looked upon my affliction; now therefore my huſband will love me.

d With an eye of pity and kindneſs; as that grave Phraſe is oft underſtood.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard † that I was hated, he hath therefore given me this alſo: and ſhe called his name † Simeon.

† That is, *hearing.*

34 And ſhe conceived again, and bare a ſon; and ſaid, Now this time will my huſband be joyned unto me *e*, becauſe I have born him three ſons: therefore was his name called † Levi.

† That is, *joyned.*

35 And ſhe conceived again, and bare a ſon; and ſhe ſaid, Now will I praiſe the LORD *f*: therefore ſhe called his name † Judah, and † left bearing.

* Matth. 1. 2. † That is, *praiſe.* † Heb. *left off*

e In more fincere and fervent Affection. *f* More ſolemnly and continually; for otherwiſe the did praiſe him before, and acknowledge God for the former Mercies.

CHAP. XXX.

Rachel being barren, envies her ſiſter, begs children of Jacob, 1. He is angry, and reproves her, 2. She gives him her handmaid Bilhah, who bears him Dan and Naphtali, 3——8. Leah ceaſing to bear, gives Zilpah her maid to Jacob, 9. She bears him Gad and Aſher, 10——13. Reuben finds mandrakes and brings them to his mother; Rachel begs for them, 14, 15. Jacob goes in to Leah, who conceives again and bears Iſſachar, Zebulun, and Dinah, 16——21. God remembers Rachel, ſhe conceives and bears Joſeph, 22——24. Jacob deſires to return into his own country with his wives and children, 25, 26. Laban makes trial of it, having learnt by experience that God had bleſſed Jacob for his ſake, 27. They make a new covenant, 28——36. Jacob's device, and the ſucceſs of it, 37——43.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or elſe I die *a*.

a A Speech full of Impatience, and bordering upon Blaſphemy, and ſtriking at God himſelf through the ſides. For which therefore ſhe afterwards ſmarted, dying in travel in great miſery by ſhe hoped to prevent her Death, and procuring her Labour, *Gen.* 35. 18.

2 And Jacobs anger was kindled againſt Rachel: and he ſaid, *Am* I in God's ſtead *b*? who hath withheld from thee the fruit of the womb?

b For the injury done to himſelf, and eſpecially for the Glory of God, in which caſe anger is not only lawful, but neceſſary. For it is God's Prerogative to give Children. See *Gen.* 16. 2. 1 *Sam.* 1. 5, 6. *Pſal.* 113. 9. and 127. 3.

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my knees *c*, that I may alſo † have children by her *d*. † Heb. *be built*

c An Elliptis or ſhort Speech. ſhe ſhall bore a Child which may be laid upon my knees, or in my lap, which I may adopt and bring up as if it were my own. See *Gen.* 50. 23. *Iſa.* 66. 12. *e* As Servants, ſo their Work and Fruit were not their own, but their Maſters.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And

5 And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me *, and hath also heard my voice, and hath given me a son: therefore called she his name † Dan.

† That is, judging. * Pleaded my Cause, or given Sentence for me; as this Phrase is oft taken.

7 And Bilhah Rachels maid conceived again, and bare Jacob a second son.

† Heb. wrestlings of God. † That is, my wrestlings. * Compare Matth. 4. 13. Nephthalim.

8 And Rachel said, With † great wrestlings *f* have I wrestled with my sister, and I have prevailed *g*: and she called his name † * Naphtali.

f Heb. *With wrestlings of God*, either with great and hard Wrestlings or Strivings; or by wrestling with God in fervent Prayer; and by God's Grace and Strength. *g* Which was not true; for her Sister exceeded her both in the number of her Children, and in her propriety in them, being the fruit of her own Womb, not of her Handmaids, as *Rachel*'s were. Here is an instance how partial Judges most Persons are in their own causes and concernments.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maide bare Jacob a son.

† That is, a troop or company.

11 And Leah said, A troop cometh *h*: And she called his name † Gad.

h Or, *Good luck cometh*; my design hath well succeeded; an happy Star hath shone upon me; and such a Star in the Opinion of Astrologers is that of *Jupiter*, which by the *Arabians* is called *Gad*. This may well agree to *Leah* and her Heathenish Education, and the Maniacs of the Chaldeans, who were much given to the Study of the Stars.

12 And Zilpah Leahs maid bare Jacob a second son.

† Heb *in my happiness*. † That is, blessed.

13 And Leah said, † Happy am I, for the daughters † will call me blessed: and she called his name † Asher.

† That is, † Of Men, *i. e.* Women, as *Prov.* 31. 29. *Cant.* 6. 9.

14 ¶ And Reuben went in the days of wheat harvest, and found Mandrakes *i* in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy sons Mandrakes *k*.

i The word is only found here, and *Cant.* 7. 13. whence it appears, that it is a Plant or Fruit of pleasant Smell, such as the Mandrake is said to be by *Dioscorides* and *Lemnius Lemnius*, and by St. *Austin* upon his own experience. If it be said, this was too early for Mandrakes to be ripe, it being now but Wheat-harvest; it may be replied, that Fruits ripen much sooner in those hot Countries, than elsewhere, and that they are not here said to be ripe, but only to be gathered. *k* Which she might desire, either because they were pleasant to the Eye or Taste, or because they were thought helpful to Conception.

15 And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldst thou take away my sons mandrakes also? And Rachel said, Therefore he shall lie with thee to night *l*, for thy sons Mandrakes.

l Jacob either did equally divide the times between his two Wives; or rather had more oftranged himself from *Leah*, and cohabited principally with *Rachel*, which occasioned the foregoing Expostulation.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my sons Mandrakes. And he lay with her that night *m*.

m He ratified their agreement, that he might preserve Peace and Love amongst them.

17 And God hearkned unto Leah *n*, and she conceived, and bare Jacob the fifth son.

n Notwithstanding her many Infirmities. Hence it appears, that she was moved herein not by any inordinate Lust, but by a desire of Children.

18 And Leah said, God hath given me mine hire, because I have given my maiden to my husband *o*: and she called his name † Isachar.

† That is, an hire. *o* Thus the mistakes the Answer of her Prayers for a recompence of her Error

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name † * Zebulun.

† That is, dwelling. * Called Matth. 4. 13. *Zabulon.*

21 And afterwards she bare a daughter, and called her name † Dinah.

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

† That is, prolyfical. 23 And she conceived and bare a son, and said, God hath taken away my reproach *p*.

p Barrenness was then accounted a great Reproach, especially in that Race, because it was a kind of Curse, whereby such Persons were excluded both from the first and general bleding of Fruitfulness given to all Mankind, *Gen.* 1. 28. and from the special Blessing given to *Abraham* for the multiplication of his Seed; and from all hopes of being the Progenitors of the blessed *Messias*.

24 And she called his name † Joseph; and said, The † That is, adding. LORD shall add to me another son.

25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country *q*.

q Canaan, which he calleth *his Country*, in regard both of his former and long Habitation in it, and of the right which he had to it by God's promise. See 23. 13.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned Chap. by experience, that the LORD hath blessed me for 21. thy sake.

28 And he said, Appoint me thy wages, and I will give it.

29 And he said unto him, Thou knowest how I have served thee, and how thy cattel was with me *r*.

r How carefully it was managed, and how greatly improved by my care and industry.

30 For *it was* little which thou hadst before I *came*, and it is *now* † increased unto a multitude; and the † It LORD hath blessed thee † since my coming *t*: and *when* now when shall I provide for mine own house al- *thou* so *u*? † It

s Compratively to what now it is. *t* Heb. *At my foot*, *i. e.* upon my coming; since my Feet entred into thy House: Or, *by my foot*, *i. e.* by my Ministry and Labour, as this Phrase is used, *Deut.* 11. 10. *u* According to my Duty, which also is thy Interest.

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing; If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock this day, removing from thence all the speckled and spotted cattle *x*, and all the brown *y* cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire *z*.

x Which may seem to be thus distinguished; *speckled* with little Spots, and *spotted* with greater Spots or Stains, both of divers colours from the rest of the Body. Or, the *speckled* may be the same with the *Ring streaked*, by comparing this with *verse* 35. *y* Or *Black*, or *Dark-coloured*, for the Hebrew word signifies also great *heat* which produceth such a Colour. *z* Or, *then shall be my hire*; and for *then*, as is frequent in Scripture. The sense is, *Then*, when the speckled, and spotted, and brown are separated, and none but white remaining, *my hire shall be* out of those white ones, and that in such manner as is expressed in the following Verse, all the white young ones shall be thine, and the speckled, and spotted, and brown, which shall be brought forth by those white ones, shall be mine.

33 So shall my righteousness answer for me *a* † in time to come, when it shall come for my hire before *mine* thy face *b*: every one that *is* not speckled and spotted amongst the goats, and brown amongst the sheep, that shall be accounted stollen with me.

a When the Cattle shall, contrary to their natural and usual course, bring forth young ones of a contrary Colour to their own, it will hereby be evident that this is the work of God, who hereby pleads my righteous Cause against a cruel and unjust Master. Or thus, When thou shall accuse me of doing thee Injury, I shall have this manifest and undeniable evidence of my Righteousness or Innocency, that I have no Cattle but of that Colour which is by agreement appropriated to me. *b When it*, *i. e.* my Righteousness, *shall come to*, or *upon my reward*, *i. e.* when my Righteousness shall appear in the very colour of that Cattle which is allotted to me for my Reward or Hire; *before thy Face*, *i. e.* then being present and diligently observing whether I have any Cattle of another colour. But the Hebrew word *Tabo* is also of the second Person, and so the sense seems to be this, *When thou shalt come upon my Hire* or *Reward*, to wit, to observe and see whether I have any other Cattle than what belongs to me. And so these words come in by way of Parenthesis; and the following words, *before my Face*, are to be joyned to the former words, thus, *so shall my Righteousness answer for me in time to come (when thou shalt come upon my Hire) before thy Face*. This I prefer before the other, because the Phrase of *coming upon his Hire* seems more properly to agree to a Person, than to his Righteousness.

34 And Laban said, Behold, I would it might be according to thy word *c*.

c Laban trusted to the Course of Nature, whereby Cattle usually bring forth their Young of their own Colour; and *Jacob* relied upon the Providence of an Almighty God, and his Gracious Father.

35 And he removed that day the he-goats that were ring-straked *d* and spotted, and all the she-goats that were speckled and spotted, *and* every one that had

some e white in it, and all the brown amongst the sheep, and gave *them* into the hands of his sons.

d Which had lines or strakes like Bands about them of divers Colours from the rest of their Body. *e* This word is oft understood in other Texts of Scripture, and here it is so necessarily; as appears both from the thing it self, as it is related, and from the Phrase; for he saith not *that was white*, but *that had white in it*, to wit, mixed with other Colours.

36 And he set three days journey *f* betwixt himself and Jacob *g*: and Jacob fed the rest of Labans flocks.

f Understand it of the journying or travelling of Sheep, not of Men. *g* Left either *Jacob* should mingle and exchange the Sheep, or the Sheep by the Contemplation of the diverse coloured ones should bring forth others like to them.

37 ¶ And Jacob took him rods *h* of green poplar, and of the hasel, and chesnut-tree *i*; and pilled white strakes in them, and made the white appear † which was in the rods.

h By Divine appointment, as will appear in the Sequel, which is sufficient for *Jacob*'s Justification. *i* Either because these Trees were next at hand; or because he saw these in the Divine Vision afterwards mentioned, and would exactly follow his Pattern. † By pilling off the Rind which covered it.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink *k*.

k When by their refreshment and meeting together, they were most likely to generate and conceive.

39 And the flocks conceived *l* before the rods, and brought forth cattle ring-straked, speckled, and spotted *m*.

l Heb. *Were heated*, *i. e.* inflamed or excited and disposed to conceive, and this in a more than ordinary manner by the Divine Disposal. *m* This hath some foundation in Nature, because of the great power of imagination; and there are divers instances in many Authors, both of Women and of Beasts, who either by the strong Fancying, or by the actual and frequent Contemplation of some certain Objects, have brought forth young ones exactly of the same Colour and Complexion, as one did an *Ethiopian*, &c. But the Providence of God was the principal Cause of this Effect, without which the Productions of that kind would neither have been so many, nor so certain. This Policy of *Jacob*'s could scarcely be excused from Deceit and Injustice, if it were not manifest that it was done by the Direction and Authority of the Sovereign Lord of all Estates, *Gen.* 31. 9, 11, &c. who may take them from one, and give them to another, as it pleaseth him; who also observed *Laban*'s Injustice, and gave to *Jacob* no more than he abundantly deserved from *Laban*.

40 And Jacob did separate the lambs *n*, and set the faces of the flocks towards the ring-straked, and all the brown in the *o* flock of Laban: and he put his own flocks by themselves; and put them not unto Labans cattle *p*.

n Such as were ring-straked and brown, from the white, as it here follows. *o* He caused them to go foremost, and the white to follow them, that by the continued beholding of them in the time of their conjunction, they might have their colour more imprinted upon their fancies, and thereby convey it to their young ones. *p* Which he did upon the same reason, left the constant beholding of them should make them bring forth the like, *i. e.* single coloured ones.

41 And it came to pass, whensoever the stronger cattle did conceive *q*, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

q It is known that the Cattle in those parts did conceive and bring forth twice in a year, at Spring and in Autumn; and it is supposed that the *stronger* here mentioned, are such as joyned in the Spring, and the *feeble* they that joyned in Autumn.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Labans, and the stronger Jacobs.

43 And the man increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

Jacob observing Laban's envy, on God's command and promise, with the consent of his wives, departs secretly, 1——21. Laban pursues him; God in a dream warns him not to treat Jacob ill; he overtakes him on Mount Gilead; taxes him justly for his secret departure, and with-holding his goods, 23—30 Jacob excuses his departure, 31. Denies the taking either gods, or ought else that was Labans, 32. Laban searches, but finds not, 33—35. Jacob is wroth, and rebukes him vehemently for all he had suffered from him, 36—40. He owns God as his defence in the day of his affliction, 41, 42. They make a covenant, in which Laban obliges Jacob not to hurt his daughters, nor take other wives to them, 44——52. Jacob sweares by the fear of Isaac, and offers sacrifice, 53, 54. Laban returns to his place 55.

AND he heard the words of Labans sons, saying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory *a*.

a These riches, which are called *glory*, *Gen.* 45. 13. *Psal.* 49. 16. *Isa.* 66. 12. compared with *Hos.* 10. 6. because their possessours use to glory in them, and by them gain glory and esteem from others.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not towards him † as before *b*. † Heb. *as*

b And this change of his Countenance argued a change in his Mind, and presaged some evil intentions in him towards *Jacob*. *and the*

3 And the LORD said unto Jacob, Return unto *before* the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel and Leah *c* to the field *d* unto his flocks;

c Rachel is first named here, as also *Ruth* 4. 11. because she was his chief, and, by right, his first and only designed Wife. And therefore it is observable, that in the enumeration of *Jacob*'s Wives and Children, *Gen* 46. *Leah* is only mentioned by her name, *verse* 15. but *Rachel* is called *Jacob's wife*, *verse* 19. by way of eminency, and in a peculiar manner. *d* Where they might more freely discourse of their business, and without fear or interruption.

5 And said unto them, I see your fathers countenance, that it *is* not toward me as before: but the God of my father hath been with me *e*.

e Either 1. Hath blessed me; hath stood constantly by me, when your Father hath failed and deceived me. Or, 2. Hath appeared unto me, as *verse* 13.

6 And ye know that with all my power *f* I have served your father.

f Both of my Mind and Body, as I would have done for my self, as became a faithful servant to do.

7 And your father hath deceived me, and changed my wages * ten times *g*: but God suffered him not to hurt me. * Neh. 5. 12.

g (*i. e.*) Oft-times, as that certain number is commonly used, as *Leviticus* 26. 26. *Numbers* 14. 22. *1 Samuel* 1. 8. *Job* 19. 3, *&c.*

8 If he said thus, The speckled shall be thy wages; then all the cattle * bare speckled: and if he said thus, The ring-straked shall be thy hire *h*; then bare all the cattle ring-straked.

* *All* is here, as oft elsewhere, put for the greater or the better part, as appears from *Chap* 31. 1, 8. Or, for all that *Jacob* desired to be such. *h* Hence it appears, that *Laban* through Envy and Covetousness did break his agreement made with *Jacob*, and altered it as he thought meet, and that *Jacob* patiently yielded to all such changes.

9 Thus God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold, the † rams which leaped upon *i* the cattle, *were* ring-straked, speckled, and grizled *k*. † Or, *he-goats.*

i Which were marked with Spots, like Hail in colour and proportion, as the word signifieth.

11 And the Angel of God spake unto me in a dream, *saying*, Jacob; and, I said, Here am I.

12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grizled; for I have seen all that Laban doth unto thee.

13 I am the God of Bethel, * where thou anointedst the pillar, *and* where thou vowedst a vow unto me *l*: now * arise, get thee out from this land, and return unto the land of thy kindred. * Chap. 28. 18. * Chap. 32. 9.

l Of which see *Gen.* 28. 19, 20. And this God here mentions to shew his acceptance of that Action of *Jacob*'s, his mindfulness even of the past and forgotten Services of his People, and his purpose now to fulfil the promise there made to him.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our fathers house *?*

l We can expect no further benefit from him, but Deceit, and Oppression, and Injury, and therefore are willing to leave him. This was the fruit of his unnatural and unworthy Carriage to them, that it did eat out their natural Affection to him.

15 Are we not counted of him strangers *m*? for he * hath sold us *n*, and hath quite devoured also our mo- * Chap. 29. ney *o*. 15, 27.

m As if we had no more right to his Estate than Strangers. *n* Instead of a good part of his Estate which by the Law of God and Nature belongs to us, *2 Cor.* 12. 14. wherewith he should have endowed us upon our Marriage, he hath made sale of us for this 14 years hard Service, seeking only his own, not our advantage. *o* Hath not only with-held from us, but spent upon himself that Money which he got by thy care and industry, whereof a considerable part was due in equity to us and to our Children.

16 For all the riches which God hath taken from our father, *that* is ours, *p* and our childrens: Now then whatsoever God hath said unto thee, do.

p Not only by God's ſpecial gift, but by the natural right which Children have to a ſhare in his Eſtate, and upon the account of thy faithful and laborious Service.

17 Then Jacob roſe up, and ſet his ſons, and his wives upon camels.

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-Aram; for to go to Iſaac his father to the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtollen the † images that *were* her father's *q*.

† Heb. *Teraphim.*

q Queſt 1. What were thoſe *Teraphims* or *Images*? *Anſ.* They were Images made in the ſhape of Men, 1 *Sam.* 19. 13, 16. which the *Gentiles* worſhipped as ſubordinate gods, *ver.* 30, 32. of this Chapte, to which they committed the protection of their Families, 1 *Sam.* 19 13. which they uſed to conſult about ſecret or future things, and from which they received anſwers about them, *Ezek.* 21. 21. *Zech.* 10. 2. Of theſe ſee more *Judg.* 17. 5. and 18. 14, 17, &c. *Hoſ.* 3. 4. And theſe Idols *Laban* worſhipped together with the true God. Queſt 2. Why did *Rachel* ſteal them? *Anſ.* Partly, leſt her Father by conſulting them ſhould diſcover their flight, and the courſe which they took; and partly becauſe ſhe ſeemed yet to retain a ſuperſtitious conceit of them, as may be gathered from *Gen.* 35. 2. Others, becauſe they were pretty and precious things, made of Silver and Gold, which ſhe took as a part of what was due to her both as his Daughter, and for her Husband's ſervice. Others, that ſhe might remove ſo great an occaſion of her Father's Idolatry, and ſhew him the vanity of ſuch gods as might be ſtoln away.

20 And Jacob ſtole away † unawares to Laban *r* the Syrian, in that he told him not that he fled.

† Heb. *the heart of* Laban.

r Heb. *Stole away the heart of* Laban, to wit, his Daughters, his Cattle, and his gods, upon which his heart was vehemently ſet, as *Michal*'s was, *Judg.* 18. 24. But if this had been meant, it had been imputed to *Rachel*, and not to *Jacob*, who knew nothing of the gods. Or rather, *ſtole away from the heart*, &c. the Hebrew *eth* being put for *meeth*, as *Gen.* 4. 1. and 49. 25. 1 *King.* 8. 43 compared with 2 *Chron.* 6. 33. *Mic.* 3. 8. *i. e.* without the knowledge and conſent of *Laban*, which ſenſe is confirmed by the words next following, and by *ver.* 26, 27. and by the like uſe of the phraſe, 2 *Sam.* 19. 3 Thus he fled, becauſe he knew *Laban*'s ſelfiſh, and unrighteous, and cruel Diſpoſition, that he would always hinder him from departing, either by fraudulent Pretences, or by open force, nor ſuffer ſo great a diminution in that Eſtate, which he thought one time or other he might in good meaſure recover to himſelf.

21 So he fled with all that he had, and he roſe up, and paſſed over the river *s*, and ſet his face *t toward* the mount Gilead *u*.

s Euphrates, which lay between *Meſopotamia* and *Chaldea*, Gen. 15. 18. which for its largeneſs and famouſneſs is oft called the *River* emphatically, as *Exod.* 23. 31. *Joſ.* 24. 2, 3, &c. *t* (*i. e.*) Reſolutely directed his courſe. See *Jer.* 50. 5. *Luke* 9. 51, 53. *u* A very high and long Mountain beyond *Jordan*, adjoining to the Mountain of *Lebanon*, at the foot of which there was a large and fruitful Country, which from the Mountain received the name of *Gilead*, Deut. 34. 1. *Jer.* 8. 22. and 22. 6. This Mountain is here called *Gilead* by anticipation, as appears from *ver.* 48.

22 And it was told Laban on the third day *x*, that Jacob was fled.

x That he heard of it no ſooner, muſt be aſcribed to the great diſtance which *Laban* had put between his and *Jacob*'s Flocks, *Gen.* 30. 36. and to the care and art which *Jacob* uſed to prevent a ſooner diſcovery.

23 And he took his brethren with him, and purſued after him ſeven days journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian * in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad *y*.

* Job 33. 15.

† Heb. *from good to bad.*

y Neither perſwading him by flattering Promiſes, and cunning Artifices, nor compelling him by Threatnings, to return. For ſo theſe general words muſt be limited, as is evident from God's deſign in them, and from the following Relation. So this is a Synecdochical Expreſſion

25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount, and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword *z*?

z By force and violence. A falſe Accuſation; for they freely conſented, *ver.* 14, 15, 16.

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me, and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

† Heb. *haſt ſtollen me.*

28 And haſt not ſuffered me to kiſs my ſons and my daughters *a*? thou haſt now done fooliſhly in ſo doing *b*.

a As was uſual at the parting of Friends. See the note on *Gen.* 29. 11. *b* But indeed *Jacob* took the wiſeſt courſe for the ſecurity of his Perſon and Eſtate, eſpecially having the direction and protection of God in it.

29 It is in the power of my hand to do you hurt: but the God of your father *c* ſpake unto me yeſternight, ſaying, Take thou heed, that thou ſpeak not to Jacob either good or bad.

c Iſaac or *Abraham*, by which he diſowns him for his God, and tacitly reproacheth him with the novelty of his Religion which was firſt brought in by his Father. Compare *ver.* 53.

30 And now *though* thou wouldſt needs be gone, becauſe thou ſore longedſt after thy father's houſe; *yet* wherefore haſt thou ſtoln my Gods *d*?

d Laban could not be ſo ſenſeleſs, as to take thoſe for true gods which could be ſtollen away; but he called them *gods*, becauſe they were the means or repreſentations whereby he worſhipped his gods.

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, * let him not live *e*: before our brethren diſcern thou what is thine with me, and take it to thee: for Jacob knew not that Rachel had ſtollen them.

* Chap. 44. 9.

e I give my conſent that he ſhall die by the hands of Juſtice. A raſh and inconſiderate Sentence.

33 And Laban went into Jacob's tent, and into Leah's tent *f*, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leah's tent, and entred into Rachel's tent.

f The Men and Womens Tents were diſtinct and ſeparate. See *Gen.* 18. 2. and 24. 67.

34 Now Rachel had taken the Images, and put them in the camel's furniture, and ſate upon them: and Laban † ſearched all the Tent, but found *them* not.

† Heb. [illegible]

35 And ſhe ſaid to her father, Let it not diſpleaſe my Lord that I cannot riſe up before thee *g*; for the cuſtom of women is upon me: and he ſearched, but found not the Images.

g Queſt. How could that occaſion hinder her from riſing up to her Father? *Anſw.* 1. It might be attended in her, as it was, and is, in ſome other Women, eſpecially in thoſe hot Countries, with a great flux of blood, or with more than ordinary infirmity and ſickneſs; and this *Laban* might know to be uſual with her by former obſervation or information. 2. She offers this as a reaſon, not why ſhe could not riſe up to ſhew a civility to him, but why ſhe could not *riſe up from his face*, or *from before him*, as the words in the *Hebrew* ſound, *i. e.* ſo as to give way to him that he might come and ſearch there for the Images: Becauſe menſtruous Women were anciently eſteemed polluted, and to pollute the things which they touched, or ſat upon; as you may ſee by *Levit.* 15. 19, 20, 21, 22. Which Law, though it were not yet given and written, yet that, as well as divers other Ceremonial Rights, might be enjoined by God, and obſerved by ſober Heathens at that time, eſpecially by ſuch as were akin to *Abraham*, as *Laban* and his Family were, who by that means might eaſily come to the knowledge of ſuch matters. Add to this, one of the ſeven Precepts given to the Sons of *Noah*, was that of *uncovering nakedneſs*; which both Jewiſh and Chriſtian Writers take to be a very comprehenſive Expreſſion, and to include all ſuch things as have a natural turpitude in them, among which this is confeſſed to be one. And the words thus underſtood, contain a ſolid and ſatisfactory reaſon why *Laban* ſhould not now come near her, nor ſearch the things which ſhe ſat upon, which had been an uncivil and immodeſt thing.

36 And Jacob was very wroth, and chode with Laban, and Jacob anſwered, and ſaid to Laban, What is my treſpaſs? what is my ſin, that thou haſt ſo hotly purſued after me *h*?

h With ſo much fury and violence.

37 Whereas thou haſt † ſearched all my ſtuff, what haſt thou found of all thy Houſhold-ſtuff? ſet it here before my brethren, and thy brethren, that they may judge betwixt us both.

† H[illegible]

38 This twenty years *have* I *been* with thee: thy ewes, and thy ſhe-goats have not caſt their young *i*, and the rams of thy flock have I not eaten.

i Which thou oweſt in a great meaſure to my care and diligence in ordering them, and principally to God's bleſſing given to thee for my ſake, by thy own confeſſion, *Gen.* 30. 27.

39 That which was torn *of beaſts* I brought not unto thee; I bare the loſs of it: of * my hand didſt thou require it *k*, whether ſtollen by day, or ſtollen by night.

* Exod. [illegible] 12.

k Which was unjuſt and unreaſonable, except where it fell out through the Sheperds default, See *Exod* 22. 13. *Queſt.* How could *Jacob* pay theſe loſſes, ſeeing he came empty from his Father's Houſe, and got nothing by his Service for the firſt 14 years, but his Wives? *Anſ.* Either 1. he had ſome ſupplies ſent from his Father, though it be not mentioned in this Hiſtory: Or 2. he might have ſome inconſiderable Allowances or Priviledges from *Laban*, out of which he could eaſily defray theſe Charges, which becauſe of his great care and watchfulneſs did but ſeldom happen: Or 3. theſe loſſes were put to his account, to be ſatisfied by him as ſoon as he ſhould be able to do it.

40 *Thus* I was in the day, the drought conſumed me, and the froſt by night, and my ſleep departed from mine eyes †.

† Through my extraordinary thoughtfulneſs and care about thy Cattle, eſpecially in caſes of danger.

41 Thus have I been twenty years in thy houſe: I ſerved thee fourteen years for thy two daughters, and ſix years for thy cattle; and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the fear of Iſaac *l*, had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen my affliction *m*, and the labour of mine hands, and rebuked *thee* yeſternight.

l (*i. e.*) The God whom my Father *Iſaac* worſhips with reverence and godly fear, as appears by comparing *ver.* 53. The Act is here put for the Object, as it frequently is; and particularly God is called our *fear*, Iſa. 8. 13. And *fear* is one of God's Names amongſt the Rabbins. He calls him not *Iſaac's God*, but his *fear*, becauſe *Iſaac* was yet alive, and in the ſtate of probation, and ſerved God with fear and trembling. See *Gen.* 27. 33. The *Jews* obſerve, that God is not called the God of any particular perſon, as of *Abraham*, *Iſaac* and *Jacob*, till after their death. *m* With compaſſion and intention of good to me for it. God's *ſeeing* is oft uſed for his relieving and helping, as *Gen.* 16. 13. and 29. 32 *Exod.* 3. 7, 9. Or, *hath ſhewed* or *proved* it, to wit, that *he hath ſeen*, &c. Compare *Gen.* 20. 16. Either way it is an Ellipſis of the Pronoun, which is uſual, as appears by comparing 1 *King.* 10. 7. with 2 *Chron.* 9. 6. and *Pſal.* 41. 9. with *Joh.* 13. 18.

43 And Laban anſwered, and ſaid unto Jacob, Theſe daughters are my daughters, and theſe children are my children, and theſe cattle are my cattle, and all that thou ſeeſt is mine: and what can I do this day unto theſe my daughters, or unto their children which they have born *o*?

o He pretends that to be an act of his natural affection and kindneſs, which was indeed the effect of his fear.

44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witneſs between me and thee *p*.

p Both to our own Conſciences of our mutual Obligations, and to God againſt either of us who ſhall break it, that he may ſeverely puniſh us for it

45 And Jacob took a ſtone, and ſet it up for a pillar *q*.

q In teſtimony of his compliance with Laban's Propoſal, and his entring into this Covenant. See *Exod.* 24. 4.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap, and they did eat *r* there upon the heap *s*.

r To wit, afterwards, *ver.* 54. though it be here mentioned by anticipation. *s* Or rather *by* or *beſide the heap*, as the Hebrew Particle *al* is oft underſtood, as *Pſal.* 23. 2. and 81. 7.

47 And Laban called it † Jegar-ſahadutha: but Jacob called it Galeed *t*.

† That is, *the heap of witneſs.*

t Both names ſignify the ſame thing, *an heap of witneſs*; only *Laban* gives the name in the *Syrian* Language; but *Jacob*, though he had been long converſant in *Syria*, and underſtood that Language, yet he choſe to give it in *Hebrew*, which was both a ſecret renouncing of the *Syrian* Manners and Religion, together with their Language, and an implicit profeſſion of his conjunction with the *Hebrews*, as in their Tongue, ſo in their Religion.

48 And Laban ſaid, This heap is a witneſs between me and thee this day. Therefore was the name of it called Galeed;

49 And † Mizpah: for he ſaid, The LORD watch between me and thee, when we are abſent one from another.

† That is, *a beacon, or watch-tower.*

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* wives beſide my daughters *u*, no *man* is with us *x*; See, God is witneſs betwixt me and thee.

u The curſe is here underſtood, as it commonly is, to maintain a greater reverence for Oaths, and to beget a greater dread of the curſe belonging to the violaters of it. *x* (*i. e.*) Here *is* now *no* man *with us*, who when we are parted can witneſs and judge between us, and puniſh the Tranſgreſſor. Or thus, Though now we have many with us, as Witneſſes of this Agreement, yet ſhortly when we ſhall be parted, *no* man will be *with us*, to obſerve and report our actions to the other, or to do the injur'd perſon right.

51 And Laban ſaid to Jacob, Behold this heap, and behold this pillar, which I have caſt betwixt me and thee.

52 This heap be witneſs, and this pillar be witneſs, that I will not paſs over this heap to thee, and that thou ſhalt not paſs over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of Nahor, the God of their father *y*, judge betwixt us. And Jacob ſware by the fear of his father Iſaac.

y He joins Idols with the true God, and ſecretly chargeth the Religion of *Jacob* and *Abraham* with novelty, and prefers his own as the moſt ancient Religion. See *Joſh.* 24. 2. Whence we may learn, that Antiquity of it ſelf is no certain argument of the true Church or Religion.

54 Then Jacob † offered ſacrifice *z* upon the mount, and called his brethren to eat bread, and they did eat bread, and tarried all night in the mount.

† Or, *killed beaſts.*

z Either to give God thanks for the great mercies and deliverances vouchſafed to him, or to beg God's bleſſing upon the preſent Treaty, and upon their whole Family. But it is not ſo probable that *Jacob* would chuſe that time for the offering of Sacrifices when *Laban* was preſent, whom he could neither honeſtly admit to them, nor conveniently exclude from them. And therefore ſeeing the ſame Hebrew word ſignifies *killing* as well as *ſacrificing*, as appears from *Numb.* 22. 40. 1 *Sam.* 28. 24. 1 *Kings* 1. 9. 2 *Chron.* 18. 2. I rather underſtand it of his *killing of beaſts* in order to a Feaſt which he made for his brethren, whom *he called*, as it here follows, *to eat bread*, &c. under which phraſe all meats are uſually comprehended in Scripture, as hath been already noted, and will appear hereafter. And this practice was uſual in thoſe times, to confirm Covenants by a Feaſt. See *Gen.* 26. 30.

55 And early in the morning, Laban roſe up and kiſſed his ſons, and his daughters, and bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

The angels of God meet Jacob, 1. *He calls them God's hoſt, and the place Mahanaim*, 2. *Sends meſſengers to his brother Eſau*, 3—5. *They return, and bring word that Eſau comes to meet him with four hundred men*, 6. *Jacob is afraid; divides his people and [illegible] into two bands*, 7. *Gives orders concerning them*, 8. *Prays to God in a very fervent and humble manner*, 9—12. *Sends preſents to his brother*, [illegible] *gets his wives and children over the ford* [illegible] 13—[illegible] *Jacob wreſtles with God, and prevails;* [illegible] *God* [illegible] *him; he enquires after God's name;* [illegible] *halts*, 24—31. *The Jews obſervation in memorial of it*, 32.

AND Jacob went on his way, and the Angels of God met him *a*.

a In viſible, human, and glorious ſhape, as they frequently appeared to the Patriarchs.

2 And when Jacob ſaw them, he ſaid, This *is* God's hoſt *b*: and he called the name of that place † Mahanaim *c*.

† That is, *two hoſts or camps.*

b So the Angels are juſtly called for their great number, *Dan.* 7. 10. *Luke* 2. 13 excellent order, mighty power, and for their uſe and ſervice to God, and to his Church, for whoſe protection they are ſent See 2 *Kings* 6. 17. *Pſal.* 34. 7. *c* (*i. e.*) *Two hoſts*; ſo called, either becauſe the Angels divided themſelves into two companies, and placed themſelves ſome before, others behind him, or ſome on each ſide of him, for his greater comfort and ſecurity; or becauſe the Angels made one hoſt, and his Family another

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir *d*, the † countrey of Edom *e*.

† Heb. *field.*

d Of which ſee *Gen.* 14. 6. and 36. 9, 20, 21. whither *Eſau* had removed his habitation from *Canaan*, partly out of diſcontent at his Parents; partly as moſt convenient for his courſe of life; and principally by direction of Divine Providence, that *Canaan* might be left free and clear for *Jacob* and his poſterity. *e* So that *Seir* and *Edom* either are one and the ſame place; or rather *Seir* was a part of *Edom*. Some ſay both names are put here for diſtinction. For they make two Lands of *Edom*, the one Southward from *Canaan*, the other Eaſtward, and this latter they underſtand here, alledging that the other or Southern was ſo remote from Mount *Gilead*, whence *Jacob* was now deſcending, that *Jacob* need not fear *Eſau* at that diſtance, nor ſend to him. But as that diſtinction ſeems to be without ſolid ground, ſo this reaſon ſeems to have but little weight in it, both becauſe though this Hiſtory immediately follows his deſcent from Mount *Gilead*, yet it might be done ſome competent time after it, and becauſe *Jacob* in his journey to thoſe parts where his father *Iſaac* lived, and whither he was going, was ſtill drawing nearer and nearer to *Eſau*.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my lord *f* Eſau, Thy ſervant Jacob ſaith thus; I have ſojourned with Laban, and ſtayed there until now *g*.

f Which Title being but a civil reſpect commonly given in Scripture to ſuch perſons as have no authority nor ſuperiority over them who uſe it, as *Gen.* 23. 6. and 24. 18. *Jacob* doth not hereby renounce his Right of Primogeniture which was devolved upon him nor return it to *Eſau*. Nor if he did hereby acknowledge *Eſau* his Superior for the preſent, would this have been injurious to that Right, becauſe *Jacob* was not yet in actual poſſeſſion of it, for it was not to commence till his Father's death; and indeed [illegible] belong to his poſterity than to his perſon; and as to his perſon did more reſpect his ſpiritual advantages, than his worldly greatneſs See *Gen.* 27. 29. *g* As a ſtranger and exile, and ſo a more proper object for thy pity, than for thy envy.

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants *h*: and I have ſent to tell my Lord *i*, that I may find grace in thy ſight *k*.

h Yet in my exile God hath bleſſed me with a competency of worldly goods, and therefore I am not likely to be either a burden to thee, or a diſgrace to our Family. *i* To acquaint him with my coming, and with the ſtate of my affairs. *k* That I may obtain pardon for my former errors, and thy favour and friendſhip for the future.

6 And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau *l*, and alſo * he cometh to meet thee, and four hundred men with him *m*.

* Chap. 33. 1.

l Who gave them [illegible] anſwer, as appears from *Jacob*'s fear, *ver.* 7. *m* [illegible] he brought either as his uſual guard, he being then a great man in thoſe parts; or in oſten-

ration of his power and greatneſs, in ſpight of all the injury which his Father or Brother did him; or becauſe at firſt he deſigned miſchief to *Jacob*, as may ſeem by his diſmiſſing of his meſſengers without any teſtimony of his favour; though afterwards upon *Jacob*'s prayer, God changed his mind.

7 Then Jacob was greatly afraid *u*, and diſtreſſed, and he divided the people that *were* with him, and the flocks, and herds, and the camels into two bands,

u Notwithſtanding the renewed promiſe of God, and the late apparition of Angels; wherein he ſhewed the weakneſs of his Faith, to which God left him for his Trial and Exerciſe, and to quicken him to prayer, that ſo God might have more Glory, and he more Comfort in the Mercy.

8 And ſaid, If Eſau come to the one company, and ſmite it, then the other company which is left, ſhall eſcape *o*.

o Either by flight, or becauſe he ſuppoſed *Eſau*'s Revenge would be ſatisfied with the firſt ſlaughter.

9 And Jacob ſaid, O God *p* of my father Abraham, and God of my father Iſaac, the LORD which * chap. 31. ſaidſt unto me, 'Return unto thy country, and to thy 13. kindred, and I will deal well with thee:

p It is obſervable, that *Jacob* directs his prayers to God immediately, and not to the Angels, though now, if ever, he had reaſon and obligation to do ſo, from their viſible apparition to him for his ſuccor and comfort.

† Heb. *I am leſs than all, &c.* 10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant *q*: for with my ſtaff *r*, I paſſed over this Jordan *s*, and now I am become two bands *t*.

q In fulfilling thy promiſes made to me; and much more am I unworthy of thoſe further mercies which I am now about to beg of thee. *r* Having nothing with me but my travelling ſtaff for my ſupport. *s* Or, *that Jordan*, either which I now ſee, as being at this time upon an high hill; or, which my mind is fixt upon, as that river which I am going to repaſs, that I may go to my Father, and to that good Land which thou haſt given to me and mine for ever. *t* Or *two Troops*, or companies; into which he had now divided his people and cattel, *ver.* 7.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he † Heb. *ap-* will come, and ſmite me, and the mother, † with the *on.* children *u*.

u A proverbial ſpeech, noting a total deſtruction. Compare *Deut.* 22. 6. *Hoſ.* 10. 14.

* chap 28. 13, 14. 12 And * thou ſaideſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 And he lodged there that ſame night, and took of that which came to his hand *x*, a preſent for Eſau his brother:

x Either that which was in his hand and power; or rather, that which was neareſt at hand, and moſt ready for him, becauſe the approaching night, and his own great fear, gave him not leave to make ſo ſumptuous a choice as otherwiſe he would have made.

14 Two hundred ſhe-goats, and twenty he-goats, two hundred ewes, and twenty rams,

15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty ſhe-aſſes, and ten foals.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves, and ſaid unto his ſervants, Paſs over before me, and put a ſpace betwixt drove and drove *y*.

y That his gift might be repreſented to *Eſau* with moſt advantage; and his mind might by little and little be ſweetned towards him.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and aſketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They be thy ſervant Jacob's: it is a preſent ſent unto my lord Eſau: and behold alſo, he is behind us *z*.

z Coming to ſee thy face, and beg thy favour.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you find him.

20 And ſay ye moreover, Behold, thy ſervant Jacob is behind us: for he ſaid, I will appeaſe him *a* with the preſent that goeth before me, and afterward † H.b. *my* I will ſee his face: peradventure he will accept † of *face.* me *b*.

a Heb. *appeaſe* or *allay his anger*: for the Hebrew word *panim* ſignifies both *anger*, as *Pſal.* 21. 9. and 34. 16. and *face*, as every where, becauſe a mans *anger*, is moſt diſcernable in his face or countenance, *Prov.* 21. 14. *b* Heb. *will lift up my face* or *countenance*, which now is dejected with the ſenſe of his diſpleaſure. Compare *Gen.* 4. 6. or, *will accept of my perſon*, as this phraſe is uſed.

21 So went the preſent over before him: and himſelf lodged that night in the company.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſons *c*, and paſſed over the ford Jabbok *d*.

c And *Dinah*, though ſhe be not here mentioned; as the women are oft omitted in Scripture, as being comprehended under the men. *d* Which is here *generally* related, but the time and manner of it is particularly deſcribed in the following verſes. Of this Ford *Jabbok* ſee *Numb.* 21. 24. *Deut.* 3. 16.

23 And he took them, and † ſent them over the † He *brook*, and ſent over that he had.

24 And Jacob was left alone *e*: and there wreſtled † He a man *f* with him, until the † breaking of the day.

e In ſome private place, it matters not on which ſide *Jabbok*, that he might more freely and ardently pour out his ſoul unto God. *f* An Angel, yea, the Angel of the Covenant, the Son of God, as it is plain from *ver.* 28, 30. and *Hoſ* 12, 3, 4. who did here, as oft elſewhere, aſſume the ſhape and body of a man, that he might do this work: For this wreſtling was real and corporeal in its nature, tho it was alſo myſtical and ſpiritual in its ſignification, as we ſhall ſee, and it was accompanied with an inward wreſtling by ardent prayers joined with tears, *Hoſ* 12. 4.

25 And when he ſaw that he prevailed not againſt him *g*, he touched * the hollow of his thigh †: and * the hollow of Jacob's thigh was out of joint, as he wreſtled with him *h*.

g Not through impotency, but in deſign, he ſuffered himſelf to be conquered, to encourage *Jacob*'s faith and hope againſt the approaching danger. † The joint of his Hip-bone, or rather the hollow in which that joint was. *h* Which was done, that *Jacob* might ſee that it was not his own ſtrength, but only God's grace, which got him this Victory, and could give him the deliverance which he hoped for.

26 And he ſaid, Let me go *i*, for the day breaketh *k*: and he ſaid, 'I will not let thee go, except thou bleſs me *l*. He

i He ſaith this, partly to ſhew the prevailing power of his prayer with God, and partly to quicken and encourage *Jacob* to perſiſt in his conflict. Compare *Exod.* 32. 10. *Deut.* 9. 14. *k* And I am not willing that there ſhould be any ſpectators or witneſſes of theſe things. *l* With the bleſſings which thou haſt promiſed to *Abraham* and to me, among which one is protection in this hour of my danger. For *Jacob* now began to think that it was no man, nor ordinary Angel, that was with him, but God himſelf, as he ſaith, *ver.* 30.

27 And he ſaid unto him, What is thy name? And he ſaid, Jacob.

28 And he ſaid, 'Thy name ſhall be called no more Jacob *m*, but Iſrael *n*: for as a Prince haſt thou power with God and with men *o*, and haſt prevailed *p*.

m Not *Jacob* only. See the like manner of expreſſion, 1 *Sam.* 8. 7. *Jer.* 23. 7. *Joh.* 7. 16. 1 *Cor.* 1. 17. *n* Which ſignifies *a Prince* or *prevailer with God*: or *a Prince of God*; i. e. a great Prince and Conqueror. *o* Thou haſt in ſome ſort conquered both God in this conflict, and men, *Laban, Eſau, &c.* *p* Or, *and haſt prevail over Eſau* of whom thou art afraid.

29 And Jacob aſked *him*, and ſaid, Tell me, I pray thee, thy name *q*; and he ſaid, Wherefore is it that thou doſt aſk after my name *r*? and he bleſſed him there *s*.

q That I may give thee the honour due to it. Art thou a created Angel, or art thou the Ever bleſſed God? *r* A queſtion which carries in it both a denial of his requeſt, as *Judges* 13. 17, 18 and a reproof of his curioſity. *s* In an eminent and peculiar manner, which was a real anſwer to *Jacob*'s queſtion, and gave him to underſtand both his name and nature.

30 And Jacob called the name of the place † Peniel: for I * have ſeen God face to face *t*, and my life is † That *is,* preſerved *u*. *the face of God.*

t Not in his Eſſence, for *ſo no man ever ſaw God*, John 1. 18. nor *Exod.* yet in a dream or viſion, but in a moſt evident, ſenſible, familiar and friendly manifeſtation of himſelf. *u* And I am now well aſſured of my ſafety from *Eſau*, whoſe approach threatned my life. *Deut.* Or he ſpeaks of it with wonder, as others did, that he ſhould ſee God, and not be ſtruck dead by the Glory of his preſence. Compare *Gen.* 16. 13. *Exod.* 20. 19. *Judges* 6. 22, 23. and 13. 22.

31 And as he paſſed over Peniel, the ſun roſe upon him, and he halted upon his thigh.

32 Therefore the children of Iſrael eat not *x* of the ſinew which ſhrank, which is upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacob's thigh, in the ſinew that ſhrank.

x Not from any ſuperſtitious conceit about it, but only for a memorial of this admirable conflict, the bleſſed effects whereof even the future generations received.

CHAP. XXXIII.

Jacob ſets his wives and children in the order they ſhall travel, 1, 2. Meets his brother, 3. His obeyſance to him, 3. Eſau kindly embraces Jacob, 4. His wives and children preſent themſelves to Eſau, 7. Jacob offers a preſent to his brother, 8. He refuſes it, 9. Jacob preſſes him, and he accepts, 10, 11. They part friendly, 12——15. Eſau returns to Seir: Jacob comes to Succoth, 17. From thence he goes to Sichem; where he buyes a field for 100 pieces of money; builds an altar; calls it El-Elohe-Iſrael, 18——20.

AND Jacob lifted up his eyes, and looked, and behold, * Eſau came, and with him four hundred men: *Chap. 36.*

men: and he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids, and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt *a*.

a Placing his beſt beloved in the laſt and faſeſt place.

3 And he paſſed over before them *b*, and bowed himſelf to the ground ſeven times, until he came near to his brother.

b Expoſing himſelf to the firſt and greateſt hazard for the ſecurity of his Wives and Children.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him, and they wept.

5 And he lift up his eyes, and ſaw the women, and † Heb. *to* the children, and ſaid, Who are thoſe † with thee? *thee.* and he ſaid, The children which God hath graciouſly given thy ſervant.

6 Then the handmaidens came near, they and their children, and they bowed themſelves.

7 And Leah alſo with her children came near, and bowed themſelves: and after came Joſeph near and Rachel, and they bowed themſelves.

† Heb. *What is all this band to thee?* 8 And he ſaid, † What meaneſt thou by all this drove which I met? † And he ſaid, *Theſe are* to find grace in the ſight of my Lord.

† He knew his meaning before from the Servants mouths; but he aſks, that he might both be more certainly informed of the Truth, and have an occaſion for a civil refuſal of the gift.

† Heb. *be that to thee that is thine.* 9 And Eſau ſaid, I have enough, my brother: † keep that thou haſt unto thy ſelf *c*.

c I neither need it for my uſe, nor deſire it as a compenſation for thy former Injuries.

10 And Jacob ſaid, Nay, I pray thee: If now I have found grace in thy ſight, then receive my preſent at my hand: for therefore *d* I have ſeen thy face, as though I had ſeen the face of God *e*, and thou waſt pleaſed with me.

d Or, For I therefore tender it unto thee, and humbly beg thy acceptance of it, *becauſe*: For thus the Hebrew *Al-ken* is uſed, *Numb.* 14. 43. and elſewhere. *e* It is in a manner as pleaſant a ſight to me as the ſight of God himſelf, becauſe in thy reconciled Face, I ſee the face and favour of God thus manifeſted unto me.

11 Take, I pray thee, my bleſſing *f* that is brought to thee; becauſe God hath dealt graciouſly with me, † Heb. *all* and becauſe I have † enough: and he urged him, and *things.* he took it.

f This Gift, which as I received from God's bleſſing, ſo I heartily give it to thee with my bleſſing and prayer, that God would abundantly bleſs it to thee. Gifts are oft called *Bleſſings*, as *Joſ.* 15. 19. 1 *Sam.* 25. 27. and 30. 26.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee *g*.

g Or rather, *beſide thee*, ſo as to keep thee company, or to keep pace with thee.

13 And he ſaid unto him, My Lord knoweth, that the children are tender *h*, and the flocks and herds with young are with me *i*: and if men ſhould overdrive them one day, all the flock will die.

h The eldeſt of them, *Reuben*, not being yet fourteen years old. *i* Or, *upon me*, i. e. committed to my care; to be managed as their neceſſities require. See *Iſa.* 40. 11.

14 Let my Lord, I pray thee, paſs over before his † Heb. *ac-* ſervant, and I will lead on ſoftly, according † as the *cording to* cattle that goeth before me, and the children be able to *the foot of* endure, until I come unto my Lord unto Seir *k*. *the work, &c. and accord-ing to the foot of the children.*

k We do not read that *Jacob* did according to this Promiſe or Inſinuation, go to *Seir*; either therefore he changed his firſt Intentions for ſome weighty reaſons, or upon warning from God; Or, he uſed this only as a pretence, which we ſhould not too eaſily believe of ſo good a man, eſpecially after ſuch Dangers and Deliverances; or rather he did perform this Promiſe, though the Scripture be ſilent of it, as it is of many other Hiſtorical paſſages, and as it is here concerning *Jacob*'s viſiting of his Father *Iſaac*, which is not mentioned till ten years after this time; and yet it is utterly incredible that *Jacob* ſhould be ſo near to his dear and worthy Father for ſo long a time together, and not once give him a viſit.

† Heb. *ſet or place.* † Heb. *wherefore is this?* * Chap. 34. 11. 15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that are with me: And he ſaid, † What needeth it? * let me find grace in the ſight of my Lord.

† That is, the *brother.* 16 So Eſau returned that day on his way unto Seir.

17 And Jacob journyed to Succoth, and built him an houſe *l*, and made booths for his cattle: therefore † the name of the place is called † Succoth.

l Which doubtleſs was ſome ſlight building, becauſe he intended not to ſtay there.

* Called Acts 7. 16. *Sychem.* 18 And Jacob came to Shalem *m*, a city of * Shechem, which is in the land of Canaan, when he came from Padan-Aram, and pitched his tent before the city *n*.

m Moſt take it for the proper name of a place belonging to *Sychem*, as it here follows, called *Salim*, John 3. 23. and *Sichem* or *Sychar*, John 4. 5. But others take it for an appellative Noun, and render the place thus, *he came ſafe or whole to the City of Sichem*; to note either that he was then cured of the lameneſs which the Angel gave him; or rather, to note the good Providence of God that had brought him ſafe in his Perſon, Family, and Eſtate, through all his dangers; firſt from *Laban*, then from *Eſau*, till he come to this place, where it ſeems he intended to make his abode for a good while, had not the following Miſcarriages obliged him to remove. *n* (i. e.) Near to it, but not in it, for the conveniency of his Cattle.

19 And * he bought *o* a parcel of a field where he * Joſh. 24. had ſpread his tent, at the hand of the children *p* of 32. † Hamor, Shechem's father, for an hundred † peeces of † Called money *q*. Acts 7. 16. Emor.

o For his preſent poſſeſſion and uſe; for the right which he had to it was only in Reverſion after the time that God had allotted for it. *p* (i e.) Subjects, called his *Children*, to note the duty which they owed to him, and the care and affection that he owed to them. Compare *Numb.* 11. 12. *q* The word is uſed only here, and *Joſ.* 24. 32. *Joh* 42. 11. and it may ſignify either *Lambs*, given in way of exchange for it, or pieces of Money, which ſeems more probable, both by comparing *Acts* 7. 16. and becauſe Money was come into uſe in that place and time. *Gen.* 17. 12, 13. and 23. 16. and 47. 16. which were called *Lambs* poſſibly from the figure of a *Lamb* ſtamped upon it, as the *Athenian* Money was called an Ox for the like reaſon, and as we call a piece of Gold a *Jacobus*, becauſe the Picture of that King is upon it.

20 And he erected there an Altar, and called it † El-Elohe-Iſrael *r*. † That is, *God the God of Iſrael.*

r Or, *Called upon El-Elohe-Iſrael*, the particle *La*, being redundant, as ſuch Pronouns oft are, as *Gen* 12. 1. and *Joſhua* 20. 2.

CHAP. XXXIV.

Dinah going forth to ſee the daughters of the country, is ſtolen and defiled by Sichem, ſon of Hamor, 2. Who loves her, 3. Deſires to marry her, 4. Jacob hears it, 5. Humbly treats about it with the ſons of Hamor, 6——12. They anſwered him deceitfully, making a condition in the name of the Sichemites ſhould be circumciſed, 13——17. They and their whole citizens conſent to it, 18——23. Are circumciſed, and while ſore, ſurprized and murthered by Simeon and Levi: The way to plunder by Jacob's ſons; the women and children are carried away, 24——29. Jacob is exceedingly troubled and afraid, 30. Yet juſtifies himſelf, 31.

AND * Dinah the daughter of Leah, which ſhe * Chap. 30 bare unto Jacob, went out *a* to ſee the daughters 21. of the land.

a From her Father's Houſe into the City, out of curioſity, there being then, as *Joſephus* reports, a great concourſe of people to a Feaſt. Thus ſhe put her ſelf out of her Father's protection, and merely out of a vain humour, expoſed both her ſelf and others to temptation; which was the worſe, becauſe it was amongſt them that had no fear of God to reſtrain them from the moſt enormous Crimes. She was now fourteen or fifteen years old.

2 And when Shechem the ſon of Hamor the Hivite, Prince of the country ſaw her, he took her, and lay with her, and † defiled her. † Heb. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto † Heb. *to the heart of* the damſel *b*. *the Damſel.*

b Perceiving her to be exceedingly enraged and perplexed at this horrid violence, he endeavours to appeaſe and ſweeten her, and to get her content to marry him.

4 And Shechem ſpake unto his father Hamor, ſay- Hoſ. 1. 14. ing, Get me this damſel to wife *c*.

c He deſires both his Father's conſent and aſſiſtance herein.

5 And Jacob heard that he had defiled Dinah his daughter (now his ſons were with his cattle in the field) and Jacob held his peace until they were come *d*.

d Being unable to puniſh the Delinquent, and not knowing what to do, he waits for his Sons coming and advice.

6 And Hamor the father of Shechem, went out unto Jacob to commune with him.

7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved: and they were very wroth, becauſe he had wrought folly *e* in Iſrael *f*, in lying with Jacob's daughter; which thing ought not to be done *g*.

e That is, wickedneſs; which howſoever vain men many times eſteem their wiſdom, by the Sentence of the All-wiſe God is accounted and commonly in Scripture called ſo, as *Deut.* 22. 21. *Joſh.* 7. 15. *Judg.* 19. 23. and 20. 6. *&c.* *f* Or, *againſt Iſrael*, either 1. againſt the perſon, and in or againſt the Family of *Iſrael*, a perſon near and dear to God, and highly honoured by him, and in Covenant with God; who therefore eſteems the injuries done to *Iſrael*, as if they were done to himſelf. See *Gen.* 12. 3. *Exod.* 23. 22. *Zech.* 2. 8. Or 2. in or againſt the Church of God, which then was in a manner confined to that Family, and which is oft called by the name of *Iſrael*. See *Deut.* 22. 21. *Joſh.* 7. 15. And *Moſes* may here vary the phraſe from what was uſed in *Jacob*'s time, to what was uſual in his time, the ſenſe being in both the ſame, and therefore not altered by ſuch a change. *g* Heb. *ſhall not be done*, i. e. ſhould not, *&c.* But in the Hebrew Language words of the future time oft ſignify duty and decency, as *Mal.* 1. 6. and 2. 7.

8 And Hamor communed with them *h*, ſaying, The ſoul of my ſon Shechem longeth for your daughter *i*: I pray you give her him to wife.

b With *Jacob*'s sons, to whom *Jacob* committed the business, being himself oppressed with shame and grief, and fear for his daughter.
c The daughter of your Family; or he thus speaketh to her brothers, because they transacted all in their Father's name.

9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the land shall be before you *k*: dwell and trade you therein, and get you possessions therein *l*.

k (*i. e.*) In your power, to dwell where you please, and to have the same Rights and Privileges in it which we enjoy. See *Gen.* 20. 15. *l* Or *the possession were*, i. e. in any vacant part of it, use it for Pasture or Tillage, as you think good, and take the benefit to your selves.

11 And Shechem said unto her father, and unto her brethren, * Let me find grace in your eyes, and what ye shall say unto me, I will give.

12 Ask me never so much dowry and gift *m*, and I will give according as ye shall say unto me: but give me the damsel to wife.

m Dowry to her for her Portion, according to the ancient custom of men buying their wives; of which see *Exod.* 22 17. and *Gift* to you either for reparation of the past injury, or in testimony of my respect to you, and desire of her, as *Gen.* 24. 53.

13 And the sons of Jacob answered Shechem, and Hamor his father deceitfully *n*, and said, (because he had defiled Dinah their sister.)

n Pretending and promising Marriages with them upon that condition, which they never intended.

14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised *o*: for that were a reproach unto us.

o There was no such Law yet in force, as the Examples of *Esau* and *Jacob* shew, who married the daughters of uncircumcised persons, and that *Jacob* they do not here reject it as simply unlawful, but only as dishonourable and reproachful.

15 But in this will we consent unto you: if ye will be, as we *be*, that every male of you be circumcised:

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

20 And Hamor and Shechem his son came unto the gate of their city *p*, and communed with the men of their city, saying,

p The place where all publick affairs were debated and concluded. See on *Gen* 22. 17. and 23. 10.

21 These men are peaceable with us, therefore let them dwell in the land, and trade therein: for the land, behold it is large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us, for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 Shall not their cattel, and their substance, and every beast of theirs be ours *q*? only let us consent unto them, and they will dwell with us.

q Either for our use in Interest in the way of Commerce and Trade; or because they will defend to the Utter of our Children as well as theirs; or because we being more numerous and potent than they, can easily over-rule them, and when we think meet, dispose all things to our own advantage. Thus they cover their private design with the specious shew of publick good.

24 And unto Hamor, and unto Shechem his son, hearkened *r* all that went out of the gate of his city *s*; and every male was circumcised, all that went out of the gate of his city.

r They yielded to Circumcision, partly in compliance with their young Prince, whom they either loved or feared; and partly for the prospect of their own advantage; for which men are frequently willing to expose themselves to great pains and hazards. *s* All the Citizens that *went out of the gate*, &c. or came in at the gate, as they are described *Gen.* 23. 10. *Jer.* 17. 20. For when the chief persons had consented, they could easily persuade or over-rule others to comply with them.

25 And it came to pass on the third day *t*, when they were sore *u*, that two of the sons of Jacob, Simeon and Levi *x*, Dinah's brethren *y*, took each man his sword, and came upon the city boldly and * slew all the males *z*.

t When the pain and grief of Wounds is the greatest, as Physicians note. *u* And therefore not well able to defend themselves; for Circumcision caused great pain in Children, which was the ground of that Exclamation, *Exod.* 4. 25. much more in grown men. See *Jos.* 5. 8. *x* These two only are mentioned, because they were Authors of the Counsel, and Conductors of the rest in the Execution; but it is probable from *ver.* 27. that most of their Brethren were confederate with them, and that they had a considerable number of their Servants with them, who would be ready enough to revenge their Master's quarrel, and to punish so great a Villany; but all that was done is justly ascribed to them two, as it is common for all writers to say this or that was done by such a Captain or General, when in truth it was done by his Souldiers. *y* So they were both by the Father and Mother; which made them more forward and zealous than the rest. *z* Such of them as were grown up, by comparing, *verse* 29. for these, or some of them seem to have been the abettors of the injury against their Sister and Family. Their Sin in this act was manifold; that they did it without sufficient Authority, and against their Father's Mind, as appears from *verse* 20. and *Gen.* 49 6. which they well knew; and without all bounds, rashly, unjustly, and cruelly punished the Innocent and the Guilty together, and usher'd in this Fact with horrible deceit and lying, and that under pretence of Friendship, and shew of Religion.

26 And they slew Hamor and Shechem his son, with the † edge of the sword, and took Dinah out of Shechems house, and went out.

† Heb. *mouth.*

27 The sons of Jacob came upon the slain, and spoiled the city, because they had *a* defiled their sister.

a (*i. e.*) One of them, as oft-times that which is done by one man is imputed to the whole body. See *Jos.* 7. 1, 11, 12. and 22. 20. *Matth.* 2. 20. Or they impute *Shechem*'s fact to all, either invidiously and cunningly to take off from themselves the reproach of this cruel action; or because they made themselves guilty of it, either by not discouraging and hindring that fiction, as far as they might; or by their being influenced in it; or by their approbation of it, and complacency in it.

28 They took their sheep and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field *b*,

b Thus they add to their cruelty, theft and robbery; which doubtless *Jacob* disowned when they brought the spoil home, and returned back both the surviving People and their Goods, though it be passed over in silence, as many other things are. See on *Gen.* 33. 14.

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house *c*.

c Either in the Prince's House, or in their several Houses; or *within doors*, as the word signifies.

30 And Jacob said to Simeon and Levi, * Ye have troubled me, *d* to make me to stink *e* among the inhabitants of the land, amongst the Canaanites, and the Perizzites: and I being few in number *f*, they shall gather themselves together against me, and slay me *g*, and I shall be destroyed, I, and my house.

d You have not only disquieted my Mind, but perplexed my Affairs, and brought me into such troubles and dangers, as I am never likely to escape. *e* You have made me odious to them, who will impute this pusillanous and bloody fact to my contrivance. *f* Heb. *Men of number*, i. e. few; for such can easily be numbered. So this phrase is used, *Deut.* 4. 27. and 33. 6. opposite to which are men *without number*, 2 *Chron.* 12. 3. † He could expect no other in human reason, and they were hindred from so doing only by the hand of the great God limiting them with terrour *Gen.* 35. 5.

31 And they said, Should he deal with our sister as with an harlot *g*?

g Shall we express no more resentment of this abominable abuse of our Sister, than if she had been some common Harlot, whose abuse no Man either regardeth or revengeth? Thus they excuse one fault by committing another, and defend themselves by accusing their Father of stupidity, and insensibleness of so great an indignity and injury.

CHAP. XXXV.

God commands Jacob to dwell at Bethel, and build an altar there, 1. He commands his family to purge themselves from Idols, and go to Bethel, 2. They obey, 3. He and they go thither; some perishing there; the reason thereof, 5, 6. There he builds an altar, 7. The death and burial of Rebekah's nurse, 8. God appears to Jacob, confirms his name of Israel, renews the promises, 9——13. For which he sets up a pillar, powres out libations, and calls the place Bethel, 14, 15. Going thence Rachel dies in labour of Benjamin, and is buried there, 16——20. Reuben commits incest with his father's Concubine, 22. Jacob's sons names, burial, 28, 29.

AND God said unto Jacob *a*, Arise, go up to Beth-el, and dwell there, and make there an altar unto God * that appeared unto thee, * when thou fleddest from the face of Esau thy brother *b*.

a This was a word in season to comfort his disquieted Mind, and convey him out of false place. *b* Understand, and pay the Vows there made in the time of thy distress, but not yet paid; whether it was *Jacob*'s errour to forget and neglect his former Vows and Promises; or whether he waited for a fit time, or an admonition from God concerning the season of paying them.

2 Then

2 Then Jacob said unto his household, and to all that were with him, Put away the * strange gods *c* that are among you *d*, and be clean *e*, and change your garments *f*;

*Chap 31. 19, 34. Jos. 24. 2.

c The Idols, which are so called here, and *Deut.* 31. 16. and 32. 12. *Jos.* 24. 20. because they were the Gods of strange and foreign Nations, such as all were accounted who were not *Israelites*. *Quest.* How came these to be, and to continue so long in *Jacob*'s House? *Answ.* Either 1. by *Rachel*'s means, who brought them from her Father's House, which haply was not discovered till this time. Or 2. by *Leah*, and by *Jacob*'s two Concubines, who might possibly bring such with them. Or 3. by the means of *Jacob*'s gentile servants who might secretly worship such Gods; or having taken them from the *Sichemites*, they might keep them for their precious Matter, as Gold and Silver, though not for Religious use. *d* Like a good Man, and a good Master of a Family, he takes care not only for himself, but for all his Family to keep them from the exercise of a false Religion, and to engage them as far as he can in the profession and practice of the true. Compare *Gen.* 18. 19. *Jos.* 24. 15. *e* Cleanse your selves by outward and ritual washing, as *Exod* 19 10, 14. which even then was in use; and especially by purging your Hearts as well as Hands from those Idols, which, I perceive, to my sorrow, some of you have still retained; and from your late detestable cruelty; that you may be fit to approach to that God who hath now summoned me and you to make a solemn appearance before him. *f* Either by putting on new Garments, as 2 *Samuel* 12. 20. or by wiping the old ones, as *Exodus* 19. 10. *Leviticus* 15. 13. And these, as well as other ceremonial Institutions and Practices, were professions of their Repentance; which consists in putting off the old man, and putting on the new, *Eph.* 4. 22.

3 And let us arise, and go up to Beth-el, and I will make there an altar unto God, who answered me in the day of my distress *g*, and was with me in the way which I went.

g He takes God's gracious Promise, and the comfortable hope and assurance of God's Favour to him, and Care of him, impressed by God upon his Mind and Heart, for an answer to his Prayer, though he had then seen no success nor accomplishment of God's word to him.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and all their ear-rings which *were* in their ears *h*, and Jacob hid them *i* under the * oak *k* which was by Shechem.

*Jos. 24. 26. Judg. 9. 6.

h Either because they had been abused to Idolatry and Superstition at *Sichem*, or elsewhere, and therefore were to be destroyed according to God's command now signified to *Jacob*, and afterwards delivered to his Posterity, *Deut.* 7. 5. and 12. 3. or for fear they should be so abused. For the Scripture seems to insinuate, and other Writers expressly affirm, That divers Heathen People did wear ear-rings for the Honour of their Idols, and with the Representations or Ensigns of their Idols engraven upon them. See *Judges* 8. 24. *i* After he had melted or broken them, which seems probable from parallel instances, as *Exod* 32. 20. 2 *Kings* 18. 4. *k* Under a certain Oak, though not known to his Family, which it was. He chose that place either as most proper to put Monuments of Idolatry under those Trees which were so much, and so generally abused to Idolatry, as Oaks especially were, *Isa.* 1. 29. or as the fittest place, where they were likely to remain longest hid, because the Heathen had a veneration for Oaks, and therefore would not cut them down, nor dig them up, nor do any thing which had a tendency that way.

5 And they journeyed: and * the terrour of God *l* was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

*Exod. 15. 16. and 34. 24. Deut. 11. 25. Jos. 5. 1.

l (*i. e.*) A great terrour sent from God, as *Exod.* 23. 27. *Jos.* 2. 9, 11. 2 *Chron.* 14. 14. and 17. 10. So we read of a *spirit of God*, 1 *Sam.* 16. 12. Nothing less could have secured *Jacob*, considering the great Number, Power, and Rage of his Enemies.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan *m*, (that *is* Beth-el) he and all the people that *were* with him.

m Properly so called, or where the Canaanites properly so called dwelt: Thus it is distinguished from another *Luz*, *Judges* 1. 26.

*Chap. 28. 19. † That is, the God of Bethel.

7 And he built there an altar, and * called the place † El-beth-el *n*, because there God appeared unto him, when he fled from the face of his brother.

n (*i. e.*) He confirmed the name which he had formerly given to the place.

8 But Deborah Rebekahs nurse *o* died, and she was buried beneath Beth-el under an oak: and the name † That is, of it was called † Allon-bachuth *p*.

† That is, of *the oak of weeping.*

o Who came with Rebekah into *Canaan*, *Gen* 24. 59. and probably tarried with her whilst she lived, and after her death, as it seems, and upon *Jacob*'s desire, after his return from *Haran*, came into his Family; where, being a person of great prudence and piety, her presence and advice was very useful in his numerous and divided Family. *p* From the great lamentation which they made there for the loss of a person of such singular worth.

¶ And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him.

10 And God said unto him, Thy name is Jacob: *Chap. 32. 28. thy name shall not be called any more Jacob, * but Israel shall be thy name *q*; and he called his name Israel.

q I do not repent of the change which I made of thy name, but I do again confirm it; and as then thou didst prevail over thy brother *Esau*, so now thou shalt prevail over those of whom thou art afraid.

11 And God said unto him, * I am God Almighty: be fruitful and multiply: * a nation, and a company of nations *r* shall be of thee, and kings shall come out of thy loins *s*.

*Chap. 17. 1. 6, 16.

r Tribes, for number and power, equal to so many Nations. *s* (*i. e.*) Shall be begotten by thee; as this phrase is taken also in *Gen.* 46. 26. 1 *Kings* 8. 19. *Acts* 2. 30.

12 And the land * which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give this land.

*Chap. 12. 7. and 26. 3.

13 And God went up from him *t* in the place where he talked with him.

t Either locally and visibly; to wit, in that humane shape in which he appeared to him; or by withdrawing the signs of his special presence, as *Gen.* 17. 22. *Judg.* 13. 20. as on the contrary God is said to *come down*, not by change of place, but by some signal manifestation of his Presence and Favour, as *Exod.* 3. 8. *Numb.* 11. 7.

14 And Jacob set up a pillar *u* in the place where he talked with him, even a pillar of stone: and he poured a drink-offering a thereon, and he poured oyl thereon.

u Either he repaired the old pillar, if up before him, *Gen* 28. 18. which was ruined by the injury of time or by the neighbouring Idolaters; or rather erected a new one, more stately and durable than he could do in that time, as a Monument or Witness of God's manifold Favours, and of his own Gratitude. *x* Of Wine, as may be gathered by comparing *Exod.* 29. 40. *Numb.* 28. 14.

15 And Jacob called the name of the place where God spake with him, * Beth-el.

*Chap. 28. 19.

16 ¶ And they journeyed from Beth-el: and there was but † a little way to come to Ephrath; and Rachel travailed, and she had hard labour.

† Heb. *a stretch of the earth to come.*

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not: thou shalt have this son also.

18 And it came to pass, as her soul was in departing *y*, (for she died) that she called his name † Ben-oni: but his father called him † Benjamin *z*.

† That is, *the son of my sorrow.* † That is, *the son of the right hand.*

y Or, *In going out*, namely out of the body, as *Psal.* 146. 4. which is an argument of the Souls immortality, especially if compared with *Eccles.* 12. 7. From which places, laid together, we learn the two terms of the Journey, whence it goes, and whither it goes. *z* Either as near, and dear and precious to him as his right hand, which is both more useful and more honourable than the left. See *Psal.* 80. 17. or instead of his right hand, the staff, stay, and comfort of his old Age.

19 And * Rachel died, and was buried in the way to Ephrath *a*, which *is* Bethlehem.

*Chap. 48. 7.

a Not in the City, though that was near; for in ancient times their Sepulchres were not in the places of resort, but in separated places, and out of Cities. See *Matth* 27. 60. *Luke* 7. 12.

20 And Jacob set a pillar *b* upon her grave: that is the pillar of Rachels grave unto this day *c*.

b As a monument or memorial of her life and death, and as a testimony of her future resurrection. *c* (*i. e.*) Unto the time wherein *Moses* writ this Book, and long after. See 1 *Sam.* 10. 2. *Jer.* 31. 15.

21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar *d*.

d Or, *The tower of the flock*, a place where were excellent Pastures. See *Mich.* 4. 8.

22 And it came to pass, when Israel dwelt in that land, that Reuben went, and * lay with Bilhah his father's concubine *e*: and Israel heard *of it*. Now the sons of Jacob were twelve *g*.

*Chap. 49. 4. 1 Cor. 5. 1.

e An horrid Incest; for Concubines were a sort of Wives. See *Gen.* 22. 24. and 25 1. *f* And doubtless sadly reflected on, both in *Reuben*, as appears from *Gen.* 49. 3, 4. and 1 *Chron.* 5. 1, 2. and in *Bilhah* whose Bed without question he forbore upon it, as all towards *David* did in the like case. See 2 *Sam.* 16. 22. and 20. 3. Yet here is no mention of *Jacob*'s reproof of it, nor any censure of it added to it; possibly to teach us, that we are not to impute to Saints every fact which is mentioned in Scripture without censure, and for the miscarriages of Professors of Religion are rather to be bitterly bewailed, than publickly reproached, lest Religion should suffer by it. *g* With here heads of the twelve Tribes, therefore his daughter *Dinah* is not here mentioned, because she was not the head of a Tribe.

23 The sons of Leah: * Reuben Jacob's first-born, Simeon, and Levi, and Judah, and Issachar, and Zebulun.

*Chap. 29. 32. 1. 2. 3. 4. 5.

24 The sons of Rachel: Joseph and Benjamin.

25 And the sons of Bilhah Rachels handmaid: Dan and Naphtali.

26 And the sons of Zilpah, Leahs handmaid, Gad and Asher. These *are* the sons of Jacob which were born to him in Padan-Aram *h*.

I All

h All but *Benjamin*, who must in all reason be supposed to be excepted here, because he is said to be born elsewhere, above, *verse* 16. But it is an usual Synecdoche, whereby that is ascribed to all in gross, which belongs to the greatest part. See *Genesis* 15. 13. and 46. 15. *Exodus* 12. 40. *Judges* 20. 46. *John* 20. 24. 1 *Cor.* 15. 5.

27 ¶ And Jacob came unto Isaac *i* his father unto
'Chap. 13. 18. and 23. 2. Mamre, unto the city of Arbah (which is Hebron) where Abraham and Isaac sojourned.

i Either with his Wives, and Children, and Estate, to dwell with him; or rather in person to visit his sick and dying Father; for otherwise *Jacob* having been ten years near his Father, no doubt he had oft visited him, and carried his Wives, and Children thither, though Scripture be silent in this particular: But they could not live together because of the greatness of their Estates, as it happened with others See *Gen.* 13. 6 and 36. 7.

28 And the days of Isaac were an hundred and fourscore years.

29 And Isaac gave up the ghost, and died, and
'Chap. 15. 15. and 25. 8. was * gathered unto his people *k*, being old and full of dayes: and his sons Esau and Jacob buried him.

k Either to the society of the dead, or to the Congregation of the just See *Gen.* 15. 15. and 25. 8.

CHAP. XXXVI.

Esau's wives and children born in Canaan, 1——5. *They remove from Jacob to Seir; the reason,* 6——8. *His posterity,* 9——19. *As also that of Seir the Horite,* 20. *among whom is Anah, who first found out mules in the wilderneſs,* 24. *His children,* 25——30. *A catalogue of kings and princes in Edom,* 31——43.

NOW these are the generations of Esau *a*, who is Edom.

a They are here mentioned partly to shew the effect of his Father's Blessing, *chap.* 27. 39. partly that the *Israelites* might be admonished to treat the *Edomites* like Brethren, and not to invade their Land. See *Deut.* 23. 7.

2 Esau took his wives of the daughters of Cana-
'Verſ 25. an: Adah the daughter of Elon the Hittite, and * Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite *b*.

b If this account be compared with that *Gen.* 26. 34. we shall find some difficulties, which yet admit of an eaſy reconciliation, if these things be considered. 1. That it is very usual and confeſſed by all, that the same persons are oft called by several names. 2. That the names of some persons are in Scripture given to others, because of a great resemblance between them. Upon which account the Parents of the *Israelites* are called *Amorites* and *Hittites*, *Ezek.* 16. 3. and the Governours of *Jeruſalem* are called *the Rulers of Sodom* and *Gomorrah*, *Isa* 1. 10. and *John* the *Baptiſt* is called *Elias*, *Matth.* 17. 12. 3. That the same men are oft times denominated from several Countries, as Christ is noted to have a three fold Countrey in Scripture; *Bethlehem* by his Birth; *Nazareth* by his Education; and *Capernaum* by his much Residence and Preaching there. 4 That the same names are sometimes common to Men and Women. 5. That persons are called the Children, nor only of their immediate Parents, but of their Grand parents, and of those who adopted them These things premiſed, the seeming contradictions objected by Infidels, do vanish. She who was properly called *Judith*, *chap.* 26. is here called *Aholibamah*, a name which seems to be given her either by *Isaac*, or by *Moſes*, from her ſetledneſs in her Idolatrous courſes. And *Adah* was alſo called *Bashemath*; and *Mahalath*, *Ishmaels* daughter, was called *Bashemath. chap.* 26. either because in her Principles and Manners ſhe resembled *Esau's* other Wife ſo called, or to shew that *Ishmael's* Marriage to a third Wife was no leſs opprobrious to him, and displeasing to his Parents than the former; *Anah* a Man, and the Son of *Zibeon*, as appears from *verſe* 24. called here an *Hivite*, is called *Beeri the Hittite*, *chap.* 26. either because those two People were mixed together in Habitation and by Marriage, or because the one People were larger than the other, and comprehended under their name, or because he was an *Hivite* by birth, an *Hittite* by habitation or incorporation with them. Hence alſo we may learn how *Aholibamah* here comes to be the Daughter both of *Anah*, and of *Zibeon*; the one being either the Natural or Proper Father, and the other either the Grandfather, or Father by Adoption.

3 And * Basheмath, Ishmael's daughter, ſiſter of
'Chap. 26 28. Nebajoth.

4 And * Adah bare to Esau, Eliphaz *c*: and Bashe-
'1 Chron. 1. 35. math bare Reuel *d*.

c The progenitor of that *Eliphaz*, Job 2. 11. *d* The father of *Jethro*. See *Exod.* 2. 18. *Numb.* 10. 29.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: these are the sons of Esau *e*, which were born unto him in the land of Canaan.

e He had alſo Daughters, *ver.* 6 though their names be not here mentioned.

6 And Esau took his wives, and his sons, and his
† Heb. *ſouls.* daughters, and all the † persons of his houſe, and his cattle, and all his beaſts, and all his ſubſtance which he had got in the land of Canaan: and went *f* into the countrey *g* from the face of his brother Jacob.

f *Queſt.* 1. Why went he thither? *Anſw.* Partly by his own choice, that Wild and Mountainous Countrey being very commodious for hunting, to which he wholly addicted himſelf; partly by his Wives perſuations, who were both utterly averſe from cohabitation with *Isaac* or *Jacob*, and ſtrongly inclined to their own Countrey; but principally from the ſecret conduct of Divine Providence, thus accompliſhing his promiſes See *Joſh.* 24. 4. *Mal.* 1. 3. *Queſt.* 2. When went he thither? *Anſw.* He went thither before this time in diſcontent at his Parents, and dwelt in *Seir* before *Jacob's* return to *Canaan*, compliſhing his promiſes See *Joſh.* 24. 4. *Mal.* 1. 3. tent at his Parents, and dwelt in *Seir* before *Jacob's* return to *Canaan*, as appears from *Gen.* 32. 3. and 33. 14. 6. Yet ſo as he came ſometimes to *Canaan*, and to his Father's houſe, and did not quit his intereſt in his father's eſtate. But when his Father was dead, and *Jacob* and he agreed about the partition of the Eſtate, he did totally forſake *Canaan*, partly for the reaſon here following; partly and finally forſake *Canaan*, partly for the reaſon here following; partly and finally forſake *Canaan*, partly for that reaſon alledged; and partly to avoid all occaſion both of Communication and Contention with his Brother. ſion both of Communication and Contention with his Brother.

g (*i. e.*) Further up into the Countrey: Or, *into* another *Countrey*, as the *Chaldee* renders it, namely, into *Seir*; the word *another* being ſupplied. If that ſeem too bold a ſupplement, the place may be rendred thus, *he went into a Land* diſtant or remote *from the face of his brother*, which ſupplement lies hid, and is implied in the word *Mipne*, *from the face*: Or thus, *he went out of the Land*: For ſo the Hebrew Preposition *Et* is ſometimes uſed for *Min*, which ſignifies *off*, or *out of*, as appears by comparing 1 *Kings* 8. 30 with 2 *Chron.* 6. 21. and *Iſa.* 59. 20. *Rom.* 11. 26. and *Judges* 17. 2. 2 *Chron.* 1. 13. and many other places.

7 * For their riches were more than that they might
'Chap. 13. 6, 11. dwell together: and † the land wherein they were *h*, 11. ſtrangers *i*, could not bear them, becauſe of their † Chap. 8. and 21. cattle.

h Which words contain the reaſon why that Land which was large and fruitful could not bear them, becauſe they were not entire poſſeſſors of it, but only ſojourners in it, and therefore muſt take the owner's leavings, which were not ſufficient for both of them and their numerous Families.

8 Thus dwelt Esau in * mount Seir: Esau is Edom *k*. * Joſh. 24.

i This ſeems to be mentioned by the Holy Ghoſt by way of contempt or reproach; this is he who ſold his Birth-right for a meſs of Red Portage, and therefore was called *Edom* or *Red*.

9 And these *are* the generations of Esau, the father
† Heb. of † the Edomites in mount Seir.

10 These *are* the names of Esau's sons: * Eliphaz the
* 1 Chron. 1. 35. son of Adah the wife of Esau, Reuel the son of † Basheмath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar,
† Or, Zepho. † Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esau's son, and she bare to Eliphaz, Amalek: these were the sons of Adah, Esau's wife.

13 And these are the sons of Reuel: Nahath, and Zerah, Shammah and Mizzah: these were the sons of Basheмath, Esau's wife.

14 And these were the sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife, and she bare to Esau, Jeuſh, and Jaalam, and Korah.

15 These *were* Dukes *k* of the sons of Esau; the sons of Eliphaz the firſt-born ſon of Esau, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

k Princes or Heads of their ſeveral Families and little Principalities, according to the manner of thoſe times, who ruled their Dominions, either ſeverally, each his own, or jointly by common advice, or it may be under one chief Prince, their ſuperior either in Title or in Power. And in this diviſion *Eliphaz*, as he was *Esau's* firſt-born, ſo he had more than a double portion, his ſix ſons being made Dukes, as *Esau's* immediate Sons were. Compare 1 *Chron.* 5. 1.

16 Duke Korah *l*, Duke Gatam, *and* Duke Amalek. These *are* the Dukes *that came* of Eliphaz, in the land of Edom: These *were* the sons of Adah.

l He is not mentioned among *Eliphaz* his ſons, and therefore is thought to be his Grandſon. There is another *Korah*, ver. 14. and 18.

17 And these *are* the sons of Reuel, Esau's son: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah. These *are* the Dukes *that came* of Reuel, in the land of Edom. These *are* the sons of Basheмath, Esau's wife.

18 And these *are* the sons of Aholibamah, Esau's wife: Duke Jeuſh, Duke Jaalam, Duke Korah: These *were* the Dukes *that came* of Aholibamah the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their Dukes.

20 * These *are* the sons of Seir *m* the Horite, who
* 1 Chron. 1. 38. inhabited the land *o*, Lotan, and Shobal, and Zibeon, and Anah,

m Who are here mentioned, partly becauſe of their alliance with *Esau's* Family, *ver.* 2, 20, 22, 24, 25 and partly becauſe the Government was tranſlated from his to *Esau's* Family. *o* And ruled there, till *Esau* and his poſterity drove them our, *Deut.* 2. 12, 22. † Or, *Hemam*

21 And Dilhon, and Ezer, and Dilhan: these *are* the Dukes of the Horites the children of Seir, in the land of Edom. † Or, *Homam*

22 And the children of Lotan were Hori, and † Heman: and Lotan's ſiſter *was* Timna. † Or, *Hemam*

23 And the children of Shobal were these: * Alvan, and Manahath, and Ebal, † Shepho, and Onam. * 1 Chron. 1. 40. † Or, *Shephi*

24 And these *are* the children of Zibeon, both A-

* Lev. 19 jah, and Anah: this *was* that Anah that found * the
29. mules *p* in the wilderneſs, as he fed the aſſes of Zibeon his father.

p So moſt underſtand the word *Jemim*, which is no where elſe uſed, and give this ſenſe of it. That he found out the way of the Generation of Mules by the Copulation of an Horſe and a Mare. Others render it *waters*, that he found out ſome ſprings of water, which in thoſe hot Countries were rare and precious; or *hot waters*, ſome hot and medicinal ſprings. But the *Chaldee* renders it *Giants*, and the *Samaritan* Verſion *Emims*, a ſort of Giants mentioned *Deut.* 2. 10, 11. who alſo were Neighbours to the *Horites* here ſpoken of, as appears from *Gen.* 14, 5, 6. and therefore might, according to the manner of thoſe times, make inroads one upon another. So *Jemim* is put for *Emim*, either by an Apocope of the firſt letter, or by the change of the Hebrew Letter *Ain* into *Aleph*, both which are frequent among the Hebrews. And the ſenſe is, that *Anah* the *Horite* *found out the Emims*, that is, he met with them, or came upon them ſuddenly, and ſmote them. In this ſenſe the word *finding* is oft uſed, as *Judg.* 1. 5. 1 *Sam.* 31. 3. *Pſal.* 21. 8. *Iſa.* 10. 10.

25 And the children *q* of Anah were these: Dilhon,
and Aholibamah the daughter of Anah.

q Heb. *sons*, though but one Son be mentioned. Either then he had other Sons not here expreſſed: Or the plural number is put for the ſingular, as *Gen.* 21. 7.

† Or, *Amram*, 1 Chron. 1. 41. * Or, *Jaakan*, 1 Chron. 1. 42. 26 And these *are* the children of Dilhon: † Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer are these: Bilhan, and
Zaavan, and * Akan.

28 The children of Dilhan are these: Uz, and
Aran.

29 These *are* the Dukes *that came* of the Horites:
Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dilhon, Duke Ezer, Duke Dilhan: these
are the Dukes *that came* of Hori, among their Dukes *r* in the land of Seir.

r Among other Dukes which were in that Country. Or, *according to their Dukedoms* or *Principalities*: The word *Duke* being here put for *Dukedom*, as the word *King* is put for *Kingdom*, *Iſa* 23. 13. *Dan.* 7. 17.

* 1 Chron. 1. 43. 31 And * these *are* the kings that reigned in the land of Edom *s*, before there reigned any king over the children of Israel *t*.

s He ſpeaks of the poſterity of *Esau*, who after they had ſubdued the *Horites*, erected a Kingdom there. † Here Prophane Wits triumph. How, ſay they, could *Moſes* write this, when as yet there was no King in *Israel*? *Anſw.* 1. The word may be taken for any chief Governor, in which ſenſe the Title of *King* is given to *Moſes*. *Deut.* 33. 5. and to the Judges, *Judg.* 17. 6. and to others who were not Kings, properly ſo called. *Pſal.* 119. 46. *Luke* 22. 25. *Acts* 9. 15. &c. *Anſw.* 2. *Moſes* might well ſay thus, becauſe he did by the Spirit of Prophecy foreſee, and therefore could foretell that the *Israelites* would have a Kingdom appears from *Deut.* 17. 14, 15. *Anſw.* 3. This, with other Clauſes of the ſame nature, might be inſerted afterwards by ſome Holy and Inſpired Man of God, as it is confeſſed that part of the laſt Chapter of *Deuteronomy* was.

32 And Bela the ſon of Beor reigned in Edom, and
the name of his city *was* Dinhabah.

t Where he was born or dwelt, and ſo in the reſt. The diverſity of their Cities makes it probable, that theſe Kings had not their power by ſucceſſion, but either by election, or by uſurpation, according to *Jacob's* Prophecy of them, *Gen.* 27. 40. *By thy ſword thou ſhalt live.*

33 And Bela died, and Jobab the ſon of Zerah of
Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of
Temani reigned in his ſtead.

u Of which Land ſee *Jer.* 49. 7, 20. ſo called either from the City *Teman*, or from *Teman* the ſon of *Eliphaz*, *ver.* 11. Or, *of the South Countries*, as the ancient Tranſlations render it.

35 And Huſham died, and Hadad the ſon of Bedad
(who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city was Avith.

36 And Hadad died, and Samlah of Maſrekah
reigned in his ſtead.

37 And Samlah died, and Saul of Rehoboth, *by the*
river reigned in his ſtead.

y Either *Euphrates*, or a Branch of it, called *Chabras*, by which there is even at this day a City called *Rahabath-Melic*, i. e. Kings *Rahabath*, as the Learned obſerve: Or ſome other River of Note in thoſe Times and Parts.

38 And Saul died, and Baal-hanan the ſon of Achbor reigned in his ſtead.

39 And Baal-hanan the ſon of Achbor died, and
† Or, *Hadar.* † Hadar reigned in his ſtead: and the name of his city
* Or, *Pai.* 1 Chron. 1. 50. was * Pau, and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab *z*.

z Either *Matred* was the Father and *Mezahab* the Mother; or *Matred* was the Mother, and *Mezahab* the Grandmother.

* 1 Chron. 1. 51. * Or, *Aliah.* 40 And these are the names of * the Dukes † that came of Eſau, according to their families, after their places, by their names: Duke Timnah, Duke * Alvah, Duke Jetheth,

† Of their Perſons, and Generations, and Families. The ſtate of

Edom between the times of *Esau* and *Moſes* ſeems to have been this; There were firſt Dukes, then Kings, and after them Dukes again. But if it be objected, that the time was too ſhort for a ſucceſſion of ſo many perſons, it may be replied, that what is confeſſed concerning the Dukes preceding the Kings, might be true alſo of ſucceeding Dukes, and that the *Edomites* either having often ſome diſtaſte at Kingly Government, or differing about the choice of a new King, divided themſelves again into ſeveral petty Principalities or Dukedoms; and ſo ſeveral of thoſe were Dukes at the ſame time in divers parts.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram. These *be* the Dukes of Edom, according to their habitations, in the land of their poſſeſſion: he is Eſau the father of † the Edomites. † Heb. *father of Edom.*

CHAP. XXXVII.

Jacob dwelt in Canaan: Joſeph brings to his father an ill report of his brethren, 2. *He loves, they hate him,* 3, 4. *The more occaſion of his proſperity, and their hatred increaſes,* 8. *His ſecond dream,* 9. *Tells it his father, who rebukes him, and reſolves his ſayings,* 10, 11. *He is ſent by his father, to viſit his brethren,* 13——17. *They ſeeing him, conſpire his death,* 18——20. *But upon the motion of Reuben, they ſhip him, and throw him into a pit,* 21——24. *Some Ismaelites paſſing by, by Judah's advice they ſell him to them, who carry him into Egypt,* 25——28. *Reuben is concerned for him,* 29, 30. *Their contrivance to deceive Jacob,* 31, 32. *His grief for the loſs of Joſeph,* 33——35. *Joſeph ſold to Potiphar an officer in Egypt,* 36.

AND Jacob dwelt in the land † wherein his father
† Heb. *his fathers ſojournings.* was a ſtranger, in the land of Canaan.

2 These *are* the generations *a* of Jacob: Joſeph being ſeventeen years old, was feeding the flock with his brethren, and the lad was with the ſons of Bilhah, and with the ſons of Zilpah *b*, his fathers wives: and Joſeph brought unto his father their evil report *c*.

a (*i. e.*) The events or occurrence which happened to *Jacob* in his Family and Iſſue. So that word is uſed, *Gen.* 6. 9. and *Numb.* 3. 1. Or the word *Eſe* may refer to what is ſaid *Gen.* 32. 22. The Genealogy of *Esau* being brought in by way of Parentheſis, and that being finiſhed, *Moſes* returns to the Genealogy of *Jacob*, as his principal buſineſs, and proceeds in the hiſtory of their concerns. *b* *Jacob* placed *Joſeph* with them rather than with the ſons of *Leah*, either to keep *Joſeph* humble; Or for *Leah's* ſecurity, becauſe the other ſons retained the old grudge of their Mother, and were more like to envy, contemn, hate and abuſe him; Or as an obſerver of their actions, whom he moſt ſuſpected, as the following words may ſeem to imply. *c* Acquainted him with their lewd and wicked courſes, to the diſhonour of God and of their Family, that ſo his Father might apply ſuch remedies as he thought meet.

† Or, *ſons.*

3 Now Iſrael loved Joſeph more than all his children, becauſe he was the ſon of his old age *d*: and he made him a coat of many † colours *e*.

d Being born when *Jacob* was Ninety one years old. Such Children are commonly beſt beloved by their Parents, either becauſe ſuch are a ſingular bleſſing of God, and a more than common teſtimony of his favour, and a mercy leaſt expected by them, and therefore moſt prized; or becauſe they have more pleaſing converſation with them, and leſs experience of their miſbehaviour, of which the elder oft-times are guilty, whereby they alienate their Parents affections from them. The ancient Tranſlations, *Chaldee Perſian*, *Arabick*, and *Samaritan*, render the words thus, *a wiſe or prudent ſon*; *old age* being oft mentioned as a token of prudence; one born old, one wiſe above his years, one that had a grey head, as we ſay, upon green ſhoulders This may ſeem the more probable, both becauſe *Joſeph* was indeed ſuch a Child, and gave good evidence of it in a prudent obſervation of his brethrens treſpaſſes, and a diſcreet choice of the fitteſt remedy for them; and becauſe the reaſon here alledged ſeems proper and peculiar to *Joſeph*; whereas in the other ſenſe it belongs more to *Benjamin*, who was younger than *Joſeph*, and coſt his Mother dearer, and therefore might upon that account claim a greater intereſt in his Father's affections, eſpecially made of threads of divers Colours interwoven together. Compare 2 *Sam.* 13. 18. This he gave him as a token of his ſpecial love, and of the rights of the firſt-born, which being juſtly taken from *Reuben*, he conferred upon *Joſeph*, 1 *Chron.* 5. 1.

† Or, *long.*

4 And when his brethren ſaw that their father loved
him more than all his brethren, they hated him, and could not ſpeak peaceably unto him †.

e Their hatred was ſo deep and keen, that they could not ſmother it, as for their own intereſt they ſhould have done, but diſcovered it by their churliſh words and carriages to him.

5 And Joſeph dreamed a dream *f*, and he told it his
brethren, and they hated him yet the more.

f Which it is probable he did not underſtand, for then he would never have told it to them, who, as he knew very well, were likely to make an evil conſtruction and uſe of it.

6 And he ſaid unto them, Here, I pray you, this
dream which I have dreamed.

7 For * behold, we were binding ſheaves in the field *h*, * Chap. 42. 6. and lo, my ſheave aroſe, and alſo ſtood upright; and 6, 9. and behold, your ſheaves ſtood round about *it*, and made 43. 26. obeiſance to my ſheaf. and 44.

h A ſecret Inſinuation of the occaſion of *Jacob's* advancement, which was from his Counſel and Care about the Corn of *Egypt*.

i This was a posture of Ministry and Service, as is manifest both from Scripture and from common usage.

8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they hated him yet the more, for his dreams, and for his words †.

† For his relation of his Dreams, which they imputed to his Arrogancy.

9 ¶ And he dreamed yet another dream *k*, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold *l*, the Sun and the Moon *l*, and the eleven stars made obeisance to me.

Chap. 46. 29.

k That the Repetition of the same thing in another shape, might teach them, that the thing was both certain and very observable. *l* These were not mentioned in the first Dream, because in the event, his Brethren only went at first to *Egypt* and there worshipped him, as afterward his Father went with them. *Or*, His Father did not worship him in *Egypt*. *Aben.* 1. He did worship him mediately by his Sons, who in their Father's name and stead bowed before him, and by the Presents which he sent as Testimonies of that respect which he owed to him. 2. It is probable, that *Jacob* did, before the *Egyptians*, pay this Reverence to his Son, which all the rest did, and which was due to the Dignity of his Place. As the *Roman* Consul was commanded by his Father for requiring him to alight from his Horse, as the rest did, when he met him upon the way.

10 And he told *it* to his father, and to his brethren; and his father rebuked him *m*, and said unto him, What *is* this dream that thou hast dreamed? shall I, and thy mother †, and thy brethren indeed come to bow down our selves to thee, to the earth?

m Not through anger at *Joseph*, or contempt of his Dream, for it follows, he *observed it*; but partly left *Joseph* should be puffed up upon the account of his Dreams; and principally, to allay the envy and hatred of his Brethren. † Either 1. *Rachel*, who was now dead, and therefore must rise again and worship thee; whence he may seem to infer the likeness of the Dream, because the fulfilling it was impossible. Or rather, 2. *Leah*, his Step-mother, one that filled his Mother's place, being now *Jacob*'s only Wife, and the Mother of the Family.

11 And his brethren envied him: but his father observed the saying *n*.

Dan. 7. 28 Luke 2. 19, 51.

n The words of *Joseph*; or the thing, the Dream which he told, well knowing that God did frequently at that time signify his mind by Dreams, and perceiving something singular and extraordinary in this Dream, and especially in the doubling of it.

12 ¶ And his brethren went to feed their fathers flock in Shechem *o*.

o In the Parts adjoyning to *Shechem*, in the Lands which he had purchased there, *Gen.* 33. 19. Let none think strange that he should send his Sheep so far from him, both because that Land was his own, and because his Sheep being exceeding numerous, and he but a Stranger in the Land, was likely to be expelled to many such Inconveniencies. Compare *Gen.* 30. 36. One may rather wonder that he durst venture his Sons and his Cattle there, where that barbarous Murder had been committed, *Chap.* 34. 25. But those Pastures being his own, and convenient for his use, he did commit himself and them to that same good Providence which watched over him then and ever since, and still kept up that terror which then he sent upon them. Besides *Jacob*'s Sons and Servants made a considerable Company, and the Men of *Shechem* being universally slain, others were not very forward to revenge their Quarrel, where there was any hazard to themselves in such an enterprize.

13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them *p*: and he said, Here am I.

p Having kept him for some time at home, and supposing that length of time had cooled their heats, and worn out their hatred, he now sends him to them.

† Heb. *See the peace of thy brethren, &c.*

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks, and bring me word again: so he sent him out of the vale of Hebron, and he came to Shechem.

15 ¶ And a certain man found him, and behold he was wandering in the field, and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren; tell me, I pray thee, where they feed their *flocks*.

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan *q*. And Joseph went after his brethren, and found them in Dothan.

q A place not very far from *Shechem*, where afterwards a City was built. See 2 *Kings* 6. 13.

18 And when they saw him afar off, even before he came near unto them, they conspired against him, to slay him.

† Heb. *Master of dreams.*

19 And they said one to another, Behold, this † dreamer *r* cometh.

r Heb. *This Master of Dreams*, this crafty Dreamer, that covers his own ambitious Designs and Desires with pretences or fictions of Dreams.

20 Come now therefore, and let us slay him, and cast him into some pit *s*, and we will say, Some evil beast hath devoured him *t*: and we shall see what will become of his dreams.

s Partly as unworthy of Burial; partly to cover their villanous Action, and partly that they might quickly put him out of their sight and minds. *t* There being great store of such Creatures in those Parts. See 1 *Kings* 13. 24. 2 *Kings* 2. 24.

21 And ' Reuben heard *it*, and he delivered him *u* out of their hands, and said, Let us not kill him.

' Chap. 42. 22.

u He did so, as to the violent and certain dispatch of his Life which was intended: Or the Act is here put for the purpose and endeavour of doing it, in which sense *Rahab* is said to *save against Israel*, Jos. 24. 9. and *Abraham* to *offer up* Isaac, Heb. 11. 17. So here, he *delivered him*, i.e. used his utmost Power to deliver him, that so he might recover his Father's favour lost by his insolent Action.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they ſtript Joseph out of his coat, his coat of many † colours that *was* on him.

24 And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread *x*: and they lift up their eyes, and looked, and behold, a company of ' Ishmaelites *y* came from Gilead *z*, with their camels, bearing spicery, and balm *a*, and myrrh, going to carry it down to Egypt.

' Judg. 8. 24.

x To refresh themselves, their Consciences being stupified; and their Hearts hardned against their Brethren, not without finding all his most passionate intreaties to them, *Gen.* 42. 21. *y* The Posterity of *Ishmael*. See *Gen.* 25. 18. *z* A fit rendezvous place for Trade, and other excellent Commodities, and for the Confluence of Merchants. See *Jer.* 22. 20. and 22. 6. *a* Or *hopie*, as the Arabians, and divers other Translators render it.

26 And Judah said unto his brethren, What profit *is it*, if we slay our brother *b*, and conceal his blood *c*?

b If we suffer him to perish in the Pit, when we may kill him with advantage. *c* (i. e.) His Death, as the word *blood* is often used. See *Deut.* 17. 8. 2 *Sam.* 1. 16. and 3. 28.

27 Come, and let us sell him to the Ishmaelites, and let not our hand be upon him: for he is our brother, and *our* flesh: and his brethren † were content.

28 Then there passed by Midianites *d*, merchantmen, and they drew and lift up Joseph out of the pit, and ' sold Joseph to the Ishmaelites for ' twenty *pieces* of silver: and they brought Joseph into Egypt.

' Heb. *they sold.* ' Heb. *pieces of silver.*

d This Story seems a little involved, and the Persons to whom he was sold, doubtful. Here seem to be two, if not three, sorts of Merchants mentioned, *Ishmaelites*, and *Midianites* here, and *Merchantmen*, as it is in the Hebrew, *verse* 36. which were a distinct People from the *Midianites*, as descended from *Midian*, when the *Midianites* descended from *Ishmael*, both *Abraham*'s Sons, *Gen.* 25. 2. The business may be accommodated divers ways, either 1. the same Persons or People are promiscuously called both *Ishmaelites* and *Midianites*, as they also are, *Judges* 8. 1, 24, 28. either because they were mixed together in their Dwellings and by Marriages; or because they were here joyned together, and made one Caravan or Company of Merchants. And the Text may be read thus, *Ishmaelitish Midianite Merchant-men* (either the Sons who were called *Ishmaelites*, *verse* 27. or others being in the same Company with them) *passed by, and they* (i. e. not the Merchant-men, but *Joseph*'s Brethren spoken of, *verse* 27. the Relative being referred to the remoter Antecedent, as it is frequently in the Scripture) *lift up Joseph and sold him to the Ishmaelites or Midianites*, &c. Or 2. The Persons may be distinguished, and the Story may very well be conceived thus, The *Ishmaelites* are going to *Egypt*, and are discerned at some distance by *Joseph*'s Brethren; while they were discoursing about their Brother. In the time of their discourse, the *Midianites*, who seem to be coming from *Egypt*, coming by the Pit and hearing *Joseph*'s Cries there, pull him out of the Pit, and sell him to the *Ishmaelites*, who carry him with them into *Egypt*. There they sell him to the *Midianites*, the chief, as many other Historical Passages, be omitted in the Sacred Story. And the *Midianites*, or *Midianites*, if you please, only supposing them to be other Persons than those mentioned, *verse* 28. which is but a fair and reasonable Supposition, sell him to *Potiphar*.

29 ¶ And Reuben returned unto the pit *e*, and behold, Joseph was not in the pit: and he rent his clothes *f*.

e That according to his Brethren's order, *verse* 27. he might take him thence and sell him. *f* As the manner was upon doleful Occurrences. See below, *verse* 34. *Numb.* 14. 6. *Ezra* 9. 3. *Job* 1. 20. and 2. 12.

30 And he returned unto his brethren, and said, The child *g* is not *b*, and I, whither shall I go *i*?

g So he calls him comparatively to his Brethren, though he was 17 years old, *verse* 2. *h* (i. e.) Is not in the Land of the Living, compared with *Gen.* 44. 20. *Job* 7. 21. *Jer.* 31. 15. *Lam.* 5. 7. Father? He is more solicitous than the rest, because he being the

eldest Brother, his Father would require *Joseph* at his hand, and being so highly incented against him for his former Crime, would be the more apt to suspect him, and deal more severely with him.

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the blood.

32 And they sent the coat of many colours, and they brought *it* to their father, and said, This have we found: know now whether it be thy sons coat or no.

k They *brought* it by a Messenger whom they *sent*: Men are commonly full to do what they confer others to do.

33 And he knew *it*, and said, *It is* my sons coat; an ' evil beast hath devoured him; Joseph is without doubt rent in pieces.

' Chap. 44. 28.

34 And Jacob rent his clothes, and put sackcloth *l* upon his loins, and mourned for his son many days.

l (i. e.) A coarse and mournful Habit. This is the first Example of that kind, but afterwards was in common use upon those occasions. See 2 *Sam.* 3. 31. 1 *Kings* 20. 32. and 21. 27. &c.

35 And all his sons, and all his daughters *m* rose up to comfort him: but he refused to be comforted; and he said, For I will go down into the grave *n* unto my son *o* mourning: thus his father wept for him.

m Daughters-in-law, and His Daughters. *n* This Hebrew word *sheol* is taken sometimes for Hell, as *Job* 11. 8. *Prov.* 15. 11. but most commonly for the Grave, or the Place or State of the Dead, as *Gen.* 42. 38. and 44. 29. 31. *Psalm.* 6. 5. and 16. 10. &c. And whether of those it signifies, must be determined by the Subject and the Circumstances of the Place; here it cannot be meant of Hell, for *Jacob* neither could believe that good *Joseph* was there, nor would have resolved to go thither; but the first. I will fall my self with Grief, or I will never leave mourning till I dye. *o* Or, *To my Son*: for the Preposition *El* is often used for *ad*, as 1 *Sam.* 1. 27. and 4. 19, 21, 22. and 2 *Sam.* 21. 2.

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † captain of the guard *p*.

† Heb. *Eunuch.* But the word doth not signify only *Eunuchs*, but also *Chamberlains, Courtiers* and *Officers.* † Heb. *chief of the slaughtermen, or Executioners.*

p Whose office it was to apprehend and punish Criminal Persons. See *Gen.* 40. 3. *Jer.* 39. 9. *Mark* 6. 27.

CHAP. XXXVIII.

Judah marries a Canaanitish woman, who bears him three sons, 1——5. He marries his eldest son to Tamar, 6. He being wicked is slain by God, 7. Son-in-law is commanded to marry her, 8. His wickedness, 9. and death, 10. He promises him his third son, but performs not, 11. She by a feigned practice commits incest with him, 12. He gives her a pledge, 18. She is found with child; Judah commands her to be burnt, 24. She brings to her father the pledge, 25. He acknowledges it; acquits her, and condemns himself, 26. She brings forth two sons, 27, 30.

AND it came to pass at that time *a* that Judah went down from his brethren *b*, and turned in to a certain Adullamite *c*, whose name was Hirah.

a This Story is not without difficulty, if we consider how little time is allowed for all the events of this Chapter, there being not above twenty three years between *Joseph*'s Marriage, and the birth of *Pharez*, you, and the birth of his Sons too, *Er*, *Onan* and *Hamul*, who are said to go into *Egypt* with *Jacob*, *Gen.* 46. 12. But there are two ways propofed for the Resolution of it. As the Phrase *at that time*, may be understood two ways, either 1. More largely, for the time since *Jacob*'s return from *Padan* to *Canaan*, and to the History may be conceived thus; *Judah* was married some years before the selling of *Joseph*, tho it be here mentioned after it, and so out of its place, as being the foundation of all the following Events, which are here placed together, because they followed the selling of *Joseph*. *Judah*, and *Er*, and *Onan*, and afterwards *Pharez*, are supposed each to Marry, and have a Child at fourteen years old, which though unusual, was not Example both in Sacred and Prophane Writers. And they that will quarrel with the Scripture, and question its Authority for some such unordinary Occurrences which it relates, shew more of Impiety than Wisdom in it, and shall do well to consider, that God might fo order things by his Providence, and record such things in his word, upon the same account on which he hath put forth other difficult Passages in Scripture, partly to try and exercise Men's Faith, Humility, and Modesty; and partly to punish the evil Minds of ungodly Men, and for their Sins to lay an occasion of Stumbling and Cavilling at the Scriptures before them that greedily seek and gladly catch at all such occasions. Or 2. More strictly, for the time following the sale of *Joseph*, which seems the more probable way, and so the Story lies thus; *Judah* was now about twenty years old when he married, and the three first years he hath three Sons, *Er*, *Onan*, and *Shelah*: The two first Marry, each when they were about Seventeen years old. Three years after both their Deaths, and when *Shelah* had been marriageable a year or two, and was not given to *Tamar*, *Judah* lies with *Tamar* and begets upon her *Pharez*. But as for *Ephron* and *Hamul*, they are said to go into *Egypt* with *Jacob*, as also *Benjamin*'s ten Sons are said to go with him thither, to wit, in their Father's Loins, because they were begotten by their Father in *Egypt*, whilest *Jacob* lived there, of which more in its proper place. *b* Probably in discontent, upon occasion of Quarrels arisen among them about the selling of *Joseph*, whereof *Judah* was a great Promoter, if not the first Mover. *c* Of the City of *Adullam*. Of which see *Jos.* 12. 15. and 15. 35.

2 And Judah saw there a daughter of a certain Canaanite *d*, whose name was ' Shuah *e*: and he took her, and went in unto her.

' 1 Chron. 2. 3.

d Whom he married, against the Counsel and Example of his Parents. But when *Judah* had committed so great a Crime as the selling of his Brother, and God had forsaken him, no wonder he adds one Sin to another. *e* The name, not of the Daughter, but of her Father, *verse* 12.

3 And she conceived, and bare a son, and he called his name Er.

4 ' And she conceived again, and bare a son, and ' Nam. 26. 19. she called his name Onan.

5 And she yet again conceived, and bare a son, and called his name Shelah: and he was at Chezib *f*, when she bare him.

f A place near *Adullam*, called also *Achzib*, *Jos.* 19. 29. *Mic.* 1. 14.

6 And Judah took a wife for Er his first-born, whose name was Tamar.

7 And ' Er, Judahs first-born was wicked in the ' Numb. sight of the LORD *g*, and the LORD slew him *h*. 26. 19.

g (i. e.) Notoriously wicked. Compare *Gen.* 12. 9. and 13. 13. *h* In some extraordinary and remarkable manner, as *verse* 10.

8 And Judah said unto Onan, Go in unto thy brothers wife, and marry her *i*, and raise up seed to thy brother *k*.

i This, as also divers other things, was now inforced and observed amongst God's People, and afterwards was enjoyned in a written Law, *Deut.* 25. 5, 6. See 2 *Sam.* 14. 7. *Ruth* 4. 11. *Matth.* 22. 24. *k* It got a Child which may have the Brothers Name and Inheritance, and may be reputed as his Child. So it was with the first Child, but the rest were reputed his own.

9 And Onan knew that the seed should not be his; and it came to pass when he went in unto his brothers wife, that he ſpilled it on the ground, lest that he should give seed unto his brother *l*.

l Two things are here noted, 1. The Sin it self, which is here particularly described by the Holy Ghost, that Men might be instructed concerning the nature, and the great evil of this sin of Self-pollution, which is such, that it brought upon the Actor of it the extraordinary Vengeance of God, and which is condemned not only by Scripture, but even by the Light of Nature, and the Judgment of Heathens, who have expressly condemned it as a great Sin, and as a kind of Murther. Of which see my *Christian Sea of Virtues*. Wherby we may sufficiently understand how wicked and abominable a Practice this is amongst Christians, and in the Light of the Gospel, which lays greater and stricter Obligations upon us to Purity, and severely forbids all Pollution both of Flesh and Spirit. 2. The cause of this Wickedness; which seems to have been either hatred of his Brother; or envy at his Brother's Name and Honour, springing from the pride of his own Heart.

10 And the thing which he did, † displeased the LORD *m*, wherefore he slew him also *n*.

† Heb. *was evil in the eyes of the Lord*

m An Expression noting a more than ordinary Offence against God, as 2 *Sam.* 11. 27. *n* This jesh, but deadful, severity of God is noted both for the terror of such like Transgressions, and to provoke love and thankfulness to God in those whom he unbraids more mildly.

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy fathers house *o*, till Shelah my son be grown *p*: (for he said *p*, Lest peradventure he die also as his brethren *did*) and Tamar went and dwelt in her fathers house.

o Whether he sent her from his House, that *Shelah* might not be inflamed by her Presence and Conversation. *p* So he dissembled her with a pretence of kindness, and a tacit promise of Marriage to her, which he never intended to keep, as the following words imply. *q* Or rather, *but he died*; for the Heb. *se chi* often signifies so, as *Gen.* 45. 8. *Psalm* 37. 20. *Eccl.* 2. 10. and 6. 2. So here is an Opposition between what he said to *Tamar*, and what he said to himself, or in his own heart, as that word *said* is oft used. He intimated to her, that he would give *Shelah* to her, but he meant otherwise, and said in himself, I will not do it. *r* Imputing the Death of his two Sons either to her sinfulness, or to her unchastity, rather than to his own, or his Son's miscarriages.

12 ¶ And † in process of time *s* the daughter of Shuah Judahs wife died: and Judah was comforted, and he went up unto his sheep-shearers *t* to Timnath *u*, he and his friend Hirah the Adullamite.

† Heb. *and the days were multiplied.*

s When many days had passed, and *Shelah*, the youngest, was not given to *Tamar*. *t* To feast and rejoice with the shearers, as was the manner was then and afterwards. See 1 *Sam.* 25. 36. *u* A place not far from *Adullam*; of which see *Jos.* 15. 57.

13 And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail *x*, and wrapped her self, and sat in † an open place *y*, which is by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

† Heb. *in the gate of Enaim.*

x As Harlots used to do in those modester Ages of the World, when they had not learnt to outface the Sun, and to glory in their Villanies. *y* Where she might be so most discovered by Passengers.

I Then

This is noted as the practice of Harlots, *Prov.* 7. 12. and 9. 14. *Jer.* 3. 2. *Ezek.* 16. 24, 25.

15 When Judah saw her, he thought her to be an harlot: because she had covered her face *z*.

z And was doubtless careful not to discover her self by her Voice.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee (for he knew not that she *was* his daughter-in-law) and she said, What wilt thou give me, that thou mayest come in unto me?

† Heb. *a kid of the goats.*

17 And he said, I will send thee † a kid from the flock: and she said, Wilt thou give *me* a pledge till thou send it?

18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets *c*, and thy staff that is in thine hand: and he gave it her, and came in unto her, and she conceived by him *b*.

a Or, *Ornaments* or *girdle*, or any other Ornament made of *twisted Threads*, which the Hebrew word signifies. *b* God so ordering things by his Providence, that his Sin might be discovered. And this and other such horrid Crimes committed sometimes by the Patriarchs, and other eminent Persons, it hath pleased God for divers wise and holy Reasons to leave upon Record, partly to discover how great and deep the Corruption of Man's Nature is, and that even in the best; partly to oblige all Men to an humble Sence of their own Infirmity, and to a diligent Application of themselves to God for his gracious Succors, and to a greater Circumspection and Watchfulness to prevent those Evils in themselves; partly to encourage even the greatest Sinners to Repentance and the hope of Pardon; and partly for the just Punishment and Obduration of incorrigible Sinners, who make such bad Examples matter of their Delight and Imitation.

19 And she arose and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the womans hand, but he found her not.

21 Then he asked the men of that place, saying, Where is the harlot that was † openly by the way side? And they said, There was no harlot in this *place*.

† Or, *in Enajim.*

22 And he returned to Judah, and said, I cannot find her: and also the men of the place said, That there was no harlot in this *place*.

23 And Judah said, Let her take it to her, lest we † be ashamed *b*: behold, I sent this kid, and thou hast not found her.

† Heb. *become vile, or contemptible.*

b Note, That Fornication was esteemed sinful and shameful amongst the Heathens.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot, and also behold, she is with child by whoredom: and Judah said, Bring her forth *c*, and let her be burnt *d*.

c To the Magistrate, from whom she may receive her Sentence and deserved Punishment. Judah had not the power of Life and Death, at least not over her who was a Canaanite, and who was not in his, but in her own Father's House. But he being a person of great Estate and Authority, and as it seems, of obliging Conversation, could do very much to perswade those who then had the power of the Sword, either to draw it forth, at least in a just Cause, on his behalf, or to sheath it upon his desire and satisfaction. *d* As guilty of Adultery, which was punished with Death by the Laws of God, *Deut.* 22. 23, 24. and of Nations too, *Jer.* 29. 22, 23. He chargeth her with Adultery, because she was betrothed to *Shelah*. See *Deut.* 22. 23. This eagerness of *Judah* proceeded not from zeal of Justice, for then he would not have endeavoured to destroy the innocent Child with the guilty Mother, against God's Law, *Deut.* 24. 16. *Ezek.* 18. 20. but from worldly Policy, that he might take her out of the way, which he esteemed a burden and a blot to his Family.

25 When she was brought forth, she sent to her father-in-law, saying, By the man whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them e*, and said, She hath been more righteous than I *f*: because that I gave her not to Shelah my son: and he knew her again no more *g*.

e His guilty Conscience, and the horrour of so foul a Fact, together with his sudden surprizal, forced him to an ingenuous Confession, whereas he might have used many pretences and evasions, which would easily have prevailed with such par ial Judges. *f* She was more unchast, because she knowingly committed Adultery and Incest, when he designed neither; but he was more unjust, because he was the cause of her Sin, both by withholding *Shelah* from her, who was hers both by Right and by *Judah*'s Promise, and by whom her Chastity should have been preserved; and by his solicitation and encouragement of her to the Sin. *g* Shewing the sincerity of his Confession by his forsaking of the sin confessed. See *Job* 34. 32. And it may be probably concluded that he neither knew her, nor any other Woman afterward, because there is no mention of any Child which he had after this time.

27 ¶ And it came to pass in the time of her travail, that behold, twins were in her womb.

28 And it came to pass when she travailed, that *the one* put out his hand, and the midwife took and bound upon his hand a skarlet thread *h*, saying, This came out first.

h In token of his being the first born, which she confidently expected he would be.

29 And it came to pass, as he drew back his hand, that behold his brother came out: and she said, † How hast thou broken forth? *this* breach *be* upon thee *i*: therefore his name was called † Pharez.

† Or, *wherefore hast thou made this breach upon thee?* † Heb. *breach.*

i Be imputed to thee, as the same phrase is taken *Genesis* 16. 5.

30 And afterward came out his brother that *had* the skarlet thread upon his hand, and his name was called † Zarah.

† The *arising.*

† Chap. 2. 4. Matth. 3.

CHAP. XXXIX.

God prospers Joseph in Potiphar's service, 1, 2. Potiphar observes it, and sets him over all his house, 3—6. He is a goodly Person, and his mistress solicites him to lie with her, 7. He abhorring the temptation against his master, and sin against God, constantly refuses, 8—10. they being in the House alone, she forces his coat, which he leaves with her, and fled, 11.——13. She accuses Him first to the servants, 14, 15. Then to his master, 16—18. He casts him into prison, 19, 20. the Lord is with him there; he finds favour with the keeper; is set over the prisoners, and prospers, 21—23.

AND Joseph was brought down to Egypt, and ' Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither.

2 And ' the LORD was with Joseph *a*, and he ' was a prosperous man, and he was in the house *b* of his master the Egyptian.

' Heb. *and.*

a With his gracious Presence and Blessing, as this phrase is taken here, *verse* 21. and *Gen.* 21. 22. and 26. 24. *b* He doth not endeavour to make an escape to his Father, but demean d himself patiently and faithfully in the station into which God's Providence had brought him.

3 And his master saw that the LORD was with him *c*, and that the LORD made all that he did to prosper in his hand *d*.

c The Heathens owned a supream God, and his over-ruling Providence in Affairs, though they did not glorify him as God, but worshipped the Creature with, and more than the Creator, *Rom.* 1. 25. *d* (*i. e.*) Under his Ministry, as this Phrase is used, *Exod.* 4. 13. *Levit.* 8. 36. *Prov.* 26. 6. and oft elsewhere.

4 And Joseph found grace in his sight, and he served him *e*, and he made him overseer over his house, and all that he had he put into his hand *f*.

e Not now as a Slave, but in an higher degree. *f* (*i. e.*) Committed to his care and management, as *Gen.* 44. 16. *Objects.* How could this be, when *Joseph* understood not the *Egyptian* Tongue? *Answ. Joseph* doubtless when he came thither, did as much as possibly he could, endeavour to get the knowledge of that Language, and being a Person of excellent Parts would soon obtain it, especially because of the great Affinity between that Language and his own. Nor must we think that *Joseph* was thus highly advanced in an instant, but by degrees, step by step, and after some considerable time.

5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that ' the LORD blessed the Egyptians ' house for Josephs sake: and the blessing of the LORD was upon all that he had in the house, and in the field.

' Chap. 26. 29.

6 And he left all that he had, in Josephs hand: and he knew not ought he had, save the bread which he did eat *g*: and Joseph was a goodly person, and well-favoured.

g He took care for nothing, but that he might eat, and drink, and live deliciously. Nor did he indeed take any care for that, it being provided for him by other hands. Others thus, he took care for nothing, but committed all to *Joseph*, except his Bread, which he would not have provided by an Hebrew hand, because *the Egyptians might not eat Bread with the Hebrews*, Gen. 43. 32. But that was no impediment, for neither did *Joseph* eat with his Master, nor was the Cook to dress it for him. But he might provide Food for him, as afterwards he did for all the *Egyptians* without any scruple on their side.

7 And it came to pass after these things, that his masters wife cast her eyes upon Joseph *h*, and she said, Lie with me.

h In a lascivious and unchast manner. See *Job* 31. 1. *Matth.* 5. 28. 2 *Pet.* 2. 14.

8 But he refused, and said unto his masters wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand;

9 There

9 There is none greater in this house than I: neither hath he kept back any thing from me, but thee, because thou *art* his wife: How then can I do this great wickedness, and ' sin against God?

' Chap. 20. 6. Lev. 6. 2. Psal 51. 4.

10 And it came to pass, as she spake to Joseph day by day, that he hearkned not unto her, to lie by her, or to be with her *i*.

i He avoided her Company and familiar Conversation, as evil in it self, the present circumstances considered, and as an occasion of further evil. See *Prov.* 1. 15. and 5. 8. 1 *Cor.* 15. 33. 1 *Thess.* 5. 22. 1 *Tim.* 5. 14.

11 And it came to pass about this time *k*, that Joseph went into the house to do his business *l*, and there was none of the men of the house there within *.

k Or, *Upon a certain day*, which she thought convenient for the reason following. *l* That which belonged to his charge; *to set up his accounts*, as the Chaldee renders it, which requiring privacy, gave her this opportunity. * To wit, in that part of the House where *Joseph* was.

12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand *m*, and fled, and got him out.

m Which he would not thrive to get from her, partly for reverence to his Mistress; partly in detestation of her Wickedness, whereby even his Garment might seem to be infected; and partly to put himself and her out of the danger of further Temptation.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth;

14 That she called unto the men of her house *n*, and spake unto them, saying, See, he *o* hath brought in an Hebrew *p* unto us, to mock † us: he came in unto me to lie with me, and I cryed with a † loud voice.

† Heb. *great.*

n To such as were in other parts of the House, whom she called in as Witnesses for her Husbands satisfaction. *o* (*i. e.*) My Husband, whom she would not name, as it were out of disdain and high displeasure for being the occasion of this horrid affront. Thus the Pronouns *he* and *they* are oft used by way of contempt, as *Luke* 14. 24. and 19. 27. *John* 7. 11. and 8. 10. *p* So she calls him to render him hateful and contemptible to the *Egyptians*. * To abuse me; or to vitiate and defile me; for that word is oft used in an obscene sense. † She insinuates, that this was not only an indignity to her, but an injury to all the Family, which therefore they were obliged to revenge.

15 And it came to pass, when he heard that I lifted up my voice, and cryed, that he left his garment with me, and fled, and got him out.

16 And she laid up his garment by her, until her Lord came home.

17 And she spake unto him according to these words, saying: The Hebrew servant which thou hast brought unto us *q*, came in unto me to mock me.

q So she makes her Husband accessary to the Crime, that she might prove he him to the sharper revenge.

18 And it came to pass, as I lift up my voice, and cryed, that he left his garment with me, and fled out *r*.

r An improbable story, and an evidence that the violence was on her side; otherwise if he had attempted violence upon her Person, he would not have forborn violence to the recovery of his Garment, which he very well knew might be made a pretence against him.

19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me, that his wrath was kindled.

20 And Josephs master took him, and put him into the prison *s*, a place where the kings prisoners *t* were bound: and he was there in the prison.

s Heb. Why did he not kill him, the Crime being capital, and he having in undoubted a Power in his hand to do it? *Answ.* 1. It is probable he was a little moderated by *Joseph*'s Apology, which doubtless he made for himself, though it be not here recorded. 2. This is to be ascribed to the good Providence of God, which restrains the Waves of the Sea, and the Passions of Men, and sets them their bounds which they shall not pass, which watched over *Joseph* in a peculiar manner. *t* Traytors or great Offenders against the King, whose Prison doubtless was none of the easiest, and therefore it is called a *Dungeon*, *Gen.* 40. 15. and 41. 14. and he indured great hardship in it. See *Psal.* 105. 18.

21 ¶ But the LORD was with Joseph, and † shewed him mercy, and ' gave him favour in the sight of the keeper of the prison *y*.

† Heb. *extended kindness unto him.* ' Exod. 3. 21. and 11. 3. and 12. 36. Psal. 106. 46. Prov. 16. 7. Dan. 1. 9.

y The Gaoler, who under *Potiphar* was the Keeper of that particular Prison.

22 And the keeper of the prison committed to Josephs hand all the prisoners that *were* in the prison, and whatsoever they did there, he was the doer of it *z*.

z They did nothing but by *Joseph*'s command or permission.

23 The keeper of the prison looked not to any thing *that was* under his hand, because the LORD was with him: and that which he did, the LORD made it to prosper.

CHAP. XL.

Pharaoh's chief butler and baker are cast into prison, and committed to Joseph, 1——4. They dream, and are sad, 5, 6. Pharaoh's butler's dream, 7. Their answer, and Joseph's reply, 8. Pharaoh's butler's dream, 9——11. Joseph's interpretation of it, 12——15. He forgets him to his unthankful loss, 16——19. Pharaoh's baker tells his dream, 16. 17. Joseph's interpretation, 18, 19. Pharaoh's birth-day, 20. The butler's preferment, 21——22. The baker's forfeit, 23.

AND it came to pass after these things, that the butler of the king of Egypt, and *his* baker, had offended their lord the king of Egypt.

2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard *a*, into the prison where Joseph was bound *b*.

a To wit, *Potiphar*, *Gen.* 37. 36. who living informed by his Underkeeper of *Joseph*'s great care and faithfulness, began to have a better Opinion of him, though for his own quiet, and his Wives reparation, he left him still in the Prison. *b* Was a Prisoner, as that word is used, *Jer.* 32. 3. For *Joseph* being now made Governour of the Prisoners, was doubtless freed from his Bonds; *Let him bind Israel*, and that with Fetters in a cruel manner, *Psal.* 105. 18.

4 And the captain of the guard charged Joseph with them, and he served them, and they continued a season *c* in ward.

c Heb. *Days*, (*i. e.* either many Days, or a Year, as that word sometimes signifies. See *Gen.* 4. 3. and 41. 1.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

d (*i. e.*) Not a vain and idle Dream, but one that had in it a signification of future things, and needed interpretation: and the several Dreams were proper and agreeable to the several events which befel them, and to the several Interpretations which *Joseph* put upon them: The Dream and Interpretation did fully answer one to the other.

6 And Joseph came in unto them in the morning, and looked upon them, and behold, they were sad *e*.

e Perplexed and terrified both, because they perceived the Dream was extraordinary and sent from God. compare *Gen.* 41. 8 *Dan.* 2. 1. *Matth.* 27. 19. and because they understood not the meaning of it.

7 And he asked Pharaohs officers that were with him in the ward of his lords house, saying, Wherefore † look ye so sadly to day?

† Heb. *are your faces evil?*

8 And they said unto him, We have dreamed a dream, and there is no interpreter of it *f*. And Joseph said unto them, ' Do not interpretations belong to God? Tell me *it*, I pray you.

' Gen. 41. 16.

f To wit, with us, or to whom we can now resort; for other Heathen wise there were many in reign of that profession, *Gen.* 41. 8 *Dan.* 2. 2. In vain do you expect such things from your Wisemen, for it is only that God who finds their Devices out, can interpret them, and to him you should seek for it. *g* Who am the Servant of the true God, who useth to communicate his Secrets to his People, and who, I doubt not, will hear my Prayers for this Mercy. This he spake by special direction and instinct from God, who had given this gift to him.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

10 And in the vine *were* three branches, and it *was* as though it budded, and her blossoms shot forth, and the clusters thereof brought forth ripe grapes.

11 And Pharaohs cup was in my hand, and I took the grapes, and pressed them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 And Joseph said unto him, This is the interpretation of it: the three branches are three days.

13 Yet within three days shall Pharaoh lift up thine head *h*, and restore thee unto thy place, and thou shalt deliver Pharaohs cup into his hand, after the former manner when thou wast his butler.

h (*i. e.*) Advance thee to thy former degree. The phrase of lifting up the head is used sometimes for Exaltation, *Psal.* 110. 7. Or, *reckon the number of thy persons*, as it is rendered in the margin, that is, take an account of them. According to the custom, which was then, At set times the Heads of Families used to take an Account of their Servants, and to call the Names of their Servants read to them, and they either [illegible]

I 2 14. But

them in the Catalogue, or put any of them out, as they saw fit, and inflicted such further Punishments upon any of them as they deserved. This seems the truer Interpretation, because it is said that *Pharaoh lifted up the head of his Butler, and of his Baker, verse* 20. and therefore the phrase must be so expounded, as to agree equally to both.

† Heb. *remember me.*

14 But † think on me, when it shall be well with thee, and shew kindneſs, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this houſe *l*.

l Though he patiently endures his Priſon, yet he prudently uſeth all lawful means to get his freedom.

15 For indeed I was ſtollen away *m* out of the land of the Hebrews *n*: and here alſo have I done nothing *o* that they ſhould put me into the dungeon.

m Taken away by force and fraud without my own, or Father's conſent. *n* Out of the Land of *Canaan*, which he might call *the Land of Hebrews*, either becauſe they now dwelt in it, or by way of proteſtation of their right and claim to it by God's Gift. Or rather thus, out of that part of *Canaan* where the Hebrews dwell; for the word *Land* is not only ſpoken of whole Countries, as of the whole Land of *Canaan*, but of any parts or parcels thereof, as *Gen.* 13. 6. and 22. 2. and 23. 15. and 34. 1. *o* Obſerve, that *Joſeph* doth not accuſe either his Brethren or his Miſtreſs, but only aſſerts his own Innocency, which was neceſſary for his deliverance.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was in* my dream, and behold, I *had* three † white *p* baskets on my head.

† Or, *full of kinds.*

p So called from the Colour, either of the Baskets, which were made of pilled, and ſo white Twigs, or of the things contained in them, as white Bread, *&c.*

17 And in the uppermoſt basket there was of all manner of † bake-meats for Pharaoh, and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh the work of a Baker, or cook.*

18 And Joſeph anſwered, and ſaid, This is the interpretation thereof: the three baskets *are* three days:

† Or, *reckon, number, and take thy Office from thee.*

19 Yet within three days ſhall Pharaoh † lift up thy head from *q* off thee, and ſhall hang thee on a tree, and the birds ſhall eat thy fleſh from off thee.

q This clauſe is induſtriouſly added here to the former phraſe, to ſhew that it was now meant in another ſenſe. He *ſhall* indeed *lift up thy head*, as well as the chief Butlers, but in another manner, not for thee, but *from thee*, or ſo as to take away thy Head, or thy Life (which eminently conſiſts, and appears in the Head) from thee.

20 ¶ And it came to paſs the third day *which was* * Mark 6. Pharaohs birth-day *r*, that he * made a feaſt unto all his ſervants: and he † lifted up the head of the chief butler, and of the chief baker among his ſervants.

21.

† Or, *reckoned.*

r Which by perſons of Eminency then was, and ſince hath uſually been, celebrated with Feaſting and Rejoycing.

21 And he reſtored the chief butler unto his butlerſhip again, and he gave the cup into Pharaohs hand.

22 But he hanged the chief baker, as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him *s*.

s (i. e.) Neglected him and his deſire; as men in Scripture are often ſaid to *forget God*, when they do not remember him ſo as to love and obey him, as *Pſal.* 106. 13, 21. *Hoſ.* 2. 13.

CHAP. XLI.

Pharaoh's two dreams, 1——7. *He is troubled; ſends for interpreters; their inability,* 8. *The chief butler ſenſible of his fault, remembers Joſeph,* 9. *Commends him to Pharaoh,* 10——13. *Who cauſes him to be brought before him,* 14. *Expecting the interpretation from him,* 15. *Joſeph aſcribes all to God,* 16. *Pharaoh relates his dreams to Joſeph,* 17——24. *He interprets them,* 25——31. *The reaſon of their coming twofold,* 32. *His advice to Pharaoh againſt the dearth to come,* 33——36. *Which he approves of,* 37. *Appoints him governour, next himſelf, over the whole land,* 38——41. *The enſigns of dignity and ſtately preſents conferred on him,* 42——44. *Alſo a new name Zaphnath Paaneah, and a wife,* 45. *Joſeph now thirty years of age, makes a progreſs over all the land, inſpects the ſtores, lays up proviſions,* 45——49. *Has two children Manaſſeh and Ephraim,* 50——52. *Said years come on; he ſupplies the country,* 53——57.

AND it came to paſs at the end of two † full years *a*, that Pharaoh dreamed: and behold, he ſtood by the river *b*.

† Heb. *years of days.*

a After the Butler's reſtitution to his place. Heb. *Years of days*, for full years, as: *Sam.* 14. 28 *Jer.* 28. 3. as a *month of days* is put for a full month, *Gen* 29. 14. which is compleat to a day. *b* Nilus, called *the River* ſimply, becauſe of its eminency, as *Homer* or *Virgil* are called *the Poet*.

2 And behold, there came up out of the river *c*, ſeven well-favoured kine *d*, and fat-fleſhed, and they fed in a meedow.

c This ſuits well with the nature of the thing, for both the fruitfulneſs and the barrenneſs of *Egypt* depended, under God, upon the increaſe, or diminution of the Waters of that River. *d* Which when they appeared in Dreams did portend, in the Opinion of the learned *Egyptians*, the years or times to come, and them either good or bad according to their quality.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed, and ſtood by the *other* kine upon the brink of the river *e*.

e Which ſhews how ſpuringly the River over-flowed the Lands.

4 And the ill-favoured and lean-fleſhed kine, did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept, and dreamed the ſecond time: and behold, ſeven ears of corn *f* came up upon one ſtalk, † rank and good.

† Heb.

f Which are fit and proper reſemblances of the thing here intended, both becauſe the fertility of a Land doth mainly conſiſt in the abundance and goodneſs of theſe; and becauſe *ears of Corn* appearing to any in a Dream, did, in the judgment of the *Egyptian* wiſe-men, ſignify years, as *Joſephus* notes.

6 And behold, ſeven thin ears and blaſted with the eaſt-wind *g*, ſprang up after them.

g A boiſterous Wind, and in thoſe parts of the World very pernicious to the Fruits of the Earth, *Ezek.* 17. 10. and 19. 12. *Hoſ.* 13. 15.

7 And the ſeven thin ears devoured the ſeven rank and full ears: and Pharaoh awoke, and behold it was a dream *h*.

h Not a real thing, as *Pharaoh* in his ſleep imagined it to be. Heb. *Behold the dream*, i. e. The Dream did not vaniſh, as Dreams commonly do, but was fixed in his Mind, and he could not ſhake it off; by which he ſaw that it was no Common or Natural, but a Divine and ſignificant Dream.

8 And it came to paſs in the morning, that his ſpirit was troubled *i*, and he ſent and called for all the Magicians *k* of Egypt, and all the wiſe men *l* thereof; and Pharaoh told them his dream *m*: but there was none that could interpret them unto Pharaoh.

i Becauſe he underſtood not the meaning of it, and dreaded the conſequences of it. Compare *Gen.* 40 6. *Dan* 2. 1, 3. *Matth.* 27. 19. *k* Whoſe profeſſion it was to diſcover ſecret and future things; which they did either by the obſervation of the Stars, or by other ſuperſtitious Practiſes, and the help of evil Spirits. See *Exod.* 7. 11. and 8. 19 *Dan.* 2. 2, 10. *l* Who were converſant in the ſtudy of Nature; and by reaſon of their great Sagacity, did oftentimes make happy conjectures. *m* He calls them both one Dream, either becauſe they ſeemed to portend the ſame thing, or becauſe they were the product of one night, and were divided only by a very little interruption.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I do remember my faults *n* this day.

n Not againſt *Joſeph* by ingratitude, but againſt the King; by which expreſſion he both acknowledgeth the King's Juſtice in impriſoning him, and his Clemency in Pardoning him.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream *.

* Of which phraſe ſee on *Gen.* 40. 5.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him, and he * interpreted to us our dreams, to * Or, *expounded.* each man according to his dream, he did interpret.

13 And it came to paſs, as he interpreted to us, ſo it was; me he *o* reſtored unto mine office, and him he hanged.

o Either 1. *Pharaoh*. But then he would have mentioned either his Name or Title, and not have ſpoken ſo ſlightly and indecently of him. Or rather 2. *Joſeph*, of whom he ſpake laſt, and who is here ſaid to reſtore the one, and to hang the other, becauſe he foretold thoſe Events, as *Jeremy* is ſaid to *put down and deſtroy* thoſe Nations, *Jer.* 1. 10. whoſe deſtruction he did only foretel.

14 ¶ * Then Pharaoh ſent and called Joſeph, and † they † brought him haſtily out of the dungeon †: and he ſhaved himſelf *p*, and changed his raiment, and came in unto Pharaoh.

* Or, *Preſſon*, by a Synecdoche of the part for the whole. For it is not probable that *Joſeph*, who was now ſo much employed, and entruſted with all the Affairs of the Priſon and Priſoners, *Gen.* 39. 21, 22, 23 ſhould ſtill be kept in the Dungeon properly ſo called. *p* For till then he ſuffered his Hair to grow, as the manner was for perſons in Priſon, or under great Sorrow, 2 *Sam.* 19. 24. But to appear in a mournful dreſs before the King was not convenient, nor uſual. Compare *Eſther* 4. 4.

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and there is none that can interpret it: and I have heard ſay of thee, that † thou canſt underſtand a dream to interpret it.

† Or, *they haſted.* † Heb. *thou.*

16 And Joſeph anſwered Pharaoh, ſaying, It is not in me *q*: God ſhall give Pharaoh an anſwer of peace †.

q I cannot do this by any power, or virtue, or art of my own, for I am but a Man, as your Magicians are, but only by Inſpiration from the great God. Thus he gives the honour from himſelf unto God, and leads *Pharaoh* to the knowledge of the true God. For the Phraſe compare *Matth.* 10. 20. 1 *Cor.* 15. 10. † Or, *May God give, &c.* It is my deſire that God would vouchſafe to *Pharaoh* a comfortable and happy anſwer.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of a river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed and well-favoured, and they fed in a meedow.

19 And behold, ſeven other kine came up after them, poor, and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt, for badneſs.

20 And the lean, and the ill-favoured kine, did eat up the firſt ſeven fat kine.

21 And when they had † eaten them up, it could not be known that they had eaten them *r*, but they were ſtill ill-favoured, as at the beginning: So I awoke.

† Heb. *come to the inward parts of them.*

r They ſeemed to be neither fitter in the fleſh, nor fuller in their bodies. As many times in Famine men eat much, but are not ſatisfied, becauſe God withdraws his bleſſing from it, by which alone it is that meat nouriſheth us.

22 And I ſaw in my dream, and behold, ſeven ears came up in one ſtalk, full and good.

† Or, *ſmall.*

23 And behold, ſeven ears † withered, thin, and blaſted with the Eaſt-wind, ſprung up after them.

24 And the thin ears devoured the ſeven good ears: and I told this unto the Magicians, but there was none that could declare *it* to me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh is one *s*: God hath ſhewed Pharaoh what he is about to do.

s To wit, In its deſign and ſignification; both dreams portend the ſame thing.

26 The ſeven good kine are ſeven years, and the ſeven good ears are ſeven years: the dream is one.

27 And the ſeven thin and ill-favoured kine that came up after them, are ſeven years: and the ſeven empty ears, blaſted with the Eaſt-wind, ſhall be ſeven years of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God is about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven years of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven years of famine, and all the plenty ſhall be forgotten *t* in the land of Egypt: and the famine ſhall conſume the land.

t There ſhall be no relicks of it to keep it in mens minds, which will be ſo taken up with the contemplation of their preſent miſery and future danger, that they will have neither heart nor leiſure to reflect upon their former Plenty, the remembrance whereof will but aggravate the preſent calamity.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

† Heb. *heavy.*

32 And for that the dream was doubled unto Pharaoh twice, *it is* becauſe the thing is † eſtabliſhed by God: and God will ſhortly bring it to paſs.

† Or, *prepared of God.*

33 Now therefore let Pharaoh look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint † officers over the land, and take up *u* the fifth part *x* of the land of Egypt in the ſeven plenteous years.

† Or, *overſeers.*

u Not by force or violence, for *Joſeph* would never be the author of ſuch unrighteous Counſels; but by purchaſe at the common price, which was like to be very low in that caſe, and therefore might eaſily be compaſſed by that rich and mighty Prince. *x Quæſt.* Why not half, ſeeing the years of Famine were as many as the years of Plenty? *Anſw.* Becauſe 1. Men would and ſhould live more ſparingly in times of Famine. 2. It was likely that very many men would lay up great quantities of Corn in thoſe years, partly becauſe they could not ſpend it all, and partly in expectation of a dearer and dearer time, when they might either uſe it themſelves, or ſell it to their advantage. 3. The fifth part of thoſe Years of great Plenty, might be more than the half, yea equal to the whole Crop of ordinary years.

35 And let them gather all the food of thoſe good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the Cities.

36 And that food ſhall be for ſtore to the land againſt the ſeven years of famine, which ſhall be in the land of Egypt, that the land † periſh not through the famine.

† Heb. *be not cut off.*

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we find ſuch a one as this is, a man in whom the ſpirit of God *y* is?

y Or, *of the Gods*, in his Heathen Language. One whom God hath endowed with ſuch admirable Knowledge and Wiſdom

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this *z*, there is none ſo diſcreet and wiſe as thou art:

z i. e. Hath given thee this extraordinary gift of foreſeeing and foretelling things to come, and of giving ſuch ſage advice for the future.

40 * Thou ſhalt be over my houſe, and according † unto thy word *a* ſhall all my people be † ruled *b*: only in the throne *c* will I be greater than thou.

* Pſal. 105. 21. Mic. 2. 53. Act. 7. 10.

† Heb. armed.

a, c direction and command. *Heb. mouth*, which is oft put for command, as *Exod* 17. 1 and 38 2 *Numb.* 3 16 39. *Sec. 8 Or, be fed*; they ſhall receive their proviſions from thy hand, and accordingly be diſpoſed. Others, *ſhall kiſs*, viz. the hand as inferiors uſed to do upon their addreſs to or conference with great perſons. See *Job* 31. 27. *Hoſ.* 13 2. But it was frivolous for *Joſeph* to command them to do that which by the cuſtom of the place they were obliged and went to do. Some render the words thus, and that agreeable to the Hebrew, *at the mouth ſhall the people kiſs*. Which may be underſtood either properly, as inferiors did ſometimes kiſs their ſuperiours in token of their homage, See 1 *Sam.* 10. 1. Or rather metaphorically, as the ſame phraſe is uſed, *Pſal.* 2. 12. *Prov.* 24. 26. receive ſign power and dignity. *c* i. e. In ſover ign power and dignity.

† Heb. *ſtood.*

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring *d* from his hand, and put it upon Joſeph's hand, and arrayed him in veſtures of † fine linnen *e*, and put a gold chain *f* about

† Or, *ſilk*,

his neck.

d Which was both a token of higheſt dignity, an inſtrument of greateſt power, by which he had authority to make and ſign what Decrees he thought fit in the King's Name. See *Eſther* 3. 10 and 8. 2. *e* Wherewith the greateſt Potentates were cloathed. See *Prov.* 31. 22, 24. *Ezek.* 16. 10. *Luke* 16. 19. *Rev.* 19. 8. *f* Another badge of great honour. See *Prov.* 1. 9. *Ez.* 16. 11. *Dan.* 5. 7. 16. 29.

43 And he made him to ride in the ſecond chariot which he had *g*: and they cryed before him, † Bow

† Or, *tender father.*

the knee *h*: and he made him ruler over all the land of Egypt.

Heb. *Abrech.*

g In the King's ſecond Chariot, that he might be known and owned to be the next perſon to the King in power and dignity. Compare 2 *Chron.* 35. 24 *Eſther* 6. 8. and 10. 3. *Dan.* 5. 29. *h* Thus commanded all that paſſed by him, or came to him, to ſhew their reverent reſpect to him in this manner. Compare *Eſther* 3 2. Others, *tender father*, to ſignify that he was to be owned as the Father of the Countrey, becauſe by his prudence and care he had provided for them all, and ſaved them from utter ruin.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh *i*, and without thee ſhall no man lift up his hand or foot *k* in all the land of Egypt.

i (i. e.) I only am the King, I deſire to my ſelf the ſovereign power over thee, and over all. And this is one of *the* titles among the *Romans* was commonly uſed for the Emperor, to the name of *Pharaoh* for the King. Or thus, I have the Supreme Power, and therefore as I have authority to give thee the following Power, ſo I will make it good to thee, and oblige all my people to obſerve and obey thee. *k* No man ſhall do any thing in the publick affairs of the Kingdom concerning matters of War or Peace, without thy commiſſion or licenſe.

45 And Pharaoh called Joſeph's name, Zaphnath Paaneah *l*; and he gave him to wife Aſenath the daughter of Poti-pherah *m*, † Prieſt *n* of On *o*: and Joſeph went out *p* over all the land of Egypt.

† Or, *Prince.*

l (i. e.) *The revealer of ſecrets*, as the Hebrews generally underſtand it, and with them moſt others. *m* Not that *Potipherah, Gen.* 39. 1. both becauſe he had another Title, and dwelt in another place; and becauſe it is not probable *Joſeph* would have married the daughter of ſo unchaſte a mother; but another and a greater perſon. It is the obſervation of a late ingenious and learned Writer, that among the *Egyptians* there were three words, or endings of words, near alike, but differing in ſignification, and in the degree of dignity and authority to which thoſe names were annexed; *Pharo* which belonged to inferior Officers; and *Pharaoh*, which was given to thoſe of greater dignity and power; and *Pharaoh*, which was appropriated to the King. *n* Or *Prince*, as the word ſignifies *Exod.* 18 12 *Sam.* 8. 18. and 20 26 and elſewhere. This Title is the more probable, both from *Joſeph*'s high quality, and from his holy Profeſſion, whereby he hated Idolatry, and would never have married the daughter of an Idolatrous Prieſt. *o* A famous City of Egypt, called alſo *Aven, Ezek.* 30. 17. and afterwards *Heliopolis*, *it ſtands now Damiata. See Jer.* 43. 13. *p* Upon his employment, and to execute the King's command, and his own counſel.

46 (And Joſeph was thirty years old *q* when he ſtood *r* before Pharaoh King of Egypt) and Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

q Which is here noted to teach us, 1. That *Joſeph*'s ſhort affliction was recompenced with a much longer proſperity, even for ſo many years, 2. That *Joſeph*'s excellent wiſdom did not proceed from his

large

large and long experience, but from the singular gift of God. *r* As his chief minister: to *stand* before another is the posture and designation of a servant, as 1 *Sam.* 16. 21. *Dan.* 1. 19. *s* To provide places for his flores, and to constitute Officers for the management of them.

47 And in the seven plenteous years, the earth brought forth by handfuls *t*.

t Or, *unto kembs*, to wit, growing upon one stalk; or, *unto heaps*; or, as the ancients render it, *for the barns or garners*; i. e. in such plenty, that all their storehouses were filled with heaps of Corn.

48 And he gathered up all the food *u* of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which was round about every city, laid he up in the same.

u That is, either all sorts of grain which was proper for food: or all which he intended to gather, to wit, the fifth part, *ver.* 34.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbring: for it was without number.

*Chap. 46. 20. and 48. 5.

50 * And unto Joseph were born two sons, before the years of famine came, which Asenath the daughter of Poti-pherah, † Priest of On bare unto him.

† Or, *Prince*.

51 And Joseph called the name of the first-born † Manasseh: for God, *said he*, hath made me forget *x* all my toyl, and all my father's house *y*.

† That is, *forgetting*.

x (*i. e.*) Hath expelled all sorrowful remembrance of it by my present comfort and glory. *y* (*i. e.*) The toil of my father's house, or the toil and misery which for many years I have endured by means of my father's family, and my own brethren who sold me hither. A figure called *Hubbadin*.

† That is, *fruitful*.

52 And the name of the second called he † Ephraim: for God hath caused me to be fruitful in the land of my affliction *z*.

z (*i. e.*) In the land which hitherto hath been to me a land of affliction.

53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

*Psal. 105. 16.

54 * And the seven years of dearth began to come, according as Joseph had said, and the dearth was in all lands *a*: but in all the land of Egypt there was bread.

a In all the neighbouring Countries, as appears by comparing this with *Gen.* 42. 1.

55 And when all the land of Egypt was famished, the people cried to Pharaoh † for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph: what he saith to you, do.

† As to their King and common Father. Compare 2 *Kings* 6. 26

56 And the famine was over all the face of the earth: and Joseph opened all † the store-houses, and sold unto the Egyptians, and the famine waxed fore in all the land of Egypt.

† Heb. *all wherein was.*

57 And all countries came into Egypt to Joseph for to buy corn, because that the famine was so fore in all lands.

CHAP. XLII.

Jacob hearing there was corn in Egypt, sends all his sons thither, but Benjamin, 1——5. *They bow before Joseph, who knew them, but not they him; he treats them roughly,* 6——8. *Remembers his dreams; charges them for spies,* 9——12. *They to vindicate themselves, declare that they were all sons of one father, and had a younger brother at home,* 13. *Joseph imprisons them, but releases all but Simeon, and sends the rest to fetch their brother, and so prove their words true,* 14——20. *Their consciences are awakened, and charge them with their sin against Joseph; they accuse one another,* 21, 22. *Joseph hears them; weeps; binds Simeon,* 23, 24. *Joseph orders their sacks to be filled with corn, and to return their money,* 25, 26. *In the way one finds his money in his sack; they are the more afraid,* 27, 28. *At home they relate to Jacob what happened to them, so far as to perswade Jacob to let Benjamin go,* 29——35. *He complains; Reuben undertakes for him; he cannot consent to let him go,* 36——38.

* Acts. 7. 12.

NOW when * Jacob saw *a* that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another *b*?

a (*i. e.*) Heard, as the word is used, *Exod.* 20. 18. as *seeing* is put for smelling, *Exod.* 5. 21. and for tasting. *Psal.* 34. 8. and for touching. *John* 20. 29. *b* Like lazy, careless, and helpless persons, each one expecting relief from the other, but none offering either counsel or help for all our subsistence.

2 And he said, Behold, I have heard *c* that there is corn in Egypt: get you down *d* thither, and buy for us from thence, that we may * live and not dye *e*.

*Chap. 43. 8. Psal. 118. 17.

c This word explains the word *saw*, *ver.* 1. *d* For *Egypt* was lower than *Canaan*; whence on the contrary they are said to *go up* Is. 38. 1. to *Canaan*, *Gen.* 45. 9. *e* An emphatical repetition of the same thing, used here to make them more sensible of their danger.

3 ¶ And Joseph's ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joseph's brother, Jacob sent not *f* with his brethren: for he said, I left peradventure mischief befal him.

f Because he was very young, and now his best beloved son.

5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

6 And Joseph was the governour over the land, *and* he it *was* that sold *g* to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *h*, with their faces to the earth.

g Either 1. by his Ministers and Commissioners appointed to that end, as men in Scripture and in all Authors use to say of those which others do by their authority and command. Or 2. he himself immediately contracted with the buyers, or at least with such as were foreigners; which he did upon prudential reasons; both because he would not have them to pry into the state of *Egypt*, *ver.* 12. and because he would by that opportunity understand the state of other Lands, and improve that knowledge for his mother's service. *h* Thus unwittingly fulfilling *Joseph*'s dream, *Gen.* 37. 7.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake † roughly unto them *i*; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

† Heb. *with hardness.*

i Partly to bring their sin to remembrance; partly to get the knowledge of the true state of his Father and Family; and partly to further the following design, and make way for his and their greater happiness.

8 And Joseph knew his brethren, but they knew not him *k*.

k Because his visage was much altered by his beard, and by other things, it being about 20 years since they saw him; and his Habit, Language, and Habit, and Carriage, together with the great dignity of his Place, prevented all suspicions concerning their Brother.

9 And Joseph * remembred the dreams which he dreamed of them, and said unto them, Ye are spies *l*; to see the nakedness of the land *m* you are come.

* Chap. 37. 5.

l This he saith, not because they were so, or he thought them to be so, but that he might search out the truth of their Affair, speaking too much like a Courtier or Politician. *m* (*i. e.*) The weak parts of it, and where it may be best attacked or surprized.

10 And they said unto him, Nay, my lord, but to buy food *are* thy servants come.

11 We are all one man's sons *n*; we are true men *o*; thy servants are no spies.

n And therefore not Spies; for it is not likely either that a Father would venture so many of his Sons upon so hazardous an employment; or that such a work would have been trusted in the hands of one Family only. *o* Who honestly and truly mean what we pretend, and have no other design in our coming hither.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan: and behold, the youngest *is* this day with our father, and one *is* not *p*.

p (*i. e.*) Is dead, as that Phrase often is both in Scriptures, as *Gen.* 37. 30. and 44. 20. *Jos.* 11. 15. *Sam.* 2. 17, 18. and in other Authors, as *Homer*, *Euripides*, &c. They concluded with great probability that he was dead, chap. 44. 20. because for twenty years together they had heard nothing, either of him, or from him; which may seem strange, considering the nearness of *Egypt* and *Canaan*: But this came to pass partly from his own long imprisonment, and afterwards from his great and high Employment; partly from his fearfulness to bring so much mischief to his Father, and Brethren, as the discovery of his sale might have produced; and principally from the over-ruling Providence of God, which for its own glorious design disposed of *Joseph*'s mind and Affairs, so that he either did not send to his Father's House, or that the Messages were intercepted, there being not then those conveniencies for mutual correspondencies which now there are. And it is not improbable that *Joseph* might be further acquainted with the mind of God in this matter by Dreams, which may seem to have been familiarly afforded to him, together with the interpretation of them. See *Gen.* 40. 8. and 41. 16.

14 And Joseph said unto them, That is it that I spake unto you, saying, Ye *are* spies *q*.

q This justifies my Accusation; for it is not probable, that one man should have so many Sons, all grown up and living together in one Family, and that he should expose them all to the perils of such a Journey.

15 Hereby ye shall be proved: * By the life of Pharaoh *r*, ye shall not go forth hence, except your youngest brother come hither.

* Chap. 43. 15. 26. 16. 42. 33.

r As sure as *Pharaoh* lives. It seems to be the form of an Oath in use among the *Egyptians*, as afterwards the *Romans* used to swear by the Name, Genius, Health, and Life of their Emperors. Compare 1 *Sam.* 1. 26. and 17. 55. 2 *Kings* 2. 2. *Ezek.* 33. 11. And it is no strange that *Joseph* through human infirmity was carried by the stream of the general practice of the Court, especially when the Law of God was not yet delivered concerning the appropriation of Oaths unto God.

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

† Heb. *be bound.*

17 And he † put them all together into ward seven days.

† Heb. *gave.*

18 And Joseph said unto them the third day, This do, and live *s*: * for I fear God *t*.

* Neh. 5. 15.

s I will spare your lives, and not punish you with death as Spies, and you shall carry provisions, that your family also may live. *t* And therefore will not be cruel to you, nor to your brother whom you shall leave with me. This might have raised some suspicion concerning *Joseph*, but that they knew there were divers among the Heathens who did own the true God, though they worshipped Idols with him.

19 If ye be true men, let one of your brethren be bound in the house of your prison *u*: go ye, carry corn for the famine of your houses:

u In which you are now imprisoned, and are still like to be so, if you accept not this condition.

20 But * bring your youngest brother unto me, so shall your words be verified, and ye shall not dye: and they did so *w*.

* Chap. 43. 5.

w (*i. e.*) Resolved and promised to do so. Those things are often said to be done in Scripture, which were sincerely resolved upon, as hath been noted before.

21 And they said one to another, We are verily guilty *x* concerning our brother, in that we saw the anguish of his soul, when he besought us *y*, and we would not hear: therefore is this distress come upon us *z*.

x This is the just punishment of that great wickedness, which though we could cover from men, yet we now see and feel was known to God, who is now reckoning with us for it. Thus Divine Vengeance overtakes them, and Conscience tortures them for a sin committed above 20 years before, and their affliction brings them to Repentance. *y* Compare *Gen.* 42. 21. Yet this passage is not mentioned in that History, *chap.* 37. Learn hence, that the silence of the Scripture is no good Argument that such or such a thing was not said or done, except in some special cases. *z* He is inexorable to us, as we were to him.

22 And Reuben answered them, saying, * Spake I not unto you, saying, Do not sin against the child, and ye would not hear? therefore behold also, his blood is required.

* Chap. 37. 21.

a The punishment of his blood or death occasioned by us.

23 And they knew not that Joseph understood them: for † he spake unto them by an interpreter.

† Heb. *an interpreter was between 'em.*

24 And he turned himself about from them, and wept *b*, and returned to them again, and communed with them, and took from them Simeon *c*, and bound him before their eyes *d*.

b Tears partly of natural affection and compassion towards his brethren, now in great distress and anguish; and partly of joy to see the happy success of his design, and rigorous carriage, in bringing them to the sight of their sins. *c* Whom he chuseth to punish, partly, because next to *Reuben* he was the eldest, and as it may be probable, ordered him his bloody disposition, *Gen.* 34. 25. and 49. 6. the most fierce and forward against *Joseph*. when *Reuben* was for milder counsels, as we see here, *ver.* 22. and *chap.* 37. 29. and partly because the determinate of one of so perverse and furious a temper would hast afflict his Father, and most secure *Benjamin*, who was to come with his Brethren. *d* That it might make deeper impression upon their hard hearts, and make their repentance more effectual.

25 Then Joseph commanded to fill their sacks with corn, and to restore every mans money into his sack, and to give them provision for the way, and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them *e* opened his sack, to give his ass provender in the inn, he espied his money; for behold, it *was* in his sacks mouth.

e And after him the rest by his example and information did so, as is affirmed, *chap.* 43. *ver.* 21. and it is not denied here.

28 And he said unto his brethren, My money is restored, and lo, *it is* even in my sack; and their heart † failed them, and they were afraid, saying one to another, What is this that God hath done unto us †?

† Heb. *went forth.*

f Left this should be a design to entrap, and so destroy them. † Whoever were the instruments, they knew that God was the chief Author of this occurrent, and wisely reflect upon his Providence in it, and their own Guilt which provoked him against them.

29 And they came unto Jacob their father, unto the land of Canaan, and told him all that befel unto them, saying;

30 The man *who is* the lord of the land, spake † roughly to us, and took us for spies of the country.

† Heb. *with hard things.*

31 And we said unto him, We are true men, we are no spies.

32 We be twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men, leave one of your brethren here with me, and take *food* for the famine of your households, and be gone,

34 And bring your youngest brother unto me: then shall I know that you *are* no spies, but *that* you *are* true men: *so* will I deliver you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks, that behold every man's bundle of money *was* in his sack: and when both they and their father saw the bundles of money, they were afraid *g*.

g (*i. e.*) Their fear returned upon them with more violence, having now more leisure to consider things, and their wife and experienced father fugg-sting new matters to them, which might more deeply affect them.

36 And Jacob their father said unto them, Me have ye bereaved of my children; Joseph is not, and Simeon is not *h*: and ye will take Benjamin *away*: all these things are against me *i*.

h He gives him up for lost, as being, as he thought, in the power of a cruel enemy. *i* I am the great sufferer in all these things: you carry your selves as if you were neither concerned nor affected with them.

37 And Reuben spake unto his father, saying, Slay my two sons *k* if I bring him not to thee; deliver him into my hand, and I will bring him to thee again.

k Two of the four mentioned *Gen.* 46. 9. An absurd proposition, neither fit for him to make, nor for a father to accept.

38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone *l*: if mischief befal him by the way in the which ye go, then shall ye bring down my gray-hairs with sorrow to the grave.

l To wit, of his mother, my dear *Rachel*.

CHAP. XLIII.

The famine continuing, and their provision being spent, Jacob commands them to go again to Egypt, 1, 2. *They present with their father to send Benjamin: Judah undertakes for him,* 3——10. *He gives them presents; double money; and his blessing,* 11——14. *They go to Egypt; stand before Joseph,* 15. *He seeing Benjamin with them, conforts them to be brought to his house, and entertain'd,* 16, 17. *They are afraid, and make an apology to the steward about their money,* 18——22. *He bids them good cheer, wash them courteously, brings Simeon to them,* 23, 24. *They prepare to bring their presents to Joseph; who speaks kindly to them, (and asks them of their father) especially to Benjamin, with whom he is so moved, that he is fain retire to weep,* 25——30. *He feasts them, but Benjamin in an especial manner,* 31——34.

AND the famine was sore in the land.

2 And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food *a*.

a His faith *a little*, either to shew that he took no thought to search into his or their curiosity or luxury, but only their necessity, for which a little would suffice, and that they must all moderate their appetites, especially in a time of such scarcity; or to encourage them to the journey, by fugg-sting to them that they needed not bring great sums, but only what was sufficient for that year, and that God would provide better for them hereafter, so as they should not need to go to far for corn any more.

3 And Judah spake unto him, saying, The man did † solemnly protest unto us, saying, Ye shall not see my face *b* except your † brother be with you.

† Heb. *testifying did.*

b See the same expression, 2 *Sam.* 14. 24, 32. *Acts* 7. 20, 58. Ye shall not be admitted into my presence, nor to the purchasing of any Corn here.

† Chap. 42. 20 and 44. 23.

4 If thou wilt send our brother with us, we will go down and buy thee food.

5 But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face except your brother *be* with you.

c Because we shall both lose the end of our journey, viz. the getting of Corn, and run the utmost hazard of all our lives.

6 And Israel said, Wherefore dealt ye so ill with me as to tell the man whether ye had yet a brother?

7 And they said, The man † asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words *d*: † could we certainly know that he would say, Bring your brother down?

† Heb. *strictly.*

† Heb. *could we think.*

d We gave answers suitable to his questions, or such as his words seemed required.

8 And Judah said unto Israel his father, Send the lad *f* with me, and we will arise and go, that we may live,

live, and not die, both we and thou, and also our little ones.

e Who for his age and prudence, and penitent carriage for his youthful follies, was most beloved and regarded by his father. *S* So he calls him, because he was the youngeſt of all, though he was now thirty years old, and a father of divers children. See *Gen* 30.22. and 35. 18. and 41. 46. and 46. 21.

9 I will be ſurety for him: of my hand ſhalt thou *Chap. 44. 32. require him: * If I bring him not unto thee, and ſet him before thee, then let me bear the blame *g* for ever.

g Heb. *be an offender to thee.* Let me bear the guilt, and ſhame, and puniſhment due to ſo great an offence.

10 For except we had lingered, ſurely now we had † Or, *turned* returned † this ſecond time.

11 And their father Iſrael ſaid unto them, If it muſt *be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down a preſent, a little balm, and a little honey, ſpices, and myrrhe *, nuts *h*, and almonds.

* Of all which ſee *Gen* 37. 25. *h* That kind of Nuts which we call *Piſtachoes*, as ſome Hebrew and other Expoſitors render the word; for that was both an excellent Fruit, and peculiar to *Judea* and *Syria*, and will agreeing with the *almonds* which here follow.

12 And take double money *i* in your hand; and the money that was brought again in the mouth of your ſacks, carry it again *k* in your hand; peradventure it was an overſight *l*.

i Double to what you carried laſt, either to procure more Corn, which may prevent the frequency of ſuch perilous journeys; or because the continuance and increaſe of the ſcarcity had advanced the price. *k* For it is their money, not ours, and therefore muſt be reſtored. *l* Either in you, or in the Receiver of your money, who through multitude of Buyers, and haſte in his buſineſs, might eaſily be miſtaken.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And God almighty give you mercy before the man, that he may ſend away your other brother, and † Or, *and Benjamin* in: * If I be bereaved of my children, I am *I am bereaved ſo.* bereaved *m*.

m An expreſſion whereby he ſut mits himſelf and children to God's Will and Providence, whatever the iſſue ſhall be. Compare *Eſther* 4. 16. Or thus, *as I have been already bereaved* of ſome of my deareſt children, *ſo I ſhall be bereaved* of the reſt, and I ſhall be left ſolitary; and if this be my portion, God's will be done.

15 And the men took that preſent, and they took double money in their hand, and Benjamin, and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring theſe men home, † Heb. *ſlay* and † ſlay, and make ready: for theſe men ſhall † dine *a beaſt.* with me at noon *n*.

† Heb. *eat.* *n* The uſual time for the more ſolemn Meal in the Eaſt Countries, as the evening was the time, and the ſupper the great meal among the *Romans*.

17 And the man did as Joſeph bade: and the man brought the men into Joſeph's houſe.

18 And the men were afraid becauſe they were brought into Joſeph's houſe, and they ſaid, Becauſe of the money that was returned in our ſacks at the firſt † Heb. *roll-* time, are we brought in, that he may † ſeek occaſion *himſelf upon* againſt us, and fall upon us, and take us for bondmen *o*, *us to.* and our aſſes.

o The proper puniſhment for Thieves.

19 And they came near to the ſteward of Joſeph's houſe, and they communed with him at the door of the houſe;

*Chap. 42. 3. † Heb. *came down, we came down.* *Chap. 42. 27.* 20 And ſaid, O ſir, * † we came indeed down at the firſt time to buy food,

21 And * it came to paſs when we came to the inn, that we opened our ſacks, and behold, every man's money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you *p*; fear not: your God, and the God of your father *q* hath given you † Heb. *your* treaſure in your ſacks *r*: I had your money. And he *money came* brought Simeon out unto them. *to me.*

p No harm ſhall come to you for that matter. *q* Thus he ſpeaks, becauſe *Joſeph* had inſtructed him, as well as others of his family, in the true Religion. *r* By his power and providence ſecretly putting it there.

24 And the man brought the men into Joſeph's houſe, and * gave *them* water, and they waſhed their * Chap. 18. 4. feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph *Heb. 11. 21.* came at noon: for they heard that they ſhould eat bread there.

26 And when Joſeph came home, they brought him the preſent which was in their hand, into the houſe, and bowed themſelves to him to the earth.

27 And he aſked them of their † welfare, and ſaid, * Is your father well, the old man † of whom ye ſpake? *Heb. 29. Is he alive?*

28 And they anſwered, Thy ſervant *s* our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

s By which expreſſion delivered in *Joſeph's* name, and by his order, *Jacob* himſelf *made obeiſance to him*, as was foretold, *Gen.* 37. 9.

29 And he lift up his eyes, and ſaw *t* his brother Benjamin, his mother's ſon, and ſaid, Is this your younger brother * of whom ye ſpake unto me? And he ſaid, God be gracious unto thee my ſon *v*.

t (i.e.) More narrowly obſerved him, having now more leiſure than he ſeems to have had when he firſt him ſelf, *ver.* 16. * So he calls him, not from ſpecial affection, which he is indeed not yet to diſcover; but becauſe this compellation is commonly uſed when a man ſpeaks to another who is his inferior in age or dignity.

30 And Joſeph made haſte, for his bowels did yern *u* upon his brother: and he ſought where to weep, and he entered into his chamber, and wept there.

u His heart and inward parts were vehemently moved, as they commonly are upon occaſion of any exceſſive paſſion, of love, pity, grief, or joy, *&c.*

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they ſet on for him by himſelf *x*, and for them by themſelves, and for the Egyptians which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews, for that *is* an abomination unto the Egyptians *z*.

x Partly but ſee the dignity of his place, and the cuſtom of Princes required this ſtate; and partly for the reaſon here following. *z* Not ſo much from their pride and diſdain of other people, as from their ſuperſtition and idolatry; partly becauſe they worſhipped the Creatures which the *Hebrews* and others did commonly eat; and partly becauſe of ſome peculiar Rites and Cuſtoms which they had in the dreſſing and ordering of their diet. Whence *Herodotus* affirms, that the *Egyptians* would not uſe the pots nor knives of the *Grecians* about their food. Compare *Gen* 46. 34. See there, *Exod.* 8. 26.

33 And they ſate before him, the firſt-born according to his birth-right, and the youngeſt according to his youth *a*: and the men *b* marvelled *c* one at another.

a Being ſo placed either by *Joſeph's* appointment; or rather by their own choice, and according to their cuſtom; by which the elder, though the handſomeſt children, took place of the younger, who by that order were taught what veneration they owe to the aged, and how great a fin it is, though very cuſtomary, in young men to deſpiſe thoſe whom they ſhould reverence. *b* Not the *Egyptians*, but the *Hebrews*, the men laſt ſpoken of. *c* Either at the matter and manner of the feaſts and entertainments of the *Egyptians*; or rather, at the ſingular honour which *Joſeph* did to them above all others, the reaſon whereof they could not conceive, and therefore marvelled at it.

34 And he took, and *ſent* meſſes unto them from before him *d*: but Benjamin's meſs *was* five times ſo much as any of theirs *e*: and they drank, and † were † Heb. *drunk* merry *f* with him.

d It was the ancient cuſtom of *Egypt* and other Countries in their feaſts that either all the meat, or at leaſt ſome eminent parts and parcels of it, were not promiſcuouſly let before all the gueſts, but peculiarly diſtributed by the Maſter of the Feaſt to the ſeveral Gueſts, and that differently, according to his reſpect and affection to them, or to their ſeveral qualities. See 1 *Sam.* 1. 5. and 9. 22, 23, 24. *e* Partly becauſe of his nearer relation and dearer affection to him, and partly to obſerve whether this would raiſe that envy in them towards him, which was the occaſion of their malicious enterprize againſt himſelf, that he might accordingly provide for his ſecurity. *f* The *Hebrew* word oft ſignifies to *be drunk*, but oft-times it is only to *drink liberally*, though not to drunkenneſs, as may appear from *Cant.* 5. 1. *Hoſ.* 1. 6. *Joh.* 2. 10.

CHAP. XLIV.

Joſeph commands his ſteward to fill their ſacks; reſtore every man's money; and put his ſilver cup into Benjamin's ſack; ſends them away. 1 — 3. Thereby contriving to bring them back again; they are purſued, and charged with theft, 4 — 6. Without being greatly perplex'd, they ignorantly make themſelves liable to puniſhment, 7 — 10. The cup is found in Benjamin's ſack; they return to Joſeph, ſubmitting to his cenſure, 10 — 14. Joſeph pretends the gift of proſpecy, 15. Judah ſpeaks much and earneſtly on Benjamin's behalf, offering to remain in his ſtead, 16 — 34.

AND he commanded the † ſteward of his houſe, † Heb. ſaying, Fill the mens ſacks *with* food, as much as they can carry, and put every man's money in his ſack's mouth.

2 And put my cup *a*, the ſilver cup, in the ſack's mouth of the youngeſt *b*, and his corn-money: and he did according to the word that Joſeph had ſpoken.

a It ſeems to have been a large cup, and of great price, and much uſed by *Joſeph*. *b* With deſign to diſcover their intentions and affections towards *Benjamin*, whether they did envy him, and would deſert him in his danger, as they did *Joſeph*; or would cleave to him, that hence he might take his meaſures how to deal with him and them.

3 As ſoon as the morning was light, the men were ſent away, they, and their aſſes.

4 And when they were gone out of the city, and not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men: and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

5 Is not this it in which my lord drinketh? and † Or, *maketh trial.* whereby indeed he † divineth *c*? Ye have done evil * in ſo doing.

c Amongſt the ſeveral kinds of divination in uſe among the *Egyptians* and other Heathens, this was one, to do it by a cup or baſon, which they filled with water, and put in them plates of ſilver, or precious ſtones, in which certain characters were engraven, by which, and ſome words they uſed, they called upon the Devil, who gave them anſwer. *Joſeph* did not uſe this courſe, nor was a Diviner, but the people thought him ſuch a one, and the ſteward might repreſent him as ſuch, for the better covering or carrying on his deſign. But this ſenſe agrees not with the 15th verſe of this Chapter, *Wot you not*, &c. Which words ſhew that he ſpeaks of ſomething which they all might really know; but they did not know that *Joſeph* was a Diviner, much leſs that he divined by that Cup, whereas that kind of divination was generally performed by a Glaſs, not by a Cup. Others obſerve, that the Hebrew word oft-times ſignifies *not to divine*, but only to *obſerve* and *diſcover* a thing, as *Gen.* 30. 27. 1 *Kings* 20. 33. and render the place thus, *whereby he will certainly obſerve* or *diſcover*, to wit, what you are, and do. But this alſo ſeems not to conſiſt with *ver.* 15. and the ſuppoſition is too large and remote. The true ſenſe then is this, the Hebrew *ho* is not to be rendered *by which*, but *concerning which*, as the Particle *beth* is often uſed, and it notes not the Inſtrument whereby, but the Object about which he did divine, and the words muſt be rendred *concerning which he can or would certainly divine*. And this agrees well with *ver.* 15. 9. d. Did you think you could deceive my Maſter? Did not you and all others know that he could diviue, and diſcover ſecret things, whence he had both his name and preferment? And this Cup being much prized and uſed by him, you might eaſily judge that he would uſe his art to recover it. (i.e.) Very evil, unjuſtly, unthankfully, and fooliſhly.

6 And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lord's houſe ſilver or gold *d*?

d It is not probable that we who reſtored that which was in our power to keep, and to conceal without any danger, ſhould ſteal that which was likely to be diſcovered with ſo much ſhame and hazard to our ſelves.

9 With whom *ſoever* of thy ſervants it be found, *Chap. 31. 32.* both * let him dye, and we alſo will be my lord's bondmen *e*.

e This over-daring offer proceeded from hence, that they were all conſcious of their own innocency, and did not ſuſpect any fraud or artifice in the matter.

10 And he ſaid, Now alſo let it be according unto your words: he with whom it is found, ſhall be my ſervant, and ye ſhall be blameleſs *f*.

f Thus he moderates the conditions which they propoſed, exempting the innocent, and exchanging the deſerved and offered death of the nocent into ſlavery.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, and began at the eldeſt *g*, and left at the youngeſt: and the cup *h* was found in Benjamin's ſack.

g To take off all their ſuſpicion of his fraud. *h* He found doubtleſs the money there, but he accuſed them not about that matter, both becauſe they had an anſwer ready to that charge from his own mouth, *chap.* 43. 23. and becauſe the greater crime, the ſtealing of the Cup which *Joſeph* ſo much prized and uſed, might ſeem to extinguiſh the leſs, or at leaſt cauſe him to neglect it.

13 Then they rent their cloathes, and laded every man his aſs, and returned to the City *i*.

i Being afraid and aſhamed to go to their Father without *Benjamin*, concerning whoſe they had received ſo ſevere a Charge, and made ſuch ſolemn Promiſes and Imprecations.

14 And Judah and his brethren came to Joſeph's houſe: (for he was yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed is this that ye have done? Wot ye not that ſuch a man as I can certainly † divine? † *Or, make trial.*

16 And Judah *k* ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? God hath found out the iniquity *l* of thy ſervants: behold, we are my lord's ſervants, both we, and he alſo with whom the cup is found.

k Who ſpeaks in the cauſe, as being one of the eldeſt, and a perſon of moſt gravity and diſcretion, and readineſs of ſpeech, and moſt eminently concerned for his brother. *l* *viz.* This iniquity, of which it ſeems ſome of us are guilty, and God hath diſcovered it. Or, *iniquity* may be put for *iniquities*; ſo that we are guilty of this Fact or not, we are certainly guilty of many other ſins, for which God is now puniſhing us, to whoſe Providence we therefore willingly ſubmit.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant: and as for you, get you up in peace unto your father.

18 Then Judah came near unto him *m*, and ſaid, O my lord, let thy ſervant, I pray thee, ſpeak a word in my lord's ears *n*, and let not thy anger burn againſt thy ſervant: for thou art even as Pharaoh *o*.

m Made a little nearer approach to him, that he might preſent his humble Petition to him. *n* In thy hearing: For this phraſe doth not neceſſarily imply that he whiſpered in his ears; as appears from *Numb* 14. 28. *Deut.* 32. 44. *Judg.* 17. 2. *o* As thou repreſenteſt his Perſon, ſo thou art inveſted with his Majeſty and Authority, and therefore thy Word is a Law; thou canſt do with us what thou pleaſeſt, either ſpare or puniſh us, and therefore we do fully depreſent thine Anger, and moſt humbly intreat thy favourable Audience, and Princely Compaſſion to us.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one *p*, and his brother is dead, and he alone is left of his mother, and his father loveth him.

p So they call him comparatively to themſelves, who were much elder; and withal, to ſignify the reaſon why he came not with them, becauſe he was young and tender, and unfit for ſuch a journey.

21 And thou ſaidſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him *q*.

q (i.e.) See him with my own eyes, and thereby be ſatisfied of the truth of what you ſay. Compare *Gen.* 42. 15. 16. Elſewhere this Phraſe ſignifies to *ſhew favour* to a perſon, as *Jer.* 39. 12 and 40. 4. But tho that was *Joſeph's* intention, as yet he was minded to conceal it from them.

22 And we ſaid unto my lord, The lad cannot leave his father: for *if* he ſhould leave his father, *his father* would dye.

23 And thou ſaidſt unto thy ſervants, * Except your * Chap. youngeſt brother come down with you, you ſhall ſee my face no more *r*. 43. 3.

r *Queſt.* Why would *Joſeph* expoſe his Father to the hazard of his life, in parting with his dear Child? *Anſw. Joſeph* ſuppoſed that to be but a pretence, and might fear leſt his brethren had diſpoſed of *Benjamin* as they did of him, and therefore could not bring him forth. And as for his Father, the experience which he had of his continuance in life and health after the ſuppoſed untimely death of *Joſeph*, gave him good aſſurance that his parting with *Benjamin* for a ſeaſon, and that under the care and charge of his brethren, was not likely to make any dangerous impreſſion upon him.

24 And it came to paſs when we came up unto thy ſervant my father, we told him the words of my lord.

25 And * our father ſaid, Go again, and buy us a * Chap. 43. little food. 2.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the man's face, except our youngeſt brother be with us.

27 And thy ſervant my father ſaid unto us, Ye know that my wife *s* bare me two ſons.

s He calleth her ſo by way of Eminency, as *Gen.* 46. 19. becauſe ſhe only was his Wife by deſign and choice, whereas *Leah* was put upon him by fraud, and might have been refuſed by him, if he had ſo pleaſed; and the other two were given to him by *Rachel* and *Leah*.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince: * Chap. 37. 29 And if ye take this alſo from me, and miſchief befal him, ye ſhall bring down my gray hairs with ſorrow to the grave. 33.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us; (ſeeing that his life is bound up in the lads life)

t The death of the Child, which upon this occaſion he will firmly believe will unavoidably procure his death alſo.

31 It ſhall come to paſs when he ſeeth that the lad is not with us, that he will die, and thy ſervants ſhall

bring down the gray hairs of thy servant our father with sorrow to the grave.

30 For thy servant became surety for the lad unto my father, saying, * If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide in stead of the lad *u*, a bondman to my Lord, and let the lad go up with his brethren.

u Partly in compassion to our aged Father, and partly for thy own advantage; because I can be more serviceable to thee than he, because of my greater strength and experience.

35 For how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that ‡Heb. *find* shall ‡ come on my father?

my father.

CHAP. XLV.

Joseph no longer able to refrain, discovers himself to his brethren, and weep; asks concerning his father: they are troubled at his presence, 1——3. He forbids their grief for their sin, and comforts them with God's gracious Will and providence in it, 4——8. He desires them to go and acquaint their Father, and bring him to Egypt; his message to his father, 9——13. His kindness to Benjamin and his brethren, 14, 15. Pharaoh is glad, and invites them down to Egypt, 16 -- 20. Joseph dismisses them with gifts and presents to his father; exhorting them not to fall out by the way, 21——24. Coming home they relate all to their father, who at last believes them, rejoycing that he should see his son before he died, 25——28.

THen Joseph could not refrain himself before all them that ſtood by him, and he cryed, Cauſe every man to go out from me *a*: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

a Remove all the *Egyptians* out of my Preſence and Chamber. Which he did, partly that he might maintain the honour of his place, and not make himſelf cheap and contemptible to the *Egyptians*, by his exceſſive tears and paſſions, and by his free and familiar, and indiſcreet converſe with his Brethren; and partly to preſerve the reputation of his Brethren, by concealing their fault from the *Egyptians*.

‡ Heb. *gave forth his voice to weeping.* 2 And he ‡ wept aloud *b*; and the Egyptians, and the houſe of Pharaoh heard *c*.

b His tears and voice which had been hitherto kept in by main force, now breaking forth with greater violence. * Some who were near with their own ears, and others by report.

Acts 7. 13. 3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live *c*? And his brethren could not anſwer him: for they were ‡ troubled at his preſence ‡.

‡ Or, *at the preſence of.*

c He repeats his former queſtion, *Gen.* 43. 27. either becauſe he queſtioned the truth of their former relation, or would be further ſatisfied in it, it being uſual with men to aſk over and over again what they long to know; or becauſe he now deſired a more particular relation of his Father's Condition, and how he did bear up under all his Calamities. ‡ From a ſudden and deep ſenſe of their horrid guilt, and their juſt fear of ſome dreadful puniſhment.

4 And Joſeph ſaid unto his brethren, Come near to me *d*, I pray you: and they came near, and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt *e*.

d Be not afraid of me, but come nearer to me with chearfulneſs and confidence, that you may be aſſured that I am he, and that we may more freely and privately diſcourſe together, ſo as none others may hear. It is probable that *Joſeph* ſate in ſtate, and that they hitherto kept a due diſtance from him. *e* (*i. e.*) *Sold* unto them that brought me *into Egypt*, and ſold me there. See *Gen.* 37. 28. and 39. 1. So they ſold him into *Egypt* occaſionally and eventually.

‡Heb. *neither let there be anger in your eyes.* * Chap. 50. 20. Pſal. 105. 16, 17.

5 Now therefore be not grieved *f*, ‡ nor angry with your ſelves *g*, that ye ſold me hither: * for God did ſend me *h* before you to preſerve life *i*.

f To wit, immodcrately, and for the injury which you did to me, or for the danger which you have brought upon your ſelves. Otherwiſe he doth not diſſwade them from a godly ſorrow for their offence againſt God, for the procurement of which he deſigned and uſed that ſtrange and rough carriage towards them. *g* Neither exceſſively torment your ſelves with the remembrance of the fact, neither break forth into contentions and wrath, and upbraidings of one another. *h* God by his wiſe, powerful, and gracious Providence over-ruled your evil intentions to an happy end. *i* Not only your lives, for the expreſſion is here indefinite and general, but the lives of all the People in this and the neighbouring Countries. Which though it doth not leſſen your ſin, yet ought to qualify your ſorrow.

6 For theſe two years hath the famine been in the land: and yet there are five years, in the which there ſhall neither be earing nor harveſt *k*.

k Neither ſowing nor reaping, except in a few places near *Nilus*, becauſe the People could not ſpare ſeed-corn, and would not loſe it; underſtanding from *Joſeph* that their coſt and labour would be loſt, and that the famine would be of long continuance.

‡ Heb. *to put for you a remnant.* 7 And God ſent me before you to ‡ preſerve you a poſterity *l* in the earth, and to ſave your lives by a great deliverance *m*.

l That you and your Children might be ſuſtained and preſerved in this time of Famine, and afterwards abundantly multiplied, as God hath promiſed. *m* Or, *For a great remnant*, or *eſcaping*, (*i. e.*) that you who are now but an handful, eſcaping this danger, may grow into a vaſt multitude. The word *exoſion*, or *eſcaping*, is here put for the perſons that do eſcape, as it is 2 *Chron.* 30. 6. *Iſa.* 10. 20. and as *captivity* is oft put for the Captives, as it is *Numb.* 21. 1. *Deut.* 21. 10. And ſo what was ſaid in the former clauſe is repeated in this, with an emphatical addition.

8 So now it was not you *that* ſent me hither, but God *n*: and he hath made me a father to Pharaoh *o*, and lord of all his houſe, and a ruler throughout all the land of Egypt.

n That I came to this place, and pitch of honour and power, is not to be imputed to your deſign, which was of another nature, but to God's over-ruling Providence, which ordered the circumſtances of your action, ſo as I ſhould be brought to this place and ſtate. Compare *Gen.* 50. 20. *o* To adviſe him, and to provide for him as Fathers do for their Children, and to have the authority, reſpect, and power of a Father with him.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſon Joſeph; God hath made me lord of all Egypt: come down unto me, tarry not.

10 And thou ſhalt dwell in the land of Goſhen *p*, and thou ſhalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

p A part of *Egypt* bordering upon *Canaan*, well watered and fit for cattle, and therefore moſt proper for the *Iſraelites* not only for preſent uſe, and to keep them at ſome diſtance from the inward parts of *Egypt*, and from the Court, but alſo that they might have *Canaan* always in their eye, and mind, and in God's time might with leaſt diſadvantage march thither. *Joſeph* promiſeth this place, either becauſe it was leaſt inhabited, being in the borders of the Land, or becauſe he juſtly preſumed upon the King's favour, and knew that the growing Famine would give him opportunity to diſpoſe of the people as he pleaſed.

11 And there will I nouriſh thee (for yet there are five years of famine) leſt thou, and thy houſhold, and all that thou haſt, come to poverty.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that it *is* my mouth that ſpeaketh unto you *q*.

q Becauſe I ſpeak to you not by an Interpreter, as hitherto I have done, but immediately, and in the Hebrew Language.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen, and ye ſhall haſte, and * bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept: and Benjamin wept upon his neck.

15 Moreover, he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him *r*.

r To wit, freely and familiarly, being encouraged by his kindneſs.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it ‡ pleaſed Pharaoh well, and his ſervants *s*.

s Becauſe they all owed their lives unto *Joſeph*, and his favour was now freſh and preſent, and therefore he had more influence upon them, and they more kindneſs for him.

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye, lade your beaſts, and go, get you unto the land of Canaan,

18 And take your father, and your houſholds, and come unto me, and I will give you the good of the land of Egypt, and ye ſhall eat * the fat of the land *t*.

t The choiceſt Fruits of the Land. *Fat* oft is put for the beſt of any ſort, as *Numb.* 18. 12, 29. *Deut.* 32. 14. *Pſal.* 63. 5. and 147. 14.

19 Now thou art commanded *u*, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father and come.

u Beſides that abſolute power which I have given thee to diſpoſe of all things as thou pleaſeſt, I do particularly and eſpecially command thee to do this thing.

20 Alſo ‡ regard not your ſtuff *x*: for the good of all the land of Egypt is yours.

‡ Heb.

x Heb. *Let not your eye pity or ſpare* any part of *your ſtuff*, as loath to leave it behind you, or afraid to loſe it. Sparing or pitying is an act of the Mind, but it is aſcribed to the Eye here, as alſo *Ezek.* 7. 4, 9. and 16. 5. partly becauſe there it diſcovers it ſelf by tears, or otherwiſe; and partly becauſe the ſight of the Eye doth oft affect the Heart, and move pity.

21 And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † command- ‡ ment of Pharaoh, and gave them proviſion for the way.

22 To all of them he gave each man changes of raiment *y*: but to Benjamin he gave three hundred pieces of ſilver, and five changes of raiment.

y New

y New and handſome Garments, which upon their coming into *Pharaoh's* preſence, and on other occaſions they might wear in ſtead of their moſt old and homely ones, which they brought with them from *Canaan*. Compare *Judg.* 14. 12, 19. 2 *Kings* 5. 5.

23 And to his father he ſent after this manner ‡: ten aſſes † laden with the good things of Egypt, and ten ſhe aſſes laden with corn, and bread, and meat for his father by the way.

‡ Heb. *according to this.* What? Either what went before, *changes of raiment*, or what follows, *ten aſſes*, &c.

† Heb. *carrying.*

24 So he ſent his brethren away, and they departed, and he ſaid unto them, See that ye fall not out *a* by the way.

a Or, *contend*, one with another, each vindicating himſelf, and laying the blame upon his Brother.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, ſaying, Joſeph is yet alive, and he is governour over all the land of Egypt. And ‡ Jacobs heart fainted *b*, for he believed them not *c*.

‡Heb. *his.*

b Or, *was weakned*, or *failed*, he fell into a ſwoon, as it is ordinary, becauſe of the greatneſs and ſuddenneſs of the news, and the conflict of contrary and violent paſſions, raiſed hereby, grief at the remembrance of his former loſs, and exceſſive joy for *Joſeph's* recovery and felicity; hope that this might be true, and fear leſt it ſhould be but a fiction of theirs: Any one of theſe paſſions are able to cauſe a fainting of the ſpirits, but much more when all meet together, eſpecially in an aged perſon. *c* Partly becauſe of the greatneſs, and ſtrangeneſs, and diſbeliableneſs of the thing. Compare *Pſal.* 126. 1. and partly becauſe they were by this very relation convicted of guilt in lye about *Joſeph*, in ſaying that he was dead, and therefore might eaſily be thought guilty of another.

27 And they told him all the words of Joſeph which he had ſaid unto them; and when he ſaw the wagons which Joſeph had ſent to carry him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, It is enough *d*; Joſeph my ſon is yet alive: I will go and ſee him before I die.

d I deſire no more, no greater happineſs in this World, than to ſee him. Which when I have done, I am willing to die.

CHAP. XLVI.

Jacob ſees out towards Egypt with his family and ſubſtance; offers ſacrifices at Beerſheba; God appears to him in a viſion; renewing his promiſes and bleſſing, 1——4. He goes to Egypt, 5. The names of the children of Iſrael, 8——27. Jacob ſends Judah before him; Joſeph goes to meet his father; their joy, 28——30. Joſeph inſtructs his brethren what to ſay to Pharaoh, to declare themſelves ſhepherds, and deſire to dwell in Goſhen; the reaſon, 31——34.

AND Iſrael took his journey with all that he had, and came to Beerſheba, and offered ſacrifices *a* unto the God of his father Iſaac *b*.

a Both in thankfulneſs to God for former favours, and eſpecially for *Joſeph's* preſervation and happineſs; and by way of ſupplication to God for his direction in this great caſe, whether he might leave the promiſed land of *Canaan*, and go into the idolatrous and impious land of *Egypt*; and for his protection and bleſſing, as well in his journey as in *Egypt*. *b* Whom *Iſaac* honoured and ſerved, and who had conſtantly protected, and provided for *Isaac*, and confirmed his covenant with him. He mentions *Isaac* rather than *Abraham*, partly for *Esau's* honour, to ſhew that though *Iſaac* was much inferior to *Abraham* in gifts and graces, yet God was no leſs *Iſaac's* than *Abrahams's* God, and therefore would be his God alſo, notwithſtanding his unworthineſs; and partly for his own comfort, becauſe *Iſaac* was *Jacob's* immediate Parent, and had tranſferred the bleſſing of the covenant from *Eſau* to *Jacob*, and the validity of that tranſlation depended upon *Iſaac's* intereſt in God.

2 And God ſpake unto Iſrael in the viſions of the night *c*, and ſaid, Jacob, Jacob *d*: And he ſaid, Here am I.

c (*i. e.*) In that way or manner of Viſions which God affordeth to Men by night, and in their ſleep. See *Gen.* 20. 3. *Job* 33. 15, 16. *Matth.* 1. 20. and 2. 13, 19. *Acts* 16. 9. and 18. 9. *&c.* *d* He doubles the name both in token of his friendſhip and familiarity with him, and to raiſe *Jacob's* attention. Compare *Gen.* 22. 11. 1 *Sam.* 3. 10.

3 And he ſaid, I am God, the God of thy father; fear not *e* to go down into Egypt: for I will there make of thee a great nation.

e For here were many cauſes of fear, leſt he ſhould do evil in forſaking the promiſed and bleſſed Land, and going to a place which had been incommodious to his Grandfather, *Gen.* 12. 15. and forbidden to his Father, *Gen.* 26. 2. leſt he ſhould expoſe his Children to manifold perils, as of being infected with the vices, and particularly the Idolatry which reigned there above all other Countries, and of being inveagled by the pleaſantneſs and eminent fruitfulneſs of that ſoil, to give up themſelves to all manner of pleaſures, and to ſettle themſelves there, and give over all thoughts of returning to *Canaan*; and of being brought into that grievous bondage and affliction which was ſpoken of *Gen.* 15. 13. and leſt ſome miſchief ſhould befal him or his in ſo long and dangerous a journey.

4 I will go down with thee into Egypt, and I will alſo ſurely bring thee up *again*: *f* and Joſeph ſhall put his hand upon thine eyes *g*.

f Though not in thy perſon, yet in thy body, *Gen* 47. 29, 30. and 50. 5, 13. and in thy poſterity, which are a part of thy ſelf, or thy ſelf multiplied. *g* Shall cloſe thy eyes, which office was uſually performed by the neareſt and deareſt Relations of the dying party among the *Jews*, *Greeks*, and *Romans*. Hereby *Jacob* is aſſured that he ſhould die in peace, and that *Joſeph* both now was alive, and ſhould ſurvive his Father.

5 And * Jacob roſe up from Beerſheba: and the ſons of Iſrael carried Jacob their father, and their little ones, and their wives in the wagons which Pharaoh had ſent to carry him.

* Acts 7. 15.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan *h*, and came into Egypt, Jacob, and all his ſeed with him.

h And in *Meſopotamia*. But *Canaan* only is here mentioned, becauſe here they got the far greateſt part of them, which by a Synecdoche is put for the whole.

* Joſh. 24. 4. Pſal. 105. 23 Ita 52. 4.

7 His ſons, and his ſons ſons with him, his daughters *i*, and his ſons daughters, and all his ſeed brought he with him into Egypt.

i Either, his Daughter *Dinah*, the Plural Number for the Singular, as *verſe* 25. *Gen.* 21. 7. *Rom.* 16. 8. or *Dinah* and her Daughters; for Grandchildren are commonly called their Grandfather's Children, or Sons or Daughters; or his Daughters-in-law, his Son's Wives.

8 ¶ And * theſe *are* the names of the children of Iſrael which came into Egypt *k*, Jacob and his ſons: * 1. and 6. Reuben, Jacobs firſt-born.

* Exod. 1. 14. Num. 26

k This Genealogy is both here and elſewhere deſcribed exactly and particularly, as well to ſhew the faithfulneſs of God in the performances of his Promiſe concerning the vaſt Multiplication of *Abraham's* Seed, and that in ſo ſhort a time; as to diſtinguiſh the Tribes, which was of great importance, and neceſſary for the diſpoſal of the Kingdom and Prieſthood, and above all, for the diſcovery of the true *Meſſias*. Compare this following Catalogue with that *Numb.* 26. and 1 *Chron.* 6. and 7. and 8.

8. and 1 Chr. 5. 1. Numb. 26. 5.

9 And the ſons of Reuben, Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ * And the ſons of Simeon: † Jemuel, and Jamin, and Ohad *l*, and † Jachin, and † Zohar, and Shaul the ſon of a Canaanitiſh woman *m*.

* Exod. 6. 15. † Chron.

l Who is not mentioned in thoſe parallel places, becauſe he was then dead, and that without iſſue *m* Which is here mentioned as now a Brand upon him, and as an intimation that the reſt of them, except *Judah*, married to Perſons of a better Race.

‡ 24. † Or, *Nemuel.* † Or, *Jarib* † Or, *Zerah.*

11 ¶ And the ſons * of Levi, † Gerſhon, Kohath, and Merari.

* 1 Chron. 6. 1, 16.

12 ¶ And the ſons of * Judah: Er, and Onan, and Shelah and Pharez, and Zerah: but Er, and Onan died in the land of Canaan *n*. And the ſons of Pharez were * Hezron, and Hamul *o*.

† Or, *Gershom.* 1 Chron. 2. 3. and 4. 21.

n And therefore are not contained in the following number, *verſe* 15. *o* Who, though they ſeem to have been born in *Egypt*, yet are here ſet down amongſt thoſe who came into *Egypt*, becauſe they came thither in their Father's Loyns, as *Levi* is ſaid to *pay tithes in Abraham*, *Heb.* 7. 9. And the Children may as well be ſaid to come thither in their Parents, as their Father *Jacob* is ſaid to return from thence, *verſe* 4. in his Children. *Obj.* If this be the ſenſe, why ſhould theſe two be mentioned rather than the Grandchildren of the other Brethren, who came into *Egypt* in the ſame manner? *Anſw.* This may be done either, 1. From ſome ſpecial Excellency or Eminency in them above the reſt, as *Hezron* was eminent for being the Progenitor of the *Meſſiah*, and *Hamul* might be ſo for ſome other cauſe though unknown to us. Or 2. Becauſe they were the firſt Grandchildren that were born in *Egypt*, and it may be all that were born whilſt *Jacob* lived there, and therefore are not unfitly named with *Jacob*, and allotted to him, as *Joſeph's* two eldeſt Sons, *Ephraim* and *Manaſſeh* were by *Jacob* appropriated to himſelf, and reckoned as his immediate Sons, when all the reſt of *Joſeph's* Sons were excluded from that privilege, *Gen.* 48. 5, 6. And the like may be ſaid of the other two Grandchildren mentioned *verſe* 17.

1 Chron. 2. 3.

13 ¶ * And the ſons of Iſſachar: Tola and † Phuvah, and Job, and Shimron.

* 1 Chron. 7. 1. † Or, *Puah.*

14 ¶ And the ſons of Zebulun: Sered, and Elon, and Jahleel.

15 Theſe be the ſons of Leah which ſhe bare unto Jacob in Padan-Aram *p* with his daughter Dinah: all the ſouls of his ſons and his daughters *q*, were thirty and three.

p This is true properly and immediately of the Sons, who were indeed born there, but improperly and mediately of the Grandchildren, which are as truly ſaid to be born of *Leah* in *Padan*, as to be born of her at all, becauſe they were indeed born of them which were born of her, and that in *Padan*. *q* To wit, which came into *Egypt* as before; ſo that *Er* and *Onan* are excluded, as dying before this Journey into *Egypt*, *verſe* 12. *Daughters* is here put for *Daughter*, as *verſe* 7. becauſe *Dinah* was all the Daughters which *Jacob* had. Heb. *all the Souls*, *Sons and Daughters*, being reckoned together with their Father.

16 ¶ And the ſons of Gad: * Ziphion, and Haggi, Shuni, and † Ezbon, Eri, and † Arodi, and Areli.

* Numb. 26. 15. &c. † Gen. 46. 16.

17 ¶ * And the ſons of Aſher: Jimnah, and Ihuah, † Arod. and

* 1 Chron. 7. 30.

and Ishui, and Beriah, and Serah their sister: and the sons of Beriah, Heber and Malchiel.

18 * These *are* the sons of Zilpah, * whom Laban gave to Leah his daughter: and these he bare unto Jacob, even sixteen souls.

19 The sons of Rachel, Jacobs wife, Joseph and Benjamin.

20 ¶ And unto Joseph in the land of Egypt, were born Manasseh and Ephraim, * which Aseneth, the daughter of Poti-pherah, † priest of On bare unto him.

21 ¶ * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, * † Ehi, and Rosh, † Muppim, and † Huppim, and Ard *r*.

22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

23 ¶ * And the sons of Dan: † Hushim.

24 ¶ * And the sons of Naphtali, Jahzeel, and Guni, and Jezer, and Shillem.

25 * These are the sons of Billah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

26 All the * souls that came with Jacob into Egypt, which came out of his † loyns *s*, besides Jacobs sons wives, all these souls were threescore and six *t*.

27 And the sons of Joseph which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt *u*, were threescore and ten.

a He doth not say, *which came with Jacob into Egypt*, because some of them came thither before him, and others with him, some in their Persons, and some in their Parents. As for the difficulty arising from comparing this place with *Acts* 7. 14 it will be more fit to speak of it when we come to that place.

28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen *x*; and they came into the land of Goshen.

x Heb. *To prepare*, or *to teach* him, the way *before his Face*, i. e. before his coming *to Goshen*; *i. e.* to shew him where it was, and into what part of it he should come and settle himself; or *to give notice* unto *Joseph* of his approach, *before his face* or coming *unto Goshen*.

29 And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him *y*, and he fell on his neck, and wept on his neck a good while.

y And doubtless fell down before him with all that reverence which Children owe to their Parents, and in this posture *Jacob* falls upon his Neck, *&c.* Of which posture see *Gen.* 33. 4. and 45. 14. *Luke* 15. 20. *Acts* 20. 37.

30 And Israel said unto Joseph, Now let me die *z*, since I have seen thy face, because thou art yet alive.

z Now I expect no greater happiness upon Earth, and therefore am content to die. Compare *Luke* 2. 29.

31 And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me.

32 And the men *are* shepherds, for † their trade hath been to feed cattle: and they have brought their flocks and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

34 That ye shall say, Thy servants trade hath been about cattle from our youth, even until now, both we, and also our fathers: that ye may dwell in the land of Goshen *: For every shepherd is an abomination to the Egyptians †.

* In which design and choice *Joseph* shews both his Prudence and Piety. He brings them not to Court, where it had been esty for him to have put them all into the best Places and Offices of the Court; and as he is not ashamed to own himself a Brother to Shepherds, which were contemptible among the *Egyptians*, so he seeks not to advance them higher, but continues them in their Employment, and placeth them in *Goshen*: whereby, 1. He kept them together, which was very convenient for them in many respects. 2. He secured them both from Envy, and as far as he could, from the Corruption of their Religion and Manners, which was likely to follow their mixture with the *Egyptians*, and especially their being at the Court. 3. He put them into a capacity of returning to *Canaan*, when God gave them opportunity. † Either, 1. Because they did both kill and eat those Creatures which the *Egyptians* adored. Or, 2. Because of the fresh remembrance of the horrid Cruelties lately committed there by the *Phœnician* Shepherds, who as some very Ancient Writers affirm, were feated in *Egypt* in great Numbers, and had arrived to great Power, and waged a cruel War with other *Egyptians*, wherein they wasted divers Cities, and burned their Temples, and barbarously murdered a multitude of People. And therefore it is no wonder if the Calling of Shepherds was grown out of use and credit among them. True it is, the *Egyptians* had some Sheep, and other Cattle, *Gen.* 47. 6, 17. *Exod.* 8. 26. and 9. 3. which they kept for delight or profit by their Milk, Wooll, *&c.* or for Sale to others, but they did not use them, as other Shepherds generally did, kill and eat them. And it is probable that they committed even the keeping of their Sheep and Cattle to those Strangers which were dispersed among them, and looked upon the Employment as too vile and mean for any *Egyptian*. And tho *Pharaoh* offered it to *Joseph*'s Brethren as a favour to be *Rulers over his Cattle*, *Gen* 47. 6. that might proceed only from hence, because he saw them firmly resolved upon that course of Life, and therefore could not bestow any higher preferment upon them.

CHAP. XLVII.

Joseph acquaints Pharaoh with his father's arrival; presents five of his brethren to him, 1, 2. He after some enquiry inflates them in Goshen; they being shepherds, he orders Joseph, if he know any men of activity amongst them, to make them rulers over his cattle, 3——6. Joseph likewise brings his father before Pharaoh, who enquires after his age, and is blessed by Jacob, 7——10. Joseph maintains his father, and all his house in Goshen, 11, 12. Joseph gets all the money, cattle, and lands of the Egyptians into his hands for corn; removes them to distant quarters of the land, 13——21. The priests only excepted, who have a portion assigned them by Pharaoh, 22. Joseph leaves the land to the people to till, and grows them corn to sow, they giving Pharaoh the fifth part of the crop, 23——26. Jacobs life in Egypt, and full age, 27, 28. He takes an oath of Joseph concerning his burial, 29——31.

THen Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan: and behold, they *are* in the land of Goshen *a*.

a Either to abide there: Or to remove thence to any other place which thou shalt appoint for them.

2 And he took some *b* of his brethren, *even* five men, and presented them unto Pharaoh.

b Or, *part*, as this *Hebrew* word is used, *Dan* 1. 2. Or the *extremity*, or *end*, or *tail* of them, *i. e.* the meanest of them for Person and Presence, as the word is taken, 1 *Kings* 12. 31. lest it he had presented the goodliest of them, *Pharaoh* might have required their attendance upon him, either at Court or Camp. And for the same reason for which he did industriously represent them to *Pharaoh* as contemptible in their employment, he might also present those to him who were so in their Persons.

3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds both we, and also our fathers *.

* This Employment is not pretended nor taken up by us in design, or in contempt of thee or thy People, but was handed to us by our Fathers, and hath been our business to this day.

4 They said moreover unto Pharaoh, For to sojourn in the land *c* are we come: for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan *d*: now therefore we pray thee, let thy servants dwell in the land of Goshen.

c Not to defraud thy People of their Lands and Habitations, but only to be here for a season as Strangers and Sojourners till we can conveniently return to our own Land. *d* Which being an higher Ground than *Egypt*, and watered in a manner only by Rain from Heaven, must needs sooner and surer feel the effects of a Drought and Scarcity than *Egypt*, which had relief from *Nilus* in that kind.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee.

6 The land of Egypt is before thee *e*; in the best of the land make thy father and thy brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity *f* amongst them, then make them rulers over my cattle.

e To view it, and take thy choice where thou pleasest, it is in thy power. See *Gen.* 13. 9. *f* Or, *of Strength or Vigour* of Body and Mind, fit for the Employment. By which Expression it seems probable that those five presented to *Pharaoh* were of the meanest sort of them. See on *verse* 2.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed *g* Pharaoh.

g Not in an authoritative way, as the greater blesseth the less, but in a general manner, *i. e.* he saluted him, thanked him for all his favours to him and his, and prayed to God to bless and recompence him for it. Thus *blessing* is put for *saluting*, 1 *Sam.* 13. 10. 2 *Kings* 4. 29. for *praying*, *Numb.* 6. 23, 24. for *thanksgiving*, *Matth.* 26. 26. compare with *Luke* 22. 19.

8 And

† Heb. *how many are the days of the years of thy life?* 2 Heb. 9. 13.

8 And Pharaoh said unto Jacob, † How old art thou?

9 And Jacob said unto Pharaoh, * The days of the years of my pilgrimage *i* are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers *k*, in the days of their pilgrimage.

i (*i. e.*) Of my unstable or unsettled Life, in which I have been flitting from place to place. See *Gen.* 17. 8. *Psalm* 119. 19. *Heb.* 11. 9, 13. *k* Though I seem old in comparison of thy People, yet I fall much short of my Progenitors, *Isaac*, and *Abraham*, and *Jacob*.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses *l*, as Pharaoh had commanded.

l A part of the Land of *Goshen*, possibly that part where afterwards the City *Rameses* was built by the *Israelites*, *Exod.* 1. 11. and 12. 37. whence it is so called here by Anticipation. For the *Israelites* were not now numerous enough to possess the whole Land of *Goshen*, which was given to them, but contented themselves with a part of it, leaving the rest to the management of the *Egyptians*, and therefore when they encreased greatly, they were forced to spread their Habitations amongst the *Egyptians*. See *Exod.* 12. 7, 23, 35, 37.

12 And Joseph nourished his father and his brethren, and all his fathers household with bread, * † according to *their* families *m*.

* Or, *as a little child us nourished.*

† Heb. *according to the little ones.*

m Or, *according to the Mouth of the Family*: Mouth being put for their Will or Desire, as it is *Gen.* 24. 57. *Josiah* 30. 2. as much as every one defired, without any restraint: Or, *according to the manner of a little Child*, he put their meat into their very Mouths; it was brought to them without any more care or pains of theirs, than an Infant takes for its food.

13 ¶ And there was no bread in all the land: for the famine was very sore, so that the land of Egypt, and all the land of Canaan fainted by reason of the famine *n*.

n *Ejph.* Whence came it that the People in this extremity did not take the Corn by force out of the several Store-houses? *Ans.* Besides that singular Providence of God which watched over Kings and Rulers, and stilled the Tumults of the People, *Joseph* had no doubt foreseen this difficulty, and took due care to prevent it, partly by disposing the Stores in strong and well-guarded Places; partly by adding Wealth and Strength to the King, whereby he might more easily suppress any seditious Rising; and principally by not permitting the People to Despair, or come to the utmost Extremity, but giving them relief in all their Exigencies.

14 And Joseph gathered up all the money that was found in the land of Egypt *o*, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaohs house.

o Wherein he did no more than any of the Subjects might have done; he bought great store of Corn in the plentiful years with the King's Money, and kept it till a time of Famine, and sold it at a rate which was agreeable to the season.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

p Why should'st thou see and suffer us to perish for our want of Money, when thou canst relieve us?

16 And Joseph said, Give your cattle: and I will give for your cattle, if money fail.

17 And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of their herds, and for the asses, and † he fed them with bread, for all their cattle, for that year.

Heb. *led them.*

18 When that year was ended, they came unto him the second year *q*, and said unto him, We will not hide it from my lord, how that our money is spent, my lord also had our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

q Not the second from the beginning of the Famine, but from their great extremity, the second year after that last mentioned, wherein they had sold their Cattle; but this seems to have been the last year of the Famine, because he now gives them Corn for food and for seed too, *ver.* 23. whereas in the first six years there was no sowing nor reaping, *Gen.* 45. 6.

19 Wherefore shall we dye before thine eyes *r*, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh *t*: and give *us* seed *u* that we may live and not dye, that the land be not desolate *x*.

r (*i. e.*) Whilst thou lookest upon us like an idle spectator, not pitying and relieving us. *s* The land is said to dye improperly, when it is desolate and barren, and when the fruits of it dye, or which is equivalent to it, do not live. *t* *Pharaoh* shall be the sole Proprietor, and we are content to be his Tenants, to manage it for his use. *u* Because this was the last year of Famine, as *Joseph* informed them, and therefore they tilled and sowed the ground for the following year. *x* Without inhabitants, as it will be if thou sufferest us to dye for want of bread.

20 And Joseph bought all the land of Egypt for Pharaoh: for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities *y*, from one end of the borders of Egypt, even to the *other* end thereof *z*.

y Under the Cities are here comprehended the Villages and Lands belonging to the Territory and Government of each City; for the feed which he gave them was not to be sown in Cities, but in the Countrey; but the *Cities* only are here mentioned, because they were first thither first, either for the conveniency of nourishing them during this Famine, out of the Publick Storehouses which were there; or that they might all profess their Subjection to the Governments of the several Cities, which was convenient for the management of that numerous and tumultuous people; or that the Cities might be first and most replenished with Inhabitants, as being the principal Honour, and Strength, and Security of a Kingdom, and that Arts, and Trades, and Merchandize might flourish, without which the Commodities of the Countrey would have been of less Price and Use. But the Cities being first supplied, the residue, which doubtless was vast, were dispersed in the Countrey. *z* Far from their Native Soil and Ancient Patrimonies, that none of them might plead Prescription, but that all might be forced to acknowledge that they owed their Estates not to their own Wit and Industry, nor to their Parents Gift, but wholly to the King's Favour; and that the remembrance of their Patrimonial Lands might be worn out, and therewith the grief which would arise from their resentment of their loss of them, which probably would be matter of Tumults and Seditions, to which that people were very prone. And it is probable that he so disposed of this affair, that those who were apt and likely, and used to unite together in seditious Insurrections, whether Kindred or others, should be separated one from another as far as might be. If any think that *Joseph* dealt hardly with them, and made an ill use of their necessity, he will see how moderately and mercifully he deals with them, *ver.* 24.

22 Only the land of the † Priests *a* bought he not *b*: † Or, for the Priests had a portion assigned them of Pharaoh, *Prince*, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

a Under this name he understands chiefly those who administred the Worship of the Gods or Idols of *Egypt*, and withal those who applied themselves to the Study of the Arts and Virtues, called their *Wisemen* and *Magicians*. Though some understand it of the Princes (as that word sometimes signifies) or Officers of *Pharaoh*, who were nourished out of the King's Treasures. And possibly the same *Hebrew* word may here comprehend both, viz. the Ministers of the King, and of their Idols too, for both enjoyed the same Privileges, as *Diodorus Siculus* relates. And that the Priests are included, if not mainly intended here, will be evident enough to any one that considers the state of *Egypt*, how mad that people universally were upon their Idols, how numerous their Priests were, and in how great honour and veneration both with Prince and People: Besides, reason of State obliged *Pharaoh* to engage and secure to himself that sort of men, which bore so great sway with the old inhabitants of their several places, and were likely to have the same authority with the new inhabitants, to quiet and satisfy them at their first change, which must needs be very ungrateful to them. *b* Of this Immunity of the Priests, that Ancient Writer *Diodorus Siculus* makes mention. But this is not to be ascribed to *Joseph*'s will or choice; for he who abhorred their Idolatry, could not have a kindness for, nor would have given encouragement to the great upholders and promoters of it; but in this he was over-ruled either by *Pharaoh*'s express Command, (it being not probable that so great an Interest as that of the Priests should not have friends at Court, or that their Friends should not plead for them, or that their Pleas and Desires should not be granted by an Idolatrous King) or by the Laws of *Egypt*, or by their Customs and Usages in things of a like nature, which would have the force of a Law among them.

23 Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh, Lo, here is seed for you, and ye shall sow the land †:

† For this was the last year of the Famine, as was noted before.

24 And it shall come to pass in the increase, that you shall give the fifth part unto Pharaoh, and four parts shall be your own *c*, for seed of the field, and for your food, and for them of your houfholds, and for food for your little ones.

c Whereas he might have reserved four parts to *Pharaoh*, and have allowed them only the fifth. Herein he shewed both his humanity and kindness, in mitigating that hard bargain which themselves had made, and were necessitated to make, and his prudence in composing, sweetning, and winning the hearts of the people to the King, and making them pay their Tribute for the future with more chearfulness.

25 And they said, Thou hast saved our lives *d*: let us find grace in the sight of my lord *e*, and we will be Pharaoh's servants *.

d Without thy Care and Providence we had all been dead men; and therefore if thou hadst kept us to the first bargain, thou hadst done us more kindness than wrong, much more when thou hast used us with so much equity and clemency. *e* Be thou our Friend with *Pharaoh*

Pharaoh in this and upon all other occasions. * To manage his land for him upon the terms which thou hast propoſed.

26 And Joſeph made it a law over the land of Egypt unto this day, that Pharaoh ſhould have the fifth part *f*: except the land of the † Prieſts only, *which* became not Pharaoh's.

† Or, *Princes.*

f That the Propriety of the Land ſhould be *Pharaoh's*, and that in token thereof the people ſhould pay the fifth part of the Products of it to *Pharaoh*.

27 ¶ And Iſrael dwelt in the land of Egypt, in the country of Goſhen, and they had poſſeſſions *g* therein, and grew and multiplied exceedingly.

g (*i. e.*) Lands, not for the Dominion or Propriety of them, for that reſted in *Pharaoh*, but for the uſe and profit of them for their preſent ſubſiſtence.

28 And Jacob lived in the land of Egypt ſeventeen years: ſo † the whole age of Jacob was an hundred forty and ſeven years.

† Heb. *the days of his years of his life.*

29 And the time drew nigh that Iſrael muſt dye, and he called his ſon Joſeph, and ſaid unto him, If now I have found grace in thy ſight, * put, I pray thee, thy hand under my thigh *h*, and deal *i* kindly and truly *k* with me, * bury me not, I pray thee, in Egypt.

* Chap. 24. 2.

* See chap. 50. 25.

h (*i. e.*) Swear to me, (as *ver.* 31.) that thou wilt do what I am now deſiring of thee. See the Notes on *Gen.* 24. 2. He requires this, not out of any diſtruſt of *Joſeph*'s promiſe, but partly as a more ſolemn proteſtation of his right to, and affection for that promiſed Land; partly as a motive to all his Children to have their minds and hearts there, even when their bodies were in *Egypt*; and partly to give *Joſeph* an argument and excuſe to *Pharaoh*, that he might more willingly permit *Joſeph* to fulfil his father's deſire, becauſe of his own Oath. *i* Or, *that thou wilt deal*; as the Hebrew *Vau* joined with the Future Tenſe, is elſewhere uſed; as *Pſal.* 24. 7. and 35. 24. and 51. 15. *k Kindly* in promiſing, and *truly* in performing thy promiſe.

30 But I will lye with my fathers *l*, and thou ſhalt carry me out of Egypt, and bury me in their burying-place: and he ſaid, I will do as thou haſt ſaid.

l Abraham and *Iſaac* in *Canaan*. See *Gen.* 23. 19. and 25. 9. and 35. 29. Which he deſired not ſo much for himſelf, as knowing that wherever he was buried he ſhould riſe to Glory; as for his Children, to ſhew his own, and confirm their Faith in God's Promiſe of *Canaan*; to diſcover his high valuation of that Land, not only for it ſelf, but as it was a Type and Pledge of the Heavenly Inheritance; to keep his Childrens minds and hearts looſe from *Egypt*, a place of ſo much ſin and danger, and fixed upon *Canaan*, that they might be more willing to go thither when God called them, by virtue of that inclination which is in moſt perſons, to be buried with their Fathers; and in the mean time to declare his deteſtation of Idolaters, with whom he would have no communion either in life, as far as he could avoid it, or in the place of burial; and on the contrary, to profeſs his communion with his godly Anceſtors, by his deſire to be joined with them in burial. And for the ſame reaſons *Joſeph* deſired the tranſlation of his Bones thither, *Gen.* 50. 25.

31 And he ſaid, Swear unto me: and he ſware unto him. And * Iſrael bowed himſelf *m* upon the bed's head *n*.

* Heb. 11. 21.

m Not to *Joſeph*, who being now not upon his Throne, nor amongſt the *Egyptians*, but in his Father's Houſe, was doubtleſs more ready to pay that Reverence, (as he did *chap.* 48. 12.) than to receive Veneration from him, which he owed to his Father; but to God, who is here to be underſtood, as he is in the ſame Phraſe, 1 *Kings* 1. 47. whom with this Geſture he worſhipped and praiſed, as for the Promiſe of *Canaan*, and the aſſurance which he had now received from *Joſeph*, of his being buried there, ſo for all his favours to him and to *Joſeph*, and by him to all his Family. *n Jacob* at this time was bed-rid through Age and Infirmity; but being now to give God ſolemn Thanks, though the words and manner of it be not here expreſſed, he raiſed himſelf and ſat upon the head or uppermoſt part of his bed, as he did alſo *Gen.* 48. 2. that he might expreſs his Reverence to God as much as he could by Bowing, when he could not do it as much as he would, being unable to do it Kneeling. Others for *bed* read *ſtaff*, the diſcuſſion whereof I refer unto its proper place, *Heb.* 11. 21.

CHAP. XLVIII.

Jacob being ſick, Joſeph comes and viſits him, 1, 2. Jacob declares God's appearances and promiſes to him, 3, 4. Adopts Joſeph's two ſons Manaſſeh and Ephraim to be fathers of two tribes in Iſrael, 5, 6. Mentions Rachel's death, and the place where he buried her, 7. Calls for his ſons to bleſs them: Joſeph brings and places them: Jacob purpoſely croſſes his hands, 8——14. His bleſſing on Joſeph and his ſons, 15, 16. Joſeph interpoſes to remove his father's hands, 17, 18. He declares the preheminence of the younger, 19. But the other alſo bleſſed, 20. Prophoſieth of their return to Canaan, 21. He gives Joſeph a piece of land apart, 22.

AND it came to paſs after theſe things, that one told Joſeph, Behold, thy father is ſick: and he took with him his two ſons *a*, Manaſſeh and Ephraim.

a To obtain his Venerable and Religious Father's Bleſſing for them.

2 And one told Jacob, and ſaid, Behold, thy ſon Joſeph cometh unto thee: and Iſrael ſtrengthned himſelf *b*, and ſat upon the bed.

b He got new ſtrength, his ſpirits being quickned and refreſhed by the tidings of *Joſeph*'s approach, and he put forth all the ſtrength which he had.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me,

* Chap. 28. 19.

4 And ſaid unto me, Behold, I will make thee fruitful, and multiply thee, and I will † make of thee a multitude of people; and will give this land to thy ſeed after thee, for an everlaſting poſſeſſion.

† Heb. *make thee.*

5 ¶ And now thy * two ſons, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon *d* they ſhall be mine.

* Chap. 46. 20. Joſh. 14. 4.

c By Adoption: I ſhall own them as if they were my immediate Children, and each of them ſhall have equal ſhare both in my preſent Eſtate, and future Inheritance of *Canaan* with the reſt of my Children. Thus *Jacob* tranſfers the double Portion, which was the Right of the Firſt-born, from which *Reuben* by his Tranſgreſſion fell. *Gen.* 49. 4. upon *Joſeph*, 1 *Chron.* 5. 1. *d* Which two he names firſt, becauſe they were the eldeſt, who, if any, might ſeem to claim a greater Privilege than the reſt.

6 And thy iſſue which thou begetteſt after them ſhall be thine *e*, and ſhall be called after the name of their brethren in their inheritance *.

* Or, *beſide me*; near me, before mine eyes, I ſeeing, but not being able to help her in her extremity: which makes the remembrance of it more grievous to me. This ſtory he here mentions, partly becauſe the ſight of *Joſeph* and his Children brought his beloved *Rachel* to his remembrance; partly to give the reaſon of this affection of his to the reſt of his Children, which was not only becauſe *Rachel* was his firſt rightful Wife by Deſignation and Contract, and therefore the right of the Firſt-born was truly *Joſeph*'s; but becauſe by her early death he was cut off from all hopes of having more Children by her, and therefore it was but fit he ſhould ſupply that defect, by adopting *Joſeph*'s Children. *g* Not out of diſreſpect to her, whoſe Perſon was, and Memory yet is, precious and honourable to me, but either becauſe dying in Childbed they could not keep her till they came to the Burying-place of the Patriarchs at *Hebron*, *Gen.* 23. 19. eſpecially when they were tied to the ſlow motion of the flocks and herds; or becauſe I would not bury her in the common Burying-place with Heathens and Idolaters, in the City of *Ephrath*. By which he tacitely implies, that he would not have *Joſeph* joined with the *Egyptians* in Burial.

e Shall be reputed as thy Children, and my Grandchildren, and ſhall not have any diſtinct ſhare in my preſent or future Inheritance, but ſhall have a part of their brethrens Lot, in ſuch manner and proportion as thou ſhalt think fit, or as their ſucceeding Parents or Governors ſhall determine. But it doth not appear, nor doth Scripture any where mention, that *Joſeph* had any other Sons but theſe, and therefore it is probable he had no more; only *Jacob* ſpeaks this upon ſuppoſition, in caſe he ſhould have any other. * Either *Ephraimites* or *Manaſſites*.

7 And as for me, * when I came from Padan, Rachel died by me *f* in the land of Canaan, in the way when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath *g*: the ſame is Bethlehem.

* Or, *to my diſcredit.*

8 And Iſrael beheld Joſeph's ſons, and ſaid, Who are theſe *h*?

h For *Jacob*'s eyes were dim through age and infirmity, as is obſerved *ver.* 10. and therefore he could not diſtinctly diſcern them.

9 And Joſeph ſaid unto his father, They are my ſons, whom God hath given me in this *place*: and he ſaid, Bring them, I pray thee, unto me, and I will bleſs them *i*.

i Or, *that I may bleſs them*, not with a common, but with a Paternal and Patriarchal and Prophetical Bleſſing, in the Name and by the Spirit of God, praying for, and foretelling thoſe Bleſſings which God will confer upon them.

10 (Now the eyes of Iſrael were † dim for age, ſo that he could not ſee) and he brought them near unto him, and he kiſſed them, and embraced them:

† Heb. *heavy.*

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face, and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees *k*, and he bowed himſelf with his face to the earth *l*.

k Not his own knees, from which they had been taken before, but *Jacob*'s knees, between which they ſtood whilſt *Jacob* kiſſed and embraced them; from which *Joſeph* removed them, partly that they might not be burdenſome to their aged and weak Grandfather, and principally that he might place them in fit order and reverend poſture to receive the Bleſſing for which he longed. *l* Teſtifying thereby his Reverence to his Father, his Thankfulneſs for the Favour which he had now ſhewed to him and his, and his humble and earneſt Requeſt for his Bleſſing upon them.

13 And Joſeph took them both, Ephraim in his right hand, towards Iſrael's left hand: and Manaſſeh in his left hand towards Iſrael's right hand, and brought *them* near unto him.

14 And Iſrael ſtretched out his right hand *m*, and laid *it* upon Ephraim's head *n*, who *was* the younger, and

and his left hand upon Manaſſeh's head, guiding his hands wittingly *o*: for Manaſſeh *was* the firſt-born.

m Which was more honourable both in Scripture account, and amongſt the Gentiles. *n* Which was a rite uſed often, and in divers caſes, as in the conferring of offices either ſacred or civil, as *Numb.* 8. 10. *Deut.* 34. 9. *Acts* 6. 6. and 13. 3. and among other things, in giving benedictions, as *Matth.* 19. 13. *o* This proceeded not from chance, or the miſtake and weakneſs of his eyes, but from deſign, and the wiſdom of his hands. Heb. *He diſpoſed his hands prudently, or, he dealt wiſely with his hands.* Here was a double wiſdom ſhewed. 1. Humane, by which he diſcerned that *Manaſſeh* was the eldeſt, becauſe *Joſeph* placed him towards his right hand. 2. Divine and Prophetical, by which he foreſaw *Ephraim*'s advantages above *Manaſſeh*, and wiſely fuited the Ceremony to the Subſtance, giving the greater ſign of Honour to him, to whom God deſigned the thing.

15 ¶ * And he bleſſed Joſeph *p*, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me * all my life long unto this day;

* Heb. 11. 21. * Chap. 17. 1. and 24. 40.

p Not now in his Perſon, but in his Children, which yet is called here a *bleſſing of Joſeph*, becauſe they were a part of himſelf. In which ſenſe, and upon the ſame ground the land of *Canaan* is oftentimes ſaid to be not only *promiſed* but *given* to *Abraham*, and *Iſaac*, &c. not as if they were in perſon to poſſeſs it, but becauſe it ſhould be given to their Children. Thus *Canaan* is ſaid to be curſed when his Son is curſed, *Gen.* 9. 25. * (*i. e.*) Protected, ſuſtained, and directed me.

* Chap. 31. 11, 13.

16 The angel *q* * which redeemed me from all evil, bleſs the lads, and let my name be named on them *r*, and the name of my fathers Abraham, and Iſaac *s*, and let them grow † into a multitude in the midſt of the earth.

† Heb. *as fiſhes do increaſe.* See Numb. 26. 34. 37.

q Not ſurely a created Angel, but Chriſt Jeſus, who is called an *Angel*, *Exod.* 23. 20. and *the Angel of the covenant*, *Mal.* 3. 1. who was the conductor of the *Iſraelites* in the Wilderneſs, as plainly appears by comparing of *Exod.* 23. 20, 21. with 1 *Cor.* 10. 4, 9. Add hereunto, that this Angel is called *Jacob*'s *redeemer*, which is the Title appropriated by God to himſelf, *Iſa.* 43. 14. and 47. 4. and that *from all evil*, and therefore from ſin, from which no created Angel can deliver us, but Chriſt only, *Matth.* 1. 21. and that *Jacob* worſhipperh and prayeth to this Angel no leſs than to God for the bleſſing, and that without any note of diſtinction, the word *bleſs*, being in the Singular Number, and equally relating to God and to the Angel; and that the Angel to whom he here aſcribes his Deliverances from all evil, muſt in all reaſon be the ſame to whom he prayed for theſe very Deliverances which he here commemorates, and that was no other than the very *God of Abraham*, as is evident from *Gen.* 28. 15, 20, 21. and 32. 9, 10, 11. and 35. 3. (*i. e.*) Let them be called by my name, owned for my immediate Children, and inveſted with the ſame Priviledges with my other Children, be the heads of diſtinct Tribes, and as ſuch receive diſtinct Inheritances. And hence they are called *the children of Jacob* or *Iſrael*, no leſs than *the children of Joſeph*. For the phraſe, ſee *Deut.* 28. 10. 2 *Chron.* 7. 14. *Iſa.* 4. 1. *Jer.* 14. 9. *r* Let them be called their Children; let them not only have my bleſſing, but the bleſſings of *Abraham* and *Iſaac*; let all meet together upon their heads; and let that gracious Covenant of God made with *Abraham*, and confirmed with *Iſaac* and me, be ratified and made good unto them.

17 And when Joſeph ſaw that his father laid his right hand upon the head of Ephraim, it diſpleaſed him *t*: and he held up his fathers hand, to remove it from Ephraims head, unto Manaſſehs head.

t Becauſe of that affection which Parents generally have for their firſt-born. See *Gen.* 21. 11.

18 And Joſeph ſaid unto his father, Not ſo my father: for this *is* the firſt-born, put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſon, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great: but truly his younger brother ſhall be greater than he *u*, and his ſeed ſhall become a † multitude of nations.

† Heb. *fulneſs.*

u So the Tribe of *Ephraim* was both in number, *Numb.* 1. 32, 33, 35. and 2. 19, 21. and *Deut.* 33. 17. and in Power and Priviledges; for that Tribe was the firſt firſt of the Tabernacle, and afterwards of the Kingdom. Whence the name of *Ephraim* is ſometimes put for all the ten Tribes, as *Iſa.* 7. 2. and ſometimes for *Joſeph* himſelf, as *Numb.* 1. 32. *Rev.* 7. 8. which *Manaſſeh* never is. *x* (*i. e.*) Equal to many Nations, in number and ſtrength; or, from them ſhall proceed many Nations, *i. e.* many numerous, potent, and flouriſhing Families, whereof each is equivalent to an ordinary Nation. For as *Nations* are ſometimes called *Families*, as *Zech.* 14. 18. ſo the Tribes and Families of *Iſrael* are called *Nations* or *People*, as *Ezek.* 2. 2. *Acts* 4. 27.

20 And he bleſſed them in that day, ſaying, In thee *y* ſhall Iſrael bleſs, ſaying, God make thee as Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

y (*i e*) In thy ſeed, as appears both from the relative, *them*, here, and from *verſe* 21. where his bleſſing of them is called the bleſſing of *Joſeph*; and from the following words, where this is interpreted of *Ephraim* and *Manaſſeh*. And *in thee*, or in thy ſeed, *i. e.* uſing their names in the form or words of bleſſing, as eminent examples of bleſſedneſs.

21 And Iſrael ſaid unto Joſeph, Behold I die *z*: but God ſhall be with you, and bring you again unto the land of your fathers *a*.

z (*i. e.*) I am about to die. The preſent time for that which will ſhortly and certainly be, as *Gen.* 19. 13. and 20. 3. *Job.* 14. 2. *a* (*i. e.*) *Canaan*, their Land, *i.* By habitation, as *Nazareth* is called Chriſt's Countrey, becauſe he dwelt in it. 2. By the donation of God, who had promiſed, and would in his time give the actual poſſeſſion of it to them, *i. e.* to their ſeed.

22 Moreover, I have given to thee *b* one portion *c* above thy brethren, which I took out of the hand of the Amorite with my ſword and with my bow *d*.

b (*i. e.*) I do now give to thee the right, and I do prophetically give, and God will really and actually give unto thy ſon *Ephraim*, or his poſterity, who ſhall poſſeſs this part over and above that portion which ſhall fall to him by lot. This was all the Land which *Jacob* had in *Canaan*, which he here gives to *Joſeph*, partly in Teſtimony of his great affection and obligation to him; partly as a ſign that he did confer the right of the firſt-born upon him; and partly for the confirmation of the Faith of *Joſeph* and his Brethren, and to oblige them to ſet up their reſt no where but in *Canaan*. *c* The Hebrew word is *Shechem*, which word indeed ſignifies a *ſhoulder*, as *Gen.* 9. 23. and is here put for a part of Land which is choice and good, as the Shoulder is among the parts of the Body. See 1 *Sam.* 9. 24. And he uſeth this word, that by allution he might ſignify what place he ſpeaks of, even *Shechem*, as may further appear by comparing *Joſ.* 24. 32. *Job.* 4. 5. Yea ſome would have *Shechem* here to be the proper name of the place, which might be if the word *one* were not added to it. *d* This place is underſtood, either, 1. Of the future Conqueſt of the Land of the *Amorites* or *Canaanites* by his poſterity, which he here aſcribes to himſelf, and ſpeaks of it in the paſt time, as of a thing already done, as the manner of the Prophets is. But *Jacob* would not attribute that to his Sword, which his poſterity deny to be done by their Sword, *Pſal.* 44. 3. And it is manifeſt, that *Jacob* here ſpeaks of that which was his by a ſpecial Title, and which in a peculiar manner he gave to *Joſeph*. Or, 2. Of the City and Territory of *Shechem*, whoſe Inhabitants were rooted out by *Simeon* and *Levi*, and which Land being void was poſſeſſed by *Jacob*. And this is ſaid to be got by *Jacob*'s Sword and Bow, becauſe it was got with the Sword and Bow of his Sons *Simeon* and *Levi*, and a great number of his Family, who doubtleſs were aſſociated with them in this expedition. But it is not likely that he would take to himſelf that which he declares his utter abhorrency of, *Gen.* 34. 30. and 42. 5, 6. or that he ſhould call that *his Sword and his Bow* here which he calls *inſtruments of cruelty* in *Simeon*'s and *Levi*'s hands, *Gen.* 49. 5. Or, 3. Which ſeems the trueſt of that Land in the Territory of *Shechem*, which *Jacob* bought of *Hamor*, *Gen.* 33. 19. which is ſaid to be got *by his Sword and Bow*, either 1. Properly, becauſe he did by force of Arms expel thoſe *Amorites*, who upon his retirement from thoſe parts, after the ſlaughter of the *Shechemites*, had invaded his Lands, though this ſtory be not elſewhere recorded; as many things are mentioned by the by in ſome one place of Scripture, without any particular account of the circumſtances of them, either there or elſewhere, as *Gen.* 36. 24. *Deut.* 2. 9, 10, 11. *Joſ.* 24. 11. And though *Jacob* was a man of Peace, yet his Sons were Warriors; and they by his permiſſion might drive out, by their Arms, thoſe ſtragling *Canaanites* which had taken poſſeſſion of his purchaſe, *Jacob* being the more willing to recover his right herein, becauſe it was an earneſt of his future poſſeſſion of the whole Land. And the neighbouring *Canaanites* would not concern themſelves in the defence of the invaders, both becauſe they were convinced of the right of *Jacob*'s Cauſe, and becauſe they were over-ruled by divine Providence, in which *Jacob* truſted, and of which he had ample experience. Or, 2. Metaphorically, *i. e.* by his Money, which he calls *his Sword and his Bow*, not only becauſe Money is anſwerable to the Sword and the Bow, and all other things, *Eccleſ.* 10. 19. and *is a defence*, *Eccleſ.* 7. 12. and therefore may well be ſo called, even as *prayers* and *tears* are called *the arms of the Church*, becauſe they ſerve for the ſame purpoſe that Arms do againſt their Enemies; but alſo and principally by way of oppoſition to the Sword and Bow of his cruel Sons. So the ſenſe may be this, *I have given to thee one portion*, or *one Shechem*, not the City of *Shechem*, which *Simeon* and *Levi* took from the hand of the *Amorite* with their Sword and their Bow, but a part of the Territory of *Shechem* which I took, or received from the hand of the *Amorite* by my Sword and my Bow, *i. e.* by my Money, whereby I purchaſed it.

CHAP. XLIX.

Jacob calls his ſons to bleſs them before his death, 1. Beſpeaks their attention, 2. Condemns Reuben's inceſt, 3, 4. Simeon's and Levi's cruelty, 5——7. Extols Judah; prophoſieth of Chriſt, and the calling of the Gentiles, 9——12. Of Zebulon, 13. Iſſachar, 14, 15. Dan, 16. Expreſſes his faith on God's ſalvation, 17. Of Gad, 19. Aſher, 20. Naphtali, 21. Joſeph's peculiar bleſſing, 22——26. Of Benjamin, 27. His charge concerning his burial, and death, 28——33.

AND Jacob called unto his ſons, and ſaid, Gather your ſelves together, that I may tell you that which ſhall befal you in the laſt days *a*.

a Or, *In the following times*, or *latter days*, when you ſhall enter into, and be ſettled in the Land of Promiſe. Hereby he ſignifies, that he ſpeaks here of things which concern not ſo much their perſons, as their poſterity.

2 Gather your ſelves together, and hear ye ſons of Jacob, and hearken unto Iſrael your father.

3 ¶ Reuben thou art my firſt-born, my might, and the beginning of my ſtrength *b*, the excellency of dignity, and the excellency of power *c*.

b The firſt inſtance, or evidence of my might, or ſtrength, or of that maſculine vigour, whereby God enabled me to beget a Child. Compare *Deut.* 21. 17. *Pſal.* 105. 36. Or the firſt of my

Children

Children, which are the ſtrength, the ſtays, and ſupports of a Father, and of his Family; thence called his *Arrows*, as *Pſal.* 127. 4. and by other Authors, *The pillars of the houſe*. *e* As firſt-born thou hadſt the right of precedency before all thy Brethren in point of Dignity and Power, or Priviledge; the double portion, the Prieſthood, the Dominion over thy Brethren were thine.

† Heb. *do not thou excel.* *Chap. 35. 22. 1 Chro. 5. 1.

4 Unſtable as water *d*, † thou ſhalt not excel *e*, becauſe thou * wenteſt up to thy fathers bed: then defiledſt thou *it f*. † He went up to my couch *g*.

d This may concern either, 1. Something paſt, or *Reuben*'s fault; and ſo he is ſaid to have been *unſtable*, or *light*, and *vain*, as the word is uſed, *Judg.* 9. 4. *Zeph.* 3. 4. *like water*, moved with every little wind of Temptation, and unbounded in thy Luſt; as Water of it ſelf hath no bounds, but will ſcatter it ſelf every way, if it be not kept within Banks, or in a Veſſel: Or, *baſty*, *violent*, *impetuous* in thy Luſt, like Water, which either overflows or breaks its Banks. Or, 2 Something to come, or *Reuben*'s puniſhment, and ſo the meaning is, thou, *i. e.* thy poſterity, ſhall be *unſtable*, or *unſettled*, flitting and vaniſhing, coming to nothing, or *poured forth* like Water, uſeleſs, contemptible and weak. Such indeed was the ſtate of that Tribe, of which we read nothing eminent in Scripture. See *Judg.* 5. 15, 16. This I prefer before the former, 1 Becauſe it is not probable that his Luſt ſhould be deſcribed here in ſuch general and ambiguous and dark terms, which is deſcribed ſo plainly and particularly in the following words. 2. Becauſe this makes the cohærance moſt plain. Here is a deſcription, (1.) Of *Reuben*'s excellent ſtate to which he was born, *ver.* 3. (2.) Of his fall from that ſtate, in theſe words, and the immediately following, *thou ſhalt not excel.* (3.) Of the reaſon of this fall, his great ſin. 3. Becauſe the ſimilitude of Water applied to men in this manner, notes rather their impotency and calamity, than their ſin, as *Iſa.* 7. 5. *Pſal.* 22. 14. *e* Or, *Be the moſt eminent* amongſt thy Brethren: thou haſt loſt thy preeminency due to thee by birthright, both for thy ſelf and for thy poſterity, and it ſhall be given to others; the Prieſthood to *Levi*, the Dominion to *Judah*, and the double Portion to *Joſeph*. *f* By committing inceſt with *Bilhah*. *g* He repeats the ſame thing, and that in an emphatical manner turning his Speech and Face from *Reuben* to his Brethren, in a poſture of Indignation and Deteſtation; which you muſt not impute to *Jacob*'s paſſion, he being now a dying man, and this being forty years after the crime committed, but to the Spirit of God guiding his Tongue to utter this, not only nor chiefly for the puniſhment of *Reuben*, who, as many think, had repented of his ſin; but for terrour, inſtruction, and caution to all others, and to aſſure them that ſin, though it may be long diſſembled and born with, yet it will one time or other be ſorely puniſhed. But theſe and the next foregoing words may be thus rendred, *Thou deſpiſedſt thou my bed: He went up* to it, or rather, *he is gone up*, *i. e.* he is vaniſhed, or periſhed, or loſt; for ſo this word is oft uſed, as *Job* 5. 26. *Iſa.* 5. 24. *Jer.* 48. 15. And ſo here is an elegant Figure, called *Antanaclaſis*, whereby the ſame word is repeated in the ſame verſe in a different ſenſe, as *Pſal.* 18. 26. *Matth.* 8. 22. So here; *He went up* wickedly to his Father's Bed to commit a great ſin; therefore now *he is gone up* penally, to receive condign puniſhment; his excellency is gone up like Smoak, which aſcendeth and is diſperſed in the Air. And this may ſeem to be the trueſt Tranſlation and Interpretation, becauſe it keeps cloſe to the Hebrew words and their order; whereas, in our Tranſlation, there is both a tranſplacing of the Hebrew words, and a ſupplement added unneceſſarily.

*Chap. 34. 25. 30. 49. 5. 7 ¶ * Simeon and Levi *are* brethren *h*; † inſtruments of cruelty are in their habitations *i*.

† Or, *their ſwords are weapons of violence.*

h Not only by Nature, but in Iniquiry; of like cruel and bloody diſpoſition, confederate in the ſame wicked deſign, *Gen.* 34. 25. So the word *Brother* is elſewhere uſed, for him that agrees much with another in his temper, or employment, or deſigns, as *Job* 30. 29 *Prov.* 18. 9, *&c.* *i* (*i. e.*) Their bloody Swords are yet in their dwellings, to bear witneſs againſt them for their barbarous cruelty. But theſe words may be, and are by ſome both ancient and later Interpreters, rendred otherwiſe. For the Hebrew word *Mecherah*, here rendred *habitations*, is never ſo uſed, nor indeed is found elſewhere in Scripture. Nor doth that ſignification agree with the Hebrew root from whence this comes, which is *Machar*, and ſignifies to *bargain*, or *ſell*, or *exchange*. And accordingly this word is by the *Samaritan* Tranſlator, and by other learned Interpreters, rendred, their *conventions*, or *compacts*, or civil *contracts*, or *agreements*. And which is more, the *Chaldee* Verb, *Mechar*, from whence this word may very well be deduced; ſignifies *to eſpouſe*, and the Noun, *Mecherah*, derived from it, ſignifies a *ſpouſe*. And ſo the words may be rendred thus, *their contracts*, or *agreements* (or *their nuptial contracts*) were *inſtruments of cruelty*. Which Tranſlation ſeems better than the other, 1. Becauſe it keeps cloſeſt to the words of the Text, and leaves out that Particle, *in*, which is not in the Hebrew Text, but was added by our Tranſlators to compleat the ſenſe. 2. Becauſe this beſt agrees with the Hiſtory recorded, *Gen.* 34. where we read that they did cover their bloody deſign with a pretence of an agreement, and nuptial contract with the *Shechemites*, which was a great aggravation of their villany, that thoſe things which to others are bonds of love and peace, were made by them inſtruments of cruelty.

6 O my ſoul, come not thou into their ſecret *k*: unto their aſſembly mine honour *l* be not thou united: for in their anger they ſlew a man *m*, and in their ſelf-will *n* they † digged down a wall *o*.

† Or, *houghed Oxen.*

k Or, *Counſel*, or *company*, as the word is uſed, *Pſal.* 64. 2. *Jer.* 15. 17. *i. e.* do not partake with them in their ſecret and wicked deſigns. Hereby he ſignifies to all poſterity, that that bloody enterprize was undertaken without his conſent or approbation, and that he could not think of it without deteſtation, nor let it paſs without a ſevere cenſure. Or, *O my ſoul, thou muſt not in their ſecret*, as the *Chald. Syr.* and *Arab.* take it, by a common Enallage of the future Tenſe for the paſt. *l* Either 1. properly ſo called. So the is ſenſe, Let not my honour or good name be bound up with theirs; they gloried in this wickedneſs, which I abominate, and which indeed is their ſhame. Or 2. Improperly, ſo he underſtands either, 1. His Soul, which is indeed the glory of a man; though I do not remember any place of Scripture where that word muſt neceſſarily be ſo underſtood. So this is a repetition of the ſame thing in other words, which is uſual in Scripture. Or rather 2. His Tongue, for which the word *honour*, or *glory*, is commonly put, as *Pſal.* 16. 9. compare with *Act* 2. 26. *Pſal.* 30. 12. and 57. 8. and 108. 1. becauſe the Tongue or Speech is the glory of a man, by which he is diſtinguiſhed from unreaſonable creatures, and, if well uſed, it brings much honour to God, and to the man that ſpeaks with it. So the ſenſe is, As my Soul did not approve of that wicked action, ſo my Tongue never gave conſent to it, nor ſhall it now by ſilence ſeem to own it, but ſhall publickly witneſs my abhorrency of it. *m* (*i. e.*) *Men*, the *Sichemites*, *Gen.* 34. 25, 26. the Singular Number for the Plural, as *Gen.* 3. 2. and 32. 5 † *Chron.* 10. 1. compared with 1 *Sam.* 31. 1. He ſaith *man* rather then *men*, either with reſpect unto the Prince, whoſe ſlaughter was principally deſigned; or to ſhew that they ſlew them all to a man. *n* It may note, that this cruelty of theirs was committed, 1. By their own will and choice, not by *Jacob*'s will or conſent, which they never asked nor obtained. 2. Without any neceſſity or ſufficient provocation, but meerly by their own will and proper motion. 3. Not raſhly and haſtily, but wilfully and reſolvedly, after mature deliberation. 4. Not unwillingly, but cheerfully, and with delight, and good will, as that word commonly ſignifies. *o* Not the Walls of the City, but of private Houſes; it may be only of the Prince's Houſe, who upon the firſt noiſe of the Tumult might, and probably did retire and ſecure himſelf in ſome ſtrong Room of the Houſe, whole Wall they brake down that they might come at him. For neither were the Walls of Houſes or Cities ſo ſtrong then as now many are; nor were *Simeon* and *Levi* duſtitute of fit inſtruments to break down a Wall, which doubtleſs they brought with them, as eaſily foreſeeing that difficulty in their enterprize. But becauſe the Hebrew word is not *Shur*, 2 *Well*, but *Schur*, an Ox, others tranſlate the words thus, *They houghed*, or *hilted an* Ox, or *Bull*, meaning *Shechem*, ſo called either from his Luſt, or from his Strength and Power, from which Princes are oft ſo called, as *Deut.* 33 17. *Pſal.* 22. 12. and 68. 30. Or, rather thus, *They rooted out*, *or drove away an* Ox, *i. e.* the Oxen, the Singular Number for the Plural, as before, and under them are comprehended the other Cattle of the *Sichemites*, which they drove away, as we read they did, *Gen.* 34. 28. For as the words may bear this ſenſe, ſo it ſeems more reaſonable to underſtand them of that which certainly was done by them, than of their breaking a Wall, of which we do not read any thing in the Hiſtory.

7 Curſed be *p* their anger, for it *was* fierce, and their wrath, for it *was* cruel: I * will divide them in Jacob, and ſcatter them in Iſrael *q*.

p Or, *Curſed* was It was execrable and abominable both before God and Men; ſuch as deſerved and brought the Curſe of God upon themſelves, which I, as God's Inſtrument, am now to pronounce againſt them. *q* (*i. e.*) I do here declare in the Name of God, that they ſhall be divided and diſperſed *in Jacob*, &c. that is, among the Children or Tribes of *Jacob* or *Iſrael*. Prophets are ſaid to do what they foretel that God will do, as *Jeremy* is ſaid to *root out* and *pull down kingdoms*, Jer. 1. 10. and *Ezekiel* to *deſtroy the city*, *Ezek.* 43. 3. Add *Hoſea* 6. 5. Note here how ſuitable their Puniſhment was to their Crime. They ſinned by Conſpiracy and Confederation in the Counſel and Action, and they are puniſhed with Diviſion or Separation, not only of the two Brethren and their Tribes, but of the Children and Families of the ſeveral Tribes, one from another. This was eminently fulfilled in the Tribe of *Levi*, which had no proper Portion or Inheritance, but was ſcattered among all the Tribes, *Joſ* 18. 7. though afterwards God turned this Curſe into a Bleſſing. And for *Simeon*, he had no part of his own in the Diviſion of the Land, but the Portion of *Judah* being too large for that Tribe, he was taken into that lot, and was as an Inmate to them, *Joſ.* 19. 1, 2, 9. and afterwards part of them were forced to ſeek new Seats, and ſo were divided from the reſt of their Brethren, 1 *Chron.* 4. 27, 39, 42. And moreover the *Jewiſh* Doctors write, that the Tribe was ſo ſtraitned in their Habitations and Conveniences, that a very great number of them were forced to ſcatter themſelves amongſt the other Tribes to get a ſubſiſtence by teaching their Children.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe *r*: thy hand *ſhall be* in the neck *s* of thine enemies; † thy fathers children *t* ſhall bow down before † Or thee *u*.

r Or rather, *Thou art Judah*, *thy brethren ſhall praiſe* or *celebrate thee*. So the expreſſion is like that, 1 *Sam.* 25. 25. *as his name is*, *ſo is he*: *Nabal is his name*, *and folly is with him*, *or in him*. So here the ſenſe is, As thy name ſignifies *Praiſe*, *Gen.* 29. 35. ſo ſhalt thou have Praiſe or Honour from thy Brethren. He alludes to his Name, and to the occaſion of it, but with an elegant Variation, Thou art deſervedly called *Judah*, not only becauſe thy Mother praiſed God for thee, but alſo becauſe thy Brethren ſhall praiſe and bleſs thee for the reaſons here following. But this, as alſo the other Bleſſings or Predictions, do not ſo much declare the ſtate of *Judah*, or the reſt in their own Perſons, as in their Poſterity. *t* (*i. e.*) Thou ſhalt overthrow and ſubdue them. This was fulfilled in part, *Judg.* 1. 1, 2, 4. and 3. 9, 10. but more fully in *David*, 2 *Sam.* 8. 1. and *Solomon*, 1 *Chron.* 22. 9. and moſt eminently, though ſpiritually, in Chriſt. The phraſe is taken either 1. From the practice of Warriors, who uſe to affruſt their Enemies in that part, that they may throw them down at their Feet; of which ſee *Job* 15. 26. and 16. the Yokes upon the Necks of the conquered. See *Gen.* 27. 40, *Deut.* 28. 48. *Iſaiah* 10. 27. *Jer.* 27. 8 and 28. 14. *t* (*i. e.*) All thy Brethren, and my Poſterity; ſo ſaith not *thy Mothers Children*, for

his Sons had divers Mothers. *u* (*i. e.*) Shall own thee as their Superior and Lord, upon whom I have devolved this part of the right of the firſt-born. By this and the following words we plainly ſee that theſe Bleſſing and Predictions were not diſtributed according to *Jacob*'s Affections and Inclinations (for then *Judah* ſhould never have been advanced above his worthily beloved *Joſeph*) but by the direction of God's Spirit.

9 Judah is a lions whelp *x*: from the prey, my ſon, thou art gone up *y*: he *z* * ſtooped down, he couched *a* as a lion, and as an old lion *b*: who ſhall rouſe him up *c*?

* Numb. 23. 24. and 24. 9.

x (*i. e.*) It as a *lions whelp*, or as a *young lion*, for Courage, and Strength, and Terror to his Enemies. The particle *as* is here wanting, as alſo *verſe* 14, 17, 21, 22 and in many other places, as *Pſalm* 11. 1. and 12. 6 and 22. 6, *&c.* And he is rightly compared firſt to a *Lion's Whelp*, then to an *old Lion*, to ſignify the growth of that Tribe in ſtrength and intereſt, and that from ſmall beginnings, and a precedency of order only, (*Judges* 1. 1, 2.) it ſhould ariſeth to the height of Honour, and Power, and Happineſs in *David*, and eſpecially in the *Meſſiah*, who ſhould conquer all Nations. *y* Having taken the Prey, *i. e.* conquered thine Enemies, thou art *gone up* in triumph; or *gone up*, *i. e.* grown greater and higher after thy Victories, as the manner is. Or he alludes to the Lions, which uſually dwell in Mountains, as divers Writers obſerve, and come down to Prey in the Valleys, and when they have got their Prey, they go up to their Habitations, and ſo ſhall *Judah* do. *z* A change of the Perſon very frequent in Prophetical Writings, as we ſhall oft have occaſion to note hereafter. *a* When he hath taken the Prey, he doth not convey it away to his Den with haſte and ſpeed for fear the Enemy ſhould return and overtake him, but like a Lion he *ſtoops down* to feed upon his Prey, and *coucheth* or *lieth down* ſecurely to reſt himſelf after he hath eaten it, without the leſt fear of any Enemy, as it is obſerved of him, *Iſaiah* 31. 4. *Judah*'s Conqueſts ſhall not be interrupted or followed with ill ſucceſſes, and Defeats or Overthrows afterward, as it frequently happens in the Courſe of War, but he ſhall quietly poſſeſs his Spoils, and after the bloody Wars to which he will be forced, ſhall enjoy a ſweet Peace and Tranquillity, which his Poſterity did, 1 *Kings* 4. 25. *b* Or rather *a grown Lion*, not a decrepit and impotent Lion, but one come to his full ſtrength. *c* Who ſhall preſume or dare to diſturb or provoke him? All ſhall fear him, and ſeek peace with him.

10 The ſcepter *d* ſhall not depart from Judah, nor a * Law-giver *e* from between his feet *f*, * until Shiloh † come: and unto him ſhall the gathering *g* of the people *h* be.

* Pſalm 60. 7. and 108. 8. * Luke 1. 32.

d (*i. e.*) The Dominion or Government, which is oft expreſſed by this word, as *Numb.* 24. 17. *Pſalm* 45. 6. *Iſaiah* 14. 5. *Ezek.* 19. 11, 14. *Amos* 1. 5, 8. *Zech.* 10. 11. becauſe it is an Enſign of Government, *Eſther* 4. 11. So it is a Figure called a Metonymy of the ſign, than which nothing more frequent. The ſenſe is, That Superiority or Dominion over his Brethren, which I ſaid he ſhould obtain, (*verſe* 8.) he ſhall keep; it ſhall not depart from him. Others *the Tribe*, as the word *Shebet* ſignifies, 1 *Sam.* 10. 19, 20, 21. 1 *Kings* 11, 32, *&c.* So the ſenſe is this, Whereas the other Tribes ſhall be captivated, diſperſed and confounded, the Tribe of *Judah* ſhall be kept entire and diſtinct until Chriſt come. This is a great and important truth, and a ſingular Demonſtration of the all-diſpoſing Providence of God, and of the Truth and Divine Authority of the Scriptures; but it ſeems not to be the meaning of this place, 1. becauſe both the foregoing and following words do evidently ſpeak of *Judah*'s Power and Greatneſs, and particularly this *Shebet*, or *Scepter*, is explained and reſtrained by the following *Law-giver*: 2. Becauſe this renders the Phraſe improper and abſurd; for the Tribe had not departed from *Judah*, nor had they ceaſed to be a Tribe, if the other Tribes had been mixed with them in their Land, as indeed they were ſometimes. See 2 *Chron.* 11. 16. 3. Becauſe this is not peculiar to the Tribe of *Judah*; for in this ſenſe the Tribe did not depart from *Levi*, nay, that Tribe was kept more diſtinct than that of *Judah*; thus alſo the Tribe did not depart from *Benjamin*, as appears from *Ezra* 1. 5. and 10. 9. *Nehem.* 11. 4. Nay, it is queſtionable, whether in this ſenſe the Tribe departed from any of the other Tribes, not only becauſe there is a diſtinct mention of the ſeveral Tribes, *Ezek.* 48. which was written after the Diſperſion and ſuppoſed Confuſion of the other Tribes, and which ſpeaks of the times after the coming of the Meſſiah, but alſo becauſe of the great care which the *Iſraelites* generally took in diſtinguiſhing not only their Tribes, but their ſeveral Families in exact Genealogies, of which we have many proofs and inſtances, as 1 *Chron.* 4. 33. and 5. 1, 7, 17. and 7. 7, 9, 40. and 9. 1, 22. and *Ezra* 2. 62. and 8. 1, 3. *Nehem.* 7. 5, 64. The *Jews* indeed have another device to avoid the force of this Text. They ſay, *Shebet* ſignifies a *Rod*, to wit, a Rod of Correction, as the word is taken, *Prov.* 22. 15. And ſo they ſay the ſenſe is, The Tyrannical Scepter, or the Rod of the Oppreſſor ſhall not ceaſe or depart from *Iſrael*, till the *Meſſias* come, who ſhall ſave them from all their Oppreſſors and Enemies. But this is a vain and frivolous conceit, for 1. the following Sentence, which expounds the former, as it is uſual in Scripture, plainly ſhews that this *Shebet* or *Rod*, is ſuch as is proper to the *Law-giver*, and therefore is a Rod of Authority, or a Scepter, which is called alſo a *Rod*, *Ezek.* 19. 14. and not a Rod of Affliction. 2. This is contrary to the whole Context, wherein there is nothing propheſied of *Judah*, but Honour, and Dominion, and Victory, and Safety. 3. There was no reaſon why the Rod of Affliction ſhould be appropriated to *Judah*, which was common to all the Tribes, and came ſooner, and fell heavier, and abode longer upon the other Tribes than upon *Judah*. 4. This Interpretation is confuted by the Event or Hiſtory, both becauſe the Rod of Correction did depart from *Judah*, and from them more than from the other Tribes, for many Generations before the coming of the *Meſſiah*; and becauſe that Rod is not removed from them, but hath continued longer and more dreadfully upon them ſince the coming of the *Meſſias*, than ever before; which one conſideration hath been the occaſion of the Converſion of many *Jews*. 5. Howſoever the modern *Jews* pervert this Word and Text out of Enmity to Chriſt and Chriſtians; it is certain that the Ancient *Jews*, the LXX. and the Chaldee Paraphraſt, with many others, take the word as we do, as the Learned have proved out of their own Writings. See my *Latin Synopſis*. *e* So the *Hebrew* word ſignifies, as here, to alſo *Numb.* 21. 18. *Deut.* 33. 21. *Pſal.* 60. 7. and 108. 8. *Iſa.* 33. 22. And the Verb, from whence this word comes, ſignifies *to make Laws*, as *Prov.* 8. 15, *&c.* and the *Hebrew* word, *Chok*, which comes from the ſame root, conſtantly ſignifies a *Law* or *Statute*. Some render it, *the Scribe*, and that either the Civil Scribe, who belonged to the Ruler; or the Eccleſiaſtical Scribe, the Interpreter of the Law; and ſo it ſignifies, that both the Civil and the Eccleſiaſtical Power ſhould continue in *Judah* till Chriſt came, and then ſhould be taken away, both which the Event did verify. But indeed the *Hebrew* word for Scribe is *Sopher*, not *Mechokek*, which never is ſo uſed in Scripture, but always for a *Lawgiver*, as I have ſhewed, and ſo *Kimchi* and *Aben Ezra*, two late and learned *Jews*, with others, expound it. *f* From his Poſterity, or from thoſe that come from between his Feet, *i. e.* that are begotten and born of that Tribe. And thus *Kimchi*, and the Chaldee *Paraphraſt*, and other Ancient *Jews* underſtand this place. And the truth of this Interpretation may appear, by comparing this with other Texts of Scripture, as *Deut.* 28. 57. where *the young one* is deſcribed to be one *that cometh from between her* (the Womans) *feet*; and *Ezek.* 16. 25. and with thoſe places where the word *Feet* is uſed for the Secret Parts, as *Iſaiah* 7. 20. *the hair of the feet*, not properly to called, for Hair ſeldom grows there; and 2 *Kings* 18 27. *Iſaiah* 36. 12. where the Water which comes from the Secret parts is called *the Water of the Feet*. And poſſibly that Phraſe of *covering the Feet* applied to them that eaſed their Bellies, may note ſo much, becauſe that decency of the *Jews* in that Action was not to hide their Feet properly ſo called, but their Secret Parts, which without due care might be diſcovered upon that occaſion. † (*i. e.*) The *Meſſiah*. Which we need not ſtand to prove, becauſe it is ſo expounded by all the three Chaldee Paraphraſts, and by the *Jewiſh Talmud*, and by divers of the latter *Jews* themſelves. And the word ſignifies, either 1 *Peacemaker* or *Savior*; or as others, *her Son*, or one that came out of the Womans Womb, or out of that Skin in which the Child in the Womb is wrapped, which this word, or one near akin to it, ſignifies. So it notes, that the *Meſſias* ſhould be born of a Woman, though without the help of Man: Or, as others, *Victor*, he who was oft promiſed and to be ſent. And this Signification ſeems to be warranted by comparing *John* 9. 7. with thoſe places of the *New Teſtament*, in which the *Meſſias* is deſcribed by the Periphraſis of *the ſent or to be ſent*, as *John* 3. 34, 35. And the Phraſe here uſed is remarkable, *Shiloh* and the *Shiloh to come*, for the *Shiloh* or *Meſſiah* oft goeth under the Name of him *that was to come*, as *Matth.* 11. 3. *Luke* 7. 19. *John* 6. 14. And hence the Kingdom of the *Meſſiah* is called *the Womans*, or *Kingdom to come*, *i. e.* of him who was to come, *Heb.* 2. 5. and 6. 5. *g* They ſhall be gathered together, or united both among themſelves, and with the *Jews*, under him as their Head. Others, *the Reverence*, *Obedience*, or *Worſhip*: Which comes to the ſame thing, *i. e.* they that are gathered to him, do alſo Reverence, Obey, and Worſhip him. The *Hebrew* word is uſed only here, and *Prov.* 30. 17. *h* (*i. e.*) The *Gentiles*, as the *Jews* themſelves underſtand it. And ſo it is a plain Propheſy of the Converſion of the *Gentiles* by and under the *Meſſiah*; ſignifying, that whereas the Ordinances of God, and means of Worſhip and Salvation were confined to the *Jews* before Chriſt's coming (*Pſalm* 147. 19, 20.) when the *Meſſiah* ſhould come, the Pale or the Church ſhould be enlarged, the Partition wall between *Jews* and *Gentiles* taken down, and the *Gentiles* ſhould Worſhip the True God, and the *Meſſias*. And this is no more than is foretold and promiſed in other Propheſies, as we ſhall ſee hereafter. The ſum of this Verſe is, The Scepter or Dominion ſhall be ſtated in the Tribe of *Judah*, though he doth not determine when it ſhall come thither; but when once it ſhall come, it ſhall not depart from thence, till the *Meſſiah* come; and then *Judah* ſhall loſe his Scepter and other Priviledges, and the *Gentiles* ſhall come into the ſtead of the *Jews*, and ſhall embrace that *Meſſias* whom they ſhall reject. So now here is an undeniable Argument to prove againſt the *Jews*, that the *Meſſiah* is already come, and that the Land of *Judah* in Chriſt is he, becauſe he was to come during the time wherein the Scepter was in the hands of *Judah*; and about that time when Jeſus Chriſt came, the Scepter was taken away from *Judah* and the *Jews*, and hath now been loſt for Sixteen hundred years together. The *Jews* are mightily perplexed and confounded with this Argument; one evidence whereof is their various and contradictory Expoſitions of the place, whileſt ſome of them affirm this *Shiloh* to be *Moſes*, others *Saul*, others, *Jeroboam*, others, *Nebuchadnezzar*, which neither need, nor deſerve Confutation; others, *David*. Which, though ſome of the acuteſt of the Jewiſh Doctors aſſert, is as contemptible as any of the reſt, it being ridiculous to ſay the Scepter departed from *Judah* under him by whom it firſt came into that Tribe, having been till *David*'s time in other Tribes. But the great difficulty is, how this was accompliſhed; for if the event fully agrees with this Propheſy, the cauſe of the *Jews* is loſt, and *Jeſus Chriſt* muſt be owned as the true *Meſſias*. The Scepter was for a time in other Tribes, as in *Moſes* of the Tribe of *Levi*, in divers of the Judges, who were of ſeveral Tribes; and laſtly in the Tribe of *B. Jamin* under *Saul*, but the Scepter departed from all theſe. But this is no more ſtated as *Judah*'s Priviledge, that when once the Scepter or Government came into that Tribe, which it did in *David*'s time, it ſhould not depart from it till Chriſt came, and then it ſhould depart. And thus it came to paſs. Concerning the time from *David* unto the Captivity of *Babylon* there is no diſpute, there being a conſtant Succeſſion of Kings in that Tribe all that time. For the time of the *Babyloniſh* Captivity, wherein there may ſeem to be more difficulty, it is to be conſidered, 1. That the Scepter or Government was not loſt or departed from *Judah*, but only interrupted, and that but for Seventy years at moſt, which in ſo long a ſpace of time as above a Thouſand years, is little to be regarded. As none will ſay the Kingdom was departed from the Houſe of *David*, becauſe of

thoſe Inter-reigns or Interruptions which ſometimes fell out in that Family Add to this, that God hath given them an abſolute promiſe and aſſured hope of the Reſtauration of *Judah*'s Scepter, ſo that this was rather a Sleep than the Death of that Government. 2. That within theſe Seventy years there were ſome Remainders and Beams of *Judah*'s Soveraignty in *Jehoiachin*, 2 *Kings* 25. 27. in *Daniel*, who was of that Tribe, *Dan.* 2. 25. and 5. 13. and of the King's Seed, *Dan.* 1. 3. and in the ſucceſſive Heads or Governors of the Exiles, of whom the Jewiſh Writers ſay ſo much, and they affirm that they were always of the Houſe of *David*, and were more honourable than the Governors of the *Jews* which were left in the Land of *Iſrael*. 3. All that was then left of the Scepter of the *Jews* was in the Tribe of *Judah*; nor was the Scepter departed from *Judah* to any other Tribe; and that is the thing which ſeems eſpecially to be reſpected in this Propheſy: For *Judah* is here compared with the reſt of the Tribes; and it is here ſignified, that the Power and Dominion which was in *Judah*, when once it came thither, ſhould not ſhift from Tribe to Tribe, as it had done, but whilſt there was any Scepter or Supreme Government among the *Jews*, it ſhould be in that Tribe, even till the coming of the *Meſſias*. But if there ſhould happen any total, but temporary Interciſion or Ceſſation of the Government among all the Tribes, which now was the caſe, that was no prejudice to the truth of this promiſe, nor to the priviledge granted to *Judah* above the reſt of the Tribes. After the Captivity, the State of the *Jews* was very various. Sometimes they had Governors put in by the *Perſian* King, as *Zorobabel*, who was alſo of the Tribe of *Judah*, and, as it is ſuppoſed, Nephew of *Jehojachin*; and *Nehemiah*, whom *Euſebius* affirms to have been of the Tribe of *Judah*. And though he may ſeem to be numbred among the Prieſts, *Nehem.* 10. 8. yet a diligent Reader will find that he is even there diſtinguiſhed from them by his Title the *Tirſhatha*, *ver.* 1. and the word *Prieſts* (*verſe* 8.) relateth only to the reſt there mentioned beſides him; eſpecially if this be compared with *Chap.* 9. 38. where the *Princes* (among whom ſurely *Nehemiah* was the chief) are dinſtinguiſhed from the *Prieſts*. And ſometimes the People choſe Governors, or Captain-Generals, as the *Maccabees*, and others. But under all their Viciſſitudes, after their return from *Babylon*, the Chief Government was evidently and unqueſtionably ſeated in the great Council called Sanhedrim, or Synedrium, wherein though ſome of the Tribe of *Levi* were mixed with thoſe of the Tribe of *Judah*; yet becauſe they, together with other Members of that Council, had their power both from that Tribe by which they were choſen, and in it, and for it, the Scepter did truly remain in the Tribe of *Judah*; even as it was rightly called the *Roman* Empire when *Trajan* a *Spaniard*, or other Foreigners adminiſtred it; or as we call it, the Kingdom of *Poland*, when they chuſe a King of another Nation. How great and venerable the Authority of this Council was among the *Jews*, may eaſily be gathered, 1. From the Divine Inſtitution of it, *Numb.* 11. 16. whereby indeed it was at firſt to conſiſt of Perſons indifferently choſen out of all the Tribes; but now the other Tribes being baniſhed and diſperſed in unknown places, and *Benjamin* and *Levi* being as it were Acceſſions to the Tribe of *Judah*, and in a ſort incorporated with it; it now becomes as it were appropriated to the Tribe of *Judah*, as acting in its Name, and by its Authority; and the whole Land is called *Judæa*, and all the People *Jews*, from the predominancy of that Tribe above the reſt. 2. From the great Power and Priviledges anciently granted to it, *Deut.* 17. 8, &c. 2 *Chron.* 19. 8, 11. *Pſalm* 122. 5. 3. From the teſtimony of *Joſephus*, and other *Jewiſh* Writers, which is moſt conſiderable in this Argument, who largely deſcribe and magnify the Power and Authority of it; who tell us that the Power of their King was ſubject to that of this Council; and therefore one of them addreſſing his Speech to that Council, where alſo the King himſelf was preſent, firſt ſalutes the Senators, and after them the King. They affirm alſo, that the Power of making War or Peace was veſted in that Council; and that *Herod* was tried for his Life by it. If it be ſaid, that the Power of this Council was in a great meaſure taken away, which the *Jews* confeſs, *John* 18. 31. and that the Scepter of *Judæa* was in the hand of the *Romans*, and by them given to *Herod*, who was no *Jew*, but an *Idumæan*, and this before the coming of the *Meſſias*, which is the only remaining difficulty; to this many things may be ſaid, 1. That this happned but a few years before the coming of Chriſt, when Chriſt was even at the Doors, and about to come, and therefore might well be ſaid to *be come*; eſpecially in the Prophetical Stile, whereby things are oft ſaid to be done, which are near doing. 2. That the *Jewiſh* Senators did long ſtruggle with *Herod* about the Government, and did not yield it up to him till his laſt year, when they took an Oath of Fealty to him, which was after Chriſt was born. Nor indeed was the Scepter quite gone from them then, for that Council ſtill had the Power, tho not of Life and Death, yet of Civil and Eccleſiaſtical Matters. See *John* 18. 31. So that if the *Scepter* was gone, the *Law giver* remained there ſtill. Nor was their Government and Commonwealth quite deſtroyed until the Deſtruction of *Jeruſalem* by *Titus*. And therefore ſome tranſlate the place thus, and that with great probability, *The Scepter ſhall not depart—until the Shiloh come*, and until (which word is repeated out of the former Member, as it is moſt uſual in the Scripture) *the gathering of the people be to him*, (*i. e.*) until the *Gentiles* be converted and brought in to Chriſt. And this interpretation receiveth countenance from Matth. 24. 14. *The Goſpel ſhall be preached in all the world,—and then ſhall the end come*. not the end of the whole World, as it is evident, but the end of the Commonwealth and Government of the *Jews*, when the Scepter and Lawgiver ſhould be wholly taken away from that Tribe and People.

11 Binding his foal unto the vine, and his aſſes colt unto the choice vine *i*: he waſhed his garment in wine *k*, and his clothes in the blood of grapes *l*.

i He ſignifies the plenty of Vines in *Judah*'s Portion, that they ſhall be planted every where, even in the Commons and High-ways where men travel, and where upon occaſion they uſe to tie the Beaſts on which they ride, to any Tree which is near them. *k* Such ſhall be the plenty of it, that if it were convenient, Men might uſe Wine inſtead of Water to waſh their Garments. *l* So the Wine is called alſo in *Deut.* 32. 14. 1 *Macc.* 6. 34. and by *Pliny*, *Heſiod*, and others. As Oyl is called the *Blood of the Olive*.

12 His eyes ſhall be red with wine *m*, and his teeth white with milk.

m Which ſhews not only the plenty of Wine, but alſo the excellency and ſtrength of it, which though not drunk in great quantity, or to exceſs, will make the eyes red. See *Prov.* 23. 29.

13 * Zebulun ſhall dwell at the haven of the ſea *n*, and he ſhall be for an haven of ſhips, and his border *ſhall be* unto Zidon *o*. * Deut. 33. 18. Joſh. 19. 10.

n Acknowledge here, and adore the Divine Providence, which directed *Jacob* thus exactly to foretel the Portion of *Zebulun*, which fell to them 200 years after this, and that not by choice, or any deſign of men, but merely by Lot. His Portion was extended from the Sea of *Galilee* to the great *Mediterranean* Sea, and to ſuch parts of it where there were convenient Havens. *o* Or *his ſide* or *coaſt*, to wit, that which is upon the *Mediterranean* Sea, is *near Sidon*, underſtanding not the City, but the Territory belonging to it, unto which that Tribe reached upon the Sea-coaſt. For though *Aſher* might ſeem to intercept them, yet he did not reach to the Sea. Or, *his coaſt* looks *towards Sidon*; hath it in view, and lies commodiouſly for Commerce with that great City, which then was the Mart of the Nations.

14 Iſſachar is a ſtrong aſs *p*, couching down between two burdens *q*.

p Heb. *an aſs of bone*, (*i. e.*) of great bulk and bones, and ſtrength of body, but of little ſpirit and courage. *q* Which are laid upon his back, and which he is contented to bear. Or, *lying down*, i. e. enjoying his eaſe and reſt, *between the borders*, to wit, of the other Tribes, with which he was encompaſſed and ſecured from Foreign Enemies, which made him more ſecure and ſlothful. Or, *between the borders* or *folds* of Cattle; as a word very near a-kin to it, and proceeding from the ſame root, ſignifies, *Judg.* 5. 16. to the feeding and minding whereof he wholly gave himſelf, neglecting more generous things.

15 And he ſaw that reſt *r was* good, and the land that *it was* pleaſant, and bowed his ſhoulder to bear, and became a ſervant unto tribute *s*.

r Or rather, his *reſting place*, as this very word ſignifies, *Gen.* 8. 9. *Pſal.* 116. 7. and 132. 8. *Iſa.* 11. 10. (*i. e.*) his Portion or Habitation, as the *Chald.* and *Syr.* tranſlate it So this agrees with the following member, where, after the manner of the Hebrews, the ſame thing is repeated in other words. And if it be objected againſt this Verſion, that it is not ſaid *his reſt*, but *reſt* in the general, it may be replied, that ſo it is in the following branch, *the land*, though it be apparently meant of his land, or portion of land allotted to him. Beſides, the Pronouns are often omitted, and to be underſtood in *Hebrew* Text; as may appear by comparing 1 *Kings* 10. 7. with 2 *Chron.* 9. 6. and *Pſal.* 41. 9. with *John* 13. 18. and *Mat.* 3. 12. with *Luke* 3. 17. *s* Willingly paying whatſoever Tributes were impoſed upon him, either by the Neighbouring Tribes, or by Foreign Powers, rather than to forfeit his pleaſant and fruitful Countrey, and his ſweet Repoſe.

16 Dan ſhall judge *t* his people, as one of the tribes of Iſrael *u*.

t (*i. e.*) Rule and govern them. Though he be the ſon of my Concubine, yet he ſhall not be ſubject to any other Tribe, but ſhall have an Abſolute Power within himſelf. What is ſaid of him, is to be underſtood of the reſt of the ſons of the Concubines, and hereby all difference between the ſons of the Wives and Concubines is taken away. It is ſaid of *Dan*, becauſe he is the firſt mentioned of that ſort. *u* As the reſt of the Tribes do, having diſtinct Governments and Governors amongſt them. See *Numb.* 1. 4, 16.

17 Dan ſhall be a ſerpent by the way, an † adder in the path *x* that biteth the horſe heels, ſo that his rider ſhall fall backward. † Heb. [illegible]

x Which covereth and hideth it ſelf in the ſand or duſt of the highway, watching for men or beaſts that paſs that way. He notes the ſubtilty of that Tribe, which ſhould conquer their Enemies more by Craft and Cunning, than by ſtrength or force of Arms.

18 I have waited for thy ſalvation, O LORD *y*.

y I do earneſtly wait, and hope, and pray for thy helping hand to ſave me and my poſterity from the manifold temporal Calamities which I foreſee will come upon them, and eſpecially from ſpiritual and eternal miſchiefs, by that *Meſſiah* which thou haſt promiſed. *Jacob* in the midſt of his great work doth take a little breathing, and finding himſelf weakned by his Speech to his Children, and drawing nearer death, he opens his arms to receive it, as the thing for which he had long waited, as the only effectual remedy and mean of Salvation or deliverance from all his pains and miſeries, and particularly from his preſent horrors, upon the contemplation of the future ſtate of his Children. And this pathetical Exclamation may look either, 1. backward, to the ſtate of the Tribe of *Dan*, which he foreſaw would be deplorable, both for its great ſtraits and preſſures, of which ſee *Joſ.* 19. 47. *Judg.* 1. 34. and eſpecially for that Idolatry which that Tribe would introduce and promote, *Judg.* 18. 30. and 1 *Kings* 12. 29. whereby they would ruin themſelves, and moſt of the other Tribes with them. Or 2. forward, to the doubtful and miſerable condition of *Gad*.

19 Gad, a troop *z* ſhall overcome him; but he ſhall overcome at the laſt *a*.

z (*i. e.*) *Troops* of Enemies ſhall frequently invade his Countrey, and for a time conquer and ſpoil it. And ſo it came to paſs, becauſe the Inheritance of that Tribe lay beyond *Jordan*, near to the *Ammonites* and *Moabites*, two inveterate Enemies of *Iſrael*, and to other hoſtile Nations on the Eaſt. *a* Or, *afterward*. This was fulfilled 1 *Chron.* 5. 18, &c. He ſhews that the Events of the Wars ſhould be various, but *Gad* ſhould one time or other ſpoil his ſpoilers. See *Deut.* 33. 20.

20 Out of Aſher *b*, his bread *ſhall be* fat *c*, and he ſhall yield royal dainties *d*.

b (*i. e.*) Out of the land of *Aſher*. Or, *As for* or *concerning Aſher*. *c* His bread-corn ſhall be fuller and ſweeter and better than ordinary. *d* Not only Oyl for Oyntments, but alſo delicious and excellent Fruits, fit to be preſented to a King. See *Deut.* 33. 24, 25.

21 Naphtali is a hind let looſe *e*: he giveth goodly words *f*.

e Not purſued by hunters, nor ſhut up in ſome little incloſure, but wholly left to its own freedom, to feed upon the beſt Paſtures; See *Deut.* 33. 23. Or, free from the yoke which they together with the other Tribes did bear in *Egypt*; free from its former reſtraints, which make it run away more ſwiftly. So it may note their nimbleneſs and expedition either in encountring enemies, or in avoiding dangers. See *Judg.* 4. 6, 10. and 5. 18. Or like a tame hind, left to its liberty, in which the Owner takes delight, as *Prov.* 5. 19. For he ſeems to be commended rather for Arts of Peace than War. And this may note, that his temper and converſation was civil, obliging, and amiable; which ſenſe the next words favour. *f* His ſpeeches and diſcourſes with others are fair, and friendly, and winning. It is not ſtrange that this Tribe was generally of a ſweeter diſpoſition than others, ſeeing it is commonly obſerved that there is a great difference in the tempers of people of divers Provinces or Cities bordering one upon another. But this verſe may be otherwiſe rendred according to the opinion of a late Learned Writer; *Naphtali is a tree* (ſo the *Hebrew* word ſignifies, only *jod* is inſerted here, as it is in the ſame word, *Iſa.* 1. 29. and 61. 3.) *ſhot forth*, or *ſpread forth*, (into many branches; for the *Hebrew* Verb *Shalach* is oft uſed concerning Trees, and their ſhooting forth of Branches, as *Pſal.* 80. 11. *Ezek* 17. 6. and 31. 5.) *ſending forth goodly branches*; the word *imre*, which is by others rendred *words*, here ſignifying *branches*, as either the ſame word, or one coming from the ſame root, and conſiſting of the ſame radical Letters, is taken *Iſa* 17. 6, 9. And it is uſual in the *Hebrew* Language for two words coming from the ſame root, to exchange their ſignifications. And this Interpretation is favoured by the Ancient Interpreters, the LXX, and one of the *Arabick* Manuſcripts, which make *Naphtali* here to be compared to a goodly tree bringing forth excellent Fruit.

22 Joſeph is a fruitful bough *g*, *even* a fruitful bough by a well *h*, whoſe † branches run over the wall *i*. † Heb. Daughters.

g In regard of thoſe two numerous Tribes which proceeded from his two ſons *h* Or, *fountain*, or water-courſe, which ſcituation doth much further the growth of trees. See *Pſal* 1. 3. and *Ezek.* 19. 10. *i* (*i. e.*) Which is planted by a wall, whoſe heat furthers its growth no leſs than the moiſture of the water doth.

23 The archers *k* have ſorely grieved him *l*, and ſhot at him, and hated him:

k (*i. e.*) His adverſaries, as well his own Brethren, as his Maſter and Miſtreſs. *l* With their ſcoffs, and ſlanders, and injuries, which in Scripture are oft compared to *Arrows*.

24 But * his bow *l* abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob *m*: from thence is the Shepherd, the ſtone of Iſrael *n*. * Job 29. 20.

l Wherewith he oppoſed his enemies; which was no military Bow, but that which he oppoſed to all their injuries, to wit, his own Virtue, his Innocence, his Patience, his Temperance, his Faith and Hope in God, whereby he reſiſted and vanquiſhed all the Temptations and Difficulties which he met with, ſo that all his Enemies could neither defile nor deſtroy him. *m* (*i. e.*) Of my God; the noun for the pronoun, which is frequent. When men forſook and perſecuted him, my God and his God ſtood by him. He ſhewed, that it was not *Joſeph*'s Wiſdom and Courage, but God's gracious Aſſiſtance that made him Conqueror. *n* Either 1. From that great deliverance vouchſafed by God to *Joſeph* it is, that *Iſrael* or *Jacob* hath a Shepherd to feed him, a Stone to lay his head upon, as once he did, *Gen.* 28. 11. or a rock of refuge to fly to in his great diſtreſſes, or a foundation-Stone, or corner-Stone or Pillar to ſuſtain or preſerve *Jacob*'s Houſe. Or rather 2. *from the hands of the mighty God of Jacob*, laſt mentioned. Or *from the God* of his *father*, as it follows the next verſe. So the ſenſe is this, Though *Joſeph* was a bleſſed Inſtrument in this wonderful work, yet the God of *Jacob* was the chief Author of it, by whoſe wiſe and merciful Providence it was ſo ordered that *Joſeph* ſhould be firſt ſold, and afterwards advanced, and all in order to this end, that his *Iſrael*, with whom he hath been pleaſed to make a gracious and everlaſting Covenant, ſhould have a Shepherd to feed him in the time of Famine, and a Stone or Rock to ſupport him.

25 *Even* by the God of thy father *o* who ſhall help thee, and by the Almighty, who ſhall bleſs thee with bleſſings of heaven above *p*, bleſſings of the deep that lieth under *q*, bleſſings of the breaſts, and of the womb *r*.

o Here he explains and determines that doubtful expreſſion *from thence*, by adding, even *by* (or rather *from*, as this Particle *Mem* properly ſignifies, and was juſt now uſed) *the God of thy father*, *i. e.* who hath choſen and loved thy Father, and made a league with him, and bleſſed him with all manner of bleſſings. *p* (*i. e.*) The ſweet and powerful influences of the heavenly Bodies, and the Dews and Rains which fall from Heaven, whereby the fruits of the Earth are produced in great plenty. See *Levit.* 26. 4. *Deut.* 28. 12. and 33. 14. *q* (*i. e.*) Of that great Sea of waters both about the Earth, and in the Earth, whence come thoſe Springs and Rivers by which the Earth is moiſtned and made fruitful. See *Gen.* 1. 2. and 7. 11. and *Deut.* 8. 7. *r* Whereby both Men and Beaſts ſhall be greatly multiplied, and abundantly ſupplied with all neceſſaries.

26 The bleſſings of thy father have prevailed above the bleſſings of my progenitors *s*; unto the utmoſt bound of the everlaſting hills *t*; they ſhall be † on the head of Joſeph, and on the crown of the head of him that was ſeparate from his brethren *u*.

s The Bleſſings which I thy Father have conferred upon thee, are much more conſiderable than thoſe which I received from my Father *Iſaac*, or from my Grandfather *Abraham*. This was true, 1. in the extent of the Bleſſings; *Iſhmael* was excluded from *Abraham*'s Bleſſing, and my Brother excluded from *Iſaac*'s Bleſſing, but both *Joſeph*'s Children are comprehended in *Jacob*'s Bleſſing. 2 In the diſtinctneſs and clearneſs of them; For that Land of *Canaan* which was tranſmitted to *Iſaac* and to *Jacob* only in the general, was now in ſome ſort particularly diſtributed to *Joſeph*, and to the reſt of his Brethren, as afterwards it was by *Joſhua*. 3 In the nearneſs of the accompliſhment Now there was a more likely proſpect of the multiplication of their Seed, than there was to *Abraham*, or *Iſaac*; and in not very many years after this, they multiplied to aſtoniſhment, and drew nearer to the poſſeſſion of the promiſed Land. *t* Theſe words ſeem to note the duration of *Joſeph*'s Bleſſing, that it ſhould continue *even to the bounds of the everlaſting*, or *laſting*, or *ancient hills*, *i. e.* as long as the moſt ſolid and ſtable Mountains ſhall laſt, *i. e.* for ever. Perpetuity is deſcribed by the continuance of the Mountains, as *Iſa.* 54. 10. or of the Sun and Moon, as *Pſal.* 72. 5, 7, 17. or of the Heavens and Earth, as *Matth.* 5. 18. In the foregoing words of this Verſe he commends theſe Bleſſings from their excellency above all former Bleſſings; and here he commends them from their durableneſs. † Or, *let them be*. For this may be a Prayer to God that theſe Bleſſings may be conſtant and perpetual. *u* So he was, when he was ſold into *Egypt*, and abode there in the Court when his Brethren were in *Goſhen*. Or, *the crowned of*, or *among his brethren*, *i. e.* who, though he was once ſcorned and trampled upon by his Brethren, yet now is highly honoured and advanced above them. Others, *the Nazarite of*, or *among his Brethren*; as he may be called either for his purity and ſanctity, or for his eminency and dignity. But we muſt remember that the *Nazarites* were as yet unknown, being inſtituted long after this time.

27 Benjamin ſhall ravine *as* a wolf *x*: in the morning he ſhall devour the prey, and at night he ſhall divide the ſpoil *y*.

x He notes the warlike and fierce diſpoſition and carriage of that Tribe. Inſtances whereof we have, *Judg.* 3. 15. and 19, and 20. 1 *Sam.* 12. and 14. and 15. *y* This may be underſtood, either of the ſame Wolf, which in the morning being more hungry and greedy, devours his Prey alone; but in the evening, being in ſome meaſure ſatisfied, is content that his Brethren ſhould ſhare with him. Or rather of ſeveral ſorts of Wolves, whereof ſome hunt and devour alone, others hunt in couples or troups, and thoſe divide the Prey among themſelves. He mentions both *morning* and *evening*, becauſe theſe are the two Seaſons when the Wolves prey, and to note that this would be *Benjamin*'s carriage both in the firſt and laſt times of that Tribe, as indeed it was.

28 All theſe are the twelve tribes *z* of Iſrael; and this is it that their father ſpake unto them, and bleſſed them: every one according to his bleſſing *a* he bleſſed them.

z (*i. e.*) The Heads and Parents of the Twelve Tribes. A Metonymy of the effect. The Tribes are generally accounted Twelve, though they were Thirteen, becauſe the Land was divided only into Twelve parts, *Levi* having no diſtinct part of his own. *a* (*i. e.*) According to that Bleſſing which God in his purpoſe had allotted to each of them, which alſo he manifeſted unto *Jacob* by his Spirit. *Object.* There is no Bleſſing here given to *Reuben*, *Simeon* and *Levi*, but rather a Curſe. how then is he ſaid to bleſs every one of them? *Anſw.* He bleſſed them all implicitly and really, though not expreſly, or in words, becauſe he gave each of them a part in *Canaan*; and his taking away from *Reuben* only the right of the Firſt-born, plainly ſuppoſeth that he left him his ſingle Portion and Inheritance. And he might well be ſaid to bleſs them all, becauſe he left them all an intereſt in God's Covenant, one Article whereof was the giving of *Canaan*, or part of *Canaan*, to them and this was an earneſt of the other Branches or Articles of it. Though it is probable he alſo added ſome ſhort Bleſſing or Prayer to God for his bleſſing upon them all.

29 And he charged them, and ſaid unto them, I am to be gathered unto my people: * bury me with my fathers *b*, in the cave that is in the field of Ephron the Hittite. * Chap. 47. 30.

b In *Canaan*. Whereby he deſigned to withdraw their minds from *Egypt*, and fix them upon *Canaan*.

30 In the cave that is in the field of Machpelah, which is before Mamre *c*, in the land of Canaan, * which Abraham bought with the field of Ephron the Hittite, for a poſſeſſion of a burying-place. * Chap. 23. 16.

c He deſcribes it ſo particularly, both for their direction, becauſe they had been ſome years abſent thence; and to expreſs how much his heart was ſet upon this matter; and thereby to oblige them to the more careful performance of his Command.

31 (* There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah.) * Chap. 23. 19. and 25. 9.

32 The purchaſe of the field, and of the cave that is therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſons *d*, he gathered up his feet into bed *e*, and yielded up the ghoſt, and was gathered unto his people.

d To

d To wit, concerning the place of his burial. Whilst he was employed in that most solemn and religious work of blessing his Children in the name, and by the Spirit of God, he used as reverend a posture as his infirm Body would permit, and therefore is supposed to sit upon his Bed-side with his Feet hanging downwards. And when he had finished that great work, and wearied himself with so long Speech delivered with a most raised and affected mind, he composed himself to rest, and waited for the comfortable approach of his death, which speedily followed it.

CHAP. L.

Joseph bewails his father's death; and embalms him, 1, 2. The Egyptians mourn for him 70 days, 3. Joseph with Pharaoh's leave carries him stately accompanied to Canaan, 4——9. They mourn there seven days, and sorely, so that the Canaanites from thence named the place Abelmisraim, 10, 11. They bury him where he commanded, 12, 13. They return to Egypt, 14. Jacob being dead, his sons are afraid of their brother Joseph, 15. Pretending their father's order, they address for pardon, 16——18. He weeps, forgives, and encourageth them, 19, 21. Joseph lives to see a third and fourth generation, 22, 23. Assures his brethren of their future return to Canaan, 24. He takes an oath of them to carry his bones with them, 25. Dies; is embalmed; and put in a coffin, 26.

AND Joseph fell upon his fathers face *a*, and wept upon him, and kissed him.

a And doubtless closed his eyes, as God had promised, *Gen.* 46 4. which may be implied in this general phrase.

2 And Joseph commanded his servants the Physicians to imbalm his father *b*: and the Physicians imbalmed Israel.

b The dead Corps of his Father with Spices, and Oyntments, and other things necessary for the preservation of the Body from putrefaction as long as might be. This *Joseph* did, partly because he would comply as far as he could with the *Egyptians*, whose custom this was, from whom also the Jews took it, 2 *Chron.* 16. 14. *John* 19. 39, 40. Partly to do honour, and shew his affections to his worthy Father; and partly because this was necessary for the keeping of the Body so long as the times of mourning and the journey to *Canaan* required.

3 And forty days were fulfilled for him *c*, (for so are fulfilled the days of those which are imbalmed) and the Egyptians † mourned for him threescore and ten days *d*.

† Heb. wept.

c (*i. e.*) For his embalming; that so the Drugs or Spices which were applied, might more effectually reach to all the parts of the dead Body, and keep it from corruption. And the effect of their diligence, and so long continuance in this work was, that Bodies have been preserved uncorrupt for some thousands of years. *d* (*i. e.*) Thirty days, according to the custom of the *Hebrews*, *Numb.* 20. 29. *Deut.* 34. 8. to which doubtless the *Egyptians* in this case did accommodate themselves, besides the forty days spent in embalming him, which also was a time of mourning. And thus I suppose, the *Egyptians* reckoned those seventy two days which *Diodorus Siculus* saith they spent in mourning for their deceased Kings.

4 And when the days of his mourning were past, Joseph spake unto the house *e* of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh *f*, saying,

e The Houshold or Family, namely, those of them which were chief in place and favour with the King. *f* *Joseph* makes use of their intercession, either, 1. Lest he might seem to despise them, or to presume too much upon his own single interest. Or, 2. By engaging them in this matter to stop their mouths, who otherwise might have been ready enough to censure this Action, which they would have a fair opportunity to do in *Joseph*'s absence. Or, 3. Because it was the custom here, as it was elsewhere, *Esth.* 4. 2. that persons in mourning habit might not come into the King's presence, partly because they would not give them any occasion of sadness, and partly because, according to their superstitious conceits the sight of such a person was judged ominous.

Chap. 47. 29. 5 * My father made me swear *g*, saying, Lo, I die: in my grave, which I have digged for me *h*, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

g Here is a triple obligation upon *Joseph*, 1. His duty to fulfil the will of the dead. 2. The obedience which he owed to his Father's command. 3. The tye of a solemn Oath: All which had weight even with the Heathens, and were so many Arguments to *Pharaoh* and his Courtiers. *h* According to the manner of those ancient and succeeding times. See 2 *Chron.* 16 14. *Isa.* 22. 16. *Matth.* 27. 60. In that large Cave which *Abraham* bought for a burying-place for his Family, *Jacob* had digged a particular and small Cell or Repository for himself, as others did after him upon the like occasion. And this reason is prudently added, to shew that this desire proceeded not from any contempt of *Pharaoh*, or his Land, but from that common and customary desire of persons of all Ages and Nations, to be buried in their Fathers Sepulchres.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear *h*.

h The Heathens by the light of nature discovered the sacredness of an Oath, and the wickedness of Perjury.

7 And Joseph went up to bury his father: and with him went up all *i* the servants of Pharaoh *k*, the elders of his house *l*, and all the elders of the land *m* of Egypt,

i (*i. e.*) A part of it, that is it with them, as that word is understood, *Matth.* 3. 5. and oft elsewhere. For many of them were aged and infirm, and many could not be spared from their attendance at Court, or upon their Employments, *&c.* *k* Courtiers of an inferior rank. *l* The chief Officers, and under him Governours of his Family and Counsels, who used to reside at or near the Court. *m* The great Officers Civil and Military, whose places of habitation and command were dispersed in the several parts of the Land.

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds *n*, they left in the land of Golhen.

n And such as were necessary to take care of them, which must needs be understood.

9 And there went up with him both chariots and horsemen *o*, and it was a very great company.

o For their defence, in case of any opposition.

10 And they came to the threshing-floor of Atad *p*, which is beyond *q* Jordan, and there *r* they mourned with a great and very sore lamentation *s*: and he made a mourning for his father seven days *t*.

p A man so called, or, *of thorns*, or *thorns*, as the word signifies, *Judg.* 9. 14. *Psal.* 58. 9. So it might be a place either abounding or encompassed with thorns. *q* Or, *on this side*; for the word signifies both, and it may be taken either way here, the one in respect of *Egypt*, the other in regard of the place in which *Moses* wrote. It is creatain they fetched a great compass, whether for the commodiousness of the way for their Chariots, and for conveniencies for so great a company, or to prevent all jealousies in the People, as if they came thither with ill design, is not material. *r* Because there was the entrance into that Countrey or Territory where he was to be buried. *s* The *Egyptians* though they were not much grieved nor concerned for *Jacob*'s death, yet they used bitter cries and lamentations, which possibly were made or aggravated by persons hired, and used upon such occasions. See *Jer.* 9. 17. *t* According to the custom. See 1 *Sam.* 31. 13.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atat, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called † Abel-Mizraim, which is beyond Jordan.

† Heb. Ebel-Mizraim.

12 And his sons did unto him according as he commanded them.

13 For * his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham * bought with the field for a possession of a burying-place of Ephron the Hittite, before Mamre.

* Acts 7. 16.

14 And Joseph returned into Egypt, he, and his brethren, and all that went with him to bury his father, after he had buried his father.

15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they † sent a messenger unto Joseph, saying, Thy father did command before he died *u*, saying,

† Heb. commanded.

u This looks like a lye; for *Jacob* either did not know this fact, or rather, was so well assured of *Joseph*'s Clemency and Goodness, that he never feared his Revenge. But Guilt doth so awaken Fear, that it makes a man never to think himself secure.

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin: for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the God of thy father *x*. And Joseph wept *y* when they spake unto him.

x For whose sake Pardon those that joyn with thee in his Worship. *y* Partly in compassion to their Fear and Trouble; and partly because they still retained a diffidence in his kindness, after all his great and real demonstrations of it.

18 And his brethren also went and fell down before his face, and they said, Behold, we *be* thy servants *z*.

z Ready and willing to undergo that servitude, into which we so wickedly sold thee.

19 And Joseph said unto them, * Fear not: for *am* I in the place of God *a*?

* Rom. 12. 19.

a It is God's Prerogative to take Vengeance, which I dare not usurp. See *Deut.* 32. 35. Or, Can I do what I please with you without God's leave? Therefore fear him rather than me, and upon your experience of his wonderful care and kindness to you, believe that God will not, and therefore that I neither can nor will do you any hurt. But it is not unusual to put the Hebrew *be* for *kah*, as it is *Gen.* 27. 36. 1 *Sam.* 2. 28. 2 *Sam.* 23. 19. 1 *Kings* 16. 31, *&c.* and so the words may be very well rendred, *Am not I under God?* *i. e.* Subject to his Will, a minister of his Providence? Dare I destroy those whom God so eminently designed to save? Dare I punish those whom God hath pardoned?

20 But as for you, ye thought evil against me *b*, but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

b Therefore I do not excuse your Guilt, though I comfort you against Despondency.

21 Now

21 Now therefore fear ye not: I will nourish you and your little ones *c*. And he comforted them, and † spake † kindly unto them.

† Heb. to their hearts.

c Expect not only a free Pardon from me, but all the kindness of a loving Brother.

22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

* Numb. 32. 39. † Heb. Asher. 23 * And Joseph saw Ephraim's children of the third generation *d*: the children *e* also of Machir the son of Manasseh, were † brought up upon Joseph's knees *f*.

d Reckoning from and after *Ephraim*, i. e. *Ephraim*'s Grandchildrens Children. So early did *Ephraim*'s priviledge above *Manasseh* appear, and *Jacob*'s Blessing, (*Gen.* 48. 13.) take place. *e* H.b. *sons*. For though he had but one Son, *viz. Gilead* by his first Wife, yet he married a second Wife, and by her had two other Sons, 1 *Chron.* 7. 16. which *Joseph* lived long enough to see. Or under the name of Children his Grandchildren also might be comprehended. So there is no need of that Enallage of *Sons* for one Son, which we meet with in other places. *f* Laid upon *Joseph*'s Lap or Knees, where Parents use oft-times to take up and repose their Infants, to express their love to them, and delight in them. And some observe, that it was an ancient custom in divers Nations, that the Infant, as soon as it was born, was laid upon the Grandfather's Knees. So it is an Ellipsis, whereby one word is put for two, or under one Verb. See more of this phrase on *Gen.* 30. 3. and 48. 12.

* Heb. 11. 22. Exod. 3. 16. * Chap. 15. 14. and 26. 3. and 35. 12. and 46. 4.

24 And Joseph said unto his brethren, * I die: and God will surely visit you *g*, and bring you out of this land, unto the land * which he sware to Abraham, to Isaac, and to Jacob.

g (*i. e.*) Deliver you out of this place, where I foresee you will be hardly used after my decease; or, fulfil his promised kindness to you, as that word is used, *Gen.* 21. 1. *Exod.* 4. 31. There is a double Visitation oft mentioned in Scripture, the one of Grace and Mercy, which is here meant; the other of Justice and Anger, as elsewhere.

25 And Joseph took an oath *h* of the children of Israel *i*, saying, * God will surely visit you, and ye shall † carry up my bones *k* hence.

† Exod. 13. 19. Josh. 24. 32. Acts 7. 16.

h For the same reason which moved *Jacob* to require an Oath from him, *Gen.* 47. 30, 31. *i* He saith not, *of his brethren*, but of *Israel's children*; under which his Grandchildren are comprehended, and seem principally intended here; either because his Brethren were most of them dead, or rather because he knew that they were not to go out of *Egypt* in his Brethrens time, but in their second or third Generation. *k* (*i. e.*) My dead Body: But he mentions only his Bones, because part of his Body was corrupted, and the other part though preserved from Corruption by the embalming, yet was so changed and adulterated with the Spices, and other materials which they used, that it looked like another thing: Only his Bones remained intire and unchanged. *Quest.* Why did he not desire to be presently carried thither, and buried there, as his Father did? *Ans.* 1. Lest he should displease the *Egyptians*, and provoke them against his Brethren and Children. The removal of his Father thither was necessary and forced from him by an Oath, but the order for the removal of himself would have been voluntary and designed, and therefore could not have escaped the Censure of an ungrateful Contempt of the Land of *Egypt*, which as it was thought good enough for him and his to live in, should have been judged so too for his burial. 2. That by the fit his Remains, his Memory might be the longer and better preserved both with the *Egyptians*, who for his sake might shew kindness to his near Relations; and with the *Israelites*, to whom this was a visible pledge of their Deliverance, and an help to their Faith, and an obligation to them to persist in the true Religion.

26 So Joseph died, being an hundred and ten years old *l*: and they imbalmed him, and he was put in a coffin in Egypt.

l So for about Thirteen years of Affliction he enjoyed Eighty years of Honour, and as much Happiness as earth could afford him.

Annotations on EXODUS.

The ARGUMENT.

After the death of Joseph, *who had sent for his Father's House into* Egypt, *the Children of* Israel *exceedingly multiplied, notwithstanding* Pharaoh's *cruel oppressing of them; from under which, God, hearing their cry, brought them with a strong hand. Wherefore this Book is called by the Greeks* Exodus, *i. e.* A going forth; *containing an Historical Account of passages for about one hundred and forty years; with the wonderful raising up of* Moses, *who, together with* Aaron, *were to be instruments of their Deliverance; and accordingly after the inflicting ten dreadful Plagues upon* Pharaoh, *brought them into the Wilderness through the Red-Sea, wherein* Pharaoh, (*by this time being hardened under all these Plagues*) *and all his Host pursuing of them, were drowned; God having first instituted the Passover, as an abiding Sacrament to bring to their remembrance in after times this great Deliverance.*

In their conduct through the Wilderness, God gave them the signal mark of his presence in the pillar of a Cloud, and the pillar of Fire; who, notwithstanding their great and reiterated murmurings, gave them Food, both Bread and Flesh from Heaven, and Drink out of the Rock; and, when they were come to Mount Sinai, *by there gave them the Moral Law, beside other both Political, and Ecclesiastical Ordinances: Afterwards, the breaking of the Tables being occasioned by the Idolatry of the Golden Calf, God graciously renewed his Covenant with them: There being also a Tabernacle, and Ark, and other things to be made by God's command, the bounty of the People, in order to the making, and furnishing thereof, is here set down; which being finished, the Tabernacle is anointed, and filled with the glory of God.*

CHAP. I.

The names and numbers of the children of Israel that came into Egypt, ver. 1——5. Joseph, his brethren, and that generation die, 6. A new king, who knew not Joseph, 8. Goeth about by affliction &c. to suppress the Israelites, 9——11. They increase, 12——14. Pharaoh commands the midwives to kill the male-children, 15, 16. They fear God and obey not the king, 17. For this God blesseth the midwives, 18——21. Pharaoh commands all the male-children to be drowned, 22.

* Gen. 46. 8. Exod. 6. 14. NOW these are the names of the * children of Israel which came into Egypt *a*, every man and his houshold *b* came with Jacob.

a This List is here repeated, that by comparing this small Root with so vast a company of Branches as grew upon it, we may see the wonderful Providence of God in the fulfilling of his Promises. *b* His Children and Grandchildren, as the word *house* is taken *Ruth* 4. 11. 2 *Sam.* 7. 11. 1 *Kings* 21. 29.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin *c*.

c Who, though the youngest of all, is placed before *Dan*, *Naphtali*, &c because these were the Sons of the Hand-maidens.

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the † loins of Jacob, were * seventy souls *d*: for Joseph was in Egypt already.

† Heb. thigh. * Gen. 46. already. 27.

d Including *Jacob* and *Joseph*, and his two Sons. See *Gen.* 46. 26, 27. and *Deut.* 10. 22. Or if they were but sixty nine, they are called seventy by a round number, of which we shall have many instances.

6 And Joseph died, and all his brethren, and all that generation *e*.

e (*i. e.*) All that were of the same age with *Joseph* and his Brethren.

7 ¶ * And the children of Israel were fruitful, and † increased abundantly and multiplied *f*, and waxed exceeding mighty *g*, and the land was filled with them.

* Gen. 47. 27. † Heb. swarmed.

f Here are many words, and some very emphatical, to express their incredible Multiplication. *g* This may relate either to their Numbers, which greatly added to their Strength, or to their Constitution, to note, that their Offspring was strong as well as Numerous. Atheistical Wits cavil at this Story, and pretend it impossible that out of seventy persons should come above six hundred thousand men within two hundred and fifteen years: Which they betray no less Ignorance than Impiety, not to say nothing of the extraordinary Fruitfulness of the Women in *Egypt*, who oft bring forth four or five Children at one birth, as *Aelian*, *Pliny*, and other *Authors* testify. 7. 4. nor of the long lives of the Men of that age, nor of the plurality of Wives then much in use, nor of the signal blessing of God upon the Hebrews in giving them Conception and Births without Abortion; all which are but very reasonable suppositions, the probability of it may plainly appear thus; suppose there were only 200 years reckoned, and only fifty persons who did beget Children, and these began not to beget before they be twenty years old, and then each of them beget only three Children. Divide this time now into ten times twenty years. In the first time, of 50 come 150. In the second, of 150 come 450. Of them in the third, come 1350. Of them in the fourth 4500. Of these in the

the fifth 12150. Of these in the sixth 36450. Of them in the seventh 109350. Of them in the eighth 328050. Of these in the ninth 984150. And of them in the tenth 2952450. If it be objected, That we read nothing of their great Multiplication, till after *Joseph*'s death, which some say was not above 50 years before their going out of *Egypt*, it may be easily replied; 1. *This* is a great mistake, for there were above 140 years between *Joseph*'s death and their going out of *Egypt*, as may appear thus: It is granted that the *Israelites* were in *Egypt* 210 or 215 years in all. They came not thither till *Joseph* was near 40 years old, as is evident by comparing *Gen.* 41. 46. with *Gen.* 45. 6. So there rests only 70 years of *Joseph*'s life, which are the first part of the time of *Israel*'s dwelling in *Egypt*, and there remain 145 years, being the other part of the 215 years. 2. That the *Israelites* did multiply much before *Joseph*'s death, though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the Numbers proposed in the first 55 years, it might be abundantly compensated in the 145 years succeeding. And so the computation remains good.

8 Now there arose up a new king *g* over Egypt, which knew *h* not Joseph.

g (*i.e.*) Another King; one of another Disposition, or Interest, or Family; for the Kingdom of *Egypt* did oft pass from one Family to another, as appears from the History of the *Dynasties* recorded in ancient Writers. *h* Or, *acknowledged not* the vast obligations which *Joseph* had laid not only upon the Kingdoms of *Egypt*, and the King under whom *Joseph* lived, but upon all his Successors, in regard of those vast additions of Wealth and Power, which he had made to that Crown. This phrase notes his ungrateful disowning, and ill requiting of *Joseph*'s Favours. For words of knowledge in Scripture commonly include the affections and actions; as men are oft said not to know God, when they do not love nor serve him; and God is said not to know men, when he doth not love them.

*Psal.105. 24. 9 And he said unto his people, * Behold, the people of the children of Israel are more and mightier than we *i*.

i This was not a true, but an invidious representation and aggravation of the matter, the better to justifie the severities which he designed.

*Acts 7. 19. 10 Come on, * let us deal wisely with them lest they multiply, and it come to pass that when there falleth out any war *k*, they joyn also unto our enemies, and fight against us, and so get them up out of the land *l*.

k Which was not unusual in that Country. *l* Which they might easily learn from some of the *Hebrews*, that they were in due time to do. And they were very unwilling to part with them, because of the tribute and service which they did receive and expect from them.

11 Therefore they did set over them task-masters

*Gen. 15. 13. xv * to afflict *n* them with their burdens: and they built for Pharaoh treasure-cities *o*, Pithom and Raamses.

m Heb. *Masters of tribute*, who were to exact from them the tribute required, which was both Money and Labour; that their Purses might be exhausted by the one, their Strength by the other, and their Spirits by both. *n* Or, *oppress*, or *humble*; to spend their Strength by excessive Labours, and so disenable them for the Procreation of Children. *o* Where they laid the Kings Money, or Corn, which is reckoned among Treasures. 2 *Chron.* 17. 12. and 32. 27. and wherein a great part of the Riches of *Egypt* consisted; for they had Corn enough not only for themselves, but to sell to other Countries; so that *Egypt* was accounted the Granary of the *Roman* Empire. Or, *storehouse Cities*, in which Garisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the Land, and among the *Israelites*, which appears concerning the one from *Gen.* 47. 11. (where the Land in which they were placed is called *Raamses*, which in *Hebrew* consists of the same Letters, with this *Ramesses*, and seems to be so called then by anticipation from the City of that name now built in it) and may be reasonably presumed concerning the other; and therefore it is most probable that they were built to keep the *Israelites* in subjection, and to hinder them from going out of the Land.

†Heb. *and as they af-flicted them, so they multiplied, &c.* 12 † But the more they afflicted them, the more they multiplied *p*, and grew: and they were grieved *Gen. 15. 13. xv * because of the children of Israel.

p Through God's over-ruling Providence, and singular Blessing, which God gave them purposely to hasten first their forer affliction, and next, and by that means their glorious Deliverance. * Through envy and fear.

13 And the Egyptians made the children of Israel to serve with rigour *q*.

q Or, *Cruelty*, or *tyranny*; with hard words and cruel usage, without mercy, or mitigation. This God permitted for wife and just reasons; 1. As a punishment of their Idolatry, into which divers of them fell there, *Jos.* 24. 14. *Ezek.* 20. 5, 7, 8. and 23. 8. 2. To wean them from the Land of *Egypt*, which otherwise was a plentiful and desirable Land, and to quicken their desires after *Canaan*. 3. To prepare the way for God's glorious works, and *Israel*'s deliverance.

14 And they made their lives bitter with hard bon-

*Psal. 81. 6. dage, * in morter, and in brick, and in all manner of service in the field *r*: all their service wherein they made them serve, *was* with rigour.

r Which was the basest and most laborious of all their services.

15 ¶ And the king of Egypt spake to the Hebrew midwives *s*, (of which the name of one was Shiphrah, and the name of the other *t* Puah.)

s Such as not only were employed about the *Hebrew* Women, but were *Hebrews* themselves, not *Egyptians*, as some supposse, as may appear, 1. Because they are expressly called not *the midwives of the Hebrews*, but *the Hebrew midwives*. 2. The *Egyptian* midwives would not willingly employ their time and pains among the meanest and poorest of Servants, as these were. And if they were sent in design by the King, he had lost his end, which was to cover his cruelty with cunning, and to perswade the People that their death was not from his Intention, but from the chances and dangers of Child-bearing. 3. The *Hebrew* Women as they had doubtless midwives of their own, so they would never have admitted others 4. They are said to *fear God*, *verse* 17. 21. *t* You are not to think that these were the only midwives to so many thousands of *Hebrew* Women, but they were the most eminent among them; and it may be for their excellency in that profession called to the service of some *Egyptian* Ladies, and by them known to *Pharaoh*, who might therefore think by their own interest, and by the promise of great rewards, or by severe threatnings, to oblige them to comply with his desires; and if he met with the desired success by them, he meant to proceed further, and to engage the rest in like manner.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools *u*, if it be a son, then ye shall kill him *x*: but if it be a daughter, then she shall live *y*.

u A seat used by Women when ready to be delivered, conveniently framed for the midwives better discharge of her Office. *x* Which it was not difficult for them to do, without much observation. *y* Either 1. Because he feared not them, but the males only; and some add, that he was advised by one of their Magicians, that a male-child should be born of the *Israelites*, who should be a dreadful scourge to the *Egyptians*. Or, 2. They reserved them for their lust, or for service, or for the increase of their People, and the raising of a fairer Breed by them

17 But the midwives feared God *z*, and did not as the king of Egypt commanded them, but saved the men-children alive.

z More than the King, and therefore chose to obey God rather than the King, their Commands being contrary each to other.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively *a*, and are delivered ere the midwives come in unto them *b*.

a Or, *Vigorous* and active in promoting the Birth of their own Children: Or, like *the beasts*; which without any help of others bring forth their young. So the *Hebrew* word signifies, and so there is only a defect of the Particle of similitude, which is frequent, as I have noted before. *b* This might be no lye, as many suppose, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily and excessive labours joyned with the fears of the Execution of the King's Command, whereof they seem to have gotten notice, did hasten their Birth, as the same causes do commonly in other Women; or because they understanding their danger, would not send for the midwives, but committed themselves to God's Providence, and the care of some of their Neighbours present with them. So here was nothing but Truth, though they did not speak the whole Truth, which they were not obliged to do.

20 Therefore *c* God dealt well with the midwives: and the people multiplied, and waxed very mighty.

c Because they feared God, and spared the Children, *verse* 17. whereby they expofed themselves to the King's displeasure; because they would not offend God by murdering the Children, which they might have done many times secretly, and therefore it was only the fear of God which restrained them from it.

21 And it came to pass, because the midwives feared God, that he made them houses *d*.

d (*i.e.*) God greatly increased their Families both in Children and Posterity, and in Wealth, and other outward Blessings. So this phrase is used *Gen.* 30. 30. *Deut.* 25. 9. 1 *Sam.* 2. 35. 1 *Kings* 2. 24. and 11. 38. *Psal.* 127. 1. As *houses* are commonly put for Families, *so building* is put for procreating of Children, *Gen.* 16. 2. and 30. 3.

22 And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Moses's parentage and birth, 1, 2. His mother makes an ark, puts him therein, 3. Pharaoh's daughter going to wash her self, feeth him, takes him for her own child, and gives him to his mother to nurse, 4, 5, 6, 7, 8, 9. Moses seeing an Israelite wronged by an Egyptian, kills him, 11, 12. Pharaoh hearing this, seeks to slay Moses, he flies to Midian, 15. There he rescues Reuel's daughters from the violence of the Shepherds, 17. Serves Reuel, and marries his daughter Zipporah, 21. She bears him a son, his name, and the reason of it, 22. God heareth the cry of the Israelites, 25.

AND there went *a* * a man of the house of Levi *b*, and took *to wife* a daughter of Levi *c*.

*Chap. 6. 20. Num. 26. 59.

a From the place of his abode to another place for the following purpose. *b* viz. *Amram*, *Exod.* 6. 20. *Numb.* 26. 58, 59.

c Namely *Jochebed*, *Numb.* 26. 59. called a *daughter*, not strictly, but more largely, to wit, a Grandchild, as the words *father* and *son* are oft used for a Grandfather and a Grandson, as hath been shewed before. And so the word *sister*, *Exod.* 6. 20. is to be taken largely, as *brother* is oft used for a Cousin. This seems more probable than that an *Israelite* should marry his own Sister, which even Heathens by the light of Nature have condemned, especially now when he had such abundant choice elsewhere.

2 And the woman conceived and bare a son: and

*Acts 7. 20. Heb. 11. 23. when she saw him that he *was a* goodly *child*, she * hid him three months.

3 And when she could not longer hide him *d*, she took for him an ark of bulrushes *e*, and daubed it with slime and with pitch, * and put the child therein, and she laid *it* in the flags *f* by the rivers brink.

d To wit, with safety to her self, because they now grew more violent in executing that bloody Decree, and the Child growing up was more likely to be discovered, especially seeing the *Egyptians* dwelt among them, *Exod.* 3. 22. *e* That Boats were made of such materials in those parts, is evident from *Isa.* 18. 2. and from the Testimonies of *Herod. Pliny*, and others. * *Slime* within, and *pitch* without. *f* Which grew near the Rivers side; partly that the Vessel might not be carried away, and overturned by the violence of the Winds and Water, and partly that the Child might be sooner discerned, and more easily taken out thence by any kind hand, which she hoped for.

4 And his sister stood afar off *g*, to wit what would be done unto him.

g That she might not be thought to have laid the Child there, or to be related to it.

5 ¶ And the daughter of Pharaoh came down to wash *her self* at the river, and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews children *h*.

h This she might very probably guess both from the circumstances in which she found him, and from the singular fairness and beauty of the Child, far differing from the *Egyptian* hew; and she might certainly know it by its circumcision.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaohs daughter said unto her, Go: and the maid went and called the childs mother.

9 And Pharaohs daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became her son *i*. And

†That is, she called his name † Moses *k*: and she said, Because I *drew out.* drew him out of the water.

i By adoption, *Heb.* 11. 24. For as *Plinie* reports, she, though long married, had no Child of her own; and therefore treated him as her own, and gave him Royal Education and Instruction. See *Acts* 7. 21. *k* It matters not whether this be an *Egyptian* name, or an *Hebrew* name anfwering to it in signification, seeing the meaning of it is here explained.

11 ¶ And it came to pass in those days *l*, when Moses was grown *m*, that he went out unto his brethren *n*, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren.

l Whilest *Moses* lived at Court, and was owned as the Son of *Pharaoh*'s Daughter, and, as some write, designed to succeed *Pharaoh* in the Throne. *m* To maturity, being 40 years old, *Acts* 7. 23. *n* Partly by natural Affection and Inclination, that he might learn the state of his Brethren, and help them, as occasion should offer it self; and partly by divine Instigation, and in design, that he might give some manifestation to them that he was raised, and sent of God to deliver them; as may be gathered from *Acts* 7. 25.

12 And he looked this way and that way *o*, and when he saw that there was no man, he slew the Egyptian *p*, and hid him in the sand.

o Not from Confcience of Guilt in what he intended, but from humane and warrantable Prudence. *p* This action of *Moses* was extraordinary, and is not to be justified by the common right of defending the oppressed, which belongs not to private persons, *Rom.* 12. 19. but only by his divine and special Vocation to be the Ruler and Deliverer of *Israel*. Which call of his, howsoever manifested, whether by his Father, as *Stephen* saith, or immediately to himself, was evident to his own Conscience, and he gave this as a signal to make it evident to the people.

13 And when he went out the second day *q*, behold, two men of the Hebrews strove together: And he said to him that did the wrong, Wherefore smitest thou thy fellow?

q The next day after that Atchievement, he returns to execute the Office in which God had set him as a Judge, whose work it is both to destroy Enemies, and to reconcile Brethren.

14 And he said, Who made thee † a prince and a † Heb. *a* judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared *r*, and said, *Prince.* Surely this thing is known.

r Through the weakness of his Faith, which afterwards growing stronger, *he feared not* that which now he did fear, *the wrath of the King*, Heb. 11. 27. Distinguish the times, and Scriptures agree which seemed to clash together.

15 Now when Pharaoh heard this thing, he sought to slay Moses *s*. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sate down by a well.

s Not out of zeal to punish a Murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the scourge of *Egypt*, and the deliverer of *Israel*.

16 Now the † Priest *t* of Midian had seven daugh- † Or, ters, and they came and drew water, and filled the *Prince.* troughs to water their fathers flock.

t Not of Idols, for then *Moses* would *not* have married into his Family; but of the true God; for some such were in those ancient times here and there, as appears by *Melchizedek*, though his manner of worshipping God might be superstitious and corrupt: Or the Hebrew *Cohen* may here signifie, *a Prince*, or *a Potentate*, as *Gen.* 41. 45. Nor doth the employment of his Daughters contradict that translation, both because Principalities were then many of them very small and mean, and because this employment then was esteemed noble, and worthy of great mens Daughters, as appears from *Gen.* 24. 15. and 29 6. *&c.*

17 And the shepherds came and drove them away *u*: but Moses stood up and helped them *x*, and watered their flock.

u That they might enjoy the fruit of their Labours, and make use of the Water with which they had drawn for their own Cattle. *x* Either by perswading them with fair words, or by force; for *Moses* was strong, and full of courage, and resolution, wherewith the Shepherds were easily daunted.

18 And when they came to Reuel their father *y*, he said, How is it that you are come so soon to day?

y Either 1. Strictly, and then he is the same who elsewhere is called *Jethro*, *Exod* 3. 1. and 18. otherwise, and, as some think, *Hobab*, *Judg.* 4. 11. Or 2. Largely, *i. e.* their Grandfather, for such are oft called *fathers*, as *Gen.* 31. 43. 2 *Kings* 14. 3. *&c.* and 16. 2. and 18. 3. So he was the Father of *Moses*, or *Hobab*, *Numbers* 10. 29.

19 And they said, An Egyptian *z* delivered us out of the hand of the shepherds, and also drew water enough *a* for us, and watered the flock.

z So they guessed him to be by his Habit and Speech, or he told them that he came from thence. *a* Heb. *He drawing drew*, which notes that he drew it very diligently and readily, which caused their quick return.

20 And he said unto his daughters, And where is he? Why is it that ye have left *a* the man? Call him, that he may eat bread.

a Heb. *Have left him, or now*, at this time of the day, when it is so late, and he a Stranger and Traveller.

21 And Moses was content *c* to dwell with the man, and he gave Moses Zipporah his daughter *c*.

b Or, *consented* to his desire or offer. And to his present and temporary Repose there is turned into a fetled Habitation *c* Whom *Moses* married not inftantly, but after some years of acquaintance with the Family, as may probably be gathered from the youngness and uncircumcisedness of one of his Sons 4 years after this, *Exod.* 4. 25. In which time as *Moses* would not fail to instruct them in the knowledge of the true God, which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married *Zipporah*

22 And she bare him a son, and he called his name • Gershom: for he said, I have been * a stranger in a * Chap. 18. strange land.

23 ¶ And it came to pass in process of time, † Heb. 11. that the king of Egypt *c* died, and the children of 13. 14. Israel * sighed † by reason of the bondage, and they * Num. cried, and their cry came up unto God, by reason of the bondage.

d Heb. *In those many days*, viz. in which he lived or abode there, *i. e.* after them. *In* is put for *after* here, as it is *Numb.* 28. 26 *Jos.* 20. 1. *Mark* 13. 24. compared with *Matth.* 24. 29. *Luke* 9. 36. After 40 years, as appears by computing *Exod.* 7. 7. with *Acts* 7. 30. *e* And after him one or two more of his Sons or Successors, and the rest who fought for *Moses* his life, *Exod.* 4. 19. † Because though their great oppression was dead, yet they found no relief, as they hoped to do.

24 And God heard their groaning, and God remembred his * Covenant with Abraham, with Isaac, * Gen. 15. and with Jacob. 14 and 46.

25 And God looked upon the children of Israel, + and God † * had respect unto *them* *f*. † Heb.

f Heb. *Knew them*, for as to pity and help them: As words of *Knowledge* are oft used, as *Psal.* 1. 6. and 31. 7. He who seemed * Chap. 3. to have rejected them, now owned them for his People, and came *, for their relief.

CHAP.

the fifth 12150. Of these in the sixth 36450. Of them in the seventh 109350. Of them in the eighth 328050. Of these in the ninth 984150. And of them in the tenth 2952450. If it be objected, That we read nothing of their great Multiplication, till after *Joseph*'s death, which some say was not above 50 years before their going out of *Egypt*, it may be easily replied; 1. *That* is a great mistake, for there were above 140 years between *Joseph*'s death and their going out of *Egypt*, as may appear thus: It is granted that the *Israelites* were in *Egypt* 210 or 215 years in all. They came not thither till *Joseph* was near 40 years old, as is evident by comparing *Gen.* 41. 46. with *Gen.* 45. 6. So there rests only 70 years of *Joseph*'s life, which are the first part of the time of *Israel*'s dwelling in *Egypt*, and there remain 145 years, being the other part of the 215 years. 2. That the *Israelites* did multiply much before *Joseph*'s death, though Scripture be silent in it, as it is of many other passages confessedly true, cannot be reasonably doubted. But if there was any defect in the Numbers proposed in the first 55 years, it might be abundantly compensated in the 145 years succeeding. And so the computation remains good.

8 Now there arose up a new king *g* over Egypt, which knew *h* not Joseph.

g (*i. e.*) Another King; one of another Disposition, or Interest, or Family; for the Kingdom of *Egypt* did oft pass from one Family to another, as appears from the History of the *Dynasties* recorded in ancient Writers. *h* Or, *acknowledged* not the vast obligations which *Joseph* had laid not only upon the Kingdoms of *Egypt*, and the King under whom *Joseph* lived, but upon all his Successors, in regard of those vast additions of Wealth and Power, which he had made to that Crown. This phrase notes his ungrateful disowning, and ill requiting of *Joseph*'s Favours. For words of knowledge in Scripture commonly include the affections and actions; as men are oft said not to know God, when they do not love nor serve him; and God is said not to know men, when he doth not love them.

*Psal 109. 24. 9 And he said unto his people, * Behold, the people of the children of Israel are more and mightier than we *i*.

i This was not a true, but an invidious representation and aggravation of the matter, the better to justifie the severities which he designed.

*Acts 7. 19. 10 Come on, * let us deal wisely with them lest they multiply, and it come to pass that when there falleth out any war *k*, they joyn also unto our enemies, and fight against us, and so get them up out of the land *l*.

k Which was not unusual in that Countrey. *l* Which they might easily learn from some of the *Hebrews*, that they were in due time to do. And they were very unwilling to part with them, because of the tribute and service which they did receive and expect from them.

*Gen. 15. 29 11 Therefore they did set over them task-masters * to afflict *m* them with their burdens: and they built for Pharaoh treasure-cities *o*, Pithom and Raamses.

m Heb. *Masters of tribute*, who were to exact from them the tribute required, which was both Money and Labour; that their Purses might be exhausted by the one, their Strength by the other, and their Spirits by both. *n* Or, *oppress*, or *humble*; to spend their Strength by excessive Labours, and so disenable them for the Procreation of Children. *o* Where they laid the Kings Money, or Corn, which is reckoned among Treasures. 2 *Chron.* 17. 12. and 32. 27. and wherein a great part of the Riches of *Egypt* consisted; for they had Corn enough not only for themselves, but to sell to other Countries; so that *Egypt* was accounted the Granary of the *Roman* Empire. Or, *defenced Cities*, in which Garisons were to be placed, which seems best to agree with the place and use of them. For they were in the borders of the Land, and among the *Israelites*, which appears concerning the one from *Gen.* 47. 11. (where the Land in which they were placed is called *Rameses*, which in *Hebrew* consists of the same Letters, with this *Raamses*, and seems to be so called then by anticipation from the City of that name now built in it) and may be reasonably presumed concerning the other; and therefore it is most probable that they were built to keep the *Israelites* in subjection, and to hinder them from going out of the Land.

†Heb. *and as they afflicted him, so they multiplied and grew.* 12 † But the more they afflicted them, the more they multiplied *p*, and grew: and they were grieved * because of the children of Israel.

p Through God's over-ruling Providence, and singular Blessing, which God gave them purposely to hasten first their forer affliction, and next, and by that means their glorious Deliverance. * Through envy and fear.

13 And the Egyptians made the children of Israel to serve with rigour *q*.

q Or, *Cruelty*, or *tyranny*; with hard words and cruel usage, without mercy, or mitigation. This God permitted for wise and just reasons; 1. As a punishment of their Idolatry, into which divers of them fell there, *Jos.* 24. 14. *Ezek.* 20. 5, 7, 8. and 23. 8. 2. To wean them from the Land of *Egypt*, which otherwise was a plentiful and desirable Land, and to quicken their desires after *Canaan*. 3. To prepare the way for God's glorious works and *Israel*'s deliverance.

14 And they made their lives bitter with hard bon-
*Psal. 81. 6. dage, * in morter, and in brick, and in all manner of service in the field *r*: all their service wherein they made them serve, *was* with rigour.

r Which was the basest and most laborious of all their services.

15 ¶ And the king of Egypt spake to the Hebrew midwives *s*, (of which the name of one was Shiphrah, and the name of the other *t* Puah.)

s Such as not only were employed about the *Hebrew* Women, but were *Hebrews* themselves, not *Egyptians*, as some suppose, as may appear, 1. Because they are expressly called not *the midwives of the Hebrews*, but *the Hebrew midwives*. 2. The *Egyptian* midwives would not willingly employ their time and pains among the meanest and poorest of Servants, as these were. And if they were sent in design by the King, he had lost his end, which was to cover his cruelty with cunning, and to perswade the People that their death was not from his Intention, but from the chances and dangers of Child-bearing. 3. The *Hebrew* Women as they had doubtless midwives of their own, so they would never have admitted others. 4. They are said to *fear God*, *verse* 17. 21. *t* You are not to think that these were the only midwives to so many thousands of *Hebrew* Women, but they were the most eminent among them; and it may be for their excellency in that profession called to the service of some *Egyptian* Ladies, and by them known to *Pharaoh*, who might therefore think by their own interest, and by the promise of great rewards, or by severe threatnings, to oblige them to comply with his desires; and if he met with the desired success by them, he meant to proceed further, and to engage the rest in like manner.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools *u*, if it be a son, then ye shall kill him *x*: but if it be a daughter, then she shall live *y*.

u A seat used by Women when ready to be delivered, conveniently framed for the midwives better discharge of her Office. *x* Which it was not difficult for them to do, without much observation. *y* Either 1. Because he feared not them, but the males only; and some add, that he was advised by one of their Magicians, that a male-child should be born of the *Israelites*, who should be a dreadful scourge to the *Egyptians*. Or, 2. They relieved them for their lust, or for service, or for the increase of their People, and the raising of a fairer Breed by them.

17 But the midwives feared God *z*, and did not as the king of Egypt commanded them, but saved the men-children alive.

z More than the King, and therefore chose to obey God rather than the King, their Commands being contrary each to other.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women, for they are lively *a*, and are delivered ere the midwives come in unto them *b*.

a Or, *Vigorous* and active in promoting the Birth of their own Children: Or, like *the beasts*; which without any help of others bring forth their young. So the *Hebrew* word signifies, and so there is only a defect of the Particle of similitude, which is frequent, as I have noted before. *b* This might be no lye, as many suppose, but a truth concerning many of them, and they do not affirm it to be so with all. And so it might be, either because their daily and excessive labours joyned with the fears of the Execution of the King's Command, whereof they seem to have gotten notice, did hasten their Birth, as the same causes do commonly in other Women; or because they understanding their danger, would not send for the midwives, but committed themselves to God's Providence, and the care of some of their Neighbours present with them. So here was nothing but Truth, though they did not speak the whole Truth, which they were not obliged to do.

20 Therefore *c* God dealt well with the midwives: and the people multiplied, and waxed very mighty.

c Because they feared God, and spared the Children, *verse* 17. whereby they exposed themselves to the King's displeasure; because they would not offend God by murdering the Children, which they might have done many times secretly, and therefore it was only the fear of God which restrained them from it.

21 And it came to pass, because the midwives feared God, that he made them houses *d*.

d (*i. e.*) God greatly increased their Families both in Children and Posterity, and in Wealth, and other outward Blessings. So this phrase is used *Gen.* 30. 30. *Deut.* 25. 9. 1 *Sam.* 2. 35. 1 *Kings* 2. 24. and 11. 38. *Psal.* 127. 1. As houses are commonly put for Families, so *building* is put for procreating of Children, *Gen.* 16. 2. and 30. 3.

22 And Pharaoh charged all his people, saying, Every son that is born, ye shall cast into the river, and every daughter ye shall save alive.

CHAP. II.

Moses's parentage and birth, 1, 2. His mother makes an ark, puts him therein, 3. Pharaoh's daughter going to wash her self, seeth him, takes him for her own child, and gives him to his mother to nurse, 4, 5, 6, 7, 8, 9. Moses seeing an Israelite wronged by an Egyptian, kills him, 11, 12. Pharaoh hearing this, seeks to slay Moses; he flies to Midian, 15. There he relieves Reuel's daughters from the violence of the shepherds, 17. Serves Reuel, and marries his daughter Zipporah, 21. She bears him a son, his name, and the reason of it, 22. God heareth the cry of the Israelites, 25.

AND there went *a* * a man of the house of Levi † Chap. 6. 20. *b*, and took *to wife* a daughter of Levi *c*. 23. 19.

a From the place of his abode to another place for the following purpose. *b* viz. *Amram*, *Exod.* 6. 20. *Numb.* 26. 58, 59.

c Namely *Jochebed*, *Numb.* 26. 59. called a *daughter*, not strictly, but more largely, to wit, a Grandchild, as the words *father* and *son* are oft used for a Grandfather and a Grandson, as hath been shewed before. And so the word *sister*, *Exod.* 6. 20. is to be taken largely, as *brother* is oft used for a Cousin. This seems more probable than that an *Israelite* should marry his own Sister, which even Heathens by the light of Nature have condemned, especially now when he had such abundant choice elsewhere.

2 And the woman conceived and bare a son: and when she saw him that he *was a* goodly *child*, she * hid him three months.
*Acts 7. 20. Heb. 11. 23.

3 And when she could not longer hide him *d*, she took for him an ark of bulrushes *e*, and daubed it with slime and with pitch, * and put the child therein, and she laid *it* in the flags *f* by the rivers brink.

d To wit, with safety to her self, because they now grew more violent in executing that bloody Decree, and the Child growing up was more likely to be discovered, especially seeing the *Egyptians* dwelt among them, *Exod.* 3. 22. *e* That Boats were made of such materials in those parts, is evident from *Isa.* 18. 2. and from the Testimonies of *Herod. Pliny*, and others. * *Slime* within, and *pitch* without. *f* Which grew near the Rivers side; partly that the Vessel might not be carried away, and overturned by the violence of the Winds and Water, and partly that the Child might be sooner discerned, and more easily taken out thence by any kind hand, which she hoped for.

4 And his sister stood afar off *g*, to wit what would be done unto him.

g That she might not be thought to have laid the Child there, or to be related to it.

5 ¶ And the daughter of Pharaoh came down to wash *her self* at the river, and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold the babe wept. And she had compassion on him, and said, This is *one* of the Hebrews children *h*.

h This she might very probably guess both from the circumstances in which she found him, and from the singular fairness and beauty of the Child, far differing from the *Egyptian* brow; and she might certainly know it by its circumcision.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaohs daughter said unto her, Go: and the maid went and called the childs mother.

9 And Pharaohs daughter said unto her, Take this child away and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became her son *i*. And
†That is, she called his name † Moses *k*: and she said, Because I drew out. drew him out of the water.

i By adoption, *Heb.* 11. 24. For as *Philo* reports, she, though long married, had no Child of her own; and therefore treated him as her own, and gave him Royal Education and Instruction. See *Acts* 7. 21. *k* It matters not whether this be an *Egyptian* name, or an *Hebrew* name answering to it in signification, seeing the meaning of it is here explained.

11 ¶ And it came to pass in those days *l*, when Moses was grown *m*, that he went out unto his brethren *n*, and looked on their burdens, and he spied an Egyptian smiting an Hebrew, one of his brethren.

l Whilest *Moses* lived at Court, and was owned as the Son of *Pharaoh*'s Daughter, and, as some write, designed to succeed *Pharaoh* in the Throne. *m* To maturity, being 40 years old, *Acts* 7. 23. *n* Partly by natural Affection and Inclination, that he might learn the state of his Brethren, and help them, as occasion should offer it self; and partly by divine Instigation, and in design, that he might give some manifestation to them that he was raised, and sent of God to deliver them; as may be gathered from *Acts* 7. 25.

12 And he looked this way and that way *o*, and when he saw that there was no man, he slew the Egyptian *p*, and hid him in the sand.

o Not from Conscience of Guilt in what he intended, but from humane and warrantable Prudence. *p* This action of *Moses* was extraordinary, and is not to be justified by the common right of defending the oppressed, which belongs not to private persons, *Rom.* 12. 19. but only by his divine and special Vocation to be the Ruler and Deliverer of *Israel*. Which call of his, howsoever manifested, whether by his Father, as *Josephus* saith, or immediately to himself was evident to his own Conscience, and he gave this as a signal to make it evident to the people.

13 And when he went out the second day *q*, behold, two men of the Hebrews strove together: And he said to him that did the wrong, Wherefore smitest thou thy fellow?

q The next day after that Atchievement, he returns to execute the Office in which God had set him as a Judge, whose work it is both to destroy Enemies, and to reconcile Brethren.

14 And he said, Who made thee † a prince and a † Heb. *a* judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared *r*, and said, Surely this thing is known. *man*, *a Prince.*

r Through the weakness of his Faith, which afterwards growing stronger, *he feared not* that which now he did fear, *the wrath of the King*, Heb. 11. 27. Distinguish the times, and Scriptures agree which seemed to clash together.

15 Now when Pharaoh heard this thing, he sought to slay Moses *s*. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sate down by a well.

s Not out of zeal to punish a Murderer, but to secure himself from so dangerous a person, probably supposing that this was the man foretold to be the Deliverer of *Egypt*, and the deliverer of *Israel*.

16 Now the † Priest *t* of Midian had seven daugh- † Or, ters, and they came and drew water, and filled the troughs to water their fathers flock. *Prince.*

t Not of Idols, for then *Moses* would not have married into his Family; but of the true God; for some such were in those ancient times here and there, as appears by *Melchizedek*, though his manner of worshipping God might be superstitious and corrupt: Or the Hebrew *Cohen* may here signifie, *a Prince*, or *a Governour*, as *Gen.* 41. 45. Nor doth the employment of his Daughters contradict that translation, both because Principalities were then many of them very small and mean, and because this employment then was esteemed noble, and worthy of great mens Daughters, as appears from *Gen.* 24. 15. and 29. 6. *&c.*

17 And the shepherds came and drove them away *u*: but Moses stood up and helped them *x*, and watered their flock.

u That they might enjoy the fruit of their Labours, and make use of the Water with both they had drawn for their own Cattle. *x* Either by perswading them with fair words, or by force; for *Moses* was strong, and full of courage, and resolution, where with the Shepherds were easily daunted.

18 And when they came to Reuel their father *y*, he said, How is it that you are come so soon to day?

y Either 1. Strictly, and then he is the same who elsewhere is called *Jethro*, *Exod.* 3. 1. and *Hobab*, *Judg.* 4. 11. Or 2. Largely, *i. e.* their Grandfather, for such are oft called *Fathers*, as *Gen.* 31. 43. 2 *Kings* 14. 3. *&c.* and 16. 2. and 18. 3. So he was the Father of *Moab*, or *Ishmael*, *Numbers* 10. 29.

19 And they said, An Egyptian *z* delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.

z So they guessed him to be by his Habit and Speech, or he told them that he came from thence. *a* Heb. *In drawing drew*, which notes that he drew it very diligently and readily, which caused their quick return.

20 And he said unto his daughters, And where is he? Why is it that ye have left the man? Call him, that he may eat bread.

a Heb. *Have left him, or man*, at this time of the day, when it is so late, and he a Stranger and Traveller.

21 And Moses was content *b* to dwell with the man, and he gave Moses Zipporah his daughter *c*.

b Or, *consented* to his desire or offer. And to his present and temporary Repose there is turned into a fixed Habitation. *c* Whom *Moses* married not until now, but after some years of acquaintance with the Family, as may probably be gathered from the youngness and uncircumcisedness of one of his Sons 4 years after this, *Exod.* 4. 25. In which time as *Moses* would not fail to instruct them in the knowledge of the true God, which he was able excellently to do, so it is likely he had succeeded therein in some measure, and therefore married *Zipporah*.

22 And she bare him a son, and he called his name * Gershom: for he said, I have been † a stranger in a † Chap. 18. strange land. 3.

23 ¶ And it came to pass in proces of time, that the king of Egypt *e* died, and the children of Israel † sighed † by reason of the bondage, and they * cried, and their cry came up unto God, by reason of the bondage. *Heb. 11. 24. *Num. 20. 16.

d Heb. *In those many days*, *viz.* in which he lived or abode there, *i. e.* after them. *Is* is put for *after* here, as it is *Numb.* 28. 26. *Lu.* 20. 1. *Mark* 13. 24. compared with *Matth.* 24. 29. *Luke* 9. 36. After 40 years, as appears by comparing *Exod.* 7. 7. with *Acts* 7. 30. *e* And after him one or two more of his Sons or Successors, and the rest who fought for *Moses* his life, *Exod.* 4. 19. † Because though their great oppressor was dead, yet they found no relief, as they hoped to do.

24 And God heard their groaning, and God remembred his * Covenant with Abraham, with Isaac, * Gen. 15. and with Jacob. 14 and 46.

25 And God looked upon the children of Israel, and God † had respect unto *them* *d*. † Heb. *Knew them*, for so to put and help them: as words of knowledge are oft used, as *Psal.* 1. 6. and 31. 7. He who seemed * Chap. 3. to have rejected them, now owned them for his People, and came † for their relief.

CHAP.

CHAP. III.

Moses keeping Jethro's flock, cometh to mount Horeb, 1. There God appears to him in a burning bush, 2. Moses beholds it, 3. God calls to him out of the burning bush, 4. Cautions him what to do, 5, 6. God feeth their afflictions, 7. Promiseth them a happy deliverance, 8. Sends Moses to Pharaoh, 10. He desires to be excused because unworthy, 11. God encourages him, 12. And directs him what to say to the children of Israel, 13, 14. Makes his name known to Moses, 15. Commands him to gather the elders of Israel, 16. And what he was to say to them, 17. Likewise to Pharaoh, 18. Pharaoh's obstinacy, 19. God threatens the Egyptians, 20. And tells Moses with what plenty the Israelites should depart, 21, 22.

NOW Moses kept the flock of Jethro *a* his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert *b*, and came to the mountain of God *c*, even to Horeb *d*.

a Either the same with *Reuel*, or his Son, who upon his Father's death, succeeded into his Office. See *Exod* 2. 18. *b* To its innermost parts, which were behind *Jethro*'s Habitation, and the former Pastures, whither he went for fresh Pastures. *c* So called, either as an high or eminent Mountain; or, from the Vision of God here following. See *Acts* 7. 30. or by anticipation, from God's glorious appearance there, and giving the Law from thence, *Exod.* 18. 5. and 19. 3. See also 1 *Kings* 19. 8. *d* Called also *Sinai*, *Exod.* 19. 1. *Acts* 7. 30. Or *Horeb* was the name of the whole tract or row of Mountains, and *Sinai* the name of that particular Mountain where this Vision hapned, and the Law was delivered. Or *Horeb* and *Sinai* were two several tops of the same Mountain.

2 And the Angel of the LORD *e* appeared unto him in a * flame of fire *f* out of the midst of a bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed *g*. *Deut. 33. 16.

e Not a created Angel, but the Angel of the Covenant, Christ Jesus, who then and ever was God, and was to be Man, and to be sent into the World in our Flesh as a Messenger from God. And these temporary Apparitions of his were Presages or Fore runners of his more solemn Mission and coming, and therefore he is stily called an Angel. That this Angel was no Creature, plainly appears by the whole Context, and specially by his saying, *I am the Lord*, &c. The Angels never speak that Language in Scripture, but *I am sent from God*, and *I am thy fellow-servant*. &c. And it is a vain pretence to say, That the Angel as God's Ambassadour speaks in God's name and person; For what Ambassadour of any King in the World did ever speak thus, *I am the King*, &c? Ministers are God's Ambassadours; but if any of them should say, *I am the Lord*, they would be guilty of Blasphemy, and so would any created Angel be too, for the same reason *f* Whereby was fitly represented God's Majesty, and Purity, and Power. *g* Which doubtlesly represented the condition of the Church and People of *Israel*, who were now in the fire of affliction, yet so as that God was present with them, and that they should not be consumed in it, whereof this Vision was a Pledge.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him * out of the midst of the bush, and said, Moses, Moses *h*; and he said, Here am I. *Deut. 33. 16.

h He doubles the Name, partly to shew kindness and familiarity, and principally to make *Moses* more attentive to the business before him.

5 And he said, Draw not nigh hither *i*; * put off thy shoes from off thy feet *k*, for the place whereon thou standest, is holy ground *l*. *Acts 7. 33.

i Keep thy distance; whereby he checks his curiosity and forwardness, and works him to the greater reverence and humility. Compare *Exod.* 19. 12, 21. *Jos.* 5. 15. *k* This he requires as an act and token, 1. Of his reverence to the divine Majesty, then and there eminently present. 2. Of his humiliation for his sins, whereby he was unfit and unworthy to appear before God; for this was a posture of humiliation, 2 *Sam.* 15. 30. *Isa.* 20. 2, 4. *Ezek.* 24. 17, 23. 3. Of purification from the filth of his feet, or ways, or conversation, that he might be more fit to approach to God. See *Job.* 15. 10. *Heb.* 10. 22. 4. Of his submission and readiness to obey God's will, for which reason slaves used to be barefooted. *l* With a relative holiness at this time, because of my special presence in it.

6 Moreover he said, * I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob *m*. And Moses hid his face: for he was afraid to look upon God *n*. *Mat. 22. 32. Act. 7. 32.

m The God ingaged to them by Covenant or Promise, which I am now come to perform. *n* As other excellent Servants of God have been through the sence of their own Meanness, and Sinfulness, and of God's Majesty, and Holiness. See *Gen.* 16. 13. and 17. 3. 1 *Kings* 19. 13. *Isa.* 6. 2, 5, *&c.*

7 ¶ And the LORD said, I have surely seen *o* the affliction of my people which are in Egypt, and * have heard their cry, by reason of their task-masters: for I know their sorrows, *Chap. 2. 23.

o Heb. *In seeing I have seen*, (*i. e.*) I have seen and observed it diligently, accurately, and certainly; for so much the doubling of the Verb signifies.

8 And I am come down *p* to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large *q*, unto a land flowing with milk and honey *r*, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites *s*.

p This word notes God's manifestation of himself and his favour, and giving help from Heaven. See *Gen.* 18. 21. *q* So it was not only comparatively to *Goshen*, where they now dwelt, and to the number of the *Israelites* at that time; but absolutely, if you take the Land of Promise according to its true and first and ancient Bounds of it, as you have them described, *Gen.* 15. 18. *Deut.* 1. 7. and 11. 24. and not according to those narrow limits to which they were afterwards confined for their Unbelief, Sloth, Cowardice, and Impiety. *r* (*i. e.*) Abounding with the choicest Fruits, both for necessity and for delight. The excellency, and singular fruitfulness of this Land, howsoever denied or disputed by some ill-minded Persons, is sufficiently evident, 1. From express Testimony not only of *Moses*, *Deut.* 8. 7, 8, 9. but also of the Spies who were sent to view it, and, though prejudiced against it, yet acknowledged it, *Numb.* 13. 27. and of the Holy Prophets that lived long in it, as *David*, *Psalm* 106. 24. *Joel*, Chap. 2. 3. and *Ezekiel*, who calls it *the glory of all lands*, *Ezek.* 20. 15. Which if it had not been true, it is ridiculous to think that they durst have said and writ so, when the people with whom they conversed, and thousands of other Persons there and then living, were able to confute them. After them *Josephus*, and St. *Hierom*, and others since, who lived long in that Land, have highly commended it. And whereas *Strabo* speaks of the barrenness of the Soil about *Jerusalem*, that is true, but by himself it is limited to the compass of 60 Furlongs from *Jerusalem*. And if at this day the Land be now grown barren in a great measure, it is not strange, considering both the great neglect and sloth of the People as to the improvement of it, and the great wickedness of its Inhabitants, for which God hath threatned *to turn a fruitful land into barrenness*, *Psalm* 107 34. 1 These People are diversly numbred, there are ten sorts reckoned, *Gen.* 15. 19, 20, 21. and seven, *Deut.* 7. 1. and here but six, because some of them were either destroyed or driven out of their Land by others; or did by choice and design remove to some other place, as many in these times did, though it be not mentioned in Scripture; or by Cohabitation and Marriage with some of the other People, did make a Coalition, and were incorporated with them, and so their Name was swallowed up in the other; or because the Names of some of these People, as particularly *the Canaanites*, and the *Amorites*, were used sometimes more strictly, and sometimes more largely, so as to comprehend under them the other People, as the *Girgashites*, &c. whence it comes to pass, that all the rest go under the names of the *Canaanites*. *Gen.* 13. 7. and of the *Amorites* in some places of Scripture, as hath been shewed.

9 Now therefore behold the cry * of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

* Either in Prayer; or rather forced by their Oppressions, as the next Clause explains it.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, * Who am I *t*, that I should go unto Pharaoh; and that I should bring forth the children of Israel out of Egypt? *Chap. 6.

t What a mean inconsiderable Person am I? how unworthy and unfit for that employment? He was more forward in the work 40 years ago, by reason of the fervours of his Youth, his inexperience in Affairs, the advantage of his Power and Interest in the Court, by which he thought he could and should procure their Deliverance; but now Age had made him cool and considerate; the remembrance of his Brethrens Rejection of him, when he was a great Man at Court, took away all probability of prevailing with them to follow him, much more of prevailing with *Pharaoh* to let them go. Thus *Moses* falls into that Distemper to which most Men are prone, of measuring God by himself, and by the probabilities or improbabilities of second Causes.

12 And he said, Certainly I will be with thee; and this shall be a token unto thee *u*, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

u Either 1. this Vision, or 2. the fulfilling of this Promise, that *I will be with thee* by Signs and Wonders, and a Strong Hand; or rather 3. this which here follows, that he and *Israel* should serve God there. Signs indeed are commonly given from things past or present, but sometimes from things to come, as here, and 1 *Sam.* 2. 34. *Isaiah* 7. 13, 14. and 9. 6, *&c. Quest.* How could *Moses* be confirmed in his present Calling and Work by a thing yet to come? *Anf.* Such Signs if they were single, and the only evidences of a Mans calling, might leave some ground for suspicion; but when they are accompanied with other Signs, as it is here and in the other places produced, they are of great use for the Corroboration of a Man's Faith. *Moses* was otherwise assured of the Presence, and Power, and Faithfulness of that God who spake to him, and was to expect more assurances that God would be with him to help him in, and carry him through his Work. And as an evidence that this Work of bringing *Israel* out of *Egypt* should be completed, he gives him a promise that he should serve God in that place; which promise coming from God, he knew to be as infallibly certain, as if it were already come to pass, and therefore this was an apt mean to strengthen his Faith in his present undertaking.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his Name *x*? what shall I say unto them?

x Since I must go to them in thy name, and thou hast variety of Names and glorious Titles, and some of them are ascribed to Idols, not only by the *Egyptians*, but by too many of thy own People; what Name shall I use, whereby both thou mast be distinguished from false gods, and thy People may be encouraged to expect Deliverance from thee?

14 And God said unto Moses, I AM THAT I AM *y*: And he said, Thus shalt thou say unto the children of Israel, I AM * hath sent me unto you.

y A most comprehensive and significant Name, and most proper for the present Occasion. It notes 1. The reality of his Being: whereas *Idols are nothings*, 1 *Cor.* 8. 4. all their Divinity is only in the fancies and opinions of Men. 2. The Necessariness, Eternity, and Unchangeableness of his Being; whereas all other beings once were not, and if he please, they shall be no more; and all their being was derived from him, and wholly depends upon him; and he only is by and from himself. 3. The Constancy and Certainty of his Nature, and Will, and Word: The sense is, I am the same that ever I was; the same who made the promises to *Abraham*, &c. and am now come to perform them; who as I can do what I please, so I will do what I have said. Heb. *I shall be what I shall be*. He useth the Future Tense, either, 1. because that Tense in the use of the *Hebrew* Tongue comprehends all times, past, present, and to come, to signify that all times are alike to God, and all are present to him, and therefore what is here, *I shall be*, is rendred * *I am*, by Christ, *John* 8. 58. See *Psalm* 90. 4. 2 *Pet.* 3. 8. Or 2. To intimate, though darkly, according to that State and Age of the Church, the Mystery of Christ's Incarnation, *I shall be what I shall be*, *i. e.* God-man; and I who now come in an invisible, the glorious, manner to deliver you from this temporal Bondage, shall in due time come visibly, and by Incarnation, to save you and all my People from a far worse Slavery and Misery, even from your Sins, and from Wrath to come. Of this Name of God, see *Rev.* 1. 4, 8. and 16 5.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD † God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my Name for ever, and this is my memorial *z* unto all generations.

† Heb. *Jehovah*, a word of the same root and signification with *I am*. See *Exod.* 6. 3. This he adds, because God was best known to the *Israelites* by that Name; and to shew, that though he had given himself a new Name, yet he was the same God. *z* By which I will be remembred, owned, and served by my People, and distinguished from all others. See *Psalm* 102. 12. and 105. 13.

16 Go and * gather the Elders *a* of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt; *Chap. 4. 29.

a Either by Age, or rather by Office and Authority. For though they were all Slaves to the *Egyptians*, yet among themselves they retained some Order and Government, and had doubtless some whom they owned as their Teachers and Rulers, as Heads of Tribes and Families, *&c.*

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And * they shall hearken to thy voice, and thou shalt come, thou and the elders of Israel unto the King of Egypt, and you shall say unto him, The LORD * God of the Hebrews hath met with us *b*; and now let us go, (we beseech thee) three days journey *c* into the wilderness that we may sacrifice to the LORD our God *d*. *Chap. 4. 31. *Chap. 5. 3.

b Hath appeared to us, expressing his displeasure for our neglect of him, and declaring his Will that we should do what follows. *c* To *Sinai*, which, going the neareſt way, was no further from *Egypt*; for here God had declared he would be served, *verse* 12. *Queſt.* Was not this deceitfully and unjustly spoken, when they intended to go quite away from him? *Anſ.* No; for 1. *Pharaoh* had no just Right and Title to them, to keep them in Bondage, seeing they came thither only to sojourn for a time, and by *Joseph* had abundantly paid for their Habitation there, and therefore they might have demanded a total Dismission. 2. *Moses* doth not say any thing which is false, but only conceals a part of the truth; and he was not obliged to discover the whole truth to so cruel a Tyrant, and so implacable an Enemy. 3 *Moses* cannot be blamed, both because he was none of *Pharaoh*'s Subject, and because herein he follows the Direction and Command of his Master that sent him. And God surely was not obliged to acquaint *Pharaoh* with all his mind, but only so far as he pleased. And it pleased him for wise and just reasons to propole only this to *Pharaoh*, that his denial of so modeſt a Requeſt (which God foreſaw) might make his Tyranny more manifeſt, and God's Vengeance upon him more just and remarkable. *d* Which they could not do freely and safely in *Egypt*, *Exod.* 8. 26.

19 ¶ And I am sure *e* that the King of Egypt will not let you go, † no not by a mighty hand *f*.

e I know it infallibly before-hand. *f* Though he see and feel the miraculous and dreadful Works of a Strong, yea Almighty Hand, yet he will not consent to your going; which the History makes good. Nor did he let them go till he could hold them no longer, till the fear of his own Life, and the clamours of his People forced him to give way to it. And yet, after that he repents of his Permission, and laboured to bring them back again. Others, *but*, or *except by a strong hand*, *i. e.* except by my Almighty Power he be forced to it. Both Translations come to the same sense.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof; and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians *g*; and it shall come to pass, that when ye go, ye shall not go empty:

g So that they shall readily grant what the *Israelites* desire. See *Exod.* 12. 36.

22 * But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters, and ye shall spoil † the Egyptians *h*. * Chap. 11 2. Gen. 15. 14.

† Or, *Egypt*.

h Whether this was just or no, see on *Exod.* 12. 36.

CHAP. IV.

Moses's objection, 1. The answer, 2. God turns his rod into a serpent, 3—5. He adds another sign, 6. And left they would not believe, 8. Water is turn'd into blood, 9. Moses's objection, 10. God argues with him, 11. God's command and promise, 12. Moses's answer, 13. God is angry, and engages Aaron to the same employment, 14. This what Aaron should do, and what Moses should do, 15—17. Moses returning to Jethro, craves leave to go to Egypt to see his brethren. Jethro's grant, 18, 19. Moses having taken the rod of God, departs with his wife and children into Egypt, 20, 21. God tells him what he should say to Pharaoh, 22, 23. God seeketh to kill Moses, 24. Zipporah with a sharp knife cuts off her son's foreskin, and what she said, 25, 26. God commands Aaron to meet Moses, 27. Moses declares to Aaron both what he had heard and seen, 28. They gather together the Elders of Israel, 29. And Aaron speaks all the words, and does all the signs which God commanded, 30. The people believe, 31.

AND Moses answered and said, But behold, they will not believe me *a*, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

a Which he conjectured both from reason, because the greatness and strangeness of the Deliverance made it seem incredible; and their minds were so oppressed with Cares and Labours, that it was not likely they could raise them up to any such expectation; and from the experience which he had of them forty years before, when their Deliverance by his means and interest at Court seemed much more credible, then now it did.

2 And the LORD said unto him, What is that in thine hand? And he said, A rod.

3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent *b*: And Moses fled from before it.

b (*i. e.*) Was really changed into a Serpent; whereby it was intimated what and how pernicious his Rod should be to the *Egyptians*.

4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail *c*: And he put forth his hand and caught it, and it became a rod in his hand:

c The dangerous part; whereby God would try *Moses* his Faith, and prepare him for the approaching difficulties.

5 That they may believe *d* that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.

d An imperfect Sentence, to be thus completed, *This thou shalt do before them, that they may believe.* See the like in 2 *Sam.* 5. 8. compared with 1 *Chron.* 11. 6. and *Mark* 14. 49. compared with *Matth.* 26. 56.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold his hand was leprous * as snow *e*. * 2 Kings 5. 27.

e For whiteneſs. See *Numb.* 12. 10. Hereby God would suggeſt to them, how soon he could weaken and deſtroy the hand and ſtrength of the *Egyptians* tyrannized over them. It might also be done to keep *Moses* humble and depending upon God, and to teach him and *Israel* to aſcribe all the future Miracles not to the hand of *Moses*, which was weak and liable to many Diſtempers, but wholly to the Divine Power and Goodneſs.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again, and pluckt it out of his bosom, and behold, it was turned again as his *other* ſleſh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign *f*, that they will believe the voice of the latter sign.

f To the Voice or Word of God delivered and confirmed by the firſt Sign. For *Moses* did not make dumb ſhews before them,

but acquainted them with the mind of God therein. Or he saith *the Voice*, to note that God's works have a voice to speak to us, which we must diligently observe. See *Mic.* 6. 9.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river *g*, and pour it *upon* the dry land: and the water which thou † Heb. *shall* takest out of the river, † shall become *b* blood upon the *be, and shall* dry land. *be.*

g Nilus, well known to *Moses*, and called so by way of Eminency, as *Euphrates* also is. *h* Heb. *shall be, even shall be*, *i. e.* it shall assuredly be so.

10 ¶ And Moses said unto the LORD, O my † Heb. *a* Lord, I am not † eloquent *i*, neither † heretofore, nor *man of words.* † Heb. *since yesterday, nor since the third day.* since thou hast spoken unto thy servant *k*: but * I am slow of speech, and of a slow tongue.

i Not able to deliver thy Message acceptably and decently, either to *Pharaoh*, or to the *Israelites*. *k* Since thy appearance to me, thou hast made some change in my Hand, but none in my Tongue, but still I am, as I was, most unfit for so high an Employement. But indeed he was therefore fit for it, as the unlearned Apostles were for the Preaching of the Gospel, that the Honour of their glorious Works might be entirely given to God, and not to the Instruments which he used.

* Chap. 6. 12.

* Psalm 94. 9.

11 And the LORD said unto him, * Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

* Mark 13. 11. Luke 12. 11.

12 Now therefore go, and I will be * with thy mouth *l*, and teach thee what thou shalt say.

l By my Spirit to direct and assist thee what and how to speak. Whence *Moses*, though he still seems to have remained *slow in Speech*, yet was in truth *mighty in Words* as well as *Deeds*, *Acts* 7. 22. Compare *Matth.* 10. 19, 20.

13 And he said, O my Lord, send, I pray thee, by † Or, *Jhouldst.* the hand *of him whom* thou † wilt send *m*.

m By one who is fitter for the work than I am. Heb. *send by the hand* of him *whom thou wilt send*, *i. e.* should send; For the Future Tenſe oft ſignifies what one ſhould do. See *Gen.* 20. 9. and 34. 7. *Mal.* 1. 6. and 2. 7. Thou uſeſt according to thy Wiſdom to chuſe fit Inſtruments, and to uſe none but whom thou doſt either find or make fit for their Employment, which I am not. Others, Send by the Hand of *Meſſias*, whom thou wilt certainly ſend, and canſt not ſend at a fitter time, nor for better work. *Moſes* and the Prophets knew that Chriſt would come, but the particular time of his coming was unknown to them. See *1 Pet.* 1. 11.

14 And the anger of the LORD was kindled againſt Moſes, and he ſaid, Is not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee *n*: and when he ſeeth thee, he will be glad in his heart.

n By my Inſtigation and Direction; which, becauſe I ſee thou art ſtill diffident, I give thee for a new Sign to ſtrengthen thy belief that I will carry thee through this hard work.

15 And thou ſhalt ſpeak unto him, and put words in his mouth *o*, and I will be with thy mouth, and with his mouth, and I will teach you what ye ſhall do.

o (*i. e.*) Inſtruct him what to ſpeak, and command him freely and faithfully to expreſs it. See *Jſa.* 51. 16. and 59. 21.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and thou ſhalt be to him in ſtead of God *p*.

p To teach and to command him. See *Exod.* 7. 1.

17 And thou ſhalt take this rod in thy hand, wherewith thou ſhalt do ſigns *q*.

q Both thoſe which I have already made thee to do, and others as I ſhall direct and enable thee.

18 And Moſes went and returned to Jethro his father-in-law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and ſee whether they be yet alive *r*. And Jethro ſaid to Moſes, Go in peace.

r He pretends only a Viſit, and ſo indeed it was, and that no very long one neither: He knew that he ſhould certainly return to this place, and there meet with his Father-in-law. So that he did not deceive him, nor intended to do ſo, though he thought fit to conceal from him the Errand upon which God ſent him, leſt his Father or Wife ſhould attempt to hinder or diſcourage him from ſo difficult and dangerous an Enterprize. *Moſes* ſhews here a rare Example, as well of Modeſty and Humility, that ſuch glorious and familiar Converſe with God, and the high Calling to which God had advanced him, did neither make him forget the Civility and Duty which he owed to his Father, nor make him break forth into publick and vain-glorious boaſting of ſuch a Priviledge; as alſo of his Piety and Prudence, that he avoided all Occaſions and Temptations to Diſobedience to God's Command.

19 And the LORD ſaid unto Moſes in Midian *s*, * Chap. 2. 15, 23. Go, return into Egypt, for * all the men are dead which ſought thy life *t*.

This ſeems to have been a ſecond Viſion, whereby God calls him forth to the preſent and ſpeedy Execution of that Command which before was more generally delivered. *t* To wit, to take it away. See the like expreſſion, *1 Sam.* 22. 23. *1 Kings* 19. 14. *Matth.* 2. 20. God knew very well that one great cauſe of *Moſes* his unwillingneſs to this undertaking, was his carnal Fear, though he was aſhamed to profeſs it, and therefore gives him this Cordial.

20 And Moſes took his wife, and his ſons *u*, and ſet them upon an aſs *x*, and he returned to the land of Egypt. And Moſes took the rod of God *y* in his hand.

u Gerſhom, *Exod.* 2. 22. and *Eliezer*, *Exod.* 18. 4. Whom he intended to carry with him, but afterwards obſerving that they were like to be Impediments to him in his great buſineſs, and being well aſſured that it would not be long ere he returned to them, he ſent them back to *Jethro*, as may ſeem from *Exod.* 18. 5. *x* One Aſs might be ſufficient for her and her two Children, becauſe one of them was but little, *verſe* 25. Or, *Aſs* may be put for *Aſſes*, which changes of the numbers is very frequent in Scripture. *y* His Shepherds rod ſo called, partly becauſe it was appropriated to God's ſpecial Service, to be the Inſtrument in all his glorious Works; and partly to ſhew that whatſoever was done by that Rod, was not done by any virtue in the Rod, or in *Moſes* his hand, but meerly by the Power of God, who was pleaſed for the greater Confuſion of his Enemies to uſe ſo mean an Inſtrument.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh, which I have put in thine hand *z*: but * I will harden his heart *a*, that he ſhall * Chap. not let the people go. 3. 20. 12. 29. 10. 1. 14. 8. Deut. 2. 30. Joh. 12. 40.

z (*i. e.*) In thy Power or Commiſſion, to be done by thy Hand, and the Rd in it. *a* That he ſhall be unmerciful to all the Groans and Preſſures of the *Iſraelites*, inexorable to the requeſts of *Moſes*, unmoveable and incorrigible by all my Words and Works. But God doth not properly and poſitively make Mens hearts hard, but only privatively, either by denying to them, or withdrawing from them that Grace, which alone can make Men ſoft, and flexible, and pliable to the Divine Will; as the Sun hardens the Clay by drawing out of it that moiſture which made it ſoft; or by expoſing them to thoſe Temptations of the World, or the Devil, which meeting with a corrupt heart are apt to harden it.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael is my ſon, * *even* my firſt-born *b*. * Jer. 31. 9.

b By my Choice and Adoption. They are moſt dear to me, and ſo reſerved by me out of all Nations to be my peculiar People; and therefore I will no longer ſuffer thee to invade my Right, nor them to live in the neglect of my Service.

23 And I ſay unto thee *c*, Let my ſon go, that he may ſerve me: and if thou refuſe to let him go, behold, * I will ſlay thy ſon, *even* thy firſt-born *d*. * Chap. 4. 21. 11. 5. and 9. 54. and in *1 Chron.* 21. 19. compared with *2 Sam.* 24. 19. 12. 13. *d* By which Plague coming after the reſt, thou wilt be enforced to do what I adviſe thee now to do upon cheaper terms.

24 ¶ And it came to paſs by the way in the inn, that the LORD * met him *e*; and ſought to kill * Num. him *f*. 22. 22.

c (*i. e.*) Command thee: For *ſaying* is put for commanding, *Luke* 4. 3. *e* (*i. e.*) Appeared to him in ſome viſible ſhape. *f* Whom? *Moſes*, ſpoken of and to before. He offered and endeavoured to kill him, either by inflicting ſome ſudden and dangerous Diſeaſe or ſtroke upon him, or by ſhewing himſelf in ſome threatning poſture, poſſibly as the Angel did to *Balaam*, and afterwards to *David*, with a drawn Sword in his hand, ready to give him a deadly blow. The reaſon of this ſeverity was not *Moſes* his diſtruſt of God, or delay in his journey, nor the bringing of his Wife and Children along with him, (which it was convenient for him to carry with him, both that his Father might not think he intended to deſert them, and for the greater aſſurance and encouragement of the *Iſraelites*, when they ſaw that he expoſed his deareſt Relations to the ſame hazards with them all) but the neglect of circumciſing his Child, which alſo the Lord ſome way or other ſignified to *Moſes* and *Zipporah*, as plainly appears, 1. From *Zipporah's* following fact upon that occaſion. 2. From the Lord's Diſmiſſion of *Moſes* upon the Circumciſion of the Child. 3. From the threatning of Death, or cutting off for this Sin, *Gen.* 17. 14. which, becauſe there was now no Magiſtrate to do it, God himſelf offers to execute it, as he ſometimes ſaith he would do in that caſe. And this was a greater Sin in *Moſes* than in another Man, and at this time than it had been before, becauſe he underſtood the Will and Law of God about it better than any man, and God had lately minded him of that Covenant of his with *Abraham*, &c. whereof Circumciſion was a Seal; the Bleſſings and Benefits of which Covenant *Moſes* was now going to procure for himſelf and for his People, whilſt he remained under the guilt of groſly neglecting the Condition of it. Beſides, what could be more abſurd than that he ſhould come to be a Lawgiver, who lived in a manifeſt violation of God's Law? or that he ſhould be the chief Ruler and Inſtructer of the *Iſraelites*, whoſe duty it was to acquaint them with their Duty of circumciſing their Children, and as far as he could, to puniſh the wilful neglect of it, and yet at the ſame time be guilty of the ſame Sin? or that he ſhould undertake to govern the Church of God, that could not well rule his own Houſe, *1 Tim.* 3. 5.? And this was not only a great Sin in it ſelf, but a great Scandal to the *Iſraelites*, who might by this great Example eaſily be led into the ſame miſcarriage; and moreover might not without colour of probability ſuſpect the Call of ſuch a Perſon, and conclude that God would not honour that Man who ſhould continue in ſuch a viſible contempt of his Law. And therefore it is no wonder that God was ſo angry at *Moſes* for this Sin. *Queſt.* How came *Moſes* to neglect this evident Duty? *Anſ.* From *Zipporah's* averſeneſs to, and dread of that painful, and as ſhe thought, dangerous Ordinance of God, which ſhe her ſelf evidently diſcovers in this place; and

and the rather becauſe of the experience which ſhe had of it in her eldeſt Son. And as ſhe ſeems to have been a Woman of an eager and paſſionate temper, ſo *Moſes* was eminently meek and pliable, and in this matter too indulgent to his Wife, eſpecially in her Father's Houſe, and therefore he put it off till a more convenient ſeaſon, when he might either perſuade or over-rule her therein. Which was a great fault, for God had obliged all the Children of *Abraham* not only to the thing, but to the time alſo, to do it upon the eighth day, which Seaſon *Moſes* had groſly, and for ſome conſiderable time ſlipped, and ſo had preferred the pleaſing of his Wife before his Obedience to God.

keſe. 25 Then Zipporah *g* took a ſharp † ſtone *h*, and cut *Heb.* off the foreſkin of her ſon, and * caſt *it* at his feet *i*, *it.* and ſaid, Surely a bloody husband art thou to me *k*.

g Perceiving the danger of her Husband, and the cauſe of it, and her Husband being diſenabled from performing that work, whether by ſome ſtroke or ſickneſs, or by the terrour of ſo diſmal and unexpected an Apparition to him, and delays being highly dangerous, ſhe thought it better to do it her ſelf as well as ſhe could, rather than put it off a moment longer; whether becauſe the adminiſtration of that Sacrament was not confined to any kind or order of perſons, or becauſe, if it was ſo, ſhe did not apprehend it to be ſo, or becauſe ſhe thought this was the leaſt of two evils; and that it was fitter to commit a circumſtantial Error, than to continue in a ſubſtantial Fault. *h* Which ſhe took as next at hand in that ſtony Country. Let none think this ſtrange, for not only this work, but the cutting off of that part, which ſome uſed to do, was commonly performed with a Flint, or a ſharp Stone, as is expreſly affirmed by *Herodotus*, l. 2. *Plin.* 36. 12. See alſo *Juvenal*, Sat. 6. and *Martial.* Epigram. 3. 18. But the word may be rendred, *a ſharp Knife*. See *Joſ.* 5. 2, 3. *i* The words are very ſhort, and therefore ambiguous, and may be rendred, either thus, *ſhe caſt* her ſelf *at his feet*, either 1. At the feet of the Angel, as a Supplicant for her Husband's Life. But it is moſt probable that ſhe directs this Action and her following Speech to the ſame perſon. Or 2. The feet of her Husband, to make requeſt to him, that the and her Children might depart from him, and return to her Father, which alſo he granted. But neither was ſhe of ſo humble a temper, nor at this time in ſo mild a frame as to put her ſelf into ſuch a lowly poſture to her Husband, nor was ſhe likely to preſent her humble ſupplication to him, to whom at the ſame time ſhe ſhewed ſuch ſcorn and indignation. Or rather thus, *ſhe caſt it at his*, *i. e.* her Husband's feet: *it*, either the Child. But that being tender, and now in great pain, ſhe would not uſe it ſo roughly: Or rather the foreſkin cut off, or at leaſt the blood which came from it; which ſhe did in ſpight and anger againſt her Husband, as the cauſe of ſo much pain to the Child, and grief to herſelf. *k* This ſome think ſhe ſpake to the Child, whom ſhe calls her *Spouſe*, as ſome late *Rabbins* affirm the Infant uſed to be called, when it was circumciſed; though they bring no competent proof for this uſage; or her *Son*, as the Hebrew word *chathan* ſignifies. But indeed that ſignifies only a *Son-in-law*, as *1 Sam* 18. 18. which is not true nor proper here. Yet ſome make theſe to be the form or ſolemn words uſed in Circumciſion, *Thou art a Spouſe, or a Son of bloods to me*, *i. e.* made ſo to me by the blood of Circumciſion. But it doth not appear that this was the uſual form. Now was it likely, that the being a *Midianitiſh*, nor an Hebrew Woman, and doing this ſuddenly, and in a rage ſhould be ſo expert to know, and ſo punctual to uſe the right form of words, when ſhe did not uſe a fit and decent carriage in the action, as appears by her caſting it at his feet. It is therefore more probable ſhe ſpoke thus to her Husband. And becauſe ſhe durſt not accuſe God, the Author of this work, ſhe falls foul upon her Husband as the occaſion of it, and as a coſtly and bloody Husband to her, whoſe endangered Life ſhe was forced to redeem with blood, even the blood of her little Child, by which as ſhe received a new Life after a ſort, ſo ſhe did anew, and the ſecond time eſpouſe him; whence ſhe calls him *chathan*, which properly ſignifies a *Spouſe*, not an *Husband*.

26 So he let him go *l*: then ſhe ſaid, A bloody huſband thou art, becauſe of the circumciſion *m*.

l Or, *He*, *i. e.* God, or the deſtroying Angel ſent from God, *departed from him*, *i. e.* from *Moſes*, and removed the tokens of God's indignation, the ſickneſs or ſtroke laid upon him. *m* She both repeats and amplifies her former Cenſure, and reproacheth not only her Husband, but alſo God's Ordinance. Which perverſe and obſtinate Spirit her Husband obſerving in her, and wiſely foreceſting how much diſturbance he might give him in his great and difficult work in *Egypt*, he thought fit to ſend her and her Children back to her Father, as appears from *Exodus* 18. 1, 2, 3. In the Hebrew it is *becauſe of the circumciſions*, to wit, of her two Sons, who poſſibly were both circumcifed at this time, tho it be not ſo expreſſed; but one being mentioned for an example, we are left to ſuppoſe the like concerning the other; Or, the circumciſion of this Child brings the other to her remembrance, and ſo ſhe upbraids him with both. Only this doth more provoke her than it ſeems the other did, becauſe ſhe was forced to do this ſpeedily, and with her own hands and that to a tender Infant; whereas the elder peraduventure was circumciſed when he was more grown and ſtrong, and able to bear the pain. Let none think it ſtrange that *Zipporah* ſhould quarrel ſo much at Circumciſion, becauſe the *Midianites* were deſcended from *Abraham*, and therefore were circumciſed. For if they were ſo, it was done when they were grown up, about the 13th year of their age, from the example of *Iſhmael*, who was circumciſed at that age. But indeed it is more likely, that thoſe people, being caſt out of God's Covenant, as to the benefit of it, would, and did in a little time, throw off the ſign of it, as having much more of pain and danger in it, than of uſe and privilege.

27 And the LORD ſaid to Aaron, Go into the wilderneſs to meet Moſes. And he went and met him in * the mount of God, and kiſſed him. * Chap. 3. 1.

28 And Moſes told Aaron all the words of the LORD, who had ſent him, and all the ſigns which he had commanded him.

29 And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael *n*.

n All of them whom they could eaſily and quickly bring together, or all that were in thoſe parts. Of thoſe Elders, ſee *Exod.* 3. 16. and 24. 1, 9. and *Numb.* 11. 16.

30 And Aaron ſpake *o* all the words which the LORD had ſpoken unto Moſes, and did *p* the ſigns in the ſight of the people.

o Thus beginning to execute the Office which God had put upon him, which was to be Moſes his mouth, or Spokeſman. *p* (*i. e.*) *Aaron* did them, as *Moſes*'s Miniſter, or by the command and direction of *Moſes*.

31 And the people believed: and when they heard that the LORD had viſited *q* the children of Iſrael, and that he had looked upon their affliction, then * they bowed their heads and worſhipped *r*. * Chap. 12. 27.

q (*i. e.*) Taken cognizance of their Cauſe and Condition, and reſolved to deliver them. *r* Acknowledging, and adoring the kindneſs and faithfulneſs of God therein.

CHAP. V.

Moſes and Aaron entreateth Pharaoh to let the people go. 1. *Pharaoh's blaſphemous refuſal*, 2, 3. *Creates Moſes and Aaron for their requeſt.* 4. *Pharaoh, ſeeing the Iſraelites to be many*, 5. *commands the taſk-maſters and officers to encreaſe their taſk*, 6—9. *The taſk-maſters go and ſay to Pharaoh commands*, 10, 11. *The ſcattering of the people throughout Egypt.* 12. *The taſk-maſters cruelty to the officers of the Iſraelites*, 14. *The officers complaint to Pharaoh*, 15. *He upbraids them with idleneſs*, 17. *His fooliſh anſwer*, 18. *The officers of the children of Iſrael meet Moſes and Aaron, and blame 'em*, 20, 21. *Moſes returns and complains to God*, 22.

AND afterward Moſes and Aaron *a* went in, and told Pharaoh *b*: Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a feaſt unto me in the wilderneſs.

a And with them ſome of the Elders of *Iſrael*, as may ſeem from *Exod.* 3. 18. though here only the two Chief be mentioned. Or, becauſe *Moſes* did not ſeem to be ſatisfied with the aſſiſtance of the Elders before offered him, *Exod* 3. 18. God was pleaſed to give him a more acceptable Aſſiſtant in their ſtead, even *Aaron* his Brother, *Exod* 4. 14. *b* Either both ſucceſſively told him; or *Aaron* did it immediately, and with his tongue. *Moſes* by his Interpreter, and by his command. *c* Or, either a Sacrifice, as they expreſs it, *v.* 3. and *chap.* 10. 9. For both went together, and a good part of many Sacrifices was ſpent in feaſting before the Lord, and unto the honour of the Lord. See *Deut.* 12. 6, 7, 11, 12.

2 And Pharaoh ſaid, * Who is the LORD, that I * Job 21. 15. ſhould obey his voice *d* to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

d I am the Sovereign Lord of *Egypt*, and I own no ſuperiour here.

3 And they ſaid, The God of the Hebrews hath met with us *e*; Let us go, we pray thee, three days journey into the deſart, and ſacrifice unto the LORD our God, leſt he fall upon us *f* with peſtilence, or with the ſword.

e (*i. e.*) Hath appeared to us lately, and laid this command upon us. Others, *is called upon us*, *i. e.* his name is called upon us, or we are called by his name. But why ſhould *Moſes* ſo ſolemnly tell that to *Pharaoh* which all the people knew, to wit, that the *Hebrews* did worſhip the God of the *Hebrews*? And our Tranſlation is confirmed by comparing this with *Exod* 3. 18. where this very Meſſage is preſcribed. *f* Leſt he puniſh, either us if we diſobey his command, or thee, if thou hindereſt us from obeying it: But this latter they only imply, as being eaſily gathered from the former.

4 And the King of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? Get you unto your burdens *g*.

g Either 1. Ye, the Elders of *Iſrael*, who are here come with *Moſes* and *Aaron*; ſee *ver.* 1. Or. 2 Ye, *Moſes* and *Aaron*. So for am I from granting the Liberty which you deſire for the people, that as a juſt puniſhment upon you for your ſeditious Attempt, I command you alſo to go with the reſt, and to take your ſhare in their burthens, and to perform the Task which ſhall be required of you. And that ſo cruel a Tyrant did not proceed further againſt them, muſt be aſcribed to the mighty power of God, who governs the Spirits, and reſtrains the hands of the greateſt Kings, when he pleaſeth.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many *h*, and you make them reſt from their burdens.

h The *Iſraelites* in this Land are very numerous, and therefore it were a madneſs in me to permit them all to meet and go together, as you deſire, which may tend to the ruin of my whole Kingdom; and probably it is deſigned by you to that purpoſe. Or, Therefore your injury to me is the greater, in attempting to rob me of the benefit of their Labours. This I prefer, becauſe it ſuits beſt with the following words.

6 And Pharaoh commanded the ſame day the taſk-maſters of the people, and their officers *i*, ſaying;

* The *Taſk-maſters* were *Egyptians*, and the *Officers* were *Iſraelites*, Under-officers to them, *ver.* 14, 15, 19.

7 Ye ſhall no more give the people ſtraw to make brick *i* as heretofore: let them go and gather ſtraw for themſelves.

i The Straw was uſed either to mingle with the Clay, that it might not be too brittle; or to cover the Clay when it was formed

unto Bricks, that the heat of the Sun might not dry them too much, which might eaſily be done in that hot Country; or for fewel, either wholly, or in part, to burn their Bricks with, Straw being abundant there, and much uſed for that purpoſe.

8 And the tale of the bricks which they did make heretofore ye ſhall lay upon them: you ſhall not diminiſh *ought* thereof: for they be idle, therefore they cry, ſaying, Let us go *and* ſacrifice to our God.

† Heb. *let the work be heavy upon them.* 9 † Let there more work be laid upon the men, that they may labour therein, and let them not regard vain words *k*.

k The words of *Moſes* and *Aaron*, which are vain, or falſe, *i.e.* which they falſly pretend to come from God, when it is only an ill deſign of their own to advance themſelves by raiſing ſedition.

10 And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can find it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt *, to gather ſtubble inſtead of ſtraw.

* (*i.e.*) All that part of it; which is a very uſual Synecdoche.

13 And the task-maſters haſted *them*, ſaying, Fulfil † Heb. *a matter of a day in his day.* your works, your † daily tasks, as when there was ſtraw.

14 And the officers of the children of Iſrael, which Pharaoh's task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday, and to day, as heretofore?

15 Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants are beaten; but the fault is in thine own people *l*.

l (*i.e.*) The *Egyptian* Task-maſters, who by ſending us abroad to gather Straw, hinder us from doing the work which they require: And ſo they are both unjuſt and unreaſonable. They charge the Task maſters, not the King, either in civility and duty, caſting his fault upon the Inſtruments; or becauſe they did not know, or at beſt not believe that this was the King's Act. Others. *Thy people, i.e.* the *Egyptians, make themſelves guilty,* and will bring the vengeance of God upon them for their cruelty.

17 But he ſaid, Ye are idle, ye *are* idle: therefore ye ſay, Let us go *and* do ſacrifice to the LORD.

18 Go therefore now *and* work, for there ſhall no ſtraw be given you: yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee that they were in evil caſe *m*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

m Or, *looked upon them with ſadneſs,* or *with an evil* eye, *i.e.* with a ſorrowful and angry countenance, as thoſe that could obtain no relaxation for themſelves, or for their Brethren.

20 And they met Moſes and Aaron, who ſtood in the way, as they † came forth from Pharaoh:

† The Officers who went to pour out their complaints to *Pharaoh, ver.* 15.

21 And they ſaid unto them, The LORD look upon you, and judge, becauſe you have made our ſavour † Heb. *to ſtink.* † to be abhored in the eyes of Pharaoh, and in the eyes of his ſervants, to put a ſword in their hand to ſlay us *n*. Gen. 34. 30.

n To give them, what they have long ſought and thirſted after, to wit, an occaſion to deſtroy and root us out.

22 And Moſes returned unto the LORD *o*, and ſaid, LORD, wherefore haſt thou *ſo* evil intreated this people *p*? Why is it that thou haſt ſent me?

o To expoſtulate with him, and pray to him. To the people he ſaith nothing, but meekly puſheth by their ſevere Cenſures, as forced from them by intolerable oppreſſion; and becauſe their minds being now imbitter'd and exaſperated, they were uncapable of admonition.

p By giving occaſion to their greater bondage. He expoſtulates the matter with God, not from pride and arrogance, as one that would cenſure and condemn his Actions, but from zeal for God's glory, and his Peoples happineſs, as one that would prevail with God to relieve them. Though it muſt be confeſſed that *Moſes* exceeded his bounds, being tranſported with grief and paſſion, which the gracious God was pleaſed to paſs by.

23 For ſince I came to Pharaoh to ſpeak in thy Name *q*, he hath done evil to this people, neither haſt † Heb. *delivering thou haſt not delivered.* thou † delivered thy people at all *r*.

q Not of my own head, but by thy command and commiſſion.

r According to thy promiſe and mine, and thy peoples juſt expectation.

CHAP. VI.

God encourageth Moſes, 1. *Reneweth his Covenant, confirms it by his name Jehovah.* 3——8. *Their unbelief,* 9. *God commands Moſes to ſpeak to Pharaoh to let Iſrael go,* 11——13. *The Genealogy of Reuben,* 14. *Of Simeon,* 15. *Of Levi,* 16. *Of Aaron,* 23. *Theſe all ſpake to Pharaoh to let the children of Iſrael go,* 27.

THen the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do unto Pharaoh: for with * a ſtrong hand a ſhall he let them go, and with a ſtrong hand * ſhall he drive them out of his land. Chap. 3. 19. Chap. 12. 33.

a Being compelled to do ſo by my powerful and terrible works.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD.

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the Name* of * God Almighty, but by my Name * JEHOVAH was I not known to them *. Gen. 17. 1. Chap. 3. 14. Chap. 15. 2. Chap. 17. 1. Chap. 28. 3. Chap. 35. 11. Chap. 48. 3. Pſal. 91. 1. Chap. 68. 4. Iſa. 12. 2. Chap. 26. 4. Chap. 49. 24. Chap. 60. 16. Hoſea 12. 5. Rev. 1. 8. Chap. 4. 8. Chap. 11. 17. Chap. 16. 5. Chap. 19. 6. Chap. 21. 3. Chap. 22. 13. Chap. 24. 3. Chap. 25. 8. Chap. 26. 13. Chap. 27. 20. Chap. 28. 9. Chap. 29. 14. Chap. 30. 13. Chap. 31. 6. Chap. 32. 4. Chap. 33. 5. Chap. 34. 6. Chap. 35. 3. Chap. 36. 1. Chap. 37. 1. Chap. 38. 26. Chap. 39. 1. Chap. 40. 38. Chap. 41. 57. Chap. 42. 5. Chap. 43. 11. Chap. 44. 32. Chap. 45. 28. Chap. 46. 30. Chap. 47. 29. Chap. 48. 21. Chap. 49. 29. Chap. 50. 24. Exod. 1. 7. Chap. 2. 24. Chap. 3. 6. Chap. 4. 5. Chap. 6. 3. Chap. 32. 13. Chap. 33. 1. Levit. 26. 42. Num. 32. 11. Deut. 1. 8. Chap. 6. 10. Chap. 9. 5. Chap. 29. 13. Chap. 30. 20. Chap. 34. 4. Joſh. 1. 6. Chap. 5. 6. Chap. 21. 43. Chap. 24. 3. 2 Sam. 7. 12. Pſal. 105. 9. Jer. 11. 5. Chap. 32. 22. Ezek. 20. 6. Chap. 28. 25. Chap. 36. 28. Chap. 37. 25. Chap. 47. 14. Dan. 9. 4. Acts 7. 17. Heb. 11. 9.

* *Queſt.* How is this true, when God was known to them, and called by the name *Jehovah, Gen.* 15. 7. and 26. 24. *&c.? Anſw.* 1. *Chap.* He ſpeaks not of the Letters or Syllables, but of the thing ſignified by that name. For that denotes all his his Perfections, and amongſt others, the eternity, conſtancy, and immutability of his Nature and Will, and the infallible certainty of his Word and Promiſes. And this, ſaith he, though it was believed by *Abraham, Iſaac,* and *Jacob,* yet it was not experimentally known to them; for they only ſaw the Promiſes afar off, *Heb.* 11. 13. *Anſw.* 2. This negative Expreſſion may be underſtood comparatively, as many others are, as *Gen.* 32. 29. *Matth.* 9. 13. 1 *Cor.* 1. 17. 9. *d.* They knew this but darkly and imperfectly, which will now be made known more clearly and fully.

4 And I have alſo eſtabliſhed my covenant with them, * to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers. Gen. 17. 8. Chap. 28. 4. Chap. 35. 12. Chap. 36. 7. Chap. 37. 1. Chap. 47. 9. Heb. 11. 9.

5 And * I have alſo heard the groaning of the children of Iſrael, whom the Egyptians keep in bondage, and I have remembred my covenant. Chap. 2. 24.

6 Wherefore ſay unto the children of Iſrael, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a ſtretched out arm *b*, and with great judgments *c*.

b (*i.e.*) My Almighty Power. A Metaphor from a man that ſtretcheth out his Arm, and puts forth all his ſtrength to give the greater blow. *c* (*i.e.*) Puniſhments juſtly inflicted upon them, as the word *judging* and *judgments* is oft uſed, as *Gen.* 15. 14. 2 *Chron.* 20. 12. *Prov.* 19. 29.

7 And I will take you to me for a people *d*, and I will be to you a God *e*: and ye ſhall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

d (*i.e.*) For my People; ye ſhall no longer be the People and Slaves of the King of *Egypt*, but my People and Servants, whom I will bleſs and preſerve. *e* To judge and deliver you.

8 And I will bring you in unto the land concerning the which I did † ſwear * to give it to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage. I *am* the LORD *f*. † Heb. *lift.* Gen. 14. 22. Chap. 24. 7. Deut. 32. 40.

f And therefore have Authority and Power to diſpoſe of Lands and Kingdoms as I pleaſe; and faithful to give you what I have promiſed.

9 And Moſes ſpake ſo unto the children of Iſrael: but they hearkened not unto Moſes for † anguiſh of ſpirit *g*, and for cruel bondage. † Heb. *ſhortneſs.* Gen. 15. 13. Chap. 47. 9. Acts 7. 6.

g Their minds were ſo oppreſſed with their preſent burthens and future expections, that they could not believe nor hope for any deliverance, but deemed it impoſſible; and having been once deceived in their hopes, they now quite deſpaired, and thought their entertainment of new hopes, or uſe of further endeavours, would make their condition worſe, as it had done.

10 And the LORD ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh King of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the LORD, ſaying, Behold the children of Iſrael have not hearkened unto me, how then ſhall Pharaoh hear me, * who am of uncircumciſed lips *h*? Chap. 4. 10.

h (*i.e.*) Of polluted lips. Uncircumciſion being a great deſect and blemiſh, whereby men were rendred profane, contemptible, and unfit for many Services and Priviledges; may note any deſect, whether moral, and of the Spirit; or natural, and of the Body. So here it notes *Moſes* his inability to cloath God's Commands in ſuch words as might prevail with *Pharaoh*. But this was a great weakneſs of faith, as if God could not effect his purpoſe, becauſe the Inſtrument was unfit.

13 And the LORD ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh King of Egypt to bring the children of Iſrael out of the land of Egypt.

14 Theſe *be* the heads of their father's houſes *i*: * The ſons of Reuben the firſt-born of Iſrael, Hanoch and Pallu, Hezon and Carmi: theſe *be* the families of Reuben. Gen. 46. 9. 1 Chron. 5. 3.

i This Geneology he deſcribes here, to ſhew the Lineage of *Moſes* and *Aaron*, by whom this great work was to be effected. Only he premiſeth in brief the Geneology of his two elder Brethren, *Reuben* and *Simeon*, to make way for the third, which he intended more largely to inſiſt upon. And he mentions them rather than any other, either to advance the favour of God in preferring that Tribe before the Deſcendants of their elder Brethren; or to ſhew that, although the

the Parents were ſharply cenſured, and rather curſed than bleſſed by *Jacob, Gen.* 49. yet their Poſterity was not rejected by God, but received to mercy, and admitted to the ſame priviledge with their Brethren.

1 Chron. 4. 24. 15 * And the ſons of Simeon, Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſon of a Canaanitiſh woman: theſe are the families of Simeon.

Num. 3. 17. Chap. 6. 1. 16 And theſe are the names of the * ſons of Levi, according to their generations *k*: Gerſhon and Kohath, and Merari; and the years of the life of Levi were an hundred thirty and ſeven years.

k From each of which proceeded a diſtinct Generation or Family called by their Father's name.

1 Chron. 6. 17. 17 The * ſons of Gerſhon, Libni and Shimi, according to their families.

Chap. 6. 7. Num. 3. 7. 18 And * the ſons of Kohath, Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath were an hundred thirty and three years.

Chap. 6. 19 And the ſons of Merari, Mahali, and Muſhi: theſe are the families of Levi, according to their generations.

Chap. 2. 1. Num. 26. 59. 20 And * Amram took him Jochebed his father's ſiſter *l* to wife, and ſhe bare him Aaron and Moſes: and the years of the life of Amram were an hundred and thirty and ſeven years.

l Or rather, *kinſwoman*, or *Couſin*, or *Niece*; for ſo this *Hebrew* word is ſometimes uſed, as appears from *Jer.* 32. 8, 9, 12. *Obj.* She is called *the daughter of Levi*, Exod. 2. 1. *Anſ.* Even Nieces are oft called *daughters*, as we have ſhewed. See *Luke* 1. 5. and the Notes on *Exod.* 2. 1.

1 Chron. 6. 7, 38. Levit. 10. 21 And * the ſons of Izhar, Korah, and Nepheg, and Zicri.

Num. 3. 19. 22 And * the ſons of Uzziel, Miſhael, and Elzaphan, and Zithri.

Ruth. 4. 20. 1 Chron. 2. 23 And Aaron took him Eliſheba daughter * of Amminadab *m*, ſiſter of Naaſhon to wife, and ſhe bare him * Nadab and Abihu, Eleazar, and Ithamar.

m A Prince of the Tribe of *Judah, Numb.* 1. 7. and 2. 3. Marriages were not yet confined to their own Tribes; and when they were, the *Levites* ſeem to have had this priviledge, that they might marry a Daughter of any other Tribe, becauſe indeed the reaſon of that Law did not concern them, there being no danger of confuſion, or loſs of inheritance on their part. And eſpecially there were many Marriages made between the Tribes of *Judah* and *Levi*, to ſignify that both were united in Chriſt, who was to be both King and Prieſt. It is obſervable, that *Moſes* is here ſilent in his own Progeny, but gives a particular account of his Brother's, not only from his great humility and modeſty, which ſhines forth in many other paſſages, but becauſe it was of more concernment, and the honour of Prieſthood given to *Aaron* was to be hereditary, and peculiar to his Seed, and therefore it was neceſſary they ſhould be exactly known; whereas *Moſes* his Honour and Government was only perſonal, and did not paſs to his Children.

Num. 3. 2 and 26. 60. 1 Chron. 6. 3 and 24. 1. 24 And the ſons of Korah, Aſſir, and Elkanah, and Abiaſaph: Theſe *are* the families of the Korhites.

Num. 25. 7. 25 And Eleazar Aaron's ſon took him *one* of the daughters of Putiel to wife, and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron and Moſes, to whom the LORD ſaid, Bring out the children of Iſrael from the land of Egypt, according to their armies *n*.

n (*i.e.*) According to their numerous Families, which were equal to great Armies, and which went out of *Egypt*, like ſeveral Armies in military order, and with great power. See *Exod.* 12. 41, 51. and 13. 18. and 14. 8.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: Theſe *are* that Aaron and Moſes.

28 And it came to paſs, on the day when the LORD ſpake unto Moſes in the land of Egypt,

29 That the LORD ſpake unto Moſes, ſaying, I am the LORD, ſpeak thou unto Pharaoh King of Egypt, all that I ſay unto thee.

30 And Moſes ſaid before the LORD, Behold, I am of uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

CHAP. VII.

God encourages Moſes to ſpeak to Pharaoh, 1. *God foretells the hardneſs of Pharaoh's heart,* 3. *That he might multiply his wonders in Egypt,* 4. *to declare to the Egyptians, that he only is the Lord,* 5. *Moſes and Aaron obey God's command,* 6. *Their Age,* 7. *God commands them to ſhew a miracle for the confirmation of their authority,* 8, 9. *Their rod turn'd into a ſerpent,* 10. *The magicians do the ſame,* 11. *Aaron's rod devoureth theirs,* 12. *Pharaoh is hard'ned, as the Lord had ſaid,* 13. *And refuſeth to let the people go,* 14. *God denounces judgments on the Egyptians,* 17, 18. *Commands Moſes and Aaron to ſtretch out their hands over the waters. The waters are turned into blood,* 20. *The fiſh die, and the rivers ſtink,* 21. *The Magicians do the ſame, whereby Pharaoh's heart is hard'ned,* 22. *The means they uſed againſt this plague,* 24. *The continuance of it,* 25.

AND the LORD ſaid unto Moſes, See, I have made thee a god to Pharaoh *a*: and Aaron thy brother ſhall be thy Prophet *b*.

a To repreſent my perſon, to act like God, by requiring his obedience to thy Commands, and by puniſhing his diſobedience with ſuch puniſhments as none but God can inflict, to which end thou ſhalt have my Omnipotent aſſiſtance. *b* (*i.e.*) Thy Interpreter, or Spokeſman (as Chap. 4. 16.) to deliver thy Commands to *Pharaoh*.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend *c* the children out of his land.

c Heb. *and he will ſend or diſmiſs,* to wit, at laſt, being forced to it. Succeſs ſhall attend your Endeavours.

3 And I will harden Pharaoh's heart, and multiply my ſigns, and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael out of the land of Egypt, * by great judgments. * Chap. 6.

5 And the Egyptians ſhall know that I *am* the LORD, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them. 6.

6 And Moſes and Aaron did as the LORD commanded them, ſo did they *d*.

d An emphatical repetition, to ſhew their Courage in attempting to ſay, and do ſuch things to ſo great a Monarch in his own Dominions, and their fidelity in the execution of all God's commands.

7 And Moſes was fourſcore years old, and Aaron fourſcore and three years old, when they ſpoke unto Pharaoh *e*.

e The Ages of *Moſes* and *Aaron* here, as of *Levi* and *Kohath* chap. ter 6. 16, 18 and before them of *Jacob* and *Joſeph*, are ſo exactly ſet down, that thence we may underſtand the accomplishment of God's prediction, *Gen.* 15. 13. and the time of *Iſraels* being in *Egypt*.

8 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron *f*, * Take thy rod *g*, and caſt it before Pharaoh, *and* it ſhall become a ſerpent *h*. * Chap. 4. 2, 17.

f By whoſe hands this and other Miracles were to be done, and not by *Moſes* immediately; partly to take off the ſuſpicion that theſe Miracles were wrought by ſome magical Artifice of *Moſes*; and partly for the greater honour of *Moſes*, that he might be what God had ſaid, *verſe* 1. *A God to Pharaoh*, who not only could work Wonders himſelf, but alſo give Power to others to do ſo. *g* The ſame Rod is called *the rod of God*, and *of Moſes*, and *of Aaron*, here and *v.* 12. becauſe it was appointed, and as it were conſecrated by God, and uſed both by *Moſes* and *Aaron* in their great Works. And this Rod *Moſes* ordinarily held in his hand, and delivered it to *Aaron* upon occaſion for the execution of his commands. *h* Heb. *A Dragon*, which is a great Serpent. Others, *a Crocodile*, to whoſe Jaws he had expoſed the *Iſraelitiſh* Infants.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the LORD had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men *, and the ſorcerers: now the magicians *i* of Egypt, they alſo did in like manner *k* with their inchantments.

* Under which general Title he ſeems to comprehend all who were moſt eminent in any ſort of Wiſdom, either Natural, or Civil, or Divine, who were all called to give their Opinion and Advice in theſe Matters. *i* The ſame now called *Sorcerers*, who acted by the power of the Devil, whom by certain Rites and Ceremonies they engaged to their aſſiſtance. Of theſe the two chief were *Jannes* and *Jambres*, 2 *Tim.* 3. 8. *k* In ſhew and appearance, which was not difficult for the Devil to do, either by altering the air and the ſpectatours ſight, and by cauſing their Rods both to look and move like Serpents; or by a ſudden and ſecret conveyance of real Serpents thither, and removing the Rods. Nor is it ſtrange that God permitted thoſe deluſions, partly becauſe it was a juſt puniſhment upon the *Egyptians* for their horrid and manifold Idolatry, and barbarous Cruelty towards the *Iſraelites*, and their other Wickedneſs; and partly becauſe there was a ſufficient difference made between their Impoſtures, and the real Miracles wrought by *Moſes* and *Aaron*, as appears from the next verſe, and from chapter 8. 18. and from other paſſages. And this is a great evidence of the truth of Scripture Story, and that it was not written by fiction and deſign. For if *Moſes* had written theſe Books to deceive the World, and to advance his own Reputation, (as ſome have impudently ſaid) it is ridiculous to think that he would have put in this, and many other paſſages, which might ſeem ſo much to eclipſe his honour, and the glory of his Works.

12 For they caſt down every man his rod, and they became ſerpents *l*: but Aarons rod ſwallowed up their rods *m*.

l Either 1. in appearance. For the Scripture oft ſpeaks of things otherwiſe then they are, becauſe they ſeem to be ſo. And therefore as the Devil appearing to *Saul* in the likeneſs of *Samuel*, is called *Samuel*; ſo may theſe Rods upon the ſame account be called *Ser-*

pents;

pents, because through Diabolical illusion they seemed to be so. Or 2. really, in manner expressed, *verse* 11. *m* By which it was evident, either that *Aaron*'s Rod was turned into a real Serpent, because it had the real properties and effects of a Serpent, *viz.* to devour; or, at least, that the God of *Israel* was infinitely more powerful than the *Egyptian* Idols, or Devils.

13 And he † hardened Pharaoh's heart that he
* Chap. 4 21. hearkened not unto them, * as the LORD had said.

† The Lord, to whom this act of hardening is frequently ascribed both in this Book and elsewhere.

* Chap. 8. 15 and 10. 1,20,27. 14 ¶ And the LORD said unto Moses, * Pharaoh's heart is hardened *n*: he refuseth to let the people go.

n Is obstinate, and resolved in his way, so as neither my Word nor Works can make any impression upon him.

15 Get thee unto Pharaoh in the morning, lo he goeth out unto the water *o*, and thou shalt stand by the rivers brink, against he come: and the rod which was turned to a serpent, shalt thou take into thine hand.

o (*i. e.*) *Nilus*, whither he went at that time, either for his Recreation; or to pay his Morning-worship to that River, which the *Egyptians* had in great Veneration, as *Plutarch* testifies.

16 ¶ And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying,
* Chap. 3. 12,18 and 5. 1,3. Let my people go, * that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know
* Chap. 4 9. that I am the LORD *p*: * Behold, I will smite *q* with the rod that is in my hand, upon the waters
* Rev. 16. 6. which are in the river *r*, and they shall be turned * to blood *s*.

p Because thou saidst, *Who is the Lord?* and *I know not the Lord*, chap. 5. 2. thou shalt know him experimentally, and to thy cost. *q* *viz.* By *Aaron*'s hand, who shall do it by my command and direction. Thus *Pilate* is said to *give* Christ's *body to Joseph*, Mark 15. 45. because he *commanded it to be delivered* by others to him. The same action is ascribed to the principal and instrumental Cause. *r* *Nilus*, which was one of their principal Gods; and therefore it was inexcusable in them, that they would not renounce those feeble Gods which were unable to help not only their worshippers, but even themselves, nor embrace the service and commands of that God whose almighty Power they saw and felt. *s* Which was a very grievous Plague to them; both because it was an eternal dishonour to their Religion, and because from hence they had both their drink, *Deut.* 11. 10, 11. *Jer.* 2. 18 and their meat, *Numb.* 11. 5. for greater and lesser Cattle they would not eat, *Exod.* 8. 26. And it was a very proper punishment for them who had made that River an instrument for the execution of their bloody Design against the *Israelish* Infants, *Exod.* 1. 22.

18 And the fish that is in the river shall die, and the river shall stink, and the Egyptians *t* shall loath *u* to drink of the water of the river.

t Therefore the *Israelites* were free from this Plague, and those branches of *Nilus* which they used were uncorrupted, when all others were turned into Blood. *u* Or, *shall weary themselves*, in running hither and thither in hopes of finding Water in some parts, or branches of the River.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their † Heb. *gathering of* rivers, and upon their ponds, and upon all their † pools of water *x*, that they may become blood, and that there may be blood throughout all the land of Egypt, both in *vessels* of wood, and in *vessels* of stone.

x Not that he was to go to every Pool to use this Ceremony there, but he stretched his Hand and Rod over some of them in the name of all the rest, which he might signify either by his words, or by the various motions of his Rod several ways.

20 And Moses and Aaron did so, as the LORD
* Chap. 17. 5. commanded: and he * lift up the rod, and smote the waters that were in the river, in the sight of Pharaoh,
* Psal. 78. 44. and 105.29. and in the sight of his servants: and all the * waters that were in the river, were turned to blood.

21 And the fish that *was* in the river died: and the river stunk, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt.

* Wisd. 17. 7. 22 * And the magicians of Egypt did so with their inchantments *y*: and Pharaoh's heart was hardened: neither did he hearken unto them, as the LORD had said.

y It was not difficult for the Devil to convey Blood speedily, and unperceivably, and that in a great quantity, which might suffice to infect with a bloody Colour those small parcels of Water which were left for them to shew their Art in. *Quest.* Whence could they have Water, when all their Waters were turned into Blood? *Answ.* 1. It might be had, either 1. by Rain, which at that time God was pleased to send down either for this purpose, or to mitigate the extremity of the Plague, or for other reasons known to him, though not to us. For that Rain sometimes falls in *Egypt*, though not much, nor often, is affirmed by ancient Writers, and late Travellers. Or, 2. From *Gojhen*, which was not far from the Court, or from some Houses of the *Israelites*, who dwelt amongst the *Egyptians*, as appears from many places of this History, and who were free from these Plagues. See *Exod.* 8 22. and 9. 26. and 10 23. and 12. 13. *&c.* Or, 3. From the pits which they digged, *verse* 24. Or, 4. From some branch of *Nilus*, or some Vessels in their Houses, whose Waters were not yet changed: For this change might he wrought not suddenly (which is not affirmed in this relation) but by degrees, which God might so order for this very end, that the Magicians might have matter for the trial of their experiment.

23 And Pharaoh turned, and went into his house, neither did he set his heart to this *z* also.

z He did not seriously consider it, nor the causes or cure of this Plague, and was not much affected with it, because he saw this fact exceeded not the Power of his Magicians.

24 And all the Egyptians digged round about the river for water to drink †: for they could not drink of the water of the river.

† It is not much material to us, whether they lost their Labour, and found only Blood there, as *Josephus* affirms; or whether they succeeded and found Water there, which seems more probable, because these come not within the compass of *Moses* his commission, *verse* 17, 19, 20. or whether they found the Water something purified and less bloody, though mixed with Blood. But it is observeable, that though the Devil could do something which might increase the Plague, or imitate it, yet he could do nothing to remove it.

25 And seven days were fulfilled † after that the LORD had smitten the river.

† Ere all the Waters of *Egypt* were perfectly free from this infection *Quest.* How could the Egyptians subsist so long without Water? *Answ.* 1. *Philo* tells us that many of them died of this Plague 2 As the Plague might come on, so it might go off by degrees; and so the Water, though mixed with Blood, might give them some relief. 3. The juyces of Herbs, and other Liquors, which were untouched with this Plague, might refresh them. 4. They might have some Water, either from their Pits, or by Rain from Heaven, as was said before; or from *Gojhen*; for though it be said, that the Blood was in all their Vessels, *verse* 19 yet it is not said, that all that should afterwards be put into them, should be turned into Blood.

CHAP. VIII.

God sends Moses to Pharaoh that he might let the people go, 1. He threatens his denial with a judgment of frogs, 2, 3, 4. Aaron stretching forth his rod, Egypt is covered with frogs, 6 The magici ans do so, 7. Pharaoh calls Moses and Aaron to intreat the Lord to remove the frogs, and promises them to let them go, 8. Moses and Aaron cries to the Lord to take away the frogs, 12. Which he did 13. Pharaoh's heart still hardned, 15. Aaron stretching forth his rod smites the dust, which becomes lice, 17. The magicians attempt the same, but could not, 18. Which extorted a confession from them, that this is the finger of God, yet Pharaoh's hardned, 19. Swarms of flies threatned, 20, 21, 22, 23. God fulfils his word, 24. Pharaoh sends for Moses and Aaron, and permits a sacrifice in Egypt, 25. Moses would go three days into the wilderness, 27. Pharaoh permits that, but not far, 28. The flies are removed, 29—31. Pharaoh's hardned, 32.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, let my people go, that they may serve me.

2 And if thou refuse to let them go, behold, I will
* Rev. 16 smite all thy borders *a* with * frogs.

a All thy Land, which is within thy borders. A Synecdoche; so that word is used also, *Exod.* 10. 14. 19. 1 *Kings* 1. 3 *Psal.* 147. 14. *Jer.* 15. 13. So the *gate* and the *wall* are put for the City to which they belong, *Gen.* 22. 17. *Amos* 1. 7, 10, 14.

3 And the river *b* shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber *c*, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy † kneading-troughs. † Or, *dough*

b Under which are comprehended all other Rivers, Streams and Ponds, as appears from *verse* 5. But the River *Nilus* is mentioned, because God would make that an instrument of their Misery, in which they most gloried, *Ezek.* 29. 3. and to which they gave divine Honours, and which was the instrument of their Cruelty against the *Israelites*, *chap.* 1. 22. *c* Either because God made the Doors and Windows to fly open, which it is easy to believe concerning God, seeing that this hath been many times done by evil Angels; or because whensoever men entred into any House, or any Room of their House, which their occasions would oft force them to do, the Frogs, being always at their Heels in great numbers, would go in with them. This Plague was worse than the former, because it was more constant and more general; for the former was only in the Waters, and did only molest them when they went to drink or use the Water; but this infected all Liquors, and all Places, and at all Times, and annoyed all their Senses with their filthy Substance, and Shape, and Noise, and Stink, and mingled themselves with their Meats, and Sauces, and Drinks, and crawling into their Beds made them restless. And many of them probably were of a more ugly Shape and infectious Nature than ordinary.

4 And the frogs shall come up both on thee, and upon thy people *d*, and upon all thy servants.

d Not upon the *Israelites*, whom he hereby exempts from the number of *Pharaoh*'s People and Subjects, and owns them for his peculiar

peculiar People. The Frogs did not only invade their Houses, but assault their Persons, which is not strange, considering that they were armed with a divine Commission and Power.

5 ¶ And the LORD spake unto Moses *e*, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

e By inward instinct or suggestion to his Mind; for he was now in the King's presence.

6 And Aaron stretched out his hand over the waters
Psal. 78 of Egypt, and * the frogs came up, and covered the
and land of Egypt.

7 * And the Magicians did so with their inchantments *f*, and brought up frogs upon the land of
Wisd. 17. 7. Egypt.

f Nor was it hard for the Devil to produce them out of their own spawn, and the slime of the River.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, Intreat the LORD, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the LORD.

Or, *because* 9 And Moses said unto Pharaoh, † Glory over me
honour of: * When shall I intreat for thee *g*, and for thy ser-
me. vants, and for thy people, to † destroy the frogs from
Or, *a* thee and thy houses, that they may remain in the river
word *only?*
to cut off.
Heb. *to* 10 *g* As I have gloried over thee in laying first my Commands, and
it then my Plagues upon thee, so now lay thy Commands upon me for the time of my Praying, and if I do not what thou requirest, I am content thou shouldest insult over me, and punish me. Or *Glory*, or *boast thy self of*, or *concerning me*, as one that by God's Power can do that for thee which all thy Magicians cannot, of whom therefore thou now seest thou canst not glory nor boast, as thou hast hitherto done. *h* Appoint me what time thou pleasest. Hereby he knew that the hand and glory of God would be more conspicuous in it. And this was no presumption in *Moses*, because he had a large Commission, *chap.* 7. 1. and also had particular direction from God in all that he said or did in these matters.

Or, *against to* 10 And he said, † To morrow *i*. And he said, *Be*
morrow. *it* according to thy word, that thou mayest know that there is none like unto the LORD our God.

i Why not presently? *Answ.* 1. Because he hoped ere that time they might be removed, either by natural causes, or by chance, and so he should not need the favour of *Moses*, or his God. 2. Because he thought it an hard and long work to remove so vast a number of Frogs, and that *Moses* might use divers Ceremonies, as the Magicians did, in his address to God, which would require some considerable time.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh, and Moses cryed unto the LORD *k*, because of the frogs which he had brought against Pharaoh *l*.

k Though he was assured that the Frogs would depart at his word, yet he would use the means appointed by God for the accomplishment of it. *l* Or, as the place is fitly rendred by others, *because of the word*, or *matter of*, or *about the frogs which he had given*, or *propounded to Pharaoh*. Because he had given his word both for the thing and the time of it, he prayed more earnestly, left God should be dishonoured, and Pharaoh have occasion of triumph. The Hebrew Verbs *to put* and *to give*, are frequently exchanged, as appears by comparing 1 *Kings* 10. 9. with 2 *Chron.* 9. 8. and *Isa.* 42. 1. with *Matth.* 12. 18.

13 And the LORD did according to the word of Moses: and the frogs died out of the houses *m*, out of the villages, and out of the fields.

m A short Speech for, *they died*, and were removed *out of*, &c. as appears from the next Verse. It being frequent in the *Hebrew* Tongue under one Verb expressed, to understand another agreeable to it. See Examples in the *Hebrew*, *Gen.* 43. 33, 34. *Exod.* 18. 12. and 25. 2. *Prov.* 25. 22.

14 And they gathered them together upon heaps *n*, and the land stank.

n Which doubtless they cast into their Rivers, or Pits, *&c.* tho that be not here mentioned. God would not instantly and wholly take them away, both to convince them of the truth of the Miracle, and to make them more sensible of this judgment, and more fearful of bringing another upon themselves.

Chap. 7. * he hardened his heart, and hearkened not unto them, as the LORD had said.

16 And the LORD said unto Moses, Say unto Aaron *o*, Stretch out thy rod, and smite the dust of the land, that it may become lice *p* throughout all the land of Egypt.

o God, it seems, gave him no warning, because he shewed himself in the very last Plague to be both perfidious and incorrigible. Others think, he was forewarned, though that be not here expressed. *p* So the *Hebrew* word is rendred by all the *Jewish*, and most other Interpreters. But it is probable, that what is said of the Locusts, *Exod.* 10 14. was true of these, that they were much more loathsome and troublesome than ordinary.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust *q* of the earth, and it became lice, in man and in beast: all the dust of the land * became lice, throughout all the land of Egypt.

q Which was not fit matter to produce Lice, and therefore shews this work to be divine and miraculous. *r. e.* A great part of it, the word *all* being commonly so understood in Scripture.

18 And the Magicians did so *r* with their inchantments to bring forth lice, but they could not *s*: so there were lice upon man and upon beast.

r (*i. e.*) Indeavoured to do so. Thus to *enter*, Matth. 7. 13. is put for *striving to enter*, Luk. 13. 24. Thus men are said to *deliver*, *Gen.* 37. 21. to *fight*, Jos. 24. 9. to *return*, Jos. 10. 15. when they only attempted or endeavoured to do so. And therefore when it is said in any of the Plagues, that the *Magicians did so*, it is not to be understood, that they really did the same thing, but that they endeavoured to do so, and that they did something which looked like it. *s* It was as easie for them to produce Lice as Frogs, but God hindred them, partly to confound them and their devilish Arts, and to shew, that what they did before was only by his permission; and partly to convince *Pharaoh* and the *Egyptians* of their vanity in trusting to such impotent Magicians, and in opposing that God who could control and confound them when he pleased.

19 Then the Magicians said unto Pharaoh, This *is*
* Chap. 8. 15 the finger *t* of God *u*. And Pharaoh's heart was har- * 1 Sam. 6.
dened, and he hearkened not unto them *x*, as the
LORD had said.

t Which is put either Synecdochially for the hand, as it is *Exod.* 31. 18. *Psal.* 8. 3. and 144. 1. or metaphorically for the power or vertue, as *Luk.* 11. 20. compared with *Matth.* 12. 28. *u* Of that Supream God, whom both the *Egyptians* and other Heathen Idolaters acknowledged as superiour to all men, and Idols, and Devils. This they said, left they should be thought inferior to *Moses* and *Aaron* in magical Art. But hereby they own the Sovereign God to be on *Israel*'s side; and yet, like the Devils, they proceed to fight against him. *x* Either to his Magicians, of whom he last spake; or rather to *Moses* and *Aaron*, as the following words shew. For relatives oft belong to the remoter antecedents, as *Gen.* 19. 13. 1 *Sam.* 7. 17. *Mark* 2. 13.

20 And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, lo, he cometh forth to the water, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Else, if thou wilt not let my people go, behold, I will send † swarms of flies *y* upon thee, and upon thy † Or, *a* servants, and upon thy people, and into thy houses: *mixture of* and the houses of the Egyptians shall be full of swarms *various* of flies, and also the ground whereon they are. *beasts, &c.*

y Heb. *a mixture*, of Insects or Flies, as appears from *Psal.* 78. 45. which were of various kinds, as Bees, Wasps, Gnats, Horners, *&c.* infinite in their numbers, and doubtless larger, and more venomous and pernicious than the common ones were.

22 And * I will sever in that day the land of Go- * Chap. 9. shen, in which my people dwell, that no swarms of *26. and* flies shall be there, to the end that thou mayst know *10.23.and* that *I am* the LORD in the midst of the earth *z*. *12. 13.*

z Either 1. of the whole Earth, and consequently of *Egypt*, that I am not only the Lord of *Israel*, but of thee and thy Dominions too, God is here spoken of after the manner of earthly Princes, who use to reside in the midst of their Kingdoms, that they may more conveniently rule and influence them. Or rather 2. of *Gojhen*, the words being properly thus rendred, *that I the Lord am in the midst of that land*, to wit, the Land of *Gojhen* now spoken of, to defend and preserve it. For God is said *to be in the midst* of them whom he protects, *Deut.* 7. 21. and 23. 14. *Jos.* 3. 10. *Psal.* 46. 5. and *not to be in the midst* of others whom he forsakes, and designs or threatens to destroy, *Num.* 14. 42. *Deut.* 1. 42. and 31. 17. Compare *Exod.* 33. 3. with 34. 9.

23 And I will put † a division *a* between my people, † Heb. *a* and thy people: * to morrow shall this sign be *b*. *redemption.*

a Heb. *a redemption* or *deliverance*, i. e. a token or meam of deliverance, by a Metonimy; a wall of partition, by which I will preserve *Or, to morrow,* the *Israelites*, whilst I destroy the *Egyptians*. *b* This he saith, partly to gain the more belief to himself in what he now did or should further speak in God's name to them; and partly to warn them of their danger, and make their disobedience more inexcusable.

24 And the LORD did so *c*: and * there came a Wisd. 16. grievous swarm of flies *d* into the house of Pharaoh, 9. and into his servants houses, and into all the land of Psal. 105. Egypt: the land *e* was † corrupted by reason of the 31. swarm of flies. † Or, *destroyed.*

c Immediately by his own word, and not by *Moses* his rod, left the *Egyptians* should think it was a Magician's Wand, and that all *Moses* his Works were done by the power of the Devil. *d* Heb. *an heavy mixture* of Flies: *Heavy*, *i. e.* either great, as this *Hebrew* word is used, *Gen.* 41. 31. *Isa.* 30. 2. or mischievous and troublesome; or rather, numerous, as it is taken, *Gen.* 50. 9. *Num.* 11. 14. 1 *Kings* 3. 9. compared with 2 *Chron.* 1. 10. *e* (*i. e.*) Either the Fruits or products of the Land; or rather, the Inhabitants of the Land, as the word *land* is taken, *Gen.* 41. 56. 1 *Sam.* 27. 9. many of the people were poisoned, or flung to death by them, as appears from *Psal.* 78.

25 And

25 And Pharaoh called for Moſes and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet *f* ſo to do: for * Gen 43. 32. and 46. 34. we ſhall ſacrifice the * abomination of the Egyptians *g* to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us *h*?

f Heb. *not right*, neither in God's eyes, who hath appointed us the place, as well as the thing; nor in the *Egyptians* eyes, as it follows. *g* That which the *Egyptians* abhor to kill, or to ſee killed; as not only Scripture, but profane Authors, as *Diodorus*, and *Tully*, and *Juvenal*, witneſs, becauſe they worſhipped them as Gods, as is notoriouſly known. *h* It was a juſt fear. For when once a *Roman* had but killed a Cat, though imprudently, the people tumultuouſly met together, and beſet his Houſe, and killed him in ſpight of the King and his Princes, who uſed their utmoſt power and diligence to prevent it.

* Chap. 3. 12. * Chap. 3. 18. 27 We will go * three days journey into the wilderneſs, and ſacrifice to the LORD our God, as * he ſhall command us *i*.

i For we know not what kind or number of Sacrifices to offer to him, till we come thither.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice to the LORD your God in the wilderneſs: only you ſhall not go very far away: intreat for me.

29 And Moſes ſaid, Behold, I go out from thee, and I will intreat the Lord that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people to morrow: but let not Pharaoh deal deceitfully any more, in not letting the people go to ſacrifice unto the LORD.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes: and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh hardened his heart at this time alſo, neither would he let the people go.

CHAP. IX.

God threatens to ſmite his cattle with a peſtilence, 1——3. *But ſpares Iſrael's,* 4. *Appoints a time for the execution hereof,* 5. *wherein the Egyptians cattle dies,* 6. *Pharaoh's obſtinacy,* 7. *God ſtrikes all Egypt with boils, which is the ſixth plague,* 10. *The Magicians are not able to ſtand before Moſes,* 11. *Pharaoh's heart hardned according to the word of the Lord,* 12. *God commands Moſes to repeat his meſſage,* 13. *and threatens Pharaoh with more grievous Plagues,* 14. *God's end in raiſing up Pharaoh,* 16. *The ſeventh plague (viz.) hail and rain,* 18. *God's counſel for the ſecuring of their cattle,* 19. *The execution of this plague,* 23. *The effects of it,* 25. *The land of Goſhen is preſerved,* 26 *Pharaoh's confeſſion,* 27. *Moſes's prayer for him,* 29. *He foretells Pharaoh's obſtinacy,* 30, 31. *By Moſes's intreaty the plague is ſtaid,* 33. *Pharaoh's heart remains hardned.*

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold the hand of the LORD *a* is upon thy cattle *b* which is in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: there *ſhall be* a very grievous murrain.

a In an immediate manner, not by my Rod, that thou mayſt know, it is not I, but the Lord, which doth all theſe things to thee. *b* Which they kept for their Wool or Milk, or manifold uſes and ſervices, though not for Food and Sacrifice.

* Chap. 8. 22. 4 And * the LORD ſhall ſever between the cattle of Iſrael, and the cattle of Egypt, and there ſhall nothing die of all that is the childrens of Iſrael.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow, and * all *c* the cattle of Egypt died, but of the cattle of the children of Iſrael died not one. * Pſal. 78. 48.

c Either of all ſorts; or a very great number of them, as the word *all* is frequently uſed; or rather, all that were in the Field, as it is expreſly limited, *ver.* 3. but not all abſolutely, as appears from *v.* 9, 19, 25. and Chap. 14. 22.

7 And Pharaoh ſent, and behold, there was not one * Chap. 7. 14. of the cattle of the Iſraelites dead. And * the heart of Pharaoh was hardened, and he did not let the people go.

8 And the Lord ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace *d*, and let Moſes *e* ſprinkle it towards the heaven, in the ſight of Pharaoh.

d To mind them of their cruel uſage of the *Iſraelites* in their Furnace, of which ſee *Deut.* 4. 20. *Jer.* 11. 4. *e* Both were to take them up, but *Moſes* only to ſprinkle them, as at other times *Aaron* only did the work, to ſhew that they were but Inſtruments, which God could uſe as he pleaſed, and God was the principal Author of it.

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a * boil breaking forth *with* blains *f*, * Exod. 11. 9. upon man, and upon beaſt, throughout all the land of Egypt.

f A burning Scab, which quickly raiſed Blains and Bliſters; whereby they were both vehemently inclined to ſcratch themſelves, and yet utterly diſenabled from it by its great ſoreneſs.

10 And they took aſhes of the furnace and ſtood before Pharaoh, and Moſes ſprinkled it up toward heaven: and it became a * boil *g* breaking forth *with* * Deut. 28. 27. blains, upon man, and upon beaſt.

g God multiplying that Duſt, and hearing it, and then diſperſing it over all the Land, and cauſing it to fall and reſt upon the Bodies of the *Egyptians*.

11 And the Magicians could not ſtand before Moſes *h* becauſe of the boils: for the boil was upon the Magicians, and upon all the Egyptians.

h As they hitherto had done, both as Spies, and as Adverſaries; for though their Underſtandings were convinced of God's Hand, and infinite Power, yet their hearts were not changed, but for their worldly Intereſt they perſiſted to rebel againſt their light, and therefore are juſtly plagued. It was no favour to *Pharaoh*, that the Plague was not upon him, but only a reſervation to a greater miſchief, as it follows.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them, * as the LORD had * Chap. 4. 21. ſpoken unto Moſes.

13 And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine heart *i*, and upon thy ſervants, and upon thy people: that thou mayſt know that *there is* none like me in all the earth.

i Or, *into thy heart*: Thou haſt hitherto not felt my Plagues upon thy own perſon, or thy Body, but I ſhall ſhortly reach and wound it, and that not only in the ſkin, as the Magicians and others are now ſmitten, but even to thy heart, ſuch as ſhall make thy *heart ſick*. Mic. 6. 13. ſuch as ſhall give thee a mortal and irrecoverable wound. Some underſtand it of inward and ſpiritual judgments upon *Pharaoh*'s heart, ſuch as hardneſs of heart; but that plague had been inflicted upon him, and is recorded before this time. And *Pharaoh*'s *heart* being here oppoſed to his *ſervants* and *people*, ſeems rather to denote his perſon, *the heart* or *ſoul* being often put Synecdochically for the whole man.

15 For now I will ſtretch out mine hand, that I may ſmite thee and thy people with peſtilence *k*, and thou ſhalt be cut off from the earth.

k (*i. e.*) Not properly ſo called, but largely, as the word is uſed, *Heſ.* 13. 14. meaning, with an utter and irrecoverable deſtruction. This relates partly to the killing of the Firſt-born, which plague did more immediately and nearly concern both him and his People, and principally to their deſtruction in the *Red Sea*.

16 And in very deed, for this cauſe have I † raiſed † Heb. thee up *l*, for to ſhew in thee my power *m*, and that my Name *n* may be declared throughout all the earth. *Rom.* 9. 17.

l So the *Hebrew* word is tranſlated. *Rom.* 9. 17. I have raiſed thee up out of thy firſt nothing, into thy being, and life, and Kingdom; and upheld thy being, and reign, even in the midſt of thy Tyranny. Heb. *I have made thee to ſtand*, *i. e.* to remain alive and untouched, when thy Magicians could not ſtand, *ver.* 11. I have preſerved thee in life, not for want of power to deſtroy thee, as thou mayſt fancy, nor for want of provocation from thee, but for my own glory. *m* In thoſe mighty works which have been occaſioned by thy rebellion and obſtinacy. *n* My Being and Providence, and my manifold Perfections; my patience in bearing thee ſo long, my Juſtice in puniſhing thee, my Power in conquering thee, my Wiſdom in overruling thy Pride, and Tyranny, and Cruelty, to thy own deſtruction, and the redemption of my oppreſſed People, and my Faithfulneſs in making good my Promiſes to them, and my Threatnings to thee.

17 As yet exalteſt thou thy ſelf againſt my people *o*, that thou wilt not let them go?

o (*i. e.*) Againſt me acting for my People. The gracious God takes what is done to, or againſt his People, as done to, or againſt himſelf. See *Zech.* 2. 8. *Matth.* 25. 40, 45. *Acts* 9. 4, 5.

18 Behold, to morrow about this time I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt ſince the foundation thereof *p*, even until now.

p Since they were a Kingdom, or a Nation.

19 Send therefore now, and gather thy cattle *q*, and all that thou haſt in the field: for *upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

q This forewarning God gives, partly to mitigate the ſeverity of the judgment; partly that a conſiderable number of Horſes might be reſerved for *Pharaoh*'s Expedition, *chap.* 14. partly to ſhew the Juſtice

Juſtice of God in puniſhing ſo wicked and obſtinate People, as would take no warning neither from God's Words, nor from his former Works; and partly to make a difference between the penitent and the incorrigible *Egyptians*.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.

21 And he that † regarded not the word of the LORD, left his ſervants and his cattle in the field. † Heb. ſet

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be * hail in all the land of Egypt upon men, and upon beaſt, and upon every herb of the field, throughout all the land of Egypt. * Heb. ſhall be

r (*i. e.*) Upon thoſe Men that preſumed to continue in the field after this Admonition.

23 And Moſes ſtretched forth his hand toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground *s*, and the LORD rained hail upon the land of Egypt.

s Devouring both Herbs and Cattle which were upon it, *Pſal.* 78. 47, 48. and 105. 32, 33.

24 So there was hail, and fire mingled with the hail *t*, very grievous, ſuch as there was none like it in all the land of Egypt ſince it became a nation *u*.

t Which ſtrange mixture much increaſed the Miracle. *u* For that Hail and Rain did ſometimes, though but ſeldom, fall in *Egypt*, is atteſted by divers Eye-witneſſes.

25 And the hail ſmote throughout all the land of Egypt all that *was* in the field both man and beaſt, and the hail ſmote every herb of the field, and brake every tree of the field *x*.

x (*i. e.*) Moſt of them; or Herbs and Trees of all ſorts, as appears from *Chap.* 10. 12, 15. See before *verſe* 6.

26 * Only in the land of Goſhen *y*, where the chil- * Chap 8. 22. and dren of Iſrael *were*, was there no hail.

y It ſeems the *Egyptians* that dwelt there were ſpared for the ſake of their Neighbours the *Iſraelites*: Which great Obligation probably made them more willing to lend their Jewels to them, *Chap.* 12. 35.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have ſinned *this* time: the LORD is righteous, and I and my people are wicked.

y I now plainly ſee and freely acknowledge my Sin in ſtriving with God. He ſeems not to deny that he had ſinned before, for even the Light of Nature would diſcover his Sin, in breaking his Faith, and the Word of a King given to *Moſes* for *Iſrael*'s Diſmiſſion.

28 Intreat the LORD, (for it is enough) that there be no more * † mighty thundrings and hail, and I will let ye go, and ye ſhall ſtay no longer. † Heb. of

z Or, *and* let it be *enough*, (let God content himſelf that he hath puniſhed me ſo long, and that I have confeſſed my Sin, and promiſed amendment) *that there may be* hereafter *no more*.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the city, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou mayeſt know how that the * earth is the LORDS *a*. * Pſalm 24. 1.

a Or, *that this land is the Lords*, even his whom thou denieſt to have any Juriſdiction in it, or over thee, *Exod.* 5. 2. Or the *Earth* is put for the World, the Heaven and the Earth, *q. d* That thou mayſt ſee that he can either cauſe the Heavens to ſend forth ſuch Thunders and Hails, or reſtrain them as he pleaſeth.

30 But as for thee and thy ſervants, I know that ye will not yet fear the LORD God.

31 And the flax and the barley *b* was ſmitten: for the barley *was* in the ear, and the flax *was* bolled.

b Which were not ſo neceſſary for Human Life as the Wheat and Rye. Thus God ſtill ſends ſmaller Judgments to uſher in the greater.

32 But the wheat and the rie were not ſmitten: for they were † not grown up *c*. † Heb. hid. or dark

c The *Hebrew* word may be rendred either *dark* or *hid*, to wit, under the ground, whereby it was ſecured from this ſtroke: or *late*, as divers of the *Hebrews*, and other Interpreters render it. This kind of Corn coming later up, was now render and hidden either in the ground, or in the Herb; whereby it was in ſome meaſure ſecured both from the Fire by its greenneſs and moiſture, and from the Hail by its phlebotenes and yielding to it, whereas the Stalks of Barly were more dry and ſtiff, and therefore more liable to the Hail and Fire.

33 And Moſes went out of the city *d* from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

d That being ſolitary, he might pour forth his heart in fervent Prayers.

34 And when Pharaoh ſaw that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardned his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened; neither would he let the children of Iſrael go, as the LORD had ſpoken † by Moſes. † Heb. by the hand of Moſes.

CHAP. X.

The reaſon why God hardned Pharaoh's heart, 1. *Egypt threatned with locuſts,* 4. *Pharaoh's ſervants perſuade him to let the Iſraelites go,* 7. *Pharaoh enquires of Moſes who are they that ſhould go to ſerve the Lord,* 8. *Moſes's anſwer,* 9. *Pharaoh's reply,* 11. *Locuſts come over all Egypt,* 15. *Pharaoh ſends for Moſes,* 16. *And confeſſeth his Sin,* 17. *Moſes prays to God,* 18. *The plague is ſtay'd,* 19. *Pharaoh's heart hardned,* 20. *The ninth plague, to wit, darkneſs over all Egypt,* 22, 23. *Pharaoh would let Iſrael go, but without cattle,* 24. *Moſes will not leave a hoof behind,* 26 *Pharaoh hardned.* 27 *And charges Moſes upon pain of death never to appear in his ſight any more,* 28. *Which alſo came to paſs,* 29.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: for * I have hardned his heart, and the heart of his ſervants, that I might ſhew theſe my ſigns before him. * Chap. 4. 21. and 7. 14.

2 And that * thou mayſt tell in the ears of thy ſon, and of thy ſons ſon, what things I have wrought in Egypt, and my ſigns which I have done amongſt them: that ye may know how that I am the LORD. * Pſalm 78. 5.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to humble thy ſelf before me? Let my people go, that they may ſerve me.

4 Elſe, if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy * Heb. Locuſt. coaſts. *v.* 5.

5 And they ſhall cover the † face of the earth, that † Heb. eye. one cannot be able to ſee the earth, and * they ſhall * Joel 1. 4. eat the reſidue of that which is eſcaped *a*, which remaineth unto you from the hail, and ſhall eat every tree *b* which groweth for you out of the field.

a The Wheat and the Rye, the ſtuff of their lives. *b* The Fruits and Leaves of every Tree.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians, which neither thy fathers, nor thy fathers fathers have ſeen *c*, ſince the day that they were upon the earth unto this day. And he turned himſelf, and went out from Pharaoh.

c Such for number, or ſhape, or miſchievous effects, as were never ſeen before

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a ſnare *d* unto us? Let the men go, that they may ſerve the LORD their God: knoweſt thou not yet that Egypt is deſtroyed?

d An occaſion of Sin and Deſtruction. See *Exod.* 23. 33. *Joſ.* 23. 13.

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go ſerve the LORD your God: † but who *are* they that ſhall go? † Heb. who and who

9 And Moſes ſaid, We will go with our young and with our old, with our ſons and with our daughters, with our flocks and with our herds will we go: for we *muſt hold* a feaſt unto the LORD *e*.

e A Feaſt upon a Sacrifice, wherein all are concerned and therefore all muſt be preſent and ready to do what God requires us.

10 And he ſaid unto them, Let the LORD be ſo with you, as I will let you go *f*, and your little ones. Look to it, for evil is before you *g*.

f I wiſh God may be no more ready and willing to be with you and to do you good, than I am willing to let you go further. *g* Evil of Sin. You have ſome ill deſign againſt me, either to ſtir up Sedition or War againſt me, or utterly to depart out of my Kingdom. Or rather a Evil of Calamity or Miſchief. Becauſe it is here ſaid to be *before* their Eyes, whereas evil Deſigns are in mens hearts, and the fair pretences wherewith they cover them are ſaid to be before their Faces. 2. The word of Caution ſignifies to them, *look to it*, or *take heed*, ſeems to imply that he ſpeaks not of the Evil they deſigned againſt *Pharaoh*, but of that which they would unavoidably bring upon themſelves from ſo Powerful a King, by the refuſal of ſuch fair Offers, and continuing in ſuch inſolent and unreaſonable demands.

11 Not ſo: go now ye *that are* men and ſerve the LORD, for that ye did deſire †: and they were driven out from Pharaohs preſence. † Which was not true, but only was ſuggeſted by him out of their declared Intention of going to ſacrifice, wherein he thought the preſence of the Women and Children wholly unneceſſary.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that

they may come up upon the land of Egypt, and eat every herb of the land *b*, even all that the hail hath left.

b This is no unusual Plague in *Africa* and *Arabia*, where when the Harveſt is ripe, they frequently come in vaſt numbers, and upon all their Corn, and what they do not eat they infect with their touch, and the moiſture coming from them, and afterwards dying in great numbers, they poiſon the Air, and cauſe a Peſtilence. So that it is no wonder that *Pharaoh* and his Servants were ſo concerned for this Plague, ſo well known to them, eſpecially conſidering, that this was like to be far worſe than all of the ſame kind which they had either ſeen or heard of.

13 And Moſes ſtretched forth his rod over the land *i* of Egypt, and the LORD brought an eaſt-wind *k* upon the land all that day and all that night, and when it was morning, the eaſt-wind brought the locuſts.

i Over divers parts of the Land, ſhaking his Rod towards the ſeveral Quarters of it. *k* Which in thoſe Parts is a moſt violent and pernicious Wind, *Exod.* 14 21. *Numb.* 11. 31. and a dry Wind, and therefore fit for the ingendring of thoſe Creatures. This Wind brought them from *Arabia*, where they are in great numbers, as we have ſeen *verſe* 12. though God miraculouſly increaſed their numbers, and their power of doing miſchief.

* Pſal. 78. 46. and 105. 34.

14 And * the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous were they: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch †.

† *Queſt.* How can this be true, when the ſame words are uſed of the Locuſts in *Joel*'s time? *Anſw.* It might be true of both in diverſ reſpects; of theſe for number and quality, of them for long continuance, for they laſted three or four years, when theſe were but for a little time; of theſe for *Egypt*, of them for *Judea*, where they were fixed.

15 For they covered the face of the whole earth, ſo that the land was darkned *l*, and they did eat every herb of the land, and all the fruit of the trees which the hail had left *m*, and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

l Either by their flying in vaſt numbers, and ſo darkning the Air, as they have oft times done; or by covering the green and lightſome Herbs and Productions of the Earth with their dark and direful Bodies. *m* How could this be, when the Hail had *ſmitten every herb, and broken every tree*, Chap. 9. 25? *Anſ.* 1. There ſeems to have been ſome diſtance of time between theſe two Plagues, in which ſpace new Productions might be ſprouting forth both out of the Ground, and from the Trees. 2. The words *all* and *every* are commonly underſtood of the greateſt part.

† Heb. *haſtned to call.*

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſt *n*: and he ſaid, I have ſinned againſt the LORD your God, and againſt you *o*.

n Becauſe this kind of Plague in it ſelf was moſt pernicious, whereby whole Countries had been waſted, and grievous Famines and Peſtilences cauſed, and was mightily aggravated by the Vengeance of God, and by the peculiar quality of theſe Locuſts, which did not only fall upon their Herbs and Fruits, as they uſe to do, but invade their very Houſes, *verſe 6.* infect their Meats, fill their Beds, poiſon them with their Stink and with their venemous Bitings, whereby they killed many Men, as it is written in the Book of *Wiſdom*, *Chap. 16 verſe 19.* *o* By contempt of your great and terrible Works, by breach of my Promiſe made to you, and by my denial of your juſt Deſires and Commands given to me in his Name whom I now find and feel to be the Almighty and Sovereign God.

17 Now therefore forgive, I pray thee, my ſin only this once *p*, and intreat the LORD your God, that he may take away from me this death *q* only.

p I deſire no further favour, I will no more offend nor need your pardon. *q* This deadly Plague, compare 2 *Kings* 4. 40. and 2 *Cor.* 11. 23. Beſides it did deſtroy the Life of Herbs and Trees, yea of Beaſts and Men, either directly, or at leaſt by conſequence, in depriving them of the neceſſary Supports of Life.

18 And he went out from Pharaoh, and intreated the LORD.

† Heb. *haſtned.*

19 And the LORD turned a mighty ſtrong weſt-wind *r*, which took away the locuſts, and † caſt them * into the Red-ſea *s*: there remained not one locuſt in all the coaſts of Egypt.

* Joel 2. 20.

r Heb. *A wind of a vee ſea*, *i. e.* coming from the Sea, called there the great Sea, and the *Mediterranean* Sea, from whence came the North-weſt Wind, which did blow the Locuſts directly into the Red-Sea. *s* *Caſt them*, as the *Hebrew* word ſignifies, *with a great noiſe, and with great force*, ſo as they ſhould never riſe again to moleſt them. *t* Heb. *The Sea of Bulruſhes*, ſo called from the great number of Bulruſhes near its Shore; or, *The Sea of Bounds or Limits*, *q. d.* the Narrow Sea, whereas they could ſee no Bounds nor Shore beyond the *Mediterranean* Sea. It was called the *Arabian Gulf*, and by others the *Red-Sea*, either from its Red Sand; or rather from *Edom*, called alſo *Edom*, which ſignifies *Red*, *Gen.* 25. 30. from whom as the adjoyning Country was called *Edom*, or *Red*, ſo this was called the *Red-Sea*.

* Chap. 4. 21.

20 But the LORD * hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand towards heaven, that there may be darkneſs over the land of Egypt, † even darkneſs which may be felt *u*.

† Or, *and let darkneſs be felt.*

u It is an Hyperbolical Expreſſion, ſuch being very frequent both in Scripture and in all Authors. For Darkneſs being only a privation, cannot be properly felt, yet it might be felt in its Cauſe, to wit, thoſe thick and groſs Vapours which filled and infected the Air. But the place may be rendred thus, *that there may be darkneſs——after that* (ſo the *Hebrew Vau* is ſometimes uſed, as *Micah.* 7. 13.) *the darkneſs* (*i. e. the darkneſs* of the Night, or the common and daily *darkneſs*) *is departed or removed*, and the time of the day come: for ſo the root, from whence this word may be derived, ſignifies, *Exod.* 13. 22. And to this purpoſe the words are rendred by the *Chaldee* and *Syriack*, and ſome others; and the ſence is, that the Darkneſs may continue in the day-time as well as in the night.

22 And Moſes ſtretched forth his hand toward heaven: and there was a * thick darkneſs in all the land of Egypt three days.

* Pſal. 105. 28.

23 They ſaw not one another *x*, neither roſe any from his place *y* for three days: * but all the children of Iſrael had light in their dwellings *z*.

* Wiſd. 18. 1. Chap. 10. 22.

x Becauſe theſe groſs and moiſt Fogs and Vapours did not only quite ſhut out the light of the heavenly Bodies, but alſo put out their Candles, or other artificial lights, or at leaſt ſo darken them that men could have no benefit by them. *y* *Place* here may be taken, either 1. More ſtrictly and particularly; ſo the ſenſe is, The horrour of that darkneſs was ſo great that they durſt not remove at all, but ſtood or ſat where the darkneſs found them, like men aſtoniſhed or affrighted, and therefore unmoveable, having their Minds diſturbed, being terrified with their guilty Conſciences, which moſt affect men in the dark, and with the dreadful noiſes which they heard, *Wiſd.* 17. 5. and with the Apparitions of evil Angels, as may ſeem from *Pſal.* 78. 49. where the Plague of evil Angels is put inſtead of this Plague of darkneſs, which therefore is omitted in that place where all the reſt are reckoned up. Or rather 2. More largely, for their own Houſes or Dwellings, for ſo the Hebrew word is certainly uſed, *Exod.* 16. 29. So the ſenſe is, They did not ſtir abroad out of their Houſes upon their moſt neceſſary occaſions. *Obj.* He ſaith not that they could not go, but that they could not *riſe* from their place, which may ſeem to limit this expreſſion to their particular places. *Anſw.* The word, *to riſe*, is commonly put for going about any buſineſs; and here it is a pregnant word, as they call it, and implies going in it, *none aroſe, viz.* to go or remove *from his place*. And *riſing* cannot be properly taken here for that particular poſture, unleſs we will ſuppoſe that this darkneſs found all men ſitting, which is abſurd to imagine. 2 Where-by they might have conveyed themſelves, and families, and goods away, as afterwards they did in haſte; but they waited for *Moſes* his Orders, and he for God's Command, and God intended to bring them forth, not by ſtealth, but in a more honourable and publick manner, in ſpight of all oppoſition.

24 ¶ And *a* Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD: only let your flocks and your herds be ſtayed *b*: let your little ones *c* alſo go with you.

a Or, *Therefore*; or *Then*, to wit, after the darkneſs was either wholly, or in part removed. *b* Either as a pledge of your return after your Sacrifice is ended; or as a recompence for the Cattle which I have loſt by your means. *c* And conſequently the Women, whoſe help and ſervice was neceſſary for their little ones in divers regards.

25 And Moſes ſaid, Thou muſt give † us * alſo † Heb. ſacrifices, and burnt-offerings, that we may ſacrifice *our ſacrifices* unto the LORD our God.

* *i. e.* Suffer us to take of our own ſtock.

26 Our cattle alſo ſhall go with us, there ſhall not an hoof be left behind, for thereof muſt we take to ſerve the LORD our God: and we know not with what we muſt ſerve the LORD until we come thither *d*.

d Which was not a Pretence, but a real Truth. For this being a ſolemn and extraordinary Sacrifice by the expreſs and particular appointment of God, they knew not either of what kinds, or in what number or manner their Sacrifices muſt be offered. And for all theſe things they did not receive particular directions till they came to Mount *Sinai*.

27 ¶ But the LORD * hardned Pharaohs heart, * Chap. 4. 21. and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf: ſee my face no more: for in that day thou ſeeſt my face, thou ſhalt die.

29 And Moſes ſaid, Thou haſt ſpoken well *e*, I will ſee thy face again no more.

e Heb. *Right*, not morally, for ſo it was very ill ſaid; but Logically, that which agrees, though not with thy Duty, yet with the Event and Truth of the thing; for as thou haſt warned me to ſee thee no more, ſo in the name of God aſſure thee, that thou ſhalt ſee me no more, to beg my Prayers, or to be helped out of thy Troubles by my means. And therefore that Diſcourſe of *Moſes* to *Pharaoh*, which follows *chap.* 11. 4, *&c.* though it be put there out of its order and proper place, as many other paſſages are, yet was delivered at this time, and upon occaſion of theſe words.

CHAP

CHAP. XI.

God commandeth the Iſraelites to borrow jewels of the Egyptians, 2. God giveth them favour among the Egyptians, 3. Moſes denounceth the laſt plague, 4. A great cry, 6. The Iſraelites ſafety, 7. The Egyptians thruſting them out, 8. God foretells Pharaoh's hardneſs, 9.

AND the LORD ſaid unto Moſes *a*, Yet will I bring one plague more upon Pharaoh, and upon Egypt, afterwards he will let you go hence: * when he ſhall let *you* go, he ſhall ſurely thruſt you out hence altogether *b*.

Chap. 12. 31, 33, 39.

a Either 1. Whilſt *Moſes* was not yet gone out of *Pharaoh*'s preſence; ſo God might ſuggeſt this to his Mind, as he did other things to *Michaiah*, when he was before *Ahab* and *Jehoſhaphat*, 1 *King.* 22. Or rather 2. Before his laſt coming to *Pharaoh*; and the words may be rendred thus, *Now the Lord had ſaid unto* Moſes. And this is here added, as the reaſon why *Moſes* ſpake ſo boldly to *Pharaoh*, becauſe God had aſſured him of a good iſſue. *b* Men, and Women, and Children, and Cattle, and all that they had, which he would never do before.

2 Speak now in the ears of the people, and let every man borrow of his neighbour *c*, and every woman of her neighbour, * jewels *d* of ſilver, and jewels of gold.

Chap. 3. 22. and 12. 35.

c The *Iſraelites*, who at firſt lived diſtinctly by themſelves, when they were greatly multiplied, and *Pharaoh* begun to caſt a jealous eye upon them, and to take cruel Counſels againſt them, were more mixed with the *Egyptians*, as appears from *chap.* 12. 12. 13. and many other places, either by their own choice, that they might receive Protection and Suſtenance from them; or rather by *Pharaoh*'s deſign, who planted many of his own People among them, to watch and chaſtiſe them, *Exod.* 1. 11. and, it may be, removed ſome of them from *Goſhen* to the parts adjoyning to it, which were inhabited by his People. *d* Or, *Veſſels*, as the Hebrew word properly ſignifies; for they might more plauſibly aſk, and the *Egyptians* would with leſs ſuſpicion lend them Veſſels, which might be proper and uſeful both for their Sacrifices and Feaſts, than Jewls for which they had no preſent need or uſe.

3 And the LORD gave the people favour in the ſight of the Egyptians; Moreover, the man * Moſes was very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people *e*.

* Exod. 45.

e Therefore they complied with their requeſt not only out of love to the People, but out of fear of *Moſes*, leſt he ſhould puniſh them ſeverely in caſe of refuſal.

4 And Moſes ſaid *f*, Thus ſaith the LORD, About midnight will I go out *g* into the midſt of Egypt.

f To *Pharaoh*, before his departure, as appears by comparing *verſe* 8. with *chap.* 10. 29. And therefore the three firſt verſes of this chapter come in by way of Parentheſis; and now he returns to the Story, and ſets down the laſt words which *Moſes* ſpake to *Pharaoh* for a final parting. *g* God is ſaid to *go out*, or *go forth*, or *come down*, &c. by way of condeſcenſion to the cuſtom and capacity of men, when he doth any eminent act of Power either in way of Juſtice, or Mercy.

5 And all the firſt-born of the land of Egypt ſhall die, from the firſt-born of Pharaoh that ſitteth upon his throne *h*, even unto the firſt-born of the maid-ſervant that is behind the mill *i*, and all the firſt-born of beaſts.

h Either now actually, ruling with his Father, as *Solomon* did even whileſt *David* lived, 1 *Kings* 1. 34. or more probably, *he that is to ſit*, the preſent time for the future, he whoſe right this is by the Cuſtom of *Egypt*, and by the Law of Nations. *i* The poor captive Slave that was in the Priſon, as it is *chap.* 12. 29. and there did grind at the Mill. In thoſe times and places they had divers Mills, which were not turned about by Wind or Water, as ours are, but by the Hands of their Servants, who for that purpoſe ſtood behind the Mill, and ſo with hard Labour turned it about. See *Judg.* 16. 21. *Iſa* 47 1, 2. *Lam.* 5. 13.

6 And there ſhall be a great cry throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

Chap. 8.

7 * But againſt any of the children of Iſrael ſhall not a dog move his tongue *k*, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

* Chap. 8. 22.

k In ſtead of thoſe loud cries of the *Egyptian* Families, there ſhall be ſo great a tranquillity among the *Iſraelites*, that even the Dogs, which are ſenſible of, and awaked, and provoked by the leaſt noiſe, ſhall not be ſtirred up by them.

8 And * all theſe thy ſervants *l* ſhall come down unto me †, and bow down themſelves unto me, ſaying, Get thee out, and all the people that † follow thee *m*; and after that I will go out: and he went out from Pharaoh in † a great anger *n*.

* Chap. 12. 33. † Heb. *that are at thy feet.* † Heb. *heat.*

l Thy Courtiers and great Officers, who now are ſo inſolent and obſtinate. † Both by their own inclination, and neceſſity, and in thy name, and by thy command. *m* That are under thy conduct and command; as this or the like expreſſion is uſed *Judg.* 4. 10. 1 *Kings* 20. 10. 2 *Kings* 3. 9. *Iſa* 41. 2. *n* Not ſo much for the Affront offered to himſelf, as for his incurable Rebellion againſt God. Compare *Mark* 3. 5.

9 And * the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you, that * my wonders may be multiplied in the land of Egypt.

* Chap. 3. 19. * Chap. 3.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

CHAP. XII.

The month wherein they went out of Egypt to be to them the firſt month of the year, 1, 2. God enjoyns them to roaſt a ſpotleſs Lamb for the paſſover, 3. How they were to eat the ſame, 4. The dimenſion of the Lamb, 5. The time of killing it, 6. The manner of ſprinkling, 7. The times and method of eating it, 8——11. God's purpoſe to ſmite the Egyptians, 12. The uſe of the blood up on the doors, 13. Seven days of unleavened bread, and the manner of keeping it, 15. Moſes inſtructeth the elders, both for their preſent and future ſafety, 21——23. They inſtruct their children concerning it, 26. The firſt-born of all Egypt ſlain, 29. A great cry, 30. Pharaoh giveth leave to go, 31. The Egyptians thruſt them out, 33. Their baſty departure, 34. They ſpoil the Egyptians, 35, 36. Their number, 37. Their baking unleavened bread, 39. How long they dwelt in Egypt, 40. The time of their deliverance, 41. Who were to partake of the paſſover, 43, 44. The children of Iſrael act as the Lord coverr indeed.

AND the LORD ſpake *a* unto Moſes and Aaron, in the land of Egypt, ſaying:

a Had *ſpoken*, before the three days darkneſs, as may appear by comparing *verſe* 3. and 6. of this chapter with *chap.* 11. 4. And the mention of it was put off by him till this place, as well that he might not interrupt the Hiſtory of all the Plagues, as that he might give the whole inſtitution of the Paſſover togeth r.

2 This month *b* *ſhall be* unto you the beginning *c* of months: it ſhall be the firſt month of the year unto you *d*.

b The firſt month after the vernal Equinox, call d *Abib*, *Exod.* 13. 4. and 23 15. *Deut.* 16. 1. and *Nehem.* 2. 1. *Eſther* 3. 7. containing part of our *March*, and part of *April*. *c* Heb. *The head*; which, I conceive, notes not ſo much the order, which is more plainly mentioned in the following words, as the eminency of it, that it ſhall be accounted the chief and principal of all months; as the Sabbath hath been called by ſome *the Queen of days*. And juſtly muſt they prefer this month before the reſt in which they looked backward to their prodigious Deliverance from *Egypt* therein, or forward to their ſpiritual Redemption by Chriſt, and to the *acceptable year of the Lord*, Luke 4 19. for in this very month our Lord Jeſus ſuffered, *Joh.* 18. 28. *d* Heterogene ſyrum firſt month for all Affairs hath been *Tiſri*, which in part anſwers to our *September*, and is the firſt month after the Autumnal Equinox; and ſo it ſhall be to you ſtill as to Civil Affairs, as it appears from *Exod* 23. 16. and 34. 22. and *Levit.* 25. 9. 10. but as to Sacred and Eccleſiaſtical Matters this ſhall h nceforth be your firſt month.

† Or, *kid.*

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth day *e* of this month, they ſhall take to them *f* every man a lamb †, according to the houſe of *their* fathers *g*, a † lamb for an houſe.

e Partly that they might have the Lamb ready, for the Sacrifice, and might not be diſtracted about procuring it when they ſhould be going to uſe it; partly that by the frequent Contemplation of the Lamb, as a ſign appointed by God, they might have the more Faith ſtrengthned as to their appointed thing Deliverance, and afterwards might have their Minds quickned to the more ſerious Conſideration of that great Deliverance out of *Egypt*, and of the more glorious Deliverance from Hell by Chriſt the true Paſſover, which ſhould be offered for them; partly to teach the Church in all Ages, how neceſſary a thing preparation is to the holy and Evangelical Exerciſes of Religion; and partly to ſignify the Chriſt ſhould be ſet apart, and ſeparated to the Miniſtry, which was done three or four Prophetical days, *i. e.* years before his Death, and afterwards offered: Moſt of which reaſons being peculiar, it muſt be more vague was ſo too, and not for the firſt Paſſover only. *f* Into their Houſes, where the Jews tell us he was ſlain in the Boſpeſt of the *Kid*, *verſe* 5. for the ſame word ſignifies both, though a Lamb be commonly uſed, and a *Kid* only in caſe of the want of a Lamb; and the *Chaldee*, and LXX do almoſt conſtantly tranſlate the Hebrew word *Lamb*. And Chriſt is ſtiled in ſcripture ſometimes a *Kid*, but generally by a *Lamb* as he is called alſo for purity for his Innocency, Meekneſs, Patience, &c. but principally with reſpect to the Paſchal Lamb, inaſmuch as he was in due time to be offered; whence he is called our Paſſover, 1 *Cor.* 5. 7. † A Lamb was to be diſpoſed of to every Houſe or Family according to its quantity, or the numbers of perſons in it, as the next verſe explains it. The Several Families are called *the Houſes of their fathers*, becauſe they conſiſt of thoſe perſons which came from one Father or Grandfather. The people were divided into Twelve, the Tribes were ſubdivided into Families, and the Families again into Houſes, which were like ſprigs taken from the great branches, and planted apart, and each of thoſe had their ſeveral Fathers from whom they were denominated, as ſhall be ſeen.

4 And if the houſhold be too little for the lamb *h*, let him and his neighbour next unto his houſe take *it i* according to the number of the ſouls; every man according to his eating † ſhall make your count for the lamb.

h (*i. e.*) For the eating of the whole Lamb at one meal, according to the rule, *verſ.* 8. 10. If the perſons be ſo few that they cannot eat it up without gluttony. *i* Or rather thus, would for want, *And, or Then he* (the Maſter of the Family) *ſhall take to his houſe next unto his houſe*, he ſhall take him and his Family into the with himſelf; they ſhall joyn together. † Or, *perhaps*, *i. e.* as the two Families ſhall conſiſt of more or fewer perſons. I ſuppoſe, the

meaning is, that if his next Neighbour's Family were of it self sufficient for the eating of the whole Lamb, that he should pass over that to the next small Family, which being joyned with his might make up a fit number, which, as the Hebrew Doctors tell us, was ten, besides Women and Children. † (i.e.) According to the proportion which he can, or commonly doth eat. The meaning is this, The whole Lamb being to be eaten at once, and a sufficient number being necessary to that end, and there being great variety in mens stomachs and meals, they were to give allowance for that, and to take either more or fewer persons, as their stomachs were better or worse.

5 Your lamb shall be without blemish *l*, a male *m* † He is of the first year *n*: ye shall take it out from the of a year. sheep, or from the goats *n*.

l Without any deformity or distemper of Body. Heb. *perfect*. Of which See *Levit.* 22. 22, &c. *Deut.* 15. 21 and 17. 1. And this the very light of Nature taught the Heathens to observe in their Sacrifices. This property was exactly answered both to typify Christ, a Lamb without spot or blemish *Heb.* 9. 14. 1 *Pet.* 1. 19. and to instruct us, that all our Services to God must be as perfect as possibly may be. *m* Partly because that was better and more perfect than the Female, whence a *Male* is opposed to a *corrupt* thing, *Mal.* 1. 14. and partly to typify the man Christ Jesus *u* (i.e.) A year old, when it is in its vigour and perfection, and the fittest type of Christ Most explain it thus. That it was not to be more than a year old, but it might be much less, seeing it might be offered to God any time after it was eight days old, *Exod.* 22. 30. *Levit.* 22. 27. But though it was then fit to be offered to God, it was not very fit to be eaten by Men. And the *Hebrew* Phrase, *the son of a Year*, seems to require a years Age, as *Sarah* is called *the son of one year*, 1 *Sam* 13. 1. when he had reigned one whole Year. And it is remarkable, that he doth not say *the son of one or that Year*, which might agree to one brought forth that Year, though it was much younger than a Year, but *the Son of a Year*, without any ambiguous Article. *u* Heb. *and from the Goats*. If you want a Lamb, you shall take a Kid of or from the Goats. But the particle *and* is here well rendred *or* as it is often, *Gen.* 13. 8. *Exod.* 21. 17. compared with *Matth.* 15. 4. *Psalm* 8. 4. compared with *Heb.* 2. 6.

6 And ye shall keep it up *o* until the fourteenth day ‡ Ver. 23. of the same month: and † the whole assembly *p* of the congregation of Israel shall kill it ‡ in the evening *q*.

o Separate it from the rest of the Flock, and keep it in a safe place: the reasons of which See *verse* 3. *p* Or rather, *every Assembly*, to wit, every such Society as meet together for eating of the Lamb. And the Assembly is said to kill it, because one Person did it in their Name, and by their Appointment; in which manner, and upon which reason the *whole Congregation* is said to *stone* a Man, *Levit.* 24. 14, 16 *Numb* 15. 35. *Deut.* 22. 21. It is probable it was killed by the Master of the Family, who was a Priest in his own Family. See. *q* Heb. *between the Evenings*, or *the two Evenings*, i.e. between the beginning and end of the Evening. The *Evening* is one distinct part of the Day, and one of the appointed and usual times of Divine Service, as it appears from *Psalm* 55. 17. *Dan* 6. 10. and here it is not their manner, or our third Hour, as may be gathered from *verse* 3. 1. For then the Sun began more sensibly to decline, whence that time is fitly called by the name *the first Evening*, and that was the time of the Evening Sacrifice; the *second Evening* was when the Sun was setting or set. Between these it was to be killed. This had a respect both to the time of the World's Age when Christ came, which was its Evening, or declining Time, or *End*, *Heb.* 1. 2. and 9. 26. 1 *Pet.* 1. 20. and the time of the day in which Christ our Passover was killed, *Matth.* 27. 46—50. *Mark* 15. 25, 33-34.

7 And they shall take of the blood *r*, and strike it *s* on the two side-posts, and on the upper door-post of the houses wherein they shall eat it *t*.

r This was afterwards refrained to the Priests, but at this time it was allowed to the Masters of Families, as their present circumstances required. *s* With a bunch of Hyssop, *verse* 22. *t* As a badge of distinction between their Houses and the *Egyptians*, not to direct the destroying Angel where they were, who could as well discern the Houses as the Blood in the Night, but to direct their Thoughts to Christ, whose Blood was hereby evidently typified, by whose Merits and Mediation they obtained this Preservation and Deliverance from *Egypt*, as well as their great Deliverance from Hell.

8 And they shall eat the flesh in that night *u* rosted with fire *x*, and unleavened bread *y*, *and* with bitter herbs *z* they shall eat it.

u (i.e.) The Night following the fourteenth, and beginning the fifteenth day. The Lamb was killed upon the fourteenth day, in the Evening or Close thereof, but it was eaten upon the fifteenth day, to wit, in the beginning of it: whence the Passover is said to be offered sometimes upon the fourteenth and sometimes upon the fifteenth day, which may serve for the Reconciliation of some seemingly contrary Scriptures. *x* Partly for expedition, *verse* 11. and principally to be a Type of the Lamb of God Christ, and of the sharp and dreadful Pains which he suffered not only from Men, but from God too, and from the Fire of his fore Displeasure against Sinners, whose place and person Christ sustained in his Sufferings. *y* Partly as a Monument of their speedy Departure out of *Egypt*, which gave them not time to leaven their Bread, *verse* 34. which is the reason alledged for it, *Deut.* 16. 3. partly to teach us how Men should be qualified that come to the Sacrament, they should be purged from Envy, and Pride, and Malice, and Hypocrisy, which are called and compared to Leaven, *Matth.* 16. 6, 11. *Luke* 12. 1. 1 *Cor.* 5. 8. and partly to signify the singular Purity of Christ from all kind of spiritual Leaven. 2. Both to remind them of their hard Service and bitter Usage in *Egypt*, *Exod.* 1. 14. from which God delivered them, *Deut.* 16. 3. and to prefigure the further Crosses and Troubles which they were to expect between their going out of *Egypt* and coming to *Canaan*. Or, *with bitternesses*, i. e. with great bitterness, or with grief of heart, that together with Faith in God and in Christ, and Hope, and Joy for their approaching Deliverance, they might exercise bitter and hearty Repentance for their Idolatries, and other sinful Practices whereof they were guilty in *Egypt*. And this instructs us as well as them of the absolute necessity of true and bitter Repentance in all those that would profitably feed upon Christ our Passover.

9 Eat not of it raw *a*, nor sodden at all with water, but roft *with* fire: his head, with his legs, and with the purtenance *b* thereof.

a (i.e.) Not throughly roasted, for such we also *say* is *Raw*, and so the *Hebrew* word *na* is understood by the *Jewish* and other Doctors. It signified, that Christ should Suffer, as well as Save, to the uttermost, all that was due for our Sins. *b* Heb. *the Inwards*, which were to be taken and washed, and then to be roasted together with the rest. Some do here except the Fat, and Caul, and Kidneys, which were referred by God for himself, 2 *Chron.* 35. 12, 14. But that Exception was not made till after this time, and it seems not certain that that Exception extended to the Paschal Lamb. These, and the Head and Legs are here mentioned, not to exclude other Parts, but because they are not commonly to eat of; but God would have the whole Lamb roasted and eaten, to signify, that we must have either nothing of Christ, or the whole Christ, and all his benefits, his Spirit to sanctify and rule us, as well as his Blood to save us.

10 * And ye shall let nothing of it remain until the ‡ Chap. morning: and that which remaineth of ‡ it until the and it morning, ye shall burn with fire *c*.

‡ Which either was not usually eaten, or was more than all of you could conveniently eat. *b* To prevent either *i*. the superstitious use of the Relicks of that Lamb by the *Heathen*, who thereby had received a greater benefit, than they did afterwards by the Brazen Serpent, which upon that account they worshipped: Or 2. the profane Abuse of that which had been consecrated to God's Service. Compare *Exod.* 29. 34.

11 ¶ And thus shall ye eat it *d*; with your loins girded *e*, your shoes on your feet *f*, and your staff in your hand *g*: and ye shall eat it in haste *h*: it is the LORD's passover *i*.

d To wit, for this time, because their Circumstances required it, that they being suddenly to take a great Journey, might be in a Travellers habit. But that these, and some other circumstances now enjoyned and used, were only Temporary, and not Perpetual, nor Obligatory, sufficiently appears from the practice not only of the *Jews* in following Ages, but also of Christ and of his Apostles. And in like manner there are some Institutions in the *New Testament* which did only oblige that Age, and not all that follow them, as *Acts* 15. 28, 29. *e* Like Travellers and Persons undertaking some difficult Service; for such used to gird up their Garments, which in those Parts were long and troublesome. See 2 *Kings* 4. 29. and 9. 1. *Luke* 12. 35. *f* A Badge, i. of their readiness for their Journey, *Isaiah* 5. 27. *Acts* 12. 8. 2. Of their Freedom; for Slaves, such as the *Israelites* now were in *Egypt*, used to go barefooted. 3. Of Joy, as on the contrary going barefoot was a Badge of Mourning, 2 *Sam.* 15. 30. *g* Like Persons upon the point of departing, which was a very comfortable Circumstance. *h* For to the word signifies, *Deut.* 16. 3. *Isa.* 52. 12. *i* This Lamb, or your eating of it, is the Lord's Passover, i.e. it is a sign of God's passing over you and your Houses, when he comes to destroy the *Egyptians* on every side of you, *verse* 13. 23. It is a Metonymy usual in Sacramental Speeches, as *Gen.* 17. 10. *Matth.* 26. 26, 27, 28.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast, and * against all the † Heb. gods of Egypt I will execute judgment *k*: I *am* the LORD. Or, Gods.

k Either 1. by exposing them to shame and contempt, as vain and impotent gods that could not save their Worshippers. But that appeared before. Or 2. by destroying those Beasts which they worshipped; and it is not unlikely, but those particular Beasts, which were their chief Idols, as *Apis*, *Mnevis*, &c were first-born, and therefore petished in this Plague. Or 3. by overthrowing their Idols, as he afterwards did *Dagon*. And so some *Hebrew* Writers tell us, that this very Night all their Idols were broken and thrown down. And there are some Foot-steps hereof even in Heathen Authors: Of whom some tell us, that most of the Temples of *Egypt* at one time fell down by an Earthquake; and others affirm, that the *Egyptians* gods for fear of one *Typho* (by whom it is apparent they meant *Moses*) did hide themselves for a season, &c.

13 And the blood shall be to you for a token *l* upon the houses where you *are*: and when I see the blood *m*, I will pass over you, and the plague shall not be upon you † to destroy *you*, when I smite the land † Heb. of Egypt. for.

l Both to you, as he now said, a sign and a pledge to confirm your Faith in the expectation of the promised Deliverance; and to the Angel, that he may know and pass over your Houses, as the following words intimate. See on *ver.* 7. *m* This is spoken of God after the manner of Men; the sense is, If I find, that you keep the condition which I require, you may expect the priviledge which I have promised you; otherwise not.

14 And this day shall be unto you for a memorial *n*: and you shall keep it a feast * to the LORD throughout your generations; you shall keep it a feast by an ordinance for ever *o*.

n Or.

n Or, *Monument*, both of this Deliverance from *Egypt*, and moreover of your Redemption by Christ, of which that is a Type, as even the Ancient *Jews* understood it, who also noted that *Israel was to be redeemed in the days of the Messias upon the same day on which they were delivered from* Egypt, *to wit, upon the fifteenth day of the Month of* Nisan. Upon which day our blessed Lord was crucified for the Redemption of his People. * You shall observe it for a Solemn Feast or Festival Time. *o* (i.e.) So long as your State and Church continues, or till the coming of the *Messias*. This word doth not always signify Eternity, but any long time as *Prov.* 29. 14. *Dan.* 3. 9 and oft elsewhere.

p 13. 15 * Seven days *p* shall ye eat unleavened bread *q*; nd 23- even the first day ye shall put away leaven out of your and houses: For whosoever eateth leavened bread from the 18, first day until the seventh day, * that soul shall be cut m. 17. off from Israel *r*.

p Besides, and after the day of eating the Passover, which was a distinct Feast, and no part of the Feast of unleavened Bread. *q* To remind them of their Departure out of *Egypt*, which was so sudden, that they had not leisure to leaven their Dough. See more on *verse* 8. *r* Either by Excommunication, or by Death to be inflicted by the Magistrate, and in case of his neglect, by God himself. Nor let any one think that this was too severe a Punishment for what may seem no great Offence. For this was indeed a very great Crime, being a manifest Contempt of God, and a Rebellion against God's Authority and express Command, which surely deserves as severe a Punishment as is inflicted upon Rebels against their Prince, especially considering that the *Israelites* were the People and Subjects of God in a peculiar manner. It was also a tacit Renunciation of their Religion, and of the Covenant of God with them, and of their Interest both in that past Deliverance out of *Egypt*, and in the future Deliverance by the *Messias*. See more on *Gen.* 17. 14.

16 And in the first day there *shall be* an holy convocation *s*: and in the seventh day *t* there shall be an holy convocation to you: no manner of work *u* shall be done in them, save that which every † man must eat *x*, † Heb. that only may be done of you. soul.

s A Solemn day for the People to assemble together, and to attend upon the Publick Worship and Service of God in hearing his Word, Prayers, Praises, and Sacrifices. *t* Because then *Pharaoh* and his Host were drowned in the Sea. As on the first day the first-born were killed; so their Deliverance was begun on the first, and compleated on the seventh day, and therefore those days deserved a special Character of Honour. And indeed that there were seven days between those two Miracles, the *Jews* unanimously affirm, and it seems probable from the difference of 2 Sacrifice enjoins. 2 *Chron.* 30. 16. and 35. 11, 13. and also a Sacrament. 1 *Cor.* 5. 8. It was received and eaten by Men. *u* In token of their thankful acknowledgment of God's favours, and of their chearful submission to God's Command and Ordinance. See 2 *Chron* 29 30.

17 And ye shall observe the *feast* of unleavened bread: for in this self-same day have I brought your armies *y* out of the land of Egypt: therefore shall ye observe this day in your generations, by an ordinance for ever.

y So called, not from their Military force or courage, but from their numbers, and the order and manner in which they came forth, See *Chap.* 13. 18.

v. 23, 18 ¶ * In the first *month*, on the fourteenth day of Numb. the month, at even ye shall eat unleavened bread 16. until the one and twentieth day † of the month at even.

† Inclusively. For otherwise they were obliged to eat unleavened Bread eight days, *viz.* on the day of the Passover, *verse* 8 and seven days after, which is strictly and properly called the Feast of unleavened Bread, because in them they were tied to that Ceremony only, except the two days of an Holy Convocation.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger *a*, or born in the land †.

a To wit, a Proselite: for Strangers unconverted to the *Jewish* Religion were not obliged nor admitted to the Celebration of the Passover or Feast of unleavened Bread. Though I see no inconvenience, if all Strangers, though Heathens, were forbidden to have or use any unleavened Bread at that time, lest the *Jews* who converted with them might be tempted to desire or partake of it with them. † To wit, of *Canaan* which I have promised to you, and to which I am now leading you, which was so well known to all of them, that it was needless to express it in this place.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the elders of Israel, Ex. *kid*, and said unto them, Draw out, and take you a † lamb ch. 11. according to your families, and kill the passover.

22 * And ye shall take a bunch of hyssop *b*, and dip it in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning *d*.

b So the *Hebrew* word is rightly rendred, as appears from *Heb.* 9. 19. *c* (i.e.) Of the House wherein he did eat the Passover, which oft-times was his Neighbours House: See *verse* 4. *d* Till the beginning of the Morning after Midnight, and after the Slaughter of the *Egyptians* first-born; which may reconcile those Scriptures that seem to contradict one another, while some affirm they went out of *Egypt* by Night, and others by Day, for they went out in the Morning very *early when it was yet dark*, as it is expressed in a like case, *Josh* 20. 1.

23 For the LORD will pass through to smite the Egyptians: and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, and * will not suffer the destroyer † to Ezek. 9. come in unto your houses to smite you. 6. Rev 7.

† Heb. not *give* him License or Commission. *e* (i.e.) The de- 3. and 9. stroying Angel, which whether it were a good or bad Angel is not agreed, nor is it necessary to determine

24 And ye shall observe this thing *e* for an ordinance to thee, and to thy sons for ever.

e *viz.* The substance of the thing, the Passover and Feast of unleavened Bread, though not all the Rites and Ceremonies, whereof divers were peculiar to the first time.

25 And it shall come to pass when ye be come to the land *b*, which the LORD will give you according as he hath promised, that ye shall keep my service.

b *Viz.* Of *Canaan*, as *verse* 19. For in the Wilderness they kept this Feast but once, and that by God's particular Direction, *Numb.* 9. 2.

26 * And it shall come to pass, when your chil- Jos 4. 6. dren shall say unto you, What mean you by this service *f*?

f Or, part of Divine Worship. God expects this even from the *Jewish* Children, and much more from Christian Men, that they should enquire and understand what is said or done in the Publick Worship or Service of God, and therefore not to rest in dumb Signs wherein they neither enquire nor know the meaning, or in the Service of God in a Language which they understand not.

27 That ye shall say, It is the sacrifice of the LORDS passover *h*, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people * Chap 4. bowed the head *i*, and worshipped. 31

h The Passover was both a Sacrifice, as it was offered to God, as it appears from *Exod.* 23. 18. and 34 25. *Numb* 9. 7, 13. *Deut.* 16. 2, 5. and because there was in it the shedding and sprinkling of Blood, wherein the Essence of a Sacrifice consists. 2 *Chron.* 30. 16. and 35. 11, 13. and also a Sacrament. 1 *Cor.* 5. 8. It was received and eaten by Men. *i* In token of their thankful acknowledgment of God's favours, and of their chearful submission to God's Command and Ordinance. See 2 *Chron* 29 30.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron; so did they *m*.

m They killed, and did eat the Paschal Lamb in such manner as God prescribed.

29 ¶ * And it came to pass, that at midnight *n* * the * Chap 11 LORD smote all the first-born in the land of Egypt, 4. from the first-born of Pharoah that sat on his throne, Numb 8. unto the first-born of the captive that was in the † dun- 17. and geon, and all the first-born of cattle. 33. 4. Psalm 78.

n A great Aggravation of the Plague: For then darkness it self 51. and strikes Men with horror, and makes any Calamity more terrible; 105. 36. then they were asleep and secure, and least expected such a stroke, and 135. a Both of Man and Beast, whether Male or Female. Some extend 8 and it to all that were first born, and so many Persons might be killed in one House, as both Father and Mother, and several Sons, which Children might be the first born by several Mothers, and Sons Sons or 18. 11. Daughters, &c. Others confine it to the first born Child in the Chap 4. Family. I conceive the Heads of the Family are not included, 22 for these, though they might be the first born Children of their † Heb. Parents Families, yet were not as such, but are called or accounted the first-born of their own Families, but the Heads and 22. Roots of them: But for all the rest I conceive they are all included, because all such were really first-born, and did first open their Mother's Womb, and all such were to be set apart unto the Lord, instead of these first born of the *Egyptians* now slain, *Chap.* 13. 12, 15. and therefore are in both places to be understood in the same latitude.

30 And Pharaoh rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt: for there was not an house *p* where there was not one dead.

p To wit, of those Houses which had any first born in them. for in divers Families there might be no first-born. And such Restrictions of the universal Particles are frequently understood

31 ¶ And he called for Moses and Aaron *a* by night, and said, Rise up, and get you forth from amongst my people, * both you, and the children Chap 12. of Israel, and go, serve the LORD, as ye have 9. said.

q (i.e.) He sent this Message to them, for they came no more to him. *Chap.* 10. 29

32 * Also take your flocks and your herds, as ye Chap 12. have said, and be gone, and bless me also *r*. 26.

r Pray to God for me, that I may not perish by this, or any other Plague.

33 And

33 And the Egyptians were urgent *s* upon the people, that they might send them out of the land in haste: for they said, We be all dead *men*.

s Not by force, which they durst not now use, but by earnest and importunate Intreaties, *Exod.* 11. 8. This was the ground of that Fable of the Heathens mentioned in *Tacitus*, That the *Jews* were driven out of *Egypt* for their Scabs: So they fallly and maliciously ascribed their own Ulcers and Scabs sent upon them by God to the *Israelites*.

34 And the people took their dough before it was † Or, *dough* leavened, their † kneading troughs *t* being bound up in their cloathes upon their shoulders.

t Or, as others rightly render it, *their dough lumps*, or *food*, or *lumps of paste* unleavened.

35 And the children of Israel did according to the word of Moses: and they borrowed of the Egyptians *u* * Chap. 3. 22. jewels *x* of silver, and jewels of gold, and raiment.

u Either before this time, as they had opportunity, when their hearts were mollified by the foregoing Plagues; or even at this time, when the *Israelites* might well take confidence to borrow, and the *Egyptians* would be willing to lend them, partly that they might gain their Affections and Prayers, and partly that they might more readily depart from them. *x* Wherewith they used to adorn themselves in the worship of their Idols, and therefore supposed the *Israelites* might use them in the worship of their God. Or, *vessels*; of which see on *chap.* 11. 2.

36 And the LORD gave the people favour in the sight of the Egyptians *y*, so that they lent unto them * Gen. 15. *such things as they required* *z*: and they * spoiled the 14. Chap. 3. Egyptians *a*. 22. Psal. 105. 37.

y (*i.e.*) Inclined their hearts to do it willingly, and not only out of fear. *z* Heb. *and they lent them*, to wit, the Jewels or Vessels mentioned, *ver.* 35. *a* To wit, of their Ornaments. *Quest.* Was not this unjustly done of the *Israelites* to borrow these Jewels which they never paid again? *Ans.* No, 1. because they did nothing in this matter but by God's appointment, *chap.* 11. 1, 2. So that if there be any injustice, it must be in God, in whom there neither can be in any thing, nor is in this thing, the least blot or shadow of injustice, as well because he hath an unquestionable right in, and power to dispose of all persons and things, as being the Maker, and Giver, and Lord of all; as because there was great and evident reason both why the *Israelites* should be recompenced for all their hard Labours and sufferings, and why the *Egyptians* should be spoiled for their Idolatry, Luxury, and Cruelty to the *Israelites*, and the great benefits which they had received from *Joseph*, and from the service of the *Israelites*. 2. Because the Supreme Lord of all forbad them to restore what they borrowed, and gave them the entire right and sole propriety therein. 3. Because tho there was a form and appearance of borrowing and lending, yet indeed the *Israelites* did not so much borrow as desire, as the *Hebrew* word rendred *borrow*, (*ver.* 35.) signifies; and the *Egyptians* did not reckon these things as lent, and to be returned, but as given, and never to be expected again; even as *Pharaoh* and his people rightly judged, that if the *Israelites* were once permitted to go out of the Land with their whole Families and Estates, they would never return again, *chap.* 14. 5. And in truth the *Egyptians* did and might esteem it a good bargain to give these things to redeem their Lives, and to engage the *Israelites* to a speedy departure, knowing that otherwise both their Persons and all their Estates were in extreme hazard. 4. Because, if these Jewels were properly borrowed, yet the *Egyptians* by their causeless and hostile pursuit after the *Israelites* with intent to destroy them, did fully discharge them from all obligations to restitution, and give them a right not only to keep these Goods, but to take any other which they could from the *Egyptians*, according to the known and approved Laws of War.

37 * And the children of Israel journeyed from *Rameses* to Succoth *b*, about * Six hundred thousand * Num. 33. 3. Gen. 47. 11. *c* on foot, *that were* men *d*, beside children *e*.

* Chap. 38. 26. Numb 1. 46. and 11. 21.

b A place so called, either because there the *Israelites* first lodged in Booths or Tents, whereas before they dwelt in Houses; or because there God first spread his Cloud of fire over them, *for a covering*, Psal. 105. 39. *c* To wit, grown and strong men, and fit for War, among whom there was none feeble or sick, *Psal.* 105. 37. Thus the Heathen Writer *Chaeremon*, mentioned by *Josephus*, speaking of this matter, reckons up first 250 thousand, and then 380 thousand more. *d* The *Hebrew* word properly signifies *strong* and *able men*, fit to go on foot in battel-array; so decrepit or weak old men are not comprehended in this number. *e* And Women, whose presence and assistance is necessary to them. See *Exod* 10. 24. Some say the *Hebrew* word *taph* signifies their *hosholds* or *families*, which consist principally of Women and Children.

† Heb. *a great mixt ture.* 38 And a † mixed multitude *f* went up also with them, and flocks, and herds, even very much cattle.

f Consisting of *Egyptians* or other people, who went with them, either because they were their servants, or that by this means they might free themselves from the servitude which they endured under hard Masters in *Egypt*; or because the glorious works which they had seen, had raised their esteem of God and of his People, and made them expect a share in the great Felicities which they presumed would be conferred upon a People so highly honoured and beloved of such an Almighty and Allsufficient God. And because their Hearts were not sincere, nor their Ends right, they soon repented of their choice, *Numb.* 11. 4. Compare *Zech.* 8. 23.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not * Chap. 6. 1. and 11. 1. leavened *g*: because * they were thrust out of Egypt *h*, and could not tarry, neither had they prepared for themselves any victuals.

g Both because leaven was forbidden to them at that time, and because the great haste required gave them not time for leavening it. *h* Not by force, but by importunate requests, as was observed on *ver.* 33. Thus men are said to be *driven to worship the sun, moon*, &c. when they are perfuaded to it, *Deut.* 4. 19.

40 Now the sojourning of the children of Israel, who dwelt in Egypt, *was* * four hundred and thirty Gen. 15. 13. years *i*.

i It is plain that those years are to be computed from the first Promise made to *Abraham*, Gen. 12. 1, 2. to the giving of the Law, Gal. 3. 17. from *Gal* 3. 17. where this is affirmed. And although it doth not plainly appear when that Promise was made, because the Scripture mentions not *Abraham*'s Age, neither when it was made, nor when *Abraham* came to *Haran* with his Father, Gen. 11. 31. but only when he went out of *Haran*, being 75 years old, Gen. 12. 4. yet a good while after it was made, and, as it may seem more than probable, 30 years afterward, it is manifest there were only 400 years of this time to come, Gen. 15. 13. And many more years passed ere there was such a man as *Israel* or *Jacob*, and more ere there were *any children of Israel*, or of *Jacob*, and yet more ere they came into *Egypt*. How then can this be true which is here said? *Ans.* 1. Some affirm that they were in *Egypt* 430 years, which is sooner said than proved. 2. Some ancient *Hebrew* Copies are said to have had more words than ours now have; for the LXX, and *Samaritan* Interpreters after the words *in Egypt*, read, and, *in the land of Canaan*. And some other Copies after the word, *who*, add, *together with their fathers*, or, *and their fathers*. And so the difficulty vanisheth. And if it should be granted, that there were some few such errors in our present Copies in matters purely Historical or Chronological, which God might permit to be there for many wise and holy Reasons, yet this is no prejudice to our Faith, or to God's Providence, which hath been pleased to have so special a care of those Texts which concern the essentials of Faith and a good Life, that all Copies are agreed in them. 3. Those 430 years are not by the Text confined to *Egypt*, but may be extended to any place where they were sojourners; and the *Hebrew* word, *ashar*, is not to be rendred, *which*, as relating to the time of their sojourning, but *who*, as belonging to the persons sojourning, as our Translation well renders it; and the sense is, that they were sojourners, or, which is all one, *strangers*, or dwellers *in a land that was not theirs*, as it is said Gen. 15. 13. for 430 years. And the emphasis lies in the *Hebrew* word *noshab*, which is here fitly rendred *sojourning*; as *toshab*, coming from the same root, is commonly used for a *sojourner*, or one that lives in a Place or Land which is not his, as *Levit.* 22. 10. and 25. 35, 40. *Numb.* 35. 15. *Psal.* 39. 12. There is now but one difficulty remains, How the Children of *Israel* can be said to be sojourners so long, seeing much of this time passed before they were born? *Ans.* As *Levi* is said to *pay tithes in Abraham*, Heb. 7. 9. because he was in the Loyns of *Abraham* when *Abraham* paid Tythes; with much more reason might the Children of *Israel* be said to sojourn so long, because they sojourned a great part of it in their own persons, and the rest in the Loyns of their Parents. And as oft times when the Parents only are mentioned, the Children are included or intended, as *Gen.* 12. 3. *in thee*, i. e. in thy Seed; and *Gen.* 13. 15. *I will give it* (the Land) *unto thee*, i. e. to thy Seed; and *Jacob* is said to be *brought up again out of Egypt*, Gen. 46. 4. to wit, in his Posterity; and *David* is oft put for his Posterity, as 1 *King.* 12. 16. *Ezek.* 34. 23. and 37. 24, 25. why may not Parents also be understood sometimes, when the Children only are mentioned? But we need not make Suppositions, seeing we have Examples; the Persecution in *Egypt*, and deliverance out of it, which happened to the Parents only, being attributed to their Posterity, who neither felt the one, nor saw the other. *Deut.* 26. 5. *&c.* Compare *Psal.* 66. 6. *Isaiah* 10. 11, 12. And *the souls of the house of Jacob* (i. e.) of the Children of *Israel*, for by *house* it is evident he means only Children) *which came into Jacob into Egypt*, are said to be *threescore and ten souls*. Gen. 46. 26, 27. In which number and title *Jacob* himself is confessedly included. And therefore upon the very same ground, under this title of *the children of Israel* are must understand *Israel* himself, who being the chief author and subject of this sojourning in *Egypt*, it were unreasonable to exclude him from the number of these sojourners. And this Phrase being once extended to their immediate Parent, may by a parity of reason be extended to their great Grandfather *Abraham*, as being the first Author of that famous Peregrination or Sojourning, which being begun in *Canaan*, ended in *Egypt*. Add to this, that the word *Israel*, as it is put for the People or Children of *Israel*, is elsewhere used for the whole Church of God, as *Rom.* 9. 6. and therefore may well include *Abraham* as the Father, and, under God, the Founder of it. And the title of *the children of Israel* might well be given to all that People, and to the Family from which they descended, because they were now known by that name. And that this indeed was *Moses* his meaning, which is here produced, may be further gathered from hence, that otherwise *Moses* had contradicted himself; for by the years of the Lives of *Jacob*, and *Levi*, and *Kohath*, and *Amram*, and *Moses* himself, which he precisely sets down, it appears that the sojourning of the Children of *Israel*, strictly so called, in *Egypt*, was not above 215 years. And it is absurd to think that so wife and learned a man, as all acknowledge *Moses* to have been, should commit so gross an error, especially seeing that Generation could eatily have confuted him.

41 And it came to pass at the end of the four hundred and thirty years †, *even* the self-same day *k* it came to pass, that all the hosts of the LORD went out from the land of Egypt.

† If this be the right Translation, the 430 years mentioned *Gal.* 3. 17. are to be taken in a latitude, for about or near so many years, as is very frequent in Scripture, and other Authors; else there wants one year of it, because the Law was not given till about a year after their coming out of *Egypt*. Nor was it of any concernment to the Apostle's Argument there, whether it wanted a year of that number or no, as here it is. But the words may be rendred here, as *Gen.* 7. 12. *in the body* or *strength of the day*, i. e. when the day-light was full and clear, and strong, when it was broad day-light, the *Egyptians* seeing, and not being able to hinder them. It it be laid, they went out

out by night, *Deut.* 16. 1. that is true, in regard of their resolution, and preparation, and the beginning of their journey; but their actual marching forth was by day-light, or in the morning; nor could it be done sooner from the nature of the thing, and the time necessarily required for so great a work. *k* This Circumstance is noted to set forth the accurateness and infallibility of God's Foreknowledge, and the efficacy of his Providence in accomplishing all his own Counsels in his own appointed time.

Deut. 6. 42 It is * a † night to be much observed unto the LORD for bringing them out from the land of Egypt: This is that night of the LORD to be observed of all the children of Israel in their generations.

43 And the LORD said unto Moses and Aaron, This is the ordinance of the Passeover *l*: there shall no stranger *m* eat thereof.

l This which here followeth is the law or appointment of God concerning the celebration of the Passeover. *m* Or, *foreigner*, who is so both by Nation and Religion: For, if he were circumcised, he might eat of it, *ver.* 44. 48

44 But every man-servant that is bought for money, when thou hast circumcised him *n*, then shall he eat thereof.

n For the Master had a power to circumcise such persons, *Gen.* 17. 12. And though it is probable, that by their interest in them, and a diligent instruction of them, they made them willing to receive Circumcision, yet it seems they had a power to compel them to it; but then Circumcision was not to them a Seal of God's Covenant, nor of their Religion, for that must be matter of choice, but only a civil badge, or a note of that Family or People into which they were politically incorporated.

45 A foreiner, and an hired servant shall not eat thereof *o*.

o Except he submit to Circumcision, as *ver.* 43. See *Numb.* 9. 14.

* Num. 9. 46 * In one house shall it be eaten, thou shalt not carry forth ought of the flesh abroad out of the house *p*, neither shall ye break a bone thereof *q*.

p Partly because they were all obliged not to go out of the House till the morning, *ver.* 22. and to leave none of it till that time, *ver.* 10. partly, lest it should be either superstitiously or profanely abused; and partly to signify, that Christ and Salvation are not to be had out of God's House or Church. *q* To take out and eat the marrow of it. This was required, partly to mind them of their hasty departure out of *Egypt*, wherein they had no leisure to break and empty the Bones; and principally, that it might be an evident Type of the Lord Jesus, in whom this was literally fulfilled, *Joh.* 19. 36. The Bones were burnt with the other remainders of the Lamb.

† Heb. *do it.* 47 All the congregation of Israel shall † keep it.

* Num. 9. 14. 48 And * when a stranger shall sojourn with thee, and will keep the Passeover to the LORD, let all his males be circumcised, and then let him come near, and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, that the LORD did bring the children of Israel out of the land * Chap. 6. 26. of Egypt * by their armies.

CHAP. XIII.

God commands all the first-born to be consecrated, 1, 2. *The day of their going forth out of Egypt to be had in remembrance,* 3. *The feast of unleavened bread to be kept in the land of Canaan,* 5—8. *The firstlings of beasts to be set apart for the Lord,* 12. *The reason of it,* 15. *The way God led them into the wilderness,* 18. *Moses carries Joseph's bones out of Egypt,* 19. *Israel encampeth at Etham,* 20. *God conducteth them by a Pillar of cloud by day, and a pillar of fire by night,* 22.

* Chap. 22. 29. and 34. 19. Numb. 3. 13. and 8. 17. Luke 2. 23.

AND the LORD spake unto Moses, saying,

2 * Sanctify unto me *a* all the first-born *b*, whatsoever openeth the womb *c* among the children of Israel, both of man and of beast *d*: it is mine *e*.

a To my use and service, in manner as I shall hereafter explain. And *sanctify*, i. e. command all the people to sanctify, as *Moses* did, *ver.* 12. *b* *viz.* If they be Males, as it is limited, *ver.* 12. *c* Every Child which is the first-born of his Mother: So that if a man had many Wives, either together, or successively, his first Child by every one of these was a first-born. *d* Whether clean or unclean, tho in different manner; whereof see *Numb.* 18. 13, 15, 17. *e* By special right and title; as being by my singular care and favour preferred from the common destruction, and therefore I challenge a peculiar interest in them, and do hereby require that they be devoted to me.

3 And Moses said unto the people, Remember this day in which ye came out from Egypt, out of the house of † bondage: for by strength of hand the LORD brought you out from this *place*: there shall no leavened bread be eaten.

† Heb. *servants.* 4 This day came ye out, * in the month Abib *f*.

* Exod. 23. 15. *f* See *Exod.* 12. 2. in the Spring time, the most proper season for a long journey.

5 And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites: which he sware unto thy fathers to give thee, a land flowing with milk and honey, * that thou shalt keep this service *g* in this month. * Chap. 12. 25, 26.

g Which is spoken of before, and in the following Verses, from this place it is evident, the *Israelites* were not obliged to this service in the Wilderness without a particular command from God. See *Deut.* 12. 1, 9.

6 * Seven days thou shalt eat unleavened bread, and * Chap. 12. in the seventh day *shall be* a feast to the LORD. 15, 16.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for * a sign unto thee upon thine hand, and for a memorial between thine eyes *i*, that the LORD'S law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt. * Deut. 6. 8. 11. 18. Prov. 3. 3. 7. 3. 1. 9. Matt. 23. 5.

h The celebration of this Feast shall be to thee instead of a mark which a man makes, or a ring, or any thing else which he puts upon his Hand or Arm, to bring any thing to his remembrance. For such things he: Eye is most frequently and commonly used. Compare *Gen.* 8. 6. *Jos.* 49 16. *Deut.* 22. 24. *Isa.* 2. 23. *i* Instead of any Monument or Memorial, which is placed between, and therefore directly before a man's Eyes, which he can scarce by no means but therefore must needs bring to remembrance the thing which he would not forget. Such Proverbial Phrases are used to be spoken, as *Deut.* 6. 8. *Prov.* 3. 3. and 6. 21. and 7. 3. and are now to be understood literally, as the Superstitious Jews understood them, who hence derive their custom of wearing Frontlets, or Phylacteries upon their Foreheads, and Arms, and Garments, which other call Phylacteries, which from they wrote out the portions of Scripture. But they might as well have added passages of the Law to be kept in their Mouths, because it follows, *that the Law of the LORD may be in thy mouth*; from whence we may better infer, that neither these, nor *Deut.* nor any are to be properly understood, for that is to abuse in improper method to soften a Precept or Sentence between God and Men, but it might be in their Mouths; but figuratively, as they are commonly understood in Scripture.

10 Thou shalt therefore keep this ordinance in his season from year to year.

k Heb. *From days to days.* But *days* in the Hebrew Tongue are oft put for a compleat year. Of which see *Gen.* 4 3 *Lev.* 25. 29. *Amos* 4. 4.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites *l*, as he sware unto thee, and to thy fathers, and shall give it thee:

l Under which general name all the other Nations are contained, as being all the Children of *Canaan*.

12 * That thou shalt † set apart *m* unto the LORD * Chap 22. all that openeth the matrix, and every firstling that 29. and 34. cometh of a beast which thou hast; the males shall be 19. Deut. the LORDS *n*. 15. 19. Ezek. 44 30. † Heb. *cause it to pass*, Heb. 12. 10. 2 *Kings* 16. 3. but under the Rod: which is a consequent of it.

m (*i.e.*) Separate it from the rest; resign thy right in it to God. more fully expressed, *Lev.* 27. 32. which was the Phrase used in any thing was separated and consecrated to God as Devoted to him, either to be sacrificed, if it was clean, or to be otherwise disposed, if it was unclean, as it here follows.

13 And every firstling of an ass *o* thou shalt redeem with a † lamb: and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou redeem.

o An unclean Creature: and therefore this Rule was to be observed in all other unclean Creatures, as appears 1. Because the reason of this Law is common to all such. * 2. By comparing this place with *Numb.* 18. 15. 3. Because the first born of all beasts were appropriated to God, and therefore many of them were sacrificed, and so could not be sacrificed, there was no other way of offering them to God, but by redemption, or a price paid for them. And the single exception of the price of a Dog in this case (*Deut.* 23. 18.) doth sufficiently intimate, that the price of all other unclean Creatures was allowed and required. The Ass alone is here named for all the rest, because this Creature was most common, and most useful, and yet was not to be spared; whence it was easy to infer, that this course was much rather to be observed in other Creatures which were of less use. † Or, *Cut off the neck*, or *head*, as the word is used *Deut.* 21. 4. *Isa* 66 3. because being so allowed to God, it was not to be applied to any profane or common use.

14 ¶ And it shall be when thy son asketh thee † in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage *p*: † Heb. *to-morrow.*

p Which is added to teach Parents in all succeeding Ages, that it is their Duty to instruct their Children in the word and works of God, and in the nature and reasons of every particular kind or

page

part of God's worship and service. See *Deut.* 15. 5. *Psal.* 66. 4. *Hos.* 2. 14.

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, being males: but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets *r* between thine eyes: For by strength of hand the LORD brought us forth out of Egypt.

r Instead of frontlets. The sense is, This practice shall make your deliverance from *Egypt* as fresh and evident to you, and to your Children, as any thing which you see hanged or written upon one anothers Foreheads. See *Ezek.* 9. 4. It seems strange to me, that they that understand the *sign on the hand*, and *the memorial between the eyes*, verse 9. Metaphorically, should understand *the frontlets between the eyes* in this place properly, seeing the phrase is perfectly the same; only here is a more particular allusion to the custom of the *Egyptians*, which used to wear some devices upon their Foreheads, which probably they called *Tetraphora*, which were Memorials of their Idol-gor of something relating to them. And therefore it seems unlikely that he would here prescribe the use of the same things to the *Jews*; and the more probable meaning of the phrase is only this, that this practice would be as effectual and useful a remembrancer of this mighty and glorious work of God in bringing them out of *Egypt*, as those contrivances were to the *Egyptians* or their Idols.

17 ¶ And it came to pass when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines *s*, although that was near *t*; for God said, Lest peradventure *u* the people repent them when they see war *x*, and they return to Egypt *y*.

s A fierce and warlike People, whereof they had sad and late experience, 1 *Chron.* 7. 21. *t* There being this way but a few days journey between *Egypt* and *Canaan*. *u* God speaks after the manner of men, for nothing was unknown nor uncertain to him. Though the Hebrew Particle *pen*, doth not always imply doubting, but oftentimes only signifies *lest*, as *Gen.* 3. 3. and 38. 23. *Numb.* 20. 18. *x* Which they were likely to do, because the War would probably be long and hot, and their Bodies were much weakned, and their Spirits and Courage broken by a tedious and grievous Bondage; and therefore it was fit that before they were called to such sharp conflicts, they should be hardned by the Labours of a long and troublesome journey, and their Faith should be strengthened by further experience of God's Power, and Faithfulness, and Goodness, and by the glorious appearance of God at Mount *Sinai*, and those Commands, Promises, and Encouragements there given them. But though this which is here mentioned was one, yet it was not the only reason of his Counsel, but there were other causes of it; the *Egyptians* were to be drowned in the Sea, the *Israelites* to be further tried, *Deut.* 8. 2. and full measure to be allowed to the iniquity of the *Amorites*. *y* As afterwards they attempted to do, *Numb.* 14. upon a like occasion.

18 But God * led the people about through the way of the wilderness of the red sea, and the children of Israel went up † harnessed *z* out of the land of Egypt.

*Chap. 14. 2.

† Or, *by five in a rank.*

z Or, *Armed*, or girt with Swords and Belts about the fifth Rib, as the Hebrew word may imply. But it doth not appear how, or whence they should get their Arms, nor how the *Egyptians* would permit so numerous a People to have, and to keep Arms, especially when they had a long time oppressed and exasperated them, and made them desperate. It is true, some few of them might procure Arms, but this word is here used concerning the whole Body of them. Others render it *by fives*, five and five in a Rank, that is, by an usual Synecdoche, in Military Order, not doubtfully and fearfully, but confidently and courageously; not confusedly, as men that flee or run away, but in good order, so as one might not hinder another. Which interpretation is strengthened by comparing *Jos.* 1. 14. It may be rendred *girt*, to wit, about the fifth Rib, as the word implies, the place where men used to gird their Garments, this being the usual posture for Travellers: He implies that they went out resolved upon, and prepared for their journey.

19 And Moses took the bones of Joseph *a* with him: for he had straitly sworn the children of Israel *b*, saying *c*, God will surely visit you, and ye shall carry up my bones away hence with you.

* Gen. 50. 25. Josh. 24. 32.

a And the other Patriarchs, as appears from *Acts* 7. 16. *b* The Oath was taken only by the Parents; but because the matter of it was not personal, and of particular concernment to them, but common to them and their Children, therefore it obliged both the Parents and their Children, as *Moses* here signifieth.

* Numb. 33. 6.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

*Chap 40. 38. Numb. 14. 14. Deut. 1. 33. Psal. 78. 14 and 105. 39.

21 And * the LORD *e* went before them *d* by day in a pillar of a cloud *e* to lead them the way *f*, and by night in a pillar of fire, to give them light to go by day and night.

e The Son of God, whose Presence and Conduct the *Israelites* had 1 Cor. 10 in the Wilderness, as appears from 1 *Cor.* 10. 4, 9. Compare *Heb.* 11. 26. who is sometimes called the *Angel of the Lord*, chap. 14. 19. because he was, and was to be his Father's Angel or Messenger, sent by God unto Men to ratify his Covenant with them; whence he is called *the Angel of the Covenant*, Mal. 3. 1. as he is upon another account called *the Angel of his Presence*, Isa. 63. 9. *d* Not by local Motion, but by his gracious and powerful Operations for and about them. *e* It was but one Pillar, *Numb.* 9. 15, 16. having two different appearances and uses of a Cloud by day, to defend them from the heat, *Psal.* 105. 39. which in those parts was excessive; and of a Fire by night to illuminate them. It was a Cloud erected towards Heaven, like a Pillar upwards; but downwards flat and broad, spread over the body of the People, and afterwards more eminently over the Tabernacle. *f* Which was altogether necessary in those vast and pathless Deserts, *Numbers* 10. 33. *Deuteronomie* 1. 33.

22 He took not away the pillar of the cloud by day, * nor the pillar of fire by night *from* before the people *g*.

* Neh. 9. 19.

g Whilst they continued in the Wilderness, and had need of such direction.

CHAP. XIV.

God commandeth the Israelites to encamp at Pihahiroth, 1, 2. The reason why, 3, 4. Pharaoh and his servants repent for letting the people go, 5. Pursue and overtake the Israelites, 9. The Israelites are afraid, 10. And murmur against Moses, 11, 12. Moses encourages the people with a promise of deliverance, 13, 14. God encouraging Moses, 15. Bids the people go forward, 16, 17, 18. God leadeth the Israelites by a pillar of cloud, 19. Moses dividing the sea, 21. The Israelites pass over on dry ground, 22. The Egyptians with all their forces pursue them into the sea, 23, 24, 25. God commands Moses to cause the waters to return on the Egyptians, 26. The waters return, 27. The Egyptians drowned, 28. Israel's safety, 30. And faith, 31.

AND the LORD spake *a* unto Moses, saying,

a Or rather, *had spoken*, to wit, before they came to *Succoth*, chap. 12 37. For what was there briefly and generally expressed, is here more largely and particularly declared, together with the occasion of it, which was God's command.

2 Speak unto the children of Israel, * that they turn and encamp before * Pihahiroth *b*, between Migdol *c* and the sea, over against Baal-zephon *d*: before it shall ye encamp by the sea.

* Chap. 13. 18. * Num. 33. 7

b Heb. *The mouth of Hiroth*, *i. e.* the entrance or straits of *Hiroth*, two great Mountains, between which they marched, and were enclosed on both sides. *c* A City in *Egypt*, *Jer.* 44. 1. wherein it is thought there was a Garison. *d* Another place of note, situated in an high place, and having a fair and large Prospect, and possibly a Garison too.

3 For Pharaoh will say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in *e*.

e They are inclosed with Mountains, and Garisons, and Deserts.

4 And * I will harden Pharaohs heart, that he shall follow after them, and I will be honoured *f* upon Pharaoh, and upon all his host, that the Egyptians may know that I am the LORD. And they did so.

* Chap. 7. 3.

f By the manifestation of my Power and Justice.

5 ¶ And it was told the king of Egypt that the people fled *g*: * and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this *h*, that we have let Israel go from serving us?

* Psal. 105. 25.

g Did not only depart for three days to sacrifice at *Horeb*, as *Moses* pretended, but designed an escape and flight, as appeared by their speedy march, and other circumstances. *h* They who never truly repented of their Sins, now heartily repent of their only good Action.

6 And he made ready his charet, and took his people with him.

7 And he took six hundred chosen charets *i* and all *k* the charets of Egypt, and captains over every one of them *l*.

i Quest. How could he use or carry his Chariots, when all his Horses were killed by that Plague? *Exod.* 9. 6. *Answ.* That Plague slew only the Horses which were in the Field, *chap* 9. 3. nor those kept in Houses, as the Chariot Horses generally were, and now are. *k i. e.* A great number; all that could be got together in haste, which the present service required. *l* Over the men that fought out of every Chariot. Or, *over all of them*, the command of all these Chariots being distributed to several Captains or Commanders.

8 And the LORD hardned the heart of Pharaoh king of Egypt, and he pursued after * the children of Israel: and the children of Israel went out with an high hand *m*.

* Num. 33. 3. and 4.

m Either 1. Of God, with a Divine Hand or Power, by comprising *Exod.* 13. 16. Or 2. Their own, not with Hands hanging down, a posture betraying weakness, and fainting, fear, and shame, *Heb.* 12. 12. but with Hands lifted up; with courage, and confidence, not like Fugitives, but like valiant and victorious Souldiers, openly, boldly, resolvedly; as men are said to *sin with a high hand*, Numb. 15. 30. that sin in such a manner.

9 But the * Egyptians pursued after them (all the horses and

* Num. 33.

horses and charets of Pharaoh, and his horse-men, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were fore afraid *p*: and the children of Israel cryed out *o* unto the LORD.

n Which is not strange; these being now a People of low Spirits, depressed by long and grievous Servitude; being also generally unarmed, wearied with their journey, and their fears aggravated by the presence and outcries of their Wives and Children. But they should have supported themselves by the consideration of the mighty Power of God, of which they had late and great experience. *o* Partly by Petition, and partly by Complaint and Expostulation.

11 And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

* Chap. 5. 21. and 6. 9.

12 * Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for it had been better for us to serve the Egyptians, than that we should die in the wilderness.

* Chron. 20. 15, 17.

13 ¶ And Moses said unto the people, * Fear ye not; stand still *p*, and see the Salvation of the LORD, which he will shew to you to day: † for the Egyptians whom ye have seen *q* to day, ye shall see them again no more for ever.

† Or, *for whereas you have seen the Egyptians to day, you shall see them again no more for ever.*

p Heb. *Make your selves to stand*; let not your Hearts fail and sink, or stagger through unbelief, but with quiet Minds look up to God. It notes the frame of their Minds, not the posture of their Bodies

q Or, *as ye have seen* them, to wit, alive and armed, and ready to devour you; for otherwise they did see them dead and disarmed, *verse* 30.

14 The LORD shall fight for you, and ye shall hold your peace *r*.

r (*i. e.*) Ye shall contribute nothing to the Victory, neither by your words, nor by your deeds; for this Hebrew word signifies a Cessation not only from Speech, but from Action too as 2 *Sam.* 19 11. *Psal.* 83. 1. *Isa.* 42. 14, 15. Or rather, *do you hold your peace*, the Future Tense for the Imperative, as it is very frequent; cease your Murmuring against the Lord and me.

15 ¶ And the LORD said unto Moses, Wherefore cryest thou unto me? Speak unto the children of Israel, that they go forward.

s By fervent, though secret Prayer; for which he doth not reprove him, but only bids him turn his Prayer into Action. Compare *Jos.* 7. 10, 13.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it *t*: and the children of Israel shall go on dry *ground* through the midst of the sea.

t (*i. e.*) Do thou command it in my Name to divide it self hither and thither, and I will divide it.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his charets, and upon his horsemen.

18 And the Egyptians shall know that I am the LORD, when I have gotten me honour upon Pharaoh, upon his charets, and upon his horsemen.

* Chap. 13. 21.

19 And the Angel of God * which went before the camp of Israel, removed and went behind them *u*; and the pillar of the cloud went from before their face, and stood behind them.

u Nor changing his place for he was the Omnipresent God, *ver.* 15. but his operation, from leading the *Israelites* forward in their way to the protecting of them from their Pursuers.

20 And it came between the camp of the Egyptians, and the camp of Israel, and * it was a cloud and darkness *to them x*, but it gave light by night *to these* †: so that the one came not near the other all the night.

* Isa. 8. Cor. 10.

† To the *Israelites*, as the opposition sheweth.

x viz. The *Egyptians*, to whom it brought their former horrible darkness to mind, and did both exceedingly affright them, and altogether hinder them from motion or action; as that also did for three days.

21 And Moses stretched out his hand over the Sea, and the LORD caused the Sea to go *back* by a strong East-wind *y* all that night, and made the Sea dry land; and the waters were * divided *z*:

* Josh 3. and 4.

y A proper instrument both to divide that Sea, which lay North and South, and to dry and harden the mud at the bottom of the Sea, that the *Israelites* might walk upon it. See *Gen.* 8. 13. *Exod.* 15. 8. Yet the Wind could never have done so great a work, especially not so speedily, if there had not been an higher, even a divine, hand to manage and improve it. *z* So largely, that a great number of the *Israelites* might march in one rank, and the whole number might go a good way in it in the time here mentioned.

* Psal. 78. 13. and 106. 9. Neh. 9. 11.

22 And * the children of Israel went *a* into the midst of the Sea upon the dry ground, and the waters were a wall *b* unto them on their right hand, and on their left.

a About midnight, as may be gathered from *ver.* 24. *b* Both for height, and for their defence.

23 And the Egyptians pursued, and went in after them, to the midst of the Sea; *even* all Pharaoh's horses, his charets, and his horsemen.

24 And it came to pass, that in the morning watch *c* the LORD *d* looked *e* unto the host of the Egyptians, through the pillar of fire and of the cloud, and troubled *f* the host of the Egyptians,

c The night was anciently divided, not by hours, as now it is, but by watches, which sometimes were accounted four, and sometimes but three; howsoever the left of them was called the morning-watch. Then when they hoped for most advantage in the pursuit, they met with their greatest disaster. *d* Called the *Angel of God*, v. 19. By which honourable use of these Titles it sufficiently appears, that this was no ordinary Angel, but the Son of God. *e* With an eye of indignation and vengeance, as that phrase is used, *Job* 10. 12. See also *Amos* 9. 4. *f* With most terrible and prodigious Winds, and Ruins, and Lightnings, and both claps and bolts of Thunder, as may be gathered from *Exod.* 15. 10. *Psal.* 77. 18. 19. and some ancient Historians relate, with terrours also in their minds, &c.

25 And took off their charet-wheels *g*, † that they drave them heavily *h*: so that the Egyptians said, Let *them to go* us flee from the face of Israel: for the LORD fighteth *heavily* for them, against the Egyptians *i*.

† Or, *made*

g Either burning them with Lightning, or tearing them in pieces with Thunder-bolts, or loosening them, and making them to fall off.

h Heb. *and he took him, or them*, the singular number for the plural, *i. e.* The *Egyptians*, or their Charets, *to go heavily*, hardly and slowly, either for want of Wheels, or for breaches in them, or because the Rain had softned the bottom of the Sea, or because the Lightnings and Thunders affrighted and disquieted their Horses. *i* Prodigious stupidity! They did not understand and consider this, though it was notorious, to them especially, how many great and fresh instances, till it was too late to prevent it; therein being a Type of most Sinners, who will not be convinced, nor repent, till they be past all hope of it.

26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their charets, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength *k* when the morning appeared: and the Egyptians fled against it; and the LORD † overthrew the Egyptians in the midst of the sea.

† Heb. *shook*

k To its natural and ordinary course and motion, which is fully Deut. 11. and strong, which it had been hitherto restrained by a stronger hand, and rendred in a manner impetuous and weak. But now, *Sampson*-like, when its bonds are broken it puts forth its former and natural strength. But indeed this word may be long to the morning, and so a learned man translates the place, *and he every vigorously to the use* and order of the *Hebrew* words, *the sea returned*, to wit, to its course, *when the morning appeared according to*, or *as his strength*, *i. e.* when it was full and clear morning; as we oft read of the *strength of the day*. See *Gen.* 7. 13. *Job* 21 23. So the *strength of the morning* is here opposed to the morning-watch. *l* Against the Sea, for which way soever they fled, the waters met them, and fought against them.

28 And the * waters returned, and covered the charets, and the horsemen, *and* all the host of Pharaoh, that came into the sea after them *m*: there remained not so much as * one of them.

* Heb. 5. * Psal. 106. 11.

m (*i. e.*) After the Children of *Israel*. Note here, the relative is put without an antecedent before it; the antecedent being to be understood and gathered out of the following Verse, or out of the course of the story. An observation which is very useful for the understanding of many Scriptures. See the notes on *Gen.* 3. 1.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore *n*.

n Which was done either 1. By the natural power of the Sea, which casteth up its dead bodies after a certain time; till which time God caused the *Israelites* to abide near the Sea, that they might see this for their comfort. Or, 2. By the mighty power of God, which brought them, and their Arms too, as many probably conceive, to shore, before the usual time. *Quest.* How could the *Israelites*, both they and their Cattle, in so little time get over that great Sea? *Answ.* 1. The *Hebrew* and some other Interpreters deny that they went over, and tell us, they only went into the Sea, and fetched a compass in it, that they might allure the *Egyptians* to follow them, and then by *Moses* his conduct returned to the *Egyptian* shore again. The principal ground of which Opinion is this, That as they went into the Sea out of the Wilderness of *Etham*, *Exod.* 13. 20. so they came again out of the Sea into the Wilderness of *Etham*, *Numb.* 33. 8. But the Limits of the name doth not prove that it is the same place, nothing being more frequent in Scripture, than for divers places to be called by one and the same name. And the *Israelites* might possibly give the name of *Etham* to this Desert on the *Arabian* side of the Red-sea, either for its great resemblance to that Desert so called on

the *Egyptian* side; or to intimate, that God by dividing the Sea, had made that and this to be one continued Desert. Or the name of *Etham* might be common to all that Defart at the end of the Red-Sea, and on both sides of it. *Anon.* 2. They might all conveniently pass over the Sea to the *Arabian* shore in the time allowed for it, either by the mighty power of God which could eaſily make both Men and Beaſts to do it in much leſs than ordinary time, or even by the courſe of winds: for that part of the Sea was not above eight or nine miles over, as Geographers and others affirm. And the time allotted for their paſſage ſeems to me to be much more than Interpreters have ſtudied for it. For the *Egyptians* and *Iſraelites* were divided one from another by the cloudy Pillar *all the night*, ver. 20. and a ſtrong Eaſt-wind blew *all that night*, ver. 21. The next morning, as I appreehend it, the Cloud ſtill keeping between them, and poſſibly covering the *Egyptians* with groſs and horrible darkneſs which hindred their march, the whole body of the *Iſraelites*, and their Cattle too, are drawn by *Moſes* his direction near the ſhore, and, it may be, the Cattle were put into the Sea, all which might well take up moſt of that day; then towards the evening they enter into the Sea, and ſo proceed, and the Cloud withdrawing further from the *Egyptians*, and following the *Iſraelites*, the *Egyptians* purſue after them, and, as it is very probable from the nature and reaſon of the thing, ſtand debating ſome conſiderable time, when they came to the ſhore, whether they ſhould venture to follow them into the Sea or no. At laſt, the worſt Counſel prevails, as it generally happens when a People are under a Divine Inſtruction, and into the Sea they go, and by the beginning of the morning-watch they draw near the *Iſraelites*, when God ſeaſonably appears for *Iſrael*'s ſuccour, and puts a ſtop to the march of the *Egyptians*. So the *morning watch* mentioned ver. 24. I take to be, not the morning watch of that night, mentioned ver. 20, 21. (*for all that night*, and therefore the morning-watch of that night, which was a third, or at leaſt, a fourth part of it, was now paſt and gone) but the next morning-watch after that night, and the ſucceeding day; which ſeems much more reaſonable, than to think up the ninth, fifth of the *Iſraelites*, and then of the *Egyptians*, into about three hours time, which is the time between the midnight and the morning watch. Nor is there any thing in the Text which in the leaſt contradicts this Opinion, but only that this days interval and work is not mentioned in this Story; whereas ſuch omiſſions are frequent in Scripture relations, in which the ſubſtance only is mentioned, and many circumſtances omitted, whereof we have ſeen ſome inſtances already, and ſhall meet with many more hereafter.

† Heb. *heard.*

21 And Moſes ſaw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his ſervant Moſes.

CHAP. XV.

Moſes and the people praiſe the Lord, 1, &c. *They want water,* 22. *The waters of Marah are bitter,* 23. *The people murmur againſt Moſes,* 24. *He wrieth unto the Lord, the waters are ſweetned,* 25. *They come to Elim, where they find* 12 *wells of water, and threeſcore and ten palm-trees,* 27.

* Heb. 1. 20.

THen ſang * Moſes and the children of Iſrael *a* this ſong unto the LORD *b*, and ſpake, ſaying, I will ſing unto the LORD: for he hath triumphed gloriouſly, the horſe and his rider hath he thrown into the ſea.

a Moſes compoſed the Song, and he, together with the *Iſraelites*, ſung it. *b* Unto the honour and praiſe of God.

Deut. 10. 21. Pſal. 118. 14. and 22. 3. Iſa. 12. 2. Hoſea.

2 The LORD is my ſtrength and * ſong †, and he is become my ſalvation: he is my God, and I will prepare him an habitation *c*; my father's God, and I will exalt him.

† The matter or ſubject of the preſent Song of praiſe. *c* A place for his Service and Worſhip, where he will dwell by his ſpecial preſence.

3 The LORD *is* a man of war *d*: the LORD is his Name.

d An eminent Warriour; as the phraſe is uſed 1 *Sam.* 17. 33. Thus an eloquent man is called *a man of words*, Exod. 4. 10. and a mighty man, *a man of arms*, Job 22. 8.

4 Pharaohs chariots and his hoſt hath he caſt *e* into the ſea: his choſen captains alſo are drowned in the red ſea.

e With great force like an Arrow out of a Bow; as the *Hebrew* word ſignifies.

* Neh. 9. 11.

5 The depths have covered them; * they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſs of thine excellency * thou haſt overthrown them that roſe up againſt thee: thou ſenteſt forth thy wrath, *which* conſumed them * as ſtubble.

* Iſai. 5. 24. and 47. 14. * By thy great and glorious Power. † As eaſily, and as ſpeedily, and as irreſiſtably

* Chap. 14. 21. Job 4. 9. 2 Theſſ. 2. 8.

8 * And with the blaſt of thy noſtrils † the waters were gathered together: the floods *f* ſtood upright as an heap: *and* the depths were congealed *g* in the heart of the ſea.

† Or, *of thine anger*, to wit, that vehement Eaſt-wind, *ver.* 10 and *ch.* 14. 21. which was raiſed by thine anger in order to the ruin of thine Enemies. *f* Heb. *two ſtreams*, or *the flowing waters*, whoſe nature it is to be conſtantly in motion. *g* (*i. e.*) Hardned, ſood ſtill as if they had been frozen, and ſo they were a wall on both hands, *chap.* 14. 22. *h* (*i. e.*) The midſt; as that word is uſed, *Pſal.* 18. 16. and 46. 2. *Ezek.* 28. 2.

9 * The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt *i* ſhall be ſatisfied upon them: I will draw my ſword, mine hand ſhall † deſtroy *k* them.

* Judg. 5. 30. † Or, *diſpoſſeſs*

i The luſt of covetouſneſs and revenge too. *k* Or, *take poſſeſſion of them* and theirs: ſee of this word, *Numb.* 14. 12, 24.

10 Thou didſt blow with thy wind, the ſea covered them; * they ſank as lead in the mighty *l* waters.

* Vaſ. 1.

l Heb. *Magnificent, or honourable*, made ſo by being the inſtrument of thy glorious work.

11 * Who *is* like unto thee, O LORD, amongſt the † Gods *m*? Who *is* like thee, glorious in holineſs, fearful in praiſes *o*, doing wonders?

† Sam. 2. 2. 1 King. 8. 23. Pſal. 86. 8. Iſa. 40. 25. Exod. 34. 6. Pſal. 77. 14. Dan. 6. 22. Chap. 16. * he proved them *.

m So called and eſteemed; or *Princes* or *Potentates*. as *Pſal.* 29. 1. *Ezek.* 32. 21. *n* Or, *Righteouſneſs*; thy power is great and glorious; but thou doſt not abuſe it to unrighteous and unworthy purpoſes, but to holy and honourable deſigns; to the puniſhment of wicked Tyrants, and to the vindication of thy oppreſſed and holy People. *o* In Praiſe-worthy actions; the act being put for the object, as *fear* is put for a thing to be feared, as *Pſal.* 14. 5. 1 *Pet.* 3. 14. Or, to be feared or had in reverence when thou are praiſed: To be both loved and feared at the ſame time.

12 Thou ſtretchedſt out thy right hand; the earth *p* ſwallowed them.

p Either 1. The Globe, conſiſting of Earth and Water, which is here called *Earth*; as it is called the *deep*, and the *waters*, *Gen.* 1. 2. Or, 2. The *Earth* is here put for the *Sea*, the other part of the ſame Globe; as the *Seas* is put for the *Body*, or the dead *Carcaſs*, the other part of the man, *Levit.* 19. 28. and 21. 1. *Numb.* 6. 6. 9, 11. Or, 3. The *Earth* properly, either becauſe many of them ſunk into the mud at the bottom of the Sea, and were buried in it: Or becauſe after they were caſt up upon the ſhore, they were buried by the *Iſraelites* in the Earth.

13 Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy habitation *q*.

q (*i. e.*) *Canaan*, the place where not only they ſhall dwell, but thou in and with them. See *Pſal.* 78. 52, *&c.*

14 * The people ſhall hear, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

* Numb. 14. Deut. 2. Joſh. 2. Exod. 15.

15 Then the Dukes of Edom ſhall be amazed: * the mighty men of Moab, trembling ſhall take hold upon them: * all the inhabitants of Canaan ſhall melt away.

* Numb. 22. 3. Exod. 15.

16 * Fear and dread ſhall fall upon them by the greatneſs of thine arm: they ſhall be as ſtill *r* as a ſtone; till thy people paſs over, O LORD; till the people paſs over * which thou haſt purchaſed.

* Heb. 13. Chap. 23. 22. Pſal. 74. 2 and 78. 54.

r Or, *be as ſilent*; they ſhall be ſo ſtruck with amazement, that they ſhall be imporent both for ſpeech and motion.

* Deut. 7. 8. Chap. 23. 20. Pſal. 44. 3. and 78. 54. and 80. 8. Iſa. 51. 11.

17 Thou ſhalt bring them in, and * plant them in the mountain *s* of thine inheritance; in the place, O LORD, *which* thou haſt made for thee to dwell in; in the ſanctuary, O LORD, *which* thy hands have eſtabliſhed *t*.

* Deut. 12. 5. Pſal. 78. 54. Iſa. 56. 7. Numb. 9. 9.

s Either 1. In the Country of *Canaan*, which is a mountainous Country, full of Hills and Vallies, *Deut.* 11. 11. not like *Egypt*, a plain and low Country. Or 2. in and about the Mount of *Sion*, where the Temple was to be built, which is here put for the whole Land, it being the moſt eminent part of it, round about which the people were planted, and to which they were frequently to reſort. *t* Will certainly build and eſtabliſh. *i. e.* cauſe to be built and eſtabliſhed. The paſt tenſe for the future, to note the certainty of it, according to the ſtyle of the Prophets.

18 * The LORD ſhall reign for ever and ever.

* Pſal. 10. Dan. 7.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry land in the midſt of the ſea.

20 And Miriam the Propheteſs *u*, the ſiſter of Aaron, took a timbrel in her hand, and all the women went out after her, * with timbrels and with dances *y*.

* Pſal. 68. 25.

u So called, either in a general ſenſe, becauſe ſhe was an inſtructor of other Women in the praiſe and ſervice of God. Or in a more ſpecial ſenſe, becauſe ſhe had the Spirit of Prophecy. See *Numb.* 12. 2. and *Mic.* 6. 4. *x* Heb. Why not of *Moſes* alſo? *Anſw.* 1. She might be *Moſes*'s ſiſter only by one Parent, *Aaron*'s by both. 2. She was beſt known to the People by her Relation to *Aaron*, with whom ſhe had lived for many years, when *Moſes* was baniſhed. *y* According to their ancient Cuſtom in publick Solemnities. See *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. 2 *Sam.* 6. 14, 21. *Jer.* 31. 4, 13.

21 And Miriam anſwered them *z*, Sing ye to the LORD: for he hath triumphed gloriouſly: the horſe and his rider hath he thrown into the ſea.

z Either 1 The Women, laſt ſpoken of, and then it is an Enallage of the Gender. Or 2. The Men ſpoken of before. They ſung by turns, or by parts, either the ſame words being repeated, or ſome other words of a like nature added. See 1 *Chron.* 16. 41. 2 *Chron.* 5. 13. *Ezra* 3. 11.

22 So Moſes brought Iſrael from the red ſea, and they

they went out into the wilderneſs of Shur *a*: and they went three days in the wilderneſs, and found no water.

a So uſually called, *Gen.* 16. 7. and by the *Iſraelites Etham*, as may be gathered by comparing this place with *Numb.* 33. 8. for both there and here it is ſaid *they went three days in that wilderneſs*.

That is, *Bitterneſs.*

23 ¶ And when they came to Marah, they could not drink of the waters of * Marah, for they were bitter: therefore the name of it was called † Marah.

Numb. 33. 8.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cryed unto the LORD: and the LORD ſhewed him a * tree, which when he had caſt into the waters, the waters were made ſweet *b*: there he made for them a ſtatute and an ordinance *c*, and there he proved them *.

Exod. 15. 5.

b Not ſo much by any vertue in that Tree, as by the Power of God who uſed this, rather as a ſign to the *Iſraelites*, than as an Inſtrument to himſelf in this Work. *c* God, or *Moſes* in God's Name, and by his Order, conſtituted and publiſhed to them a Statute. Which ſeems to be underſtood not of any particular Statute or Law, as that concerning the Sabbath, or their Duty to their Parents, or the like; for the ſpecifying of their Duties is reſerved to another time and place; but of a general Law or Rule formerly given, and now ſolemnly renewed by *Moſes* at God's command, like that given to *Abraham* their Father, *Gen.* 17. 1. *Walk before me and be perfect.* God having thus far performed his part of that Covenant made with *Abraham* and his Seed, bring them out of *Egypt* towards *Canaan*, tells them that he expects, and requires of them their Obſervance of the Condition of that Covenant, and gives them this indefinite and univerſal Law or Precept, that they ſhould obey and fulfil all the commands which God had already laid upon them or their Parents, and which he ſhould hereafter reveal to them. This ſenſe may be gathered out of the following verſe, wherein he explains what he meant by this *Statute*, even all God's Statutes or *Commandments*, which if they would keep, he engageth himſelf to preſerve and deliver them. So it is only a change of the Number, the Singular, *Statute*, being put for the Plural, *Statutes*, which is a Figure very frequently uſed both in Scripture, and in other Authors. God having now eaſed them of the hard and iron Yoke of the *Egyptians*, puts his ſweet and eaſy Yoke upon them; and having undertaken to be their King, and Protector, and Captain, he claims their ſubjection to himſelf, and to his Laws or Statutes. * Or, *tryed them*, i. e. the *Iſraelites*. There he tryed both their Faith by the difficulty now mentioned, ver. their want of Water, and their future Obedience by this general command, which he is about to branch forth into divers particulars.

Exod. 19. 5. Deut. 7. 12. and 11. 13. and 28. 1. Chap. 23. 22. Pſal. 81. 13 and 95. 7. 8. Iſa. 48. 18.

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes, * I will put none of theſe diſeaſes upon thee *d*, which I have brought upon the Egyptians: for I am the LORD * that healeth thee *e*.

d Not other Evils or Plagues; but on the contrary, I will bleſſe thee with all manner of bleſſings. Unleſs one branch or part of the bleſſings of God's Covenant, be includes all the reſt by a very common Synecdoche. *e* Or, *thy Phyſician*, for all thy Maladies both of Soul and Body.

Numb. 9. 9.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threeſcore and ten palm-trees *f*, and they encamped there by the waters.

f Which were both pleaſant for their ſhade, and refreſhing for their ſweet Fruit. Thus the *Iſraelites* are obliged and encouraged to the Obedience commanded, by being put into better circumſtances than they were under in their laſt ſtation.

CHAP. XVI.

The children of Iſrael ſojourn in the wilderneſs of Sin, 1. *Murmur againſt Moſes,* 2, 3. *God promiſes to ſupply their wants with bread from heaven,* 4. *And directs about preparing this bread,* 5. *Moſes reproves the people for murmuring,* 7, 8. *Appoints them to come before the Lord,* 9. *God's glory appeareth in the cloud,* 10——12. *He ſendeth quails,* 13. *and manna,* 15. *Every one gather a quantity,* 16—18. *The command about keeping it,* 19. *is diſobeyed,* 20. *The time of gathering,* 21. *Their increaſing the quantity on the ſixth day,* 22—24. *The command concerning the ſabbath,* 25, 26. *diſobeyed,* 27. *for which God is angry,* 28. *Moſes's counſel,* 29. *They reſt,* 30. *The name of the bread,* 31. *The command concerning the preſervation of the manna,* 32, 33. *The time of the manna's continuance,* 35.

AND they took their journey from Elim, and all the congregation of the children of Iſrael came *a* unto the wilderneſs of Sin *b*, which is between Elim and Sinai, on the fifteenth day of the ſecond month, after their departing out of the land of Egypt.

a Though not immediately; for there is another Stage of theirs by the Red-Sea, mentioned *Numb.* 33. 10. (in which Chapter *Moſes* deſigned exactly to ſet down all their Stations) but omitted here, becauſe nothing remarkable happened in it; and *Moſes* in this place deſigned to record only the memorable Paſſages. *b* A great Wilderneſs between the Red-Sea and Mount *Sinai*, but differing from that *Sin* mentioned *Numb.* 20. 1.

2 And the whole congregation of the children of Iſrael murmured *c* againſt Moſes and Aaron in the wilderneſs.

c For want of Meat, as appears from the following Verſe, their Proviſions brought out of *Egypt* being now ſpent.

3 And the children of Iſrael ſaid unto them, Would to God we had died by the hand of the LORD *d* in the land of Egypt, * when we ſate by the fleſh-pots, * and when we did eat bread to the full *e*: for ye have brought us forth into this wilderneſs to kill this whole aſſembly with hunger *f*.

Numb. 11. 4, 5.

d By any of thoſe Plagues wherewith God deſtroyed the *Egyptians*. *e* Which is not probable; but they amplify their former Mercies, that they might aggravate their preſent Calamity, as the manner of impatient and ungodly Men is. *f* *Anſw.* 1. There was no great danger of it, but they uſe aggravating Expreſſions, as diſcontented perſons uſe to do. 2. Their Flocks and Herds were not ſo numerous as to ſuffice them for above a months Proviſion, if they had all been ſlain and eaten, as it is implied *Numb.* 11. 21, 22. So there was ſome danger of it, though neither immediate, nor great. 3. They were it ſeems reſolved to ſpare theſe, partly for increaſe, and for their future Subſiſtence; and partly for Sacrifice, as not knowing how many of them they ſhould be required to offer. See *Exod.* 10. 26.

4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain * bread *g* from heaven †; and the people ſhall go out, and gather † a certain rate every day *h*, that I may * prove them *i*, whether they will walk in my law or no.

Pſal. 78. 24. 105. 40. Joh. 6. 31. 32. 1 Cor. 11. 8

g (*i. e.*) *Manna*, which ſhall ſerve them inſtead of Bread. *Numb.* 11. 8. and was a more delicate and pleaſant kind of Bread. called † Heb. *the bread of angels*, Pſal. 78. 24, 25. † The Air, or called *parcum of a* Provision *of a day in his day*, i. e. every day, as much as was ſufficient for a Man's Suſtenance that day. *i* Either 1. Whether by giving them ſuch miraculous and excellent Proviſion they will be won to love and obey me. Or 2. Whether by raining it down daily upon them for ſeveral days together they will learn to truſt me for the following days, and therefore gather no more than that day required.

Chap. 15. 25. Deut. 8. 2, 16.

5 And it ſhall come to paſs, that on the ſixth day they ſhall prepare *k* that which they bring in, and it ſhall be * twice as much as they gather daily.

* See Lev. 11. 8.

k Lay up, grind, bake, or ſeethe. See *verſe* 23. and *Numb.* 25. 21.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, at even, Then ye ſhall know that the LORD hath brought you *l* out from the land of Egypt.

l And not we by our own Authority or Counſel, as you ſuggeſt, *verſe* 3.

7 And in the morning, then ye ſhall ſee the glory of the LORD *m*, for that he heareth your murmurings againſt the LORD: And what are we that ye murmur againſt us?

m Either this glorious work of God in giving *Manna*; or rather the glorious appearance of God in the Cloud, as is evident from *verſe* 10.

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full: for that the LORD heareth your murmurings, which ye murmur againſt him; and what *are* we? your murmurings are not againſt us, but * againſt the LORD.

* See Luke 10. 16. Rom. 13. 2.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come near before the LORD *n*: for he hath heard your murmurings.

n Either before the cloudy Pillar, where God was eſpecially preſent; or in the place of God's Worſhip. For though the great Tabernacle was not yet built, yet it ſeems from *Exod.* 33. 7. there was a little Tabernacle. For as the Solemn, and Publick, and Sabbath-Worſhip was among them before the Tabernacle was built, ſo it was neceſſary there ſhould be ſome place where they did Aſſemble together, and perform that Worſhip which was proper to thoſe times, and there God was ſuppoſed to be preſent in a peculiar manner.

10 And it came to paſs as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſs, and behold, the glory of the LORD *o* * appeared in the cloud.

* Chap. 13. 21.

o An extraordinary brightneſs ſuddenly appearing in the Pillar of the Cloud. See *Levit.* 9. 6, 23.

11 ¶ And the LORD ſpake *p* unto Moſes, ſaying,

p Or, *Had ſpoken*, to wit, before, by comparing this with *verſe* 7.

12 I have heard the murmurings of the children of Iſrael: ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread *q*: and ye ſhall know that I am the LORD your God.

q God choſeth the proper time for each kind of proviſion; the evening for the Quails, which being brought from remote parts, by their days flight, about evening came thither; and the morning for *Manna*, which uſually falls at that time.

* Numb. 11. 31. Psal. 105. 40.

13 And it came to pass that at even * the quails came up, and covered the camp: and in the morning the dew lay *r* round about the host.

r Heb. *There was a bed of dew*, wherewith the *Manna* was covered, *verse* 14. To this the *hidden manna*, Revel. 2. 17. alludes.

* Numb. 11. 7. Psal. 78. 24. and 105. 40. Wisd. 16 20.

14 And when * the dew that lay was gone up *s*, behold, upon the face of the wilderness there lay a small round thing, *as* small as the hoar frost upon the ground.

s To wit, into the Air; or, *was vanished*, as the word *ascend* is used, *Jer.* 48. 15.

† Or, *what* said one to another, † It is manna *t*: for they wist *is this?* or not what *it was*. And Moses said unto them, * This *it is a portion.* is the bread which the LORD hath given you to

* Joh. 6. 31. 1 Cor. 10 3.

eat.

t Or, *What is this?* which best suits with the following reason, *For they wist not what it was. Man* signifies *what* in the *Egyptian* Tongue; and it is not strange that the *Israelites* use one of their words, being newly come out of their Land. Hence this is called *Manna*, but it is of a different Nature from the ordinary *Manna* which now we use only as physick for purging; whereas this *Manna* was food, and nourishing, being prepared by the great God for this use.

16 ¶ This *is* the thing which the LORD hath commanded; gather of it every man according to his eat-

† Heb. *by* ing *u*: an omer *x* † for every man, according to the *the poll* or number of your † persons take ye every man for them *head.* † Heb. *souls.* which *are* in his tents.

u (*i. e.*) As much as is sufficient for his eating. *x* Which contains the tenth part of an *Ephah*, and therefore was a very liberal allowance, and such as might abundantly suffice a man of greatest Strength and Stomach. It might seem too much, but it must be remembred that it was a very light Meat, and eafy of Digestion; nor was every one obliged to eat up his whole portion, as we shall see.

17 And the children of Israel did so, and gathered some more, some less *y*.

y Either 1. According as their Families were more or less numerous. Or rather 2. As the gatherers were more or less strong and active in gathering it.

18 And when they did mete *it* with an omer, he that gathered much, had nothing over, and he that gathered little, had no lack *z*: they gathered every man according to his eating.

z All that was gathered by the Members of one Family was put into an heap, and then distributed to each person an Omer, neither more nor less. To which *St. Paul* alludes 2 *Cor.* 8. 13, *&c.*

19 And Moses said unto them, Let no man leave of it till the morning *a*.

a *Viz.* For the provision of the next day, as distrusting God's care and goodness in giving them more. Nor that every one was bound to eat all of it, which certainly many of their stomachs could not bear; but that they were to dissolve it, or burn it as they did the remains of some Sacrifices, *Exod.* 12. 10. and 29. 34. or consume it some some other way.

20 Notwithstanding, they hearkened not unto Moses, but some of them left of it *b* until the morning, and it bred worms and stank *c*: and Moses was wroth with them.

b Either distrusting God's Providence for their future provisions; or, out of curiosity to learn the nature of this *Manna*, and what they might do when occasion required. *c* Not so much from its own nature, which was pure and durable, as from God's judgement.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted *d*.

d To wit, as much of it as was left upon the ground. This was not from its own nature, which was so solid that it could indure the Fire, and was bruised by a Pestel; but from God's wise Providence, partly that it might not be corrupted or trodden under foot, or otherwise abused, and so despised; partly that it might not remain there to tempt any of them to gather more of it than they should; and partly that all their flock of provision being wasted, they might be obliged to the more entire dependance upon God. And this is here mentioned as a reason why they gathered it in the morning.

22 ¶ And it came to pass, that on the sixth day they gathered twice as much bread *e*, two omers for one *man*: and all the rulers of the congregation came and told Moses *f*.

e Considering God's present Providence in causing it to fall in double proportion, and remembring that the next day was the Sabbath-day, which God had blessed and sanctified to his own immediate service, *Gen.* 2. 3. and therefore was not to be employed in servile works, such as the gathering of *Manna* was, they rightly concluded, that God's commands delivered *verse* 16, 19. reached only to ordinary days, and must in all reason give place to the more ancient and necessary Law of the Sabbath. *f* Either to acquaint him with this increase of the Miracle, or to take his direction for their Practise, because they found two commands seemingly clashing together, and therefore needed and desired his advice.

23 And he said unto them, This is that which the LORD hath said *g*, To morrow *is* the rest of the holy sabbath unto the LORD: bake *h* that which you will bake, *to day i*, and seethe *k* that ye will seethe, and that which remaineth over, lay up for you to be kept until the morning †.

g Either to *Moses* by Inspiration; or to the former Patriarchs upon like occasions; this practice is agreeable to the former Word and Law of God concerning the Sabbath, as it follow. *h* The *Manna* was dressed these two ways, *Numb.* 11. 8. *i* These words, *to day*, are not in the Original, and possibly are better left out than taken in; or if they be taken in, they do not seem to me, as they do to many others, to prove, that they were commanded to bake or seethe on the sixth day all that they were to eat both that day, and upon the following Sabbath, or that they were forbidden to bake or seethe it upon the Sabbath-day; for there is not a word here to that purpose; and it is apparent from the whole Context, that the Rest of the Sabbath is not opposed to their baking or seething of it, but to their going out into the Field to gather it. Nay the contrary is here implied, because after they had bak'en and sodden what they intended to bake or seethe, part of the *Manna* did, as is here expresly added, *remain over*, and was reserved for the Sabbath days Provision, and that unbaken and unsodden, otherwise it would not have been noted as a miraculous thing, that it did not Stink nor breed Worms, *verse* 24. † What you do not eat this day, keep for the next day's Provision.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein *k*.

k As there was before, *verse* 20. So great a difference there is between the doing of a thing upon God's Command. and with his Blessing, and the doing of the same thing against his Will, and with his Curse.

25 And Moses said, Eat that to day *l*, for to day is a sabbath unto the LORD *m*: to day ye shall not find it in the field.

l These words were spoken upon the Morning of the Sabbath-day, as appears from the foregoing Verse. *m* (*i. e.*) Wholly consecrated to his Service, and therefore not to be employed in servile Works.

26 Six days ye shall gather it, but on the seventh day *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, that there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses *n*, How long *o* refuse ye to keep my commandments, and my laws?

n That he might speak it to the People. *o* He signifies that this was an old Disease in them, to disobey God's Precepts, and to polute his Sabbaths.

29 See, for that the LORD hath given you the sabbath *p*, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place: let no man go out of his place *q* on the seventh day.

p Hath given to you, and to your Fathers, that great command and priviledge of the Sabbath. *q* Out of his House or Tent into the Field to gather *Manna*, as appears from the occasion and reason of the Law here before mentioned. For otherwise they might and ought to go out of their Houses to the Publick Assemblies, as appears from *Levit.* 23. 3. *Acts* 15. 21. and to lead their Cattle to watering, *Luke* 13. 15. or to help them out of a Pit, *Matth.* 12. 11. And a Sabbath-days Journey was permitted, *Acts* 1. 12.

30 So the people rested *r* on the seventh day.

r Or *ceased*, to wit, from gathering *Manna*, by comparing this with *verse* 27. and consequently from all works of that nature.

31 And the house of Israel called the name thereof Manna: and * it *was* like coriander-seed *s*, white: and * Numb. the taft of it *t was* like wafers made with honey. 11. 7.

s In Shape and Figure, but not in Colour, for that is dark-coloured, but this white, as it follows here, like *Bdellium*, &c. *Numb.* 11. 7. *t* When it was raw; but when it was dreft it was like fresh Oyl, *Numb.* 11. 8.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth: Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, * Take a pot, and * Heb. put an omer full of Manna therein, and lay it up before the LORD *u*, to be kept for your generations.

u In the Tabernacle, and by the Ark, when they shall be built, and at present in the place where you meet for the Solemn Worship of God.

34 As the LORD commanded Moses, so Aaron laid it up before the testimony *x*, to be kept.

x (*i. e.*) Before the Ark, which is called, *the ark of the testimony*, *Exod.* 25. 16. and here, by way of Abbreviation, *the Testimony*, or *Witness*, because in it were the Tables of the Covenant, or the Law of God, which was a Testimony of God's Authority and Will, and of Man's Subjection and Duty, or of the Covenant made between God and Man. See *Deut.* 10. 5. and 31. 26. *Quest.* How could this be laid up before the Ark, when the Ark was not yet built? *Ans.* This Text only tells us that *Aaron* did lay it up, but

but it doth not determine the time, nor affirm that it was done at this instant, but rather intimates the contrary, and that it was done afterwards when the *Testimony*, *i. e.* the Ark was built. As the next Verse also speaks of what was done in the following forty years.

35 And the children of Israel did eat Manna forty

* Exod. 16. 35. Num. 14. 33.

years, * until they came to a land inhabited: they did eat Manna, until they came to the borders of the land of Canaan *y*.

y This *Moses* might well write; for though he did not go into *Canaan*, yet he came to the Borders of *Canaan*. And though he did not see the Cessation of the *Manna*, yet he sufficiently knew both from the Nature of the Thing, and by Revelation from God, that it would forthwith cease upon their entrance into *Canaan*.

36 Now an omer is the tenth part of an Ephah.

CHAP. XVII.

The children of Israel came to Rephidim, there is no water, therefore murmur against Moses, 1——3. *Moses cries to the Lord,* 4. *The Lord sendeth Moses to Horeb; he smiteth the rock, and water cometh out,* 5, 6 *He names that place, and the reason of it,* 7. *Amalek warreth against the Israelites,* 8. *Moses appointeth Joshua to fight with him,* 9. *Joshua's success when Moses held up his hand; when let down, Amalek prevailed,* 11——13. *Moses buildeth an altar, and nameth it,* 15. *The reason of it,* 16.

AND all the congregation of the children of Israel journey from the wilderness of Sin after their journeys *a*, according to the commandment of the LORD *b*, and pitched in Rephidim: and *there was* no water for the people to drink.

a By divers Stations, recorded *Numb.* 33. 12, 13, &c. but here omitted, because there was nothing extraordinary hapned in them. *b* Expressed either by word of mouth, or by the motion or rest of the cloudy Pillar, *Exod.* 13. 21.

2 Wherefore the * people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye † tempt the LORD *c*?

* Numb. 20. 3. † Psalm 78. 41. 1 Cor. 10. 9.

c By distrusting God's Power, and Providence, and Faithfulness, and Goodness, upon such a small occasion, by refusing to submit to God's Will, and to wait upon him by humble and fervent Prayers for relief, and instead thereof quarrelling with me as if it were my fault, and murmuring against God under my name.

3 And the people thirsted there for water, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us and our children, and our cattle with thirst?

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel *d*; and thy rod wherewith * thou smotest the river *e*, take in thine hand, and go.

Exod. 7. 20.

d That they may be eye witnesses of this glorious Work, and may report it to the People. *e* Either the *Red-Sea*; for an Arm of the Sea is sometimes called a River; or, the River *Nilus*.

6 * Behold, I will stand before thee there *f* upon the rock in Horeb *g*, and thou shalt smite the rock, and there shall water come come out of it, that the people may drink. And Moses did so *h*, in the sight of the elders of Israel.

* Numb. 20. 9. Psalm 78. 15. and 105. 41. Wisd. 11.

f In my cloudy Pillar, which shall stand over that place. *g* *Horeb* and *Sinai* are sometimes spoken of as the same place, and sometimes as two differing places, as here compared with *Exod.* 19. 2. The Learned write, that this was one long Mountain, whereof there were two eminent Parts or Tops, the one at a considerable distance from the other, and *Horeb* was the first part of it, and near *Rephidim*; and *Sinai* the more remote, to which they came afterwards. *h* (*i. e.*) Smote the Rock, and the Waters flowed out plentifully and continually, making a River, which God caused to follow them to their several Stations. See 1 *Cor.* 10. 4.

† That is, *temptation.* † That is, *chiding or striving.*

7 And he called the name of the place † Massah, and † Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD amongst us *i*, or not?

i *Viz.* To protect and provide for us according to his Word given to us. Will God be as good as his word, or will he not? For it is to us very doubtful.

8 ¶ * Then *k* came Amalek, and fought with Israel *l* in Rephidim.

* Exod. 18. 11. Num. 24. 20. Deut. 25. 17, 18

k When they were upon their March from *Rephidim* to *Horeb*, *l* The ground of the Quarrel was the prosecution of the old hatred of *Esau* against *Jacob*, and the revenging of themselves and their Father upon the Posterity of *Jacob*; for which they thought this the fitteft season, they being now a great and potent People, *Numb.* 24. 20. and *Israel* now weak, and unarmed, and dispirited with long Servitude.

9 And Moses said unto * Joshua, Chuse us out men, and go *m* out, fight with Amalek: to morrow I will stand on the top of the hill *n*, with * the rod of God *o* in mine hand.

* Called Hoshea, Num. 13. 8. 16. Deut. 32. 44. Chap. 24. 13. Heb. 4. 8.

m Out of the Camp to meet the Enemy. *n* Both to observe thy Carriage, and Success or Defeat, that I may govern my self accordingly, and that I may in that Retirement pour out my Soul unto the Lord of Hosts, that he may give thee Victory. *o* By which having done so great Exploits formerly, doubt not of the same Divine Assistance to accompany it, and make thee victorious.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur *p* went up to the top of the hill.

p A Person of Eminency both for Wisdom and Experience, and for Place and Authority, supposed to be the Husband of *Miriam*, See *Exod.* 24. 14.

11 And it came to pass when Moses held up his hand *q*, that Israel prevailed: and when he let down his hand, Amalek prevailed *r*.

q With the Rod of God in it. This Gesture, though fervent Prayer was doubtless joyned with it, seems not to have been the Gesture of praying, which is the lifting up of both hands. but of an Ensign-bearer, or of one ready to smite his Enemies. Howsoever this was only a sign whereby *Moses* strengthned his Faith. and quickned his Prayers, and heightened the Courage of the Soldiers below, and prosefied that he expected Victory not from the skill and prowess of his Army, but from the Assistance of God. *r* God so dispensing his favour, that the Honour of the day and Victory might be wholly ascribed to the Rod and Power of God, not to *Israel*.

12 But Moses hands were heavy, and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands *s*, the one on the one side, and the other on the other side, and his hands were steady until the going down of the sun.

s Not that both Hands were erected and joyned together, which was not a fit posture for one holding a Rod in his hand; but that *Moses* thisted the Rod out of one hand into the other when the former was weary, and that *Aaron* and *Hur* did each of them with both hands hold up that hand which was next to them, successively, that they also might relieve one the other.

13 And Joshua discomfited Amalek and his people *t* with the edge of the sword.

t Either 1. The King of the *Amalekites*, and his People. Or 2 The People of the *Amalekites*, and those other People who were leagued with them.

14 And the LORD said unto Moses, Write this for a memorial in a book *u*, and rehearse it in the ears of Joshua *x*: for * I will utterly put out the remembrance of Amalek *y* from under heaven.

* Numb. 24. 20.

u Even in this Book, which *Moses* was to write by God's Inspiration and Appointment. See *Exod.* 34. 27. *Deut.* 31. 9. 22. *x* Thy Successor, and the Captain of my People, that he and all succeeding Governors may watch all occasions to execute this command. *y* (*i. e.*) I will utterly destroy them; for a Person or People dead or destroyed are soon forgotten *Psalm* 31. 12. and the Grave is called 1 Sam. 15, 21 and 20. 1 Sam. 15, 17. 2 Sam. 8. 9. 14. *the land of forgetfulness*, *Psal.* 88. 12. Or thus, Though they are now a numerous and flourishing People, and in great Repute, I will make them few and inglorious, for such are little minded or remembred; for this is not to be understood absolutely of a speedy and utter Extinction of them, for he supposeth their being *from Generation to Generation*, *verse* 16. but comparatively. *z* From the face of the whole Earth.

15 And Moses built an altar *a*, and called the name of it † JEHOVAH Nissi.

† That is, *the LORD my banner.*

a Both for the offering of Sacrifices of Praise unto God, and to be a Monument of this Victory, and of the Author of it. *b* *Viz.* my Ensign. Of the Altar, which he so calls metonymically, because it was the Sign and Monument of *Jehovah Nissi*; even as Circumcision is called God's *Covenant*, *Gen.* 17. 13. and the Lamb, the *Passover*, *Exod.* 12. 11. and the Cup, *the New Testament*, *Luke* 22. 20 because they were the signs of them. Or the word, *Altar*, is to be repeated out of the former member, which is frequent, and the place to be read thus, *he called the name of it*, the Altar of *Jehovah Nissi*. Or the name given to it signifies only the Inscription ingraven upon it, which was not the single name of God, but an entire Sentence, *the Lord is my banner*. By which words he takes all the praise of the Victory from the *Israelites*, and gives it to God.

16 For *c* he said, * Because *d* † the LORD hath * Or, *He* sworn *that* the LORD *will have* war with Amalek *conf. the* from generation to generation. *hand of Amalek*

c Or, *And*, as the *Hebrew* particle properly signifies; for these words are not a reason of the passige next preceding, but an additional Sentence. *d* Or, *Surely*, as that particle is oft used, as *Job* 8. 6. *Ezekiel* 20. and 20. 20. *Psal.* 10. 14. and 44. 22, *&c.* *e* Heb. *the hand upon the throne of the Lord*, for *the hand of the Lord upon his throne*, which is therefore, perfectly the same thing, only the order of the words is a little varied after the manner of the *Hebrew* Tongue. These words then † Heb. *the* are a paraphrastical Description of a Solemn Oath, by the usual po- *hand upon* sture of it, *viz.* the *lifting up the hand*, which is usually put for *the throne* swearing, and in that sense is ascribed both to Men, as *Gen* 14. 22. *of the* and to God, as *Deut.* 32. 40. And this Hand of God lifted up up- *LORD.* on his Throne, where his Majesty doth peculiarly and gloriously dwell, signifies that God swears by himself, as is said *Heb.* 6. 13. And thus the *Chaldee* and *Arabick* Interpreters understand it. Others render the place thus, Because the Hand (or, his *Hand*, the pronoun being here understood, as it frequently is in the *Hebrew* Language, of which several instances have been given before, *i. e.* the hand of *Amalek*, which may easily be understood out of the following Clause in which *Amalek* is named) *was against the throne of the Lord*, *i. e.* was stretched out against God himself; for so God esteems

eſteems it, becauſe it was done againſt that People among whom God had placed his Throne, or Seat, or Dwelling, according to his Covenant made with them; which alſo was well known to the *Amalekites* by the Relation of their Progenitors, who in all probability had acquainted them with their own Rights, and with *Jacob's* Arts whereby he robbed *Eſau*, the Father of *Amalek*, (*Gen.* 36. 15, 16.) of his Birthright and Bleſſing, and conſequently of the Land of *Canaan*, to which now God was bringing them, that he might plant them there, and ſet up his Throne among them. And the *Amalekites* doubtleſs heard, as the other Neighbours alſo did, in what a miraculous manner God had brought them out of *Egypt*, and over the Red-Sea. And they knew better than others, by Tradition from their Parents, that God had promiſed *Canaan* to them, and now they ſaw that he was conducting them thither, and therefore to prevent this, they now commence a War againſt them, and againſt God or his Throne, whoſe Preſence with, and Conduct over them was moſt manifeſt; which was a great aggravation of their Sin. And this latter Tranſlation and Interpretation ſeems moſt probable, 1. becauſe it exactly agrees with the *Hebrew* words, and the order in which they are placed. 2. It makes the Coherence more clear than our Tranſlation doth, the former part of the Verſe containing a reaſon of the latter, to wit, of that ſevere Curſe and everlaſting War denounced againſt *Amalek*, becauſe they attempted by force to overthrow God's Throne and People, and that with ſo many aggravating circumſtances; of which ſee *Deut.* 25. 17, 18.

CHAP. XVIII.

Jethro comeſt to Moſes with his wife, and his children; their names, 1——4. Moſes going to meet his father, does obeiſance, 7. and relates to him God's providence. 8. Jethro's joy and thankſgiving, 9, 10. Confeſſeth God's power therein, 11. Jethro ſacrificeth, 12. Moſes's judging the people, 13. aſſiſted by his father, 14. Moſes's anſwer, 15, 16. Jethro's anſwer, 19——23. Moſes hearkning to his father, 24. choſeth able men for rulers, 25. who always judged the people, 26. Jethro's departure, 27.

* Chap. 2. 16. WHen * Jethro the Prieſt of Midian, Moſes father-in-law, heard of all that God had done for Moſes, and for Iſrael his people, and *that* the LORD had brought Iſrael out of Egypt:

2 Then Jethro, Moſes father-in-law, took Zipporah, Moſes wife, after he had ſent her back *a*,

a From the way to *Egypt*, upon the occaſion mentioned *Exod.* 4. 24, 25. and becauſe he found by experience that ſhe was likely to hinder him from, or diſcourage him in the diſcharge of his great and dangerous Office, and to give an ill example to the *Iſraelites*.

* Chap. 2. 22. 3 And her two ſons, of which the * name of the one *was* † Gerſhom, for he ſaid, I have been an alien † That is, in a ſtrange land;

4 And the name of the other *was* † Eliezer, for the God of my father, *ſaid he*, *was* mine help, and deliVered me from the ſword of Pharaoh:

* Chap. 3. 1. 5 And Jethro, Moſes father-in-law, came *b* with his ſons and his wife, unto Moſes into the wilderneſs, where he encamped at * the mount of God.

b Not at this time, but after the delivery of the Law at Mount *Sinai*; as it may appear 1. becauſe he finds them *encamped*, as it here follows, *at the mount of God*, i. e. *Sinai*, whither they came not till *Exod.* 19. 2. 2. Becauſe the Laws of Sacrifices were given before his coming, as appears from *ver.* 12. 3. Becauſe the execution of this counſel here given about the choice of Magiſtrates, *ver.* 19. is related after the *Iſraelites* departure from *Sinai*, *Deut.* 1. 7, &c. And therefore here is a tranſpoſal in this Hiſtory, which is alſo frequent in other places of holy Scripture.

6 And he ſaid *c* unto Moſes, I thy father-in-law Jethro am come unto thee, and thy wife, and her two ſons with her.

c Not by word of mouth, as the next Verſe ſheweth, but either by a Letter, or by a Meſſenger, as that word is uſed, *Matth.* 8. 6, 8. compared with Luke 7. 3, 6.

7 And Moſes went out to meet his father-in-law, and did obeiſance, and kiſſed him: and they asked each other of *their* † welfare *d*; and they came into the tent.

† Heb. peace. *d* Heb. *of their peace*, i. e. proſperity and all happineſs, which alſo they wiſhed one to the other, as this phraſe implies. See 1 *Sam.* 10. 4. and *Pſal.* 122. 6.

8 And Moſes told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſraels ſake *e*, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

† Heb. found them. *e* Or, *concerning Iſrael's buſineſs.*

9 And Jethro rejoyced for all the goodneſs which the LORD had done to Iſrael, whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, Bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know *f* that the LORD is greater than * Chap. 1. 10, 16, 22. all gods: * for in the thing wherein they *g* dealt proudly, *he was* above them.

and 5. 7. *f* viz. More clearly and by certain experience: as that phraſe ſignifies, *Gen.* 22. 12, 1 *King.* 17. 18, 24. and 18. For otherwiſe it is more than probable, that *Jethro* had the knowledg of the true God before this time, not only becauſe he was the great Grandchild of *Abraham*, but alſo becauſe of his long converſation with a perſon of ſo great knowledge, and wiſdom, and piety, as *Moſes* was. *g* Either 1. their falſe Gods, who wrought ſtrange things in and by their Servants the Magicians, who contended with *Moſes*, and proudly boaſted of their skill as not a whit inferior to that of *Moſes*, but at laſt were forced to yield up the Cauſe, *Exod.* 8. 19. or rather 2. the *Egyptians*, ſpoken of *ver.* 10. who dealt proudly, and feornfully, and tyrannically with the *Iſraelites*, but God ſhewed himſelf to be above them, and above their men. 2 Or, *of Iſrael*, or *faithful*, ſuch as love the truth, and diligently labour to find it out in all cauſes, and then paſs a true and righteous ſentence; not at all reſpecting perſons, but only the truth and right of their Cauſes: ſuch as hate lies and ſlanders, and will ſeverely rebuke and puniſh them. *a* This, though included in the former, is particularly expreſſed, becauſe gifts and bribes are the great corrupters of Judges and judgments.

12 And Jethro Moſes father-in-law took *h* a burnt-offering and ſacrifices *i* for God: and Aaron came, and the Elders of Iſrael to eat bread *k* with Moſes father-in-law before God *l*.

h (*i. e.*) Gave, or offered; as that Verb is uſed *Pſal.* 68. 18. compared with *Eph.* 4. 8. alſo *Exod.* 25. 2. Which he did, that he might publickly teſtify both his embracing of the true Religion, and his thankfulneſs to God for the great deliverance given to his people, wherein alſo himſelf and Family were concerned. And he took or offered theſe, not immediately, or by himſelf, (which would have ſeemed a preſumptuous and unwarrantable Action for a ſtranger to undertake in the Church of *Iſrael*) but by thoſe who were appointed to do it; in which ſenſe *David* is ſaid to have ſacrificed, 2 *Sam.* 24. 25. and *Solomon*, 1 *King.* 8. 63. and all thoſe who brought their Offerings to the Prieſts to offer for them. *i* To wit, of Thankſgiving, as is expreſſed *Exod.* 24. 5. for part of theſe the Officers, with others, did eat, *Levit.* 7. 15. whereas no man might eat of the Burnt-offerings, *Levit.* 1. 9. *k* (*i. e.*) To feaſt together of the remainders of the Sacrifices. *l* Either before the cloudy Pillar; or rather, before the Altar, and in the place of publick Worſhip; for ſome ſuch place undoubtedly they had, though the Tabernable was not yet built; and that was the place appointed for ſuch Feaſts. See *Deut.* 12. 7. and 27. 7. 1 *Chron.* 29. 21. *Pſal.* 116. 17.

13 And it came to paſs on the morrow, that Moſes ſate to judge the people *m*: and the people ſtood by Moſes from the morning unto the evening.

m As a Civil Magiſtrate, by hearing and determining Cauſes and Controverſies ariſing among the people.

14 And when Moſes father-in-law ſaw all that he did to the people, he ſaid, What is this thing that thou doeſt unto the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even?

* Exod. 33. 7. 15 And Moſes ſaid unto his father-in-law, Becauſe * the people come unto me to enquire of God *n*.

n (*i. e.*) Of the mind and will of God, both as to his Worſhip and Service, and as to their mutual duties to one another. See 1 *Sam.* 9. 9.

16 When they have a matter they come unto me, and I judge between † one and another, and I do † Heb. every man. make them know *o* the Statutes of God, and his Laws.

o (*i. e.*) Do interpret and apply them to their ſeveral Caſes and Circumſtances.

17 And Moſes father-in-law ſaid unto him, The thing that thou doeſt, is not good *p*.

p Not convenient either for thy ſelf, or for the people.

18 † Thou wilt ſurely wear away *q*, both thou, and † This this people *r* that is with thee: for this thing is too heavy for thee: * thou art not able to perform it thy ſelf alone. * Num. 11. 14.

q Waſte and deſtroy thy health and ſtrength by exceſſive labour of mind and body. *r* By tedious attendance and expectation ere their turn comes for the deciſion of their matters.

19 Hearken now unto my voice; I will give thee counſel, and God ſhall be with thee *s*: Be thou for the people to God-ward *t*, that thou mayſt bring the cauſes unto God:

s (*i. e.*) I doubt not, God will aſſiſt and bleſs thee as well in the courſe which I propoſe to thee, as in that which thou now doſt uſe, becauſe God is a God of order, and loves order; and he is a God of mercy, and would not have thee deſtroy thy ſelf in his work. Or it may be taken for a Prayer, *and God be with thee*, i. e. bleſs and aſſiſt thee therein. *t* Heb. *before God*, i. e. in hard and weighty Cauſes, which the inferior Judges cannot determine, as it is explained, *v.* 22. where they need and ſeek direction from God, there thou ſhalt be as a mediator between God and them, *to bring their matters to God*, as it here follows, and to receive directions and commands from him. See *Numb.* 15. 33, 34. and 27. 5, 6.

20 And thou ſhalt teach them ordinances and laws *u*, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

u Thou alone ſhalt deliver and explain God's Law to them, which they may apply to their particular Cauſes and Occaſions, and to end their Differences among themſelves without giving thee any trouble.

21 Moreover thou ſhalt provide out of all the people * able men *x*, ſuch as fear God *y*; men of truth *z*, hating covetouſneſs *a*, and place *ſuch* over them *to be* rulers of thouſands, and rulers of hundreds, rulers of fifties, and rulers of tens.

* Deut. 1. 13, 15. Ezra 7. 25. Pſal. 119. 7, 9. Jer. 5. 1.

x Heb. *men of might*, not for ſtrength of body, but for greatneſs, reſolution, courage, and conſtancy of mind, which is the beſt preſervative againſt partiality and corruption in judgment, to which men of little minds, or narrow ſouls, are eaſily forced by fears, or hopes, or gifts. *y* Which will reſtrain them from all injuſtice, even when they have ability and opportunity to do wrong ſo cunningly or powerfully, that they may eſcape the obſervation and cenſure of men. *z* Or, *of truth*, or *faithful*, ſuch as love the truth, and diligently labour to find it out in all cauſes, and then paſs a true and righteous ſentence; not at all reſpecting perſons, but only the truth and right of their Cauſes: ſuch as hate lies and ſlanders, and will ſeverely rebuke and puniſh them. *a* This, though included in the former, is particularly expreſſed, becauſe gifts and bribes are the great corrupters of Judges and judgments.

22 And let them judge the people at all ſeaſons: and it ſhall be that every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelf, and they ſhall bear *the burthen* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo b*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place *c* in peace *d*.

b If God approve of the courſe which I ſuggeſt, to whoſe wiſdom I ſubmit my opinion. For *Jethro* might well think, that *Moſes* neither would, nor might make ſo great an alteration in the Government without conſulting God about it, and expecting his Anſwer. Others render the place thus, *Doth God will* (*or, hath God given thee his commands*, i. e. thou wilt have leiſure to aſk and take his counſel in all emergencies, which now hath not, *and thou muſt be able to endure*. *c* To their ſeveral habitations, which are called mens *places*, Judg. 7. 7. and 9. 55. and 19. 28, 29. where their calling and buſineſs lies, from which they are now diverted and detained by fruitleſs and weariſome attendances. *d* Orderly and quietly, having their minds much eaſed by this courſe, and their contentions ſoon ended.

24 So Moſes hearkened to the voice of his father-in-law *e*, and did all that he had ſaid *f*.

e This is one evidence of that meekneſs for which *Moſes* is juſtly magnified, that he diſdained not to receive advice from one ſo much his inferior in Wiſdom, and Learning, and knowledge of the things of God. And God would have this wiſe Counſel to come from *Jethro*, not from *Moſes* himſelf, to ſhew how virtuouſly he diſtributes his gifts, and to teach all men not to think too highly of themſelves, nor to deſpiſe the counſels even of their inferiors. *f* Not immediately, but after he had received God's approbation, *Numb.* 11. 16. and the peoples conſent, *Deut.* 1. 14.

25 And Moſes choſe *g* able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

g Not ſolely, but together with the people, as appears from *Deut.* 1. 13.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

27 And Moſes let his father-in-law depart *h*, and he went his way into his own land.

h (*i. e.*) Diſmiſſed him honourably. See *Numb.* 10. 29.

CHAP. XIX.

The people come to Sinai, 1, 2. God's propoſal to them by Moſes. Of the terms of the Covenant, 3——6. Moſes lays before them what God had commanded, 7. The peoples acceptance of the ſame, 8. God direſteth Moſes how to ſanctify the people, 10, 11. Moſes ſets bounds to the people that they touch not the mount, 12. The puniſhment of thoſe that did, 13. Moſes ſanctifying the people, 14. commands them to keep from their wives, 15. The manner of God's appearing, 16, 18, 19. God talketh with Moſes, 21——24.

IN the third month *a* when the children of Iſrael were gone forth out of the land of Egypt, the ſame day *b* * came they into the wilderneſs of Sinai. * Num. 33. 15.

a Heb. *Third new Moon*, called *Sivan*, including the latter part of *May*, and the former part of *June*. *b* Heb. *in that day*, to wit, when the Month or New-moon began, and when they departed from *Rephidim*, to note, that there was no Station between theſe two. This is ſet down thus accurately, becauſe it gives an account of the original of the Feaſt of *Pentecoſt*, becauſe the giving of the Law, which was 3 or 4 days after this time, was 50 days after the Paſſover, whereof 46 or 47 were paſt at their firſt coming to *Sinai*, reckoning from the 15th day of the firſt month, when they came out of *Egypt*, to this time.

2 For they were departed from Rephidim, and were come to the deſert of Sinai *c*, and had pitched in the wilderneſs; and there Iſrael camped before the mount.

c (*i. e.*) To that part of the Deſert which adjoined to Mount *Sinai*, as *Rephidim*, from whence they came, was in that part of the Wilderneſs adjoining to *Horeb*, which was another part of the ſame Mount in. See *Exod.* 17. 6. So they ſeem to have fetched a large compaſs, and to have come from one ſide of the Mountain to the other.

3 And * Moſes went up to God *d*: and the LORD called unto him out of the mountain, ſaying, Thus ſhalt thou ſay unto the houſe of Jacob, and tell the children of Iſrael; * Deut. 10. 14. Pſal. 24. 1. 1 Pet. 2. 9. Rev. 1. 6. and 5. 10.

d Into the Mount of God, to the place where God had now fixed his cloudy Pillar, and where he was about to manifeſt himſelf in a glorious manner. So it is an anticipation.

4 * Ye have ſeen what I did unto the Egyptians, * Deut. 32. and how I bare you on Eagles wings *e*, and brought you unto my ſelf *f*.

e (*i. e.*) Safely, out of the reach of danger; and ſtrongly, againſt all oppoſition. Compare *Deut.* 32. 11. *Iſa.* 63. 9. *Rev.* 12. 14. *f* Into my preſence, and favour, and fellowſhip, to be my peculiar people, to ſerve and worſhip me as your only Lord and King.

5 Now * therefore if ye will obey my voice indeed * Deut. 5. *g* and keep my Covenant, then * ye ſhall be a peculiar † Deut. 4. treaſure unto me *h* above all people: for * all the earth 20. and 7. 6. and 14. 2. and 26. 18. is mine *i*.

g Heb. *obeying ye will obey*, i. e. if ye will obey me ſincerely, diligently, and conſtantly. *h* Highly prized and loved, and carefully kept by me, as mens Treaſures generally are. *i* For all people upon the earth are mine by creation and dominion, and I am diſpoſed of them as I think fit; all as I pleaſe, and either chuſe or refuſe any of them as I think fit; and therefore though I might refuſe you, as well as any others, yet it is my pleaſure to fingle you out of all the world upon whom to confer my chiefeſt and peculiar bleſſings. Or, *elſe all the earth is mine*, by general right, yet you only are mine by ſpecial title and privildege. Jer. 10. 16. Mal 3. 17. Tit. 2. 14. Deut 10. 14. Pſal. 24. 1. 1 Pet. 2. 9. Rev. 1. 6. and 5. 10.

6 And ye ſhall be unto me a * kingdom of Prieſts *k*, and an holy nation *l*. Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

* Chap. 24. 4, 5. Deut. 5. 5. Ezra 7. 25.

k So they are called in regard, 1 of their exemption and ſeparation from all the people of the world, as Prieſts are taken out of the multitude of men. 2. Of their converſation to the worſhip and ſervice of God, every Subject of this King ſom being in ſome ſort a Prieſt to offer ſome kind of Sacrifices to God. 3. Of their Privildges, becauſe God conferred upon them ſingular honour, liberty and immunity, and liberty of coming near to him, as Prieſts among all Nations have been eſteemed privildged perſons. *l* Purged from the Idolatry and other abominations of the heathen world, and ſeparated from them by a wall of partition; allied to me by an holy Covenant, and conſecrated to my uſe and ſervice.

7 And Moſes came and called for the Elders of the people, and laid before their faces all theſe words which the LORD commanded him.

* Chap. 24. 3. 8 And * all the people anſwer together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD *m*.

m Not for God's information, but for the peoples greater obligation, and to learn what anſwer he ſhould return from God to them.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee *n* in a thick cloud *o*, that the people may hear when I ſpeak with thee, and * believe thee for ever: * Chap. 14. 31. and Moſes told the words of the people *p* unto the LORD.

n As to the Mediator between me and them, and the Interpreter of my mind to them. *o* See *ver.* 16. and compare 1 *King.* 8. 12. 2 *Chron.* 6. 1. *p* Thoſe mentioned *ver.* 8. This is here repeated, becauſe God's anſwer to them now followes.

10 And the LORD ſaid unto Moſes, Go unto the people, and ſanctify them *q* to day, and to morrow, and let them * wash their cloaths *r*. * Gen. 35. 2.

q (*i. e.*) Command them to ſanctify and cleanſe themſelves from all diſtinctions of Fleſh and Spirit, and to prepare their Hearts for the right receiving of my Laws, and ſolemn entring into Covenant with me. Compare *Levit.* 11. 45. *Joſ.* 3. 5. and 7. 13. *r* By which external waſhing, which was agreeable to that ſtate of the Church, they were taught to cleanſe their inward man.

11 And be ready againſt the third day: for the third day *s* the LORD * will come down *t* in the ſight of all the people upon mount Sinai. * Chap. 34. 5. Deut. 33. 2.

s From this time, and the fifteth day from the Paſſover, as was noted before. *t* In a viſible and glorious manifeſtation of his preſence.

12 And thou ſhalt ſet bounds to the people round about, ſaying, Take heed to your ſelves that ye go not up into the mount, or touch the border of it: * whoſoever toucheth the mount ſhall be ſurely put to death *u*. * Heb. 12, 13. Chap. 19. 22.

u By this Symbolical injunction God deſigned, 1. To reſtrain Mens curious and bold enquiries into the things of God. 2. To poſſeſs the *Iſraelites* then preſent, and all ſucceeding Generations with the dread and reverence of the Divine Majeſty, and of his Holy Law. 3. To prepare and inure the People to the obedience of God's commands, even when they diſcern not the reaſons of them. 4. To make them ſenſible of their own impurity and infirmity, and of their abſolute need of a Mediatour, through whom they might have acceſs to God. See *Gal.* 3. 19.

13 There ſhall not a hand touch it *x*, but he ſhall ſurely be ſtoned or ſhot through; whether it be beaſt or man, it ſhall not live: when the † trumpet ſounds eth long *z*, they ſhall come up to the mount. † Or, ſoundeth.

x (*i. e.*) The Mountain. But 1. This ſeems to be a groſs tautology, for it was twice forbidden in the words next foregoing. 2. So the word *hand* would ſeem to be aſcribed both to *man* and *beaſt*. Others therefore render it, *touch him*, i. e. they ſhall look upon ſuch an impudent tranſgreſſor of my expreſs command as an abominable perſon, whom they cannot touch without diſhlement,

and

and therefore he shall be put to death in such a manner as may be performed without touching him. *y* For though the Beasts are not capable of a Law, yet they might be threatned for Man's caution, and punished for the fault of their owners in not keeping them at a distance from the Mount. *z* (*i.e.*) With one continued, equal and gentle sound, as is usual in the end of the Muſick-song, which is oppoſed to a rough, and loud, and unequal ſound. There was no real Trumpet here, but an Angel made a ſound like that of a Trumpet. *a Obj.* This was forbidden to them *verſe* 12. *Anſw.* 1. They were forbidden to come up to the Mount whileſt God was delivering his Laws, but allowed it afterwards when that action ceaſed, which was ſignified by the long ſound of the Trumpet. 2. They might not come into the Mount or towards the top of it, but they might come to the bottom or lower parts of it, where the bounds were ſet, or at leaſt towards or near it, as the Hebrew Preposition, *Ecth*, is ſometimes uſed. So the Mount may be underſtood more ſtrictly, *verſe* 12. for an eminent part or top of it, where the thick Cloud appeared, and where *Moſes* was, and here more largely for the whole Mountain.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people *b*, and they waſhed their cloaths.

b By commanding them to ſanctify themſelves, and directing them how to do it.

15 And he ſaid unto the people, Be ready againſt the third day, * come not at your wives *c*.

* 1 Sam. 21. 4, 5.

c Abſtain from the uſe of the Marriage-bed, partly becauſe your Wives may haply have their uncleanneſs upon them, though un-known to themſelves, at leaſt to you, whereby you may be legally diſſiled. See *Lev.* 15. 18. and partly that your Minds may be abſtracted from all ſenſual Delights, and wholly employed about this great and holy Work and Service. There is a like command 1 *Cor.* 7. 5. but both this and that do indifferently concern both Miniſters and People, and are limited to a certain time, and therefore are very impertinently alledged for the perpetual celibacy of Miniſters. See alſo 1 *Sam.* 21. 5.

1 Cor. 7 5.

16 ¶ And it came to paſs on the third day in the morning, that there were * thunders and lightnings *d*, and a thick cloud *e* upon the mount, and the voice of the trumpet *f* exceeding loud, ſo that all the people *g* that was in the camp trembled.

* Heb. 12. 18.

d Sent partly as Evidences and Tokens both of God's glorious Preſence, and of the Anger of God, and the dreadful Puniſhments due to the Tranſgreſſours of the Law now to be delivered; and partly as means to humble, and awaken, and convince, and terrify proud and ſecure Sinners, that they might more reverently attend to the Words and Commands of God, more willingly yield Obedience to them, and be more afraid of the Violation of them. Which was both a fit mean for the Production and Reception of the Thunders and Lightnings, and a Signification as well of the inviſible and unconceivable Nature of God, as of the obſcurity of the legal Diſpenſation in regard of its Types and Shadows. *&c.* 2 *Cor.* 3. 13, 18. and 4. 6. *f* A fit Inſtrument both for the Promulgation of God's Law, and for the Signification of that War that is between God and Sinners. *g Moſes* himſelf not excepted, as appears from *Heb.* 12. 21.

17 And * Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount *h*.

* Deut. 4. 10.

h Therefore one part of the Mount they might come to, though not to another, to wit, the higher; which may clear the difficulty and ſeeming contradiction betwixt *verſe* 12. and 13.

18 And * mount Sinai was altogether on a ſmoak, becauſe the LORD deſcended upon it in fire *i*, and the ſmoak thereof aſcended as the ſmoak of a furnace, and * the whole mount quaked greatly *k*.

* Deut. 4. 11. and 33. 2 Judg. 5. 4 Heb. 3.

* Heb. 12. 26.

i For further terrour to obſtinate Sinners. Hence this Law is called *a fiery law*, *Deut.* 33. 2. *k* By an Earthquake, as appears from *Pſal.* 60. 2. and 114. 32.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder *l*, Moſes ſpake, and * God anſwered him by a voice *m*.

* Neh. 9. 13.

l Heb. *Went on*, or *increaſed and grew very ſtrong*, or *vehement*, or *loud*. This is oppoſed to the *ſounding long*, *verſe* 13. *m* (*i.e.*) By plain, diſtinct, and audible words, as *Pſal.* 81. 7. *Job.* 12. 29. ſo as the People alſo might hear, as appears from *verſe* 9. See *Deut.* 5. 24. 1 *Kings* 19. 12, 13. *Heb.* 12. 19.

20 And the LORD came down upon mount Sinai, on the top of the mount *n*: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

n So here are three parts of the Mount manifeſtly diſtinguiſhed; the top where the Cloud was, the middle part where *Moſes* now ſtood, and about which the bounds ſeem to have been put, and the nether or lower part where the People were.

†Heb. *conteſt.*

21 And the LORD ſaid unto Moſes, Go down, † charge the people, leſt they break through unto the LORD to gaze *o*, and many of them periſh.

o Through curioſity to know in what form or manner I appear to thee.

22 And let the prieſts *p* alſo which come near to the LORD *q* ſanctifie themſelves, leſt the LORD break forth upon them.

p For though the *Aaronical* Prieſthood was not yet appointed, it is certain, that as there were Sacrifices before, ſo there were Prieſts to offer them, which were either the firſt-born, who were conſecrated to God, and did execute the Office of Prieſts, as may be gathered from *Exod.* 13. 2. and 24. 5. *Numb.* 3. 12. and 8. 26. or ſome other perſons appointed by God for doing that work till the Office was ſettled in *Aaron*'s Family. *q* Nor at this time, for both Prieſts and People are now kept at equal diſtance, *verſe* 22. but uſually, *q. d.* whoſe duty and priviledge it is to approach unto God, and to preſent the Peoples Prayers and Sacrifices to him, and therefore are here particularly admoniſhed, becauſe they above all others are obliged to this care, and becauſe they might ſeem to claim this priviledge by their Function.

23 And Moſes ſaid unto the LORD, The people cannot come up *r* to mount Sinai, for thou chargeſt us, ſaying, Set bounds about the mount, and ſanctifie it.

r The People are ſufficiently admoniſhed in that particular, becauſe as thou didſt command this ſame thing before, *verſe* 12. ſo I have informed and warned them of it; ſo that it may ſeem ſuperfluous for me to go down again to acquaint them herewith. But God, who better knew the dulneſs and the hardneſs of their Hearts than *Moſes* did, ſaw it neceſſary to repeat the ſame command again and again. Some read the words interrogatively, *Is for bids, is it is* 2 *Sam.* 13. 26. 2 *Kings* 5. 26. *Job* 2 10. *Mal.* 2. 15. *May not the people* (*i.e.* ſome of the People, the Prieſts at leaſt, *wherein*, as thou haſt now bid, *may come near to the Lord*) *go up?* Is this an univerſal prohibition? To this Anſwer is given by a diſtinction in the next verſe, that he and *Aaron* might come up, but no other.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee: but let not the prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

CHAP. XX.

The object of man's worſhip, 1, 2. *The Decalogue*, 3 —— 17. *The people fear*, 18. *They deſire Moſes to ſpeak to them, and not God*, 19. *Moſes encourages them*, 20. *Moſes drawing near the darkneſs, God ſpeaks to him*. 21, 22. *God's charge againſt worſhiping no other Gods*, 23. *God's command to build an altar, and to what they ſhall make it*, 24, 25. *And in what manner they ſhould approach unto it*, 26.

AND *a* God ſpake *b* all theſe words *c*, ſaying,

a Or, *Then*, to wit, when *Moſes* was returned into the Mount. *b* Immediately, and not by an Angel. For though an Ambaſſadour or Meſſenger may act in the name of his Maſter, yet it is againſt the uſe of all Ages and Places for ſuch to call themſelves by his name. As well might an Ambaſſadour of *France* ſay, *I am the King* of France, which all men would account abſurd, arrogant, and ridiculous, as an Angel might ſay, *I am the Lord.* *c* (*i.e.*) Commands, for ſo the *word* is uſed *Deut.* 17. 19. *Eſth.* 1. 12.

2 * I am the LORD thy God *d*, which have brought thee out of the land of Egypt *e*, * out of the houſe *f* of † bondage:

* Heb. *I am the Lord thy God.*

d The only true God, and *thy God* by ſpecial Title, having entred into Covenant with thee, and choſen thee for my peculiar People, to protect, and rule, and bleſs thee above all others. God's Authority and Right over them is fitly put in the front, as the Foundation of all God's Commands, and their Duties. *e* And ſo by the Right of Redemption thou art mine. *f* (*i.e.*) The place; for ſo the word *houſe* is ſometimes uſed, as *Judg.* 16. 21.

3 Thou ſhalt have no other Gods * before me *h*.

* Heb. *There ſhall not be to thee another God, or other Gods*, to wit, Idols, which others have, eſteem and worſhip as Gods, and therefore Scripture ſo calls them by way of ſuppoſition, *Deut.* 32. 21. 1 *Sam.* 12. 21. 1 *Cor.* 8. 4, 5. but thou ſhalt not have them in any ſuch Reputation or Veneration, but ſhalt forſake and abhor them, and cleave unto me alone. *h* (*i.e.*) In my Preſence, in my Houſe or Church, which you are, where I am eſpecially preſent; and therefore for you to worſhip any other God is moſt impudent Idolatry, even as when a Woman commits Adultery before her Husband's Face. He may alſo intimate, that all the Idolatry which any of them ſhall hereafter commit, though never ſo cunningly and ſecretly managed, is manifeſt to his eyes, *Pſal.* 44. 20, 21. Others tranſlate it *with me*, or *beſides me*, as it is rendred *Matth.* 12. 20. He forbids the worſhip of all others, not only in oppoſition to him, but alſo in conjunction with him, or ſubordination to him. See 2 *Kings* 17. 33. *Exod.* 32. *Acts* 7. 41. *Revel.* 19. 10. and 22. 8, 9

4 * Thou ſhalt not make *i* unto thee *k* any graven image *l*, or any likeneſs *of any thing* that is in heaven *m* above, or that is in the earth *n* beneath, or that is in the water *o* under the earth *p*.

* Lev. 19. 4. Deut. 4. 15. Pſalm 97. 7.

i Either in thy Mind, or with thy Hand, *Acts* 17. 29. or by thy command. *k* (*i.e.*) For thy uſe, or for thee to worſhip; for otherwiſe they were not abſolutely forbidden to make any Images, but only to make them for worſhip, as may appear by comparing this place with *Levit.* 19. 4. *Deut.* 4. 15. and *Amos* 5. 26. with *Acts* 7. 43. and from *Levit.* 26. 1. where the *ſetting up of a pillar*, or *ſtone* is as abſolutely forbidden as *the making of an Image*. And therefore as the former is not forbidden to be done ſimply and univerſally, as appears from *Joſ.* 24. 26. 1 *Sam.* 7. 12. but only to be done in order and other Images in the Temple, and afterwards the Brazen Serpent, which, becauſe they were not made to be worſhipped, neither were indeed, nor were ever eſteemed to be any contradictions to this Law. *l* Or molten, or any other Image, as is moſt evident from the

the nature and reaſon of the Precept. Nor is any thing more common than ſuch ſynecdochical Expreſſions, wherein under one kind named, all other things of the like nature are contained. But for more abundant caution, and to put all out of doubt, he adds a more general word, *nor any likeneſs*. *m* As of God, *Deut.* 4. 15. *Iſa.* 44. 9, 10. Angels, Sun, Moon, or Stars, which the Heathens worſhipped, *Deut.* 4. 19. and 17. 3. *n* As of Men and Beaſts, and creeping things, which the *Egyptians* and other *Gentiles* worſhipped as Gods. See *Deut.* 4. 16, 17. *Iſa.* 44. 13. *Ezech.* 23. 14. *o* As of Fiſhes, ſuch as *Dagon* was; or Serpents, Crocodiles, and ſuch other *Egyptian* Deities. *p* This is emphatically added, to note the ſingular care of Divine Providence in bringing the Waters under the Earth, which naturally are lighter and higher than it, and therefore might eaſily overwhelm it. Compare *Pſal.* 104. 6.

5 Thou ſhalt not bow down thy ſelf *q* to them *r*, nor ſerve them *s*: for I the LORD thy God *am a* * jealous *t* God, *u* * viſiting *x* the iniquity of the fathers upon the children *y*, unto the third and fourth generation *z* of them that hate me *a*:

* Deut. 5. 9. Joſh. 24. 19.

* Heb. *jealous.*

* Heb. *viſiting.*

q Not only inward Reverence is forbidden, but alſo all outward Geſtures that naturally or cuſtomarily expreſs Reverence, whether *bowing down* the Body, as here; or *bending the knee*, as 1 *Kings* 19. 18. or *kiſſing* the Idol, or one's Hand towards it, as *Job* 31. 27. *Hoſ.* 13. 2. one Geſture being by a Synecdoche named for all. *r* Nor before them; for *to bow to them*, and *to bow before them*, are Expreſſions in Scripture of the ſame extent and uſe, as appears by comparing this and place with *Levit.* 26. 1. 2 *Chron.* 25. 14. and 2 *Sam.* 7. 22. with 1 *Chron* 17. 20. and *Matth.* 4. 9. with *Luke* 4. 7. *s* Or, *worſhip them*, either inwardly in thy Mind, or outwardly by any ſenſible Sign or Token of worſhip given to them, as Incenſe or Sacrifice, Vowing to them, or Swearing by them, or the like. *t* (*i.e.*) Impatient of any partner in thy love and worſhip, and full of wrath againſt them that give my Glory to Images, *Iſa.* 42. 8. *as jealouſie is the rage of a man*, (*Prov* 6. 34.) againſt the defiler of his Marriage-bed. God is pleaſed to call and account himſelf the Huſband of his Church and People, *Jer.* 2. 2. *Hoſ.* 2. 19. and therefore Idolatry is called *Adultery*, *Deut.* 31. 16 *Jer.* 3. 3, 10. and God's anger againſt Idolaters, *jealouſie*. *u* The word *el*, properly ſignifies the ſtrong God, and ſhews God's ability to avenge himſelf, as the word, *jealous*, notes his readineſs and reſolution to do it. *x* (*i.e.*) Remembring, enquiring into, or puniſhing, as that word is commonly uſed, as hath been noted before. *y Queſt.* How can this be juſt? *Anſw.* 1. All are born Sinners, and are Children of wrath, and therefore juſtly puniſhable for their own Sins. *Anſw.* 2. He ſpeaks not here of eternal Damnation, but of temporal Puniſhments, in which there is no ſhadow of injuſtice, as appears, 1. Becauſe the Sins of Parents are oft puniſhed in their Children, even in humane Courts, as is manifeſt in Traitors, which practiſe being acknowledged to be juſt, it cannot with any ſenſe be accounted unjuſt in God. 2. Becauſe ſuch external Puniſhments have more good than evil in them, and are in many, and may be ſo in others, if themſelves do not hinder it, inſtruments of the greateſt Good, exerciſes of their Vertues and Graces, and means of their eternal Happineſs. 3. Becauſe Children are a part and the poſſeſſion of their Parents, and therefore it is not unjuſt if they ſuffer with them, and for them. *Anſw.* 3. This is to be underſtood with an exception of Repentance, and Penitent Children, as appears from *Ezek.* 18. And if any ſuch be temporally puniſhed for their Father's Sins, God will abundantly recompence it to them ſome other way. But if Children tread in their Father's ſinful Steps, it is but juſt that they ſhould partake of their Plagues. *z* And further too, as appears in the Ten Tribes, and afterwards in the Two Tribes, upon whom the iniquity of their Fathers hath been viſited now for many Generations. But he mentions them in particular, partly becauſe a Parent may live ſo long, and ſee the dreadful effects of his Sin in his Children's Children; partly becauſe ſo far the Memory of a Father may extend, and be matter of imitation to his Children; and partly to ſhew the difference between his exerciſe of Juſtice and Mercy, as appears by comparing the next verſe. *a* This word is oppoſed to the conceit that Idolaters, at leaſt many of them, have of themſelves, that they love God more than others do, becauſe they love, and honour, and worſhip the Creatures for his ſake, and for thoſe Excellencies that he hath wrought in them; but this will no more excuſe their Idolatry, than it will excuſe him that commits Adultery with his Friend's Wife, that he did it for his Friend's ſake, and from the love he had to his Friend, and for his Relations.

6 And * ſhewing mercy unto thouſands *b* of them that love me, and keep my commandments *c*.

* Deut. 7. 9. Pſal. 89.

b To wit, of their Generations, *i.e.* for ever; whereas his Puniſhment extended only to three or four of them: So far is God's Mercy exalted above his Juſtice. Compare *Pſal.* 103. 17. This conjunction is very obſerveable both againſt thoſe that fallly and fooliſhly pretend or inſinuate, that the inward affection of love to God is not abſolutely and always neceſſary to Salvation; and alſo againſt them who pretending inward love to God, live in the cuſtomary breach of God's known commands.

7 * Thou ſhalt not take † *the* Name of the LORD thy God in vain *e*: for the LORD will not hold him guiltleſs *f* that taketh his Name in vain.

* Lev. 19. 12. Deut. 5. 11. Pſalm 139. 20.

† Or, *not carry*, or not *take*, or *lift up*, to wit, in or into thy Mouth, as the phraſe is more fully expreſſed, *Job* 4. 2. *Pſalm* 16. 4. and 50. 16. So Men are ſaid to *take up a proverb*, or *a lamentation*, but any of his Attributes, Ordinances, and Works, by which God hath made himſelf known. *e* Or, *unto vanity*, or *vainly*. Either 1. Fallly, or in a falſe Oath; thou ſhalt not ſwear fallly by the Name of the Lord, or not lift up the Name of God into thy Mouth in an Oath to the confirmation of a Lie. Or, 2. *In vain*, as we render it, and as the word *Schave* is frequently uſed, as *Job* 7. 3. and 15. 31. *Pſalm* 60. 11. and 89. 47. *Iſaiah* 1. 13. You ſhall not uſe the Name of God either in Oaths, or in common Diſcourſe, lightly, raſhly, irreverently, or unneceſſarily, or without weighty or ſufficient Cauſe. Which being a Duty enjoyned not only in many places of Sacred Scripture, but alſo in the Apocryphal *Eccleſiaſticus*, 23. 15, 16, 17 and even by Heathen Authors, as *Plato* in his Book of Laws; and it being evident by the Light of Nature to Man's Reaſon, it were ſtrange if it were not here underſtood; eſpecially conſidering, that it is moſt reaſonable to take theſe ſhort Laws in the moſt comprehenſive ſenſe, ſuch as this, nor the former, is; for the prohibition of uſing it vainly and raſhly, doth certainly include that of ſwearing by it fallly; but this latter doth not include the former. Beſides, the former Expoſition reſtrains the words to ſwearing, whereas the words are more general, and ſpeak of any taking God's Name into their Mouths, either by Oaths, or any other way. And it becomes not us to ſet limits to God's words, where God hath ſet none. It is alſo here to be obſerved, as well as in the other commands, that when this Sin is forbidden, the contrary Duty is commanded, to wit, to uſe the Name of God both in ſwearing and otherwiſe, holily, cautiouſly and reverently. *f* Or, *Innocent*, (*i.e.*) free from guilt, and the puniſhment of it; the meaning is, the Lord will look upon him as a guilty Perſon, and will ſeverely puniſh him. And ſo this, or the like phraſe is uſed, 1 *Kings* 2. 9. And it is a common figure, called *Meioſis*, where more is underſtood than is expreſſed, as 1 *Sam.* 12 21. *Pſalm* 25. 3. *Prov.* 10. 2. And this reaſon is here added, becauſe Sinners of this ſort are uſually held innocent by Men, either becauſe they cannot diſcover their fault when they forſwear themſelves, or becauſe they take no care to puniſh the Abuſers of God's Name by vain and cuſtomary Oaths, Curſes, or Blaſphemies, *q. d.* Though Men ſpare them, I will aſſuredly puniſh them.

8 Remember *g* the ſabbath day to keep it holy †.

g This word is here very emphatical; and 1. It reminds us of a former delivery of the ſubſtance of this command, to wit, *Gen.* 2. 3. 2. It inſinuates the great neceſſity of Conſideration and Preparation for the Sabbath before it comes. 3. It ſhews the ſingular importance of this Command, which is therefore placed in the midſt and center of the reſt, to ſhew, that the religious Obſervation of this is the beſt way to ſecure our obedience to all the reſt; and that the neglect of this will bring in the violation of all the other, as common experience ſhews. † (*i.e.*) To uſe it holily; by a careful abſtinence from ſervile Works or worldly Buſineſs, and by a diligent employing of the day in holy Thoughts, Words, and Exerciſes, in the Worſhip of God in publick and private, and the Celebration of his Works; and the furthering of our own, and others Sanctification and Salvation. See *Iſa.* 58. 13.

9 * Six days ſhalt thou labour *h*, and do all thy work:

* Chap. 23. 12. and 34. 21. Lev. 23. 3. Deut. 5. 13. Ezek. 20. 12. Luke 13. 14.

h This may be either, 1. A command to employ thoſe days in the uſe of our worldly occaſions, yet ſo as God and Religion be not neglected on thoſe days, as many Scriptures teach us. Or, 2. A permiſſion to do ſo; which I prefer, 1. Becauſe ſo it is a proper Argument to enforce the Obſervation of the Sabbath, *q. d.* Grudge not me one day, when I allow you ſix for it. 2. Becauſe the command of Diligence in our Callings would ſeem improperly placed here, as being of a quite different nature, and belonging to the ſecond Table, and being provided for in a diſtinct command, as we ſhall ſee.

10 But the ſeventh day *is* the ſabbath of the LORD *i* thy God: *in it* thou ſhalt not do any work *k*; thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant *l*, nor thy cattle *m*, nor thy ſtranger *n* that *is* within thy gates *o*:

i Or, *To the Lord*, (*i.e.*) Conſecrated to his Uſe, Honour, and Service. Hence God calls them *my Sabbaths*, *Levit.* 26. 2. *Iſa.* 56. 4. becauſe they are commended by his Example, and enjoyned by his Command. *k* (*i.e.*) Any ſervile, laborious, common or worldly Work, tending to thy own profit or pleaſure. See *Exod.* 34. 21. *Levit.* 23. 7. *Numb.* 28. 18. *Jaiah* 58. 13. *l* This Clauſe is added, not as if Children or Servants were not immediately obliged by this Command, or were excuſed by God for the breach of this Law at their Maſter's commands, which were to obey God rather than Men, contrary to St. *Peter*'s command and practice, *Acts* 5. 29. and which were to limit the foregoing word *thou*, and the Law of the Sabbath, only to thoſe that have Children and Servants, which is an idle, fenſeleſs, and abſurd, as well as profane Opinion; but to reſtrain hard-hearted, and covetous, or ungodly Perſons, that they ſhould neither command nor ſuffer their Children or Servants to profane the Sabbath, ſo far as they can hinder it. Which how far it concerns thouſands of Governors of Families at this day, they ſhall do well ſeriouſly and in time to conſider. *m* Partly to teach us to exerciſe mercy towards the brute Creatures; compare *Deut.* 5. 14. partly, becauſe the uſe of Cattle muſt have drawn along with it the attendance and employment of Men; and partly, that by obſerving the Reſt of the Cattle, they might be more minded and quickened to the Obſervation of this ſacred Reſt. *n* (*i.e.*) The Gentile that ſojourneth with thee; leſt their Example ſhould provoke the *Iſraelites* to imitate them; and leſt the *Gentiles* ſhould have opportunity of gaining at that time when, and by that thing whereby, the *Iſraelites* were loſers, even by the religious Obſervation of the Sabbath. *o* (*i.e.*) That dwells within thy Cities, which have Walls and Gates, or within thy Villages or Territories. So the word, *Gates*, is oft taken, as *Gen.* 22. 17. and 24. 60. and 2 *Sam.* 10. 8. compared with 1 *Chron.* 19. 9.

11 For * in ſix days *p* the LORD made heaven and earth, the ſea, and all that in them is, and reſted *q* the ſeventh day: wherefore the LORD bleſſed *r* the ſabbath day *s*, and hallowed it *t*.

* Gen. 2. 2.

p And neither in more nor leſs time, as he could have done. *q* (*i.e.*) Ceaſed from his creating Works; otherwiſe he worketh ſtill, (*Joan* 5. 17.) by his Providence and Grace; and neither is

would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment; for now he cannot sell her, but must let her go freely, in this verse.

12 * He that smiteth a man *y* so that he die, shall be surely put to death *z*.

*Gen 9. 6. Lev. 24. 17.

y Knowingly and willfully, as appears by the next verse. *z* Neither the friends of the Party slain nor the Magistrate, shall give him a pardon, or accept a ransom for him. *Numb.* 35. 31.

13 And if a man lie not in wait *a*, but God deliver *him* into his hand *b*, then I will appoint thee a place whither he shall flee *c*.

*Deut. 19. 5. Josh. 20. 2.

a If it appear, that the Manslayer did not intend nor desire it, but only it fell out by his slipshoes, or by some casualty. *b* By some unexpected Providence; or, *God*, and not Man, God without the Man's contrivance or design; for otherwise in a general sense and way, God delivered Christ into the hands of *Judas* and the *Jews*, who did advisedly and maliciously kill him. *c* (*i.e.*) A City or place of refuge, *Numb.* 35. 11. *Deut.* 19. 5.

14 But if a man come presumptuously *d* upon his neighbour to slay him with guile, thou shalt take him from mine Altar *e* that he may die.

*1 King. 2. 28.

d (*i.e.*) Do this proudly, boldly, purposely and maliciously; for so the word signifies. *e* Which not only in the Wilderness, but otherwise also, seems to have been esteemed a place of refuge, *1 King.* 1. 50. or it also was among the Heathens: But God so far abhors murther, that he will rather venture the pollution of his own Altar, than the escape of the murderer. See *2 King.* 11. 15.

15 And he that smiteth *f* his father, or his mother, shall be surely put to death.

e Either 1. So as to kill him, for so are they *directed*. And so *justice sometimes signifies to kill*, as *Gen.* 4. 15. *2 Kings* 14. 5. compared with *2 Chron.* 25. 3. And this may be here added by way of explication. *g.a.* That killing of another man which is punished with death, must be done presumptuously; but the killing of Parents, though not done presumptuously, is a capital crime. Or 2. the most eminent of them, to wit, wilfully, and dangerously. Nor will any think this Law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded Children to honour their Parents; of highest and most unnatural ingratitude, and utterly destructive to human Society.

16 And he that stealeth a man and selleth him, or if he be found in his hand *f*, he shall surely be put to death.

f (*i.e.*) In the Man stealer's hand; *q. d.* though he keep him in his own hand for his own use; for still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death.

*Deut. 24. 7.

17 * And he that curseth his father or his mother, shall surely be put to death.

*Levit. 20. 9. Prov. 20. 20.

* Or, *revileth*, to wit, wilfully, maliciously, obstinately against all admonition, by comparing *Deut.* 21. 18.

Matth. 5. 4 Mark 7. 10. Ch. 20. 12.

18 And if men strive together, and one smite † another with a stone *g*, or with his fist, and he die not, but keep his bed:

† Or, *lay* or *throw*.

19 If he arise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay † for the loss of his time *h*, and shall cause *him* to be thoroughly healed *i*.

† Heb. *surely*.

g Or any other Instrument fit for such a mischievous purpose. An unusual Simile.

h (*i.e.*) Of the profit which he could, or commonly did make of his time in the way of his Calling. *i* (*i.e.*) Pay the charges of the cure.

20 And if a man smite his servant *k*, or his maid, with a rod *l*, and he die under his hand *m*, he shall be surely † punished *n*:

† Heb. *avenged*.

k Mainly a stranger; for an *Israelite* was to be better used. See *Lev.* 25. 39, 40, &c. *l* A fit and usual Instrument for correction, whereby it is implied, that if he kill'd him with a Sword, or any such Weapon, he was to die for it. *m* (*i.e.*) Whilst the Master is correcting him. *n* Not with death, for then it would have been said so, as it is before and after; but as the Magistrate or Judge shall think fit, according to the diversity of circumstances; and therefore no particular punishment is set down.

21 Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money *o*.

o (*i.e.*) His Possession bought with his money; and therefore, 1. had a power to chastise him according to his demerit, which might be very great. 2. Is sufficiently punished with his own loss. 3. May be presumed not to have done this purposely and maliciously.

22 If men strive and hurt a woman with child *p*, so that her fruit depart from her, and yet no mischief follow *q*, he shall be surely punished according as the woman's husband will lay upon him, and he shall pay as the Judges *determine r*.

p To wit, the Wife of the other person, who interposed her self to succour her Husband. *q* Neither to the Woman, nor Child; for it is generally so as to reach both, in case the Abortive had life in it. *r* The Husband shall impose the fine, and, if it be unreasonable, the Judges shall have a power to moderate it.

23 And if any mischief *s* follow, then thou † shalt give life for life,

s Either to the Mother, or to the Child, whether it be death, or any maim or mischief. † Who? *Answ.* Not the private person, which would have introduced infinite mischiefs and confusions, but the Magistrate; for these Laws are given to *Moses*, and the execution of these things was committed to *Moses*, and others under him.

24 * Eye for eye *t*, tooth for tooth, hand for hand, * Lev. 24. 20. Deut. 19. 21. Matth. 5. 38. foot for foot,

t This is called the Law of Retaliation, and from hence the Heathen Lawgivers took it and put it into their Laws. But though this then Lawgivers took it and put it into their Laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear, 1. by the impossibility of the just execution of it in many cases, as when a man that had but one Eye or Hand, was to lose the other, which to him was a far greater mischief than what he did to his Neighbour, whom he deprived but of one of his Eyes or Hands. And this is a sure and righteous Rule, Punishments may be less, but never should be greater than the Fault. And how could a Wound be made neither bigger nor less than that which he inflicted? 2. By comparing this with other Laws, wherein a compensation is allowed in like cases, as *ver.* 18. 30. And when it is enjoined, that *no satisfaction shall be taken for the life of a wilful murtherer*. Numb. 35. 31. it seems therein implied, that satisfaction may be taken for lesser injuries. And indeed the payment of such a price, as the loss of an Eye, or Hand, or Foot, required, though it might not so much satisfy the revenge of the Party so injured, yet it was really more to his benefit. This Law therefore was only minatory, but so as it was literally to be insisted, except the injuring Party would give such satisfaction as the injured Person accepted, or the Judges determin'd.

25 Burning for burning, wound for wound, stripe for stripe.

26 And if a man smite the eye of his servant *u*, or the eye of his maid, that it perish, he shall let them go free for his eyes sake.

u Which some confine to the *Brutish* Servants, but the Text doth not so limit it; and the reason of the Law seems to reach to *Gentile* servants, this being a just punishment to unmerciful Masters, (who ought to be merciful to their Beasts, much more to such Servants) and a fit recompense to a Servant for such a loss. And this Law reacheth the loss of any other Member, these two being instanced in, the one as the chief, and the other as the meanest, to intimate that other parts of a like or middle nature are included.

27 And if he smite out his man-servants tooth, or his maid-servants tooth, he shall let him go free for his tooths sake.

28 ¶ If an ox *x* gore a man or a woman that they die, then * the ox shall be surely stoned *y*, and his flesh * Gen. 9. 5. shall not be eaten †: but the owner of the ox shall be quit.

x Under which you are to understand any other Creatures of like nature which hurt a Man in such a dangerous manner, whether with their Horns, or Teeth, or Feet; but he mentions only the Ox or Bull, and his goring with his Horn, because this is most frequently done. *y* Partly to prevent future mischiefs from that Creature; partly to punish its Master for his negligence in not keeping it in; and principally for Man's admonition, for whom seeing the Beasts were made, it is not strange nor unjust if it be destroyed for Man's good. God would hereby shew that he would not; and Men should not spare a wilful Murderer. † Both because it was forbidden food, its Blood being not let out; and for the Punishment of the Owner who was hereby hindred from the sale of it, to beget in all the greater detestation of Murderers, when they observe the poor Beast upon this account accursed, and therefore not to be touched or tasted.

29 But if the ox were wont to push with his horn in time past, and it hath been testified *z* to his owner, and he hath not kept him in, but that he hath killed a man or a woman *a*, the ox shall be stoned, and his owner also shall be put to death.

z Which the *Jews* say was to be done thrice, and before the Magistrate. *a* To wit, an *Israelite*, or a stranger who is free, by comparing this with *verse* 32.

30 If there be laid on him *b* a sum of money, then he shall give for * the ransom of his life whatsoever is * Numb. 35. 31. laid upon him.

b Either by the avenger of Blood, the next a-kin to the party slain, who is willing to exchange the Punishment; or by the Judge, who may discern some circumstances, which may much lessen the Crime, as if an Ox had broken his Cords wherewith he was tyed, or broke forth through the carelessness or wickedness of his Servant to whose care he was committed.

31 Whether he have gored a son *c*, or have gored a daughter, according to this judgment shall it be done unto him.

c Names signifying their tender Age, in respect of the *man* or *woman*, *verse* 29. And this is added, lest the foregoing sense should be restrained to their Parents, whose lives were more precious, and therefore their loss greater.

32 If the ox shall push a man-servant, or a maid-servant, he shall give unto their master thirty shekels *d*, and the ox shall be stoned.

d The half the freeman's Price. See on *Matth.* 26. 15.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit *e*, and not cover it, and an ox or an ass fall therein;

e If a Man shall either *open* an old Pit, which hath been covered with Earth; or *dig* a new *pit*, to wit, in a publick way, as the reason of the Law shews; for if it were done in a Man's own House or Ground, there was no danger of such an accident, except the Beast

Beast transgressed his bounds, and then the Man was not culpable.

34 The owner of the pit † shall make *it* good, *and* give money *f* unto the owner of them, and the dead beast shall be his.

† (*i.e.*) He by whose Hand or Command it was made. *f* Equal to the worth of the dead Beast, in the opinion of the Judge.

35 ¶ And if one mans ox hurt another that he die, then they shall sell the live ox, and divide the money of it *g*, and the dead ox also they shall divide.

g Not equally, for so the Owner of the mischievous Ox might be gainer by the mischief, his Ox being much worse than that which was killed; but in such proportions as the Judges shall think fit, considering the worth of the Cattle, and the circumstances of the Action.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in, he shall surely pay ox for ox *h*, and the dead shall be his own.

h An Ox of equal value with that slain Ox, or the price and worth of it.

CHAP. XXII.

Of theft, 1—3. *Of eating another man's vineyard,* 5. *Of hurt coming by fire.* 6. *Of hurt coming to goods committed to their trust.* 7—13. *Of hurt befalling things borrowed,* 15. *Of committing adultery,* 16, 17. *Of witchcraft,* 18. *Of unchastnesse with beasts,* 19. *Of idolatry,* 20. *That none shall hurt strangers, or widows,* 22——24. *Of usury,* 25. *Of speaking evil,* 27. *Of honouring magistrates,* 28. *Of the first fruits,* 29. *Of eating flesh torn by beasts,* 31.

IF a man shall steal an ox, or a † sheep *a*, and kill it, or sell it *b*, he shall restore five oxen for an ox, and † four sheep for a sheep *c*.

† Heb. *and four sheep for a sheep.*

a Or, an *ass*, which is added *verse* 4. and consequently any other living Creature, to be valued according to its worth and use. *b* To man, proportion'd by to the rule here laid down. Only theft are instanced in, for the use fulness in the service both of God and of Man. *b* Which was an aggravation of the Crime, and a token of greater hardned, Rebellious-ness, and Expertness in the Trade of Thieving, than was in him who kept it at home; *verse* 4. *c* *Quest.* Why so much, seeing the stealer of other things was tied to restore but double? *Answ.* 1. For terrour, because these Beasts being kept in the Field might more easily be stolen. 2. Because the loss of these was greater than of other things; for they did not only lose what the Cattle might be sold for, but all the service, increase, and other benefits which a Man might receive from them. *Quest.* 2. Why more for Oxen than for Sheep? *Answ.* 1. Because it argued greater boldness and custom-ness in the Thief to steal that which might more easily be discovered. 2. Because besides the intrinsical worth of the Ox, the labour of the Ox was very considerable to his Owner. *Prov.* 14. 4. and therefore the loss greater.

2 ¶ If a thief be found breaking up *d*, and be smitten that he die, there shall no blood be shed for him *e*.

d To wit, on *house*, which the Chaldee here adds, and *by night*, as appears from the next verse. *e* (*i.e.*) For the Thief, though he be killed by a Man in his own defence. Because in that case the Thief might be presumed to have a worse Design, and the Owner of the House could neither expect, or have the help of others to secure him from the intended Violence, nor guide his blows with that discretion and moderation, which in the day-time he might use.

3 If the sun be risen upon him, there shall be blood shed for him *f*: for he should make full restitution: if he have nothing, then he shall be sold *g* for his theft.

f He that kills him shall be put to death, because he punished him more than his Crime deserved, and might have done otherwise either secured or right'd; and in the case, it is probable, the Thief design'd not Murder, but Theft only. But if it were evident that the House-breaker designed Murder, he might doubtless kill him in his own defence. *g* Either for long till his service was worth the thing stollen, or rather for the ordinary time of six years, because this was not a simple Theft, but an House-breaker, which was much worse. *Quest.* How can he be sold, who is supposed to be killed? *Answ.* 1. The Hebrew word may be better rendred, *shall be sold*, as the foregoing word of the same future time is rendred, *should make restitution*, to wit, if he were not killed; and therefore the killer of him being sufficiently secured against this injury, was more culpable in killing him without necessity.

4 If the theft be certainly found in his hand alive *h*, whether it be ox, or ass, or sheep, he shall restore double *i*.

h Not killed, nor sold, as *verse* 1. *i* Nor more, 1. Because in that case it was presumed, either that he intended to restore it, or at least that he was but raw and unexercised in the trade of Stealing, and so should be more gently punished; 2. Because the right Owner received his Goods with less charge and trouble. Or 3. Because it was but a single Crime, whereas the other *verse* 1. was an aggravated and complicated Crime, where one Sin and Injury was added to another. *Obj.* It is said, *he shall restore seven-fold, Prov.* 6. 31. *Answ.* 1. *seven-fold* is put for abundantly, as that word is oft used, as *Gen.* 4. 24. *Psal.* 12. 6. and 79. 12. and a learned man observes, it is never used for that definite number. *Answ.* 2. This *seven-fold*, or *seven times*, may relate not to the proportion of his Restitution, but to the number of his Thefts, or rather of his Detections; and the sense is this, Though he be *found* guilty of Theft *seven times*, all his Punishment is, that he shall *restore* as the Law prescribes. Whereas Adultery, of which he there speaks in the following verses, is a Crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve his turn, but he falls into all the mischiefs there reckoned up.

5 ¶ If a man shall cause a field or vineyard *k* to be eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

k Or, Orchard, or other things of like nature; which is generally to be observed in Laws.

6 ¶ If fire break out and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*, he that kindled the fire *l*, shall surely make restitution *m*.

l Whether wilfully for such a purpose, or carelessly in such a time or place as was dangerous. *m* Which if he were not able to do, it is probable, he was to be sold for it, as in like cases was provided.

7 ¶ If a man shall deliver unto his neighbour money or stuff *n* to keep, and it be stolen out of the mans house; if the thief be found, let him pay double.

n Heb. *Vessels*, Garments, Utensils, or any kind of Houshold-stuff.

8 If the thief be not found, then the master of the house shall be brought unto the judges *to see* *o* whether he have put his hand unto his neighbours goods *p*.

o That they may examine all Circumstances, and use all means to find out the Truth, by offering him his Oath, or otherwise. *p* Either to be and reserve them for his own use, or to dispose of them to another for his own advantage.

9 For all manner of trespass *q*, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his *r*, the cause of both parties shall come unto the judges, *and* whom the judges shall condemn *s*, he shall pay double unto his neighbour.

q To wit, about matters deposited upon trust, and lost, of which alone this place speaks. *r* Or, *owns*, or comes *making which is said of* any thing in it, *viz.* the thing that I have lost; *or rather, that is to*, to whom I committed it, and whom I suspect and charge as guilty. *s* Whether the parties with whom the things were deposited, if they judged him guilty of Theft, or the Depositor, if he were convicted of a false Accusation.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast to keep *t*, and it die, or be hurt, or driven away, no man seeing *it*;

t As his Servant, not freely, but for wages.

11 Then shall an oath of the LORD *u* be between them both *x*, that he hath not put his hand unto his neighbours goods: and the owner of it shall accept thereof, and he shall not make it good.

u So called here, as also *1 Kings* 1. 43. Because it is taken by his Authority and Appointment, and for his Honour, and in his Name alone, God being made both Witness, and Judge, and Avenger thereby. *x* (*i.e.*) Shall end the differences between them both, the one shall give his Oath, and the other shall accept of it; or be taken by them both; by the one that he did deliver them to him upon Agreement and for Hire; by the other, that he put not his Hand to them.

12 And if it be stolen from him *y*, he shall make restitution unto the owner thereof.

y Heb. *from with him*, which is an emphatical Expression, and notes that this was taken away, either 1. From those things which were with him, or which were his, *i.e.* from the midst of his own Goods, which supposeth fraud in him. Or 2. From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues great neglect in him. And this is one reason why this man is bound to make Restitution, when the other is not; another real is, that the difference is, because these things were *his*, were only or chiefly used things and such things as required no great care; or if they did, (for in that case also were included, Oxen, Asses &c. *verse* 9.) yet he with whom they were left, received a recompence for them, and therefore was not obliged to any singular care about them; but here the things were such as needed great care and diligence, which also this man was obliged to perform by the hire which he received upon that account, which was *three-fold*, *Gen.* 31. 39.

13 If it be torn in pieces, then let him bring it *for witness* *z*, and he shall not make good that which was torn.

z It (*i.e.*) Some part of the torn Creature, which the wild Beast haply had left, *Amos* 3. 11, 12. *Obj.* What if the whole Creature were carried away, as a Sheep or Lamb is sometimes by the Wolf? *Answ.* 1. I suppose this was not frequent, and that these ravenous Creatures did speedily fall to their meat, and that something was left not far from the place, which the shepherd might easily procure. 2. The words may be otherwise rendred, *it shall bear a witness*, as the *Chaldee* and *Samar.* render it; or *a Testimony*, (*i.e.*) some Evidence whereby the Judge might be satisfied as for instance, That some Wolf or Lion, &c. was seen in those parts, &c. or some witness of his Diligence and Faithfulness in all other things, which therefore might well be presumed in this.

14 ¶ And

would keep her, and yet deny those duties to her, then as his fault was aggravated, so was his punishment; for now he cannot sell her, but must let her go freely, in this verse.

12 * He that smiteth a man *y* so that he die, shall be
* Gen 9. 6. Lev. 24. 17. surely put to death *z*.

y Knowingly and wilfully, as appears by the next verse. *z* Neither the friends of the Party slain, nor the Magistrate, shall give him a pardon, or accept a ransom for him. *Numb.* 35. 31.

13 And if a man lie not in wait *a*, but God deliver
* Deut. 19. 5. him into his hand *b*, then * I will appoint thee a place
3 Josh. 20. 2. whither he shall flee *c*:

a If it appear, that the Man-slayer did not intend nor desire it, but only it fell out by his heedlesness, or by some casualty. *b* By no unexpected Providence; or, God, and not Man, God without the Man's contrivance or design; for otherwise in a general sense and way, God delivered Christ into the hands of *Judas* and the *Jews*, who did advisedly and maliciously kill him. *c* (*i.e.*) A City or place of refuge, *Numb.* 35. 11. *Deut.* 19. 5.

14 But if a man come presumptuously *d* upon his
* 1 King. 2. 28. neighbour to slay him with guile, * thou shalt take him from mine Altar *e* that he may die.

d (*i.e.*) Do this proudly, boldly, purposely and maliciously; for so the word signifies. *e* Which not only in the Wilderness, but afterward, seems to have been esteemed a place of refuge, 1 *King.* 1. 50. as it also was among the Heathens: But God so far abhors murther, that he will not let or venture the pollution of his own Altar, than the cause of the murderer. See 2 *King.* 11. 15.

15 And he that smiteth *e* his father, or his mother,
shall be surely put to death.

e Either 1. So as is before mentioned, *ver.* 12. *so as they die.* And to *smite* sometimes signifies to *kill*, as *Gen.* 4. 15. 2 *Kings* 14. 5. compared with 2 *Chron.* 25. 3. And this may be here added by way of explication. *q.d.* That killing of another man which is punished with death, must be done presumptuously; but the killing of Parents, tho not done presumptuously, is a capital crime. Or 2. the meer smiting of them, to wit, wilfully, and dangerously. Nor will any think this Law too severe, that considers that this is an act full of horrid impiety against God, who hath so expressly and emphatically commanded Children to honour their Parents; of highest and most unnatural ingratitude, and utterly destructive to human Society.

16 And he that stealeth a man and selleth him, or if
* Lev. 20. 17. he be found in his hand *f*, he shall surely be put to death.

f (*i.e.*) In the Man stealer's hand; *q. d.* though he keep him in his own hands for his own use; for still it is a theft, and he is made that man's slave, and it is in his power to sell him to another when he pleaseth, and therefore deserves death.

17 * And † he that † curseth * his father or his mother,
* Lev. 20. 9. Deut. 27. 16. shall surely be put to death.

* Or, *revileth*, to wit, wilfully, maliciously, obstinately against all admonition, by comparing *Deut.* 21. 18.

Matt. 15. 4. Mark 7. 10. 18 And if men strive together, and one smite † another with a stone *g*, or with his fist, and he die not, but
† Or, keep his bed:
Exod. 21. 22. † Or any other Instrument fit for such a mischievous purpose. An usual Synecdoche.
keep his bed:

19 If he arise again, and walk abroad upon his staff,
then shall he that smote him be quit: only he shall pay
† Heb. cessy. for the loss of his time *h*, and shall cause *him* to be thoroughly healed *i*.

g (*i.e.*) Of the prest which he could, or commonly did make of his time in the way of his Calling. *i* (*i.e.*) Pay the charges of the cure.

20 And if a man smite his servant *k*, or his maid,
with a rod *l*, and he die under his hand *m*, he shall be
† Heb. a avenging d. surely † punished *n*:

k Namely a stranger; for an *Israelite* was to be better used. See *Lev.* 25. 39. 40, &c. *l* A fit and usual Instrument for correction, whereby it is implied, that if he kill'd him with a Sword, or any such Weapon, he was to die for it. *m* (*i.e.*) Whilst the Master is correcting him. *n* Not with death, for then it would have been said so, as it is before and after; but as the Magistrate or Judge shall think fit, according to the diversity of circumstances; and therefore no particular punishment is set down.

21 Notwithstanding, if he continue a day or two, he
shall not be punished, for he is his money *o*.

o (*i.e.*) His Property bought with his money; and therefore, I had a power to chastise him according to his demerit, which might be very great. 2. Is sufficiently punished with his own loss. 3. May be presumed not to have done this purposely and maliciously.

22 If men strive and hurt a woman with child *p*, so
that her fruit depart from her, and yet no mischief follow *q*, he shall be surely punished according as the woman's husband will lay upon him, and he shall pay as the Judges *determine r*.

p To wit, the Wife of the other person, who interposed her self to succour her Husband. *q* Neither to the Woman, nor Child; for it is generally so as to reach both, in case the Abortive had life in it. *r* The Husband shall impose the fine, and, if it be unreasonable, the Judges shall have a power to moderate it.

23 And if any mischief *s* follow, then thou † shalt
give life for life,

s Either to the Mother, or to the Child, whether it be death, or any maim or mischief. † Who? *Answ.* Not the private person, which would have introduced infinite mischiefs and confusions, but the Magistrate; for these Laws are given to *Moses*, and the execution of these things was committed to *Moses*, and others under him.

24 * Eye for eye *t*, tooth for tooth, hand for hand, * Lev. 24. 20. Deut. 19. 21. Matt. 5. 38. foot for foot,

t This is called the Law of Retaliation, and from hence the Heathen Lawgivers took it and put it into their Laws. But though this might sometimes be practised in the letter, yet it was not necessarily to be understood and executed so; as may appear, 1. by the impossibility of the just execution of it in many cases, as when a man that had but one Eye or Hand, was to lose the other, which to him was a far greater mischief than what he did to his Neighbour, whom he deprived but of one of his Eyes or Hands. And this is a sure and righteous Rule, Punishments may be less, but never should be greater than the Fault. And how could a Wound be made neither bigger nor less than that which he inflicted? 2. By comparing this with other Laws, wherein a compensation is allowed in like cases, as *suppose* 18. 30. And when it is enjoined, that *no satisfaction shall be taken for the life of a wilful murderer*, Numb. 35. 31. it seems therein implied, that satisfaction may be taken for lesser injuries. And indeed the payment of such a price, as the loss of an Eye, or Hand, or Foot, required, though it might not so much satisfy the revenge of the Party so injured, yet it was really more to his benefit. This Law therefore was only minatory, but so as it was literally to be inflicted, except the injuring Party would give such satisfaction as the injured Person accepted, or the Judges determin.

25 Burning for burning, wound for wound, stripe
for stripe.

26 And if a man smite the eye of his servant *u*, or
the eye of his maid, that it perish, he shall let them go free for his eyes sake.

u Which some confine to the *Brasilian* Servants, but the Text doth not so limit it; and the reason of the Law seems to reach to *Gentile* servants, this being a just punishment to unmerciful Masters, (who ought to be merciful to their Beasts, much more to such Servants) and a fit recompence to a Servant for such a loss. And this Law reacheth the loss of any other Member, that two being inflamed in, the one as the chief, and the other as the man's, to intimate that other parts of a like or middle nature are included.

27 And if he smite out his man-servants tooth, or
his maid-servants tooth, he shall let him go free for his tooths sake.

28 ¶ If an ox *x* gore a man or a woman that they
die, then * the ox shall be surely stoned *y*, and his flesh * Gen. 9. 5. shall not be eaten †: but the owner of the ox shall be quit.

x Under which you are to understand any other Creatures of like nature which have a Man in such a dangerous manner, whether with their Horns, or Teeth, or Feet, but he mentions only the Ox or Bull, and his goring with his Horn, because this is most frequently done. *y* Partly to prevent future mischiefs from that Creature; partly to punish its Master for his negligence in not keeping it in; and principally for Man's admonition, for whom seeing the Beasts were made, it is not strange nor unjust if it be destroyed for Man's good. God would hereby shew that he would not; and Men should not spare a wilful Murderer. † Both because it was forbidden food, its blood being not let out; and for the Punishment of the Owner who was hereby hindred from the sale of it, to beget in all the greater detestation of Murderers, when they observe the poor Beast upon this account accursed, and therefore not to be touched or tasted.

29 But if the ox were wont to push with his horn
in time past, and it hath been testified *z* to his owner, and he hath not kept him in, but that he hath killed a man or a woman *a*, the ox shall be stoned, and his owner also shall be put to death.

z Which the *Jews* say was to be done thrice, and before the Magistrate. *a* To wit, an *Israelite*, or a stranger who is free, by comparing this with *verse* 32.

30 If there be laid on him *b* a sum of money, then
he shall give for * the ransom of his life whatsoever is laid * Numb. 35. 31. upon him.

b Either by the avenger of Blood, the next a-kin to the party slain, who is willing to exchange the Punishment; or by the Judge, who may discern some circumstances, which may much lessen the Crime, as if an Ox had broken his Cords wherewith he was tyed, or broke forth through the carelesness or wickedness of his Servant to whose care he was committed.

31 Whether he have gored a son *c*, or have gored
a daughter, according to this judgment shall it be done unto him.

c Names signifying their tender Age, in respect of the *man* or *woman*, *verse* 29. And this is added, lest the foregoing sense should be restrained to their Parents, whose lives were more precious, and therefore their loss greater.

32 If the ox shall push a man-servant, or a maid-
servant, he shall give unto their master thirty shekels *d*, and the ox shall be stoned.

d The half the freeman's Price. See on *Matth.* 26. 15.

33 ¶ And if a man shall open a pit, or if a man
shall dig a pit *e*, and not cover it, and an ox or an ass fall therein;

e If a Man shall either *open* an old Pit, which hath been covered with Earth; or *dig* a new *pit*, to wit, in a publick way, as the reason of the Law shews; for if it were done in a Man's own House or Ground, there was no danger of such an accident, except the

Beast

Beast transgressed his bounds, and then the Man was not culpable.

34 The owner of the pit † shall make *it* good, *and*
give money *f* unto the owner of them, and the dead beast shall be his.

† (*i.e.*) He by whose Hand or Command it was made. *f* Equal to the worth of the dead Beast, in the opinion of the Judge.

35 ¶ And if one mans ox hurt another that he die:
then they shall sell the live ox, and divide the money of it *g*, and the dead ox also they shall divide.

g Not equally, for so the Owner of the mischievous Ox might be gainer by the mischief, his Ox being much worse than that which was killed; but in such proportions as the Judges shall think fit, considering the worth of the Cattle, and the circumstances of the Action.

36 Or if it be known that the ox hath used to push
in time past, and his owner hath not kept him in, he shall surely pay ox for ox *h*, and the dead shall be his own.

h An Ox of equal value with that slain Ox, or the price and worth of it.

CHAP. XXII.

Of theft, 1—3. *Of eating another man's vineyard,* 5. *Of hurt coming by fire* 6. *Of hurt coming to goods committed to safe trust,* 7—13. *Of hurt befalling things borrowed,* 15. *Of committing adultery,* 16, 17. *Of witchcraft,* 18. *Of unclenness with beasts,* 19. *Of idolatry,* 20. *That none shall hurt strangers, or widows,* 22——24. *Of usury,* 25. *Of pawning clothes,* 27. *Of honouring magistrates,* 28. *Of the first fruits,* 29. *Of eating flesh torn by beasts,* 31.

† Gen. 44. 8. IF a man shall steal an ox, or a † sheep *a*, and kill
it, or sell it *b*, he shall restore five oxen for an ox,
* Lev. 24. 18. and * four sheep for a sheep *c*.

a Or, an *ass*, which is added *verse* 4. and consequently any other living Creature, to be valued according to its worth and use. b Which was an aggravation of the Crime, and a token of greater boldness, resolvedness, and Expertness in the Trade of Thieving, than was in him who kept it at home, *verse* 4. *c Quest.* Why so much, seeing the dealer of other things was tied to restore but double? *Answ.* 1. For terrour, because these Beasts being kept in the Field, might more easily be stolen 2. Because the loss of these was greater than of other things; for they did not only lose what the Cattle might be sold for, but all the service, increase, and other benefits which a Man might receive from them. *Quest.* 2. Why more for Oxen than for Sheep? *Answ.* 1. Because it argued greater boldness and confirmedness in the Thief to steal that which might more easily be discovered. 2. Because besides the intrinsical worth of the Ox, the labour of the Ox was very considerable to his Owner. *Prov.* 14. 4. and therefore the loss greater.

2 ¶ If a thief be found breaking up *d*, and be
smitten that he die, there shall no blood be shed for him *e*.

a To wit, *an house*, which the Chaldee here adds, and *by night*, as appears from the next verse. *e* (*i.e.*) For the Thief, though he be killed by a Man in his own defence. Because in that case the Thief might be presumed to have a worse Design, and the Owner of the House could neither expect, nor have the help of others to secure him from the intended Violence, nor guide his blows with that discretion and moderation, which in the day-time he might use.

3 If the sun be risen upon him, there shall be blood
shed for him *f*: for he should make full restitution: if he have nothing, then he shall be sold *g* for his theft.

f He that kills him shall be put to death, because he punished him more than his Crime deserved, and might have been otherwise either secured or righted; and in that case, it is probable, the Thief design'd not Murder, but Theft only. But if it were evident, that the House-breaker designed Murder, he might doubtless kill him in his own defence. *g* Either for so long till his Service was worth the thing stollen, or rather for the ordinary time of his years, because this was not a simple Theft, but an House breaker, which was much worse. *Quest.* How can he be sold, who is supposed to be killed? *Answ.* 1. The Hebrew word may be better rendred, *should be sold*, as the foregoing word of the same future time is rendred, *should make restitution*, to wit, if he were not killed; and therefore the killer of him being sufficiently secured against this injury, was more culpable in killing him without necessity.

4 If the theft be certainly found in his hand alive
h, whether it be ox, or ass, or sheep, he shall restore double *i*.

h Not kill'd, nor sold, as *verse* 1. *i* Nor more, 1. Because in this case it was presumed, either that he intended to restore it, or at least that he was but raw and unexercised in the trade of Stealing, and so should be more gently punished; 2. Because the right Owner recovered his Goods with less charge and trouble. Or 3. Because it was but a single Crime, whereas the other *verse* 1. was an aggravated and complicated Crime, where one Sin and Injury was added to another. *Obj.* It is said, *he shall restore seven-fold, Prov.* 6. 31. *Answ.* 1. *Seven-fold* is put for abundantly, as that word is oft used, as *Gen.* 4. 24. *Psal.* 12. 6. and 79. 12. and a learned man observes, it is never used for that definite number. *Answ.* 2. This *seven-fold*, or *seven times*, may relate not to the proportion of his Restitution, but to the number of his Thefts, or rather of his Detections; and the sense is this, Though he be *found* guilty of Theft *seven times*, all his Punishment is, that he shall *restore* as the Law prescribes. Whereas Adultery, of which he there speaks in the following verses, is a Crime of that nature, that if a man be once found guilty of it, restitution cannot be made, nor will it serve his turn, but he falls into all the mischiefs there reckoned up.

5 ¶ If a man shall cause a field or vineyard *k* to be
eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

k Or, Orchard, or other things of like nature; which is generally to be observed in Laws.

6 ¶ If fire break out and catch in thorns, so that the
shocks of corn, or the standing corn, or the field be consumed *therewith*, he that kindled the fire *l*, shall surely make restitution *m*.

l Whether wilfully for such a purpose, or carelessly in such a time or place as was dangerous. *m* Which if he were not able to do, it is probable he was to be sold for it, as in like cases was provided.

7 ¶ If a man shall deliver unto his neighbour mo-
ney or stuff *n* to keep, and it be stollen out of the mans house; if the thief be found, let him pay double.

n Heb. *Vessels*, Garments, Utensils, or any kind of Houshold-stuff.

8 If the thief be not found, then the master of the
house shall be brought unto the judges *to see* whether he have put his hand unto his neighbours goods *o*.

o That they may examine all Circumstances, and use all means to find out the Truth, by offering him his Oath, or such like. *p* Either to take and relieve them for his own use, or to dispose of them to another for his own advantage.

9 For all manner of trespass *q*, *whether it be* for ox,
for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his *r*, the cause of both parties shall come unto the judges, *and* whom the judges shall condemn *s*, he shall pay double unto his neighbour.

q To wit, about matters deposited upon trust, and lost, of which alone this place speaks. *r* Or, *who*, or come *unto whom*, *and say*, *this is it*, *&c.* the thing I have lost; or *whose*, *&c.* to whom I committed it, and whom I suspect and charge as guilty. *s* Whether the person with whom the things were deposited, if they judged him guilty of Theft, or the Depositor, or, if he were convicted of a false Accusation.

10 If a man deliver unto his neighbour an ass, or
an ox, or a sheep, or any beast to keep *t*, and it die, or be hurt, or driven away, no man seeing *it*;

t As his Servant, not freely, but for wages.

11 Then shall an oath of the LORD *u* be between
them both *x*, that he hath not put his hand unto his neighbours goods; and the owner of it shall accept thereof, and he shall not make it good.

u So called here, as also 1 *Kings* 2. 43. because it is taken by his Authority and Appointment, and for his Honour, and in his Name alone, God being made both Witness, and Judge, and Avenger thereby. *x* (*i.e.*) Shall end the difference between them both, the one shall give his Oath, and the other shall accept of it; or be taken by them both; by the one, that he did deliver them to him upon Agreement and for Hire; by the other, that he put not his Hand to them.

12 And if it be stollen from him *y*, he shall make
restitution unto the owner thereof.

y Heb. *From with him*, which is an emphatical Expression, and notes that this was taken away, either 1. From those things which were with him, or which were his, *i.e.* from the midst of his own Goods, which supposeth fraud in him. Or 2. From under his eye, when he either did know of it, or with common care and diligence it might have been known and prevented, and this argues grosse as gle t in him. And this is one reason why this man is bound to make R stitution, when the other *verse* 7 is not; another reason of the difference is, because these things *verse* 7. were only or principally dead things and such things as required no great care; or if they did, (for in that case also were included, Oxen, Asses &c. *verse* 9.) yet he with whom they were left, received no recompence for them, and therefore was not obliged to any singular care about them; but here the things were full of life and needed great care and diligence, which also this man was obliged to perform by the hire which he received upon that account. which was *Jacob*'s case, *Gen.* 31.

13 If it be torn in pieces, then let him bring it for
witness *z*, and he shall not make good that which was torn.

z It (*i.e.*) Some part of the torn Creature, which the wild Beast haply had left, *Amos* 3. 11, 12. *Quest.* What if the whole Creature were carried away, as a Sheep or Lamb is sometimes by the Wolf? *Answ.* 1. I suppose this was not frequent, and that these ravenous Creatures did speedily fall to their meal, and that something was left not far from the place, which the shepherd might easily procure. 2. The words may be otherwise rendred, *he shall bring a witness*, as the *Chaldee* and *Samar.* render it; or *a Testimony*, (*i.e.*) some Evidence whereby the Judge might be satisfied; as for instance, That some Wolf or Lion, *&c.* was seen in those parts, *&c.* or some witness of his Diligence and Faithfulness in all other things, which therefore might well be presumed in this.

14 ¶ And

14 ¶ And if a man borrow ought *a* of his neighbour, and it be hurt, or die, the owner thereof being not with it, he shall surely make it good *b*.

a (*i.e.*) Any living thing, which may be *hurt* or *die*, as it follows. *b* This may seem hard, but all things considered is reasonable; because in doubtful cases, wherein it is not evident whether the borrower was faulty or not, as it is here, it ought to be interpreted in favour of the lender, rather than of the borrower; partly to oblige the borrower to the greater fidelity and care in such things, which being not his own, men are commonly more careless about; partly because the benefit being wholly the borrowers, the loss also in all reason ought to be his, and the lender ought not to suffer for his kindness, lest he should be discouraged from such actions for the future.

15 But if the owner thereof be with it *c*, he shall not make it good *d*: if it be an hired *thing*, it came for his hire *e*.

c In which case the Law reasonably presumes, both that the borrower would not abuse it in the sight of its owner, and that the lender might and would take due care about it. *d* Except there be some manifest fault in the borrower, as if he should kill or wound the Beast in the lender's prefence; which exception is eafily to be understood from divers other Laws of God. *e* (*i.e.*) The benefit was the lender's, and not the borrower's, and therefore the former reason ceaseth; and whether the Master were present or absent, he that receives the Gain or Hire shall bear the loss, except when it came through the borrower's grosse and wilful default.

*Deut. 22. 28. 16 ¶ And * if a man entice a maid *f* that is not betrothed *g*, and lie with her, he shall surely endow her to be his wife.

f By perswasions, promise of Marriage, allurements, or rewards. *g* But if she were betrothed, it was punished with death, *Deut* 22. 23.

17 If her father utterly refuse *h* to give her unto him, he shall † pay money according to the dowry of virgins *i*.

† Heb. weigh.

h Which shews the necessity of Parents consent in Marriage. *i* (*i.e.*) In such proportion as the Virgins quality requires; for there was no certain and equal dowry appointed for all Women. See *1 Sam.* 18. 25. *Gueft.* Why is there no Punishment for the Woman *f seduc.* 1. She had no distinct Estate, being yet in her Father's House. 2. The loss of her Virginity was a sufficient Punishment, especially in *Israel*, where it was a great reproach and prejudice. 3. She was not so culpable as the Man, both because she was of the weaker Sex, and because she was drawn to the Sin by the Man's perswasion.

* Lev. 19. 26, 31. 18 ¶ * Thou shalt not suffer a witch *k* to live.

k (*i.e.*) Any Person that is in league with the Devil, and by his help either doth any mischief, or discovers and practices things above the reach of other Men or Women. Of which see *Exod.* 7. 11. *Levit.* 20 27 *Deut.* 18. 10. *1 Sam* 28. 9. The word is of the Feminine Gender, partly because Women are most prone to these devilish Arts, and most frequently guilty of them; and partly to intimate, that no pity should be shewed to such Offenders, though they were of the weaker Sex.

19 ¶ Whosoever lieth with a beast shall surely be put to death.

* Deut. 13 13, 14, 15. 20 ¶ He that sacrificeth *l* unto *any* God save unto the LORD only, he shall be utterly destroyed *m*.

* 1 Mac. 2. 24. *l* Or otherwise worshippeth, as appears from *Deut.* 17. 2, 3, 4, 5. and many other places. One act of worship put for all by a very familiar Synecdoche. *m* Heb. *anathematized*, *i. e.* effeemed execrable, and as such destroyed without Mercy. See *Deut.* 13. 15, &c. and 18. 20

* Chap. 23. 9. Lev. 19 33. and 25. 35. * Deut. 10. 18. and 24. 17. and 27. 19. Ifa. 1. 17. Zech. 7. 10 Jam. 1. 27. 21 ¶ * Thou shalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword: and your wives ſhall be widows, and your children fatherleſs.

* Lev. 25. 37. Deut. 23. 19. Pſal 15. 5. Neh 5. 7. Ezek. 18. 8, 17. 25 ¶ * If thou lend money to *any of* my people *n* *that is* poor *o* by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury *p*.

n (*i.e.*) Any *Iſraelite*; for it was permitted to take Uſury of the *Gentiles*, *Deut.* 23. 20. *o* This ſeems to be added, not by way of Apposition, as if God's People and the Poor were all one, because ſuch are commonly Poor; but by way of Reſtriction; for God had promiſed greatly to bleſs and enrich the generality of his People, if they by their Wickedneſs did not hinder it, and that there ſhould be few Poor among them; yet ſome ſuch there ſhould be for the tryal and exerciſe of their Charity. See *Levit.* 19. 10. *Deut.* 15. 4, 7, 11. *p* The *Hebrew* word ſignifies *biting*; ſo Uſury is called, not by way of diſtinction, as if moderate Uſury were allowed in this caſe, which is manifeſtly falſe, becauſe the borrower is here ſuppoſed to be poor, to whom not the Uſe only, but oft-times even the Principal is to be remitted, *Luke* 6. 34, 35. but by way of Explication, becauſe all Uſury is of a biting or eating Nature, which commonly conſumes the Perſon that pays it.

* Job 24. 3, 9. Prov. 20. 16. and 22. 27. Amos 2. 8. 26 * If thou at all take thy neighbours *q* raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down *r*.

q To wit, that is Poor, as appears by comparing this with the next verſe, where he is ſuppoſed to have but one Garment, and with *Deut.* 24. 12, 13. *r* Becauſe he ſpeaks of ſuch Raiment or Covering, wherein he uſed to Sleep, *verſe* 27. But you are not to think that the Creditor would every Morning take, and every Night redeliver his Pledge; and therefore this is rather a Prohibition to take any ſuch thing for a Pledge as a Man hath great and daily need of, by this argument, that if he did take it he could not keep it. Compare *Deut.* 24. 6.

27 For that *is* his covering only, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſs, when he crieth unto me, that I will hear: for I *am* gracious.

28 ¶ Thou ſhalt not revile the † gods *s*, nor curſe the ruler of thy people *t*.

† Or, judges

s Not gods fallly ſo called, as ſome would have it, as appears by *1 Kings* 18. 27. *Jer.* 10. 11. but Magiſtrates and Governors, whether Civil or Eccleſiaſtical, as it is evident both from *Acts* 23. 3, 4, 5. and from the following words, which explain the former, according to the common uſe of Scripture, and from the Title of gods commonly given to ſuch, as *Exod.* 7. 1. *Pſalm* 82. 6. *John* 10. 34, 35. *t* Compare *Eccl.* 10. 20. *Jude*, *verſe* 8.

29 ¶ Thou ſhalt not delay *u to offer* the † firſt of thy ripe fruits *x*, and of thy † liquors: * the firſt-born of thy ſons ſhalt thou give unto me *y*.

† Heb. fulneſs

† Heb. tears

u Beyond the times appointed, leſt this delay grow to a total neglect. And *delay* may here be put for *neglect*, as that word is uſed, *Deut.* 7. 10. and 23. 21. *Hab.* 2. 3. which may ſeem to be favoured by the following Clauſe, which commands the giving or offering of the firſt-born without any mention of the haſtning or delaying of it. *x* Heb. *thy fulneſs*; and whereas this word is ſometimes applied to Seed or Corn, as *Numb.* 18 27. and ſometimes to the Vintage, as *Deut.* 22. 9. the circumſtances muſt determine, as it doth in like caſes, how it muſt be taken; which here ſeem to reſtrain it to dry Fruits, as Corn, &c. becauſe it is oppoſed to *Liquors*; and to all ſorts of Fruits are comprehended here. Unleſs you will make this an uſual figure called Hendyadis, as *judgment and juſtice*, *Deut.* 16. 18. is put for *judgment of Juſtice*, or *juſt judgment*; ſo here *the fulneſs and liquors*, for *the fulneſs of thy liquors*; and ſo this may be one kind mentioned for all the reſt, thus which nothing more frequent. *y* Not in kind, but by a price of Redemption to be paid to me in their ſtead.

Obj. Ex. 22. 30 Likewiſe *z* ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam, on the eighth day *a* thou ſhalt give it me.

z (*i.e.*) Ye ſhall offer their firſt-born. *a* Not ſooner, becauſe it was tiil then tender and imperfect, and therefore not fit to be offered to God; but it was not tied to that day, for it might be offered afterwards, as appears from *Lev.* 22. 27. even till it was a year old.

31 ¶ And ye ſhall be holy *b* men unto me: neither ſhall ye eat *any* fleſh *that is* torn of beaſts *c* in the field: ye ſhall caſt it to the dogs.

b (*i.e.*) Separated from all Filthineſs both moral and ceremonial. *c* Partly becauſe the Blood was not taken out of it; partly becauſe the clean Beaſt was ceremonially defiled by the touch of the unclean; and partly to beget in them a deteſtation of Cruelty, even in the Beaſts, and much more in Men.

CHAP. XXIII.

Falſe witneſs and report forbidden, 1. *Right muſt not be wreſted*, 2. *He commands man to do good to his enemies*, 3—5. *Bribes are forbidden*, 6—8. *The years of ſowing appointed, and gathering*, 10. *Of the ſeventh year, which is the year of reſt; God's command concerning it*, 11. *Of the ſabbath-day*, 12. *Other gods ſhall not be mentioned*, 13. *Of the three feaſts in a year*, 14. *The manner of keeping the feaſt*, 15, 16. *The times appointed for the males appearing before the Lord*, 17. *No ſacrifice to be offered without unleavened bread*, 18. *Command concerning the firſt fruits*, 19. *God promiſeth an angel to prepare a way*, 20. *Who is commmanded to be obey'd*, 21, 22. *God promiſing them the land of the Amorites*, &c. 23. *forbiddeth the honouring of ſtrange gods*, 24. *God promiſes to bleſs them that ſerve him*, 25—27. *Hornets ſhall expel the enemies of the Iſraelites*, 28, 29, 30. *The borders of the land of Iſrael*, 31. *A covenant with the heathen is forbidden*, 32. *Or to let them inhabit among them*, 33.

THou * ſhalt not † raiſe *a* a falſe report: put not thine hand *b* with the wicked to be an unrighteous witneſs.

* Exod. 20. 7. 16. † Or, utter

a Heb. *not take up*, to wit, into thy Mouth, as *Exod.* 20. 7. 16. *Deut.* 5. 11. *Pſal.* 15. 3. *Prov.* 30. 9. Or, *not bear*, or *endure*, as that word oft ſignifies; not hear it patiently, delightfully, readily, approvingly, as Perſons are very apt to do, but rather ſhalt diſcourage and reprove the ſpreader of it, according to *Prov.* 25. 23. Poſſibly the Holy Ghoſt might chuſe a word of ſuch general ſignification to ſhew that all theſe things were forbidden. *b* (*i.e.*) Not conſpire or agree with them, which is ſignified by joyning hands, *Prov.* 11. 21. not give them an helping hand in it, not incourage them to it by Gifts or Promiſes, not aſſiſt them by Counſel or Intereſt. Others, *not ſwear* with them But ſwearing is not noted by *putting the hand*, but by *lifting it up*.

2 ¶ * Thou ſhalt not follow a multitude *c* to do evil *d*: neither ſhalt thou † ſpeak *e* in a cauſe to decline after many, to wreſt *judgment ſ.*

* Exod. 22. 2. † Heb. anſwer

c Either their Counſel or Example. But the *Hebrew Rabbim* both here and in the following Clauſe is by ſome rendred *great Men*, Men in Power and Authority, whom we are commanded not to *follow*. And as the word is thus uſed, *Job* 32. 9. *Jer.* 41. 1. ſo this ſenſe may ſeem moſt probable; 1. Becauſe in the laſt Clauſe he ſpeaks of *Cauſes* or *Controverſies*, as the *Hebrew Rib* ſignifies; and matters of *Judgment*, which were not determined by the Multitude, but by great Men. 2. Becauſe theſe are oppoſed to the *Poor* in the next Verſe. 3. Becauſe the Examples of ſuch Men are moſt prevalent. *d* Either in general or particular, to work miſchief, to oppreſs or cruſh another. *e* Heb. *Anſwer*, when thou art ſummoned as a witneſs in any cauſe. *f* Or *to turn aſide* right, or *to pervert* thy ſelf, the Verb being taken reciprocally, as *Hiphil* is oft put for *Hithpahel*; or which is all one, *to do perverſely*, *i. e.* unrighteouſly.

3 ¶ Neither ſhalt thou countenance *g* a poor man in his cauſe.

g Heb. *Honour*, *i. e.* reſpect, or prefer his Cauſe when the richer Man's Cauſe is more juſt: The meaning of this and the *former* Verſe is, there ſhall be no reſpect of Perſons, whether Rich or Poor, but an impartial conſideration of the Cauſe. See *Levit.* 19. 15. *Pſalm* 72. 1, 2.

Deut. 22. Job 24. going aſtray, Prov. 21. Rom. 12. 20. Deut. 4. will thou ſhalt ceaſe and help him again.

4 ¶ * If thou meet thine enemies ox *h* or his aſs

h So far ſhalt thou be from revenging his Injuries, that thou ſhalt render good to him for them, whereby if thou doſt not reconcile him, thou wilt procure Peace to thy ſelf, and Honour to Religion.

5 * If thou ſee the aſs of him that hateth thee, lying under his burden, † and wouldeſt forbear to help him, thou ſhalt ſurely help with him *i*.

† Heb. wilt

i This Tranſlation depends upon this Suppoſition, that the *Hebrew* Verb *azab*, which is thrice uſed in this Verſe, ſignifies not only to *leave*, but alſo to *help*, or *reſt*, or *lift up*, or *ſtrengthen*, or *reſtore*; which ſignification of the Verb may be proved, 1. From that uſe of it, *Nehem.* 3. 8. and 4. 2. 2. From the parallel place, *Deut.* 22. 4. where inſtead of this Verb, *azab*, is *hakim*, which is properly to *reſt* or *lift up*. But if the Verb did ſignify only to *leave*, it may be thus rendred according to the *Hebrew* words, *thou*, or *therefore*, or *ſurely* (for all theſe ways the *Hebrew* Particle *Vau* is uſed) *leave thou thalt forbear to leave it*, to wit, the Aſs groaning under his Burden, or the lifting up of the Aſs and Burden, *to him* alone; but if thou wilt be leaving, I will appoint thee a better Object for it, *thou ſhalt ſurely leave*, or *lay aſide* what thou haſt *againſt him*, *i. e.* whatſoever Controverſy thou haſt with him, that ſhall not hinder thee from ſuccouring him, or his, in any diſtreſs. The *Hebrew* Preposition, *im*, doth oft ſignify *againſt*, as *Gen.* 26. 20. *Pſalm* 85. 4. and 94. 16. *Heb.* 9. 8. And it is a conciſe or ſhort way of ſpeaking, which is very common in the *Hebrew* Language, *againſt him* for, *what thou haſt againſt him*. Or thus, *and wouldeſt forbear to leave*, to wit, thy buſineſs which thou art going about, *for him*, *i. e.* for the Ufe of him who is thine Enemy, as the *Hebrew* Preposition, *lamed*, is oft uſed, as *Exod.* 14. 25. *Numb.* 25. 13. *Joſ.* 10 14. &c. thou ſhalt repreſs thoſe malicious deſires, and *thou ſhalt ſurely leave it* to be, or to tarry, or to help *with him* to lift up the Aſs. So there is only an Ellipſis of the Verb, which is moſt common in the *Hebrew* Tongue.

Deut. 16. 19. 6 Thou ſhalt not wreſt the judgment of thy poor *k* in his cauſe.

k (*i.e.*) Of the Poor which is among thee, not of the poor *Jews* only, as ſome peradventure may conceive; for common right muſt be done even to the *Gentiles*. Compare *Deut.* 27. 19.

Exod. 34. 7. 7 Keep thee far *l* from a falſe matter *m*: and the innocent and righteous ſlay thou not *n*: for * I will not juſtify the wicked *o*.

l (*i.e.*) Abſtain from all Occaſions, Degrees, or Appearances of it. Compare *Job* 22. 23. *Prov.* 4. 14, 15. *m* (*i.e.*) An unrighteous Judgment; for he is ſpeaking to the Judges, as appears by the foregoing and following Verſes. *n* Condemn not to Death, nor to any other unjuſt Penalty, for the ſame reaſon. *o* And therefore not condemn the innocent, one contrary being here underſtood from the other, as is frequent in the Book of the *Proverbs*; and what I do not, thou who acteſt in my Name and Stead ſhouldeſt not do. Or rather thus, Know, O Judge, (for to ſuch he ſpeaks) if thou doſt pronounce ſuch a wicked Sentence, *I will not juſtify thee*, or *hold thee guiltleſs*, *i. e.* I will ſeverely puniſh thee, as *Exod.* 20. 7.

Deut. 16. 19. Eccl. 7. 7. 8 ¶ And * thou ſhalt take no gift *p*: for the gift blindeth † the wiſe *q*, and perverteth the words of the righteous *r*.

† Or, eyes

p Namely from ſuch whoſe Cauſes are depending before thee; becauſe if thou doſt not ſell Juſtice for it, yet thou wilt both ſeem to do ſo, and be tempted to do ſo. Compare *Deut.* 16. 19. *1 Sam.* 8. 3. *Prov.* 17. 8, 23. and 19. 6. *q* Or, *the open* eyed, and quickſighted, who in this caſe cannot ſee, partly becauſe they will not ſee, and partly becauſe Intereſt and Affection do exceedingly corrupt the Judgment, and render it very partial. *r* (*i.e.*) The Judgment of the righteous Judges, *i. e.* of them who before were ſuch, and are enclined to be ſo, and probably would be ſo, were they not tempted with Bribes; or of them who by their place ſhould be righteous. So they are called righteous, to admonith them of their Duty to be ſo, and to aggravate their Sin when they are unrighteous, and conſequently to aggravate the miſchief of Gifts, which make thoſe unrighteous whoſe Office obligeth them to be righteous. Or thus, *the matters* or *cauſes of the righteous*, which may be underſtood not of the Judges, but of the Parties pleading, whoſe righteous Cauſe is by this means perverted by the Judge, and a wrong Sentence given.

Exod. 22. 21. 9 ¶ Alſo * thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a ſtranger *s*, ſeeing ye were ſtrangers in the land of Egypt.

† Heb. ſoul

s (*i.e.*) The Diſpoſition, Dejection, and Diſtreſs of his Heart, which makes him an Object of Pity, not of Malice or Miſchief.

Lev. 25. 10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof.

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill *t*: that the poor of thy people may eat *u*: and what they leave, the beaſts of the field ſhall eat. In like manner thou ſhalt deal with thy vienyard, *and* with thy † olive-yard *x*.

† Or, olives

t (*i.e.*) From Manuring, Plowing, Tilling, and Sowing, and *tree*. Reaping alſo, by comparing *Levit.* 25. 3, 4, 5. And this God ordained not only for the reaſon here mentioned, the more comfortable Proviſion of the Poor, and for the Cattle but for other weighty reaſons; as 1. That the heart and ſtrength of the Land might not be eaten out by continual Tillage. 2. That he might both try and exerciſe, and alſo ſecure the Obedience of the *Iſraelites*. 3. That he might keep them in dependance upon himſelf, and give to them and all their Neighbours a manifeſt proof of his ſingular and gracious Providence over his People. 4. That by this kind of Quitrent they might be admoniſhed that God alone was the Lord and Proprietary of the Land, and they were only Tenants at his Will. 5. That being freed from their great Labours about the Land, they might have the more leiſure to meditate upon God's Works, and to attend upon the Law, which was to be ſolemnly read at this time; *Deut.* 31. 10, &c. *u Queſt.* What had the Poor to eat? *Anſ.* Not only the Fruits of the Vines, and Olives, and other Fruit-trees, but alſo all that *grew of its own accord*, *Levit.* 25. 5. from thoſe Seeds which in the laſt reaping-time were ſcattered here and there, which were much more numerous now than in other years. Becauſe God gave a ſpecial Bleſſing to the ſixth year, whereby it did bring forth the fruit of three years, *Levit.* 25. 21. and in years of great plenty, Men are generally more negligent in their Reaping, and therefore the Relicks are more. *x* (*i.e.*) Thou ſhalt not prune nor dreſs them, nor gather and appropriate to thy own uſe what they ſhall produce, but ſhalt leave them to the Poor.

Chap. 20. Deut. 5. 13. Luke 13. 14. 12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt *y*: that thine ox and thy aſs may reſt, and the ſon of thy hand-maid, and the ſtranger may be refreſhed.

y This command is here repeated, leſt any ſhould think the weekly Reſt might ceaſe when the whole Year was conſecrated to Reſt. There were three ſorts of Sabbaths to the *Jews*, 1. Of Days. 2. Of Years, to wit, the ſeventh Year. 3. Of Weeks of Years, to wit, the Jubilee; and all theſe are Types of the eternal Reſt in Heaven.

Deut. 12. 3. 13 And in all *things* that I have ſaid unto you, be circumſpect: and * make no mention of the names of other gods *z*, neither let it be heard out of thy mouth.

z To wit, with Honour or Delight, or without Deteſtation; as *Jeroboam* is *not to be named among ſaints*, *Epiſt.* 5. 3. Or *not mention* without ſpecial Occaſion, leſt the frequent mention of them might keep up their Memory, or introduce their Worſhip. Hence the Names of Idols and Idolatrous places were oft-times changed by the *Iſraelites*. See *Numb.* 32. 38. *Joſ.* 23 7. Compare *Pſalm* 16. 4. *Hoſ.* 2. 17. *Zech.* 13. 2.

Chap. 34. Deut. 16. 16. 14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 * Thou ſhalt keep the feaſt of unleavened bread: thou ſhalt eat unleavened bread ſeven days, as I commanded thee, in the time appointed the month of Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty *a*.

Chap. 13. and 34. 18. Deut. 16. 16. Ecclſ. 35.

a This may be either 1. a Precept, as it is generally underſtood, that none ſhould ever come at thoſe times without ſome offering or other, for the ſupport of the Levites, and of the Worſhip of God; but the determination of this, or what they would give, was left to their choice. Or 2. a promiſe to encourage them to come ſo oft from their remoteſt Habitations to *Jeruſalem*, becauſe *they* ſhould never *appear before God in vain*, *i. e.* to no purpoſe, or without ſome benefit, for ſo the word, *rekam*, oft ſignifies. So it may be parallel to *Iſaiah* 55. 19. *I ſaid not unto the ſeed of Jacob*, *ſeek ye me in vain*. But the former ſenſe is more probable, by comparing this with its parallel place, *Deut.* 16. 16, 17.

16 And the feaſt of harveſt *b*, the firſt fruits of thy labours *c*, which thou haſt ſown in the field: and the feaſt of in-gathering *d which is* in the end of the year *e*, when thou haſt gathered in thy labours out of the field.

b (*i.e.*) Of Wheat-harveſt; for Barley-harveſt was before this time. This Feaſt was otherwiſe called Pentecoſt. *c Queſt.* How were theſe the firſt-fruits, when a Sheaf was offered to God in the Feaſt of the Paſſover? *Anſ.* That Sheaf was generally of Barley, which was leſs conſiderable than their Wheats; but this was the firſt fruits of their Wheat, which was their principal Grain, and they had no Bread before this time from the growth of that Year. To wit, of all the reſt of the Fruits of the Earth, as of the Vines and Olives. This was alſo called the *feaſt of Booths*, and *of Tabernacles*. See *Levit.* 23. 43. *Numb.* 29. 12. *Deut.* 16. 13. All their three Feaſts had a reſpect to the Harveſt, which began in the Paſſeover, was carried on at *Pentecoſt*, and was fully compleated and ended in this Feaſt. *e* Of the common or civil Year, which began in *September*, as the ſacred Year began in *March*.

17 Three times in the year all thy males *f* ſhall appear before the LORD God *g*.

f To wit, ſuch as are of competent years, and health, and ſtrength, and ſuch as were at their own diſpoſe; for that Servants were not bound to this, may ſeem probable, becauſe none of theſe concerned were to appear before the Lord empty, or without an Offering, but the generality of Servants had not any thing to offer. And the care

and

and management of their domestick Affairs did require the presence and care of many of their Males. *g (i.e.)* In that place where God shall record his name, *Exod.* 20. 24. as the Tabernacle or Temple.

* Lev. 2. 11. Deut. 16. 3. † Or, *feast.*

18 * Thou shalt not offer the blood of my sacrifice with leavened bread *b*; neither shall the fat of my † sacrifice remain until the morning *i*.

b This and the following clause shall understand of the Passeover, by comparing this place with its parallel, *Exod.* 34. 25. where the Passeover is mentioned. But the words being here universal, by the Law of interpretation they ought to be universally understood, if they can bear that sense; which here they may; for both these Clauses agree to other Sacrifices. For as every Sacrifice had a *Minchah*, or a Meat-offering of Flour attending upon it, and offered with it; so it was expressly cautioned, that no leaven should be in that Minchah, *Levit.* 2. 11. And the fat of every Sacrifice was consecrated to God, *Lev.* 3. 16. 2 *Chron.* 35. 14. *&c.* and was prefently to be burnt upon the Altar, *Lev.* 7. 2, 3. And for *Exod.* 34. 25. what hinders but what is here more generally prescribed, may be there particularly applied to the Passeover? and that seems more reasonable, than to make that an idle repetition of the same thing. And *my sacrifice* may be here put for *my sacrifices*, by the common Enallage. Moreover, the two principal things which were offered to God in every Sacrifice, were *blood* and *fat*. *Lev.* 17. 6, 11. *&c.* *i* This if understood of the Passeover may seem superfluous, because *nothing of it*, neither fat nor flesh, was to *remain until the morning*, *Exod.* 12. 10. but all of it was to be eaten, even *the portenance thereof*, ver. 9. and that, for ought I see, without any exception of the fat, as there was in other Sacrifices. *Lev.* 3. 16. And therefore in that parallel place, *Exod.* 34. 25. where the Passeover is mentioned, there is not a word of the *fat*, but only it is said in the general, *neither shall the sacrifice of the feast of the Passeover be left until the morning*. And in that 2 *Chron.* 35. 14. where there is mention of the *fat*, it is manifestly restrained to the Burnt-offerings, which are there distinguished from the Passeover, *ver.* 11, 12.

19 The first of the first-fruits *k* of thy land thou shalt bring into the house of the LORD thy God. * Thou shalt not seethe a kid in his mothers milk *l*.

* Deut. 14. 21.

k This seems to be a general Rule extending to all the Fruits which the Earth first produced; in every kind of which the very first are here enjoined to be offered unto God, before they should presume to eat any of them. It may seem to be repeated here, where the year of rest is mentioned, to teach them the First fruits were to be given to God of all that the Earth produced, not only by their Labour and Seed, as might be thought from *ver.* 16. but also of its own accord, as is here implied. *l* He names one kind, under which he understands a Lamb or a Calf, &c. according to the use of Scripture-stile. This Law many understand literally, and that it is forbidden to them, because he findeth such a custom, whereof yet there seems to be no sufficient proof; nor, if there were, doth it seem to be a Rite of that importance or probability to enrice the *Israelites* to imitate it, that there needed a particular Law against this, more than against an hundred such ridiculous usages which were among the Heathen, and are not taken notice of in the Book of God's Laws. The word may be rendred thus, *Thou shalt not seethe, or roast*, (for the word *bashal* signifies to *roast* as well as to boil, as it is evident from *Deut.* 16. 7.) *a kid*, being, or whilst it is (which is to be understood, there being nothing more common than an Ellipsis of the Verb substantive) *in his mother's milk*; which it may be said to be, either 1. whilst it sucks its Mother's milk; and so it may admit of a twofold interpretation, 1. that this is to be understood of the Passeover, of which moft conceive he had now spoken, *v.* 18. in which they used either a Lamb or a Kid, *Exod.* 12. 5. and then the word *bashal* must be rendred *roft*. 2. That this speaks nor of Sacrifice to God, wherein sucking Creatures were allowed, *Exod* 22. 30. *Levit.* 22. 27. 1 *Sam.* 7. 9. but of man's use; and so God ordained this, partly because this was unwholsome food, and principally to restrain cruelty, even towards Brute creatures, and luxury in the use of them. Or rather 2. whilst it is very tender and young, rather of a milky than of a fleshy substance, like that young Kid of which *Juvenal* thus speaks, *Qui pinc lactis habet quam sanguinis*, *i. e.* which hath more milk than blood in it. And it may be said to *be in its mother's milk*, by an usual Hypallage, when *its mother's milk is in it*, *i. e.* whilst the milk it sucks, as it were, remains in it undigested and unconverted into flesh, even as a man is oft said to *be in the spirit*, when indeed *the spirit is in him*. And what is here indefinitely prohibited, is elsewhere particularly explained, and the time defined, to wit, that it be not offered to God before it was eight days old. And this interpretation may receive light and strength from hence, that the Law of the First-fruits, which both here and *Exod.* 34. 26. goes immediately before this Law, doth in *Exod.* 22. 30. immediately go before that Law of not offering them before the eighth day, which implies, that both of them speak concerning the same thing, to wit, the First-fruits or First-born of the Cattle, which were not to be offered to God while they were in their Mother's milk, saith this place, or till they were eight days old, saith that place. And consequently, if they might not be offered to God, they might not be used by men for food.

* Chap. 33. 2. 14. Num. 20. 16.

20 ¶ * Behold, I send an Angel *m* before thee to keep thee in the way, and to bring thee into the place which I have prepared.

m To wit, Christ, the Angel of the Covenant, as may be gathered both from the following words, becaufe pardon of fin, which is God's Prerogative, *Mark* 2. 7. is here ascribed to him, and God's *name is in him*, and by comparing other Scriptures, as *Exod.* 32. 34. *Act.* 7. 38, 39. 1 *Cor.* 10. 9. See *Exod* 13. 21. and 14. 19.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions *n*: for my name *is* in him *o*.

n (i.e.) He will severely punish you for them, by a common *Metoni.* as *Exod.* 20. 7. Underftand, if you continue obstinate in your fins. *o* Heb. *It in his inward parts, i. e.* is immately united to him, according to *Joh.* 10. 38. *I am in the father, and the father in me.* It not only fignifies, that he acts in his Name, and by his Power and Authority, which even the Apostles did, and other Ministers of the Gospel do, and therefore it is unreasonable to think no more is ascribed to this Angel, but that his divine Nature or Essence is in him, whence he is called *the Lord our righteousness*, Jer. 23. 6 and God, who will not *give his glory to another*, Isa. 42. 8. hath given it to Christ, *that all men should honour the Son even as they honour the Father*, Joh. 5. 23. which never was nor can be faid of any Angel without blasphemy. Add to this, that the word *name* is oft put for the thing, or being, whether it be human or divine, as is manifeft from *Deut.* 28. 58. *Psal.* 20. 1. and 115. 1. *Isa.* 30. 27. *Act* 1. 15. *Rev.* 3. 4. and 11. 13. And so it muft be here, becaufe this *name* is not faid to be *given to him*, as it would be, if it were properly taken; but to be *in him*, or *in his inwards*, which agrees well to the Divine Nature or Essence, but not to the meer Name.

22 But if thou shalt indeed obey his voice, and do all that I speak *p*, * then I will be an enemy unto thine enemies, and † an adverfary unto thine adverfaries.

* Gen. 12. 3. † Deut. 30. 7.

p All that I have already commanded, and shall further prescribe by him unto *Moses*.

23 * For mine Angel shall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebusites: and I will cut them off.

* Gen. 15. 18. Josh. 24. 11. Exod. 33. 2. Deut. 7. 1.

24 Thou shalt not bow down to their gods, nor serve them *q*, * nor do after their works *r*: * but thou shalt utterly overthrow them *s*, and quite break down their images *t*.

* Lev. 18. 3. Deut. 12. 30. Josh. 23. 7. * Deut. 12. 2. 1 Kings 14. 23.

q (i.e.) Give them neither outward worship with thy body, nor inward with thy mind. *r (i.e.)* Nor follow their example in the worship of Idols. *s (i.e.)* The People, left thou be enfnared by their counsel or example. *t* Or, *ftatues*, or *pillars*, or any thing elfe erected in honour to their falfe Gods. See *Gen.* 28. 18. and 35. 20.

25 And ye shall serve the LORD your God; and * he shall bless thy bread, and thy water *u*: and * I will take ficknefs away from the midft of thee.

* Deut. 7. 13. * Deut. 7. 15.

u (i.e.) Thy meat and thy drink, that they shall be able to nourifh thee, and give thee comfort, which without my blessing they will never be able to do.

26 ¶ * There shall nothing caft their young, nor be barren *x* in thy land: the number of thy days I will fulfil *y*.

* Deut. 7. 14.

x Here was a double mercy. God gave them ftrength both to conceive, and to retain the conception till the natural and proper time of bringing forth came. *y* I will preferve thee fo as thou fhalt live as long as the courfe of nature and temper of thy body will permit, when evil men *fhall not live out half their days*, Pfal 55. 23.

27 I will send my fear *z* before thee, and will destroy all the people to whom thou fhalt come, and I will make all thine enemies turn their † backs unto thee.

† Heb. neck.

z (i.e.) A great terrour, or a terrour wrought by me. See *Exod.* 23. 2. *Josh.* 24. 12.

28 And I will fend hornets *a* before thee, which fhall drive out the Hivite, the Canaanite, and the Hittite *b* from before thee.

a Properly fo called, as may be gathered from *Jof.* 24. 12. *Deut.* 7. 20. Hornets are of themfelves very troublefome and mifchievous; but thefe it is very probable were like thofe *Egyptian* Flies, *Exod.* 8. 21. of an extraordinary bignefs and pernicioufnefs. Nor is it ftrange that fuch Creatures did drive many of thofe people from their Habitations; for many Heathen Writers give us inftances of fome people driven from their Seats by Frogs, others by Mice, others by Bees and Wafps; of which fee *Herodotus*, *Diodorus*, *Plin. Aelian*, *Juftin*, &c. *b* He names thefe three people, either for all the reft, becaufe they were the moft potent about the time of *Ifrael's* firft entrance into *Canaan*, and gave them moft trouble; or becaufe thefe three were more infefted with Hornets than the other Nations, as being more numerous and dangerous.

29 * I will not drive them out from before thee in one year; left the land become defolate *c*, and the beast of the field multiply againft thee.

* Deut. 7. 22.

c Void of Inhabitants in a great meafure, becaufe thy prefent number is not fufficient to occupy and manage their whole Land.

30 By little and little I will drive them out from before thee, until thou be increafed and inherit the land.

31 And * I will fet thy bounds *d* from the Red-fea, * even unto the fea of the Philiftines *e*, and from the defert unto the river *g*: for I will deliver the inhabitants of the land into your hand, and thou fhalt drive them out before thee.

* Josh. 1. 4. * Psal. 72. 8.

d Compare this place with *Gen.* 15. 18. *Numb.* 34. 3. *e (i.e.)* The *Mediterranean* or Mid-land Sea, upon whofe Coaft the Land of the *Philiftines* lay. *f* Of *Egypt* or *Arabia*; whereof See *Gen.* 16. 7. *Exod.* 15. 22. *g* To wit, *Euphrates*, as it is expreffed *Deut.* 1. 7. and 11. 24. which is oft called *the river* by way of eminency. All within thefe bounds were given them by God, but upon Conditions, which they manifeftly broke, and therefore were for the moft part confined to a much narrower compafs.

32 * Thou shalt make no covenant with them, nor with their gods *h*.

* Deut. 7. 2. Judg. 2. 2.

h To worfhip them, as they made a Covenant with *Jehovah* to worfhip

worfhip him. The fenfe is, Thou fhalt not engage thy felf either to the people, or to their gods, but fhalt root out both.

33 They fhall not dwell in thy land, left they make thee fin againft me: for if thou ferve *i* their gods, * it will furely *k* be a fnare *l* unto thee.

* Chap. 34. 12. Deut. 7. 16. Judg. 2. 3. Psal. 106. 36.

i Or, *for thou wilt ferve*; this will be the fruit of thy cohabitation with them, thou wilt thereby be drawn to Idolatry. *k* Or, and *aflurely this will*. *l* An occafion of further fin and utter ruin.

CHAP. XXIV.

Moſes, Aaron, Nadab and Abihu, are commanded to appear before the Lord. Who was to come near the Lord, 2, 3. Moſes buildeth an altar, and 12 pillars, 4. He ſends young men to ſacrifice unto the Lord, 5. He ſprinkles the Altar with the blood, 6. The Covenant being read, the people promiſe obedience, 7. The people are ſprinkled with blood, 8. Moſes and the Elders of Iſrael ſee the Lord, 9, 10. God promiſes to give to Moſes two tables of ſtone, 12. Moſes and Joſhua go up to the Mount, 13. Aaron and Hur took care for the people in the mean time, 14 God appeareth on the Mount like devouring fire, 15, 16. God's glory on the Mount, 17. Moſes remains there forty days and forty nights.

AND he said unto Moses, Come up *a* unto the LORD, thou and Aaron, Nadab and Abihu *b*, and seventy of the Elders of Israel *c*, and worship ye afar off *d*.

a After thou haft gone down and acquainted the people with my Will, and received their anfwer, then come up again. This fenfe is gathered from the repetition of this Command after that was done, *ver.* 12. *b* *Aaron* and his two eldeft Sons, whom by this fpecial honour and favour he prepared for that Office to which they were to be called, *chap.* 28. *c* Not the feventy Governours which were chofen after this time, as appears from *Num.* 11. 24. compared with *Num.* 33. 16. but feventy perfons deftined by *Moſes* out of thofe Rulers chofen and mentioned *Exod.* 18. 25. and poffibly there were the chief Heads of thofe feveral Families which went with *Jacob* into *Egypt*, which were about 70. See *Gen.* 46. 26, 27. *d* Though they may come up into the Mount further than the people, yet do thou, and let them efpecially, keep their diftance; and what worfhip either thou or they fhall offer to me, fhall be performed afar off from the top of the Mountain, whither thou only fhalt be admitted, and that not to pray to me, but only to receive Laws and Oracles from me. See *ver.* 2.

2 And Moses alone *e* shall come near the LORD: but they shall not come nigh, neither shall the people go up with him *f*.

e (i.e.) Without the perfons now mentioned, though not without *Joſhua* his Minifter, as fome conceive from *ver.* 13. though even there *Moſes* feems to afcend into the Mount without *Joſhua*. *f* To any part of the Mount, as *Aaron*, and *Nadab*, &c. did, but they fhall tarry at the bottom. See *Exod.* 19. 12.

3 ¶ And Moses came *g* and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, * All the words, which the LORD hath said, will we do *h*.

* Chap. 19. 8. Deut. 5. 27.

g Down from the Mount to the people, after he had received the Laws from God. *h* This they fo readily and rafhly promife, becaufe they were not fenfible of their own weaknefs, and becaufe they did not underftand the comprehenfivenefs, and fpirituality, and ftrictnefs of God's Law, but thought it confifted only in the external performances and abftinences expreffed.

4 And Moses wrote *i* all the words of the LORD, and rose up early in the morning, and builded an altar *k* under the hill, and twelve pillars *l*, according to the twelve tribes of Israel.

i To wit, in a Book, *Heb* 9. 19. And the Ten Commandments God himfelf wrote alfo in Tables of Stone, *Exod.* 31. 18. *k* Repreſenting God in Chriſt, as one party in the Covenant. *l* Repreſenting the people of *Iſrael*, the other party. So here are the outward ſigns and ſymbols of a Covenant made between God and the *Iſraelites*.

5 And he sent young men *m* of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen *n* unto the LORD.

m It matters not whether they were the firft-born, or others; it is fufficient that they were perfons appointed and authorifed for the prefent fervice, not without God's direction. *n* One kind, as the principal is named for all; for there were offered alfo Goats, as appears both from *Heb* 9. 19. and from hence, that *burnt-offerings* were ufually made of the Goats, *Levit.* 1. 10. *Numb.* 7. 28.

6 And Moses took half of the blood *o* and put it in basons; and half of the blood he sprinkled on the altar †.

† Heb. cast.

o Of the Beafts killed, which for conveniency of ſprinkling was mixed with a little water, *Heb.* 9. 19. whereby alſo Chriſt was moſt fitly repreſented, who *came by water and blood*, 1 *John* 5. 6. † To ſignify, as well that God was appeaſed and atoned by this Blood, as it repreſented the Blood of Chriſt, as alſo that Chriſt was ſanctified with his own Blood, *Heb.* 9. 12.

7 And he took the book of the covenant *p*, and read in the audience of the people *q*, and they said, * All that the LORD hath said, will we do, and be obedient.

* Exod. 19. 8. Deut. 5. 27.

p Wherein *Moſes* had written the Conditions of this Covenant, to wit, the Words and Laws of God, above *ver.* 4. *q (i.e.)* In the hearing of a great number of them, or of ſome in the name of all the people, by whom it was read, or otherwiſe publiſhed to all the people ſucceſſively.

8 And Moses took the blood *r* and sprinkled *it* on the people *s*, and said, Behold *, the blood of the covenant *t* which the LORD hath made with you, concerning all these words.

* 1 Pet. 1. 2.

r The other half of the Blood, which was put in the *Baſons* for this end, *ver.* 6. *s* Either upon the 12 Pillars repreſenting the people; or upon the people. Repreſentatives, to wit, the Elders mentioned *ver.* 1. as when the people are commanded to lay on their hand, the Elders do it in their name and ſtead, *Levit.* 4. 15. *Deut.* 21. 3. or upon thoſe of the people which are neareſt him, which was imputed to all the reſt, and was to be taken by them as if it had reached unto them all. Now this ſprinkling of the Blood upon the people did ſignify, 1. their ratification of the Covenant on their part, and their ſecret willing of the effuſion of their own Blood if they did not keep it. 2. Their ſprinkling of their Conſciences with the Blood of Chriſt, and their obtaining redemption, juſtification, and acceſs to God through it alone. See *Heb* 9. 20. 22. and 13. 20. Whereby the Covenant is made and confirmed, as was uſual both in Scripture, *Matth.* 26. 28. *Luke* 22. 20. and among Heathens.

9 ¶ Then went up *u* Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel.

u In obedience to that command of God given *ver.* 1.

10 And they saw the God of Israel *x*, and *there was* under his feet as it were a paved work * of a saphire stone *y*, and as it were the body of heaven in *his* clearness.

* Ezek. 1. 26. and 10. 1.

x Not any viſible reſemblance of the Divine Nature, which is expreſſly denied, *Deut.* 4. 15. 1 *Tim.* 6. 16. and was reſolved to be when he deſired it, *Exod.* 33. 18, 20. and therefore ſhould never be granted to the Elders of Iſrael, but only ſome glorious appearance or token of God's ſpecial Preſence; or rather, as was uſual with him in the Trinity, who now ſhewed himſelf in the viſible appearance of a Man, and Glorious Shape, as an Earneſt and Preſage of his future Incarnation. This may ſeem probable, 1. Becauſe of the mention of his *feet*. 2. Becauſe this way of Chriſt's appearance was moſt uſual. See *Gen.* 18, 19. *&c.* 3. Becauſe the perſon who delivered the Law in *Sinai* was Chriſt, as appears from *Act.* 7. 38. though he there celebrated the Action as an Angel, a name often given to Chriſt, as hath been formerly ſhewed. *y* Which is of a clear Sky-colour, mixed with golden ſpots like Stars in the Sky. *z* Or, *For clearneſs*. A clear Skye in Prophetical Style ſignifying God's favour, as a cloudy Sky notes his Anger.

11 And upon the nobles *a* of the children of Israel he laid not his hand *b*: also they saw God, and did eat and drink *c*.

a Or *ſeparated* or *ſelect ones*, i. e. the perſons who were ſingled out to go up with *Moſes*, *verſe* 1. 9. the ſame of whom it is ſaid here, and *verſe* 10. that *they ſaw God*. *b (i.e.)* Did not hurt or deſtroy them. as they might expect according to the vulgar Opinion, *Gen.* 16. 13. and 32. 20. *&c.* and the Conſcience of their own Guilt as being now before their Lord and Judge. And ſo the phraſe of *putting or ſtretching forth the hand* is moſt frequently uſed, as *Gen.* 37. 22. 1 *Sam.* 24. 6. 11, 13. *Eſth.* 2. 21. *Job* 1. 11, 12. *Pſal.* 138. 7. *&c.* So far were they from being deſtroyed, that they were not affrighted at this glorious appearance of God, but were refreſhed and comforted by it, and did joyfully eat and drink together in God's Preſence, celebrating the ſacred Feaſt made of the remnant of the Peace-offerings, according to the manner. Thus God gave them a taſte of his Grace and Mercy in this Covenant, and an Aſſurance that he would not deal with them according to the rigors of the Law, but for the ſake of the Blood of Chriſt typically repreſented here, would graciouſly pardon and accept all thoſe that ſincerely, though imperfectly, obey him.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be *d* there: and I will give thee * tables of stone *e*, and a law, and commandments *f*, which I have written; that thou mayest teach them.

* Chap. 31. 18 and 32. 16.

d (i.e.) Abide, as that Verb is uſed 1 *Tim.* 4. 15. and elſewhere. *e* He chooſe that material, partly as very durable, yet ſo that it was capable of being broken, which God, foreſeeing their wickedneſs, intended to do; and partly for ſignification, to note the hardneſs of their Hearts, upon which no impreſſion could be made, but by the Finger of God. *f* Or, *the law*, and becauſe that is ambiguous to the Moral, and Ceremonial, and Judicial, he adds, *even the commandment*, or *commandments*, to wit, the Ten Commandments, ſo called by way of Eminency, for theſe only were written by God upon the Stony Tables, as appears by *Exod.* 34. 28. the reſt were written by *Moſes* in a Book, above *verſe* 4.

13 And Moses rose up, and his minister Joshua *g*: and Moses went up into the mount of God.

g Who did not go up with *Moſes* to the top of the Mount, as is ſufficiently implied both here and above, *verſe* 1, 2. but abode in ſome lower place, waiting for *Moſes* his return, as appears from *Exod.* 32. 17. And there *Joſhua* abode forty days, not faſting all the while, but having, as the reſt had, *Manna* for his Meat, and for his Drink, Water *out of the brook that deſcended out of the mount*, as we read *Deut.* 9. 21.

14 And he said unto the elders, Tarry ye here for us *h*, until we come again unto you: and behold, Aaron and Hur *i* are with you: if any man have any matters to do, let him come unto them.

h (i.e.) For me and *Joſhua*, and *here*, *i. e.* in the Camp, where he was when he ſpoke theſe words; for it was where not only *Aaron* and *Hur*, but the People might come, as it here follows, and therefore not upon the Mount. *i* Whom *Moſes* had made Joint-commiſſioners to determine hard Cauſes which were brought to them from the Elders, according to the order *Exod.* 18. 22. Some

10 And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put † Or, *covering.* the taches into the loops, and couple the * tent together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth shall hang over the side of the tabernable.

13 And a cubit on the one side, and the cubit on † Heb. *in the remainder* or *surplusage.* the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side to cover it.

14 And thou shalt make a covering for the tent *of* rams skins died red, and a covering above *of* badgers skins *m*.

m To preserve the rest from the injury of the weather.

15 ¶ And thou shalt make boards for the tabernacle *of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

† Heb. *hands.* 17 Two † tenons *n shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

n Which *hands, (i. e.)* parts of the boards so cut and framed, that like hands they may take hold of, and be fastned into the sockets, *ver.* 19.

18 And thou shalt make the boards for the tabernacle, twenty boards on the fourth-side southward.

19 And thou shalt make forty sockets *o* of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

o Or *bases*, or *pedestalls*, or *feet*, upon which the boards stood, and to which they were fastned.

20 And for the second side of the tabernable, on the north-side *there shall be* twenty boards,

21 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards *p* shalt thou make for the corners of the tabernacle in the two sides.

p Which were of another fashion than the former, as may be gathered both from the distinct nomination and use of them, and from the Laws of building. And whereas the rest were but single boards, these were double for greater ftrength and conveniency of joining them together.

† Heb. *twinned.* 24 And they shall be † coupled together *q* beneath, and they shall be coupled together above the head of it unto one ring *r*: thus shall it be for them both, they shall be for the two corners.

q Heb. *as twins, i. e.* equal and equally joined together, and exactly answering one to the other. *r* Which ring was exactly in the corner, and with the help of the bars kept the corner-boards, and with them the other boards of the Tabernacle close together. But you must note, that here were two rings in each corner, the one in the upper, the other in the lower parts.

25 And they shall be eight boards, and their sockets *of* silver sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *s of* shittim-wood: five for the boards of the one side of the tabernacle.

s By *bars* you may understand either 1. several rows or orders of bars, one bar beginning at the end of the other, and each containing 4 cubits in length, and all together 20 cubits, which was the length of the Tabernacle; or 2. single bars, which seem truer, 1. because the word signifies *bars*, not *rows of bars*; and why should we go from the proper signification of the word without cause? 2. If *bars* be put for rows of bars, there must be 5 rows of bars on a side, there being so many bars said to be on a side. But the Abettors of that Opinion allow only 4 rows of bars on a side; and it is apparent the middle bar, which is one of the five, is but one single bar, *v.* 28. and therefore it may be presumed the rest were so too. 3. The name of the middle bar implies, that of the other 4 bars, two were above it, and two below it. *Obj.* But if they were each single bars, reaching the whole length of the Building, why is it said peculiarly of the middle bar, that it should *reach from end to end, or from extremity to extremity*, vers. 28.? *Ans.* This may be peculiarly said of this, either because the other four might want something of the just length of the Building, or because the middle bar might stand out beyond the two ends of it, for conveniency of the carriage of the Building.

27 And five bars for the boards of the other side of the tabernacle; and five bars for the boards of the side of the tabernacle for the two sides westward *t*.

t There was but one side westward. Either therefore here is a transposition of the *Hebrew* words, which is usual, and the words are thus to be placed and rendred, *westward*, looking *to both sides*, or, *westward, according to both* the other *sides*, now mentioned, to note that the number and length of bars in the west-end should be equal to those on either of the other sides; or here is an enallage of the number, the dual or plural for the singular, of which there are many Examples, and so the words are to be rendred, *for the side* looking *westward*.

28 And the middle bar in the midst of the boards *u* shall reach from end to end.

u Not within the thickness of the boards, as the *Jews* conceive, but in the length of them; as appears, 1. Because this bar, as well as the rest, was gilded, *ver.* 29. which was frivolous if it were never seen. 2. Because all the bars had rings made to receive and hold them up, *ver.* 29.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold, *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle, * according to the fashion thereof which was shewed thee *x* in the mount.

x Either by visible representation to his eye, or rather by mental vision or impression of it upon his imagination.

31 ¶ And thou shalt make * a vail *y* of blue, and purple, and scarlet, and fine twined linen *of* cunning work: *with* cherubims shall it be made.

y Which was thick and strong that none could see through it, called the *second vail*, Heb. 9. 3. whereby the Holy of Holies, which represented the highest Heaven, was divided from the holy place, where the Church Militant, or its Representatives, met and served God, *ver.* 33. For the signification of this Vail, see *Luke* 23. 45. *Heb.* 9. 8, 24. and 10. 19, 20.

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *z* shall be of gold, upon the four sockets of silver.

z Which were fastened to the tops of the Pillars, as the Vail was fastened to them.

33 ¶ And thou shalt hang up the vail under the taches †, that thou mayst bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the * holy *place*, and the most holy.

† Or, *in the place* (as the Hebrew *tacheth* oft signifies) *of the taches*, to wit, where the two Curtains are joined together by taches, *vers.* 6.

34 And thou shalt put the mercy-seat upon this ark of the testimony, in the most holy *place*.

35 And * thou shalt set the table without the vail, and the candlestick over-against the table, on the side of the tabernacle, toward the south: and thou shalt put the table on the north-side.

36 And thou shalt make an hanging for the door of the tent † *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

† (*i. e.*) Of the Holy place, where it was divided from the Court of the people.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and * over-lay them with gold, and their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

CHAP. XXVII.

Of the brazen altar, 1——8. *Of the court of tabernacle,* 9——17. *The length of it,* 18. *Of the lamp burning always,* 20.

AND thou shalt make * an altar *of* shittim-wood, five cubits long, and five cubits broad: the altar shall be four square *a*: and the height thereof shall be three cubits.

a Not that for Incense, but another for Sacrifices.

2 And thou shalt make the horns of it *b* upon the four corners thereof: his horns shall be of the same *c*: and * thou shalt overlay it with brass *d*.

b Which were elevated above the body of the Altar, in form either of Pyramids or Spires, or rather of Horns, as the word signifies; nor is there any necessity of departing from the proper signification. These were not only for ornament, but for use also, either to keep things put upon it from falling, or that Beasts to be offered might be bound to them. See *Psal.* 118. 27. *c* Of the same piece with the Altar, for its use required strength. *d* With plates of Brass of competent thickness, both above the Wood and under it, that the Fire might not take hold of the Wood.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his † basins *e*, and his flesh-hooks *f*: and his fire-pans *g*: all the vessels thereof thou shalt make of brass.

† Heb. *fleshpots.*

e To receive the Blood of the Sacrifices, which they were to sprinkle. *f* Wherewith they took Flesh out of the Pot in which it was seethed, as 1 *Sam.* 2. 14. But this seems not proper here, because the Flesh was never boiled upon the Altar, but in other places appointed for that use. And the Hebrew word is general, and may signify either Tongs, or Fire-forks. *g* In which they carried live Coals from this Altar to that of Incense, as occasion required.

4 And thou shalt make for it a grate of net-work *h* of brass, and upon the net *i* shalt thou make four brazen rings *k* in the four corners thereof.

h Which was competently strong and thick, this being as it were the

the Hearth of the Altar upon which they laid both the Wood and the Sacrifices, and it was full of holes, through which the Blood and Ashes might fall down into the place appointed for them. *i* Or rather *at*, or *beside*, or *under* the net, for so the Rings were placed, as their use shews, and the Hebrew Preposition *al*, is oft so used. *k* Which were either 1. Peculiar to the Grate, which by these was carried apart from the Altar, having the perpetual Fire kept in it; for had it been carried with the Altar, the Cloth wherewith the Altar was covered *Numb.* 4. 13. would have been endangered by the Fire. Or 2. Common to the Altar, to which these were fixed on the outside, as on the inside to the Grate, that by them the Grate might be both kept even and upright, and also carried together with the Altar, and that with such caution that the Fire included might not hurt the Covering-cloth, which was not difficult to do.

5 And thou shalt put it under the compass *l* of the altar beneath, that the net may be even to the midst of the altar *m*.

l (*i. e.*) Within the square and hollow space of the Altar. *m* Or, *and the net shall be at* (the Hebrew *ad*, being here used for *el*, as *Hos.* 14. 2. *Joel* 2. 12. *Amos* 4. 6, 8.) *the midst of the altar.* And these words seem added to explain the word *beneath*, to shew that as it was not to be at the top, so neither at the bottom of the Altar, but in the midst of it.

6 And thou shalt make staves for the altar, staves of shittim-wood, and over-lay them with gold.

7 And the staves shall be put into the rings *n*, and the staves shall be upon the two sides of the altar to bear it.

n Which seem to be the same both to the Altar and the Grate, though some alledge that place for the contrary.

8 Hollow with boards *o* shalt thou make it: * as it was shewed thee in the mount, so shall they make *it*.

o (*i. e.*) Not one entire piece of Wood, but consisting of four several sides, hollow within, for easiness and conveniency of carriage in their Wilderness-state.

9 ¶ And thou shalt make the court of the tabernacle *p* for the fourth-side southward: *there shall be* hangings for the court *q of* fine twined linen of an hundred cubits long, for one side.

p A Court encompassing the Tabernacle, *Exod.* 40. 33. in the midst whereof the Altar of Sacrifices was placed, upon which the Offerings were burnt in the open Air, which was most convenient. *q* Whereby the Court was distinguished and enclosed.

10 And the twenty pillars *r* thereof, and their twenty sockets *s shall be of* brass: the hooks of the pillars, and their fillets *t shall be of* silver.

r On which the Hangings were fastned, by the Hooks here mentioned. *s* Or, *bases*, upon which the Pillars stood. *t* Or, *hoops*, which encompassed the Pillars at the top, being placed there, as it seems, for ornament only.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets of brass: the hooks of the pillars and their fillets of silver.

12 ¶ And *for* the breadth of the court on the west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward, *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen cubits *u*: their pillars three, and their sockets three.

u Which with the fifteen Cubits, *verse* 15. and the twenty Cubits, *verse* 16. make up the fifty Cubits mentioned *verse* 13.

15 And on the other side *shall be* hangings fifteen cubits: their pillars three, and their sockets three.

16 ¶ And for the gate of the court *shall be* an hanging of twenty cubits *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver *x*, and their sockets *of* brass.

x All Silver, not only covered with Silver, as some unduly infer from *Exod.* 38. 17.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fifty every where, and the height five cubits, of fine twined linen, and their sockets *of* brass.

† Heb. *fifty by fifty.*

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins *y* of the court *shall be* of brass.

y Wherewith the Tabernacle and Curtains thereof were fastned to the ground, as Tents usually are with wooden Pins.

20 ¶ And thou shalt command the children of Israel that they bring thee pure oil-olive beaten *z* for the light, to cause the lamp † to burn alway *a*.

† Heb. *to cause up.*

z Beaten out of the Olives with a Pestle, which is freer from dregs than that which is squeezed out with a Press. *a* (*i. e.*) At Lamb offered only every morning and every evening is called a *continual burnt-offering*, *Exod.* 29. 42. For that these were lighted only at the evening, may seem probable from the next words, and from *Exod.* 27. 21. and 30. 8. *Lev.* 24 3. 1 *Sam.* 3. 3. 2 *Chron.* 13. 11. But because *Hophni* and *Phinehas*, who were eye-witnesses of the Temple-service, and had no temptation to lye in this matter, expressly affirm, that some lights did burn in the day time, and it may seem indecent and improbable that God should dwell and the Priests minister in darkness, and there were no Windows to give light to the Tabernacle by day; it may be granted that Some few burnt in the day, and all in the night, and that the latter is only mentioned in the places alledged, affirming a more solemn time when all are lighted.

21 In the tabernacle † of the congregation *b* * without the vail which *is* before the testimony, *c* Aaron and his sons shall order it *e* from evening to morning before the LORD: *it shall be a* statute for ever unto their generations, on the behalf of the children of Israel.

† Or, *of the assembly.*

b So called, because there the people used to meet not only one with another, but with God also. See *Exod.* 25. 22. *Numb.* 17. 4. Others render it, *in the tabernacle of witness*, because there God declared his mind, and will, and man's duty. *c* To wit, the second vail, in the holy place. *d* A short speech for, *before the ark of the testimony*, as it is elsewhere more largely called, compare *Exod.* 26. 16. *e* To wit, the lamp, or the lights, taking care that there be a constant supply of them, and that they burn well.

CHAP. XXVIII.

Aaron and his sons ordained for the priests office, 1. *His holy garments,* 2, 3. *The ephod,* 6. *Curious girdle,* 8. *The two onyx stones on which the names of the children of Israel were engraven,* 9——14. *Of the breast-plate wherein were the same,* 15——22. *with two golden rings,* 23——29. *The Urim and Thummim,* 30. *The golden plate which had on't Holiness to the Lord,* 36. *The coats of Aaron's sons, their girdles, caps, and their linen drawers,* 40. *which they put on when they served in the holy places,* 43.

AND take thou unto thee *a* * Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, *even* Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons.

a Cause them to come near unto thee, that thou mayst before them and before the people declare the will of God herein, and solemnly set them apart for his Office.

2 And * thou shalt make † holy garments *b* for Aaron thy brother, for glory and for beauty *c*.

† Heb. *sanctuary.*

b Garments to be used only in holy Ministrations. *c* (*i. e.*) Such as are glorious and beautiful; partly to mind the people of the dignity and excellency of their Office and Employment; and principally to represent the glorious Robes wherewith Christ is both clothed himself, and clotheth all his people, who are made Priests unto God.

3 And * thou shalt speak unto all that are wise-hearted, whom I have filled *d* with the spirit of wisdom, that they make Aarons garments to consecrate him *f*, that he may minister unto me in the priests office.

d (*i. e.*) Skilful Artists. The Hebrews make the Heart, not the Brain, the seat of Wisdom. See *Job* 9. 4. *e* Either 1. By my ordinary Providence and Assistance, giving them both ability and opportunity to learn the Arts; or rather 2. By extraordinary inspiration, which was necessary for the *first* ten, whose base and laborious drudgery took off their Minds and Hands from all ingenious Studies and Arts. *f* (*i. e.*) To be an outward sign of my calling and consecration of him to my holy service. A metonymical expression.

4 And these *are* the garments which they shall make; a breast-plate, and an ephod *g*, and a robe *h*, and a broidered coat *i*, a mitre *k*, and a girdle *l*: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

g This was a short upper Garment, made without Sleeves, which was girt about the Body. And it was twofold, the one made of fine Linen, which was common not only to all the Priest, as 1 *Sam.* 2. 18. and 22. 18. but to some others also upon solemn and sacred occasions, as 2 *Sam.* 6. 14. the other made of divers Stuffs and Colours, peculiar to the High Priest; the parts whereof were not sewed, but tied together. *h* An upper Garment like a Surplice. *i* An under Coat curiously wrought with circular works like Eyes, as the word notes, and richly adorned with Gems and other things. *k* A kind of Bonnet or Cap for the covering of the Head, supposed to be something like a *Turkish* Turband for the form of it. *l* To enclose and fasten all the other Garments, which were loose in themselves, that he might be more expeditious in his work.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod *of* gold *m*, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, *with* cunning work.

m Beaten out into plates, and cut into wires.

7 It shall have the two shoulder-pieces *n* thereof joyned at the two edges thereof; and so it shall be joyned together.

n Which were two parts of the Ephod going up from the body of the Ephod, the one before, the other behind, which when the Priest had put over his Head, were tied together, and covered the Priest's Shoulders, and part of his Back and Breast.

8 And

† Or, embroidered.

8 And the † curious girdle of the ephod *o* which *is* upon it *p*, shall be of the same *q*, according to the work thereof; *even* of gold, *of* blue, and purple, and scarlet, and fine twined linen.

o Which was for the closer fastning and girding of it. *p* This is added to distinguish it from the other Girdle, *verse* 4. which was to gird all the Garments, and was tied in a lower place. *q* Either, 1. Of the same piece; or rather 2. Of the same kind of materials and workmanship; as the following words explain it.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other six r* names of the rest on the other stone, according to their birth:

r Levi seems to be omitted here, as being sufficiently represented by the High Priest himself.

*Wisd. 18. 24.

11 * With the work of an engraver in stone, *like* the engravings of a signet shall thou engrave the two stones, with the names of the children of Israel: thou shalt make them to be set in ouches *s* of gold.

s Hollow places, such as are made in golden Rings to receive and hold the precious Stones which are put in them.

12 And thou shalt put the two stones upon the shoulders of the ephod *t*, *for* stones of memorial unto the children of Israel. And Aaron shall bear their names before the LORD *u* upon his two shoulders for a memorial *x*.

t (*i.e.*) In the place where the two Shoulder-pieces were joyned together. *u* Into the Holy of Holies. An evident Type of Christ's entring into Heaven with the names and in the stead of his people, the true *Israel*, upon his Shoulders, and presenting them to his Father with acceptance. *x* Not so much to the High Priest, that he should not forget to pray for them, as to God, that he, beholding their names there, according to his order, might graciously remember them and shew mercy unto them. Such a memorial to God was the Rainbow, *Gen.* 9. 13. Such things are spoken of God after the manner of men.

13 And thou shalt make ouches *y of* gold:

y Not for the Stones, *verse* 12. which had other Ouches, *verse* 11. but for the Chains, *verse* 14.

14 And two chains *of* pure gold at the ends *z*: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

z Or, *with ends*, (*i.e.*) not like Chains that are fastned about ones Neck or Arm, which seem to have no end; but two distinct Chains with two several ends, both hanging downward; compare *verse* 22. The Syriack render it *double*, others *equal*, or of equal length.

15 ¶ And thou shalt make the breast-plate of judgement *a with* cunning work, after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

a This was a square and curiously-wrought piece put over the Ephod upon one's Breast, called *of judgment*, because from thence the *Israelites* were to expect and receive their judgment, and the mind of God in all those weighty matters of War or Peace wherein they consulted God for direction.

16 Four square it shall be, *being* doubled *b*: a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

b For greater strength, that it might better support and secure the precious Stones which were put into it, and that it might receive the Urim and Thummim, *Lev.* 8. 8.

† Heb. *fil* 17 And thou shalt † set in it settings of stones, *even four rows of stones*: four rows of stone *c*: *the first* row *shall be* a † sardius, a topaz, and a carbuncle: *this shall be* the first row.

†Or, *rubie.*

c It is needless to trouble the Reader with the explication of these Stones, which the *Jewish* Doctors themselves are not agreed in, seeing this use of them is now abolished. It may suffice to know, that they were precious Stones severally allotted to the names of the several Tribes, according to God's good pleasure, possibly with respect to some disposition or concernment of each Tribe, which at this distance we cannot learn.

18 And the second row *shall be* an emerald, a saphir, and a diamond.

19 And the third row, a ligure, an agate, and an amethyst.

20 And the fourth row, a beryl, and an onyx, and a † Heb. *fit.* jasper: they shall be set in gold in their † inclosings.

tinges.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet: every one with his name shall they be according to the twelve tribes *d*.

d (*i.e.*) According to the order of their birth, the first stone to the eldest, the second to the next, *&c.*

22 And thou shalt make upon the breast-plate chains at the ends *e*, *of* wreathen work of pure gold.

e Some think these are the same with those mentioned, *v.* 14. But it seems improbable and without example, that God should in this short description, and that within a few Verses, give a new and second command concerning the same thing. It may rather seem that these are other Chains fastned to the Breast-place, as it follows, whereas those Chains, *ver.* 14. seem to have been fastened to the Ephod, to those ouches made in it for that purpose, *ver.* 13. And whereas these chains also are fastened in the said ouches, *ver.* 25. two several chains may well enough be fastened in diverse places of each of the ouches; and there seems to be this difference between the chains, those chains mentioned *ver.* 14. are said to be fastened only at one end, even to the ouches of the Ephod, whence they might hang down loosely, whereas these are manifestly fastened at both ends, *verf.* 24, 25.

23 And thou shalt make upon the breast-plate two rings *of* gold; and shalt put the two rings on the two ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put them on the shoulder-pieces of the ephod before it *f*.

f (*i.e.*) In the fore-part of the Ephod; *or before him*, *i.e.* the High-priest, in his fore-part, upon his breast.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends *g* of the breast-plate, in the border thereof, which *is* in the side of the ephod inward *h*.

g To wit, upon the lower ends, for there were other rings put upon the upper ends, *ver.* 23, 24, 25. *h* (*i.e.*) In the inner side of the Ephod, under which these rings were hid; for the Ephod was double, *ver.* 16.

27 And two other *rings i* of gold thou shalt make, and shalt put them on the two sides of the ephod underneath *k*, towards the forepart thereof *l*, over-against the *other* coupling thereof *m*, above the curious girdle of the ephod.

i To answer the two rings in the Breast plate, that by all these the Breast-plate might be the better fastened to the Ephod. In the lower part of the Ephod, or in that part of it which is under the lowest part of the Breast-plate. *l* Towards the breast. *m* (*i.e.*) Overagainst the ouches on the shoulder-pieces, where the upper part of the Breast-plate was fastened to the Ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart *n*, when he goeth in unto the holy *place o*, for a memorial before the LORD continually.

n Partly to admonish the High-priest of that dear affection he should have to his people, and with what ardency he should pray for them, and principally to represent the tender compassions of Christ, the great High-priest, towards his people, and how mindful he is of them, and of all their concerns, even when he is in the Holy of holies, that is, in Heaven, where he remembers them still, and unceasantly intercedes for them. *o* (*i.e.*) Into the most Holy place; the positive degree being put for the superlative.

30 And * thou shalt put in the breast-plate of judgment the Urim and the Thummim *p*, and they shall be upon Aarons heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel *q* upon his heart, before the LORD continually *r*.

*Deut. 33. 8. Ezra 2. 63.

p The words confessedly signify *light*, or *illuminations* and *perfections*, which may be understood either of two differing things, the one noting the knowledge, the other the perfection, to wit, of vertues and graces, which were required in the High-priest, and which were in Christ in an eminent degree, and from him alone communicated to his people; or of one and the same thing, noting perfect light or illumination, by a figure called Hendyadis, oft used in Scripture, as *Deut.* 16. 18. *Mat.* 4. 16. compare with *Job* 10. 20. *Joh.* 3. 5. *Acts* 17. 25. compared with *Gen.* 2. 7. Which may seem probable, 1. because the great use of this instrument was to give light and direction in dubious and difficult cases, and not to confer any other perfection upon any person. 2. Because sometimes both these words and things are expressed only by one of them, and that is by *Urim*, *Numb.* 27. 21. 1 *Sam.* 28. 6. which signifies *lights*. And the same seems to be given from the effect, because hence the *Israelites* had clear light, and perfect or certain direction in dark and doubtful matters. But the great question is, What this Urim and Thummim was, and in what manner God answered by it. Which God having on purpose concealed from us, and not set down the matter or form of it, as he hath done of all the other particulars, it may seem curiosity and presumption for men solicitously to enquire, and positively to determine. Many conceive it was nothing else but the twelve precious Stones, wherein the names of the 12 Tribes were engraven, and that the answer of God was composed out of those letters, which either shew more brightly, or thrust themselves further outward than the rest did. Which seems a frivolous and ungrounded conjecture, both because all the letters of the Alphabet were not there, and so all answers could not be given by them; and because it was shut up within the duplicature of the Breast-place, and therefore could not be seen by the High-priest, and there is not a word to signify that he was to take it out thence, and look upon it, but rather the contrary is evident. And that this Urim and Thummim are not the same thing with these 12 stones, may be easily proved. 1. Because the stones were *set* and *ingraven* in the Breast-plate, *ver.* 17. 21. this was

was only *put* into it, which is a word of quite different and more loose and large signification, and therefore probably doth not design the same thing. 2. It is not likely, that in such a brief account of the sacred Utensils, the same Command would be repeated again, especially in more dark and general words than it was mentioned before. And how could *Moses* now put it in, when the Workmen had fastened it there before? Or why should he be required to put it in the Breast-plate, when it was fastened to it already, and could not without violence be taken from it? 3. Because the stones were put in by the Workmen, *Exod.* 39. 10. the Urim and Thummim by *Moses* himself, *Lev.* 8. 8. It is objected, that where the stones are mentioned, there is no mention of Urim and Thummim, as *Exod.* 39. and that where the Urim and Thummim are mentioned, there is no mention of the stones, as *Lev.* 8. 8. which shews they were one and the same thing. But that is not necessary, and there is an evident reason of both those omissions; of the former, *Exod.* 39. because he mentions only those things which were made by the Workmen, whereas the Urim and Thummim seems to have been made immediately by God, or by *Moses* with God's direction: Of the latter, *Lev.* 8. because the stones are implied in the Breast-plate as a part of it, and being fastened to it, whereas there he only mentions what was put in by *Moses* himself. There are other conjectures, as that it was the name Jehovah, or some visible representations, *&c.* But such conjectures are as easily denied as affirmed. It is therefore more modest and reasonable to be silent where God is silent, than to indulge our selves in boundless and groundless fancies. It may suffice us to know that this was a singular piece of Divine Workmanship, which the High-priest was obliged to wear upon solemn occasions, as one of the Conditions upon which God engaged to give him answers. Which answers God might give to him either by inward suggestion to his mind, or by a vocal expression to his ear. But which of those ways, or whether by any other way, it is needless now to search, and impossible certainly to discover. *q* A short Speech. As the *testimony* is put for the *ark of the testimony*, so is the *judgment* here for the *breast-plate of judgment*, *i.e.* that Breast-plate which declared the judgment, or oracle, or mind of God to the *Israelites* in those cases which they brought to the Lord. *r* (*i.e.*) At all times when he shall appear before the Lord in the holy place.

31 And thou shalt make the robe of the ephod *s* all of blue.

s Not the Ephod it self, for that was prescribed before, *ver.* 6. but a long and loose Robe called the *robe of the Ephod*, because it was worn next under it, and was girded about the High priest's Body with the curious girdle of the Ephod.

32 And there shall be an hole in the top of it in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be not rent.

†Or, *skirts*

33 And beneath upon the † hem of it thou shalt make pomegranates *t* of blue, and of purple, and of scarlet, round about the hem thereof, and bells *u* of gold between them round about.

t The figures of Pomegranates, but flat and embroidered. *u* By the found whereof the People might be admonished of the work which the Priest was employed in, and thereby be provoked to join their affections and devotions with his. These Pomegranates and Bells might note either 1. the qualifications of the Priest, who was both to declare or give forth the found of pure and wholsome Doctrine, and to adorn his Doctrine with the fragrancy and fruitfulness of a good conversation. Or 2. The glorious Atchievements of Christ, who caused the found of his Doctrine to be heard by all men, and offered up himself as a *sacrifice to God for a sweet-smelling savour*, *Eph.* 5. 2.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

*Exod. 28. 35.

35 * And it shall be upon Aaron to minister, and his found shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not *u*.

u For his disobedience or carelessness. For though the matter might seem small in it self, yet it was an errour in God's Worship, wherein God is more severe than in other things; and it was an errour of the High-priest, who had more knowledge of God's mind herein, and was obliged to more care and diligence, not only for himself, but for the influences of his bad example upon the People.

36 And thou shalt make a plate *x of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD *y*.

x Like an half Coronet, reaching, as the *Jews* say, from ear to ear. *y* To mind the Priest of his special consecration to God, and of that singular holiness which was required of him, as at all times, so especially in his approaches to God. It might also represent Christ, who is called *the holy one of God*, and who is a crowned Priest, or both King and Priest.

37 And thou shalt put it on a blue lace *z*, that it may be upon the mitre, upon the forefront of the mitre it shall be.

z The words may be rendered, *thou shalt put it* on, or, *bind it*, as the vulgar renders it, *with a blue lace*, to wit, upon the Mitre, as it follows.

38 And it shall be upon Aarons forehead, that Aaron may bear the iniquity of the holy things *a* which the children of Israel shall hallow in all their holy gifts *b*: and it shall be always *c* upon his forehead, that they may be accepted before the LORD.

a Either, 1. that he, being consecrated to God for this end, that he should take care as far as he could that both persons and things presented to God should be holy or agreeable to the mind of God, might bear the punishment for any miscarriage committed therein, which he could have prevented. Or rather, 2. that he being an holy person, and appointed by God to make a typical reconciliation for the sins of the People, and to intercede for them, might take away, or obtain from God the pardon of their *iniquity*, wherewith even their *holy things* are defiled, if God should severely mark what is amiss in them. Which sense the last words of the Verse favour. And the High-Priest was herein eminently a Type of Christ, who properly and truly bare and took away the iniquity of his Peoples holy things, by his sacrifice and intercession. *b* (*i.e.*) Shall separate or consecrate unto God in all their offerings or gift. If there be any thing amiss either in the thing offered, or in the manner, Confessing, God upon the Priest's intercession will pardon it. *c* (*i.e.*) At all times of his solemn appearance before God.

39 And thou shalt embroider the coat *d* of fine linen, and thou shalt make the mitre *e* of fine linen, and thou shalt make the girdle *of* needlework.

d This was a loose and large Garment made with sleeves, worn under the Ephod, reaching down to the feet, which was girt with a girdle, *Lev.* 8. 7.

40 And for Aarons sons thou shalt make coats *e*, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

e Not of Woollen, *Ezek.* 44. 17. but of linen, *Exod.* 39. 27. These were Ephods, 1 *Sam.* 22. 18.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and * shalt anoint them, * Chap. 29. and † consecrate them *f*, and sanctify them, that they 7. and 30. may minister unto me in the priests office.

30.

f Heb. *fill their hand*, *i.e.* present them to God with part of the Sacrifice in their hands, as we find, *Exod.* 29. 24. by that rite putting them into their office.

† Heb. *fill their hand.*

42 And thou shalt make them linen breeches to cover † their nakedness, from the loins even unto the thighs *g*: they shall † reach.

† Heb. *flesh of their nakedness.*

g Including both. Compare *Exod.* 20. 26.

† Heb. *be.*

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar, to minister in the holy *place*, that they bear not iniquity, and die. *It shall be* a statute for ever, unto him, and his seed after him.

CHAP. XXIX.

The manner of consecrating Priests, 1—4. Of consecrating Aaron and his sons, 5, 6, 7. The Priests Vesture, 9. How the bullock of the sin-offering was to be offered, 10—14. One ram for a burnt-offering, and the manner of offering, 15—18. A ram for hallowing the Priests, 19—31. Aaron and his sons eat of the ram, wherewith they were consecrated, 32, 33. The altar sanctified for seven days, 36, 37. Two lambs offered daily, 38. The time, 39. The manner of offering, 40—43. God's promise to hallow the tabernacle, Aaron, and his sons, 44. and to dwell with them, 45, 46.

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office. * Take one young bullock, and two rams * Lev. 8. without blemish *a*; 1. 2.

a See *Exod.* 12. 5. *Mal.* 1. 13, 14.

2 And * unleavened *b* bread, and cakes unleavened * Lev. 6. tempered with oyl, and wafers unleavened anointed 20. with oil: *of* wheaten flower shalt thou make them.

b To shew that the Priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven, *Luke* 12. 1. 1 *Cor.* 5. 8. and that all the services offered to God by the Priests were to be pure and unmixed.

3 And thou shalt put them into one basket, and bring them *c* in the basket with the bullock and the two rams.

c To the door of the *Tabernacle*, as it follows *ver.* 4.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water *d*.

d Taken out of that laver, *Exod.* 30. 18. This signified the universal pollution of all men, and the absolute need they have of washing, especially when they are to draw nigh to God. And this outward washing was only typical of their spiritual washing by the Blood and Spirit of Christ in order to their acceptance with God.

5 And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breast-plate, and gird him with * the * Chap. 28. curious girdle of the ephod *e*. 8.

e Not about the Loins, but about the Paps, or Breast, as Christ and his Ministers are represented, *Rev.* 1. 13. The linen Breeches are here omitted, because they were put on privately before they came to the door of the Tabernacle, where the other things were put on.

6 And thou shalt put the mitre upon his head, and put the holy crown *f* upon the mitre.

f (*i.e.*) The plate of gold, *chap.* 28. 36. as appears by comparing *Lev.* 8. 9.

7 Then shalt thou take the anointing * oyl, and pour * Chap. 30. *it* upon his head, and anoint him *g*. 25.

g Which

g Which signified the gifts and graces of the Holy Ghost wherewith Christ was, and the Priests ought to be replenished. See *Isa.* 61. 1. *Joh.* 2. 27. But here ariseth a difficulty; for this anointing is sometimes spoken of, as peculiar to the High-Priest, as *Lev.* 21. 10. sometimes as common to all the Priests, *Exod.* 30. 30. and 40. 14, 15. which may be thus reconciled. The Oil was sprinkled upon all the Priests, and their right Ears, Thumbs, and Toes, and their Garments, *verse* 20, 21. *Lev.* 8. 30. but it was poured out upon the Head only of the High-Priest, *Psal.* 133. 2. who herein was a type of Christ, who was *anointed above his fellows*, *Psal.* 45. 7. *Heb.* 1. 9.

8 And thou shalt bring his sons, and put coats upon them:

9 And thou shalt gird them with girdles (Aaron and his sons) and † put the bonnets on them: and the priests office shall be theirs, for a perpetual statute: † Heb. *fill h*: and thou shalt * consecrate Aaron and his sons.

† Heb. *the hand of.*

h So long as the *Jewish* Pedagogy and Policy lasts.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sons shall put their hands upon the head of the bullock *i*.

* Chap. 28. 41. Lev. 1. 4.

i To signify that they offered it for themselves and for their own sins, which the offerer performing this Rite was to confess, *Lev.* 16. 21. that they acknowledged themselves to deserve that death which was inflicted upon this innocent Creature for their sakes, and to testify their Faith in the future Sacrifice of Christ, upon whom their sins were to be laid, and by whose Blood they were expiated, and that they humbly begged God's mercy in pardoning their sins, and accepting them to and in their holy Office.

11 And thou *k* shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

k Moses, who though no Priest, yet for this time and occasion was called by God to this work.

12 And thou shalt take of the blood of the bullock, and put *it* upon * the horns of the altar *l* with thy finger, and pour all the blood beside the bottom of the altar.

* Chap 27. 2. and 30. 2.

l Not of Incense, as some would have it, but of the burnt-offerings, as may appear, 1. Because it was that Altar at the bottom whereof the Blood was to be poured, as it is here expressed; but that was not done at the Altar of Incense, as is evident and confessed. Compare *Lev.* 16. 18, *&c.* 2. It was that Altar upon which the parts of the Sacrifices were burnt, as it here follows *verse* 13. for there is no distinction here between the two Altars. It is true, in the following sin-offerings of the Priests the Blood was put upon the Horns of the Altar of Incense, *Lev.* 4. 7. But it must be considered, 1. That the Blood was not poured out at the bottom of that Altar. 2. Because *Aaron* and his Sons were not yet compleat Priests, but private persons, and therefore did this at the same Altar which the people used in their sin-offerings, *Lev.* 4. 25, 30.

13 And thou shalt take all the fat that covereth the inwards, and † the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them *m*, and burn *them* upon the altar.

† *It seems by anatomy, and the Hebrew Doctors, to be the midriff.*

m The parts which in all Sacrifices were burned unto God, *Lev.* 3. 3. and 4. 19. to signify either the mortification of their inward and most beloved lusts, or the dedication of the best of all Sacrifices, and of their inward and best parts to God and his service.

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering *n*.

n To wit, for the High-Priest, as is plain from the whole context, and therefore ought to be burnt by that Law, *Lev.* 4. There was indeed a Law, that that sin offering, whose Blood was not carried into the Tabernacle, which was the case here, should not be burnt but eaten, *Lev.* 6. 30. and 10. 18. But that concerned the People, not the Priests, who did not eat, but burn their own sin-offerings, *Lev.* 4. 3, 12.

15 Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 ¶ And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar *o*.

o Which signifies, that not only our Persons, but our very Altars and Sacrifices, and best Services, need the sprinkling of Christ's Blood upon them to render them acceptable to God.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto † Or, *upon.* his pieces, and † unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour *p*, an offering made by fire unto the LORD.

p Heb. *A savour of rest*, wherewith God will be well pleased, and for which, as representing Christ who offered up himself, he will graciously accept of the offerings of the Priests for themselves, and for the People.

19 ¶ And thou shalt take the other ram *q*: and Aaron and his sons shall put their hands upon the head of the ram.

q For a peace-offering. So here were all the three sorts of Sacrifices, which were afterwards to be offered by them for the People.

20 Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear *r* of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand *s*, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

r These parts are consecrated in the name and stead of all the rest; the *ear*, as the instrument of hearing and receiving the mind and will of God in all their sacred administrations, and in their whole conversation; the *hand* and *foot*, as the instruments of actions and execution of that which they hear and understand to be the mind of God: And the *right* parts are chosen, rather than the left, as being usually more vigorous and expeditious. And all these parts are sprinkled with this Blood, to shew the absolute necessity of Christ's Blood to qualify them for an acceptable and successful discharge of their Office.

21 And thou shalt take of the blood that *is* upon the altar, and of * the anointing oyl, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and * he shall be hallowed, and his garments, and his sons, and his sons garments with him.

* Heb. 8. † Heb. *hath.*

22 Also thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder: for it *is* a ram of consecration *s*:

s Of the Priests in their Office. Therefore the right Shoulder was burnt, which in other Sacrifices was given to the Priest.

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt † wave them *for* a wave-offering before the LORD.

† Heb. *Chap.* 40. 10. *Or, shalt wave.*

t Either tosse them from one hand to another, as giving all from themselves to God; or shake them to and fro, towards the several parts of the World, to note God's dominion over all places and people, and the extent of that true and great Sacrifice, represented in these types to all.

25 And thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take * the breast of the ram of Aarons consecrations, and wave it *for* a wave-offering before the LORD, and it shall be thy part *u*.

* Lev. 8. 29. 30.

u To wit, the Breast alone, whereas both Shoulder and Breast were given to *Aaron* afterwards; the reason whereof might be either because *Moses* was not a proper and compleat Priest, as *Aaron* afterward was, but only appointed by God for this time to do the work; or because now there were in a manner two Priests, the one consecrating to wit, *Moses*; the other consecrated, to wit, *Aaron*: therefore these parts were divided, the Breast given to the former to be eaten, the Shoulder offered unto God for the latter, *verse* 28. he being not yet a perfect Priest, and therefore not in a capacity of eating it.

27 And thou shalt sanctifie * the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up *x* of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which *is* for his sons *y*.

* Exod. 29. 28. Lev. 7. 31. 32. 34. Deut. 18. 3.

x This was done by throwing the parts upward, and catching them again. *y* The words may be rendred thus, *of which*, Breast and Shoulder of the Ram, shall be *Aaron's portion, and of which* shall be *the portion of his sons*; so there is only an Ellipsis of the Verb Substantive, which is most common, and the Hebrew prefix *Lamed* designs a thing belonging to the person to whom that is prefixed, as it is in other like cases, as *Gen.* 40. 8. *Deut.* 1. 17. *Psal.* 47. 9.

28 And it shall be Aarons and his sons by a statute for ever, from the children of Israel: for it *is* an heave-offering *z*: and it shall be an heave-offering from the children of Israel, of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

z Under which is comprehended also the wave-offering; as plainly appears both from the context, and from the parity of reason, these offerings being of the same nature, and designed for the same purpose.

29 ¶ And the holy garments of Aaron shall be his sons *a* after him, to be anointed therein, and to be consecrated *b* in them.

a (*i.e.*) His eldest Sons successively. *b* By some other Priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable.

30 *And* † * that son that is priest in his stead, shall put them on seven days *c* when he cometh into the tabernacle of the congregation, to minister in the holy *place d*.

† Heb. *Chap.* 40. 15. *Or, that.* * Lev. 21. 10. Deut. 33. 16.

c For so long the solemnity of the Consecration lasted, *verse* 35.

d Both that strictly so called, and in the most Holy Place; for as none

none could go into the most Holy Place except the High Priest, so there were some things to be done in the Holy Place, which none but he could do. See *Levit.* 4. 7. 8.

31 ¶ And thou shalt take the ram of the consecration, and seethe his flesh in the holy place *e*.

e In the Court-yard at the Door of the Tabernacle, where it was both boiled and eaten, as appears from this and the next verse, and from *Levit.* 8. 31. And part of this was eaten by the person or persons that brought the offering, though they were of the people, who were not admitted into any other Holy Place but this.

32 And Aaron and his sons shall eat the flesh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

* Chap. 28. 41. Lev. 8. 31.

33 And they shall eat those things *f* wherewith the atonement was made to consecrate, *and* to sanctifie them: but a stranger *g* shall not eat *thereof*, because they *are* holy.

f (*i.e.*) The remainders of the Oblations mentioned *verse* 32.

g (*i.e.*) One who is not of the Priestly Race, whereas in other peace-offerings the offerer did eat a part.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning, then thou shalt burn the remainder with *h* fire: it shall not be eaten, because it *is* holy.

h According to the Law of all peace-offerings, except those which were vows or voluntary offerings, *Levit.* 7. 16, 17. which these were not, compare *Exod.* 12. 10.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for a* sin-*offering* for atonement *i*: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctifie it.

i As well for the Priests, as for the Altar, both which as they were or might be polluted, so they needed the sprinkling of this Blood to sanctifie them, to shew that all persons and things were sifted for God's service, and accepted by him only for and through the Blood of Christ.

37 Seven days thou shalt make an atonement for the altar, and sanctifie it: * and it shall be an altar most holy *k*: † * whatsoever toucheth the altar shall be holy *l*.

* Chap. 40. 10. † Or, *that.* Lev. 6. 18. 27. Hag. 2. 12. Matth. 23. 19.

k As appears from the following reason, because it was not only Holy in it self, but by its touch communicated a legal Holiness to other things. *l* This may be understood either 1. Of persons, as a caution that none should touch the Altar but holy and consecrated persons. Or rather 2. Of things, yet not of all things, for polluted things were not made holy by the touch of holy things, which is affirmed *Haggai* 2. 12. but of things belonging to the Altar of offerings which by God's appointment were to be offered, which were sanctified by being laid upon this Altar, and therefore the Altar was greater and more holy than the gift, as our blessed Saviour notes, *Matth.* 23. 19.

38 ¶ Now this *is that* which thou shalt offer *m* upon the altar, * two lambs of the first year * day by day continually *n*.

* Chap. 28. 38. Num. 28. 3. Dan. 8. 11. 12. 13.

m This is the chief end and use of this Altar, though it served also for other Sacrifices. *n* To shew partly that men do daily commit new defilement, and daily need new pardons; and partly that God is not only to be worshipped upon the Sabbath-days, and other set and solemn times, but every day.

39 The one lamb thou shalt offer in the morning *o*, and the other lamb thou shalt offer † at even *o*.

† Heb. *between the evenings.*

o Which two seasons were selected, as most commodious, that men might both begin and end their worldly Actions and Businesses with God, and might see their need of God's assistance and blessing in all their concerns, and the justness of giving him the praise and glory of all.

40 And with the one lamb a tenth-deal *p* of flour, mingled with the fourth part of an hin of beaten oil, and the fourth part of a hin *q* of wine, *for* a drink-offering.

p The tenth part of an Ephah, as is evident from *Numb.* 28. 5. which is an *Omer*, *Exod.* 16. 36. *q* An Hin was a measure for liquid things, as the Ephah was for dry things, containing six Pints of our measure.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be a* continual burnt-offering throughout your generations, *at* the door of the tabernacle † of the congregation before the LORD, where *r* I will meet you, to speak there unto you.

† Heb. *Chap.* 27. 21. *the face of the tabernacle.*

r Either 1. At which Door, for there the Lord stood and talked with *Moses*, *Exod.* 33. 9, 10. Or rather 2. In which Tabernacle, to wit, in the innermost part of it, because that was the principal place where God did ordinarily reside and meet with his people, *Exod.* 30. 6. *Levit.* 16. 2. whereas God met but once at the Door of the Tabernacle, and that with *Moses* only, not with the people, with whom he is said to meet in this place, *verse* 43. Add to this, that the place where God meets them is the same place which is sanctified by his Glory, and that was the Tabernacle, *verse* 43. as it is expressed in our Translation, and sufficiently implied in the Hebrew, by a common Ellipsis of the Pronoun *it*, *i. e.* that place where I meet with you, to wit, the Tabernacle, *shall be*, &c.

43 And there I will meet with the children of Israel: and † *the tabernacle* shall be sanctified by my glory *s*.

† Or, *first.*

s (*i.e.*) By my glorious presence and appearance, of which see *Exod.* 40. 34. 35. *Levit.* 9. 24.

44 And I will sanctifie the tabernacle of the congregation, and the altar: I will sanctifie also both Aaron and his sons to minister to me in the priests office.

45 ¶ And * I will dwell *t* amongst the children of Israel, and will be their God.

* Chap. 29. 8. Lev. 26. 12. 2 Cor. 6. 16.

t By my special grace, and favour, and blessing; for by his essence he fills all places.

46 And they shall know that I *am* the LORD their God that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

CHAP. XXX.

He commands to make an Altar for Incense, and of what, 1. *The length and breadth of it,* 2. *The form of it,* 3——6. *Wherein the Priest was to kindle Incense every morning, being commanded,* 7. *All the children of Israel to bring half a Sickel for their souls,* 11——15. *A laver of brass,* 17, 18. *Wherein Aaron and his sons wash their feet,* 19——21. *The making the oil of holy ointment,* 22——25. *Its use,* 26——28. *None might make the like,* 32, 33. *for himself,* 38.

AND thou shalt make * an altar to burn incense upon *a*: *of* shittim-wood shalt thou make it.

* Chap. 37. 25.

a Incense signifies the prayers of God's People, *Psal.* 141. 2. *Revel.* 8. 3. which are not acceptable to God, except they be offered upon the true Altar, Christ. This Incense also was useful to correct the bad smell of the Sacrifices, which were offered on another Altar, not far from it. Yea, some Sacrifices were offered upon this Altar, as appears from *verse* 10. *Levit.* 4. 7. But here only the principal and constant use of it is noted.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof; the horns thereof *b shall be* of the same.

b See *Exod.* 27. 2. Though these horns, as they were for another use, for they seem to be here of another form, and for ornament more than for service.

3 And thou shalt overlay it with pure gold, the † top thereof *c*, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a † crown *d* of gold round about.

† Heb. *roof.* † Heb. *wall.*

c This was made hollow like a Grate, that the Ashes might fall thorough it. *d* A border which encompassed the Altar, that the things laid on it might not fall off.

4 And two golden rings shalt thou make to it, under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make *them*: and they shall be places for the staves to bear it withal.

† Heb. *ribs.*

5 And thou shalt make the staves *e* of shittim-wood, and overlay them with gold.

6 And thou shalt put it before the vail *e* that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee.

e Before the second Vail, in the holy place, and near to the Holy of holies, and consequently to the Ark and Mercy-seat.

7 And Aaron shall burn thereon † sweet incense *f* every morning: when * he dresseth the lamps *g* he shall burn incense upon it.

† Heb. *incense of spices.* * Chap. 27. 20.

f Aaron was to do this for the first time, but afterwards any Priest might do it, as appears from *Luke* 1. 9. This not being done in the Holy of Holies, which was the High-Priest's peculiar. *g* (*i.e.*) Cleansed them, and prepared them for the receiving of the new light.

8 And when Aaron * † lighteth the lamps † at even, *h* he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

* Or, *setteth up.* † Heb. *causeth to ascend.*

h The time when all the Lamps were to be lighted, 1 *Sam.* 3. 3. See *Exod.* 27. 20, 21.

9 Ye shall offer no strange incense *i* thereon, nor burnt-sacrifice, nor meat-offering, neither shall ye pour drink-offering thereon.

† Heb. *let not there ascend.* *two events.*

i (*i.e.*) Of any other sort than what I shall here appoint, *verse* 34, &c.

10 And * Aaron shall make an atonement upon the horns of it once in a year *k* with the blood of the sin-offering of atonements *l*; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

* Lev. 16. 14 and 23. 27.

k On the day of expiation, *Lev.* 16. 19. *Numb.* 29. 7. *l* To note, that the Prayers of the Saints are acceptable to God no otherwise, but through the Blood of Christ, who was offered for the expiation of our sins.

11 And the LORD spake unto Moses, saying,

*Chap.38. 25. Num. 1. 2, 3. and 26. 2.

12 * When thou takeſt the ſum of the children of Iſrael after † their number, then ſhall they give every man a ranſom for his ſoul *m* unto the LORD when thou numbreſt them *n*, that there be no plague amongſt them when *thou* numbreſt them.

† Heb. *them that are to be numbred.* See Num. 31. 50.

m A certain price for the redemption of their lives; whereby they acknowledged the right and power which God had over their lives, and that they had forfeited them by their ſins, and that it was God's mercy to continue their lives to them. *n* To wit, upon any juſt occaſion, either now in the Wilderneſs, or afterwards: It may ſeem that this payment was neither to be made at this time only, as ſome would have it; nor yet every year, as *Joſephus* and others affirm, becauſe it is not ſaid to be a *perpetual ſtatute*, as other things of conſtant obſervance are, but upon any eminent occaſions, when the *ſervices of the Tabernacle* (which is the end and uſe of this collection) or Temple required it, as may be gathered from 2 *King.* 12. 4. compared with 2 *Chron.* 24. 6. Compare *Neh.* 10. 32. *Matth.* 17. 24. And as now it was imployed in the building of the Tabernacle, ſo afterwards it might be laid out upon the repairs or other ſervices of it.

*Matt.17. 24.

13 This they ſhall give, every one that paſſeth among them that are numbred, * half a ſhekel, after the ſhekel of the ſanctuary *o*, (a ſhekel is twenty gerahs:) an half ſhekel *ſhall be* the offering of the LORD *p*.

o Which though it hath been commonly conceived to be double to the common Shekel, yet divers late Learned men ſeem more truly to judge that it was no more than the common Shekel, conſiſting of Half a crown of Engliſh-mony; which is called *the ſhekel of the ſanctuary*, becauſe the ſtandard by which all Shekels were to be examined, was kept in the Sanctuary, as afterwards the juſt Weights and Meaſures were kept in Chriſtian Temples, or other publick places. See *Levit.* 27. 25. *Numb.* 3. 47. *Ezek.* 45. 10, 11, 12. Add to to this, that it was a part of the Prieſt's Office to look to the Weights and Meaſures, as plainly appears from 1 *Chron.* 23. 29. *p* Not leſs, leſt it ſhould be contemptible; nor more, leſt it ſhould be too burthenſome for the Poor.

14 Every one that paſſeth among them that are numbred, from twenty years old and above *q*, ſhall give an offering unto the LORD.

q The time when they began to be fit for employment, and capable of getting and paying Money. Women and Children are not included here, becauſe they are reckoned in their Father's or Husband's.

† Heb. *multiply.* * Heb. *diminiſh.*

15 The rich ſhall not † give more, and the poor ſhall not † give leſs * than half a ſhekel when *they* give an offering unto the LORD, to make an atonement for your ſouls.

r This was partly to teach them, that all Souls are of equal worth in themſelves, and price with God; that there is no reſpect of perſons with God, and in God's Worſhip and Service, but Goſpel-graces, Ordinances and Priviledges are common and equal to all, *Exod.* 12. and 16. 18. *Gal.* 3. 28. *Col.* 3. 11. that all Perſons are like obnoxious to Divine Juſtice, and are redeemed by one and the ſame price; partly to check the arrogance and vanity of the Rich, who are very apt to deſpiſe the Poor; and partly that by this means the number of the People might be exactly known when occaſion required it.

*Chap.38. 25.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and * ſhalt appoint it for the ſervice of the tabernacle *s* of the congregation, that it may be a memorial *t* unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

s For the building and furniture of it, and the maintenance of God's Worſhip in it. *t* Either to the People, who hereby profeſs God to be their Lord and Owner, and themſelves his Subjects and Tributaries; or to God, who hereby takes occaſion to remember them, and to own them for his People.

17 And the LORD ſpake unto Moſes *u*, ſaying,

u The frequent repetition of this Phraſe, and the ſhortneſs of theſe Diſcourſes, in compariſon of the length of the forty days, ſhew that God did not deliver all theſe Laws and Preſcriptions at one time, but ſucceſſively at ſeveral times, poſſibly upon the Sabbath-days.

18 Thou ſhalt alſo make a laver of braſs *x*, and his foot *alſo* of braſs, to waſh *withal y*, and thou ſhalt put it between the tabernacle of the congregation and the altar *z*, and thou ſhalt put water therein.

x See the accompliſhment *Exod.* 38. 8. *y* Both the Prieſts, and the parts of the Sacrifices. *z* To wit, of Burnt-offerings.

* Pſal. 26. 6. Iſa. 52. 11. Heb. 10. 22.

19 For Aaron and his ſons ſhall * waſh their hands and their feet *a* thereat.

a To ſignify their natural impurity and unworthineſs, either to handle holy things, or to come into the holy place, and their need of waſhing with the Blood and Spirit of Chriſt, which was typified by this waſhing.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not *b*: or when they come near to the altar to miniſter, to burn an offering made by fire unto the LORD.

b For though the Fault might ſeem ſmall, yet the Command was evident and eaſie, and therefore the diſobedience was worſe, arguing preſumption, rebellion, and contempt. And God is more ſevere in the matters of his Worſhip than in other caſes.

21 So they ſhall waſh their hands and their feet that they die not: and it ſhall be a ſtature for ever to them, *even* to him, and to his ſeed throughout their generations.

22 Moreover, the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee *c* principal ſpices *d*, of pure myrrhe *e* five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet calamus *f* two hundred and fifty *ſhekels*,

c The words are very emphatical, and the *Jews* from hence do rightly infer, that this Ointment was but once made, and that by *Moſes* his own hands. *d* See *Cant.* 4. 14. *Ezek.* 27. 22. and compare *Pſal.* 45. 8. *Amos* 6. 6. *e* Heb. *myrrhe of liberty*, either, 1. Free from adulteration or mixture, or rather 2. Freely dropping from the Tree, which is eſteemed better than that which is forced out of it. *f* A ſweet Reed, of which ſee *Iſa.* 43. 24 *Jer.* 26. 20.

24 And of caſſia *g* five hundred *ſhekels* after the ſhekel of the ſanctuary, and of oil-olive an * hin.

*Chap. 29.

g Not the common kind of Caſſia, which we uſe in purging, but another kind of it, there being ſeven ſeveral kinds of it, as the learned note.

25 And thou ſhalt make it an oil of holy ointment, an ointment compound after the art of the † Apothecary: it ſhall be an holy anointing-oil.

† Heb. *ſtore.*

26 And thou ſhalt anoint *h* the tabernacle of the congregation therewith, and the ark of the teſtimony.

h This was only an outward Ceremony, ſignifying the ſeparation and ſanctification of theſe things for the Service of God; as the anointing of Kings and Prieſts noted their deſignation to their Offices.

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver, and his foot.

29 And thou ſhalt ſanctifie them that they may be moſt holy; whatſoever toucheth them ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons *i*, and conſecrate them that they may miniſter unto me in the prieſts office.

i Not all of them, but only thoſe who ſucceed him in the High-Prieſt's Office, as appears from *Exod.* 40. 15. *Levit.* 4. 3, 5, 16. and 16. 32. and 21. 10. This anointing of them ſignified both God's election or calling them to this Office, and the inward qualifications requiſite for it, to wit, the Gifts and Graces of the Holy Ghoſt, which are oft deſigned by this word of anointing, as *Iſa* 61. 1. *Dan.* 9. 24. 1 *John* 2. 27. and the ſolemn ſetting apart of Chriſt, the true High-Prieſt, for the Mediatorial Office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing-oil unto me *k* throughout your generations.

k (*i. e.*) Reſerved for my Service alone, not employed to any profane or civil uſe, as it follows.

32 Upon mans fleſh ſhall it not be poured *l*, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you *m*.

l Except thoſe whom God himſelf, the Author of this Law, excepts, to wit, the High-Prieſts; of which ſee *verſ.* 30. and ſome of the Kings, of which ſee 1 *King.* 1. 39. *Pſal.* 89. 20. though others think the Kings were only anointed with common Oil. *m* As it is unto me, *verſe* 31. you ſhall account it holy, as I do.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a ſtranger *n*, * ſhall even be cut off from his people.

* Gen. 17. 14.

n The word *ſtranger* is commonly uſed to note the *Gentiles*, or ſuch as were not of *Iſrael's* Race; but ſometimes it notes thoſe that are not of the Prieſtly Race, as *Exod.* 29. 33. *Levit.* 22. 12, 13. And ſo it ſeems to be here. And if any of the Kings were anointed with this Oil, it was done by God's ſpecial appointment, who may diſpence with his own Laws.

34 And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, ſtacte, and onycha, and galbanum *o*: *theſe* ſweet ſpices, with pure frankinceſne, of each ſhall there be a like *weight p*.

o The *Jews* themſelves are not agreed what theſe were, and it concerns not Chriſtians much to know, the uſe of them being aboliſhed. It is evident they were each of them ſweet Spices, and therefore this *Galbanum* was not of the common kind, which gives a very bad ſcent. *p* Heb. *Alone ſhall be with alone*, i. e. Each of theſe *alone* may note, that each of theſe was to be taken and beaten apart, and then mixed together. Or, *it ſhall be alone alone*, i. e. abſolutely and certainly alone, the doubling of the word increaſing the ſignification, and thus it doth not belong to all the ingredients, becauſe the *Hebrew* Verb is here of the ſingular number, but only to the Frankincenſe; and the ſenſe may be, that whereas the other things ſhall be tempered together, the Frankincenſe ſhould be alone, which may ſeem moſt agreeable both to the common uſe of Frankincenſe, and to its differing nature from the other things mentioned, two of them at leaſt being confeſſedly liquid things.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together, † Heb. *ſalted.* pure *and* holy.

q Heb. *Salted*, either 1. properly, for *ſalt* was to be *offered with all offerings*, Levit. 2. 13. And the *Hebrew* Doctors tell us, that ſix Eggſhells full of Salt were uſed; or, metaphorically, well mixed together, as Salt was with things either offered to God, or eaten by Men. Of the beſt of each kind of Drugs, the moſt perfect and uncorrupted.

36 And thou ſhalt beat *ſome* of it ſ very ſmall, and † put it before the teſtimony in the tabernacle † of the con-

† Heb. *in.*

congre-

ap. 29. congregation, * where I will meet with thee: it ſhall be unto you moſt holy.

16. 2. *r* So much as is ſufficient for the daily incenſe.

37 And *as for* the perfume which thou ſhalt make, ye ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the LORD.

38 Whoſoever ſhall make like unto that to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

Bezaleel and Aholiab are call'd for the work of the Tabernacle, 1—6, 7. The Table and Candleſticks, 8. The Altar, 9. Hallowing of the Sabbath commanded again, 12——16. Moſes receiveth the two Tables of the Law, 18.

AND the LORD ſpake unto Moſes, ſaying,

2 See I have called by name Bezaleel the ſon of Uri, the ſon of Hur, *a* of the tribe of Judah.

a He ſeems to be the ſame mentioned 1 *Chron* 2. 20.

3 And I have filled him with the ſpirit of God *b*, in *c* wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip.

b Which was now neceſſary, becauſe the *Iſraelites* in *Egypt* wanted ingenious education to learn theſe things, and therefore needed inſpiration. *c* Or, *with*, the following clauſes being explicatory of the former, ſhewing what gifts of the Spirit God had filled him with, to wit, Wiſdom, *&c.*

4 To deviſe cunning works, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan: and in the hearts of all that are wiſe-hearted *d* I have put wiſdom, that they may make all that I have commanded thee:

d That have wiſdom and skill ſufficient to do theſe things under the inſpection and direction of *Bezaleel* and *Aholiab*, the principal workmen.

7 The tabernacle of the congregation, and the ark of the teſtimony, and the mercy-ſeat that is thereupon, and all the † furniture of the tabernacle:

† Heb. *veſſels.*

8 And the table and his furniture, and the pure candleſtick *e* with all his furniture, and the altar of incenſe:

e So called by way of eminency, not only becauſe it was made of pure Gold, and was not defiled with Blood, for ſo ſome other things were, but eſpecially to mind the Prieſts of their Duty in keeping it neat and clean, it being more ſubject to defilement than other things.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

*Chap. 39.

10 And * the clothes of ſervice *f*, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office:

f Wherein the Ark and other ſacred Utenſils were wrapped up when they were to be removed. See *Exod.* 35. 19. and *Numb.* 4.

11 And the anointing oil, and † ſweet incenſe for the holy *place*: according to all that I have commanded thee ſhall they do.

† Heb. *in. of.*

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my ſabbaths ye ſhall keep *g*: for it *is* a ſign between me and you *h* throughout your generations, that ye may know that I *am* the LORD that doth ſanctifie you *i*.

g This precept is here repeated, either 1. To ſhew the chief uſe of the Tabernacle and all this coſt and trouble about it, to wit, that they might thebe acceptably ſerve God, as in ſome meaſure upon every day, ſo eſpecially upon the Sabbath-day. Or rather 2. To reſtrain the time for the doing of the forementioned works, *q. d.* Though the work of the Tabernacle and Utenſils be holy, and for an holy uſe, yet I will not have it done upon my holy day. The Sabbath was not made for them, but they for it, and therefore they ſhall give place to it. *h* The Sabbath is a fivefold ſign, 1. Commemorative, of God's Creation of and Dominion over them, and all other things, to whom they do hereby profeſs their ſubjection. 2. Indicative, ſhewing that they were made to be holy, and that their ſanctification can be had from none but from God, as it here follows, and from the obſervation of God's days and appointments. 3. Diſtinctive, whereby they owned themſelves to be the Lord's peculiar people, by a religious keeping of thoſe Sabbaths, which the reſt of the World groſly neglected and profanely ſcoffed at. 4. Preſignative, of that reſt which Chriſt ſhould purchaſe for them, to wit, a reſt from the burden of the ceremonial, and from the curſes and rigours of the moral Law, as alſo from ſin and the wrath of God for ever. See *Heb.* 4. 5. Confirmative, both aſſuring them of God's good will to them, and that as he bleſſed the Sabbath for their ſakes, ſo he would bleſs them in the holy uſe of it with temporal, ſpiritual and everlaſting bleſſings, as he declares in

many places of Scripture; and aſſuring God of their ſtanding to that Covenant made between God and them. So that this was a mutual ſtipulation, or ratification of the Covenant of Grace on both ſides. *i* That ſeeketh you out of all people, and conſecrate you to my ſelf, and to my ſervice and worſhip, a great part whereof is the obſervation of the Sabbath. Or, that ſanctifieth you by my Word and Ordinances, which are in more eminent and ſolemn manner diſpenſed upon the Sabbath-day, by the obſervation whereof you declare that you own me as your only ſanctifier. And ſo we may obſerve, the Sabbath owns the Lord as our Creator, and as our Redeemer, and as our Sanctifier; and therefore it is no wonder God ſo ſeverely enjoyns the ſanctification of the Sabbath, and puniſheth the neglect of it, it being a tacit renouncing, or diſowning of God the Father, the Son, and the Holy Ghoſt

14 * Ye ſhall keep the ſabbath therefore: for it *is* holy unto you: every one that defileth it, ſhall ſurely be put to death *k*: for * whoſoever doth *any* work *l* therein, that ſoul ſhall be cut off from amongſt his people.

*Chap. 20. 8. Deut. 5. 12. Ezek. 20. 12. * Num. 15. 32.

k Of which ſee an example *Numb.* 15. 32, *&c.* *l* (*i. e.*) Servile work, as it is explained, *Levit.* 23. 7, *&c.*

15 Six days † may work be done, but in the ſeventh is the ſabbath of reſt *m*, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

† Heb. *ſhall be done.* † Heb. *holyneſs.*

m Heb. *The ſabbath of ſabbaths*, or of *ſabbaths*, i. e. the great and chief Sabbath, as *the ſong of ſongs* is the moſt excellent Song, *the holy of holies* is the moſt Holy, *&c.* The *Jews* had many Sabbaths or Days of reſt, but this is here preferred before them all, by this emphatical repetition of the ſame word; and by this argument the foregoing duty is preſſed upon them.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath *n* throughout their generations *for* a perpetual covenant *o*.

n Or, *Shall keep the ſabbath by obſerving*, or *celebrating the ſabbath*, *i. e.* by obſerving or celebrating it, the antecedent being put for the relative, as is frequently done. So here is another moſt emphatical repetition to oblige us to the greater caution and diligence in this great Duty, and to ſhew what ſtreſs God lays upon it, who hath therefore placed this in the midſt of the commands of the Decalogue, as the Heart which gives life and vigour to all the reſt. Or it may be rendered thus, *Shall obſerve the day of reſt to celebrate the ſabbath*; and ſo the phraſe is like that in the Fourth Command, *Remember the ſabbath-day to keep it holy.* So here, *Obſerve the ſabbath*, i. e. watch its coming and approach, conſider attentively the nature and uſe of it, and that not as a matter of idle ſpeculation, but of ſerious practiſe; or ſo *that you may do*, or *celebrate the ſabbath*, i. e. perform all the duties of it. Or thus, *Shall obſerve the ſabbath, to make it a ſabbath*, or *day of reſt*, and that no idle or carnal reſt, but a *reſt, holy to the Lord*, as it is called in the foregoing verſe. Or, by *a perpetual covenant*; or, it is *a perpetual covenant*, *i. e.* condition or part of that agreement made between me and them. They have ſolemnly covenanted or promiſed that they will do all that I commanded them, *Exod.* 24. 7, 8. among which this is a chief branch; and I have covenanted to bleſs and ſanctifie them in ſo doing. And this word *perpetual*, as alſo the word *for ever* being added to it in the next verſe, may intimate that this hath a longer perpetuity than the Ceremonies, to which this phraſe is ſometimes aſcribed, the rather becauſe the reaſon of this perpetuity given in the next verſe, is ſuch as hath its force not only till Chriſt, but even till the end of the World, and it is fit and juſt that men ſhould retain this monument, or memorial of the World's Creation, even till its diſſolution.

17 It *is* a ſign *p* between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven, and earth, and on the ſeventh day he reſted, and was refreſhed *q*.

* Gen. 2. 2.

p A ſign of the Covenant between us, that I will be their God, and they will be my People; both which depends upon this amongſt other Duties, and upon this in an eminent degree. *q* Not as if he had been weary with working, which ſurely he could not be with ſpeaking a few words, nor can God be weary with any thing, *Iſa.* 40. 28. but it notes the pleaſure or delight God took in reflecting upon his works, *beholding* that *every thing* he had made *was very good*, Gen. 1. 31.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, * two tables of teſtimony *r*, tables of ſtone *s*, written with the finger of God *t*.

*Chap. 32. 15. Deut. 10. 1. 2 Cor. 3. 3.

r (*i. e.*) The Tables of the Law, which was the witneſs of God's Will and *Iſrael's* Duty. See *Exod.* 16. 34. *s* Whereby was ſignified both the durable and perpetual Obligation of the Moral Law, whereas the Ceremonial Law was to end with the *Jewiſh* Polity at Chriſt's coming, and the ſtubbornneſs of mens Hearts by Nature, in which the Law of God could not be written, but by a Divine and Omnipotent Hand. *t* (*i. e.*) With the Power or Spirit of God, by comparing *Matth.* 12. 28. not by any Art of Man, but immediately by a Divine Hand.

CHAP. XXXII.

The people commit idolatry by worſhipping the molten image which Aaron made, 1——6. God makes it known to Moſes, and threatens their diſtruction, 7——10. Moſes prays for them, 11. God repents of the evil, 14. Moſes comes down from the mount with two tables, 15. having God's own writing, 16. Moſes hearing and ſeeing their idolatry, 17, 18. breaks the two tables, 19. and burns the calf into powder, 20. Aaron's excuſe, 21——24. Moſes ſeeing their nakedneſs, 25. Commands them to be ſlain, 26——28. He bids them conſecrate themſelves, 29. Moſes charging them with ſin, 30. Prayeth

for them, 31—33. God spareth them, 34. But afterward plagueth them, 35.

AND when the people saw that Moſes delayed to come down out of the mount *a*, the people *b* gathered themſelves together unto Aaron *c*, and ſaid unto him, * Up, make us gods *d* which ſhall go before us *e*: for *as for* this Moſes *f*, the man that brought us up out of the land of Egypt, we wot not what is become of him *g*.

* Acts 7. 4.

a Where he had now been for near forty days. *b* (*i.e.*) Moſt, or ſome of the people, as it is expreſſed, 1 *Cor.* 10. 7. *c* As the chief perſon in *Moſes* his abſence. *d* (*i.e.*) Images or repreſentations of God, whom, after the manner of Idolaters, they call by God's name. For it is ridiculous to think that the Body of the *Iſraelites*, who were now lately inſtructed by the Mouth, and Words, and Miraculous Works of the eternal God, ſhould be ſo ſenſleſs as to think that was the true God which themſelves made, and that out of their own Ear-rings; much more, that that was the God that brought them out of *Egypt*, as they ſay, *verſe* 4. *e* To guide us through this vaſt Wilderneſs to the land of promiſe, where they longed to be: For, as for the Cloud, which hitherto had guided them, that ſeemed now to be fixed upon the Mount; and they thought both that and *Moſes* had deſerted them. The *Jewiſh* Doctors note, that he doth not ſay, *Make us Gods* whom we may worſhip, but *which ſhall go before us*, which, as they truly ſay, ſhews that they wanted not a God, whom they knew by viſible evidences they had, but a viſible guide, who might ſupply the want of *Moſes*, as the next words ſhew. *f* An expreſſion of contempt towards their great deliverer. *g* Whether he be not conſumed by the Fire in the Cloud, or taken up to Heaven, or conveyed away by God to ſome other place.

2 And Aaron ſaid unto them, Break off the golden ear-rings *h* which *are* in the ears of your wives *i*, of your ſons, and of your daughters, and bring them unto me.

h Which were of good value and common uſe among the Eaſtern people, who ſeem to have uſed them ſuperſtitiouſly, *Gen.* 35. 4. *Judg.* 8. 24. and therefore *Aaron* demands theſe, partly that he might take away one Vice, or occaſion of Vice, whilſt the people were intent upon another; and partly that the propoſed loſs of their precious Ear-rings might cool their Idolatrous deſires. *i* Whom he thought moſt fond of their Jewels, and moſt unlikely to part with them.

3 And all the people brake off the golden ear-rings *k* which *were* in their ears *l*, and brought *them* unto Aaron.

k Whereby they ſhew both their madneſs upon their Idols, and their baſe ingratitude to their God, who had transferred theſe Jewels from the *Egyptians* to them, *Exod.* 12. 35, 36. which therefore God upbraids them with, *Ezek.* 16. 11, &c. *l* (*i.e.*) The mens ears, for the affix is of the Maſculine Gender; whereby it ſeems the men were more ſet upon Idolatry than the women, parting with their Ear-rings for it, which the women would not do.

4 * And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a molten calf *m*, and they ſaid, Theſe *be* thy gods *n*, O Iſrael, which brought thee up out of the land of Egypt.

* 1 Kings 12. 28. Pſal. 106. 19.

m The meaning of this Tranſlation is, That *Aaron*, to wit, by Artificers, did firſt melt the Gold into one maſs, and then by the Graving-tool form it into the ſhape of a Calf, and poliſh it; or as others render the words, *He formed it in a type or mould*, made in the ſhape of a Calf, into which he caſt the molten Gold, *and ſo made it a molten calf*. But the words may be tranſlated thus, *He put it*, or them, *into a purſe*; for ſo the *Hebrew* Verb and Noun are both uſed 2 *Kings* 5. 23. and in like manner *Gideon* diſpoſed the Ear-rings given him for the like uſe, *Judg.* 8. 24. *and* afterwards *he made* of them *a molten calf*. Now the people deſired, and *Aaron* in compliance with them made this in the form of a *calf*, or an *ox* (for the word ſignifies both) in imitation of the *Egyptians*, as *Philo* the *Jew* expreſly affirms, and the learned generally agree; and it may thus appear. 1. The great Idols of the *Egyptians*, *Apis*, *Seraphis* and *Iſis*, were Oxen and Cows, as is confeſſed. 2. The *Egyptians*, beſides thoſe Creatures which they adored as Gods, did alſo make, and keep, and worſhip their Images, as even the Heathen writers, *Mela* and *Strabo* affirm. 3. The *Iſraelites*, whileſt they were in *Egypt*, were many of them infected with the *Egyptian* Idolatry, as it appears from *Joſ.* 24. 14. *Ezek.* 20. 7, 8. and 23 3. *Acts* 7. 39. And it is not unlikely divers of them hankered no leſs after the Idols, than after the Garlick and Onions of *Egypt*. And, being now, as they thought, forſaken by *Moſes*, they might think of returning to *Egypt*, as afterwards they did, and therefore choſe a God of the *Egyptian* Mode, that they might more willingly receive them again. *n* (*i.e.*) This is thy God, the Plural Number being put for the Singular, as it is uſual in this caſe. The meaning is, This is the Sign, or Symbol, or Image of thy God; for ſuch expreſſions are very frequent: Thus this Image of a Calf is called *a calf* frequently, and the Images of the Temple of *Diana* are called *ſhrines or little temples*, *Acts* 19. So they intended to worſhip the true God by this Image, as afterwards *Jeroboam* did by the ſame Image, as we ſhall plainly ſee when we come to that place of Scripture. And it is abſolutely incredible that the generality of the *Iſraelites* ſhould be ſo void of all Senſe and Reaſon, as to think that this new-made Calf did bring them out of *Egypt* before its own Creation, and that this was the ſame *Jehovah* who had even now ſpoken to them from Heaven with an audible Voice, ſaying, *I am the Lord thy God who brought thee out of the land of Egypt.*

5 And when Aaron ſaw *o it*, he built an altar before it, and Aaron made proclamation, and ſaid, To morrow is a feaſt to the LORD *p*.

o (*i.e.*) Obſerved with what applauſe they received it, and with what fury and reſolution they proſecuted their former deſire, he was born down with the ſtream, and, as it is probable, by the peoples inſtigation, built an altar to it. *p* Heb. *To Jehovah.* Which Title being peculiar to the true God, and being here given by *Aaron* to the Calf, with the approbation of the people, makes it more than probable that the people deſigned to worſhip the true God in this Calf, which they made only as a viſible token of God's Preſence with them, and an Image by which they might convey their worſhip to God.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings *q*: and the * people ſat down to eat and to drink *r*, and roſe up to play *s*.

* 1 Cor. 10. 7.

q But no *ſin-offerings*, which they moſt needed. *r* For the Sacrifices were accompanied with Feaſting, both among the Worſhippers of the true God, and among Idolaters. See *Exod.* 18. 12 and 24. 11. *s* By flouting, and ſinging, and dancing, as it appears from *verſe* 17, 18, 19.

7 ¶ And the LORD ſaid unto Moſes, * Go, get thee down: for thy people *t* which thou broughteſt out of the land of Egypt, have corrupted *themſelves*.

* Deut. 9. 12.

t No longer *my people*, as God had called them hitherto, *Exod.* 3. 7. and 5. 1, &c. they have forſaken me, and I do hereby renounce them.

8 They have turned aſide quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, * Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

* Deut. 32. 15. Neh. 9. 18.

9 And the LORD ſaid unto Moſes, * I have ſeen this people, and behold, it *is* a ſtiff-necked people *u*.

* Chap. 33. 3. Deut. 9. 6, 13.

u Untractable, wilful and ſtubborn, incorrigible by my Judge, Documents, ungovernable by mine, or by any Laws. A Metaphor from thoſe Beaſts that will not bend their Necks to receive the Yoke or Bridle.

10 Now therefore let me alone *x* that my wrath may wax hot againſt them, and that I may conſume them; and * I will make of thee *y* a great nation.

* Num. 14. 12. Deut. 9. 14. Heb. 11. 12.

x Do not hinder me by thy Prayers, which I ſee thou art now about to make on their behalf. *y* To come out of thy Loins.

11 * And Moſes beſought † the LORD his God *z*, and ſaid, LORD, Why doth thy wrath wax hot againſt thy people *b*, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

* Deut. 9. 18, 26. † Heb. made the face of the LORD his God to intreat.

z Emphatically ſo called, *q. d. Moſes* had not loſt his intereſt in God, though *Iſrael* had. *a* So hot as to conſume them utterly. For though he ſaw reaſon enough why God ſhould be angry with them, yet he humbly expoſtulates with God whether it would be for his Honour utterly to deſtroy them. Or this is a Petition delivered in form of an interrogation or expoſtulation, as *Matth.* 8. 29. compare with *Luke* 8. 28. *b* An ingenious retortion, *q. d.* They are not my people, as thou calleſt them, *verſe* 7. but *thy people*, which he proves in the following words.

12 * Wherefore ſhould the Egyptians ſpeak, and ſay, For miſchief did he bring them out, to ſlay them in the mountains *c*, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

* Num. 14. 13. Deut. 9. 28.

c (*i.e.*) In or at Mount *Sinai*, the plural number for the ſingular; or, in this mountainous Deſert.

13 Remember Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwearedſt by thy own ſelf, and ſaidſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

* Gen. 22. 16. & 26. 4. & 28. 14. Heb. 6. 13.

14 And the LORD repented *d* of the evil which he thought to do unto his people.

d (*i.c.*) Changed his Sentence. See on *Gen.* 6. 6.

15 And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides *e*: on the one ſide, and on the other ſide *were* they written.

e Not in the inſide and outſide, which is unuſual and unneceſſary, but in the inſide only, ſome of the Ten Commands being written on the right hand, and others on the left, not for any myſtery, but only for conveniency of writing.

16 And the * tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

* Deut. 9. 10.

17 And when Joſhua *f* heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

f Who had waited all this while upon the middle of the hill for *Moſes* his return; and ſo neither knew what the people had done, nor heard what God had ſaid to *Moſes*.

18 And he ſaid, *It is* not the voice of *them that* ſhout for

for maſtery *g*, neither *is it* the voice of *them that* cry *for* † being overcome *h*: but the noiſe of *them that* ſing do I hear.

eb. uſſ.

g Heb. *of a cry of ſtrength*, (*i.e.*) of ſtrong men, or of the ſtronger and victorious party, who uſe to expreſs themſelves with triumphant ſhouts. *h* Heb. *of a cry of weakneſs*, (*i.e.*) of weak, and wounded, and vanquiſhed men, who uſe to break forth into doleful cries.

19 And it came to paſs, aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them *i* beneath the mount.

ur. 9.

i Not through raſh anger, but by divine inſtinct, partly to puniſh their Idolatry with ſo great a loſs, and partly to ſhew that the Covenant made between God and them is ſo much to their advantage, which was contained in thoſe Table, was by their ſin broken, and now of none effect, and not to be renewed but by bitter repentance.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder *k*, and ſtrewed *it* upon the water *l*, and made the children of Iſrael *m* to drink *of it n*.

k Melted it either into one great maſs, or rather into divers little fragments, which afterwards by a file or other inſtruments, he, by the help of many others, might ſoon grind to powder, or duſt of Gold. *l* Upon the Brook which came out of the Rock *Horeb*, Exod. 17. 6. *m* Not all, which would require long time, but ſome in the name of the reſt; and moſt probably either the chief Promoters of this idolatrous Deſign, or the chief Rulers of the People, who ſhould by their power and authority have reſtrained the people from this wickedneſs. *n* Of the water into which that duſt was caſt; partly to make them aſhamed of their madneſs in worſhipping a God which now muſt be drunk, and caſt out into the draught; and partly to fill them with terrour and dreadful expectation of ſome ill effect or curſe of God to come upon them, either by this draught, or by other means.

21 And Moſes ſaid unto Aaron, What did this people unto thee *o* that thou haſt brought ſo great a ſin upon them *p*?

o What injury or miſchief had they done to thee, which thou didſt ſo ſeverely revenge? *p* The ſin of the People is charged upon *Aaron*, both becauſe he did not reſiſt and ſuppreſs their wicked ſuggeſtion, *ver.* 1. by his counſel, and by the authority which *Moſes* had left in his hand, which he ſhould have done even with the hazard of his life, as the Rabbins ſay that *Hur* did, whom they report to have been ſlain by the People whilſt he diſſwaded them from their attempt, and becauſe he did not promote, and direct and manage their enterprize, *ver.* 4, 5.

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people, that they *are ſet* on miſchief *q*.

q Heb. *are in evil*, i.e. are altogether wicked, addicted to, or bent upon wickedneſs, ſo that it was impoſſible for me to ſtop or divert their courſe.

23 For they ſaid unto me, Make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: ſo they gave *it* me: then I caſt it into the fire, and there came out this calf *r*.

r Not that he meant, or thought to perſuade *Moſes*, that the melted Gold came out of the fire in the form of a Calf by accident, without any art or induſtry of his, which was a ridiculous conceit, and eaſily confuted; but only he conceals his own ſin in the forming and graving of it, and lays the whole blame upon the people.

25 ¶ And when Moſes ſaw that the people *were* naked, (for Aaron had made them naked *s* unto *their* ſhame amongſt † their enemies *u*.)

up

s (*i.e.*) That they were ſtripped both of their ornament, which was not ſo much the Jewels of their Ears, as the innocency of their minds and lives; and of their defence, to wit, of the favour and protection of God, by which alone they were ſecured from the *Egyptians*, and were to be defended againſt thoſe many and mighty enemies towards whom they were about to march, and that being thus diſarmed and helpleſs, they would be a prey to every Enemy; when *Moſes* conſidered this, he took the following courſe to cover their nakedneſs, to expiate their ſins, to regain the favour of God, and by puniſhing the moſt eminent and incorrigible Offenders, to bring the reſt to repentance. *t* As *Aaron* is ſaid to have *made Judah naked*, 2 *Chron.* 28. 19. *u* *Queſt.* How were they made naked or aſhamed amongſt their Enemies, when at this time they were in their own Camp, remote from all their Enemies? *Anſw.* He ſpeaks not only of their preſent ſhame, but of their everlaſting reproach, eſpecially among their, and God's Enemies, who being conſtant to their Idols, would juſtly ſcorn the *Iſraelites* for their levity in forſaking their God ſo quickly and eaſily. See *Jer.* 2. 11. But the Hebrew word may be, and is by ſome tranſlated thus, *amongſt thoſe that do or ſhall riſe up or be born of them*, i. e. that ſhall ſucceed them; for ſo the word *riſing* is uſed *Exod.* 1. 8. *Matth.* 11. 11. And ſo the *Chaldee* here renders it, *amongſt their generations*; and the other *Chaldee* Interpreter, and the *Syriack*, *in their latter days*, *or in after times*. So the ſenſe is, That *Aaron* had put a note of perpetual infamy upon them, even to all after Ages.

26 Then Moſes ſtood in the gate of the camp *x* and ſaid, Who *is* on the LORD's ſide *y*? *let him come* unto me. And all the ſons of Levi *z* gathered themſelves together unto him.

x He choſe that place, 1. as the uſual place of Judicature. 2. That he might withdraw himſelf from the company of Idolaters as far as he might. 3. As a fit place of concourſe and reſort for thoſe that were on God's ſide. 4. To prevent the eſcape of the greateſt Delinquents, the reſt of the Camp being probably ſurrounded with ſome trench, or ſuch like thing, eſpe Gates had been ſuperfluous and unprofitable. *y* Who will take God's part, and plead his Cauſe againſt Idolatry and Idolaters? *z* (*i.e.*) The moſt of that Tribe, as that univerſal Particle is oft underſtood; for ſome of them were deſtroyed as guilty.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and ſlay every man his brother *a*, and every man his companion, and every man his neighbour.

a The meaning is, Slay every principal Offender whom you meet with, without any indulgence or exception, though *brother*, or *companion*, or *neighbour*. There was no fear of killing the innocent in this caſe, becauſe, 1. The people were generally guilty. 2. *Moſes* had called to himſelf all that were on God's ſide, who thereby were ſeparated from the guilty. 3. The Nocent might eaſily be diſcerned from the Tranſgreſſors, either by the perſonal knowledge which the *Levites* or others had of the moſt forward Idolaters, or by their abiding in their Tents as aſhamed and grieving for their ſin, whilſt the Tranſgreſſors were impudently walking about in the Camp, as truſting to their numbers; or by the direction of God's Providence, if not by ſome viſible token.

28 And the children of Levi did according to the word of Moſes; and there fell of the people that day about three thouſand men *b*.

b And no more, for it is probable they ſlew only thoſe whom they knew to have been the Ringleaders to others in this miſchief.

29 † For Moſes had ſaid, * Conſecrate your ſelves to day to the LORD *c*, *even* every man upon his ſon, and upon his brother, that he may beſtow upon you a bleſſing this day.

† Or, *and Moſes ſaid*, * *Conſecrate your ſelves to day to the LORD*, becauſe every man hath been againſt his ſon, *and* againſt his brother, &c. † Heb. *Fill your hands*, &c. *your hands*.

c Offer up your ſelves to the honour and ſervice of the Lord in this work, which becauſe it was joined with the hazard of their lives, he calls it a conſecration or oblation of themſelves, as *Abraham* for the like reaſon is ſaid to have offered up *Iſaac*. † Heb. *Fill your hands*, &c. i. e. offer a Sacrifice, for ſo that phraſe is oft uſed, as *Exod.* 28. 41. *Judg.* 17. 5, 12. That work of Juſtice which they were going to execute might ſeem an inhumane and barbarous Act, but he tells them it was an acceptable Sacrifice to God, as the deſtruction of God's Enemies is called *a ſacrifice*, *Iſa.* 34. 6. *Ezek.* 39. 17. Or he hereby intimates, that this Tribe was deſigned by God for his immediate ſervice, and therefore recommends this work to them as an excellent initiation into their Office, and as a demonſtration that they were in ſome ſort worthy of that great truſt.

30 ¶ And it came to paſs on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſin: and now I will go up unto the LORD, * peradventure I ſhall make an atonement for your ſin.

* 2 Sam. 16. 12.

d He ſpeaks doubtfully, partly becauſe he was uncertain how far God would pardon them, and partly to quicken them to the more ſerious practice of repentance.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſin, and have made them gods of gold.

32 Yet now, if thou wilt forgive their ſin *e*: and if not, blot me, I pray thee, out of thy book *f* which thou haſt written.

Amos 5. 15.

e Undeſtand here, *forgive it*, or, *or it is well*, or, *I and others ſhall praiſe thy name*. His great paſſion for his People ſtops his words, and makes his Speech imperfect. *f* (*i.e.*) Out of the Book of Life, as appears by comparing this with other places, as *Pſal.* 69. 28. *Dan.* 12. 1. *Luke* 10. 20. *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 20. 12. or, out of the Catalogue or number of thoſe that ſhall be ſaved. I ſuppoſe *Moſes* doth not in this caſe wiſh his eternal damnation, becauſe that ſtate implies both wickedneſs in himſelf, and the diſhonour of God, but his annihilation, or the utter loſs of this life, and of that to come, and of all the happineſs of both of them. Nor doth *Moſes* ſimply deſire this, but only comparatively expreſſeth his ſingular zeal for God's glory, and charity to his People; ſignifying, that the very thoughts of the deſtruction of God's People, and of the reproach and blaſphemy which would be caſt upon God by means thereof, were ſo grievous and intolerable to him, that he rather wiſheth, if it were poſſible, that God would accept of him as a Sacrifice in their ſtead, and by his utter deſtruction prevent ſo great a miſchief. And it is to be conſidered, that *Moſes* ſpeaks this, as alſo many other things, as the Mediator between God and *Iſrael*, and as the Type of the true Mediator, Jeſus Chriſt, who was in effect to ſuffer this which *Moſes* was content to ſuffer.

33 And the LORD ſaid unto Moſes, * Whoſoever hath ſinned † againſt me, him will I blot out of my book *g*.

* Ezek. 18. 4.

† Or, *doth ſin*, to wit, preſumptuouſly, obſtinately, and impenitently. *g* Him will I cut off out of the land of the living, and eternally deprive of my favour and glory, and not thee who art innocent and righteous.

34 Therefore now, go, lead the people unto *the place* of which I have ſpoken unto thee. * Behold mine angel *h* ſhall go before thee. Nevertheleſs * in the day when I viſit, I will viſit their ſin upon them *i*.

* Chap. 33. 2. * Deut 32. 35.

h Not Chriſt, the Angel of the Covenant, who had hitherto gone before them; but a created Angel, as appears by comparing this with

Exod. 33.

Exod. 33. 2, 3, 12. Though *Moses* obtained the revocation of this threatning, *Exod.* 33. 14, 17. *i* When I shall punish them for their other sins, which I foresee they will commit, I will remember and punish this also.

35 And the LORD plagued the people *k*, becauſe they made the calf which Aaron made *l*.

k This relates either to the deſtruction of 3000 of them by the *Levites*, or rather to the future Plagues, in which God alſo reckoned with them for this ſin. If They made it, becauſe they urged *Aaron* to make it, as *Judas* is ſaid to *purchaſe the field*, Act. 1. 18. which was purchaſed by his Money; and *Aaron* made it, by giving command to make it. The *Chaldee*, *Syriack*, *Arabick*, and *Samaritan*, render the words thus, *They worſhipped* or *ſacrificed to the calf which Aaron made.* And the word which ſignifies *to make*, is oft uſed for worſhipping or ſacrificing, as *Exod.* 10. 25. *Judg.* 13. 15. 1 *King.* 18. 26.

CHAP. XXXIII.

God refuſeth to go with the people as formerly, 1—3. *The people mourn*, 4. *God's command what to ſay to the children of Iſrael*, 5. *They mourn, and lay by their ornaments*, 6. *Moſes pitcheth the tabernacle without the camp*, 7. *And going in, God ſpeaks to him*, 8, 9. *A cloudy pillar deſcendeth on it*, 10. *God ſpeaks to Moſes face to face*, 11. *He prays for his guidance, and preſence*, 12, 13—16. *God promiſes him*, 14—17. *Proclaims his name*, 19. *His face can be ſeen by no man*, 20—23.

AND the LORD ſaid unto Moſes, Depart, *and* go up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

* Gen. 12. 7. Chap. 32. 34. Deut. 7. 22. Joſh. 24. 11. * Chap. 32. 9. Deut. 9. 13.

2 * And I will ſend an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite.

3 Unto a land flowing with milk and honey: for I will not go up in the midſt of thee *a* (for thou *art* a * ſtiff-necked people,) leſt I conſume thee in the way *b*.

a By my own ſpecial and gracious preſence, as hitherto I have done, but I will depart from thee. In purſuance hereof God removes his Tabernacle without the Camp, *ver.* 7. I will only make good my Promiſe to thy Fathers, and ſend an Angel to accompliſh it, but I will ſhew no peculiar and further kindneſs to thee. *b* Leſt thy ſins ſhould be aggravated by my preſence and favour, and thereby I ſhould be provoked utterly to deſtroy thee. So he ſhews that their perverſeneſs makes this feverity neceſſary for them, and that God even in his judgment remembers mercy to them.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments *c*.

c Their precious Garments, or Jewels, which the Women referved, as we ſaw, *ver.* 3. This was a viſible ſign and profeſſion of their inward humiliation and repentance for their ſin, and of their deep ſenſe of God's diſpleaſure.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye are a ſtiff-necked people: I will come up into the midſt of thee *d* in a moment, and conſume thee *e*: therefore now put off thy ornaments from thee, that I may know what to do unto thee *f*.

d To wit, in anger; not in favour, *ver.* 3. where the words are the ſame, but the ſenſe differing. *e Obj.* But God had promiſed he would not do ſo, *ver.* 14. *Anſ.* That was ſignified to *Moſes*, not to the People, to whom the threatning was moſt proper and profitable; and this threatning hath a condition implied, to wit, except they repent, as the next words plainly ſhew. *f* That I may either inflict my Judgments, or ſuſpend them, as thou art penitent or impenitent.

6 And the children of Iſrael ſtript themſelves of their ornaments by the mount Horeb.

7 And Moſes took the tabernacle *g*, and pitched it without the camp, afar off from the camp *h*, and called it the tabernable of the congregation *i*: and it came to paſs, *that* every one which ſought the LORD *k*, went out unto the tabernable of the congregation, which *was* without the camp.

g A Tent ſet up by *Moſes* for the People to meet in for ſacrifice and ſeeking of God, and other parts of God's Worſhip, until the great Tabernacle ſhould be finiſhed; for ſuch a place was neceſſary, or highly expedient for that uſe, and therefore it is not probable they would be without it for a year's ſpace. *h* In teſtimony of God's alienation from them, and diſpleaſure againſt them, this being a kind of excommunication; and all was too little to bring them to a thorough repentance. *i* It was ſo before, but he called it ſo now, to ſhew that God had not wholly forſaken them; and that, if they truely repented, he ſtill permitted them to come into his preſence, and to ſeek the Lord. *k* Either for his favour, or for counſel and direction. See *Exod.* 18. 15, 19, 20.

8 And it came to paſs, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent door, and looked after Moſes / until he was gone into the tabernacle.

l Teſtifying their grief for God's departure, their reſpect to *Moſes* whom they had lately deſpiſed, their earneſt deſire of his intercceſſion for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of *Moſes*.

9 And it came to paſs as Moſes entred into the tabernacle, the cloudy pillar deſcended *m*, and ſtood at the door of the tabernacle, and *the* LORD talked with Moſes.

m Whereby God teſtified his approbation of *Moſes*, and of that which *Moſes* had done, which might ſeem to ſome ſevere and cruel.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle door, and all the people roſe up and worſhipped, every man in his tent door.

11 And * the LORD ſpake unto Moſes face to face, as a man ſpeaketh to his friend. And he turned again into the camp; but his ſervant Joſhua the ſon of Nun, a young man, departed not out of the tabernacle *o*.

* Gen. 32. 30. Deut. 34. 10.

n Or, *mouth to mouth*, as *Numb.* 12. 8. Not that God hath Face or Mouth, or that *Moſes* could behold it, which is denied, *verſe* 20. But the ſenſe is, He ſpake with him freely and familarly, and immediately, not by an Angel in a dream or viſion, as he did to other Prophets. See *Deut.* 34. 10. *o* Who abode there either to keep it from injury or inconvenience; for as it was fet up by man's help, ſo it needed man's care to preſerve it; or to aſſiſt and direct thoſe who reſorted thither to ſeek God in Moſes his abſence. And *Joſhua* ſeems to be appointed for this work rather than *Aaron*, or any other of the Elders, becauſe they had one way or other been guilty of the late Idolatry, and God would hereby puniſh them with a temporary ſuſpenſion from his ſervice, and their office.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people, and thou haſt not let me know whom thou wilt ſend with me *p*. Yet thou haſt ſaid, I know thee by name *q*, and thou haſt alſo found grace in my ſight.

p (*i. e.*) What Angel it is, whether it be a created Angel; for then I proſeſs I am unſatisfied with him, *verſe* 15. or the ſame increated Angel Chriſt, who hath hitherto accompanied us, and then I am content. But I am at a great loſs by thy withdrawing thy cloudy Pillar from the people to whom it is to be a guide. *q* (*i. e.*) Diſtinctly and familiarly, as one whom I have much converſe with, and great kindneſs for; thy name is written in my Book. Compare *Exod.* 32. 32, 33. *Pſal.* 87. 5, 6. *Phil.* 4. 3. And *knowing* here notes approbation and affection, as *Pſal.* 1. 6. *Matth.* 7. 23. compare *Jer.* 1. 5.

13 Now therefore I pray thee, if I have found grace in thy ſight, ſhew me now thy way *r*, that I may know thee *s*, that I may find grace in thy ſight; and conſider that this nation *is* thy people *t*.

r The counſel and manner of thy dealings *with* men, and particularly thy purpoſe and will concerning me and thy people, and the method which thou wilt chuſe for the fulfilling of thy promiſe, and the courſe which thou wouldſt have me take, and the way by which I ſhall conduct thy people to the promiſed Land. *s* (*i. e.*) Thy mind herein; men are faid to know God when they know his mind and will; or that I may experimentally know thee to be what thou haſt promiſed thou wilt be to me and to thy people; or rather, *that I may* thereby *know thee*, namely *that I ſhall find grace in thy ſight*, as it follows; that I may be aſſured that thou wilt be reconciled to, and preſent with me and thy people. *t* Both by thy own choice and purpoſe, and promiſe to their Parents, and by their recognition of thee for their God, and their returning to thee again.

14 And he ſaid *, My preſence *u* ſhall go *with thee*, and I will give thee reſt *x*.

* Exod. 33. 15.

u Heb. *My face, i. e.* I my ſelf, by comparing this with 2 *Sam.* 17. 11. The Angel of my preſence, *Iſa.* 63. 9. the pledge of my preſence, the cloudy Pillar; and I will not turn thee over to an Angel, as I threatned, *verſe* 2. See *Deut.* 4. 34. *x* Not only reſt from thy preſent anguiſh and perplexity of mind for thy people, but in due time I will bring them to their reſting place and ſetled habitation; for it is evident from *verſe* 15, 16. that *Moſes* his care and prayer was more for the people than for himſelf.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence *y*.

y Let us rather live and die in the Wilderneſs with thy preſence and favour, than go into *Canaan* without it; for even that promiſe of reſt I value not without thy preſence. So he eccnoes back God's words to himſelf, and turns God's promiſe into a prayer.

16 For wherein ſhall it be known here *z*, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? ſo * ſhall we be ſeparated, I, and thy people, from all the people *a* that *are* upon the face of the earth.

* Deut. 10.

z By what other token ſhall other Nations and after Ages know. *a* (*i. e.*) Diſtinguiſhed by thy peculiar kindneſs and privildges afforded to us. Or, *be made wonderful*, or *eminent*, or *glorious above* all other *people*.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken: for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee ſhew me thy glory *b*.

b (*i. e.*) Thy glorious Majeſty, the brightneſs of thy countenance, ſome ſuch manifeſtation of thy ſelf as becomes thy excellency, and ſuch as ſhall be ſeen in the other life; or that glorious ſhape which, together with an humane voice, thou haſt now aſſumed. But for the eſſence of God, as that was and is and ever will be inviſible to bodily eyes, 1 *Tim.* 6. 16. ſo a man of ſuch great reaſon and deep knowledge in Divine Things, and univerſal Learning

ing could not be ignorant of it, and therefore would not deſire it.

19 And he ſaid, I will make all my goodneſs *c* paſs before thee, and I will proclaim the Name of the LORD *d* before thee; * and will be gracious to whom I will be gracious *e*, and will ſhew mercy on whom I will ſhew mercy.

* Gen. 19. 9.

c Or, *My beauty*; for ſo that Hebrew word is ſometimes uſed, *Gen.* 6. 2. 1 *Sam.* 9. 2. or *my excellency*, or *my glory*, as appears from *verſe* 22. which was the thing *Moſes* deſired to ſee: And the difference between his requeſt and God's anſwer, doth not lye in *glory* and *goodneſs*, but in *ſhewing* his glory ſo as *Moſes* might gaze upon it, and making it only, as it follows, to *paſs before him*, to wit, in a ſudden and very tranſitory Viſion. Though it may be underſtood properly of God's goodneſs and kindneſs to men, of which the following words ſpeak, and that was the great, if not the only thing aſcribed to God, *chap.* 34. 6, 7. *d* (*i. e.*) My Name; the Noun for the Pronoun, as is very frequent. I will give thee notice when I come, that thou mayeſt attend; I will not ſurprize thee, nor ſteal by thee. Or *will proclaim*, or *publiſh the name of the Lord*, or of my name, *i. e.* ſome part of it, eſpecially my goodneſs, which may ſeem to be here principally intended, 1. By comparing this with *chap.* 34. 6, 7. 2. By the following words, which ſeem a limitation of this general expreſſion, *v. d* I will proclaim, manifeſt, and impart my goodneſs, but with a difference, not to all men, but to whom I pleaſe. 3. By other places, where *the name of the Lord* is principally, if not ſolely underſtood of his goodneſs, as *Iſa.* 50. 10. and in many places of the *Pſalms*. *e* This may ſeem to be added, with reference to the people for whom *Moſes* is interceding, leſt *Moſes* ſhould miſunderſtand or miſapply what is ſaid here, and *chap.* 34. 6, 7. The ſenſe is, I will ſhew this peculiar favour to thee, I will alſo be gracious towards the people thou pleadeſt for, but not promiſcuouſly. Some of them I will ſeverely and eternally puniſh for this and their other ſins; and ſome of them I will pardon and ſave, not becauſe they are Righteous, or Innocent, or leſs Sinners than the reſt, but meerly out of my own good Pleaſure and moſt free Grace, whereby I will ſhew mercy to ſome, when I will not ſhew mercy to others. Thus this place is interpreted by the Apoſtle, *Rom.* 9. 16, &c.

20 And he ſaid, Thou canſt not ſee my face *f*: for * there ſhall no man ſee me, and live *g*.

* Exod. 32. 20. Deut. 5. 24. Jud. 6. 22. 13. 22. Rev. 1. 16, 17.

f Either 1. My eſſence. But that no man can ſee, neither in this life, nor in the next. Or rather 2. My glorious preſence. *g* This may note either 1. God's purpoſe that that bliſsful Viſion of God in Glory ſhall be given to no Man here, but is referved for the future life. Or rather 2. The impoſſibility of the thing from Man's weakneſs, which is ſuch, that if God ſhould diſplay all the Beams of his Glory to him, it would certainly aſtoniſh, overwhelm, and deſtroy him.

21 And the LORD ſaid, Behold, *there is* a place by me *h*, and thou ſhalt ſtand upon a rock.

h In this Mountain where my reſidence and glorious preſence now is, and in that part of it whence my Voice now cometh to thine Ears.

22 And it ſhall come to paſs, while my glory paſſeth by, that I will put thee in a clift of the rock, and will cover thee with my hand *i* while I paſs by.

i That thou mayſt not be undone by thy own deſires, nor ſwallowed up with the ſight of my glory.

23 And I will take away mine hand, and thou ſhalt ſee my back-parts *k*: but my face ſhall not be ſeen.

k (*i. e.*) Imperfectly and in part, as when we ſee only a Man's Back-parts and not his Face. Thou ſhalt ſee a ſhadow or obſcure delineation of my Glory, as much as thou canſt bear, though not as much as thou doſt deſire.

CHAP. XXXIV.

God commands Moſes to hew two tables of ſtone like the former, wherein he promiſes to write, 1. *Moſes goes with theſe tables up to the mount*, 4. *God deſcends in a cloud*, 5. *He proclaims his name*, 6, 7. *Moſes worſhips*, 8, 9. *God making a covenant with the people, commands them not to make a covenant with their enemies*, 10—12. *Bids them beware of mutiny*, 13—17. *The feaſt of unleavened bread*, 18. *To reſt on the Sabbath-day*, 19—21. *Other laws*, 22—26. *Moſes wrote theſe words*, 27. *The time of Moſes's abode on the mount*, 28. *Moſes's face ſhining*, 29. *Is covered*, 33. *He acquaints the people with what the Lord told him*, 31, 32.

AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone *a*, like unto the firſt: and I will write upon *theſe* tables the words that were in the firſt tables *b* which thou brakeſt.

* Deut. 10. 1.

a The firſt Tables were made immediately by God, who of his own meer Grace and good Pleaſure, and without Man's merit or contrivance entred into Covenant with *Abraham* and his Seed. Theſe Tables muſt be made by *Moſes*, partly in token of God's diſpleaſure for their ſin, and partly to ſignify, that though the Covenant of Grace was firſt made without Man's care and counſel, yet it ſhould not be renewed but by Man's repentance. And as the Tables of Stone ſignified the hardneſs of their Hearts, ſo the hewing of them by *Moſes* might ſignify the circumciſion and plowing up of their Hearts, that they might be fit for the receiving of God's mercies, and the performance of their duties. *b* To ſhew God's reception of *Iſrael* into his favour, and their former ſtate, and that the Law and Covenant of God was neither abolihed, nor changed by their ſin.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me * in the top of the mount.

* Chap. 19. 20.

3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount, neither let the flocks nor herds feed before that mount *c*.

* Chap. 19. 12.

c This is ſaid, not for the Beaſts, which are not capable of a Law, but to puniſh the preſumption and curioſity of the people, by this argument, that even the Beaſts that come too near ſhall be deſtroyed, and much more Man, whoſe knowledge aggravates his ſin and puniſhment.

4 ¶ And he hewed two tables of ſtone like unto the firſt, and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone.

5 And the LORD deſcended in a cloud *d*, and ſtood with him there *e*, and proclaimed the Name of the LORD.

d In the cloudy Pillar, which ordinarily ſtood up in the Air above the Mount, but came down to reſt upon it, when God ſpoke with *Moſes*. See *Exod.* 33. 9 *Numb.* 11. 25. 12. 5. *e* To wit, in the Mount. *verſe* 2, 4. and the cliff of a Rock, *chap.* 33. 22. which was in the Mount, and near the top of it, as appears by comparing theſe places together.

6 And the LORD paſſed by before him, and proclaimed, The LORD, The LORD God *f*, merciful, and gracious, long-ſuffering, and abundant in goodneſs and truth *g*,

f This title ſhews his glorious Being, Power and Authority; the following titles note his Goodneſs to Man. *g* In fulfilling all his gracious promiſes made to *Abraham*, and to *Iſaac*, and to *Jacob*, his People; wherein he is ſaid to be abundant, becauſe he generally is better than his word, and gives more than he promiſed. There is a truth in Divine Threatnings, but here the ſtreame of theſe words in the midſt of the Attributes of Divine Goodneſs plainly ſhews that it is to be reſtrained to the Promiſes; this being uſual and reaſonable, that general words have their ſignification limited by the context. And indeed here ſeems to be a *Hendiadys*, *goodneſs and truth*, for *true, ſincere and hearty goodneſs*, as *mercy and truth* are oft put for true and real mercy. See *Pſal.* 25. 10. and 57. 3. &c.

7 Keeping mercy for thouſands *h*, forgiving iniquity, and tranſgreſſion, and ſin *i*, and * that will by no means clear *the guilty k*, * viſiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

* Exod. 20. 5. Chap. 20. 5. Numb. 14. 18. Deut. 5. 9. Jer. 32. 18. Nah. 1. 3.

h The *Chaldee*, and ſome others render it *for a thouſand generations*. *i* Sins of all ſorts and ſizes, ſecret or open, inhumane or impreſumptions, againſt God or Man, as the heap of various words here put together ſignifies. *k* This is commonly eſteemed a title of Juſtice or Vengeance, which is here added by way of correction, leſt Men ſhould miſtake or abuſe God's mercy. God is moſt gracious indeed, but ſo as he is alſo juſt, and will not pity nor ſpare impudent and impenitent Tranſgreſſors, but will ſeverely puniſh them. And the *Jewiſh* Doctors hereupon obſerve, that the Mercy of God doth far exceed his Juſtice; here being, as they number them, thirteen Attributes of Mercy, and but one of Juſtice. But this Tranſlation and Interpretation is rejected by ſome the learned Interpreters, who make this an Attribute of God's Goodneſs or Clemency, and render the words thus, *In declaring he will not utterly deſtroy*, though *viſiting*, &c. *q. d.* He is ſo gracious, that though he will ſeverely puniſh the Iniquity of the Fathers, and eſpecially their Idolatry, upon themſelves, and upon their Children, &c. as he hath ſaid *Exod.* 20. 5. yet in Judgement he will remember Mercy, and will not utterly deſtroy his people for their ſins. There are many things which favour this Interpretation. 1. This ſuits moſt with *Moſes* his Solicitude and Prayer for the People of *Iſrael*, which was, that God would not utterly deſtroy them, as he threatned to do. This ſenſe beſt agrees with God's Promiſe, *chap.* 33. 19. *I will make all my goodneſs to paſs before thee*; which general Promiſe is particularly explained and performed in theſe two verſes. 3. This place doth not ſpeak of God's diſpoſition and carriage towards his Enemies, againſt whom he proceeds with great ſeverity, and commands the *Iſraelites* to do ſo in the verſes here following; but towards his People, whoſe cauſe *Moſes* is all along pleading with God. See *chap.* 32. 11, 12, 13, 31, 32. and 33. 13, 15. and 34. 9. 4. The Hebrew Verb here uſed frequently, ſignifies *to make empty* or *deſolate*, to empty Men of their Goods, or Places of Men. See *Iſa.* 3. 26. *Amos* 4. 6. So here *he will not utterly empty* or *deſtroy*. Though he will leave the marks of his Vengeance for this Sin upon thy People, even to their third and fourth Generation; or if it may be further, yet he will not utterly root them out, which is the great thing thou feareſt and laboureſt to prevent. And this very phraſe here uſed, we have in *Jer.* 30. 11. and repeated *Jer.* 46. 28. where though Interpreters generally render it, *I will not leave thee altogether unpuniſhed*, which may make a good ſenſe, yet it ſeems much better to be rendred, *I will not utterly deſtroy thee.* (1.) Becauſe hereby theſe words exactly anſwer to the foregoing clauſe, *ye ſhall not make a full end of thee*, and ſo the ſame thing is elegantly repeated in other words, which is very frequent in Scripture. (2.) Becauſe here is an oppoſition between the ſeverity God uſeth to other People, and the kindneſs he uſeth to his own People, which is manifeſt in the former member of the verſe, and therefore moſt probable and agreeable in this. 5. This is much confirmed from *Numb.* 14. 18. where *Moſes*, pleading with God for the Pardon of his People's Sin, uſeth this very Phraſe and Argument, as often out of God's Mouth, which in this ſenſe is very proper and prevalent, Thou haſt ſaid, that even when thou doſt viſit Iniquity, &c. thou will not utterly deſtroy them. And God anſwers him, *verſe* 20. *I have pardoned according to thy word*, i. e. ſo as not utterly to deſtroy them. *But truely as I live*, See *verſe* 21, 22, 23. *i. e.* But I will ſeverely puniſh them. But if this had been the meaning, Lord ſhow had ſaid,

said,—— *thou wilt by no means clear* the guilty, as we render it, it was a most improper Argument, and put a Sword into the Lord's Hand to slay them even by vertue of this consideration.

8 And Moses made haſte, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let my LORD, I pray thee, go amongſt us, (for it is a ſtiff-necked people *l*,) and pardon our iniquity, and our ſin, and take us for thine inheritance *m*.

l And therefore need thy glorious and powerful Preſence to rule them. Or rather, *though it be a ſtiff-necked people*, as thou ſaiſt, yet forſake them not. The Hebrew Particle, *chi*, oft ſignifies *though*, as *Exod.* 5. 11. *Iſa* 54. 6. *m* (i. e.) Deal with us as Men do with their Inheritances, dwell among us, protect us, improve us.

Deut. 5. 2. 10 ¶ And he ſaid, Behold, * I make a covenant *n*: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee *o*.

n (i. e.) I do hereby renew my Covenant with thy People which they had violated and voided by their ſin. But the ſhortneſs of the Phraſe, there being no mention here of any with whom this Covenant is made or renewed, and the following words, make it more probable, that this Covenant is nothing but a ſolemn promiſe or engagement that God will do the thing which here follows. And the word *covenant* is oft uſed for a meer promiſe, as *Gen.* 9. 9, &c. *Lev.* 24. 8. *Numb.* 18. 19. and 25. 12. *o* Either 1. By thy Miniſtery, as that phraſe is ſometimes uſed, as 1 *Cor.* 15. 10. Or 2. In the midſt of thee, *i. e.* of thy People, as *ver.* 11. *before thee*, *i. e.* before thy People. This I prefer, becauſe the next Verſe explains this of ſuch things as were not done by *Moſes* his Miniſtery, nor in his time, but afterwards.

11 Obſerve thou that which I command thee this day. Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

Chap. 23. 32. Deut. 7. 2. 12 * Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a ſnare in the midſt of thee.

Chap. 23. 24. Deut. 12. 3. 13 But ye ſhall deſtroy their altars, and * break their † images, and * cut down their groves *p*.

p Which at firſt were uſed by good men for their devotion, as *Gen.* 21. 33. but afterwards being horribly abuſed to Superſtition and Idolatry, were by God's command to be deſtroyed.

† H. b. *Ba.* *im.* 14 For thou ſhalt worſhip no other God: for the LORD, whoſe name *is* jealous *q* *is a* * jealous God.

Judg. 6. 25. 2 King. 18. 4. and 23. 12. Chap. 20. 5. *q* Who hath made himſelf known by, and glories in that name, *The jealous God*, who cannot endure any Competitor or Corrival; whereas the falſe and puny Gods of the Heathens were contented with multitudes of Partners So this is properly ſaid to be the name of God, whereby he is known and diſtinguiſhed from all other Gods.

15 Leſt thou make a covenant *r* with the inhabitants of the land, and they go a whoring *s* after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice *t*.

r For cohabitation, or to ſuffer them quietly to live among you, whom you ſhould drive out. *s* (i. e.) Commit Idolatry, which is oft called and compared to ſpiritual Whoredom. See *Jer.* 2. and 3. and *Ezek.* 16. *t* To wit, of the parts or remainders of his Sacrifice, whereby thou wilt partake with him in an idolatrous Worſhip; becauſe ſuch Feaſts were a part of the Worſhip offered to the Idol, and were accompanied with ſolemn Benedictions and Thankſgivings to the Idol. See *Numb.* 25. 2. *Pſal.* 106. 28. *Ezek.* 18. 6. and 22. 9 1 *Cor.* 10. 20. *Rev.* 2. 20.

1 King. 11. 2. Num. 25. 1, 2. 16 And thou take of * their daughters unto thy ſons, and their daughters * go a whoring after their gods, and make thy ſons go a whoring after their gods.

17 Thou ſhalt make thee no molten gods *u*.

u Nor graven, nor any other, as it plainly appears both from the nature of the things, and from many parallel Scriptures: But he mentions *molten*, becauſe their late Idol was of that kind.

Chap. 12. 15, &c. 23. 15. 18 ¶ The feaſt of * unleavened *bread* ſhalt thou keep: ſeven days ſhalt thou eat unleavened *bread*, as I commanded thee, in the time of the month Abib: for in the * month Abib thou cameſt out from Egypt.

Chap. 13. 4. 19 * All that openeth the matrix, *is* mine: and every firſtling amongſt thy cattle, *whether* ox or ſheep, *that is male* *x*.

Chap. 22. 29. Ezek. 44. 30. Luke 2. 23. *x* Heb. *And* (for, *That is*, as the particle, *and*, is oft uſed; the words following here, and *verſe* 20. being a particular explication of the general Sentence in the beginning of this Verſe) *all thy cattle* which (a particle oft underſtood) *ſhall be born male*, (as it is alſo explained *Exod.* 13. 12. *the opening* or *whatſoever* (to wit, of the Male-kind) *openeth* the Matrix (which word is firſt underſtood out of the former Member, which is very uſual) of Ox or (*and* put for *or*, as it is oft

Chap. 13. 13. † Or, *kid.* Chap. 23. 19. done) *Sheep*.

20 But the * firſtling of an aſs thou ſhalt redeem with a † lamb: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſons thou ſhalt redeem: and none ſhall appear before me * empty *y*.

y Either without a gift to me, ſo it is a Precept; or without benefit to himſelf; ſo it is a Promiſe. See *Exod.* 23. 15.

Chap. 23. 12. Deut. 16. 16. 21 ¶ * Six days ſhalt thou work, but on the ſeventh day thou ſhalt reſt: in earing-time, and in harveſt thou ſhalt reſt *z*.

z Which times are expreſſed, becauſe the great profit and ſeeming neceſſity of working at that time was likely to be a powerful temptation to make men break the Sabbath.

Exod. 23. 16. Lev. 23. 15. 22 ¶ * And thou ſhalt obſerve the feaſt of weeks *a*, * Chap. of the firſt-fruits of wheat-harveſt *b*, and the feaſt of ingathering *c* at the † years end *d*.

† Heb. *a* (i. e.) Which is numbred by weeks, being juſt ſeven weeks after the Paſſeover, whence it is called *Pentecoſt*, *i. e.* the fiftieth day, to wit, after the Paſſeover. See *Levit.* 23. 15. and 25. 8. *b* So this is a deſignation of the time and buſineſs of the Feaſt of weeks. *c* To wit, of the Fruits of the Earth. *d* So it was in regard of the Jubilee and civil Contracts.

Deut. 16. 16. 23 ¶ * Thrice in the year ſhall all your men-children * Chap. appear before the LORD God, the God of Iſrael.

Deut. 12. 20. 24 For I will caſt out the nations *e* before thee, and enlarge thy borders: * neither ſhall any man deſire thy land *f*, when thou ſhalt go up to appear before the LORD thy God thrice in the year.

Acts 7. *e* So thou ſhalt have no inteſtine Enemy to do thee or thine miſchief. This God promiſed to do, but upon condition of *Iſrael*'s diſcharge of their duty in following God in this work of driving them out, which they neglecting, it was not fully done. *f* I will not only eye their hands, that they ſhall make no invaſion upon you, but I will take off their thoughts and affections from ſuch an Enterprize, which it was very eaſie for God to effect many ways.

Chap. 23. 18. 25 * Thou ſhalt not offer the blood of my ſacrifice * Chap. with leaven, neither ſhall the ſacrifice of the feaſt of paſſeover be left unto the morning.

Deut. 26. 2. 26 * The firſt of the firſt-fruits of thy land *g* thou ſhalt bring unto the houſe of the LORD thy God. * Thou ſhalt not ſeethe a * kid in his mothers milk.

* Chap. *g* Thou ſhalt not delay to do this, but ſhalt bring the very firſt of them. Or, *the firſt-fruits*, even *the firſt-fruits of thy land*. Which limitation ſeems here conveniently added, becauſe they were not bound to bring thither all their Firſt-fruits, to wit, thoſe of their own Bodies, their Children.

27 And the LORD ſaid unto Moſes, Write thou theſe words *h*: for after the tenour of theſe words I have made a covenant with thee, and with Iſrael.

h Obſerv. God ſaith *I will write*, verſe 1. *Anſw.* 1. *Moſes* was to write the ritual Precepts mentioned here above, God wrote the Moral Law. 2. *Moſes* wrote what he wrote in a Book. See *Exod.* 24. 7. but what was written upon the Tables of Stone, was written by God himſelf, not by *Moſes*, who had no graving Inſtruments with him in the Mount, and could not without them write upon the Stone.

Deut. 9. 9, 18. 28 And he was there with the LORD forty days and forty nights *i*: he did neither eat bread, nor drink water: and he * wrote *k* upon the tables the words of the covenant, the Ten † Commandments.

Deut. 4. 13. 10. 4. *i* As he had been before, being now to renew the broken Covenant. This forty days faſt of his is mentioned four times, *Exod.* 24. 18. and here, and *Deut.* 9. 18. and 10. 10. but it is evident it was performed but twice, as the occaſion of it happened only twice. *k* Not *Moſes*, but the Lord, as appears from *verſe* 1. and from *Deut.* 10. the relative Pronoun being here referred to the remoter antecedent, of which there are many inſtances, as *Gen.* 10. 12. 1 *Sam.* 21. 14. and 27. 8. *Pſal.* 99. 6.

29 ¶ And it came to paſs, when Moſes came down from mount Sinai, (*with* the two tables of teſtimony in Moſes hand, when he came down from the mount) that Moſes wiſt not that the skin of his face ſhone *l* while he talked with him.

l Queſt. Why now, and not when he came down from God before? *Anſ.* 1. Becauſe now he obtained what he did not before, to wit, a glimpſe of the Divine glory, which though but very tranſient, left its print upon his face. 2. Now it was more neceſſary than before, to procure the greater honour to *Moſes*, and to the Law, 2 *Cor.* 3. 7, 8, 11. becauſe of the late horrid violation and contempt of them, which the *Iſraelites* had fallen into.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the skin of his face ſhone, and they were afraid to come nigh him.

31 And Moſes called unto them: and Aaron, and all the rulers of the congregation returned unto him *m*, and Moſes talked with them.

m To the Tabernacle, which was ſtill at a diſtance from the Camp, though afterwards, God being reconciled, it was ſet up in the Camp, *Exod.* 40. 34.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

† Heb. *ſpeaks.* 33 † And *till* Moſes had done ſpeaking with them, he put * a vail on his face *n*.

n In condeſcention to their weakneſs.

34 But when Moſes went in before the LORD to ſpeak with him, he took the vail off, until he came out: and he came out and ſpake unto the children of Iſrael *that* which he was commanded.

35 And the

35 And the children of Iſrael ſaw the face of Moſes, that the skin of Moſes face ſhone: and Moſes put the vail upon his face again, until he went in to ſpeak with him.

CHAP. XXXV.

The command to obſerve the Sabbath, 1——3. *and to bring a free-will offering to the Lord,* 5. *The furniture of the Tabernacle,* 6——19. *Men and women bring their jewels for the ſame,* 20——24. *Underſtanding women ſpin,* 25, 26. *The chief of the people bring in precious ſtones, and ſpices,* 27——29. *God endues Bezaleel and Aholiab with a ſpirit of wiſdom for this work,* 30——35.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded that ye ſhould do them.

Chap. 20. 9, 10. 2 * Six days ſhall work be done, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of reſt to the LORD *a*: whoſoever doth work therein ſhall be put to death.

Lev. 23. 3. Deut. 5. 13. Heb. 4. 4. *a* This Command of the Sabbath is repeated here, as alſo *Exod.* 31. 13. together with the Inſtructions for the building of the Tabernacle, and its Utenſils, to ſhew that they were made for no other uſe than the Service of God, which was to be performed in every day, ſo in an eminent and peculiar manner upon the Sabbath-day, and to teach them the abſolute neceſſity of minding that Precept in and above all their Ceremonial Obſervations.

3 Ye ſhall kindle no fire *b* throughout your habitations upon the ſabbath-day.

b This Command ſeems to be only temporary and extraordinary during the preſent ſeaſon and condition, and not extending to ſucceeding Generations. For 1 There are inſtances of temporary Precepts both in the Old and New Teſtament, which yet are not in their places ſaid to be ſo. Such were ſome of the Precepts concerning the Paſſeover, *Exod.* 12. 11. as is confeſſed. And ſuch was that Law of abſtaining from things ſtrangled, and Blood, *Act.* 15. 2. This Precept is nakedly propoſed, and not called a *perpetual ſtatute*, nor enjoined to be obſerved in their Generations, as other Precepts are, to whom thoſe, or ſome like Clauſes, are frequently added. 3. The Sabbath is rather a Feaſt-day than a Faſt-day. And the *Jews* did make Feaſts and invited Gueſts upon the Sabbath day, which could not probably be without kindling a fire. And, which is more conſiderable, Chriſt himſelf, who fulfilled all Righteouſneſs, and therefore would not have joined in the violation of the Sabbath, went to one of thoſe Feaſts, *Luke* 14. And the *Corinthians*, as they received the Lord's Supper upon that day, which none queſtion, ſo they had their Feaſts, as is confeſſed and apparent from 1 *Cor.* 11. 21, 22, &c. 4. The kindling of a fire was no greater hinderance to the religious obſervation of the Sabbath, than other things which were allowed upon that day, ſuch as the waſhing and dreſſing of themſelves, eating and drinking, &c. 5. This prohibition doth not ſeem to concern the dreſſing of meat, as many underſtand it, by comparing this with *Exod.* 16. 23. (which place I humbly conceive is miſunderſtood, as I have there intimated, for that was lawful to be done upon their moſt ſolemn days, *Exod.* 12. 16.) but the ſervice of the Tabernacle, which is the ſubject of this Chapter, and the occaſion of theſe words; and the ſenſe ſeems to be this, You ſhall kindle no fire for any bumly-work throughout your habitation; no not for the ſervice of this Tabernacle, for the heating of any Tools, or the melting of any Metals, or other things belonging to it, which being to be made for God's ſervice, and deſerving and requiring all expedition, they might probably conceive that ſuch work might be done upon that day. And there alſo, as oft elſewhere, under one kind, all the reſt are comprehended and forbidden.

Chap. 25. 2. 4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: * whoſoever *is* of a willing heart *c*, let him bring it; an offering of the LORD, gold, and ſilver, and braſs,

c For God values not forced or grudged Services, 2 *Cor.* 9. 7.

6 And blue, and purple, and ſcarlet, and fine linnen, and goats *hair*,

7 And rams skins died red, and badgers skins, and ſhittim-wood,

8 And oil for the light, and ſpices for anointing oil, and for the ſweet incenſe,

9 And onyx ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate.

Chap. 31. 6. 10 And * every wiſe-hearted *d* among you ſhall come, and make all that the LORD hath commanded.

d (i. e.) Skilful Artiſt; for tho God had preſcribed the things, yet it required wiſdom and skill to execute what God commanded.

Chap. 25. 6, &c. 11 * The tabernacle *e*, his tent *f*, and his covering *g*, his taches, and his boards, his bars, his pillars, and his ſockets:

e (i. e.) The Boards or ſtructure of the Tabernacle, as it appears, becauſe it is diſtinguiſhed here from its Tent and Curtains; whereas elſewhere the *Tabernacle* is put for all together. *f* The inward and finer Curtains which covered the Boards of it. *g* The outward and courſer coverings.

12 The ark, and the ſtaves thereof, *with* the mercy-ſeat, and the vail of the covering *h*.

h (i. e.) Which was hanged before the Ark and Mercy-ſeat.

13 The table, and his ſtaves, and all his veſſels, and the ſhew-bread *i*:

i But neither did God preſcribe the making of the Shew-bread amongſt the other Utenſils, *Exod.* 25. nor was this made by the Workmen here ſpoken of, but by others. How then comes this to be mentioned here? *Anſw.* 1. *The ſhew-bread* may be here put for the Veſſels for the receiving the Shew-bread, by an uſual Metonymy of the adjunct, the thing contained put for the thing containing; as *treaſures* are put for the place where the Treaſures are put, *Pſal* 135. 7. *Matth.* 2. 11 and 12. 35 and *the gifts or offerings of God*, for the Treaſury where they were put, *Luke* 21. 4. Hence *Tremellius* renders this place, *and the* Veſſels *of the ſhew-bread*. Obj. *All the veſſels* of the Table are mentioned before, of which this was one. *Anſ.* It is not unuſual after a general expreſſion comprehending all diſtinctly, to name one eminent member of that kind, ſuch as this unqueſtionably was, the Table being made principally for this uſe. Thus *Mark* 16. 7. *Tell my diſciples and Peter*. Like Examples are in 2 *Sam.* 2. 30. 1 *King.* 11. 1. *Pſal.* 18. the Title. *Acts* 11. 2 and in other Authors. And for the Particle *Pau*, *and*, which may ſeem to imply that theſe were things of another kind, and not any Veſſels of the Table, this is oft put for *eſpecially*, as *Jer.* 2. 1. *Mark* 16. 7. and ſo only notes an eminent thing of the ſame kind, as hath been ſaid. *Anſ.* 2. Tho God did not preſcribe the making of the Shew-bread, yet he mentions it, together with the Table, *Exod.* 25. 30. and therefore it is conveniently mentioned with the Table in this place alſo, where *Moſes* to ſhew his exactneſs and fidelity, doth punctually repeat the ſame things to the People which he had received in command from God. In like manner the Oil, which fed the light of the Lamps, is mentioned here in the next Verſe, becauſe the *lighting of the lamps* was preſcribed, *Exod.* 25. 37.

14 The candleſtick alſo *for* the light, and his furniture, and his lamps, with the oil for the light,

15 * And the incenſe altar, and his ſtaves, and the anointing oil, and the ſweet incenſe, and the hanging for the door at the entring in of the tabernacle;

Chap. 30. 1. Chap. 27. 16 * The altar of burnt-offering, with his brazen grate, his ſtaves, and all his veſſels; the laver and his foot;

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 The clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſons to miniſter in the prieſts office.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came every one whoſe heart ſtirred him up *k*, and every one whom his ſpirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

k (i. e.) Whoſe Heart being deſirous and ready to ſerve God, ingaged his Hand to offer what he had to his ſervice.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings *l*, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

l Obſ. *Aaron* had got theſe from them for the making of the Calf, *Exod.* 32. *Anſw.* Though the generality of the People did then part with their Ear-rings, yet there was a conſiderable number who did not, as being unſatisfied with that Idolatrous deſign; and it may ſeem that the Women would not part with theirs, being more fond of their Ornaments than of their Idols. See the notes on *Exod.* 32. 3.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of ſilver and braſs, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were wiſe-hearted, did ſpin with their hands, and brought that which they had ſpun, *both of* blue, and *of* purple, *and of* ſcarlet, and *of* fine linen.

26 And all the women whoſe heart ſtirred them up in wiſdom *m*, ſpun goats *hair*.

m This word ſeems better to agree with the following than with the foregoing word, *they ſpun with wiſdom*, *i. e.* with ſkill and art.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet for the ephod, and for the breaſt-plate,

28 And * ſpice, and oil for the light, and for the anointing oil, and for the ſweet incenſe. Chap. 30. 23.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman whoſe heart made them willing to bring for all manner of

work, which the LORD had commanded to be made, by the hand of Moſes.

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſon of Uri, the ſon of Hur, of the tribe of Judah. *Chap. 31. 2.

31 And he hath filled him with the ſpirit of God, in wiſdom, in underſtanding, and in knowledge, and in all manner of workmanſhip,

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſs;

33 And in the cutting of ſtones, to ſet *them*, and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart, that he may teach *n*, *both* he, and Aholiab the ſon of Ahiſamach of the tribe of Dan.

n To wit, others to work under him; for the work required many hands; and it is a peculiar gift of God to be apt to teach, which every skilful Man hath not.

35 Them hath he filled with wiſdom of heart, to work all manner of work of the ingraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning work.

CHAP. XXXVI.

Moſes committeth the work to Bezaleel and Aholiab, 1——4. The liberality of the people is ſerved, 5, 6. The curtains of cherubims, 8——13. The curtains of goats-hair, &c. all belonging to the tabernacle, 13——17.

THen wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdom and underſtanding to know how to work all manner of work for the ſervice of the ſanctuary *a*, according to all that the LORD had commanded.

a Or, *Of the holy place*, to wit, of the Tabernacle, ſo called by a Prolepſis, and Synecdoche.

2 And Moſes called *b* Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdom, *even* every one whoſe heart ſtirred him up to come unto the work to do it.

b God had qualified them before, but that is not ſufficient without a call.

3 And they received of Moſes all the offering which the children of Iſrael had brought for the work of the ſervice of the ſanctuary, to make it *withal*. And they brought yet unto him free-offerings every morning *c*.

c Which time they chooſe as the firſt and beſt part of the day, and therefore firſt for God's ſervice.

4 And all the wiſe-men that wrought all the work of the ſanctuary, came every man from his work which they made.

5 And they ſpake unto Moſes, ſaying, The people bring much more than enough for the ſervice of the work which the LORD hath commanded to make.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman *d* make any more work for the offering of the ſanctuary: ſo the people were reſtrained from bringing.

d For the Women did part of this work as well as the Men. See *Exod.* 35. 25.

7 For the ſtuff they had was ſufficient for all the work to make *it*, and too much.

8 ¶ And every wiſe-hearted man among them that wrought the work of the tabernacle, * made ten curtains *of* fine twined linen, and blue, and purple, and ſcarlet: *with* cherubims *of* cunning work made he them. *Chap. 26. 1, 4.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain in the coupling of the ſecond.

12 * Fifty loops made he in one curtain; and fifty loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one to another. *Chap. 26. 10.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 And he made curtains *of* goats *hair*, for the tent over the tabernacle *e*: eleven curtains he made them.

e (*i. e.*) For the outward covering of the Tabernacle. See *Exod.* 35. 11.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fifty loops upon the uttermoſt edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the ſecond.

18 And he made fifty taches *of* braſs to couple the tent together that it might be one.

19 And he made a covering for the tent, *of* rams ſkins died red, and a covering *of* badgers ſkins above *that*.

20 ¶ And he made boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the ſouth-ſide, ſouthward.

24 And fourty ſockets of ſilver he made under the twenty boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their fourty ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle weſt-ward, he made ſix boards.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were † coupled beneath, and coupled † Heb. twins. together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their ſockets were ſixteen ſockets of ſilver: † under every board two ſockets. † Heb. two ſockets, two ſockets.

31 ¶ And he made * bars of ſhittim-wood: five for the boards of the one ſide of the tabernacle, * Heb. arms.

32 And five bars for the boards of the other ſide of the tabernacle, and five bars for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle bar to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made * a vail *f of* blue, and purple, and ſcarlet, and fine twined linen: *with* cherubims made he it *of* cunning work. * Heb. the vail.

f To wit, the ſecond Vail, which ſeparated between the Holy-place, and the Holy of Holies, becauſe the firſt Vail is deſcribed *verſe* 37.

36 And he made thereunto four pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were* of gold: and he caſt for them four ſockets of ſilver.

37 ¶ And he made an * hanging for the tabernacle door *g of* blue, and purple, and ſcarlet, and fine twined linen † of needle-work. * Heb. the hanging of the door. † Heb. work of a weaver.

g Which divided the Holy-place from the Court.

38 And the five pillars of it with their hooks: and he overlaid their chapiters, and their fillets with gold *b*, but their five ſockets *were* of braſs.

b Whereas the *pillars* are ſaid to be *overlaid with gold*, *Exod.* 26. 37. that hence appears to be a Synecdochical Expreſſion, in regard the tops and knobs of the Pillars were wholly overlaid with Gold, and the reſt of the Pillars adorned with divers golden Girdles or Hoops; for that place is in all reaſon to be explained by this, as coming after it, and containing the execution of that Preſcript, and that more particularly than is there expreſſed.

CHAP. XXXVII.

Bezaleel makes the ark of ſhittim-wood, 1——6. The mercy ſeat of the cherubims, 7——9. The table with its veſſels, 10——16. The candleſtick with its lamps and inſtruments, 17——24. The altar of incenſe, 25——28. The anointing oil, and ſweet incenſe, 29.

AND Bezaleel made the ark of ſhittim-wood: * two cubits and a half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it. * Chap. 25. 17.

2 And he overlaid it with pure gold within and without, and he made a crown of gold to it round about.

3 And he caſt for it four rings of gold, *to be ſet* by the four corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

6 ¶ And he made the * mercy-ſeat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof. * Chap. 25. 17.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-ſeat.

8 One cherub † on the end *a* on this ſide, and another cherub † on the *other* end on that ſide: out of the mercy-ſeat made he the cherubims or the two ends thereof. † Or, out of the end. † Or, out of the piece.

a Or, made *out of the end*; for they were to be of the ſame piece with the Mercy-ſeat. *Exod.* 25. 19.

9 And the cherubims ſpread out their wings on high, *and* covered with their wings over the mercy-ſeat, with their faces one to another: *even* to the mercy-ſeat-ward were the faces of the cherubims.

10 ¶ And he made * the table *of* ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and an half the height thereof. * Chap. 25. 23.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand-breadth round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves to bear the table.

15 And he made the ſtaves *of* ſhittim-wood, and overlaid them with gold, to bear the table.

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his covers † to cover withal, *of* pure gold. * Chap. 25. 29. † Heb. to pour out withal.

17 ¶ And he made the * candleſtick *of* pure gold, *of* beaten work made he the candleſtick, his ſhaft, and his branch, his bowls, his knops, and his flowers were of the ſame. * Chap. 25. 31.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds in one branch, a knop and a flower: and three bowls made like almonds in another branch, a knop and a flower: ſo throughout the ſix branches going out of the candleſtick.

20 And in the candleſtick *were* four bowls made like almonds, his knops, and his flowers;

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work *of* pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the veſſels thereof.

25 ¶ * And he made the incenſe-altar *of* ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit: (*it was* ſourſquare) and two cubits *was* the height of it: the horns thereof were of the ſame. * Chap. 30. 1.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it, under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withal.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

29 ¶ And he made * the holy anointing oil, and the pure incenſe of ſweet ſpices, according to the work of the Apothecary. * Chap. 30. 25, 35.

CHAP. XXXVIII.

The altar of burnt-offering, with its furniture, 1——7. The laver of braſs, 8. The court, and the hangings thereof, 9——20. Bezaleel and Aholiab make all ready, 22. The ſums of what the people offered, 23——31.

AND * he made the altar of burnt-offering *of* ſhittim-wood: five cubits *was* the length thereof: and five cubits the breadth thereof: (*it was* ſourſquare) and three cubits the height thereof. * Chap. 27. 1.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the ſame, and he overlaid it with braſs.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſins, *and* the fleſh-hooks, and the fire-pans, all the veſſels thereof made he *of* braſs.

4 And he made for the altar a brazen grate of net-work, under the compaſs thereof, beneath unto the midſt thereof.

5 And he caſt four rings for the four ends of the grate of braſs, to be places for the ſtaves.

6 And he made the ſtaves *of* ſhittim-wood, and overlaid them with braſs.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the * laver *of* braſs, and the foot of it *of* braſs, of the † looking-glaſſes *a* of *the women* † aſſembling, which aſſembled at the door of the tabernacle of the congregation *b*. * Chap. 30. 18. † Or, of the ſervice of the women that aſſembled.

a Which as now they are ſometimes made of poliſhed Steel, ſo anciently were made of poliſhed Braſs, as appears both from Sacred and from profane Writers. See *Job* 37. 18. *Wiſd.* 33. 9. &c. *b* It ſeems to note a company of religious Women, who in a more particular manner devoted themſelves to the ſervice of God in or about his Tabernacle, by faſting, prayer, &c. ſee 1 *Sam.* 2. 22. and *Luke* 2. 37. And whereas ſome object, that the Tabernacle was not yet built, it may be replied, either that this is to be underſtood of the Tabernacle ſpoken of *Exod.* 33. 7. which might ſerve for that purpoſe till this was built; or that here is a prolepſis or anticipation, and that he ſpeaks not of what the Women now did, but of what they did after the Tabernacle was built, which was before *Moſes* writ theſe words.

9 ¶ And he made * the Court: on the ſouth-ſide ſouthward, the hangings of the court *were of* fine twined linen an hundred cubits. * Chap. 27. 9.

10 Their pillars were twenty, and their brazen ſockets twenty: the hooks *of* the pillars, and their fillets *were of* ſilver.

c Upon which they hanged the Beaſts to be ſacrificed, as the Jews affirm.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twenty, and their ſockets of braſs twenty: the hooks of the pillars, and their fillets of ſilver.

12 And for the weſt-ſide *were* hangings of fifty cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets of ſilver.

13 And for the eaſt-ſide eaſtward fifty cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court-gate on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about *were of* fine twined linen.

17 And the ſockets for the pillars *were of* braſs, the hooks of the pillars, and their fillets of ſilver, and the overlaying of the chapiters *of* ſilver, and all the pillars of the court were filletted *with* ſilver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and ſcarlet, and fine twined linen: and twenty cubits *was* the length, and the height in the breadth *d was* five cubits anſwerable to the hangings of the court.

d The *height* relates to its ſtanding or hanging upright, and the *breadth* relates to the hanging it ſelf, and the height of the hanging was taken in the breadth.

19 And their pillars were four, and their ſockets *of* braſs four, their hooks *of* ſilver, and the overlaying of their chapiters, and their fillets *of* ſilver.

20 And all the * pins of the tabernacle, and of the court round about *were of* braſs. * Chap. 27. 19.

21 ¶ This is the ſum of the tabernacle *e*, *even* of the

tabernacle of teſtimony, as it was counted, according to the commandment of Moſes, *for* the ſervice of the Levites *f*, by the hand of Ithamar ſon to Aaron the prieſt.

e This doth not belong to the following account of Gold and Silver, but to the foregoing particulars of holy things relating to the Tabernacle, for theſe only were committed to the care of the *Levites*, as it here follows, but this Gold and Silver was put into other hands. *f* (*i.e.*) For thoſe holy uſes and ſervices which the *Levites* adminiſtred.

22 And Bezaleel the ſon of Uri, the ſon of Hur, of the Tribe of Judah, made all that the LORD commanded Moſes.

23 And with him *was* Aholiab, ſon of Ahiſamach, of the tribe of Dan, an engraver and a cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents *g*, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

g Every Talent contained three thouſand Shekels. See *Gen.* 23. 15. *Exod.* 30. 13. It is not ſaid, that all this Gold and following Silver were uſed about the building of the Tabernacle, for the people brought *much more than enough*, Exod. 36. 5. And theſe remains, it is probable, were put into the ſacred Treaſury, to be uſed as occaſion ſhould require.

25 And the ſilver of them that were numbred of the congregation *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels after the ſhekel of the ſanctuary.

*Chap. 30. 15. † Heb. *a* poll. *Num. 1. 46.

26 A * Bekah † for every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty years old and upward, for * ſix hundred thouſand, and three thouſand and five hundred and fifty *men*.

27 And of the hundred talents of ſilver were caſt the *Chap. 26. 19, 21, 25, 32. ſockets of the ſanctuary, and the ſockets of the vail; an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſs of the offering *was* ſeventy talents, and two thouſand and four hundred ſhekels.

30 And therewith he made the ſockets to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

The holy garments, 1. *The Ephod*, 2——7. *The breaſt-plate, with* 12 *ſtones therein*, 8——14. *The robe of the Ephod*, 22——26. *The coats, mitre, and girdle, of fine linen*, 27——29. *The plate of the holy crown*, 30, 31. *All is viewed and approved by Moſes*, 32——43.

AND of the blue, and purple, and ſcarlet they made clothes of ſervice, to do ſervice in the holy *place*, and * made the holy garments for Aaron, as the LORD commanded Moſes.

*Chap. 31. 10. and 35. 19.

2 And he made the ephod *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linen *with* cunning work.

4 They made ſhoulder pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the ſame, according to the work thereof, *of* gold, blue, and purple, and ſcarlet, and fine twined linen, as the LORD commanded Moſes.

*Chap. 28. 9. 6 ¶ * And they wrought onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

7 And he put them on the ſhoulders of the Ephod, *Chap. 28. 12. *that they ſhould be* ſtones for a * memorial to the children of Iſrael, as the LORD commanded Moſes.

8 ¶ And he made the breaſt-plate *of* cunning work like the work *of* the ephod, *of* gold, blue, and purple, and ſcarlet, and fine twined linen.

9 It was fourſquare, they made the breaſt-plate double: a ſpan *was* the length thereof, and a ſpan the breadth thereof *being* doubled.

10 And they ſet in it four rows of ſtones: the *firſt* row *was* a † Sardius, a Topaz, and a Carbuncle: this † O. *was* the firſt row.

11 And the ſecond row an Emerauld, a Saphir, and a Diamond.

12 And the third row a Ligure, an Agate, and an Amethyſt.

13 And the fourth row a Beryl, an Onyx, and a Jaſper: *they were* incloſed in ouches of gold in their incloſings.

14 And the ſtones *were* according to the names of the children of Iſrael, twelve according to their names, like the ingravings of a ſignet, every one with his name according to the twelve Tribes.

15 And they made upon the Breaſt-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathed chains they faſtned in the two ouches, and put them on the ſhoulder-pieces of the Ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the Ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the Ephod underneath, toward the fore-part of it, over-againſt the *other* coupling thereof, above the curious girdle of the Ephod.

21 And they did bind the breaſt-plate by his rings unto the rings of the Ephod with a lace of blue, that it might be above the curious girdle of the Ephod, and that the breaſt-plate might not be looſed from the Ephod, as the LORD commanded Moſes.

22 ¶ And *he* made the robe of the Ephod of woven work, all *of* blue.

23 And *there was* a hole in the midſt of the robe, as the hole of an habergeon, *with* a band round about the hole, that it ſhould not rent.

24 And they made upon the hems of the robe, pomegranates *of* blue, and purple, and ſcarlet, and twined *linen*.

25 And they made * bells *of* pure gold, and put the *Chap. bells between the pomegranates, upon the hem of the robe, round about between the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the hem of the robe to miniſter *in*, as the LORD commanded Moſes.

27 ¶ And they made coats *of* fine linen *of* woven work, for Aaron, and for his ſons,

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen, *Chap.

29 And a girdle *of* fine twined linen, and blue, and purple, and ſcarlet *of* needle-work; as the LORD commanded Moſes.

30 ¶ And they made the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the ingravings of a ſignet, * HOLINESS TO THE LORD. *Chap.

31 And they tied unto it a lace of blue, to faſten it on high upon the mitre, as the LORD commanded Moſes.

32 Thus was all the work of the tabernacle of the tent of the congregation finiſhed: and the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his ſockets,

34 And the covering of rams-skins died red, and the covering of badgers skins, and the vail of the covering,

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, *with* the lamps thereof, *even with* the lamps to be ſet in order, and all the veſſels thereof, and the oyl for light,

38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle-door,

† Heb. incenſe of ſpices.

39 The brazen altar, and his grate of braſs, his ſtaves, and all his veſſels, the laver, and his feet,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pins, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation.

41 The cloaths of ſervice to do ſervice in the holy *place*, and the holy garments for Aaron the prieſt, and his ſons garments to miniſter in the prieſts office.

42 According to all that the LORD commanded Moſes, ſo the children of Iſrael made all the work.

43 And Moſes did look upon all the work, and behold, they had done it as the LORD had commanded, even ſo had they done it: and Moſes bleſſed them *a*.

a (*i.e.*) Both the People for their liberal Contribution, and the Workmen for their great Care and Induſtry.

CHAP. XL.

The tabernacle is commanded to be reared, 1——8. *and anointed*, 9——12. *Aaron and his ſons ſanctified*, 14, 15. *Moſes performeth all things accordingly*, 16——33. *A cloud covered the tabernacle*, 34——38.

AND the LORD ſpake unto Moſes, ſaying,

2 On the firſt day of the firſt month *a* ſhalt thou ſet up the tabernacle of the tent of the congregation.

a To wit, of the ſecond Year after their coming out of *Egypt*, as is evident.

3 And thou ſhalt put therein the ark of the teſtimony, and cover the ark with the vail.

*Chap. 26. 4 And * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it *b*, and thou ſhalt bring in the candleſtick, and light the lamps thereof. † Heb. the ordering of.

b The Veſſels belonging to it, and the Shew-bread, *Exod.* 25. 29, 30.

5 And thou ſhalt ſet the altar of gold for the incenſe before the ark of the teſtimony, and put the hanging of the door to the tabernacle.

6 And thou ſhalt ſet the altar of the burnt-offering before the door of the tabernacle of the tent *c* of the congregation.

c (*i.e.*) The Tabernacle which is covered with a Tent. See *Exod.* 35. 11. Though elſewhere the words *tabernacle* and *tent* are promiſcuouſly uſed.

*Chap. 30. 7 And * thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

*Chap. 30. 9 And thou ſhalt take the anointing oil, and * anoint the tabernacle, and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar: *Chap. 29. and * it ſhall be an altar † moſt holy. † Heb. holies.

11 And thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring Aaron and his ſons unto the door of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſons, and cloath them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an everlaſting prieſthood *d*, throughout their generations.

d (*i.e.*) A Sign or Seal that their Prieſthood ſhall continue as long as their Polity laſts, till the coming of the *Meſſias*. He ſignifies that this Unction ſhould be ſufficient for all ſucceeding Prieſts, High-prieſts. See *Exod.* 29. 7, 29. *Levit.* 4. 3. and 16. 32. and 21. 10.

16 Thus did Moſes: according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſs in the firſt month, in the ſecond year *e*, on the firſt day of the month, *that* the tabernacle was reared up.

e After their coming out of *Egypt*, *Numb.* 7. 1.

18 And Moſes reared up the tabernacle, and faſtned his ſockets, and ſet up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the LORD commanded Moſes.

20 ¶ And he took and put * the teſtimony into the *Chap. 25. ark, and ſet the ſtaves on the ark, and put the mercy- 16. ſeat above upon the ark.

21 And he brought the ark into the tabernacle, and * ſet up the vail of the covering, and covered the ark *Chap. 35. of the teſtimony, as the LORD commanded Moſes. 12.

22 ¶ And he put the table in the tent of the congregation upon the ſide of the tabernacle, northward without the vail.

23 And he ſet the bread in order upon it before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouthward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes *f*.

f This is wiſely and ſeaſonably added, becauſe this was a work peculiar to the Prieſt, and not to be done by *Moſes* without God's expreſs command.

28 ¶ And he ſet up the hanging at the door of the tabernacle.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering *g*; as the LORD commanded Moſes.

g For the Conſecration of the Altar, this being the firſt Sacrifice.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withal*.

31 And Moſes, and Aaron and his ſons, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle, and the altar, and ſet up the hanging of the court-gate, ſo Moſes finiſhed the work.

34 * Then a cloud covered the tent of the congrega- * Lev. 16. tion, and the glory of the LORD *h* filled the tabernacle. 2. Numb. *h* (*i.e.*) The glorious Preſence of God, which having been for- 9. 15. feited and loſt, was now returned to them, and took its Habitation among them. 1 Kings 8. 10. Iſa. 6.

35 And Moſes was not able to enter into the tent *i* of the congregation, becauſe the cloud abode thereon, and the glory of the LORD filled the tabernacle. 4. Rev. 15: 8.

i Partly becauſe of the extraordinary thickneſs and brightneſs of the Cloud, which both dazzled his Eyes and ſtruck him with Horrour, as 1 *Kings* 8. 11. and partly becauſe of his great Reverence and Dread of that eminent and glorious Appearance of God, and partly becauſe he was not called to it, as he was not able to go up into the Mount till he was called, *Exod.* 24. 16.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael † went onward in all their journeys. † Heb journeyed.

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire *k* was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

k The ſame Pillar which in the day-time was like a Cloud, in the night-time had the appearance of Fire. See *Exod.* 13. 21.

Anno-

Annotations on LEVITICUS.

The ARGUMENT.

THis Book, containing the Actions of about one Months space, acquainteth us with the Levitical Ceremonies used after the Tabernacle was erected, and anointed in the Wilderness, and is therefore called Leviticus: It treats of Laws concerning persons, and things, clean and unclean, by infirmity, or accident; as also purifyings in general once a Year, and divers particular cleansings, with a brief repetition of divers Laws, Chap. 19. together with certain Feasts, of seven Years rest, of the Jubilee, and the redemption of things consecrated to God, &c. but especially of such Ceremonies as were used about Offerings and Sacrifices, which were both expiatory for Trespasses wittingly or unwittingly committed, whether by the People or the Priests; and also Eucharistical, in the owning of God's Blessings. Here are declared also Laws for the regulating of these, and prescribing the lawful time for Marriages; here is set down how several abominable Sins are punishable by the Magistrate; and how these things are to be managed by certain persons appropriated to the tribe of Levi, whose Office is confirmed from Heaven, and the Mal-administration of it threatned, and the Judgement particularly inflicted on Nadab and Abihu for an Example. Here are also promises, and threatnings, to the observers, or breakers of this Law.

CHAP. I.

God commands Moses concerning free-will burnt-offerings of bullock or sheep; male without blemish, 1——3. The officer to lay his hand on the head of the offering, that it might be accepted for him, 4. The bullock to be slain and its blood sprinkled on the altar, 5. Its parts to be consumed by fire, 7——9. Of goats, 10. Of fowls, as turtle-doves and young pigeons; their blood to be wrung out at the side of the altar, 14——17.

AND the LORD called unto Moses *a*, and spake unto him out of the tabernacle of the congregation *b*, saying,

a Who stood without, *Exod.* 40. 35. waiting for God's call. *b* From the Mercy-seat in the Tabernacle.

2 Speak unto the children of Israel, and say unto them, * If any man of you bring an offering *c* unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock *d*.

c There are divers kinds of Sacrifices here prescribed, some by way of acknowledgement to God for Mercies either desired or received; others by way of satisfaction to God for Men's Sins; others were meer exercises of Piety and Devotion. And the reason why there are so many kinds of them was, partly, respect to the childish estate of the Jews, who by the custom of Nations, and their own natural Inclinations were much addicted to outward Rites and Ceremonies that they might have full employment of that kind in God's service, and thereby be kept from temptations to Idolatry; and partly to represent as well the several perfections of Christ, the true Sacrifice, and the various benefits of his Death, as the several Duties which Men owe to their Creator and Redeemer, all which could not be so well expressed by one sort of Sacrifices. *d* Or, *of the sheep*; though the *Hebrew* word contains both the Sheep and Goats, as appears both from the use of the word, *Gen.* 12. 16. and 27. 9. and 38. 17. and from *verse* 10. and other places of Scripture. Now God chose these kinds of Creatures for his Sacrifices, either 1. In opposition to the *Egyptian* Idolatry, to which divers of the *Israelites* had been used, and were still in danger of revolting to again, that the frequent destruction of these Creatures might bring such silly Deities into contempt. Or 2. Because these are the fittest representations both of Christ and of true Christians, as being Gentle, and Harmless, and Patient, and most useful to Men. Or 3. As the best and most profitable Creatures, with which it is fit God should be served, and which we should be ready to part with, when God requires us to do so. Or 4. As things most common and obvious, that Men might never want a Sacrifice when they needed, or God required it.

*Chap 22. 18.

3 If his offering *be* a burnt sacrifice *e* of the herd, let him offer a male *f* without blemish *g*: he shall offer † Or, *to be* it † of his own voluntary will *h*, at the door of the *acceptedfor* tabernacle of the congregation *i* before the LORD. *him.*

e Strictly so called, such as was to be all burnt, the Skin excepted, Ver. 6. 7. ed, *Levit.* 7. 8. *See Gen.* 8. 20. and 1 *Kings* 3. 15. For otherwise Isa. 56. 7. and 58. 5. every Sacrifice was burnt, more or less. The Sacrifices did partly signifie, that the whole Man, in whose stead the Sacrifice was offered, was to be intirely and unreservedly offered or devoted to God's service; and that the whole Man did deserve to be utterly consumed, if God should deal severely with him; and directed us to serve the Lord with all singleness of Heart, without self-ends, and to be ready to offer to God even such Sacrifices or Services wherein we our selves should have no part nor benefit. *f* As being more perfect and Jer. 6. 20. than the Female, *Mal.* 1. 14. and more truly representing Christ. *g* Of which *See Exod.* 29. 1. *Levit.* 22. 22, *&c.* To signifie, 1. That God should be served with the best of every kind. 2. That Man, represented by these Sacrifices, should aim at all purity and perfection of Heart and Life, and that Christians should one day attain to it, *Eph.* 5. 27. 3. The spotless and compleat holiness of Christ, *Heb.* 9. 13, 14. 1 *Pet.* 1. 18, 19. and 2. 22. *h* According to this Translation, the place speaks only of free-will-offerings, or such as were not prescribed by God to be offered in course, but were offered at the pleasure, and by the voluntary devotion of any person, either by way of Supplication for any Mercy which he needed or desired, or by way of Thansiving for any Favour or Blessing received. But it may seem improper to restrain the Rules here given to free-will offerings, which were to be observed in other offerings also. And the *Hebrew* word is by the Seventy, *Chaldee*, *Syriack*, and *Arabick*, and others, rendred to this purpose, *for his acceptation*, or *that he may be accepted* with God, or that God may be atoned, as it is *verse* 4. And so this phrase is used, *Levit.* 23. 11. *i* In the Court near to the door, where the Altar stood, *verse* 5. For here it was to be sacrificed, and here also the People might behold the oblation of it. And this further signified, that men could have no entrance, neither into the earthly Tabernacle, the Church, nor into the heavenly Tabernacle of Glory, but by Christ, who is the *door*, *Joh.* 10. 7, 9. by whom alone we have access to God.

4 * And he shall put his hand *k* upon the head of the burnt-offering *l*, and it shall be accepted from him to make atonement for him *m*. *Chap. 5.* 7.

k (*i. e.*) Both his hands, *Levit.* 8. 14, 18. and 16. 21. A common Enallage. *l* Whereby he signified, 1. that he willingly gave it to the Lord. 2. That he did legally unite himself with it, and judged himself worthy of that death which it suffered in his stead; and that he laid his Sins upon it in a ceremonial way, and had an eye to him upon whom God would *lay the iniquity of us all*, Isa. 53. 6. and that together with it he did freely offer up himself to God. *m* To wit, ceremonially and sacramentally; as directing his faith and thoughts to that true Propitiatory Sacrifice which in time was to be offered up for him. *See Rom.* 3. 25. *Heb.* 9. 15. 25, 26. And although Burnt-offerings were commonly offered by way of thanksgiving, Gen. 8. 20. *Psal.* 51. 16, 17. yet they were sometimes offered by way of atonement for sin, to wit, for sins in general, as appears from *Job* 1. 5. but for particular sins there were special Sacrifices, as we shall see.

5 And he *n* shall kill the bullock before the LORD: and the Priests, Aarons sons, shall bring the blood, and sprinkle the blood round about upon the altar *o* that *is* by the door of the tabernacle of the congregation.

n Either 1. the Officer, who is said to do it, to wit, by the Priest; for men are commonly said to do what they cause others to do, as *Joh.* 4. 1, 2. Or 2. the Priest, as it follows, or the *Levite*, whose office this was. See *Exod.* 29. 11. *Levit.* 8. 15. *Numb.* 8. 19. 1 *Chron.* 23. 28, 31. 2 *Chron.* 30. 16. and 35. 11. *o* Which was done in a considerable quantity, as may be gathered from *Zech.* 9. 15. and whereby was signified, 1. That the Offerer deserved to have his Blood spilt in that manner. 2. That the Blood of Christ should be poured forth for Sinners, and that that was the only mean of their reconciliation to God, and acceptance with him.

6 And he shall flay the burnt-offering *p*, and cut it into his pieces *q*.

p Partly for decency, because the Sacrifices being as it were God's food and Feast, it was incongruous to offer to God that which men refused to eat; and partly to signifie, that the great thing which God required and regarded in men was, not their outward appearance, but their inside; and that as he doth see all mens insides, (*Heb.* 4. 13.) so he will one day make them visible to others. *q* To wit, the head, and fat, and inwards, and legs, *ver.* 8. 9

7 And the sons of Aaron the Priest shall put fire *r* upon the altar, and lay the wood in order upon the fire.

r Or, *dispose the fire*, *i. e.* blow it up, and put it together, so as it might be fit for the present work. For the fire there used and allowed came down from Heaven, *Levit.* 9. 24. and was to be carefully preserved there, and all other fire was forbidden, *Levit.* 10. 1, *&c.*

8 And the Priests Aarons sons shall lay the parts, the head and the fat *s*, in order upon the wood that *is* in the fire which *is* upon the altar.

s All the fat; which was to be separated from the Flesh, and to be put together, to increase the flame, and to consume the other parts of the Sacrifice more quickly. Others translate it, *the trunk of the body*, as distinguished from the head, and joints, and inward parts.

9 But the inwards and his legs, shall he wash *t* in water, and the priest shall burn all *u* on the altar, *to be* a burnt-

a burnt-sacrifice, an offering made by fire of a sweet savour *x* unto the LORD.

t To signifie the universal and perfect purity both of the inwards, or the heart, and of the legs, or ways or actions, which was in Christ, and which should be in all Christians. Not only the parts now mentioned, but all the flesh, the trunk of the Body, and the shoulders, as is apparent from the practice or execution of these Precepts. *u* Nor in it self, for so it rather caused a stink, but as it represented Christ's offering up himself to God *as a sweet-smelling savour*, *Eph.* 5. 2. and to admonish us of the excellent vertue of Divine institution, without which God values no worship, though never so glorious, and by which even the meanest things are precious and acceptable to God.

10 And if his offering *be* of the flocks, *namely*, of the sheep, or of the goats for a burnt-sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar northward *y*, before the LORD: and the Priests Aarons sons shall sprinkle his blood round about upon the altar.

y Here this and other kinds of Sacrifices were killed, *Levit.* 6. 25. and 7. 2. because here seems to have been the largest and most convenient place for that work, the Altar being probably near the middle of the East-end of the Building, and the entrance being on the South-side; for the Northside was the only vacant place. Besides this might oblige the place of Christ's death both more generally, to wit, in *Jerusalem*, which was *in the sides of the north*, *Psal.* 48. 2. and more specially, to wit, on Mount *Calvary*, which was on the North and West-side of *Jerusalem*.

12 And he shall cut it into his pieces with his head and his fat: and the Priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar:

13 But he shall wash the inwards, and the legs with water, and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 And if the burnt-sacrifice for his offering to the LORD *be* of fowles, then he shall bring his offering of turtle doves, or of young pigeons *z*. *Chap. 5.* 7.

z These Birds were appointed for the relief of the poor who could not bring better. And these Birds are preferred before others, partly because they were easily gotten, and partly because they are fit representations of Christ's Chastity, and Meekness, and Gentleness, for which these Birds are remarkable. The Pigeons must be young, because then they are best; but the Turtle-doves are better when they are more grown up, and therefore they are not confined to that age.

15 And the priest shall bring it unto the altar: and † Or, *pinch* wring off *a* his head, and burn *it* on the altar: and the blood thereof shall be wrung out * at the side of the altar.

a To wit, from the rest of the body; as sufficiently appears, because this was to be burnt by it self, as it here follows, and the body afterwards, *ver.* 17. And whereas it is said *Levit.* 5. 8. *he shall ——wring his head from his neck, but shall not divide it asunder*, that is spoken not of the Burnt-offering, as here, but of the Sin-offering, in which there might be a differing Rite.

16 And he shall pluck away his crop with his † feathers *b*, and cast it beside the altar on the East-part *c*, by the place of the ashes *d*.

b Or, *with its dung or filth*, to wit, contained in the crop, and in the guts. *c* To wit, of the Tabernacle. Here the filth was cast, because this was the remotest place from the Holy of Holies, which was in the West-end; to teach us, that impure things and persons should not presume to approach to God, and that they should be banished from his presence. *d* The place where the ashes fell down and lay, whence they were afterwards removed without the Camp. *See Levit.* 4. 12. and 6. 10, 11. and 8. 17.

17 And he shall cleave it with the wings thereof, *but* shall not divide *it* asunder *e*: and the Priest shall burn it upon the altar, upon the wood that *is* upon the fire: it is a burnt-sacrifice, an offering made by fire, *of* a sweet savour unto the LORD.

e Shall cleave the Bird thorough the whole length, yet so as not to separate the one side from the other, and so as there may be a wing left on each side. *See Gen.* 15. 10.

CHAP. II.

Concerning free-will meat-offerings; of meal-flower with oil and frankincense upon it, 1. for a memorial, 2. The remainder most holy, to be eaten by Aaron and his sons, 3. Of baked and unleavened cakes mixed, and wafers sprinkled with oil, 4. Or dressed in the pan, 5. or in the kettle, 7. but without leaven or honey, 11. The sirstlings excepted, 12. Salt of the covenant to be offered, 13. Firste-fruits how to be offered, 14——16.

AND when † any will offer a meat-offering *a* unto the LORD, his offering shall be *of* fine flour *b*: and he shall pour oil upon it *c*, and put frankincense thereon *d*.

a This was of two kinds, the one joined with other Offerings, *Numb.* 15. 4, 7, 10. which was prescribed, together with the measure or proportion of it: The other, of which this place speaks, was a distinct and separate Offering, and was left to the Offerer's good-will both for the thing, and for the quantity. And the matter of this Offering was things without life, as Meal, Corn, Cakes, *&c.* Now this sort of Sacrifices were appointed, 1. because these are things of greatest necessity and benefit to man, and therefore it is meet that God should be served with them, and owned and praised as the giver of them. 2. In condescension to the poor, that they might not want an Offering for God, and so that God would accept even the meanest Services, when offered to him with a sincere mind. 3. These were necessary provisions for the Feast which was here to be represented to God, and for the use of the Priests, who were to attend upon these holy ministrations. *b* Sifted, or sifted, and purged from all Bran, it being fit that the best things should be offered to the best Being. *c* Which may note the Graces of the Holy Ghost, which are compared to Oil, and anointing with it, *Psal.* 45. 7. 1 *Joh.* 2. 20. and which are necessary to make any Offering acceptable to God. *d* Which manifestly did signifie Christ's satisfaction and intercession, which is compared to a sweet odour, *Eph.* 5. 2. and to incense, *Rev.* 8. 3.

2 And he shall bring it to Aarons sons the Priests: and he *e* shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof, * and the Priest shall burn the memorial of it *f* upon the altar, *to be* an offering made by fire *g*, a sweet savour unto the LORD. 6. 15.

e (*i. e.*) That Priest to whom he brought it, and who is appointed to offer it. *f* That part thus selected and offered; which is called a memorial, either 1. to the Offerer, who by offering this part is minded, that the whole of that he brought, and of all which he hath of that kind, is God's, to whom this part was paid as a quit-rent, or acknowledgment. Or 2. to God, whom (to speak after the manner of men) this did put in mind of his gracious Covenant and Promises of favour, and acceptance of the Offerer and his Offering. *See Exod.* 30. 16. *Levit.* 6. 15. *Numb.* 5. 26.

3 And * the remnant of the meat-offering *shall be* Aarons and his sons †: *it is a* * thing most holy *g* of the offering of the LORD made by fire. Chap. 7. Exod. 30. Numb. 18. 9.

† To be eaten by them, *Levit.* 6. 16. *g* (*i. e.*) Most holy, or such as were to be eaten only by the Priests, and that only in the holy place near the Altar. *See Levit.* 6. 26. and 7. 6, 9. and 21. 22.

4 And if thou bring an oblation of a meat-offering baken in the oven *h*, it *shall be* an unleavened cake of fine flour mingled with oil, or unleavened wafers anointed with oil.

h Made in the Sanctuary for that use, as may seem from 1 *Chron.* 23. 28, 29. *Ezek.* 46. 20.

5 And if thy oblation *be* a meat-offering *baken* † in a pan, it shall be *of* fine flour unleavened, mingled with oil. † Or, *on a plate or fired.*

6 Thou shalt part it in pieces *i*, and pour oil thereon: it is a meat-offering.

i Because part of it was offered to God, and part given to the Priest.

7 And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made of fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD, and when it is † presented unto the Priest, he shall bring it unto the altar, † Or, *offered.*

9 And the Priest shall take from the meat-offering * a memorial thereof, and shall burn it upon the altar: * Verse 2. it *is* an * offering made by fire of a sweet savour unto the LORD. Exod. 29. 18.

10 And that which is left of the meat-offering, *shall be* Aarons and his sons: *it is* a thing most holy, of the offerings of the LORD made by fire.

11 No meat-offering *k* which he shall bring unto the LORD, shall be made with leaven *l*: for ye shall burn no leaven, nor any honey *m* in any offering of the LORD made by fire.

k To wit, which is offered of free-will; for in other Offerings it might be used, *Levit.* 7. 13. and 23. 17. *l* This was forbidden, partly to mind them of their deliverance out of *Egypt*, when they were forced through haste to bring away their Meal or Dough (which was the matter of this Oblation) unleavened; partly to signifie what Christ would be, and what they should be, pure and free from all error in the faith and worship of God, and from all hypocrisie and malice or wickedness, all which are signified by leaven, *Matth.* 16. 12. *Mark* 8. 15. *Luke* 12. 1. 1 *Cor.* 5. 8. Gal. 5. 9. *m* Either 1. because it hath the same effect with leaven in Paste or Dough, making it fower, and swelling. Or 2. in opposition to the Sacrifices of the *Gentiles*, in which the use of Honey was most frequent. Or 3. to teach us, that God's worship is not to be governed by mens fancies and appetites, to which Honey might have been grateful, but by God's will. The *Jews* conceive, that under the name of *Honey* all sweet Fruits, as Figs, Dates, *&c.* are contained and forbidden.

12 As for the oblation † of the first-fruits, ye shall † Or, *of the* offer them * unto the LORD; but they shall not † be *first of the* burnt *o* on the altar for a sweet savour. *first-fruits.*

* Or, *The offering, or, For the offering of the first-fruits you shall or exod.* † Heb. *ye may offer them*, or either of them, to wit, Leaven or Honey, which Exod. 27. were 20.

were offered and accepted in that case, *Levit.* 23. 17. 2 *Chron.* 31. 5.
o But reserved for the Priests, *Numb.* 18. 13. *Deut.* 18. 4.

* Mar. 9. 49. 13 And every oblation of thy meat-offering * shalt thou season with salt *p*; neither shalt thou suffer the salt of the covenant of thy God *q* to be lacking from thy meat-offering: with all thine offerings *r* thou shalt offer salt.

p Either 1. for the decency and conveniency of the Feast, which God would have here represented. Or 2. for the signification of that in corruption of mind, and sincerity of grace, which in Scripture is signified by Salt, *Mark* 9. 49. *Col.* 4. 6. and which is necessary in all them that would offer an acceptable Offering to God. Or 3. in testimony of that communion which they had with God in these exercises of his Worship; Salt being the great symbol of friendship in all Nations and Ages. *q* So Salt is called, either 1. because it fitly represented the durableness and perpetuity of God's Covenant with them, which is designed by *Salt*, *Num.* 18 19. 2 *Chron.* 13. 5. Or 2. because it was so particularly and rigorously required as a condition of their Covenant with God; this being made absolutely necessary in all their Offerings, as it follows; and as the neglect of Sacrifices was a breach of covenant on their part, so also was the neglect of Salt in their Sacrifices. *r* Not these only, but all other, as appears from *Ezek.* 43. 24. *Mark* 9. 49.

14 And if thou offer a meat-offering of thy first-fruits *s* unto the LORD, thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

s To wit, of thine own free-will; for there were other First-fruits, and that of several sorts, which were prescribed, and the time, quality and proportion of them appointed by God. See *Levit.* 23. 10.

15 And thou shalt put oil upon it, and lay frankincense thereon; it *is* a meat-offering.

16 And the Priest shall burn the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

Concerning thank offerings; of bullocks, male or female, without blemish; the manner of this oblation, 1——5. *Of small cattle, male or female, without blemish;* 6——12. *A goat,* 13——16. *All fat the Lord's; the fat and blood not to be eat.* 17.

AND if his oblation *be* a sacrifice of peace-offering *a*, if he offer *it* of the herd, whether *it be* a male or female *b*, he shall offer it without blemish before the LORD.

a Which was an Offering for peace and prosperity, and the favour and blessing of God, either 1. obtained; and so this was a Thank-offering: as *Levit.* 7. 12, 16. or 2. desired; and so it was a kind of Supplication to God, as *Judges* 20. 26. 1 *Chron.* 21. 26. *b* Which were allowed here, tho not in Burnt-offerings, because those principally respected the honour of God, who is to be served with the best; but the Peace-offerings did primarily respect the benefit of the Offerer, and therefore the choice was left to himself.

* Exod. 29. 10. 2 And * he shall lay his hand upon the head of his offering, and kill it at the door of the Tabernacle of the congregation *c*: and Aarons sons the Priests shall sprinkle the blood upon the altar round about.

c Not on the North-side of the Altar, where the Burnt offering was killed, *Lev.* 1. 11. as also the Sin-offering, and the Trespass-offering, *Levit.* 6. 25. and 7. 2. but in the very entrance of the Court where the Brazen Altar stood, which place was not so Holy as the other; as appears both because it was more remote from the Holy of Holies, and because the Ashes of the Sacrifices were to be laid here. And the reason of this difference is not obscure, both because part of this Sacrifice was to be waved by the Hands of the Offerer, *Levit.* 7. 30. who might not come into the Court; and because this Offering was not so Holy as the other, which were to be eaten only by the Priest, when part of these were eaten by the Offerer.

3 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, * Exod. 29. † the † fat that covereth the inwards, and all the fat 13, 22. † Or, *fact.* that is upon the inwards,

4 And the two kidneys, and the fat that *is* on them, † Or, *mid.* which *is* by the flanks: and the † caul above the liver, *riff over* with the kidneys, it shall he take away. *the liver, and over the kidneys.*

5 And Aarons sons shall burn it on the altar upon the burnt sacrifice *d*, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

d Either 1. Upon the remainders of it, which yet were burning; or rather 2. After it; for the daily Burnt-offering was first to be offered, both as more eminently respecting God's Honour, which ought to be preferred before all things; and as the most solemn and stated Sacrifice, which should take place of all voluntary and occasional Oblations, and as a Sacrifice of an higher nature and use, being for Expiation and Atonement, without which no Peace could be obtained, nor Peace-offering offered with acceptance.

6 ¶ And if his offering for a sacrifice of peace-offering unto the LORD, be *of* the flock, male or female, he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons sons shall sprinkle the blood thereof, round about upon the altar.

9 And he shall offer of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the fat thereof *and* the whole rump *e*, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

e Which in Sheep is fat, and sweet, and in these parts was very much larger and better than ours, as is agreed both by ancient and modern Writers, and therefore was fitly offered to God.

10 And the two kidneys, and the fat that is upon them, which *is* by the flanks, and the caul above the liver with the kidneys, it shall he take away;

11 And the priest shall burn *f* it upon the altar: *it is* † the food *g* of the offering made by fire unto the LORD. † Heb. *bread.*

f (*i.e.*) The parts now mentioned, and for the rest, they fell to the Priest, *Levit.* 7. 31. *g* (*i e*) The fewel of the Fire, or the matter of the Offering. It is called *food*, Heb. *bread*, to note God's acceptance of it, and delight in it, as Men delight in their food.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD;

13 And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD, the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them *g* upon the altar: *it is* the † food of the offering made by fire for a sweet savour. All the fat *is* the LORD's. † Heb. *bread.*

g The Parts mentioned, among which the Tail is not one, as it was in the Sheep, because that in Goats is a refuse Part. *h* This is to be limited, 1. To those Beasts, which were offered or might be offered in Sacrifice, as it is explained and restrained, *Levit.* 7. 23, &c. 2. To that kind of fat which is here abovementioned, and required to be offered, which was separated, or easily separable from the flesh; for the fat which was here and there mixed with the flesh they might eat, *Deut.* 32. 14. *Neh.* 8. 10.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings *i*, that ye eat neither fat *k*, nor * blood *l*. * Chap. 7.

i Not only at or near the Tabernacle, nor only of those Beasts which you actually Sacrifice, but also in your several dwellings, and of all that kind of Beasts. *k* This was forbidden, 1. To preserve the Reverence of the Holy Rites and Sacrifices. 2. That they might be taught hereby to acknowledge God as their Lord, and the Lord of all the Creatures, who might reserve what he pleased to himself. 3. To exercise them in Obedience to God, and Self-denial, and Mortification of their Appetites, even in those things which probably many of them would much desire. *l* This was forbidden partly to maintain Reverence to God and his Worship; partly out of opposition to Idolaters, who used to drink the Blood of their Sacrifices; partly with respect unto Christ's Blood, thereby manifestly signified; and partly for moral admonition about avoiding cruelty, &c.

CHAP. IV.

Of sins of errour or infirmity, and their sacrifice, 1, 2. *committed by the high priest; for the guilt of the people; he must offer a perfect young bullock, and sprinkle the blood seven times before the vail of the holy place, and upon the horns of the incense altar,* 3——12. *or by the whole congregation, when these sins is known, the eldest of the congregation to lay his hand on the head of the offering to be offered in the same manner with that of the high priest,* 13——21. *Or by a prince and ruler, he when his sins is made known to him, must offer a he goat,* 22——26. *Or by a private person, must offer a he goat,* 27——35 *the sin is forgiven him.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, * If a soul shall sin *a* through ignorance *b* against any of the commandments of the LORD *c* concerning things which † ought not to be done, *c* and shall do against any of them *d*: * Num. 15. 27. † Or, *is not to be done.*

a This must necessarily be understood of more than common Sins, and daily Infirmities; for if every such Sin had required an Offering, it had not been possible either for most Sinners to bear, or for the Priests to manage so infinite a work. And for ordinary Sins, they were ceremonially expiated by the daily Offering, and by that on the great day of Atonement, *Levit.* 16. 30. *b* Or, *errour*, either not knowing his Fact to be sinful, as appears by comparing *verse* 13, 14. or not considering it, but rashly and unadvisedly falling into Sin through the Power of some sudden Passion or Temptation, as the *Hebrew* word signifies, *Psal.* 119. 67. Compare *Job* 19. 4. *Psal.* 19. 13. *c* The words may be thus rendred, *in or about every, or any of the commandments of the Lord which should not be done*; or, *which* concern things *that should not be done*, to wit, in any negative commands. And there is great reason why a Sacrifice should be more necessary for these, than for other Sins, because affirmative precepts do not so strictly and constantly bind Men as the negative do; and if a Man through ignorance have neglected them, he may yet recover his errour, and fulfil them. *d* Then he shall offer according to his quality, which is here to be understood out of the following verses.

3 If the priest that is anointed *e*, do sin *f* according to the sin of the people *g*, then let him bring for his sin which he hath sinned, * a young bullock *h* without blemish unto the LORD for a sin-offering *i*. * Chap. 9. 2.

e (*i.e.*) The High-priest, who only was anointed after the first time. See *Exod.* 29. 7. and 30. 30. and 40. 15. *Levit.* 10. 7. *Numb* 3. 3. His *anointing* is mentioned, because he was not compleat High-priest till he was anointed. *f* Either in Doctrine or Practise, which it is here supposed he may do. And this is noted as a blot and character of imperfection in the Priesthood of the Law, whereby the *Israelites* were directed to expect another and better High-priest, even one who is *holy, harmless, and separate from sinners*, Heb. 7. 26. *g* In the same manner as any of the people do; which implies that God expected more circumspection and care from him, than from the people. But the words may be rendred, *to the sin or guilt of the people*, which may be mentioned as a reason of the Law, and an aggravation of his Sin, that by it he commonly brings Sin, and Guilt, and Punishment upon the people, who are infected or scandalized by his example. *h* The same Sacrifice which was offered for all the people, to shew how much his Sin was aggravated by his quality. *i* Heb. *sin*, which word is oft taken in that sense, as *Exod.* 29. 14.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD, and shall lay his hand upon the bullocks head *k*, and kill the bullock *l*, before the LORD.

k To testify both his acknowledgment of his Sin, and his Faith in God's promise for the expiation of his Sins through Christ, whom that Sacrifice typified. *l* To wit, by one of the Priests, whom he shall cause to do it; for this Priest is distinguished from *the anointed Priest*, *verse* 5.

5 And the priest that is anointed shall take of the bullocks blood, and bring it to the tabernacle of the congregation *l*:

l Into the Tabernacle; which was not required nor allowed in any other Sacrifice, possibly to shew the greatness of the High-priests Sin, which needed more than ordinary diligence in him, and favour from God to expiate it.

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times *m* before the LORD, before the vail *n* of the sanctuary.

m A number much used in Scripture, as a number of perfection; and here prescribed, either to shew that his Sins needed more than ordinary Purgation, and more frequent and manifest exercises of his Faith and Repentance, both which Graces he was obliged to joyn with that Ceremonial Rite. To wit, the second Vail dividing between the Holy of Holies, which is generally called by the name here used, as *Exod.* 26. 31, &c. and 35. 12. and 40. 3, 21. *Numb.* 4. 5.

7 And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation, and shall pour all the blood *o* of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

n Which Altar; for the Altar of Burnt-offerings was without the Tabernacle. *o* So also below, *verse* 18, 30, 34. to wit, all the rest, as it is expressed *Lev.* 5. 9. for part was disposed otherwise.

8 And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away,

10 * As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. * Exod. 29. 22. Num. 18.

11 * And the skin of the bullock, and all his flesh, with his head and with his legs, and his inwards and his dung.

12 Even the whole bullock *p* shall he carry forth *q* † without the camp *r*, unto a clean place, where the ashes are poured out *s*, and burn him on the wood with fire: † where the ashes are poured out, shall he be burnt. † Or, *at the burning he shall be burnt.*

p So no part of this was to be eaten by the Priests, as it was in other Sin-offerings, *Levit.* 6. 26. The reason is plain, because the Offerer might not eat of his own Sin-offering, and the Priest was the Offerer in this case, as also in the Sin-offering for the whole Congregation below, *verse* 21. of which the Priest himself was a Member. *q* Not himself, which would have defiled him, but by another whom he shall appoint for that work, as may be gathered from *Levit.* 16. 27, 28. *r* To signify either, 1. The horrible and abominable nature of Sin, especially in high and holy persons, or when it overspreads a whole people. Or 2. The removal of the guilt and punishment of that Sin from the people, and their duty of keeping such wickedness out of the Camp for time to come. Or 3. That Christ should suffer without the Camp or Gate, as he did. See *Heb.* 13. 11, 12. *s* For the Ashes, though at first they were thrown down near the Altar, *Levit.* 1. 16. yet afterwards they, together with the fifth of the Sacrifices, were carried into a certain place without the Camp. See *Lev.* 6. 10, 11.

13 ¶ And if the whole congregation of Israel *t* sin through ignorance, * and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty: * Chap. 5. 2. Num. 15. 24.

t The body of the people, or the greater part of them, their Rulers concurring with them.

14 When the *sin* which they have sinned against it *u* is known, then the congregation shall offer a young bullock *x* for the sin, and bring him before the tabernacle of the congregation.

† Against any one of the said Commandments. *u* But if the Sin of the Congregation was only the omission of some Ceremonial Duty, a Kid of the Goats was to be offered, *Numb.* 15. 24.

15 And the elders of the congregation *y* shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

x (*i.e.*) The Rulers of the people, of whom see *Exod.* 3. 16. and 24. 1. who here acted in the name of all the people, who could not possibly perform this act in their own persons.

16 And the priest that is anointed shall bring of the bullocks blood to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar, which *is* before the LORD *z*, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of burnt-offering, which *is at* the door of the tabernacle of the congregation.

z That is, before the Holy of Holies, where the Lord was in a more special manner present; namely, the Altar of Incense, as before *verse* 7.

19 And he shall take all his fat from him, and burn it upon the altar.

20 And he shall do with the bullock as he did * with the bullock for a sin-offering *a*, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them. * Ver. 3.

a To wit, for the Priest's Sin-offering, called the *first bullock*, *verse* 21.

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-offering for the congregation.

22 ¶ When a ruler *b* hath sinned, and done *somewhat* through ignorance *b against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty:

a To wit, of the People, or a civil Magistrate. *b* Either not knowing it to be Sin, or not observing and considering it till it be done. See before on *verse* 2.

23 * Or *c* if his sin wherein he hath sinned, come to his knowledge, he shall bring his offering, a kid of the goats, a male without blemish. * Or, *else.*

c The disjunctive, *or*, is here put for the copulative, *and*, as it is 1 Cor. 12. 13. and 13. 8. and 15. 11. For it is evident, that he speaks of the same Person, and of the same Sin.

24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering *d* before the LORD: it *is* a sin-offering *e*.

d So called by way of eminency, to wit, the daily Burnt-offering, of which *Exod.* 29. 38. of which place see *Levit.* 1. 11. *e* And therefore to be killed where the Burnt-offering is killed, as expressed *Lev.* 6. 25. and 7. 2. Whereby it is distinguished from the Peace-offerings, which were killed elsewhere. *Lev.* 3. 2.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as * the fat of the sacrifice of peace-offerings: and the priest

Priest shall make an atonement for him, as concerning his sin, and it shall be forgiven him *f*.

f Both ceremonially and judicially, as to all ecclesiastical censures or civil punishments; and really, upon condition of their repentance and faith in the *Messias* to come.

*Num. 15. 27. 27 ¶ And * if any one of the * common people *g* sin through ignorance, while he doth *somewhat against* any † Heb. *any* one of the commandments of the LORD, *concerning* which ought not to be done, and be guilty:

*Or, people. *g* Whether *Israelites*, or strangers embodied with them and proselites; for both were under one and the same law, *Exod.* 12. 49. *Numb.* 15. 16.

*Or, *ibid.* 28 * Or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a kid of the goats, a female *h* without blemish, for his sin which he hath sinned.

h Which here was sufficient, because the sin of one of those was less than the sin of the Ruler, for whom a male was required, *verse.* 21.

29 And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the Priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

*Lev. 3. 31 And * he shall take away all the fat thereof, * as the fat is taken away from off the sacrifice of peace-
* Chap. 3. offerings: and the Priest shall burn *it* upon the altar, for a † sweet savour unto the LORD; and the Priest
† Exod. 29. 18. shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33 And he *i* shall lay his hand upon the head of the sin-offering, and slay *it* for a sin-offering in the place where they kill the burnt-offering.

i To wit, the Officer. *k* Not by himself, but by the hands of the Priest.

34 And the Priest shall take of the blood of the sin-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the Priests shall burn them *l* upon the altar, according to the offerings made by fire *m* unto the LORD; and the Priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

l (*i. e.*) The fat: but he useth the plural number, because the fat was of several kinds, as we saw *verse* 8, 9. *m* Heb. *upon* the Offerings, together with them, or after them; because the Burnt-offerings were to have the first place. See on Chap. 3. 5.

CHAP. V.

If a man heard or knew of blasphemy, and concealed it, he must atone for it, 1. Or if he touch any unclean thing, and is made culpable of it; or have sworn rashly, he is guilty, must confess it, and offer a lamb or goat, for sin; in case of poverty, two turtle doves, or two young pigeons, one for a sin, and one for a burnt-offering, 2—10. But if this were too much, the tenth part of an ephah of fine flower, without oil or frankincense, 11,—13. He that prevaricateth holy things must offer a ram, and the worth in silver, shekel according to the weight of the sanctuary, 14—16. Sins of ignorance again mentioned, and a perfect ram, with the estimation, for a sin-offering, 17 — 19.

† Or, *adjuration.* AND if a soul sin, and *a* hear the voice of † swearing *b*, and *is* a witness, whether he hath seen ' or known *c of it*; if he do not utter *it*, then he shall bear his iniquity *d*.

a And, for *that is*, as that Particle is often used, as *Gen.* 13. 15. 1 *Chron.* 21. 12. compared with 2 *Sam.* 24. 13. For this declares in particular what the sin was. *b* Either 1. of adjuration upon oath, when the Judge adjures a Witness to speak the whole truth; of which see *Matth.* 26. 63. But this seems too much to narrow the sense; and this and the other 1. was both before and after it, speak of private sins committed through ignorance. Or 2. of false swearing before a Judge. But that is expressly forbidden *Lev.* 6. 3. Or rather 3. of cursing, or blasphemy, or execration, as the word commonly signifies, and that either 1. against ones Neighbour, as 2 *Sam.* 16. 7 or 2. against God, as *Levit.* 24. 10, 11. which may seem to be principally intended here, because the Crime here spoken of is of so high a nature, that he who heard it, was obliged to reveal it, and prosecute the guilty. And though God be not here mentioned, yet the general word is here to be understood of the most famous particular, as it is frequently in all Authors, of which there are many instances. * Being present when it was said. *c* By sufficient information from others. *d* (*i. e.*) The punishment of it; as that word is oft used, as *Gen.* 19. 15. *Numb.* 18. 1. See of this Phrase *Levit.* 17. 16. and 20. 20. *Isa.* 53. 11.

2 Or * if a soul touch any unclean thing *e*, whether 'it be a carkass of an unclean beast, or a carkass of unclean cattle, or the carkass of unclean creeping things, and *if it* be hidden from him *f*, he also shall be unclean, and guilty *g*:

e To wit, ceremonially. Of which see more fully, *chap.* 11. 24, *&c.* and *Deut.* 14. *f* If he do it unwittingly, yet that would not excuse him, because he should have been more diligent and circumspect to avoid all unclean things. Hereby God designed to awaken men to watchfulness against, and repentance for, their unknown, or unobserved sins. See *Psal.* 19. 12. 1 *John* 3. 20. *g* Not morally, for the Conscience was not directly polluted by thefe things, *Matth* 15. 11, 18. but ceremonially.

3 Or if he touch the * uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and *it* be hid from him, when he knoweth *of it*, then *h* he shall be guilty *i*.

h As soon as he knoweth it, he must not delay to make his peace with God. And though it was sin before, though not known, yet the knowledge of it made it worse, and therefore required the more speedy repentance. *i* Not only ceremonially by that touch, but morally for his violation and contempt of God's Authority and Command.

4 Or if a soul swear *k*, pronouncing with *his* lips to do evil *l*, or * to do good *m*, whatsoever *it be* that a man shall pronounce with an oath, and *it* be hid from him *n*; when he knoweth *of it o*, then he shall be guilty in one of these *p*.

k To wit, rashly, without consideration either of God's Law, or his own power or sight, as *David* did, 1 *Sam.* 25. 22. *l* Either 1. to himself, to wit, to punish himself, either in his Body, or Estate, or something else which is dear to him. Or rather 2. to his Neighbour, as 1 *Sam.* 25. 22. *Acts* 23. 12. *m* To wit, to his Neighbour, as *Mark* 6. 23. when a man either may not, or cannot do it, which may frequently happen. *n* (*i. e.*) He did not know, or not consider, that what he swore to do, was or would be impossible, or unlawful. *o* When he discovers it to be so, either by his own consideration, or by information from others. *p* Either in the good or evil which he swore to do.

5 And it shall be when he shall be guilty in one of these *things q*, that he shall confess *r* that he hath sinned in that *thing*.

q In one of the three forementioned cases, either by sinful silence and compliance with others in their sin, *verse* 1. or by an unclean touch, as *ver.* 2, 3. or by rash swearing, *ver.* 4. *r* Before the Lord in the place of publick worship. And this confession is not to be restrained to the present case, but by a parity of reason, and comparing of other Scriptures, to be extended to other Sacrifices for sin, to which this was a constant companion; and as it were signified by the guilty person's laying his hand upon his Offering, so it is probable it was expressed in words. See *Numb.* 5. 6, 7.

6 And he shall bring his trespass-offering † unto the LORD for his sin which he hath sinned, a female *s* from the flock, a lamb or kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

† *Quest.* How comes confession and a sacrifice to be necessary for him that touched an unclean thing, when such persons were cleansed with simple washing, as appears from *Levit.* 11. and *Numb.* 19? *Answ.* This place speaks of him that being so unclean did come into the Tabernacle, as may be gathered by comparing this place with *Numb.* 19. 13. which if any man did, knowing himself to be unclean, which was the case there, he was to be *cut off* for it; and if he did it ignorantly, which is the case here, *ver.* 2. he was upon discovery of it to offer this Sacrifice. Interpreters dispute much what the difference is between *sins* and *trespasses*, and between *sin-offerings* and *trespass-offerings*. Some make the one for omissions, the other for commissions; the one for greater, the other for leiser sins; the one for known sins, the other for sins of ignorance; in all which there seems to be more curiosity than solidity. Either they seem to be the same, as may be gathered from *ver.* 6. where those two words, *sham*, and *chatat*, which they so carefully and critically distinguish, are both used concerning the Trespass-offerings, and from *ver.* 9. or the difference may be this, that *sin-offerings* were more indefinite or general, being for any particular sin; and *trespass-offerings* more restrained and particular for such sins as were more scandalous and injurious either to God by blasphemy, as *ver.* 1. or to his Sanctuary, by approaching to it in one's uncleanness, *ver.* 3. 4. or to both now sins; or to one's Neighbour, by swearing to do to them either the good which we afterwards cannot or do not, or the evil which we should not; or to the Priests and holy things of God, *ver* 15. *s* Because those sins were less than others, as being committed ignorantly or unwittingly, and therefore God would accept a meaner Sacrifice for them.

7 And * if † he be not *t* able to bring a lamb, 'then he shall bring for his trespass which he hath committed, two turtle doves, or two young pigeons *u* unto † Heb. *his hand reach not to* the LORD; one for a sin-offering *x*, and the other for a burnt-offering.

t Through poverty, as *ver.* 11. and 25, 26. And this exception was allowed also in other Sin-offerings. *u* Of which see *Levit.* 1. *last.* 14. *x* Which was for that particular sin, and therefore is offered first before the Burnt-offering, which was for sins in general; to teach us not to rest in general confessions and repentances for sin, as Hypocrites commonly do, but distinctly and particularly, as far as we can, to search out, and confess, and loath, and leave our particular sins,

sins, without which God will not accept our other religious Services. Note that the Burnt-offering was for the expiation of sin, as well as the Sin-offering, *Lev.* 1. 4. only that was for sin in general, and this for particular sins.

8 And he shall bring them unto the Priest, who shall *Chap. 1. offer that* which *is* for the sin-offering first, and * wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the blood of the sin-offering upon the side of the altar, and the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering *y*.

y This is added as the reason why its blood was so sprinked and spilt. See *Lev.* 4. 7, 18, 30, 34.

10 And he shall offer the second *for* a burnt-offering, *or.* according to the † * manner *z*: and the Priest shall make an atonement for him *a* for his sin which he had *Chap. 1. sinned*, and it shall be forgiven him.

z Or *order* appointed by God. *a* Either declaratively, he shall pronounce him to be pardoned; or typically, with respect to Christ.

11 ¶ But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah *b* of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put *any* frankincense thereon *c*: for it *is* a sin-offering.

b About a pottle of our measure. See *Exod.* 16. 36. *c* Either to distinguish thefe from the Meat-offerings, *Lev.* 2. 1. or as a fit expreffion of their true sorrow for their sins, in the fenfe wher-of they were to abftain from things pleafant and delightful. See *Num.* 5. 15. or to fignify that by his fins he deferved to be utterly deprived both of the oil of gladneſs, the gifts, graces and comforts of the Holy Ghoſt; and of God's gracious acceptance of his Prayers and Sacrifices, which is fignified by Incenſe, *Pſal.* 141. 2. or to teach them how evil a thing fin was, how hateful to God, and how uncomfortable to themſelves.

12 Then shall he bring it to the Priest, and the *Chap. 2. Priest shall take his handful of it, ' *viz.* a memorial *Chap. 6. thereof, and burn *it* on the altar, ' according to the *Chap. 4 offerings made by fire unto the LORD: it *is* a sin-35. offering.

13 And the Priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priests, as a meat-offering *d*.

d As it was in the Meat-offering, where all, except one handful, fell to the ſhare of the Priests. See *Lev.* 2. 3. and 7. 9. And this is the rather mentioned here, because in the foregoing Sacrifices, *Levit.* 4. 3, *&c.* 13, *&c.* the Priest had no part referred for him.

14 ¶ And the LORD spake unto Moſes, saying,

15 If a soul commit a treſpaſs *e*, and sin through ignorance *f* in the holy things of the LORD *g*, then he shall bring for his treſpaſs unto the LORD, a ram *h* without blemiſh out of the flocks, with thy eſtimation, *Exod.* 30. on *i* by ſhekels of ſilver, after the * ſhekel of the ſanctua- 13. *Lev.* 27. ry * for † a treſpaſs-offering. † Heb. *a trespass.*

e Againſt the Lord and his Prieſts. *f* For if a man did it knowingly, he was to be cut off, *Numb.* 15. 30. *g* In things conſecrated to God, and to holy uſes; of which ſee *Levit.* 22. 2. ſuch as Tythes and firſt-fruits, or any things due, or devoted, or offered to God, which poſſibly a man might either with-hold, or employ to ſome common uſe. See *Exod.* 34. 26. *Deut.* 12. 17, 18. and 15. 19. *Jer.* 2. 3. *h* A more chargeable Sacrifice than the former, as the ſin of Sacrilege was greater. *i* As thou ſhalt eſteem or rate it, thou O Prieſt, as appears from *verſ.* 16, 18. and *Levit.* 6. 6. See alſo *Lev.* 22. 14. and 27. 2, 3. and at preſent, thou O *Moſes*, *Lev.* 27. 3. for he as yet performed the Prieſt's part. And this either 1. may be referred to the ram, which was to be of ſuch a price and worth as the Prieſt ſhould appoint. Or rather 2. is an additional charge and puniſhment to him, which beſides the ram, he was to pay for the holy thing which he had with-held or abuſed, ſo many ſhekels of ſilver as the Prieſt ſhould eſteem proportionable to it; which was as it were another part or branch of his Treſpaſs-offering. * Of which ſee on *Gen.* 23. 15.

16 And he ſhall make amends for the harm that he *Chap. 5. hath done in the holy thing, and ſhall * add the fifth 24. and part *k* thereto, and give it unto the prieſt: and the 27. *Num.* priest ſhall make an atonement for him with the 5. ram of the treſpaſs-offering, and it ſhall be forgiven him.

k So much they were to add to holy things redeemed, *Levit.* 27. 13, 15, 19.

17 ¶ And if a * ſoul ſin and commit any of theſe *Chap. things *l* which are forbidden to be done by the com- 4. mandments of the LORD, though he wiſt *it* not *m*, yet *Num.* is he guilty, and ſhall bear his iniquity. 15.

l To wit, concerning holy things, of which he is yet ſpeaking, though with ſome difference and addition as it may ſeem. The former Law concerns the alienation of holy things from the ſacred to a common uſe; and this may concern other miſcarriages about holy things, and holy duties, as may be gathered from *ver.* 19. where this is ſaid to be a *treſpaſs againſt the Lord*, nor in a general ſenſe, for ſo every ſin was; but in a proper and peculiar ſenſe. *m* For if he did it knowingly, he muſt die, *Numb.* 15. 30.

18 And he ſhall bring a ram without blemiſh out of the flock, with thy eſtimation, for a treſpaſs-offering, unto the prieſt: and the prieſt ſhall make an atonement for him, concerning his ignorance wherein he erred, and wiſt *it* not, and it ſhall be forgiven him.

19 It *is* a treſpaſs-offering: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

Treſpaſs-offerings for ſins of deceit, or violence, and perjury; reſtitution muſt be made, and a ram offered, 1——12. The Levitical law of this burnt-offering for the whole day; the fire to be ever burning upon it, 8——13. Of the meat-offerings for a memorial that ſhould burn, and every one that touched them to be holy, 14——18. Manner of, for the conſecration of Aaron and his ſons, 19——23. Of the ſin-offering, 24——30.

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſin and commit a treſpaſs againſt the LORD *a*, and lie unto his neighbour in that which was delivered him to keep *b*, or in † fellowſhip, or *Or, in* a thing taken away by violence *c*, or hath deceived † Heb. *put* his neighbour *e*; *to deceive.*

a This ſin, though chiefly committed againſt Man only, is here emphatically ſaid to be done *againſt the Lord*, not only in general, for ſo every ſin againſt Man is alſo againſt the Lord, whoſe Image in Man is thereby injured, and whoſe Law, which obligeth us to Love, and Fidelity, and Juſtice to other Men, is thereby violated; but in a more ſpecial ſenſe, becauſe this was a violation of humane Society, whereof God is the Author, and Preſident, and Defender. See *Numb.* 5. 6. and becauſe it was a ſecret ſin, of which God alone was the Witneſs and Judge. See *Acts* 5. 4 and becauſe God's Name was abuſed in it by Perjury, *verſe* 3. *b* To wit, in truſt. *c* Heb. *Or in getting of the land.* Which may be either, 1. Another expreſſion of the ſame thing immediately going before, which is very frequent in Scripture; and ſo the ſenſe is, When one Man puts any thing into another Man's Hand to keep for him; and when he requires it, to reſtore it to him. Or, 2. A diſtinct branch, which ſeems more probable, and ſo it belongs to commerce or fellowſhip in Trading, which is very uſual when one Man puts any thing into another's Hand, not to keep it, as in the foregoing Word or Member, but to uſe and improve it for the common benefit of them both; in which caſes of Partnerſhip it is eaſie for one to deceive the other, and therefore proviſion is here made againſt it. And this is called *a getting of the land*, becauſe ſuch Agreements and Affiliations uſed to be confirmed by giving or joyning their Hands together, *Jer.* 50. 15. *Gal.* 2. 9. Compare *Exod.* 23. 1. *d* To wit, ſecretly; for he ſeems to ſpeak here of ſuch ſins as could not be proved by Witneſs. *e* Got any thing from him by Calumny, or Fraud, or Circumvention; for ſo the word ſignifies.

3 Or have found that which was loſt, and lieth concerning it, and ' ſweareth falſly *f*: in any of all ' *Numb.* these that a man doeth, ſinning therein: 5. 6.

f His Oath being required, ſeeing there was no other way of diſcovery left.

4 Then it ſhall be, becauſe he hath ſinned, and is guilty *g*, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found:

g This Guilt of his being manifeſted, either by his refuſing to ſwear when called to it, as in ſome of the caſes aforeſaid; or by his voluntary confeſſion upon remorſe, whereby he reſpects this benefit, that he only reſtores the principal with the addition of a fifth part; whereas if he were convicted of his fault, he was to pay double, *Exod.* 22. 9.

5 Or all that about which he hath ſworn falſly, he ſhall even ' reſtore it in the principal, and ſhall add ' *Chap.* the fifth part more thereto, *and* give it unto him to 16. whom it appertaineth, * † in the day of his treſpaſs. * *Or, in the day of his trespass-offering b.* † Heb. *his found*

b It muſt not be delayed, but reſtitution to Man muſt accompany repentance towards God. Compare *Matth.* 5. 23.

6 And he ſhall bring his treſpaſs-offering unto the LORD, a ram without blemiſh out of the * flock, *treſpaſs.* with thy eſtimation, for a treſpaſs-offering unto the *Chap. 5.* prieſt. 15.

7 And the prieſt ſhall make an atonement for him before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, saying,

9 Command Aaron and his ſons *i*, ſaying, This *is* the law of the burnt-offering *k*: (it *is* the burnt-offering, † becauſe of the burning upon the altar all † Or, *for the burning.*

night unto the morning *l*, and the fire of the altar shall be burning in it.)

i Hitherto he hath prescribed the Sacrifices themselves; now he comes to the manner of them. *k* To wit, of the daily one, of which *Exod.* 29. 38. *Numb.* 28. 3. as the following words shew. *l* The meaning is, the evening Burnt-offering was to be so managed and laid on piece after piece, that the fire might be constantly maintained by it. It is to be understood, that the morning Burnt-offerings were to be kept burning all the day from morning to night also; but he mentions not that, because there was to great a number, and such a constant succession of Sacrifices in the day-time, that there needed no Law for feeding and keeping in the fire then; the only danger was for the night, when other Sacrifices were not offered, but only the evening Burnt-offering, which if it had been consumed quickly, as the morning Burnt-offering was, there had been danger of the going out of that fire, which they were commanded diligently and constantly to keep in and maintain here below, *verse* 13.

10 And the priest shall put on his linen garment *m*, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed *n* with the burnt-offering on the altar, and he shall put them besides the altar.

m (*i.e.*) His linen Coat, of which see *Exod.* 28. 39. 40. *n* The ashes are said to be consumed improperly, when the wood is consumed into ashes; as *meat* is said to be *ground*, *Isa.* 47. 2. when the Corn is ground into Meal; and *the naked* to be *stripped of their cloathing*, *Job* 22. 6. when by being stripped they are made naked.

11 And he shall put off his garments, and put on other garments *o*, and carry forth the ashes without the camp, unto a clean place *p*.

o Because this was no sacred, but a common work. *p* Where no dung or filth was laid. See *Levit.* 4. 12. and compare *Levit.* 14. 40, 41.

12 And the fire upon the altar shall be burning in it: it shall not be put out *q*; and the priest shall burn wood on it every morning *r*, and lay the burnt-offering in order upon it, and he shall burn thereon *s* * the fat of the peace-offerings.

* Chap. 3.

q The fire coming down from Heaven, *Levit.* 9. 24. was to be perpetually preserved, and not suffered to go out, partly that there might be no occasion nor temptation to offer strange fire, nor to mingle their inventions with God's appointments; and partly to teach them whence they were to expect the acceptance of all their Sacrifices, even from the Divine Mercy and Grace, signified by the fire which came down from Heaven, which was an usual token of God's favourable acceptance. See the notes on *Gen.* 4. 4, 5. *r* Though the evening also be doubtless intended, as it appears from *ver.* 9 and from the nature of the thing; yet the morning is only mentioned, because then the Altar was cleansed, and the ashes taken away, and a new fire made. *s* (*i.e.*) Upon the Burnt-offering, which thereby would be sooner consumed, that so way might be made for other Sacrifices, which were many.

13 The fire shall ever be burning upon the altar, it shall never go out.

* Chap. 2. 14 ¶ * And this *is* the law of the meat-offering *t*: the sons of Aaron shall offer it before the LORD, before the altar.

Num. 15. 4.

t To wit, of that which was offered alone, and that by any of the People, not by the Priest, for then it must have been all burnt. This Law delivered, *Levit.* 2. is here repeated for the sake of some Additions here made to it; as it is a common practise of Lawmakers, when they make additional Laws, to recite such Laws to which such Additions belong.

15 And he shall take of it his handful of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the * Chap. 2. memorial of it unto the LORD.

* Chap. 2. 3 16 And the * remainder thereof shall Aaron and his sons *u* eat: † with unleavened *bread* *x* shall it be eaten † Heb. *It shall be eaten unleavened,* in the holy place: in the court of the tabernacle of the congregation *y* they shall eat it.

u The Males only might eat these, because they were most holy things; whereas the Daughters of *Aaron* might eat other holy things, *Numb.* 18. 11. *x* Or rather, *unleavened*, for *with* is not in the *Hebrew*, and it disturbs the sense; For since the Meat-offering it self was fine flour, *Levit.* 2. 1. it is not likely that they eat it with unleavened bread. *y* In some special Room appointed for that purpose. See *Levit.* 8. 31. 1 *Sam.* 3. 3. *Ezek.* 42. 13. and 46. 19, 24. The reason why this was to be eaten only by holy person, and that in an holy place, is given *verse* 17. because *it is most holy*, and therefore to be treated with greater reverence.

* Num. 18. 9, 10. 17 It *z* shall not be baken with leaven: * I have given it *unto them* for their portion of my offerings made * Chap. 2. 3. by fire: it *is* * most holy, as *is* the sin-offering, and as the trespass-offering.

z That part which remains to the Priest; for the part here offered to God seems not to have been baked at all.

18 All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations, concerning the offering of the LORD made by fire: * every one that toucheth them shall be * Chap. holy *a*. 6, 18.

a It may be understood either 1. Of Persons, that none should touch, or eat them, but consecrated Persons, to wit, Priests. Or this may be an additional caution, that they who eat them should be not only Priests, or their Male-children, but also *holy*, i. e. having no uncleanness upon them, for in that case even the Priests themselves might not touch them. Or rather 2. of things, as may be gathered by comparing this with *ver.* 27, 28. Whatsoever toucheth them, as suppose the Dish that receives them, the Knife, or Spoon, *&c.* which is used about them, those shall be taken for holy, and not employed for common uses. See *Exod.* 29. 37.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed *b*: the tenth part of an * Ephah of * Exod. fine flour for a meat-offering perpetual *c*, half of it in 36. the morning, and half thereof at night *d*.

b When any of them are anointed for High-Priest; for he only of all the Priests was to be anointed in future Ages. This Law of his Consecration was delivered before, *Exod.* 29. 2, 24, 25. and is here repeated because of some additions made to it. *c* To wit, whensoever any of them shall be so anointed. *d* Or, *In the evening*; the one to be annexed to the Morning-Sacrifice, the other to the Evening-Sacrifice, over and besides that Meat-offering which every day was to be added to the daily Morning and Evening Sacrifices, *Exod.* 29. 40.

21 In a pan it shall be made with oil, *and when it is* baken *e*, thou *f* shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

e Or, *Fried*, so that it swells and bubbles up. *f* Who are so anointed and consecrated, *verse* 22.

22 And the priest of his sons * that is anointed in his * Chap. stead shall offer it: *it is* a statute for ever unto the 7. LORD; * it shall be wholly burnt. * Exo.

23 For every meat-offering for the priest shall be wholly burnt: it shall not be eaten *f*.

f No part of it shall be eaten by the Priest, as it was when the Offering was for the People. The reason of the difference is, partly because when he offered it for the People, he was to have some recompence for his pains, which he could not expect when he offered it for himself; partly to signify the imperfection of the Levitical Priests, who could not bear their own iniquity; for the Priest's eating part of the Peoples Sacrifices did signify his typical bearing of the Peoples iniquity, as appears from *Levit.* 10. 17. and partly to teach the Priests and Ministers of God, that it is their duty to serve God with singleness of heart, and to be content with God's honour, though they have no present advantage by it.

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* the law of the sin-offering: * in the place where the * Chap. burnt-offering is killed, shall the sin-offering be killed 6. before the LORD: it *is* most holy.

26 * The priest that offereth it for sin *g*, shall eat it: * Chap. in the holy place shall it be eaten, in the court of the 6. tabernacle of the congregation.

g For the sins of the Rulers, or of the People, or any of them, but not for the sins of the Priests; for then its blood was brought into the Tabernacle, and therefore it might not be eaten.

27 † Whatsoever shall touch the flesh thereof, shall † Or, be holy *: and when there is sprinkled of the blood sprin- thereof upon any garment *h*, thou shalt wash that where- kled. on it was sprinkled in the holy place *i*.

* Of which see the note on *verse* 18. *h* Upon the Priest's Garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his Garments. *i* Partly out of reverence to the blood of Sacrifices, which hereby was kept from a prophane or common touch; and partly that such Garments might be decent, and fit for sacred Administrations.

28 But the earthen vessel wherein it is sodden, * shall be broken *k*: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water *l*. * Or,

k Because being full of pores, the Liquor in which it was sodden might easily sink into it, whereby it was ceremonially holy, and therefore was broken, lest afterwards it should be abused to prophane or common uses. *l* And not broken, as being of considerable value, which therefore God would not have unnecessarily wasted. And this being of a more solid substance than an Earthen Vessel, was not so apt to drink in the humour.

29 All the males among the priests shall eat thereof: it *is* most holy.

30 * And no sin-offering *m* whereof *any* of the blood * He is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place* shall be eaten, it shall be burnt in the fire.

m Such were the Sacrifices offered for the High-Priest, or for the whole

whole Assembly, either severally, *Levit.* 4. 7, 18. or jointly for both, in the yearly atonement, *Levit.* 16. 27, 33.

CHAP. VII.

The law of the trespass-offering, and what fell to the priests, both of this, and some other sacrifices, 1——10. *The law of the sacrifices of peace-offerings, of thanksgiving,* 11——15. *Of vows and free-will-offerings; the unclean person eating thereof, to die,* 16——21. *Fat not to be eaten; what fat might be used for other things: he that eats of the fat of the offering to die, and no blood to be eat,* 22——27. *Another caution concerning thank-offerings,* 28——34. *The conclusion of the former laws, which are repeated,* 35, 38.

Chap. 5. and 6. Chap 21. 22. Chap. 1. ring, 5, 11. and 4. 24. altar. 29. 33. Exod. 29. 22. Deut. 18. 3. Chap. 3. 4, 9. and 4. 9.

LIkewise * this *is* the law of the trespass-offering *: it *is* most holy.

2 In * the place where they kill the burnt-offering, shall they kill the trespass-offering, and the blood thereof shall he sprinkle round about upon the

3 And he shall offer of it * all the fat thereof, the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them which *is a* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

a Or, and that *which is*, &c. So this is another Fat, as may seem probable from the mention of the several parts, the *Kidneys*, and the *flanks*. For it seems preposterous after a plain and exact description of the very particular place of the Fat, the *kidneys*, to add another more dark and doubtful description of it from the *flanks*. And the *Hebrew* Writers, whose common practice of these things makes them the best Interpreters of it, make these divers kinds or parts of Fat. And so there is only an Ellipsis of the Conjunction copulative, which is *Psal* 133. 3. and in many other places, as hath been already shewed.

5 And the priest shall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is a* trespass-*offering*.

* Num. 18. 9, 10. 6 * Every male *b* among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

b Supposing him not to have any uncleanness upon him, *verse* 20. or other impediment.

* Chap. 6. 26. 7 As the sin-offering *is*, so is * the trespass-offering *c*: *there is* one law for them: the priest that maketh atonement therewith shall have *it d*.

c To wit, in the matter here following, for in other things they differed. *d* (*i.e.*) By a Synecdoche; that part of it, which was by God allowed to the Priest. See *Levit.* 6. 26.

8 And the priest that offereth any mans burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered.

* Chap. 2. 9 And all * the meat-offering *e* that is baken in the oven, and all that is dressed in the frying-pan, and † in the pan, shall be the priests that offereth it *f*.

† Or, *on the fire*, or *fire*.

e Except the part reserved by God, *Levit.* 2. 2, 9. *f* Because these were ready dreft and hot, and not to be presently eaten; and because the Priest, who offered it, was in reason to expect, and have something more than his Brethren who laboured not about it; and that he had only in this Offering, for the other were equally distributed.

10 And every meat-offering mingled with oil, and dry *g*, shall all the sons of Aaron have, one *as much as* another *h*.

g Without Oil, or Drink-offering, as those *Levit.* c. 11. *Numb.* 5. 15. *h* The sense may be either 1. That every Priest shall have equal right to this, when the course of his ministration comes. But then there was no reason to make so great an alteration of the phrase, nor to make any distinction of the differing kinds of Meat-offerings, if in both they were to be the *Priests that offered them*, as is expressed *verse* 9. and here, as they *say*, intended. Or rather 2. That these were to be equally divided among all the Priests. And there was manifest reason for this difference, because these were in greater quantity than the former; and being raw, might more easily and commodiously be divided and reserved for the several Priests to dress it in that way which each of them best liked.

Chap. 3. 12. 13. 22. 11 And * this *is* the law of the sacrifice of peace-offerings which he shall offer unto the LORD.

12 If he offer it for a thankfgiving *i*, then he shall offer with the sacrifice of thankfgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fryed.

i For mercies received. See *Levit.* 22. 29. 2 *Chron.* 29. 31. and 33. 16.

13 Besides the cakes, he shall offer *for* his offering leavened bread *k*, with the sacrifice of thankfgiving of his peace-offering *l*.

k Partly because this was a Sacrifice of another kind than those in which leaven was forbidden, this being a Sacrifice of Thanksgiving for God's blessings, among which leavened bread was one; partly to shew that leaven was not so strictly forbidden in other Sacrifices, as if it were evil in it self, but to teach us wholly to rest in the will of God in all his appointments, without too scrupulous an enquiry into the particular reasons of them. Obj. Leaven was universally forbidden, *Exod.* 23. 18. *Levit.* 2. 11. *Ans* 1. That prohibition concerned only things offered and burnt upon the Altar, which this Bread was not, but it was offered only towards the Priest's food. 2. That was another kind of Sacrifice, and therefore it is no wonder if it had other Rites. 3 That Leaven was not universally forbidden, appears from *Levit.* 23. 17. *l* Or, *With the sacrifice of thankfgiving for his peace or prosperity.*

14 And of it *m* he shall offer one out of the whole oblation *for* an heave-offering *n* unto the LORD, *and it* shall be the priests that sprinkleth the blood of the peace-offerings.

m Of it, (*i.e.*) Either of the Loaves of leavened bread mentioned *verse* 13. or of the Offering, one of each part of the whole *oblation*, as it follows; it being most probable and agreeable to the Rules and Laws laid down before and afterward, that the Priest should have a share in the unleavened Cakes and Wafers, as well as in the leavened Bread. *n* Concerning the Heave-offerings, see *Exod.* 29. 24, 28.

15 And the flesh of the sacrifice of his peace-offerings for thankfgiving shall be eaten *o* the same day that it is offered: he shall not leave any of it until the morning.

n By the Priests and Officers, *Levit.* 22. 30.

16 But * if the sacrifice of his peace-offering *p* be * Chap. a vow *q*, or a voluntary offering *p*, it shall be eaten 5, 6. the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten *q*.

o Offered in performance of a Vow, the man having desired some special favour from God, and vowed the Sacrifice to God if he would grant it. *p* Which a man freely offered to God, in testimony of his faith and love to God, without any particular injunction from God, or design of his own special advantage thereby. See *Levit.* 22. 23. *Ezek.* 46. 12. *q* Which was not allowed for the Thank-offering. The reason of which difference is to be fetched only from God's good pleasure and will, to which he expects our obedience, though we discern not the reason of his appointments.

17 But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire *r*.

r That it might neither putrefy, and thereby be exposed to contempt; nor yet be reserved either for superstitious abuse, or for the Priest's domestick use, which would favour of covetousness, and of distrust of God's care for their future provitions.

18 * And if *any* of the flesh of the sacrifice of his * Chap. peace-offerings be eaten at all on the third day, it 8. shall not be accepted, neither shall it be imputed unto him *s* that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

s For an acceptable service to God.

19 And the flesh *t* that toucheth any unclean *thing u*, shall not be eaten: it shall be burnt with fire: and as for the flesh *x*, all that be clean *y* shall eat thereof.

t To wit, of the holy Offering, of which he is here treating; and therefore the general word is to be so limited; for other flesh one might eat in this case, *Deut.* 12. 15, 22. *u* After its oblation; which might easily happen, as it was conveyed from the Altar to the place where it was eaten: For it was not eaten in the holy place, as appears, because it was eaten by the Priests, together with the Officers, who might not come thither. *x* I. e. The other flesh; that which shall not be polluted by the unclean touch. *y* Whether Priests or Officers, or Guests invited to the Feast. See 1 *Sam.* 9. 12. and 20. 26. Both the flesh and the Eaters of it must be clean.

20 But the soul that eateth *z* of the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, * having his uncleanness upon him *a*, even that soul * Chap 19, shall even that soul be cut off from his people. 3 Gen. 17.

z Knowingly; for if it were done ignorantly, a Sacrifice was accepted for it, *Levit.* 5. 2. *a* (*i.e.*) Not being cleansed from his uncleanness according to the appointment, *Levit.* 11. 24, *&c.* This Verse speaks of uncleanness from an internal cause, as by an Issue, *&c.* for what was from an external cause is spoken of in the next Verse.

21 Moreover, the soul that shall touch any unclean thing, *as* * the uncleanness of man *b*, or *any* * unclean * Chap 11. beast, or any abominable unclean thing, and eat of the and 13. flesh of the sacrifice of peace-offerings, which *pertain* * Chap 11. unto the LORD, even that soul shall be cut off from 24, 28. his people.

b Or,

b Or, *Of women*, for the word signifies both; and that there were such things coming from Men or Women, the touch whereof did pollute men and things, may be seen *Levit.* 15. and elsewhere. Others make it an Hypallage, *uncleanness of man*, for *a man of uncleanness*, or, *an unclean man*. But that seems not necessary here.

22 And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner fat of ox, or of sheep, or of goat *c*.

c The general prohibition of eating Fat, *Levit.* 3. 17. is here explained of, and restrained to, those kind of Creatures which were sacrificed to God.

†Heb. *carcass.* 24 And the fat of the † beast that dieth of it self, and the fat of that which is torn with beasts *d*, may be used in any other use: but ye shall in no wise eat of it.

d He speaketh still of the same kinds of Beasts, and sheweth that this prohibition reacheth not only to the Fat of those Beasts which were offered to God, but also of those that died, or were kill'd at home. And if this seems a superfluous prohibition concerning the Fat, since the Lean as well as the Fat of such Beasts was forbidden, *Levit.* 22. 8 it must be noted that that prohibition reached only to the Priests, *verse* 4.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth it, shall be cut off from his people.

[1] Gen. 9. 4. Chap. 3. 17. 17. 14 26 [1] Moreover, ye shall eat no manner of blood, *whether it be* of fowl, or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall bring *e* his oblation *f* unto the LORD *g*, of the sacrifice of his peace-offerings.

e Not by another, but by himself, as it is explained *verse* 30.

f (*i.e.*) Those parts of the Peace-offering, which are in a special manner offered to God, to wit, the Fat, and Breast, and Shoulder, as it follows. *g* (*i.e.*) To the Tabernacle, where the Lord was present in a special manner. He shews, that though part of such Offerings might be eaten in any clean place, *Levit.* 10. 14. yet not till they had been killed, and part of them offered to the Lord in the place appointed by him for that purpose.

[*] Chap. 3. 3, 4, 9, 14 30 [*] His own hands shall bring *h* the offerings of the LORD made by fire *i*, the fat with the breast, it shall he bring, that the breast may be waved *k for* a wave-offering before the LORD.

h After the Beast was killed, and the parts of it divided, the Priest was to put the parts mentioned into the hands of the Offerer. See *Exod.* 29. 22, 23, 24. *i* So called not strictly, as Burnt-offerings are, because some parts of these were left for the Priest, *ver.* 31. but more largely, because even these Peace-offerings were in part, though not wholly, burnt. *k* To and fro, by his hands, which were supported and directed by the hands of the Priest.

31 And the priest shall burn the fat upon the altar: but the breast shall be Aarons and his sons *l*.

l (*i.e.*) The portion of every succeeding High-priest and his Family; compare *Exod.* 29. 26.

32 And the right shoulder shall he given unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

[*] Exod. 29. Chap. 10. 14. Numb. 18. 18. Deut. 18. 3. 34 [*] For the wave-breast and heave-shoulder *m* have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

m The *breast* or heart is the seat of Wisdom, and the *shoulder* of strength for action, and these two may denote that Wisdom, and Vertue, or Power, which was in Christ our High-priest, 1 *Cor.* 1. 24. and which ought to be in every Priest.

35 ¶ This *is the portion* of the anointing *n* of Aaron, and *of* the anointing of his sons, out of the offerings of the LORD made by fire, in the day *o when* he presented them, to minister unto the LORD in the priests office.

n (*i.e.*) Of the Priesthood; the sign put for the thing signified; and the *anointing* by a like figure is put for the right, or part of the Sacrifices belonging to the Priest by vertue of his anointing, as plainly appears from the words here following, *out of the offerings*, &c. *o* This was their portion appointed them by God in that day, and therefore to be given to them in after Ages. Or, *from the day*, &c. and thence forward; the *Hebrew* Preposition *beth* being put for *min*, as it is frequently.

36 Which the LORD commanded to be given them of the children of Israel, [*] in the day that he anointed them, *by* a statute for ever throughout their generations. [*] Chap. 7. 35, 36

37 This *is* the law of the burnt-offering, of the meat-offering, and of the sin-*offering*, and of the trespass-*offering*, and of the consecrations *p*, and of the sacrifice of the peace-offerings:

p (*i.e.*) Of the Sacrifice offered at the consecration of the Priests.

38 Which the LORD commanded Moses in mount Sinai in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

CHAP. VIII.

Moses by God's command calls together Aaron and his sons, and the whole congregation, 1——5. *Washeth Aaron and his sons,* 6. *Puts on the priestly garments,* 7——9. *Anoints the tabernacle, with the altar and laver, to sanctify them,* 10——11. *Anoints Aaron,* 12. *Puts the holy garments on his sons,* 13. *offers sacrifices for them, a bullock for a sin-offering,* 14——18. *and a ram for a burnt-offerings,* 18——21. *and a second ram for consecration; slays the blood about some parts of their bodies; gives the parts into their hands to wave before the Lord, and sprinkles of the anointing oil and blood from upon the altar, on them and their garments,* 22——30. *Declares to them God's charge, which they perform,* 31——36.

AND the LORD spake unto Moses *a*, saying,

a This is here premised, to shew that *Moses* did not confer the Priesthood upon *Aaron* by vertue of his relation or affection to him, but by God's appointment, which alfo appears from the following Story.

2 [*] Take Aaron and his sons with him, and the [Exod. 28. 2.] garments, and [*] the anointing oil, and a bullock for a sin-*offering*, and two rams, and a basket of unleavened *bread*.

3 And gather thou all the congregation *b* together, [Exod. 29. 4.] unto the door of the tabernacle of the congregation.

b The Elders which represented all, and as many of the People as would, and could get thither, that all might be witnesses both of *Aaron*'s Commission from God, and of his Work and Business.

4 And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [*] This [Exod. 35. 4.] *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, and washed them with water.

7 And he put upon him the coat *c*, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

c The linen Breeches prescribed *Exod.* 28. 42. are not here mentioned, because they were not to be put on at his Consecration, but afterwards in the execution of his Office.

8 And he put the breast-plate upon him: also [*] he [Exod. 28. 30.] put in the breast-plate the Urim and the Thummim.

9 And he put the mitre upon his head: also upon the mitre, *even* upon his forefront did he put the golden plate, the holy Crown [*], as the LORD [*] commanded Moses. [Exod. 39. 30.]

[*] Of which see *Exod.* 29. 6

10 [*] And Moses took the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them. [Exod. 40. 26.]

11 And

11 And he sprinkled thereof upon the altar seven times *d*, and anointed the altar, and all his vessels, both the laver *e*, and his foot, to sanctify them.

d To signify the singular use and holiness of it, which it was not only to have in it self, but also to communicate to all the Sacrifices laid upon it. *e* Where the Priests washed themselves, and the Sacrifices. and Vessels or Instruments of the holy ministration. See *Levit.* 6. 28.

[*] Exod. 29. 7. Leviticus 45. 15. 12 And he [*] poured *f* of the anointing oil upon Aarons head, and anointed him, to sanctify him.

f In a plentiful manner, as appears from *Psal.* 133. 2. whereas other persons and things were only anointed or sprinkled with it.

[*] Exod. 29. 8. † Heb. *bound.* 13 [*] And Moses brought Aarons sons, and put coats upon them, and girded them with girdles, and † put bonnets upon them, as the LORD commanded Moses.

[*] Exod. 29. 10. 14 [*] And he brought the bullock *g* for the sin-*offering*, and Aaron and his sons laid their hands upon the head of the bullock for the sin-*offering*.

g There were indeed Seven Bullocks to be offered at his consecration, one every day, *Exod.* 29. 35, 36. but here he mentions only one, either by a common Enallage of number, or because he here describes only the work of the first day, and leaves the rest to be gathered from it; of which see *ver.* 33.

15 And he slew *it*, and Moses took the blood, and put *it* upon the horns of the altar round about, with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he took all the fat that *was* upon the inwards, and the caule *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But the bullock, and his hide *b*, his flesh, and his dung, he burnt with fire without the camp, as the [Exod. 29. 14.] LORD [*] commanded Moses.

b Which in the offerings for the people was not burnt, but given to the Priest.

[Exod. 29. 15.] 18 ¶ [*] And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he *i* killed *it*, and Moses sprinkled the blood upon the altar round about.

i Either *Moses*, as in the following Clause, the Pronoun being put for the Noun; or some other person by *Moses* his appointment; which may be the reason why he is not named here, as he is to the sprinkling of the blood, which was an Action more proper to the Priest, and more essential to the Sacrifice, as the Learned have observed.

20 And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water, and Moses burnt the whole ram upon the altar: It *was* a burnt-sacrifice for a sweet savour, *and* an [Exod. 29. 18.] offering made by fire unto the LORD, [*] as the LORD commanded Moses.

[*] Exod. 29. 19. † Heb. *fillings.* 22 ¶ And [*] he brought the other ram, the ram of † consecration, and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it*, and Moses took of the blood of it, and put *it* upon the tip *k* of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

k The lowest and softest part of the Ear, called the tip or lap of the Ear. See *Exod.* 29. 20.

24 And he brought Aarons sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right shoulder.

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* upon the fat, and upon the right shoulder.

27 And he put all [*] upon Aarons hands, and upon his sons hands, and waved them *for* a wave-offering before the LORD. [*] Exod. 29. 24, &c.

28 And Moses took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* † consecrations for a sweet savour: it *is* an offering made by fire unto the LORD. † Heb. *fillings.*

29 And Moses took the breast, and waved it *for* a wave-offering before the LORD: *For* of the ram of consecration it was Moses [*] part *l*, as the LORD commanded Moses. [*] Exod. 29. 26.

l Who at this time administring the Priest's Office was to receive the Priests Wages; it being most just and reasonable that the Work and Wages should go together.

30 [*] And Moses took of the anointing oyl, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments and upon his sons, and upon his sons garments with him: and sanctified Aaron, *and* his garments, and his sons, and his sons garments with him. [*] Exod. 29. 21.

31 ¶ And Moses said unto Aaron, and to his sons, Boil the flesh *m* at the door of the tabernacle of the congregation: and there [*] eat it with the bread that [*] Exod. 29. *is* in the basket of consecrations, as I commanded, 32. saying, Aaron and his sons shall eat it.

m That which was left of the Ram, and particularly the Breast, which was fitst to be *Moses* his part, *verse* 29. and by him was given to *Aaron*, that he and his Sons might eat of it, in token that they and only they should have the right to do so for the future.

32 And that which remaineth of the flesh, and of the bread, shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven days, until the days of your consecration be at an end: for [*] seven days *n* shall he *o* consecrate you. [*] Exod. 29. 30, 35.

n In which the same Ceremonies were to be repeated, as the next verse implies; and other Rites to be performed. *o* Either God; or *Moses*; for the words may be spoken by *Moses*, either in God's name, or in his own; *Moses* speaking of himself in the third person, which is very common in Scripture.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide at the door of the congregation day and night seven days, and keep the charge of the LORD *p*, that ye die not *q*, for so I am commanded.

p What God hath commanded you concerning your Consecration. *q* If the threatning seem too severe for the fault, it must be considered both that it is the usual practise of Lawgivers most severely to punish the first Offences for the terrour and caution of others, and for the maintenance of their own Authority; and that this Transgression was aggravated by many circumstances, being committed by sacred and eminent Persons, and that in the presence of the People, which made it a publick Scandal, and in God's Worship, where he is very tender and jealous, and against a plain and easy command of God, and at a time when they were receiving high Favours and Priviledges from God. Nor is sin to be esteemed or measured by the idle fancies of Men of corrupt Minds and Lives, whose Interests and Lusts easily blind their Minds; but by the Authority, Majesty and Will of the Great, and Wise, and just Lawgiver.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

Moses commands Aaron to offer a sin-offering, and burnt offering, and peace and meat offering; the congregation drawing near, and he his glory of the Lord should appear to them, to make atonement for himself and the people, 1——7. *Aaron's offering for himself,* 8——14. *For the people,* 15——21. *whom he blesses, first by prayer to God, and then by solemn declaration to them; the glory of God appears fire from heaven consumes the sacrifice; the people shout and are amazed,* 22——24.

AND it came to pass on the eighth day *a*, that Moses called Aaron and his sons, and the elders of Israel *b*.

a To wit, from the first day of his Consecration, or when the seven days of his Consecration were ended, *chap.* 8. 33, 35. as appears from *Exod.* 29. 30, &c. *Ezek.* 43. 27. The eighth day is famous

mous in Scripture for the perfecting and purifying both of Men and Beasts See *Levit.* 12. 2, 3. and 14. 8, 9, 10. and 15. 13, 14. and 22. 27. *b* All the Congregation were called to be Witnesse of *Aaron's* Installment into his Office, to prevent their murmuring and contempt: which being done, the Elders were now sufficient to be Witnesses of *Aaron's* first execution of his Office.

*Exod. 29. 1.

2 And he said unto Aaron, * Take thee a young calf *c* for a *sin-offering d*, and a ram for a burnt-offering without blemish, and offer *them* before the LORD.

c Heb. *A calf, the son of a Bull* or *Cow*: Which may seem to be added purposely to intimate that it was not a *young calf* properly so called, but a *young bullock*, for that was the Sacrifice enjoyned for the High-priest's Sin-offering, *Levit.* 4. 3. Though it be not material, if this be a *young calf*, and that a *young bull*, because the grounds and ends of the several Sacrifices differ, that *Levit.* 4. being for his particular Sin; and this for his own and Family's Sins in general, and therefore no wonder if the Sacrifices also differ. *d* For himself and his own Sins, which was an evidence of the imperfection of that Priesthood, and of the necessity of another and a better.

3 And unto the children of Israel thou shalt speak, saying, * Take ye a kid of the goats for a sin-*offering e*, and a calf, and a lamb, *both* of the first year, without blemish for a burnt-offering.

*Chap. 4. 23. Ezra. 6. 17.

e For the People, as it is expressed here *verse* 15. for whose Sin a young Bullock was required, *Levit.* 4. 15. but that was for some particular Sin, but this was more general and indefinite for all their Sins. Besides, there being an eye here had to the Priest's Consecration and entrance into his Office, it is no wonder if there be some difference in these Sacrifices from those before prescribed.

4 Also a bullock, and a ram, for peace-offerings to sacrifice before the LORD, and a meat-offering mingled with oyl: for * to day the LORD will appear *f* unto you.

* Ver. 23.

f See the fulfilling of this Promise, *verse* 24. Heb. *Hath appeared.* He speaks of the thing to come as if it were past, which is frequent in Scripture, to give them the more assurance of the thing.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the LORD *g*.

g Before the Tabernacle where God dwelt.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and the glory of the LORD *h* shall appear unto you.

h The glorious Manifestation of God's powerful and gracious Presence, *verse* 24. Compare *Exod.* 24. 16, 17. and 40. 34, 35. *Ezek.* 43. 2.

7 And Moses said unto Aaron, Go unto the altar, and * offer *i* thy sin-*offering* and thy burnt-offering, and make an atonement for thy self, and for the people *k*: and offer the offering of the people, and make an atonement for them, as the LORD commanded.

* Heb. 5, 3.

i Moses had hitherto sacrificed, but now he resigneth his Work to *Aaron*, and actually gives him that Commission which from God he had received for him. *k* The Order is very observable, first for thy self, otherwise thou art unfit to do it for the People. Hereby God would teach us, both the deficiency of this Priesthood, and the absolute necessity of an higher and better Priest, *Heb.* 7. 26, 27. and how important and needful it is that God's Ministers should be in the Grace and Favour of God themselves, that their Ministrations may be acceptable to God, and profitable to the People.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-*offering* which *was* for himself.

9 And the sons of Aaron brought the blood unto him, and he dipt his finger in the blood, and put *it* upon the horns of the altar *l*, and poured out the blood at the bottom of the altar.

l To wit, of Burnt-offerings, of which alone he speaks both in the foregoing and following words; and the Blood was poured out at the bottom of this Altar only, not of the Altar of Incense, as appears from *Exod.* 4 7. where indeed there is mention of putting some of the Blood upon the Horns of the Altar of Incense, in this case of the Priest's Sacrificing for his own Sins. But there seems to be a double difference, 1. That Sacrifice was offered for some particular Sin, this for his Sins indefinitely. 2. There he is supposed to be compleat in his Office, and here he is but entring into his Office, and therefore must prepare and sanctify himself by this Offering upon the Brazen Altar in the Court, before he can be admitted into the Holy Place where the Altar of Incense was. And the like is to be said for the difference between the Sin-offering for the People here, and *Levit.* 4. 17, 18.

10 But the fat and the kidneys, and the caul *above* the liver of the sin-*offering* he burnt *m* upon the altar, * as the LORD commanded Moses.

*Chap. 8.

m Either 1. Disposed it for the burning, (*i. e.*) laid it upon the Altar where it was to be burnt by the heavenly Fire, *verse* 24. Thus Interpreters generally understand the word here, as also *verse* 13. 17, 20. by an anticipation; or the consequent is put for the antecedent, of which there are Examples in Scripture. Or 2. Properly burnt by ordinary Fire, which was used and allowed until the Fire came down from Heaven, *verse* 24. though afterwards it was forbidden. And if it had not been allowed otherwise, yet this being done by *Aaron* at the command of *Moses*, and consequently with God's approbation, it was unquestionably Lawful. And therefore there seems to be no necessity of departing from the proper sense of the word. Add to this, that there is nothing said to be consumed by that heavenly Fire, but *the burnt-offering* with the *fat* belonging to it, namely, that Burnt-offering mentioned *verse* 16. which therefore is not there said to be burnt, as it is said of the other Burnt-offering, *verse* 13. and of the rest of the Sacrifices in their places.

11 And * the flesh, and the hide he burnt with fire, without the camp.

*Chap. 4. 11.

12 And he slew the burnt-offering, and Aarons sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering *n*, and took the goat which *was* the sin-*offering* for the people, and slew it, and offered it for sin, as the first *o*.

n Which was to be offered for the People, as the former was for himself, *verse* 7. *o* To wit, in like manner as he did the other the Priest, *verse* 8. and consequently burnt this, as he did the other, *verse* 11. for which *Moses* reproves him, *Levit.* 10. 17.

16 And he brought the burnt-offering, and offered it * according to the † manner.

*Chap. 1. 10.

p Which also was offered for the People, as the last mentioned Sin-offering was.

17 And he brought the * meat-offering *q*, and took an handful thereof, and burnt *it* upon the altar, * besides the burnt-sacrifice of the morning *r*.

*Chap. 2. 1.

q Which was always to be added to the Burnt-offering. See *Levit.* 6. *r* Which was to be first offered every morning; for God will not have his ordinary and stated service swallowed up by extraordinary.

18 He slew also the bullock and the ram, *for* * a sacrifice of peace-offerings, which *were* for the people: and Aarons sons presented unto him the blood (which he sprinkled upon the altar round about.)

*Chap. 3.

19 And the fat of the bullock and of the ram, the rump, and that which covereth *the inwards* *s*, and the kidneys, and the caul *above* the liver,

s The Fat *which covereth* the Inwards, or the Guts. Which words are here understood, as appears by comparing this place with *Levit.* 3. 3, 9. and 4. 8. and 7. 3. where they are expressed.

20 And they put the fat upon the breasts *t*, and he burnt the fat upon the altar.

t Which were reserved for the Priest out of the Peace-offerings, which were offered for the People. See *Levit.* 7. 30, 31, 34.

21 And the breasts, and the right shoulder, Aaron waved *for a* * wave-offering before the LORD, as Moses commanded.

*Chap. 8. 29.

22 And Aaron lift up his hand *u* towards the people, and blessed them *x*, and came down *y* from offering of the sin-*offering*, and the burnt-offering, and peace-offerings.

u His right Hand, which the *Jews* say was lifted up highest; or *his hands*, according to the other reading, which was the usual Rite of Blessing. See *Luke* 24 50. By this posture he signified both whence he expected the Blessing, and his hearty desire of it for though not in the same form, as some suppose, for it is not probable that he used it before God delivered it. And this Blessing was an act of his Priestly Office, no less than Sacrificing. See *Gen.* 14. 18, 19. *Numb.* 6. 23. *Deut.* 10. 8. and 21. 5. *Luke* 24. 50. *x* To wit,

wit, from the Altar; whence he is said to *come down*, either 1. Because the Altar stood upon raised ground to which they went up by an insensible ascent. Compare *Exod* 20 26. Or 2 Because it was nearer the Holy Place, and the Holy of Holies, which was the upper end.

23 And Moses *z* and Aaron went into the tabernacle of the congregation, and came out, and blessed the people *a*: and the glory of the LORD *b* appeared unto all the people.

z Who went in with *Aaron* to direct him, and to see him perform those parts of his Office which were to be done in the Holy Place, about the Lights, and the Table of Shew-bread, and of the Altar of Incense, upon which part of the Blood of the Sacrifices now offered was to be sprinkled, according to the Law, *Levit.* 4. 7, 16. *a* (*i. e.*) Prayed to God for his Blessing upon the People, as this phrase is explained, *Numb.* 6. 23, *&c.* and particularly for his gracious Acceptation of these and all succeeding Sacrifices, and for his signification thereof by some extraordinary Token, which accordingly happened. *b* Either a miraculous brightness shining from the Cloudy Pillar, as *Exod.* 16 10. *Numb.* 14. 10 Or a glorious and visible Discovery of God's gracious Presence and Acceptance of the present Ministry and Service, as it follows.

*Gen. 4 4. 1 King. 18. 38. 2 Chron. 7. 1, 3 Mac. 2 10, 11.

24 And * there came a fire *c* out from before the LORD *d*, and consumed upon the altar the burnt-offering, and the fat: *which* when all the people saw, they shouted *e*, and fell on their faces.

c In Token of God's Acceptation and Approbation of the Priesthood now instituted, and the Sacrifices now offered, and consequently of others of the like nature. See the like instances *Judges* 6. 21. and 13. 19, 20. 1 *Chron.* 21. 26. And this fire now given was to be carefully kept, and not suffered to go out, *Levit.* 6. 13. and therefore was carried in a peculiar Vessel in their journies in the Wilderness. *d* Or, *from the face or presence of the Lord*, i. e. from the place where God was in a special manner present, either 1. From Heaven, as 1 *Kings* 18. 38. 2 *Chron.* 7. 1. which is oft called God's *dwelling place*, as *Deut.* 26. 15. *Isa.* 63. 15. Or 2. From the Holy of Holies, where also God is said to dwell, 2 *Kings* 19. 15. 2 *Chron* 6. 2. *Psal.* 80. 1. And what is done before the Ark is said to be done *before God*, as 1 *Chron.* 13. 8, 10. and 16. 1, *&c.* And this may seem more probable by comparing this with *Levit.* 10. 2. *e* As wondering at, rejoycing in, and blessing God for this wonderful and gracious discovery of himself, and of his favour to them therein.

CHAP. X.

Nadab and Abihu offering strange fire, are devoured by fire from heaven, 1, 2. For God will be sanctified by them that draw near unto him, 3. Their dead bodies carried without the camp, 4, 5. Aaron and his two other sons forbad to mourn, 6. Also to drink wine or any strong drink, 8, 9. Their duty to distinguish between holy and unholy; and to teach the people all the statutes of the Lord, 10, 11. He declares to them what of the burnt-offerings they might eat, 12——15. & angry that the sin-offering was not eat; nor the blood carried into the holy place, 16——18. He is appeased by Aaron, 19, 20.

Numb. 3. 4. and 26. 61. 1 Chron. 24. 2.

AND * Nadab and Abihu the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire *a* before the LORD *b*, which he commanded them not *c*.

a So called, as not appointed for, nor belonging to, the present work; fire not taken from the Altar, as it ought, but from some common fire. *b* Upon the Altar of Incense. *c* For seeing *Moses* himself neither did, nor might do any thing in God's Worship without God's Command, which is oft noted of him; for these to do it, was a more unpardonable and inexcusable presumption. Besides, *not commanding* may be here put for *forbidding*, as it is *Jer.* 32. 35. Now as this was forbidden implicitly, *Levit.* 6. 12. especially when God himself made a Comment upon that Text, and by sending fire from Heaven declared of what fire he there spake; so it is more than probable it was forbidden expresly, though that be not here mentioned, nor was it necessary it should be.

2 And there went out fire from the LORD *d*, and devoured them *e*, and they died before the LORD.

d From Heaven, or rather from the Sanctuary. See *chap* 9. 24. *e* Destroyed their Lives; for their Bodies and Garments were not consumed, as it appears from *verse.* 4, 5. Thus the Sword is said to *devour*, 2 Sam. 2. 26. Thus lightning many times kills persons, without any hurt to their Bodies or Garments.

3 Then Moses said unto Aaron, This *is it* that the LORD spake *f*, saying, I will be sanctified *g* in them that come nigh me *h*, and before all the people I will be glorified *i*: and Aaron held his peace *k*.

f Though the expres words be not recorded in Scripture, where only the heads of Sermons and Discourses are contained, yet it is probable they were uttered by *Moses* in God's name. Howsoever the sense and substance of them is in many places. See *Exod.* 19. 22. and 29. 43. *Levit.* 8. 35. *g* This may note, either 1. their duty to sanctify God, *i. e.* to demean themselves with such care, and reverence, and watchfulness, as becomes the Holiness of the God whom they serve, and of the Worship in which they are engaged; whence he leaves them to gather the justice of the present judgment for their gross neglect herein. Or 2. God's pursose to sanctify himself, *i. e.* to declare and manifest himself to be an holy and righteous God by his severe and impartial punishment of all Transgressors, how near soever they are to him. *h* (*i. e.*) Who draw near to me, or to the place where I dwell, and are admitted into the holy place, whence others are shut out. It is a description of the Priests. See *Exod.* 19. 22. *Levit.* 21. 17. *Ezek.* 42, 13, 14. *i* As they have sinned publickly and scandalously, so I will vindicate my Honour in a publick and exemplary manner, that all men may learn to give me the glory of my Soveraignty and Holiness by an exact conformity to my Laws. *k* Partly through excessive grief, which is sometimes signified by silence, as *Isa.* 47. 5. *Lam.* 2. 10. and principally in acknowledgment of God's Justice and submission to it. Compare *Psal.* 39. 10. *Ezek.* 24. 17. He murmured not, nor replied against God, nor against *Moses*; wisely considering that their sin was directly against God, and in that which is most dear and honourable in God's account, to wit, in his Worship; and that God's honour ought to be dearer to him than his Sons; and that this being the first violation of the Law newly given, and committed by those who should have been the strictest Observers and Assertors of it, did deserve a very severe punishment.

4 And Moses called Mishael and Elzaphan *l* the sons of Uzziel, the uncle of Aaron *', and said unto them, Come near, carry your brethren *m* from before the Sanctuary, out of the camp *n*.

l For *Aaron* and his Sons had scarce finished their Consecration-work, and were employed in their holy Ministrations, from which they were not to be called for Funeral Solemnities. See *Levit.* 21. 1, *&c.* * See *Exod.* 6. 17. *Numb.* 3. 19. *m* (*i. e.*) Kinsmen, as that word is oft used, 2 *Sam.* 13. 8. and 24. 27. *n* Where the burying-places of the *Jews* were, that the living might neither be annoyed by the unwholsome scent of the dead, nor defiled by the touch of their Graves.

5 So they went near, and carried them in their coats *o* out of the camp, as Moses had said.

o In the holy Garments wherein they ministred; which might be done either 1. as a testimony of a respect due to them, notwithstanding their present failure; and that God in judgment remembred mercy, and when he took away their Lives, spared their Souls. Or 2. because being polluted both by their sin, and by the touch of their dead Bodies, God would not have them any more used in his service.

6 And Moses said unto Aaron, and unto Eleazar, and unto Ithamar his sons, * Uncover not your heads *p*, neither rend your clothes *q*, lest * Numb. 6. 6. Deut. 33. 9. you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel bewail the burning which the LORD hath kindled *r*.

p Either 1. by putting off your Miters and Bonnets, or Ornaments, and going bare-headed, as mourners sometimes did. See *Levit* 13. 45. *Ezek.* 24. 17, 23. Or 2. by shaving off the hair of your heads and beards, as mourners did. See *Jer* 1. 20. *Jer.* 7. 29. and 41. 5. *Ezek.* 44. 20. *Micah* 1. 16. This latter may seem to be principally intended, 1. because this Ceremony of *uncovering the head* being used by the People as well as by the Priests in case of mourning, as the places now alledged shew; and the other Ceremony here joyned with it, of *rending the clothes*, being also common to the People, seems to imply that he speaks not of that uncovering of the Head which was peculiar to the Priests, but of that which was common both to Priests and People, especially seeing that which is here forbidden to these Priests, is in the following words allowed to the People, to *bewail* their Death, which as at other times it was, so now probably might be performed by these same Ceremonies. 2. Because the High-Priest is forbidden to *uncover his head* in way of Mourning for the Dead, not only at that time when he was in actual Ministration, but at all times, even when he had neither his Miter nor any of the Holy Garments upon him, *Levit.* 21. 10. *q* Give no signification of your Sorrow; mourn not for them; partly lest you should seem to justifie and approve of your Brethren, and tacitly reflect upon God as too severe in his Proceedings with them; and partly lest thereby you should be diverted from, or disturbed in your present Service, which God expects should be done chearfully. *r* Not so much in compassion to them against whom God hath shewed such great and just Indignation, as in Sorrow for the Tokens of Divine Displeasure,

7 And ye shall not go out from the door of the tabernacle of the congregation *s*, lest you die: for the anointing oil of the LORD *is* upon you *t*: and they did according to the word of Moses.

s Where at this time they were, either because this happened within seven days of their Consecration. *See Lev.* 8. 35. or because they were longer detained there about some other Holy Ministrations. Though the former may seem more probable, because the *meat-offering* here mentioned, *verse* 12. and the *sin-offering*, *verse* 16. were part of the Consecration-offerings. *t* You are persons consecrated peculiarly to God's Service, which therefore it is just and reasonable you should prefer before all Funeral Solemnities.

8 And the LORD spake unto Aaron, saying,

Ezek. 44. 21. 1 Tim. 3. 3.

9 * Do not drink wine nor strong drink *u*; thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *It shall be* a statute for ever throughout your generations:

u This is here added, either because *Nadab* and *Abihu* had been led to their Errour by drinking too much, which might easily fall out when they were Feasting and full of Joy for their entrance into so Honourable and Profitable an Employment; or at least because others might thereby be drawn to commit the same Miscarriages, which they might now commit from other Causes. Drunkenness is so odious a Sin in it self, especially in a Minister, and most of all in the time of his Administration of Sacred Things, that God saw fit to prevent all occasions of it. And hence the Devil, who is God's Ape in his prescriptions for his Worship, required this Abstinence from his Priests in their Idolatrous Service.

* *Jer.* 19. *Luk.* 22. 15. *and* 43. 23.

10 And that ye may * put difference between holy and unholy *x*, and between unclean and clean.

x Persons and Things which *Nadab* and *Abihu* did not, mistaking Unholy or Common Fire for that which was Sacred and Appointed by God for their use.

11 And that ye may teach *y* the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

y Be apt to teach aright, which drunken Persons are very unfit to do.

12 ¶ And Moses spake unto Aaron, and unto Eleazar, and unto Ithamar his sons, that were left, * Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it *z* without leaven, beside the altar: for it *is* * most holy.

Exod 29. 2. *Chap.* 6. 16. *Chap.* 21. 22.

z Moses repeateth and reinforceth the former Command, partly lest their great Loss and Grief should cause them to forget or neglect their Meat prescribed them by God, which Abstinence would have been both a signification of their Sorrow which God had forbidden them, and a new transgression of a Divine Precept; and partly to encourage them to go on in their Holy Services, and not to be dejected for the late Severity, as if God would no more accept them or their Sacrifices.

13 And ye shall eat it in the holy place *a*, because it *is* thy due *b*, and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

a In the Court, near the Altar of Burnt-offerings. *See Lev.* 6. 26. *b See Lev.* 2. 3. *and* 6. 16, 17.

Exod. 29. 24. *Chap.* 7. 31, 34.

14 And * the wave-breast, and heave-shoulder shall ye eat in a clean place *c*, thou, and thy sons, and thy daughters *d* with thee, for *they be* thy due, and thy sons due, *which* are given out of the sacrifice of peace-offerings of the children of Israel.

c In any of your Dwellings, or any place in the Camp, which he supposeth to be kept clean from all ceremonial Defilement, as they ought to be; whence the Lepers were put out of the Camp. *See Numb.* 5. 1, 2, 3. In any place where the Women as well as the Men might come, for the *daughters* of the Priests might eat these as well as their Sons, as it here follows. *d* To wit, if they were Maids, or Widows, or Divorced, *Lev.* 22. 12, 13.

* *Chap.* 7. 29, 30.

15 * The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD; and it shall be thine, and thy sons with thee by a statute for ever, as the LORD hath commanded.

16 ¶ And Moses diligently sought * the goat of the sin-*offering d*, and behold, it was burnt: and he was angry with Eleazar and Ithamar *e* the sons of Aaron which were left *alive f*, saying,

* *Chap.* 9. 3.

d To wit, for the People, mentioned *Lev.* 9. 15. to know what was done with that part of it which was the Priests. Which he enquired into, more than into the other Sacrifices, because a mistake there was easie and probable, because that matter might seem something doubtful, by reason of two laws concerning it, seemingly contrary, the one *Lev.* 4. 21. where it is to be burned, the other *Lev.* 6. 26 where it was to be eaten. But there are thus reconciled: It was to be burnt, when the blood of that Sacrifice was brought into the holy place, *Lev.* 4. 16, 17. and when that was not done, which *Aaron* this first time could not do, for the reason expressed in *ver.* 18. it was to be eaten, and here lay their mistake. *e* He spares *Aaron* at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt; but he knew that the reproof though directed to them, would concern him too, as he also apprehended it. *f* Preserved from death when their brethren were destroyed, which is here mentioned as an aggravation of their sin.

17 Wherefore have ye not eaten the sin-*offering* in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation *g*, to make atonement for them before the LORD?

g (*i. e.*) As a reward of your service and function, whereby you do expiate, bear and take away their sins, by offering those Sacrifices, and performing those rites, by which God through Christ is reconciled to the penitent and believing officers.

18 Behold, the blood of it was not brought in within the holy *place h*; ye should indeed have eaten it in the holy *place*, * as I commanded.

* 6. 26.

h The reason whereof was, because *Aaron* was not yet admitted into the holy place, whither that blood should have been brought, till he had prepared the way by the sacrifices which were to be offered in the Court.

19 And Aaron said unto Moses, Behold, this day have they offered *i* their sin-*offering* and their burnt-offering before the LORD; and such things have befallen me *k*: and *if* I had eaten the sin-*offering* to day, should it have been accepted in the sight of the LORD?

i They have done the substance of the thing, though they have mistaken this one circumstance. *k* Whereby, having been oppressed with grief, and almost bereft of my reason, it is not strange nor unpardonable if I have mistaken. *l* Because it was not to be eaten with sorrow, but with rejoycing and thanksgiving, as appears from *Deut.* 12. 7. and 26. 14. *Hos.* 9. 4. and I thought it fitter to burn it, as I did other sacred relicks, than to profane it by eating it unworthily.

20 And when Moses heard *that*, he was content *m*.

m He rested satisfied with his answer, either because he thought it reasonable, seeing the letter of the law oft-times yields to necessities or great accidents, 2 *Chron.* 30. 18. *Mat.* 12. 3, 4. or at least because the things alledged were mitigations of his fault, and he would not add affliction to the afflicted, but rather defer the debate of it to a fitter opportunity.

CHAP. XI.

Beasts clean and unclean, 1——8. *Of fishes,* 9——12. *Of fowls and creeping things,* 13——23. *In touching of a dead Carcass,* 24——28. *Other Creatures unclean,* 29——33. *They are exhorted to purity and holiness from the nature, and his goodness to them in taking them to be his people,* 44, 45. *The whole repeated,* 46, 47.

AND the LORD spake unto Moses, and to Aaron *a*, saying unto them,

From the laws concerning the Priests, he now comes to those which belong to all the people.

a To both of them, because the cognizance of the following matters belonged to both, the Priest was to direct the people about the things forbidden or allowed, where any doubt or difficulty arose; and the Magistrate was to see the direction here given, followed.

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall eat *b* among all the beasts that *are* on the earth:

* *Deut.* 14. 4. *Acts* 10. 12.

b Though every creature of God be good and pure in it self, as appears from *Gen.* 1. 31. *Mat.* 15. 11. *Rom.* 14. 14. yet it pleased God to make a difference between clean and unclean, and to restrain the use of them, which he did in general and in part before the flood, *Gen.* 7. 2. but more fully and particularly here for many

ny reasons, as 1. To assert his own sovereignty over man, and over all the creatures, which men may not use but with God's leave, and to inure that stiff-necked people to obedience. 2. To keep up the wall of partition between the *Jews* and other Nations, which was very useful and necessary for many great and wise purposes. 3. That by bridling their appetite in things in themselves lawful, and some of them very desirable and delightful for food, they might be better prepared and enabled to deny themselves in things simply and grossly sinful. 4. For the preservation of their health, some of the creatures forbidden being, though used by the neighbouring Nations, of unwholesome nourishment, especially to the *Jews*, who were very obnoxious to Leprosie, which some of these meats are apt to produce and foment. 5. For more signification, to teach them to abhor that filthiness, and all those ill qualities for which some of these creatures are noted.

3 Whatsoever parteth the hoof, and is cloven-footed *c*, *and* cheweth the cud *d* among the beasts, that shall ye eat.

c To wit, is divided into two parts onely, as in the Coney Swine, *&c.* whereas the Horse, Camel *&c.* have their hoofs entire and undivided. This clause is added onely to explain and limit the former, as appears from *ver.* 26. for the feet or hoofs of Dogs, Cats, *&c.* are parted or cloven into many parts. *d.* Heb *and bringeth up the cud*, *i. e.* the meat once chewed out of the stomach into the mouth again, that it may be chewed a second time for better concoction. And this branch is to be joyned with the former, both properties being necessary for the allowed Beasts. But the reason hereof must be resolved into the will of the lawgiver; though Interpreters guess that God would hereby signifie their duties, by the first, that of dividing the word of God aright, and discerning between good and evil, between God's institutions and mens inventions; and by the latter, that duty of recalling God's word to our minds and serious meditation upon it.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel *e*, because he cheweth the cud, but divideth not the hoof *f*, he *is* unclean unto you.

e An usual food in *Arabia*, but yielding bad nourishment, as *Galen* notes. *f* To wit, so as to have his foot cloven in two, which being expressed *ver.* 3. is here to be understood. Otherwise the Camels hoof is divided, but it is but a small and imperfect division, as *Aristotle* and *Pliny* observe, and observation shews.

5 And the coney *g*, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

g Some understand by this *Hebrew* word *Shaphan*, *a mountain Mouse*, which were of a much greater size than ordinary Mice, and were used by the *Arabians* for food. But for the names of the following Creatures, seeing the *Jews* themselves are uncertain and divided about them, I think it improper to trouble the unlearned Reader with disputes about them, and for the learned they may have recourse to my Latin Synopsis. I shall therefore take them according to our Translation.

6 And the hare, because he cheweth the cud, but divideth not the hoof, he *is* unclean unto you.

* *Mar.* 6. 18. 2. 7. *Heb.* 9. 13. *and* 10. 29.

7 And * the swine *h*, though he divide the hoof, and be cloven footed, yet he cheweth not the cud: he *is* * unclean unto you.

h Which the *Jews* would not so much as name, but called it *another*, or a strange *thing*, left the naming of it should tempt them to eat this meat which was so commonly used, and so much esteemed by others.

8 Of their flesh shall ye not eat, and their carcass shall ye not touch *i*: * they *are* unclean to you.

* See Acts 10. 14, 15. and 15. 29. Rom. 14. 14, 17. 1 Cor. 8. 8.

i To wit, in order to eating, as may be gathered by comparing this with *Gen.* 3. 3 *Col.* 2. 21. For since the Fat and the Skins of some of the forbidden Creatures were useful, for Medicinal and other good Uses, and were used by good Men. See *Matth.* 3. 4. it is not probable that God would have them cast away. Thus God forbad the making of Images, *Exod.* 20 not absolutely and universally, but in order to the worshipping of them, as Christian Interpreters agree Or, they were here forbidden to touch them, to wit, unnecessarily; and if he that touch'd them for some necessary use were polluted by it, it was but a slight and transient pollution, ending at evening, as appears from *verse* 24, 25, *&c.*

9 ¶ These shall ye eat, of all that *are* in the waters, whatsoever hath fins and scales *k* in the water, in the seas, and in the rivers, them shall ye eat.

k To wit, both of them; such Fishes being both more cleanly, and more wholesome Food than others. The names of them are not particularly mentioned, partly because most of them wanted names; the Fishes not being brought to *Adam* and named by him as other Creatures were; and partly because the Land of *Canaan* had not many Rivers, nor great store of Fishes.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters *l*, they *shall be* an abomination unto you:

l (*i. e.*) Either of the smaller sort of Fishes, or of the greater, which are called here *living creatures or beasts*, as some of them are called *the beasts of the sea* by other Authors.

11 They shall be even an abomination unto you *m*: ye shall not eat of their flesh, but you shall have their carcasses in abomination.

m To wit, for Food. This clause is added to shew that they were neither abominable in their own Nature, nor for the Food of other Nations, and consequently when the Partition-wall between *Jews* and *Gentiles* was taken away, these distinctions of Meats were to cease. *See Acts* 10.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls *n*, they shall not be eaten, they *are* an abomination, the eagle, and the ossifrage, and the ospray *o*.

n The true signification of the following *Hebrew* words is now lost, as the *Jews* at this day confess, which not falling out without God's singular Providence may intimate the Cessation or Abolition of this Law, the exact observation whereof since Christ came is become impossible. In general, this may be observed, That the Fowls forbidden in Diet, are all either Ravenous and Cruel, or such as delight in the Night and Darkness, or such as feed upon impure Things; and so the signification and reason of these Prohibitions is manifest, to teach Men to abominate all Cruelty or Oppression, and all Works of Darkness and Filthiness. *o* Which are two peculiar kinds of Eagles, distinct from that which being the chief of its kind, is called by the name of the whole kind, as it usually happens.

14 And the vulture, and the kite after his kind;

15 Every raven after his kind *p*:

p (*i. e.*) According to the several kinds of Birds, known by this general Name, which includes, besides Ravens properly so called, Crows, Rooks, Pyes, *&c.*

16 And the Owl *q*, and the Night-hawk, and the Cuckow, and the Hawk after his kind:

q Heb. *the daughter of the Owl*, which he mentions as the best of the kind both for Sex and Age, and therefore more desired for Food than the Elder or Males. And it is hereby implied, that the very youngest and best of all the other kinds are forbidden, and much more the rest.

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep *r*, going upon *all* four *s*, *shall be* an abomination unto you.

r That crawl or creep upon the Earth, and so degenerate from their proper Nature, which is to flie, and are of a mungrel Kind, which may intimate that Apostates and Mungrels in Religion are abominable in the sight of God, and in conversation with Men. *s* Upon four Legs, or upon more than four, as Bees, Flies, *&c.* which is all one to the present purpose, these pluralists for Legs being here opposed to those that have but two.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet *t*, to leap withal upon the earth:

t The truth of this Translation may seem evident both from the following clause, *to leap withal*, and especially from the next verse, where one of this kind is the *locusts*, which, as it is manifest, have two Leg wherewith they leap, besides the four Feet upon which they walk. The Adverb *lo* is here put for the Pronoun *he*, as it is also 1 *Chron.* 11. 20. compared with 2 *Sam.* 23. 18. Others take the words as they lye, and read them negatively, *which have not legs upon their feet*. and so the sence may be this, That they might eat the locusts, grashoppers, *&c.* when they were very young, and therefore more wholesome for food: for they are born without legs, *Plin. nat. Hist.* 11. 29. or their legs at first are very small and scarce to be discerned, and in effect none. And the Canon of the *Jews* in this matter is this, *Those which yet have no wings and legs may be eaten, though they be such as afterward would have them.*

22 *Even* these of them ye may eat; * The Locust after his kind, and the Bald-locust after his kind, and the Beetle after his kind, and the Grashopper after his kind:

* Matth. 3. 4. Mark 1. 6.

u Locusts, though unusual in our food, were commonly eaten by the *Æthiopians*, *Lybians*, *Parthians*, and other Eastern people bordering upon the *Jews*, which is expressly affirmed by *Diodorus*, *Strabo*, *Aristotle*, *Pliny*, St. *Hierom* and others, as well as *Mark.* 1. 6. And it is certain that the Eastern Locusts were much larger than ours, so it is probable they were of different qualities, and yielded better nourishment; and the familiar use of them made them more agreeable to their bodies; for even poisons themselves have by frequent use been made not only harmless, but nourishing also to some persons.

23 But all *other* flying creeping things which have four feet *x*, *shall be* an abomination unto you.

x (*i.e.*) All such except those now mentioned; the word *other* being here understood out of the former Verse, without which there might seem to be a contradiction between this and that Verse. But the words may be, and by the vulgar Latin, are thus rendred. *But all flying creeping things which have only four feet*; which word *only*, is to be gathered out of *ver.* 20, 21. *i. e.* which have not those legs above and besides their feet mentioned, *ver.* 21. And so all the Verses agree well together.

24 And for these ye shall be unclean: whosoever toucheth the carcass of them, shall be unclean *z* until the even *a*.

z And such were excluded both from the courts of God's house and from free conversation with other men. *a* Which possibly might signifie, that even the smallest defilements could not be cleansed but by the death of Christ, who was to come and offer up himself in the evening or end or declining age of the world, as the Prophets signifie, and the Apostle expresseth, *Heb.* 9. 26.

25 And whosoever beareth *b ought* of the carcass of them, shall wash his clothes, and be unclean until the even.

b Or, *taketh away*, out of the place where haply it may lie, by which others may be either offended, or polluted.

26 *The carcasses c* of every beast which divideth the hoof, and *is* not cloven footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, shall be unclean.

c Which word is easily to be understood out of *ver.* 24. and 25. where it is expressed.

27 And whatsoever goeth upon his paws *d*, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass, shall be unclean until the even.

d Heb. *upon his hands*; *i. e.* which hath feet divided into several parts like fingers, as dogs, cats, apes, bears, *&c.*

28 And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you, among the creeping things that creep upon the earth; the Weasel, and the * Mouse, and the Tortois after his kind,

30 And the Ferret, and the Camelion, and the Lyzard, and the Snail, and the Mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean, whether *it be* any vessel of wood, or rayment, or skin, or sack, whatsoever vessel *it be*, wherein *any* work is done, it must be put into water, and it shall be unclean until the even: so it shall be cleansed.

33 And every earthen vessel, whereunto *any* of them falleth, whatsoever *is* in it shall be unclean, and * ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh *e*, shall be unclean: And all drink that may be drunk in every *such* vessel, shall be unclean.

e The meaning is, that flesh or herbs or other food which is dressed in water, to wit, in a vessel so polluted, shall be unclean; not so, if it be food which is eaten dry, as bread, fruits, *&c.* the reason of which difference seems to be this, that the water did sooner receive the pollution in it self, and convey it to the food so dressed.

35 And every *thing* whereupon *any part* of their carcass falleth, shall be unclean, *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain, or pit † *wherein there is* plenty of water *f*, shall be clean: * that which toucheth their carcass shall be unclean.

f Of which no solid reason can be given, whilst such unclean things remain in them, but only the will of the Lawgiver and his merciful Condescention to Mens necessities, Water being scarce in those Countries; and for the same reason God would have the ceremonial Law of Sacrifices to be offered to God, give place to the moral Law of Mercy towards Men.

37 And if *any part* of their carcass fall upon any sowing seed which is to be sown *g*, *it shall be* clean.

g Partly because this was necessary Provision for Man; and partly because such Seed would not be used for Man's Food till it had received many Alterations in the Earth, whereby such Pollution was taken away. See *John* 12. 24. *1 Cor.* 15. 36.

38 But if *any* water be put upon the seed *h*, and *any part* of their carcass fall thereof, it *shall be* unclean unto you.

h The reason of the difference is, partly because wet Seed doth sooner receive, and longer retain any Pollution; and partly because such Seed was not fit to be sown presently, and therefore that necessity which justified the use of the dry Seed, which was speedily to be sown, could not be pretended in this case.

39 And if any beast of which ye may eat, die *i*, he that toucheth the carcass thereof, shall be unclean until the even.

i Either of it self, or being killed by some Wild Beast, in which cases the Blood was not poured forth, as it was when they were killed by Men either for Food or Sacrifice.

40 And * he that eateth of the carcass of it *k*, shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it, shall wash his clothes, and be unclean until the even.

k To wit, unwittingly, for if he did it knowingly, it was a presumptuous Sin against an express Law, *Deut.* 14. 21. and therefore punished with cutting off, *Numb.* 15. 30.

41 And every creeping thing *l* that creepeth upon the earth, *shall be* an abomination; it shall not be eaten.

l Except those before expressly excepted above, *verse* 29, 30.

42 Whatsoever goeth upon the belly *m*, and whatsoever goeth upon *all* four *n*, or whatsoever † hath more feet *o*, among all creeping things that creep upon the earth, them ye shall not eat, for they *are* an abomination.

m As Worms and Snakes. *n* As Toads and divers Serpents. *o* To wit, more than four, as Caterpillars, *&c.*

43 * Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make your selves unclean with them, that ye should be defiled thereby.

44 For *I am* the LORD your God: ye shall therefore sanctify your selves, and * ye shall be holy *p*, for *I am* holy: neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth.

p By which he gives them to understand, that all these Cautions and Prohibitions about the eating or touching of these Creatures was not for any real Uncleanness in them, all being God's good Creatures, but only that by the diligent Observation of these Rules they might learn with greater care to avoid all moral Pollutions, and to keep themselves from all filthiness of Flesh and Spirit, and particularly from all familiar and intimate converse with notorious Sinners.

45 For I *am* the LORD that bringeth you up out of the land of Egypt to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that † moveth in the waters, and of every creature that creepeth upon the earth.

47 To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

CHAP.

CHAP. XII.

Laws touching the uncleanness of women in child-bearing. Of a son, seven days; and her purification thirty three days, 1——4. *Of a daughter fourteen days, and her purification sixty six days,* 5. *Her offering, if rich, a lamb of a year old, a young pigeon, or turtle-dove for a sin-offering,* 6, 7. *If poor, two turtle doves, or two young pigeons; one for a burnt offering, and one for a sin-offering,* 8.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a * woman have † conceived seed, and born a man-child, then * she shall be unclean *a* seven days *b*: according to the days of the separation for her infirmity *c* shall she be unclean.

From uncleanness contracted by the touching or eating of external things, he now comes to that uncleanness which ariseth from our selves.

a Not for any filthiness which was either in the Conception, or in bringing forth, but to signifie the universal and deep Pollution of Man's Nature even from the Birth, and from the Conception. *b* For so long, or thereabours, Nature is employed in the Purgation of most Women. *c* (*i.e.*) For her monthly Infirmity. And it may note an agreement therewith not only in the time, *Levit.* 15. 19. but in the degree of uncleanness, which was such that she defiled every thing she touched, *&c.*

3 And in the * eighth day, the flesh of his foreskin shall be circumcised *d*.

d Which Law is here repeated, because the Womans uncleanness lasting for seven Days, was one, though not the only, reason why the Child's Circumcision was put off till the eighth Day.

4 And she shall then continue *e* in the blood of her purifying *f* three and thirty days: she shall touch no hallowed thing *g*, nor come into the sanctuary, until the days of her purifying be fulfilled.

e Heb. *sit*, *i. e.* abide, as that word is oft used, as *Gen.* 22. 5. and 34. 10. or tarry at home, nor go into the Sanctuary. *f* In her polluted and separated Estate; for the word *Blood* or *Bloods* signifies both guilt, as *Gen.* 4. 10. and Uncleanness, as here and elsewhere. See *Ezek.* 16. 6. And it is called *the Blood of her purifying*, because by the Expulsion or Purgation of that Blood, which is done by degrees, she is purified. *g* She shall not eat any part of the Peace-offerings which she or her Husband offered, which otherwise she might have done; and, if she be a Priest's Wife, she shall not eat any of the Tythes or first Fruits, or part of the hallowed Meats, which at other times she together with her Husband might eat.

5 But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days *h*.

h The time in both particulars is double to the former, not so much from natural Causes, because the Purifications in Female Births are longer and slower; which if it were true, yet doth not extend to any such time as here is mentioned, as for moral Reasons; either to be as a blot upon that Sex for being the first in Mans Transgression, *1 Tim.* 2. 14. or to put an Honour upon the Sacrament of Circumcision, which being administred to the Males, did put an end to that Pollution sooner than otherwise had been; or to shew the priviledge of the Man above the Woman. and that the Women were to be purified, sanctified, and saved by one of the other Sex, even by the Man Christ Jesus, without whom they should have still continued in their impurity.

6 And when the days of her purifying are fulfilled for a son, or for a daughter *i*, she shall bring a lamb of the † first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering *k*, unto the door of the tabernacle of the congregation unto the priest:

i For the Birth of a Son, or of a Daughter: but the Purification was for her self, as appears from the following Verses. *k* Either because of her ceremonial Uncleanness, which required a ceremonial Expiation; or for those particular Sins relating to the time and state of Child bearing, of which she is justly presumed to be guilty, which might be many ways.

7 Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male, or a female *l*.

l For though there was a difference in the time of her Uncleanness for the one and for the other, yet both were to be purified one and the same way; to note, that though all Sins and Sinners were not equal, yet all were to be cleansed by the same means, to wit, by Christ, and by Faith. See *1 Cor.* 7. 14. *Gal.* 3. 28.

8 * And if † she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering, and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

Laws touching Leprosy; its different kinds: how to be known and judged of by the priest, 1——8. *Of the swelling,* 9——17. *Of the Sores or Boils,* 18——23. *Of the fiery Inflammation,* 24——28. *Of the scall,* 29——37. *Of the Blisters,* 38, 39. *Of baldness,* 40——44. *The Leper with clothes rent, bare-head, and covered lips, must cry Unclean, unclean, and dwell alone,* 45, 46. *Of the leprosie in Clothes, Linnen, Woolen, and skins,* 47——59.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin *a* of his flesh a † rising, a scab, or bright spot *b*, and it be in the skin of his flesh like the plague of leprosy *c*, * then he shall be brought unto Aaron the priest *d*, or unto one of his sons the priests.

a For there was the Seat of the Leprosy. *b* Shining like the Scale of a Fish, as it is in the beginning of a Leprosy. *c* A Distemper most frequent in *Egypt* and *Syria*, &c. known also among the *Greeks*, who note that it was not so properly a Disease, as a Defilement or Distemper in the Skin, whence Christ is not said to heal, but to *cleanse* the Lepers that came to him. And this Distemper is here provided against, not because it was worse than others, but because it was externally and visibly Filthy, and because of its infectious Nature, that hereby we might be instructed to avoid Converse with such vicious Persons who were likely to infect us. *d* Not to the Physitian, because, as was now said, it needed not so much healing, as cleansing, and was rather a ceremonial Pollution than a Disease; and because it belonged to the Priest to cleanse him, and therefore to search and discover whether he was defiled and needed cleansing. The Priest also was to admit to, or exclude from, the Sanctuary, and therefore to examine who were to be excluded. And the discovery of this Distemper was not so difficult that it required the Physicians art, but the Priest, by experience, and the observation of those rules might easily make it.

3 And the priest shall look on the plague *e* in the skin of the flesh, and *when* the hair in the plague is turned white *f*, and the plague in sight is deeper than the skin of his flesh *g*, it *is* a plague of leprosy: and the priest shall look on him, and † pronounce him unclean *h*.

e (*i.e.*) The sign or appearance of the plague of Leprosy. And it is observable, that the same signs of it are given by *Moses* here, and by the Learned Physicians in their Works. *f* And when the Leprosy came to its height, *not* the Hair only, but also the Skin was turned white, as *Exod.* 4. 6. *Numb.* 12. 10. And this change of Colour was an evidence both of the abundance of excrementitious Humours, and of the weakness of Nature, as we see in old and sick Persons. *g* For the Leprosy did consume both the Skin and the Flesh. as appears from 2 *Kings* 5. 14. *h* Heb. *make him unclean*, i. e. ministerially and declaratively, in which sense Ministers are said to *reveal sins*, *Matth.* 16. 19. and to *destroy* Nations, *Jer.* 1. 10.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white, then the priest shall shut up *him that hath* the plague *i* seven days.

i For greater assurance; to teach Ministers not to be rash nor hasty in their Judgments and Censures, but diligently to search and examine all things before-hand. *The Plague* is here put for the *Man that hath the Plague*, as *Pride* is put for a proud Man, *Jer.* 50. 31. and *Dreams* for the *Dreamers*, *Jer.* 27. 9.

5 And the priest shall look on him the seventh day: and behold, *if* the plague in his sight be at a stay *k*, *and* the plague spread not in the skin, then the priest shall shut him up seven days more.

k This Translation is justified by the following Clause which is added to explain it. Otherwise the words are and may be rendred thus, *stand* or *abide in its* own *Colour*; the *Hebrew* word being used for *Colour* as well as for *Sight*.

6 And the priest shall look on him again the seventh day: and behold, *if* the plague be somewhat dark *l*, and the plague spread not somewhat in the skin, the priest shall † pronounce him clean: it *is* a *but him.*

but a scab: and he shall wash his cloathes *m*, and be clean.

l Which is opposed to the white Colour of the Leprosy. But the word may be rendred, *have contracted it self*, or, *be reformed or conducted* to its former place and bigness; and thus the Opposition seems to be most clear to the *spreading* of its self, mentioned both in the forgoing Verse, and in the following Clause.

m Though it was no Leprosy, but a Scab only: to teach us, that no Sin was so small which did not need to be washed by the Blood of Christ, which was the thing designed by all these washings.

– But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And if the priest see, that behold the scab spread-
† Heb. *put not him.* eth in the skin, then the priest shall † pronounce him unclean: it *is* a leprosy.

9 When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him*, and behold, *if* the rising *be* white *n* in the skin, and it have turned the
† Heb. *the hair of white.* hair white, and *a there be* † quick raw flesh *p* in the
quickning of living flesh. rising:

n To wit, with a preternatural and extraordinary Whiteness. *2 Kings* 5. 27. *o* Or, rather, *or*, the Copulative put for the Disjunctive, as hath been noted before; for either of these were signs of a Leprosy, and one of these may seem inconsistent with the other; the former sign of *white Hair* supposing the Skin in which the Hair was to remain, and the latter of *live flesh* supposing the Skin to be consumed by the Leprosy. *p* Which shewed that this was not a superficial Leprosy, but one of a deeper and more malignant Nature, that had eaten into the very Flesh, for which cause it is in the next Verse called *an old*, or *inveterate*, or *grown Leprosy*.

11 It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up, for he is unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of *him that hath* the plague, from his head even to his foot, wherefoever the priest looketh:

13 Then the priest shall consider, and behold, *if* the leprosy *q* have covered all his flesh *r*, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean:

q (*i. e.*) The sign or appearance of the Leprosy; or the Scab is called a *Leprosy*, because at first view it seemed to be so to the Priest, and to other beholders. *r* When it appeared in some one part it discovered the ill humour which lurked within, and withal the inability of Nature to expel it, but when it overspread all, it manifested the strength of Nature conquering the Distemper, and purging out the ill Humours into the outward Parts.

14 But when the raw flesh appeareth in him *r*, he shall be unclean.

r Or rather, *in it*, *i. e.* in the place where the sign or appearance of Leprosy was, when the Flesh was partly changed into a whiter Colour, and partly kept its natural Colour, this variety of Colours was an evidence of the Leprosy, as one and the same Colour continuing was a sign of Soundness.

15 And the priest shall see the raw flesh, and pronounce him to be unclean: *for* the raw flesh *is* unclean *s*: it *is* a leprosy.

s This is reported again and again, because raw or living Flesh might rather seem a sign of Soundness, and the Priest might easily be deceived by it, and therefore he was more narrowly to look into it, and to observe the place and manner, and other Circumstances in which it appeared.

16 Or if the raw flesh turn again, and be changed unto white *t*, he shall come unto the priest;

t As it is usual with Sores, when they begin to be healed, the Skin, which is white, coming upon the Flesh.

17 And the priest shall see him: and behold, *if* the plague be turned into white, then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof was a bile, and is healed:

19 And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish *u*, and it be shewed to the priest:

u (*i. e.*) White mixed with Red, as when Blood and Milk are mixed together. A late Learned Writer [illegible] these words thus, *white and very bright or light*, which indeed is the true Colour of Leprosy, to wit, when it is in its perfection, as *Exod.* 4. 6. &c. But here it was only beginning and arising out of a Bile, in which together with the white, which was the Colour of the Leprosy, there might be some mixture of redness arising from the Bile, or that part of it which was not yet turned into the Nature and Colour of Leprosy.

20 And if when the priest seeth it, behold, it *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and behold, *there be* no white hairs therein, and if it *be* not lower than the skin, but *be* somewhat dark †, then the priest shall shut him up seven days.

† Or, *and be contracted*; of which see *verse* 6.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague *x*.

x Or, *the Plague*, to wit, of Leprosy, of which he is speaking.

23 But if the bright spot stay in his place, *and* spread not, it *is* a burning bile, and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh in the skin, whereof *there is a* † hot burning *y*, and the quick *flesh* that † Heb.
burneth have a white bright spot, somewhat reddish, *burning.*
or white *z*:

y Heb. *a burning of Fire*, by the touch of any hot Iron, or burning Coals, which doth naturally and usually make an Ulcer or Sore in which the following Spot is. *z* (*i. e.*) Or only White, without any mixture of Red in it. This Clause seems to overthrow that Exposition of the *Hebrew* word *Adamdam* which is given by a Learned Man, *verse* 19. because this Colour which is here said to be only *Weute*, is distinguished from that which is here called *Adamdam*, which therefore must be some other Colour than that of Snow, which tho very light or bright, yet is only White.

25 Then the priest shall look upon it: and behold, *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and behold, *there be* no bright hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark *a*, then the priest shall shut him up seven days.

a Or, *contracted*, *i. e.* not spreading. See on *verse* 6.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean, it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somwhat dark, it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is an* inflamation of the burning *b*.

b (*i. e.*) Arising from the burning mentioned *verse* 24.

29 ¶ If a man or woman hath a plague upon the head or the beard,

30 Then the priest shall see the plague, and behold, if it *be* in sight deeper than the skin, *and there be* in it a yellow thin hair *c*, then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

c The Leprosy in the Body turned the Hair white, in the Head or Beard it turned it yellow. And if a Man's Hair was yellow before, this might easily be distinguished from the rest, either by the thinness or smallness of it, which is here noted, or by its peculiar kind of Yellow, for there are divers kinds or degrees of the same Colour manifestly differing one from another, as in green Colours, &c.

31 And if the priest look on the plague of the scall, and behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it *d*, then the priest shall shut up *him that hath* the plague of the scall seven days.

d For had that appeared, it had ended the doubt, the black Hair being a sign of soundness and strength of Nature, *verse* 37. as the yellow Hair was a sign of unsoundness.

32 And in the seventh day the priest shall look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* not in sight deeper than the skin,

33 He shall be shaven *e*: but the scall shall he not shave: and the priest shall shut up *him that hath* the scall, seven days more.

e For the more certain discovery of the growth or stay of the Plague.

34 And in the seventh day the priest shall look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin, then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin after his cleansing,

36 Then the priest shall look on him, and behold, *if* the scall be spread in the skin, the priest shall not seek for yellow hair *f*: he *is* unclean.

f He need not search for the Hair, or any other Sign, the spreading or running of it being a sure sign of Leprosy, without any other evidence.

37 But if the scall be in his sight at a stay, and *that there is* black hair grown up therein; the scall is healed, he *is* clean, and the priest shall pronounce him clean *g*.

g The Truth of the Thing, and not the Sentence of the Priest, made him clean; and if the Priest had partially pronounced one clean who was not clean, his Sentence had been null. And therefore it is a fond and dangerous Conceit to think that the Absolution given to any Sinner by a Priest, will stand him in any stead if he do not truly repent.

38 ¶ If a man also, or a woman, have in the skin of their flesh bright spots, *even* white bright spots,

39 Then the priest shall look: and behold, *if* the bright spots in the skin of their flesh *be* darkish white *h*, it *is* a freckled spot *that* groweth in the skin: he *is* clean.

h Or, *contracted*, or *confined* to the place where they are, and *white*.

40 And the man whose † hair is fallen off his head, † Heb.
he is bald, *yet is* he clean. *hairs is fallen.*

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy *i* sprung up in his bald head, or his bald forehead.

i It is a sign that such Baldness came not from Age, or any Accident, but from the Leprosy.

43 Then the priest shall look upon it: and behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He *is* a leprous man, he *is* unclean, the priest shall pronounce him utterly unclean: his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes shall be rent *k*, and his head bare *l*, and he shall put a covering upon his upper lip *m*, and shall cry, Unclean, unclean *n*.

k To wit, in the upper and former Parts, which were most visible. This was done partly as a token of Sorrow, *Ezra* 9. 3. 5. *Job* 2. 12. because tho this was not a Sin, yet it was an effect of Sin, and a fore Punishment, whereby he was cut off both from Converse with Men, and from the Enjoyment of God in his Ordinances; partly as a warning to others to keep at a due distance from him wheresoever he came; and partly, as some add, that it might conduce to his Cure by giving the freer vent to the ill Humours. But the exposing of the affected Part to the cold would rather hinder than further Evaporation. *l* Another sign of Mourning, as appears from *Levit.* 10. 6. God would have Men tho not overwhelmed with, yet deeply sensible of his Judgments. *m* Partly as another badge of his Sorrow and Shame, as *Ezek.* 24. 17, 22. *Micah* 3. 7. and partly for the preservation of others from his infectious Breath or Touch. *n* As begging the Pity and Prayers of others, and confessing his own Infirmity, and cautioning those who came near him, to keep at a distance from him.

46 All the days wherein the plague *shall be* in him, he shall be defiled, he *is* unclean, he shall dwell alone, *o* * without the camp *p shall* his habita- Numb. 5.
tion *be*. 2. and 12.
14.

o Partly for his Humiliation; partly to prevent the Infection of others; and partly to shew the danger of converse with spiritual Lepers, or notorious Sinners. This rule excludes the Society of found Persons, but not of Lepers. See 2 *Kings* 15. 5. 2 *Chron.* 26. 21. *p* So *Numb.* 12. 14. and afterward without Cities and Places of great Concourse, whereof we have Examples, 2 *Kings* 7. 3. *Luke* 17. 12.

47 ¶ The garment also that the plague of leprosy *is* in *q*, *whether it be* a woollen garment, or a linen garment,

q Leprosy in Garments and Houses is unknown in these Times and Places, which is not strange, there being some Diseases or Distempers peculiar to some Ages and Countries, as the Learned have noted. And that such a thing was among the *Jews*, cannot reasonably be doubted; for, if *Moses* had been a deceiver, as some have impudently affirmed, a man of his Wisdom would not have exposed himself to the disbelief and contempt of his People by giving Laws about that which their experience shewed to be but a Fiction. *r* These two sorts are put by a Synecdoche for any other Garments.

48 Whether *it be* in the warp, or woof *r* of linen or of woollen, whether in a skin, or in any † thing † Heb.
made of skin: *work of.*

r A Learned Man renders it *in the outside, or in the inside of it*. If the Signification of these words be doubtful or unknown now, as some of those of the living Creatures and precious Stones are confessed to be, it is not material to us, this Law being abolished; it sufficeth that the *Jews* understood these things by frequent experience.

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of skin, it *is* a † Heb.
plague of leprosy, and shall be shewed unto the *spotted or wrought.*
priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague, seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of a skin, the plague *is* a fretting leprosy, it *is* unclean.

52 He shall therefore burn that garment, whether warp, or woof, in woollen, or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosy, it shall be burnt in the fire.

53 And if the priest shall look, and behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin:

54 Then the priest shall command that they wash the *thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it was washed: and behold, *if* the plague have not changed his colour *s*, and the plague be not spread, it *is* unclean, thou shalt burn it in the fire; it *is* fret inward, *whether it be* † bare within, or † Heb.
without *it*. *whether it be bald on the head or forehead.*

s If washing doth not take away that vicious Colour, and restore it to its own native Colour. *t* In the outside of the Garment, which is here called the Forehead or Foretide, as being most *thereof*, visible, or in the inside of it. Some of the Jewish Doctors understood it thus, whether the Garment was made thread-bare by *or on the forehead thereof.* the Leprosy, or by former wearing of it.

56 And if the priest look, and behold, the plague *be* somewhat dark after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague*, thou shalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and *shall be* clean.

59 This *is* the law of the plague of leprosy, in a garment of woollen, or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP.

CHAP. XIV.

Rites and Sacrifices for the cleansing of a Leper; the Leprosie being heal'd and judged so by the Priests, who going without the Camp must take two living clean birds, &c. The manner of it: One to be slain, the other to be let loose, 1—9. On the eighth day two male lambs and one ewe-lamb, and meat-offering, 10——20. If poor, 21—32. Of the Leprosie of houses how to be known, 33——48. The manner of cleansing them, 49—53. A repetition of this and the former Chapter, 54—57.

AND the LORD spake unto Moses, saying,

2 This shall be the law of the leper in the day of his cleansing: he * shall be brought unto the priest *a*.

a Not into the Priests house, but to some place without the Camp or City, *Levit.* 13 46. which the Priest shall appoint.

* Mat 8. 4 Mar. 1. 40, 41. Lu. 5. 12, 14. and 17. 14.

3 And the priest shall go forth out of the camp, and the priest shall look, and behold, *if* the plague of leprosie be healed *b* in the leper,

b To wit, by God. For God alone did heal or cleanse him really, the Priest only ministerially and declaratively, as Ministers are said to remit sins, though it be granted that none can truly and properly forgive sins but God, *Mark* 2. 7.

4 Then shall the priest command to take for † Or, *sparrows.* him that is to be cleansed, two † birds *c* alive, * Numb. 19. 6 Psal. 51. 7. *and* clean *d*, and * Cedar-wood *e*, and scarlet *f*, and hyssop *g*,

c The one to represent Christ as dying for his sins, the other to represent him as rising again for his purification or justification. *d* Allowed for food and for Sacrifice. *e* A stick of Cedar, to which the hyssop and one of the Birds was tied by the scarlet thred. Cedar seems to be chosen, to note that the leper was now freed from that putrefaction or corruption which his leprosie had brought upon him, that kind of wood being in a manner incorruptible. *f* A thred of wool of a scarlet colour, *Heb.* 9. 19. to represent both the lepers sinfulness, *Isa.* 1. 18. and the blood of Christ, and the happy change of the lepers colour and complexion, which before was wan and loathsome, now sprightly and beautiful. *g* Chosen partly for its fragrant smell, which signified the cure of the lepers ill scent, and partly for conveniency in the use of sprinkling. See *Exod.* 12. 22.

5 And the priest shall command that one of the † Heb. *living water.* birds be killed *b* in an earthen vessel, over † running water *i*.

b To wit, by some other man. The Priest did not kill it himself, because it was not properly a sacrifice, as being killed with out the camp, and not in that place to which all sacrifices were confined; and if it had been a sacrifice, that might be killed by another, so long as the sprinkling of the blood of it, which was the most proper and essential act in the sacrifice, was done by the Priest. *i* It seems to be a Metathesis or transplacing of words, for *over running water* put *in an earthen vessel*. Thus the blood of the bird and the water were mixed together, partly for the convenience of sprinkling, and partly to signifie Christ, who came by water and blood, 1 *John* 5 6. The *running* water, *i. e.* spring or river water by its livelinels and motion did fitly signifie the restoring of livelinels to the leper, who was in a manner dead with his leprosie, as was noted before.

Gen. 26. 19.

6 As for the living bird he shall take it, and the Cedar-wood, and the scarlet, and the hyssop, and shall dip them, and the living bird in the blood of the bird that was killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times *k*, and shall pronounce him clean, and shall let the living bird † Heb. *upon the face of the field.* loose † into the open field *l*.

k To signifie his perfect cleansing and restoration to all his former priviledges. Compare *Levit.* 4. 17. and 7. 15, 16. and 10. 18, 19. *l* The place of its former abode, signifying the taking off that restraint which was laid upon the leper, and the liberty which the leper now had to return to his former habitation and conversation with other men.

8 And he that is to be cleansed, shall wash his clothes, and shave off all his hair *m*, and wash himself in water, that he may be clean: And after that he shall * Numb. 12. 15. come into the camp, and shall * tarry abroad out of his tent *n* seven days.

m Partly to discover his perfect foundness; partly to preserve him from relapse through any seeds or relicks of it which might remain in his hair or in his clothes; and partly to teach him to put off his old lusts, and become a new man. *n* Out of his former habitation, in some separate place, lest some of his leprosie yet lurking in him should break forth to the infection of his family.

9 But it shall be on the seventh day, that he shall shave all his hair *o* off his head, and his beard, and his eye-brows, even all his hair he shall shave off: And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

o Which began to grow again since it was first shaved, and now for more caution is shaved again.

10 And on the eigth day he shall take two he-lambs † Heb. without blemish, and one ewe lamb of † the first year without blemish, and three tenth deals of fine flour *for* * a meat-offering mingled with oyl *p*, and one log *q* of oyl.

p Oyl is added here as a fit sign of Gods grace and mercy, and of the lepers healing. *q* A measure for liquid things containing six eggshels full.

11 And the priest that maketh *him* clean *r*, shall present the man that is to be made clean, and those things before the LORD, *at* the door of the tabernacle of the congregation:

r The healing is ascribed to God, *ver.* 13. but the ceremonial cleansing or making of him clean and fit for fociety was an act of the Priest using the rites which God had prescribed, whereby the sinner was cleansed.

12 And the priest shall take one he-lamb, and offer him for a trespass-*offering s*, and the log of oyl, and * wave them *for* a wave-offering, before the LORD.

s To teach them, that sin was the cause of leprosie and of all diseases, and that these ceremonial observations had a further meaning, even to make them sensible of their spiritual diseases, their sins, and to fly to God in Christ for the cure of them.

13 And he shall slay the lamb in * the place where he shall kill the *sin-offering*, and the burnt-offering, in the holy place *t*: for * as the *sin-offering* is the priests, so is the trespass-*offering*: it *is* * most holy *u*.

t To wit, in the Court of the Tabernacle. See *Levit.* 1. 11. and 7. 7. *u* Both of them are equally holy, and therefore to be offered in the same place.

14 And the priest shall take *some* of the blood of the trespass-*offering*, and the priest shall put *it* upon * the tip of the right ear *x* of him that is to be cleansed, and upon the thumb of his right *x* hand, and upon the great toe of his right foot *x*.

x To signifie, that he was now free to hear God's word in the appointed places, from which he was before excluded, and to touch any person or thing without defiling it, and to go whither he pleased.

15 And the priest shall take *some* of the log of oyl *z* and pour *it* into the palm of his own left hand.

z As the *blood* signified Christ's blood by which men obtain remission of sins, so the oyl noted the graces of the spirit by which they are regenerated and renewed.

16 And the priest shall dip his right-finger in the oyl that *is* in his left hand, and shall sprinkle of the oyl with his finger seven times before the LORD.

a (*i. e.*) Before the second vail which covered the Holy of Holies, where God is oft said to dwell, and to be present in a peculiar manner.

17 And of the rest of the oyl that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-*offering b*.

b (*i. e.*) Upon the place of that blood, as it is expressed, *verse* 28. or where that blood was put, *verse* 14. Or, *over* and besides *the blood*, &c. *i. e.* As the blood was put in those places, so shall the oyl be.

18 And the remnant of the oyl that *is* in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And

Chap. 5. 1. 19 And the priest shall offer * the sin-*offering*, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat offering, upon the altar: and the priest shall make an atonement for him, and he shall be clean.

Chap. 5. 7. Heb. *his hand reach* 21 And * if he be poor, and † cannot get so much, then he shall take one lamb *for* a trespass-*offering* † to be waved, to make an atonement for him, and one tenth-Heb. *for waving.* deal of fine flour mingled with oyl, for a meat offering, and a log of oyl,

22 And two turtle doves, or two young pigeons, such as he is able to get: and the one shall be a sin-*offering*, and the other a burnt-offering.

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation before the LORD.

24 And the priest shall take the lamb of the trespass-*offering*, and the log of oyl, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-*offering*, and the priest shall take *some* of the blood of the trespass-*offering*, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oyl into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oyl that *is* in his left hand, seven times before the LORD:

28 And the priest shall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-*offering*.

29 And the rest of the oyl that *is* in the priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle doves, or of the young pigeons, such as he can get:

31 *Even* such as he is able to get, the one *for* a sin-*offering* and the other *for* a burnt offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosie, whose hand is not able to get *that which pertaineth* to his cleansing.

33 And the LORD spake unto Moses, and unto Aaron saying,

34 When ye be come into the land of Canaan which I give to you for a possession, and I put the plague of leprosie in a house of the land of your possession:

35 And he that oweth the house shall come and tell the priest, saying, It seemeth to me, *there is as* it were a plague in the house;

‖ Or, *pretend.*

36 Then the priest shall command that they *c* ‖ empty the house before the priest go *into it*, to see the plague, that all that *is* in the house be not made unclean *d*: and afterward the priest shall go in to see the house.

c (*i. e.*) The possessours of the house. *d* It is observable here, that neither the people nor the houshold stuffe were polluted till the leprosie was discovered and declared by the Priest, to shew what great difference God makes between sins of ignorance, and sins against knowledge and conscience.

37 And he shall look on the plague: and behold *if* the plague *be* in the walls of the house *e*, with hollow strakes *f*, greenish or reddish, which in sight *are* lower than the wall:

e This was an extraordinary judgment of God peculiar to this people, either as a punishment of their sins, which were much more sinful and inexcusable than the sins of other nations; or as a special mean and help to Repentance, which God afforded to them above other people; or as a document of the mischievous nature of sin, typified by leprosie, which did not only destroy persons, but their habitations also: see *Zech.* 5. 4. *f* Such as were in the bodies of leprous persons, *Levit.* 13. 3.

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they take away the stones in which the plague *is*, and they shall cast them into an unclean place *g* without the city.

g Where they used to cast dirt and filthy things.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust *h* that they scrape off, without the city into an unclean place.

h The mortar or other Rubbish.

42 And they shall take other stones, and put *them* in the place of those stones, and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered:

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosie in the house: it *is* unclean.

45. And he shall break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house, all the while that it is shut up, shall be unclean until the even.

47. And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest † shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistred, then the priest shall pronounce the house clean, because the plague is healed.

† Heb. *coming in.* *Chap. 13.*

49 And he shall take to cleanse the house, two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the Law for all manner of plague of leprosie and * scall,

55 And for the leprosie of a garment, and of an house,

Chap. 13.

56 And for a rising, and for a scab, and for a bright spot;

57 To teach *i* † when *it is* unclean, and when *it is* clean: this *is* the law of leprosie.

† Heb. *in the day of the uncleans, and in the day of the clean.*

i To direct the Priest when to pronounce a person or house clean or unclean. So it was not left to the Priests power or will, but they were tied to plain rules, such as the people might discern no less than the Priest.

CHAP. XV.

Uncleanness by issue, and their Purification and Expiation, 1——15. Of flowing Seed, its uncleanness, 16——18. Of Women. Their Courses ordinarily, 19——24. Extraordinary, 25——28. Their Expiation, 29, 30. An Exhortation to Cleanness, lest they defile and so they pollute not the Tabernacle, 31. A Repetition of the whole, 32, 33.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, * When any man hath a † running issue out of his flesh *a*, because of his issue he *is* unclean.

* Num. 5. 2.

a His secret parts, called *flesh*, *Levit.* 6. 10. and 12. 3. *Ezek.* 16. 26. and 23. 20.

† Or, *running of the veins*

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue *b*, it *is* his uncleanness.

b Or if it have run, and been stopped in great measure, either by the grosiness of the humour, or by some obstruction in parts that it cannot run freely, as it did, but only droppeth.

4 Every bed whereon he lieth, that hath the issue, is unclean: and every † thing *c* whereon he sitteth, shall be unclean.

† Heb. *vessel.*

c Heb. *vessel*, by which the Hebrews understand all sorts of houshold-stuff.

5 And whosoever toucheth his bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sate that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh *d* of him that hath

the issue, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

d That is, any part of his body: the word *flesh* being taken otherwise here than v. 2. As the same word is frequently used in scripture in differing significations in the same chapter, and sometimes in the same verse, as *Matth.* 8. 22.

8 And if he that hath the issue spit upon him that is clean, then he shal wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue, shall be unclean.

10 And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth *any* of those things, shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, (and hath not rinsed his hands in water) *e*, he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

e This may be understood, either, 1. Of the person touching, if he that hath an issue toucheth another with unwashen hands. Thus most take it. But why then should it be limited to his hands? for if he had touched him by any other part, as supposs by kissing him, he had defiled him, though his hands had been washed. Or rather 2. Of the person touched, to whom the washing of his hands is prescribed as an easier way of cleansing himself, if speedily used, but if that was neglected or delayed, a more laborious course was enjoyned him. And thus the Syriack interpreter understands it.

12 And the * vessel of earth that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water. * chap. 6. 28. and 11. 32. 33.

13 And when he that hath an issue is cleansed of his issue *f*, then * he shall number to himself seven days for his cleansing *g*, and wash his clothes, and bathe his flesh in running water, and shall be clean *h*. * chap. 14. 10.

f When his issue is not only stopped in part or for a season, but hath wholly ceased. *g* To wit, for the use of the ceremonies prescribed in such cases. See *Numb.* 19. 11, 12. *h i. e.* Admitted to converse with men, and with God in publick ordinances.

14 And on the eighth day he shall take to him * two turtle doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest. * chap. 14. 22.

15 And the priest shall offer them, the one *for a* sin-*offering*, and the other *for* a burnt-offering, and the priest shall make an atonement for him *i* before the LORD, for his issue.

i Not as if this was in it self a sin, but only a punishment of sin; though oft-times it was sinful as being a fruit of a mans intemperance, and immoderate lust. See *Levit.* 14. 12.

16 And if * any mans seed of copulation go out from him *k*, then he shall wash all his flesh in water, and be unclean until the even. *Deut. 23. 10.

k Not through weakness of the parts, as that *ver.* 3. but in his sleep, which is called *nightly pollution*, which though involuntary, might arise from some lustful Dream or imagination. But if it was voluntary, and by a man's own procurement when awake, it was esteemed abominable, and a degree of murder. See *Gen.* 38. 9.

17 And every garment, and every skin whereon *it* is the seed of copulation shall be washed with water, and be unclean until the even.

18 The woman also with whom man *l* shall lie with seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

l Or, *The man*, to wit, that had such an issue, which is plainly to be understood out of the whole context. For though in some special cases relating to the Worship of God, men were to forbear the use of the marriage-bed, as *Exod.* 19. 15. and 1 *Sam.* 21. 4. yet to affirm that the use of it in other cases did generally defile the persons, and make them unclean till even, is contrary to the whole current of Scripture, which affirms the *marriage-bed* to be undefiled, *Heb.* 13. 4. to the practice of the Jews, which is a good comment upon their own laws, and to the light of nature and reason.

19 And * if a woman have an issue, *and* her issue in her flesh be blood *m*, she shall be † put apart *n* seven days *o*: and whosoever *p* toucheth her, shall be unclean until the even. * chap. 12. 2. † Heb. *in her separation.*

m Heb. *And a woman when she shall have an issue of blood*, (and because that might be at her nose or other parts, he adds) and *her issue shall be in her flesh*, i. e. in her secret parts, as the word *flesh* is taken, *ver.* 2. So it notes her monthly disease. *n* Not out of the camp, as the lepers and some others, but from converse with her husband and others, and from access to the house of God. *o* For sometimes it continues so long, and it was but decent to allow some time for purification after the ceasing of her issue. *p* To wit, of grown persons. For the infant, to whom in that case she might give suck, was exempted from this pollution by the greater law of necessity, and by that antecedent law which required women to give suck to their own children.

20 And every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself*, in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sate upon, shall wash his clothes, and *bathe* himself in water and be unclean until the even.

23 And if it *be* on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven dayes *q*: and, all the bed whereon he lieth shall be unclean.

q If he did this unwittingly; but if the man and Woman did this knowingly, this was a gross sin, *Ezek.* 18. 6. and they being accused and convicted were punished with death, *Levit.* 20. 18. for as there was a turpitude in the action so it was very prejudical to the children then begotten, who were commonly weak, or leprous or otherwise disordered; which was also an injury to the Commonwealth of *Israel*, and redounded to the dishonour of God and of the true Religion, that the professors thereof gave such publick evidence of their intemperance.

25 And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation *r*, all the days of the issue of her uncleanness shall be as the days of her separation, she *shall be* unclean.

r To wit, the seven days mentioned, *Levit.* 12. 2. as suppose she had the Emerods, &c.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation: and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, she shall number to her self seven days *s*, and after that she shall be clean.

s From the stopping of her issue, as it is apparent. And this was for trial, whether it was only a temporary obstruction, or a real cessation.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-*offering*, and the other *for* a burnt-offering, and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31 Thus shall ye separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle *t*, that *is* among them.

t Which they did both ceremonially, by coming into it in their uncleanness, and morally by the gross neglect and contempt of Gods express and positive command to cleanse themselves.

32 This *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

Aaron not permitted at all times to go into the holy of holies, 1, 2. He is commanded to make a general Expiation, and wherewith, 3——5. His Goats, the one for Sacrifice, the other to escape, 6——8. The manner of offering, 4——14. and misibering the Sacrifice, 15——19. The Scape-Goat, with the Sins of the People laid on his head, sent into the Wilderness, 20——23. After which Aaron, and he who let go the Goat, and he who burnt the Sacrifice without the Camp, must wash themselves, 24——28. This day of Expiation, which was on the tenth Day of the seventh Month, to be a solemn Fast, and Sabbath of Rest, and they cleansed from all their Sins, 29——34.

1 AND the LORD spake unto Moses, after * the death of the two sons of Aaron, when they offered before the LORD and died. * chap. 10. 2.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he * come not at all times *a* into the holy *place* ‖ within the vail *b*, before the mercy-seat which *is* upon the ark, that he die not *c*: for * I will appear *d* in the cloud *e* by the mercy-seat. * Exod. 30. 10. Heb. I will be seen. * Exod. 25. 22.

a Not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year, *Exod.* 30. 10. *Heb.* 9. into the most holy, or the holy of holies; as the following words demonstrate, which is sometimes called only the *holy place*, as *Heb.* 9. 2, 3. the positive degree put for the comparative, which is not unusual in Scripture. *b* To wit, the second vail. See *Levit.* 4. 6. *c* For his irreverence and presumption. *d* Visibly and gloriously: That is as it were my presence-chamber, whither the priest shall not dare to come but when I call him. *e* Either in that dark place, for there was no light came into it, and clouds and darkness go together, and one may be put for the other: or in a bright and glorious cloud, which used to be over the mercy-seat, or rather in the *cloud of incense* mentioned afterward, *ver.* 13.

3 Thus

3 Thus *f* shall Aaron come into the holy *place*, with a young bullock *g* for a sin-*offering* *h*, and a ram for a burnt-offering. Lev. 4. 3. *

f In this manner or upon these terms. *g* (*i. e.*) with the blood of it, as it is explained *ver.* 14. So it is a Synecdoche, the whole put for the part. For as for the body of it, that was to be killed and offered without upon the Altar of burnt-offerings. *h* For his own and families sins, for a goat was offered for the sins of the people.

4 He shall put on the * holy linen coat *i*, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired. These *are* holy garments *k*: therefore * shall he wash his flesh in water, and *so* put them on. *Exod. 28. 39. 43. *Exod. 30. 20.

i It is observable that the High-priest did not now use his peculiar and glorious robes, but only his linnen garments, which were common to him with the ordinary priests. The reason whereof was, either because this was not a day of feasting and rejoycing, but of mourning and humiliation, at which times people were to lay aside their ornaments, *Exod.* 33. 5. Some conceive, that under the linen garments here named are comprehended his more glorious robes also by a Synecdoche, But that doth not appear neither from hence, nor from other places alledged. Had onely his holy garments been mentioned in general, all might have been understood, but when onely the linen apparel is mentioned here and after *ver.* 23. and when that is so particularly expressed in four several parts of it, and not a word of the other either here or in the rest of the chapter, it seems presumptuous to add them here without any ground or evidence. Or because it was fit he should not exalt but abase himself, when he was to appear before the divine Majesty, and therefore he was to come in the meanest of his Priestly habits: Or that it might be an evidence of the imperfection of this Priesthood, and of the great difference between the Levitical, and the true High-Priest Christ Jesus, whose prerogative alone it is to go into the true Holy of Holies with his glorious robes, when this must carry thither the characters of his meanness. *k* Because appropriated to an holy and religious use, for which reason other things are called *holy*. See *Exod.* 29. 31. and 30. 25. and 2 *Chron.* 5. 5.

5 And he shall take of the congregation of the children of Israel two kids of the goats for a sin-*offering*, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-*offering*, which *is* for himself, and make * an atonement for himself, and for his house *l*. *Heb. 9. 7.

l (*i. e.*) His family, as *Gen.* 7. 1. to wit, the Priests and Levites. See *Numb.* 1. 49.

7 And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats: one lot for the LORD *m*, and the other lot for the † scapegoat. † Heb. *Azazel.*

m For the Lord's use and service by way of sacrifice. Both this and the other Goat typified Christ; this in his death and passion for us; that in his Resurrection for our deliverance.

9 And Aaron shall bring the goat upon which the LORDS lot † fell *n*, and offer him for a sin-*offering*. † Heb. *went up.*

n So the lot is said to *fall*, *Jonah* 1. 7. *Act.* 1. 26. Heb. *Went up*, to wit, out of the vessel, into which the lots were put, and out of which they were brought up.

10. But the goat on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him *o*, *and* to let him go for a scape-goat into the wilderness.

o In manner hereafter expressed, *ver.* 21. 22.

11 And Aaron shall bring the bullock *p* of the sin-*offering* which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-*offering* which *is* for himself.

p Mentioned in general *ver.* 6. The ceremonies whereof are here particularly described. This was a differing bullock or heifer from that *Numb.* 19. as appears by comparing the places.

12 And he shall take a censer full of burning coals of fire from off the altar *q* before the LORD, and his hands full of sweet incense *r* beaten small, and bring *it* within the vail *s*.

q To wit, of burnt-offering, where the fire was always burning, and whence fire was taken for such uses as these. *r* Of which see *Exod.* 30. 34, 35, 38. *s* (*i. e.*) Into the Holy of holies, *ver.* 2.

13 And he shall put the incense upon the fire *t* before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not *u*. *Exod. 25. 22. † Heb. I will appear.

t Which was in the censer, *ver.* 12. *u* For so gross an errour committed in the highest acts of worship, and that by an High-Priest, whose knowledge and function was a great aggravation to his sin.

14 And * he shall take of the blood of the bullock, and * sprinkle *it* with his finger upon the mercy-seat eastward *y*: and before the mercy-seat *z* shall he sprinkle of the blood with his finger seven times. * Heb. 9. 13. and 10. 4. * ch. 4. 6.

x To teach us, that God is merciful to sinners only through and for the blood of Christ. *y* (*i. e.*) With his face east-ward, or upon the eastern part of it, towards the people, who were in the court which lay east-ward from the Holy of holies, which was the most western part of the Tabernacle. This signified that the High-priest in this act represented the people, and that God accepted it on their behalf. *z* On the ground.

15 Then shall he kill *a* the goat of the sin-*offering* that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

a Either this was done before he entred into the Holy of holies, though it be mentioned after, such transt-placings of passages being not unusual: or rather he went out of the Holy of holies, and killed it, and then returned thither again with its blood, and this agrees best with the text, nor are transpositions to be allowed without necessity. And whereas the High-priest is said to be allowed to enter into that place but *once in a year*, that is to be understood, but one day in a year, though there seems to have been occasion of going in and coming out more than once upon that day.

16 And he shall make an atonement for the holy *place* *b*, because of the uncleannesses of the children of Israel *c*, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among them, in the midst of their uncleanness *d*. † Heb. *tarrieth.*

b Of which see below *ver.* 19, 20. and *Exod.* 29. 36. *Lev.* 8. 15. *Heb.* 9. 13. *c* For though the people did not enter into that place, yet their sins entred thither, and would hinder the effects of the High-priests mediation on their behalf, if God was not reconciled to them. *d* Encompassed with their sins, being in the midst of a sinful people, who defile not themselves only, but also Gods Sanctuary, as God complains, *Ezek.* 23. 38, 39.

17 * And there shall be no man in the tabernacle of the congregation *e* when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. * Luk. 1. 10. † Heb. *of meeting* Exod. 29. 42.

e (*i. e.*) In the holy place, where the Priests and Levites were at other times. This was commanded for the greater reverence to the Divine Majesty then in a more special manner appearing, and that none of them might cast an eye into the Holy of holies, as the High-priest went in or came out.

18 And he shall go out unto the altar *f* that *is* before the LORD, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

f To wit, the altar of incense, where the blood of sacrifices was to be put, *Levit.* 4. 4. and particularly the blood of the sin-offerings offered upon this day of atonement, *Exod.* 30. 10. and which is moft truly and properly said to be *before the Lord*, *i. e.* before the place where God in special manner dwelt, to wit, the Holy of holies. Some understand it of the altar of burnt-offerings, because he is said to *go out* to it But that *going out* relates not to the Tabernacle, but to the Holy of holies, into which he was said to *go in*, *v.* 17. Add to this, that this altar which is stained by the High priest seems to be in that place where he only might now come, and therefore in the Holy place, called here *the Tabernacle*, from which all other priests were for this day excluded, whereas the altar of burnt-offerings was without the Holy place or Tabernacle, to wit at the door of it and in the court of the Priests.

19 And he shall sprinkle of the blood upon it with his finger seven times *g*, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

g To signifie its perfect cleansing, seven being a number of perfection, and our perfect reconciliation by the blood of Christ here represented.

20 And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands *h* upon the head of the live goat, and confess over him *i* all the iniquities of the children of Israel, and all their transgressions in all their sins *k*, putting them upon the head *l* of the goat, and shall send *him* away by the hand of † a fit man *m* into the wilderness *n*. † Heb. *a man of opportunity.*

h See on *Exod.* 29. 10. and *Lev.* 1. 4. *i* Confession of sin preparatory being a duty to accompany the sacrifice offered for it, as we see *Lev.* 5. 5. *Numb.* 5. 7. *k* Or, *with* or *according to all their sins*: for so the *Hebrew* particle is oft used. He mentions *iniquities*, *transgressions*, and *sins*, to note sins of all sorts, and that a very free and full confession was to be made, and that the smallest sins needed, and the greatest sins were not excluded from the benefit of Christs death here represented. *l* Charging all their sins and the punishment due to them upon the goat, which though only a ceremony, yet being done according to Gods appointment and manifestly pointing at Christ upon whom their iniquities and punishments were laid, *Isa.* 53. 5. 6. it was available for this end. And hence the heathens took their custom of sheeding one beast or man, upon whom they laid all their imprecations and curses, and whom they killed as an expiatory sacrifice for their sins, and to prevent their ruin. *m* One that knows the wilderness, and the way to it, and what places in it are most convenient for that use. Heb. *a man of time*, *i. e.* of years and discretion,

who may be trusted with this work. *n* Which signified the removal of their sins far away both from the people, and out of Gods sight, or from the place of his presence. And here the goat being neglected by all men, and exposed to many hardships and hazards from wild beasts, which were numerous there, might further signifie Christs being forsaken both by God and by men, even by his own disciples, and the many dangers and sufferings he underwent. The *Jews* write, that this goat was carried to the mountain called *Azazel*, whence the goat is so called, *v.* 10. and that there he was cast down headlong, and that the red string by which he was led turned white, when God was pleased with the *Israelites*, otherwise it remained red: and then they mourned all that year. And the antient *Hebrews* write that 40 years before the destruction of the Temple, which was about the time of Christs death, this red string turned no more white.

22 And the goat shall bear upon him all their ini- † Heb. *iniquities* quities unto a land † not inhabited: and he shall let go *separation.* the goat in the wilderness.

23 And Aaron shall come *o* into the tabernacle of the congregation, and shall put off the linnen garments which he put on, when he went into the holy *place*, and shall leave them there.

o Forthwith, not expecting the return of the man who carried the goat away, but securely committing that to Gods providence he shall go on in his work.

24 And he shall wash his flesh with water in the holy place *p*, and put on his garments *q*, and come forth, and offer his burnt offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

p Either in the laver appointed for that purpose, Or, in some other vessel within the holy place, because after he had washed in it he is said to *come forth*. *q* Not his ordinary Priestly linnen garments, for he was to *leave them* in the Tabernacle, *v.* 23. but the High-priestly garments, called *his garments* properly and peculiary, and by way of distinction from the former garments, which are called *holy garments*, *v.* 4. and *the linnen garments*, *v.* 23. but never *his garmints*, as these are. And this change of his garments was not without cause. For the common Priestly garments were more proper and fit for him in the former part of his ministration, both because he was to appear before the Lord in the most holy place to humble himself and make atonement for his own and for the peoples sins, and therefore his humbleſt and meaneſt attire was moſt fit, and because he was to lay his hands upon that goat on which all their sins were put, by which touch both he and his garments would be in some sort defiled, and therefore as we read here that he *washed* himself or *his flesh*, so we may well presume his linnen garments were laid by for the washing, as *the cloaths* of him who carried away the scape-goat were *washed*, *v.* 26. And the High-priestly garments were moſt proper for the latter part of his work, which was of another nature.

* ch. 4. 10. 25 And the * fat of the sin-*offering* shall he burn upon the altar.

26 And he that let go the goat for a scape-goat, shall wash *r* his clothes, and bathe his flesh in water, and afterward come into the camp.

r Because he had contracted some degree of ceremonial uncleanness by the touch of the goat.

* ch. 4. 12. 21. and 6. 30. Heb. 13. 11. † Heb. *of* *b* Heb. *of* 27 * And the bullock *s for* the sin-*offering*, and the goat *t for* the sin-*offering*, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 And *this* shall be a statute for ever *u* unto you, * ch. 23. 27. Numb. 29. 7. *that* * in the seventh month *t*, on the tenth *day* *u* of the month, ye shall affict your souls *x*, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.

s See on *Exod.* 12. 14. † Anſwering part to our *September* and part to our *October*, when they had gathered in all their fruits, and were moſt at leisure for Gods service: This time God choſe for this and other feasts, herein graciously condescending to mens neceſſities and conveniencies, being contented with that time which men could best spare. *u* Obſ. It was *on the ninth day*, *Lev.* 23. 32. *Anſ.* It began in the evening of the ninth day, and continued till the evening of the tenth day, as is there sufficiently implied. *x i. e.* your selves, as the word *soul* is frequently used, both your bodies by abstinence from food and other delights, and your minds by anguish and grief for former sins, which though bitter, yet is voluntarily in all true penitents, who are therefore here said not to be afflicted, but to affict themselves, or to be active in the work.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a sabbath of reſt *y* unto you, and ye shall affict your souls by a statute for ever.

y Obſerved as a sabbath day by ceſſation from all worldly and servile works, and diligent attendance upon Gods worship and service.

* chap. 4. 5. 15. 16. † Heb. *for* *his Cant.* 32 * And the priest whom he shall anoint *z*, and whom he shall † consecrate to minister in the priests office in the stead † of his fathers, shall make the atonement, and shall put on the linen clothes, even the holy garments.

z He, *i. e.* either God, who commended him to be anointed, as men are oft said to do what others do by their command, or the High-priest, who was to anoint his succeſſour. Or, the third person is here put indefinitely or impersonally, for, *who shall be anointed.*

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins * once a year. And he did as the LORD commanded Moſes. * Exod. 30. 10. Heb. 9. 7.

CHAP. XVII.

Sacrifices to be offered only in the temple, 1——6. and not to devills, 7. on pain of death, 8, 9. blood not to be eat: on the same pain: the life being in the blood, and it given for an atonement, 10——14. nor any beaſt that died of it ſelf, or was torn by beaſts, 15.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſons, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael that killeth *a* an oxe, or lamb, or goat in the camp *b*, or that killeth *it*, out of the camp *b*,

a Not for common uſe or eating, for ſuch beaſts might be killed by any perſon or in any place, but for ſacrifice, as manifeſtly appears both from *v.* 4. where that is expreſſed, and from the reaſon of this law, which is peculiar to ſacrifices, *v.* 5. and from *Deut.* 12. 5, 15, 21. *b* In *Canaan*, the city anſwered to the camp, and ſo it forbids any mans doing this either in the city or in the country.

4 And bringeth it not unto the door of the tabernacle *c* of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, blood ſhall be imputed unto that man *d*: he hath ſhed blood, and that man ſhall be cut off from among his people *e*:

c This was appointed, partly in oppoſition to the heathens, who ſacrificed in all places; partly to cut off occaſions of Idolatry; partly to prevent the peoples uſurpation of the Prieſts office; and partly to ſignifie, that God would accept of no ſacrifices but through Chriſt and in the Church; (of both which the Tabernacle was a type. See *Heb.* 9. 11.) and according to his own preſcript. But though men were tyed to this law, God was free to diſpenſe with his own law, which he did ſometimes to the Prophets, as *1 Sam.* 7. 9. and 11. 15. *&c.* and afterwards more fully and generally in the days of the *Meſſiah*, *Mal.* 1. 11. *Joh.* 4. 21, 24. *d* He ſhall be eſteemed and puniſhed as a murderer both by God and by men. See *Iſa.* 66. 3. The reaſon is, becauſe he ſhed that blood, which, though not mans blood, yet was as pretious, being ſacred and appropriated to God, and typically the price by which mens lives were ranſomed. *e* By death, either by the hand of God, in caſe men do not know it or neglect to puniſh it, or by men, if the fact was publick and evident.

5 To the end that the children of Iſrael may bring their ſacrifices, which they *f* offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the prieſt, and offer them *for* peace-offerings *g* unto the LORD.

f Either 1. the *Egyptians* and other idolatrous nations, which commonly ſacrificed to Idols or Devils in fields or any places: who are not here named but may be deſigned by the particle *they*, in way of contempt, as if they were not worthy to be named, as that particle is uſed, *Luk.* 14. 24. and 19. 27. *Joh.* 7. 11. and 8. 10. Or rather, 2. the *Iſraelites* now mentioned, and plainly underſtood in the following *they*, who, before the building of the Tabernacle, took the ſame liberty herein which the *Gentiles* did, from which they are now reſtrained. *g* He nameth theſe not exclusively to others, as appears from the reaſon of the law, and from *v.* 8, 9. but eſpecially, becauſe in theſe the temptation was more common in regard of their frequency, and more powerful, becauſe part of theſe belonged to the offerer, and the pretence was more plauible, becauſe their ſanctity was ſomething of a lower degree than others, theſe being only called *holy*, and allowed in part to the people, when the other are called *moſt holy*, and were wholly appropriated either to God, or to the Prieſts.

6 And the prieſts ſhall ſprinkle the blood *h* upon the altar of the LORD, *at* the door of the tabernacle of the congregation, and burn the fat for a * ſweet ſavour unto the LORD. * Exod. 29. 18. ch. 3. 16.

h This verſe contains a reaſon of the foregoing law, becauſe of 31. Gods propriety in the *blood* and *fat*, wherewith alſo God was well pleaſed, and the people reconciled. And theſe two parts only are mentioned, as the moſt eminent, and peculiar, though other parts alſo were reſerved for God.

7 And they ſhall no more offer their ſacrifices unto devils *i*, after whom they have gone a whoring *k*: This ſhall be a ſtatute for ever unto them throughout their generations.

i So they did, not directly or intentionally, but by conſtruction and conſequence, becauſe the Devil is the author of idolatry, and is eminently ſerved, pleaſed and honoured by it. And as the *Egyptians* were notorious for their Idolatry, as appears by the teſtimony of Scripture, and of all antient writers, ſo the *Iſraelites* were infected with their leaven *Joſ.* 24. 14. *Ezek.* 20. 7. and 23. 2, 3. And the name of *Devils* is commonly given in Scripture to Idols, yea even to thoſe which ſeemed moſt innocent, as to *Jeroboams* Calves, 2 *Chron.* 11. 15. by which he and the people deſigned and profeſſed to worſhip the true God, as is manifeſt from the nature of the thing, and from many places of Scripture, and the worſhippers of Idols are eſteemed and called worſhippers of Devils. See *Deut.* 32. 17. *Pſal.*

Pſal. 106. 37. 1 *Cor.* 10. 20. *Rev.* 9. 20. The Hebrew word rendred *Devils* ſignifies *goats*, either becauſe goats were eminently worſhipped by the *Egyptians*, as *Herodotus*, *Strabo*, and others note, and diverſe of the Idols of the Heathens were of that or a like form; or becauſe the Devil did oft appear to the Heathens in that ſhape, as their own authors note. *k* For Idolatry, eſpecially in Gods people, is commonly called *whoredom*, as *Ezek.* 16. 16, 26. & 23. 8, 19, 21, *&c.* and that juſtly, becauſe it is a violation of that covenant by which they were peculiarly betrothed or married to God. See *Hoſ.* 2. 19, 18, 19.

8 And thou ſhalt ſay unto them, Whatſoever man *there be* of the Houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering, or ſacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man ſhall be cut off from among his people.

* Gen. 9. 4. chap. 7. 26. & 19. 26. Deut. 12. 16. & 15. 23. 10 * And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of blood, * I will even ſet my face againſt that ſoul *l* that eateth blood, and will cut him off from among his people.

l (*i. e.*) I will be an enemy to him, and execute vengeance upon him immediately; becauſe ſuch perſons probably would do this in private, ſo as the Magiſtrate could not know nor puniſh it. See this or the like phraſe, *Levit.* 20. 3. and 26. 17. *Jer.* 3. 12. *Ezek.* 14. 8.

† Heb. *ſoul.* 11 For the † life of the fleſh *m is* in the blood *n*, and I have given it to you upon the altar to make an atonement for your ſouls: for it *is* the blood *that* maketh an atonement for the ſoul *o*.

m (*i. e.*) Of living creatures. *n* (*i. e.*) It depends upon the blood, is preſerved and nouriſhed by it, and is extinguiſhed when the blood is gone. And this law was given to the *Jews*, and hard-hearted people, as they are oft ſaid to be, that by this reſtraint from the blood of brute creatures they might be wrought to the greater abhorrency of taking away the life of a man. *o* Typically, and in reſpect of the blood of Chriſt which it repreſented, by which the atonement is really made, *Heb.* 9. 12. So the reaſon is double; 1 becauſe this was the eating up of the price or ranſom of their own lives, which in conſtruction was the deſtroying of themſelves. 2 becauſe this was ingratitude and irreverence towards that ſacred blood of Chriſt which they ought to have in continual veneration.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat blood, neither ſhall any ſtranger that ſojourneth among you eat blood.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, † Heb. *that huteth any hunting.* which * hunteth and catcheth any beaſt *p* or fowl that may be eaten, he ſhall even pour out the blood thereof, and cover it with duſt *q*.

* chap. 7. 26. *p* He inſtanceth in this kind, either becauſe perſons much given to that exerciſe are commonly too licentious, and being in haſte might eaſily tranſgreſs, or becauſe ſome might think the former prohibition did reach only to the blood of ſuch creatures as were offered to God in ſacrifice. *q* Partly to beget an honourable reſpect unto the blood even of beaſts, and much more of men; partly leſt the beaſts ſhould lick it up, and by taſting the ſweetneſs of it be made more fierce and cruel to devour and deſtroy others; and partly as a licence from God upon this condition giving them a right to kill and eat ſuch creatures, without any fear of the blood being impured to them; for as the not-covering of the blood portends the puniſhment which the ſin of blood-ſhedding calls for, *Job* 16. 18. *Ezek.* 24. 7, 8. ſo covering it notes impunity.

* Gen. 9. 4. † Heb. *ſoul.* 14 * For *it is* the † life of all fleſh; the blood of it *is* for the † life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the blood of no manner of fleſh: for the † life of all fleſh *is* the blood thereof: whoſoever eateth it, ſhall be cut off.

* Exod. 22. 31. Ezek. 44. 31. † Heb. *a carcaſs.* * chap. 22. 8. 15 * And every ſoul that eateth † *r* * that which died *of it ſelf*, or that which was torn *with beaſts*, (whether *it be* one of your own country, or a ſtranger *s*) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even: then ſhall he be clean.

r To wit, through ignorance or inadvertency, as appears by the fleſhtineſs of the puniſhment; for if it was done knowingly, it was a preſumptuous ſin againſt an expreſs law here, and *Deut.* 14. 21. and therefore more ſeverely puniſhed. *s* Underſtand of the Proſelytes, either of the Proſelytes of the gate, who were obliged to obſerve the precepts of *Noah*, whereof this was one, or of the Proſelytes of righteouſneſs, or converts to the Jewiſh Religion: for other ſtrangers were allowed to eat ſuch things, *Deut.* 14. 21.

16 But if he waſh *them* not, nor bathe his fleſh, then he ſhall bear his iniquity *t*.

t (*i. e.*) The puniſhment of it, and therefore muſt offer a ſacrifice for it. See *Levit.* 5. 1, 2, *&c.* and 7. 18.

CHAP. XVIII.

Iſraelites not to live after the Cuſtoms of the Egyptians or Canaanites, but according to Gods Inſtitutions, 1——5. To abſtain from Inceſtuous Marriages, 6——18. And Copulation with a menſtruous Woman, 19. And Adultery, 20. And Offering Children to Moloch, 21. And all Unnatural Copulation with Man or Beaſt, 22, 23. Theſe things the Nations do: and the Land is defiled, and God is provoked: and they who do theſe things ſhall die: but God was their Lord, 24——30.

1 AND the Lord ſpake unto Moſes, ſaying,

2 Speak unto the Children of Iſrael, and ſay unto them, I *am* the LORD your God *a*.

a Your Soveraign, and Lawgiver, This is oft repeated here, becauſe the things here forbidden were practiſed and allowed by the Gentiles, to whoſe cuſtom he here oppoſeth Divine authority, and their obligation to obey his commands.

3 After the doings of the land of Egypt *b* wherein ye dwelt, ſhall ye not do; and after the doings of the land of Canaan *b* whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances *c*.

b These two nations he mentions, becauſe their habitation and converſation among them made their evil example in the following matters more dangerous. But under them he includes all other nations, as he elſewhere expreſſeth it. *c* Or *ſtatutes*, either becauſe their laws did indeed allow ſuch things, or becauſe prevailing cuſtoms have the force of laws.

4 Ye ſhall do my judgments, *d* and keep mine ordinances, *d* to walk therein: I *am* the LORD your God.

d *Mine* univerſally, *Deut.* 27. 26. *Gal.* 3. 10. for though the words be indefinite, the matter is neceſſary, and *mine* ſolely, *Deut.* 6. 13. compared with *Mat.* 4. 10. and therefore thoſe that here follow, though you do not ſee the particular reaſon of ſome of them, and though they be contrary to the laws and uſages of the nations.

5 Ye ſhall therefore keep my ſtatutes, and my judgments; * which if a man do, he ſhall live in them *e*: I *am* the LORD. * Ezek. 20. 11, 13. Luk. 10. 28. Rom. 10. 5. Gal. 3 12.

e Not only happily here, but alſo eternally hereafter, as it is expounded, *Mat.* 19. 17. *Rom.* 10. 5. This is added as a powerful argument why they ſhould follow Gods commands, rather than mens examples, becauſe their life and happineſs depends upon the one, not the other. And though in ſtrictneſs, and according to the law or covenant of works they could not challenge life for doing, except their obedience was univerſal, perfect, conſtant and perpetual, and therefore no man ſince the fall could be juſtified by the law, as the Apoſtle affirms and proves, *Rom.* 4. and *Gal.* 3. yet by the covenant of Grace this life is promiſed to all that obey Gods commands ſincerely, though not perfectly, 1 *Tim.* 4. 8.

6 None *f* of you ſhall approach *g* to any that is † † Heb. *to near of kin* to him, *h* to uncover their nakedneſs: I am the LORD. † Minister of his Sex.

f Heb. *No Man.* For though the Women alſo be bound by this law, yet the men alone are mentioned, both becauſe they are moſt active in the choice of their Yoke-fellows, and therefore moſt likely to tranſgreſs theſe laws, and becauſe they having authority over the women could have the greater influence upon them by their power, counſel, or example, to oblige them either to the obſervation or violation of them. *g* This word ſignifies the conjugal act here, as it doth *Gen.* 20. 4. *Iſa.* 8. 3. but becauſe it is ambiguous in it ſelf, it is ſo limited and explained in the end of the verſe. *h* This is the general rule, which is particularly expounded and applied in the following inſtances. And theſe laws are ſo juſt and reaſonable, that although the barbarous nations did allow of ſuch inceſtuous marriages, yet wiſer and civil heathens by the meer light of nature condemned them, as may be ſeen in *Suetonius*, *Tacitus*, *Gaxalles*, and others. *i* (*i. e.*) Their ſecret parts, ſo called to put us in mind of the fall of our firſt Parents, whoſe firſt ſence and ſhame of their nakedneſs had its riſe from thence. This phraſe notes the ſame thing with *knowing*, *Gen.* 4. 1. and with *diſcovering* ones *skirt*, *Deut.* 22. 30. and 27. 20.

7 The nakedneſs of thy father, or *k* the nakedneſs of thy mother, ſhalt thou not uncover: ſhe *is* thy mother, *l* thou ſhalt not uncover her nakedneſs.

k Heb. *and*, put for *that is*, or *to wit*, as it is oft uſed. Here it notes, that *the nakedneſs of the father*, and *the nakedneſs of the mother* are one and the ſame thing, becauſe they two are one fleſh, and therefore her nakedneſs is his alſo. Which further appears becauſe the mother only is mentioned in the following words, which contain the reaſon of the law. *l* And therefore even nature reacheth this to abhor ſuch inceſt. Yet the *Perſians* uſed to marry their mother; therein worſe than the very Canaels, whom no force will drive to that act with their dams.

8 * The nakedneſs of thy fathers wife *m* ſhalt thou not uncover: it is thy fathers nakedneſs *n*. * chap. 20. 11. Deut. 22. 30. & 49. 4. 1 Cor. 5. 1.

m (*i. e.*) Thy Step-mother. Examples of this are *Gen.* 35. 22. 22. 30. *n* By reaſon of her intereſt and relation; that which he only may uncover. Amos 2. 7.

9 * The nakedneſs of thy ſiſter *o*, the daughter of thy father *p*, or daughter of thy mother *p*, whether *ſhe* be born at home *q*, or born abroad *r*, *even* their nakedneſs thou ſhalt not uncover. * chap. 20. 17. 2 Sam. 13. 12. Ezek. 22.

o By both parents. *p* Thy ſiſter by either of thy parents *q* To wit, of thy father by another wife, whom he hath taken into his houſe. *r* Either of thy mother, by another, whether a former, or a ſecond husband, in another houſe and family: or, of thy father by ſome ſtrange woman: for there might be ſome doubt in theſe caſes.

10 The nakedneſs of thy ſons daughter, or of thy daughters daughter *s*, *even* their nakedneſs thou ſhalt not uncover: for theirs *is* thine own nakedneſs *t*.

s And conſequently of all thy children and childrens children, and all downwards. *t* They are a part of thy ſelf as coming out of thy loins, and out of thy wife, whoſe nakedneſs is thine own.

11 The nakedneſs of thy fathers wives daughter, begotten of thy father *u*, (ſhe is thy ſiſter) thou ſhalt not uncover her nakedneſs.

u Or, *being akin to thy father*. He ſeems to ſpeak of the daughter of the fathers brother by his wife, whom the father here ſpoken of, being brother to the deceaſed perſon, married by vertue of that law, *Deut.* 25. 5. by which marriage there was a near kindred contracted between the two families, ſo that the ſon of the one could

could not marry the daughter of the other. Thus this law is differing from that *ver.* 9. And that seems more probable, than that in so brief a table of laws the same thing should be forbidden both there and here. *Obj.* The word being the same here and *ver.* 9. must be understood in the same sense, and therefore here must be rendred *begotten or born*, as it is there. *Anſw.* It may be rendred there as well as here, *akin*, as some render the words *there, of domeſtick*, or of another, *a ſtrange, kindred*: and if the word had been participially put for *begotten or born*, it is likely the preposition *Mem* or *Lamed* would have been prefixed to the Hebrew word, *ahicha*, as is common in those cases.

* chap. 20. 19 †Heb. thers ſiſter *x*: ſhe *is* thy fathers † near kinſwoman *y*. *flesh.* Gen. *x* Thy Aunt by the fathers ſide, as the next verſe ſpeaks of the 37. 27. Aunt by the mothers ſide. If *Amram*'s example be alledged to the contrary, ſee on *Exod.* 6. 20. *y* Heb. *thy fathers fleſh*, a member and product of the ſame fleſh from which thy father came.

†Heb *fleſh.* 13 Thou ſhalt not uncover the nakedneſs of thy mothers ſiſter: for ſhe *is* thy mothers † near kinſwoman.

* chap. 20. 14 * Thou ſhalt not uncover the nakedneſs of thy fathers brother *z*, thou ſhalt not approach to his wife: ſhe *is* thine aunt †.

z (*i.e.*) Of his wife, as the next words explain it. And as a man may not marry his aunt, ſo neither may a woman marry her uncle, there being altogether the ſame diſtance in kindred, and the ſelf-ſame reaſon of the law. And for the examples of *Abraham*, *Amram*, *Oſhaiel*, &c. to the contrary, they were before the publication of this law, by which it pleaſed God to reſtrain the liberty allowed formerly when the holy ſeed was in a narrower compaſs, and fewer perſons, which altered the caſe. For in that regard there was a time when God allowed brethren and ſiſters to marry, to wit, when there were no other in the World, which was the caſe of *Adams* immediate children. We learn from hence, that the ſame degreeare forbidden in conſanguinity or kindred by blood, and in affinity or kindred by marriage. † Some infer from hence, that it is unlawful for couſin-germans, or the children of brethren and ſiſters to marry. But there is not the ſame reaſon, nor the ſame degree of diſtance, for my uncle or aunt are nearer akin to me than their children are. Yet becauſe it ſeems doubtful to many, and may hereafter prove occaſion of grievous perplexities of mind, eſpecially to tender and ſcrupulous conſciences, Chriſtian prudence directs us to chuſe the ſafeſt way, there being ſo great a latitude of unqueſtionable perſons.

* chap. 20. 12. Ezek. 22. 11. 15 * Thou ſhalt not uncover the nakedneſs of thy daughter in law: ſhe *is* thy ſons wife, thou ſhalt not uncover her nakedneſs.

* chap. 20. 21. Mat. 14. 4. 16 * Thou ſhalt not uncover the nakedneſs of thy brothers wife *a*: it *is* thy brothers nakedneſs.

a Neither in his life time, nor after his death, and therefore a woman might not marry her husbands brother, nor might a man marry his wives ſiſter, either before or after his wives death, for ſo all the prohibitions are to be underſtood: which will give light to *ver.* 18. But God, who can undoubtedly diſpenſe with his own laws, did afterwards make one exception to this rule, of which ſee *Deut.* 25. 5.

* chap. 20. 14. 17 * Thou ſhalt not uncover the nakedneſs of a woman and her daughter *b*, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſs: *For* they *are* her near kinſwomen: it *is* wickedneſs *c*

b To wit, thy ſtep-daughter, and ſo thy ſtep-ſons daughter, *&c.* *c* Becauſe they are very near to thy wife by conſanguinity, as coming directly from her; and therefore they are as near to thee by affinity, which binds as much as conſanguinity; the wife, who is only related by affinity, being nearer to a man than any other by conſanguinity, they two being made one fleſh, and therefore the ſame diſtance is to be obſerved in both of them.

‖ Or, *one wife to another.* 18 Neither ſhalt thou take ‖ a wife to her ſiſter *d*, to vex *her*, to uncover her nakedneſs beſides the other, in her life time *e*.

d The word *ſiſter* is here underſtood either 1. properly, ſo ſome: whence others infer, that it is lawful to marry ones wives ſiſter after the wives death. Or 2. improperly for any other woman, as not only perſons, but things, of the ſame kind are oft called, *ſiſters* and *brethren*, of which ſee plain examples, *Exod.* 26. 3. and 32. 27, 29. *Ezek.* 1. 9. and 3. 13. and 16. 45, 48, 49. So the ſence is, *thou ſhalt not take one woman to another*. And this ſence may ſeem more probable, 1. becauſe elſe here were a tautology, the marriage of a man with his wives ſiſter being ſufficiently forbidden *ver.* 16. where marriage with his brothers wife is forbidden, as alſo *ver.* 9. and 11. where he forbids the marriage of ones own ſiſter, and conſequently the marriage of ones wives ſiſter, it being manifeſt and confeſſed that affinity and conſanguinity are of the ſame conſideration and obligation in theſe matters. Nor can this be added for explication, for then the comment would be darker than the text, nay it would deſtroy the text, for then what was ſimply and abſolutely and univerſally forbidden before, is here forbidden doubtfully and reſtrainedly, and might at leaſt ſeem to be allowed after the wives death; which is rejected by thoſe who own the former interpretation. 2. Becauſe the reaſon of this prohibition, which is leſt he ſhould vex her thereby, is much more proper and effectual againſt marrying any other woman than againſt marrying the wives ſiſter, ſo near and dear a relation being moſt commonly and probably a means to induce them rather to love and pleaſe and ſerve, than to vex one another in ſuch a relation. And therefore to take her natural ſiſter to vex her would ſeem a courſe unſuitable to his end or deſign. 3. Some add another reaſon, that Polygamy, which Chriſt condemns, *Mat.* 19. 5. is either forbidden here or no where in the law. But this may admit of great diſpute. And it is obſervable that Chriſt conſutes Polygamy and divorces, not by any of *Moſes* his laws (which probably he would not have omitted, if they had been to his purpoſe) but by the firſt inſtitution of marriage, *Gen.* 2. 23. whence alſo *Malachi* ſeems to fetch his argument, *chap.* 2. 14, 15. And that law *Deut.* 21. 15, 16. may ſeem to intimate that God did then, in conſideration of the hard-heartedneſs of the *Jewiſh* Nation, diſpenſe with that firſt and primitive law, eſpecially if we conſider the practice of divers holy men amongſt the *Jews*, not only before the law, as *Abraham* and *Jacob*, but alſo after it, as *Elkanah*, and *David*, who would never have lived in the violation of a known law, or, if they had, would have been blamed for it, whereas on the contrary God mentions it as one of his favours vouchſafed to *David*, that he *gave him his maſters wives into his boſom*, 2 *Sam.* 12. 8. and affirms, that *David turned not aſide from any thing that he commanded him all the days of his life, ſave only in the matter of Uriah*, 1 *Kings.* 15. 5. Peradventure therefore it may deſerve ſome conſideration which a learned man in part ſuggeſts, that this Text doth not ſimply forbid the taking of one wife to another, but the doing of it in ſuch a manner or for ſuch an end, that he may vex or puniſh, or revenge himſelf of the former; which probably was a common motive amongſt that hard-hearted people to do ſo, and therefore the forbidding hereof might give a great check to the practice of Polygamy amongſt them. *e* This clauſe is added to ſignifie Gods allowance to marry one wife after another, when ſhe is dead, and thereby to intimate how the word *Siſter* is to be underſtood.

* chap. 20. 18. Ezek. 22. 11. 19 * Alſo thou ſhalt not approach unto a woman *f* to uncover her nakedneſs, as long as ſhe is put apart for her uncleanneſs.

No nor to thy own Wife. See *chap.* 12. 2. and 15. 24, 25. This was not only a ceremonial pollution, but an immorality alſo, whence it is put amongſt groſs ſins, *Ezek.* 18. 6. There is alſo a natural turpitude in this action. And therefore it is now unlawful under the Goſpel.

20 Moreover, * thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her.

* Exod. 20. 14. chap. 20. 10. 2. Sam. 11. 4. 21 And thou ſhalt not let any of thy ſeed * paſs through *the fire g* to * Moloch *h*, neither ſhalt thou prophane the name of thy God *i*: I *am* the LORD.

* chap. 18. 21. 20. 2. 2 Kings. 23. 10. Jer. 32. 35. *g* This was done two ways, either 1. By burning them in the fire, ſo called of which ſee 2 *King.* 3. 27. 2 *Chron.* 28. 3. *Pſal.* 106. 37, 38. *Eſa.* 57. 5. Acts 7. 43. 1. Or 2. By making them paſs between two great fires, which was Moloch a kind of luſtration or conſecration of them to that God. Which latter ſeems to be here meant. See on *Deut.* 18. 10. where the word *fire*, here underſtood, is expreſſed. *h* Or, *Moloch*; called alſo *Milcom*, an Idol chiefly of the *Ammonites*, as appears from 1 *King.* 11. 7. 2 *King.* 23. 13. *Jer.* 49. 1, 3. This ſeems to be the Saturn of the Heathens, to whom eſpecially children and men were ſacrificed. This is mentioned, becauſe the neighbours of *Iſrael* were moſt infected with this Idolatry, and therefore they are particularly cautioned againſt it, though under this one inſtance all other Idols and acts, or kinds of Idolatry, are manifeſtly comprehended and forbidden. *i* Either by joining him with, or by forſaking him for, ſuch a baſe and bloody Idol, whereby the name, honour, and ſervice of God would be horribly defiled, and expoſed to the ſcorn of the Heathen, as if he were but one of the ſame kind with their mungrel-deities.

* chap. 18. 22. 22 * Thou ſhalt not lie with mankind *k* as with woman-kind: it *is* abomination.

k See *Levit.* 20. 13. 1 *King.* 14. 24.

* chap. 18. 23. 23 * Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto, it *is* confuſion *l*.

l An horrible confuſion of the natures which God hath diſtinguiſhed, and of the order which God hath appointed, and an overthrow of all bounds of Religion, Honeſty, Sobriety and Modeſty.

24 Defile not ye your ſelves in any of theſe things: for in all theſe *m* the nations are defiled, which I caſt out before you.

m To wit, above-mentioned ſins. Whence it is apparent, that the ſeveral inceſts here prohibited are not only againſt the poſitive and particular Law given by God to the Jews, but alſo againſt the general Law and Light of nature. And therefore the Law about theſe things was one of the ſeven Precepts of *Noah*. And the ſober Heathens condemned ſuch inceſtuous Marriages. The Roman Hiſtorians obſerve, that when *Claudius* the Emperor had married his Niece, (which is one of the loweſt kinds of inceſt here mentioned) and the Senate in compliaſance with him had made it lawful for any to do ſo, yet there was but one, and he too an obſcure perſon, that followed his example.

25 And the land is defiled: therefore I do viſit *m* the iniquity thereof upon it, and the land it ſelf vomiteth out her inhabitants *n*.

m I am now viſiting, or about to viſit, *i. e.* to puniſh. See *Eſa.* 26. 21. *n* As no leſs burdens to the Earth than corrupted food is to the ſtomach. See *Jer.* 9. 19. *Mich.* 2. 10.

* chap. 19. 37. 26 * Ye ſhall therefore keep my ſtatutes and my judgments, and ſhall not commit *any* of theſe abominations, *neither* any of your own nation, nor *any* ſtranger *o* that ſojourneth among you:

o In Nation or Religion, of what kind ſoever. For though they might not force them to ſubmit to their Religion, yet they might refrain them from the publick contempt of the Jewiſh Laws, and from the violation of natural Laws, which, beſides the offence againſt God and nature, were matters of evil example and conſequence to the *Iſraelites* themſelves.

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled.)

.19. 36. 13. 37. 28 That * the land ſpue not you out alſo when ye defile it, as it ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them* ſhall be cut off *p*, from among their people.

p To wit, by death to be inflicted by the Magiſtrates, as it is apparent in caſe of Idolatry with *Moloch* or other falſe Gods; and, in caſe of the Magiſtrates neglect, by God himſelf. This phraſe therefore of *cutting off*, is to be underſtood variouſly, as many other phraſes are, either of Eccleſiaſtical, or Civil and Corporal puniſhment, according to the differing natures of the offences for which it is inflicted.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtoms, which were committed before you, and that ye defile not your ſelves therein: I *am* the LORD your God.

CHAP. XIX.

Iſraelites muſt be holy, 1, 2. *muſt honour their Parents, and keep Sabbaths,* 3. *Shun Idolatry,* 4. *Duly to ſtay and eat their Peace-offerings,* 5——8. *In Harveſt time, leave Gleanings for the poor and ſtranger,* 9, 10. *Not ſteal, deceive or lie,* 11. *Nor ſwear falſly,* 12. *Nor defraud, rob, or detain.* 13. *Nor curſe the deaf, nor put a Stumbling-block before the blind,* 14. *Nor judge unjuſtly,* 15. *Nor be Tale-bearers; nor bear falſe witneſs againſt their Neighbour,* 16. *But rebuke their Brother for Sin,* 17. *Not revenge themſelves, but love their Neighbours,* 18. *Not to mix different things,* 19. *The puniſhment of a man lying with a bond-maid,*20——22. *They muſt not eat of the fruits of Canaan till after four years,* 23. *To eat no blood: And uſe no Sooth-ſaying,* 26. *Nor any heatheniſh method of Mourning,* 28. *Nor proſtitute their Daughters,* 29. *But muſt reverence God and his Ordinances,* 30. *Nor regard Conjurers and Wizzards;* 31. *Honour the Ancient,* 32. *Love and right Strangers,* 33, 34. *Do no Unrighteouſneſs, either in Judgment or Commerce,* 35. 36.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * ye ſhall be holy *a*: for I the LORD your God *am* holy *b*.

* chap. 11. 44. 1 Pet. 1. 16. *a* Separated from all the forementioned defilements, and intirely conſecrated to God and obedient to all his Laws and Statutes. *b* Both in my Eſſence, and in all my Laws, which are holy and juſt and good, and in all my actions: Whereas the Gods of the Heathens are unholy both in their Laws and Inſtitutions, whereby they allow and require filthy and abominable actions, and in their practices, ſome of them having given wicked examples to their Worſhippers.

* Exod. 20. 12. Exod. 8. and 31. 13. 3 * Ye ſhall fear every man his mother, and his father *c*, and * keep my ſabbaths *d*: I *am* the LORD your God.

c The *mother* is put firſt, partly becauſe the practice of this duty begins there, mothers, by perpetual converſe, being more and ſooner known to their children than their fathers; and partly becauſe this duty is moſt commonly neglected to the mother, upon whom children have not ſo much dependence as they have upon their Father. And this *fear* includes the two great duties of reverence and obedience. *d* This is here added, to ſhew, that, whereas it is enjoyned to Parents that they ſhould take care that the Sabbath be obſerved both by themſelves and by their children, it is the duty of children to fear and obey their Parents in this matter, and moreover, that, if Parents ſhould neglect their duty herein, or by their command, counſel, or example, draw them to pollute the Sabbath, yet the Children in that caſe muſt keep the Sabbath, and in all ſuch caſes prefer the command of God before the commands of their Parents or Superiours.

* Exod. 20. 4. * Turn ye not *e* unto Idols *f*, nor make to your ſelves * molten gods *g*: I *am* the LORD your God.

* Exod. 23. 13. Deut. 27. 15. *e* Turn not your hearts and faces from me, whom alone you pretend to reſpect, unto them. He intimates, that their turning to Idols is a turning from God, and that they could not ſerve both God and Idols. *f* The word ſignifies ſuch as are *no Gods*, or *no things*, as they are called, 1 *Cor.* 8. 4. many Idols having no being, but only in the fancy of their Worſhippers, and all of them having no virtue or power to do good or evil, *Eſa.* 41. 23. *g* Nor graven ſuch expreſſions are generally to be underſtood Synecdochically.

5 And if he offer a ſacrifice of peace-offerings unto the LORD, ye ſhall offer it at your own will *h*.

h Or, *according to your own good pleaſure*, what you think fit: For though this in the general was required, yet it was left to their choice to determine the particulars. See *Levit.* 7. 16. Or rather, *to your acceptation*, *i. e.* in ſuch manner as it may be accepted by God on your behalf, which is explained in the next verſe, and not in ſuch manner as to loſe the end you aim at, to wit, Gods acceptance; for if ye do otherwiſe than God hath preſcribed, *it ſhall not be accepted*, as he adds *ver.* 7. but on the contrary ſeverely puniſhed, *ver.* 8.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow *i*: and if ought remain until the third day, it ſhall be burnt in the fire.

i By which clauſe it appears that he ſpeaks here only of that ſort of peace-offerings, which were offered either by vow or freely for the obtaining of ſome mercy deſired; for the other ſort, which was by way of gratitude for mercies received, were to be eaten the ſame day. *Levit.* 7. 15.

7 And if it be eaten at all on the third day: it *is* abominable, it ſhall not be accepted.

8 Therefore *every one* that eateth it, ſhall bear his iniquity *k*, becauſe he hath prophaned the hallowed thing of the LORD, and that ſoul ſhall be cut off from among his people!

k (*i. e.*) The puniſhment of his iniquity; inſtead of acceptation he ſhall receive puniſhment.

9 And * when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

* chap. 23. 22. Deu. 24. 19.

10 And thou ſhalt not glean thy Vineyard, neither ſhalt thou gather *every* grape of thy vineyard: thou ſhalt leave them for the poor and ſtranger: I *am* the LORD your God *l*.

Ruth. 2. 15. 16.

l Who gave you all theſe things with a reſervation of my authority over you, and right in them, and with a charge of giving part of them to the poor.

11 * Ye ſhall not ſteal, neither deal falſly, neither lie one to another *m*.

* Exod. 20. 15. *m* Or, *one againſt another* to the defrauding of him of any of his goods, to which kind of lying the words foregoing and following ſeem here to reſtrain it, though it be true, that all ſorts of lying are unlawful.

& 22. 3, 7, 10. chap. 6. 2.

12 And ye ſhall not * ſwear by my name falſly *n*, neither ſhalt thou prophane the name of thy God *o*: I *am* the LORD.

* Exod. 20. 7. chap. 6. 3. Deut. 5. 11

n This is here added, to ſhew how one ſin draws on another, and that when men will lye for their own advantage, they will eaſily be induced to Perjury. *o* By any unholy uſe of it. So it is an additional precept, thou ſhalt not abuſe my holy name by ſwearing either falſly or raſhly. Or this may be a reaſon of the former prohibition, becauſe in ſo doing *thou wilt prophane the name of thy God.*

Mat. 5. 33-34. Jam. 5. 12.

13 * Thou ſhalt not defraud thy neighbour, neither rob him: the wages *p* of him that is hired ſhall not abide with thee all night *q*, until the morning.

* Deut. 24. 14, 15. Mal. 3. 5 Jam. 5. 4

p Heb. *The work*, put for *the wages*, as *Deut* 24. 15. *Job* 7. 2. *Jer.* 22. 13. *q* Becauſe his urgent neceſſities require it for preſent ſubſiſtence.

14 Thou ſhalt not curſe the deaf, nor put a ſtumbling block before the blind *r*, but ſhalt fear thy God *s*: I *am* the LORD.

* Deut. 27. 18.

r To make them fall. Under theſe two particulars are manifeſtly and eſpecially forbidden all injuries done to ſuch as are unable to right or defend themſelves; of whom God here takes the more care, becauſe they are not able to reſcue themſelves. *s* Who both diſcerns the injuries you do them, and can avenge them, though the blind and deaf cannot.

15 Ye ſhall do no unrighteouſneſs in judgment: thou ſhalt not * reſpect the perſon of the poor *t*, nor honour the perſon of the mighty: *but* in righteouſneſs ſhalt thou judge thy neighbour.

* Exod. 23. 3. Deut. 1. 17. and 16 Compare *Deut.* 1. 17. and 10. 17. *Prov.* 24. 23.

t So as through pity to him to give an unrighteous ſentence. *Prov.* 28. 21.

16 * Thou ſhalt not go up and down *as* a tale-bearer *u* among thy people: neither ſhalt thou ſtand *x* againſt the blood of thy neighbour: I *am* the LORD.

* Jer. 9. 4. Exod. 23. 1.

u Who makes it his buſineſs to go up and down from one to another, and divulge evil and falſe reports concerning others, which though many times it proceeds only from levity and talkativeneſs, yet apparently tends to the great injury of our neighbour. See *Prov.* 11. 13. *Jer.* 6. 28. and 9. 4. *x* To wit, in judgment as a falſe accuſer or falſe witneſs: For accuſers and witneſſes uſe to ſtand, whilſt the Judges ſate, in Courts of Judicature.

17 * Thou ſhalt not hate *y* thy brother *z* in thine heart: * thou ſhalt not in any wiſe rebuke thy neighbour ‖ and not ſuffer ſin upon him *b*.

* 1 Joh. 2. 9. 11. * Mat. 18. 15.

y To prevent murder, laſt ſpoken of, he forbids hatred, which is the common cauſe, and a degree, of murder, 1 *Joh.* 3. 15. *z* The (Or, *that ſame with neighbour*, as it follows, *i. e.* every man, *Matth.* 5. 44. *thou bear* for it is manifeſt, that Gods Law commandeth them to love ſtrangers no leſs than *Iſraelites*. *a* If thy brother hath done thee or *him.* others any injury, thou ſhalt not only not be a tale-bearer, nor hate him, and ſmother that hatred by fullen ſilence, as 2 *Sam.* 13. 22. nor juſtifie and flatter and encourage him therein, but ſhalt freely and in love, not with hatred, tell him of his fault. *b* (*i. e.*) Not ſuffer him to lye under the guilt of any ſin, which thou by rebuking of him, and thereby bringing him to true Repentance, couldſt in ſome fort free him from. But the phraſe of *ſuffering ſin upon him* ſeems imperfect and unuſual in Scripture, and I doubt whether the Hebrew verb *Naſa* be ever uſed for *permitting* or *ſuffering*. The words may be rendred thus, *And* (or *ſo*) *thou ſhalt not bear ſin for him, or for his ſake*, thou ſhalt not make thy ſelf guilty of his ſin, as thou wilt aſſuredly do, if thou doſt not perform thy duty of rebuking him for his ſin, which is a likely way, and a courſe appointed by God to remove the guilt of his ſin from him, and conſequently, as it was his fault that he ſinned and contracted guilt, ſo it is thy fault, that his guilt continues upon him. Many things favour this ſence. 1. This is the proper and uſual ſignification of the word *Naſa*. 2. The ſame words are uſed in this ſence, *Levit.* 22. 9. *Num.* 18. 32. 3. The preposition *al* is oft uſed thus, as *Gen.* 37. 8, 34. *Judg.* 9. 9. 1 *King.* 16. 7. 4. This phraſe of *bearing ſin* or *iniquity* is conſtantly uſed in this book for being guilty and lyable to puniſhment. And ſo the ſenſe is here full and compleat, and a very weighty reaſon here given to enforce the foregoing precept.

18 Thou shalt not avenge, nor bear any grudge *e* against the children of thy people, * but thou shalt love thy neighbour *d*, as thy self *e*: I *am* the LORD.

* Mar. 5. 43 and 22. 39. Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

e Heb. *nor keep*, either 1. The injury here supposed, in thy memory: So it is opposed to those who say they will forgive, but not forget, an injury. Or 2. Anger or hatred, in thy heart. So this verb is used, *Jer.* 3. 12. *Nah.* 1. 2. *d* By which he understands not the *Israelites* only, as some would perswade us, but every other man with whom we converse, as plainly appears 1. By comparing this place with *verf.* 34. where this very law is applied to strangers. 2. Because the word *neighbour* is explained by *another man*, *Levit.* 20. 10. *Rom.* 13. 8 See more on *Exod.* 20. 16. *e* With the same sincerity, though not equality, of affection, as to thy self.

19 Ye shall keep my statutes *f*. Thou shalt not let thy cattle gender with a diverse kind *g*: thou shalt not sow thy field with mingled seed *h*: neither shall a garment mingled of linen and woollen come upon thee.

f Either 1. My Laws. So this is fitly premised, because otherwise some of the following commands might seem trifling, and obedience to them unnecessary; Or 2. My Ordinances, to wit, of nature; or the order which I have appointed in creatures, as the word is used *Job* 26. 10. and 38. 33. *Psal.* 148. 6. *Prov.* 8. 29. and therefore they shall not confound those things that I have distinguished, which were in some fort to reproach and correct my works, and which may seem to be done in some of the following instances. *g* This was prohibited, partly to restrain the curiosity and boldness of men, who might attempt to amend or change the works of God: Partly that by the restraints here laid even upon brute-creatures men might be taught to abhor all unnatural and unlawful lusts: Partly to teach the *Israelites* to avoid mixtures with other Nations either in Marriage or in Religion: Which also may be signified by the following prohibitions. *h* See of this and the next. *Deut.* 22. 9, 10, 11.

† Or, *whatsoever*

20 And whosoever lieth carnally with a woman that is a bondmaid ‖ † betrothed to an husband † and not at all redeemed, nor freedom given her, ‖ † she shall be scourged *i*: they shall not be put to death *k*, because she was not free *l*.

‖ Heb. *she was not redeemed at all, nor was the freedom of redemption given her.* † Heb. *reproached by another man*, or *forsaken*, *Gen.* 30. 20. Or, *reproached or despised*, and therefore forsaken, *of her husband*, or *husband*. For as his continuance with her in his and her masters family is a reproach to her, and a sign of contempt. *i* Heb. *There shall be a scourging*, which may belong, either 1. To her alone, as the Jews understand it, for the mans punishment follows, *ver.* 21, 22. Or, 2. To both of them, for 1. Both were guilty. 2. It follows, *they shall not be punished with death*, which may seem to imply that they were to be punished by some other common and considerable punishment, which scourging indeed was, but the paying of a ram was a small penalty and very unsuitable to the greatness of the offence. And the offering of the ram as a trespass-offering for the sin against God, is not inconsistent with making satisfaction other ways for the injury done to men, as we may see *Levit.* 6. 4, 5, 6. but only added here as a further punishment to the man, either because he only could do this, and not the woman, who being a bond-woman had nothing of her own to offer: Or because his Sex and his Freedom aggravated his sin. *k* Which they should have been, had she been free, *Deut.* 22. 23, 24. *l* The reason of this difference is not from any respect which God gives to persons, for bond and free are alike to him, but because bond-women were scarce Wives, and their Marriages were scarce true Marriages, being neither made by their choice, but by their masters authority, nor continued beyond the year of release, but at her Masters or Husbands pleasure: Of which see *Exod.* 21. 4, &c.

21 And * he shall bring his trespass-*offering* unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-*offering*.

* chap. 5. 15.

22 And the priest shall make an atonement for him with the ram of the trespass-*offering* before the LORD, for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised *m*: three years *n* shall it be as uncircumcised unto you: it shall not be eaten of.

m (*i. e.*) As unclean, not to be eaten but cast away, and counted abominable, as the foreskins are. *n* This precept was serviceable, 1. to the Trees themselves, which grew the better and faster, being early stript of those fruits, which otherwise would have derived to themselves and drawn away much more of the strength from the root and tree. 2. To men, both because the fruit then was waterish, indigested and unwholsome, and because hereby men were taught to bridle their appetites; a lesson of great use and absolute necessity in a godly life. 3. To God, who required and deserved the first-fruits, which must be also of the best, and so they could not be in this time.

24 But in the fourth year all the fruit thereof shall be † holy to praise the LORD withal *o*.

† Heb. *holiness of praises to the LORD.*

o Consecrated to the Lord, as the first-fruits and tithes were, and therefore given to the Priests and *Levites*, *Numb.* 18. 12, 13. *Deut.* 18. 4. yet so that part of them were communicated to the poor also, *Deut.* 14. 28. *p.* 26. chap. 23. Widows and Fatherless and Strangers. See *Deut.* 14. 28. *p.* To bless the Lord, by whose power and goodness the trees bring forth fruit to perfection. *Numb.* 15. 8 *Josh.* 6. 19.

25 And in the first year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof *q*: I *am* the LORD your God.

q That God may be pleased to give his blessing, which alone can make them fruitful.

26 * Ye shall not eat *any thing* with the blood *r*, neither shall ye use inchantment, nor observe times *s*.

* Deut. 12. 23

r (*i. e.*) Any flesh out of which the blood is not first poured. See 1 *Sam.* 14. 32. The Jews write, that the *Egyptians* and other Nations, when they offered Sacrifices to the Devils, did eat part of the sacrifices, beside the blood which was kept in basons for that end, which also they believed to be as it were the special food of the Devils. *s* To wit, superstitiously, by the observation of the clouds, or stars, or otherwise, by esteeming some days lucky, others unlucky. See *Deut.* 18. 10, 11. *Esth.* 3. 7.

27 * Ye shall not round the corners of your heads *t*, neither shalt thou mar the corners of thy beard.

* Deut. 14. 1.

t (*i. e.*) Your Temples: Ye shall not cut off the hair of your heads round about your Temples. This the Gentiles did, either for the worship of the Devils or Idols, to whom young men used to consecrate their hair, being cut off from their heads, as *Homer*, *Plutarch*, and many others write; or in funerals or immoderate mournings, as appears from *Esa.* 15. 2. *Jer.* 48. 37. And the like is to be thought concerning the beard or the hair in the *corners*, (*i. e.*) corners of the beard. The reason then of this prohibition is because God would not have his people agree with Idolaters, neither in their Idolatries, nor in their excessive sorrowing, no nor so much as in the appearances and outward significations or expressions thereof.

28 Ye shall not * make any cutting in your flesh *u* for the dead *x*, nor print any mark upon you: I *am* the LORD.

* Deut. 14. 1. Jer. 16. 6. & 41. 5.

u Which the *Gentiles* commonly did both in the worship of their Idols, and in their solemn mournings, *Jer.* 16. 6. *x* Heb. *for a soul*, *i. e.* either 1 improperly, for a dead body; as that word is sometimes used, as *Lev.* 19. 28. and 21. 1. *Numb.* 6. 6. or 2. properly, *for the soul*; ye shall not cut your flesh or your bodies, for your souls, or upon pretence of doing your souls any good, either in way of mortification, or in the worship of God, as they did, 1 *Kings.* 18. 28. in like manner as others were willing to give to God *the fruit of* their *body for the sin* of their *soul*, *Mic.* 6. 7.

29 Do not † prostitute thy daughter to cause her to be a whore *y*, left the land fall to whoredom, and the land become full of wickedness.

† Heb. *profane*

y As the *Gentiles* frequently did for the honour of some of their Idols, to whom diverse women were consecrated, and publickly prostituted.

30 * Ye shall keep my sabbaths, and reverence my sanctuary *z*: I *am* the LORD.

* chap. 26. 2.

z. Not presuming to approach it without reverence, or with any kind of uncleanness upon you.

31 * Regard not them that have familiar spirits *a*, neither seek after wizards *b*: I *am* the LORD your God.

* Deut. 18. 11.

a That have entred into covenant with the Devil, by whose help they foretel many things to come, and acquaint men with secret things. See *Lev.* 20. 27. *Deut.* 18. 11. 1. *Sam.* 28. 3, 7, 9. 2 *Kong.* 21. 6. *b* Another name expressing the same thing for substance, to wit, persons in league with the Devil, with some difference only in the manner of their operation.

32 Thou shalt rise up *c* before the hoary head, and honour the face of the old man, and fear thy God *d*: I *am* the LORD.

c To do them reverence when they pass by, for which and they were obliged, as the Jews say, presently to sit down again when they were past, that it might be manifest they arose out of respect to them. *d* A reason of the former precept, both because old men in some respect do most resemble God, who is stiled *the ancient of days*, *Dan.* 7. 9, 13. and because this respect is due to such, if not for themselves, who may be unworthy or contemptible, yet for Gods sake, who requires this reverence, and whose singular blessing old age is.

33 And * if a stranger sojourn with thee in your land, ye shall not ‖ vex him *e*.

* Exod. 22. 21. & 23. 9.

e Either with opprobrious expressions, or grievous exactions.

34 * *But* the stranger that dwelleth with you shall be unto you as one born amongst you *f*, and * thou shalt love him as thy self: for ye were strangers *g* in the land of Egypt: I *am* the LORD your God.

* Deut. 10. 19. Exod. 22. 21. & 23. 9. 1 Pet. 2. 11.

f Either 1. as to the matters of common right, as it here follows: to it reacheth to all strangers. Or 2 as to Church-privileges: so it concerns only those who were proselytes of righteousness. *g* And therefore are sensible of the fears, distresses, and miseries of such, which call for your pity, and you ought to do to them, as you would that others should do to you when you were such.

35 Ye shall do no unrighteousness in judgment, in mete-yard *h*, in weight, or in measure *i*.

h In the measuring of lands, or any dry and continued things, as cloth, ribband, *&c.* *i* In the measuring of liquid or such dry things as are not continued, only contiguous, as of corn or wine, *&c.* Or, the former may note greater, the latter less, measures.

36 * Just balances, just † weights, a just ephah *k*, and a just hin *l* shall ye have: I *am* the LORD your God which brought you out of the land of Egypt.

* Deut. 25. 15. Prov. 11. 1. & 16. 11. & 20. 10. Ezek. 45. 10. Amos 8. 5. Mic. 6. 10. † Heb. *stones*

These two measures are named as most common, the former for dry, the latter for moist things: but under them he manifestly comprehends all other measures.

37 Therefore *k* shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

k Because my blessings and deliverances are not indulgences to sin, but greater obligations to all duties to God and men. So that if religion and righteousness were utterly lost in the world, they ought in all reason to be found among you as my peculiar people and freed men.

CHAP. XX.

Israelites must not offer their Children to Molech on pain of Death, 1——3. *Which if not inflicted by the Magistrate, shall be by God himself*, 4, 5. *The same, against running after Southsayers*, 6. *Against Cursers of Parents*, 9. *Against Adultery*, 10. *Or incestuous and unlawful copulation with Women, Man, or Beast*, 11——21. *They must put a difference between clean and unclean*, 22——26. *Southsayers to be stoned*, 27.

1 AND the LORD spake unto Moses, saying,

2 * Again, thou shalt say to the children of Israel *a*, * Whosoever *he be* of the children of Israel, or of the strangers *b* that sojourn in Israel, that giveth *any* of his seed unto Molech *c*, he shall surely be put to death: the people of the land shall stone him with stones.

* chap. 18. 21. Deut. 18. 10. 2 Kin. 17. 17. & 23. 10. Jer. 32. 35.

a Here follow the punishments of the crimes forbidden in the former chapters. *b* Not only such as were Proselytes, but all others, these being gross immoralities, and such as the precepts of *Noah* reached to, and such as the laws of nature and nations obliged them to. And therefore the toleration of such actions was not only against reason of state, and the interest of the commonwealth of *Israel*, and dangerous to the infection and destruction of the *Israelites* by the imitation of such examples, but also against the light of nature and laws of humanity. *c* Or to any other Idol; for the reason of the law equally concerns all. See *Levit.* 18. 21.

3 And I will set my face against that man *d*, and will cut him off from among his people *e*: because he hath given of his seed unto Molech, to defile my sanctuary *f*, and to prophane my holy Name *g*.

d (*i. e.*) Deal with him as an enemy, and make him a monument of my justice, either by punishing him immediately and eminently, when the Magistrate cannot or will not do it, or by adding to his corporal punishments my curse upon his soul and name. See *Lev.* 17. 10. *e* From the number of his people, of what nation or kindred soever he was, or, from the land of the living. *f* Which was done by this wickedness, either because such persons did, for the cover of their Idolatry, come into God's Sanctuary, as the rest did: See *Lev.* 15. 31. or because the Sanctuary was, and was said to be defiled by gross abominations committed in that city or land where Gods Sanctuary was: or because by these actions they did pronounce and declare to all men that they esteemed the sanctuary and service of God abominable and vile, by preferring such odious and pernicious Idolatry before it. *g* Partly by despiling it themselves, and partly by disgracing it to others, and giving them occasion to blaspheme it, and to abhor the true religion, because they saw it deserted and condemned by those that best knew it and once embraced it.

4 And if the people of the land do any ways hide their eyes from the man *h*, when he giveth of his seed unto Molech, and kill him not:

† Heb. *from*

h (*i. e.*) Wink at his faule, and forbear to accuse and punish him. Compare *Act.* 17. 30.

5 Then I will set my face against that man, and against his family *i*, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

Exod. 20. 5.

i (*i. e.*) Either, 1. His posterity, whom God threatned to punish for their fathers Idolatry, *Exod.* 20. Or 2. his people, as that word is used, *Jer.* 8. 3. *Mic.* 2. 3. to wit, the people of that land, who by their connivance make themselves guilty of his sin, *ver.* 4. Or 3. his disciples and followers, who are oft called the sons or children of their masters. And so it may seem to be explained in the following words, *all that go a whoring after him*, as the first clause which concerns the head or chief person himself, *I will set my face against that man*, is explained by these words, *I will cut him off.*

6 And * the soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them *k*, I will even set my face against that soul, and will cut him off from among his people.

* chap. 19. 31.

k To seek knowledge or counsel or help from them.

7 * Sanctifie your selves therefore, and be ye holy: for I *am* the LORD your God.

* chap. 11. 44. & 19. 2. 1 Pet. 1. 16.

8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctifie you *l*.

l (*i. e.*) Who separated you from all nations, and from their impurities and Idolatries, to be a peculiar people to my self, and therefore I will not suffer you to follow their examples. Or who really sanctifie you, and give you my grace to do what I require. *i. e.* to keep my statutes. Or the argument is this, Those Idols and Idolatries will defile you and make you worse, but I only and my service will sanctifie you and make you better.

9 * For *m* every one that curseth *n* his father, or *o* his mother, shall be surely put to death: he hath cursed his father, or his mother, his blood shall be upon him *p*.

* Exod. 21. 17. Deut. 27. 16. Prov. 20. 20. Mat. 15. 4.

m Or, *surely*, as that particle, *chi*, is oft used, as *Job* 8. 6. and 20. 20. So there needs no dispute about the connexion, or what this is a reason of. *n* Which is not meant of every perverse expression, but of bitter reproaches or imprecations. *o* Heb. *and* put for *or*, as hath been noted before. *p* He is guilty of his own death: he deserves to die for so unnatural a crime.

10 And * the man that committeth adultery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adulteress shall surely be put to death.

* Deut. 22. 22. Joh. 8. 4. 5.

11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

* chap. 18. 8.

12 * And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion *q*; their blood *shall be* upon them.

* chap. 18. 15. Deut. 27. 23.

q By perverting the order which God hath appointed, and mixing the blood which God would have separated, and making the same off-spring both his own immediate child and his grandchild.

13 * If a man lie also with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death *r*; their blood *shall be* upon them.

* chap. 18. 22. 23. Deut. 27. 21

r Except the one party was forced by the other. See *Deut.* 22. 25.

14 And * if a man take a wife, and her mother, it *is* wickedness *s*: they shall be burnt with fire, both he and they *t*, that there be no wickedness among you.

* chap. 18. 17.

s (*i. e.*) Abominable and extraordinary wickedness, as the singularity of the punishment sheweth. *t* Either, or both or all of them, if they consented to it.

15 * And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast *u*.

* chap. 18. 23. Deut. 27. 21

u Partly for the prevention of monstrous Births, partly to blot out the memory of so loathsome a crime, and partly that by so severe a punishment of that creature which was only a passive instrument to mans sin, men might be assured that a more dreadful punishment than corporal death was referred for them, if they repented not.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17 * And if a man shall take his sister, his fathers daughter, or his mothers daughter, and see her nakedness *x*, and she see his nakedness, it *is* a wicked thing, and they shall be cut off in the sight of their people *y*: he hath uncovered his sisters nakedness, he shall bear his iniquity.

* chap. 18. 9. Deut. 27. 22.

x Seeing is here understood, either 1. properly, and so God would cut off the occasions of further filthiness. Or rather 2. improperly, for touching her or lying with her; for 1. the sence of seeing is oft put for other sences, as for hearing, *Gen.* 42. 1. compared with *Act.* 7. 12. *Exod.* 20. 18. *Rev.* 1. 12. and for touching, as *Job.* 20. 25, 29. 2. that act is expressed by words parallel to this of seeing, as by uncovering or discovering, and by knowing, *Gen.* 4. 1. 3. so it is directly explained, in the following words, *he hath uncovered his sisters nakedness*, which manifestly signifies lying with her. 4. it is not probable that an equal punishment would have been appointed to an immodest sight, and to the highest act of filthiness. 5. nor seems there to be any reason why this crime should be restrained to this rather than to any other relations, when it was as great, yea a greater crime in some other relations. *y* (*i. e.*) Publickly, for the terrour and caution of others.

18 * And if a man shall lie with a woman *z* having her sickness *a*, and shall uncover her nakedness, he hath † discovered her fountain *b*, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

* chap. 18. 19. See ch. 15. 24.

† Heb. *made naked*

z Wittingly and willingly. See on *Lev.* 15. 24. and 18. 19. *Ezek.* *a* (*i. e.*) her monthly infirmity. *b* Or her issue. *Thus the fountain of blood* in *Mark* 5. 29. is *the issue of blood*, *Luk.* 8. 44. the fountain put for the stream; the cause for the effect, which is common.

19 * And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity.

* ch. 18. 12. 13.

20 * And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin, they shall die childless *c*.

* chap. 18. 14.

c (*i. e.*) Either shall be speedily cut off ere they can have a child by that incestuous conjunction, that the remembrance of the fact may be blotted out: or, if this seem a less crime than most of the former incestuous mixtures, because the relation is more remote, and therefore the Magistrate shall forbear to punish it with death, yet they shall either have no children from such an unlawful bed, or their children shall die before them, *Hof.* 9. 11, 12. or shall not be repured their genuine children, but bastards, and therefore excluded from the congregation of the Lord, *Deut.* 23. 2.

21 * And if a man shall take his brothers wife *d*, it *is* † an unclean thing *e*: he hath uncovered his brothers nakedness; they shall be childless.

* chap. 18. 16 † Heb. *a separation.*

d Except in the case allowed by God, *Deut.* 25. 5. *e* An abominable thing, like the uncleanness of a menstruous woman, which is oft expressed by this word: Heb. *a separation*, or *removing*, *i. e.* a thing deserving separation or exclusion from society with others; or a thing to be removed out of sight or out of the world.

22 Ye shall therefore keep all my † statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, * spue you not out.

† chap. 18. 26.

* chap. 18.

23 And ye shall not walk in the manners of the nation which I cast out before you: for they committed
Deut 9.5 all these things, and * therefore I abhorred them.

24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk, and honey: I *am* the LORD your God, which have separated you from *other* people *f*.

f By my special grace and favour vouchsafed to you above all people, in glorious and miraculous works wrought for you and among you, and in ordinances and other singular privileges and blessings imparted to you, all which calls for your special love and service.

25 * Ye shall therefore put difference between clean
* chap. 11. 2. Deut. 14 4. beasts, and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing
‖ Or, moveth. that ‖ creepeth on the ground, which I have separated from you as unclean *g*.

g (*i.e.*) As things which by my sentence I have made unclean, and which you must avoid as such.

* Verse 7. 26 And ye shall be holy unto me: * for I the LORD
chap. 19. *am* holy, and have severed you from *other* people, that
2. 1 Pet. 1. 16. ye should be mine.

* Deut. 18. 10, 11. 1 Sam. 28, 7, 8. 27 * A man also, or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood *shall be* upon them.

CHAP. XXI.

Priests must not defile themselves, in mourning over the Dead: Cases excepted, 1——6. *Nor marry with a Whore, Profane, or Divorced Woman,* 7, 8. *His Daughter, if a Whore, to be burnt with fire,* 9. *The High Priest must in no case defile himself with the Dead,* 10——12. *Must marry a Virgin of his People,* 13——15. *Persons having bodily defects, allowed to eat of the holy things, but not to serve in the Tabernacle, or offer to God,* 16——24.

1 AND the LORD said unto Moses, Speak unto the Priests, the sons of Aaron, and say unto
* Ezek. 44. 25. them, * There shall none be defiled for the dead *a* among his people:

a To wit, by touching of the dead body, or abiding in the same house with it, or assisting at his funerals, or eating of the funeral feast. The reason of this law is evident, because by such pollution they were excluded from converse with men, to whom by their function they were to be serviceable upon all occasions, and from the handling of holy things, *Num.* 6. 6. & 19. 11, 14, 16. *Deut.* 26. 14. *Hos.* 9. 4. And God would hereby teach them, and in them all successive Ministers of holy things, that they ought so entirely to give themselves to the service of God, that they ought to renounce all expressions of natural affections, and all worldly employments so far as they are impediments to the discharge of their holy services. See *Lev.* 10. 3, 7. *Deut.* 33. 9. *Mat.* 8. 22. Hereby also God would beget in the people a greater reverence to the Priestly function, and oblige the Priests to a greater degree of strictness and purity than other men.

2 But for his kin that is near unto him *b*, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother *c*.

b Under which general expression his wife seems to be comprehended, though she be not expressed in the following instances, because from the mention of others more remote it was easie to gather that so near a relation was not excluded. And hence it is noted as a peculiar and extraordinary case, that *Ezekiel*, who was a Priest, was forbidden to mourn for his wife, *Ezek.* 24. 16, &c. These exceptions God here makes in condescention to humane infirmity, because in such cases it was very hard to restrain the affections. But this allowance concerns only the Inferiour Priest, not the High Priest, as we shall see. *c* Obj. *Eleazar* and *Ithamar* are forbidden to mourn for their brethren, *Nadab* and *Abihu*. *Anſ.* 1. That case was singular, both because such a mourning might seem to be a censure of God's severity upon them, and because they were then in the actual execution of their office and in their initiation to it, and they were the only persons, besides *Aaron*, that could perform that work, and therefore their attendance upon it was more necessary than it would be in after-times and other cases. 2. The latter law can either limit or enlarge the former at the pleasure of the lawgiver. And this law may seem to be added, least that prohibition *Lev.* 10. should be taken for a general rule.

3 And for his sister *d* a virgin, that is nigh unto him *e*, which hath had no husband *f*; for her may he be defiled.

d Either by father, or mother. *e* (*i.e.*) By nearness not of relation, (for that might seem a needless addition) but of habitation, *i.e.* one not yet cut off from the family, as it follows. *f* For if she was married, she was now of another family, and under her husbands special care in those matters.

4 *But* ‖ he shall not defile himself, *being* a chief man
‖ Or, *being an husband among his people he shall not defile himself* among his people *g*, to prophane himself.

g Or, seeing he is a *chief man*, &c. or *ruler*, &c. for such not only the High Priest, but others also of the Inferiour Priests were. And therefore though he might defile himself for the persons now named, yet he, above all others, must take heed so to do it that he do not prophane himself by doing as follows. Or, for *a chief man*, &c. the preposition *Lamed* being eaſily understood from the former verſe, where it is oft uſed, ſuch ſupplements being not unuſual in the *Hebrew* tongue. So the ſence is, *He ſhall not defile himſelf* for any other perſon whatſoever who is not thus near of kin to him, no not for a *prince* or *chief ruler among his people*, who might ſeem to challenge this duty from him, to join with all others in their reſentment of the publick loſs, much leſs ſhall he defile himſelf for any other. And

ſo the laſt word, *to profane himſelf*, may be added as a reaſon why he ſhould not defile himſelf for the prince or any other, except the perſons named, becauſe ſuch defilement for the dead did profane him, or make him as a common perſon and unclean, and conſequently unfit to manage his ſacred employment, which was an impediment to the ſervice of God, and a publick inconvenience to the people whoſe concerns with God he negotiated. And it was not meet ſuch great and important affairs ſhould give place to the ceremonies of a funeral for a ſtranger.

5 * They ſhall not make baldneſs upon their head *h*, * chap. 19. 27, 28. Ezek. 44. neither ſhall they ſhave off the corner of their beard, nor make any cutting in their fleſh.

h To wit, in funerals, as the heathens did: *q. d.* Though I 20. allow them to defile themſelves for ſome of the dead, yet in no caſe ſhall they uſe theſe ſuperſtitious and heatheniſh rites, which alſo the people are forbidden to do, *Lev.* 19. 27. *Deut.* 14. 1. but the Prieſts in a more peculiar manner, becauſe they are by word and example to teach the people their duty not to ſorrow for the dead as perſons without hope.

6 They ſhall be holy unto their God *i*, and not profane the Name of their God *k*: for the offering of the LORD made by fire, *and* the bread of their God *l* they do offer: therefore they ſhall be † holy.

† Heb. *to him.*

i Devoted to God's ſervice, and always prepared and fit for it, and therefore ſhall keep themſelves, as far as they can, from all defilement, which makes them unmeet for their maſters uſe. *k* Which they eſpecially bear: they ſhall not diſparage the ſervice of God by making it give place to ſuch fleight occaſions. *l* (*i.e.*) the ſhew-bread: or rather, all the other offerings, beſides burnt-offerings: which are called bread, either becauſe bread is commonly put for all food, as below, *ver.* 17, 21. or, becauſe God is ſatisfied and refreſhed, with theſe offerings, as a man is with his bread: or rather, becauſe they, or part of them, are the bread or food of the Prieſts, and are here called *the bread of their God*, either objectively becauſe they were offered to God, or efficiently, becauſe they were given by God to the Prieſts. And theſe are called *bread* in oppoſition to the burnt-offerings, which being wholly conſumed gave no food to the Prieſts. Or, *the offerings made by fire* are here put Synecdochically for all the reſt, the moſt eminent kind for all, which are here called *bread*, becauſe devoured by fire to the honour of God. For the particle *and* is not in the *Hebrew*, and may be omitted.

7 * They ſhall not take a wife *that is* a whore, or pro-
* Ezek. 44. 22. fane *m*, neither ſhall they take a woman put away from her husband *n*: for he *is* holy unto his God.

m Or, *defiled*, or *deſtroyed*, though it were done ſecretly, or by accident, or by force: becauſe the Prieſt muſt take care that all the members of his family be free not only from groſs wickedneſs, but from all ſuſpicions of evil, and occaſions of reproach or contempt, becauſe this would reflect upon himſelf, and upon his God and religion alſo. The word may note one *deflowred* by any perſon, though it were by her husband; or a widow, becauſe not only the High-Prieſt was obliged to marry a virgin, *ver.* 13. but alſo the inferiour Prieſts, as appears from *Ezek.* 44. 22. and that is either ſignified by this word, or by none other here. It is true, *a widow*, and a *profane* perſon are diſtinguiſhed, *ver.* 14. but the ſame word may be, and oft is taken in differing ſences, both more largely and more ſtrictly, in the ſame chapter. And there was ſome reaſon why it ſhould be more expreſly and diſtinctly ſet down there, *a widow*, *or one profane* or *deflowred* otherwiſe, becauſe there was the more need of caution in the High-Prieſt, and therefore the *widow* is particularly mentioned, which in the former caſe might be ſufficiently comprehended under a general title. *n* Tho' not for adultery, but for light cauſes and by the husbands fault, becauſe tho' the woman might be wholly innocent and free, yet it would leave ſome blemiſh upon her.

8 Thou ſhalt ſanctifie him *o* therefore, for he offereth the bread of thy God: he ſhall be holy unto thee: *p* for I the LORD which ſanctifie you *am* holy *q*.

o Thou, O *Moſes*, and whoſoever ſhall ſucceed in thy place, to whom it belongs to ſee thoſe and other of my laws obſerved, ſhall take care that the Prieſt be holy, and do not defile himſelf by any of theſe forbidden marriages, though he would do it. *p* Either, 1. in thy eſteem, and therefore ſhall not give thee cauſe to think meanly and irreverently of him by his defiling or debaſing of himſelf with irregular mixtures: or, 2. to thy uſe or ſervice, in whoſe name he is to act with God, and therefore ſhall preſerve himſelf in a ſtate of holineſs and acceptation with God. *q* And therefore my Miniſters muſt be ſuch alſo.

9 And the daughter *r* of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father *s*; ſhe ſhall be burnt with fire *t*.

r And by analogy his ſon alſo, and his wife, becauſe the reaſon of the law here added concerns all. And nothing is more common than to name one kind for the reſt of the ſame nature, as alſo is done *Levit.* 18. *s* (*i.e.*) Expoſeth his perſon and office, and conſequently religion, one of whoſe prime miniſters he is, to contempt. *t* Which was the ſevereſt of all the kinds of puniſhments among the Jews. Whereby God would ſhew, both the greatneſs of their ſins who ſtand in nearer relation to God than others, and how far God is from allowing ſin in thoſe who are neareſt to him.

10 And *he that is* the high prieſt among his brethren,
upon whoſe head * the anointing oyl was poured *u*, and
* Exod. 29. 7. that is conſecrated to put on the garments *x*, ſhall * not uncover his head *y*, nor rent his clothes *z*.

u Levit. 8. 12. Which was only ſprinkled upon inferiour Prieſts, 2. blood alſo being mixed with it, *Lev.* 8. 30. *x* To wit, thoſe holy 16. garments, which were peculiar to him, as well as thoſe common to others. *y* This being then the poſture of mourners, *Lev.* 10. 6. tho' afterwards the cuſtom was changed and mourners covered their heads, 2 *Sam.* 15. 30. *Eſth.* 6. 12. Or if this cuſtom was now in uſe, the meaning may be, he ſhall not put off the Prieſtly covering or mitre, which

which was neceſſary for him to do if he had put on the mourners covering upon his head, otherwiſe the holy covering had been defiled, but he ſhall continue in the exerciſe of his office, which is ſignified by keeping on his Prieſtly garments. *z* Another expreſſion of mourning.

11 Neither ſhall he go in *a* to any dead body, nor defile himſelf for his father *b* or for his mother.

a To wit, into the chamber or houſe where they lie. This and divers other rites here preſcribed were from hence tranſlated by the Heathens into their uſe, whoſe Prieſts were put under the ſame obligations. *b* Becauſe upon his fathers death he was actually High-prieſt, having been conſecrated to this office in his Fathers life-time.

12 Neither ſhall he go out of the ſanctuary *c*, nor
Exod. 28. 36. Or, *conſecration, or ſeparation.* profane the ſanctuary *d* of his God: for * the ‖ crown of the anointing oyl *e* of his God *is* upon him: I *am* the LORD.

c To wit, to attend the funerals of any perſon: for upon other occaſions he might and did commonly go out. *d* Either by making the ſervice thereof give place to the diſcharge of his paſſions, or the performance of a civility, or by entring into the Sanctuary before the ſeven days allotted for his cleanſing, *Numb.* 19. 11. were expired. *e* (*i.e.*) The anointing oil, which to him was in ſtead of a crown, by which he was advanced not only above the reſt of his brethren, but even above all the people, whoſe chief Governour he was in the things of God, tho' ſubject and accountable to the civil Magiſtrate, by which alſo he was made an eminent type of Chriſt who was to be King and Prieſt. Or, *the crown*, to wit, the golden plate, which is called *the holy crown*, *Exod.* 29. 6. and *the anointing oyl of his God* are *upon him*. So there is only an Elliptis of the conjunction, *and*, which is frequent, as *Pſal.* 33. 2. and 144. 9. *Iſa.* 63. 11. *Hab.* 3. 11. *&c.* And theſe two things, being moſt eminent, are put for the reſt, and the ſign is put for the thing ſignified, *q. d.* for he is Gods High-prieſt. Or, *the conſecration* (for ſo *nezer* ſignifies) *of the anointing oil*, which by an Hypallage may be put for *the anointing oil of the conſecration*, *i.e.* whereby he is conſecrated, *is upon him*, *i.e.* though that action be paſt, yet the vertue of it remains ſtill upon him, he is a ſacred perſon in the higheſt degree, and therefore not to defile himſelf in any kind.

13 And he ſhall take a wife in her virginity *f*.

f Or, a Virgin, partly for the decency of the type, becauſe as he was a type of Chriſt, ſo his wife was a type of the Church, which is compared to a Virgin, 2 *Cor.* 11. 2. *Rev.* 14. 4. and partly for greater caution and aſſurance that his wife was not a defiled or deflowred perſon. This and the following rule belong not to all the Prieſts, for then this were a groſs tautology, theſe ſame things or moſt of them being expreſly forbidden to them *v.* 7. but only to the High-prieſt, to ſhew that he alſo and he eſpecially is obliged to the ſame cautions.

14 A widow *g*, or a divorced woman, or profane,
or an harlot, theſe ſhall he not take; but he ſhall take a virgin of his own people *h* to wife.

g Except he were the widow of his predeceſſor, which ſome gather from *Ezek.* 44. 22. But that place ſpeaks only of the common Prieſt, not of the High-prieſt. *h* (*i.e.*) Either 1. of his own tribe, which is confuted by the examples of holy men. See 2 *Chron.* 22. 11. Or 2. of the ſeed of *Iſrael*, as it is explained, *Ezek.* 44. 22.

15 Neither ſhall he profane his ſeed *i* among his people: for I the LORD do ſanctifie him *k*.

i By mixing it with forbidden kinds, whereby the children would be diſparaged and rendred unfit for their Prieſtly function. *k* (*i.e.*) have ſeparated him from all other ſorts of men for my eſpecial and immediate ſervice, and therefore will not have that race corrupted.

16 And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed *l* in their generations *m*, that hath *any* blemiſh *n*,
‖ Or, *food.* let him not approach to offer the † bread *o* of his God.

l Whether the High-Prieſt, or the inferiour ones. *m* In all ſucceſſive ages, as long as your Prieſthood and polity indures. *n i.e.* Any defect or exceſs of parts, any notorious deformity or imperfection in his body. The reaſon hereof is partly typical, that he might more fully repreſent Chriſt, the great High-prieſt, who was typified both by the prieſt and ſacrifice, and therefore both were to be without blemiſh; partly moral to teach all Chriſtians and eſpecially Miniſters of holy things, what purity and perfection of heart and life they ſhould labour after, and that notorious blemiſhes in the mind or converſation render a man unfit for the Miniſtery of the Goſpel, and partly prudential, becauſe ſuch blemiſhes were apt to breed contempt of the perſon, and conſequently, of his function, and of the holy things wherein he miniſtred. For which reaſon, ſome conceive, that ſtill ſuch perſons as have notorious defects or deformities which render them contemptible, are not fit for the Miniſtery. Which may be true in the general, except where there are eminent gifts and graces, which are ſufficient to vindicate a man from the contemptibleneſs of his bodily preſence. The particular defects here mentioned, I ſhall not enlarge upon becauſe ſome of the Hebrew words are diverſly interpreted, and becauſe the uſe of theſe things being abolished, the knowledge of them is not very neceſſary. *o* Either the ſhew-bread, one eminent part being named for the whole: or *the food*, *i. e.* all the oblations. See before on *ver.* 8.

18 For whatſoever man *he be* that hath a blemiſh, he
22.23. that hath a flat noſe *q*, or any thing * ſuperfluous,

* Exod. 30. 32.

p Unto God, or to ſerve him in his ſanctuary. *q* Moſt reſtrain this word to the noſe, and to ſome great deformity relating to it, either the want of it wholly or in part, or the ſhortneſs, flatneſs, or crookedneſs of it. But according to others, it ſignifies more generally, a perſon that wants ſome member or membes, becauſe the next word, to which it is oppoſed, ſignifies one that hath more members than he ſhould.

19 Or a man that is broken footed, or broken handed,

20 Or crook-backt, or a † dwarf, or that hath a † Or, *or* blemiſh in his eye, or be ſcurvy, or ſcabbed, or hath *ſtunder.* his ſtones broken.

21 No man that hath a blemiſh *r*, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire: he hath a blemiſh, he ſhall not come nigh to offer the bread of his God.

r Any notorious blemiſh whereby he is diſfigured, though not here mentioned.

22 He ſhall eat the bread of his God, *both* of the moſt holy, and of the holy *s*.

s Which a Prieſt having any uncleanneſs upon him might not do. Whereby God would ſhew the great difference between natural infirmities ſent upon a man by God, and moral defilements which a man brought upon himſelf. What was *holy*, and what *moſt holy* was declared before. See *Levit.* 2. 3. and 6. 17. and 7. 1. and 14. 13. and 22. 10.

23 Only he ſhall not go in unto the vail *t*, nor come nigh unto the altar *u*, becauſe he hath a blemiſh, that he profane not my ſanctuary *x*: for I the LORD do ſanctifie them *y*.

t (*i.e.*) To the ſecond vail which was between the Holy and the moſt Holy place, *Exod.* 26. 33, 36. to burn incenſe, to order the ſhew-bread, and to dreſs the lamps, which were nigh unto that vail though without. *u* (*i.e.*) The altar of burnt-offering, which was without the ſanctuary. The ſenſe is, He ſhall not execute the prieſts office, which was to be done in thoſe two places. *x* Heb. *my ſanctuaries*, in the plural number, as it is alſo, *Levit.* 26. 31. *Jer.* 51. 51. *Ezek.* 28. 18. For though the Sanctuary was but one, yet there were divers parts, to wit, the Court, the Holy place, and the moſt holy, each of which was in a large ſenſe a *ſanctuary*, or an holy place ſet apart for Gods Worſhip. *y* (*i.e.*) Do ſet them apart for high and holy uſes, to manifeſt my preſence and grace, and to receive my Worſhip and ſervice in them. And therefore I will not have them polluted or diſparaged by the admiſſion of defiled or deformed prieſts to Miniſter therein.

24 And Moſes told *it* unto Aaron, and to his ſons, and to all the children of Iſrael.

CHAP. XXII.

A Prieſt, with any Uncleanneſs, muſt not eat of holy things, on paim of Death, till Sun-ſet, and he be well cleanſed, 1——7. *Might not eat of a dead Carcaſs, nor that which was torn,* 8. *No Strangers nor hired Servants to eat of holy things,* 10. *Nor the Prieſts Daughter, if Married to a Stranger,* 12. *Concerning ſuch as eat thereof unwilling-ly,* 14——16. *Concerning free-will Offerings and their Conditions,* 17. 24. *Not to be received from a Strangers hand,* 25. *Of what Age,* 26. *No Beaſt to be offered with the Dam,* 28. *Offerings to be eat the ſame Day,* 29, 30. *An Exhortation to obedience,* 31——33.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſons, that they ſeparate themſelves *a* from the holy things *b* of the children of Iſrael, and that they profane not my holy name *in thoſe things* which they *c* hallow unto me: I *am* the LORD.

a To wit, when any uncleanneſs is upon them, as it appears from *v.* 3, 4. *b* (*i.e.*) from eating of thoſe parts of the offerings, which belong to them. Only of thoſe tithes they might eat in that caſe. *c* Either the children of *Iſrael*, or the Prieſts: For both of them did in their kinds hallow, conſecrate or offer them to God. But the former ſeems more probable, both becauſe they are mentioned here, and *v.* 3. where they are ſaid to *hallow*, &c. and becauſe this makes the argument ſtronger, it ill became the Prieſts to profane or pollute what the people did hallow.

3 Say unto them, whoſoever *he be* of all your ſeed among your generations that goeth unto the holy things *d*, which the children of Iſrael hallow unto the LORD, having his uncleanneſs upon him, that ſoul ſhall be cut off from my preſence *e*: I *am* the LORD.

d To eat them, or to touch them; for if the touch of one of the people having his uncleanneſs upon him defiled the thing he touched, much more was it ſo in the Prieſt. *e* Either, from the place of my preſence and from my ordinances by excommunication: He ſhall be excluded both from the adminiſtration, and from the participation of them. Or, from the people among whom I am preſent, which commonly is expreſſed by *cutting off from his people*. Or, from the land of the living.

4 What man *f* ſoever of the ſeed of Aaron *is* a le-
per, or hath * a † running iſſue, he ſhall not eat of
* ch. 15. 2. † Heb. *running of ſeed.* the holy things untill he * be clean. And * whoſo toucheth any thing *that is* unclean by the dead, or * a *the vomit.* man whoſe ſeed goeth from him,
* ch. 14. 2. Numb. 19. 11.

f (*i.e.*) Or woman, of *Aarons* ſeed: for they were under the ſame law.

5 Or * whoſoever toucheth any creeping thing,
* ch. 5. 2. & 15. 16. whereby he may be made unclean, or * a man of whom he may make uncleanneſs, whatſoever uncleanneſs he hath:
* ch. 15. 7. & 11. 24.

6 The ſoul which hath touched any ſuch, ſhall be un-
clean until the even, and ſhall not eat of the holy things, unleſs he waſh his fleſh with water.

7 And when the ſun is down he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food *g*.

g (*i.e.*) His portion, the means of his ſubſiſtence. This may be added, to ſignifie why there was no greater nor longer a penalty put upon the Prieſts than upon the people in the caſe of

Levi. 11. and 15. because his necessity craved some mitigation: Tho' otherwise the Priests being more sacred persons, and obliged to greater care and exemplariness deserved a greater punishment.

* Exod. 22. 31. 8 * That which dieth of it self, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the
*ch. 17. 15. LORD.

Ezek. 44. 31. 9 They shall therefore keep mine ordinance *b*, lest they bear sin *i* for it *k*, and die therefore, if they profane it *l*: I the LORD do sanctifie them.

b Either this ordinance here treated of concerning abstaining from holy things when they are unclean: Or more generally, that great ordinance whereby I have made them the Guardians of holy places and things to keep them from all defilement by themselves or others. Heb. *my watch*, (*i. e.*) the watch or guard which I have commanded them to keep. *i* (*i. e.*) Incur guilt and punishment. *k* (*i. e.*) For the neglect or violation of it. *l* (*i. e.*) Their charge, or Gods ordinance about it.

*See 1 Sam 21. 6. 10 * There shall no stranger *m* eat of the holy thing; a sojourner *n* of the priests, or an hired servant shall not eat of the holy thing *o*.

m (*i. e.*) Of a strange family, who is not a priest, as *ver.* 12. compare *Matth.* 12. 4. But there is an exception to this rule, *v.* 11.

n One that comes to his house and abides there for a season, and eats at his table. *o* Of these parts of the offerings, which fell to the priests share, as the breast and shoulder.

† Heb. *with the purchase of his money.* 11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat *p*.

p Because they were wholly his, and as such they were circumcised, *Gen.* 17. *Exod.* 12.

* Heb. *a man a stranger.* 12 If the priests daughter also be *married* unto † a stranger *q*, she may not eat of an offering of the holy things.

q (*i. e.*) To one of another family, who is no priest. Yet the priests wife, though of another family, might eat. The reason of which difference is, because the wife passeth into the name, state and priviledges of her husband, from whom the family is denominated and esteemed.

13 But if the priests daughter be a widow, or divorced, and have no child, and is returned unto her
*ch. 10. 14. fathers house, * as in her youth, she shall eat of her fathers meat, but there shall no stranger eat thereof.

14 And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it *r*, and shall give *it* unto the priest, with the holy thing *s*.

r Over and above the principal, and besides the ram to be offered to God. *Levit.* 5. 15. *s* Or, *and shall give unto the Priest the holy thing*, *i. e.* the worth of it, which the Priest was either to take to himself or to offer to God, as the nature of the thing was.

15 And they *t* shall not profane the holy things of the children of Israel, which they offer unto the LORD.

t Either 1. The people shall not profane them, by eating them: Or 2. The Priests shall not profane them, *i. e.* suffer the people to profane them, without censure and punishment. Both come to the same thing: The people shall not do it, nor the Priests suffer it.

‖ Or, *lade themselves with the iniquity of trespass in their eating.* 16 Or ‖ suffer them to bear the iniquity of trespass *u*, when they eat their holy things: for I the LORD do sanctifie them.

u (*i. e.*) They *i. e.* the Priests, *shall not* (the negative particle being understood out of the foregoing clause, as *Psal.* 1. 5. and 9. 18.) *suffer them*, *i. e.* the people, *to bear the iniquity of trespass*, *i. e.* the punishment of their sin, which they might expect from God, and for the prevention whereof the priest was to see restitution made, *&c.* The words may be rendred thus, *but* (so the Hebrew *vau* is oft translated) *they i. e.* the Priests, *shall make them*, *i. e.* the people, *to bear the iniquity*, or *punishment* of their *trespass* or *sin*, *i. e.* they shall require from them reparations in manner here expressed.

17 And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all
*ch. 1. 2, 3. 10. the children of Israel, and say unto them, * Whosoever *be be* of the house of Israel, or of the strangers *x* in Israel, that will offer his oblation for all his vows *y*, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

x Such as were Proselytes. *y* See on *Levit.* 7. 16.

19 *Ye shall offer* at your own will a male *z* without blemish of the beeves, of the sheep, or of the goats.

z For a burnt-offering, which was always of that kind: but the females were accepted in peace-offerings, *Leu.* 3. 1. and in offerings, *Lev.* 4. 32. and 5. 6.

* Deut. 15. 21. 20 * But whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

and 17. 1. Mal. 1. 8. * ch. 3. 1. ‖ Or, *goats.* 21 And * whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish *his* vow, or a free-will-offering in beeves or ‖ sheep, it shall be perfect, to be accepted: there shall be no blemish *a* therein.

a To wit, none of the blemishes mentioned, *v.* 22, 24. for some blemishes did not hinder the acceptance of a free-will-offering, but only of a vow, *v.* 23.

* ver. 20. 22 * Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD; nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‖ lamb that hath any thing ‖ Or, *i.* * superfluous or lacking in his parts, that mayest thou offer *b* for a free-will-offering: but for a vow it shall not be accepted.

b Either 1. To the Priest, who might, according to the rules given by God, either convert it to his own use, or sell it, and lay out the price of it upon the Temple or Sacrifices. But in this sense any of the other kinds, as *blind*, or *broken*, *&c.* might be offered, which yet are forbidden to be offered, *v.* 22. or rather 2. To the Lord, as is expressed, *v.* 22. 24. this being put down by way of opposition to those defects, *v.* 22. and by way of exception from the general rule, *v.* 21.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut, neither shall ye make *any* offering *thereof* in your land.

25 Neither from a strangers hand *c* shall ye offer the bread *d* of your God of any of these *e*; because their corruption *is* in them *f*, *and* blemishes *be* in them: they shall not be accepted for *g*.

c To wit, from Proselytes, from whom less might seem to be expected, and in whom God might bear with some things, which he would not bear with in his own people: Yet even from those such should not be accepted, much less from the *Israelites*. *d* (*i. e.*) The sacrifices. See on *Levit.* 21. 8. *e* (*i. e.*) So corrupted or defective. Which clause limits the sense and kinds of offerings, and cuts off another more general interpretation received by many, to wit, that he forbids the receiving of any offering, whether blemished or perfect, from the hands of a stranger remaining in Heathenism. *f* (*i. e.*) They are corrupt, vitious and unlawful sacrifices. *g* Or, *from you*, O Priests, to whom it belongs to offer. You shall bear the blame of it, for the strangers might do so through ignorance of Gods Law.

26 And the LORD said unto Moses, saying,

27 * When a bullock, or a sheep, or a goat *is* brought * Exod. forth, then it shall be seven days under the dam, and 22. 30. from the eighth day *h* and thenceforth, it shall be ac- Deut. 15. cepted for an offering made by fire unto the LORD. 21.

h See on *Exod.* 22. 30. and 23. 19.

28 And whether it be cow, or ‖ ewe, ye shall not ‖ Or, *i.* kill it * and her young both in one day *i*. *eue.* * Deut.

i Because is favoured of cruelty. See on *Deut.* 22. 6. 22. 6.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will *k*.

k (*i. e.*) What and when you please, so the rules be observed: Or, *for your acceptance*, as *Levit.* 1. 3. *i. e.* in such manner that God may accept it, *i. e.* regularly, chearfully, *&c.*

30 On the same day it shall be eaten up; ye shall
*ch. 7. leave * none of it until the morrow: I *am* the LORD.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye profane my holy name *l*, but * ch. 10. I will be hallowed *m* among the children of Israel: I 3. *am* the LORD which hallow you *n*;

l Either by despising me and my commands your selves, or by giving others occasion to profane it. *m* Or, *sanctified*, either by you in keeping my holy commands, or upon you in executing my holy and righteous judgments, *Levi.* 10. 3. *Isa.* 26. 15. I will manifest my self to be an holy God that will not bear the transgressions of my laws. *n* By separating you from all the world unto my self and service, by giving you holy laws, and my holy spirit to enable and incline you to keep them, and therefore you have the more reason to hallow me and keep my commands, and are the more inexcusable if you transgress them.

33 That brought you out of the land of Egypt to be your God: I *am* the LORD.

CHAP. XXIII.

Concerning the Feasts of the Lord, 1, 2. *The Sabbath*, 3. *Passover*, 4—8. *The first Fruits*, 9——14. *Of Pentecost*, 15——22. *Of the Feast of Trumpets*, 23——25. *Of Attonements*, 26——32. *Of the Feast of Tabernacles*, 33——44.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them concerning the feasts of the LORD which ye shall proclaim *a to be* holy convocations, *b even* these *are* my feasts *c*.

a (*i. e.*) Cause to be proclaimed, by the Priests. See *Numb.* 10. 8, 9, 10. *b* Days for your assembling together to my worship and service in a special manner. *c* Which I have appointed, and the right observation whereof I will accept.

3 * Six days shall work be done, but the seventh day * Exod. *is* the sabbath of rest, an holy convocation; ye shall 20. 9. do no work *d therein*: it *is* the sabbath of the LORD in all your dwellings *e*.

d So it runs in the general for the sabbath day, and for the day of expiation, *v.* 28. excluding all works about earthly occasions or employments whether of profit or of pleasure; but upon other feast days he forbids only *servile works*, as *v.* 7, 21, 36. for surely this manifest difference in the expressions used by the wise God must needs imply a difference in the things. *e* This is added to distinguish the sabbath from other feasts, which were to be kept before the Lord in *Jerusalem* only, whither all the males were to come for that end; but the Sabbath was to be kept in all places where they were, both in Synagogues, which were erected for that end, and in their private houses.

4 These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons *f*.

f In their appointed and proper times, as the word is used, *Gen.* 1. 14. *Psal.* 104. 19.

Ex. 12. 18 5 * In the fourteenth *day* of the first month at even *is* and 13. 3. the LORDS passeover.

Num. 23. 15. 6 And on the fifteenth day of the same month *is* the and 34. 18. feast of unleavened *bread* unto the LORD: seven days Num. 9. 2. ye must eat unleavened *bread*.

and 28. 16. Deut. 16. 1 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days *g*: in the seventh day *is* an holy convocation, ye shall do no servile work *therein*.

g The matter and manner whereof, see *Numb.* 28. 18. &c.

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto Ex. 23. 16 and them, * When ye be come into the land *h* which I give Num. 28. unto you, and shall reap *i* the harvest thereof *k*, then 26. ye shall bring a ‖ † sheaf *l* of the first-fruits of your Or, *hand-* harvest unto the priest: *ful.*

† Heb. *an Omer.* *h* Therefore this obliged them not in the desert, where they reaped no harvest, *&c.* *i* (*i. e.*) begin to reap, as it is expounded, *Deut.* 16. 9. So he *began*, *i. e.* began to beget, *Gen.* 5. 32. and 11. 26. and *he built*, 1 *King.* 6. 1. *i. e.* he began to build, as it is explained, 2 *Chron.* 3. 1. *k* To wit, barly harvest, which was before wheat harvest. See *Exod.* 9. 31, 32. and 34. 22. *Ruth* 2. 23. *l* Heb. *An omer*, which is the tenth part of an Ephah. It seems here to note the measure of corn which was to be offered. For it is to be considered, that they did not offer this Corn in the ear, or by a sheaf or handful, but, as *Josephus*, 3. 10. affirms, and may be gathered from *Lev.* 2. 14, 15, 16. purged from the chaff, and dryed, and beaten out, and, some add, ground into meal and sifted into fine flour; though this may be doubted of, because the meat-offering attending upon this was of fine flour, *v.* 13. and because this offering is said to be of *green ears of Corn dried*, *&c. Lev.* 2. 14.

11 And he shall wave the sheaf before the LORD, to be accepted for you *m*: on the morrow after the sabbath *n* the priest shall wave it.

m That God may accept of you and bless you in the rest of your harvest. *n* (*i. e.*) After the first day of the feast of unleavened bread, which was a Sabbath or day of rest, as appears from *v.* 7. or upon the sixteenth day of the month. And this was the first of those fifty days, in the close whereof was the feast of Pentecost or Whitsuntide.

12 And ye shall offer that day, when ye wave the sheaf, an he-lamb *o* without blemish of the first year, for a burnt-offering unto the LORD.

o Besides the daily morning and evening sacrifice, which it was needless to mention here, and besides one of those sacrifices to be offered every day of the seven, *v.* 8.

13 And the meat-offering thereof *shall be* two tenth-deals *p* of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *q shall be* of wine, the fourth part of an hin *r*.

p Or, *parts*, to wit, of an Ephah, *i. e.* two Omers, whereas in other sacrifices of Lambs there was but one tenth deal prescribed, *Numb.* 15. 4. The reason of which disproportion may be this, that one of the tenth deals was a necessary attendant upon the Lamb, and the other was peculiar to this feast and occasion, and was an attendant upon that of the sheaf or Corn, and was offered with it in thanksgiving to God for the fruits of the Earth. *q* Drink-offerings were added to all burnt-offerings, as we may see, *Numb.* 15. 5. *r* The measure appointed for every Lamb, *Numb.* 15. 5. This also probably would have been doubled, for the reason now mentioned, had this been a thank-offering for the vintage as it was for the Harvest.

14 And ye shall eat neither bread *s*, nor parched corn, nor green ears *t*, until the self same day *u* that ye have brought an offering unto your God: *it shall be a* statute for ever throughout your generations, in all your dwellings.

s Made of new wheat, as the nature and reason of the Law sheweth. *t* Which were usual, not only for offerings to God, as *Lev.* 2. 14. but also for mans food. See *Josh.* 5. 11. *Ruth* 2. 14. 1 *Sam.* 17. 17. *Matth.* 12. 1. *u* Good reason God should be first served and owned as the supream Landlord.

Deut. 16. 9. Or, *seven weeks.* 15 And * ye shall count unto you from the morrow after the sabbath *w*, from the day that ye brought the sheaf of the wave-offering, † seven sabbaths *y* shall be compleat.

w (*i. e.*) From the sixteenth day of the month, and the second day of the feast of unleavened bread inclusively. See on *v.* 11. *y* (*i. e.*) weeks, which are so called, by a Synecdoche, from the chief day of it, both here and *Luk.* 18. 12. *Acts* 20. 7. 1 *Cor.* 16. 2.

16 Even unto the morrow after the seventh sabbath *z* shall ye number fifty days, and ye shall offer a new meat-offering *a* unto the LORD.

z (*i. e.*) After seven weeks or forty nine days, the morrow after which was the fiftieth day, called also Pentecost. *a* To wit, of new Corn made into loaves, as it follows.

17 Ye shall bring out of your habitations *b* two wave-loaves of two tenth-deals *c*: they shall be of fine flour, they shall be baken with leaven *d*, *they are* the * first- * Lev. 23. 16 fruits unto the LORD. 19. and

b (*i. e.*) Out of the Corn of your own land, for which and the fruits of it you are now to offer praises unto God. And this also, as well as the former sacrifice, was brought out of the common charge, and in the name of the whole nation, whence it is said to be brought *out of their habitations* in the plural number. Some conceive two several loaves were brought for in every family, or, as others, from every City or Town. But this is easily confuted from *v.* 18. where we read that *with the bread*, to wit, the two loaves, were to be offered *seven Lambs*, *one Bullock*, *&c.* which double proportion, as before, *v.* 13. *d* Because these were not offered to God, but wholly given to the Priests for food. See on *Lev.* 2. 11. and 7. 13. Num. 15. 20. and 28. 26.

18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams *e*: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink offerings; *even* an offering made by fire of sweet favour unto the LORD.

e In *Numb.* 28. 11, 19. it is *two young bullocks and one ram*. Either therefore it was left to their liberty to chuse which they would offer, or one of the bullocks there, and one of the rams here, were the peculiar sacrifices of the feast-day, and the other were attendants upon the two loaves, which were the principal and most proper offering at this time. And the one may be mentioned there, and the other here, to teach us, that the addition of a new sacrifice did not destroy the former, but both were to be offered, as the extraordinary sacrifices of every feast did not hinder the oblation of the daily sacrifice.

19 Then ye shall sacrifice * one kid *f* of the goats * ch. 4. 23. for a sin-*offering f*, and two lambs of the first year for 28. a sacrifice of * peace-offerings. ch. 3. 1.

f In Lev. 4. 14. the sin-offering for the sin of the people is a bullock, but here *a kid*, *&c.* the reason of the difference may be this, because that was for some particular sin of the people, but this only in general for all their sins. If it be said then this should have been the better sacrifice, as being for far more and possibly greater offences, it may be replied, that this is not the only instance wherein the greater sins are expiated by smaller sacrifices, and the smaller sins by greater sacrifices; which was to instruct us, that sins were not expiated by the sacrifices for any worth in them, but only in respect of Christ; and that, though all sins are not equal, yet they are all expiated by one and the same price, even by the blood of Christ.

20 And the priest shall wave them *g* with the bread of the first-fruits *for* a wave-offering before the LORD, with the two lambs: * they shall be holy to the LORD, * Num. † for the priests *h*. 18. 12.

g (*i. e.*) Some part of them in the name of the whole; and so Deut. 18. for the two lambs, otherwise they had been too big and too heavy to be waved. So it is a synecdochical expression. *h* Who had to † Heb. *to* themselves not only the breast and shoulder, as in others, which belonged to the Priest, but also the rest which belonged to the offerer; because the whole Congregation being the offerer here, it could neither be distributed to them all, nor given to some without offence or injury to the rest.

21 And ye shall proclaim on the self same day, *that* it may be an holy convocation *i* unto you: ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings, throughout your generations.

i A Sabbath or day of rest, called Pentecost; which was instituted, partly in remembrance of the consummation of their deliverance out of *Egypt* by bringing them thence to the mount of God, or *Sinai*, as God had promised, and of that admirable blessing of giving the Law to them at that time, and forming them into a Commonwealth under his own immediate Government; and partly in gratitude for the further progress of their harvest, as in the Passeover they offered a thank-offering to God for the beginning of their harvest.

22 And * when ye reap the harvest of your land, * ch. 19. 9. thou *k* shalt not make clean riddance of the corners * Deut. of thy field when thou reapest, * neither shalt thou ga- 24. 19. &c. ther any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God.

k From the plural, *ye*, he comes to the singular, *thou*, because he would press this duty upon every person who hath an harvest to reap, that none might plead exemption from it. And it is observable, that though the present business is only concerning the Worship of God, yet he makes a kind of excursion to repeat a former Law of providing for the poor, to shew that our piety and devotion to God is little effeemed by him if it be not accompanied with acts of charity to men.

23 And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, in the * seventh month, in the first *day* of the month, shall ye * Numb. have a sabbath, a memorial of blowing of trumpets *l*, 29. 1. an holy convocation.

l (*i. e.*) Solemnized with the blowing of trumpets by the Priests, not in a common way, as they did every first day of every month, *Numb.* 11. 10. but in an extraordinary manner, not only in *Jerusalem*, but in all the Cities of *Israel*. This seems to have been instituted, 1. To solemnize the beginning of the new year, whereof as to civil matters, and particularly as to the Jubilee, this

this was the first day; concerning which it was fit the people should be admonished, both to excite their thankfulness for Gods blessings in the last year, and to direct them in the management of their civil affairs. 2. To put a special honour upon this month. For as the seventh day was the Sabbath, and the seventh year was a Sabbatical year, so God would have the seventh month to be a kind of Sabbatical month, for the many Sabbaths and solemn feasts which were observed in this more than in any other month. And by this sounding of the trumpets in its beginning God would quicken and prepare them for the following Sabbaths, as well that of atonement and humiliation for their sins, as those of thanksgiving for Gods mercies.

25 Ye shall do no servile work *therein*: but ye shall offer an offering *m* made by fire unto the LORD.

m What that was, see *Numb.* 29. 2, &c.

26 And the LORD spake unto Moses, saying.

*ch.16.30. Num. 29. 7.

27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls *n*, and offer an offering made by fire unto the LORD.

n With fasting, and bitter repentance for all, especially their national sins, among which no doubt God would have them remember their sin of the golden Calf. For as God had threatned to remember it in after times to punish them for it, *Exod.* 32. 34. so there was great reason why they should remember it to humble themselves for it.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you, before the LORD your God.

29 For whatsoever soul *it be o* that shall not be afflicted in that same day, * he shall be cut off from among his people.

" Gen. 17. 14.

o Either of the Jewish Nation, or Religion. Hereby God would signifie the absolute necessity which every man had of Repentance and Forgivenes of sin, and the desperate condition of all impenitent persons.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even, from even unto even shall ye † celebrate your sabbath *p*.

† Heb. *rest.*

p This clause seemes to be added to answer an objection, how this day of atonement could be both on the *tenth* day, *v.* 27. and on the ninth day here. The answer is, it began at the evening or close of the ninth day, and continued till the evening or close of the tenth day, and so both were true, especially if you consider, that the Jews did take in some part of the sixth days evening by way of preparation for the Sabbath, and therefore would much more take in a part of the ninth day to prepare and begin the great and solemn work of their yearly atonement. And this clause may be understood either, 1. Of this particular Sabbath called here *your Sabbath* in the singular number, positibly to note the difference between this and other Sabbaths: for the weekly Sabbath is oft called *the Sabbath of the Lord*, because that was in a special manner appointed for the praising, honouring and serving of God and celebrating his glorious works, as also the other Sabbaths here mentioned were, whereas this was principally ordained for their need and for their good, even to seek and obtain the pardon of their sins. Or 2. Of all their Sabbaths, and consequently of this. The Jews are supposed to begin every day, and consequently their Sabbaths, at the evening, in remembrance of the creation, *Gen.* 1. 5. as Christians generally begin their days and Sabbaths with the morning in memory of Christs Resurrection.

33 And the LORD spake unto Moses, saying,

* Num. 29. 12.

34 Speak unto the children of Israel, saying, * The fifteenth day of the seventh month *shall be* the feast of tabernacles *q for* seven days unto the LORD.

q (i. e.) Of Tents or Booths or Arbours. This feast was appointed principally to remind them of that time when they had no other dwellings in the Wilderness, as it is expressed, *v.* 43. and to stir them up to bless God, as well for the gracious conduct and protection then afforded them, as for their more commodious and secure habitations now given them; and secondarily to excite them to gratitude for all the fruits of the year newly ended, which were now completely brought in, as may be gathered from *v.* 39. and *Exod.* 23. 16. *Deut.* 16. 13, 14. See an instance of this feast, *Neh.* 8. 16.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering *r* made by fire unto the LORD; * on the eighth day *i* shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a † solemn assembly *s*, and ye shall do no servile work *therein*.

* Joh. 7. 37. and 2 Chron. 7. 9.

† Heb. *day of restraint.*

r A several offering each day, which is particularly described *Numb.* 29. 13, *&c.* *i* Which though it was not one of the days of this feast strictly taken, nor is it here affirmed to be so, but on the contrary is expresly said to consist of seven days, *v.* 34, 39. nor did they dwell longer in Tabernacles, yet in a larger sence it belonged to this feast, and is called the *great day of the feast*, *Joh.* 7. 37. And so indeed it was, as for other reasons, so because, by their removal from their Tabernacles into more fixed and comfortable habitations, it represented that happy time wherein their 40 years tedious march in the wilderness was ended with their introduction into and settlement in the land of *Canaan*, which it was most fit and just they should acknowledge with such a solemn day of thanksgiving as this was. *s* Heb. a day of *conclusion*, because it was the end of the feast, *Joh.* 7. 37. or, of *restraint*, because they were restrained from servile work, and obliged to attendance upon Gods worship; or, of *detention*, because they were yet detained before the Lord, and kept together for his service, and not suffered to return to their tents, till this was over.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice *u*, and drink-offerings, every thing upon his day:

u (i. e.) Another sacrifice, to wit, for a sin-offering, as we shall find it, *Numb.* 29. 16, 19, 22, *&c.* called by the general name, *a sacrifice*, because it was designed for that which was the principal end of all sacrifices, to wit, for the expiation of sin.

38 Beside the sabbaths *x* of the LORD, and beside your gifts *y*, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

x (i. e.) The offerings of the weekly sabbaths, by a Metonymy, as the *day* is sometimes put for the actions done in it, as *Prov.* 27. 1. 1 *Cor.* 3. 13. God will not have any sabbath-sacrifice diminished because of the addition of others, proper to any other feast. And it is here to be noted, that though other festival days are sometimes called sabbaths, as here *v.* 39. yet these are here called the *sabbaths of the Lord*, in way of contradistinction to other days of rest, to shew that this was more eminently such than other festival-days, which also sufficiently appears from the fourth Commandment. *y* Which, being here distinguished from the free-will-offerings made to the Lord, may seem to note what they freely gave to the Priests over and above their first-fruits and tithes or other things which they were enjoyed to give.

39 Also *z*, in the fifteenth day of the seventh month, when ye have gathered in the fruit *a* of the land, ye shall keep a feast unto the LORD seven days. On the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

z Or, rather *surely*, as this particle is oft used: For this is no addition of a new, but only a repetition of the former, injunction, with a more particular explication both of the manner and reason of the feast. *a* Not the corn, which was gathered long before, but of their trees, as vines, olives, and other fruit-trees: which compleated the harvest, whence this is called the *feast of ingathering*, *Exod.* 23. 16.

40 And ye shall take you on the first day the † boughs *b* of goodly trees *c*, branches of palm-trees, and the boughs of thick trees *d*, and willows of the brook *e*, and ye shall rejoyce *f* before the LORD your God seven days.

† Heb. *fruit.*

b Heb. *the fruit*, i. e. fruit-bearing boughs or branches with the fruit on them, as the word *fruit* seems to be taken, 2 *King.* 19. 30. *Ezek.* 19. 12. *c* To wit, the olive, myrtle and pine, as they are mentioned, *Nehem.* 8. 15, 16. which were most plentiful there, and which would best preserve their greenness or freshness. *d* For shade and shelter. *e* Which might do well to mix with the other, and in some sort to bind them together. And as they made their booths of these materials, as is apparent, *Nehem.* 8. so it seems they did also carry some of these boughs in their hands, as is affirmed by *Jewish* and other antient writers. *f* Which joy they testified by feasting, thanksgiving, *&c.*

41 And ye shall keep it a feast unto the LORD seven days in the year, *it shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month.

42 Ye shall dwell in booths *g* seven days: all that are Israelites born shall dwell in booths;

g Which were erected in their cities or towns, either in their streets, or gardens, or the tops of their houses, *Nehem.* 8. 16. which were made flat, and therefore were proper and fit for that use.

43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses declared unto the children of Israel the feasts of the LORD.

CHAP. XXIV.

Laws about the oil of the Candlesticks and the preparation of it, 1——4. Of the Shew-Bread, 5.——9. Shelomith's Son Blasphemes: He is put in Custody: and God consulted: and all that heard him, laying their hands on his Head, he is stoned; and this passes into a Law, 10.——16. Life for Life, Beast for Beast, Eye for Eye, &c. the same Law for the Stranger as a Native, 17——22.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they bring *a* unto thee pure oil-olive, beaten, for the lights, † to cause the lamps to burn continually.

† Heb. *to cause to ascend.*

a At their common charge, because it was for their common good and service. This command was given before, *Exod.* 27. 20.

3 Without the vail of the testimony *b*, in the tabernacle of the congregation shall Aaron *c* order it from the evening unto the morning, before the LORD continually: *it shall be* a statute for ever in your generations.

b (i. e.) Which was before the Ark of the Testimony. *c* Either by himself, or by his sons, *Exod.* 25. 37.

Exod. 31.

4 He shall order the lamps upon * the pure *d* candlestick before the LORD continually.

d So called, partly because it was made of pure gold, partly because it was to be oft dressed and always kept clean.

5 And thou *e* shalt take fine flour, and bake twelve

Exod. 25. * 30.

cakes *f* thereof: two tenth-deals *g* shall be in one cake.

e By the Priests or Levites, whose work it was to prepare them, 1 *Chron.* 9. 32. *f* Representing the twelve tribes. *g (i. e.)* Two Omers. See *Levit.* 23. 13.

6 And thou shalt set them in two rows *h*, fix on a row, upon the pure table *i* before the LORD.

h Not one above another, but one beside another, as the frankincense put upon each, *ver.* 7. shews. *i* So called because it was covered with pure gold, *Exod.* 25. 24. and because it was always to be kept very pure and clean by the care of the Priests.

7 And thou shalt put pure frankincense *k* upon *each* row, that it may be on the bread *l* for a memorial *m*, *even* an offering made by fire unto the LORD.

k Unmixed and uncorrupted, or of the best sort. *l* Or, *to the bread*, or *for the bread*, to wit, to be burnt before the Lord instead of the bread, which could not conveniently be offered to God in that manner. And this was done every time that the bread was changed. *m* For that part which properly belonged to God, whereas the rest belonged to the Priests. See on *Levit.* 2. 2.

8 Every sabbath he shall set it in order before the LORD *n* continually, *being taken* o from the children of Israel by an everlasting covenant *p*.

n Whence it was called the *shew-bread*, Heb. *the bread of faces* or *of presence*, *i. e.* the bread which was put upon the Table in the Lords presence. *o* Such supplements are not unusual. Thus *in the flour*, 1 *King.* 22. 10. is put for *sitting in the flour*, 2 *Chron.* 18. 9. and *burdens*, 2 *Chron.* 2. 18. for *carrying burdens*, 1 *King.* 5. 15. And these cakes are said to be received from or offered by *the children of Israel*, because they were bought with the money which they contributed, as may be seen *Nehem.* 10. 32, 33. as *Judas* is said to *purchase the field*, *Act.* 1. 18. which was purchased by his money, *Mat.* 27. 7. *p* By vertue of that compact made between me and them, by which they are obliged to keep this amongst other commands, and, they do doing, I am obliged to be their God and to bless them. And this may be here called *an everlasting covenant*, not only because it was to endure as long as the *Jewish* religion and polity stood, but also because this was to stand there everlastingly, or continually as is here said, and therefore the new cakes were first brought before the old were taken away.

Exod. 29. 33. ch. 8. 31. 1 Sam. 21. 6 Mat. 12. 4.

9 And * it *q* shall be Aarons and his sons, and they shall eat it in the holy place: for it *is* most holy unto him, of the offerings *r* of the LORD made by fire, by a perpetual statute.

q (i. e.) The old bread now to be taken away. *r* Or, as one or being one *of the offerings*, &c. in regard of the incense which was offered by fire, and that for or instead of the bread, as was said on *ver.* 7. and therefore the bread was reputed as if it had been so offered.

10 And the son of an Israelitish woman, whose father *was* an Egyptian *s*, went out *t* among the children of Israel: and this son of the Israelitish *woman*, and a man of Israel strove together *u* in the camp.

s This circumstance seems noted, partly to shew the danger of marriages with persons of wicked principles or practises, wherein the children, as one wittily and truly observes, like the conclusion, do commonly follow the worse part, and are more easily taught by word or example, to do ten things agreeable to their corrupt natures, than one thing contrary to it; and partly by this severity against him who was a stranger by the father, and an *Israelite* by the mother, to shew that God would not have this sin to go unpunished amongst his people, whatsoever he was that committed it. *t* To wit, out of *Egypt*, being one of that mixed multitude, which came out with the *Israelites*, *Exod.* 12. 32. It is probable, this was done when the *Israelites* were near *Sinai*. *u* This is added to shew, that provocation to sin is no justification of sin.

11 And the Israelitish womans son † blasphemed the Name *of the LORD x*, and cursed *y*, and they *z* brought him unto Moses *a*, (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan.)

† Or, *named.* Gen. 22. 28. Numb. 1. 27.

x The words *of the Lord*, or *of Jehovah*, are here conveniently supplied out of *v.* 16. where they are expressed, but here they are omitted for the aggravation of his crime. He *blasphemed the name* so called by way of eminency; that name which is above every name; that name which a man should in some sort tremble to mention; which is not to be named without cause and without revererence. For which reason the godly Jews did many times rather understand than express the name of God as *Mark* 14. 62. *the right hand of power*, for *of the power of God*, as it is *Luk.* 22. 69. and *the blessed* for *the blessed God*, *Mat.* 26. 63. *Mark* 14. 61. *y* Not the *Israelite* only, but his God also, as appears from *ver.* 15, 16. *z* Either the people who heard him, or the inferior Magistrate, to whom he was first brought. *a* According to the order settled by *Jethro*'s advice, *Exod.* 18. 26.

Numb. 15. 34. Heb. *to expound unto them according to the mouth of the LORD.*

12 And they * put him in ward, † that the mind of the LORD might be shewed them *b*.

b For God had only said in general, that *he would not hold* such *guiltless*, *i. e.* he would punish them, but had not declared how he would have them punished by men.

13 And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed, without the camp, and let all that heard him, * lay their hands upon his head *c*, and let all the congregation stone him *d*.

* Deut. 13. 9. & 17. 7.

c Whereby they gave publick testimony that they heard this person speak such words, and did in their own and in all the peoples names, desire and demand justice to be executed upon him, that by this sacrifice God might be appeased, and his judgments turned away from the people, upon whom they would certainly fall if he were unpunished. *d* The same punishment which was before appointed for those who cursed their Parents, whereas it deserved a far more grievous death. Thus God in this life mixeth mercy with judgment, and punisheth men less than their iniquities deserve.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth *e* his God, shall bear his sin *f*.

e (i. e.) Speaketh of him reproachfully and with contempt. They therefore are greatly mistaken that understand this of the heathen Gods, whom their worshippers are forbidden to reproach or curse. But *Moses* is not here giving laws to Heathens, but to the *Israelites*, nor would he concern himself so much to vindicate the honour of Idols, nor doth this agree either with the design of the holy Scriptures, which is to beget a contempt and detestation of all Idols and Idolatry; or with the practice of the holy Prophets, who used oft to vilifie them. See 1 *King.* 18. 27. *Jer.* 10. 11. *f (i. e.)* The punishment of it; shall not go unpunished. Some say he was to be beaten with stripes: others say with death, which is described *ver.* 16.

16 And † he that blasphemeth the Name of the LORD *g*, he shall surely be put to death, *and* all the congregation *h* shall certainly stone him: as well the stranger, as he that is born in the land, when he † blasphemeth the name *of the LORD*, shall be put to death.

† Or, *naming.* *that nameth.*

g This some make a distinct sin from *cursing his God* mentioned *ver.* 15. but the difference they make seems arbitrary, and without evidence from reason, or the use of the words. And therefore this may be a repetition of the same sin in other words, which is common. And as this law is laid down in more general terms, *ver.* 15. so both the sin and the punishment are more particularly expressed, *ver.* 16. Or the first part of *ver.* 16. may be an application of the former rule to the present case. *And as for him that blasphemeth*, &c. or, *it blasphoming*, &c. in the present tense, which is fitly used concerning words just now uttered, and scarce yet out of their ears, *he shall*, &c. And so the following words, *as well the stranger*, &c. may be a repetition and amplification of the former law. *h* To shew their zeal for God, and to beget in them the greater dread and abhorrency of blasphemy.

17 * And he that † killeth any man *i*, shall surely be put to death.

* Exod. 21. 12. Num. 35. 31.

† Heb. *smiteth the soul of a man.*

i This law is repeated here, either to justifie this sentence of putting blasphemers to death, from the same severity executed for a less crime; or, to prevent the mischievous effects of mens striving or contending together, which as here it caused blasphemy, so it might in others lead to murder. Deut. 19. 21.

18 And he that killeth a beast, shall make it good, † beast for beast.

† Heb. *shall for for soul.*

19 And if a man cause a blemish in his neighbour; as * he hath done, so shall it be done unto him.

* Exod. 21. 24. Deut. 19. 21. Mat. 5. 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 * And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

* Exod. 21. 33.

22 Ye shall have * one manner of law *k*, as well for the stranger, as for one of your own country: for I *am* the LORD your God.

* Exod. 12. 49.

k To wit, in matters of common right, but not as to Church priviledges.

23 And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAP. XXV.

The Land not to be Tilled, but rest the Seventh year: And that which grew of it self in Field or Vineyard, to be meat for them and their Cattle, 1——7. The Jubilee on the day of Atonement: A year of Liberty and Restoration: A year of rest to the Land: Of the peculiar Blessing of God on it, 8——22. Sold Inheritances to be redeemed at any times; but now to be refused: A Dwelling-House in a Walled City only excepted, 23——34. Kindness to the Poor: Usury forbidden: An Israelite must not be a Bondman or Maid, but an Hired Servant: And the year of Jubilee: Bond-men or Maids to be taken from the Heathen: An Inheritance for ever, 35——46. Of an Israelite that sold himself to a Stranger, 47——55.

1 AND the LORD spake unto Moses in mount Sinai *a*, saying,

a (i. e.) Near mount *Sinai*. So the *Hebrew* particle *beth* is sometimes used, as *Gen.* 37. 13. *Judg.* 8. 1. 2 *Chron.* 33. 20. compared with 2 *King.* 21. 18. So then it is need to disturb the order of the history in this place.

2 Speak unto the children of Israel, and say unto them,

them, When ye come into the land *b* which I give you, †Heb. *rest* then shall the land † keep * a sabbath *c* unto the *Exod. 23. 10. See ch. 26. 34.* LORD *d*.

b So as to be settled in it; for the time of the wars was not to be accounted, nor the time before *Joshua*'s distribution of the land among them. *Jos.* 14. 7, 10. *c* (*i.e.*) Enjoy reft and freedom from plowing, tilling, &c. *d* (*i.e.*) In obedience and unto the honour of God. This was instituted partly for the assertion of God's soveraign right to the land, in which the *Israelites* were but tenants at Gods will, partly for the trial and exercise of their obedience, partly for the demonstration of his providence as well in the general towards men, as more especially towards his own people, of which see below, *ver.* 20, 21, 22. partly to wean them from inordinate love, and purfuit or or truft to worldly advantages, and to inure them to depend upon God alone, and upon Gods blessing for their subsistence, partly to put them in mind of that blessed and eternal reft provided for all good men, wherein they should be perfectly freed from all worldly labours and troubles, and wholly devoted to the service and enjoyment of God. See on *Exod.* 23. 11. and lastly, that by their own ftraits in that year they might learn more compassion to the poor who were under the same ftraits every year.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

4 But in the seventh year shall be a sabbath of reft unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

2 King. 19. 29. 5 * That which groweth of its own accord *e* of thy harvest thou shalt not reap *f*, neither gather the grapes † Heb. *of thy separation.* † of thy vine undressed *g*: *for* it is a year of reft unto the land.

e From the grains that fell out of the ears the last reaping time. *f* (*i.e.*) As thy own peculiarly, but only so as others may reap it with thee, for present food. *g* Heb. *the grapes of thy separation*, *i. e.* The Grapes which thou haft separated or set apart to the honour of God, and to the ends and uses appointed by God; or, the grapes of that year, which are in this like the *Nazarites* hair, not cut off by thee, but suffered to grow to the use of the poor.

6 And the sabbath *h* of the land shall be meat for you, for thee, and for thy servant *i*, and for thy maid and for thy hired servant, and for the ftranger that sojourneth with thee,

h (*i.e.*) The growth of the Sabbath, or that fruit which groweth in the Sabbatical year. See on *Lewit.* 23. 38. where the word, *Sabbath*, is taken in the like fense. *i* For all promiscuously, to take food from thence as they need it.

7 And for thy cattle, and for the beast, that *are* in thy land, shall all the increase thereof be meat.

8 And thou shalt number seven † sabbaths of years † Or, *weeks.* unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet † of the jubi- † Heb. lee *k* to sound on the tenth *day* of the seventh month *l*, *sound of* in the day of atonement *m* shall ye make the trumpet *sounds.* * chap 23. throughout all your land. 27.

k Which signified the true liberty from our spiritual debts and slaveries to be purchased by Christ, and to be published to the world by the found of the Gospel. *l* Which was the first month of the year for civil and worldly affairs, which were mainly concerned in the Jubilee, and therefore it began in that month; and, as it seems, upon this very tenth day, when the trumpet sounded, as other feasts generally began when the trumpet sounded. *m* A very fit time, that when they fafted and prayed for Gods mercy to them in the pardon of their sins, then they might exercife their charity and kindness to men in forgiving their debts, which is the true fast, as is noted, *Isa.* 58. 6. and to teach us, that the foundation of all solid comfort and joy must be laid in bitter repentance and atonement for our sins through Christ.

10 And ye shall hallow the fiftieth year *n*, and proclaim liberty throughout *all* the land, unto all the inhabitants thereof *o*: it shall be a jubilee *p* unto you, and ye shall return every man unto his possession *q*, and ye shall return every man unto his family *r*.

n By which it seems most probable, that the year of Jubilee was not the forty and ninth year, as some learned men think, but precisely the fiftieth year. Which may appear, 1. Because the Jews account it so, which is consessed by the adversaries of this opinion, who say, that *the Jews err in the computation of the Jubilee, as they do in Christ, the great end and antitype of the Jubilee.* But it is not probable that the Jews should universally err in a matter of constant practice among themselves, especially when there was nothing of intereft or prejudice in the case, as there was in reference to Christ. 2. Because it is expressly called *the fiftieth year* here, and *ver.* 11. *that fiftieth year*, which was not true, if it was but the nine and fortieth year. It is said, it is called so popularly, and it was so, if you take in the foregoing Jubilee. But it muft be remembred, that there was not yet any foregoing Jubilee, but the very firft of the kind is expresly called *the fiftieth year*, which in truth it was not, if the Jubilee was ended ere the fiftieth year began. 3. From the common course of computation. The old weekly Sabbath is called *the seventh day*, because it truly was so, being next after the six days of the week and distinct from them all: and the year of releafe is called *the seventh year*, *ver.* 4. as immediately following the *six years*, *ver.* 3. and distinct from them all. And therefore in like manner the Jubilee muft needs be called *the fiftieth year*, because it comes next after *seven times seven* or forty nine *years*, *ver.* 8. and is distinct from them all. 4. From *ver.* 11, 12. where it is said, *ye shall not sow, nor reap*, &c. *For it is the Jubilee*, &c. which looks like a vain and useless repetition, if this year were but one of the seven years, for this very command was given concerning every seventh year, *ver.* 4. but if this year of Jubilee was, as indeed it was, a year distinct from, and coming after the seven sevens of years, then this repetition and application of that command to it was highly necessary, because otherwise it might seem hard and unreasonable that they should forbear sowing and reaping two years together, which hereby they are commanded to do. Two things are objected against this, 1. That the Jubilee was only a revolution of forty nine years. But that seems a great mistake, for it is most expresly distinguished from them all, and by way of distinction called *the fiftieth year*, therefore surely none of the forty nine. 2. The difficulty propounded, *v.* 20. concerns only the 7th year, whereas it had been a greater difficulty, if it had been extended to the Jubilee, and the Jubilee had been another vacant year coming next after the seventh year. But though the difficulty was greater for the Jubilee, yet it was more frequent for the seventh year: and the resolution of the one made the way plain for the satisfaction of the other. For as God promised so to bless every sixth year, that it should bring forth fruit for three years, *ver.* 21 so when the case was extraordinary, as in the Jubilee, it was but reasonable to expect an extraordinary blessing from God upon that sixth year which went next before the last of the seventh years, or the forty ninth year, that it should then bring forth fruit for four years.

o Understand such as were *Israelites*; principally to all servants, even to such as would not and did not go out at the seventh year, and to the poor, who now were acquitted from all their debts, and restored to their possessions. *p* So called either from the Hebrew word *Jubel* which signifies firft *a ram*, and then *a ram's horn*, by the sound whereof it was proclaimed; or from *Jubal*, the inventor of musical instruments, *Gen.* 4. 21. because it was celebrated with Musick and all expressions of joy. *q* Which had been sold or otherwise alienated from him. This Law was not at all unjust, because all buyers and sellers had an eye to this condition in their bargains; but it was necessary and expedient in many regards, as 1. To mind them that God alone was the Lord and owner and proprietor both of them and of their lands, and they only his Tenants and Farmers; a point which they were very apt to forget. 2. That hereby Inheritances, Families, and Tribes, might be kept entire and clear until the coming of the *Messias*, who was to be known as by other things, so by the Tribe and Family out of which he was to come. And this accordingly was done by the singular providence of God until the Lord Jesus did come. Since which time those characters are miserably confounded: Which is no small argument that the *Messias* is come. 3. To set bounds both to the insatiable avarice of some, and the foolish prodigality of others, that the former might not wholly and finally swallow up the inheritances of their brethren, and the latter might not be able to undo themselves and their posterity for ever, which was a singular priviledge of this Law and People. *r* From whom he was gone, being sold to some other Family either by himself or by his Father.

11 A jubilee shall that fiftieth year be unto you: ye shall not sow *s*, neither reap that which groweth of it self in it, nor gather *the grapes* in it of thy vine undressed.

s Though it come immediately after a seventh year, wherein also this was forbidden to you.

12 For it *is* the jubilee; it shall be holy unto you *t*; ye shall eat the increase thereof *u* out of the field *x*.

t So it was, because it was sequestred in great part from worldly employments and dedicated to God, and to the exercise of holy joy and thankfulness; and because it was a type of that holy and happy Jubilee which they were to expect and enjoy by and under the *Messias*. *u* Such things as it produced of it self: For the year before nothing was sowed. *x* Whence they in common with others might take it as they needed it; but must not put it into barns. See *ver.* 5. and *Exod.* 23. 11.

13 In the year of this jubilee ye shall return every man unto his possession.

14 And if thou sell ought unto thy neighbour, or buyeft *ought* of thy neighbours hand, ye shall not oppress one another *y*.

y Neither the seller by requiring more, nor the buyer by taking the advantage from his brothers necessities to give him less than the worth of it.

15 According to the number of years after the jubilee, thou shalt buy of thy neigbour, *and* according unto the number of years of the fruits *z* he shall sell unto thee.

z Or, *Of years of fruits*, or, *of fruitful years*; for there were some unfruitful years, to wit, such wherein they were not allowed to sow or reap, &c.

16 According to the multitude of years thou shalt increase the price thereof: and according to the fewneſs of years, thou shalt diminish the price of it: *For according* to the number *of the years* of the fruits *a* doth he sell unto thee.

a Or, *For the number of the fruits.* The meaning is, he selleth not the land, but only the fruits thereof, and that for a certain time.

17 Ye shall not therefore oppress one another, but thou shalt fear thy God: for I *am* the LORD your God.

18 Wherefore ye shall do my ftatures, and keep my judgments, and do them, and ye shall dwell in the land in safety.

19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And

20 And if ye shall say, What shall we eat *b* the seventh year? behold, we shall not sow, nor gather in our increase.

b A like objection, see *Exod.* 34. 23, 24.

21 Then I will command † my blessing upon you in the sixth year, and it shall bring forth fruit for three years *c*.

† (*i.e.*) Give. *Commanding* is oft used in Scripture either for the performance of promised blessings, as *Deut.* 28. 8. *Pſal.* 111. 9. and 133. 3. or for the execution of threatned Judgments, as *Isa.* 5. 6. *Amos* 9. 4. both being acts of Gods providential Will, as the command is of his legislative Will. *c* Not compleatly, but in great part, to wit, for that part of the sixth year which was between the beginning of harveft and the beginning of the seventh year, for the whole seventh year, and for that part of the eighth year which was before the harveft, which reached almost until the beginning of the ninth year. And by this expression we may understand the meaning of that eminent passage of Christ's being *three days and three nights in the grave*, to wit, one whole day and part of two days: Of which more, if God pleafe, in its proper place. This is added to shew the equity of this command. As God would hereby try their Faith, and exercise Obedience, so he gave them an eminent proof of his own exact Providence and tender care over them in making provisions suitable to their necessities. Albeit it be also probable, that divers of them, especially such as were more solicitous or distrustful of Gods Providence, did lay up something of the fruits of former years against this time.

22 And ye shall sow the eighth year, and eat *yet* of old fruit *d* until the ninth year: until her fruits *e* come in, ye shall eat *of the old store*.

d Of the sixth year principally, if not solely. *e* (*i.e.*) The fruits of the eighth year.

23 The land shall not be sold ‖ † for ever *f*: for the ‖ Or, *to be cut off* land *is* mine *g*: for ye *are* * ftrangers and sojourners † Heb. *for cutting off.* with me *h*. *Pſal.* 119. 19.

f Or, *absolutely* and *properly*, so as to become the propriety of the buyer: Or *to the extermination* or *utter cutting off*, to wit, of the seller, from all hopes and possibility of Redemption. *g.* Procured for you by my power, given to you by my mere grace and bounty, and the right of propriety referred by me, and to be disposed of by you only to such persons and in such manner as I shall have ordained. *h* (*i.c.*) In my land or houses: thus he is said to sojourn with another that dwells in his house. Thus the poor decayed *Israelites* and the strangers are said to live with them, *i. e.* with the other *Israelites*, to wit, in the land or houses here, *ver.* 35, 36, 40. 45. Or, *before me*, in my sight, or in my account. Howsoever in your own or other mens opinions you pass for Lords and Proprietors, yet in truth, according to which my judgment always is, you are but ftrangers and sojourners, not to possess the Land for ever, but only for a season, and to leave it to such as I have appointed for it.

24 And in all the land of your possession, ye shall grant a redemption *i* for the land.

i (*i.c.*) A right of redemption in the time and manner following.

25 If thy brother be waxen poor, and hath sold *away* some of his possession *k*, and if any of his kin come to redeem it *l*, then shall he redeem that which his brother sold.

k To wit, in the fields, but not in cities, *ver.* 29. *l* Or, *if the redeemer come, being near akin to him*, to whom the right of Redemption belonged, *Ruth* 3. 2, 9, 12. *Jer.* 32. 7. who in this act was an eminent Type of Christ, who was made near akin to us by taking our flesh, that he might perform the work of Redemption for us.

26 And if the man have none to redeem it, † and himself be able to redeem it: † Heb. *his hand hath attained and found sufficiency.*

27 Then let him count the years of the sale thereof *m*, and restore the overplus *n* unto the man to whom he sold it, that he may return unto his possession.

m (*i.c.*) From the time of the sale to the Jubilee. See above, *ver.* 15, 16. *n* (*i.c.*) A convenient price for the years from this Redemption to the Jubilee.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out *o*, and he shall return unto his possession.

o (*i.c.*) Out of the buyers hand, without any Redemption money.

29 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within † a full year may he redeem it. † Heb. *days* 30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be eſtablished for ever to him that bought it, throughout his generations: it shall not go out in the jubile *p*.

p The reason is from the great difference between such houses and lands. The reasons before alledged for lands do not hold in such Houses; there was no danger of confusion in Tribes or Families by the alienation of Houses. The seller also had a greater propriety in Houses than in Lands, as not coming to him by Gods meer gift, but being commonly built by the owners cost and diligence, and therefore had a fuller power to dispose of them. Besides, God would hereby encourage persons to buy and possess Houses in such places, which frequency and fulness of Inhabitants in Cities, was a great ftrength, honour and advantage to the whole Land.

31 But the houses of the villages *q* which have no wall round about them, ſhall be counted as the fields of the country: † they may be redeemed, and they ſhall go out in the jubile. † Heb. *redemption shall be to them.*

q Because they belonged to and were necessary or very convenient for the management of the lands.

32 Notwithſtanding the cities of the Levites, and the houses of the cities of their possession may the Levites redeem at any time.

33 And if ‖ a man purchase of the Levites, then the ‖ Or, one house that was sold, and the city of his possession ſhall go out *r* in the *year of* jubile: for the houses of the cities of the Levites *are* their possession among the children of Israel. *of the Levites are the houses of the cities of their possession, among them.*

r Or thus, *But he that ſhall redeem* it ſhall be or muſt be *the redeemer, i. e.* No person of another Tribe, though by Marriage near akin to the selling *Levite*, ſhall redeem it, but *Levite* only, and any of them ſhall have have the ſame power to redeem it, which in other Tribes only the nearest kindred have: *and*, in case any of them redeem it, yet *the houſe that was ſold, and the city of his poſſeſſion*, *i. e.* his ſhare or intereſt in the City of his poſſeſſion, *ſhall go out* and return to the *Levites* without any Redemption.

34 But the field of the suburbs of their cities *s* may not be sold *t*, for *it is* their perpetual possession.

s Of which see on *Numb.* 35. 5. *t* Not sold at all, partly, because it was of absolute neceſſity for them for the keeping of their Cattle, and partly because there were no enclosures, but common fields, in which all the *Levites* that lived in such a City had an intereſt, and therefore no particular *Levite* could dispoſe of his part in it. Some conceive, that this Law was altered in enſuing ages, which they gather from *Jer.* 32. 7, 8. &c. and *Act.* 4. 36, 37. But thoſe examples do not prove it. That ſale of *Jeremiah*'s was made by a particular dispentation and command of God, and that in a time when the *Levites*, as well as the people, were to be destroyed or disperſed, and carried into captivity, and therefore could receive no conſiderable injury by it: and beſides, this ſale was only made formally and for ſignification, as it is explained, *ver.* 14, 15. And for the land ſold by *Barnabas*, *a Levite*, *Act.* 4. as it was at a time when the Jewiſh Church was diſſolved, and their State upon the brinks of utter ruine, ſo it is not evident that it was ſuch Suburb land, which would have yeilded but a ſmall price, but it might be other land, either ſuch as he might have in right of his wife, or ſuch as he might have purchaſed. For though the *Levites* in general had no other ſhare of Land, beſide this, allotted them by God, yet it is conceived that particular *Levites* might purchaſe lands to themſelves.

35 And if thy brother be waxen poor, and † fallen in decay *u* with thee, then thou ſhalt † relieve him, *yea though he be* a ſtranger, or a ſojourner *y*, that he may live with thee. † Heb. *his hand waxeth or faileth* or *is decayed*, ſo that he hath *ſtrength*, not power to get or keep wealth as the phraſe is, *Deut.* 8. 18. as on the contrary, when a man is able, *his hand is* ſaid *to attain unto ſufficiency*, as here above, *ver.* 26. *x* Heb. *ſtrengthen him*, comfort his Heart, and ſtrengthen his Hand. *y* Underſtand it of Proſelytes only, for of other ſtrangers they were permitted to take uſury, *Deut.* 23. 20.

36 * Take thou no uſury of him *z*, or increaſe *a*, but * fear thy God, that thy brother may live with thee. * Exod. 22. 25.

z (*i.e.*) Of thy brother, whether he be *Iſraelite*, or Proſelyte. *a* This ſome conceive relates to the fruits of the earth, *Deut.* 23. 20. as *uſury* doth to money. But here may rather ſeem to be two words expreſſing the ſame thing, (*i.*) to meet with the ſubtil evaſions of craftie and covetous men, who made gain of their poor brethren (for of ſuch only he ſpeaks here, as is evident from *ver.* 35.) by the lenting of money or other things; and that they may quiet their conſciences, and palliate their ſin, they diſguiſe it under other names: and (2.) to ſhew that all kinds of uſury are in this caſe forbidden, whether *of money, or of victuals, or of any thing that is commonly lent* by one man to another *upon uſury*, or upon condition of receiving the thing lent with advantage and overplus, as it is ſaid, *Deut.* 23. 19. & 28. 12. Ezek. 18. 8. & 22. 12. Prov. 28. 8. Jer. 15. 7. Neh. 5. 9.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God. Exod. 16. 32.

39 And * if thy brother *that dwelleth* by thee be waxen poor, and be ſold unto thee, thou ſhalt not † compel him to ſerve as a bond-ſervant *b*. * Deut. 15. 12. † Jer. 34. 14.

b Neither for the time, for ever, nor for the manner, with the hardeſt and vileſt kinds of ſervice, rigorouſly and ſeverely exacted from him.

40 *But* as an hired ſervant, *and* as a ſojourner he ſhall † Heb. *with thee* be with thee, *and* ſhall ſerve thee unto the year of jubile. *ſhall ſerve thy*

41 And *then* ſhall he depart from thee *c*, *both* he and *with him* his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return. *forefathers*, &c.

c Thou ſhalt not ſuffer him or his to abide longer in thy ſervice, as thou mighteſt do in the year of releaſe, *Exod.* 21. 2, 6.

42 For they *are* my ſervants *d*, which I brought forth out of the land of Egypt: they ſhall not be ſold † as † Heb. bondmen. *with the manner of a ſervant.*

d They, no leſs than you, are members of my Church and People; *but of a* ſuch as I have choſen out of all the world to ſerve me here, and to *bondman.* enjoy me hereafter, and therefore are not to be oppreſſed or abuſed, neither are you abſolute Lords over them to deal with them as you pleaſe.

43 * Thou shalt not rule over him with rigor, but shalt fear thy God *c*.

c Though thou doſt not fear them who are in thy power, and unable to right themſelves, yet fear that God who hath commanded thee to uſe them kindly, and who can and will avenge their cauſe, if thou doſt oppreſs them.

44 Both thy bond-men, and thy bond-maids which thou ſhalt have *ſhall be* of the heathen that are round about you: of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you, of them ſhall ye buy, and of their families that *are* with you, which they begat in your land; and they ſhall be your poſſeſſion.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them for* a poſſeſſion; † they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigor.

† Heb. *ye ſhall ſerve your ſelves of them.*

47 And if a ſojourner or ſtranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock *f* of the ſtrangers.

f Heb. *root*, *i. e.* one of the root or ſtock. So the word *root* is elſewhere uſed for the branch or progeny growing from it, as *Numb.* 13. 28. 2 *Chron.* 22. 10. He ſeems to note one of a foreign race and countrey, tranſplanted into the land of *Iſrael*, and there having taken root amongſt the people of God, yet even ſuch an one, though he hath ſome privilege by it, yet he ſhall not have power to keep an Hebrew ſervant from the benefit of Redemption.

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him.

49 Either his uncle, or his uncles ſon may redeem him, or *any* that is nigh of kin unto him of his family may redeem him: or, if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the year that he was ſold to him, unto the year of jubile, and the price of his ſale ſhall be according unto the number of years, according to the time of an hired ſervant *g* ſhall it be with him.

g Allowance ſhall be made for the time wherein he hath ſerved, proportionable to that which is given to an hired ſervant for ſo long ſervice, becauſe his condition is in this like theirs; that it is not properly his perſon, but his work and labour that was ſold.

51 If *there be* yet many years *behind*, according unto them he ſhall give again the price of his redemption out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubile, then he ſhall count with him, *and* according unto his years ſhall he give him again the price of his redemption.

53 *And* as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigor over him in thy ſight *h*.

h Thou ſhalt not ſuffer this to be done, but whether thou are a Magiſtrate, or a private perſon, thou ſhalt take care according to thy capacity to get it remedied.

Or, *by ſelf-means.*

54 And if he be not redeemed ‖ in theſe *years*, then he ſhall go out in the year of jubile, *both* he and his children with him.

55 For unto me the children of Iſrael *are* ſervants; they *are* my ſervants, whom I brought out of the land of Egypt: *I am* the LORD your God.

CHAP. XXVI.

God commands them to ſhun Idolatry, 1. Keep his Sabbaths, and reverence his Sanctuary, 2. And walk in his Statutes, 3. Promiſing plenty, peace, victory, fruitfulneſs, his Tabernacle and Preſence, 4——13. Deceitful Threatnings againſt the Diſpiſers, Haters and Breakers of his Covenants: He will give them over to Diſeaſes, their Enemies, Drought, Peſtilence, Sword, Famine; They who remain ſhall fall one upon another, and flee away in their ſins, 14——39. But if they confeſs their ſins, and are humbled under Gods Judgments, God will remember his Covenant, and ſhew them favour in their Enemies Land, 40——45. To ſet Statutes the Lord gave to Iſrael in Mount Sinai by Moſes, 46.

1 YE ſhall make you * no idols, nor graven image, neither rear you up a ‖ ſtanding image *a*, neither ſhall ye ſet up *any* ‖ † image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

* Exod. 20. 4. Deut. 5. 8. and 16. 21. and 27. 15. Pſal. 97. 7.

Or, *ſtatue.* *a* Or, *a ſtone*, to wit, to worſhip it, or bow down to it, as it follows. Otherwiſe this was not ſimply prohibited being practiſed by holy men, both before and after this Law. Compare *Exod.* 33. 24. *Deut.* 16. 22. So *Exod.* 20. 4. They are forbidden to make images, not ſimply or for any uſe, but for worſhip.

† Heb. *a ſtone of preſtance.*

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary, *b*: I *am* the LORD.

* chap. 19. 30.

b By purging and preſerving it from all uncleanneſs, by approaching to it and managing all the ſervices of it with reverence, and in ſuch manner only as God hath appointed.

3 * If ye walk in my ſtatutes, and keep my commandments, and do them;

* Deut. 11.

4 Then I will give you rain *c* in due ſeaſon, and the land ſhall yield her increaſe, and the trees of the field ſhall yield their fruit.

c Therefore God placed them not in a land where there were ſuch rivers as *Nilus*, to water it and make it fruitful, but in a land which depended wholly upon the rain of heaven, the key whereof God kept in his own hand, that ſo he might the more effectually oblige them to obedience, in which their happineſs conſiſted.

5 And * your threſhing ſhall reach unto the vintage *d*, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and * dwell in your land ſafely.

* Amos 9. 13. Joel 2. 26.

d. (*i. e.*) You ſhall have ſo plentiful an harveſt, that you ſhall not be able to threſh out your corn in a little time, but that work will laſt till the vintage.

6 And I will give peace in the land, and * ye ſhall lie down and none ſhall make you afraid: and I will † rid evil beaſts out of the land; neither ſhall the ſword go through your land *f*.

* Job 11. 19. Pſal. 4. 8. Iſa. 54. 13. Ezek. 34. 25. † Heb. cauſe evil beaſts to ceaſe.

e (*i. e.*) War, as the *ſword* is oftentaken, as *Numb.* 14. 3. 25. *Deut.* 20. 20. Otherwiſe there is the ſword of juſtice. *f* (*i. e.*) It ſhall not enter into it, nor have paſſage through it, much leſs ſhall your land be made the ſeat of War.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And * five *g* of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

* Deut. 32. 30. Joſh. 23. 10.

g. (*i. e.*) A ſmall number; a certain number for an uncertain.

9 For I will have reſpect unto you, and make you fruitful, and multiply you, and eſtabliſh my covenant with you *h*.

h (*i. e.*) Actually perform all that I have promiſed you in my covenant made with you.

10 And ye ſhall eat old ſtore, and bring forth *i* the old, becauſe of the new.

i Or, *caſt out*, throw them away as having no occaſion to ſpend them, or give them to the poor, or even to your cattle, that you may make way for the new corn, which alſo is ſo plentiful, that of it ſelf it will fill up your barns.

11 * And I will ſet *k* my tabernacle amongſt you: and my ſoul ſhall not abhor you.

* Ezek. 37. 26.

k As I have placed it, ſo I will continue it among you, and not remove it from you, as once I did upon your miſcarriage, *Exod.* 33. 7.

12 * And I will walk among you *l*, and will be your God, and ye ſhall be my people *m*.

* 2 Cor. 6. 16.

l As I have hitherto done, both by my pillar of cloud and fire, and by my Tabernacle, which have walked or gone along with you in all your journeys, and ſtaid among you in all your ſtations, to protect, conduct, inſtruct and comfort you. *m* I will own you for that peculiar people which I have ſingled out of the maſs of mankind, to bleſs you here and to ſave you hereafter.

13 I *am* the LORD your God which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the bands of your yoke, and made you go upright *n*.

n With heads lifted up, not preſſed down with a yoke. It notes their liberty, ſecurity, confidence and glory. See *Exod.* 14. 8. *Numb.* 33. 3.

14 * But if ye will not hearken unto me, and will not do all theſe commandments:

* Deut. 28. 15.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhorre my judgments, ſo that ye will not do all my commandments, *but* that ye break my covenant *o*,

o (*i. e.*) Break your part or conditions of that covenant made between me and you, and thereby diſcharge me from the bleſſings promiſed on my part.

16 I alſo will do this unto you, I will even appoint † over you *p* terrour, conſumption, and the burning ague, that ſhall conſume the eyes *q*, and cauſe ſorrow of heart: and * ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

* Deut. 28. 30. Mic. 6. 15. Hag. 1. 6.

p I will give them power over you, that you ſhall not be able to avoid or reſiſt them. *q* By the decay of ſpirits and affluence of ill humours.

17 And * I will ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reign over you, and * ye ſhall flee when none purſueth you.

* Jer. 21. 10. Ezek. 15. 7. * Pſal. 53. 5.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you ſeven times more for your ſins:

19 And I will break the pride of your power *r*, and I will make your heaven as iron, and your earth as braſs *s*:

r (*i. e.*)

q (*i. e.*) Your ſtrength of which you are proud, your numerous and united forces, your kingdom, yea your Ark and Sanctuary. *r* The heavens ſhall yield you no rain, nor the earth fruits.

20 And your ſtrength *t* ſhall be ſpent in vain: for your land ſhall not yield her increaſe, neither ſhall the trees of the land yield their fruits.

t Spent in plowing and ſowing, and tilling the ground.

Or, *at all adventures with me*, and ſo v. 24.

21 And if ye walk ‖ contrary unto me *t*, and will not hearken unto me, I will bring ſeven times more plagues upon you, according to your ſins.

t Or, *carelеſſly or breelеſſly with me* or *before me*, *i. e.* ſo as to be careleſs and unconcerned whether you pleaſe me or offend me. This is oppoſed to exact and circumſpect walking with God, as *Abraham* did, *Gen.* 17. 1. and all are to do, *Ephеſ.* 5. 15.

Deut. 32. 24. Ezek. 5. 17.

22 * I will alſo ſend wild beaſts among you, which ſhall rob you of your children, and deſtroy your cattel, and make you few in number, and * your *high* ways ſhall be deſolate *u*.

* Judg. 5. 6. 2 Chro. 15. 5. Iſa. 33. 8. Lam. 1. 4.

u By reaſon of the ſewneſs of Travellers and people, and the terrour of wild beaſts growing more numerous thereby.

23 And if ye will not be reformed by theſe things, but will walk contrary unto me:

24 * Then will I alſo walk contrary unto you *x*, and will puniſh you yet ſeven times for your ſins.

* 2 Sam. 22. 27. Pſal. 18. 26.

x Or, *carelеſſly with you* or *towards you*, *i. e.* I will put you out of my care and protection.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant *y*: and when ye are gathered together within your cities, I will ſend the peſtilence among you, and ye ſhall be delivered into the hand of the enemy *z*.

y (*i. e.*) My quarrel with you for your breach of your faith and covenant made with me. *z* Becauſe thoſe few that ſhall be left of the peſtilence will be unable to defend you in your cities or ſtrong-holds.

26 * *And* when I have broken the ſtaff of your bread *a*, ten women *b* ſhall bake your bread in one oven, and they ſhall deliver *you* your bread again by weight *c*: and * ye ſhall eat, and not be ſatisfied.

* Iſa. 3. 1. Ezek. 5. 16. & 14. 13. Micah 6. and * 14. Hag. 1. 6.

a Either 1. by taking away that power and vertue of nouriſhing, which I have put into bread or food, which when I withdraw, it will be unable to nourish. Or rather 2. by ſending a famine or ſcarcity of bread, which is the ſtaffe and ſupport of mans preſent life, *Pſal.* 104. 15. for ſo this phraſe is commonly uſed, and elſewhere explained, as *Pſal.* 105. 16. *Ezek.* 4. 16. and ſo the following words expound it here. *b* (*i. e.* Ten or many families, for the women took care for the bread and food of all the family. *c* This is a ſign and conſequence both of a famine, and of the baking of the bread of ſeveral families together in one oven, where in each family took care to weigh their bread, and to receive the ſame proportion which they put in. Compare *Ezek.* 4. 16.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury *d*, and I, even I will chaſtiſe you ſeven times for your ſins.

d Or, *in fury of raſhneſs* or *carelеſſneſs with you* or *among you*, like a raging lion breaking into a multitude of people, and deſtroying all he meets with promiſcuouſly or without any diſtinction, both righteous and wicked together, as is threatned, *Ezek.* 21. 3. Or, *in fury of contrariety*, or *meeting with you*, or *againſt you*, like a man that meets his enemy in the fury of battel.

Deut. 28. 53. Ezek. 5. 10.

29 * And ye ſhall eat the fleſh of your ſons *e*, and the fleſh of your daughters ſhall ye eat.

* Lam. 4. 10.

e Through extreme hunger. See *Lam.* 4. 10.

2 Chro. 34. 7. Ezek. 6. 4, 5. Dan. 3.

30 And I will deſtroy your high places *f*, and * cut down your images *g*, and caſt your carcaſes upon the carcaſes of your idols *h*, and my ſoul ſhall abhor you.

f In which you will ſacrifice after the manner of the Heathens See *Levit.* 19. 26. *Numb.* 33. 52. *g* Or, *Your images of the Sun*, made for the honour and worſhipping of the Sun, and having ſome reſemblance to it. See 2 *Chron.* 34. 7. Under this one kind of Idolatry, famous and frequent in thoſe times and places, he contains all the reſt. *h* So he calls them, either to ſignifie that their Idols how ſpecious ſoever or glorious in their eyes, were in truth but lifeleſs and contemptible carcaſes, *having eyes but ſee not*, &c. *Pſal.* 115. 5. or to ſhew that their Idols ſhould be ſo far from helping them, that they ſhould be thrown down and broken with them, and both ſhould lie together in a forlorn and loathſome ſtate.

Lam. 1. Ezek. & 21.

31 And I will make your cities waſte, and * bring your ſanctuaries *i* into deſolation, and I will not ſmell *k* the favour of your ſweet odours *l*.

* Iſa. 1. 11. Jer. 6. 20. Amos 5. 21.

i Either 1. Gods ſanctuary, called *Sanctuaries* here, as alſo *Pſal.* 73. 17. and 74. 7. *Jer.* 51. 51. *Ezek.* 28. 18. becauſe there were diverſ appartments in it, each of which was a Sanctuary, or, which is all one, an holy place, as they are ſeverally called. And *your* emphatically, not mine, for I diſown and abhor it, and all the ſervices you do in it, becauſe you have diſelled it. Or 2. The Temples built by you to Idols, therefore called *their Sanctuaries*, in oppoſition to Gods. Or 3. Your Synagogues. But the firſt is moſt probable, becauſe he ſpeaks of the place where they uſed to offer their *ſweet odours* here following. *k* (*i. e.*) Not own or accept them. See *Gen.* 8. 21. *Iſa.* 1. 11. *&c.* *l* Either of the incenſe, or of your ſacrifices, which, when offered with faith and obedience, are very ſweet and acceptable to me.

32 And I will bring the land into deſolation: and your enemies which dwell therein *m*, ſhall be aſtoniſhed at it *n*.

m Having driven you out and poſſeſſed your places. *n* See *Lam.* 5. 12.

33 And * I will ſcatter you among the heathen, and will draw out a ſword after you *o*: and your land ſhall be deſolate, and your cities waſte.

* Deut. 4. 27. & 28. 62, 64.

o The ſword ſhall follow you into ſtrange lands, and you ſhall have no reſt there.

34 * Then ſhall the land ‖ enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land, *even* then ſhall the land reſt, and enjoy her ſabbaths *p*.

* 2 Chron. 36. 21.

Or, *accompliſh.* See Job. 14. 6.

p Either 1. becauſe it ſhall be rid of you who were the unprofitable and heavy burdens thereof, under whom it in a manner groaned. Or rather 2. becauſe it ſhall now enjoy thoſe Sabbatical years of reſt from tillage, which you through covetouſneſs oft-times would not give it, as the next verſe informs us, though God commanded it, *Levit.* 25. 4.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your ſabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſs *q* into their hearts, in the lands of their enemies, and * the ſound of a † ſhaken leaf ſhall chaſe them, and they ſhall flee, as fleeing from a ſword: and they ſhall fall, when none purſueth.

* Prov. 28. 1. † Heb. *driven.*

q The word notes a tenderneſs and ſoftneſs of mind whereby they are diſenabled from bearing the preſent miſeries, and are in continual dread of further and forer miſeries.

37 And * they ſhall fall one upon another *r*, as it were before a ſword, when none purſueth *s*: and ye ſhall have no power to ſtand before your enemies.

* Iſa. 12. 4.

r As ſoldiers uſe to do when their ranks are broken, and they forced to flee away haſtily from their purſuers. *s* Your guilt and fear cauſing you to imagine that they do purſue you when indeed they do not.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you * ſhall pine away in their iniquity in your enemies lands, and alſo in the iniquities of their fathers ſhall they pine away with them.

* Ezek. 4. 17 & 6. 9. & 24. 23. & 33. 10. & 36. 31. Hoſ. 5. 15.

t Be conſumed and melt away by degrees through diſeaſes, oppreſſions, griefs and manifold miſeries.

40 If they ſhall confeſs *u* their iniquity, and the iniquity of their fathers, with their treſpaſs which they treſpaſſed againſt me, and that alſo they have walked contrary unto me,

u Heb. *And they ſhall confeſs*, where our tranſlation and many others underſtand the particle *if*, which is alſo wanting and underſtood, *Exod.* 4. 23. *Mat.* 1. 2. and 3. 8. So here, *And* if *they ſhall confeſs*, *&c.* But there ſeems no neceſſity of any ſuch ſupplement, but theſe and the following words may be taken as they lye in their plain and proper ſignification, to this purpoſe, *viz.* 42. *And* through the heavineſs and extraordinarineſs of their affliction, their conſciences will force them to *confeſs their iniquity, and the iniquity of their fathers, with their treſpaſs which they have treſpaſſed againſt me*, *i. e.* with their prevarication with me and defection from me to Idolatry, which by way of eminency he calls *their treſpaſs*: *and that alſo they have* ‖*walked contrary to me*, ver. 41. *and that I alſo have walked contrary unto them, and have brought them into the land of their enemies*: *i. e.* that they are not come into theſe calamities by chance, nor by the miſfortune of war, but by my juſt judgment upon them. All which confeſſion is no more than *Pharaoh* made in his diſtreſſes, and than hypocrites in their affliction uſe to make. And therefore he adds, *if then their uncircumciſed*, *i. e.* impure, carnal, profane, and impenitent *hearts be humbled*, *i. e.* ſubdued, purged, reformed: if to this confeſſion they add ſincere humiliation and reformation, I will do what follows.

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies: if then their * uncircumciſed hearts be humbled, and they then accept *of the puniſhment of* their iniquity *x*.

* Jer. 6. 10. Rom. 2. 29. Col. 2. 11.

x The Hebrew word *avon* commonly ſignifies *iniquity*, but it ſig. 20. is oft uſed for *the puniſhment of iniquity*, as here and 1 *Sam.* 28. 10. 2. 11. *Pſal.* 31. 10. *Iſa.* 53. 6. 11. The meaning is, if they ſincerely acknowledge the righteouſneſs of God and their own wickedneſs, and patiently ſubmit to his correcting hand, and I would rather be in their preſent ſuffering condition, than in their former ſinful, though proſperous eſtate; if with *David* they are ready to ſay, *it is good for them that they are afflicted, that they may learn God's ſtatutes*, and obedience to them for the future, which is a good evidence of true repentance.

42 Then will I remember my covenant *y* with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land *z*.

y To wit, ſo as to perform it, and make good all that I have promiſed in it. For words of knowledge or remembrance in Scripture, do moſt commonly connote affection and kindneſs: of which there are many inſtances, ſome given before, and more hereafter. *z* Which now ſeems to be forgotten and neglected, and deſpiſed, as if I had never choſen it to be the peculiar place of my preſence and bleſſing.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept *of the punishment* of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of
* Deut. 4. 31. Rom. 11. 26. their enemies, * I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the LORD their God †.

† Neither the desperateness of their condition, nor the greatness of their sins, shall make me wholly make void my covenant with them and their ancestors, but I will in due time remember them for good, and for my covenants sake return to them in mercy. From this place the *Jews* take great comfort, and assure themselves of deliverance out of their present servitude and misery. And from this, and such other places, St. *Paul* concludes, that the *Israelitish* nation, though then rejected and ruined, should be gathered again and restored.

45 But I will for their sakes ‖ remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the LORD.

‖ Or rather, *to* or *for them*, *i. e.* for their good or benefit; for surely, if one considers what is said before concerning the wickedness of this people, he cannot say this deliverance was given them for their sakes, but must rather say with the Prophet, *Ezek.* 36. 22, 32. *not for your sake, O house of Israel*, &c.

46 These *are* the statutes, and judgments, and laws which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

CHAP. XXVII.

Laws touching the redeeming of Men, devoted to God, 1—8. *Or of Beasts,* 9—13. *Of Houses,* 14, 15. *Of Fields or Grounds,* 16—25. *What things might not be vowed, and being so, what redeemable, and what not,* 26—29. *Of redeeming the Tenths both of Fruit and Cattel,* 30—33.

1 AND the LORD spake unto Moses, saying,
2. Speak unto the children, and say unto them; When a man shall make a singular vow *a*, the persons *shall be* for the LORD *b*, by thy estimation *c*.

a Or, *an eminent* or *hard* or *wonderful vow*, not concerning things, which was not strange, but customary, but concerning persons, as it here follows, which he vowed, or by vow devoted unto the Lord, which indeed was unusual and difficult: yet there want not instances of such vows, and of persons which devoted either themselves or their children to the service of God, and that either more strictly and particularly, as the *Nazarites*, and the *Levites*, *1 Sam. 1. 11.* and for these there was no redemption admitted, but they were in person to perform the service to which they were devoted: or more largely and generally, as some who were not *Levites*, nor intended themselves or their children should be *Nazarites*, might yet through zeal to God and his service, or to obtain God's help in giving them some mercy which they wanted and desired, or in freeing them from some evil felt or feared, devoted themselves or their children to the service of God and of the Sanctuary, tho' not in such a way as the *Levites*, which they were forbidden to do, yet in some kind of subserviency to them. And because there might be too great a number of persons thus dedicated, which might be burdensom and chargeable to the Sanctuary, therefore an exchange is allowed, and the Priests are directed to impose and require a tax for their redemption. *b (i.e.)* Dedicated to the Lord, and consequently to the Priest. *c* By whose estimation? *Answ.* Either 1. thine, O Priest, to whom the valuation of things belonged, and here is ascribed, *ver.* 12. Or rather 2. thine, O man that vowest, as appears from *ver.* 8. where his estimation is opposed to the Priests valuation. Nor was there any fear of his partiality in his own cause, for the price is particularly limited. But where the price is undetermined, there, to avoid that inconvenience, the Priest is to value it, as *ver.* 8, 12.

3 And thy estimation shall be, of the male from twenty years old even unto sixty years old *d*, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

d Which is the best time for strength and service, and therefore is prized at the highest rate.

4 And if *it be* a female, then thy estimation shall be thirty shekels *e*.

e Less than the mans price, because she is inferiour to him both in strength and serviceablenes.

5 And if *it be* from five years old *f* even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

f At what age they might be vowed by their parents, as appears from *1 Sam. 1.* tho' not by themselves; and the children were obliged by their parents vow, which is not strange considering the parents power and right to dispose of their children so far as is not contrary to the mind of God.

6 And if *it be* from a month old, even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above, if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be poorer then thy estimation *g*, then he shall present himself before the priest, and the Priest shall value him: according to his ability *h* that vowed, shall the priest value him.

g If after his vow he be decayed and impoverished, and not able to pay the price which thou, according to the rules here given, requirest of him. *h* Which God also considered in other cases, as *Levit.* 12. 8. Compare *2 Cor.* 8. 12.

9 And if *it be* a beast whereof men bring *i* an offering unto the LORD, all that *any man* giveth *k* of such unto the LORD, shall be holy *l*.

i To wit, usually and according to Gods appointment. *k (i.e.)* Voweth to give. *l (i.e.)* Consecrated to God, either to be sacrificed, or to be given to the Priest according to the manner of the vow, and the intention of him that voweth.

10 He shall not alter it, nor change it *m*, a good for a bad, or a bad for a good *n*: and if he shall at all change beast for beast, then it, and the exchange thereof *o* shall be holy.

m Two words expressing the same thing more emphatically, *q.d.* He shall in no wise change it, neither for one of the same, nor of another kind. *n* Partly because God would preserve the sanctity and reverence of consecrated things, and therefore would not have them alienated, and partly to prevent abuses of them who on this pretence might exchange it for the worse, as reserving the judgment to himself. *o (i.e.)* both the thing first vowed, and thing offered or given in exchange. This was inflicted upon him as a just penalty for his rashness and levity in such weighty matters.

11 And if *it be* any unclean *p* beast of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

p Either for the kind, or for the quality of it, if it were such an one as might not be offered. The Dog only may seem to be excepted, for his price might not be offered. See *Deut.* 23. 18.

12 And the priest shall value it, whether it be good or bad: † as thou valuest it, *who art* the Priest, so shall it be.

† Heb. *according to thy estimation, O Priest.*

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 And when a man shall sanctifie *q* his house *to be* holy unto the LORD *r*, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand *s*.

q To wit, by a vow, for of that way and manner of sanctification he speaks in this whole chapter. *r* In which case the benefit of it redounded either to the Priests for their maintenance, *Num.* 18. 14. or to the Sanctuary for its reparations or expences. *s* Supposing that the Priests estimation doth not notoriously swerve from the rules of valuation prescribed by God. For if the Priest determined most unrighteously and unreasonably, as suppose an hundred times more than the true value of it, I presume no man is so void of sence as to say they were all bound to stand to the Priests determination in that case. Even as in case a mans leprosie was notorious and unquestionable, if a Priest should through partiality pronounce him clean, this did not make him clean. And therefore all those passages of Scripture which leave things to, and command men to acquiesce in, the determination of the Priest or Priests, are to be understood with this exception, that their determinations be not evidently contrary to the revealed will of God, to whom Priests are subject and accountable. Otherwise if the Priests had commanded men to profane the sabbath, this would have acquitted them from the obligation of God's command of keeping it holy, which is impious and absurd to affirm. And this consideration will give light to many Scriptures.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part t* of the money of thy estimation unto it, and it shall be his.

t Which he might the better do, because the Priests did usually put a moderate rate upon it.

16 And if a man shall sanctifie unto the LORD *some part* of a field of his possession *u*, then thy estimation shall be according to the seed thereof *x*: ‖ an homer of barley seed *shall be valued* at fifty shekels of silver *y*.

‖ Or, *A land of an homer.*

u (i.e.) Which is his by inheritance, because particular direction is given about purchased lands, *ver.* 22. And he saith *part of it*, because it was unlawful to vow away all his possessions, because thereby he had disenabled himself for the performance of divers duties by way of sacrifice, almsgiving, &c. and made himself burdensome to his brethren. *x (i.e.)* According to the quantity and quality of the land, which is known by the quantity of seed which it can receive and return. *y* Not to be paid yearly, till the year of Jubile, as some would have it, but once for all, as is most probable, 1. because here is no mention of any yearly payment, but only of one payment, and we must not add to the text. 2. because it is most probable that lands and all things were favourably and moderately valued, so that men might be rather encouraged to make such vows upon just occasions, than to be deterred from them by excessive impositions. But if this were yearly rent, it was an excessive rate, and much more than the land ordinarily yielded. For an *Omer* is but the *tenth part of an Ephah*, *Exod.* 16. 36. and therefore not above a pottle of our measure, which quantity of seed would not extend very far, and in some lands would yield but an inconsiderable crop, especially in barley, which was cheaper than wheat, and which for that reason, among others, may seem to be here mentioned rather than wheat.

17 If he sanctifie his field from the year of Jubilee *z*, according to thy estimation *a* it shall stand *b*.

z (i.e.) Immediately after the year of Jubilee is past. *a* Now mentioned, to wit, of 50 shekels for an homer of barley seed. *b (i.e.* That price shall be paid without diminution.

18 But

18 But if he sanctifie his field after the Jubilee *c*, then the priest shall reckon unto him the mony, according to the years that remain, even unto the year of the Jubilee *d*, and it shall be abated from thy estimation.

c (i.e.) Some considerable time after the Jubilee, as appears from the following words. *d* The defalcation from the full price of fifty shekels being to be more or less as the years are more or fewer. See *Levit.* 25. 15, 16, 17.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the mony of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field *e*, or if he have sold the field *f* to another man, it shall not be redeemed any more *g*.

e To wit, when the Priest shall set a price upon it, and offer it to him in the first place to redeem it. *f* He, who? Either 1. the man that vowed it; if he, after such a vow made shall neglect to pay his vow, and shall sacrilegiously sell the same land to another man: or, if he sell it, *i. e.* suffer it to be sold to another, and will not prevent that by redeeming it to himself. Or rather 2. the Priest, or some in his name, who though not expressed, is sufficiently understood out of the foregoing clause, *If he will not redeem* or buy again *the field*, to wit, of the Priest, who is now the seller of it; *or*, or rather *and*, for this seems to be added by way of accumulation, *if he, i. e.* the Priest, of whom he might have redeemed it, upon his refusal, offers it to sale, and *have sold the field to another man.* Add to this, that none but the Priest could sell this land, after it was once vowed and declared to be so, and offered by the Priest to him again to redeem it, which is apparently the present case. *g (i.e.)* He shall for ever lose the benefit of redemption.

21 But the field when it goeth out *h* in the Jubilee, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priests *i*.

h (i.e.) Out of the possession of the other man to whom the Priest sold it. *i* For their maintenance. Nor is this repugnant to that law, that the Priests should *have no inheritance in the land*, *Numb.* 18. 20. for that is only spoken of them and the whole Tribe of *Levi* in general, and in reference to the first division of the land, wherein the *Levites* were not to have a distinct part of land, as other tribes had; but this doth not hinder, but some particular lands might be vowed and given to the Priests either for their own benefit, or for the service of the Sanctuary.

22 And if *a man* sanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his possession *k*;

k Which is not his patrimony or inheritance.

23 Then the priest shall reckon unto him the worth of thy estimation *l*, *even* unto the year of the Jubilee *m*, and he shall give thine estimation *n* in that day, as a holy thing *o* unto the LORD.

l (i.e.) The price or sum at which thou, O Priest, shalt reckon it. So it is only a change of the person, which is frequent: or, the price which thou, O *Moses*, by my direction shalt set in such cases. *m (i.e.)* As much as it is worth, for that space of time between the making of the vow and the year of Jubilee: for he had no right to it for any longer time, as the next verse tells us. *n* Without the addition of the fifth part, which he was to pay for his lands of inheritance, *ver.* 19. as being of a better and more durable tenure than purchased lands which were his only till the Jubilee. *o* As that which is to be consecrated to God instead of the land redeemed by it.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong p*.

p By original right, which no other person by vow or otherwise could give away from him.

25 And all thy estimation shall be according to the shekel of the sanctuary: * twenty gerahs shall be the shekel.

Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.

26 Only the † * firstling of the beast, which should be the LORDS firstling, no man shall sanctifie it *q*, whether *it be* ox or sheep *r*: it *is* the LORDS.

Heb. *Firstborn*, &c. Exod. 13. 12.

q To wit, by vow; because it is not his own, but the Lords already, and therefore to vow such a thing to God is a tacit derogation from, and an usurpation of the Lords right, and a mocking of God by pretending to give him what we cannot withhold from him. *r* Under these two eminent kinds he comprehends all other beasts which might be sacrificed to God, the firstlings whereof could not be redeemed but were to be sacrificed; whereas the firstlings of men were to be redeemed, and therefore were capable of being vowed, as we see *1 Sam. 1. 11.*

27 And if *it be* of an unclean beast *r*, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold *s* according to thy estimation.

r (i.e.) If it be the first-born of an unclean beast, as appears from *ver.* 26. which could not be vowed, because it was a first-born, nor offered, because it was unclean, and therefore is here commanded to be redeemed or sold. Others understand it of all unclean beasts in general, and not of the first-born of them, because the first-born of such were to be redeemed by a sheep, *Exod. 13. 13.* without the addition of any such fifth part as is here enjoined. Which is true of the first redemption of them, but then as after they were redeemed they might be again vowed unto God, so when the owners would redeem them a second time, it was but reasonable they should pay a better price for them. And if this were meant of unclean beasts in general, this were the very same law which is mentioned before, *ver. 11, 12, 13.* which, it is not probable, would after a few verses be unnecessarily repeated again like a distinct law. *s* And the price thereof was given to the Priests, or brought into the Lords treasury.

28 * Notwithstanding, no devoted thing *t* that a man shall devote unto the LORD, of all that he hath *u*, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD *x*.

* Josh. 6. 19.

t (i.e.) Nothing which is absolutely devoted to God with a curse upon themselves or others, if they disposed not of it according to their vow; as the *Hebrew* word implies. *u* To wit, in his power or possession. *x (i.e.)* Only to be touched or employed by the Priests, and by no other persons; no not by their own families, for that was the state of the *most holy* things.

29 None devoted, which shall be devoted of men *y*, shall be redeemed: *but* shall surely be put to death.

y Not *by men*, as some would elude it; but *of men*, for it is manifest both from this and the foregoing verses, that *men* here are not the persons devoting, but devoted. *Quest.* Was it then lawful for any man or men thus to devote another person to the Lord, and in purfuance of such vow to put him to death? *Answ.* This was unquestionably lawful, and a duty in some cases, when persons have been devoted to destruction either by God's sentence, as Idolaters, *Exod.* 22. 20. *Deut.* 13. 15. the *Canaanites*, *Deut.* 20. 17. the *Amalekites*, *Deut.* 25. 19. & *1 Sam.* 15. 3, 26. *Benhadad*, *1 King.* 20. 42. or by men, in purfuance of such a sentence of God, as *Numb.* 21. 2, 3. & 31. 17. or for any crime of an high nature, as *Judg.* 21. 5. *Jos.* 7. 15. But this is not to be generally understood, as some have taken it, as if a *Jew* might by virtue of this Text, devote his child or his servant to the Lord, and thereby oblige himself to put them to death, which peradventure was *Jephtha's* errour. For this is expresly limited *to all that* a man *hath*, or *which is his*, *i. e.* which he hath a power over. But the *Jews* had no power over the lives of their children or servants, but were directly forbidden to take them away, by that great command, *thou shalt do no murder.* And seeing he that killed his servant casually by a blow with a rod was *surely* to be *punished*, as is said *Exod.* 21. 20. it could not be lawful wilfully and intentionally to take away his life upon pretence of any such vow as this. But for the *Canaanites*, *Amalekites*, &c. God the undoubted Lord of all mens lives, gave to the *Israelites* a power over their persons and lives, and a command to put them to death. And this verse may have a special respect to them or such as them. And although the general subject of this and the former verse be one and the same, yet there are two remarkable differences to this purpose; 1. The verb is active, *ver.* 28. and the agent there expressed, *that a man shall devote*, but it is passive, *ver.* 29. and the agent undetermined, *which shall be devoted*, to wit, by God, or men in conformity to God's revealed will. 2. The devoted person or thing is only to be sold or redeemed, and sold to be most holy, *ver.* 28. but here it is to be *put to death*, and this belongs only to men, and those such as either were, or should be devoted in manner now expressed.

30 And * all the tithe of the land *z*, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORDS; *it is* holy unto the LORD.

* Gen. 28. 22. Num. 18. 21, 24. Mal. 3. 8. 10.

z There are divers sorts of Tithes, but this seems to be under stood only of the ordinary and yearly Tithes belonging to the *Levites*, &c. as the very exemption intimates, and the addition of the fifth part in case of redemption thereof implies.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod ‖, the tenth shall be holy unto the LORD.

‖ Either 1. the tithers rod, it being the manner of the *Jews* in tithing to cause all their cattel to pass through some gate or narrow passige, where the tenth was marked by a person appointed for that purpose and referred for the Priest. Or 2. the shepherds rod, under which the herds and flocks passed, and by which they were governed and numbred. See *Jer.* 33. 13. *Ezek.* 20. 37.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it, and the change thereof shall be holy, it shall not be redeemed.

34 These *are* the commandments which the LORD commanded Moses for the children of Israel in Mount Sinai.

NUM-

NUMBERS.

The ARGUMENT.

THis Book giveth us an History of almost forty years travel of the children of Israel through the Wilderness, where we have an account of their journeys, and what happened to them therein, with their Government, and how they were managed thereby; Called Numbers by reason of the several Numbrings of the people, as at the offerings of the Princes, and at their several journeys, &c. But especially two, One, Chap. 1. Out of which the Priests and Levites were excepted, but numbred by themselves, viz. In the second year after they were come out of Egypt, in the first month whereof the Passeover was instituted; with the order about the Tabernacle both of the Levites, and People, and their several marches, encampings, and manner of pitching their Tents, the Priest's maintenance and establishment, by the miraculous budding of Aarons rod, with the several impediments in their marches, both among themselves by several murmurings, seditions, and contspiracies; and from their enemies, viz. the Edomites, Canaanites, over whom having obtained a victory, and afterwards murmuring, they were stung with fiery Serpents, and cured by the brazen one; Amorites, whose Kings, Sihon and Og, they overcame, and slew; and Moabites, where by the allurements of Balaam who was hired by Balak to curse Israel, they joyned themselves to Baal-peor, and are plagued for it; that openly opposed them. The other chief numbring is in Chap. 26. where they are found almost as many as at the first, though among them were none of the first numbring, (according to what God had threatned Chap. 14.) save Moses, Joshua, and Caleb, by reason of their desire to return back into Egypt upon the discouraging report of ten of those twelve that Moses sent to spy out the Land; whereupon they were forced to wander above 38 years in the wilderness; where he gave them several Laws, Civil, Ecclesiastical and Military; as also particular directions about women's inheriting, occasioned by the case of Zelophead's daughters, and concerning vows; And then brings them back to the borders of Canaan, where, after divers victories obtained against their enemies, they were directed how the Land of Canaan was to be divided among the Tribes, and what portion the Levites were to have among them; together with six cities of Refuge set apart for the Man-slayer: At length Aaron being dead, and Eleazar placed in his stead, and Moses also having received the sentence of Death, doth, by God's appointment, deliver up the people unto the charge and conduct of Joshua.

CHAP. I.

God Commands Moses and Aaron to number the People that were fit for War, 1——3. Twelve Captains chose, of every Tribe one: Their Names: The number of each Tribe, 4——45, 46. The Levites exempted: To take care of the Tabernacle: The other Tribes Camping round it, 47——54.

1 AND the LORD spake unto Moses in the wilderness of Sinai *a*, in the tabernacle *b* of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

a Where now they had been a full year or near it, as may be gathered by comparing this place with *Exod.* 19. 1. & 40. 17. and other places. *b* From the mercy-seat.

*Exod. 30. 12.

2 * Take ye the sum *c* of all the congregation of the children of Israel *d*, after their families, by the house of their fathers, *e* with the number of *their* names, every male by their poll:

c This is not the same muster with that *Exod.* 38. 26, as plainly appears, because that was before the building of the Tabernacle, which was built and set up *on the first day of the first month*, *Exod.* 40. 2. but this was after it, to wit, *on the first day of the second month*, as is said *ver.* 1. And they were for differing ends; that was to tax them for the charges of the Tabernacle; but this was for other ends, partly that the great number of the people might be known to the praise of God's faithfulness, in making good his promises of multiplying them, and to their own comfort and encouragement; partly for the better ordering of their camp and march, for they were now beginning their journey; and partly that this account might be compared with the other in the close of the Book, where we read that not one of all this vast number, except *Caleb* and *Joshua*, were left alive; which was an evident discovery of the mischievous nature of sin, by which so vast a company were destroyed, and a fair warning to all future generations to take heed of rebelling against the Lord, for which their ancestors had been so dreadfully plagued even to extirpation. It is true, the sums and numbers agree in this and that computation, which is not strange, because there was not much time between the two numbrings, and no eminent sin among the people in that interval, whereby God was provoked to diminish their numbers. Some conceive, that in that number, *Exod.* 30. & 38. the *Levites* were included, which are here excepted, *ver.* 47. and that in that interval of time, there were grown up as many more men of those years as there were *Levites* of the same age. *d* So the strangers mixed with them were not numbred. *e* The people were divided into twelve Tribes, the Tribes into great Families, *Num.* 26. 5. these great Families into lesser Families called *the houses of their fathers*, because they were distinguished one from another by their fathers.

† Heb. *every one that goeth out.*

3 From twenty years old and upward † all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be a man of every tribe *f*: every one head of the house of his fathers.

f To inspect the work, that it might be faithfully and impartially done.

5 And these *are* the names of the men that shall stand with you *g*: of *the tribe of* Reuben *h*, Elizur the son of Shedeur.

g To wit, with *Moses* and *Aaron*, who were the chief managers of the work. *h* The Tribes are here numbred according to the order or quality of their birth, first the children of *Leah*, then of *Rachel*, and then of the handmaids.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph; of Ephraim, Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel *i*.

i Called *Reuel*, *Numb.* 2. 14. the *Hebrew* letters *Daleth* and *Resh* being very like and oft changed.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned *k* of the congregation, princes of the tribes of their fathers, heads of thousands *l* in Israel.

k Heb. *the named* or *called*, to wit, by *Moses* and by God's appointment, to manage this affair, and others as there was occasion. Compare *Numb.* 16. 2. & 26. 9. *l* See *Exod.* 18. 21. *Numb.* 10. 4.

17 And Moses and Aaron took these men which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moses, so he numbred them in the wilderness of Sinai.

20 And the children of Reuben, Israels eldest son, by their generations *m*, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

m Heb. to wit, *their generations*, *i. e.* the persons begotten of *Reubens* immediate Children, who are here subdivided into families, and they into houses, and they into particular persons.

21 Those that were numbred of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war:

23 Those that *were* numbred of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

25 Those that were numbred of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

27 Those that were numbred of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred *n*.

n Far more than any other tribe, in accomplishing of *Jacobs* prophecy, *Gen.* 49.

28 Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war.

29 Those that were numbred of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

31 Those that were numbred of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 Of the children of Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

33 Those that were numbred of them, *even* of the tribe of Ephraim, *were* fourty thousand and five hundred *o*.

o Above 8000 more than *Manasseh*, towards the accomplishment of that promise, *Gen.* 48. 20. which the Devil in vain attempted to defeat by stirring up the men of *Gath* against them, *1 Chron.* 7. 21. 22.

34 Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

35 Those that were numbred of them, *even* of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

37 Those that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

p. The smallest number, except one, though *Benjamin* had more immediate children than any of his brethren, *Gen.* 46. 21. whereas *Dan* had but one immediate son, *Gen.* 46. 23. yet now his number is the biggest but one of all the Tribes, and is almost double to that of *Benjamin*. Such great and strange changes God easily can, and frequently doth, make in families, *1 Sam.* 2. 5. And therefore let none boast or please themselves too much in their numerous off-spring.

38 Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

39 Those that were numbred of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 Of the children of Asher by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old, and upward, all that were able to go forth to war:

41 Those that were numbred of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

43 Those that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbred, which Moses and Aaron numbred, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbred of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel.

46 Even all they that were numbred, were * six hundred thousand and three thousand, and five hundred and fifty.

*Exod. 38. 26.

47 But the Levites after the tribe of their fathers, were not numbred among them.

See Exod. 12. 37. chap. 26.

49 For the LORD had spoken unto Moses, saying, 51.

50 Only thou shalt not number the tribe of Levi *q*, neither take the sum of them among the children of Israel.

q Because they were not generally to go out to war, which was the thing principally eyed in this muster, *ver.* 3. 20. 45. but were to attend upon the Service of the Tabernacle, and therefore are referred to another distinct muster, *Numb.* 3. 15. and 4. 2. &c. And left this should be thought to be designed and done through *Moses* his ambition to give his own tribe the preeminence, he allures them it was done by God's express command.

50 But thou shalt appoint the Levites over the tabernacle of testimony *r*, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof, and they shall minister unto it, and shall encamp round about the tabernacle.

r So called here, and *Exod.* 38. 21. because it was made chiefly for the sake of the Ark of the Testimony, 2 *Sam.* 7. 2. which is oft called *the Testimony*, as hath been observed before.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger *s* that cometh nigh *t*, shall be put to death.

s The *stranger* elsewhere is one of another Nation, here one of another Tribe, one no *Levite*. *t* So as to do the offices mentioned *ver.* 50.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath *u* upon the congregation of the children of Israel: and the Levites shall keep the charge *x* of the tabernacle of testimony.

u To wit, from God, who is very tender of his worship, and will not suffer the profaners of it go unpunished; whose wrath is called simply *Wrath* by way of eminency, as the most terrible kind of wrath. *x (i.e.)* Shall suffer no stranger to approach through curiosity or any other motive.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

Order for the Marches and Camping of the Tribes, 1, 2. Judah on the East side, with Issachar and Zebulun, with Reuben, Num. 3——9. Reuben on the South side, with Simeon and Gad: then the Tabernacle next to follow, the Levites encamping round it, 10——17. Ephraim on the West side with Manasseh and Benjamin, 18——24. Dan on the North Quarter, with Asher and Naphtali, 25.

1 AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard *a*, with the ensign of their fathers house: † far off *b* about the tabernacle of the congregation shall they pitch.

†Heb. over against.

a Or, *ensign*, by that to which he is allotted by the following order. It is manifest that there were four great Standards or Ensigns, which here follow, distinguished by their Colours or Figures, or otherwise; also that there were other particular Ensigns belonging to each of their Fathers houses or Families, as is here said. *b* Partly out of reverence to God and his worship, and the portion allotted to it, and partly for caution, lest their vicinity to it might tempt them to make too near approaches to it. It is supposed they were at 2000 cubits distance from it, which was the space between the people and the Ark, *Jos.* 3. 4. and it is not improbable, because the *Levites* encamped round about it, between them and the Tabernacle.

3 And on the east-side toward the rising of the Sun, shall they of the standard of the camp of Judah pitch, throughout their Armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbred of them, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him, *shall be* the tribe of Issachar *c*: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

c He and *Zebulun* were *Leah's* two youngest sons, and therefore would more contentedly submit to *Judah*.

6 And his hoft, and thofe that were numbred thereof, *were* fifty and four thoufand and four hundred.

7 *Then* the Tribe of Zebulun: and Eliab the fon of Helon *fhall be* captain of the children of Zebulun.

8 And his hoft, and thofe that were numbred thereof, *were* fifty and feven thoufand and four hundred.

9 All that were numbred in the camp of Judah, *were* an hundred thoufand and fourfcore thoufand and fix thoufand and four hundred *d*, throughout their armies: thefe fhall firft fet forth.

d This was the moft numerous camp, becaufe they marched firft, as being placed on the Eaft and going towards the Eaft, and becaufe they guarded the Sanctuary.

10 On the fouth-fide *fhall be* the ftandard of the camp of Reuben *e*, according to their armies: and the captain of the children of ‖ Reuben *fhall be* Elizur the fon of Shedeur.

e Who being the firft-born, was the leader of the fecond camp.

11 And his hoft, and thofe that were numbred thereof *were* forty and fix thoufand and five hundred.

12 And thofe which pitch by him, *fhall be* the tribe of Simeon: and the captain of the children of Simeon *fhall be* Shelumiel the fon of Zurifhaddai.

13 And his hoft, and thofe that were numbred of them *were* fifty and nine thoufand and three hundred.

14 Then the tribe of Gad: and the captain of the fons of Gad *fhall be* Eliafaph the fon of Reuel *f*.

f Called *Deuel*, *Numb.* 1. 14. the Hebrew letters *Daleth* and *Refh* being very like, and oft changed, as appears by comparing *Gen.* 10. 3. with 1 *Chron.* 1. 6. and *Gen.* 36. 26, 38. with 1 *Ch.* 1. 41, 50.

15 And his hoft, and thofe that were numbred of them, *were* forty and five thoufand and fix hundred and fifty.

16 All that were numbred in the camp of Reuben, *were* an hundred thoufand and fifty and one thoufand and four hundred and fifty, throughout their armies: and they fhall fet forth in the fecond rank.

17 Then the tabernacle of the congregation fhall fet forward with the camp of the Levites in the midft of the camp *g*: as they encamp, fo fhall they fet forward, every man in his place by their ftandards.

g Which is not to be underftood ſtrictly or exactly, but largely; for in their march they were divided, and part of that Tribe marched next after *Judah*, *Numb.* 10. 17. and the other part exactly in the midſt of the camp.

18 On the weſt-ſide *fhall be* the ſtandard of the camp of Ephraim *h*, according to their armies: and the captain of the ſons of Ephraim *fhall be* Elifhama the ſon of Ammihud.

h Who is here preferred before his brother, according to the propheſie, *Gen.* 48. 19, 20.

19 And his hoft, and thofe that were numbred of them, *were* fourty thoufand and five hundred:

20 And by him *fhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *fhall be* Gamaliel the ſon of Pedahzur.

21 And his hoft, and thofe that were numbred of them, *were* thirty and two thoufand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *fhall be* Abidan the ſon of Gideoni.

23 And his hoft, and thofe that were numbred of them, *were* thirty and four thoufand and five hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thoufand and eight thoufand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 The ſtandard of the camp of Dan *ſhall be* on the north-ſide by their Armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

26 And his hoft, and thofe that were numbred of them, *were* threefcore and two thoufand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoft, and thofe that were numbred of them, *were* fourty and one thoufand and five hundred.

29 Then the tribe of Naphtali: And the captain of the children of Naphtali, *ſhall be* Ahira the ſon of Enan.

30 And his hoft, and thofe that were numbred of them, *were* fifty and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fifty and ſeven thouſand and ſix hundred *i*: they ſhall go hindmoſt with their ſtandards.

i The ſtrongeſt camp next after *Judah*, and therefore he comes in the rear, as *Judah* marched in the front, that the Tabernacle might be beſt guarded where there was moſt danger.

32 Theſe *are* thoſe which were numbred of the children of Iſrael, by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred *k* among the children of Iſrael, as the LORD commanded Moſes.

k Becauſe their warfare was of another kind.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo they pitched by their ſtandards *l*, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

l (*i. e.*) Each of them under his principal ſtandard.

CHAP. III.

The Genealogie of Moſes, Aaron, and his ſons, Nadab and Abihu, 1—4. *The Levites are joyned with them in the adminiſtration of the Tabernacle,* 5—10. *Inſtead of all the Firſt-born,* 11—13. *The three Families of the Levites numbred,* 14—39. *The Firſt-born numbred,* 40—43. *Being more than the Levites, ſome of them are redeemed, and the Money given to Aaron and his Sons,* 44—51.

1 THeſe *a* alſo *are* the generations *b* of Aaron and Moſes, in the day *that* the LORD ſpake with Moſes in Mount Sinai *c*.

a Which follow in this chapter. *b* (*i. e.*) Either 1. The things done by them; as the word *generation* is ſometimes uſed, as *Gen.* 6. 9. 10. 25. 19. and 37. 2. Or rather, 2. The Kindred or Family, for that is the ſubject of this chapter, and not their events or actions. *Obj. Aaron* Family indeed is here mentioned, but not *Moſes* his Family. *Anſw. Moſes* his Family and Children are here included under the general name of the *Amramits*, *ver.* 27. which includes all the Children and Grand-children of *Amram*, the perſons only of *Aaron* and *Moſes* being excepted. And the generations of *Moſes* are thus obſcurely mentioned, becauſe they were but common *Levites*, the Prieſthood being given ſolely to *Aarons* poſterity, whence *Aaron* is here put before *Moſes*, who elſewhere is commonly named after him. *c* This ſeems to be added, becauſe *Nadab* and *Abihu* mentioned *ver.* 2. were then alive, though dead at the time of taking this account.

2 And theſe *are* the names of the ſons of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

3 Theſe *are* the names of the ſons of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

4 * And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office in the ſight of Aaron *d* their father.

d In the time of *Aarons* life, as this phraſe is taken, *Numb.* 3. 4. See alſo *Pſal.* 72. 5, 17. and under their fathers inſpection and direction, and as their fathers ſervants or miniſters in the Prieſts-office: for ſervants are oft deſcribed by this phraſe of *being*, or *ſtanding*, or *ſerving in the ſight* or *preſence* of their maſter.

5 And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them *e* before Aaron the prieſt, that they may miniſter unto him

e Offer them to the Lord for his ſpecial ſervice. This was promiſed to them before, and now actually conferred upon them.

7 And they ſhall keep his charge *f*, and the charge of the whole congregation *g* before the tabernacle *h* of the congregation, to do the ſervice of the tabernacle.

f (*i. e.*) *Aarons* charge, or thoſe things which are committed principally to *Aarons* care and overſight, and under him and his direction to the *Levites*. *g* (*i. e.*) Of all the ſacrifices and ſervices which are due to the Lord from all the people, and becauſe all the people could not and might not perform them, or at leaſt diverſe of them, in their own perſons, therefore they were to be performed by ſome particular perſons in their name and ſtead; formerly by the firſt-born, *Numb.* 8. 16. and now by the *Levites*. See *Numb.* 1. 53. and 16. 9. *h* Emphatically; not within the tabernacle, for the care of theſe things within the holy place was appropriated to the Prieſts, as the care of the moſt holy place was peculiar to the High-Prieſt.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael *i*, to do the ſervice of the tabernacle.

i Thoſe things which all the children of *Iſrael* are in their ſeveral places and ſtations obliged to take care of, though not in their perſons, yet by others in their ſtead.

9 And * thou ſhalt give the Levites unto Aaron and to his ſons: they *are* † wholly given unto him *k* out of the children of Iſrael.

k To attend upon him and obſerve his orders and eaſe him of part of his burden in things hereafter mentioned.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office *l*: and the ſtranger *m* that cometh nigh *n* ſhall be put to death.

l In their own perſons, nor by the *Levites*. *m* (*i. e.*) Every one who is of another family than *Aarons*, yea though he be a *Levite*. See *Numb.* 1. 53. & 16. 40. *n* To wit, to execute any part of the Prieſts office.

11 And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, * I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born *n* that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine.

n Who were God's propriety by right of Redemption. *Exod.* 13. 12. and to whom the adminiſtration of holy things was formerly committed, which now was taken away from them, either becauſe they had forfeited this priviledge by joining with the reſt of their brethren in the idolatrous worſhip of the calf, or becauſe they were to be mainly concerned in the diſtribution and management of the inheritances which now they were going to poſſeſs, and therefore could not be at leiſure to attend upon the ſervice of the Sanctuary: Which made it fit that this work ſhould be committed to other hands. And God would not commit it to ſome other perſons in each Tribe, which might be an occaſion of Idolatry, confuſion, diviſion, and contempt of ſacred things, but to one diſtinct Tribe, which might be intirely devoted to that ſervice, and particularly to the Tribe of *Levi*; partly out of his reſpect to *Moſes* and *Aaron*, branches of this Tribe; partly as a recompence of their zeal for God and againſt Idolaters. See *Exod.* 32. 26, 29. *Deut.* 33. 9. and partly becauſe it was the ſmalleſt of the Tribes, and therefore moſt likely to find both employment in, and maintenance for the work.

13 Becauſe * all the firſt-born *are* mine; * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt; mine they ſhall be: I *am* the LORD *o*.

o Who may appoint whom I pleaſe for my ſervice.

14 And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old *p* and upward, ſhalt thou number them.

p Becauſe at that time the firſt-born, in whoſe ſtead the *Levites* came, *Numb.* 8. 16. were offered to God, *Exh.* 2. 22. and to be redeemed, *Numb.* 18. 16. And from that time the *Levites* were conſecrated to God, and were, as ſoon as they were capable, to be inſtructed in their work. Elſewhere they are numbred from twenty five years old, when they were entred as novices to part of their work, *Numb.* 8. 24. and from thirty years old, when they were compleatly admitted to their whole office.

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

17 * And theſe were the ſons of Levi, by their names: Gerſhon, and Kohath, and Merari.

18 And theſe *are* the names of the ſons of Gerſhon, by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izhar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnite, and the family of the Shimite: theſe *are* the families of the Gerſhonite.

22 Thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonite ſhall pitch behind the tabernacle weſtward.

24 And the chief of the houſe of the father of the Gerſhonite *ſhall be* Eliaſaph the ſon of Lael.

25 And the charge of the ſons of Gerſhon, in the tabernacle of the congregation, *ſhall be* the * tabernacle *q*, and the * tent *r*, * the covering thereof *s*, and the * hanging for the door of the tabernacle of the congregation:

q Nor the boards, which belonged to *Merari*, *ver.* 36. but the coi curtains mentioned *Exod.* 26. 1. *r* To wit, the curtains of goats hair. *s* (*i. e.*) The coverings, of rams-skins and badgers-skins. See *Numb.* 4. 25.

26 And the * hangings of the court, and the * curtain for the door of the court which *is* by the tabernacle and by the altar round about, and the cords of it *t*, for all the ſervice thereof.

t By which the Tabernacle was faſtened to the pins, and ſtretched out, *Exod.* 35. 18.

27 And of Kohath *u were* the family of the Amramite, and the family of the Izharite, and the family of the Hebronite, and the family of the Uzzielite: theſe *are* the families of the Kohathite.

u This Family had many priviledges above the others: Of that were *Moſes* and *Aaron*, and all the Prieſts: They had the chief place about the Tabernacle, and the care of the moſt holy things: here below, *ver.* 31. and in the Land of Canaan they had twenty three Cities, which were almoſt as many as both their brethren received. See *Joſh.* 21.

28 In the number of all the males, from a month old and upward *were* eight thouſand and ſix hundred, keeping *x* the charge of the ſanctuary *y*.

x Or, *Keepers*, &c. *i. e.* appointed for that work, as ſoon as they were capable of it. *y* (*i. e.*) Of thoſe holy things contained in or nearly belonging to the ſanctuary, expreſſed *verſe* 31.

29 The families of the ſons of Kohath ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathite, *ſhall be* Elizaphan the ſon of Uzziel.

31 And their charge *ſhall be* the * ark, and the * table, and the * candleſtick, and * the altars, and the veſſels of the ſanctuary wherewith they miniſter, and the hanging *z*, and all the ſervice thereof *a*.

z Which covered the moſt holy place, for all other hangings belonged to the *Gerſhonites*. *a* (*i. e.*) All the other furniture belonging to it, of which ſee *Numb.* 4. 7, 9, 14.

32 And Eleazar the ſon of Aaron the Prieſt *ſhall be* chief *b* over them, chief of the Levites *c*: *and have* the overſight of them that keep the charge of the ſanctuary.

b Next under the High-prieſt; whence he is called *the ſecond Prieſt*, 2 *Kings.* 25. 18. and in caſe of the High-prieſts abſence by ſickneſs or other neceſſary occaſions, he was to perform his work, 1 *Kings.* 4. 4. and he had a ſuperiority over all the reſt of the Prieſts and Levites. *c* (*i. e.*) Over thoſe three perſons, who were each the chief of their ſeveral families; of whom ſee here, *ver.* 24, 31, 35.

33 Of Merari *was* the family of the Mahlite, and the family of the Muſhite: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males, from a month old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſon of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle northward.

36 And † under the cuſtody and charge of the ſons of Merari, *ſhall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto:

37 And the pillars of the court round about, and their ſockets, and their pins, and their cords *d*.

d Therefore theſe were for another uſe than thoſe mentioned, *ver.* 26.

38 But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſtward; *ſhall be* Moſes and Aaron, and his ſons, keeping the charge of the ſanctuary for the charge of the children of Iſrael *e*: and the ſtranger that cometh nigh ſhall be put to death.

e Either in their ſtead, that charge which they were obliged to keep either by themſelves or by others appointed by them, if God had not committed it to thoſe: or for their good and ſervice, and benefit; *for* their *preſervation*, as the word may be rendred.

39 * All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* twenty and two thouſand *f*.

f *Obj.* But if the particular numbers, mentioned *ver.* 22, 28, 34. be put together, they make exactly 22300. *Anſw.* Theſe 300 are omitted here, either according to the uſe of the Holy Scripture, where in ſo great numbers ſmall ſums are commonly neglected, or, becauſe they were the firſt-born of the Levites, and therefore belonged to God already, and ſo could not be given to him again inſtead of the other firſt-born. See *Levit.* 27. 26. If this number of firſt-born Iſrael very ſmall to come from 22300 *Levites*, it muſt be conſidered, That only ſuch firſt-born are here named as were males, and ſuch as continued in their parents families, not ſuch as had erected new families of their own. Add to this, that God ſo ordered things by his wiſe providence for divers weighty reaſons, that this Tribe ſhould be much the leaſt of all the Tribes, as is evident by comparing the numbers of the other Tribes, from twenty years old, *Numb.* 1. with this number of this from a month old; and therefore it is not ſtrange if the number of their firſt-born be leſs than in other Tribes. Although if the other Tribes had been computed from a month old, as this was, their number of 600000 had probably been double or treble to that, and conſequently the number of their firſt born being 22273 *ver.* 43. would have been as unproportionable to their whole ſum, as this of 300 firſt-born Levites ſeems to their whole number. And ſome add, that only thoſe firſt-born are numbred both in this and in the other Tribes, which were born ſince they came out of *Egypt*, when God challenged all the firſt-born to be his.

40 And the LORD said unto Moſes, number all the firſt-born of the males of the children of Iſrael *g* from a month old and upward, and take the number of their names.

g That they may be compared with the number of the Levites for the reaſon here following.

41 And thou ſhalt take the Levites for me (*I am* the LORD) inſtead of all the firſt-born among the children of Iſrael *h*, and the cattle of the Levites *i* inſtead of all the firſtlings among the cattle of the children of Iſrael.

h To wit, ſuch are now alive of them, but thoſe which ſhould be born of them hereafter are otherwiſe diſpoſed. *i* Not that they were to be taken from the Levites, or to be ſacrificed to God, any more than the Levites themſelves were, but that they together with the Levites were to be preſented before the Lord by way of acknowledgment, that the Levites might be ſet apart for God's ſervice, and their cattle for themſelves as God's miniſters, and for their ſupport in God's work.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males by the number of names, from a month old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites *k* in ſtead of all the firſt born among the children of Iſrael, and the cattle of the Levites in ſtead of their cattle, and the Levites ſhall be mine, *I am* the LORD.

k To wit, the 22000 reckoned up, *ver.* 39. of which ſee the notes there.

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a piece *l* by the poll, after the ſhekel of the ſanctuary ſhalt thou take (the ſhekel *is* twenty gerahs).

l Which was the price to be paid for the redemption of a firſt-born a month old, *Numb.* 18. 15, 16. but this money though paid for theſe 273 perſons was probably paid out of the common ſtock of all, except lots were caſt who ſhould pay, which is not probable in ſo ſmall a concern accompanied with ſo much trouble.

48 And thou ſhalt give the number wherewith the odd number of them is to be redeemed unto Aaron and to his ſons *m*.

m To whom all the Levites were given, and therefore the money which came in their ſtead.

49 And Moſes took the redemption money, of them that were over and above them that were redeemed by the Levites.

50 Of the firſt-born of the children of Iſrael took he the money, a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſons, according to the word of the LORD, as the LORD commanded Moſes.

CHAP. IV.

God commands the Levites to be numbred from 30 *till* 50 *years old; fit for the ſervice of the Tabernacle: Their Charge,* 1——16. *Of the Kohathites,* 17——21. *Of the Gerſhonites,* 22——28. *Of the Sons of Merari,* 29——33. *The number of each,* 34——45. *Of all in general,* 46——49.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſum of the ſons of Kohath from among the ſons of Levi, after their families, by the houſe of their fathers:

3 From thirty years old *a* and upward, even until fifty years old *b*, all that enter *c* into the hoſt *d*, to do the work of the tabernacle of the congregation.

a This age was preſcribed, as the age of full ſtrength of body, and therefore moſt proper for their preſent laborious work of carrying the parts and veſſels of the Tabernacle, and of maturity of judgment, which is neceſſary for the right management of holy ſervices. Whence even *John* and Chriſt entred not upon their Miniſtery till that age. And it may ſtill ſeem to be the fitteſt ſeaſon for mens undertaking the Miniſtery of the Goſpel, except in caſe of extraordinary abilities, or the Churches preſſing neceſſity. *Object.* They might enter upon this work at their 25th year, *Numb.* 8. 24. and in *David*'s time and afterward at their 20th year. *Reſpon.* 1. Their firſt entrance upon their work was at their 25th year, when they began as learners, and added only under the inſpection and direction of their brethren; but in their 30th year they were compleatly admitted to a full diſcharge of their whole office. 2. *David*, being a Prophet, and particularly directed by God in the affairs of the Temple, might and did make a change in this matter, which he might the better do, both becauſe it was but a change in a circumſtance, and becauſe the magnificence of the Temple, and the great multitude of ſacred utenſils and ſacrifices, required a greater number of attendants than formerly was neceſſary. *b* When they were exempted from the toilſome work of carrying burdens, but not diſcharged from the honourable and eaſie work done within the Tabernacle, *Numb.* 8. 26. *c* (*i. e.*) That do and may enter, having no defect, *Levit.* 21. 17. nor other impediment. *d* The ſociety of ſacred Miniſters he calls an *hoſt*, becauſe of that excellent order which was among them, as to perſons, place, time, the matter and manner, of their ſervices.

4 This *ſhall be* the ſervice of the ſons of Kohath in the tabernacle of the congregation, *about* the moſt holy things *e*.

e Hereafter mentioned, as the Ark, Table, Altar, *&c.* Compare *Numb.* 3. 31.

5 And when the camp ſetteth forward, Aaron ſhall come, and his ſons, and they *f* ſhall take down the covering veil *g*, and cover the ark *h* of teſtimony with it:

f For upon this neceſſary occaſion the inferiour Prieſts are allowed to come into the Holy of Holies, which otherwiſe was peculiar to the High-prieſt, *Heb.* 9. 7. *g* The ſecond veil, of which ſee *Exod.* 26. 31. *&c. Levit.* 4. 6. *Heb.* 9. 3. wherewith the Ark was covered while the Tabernacle ſtood, *Exod.* 40. 3. *h* Becauſe the Levites, who were to carry the Ark, might neither ſee, nor immediately touch it.

6 And ſhall put thereon the covering of badgers-skins *i*, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the ſtaves thereof *k*.

i Whereby the Ark was ſecured from the injuries of the weather. *k Object.* How could theſe ſtaves be *put in*, when they were never to be taken out, *Exod.* 25. 15. compared with 1 *King.* 8. 8. 1. *Anſw.* Theſe places may ſpeak of the ſtaves while the Ark and Tabernacle ſtood, but when they were to be removed the poſture of all things was altered. 2. The Hebrew verb doth not ſignifie *putting in*, but barely *putting*, or *placing* or *diſpoſing*, and may be underſtood not of putting the ſtaves into the rings, wherein they conſtantly remained, but of the putting of them either upon their ſhoulders to try and fit them for carriage, or into the holes or receptacles which probably were made in theſe coverings for the receiving and covering of theſe gilded ſtaves, to keep them both from the touch of the Levites, and from the inconveniences of bad weather.

7 And upon the * table of ſhew-*bread l* they ſhall ſpread a cloth of blue, and put thereon the diſhes *m*, and the ſpoons, and the bowls and covers to ‖ cover withal: and the continual bread *n* ſhall be thereon.

l Heb. *Of faces or preſence, for of the bread of faces or preſence*, i. e. of the bread which was continually ſtanding in the preſence of the Lord. *m* Upon which the ſhew-bread was put. *n* (*i. e.*) Shew-bread; ſo called becauſe it was continually to be there, even in the wilderneſs; where though they had only Manna for themſelves, yet they reſerved corn for the weekly making of theſe loaves, which they might with no great difficulty procure from ſome of the people bordering upon the wilderneſs in the innermoſt parts whereof they were.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers-skins, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his ‖ tongs, and his ſnuff-diſhes, and all the oil-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it, and all the veſſels thereof within a covering of badgers-skins: and ſhall put *it* upon a bar *n*.

n So contrived that this cloth containing the candleſtick, *&c.* might be either laid upon it, or ſome other way faſtened to it.

11 And upon the golden *o* altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers-skins, and ſhall put to the ſtaves thereof.

o All covered with plates of gold.

12 And they ſhall take all the inſtruments of miniſtery *p*, wherewith they miniſter in the ſanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers-skins, and ſhall put *them* on a bar.

p The ſacred garments uſed by the prieſts in their holy miniſtrations. See *Exod.* 31. 10.

13 And they ſhall take away the aſhes from the altar *q*, and ſpread a purple cloth thereon:

q Of burnt-offerings. Whereby it may ſeem probable, though it be denied by moſt, that they did offer ſome ſacrifices in the Wilderneſs, though it may not be ſo frequently nor orderly as afterwards they did. Whence elſe were theſe aſhes? And there are ſome undeniable inſtances of their ſacrificing there, as *Exod.* 18. 12. & 24. 4. *Numb.* 7. *&c.* from which it ſeems rational to conclude, that they did offer ſacrifices at other times, though not ſo conſtantly and diligently, as they did in *Canaan*. And for the argument againſt it from *Amos* 5. 25. that may be eaſily diſſolved, as we ſhall there ſee, if the Lord pleaſe. Moreover the taking away of the aſhes only doth ſufficiently imply that the fire was preſerved, which as it came down from Heaven, *Levit.* 9. So it was by God's command to be continually fed and kept burning, and therefore doubtleſs was put into ſome veſſel, which might be either faſtened to the altar and put within this covering, or carried by ſome perſon appointed thereunto.

14 And they ſhall put upon it all the veſſels thereof *r* wherewith they miniſter about it, *even* the cenſers,

ſhovels, fleſh-hooks, and the ſhovels, and the ‖ baſins, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers skins, and put to the ſtaves of it.

r Amongſt all theſe veſſels here and abovenamed there is no mention of the brazen laver, though that be elſewhere reckoned among the holy things, as *Exod.* 35. 16. and 38. 8. and 39. 39. and 40. 30. whereof poſſibly the reaſon may be becauſe it was not covered, as not being capable of much hurt by the weather. Though ſome antient tranſlations of the Bible do here add theſe words. *They ſhall take a purple covering, and cover the laver*, &c.

15 And when Aaron and his ſons have made an end of covering the ſanctuary, and all the veſſels of the ſanctuary, as the camp is to ſet forward; after that the ſons of Kohath ſhall come to bear *it*: but they ſhall not touch *any* holy thing *t* leſt they die *u*. * Theſe things *are* the burden of the ſons of Kohath, in the tabernacle of the congregation.

t To wir, upon their ſhoulders, not upon carts or wagons, as appears from *Numb.* 7. 9. the neglect of which order did provoke the Lord, 2 *Sam.* 6. 6, 7. 1 *Chron.* 13. 7. and 15. 12, *&c.* Afterward the Prieſts themſelves, being multiplied, carried theſe things, as appears from *Deut.* 31. 9. *Joſ.* 3. 6. and 8. 33. 1 *Sam.* 4. 4. though the Levites alſo were not excluded, 2 *Chron.* 5. 5. *u* Immediately, or before they be covered. *u* As ſome did for that ſin. See 1 *Sam.* 6. 19. 2 *Sam.* 6. 6, 7.

16 And to the office of Eleazar the ſon of Aaron the prieſt, *pertaineth* x * the oyl for the light, and the * ſweet incenſe, and the daily meat-offering *y*, and the * anointing oyl, *and* the over-ſight of all the tabernacle *z*, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

x (*i. e.*) He himſelf is to carry theſe things, and not to commit them to the ſons of *Kohath*. *y* Of fine flour, which was to be offered every morning and evening with the daily burnt-offering. See *Exod.* 29. 38, 39. *z* (*i. e.*) The care that all the things abovementioned be carried by the perſons and in the manner expreſſed.

17 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

18 Cut ye not off *a* the tribe of the families of the Kohathite from among the Levites.

a (*i. e.*) Do not by your neglect provoke God to cut them off for touching the holy things.

19 But thus do unto them, that they may live and not die, when they approach unto the moſt holy things. Aaron and his ſons ſhall go in and appoint them every one to his ſervice *b*, and to his burden.

b To that which is peculiarly allotted to him, the ſervices and burdens being equally diſtributed among them.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 And the LORD ſpake unto Moſes, ſaying,

22 Take alſo the ſum of the ſons of Gerſhon throughout the houſes of their fathers by their families:

23 From thirty years old and upward, until fifty years old ſhalt thou number them: all that enter in † to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‖ burdens.

25 And * they ſhall bear the curtains of the tabernacle *c*, and the tabernacle of the congregation *d*, his covering *e*, and the covering of the badgers-skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation.

c (*i. e.*) The curtains or covering of goats-hair. *d* (*i. e.*) The ten curious curtains which covered the boards of the Tabernacle; for the boards themſelves were carried by the *Merarites*. *e* (*i. e.*) The covering of rams-skins which was put next over thoſe ten curtains.

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar *f* round about, and their cords, and all the inſtruments of their ſervice, and all that is made for them: ſo ſhall they ſerve.

f (*i. e.*) Which court compaſſed both the Tabernacle and the Altar, *Exod.* 27. 16.

27 At the † appointment of Aaron and his ſons, ſhall be all the ſervice of the ſons of the Gerſhonite, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſons of Gerſhon in the tabernacle of the congregation: and their charge *ſhall be* under the hand *g* of Ithamar the ſon of Aaron the prieſt.

g Under his conduct and direction. Thus *the hand of Hoge*, Eſth. 2. 3. is his care and cuſtody.

29 As for the ſons of Merari, thou ſhalt number them after their families by the houſe of their fathers.

30 From thirty years old and upward, even unto fifty years old ſhalt thou number them, every one that entreth into the † ſervice, to do the work of the tabernacle of the congregation.

31 And * this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation, * the boards of the tabernacle, and the bars thereof, and the pillars thereof, and ſockets thereof *h*,

h Which were as the feet upon which the pillars ſtood; of which ſee *Exod.* 38. 27.

32 And the pillars of the court round about, and their ſockets, and their pins, and their cords with all their inſtruments, and with all their ſervice: and by name *i* ye ſhall reckon the inſtruments of the charge of their burden.

i Every part and parcel therefore ſhall be put in an inventory; which is required here rather than in the forgoing particulars; partly becauſe theſe were much more numerous than the former; partly becauſe being meaner things and ſuch as might eaſily be ſupplied, they might otherwiſe have been neglected; and partly to teach us, that God eſteems nothing ſmall in his worſhip and nauteſt circumſtances.

33 This *is* the ſervice of the families of the ſons of Merari, according to all their ſervice in the tabernacle of the congregation under the hand of Ithamar the ſon of Aaron the prieſt.

34 And Moſes and Aaron, and the chief of the congregation numbred the ſons of the Kohathite, after their families, and after the houſe of their fathers.

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation.

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation, which Moſes and Aaron did number, according to the commandment of the LORD by the hand of Moſes.

38 And thoſe that were numbred of the ſons of Gerſhon, throughout their families, and by the houſe of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſe of their fathers, were two thouſand and ſix hundred and thirty.

41 Theſe *are* they that were numbred of the families of the ſons of Gerſhon, of all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the LORD.

42 And thoſe that were numbred of the families of the ſons of Merari, throughout their families, by the houſe of their fathers:

43 From thirty years old and upward, even unto fifty years old, every one that entreth into the ſervice, for the work in the tabernacle of the congregation,

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred *k*.

k Here appears the wiſdom of Divine providence, that whereas in the *Kohathites* and *Gerſhonites*, whoſe burdens were lower and eaſier, there were but about a third part of them which were fit for ſervice, the *Merarites*, whoſe burdens were more and heavier, had above one half of them fit for this work.

45 Theſe *be* thoſe that were numbred of the families of the ſons of Merari, whom Moſes and Aaron numbred, according to the word of the LORD by the hand of Moſes.

46 All thoſe that were numbred of the Levites, whom Moſes, and Aaron, and the chief of Iſrael numbred, after their families, and after the houſe of their fathers:

47 From thirty years old and upward, even unto fifty years old, every one that came to do the ſervice of the miniſtery, and the ſervice of the burden in the tabernacle of the congregation:

48 Even thoſe that were numbred of them, were eight thouſand and five hundred and fourſcore *l*.

l Which number was much inferiour to any other Tribe, for the reaſons mentioned on, *Numb.* 3. 39.

49 According to the commandement of the LORD they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded Moſes.

CHAP. V.

God Commandeth to put away all unclean Perſons from the Camp: it is executed, 1——4. *Reſtitution Commanded, and an Offering, eſpecially of Hallowed things, which belong to the Prieſt,* 5——10. *Laws in caſe of Jealouſie, bitter Water Ordained,* 11——31.

1 AND the LORD ſpake unto Moſes, ſaying,
2 Command the children of Iſrael, that they put out of the camp *a* every *leper, and every one that hath an * iſſue *b*, and whoſoever is defiled by the * dead *c*.
3 Both male and female ſhall ye put out; without the camp ſhall ye put them, that they defile not their camps *d*, in the midſt whereof I dwell *e*.
4 And the children of Iſrael did ſo, and put them out without the camp, as the LORD ſpake unto Moſes, ſo did the children of Iſrael.
5 And the LORD ſpake unto Moſes, ſaying,
6 Speak unto the children of Iſrael, * when a man or a woman ſhall commit any ſin that men commit *f*, to do a treſpaſs againſt the LORD *g*, and that perſon be guilty *h*:

a Heb. *every heave-offering, the heave-offering* being here taken largely, ſo as to comprehend alſo *the wave-offering*, for both theſe were *Aarons* portion. See *Exod.* 29. 26, 27, 28. *p* To wit, to offer unto the Lord by his hands. *q* (*i.e.*) the Prieſts. See *Levit.* 6. 16.

10 And every mans hallowed things *r* ſhall be his: whatſoever any man giveth the prieſt, it ſhall be * his.

r Underſtand this not of the ſacrifices, no not of ſuch of them as were voluntary or vowed, as moſt underſtand it, becauſe theſe were not the Prieſts peculiar, but a good part of them was offered to God, and the remainder was eaten by the offerer as well as by the Prieſt, as is manifeſt; but of ſuch other things as were devoted to God, and were ſuch as could not be offered in ſacrifice; as ſuppoſe a man conſecrated an houſe, or rent of it to the Lord, this was to be the Prieſts. And this reſtriction may be eaſily collected from the nature of the thing, becauſe he ſpeaketh in this and the other branches here of ſuch things as were appropriated to the Prieſts, as his portion, which none of the ſacrifices were.

11 And the LORD ſpake unto Moſes, ſaying,
12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife *s* go aſide *t*, and commit a treſpaſs againſt him,

s This law was given partly to deter wives from adulterous practiſes, and partly to ſecure wives againſt the rage of their hard-hearted huſbands, who otherwiſe might upon meer ſuſpicions deſtroy them, or at leaſt put them away. *Queſt.* Why was there not the ſame law for the trial of the huſband, when the wife was jealous of him? *Anſ.* This might be either 1. becauſe the womans ſin is greater, becauſe there is not only filthineſs and falſneſs in it, which is alſo in the mans ſin, but alſo peculiar unrighteouſneſs in diſhonouring his name and family, and tranſferring his eſtate to ſtrangers and other mens children: or 2. becauſe there was not like fear of inconveniencies to the huſband from the jealouſie of the wife who had not that authority and power, and opportunity for the putting away or killing of the huſband, as the huſband had over the wife. Or 3. becauſe being the inferiour and the weaker ſex, and more ſubject to jealouſieſand grounds of ſuſpicions it was not thought expedient to truſt them with ſuch a power or priviledge. *t* From the way of religion and juſtice, or from her faith given to her husband, or to the by-paths of falſhood and filthineſs, and that either in truth, or in appearance, and in her husbands opinion.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe *u*, and ſhe be defiled, and *there be* no witneſs againſt her *x*, neither ſhe be taken *with the manner*;

u She utterly denying it, *Prov.* 30. 20. and none being able and willing to diſcover it. *x* For if it was witneſſed, ſhe was to die for it, *Levo.* 20. 10. *Deut.* 22. 22.

14 And the ſpirit of jealouſie *y* come upon him, and he be jealous of his wife, and ſhe be defiled: or if the ſpirit of jealouſie come upon him, and he be jealous of his wife, and ſhe be not defiled:

y (*i.e.*) A ſtrong opinion or ſuggeſtion or inward motion of that kind, whether from a good or evil ſpirit. Thus we read of *the ſpirit of wiſdom, Iſa.* 11. 2. of *perverſneſs, Iſa.* 19. 14. of *fornication, Hoſ.* 4. 12. of *fear*, 2 *Tim.* 1. 7. of *ſlumber, Rom.* 11. 8.

15 Then *z* ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering *a* for her, the tenth *part* of an Ephah of barley meal, he ſhall pour no oyl upon it, nor put frankincenſe thereon *b*; for it *is* an offering of jealouſie, an offering of memorial, bringing iniquity to remembrance *c*:

z She perſiſting in her denial, and her husband requiring her ſubmiſſion to this way of trial. *a* Which was partly becauſe none were to appear before God empty, *Exod.* 23. 15. partly by way of ſolemn appeal to God, whom hereby ſhe deſired to judge between her and her husband; and partly by way of atonement to appeaſe God, who had for her ſins ſtirred up her husband againſt her, and ſent an evil ſpirit between them. See 1 *Sam.* 26. 19. *b* Both becauſe it was a kind of ſin-offering, from which theſe were excluded, *Lev.* 5. 10. and to treſſ ſe her ſorrowful ſence of the hand of God, and of her husbands diſpleaſure, and becauſe ſhe came thither as a delinquent, or one ſuſpected of delinquency, and under an ill fame, and unpleaſing both to God and men; as one that wanted that grace and amiableneſs and joy which *oyl* ſignified, and that acceptance with God which *frankincenſe* deſigned, *Pſal.* 141. 2. *c* Both to God before whom ſhe appeared as a ſinner, and to her own conſcience, if ſhe were guilty, and, if ſhe were not guilty of this, yet it reminded her of her other ſins, for which this might be a puniſhment.

16 And the prieſt ſhall bring her *d* near and ſet her before the LORD *e*.

d (*i.e.*) The woman: But of her he ſpeaks, *ver.* 18. or *it*, *i.e.* the offering, which is laſt ſpoken of, ſo the feminine gender is put for the maſculine or the neuter, of both which we have inſtances. *e* (*i.e.*) Before the Sanctuary where the Ark was.

17 And the prieſt ſhall take holy water *f* in an earthen veſſel *g*, and of the duſt *h* that is in the floor of the tabernacle *i* the prieſt ſhall take, and put *it* into the water *k*:

f Either water out of the holy laver, *Exod.* 30. 18. or rather the water of purification appointed for ſuch kind of uſes, *Numb.* 19. 9. This was uſed, that if the were guilty, ſhe might be afraid to add profaneneſs and the pollution of holy things to her other crime. *g* Either to ſignifie that frailty and vileneſs of which ſhe ſtood accuſed, or expreſs her ſorrowful and ſhameful condition, or becauſe after this uſe, it was to be broken in pieces, that the remembrance of it might be blotted out as far as was poſſible. Compare *Levit.* 6. 28. and 11. 33. and 15. 12. *h* An emblem of vileneſs and miſery, as appears from *Job.* 2. 12. *Pſal.* 22. 15. *Lam.* 3. 29. and the ſerpents food, *Gen.* 3. 14. very proper for her who had been ſeduced to folly by the ſerpents inſtigation. *i* Which made it holy duſt and

and ſtruck the greater terrour into the woman, if ſhe were guilty. *k* To make it more unpleaſant and bitter, which was ſuitable to one in that ſorrowful ſtate.

18 And the prieſt ſhall ſet the woman before the LORD *l*, and uncover the womans head *m*, and put the offering of memorial in her hands *n* which is the jealouſie-offering: and the prieſt ſhall have in his hand the bitter *o* water that cauſeth the curſe *p*.

l Before the Tabernacle with her face towards the Ark. *m* Partly that ſhe might be made ſenſible how manifeſt ſhe and all her ways were to God, and that ſhe might be more viſible to the congregation, that her ſhame might be greater if ſhe were guilty; partly in token of her ſorrow either for her ſin, or at leaſt for any cauſe of ſuſpicion which ſhe had given; partly as a ſign that ſhe was after a ſort deprived of the help and protection of her husband, which is the covering of the woman: head ſignified, 1 *Cor.* 11. 5, 6, 7, 10. and that ſhe was neither virgin nor loyal wife, for the heads of both theſe uſed to be covered. *n* That ſhe her ſelf might offer it, and therefore call God to be witneſs of her innocency. *o* So called either from the bitter taſt which the duſt gave it, or from the bitter effects of it upon her, if ſhe were guilty. Compare *Exod.* 32. 20. *p* Not by any natural power, but by a ſupernatural efficacy ordained and wrought by God for her puniſhment, and for the terrour and caution of others.

19 And the prieſt ſhall charge her by an oath *q*, and ſay unto the woman, If no man *r* have lien with thee, (Or, *being* and if thou haſt not gone aſide to uncleanneſs ‖ † *with the power another s* inſtead of thy husband, be thou free from *of thy hus-band.*) this bitter water that cauſeth the curſe.

Heb. *under thy husband.*

q To anſwer truly to his queſtion, or to declare by oath whether ſhe be guilty or no, and after ſuch oath ſhall ſay as follows. *r* To wit, except thy husband, as is manifeſt from the whole context, or no other *man*, the word *another* being underſtood here, as it is thought to be alſo, *Gen.* 14. 1. and 36. 6. *Exod.* 22. 20. 1 *Or*, *with him*, *i.e.* the man now mentioned. So it is an Elliptis eaſily ſupplied out of the Text.

20 But if thou haſt gone aſide to *another* in ſtead of thy husband, and if thou be defiled; and ſome man have lien with thee beſide thine husband;

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a curſe, and an oath *t* among thy people, when the LORD doth make thy thigh *u* to † rot *x* and thy belly to ſwell *y*.

Heb. *to fall.*

t (*i.e.*) A form of curſing or imprecatory oaths, that when they would curſe a perſon, they may wiſh that they may be as curſed and miſerable as thou waſt upon this occaſion. See the phraſe, *Iſa.* 65. 15. *Jer.* 29. 22. and compare *Gen.* 48. 20. *Ruth.* 4. 11, 12. *u* A modeſt ſignification of the genital parts, uſed both in Scripture, as *Gen.* 46. 26. *Exod.* 1. 5. and other authors, that the ſin might be evident in the puniſhment. *x* Heb. *to fall*, *i.e.* to die or waſt away, as the word is uſed, 1 *Chron.* 21. 14. compared with 2 *Sam.* 24. 15. *y* Suddenly and violently till it burſt, which the *Jews* note was frequent in this and like caſes, as *Exod.* 32. 20. And it was a clear evidence of the truth of their religion.

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell, and *thy* thigh to rot: and the woman ſhall ſay, Amen, amen *z*.

z (*i.e.*) So let it be if I be guilty. The word is doubled by her as an evidence of her innocency, and ardent deſire that God would deal with her according to her deſert.

23 And the prieſt ſhall write theſe curſes *a* in a book *b*, and he ſhall blot *them* out with the bitter water *c*.

a Wherewith the curſed her ſelf, to which peradventure her name was added. *b* (*i.e.*) In a ſcroll of parchment, which the *Hebrews* commonly call a *book*, as *Deut.* 24. 1. 2 *Sam.* 11. 14. *Iſa* 39. 1. *c* Or, *waſe* or *ſcrape* them *out* and caſt them *into the bitter water*. Whereby it was ſignified, that if ſhe was innocent, the curſes ſhould be blotted out and come to nothing, and, if ſhe were guilty, ſhe ſhould find in her the effects of this water which ſhe drunk, after the words of this curſe had been ſcraped and put in.

24 And he ſhall cauſe the woman to drink *d* the bitter water, that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

d To wit, after the jealouſie-offering was offered, as is affirmed, *v.* 26.

25 Then the prieſt ſhall take the jealouſie-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handful of the offering, *even* the memorial thereof *e*, and burn *it* upon the altar, and afterward ſhall cauſe the woman to drink the water.

e Of which, ſee *Levo.* 2. 2.

27 And when he hath made her to drink the water then it ſhall come to paſs, *that* if ſhe be defiled, and have done treſpaſs againſt her husband, that the water that cauſeth the curſe, ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be * a curſe among her people.

28 And if the woman be not defiled, but be clean, then ſhe ſhall be free *f*, and ſhall conceive ſeed *g*.

f To wit, from theſe bitter curſes and miſeries. *g* (*i.e.*) Shall bring forth children, as the *Jews* ſay, in caſe of her innocency, infallibly ſhe did, yea though ſhe was barren before: or ſhall be as capable of bearing children, as other women.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her husband, and is defiled,

30 Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be guilteſs from *iniquity h*, and this woman ſhall bear her iniquity *i*.

h Which he ſhould not have been, if he had either diſſembled or indulged her in ſo great a wickedneſs, and not endeavoured to bring her either to repentance or puniſhment: See *Mat.* 1. 19. or cheriſhed ſuſpicions in his breaſt, and thereupon proceeded to hate her or caſt her off. Whereas now, whatſoever the conſequent is, the husband ſhall not be blamed or cenſured either for bringing ſuch curſes and miſchiefs upon her, or for defaming her, if the appear to be innocent. *i* (*i.e.*) The puniſhment of her iniquity, whether the was falſe to her husband, or by any light and fooliſh carriage gave him occaſion to ſuſpect her to be ſo.

CHAP. VI.

The Law of the Nazarites: From what they ſhould abſtain: How becoming Unclean they were to be purified, 1——12. *The Vow of Separation being fulfilled, the Ceremonies to be obſerved,* 13——21. *The Form of Bleſſing to be uſed by the Prieſts in the Congregation,* 22——27.

1 AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto the children of Iſrael and ſay unto them, When either man or woman *a* ſhall ‖ ſeparate *themſelves* to vow a vow of a Nazarite *b*, to ſeparate *themſelves* unto the LORD:

‖ Or, *make* Nazarites.

a For both ſexes might make this vow, if they were free and at their own diſpoſe, for otherwiſe their parents or husbands could diſanul the vow, *Numb.* 30 4. and in that caſe they ſinned in taking Gods name in vain, and vowing what they could not perform by employments and enjoyments, that they might intirely conſecrate themſelves to Gods ſervice, and this either for their whole life time, of which ſee *Judg.* 13. 5. and 16. 17. 1 *Sam.* 1. 11. *Luk.* 1. 15. or for a leſs and limited ſpace of time, of which in this chapter.
3 He ſhall ſeparate *himſelf* from wine and ſtrong drink *c*, and ſhall drink no vinegar of wine, or vinegar of ſtrong drink, neither ſhall he drink any liquor of grapes, nor eat moiſt grapes, or dried *d*.

b Leaſt they ſhould either inflame or diſpoſe him to luxury, and conſequently to the breaking of his vow: or cloud his reaſon and thereby occaſion ſome miſtake or miſcarriage in the rules to which he had bound himſelf. Compare *Levo.* 10. 9. *c* Which was forbidden him for greater caution to keep him at the further diſtance from wine.

4 All the days of his ‖ ſeparation *d* ſhall he eat no thing that is made of the † vine-tree, from the kernels even to the huſk.

‖ Or, *Separation.*
† Heb. *of the wine.*

d Which were ſometimes more, ſometimes fewer, as he thought fit to appoint.

5 All the days of the vow of his ſeparation, there ſhall no * raſor *e* come upon his head, until the days be fulfilled, in the which he ſeparateth *himſelf* unto the LORD, he ſhall be holy *f*; and ſhall let the locks of the hair of his head grow.

Judg. 13. 5. 1 *Sam.* 1. 11.

e Nor ſo ſtrictly, or other inſtrument to cut off any part of his hair. This was appointed, partly as a ſign of his mortification to worldly delights and vain affectation of outward beauty, which is promoted by the polling or cutting off the hair; partly as a teſtimony of that purity which hereby he profeſſed, becauſe the cutting off the hair was a ſign of uncleanneſs, as appears from *ver.* 9. and *Levo.* 14. 8, 9. partly that by the notorious length of his hair he might be conſtantly minded of his vow, and the exquiſite holineſs it required, and that others might thereby be admoniſhed and ſtirred up to the imitation of his holy example; and partly that he might reſerve his hair entirely for God to whom it was to be offered, *ver.* 18. *f* (*i.e.*) Wholly conſecrated to God and his ſervice, whereby he ſhews that inward and ſubſtantial holineſs was the great thing which God required and valued in theſe, and conſequently in other rites and ceremonies.

6 All the days that he ſeparateth *himſelf* unto the LORD, he ſhall come at no † dead body.

† Or, *dead ſoul.*

7 He ſhall not make himſelf unclean for his father, or for his mother *g*, for his brother, or for his ſiſter, when they die: becauſe the † conſecration *h* of his God *is* upon his head.

† Heb. *ſeparation.*

g Wherein he was equal to the High-prieſt, *Levo.* 21. 11. being, in ſome ſort, as ſacred a perſon, and as eminent a type of Chriſt, *Heb.* 7. 26. and therefore juſtly required to prefer the ſervice of God to which he had ſo fully and peculiarly given himſelf before the expreſſions of his affections to his deareſt and neareſt relations. *h* (*i.e.*) Thetoken of his conſecration, to wit, his long hair. *i* (*i.e.*) Whereby he hath devoted himſelf to his God in an eminent manner. The Genitive caſe of the object.

8 All the days of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his conſecration; then he ſhall ſhave his head *k* in the day of his cleanſing, on the ſeventh day / ſhall he ſhave it.

k Because his whole body, and especially his hair was defiled by such an accident, which he ought to impute either to his own heedlessness, or at least to Gods providence so ordering the matter possibly for the punishment of his other sins, or for the quickening of him to more caution and purity and dreadfulness of all dead works whereby he would be defiled. *l* To be reckoned from the time of his pollution, for uncleanness contracted by the dead continued for seven days, and the seventh day was the day of cleansing for it, *Lev.* 15. 13. *Numb.* 19. 11, 12.

10 And on the * eighth day he shall bring two turtles, or two young pigeons *m* to the priest, to the door of the tabernacle of the congregation.

* Lev. 5. 7. and 14. 22.

m As in the case of him that had a running issue, *Lev.* 15. 14.

11 And the priest shall offer *n* the one for a sin-offering *o*, and the other for a burnt-offering, and make an atonement for him, for that he sinned *p* by the dead, and shall hallow *q* his head that same day.

n Heb. *make*: which is oft put for *sacrificing* or *offering*, as *Exod.* 29. 36. 1 *Chron.* 21. 23. compared with 2 *Sam.* 24. 22. *o* Because such a pollution was, though not his sin, yet the chastisement of his sin, and had an appearance of sin, to wit, of negligence in not guarding sufficiently upon his guard, which in such persons was in a manner equivalent to a sin. *p* (*i. e.*) Contracted a ceremonial uncleanness, which is called *sinning*, because it was a type of sin, and a violation of a law, though through ignorance and inadvertency, as many other sins were. *q* Begin again to hallow or consecrate it.

12 And he shall consecrate unto the LORD the days of his separation *r*, and shall bring a lamb of the first year * for a trespass-*offering*: but the days that were before shall † be lost *s*, because his separation was defiled:

* Lev. 5. 6. † Heb. *fall.*

r As many days as he had before separated or vowed unto God *s* (*i. e.*) Not reckoned or imputed to him. Heb. *fal*, to wit, to the ground, *i.e.* be void or of none effect.

13 And this *is* the law of the Nazarite: when the days of his separation are fulfilled, he shall be brought *t* unto the door of the tabernacle of the congregation.

t By the Priests appointment and direction.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ew-lamb of the first year without blemish for * a sin-*offering u*, and one ram without blemish for * peace-offerings *x*:

* Lev. 4. 2. 27. 32
* Lev. 3. 6.

u Whereby he confessed and bewailed his frailties and miscarriages notwithstanding the strictness of his vow and all the diligence and care which he could use, and consequently acknowledged his need of the grace of God in Christ Jesus the true Nazarite. *x* For thankfulness to God, who had given him grace to make and in some measure to keep such a vow. So he offered all the three sorts of offerings, that he might so far fulfill all righteousness and profess his obligation to observe the will of God in all things.

15 And a basket of unleavened *bread*, * cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink offerings *y*.

* Lev. 2. 4.

y Such as did generally accompany the sacrifices; of which, see *Lev.* 2. 1. and *Numb.* 28.

16 And the priest shall bring them before the LORD, and shall offer his sin-*offering*, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*: the priest shall offer also his meat-offering, and his drink offering.

18 * And the Nazarite shall shave the head of his separation *z* at the door of the tabernacle of the congregation *a*, and shall take the hair of the head of his separation, and put *it* in the fire *b*, which *is* under the sacrifice of the peace offerings.

* Act. 21. 24.

z Or, *of his Nazariteship*, *i.e.* in which the chief of his Nazariteship or separation to God consisted. *a* Publickly, that it might be known that his vow was ended, and therefore he was at liberty as to those things from which he had restrained himself for a season, otherwise some might have been scandalized at his use of his liberty. See *Act.* 21. 26. *b* Either 1. the fire of the Altar. But why then is this restrained to the peace-offerings, seeing it was common to the burnt-offerings, and to the sin-offerings? Or rather 2. to the fire of the kitchin, upon which the flesh of the peace-offerings was boiled.

19 And the priest shall take the sodden shoulder *c* of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite *d*, after the *hair of* his separation is shaven.

c The left shoulder, as it appears from v. 20. where this is joined with the *heave-shoulder*, which was the right-shoulder, and which was the Priests due in all sacrifices, *Lev.* 7. 32. and in this also. But here the other shoulder was added to it, as a special token of thankfulness from the *Nazarites* for Gods singular favours vouchsafed unto them. *d* That he may give them to the Priest, as his peculiar gift.

20 And the priest shall wave them * *for a* wave-offering *e* before the LORD: this *is* holy for the priest with the wave-breast, and heave-shoulder; and after that the Nazarite may drink wine *f*.

* Exod. 29. 27, 28.

e Of the wave-offering and heave-offering, see *Lev.* 7. 30. *f* And return to his former freedom and manner of living, he is discharged from his vow.

21 This *is* the law of the Nazarite who hath vowed, *and* of his offering unto the LORD for his separation, besides *that* that his hand shall get *g*: according to the vow which he vowed, so he must do, after the law of his separation.

g (*i. e.*) Besides what he shall voluntarily promise and give according to his ability.

22 And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise *h* ye shall bless the children of Israel *i*, saying unto them,

h Heb. *Thus*, in this manner, or in these words: yet so as that they were not tied to these very words, because after this we have examples of *Moses* and *David* and *Solomon* and others blessing the people in other words. *i* To wit, in the publick assembly.

24 The LORD bless thee *k*, and keep thee *l*:

k (*i. e.*) Bestow upon you all manner of blessings, temporal and spiritual. Compare *Gen.* 12. 2. *l* (*i. e.*) Continue his blessings to thee, and preserve thee in and to the use of them; keep thee from sin and its bitter effects.

25 The LORD make his face shine upon thee *m*, and be gracious unto thee:

l (*i. e.*) Smile upon thee: this is opposed to the hiding of his face, and to the covering himself or his face with a cloud; and it is explained by the following words, *be gracious unto thee*. Others expound it of illumination or direction, and the revelation of himself, and of his will to them.

26 The LORD lift up his countenance upon thee *n*, and give thee peace *o*.

n (*i. e.*) Look upon thee with a chearful and pleasant countenance, as one that is reconciled to thee, and well pleased with thee and thy offerings and services. See of this phrase, *Psal.* 4. 6. *Prov.* 16. 15. To this is opposed the *falling* and the *casting down of countenance*, of which see *Gen.* 4 5, 6. *Job* 29. 24. Or, Regard, Protect, and help thee. Compare *Psal.* 33. 18. *o* Peace with God and with thy own conscience and with all men, and all prosperity, which is comprehended under this word.

27 And they shall put my Name upon the children of Israel *p*, and I will bless them *q*.

p (*i. e.*) Shall call them by my name, shall recommend them to me as my own people, and bless them and pray unto me for them as such: which is a powerful argument to prevail with God for them, and therefore hath been often used by the Prophets interceding for them, as *Jer.* 14. 9. *Dan.* 9. 18, 19. Compare 1 *Sam.* 12. 22. *q* I will ratifie their blessings, and give those blessings to the people which the Priests pray for.

CHAP. VII.

The tabernacle being fully finished, the twelve Princes offer Gifts: which are delivered to the Gershonites and the Merarites, 1.——11. and they offered in particular of Silver, Gold, Vessels, and Beasts, 12.–83. The sum thereof, 84.——84. God spake to Moses from the Mercy-Seat, 85.

AND it came to pass on the day *a* that Moses had fully * set up the tabernacle, and had anointed it *b*, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and sanctified them;

* Exod. 40. 18.

a Either 1. precisely, and so this history, as many others, is put out of its proper place, and this chapter and the 8th, 9th, 10th, and 11th, should follow next after *Exod.* 40. and this day is the same on which the Tabernacle was erected, which was the first day of the first month of the second year, *Exod.* 40. 17, 18. Or 2. largely, *day* being put for time, and *on the day*, for *about the time*, or, a little after the time. And thus it seems to be taken here, because all the princes did not offer these things upon one and the same day, but on several days, as here it follows. And so there is no disorder in the history, and this chapter comes in its proper place, and those things were done in the second month of the second year after the Tabernacle and Altar, and all other instruments thereof were anointed, as is here expressed; and after the *Levites* were separated to the service of the Tabernacle, and appointed to their several works, as is manifest from v. 5, 6, 7, 8, 9. which was done about a month after the Tabernacle was erected, &c. and after the numbring of the people, *Numb.* 1. when the Princes here employed in the offerings were first constituted; and after the dispersal of the Tribes about the Tabernacle, the order of which is here observed in the time of their offerings. *b* *Lev.* 8. 10.

2 That * the princes of Israel, heads of the house of their fathers (who *were* the princes of the tribes, † and *l*) were over them that were numbred) offered *c*:

* Exod. 18. 21. † Heb. *stood.*

c To wit, in the manner and days hereafter mentioned.

3 And they brought their offering before the LORD, six covered wagons *d*, and twelve oxen: a wagon for two of the princes, and for each one an oxe: and they brought them before the tabernacle.

d For the more convenient and safe carriage of such things as were most cumbersome.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation, and thou shalt give them unto the Levites: to every man according to his service *e*.

e (*i. e.*) More or fewer of them, as the nature of their service and of the things to be carried required.

6 And

6 And Moses took the wagons, and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar *f* the son of Aaron the priest.

f (*i. e.*) Under his care and inspection. See *Gen.* 39. 22. And it must be noted that these words belong both to the *Merarites* here, and to the *Gershonites*, ver. 7. because both of them were under his hands, as is affirmed, *Numb.* 4. 28, 33.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, *was* that they should bear upon their shoulders *g*.

g Because of the greater worth and holiness of the things which they carried. See *Numb.* 4. 6, 8, 10, 12, 14. 2 *Sam.* 6. 6, 13.

10 And the princes offered for dedicating of the altar *h*, in the day *i* that it was anointed, even the princes offered their offering before the altar.

h To wit, of burnt-offerings, and incense too, as appears from the matter of their offerings. The singular number for the plural. Not for the first dedication of them, for it is apparent they were dedicated or consecrated before this time by *Moses* and *Aaron* for diverse days together, *Numb.* 8. & 9. but for a further dedication of them, these being the first offerings that were made for any particular persons or tribes. *i* (*i. e.*) About the time, as soon as it was anointed. See on *ver.* 1.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day *k*, for the dedicating of the altar.

k As well for the greater solemnity and splendor of the work, as for the prevention of confusion. And in this offering they follow the order of their camp, and not of their birth.

12 And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah *l*.

l In whose name and behalf, this offering was made, and so in the rest.

13 And his offering *was* one silver charger *m* the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after * the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a * meat offering.

Or, *Vial.* † Heb. *basin.* Exod. 30.

* Lev. 2. 1.

m A large dish or platter; of which see *Exod.* 25. 29. to be employed about the altar of burnt-offering, or in the court, not in the Sanctuary, for all its vessels were of gold.

14 One spoon of ten *shekels* of gold *o* full of incense:

o And therefore belonging to the altar of incense.

15 * One young bullock, one ram, one lamb of the first year, for a burnt-offering:

* Lev. 1. 2.

16 One kid of the goats for a * sin-*offering*:

* Lev. 4. 23

17 And for a * sacrifice of peace-offerings *p*, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

* Lev. 3. 1.

p Which are more numerous, because the Princes and Priests, and some of the people did make a feast before the Lord out of them, and celebrated it with great rejoycing.

18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year for a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of peace-offerings five oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 On the third day Eliab the son of Helon, prince of the children of Zebulun *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year for a burnt-offering:

28 One kid of the goats for a sin-*offering*:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering was one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering.

32 One golden spoon of ten *shekels* full of incense:

33 One young bullock, one ram, one lamb of the first year for a burnt-offering:

34 One kid of the goats for a sin-*offering*:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur:

36 On the fifth day, Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl for a meat-offering.

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year for a burnt-offering:

40 One kid of the goats for a sin-*offering*:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*,

43 His offering *was* one silver charger, of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat offering:

44 One golden spoon of ten *shekels* full of incense:

45 One young bullock, one ram, one lamb of the first year for a burnt offering:

46 One kid of the goats for a sin-*offering*:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs. This *was* the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*,

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year for a burnt-offering:

52 One kid of the goats for a sin-*offering*:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 On the eight day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year for a burnt-offering:

58 One kid of the goats for a sin-*offering*:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*,

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year for a burnt-offering.

64 One kid of the goats for a sin-*offering*:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammihaddai, prince of the children of Dan, *offered*,

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 On

68 One golden spoon of ten *shekels*, full of incense:
69 One bullock, one ram, one lamb of the first year for a burnt-offering:
70 One kid of the goats for a sin-*offering*:
71 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer, the son of Ammihaddai.
72 On the eleventh day, Pagiel the son of Ocran, prince of the children of Asher, *offered*.
73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
74 One golden spoon of ten *shekels*, full of incense:
75 One young bullock, one ram, one lamb of the first year for a burnt-offering:
76 One kid of the goats for a sin-*offering*.
77 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.
78 On the twelfth day, Ahira the son of Enan, prince of the children of Naphtali, *offered*.
79 His offering *was* one silver charger the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:
80 One golden spoon of ten *shekels* full of incense:
81 One young bullock, one ram, one lamb of the first year for a burnt-offering:
82 One kid of the goats for a sin-*offering*.
83 And for a sacrifice of peace-offerings two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.
84 This *was* the dedication of the altar, (in the day when it was anointed *q*) by the princes of Israel: twelve chargers of silver, twelve silver † bowls, twelve spoons of gold:
85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl, seventy: all the silver vessels *weighed* two thousand and four hundred shekels after the shekel of the sanctuary:
86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering *r*: and the kids of the goats for sin-*offering* twelve.
88 And all the oxen for the sacrifice of the peace-offerings *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar after that it was anointed *s*.
89 And when Moses was gone into the tabernacle of the congregation *t* to speak with ‖ him *u*, then he heard the voice of one speaking unto him from off the mercy-seat *x* that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

‖ That is, *God.*

q This is again repeated, to shew why it is called the dedication of the Altar, because it was the first offering made by any particular persons or Tribes.
r Which was not mentioned before, because it was sufficiently understood from the Law which required it, *Numb.* 15. 3, 4, 5. but for greater affluance is here expredled.
s Which words are very conveniently added to explain in what sense he had so oft said that this was done *in the day when it was anointed*, to wit, not exactly, but in a latitude, to wit, a little *after that it was anointed*, as is here fhid.
t Into which *Moses*, though no Priest, was permitted to enter by God's special licence. *u* (*i.e.*) To conſult God upon occasion.
x Which *Moses* standing without the veil could easily hear. And this seems to be added in this place, to shew that when men had done their part in the dedication of the Tabernacle, Altars, &c. God was not wanting in the performance of his part, and promiſe made, *Exod.* 25. 22.

CHAP. VIII.

How the Lamps are to be lighted, 1——4. *God commands the Levites to be cleanſed,* 5——15. *That they may serve unto Aaron and his Sons instead of the first-born,* 16——22. *Their age and Services,* 23——26.

1 AND the LORD ſpake unto Moſes, ſaying,
2 Speak unto Aaron, and ſay unto him, When † Exod. 25. thou † lighteſt the lamps, the ſeven lamps ſhall give light over againſt the candleſtick *a*.

37. & 40. 25.

a (*i.e.*) Either 1. On every ſide of the candleſtick. So the *candleſtick* is here put for the bulk or ſhaft of the candleſtick, as *Exod.* 25. 34, 35. and the lamps, when they were lighted were put into the branches of the candleſtick, and taken out upon occaſion. Thus the meaning is, that all the lamps were to be lighted on that part which was towards the middle, looking that way whence they had their light; for the middle lamp was lighted with the fire of the altar, and from that the other lamps received light. But againſt this ſenſe it is objected, that the lamps could not be otherwiſe ordered, but that they muſt give light round about the candleſtick, and therefore that ſenſe ſeems to make this direction idle and frivolous. Or 2. On that part which is before the candleſtick, Heb. *over againſt the face of the candleſtick, i. e.* in that place towards which the candleſtick looked, or where the candleſtick ſtood in full view, *i. e.* upon the Northſide, where the Table of Shew-bread ſtood, as appears from hence, becauſe the candleſtick ſtood cloſe to the boards of the Sanctuary on the South-ſide, *Exod.* 26. 35. And thus the lights were on both ſides of the Sanctuary, which was fit and neceſſary, becauſe it was wholly dark in it ſelf, and had no window in it.

3 And Aaron did ſo: he lighted the lamps thereof over againſt the candleſtick, as the LORD commanded Moſes.

4 * And this work of the candleſtick *was of* beaten gold *b*, unto the ſhaft thereof, unto the flowers thereof: *was* * beaten work: according unto the * pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

* Exod. 25. 31.
* Exod. 25. 18.

b Not hollow, but ſolid and maſſie gold, beaten out of one piece, and not of ſeveral pieces joined or ſodered together. See *Exod.* 25. 18, 31. & 37. 17.

5 And the LORD ſpake unto Moſes, ſaying,
6 Take the Levites from among the children of Iſrael, and *c* cleanſe them.

c Or, *waſh* or *purifie* them, which was alſo done with the Prieſts and others when they were to approach to God and his ſervice. See *Exod.* 19. 10, 15. *Levit.* 14. 9.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle water † of purifying *d* upon them, and † let them ſhave all their fleſh *e*, and let them waſh their cloths, *&c.* and ſo make themſelves clean.

† Heb. 9

d Heb. *of ſin, (i. e.)* for the expiation of ſin. This water was mixed with the aſhes of a red heifer, *Numb.* 19. 9. which there- fore may ſeem to have been preſcribed before, though it be men- tioned after; ſuch kind of tranſplacings of paſſages being frequent in Scripture. *e* Which external rite ſignified the cutting off their inordinate concupiſcences of earthly things, and that ſingular purity of heart and life which is required in the Miniſters of God. See *Iſa.* 52. 11. 2 *Tim.* 2. 21.

† Heb. pa

8 Then let them take a young bullock with his * meat- offering, *even* fine flour mingled with oil, and another young bullock *e* ſhalt thou take for a ſin-*offering*.

* Levit.

e The ſame ſacrifice which was offered for a ſin offering for the whole congregation, *Levit.* 4. becauſe the *Levites* came in the ſtead of all the firſt-born, which did in a manner repreſent the whole congregation.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation, and thou ſhalt gather the whole aſſembly of the children of Iſrael together.

10 And thou ſhalt bring the Levites before the LORD, and the children of Iſrael *f* ſhall put their hands upon the Levites *g*.

f Not all of them, which was impoſſible, but ſome in the name and ſtead, and by the appointment of all, to wit, either the firſt-born, or rather the Princes or Chiefs of each Tribe, who uſed to tranſact things in the name of their Tribes. *g* Whereby they ſignified their tranſferring of that right of Miniſtring to God from the firſt-born in whoſe hands it formerly was, unto the Levites, and their renouncing of their intereſt in the Levites, from whom they might otherwiſe have expected help by their perſons or purſes, as they did from other Tribes, in their common concernments, and their intire reſignation and dedication of them to God's ſervice; as the perſon offering by laying his hand upon the head of his ſacrifice, (*Levit.* 1. 4.) ſignified his tranſlation of his guilt upon the beaſt, and his dedication of it unto God.

11 And Aaron ſhall † offer the Levites before the LORD *for an* ‖ offering *h* of the children of Iſrael, that † they may execute the ſervice of the LORD.

† Heb. *wave*

‖ Heb. *a wave-offering.*

h Heb. *For a wave-offering.* Of which ſee *Exod.* 29. 24. Not that *Aaron* did ſo wave them, which he could not do, but that he cauſed or commanded them to imitate that motion, and to wave themſelves towards the ſeveral parts of the world: whereby they might ſignifie their readineſs to ſerve God, according to their capacity whereſoever they ſhould be. Though the word may be taken more generally for any offering made to God, as *Exod.* 35. 22.

† Heb. *waving*

12 And the Levites ſhall lay their hands upon the heads of the bullocks *i*: and thou ſhalt offer the one *for* a ſin *offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

i To ſignifie, that they were offered by them and for them. See *Exod.* 29. 16, 19. *Levit.* 1. 4. & 3. 2. & 4. 4.

13 And thou ſhalt ſet the Levites before Aaron and before his ſons *k*, and offer them *for* an offering unto the LORD *l*.

k (*i. e.*) Put them into the power of *Aaron* and his ſons, to employ them in holy miniſtrations: for ſo that phraſe is ſometimes uſed, as *Gen.* 13. 9. *the land is before thee, i. e.* in thy power, to uſe or enjoy it. Or, ſetting the Levites before them, did ſignifie the giving the Levites to them, or to their ſervice. *l* For to him they were firſt properly offered, and by him given to the Priests in order to his ſervice.

14 Thus

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael, and the Levites ſhall be * mine.

Ch. 3. 45.

15 And after that ſhall the Levites go in *m*, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

m To wit, into the Court, where they were to wait upon the Prieſts at the Altar of burnt-offering; and, at preſent, into the Tabernacle, to take it down and ſet it up.

16 For they *are* wholly given unto me *n* from among the children of Iſrael: inſtead of ſuch as open every † womb, * *even inſtead of* the firſt-born of all the children of Iſrael have I taken them unto me.

Ch. 3. 13.
Exod. 13. 2.
Luk. 2. 23.

n By the peoples conſent, as well as *taken* (as it follows) by my choice and command. See *Numb.* 3. 9.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

Exod. 13. 12, 15.
Luk. 2. 23.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And * I have given the Levites *as a* † gift to Aaron, and to his ſons, from among the children of Iſrael, to do the ſervice of the children of Iſrael *o*, in the tabernacle of the congregation, and * to make an atonement for the children of Iſrael *p*: that there be no plague *r* among the children of Iſrael, when the children of Iſrael come nigh unto the ſanctuary.

Ch. 3. 9.
Heb. *gi-*
Ch. 8. 19.
Ch. 3. 53.

o (*i. e.*) To ſerve God in their ſtead and behalf, to do what otherwiſe they had been obliged to do in their own perſons. *p* How in it, ſee on *ver.* 15. *q* Not by offering ſacrifices, which the Prieſts alone might do, but by aſſiſting the Prieſts in that expiatory work, and by a diligent performance of all the parts of their office, whereby God was pleaſed both with them and with the people. *r* This is added as a reaſon why God appointed them to ſerve in or about the Tabernacle, that they might watch and guard it, and not ſuffer any of the people to come near it, or meddle with holy things, which if they did, it would certainly bring a plague upon them.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael, did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified *s*, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD, and Aaron made an atonement for them, to cleanſe them.

s Which was done by waſhing and ſprinkling and ſacrifices. See *Levit.* 15. 13, 14, 15. *Numb.* 19. 11, &c.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation, before Aaron, and before his ſons *t*: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

t In their preſence, and by their direction and appointment.

23 And the LORD ſpake unto Moſes, ſaying,
24 This *is it that belongeth* unto the Levites: from * twenty and five years old *u* and upward, they ſhall go in † to wait upon the ſervice of the tabernacle of the congregation.

* 1 Chron. 23. 24.
† Heb. *to war the warfare of,* &c.

u See on *Numb.* 4. 3.

25 And from the age of fifty years they ſhall † ceaſe waiting upon the ſervice *thereof*, *x* and ſhall ſerve no more:

† Heb. *return from the warfare of the ſervice.*

x (*i.e.*) Upon the difficult and cumberſome part of their work.

26 But ſhall miniſter with their brethren *y* in the tabernacle of the congregation to keep the charge, and ſhall do no ſervice: thus ſhalt thou do unto the Levites, touching their charge.

y By way of advice, and aſſiſtance in leſſer and eaſier works.

CHAP. IX.

The Paſſover kept in the Wilderneſs, on the 14th day of the firſt month, 1——5. *By thoſe who were then Unclean or Journeying the 14th day of the ſecond month,* 6——12. *They who otherwiſe neglect it is to be put to Death,* 13. *Proſelytes are to obſerve the ſame,* 14. *God manifeſts himſelf to Iſrael in a Cloud by Day and Fire by Night, by which they knew when and where to Camp,* 15——23.

1 AND the LORD ſpake unto Moſes in the wilderneſs of Sinai, in the firſt month of the ſecond year *a*, after they were come out of the land of Egypt, ſaying,

a And therefore before the numbring of the people, which was not till the ſecond month, *Numb.* 1, 1, 2. But it is placed after it, becauſe of a ſpecial caſe relating to the Paſſe-over, which hapned after it, and which is here related, upon occaſion whereof he mentions the command of God for the keeping of the Paſſe-over in the Wilderneſs, which was done but once, and without this command they had not been obliged to keep it at all till they came to the land of Canaan. See *Exod.* 12. 25.

Exod. 12. 1. Lev. 23. 5. Numb. 28. 16.

2 Let the children of Iſrael alſo keep * the paſſe- over at its appointed ſeaſon.

Deut. 16. 1

3 In the fourteenth day of this month † at even, ye ſhall keep it in its appointed ſeaſon: according to all the rites of *b* it, and according to all the ceremonies thereof ſhall ye keep it.

† Heb. *between the two evenings.*

b So far as concerned the Lamb and the unleavened bread, *&c.* for there were ſome things peculiar to the firſt Paſſe-over in *Egypt*, as that they were to eat it *in haſte, with their loins girded, their ſhoes on their feet, and their ſtaffs in their hand*, which were not properly Rites or Ceremonies of the Paſſe-over, but circumſtances of their preſent condition, being then Travellers and ready to depart, *&c.* 2*n.* Whence had they meal to make unleavened bread? *Anſw.* They were not now in haſte, and ſo had time enough to procure it out of the land of *Midian* by the help of *Moſes* his Father-in-law who lived there, which land was not far from *Horeb* or *Sinai*, as appears from *Exod.* 3. 1.

4 And Moſes ſpake unto the children of Iſrael that they ſhould keep the paſſe-over.

5 And they kept the paſſe-over on the fourteenth day of the firſt month at even, in the wilderneſs of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

6 And there were certain men who were * defiled by † the dead body of a man *c*, that they could not keep the paſſe-over *d* on that day: and they came before Moſes *e*, and before Aaron on that day.

* Ch. 5. 2.
† Or, *the ſoul of a man*, ch. 6. 6.

c By the touch of a dead body, or ſomething belonging to it. See *Numb.* 19. 11. *d* Becauſe unclean perſons were prohibited to eat of holy things. See *Levit.* 7. 20. and 22. 3. *e* For reſolution of their difficulty.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer *f* an offering of the LORD *g* in its appointed ſeaſon, among the children of Iſrael?

f Which if we neglect, we muſt be cut off; and if we keep it in theſe circumſtances, we muſt alſo be cut off. What ſhall we do? *g* (*i. e.*) The Paſſeover, ſo called, becauſe it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.

8 And Moſes ſaid unto them, Stand ſtill, and I will hear what the LORD will command concerning you *h*.

h God having promiſed to anſwer and direct him upon his addreſs to him in difficult caſes.

9 And the LORD ſpake unto Moſes, ſaying,
10 Speak unto the children of Iſrael, ſaying, If any man of you, or of your poſterity, ſhall be unclean by reaſon of a dead body, or *be* in a journey *i* afar off *k*, yet he ſhall keep the paſſeover unto the LORD.

i Under theſe two inſtances the Hebrews think that other hinderances of like nature are comprehended; as if one be hindred by a Diſeaſe, or by any other ſuch kind of uncleanneſs; which may ſeem probable both from the nature of the thing, and the reaſon of the Law which is the ſame in other caſes, and from the application of this rule to other caſes, 2 *Chron.* 30. *k* In ſome remote country, whence he cannot return ſooner.

11 The * fourteenth day of the ſecond month at even † ſhall they keep it, *and* eat it with unleavened bread and bitter *herbs*.

* 2 Chron. 30. 2, 15.

12 * They ſhall leave none of it unto the morning *l*, * nor break any bone of it: according to all the ordinances of the paſſeover, they ſhall keep it.

* Exod. 12. 10.
* Exod. 12. 46 Joh. 19. 36.

l But either eat or burn it before that time.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the paſſeover *m*, even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in its appointed ſeaſon: that man ſhall bear his ſin.

Ch. 5. 31. & 40. 38.

m Through contempt or neglect, without theſe or any other juſt impediments, as before.

14 And if a ſtranger *n* ſhall ſojourn among you, and will keep the paſſeover unto the LORD, according to the ordinance of the paſſeover, and according to the manner thereof, ſo ſhall he do: * ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

* Exod. 12. 49.

n To wit, a Proſelyte.

15 And * on the day that the tabernacle was reared up, the cloud *o* covered the tabernacle, *namely*, the tent of the teſtimony *p*: and at * even there was upon the tabernacle, as it were the appearance of fire *q*, until the morning.

* Exod. 40. 34.
* Exod. 19. 16.

o Of which ſee *Exod.* 13. 12. *p* Or, *the Tabernacle towards or above the Tent of the Teſtimony, i. e.* that part of the Tabernacle in which was the Teſtimony, or the Ark of the Teſtimony: for there the cloudy pillar ſtood, *Levit.* 16. 2. This was an evident token of God's ſpecial preſence with and providence over them. See *Exod.* 14. 20, 24. *Pſal.* 105. 39. And this cloud was eaſily diſtinguiſhed from other clouds, both by its peculiar figure and by its conſtant reſidence in that place. By this they might better diſcern it and direct themſelves and their journeys or ſtations by it.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up *r* from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

r Or, Ascended on high, above its ordinary place, by which it became more visible to all the camp.

18 At the commandment of the LORD *s* the children of Israel journeyed; and at the commandment of the LORD they pitched; * as long as the cloud abode upon the tabernacle, they rested in the tents.

s The motion or stay of the cloud is frely called the command of God, because it was a signification of God's will and their duty, which a command properly is.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD *t*, and journeyed not.

t (*i.e.*) The command of God mentioned before, that they should stay as long as the cloud stayed, as the same phrase is manifestly taken below, *ver.* 23. And this, saith he, they did, tho' it were long in one place, which was tedious to them, who desired to change places, and to make haste to *Canaan*, yet they obeyed God herein against their own inclinations. Which because it was remarkable in so obstinate a people, it is so largely and particularly mentioned here, as an instance of their obedience, and as an aggravation of the many following instances of their Apostacy and Disobedience.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or whether *it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAP. X.

Two Trumpets of Silver commanded to be made; with a direction to what end, when, how, by whom, and with what facrifice they should be uſed, 1, 10. *The Iſraelites remove to Paran: The order in which they go,* 11—28. *Moſes endeavours to get Hobab his Father-in-Law along with him,* 29—32. *Moſes his Prayer and Bleſſing when the Ark was removed and ſet down again,* 33—36.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets *a* of ſilver *b*; of an whole piece *c* ſhalt thou make them, that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

a For *Aaron*'s two Sons: though afterwards the number of the trumpets was much increaſed, as the number of the Prieſts alſo was. See 2 *Chron.* 5. 12. Theſe trumpets were ordained, both for ſignification of the great duty of Miniſters, to wit, to preach the word; and for uſe, as here follows. *b* A metal pure and precious, and giving a clear ſound. *c* See *Exod.* 25. 31. *Numb.* 8. 4.

3 And when * they *d* ſhall blow with them *e*, all the aſſembly ſhall aſſemble themſelves to thee at the door of the tabernacle of the congregation.

d (*i.e.*) The Prieſts by comparing this with *ver.* 8. *e* (*i.e.*) With both of them, by comparing this with the next verſe.

4 And if they blow *but* with one *trumpet*, then the princes *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

5 When ye blow an alarm *e*, then the camps that lie on the eaſt-part, ſhall go forward.

e To wit, once, as appears from *ver.* 6.

6 When ye blow an alarm the ſecond time, then the camps that lie on the ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys *f*.

f As a ſign for them to march forward, and conſequently for the reſt to follow them, which is eaſily underſtood out of theſe words.

7 But when the congregation is to be gathered together, ye ſhall blow: but ye ſhall not ſound an alarm.

8 And the ſons of Aaron, the prieſts, ſhall blow with the trumpets *g*: and they ſhall be to you for an ordinance for ever throughout your generations.

g To oblige them to the greater regard and obſervance, as if God himſelf had called them.

9 And if ye go to war in your land againſt the enemy that oppreſſeth you, then ye ſhall blow an alarm with the trumpets *h*, and ye ſhall be remembred before the LORD your God, and ye ſhall be ſaved from your enemies *i*.

h Which was practiſed accordingly. See *Numb.* 31. 6. 2 *Chron.* 13. 12. *i* If you uſe this ordinance of God with truſt and dependance upon God for help, which condition is neceſſarily to be underſtood from divers other Scriptures, where it is expreſſed.

10 Alſo * in the days of your gladneſs *k*, and in your ſolemn days *l*, and in the beginnings of your months *m*, ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings, that they may be to you for a memorial before your God *n*: *I am* the LORD your God.

k (*i. e.*) Days appointed for rejoycing and thankſgiving to God, either for former mercies, or for ſucceeding deliverances, as *Eſth.* 9. 18, &c. Compare *Hoſ.* 2. 11. *l* Your ſtated and conſtant feſtivals. *m* Of which ſee, *Pſal.* 81. 3. *n* That God may remember you for good to accept and bleſs you; as that phraſe oft ſignifies.

11 And it came to paſs on the twentieth *day* of the ſecond month, in the ſecond year, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took * their journeys out of the wilderneſs of Sinai, and the cloud reſted in the wilderneſs of Paran *o*:

o From which they travelled to other places, and then returned into it again, *Numb.* 12. 16.

13 And they firſt took their journey, according to the commandment of the LORD by the hand of Moſes.

14 * In the firſt *place* went the ſtandard of the camp of the children of Judah, according to their armies: and over his hoſt *was* * Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, *was* Eliab the ſon of Helon.

17 And * the tabernacle was taken down, and the ſons of Gerſhon, and the ſons of Merari ſet forward, * bearing the tabernacle.

18 And the * ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt *was* Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſon of Zurishaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the * ſanctuary, and ‖ *the other* p did ſet up the tabernacle againſt they came.

p (*i. e.*) The *Gerſhonites*, and *Merarites*, as is evident both from their work and office, which was to take down and ſet up the Tabernacle, *Numb.* 3. 25—26. and 4. 22—33. and from *ver.* 17. who therefore marched after the firſt camp, a good diſtance from and before the *Kohathites*, that they might prepare the Tabernacle for the reception of its utenſils, which the *Kohathites* brought ſome time after them.

22 And * the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Elishama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſon of Gideoni.

25 And * the ſtandard of the camp of the children of Dan ſet forward *which was* the rereward of all the camps throughout their hoſts, and over his hoſt *was* Ahiezer the ſon of Ammihaddai.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 † Thus were the journeyings *q* of the children of Iſrael, according to their armies when they ſet forward.

q (*i. e.*) In this manner and order they marched.

29 And Moſes ſaid unto Hobab, the ſon of Raguel *r* the Midianite, Moſes his father in law *s*, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and * we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

r Called alſo *Reuel*, *Exod.* 2. 18. who ſeems to be the ſame who is called *Jethro*, *Exod.* 3. 1. it being uſual in Scripture for one perſon to have two or three names. And therefore this *Hobab* is not *Jethro*, but his ſon, which may ſeem more probable, becauſe *Jethro* was old and unfit for travel, and deſirous, as may well be thought, to die in his own Country, whether he returned, *Exod.* 18. 27. but *Hobab* was young and fitter for theſe journeys, and therefore intreated by *Moſes* to ſtay and bear them company. *s* Which words are ambiguous, but ſeem to belong to *Raguel*, or *Reuel*, not to *Hobab*, tho' others are of another mind.

30 And he ſaid unto him, I will not go *t*, but I will depart to mine own land, and to my kindred.

t So he might truly and ſincerely ſay, though after this ſpeech he was overcome by the intreaties and perſwaſions of *Moſes*. Or, he did go and ſettle his affairs and afterwards return: for we find his poſterity ſeated among the *Iſraelites*. See *Judg.* 1. 16. & 4. 11, 18, &c.

31 And he ſaid, Leave us not, I pray thee, foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us inſtead of eyes *u*.

u To direct and guide us: for though the cloud determined them to a general place, yet many particulars might be uncertain and unknown to *Moſes*, wherein *Hobab*, having long lived in thoſe parts, might be able to adviſe him, as concerning the conveniences of water for their Cattle, concerning the ſafety or danger of the ſeveral parts by reaſon of Serpents or Wild-beaſts, or Enemies, in the parts adjoining to them, that ſo they might guard themſelves better againſt them. Or, this is to be underſtood of his directing them not ſo much in their way, as about great and difficult matters, wherein the counſel he had from God did not exclude the advice of men, as we ſee in *Hobab*'s father *Jethro*, *Exod.* 18. And it is probable, this was the wiſe ſon of a wiſe father.

32 And it ſhall be if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

33 And they departed from the mount of the LORD three days journey *x*: and the ark of the covenant of the LORD went before them *y* in the three days journey: to * ſearch out a reſting place *z* for them.

x With continued journeys, only it ſeems moſt probable, that the cloud made little pauſes that they might have time for ſleep and neceſſary refreſhments, which their natures required. And thus all writers, when they relate the continued journeys of perſons for many days together, are to be underſtood with this exception. *y* Not ſo much in place, ſay ſome, for ſo it went in the midſt, or at leaſt after the firſt camp, as may ſeem from *ver.* 21. as in office and authority, as a General who is ſaid to go before or lead his Army, though he do not go in the very firſt place. But others more probably think, that the Ark, which indeed is not mentioned, *ver.* 21. albeit in their ſtations it was in the middle, where alſo the cloud was, yet in their marches it went before them, as alſo the cloud did, and ſo the cloud was conſtantly over the Ark whether it ſtood or went, and therefore the Ark is ſaid to go before and direct them, not as if the Ark could be ſeen of all the camps, which being carried only upon mens ſhoulders was impoſſible, but becauſe the cloud, which always attended upon the Ark, and did together with the Ark conſtitute in a manner one ſign of God's preſence, did lead and direct them. *z* Where they might ſafely and commodiouſly reſt. But this is a metaphorical expreſſion, for diſcovering to them; for otherwiſe the Ark could not ſearch, and God, who knew all places and things, needed not to ſearch.

34 And the cloud of the LORD *was* upon them by day †, when they went out of the camp.

† And by night too, as was expreſſed before. So we muſt learn to compare places of Scripture, and to ſupply the defects of one out of another, as we do in all authors.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, * Riſe up, LORD, and let thine enemies be ſcattered, and let them that hate thee flee before thee.

36 And when it reſted, he ſaid, Return ‖, O LORD, unto the † many thouſands of Iſrael.

‖ Or, *give reſt*, *i. e.* a ſafe and quiet place, free from enemies and dangers.

CHAP. XI.

The murmuring of the People, for which the fire breaketh in upon them, 1. *Moſes prayeth to God, the fire is quenched,* 2. *The Name of the place, and why called,* 3. *The People murmur again, and loſt after fleſh,* 4—6. *Manna deſcribed,* 7—9. *Moſes's Complaint and Prayer,* 10—15. *God commandeth him to gather 70 of the Elders of Iſrael to help him,* 16, 17. *Promiſing them fleſh to eat,* 18, 19, 20. *Moſes his Unbelief,* 21, 22. *God is angry with him,* 23. *Moſes having gathered 70 of the Elders of Iſrael together, rehearſeth the words of the Lord to him,* 24. *God coming down in a Cloud, taketh of Moſes's ſpirit and giveth to the* 70; *The effects thereof,* 25. *Eldad and Medad Propheſie in the Camp,* 26—29. *God ſendeth them Quails to eat,* 30—32. *And ſmiteth the People with a very great Plague,* 33, 34, 35.

AND *when the people* ‖ complained *a*, † it displeaſed the LORD, and the LORD heard *it*, and his anger was kindled, and the fire of the LORD *b* burnt * among them, and conſumed *them that were* in the uttermoſt parts of the camp *c*.

a Or, *murmured*, the occaſion whereof ſeems to be their laſt three days journey in a vaſt howling wilderneſs, without any benefit; and thereupon the remembrance of their long abode in the wilderneſs, and the proſpect and fear of many other toilſom, and fruitleſs, and dangerous journeys, whereby they were like to be long delayed from coming to that reſt, that land of milk and honey, which God had promiſed them, and which they thirſted after. *b* (*i. e.*) A fire ſent from God in an extraordinary manner, poſſibly from the pillar of cloud and fire, or from heaven, as 2 *Kings.* 1. 12. *c* Either becauſe the ſin began there among the mixt multitude, who probably had their place there, or amongſt thoſe who were feeble and weary with their laſt journey, and therefore hindmoſt in the march: or in mercy to the people, whom he would rather awaken to repentance than utterly deſtroy, and therefore he ſent it into the skirts and not the heart and midſt of the camp.

2 And the people *d* cried unto Moſes *e*: and when Moſes prayed unto the LORD, the fire † was quenched.

d The murmurers, being penitent; or others for fear. *e* Whom they knew to be very prevalent with God.

3 And he called the name of the place ‖ Taberah *f*: becauſe the fire of the LORD burnt among them.

f From this fire; as it was called *Kibroth-hattaavah* from another occaſion, *ver.* 34, 35. and *Numb.* 33. 16. As it is no new thing in Scripture for perſons and places to have two names. Both theſe names were impoſed as monuments of the peoples ſin and of God's juſt judgment. See *Deut.* 9. 7, 22, 24.

4 And the * mixt multitude *g* that *was* among them, † fell a luſting, and the children of Iſrael *h* alſo † wept again *i*, and ſaid, * Who ſhall give us fleſh *k* to eat?

g Conſiſting of *Egyptians* or other people, which being affected with God's miraculous works in *Egypt*, and thereupon believing the promiſe of God to carry them to a land of milk and honey, for their own advantage joined themſelves to the *Iſraelites*, *Exod.* 12. 38. and now finding themſelves ſadly diſappointed they diſcover their evil minds. *h* Whoſe ſpecial relation and obligation to God ſhould have reſtrained them from ſuch carriages. *i* This word relates either to their former murmuring upon this occaſion a twelve month before, *Exod.* 16. 2. or rather to their complaining mentioned, *ver.* 1. to note the aggravation of their ſin, that having juſt now ſinned in the ſame kind, and ſorely ſmarted for their ſin, and being but newly delivered from their fears and dangers cauſed thereby, they forth with return to their vomit and murmur again, and that more paſſionately than before, expreſſing themſelves in tears and bitter words. *k* This word is here taken generally ſo as to include fiſh, as the next words ſhew, and as it is uſed, 1 *Cor.* 15. 39. They had indeed fleſh and cattel which they brought with them out of *Egypt*, but theſe were reſerved for breed to be carried into *Canaan*, and were ſo few that they would ſcarce have ſerved them for a month, as may be gathered from *Numb.* 11. 20, 21, 22.

5 * We remember the fiſh which we did eat in Egypt † freely *l*: the cucumbers, and the melons, and the leeks, and the onions, and the garlick.

l Either without price, for fiſh was very plentiful, and fiſhing was there free, or with a very ſmall price; for *nothing* is ſometimes put for a *little*, as *Iſa.* 18. 20. *Act.* 27. 33. and *non* for *few*, as *Rev.* 8. 6. 1 *Cor.* 2. 8. And this is the more probable becauſe the *Egyptians* might not taſte of fiſh, nor of the leeks and onions, which they worſhipped for Gods, and therefore the *Iſraelites*, who ſpeak theſe words, might have them there upon cheaper terms.

6 But now our ſoul *m* is dried away *n*; *there is* nothing at all beſides this Manna, before our eyes *o*.

m Either 1. our life, as the *ſoul* ſignifies, *Gen.* 9. 5. *Pſal.* 33. 19. *Job.* 36. 14. or 2. our body, which is oft ſignified by the *ſoul*, as *Pſa.* 16. 10. and 35. 12. and 105. 18. So *Levit.* 19. 28. and 21. 1. *Numb.* 5. 2. *n* Is withered and pines away; which poſſibly might be true through envy and diſcontent, and inordinate appetite, as 2 *Sam.* 13. 4. *Prov.* 14. 30. *o* Heb. *Our eyes* ſee or look to *nothing but this Manna*. They ſpeak as if the *Manna* were only uſeful to pleaſe their eyes, with its fine colour and ſhape, but not to ſatisfie their appetites, or ſuſtain their natures.

7 And * the manna was as coriander-ſeed *p*, and the † colour thereof as the colour of bdellium *q*.

p Not for colour, for that is black, but for ſhape and figure. ‖ Which is either 1. the gum of a tree, of a white and bright colour, or rather 2. a gem or precious ſtone, as the *Hebrew* Doctors take it, and particularly a *pearl*, as ſome render it, wherewith the *Manna* doth manifeſtly agree both in its colour, which is white, *Exod.* 16. 14. and in its figure which is round. See more *note on Gen.* 2. 12.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taſt of it *was* as the taſt of freſh oyl *r*.

r Or, *of the moſt excellent oyl*; or, *of the flour of oyl*: or, as others, *of cakes or puffs made with the beſt oyl*, the word *cakes* being eaſily ſupplied out of the foregoing member of the verſe: or, which is not much differing, *like wafers made with honey*, as it is ſaid *Exod.* 16. 31. The nature and uſe of *Manna* is here thus particularly deſcribed, to ſhew the greatneſs of their ſin in deſpiling ſuch excellent food as this was.

9 And when the dew fell upon the camp in the night, the manna fell upon it *s*.

s And then the dew fell again upon it and covered it, as we ſee *Exod.* 16. 13, 14. ſo the Manna lay hid as it were between two beds of dew. Hence the phraſe of *hidden Manna*, *Rev.* 2. 17.

10 Then Moſes heard the people weep throughout their families, every man in the door of his tent *t*, and * the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed *u*.

t To note, that they were not aſhamed of their ſin. *u* Partly for their great unthankfulneſs; partly foreſeeing the dreadful judgments coming upon them; and partly for his own burden expreſſed in the following verſes.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found favour in thy ſight *x*, that thou layeſt the burden of all this people upon me?

x Why didſt thou not hear my prayer, when I deſired thou wouldeſt excuſe me, and commit the care and government of this unruly people to ſome other perſon? See *Exod.* 3. 11. and 4. 10.

12 Have I conceived all this people? have I ‖ begotten them *y*, that thou ſhouldeſt ſay unto me, Carry them

them in thy bosom (as a nursing father beareth the sucking child *z*) unto the land which thou sweares unto their fathers?

y Are they my children, that I should be obliged to provide food and all things for their neceſſity and deſire? 2. Which expreſſion ſhews the tender care and affection that governors by the command of God ought to have towards their people.

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh that me may eat.

14 I am not able to bear all this people *a* alone *b*, becauſe *it is* too heavy for me.

a (i. e.) The burden of providing for and ſatisfying of them.

b Oſt. How was he alone, when there were others added to help him, *Exod.* 18. 21, 22? *Joſius.* Thoſe were only aſſiſtant to him in civil cauſes and ſmaller matters, but the harder and greater affairs, ſuch as this unqueſtionably was, were brought to *Moſes* and determined by him alone, *Exod.* 18. 22.

15 And if thou deal thus with me, * kill me, I pray thee, out of hand, if I have found favour in thy ſight, and let me not ſee my wretchedneſs *c*.

* See 1. King. 19. 4. Jon. 4. 3.

c Heb. *my evil, i. e.* my intolerable anguiſh and torment, ariſing from the inſuperable difficulty of my office and work of ruling this people, and from the dread of their utter extirpation which they will bring upon themſelves, and the diſhonour which thence will accrue to God and to religion, as if not I only but God alſo were an Impoſtor. *Seeing* is here put for feeling, as to *ſee death*, *Pſal.* 89. 48. *Luk.* 2. 26. is to ſuffer it, and to *ſee the ſalvation of God*, *Pſal.* 50. 23. & 91. 16. is to enjoy it.

16 And the LORD ſaid unto Moſes, Gather unto me * ſeventy men of the elders of Iſrael *d*, whom thou knoweſt to be the elders *e* of the people, and officers over them: and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

* See Exod. 4. 29.

d Of whom ſee *Exod.* 3. 16. and 5. 6. *Levit.* 4. 15. *Deut.* 16. 18.

e Whom thou by experience diſcerneſt to be Elders not only in years, and name and place, but alſo in wiſdom and gravity, and authority with the people.

17 And I will come down *f*, and talk with thee there, and I * will take of the ſpirit which *is* upon thee, and will put *it* upon them *g*, and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

* Neh. 9. 20.

f Not by local motion, but by my powerful preſence and operation. See *Gen.* 11. 5. and *Exod.* 34. 5. *g (i. e.)* I will give the ſame ſpirit to them which I have given to thee. But as the ſpirit was not conveyed to them from or through *Moſes*, but immediately from God, ſo the ſpirit or its gifts were not by this means impaired in *Moſes*. The *ſpirit* is here put for the gifts of the ſpirit, as it is *Numb.* 27. 18. *Joel* 2. 28. *Joh.* 7. 39. *Act.* 19. 2. 6. 1 *Cor.* 14. 12, 32. and particularly for the ſpirit of prophecy, v. 25. whereby they were enabled, as *Moſes* had been and ſtill was, to diſcern hidden and future things, and reſolve doubtful and difficult caſes, which made them fit for government. It is obſervable, that God would not, and therefore men ſhould not, call any perſons to any office for which they were not ſufficiently fit and qualified.

18 And ſay thou unto the people, Sanctifie your ſelves *h* againſt to morrow, and ye ſhall eat fleſh: (for ye have wept in the ears of the LORD *i*, ſaying, Who ſhall give us fleſh to eat? for *it was* well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

h (i. e.) Prepare your ſelves, either to receive the miraculous bleſſings of God, the fleſh you deſire; or rather, *prepare to meet thy God, O Iſrael*, in the way of his judgments, and to receive the puniſhment which God will inflict upon you; for it is evident from ver. 20. that God anſwered them with a curſe inſtead of a bleſſing. Prepare your ſelves by true repentance, that you may either obtain ſome mitigation of the plague, or, whileſt your bodies are deſtroyed by the fleſh you deſire and eat, *ver.* 33, 34. your ſouls may be ſaved from the wrath of God. *Sanctifying* is oft uſed for *preparing*, as *Jer.* 6. 4. and 12. 3. and 51. 28. *i* Not ſecretly in your cloſets, but openly and impudently in the doors of your tents, *ver.* 10. calling heaven and earth to witneſs your cries and complaints.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twenty days:

20 *But* even a † whole month, until it come out at your noſtrils *k*, and it be loathſome unto you *l*; becauſe ye have deſpiſed the LORD *m* which *is* among you *n*, and have wept before him, ſaying, Why came we forth out of Egypt *o*?

† Heb. *month of days.*

k Which meat loathed and violently vomited up frequently doth. *l* Being glutted with the abundance of it. Thus God deſtroys them by granting their deſires, and turns even their bleſſings into curſes: whileſt he deals much more favourably with *Moſes*, though he alſo fell into the ſame ſin with the people, *i. e.* impatience and murmuring. But God will make a great difference between perſons and perſons, and between *Moſes* his ſins of infirmity and the peoples preſumptuous and oft repeated provocations. *m (i. e.)* You have lightly eſteemed his bounty and manifold bleſſings in *Manna* and other things, and have preferred the leeks, onions, &c. of *Egypt* before them all: you have ſleighted and diſtruſted his providence and providence after ſo long and large experience of it. *n* Who is preſent and reſident with you to obſerve all your carriages, and to puniſh your offences. This is added as a great aggravation of the crime, to ſin in the preſence of the Judge.

o Why did God do us ſuch an injury? Why did we ſo fooliſhly follow and obey him in coming forth?

21 And Moſes ſaid, * The people amongſt whom I *am*, *are* ſix hundred thouſand footmen *p*, and thou haſt ſaid, I will give them fleſh that they may eat a whole month.

* Exod. 12. 37.

p Fit for war, *Exod.* 12. 37. beſides women, children, &c. That *Moſes* ſpeaks this as doubting or diſtruſting God's words is evident enough from *ver.* 22, 23. And that *Moſes* was not remarkably puniſhed for this as he was afterward for the ſame ſin, *Numb* 20. next to God's good pleaſure may be imputed to the different circumſtances of this and that ſin: this was the firſt great offence of this kind, and therefore more eaſily paſſed by, that was after warning and againſt more light and experience. This ſeems to have been ſpoken ſecretly in *Moſes* his breaſt: that openly and publickly before the people, and to their ſcandal, and therefore it was fit to be openly and ſeverely puniſhed to prevent the contagion of that example.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them *q*? or ſhall all the fiſh of the ſea be gathered together for them to ſuffice them?

q Will they be ſufficient for them? or where ſhall they have more?

23 And the LORD ſaid unto Moſes, * Is the LORD's hand waxed ſhort *r*? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

* Iſa. 59. 1.

r (i. e.) Leſs able to work ſuch great and glorious miracles as I have done.

24 And Moſes went out *s* and told the people the words of the LORD, and gathered the ſeventy men *t* of the elders of the people, and ſet them round about the tabernacle *u*.

s Out of the tabernacle, into which he entred to receive God's anſwers from the Mercy-ſeat, *Numb.* 7. 89. *t* Either they are called *ſeventy* from the ſtated number, though two of them were lacking, *ver.* 26. as the Apoſtles are called *the twelve*, *Mat.* 26. 20. when one of that number was abſent: or, he is ſaid to have *gathered* them, when he gave command to gather them. *u* Partly that the awe of God might be imprinted upon their hearts, that they might more ſeriouſly undertake and more faithfully manage their high employment, partly to gain them the more authority and reſpect from the people, and principally, becauſe that was the place where God manifeſted himſelf, and gave his bleſſings, and therefore there he would beſtow his ſpirit upon them.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders; and it came to paſs, *that* when the ſpirit reſted upon them *x*, they prophe- ‡ Or, ceaſed not. ſied *y*, and † did not ceaſe ‡.

x (i. e.) Not only moved them for a time, but took up his ſettled abode with them, becauſe the uſe and end of this gift was not temporary but perpetual. *y (i. e.)* Diſcourſed of the word and works of God in a ſingular and marvellous manner, as the Prophets did. So this word is uſed, 1 *Sam.* 10. 5, 6. *Joel* 2. 28. *Act.* 2. 17. 1 *Cor.* 14. 3. Yet were they not hereby conſtituted Prophets or teachers, but civil Magiſtrates and Rulers, who together with the ſpirit of government, which is here ſufficiently implied, received alſo the ſpirit of Prophecy, as a ſign and ſeal both to themſelves and to the people, that God had called them to that employment and would be with them in it; as it was with *Saul* upon the ſame occaſion, 1 *Sam.* 10. 10. ‖ Either for that day, they continued in that exerciſe all that day, and, it may be, all the night too, as it is ſaid of *Saul*, 1 *Sam.* 19. 24. or, afterwards alſo, to note that this was a continued gift conferred upon them to enable them the better to diſcharge their Magiſtracy; which was more expedient for them then for the Rulers of other people, becauſe the *Jews* were under a Theocracy or the government of God, and even their civil controverſies were decided out of that word of God which the Prophets expounded, and in their wilderneſs condition they had frequent occaſions of ſeeking counſel from God, which was the work of Prophets, and they were to determine all things agreeably to the mind and will of God, which therefore they were obliged to ſtudy. Others tranſlate the words, *and they added not*: to the ſence is, They propheſied only this day for an aſſurance of vocation to and due qualification for their work, but afterwards they propheſied no more; the gift of prophecy ceaſed in them, and only the ſpirit of government reſted upon them.

26 But there remained two *of the* men in the camp *z*, the name of the one *was* Eldad, and the name of the other, Medad: and the ſpirit reſted upon them (and they *were* of them that were written *a*, but went not out unto the tabernacle) and they propheſied in the camp.

z Not going to the Tabernacle, as the reſt did, either modeſtly declining that high employment from an humble ſence of their own inſufficiency, as *Saul* did, 1 *Sam.* 10. 22. or not having ſufficient or ſeaſonable notice to repair thither: or, being detained in the camp and in their dwellings whether by uncleanneſs, or ſickneſs, or ſome urgent occaſion, not without God's ſpecial providence, that ſo the Miracle might be more evident, and their call and authority more unqueſtionable to all the people. *a* To wit, in a book or paper by *Moſes*, who by God's direction nominated the fitteſt and worthieſt perſons.

27 And there ran a young man, and told Moſes *b*, and ſaid, Eldad and Medad do propheſie in the camp.

b Fearing leaſt his authority ſhould be diminiſhed by their prophecying; and therefore, as by the ſignal given at this time, taking authority to themſelves without his knowledge and conſent.

28 And Joſhua the ſon of Nun the ſervant of Moſes, *one*

See Luk. 9. 49.

one of his young men *c* anſwered, and ſaid, * My lord Moſes, forbid them *d*.

c Or, one *of his choice* miniſters, *a choſen* or excellent perſon: which may be emphatically added, to note that even great and good men may miſtake and miſ-judge about the works of God. Or, *from his youth*, as the words will bear, and the *Chaldee*, *Syr.* &c. render it. So it may be added as a reaſon why *Joſhua* above others was concerned for *Moſes* his honour and authority. *d* He feared either diſhim, or ſedition, or that by their uſurpation of authority independently upon *Moſes* and ſeparately from him, his power and eſteem might be leſſened, as the next words ſhew.

29 And Moſes ſaid unto him, Enviеſt thou for my ſake *e*? would God that all the LORDS people were prophets *f*, *and* that the LORD would put his ſpirit upon them.

e Art thou grieved becauſe the gifts and graces of God are imparted to others beſides me? Compare *Joh.* 3. 26. *f* He ſaith *Prophets*, not *rulers*, for that he knew was abſurd and impoſſible.

30 And Moſes gat him into the camp *g*, he and the elders of Iſrael.

g Among the people, to exerciſe the gifts and authority now, or formerly received.

Exod. 16. 13. 31 And there went forth a * wind from the LORD, *h*, and brought quails *i* from the ſea *k*, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide round about the camp, and as it were two cubits *high* upon the face of the earth *l*.

* Pſal. 78. 26. and 105. 40.

† Heb. *as it were the way of a day.*

h (i. e.) An extraordinary and miraculous wind both for its vehemency and for its effects. *i* A delicious and very nourihing food, which, conſidering their greedy appetite, and the newneſs and plenty of it, diſpoſed them to ſurfets and other diſtempers of body, and prepared the way for the following plague. God gave them quails once before, *Exod.* 16. 13. but neither in the ſame quantity, nor with the ſame deſign and effect as now. *k* Principally from the *Red ſea*, and both ſides of it; where, by the report of ancient heathen writers, they were then in great numbers, and, no doubt, were wonderfully increaſed by Gods ſpecial providence for this very occaſion. *l* Not as if the quails did cover all the ground two cubits high for a days journey on each ſide of the camp, for then there had been no place left where they could *ſpread them all abroad round about the camp*, as it is ſaid they did, *ver.* 32. but the meaning is, that the quails came and fell down round about the camp for a whole days journey on each ſide of it, and that in all that ſpace they lay here and there in great heaps, which were oft-times two cubits high.

32 And the people ſtood up *m* all that day, and all *that* night *n*, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten homers *o*: and they ſpread *them* all abroad for themſelves *p* round about the camp.

m Or rather *roſe up*, which word is oft uſed for attempting or beginning to do any buſineſs. *n* Some at one time, and ſome at the other, and ſome, through the greedineſs or diſſidence, at both times. *o (i. e.)* Ten aſs loads. Which if it ſeem incredible, you muſt conſider, 1. that the *gatherers* here were not all the people, which could not be without great confuſion and other inconveniencies, but ſome on the behalf of all, poſſibly one for each family, or the like, while the reſt were exerciſed about other neceſſary things. So the meaning is not, that every *Iſraelite* had ſo much *for his* ſhare, but that every collector gathered ſo much for the family, or others by whom he was intruſted. 2. That the people did not gather for their preſent uſe only, but for a good while to come as we ſhall ſee, and being greedy and diſtruſtful of Gods goodneſs, it is not ſtrange if they gathered much more than they needed. 3. That the word, rendred *homers*, may ſignifie *heaps*, as it doth, *Exod.* 8. 14. *Judg.* 15. 16. *Hab.* 3. 15. and *ten* is oft put for *many*, and ſo the ſence is, that every one gathered ſeveral heaps. If yet the number ſeem incredible, it muſt be further known. 4. That heathen and other authors affirm, that in thoſe eaſtern and ſouthern countreys quails are innumerable, ſo that in one part of *Italy*, within the compaſs of five miles, there were taken about an hundred thouſand of them every day for a month together; and that ſometimes they fly ſo thick over the ſea, that being weary they fall into ſhips, ſometimes in ſuch numbers that they ſink them with their weight, as *Varro* and *Solinus* affirm. And *Athenæus* relates, that in *Egypt*, a country prodigiouſly populous, as all agree, they were in ſuch plenty, that all thoſe vaſt numbers of people could not conſume them, but were forced to ſalt and keep them for their future uſe. So that there is no need at all that God ſhould create innumerable quails for this purpoſe: which yet if it were affirmed he did, Arheiſts and Anti-ſcripturiſts have no occaſion of triumph, ſince they muſt either own the creation of the world, which is a far greater miracle, or aſcribe the production of the world to a caſual jumble of Atoms, which is more ſenceleſs and ridiculous than all the fables of the Poets. *p* That ſo they may dry them, and ſalt them, and preſerve them for their future uſe, according to what they had ſeen and learned in *Egypt*.

Pſal. 78. 31. 33 And while the * fleſh *was* yet between their teeth, ere it was chewed *q*, the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague *r*.

q Heb. *cut off*, to ſ-it, from their mouths, which is here underſtood, and expreſſed *Joel* 1. 5. *i. e.* ere it was taken away, as the *ſtocks* are ſaid to be *cut off from the field*, *Heb.* 3. 17. when they are loſt and periſhed. The ſence is, before they had done eating their quails, which laſted for a month, as appears from *ver.* 20. Whether it was leanneſs ſent into them, *Pſal.* 106. 15. whereby the food was deprived of its nourihing power which it hath only from Gods bleſſing; or ſurfet, a puniſhment moſt ſuitable to their ſin, and moſt likely to follow their intemperate deſire and uſe of this food; or the peſtilence, it is not much material: but a great and ſore plague unqueſtionably it was. *Qu.* 3. Why did God ſo ſorely puniſh the peoples murmuring and complaining for lack of fleſh here, when he ſpared them after the ſame ſin, *Exod.* 16? *Anſ.* Becauſe this ſin was a far greater ſin than that, and aggravated with worſe circumſtances; as proceeding not from neceſſity, as that did, when as yet they had no food, but from meer luſt and wantonneſs, when they had *Manna* conſtantly given them; as committed after large experience of Gods care and kindneſs, after God had pardoned their former ſins, and after God had in a ſolemn and terrible manner made known his laws and duty to them.

34 And he called the name of that place * Kibroth-hattaavah *s*, becauſe there they buried the people that luſted. *s* Heb. *the graves of luſt*, *i. e.* of the men that luſted, as it here follows. The abſtract for the concrete, which is frequent, as *ſervery*, 2 *King.* 24. 14. *pride*, *Pſal.* 36. 11. *deceit*, *ſins*, *Prov.* 13. 6. &c. *dreams*, *Jer.* 27. 9. We are put for men who are *poor*, or *proud*, or *deceitful*, or *ſinful*, or *dreamers*. And it notes, that this plague did not ſeize upon all that did eat of the quails, for then all had been deſtroyed, but only upon thoſe who were inordinate both in the deſire and uſe of them. * Heb. *they were*, &c.

35 And the people journeyed from Kibroth-hattaavah unto Hazeroth *t*: and † abode at Hazeroth.

t Of which place ſee on *Numb* 33. 17. and *Deut.* 1. 1.

CHAP. XII.

Miriam and Aaron murmur againſt Moſes, 1, 2, 3. *God commandeth him, Aaron and Miriam to come to the Tabernacle, which they did*, 4, 5. *God rebuketh Aaron and Miriam*, 6 — 9. *Miriam becometh Leprous*, 10. *Aaron humbling himſelf is for Moſes*, 11, 12. *he intreateth for him*, 13. *Miriam remains without the camp ſeven days*, 14, 16.

1 AND Miriam and Aaron *a* ſpake againſt Moſes, becauſe of the * Ethiopian woman *b* whom he had married, (for † he had * married an Ethiopian woman.)

* Or, Cuſhite.

a Whom God permitted to murmur againſt their brother, partly † Exod. 2. to exerciſe and diſcover his admirable meekneſs and patience for 21. the inſtruction of after ages: and partly that by this ſhaking *Moſes* * Heb. his authority might take the deeper root, and the people might be taken. deterred from all ſedition and rebellion againſt him, by this example. *Miriam* ſeems to be firſt named, becauſe ſhe was the chief inſtigatour or firſt mover of the ſedition; wherefore ſhe alſo is more eminently puniſhed. *b* Which was either 1. *Zipporah*, who is here called an *Ethiopian*, in the *Hebrew* a *Cuſhite*, becauſe ſhe was a *Midianitiſh* the word *Cuſh* being generally uſed in Scripture, not for *Ethiopia* properly ſo called below *Egypt*, but for *Arabia*, as ſome late learned men have evidently proved from 2 *Kings.* 19. 9. 2 *Chron.* 21. 16. *Ezek.* 29. 10. and 30. 8, 9. *Hab.* 3. 7. and other places. If the be meant, as it is commonly conceived, I ſuppoſe they did not quarrel with him for marrying her, becauſe that was done long ſince, but for indulging her too much, and being ſwayed by her and her relations, by whom they might think he was perſwaded to make this innovation, and to chuſe ſeventy Rulers, as he had been formerly, *Exod.* 18. by which copartnerſhip in government they thought their authority and reputation much diminiſhed, eſpecially when no notice was taken nor uſe made of them in the choice, but all was done by the direction of *Moſes*, and for his aſſiſtance in the government. And becauſe they durſt not accuſe God, who was the chief agent in it, they charge *Moſes*, his inſtrument, as the manner of men is. Or 2. ſome other woman, though not named in Scripture, whom he married either whilſt *Zipporah* lived, or rather becauſe ſhe was now dead, though that, as many other things, be not recorded. For, as the quarrel ſeems to be about his marrying a ſtranger, ſo it is probable it was a late and freſh occaſion about which they contended, and not a thing done 40 years ago. And it was lawful for him as well as any other to marry an *Ethiopian* or *Arabian* woman, provided ſhe were, as doubleſs this woman was, a ſincere profelyte, which were by the law of God admitted to the ſame priviledges with the *Iſraelites*, *Exod.* 12. 48. for there might be many reaſons why *Moſes* might chuſe to marry ſuch a perſon rather than an *Iſraelite*, or why God ſo ordered it by his providence, either becauſe ſhe was a perſon of eminent worth and vertue, or becauſe God intended that the government ſhould not be continued in the hands of *Moſes* his children, and therefore would have ſome political blemiſh to be upon the family, as being ſtrangers by one parent. And this they here urge as a blemiſh to *Moſes* alſo.

2 And they ſaid, Hath the LORD indeed ſpoken only by Moſes? * hath he not ſpoken alſo by us? And the LORD heard *it*. * Mic. 6. 4.

c Are not we Prophets as well as he? ſo *Aaron* was made, *Exod* 4. 15, 16. and ſo *Miriam* is called, *Exod.* 15. 20. See alſo *Mic.* 6. 4. And *Moſes* hath debaſed and mixed the holy ſeed, which we have not done. Why then ſhould he take all power to himſelf, and make rulers as he pleaſeth, without conſulting us in the caſe? *d (i. e.)* Obſerved their words and carriage to *Moſes*.

3 (Now the man Moſes *was* very meek *e*, above all the men which *were* upon the face of the earth.

e This is added as the reaſon why *Moſes* took no notice of their reproach, but was one that heard it not, and why God did ſo ſpeedily and ſeverely plead *Moſes* his cauſe, becauſe he did not avenge himſelf. *Ought.* 1. Did it become *Moſes* thus to command himſelf? *Anſw.* 1. The holy penmen of Scripture are not to be meaſured or cenſured by other profane Writers, becauſe they are guided by ſpecial inſtinct, in every thing they write; and as they oft-times publiſh their own and their near relations greateſt faults, where it may be uſeful to the honour of God, and the edification of the Church in after ages, ſo it is not ſtrange if for the ſame reaſons ſometimes they commend themſelves, eſpecially when they are forced to it by the inſolence and contempt of their adverſaries, which was *Moſes* his caſe here, in which caſe St. *Paul* alſo commends himſelf, 2 *Cor.* 11. 5, &c. and 12. 11, 12. Which they might the better do, becauſe all their writings and carriage made it evident to all men, that they did not this out of vain glory, and thereby

were exalted above the affectation of mens praises, and the dread of mens reproaches. 2. This might be added, as some other clauses were, by some succeeding Prophet, which was no disparagement to the authority of the holy Scriptures, seeing it is all written by one hand, though divers pens be used by it. *Quæst.* 2. How was *Moses* so meek, when we oft-times read of his anger, as *Exod.* 11. 8. and 16. 20. and 32. 19. *Levit.* 10. 16. *Numb.* 16. 15. and 20. 10, 11, compared with *Psal.* 106. 32, 33. *Anſw.* 1. The meekeſt men upon earth are provoked ſometimes, yea oftner than *Moſes* was. 2. True meekneſs doth not exclude all anger, but only ſuch as is unjuſt or immoderate or implacable. *Moſes* was and ought to be angry where God was offended and diſhonoured, as he was in almoſt all the places alledged.

4 And the LORD ſpake ſuddenly *f* unto Moſes, and unto Aaron, and unto Miriam, Come out *g* ye three into the tabernacle of the congregation; and they three came out.

f Partly to ſhew his great reſpect unto *Moſes*, and unto the grace of meekneſs; and partly to ſtifle the beginnings of the ſedition, that this example might not ſpread amongſt the people, who had too much of that leaven among them. *g* To wit, out of your private dwellings, and from amongſt the people, both that you may not infect them by ſuch ſcandalous words, and partly that you may know my pleaſure and your own doom.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle *h*, and called Aaron and Miriam, and they both came forth.

h Where they ſtood without, not being admitted into the Tabernacle, as *Aaron* uſed to be: which is noted as a ſign of Gods diſpleaſure.

6 And he ſaid, Hear now my words: if there be a prophet among you *i*, I the LORD will make my ſelf known unto him in a viſion *k*, *and* will ſpeak unto him in a dream *l*:

i If you be Prophets, as you pretend, yet know there is a difference among Prophets, nor do I put equal authority and honour upon all of them. *k* Whereby God repreſents things to the mind of a Prophet when he is awake, as *Gen.* 15. 1. and 46. 2. *Dan.* 8. 18. and 10. 8. *l* By which God manifeſts his mind to them in a dream, as *Gen.* 20. 3. and 28. 12.

*Heb. 3. 2. 7 My ſervant Moſes *m* not ſo, * who *n* faithful in all mine houſe *m*.

m (*i. e.*) Whom I have ſet over all my houſe, *i. e.* my Church and people, and therefore over you, and who hath diſcharged his office faithfully, and not partially and ſelf-ſeekingly, as you falſly accuſe him.

*Exod. 33. 11. 8 With him will I ſpeak * mouth to mouth *n*, even apparently *o*, and not in dark ſpeeches *p*, and the ſimilitude of the LORD *q* ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant *r* Moſes?

n (*i. e.*) Diſtinctly, by an articulate voice; immediately, not by an interpreter, nor by ſhadows and repreſentations in his fancy, as it is in viſions and dreams; and familiarly. This is called *ſpeaking face to face*, 2 Epiſt. of *John ver.* 12. and 3 Epiſt. *ver.* 14. *o* Plainly and certainly. *p* Not in parables, ſimilitudes, riddles, dark reſemblances; as by ſhewing a *bulking pot*, an *Almond Tree*, &c. to *Jeremy*, a *chariot* with wheels, &c. to *Ezekiel*. *q* Not the face or eſſence of God, which no man can ſee and live, *Exod.* 33. 20. it being invisible, *Col.* 1. 15. and never ſeen by man, *John* 1. 18. but ſome ſingular manifeſtation of his glorious preſence, as *Exod.* 33. 11, 20, &c. and 34. 5, &c. *Deut.* 34. 10. Yea the Son of God appeared to him in an humane ſhape, which he took up for a time, that he might give him a foretaſte of his future incarnation. *r* Who is ſo in ſuch an eminent and extraordinary manner.

9 And the anger of the LORD was kindled againſt them, and he departed *s*.

s From the door of the Tabernacle, in token of his great diſpleaſure, not waiting for their anſwer, and judging them unworthy of any further diſcourſe.

*Deut. 24. 9. 10 And the cloud departed from off the the tabernacle *t*, and * behold, Miriam *became* leprous *u*, *white as* ſnow *x*: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

t Not from the whole Tabernacle, for then they muſt have removed, but from that part of the Tabernacle, whither it was come, to that part which was directly over the Mercy-ſeat, where it conſtantly abode. *u* She, and not *Aaron*, either becauſe ſhe was firſt or chief in the tranſgreſſion; or becauſe God would not have his worſhip either interrupted or diſhonoured, which it muſt have been if *Aaron* had been leprous. *x* This kind of leproſie was the moſt virulent and incurable of all. See *Exod.* 4. 6. 2 *Kings* 5. 27. If is true, when the leproſie began in a particular part, and thence ſpread it ſelf over all the fleſh by degrees, and at laſt made it all white, that was an evidence of the cure of the leproſie, *Levit.* 13. 12, 13. but it was otherwiſe when one was ſuddenly and extraordinarily ſmitten with this univerſal whiteneſs, which ſhewed the great corruption of the whole maſs of blood, as it was here.

11 And Aaron ſaid unto Moſes, Alas, my lord, I beſeech thee, lay not the ſin upon us *y* wherein we have done fooliſhly, and wherein we have ſinned.

y Let not the guilt and puniſhment of this ſin reſt upon us, upon her in this kind, upon me in any other kind, but pray to God for the pardon and removal of it.

12 Let her not be as one dead *z*, of whom the fleſh is half conſumed, when he cometh out of his mothers womb *a*.

z Either naturally, becauſe part of her fleſh was putrefied and dead, and not to be reſtored but by the mighty power of God: Or morally, becauſe ſhe was cut off from all converſe with others, *Levit.* 13. 46. *a* Like an untimely birth without due ſhape and proportion, or like a ſtill born child, that hath been for ſome time dead in the womb, which when it comes forth, is white and putrefied, and part of it conſumed.

13 And Moſes cryed unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 And the LORD ſaid unto Moſes, * If her father *b* had but ſpit in her face *b*, ſhould ſhe not be aſhamed *c* ſe- *Lev. 15. ven days? let her be * ſhut out from the camp ſeven *Luke 15. days *d*, and after that let her be received in *again*. 46.

b (*i. e.*) Expreſſed ſome eminent token of indignation and contempt, which this was, *Job* 30. 10. *Iſa.* 50. 6. *c* And withdraw her ſelf, from her fathers preſence, as *Jonathan* did upon a like occaſion, 1 *Sam.* 20. 34. So though God healed her according to *Moſes* his requeſt, yet he would have her publickly bear the ſhame of her ſin, and be a warning to others to keep them from the ſame tranſgreſſion. *d* The time appointed for cleanſing the unclean. See *Numb.* 6. 9. and 31. 19.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again e*.

e Which was a teſtimony of reſpect to her both from God and from the people, God ſo ordering it, partly leſt ſhe ſhould be overwhelmed by ſuch a publick rebuke from God, and partly leſt, ſhe being a Propheteſs, together with her perſon, the gift of Propheſie ſhould come into contempt.

16 And afterward the people removed from Hazeroth *f*, and pitched in the wilderneſs of Paran *g*.

f Where they *abode*, as is ſaid, *Numb.* 11. 35. for *Miriams* ſake. *g* (*i. e.*) In another part of the ſame wilderneſs, as may be gathered from *Numb.* 10. 12. See alſo *Deut* 33. 2. It is poſſible they might have removed out of one part of that wilderneſs into another wilderneſs, and then returned again into another part of it, as we know the *Iſraelites* had many ſtrange windings and turnings in their Wilderneſs travels. And this part was more eſpecially called *Rithmah*, *Numb.* 33. 18. and *Kadeſh-barnea*, *Numb.* 13. 26. *Deut* 1. 19. which were two noted places in that part, both which ſeem to be comprehended within their camp, or near adjoining to it.

CHAP. XIII.

God commandeth Moſes to ſend Spies to ſearch out the land of Canaan, 1, 2, 3. their names, 4——15. Moſes's commandment where to go, and what to do, 16——22. their return with the fruits of the land, and their report, 23——29. they are encouraged by Caleb, 30, 31. but ten other diſheartens 'em by their falſe Report, 32——35.

1 AND the LORD ſpake unto Moſes *a*, ſaying,

a In anſwer to the peoples petition about it, as is evident from *Deut.* 1. 22. And it is probable from the following ſtory, that the people deſired it out of diffidence of Gods promiſe, and providence, though *Moſes* liked of it as a prudent courſe to learn where or how to make the firſt invaſion. And God granted their deſire for their trial and puniſhment, as well knowing from what root it came.

2 * Send thou men *b*, that they may ſearch the land Chap. of Canaan, which I give unto the children of Iſrael: of *Deut.* every tribe of their fathers *c* ſhall ye ſend a man, every 1. one a ruler *d* among them.

b Do as the people preſs thee to do. *c* (*i. c.*) Which comes from their ſeveral parents or Patriarchs. *d* A perſon of wiſdom and authority, which might make his witneſs more conſiderable with the people.

3 And Moſes, by the commandment of the LORD, ſent them from the Wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zaccur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea *e* the ſon of Nun.

e Called alſo *Joſhua*, *ver.* 16.

9 Of the tribe of Benjamin, Palto the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh *f*, Gaddi the ſon of Suſi.

f (*i. c.*) Of that part of the tribe of *Joſeph*, which is peculiarly called *the tribe of Manaſſeh*, as the other part of it was called *the tribe of Ephraim*, *ver.* 8. The name of *Joſeph* is elſewhere appropriated to *Ephraim*, as *Ezek.* 37. 16, 19. *Rev.* 7. 8. here to *Manaſſeh*; poſſibly to aggravate the ſin of the ruler of this tribe, who did ſo baſely degenerate from his noble anceſtor, *Joſeph*.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Shether the ſon of Michael.

14 Of the tribe of Naphtali, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe

16 Theſe *are* the names of the men which Moſes ſent to ſpy out the land: and Moſes called Oſhea the ſon of Nun, Jeſhoſhua *g*.

g *Oſhea* notes a deſire of Salvation, ſignifying, *Save we pray thee*, but *Jeſhoſhua*, or *Joſhua* includes a promiſe of Salvation, that he ſhould ſave, or that God by his hands ſhould ſave the people. So this was a prophecy of his ſucceſſion to *Moſes* in the government, and of the ſucceſs of his arms.

17 And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get ye up this *way* ſouthward *h*, and go up into the mountain *i*:

h (*i. e.*) Into the Southern part of *Canaan*, which was the neareſt part, and the worſt too, being dry and deſert, *Joſ.* 15. 1, 3. *Judg.* 1. 15. *Pſal.* 126. 4. and therefore fitteſt for them to enter and paſs through with leſs obſervation. *i* (*i. e.*) Into the mountainous country, and thence into the valleys, and ſo take an exact ſurvey of the whole land.

18 And ſee the land what it *is k*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many:

k Both for largeneſs, and for nature and quality; as is more particularly expreſſed, *ver.* 19, 20.

19 And what the land *is* that they dwell in, whether it *be* good or bad *l*, and what cities *they be* that they dwell in, whether in tents *m* or in ſtrong holds:

l Healthful, or unwholeſome, fruitful or barren. *m* As the *Arabians* did, or in unwalled Villages, which, like tents, are expoſed to an enemy.

20 And what the land *is*, whether it *be* fat *n* or lean, whether there be wood therein, or not. And be ye of good courage *o*, and bring of the fruit of the land, (now the time *was* the time of the firſt ripe grapes.)

n Rich and fertile. *o* Doubt not but God will preſerve you in this dangerous Journey, and be not diſmayed nor diſcouraged if you find the people numerous, potent, and well fortified.

21 So they went up, and ſearched the land, from the wilderneſs of Zin *p*, unto Rehob, as *men* come to Hamath *q*.

p In the ſouth of *Canaan*, *Numb.* 34. 3. *Joſ.* 15. 3. differing from *the wilderneſs of Sin*, which was nigh unto *Egypt*, *Exod.* 16. 1. *q* (*i. e.*) From the South they paſſed through the whole land even to the Northern parts of it, *Rehob*, a city in the North-weſt part, *Joſ.* 19. 28. *Judg.* 1. 31. and *Hemath*, a city in the North-eaſt part, *Joſ.* 19. 35. *Ezek.* 47. 17. And that they might more expeditiouſly and ſecurely perform this office, it is probable, that they divided themſelves into ſeveral ſmall parties, and informed themſelves not only by their eye, but alſo by their ear, and the information of perſons of whom they enquired about the nature and condition of their land.

22 And they aſcended by the ſouth *r*, and came unto Hebron: where * Ahiman, Sheſhai, and Talmai, the *Joſh. 15. children of Anak *t were*: (now Hebron was built ſeven *Judg. 1. years before Zoan in Egypt *u*.)

r Here *Moſes* having generally deſcribed their progreſs and courſe from South to North, now returns more particularly to relate ſome memorable places and paſſages, as that having entred the land in the ſouthern parts, they travelled then till they came to *Hebron*. † Heb. *Hebron, no wit, Caleb*, as appears from *Joſ.* 14. 9. 12, 14. For, as was now intimated, the ſpies diſtributed their work among them, and went either ſeverally, or by pairs, and, it ſeems, the ſurvey of this part was left to *Caleb*. *t* A famous giant ſo called, whoſe children theſe are called, either more generally, as all giants ſometimes were, or rather more ſpecially, becauſe *Arbah*, from whom *Hebron* was called *Kiriath-arbah*, was the father of *Anak*, *Joſ.* 15. 13. And this circumſtance is mentioned as an evidence of the goodneſs of that land and ſoil, becauſe the giants cheſe it for their habitation. *u* This ſeems to be noted to confront the *Egyptians*, who vainly boaſted of the antiquity of their city *Zoan* above all places.

*Deut. 1. 23 * And they came unto the † brook of Eſhcol, and cut down from thence a branch with one cluſter of *Val. grapes, and they bare it between two upon a ſtaff *x*; and *they brought* of the pomegranates, and of the figs.

x Either for the weight of it, conſidering the length of the way they were to carry it, or for the preſervation of it whole and entire. In thoſe Eaſtern and Southern countries there are vines and grapes of an extraordinary bigneſs as *Strabo* and *Pliny* affirm.

*Or, Val. 24 The place was called the * brook † Eſhcol, becauſe of the cluſter of grapes which the children of Iſ- *That is, rael cut down from thence. *Or, of grapes.*

25 And they returned from ſearching of the land after forty days.

26 And they went and came to Moſes, and to Aaron, and to all the congregation of the children of Iſrael, unto the wilderneſs of Paran, to Kadeſh *y*, and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

y So called by way of abbreviation, which is frequent in *Hebrew* names, for *Kadeſh-barnea*, *Deut.* 1. 19. which ſome raſhly confound with *Kadeſh* in the wilderneſs of *Sin*, *Numb.* 20. 1. and 27. 14. and 33. 16. into which they came not till the 40th year after their coming out of *Egypt*, as appears from *Numb.* 33. 37, 38. whereas they were in this *Kadeſh* in the ſecond year, and before they received the ſentence of their forty years abode in the wilderneſs.

27 And they told him *z*, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey *a*, and this *is* the fruit of it. * Exod.

2 In the audience of the people, as appears from *ver.* 30. 33. *a* They craftily begin their relation with commendations, that their following ſlanders might be more eaſily believed.

28 Neverthelefs, the * people *be* ſtrong *b* that dwell *Deut. 1. in the land, and the cities *are* * walled, *and* very great: 28. and moreover, we ſaw the children of Anak there.

b Potent for the ſtrength of their body and the valour of their minds.

29 The Amalekite dwelleth in the land of the ſouth *c*: and the Hittite, and the Jebuſite, and the Amorite dwelleth in the mountains *d*: and the Canaanite dwelleth by the ſea *e*, and by the coaſt of Jordan.

c Where we are to enter the land, and they who were ſo eager and fierce againſt us that they came into the wilderneſs to fight with us, will without doubt oppoſe us when we come cloſe by their land, and are about to ſettle in their neighbourhood, the rather, to revenge themſelves for their former loſs and ſhame received by us. Therefore they mention them, though they were no *Canaanites*. *d* (*i. c.*) In the mountainous country in the South-eaſt part of the land, ſo that you cannot enter there without great difficulty, both becauſe of the natural ſtrength and valour of thoſe people, and becauſe of the advantage they have from the mountains. *e* Not the mid-land Sea, which is commonly underſtood by that expreſſion, but the ſalt or dead ſea, as appears, 1. becauſe it is that ſea which is next to *Jordan*, as here follows: 2. becauſe the *Canaanites* dwelt principally in thoſe parts, and not near the mid-land ſea. So theſe guard the entrance on the Eaſt-ſide, as the others do on the South.

30 And Caleb *f* ſtilled the people *g* before Moſes *h*, and ſaid, Let us go up at once, and poſſeſs it, for we are well able to overcome it *i*.

f Together with *Joſhua*, as is manifeſt from *Numb.* 14. 6 7, 30. but *Caleb* alone is here mentioned, poſſibly becauſe he ſpake firſt and moſt, which he might better do, becauſe he might be profounded to be more impartial than *Joſhua*, who being *Moſes* his Miniſter might be thought to ſpeak only what he knew his maſter would like. *g* Which implies either that they had began to murmur, or that by their looks and carriages they diſcovered that grief and anger which boiled in their breaſts. *h* Or, *towards Moſes*, againſt whom they were incenſed, as the man who had brought them into ſuch ſad circumſtances. *i* Partly in moral probability, becauſe we are one people united under one head, whereas they are divided into ſeveral nations, and governments of differing counſels and intereſts and inclinations; and principally becauſe of the aſſiſtance of the almighty God.

31 But the men that went up with him *k*, ſaid, We be not able to go up againſt the people, for they *are* ſtronger than we *l*.

k All of them, *Joſhua* excepted. *l* Both in ſtature of body and numbers of people. Thus they wickedly queſtion the power and truth and goodneſs of God, of all which they had ſuch ample teſtimonies.

32 And they brought up *m* an evil report of the land *n*, which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land * that eateth up the inhabitants Lev. 26. thereof *o*: and † all the people that we ſaw in it, *are* 38. * men of a great ſtature. † Amos 2.

m Heb. *brought forth*, to wit, out of their mouths: they uttered * Heb. a reproach or reproachful words. *n* (*i. c.*) Againſt, or, concerning the land. It is the genitive caſe of the object, as *Mat.* 12. 31. and 14. 1. *o* Not ſo much by civil wars, as moſt think, for that was likely to make their conqueſt more eaſie; nor by the barrenneſs of the ſoil, which confuted the people with the exceſſive pains it required to make it fruitful, as others think, for they confeſſed the excellency of the land, *ver.* 27. but rather by the unwholeſomneſs of the air and place, which they gueſſed from the many funerals, which, as ſome *Hebrew* Writers, for without probability affirm, they obſerved in their travels through it: though that came to paſs from another cauſe, even from the ſingular providence of God, which, to facilitate the *Iſraelites* conqueſt, cut off vaſt numbers of the *Canaanites* either by a plague, or by the *Amalekites* before them, as is expreſſed, *Joſ.* 24. 12. or ſome other way.

33 And there we ſaw the giants, the ſons of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers *p*, and ſo we were in their ſight.

p (*i. c.*) Small and contemptible.

CHAP. XIV.

The children of Iſrael murmur againſt Moſes and Aaron, 1——4. Joſhua, Aaron, Caleb and Joſhua go to appeaſe the people, 5——9. who ſeek to ſtone them, 10. The Lord threatneth to conſume them with peſtilence, 11, 12. Moſes intercedeth the Lord for the people, 13——19. The Lord heareth Moſes, 20——23. but ſwears that that wicked generation ſhall never enter into the Land of Canaan, 24. Judgments on the murmurers, 25——38. They that brought an evil report to the land die of the plague, 37. They who would take poſſeſſion of the land contrary to Gods command are ſmitten, 40——45.

1 AND all the congregation *a* lifted up their voice, and cryed, and the people wept that night.

a Except *Caleb* and *Joſhua* and ſome few others. A Synecdochical expreſſion, the whole for the greateſt part.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron *b*, and the whole congregation ſaid unto them, * Would God that we had died in the land of See ver. Egypt, or would God that we had died in this wilderneſs. 28, 29.

b As the inſtruments and occaſions of their preſent calamity. It was not long before they had their deſire, and did die in the wilderneſs.

3 And

3 And wherefore hath the LORD *d* brought us unto this land, to fall by the sword, that our wives, and our children ſhould be a prey *e*? were it not better for us to return into Egypt?

d From the inſtruments they riſe higher, and ſtrike at God the chief cauſe and author of their journey: by which we ſee the prodigious growth and progreſs of ſin when it is not reſiſted. *e* To the *Canaanites* whoſe land we were made to believe we ſhould poſſeſs.

4 And they ſaid one to another, Let us make a captain *f*, and let us return into Egypt *g*.

f Inſtead of *Joſhua*, one who will be more faithful to our intereſt than he. *g* This was but a purpoſe or a deſire, and yet it is imputed to them as if they had done it, *Nehem.* 9. 16, 17. they *appointed a captain, &c.* even as *Abrahams* purpoſe to offer up *Iſaac* is reckoned for the deed, *Heb.* 11. 17. *g* Stupendious madneſs! whence ſhould they have proteƈtion againſt the many hazards, and proviſion againſt all the wants of the wilderneſs? could they expect either Gods cloud to cover and guide them, or *Manna* from heaven to feed them? who ſhould conduƈt them over the *Red Sea*? or, if they went another way, who ſhould defend them againſt thoſe nations whoſe borders they were to paſs? what entertainment could they expeƈt from the *Egyptians*, whom they had deſerted and brought to ſo much ruine?

5 Then Moſes and Aaron fell on their faces *h* before all the aſſembly *i* of the congregation of the children of Iſrael.

h As humble and earneſt ſuppliants, either, to the people, to intreat them to deſiſt from their wicked and pernicious enterprize: or rather to God, by comparing this with *Numb.* 16. 4. and 20. 6. the only refuge to which *Moſes* reſorted in all ſuch ſtraits, and who alone was able to ſtill and govern this tumultuous and ſtiff-necked people. *i* That they might be awaked to apprehend their ſin and danger, when they ſaw *Moſes* at his prayers, whom God never uſed to deny, and never failed to defend even with the deſtruƈtion of his enemies.

6 And Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of them that ſearched the land, rent their clothes *k*.

k To teſtifie their hearty grief for the peoples blaſphemy againſt God and ſedition againſt *Moſes*, and that dreadful judgment which they eaſily foreſaw this muſt bring upon the congregation and people of God.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land.

8 If the LORD delight in us *l*, then he will bring us into this land, and give it us, a land which floweth with milk and honey.

l If by our rebellion and ingratitude we do not provoke God to loath and forſake us.

9 Only rebel ye not againſt the LORD, neither fear ye the people of the land, for they *are* bread for us *m*: their † defence *n* is departed from them, and the LORD *is* with us *o*: fear them not.

† Heb. *ſhadow.*

m We ſhall deſtroy them as eaſily as we do our bread or common food. C mpare *Numbers* 24. 8. *Pſal.* 14. 4. *n* (*i. e.*) Their counſel, conduƈt, and courage, and eſpecially, God, who was pleaſed to afford them his proteƈtion till their iniquities were full, *Gen.* 15. 16. is utterly departed from them, and hath given them up as a prey to us. *o* By his ſpecial grace and almighty power to ſave us from them and from all our enemies.

10 But all the congregation bade ſtone them with ſtones: and the glory of the LORD appeared *p* in the tabernacle *q* of the congregation, before all the children of Iſrael.

p Now in the extremity of danger to reſcue his faithful ſervants, and to ſtop the rage of the people. *q* (*i. e.*) Upon or above the tabernacle, where the cloud uſually reſided, in which the glory of God did appear upon occaſion, and now in a more illuſtrious manner, as the ſtate of things required.

11 And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be e're they believe me, for all the ſigns which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them *r*, * and will make of thee a greater nation and mightier than they.

* Exod. 32. 10.

r This was not an abſolute determination, as the event ſhewed, but only a commination, like that of *Nineveh*'s deſtruƈtion within 40 days, with a condition implyed, except there be ſpeedy repentance, or powerful intercceſſion.

13 And * Moſes ſaid unto the LORD, Then *s* the Egyptians ſhall hear *it* (for thou broughteſt up this people in thy might from among them *t*.)

* Exod. 32. 12. Deut. 32. 27.

s (*i. e.*) In caſe thou doſt utterly deſtroy them. *t* Whereby thou didſt get great honour to thy ſelf, which now thou wilt certainly loſe.

14 And they will tell *it* to the inhabitants of this land *u*: * *for* they have heard that thou, LORD, *art* among this people; that thou, LORD, art ſeen face to face, and *that* * thy cloud ſtandeth over them, and that thou goeſt before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

* Exod. 15. 14. Joſh. 2. 9. and 5. 1. * Exod. 13. 21.

u For there was much converſe between theſe two nations.

15 Now *if* thou ſhalt kill all this people, as one man *x*, then the nations which have heard the fame of thee will ſpeak, ſaying,

x (*i. e.*) Altogether, or to a man; and ſuddenly as it were by one blow, as if all had but one neck.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them, *y* therefore he hath ſlain them in the wilderneſs.

* Deut. 9. 28.

y His power was quite ſpent in bringing them out of *Egypt*, and could not finiſh the work he had begun and had ſworn to do.

17 And now, I beſeech thee, let the power of my LORD be great *z*, according as thou haſt ſpoken, ſaying,

z (*i. e.*) Appear to be great, diſcover its greatneſs. A real verb put for a declarative, or the thing for the manifeſtation of the thing. And this may be underſtood either 1. of Gods power in preſerving the people and carrying them on into *Canaan*, which ſence may ſeem to be favoured by the foregoing verſe, where the *Egyptians* deny that God had power to do ſo. And according to that ſence he adds the following words, not as an explication of this power, but as an argument to move him to ſhew forth his power by his people notwithſtanding theirs *ſins, according as*, or rather *becauſe* (as the *Hebrew* word is oft rendred) he had *ſpoken ſaying*, &c. and ſo he ſhould maintain the honour and the truth of his own name or of thoſe titles which he had aſcribed to himſelf. Or 2. the power of his grace and mercy, or the *greatneſs of his mercy*, as he calls it, *ver.* 19. in pardoning of this and their other ſins: for to this the following words manifeſtly reſtrain it, *according as thou haſt ſpoken, &c.* where the pardon of their ſins is the only inſtance of this power both deſcribed in Gods titles, *ver.* 18. and prayed for by *Moſes*, *ver.* 19. *pardon, I beſeech thee, &c.* and granted by God in anſwer to him, *ver.* 20. *I have pardoned, &c.* Nor is it ſtrange that the pardon of ſin, eſpecially of ſuch great ſins, be ſpoken of as an aƈt of power in God, becauſe undoubtedly it is an aƈt of omnipotent, and infinite goodneſs; whence deſpairing ſinners ſometimes cry out, that their ſins are greater than God can pardon, as ſome tranſlate *Cains* words, *Gen.* 4. 13. And ſince *power* is applied to Gods wrath in puniſhing ſin, *Rom.* 9. 22. why may it not as well be attributed to Gods mercy in forgiving it? Eſpecially if it be conſidered that even in men, revenge is an aƈt of impotency, and conſequently it muſt needs be an aƈt of power to conquer their paſſions and inclinations to revenge, and to pardon thoſe enemies whom they could deſtroy.

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquity and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquity of the fathers upon the children, unto the third and fourth generation *a*.

* Exod. 34. 6. Pſal. 86. 15. and 103. 8. and 145. 8. Joel 2. 13. Jon. 4. 2. Nah. 1. 3. * Exod. 20. 5. and 34. 7.

a Theſe words may ſeem to be very improperly mentioned, as being a powerful argument to move God to deſtroy this wicked people, and not to pardon them. It may be anſwered, that *Moſes* uſeth theſe words together with the reſt, partly becauſe he would not ſever what God had put together, and partly to ſhew that he did not deſire a full and abſolute pardon, (but was willing that God ſhould execute his vengeance upon the principal authors of this rebellion, & leave ſome character of his diſpleaſure upon all the people, as God did,) but only that God would not diſinherite them, *ver.* 12. nor *kill all the people as one man*, *ver.* 15. nor deſtroy them both root and branch, becauſe he had promiſed not to extend his wrath againſt them in puniſhing their ſins beyond the third and fourth generation. But the truer anſwer ſeems to be, that theſe words are to be tranſlated otherwiſe, *and in deſtroying he will not utterly deſtroy, though he viſit the iniquity of the fathers upon the children, unto the third and fourth generation.* Of which ſee the notes on *Exod.* 34. 7. where all this verſe is explained.

19 Pardon, I beſeech thee, the iniquity of this people, according to the greatneſs of thy mercy, and as thou haſt forgiven this people from Egypt, even * until now *b*.

* Or, *hitherto.*

b After many and great provocations: ſhew thy ſelf ſtill to be the ſame ſin-pardoning God.

20 And the LORD ſaid, I have pardoned according to thy word *c*.

c So far, as not utterly to deſtroy them, as I threatned *ver.* 12. and thou didſt fear, and beg the prevention of it, *ver.* 15.

21 But truly *as* I live, * all the earth ſhall be filled with the glory of the LORD *d*.

* Pſal. 72. 19.

d (*i. e.*) With the report of the glorious and righteous acts of God in puniſhing this rebellious people in manner following. That this is the true ſence, appears both from the particle of oppoſition, and the ſolemn introduƈtion of them. *But truly as I live*, and from the following verſes, *becauſe all thoſe men, &c.* which come in without any note of oppoſition, and have a manifeſt relation to and connexion with this verſe.

22 Becauſe all thoſe men which have ſeen my glory *e*, and my miracles which I did in Egypt, and in the wilderneſs, and have tempted me now theſe ten times *f*, and have not hearkened to my voice;

e (*i. e.*) My glorious appearances in the cloud, and in the Tabernacle. *f* (*i. e.*) Many times. A certain number for an uncertain, as *Gen.* 31. 7. *Levit.* 26. 8. *Job.* 19. 3. Though ſome † reckon ten times preciſely, wherein they did eminently provoke God.

† Pſalm. 78. 41. and 106. 14. Heb. *tempted me.*

23 * † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

* Deut. 1. 35. and 32. 52. † Heb. *if.*

24 But *my*

ſh. 14. 24. But my ſervant * Caleb *g*, becauſe he had another ſpirit with him *h*, and hath followed me fully *i*; him will I bring into the land, whereinto he went *k*, and his ſeed ſhall poſſeſs it *l*.

, 9. * Numb. 32. 12. Joſh. 14. 6, 14.

g Joſhua is not here named, becauſe he was not now among the people, but a conſtant attendant upon *Moſes*, nor was he to be reckoned as one of them, any more than *Moſes* and *Aaron* were, becauſe he was to be their chief commander. *h* (*i. e.*) Was a man of another temper, and carriage, faithful and couragious, not acted by that evil ſpirit of cowardize, unbelief, unthankfulneſs, diſobedience, which ruled in his brethren, but by the ſpirit of God. *i* (*i. e.*) Univerſally and conſtantly, in and through difficulties and dangers, which made his partners halt. *k* In general, *Canaan*, and particularly *Hebron*, and the adjacent parts, *Joſ.* 14. 9. *l* Or, *ſhall expel it, i. e.* its inhabitants, the land being oft put for the people of it. Compare *Joſ.* 8. 7. and 14. 12.

25 (Now the Amalekites, and the Canaanites dwelt in the valley *m*) to morrow turn ye, and get ye into the wilderneſs, by the way of the Red-ſea *n*.

m Beyond the mountain at the foot whereof they now were, *v.* 40. And this clauſe is added, either 1. as an aggravation of *Iſraels* miſery and puniſhment, that being now ready to enter and take poſſeſſion of the land they are forced to go back into the wilderneſs: or 2. as an argument to oblige them more willingly to obey the following command of returning into the wilderneſs, becauſe their enemies were very near them, and ſevered from them only by that *Idumæan* mountain, and, if they did not ſpeedily depart, their enemies would hear of them and fall upon them, and ſo the evil which before they cauſelefly feared would come upon them; they, their wives and their children would become a prey to the *Amalekites* and *Canaanites*, becauſe God had forſaken them and would not aſſiſt nor defend them. The verſe may be rendred thus, *And* or *But*, for the preſent, *the Amalekite, and the Canaanite dwell in the valley*: therefore (which particle is here underſtood, as it is in other places) *to morrow turn ye, &c.* Though ſome knit theſe words to the former, and read the place thus, *Caleb—and his ſeed ſhall poſſeſs it*, to wit, the land near *Hebron*, *and* alſo, the land of *the Amalekites, and of the Canaanites that dwell in the valley. Queſt.* But how are the *Canaanites* ſaid to dwell in the valley, here, when they *dwelt in the hill*, *v.* 45. and by the ſea-coaſts, *Numb.* 21. 1? *Anſ.* 1. Part of them dwelt in one place, and part in other places. 2. The word, *Canaanite*, may here be underſtood more generally of all the inhabitants of *Canaan*. *n* (*i. e.*) That leadeth to the *Red-ſea*, and to *Egypt*, the place whither you deſire to return, *v.* 3, 4.

26 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* o this evil congregation which murmur againſt me? I have heard the murmurings of the children of Iſrael which they murmur againſt me.

o Or, *pardon*, as *v.* 19, 20. or *ſpare*: which words are neceſſarily and eaſily underſtood. It is a ſhort and imperfect ſpeech, which is frequent in caſe of anger, as *Exod.* 32. 32. *Pſal.* 6. 3. and 90. 13.

23. 65. 28 Say unto them, * *As truly as* I live, ſaith the LORD, 32. 10. as † ye have ſpoken *p* in mine ears, ſo will I do to Deut. you *q*:

* Numb. 14. 21. Iſa. 49. 18. Jer. 22. 24. Ezek. 5. 11. and 33. 11. Zeph. 2. 9. Rom. 14. 11. † Heb. *in the ears of the LORD.*

p When you wickedly wiſhed you might have died in the wilderneſs, *v.* 2. *q* I will bring your imprecations upon your heads.

29 Your carcaſes ſhall fall in this wilderneſs, and all that were numbred of you, according to your whole number, from twenty years old and upward which have murmured againſt me.

30 Doubtleſs ye ſhall not come into the land *concerning* which I † have to make you *r* dwell therein, ſave Caleb the ſon of Jephunneh, and Joſhua the ſon of Nun.

Heb. *lifted up hand.*

r (*i. e.*) Your Nation; for God did not ſwear to do ſo to theſe particular perſons.

31 But your little ones which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But *as* for you, your carcaſes they ſhall fall in this wilderneſs.

n. *feed.*

33 And your children ſhall † wander *s* in the wilderneſs forty years *t*, and bear your whoredoms *u* until your carcaſes be waſted in the wilderneſs.

† Pſal. 107. 4, 5, 6, 7. Iſa. 40. 27. Jer. 50. 6. Ezek. 34. 6. Amos 8. 12.

s Like ſheep feeding in the deſerts: or, *ſhall be ſhepherds*, i. e. ſhall live like the ſhepherds of *Arabia*, in tents and removing from place to place, having no certain dwelling. *t* (*i. c.*) So long as to make up the time of your dwelling in the wilderneſs forty years, as appears from *Numb.* 33. 8. *Deut.* 1. 3. and 2. 14. Compare *Amos* 5. 25. It is manifeſt, that one whole year and part of another were paſt before this ſin or judgment. *u* (*i. e.*) The puniſhment of your whoredoms, to wit, of your Apoſtacy from, and perfidiouſneſs againſt your Lord, who was your husband, and had married you to himſelf. See *Jer.* 3. 14. Whence Idolatry is called whoredom.

34 * After the number of the days in which ye ſearched the land, *even* * forty days (each day for a year *x*) ſhall ye bear your iniquities; *even* forty years, and ye ſhall know ‖ my breach of promiſe *y*.

* Deut. 1. 34. Pſal. 95. 10. ‖ Heb. *my diſappointments.*

x So there ſhould have been 40 years to come, but God was pleaſed mercifully to accept of the time paſt as a part of that time.

y That as you have firſt broken the covenant between you and me, by breaking the terms or conditions of it, ſo I will make it void on my part, by denying you the bleſſings promiſed in that covenant, and to be given to you in caſe of your obedience. So you ſhall ſee, that the breach of promiſe wherewith you charged me,

v. 3. lies at your door, and was forced from me by your perfidiouſneſs. Or, *my breach*, either paſſively, *i. e.* your breaking off from me, as ſuch pronouns are oft uſed, as *Gen.* 49. 4. *Iſa.* 63. 11. and 56. 7. or actively, *i. e.* my breaking of or departing from you, and ſtopping the current of my bleſſings towards you: you ſhall feel by experience, how ſad your condition is when I withdraw my grace and favour from you.

35 I the LORD have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me; in this wilderneſs they ſhall be conſumed, and there they ſhall die.

36 And the men whom Moſes ſent to ſearch the land, who returned, and made all the congregation to murmur againſt him, by bringing up a ſlander upon the land:

37 Even thoſe men that did bring up the evil report upon the land, * died by the plague † before the LORD *a*.

* 1 Cor. 10. 10. † Heb. *before the face of the LORD.*

z Either by the peſtilence, threatned *v.* 12. or by ſome other ſudden and extraordinary judgment. *a* (*i. e.*) Sent from the cloud in which God dwelt, and from whence he ſpake to *Moſes*, and wherein his glory at this time appeared before all the people, *v.* 10. who therefore were all, and theſe ſpies among the reſt, before the Lord.

38 But Joſhua the ſon of Nun, and Caleb the ſon of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill*.

39 And Moſes told theſe ſayings unto all the children of Iſrael, and the people mourned greatly.

40 And they roſe up early in the morning, and gat them up *b* into the top of the mountain, ſaying, Lo, we * *be here*, and will go up unto the place which the LORD hath promiſed: for we have ſinned.

* Deut. 1. 41

b (*i. e.*) Deſigned or attempted or prepared themſelves to go up: for that they were not yet actually gone up, plainly appears from *v.* 42, 44. and from *Deut.* 1. 41. Things deſigned or endavoured in Scripture-phraſe are oft ſaid to be done. See on *Gen.* 37. 21, 22. *Exod.* 5. 18.

41 And Moſes ſaid, Wherefore now do ye tranſgreſs the commandment of the LORD *c*? but it ſhall not proſper.

c Either that command, *Go not up, &c.* which, though in this place mentioned after, yet may ſeem to have gone before their tranſgreſſion, by comparing this place with *Deut.* 1. 42, 43. or that command above, *v.* 25. *turn ye, and get ye into the wilderneſs, &c.* which was a courſe directly contrary to that which they took.

42 Go not up, for the LORD *is* not among you, that ye be not ſmitten before your enemies.

43 For the Amalekite, and the Canaanite *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they preſumed *d* to go up into the hill top: nevertheleſs the ark of the covenant of the LORD, and Moſes departed not out of the camp.

d Guilty both of raſhneſs and rebellion, thus running from one extreme to another.

45 Then the Amalekite came down, and the Canaanite *e* which dwelt *f* in that hill, and ſmote them, * and diſcomfited them, *even* unto * Hormah *g*.

* Deut. 1. 44. * Chap. 21. 3.

e Largely ſo called, but ſtrictly the *Amorite*, as appears from *Deut.* 1. 44. *f* So they were a part and branch of thoſe that dwelt in the valley, *v.* 25. Or, *for*, i. e. placed themſelves, lay in ambuſh, expecting your coming. *g* A place ſo called afterwards, *Numb.* 21. 3. from the great ſlaughter or deſtruƈtion of the *Amorites* at this time.

CHAP. XV.

Of Meat and Drink Offerings, 1—16. The Law of the firſt of the Dough for a heave Offering, 17——21. The Sacrifice for Sins of Ignorance of the whole Congregation, 22——26. or when a ſingle Soul is guilty, 27——29. Puniſhments for profeſſipriant Sinners, 30——31. Of the Man that gathered Sticks on the Lords Day, and his Death, 32——36. God commandeth them to wear Fringes on their Garments, 37——38. The uſe thereof, 39——41.

1 AND the LORD ſpake unto Moſes ſaying,

2 * Speak unto the children of Iſrael, and ſay † unto them, When ye be come into the land of your habitations, which I give *a* unto you,

* Lev. 23. 10. † Heb. *to.*

a (*i. e.*) Will certainly give you, notwithſtanding this great provocation, and my unchangeable commination. And for their better aſſurance hereof he repeats and amplifies the law of ſacrifices, whereby through Chriſt he was or would be reconciled to them and theirs upon their repentance.

3 And will make an offering by fire unto the LORD, * a burnt-offering, or a ſacrifice *b* * in † performing a vow, † Heb. *or* in a free-will-offering, or * in your ſolemn feaſts, to make a * ſweet ſavour unto the LORD, of the herd or of the flock:

* Lev. 1. 9. and 2. 2. and 3. 5. and 23. 18. Deut. 12. 27. † Heb. *to.* * Lev. 1. 9.

b (*i. e.*) A peace-offering, as appears 1. becauſe that word is put by it ſelf is oft ſo taken, as *Exod.* 18. 12. *Levit.* 17. 5, 8. and 19. 5. and 22. 37. *Deut.* 12. 27. 2. becauſe the offerings for ſins and trespaſſes had no meat-offerings and drink-offerings attending upon them, excepting only the caſe of the *Lepers* cleanſing, *Lev.* 14. 10. For

3. because this is explained by and called *peace-offerings*, v. 8. 4. from the words here following, because peace-offerings were commonly offered either in performance of a vow, or freely, or by Gods command in their solemn feasts, all which are here expressed.

* Lev. 2.1. 4 Then * shall he that offereth his offering unto
*Ex.29.40 the LORD, bring a * meat-offering of a tenth-deal *c*
Lev.23.13 of flour, mingled with the fourth *part* of an hin of oil *d*.

c Or, *tenth-part*, to wit, of an Ephah, *i. e.* an Omer, *Exod.* 16. 36. *d* Wherein it seems to differ from such meat-offerings as were solitary, and not accessories to other sacrifices.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering, or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals *e* of flour mingled with the third *part* of an hin of oyl.

e Because this belonged to a better sacrifice than the former; and therefore in the next sacrifice of a bullock, there are three tenth deals. So the accessory sacrifice grows proportionably with the principal.

7 And for a drink-offering, thou shalt offer the third *part* of an hin of wine, *for a* sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-
*Lev.7.11. offering, or *for* a sacrifice in performing a vow, or * peace-offerings *f* unto the LORD:

f (i.e.) Or any other peace-offerings, to wit, such as were offered either freely or by command, which may be called *peace-offerings* or thank-offerings, by way of eminency, because such are offered purely by way of gratitude to God, and with single respect to his command and honour, whereas the peace-offerings made in performance of a vow were made and offered by way of contract, and with design of getting some advantage by them.

9 Then shall he bring with a bullock a meat-offering of three tenth deals of flour, mingled with half an hin of oyl.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number *g*.

g (i.e.) As many cattel as ye sacrifice, so many meat and drink-offerings ye shall offer.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 And if a stranger *h* sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

h To wit, Proselyte, for such offerings were not accepted from others.

*Ex.12.49. ch. 9.14. 15 * One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth, *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD *i*.

i (i.e.) As to the worship of God: his sacrifices shall be offered in the same manner and accepted by God upon the same terms, as yours: which was a presage of the future calling of the *Gentiles*. And this is added by way of caution and distinction, to shew that strangers were not upon this pretence to partake of their civil privileges.

16 One law, and one manner shall be for you, and for the stranger that sojourneth with you.

17 And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come unto the land whither I bring you,

19 Then it shall be, that when *ye* eat *k* of the bread *l* of the land, ye shall offer up an heave-offering unto the LORD *m*.

k (i.e.) When you are about to eat it: for before they did eat it, they were to offer this offering to God. *l (i.e.)* The bread-corn, as that word is used, *Job* 28. 5. *Psal.* 104. 14. *Isa.* 28. 28. *m (i.e.)* To the Priest of the Lord, as appears from *Ezek.* 44. 30.

20 Ye shall offer up a cake of the first of your dough
*Lev.2.14. *for* an heave-offering: as *ye do* * the heave-offering of and 23.10, the threshing floor *n*, so shall ye heave it *o*.
16.

n (i.e.) Of the corn in the threshing-floor, as *Deut.* 16. 13. when you have gathered in your corn. *o (i.e.)* You shall offer this in the same proportion, to the same persons, *i. e.* the Priests, and with the same rites.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

*Lev. 4.2. 22 And *if* ye have erred, and not observed all these commandments *p* which the LORD hath spoken unto Moses;

p To wit, those now spoken of, those which concern the outward worship and service of God, or the rites or ceremonies belonging to it. And herein principally this law may seem to differ from that *Lev.* 4. 13. which speaks of some positive miscarriage or doing that which ought not to have been done about the holy things of God, whereas this speaks only of an omission of something which ought to have been done about holy ceremonies. But besides this, that law, *Lev.* 4. 13. concerns *the whole congregation of Israel*, as it is there expressed, but this concerns only *the congregation*, or a *congregation*, as it is here expressed, v. 24. *i. e.* any particular congregation of *Israelites*, whether of a whole tribe meeting together by their representatives, or a lesser congregation, such as there were to be many in *Canaan*, and the words rendred, *all the congregation*, may be, and are by some here, rendred, *every congregation*. And by vertue of this law, as some suppose, the *Israelites* newly after their return from the captivity offered 12 bullocks, one for each tribe, *Ezra* 8. 35.

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations:

24 Then it shall be, if *ought* be committed by ignorance, † without the knowledge of the congregation, ‖ that all the congregation shall offer one young bullock *the* for a burnt-offering *q*, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‖ manner, and one kid of the goats for a sin-‖ Or, *due* *offering*.

q In *Levit.* 4. the bullock is for a sin-offering, here it is for a burnt-offering, either because they are different laws, as hath been said; or, because here is added a new penalty, to breed the greater caution and diligence in the *Israelites*, who had given many instances, and now a fresh and eminent instance, of their heedlessness in observing the commands of God: and so, besides that bullock for a sin-offering, which he leaves to be gathered out of *Lev.* 4. 14. he now requires another bullock for a burnt-offering

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people *were* in ignorance.

27 * And if any soul sin through ignorance, then *Lev.4.27 he shall bring a she-goat of the first year for a sin-*offering*.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him, and it shall be forgiven him.

29 Ye shall have one law for him that † sinneth ‖ Hebr. through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

30 But the soul that doth ought *r* † presumptuously *s*, ‖ He- (*whether he be* born in the land, or a stranger) the same *man* reproacheth the LORD *u*; and that soul shall be cut off *h* *given* from among his people.

r Understand, such things as ought not to be done, and things relating to the worship of God. *s* Heb. *with an high*, or *lifted up hand*, *i. e.* knowingly, wilfully, boldly, resolvedly, deliberately, designedly. So this phrase is elsewhere used. See *Exod.* 14. 8. *Lev.* 26. 21. *Numb.* 33. 3. *Job* 15. 26. *Psal.* 19. 13. *u (i.e.)* He sets God at defiance, and expose h him to contempt, as if he were unworthy of any regard, and unable to punish transgressors.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off: his iniquity *shall be* upon him *x*.

x (i.e.) The punishment shall be confined to himself, and not fall upon the congregation, as it will do, if they neglect to cut him off.

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks on the sabbath day *y*.

y This seems to be added as an example of a presumptuous sin: for as the law of the sabbath was plain and positive, so this transgression of it must needs be a known and wilful sin.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation *z*.

z (i.e.) To the Rulers of the congregation, who as they represented and governed the congregation are called by the name of the congregation.

34 And they *a* put him * in ward, because it was * Lev. not declared what should be done unto him *b*. 24.12.

a (i.e.) Moses and *Aaron*, and the 70 Rulers last mentioned. *b (i.e.)* In what manner he was to be cut off, or by what kind of death he was to die, which therefore God here particularly determines: otherwise it was known in general that sabbath-breakers were to be put to death, from *Exod.* 31. 14. and 35. 2.

35 And the LORD said unto Moses, * The man *Ex.31.15 shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, as the LORD commanded Moses.

37 And the LORD spake unto Moses, saying,

38 Speak

r. 22. 38 Speak unto the children of Israel, and bid * them
23.5. that they make them fringes *b* in the † borders *c* of their garments *d*, throughout their generations, and that they put upon the fringe of the borders a ribband *e* of blue *f*.

b These were certain threds or ends of their garments, standing out a little further than the reft of their garments, left there for this use. *c (i.e.) in the four borders* or *quarters*, as it is, *Deut.* 22. 12. Heb. *wings*, which is oft used for borders or ends, as *Ruth* 3. 9. *1 Sam.* 15. 27. and 24. 5. *&c. d. (i.e.)* Of their upper garment, or that *wherewith they covered themselves*, as is expressed *Deut.* 22. 12. This was practised by the Pharisees in Christs time, who are noted for making their borders larger than ordinary, *Mat.* 23. 5. and by Christ himself, as may be gathered from *Luk.* 8. 44. *e* To make it more obvious to the sight, and consequently more serviceable to the use here mentioned. *f* Or, of a *purple* colour, as the *Jewish* writers agree, whole opinion is the more considerable, because it was matter of constant practice among them.

39 And it shall be unto you for a fringe *g*, that ye may look upon it, and remember *h* all the commandments of the LORD, and do them: and that ye seek not *i* after your own heart, and your own eyes *k*, after which ye use to go a whoring *l*:

g It (i.e.) the ribband, *shall be unto you, i. e.* shall serve you *for the fringe*, to wit, to render it more visible and notorious by its certain and remarkable and distinct colour, whereas the fringe without this was of the same piece and colour with the garment, and therefore less observable. Or, *it, (i.e.)* the ribband, *shall be in your fringes*, or, *put to your fringes*, fastened to them. *h* That by looking upon it you may remember; that your eyes may affect your mind and heart. *i* Or, *inquire not* for other rules or ways of serving me than I have prescribed you. *k (i.e.)* Neither after the devices and inventions of your own minds or hearts, as *Nadab* and *Abihu* did when they offered strange fire, and as you now did when you pretended to serve and please me by going up the hill and toward *Canaan* without and against my command; nor after the examples or inventions of others which your eyes see, as you did when you were set upon worshipping a calf after the manner of *Egypt*. *l (i.e.)* To depart from me, and to prefer your own fancies before my commands, and to live only by present light or sense, and not at all by faith in my promises.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God *m*.

m Though I am justly displeased with you for your frequent and horrid rebellions, for which also I will keep you 40 years in the wilderness, yet I will not utterly cast you off, but will continue to be your God, to preserve and provide for you there, and after that time to bring you into *Canaan*.

CHAP. XVI.

Korah, Dathan and Abiram, raise Sedition against Moses and Aaron, v. 1—3. Moses reproving them, 4——11. Sends for Dathan and Abiram; their Refusal and Answer, 12——14. The manner of their punishment, 15——35. Their perishing Censers are kept for a Monumental Warning, 36——40. The people murmur against Moses and Aaron, for which they are consumed by the plague, which Aaron by Moses's Order stays, 41——50.

*Jude 11. NOW * Korah *a* the son of Izhar *b*, the son of Kohath the son of Levi, and Dathan, and Abiram, the sons of Eliab, and On the son of Peleth, sons of Reuben *c*, took *men d*:

a The first and chief author of this rebellion, *ver.* 21. *Jude ver.* 11. *b. Amram's* brother, *Exod. 6.* 18. therefore *Moses* and he were cousen germans. Moreover, *Izhar* was the second son of *Kohath*, whereas *Eliaphan*, whom *Moses* had preferred before him, and made prince or ruler of the *Kohathites*, *Numb.* 3. 30. was the son of *Uzziel*, the fourth son of *Kohath*. This, the *Jewish* writers say, made him malecontent, which at last broke forth into sedition. *c* These are drawn into confederacy with *Korah*, partly becauſe they were his next neighbours, both being encamped on the south-side, and therefore could easily communicate counsels, partly in hopes to recover their rights of primogeniture, in which the Priesthood was comprehended, which was given away from their father. *d* To wit, those 250 mentioned ver. 2. In the *Hebrew* there is nothing but *took*, and the *Hebrew* words are placed and may well be rendred thus, *Now Korah——took both Dathan and Abiram, &c.* or *took Dathan, &c.* the particle *Vau* being here superfluous, as it is *Gen.* 8. 6. and elsewhere.

2 And they *e* rose up *f* before Moses *g*, with certain *Jude 11. of the children of Israel, two hundred and fifty princes *chap. 26. of the assembly, * famous *h* in the congregation, men of renown.

e (i.e.) Korah, Dathan and *Abiram*, last mentioned. *f (i.e.)* Conspired together, and put their seditious design in execution. *g* Not privily and obscurely, but openly and boldly, not fearing nor regarding the presence of *Moses*, who was an eye-witness of their conspiracy. *h* For place and birth.

*Psal.106. 3 And * they *i* gathered themselves together against Moses, and against Aaron *k*, and said unto them, † Ye *Ex.19.24 take* too much upon you *l*, seeing all the congregation *are* holy *m*, every one of them, and the LORD *is* among them *n*: wherefore then lift ye up your selves *o* above the congregation of the LORD?

i (i.e.) Hebor, *Korah* and the 250 Princes, which may seem probable by comparing this with *ver.* 12, 25, 27. where we find *Dathan* and *Abiram* in another place, even in their tents, whither it is likely they were gone by consent to form and strengthen their party there, while *Korah* and the rest went to *Moses*. Or, *Korah, Dathan* and *Abiram*, and the rest, who were all together, who *Moses* spake those words, *ver.* 5, 6, 7. but after that, *Dathan* and *Abiram* retired to their tents, and then *Moses* sent for *Korah* and the Levites, who had more special and more colourable pretences to the Priesthood, and treats with them apart, and speaks what is mentioned, *ver.* 8, 9, 10, 11. and then having dispatched them, he sends for *Dathan* and *Abiram*, *ver.* 12. that he might reason the case with them alſo apart. *k* Against *Aaron*, to whom the Priesthood was confined, and against *Moses*, both because this was done by his order, and because before *Aarons* consecration *Moses* appropriated it to himself. For whatever they intended, they seem not now directly to strike at *Moses* for his supreme civil government, but only for his interest and influence in the disposal of the Priesthood, as may appear by the whole context, and particularly by *ver.* 5, 10, 15, *&c.* *l* By perpetuating the Priesthood in your selves and family, with the exclusion of all others from it. *m A kingdom of Priests*, an holy *nation*, as they are called, *Exod. 19.* 6. a people separated to the service of God, and therefore no less fit to present themselves before God, and to offer sacrifice and incense for themselves, than you are. *n* By his Tabernacle and cloud, the tokens of his special and gracious presence, and therefore ready to receive all their sacrifices and services from their own hands. *o* Thou *Moses*, by prescribing what Laws thou pleaſest about the Priesthood, and confining it to thy brother; and thou *Aaron* by usurping it as thy peculiar privilege.

4 And when Moses heard it, he fell upon his face *p*.

p Humbly begging that God would direct him and defend and vindicate him from this false and odious imputation. See *Numb.* 14. 5. Accordingly God answers his prayers, and inspires him with this following answer to *Korah*, and strengthens him with new courage, and confidence of good success.

5 And he spake unto Korah, and unto all his company, saying, Even to morrow *q* the LORD will shew who *are* his, and who *is* holy, and will cause *him* *r* to come near unto him *s*: even *him* whom he hath chosen, will he cause to come near unto him *t*.

q Heb. *In the morning*, the time appointed by men for administring justice, *Psal.* 101. 8. *Jer.* 21. 12. and chosen by God for that work, *Psal.* 73. 14. *Ps.* 47. 11. *Zeph.* 3. 5. Some time is allowed, partly that *Korah* and his company might prepare themselves and their censers; and partly to give them space for consideration and repentance. *r* Or, *and* whom *he will cause*. *s (i.e.)* He will by some evident and miraculous token declare his approbation of him and his ministery.

6 This do; take ye censers *u* Korah, and all his company:

u Since ye will be Priests, take your censers, and act as Priests, at your peril.

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose *x*, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

x (i.e.) Declare his choice and appointment of them for that work.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

y Consider what I say before it be too late, and repent of your great wickedneſs.

9 *Seemeth it but* a ſmall thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself *z*, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them *a*?

z Nearer than the other Tribes, though not ſo near as the Priests. *a (i.e.)* In their ſtead and for their good. So they were the ſervants both of God and of the Church, which was an high dignity, though not ſufficient for their ambitious minds.

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood alſo *b*?

b There being at this time but very few Priests, and the profits and priviledges belonging to them being many and great, they thought it but fit and reaſonable that they, or ſome of the chief of them, ſhould be admitted to a ſhare in their work and advantages.

11 For which cauſe *both* thou and all thy company *are* gathered together against the LORD *c*: and what *is* Aaron that ye murmur against him?

c Whoſe miniſter and choſen ſervant *Aaron* is. You ſtrike at God through *Aaron's* ſides. Compare 1 *Sam.* 8. 7. *Luk.* 10. 16. *Joh.* 15. 20.

12 And Moses ſent to call Dathan and Abiram *d* the sons of Eliab: which ſaid *e*, We will not come up *f*.

d To treat with them and give them, as he had done *Korah* and his company, a timely admonition. *e* Unto the meſſengers ſent to them by *Moſes*. *f* To *Moſes* his Tabernacle, whither the people uſed to go up for judgment. Men are ſaid in Scripture-phraſe to *go up* to places of judgment. See *Deut.* 25. 7. *Ruth* 4. 1. *Ezra* 10. 7, 8. But becauſe they would not now *go up*, therefore they *were given quick into the pit*, ver. 33.

13 *Is it* a ſmall thing that thou haſt brought us up out of a land that floweth with milk and honey *g*, to kill us in the wilderneſs, except thou make thy ſelf altogether a prince over us?

g (i.e.) Out of *Egypt*, a place indeed of great plenty, but to them a place of torment and intolerable ſlavery. They invidiouſly and feoffingly uſe the ſame words wherewith God by *Moſes* commended the land of *Canaan*.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards, wilt thou † put out the eyes of theſe men *b*? we will not come up.

b (*i.e.*) Of thoſe who are confederate with us, and of all the people who are of our mind: Wilt thou make them blind, or perſuade them that they are blind, and that they do not ſee what is viſible to all that have eyes, to wit, that thou haſt deceived them, and broken thy faith and promiſe given to them? or wilt thou lead them about like blind men whither thou pleaſeſt, one time towards *Canaan*, another time towards *Egypt* again? *i* We will not obey thy ſurmons, nor own thy authority.

15 And Moſes was very wroth *k*, and ſaid unto the LORD, * Reſpect not thou their offering *l*: I * have not taken one aſs *m* from them, neither have I hurt one of them *n*.

* Gen. 4. 4, 5. * Acts 22. 33.

k Not ſo much for his own ſake, for he had learnt to bear indignities, *Numb.* 12. as for Gods ſake, who was highly diſhonoured, blaſphemed and provoked, by theſe ſpeeches and carriages, in which caſe he ought to be angry, as Chriſt was, *Mark* 3. 5. *l* (*i.e.*) Accept not their incenſe which they are now going to offer, but ſhew ſome eminent diſlike of it. He calls it *their offering*, though it was offered by *Korah* and his companions, becauſe it was offered in the name and by the conſent of all the conſpiratours, for the deciſion of the preſent controverſie between them and Moſes. *m* (*i.e.*) Not any thing of the ſmalleſt value, as an aſs was. See *1 Sam.* 12. 3. *n* I have never injured them, nor uſed my power to defraud or oppreſs them, as I might have done, but, which is here implied, I have done them many good offices, but no hurt: therefore their crime is inexcuſable, becauſe without any cauſe or provocation on my part.

16 And Moſes ſaid unto Korah, Be thou and all thy company before the LORD *o*, thou, and they, and Aaron, to morrow.

o Not in the Tabernacle, which was not capable of ſo many perſons ſeverally offering Incenſe, but at the door of the Tabernacle, ver. 18. which place is oft ſaid to be *before the Lord*, as *Exod.* 29. 42. *Levit.* 1. 11. &c. where they might now lawfully offer it by *Moſes* his direction upon this extraordinary occaſion and neceſſity, becauſe this work could not be done in that place, which alone was allowed for the offering up of incenſe, not only for its ſmallneſs, but alſo becauſe none but Prieſts might enter to do this work. Here alſo the people, who were to be inſtructed by this experiment, might ſee the proof and ſucceſs of it.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers: thou alſo and Aaron, each of *you* his cenſer.

18 And they took every man his cenſer *p*, and put fire in them *q*, and laid incenſe thereon, and ſtood in the door of the tabernacle of the congregation, with Moſes and Aaron.

p Which they could eaſily make in a ſlight manner, which would ſuffice for the preſent purpoſe. *q* Taken from the Altar which ſtood in that place, *Levit.* 1. 3. 5. for *Aaron* might not uſe other fire, *Levit.* 10. 1. And it is likely the remembrance of the death of *Nadab* and *Abihu* deterr'd them from offering any ſtrange fire.

19 And Korah gathered all the congregation *r* againſt them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared † unto all the congregation.

r That they might be witneſſes of the event, and, upon their ſucceſs, which they doubted not of, might fall upon *Moſes* and *Aaron* with popular rage, and deſtroy them. And it ſeems by this that the people were generally incenſed againſt *Moſes*, and inclined to *Korahs* ſide. † In the cloud, which then ſhone with greater brightneſs and Majeſty, as a token of Gods approach and preſence. See *Exod.* 16. 7, 10. *Levit.* 9. 6, 23. *Numb.* 20. 6.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 * Separate your ſelves from among this congregation ‖, that I may conſume them in a moment.

* Gen. 19. 17, 22 Jer. 51. 6. Rev. 18 4.

‖ To wit, *Korah*, and his 250 men, and the people whom he gathered againſt *Moſes* and *Aaron*, *v.* 19.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits *t* of all fleſh *u*, ſhall one man *x* ſin, and wilt thou be wrath with all the congregation?

* chap. 27. 16. Job 12. 10. Eccl. 12. 7. Iſa. 57. 16. Zac. 12. 1. Heb. 12. 9.

t (*i.e.*) Of ſouls, as the word *ſpirit* in ſcripture is oft uſed, as *Pſal.* 31. 5. and 77. 3. *Prov.* 17. 22. *Eccl.* 12. 7. *Luk.* 23. 46. *Act.* 7. 59. And this is no empty title here, but very emphatical and argumentative, thus, Thou art the maker of ſpirits, *Zach.* 12. 1. &c. Hebr. 12. 9. ſtroy not thy own workmanſhip, *Iſa.* 64. 8. O thou who art the preſerver of men, and of their ſpirits: the Lord of ſpirits, *Job.* 12. 10. who as thou mayſt juſtly deſtroy this people, ſo thou canſt preſerve whom thou pleaſeſt: *the father of ſpirits*, Hebr. 12. 9. O deal mercifully with thy own children: the ſearcher of ſpirits, thou canſt diſtinguiſh between thoſe who have maliciouſly raiſed this tumult, and thoſe whoſe ignorance and ſimple credulity hath made them a prey to cruſty ſeducers. *u* (*i.e.*) Of all mankind: the word *fleſh* is oft put for men, as *Gen.* 6. 13. *Job* 12. 10. *Iſa.* 40. 5. 6. *Ezek.* 20. 48. and 21. 4, 5. *x* To wit, *Korah*, the ringleader of this ſedition.

23 And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation *y*, ſaying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram *z*.

y Whom for your ſakes I will ſpare upon the condition here following. *z* And on foot, who is mentioned ver. 1. though ſome think he deſiſted and repented, and therefore is not now mentioned.

25 And Moſes roſe up, and went unto Dathan and Abiram *a*: and the elders of Iſrael *b* followed him.

a Becauſe they refuſed to come to him, he goes to them, to their coſt. *b* The 70 rulers, whom he carried with him for the greater ſolemnity of the action, and for his own better vindication, becauſe he lay under ſuch calumnies, and to encourage them in their work, notwithſtanding the obſtinate and intractable nature of the people they were to govern.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men *c*, and touch nothing of theirs *d*, leſt ye be conſumed in all their ſins *e*.

c Shew your diſlike of them and their wicked ways by a ſpeedy removal of your perſons and tents from about them. *d* Becauſe they and all that was theirs was under a curſe, and therefore not to be touched. *See Deut.* 13. 16, 17. *e* Leſt being guilty of their ſins, you periſh together with them.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram *f* on every ſide: and Dathan and Abiram came out, and ſtood in the door of their tents *g*, and their wives, and their ſons, and their little children.

f Whoſe tents were not far aſunder, being both on the ſouth-ſide of the Tabernacle, as appears from *Numb.* 2. 10. and 3. 29. *g* An argument of their fooliſh confidence, pride and impudence, obſtinacy and impenitency, whereby they declared that they neither feared God, nor reverenced man; and made themſelves ripe for the approaching judgment.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works *h*, for *I have* not *done them* † of mine own mind *i*.

h To wit, which I have done, and for which I am traduced by theſe and ſuch like wicked men, as the bringing of the people out of *Egypt*; the conducting of them through, and the keeping of them ſo long in the wilderneſs; the exerciſing of power and authority in ſaving and governing them; giving of Laws to them, as about other things, ſo concerning the Prieſthood, which is the ground of the preſent quarrel; and, that which vexeth them moſt, that when they were upon the borders of *Canaan*, and ready to enter in, I ſhould cauſe them to go back into this vaſt howling wilderneſs, and fix them there for forty years. *i* By pretending or uſurping an authority which God gave me not; by feigning words or meſſages from God to eſtabliſh my own inventions, and to comply with my own will or luſt or intereſt, as I am now accuſed to have done. For this phraſe ſee *Numb.* 24. 13. *Ezek.* 13. 2.

29 If theſe men die † the common death of all men *k*, or if they be viſited after the viſitation of all men *l*, *then* the LORD hath not ſent me *m*.

k (*i.e.*) By a natural death. *l* (*i.e.*) By plague, or ſword, or ſome unuſual judgment. *m* (*i.e.*) I am content that you take me for an Impoſtour, falſly pretending to be ſent of God. This he might well ſay, becauſe he was inſpired by God to ſay this, and infallibly aſſured by God that this ſhould be done.

30 But if the LORD † make a new thing *n*, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick † into the pit *o*, then ye ſhall underſtand that theſe men have provoked the LORD *p*.

n (*i.c.*) Do ſuch a work as was never heard before. *o* (*i.e.*) Into the grave which God thereby makes. The Hebrew word *Schoal* ſometimes ſignifies *hell*, and ſometimes the *grave*, as *Gen.* 37. 35. *Pſal.* 55. 15.. *p* By making his words and works to be nothing but my devices and artifices.

31 * And it came to paſs as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and * all the men that *appertained* unto Korah *q*, and all *their* goods.

q (*i.e.*) All his family which were there, women, children, and ſervants: but his ſons, who were ſpared, *Numb.* 26. 11. 58. *1 Chron.* 6. 22, 37. were abſent either upon ſome ſervice of the Tabernacle, or upon ſome other occaſion, God ſo ordering it by his providence, either becauſe they diſliked their fathers act, or upon *Moſes* his interceſſion for them, or for ſome other reaſon. This expreſſion may ſeem to intimate, that *Korah* himſelf was not here, but that he continued with his 250 men before the Lord, *ver.* 18. 19 where they were waiting for Gods deciſion of the controverſie, nor is it probable that their chief captain would deſert them, and leave them ſtanding there without an head, eſpecially, when *Aaron*, his great adverſary, abode there ſtill, and did not go with *Moſes* to *Dathan*, &c. *ver.* 25. And *Korah* may ſeem to have been conſumed with thoſe 250. *ver.* 35. though he be not mentioned there, but is eaſily underſtood by comparing that verſe with *ver.* 16, 17, 18. and from the nature of the thing it ſelf, there being no cauſe of doubt but that deſtruction which befel the acceſſaries did much more involve the principal. And ſo much is intimated, *ver.* 40. *that no ſtranger come near to offer incenſe before the Lord, that he be not as Korah, and as his company*, i.e. deſtroyed, as they were, by fire from the Lord. And when the Pſalmiſt relates this hiſtory, *Pſal.* 106. the earths ſwallowing them up is confined to *Dathan* and *Abiram*, *ver.* 17. and for all the reſt of that conſpiracy, it is added, *ver.* 18. *And a fire was kindled in their company, the flame burnt up the wicked.* As for *Num.* 26. 10. which ſeems to oppoſe this opinion, we ſhall ſee more on that place, if God permit.

33 They and all that *appertained* to them, went down alive into † the pit *r*, and the earth cloſed upon them; and

and they periſhed from among the congregation.

r (*i.e.*) Into the earth, which firſt opened it ſelf to receive them, and then ſhut it ſelf to deſtroy them and tranſmit them to further puniſhment.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us *alſo*.

35 And there came out a fire from the LORD *s*, and conſumed the two hundred and fifty men that offered incenſe.

s (*i.e.*) From the cloud, wherein the glory of the Lord appeared, *ver.* 19. to give ſentence in this cauſe.

36 And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar *t* the ſon of Aaron the prieſt, that he take up the cenſers out of the burning *u*, and ſcatter thou the fire *x* yonder *y*, for they are hallowed *z*.

t Rather than to *Aaron*, partly becauſe the troubleſome part of the work was more proper for him, and partly leſt *Aaron* ſhould be polluted by going amongſt thoſe dead carcaſſes; for it is probable this fire conſumed them, as lightning ſometimes doth others, by taking away their lives, and leaving their bodies dead upon the place. *u* (*i.e.*) From among the dead bodies of thoſe men who were burnt. *Burning* put for thoſe who are burnt, as *captivity* for the *captives*, *Numb.* 21. 1. and *poverty* for the *poor*, 2 *King.* 24. 14. *x* (*i.e.*) The cinders or aſhes which are left in or near their cenſers. *y* (*i.e.*) Far from the altar and ſanctuary, into an unclean place, where the aſhes were wont to be caſt: by which God ſhews his rejection of their ſervices. *z* Either 1. by Gods appointment, becauſe they were preſented before the Lord by his expreſs order, *ver.* 16, 17. Or 2. by Gods juſt judgment, becauſe they, together with the perſons that uſed them, were accurſed and devoted by God, and therefore were the Lords, and not to be employed in any profane or common uſe, as appears from *Lev.* 27. 28. But the firſt reaſon is the chief, and is rendred by God himſelf, *ver.* 38.

38 The cenſers of theſe ſinners againſt their own ſouls *a*, let them make them broad plates *for* a covering of the Altar *b*: for they offered them before the LORD, therefore they are hallowed, and they ſhall be a ſign *c* unto the children of Iſrael.

a (*i.e.*) Their own lives: who were the authors of their own death and deſtruction. Compare 1 *King.* 2. 23. *Prov.* 20. 2. This he faith for the vindication of Gods juſtice and his own miniſtry in this ſevere diſpenſation. *b* To wit, of burnt-offerings, which was made of wood, but covered with braſs before this time, *Exod.* 27. 1, 2. to which this other covering was added for further ornament and ſecurity againſt the fire, which was continually burning upon it. *c* A monument or warning to all ſtrangers to take heed of invading the Prieſthood, as it follows, *ver.* 40.

39 And Eleazar the prieſt took the brazen cenſers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Iſrael, that no ſtranger, which *is* not of the ſeed of Aaron, come near to offer incenſe before the LORD, that he be not as Korah, and as his company *d*: as the LORD ſaid to him *e* by the hand of Moſes.

d (*i.e.*) That he do not imitate them in their ſin, and therefore bring upon himſelf the ſame plague. *e* (*i.e.*) To *Eleazar*. Theſe words belong to *ver.* 38. the meaning is, that *Eleazar* did him as God bad him.

41 But on the morrow *f* all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, ye have killed *g* the people of the LORD *h*.

f Prodigious wickedneſs and madneſs ſo ſoon to forget ſuch a terrible inſtance of divine vengeance. *g* You, who ſhould have preſerved them, and interceded for them, have pulled down Gods wrath upon them, for the maintenance of your own authority and intereſt. *h* So they call thoſe wicked wretches, and rebels againſt God: which ſhews the power of paſſion and prejudice to corrupt mens judgment.

42 And it came to paſs, when the congregation was gathered againſt Moſes, and againſt Aaron, that they *i* looked toward the tabernacle of the congregation, and, behold, the cloud covered it, and the glory of the LORD appeared.

i (*i.e.*) *Moſes* and *Aaron*, who in all their diſtreſſes made God their refuge.

43 And Moſes and Aaron came before the tabernacle of the congregation *k*.

k to hear what God, who now appeared, would ſay to him.

44 And the LORD ſpake unto Moſes, ſaying,

45 Get ye up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces *l*.

l To beg pardon and mercy for the people, as they oft did; thus rendring good to them for evil, which the people requited with evil for their kindneſs.

46 And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the altar, and put on incenſe *m*, and go quickly unto the congregation *n*, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun *o*.

m Which was a ſign of interceſſion, *Pſal.* 141. 2. and was to be accompanied with it, *Luk.* 1. 9, 10. *n* With the incenſe, to ſtir up the people to repentance and prayer to prevent their utter ruine. This he might do upon this extraordinary occaſion, having Gods command for his warrant, though ordinarily incenſe was to be offered only in the Tabernacle. *o* In cutting off the people by a ſudden and miraculous ſtroke.

47 And Aaron took as Moſes commanded, and ran into the midſt of the congregation *p*: and behold, the plague was begun amongſt the people: and he put on incenſe, and made an atonement for the people.

p Hazarding his own life to obey God and to do this wicked people good.

48 And he ſtood between the dead and the living *q*, and the plague was ſtayed.

q Whereby it may ſeem that this plague, like that fire, *Numb.* 11. 1. began in the uttermoſt parts of the congregation, and ſo proceeded deſtroying one after another in an orderly manner, which gave *Aaron* occaſion and direction ſo to place himſelf, as a Mediatour to God on their behalf.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes unto the door of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

God confirming Aarons calling by the budding and bloſſoming of his rod, 1—9. Commanderh it to be laid up for a Memorial, and I reſerves to Rebels, 10. The People being terrified thereby, ſeek to Moſes for ſuccour, 11——15.

1 AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael *a*, and take of every one of them *b* a rod *c*, according to the houſe of *their* fathers *d*, of all their princes according to the houſe of their fathers, twelve rods: write thou every mans *e* name upon his rod.

a That I may fully and finally ſatisfie all their ſcruples, and take away all pretence and cauſe of murmuring. *b* Not of every perſon, but of every Tribe, as it follows. *c* Either an ordinary walking ſtaff: or rather, that ſtaff or rod, which the Princes carried in their hands as tokens of their dignity and authority; as may be gathered from *Numb.* 21. 18. compared with *Pſal.* 110. 2. *Jer.* 48. 16, 17. *d* (*i.e.*) According to each family proceeding from the Patriarch or Father of that Tribe. *e* (*i.e.*) Every Princes: for they being the firſt-born, and the chief of their Tribes might above all others pretend to the Prieſthood, if it was communicable to any of their tribes, and beſides each Prince repreſented and aſſiſted for all his Tribe: ſo that this was a full decition of the whole queſtion. And this place ſeems to confirm, what was before obſerved, that not only *Korah* and the *Levites*, but alſo thoſe of other Tribes conteſted with *Moſes* and *Aaron* about the Prieſthood, as that which belonged to all the congregation, they being all holy, as they ſaid, *Numb.* 16. 3.

3 And thou ſhalt write Aarons name *f* upon the rod of Levi; for one rod *ſhall be* for the head of the houſe of their fathers *g*.

f Rather than Levi's name, for that would have left the controverſie undecided between *Aaron* and the other *Levites*, whereas this would juſtifie the appropriation of the Prieſthood to *Aarons* family. *g* (*i.e.*) There ſhall be in this, as there is in all the other Tribes, only one rod, and that for the head of their Tribe, who is *Aaron* in this Tribe: whereas it might have been expected that there ſhould have been two rods, one for *Aaron*, and another for his Competitours of the ſame Tribe. But *Aarons* name was ſufficient to determine both the Tribe, and that branch or family of the Tribe, to whom this dignity ſhould be affixed.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimony *h*, * where I will meet with you *i*.

* Exod. 25. 22.

h (*i.e.*) Before the Ark of the teſtimony, either mediately, cloſe by the vail behind which the Ark ſtood: or rather immediately, within the vail in the moſt holy place, cloſe by the Ark, as may be gathered by comparing this place with *ver.* 10. and with *Heb.* 9. 4. *i* And manifeſt my mind to you for the ending of this diſpute.

5 And it ſhall come to paſs, *that* the mans rod whom I ſhall chooſe, ſhall bloſſom: and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmur againſt you.

6 And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for † Heb. each prince one, according to their fathers houſes, even twelve rods: and the rod of Aaron *was* among their rods *h*.

h (*i.e.*) Was laid up with the reſt, being either one of the twelve, as the *Hebrews* affirm, or the thirteenth, as others think.

7 And Moſes laid up the rods before the LORD in the tabernacle of witneſs.

8 And it came to paſs, that on the morrow Moſes went into the tabernacle of witneſs *i*, and behold, the rod of Aaron for the houſe of Levi was budded, and brought forth buds, and bloomed bloſſom, and yeilded almonds *m*.

i Into the moſt holy place, which he might ſafely do under the protection of Gods command, though otherwiſe none but the High-

prieſt

priest might enter there, and that once in a year. *m* This being, as *Aaron* with great probability affirms, a staff of an almond tree, as the rest also were.

9 And Moses brought out all the rods from before the LORD, unto all the children of Israel: and they looked, and took every man his rod.

Heb 9 4

10 And the LORD said unto Moses, * Bring Aarons rod again before the testimony, to be kept for a token †Heb. *children of rebellion.* against the † rebels, and thou shalt quite take away their murmurings from me, that they die not *n*.

n For if after all these warnings and prohibitions, backt with such miracles and judgments, they shall usurp the Priesthood, they shall assuredly die for it.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses saying, Behold, we die, we perish, we all perish *o*.

o Words of consternation arising partly from the remembrance of these severe and repeated judgments, partly from the threatning of death upon any succeading murmurings, partly from the sense of their own guilt and weakness, which made them fear lest they should relapse into the same miscarriages, and thereby bring the vengeance of God upon themselves.

13 Whosoever cometh any thing near *p* unto the tabernacle of the LORD, shall die: shall we be consumed with dying *q*?

p (*i. e.*) Nearer than he should do; an errour which we may easily commit. *q* Will God proceed with us in these severe courses, according to his strict justice? will he thew us no mercy nor pity, till all the people be cut off and destroyed with dying one after another?

CHAP. XVIII.

God shewing to Aaron, his sons and the Levites, their Office, 1——7. Appointeth to Aaron and his sons their maintenance, 8——20. And also to the Levites, 21——24. He commandeth them by Moses, to give Tenths of their Tenths to the chief Priests, 25——32.

1 AND the LORD said unto Aaron, Thou, and thy sons, and thy fathers house with thee, shall bear * the iniquity of the sanctuary *a*: and thou and thy sons with thee, shall bear the iniquity of your priesthood *b*.

Lev. 18. 25.

a (*i. e.*) Shall suffer the punishment of all the usurpations, or pollutions of the Sanctuary, or the holy things, by the *Levites* or any of the people, because you have authority and power from me to keep them all within their bounds, and I expect you use it to that end. Thus the people are in good measure secured against their fears expressed *Numb.* 17. 12, 13. Also they are informed that *Aarons* high dignity was attended with great burdens, having not only his own, but the peoples sins to answer for; and therefore they had no such reason to envy him as they might think, if the benefits and encumbrances and dangers were equally considered. *b.* (*i. e.*) Of all the errours committed by your selves, or by you permitted in others in things belonging to your Priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may

See Gen. 29 34.

* be joyned unto thee, and minister unto thee *c*; but thou and thy sons with thee *shall minister d* before the tabernacle of witnes.

c About sacrifices and offerings and other things, according to the rules and limits I have prescribed them. The *Levites* are said to minister to *Aaron* here, to the Church, *Numb.* 16. 9. and to God, *Deut.* 10. 8. They shall not contend with thee for superiority, as they have done, but they shall be subordinate and servants to thee. *d* Or, *both to thee, and to thy sons with thee*: Which translation may seem to be favoured by the following words, *before the tabernacle*, which was the proper place where the *Levites* ministred, whereas the Priests did minister to God both before and in the Tabernacle. Besides, both the foregoing words, and the two following verses, do entirely speak of the ministry of the *Levites*, and the ministry of the Priests is distinctly spoken of, *ver.* 5.

3 And they shall keep thy charge *e*, and the charge of all the tabernacle *f*: only they shall not come nigh the vessels of the sanctuary, and the altar *g*, that neither they, nor ye *h* also die.

e (*i. e.*) That which thou shalt command them and commit unto them. *f* (*i. e.*) Of the boards and hangings and utensils of the Tabernacle, to take them down and carry them, and set them up again. *g* Which therefore were to be covered by the Priests before the *Levites* might meddle with them. *h* They for presuming to touch them, and you for your negligence in not covering them well, or not looking to them.

4 And they shall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary *i*, and the charge of the altar, that there be no wrath any more upon the children of Israel *k*.

i (*i. e.*) Of the holy, and of the most holy, place. *k* For coming too near the holy place, or for usurping any part of your sacred function, or for any other miscarriage which they may be guilty of through your carelesness or remisness, in which case they shall perish for their errour, but their blood will I require at your hands, who should have advised them better, or over-ruled them.

†chap 3. 12. 45. ‡chap 3 9.

6 And I, behold, I have * taken your brethren the Levites from among the children of Israel: to * you *they*

are given *as* a gift for the LORD *l*, to do the service of the tabernacle of the congregation.

l (*i. e.*) For the service of the Lord, to assist you therein, in the servile and troublesome parts of it.

7 Therefore thou and thy sons with thee shall keep your priests office for every thing of the altar *m*, and within the vail *n*, and ye shall serve: I have given your priests office *unto you*, *as* a service of gift *o*: and the stranger that cometh nigh shall be put to death.

m To wit, of burnt-offering, as appears from the following words. *n* This phrase of service here signifies the inward or second vail, but here it signifies either the outward vail only, or rather both the vails, the singular number being put for the plural, as when the *altar* is put for both the altars, as hath been noted; and so this phrase comprehends both the holy and the most holy Place. *o* As a gift which I have freely conferred upon you, and upon you alone; and therefore let no man henceforth dare either to charge you with arrogance and usurpation in appropriating this to your selves, or to invade your office.

8 And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel, unto thee have I given them *p* by reason of the anointing *q*, and to thy sons by an ordinance for ever.

p Not only the charge of them, but the use of them for thy self and family, in such manner as I have elsewhere expressed. *q* To wit, to the Priestly office, *i. e.* because thou art Priest, and art to devote thy self wholly to my service: which that thou must perform more diligently and cheerfully, I give thee this recompense.

9 This shall be thine of the most holy things *r reserved* from the fire *s*: every oblation *t* of theirs, every * meat-offering of theirs, and every * sin-*offering* of theirs, and every * trespass-*offering* of theirs, which they shall render unto me *u*, *shall be* most holy for thee, and for thy sons *x*.

Lev. 2. 3. Lev. 4. 2. Lev. 5. 15. Lev. 6. 17. Lev. 7. 1. Lev. 14. 13. Lev. 23. 9. Num. 6. 12. Num. 18. 11. Ezek. 44. 29. Ezek. 45. 17. Ezek. 46. 20.

r Such as were to be eaten only by the Priests, and that in the Sanctuary. How these differ from *the holy things*, see on *Levit.* 6. 17. *s* (*i. e.*) Such Sacrifices or such parts of Sacrifices as were not burnt in the fire. *t* Which may be understood either 1. of the wave-loaves, *Levit.* 23. 17. and the shew-bread, which were *most holy things*, *Levit.* 24. 9. and which did belong to the Priest; nor was there any other such oblation, besides what is here particularly expressed: for the peace-offerings were not most holy, and the burnt-offerings were not the Priests. Or, 2. of oblations in general; and so the following particulars are mentioned by way of explication and restriction of that general word, to shew what oblations are here meant, and to exclude peace-offerings and burnt-offerings. *u* By way of compensation for a trespass committed against me, in which case a ram was to be offered, *Lev.* 6. 2. 6. which was a most holy thing, and may be particularly designed here. *x* That shall esteem it as a most holy thing, and shall use it accordingly, in manner following. Or, these are *most holy*, and therefore shall be *for thee and for thy sons*, to wit, exclusively, none else may eat them.

10 In the most holy *place y* shalt thou eat it; every male *z* shall eat it: it shall be holy unto thee.

y To wit, in the court of the Priests, where there were places for this use. See *Lev.* 6. 16, 17, 26. and 7. 6. and 8. 31, and 14. 13. *Mat.* 12. 5, 9. *Luke.* 6. 4. which is called *the most holy place*, not simply and absolutely, as the place within the vail was, but in respect of the thing he speaks of, because this was the most holy of all the places appointed for eating of holy things, whereof some might be eaten in any clean place in the camp, *Lev.* 10. 14. or in their own houses. And as the most holy place is sometimes called simply *Holy*, so it is not strange if an holy place be called *most holy*, especially this place which was near to the altar of burnt-offerings, which is called *most holy*, and made all that touched it holy, *Exod.* 29. 37. And God would have these things eaten by them in an holy place, as in Gods presence, that they might be obliged to the greater caution, and not to abuse God's good creatures, and especially holy things, to intemperance, and that they might learn to eat this and their other food with thankfulness to God the giver of it, and with respect to his service and glory, which was afterward prescribed to Christians, 1 *Cor.* 10. 31. 1 *Tim.* 4. 2. *z* And they only; whereas of peace-offerings the females might eat their share, *Deut.* 12. 18.

11 And this *is* thine: the heave-offering *a* of their gift *b*, with all the wave-offerings *c* of the children of Israel: I have given them unto * thee, and to thy sons, and to thy daughters with thee *d*, by a statute for ever: * every one that is clean in thy house *e* shall eat of it.

Exod. 22. 30. Lev. 7. 34. Num. 18. 11. Deut. 12. 6. 2 Chron. 31. 6. Neh. 10. 37. Neh. 12. 44. Ezek. 44. 30. Lev. 22. 4. Num. 19. 12. Num. 31. 19. Lev. 10. 14. Deut. 12. 17. Deut. 14. 23. Deut. 18. 4. Neh. 10. 37. Neh. 12. 44. Ezek. 44. 30. Lev. 22. 4. Num. 19. 12. Num. 31. 19.

a (*i. e.*) The right-shoulder, which was the Priests. *b* To wit, of their peace-offerings, as may appear because here is an enumeration of all that belonged to the Priest in the several oblations, and therefore it is not likely that he would omit the peace-offerings, wherein the Priest had a share, and the very share here spoken of and called an *heave-offering*, which was *the right shoulder*, *Lev.* 7. 32. which also might be eaten by the daughters, *Lev.* 7. 34. and 10. 14. as is here said. See *Numb.* 6. 17. *&c.* *c* To wit, the breasts of the peace offerings, which were waved, *Lev.* 7. 30, 31, 34. *d* (*i. e.*) Who are with thee in thy house; for if they were married to strangers, they might not eat of them, *Lev.* 22. 12, 13. *d* To wit, as lived members of thy house, though they be bond-slaves: for strangers and hired servants were excepted, *Lev.* 22. 10, 11.

12 * All the † best *f* of the oil, and all the best of the wine, and of the wheat, the first fruits of them *g* which they shall offer unto the LORD, them have I given thee.

Deut. 10. 9. and 12. part *x*, and thine inheritance among the children of Israel. Josh. 13. 33. Deut. 18. 4.

†Heb. *the fat* for the best: the *fat of wheat* is the best of it, *Deut.* 32. 14. *Psal.* 81. 16. and 147. 14. *g* As well those which were offered

offered in the name and behalf of the body of the people at the solemn feasts, *Lev.* 23. 10. 17. as those which were required of particular persons, *Exod.* 22. 29. and 23. 19. whereof the precise quantity is not determined, but left free to the giver, as an exercise for his piety and charity, only they are enjoyned to give the first and the best of them.

Exod. 22. 29. and 23. 19. 13 *And* whatsoever is first ripe *h* in the land, * which they shall bring unto the LORD, shall be thine: every one that is clean *i* in thine house shall eat of it.

Lev. 2. ch. 15. Deut. 26. 2.

h (*i. e.*) Not only the first-fruits of the oil and wine, and wheat now mentioned, but all other first-fruits of all other grains, and all fruit-trees, *&c.* *i* And none else, because these were first offered to God, and by consequent given to the Priests; but for those which were directly and immediately given to the Priests, the clean and unclean might eat of them.

Lev. 27. 14 * Every thing devoted *k* in Israel, shall be thine.

k Dedicated to God by vow or otherwise, provided it be such a thing as might be eaten or consumed by use: for the vessels or treasures of gold and silver which were devoted or dedicated by *Joshua*, *David*, or others, were not the Priests, but were appropriated to the uses of the Temple.

Exod. 13. 2. and 22. Lev. 27. 26. ch. 3. 13. Ezek. 44. 30

15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, whether it be of men *l* or beasts, shall be thine: nevertheless, the * first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

l Which were offered to God in his Temple, *Exod.* 13. 12. *Luk.* 2. 22. and to his service and disposal.

16 And those that are to be redeemed *m*, from a month old shalt thou redeem, according to thine estimation *n*, for the money of five shekels, after the shekel of the sanctuary. * which *is* twenty gerahs.

Lev. 27. 25 Ezek. 45. 12.

m To wit, of men only, not of unclean beasts last mentioned. Num. 3. 47. as is manifest from the time and price of redemption here mentioned, both which appear to men; the time, *Numb.* 18. 16. the price, *Numb.* 3. 46, 47. but neither agree to unclean beasts, which were to be redeemed with a sheep, *Exod.* 13. 13. and that after it was 8 days old. *n* This belongs, either 1. to the foregoing clause, to this purpose, that whereas women newly delivered of a child continued in their uncleanness either a longer or shorter time, according to the quality of the birth, as it was male or female, *Lev.* 12. 4, 5. and the temper of the mother, the Priest was to take that time when he judged the mother to be clean, that so the mother might be purified, and the child redeemed at the same time. Or rather 2. to the following clause, to wit, the price which was to be paid, as appears by comparing this place with *Lev.* 27. 2, 3. And both there and here it is said to be done according to the Priests estimation, though a certain rule be added to guide his estimation, and a certain price set, because the Priest was to apply that general rule to each person, and to put that price upon him.

Num. 18. 17. Deut. 15. 19.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they *are* holy *o*: thou shalt sprinkle their blood upon the altar; and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

o To wit, in a peculiar manner, and higher degree than other beasts, consecrated to an holy use, even to be sacrificed unto God, and not to be redeemed, nor alienated to any other use. Compare *Deut.* 15. 19.

Exod. 29. 26, 28.

18 And the flesh *p* of them shall be thine: as * the wave-breast, and as the right shoulder are thine.

p All the flesh of them, and not only some parts, as in other sacrifices.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of salt *q* for ever, before the LORD, unto thee, and to thy seed with thee.

Lev. 2. 13. Num. 18. 19. 2 Chron. 13. 5.

q (*i. e.*) A durable and perpetual covenant; so called here and 2 *Chron.* 13. 5. either, because salt is a sign of incorruption, as being of singular use to preserve things from corruption: or, because it is confirmed and ratified on their part by salt, which is therefore called *the salt of the covenant*, for which the Priests were obliged to take care, that it should never be *lacking from any meat-offering*, *Lev.* 2. 13. And this promise or priviledge conferred upon the Priests is called a *covenant* because it is given them conditionally, upon condition of their service, and care about the worship of God, and sacrifices, which were commonly accompanied with meat-offerings, and therefore with salt.

Deut. 10. 9. and 12. 12. and 18. Josh. 13. 33.

20 And the LORD spake unto Aaron, Thou shalt have no inheritance in their land *r*, neither shalt thou have any part among them: * I *am* thy part *x*, and thine inheritance among the children of Israel.

r (*i. e.*) In the land of the children of *Israel*, mentioned *ver.* 23. You shall not have a distinct and separate portion of land, because God would have them wholly devoted to and employed in his service, and therefore free from worldly encumbrances and businesses; partly, because God had abundantly provided for them otherwise by tithes and first-fruits and oblations of all sorts; partly because God would have their worldly comfort and happiness depend singly upon him and his service, and so would oblige them to use more zeal and diligence in the advancement of piety, even for their own interest, which was either better or worse as true religion flourished or decayed. See *Psal.* 17. 9, 10. and 19. 18. 2 *Chron.* 13. 9. and 20. 22. and 31. 4. partly that this might be a firm bond of heirty love and affection between the people and their teachers the *Levites*, who as they performed religious services for the people, so they received their subsistence from them; and partly that by this means being dispersed among the several tribes, they might have the better opportunity for teaching and watching over the people, which was their duty, *Deut.* 33. 10. 2 *Chron.* 30, 22. *Mal.* 2. 4, 5, 6, 7. *s* (*i. e.*) I have appointed them a liberal maintenance out of my oblations.

Lev. 27. 30.

21 And behold, * I have given the children of Levi all the tenth *t* in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

t For the tithes were all given to the *Levites*, and out of their tithes the tenth was given to the Priests, here *v.* 26, *&c.* and *Neh.* 10. 37, 38.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation *u*, lest they bear † sin. † and die.

† Heb. *to sin.* *&c.*

u (*i. e.*) So nigh as to do any act proper to the Priest or Levites.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity *x*: it *shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

x (*i. e.*) The punishment due not only for their own, but also for the peoples miscarriage, if it be committed through their connivance or negligence. And this was the reason why the Priests withstood King *Uzziah*, when he would have burnt incense to the Lord, 2 *Chron.* 26. 17, 18.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD *y*, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

y (*i. e.*) As a rent-charge or an acknowledgment that they have and hold all their lands and the fruits of it from Gods bounty. Note that the word *heave-offering*, which is for the most part understood of a particular kind of offerings heaved or lifted up to the Lord, is here used for any offering in general, as before, *v.* 8.

25 And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the corn of the threshing floor *z*, and as the fulnes of the wine-press.

z It shall be accepted of you as much as if you offered it out of your own lands and labours.

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel, and ye shall give thereof the LORDS heave-offering to Aaron the priest *a*.

a And to his children, which were one with him, and were all to have their share herein.

29 Out of all your gifts *b* ye shall offer *c* every heave-offering *d* of the LORD, of all the † best thereof, *even* the hallowed part thereof *e* out of it.

†Heb. *fat.*

b Not only out of your tithes, but out of the other gifts which you receive from the people, and out of those fields which shall belong to your cities. *c* To wit, to the Priest. *d* (*i. e.*) As many gifts so many heave-offerings; you shall reserve a part out of each of them for the Priest. *e* This may describe either 1. the nature and proportion of this offering, and so peradventure he means the tenth part, which was the part or proportion that God hallowed or sanctified to himself as his proper portion, both here and elsewhere: or 2. the reason or ground of this offering, because it is a thing hallowed or appropriated by God to himself, and given by him to the Priest, and because the payment of this due doth hallow all the rest, so as they may use it with comfort and good conscience, as it follows, *v.* 31, 32.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing floor, and as the increase of the wine-press.

31 And ye shall eat it in every place *f*, ye and your houlhouls: for * it *is* your reward for your service in the tabernacle of the congregation.

* Tim. 5. 18.

f (*i. e.*) In every clean place, and not in the holy place only.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it *g*: * neither shall ye pollute the holy things of the children of Israel *h*, lest ye die.

* Lev. 22. 15, 16.

g Implying, that if they neglected this dury, they sinned in the use of such unhallowed food. *h* As you will do, if you abuse their holy offerings, by referving that intirely to your selves which they offer to God to be disposed as he hath appointed, to wit, part to you, and part to the Priests.

CHAP.

CHAP. XIX.

The manner of making the water of Separation, and of what, 1—10. *The use of it, wherewith the Unclean are to be purified,* 11—13. *Laws concerning defilers of Cleanſing,* 14—22.

1 AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the ordinance of the law *a* which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring thee *b* a red *c* heifer without ſpot, wherein *is* no blemiſh *d*, and upon which never came yoke *e*.

a Or, *The conſtitution of the law, i. e.* that which God hath ordained or eſtabliſhed by Law. *b* Attheir common charge, becauſe it was for the common good. *c* A fit colour to ſhadow forth both the bloody nature and compleXion of ſin, *Iſa.* 1. 18. and the humane nature, and eſpecially the Blood of Chriſt, from which this water and all other Rites had their purifying vertue. *d* A fit Type of Chriſt, who was ſuch, *Heb.* 7. 26. 1 *Pet.* 1. 19. *e* Whereby may be ſignified, either that Chriſt in himſelf was free from all the yoke or obligation of Gods Command, till for our ſakes he took up our yoke, and put himſelf under the Law; or that Chriſt was not drawn or forced to undertake our burden and croſs, but that he did voluntarily chuſe it. See *John* 10. 17, 18.

3 And ye ſhall give her unto Eleazar the prieſt *f*, that he may bring her * forth without the camp *g*, and *one b* ſhall ſlay her before his face. *Heb.* 13.

f Who was the ſecond Prieſt, and, in ſome caſes, the vicegerent or Deputy of the High prieſt. To him, not to *Aaron*, becauſe this ſervice made him unclean for a ſeaſon, *v.* 7. and conſequently unfit for Holy Miniſtrations, whereas the High-prieſt was, as far as poſſibly he could, to be preſerved from all ſorts of defilement, and conſtantly fit for his high and holy work. *g* Partly becauſe it was reputed an unclean and accurſed thing, being ceremoniouſly laden with the ſins of all the people; and partly to ſignifie that Chriſt ſhould ſuffer without the Camp, as he did, *Heb.* 13. 12. in the place where male-factors ſuffered, *Lev.* 24. 14. *b* A Perſon appointed by *Eleazar* for this work.

4 And Eleazar the prieſt ſhall take of her blood with his finger, and * ſprinkle of her blood directly before the tabernacle *i* of the congregation ſeven times. *Heb.* 9. 13.

i Or, *Towards* or *over againſt the Tabernacle*, either 1. Near to it, and ſo we muſt ſuppoſe that he took ſome of the blood in a baſin, and carried it from without the camp to the Tabernacle, and then returned to this place again: Which might be done, though it be not here expreſſed. And this ſeems to agree beſt with other places, where this ſprinkling ſeven times was performed in or near the Tabernacle, as *Lev.* 4. 17. Or 2. Standing at a good diſtance from it, even without the camp, yet turning and looking towards it. For here is no intimation that he went into the camp before this work was done, but rather the contrary is implied, *v.* 7. And becauſe being defiled by this work he could not come near to the Tabernacle, it was ſufficient for him to turn and look towards it. Either way this poſture ſignified his prefenting of this blood before the Lord by way of atonement and ſatisfaction for his and the peoples ſins, and his expectation of acceptance and pardon only from God, and from his mercy ſeat in the Tabernacle.

5 And *one* ſhall burn the heifer *k* in his ſight: * her ſkin, and her fleſh, and her blood *l*, with her dung, ſhall he burn. *Ex.* 29. 14. *Lev.* 4. 11. *Heb.* 13. 12.

k To ſignifie the ſharp and grievous ſufferings of Chriſt for our ſins. *l* All of it, but what was ſpent in ſprinkling.

6 And the prieſt ſhall take cedar-wood, and hyſſop, and ſcarlet *m*, and caſt *it* into the midſt of the burning of the heifer.

m All which are here burnt, and as it were offered to God, that they might be ſanctified to this holy uſe for the future; for of theſe kinds of things was the ſprinkle made wherewith the unclean were ſprinkled, *Lev.* 14. 4.

7 Then the prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean until the even *n*.

n Partly to teach us the imperfection of the Levitical Prieſthood, in which the Prieſt himſelf was defiled by ſome parts of his work; and the abſolute neceſſity of a better and holier Prieſthood; and partly to ſhew that Chriſt himſelf, though he had no ſin of his own, yet was reputed by men, and judged by God, as an unclean and ſinful perſon, by reaſon of our ſins which were laid upon him, *Iſa.* 53. 12. 2 *Cor.* 5. 21.

8 And he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean until the even.

9 And a man *that is* clean, ſhall gather up * the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael *o* for a water p of ſeparation *q*: it *r* is a *purification for* ſin *s*. *Heb.* 9. 13.

o (*i. e.*) For their uſe, and therefore in a fit place or places, whence any of them might eaſily procure it. *p* Or, *To the water*, *i. e.* to be put to the water, or mixed with it. *q i. e.* Appointed for the cleanſing of them that are in a ſtate of Separation, who for their uncleanneſs are ſeparated from the Congregation. *r* Either the Heifer thus managed, or the Water thus made and ſprinkled.

s Heb. *a ſin*, *i. e.* a kind of an offering for ſin, or rather a mean for the expiation or cleanſing of ſin. The name of *ſin* is ſometimes given to the puniſhment of ſin, and ſometimes to the ſacrifice or offering for ſin.

10 And he that gathereth the aſhes of the Heifer, ſhall waſh his clothes, and be unclean until the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them *t* for a ſtatute for ever.

t To wit, a Proſelyte, not any ſtranger, as ſome underſtand it. For ſince it is confeſſed all the other ceremonial Laws do not oblige them, and that where the name of *ſtranger* is put, as here it is, it generally ſpeaks of a Proſelyte, it is more reaſonable to take it for here, than without any reaſon or evidence to make this a particular exception from the general Rule.

11 † He that toucheth the dead body of any † man, ſhall be unclean ſeven days *u*. Lev. 21. 11. chap. 5. 2.

u Whereas the touch of a dead beaſt made a man unclean only till even, *Levit.* 11. 24. Lev. 11. 24. chap. 5. 2.

12 * He ſhall purifie himſelf with it *x* on the third day *y*, and on the ſeventh day he ſhall be clean *z*: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean *a*. Heb. 9. 13. chap. 31. 19.

x (*i. e.*) With the water of ſeparation. *y* To typifie Chriſt's reſurrection on that day by which we are cleanſed or ſanctified. *z* To teach us, that our purification in this life is gradual, and not perfect till we come to that eternal Sabbath, which the ſeventh day reſpected. *a* But was firſt to purifie himſelf, and four days after that to be clean.

13 Whoſoever toucheth *b* the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD *c*, and that ſoul ſhall be cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him: he ſhall be unclean, his uncleanneſs *is* yet upon him *d*.

b To wit, if this tranſgreſſion be done preſumptuouſly; for if it was done ignorantly, he was only to offer ſacrifice, *Lev.* 5. 3, 6, 17. *c* By approaching to it in his uncleanneſs: for Holy things or places were ceremonially defiled with the touch of any unclean perſon or thing. See *Lev.* 15. 31. and 16. 16. *Hagg.* 2. 13. *d* He continues in his guilt and filth, not now to be waſhed away by this water, but to be puniſhed by cutting off.

14 This *is* the law, when a man dieth in a tent, all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven days.

15 And every * open veſſel *e*, which hath no covering bound upon it, *is* unclean. Lev. 11. 32.

e Becauſe it receives the air of the tent, by which it is ceremonially poſtured. Compare *Lev.* 11. 32, 33.

16 And whoſoever toucheth one that is ſlain with a ſword *f* in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven days.

f Or by any other violent way.

17 And for an unclean *perſon*, they ſhall take of the † aſhes of † the burnt heifer of *purification for* ſin, and † running water *g* ſhall be put thereto in a veſſel *h*. Heb. 9. 13.

g (*e. i.*) Waters flowing from a ſpring or River, which are the pureſt. Theſe manifeſtly ſignifie Gods Spirit, which is oft compared to water, *Joh.* 7. 38, 39. and by which alone true purification is obtained. *h* Where they were to be mixed, and then the water was to be ſtrained out and kept for this uſe.

18 And a clean perſon *i* ſhall take hyſſop, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels *k*, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave.

i To wit, a Prieſt; for to ſuch the work of cleanſing was appropriated. See *Lev.* 13. *k* Even thoſe which were in part purified by the fire. See *Numb.* 31. 23.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day, he ſhall purifie himſelf, and waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf *k*, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuary of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

k (*i. e.*) Shall contemptuouſly refuſe to ſubmit to this way of purification.

21 And it ſhall be a perpetual ſtatute unto them that he that ſprinkleth the water of ſeparation ſhall waſh his clothes *l*: and he that toucheth the water of ſeparation *m* ſhall be unclean until even.

l Becauſe he is unclean, as it here follows. It is ſtrange, that the ſame water ſhould cleanſe one perſon, and defile another, but God would have it ſo, partly to teach us that it did not cleanſe by any virtue in it ſelf, or in the work done, but only by virtue of Gods appointment: partly to mind the Jews of the imperfection of their Prieſthood, and their ritual purifications and expiations, and conſequently of the neceſſity of a better Prieſt and Sacrifice and way of purifying, which theſe outward Rites did point at: and partly to ſhew that the efficacy of Gods ordinances doth not depend upon the perſon or quality of his Miniſters, becauſe the ſame perſon who was polluted him-ſelf could and did cleanſe others. *m* Either by ſprinkling of it, or by being ſprinkled with it: for even he that was cleanſed by it, was not fully cleanſed as ſoon as he was ſprinkled, but only at the even of that day, as is ſaid here and above, *ver.* 19.

22 And whatſoever the unclean *perſon n* toucheth, ſhall be unclean: and the ſoul that toucheth *it* ſhall be unclean *o* until even *p*.

n Not he who is ſo only by touching the water of ſeparation, *ver.* 21. but he who is ſo by the greater ſort of uncleanneſs, which laſted ſeven days, of which *ver.* 11. 16. and which was not removed without the uſe of this water of purification, as is manifeſt from the context and other places of Scripture, and from the nature of the thing: For the leſſer ſort of uncleanneſs, mentioned in the foregoing verſe, laſted only till even, and was cleanſed by the ſole waſhing of his clothes and fleſh in water *ver.* 7. without any uſe of this water of purification, which, if it had been neceſſary, muſt have been uſed on the third, and on the ſeventh day, according to the rule, *ver.* 12, 19. and ſo the uncleanneſs of one day had been made an uncleanneſs of ſeven days, which is a contradiction. Beſides it is unreaſonable, that he who immediately touched the defiling thing ſhould be no more and longer unclean, than he who touched that perſon onely; and it is contrary to other rules in like caſes, as *Levit.* 15. where the Man or Woman having an iſſue are thereby made unclean for ſeven days, *ver.* 13, 28. but he who toucheth them is made unclean onely till even, *ver.* 7. 27. And therefore this cannot be meant of him who was unclean by touching this water, who himſelf was unclean onely till even, *ver.* 21. as alſo he who toucheth him is in this place. *o* To ſignifie to us, the very infectious nature of ſin and of ſinfull company. *p* Becauſe as his defilement was leſs, ſo it was fit the duration of it ſhould be ſhorter.

CHAP. XX.

The people journey in the wilderneſs of Zin: They murmur againſt Moſes for want of Water, 2—5. *God commandeth Moſes to ſpeak to the Rock, that it might yeild water,* 6, 7. *Moſes ſtriking the Rock twice,* 8—11. *diſbeleeveth God,* 12. *Moſes deſiring paſſage through Edom,* 13—17. *is denied,* 18—20. *Aaron by Gods command delivering up his Office to Eleazar his Son, dieth,* 21—28. *All the Congregation bemoan him.*

1 THen *a* came the children of Iſrael, *even* the whole congregation, into the deſert of Zin *b*, in the firſt moneth *c*, and the people abode in Kadeſh *d*; and Miriam died there *e*, and was buryed there.

a To wit, after many other ſtations and long journeys here omitted, but particularly deſcribed, *Numb.* 33. *b* A place near the land of *Edom*, diſtinct and diſtant from that *Sin*, *Exod.* 16. 1. *c* To wit, of the fortieth year, as is evident, becauſe the next ſtation to this was in mount *Hor*, where *Aaron* died, *ver.* 22, 23, *&c.* who died in the fifth month of the fortieth year, *Numb.* 33. 38. *Moſes* doth not give us an exact journal of all their occurrences in the wilderneſs, but only of thoſe which were moſt remarkable, and eſpecially of thoſe which happened in the firſt and ſecond, and in the fortieth year, *d* Whether the ſame place called *Kadeſh-barnea*, where they were long ſince, *Numb.* 13. 26. and to which they now return after 38 years tedious travels and wandrings in the deſert, *Deut.* 2. 14. or another place more ſoutherly, it is not material. *e* Four months before *Aaron*, and but a few more before *Moſes*.

2 And there was no water for the congregation *f*: and they gathered themſelves together againſt Moſes, and againſt Aaron.

f Which having followed them through all their former journeys, began now to fail them here, becauſe they were now come near *Canaan* and other countreys, where waters might be had by ordinary means, and therefore God would not uſe extraordinary, leſt he ſhould ſeem to proſtitute the honour of miracles. This ſtory, though like that, *Exod.* 17. is different from it, as appears by divers circumſtances.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * when our brethren died before the LORD *g*. Exod. 17. 2. Numb. 14. 2. & 16. 41. & 17. 5. Deut. 1. 35.

g (*i. e.*) Suddenly, rather than to die ſuch a lingering and painful death. Their ſin was much greater than their parents in like caſe, becauſe they ſhould have taken warning by their miſcarriages, and by the terrible effects of them, which their eyes had ſeen.

4 And * why have ye brought up the congregation of the LORD into this wilderneſs, that we and our cattel ſhould die there? Exod. 17. 3.

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? *it is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the Aſſembly *h*, unto the door of the tabernacle of the congregation, and * they fell upon their faces: and * the glory of the LORD appeared unto them. Numb. 14. 5. Lev. 9. 6. Numb. 14. 10.

h Partly to avoid the growing rage of the people, for Gods ſingular protection of them did not exclude the uſe of ordinary means: and partly to go to God for relief and redreſs.

7 And the LORD ſpake unto Moſes, ſaying,

8 * Take the rod *i*, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock *k* before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the Exod. 17.

rock; ſo thou ſhalt give the congregation and their beaſts drink.

i That rod which was laid up before the Lord in the tabernacle, as appears from *ver.* 9. But whether it was *Aarons* rod, which undoubtedly laid up there, *Numb.* 17. 10. or *Moſes* his rod by which he wrought ſo many Miracles, it is not conſiderable; or whether his rod, as here, *ver.* 11. and elſewhere, and ſometimes *Aarons* rod, as *Exod.* 7. 12. which may ſeem moſt probable. For it is likely, though led *the rod of God*, *Exod.* 4. 20. was laid up as ſome part of the tabernacle, though not in or near the Ark where *Aarons* Mollifying rod for a particular reaſon was put. *k* Which will foreſee heart and obey my commands than theſe fooliſh and ſtubborn people.

9 And Moſes took the rod from before the LORD, as he commanded him.

l (*i. e.*) Out of the Tabernacle.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Hear now, ye rebels, muſt we fetch you water out of this rock?

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the * water came out abundantly, and the congregation drank, and their beaſts also. Exod. 17. 6.

m To the men it was a ſacrament, 1 *Cor.* 10. 3, 4. but to the beaſts it was no holy but a common thing. So that the ſame elements in the Sacraments have no inherent and inſeparable holineſs, but only a relative holineſs with reſpect to their uſe, out of which they are unholy and common.

12 And the LORD ſpake unto Moſes, and Aaron, Becauſe * ye believed † me not *n*, to ſanctifie me *o* in the eyes of the children of Iſrael *p*, therefore ye ſhall not bring this congregation into the land which I have given them. chap. 27. 14. Deut. 1. 37. & 3. 26. & 32. 51.

n But ſhewed your infidelity: which ſince did, either by their looks and geſtures, or rather by the manner and meanour of their expreſſions and actions, ſi her 1. by ſmiting the rock, and that twice, which is emphatically noted, as if he doubted whether once ſmiting would have done it, whereas he was not commanded to ſmite ſo much as once, but only to ſpeak to it: or 2. by the doubtfulneſs of thoſe words, *ver.* 10. *Muſt we fetch water out of this rock?* which implies a ſuſpicion of it, as the like words do, *Gen.* 18. 13. whereas they ſhould have ſpoken poſitively and confidently to the rock to give forth waters. And yet they did not doubt of the power of God, but of his will, whether he would gratifie them ſo much with this further miracle, after ſo many of the like kind. And beſides the words themſelves, it is conſiderable, both with what mind they were ſpoken, which God ſaw to be diſtruſtful, and in what manner they were delivered, which the people might diſcern to come from miſbelief or doubt. And there might be divers other unbelieving words uſed by them at this time and place, though they be not here recorded, it being uſual in Scripture to give only the ſum or principal heads of diſcourſes or events, leaving the reſt to be gathered out of them. See *Pſal.* 106. 32, 33. *o* (*i. e.*) To give me glory of my power in doing this miracle, and of my truth in punctually fulfilling my promiſe to do it, and of my goodneſs in doing it not withſtanding the peoples perverſeneſs. *p* This made their fact ſcandalous to the *Iſraelites*, who of themſelves were too prone to infidelity, and little needed ſuch an ill example, to prevent the contagion whereof God leaves a monument of his great diſpleaſure upon them, and inflicts a puniſhment as publick and manifeſt as their ſin was.

13 * This *is* the water of † Meribah *q* becauſe the children of Iſrael ſtrove with the LORD, and he was ſanctified in them *r*. Deut. 32. 51. & Pſal. 95. 8. & 106. 32.

q Called *Meribah Kadeſh*, to diſtinguiſh it from another *Meribah*, *Exod.* 17. 7. *r*. Or, *among them*, to wit, of Iſrael, by manifeſtations of his juſtice, power, and mercy towards the *Iſraelites*, and of their unjuſtifiable hardneſs and feverity againſt him even in his greateſt friends and benefactors, as *Moſes* was. That is, Heb

14 And Moſes ſent meſſengers *s* from Kadeſh unto the king of Edom, Thus ſaith thy brother † Iſrael, Thou knoweſt all the travel that hath befallen us: Heb.

s By God's direction, *Deut.* 2. 1, 2, 3. *For more of the ſtory of Edom, Gen.* 36. 1. *Jacob's brother* † *Mal.* 1. 2. *u* All the wanderings and afflictions of our parents and of us their children, which doubleleſs have come to thine ears.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us and our fathers.

16 And * when we cried unto the LORD, he heard our voice, and ſent an angel *x*, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border. Exod. 3. 7.

x To wit, the Angel of the covenant, Chriſt Jeſus, who firſt appeared to *Moſes* in the buſh, *Exod.* 3. 2. and afterward in the cloudy pillar, who conducted *Iſrael* and the people out of *Egypt*, and thorough the wilderneſs, as appears from *Exod.* 14. 19. and 23. 20. and 33. 14. 1 *Cor.* 10. 4. For though *Moſes* be called an *Angel* or *meſſenger*, a title given to divers others, as to the Prophets, 2 *Chron.* 36. 16. and to *Chriſt* himſelf, *Mal.* 3. 1. it is not profitable that he is meant, partly becauſe this was no ſuch perſon that ſent this meſſenger, partly becauſe there was no reaſon why he ſhould expreſs himſelf by ſuch a dark and doubtful phraſe to them; and partly becauſe another Angel both is and has

likely to give more authority and efficacy to their prefent meſſage. *y (i.e.)* Near the city *Kadiſh*, the particle *in* being oft ſo uſed, as we have ſhewed.

17 Let us paſs, I pray thee, through thy countrey: we will not paſs through the fields, or through the vineyards, neither will we drink *of* the water of the wells *z*: we will go by the kings *high*-way, we will not turn to the right hand, nor to the left, until we have paſſed thy borders.

z Or, *pits*, which any of you have digged for your private uſe, to wit, without paying for it, *ver.* 19. *Deut.* 2. 6 but only of the waters of common rivers, which are free to all paſſengers, and will not be prejudicial to thee.

18 And Edom ſaid unto him, Thou ſhalt not paſs by me *a*, leſt I come out againſt thee with the ſword.

a (i.e.) Through my country, as thou deſireſt: I will not ſuffer thee to do ſo: which was an act of common policy to ſecure themſelves from ſo numerous an hoſt.

19 And the children of Iſrael ſaid unto him *b*, We will go by the high-way: And if I and my cattel drink *of* thy water, then I will pay for it *c*: I will only (without *doing* any thing *elſe*) go through on my feet.

b (i.e.) Their meſſengers replied unto them what here follows *c* For water was a ſcarce commodity in thoſe parts.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border *d*: wherefore Iſrael turned away from him *e*.

d But permitted them to go by their border, *Deut.* 2. 4, 8. *Judg.* 11. 18. and furniſhed them with victuals for their money, *Deut.* 2. 29. *e* According to God's command, *Deut.* 2. 5.

22 And the children of Iſrael, *even* the whole congre-
chap. 33. gation, journeyed from * Kadeſh, and came unto mount
37. Hor *f*.

f Whoſe inhabitants were then called *Horims*, *Deut.* 2. 12. and *Edom the Horite*, *Gen.* 36. 20.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be gathered unto his people: for he ſhall not enter into the land which I have given unto
† Heb. the children of Iſrael, becauſe ye rebelled againſt my † *mouth.* word *g* at the water of Meribah.

g This was one but not the only reaſon. God would not have *Moſes* and *Aaron* to carry the people into *Canaan*, for this reaſon alſo, to ſignifie the inſufficiency of the *Myſtical* law and *Aaronical* Prieſthood to make them perfectly happy, and the neceſſity of a better, and ſo to keep the *Iſraelites* from reſting in them ſo as to be taken off from their expectation of Chriſt, and from the entertainment of him when he ſhould come.

chap. 33. 25 * Take Aaron and Eleazar his ſon, and bring
38. them up unto mount Hor.
Deut. 32. 50. 26 And ſtrip Aaron of his garments *h*, and put them upon Eleazar his ſon *i*, and Aaron ſhall be gathered *unto his people*, and ſhall die there.

h To wit, of his prieſtly garments, *Exod.* 28. 2. *Levit.* 8. 7. 8, 9 in token of his reſignation of his office. See the like *Iſa.* 22. 15, 19. 20, 21. *i* By way of admiſſion and inauguration of him to his office.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation *k*.

k That their hearts might be more affected with their loſs of ſo great a pillar, and that they all might be witneſſes of the tranſlation of the Prieſthood from *Aaron* to *Eleazar*, and therefore might give him the honour due to him.

28 And Moſes ſtripped Aaron of his garments, and
Deut. 10. 6. & 32. 50. put them upon Eleazar his ſon, and * Aaron died there *l* in the top of the mount: and Moſes and Eleazar came down from the mount.

l To wit, in mount *Hor*. *Obj.* He died in *Moſera*, *Deut.* 10. 6. *Anſw. Moſera* was the general name of the place where that ſtation was, and mount *Hor* is a particular place in it, where he died, and was buried alſo, *Deut.* 10. 6.

29 And when all the congregation ſaw *m* that Aaron was dead, they mourned for Aaron thirty days *n*, *even* all the houſe of Iſrael.

m (i.e.) Underſtood by the relation of *Moſes* and *Eleazar*, and by other ſigns. So *feeing* is uſed, *Gen.* 42. 1. *Act.* 7. 12. *n* The time of publick and ſolemn mourning for great perſons. See *Deut.* 34. 8.

CHAP. XXI.

The Canaanites fight againſt Iſrael, and take ſome of them Priſoners, 1. Through God's aſſiſtance they overcome them, and deſtroy their cities, 2, 3. The people murmur, 4, 5. Are plagued with fiery ſerpents, 6. They repent, 7. A brazen Serpent erected, to which they look, and are healed, 8, 9. They journey, 10——16. Their Hymn for water given at Beer, 17. They ſue for a paſſage to the Amorites: are denied: fight them: overcome, and dwell in their cities, 18——26. Proverbial ſayings concerning it, 27——30. Og King of Bashan, his ſon, and all his people, are killed by the Iſraelites, and their Land poſſeſſed by them, 33——35.

21 AND *when* † King Arad the Canaanite *a*, which
† Heb. dwelt in the ſouth *b*, heard *tell* that Iſrael came
Atharim. by the way of the ſpies *c*, then he fought againſt Iſrael, and took ſome of them Priſoners *d*.

a Or rather, *the Canaanite King of Arad*: for *Arad* is not the name of a man, but of a city or territory, as may ſeem from *Joſ.* 12. 14. *Judg.* 1. 16. if at leaſt this was the ſame place with that. And he ſeems to be called a *Canaanite* in a general ſenſe, as the *Amorites* and others ſometimes are. *b* To wit, of *Canaan*, as appears from *Num.* 33. 40. towards the Eaſt, and near the dead Sea. *c* Not of thoſe ſpies which *Moſes* ſent to ſpie the land, *Numb.* 13. 17. for that was done 38 years before this, and they went ſo privately, that the *Canaanites* took no notice of them, nor knew which way they came or went; but of the ſpies which he himſelf ſent out to obſerve the marches and motions of the *Iſraelites*. But the words may be otherwiſe rendred, either thus, *in the manner of ſpies*, fo the ſenſe is, when he heard that divers of the *Iſraelites* came into or towards his country in the nature of ſpies, to prepare the way for the reſt: or thus, *by the way of Atharim*, a place ſo called, as the ſeventy Interpreters here take it, and it ſeems not improbable. *d* Which God permitted for *Iſraels* humiliation and puniſhment, and to teach them not to expect the conqueſt of that land from their own wiſdom or valo-r, but wholly from Gods favour and aſſiſtance. See *Deut.* 9. 4. *Iſai.* 44. 3. 4.

2 And Iſrael vowed a vow unto the LORD *e*, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities *f*.

e Being ſenſible of their own weakneſs, they endeavour to engage God to help them in the war, which they intended to renew. † I will reſerve no perſon nor thing for my own uſe, but devote them all to total deſtruction, which was the conſequent of ſuch vows. See *Lev.* 27. 29. *Deut.* 13. 15.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanite: and they † utterly deſtroyed them *g*, and their cities, and he called the name
‖ Hormah. of the place ‖ Hormah.

g When? *anſw.* Either 1. Some time after this, under *Joſhuah*, He who ſubdued, among others, the *King of Arad*, *Joſ.* 12. 14. And ſo This is mentioned here by anticipation, that the vow being now made and mentioned, the effect or performance of it might be recorded, though out of its place; and ſo this verſe muſt be ſuppoſed to be added by ſome of the Prophets, and inſerted into *Moſes* his hiſtory, as ſome other paſſages ſeem to be. Or 2. at this time: and ſo this is not the ſame *Arad* with that, *Joſ.* 12 14. nor this the time *Hormagh* with that there mentioned, but another of the ſame name, which is moſt frequent in perſons and places in ſcripture. And this is the more probable, becauſe that *Arad* and *Hormah*, *Joſ.* 12. 14. are two diſtinct places, and had divers kings, whereas here the ſame place is called both *Arad* and *Hormah*; and becauſe that *Arad* ſeems to be at ſome good diſtance from this, and more within the country, and more northward, as may be gathered from the other places joyned with it, *Joſ.* 12. whereas this *Arad* was near *Edom*, *ver.* 4. and *in the ſouth*, *ver.* 1. *Queſt.* 1. How could this be done in the land of *Canaan*, when *Moſes* neither entred himſelf, nor led the people into that land? *Anſw.* Neither *Moſes* nor the wholebody of the people did this exploit, but a ſelect number ſent out for this purpoſe to punish that king and people, who were ſo fierce and malicious that they came out of their own country to fight with the *Iſraelites* in the wilderneſs; and theſe, when they had done this work, returned to their brethren into the wilderneſs. *Queſt.* 2. Why did they not all now go into *Canaan*, when ſome of them had once entred it, and purſue this victory? *Anſw.* Becauſe God would not permit it, there being ſeveral works yet to be done, other people muſt be conquered, the *Iſraelites* muſt be further humbled and tried and purged, *Moſes* muſt die, and then they ſhall enter, and that in a more glorious manner, even over *Jordan*, which ſhall be miraculouſly dried up, and give them paſſage.

4 And they * journeyed from mount Hor by the way
Deut. 10. 6. of the Red-ſea *h* to compaſs the land of Edom: and the
‖ Or, diſcouraged. ſoul of the people was much ‖ † diſcouraged becauſe of
† Heb. *ſhortned.* the way *i*.

h (i. e.) Which leadeth to the *Red-ſea*, as they muſt needs do to † compaſs the land of *Edom*. *i* By reaſon of this journey, which was long and troubleſome, and prepoſterous (for they were now going towards *Egypt*) and unexpected, either becauſe they doubted not but their brethren the *Edomites* would grant them their reaſonable requeſt of paſſing through their land, which diſappointment made it worſe; Or, becauſe the ſucceſsful entrance and victorious progreſs which ſome of them had made in the borders of *Canaan*, made them think they might have ſpeedily gone in and taken poſſeſſion of it, and ſo have ſaved their tedious travels and further difficulties, into which *Moſes* had again brought them.

5 And the people ſpake againſt God *k*, and againſt Moſes, Wherefore have ye brought us up out of Egypt to die in the Wilderneſs? for *there is* no bread, neither *is there* any water, and * our ſoul loatheth this light
Or, bread *l*. *k* Againſt Chriſt, their chief conductor, whom they tempted, 1 *Cor.* 10. 9. *l (i.e.)* Of ſmall ſubſtance and virtue. This contemptuouſly do they ſpeak of *Manna*, whereas it appears it yielded excellent nourihment, becauſe in the ſtrength of it they were able to go ſo many and ſuch tedious journies.

6 And * the LORD ſent fiery ſerpents *m* among the
* Deut. 8. 15. people, and they bit the people, and much people of Iſ-
rael died.

m Such there were many in this wilderneſs, *Deut.* 8. 15. which having been hitherto reſtrained by God, are now let looſe and ſent among them. They are called *fiery* from their effects, becauſe their poiſon cauſed an intolerable heat and burning and thirſt in the bodies of the *Iſraelites*, which was aggravated with this circumſtance of the place, that here was *no water*, *ver.* 5.

7 Therefor?

7 Therefore the people came to Moſes, and ſaid, We have ſinned: for we have ſpoken againſt the LORD, and againſt thee: pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent *n*, and ſet it upon a Pole *o*: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live *p*.

n (i.e.) The figure of a ſerpent in braſs, which is of a fiery colour. This would require ſome time: God would not ſpeedily take off the judgment, becauſe he ſaw they were not thoroughly humbled. *o* That the people might ſee it from all parts of the camp, and therefore the pole muſt be high, and the ſerpent large *p* This method of cure was preſcribed, partly that it might appear to be God's own work, and not the effect of nature or art: and partly that it might be an eminent type of our ſalvation by Chriſt. See *Joh.* 3. 14. *Rom.* 8. 3. though without ſin, as this brazen ſerpent had the outward ſhape, but not the inward poiſon, of the other ſerpents: the pole reſembled the croſs upon which Chriſt was lift up for our ſalvation: and looking up to it deſigned our believing in Chriſt.

9 And * Moſes made a ſerpent of braſs, and put it upon
* King. a pole, and it came to paſs, that if a ſerpent had bitten any
Joh. 3. 14. man, when he beheld the ſerpent of braſs, he lived *q*.

q He was delivered from death, and cured of his diſeaſe.

10 And the children of Iſrael ſet forward, and * pitched in Oboth *r*.
chap. 33. * Not immediately, but after two other ſtations mentioned, *Num.* 33.

11 And they journeyed from Oboth, * and pitched
33. at † Ije-Abarim, in the wilderneſs which *s* before Mo-
† Heb. *Ijeabe-* ab *s* toward the ſun-riſing.
arim.

r called *the wilderneſs of Moab*, *Deut.* 2. 8. .

12 From thence they removed, and pitched in the valley of Zared *t*.

t Or rather, *by the torrent* or *brook of Zared*, as we render it, *Deut.* 2. 13. which ran into the dead ſea, and from which the valley alſo might be ſo called.

13 From thence they removed, and pitched on the other ſide of Arnon *u*, which *is* in the wilderneſs that cometh out of the coaſts of the Amorite: for Arnon *is* the border of Moab, between Moab and the Amorite *x*.

u Or rather, *on this ſide of Arnon*, for ſo it now was to the *Iſraelites*, who had not yet paſſed over it. as appears from *Deut.* 2. 24. But the ſame words, *Judg.* 11. 18. are to be rendred, *on the other ſide of Arnon*, for ſo it was to *Sephibah*: and the ſame prepoſition ſignifieth *on this ſide*, or *beyond*, according to the circumſtances of the place. *x (i.e.)* Though formerly it and the land beyond it belonged to *Moab*, yet afterwards it had been taken from them by *Sihon*, *ver.* 26. 28. This is added to reconcile two ſeemingly contrary commands of God, the one that of not meddling with the land of the *Moabites*, *Deut.* 2. 9 the other that of going over *Arnon* and taking poſſeſſion of the land beyond it. *Deut.* 2. 24. becauſe, ſaith he, it is not now the land of the *Moabites*, but of the *Amorites*.

14 Wherefore it is ſaid in the book of the wars of the
Zaheb LORD *y*, ‖ what he did in the Read-ſea *z*, and in the
Hoheb. brooks *a* of Arnon;

y This ſeems to have been ſome Poem or narration of the wars and victories of the Lord, either by or relating to the *Iſraelites*: which may be aſſerted without any prejudice to the integrity of the Holy Scripture, becauſe this book doth not appear to have been written by a Prophet, or to be deſigned for a part of the Canon, but by ſome other ingenious perſon, who intended only to write an hiſtorical relation of theſe matters, which yet *Moſes* might quote, as St. *Paul* doth ſome of the heathen Poets. And as St. *Luke* aſſures us, that many did write an hiſtory of the things done and faid by Chriſt, *Luke* 1. 1. whoſe writings were never received as Canonical, the like may be juſtly conceived concerning this and ſome few other books mentioned in the old Teſtament. Though the words may be thus rendred, *Wherefore it ſhall be ſaid in the relation or narration* (for ſo the Hebrew *Sephir* is confeſſed to ſignifie) *of the wars of the Lord*, or *Or, At Vaheb in Suphah*, or *in the land of Suph*. *Vaheb* ſeems to be the name not of a man, but of a city or place, and *Suphah* the name of the country where it was; and the Hebrew particle *eth* is oft rendred *at*. And whereas the ſenſe ſeems to be imperfect, it muſt be noted, that he quotes only a fragment or piece of the book, and that principally to prove the ſituation of *Arnon*, which he had aſſerted *ver.* 13. for which end the paſſage quoted is ſufficient. And the ſenſe is eaſily to be underſtood, for it is plain enough that this Poet or Writer is deſcribing the wars and works of God by the ſeveral places where they were done, and having begun the ſentence before, and mentioned other places, he comes to theſe here mentioned, *At Vaheb in Suphah, and at the brooks of Arnon*, &c. And it ſeems probable that the war here deſigned was that of *Sihon* againſt the *Moabites*, mentioned below, *ver.* 26. which is fitly aſcribed to the Lord, becauſe it was undertaken and perfected by the ſingular direction and aſſiſtance of God, and that for the ſake of the *Iſraelites*, that by this means that country might be invaded and poſſeſſed by them, without taking it away from the *Moabites*, which they were forbidden to meddle with or to diſturb, *Deut.* 2. 9. And ſo their title to it might be more juſt and unqueſtionable. See *Judg.* 11. 13, 13, 27. *a (i. e.)* The *brook*, the plural number for the ſingular, as the plural number *rivers* is uſed concerning *Jordan*, *Joſ.* 24. 15. and concerning *Tigris*, *Nah.* 2. 6. and concerning *Euphrates*, *Pſal.* 137. 1. and concerning *Thermodon* in *Virgil*, all which may be ſo called becauſe of the ſeveral little ſtreams into which they were divided.

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar *b*, and † lieth upon the border of
† Heb. *leaneth.* Moab.

b A chief city in *Moab*, as appears from *Iſa.* 15. 1. of which *v.* 28.

16 And from thence *they went* to Beer *c*: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water *d*.

c This place and *Mattanah*, *Nahaliel*, and *Bamoth* named here, *v.* 19. are not mentioned among thoſe places where they pitched or encamped, *Numb.* 33. Either therefore they did not pitch or encamp in thoſe places, but only paſs by or through them, nor indeed is it here ſaid they pitched or encamped in thoſe places, which is ſaid of thoſe places, *Num.* 33. but only that they *went* to them, *ver.* 18. or, thoſe are ſtations omitted there, and to be ſupplied from hence: for though it be there ſaid they went from ſuch a place, and pitched in ſuch a place, yet it is not ſaid they went immediately from the one place to the other, and therefore they might take theſe places in their way. *d* To wit, in a miraculous manner.

17 Then Iſrael ſang this ſong *e*, † Spring up *f*, O
† Heb. *aſcend.* well, ‖ Sing ye unto it

e To praiſe God for giving them ſuch a ſeaſonable bleſſing, before † they aſked it, or complained for the want of it. *f* Give forth thy waters that we may drink. Heb. *aſcend*, *i. e.* let thy waters, which now lye hid below in the earth, aſcend for thy uſe. It is either a prediction that it ſhould ſpring up, or a prayer that it might, or a command in the name of God directed to the well, by an uſual Proſopopeia, as when God bids *the heavens bow* and *the earth give ear*, *Iſa.* 1. 2. Any of theſe ways it ſhews their faith. ‖ Or, *ſing ye of it*, *or, anſwer to it or concerning it*; it being the manner of the *Jewiſh* fingers, that one ſhould anſwer to another, of which ſee *Exod.* 15. 21. 1 *Sam.* 18. 7.

18 The princes digged *g* the well, the nobles of the people digged it, by *the direction of the* lawgiver *h*, with their ſtaves *i*. And from the wilderneſs *they went* to Mattanah:

g Either by themſelves, or by others whom they commanded to do it. *h* Or, *with the lawgiver*, *i. e. Moſes*, they together with *Moſes*, or they by *Moſes* his direction and appointment, which is ſignified, *ver.* 16. † Which are here mentioned, either 1. as the enſigns of their † Or, *the* authority, *Judg.* 5. 14. by which they gave this command of digging: 2. as the inſtruments of their work, not that they did formally and effectually dig the well or receptacle for the water, for which ſpades were more proper than ſtaves, but that as *Moſes* ſmote the rock with his rod, ſo they ſtruck the earth with their ſtaves making only ſome ſmall impreſſion for form ſake, or as a ſign that God would cauſe the water to flow forth out of the earth where they ſmote it, as he did before out of the rock.

19 And from Mattanah to Nahaliel, and from Nahaliel to Bamoth *k*:

k See the Notes on *ver.* 16.

20 And from Bamoth *in the* valley *l*, that *is* in the † countrey of Moab, to the top of ‖ Piſgah *m*, which
† Heb. *field.* ‖ Or, *the* looketh toward ‖ Jeſhimon.

l Or, *the valley*, which might be called *Bamoth*, not becauſe it was *high* a place naturally high, but from divers other reaſons which may be eaſily gueſſed. Or, *in the country of the valleys*, that famous or wide-ſpread, rather infamous valley, to wit, of *Achor*, *Joſh.* 7. 24. *Num.* 33. 49. where they committed thoſe foul abominations recited *Numb.* 25. *m* This was the top of thoſe high hills of *Abarim*; of which ſee *Deut.* 3. 17, 27. & 32. 49. & 34. 1. 6.

21 And Iſrael ſent meſſengers *n* unto Sihon the king of the Amorite, ſaying,

n By Gods allowance, that ſo *Sihons* malice might be the more evident and inexcuſable, and that their title to his country more clear in the judgments of all men, as being gotten by a juſt war, into which they were forced for their own defence.

22 Let me paſs through thy land; we will not turn
Deut. 2. into the fields, or into the vineyards; we will not
Judg. drink *of* the waters of the well: *but* we will go along
11. 19. by the kings *high* way, until we be paſt thy borders *o*.

o They ſpoke what they ſeriouſly intended and would have done, if he had given them quiet paſſage: but withal they knew that *Sihon* would not do it, and that he would withſtand them, and that they ſhould ſubdue him and take his land, as God had told them before they ſent this meſſage, as appears from *Deut.* 2. 24, 25, 27. and accordingly *God hardened his ſpirit, and made his heart obſtinate*, for this end, *that he might deliver him into Iſrael's hand* there, *ver.* 30. And no wonder, for he and his people were *Amorites*, and, therefore devoted to Deſtruction, as all that people were.

23 * And Sihon would not ſuffer Iſrael to paſs
Deut. 2. through his border: but Sihon gathered all his people
30. together, and went out againſt Iſrael into the wilderneſs: and he came to Jahaz *p*, and fought againſt Iſrael.

p A city, of which ſee *Deut.* 2. 32. *Jer.* 48. 21.

24 * And Iſrael ſmote him with the edge of the ſword,
* Deut. 2. and poſſeſſed his land from Arnon *q* unto Jabbok *r*, even
29 & 3. unto the children of Ammon; for the border of the chil-
32 & 29. 7. dren of Ammon *was* ſtrong *s*.
ver. 22.

q Or, which reached *from Arnon*, &c. ſuch ſupplements being uſual: and ſo here is contained a deſcription or limitation of *Sihons* conqueſt and kingdom, that it extended only *from ver.* 13. to *the border of the children of Ammon* was *Jazer*, *ver.* 32. which is very near, and ſo here is contained a deſcription or limitation of *Og's* kingdom, and that it extended only *from ver.* 136. 19 *to Salcah*, *Deut.* 3. 10. for the following words, Amos 2. 9. *Yet I deſtroyed the Amorite*, &c. come in very fitly, not as a reaſon why the *Iſraelites* did not or could not conquer the *Ammonites*, for they were abſolutely forbidden to meddle with them, *Deut.* 3. 8. but as a reaſon why *Sihon* could not enlarge his

conquests and empire to the *Ammonites*, as he had done to the *Moabites*. *r* A river by which the countries of *Ammon* and *Moab* were in part bounded and divided. *s* Either by the advantage of the river, or by their strong holds in their frontiers.

25 And Israel took all these cities; and Israel dwelt in all the cities of the Amorite *t*: in Heshbon, and in all the † villages thereof.

† Heb. *daughters.*

t Having destroyed the antient Inhabitants, *Deut.* 2. 34.

26 For Heshbon *was* the city of Sihon *u* the king of the Amorite, who had fought against the former king of Moab *x*, and taken all his land out of his hand, even unto Arnon.

u This is added as a reason why *Israel* took possession of this land, notwithstanding God's prohibition of meddling with them or their land, Deut. 2. 9. because it was not now the land of the *Moabites*, but had been some time since taken from them, and in the possession of the *Amorites*. *x (i.e.)* The Predecessor of *Balak*, who was the present King.

27 Wherefore they that speak in proverbs *y*, say, Come into Heshbon *z*: let the city of Sihon *a* be built and prepared.

y The poets or other ingenious persons, to wit, of the *Amorites* or *Canaanites*, who made this following Song of Triumph over the vanquished *Moabites*: which is here brought in, partly as a proof that this was now *Sihon*'s land, and partly as an evidence of the just judgment of God in spoiling the spoilers, and subduing those who insulted over their conquered Enemies. *z* These are the words either of *Sihon* speaking thus to his people, or of the people exhorting one another to come and possess and repair the city which they had taken. *a* That which once was the royal city of the king of *Moab*, but now is the city of *Sihon*.

28 For there is a * fire *a* gone out of Heshbon *b*, a flame from the city of Sihon: it hath consumed Ar of Moab *c*, *and* the lords of the high places *d* of Arnon.

* Jer. 48. 45.

a (i.e.) The fury of war, which is oft and fitly compared to fire here, as *Isa.* 47. 14. *Amos* 1. 7, 10, 12, 14. & 2. 2, 5. *b* That city which before was a refuge and defence to all the country, now is turned into a great annoyance and a publick mischief. *c Quest.* How can this be, since *Ar* was yet in the hands of the *Moabites*, *Deut.* 2. 9, 18, 29. *Ezek.* 1. This may be understood not of the city *Ar*, but of the people or the country subject or belonging to that great and royal city, as the *Chaldee* understands it. 2. Possibly *Ar* was taken by *Sihon* of the *Moabites*, but afterwards was either recovered by the *Moabites*, or upon the *Israelites* approach quitted by *Sihon*, gathering all his Forces together, that he might fight with the *Israelites*, and so repossessed by the *Moabites*. 3. This place may be thus rendred, *It shall consume Ar of Moab*, the past tense being put for the future, as is usual in prophetical passages; and so this may be the *Amorites* prediction or presage, That having taken *Heshbon* and its territories, they should now extend their victories to *Ar* of *Moab*, though they fell short of that hope, as ordinarily men do. *d* Either 1. the princes or governours of the strong holds, which were frequently in high places, especially in that mountainous country, and which were in divers parts all along the river of *Arnon*, and having taken some of those, they promised to themselves that they should take all the rest, and so proceed further and further, till they had taken *Ar* it self. Or rather 2. the priests and people that worship their God in their high places: which may seem more probable, 1. because as the *Israelites* worshipped God, so the heathens worshipped *Baal*, in high places, *Numb.* 22. 41. and particularly the *Moabites* are noted for so doing, *Jer.* 48. 35. 2. Because amongst the eminent places of *Moab* there is mention of *Beth-baal*, or, of *the high places of Baal*, *Jos.* 13. 17.

29 Wo to thee, Moab *e*; thou art undone, O people of * Chemosh *f*: he hath given his sons that escaped, and his daughters into captivity *g*, unto Sihon king of the Amorite *h*.

1 Kin. 11. 7, 33.

e Alas poor *Moab*, thou couldst not save thy self from *Sihon*'s sword. *f (i.e.)* The worshippers of *Chemosh*: for the God of the *Moabites* was called, 1 *King.* 11. 7, 33. 2 *Kg.* 23. 13. *Jer.* 48. 46. *g* He, *(i.e.)* their God, hath delivered up his own people to his and their enemies; he could not defend them, but suffered many of them to be killed, nor could he secure even those that had escaped the sword, but suffered them to fall into their enemies hands, and by them to be carried into captivity. *h* Now the words of this and the following verse seem to be not a part of that triumphant song or poem made, as I suppose, by some *Amoritish* bard or poet, which seems to be concluded, *ver.* 28. but of the *Israelites* making their observation upon it. And here they confess *e* the impotency not only of the *Moabites*, but of their God also, who could not save his people from the sword of *Sihon* and the *Amorites*.

30 We have shot at them *i*: Heshbon is perished, even unto Dibon *k*, and we have laid them waste even unto Nophah, which *reacheth* unto Medebah *l*.

i Though you feeble *Moabites*, and your God too, could not resist *Sihon*, *we Israelites*, by the help of our God, *have shot*, to wit, with success and victory, as the following words shew, *at them*, to wit, at *Sihon* and his *Amorites*; which is easily and plainly understood, both from the foregoing and following words. *k Heshbon* the Royal City of *Sihon*, and by him lately repaired, *is perished*, is taken away from *Sihon*, and so is all his Territory or Countrey, even as far as *Dibon*, which, as some think, is called *Dibon-gad*, *Numb.* 33. 45. *l (i.e.)* Whose Territory extendeth to *Medeba*. Or, *yea, even to Medeba*: for the Hebrew word *asher*, is sometimes used for *yea*, or *moreover*, as 1 *Sam.* 15. 20. *Psal.* 10. 6. & 95. 11. The sense is, the whole Country of *Sihon*, taken by him from the *Moabites*, is wasted and perished.

31 Thus Israel dwelt in the land of the Amorite.

32 And Moses sent to spy out Jaazer *m*, and they took the villages thereof, and drove out the Amorite that *was* there.

m One of the Cities of *Moab* formerly taken from them by *Sihon*, and now taken from him by the *Israelites*, *Numb.* 32. 1, 3, 35. and after the decay or destruction of the Kingdom of the Ten Tribes, repossessed by the *Moabites*, *Jer.* 48. 32.

33 * And they turned, and went up by the way of Bashan: and Og *n* the King of Bashan *o* went out against them, he, and all his People, to the battel at Edrei.

* Deut. 3. 1, &c.

n Who also was a king of the *Amorites*, of whom see *Deut.* 3. 1, 11. And it may seem that *Sihon* and Og were the leaders or Captains of two great Colonies which came out of *Canaan*, and drove out the former Inhabitants of these places. *o* A rich Countrey, famous for its pastures and breed of Cattle, *Deut.* 32. 14. *Psal.* 22. 12. *Jer.* 50. 19. and for its Oaks, *Ezek.* 27. 6.

34 And the LORD said unto Moses, Fear him not *p*: for I have delivered him into thy hand, and all his people, and his land, and * thou shalt do to him, as thou didst unto Sihon King of the Amorites, which dwelt at Heshbon.

* Deut. 3. 2, 6, 21.

p A necessary caution, for he was a great Giant, *Deut.* 3. 11. likely to strike them with terrour.

35 So they smote him, and his Sons, and all his people, until there was none left him alive, and they possessed his land.

CHAP. XXII.

The Israelites pitch in the Plains of Moab, 1. *Balak the King sends for Balaam to curse Israel,* 2—8. *He enquires of the Lord, who forbids him to go: He goes not,* 9—14. *Balak sends again: The Lord permits Balaam to go,* 15—21. *An Angel stands in the way; which his Ass perceives: His eyes are at length opened to see the Angel, who rebukes him,* 22—33. *He confesses his fault, and offers to go back: He is commanded to go on, and speak as should be revealed to him,* 34, 35. *Balak comes to meet him; receives him; expostulates with him; he declares he has no power but to speak the Word which God should put into his mouth,* 36—41.

1 AND * the children of Israel set forward, and pitched in the plains of Moab *a*, on this side Jordan by Jericho *b*.

* Deut. 4.

a Which still retained their antient title, though they had been taken away from the *Moabites* by *Sihon*, and from him by the *Israelites*. *b (i.e.)* Over against *Jericho*. Or, *near the passage over Jordan to Jericho*, or its Territories.

2 And Balak the son of Zippor *c* saw all that Israel had done to the Amorite.

c The son or successour of him whom *Sihon* had spoiled of part of his Kingdom, *Numb.* 21. 26. Of him see *Judg.* 11. 25. *Mich.* 6. 5.

3 And Moab was sore afraid *d* of the people because they *were* many, and Moab was distressed because of the children of Israel.

d As it was foretold both in general of all Nations, *Deut.* 2. 25. and particularly concerning *Moab*, *Exod.* 15. 15.

4 And Moab said unto the elders of Midian *e*: Now shall this company lick up *f* all *that are* round about us *g*, as the ox licketh up the gras of the field. And Balak the son of Zippor *was* King of the Moabites at that time.

e Called *the Kings of Midian*, *Numb.* 31. 8. and *Princes of Midian*, *Jos.* 13. 21. who though divided into their Kingdoms, yet were now united upon the approach of the *Israelites* their common Enemy, and being, as it seems, a potent and crafty people, and Neighbours to the *Moabites*, these seek Confederacy with them. We read of *Midianites* near Mount *Sinai*, *Exod.* 2. and 3. which seem to have been a part or colony of this people, that went out to seek new quarters, as the manner of those times was, but the body of that people were seated in those parts, as is evident from many Scriptures. *f (i.e.)* Consume and utterly destroy, in which sense the fire is said to *lick up* the water and sacrifices, 1 *King.* 18. 38. The meaning is, we can expect no mercy from them, they will utterly root us out as they did the *Amorites*, if we do not make a stout and timely opposition. *g (i.e.)* All our people, who lived in the Countrey and Territory adjoyning to each City, where the Princes resided.

5 * He sent messengers therefore unto Balaam *h* the son of Beor *i* to Pethor *k*, which *is* by the river of the land of the children of his people *l*, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me *m*.

* Deut. 23. 4. *Josh.* 24. 9. *Neh.* 13. 2. *Mic.* 6. 5.

h Who is called a *Prophet*, 2 *Pet.* 2. 16. because God was pleased to inspire and direct him to speak the following prophecie, as he did inspire *Caiphas* to speak those words, *Joh.* 11. 51, 52. and as sometimes he did for a time inspire other wicked men, but in truth he was a *soothsayer*, as he is called, *Jos.* 13. 22. See *Numb.* 24. 1. *Oh, Beor*, 2 *Pet.* 2. 15. for he had two names, as many others had. *i* A City in *Mesopotamia* or *Aram*, see *Numb.* 23. 7. *Deut.* 23. 4. *k (i.e.)* By *Euphrates*, which is oft called *the River*, by way of eminency, as *Gen.* 15. 18. *Jos.* 24. 2, 15. and here *the River of* Balaam's *land* or country, to wit, of *Mesopotamia* or *Aram*, *Numb.* 23. 7. *m* They are encamped in my neighbourhood, ready to invade my Kingdom.

6 Come now therefore, I pray thee, curse me *n* this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them *o*, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *p* is blessed, and he whom thou cursest, is cursed *q*.

† Heb. *I am able.*

n (i. e.) Curse them for my sake and benefit; use thy utmost power, which thou hast with thy Gods or infernal Spirits, to blast and ruine them. *o* Thou by thy magical imprecations, and I by my sword joyned with them. *p* He had some experience of, or, at least, a great confidence in *Balaam*'s skill and power in these matters.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination *q* in their hands, and they came unto Balaam, and spake unto him the words of Balak.

q Heb. *with divinations*, by which he understands not the Instruments of Divination, which it was needless and absurd to bring to so eminent a Diviner, who doubtless was throughly furnished for his own trade; but the Rewards of it, as it is explained 2 *Pet.* 2. 15. and as in the Hebrew, 2 *Sam.* 4. 10. *good tydings* is put for *the reward of good tydings*. Nor is it probable, they would go to, or could expect to prevail with such a person, especially being noted for his covetousness, as appears from the story, without that powerful engine.

8 And he said unto them, Lodge here this night *r*, and I will bring you word again, as the LORD *s* shall speak unto me: and the princes of Moab *t* abode with Balaam.

r The Night was the time when God used to reveal his mind by dreams. Here is the first discovery of his Wickedness, that he takes time to consider, and doth his endeavour to effect that wicked motion of cursing the *Israelites*, which he should have rejected and abhorred at the first mention of it. *s* Heb. *Jehovah*, the true God, whom he here mentions, either for his own greater reputation, as if he consulted not with inferior spirits, as other Soothsayers did, but with the supream God; or rather because this was *Israel*'s God, and the only possible way of ruining them was by engaging their God against them: as the known way of the *Romans* and other Heathens, when they went to besiege any City, they used Inchantments to call forth that God under whose peculiar protection they were. *t* And of *Midian* too, as is manifest from *ver.* 7. which was needless to repeat here.

9 And God came unto Balaam *u*, and said, What men *are* these with thee *x*?

u Not to gratifie his covetous desire, but to advance his own honour and service, even by the Counsels of his enemies. *x* He asketh not this for his own Information, but partly that *Balaam* by repeating the thing in God's presence might be convinced and ashamed of his sin and folly in offering his Service in such a cursed business; and partly for a foundation to the following answer.

10 And Balaam said unto God, Balak the son of Zippor, King of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

† Heb. *I may be able to overcome them, and drive them out.*

12 And God said unto Balaam *y*, Thou shalt not go with them; thou shalt not curse the people, for they *are* blessed *z*.

y To whom God revealeth his mind, not for any love to him, but for the sake of his people concerned in it, as he did to *Pharaoh*, *Gen.* 41. 25. and to *Nebuchadnezzar*, *Dan.* 2. 45. *z* By my irrevocable decree and sentence, and therefore it is in vain for men to curse them.

13 And Balaam rose up in the morning, and said unto the Princes of Balak, get ye into your land: for the LORD refuseth to give me leave to go with you *a*.

a He conceals the principal things, to wit, the reason of God's prohibition, which might have given a flop to their further course and counsels in this matter, and secretly intimates his own good will and readiness to comply with them, if God had not hindred him.

14 And the Princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us *b*.

b Thus they lay the blame upon *Balaam*, which he imputed to God.

15 And Balak sent yet again princes, mo, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, † let nothing *c*, I pray thee, hinder thee from coming unto me.

† Heb. *be slack.*

c No counsel nor suggestion either of God or Man.

17 For I will promote thee unto very great honour *d*, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

d Before he wrought upon his covetousness, now upon his ambition.

18 A Balaam answered and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot *e* go beyond the word of the LORD my God *f*, to do less or more.

* Chap. 24. 13.

e You desire and expect that from me which is out of my power, to resist the Will of the great God. He flily insinuates, That he wanted not Will, but Power only. *f* So he calls him, partly to magnifie himself as the servant of the great *Jehovah*; partly, that by professing this reflect unto God he might the sooner induce him to grant his Desire; and partly because he worshipped the true God, together with Idols, as many in those times and places did.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more *g*.

g Possibly he may change his mind, or yield to my renewed suit. Thus he thought to make God and his confidence stoop to the service of his pride and covetousness, which was abominable.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up and go with them *h*: but yet the word which I shall say unto thee: that shalt thou do *i*.

h Since this is thy great desire and purpose, as far as thou canst, take thy course; I will, according to thy will, withdraw my restraint, and leave thee to thy self and thy own choice. Compare *Psal.* 81. 11, 12. *i* These words signifie not so much his duty, as the event and his disappointment, Thou shalt not do what thou desirest, to wit, curse my people and so envie and advance thy self, but I will so over-rule thy mind and bridle thy tongue, that thou shalt speak nothing but what is contrary to thy desire and interest; and therefore though I permit thee to go, thou shalt lose thy design in it.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 And God's anger was kindled because he went *k*: and the Angel of the LORD stood in the way † for an adversary against him *l*: now he was riding upon his ass, and his two servants were with him. *m*.

† Heb. *a satan.*

k Either 1. Because he went of his own accord, with the Princes of *Moab*, and did not wait till *they came to call* him, *i.e.* urged him to go, which was the sign and condition of Gods permission, *ver.* 20. but rather himself rose and called them, as it may seem from, *ver.* 21. Or 2. Because those words, *v.* 20. did contain no approbation nor licence, but a bare permission, and that in anger, as *Balaam* might easily have understood, if he had considered his own heart, or the circumstances of his concession. This was no more an approbation than that passage of Christ to *Judas*, *Joh.* 13. 27. *That thou doest, do quickly.* Or 3. Because he went with ill design, and desire to do contrary to what God had charged him, to wit, to curse the people, as plainly appears from the following story, and from *Deut.* 23. 5. For God hath been oft and justly angry with those who have done what God had them, when they did it in evil manner, or for evil ends, as appears from 1 *Sam.* 10. 6, 7. and many other places. *l (i.e.)* To oppose and terrifie, if not to kill him. *m* The rest of the company being probably gone before them. For in those ancient times there was more of simplicity, and less of ceremony, and therefore it is not strange that *Balaam* came at some distance, after the rest, and attended only by his own servants.

23 And * the ass saw the Angel *n* of the LORD standing in the way, and his sword drawn in his hand, and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

* 2 Pet. 2. 16.

n Which *Balaam* saw not, because God withheld his eyes as he did the eyes of *Daniel*'s companions, *Dan.* 10. 7. It is a truth, which meer Philosophers own, that when God withdraws his concourse or help from any of his creatures, they cannot perform their natural acts and offices; the eye cannot see, as *Ps.* 19. nor the ear hear, nor the fire burn, as *Dan.* 3.

24 But the angel of the LORD stood in a path of the vineyards: a wall *being* on this side, and a wall on that side:

25 And when the ass saw the angel of the LORD, she thrust her self unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD opened the mouth of the ass *o*, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

o (i.e.) Conferred upon her the power of Speech and reasoning for that time. Impudent are the scoffs heathens that disbelieve and scoff at the Scripture for this and such like relations contained in it, when there are examples of the same kind of Prodigies, to wit, of Oxen and other brute-creatures speaking these few words, in the greatest and most approved writers of the Roman History, as *Plutarch*, *Polybius*, *Livy*, and others. See the particulars in my Latin Synopsis on this place.

29 And Balaam said unto the ass *p*, Because thou hast mocked me; I would there were a sword in mine hand, for now would I kill thee.

p Balaam was not much terrified with the Ass's speaking, because he was much accustomed to converse with evil Spirits who often appeared to him and discoursed with him in the shape of such creatures.

30 And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? and he said, Nay.

† Heb. *upon me.*

31 Then the LORD opened the eyes of Balaam, *and he saw the* and *angel*, &c.

and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‖ fell flat on his face *q*.

‖ Or, *bowed himſelf.*

q In token of reverence and ſubmiſſion.

32 And the Angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſs theſe three times? Behold, I went out † to withſtand *thee*, becauſe *thy* way is perverſe before me *r*.

† Heb. *to ſatan*, that is, *to be an adverſary to thee.*

r Howſoever thou mayeſt deceive thy ſelf or others, I ſee the perverſeneſs of thy heart and way; the wickedneſs of thy deſign and deſires in this journey, which thou haſt undertaken, not to pleaſe me, but to gratifie *Balak*, and, if it be poſſible, to curſe my people.

33 And the aſs ſaw me, and turned from me theſe three times: unleſs ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive *s*.

s I had ſlain thee alone, and not her, and therefore her turning aſide and falling down was wholly for thy ſake and benefit, not for her own, and thy anger againſt her was unjuſt and unreaſonable.

34 And Balaam ſaid unto the angel of the the LORD, I have ſinned, for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee *t*, I will get me back again.

† Heb. *be evil in thine eyes.*

t A frivolous ſuppoſition; for it was apparently diſpleaſing to God, who had now ſaid that his way was perverſe, and had therefore oppoſed him and ſought to ſlay him: but hereby he ſhews how loth he was to go back and loſe the hopes he had conceived, and beſides he ſpeaks of deſiſting from the outward action, but ſhews no ſenſe of the plague of his heart, his vile affections, which were the root of this ill deſigned journey.

35 And the angel of the LORD ſaid unto Balaam Go with the men *u*: but only the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak *x*: ſo Balaam went with the princes of Balak.

u This may be either 1. A meer permiſſion, ſince neither the convictions of thy own conſcience, nor the experience of thy danger have weaned thee from thy baſe deſigns and inclinations, I ſhall no further reſtrain thee; my Angel ſhall give thee no more diſturbance; go on and proſper. Or 2. a conceſſion; I allow thee to go, upon the following terms. For the words here are more abſolute and unconditional than thoſe, *ver.* 20. *x* Theſe words may expreſs either 1. The event; Or, 2. His duty. See above on *ver.* 20.

36 And when Balak heard that Balaam was come, he went out to meet him *y* unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmoſt coaſt *z*.

y That by this great honour he might give him a taſte and earneſt of thoſe great rewards he deſigned him, and thereby oblige him to uſe his utmoſt skill and intereſt for him. *z* Not far from the Camp of the *Iſraelites*, whom he deſired him to curſe.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee, to call thee? wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: have I now any power at all to ſay any thing *a*? the word that God putteth in my mouth, that ſhall I ſpeak *b*.

a To wit, agreeable to thy expectation or my own inclination. *b* I am forced to do ſo by his ſuperiour power, and therefore be not offended with me, if I ſpeak things unpleaſing to [illegible]

39 And Balaam went with Balak, and they came unto ‖ Kirjath huzoth.

‖ Or, *a city of ſtreets.*

40 And Balak offered *c* oxen and ſheep, and ſent to Balaam *d*, and to the princes that *were* with him *e*.

c Or, *killed*, either for ſacrifice: or rather for a feaſt: for the ſacrifices were offered after this, *Numb.* 23 1. 2. *d* To invite him to the feaſt. *e* Whom the King had left to accompany him and attend upon him.

41 And it came to paſs on the morrow, that Balak took Balaam, and brought him up into the high places of Baal *f*, that thence he might ſee the utmoſt *part* of the people *g*.

f (*i.e.*) Conſecrated to the Worſhip of *Baal*, *i. e.* of *Baal Peor*, who was their *Baal* or God, *Numb.* 25. 2, 3. or of *Chemoſh*. *g* (*i.e.*) All that people, even to the utmoſt and remoteſt of them, as appears by comparing this with *Numb.* 23. 13. He hoped that the ſight of ſuch a numerous hoſt ready to break in upon his countrey would ſtir up his paſſion and further his charms.

CHAP. XXIII.

Balak and Balaam ſacrifice: God meets him, and he bleſſes Iſrael, 1—10. Balak is troubled: they go to another place to curſe them: they ſacrifice again: Balaam conſults God, who meets him, and he again bleſſes Iſrael, 11—24. They go to a third place and ſacrifice again, 27—30.

1 AND Balaam ſaid unto Balak, Build me here ſeven altars *a*, and prepare me here ſeven oxen, and ſeven rams *b*.

a Either 1. To *Baal*, in whoſe high places this was done, and to whom alone *Balak* uſed to ſacrifice. Or rather 2. To the true God, otherwiſe he would not have mentioned it to God as an argument why he ſhould grant his requeſts, as he doth, *ver.* 4. And though *Balak* was averſe from God and his Worſhip, yet he would be eaſily over-ruled by *Balaam*, who doubtleſs told him that it was in vain to make an addreſs to any other than the God of *Iſrael*, who alone was able either to bleſs or curſe them, as he pleaſed. And therefore when *Balaam* loſt his deſign this way, he tried it another way with greater ſucceſs, but ſtill uſed the ſame method, in provoking their own God to deſtroy the *Iſraelites*, *Numb.* 25. But though he direct his ſacrifices to a right object, he chooſeth a wrong place, and, to comply with *Balak*'s deſire, makes uſe of the high places of *Baal* for this end, and mingles his own ſuperſtitions with the Worſhip of God, in erecting divers Altars, according to the manner of Heathens and Idolaters, 2 *King.* 18. 22. *Iſa.* 17. 8. *Jer.* 11. 13. *Hoſ.* 8. 11. and 10. 1. and 12. 11. whereas God appointed and holy men uſed but one Altar, though many ſacrifices were to be offered upon it, *Gen.* 8. 20. *Exod.* 17. 15. and 24. 4. *b* This being the ſolemn and uſual number in ſacrifices, 1 *Chron.* 15. 26. 2 *Chron.* 29. 21. *Job* 42. 8.

2 And Balak did as Balaam had ſpoken, and Balak and Balaam *c* offered on *every* altar a bullock and a ram.

c Balak by procuring them, and *Balaam* by offering them: though in antient times Kings were Prieſts alſo, and ſo might perform a prieſtly work, as this was.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering *d*, and I will go *e*: peradventure the LORD will come to meet me: and whatſoever he ſheweth me *f*, I will tell thee. And ‖ he went to an high place *g*.

‖ Or, *he went ſolitary.*

d As in God's preſence, as one that offers thy ſelf as well as thy ſacrifices to obtain his favour. *e* To ſome ſolitary and convenient place, where I may by my inchantments prevail with God to appear to me, and to anſwer thy and my deſires in curſing this people. *f* (*i.e.*) Reveals to me, either by word or ſign. *g* Or, *into the plain*, as that word properly ſignifies, for he was now in an high place, *Numb.* 22. 41. But this is not material, it was doubtleſs ſome ſolitary place, where he might uſe ſome geſtures and ceremonies which he would not have others ſee, and where he might more reaſonably expect to meet with God; for both good and evil ſpirits moſt commonly appeared to perſons in ſuch places.

4 And God met Balaam *h*; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon every altar a bullock and a ram *i*.

h Not to comply with *Balaam*'s charms, nor to gratifie, but to oppoſe, his wicked deſires, and to force him againſt his own inclination and intereſt to utter the following words. *i* Which I pray thee accept, and give me leave to curſe thy people, as their abundant wickedneſs deſerves.

5 And the LORD put a word in Balaams mouth *k*, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak,

k He ſuggeſted what he ſhould ſay, even thoſe words, *ver.* 8. 9. 10.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up *l* his parable *m*, and ſaid, Balak the King of Moab hath brought me from Aram *n*, out of the mountains of the eaſt *o*, *ſaying*, Come, curſe me Jacob *p*, and come, defie Iſrael.

l To wit into his mouth; he expreſſed or ſpoke. *m* (*i. e.*) His oracular and prophetical ſpeech; which he calls a *parable*, becauſe of the weightineſs of the matter, and the majeſty and ſmartneſs of the expreſſions which is uſual in parables. *n* From *Aram*, *Naharaim*, or *Meſopotamia*, *Deut.* 23. 4. See *Gen.* 10. 22. *o* In which quarter *Aram* lay. The Eaſt was infamous for charmers or ſoothſayers, *Iſa.* 2. 6. *p* The poſterity of *Jacob*, *i. e. Iſrael*, as it here follows.

8 How ſhall I curſe *whom* God hath not † curſed *q*? or how ſhall I defie, *whom* the LORD hath not defied?

† Heb. [illegible]

q God hath not curſed but bleſſed *Iſrael*, and therefore it is a vain and ridicolous attempt for me to curſe them in ſpight of God.

9 For from the top of the rocks *r* I ſee him *s*, and from the hills I behold him: lo, * the people ſhall dwell alone, and ſhall not be reckoned among the nations *t*.

* Deut. 33. 28.

r Upon which I now ſtand. *s* I ſee the people, according to thy deſire, *chap.* 22. 41. but cannot improve that ſight to the end for which thou didſt deſign it, to wit to curſe them. *t* This people are of a diſtinct kind from others, God's peculiar people, ſeparated from all other nations, as in Religion and Laws, ſo alſo in divine protection; and therefore my inchantments cannot have that power againſt them which they have againſt other perſons and people. See *Exod.* 19. 5. *Levit.* 20. 24. 26.

10 Who can count the duſt of Jacob *u*, and the number of the fourth *part* of Iſrael *x*: Let † me dye * the death of the righteous *y*, and let my laſt end *z* be like his.

† Heb. *my ſoul* [illegible]

* Pſal. 116. 15.

u (*i. e.*) The numberleſs people of *Jacob* or *Iſrael*, who according to God's promiſe, *Gen.* 13. 16. and 28. 14. are now become as the duſt of the earth. *x* (*i. e.*) Of one of the camps of *Iſrael*; for they were divided into four camps, *Numb.* 2. which *Balaam* from this height could eaſily diſcover: much leſs can any man number all their hoſt. *y* (*i. e.*) Of this righteous and holy people, the *Iſraelites*, called *Jeſurun*, *Deut.* 32. 15. which word ſignifies *upright* or *righteous*. The ſenſe is, they are not only happy above other Nations in this life, as I have ſaid, and therefore in vain ſhould I curſe them, but they have this peculiar privilege, that they are happy after death: their happineſs begins where the happineſs of other people ends; and therefore I heartily wiſh that my ſoul may have its portion with theirs when I dye. But it was a vain wiſh, for as he would not live as God's people did, ſo he died by the ſword, as others of God's enemies did, *Numb.* 31. 8. *Joſ.* 13. 22. *z* (*i. e.*) My death, as the word is uſed. Or, *My poſterity*, as this Hebrew word ſignifies, *Pſal.* 109. 13. *Dan.* 11. 4. *Amos* 4. 2. And as the covenant and bleſſing of God given to *Abraham* did reach to his poſterity, ſo this might not be unknown to *Balaam*, which might give him occaſion for this wiſh. Or, *my reward*, as the word is taken, *Prov.* 23. 18. and 24. 20. But the firſt ſenſe ſeems the moſt true, becauſe it agrees beſt with the uſage of Scripture to repeat the ſame thing in other words, and this includes the third ſenſe, to wit, the reward, which is here ſuppoſed to follow death; and for poſterity, it doth not appear that he had any, or, if he had, that he was ſo very ſolicitous for them; or that he knew the tenour of Gods covenant with *Abraham* and his poſterity. Nay he rather ſeems to have had ſome hope of ruining *Abraham*'s poſterity, which he attempted both here and afterwards.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth *a*?

a I ſpeak not theſe words by my own choice, but by the conſtraint of an higher power which I cannot reſiſt.

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all *b*: and curſe me them from thence.

b He thought the ſight of the people neceſſary both to excite *Balaam*'s paſſions, and to ſtrengthen and direct his conjurations, but he would now have him ſee but a part of the people, and not all, becauſe the ſight of all of them might diſmay and diſcourage him, and, as it did before, raiſe his fancy to an admiration of the multitude and of the felicity of the people, *ver.* 9. 10.

14 And he brought him into the field of Zophim *c* to the top of ‖ Piſgah *d*, and built ſeven altars, and offered a bullock and a ram on *every* altar.

‖ Or, *the hill.*

c A place ſo call'd from the ſpies & watches which were kept there. *d* An high hill in the land of *Moab*, ſo called, *Deut.* 3. 27. and 34. 1.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD e* yonder.

e To conſult him, and to receive an anſwer from him, if peradventure thoſe renewed ſacrifices will melt him into ſome compliance with our deſires.

16 And the LORD met Balaam *f*, and * put a word in his mouth, and ſaid, go again to Balak, and ſay thus.

* chap. 22. 35.

f See above on *verſe* 4. and *Numb.* 22. 35.

17. And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up *g*, Balak, and hearken unto me, thou ſon of Zippor:

g This word implies, either 1. The reverence wherewith he ſhould hear and receive God's meſſage, as *Ehud* did, *Judg.* 3. 20. which might have been probable, if *Balak* had been now ſitting, as *Eglon* there was: but he was ſtanding, *ver.* 15. or rather 2. The diligent attention required; rouſe up thy ſelf and carefully mind what I ſay.

19 * God *is* not a man that he ſhould lie *h*, neither the ſon of man, that he ſhould repent *i*: hath he ſaid, and ſhall he not do *it k*? or hath he ſpoken, and ſhall he not make it good?

* 1 Sam. 15. 29. Mal. 3. 6. Rom. 11. 29. Jam. 1. 17.

h (*i. e.*) Break his Faith and Promiſes made to his People for their preſervation and benediction. *i* (*i. e.*) Change his counſels or purpoſes; which men do, either becauſe they are not able to execute them, or becauſe they are better informed and their minds changed by ſome unexpected occurrent, or by their luſts and paſſions, none of which have place in God. And therefore I plainly ſee that all our endeavours and repeated ſacrifices are to no purpoſe, and can make no impreſſion in God, nor induce him to curſe thoſe whom he hath purpoſed, and ſolemnly and frequently promiſed, to bleſs. *k* Is he like a man that oft ſpeaks and promiſes what he either never intends, or cannot or will not perform?

20 Behold, I have received *commandment* to bleſs *l*: and he hath bleſſed, and I cannot reverſe it.

l Or, *I have received a bleſſing*, to wit, a ſentence of bleſſing, which God hath put into my mind and mouth, and which I cannot forbear to utter. Heb. *I have received to bleſs.* The infinitive put for the noun, as is frequent.

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael *m*: the LORD his God *is* with him *n*, and the ſhout of a King *is* among them *o*.

m He, (*i. e.*) God, underſtood, *v.* 20. and expreſſed, *v.* 19. *hath not* or doth not *behold* or *ſee iniquity* or *perverſeneſs*, *i. e.* any ſin, *in Jacob* or *Iſrael*; which cannot be meant of a ſimple ſeeing or knowing of him, for ſo God did ſee and obſerve, yea and chaſtiſe their ſins, as is manifeſt, *Exod.* 32. 9. *Deut.* 9. 13. but of ſuch a ſight of their ſins as ſhould provoke God utterly to forſake and curſe and deſtroy them, which was *Balak*'s deſire, and *Balaam*'s hope and deſign. For as *Balaam* knew that none but *Iſraels* God could curſe or deſtroy *Iſrael*, ſo he knew that nothing but their ſin could move him ſo to do; and therefore he took a right though wicked courſe afterwards, to tempt them to ſin, and thereby to expoſe them to ruine, *Numb.* 25. And *Balaam* had now hoped that God was incenſed againſt *Iſrael* for their ſins, and therefore would be prevailed with to give them up to the curſe and ſpoil. But, ſaith he, I was miſtaken, I ſee God hath a ſingular favour to this people, and though he ſees and puniſheth ſin in other perſons and people with utter deſtruction, as he hath now done in *Sihon* and *Og* and the *Amorites*, yet he will not do ſo with *Iſrael*; he winks at their ſins, forgets and forgives them, and will not puniſh them as their iniquities deſerve. In this ſenſe God is ſaid *not to ſee* ſin, as elſewhere he is ſaid to forget them, *Iſa.* 43. 25. *Jer.* 31 34. and, to *cover* them, *Pſal.* 32. 1. which keeps them out of ſight and ſo out of mind, and to *blot* them out, *Pſal.* 51. 1, 9. and to *caſt* them *behind his back*, *Iſa.* 38. 17. or, *into the depth of the ſea*, *Mic.* 7. 19. in which caſes they cannot be ſeen nor read. And men are oft ſaid *not to know* or *ſee* thoſe ſins in their children or others, which they do not take notice of ſo as to puniſh them. And this ſenſe beſt agrees with the context, God hath decreed and promiſed to bleſs this people, and *he hath bleſſed them, and I cannot reverſe it*, *ver.* 20. and he will not reverſe it, though provoked to do ſo by their ſins, which he will take no notice of. Others thus, *He hath not beheld*, as hitherto he hath not, ſo for the future he will not behold, *i. e.* ſo as to approve it, as that word is oft uſed, as *Gen.* 7. 1. *Iſa.* 66. 2. *Hab.* 1. 13. or ſo as to ſuffer it, *injury againſt Jacob*, &c. For *aven* here rendred *iniquity*, is oft uſed in that ſence, as *Job* 5. 6, 7. *Prov.* 12. 21. & 22. 8. And the other word *amal* rendred *perverſeneſs* oft notes *vexation* and *trouble* as *Job* 5. 6, 7. *Pſal.* 25. 17. & 36. 4. and the particle *beth* rendred *in* is oft uſed for *againſt*, as *Exod.* 14. 25. & 20. 16. *Numb.* 12. 1. So the ſenſe is, God will not ſee them wronged, or ruined by any of their adverſaries, whereof the following words may be a good reaſon, for *God is with him*, &c. *n* (*i. e.*) He hath a favour for this people, and will defend and ſave them. So the phraſe of *God's being with* a perſon or people ſignifies, as *Judg.* 6. 13. *Pſal.* 46. 7. *Iſa.* 8. 10. *o* (*i. e.*) Such joyful and triumphant ſhouts as thoſe wherewith a people congratulate the approach and preſence of their King when he appears among them upon ſome ſolemn occaſion, or when he returns from battel with victory and ſpoils. The expreſſion implies God's being their King and Ruler, and their abundant ſecurity and juſt confidence in him as ſuch. And here is an alluſion to the ſilver trumpets which were made by God's command, and uſed upon great ſolemnities, in which God their King was preſent in a ſpecial manner, *Numb.* 10. 9. *Joſ.* 6. 16, 20. 1 *Sam.* 4. 5. 2 *Chron.* 13. 12.

22 * God brought them out of Egypt *p*: he *q* hath as it were the ſtrength of an unicorn *r*.

* chap. 24. 8.

p To wit, by a ſtrong hand, and in ſpight of all their enemies, and therefore it is in vain to ſeek or hope to overcome them. *q* Either 1. God, laſt mentioned. But ſo the compariſon is mean and unbecoming. Or rather, 2. *Iſrael*, whom God brought out of *Egypt*, ſuch change of numbers being very common in the Hebrew language. The ſence is, *Iſrael* is not now what he was in *Egypt*, a poor, weak, diſpirited, unarmed people, but high and ſtrong and invincible. *r* Whoſe great ſtrength and fierceneſs is celebrated in Scripture, *Numb.* 24. 8. *Deut.* 33. 17. *Job* 39. 9. *Pſal.* 22. 21. & 92. 10. But whether it be an Unicorn, or a Rhinoceros, or a ſtrong and fierce kind of wild goat, which is here called *reem*, it is not needful here to determine.

23 Surely *there is* no inchantment ‖ againſt Jacob, neither *is there* any divination againſt Iſrael: according to this time *t* it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought *u*?

s I find by experience and ſerious conſideration that all mine and thine endeavours to enchant *Iſrael* are in vain, being fruſtrated by their omnipotent God. I can do thee no ſervice by my [illegible] them. *t* Not only in ſucceeding times and ages of which he ſpeaks, *chap.* 24. 17, &c. but even now, in this time and [illegible] forward. *u* (*i. e.*) How wonderful and glorious [illegible] which God is now about to do for *Iſrael* [illegible] by drying up [illegible] ſubduing the *Canaanites*, &c. Theſe things will be matter of [illegible] courſe and admiration to all ages.

24 Behold, the people ſhall riſe up *x* as * a great lion, and lift up himſelf as a young lion: he ſhall not lie down *y*, until he eat *of* the prey and drink the blood of the ſlain.

x As a lion rowzeth up himſelf to fight, or to go out to the prey, ſo ſhall *Iſrael* ſtir up themſelves to warlike attempts againſt all their enemies, as occaſion ſhall offer it ſelf. *y* (*i. e.*) Not [illegible] from fighting and purſuing.

25 And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſs them at all.

26 But Balaam anſwered and ſaid unto Balak, Told I not thee, ſaying, all that the LORD ſpeaketh, that I muſt do?

27 And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another place: peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

28 And Balak brought Balaam unto the top of Peor *z*, that looketh toward Jeſhimon.

z An high place called *Beth-Peor*. *Deut.* 3. 29. *i. e.* the houſe or temple of *Peor*, becauſe there they worſhipped *Baal-peor*.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks and ſeven rams.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

Balaam lays aſide his ſorceries, and the Spirit of God comes upon him: his Eyes are open: Hears the words of God; and ſees the Viſion of the Almighty, 1—4. Propheſies of Iſraels proſperity, 5—9. Balak is Angry: commands him to flye: his Anſwer, 10—14. He propheſies of the Meſſias the King, and of the deſtruction of the Nations, 15—[illegible] He returns to his place; and Balak goes his way, 25.

1 AND when Balaam ſaw that it pleaſed the LORD to bleſs Iſrael, he went not as at * other times, † to ſeek for inchantments *a*; but he ſet his face toward the wilderneſs *b*.

* chap. 23. 3, 15.

† Heb. *to the meeting of inchantments.*

a (*i. e.*) To uſe enchantments, which he is ſaid to have done, either becauſe when he conſulted and ſacrificed to God, he did alſo uſe enchantments and conſult with the Devil, that if one would not, the other might help him; or, becauſe he conſulted God in a magical & ſuperſtitious way, by uſing ſuch poſtures or inſtruments or forms of words as inchanters uſed. *b* Where *Iſrael* lay encamped, either with intent to curſe *Iſrael* without Gods leave: or rather, expecting what God of his own accord would ſuggeſt to him concerning this matter.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents*, according to their tribes *c*: and the ſpirit of God came upon him *d*.

c In the order appointed *Numb.* 2. *d* (*i. e.*) Inspired him to speak the following words, and so constrained him again to bless those whom he desired to curse.

3 * And he took up his parable, and said, Balaam the son of Beor hath said, and the man † whose eyes are open hath said;

4 He hath said, which heard the words of God, which saw the vision *f* of the Almighty, falling *into a trance* *g*, but having his eyes open:

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys *h* are they *i* spread forth, as gardens by the rivers side *k*, as the trees of lign-aloes *l* which the LORD hath planted *m*, *and* as cedar-trees *n* beside the waters *o*.

7 He shall pour the water out of his buckets *p*, and his seed *shall be* in many * waters *q*, and his king *r* shall be higher than Agag *s*, and his kingdom shall be exalted.

8 * God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break *t* their bones, and pierce *them* through with his arrows.

9 * He couched, he lay down *t* as a lion, and as a great lion: who shall stir him up *u*? * Blessed *is he* that

1 Having conquered his enemies the *Canaanites*, and their land he shall quietly and securely rest and settle himself their. *u* (*i. e.*) Awake or provoke him

10 And Balaks anger was kindled against Balaam, and he smote his hands together *x*: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

x A sign of great anger, *Ezek.* 21. 17. and 22. 13.

11. Therefore now, flee thou to thy place *y*: I thought to promote thee unto great honour, but lo, the LORD hath kept thee back from honour.

y Whence I sent for thee, *Numb.* 22. 5. *z* Whose commands thou hast preferred before my desires and interest; and therefore seek thy recompence from him, and not from me.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 * If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad † of mine own mind: *but* what the LORD saith that will I speak.

14 And now behold, I go unto my people: come *therefore*, *and* * I will advertise thee *a* what this people shall do to thy people in the latter days *b*.

a Or, *inform thee*, to wit, concerning future things, as it here follows, for this word seems inseparably joyned with the following. Others, *give thee counsel*, and tell thee *what this people*, &c. So it is a short and defective speech, such as we have, *Exod.* 4. 5. and 13. 8. And by *counsel* they understand that which is related, *Numb.* 25. 1, 2. which was done by *Balaam's* counsel, *Numb.* 31. 16. *Revel.* 2. 14. But the former sense is more unforced and agreeable to the following words, as they ly. *b* Not in thy time, therefore thou hast no reason to fear, but in succeeding ages, as 2 *Sam.* 8. 2. *Gen.*

15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes were open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall *c* see him *d* but not now *e*: I shall behold him, but not nigh: there shall come a * star *f* out of Jacob, and a scepter *g* shall rise out of Israel, and shall smite the corners *h* of Moab, and destroy all the children of Sheth *i*.

c Or, *I have seen*, or *do see*, for the future is oft put for other times or tenses: he speaks of a prophetical sight, like that of *Abraham's*, who saw Christ's *day*, *Joh.* 8. 56. *d* To wit, the *star*, and *scepter* as it here follows, *i. e.* a great and eminent Prince, which was to come out of *Israel's* loyns, either 1. *David*, who first did the things here spoken of, 2 *Sam.* 8. 2. *Psal.* 60. 8. and 108. 9. and some of the Kings of *Judah* and *Israel* after him, for it is not necessarily understood of one particular person: or 2. the *Messias*, as both Jewish and Christian Interpreters expound it, who most eminently and fully performed what is here said, in destroying the enemies of *Israel* or of God's Church, who are here described under the names of the nearest and fiercest enemies of *Israel*: which he doth partly by himself, by his word and spirit, and spiritual plagues; and partly by his ministers, those princes whom he makes nursing fathers to his Church, and scourges to his Enemies. And to him alone agrees the foregoing verb properly, *I shall see him*, to wit, in my own person, or with the eyes of my own body, as *every eye shall see him*, *Revel.* 1. 7. when he comes to judgment. Nor can it seem strange that *Balaam* should speak of such high and remote things, seeing he foresaw and foretold these things by the revelation of the Spirit of God, by which also he foresaw the great felicity of good men, and the miserable state of bad men after death and judgment, *Numb.* 23. 10. *e* Not yet, but after many ages. *f* A title often given to Princes and eminent and illustrious persons, and particularly to the *Messias*, *Revel.* 2. 28. and 22. 16. *g* (*i. e.*) A scepter-bearer, a king or ruler, even that scepter mentioned *Gen.* 49. 10. *h* Either literally, the borders, which by a Synecdoche are oft used in Scripture for the whole country to which they belong, as *Exod.* 8. 2. *Psal.* 74. 17. and 147. 14. *Jer.* 15. 13. and 17. 3. Or 2. metaphorically, to wit, princes and rulers, who are sometimes compared to corners, as *Zach.* 10. 4. and Christ himself is called a *corner stone*, because he unites and supports the building. But I prefer the former sense. *i* Which seems to be the name of some eminent, though now unknown, place or prince in Moab, where there were many princes, as appears from *Numb.* 23. 6. *Amos* 2. 3 there being innumerable inftances of such places or persons sometimes famous, but now utterly lost as to all monuments and remembrances of them.

18 And * Edom shall be a possession *d*, Seir *e* also shall be a possession for his Enemies *f*, and Israel shall do valiantly *g*:

d Which was also foretold, *Gen.* 25. 23. and in part fulfilled, 2 *Sam.* 8. 14. 1 *Chron.* 18. 13. but more fully by Christ, *Amos* 9. 12. *Obad.* v. 18. who shall subdue and possess all his enemies; here signified by the name of *Edom*, as *Jacob* or *Israel*, his brother, signifies all his Church and people. *e* A part and mountain of *Edom*, *Gen.* 36. 8. which may be here mentioned as the strongest part of *Edom*, to shew that not only the rest of *Edom*, which is more accessible, but even the rocks and best munitions of it, shall be taken. *f* The *Israelites*. *g* Or, *gain power*, or *riches*, or *victory*, all which are comprehended in this phrase.

19 Out of Jacob *h* shall come he that shall have dominion *i*, and shall destroy him that remaineth of the city *k*.

h Out of *Jacob's* loyns. *i* *David*, and especially Christ. *k* Or, *from or out of this city*, *i. e.* the cities, the singular number for the plural, which hath been oft noted before. The sence is, He shall not only subdue those *Moabites* and *Edomites* which meet him in the field, but he shall pursue them even to their strongest holds and cities, and shall pull them out thence. Possibly he may note some eminent city in which they confided most, their Metropolis or royal city as may be guessed from *Psal.* 60. 9.

20 And when he looked *l* on Amalek, he took up his parable, and said, Amalek *was* ‖ the first *m* of the nations, but his latter end ‖ *shall be* that he perish for ever *n*.

l From the top of *Pisgah*, which was exceeding high, and gave him the prospect of parts of all these kingdoms. *m* Heb. *the first of his fruits*; so called either, 1. because they were the first of all the, Exod. neighboring nations which were embodied together in one government: or, 2. because they were the most powerful and eminent of or, *shall* them, as is implied above, *ver.* 7. the best things in each kind be-*even to* ing oft signified by the name of first-fruits. Or, 3. because he was *fruitless*. the first who fought against *Israel* and was vanquished by them, in that famous battel *Exod.* 17. which victory was an earnest and first-fruits of that large harvest of victories which the *Israelites* should in due time get over all their enemies, and among others, over *Amalek* himself, 1 *Sam.* 15. 3. *n* He began with God and with *Israel*, but God will end with him, and the firm purpose and will of God is, that he shall be utterly destroyed, *Exod.* 17. 14. so that *Saul* lost his kingdom for not executing this decree and God's command pursuant thereunto, 1 *Sam.* 15.

21 And he looked on * the Kenite *o*, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest *p* in a rock:

o The posterity or kindred of *Jethro*; not that part of them which dwelt among the *Israelites*, to whom the following words do not agree, but those of them who were mingled with the *Amalekites* and *Midianites*. See *Exod.* 3. 1. *Judg.* 1. 16. & 4. 11. 1 *Sam.* 15. 6. *p* (*i. e.*) Thy dwelling-place, so called, either because it was in an high place, as nests commonly are: or from their security and confidence of continuing long and safe in it: See *Job* 29. 18. or in allusion to their name, for *ken* in *Hebrew* signifies a *nest*.

22 Nevertheless † the Kenite *q* shall be wasted, ‖ until Asshur shall carry thee away captive *r*.

q Heb. *Kain*, *i. e.* the *Kenite*, so called, either by a transposition of letters, which is very usual in the *Hebrew* tongue: or from the name of some eminent place where they lived, or person from whom they were descended, though now the memory of them be utterly lost, as it hath fared with innumerable other places and persons famous in their generations mentioned in ancient heathen writers. *r* (*i. e.*) Shall be by degrees diminished and wafted by the incursions of divers enemies, till at last the *Assyrian* comes to compleat the work and carries them into captivity. For the *Kenites* lived partly among the ten tribes, *Jos.* 19. 33. compared with *Judg.* 4. 11. and partly with the two tribes, *Judg.* 1. 16. & 4. 16. 17. and were carried captive with them, part by *Salmanasser*, the king of *Assyria*, 2 *King.* 17. 6. and part by *Nebuchadnezzar*, who also is called an *Assyrian*, *Ezra* 6. 22. *Isa.* 52. 4. The words may be rendred thus, *shall be wasted. How long?* to wit, shall they be thus wasted? (these particles being oft used abruptly and pathetical y in the same manner, *Psal.* 6. 3. & 90. 13. *Isa.* 6. 11.) till *Asshur* comes, *Asshur shall carry thee away captive*.

23 And he took up his parable, and said, Alas! who shall live *s* when God doth this?

s How calamitous and miserable will the state of the World be, when the *Assyrian*, and after him the *Chaldean*, shall over-run and over-turn all these parts of the World? who will be able to live and keep his heart from fainting under such grievous pressures? how few will then escape the destroying sword?

24 And ships *shall come* from the coast of Chittim *t*, and shall afflict Asshur, and shall afflict Eber *u*, and he also *x* shall perish for ever.

t A place or people so called from *Chittim* the son of *Javan*, *Gen.* 10. 4. whose posterity were very numerous, and were first seated in the lesser *Asia*, and from thence sent forth colonies into the illands of the *Ægean* Sea, and into *Cyprus*, and afterwards into *Macedonia* and other parts of *Greece*, and then into *Italy*. Whence it comes to pass that by this name is understood sometimes *Macedonia*, as appears from 1 *Macc.* 1. 1. and 1 *Mac.* 8. 5. and sometimes *Italy*, as is manifest from *Dan.* 11. 29, 30. and sometimes both, as in this place: for he speaks here of the scourge that God hath appointed for the *Assyrian* after he had done God's work in punishing of his people and the bordering nations. Now although the *Assyrian* and *Chaldean* empire was subdued by the *Medes* and *Persians*, yet the chief afflictions and calamities of that people came from two hands, both from the sea and brought to them by ships, as is here expressed: first from the Grecians under *Alexander* and his successors, by whom that people were grievously oppressed and wasted; then from the *Romans*, who subdued all the *Grecian* empire, one great part whereof were the *Assyrians* largely so called, and after many bloody wars made them a colony. *u* (*i. e.*) The posterity of *Eber*, *Gen.* 10. 24. the *Hebrews*, who were the chief and flower of *Ebers* children, and therefore are here designed by that general name, such general expressions being oft used concerning one particular and the most eminent of its kind. And it pleased God to express it in this manner here, because though he would foretel this for the comfort and instruction of his people in after ages, yet he would not have *Balak*, nor *Balaam* neither, understand or utter any thing which might seem to thwart that happy estate of *Israel*, which *Balaam* clearly saw and openly applauded. *x* Not the *Hebrews*, as some understand, for his affliction was now mentioned before, and other Scriptures tell us they shall have a better end, and that *all Israel shall be saved*, and therefore not perish for ever, but the affliction or scourge of *Asshur* and *Eber*, to wit, the *Grecian* and *Roman* Empire.

25 And Balaam rose up, and went, and returned to his place *y*: and Balak also went his way.

y (*i. e.*) To *Mesopotamia*. Obj. He went only to *Midian*, where he was slain, *Numb.* 31. 8. *Answ.* 1. He is said to return home, because he intended and began to do so, tho' he was diverted by the *Midianites*: For men in Scripture are oft said to do what they design or attempt to do, as *Exod.* 8. 18. *Numb.* 14. 40. *Josh.* 2. He did go homeward, tho' afterwards he returned to the *Midianites*, either because they sent for him, or to recover his lost credit, and to do that by policy which he could not do by charms, to which purpose he gave them that devilish counsel which was put in practice, *Numb.* 25. and that by his advice, *Rev.* 2. 14. 31. 16.

CHAP. XXV.

The Israelites Whoredom and Idolatry: God commands the guilty to be put to death: Phinehas, a Priest, is blessed for his zeal: God proclaims a War against the Midianites, and immediately upon the notice he gives him of their Treachery in arming the People to fall upon Israel.

1 AND Israel abode in * Shittim *a*, and the people *b* began to commit whoredom *c* with the daughters of Moab *d*.

a A place called more largely, *Abel-Shittim*, *Numb.* 33. 49. it being usual with the *Hebrews* to abbreviate long proper names, as *Bethsaida* is put for *Bethsaidamus*, *Judg.* 3. 3. *Tola* for *Elechtad*, *Jos.* 19. 4. *Ataroth* for *Ataroth-addar*, *Jos.* 16. 5. for *Beth-nimrim*, *Numb.* 32. 36. And this was their last station, from whence they passed immediately into *Canaan*. So this is here noted as a great aggravation of their sin, that they committed it, when God was going to put them into the possession of their long-expected and much-desired land. *b* Not all, but many of them, as appears from *Deut.* 4. 3. 4. 1 *Cor.* 10. 8. *c* Both corporally and spiritually, either because they prostituted themselves to them upon condition of worshipping their God: or because their filthy God was worshipped by such filthy acts, as *Priapus* and *Venus* were. *d* And of *Midian* too, as is evident from *ver.* 6 17, 18. and *Numb.* 31. 16 for both these people being confederated in this wicked design, the one is put for the other, and the daughters of *Moab* may be named, either because they began the transgression or because they were the chief persons, possibly, the relations or courtiers of *Balak* king of *Moab*.

2 And * they called *e* the people unto the sacrifices * *Jer.* 32. of their gods *f*: and the people did eat, and bowed 7. Psal. down *g* to their gods *h*: 106. 28.

e This may be noted, either 1. as the consequent of their whoredom, an invitation to further society in their sacred feasts; or rather 2. as the cause or occasion of their whoredom, the *Hebrew word* here signifying *for*, as it oft doth. The *Moabites* being now neighbours to the *Israelites*, and finding themselves unable to effect their design against *Israel* by war and witchcraft, they now fell another way to work, by contracting familiarity with them, and, perceiving their evil and lustful inclinations, *their* i. e. their daughters, left mentioned, invited them to their feasts. *e* (*i. e.*) Unto the feasts which were made of their parts of their sacrifices, after the manner of the Jews and Gentiles too, the participation whereof, was reckoned a participation in the worship of that God to whom the sacrifices were offered, 1 Cor. 10. 8. and therefore was forbidden to the *Israelites* when such gifts and sacrifices belonged to a false God, *Exod.* 34. 15. Yet this was a less and more modest kind of Idolatry, and therefore is justly used to it when it was more gross and impious. *f* (*i. e.*) Of their God, *Baal-peor*, the plural *Elohim* being here used, as commonly it is, for one God. *g* Which properly notes the outward act of worship, which here consisting in, or being accompanied with filthy actions, may either signifie or connote them. *h* Before their Gods, or, to the honour and worship of their Gods.

3 And Israel joyned himself *i* unto Baal-peor *k*: and the anger of the LORD was kindled *l* against Israel.

i The word implies a forsaking of God to whom they were and should have been joyned, and a turning to, embracing of, strict conjunction with, and fervent affection after, this false God. Compare *Hos.* 9. 10. and 2 *Cor.* 6. 14. *k* Called *Baal*, by the name common to many false Gods, and especially to those that represented any of the heavenly bodies, and *Peor*, either from the hill *Peor*, where he was worshipped, *Numb.* 23. 28. or rather from a verb signifying to *open* and *uncover*, either because of the obscene posture in which possibly the Idol was set, as *Pictures* were: or because of the filthiness which was exercised in his worship. *l* (*i. e.*) Discovered it self in a dreadful plague, *Psal.* 106. 29.

4 And the LORD said unto Moses, * Take all the heads of the people, and hang them up *m* before the LORD *n* against the sun *o*, that the fierce anger of the LORD may be turned away from Israel. * Deut. 4. 3. Jos. 22. 17

m The sense is, either 1. *Take*, to wit, by the self and thy assistance, *all the heads*, i. e. the *Judges*, as they are called *ver.* 5. Or *Rulers*, *of the People*, and in their presence, and their help, *hang them*, i. e. the people, now mentioned, to wit, such of them as were guilty, as was said *ver.* 2. And this seems to be favoured by the next verse, where the execution of this command is mentioned, *Moses said unto the Judges of Israel*, whom he had taken to himself and called together, *Slay* i. e. *every one his men*, i. e. Each of you execute this command of God, and hang up the delinquents under your several jurisdictions. Or 2. *Take*, i. e. apprehend, *all the heads*, i. e. the chief, *of the people*, such as were chief, either in this transgression, or rather in place and power, who are singled out to this exemplary punishment either for their neglect in not preventing, restraining or punishing the offenders according to their power and duty, or for their concurrence with others in this wickedness, which was more odious and mischievous in them than in others. And then this must be necessarily limited to such *heads* as were guilty, which is evident from the nature of the thing, and from the words of the verse. And to these *heads of the people* differ as in name and title, so in place and dignity from *the judges of the people*, *ver.* 5. which may seem to note the superior Magistrates, even the 70 Elders, which, being persons of great worth and piety, chosen by God, and endowed with his spirit, most probably kept themselves from this

contagion, and therefore were fitter to punish others; and *the heads of the People*, seem to be the inferior Magistrates, the rulers of tens or hundreds, or the like, who as they did many of them, partake with the people in other rebellions, so probably were involved in this guilt. Now these are to be hanged up as other malefactors, and condemned persons were, *Deut.* 21. 23. 2 *Sam.* 21. 6. *n* To the vindication of God's honour and justice. *o (i. e.)* Publickly, as these sin was publick and scandalous, and speedily before the Sun go down. But withal this phrase may signifie, that these also must be taken down about Sun-setting, as other malefactors were, *Deut.* 21. 23.

*Exod. 32. 27. 5 And Moses said unto the judges of Israel, * slay ye every one his men *p* that were joined unto Baal-Peor.

p (i.e.) Those under his charge: for as these 70 were chosen to assist *Moses* in the government, so doubtless the care and management of the people was distributed among them by just and equal proportions.

6 And behold *q* one of the children of Israel came, and brought into his brethren *r* a Midianitish woman, in the sight of Moses *s*, and in the sight of all the congregation *t* of the children of Israel, who *were* weeping *u* before the door of the tabernacle of the congregation.

q This was done, either 1. Before God's command to *Moses*, and by him to the Judges, *ver.* 4, 5. such transpositions and disorders being not unusual in sacred story. Or rather, 2. In the order it is related, to wit, when *Moses* had given the charge to the Judges, and, as it may seem, before the execution of it, otherwise it is probable he would not have been so bold and foolish to have run upon present and certain ruin, when the examples were fresh and frequent before his eyes. *r (i.e.)* Into the camp of the *Israelites*, or to his Friends and Relations in his tent, whither he carried her, *ver.* 8. for his or their flathly satisfaction. *s* An argument of intolerable impudence and contempt of God and of *Moses*. *t (i.e.)* The rulers of the congregation with divers of the people. *u* Bewailing the abominable wickedness of the people, and the dreadful judgments of God, and imploring God's mercy and favour.

*Psal. 106. 30. 7 And * when Phinehas the * son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand,

*Exod. 6. 25. 8 And he went after the man of Israel into the * tent *v*, and thrust both of them through *y*, the man of Israel and the woman through her belly *z*: so the plague *a* was stayed from the children of Israel.

x Or, *Brothel-house*: For since they gave way to such lewd practices, no doubt they singled out convenient places for their wickedness. *y* Which is no warrant for private persons to take upon them the execution of justice upon any, though the greatest malefactors, because *Phinehas* was himself a man in great authority and power, and did this after the command given by *Moses* to the rulers to slay these transgressors, and in the very sight, and no doubt, by the consent of *Moses* himself, and also by the special instinct and direction of God's spirit. *z* Or *in her brothel-house*, for the word is the same before used, and translated *tent*, and it may be called *hers*, because the choice or usual place for her wicked purposes, as the rest doubtless did other places of like nature. *a* Either the pestilence, or some other sudden and grievous mortality.

*1 Cor. 10. 8. 9 And * those that died in the plague, were twenty and four thousand *b*.

b Object. They were but 23000. 1 *Cor.* 10. 8. *Answ.* The odd thousand here added were slain by the Judges according to the order of *Moses*, the rest by the immediate hand of God, but both forts paid the price of the *plague*, the word being used, as oft it is, for the sword, or hand, or stroke of God.

10 And the LORD spake unto Moses, saying,

*Psal. 106. 30. 11 * Phinehas the son of Eleazar, the son of Aaron the priest hath turned my wrath away from the children of Israel, (while he was zealous *c* for my sake *d* among them) that I consumed not the children of Israel in my jealousie.

c Fervent and resolute and valiant. *d* For my satisfaction and vindication.

12 Wherefore say, Behold, I give unto him my covenant of peace *e*.

e (i.e.) The covenant of an everlasting priesthood, as it is expounded, *v.* 13. which is called *a covenant of peace*, partly with respect to the happy effect of this heroical action of his, whereby he made peace between God and his people; and partly with regard to the principal end and use of the Priestly office, which was constantly to do that which *Phinehas* now did, even to mediate between God and Men, to obtain and preserve his own and *Israel*'s peace and reconciliation with God, by offering up sacrifices and incense, and prayers, to God on their behalf, *Numb.* 16. 47, 48. as also by *turning them away from iniquity*, which is the only peace-breaker, and by teaching and pressing the observation of that Law, which is the only bond of their peace, *Mal.* 2. 5, 6, 7.

13 And he shall have it, and his seed after him *f*, even the covenant of an everlasting priesthood *g*, because he was zealous for his God, and made an atonement for the children of Israel.

f Quest. What advantage had he by this promise, seeing the thing here promised was due to him by birth? *Josh.* 1. The same blessing may be oft-times promised, as the Kingdom was to *David*; and the renewing of this promise might seem convenient here, to signifie that bloodshed was so far from polluting him, and thereby casting him out of the Priesthood, that it was a mean to confirm him in it. 2. This promise secured him and his against divers contingences, which otherwise might have befallen him or them, as that he should live longer than his father, else he could not have been the High-priest; that he should be preserved from those blemishes which might have rendred him uncapable of the Priesthood, which were many; that he should have a seed, and they such as were fit for that office. *g (i.e.)* To continue as long as the Law and Commonwealth of the Jews did. *Quest.* How was this verified, seeing the Priesthood went from *Eleazar*'s to *Ithamar*'s line in *Eli* and three or four of his Successors? *Josh.* 1. This promise, as others of the like nature, was conditional, and therefore might be made void and of none effect, by the miscarriages of *Phinehas* his sons, as it seems it was, and thereupon a like promise was made to *Eli* of the line of *Ithamar*, that he and his should *walk before the Lord* to wit, in the office of High-priest, *for ever*, which also for his and their sins was made void, 1 *Sam.* 2. 30. *Answ.* 2. That was but a short interruption, and not considerable in so long a succession, for the Priesthood returned to *Phinehas* his line in the time of *Solomon*, 1 *King.* 2. 26, 27, 35. 1 *Chron.* 24. 3. and continued in that line till the captivity of *Babylon*, as is evident, and afterward too, 1 *Chron.* 6. 4. *Ezra* 7. 1, 5. even until Christ's time, for any thing which appears to the contrary.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince *h* of † a chief house *i* among the Simeonites *k*.

h This is added as a proof of *Phinehas* his zeal that he durst venture upon so great a person, who was likely to have many avengers of his blood. *i* Heb. *Of the house of his Fathers*. Every Tribe was divided into great Houses called *the houses of their Fathers*, *Numb.* 1. 2. and he was the Prince or chief of one of these, though not of the whole Tribe. † Of the Tribe of *Simeon*, which seems to have been too much influenced by his and other such examples, for that the 59300. which were numbred, *Numb.* 1. 22, 23. there were now only 22200. *Numb.* 26. 14.

15 And the name of the Midianitish woman that was slain, *was* Cozbi the daughter of Zur *l*; he *was* head over a people, *and* of a chief house *m* in Midian.

l One of the Kings or Princes of *Midian*, *Numb.* 31. 8. *Josh.* 13. 21. *m* Or, and over her *father's house*.

16 And the LORD spake unto Moses, saying,

17 * Vex the Midianites *n* and smite them *o*.

n And why not the *Moabites*, who were as guilty, *ver.* 1. *Answ.* 1. Because God will reserve to himself a liberty of punishing or sparing, according to his own good pleasure. 2 God had a kindness for the *Moabites* for *Lot*'s sake, *Deut.* 2. 9. 3. God punished the *Moabites* in another manner, to wit, by his own immediate hand, whereby it is probable he cut off those Moabitish women that were guilty of this fact, partly by a particular and dreadful kind of excommunication, *Deut.* 23. 3 and partly by impunity, which in its consequences is commonly worse and more pernicious than any or all temporal punishments, which none that believes the Bible can deny. 4 It is probable the *Midianites* were most guilty, as in perswading *Balak* to send for *Balaam*, as may be gathered from *Numb.* 22. 4. So in the reception of *Balaam* after *Balak* had dismissed him, *Numb.* 31. 8. and in further consultation with him, and in contriving the means for the executing of this wicked plot. *o (i. e.)* Kill them: in which words as there is a command to war against them, so there is a promise of success.

18 For they vex you with their wiles *p*, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi *q*, the daughter of a prince of Midian, their sister *r*, which was slain in the day of the plague for Peors sake.

p For under pretence of Kindred and Friendship and Leagues, yea and Marriages, which they offered to them, instead of the War which the *Israelites* expected from them, they fought only an opportunity to insinuate themselves into their familiarity, and execute their hellish plot of bringing that curse upon the *Israelites*, which they had in vain attempted to bring another way. *q* By drawing you both to spiritual and corporal whoredom. *r* In a large sense, to wit, their Country woman.

CHAP. XXVI.

Israel numbred: such as were fit for War: of every Tribe: Levi excepted: their Number, 1——51. *The Land to be distributed according to their Number,* 52——56. *The Levites numbred by themselves, because they had no Inheritance,* 57——62. *All that were numbred by Moses and Aaron at Sinai, save only Caleb and Joshua, died in the Wilderness,* 63——65.

1 AND it came to pass after the plague *a* that the LORD spake unto Moses, and unto Eleazar * the son of Aaron the priest, saying,

a Last mentioned, *chap.* 25. 8, 9. *b* Who, his father being dead, was High-priest.

2 Take the sum *c* of all the congregation of the children of Israel * from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

c They were numbred twice before, *Exod.* 30. 11, 12. and *Numb.* 1. 1, 2. Now they are numbred a third time, partly to demonstrate the faithfulness of God, both in curting all those off whom he had threatned to cut off, *Numb.* 14. 29. and in a stupendious increase and multiplication of the people according to his promise, notwithstanding all their sins, and the sweeping judgments inflicted upon them; and partly to prepare the way for the equal division of the Land which they were now going to possess.

3 And Moses and Eleazar the priest spake with them in the plains of Moab *d*, by Jordan *near* Jericho *e* saying,

d See *Numb.* 22. 1. & 33. 48. *e* See *Numb.* 22. 1.

4 *Take the sum of the people f*, from twenty years old and upward as the LORD * commanded Moses, and the children of Israel which went forth out of the land of Egypt.

f Which

f Which words are easily supplied and necessarily to be understood from *ver.* 2.

Gen. 46. 9. Exod. 6. 14. Chro. 5. 3. 5 * Reuben the eldest son of Israel: the children of Reuben; Hanochic, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluite:

6 Of Hesron, the family of the Hesronite: of Carmi, the family of the Carmite.

7 These *are* the families *g* of the Reubenite: and they that were numbred of them, were forty and three thousand and seven hundred and thirty *h*

g (i.e.) The chief houses, which were subdivided into divers lesser families. *h* Whereas their last numbring they were 46500, *Numb.* 1. 21. for *Korah*'s conspiracy, as well as other provocations of theirs had cut off many of them.

8 And the sons *i* of Pallu: Eliab.

i For, *son*, of which change of the number. See *Gen.* 21. 7. & 46. 7.

9 And the sons of Eliab; Nemuel, and Dathan, and Gen. 46. 9. Abiram: this *is that* Dathan, and Abiram, *which were* * famous in the congregation, who strove against Moses, and against Aaron in the company of Korah, when they strove against the LORD.

10 And the earth opened her mouth, and swallowed them up together with Korah *k*, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign *l*:

k According to this translation *Korah* was not consumed by fire with his 250 men, *Numb.* 16. but swallowed up by the Earth. But others rather think he was devoured by the fire, of which see on *Numb.* 16. 32, 35. and render these words, *and* the things *of Korah*, or belonging to *Korah*, to wit, his tent and goods, and family, children excepted as here follows. Which interpretation receives strength by comparing this place with *Numb.* 16. 32. *And the earth opened her mouth, and swallowed them* (to wit, *Dathan* and *Abiram*, as is manifest from *ver.* 24. 25, 27.) *up and their houses, and all the men that* appertained *unto Korah*, which variation of the phrase plainly shews that *Korah* himself was not swallowed up with them, but only his men and his tabernacle, which is mentioned there together with the tabernacles of *Dathan* and *Abiram*, *ver.* 24. 27. but his person is not there mentioned with their persons. Nor is it unusual both in sacred and profane authors, by the name of a man who is the head and master to understand not only his house and family, though himself be not included. But this difficulty may be cleared another way. The Hebrew particle *eth* may be here the note of a Nominative case, as it is 2 *Kings* 6. 5. *Job* 9. 19. *Jer.* 38. 16. *Ezek.* 39. 14. & 43. 7. and there may be a defect of a verb, which is most frequent, and so the place may be rendred thus, *and the earth opened her mouth, and swallowed them up*, to wit, *Dathan* and *Abiram*, *ver.* 9. *and Korah got, and as for Korah* he died (which verb is easily understood out of the following noun, of which Ellipsis there are many instances in Scripture, some whereof have been given before, and more will follow in their places) *in the death of that company*, or *when that company died, what time the fire devoured the two hundred and fifty men*. And so this place, and *Numb.* 16. 35. explain one another, and whereas there is mention only of 250 men consumed by that fire, *Korah* is here added to the number. *l (i. e.)* God made them a monument or example, to warn others not to rebel against God nor against Magistracy, nor to usurp the Priestly Office.

11 Notwithstanding the children of Korah died not *m*. *m* God being pleased to spare them, either because they disowned their fathers fact, and thereupon separated themselves both from his tent and company, or because *Moses* interceded for them, or because God would glorifie his own free mercy in sparing some, while he punished others, according to his declaration in a like case, *Exod.* 33. 19. Hence the sons of *Korah* are mentioned, 1 *Chron.* 6. 22, 38. and oft in the book of Psalms.

12 The sons of Simeon after their families: of Nemuel *n*, the family of the Nemuelite: of Jamin, the family of the Jaminite: of Jachin *o*, the family of the Jachinite:

n Called *Jemuel*, *Gen.* 46. 10. *Exod.* 6. 15. *o* Called also *Jarib*, 1 *Chron.* 4. 24. And such names might be either added or changed upon some special occasion not recorded in Scripture.

13 Of Zerah *p*, the family of the Zarhite: of Shaul, the family of the Shaulite.

p Called also *Zohar*, *Gen.* 46 10. *Exod.* 6. 15. There is another of his sons, *Obad*, mentioned *Gen.* 46. 10. not here, possibly because his family was extinct before this time.

14 These *are* the families of the Simeonite: twenty and two thousand and two hundred *p*.

p Whereas there were 37400 in *Numb.* 1. 23. It is thought the example of *Zimri*, one of their princes, *Numb.* 25. and some others among them, did infect the generality of the Tribe, and so caused this great diminution, in their numbers.

15 The children of Gad *q* after their families: of Zephon *r*, the family of the Zephonite; of Haggi, the family of the Haggite: of Shuni, the family of the Shunite.

q Who is placed next, because he was joined with *Reuben* and *Simeon* in the same camp and quarters, *Numb.* 2. 10, 14. *r* Called *Zephion*, *Gen.* 46. 16.

16 Of Ozni *s*, the family of the Oznites: of Eri, the family of the Erites:

s Called *Ezbon*, *Gen.* 46. 16.

17 Of Arod *t*, the family of the Arodites: of Areli, the family of the Arelites.

t Called *Arodi*, *Gen.* 46. 16.

18 These *are* the families of the children of Gad, according to those that were numbred of them, forty thousand and five hundred *u*.

u Fewer by above 5000 than there were in their last numbring, *Numb.* 2. 15.

Gen. 38. 2. Exc. and 46. 12. 19 * The sons of Judah were Er and Onan: and Er * and Onan died in the land of Canaan.

20 And the sons of Judah after their families were: of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez *x* were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

x Which though *Judah*'s Grandchildren are here mentioned among his sons, because they are put in the stead of *Er* and *Onan*, which died before.

22 These *are* the families of Judah, according to those that were numbred of them, threescore and sixteen thousand and five hundred *y*.

y About 9000 more than they were, *Num.* 1. 27. whereas the foregoing Tribes were all diminished, this Tribe was now encreased, and the blessing promised to that Tribe above the rest, *Gen.* 49. 8. doth herein begin to shew it self.

23 * Of the sons of Issachar after their families: of * Gen. 46. Tola, the family of the Tolaites: of Pua *z*, the family of the Punites.

z Called also *Phuvah*, *Gen.* 46. 13. as his brother *Jashub*, *ver.* 24. is called *Job*, *Gen.* 46. 13.

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbred of them, threescore and four thousand and three hundred *a*.

a A great increase. Compare *Numb.* 2. 6.

26 Of * the sons of Zebulun, after their families, of * Gen. 46. Sered, the families of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbred of them, threescore thousand and five hundred *b*.

b Whereas before they were but 57400 in *Numb.* 1. 31. & 2. 8. So that *Judah*'s camp was much encreased, as *Reuben*'s was much diminished.

28 * The sons of Joseph, after their families, were * Gen. 46. Manasseh and Ephraim. 20.

29 Of the sons of Manasseh: of * Machir, the family of the Machirites: and Machir begat Gilead: of * Josh. 17. 1. Gilead *come* the family of the Gileadites *c*.

c Gilead is here mentioned as *Machir* only son, and therefore some conceive that the family of the *Machirites*, and of the *Gileadites*, are one and the same family, only called by two names, first *Machirites*, but after wards *Gileadites*. Others make them distinct families, because *Machir* had other children, *Gen.* 50. 23. 1 *Chron.* 7. 14, 15, 16. which are called by their fathers name, *Machirites*, whereas the children of his eldest son *Gilead* are called by his name, *Gileadites*. But though *Machir* had other children, it seems they and their posterity were extinct at this time, and that *Machir* alone was left and his posterity, as may be gathered by comparing this and the following verses with *Jos.* 17. 1, 2, 3. & 1 *Chron.* 7. 14, 15, 16, 17, 18, 19.

30 These *are* the sons of Gilead, of Jeezer *d*, the family of the Jeezerites: of Helek, the family of the Helekites.

d Called also *Abiezer*, *Jos.* 17. 2. *Judg.* 6. 11, 34. 1 *Chron.* 7. 18.

31 And of Asriel, the family of the Asrielites: and of Sechem, the family of the Sechemites:

32 And of Shemida, the family of Shemidaites: and of Hepher, the family of the Hepherites.

33 And * Zelophead the son of Hepher had no sons * ch. 27. 1. but daughters: and the names of the daughters of Zelophead, were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbred of them, fifty and two thousand and seven hundred *e*.

e Whereas they were but 32200. in *Numb.* 1. 35. So they are now increased above 20000. according to that prophecy, *Gen.* 49. 22.

35 These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of Becher *f*, the family of the Bachrites: of Tahan, the family of the Tahanites.

f Called also *Bered*, 1 *Chron.* 7. 20.

36 And these *are* the sons of Shuthelah: of Eran *g*, the family of the Eranites.

g Called *Edan* or *Hadan*, 1 *Chron.* 7. 26. the letters *Daleth* and *Resh* being alike in the Hebrew tongue, and therefore oft changed, as is evident from Scripture-instances.

37 These *are* the families of the sons of Ephraim, according to those that were numbred of them, thir-

ty and two thousand and five hundred. These *are* the sons of Joseph after their families.

* 1 Chron. 7. 6. 38 * The sons of Benjamin *b* after their families: of Bela, the family of the Belaites: of Ashbel *i*, the family of the Ashbelites: of Ahiram *k*, the family of the Ahiramites:

b Who were ten, *Gen.* 46. 21. whereof only five are here mentioned, the rest probably, together with their families, being extinct ere this time. *i* Called also *Jediael*, 1 *Chron.* 7. 6. *k* Called also *Aharah*, 1 *Chron.* 8. 1. and *Ehi*, *Gen.* 46. 21.

39 Of Shupham *l*, the family of the Shuphamites: of Hupham *m*, the family of the Huphamites.

l Called also *Shoupham*, 1 *Chron.* 7. 12. and *Muppim*, *Gen.* 46. 21.

m Called *Huppim*, *Gen.* 46. 21. 1 *Chron.* 7. 12.

40 And the sons of Bela were Ard and Naaman: *of Ard n*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

n Or, *Ardi*, and by transposition, *Addar*, 1 *Chron.* 8. 3.

41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred.

42 These *are* the sons of Dan after their families: of Shuham *o*, the family of the Shuhamites. These *are* the families of Dan after their families *p*.

o Called, by transposition, *Hushim*, *Gen.* 46. 23. *p* The greater families subdivided into lesser families.

43 All the families of the Shuhamites, according to those that were numbred of them, *were* threescore and four thousand and four hundred *q*.

q All from one son and family, whereas of *Benjamin* who had ten sons, and here five families, there were only 45600. to shew that the increase of families depends singly upon God's blessing and good pleasure.

1 Chron. 7. 30. 44 * Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui *r*, the family of the Jesuites; of Beriah, the family of the Berilites.

r Called *Ishui*, *Gen.* 46. 17. where also there is another son of *Asher* named, to wit, *Ishuah*, whose family seems now to be lost.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher, *was* Sarah *s*.

s Who seems to be here mentioned because she was a woman of masculine wisdom, or courage, or other vertue.

47 These *are* the families of the sons of Asher, according to those that were numbred of them, *who were* fifty and three thousand and four hundred *t*.

t Whereas they were only 41500 in *Numb.* 1. 41.

* Gen. 46. 24. 1 Chron. 7. 13. 1 Chron. 8. *Sechalum.* 48 * Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of * Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

51 These *were* the numbred of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty *u*.

u Very nigh as many as there were before, *Numb.* 1. 46. So wisely and marvellously did God at the same time manifest his justice in cutting off so vast a number, and his mercy in giving such a speedy and numerous supply, and his truth in both.

52 And the LORD spake unto Moses, saying,

53 Unto these *x* the land shall be divided *y* for an inheritance, according to the number of names *z*.

x To these families now mentioned. *y* By lot, *ver.* 55. The land was divided into nine parts and an half, respect being had in such division to the goodness as well as to the largeness of the several portions, and the lot gave each tribe their part. *z* (*i.c.*) Of the persons, *persons* being oft put for persons, as *Act.* 1. 15. *Phil.* 2. 9. *Rev.* 3. 4. & 11. 13. The meaning is, that the share of each tribe was divided amongst the several families, to some more, to some less, according to the number of the persons of each family, *Numb.* 33. 54. And withal, if one of the lots or portions proved too large or too little for all the families and persons of that tribe, in this case they might either give part of their portion to another tribe, as *Simeon* and *Dan* had parts of *Judah's* share, *Jos.* 19. 4, 40. or take away a part from the portion belonging to another tribe.

† ch. 33. 54. ‡ Heb. *multiply his inheritance.* 54 * To many thou *a* shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him *b*.

a Then *May.* partly by the self, for he divided the land between the two tribes and an half, and partly by thy successors, to wit, *Joshua* for 9 tribes, whom thou shalt empower and command to do it. *b* According to the number of the families and persons now numbred and being 20 years old, no regard being to be had either to any increase of the number by those who came up to that age between this time and the division of the land, or to the diminution of this number by the sword of *Canaanites* or otherwise.

‡ ch. 33. 54. Josh. 11. 23. & 14. 1. 55 Notwithstanding, the land shall be * divided by lot *c*: according to the names of the tribes of their fathers *d* they shall inherit.

c Which lots seem to have been cast only for the tribes, not as some would have it for the several families, for the distribution of it to them was left to the rulers wisdom according to the rule now given, *ver.* 54. Yet, if any lot was too large for the Tribe, they might give up part of their right to others, with the Rulers consent, as *Judah* gave a share to *Simeon* and to *Dan* within his lot. *d* (*i.e.*) The lots shall go under the names of each tribe or each Patriarch.

56 According to the lot shall the possession thereof be divided between many and few *e*.

e (*i.e.*) That share, which shall by Lot fall to each tribe, shall be distributed to the several families and persons in such proportions as their numbers shall require.

57 * And these *are* they that were numbred of the Levites: of Gershon the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levite *f*: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

f Which are here numbred by themselves, because they were not to have a distinct share of the land, whence it is that they are not so distinctly and exactly mentioned as the other tribes, but confusedly and imperfectly, some of them being who ly omitted here. See *Exod.* 6. 17, 18, 19.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* g bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

g To wit, *Levi's* wife, which must necessarily be understood.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And * Nadab and Abihu died, when they offered * strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand *h*, all males from a month old and upward *i*: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

h One thousand more than they were, *Numb.* 3. 39. *i* The reason of which different way of numbring, see on *Numb.* 3. 15.

63 These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them *i*, save Caleb the son of Jephunneh, and Joshua the son of Nun.

i To wit, of those who then murmured and rebelled against God, as plainly appears both because this threatning and punishment is confined to those transgressors, and because otherwise this had not been true, for of those that were then numbred there were now left *Eleazar* and *Ithamar*, and possibly many of the *Levites*, and some others, who being not guilty of that sin did not partake of their judgment. *Caleb* and *Joshua* are mentioned here, as also *Numb.* 14. not by way of exception, as if these were murmurers, which is utterly denied, *Numb.* 14. 24. but by way of opposition, to signify that they, though they were two of the Spies, and companions of them who were the chief authors and ringleaders of that mutiny, yet they kept themselves from their sin, and therefore God kept them from their plague and destruction, as also he did some others for the same reason.

CHAP. XXVII.

The Law of Inheritance: for Daughters on defect of Sons: and on defect of them to the Brother: and if there be none, to the next Kinsman. 1——11. *God Commands Moses to go up into a Mountain to view the Land of Canaan, and die there: The Reason,* 12——14. *Moses prays to the Lord to appoint an able Successor,* 15——17. *Joshua chosen, and confirm'd in his Office by Imposition of hands before all the People,* 18——23.

THen came the daughters of * Zelophehad *a*, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh, the son of Joseph; and these *are* the names of his daughters; Mahlah, Noah and Hoglah, and Milcah, and Tirzah.

a Perceiving that the males only were numbred, and that the land was to be divided to them only, they put in their claim for a share in their fathers inheritance.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation *b*, saying,

b Nigh unto which it seems was the place where *Moses* and the chief rulers assembled for the administration of publick affairs, which also was very convenient, because they had frequent occasion of recourse to God for his assistance and direction therein.

3 Our father * died in the wilderness, and he was not *c* in the company of them that gathered themselves together against the LORD * in the company of Korah *c*: but died in his own sin *d*, and had no sons.

c Nor

c Nor in any other rebellion of the people, which must be understood, because all of them are opposed to *his own sin*, in which alone he is said to die. But they mention this only either 1. because he might possibly be accused to be guilty of this: Or 2. because, he being an eminent person might be thought guilty of that rather than of any other, because the great and famous men were more concerned in that rebellion than others: Or 3. to gain the favour of *Moses*, against whom that rebellion was more particularly directed, and more desperately prosecuted than any other. Or 4. because peradventure he died about that time, and therefore might be presumed guilty of that crime. Or, rather, 5. because that sin, and, as it may seem, that only of all the sins committed in the wilderness, was of such a flagitious nature, that God thought fit to extend the punishment not only to the persons of those rebels, but also to their children and families, *Numb.* 16. 27, 32. as was usual in like cases, as *Deut.* 13. 15. *Jos.* 7. 24. Whence it is noted as a singular priviledge granted to the *children of Korah*, that they *died not*, *Numb.* 26. 11. whereas the children of their confederates died with them. And this makes their argument here more proper and powerful, that he did not die in that sin for which his posterity were to be cut off, and to lose either their lives or their inheritances, and therefore their claim was more just.

d Either 1. for that sin mentioned *Numb.* 14. which they call *his own sin*, in opposition not to the rest of the people, for it was a common sin, but to his children, *i. e.* the sin for which he alone was to suffer in his person and not in his posterity, as God had appointed, *Numb.* 14. 33. Or rather 2. for his own personal sins, for 1. these were more properly *his own sins*. 2. It was a truth, and that believed by the *Jews*, that death was a punishment for mens own sins. 3. The punishment of that common sin was not directly and properly death, but exclusion from the land of *Canaan*, and death only by way of consequence upon that.

† Heb. *draweth.* 4 Why should the name of our father be † done away *e* from among his family, because he hath no son? give unto us *therefore* a possession *f* among the brethren of our father.

e As it will be, if it be not preserved by an inheritance given to us in his name and for his sake. Hence some gather, that the first son of each of these heirelles was called by their fathers name, by vertue of that law *Deut.* 25. 6. whereby the brothers first son was to bear the name of his elder brother, whose widow he married. *f* In the land of *Canaan* upon the division of it, which though not yet conquered, they concluded would certainly be so, and thereby gave glory to God by believing.

5 And Moses brought their cause before the LORD *g*.

g (*i.e.*) Into the Tabernacle, where God was pleased to speak with *Moses* upon occasions, *Exod.* 25. 22. *Numb.* 7. 89. For it was an hard case, and though their plea seemed reasonable, yet *Moses* shewed his humility and modesty, that he would not determine it himself without Gods particular direction.

6 And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them *h* a possession of an inheritance among their fathers brethren, and thou shalt cause the inheritance of their fathers *i* to pass unto them.

h In *Hebrew* it is of the masculine gender, to shew that women in this case should enjoy the mans priviledge, and that the heavenly *Canaan*, whereof this was a type, did belong no less to women than to men, *Gal.* 3. 28. *i* (*i.e.*) Which belonged to their fathers, in case they had lived.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren *k*, then ye shall give his inheritance unto his fathers brethren.

k Nor sisters, as appears from *ver.* 8.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman, that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment *l*, as the LORD commanded Moses.

l A statute or rule, by which the Magistrate shall give judgment in such cases.

ch. 36. 1. and Josh. 17. 3. 12 And the LORD said unto Moses, * Get thee up into this mount Abrim *m*, and see the land which I have given unto the children of Israel.

m The whole tract of mountains was called *Abarim*, *Numb.* 33. 47. whereof one of the highest was called *Nebo*, *Deut.* 32. 49. and the top of that *Pisgah*, *Deut.* 34. 1.

Deut. 32. 49. and chap. 34. 1. 13 And when thou hast seen it, thou also shalt be gathered unto thy people *n*, as * Aaron thy brother was gathered.

n Of which phrase see *Gen.* 15. 15. and 25. 8.

chap. 20. 10. Deut. 32. 51. 14 For * ye rebelled against my commandment in the desert of Zin, in the strife of the congregation) to sanctifie me at the water before their eyes: that *is* the * water of Meribah in Kadesh *o* in the wilderness of Zin.

chap. 20. 1. Psal. 106. *o* This is added, to distinguish this miscarriage of *Moses* from that of the people in *Rephidim*, *Exod.* 17. 7.

15 And Moses spake unto the LORD *p*, saying,

p The words here following, and others too, which are recorded, *Deut.* 3. 23, 26.

Deut. 32. 48. & chap. 20. 16. 16 Let the LORD * God of the spirits of all flesh *q*, set a man over the congregation;

q (*i.e.*) Of all men: the searcher of spirits, that knoweth who is fit for this great employment; the father and giver and governour of spirits, who canst raise and fit the spirits of men to the highest and hardest works, as thou didst those *Numb.* 11. 16, 17. See *Numb.* 16. 22.

17 which may go out before them, and which may go in before them *r*, and which may lead them out, and which may bring them in; that the congregation of the LORD be not * as sheep which have no shepherd.

Mat. 9. 36. *r* (*i.e.*) Which may wisely conduct them in all their affairs, both when they go forth to war, or upon other occasions, and March e when they return home and live in peace. An allusion from shepherds, as it here follows, which in their pleasant use to go before their sheep, as ours now do, but before them, and to lead them forth to their pasture, and in due time to lead them home again. Of this phrase see *Deut.* 28. 6. and 31. 2.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *s* the spirit *t*, and lay thine hand upon him *t*;

s The spirit of government, of wisdom, and of the fear of the Lord, *Gen.* 41. 38. *t* By which ceremony *Moses* did both delegate the person and confer the power, and by his prayers, which accompanied that rite, obtain from God all the spiritual gifts and graces necessary for his future employment, as appears from *Deut.* 34. 9. See of this custom *Gen.* 48. 14. *Levit.* 1. 4. *Numb.* 8. 12. 1 *Sam.* 4. 14.

19 And set him before Eleazar the priest, and before all the congregation *u*, and give him a charge *x* in their sight.

u That they may be witnesses of the whole action, and may acknowledge him for their supream ruler. *x* Thou shalt command him in my name to undertake the government of my people, which otherwise he will be afraid and unwilling to do, and thou shalt give him counsels and instructions for the right management of that great truth.

20 And thou shalt put *some of* thine honour upon † Heb. *him*, *y*, that all the congregation of the children of Israel may be obedient.

y Thou shalt not now use him as a servant, as thou hast done, but as a brother and thy partner in the government, shewing respect to him, and causing others to do so, and thou shalt impart to him the enfignes and evidences of thy own authority, whatsoever they be. Some understand this honour of those spiritual endowments which did adorn *Moses*, which *Moses* was now to confer upon him. But this *Joshua* had before, for *in him was the spirit*, *ver.* 18. and he received a further measure of the spirit by the laying on of hands, from both which this *cannot* be distinguished, and had he meant this, he would not have expressed it in so dark and doubtful a phrase, but have called it *a passing* not of honour, but *of the spirit*, upon him, as it is called, *Numb.* 11. 17. And seeing the word *honour* here may very well be properly understood, why should we run to figurative significations?

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him *z*, * after the judgment ‖ of * Exod. 28. 30. Urim † before the LORD *: at his word ‖ shall they go out, and at his word they shall come in, *both* he and all the children of Israel with him, even all the congregation.

z When he requires him to do so, and in important and difficult matters. See *Jos.* 9. 14. *Judg.* 1. 1. and 20. 18. 1 *Sam.* 23. 9. ‖ Or, *by or from the judgment*, *i. e.* by seeking and receiving and communica ing to him *the judgment* or sentence thereby given: or, *by the judgment* is here put distinctively for, *by the urim-plates of judgment*, as it is called, *Exod.* 28. 30. as *the testimony* is oft put for, *the ark of the testimony*. Or, *concerning the judgment*, or sentence, *i. e.* what the mind and will of God is in the matter. Or, *after the manner or rite*, for lo the *Hebrew* word *mishpat* here used oft signifies. † Understand, *and of Thummim*, for these two generally go together, only here, as also 1 *Sam.* 28. 6. *Urim* is fynecdochically put for both *Urim* and *Thummim*. For the manner of this enquiry and answer see on *Exod.* 28. 30. * O. dinarily in the Tabernacle near the second vail setting his face to the Ark, or otherwise presenting himself as in Gods presence, as *Abiathar* did by *David's* direction, 1 *Sam.* 23. 9. when they were both banished from the Ark. ‖ (*i.e.*) The word of the Lord, last mentioned, delivered to him by the High-priest.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

Offerings to be observed at set times: the daily burnt offerings to be renewing: together with its meat and drink offering: and at a sacrifice. 1——8. *The Sabbath-offering,* 9, 10. *The burnt-offering of two bullocks, with it's meat, drink, and drink-offering,* 11——15. *The Passover,* 16, 18. *Sacrifices: their continuance,* 19——25. *The Pentecost and the sacrifices thereof,* 26——31.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel *a*, and say * unto them, My offering *and* * my bread for my sacrifices made by fire *b for a* † sweet savour unto me, shall ye observe to offer unto me in their due season.

* Lev. 3. 11. & 21. 6. & 22. 25.

a God here repeats some of the former laws about sacrifices, not without great reason, partly because they had been generally ‖ H. b. a discontinued for 38 years together; partly because the generation *future of* to my

to which the former laws had been given about these things was wholly dead, and it was fit the new generation should be instructed about them, as their parents were; partly to renew the testimonies of Gods grace and mercy, notwithstanding their frequent forfeitures thereof by their horrid Apostacies and Rebellions; and principally because they were now ready to enter into that land, in which they were obliged to put these things in practice, *Deut.* 12. 8. &c. *b* According to this translation the fence is, *My offering, i. e.* my offering or sacrifices, and *my bread, i. e.* either my shewbread, or rather my meat-offering made of bread or meal, *for my sacrifices made by fire, i. e.* which is to accompany my burnt-offerings. Or thus, *My offering*, to wit, *my bread, (i. e.)* my meat-offering, which was made of bread or meal, which is oft expressed by this very name of *korban* or *offering*, as *Levit.* 2. 1. and 6. 20. but because *korbm* signifies not only a meat-offering but other offerings also, as *Lev.* 7. 37, 38. therefore he limits that general word by adding, *my bread*) with (to the *Hebrew Lamed* is oft used, as Gen. 46. 26. *Ezra* 1. 5. and 2. 65. *&c.*) *my sacrifices made by fire*, which may be understood either 1. generally for all the sacrifices, as that phrase is sometimes taken, as 1 *Sam.* 2. 28. where it must needs be so meant, because the burnt-offerings properly so called were not given to the Priest, but reserved to God himself, and the Priests portion lay in the other sacrifices only, or 2. specially and properly for burnt-offerings; and so under them, as the most eminent kind, are contained all other sacrifices; as under the meat-offering here is contained the drink-offering. And according to this translation and explication these words contain a full and general rule, comprehending all the particulars following in this chapter, as in reason they ought to do, and which otherwise they do not.

* Exod. 29. 38.

3 And thou shalt say unto them, * This *is* the offering made by fire, which ye shall offer unto the LORD: † Heb. *in a day.* two lambs of the first year without spot, † day by day, for a continual burnt-offering.

† Heb. *between the two evenings.* * Lev. 2.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even.

5 And a tenth *part* of an ephah of flour for a * meat-offering *c*, mingled with the fourth part of an * hin of beaten oil.

* Exod. 29. 40.

c Which was an appendix or accessory to the principal sacrifice. See on *Lev.* 2. 1 and *Numb.* 15. 4.

6 *It is a* continual burnt-offering, which was ordained *d* in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

d Or, *prescribed*, instituted by God. Or, *made, i. e.* offered at that place; though since omitted for 38 years.

7 And the drink-offering thereof *shall be* the fourth part of an hin for the one lamb: in the holy *place e* shalt † Heb. *Shekar.* Gr. *Sicera.* See Luk. 1. 15. thou cause the † strong wine *f* to be poured unto the LORD, *for* a drink-offering.

e i. e.) Upon the altar of burnt-offerings which was in the court of the Priests nigh to the entrance into the Sanctuary. See *Exod.* 29. 42. 2 *Chron.* 29. 7. *f* Heb. *Shecar*, which though it signifie in the general all kinds of strong drink, yet is here put for the most famous of that kind, to wit, for wine, which alone was used in offerings, as appears below, *ver.* 18. *Exod.* 29. 40.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it g*, a sacrifice made by fire, of a sweet savour unto the LORD.

g Or, *thou shalt offer* with it. Or, *with the meat-offering of the morning, and with the drink-offering thereof, thou shalt offer it*; the letter *caph* being put for *beth*, which are alike in *Hebrew*, and the words are said to be read with *beth* in some copies.

9 And on the sabbath day two lambs *h* of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oyl, and the drink-offering thereof.

h Besides that for the daily sacrifice, *ver.* 10.

10 *This is* the burnt-offering of every sabbath, beside the continual burnt offering, and his drink-offering.

* chap. 10. 10. 1 Sam. 20. 5.

11 And * in the beginnings of your months *i* ye shall offer a burnt offering unto the LORD: two young bullocks, and one ram, seven lambs of the first year without spot.

i Which, though not reckoned among the solemn feasts, *Lev.* 23. yet were celebrated as such, by the the sound of trumpets, *Numb.* 10. 10. by extraordinary sacrifices, by abstinence from servile works, *Amos* 8. 5. and by attendance upon the ministry of Gods word, 2 *Kings.* 4. 23. And God ordained it thus, partly that by giving God the first fruits of every month, they should acknowledge him as the Lord of all their time, and own his providence by which all times and seasons and all the fruits and blessings of them, and actions done in them are ordered, and partly that it might be a type of the future renovation of the world by Christ.

12 And three tenth deals of flour *for* a meat offering, mingled with oyl, for one bullock; and two tenth deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a several tenth deal of flour mingled with oyl, *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months *k* of the year.

k (i. e.) To be offered in the beginning of every month.

15 And one kid of the goats *l* for a sin-*offering* unto the LORD *m* shall be offered, besides the continual burnt-offering, and his drink-offering.

l An he-goat. See *Numb.* 15. 24. *m* Not unto the moon, to which the *Gentiles* offered it.

16 * And in the fourteenth day of the first month *n* the passover of the LORD *n*. * Exod. 12. 18.

n Instituted by him and to his honour and service. See on *Lev.* 23. 5. See on Lev. 23. chap. 9. Deut. 16. 1.

17 And in the fifteenth day of this month *o* the feast *o*, seven days shall unleavened bread be eaten. Deut. 16. 16. Levit. 23.

o To wit, of unleavened bread; of which see on *Lev.* 23. 6.

18 In the * first day *shall be* an holy convocation: ye * Exod. 12. 16. shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD, two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of flour* mingled with oyl: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram.

21 A several tenth deal shalt thou offer for every lamb throughout the seven lambs.

22 And one goat *for* a sin-*offering*, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning *p*, which *is* for a continual burnt-offering.

p And that in the evening too, as is evident from the nature of the thing, and from other scriptures, but the morning-sacrifice alone is mentioned, partly because the celebration of the feast began with it, and principally because this alone was doubtful, whether this might not be omitted when so many other sacrifices were offered in that morning, whereas there was no question but the evening sacrifice should be offered, when there were none other besides it to be offered.

24 After this manner ye shall offer daily throughout the seven days † the meat of the sacrifice made by fire, † Heb. *bread* of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink offering. Lev. 23. 18.

q (i. c.) The sacrifice made by fire, which is as it were my meat or food: for as God is said to smell the sacrifices, to wit, metaphorically, *i. e.* to accept of them, so is he said to eat them, *i. e.* to devour or consume them, and to be satisfied with them; such things spoken of God after the manner of men are to be understood so as to agree with the majesty of God.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servile work.

26 Also * in the day of the first-fruits *r*, when ye bring a new meat-offering unto the LORD, after your weeks *s* be *out* *t*, ye shall have an holy convocation; ye shall do no servile work. * Exod. 23. 16.

r In the feast of Pentecost, *Act.* 2. 1. *s* New fruits, two loaves made of your new corn, *Levit.* 23. 16. *t (i. c.)* The seven weeks Deut. 16. 10. which you are to number from the Passover, *Lev.* 23. 15. Heb. *in the weeks*, in being put for *after*, as it is *Isa.* 20. 2. *Luk.* 9. 36. and 11. 37

27 But ye shall offer the burnt-offering *u* for a sweet savour unto the LORD, two young bullocks, one ram, seven lambs of the first year.

u For the celebration of the feast over and besides that other offering which was joined with the first-fruits, *Lev.* 23. 18. So here is a new additional sacrifice prescribed, which doth not destroy the former.

28 And their meat-offering of flour mingled with oyl, three tenth deals unto one bullock, two tenth deals unto one ram.

29 A several tenth deal unto one lamb, throughout the seven lambs.

30 *And* one kid of the goats to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

The Sacrifice at the Feast of the Trumpets: it's Burnt-offering: and Sin-offering, 1—4. Of the Feast of Atonement: it's Offerings, 5—11. Of the Feast of Tabernacles: during 7 days: their Offerings: the 8th day a great Holiday, 12—36.

1 AND in the seventh month *a*, on the first *day* of the month, ye shall have an holy convocation, Ye shall do no servile work: * it is a day of blowing the * Lev. 23. 24. trumpets *b* unto you.

a So it was in their Ecclesiastical account, in which the month *Abib* was the first: but as to civil matters this was the first month. † Whereby the people were admonished solemnly to prepare themselves for the feasts, which were as many in this month, as in all the year besides.

2 And ye shall offer a burnt-offering *c* for a sweet savour unto the LORD, one young bullock, one ram, *and* seven lambs of the first year without blemish.

c Besides the offerings of every month and day, as is expressed, *ver.* 6.

3 And their meat-offering *shall be of* flour mingled with oyl, three tenth deals for a bullock, *and* two tenth deals for a ram:

4 And one tenth deal for one lamb, throughout the seven lambs:

5 And one kid of the goats *for* a sin-offering, to make an atonement for you.

6 Beside * the burnt-offering of the month *d*, and his meat-offering, and * the daily burnt-offering, and his meat-offering, and their drink-offerings according to their manner *e* for a sweet savour, a sacrifice made by fire unto the LORD. * Exod. 29. 38. Numb. 28. 3.

d Belonging to every new moon, of which see *Numb.* 28. 11, 12. 2 *Chron.* 2. 4. *e* According to the order, rites and ceremonies appointed by God.

7 And * ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls *f*: ye shall not do any work therein. * Lev. 16. 29. and 23. 27.

f (i. e.) Your selves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins and the judgments of God either deserved by you or inflicted upon you for your sins. See *Levit.* 16. 29. 30. and 23. 27.

8 But ye shall offer a burnt-offering unto the LORD, *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year: they shall be unto you without blemish.

9 And their meat-offering *shall be* of flour mingled with oyl, three tenth deals to a bullock, *and* two tenth deals to one ram:

10 A several tenth deal for one lamb, throughout the seven lambs.

11 One kid of the goats *for* a sin-*offering*, beside the * sin-*offering* of atonement *g*, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings. Lev. 16. *

g By which the High-priest made atonement; of which see *Lev.* 16. 9, 29, 30.

12 And * on the fifteenth day of the seventh month, ye shall have an holy convocation, ye shall do no servile work, and ye shall keep a feast *h* unto the LORD seven days *i*. Lev. 23.

h The feast of booths; of which see *Lev.* 23. 34, 35. *Deut.* 16. 13. *i* Not by abstaining so long from all servile works, but by offering extraordinary sacrifices each day.

13 And ye * shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD, thirteen young bullocks *k*, two rams *and* fourteen lambs *k* of the first year: they shall be without blemish. * Ezra 3.

k More sacrifices than at any other feast, partly because this feast was in the close of the year, when it was meet to supply the defects of the year past, and when they had gathered in all their fruits, *Deut.* 16. 13, 15. and therefore ought to make the larger returns and acknowledgment to God; partly because it was Gods pleasure so to order it, for reasons known to himself, in whose will we ought to acquiesce. And the same reason holds why these sacrifices grew fewer and fewer every day.

14 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams:

15 And a several tenth deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a sin-*offering* beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot.

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner *l*:

l Of which see for meat-offerings, *ver.* 3, 4, 9, 10. and for drink-offerings, *Numb.* 28. 7, 14.

19 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen lambs of the first year without blemish.

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23 And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish.

24 Their meat-offering, and their drink-offerings, for

the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26 And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offerings.

32 And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin-*offering*, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 On the eighth day ye shall have a * solemn assembly: ye shall do no servile work *therein*. * Lev. 23. 36.

36 But ye shall offer a burnt-offering, a sacrifice made by fire of a sweet savour unto the LORD, one bullock, one ram, seven lambs *m* of the first year without blemish:

m This was the last and great day of the feast, as it is called, *Joh.* 7. 37. and yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.

37 Their meat-offering, and their drink-offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall ‖ do unto the LORD, in ‖ *offer.* your set feasts, besides your * vows, and your free will- * Lev. 7. offerings *n*, for your burnt-offerings, and for your meat- 11, 16. offerings, and for your drink-offerings, and for your peace-offerings.

n Your ordinary sacrifices shall not be omitted because of the extraordinary, which ye offer on special occasions.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

CHAP. XXX.

Vows not to be broke: If a man vow, he must perform, 1, 2. If a daughter living with her father vows, and he disapproves thereof, &c. 3—5. If a married woman vows, and her husband disapproves thereof, she is free, 6—8. A widow or divorced woman's vow binding, 9. but not those of a married woman, which her husband confirms or he silent, 10—15.

AND Moses spake unto the heads of the tribes *a*, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

a The chief Rulers of each Tribe, who were to communicate it to the rest.

2 If a man *b* vow a vow *c* unto the LORD *d*, or swear an oath *e* to bind his Soul with a bond *f*, he shall not † break his word *g*: he shall do according to all that † Heb. *profane.* proceedeth out of his own mouth *h*.

b Which notes both the Sex, as appears by *v.* 3. and the Age, that he be grown up, for none can be so weak as to think the vow of a young Child would bind it. *c i. e.* A simple vow to do something possible and lawful. *d* To the Honour and Service of God. *e* Confirm his Vow by an Oath. *f* To restrain himself from something otherwise lawful, as suppose from such a sort of Meat or Drink; or to oblige himself to the performance of something otherwise not necessary, as to observe a private day of fasting. *g* Heb. *not pollute*, or *profane his word*, as the same phrase is used, *Psal.* 55. 20. and 89. 34. *i. e.* not render his word, and consequently himself prophane, or vile and contemptible in the eyes of others. *h* And that without delay, *Deut.* 23. 21. *Eccles.* 5. 4. provided the thing be not unlawful and forbidden by God, *Act.* 23. 14. for it is an idle conceit that a man can give away Gods right, or that he can make void Gods commands by his own vows, which was the dotage of the *Pharisees*, *Mark* 6, 13, 26.

3 If a woman *i* also vow a vow unto the LORD, and bind *her self* by a bond, *being* in her fathers house *k*, in her youth *l*:

i Or

i Or a man in the ſame circumſtances, a ſon or a ſervant, as plainly appears from hence, becauſe the reaſon of this Law is perfectly the ſame in both Sexes, which is, that ſuch perſons have given away what was not their own, but anothers, even their ſuperiours right, which is againſt the Rule and Law of Natural Reaſon, and againſt the Word of God, which binds all perſons to give to every one their due. He inſtanceth only in the Woman, becauſe that Sex is both by Creation and Sin put into a ſtate of ſubjection, but under the chief and moſt unqueſtionable kind all other Subjects in like circumſtances are comprehended, as is very uſual. *k* (*i. e.*) Under his Care, Power, and Government which ſhe is, whilſt ſhe continues in her Fathers Houſe, being a Virgin, as appears by the oppoſition of a married Woman, *v.* 6. and of a Widow, and Divorced Woman, *v.* 9. and by this Phraſe of being *in her fathers houſe*, for when ſhe marries, ſhe is removed into her Husbands houſe, *Ruth.* 1. 9. Or, being *in, or of her Fathers Family*, the word *Houſe* being commonly uſed for *Family*, for when ſhe marries, ſhe is tranſlated and removed into another Family. *l* When not only her Sex, but her Age diſenables her for vowing; and this clauſe is added not by way of reſtriction, as if Virgins in their riper years were freed from their Parents juriſdiction, and at their own diſpoſal, (which undoubtedly they are not) but by way of addition, or amplification, *q. d.* eſpecially (which particle is here to be underſtood, ſuch defects of particles being frequent in the *Hebrew* Tongue) *in her youth*, which is commonly reckoned about her Twelfth or Thirteenth year.

4 And her father *m* hear her vow, and her bond, wherewith ſhe hath bound her ſoul, and her father ſhall hold his peace at her *n*: then all her vows ſhall ſtand, and every bond, wherewith ſhe hath bound her ſoul, ſhall ſtand *o*:

m Under which Title ſeem to be comprehended, as in other places of Scripture, Maſters, Magiſtrates, and all other ſuperiours, in ſuch caſes wherein their right is given away by the inferior's vow; as for inſtance, when a Servant vows to go a long journey for his Friend, and his Maſter will not permit him to do ſo; but not in other caſes; as if a Servant vows to do ſomething for another in that time which his Maſter alloweth to his own uſe and diſpoſal, in this caſe his vow binds him, but not in the former. *n* His ſilence being an interpretative conſent, and much more if he declares his approbation of it. *o i. e.* Be eſtabliſhed, or confirmed, or be in force.

5 But if her Father diſallow her in the day that he heareth *p*; not any of her vows, or of her bonds, wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her *q*, becauſe her Father diſallowed her.

p i. e. Speedily, or without delay, allowing only neceſſary and convenient time for deliberation. And it is hereby intimated, that the day or time he had for diſallowing her vow, was not to be reckoned from her vowing, but from his hearing, or knowledge of her vow. *q* Or *will forgive* either her raſhneſs of making ſuch vows, or rather her not performing of it. But this is to be underſtood only of ſuch vows which could not be performed without invading the Fathers, or Superiours right; for if one ſhould vow to forbear ſuch, or ſuch a ſin, and all unneceſſary occaſions or means leading to it, and to perform ſuch, or ſuch duties, when he had opportunity, no Father, nor Superiour can diſcharge him from ſuch vows.

6 And if ſhe had at all an husband *r* when † ſhe vowed *s*, or uttered ought out of her lips *t*, wherewith ſhe bound her ſoul; — † Heb. *Her vows were upon her.*

r To whoſe Will and Authority ſhe was thereby made ſubject. *s* To wit, when ſhe was in her Fathers houſe, as is evident by comparing *v.* 10. and this clauſe ſeems to be added by way of exception to that which was ſaid, *v.* 3, 4. to ſignifie, that though ſhe were in her Fathers houſe, yet if ſhe were married, her Husband only, and not her Father, could diſoblige her from her vow. *t* Either 1. By way of vow, and ſo this clauſe explains and determines the former, *i. e.* if ſhe expreſs her vow in words. Or 2. By way of Oath, concerning which this ſame phraſe is uſed *Levit.* 5. 4. and ſo this clauſe is diſtinct from the former, which the disjunctive particle, *or*, implies.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds, wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her, on the day that he heard *it*, then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith ſhe bound her ſoul, of none effect, and the LORD ſhall forgive her.

9 But every vow of a widow, and of her that is divorced *u*, wherewith they have bound their ſouls, ſhall ſtand againſt her.

u Though ſhe be in her Fathers houſe, whether ſuch perſons oft returned: which limitation may be gathered both from the oppoſition of her being *in her Husbands houſe*, *v.* 10. and from hence, that this was the only doubtful caſe, for if ſuch a perſon was not in her Father's houſe, ſhe was unqueſtionably bound by it, but being now freed from her Husband, and returned to her Father, it was doubtful whether ſhe was not returned to the ſame ſtate of ſubjection in which ſhe was before, and conſequently unable to make or perform a vow without her Fathers conſent, as ſhe was before, which is here denied.

10 And if ſhe vowed in her husbands houſe *x*, or bound her ſoul by a bond with an oath;

x i. e. If ſhe that now is a Widow, or Divorced, made that vow whileſt her Husband lived with her; as ſuppoſe ſhe then vowed, that if ſhe was a Widow, ſhe would give ſuch a proportion of her eſtate to pious or charitable uſes, of which vow ſhe might repent when ſhe came to be a Widow, and might believe or pretend ſhe was free from it, becauſe that vow was made in her Husbands life time, which is here granted, in caſe her Husband then diſallowed it, but denied, in caſe by ſilence, or otherwiſe he conſented to it. And thus this Law is ſufficiently diſtinguiſhed from that above, *v.* 6, 7, 8.

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not: then all her vows ſhall ſtand, and every bond, wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath utterly made them void on the day he heard *them*, *then* whatſoever proceeded out of her lips, concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand, her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to afflict the ſoul *y*, her husband may eſtabliſh it, or her husband may make it void.

y i. e. Her ſelf by faſting, which oft goes under that name, as *Levit.* 16. 29, 31. and 23. 27, 32. *Iſa.* 58. 5. by watching, or the like. And theſe words are added not for limitation, for it is manifeſt from *v.* 5. 8, 10, 12. that the power of Parents and Husbands was more general and large, but for amplification, to ſhew that the Husband had this power not only in thoſe vows which concerned himſelf or his eſtate, but alſo in thoſe which might ſeem only to concern her own Perſon, or Body. And the reaſon hereof is, becauſe the Wives perſon or body being the Husbands right, ſhe might not do any thing to the injury of her body without his conſent.

14 But if her Husband altogether hold his peace at her, from day to day, then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her, in the day that he heard *them*.

15 But if he ſhall any ways make them void after that he hath heard *them z*, then he ſhall bear her Iniquity †.

z And approved them by his ſilence from day to day, if now after that time ſpent, he ſhall upon further thoughts diſlike and hinder it, which he ought not to do. † Her non-performance of her vow ſhall be imputed to him, not to her.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes, between a man and his wife, between the father and his daughter, *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

God commands Moſes, before he die, to avenge Iſrael of the Midianites, 1, 2. he chooſes 12000 men: and Phinehas: The Kings of Midian and Balaam ſlain, 3—6. their Women and Cattle taken: and Cities burnt: they bring the ſpoil to Moſes and Eleazar, 7—12. Moſes is wroth with the Officers for ſaving the Women alive: commands them to kill every Male-child and Woman that had known man: the reſt ſaved alive: and to purifie themſelves and the captives, 13—24. a Law for dividing the Booty: executed: and the ſum of the Booty, 25—40. The Tribute-offering of the Lord given to the Prieſts and Levites, 41—47. The Captains make an Offering to the Lord: which is laid up in the Tabernacle for a memorial, 48—54.

1 AND the LORD ſpake unto Moſes, ſaying,

2 * Avenge the children of Iſrael of the Midianites: *a* afterwards ſhalt thou * be gathered unto thy people.

a For their malicious deſigns and practices againſt *Iſrael*, both by hiring *Balaam* to curſe them, and by ſending their Women to inſnare them. The *Moabites* alſo were guilty, but God out of his own good pleaſure, and in kindneſs to *Lot*, was pleaſed to ſpare them, the rather, becauſe the meaſure of their Iniquity was not yet full.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the war, and let them go againſt the Midianites, and avenge the LORD *b* of Midian.

b For the affront and injury which they offered to God, partly by their own Idolatry and lewdneſs, and partly by ſeducing Gods people into Rebellion againſt him. Gods great care was to *avenge the Iſraelites*, *v.* 2. and *Moſes* his chief deſire was to *avenge God* rather than himſelf or the people. Withal he doth hereby inſinuate, that God and his people have the ſame cauſe, the ſame Friends and Enemies.

4 † Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the war.

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every tribe c*, twelve thouſand armed for war.

c To prevent Emulations or Diviſions. *d* God would ſend no more, though it is apparent that the Midianites were numerous and ſtrong, becauſe he would try and exerciſe their truſt in him, and becauſe he would hereby give them an earneſt of their *Canaanitiſh* Conqueſts.

6 And Moſes ſent them to the war, a thouſand of *every* tribe; them and Phinehas *e* the ſon of Eleazar the Prieſt to the war, with the holy inſtruments *f*, and the trumpets to blow *g* in his hand.

e Who had the charge not of the Army, as General, (an Office never committed to any Prieſt in all the Old Teſtament) but of *the Holy Inſtruments, &c.* as is here expreſſed, and was alſo ſent to encourage, and quicken, and confirm them in their good enterprize. It is not here mentioned who was the general, whether *Joſua*, as ſome think, becauſe he is not named amongſt thoſe who went out to meet the returning hoſt, though that might be for other reaſons, or ſome other Prince, nor is it worth while to determine. *f* Either 1 the Ark, with the things belonging to it, which before the building of the Temple, they did ſometimes carry into the War for the encouragement of their Army. See *Numb.* 14. 44. *Joſ.* 6. 9. 1 *Sam.* 4. 4 and 14. 18. But why then is it thus ambiguouſly expreſſed, ſeeing in all the other places it is called by its proper Name? Nor is the Ark ever ſo called in Scripture. Or 2. The Trumpets, as it here follows, the words being thus to be read, *the Holy Inſtruments, that is, the Trumpets*: for *and* is oft times put exegetically for *that is*, or *to wit*, as *Gen.* 13 15. 1 *Chron.* 21. 12. compared with 2 *Sam.* 24 13. *Zach.* 1. 4. & 9. 9; *&c.* Or rather 3. The Holy Breaſt-plate, wherein was the Urim and Thummim, which was eaſily carried, and uſed, and very uſeful in War upon many emergent occaſions. See 1 *Sam.* 23. 9 & 30. 7. *g* Which were to be uſed in war as well as in the ſervice of the Tabernacle. See *Numb.* 10. 9. 2 *Chron.* 13. 12.

7 And they warred againſt the Midianites, as the LORD commanded Moſes, and they ſlew * all the males *h*. — Judg.

h Namely all whom they took in that war; Or, all who lived in thoſe parts, for it is probable (and was then very uſual) ſome colonies of them were ſent forth to remoter places, which therefore had no hand either in their former ſin, or in this preſent ruine, of whom we read after this, *Judg.* 6. And herein they did according to God's own order concerning ſuch people, *Deut.* 20. 13. only their fault was, that they did not conſider the ſpecial reaſon and great obligation which they had to involve the Women in the deſtruction, for which reaſon *Moſes* blames them afterward, *v.* 15. 16.

8 And they ſlew the Kings of Midian *i*, beſides the reſt of them that were ſlain; *namely*, * Evi, and Rekem, and Zur *k*, and Hur, and Reba, five Kings of Midian: Balaam alſo *l* the ſon of Beor, they ſlew with the ſword. — Joſh. 13.

i Called *Dukes* or *Princes of Sihon*, *Joſ.* 13. 21. becauſe they were ſubject to him while he lived, but upon his death they reſumed their Kingly power. *k* The Father of *Cozbi*, *Numb.* 25. 15. *l Obj.* He was gone and returned to his own place, *Numb.* 24. 25. which was *Aram* or *Meſopotamia*, *Numb.* 23. 7. *Anſw.* Either he did go thitherward, but in his journey made ſome ſtay in *Midian*, where he was overtaken by divine vengeance: or underſtanding the ſucceſs of his wicked counſel left with *Balaam*, in the ſin and ſlaughter of the Iſraelites, he returned, partly to enjoy the reputation and reward of his counſel which he had loſt before, and partly to employ his Helliſh arts againſt *Iſrael*; now they were, as he thought forſaken by their God, and expoſed to his malice. Here *Balaam* dies the death of the wicked, and not of the righteous, as he deſired, *Numb.* 23. 10.

9 And the children of Iſrael took *all* the Women of Midian Captives, and their little ones, and took the ſpoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities *m* wherein they dwelt, and all their goodly caſtles with fire:

m Partly to blot out the name and memory of ſo lewd and vile a people; partly leſt any of the Iſraelites ſhould be tempted to ſettle there, and ſo be diſcouraged in their progreſs to *Canaan*; and partly leſt they ſhould be poſſeſſed by other people who might prove as bad Neighbors to them as theſe would have been.

11 And they took all the ſpoil, and all the prey *both* of men and of beaſts.

12 And they brought the captives, and the prey and the ſpoil unto Moſes, and Eleazar the Prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 And Moſes, and Eleazar the Prieſt, and all the Princes of the congregation went forth to meet them without the camp *n*.

n Partly to put reſpect upon them, and congratulate with them for their happy ſucceſs; and partly to prevent the pollution of the Camp by the untimely entrance of the Warriors into it.

14 And Moſes was wroth with the officers of the hoſt *o*, *with* the captains over thouſands, and captains over hundreds, which came from the † battel. — † Heb. *hoſt*

o Becauſe they had ſpared thoſe who were moſt criminal, and who by the law of God and of Nature were worthy of Death.

15 And Moſes ſaid unto them, Have ye ſaved * all the women alive? — Deut.

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſs againſt the LORD in the matter of Peor, and * there was a plague among the congregation of the LORD. — 15. 5. 2. 14.

17 Now therefore, * kill every male among the little ones *p*, and kill every woman that hath known man *q*, by lying with † him.

p Which they were forbidden to do to other people, *Deut.* 20. 14. except the *Canaanites*, to whom this people had equalled themſelves by their horrid crimes, and therefore it is not ſtrange, nor unjuſt, that God, the ſupream Lord of all mens lives, who as he gives them, ſo may take them away when he pleaſeth, did equal them in the puniſhment. *q* Partly for puniſhment, becauſe the guilt was general, and though ſome of them only did proſtitute themſelves to the Iſraelites, yet the reſt made themſelves acceſſary by their conſent or concurrence, or approbation; and partly, for prevention of the like miſchief from ſuch an adulterous generation.

18 But all the women children that have not known a man *r* by lying with him, keep alive for your ſelves *s*.

r To wit, carnally See on *Gen.* 48. 1. & 19. 8. *Levit.* 18. 22. *s* Either to ſell them as ſlaves to others, or to uſe them as Servants to your ſelves, or to marry them, when you have prepared and inſtructed them.

19 And do ye abide without the camp ſeven days *s*: whoſoever hath killed any perſon, and * whoſoever hath touched any ſlain, purify *t both* your ſelves, and your captives on the third day, and on the ſeventh day.

s According to the Law, *Levit.* 15. 13. and *Numb.* 19. 11, 12. *t* With the water of ſprinkling, *Numb.* 19. 9.

20 And purifie all *u your* raiment, and all that is † made of ſkins, and all work of goats *hair x*, and all things made of wood.

u To wit, your ſpoil and prey. See *Levit.* 8. 15. & 14. 49. *x* All which had contracted ſome ceremonial uncleanneſs either from the dead Bodies which wore them, or the tents or houſes where they were, in which ſuch dead Bodies lay, or from the touch of the Iſraelitiſh Soldiers, who were legally defiled by the ſlaughters they made.

21 And Eleazar the prieſt ſaid unto the men of war which went to the battel, This *is* the ordinance of the Law which the LORD commanded Moſes.

22 Only the gold, and the ſilver, the braſs, the iron, the tin, and the lead.

23 Every thing that may abide the fire, ye ſhall make *it* go thorow the fire, and *it* ſhall be clean: nevertheleſs, it ſhall be purified * with the water of ſeparation; and all that abideth not the fire, ye ſhall make go thro' the water. — * Chap. 19. 9, 17.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 And the LORD ſpake unto Moſes, ſaying,

26 Take the ſum of the prey † that was taken, *both* of man and of beaſt, thou and Eleazar the prieſt, and the chief fathers of the congregation; — † Heb. *Of the captivity.*

27 And * divide the prey into two parts, between them that took the war upon them, who went out to battel, and between all the congregation *y*. — * Joſh. 22. 8. 1 Sam. 30. 24.

y The Congregation hath ſome ſhare, becauſe the Warriors went in the name of all, and becauſe all having been injured by the Midianites, all were to have ſome ſhare in the reparations: but the Warriors who were but 12000, have a far greater ſhare than others of their brethren, becauſe they underwent greater pains and dangers.

28 And levy a tribute unto the LORD of the men of war which went out to battel: one ſoul *z* of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

z (*i. e.*) One perſon, [illegible]

29 Take *it* of their half, and give *it* unto [illegible] prieſt *for* an heave offering of the LORD *a*.

a In thankfulneſs to God for their preſervation [illegible]

30 And of the children of Iſraels half, thou [illegible] one portion of fifty *b*, of the perſons, of the beeves, of the aſſes, and of the ‖ ſheep, of all manner of beaſts, and give them unto the Levites, * which keep the charge of the tabernacle of the LORD. — * Chap. 3. 7, 8, 25, 31, 36.

b Whereas the former part was one of 500; the reaſon of the difference is, partly, becauſe this was taken out of the peoples portion, whoſe hazards being leſs than the others, their gains alſo in all reaſon were to be leſs; partly becauſe this was to be diſtributed into more hands, the *Levites* being now numerous, when the Prieſts were but few.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty, *being* the reſt of the prey *c* which the men of war had caught, was ſix hundred thouſand, and ſeventy thouſand, and five thouſand ſheep,

b All which was now left of the prey. It is ſo expreſſed becauſe they took more, but ſome of the perſons were ſince killed, *ver.* 17. and ſome of the cattel was ſpent for the neceſſary proviſions of the army.

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thouſand, and ſeven and thirty thouſand, and five hundred ſheep.

37 And the LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirty and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve.

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering unto Eleazar the prieſt, as the LORD commanded Moſes *d*.

d Either now upon his conſulting of God in the caſe, or formerly in general rules and laws for ſuch occaſions, ſuch as *Numb.* 18. 8.

42 And of the children of Iſraels half, which Moſes divided from the men that warred:

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand, *and* ſeven thouſand and five hundred ſheep.

44 And thirty and ſix thouſand beeves:

45 And thirty thouſand aſſes, and five hundred,

46 And ſixteen thouſand perſons,)

47 Even of the children of Iſraels half, Moſes took one portion of fifty, *both* of man and of beaſt, and

gave them unto the Levites, which kept the charge of the tabernacle of the LORD, as the LORD commanded Moses.

48 And the officers, which *were* over thousands of the host, the captains of thousands, and captains of hundreds came near unto Moses,

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us:

† Heb. *hand.*

50 We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains and bracelets, rings, earings, and tablets, to make an atonement for our souls *e* before the LORD.

† Heb. *found.*

e For their error noted *ver.* 14. 15, 16. and withal *for a memorial*, as it is said *ver.* 54. or by way of gratitude for such a stupendious assistance and deliverance, as appears from the word *therefore* in the beginning of this verse, and from *ver.* 49.

51 And Moses and Eleazar the priest took the gold of them: *even* all wrought jewels.

† Heb. *heave-offering.*

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (For the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

CHAP. XXXII.

The Reubenites and Gaadites sue for their inheritance on that side Jordan, as being fit for Cattel, 1——5. *Moses reproacheth them as discouraging the People, and herein following their Father's ill example,* 6——15. *They promise to leave their Children and Cattel there, and go armed before their Brethren till Canaan should be subdued,* 16——19. *On which condition, they, together with the half Tribe of Manasseh, obtain their desire,* 20——42.

NOW the children of Reuben, and the children of Gad, had a very great multitude of cattel: and when they saw the land of Jazer *a*, and the land of Gilead *b*, that behold, the place was a place for cattel:

c A city and country taken from the *Amorites*, *Numb.* 21. 32.

b A mountainous country, famous for pasturage, *Jer.* 50. 19. *Mich.* 7. 14.

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth *c*, and Dibon, and Jazer, and Nimrah *d*, and Heshbon, and Elealeh, and Shebam *e*, and Nebo, and Beon *f*.

c Different from that *Ataroth*, *Josh.* 16. 2, 7. which was on the other side of *Jordan*. *d* Called *Beth-nimrah*, *ver.* 36. and *Jos.* 13. 27. and *the waters of Nimrim*, *Isa.* 15. 6. *e* Called *Shibmah*, *ver.* 38. *f* Which is thought to be the same place called *Baal-meon*, *ver.* 38. and *Beth-meon*, *Jer.* 48. 23.

* ch. 21. 24, 34.

4 *Even* the countrey * which the Lord smote before the congregation of Israel *g*, *is* a land for cattel, and thy servants have cattel.

g And given to them for a possession, in the same manner as he will give the land of *Canaan*.

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession: *and* bring us not over Jordan *h*.

h To wit, to give us our possession there, but let this land on this side *Jordan* be our whole possession.

6 And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here *i*?

i In ease and peace, whilest your brethren are ingaged in a bloody war. Their words were ambiguous, and *Moses* thought this to be an act of unbelief and sloth, and self-love and policy.

† Heb. *break.*

7 And wherefore † discourage ye the heart of the children of Israel, from going over into the land which the LORD hath given them?

* ch. 13. 3. * Deut. 1. Kadesh-barnea * to see the land.

8 Thus did your fathers, when I * sent them from

ch. 13. 24.

9 For * when they went up into the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go *k* into the land which the LORD had given them.

k That they should not attempt to go, but rather return to *Egypt*, *Numb.* 14. 4.

10 And the LORDS anger was kindled the same time, and he sware, saying,

* ch. 14. 28, 29. * chap. 14. 24, 30. † Heb. *fulfilled after me.*

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because * they have not † wholly followed me:

12 Save Caleb the son of Jephunneh, the Kenezite *l*, and Joshua the son of Nun: for they have wholly followed the LORD.

l So called from *Kenaz*, his grand-father, or one of his eminent ancestors, *Jos.* 15. 17. 1 *Chron.* 4. 13, 14, 15.

13 And the LORDS anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD were consumed.

14 And, behold, ye are risen up in your fathers stead, an increase of sinful men *m*, to augment yet the fierce anger of the LORD toward Israel.

m Succeeding your fathers, as in their places and estates, so also in their sins.

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people *n*.

n Who being moved by your counsel and example, will refuse to go over *Jordan*, and to possess the land of *Canaan*.

16 And they came near unto him, and said, We will build sheep folds here for our cattel, and cities for our little ones:

17 But we our selves *o* will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land *p*.

o Either all, or as many of us as shall be thought necessary, leaving only so many as may be necessary to provide for the sustenance and defence of our wives and children here. See *Josh.* 1. 12, 13. *p* The *Moabites* and *Edomites*, or other bordering people.

18 * We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we will not inherit with them on yonder side Jordan, or forward, because our inheritance is fallen to us on this side Jordan eastward.

20 And * Moses said unto them, If ye will do this thing, if ye will go armed before the LORD *q*, to war,

p Either 1. sincerely and heartily, as in God's presence. Or rather 2. before the Ark, which was the token of God's presence. He alludes either to the order of the tribes in their march, whereby *Reuben* and *Gad* marched next and immediately before the Ark, as appears from *Numb.* 2. 10, 14, 16, 17. Or to the manner of their passage over *Jordan*, wherein the Ark went first into *Jordan*, and stood there whilest all the tribes marched over *Jordan* by and before it, *Jos.* 3. & 4. and these amongst the rest, as is expressly noted in these very words, that they *passed over before the Lord*, *Jos.* 4. 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him.

22 And * the land be subdued before the LORD *q*; then afterward ye shall return, and be guiltless before the LORD, and before Israel; and * this land shall be your possession before the LORD.

* Deut. 3. 20. * Josh. 22. 4.

q (*i.e.*) By his presence and gracious and powerful assistance.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin *r* will find you out.

r (*i.e.*) The punishment of your sin; as that word is very oft used.

24 Build your cities for your little ones, and folds for your sheep, and do that which hath proceeded out of your mouth *s*.

s Which you have uttered and promised to do. See this or the like phrase, *Numb.* 30. 2. *Mat.* 15. 18.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel shall be there in the cities of Gilead *t*.

t Largely so called, as that word is oft used, for that whole country beyond *Jordan*, as in other places it is taken more strictly for a part of it, as here below, *ver.* 39, 40. and elsewhere.

27 * But thy servants will pass over, every man armed to war, before the LORD to battel, as my lord saith.

28 So * concerning them, Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battel before the LORD, and the land shall be subdued before you, then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possession among you in the land of Canaan *u*.

u They shall forfeit and lose their possessions in *Gilead*, and shall be constrained to go over *Jordan*, and to seek possession there among their brethren.

31 And

31 And the children of Gad, and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

x Either at this time by thy mouth: or formerly, where he commandeth us as well as our brethren to go into *Canaan* and possess it.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

ch. 32. 33 And * Moses gave unto them, *even* to the children ch. 13. 8. of Gad, and to the children of Reuben, and unto half the ch. 32. 4. tribe of Manasseh *y* the son of Joseph, the * Kingdom of Josh. 21. Sihon king of the Amorite, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, *even* the cities of the country round about.

y Who are here added to the Tribes of *Reuben* and *Gad*, either because upon the good success of the two Tribes of *Reuben* and *Gad*, they were encouraged to make the same request for themselves, as having much cattel, as well as they: or because upon further consideration it was found that this portion of land was more than sufficient for those two tribes, and it was given by *Moses* to these rather than to any other, because they fought against the *Amorites* with great courage and success, here *ver.* 39. & *Jos.* 17. 1.

34 And the children of Gad built *z* Dibon, and Ataroth, and Aroer,

z (*i. e.*) Repaired and fortified, as that word is oft used, as 1 *King.* 12. 25. 2 *King.* 14. 22. 2 *Chron.* 8. 4. & 11. 5, &c. and 26. 2. *Dan.* 4. 30. For they neither had need nor leisure as yet to do more, the old cities not being burnt and ruined, as divers in *Canaan* were.

ch. 32. 35 And Atroth, Shophan, and * Jaazer, and Jogbehah,

ch. 32. 36 And * Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

ch. 32. 37 And the children of Reuben * built Heshbon, and Elealeh, and Kirjathaim,

ver. 3 38 And Nebo *a*, and Baal-meon, (* their names being changed *b*) and Shibmah: and † gave other names unto the cities which they builded.

a Of which city see *Deut.* 34. 1 *Jer.* 48. 1. *b* Either because conquerors of places use to do so: or because *the names of other Gods* (which *Nebo* and *Baal-meon* unquestionably were) were not to be mentioned, *Exod.* 23. 13. especially at the first settling of the *Israelites* there, that the very remembrance of the Idols might be blotted out, and so the temptation to Idolatry removed, though afterwards, when that danger was over, they were called by their old names again, *Isa.* 13. 17, 20.

ch. 32. 39 And the children of * Machir the son of Manasseh went to Gilead, and took it *c*, and dispossessed the Amorite which *was* in it.

c (*i. c.*) Part of it, or *Gilead* is here taken more strictly. See above on *ver.* 29 and *Gen.* 31. 21. *Deut.* 3. 12, 13.

ch. 32. 40 And Moses * gave Gilead unto Machir the son of Manasseh *d*, and he dwelt therein.

d (*i. e.*) Not to *Machir* himself, who doubtless was long since dead, (see *Gen.* 50. 23.) but the family or posterity of *Machir*, which are called by their fathers name; as the names of *Abraham*, *Act.* 7. 16. of *Isaac*, *Amos* 7. 9. of *Jacob* or *Isra.* frequently, of *Judah* and *Simeon*, *Judg.* 1. 3. of *Barzilai*, 1 *King.* 12. 6. are manifestly put for their posterity.

41 And * Jair the son of Manasseh *e* went and took the small towns thereof, and called them Havoth-jair.

ch. 32. 41. 1 Chron. 2. 22.

e Called here *the son of Manasseh*, partly because he was so by his mother, 1 *Chron.* 2 21, 22. and partly because he joined himself with the *Manassites* in this expedition, and settled himself among them.

42 And Nobah *f* went and took Kenath, and the † villages thereof, and called it Nobah, after his own name.

f Who, though not elsewhere named, was doubtless an eminent person of the Tribe of *Manasseh*.

CHAP. XXXIII.

A relation of the marches and Campings of the Israelites from Egypt to Canaan, 1——50. *They are commanded to drive out the Canaanites, and destroy their Pictures, Molten Images, and high Places, and to divide the Land by Lot,* 51——54. *The Canaanites, if not dispossessed, should trouble and vex them: and God would do to them as he thought to do to the others,* 55, 56.

THese *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies *a*, under the hand of Moses and Aaron.

a (*i.e.*) In great number and exact order, as armies march, and they did, *Exod.* 12. 37, 38. & 13. 18.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD *b*: and these *are* their journeys, according to their goings out.

b Who would have this done, partly to evince the truth of the history, partly to preserve the remembrance of God's glorious and miraculous works both of judgment and mercy towards his people, and thereby to confirm their faith in their present difficult undertaking.

ch. 12. 3 And they * departed from Rameses *c* in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out ch. 14. * with an high hand, in the sight of all the Egyptians *d*.

c Whither they all repaired by *Moses* his order from all parts of the land. *d* See *Exod.* 14. 8. *Numb.* 15. 30.

4 (For the Egyptians buried all their first-born, * Exod. 12. which the LORD had smitten among them: † upon these 29. gods *e* also the LORD executed judgment:)

e Either, 1. their princes and rulers, who are in scripture called *gods* in Scripture; and so this is added by way of explication, Exod. 12. 29. God slew their first-born, not only of the meaner sort, but even of their King and Princes. Or, 2. their false gods, so far, that those of which the brutish *Egyptians* worshipped as Gods, which were destroyed with the rest, for the first-born both of men and beasts were then killed, *Exod.* 13. 15. See more on *Exod.* 12. 12. & 18. 11.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in * Exod. 13. Etham, which *is* in the edge of the wilderness. 20.

7 And they * removed from Etham, and turned again unto Pi hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

* Exod. 14. 2

8 And they departed from before Pi hahiroth, and * passed through the midst of the sea into the wilderness, and went three days journey in the wilderness of Etham, and pitched in Marah:

* Exod. 15. 22, 23.

9 And they removed from Marah, and * came unto Elim, and in Elim were twelve fountains of water, and threescore and ten palm trees, and they pitched there.

* Exod. 15. 27.

10 And they removed from Elim, and encamped by the Red-sea *f*.

f (*i. e.*) By another part of that Sea which they passed over.

11 And they removed from the Red-sea, and encamped in the * wilderness of Sin.

* Exod. 16. 1

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at * Rephidim, where was no water for the people to drink.

* Exod. 17. 1

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

* Exod. 19. 1

16 And they removed from the desert of Sinai, and pitched * at † Kibroth-hattaavah.

* Deut. 9. 22. † Heb. *graves of lust.*

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

* Deut. 11. 6.

18 And they departed from Hazeroth, and pitched in Rithmah.

ch. 12. 16.

g A place in the wilderness of *Paran*, near *Kadesh*. See 13.

19 And they departed from Rithmah, and pitched at Rimmon parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and * encamped at Moseroth. Deut. 10. 6.

31 And they departed from Moseroth, and pitched in Bene-jaakan *h*.

h Called more fully *Beeroth-bene-jaakan*, *Deut.* 10. 6.

32 And they removed from * Bene-jaakan, and encamped at * Hor-hagidgad *i*. * See Gen. 36. 32.

i Called *Gudgodah*, as *Jotbathah* is called *Jotbath*, *Deut.* 10. 7. Deut. 10. 6

33 And they went from Hor-hagidgad, and pitched in Jotbathah. * 1 Chron. 1. Deut. 10.

34 And they removed from Jotbathah, and encamped at Ebronah. 7.

35 And they departed from Ebronah, and encamped at Ezion-gaber *k*.

k A place upon the *Red-sea*, as appears from 1 *King.* 9. 26. and 22. 48.

36 And they removed from Ezion-gaber, and pitched in the * wilderness of Zin, which *is* Kadesh. * ch. 20. 1.

37 And they removed from * Kadesh, and pitched in mount Hor in the edge of the land of Edom. * ch. 20. 22.

38 And * Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Israel were * ch. 20. 25. Deut. 32. 50.

were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

* ch. 21.1. &c. 40 And * king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

* ch. 21.4. 41 And they departed from mount * Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

* ch. 21.10. 43 And they departed from Punon, and * pitched in Oboth.

44 And they departed from Oboth, and pitched in ‖ Ije-abarim, in the border of Moab.

‖ Or, *heaps of Abarim.*

ch. 21.11. 45 And they departed from Iim *l*, and pitched in Dibon-gad *m*.

l Rather, *Ijim*, *i. e.* the heaps, as the word signifies, even the *heaps of Abarim*, last mentioned, the *Hebrew* word is the same with *Ije*, *ver.* 44. only there it is in the construed, and here in the absolute, form. *m* So called partly by way of distinction of this from another *Dibon*, in the portion of *Reuben*, *Jof.* 13. 17. and partly because it was rebuilt by the tribe of *Gad*.

46 And they removed from Dibon-gad, and encamped in Almon- * diblathaim.

*Ezek. 6.14

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo *n*.

n Of which see *Numb.* 27. 12. *Deut.* 32. 49, 50. & 34. 1.

48 And they departed from the mountains of Abarim, and * pitched in the plains of Moab, by Jordan *near* Jericho.

* ch. 22.1.

49 And they pitched by Jordan from Beth-jesimoth, ‖ Or, *the even* unto ‖ * Abel-Shittim *o*, in the plains of Moab.

‖ Or, *the plain of Shittim.*

o Called *Sittim*, *Numb.* 25. 1. and here *Abel-sittim*, for the grievous mourning which there was both for the heinous crimes committed, and horrible judgments there inflicted.

* ch. 25.1.

50 And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan:

* Deut. 7. 2. Josh 11.12. * Exod. 34. 13. 52 * Then ye shall drive out *p* all the inhabitants of the land from before you, and destroy all their pictures *q*, and destroy all their molten images *r*, and quite pluck down all their high places *s*.

p Not by banishing, but by destroying them, as it is explained, *Deut.* 7. 1, 2. and elsewhere. *q* Which seem to have been stones curiously ingraven, and set up for worship. See *Deut.* 16. 22. *r* See *Exod.* 23. 24, 32. *Deut.* 7. 5. *s* (*i. e.*) by a Metonymy, the Chapels, Altars, Groves, or other means of worship there set up, for the hills themselves could not be destroyed by them. See on *Deut.* 12. 2.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

*ch. 26.53. 54 And * ye shall divide the land by lot for an inheritance among your families, *and* to the more ye shall † Heb. *multiply his inheritance.* † give the more inheritance, and to the fewer ye shall † give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth, according to the † Heb. *diminish his inheritance.* tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that * Josh. 23. 13. Judg. 2. 3. those which ye let remain of them, *shall be* * sticks in your eyes *t*, and thorns in your sides, and shall vex you in the land wherein ye dwell.

t (*i. e.*) Both vexatious and pernicious, for the eye is a tender part, and a wound there is very mischievous.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

God describes the Borders of Canaan, 1—15. *And names those who should divide the same among the Children of Israel,* 16—29.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts *a* thereof:)

a Or, *limits, or bounds*, to wit, of the land beyond *Jordan*. Which are here particularly described, 1. to direct and bound them in their wars and conquests, that they might not seek the enlargement of their empire, after the manner of other nations, but be contented with their own portion. 2. To encourage them in their attempt upon *Canaan*, and allure them of their success. 3. To guide them in the approaching distribution of the land.

*Josh. 15.1 3 Then * your south-quarter *b* shall be from the wilderness of Zin, along by the coast of Edom *c*, and *Gen. 14.3 your south-border shall be the outmost coast of * the salt sea *d* eastward *e*.

b Which is here described from East to West by diverse windings and turnings, by reason of the mountains, rivers, &c. *c* Bordering all along upon the *Edomites*. *d* So called from the salt and sulphurous taste of its waters. *e* (*i. e.*) At the eastern part of that sea, where the Eastern and Southern borders meet.

4 And your border shall turn from the south to the ascent of Akrabbim *f*, and pass unto Zin: and the going forth thereof shall be from the south *g* to Kadesh-Barnea *h*, and shall go on to Hazar-addar *i*, and pass on to Azmon *k*,

f Called *Maaleh-akrabbim*, *Jos.* 15. 3. which was at the south end of the salt or dead sea. *g* Or, *on the south*, *i. e.* proceeding onward towards the South. *h* Which was on the Southern part of *Canaan*, *Numb.* 13. 17. *i* Which in *Jos.* 15. 3. may seem distinguished into two places, *Hezron* and *Addar*, which here are united, because paradventure they were contiguous, or joined together. Or, *to the village of Addar*, and so this is the same place called *Addar*, *Jos.* 15. 3. and for *Hezron*, that may be another place here omitted, and there supplied for more exactness. *k* Which is at the West-end of the mount of *Seir*.

5 And the border shall fetch a compass from Azmon unto the river of Egypt *l*, and the goings out of it shall be at the sea *m*.

l Called *Sihor*, *Jos.* 13. 3. which divided *Egypt* from *Canaan*. See *Gen.* 15. 18. *m* The midland sea, called *the sea* emphatically, whereas the other seas there, as they are called, are indeed but lakes.

6 And *as for* the western border, ye shall even have the great *n* sea for a border: this shall be your west-border.

n The midland sea from the south to the North so far as runs parallel with mount *Libanus*.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor *o*.

o Not that *Hor* where *Aaron* died, *Numb.* 20. 22. which was Southward, and bordering upon *Edom*, *Numb.* 33. 37, 38. and therefore could not be their northern border, but another mountain, and, as it is conceived, the mountain of *Libanus*, which is elsewhere mentioned as the Northern border of the land, and which, in regard of divers parts, or by divers people, is called by divers names, as *Sirion* and *Senir*, *Deut.* 3. 9. and *Sion*. *Deut.* 4. 48. and *Hermon*, *Jos.* 13. 5. and here *Hor*, which signifies a *mountain*, and this may be called so by way of eminency. Certain it is, that as *Hor* here, so *Hermon*, *Jos.* 13. 5. is joined with *the entrance of Hamath*, which makes it probable they are one and the same place.

8 From mount Hor, ye shall point out *your border* unto the entrance of Hamath *p*, and the goings forth of the border shall be to Zedad.

p Called *Hamath the great*, *Amos* 6. 2. which is among the Northern borders, *Ezek.* 47. 16, 17. See *Gen.* 10. 15, 18. *Numb.* 13. 21. *Judg.* 3. 3. 1 *King.* 8. 65.

9 And the border shall go unto Ziphron, and the goings out of it shall be at Hazar-enan *?* this shall be your north-border.

10 And ye shall point out your east-border, from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east-side of Ain: and the border shall descend, and shall reach unto the † side of the sea of † Heb. *shoulder.* Chinnereth *q* eastward.

q Of this name we have a city, *Jos.* 19. 35. and a country, *Jos.* 11. 2. 1 *King.* 15. 20. and a Sea or Lake, here and *Jos.* 12. 3. and 13. 27. which in the New Testament is called *the sea of Genesareth*, *Luk.* 5. 1. and *of Galilee*, and *of Tiberias*, *Joh.* 6. 1.

12 And the border shall go down to Jordan *r*, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

r (*i. e.*) All along the river of *Jordan* even to the end of it, which is the eastern border.

13 And Moses commanded the children of Israel, saying, This *is* the land which they shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe.

14 * For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance.

15 The two tribes, and the half tribe, have received their inheritance on this side Jordan *near* Jericho, eastward, toward the sun-rising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: * Eleazar the priest *s*, and Joshua the son of Nun.

s Who was to act in God's name, to cast lots, to prevent differences and contentions, to consult with God in cases of difficulty, to transact the whole business in a solemn and religious manner.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: of the tribe of Judah *t*, Caleb the son of Jephunneh.

t The order of the Tribes is here differing from that *Numb.* 1. 7, 26. and in other places, being here, as also *Jos.* 16. and 17. & 18. & 19. conformed to the order of their several inheritances, which afterwards fell to them by Lot. Which is an evident demonstration of the infinite wisdom of God's providence, and of his exact and peculiar care over his people.

20 And

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chisbon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph: for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali; Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

CHAP. XXXV.

Eight and forty Cities given to the Levites: together with their suburbs: among which six Cities of Refuge: for an Israelite or Stranger who had kill'd another unawares, 1—15. *Wilful murther decided: and the murtherer to be put to death,* 16—21. *The Man-slayer must abide in the City of Refuge till the death of the High-Priest: and if caught out of it might be killed,* 25—29. *Two witnesses required to condemn a man to dye,* 30. *No satisfaction to be taken for the Life of a Murtherer,* 31. *nor that any one might return from a City of Refuge before the time,* 32. *that the land be not defiled and polluted and not cleansed of the blood shed in it,* 33, 34.

1 AND the LORD spake unto Moses in the plains of Moab by Jordan, *near* Jericho, saying,

2 * Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in: and ye shall give *also* unto the Levites, suburbs for the cities round about them.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel *a*, and for their goods, and for all their beasts.

a For pasturage for their cattel: where they might not build houses, nor plant gardens, orchards or vineyards, no nor sow corn, for which they were abundantly provided out of the first-fruits and tithes. And these suburbs did not belong to the *Levites* in common, but were distributed to them in convenient proportions, as may appear from *Jos.* 21. 18. 1 *Chron.* 6. 60.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward, a thousand cubits round about *b*.

b Obj. In the next verse it is *two thousand*. How do these agree? *Answ.* 1. LXX Interpreters read both here and *ver.* 5. *two thousand cubits*, whence some suppose this to be an error in the *Hebrew* Text, which, being in a matter neither concerning faith nor good manners, is not prejudicial to the authority of the holy Scriptures. *Answ.* 2. The one thousand cubits may be in length from the city, and the two thousand cubits in breadth on each side of the city, and so they well agree; for a line of a thousand cubits being drawn in length eastward and another westward and another northward and another southward, a line, drawn at a thousand cubits distance from the city, from east to west must needs contain two thousand cubits, and so must the other line from north to south, and so on every side of the city there must be two thousand cubits. *Answ.* 3. This verse and the next do not speak to the same thing: this speaks of the space or place from whence the suburbs shall be measured, the next verse speaks of the space unto which that measure shall be extended; and the words may very well be read thus, *And the suburbs*—— shall be (so it is only an ellipsis of the verb substantive, which is most frequent, and the meaning is, shall be taken or accounted) *from the wall of the city* and from (that particle being supplied or underflood from the foregoing words, which is very usual) *without it*, or, from *the outward parts of it*, (which being a general and indefinite expression is limited and explained by the following words) even from *a thousand cubits round about*. Which are mentioned not as the thing measured, for as yet there is not a word of *measuring*, but as the term or space from which the measure *from without the city*, that is, from *the wall of the city*, as was said before *ver.* 4. but *from without it*, i. e. from the said outward part or space of a thousand cubits without the wall of the city round about) *on the east-side two thousand cubits*, &c. So in truth there were three thousand cubits from the wall of the city, whereof one thousand probably were for out-houses, stalls for cattel, gardens, vineyards and olive yards, and the like, and the other two thousand for pasture, which are therefore called *the field of the suburbs*, *Lev.* 25. 34. by way of distinction from the suburbs themselves, which consist of the first thousand cubits from the wall of the city.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge *c*, which * Deut. 4. thither: and † to them ye shall add forty and two cities. 43. 2. and ye shall give in all forty and two cities, them with the cities are assigned among the *Levites*, partly because they might be presumed to be the most proper and impartial Judges of controversies between man-slayers, and wilful murderers; partly because their † Heb. *it shall* preference and counsel and authority would more effectually bridle give. the passions of the avenger of blood who might pursue him thither; and partly to signifie, that it is only in Christ (whom the Levitical Priests did represent) that sinners find refuge and safety from the destroyer. The names of these Cities we have *Deut.* 4. 41, 43. *Jos.* 20. 8. *d* Such as is here described, *ver.* 11, 15, 22, 23.

7 So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: * from *them that* * chap. *have* many, ye shall give many *e*; but from *them that* 15. 54. *have* few, ye shall give few. Every one shall give of his cities unto the Levites according to his inheritance which † he inheriteth.

e Compare *Numb.* 33. 54. *Jos.* 20. 2. † Heb. *they inherit.*

9 And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of * Deut. Canaan: 19. 2. Josh. 20. 2.

11 Then * ye shall appoint you cities to be cities of * Exod. refuge for you, that the slayer may flee thither, which 21. 13. killeth any person † at unawares *f*. † Heb. *by mistake.*

f (*i. e.*) Not wilfully, designedly or maliciously, but inconsiderately, *error.* rarely, through mistake or indifcretion or carelefness. See *Lev.* 4. 2.

12 And they shall be unto you cities for refuge from the avenger *g*, that the man-slayer die not *h*, until he stand before the congregation *i* in judgment *k*.

g To wit, of the party slain, or, *of blood*, as it is fully expressed below *ver.* 19, 25. Heb. *from the redeemer*, or, *from the next kinsman*, to whom by the law belonged the right of redemption of the lands of, and vindication of the injury done to, the person deceased.

h (*i. e.*) Be not killed by the avenger meeting him in some other place. *i* (*i. e.*) Before the society or convention of Judges or Elders who were appointed in every City for the decision of criminal causes, who were 23 who were to examine the matter, and that publickly before the people, whether the murder was wilful or casual *quæst.* In what City was this cause to be tried? *Answ.* Some say, in the City of refuge, others say, in the City in or near which the fact was committed. It seems to me it was done in both, at first in the City of refuge, as is manifest in *Jos.* 20. 4. but if that trial and sentence did not satisfie the avenger of blood, it was fully and finally determined in the other City, as is sufficiently evident both by comparing this place with *ver.* 25. and *Jos.* 20. 6. and from the usual and most reasonable course of Justice, which is that facts should be examined, as far as may be, in or near the places where they were committed, and where the witnesses and evidences were at hand. *k* Or, *for judgment*, *i. e.* to receive sentence there according to the nature of the fact.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan *l*, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge:

l Because that land was as long as *Canaan*, though not so broad, and besides these might be convenient for many of them that lived in *Canaan*.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the stranger *m*, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

m Not the proselyte only, but all strangers, this being no matter of religious priviledge, but of common right and agreeable to the Law of nature and practice of wife heathens.

16 * And if he smite him with an instrument of iron * Exod. *n* (so that he die *o*) he *is* a murderer: the murderer shall 21.12,14. surely be put to death *p*.

n Wittingly and wilfully, though not with premeditated malice or design, as appears by comparing this with *ver.* 20, 21, 22, 23.

o To wit, suddenly, not so, if he walked abroad afterward, *Exod.* 21. 19, 20. *p* Yea though he were fled into the City of refuge.

17 And if he smite him † with throwing a stone *q*, † Heb. (wherewith he may die) and he die, he *is* a murderer: *with a stone of his hand.* the murderer shall surely be put to death.

q Heb. *with the stone of the hand*, *i. e.* cast by the hand, and that knowingly, as appears by *ver.* 23.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of blood himself shall slay the murderer *r*: when he meeteth him, he shall slay him.

r Either 1. By himself, as the following words shew: *so it is* only a permission, that he may do it without offence to God or danger to himself: Or 2. By the Magistrate, from whom he shall demand justice: *so it is* a command, as may appear by comparing this with *ver.* 31. and *Deut.* 19. 12, 13.

20 But

* Deut. 19. 11. 20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die:

21 Or in enmity smite him with his hand that he die: he that smote *him* shall surely be put to death, *for he is a* murderer: the revenger of blood shall slay the murderer when he meeteth him.

* Exod. 21. 13. 22 But if he thrust him suddenly *i*, * without enmity, or have cast upon him any thing without laying of wait:

i Through sudden passion, or provocation. Or, *by chance, or unawares.*

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemy, neither sought his harm:

24 Then *a* the congregation shall judge between the slayer, and the revenger of blood, according to these judgments.

a If the man slayer flee to the city of refuge.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it *x*, unto the death of the high priest *y* * which was anointed with holy oyl.

* Exod. 29. 7. Lev. 4. 3. and 21. 10. *x* Be confined to it, partly to shew the hatefulness of wilful murder in Gods account by so severe a punishment, as this in many cases might prove, inflicted upon the very appearance of it, and partly for the security of the manslayer, lest the presence of such a person, and his conversation among the kindred of the deceased, might occasion reproach and blood-shed. *y* Partly because the publick grief for the loss of so publick a person was likely to asswage the private griefs and passions of men, the rather, because by this example they were minded of their own mortality, and thereby withheld from taking vengeance; and principally to shew that the death of Christ (the true High-Priest, whom the others did evidently and eminently represent and typifie) is the only mean whereby sins are pardoned and sinners are set at liberty.

26 But if the slayer shall at any time come without the border of his city of refuge, whither he was fled:

† Heb. *the blood shall be to him.* 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer, he † shall not be guilty of blood *z*:

z i. e. Not liable to punishment from men, though not free guilt before God, because he kills an innocent person, as appears from *Deut.* 19. 12. This God ordained to oblige the man-slayer to abide in his city of refuge. See *ver.* 32.

28 Because he should have remained in the city of his refuge, until the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the * mouth of witnesses: but one witness shall not testifie against any person *to cause him to die a.*

* Deut. 17. 6. and 19. 15. Matt. 18. 16. 2 Cor. 13. 1. Heb. 10. 28. *a* No Judge shall condemn any man to death upon a single testimony.

† Heb. *soul* 31 Moreover, ye shall take no satisfaction for the life of a murderer *b* which *is* † guilty of death, but he shall be surely put to death.

b No intercession, nor ransom shall be accepted to save his Life, or procure him a pardon.

† Heb. *family to die.* 32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest *c*.

c Whereby God would signifie the absolute and indispensable necessity of Christs death to expiate sin, and to redeem the sinner.

* Mic. 4. 11. † Heb. *there can be no expiation for the land.* 33 So ye shall not pollute the land wherein ye *are:* for blood, it * defileth the land: and † the land cannot be cleansed of the blood that is shed therein, but by the blood of him that sheddeth it *d*.

d These words are added as a reason not of the last Law, *ver.* 32 for in that case the land was cleansed without the blood of the man-slayer, but of the Law next foregoing that, *ver.* 31. in which case it holds, and the sense is, if you shall spare the murderer or take any satisfaction for him, you do together with your selves involve your Land and People in guilt, and will certainly bring down Gods vengeance upon your selves and them.

34 Defile not therefore the land which ye shall inherit *e*, wherein I dwell: for I the LORD dwell among the children of Israel.

e Be not cruel to your own land by making it a den of murderers.

CHAP. XXXVI.

The inconvenience of Daughter's Inheriting is remedied by a general Command, that all such marry in the tribe of their Fathers: to which of them they shall think best, 1—9. They obey, 10—12. These Commands God gave by Moses to Israel in the Plains of Moab, 13.

1 AND the chief fathers of the families *a* of the children of Gilead the son of Machir, the son of Manasseh, of the families of the sons of Joseph came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel.

a Who had the care and management of the publick affairs of that Tribe committed to them.

2 And they said, * The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and * my lord was commanded by the LORD, to give the inheritance of Zelophehad our brother *b* unto his daughters.

* Chap. 26. 55. Josh. 17. 3.

b (i. e.) Our kinsman, one of our Tribe, *Jos.* 17. 2, 3.

3 And if they be married to any of the sons of the *other* Tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the Tribe, † where- unto they are received *c*: so shall it be taken from the lot of our inheritance.

† His own tribe.

c For their inheritance will pass to their children, who will be of another tribe by their fathers side, which alone is considered in this place.

4 And when the * jubile of the children of Israel shall be *d*, then shall their inheritance be put unto the inheritance of the Tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

* Lev. 25. 10.

d Which God appointed principally for this end to preserve the inheritance in the hands of the Tribes and Families to which they were first given.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well *e*.

e Their plea is just and reasonable. God did not take particular care about every occurrence that happened or might happen, but left divers things to be found out by humane prudence, which being his own gift it was meet there should be opportunities left for the exercise of it, and God thought fit to approve and ratifie the prudent and profitable inventions of men by his own law or sanction, as in the case of *Jethro*, *Exod.* 18. of *Zelophehads* Daughters, *Numb.* 27. and here of their brethren. But it is observable, that God allowed this only in civil affairs, but never in the matters of his worship, where he utterly forbids it.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marry to whom they think best: only to the family of the tribe of their father *f* shall they marry.

† Heb. *be wife.*

f They seem hereby to be confined not only to the same Tribe, but also to the family of their Tribe, as appears from the reason of the Law, for God would have the inheritance of Families as well as Tribes kept entire and unmixed: and this was one reason of that Law of marrying the Brothers wife, *Deut.* 25. And although the next verse may seem to thwart this interpretation, the reason of this Law being there given that inheritances might not go from Tribe to Tribe, yet *ver.* 8. confirms it, where the very same phrase is repeated, and that more emphatically, that such shall marry *one of this family of the Tribe of her Father*; and this further reason and restriction is added, *that they may enjoy every man the inheritance* (not only of his Tribe, but) *of his Fathers*, to wit, belonging to his fathers family.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

† Heb. *cleave.*

8 And every daughter that possesseth an inheritance *g* in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father: that the children of Israel may enjoy every man the inheritance of his fathers.

g By which clause it seems that this Law was not general to forbid every woman to marry into another Tribe (as may be reasonably concluded from the practice of so many Patriarchs, Kings, Priests, and other holy men, who have married women of other Tribes, yea sometimes of other Nations, which it is not likely they would have done, if this had been a transgression of Gods Law) but restrained to heiresses, or such as were likely to be so. See 1 *Chron.* 23. 22. But if they had brethren, it is probable they were free to marry into any Tribe, yet so that, if their brethren dyed, their punishment was, that the inheritance went from them to the next a kin of their fathers Tribe and Family. And the principal reason why God was solicitous to preserve Tribes and Families unmixed was, that the Tribe and Family too, out of which the *Messiah* was to come, and by which he should be known, might be evident and unquestionable.

9 Neither shall the inheritance remove from *one* tribe to another tribe: but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad, were married unto their fathers brothers sons *h*.

* Heb. *they.*

h It is uncertain whether *brothers* or *sons* be taken strictly and properly, or more large, as those words are oft used in Scripture.

12 *And* they were married † into the families of the sons of Manasseh, the son of Joseph and their inheritance remained in the tribe of the family of their father.

† Heb. *were.*

13 These *are* the commandments, and the judgments which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

DEU-

DEUTERONOMY.

The ARGUMENT.

MOses, *in the two last Months of his life, rehearseth, what God had done for them, and their frequent murmurings, rebellions, and constant ingratitude; he begs to enter into the Land, but is permitted only to see it; he forbiddeth any communion with the Nations for several reasons.* Chap. 7. *He gives a short repetition of those sundry Laws, Moral, Ceremonial, Judicial, and Military, which he had given them, from whence this Book is called* Deuteronomy. *Then, after many Exhortations, he prophesieth of Christ, afterwards he shews how matters of War are to be managed, and, giving many other particular directions with reference to Duties, Conditions, and Persons of both Sexes, he pronounceth Blessings on the Obedient, and Curses on the Disobedient; he then gives a charge for laying up, and reading of the Law at certain times, and every seven years to be solemnly read before all the people; he composeth a Song for common use, comprizing the wonderful things here mentioned; he prophesieth of Christs coming, and the calling of the Gentiles, seeth the Land, and dieth, leaving Joshua, after he had consecrated him, to succeed.*

CHAP. I.

A Rehearsal of what had befallen Israel in their forty years march, at Gods Command to depart, 1,—6. Moses's inability to judge alone, 9—12. other Judges and Officers appointed, 13—16. Charge given the Judges, 17, 18. Their passage to Kadesh-Barnea, 19, 20, 21. Spies sent to search the Land of the Amorites, 22. Their Return and Report, 23. The disobedience of the people, 26. God's Wrath, 34. they smitten by the Amorites, 44. Their Complaint to God, which the Lord regards not, 45.

1 THese *be* the words which Moses spake *a* unto all Israel *b*, on this side Jordan, in the wilderness, in the plain *c* over against the ‖ Red *sea*, between Paran *d*, and Tophel, and Laban *e*, and Hazeroth *f*, and Dizahab.

‖ Euph.

a These are the Laws, Counsels and Admonitions delivered by *Moses* from God to *Israel*, which are here repeated for the instruction and obligation of those who by reason of their tender years were uncapable either of understanding them, or of entring into Covenant with God. *b* To wit, by the Heads or Elders of the several Tribes, or others, who were to communicate these discourses to all the people in several Assemblies. *c* Either 1. In the vast desert of *Arabia*. But that is no where called a *plain*. Or rather 2. In the plain of *Moab*, as may appear by comparing this with *v.* 5. and *Numb.* 22. 1. and *Deut.* 34. 8. *Obj.* That was far from the *Red-Sea* here mentioned. *Answ.* The word *Suph* here used doth not signifie the *Red-Sea*, which is commonly called *jam-Suph*, and which was at too great a distance, but some other place now unknown to us (as also most of the following places are) so called from the *Reeds* or *Flags*, or *Rushes* (which that word signifies) that grew in or near it; which reason of the name being common to other places with the Red-Sea, it is not strange if they got the same name. Compare *Numb.* 21. 14. *d* Not that *Numb.* 10. 12. Which there and elsewhere is called *the Wilderness of Paran*, and which was too remote, but some other place called by the same name, than which nothing more usual. *e* Places not mentioned elsewhere. *f* Of which see *Numb.* 11. 35. and 33. 17, 18. And these places seem to be the several bounds and limits not of the whole Country of *Moab*, but of the plain of *Moab*, where *Moses* now was, and spake these words.

2 (*There are* eleven days *journey g* from *Horeb h*, by the way of mount Seir *i*, unto Kadesh-barnea *k*)

g This is added to shew that the reason why the *Israelites* in so many years were advanced no further from *Horeb*, than to these plains, was not the great distance of the places or length of the way, which was but a journey of eleven days at most, but because of their rebellions, as is mentioned before and repeated in this book. *h* Or *Sinai*, the place where the Law was given, which is promiscuously called by both those names. *i* Or Mount *Edom*, *i. e.* the mountainous Country of *Seir*, which was first possessed by the *Horims*, and afterwards by the *Edomites*, *Deut.* 2. 12. *k* which was not far from the borders of *Canaan*. See *Gen.* 16. 14. *Numb.* 13. 26.

3 And it came to pass in the fortieth year, in the eleventh month *l*, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

l Which was but a little before his death.

4 * After he had slain Sihon the King of the Amorite, which dwelt in Heshbon; and Og the King of Bashan, which dwelt at * Ashtaroth, in Edrei *m*:

* Josh. 13. 33.

m His Palace or Mansion-house was at *Ashtaroth*, and he was slain at *Edrei*, *Numb.* 21. 23. of both these places, see *Gen.* 14. 5. *Jos.* 13. 31.

5 On this side Jordan, in the land of Moab, ‖ began Moses to declare this law, saying,

‖ Heb. *willed.*

6 The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount *i*.

i Of *Horeb*, where they continued about a years space, *Exod.* 19. 1. *Numb.* 10. 11, 12.

7 Turn ye, and take your Journey, and go to the mount of the Amorite *k*, and unto † all *the places* nigh thereunto, in the plain, in the hills and in the vale, and in the south, and by the sea-side, to the land of the Canaanite, and unto Lebanon, unto the great river the river † Euphrates.

† Heb. *the coasts.*

k i. e. To the mountainous Country where the *Amorites* dwelt, which is oppos'd to the *plain* here following, where others of them dwelt. And this is the first mentioned, because it was in the borders of the land; See below, *v.* 19. 20. The divers parts or bounds of the land are here mentioned.

8 Behold, I have † set the land before you *l*: go in, and possess the land, which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob to give unto them, and to their seed after them.

† Heb. *given.*

l Heb. *Before your faces*; it is open to your view, and to your possession; there is no impediment in the way. See of this phrase, *Gen.* 13. 9. and 34. 10.

9 And I spake unto you at that time *m*, saying, I am not able to bear you my self alone:

m i. e. About that time, to wit, a little before their coming to *Horeb*. *Exod.* 18. 18.

10 The LORD your God hath multiplied you, and behold, ye *are* this day as the stars of heaven for multitude.

11 * The LORD God of your fathers make you a † thousand times so many moe as ye *are*, and bless you, * as he hath promised you.

* Gen. 15. 5. & 22. 17. & 26. 4. † Heb. *a thousand of.* * Exod. 32. 13.

12 How can I my self alone bear your cumbrance, and your burden *n*, and your strife *o*?

n The trouble of ruling and managing so perverse a people. *o* Either your quarrellings with God: or rather your contentions among your selves, for the determination whereof the Elders were appointed.

13 † Take ye wise men, and understanding *p*, and † Heb. known *q* among your tribes, and I will make them rulers over you.

† Heb. *give.*

p Persons of Knowledge, Wisdom and Experience. *q* Men Famous, and had in reputation, for ability and integrity: for to such they would more readily submit.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief *r* of your tribes, wise men and known, and † made them heads over you; captains over † Heb. thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers *s* among your tribes.

gave.

r Not in Authority, which yet they had not, but in endowments for good government. *s* Inferiour Officers, that were to attend upon the Superiour Magistrates, and to execute their decrees.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and * judge righteously between *every* man and * his brother, and the stranger *that is* with him *t*.

* Joh. 7. 24. * Lev. 24. 22.

t That converseth or dealeth with him. To such God would have Justice equally administred as to his own people, partly for the honour of Religion, and partly for the interest which every man hath in matters of common right.

17 * Ye shall not † respect persons *u* in judgment, *but* ye shall hear the small *x* as well as the great, ye shall not be afraid of the face of man: for the judgment *is* Gods *y*: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

* Lev. 19. 15. chap. 16. 19. † Heb. *know.* 1 Sam. 16. 7. Prov. 24. 23.

u Heb. *Not know*, or *acknowledge Faces*, *i. e.* Not give sentence according to the outward qualities of the person, as he is poor or rich, your Friend or Enemy, but purely according to the merits of † Heb. *lofty sentence.* the cause. For which reason some of the *Grecian* Law-giversordered that the Judges should give sentence in the dark where they could not see mens faces. See the same or the like phrase. *Deut.* 10. 17. 2 *Chron.* 19. 6, 7. *Job* 13. 8. *Jam.* 2. 1, 9. *x* Persons of the meanest rank. *y i. e.* It is passed in the name of God, and by commission from him, by you as representing his person, and doing his work, who therefore will own and defend you therein against all your Enemies, and to whom you must give an exact account.

18 And I commanded you at that time all the things which ye shall do *z*.

z I delivered unto you, and especially unto your Judges, *all the* Laws, Statutes, and Judgments revealed unto me by the Lord in *Horeb*.

19 And when we departed from Horeb, we went through all that great and terrible † wilderness, which ye saw by the way of the mountain of the Amorite, as the LORD our God commanded us, and * we came to Kadesh-Barnea.

† That is, *of Paran.* Numb. 10. 12. * Deut. 1. 2.

20 And I said unto you, Ye are come unto the mountain of the Amorite, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee: fear not, neither be discouraged.

22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again, by what way we must go up, and into what cities we shall come.

23 And

* Num. 13. 3.

23 And the saying pleased me well *b*: and * I took twelve men of you, one of a tribe.

b For there seemed to be some prudence and good policy in it: but Moses could not see into their hearts, nor from what root this desire grew: but God saw it, and therefore in just judgment complied with their desire, and permitted them to do so for their trial and exercise, *Numb.* 13. 1, 2, 3.

* Num. 13. 24.

24 And * they turned and went up into the mountain, and came unto the valley *c* of Eschol *d*, and searched it out.

c Or, *the brook*: the word signifies both, for brooks commonly run in Valleys. *d i. e. of grapes*, so called from the goodly cluster of grapes which they brought from thence, *Numb.* 13. 23.

25 And they took of the fruit *e* of the land in their hand, and brought *it* down unto us, and brought us word again, and said, *It is* a good land *f* which the LORD our God doth give unto us.

e Grapes, Pomegranates and Figs, *Numb.* 13. 23. *f* Which acknowledgment coming from its Enemies, should have prevailed with you to go in, more than their discouraging words should have beat you off, because the Lord who had given you this land, was unquestionably able to settle you in it in spight of all opposition.

26 Notwithstanding ye would not go up, but rebelled against the commandment of the LORD our God.

27 And ye murmured in your tents, and said, Because the LORD hated us *g*, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorite, to destroy us.

g And therefore designed to destroy us.

† Heb. *melted.* * Num. 13. 28, 29, 22, 33. † Numb. 13. 28.

28 Whither shall we go up? our brethren have † discouraged our heart, saying, * The people *is* greater *b* and taller than we, the cities *are* great, and walled up to Heaven *i*; and moreover, we have seen the sons of the * Anakins *k* there.

b In number and strength and valour. *i i. e.* To a great height. A common Hyperbole, as *Gen.* 11. 4. *Psal.* 107. 26. *k* The Children of *Anak* or *Enak*. See *Judg.* 1. 10, 20.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt *l*, before your eyes,

l Where you were weak, disbirited, divided, raw and unexperienced and in a great measure unarmed, and able to do nothing against your numerous, potent, united Enemies, but to stand still and see the salvation of God. And therefore now your distrust is highly unreasonable, when you have been hardned and fitted for military service by your travels, disciplined and experienced in some degree as to Martial Affairs, encouraged by frequent and glorious Miracles for 40 years together, and you are going into a Country divided into several Nations and Kingdoms.

* Isa. 63. 9. Hos. 11. 3.

31 And in the wilderness, where thou hast seen how that the LORD thy God * bare thee *m* as a man doth bear his son, in all the way that ye went, until ye came into this place.

m Or, *carried thee*, as a father carries his weak and tender child in his arms, as *Isa.* 49. 22. or as upon Eagles wings, as it is, *Exod.* 19. 4. through difficulties and dangers, gently leading you according as you were able to go, and sustaining you by his power and goodness. See of this or the like phrase, *Numb.* 11. 12. *Deut.* 32. 10, 11. *Psal.* 91. 12. *Isa.* 46. 3, 4.

32 Yet in this thing *n* ye did not believe the LORD your God;

n In this matter which God commanded and encouraged you to do, to wit, in going in confidently to possess the land. Or, *in this word*, whereby God promised to fight for you, and assured you of good success.

* Exod. 13. 21. * Num. 10. 33. Ezek. 20. 6.

33 * Who went in the way before you, * to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words *o*, and was wroth and sware, saying,

o To wit, your murmurings, your unthankful, impatient, distrustful and rebellious speeches and carriages.

* Num. 14. 23. Psa. 95. 11.

35 * Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb *p* the son of Jephunneh, he shall see it, and to him will I give the land *q* that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

† Heb. *fulfilled to go after.*

p Under whom *Joshua* is comprehended, as is manifest from 9. 38. and *Numb.* 14. 30. though not here expressed, because he was not now to be one of the people, but to be set over them as chief Governor. *q* That particular part of the Land. Compare *Jos.* 14. 9.

* Num. 20. 12. and 27. 14. Ch. 3. 26. and 4. 21. and 31. 2.

37 * Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

r Upon occasion of your wickedness and perverseness, by which you provoked me to speak unadvisedly, *Psal.* 106. 32, 33.

38 *But* Joshua the son of Nun, which standeth before thee *s*, he shall go in thither; Encourage him; for he shall cause Israel to inherit it.

s i. e. Who is now thy Minister and Servant, for such are oft described by this phrase, as 1 *King.* 1. 2. *Dan.* 1. 5, 19.

39 Moreover, your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil *t*, they shall go in thither, and unto them will I give it, and they shall possess it.

t A common description of the state of childhood, as *Jonah* 4. 11.

40 But *as for* you, turn ye, and take your journey into the Wilderness by the way of the Red-sea.

41 Then ye answered and said unto me, * We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready *u* to go up into the hill.

* Num. 14. 40.

u Or, *ye offered your selves*, or *you began*, or *you earnestly resolved and attempted.*

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for I *am* not among you *x*: lest ye be smitten before your enemies.

x With my powerful presence and assistance.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and † went presumptuously up into the hill.

† Heb. *presumed.*

44 And the Amorite which dwelt in that mountain came out against you, and chased you, as bees do *y*, and destroyed you in Seir, *even* unto Hormah.

y As Bees which being provoked come out of their Hives in great numbers, and with great fury pursue and sting their Adversary and Disturber, *Psal.* 118. 12.

45 And ye returned, and wept before the LORD, but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there* *z*.

z i. e. As you abode in *Kadesh* many, even 40 days, until the spies which you sent returned to give you an account, so you also abode there many days, or a long time after, and were not now permitted to make any further progress towards *Canaan*.

CHAP. II.

Their march from Kadesh-Barnea, 1—3. A charge that they trouble not the Edomites, 4, 5. nor the Moabites, 9. nor the Ammonites, 19. But are encouraged to fight the Amorites; they put them to flight, and take possession of their Lands, 26—37.

THen we turned, and took our journey into the wilderness, *by* the way of the Red-sea, * as the LORD spake unto me: and we compassed mount Seir *a* many days *b*.

* Num. 14. 25. Ch. 1. 40.

a The Mountainous Country of *Seir* or *Edom*. *b* Or, *many years*, even for 38 years.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough, turn ye northward *c*.

c Towards the land of the *Amorites* and *Canaanites*.

4 And command thou the people, saying, * ye are to pass through the coast *d* of your brethren, the children of Esau, which dwell in Seir *e*, and they shall be afraid of you *f*: take ye good heed unto your selves therefore.

* Num. 20. 14.

d Or, *by*, or *near the coast or border*: for they did not pass through their borders, as it is said, *Numb.* 20. 21. And the particle *beth* doth oft signifie *by* or *near*, as *Gen.* 37. 13. *Jos.* 5. 13. *Judg.* 8. 5. *Jer* 32. 7. Thus that difference may be reconciled, which others reconcile thus, that they at first denied it, but afterwards granted it. *e* These words refrain the prohibition to these particular Children of *Esau*, for there were another sort or branch of *Esau*'s Children, which were to be meddled with and destroyed, even the *Amalekites*, *Exod.* 17. 14. *Deut.* 25. 17. who were *Esau*'s posterity, *Gen.* 36. 12. *f* But, I charge you take no advantage of their fears, which you will be very apt to do.

5 Meddle not with them *f*, for I will not give you of their land, † no not so much as a foot-breadth, * because I have given mount Seir unto Esau *for* a possession.

† Heb. *even to the treading of the sole of a foot.* * Ch. 1. 36.

f To wit, in battel at this time.

6 Ye shall buy meat of them *g* for money, that ye may eat, and ye shall also buy water of them *h* for money, that ye may drink.

g For though the Manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *h* For water in those parts was scarce, and therefore private persons did severally dig pits for their particular use. See *Gen.* 26. 18. *Numb.* 21. 18.

7 For the LORD thy God hath blessed thee *i* in all the works of thy hand; he knoweth *k* thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee, thou hast lacked nothing.

i By Gods blessing thou art able to buy thy conveniencies, and therefore thy theft and rapine will be inexcusable, because without any pretence of necessity. *k* Heb. *He hath known, i. e.* observed, or regarded with care and kindness, which that word oft notes, as *Psal.* 1. 6. and 31. 7. Which experience of God's singular goodness to thee, should make thee truft him ſtill, and not uſe any undirect and unjuſt practices to procure what thou wanteſt or deſireſt.

8 And

8 And when we passed by from our brethren, the children of Esau which dwelt in Seir, through the way of the plain from Elah, and from Ezion-Gaber *l*, we turned *m* and passed by the way of the wilderness of Moab.

l Of which see *Numb.* 33. 35. which may be either that place upon the Red-sea, 1 *King.* 9. 26. or another of the same name. *m* To wit, from our direct road which lay through *Edom* land.

9 And the LORD said unto me, ‖ Distress not the *Moabites*, neither contend with them in battel: for I will not give thee of their land *for* a possession, because I have given Ar *n* unto the children of Lot *o for* a possession.

‖ Heb. *Straits.*

n The chief City of the *Moabites*, *Numb.* 21. 15, 28. here put for the whole Country which depended upon it. *o* So called to signifie that this preservation was not for their sakes, for they were a wicked people, but for *Lot*'s sake whose memory God yet honours.

10 (The Emims *p* dwelt therein in times past, a people great and many, and tall as * the Anakims:

* Deut. 9. 2.

p Men terrible for stature and strength, as their very name imports. See *Gen.* 14. 5. whose expulsion by the *Moabites* is here noted as a great encouragement to the *Israelites*, for whose sake he would much more drive out the wicked and accursed *Canaanites*.

11 Which also were accounted giants; as the Anakims: but the Moabites call them Emims.

12 * The Horims *q* also dwelt in Seir before-time, but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‖ stead: as Israel did unto the land of his possession which the LORD gave unto them *r*.

* Deut. 2. 22.

† Heb. *inherited.*

‖ Heb. *possession.*

q Of whom see *Gen.* 14. 6. and 36. 20. *r* Obj. God had not yet given it unto them. *Answ.* 1. The past tense is here put for the future, *will give*, after the manner of the Prophets. 2. Things are oft said to be done when they are only resolved, or decreed, or attempted to be done, in which sence *Reuben* is said to *deliver* Joseph, *Gen.* 37. 21. *Esau to fight* against *Israel*, *Jos.* 24. 9. *Abraham* to have *offered* his Son, *Heb.* 11. 17. 3. God may well be said to have given it, not only because he had purposed and promised to give it, but also because he was now about to give it, and had already given them some part of it, and that as an earnest of the whole. 4. This may be particularly understood of that part of *Israels* possession which was beyond *Jordan*, which God had actually given to them, that is, to some of them, for even the land of *Canaan* on this side *Jordan* was not given to all of them, but only to some of the tribes.

13 Now rise up, *said I*, and get ye over * the ‖ brook Zered: and we went over the brook Zered.

* Num. 21. 12. ‖ Heb. *valley.*

14 And the space in which we came from Kadesh-Barnea, until we were come over the brook Zered, *was* thirty and eight years, until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

16 So it came to pass when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through Ar, the coast of Moab *s*, this day.

s Or, *to pass by the border of* Moab, *by* Ar.

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them * Zamzummims *t*;

* Gen. 14. 5.

t Which signifies men *most wicked and abominable*, or *most presumptuous*, or *most crafty*.

21 A people great, and many, and tall as the Anakims: but the LORD destroyed them before them *u*, and they succeeded them, and dwelt in their stead:

u Who therefore will certainly do as much for his own people.

22 As he did to the children of Esau, * which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead, even unto this day.

* Deut. 2. 12.

23 And the * Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims *x*, which came forth out of Caphtor *y*, destroyed them, and dwelt in their stead.)

* Gen. 10. 14.

x A people akin to the *Philistines*, *Gen.* 10. 14. and confederate with them in this enterprize, and so dwelling together, and by degrees were probably united together by Marriages or otherways, and became one people, the *Caphtorims* being at last swallowed up in the *Philistines*. See *Jer.* 47. 4. *Amos* 9. 7. *y* Which is by the Learned thought to be *Cappadocia*. Whither these people might make an expedition out of *Egypt* either because of the report of the great Riches of part of that Country which drew others thither from places equally remote, or after the manner of those ancient times, or for some other reason now unknown.

24 Rise ye up, take your journey, and * pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite, King of Heshbon, and his land: † begin to possess *it*, and contend with him in battel.

* Num. 21. 13. † Heb. *possess to begin.*

25 This day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven *z*, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

z Which is a Synecdoche and an Hyperbole, but is explained by the following words which restrain the sentence to those nations that heard of them.

26 And I sent messengers out of the wilderness of Kedemoth *a*, unto Sihon king of Heshbon, * with words of peace *b*, saying,

* Deut. 20. 10.

a So called from a city of that name, *Jos.* 13. 18. and called *Jeshimon*, *Numb.* 21. 20. *b* With offers of peace, which they refusing, their destruction was highly just and reasonable.

27 * Let me pass through thy land; I will go along by the high way *c*, I will neither turn unto the right hand, nor to the left.

* Numb. 21. 21, 22.

c In my direct road to *Canaan*, from which I will not turn aside into thy Fields, or Vineyards, or Houses.

28 Thou shalt sell me meat for money, that I may eat, and give me water for money, that I may drink: only I will pass through on my feet *d*:

d Or, *with my foot-men*, or *with my company which are on foot*: which is added significantly, because if their Army had consisted as much of Horsemen as many other Armies did, their passage through his land might have been more mischievous and dangerous: but they were generally on foot.

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me *e*) until I shall pass over Jordan, into the land which the LORD our God giveth us.

e Obj. The king of *Edom*, *i. e.* of the children of *Esau*, did not grant them passage, *Numb.* 20. *Answ.* They did permit them to pass quietly by the borders, though not through the heart of their Land, and in their passage the people sold them meat and drink, being it seems more kind to them than their king would have had them; and therefore they here ascribe this favour not to the king, though they are now treating with a king, but to the people, *the children of Esau*.

30 But Sihon king of Heshbon would not let us pass by him *f*: for * the LORD thy God hardened his spirit, and made his heart obstinate *g*, that he might deliver him into thy hand, as *appeareth* this day.

* Josh. 11. 20.

f i. e. By his Borders. *g* Unmoveable and inexorable to our desires.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee, begin to possess, that thou mayest inherit his land.

32 * Then Sihon came out against us, he and all his people, to fight at Jahaz.

* Numb. 21. 23.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed *g* the † men, and the women, and the little ones of every city, we left none to remain.

† Heb. *every city of men, and women, and little ones.*

g By God's command, there being a part of those people who were devoted by the Lord of Life and Death, to utter destruction for their abominable wickedness. See *Deut.* 7. 2. and 20. 16.

35 Only the cattel we took for a prey unto our selves, and the spoil of the cities which we took:

36 From Aroer *h*, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river *i*, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us

h Which was in the border of *Moab*, but now in the hands of the *Amorites*. *i* Heb. *In the river*, whereof it was encompassed, *Numb.* 21. 15. 28. *Jos.* 12. 2. and 13. 9. He speaks exclusively for this was *Ar*, which now was in the *Moabites* jurisdiction, above 9. 9.

37 Only unto the land of the children of Ammon thou camest not, *nor unto* any place of the river * Jabbok *k*, nor unto the cities in the mountains *l*, nor unto whatsoever the LORD our God forbad us *m*.

* Gen. 32. 22.

k i. e. Beyond *Jabbok*: for that was the border of the *Ammonites*, *Jos.* 12. 2. Obj. *Half the land of the Ammonites is* said to be given to the *tribe of Gad*, *Jos.* 13. 27. *Answ.* This is true of that half of it which the *Amorites* had taken from them, but not of the other half which yet was in the possession of the *Ammonites*. *l* The mountainous Country of the *Ammonites*. *m* Heb *Commanded us*: *commanding* is put for *forbidding*, here, as *Gen.* 2. 16. and 3. 11. *Lev.* 4. 2. *Deut.* 4. 23. The words may be thus rendred, Concerning *which the Lord gave us command* or *charge*, to wit, that we should not meddle with them, as was said before. So it is only an ellipsis of the preposition, which is very frequent.

CHAP. III.

Their march to Bashan, 1. Og its King is put to flight, they possess his land, 2—11. which is distributed to two Tribes and half, 12—17. who are commanded to assist their Brethren to possess the land beyond Jordan, 18—20. Moses encourages Joshuah, 21, 22. His Prayer to go into the promised land, 23—25. God grants not his request, 26. He gives him a prospect of it, 27. and bids him encourage Joshuah, 28.

THen we turned, and went up the way to Bashan: and * Og the King of Bashan came out against us, he, and all his people to battel at Edrei.

* Num. 21. 33.

2 And the LORD said unto me, Fear him not *a*: for I will deliver him, and all his people, and his land, and thou shalt do unto him, as thou didst unto Sihon King of the Amorite, which dwelt at Heshbon.

a Though he be of so frightful a look and stature, *v.* 11.

*Num. 21. 24.

*Num. 21. 33. 3 So the LORD our God delivered into our hands Og also the King of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them; threescore cities, all the region of Argob *b* the kingdom of Og in Bashan.

b A Province within *Bashan*. or at least subject and belonging to *Bashan*, as appears from *v.* 13. and 1 *King.* 4. 13. called *Argob*, probably from the name of a man its former Lord and owner.

5 All these cities *were* fenced with high walls, gates, and bars *c*, besides unwalled towns a great many.

c Which may encourage you in your attempt upon *Canaan*, notwithstanding the fenced cities which the spies told you of, and you must expect to find.

6 And we utterly destroyed them, as we did unto Sihon King of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattel, and the spoil of the cities, we took for a prey to our selves.

8 And we took at that time out of the hand of the two Kings of the Amorite, the land that *was* on this side Jordan *d*, from the river of Arnon, unto Mount Hermon *e*:

d So it was when *Moses* wrote this book, but afterward when *Israel* passed over *Jordan* it was called the land beyond *Jordan*.

2 *Which* Hermon the Zidonians call Sirion: and the Amorite call it Shenir *e*.

e Elsewhere called *Mount Gilead*, and *Libanus* or *Lebanon*, and here *Shenir*, and *Sirion*, and, by abbreviation, *Sion*, *Deut.* 4. 48. Which several names are given to this one mountain partly by several people, and partly in regard of several tops and parts of it, whence *Sebonite* and *Hermon* are mentioned as distinct places, *Cant.* 4. 8.

*Josh. 12. 5. and 13. 11. 10 All the cities of the plain, and all Gilead *f*, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan.

f Gilead is sometimes taken largely for all the *Israelites* possessions beyond *Jordan*, and so it comprehends *Bashan*, but here more strictly for that part of it which lies in and near mount *Gilead*, and so it is distinguished from *Bashan* and *Argob*.

11 For only Og king of Bashan remained of the remnant of giants *g*: behold, his bedstead was a bedstead of iron: *is it* not in * Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man *k*.

*Sam. 12. 26. Jer. 49. 2.

g The other giants of *Bashan* were destroyed before; and therefore when Og was killed, the *Israelites* work was done. *l* Where it might now be, either because the *Ammonites* in some former battel with Og had taken it as a prize or because after Og's death, the *Ammonites* desired to have this monument of his greatness, and the *Israelites* permitted them to carry it away to their chief city. *k* To wit, of ordinary stature. So his bed was four yards and an half long, and two yards broad.

12 And this land *which* we possessed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenite, and to the Gadite.

*Num. 32. 33. Josh. 13. 8. &c.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh: all the region of Argob, with all Bashan, which was called the land of giants.

* 1 Chron. 2. 22. *Num. 32. 41. 14 * Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri *l*, and Maachathi *m*, and called them after his own name Bashan. *Havoth-Jair unto this day *n*.

l Or, *Gesshurites*, a people towards the North of *Canaan*, 2 *Sam.* 3. 3. and 15. 8. See also *Josh.* 13. 13. *m* Of whom see 2 *Sam.* 3. 3. and 10. 6. *n* This must be put among those other passages which were not written by *Moses*, but added by those holy men who digested the books of *Moses* into this order and inserted some very few passages to accommodate things to their own time and people.

*Num. 32. 39. 15 And * I gave Gilead *o* unto Machir *p*.

o (*i.e.*) The half part of *Gilead*, as appears from *v.* 12, 13. See on *Numb.* 32. 40. *p* (*i.e.*) Unto the children of *Machir* son of *Manasseh*, for *Machir* was now dead.

16 And unto the Reubenite, and unto the Gadite I gave from Gilead even unto the River Arnon, half the valley *q*, and the border, even unto the river Jabbok *r*,

*Num. 21. 24. *which is* the border of the children of Ammon *s*.

q Or rather *to the middle of the River*: for the word rendred *half* signifies commonly *middle*, and the same Hebrew word signifying both a *valley* and a *brook* or *river*, it seems more reasonable to understand it of a *River*, as the same word is here rendred in the next foregoing clause of this verse, than of a *valley*, which was not mentioned before, especially seeing there is here an article added which seems to be emphatical, and to note *that River*, to wit, now mentioned. Add to this, that there was no such *valley*, much less any *half-valley*, belonging both unto the *Reubenites* and *Gadites*. But according to the other translation the sense is plain and agreeable to the truth, that their Land extended from *Gilead* unto *Arnon*, and, to speak exactly, to the middle of that River, for as that River was the border between them and others, so one half of it belonged to them, as the other half did to others. And that this is no subtil device, as some may think it, but the truth of the thing, and the real meaning of the place, will appear by comparing this place with two others, 1. with *Jos.* 12. 2. where the same thing is expressed in the same words in the Hebrew which are here, though our translators render the self-same words there, *from the middle of the River*, which here they render, *half of the valley*; and where the bounds of *Sihons* kingdom, which was the same portion here mentioned as given to *Reuben* and *Gad*, are thus described, *from Aroer, which is upon the bank of the River of Arnon, and from the middle of the River, and from half Gilead, even unto the river Jabbok which is the border of the children of Ammon.* 2. With *Deut.* 2. 36. *From Aroer, which is by the brink of the river of Arnon, and* from *the city that is by the River*, or rather, as the Hebrew hath it, *in the River*, *i. e.* from *Ar*, which was the chief city of the *Moabites*, and therefore denied to the *Israelites*, as is here implied, and more fully expressed, *Deut.* 2. 9. which City was seated in an Island in the middle of the River. So that here we have a just and full reason why the border of this Land given to *Reuben* and *God* is so nicely and critically described here, even to the middle of a River, which although in truth and strictness it be the bound of those Lands which are divided by a River, yet is not usually expressed in the description of borders, either in Scripture or other Authors, because here was an eminent City of the *Moabites* in the middle of this River, which by this curious and exact description is excepted from their possession, as God would have it to be.

r The meaning seems to be this, *And the border*, to wit, of their Land, *was*, which verb substantive is common, understood, or *went forth*, (as the phrase is, *Jos.* 15. 6, 7, &c.) from thence, to wit, from the River *Arnon*, *even unto the River Jabbok*, for so indeed the border did proceed. *1 Object.* This was the border between them and the *Manassites*, as is evident, and therefore not the border of the *Ammonites*. *Answ.* It bordered upon the *Manassites* in one part, and upon the *Ammonites* in another part, to wit, in that part which is remoter from *Jordan*, and so both are true.

17 The plain *t* also, and Jordan, and the coast *thereof* from Chinnereth *u*, even unto the sea of the plain *x even* the salt sea, ‖ under Ashdoth Pisgah *y* eastward.

[Or, *unto the sea*

t The Low Country towards *Jordan*. *u* Of which see on *Numb.* 34. 11. *Jos.* 12. 3. *x* (*i. e.*) That salt Sea, as it here follows, which of *Pisgah* before that dreadful conflagration was a goodly plain, called *the plain of Jordan*, *Gen.* 13. 10. *y* The proper name of a City, of which, *Jos.* 13. 20.

18 And I commanded you *z* at that time, saying, The LORD your God hath given you this land to possess it: * ye shall pass over armed before your brethren, the children of Israel, all *that are* † meet for the war *a*.

*Num. 32. 20. † Heb. *sons of strength.*

z To wit, the *Reubenites* and *Gadites* mentioned, *v.* 16. to whom *of war*. he now turns his speech by an Apostrophe. *a* In such number as your brethren shall judge necessary. See *Jos.* 1. 14. and 4. 13.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle) shall abide in your cities, which I have given you.

20 Until the LORD have given rest *b* unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye * return every man unto his possession which I have given you.

*Josh. 1. 15.

b A peaceable and fixed possession.

21 And * I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

*Num. 27. 18.

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

24 O LORD God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for * what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

*Psal. 86. 8. and 89. 6. Isa. 46. 9. Jer. 10. 6, 7.

25 I pray thee let me go over *c*, and see the good land that *is* beyond Jordan, that goodly mountain *d*, and Lebanon *e*.

c For he supposed God's threatning might be conditional and reversible, as many others were. *d* Or, *that blessed mountain*, which the Jews not improbably understand of that mountain on which the Temple was to be built. For as *Moses* desired and determined to *prepare an habitation* for God, *Exod.* 15. 2. and knew very well that God would *chuse* a certain *place for his habitation*, and *to put his name there*, *Deut.* 12. 5. So he also knew that it was the manner both of the true worshippers of God and of Idolaters to worship their God in high-places, and particularly that *Abraham* did worship God in the mount of *Moria*, *Gen.* 22. 2. and therefore did either reasonably conjecture that God would chuse some certain mountain for the place of his habitation, or possibly understood by revelation that in that very mount of *Moria*, where *Abraham* performed that eminent and glorious act of worship, there also the children of *Abraham* should have their place of constant and settled worship. This he seems to call *that mountain*, emphatically and eminently, *that* which was much in *Moses* his thoughts, though not in his eye, and *the blessed* (as the Hebrew *tob* oft signifies) *or the goodly mountain*. Or, *the mountain* may be here put for the mountainous countries, as that word is oft used, as *Gen.* 36. 9. *Numb.* 13. 29. and

and 23. 7. *Deut.* 1. 7. *Jos.* 10. 6. and 11. 16, 21, &c. And it is known that a great part of the glory and beauty and profit of this Country lay in its Hills or Mountains. See *Deut.* 11. 11. and 33. 15. And *that goodly mountain* may by an Enallage of the number be put for those goodly mountains in *Canaan*, which were many. Thus also he proceeds gradually in this desire and description, and prays that he may see in general *the good land that is beyond Jordan*, and then particularly, *the goodly mountains of it*, and especially that famous mount of *Lebanon*, which was so celebrated for its tall and large Cedars, and other Trees and excellent Plants. See *Psal.* 29. 5. and 104. 16. *Isa.* 2. 13. and 14. 8.

*Numb. 20. 12. and 27. 14. 26 But the LORD * was wroth with me for your sakes *f*, and would not hear me: and the LORD said unto me, Let it suffice thee *g*, speak no more unto me of this matter.

*Deut. 3. 26. and 31. 2. 37. 27 * Get thee up into the top of ‖ Pisgah *h*, and lift up thine eyes *i* westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

[Or, *the Hill*

f By occasion of your sins which provoked me to unadvised words and carriages, *Psal.* 106. 32, 33. See *Numb.* 20. 12. *Deut.* 31. 2. and 34. 4. *g* That this is my pleasure and unalterable resolution. Compare 2 *Cor.* 12. 8, 9.

h Of which see on *Numb.* 27. 12. *i* Towards the Land of *Canaan* and its several quarters.

*Numb. 27. 18. 28 But * charge Joshua *k*, and encourage him, and strengthen him *l*: for he shall go over *m* before this people, and he shall cause them to inherit the land which thou shalt see.

k Give him commission and authority, and a command to execute his trust, and conduct the people. *l* With exhortations and promises and assurances of my presence and help and of good success. *m* It was not *Moses*, but *Joshua* or *Jesus* that was to give the people rest, *Heb.* 4. 8.

*Deut. 3. 6. 29 So we abode in the valley over against Beth-Peor *n*.

n The House or Temple of *Peor*, or of *Baal-Peor*, of which see *Numb.* 25. 3. whence this place or city had its name.

CHAP. IV.

An Exhortation to obey the Law, 1—13. And warning against Idolatry, 14—24. From the mischief of it upon themselves and Children, 25. 28. Gods promise upon their Repentance, 29—31. And from Gods wonders towards them, 32—40. Cities of Refuge are appointed, 41—43.

1 NOW therefore hearken, O Israel, unto the statutes *a*, and unto the judgments *b* which I teach you, for to do *them*, that ye may live, and go in, and possess the land which the LORD God of your fathers giveth you.

a The Laws which concern the worship and service of God. *b* The Laws concerning your duties to men. So these two comprehend both Tables, and the whole Law of God.

*Lev. 18. 5. Ezek. 20. 11. 13. 21. Rom. 10. 5. Gal. 3. 12. 2 Ye shall not add unto the word which I command you *c*, neither shall ye diminish *ought* from it *d*, that ye may keep the commandments of the LORD your God, which I command you.

c By deviling other doctrines or ways of worship than what I have taught or prescribed. See *Numb.* 15. 39, 40. *Deut.* 12. 8, 32. 1 *King.* 12. 33. *Prov.* 30. 6. *Matth.* 15. 9. For this were to accuse me of want of wisdom or care or faithfulness in not giving you sufficient instructions for my own service. *d* By rejecting or neglecting any thing which I have commanded, though it seem never so small.

*Numb. 25. 3, &c. Deut. 32. 17. 3 Your eyes have seen what the LORD did because of * Baal-Peor: for all the men that followed Baal-Peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

*Josh. 8. 28. 11. 19. Psal. 107. 7. 6 Keep therefore, and do *them*, for this *is* * your wisdom and your understanding in the sight of the nations *d*, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

d For though the generality of Heathen people in the latter and degenerate ages of the world did through inveterate prejudices and for their own lusts and interests condemn the Laws of the Hebrews as foolish and absurd, yet it is most certain, that divers of the wisest heathens did highly approve of them so far that they made use of divers of them, and translated them into their own Laws and Constitutions; and *Moses*, the giver of these Laws, hath been mentioned with great honour for his wisdom and learning by many of them. And particularly the old Heathen Oracle expressly said, *that the Chaldeans* or *Hebrews, who worshipped the uncreated God, were the only wise men.*

*Num. 7. 89. Heb. *a thing* or *word.* 7 For * what nation *is there so* great, who *hath* † God * so nigh unto them *e*, as the LORD our God *is* in all *things* that we call upon him for?

*Deut. 4. 34. 5. 26. 1 Sam. 12. 22. Psal. 145. 18. Isa. 55. 6. *e* By glorious miracles, by the pledges of his special presence, by the operations of his grace, and particularly, as it here follows, by his readiness to hear our prayers, and to give us those succours which we call upon him for.

8 And what nation *is there so* great, that hath statutes and judgments *so* righteous *f*, as all this law which I set before you this day?

f Whereby he implies that the true greatness of a nation doth not consist in pomp or power, or largeness of empire, as commonly men think, but in the righteousness of its Laws.

9 Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but * teach them thy sons and thy sons sons:

*Gen. 18. 19. Ch. 6. 7. 11. 19. Psal. 78. 5, 6.

10 *Specially * the day that thou stoodst before the LORD thy God in Horeb *g*, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

*Exod. 19. 9, 16 and 20. 18. Heb. 12. 18.

g Some of them stood there in their own persons, though then they were but young, the rest stood then in the loins of their Parents, in whom they may well be said to stand there, because they are said to have entred into covenant with God, because their Parents did so in their name and for their use.

11 And ye came near, and stood under the mountain, and the * mountain burnt with fire unto the † midst of † Heb. *heart.* heaven *h*, with darkness, clouds and thick darkness.

*Exod. 19. 18.

h Flaming up into the air, which is oft called *Heaven*, and the *midst* or the *heart* of it is not only that which is strictly and properly the middle part, but that which is within it, though but a little way, in which sense places or persons or things are said to be *in the heart of the Sea*, *Exod.* 15. 8. *Prov.* 23. 34. *Ezek.* 28. 2. and Christ *in the heart of the Earth*, *Matth.* 12. 40.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude *i*, † only *ye heard* a voice.

†Heb. *save.*

i (*i. e.*) No resemblance or representation of God, whereby either his essence or properties or actions were represented, such as were usual among the heathens.

13 And he declared unto you his covenant, which he commanded you to perform, *even* * ten commandments, and * he wrote them upon two tables of stone.

*Ex. 34. 28 *Deut. 4. 13. and 10. 4. *Ex. 24. 12 and 31. 18.

14 And * the LORD commanded me at that time, to teach you statutes and judgments *k*, that ye might do them in the land whither ye go over to possess it.

k (*i. e.*) The ceremonial and judicial Laws which are here distinguished from the moral, or the *Ten Commandments*, *v.* 13.

15 Take ye therefore good heed unto your selves *l* (for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb *m*, out of the midst of the fire.)

l By which caution he insinuates mans great proneness to the worship of Images. *m* God, who in other places and times did appear in a similitude, in the fashion of a man, now in this most solemn appearance, when he comes to give eternal Laws for the regulation and direction of the Israelites in the worship of God, and in their duty to men, he purposely avoids all such representations, to shew that he abhors all Worship of images, or of himself by images of what kind soever, as is here follows, *v.* 16, 17, 18, 19. because he is the invisible God and cannot be represented by any visible image. See *Isa.* 40. 18. *Act.* 17. 29.

16 Lest ye corrupt *your selves n*, and * make you a graven image *o*, the similitude of any figure, the likeness of male or female:

*Ex. 24. 5 Or, *carved.*

n (*i. e.*) Corrupt your minds with mean and carnal thoughts of God. Or, *corrupt* your ways or courses, by worshipping God in a corrupt manner, or by falling into Idolatry. *o* To wit, for worship, or for the representation of God, as it is explained *v.* 19. for otherwise it was not simply unlawful to draw the picture or make a figure of a man or a beast.

17 The likeness of any beast *p* that *is* on the earth, the likeness of any winged fowl that flieth in the air:

p Whereby the Heathen nations did represent and worship God some by an Ox, some by a Goat, or an Hen, or a Serpent, or a Fish, &c.

18 The likeness * of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

*Rom 1. 23.

19 And lest thou * lift up thine eyes unto heaven, and when thou seest the sun, and the moon and the stars, *even* * all the host of heaven, shouldst be driven to worship them *q*, and serve them, which the LORD thy God hath ‖ divided unto all nations *r* under the whole heaven.

*Ch. 17. 3. Job 31. 27. Gen. 2. 1. [Or, *imparted.*

q (*i. e.*) Strongly enclined, and in a manner constrained partly by the glory of these heavenly bodies, which may seem to be made for higher purposes than to enlighten this lump of earth; partly from that natural propension which is in men to Idolatry. Or, *lest ye should be driven* or *thrust*, to wit, out of *the way of the Lord*, (as it is more fully expressed, *Deut.* 13. 5.) or, be seduced, or led aside, as filly sheep easily are, *and worship them.* Or, *shouldst be cast down, or throw down thy self and worship them, i. e.* Worship them by falling down before them. *r* Which are not Gods, but Creatures, made not for the worship, but for the use of men, yea, of the meanest and most barbarous people under Heaven, and therefore cannot without great absurdity be worshipped, especially by you who are so much advanced above other Nations in Wisdom and Knowledge, and in this, that you are my peculiar people.

20 But the LORD hath taken you, and * brought you forth out of the iron furnace *s*, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

* 1 King. 8. 51 Jer. 11. 4.

s (*i. e.*) The furnace wherein Iron and other Metals are melted, to which *Egypt* is fitly compared, not only for the Torment and Misery which they there indured, but also because they were throughly tried and purged thereby, as Metals are by the fire. *t* His peculiar possession from generation to generation. See *Exod.* 19. 5. *Deuter.* 7. 6. *Tit.* 2. 14. And therefore for you to forsake God,

and worship Idols, will be not only wickedneſs and madneſs, but most abominable ingratitude.

*Num. 20. 12. 21 Furthermore, * the LORD was angry with me for your ſakes, and ſwear that I ſhould not go over Jordan, and that I ſhould not go in unto that good land, which the LORD thy God giveth thee *t for* an inheritance.

t God hath granted you the favour which he denied to me: which greatly increaſeth your obligation to God.

22 But I muſt die in this land, I muſt not go over Jordan: but ye ſhall go over, and poſſeſs that good land.

23 Take heed unto your ſelves, leſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſs of any *thing*,

* Exod. 20. 4, 5. * which the LORD thy God hath forbidden thee *u*.

u Or, *commanded thee*, to wit, not to do, which is eaſily underſtood by comparing this place with *Exod.* 20. 4, 5. and with *Gen.* 3. 11. where this phraſe is fully expreſſed. See more on *Lev.* 4. 2. *Deut.* 3. 37.

*chap. 9. 3. Iſa. 33. 14. Heb. 12. 29. *Exod. 20. 5. Iſa. 42. 8. 24 For the * LORD thy God *is* a conſuming fire *x*, *even* a * jealous God *y*.

x A juſt and terrible God, who, notwithſtanding his ſpecial relation to thee, will ſeverely puniſh and deſtroy thee, if thou provoke him by Idolatry, or other ways. *y* Who being eſpouſed to thee, will be highly incenſed againſt thee, (if thou followeſt after other lovers, or committeſt whoredom with Idols,) and will bear no rival or partner.

25 When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall corrupt *your ſelves*, and make a graven image, *or* the likeneſs of any *thing*, and ſhall do evil in the ſight of the LORD *z* thy God, to provoke him to anger:

z Which words are here added, either 1. As a caution. Your Idolatry, though poſſibly ſecretly and cunningly managed, will not be hid from him; he ſees it, and he will puniſh it. Or 2. To aggravate their ſpiritual Whoredom, as being committed in the ſight and preſence of their Lord and Husband, whoſe eye is more peculiarly upon them in all their ways, than it is upon other people. Or 3. By way of oppoſition unto mens judgment. Idolatry oftimes ſeems good, and reaſonable, and religious in the eyes of men, but, ſaith he, it is evil in the eyes of the Lord, whoſe judgment is moſt conſiderable.

26 I call heaven and earth *a* to witneſs againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto ye go over Jordan to poſſeſs it; ye ſhall not prolong your days upon it; but ſhall utterly be deſtroyed.

a Either 1. Figuratively, *i. e.* God, and Angels, and Men. Or rather 2. Properly; it being uſual in Scripture to call in the ſenſeleſs Creatures as witneſſes in ſuch caſes, as *Deut.* 32. 1. *Iſa.* 1. 2. *Jer.* 2. 12.

*Levit. 26. 33. ch. 28. 64. Neh. 1. 8 27 And the LORD * ſhall ſcatter you among the nations, and ye ſhall be left † few in number among the heathen, whither the LORD ſhall lead you.

†Heb. *men of number.* 28 And * there ye ſhall ſerve gods *b*, the work of mens hands, wood and ſtone, * which neither ſee, nor hear, nor eat, nor ſmell.

* ch. 28. 36, 64. Jer. 16. 13. * Pſal. 115 4, 5. and 135. 15. Iſa. 45. 20. and 46. 7. * Lev. 26. 40. ch. 30. 1 Neh. 1. 9.

b (*i. e.*) Idols. You ſhall be compelled by men, and given up by me to Idolatry. So that very thing which was your choice, ſhall be your puniſhment: it being juſt and uſual for God to puniſh one ſin by giving them up to another, as is manifeſt from *Rom.* 1. 24, 25.

29 * But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt find *him*, if thou ſeek him *c* with all thy heart *d*, and with all thy ſoul.

c If thou deſireſt his help and favour. See *Deut.* 30. 1. *Iſa.* 55. 6. *d* (*i. e.*) ſincerely and fervently.

30 When thou art in tribulation, and all theſe things † are come upon thee, *even* in the latter days *e*, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice:

† Heb. *have found thee.*

e Either in general, in ſucceeding Ages and Generations: or particularly, in the days of the *Meſſias*, which are commonly called in Scripture *the latter*, or *laſt days*, as *Iſa.* 2. 2. *Hoſ.* 3. 5. *Mich.* 4. 1. *Dan.* 2. 44. *Heb.* 1. 2. and 9. 26. And ſo this may reſpect the converſion and redemption of the *Jewiſh* Nation even in thoſe times when their caſe ſeems moſt deſperate, when they have forſaken their God, and rejected their Meſſias for many ages, to wit, towards the end of the World.

31 (For the LORD thy God *is* a merciful God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers *f*, which he ſware unto them.

f (*i. e.*) Made with thy fathers including their poſterity, as *Gen.* 17. 7.

32 For ask now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and *ask* from the one ſide of heaven *g* unto the other, whether there hath been *any ſuch thing*, as this great thing *is* or hath been heard like it:

g (*i. e.*) Of the Earth under Heaven. Ask all the Inhabitants of the world. Compare *Matt.* 24. 31. with *Mark* 13. 27.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live *h*?

h (*i. e.*) And was not overwhelmed and conſumed by ſuch a glorious appearance. See *Exod.* 24. 11. and 33. 20.

34 Or hath God aſſayed to go *and* take him a nation * ch. 7. 19. from the midſt of *another* nation, * by temptations *i*, by and 29. 3. ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrors *k*, according to all that the LORD your God did for you in Egypt before your eyes?

i By tribulations and perſecutions, which are commonly called *temptations*, which are here ſtily mentioned, as one great occaſion firſt of their criesunto God, and then of Gods coming for their reſcue. Or, *temptations* is the general title, which is explained by the following particulars, *ſigns, and wonders*, &c. which are called *temptations*, becauſe they were trials both to the *Egyptians* and *Iſraelites*, whether thereby they would be inſtructed to believe and obey God or no. *k* Raiſed in the minds of the *Egyptians*, as the Hiſtory ſheweth: compare *Deut.* 2. 25. and 34. 12. or, by terrible things done among them.

35 Unto thee it was ſhewed, that thou mighteſt know, that the LORD he *is* God, * *there is* none elſe beſides him.

* ch. 32. 39. Ex. 34. 6 Heb. 11

36 * Out of heaven *l* he made thee to hear his voice, that he might inſtruct thee: and upon earth *u* he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

l (*i. e.*) Out of the air, above Mount *Sinai*. See *Exod.* 19. 9. and 20. 18, 22. *u* At the top of Mount *Sinai*.

37 And becauſe he loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight *x* with his mighty power out of Egypt;

x Keeping his eye fixed upon him, as the Father doth on his beloved child. Or, *with his preſence. i. e.* He did not ſend them forth by *Moſes*, but he himſelf was preſent with them, and as it were marched along with them, in the pillar of cloud and fire.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that * the LORD he *is* God in heaven above, and upon the earth beneath, *there is* none elſe.

* Joh. 13. 11.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee: and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee for ever.

41 Then Moſes ſevered three cities *y* on this ſide Jordan towards the ſun-riſing:

y As God had command him, *Numb.* 35. 6, 14.

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſs, in the plain country of the Reubenite; and Ramoth in Gilead of the Gadite, and Golan in Baſhan of the Manaſſite.

* Josh. 20. 8.

44 And this *z is* the law of which Moſes ſet before the children of Iſrael:

z Which hath been generally intimated already, but is more particularly and punctually expreſſed in the following chapter, to which theſe words are a preface.

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

46 On this ſide Jordan, * in the valley over againſt Beth-Peor, in the land of Sihon King of the Amorite, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come forth out of Egypt.

* ch. 3. 29. * Num. 21. 24. 34

47 And they poſſeſſed his land, and the land of * Og King of Baſhan, two kings of the Amorite, which *were on* this ſide Jordan toward the ſun-riſing,

* ch. 4. 46. * Num. 21. 33. 35

48 From Aroer, which *is* by the bank of the river Arnon, even unto Mount Sion, which *is* * Hermon;

* ch. 3. 8. Pſal. 133. 3

49 And all the plain on this ſide Jordan, eaſtward, even unto the ſea of the plain under the * ſprings of Piſgah.

* ch. 3. 17.

CHAP. V.

God upon Mount Horeb, makes a Covenant with Iſrael, 1—5. *The Covenant or Ten Commandments is delivered to Moſes in two Tables,* 6—22. *The Iſraelites deſire, that not God, but Moſes may ſpeak to them,* 23—27. *which God approves of,* 28, 29. *Moſes exhorts them to Obedience, with a promiſe of life,* 32, 33.

1 AND Moſes called all Iſrael *a*, and ſaid unto them, Hear, O Iſrael, the ſtatutes and Judgments, which I ſpeak in your ears this day, that ye may learn them, and † keep, and do them.

† Heb. keep to do them.

a To wit, by their Elders, who were to impart it to the reſt.

2 * The LORD our God made a covenant with us in Horeb.

* Deut. 4. 13. Ex. 19. 5

3 The LORD * made not the covenant with our fathers *b*, but with us: *even* us, who *are* all of us here alive this day *c*.

* See Mat. 13. 17. Heb. 8. 9

b Either 1. Not only with them, the word *only* being here underſtood, as it is *Gen.* 32. 28. and 35. 10. 1 *Sam.* 8. 7. *Jer.* 7. 19. and 31. 34. *Matt.* 9. 13. Or, 2. Not at all with them. But then the word *Covenant* is not here to be taken for the Covenant of Grace in general, for ſo it was made with their fathers, *Exod.* 2. 24. but for this particular and mixed diſpenſation of the Covenant at *Sinai*, as appears both by the foregoing and following words. *c* He ſaith not, that all who made that Covenant at *Sinai* are now alive, for many of them were dead, but that this Covenant was made with all that are now alive,

alive, which is moſt trite, for it was made with the elder ſort of them in their own perſons, and with the reſt in their Parents, who did covenant for them: for this phraſe *with us*, is put exclusively as to their fathers, but not as to their poſterity, as is evident from the nature of the Covenant, *Act.* 2. 39. and courſe of the ſtory.

Ex. 19. 9, 19. 4 * The LORD talked with you face to face *d*, in the mount out of the midſt of the fire.

d Not in a viſible ſhape, which was utterly denied, *Deut.* 4. 12, 15. but perſonally and immediately, not by the Mouth or Miniſtery of *Moſes*; plainly and certainly, as when two men talk face to face; freely and familiarly, ſo as not to overwhelm and confound you. Compare *Exod.* 33. 11. *Numb.* 12. 8.

5 (I ſtood between the LORD and you *e* at that time, to ſhew you the word of the LORD *f*: for ye were afraid, by reaſon of the fire, and went not up into the mount) ſaying,

e As a Mediator or Meſſenger between you, according to your deſire, below v. 27. Compare *Exod.* 19. 16, &c. and 20. 19. *Gal.* 3. 19. *f* Nor the ten Commandments, which God himſelf uttered, but the following ſtatutes and judgments.

Ex. 20. 2. &c. Lev. 26. 1 6 * I *am* the LORD thy God *b*, which brought thee out of the land of Egypt, from the houſe of † bondage.

b The ten Commandments delivered *Exod.* 20. are here repeated with ſome ſmall difference of words, but the ſence is perfectly the ſame, and therefore the explication of them muſt be fetched thence.

† Heb. *ſervants.*

7 Thou ſhalt have none other gods before me.

8 Thou ſhalt not make thee *any* graven image, or *any* likeneſs of *any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

Pſal. 81. 10.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;

* Ex. 34. 7. Jer. 32. 18

10 * And ſhewing mercy unto thouſands, of them that love me, and keep my commandments.

11 Thou ſhalt not take the Name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his Name in vain.

12 Keep *i* the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee *k*.

i To wit, in mind and memory, as it is *Exod.* 20. 8. *k* To wit, in *Exod.* 20. whither he directs them, and therefore he here omits the Argument of the Creation, which is urged there.

13 Six days thou ſhalt labour, and do all thy work.

Gen. 2. 2. Heb. 4. 4 14 But the ſeventh day is the * ſabbath of the LORD thy God, *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant, and thy maid-ſervant may reſt as well as thou.

15 And remember that thou waſt a ſervant *l* in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

l And therefore art highly obliged both to ſerve that God who redeemed thee, eſpecially upon his own day, and not to grudge thy ſervants their reſt upon that day.

Ex. 20. 12. Deut. 5. 16. 16 * Honour thy father and thy mother, as the LORD thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

Mat. 5. 17 * Thou ſhalt not kill.

Luk. 18. 18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

Prov. 13. 20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

Rom. 7. 7. 21 * Neither ſhalt thou deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe *m*, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

m In *Exod.* 20. the order is contrary, and *thy neighbours houſe* is put before his *wife*, whereby it is evident, that *Moſes* intended this but for one Commandment, wherein the order of the words was an inconſiderable circumſtance: for if this were two Commandments, as ſome would have it, it would be altogether uncertain which is the Ninth, and which the Tenth Commandment, ſeeing the one is firſt, *Exod.* 20. and the other here.

22 Theſe words the LORD ſpake unto all your aſſembly in the mount, out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he added no more *n*, and * he wrote them in two tables of ſtone, and delivered them unto me.

Deut. 4. 12 ded no more *n*, and * he wrote them in two tables of

n He ceaſed for that time to ſpeak immediately, and with that loud voice unto the people, for the reſt were delivered to *Moſes*, and by him communicated to the people. This he did to ſhew the preeminency of that Law above the reſt, and its everlaſting Obligation.

Ex. 20. 18 23 * And it came to paſs, when ye heard the voice out of the midſt of the darkneſs, (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders,

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and * he liveth.

* Ex. 19. 19 * ch. 4. 33.

25 Now therefore why ſhould we die *o*? for this great fire will conſume us, If we † hear the voice of the LORD our God any more, then we ſhall die.

† Heb. *add to hear.*

o For though God hath for this ſeaſon kept us alive to our admiration, yet we ſhall never be able to endure any further diſcourſe from him in ſuch a terrible manner, but ſhall certainly ſink under the burden of it. Compare *Gen.* 16. 13. *Judg.* 6. 22.

26 For who *is there* of all fleſh *p*, that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived!

p *Fleſh* is here put for Man in his frail corruptible and mortal ſtate, as *Mat.* 16. 17. 1 *Cor.* 15. 50. *Eph.* 6. 12. *Heb.* 2. 14.

27 Go thou near, and hear all that the LORD our God ſhall ſay, and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

* Ex. 20. 19

28 And the LORD heard the voice of your words, when ye ſpake unto me, and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: * they have well ſaid all that they have ſpoken.

* Deut. 18. 17.

29 † * O that there were ſuch an heart in them *q* that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

† Heb. *who will give their heart to be ſuch in them.*

q Heb. *Who will give them ſuch an heart?* This is ſpoken of God after the manner of men, to ſhew that ſuch an heart is deſirable to him, and required by him: otherwiſe it is certain that God can give ſuch an heart, and hath promiſed to give it, *Jer.* 32. 40. *Ezek.* 36. 27. And if God will work, *who can hinder him? Job.* 11. 10.

* ch. 32. 29 Pſal. 81. 13 Iſa. 48. 18. Mat. 23. 37.

30 Go, ſay to them, Get ye into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: * ye ſhall not turn aſide to the right hand, or to the leſt *r*.

* ch. 17. 20 and 28. 14.

r Neither by ſuperſtitious additions to Gods Commands, nor by a bold or prophane rejection or contempt of any one of them.

Joſh. 1. 7.

33 Ye ſhall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days, in the land which ye ſhall poſſeſs.

CHAP. VI.

The end of the Commandment, Obedience, 1—2. *He exhorts them thereto,* 3. *The Unity of the Divine Eſſence aſſerted,* 4. *The Duty required of the Iſraelites,* 5. *To Love God,* 5, 6. *And teach their Children,* 7. *To uſe Signs, as Memorials of it,* 8, 9. *Not to forget God in proſperity,* 10—12. *Nor to worſhip other Gods,* 13—15. *Nor to tempt God,* 16. *But keep his Commandments,* 17. *And to reaſſume the Knowledge of Gods works to their poſterity,* 20—25.

1 NOW theſe *are* the commandments, the ſtatutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it:

† Heb. *paſſover.*

2 That thou mighteſt fear the LORD *a* thy God, to keep all his ſtatutes; and his commandments which I command thee, thou and thy ſon, and thy ſons ſon, all the days of thy life: and that thy days may be prolonged.

a Which he hereby implies to be the firſt principle of true Obedience.

3 Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

* Mark. 12. 29. † Heb. *the LORD one* Gr. *LORD is one.* So Gr.

4 * Hear O Iſrael, † the LORD our God *is* one LORD *b*.

b One in Eſſence, and the only object of our Worſhip.

5 And * thou ſhalt love the LORD *c* thy God with all thine heart, and with all thy ſoul, and with all thy might.

* ch. 10. 12 Mat. 22. 37. Mark 12. 30. Luk. 10. 27.

c Now he ſhews another ſpring or principle of ſincere Obedience to God, even hearty love to God, which will make his work and ſervice eaſie, and that the fear he mentioned before, v. 2. was ſuch as would conſiſt with love to God, and not that ſlaviſh fear and horrour which produceth hatred.

* ch. 11. 18. Pſal. 37. 31. & 40. 8. & 119 98. Iſa 51. 7

6 And * theſe words which I command thee this day ſhall be in thine heart *d*.

d *i. e.* In thy mind to remember them, and mediate upon them, and in thy Affection to love and purſue them.

7 And thou ſhalt * † teach them diligently *e* unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

* ch. 4. 9. † Heb. *whet or ſharpen.*

e Heb.

e Heb. *Whet*, or *sharpen them*, for as they may pierce deep into their hearts. This Metaphor signifies the manner of instructing them, that it is to be done diligently, earnestly, frequently, discreetly, and dexterously.

8 And thou shalt * bind them for a sign upon thy hand, and they shall be † as frontlets between thy eyes *f*.

f Thou shalt give all diligence, and use all means to keep them in thy remembrance, as men oft times bind something upon their hands, or put it before their eyes to prevent forgetfulness of a thing which they much desire to remember, Compare *Prov.* 3. 3. and 6. 21. and 7. 3. See the notes on *Exod.* 13. 16.

9 * And thou shalt write them upon the posts of thine house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land, which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities * which thou buildedst not;

11 And houses full of all good things, which thou filledst not, and wells digged which thou diggest not, vineyards and olive-trees which thou plantedst not, * when thou shalt have eaten, and be full,

12 *Then* beware lest thou forget the LORD which brought thee forth out of the land of Egypt, from the house of † bondage.

13 Thou shalt * fear the LORD thy God, and serve him, and shalt swear *g* by his name *h*.

14 Ye shall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you *i*) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD *k* your God * as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the sight of the LORD *l* that it may be well with thee, and that thou mayest go in, and possess the good land which the LORD sware unto thy fathers:

19 * To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy son asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, we were Pharaohs bondmen in Egypt, and the LORD brought us out of Egypt * with a mighty hand.

22 And the LORD shewed signs and wonders, great and sore upon Egypt, upon Pharaoh, and upon his household, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God for our good *m* always, that he might preserve us alive as *it is* this day.

25 † And it * shall be our righteousness *n*, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

i Heb. *In the midst of you*, to see and observe all your ways and your turnings aside to other Gods.

k Heb. *Provoke him*, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to *tempt God*, *i. e.* to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons. See *Numb.* 14. 22. *Psal.* 78. 18. *Mat.* 4. 7. *Acts* 5. 9.

l i. e. Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to *tempt God*, *i. e.* to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons. See *Numb.* 14. 22. *Psal.* 78. 18. *Mat.* 4. 7. *Acts* 5. 9.

m The benefit of Obedience is ours, not Gods, *Job* 35. 7. and therefore our Obedience is highly reasonable, & absolutely necessary.

n Heb. *And righteousness shall be to us.* Gr. *It shall be our righteousness.* Heb. *Righteousness shall be to us.* We shall be owned and pronounced by God to be truly righteous and holy persons, if we finish the rest. See carefully obey him, otherwise we shall be declared to be unrighteous and ungodly persons, and all our profession of Religion will appear to be in Hypocrisie. Or, *mercy shall be to us*, or *with us*. For as the *Hebrew* word rendred *righteousness* is very oft put for *mercy*, as *Psal.* 24. 5. and 36. 10. and 51. 14. *Prov.* 10. 2. and 11. 4. *Dan.* 9. 16. *&c.* so this sence seems best to agree both with the Scripture use of this phrase, in which *righteousness*, seldom or never, to my remembrance, but *grace* or *mercy* frequently, is said to *be to us* or *with us*, as 2 *Sam.* 15. 20. *Psal.* 89. 24. *Prov.* 14. 22. *Gal.* 6. 16. 1 *Joh.* 3. and with the foregoing verse and argument, God, saith he, *v.* 24. commanded these things *for our good, that he might preserve us alive, as it is this day. And*, saith he in this verse, this is not all, for as he hath done us good, so he will go on to do us more and more good, and Gods *mercy shall be to us*, or *with us*, in the remainder of our lives, and for ever, *if we observe*, &c.

CHAP. VII.

Israel is Commanded to cast out the Hittites, the Perizzites, &c. 1. *All Communion with them forbidden*, 2—5. *For fear of Idolatry*, 4. *They must ruin the places of Idolatry*, 5. *The Israelites holiness and relation to God*, 6. *His faithfulness to the Obedient*, 9. *And vengeance on them that hate him*, 10. *The Advantages of Obedience*, 12—16. *God encourages them, and promises to drive out the Nations before 'em*, 17—24. *They are commanded to destroy their Images*, 25. *And keep themselves clean from their cursed things*, 20.

1 WHen the * LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittite, and the Girgasshite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven Nations *a* greater and mightier than thou:

2 And when the LORD thy God shall deliver them before thee, thou shalt smite them, and * utterly destroy them; * thou shalt † make no covenant with them *b*, nor shew mercy unto them.

3 Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter thou shalt not take to thy son.

4 For they will turn away thy son from following me, that they may serve other gods *c*: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall * destroy their altars, and break down their † images, and cut down their groves *d*, and burn their graven images with fire.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a special people unto himself, above all the people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were moe in number than any people: (for ye *were* the fewest of all people *e*.)

8 To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to *Abraham*. For *Abraham* had but one Son concerned in this choice and covenant, to wit, *Isaac*, and that was in his hundredth year; and *Isaac* was 60 years old ere he had a Child, and then they had only two Children; and though *Jacob* had 12 Sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after *Joseph's* death, *Exod.* 1. 6, 7.

8 But because the LORD loved you *f*, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh King of Egypt.

f i. e. Because it pleased him to love you, it was his free choice, without any cause or motive on your part. Compare *Deut.* 10. 15. 1 *Sam.* 12. 22. *Psalm* 43. 4.

9 Know therefore that the LORD thy God, he *is* God, the faithful God *g*, * which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations:

g True to his word, and constant in performing all his promises.

10 And repayeth them that hate him *h*, to their face *i*, to destroy them: he will not be slack *k* to him that hateth him, he will repay him to his face.

h Not only those who hate him directly and properly, (for so did few or none of the *Israelites* to whom he here speaks,) but those who hate him by construction and consequence; those who hate and oppose his People, and Word, and Image, those who presumptuously and wilfully persist in the breach of Gods Commandments, as appears from *v.* 9. where the *love* of God, to which this *hatred* is opposite, is described and expressed by the *keeping of his commandments*.

i i. e. Openly, and so as they shall see it, and not be able to avoid it.

k To wit, *so as some men count slackness*, 2 *Pet.* 3. 9. So as to delay it beyond the fit time or season for vengeance, yet withal he is long-suffering, and slow to anger, as that and other places inform us.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments which I command thee this day, to do them.

12 * Where-

12 * Wherefore it shall come to pass, † if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy *l* which he sware unto thy fathers.

l i. e. The Covenant of Mercy or Grace, which he out of his own meer grace made with them. A figure called *Hendiadys*.

13 And he will love thee *m*, and bless thee, and multiply thee, he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

m He will continue to love thee, and to manifest his love to thee, he will not repent of his love to thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

15 And the LORD will take away from thee all sickness, and will put none of the * evil diseases of Egypt *n*, (which thou knowest) upon thee, but will lay them all upon *them* that hate thee.

n Such as the *Aegyptians* were infested with, either commonly, as that Boch. *Deut.* 28. 27. or miraculously and extraordinary from the hand of the Lord, as *Exod.* 9. 10, 15. Compare *Exod.* 23. 25. *Psal.* 105. 37.

16 And thou shalt consume all the people which the LORD thy God † shall deliver thee; thine eye shall have no pity upon them, neither shalt thou serve their Gods, for that *will be a* * snare unto thee.

o An occasion of sin and utter destruction. See *Exod.* 23. 33. and 34. 12. *Judg.* 2. 3.

17 If thou shalt say in thine heart, These nations *are* moe than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember *p* what the LORD thy God did unto Pharaoh, and unto all Egypt;

p Heb. *Remembring, remember, i. e.* remember it frequently, considerately, practically, and for thy encouragement; for men are said to forget those things which they do not remember to good purpose.

19 * The great temptations *q* which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid *r*.

q The Trials and Exercises of thy Faith and Obedience to my call and commands. *r* So as he did to *Pharaoh* and his people, mentioned, *v.* 18.

20 * Moreover, the LORD thy God will send the hornet *s* among them, until they that are left and hide themselves from thee, be destroyed.

s Of which, see on *Exod.* 23. 28.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God, and terrible.

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayst not consume them at once *t*, lest the beast of the field increase upon thee.

t Or, *Thou shalt not be able to consume them at once, i. e.* in an instant. I will not assist thee with my omnipotency, to crush them in a moment, but will bless thee in the use of ordinary means, and destroy them successively by several battels.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And * he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them *u*.

u This promise is made upon condition of their performance of their duty, which they neglecting, they justly lose the benefit of it, as we see, *Judg.* 2. 1, 2, 3.

25 The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold *that is* on them *x*, nor take *it* unto thee, lest thou be * snared therein: for it is an abomination to the LORD thy God.

x Wherewith the Idols are covered or adorned, nor consequently any other of their ornaments. This he commands to shew his utter detestation of Idolatry, and to cut off all occasions of it.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing *y* like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it: for * it *is* a cursed thing.

y i. e. Devoted to utter destruction, as that was. See *Jos.* 7. 11, 21, 24, *&c.*

CHAP. VIII.

Israel is exhorted to Obedience, 1, *and to remember God's Judgments and Mercies*, 2—6. *The excellency of the Land they were going into*, 7—9. *Not to forget the Lord in their Fulness and Prosperity*, 10—16. *nor ascribe their wealth to their own power*, 17. *but to God*, 18. *God threatens to destroy Idolaters*, 19, 20.

ALl the commandments which I command thee this day, shall ye observe to do, that ye may live *a*,

and multiply, and go in, and possess the land which the LORD sware unto your fathers.

a i. e. Live comfortably and happily, as *life* is often taken, as *Gen.* 17. 18. *Prov.* 3. 2. as on the contrary, troubles or afflictions are called *Death*, *Exod.* 10. 17. 2 *Cor.* 11. 23.

2 And thou shalt remember all the way *b* which the LORD thy God led thee these fourty years in the wilderness, to humble thee, *and* to * prove thee, to know *c* what *was* in thine heart, whether thou wouldest keep his commandments or no.

b i. e. All the events which befel thee in the way, the miraculous protections, deliverances, provisions, instructions which God gave thee; and withal the frequent and severe punishments of thy disobedience. *c* i. e. That thou mightest discover to thy self and others that infidelity, inconstancy, hypocrisie, apostacy, rebellion and perverseness, which lay hid in thy heart; the discovery whereof was of singular use both to them, and to the Church of God in all succeeding ages.

3 And he humbled thee, and * suffered thee to hunger, and fed thee with * Manna (which thou knewest not, neither did thy fathers know) that he might make thee † know, that man doth * not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD *d* doth man live.

d i. e. By every or any thing which God appoints for this end, how unlikely soever it may seem to be for nourishment, as appears in the Manna; seeing it is not the Creature, but only Gods command and blessing upon it, that makes it sufficient for the support of life.

4 * Thy raiment waxed not old upon thee *e*, neither did thy foot swell *f* these fourty years.

e Did not wear away through age, which they must needs have done without a miracle. *f* Notwithstanding thy long and hard travels, which also was miraculous.

5 * Thou shalt also consider in thine heart, that as a man chasteneth his son *g*, *so* the LORD thy God chasteneth thee.

g (i. e.) Unwillingly, being constrained by thy necessity; moderately, in judgment remembring mercy; and for thy reformation, not for thy destruction. Compare *Prov.* 3. 11, 12. Heb. 12. 5, *&c.*

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, * a land of brooks of water, of fountains, and depths *h* that spring out of valleys, and hills.

h (i. e.) Deep Wells or Springs, or Lakes, which were divers and large.

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranats, a land of † oil olive *i*, and honey.

i Heb. *Of the Olive-tree of oyl*, i. e. Not of wild and barren, but of fruitful Olive trees, which yield plenty of Oyl.

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it: a land * whose stones *are* iron *k*, and out of whose hills thou mayest dig brass *l*.

k Where are mines of iron in a manner as plentiful as stones, and upon which Travellers must tread, as in other parts they do upon stones. *l* To wit, in great plenty. These are mentioned, because they had none such in Egypt whence they came.

10 * When thou hast eaten, and art full, then thou shalt bless the LORD thy God *m*, for the good land which he hath given thee.

m (i. e.) Solemnly praise him for thy food; which is a debt both of gratitude and justice, because it is from his providence and favour that thou receivest both thy food and refreshment and strength by it. The more unworthy and abhorrid is that too common profaneness of them, who, professing to believe a God and his Providence, from whom all their comforts come, grudge to own him at their meals, either by desiring his blessing before them, or by offering due praise to God after them.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day.

12 * Lest, *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein*:

13 And *when* thy herds, and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be lifted up *n*, and thou forget the LORD thy God, (which brought thee forth out of the land of Egypt, from the house of bondage;

n As if thou didst receive and enjoy these things either by thy own wisdom, and valour, and industry, *&c.* or for thy own merit, *Deut.* 9. 4. See *Hos.* 13. 6. 1 *Cor.* 4. 7.

15 Who led thee through that great and terrible wilderness, * *wherein were* fiery serpents, and scorpions, and drought, where there was no water, * who brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with * manna, which thy fathers knew not, that he might humble thee *o*, and that he might prove thee to do thee good at thy

(the latter end *p*.)

p Ly

o By keeping thee in a constant dependance upon him for every day's bread, and convincing thee what an impotent, helpless, and beggarly Creature thou art in thy self, having nothing whereon to subsist, but from hand to mouth, and being supported wholly by the alms of divine goodness given to thee from day to day. The mercies of God, if duly considered, are as powerful an argument or means to humble us as the greatest afflictions, because they increase our debts to God, and manifest our dependance upon him, and insufficiency without him, and by making God great, they make us little in our own eyes. Though this clause, as well as that which follows, may have respect to their afflictions, mentioned, v. 15.

p (i.e.) That after he hath purged and prepared thee by afflictions, he may give thee, and thou mayest receive and enjoy his blessings with less disadvantage, whilst by the remembrance of former afflictions thou art made thankful for them, and more cautious not to abuse and forfeit them again.

17 And thou say in thine heart, My power, and the might of mine hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God; for it *is* he that giveth thee power to get wealth *q*, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

q So this word is used, *Numb.* 24. 18. *Job* 20. 18. *Prov.* 31. 29.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testifie against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

Israel's march over Jordan to possess Canaan, 1—3. But must not ascribe it to their own Righteousness, 4—6. A rehearsal of their manifold provocations at Horeb, 8. at Taberah, 22. and at Kadesh-Barnea, 23, 24.

1 HEar, O Israel, thou *art* to pass over Jordan this day *a*, to go in to possess nations *b* greater and mightier than thy self *c*, cities great and * fenced up to heaven *d*.

a (i.e.) Shortly, within a little time, the word *day* being oft put for *time*, as *Jer.* 8. 56. 1 *Cor.* 4. 5. *Revel.* 16. 14. within two months: for *Moses* spake this on the first day of the eleventh month, *Deut.* 1. 3. and they passed over *Jordan* on the tenth day of the first month, *Jos.* 4. 19. *b* (i.e.) The land of those nations; for that only they were to possess, but as for the Nations or people they were not to possess, but to destroy them. Thus they are said to *inherit God*, *Jer.* 49. 1. *i. e.* the Country and *Cities* of *God*, as it is there explained. *c* This he adds, partly that they might not be surprised when they find them to be such: partly that they might not trust to their own strength, but wholly rely upon Gods help for the destroying of them, and, after the work was done, might ascribe the praise and glory of it to God alone, and not to themselves. *d* As the Spies reported, *Deut.* 1. 28. See on *Gen.* 11. 4.

2 A people great and tall, the children of * the Anakims, whom thou knowest, and *of whom* thou hast heard *say* e, Who can stand before the children of Anak?

*Numb. 13. 28, 29.

e Either from the spies, or rather from common fame, for this seems to be a proverb used in those times.

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee as a * consuming fire: he shall destroy them and he shall bring them down before thy face; so shall thou drive them out, and destroy them quickly *f* as the LORD hath said unto thee

*Deut. 4. 24. Heb. 12. 29.

f Without great difficulty or long wars.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, * For my righteousness the LORD hath brought me in to possess this land: but * for the wickedness of these nations the LORD doth drive them out from before thee.

*Deut. 8. 17. Rom. 10. 6. *Deut. 18. 12.

5 Not for thy righteousness, or for the uprightness of thine heart *g*, dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before them, and that he may perform * the word which the LORD sware unto thy fathers, Abraham, Isaac and Jacob *h*.

*Gen. 12. 7. & 15. 18. & 26. 3. & 28. 13. & 35. 12. & 50. 24.

g Neither for thy upright heart, nor holy life, which are the two things which God above all things regards, 1 *Chron.* 29. 17. *Psal.* 15. 1, 2. And consequently he excludes all merit. And surely they who did not deserve this earthly *Canaan*, could not merit the kingdom of Glory. *h* To shew my faithfulness in accomplishing that promise which I graciously made and confirmed with my oath. By which words it is implied, that this land was not given to them for the righteousness of their fathers, though they were righteous and holy persons, and much less for their own righteousness, which they had not, as it follows.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness, for thou *art a* * stiff-necked people *i*.

*Deut. 31. 27.

i Rebellious and perverse, and so destitute of all pretence of righteousness; such were the people, but there were divers particular persons amongst them truly righteous and holy, and yet even their righteousness is denied to be the procuring cause of this land.

7 Remember, *and* forget not how thou provokedst * the LORD thy God to wrath in the wilderness: * from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

*Exod. 14. 11. & 16. 2. & 17. 2. Num. 11. 4. & 20. 10. & 25. 3.

8 Also * in Horeb *k*, ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

*Exod. 32. 4. Psal. 106. 19.

k When your miraculous deliverance out of *Egypt* was fresh in memory; when God had but newly manifested himself to you in so stupendious and dreadful a manner, and had taken you into covenant with himself, when God was actually conferring further mercies upon you.

9 * When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount forty days and forty nights; I neither did eat bread, nor drink water *l*.

*Exod. 24. 12. *Exod. 24. 18. & 34. 28.

l (i.e.) I wholly abstained from all meat and drink. Compare 1 *King.* 13. 8, 9, 13. 2 *King.* 6. 22.

10 * And the LORD delivered unto me two tables of stone, written with the finger of God *m*, and on them *were written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, * in the day of the assembly *n*.

*Exod. 31. 18. & 32. 15, 16.

m Immediately and miraculously, which was done not only to procure the greater reverence to the Law, but also to signifie, that it was the work of God alone to write this Law upon the Tables of mens hearts. See *Jer.* 31. 33. 2 *Cor.* 3. 3, 7. n (i.e.) When the people were gathered by Gods command to the bottom of Mount *Sinai*, to hear and receive Gods Ten Commandments from his own mouth.

*Exod. 19. 17. & 20. 1.

11 And it came to pass at the end of fourty days, and fourty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, * Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

*Exod. 32. 7.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and behold, it *is* a stiff-necked people.

14 Let me alone *o*, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation greater and mightier than they.

o Stop not the course of my fury by thy intercession.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And * I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

*Exod. 32. 19.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes *p*.

p Not by an unbridled passion, but in zeal for Gods honour, and by the direction of Gods spirit, to signifie to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of Gods favour, and could expect nothing from him but fiery indignation and severe justice. See on *Exod.* 32. 19.

18 And * I fell down *q* before the LORD, as at the first, fourty days, and fourty nights; I did neither eat bread, nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

*Psalm. 106. 23.

q In way of humiliation and supplication, on your behalf.

19 (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you, to destroy you) But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron *r*, to have destroyed him: And I prayed for Aaron also the same time.

r Though he was only accessary, as being perswaded, and in a manner compelled to comply with your desire.

21 And * I took your sin *s*, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook *t* that descended out of the mount.

*Exod. 32. 20.

s (i.e.) The object and matter of your sin, as *sin* is taken *Isa.* 31. 7.

t That there might be no monument or remembrance of it left.

22 And at * Taberah, and at * Massa, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

*Num. 11. 3. *Exod. 17. 7. *Num. 11. 34.

23 Likewise * when the LORD sent you from Kadesh-barnea, saying, Go up, and possess the land which I have given you, then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

*Num. 13. 3. & 14. 30.

24 Ye

24 Ye have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights *u*, as I fell down * *at the first*, because the LORD had said, he would destroy you.

ver. 18.

u The same mentioned before, *v.* 18. as appears, 1. By comparing this with *Exodus*, where this History is more fully related, and where this is said to be done twice only. 2. By the occasion and matter of *Moses* his prayer here following, which is the same with the former. 3. By the words here following, *as I fell down at first*, which shew that this was the second time of his so doing.

26 I prayed therefore unto the LORD and said, O LORD God, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness *x*, which thou hast brought forth out of Egypt with a mighty hand.

x (i.e.) Through the greatness of thy power, which appeared most eminently in that work, as is noted, *v.* 29.

27 Remember thy Servants *y*, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin.

y (i.e.) The promise made and sworn to thy Servants, which was mentioned above, *v.* 5.

28 Lest the land whence thou broughtest us out say, * Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

*Exod. 32. 12. Num. 14. 13.

29 Yet they *are* thy people *z*, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

z Whom thou hast chosen to thy self out of all mankind, and publickly owned them for thine, and hast purchased and redeemed them from the Egyptians.

CHAP. X.

Moses repeats God's mercies in restoring the two Tables, 1—5. Aaron's death. Eleazar his Son officiates in his stead, 6, 7. The Tribe of Levi is separated for the Priesthood, 8, 9. God hearkening to Moses not to destroy them, 10. He is commanded to lead towards Canaan, 11. God requires their Obedience, 12—15. To circumcise their Hearts, 16, 17. To help the Fatherless and Widow, 18. To love strangers, 19. To fear and serve the Lord for his Mercies towards them, 20—22.

1 AT that time *a* the LORD said unto me, * Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood *b*.

*Exod. 34. 1.

a When God was newly appeased by my intercession. *b* Either a temporary Ark for this use, till the other was finished: or the famous Ark, as may seem by comparing this with *v.* 5. It is not evident in what order these things were done, nor is it strange if *Moses* in this short and general relation neglect the order of time, as being nothing to his present purpose.

2 And I will write on the tables, the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* * Shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

*Exod. 25. 10. & 37. 1.

4 And * he wrote on the tables according to the first writing, the † ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly; and the LORD gave them unto me.

*Exod. 34. 28. †Heb. ten words.

5 And I turned my self: and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 And the children of Israel took their journey *c* from Beeroth of the children of Jaakan to * Mosera *d*; * there Aaron died *e*, and there he was buried, and Eleazar his son ministred in the priests office in his stead.

*Deut. 32. 50. Num. 33. 38.

c This following History comes in manifestly by way of Parenthesis, as may appear from *ver.* 10. where he returns to his former discourse; and it seems to be here inserted, either, 1. Because the Priests and Levites here mentioned were the Guardians and Keepers of the Ark and Tables here mentioned. Or rather, 2. As an evidence of God's gracious answer to *Moses* his prayers, and of his reconciliation to the people, notwithstanding their late and great provocation. For, saith he, after this they proceeded by God's guidance in their Journeys, some eminent stages whereof he names for all: and though *Aaron* died in one of them, yet God made up that Breach, and *Eleazar* came in his place, and ministred as Priest, one branch of which office was to intercede for the people. Then, saith he, God brought them from the barren parts of the wilderness to a *land of rivers of waters*, *v.* 7. a pleasant and fruitful Soil. Then he adds, God separated the *Levites*, &c. *v.* 8. *d Obj.* This place seems directly contrary to that, *Numb.* 33. 31. where their journey is quite contrary to this, even *from Mosera to Bene-jaakan*. This indeed is a great difficulty, and prophane wits take occasion to cavil. And if a satisfactory answer be not yet given to it by Interpreters, it ought not therefore to be concluded unanswerable, because many things formerly thought unanswerable, have been since fully cleared, and therefore the like may be performed concerning other doubts yet remaining. And it were much more reasonable to acknowledge here a transposition of the words through the Scribe's mistake, than upon such a pretence to reject the divine Authority of those sacred Books, which hath been confirmed by such irresistible Arguments. But there is no need of these general pleas, seeing particular answers are and may be given to this difficulty sufficient to satisfie modest and impartial enquirers. *Answ.* 1. The places here mentioned are differing from those, *Numb.* 33. it being very frequent in Scripture for divers persons and places to be called by the same names, and yet the names are not wholly the same; for there it is *Bene-jaakan*, and here *Beeroth bene-jaakan*, or *Beeroth of the children of Jaakan*; there *Mosera*, here *Moserah*; there *Hor-hag-gadgad*, here *Gudgodah*; there *Jotbathah*, here *Jotbath*. If the places were the same, it may justly seem strange why *Moses* should so inadvertently make a change in every one of the names. And therefore these may be other Stations, which being omitted in *Numb.* 33. are supplied here, it being usual in sacred Scripture to supply the defects of one place out of another. *Answ.* 2. Admitting their two places to be the same with those, *Numb.* 33. 31. yet the journeys are divers. They went from *Beeroth of the children of Jaakan* to *Moserah*, which is omitted in *Numbers*, and therefore here supplyed; and then back again from *Moserah* or *Mosera* to *Bene-jaakan*, as is there said: for which return there might then be some sufficient reason, though now unknown to us, as the reasons of many such like things are; or God might order it so for his own pleasure, and it is not impossible he might do it for this reason, that by this seeming contradiction, as well as some others, he might in just judgment do what he threatned to the *Jews*, *Jer.* 6. 21. even *lay stumbling blocks* before prophane and proud wits, and give them that occasion of deceiving and ruining themselves, which they so greedily seek and gladly embrace; which is the reason given by some of the antients why God hath left so many difficulties in Scripture. *Answ.* 3. The words may be otherwise rendred, *from Beeroth of the children of Jaakan*, and from *Moserah*: where the order of the places is not observed, as was noted before of the order of time, *v.* 1. because it was nothing to the purpose here, and because that might be easily fetched from *Numb.* 33. where those journeys are more particularly and exactly described. For the conjunction *and*, that may be here wanting, and to be supplied, as it is, *Exod.* 6. 23. 1 *Sam.* 4. 7. *Psal.* 133. 3. *Isa.* 63. 11. *Heb.* 3. 11. And the preposition *from* is easily supplied from the foregoing words, as is most usual. Nor seems there to be any more reason to render it *to Moserah*, than *from Moserah*, seeing the *Hebrew* letter *He* in the end is made a part of the proper name, and therefore is not local. *e Ibn.* How is this true? when *Aaron* dyed not in *Moserah*, but in Mount *Hor*, *Numb.* 33. 37. 1 *Moserah* may be a different place from *Moserah*, and that may be the name of a Town or Region in which Mount *Hor* was, or to which it belonged. Or, the same mountain, in respect of divers parts and oppolite sides of it, might be called by divers names, here *Moserah*, and there *Hor*. And it is possible they might go several journeys, and past to divers stations, and by fetching a compass (which they oft did in their wilderness travels) come to the other side of the same Mountain. *Answ.* 2. The *Hebrew* particle, *jekam*, may here note the time, and not the place of *Aaron*'s death, and may be rendred *then*, as it is taken, *Gen.* 49. 24. *Psal.* 14. 5. *Eccles.* 3. 17. *Zephan.* 1. 14. And *then* is not to be taken precisely, but with some latitude, as it is oft used in Scripture; that is, about that time, after a few removes more; as the words, *at that time*, *v.* 8. must necessarily be understood.

7 * From thence *e* they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

*Num. 33. 32, 33.

e Either, 1. From that place, and not that either from *Mosera*, last mentioned: or from *Bene-jaakan*: for relatives many times in Scripture belong to the remoter antecedent. Or, 2. from that time: for this particle sometimes notes not place, but time, as 2 *King.* 2. 21. *Isa.* 65. 20. So the meaning is, *at*, or *about that time*, as it is *v.* 8. which being considered, may serve to clear the great difficulty discoursed upon the last verse concerning the seeming contradiction of this place, and *Numb.* 33. 31, 32.

8 At that time *f* * the LORD separated the tribe of Levi to bear the ark of the covenant of the LORD, to stand before the LORD *g* to minister unto him, and to bless in his name *h* unto this day.

*Num. 3. 6. & 4. 4. & 8. 14.

f About that time, *i. e.* when I was *come down from the Mount*, as was said *v.* 5. For these words manifestly look to that verse, the 6 & 7 *verses* being put in by way of Parenthesis, as was said before. Or, if it relate to the words immediately foregoing, this may be meant of a second separation of them upon *Aaron*'s Death, and having mentioned the separation of *Eleazar* to the Office of the high Priest in his Father's stead, *v.* 6. he now repeats it, that the *Levites* who were his, as they had been his Father's Servants, were seperated as before, or were confirmed in their Office. *g* A phrase used concerning the Prophets, 1 *Kin.* 17. 1. & 18. 15. this being the posture of Ministers. Hence the Angels are said to *stand*, 2 *Chron.* 18. 18. *Luk.* 1. 19. *h* Either, 1. Particularly, to pronounce the solemn blessing of God upon the Congregation, which was done in God's name, of which see *Levit.* 9. 23. *Numb.* 6. 23. &c. But that work was peculiar to the Priests, not common to all the *Levites*. Or more generally, to *bless*, Either 1. God, *i. e.* to praise him, which being a considerable part of the Levites work, 1 *Chron.* 16. it is not probable it would be omitted here, where their Office is so particularly described. Or, 2. The people, whom they did bless by performance of those holy ministrations for the people, and giving those instructions to them, to which God's blessing was promised and usually given; and this they did *in Gods name*, *i. e.* by command, and commission from him.

9 * Wherefore Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance *i*, according as the LORD thy God promised him.

*Num. 18. 20.

i (i.e.) The Lord's portion, to wit, tithes and offerings, which belong to God, are given by him to the *Levites* for their subsistence from generation to generation, as inheritances run.

10 And * I stayed in the mount, according to the first time, forty days, and forty nights: and the LORD * hearkened unto me at that time also, *and* the LORD would not destroy thee.

*Exod. 34. 28. *Deut. 9. 19.

11 * And

*Exod. 32. 34. & 33. 1.

*Exod. 32. 34. & 33. 1. † Heb. go in journey.

11 * And the LORD said unto me, Arise, † take thy journey before the people, that they may go in *k*, and possess the land, which I sware unto their fathers to give unto them.

k This shews, that God was appeased and reconciled to the people, whom therefore he led forwards towards *Canaan*.

*Mic. 6. 8.

12 And now, Israel, * what doth the LORD thy God require of thee *l*, but to fear the LORD thy God, *chap 6. 5. to walk in all his ways, and * to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

l By way of duty and gratitude to God for such amazing mercies.

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

*Psal. 115. 8. 4

14 Behold * the heaven *m*, and the heaven of heavens *n* is the LORD thy God's, * the earth *also*, with all that therein *is*. *Ex. 19. 5. Psal. 24. 1.

m The airy and starry heaven. *n* The highest or third heaven, 1 *Kin.* 8. 27. 2 *Cor.* 12. 2. called *the heaven of heavens* for its eminency, as *the song of songs*, *king of kings*, *holy of holies*, &c. *o* With all creatures and all men, which being all his, he might have chosen what Nation he pleased to be his people.

15 Only the LORD had a delight in thy fathers to love them *p*, and he chose their seed after them, *even* you, above all people, as *it is* this day.

p He shews that God had no particular reason nor obligation to their fathers any more than to other persons or people, all being equally his creatures, and that his choice of them out of and above all others, proceeded only from God's good pleasure and free love.

*Jer. 4. 4. Col. 2. 11.

16 Circumcise therefore * the foreskin of your hearts *q*, and be no more stiff-necked.

q Rest not in your bodily circumcision, but seriously set upon that substantial work which is signified and designed thereby: cleanse your hearts from all filthiness and superfluity of naughtiness, which fitly compared to the foreskin, which if not cut off, made persons profane, unclean and odious in the sight of God. Compare *Deut.* 30. 6. *Jer.* 4. 4. and 9. 25. *Rom.* 2. 28, 29. *Col.* 2. 11.

17 For the LORD your God *is* God of gods, and * Rev. 17. * Lord of lords, a great God, a mighty, and a terrible, 14. which * regardeth not persons *r*, nor taketh reward.

*2 Chron. 19. 7. Job 34. 19. Act. 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17. *Psal. 68. 5. & 146. 9.

r Whether *Jews* or *Gentiles*, but deals justly and equally with all sorts of men; and as whosoever fears and obeys him shall be accepted of him, so all incorrigible transgressors shall be severely punished, and so lets than other people: therefore do not flatter your selves as if God would bear with your sins because of his particular kindness to you or to your fathers.

*Jer. 7. 6. Zech. 7. 10. Mal. 3. 5. Luk. 4. 18.

18 He * doth execute the judgment *s* of the fatherless, and widow, and loveth the stranger, in giving him food and raiment.

s (*i. e.*) Plead their cause, and give them right against their more potent adversaries, and therefore he expects you should do so too.

*Lev. 19. 34. Deut. 10. 19. Ex. 22. 21. & 23. 9. 1 Pet. 1. 17. *ch. 13. 4. & 30. 20.

19 * Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt fear the LORD thy God: him shalt thou serve, and to him shalt thou * cleave *t*, and swear by his Name.

t With firm confidence, true affection, and constant attendance and obedience.

*Ex 15. 2.

21 * He *is* thy praise *u*, and he is thy God that hath done for thee these great and terrible things which thine eyes have seen.

u Either 1. the object and matter of thy praise, as *Exod.* 15. 2. whom thou shouldest owe praise. Or rather, 2. the ground of thy praise, *i. e.* of thy praise-worthiness; he who makes thee honourable and glorious above those people whose God he is not.

*Gen. 46. 27. Exod 1. 5. Acts 7. 14. *Gen. 15. 5.

22 Thy fathers went down into Egypt * with threescore and ten persons: and now the LORD thy God hath made thee * as the stars of heaven for multitude.

CHAP. XI.

Moses exhorts them to Obedience by rehearsing God's Works, 1——9. and by the Excellency of the Land they were to possess, 10——12. A Promise of Blessings to their Obedience, 13——15. They are warned against Idolatry, 16, 17. To teach it their Children, 19. And keep Memorials of it, 20. for their own Benefit, 21. God promises again, upon their Obedience, to drive out the Nations, 22, 25. A Blessing and a Curse is set before them, 26,—28. They are bid to bless on Mount Gerizim, but curse on Mount Ebal, 29.

1 THerefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.

2 And know *a* ye this day: for *I speak* not with your children, which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm:

a (*i. e.*) Acknowledge and consider it with diligence and thankfulness.

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land.

4 And what he did unto the army of Egypt, unto their *Ex. 14. 5. horses, and to their chariots, * how he made the water of the Red-sea to overflow them, as they pursued after you, and *how* the LORD hath destroyed them unto this day *b*:

b The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.

5 And what he did unto you in the wilderness, until ye came unto this place:

6 And * what he did unto Dathan and Abiram the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the ‖ substance that † *was* in their possession *c*, in the midst of all Israel:

*Num. 16. 31, 32. ‖ Heb. substance. † Or, going after.

c Heb. *At their feet*, *i. e.* under their power, *Psal.* 8. 6. which followed them or belonged to them.

7 But your eyes have seen all the great acts of the LORD *d*, which he did.

d All of them had been some, and some of them had seen all the great things done in *Egypt* and at the *Red-sea*, and in the *Wilderness*, *Int.*

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in, and possess the land whither ye go to possess it:

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot *e* as a garden of herbs:

e (*i. e.*) With great pains and labour of thy feet, partly by going up and down to fetch water and dispersest it, and partly by digging furrows with thy foot, and using engines for distributing the water, which engines they thrust with their feet. For though the River *Nilus* did once in a year overflow the grounds, and made them fruitful, yet oft times it failed or scanted them, and then they were put to great pains about their ground; and when it did overflow sufficiently, and left its mud upon the earth, yet that Mud was in a little time hardned, and needed another watering and much digging and labour both of the hand and feet, especially in places fomething higher or more remote from that River; which inconvenience *Canaan* was free from.

11 But the land whither ye go to possess it, *is* a land of hills and vallies *f and* drinketh water of the rain of heaven *g*:

f And therefore much more healthful than *Egypt* was, which as it was enriched, fo it was annoyed, with *Nilus*, which overflowed the land in fummer time, and thereby made the Country both unpleasant, and, which is much worse, unhealthful. And health being the greateft of all outward blefsings, *Canaan* muft therefore needs be a more desirable habitation than *Egypt*, which is the thing here implyed. *g* Which is more honourable, becaufe this comes not from man sart or industry, but immediately from God's power and goodnefs; more eafie, being given thee without thy charge or pains; more fweet and pleafant, not hindering thy going abroad upon thy occafions, as the overflow of *Nilus* did, whereby the *Egyptians* were confined in a great measure to their several houfes; more fafe and healthful, being free from that Mud which attends upon the waters of *Nilus*; and more certain too, the former and the later rain being promifed to be given to them in their feveral feafons, upon condition of their obedience, which condition, though it may feem a clog and inconvenience, yet indeed was a great benefit, that by their own neceffities and worldly intereft they fhould be obliged to that obedience, upon which their happinefs depended both for this life and for the next.

12 A land which the LORD thy God † careth for *h*: * the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year *i*.

† Heb. feeketh.

h To wit, in a fpecial manner, watering it immediately as it were by his own hand, without man's help, and giving peculiar blefsings to it, which *Egypt* enjoys not. *i* To give it the rain, and other blefsings proper to the fe*eral feafons. But all thefe mercies, and the fruitfulnefs of the land confequent upon them, were fuspended upon their difobedience, as it here follows. And therefore it is not at all ftrange that fome later writers decry the land of *Canaan* as in great part a barren foyl, which is fo far from affording any ground to queftion the divine authority of the holy Scriptures, in which its fruitfulnefs is declared, that it doth much more confirm it, this being but an effect of that threatning that God would *turn a fruitful land into barrenneſs for the wickedneſs of thoſe that dwell in it*, *Pſal.* 107. 34. and elfewhere; and the wickednefs of the *Iſraelites* in fucceeding ages being notorious, it is but juft and fit that the barrennefs of their land fhould be as evident and infamous.

13 And it fhall come to paſs, if ye fhall hearken diligently unto my commandments, which I commanded you this day, to love the LORD your God, and to ferve him with all your heart, and with all your foul;

14 That I will give *you* the rain of your land *k* in his due feafon, the firft rain, and the latter rain *l*, that thou mayeft gather in thy corn, and thy wine, and thine oil.

k (*i. e.*) which is needful and fufficient for your land; or which is proper to your land, not common to *Egypt*, where, as all authors agree,

agree, there is little or no rain. *l* The firft fell in feed time, to make the corn fpring, the other a little before harveft, to ripen it. See *Jer.* 5. 24. *Joel* 2. 23. *Amos* 4. 7. *Jam.* 5. 7.

Heb. rain.

15 And I will † fend graſs in thy fields for thy cattle, that thou mayeſt eat and be full.

16 Take heed to your ſelves, that your heart be not deceived *m*, and ye turn aſide, and ſerve other gods, and worſhip them:

m By the ſpecious pretences of Idolaters, who will plead the general conſent of all nations, except yours, in the worſhip of creatures, and that they worſhip the creatures only for God's ſake, and as they are glorious works of God, whom they worſhip in and by them: which, and the like arguments, being commonly alledged by Heathens for their Idolatries, as their own writers declare, might poſſibly ſeduce an unwary *Iſraelite*: and therefore they are here cautioned againſt ſuch deceit, and withal it is implyed, that if a man's mind be corrupted and deceived, ſo as he believes Idolatry to be lawful, this will not excuſe him in the ſight of God.

17 And *then* the LORD's wrath be kindled againſt you, and he ſhut up the heaven *n*, that there be no rain, and that the land yeild not her fruit, and *leſt* ye periſh quickly from off the good land which the LORD giveth you.

n Which is compared ſometimes to a bottle, *Job* 38. 37. which may be either ſtopped or opened: ſometimes to a great ſtore-houſe wherein God lays up his treaſures of rain, *Job* 38. 22. *Pſal.* 33. 7. the doors whereof God is ſaid to *open* when he gives rain, and to *ſhut* when he with-holds it. See 1 *King.* 8. 35. 2 *Chron.* 6. 26. and 7. 13.

Heb. & 6. & 16. 8. Heb. 10.

18 Therefore * ſhall ye lay up theſe my words in your heart, and in your ſoul, and * bind them for a ſign upon your hand, that they may be as frontlets between your eyes.

Prov. 4. 10. & 7. 3.

19 And * ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

20 And thou ſhalt write them upon the door-poſts of thine houſe, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD ſware unto your fathers to give them, as the days of heaven upon the earth *o*.

o (*i. e.*) As long as this viſible world laſts; whil*t the heaven keeps its place and continues its influences upon earth, until all theſe things be diſſolved. Compare *Pſal.* 72. 5. and 81. 5. and 89 29. *Jer.* 33. 25.

22 For if ye ſhall diligently keep all theſe commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him:

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſs greater nations, and mightier than your ſelves.

Deut. 9. 1, 3. Jos. 23.

24 * Every place whereon the ſoles of your feet ſhall tread *p*, ſhall be yours *q*: * from the wilderneſs *r*, and Lebanon *s*, from the river, the river Euphrates *t*, even unto the uttermoſt ſea *u*, ſhall your coaſt be.

p Not abſolutely, as if the *Jews* ſhould be Lords of all the world, as the *Rabbins* fondly conceit, but in the promiſed land, as it is reſtrained in the following words. *q* Either by poſſeſſion, or by dominion, to wit, upon condition of your obedience. *r* To wit, of *Sin*, on the ſouth-ſide. *s* *And* from *Lebanon*: or, *and to Lebanon*, which was the Northern border. *t* On the Eaſt. So far their Right of Dominion extended, but that their ſins cut them ſhort: and ſo far *Solomon* extended his Dominion. *u* The Weſtern or Midland Sea: Heb. *the hindermoſt Sea*: for the Eaſtern part of the World being generally eſteemed the foremoſt, and the Southern on the right hand, *Pſal.* 89. 12. and conſequently the Northern on the left hand, the Weſtern part muſt needs be behind. Of theſe bounds of the Land ſee *Gen.* 10. 19. and 15 18. *Exod.* 23. 31. *Joſ.* 1. 3, 4.

Heb. from the river.

25 There ſhall no man be able to ſtand before you: for the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you.

Exod. 23. 27. Deut. 2. 25. Jos. 2. 9. & 5. 1. & 10. 1, 2. & 24. 8.

26 * Behold, I ſet before you *x* this day a bleſſing and a curſe:

x I propoſe them to your minds and to your choice.

Deut. 28. 2.

27 * A bleſſing, if ye obey the commandments of the LORD your God, which I command you this day:

Deut. 28. 15.

28 And a * curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known *y*.

y Which you have no acquaintance with, nor experience of their power or wiſdom or goodneſs, as you have had of mine.

29 And it ſhall come to paſs, when the LOKD thy God hath brought thee into the land whither thou goeſt to poſſeſs it, that thou ſhalt *z* put * the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

Deut. 27. 12. Jos. 8. 33.

z Heb. *Thou ſhalt give*, *i. e* ſpeak or pronounce or cauſe to be pronounced. So the word *to give* is uſed, *Deut.* 13. 1, 2. *Job* 36. 3.

Prov. 9. 9. This is more particularly expreſſed, *Deut.* 27. 12, 13. and *Joſ.* 8. 33. whither I refer the reader.

30 *Are* they not on the other ſide Jordan by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal ‖ beſide the plains of Moreh?

‖ Looking towards *Gilgal*, though at ſome conſiderable diſtance from it, as this particle is ſometimes uſed.

31 For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it, and dwell therein.

32 And ye ſhall obſerve * to do all the ſtatutes and judgments which I ſet before you this day.

*ch. 5. 32.

CHAP. XII.

They are commanded to deſtroy all the places of Idolatry, 1——3. And muſt worſhip God in his own place, and after his Will, 4——15. The Eating of blood prohibited, 16. Where and how they ſhould eat the Tythe, 17, 18. The Levite not to be forſaken, 19. They may eat Fleſh clean or unclean any where, 20——22. But not the Blood, 23. are forbidden to enquire after the Heathen Worſhip, 29, 30. Or to worſhip the true God, as they, 31. But to keep to the Law in their Worſhip, 32.

1 THeſe *are* the ſtatutes and judgments which ye ſhall obſerve to do, in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

2 * Ye ſhall utterly deſtroy all the places *a* wherein the nations, which ye ſhall ‖ poſſeſs, ſerved their gods, upon * the high mountains *b*, and upon the hills, and under every green tree *c*,

*chap 7. 5. ‖ Or, inherit.

a Temples, Chappels, Altars, Groves, as appears from other Scriptures. *b* Which the *Gentiles* uſed to employ for their Idolatry. See *Iſa.* 57. 5. 7. *Ezek.* 6. 13. *Hoſ.* 4. 13. *c* As the *Gentiles* conſecrated divers trees to their falſe Gods, ſo they worſhipped theſe under them.

3 And * ye ſhall † overthrow their altars, and break * Judg 2. their Pillars *d*, and burn their groves with fire, and ye ſhall hew down the graven images of their gods, and † Heb. deſtroy the names of them *e* out of that place. *breake down*

d Upon which their Images were ſet. *e* (*i. e.*) All the memorials of them, and the very names given to the places from the Idols.

4 Ye ſhall not do ſo *e* unto the LORD your God.

e (*i. e.*) Not worſhip him in ſeveral places, mountains, groves, &c. which ſenſe is evident from the following oppoſition.

5 But unto the place which the LORD your God ſhall * chuſe out of all your tribes, to put his Name there *f*, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come.

* 1 Kin 8. 29. 2 Chr. 7. 12.

f (*i. e.*) To ſet up his worſhip there, or which he ſhall call by his name, as his houſe, or dwelling-place, &c. to wit, where the Ark ſhould be, the Tabernacle, or Temple: Which was firſt *Shiloh*, *Joſ.* 18. 1. next and eſpecially *Jeruſalem*.

6 And * thither ye ſhall bring your burnt-offerings, and your ſacrifices *g*, and your tithes *h*, and heave-offerings *i* of your hand, and your vows, and your free-will-offerings *k*, and the firſtlings of your herds, and of your flocks *l*.

*Lev. 17. 3.

g Which were wiſely appropriated to that one and publick place, partly for the ſecurity of the true Religion, and for the prevention of Idolatry and Superſtition, which otherwiſe might more eaſily have crept in: and partly to ſignifie that their Sacrifices were not accepted for their own worth, but by God's gracious appointment, and for the ſake of God's Altar, by which they were ſanctified, and for the ſake of Chriſt, whom the Altar did manifeſtly repreſent. *h* Of which ſee below on *ver.* 17. *i* (*i. e.*) Your firſt-fruits, as plainly appears by comparing this place with *Deut.* 18. 4. and 26. 2. where theſe are commanded to be brought thither; and feeing here is an exact and particular enumeration of all ſuch things, and theſe cannot be put under any of the other branches, theſe muſt needs be intended here, the rather, becauſe the other kind of firſt-fruits, to wit, of the *herds* and *flocks*, are here expreſly mentioned. And theſe are called here *the heave-offering of their hand*, becauſe the offerer was firſt to take theſe into his hands, and to heave them before the Lord (as other places tell us) and then to give them to the Prieſt, as appears from *Deut.* 18. 3, 4. and 26. 4. *k* Even ſuch voluntary oblations, which were not due by any preſcription, but only by your own choice and voluntary engagement: you may chuſe what kind of offering you pleaſe to vow and offer, but not the place where you ſhall offer them. *l* Either 1. the holy firſtlings or firſt-born, as appears by *Numb.* 18. where they are commanded to be brought to this one place here deſigned, and to be *offered upon* God's *altar*, *v.* 17. It is objected by ſome, that theſe were given to the Prieſts, *Numb.* 18. 18. but theſe were to be eaten by the people here, *ver.* 7. But that the next verſe doth not ſay, but only in general, *there ſhall ye eat*, to wit, ſuch of the offerings mentioned *ver.* 6. as they were allowed to eat, but not ſuch as were the Prieſts peculiar, for theſe they might not eat, nor all there expreſſed; for it is evident they might not eat any of the burnt offerings, nor ſome parts of the other ſacrifices, which are here mentioned. Or, 2. the ſecond births, which were the peoples *firſt-born*, or the firſt which they could eat of, which they were to eat before the Lord by way of acknowledgment of his favour in giving them to them and all their ſucceeding births. See more on *ver.* 17.

7 And there *m* ye shall eat *n* before the LORD *o* your God, and ye shall rejoyce in all that ye put your hand unto *p*, ye and your households, wherein the LORD thy God hath blessed thee.

m Not in the most holy place, wherein only the Priests might eat, *Numb.* 18. 10. but more generally in places allowed to the people for this end in the holy city. *n* To wit, your part of the things mentioned, *ver.* 6. *o* (*i. e.*) In the place of God's presence, where God's Sanctuary shall be. *p* Either to bestow your pains and labour upon it: or, to take and use or enjoy it. The sense is, You thus doing shall be blessed and enabled to rejoyce, or to take comfort in all your labours and enjoyments, which otherwise would be accursed to you. We have the same phrase below, ver. 18. and *Deut.* 15. 10.

8 Ye shall not do after all *the things* that we do here *q* this day, every man whatsoever *is* right in his own eyes *r*.

q Where the inconveniency of the place and the uncertainty of our abode in and removal from several places, would not permit exact order in sacrifices and feasts and ceremonies, which therefore God was pleased then to dispense with; but, saith he, he will not do so there. ‖ Not that universal liberty was given to all persons to worship whom and how they lifted, but that in many things their unfixed condition gave every one opportunity to do so, if he thought good.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that ye dwell in safety,

*Heb 8.29. Ps. 78.68. 11 Then there shall be * a place which the LORD your God shall chuse to cause his Name *s* to dwell there, thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-† Heb. the offering of your hand. offerings of your hand, and all † your choice vows *t*, which ye vow unto the LORD.

r (*i. e.*) His Majesty and glory, his worship and service, his special and gracious presence, and the tokens of it. ‖ Heb. *the choice of your vows*, i. e. your lebeli or chosen vows; so called, because things offered for vows were to be perfect, whereas superfluous or defective creatures were accepted in free-will offerings, as appears from *Lev.* 22. 21, 23.

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters *t*, and your men-servants, and your maid-servants, and the Levite that *is* *ch. 10. 9. within your gates, forasmuch as * he hath no part nor inheritance with you.

t Hence it appears, that though the males only were obliged to appear before God in their solemn feasts, *Exod.* 23. 17. yet the women also were permitted to come, as they did. See *Judg.* 21. 19, 21. 1 *Sam.* 1. 3, 7, 21, 22, 23.

13 Take heed to thy self, that thou offer not thy burnt-offerings *u* in every place that thou seest *x*:

u Nor the other things mentioned above, this one and most eminent kind being put for all the rest, as is usual: for being all expressed before, it was needless to repeat them again. *x* To wit, with complacency and approbation, which thou thinkest very fit and proper for such a work, as one might possibly judge of some high-places or groves or gardens.

14 But in the place which the LORD shall chuse in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding thou mayest kill and eat flesh *y* in all thy gates *z*, whatsoever thy soul lusteth after *a*, ac-* ver. 22. cording to the blessing of the LORD thy God, which he hath given thee *b*: the * unclean *c* and the clean may eat thereof *d*, as of the roe-buck, and as of the hart.

y To wit, for thy common use and food. *z* (*i. e.*) Thy cities or dwellings. *a* What you shall desire either for quantity or quality, provided always you observe the laws given you elsewhere about avoiding excess and uncleanness in the things you eat. *b* According to thy quality and estate: whereby he manifestly condemns those who profusely and riotously spend other mens money, and live at a rate which their consciences know to be much above their ability: which certainly is an ungodly and unrighteous, though too common, practice. *c* Who is forbidden to eat of holy meats, *Lev.* 7. 20. *d* To wit, of any sort of creatures, even of those sorts which are offered to God in sacrifices, which are as free to your use, as the *roe-buck*, and the *hart*, which were not accepted in sacrifice, *Lev.* 22. 19. yet were clean beasts, *Deut.* 14. 5. and therefore here is a tacit exception of unclean beasts.

*Gen. 9. 4. Lev. 3. 17. ch. 12. 23. 16 * Only ye shall not eat the blood, ye shall pour it † Heb. as out upon the earth as water.

17 Thou *e* † mayest not eat within thy gates *f* the tithe of thy corn, or of thy wine, or of thy oil *g*, or the firstlings of thy herds, or of thy flock *h*, nor any of thy vows which thou vowest, nor thy free will offerings, or heave-offerings of thine hand.

e Either 1. *thou*, O *Levite*: or rather 2. *thou*, O *Israelite*, whom he distinguisheth from the *Levite*, *ver.* 18, accordingly as the following particulars agree to the one or to the other of you. *f* (*i. e.*) In your private habitations, here opposed to the place of God's Worship, *ver.* 18. *g* Here seems to be a great difficulty, not yet sufficiently observed nor cleared by Interpreters. There were divers kinds of tithes, 1. The tithes given to the *Levites* out of all, of which *Numb.* 18. 21, 24. *Deut.* 14. 22. *Neh.* 10. 37. 2. The tithe of those tithes, which were to be given by the *Levites* to the Priests, of which *Numb.* 18. 26, 28. *Neh.* 10. 38. 3. The third years tithe, of which *Deut.* 14. 28. To which some add another tithe, which they call the *second tithe* which they say was taken after the *Levites* tithe was laid by. Now each of these hath its difficulty. It seems this place cannot be understood 1. of the *Levites* tithe, partly because it might seem a great and wholly superfluous trouble to carry all their tithes up to *Jerusalem*, and to carry them back to their several habitations for their use; partly because those were *holy to the Lord*, *Lev.* 27. 30. and not to be eaten by the people, *ver.* 31. whereas these belonged principally to the people, the *Levites* being only taken in as accessories to eat with them, as it is here *ver.* 18. and partly because those might be eaten in *every place*, as it is expressly affirmed, *Numb.* 18. 31. Nor 2. of the tithe of the tithe, which was the Priest's, and neither *Levites* nor others might eat of it, except they were of or in the Priests houshold. Nor 3. of the third years tithe, because that was to be eaten *within their gates*, *Deut.* 14. 28. 29. as this was not. I do therefore humbly conceive, that this is meant of the second tithe, spoken of *Deut.* 14. 22. and that this was the very same tithe with that third years tithe, with this only difference, that in the third year they were to eat them, together with the *Levites within their gates*, *Deut.* 14. 28, 29. but in the two first years they were to eat them, together with the *Levites* also, in the place of God's Worship, as it is prescribed here and *Deut.* 14. 23. And that it is one and the same tithe which is spoken of, *Deut.* 14. 22. and *ver.* 28. seems more than probable, both because they are called by the same name, *all the tithe of their increase*, and because that *ver.* 28. manifestly looks back to that *ver.* 22. and because otherwise every third year the *Israelites* were to pay three several tithes one after another, which Scripture no where affirms, and it seems to make the peoples burdens and the *Levites* Provisions too great. For the objection taken from *Deut.* 26. 12, 13. it shall be considered in its place. And the reason of that difference of place, and why the same tithes were eaten for two years together in *Jerusalem*, and the third year in their own gates, seems to be this, That in the two first years there was a more special regard had to the *Levites*, who were very much conversant in *Jerusalem*, where those tithes were then eaten, and in the third year there is a respect had to *the stranger, and the fatherless, and the widow*, who are mentioned as joynt-sharers with the *Levites* in this third years tithe, whose occasions and obligations of coming to *Jerusalem* were not so many nor strong as those of the *Levites*, and therefore they were to be found generally *within their gates*, where these were to be eaten. And whereas the objection made before against the chargeable and useless carrying of the first tithes to *Jerusalem* might be applied here, it is answered there, and it is provided, that when they lived at a great distance from *Jerusalem* they might turn it into money and bestow it there, *Deut.* 14. 24, 25, 26. which both confirms the objection as to the first tithe, for which no such provision was made, and answers it as to this, where such a remedy is expressed. And whereas it may be pleaded on the behalf of the first, or the *Levitical* tithe, that those tithes were brought to *Jerusalem*, and that there were store-houses or chambers in the Temple appointed for the receiving of the tithes, 2 *Chron.* 31. 5, 6, 11, 12. *Neh.* 10. 37, 38. and 12. 44. it may be answered, That those chambers, being only 38 in number, and each of them, except two, but six cubits broad, and twelve cubits long, were altogether uncapable of all those tithes, and seem principally, if not solely appointed for the Priests tithes, and not for all them neither, but only for so much of them as would serve for the use and necessity of those Priests and *Levites* too that were in the actual ministration. *h* As the tithes now mentioned were not the *Levitical*, but second tithes, as hath been discoursed, so these *firstlings* do not seem to be the first firstlings, which being appropriated to the *Levites* were not to be eaten by any of the people, except those of or in the *Levites* Families, but the second firstlings, which were the first which the owner could dispose of, and which, in conformity to the second tithes, he is required to set apart for this use.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall chuse, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoyce before the LORD thy God, in all that thou puttest thine hands unto.

19 * Take heed to thy self *i*, that thou forsake not the Levite, † as long as thou livest upon the earth. † Heb. all thy days.

i Left a worldly mind and self-love make thee rob the *Levites* of their dues, as afterwards the ungodly *Jews* did. See *Neh.* 13. 8.

20 When the LORD thy God shall enlarge thy border *k*, * as he hath promised thee, and thou shalt say, I will eat flesh; (because thy soul longeth to eat flesh) thou mayest eat flesh, whatsoever thy soul lusteth after.

k Which will make it inconvenient and impossible to do what now thou dost, and because of the narrow bounds of thy Camp cannot conveniently do, to wit, to bring all the cattle thou useth to the Tabernacle, which it seems probable they did, to prevent their eating of blood. Compare *Lev.* 17. 3, 4. *Sam.* 14. 32.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee ‖, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee *l*, and thou shalt eat in thy gates whatsoever thy soul lusteth after. ‖ In

‖ In which case being obliged to carry their sacrifices to the place of worship, that the blood might be there poured forth, &c. they might think themselves obliged, for the same reason, to carry their other cattle thither to be killed. They are therefore released from all such obligations, and left at liberty to kill them at home, whether they lived nearer to that place, or further from it; only the latter is here mentioned, as being the matter of the Scruple, and as containing the former in it. *l* In such manner as the blood may be poured forth, as above, *ver.* 16. and below, *ver.* 24.

ver. 15. 22 * Even as the roe-buck and the hart *m* is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike *n*.

m As common or unhallowed food, though they be of the same kind with the sacrifices which are offered to God. *n* Because there was no holiness in such meat for which the unclean might be excluded from it.

ver. 16. Heb. be the blood *o* the † life *o*, and thou mayest not eat the † life with the flesh.

o Of which see on *Gen* 9. 4. *Lev.* 17. 11. The animal life depends upon the blood.

24 Thou shalt not eat it, thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee; when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things *p* which thou hast, and thy vows thou shalt take, and go unto the place which the LORD shall chuse.

p Mentioned before, *ver.* 6. 11, 17. which thou hast consecrated to God.

Lev. 1, 5, 27 And * thou shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh *q*.

q Excepting what shall be burned to God's honour, and given to the Priest according to his appointment.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou dost *that which is* good and right in the sight of the LORD thy God.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them *r*, Heb. in- and thou † succeedest them, and dwellest in their land: vest or possess. *r* Of which phrase see *Deut.* 9. 1. and 11. 23.

Heb. of them. 30 Take heed to thy self, that thou be not snared *s* † by following them, after that they be destroyed *t* from before thee; and that thou inquire not after their gods *u*, saying, How did these nations serve their gods? even so will I do likewise.

s Drawn into their sin and ruine. *t* (*i. e.*) By following the example they left, when their persons are destroyed. *u* Through curiosity to know their Gods and the manner of the worship, left thy vain and foolish mind be seduced by its speciousness or newness.

Heb. abo- minations of them. 31 Thou shalt not do so unto the LORD *x* thy God: for every † abomination to the LORD which he hateth, have they done unto their Gods: for * even their sons and their daughters they have burnt in the fire to their gods.

x Either 1. Not offer him that indignity and injury to worship other gods together with him. Or rather, 2. Not worship him in such manner as they worshipped their Gods, to wit, by offering thy children to him, as they did to their gods, as it here follows, or by thy own devices or superstitions, as is implied, *ver.* 32.

32 What thing soever I command you, observe to do it: * thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

Enticers to Idolatry, being permitted by God, to try Israel, were to be slain, and to be death, 1—5. though near of kin, 6—11. A city found guilty of Idolatry, to be burnt and utterly destroyed, 12—16. They were not to take any of its cursed things, but to obey God's Command, that his mercy might be upon them, 17, 18.

1 IF there arise among you *a* a prophet, or a dreamer of dreams *b*, and giveth thee a sign or a wonder *c*:

a (*i. e.*) One of your nation, for such might be both seduced and afterwards seducers. *b* One that pretends himself to be one to whom God hath revealed himself, either by visions or dreams. See *Numb.* 12. 6. *c* (*i. e.*) Shall foretell some strange and wonderful thing to come, as appears from *ver.* 2. as the true Prophets used to do, as 1 *Sam.* 10.

2 And * the sign or the wonder come to pass *d*, where-Deut 18 Jer. 28. of he spake unto thee, saying *e*, Let us go after other Mat. 7. gods, (which thou hast not known) and let us serve them:

d Which God may suffer for the reason after mentioned. *e* This word is to be joyned with the beginning of *verse* 1. *If there arise among you a prophet, or dreamer of dreams, saying*, what there follows, and *giveth thee a sign*, &c. to confirm his doctrine, such transpositions are frequent.

3 Thou shalt not hearken to the words of that pro-Gen. 22. phet *e*, or that dreamer of dreams; for the LORD your God * proveth you *f*, to know *g* whether ye love the LORD your God with all your heart, and with all your soul.

e Not receive his doctrine, though the sign come to pass. For although when such a sign or wonder foretold did *not follow* or come to pass, it was a sign of a false prophet, as is said, *Deut.* 18. 22. yet when it did *come to pass*, it was no sufficient or infallible sign of a true one, especially in such a case when he brings in new Gods. The reason of the difference is, because many causes must concur to make a thing good and true, but any one failure is sufficient to make a thing bad or false. And particularly there are many signs, yea such as men may think to be wonders, which may be wrought by evil spirits, God so permitting it for divers wise and just reasons, not only for the trial of the good, as it here follows, but also for the punishment of ungodly men, who would not receive Divine Truths, though attested by many evident and unquestionable miracles, and therefore are most justly exposed to thole temptations to believe lies. *f* (*i. e.*) Try with your faith and love and obedience, examineth your sincerity by your constancy. See *Matt.* 24. 24. 2 *Thes.* 2. 11. *Rev.* 13. 14. See on *Gen.* 22. 1. *Deut.* 8. 2, 3. *g* That he may know it, to wit, judicially, or in a publick manner, so as both you and others may know and see it, that so the justice of his judgments upon you may be more evident and glorious.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, ch. 10. 20. and ye shall serve him *h*, and * cleave unto him.

h To wit, only as appears from the opposition. Compare *Deut.* 6. 13. with *Mat.* 4. 10.

5 And * that prophet, or that dreamer of dreams shall ch. 18. 20. be put to death (because he hath † spoken *i* to turn you Zech. 13. 3. away from the LORD *k* your God, which brought you † Heb. *speech against the* out of the land of Egypt, and redeemed you out of the *LORD.* house of bondage, to thrust thee out of the way *l* which the LORD thy God commanded to walk in.) * so shalt ch. 22. 21, thou put the evil *m* away from the midst of thee. 24. 1 Cor.

i (*i. e.*) Taught or perswaded you. *k* To forsake God and his worship. He shews that the chiefest and most certain character of a true Prophet, is to be taken from his doctrine rather than from his miracles. *l* This phrase notes the great force and power of deceivers to corrupt men's minds. Compare *Deut.* 4. 19. *Acts* 13. 10. *Mat.* 24. 24. *m* Either 1. that evil thing, that wicked doctrine and practice. Or 2. that wicked and scandalous man, that Idolater and Seducer.

6 * If thy brother, the son of thy mother *n*, or thy ch. 17. 2. son, or thy daughter *o*, or the wife of thy bosom *p*, or thy friend, which *is* as thine own soul *q*, intice thee *r* secretly, saying, Let us go and serve other gods *s* (which thou hast not known, thou, nor thy fathers,)

n This is added, to restrain the signification of the word *brother*, which is oft used generally for one near akin, and to express the nearness of the relation, the mother's side being the surest, and usually the ground of the truest and most fervent affection. See *Gen.* 20. 12. *o* Thy piety must overcome both thy affection to thy nearest relation, and thy compassion to the weaker Sex. *p* Either 1. that is near to thy heart, that hath thy dearest love. Or rather 2. *that lyeth in thy bosom*, as it is expressed, *Mic.* 7. 5. Compare *Gen.* 16. 5. *Prov.* 5. 20. *Deut.* 28. 54. So we read of *the husband of her bosom*, *Deut.* 28. 56. *q* As dear to thee as thy self. The father and mother are here omitted, not, as some fancy, because children might not in this nor in any case accuse their parents, for certainly they owe more reverence and duty to God, who is injured in this case, than to their parents, and *Levi* is commended for neglecting *his father and mother* in this case; but because they are sufficiently contained in the former examples; for since mens love doth usually descend more strongly than it ascends, and the relation of a wife is and ought to be nearer and dearer than of a parent, that favour which is denied to wives and children cannot be thought fit to be allowed to parents. *r* Though it be without success, because the very attempt of such an abominable crime deserved death, as it is judged in case of treason. *s* Unknown and obscure and new Gods; which greatly aggravates the crime, to forsake a God whom thou and thy fathers have long known, and had great and good experience of, for such upstarts.

7 Namely, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the *other* end of the earth *t*:

t He arms against the pretence of the universality of this Idol-worship, wherewith they were like to be oft assaulted.

8 Thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him *u*.

u (*i. e.*) Smother his fault, hide or protect his person, but shalt accuse him to the Magistrate, and demand justice upon him, which was not to be done in most other criminal causes; and no wonder, this crime being of a far higher nature than others.

9 But * thou shalt surely kill him *x*; thine hand shall ch. 17. 7. be first upon him, to put him to death *y*, and afterwards the hand of all the people.

x Not privately, which pretence would have opened the door to innumerable murders, but by procuring his death by the sentence of the Magistrate. *y* Thou shalt call the first stone at him, as the Witness was to do. See *Deut.* 17. 7. *Acts* 7. 58.

10 And thou shalt stone him with stones that he die: because he hath sought to thrust thee away from the LORD thy God which brought thee from the land of Egypt, from the house of † bondage. † Heb. *house of service.*

11 And all Exo. 20. 17. 13.

*ch. 17. 3. 11 And * all Israel shall hear, and fear, and shall do no more any such wickednes as this is, among you.

12 If thou shalt hear *say* in one of thy cities which the LORD thy God hath given thee, to dwell there, saying,

‖Or naughty men. 1. Sam. 2. 12. & 25. 25. 2 Cor. 6. 15. 13 *Certain* men, ‖ the children of Belial *z*, are gone out from among you *a*, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known:)

z A title oft used in Scripture, as *Judg.* 19. 22. *1 Sam.* 1 16. and 25. 25. 2 *Sam.* 16. 7. It signifies properly persons without yoke, vile and wretched miscreants, lawless and rebellious, that will suffer no restraint, that neither fear God, nor reverence man. *a (i.e.)* From your Church and Religion. It notes a separation or departure from them, not in place (as appears by their partnership with their fellow Citizens both in the sin and punishment, as is here follows) but in heart, doctrine and worship, as the same phrase is used, *1 Joh.* 2. 19.

14 Then shalt thou *b* inquire, and make search, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

b This is meant of the Magistrate, to whose office this properly belongs, and of whom he continues to speak in the same manner, *thou, ver.* 15. and *ver.* 16.

15 Thou shalt surely smite the inhabitants of that ci- *Jos.6. 17. ty *c* with the edge of the sword, * destroying it utterly *d*, and all that therein *is*, and the cattel with the edge of the sword.

c To wit, all that are guilty, not the innocent part, such as disowned this Apostacy, who doubtless by choice and interest, at least upon warning, would come out of so wicked and curfed a place.

d The very same punishment which was inflicted upon the cities of the curfed *Canaanites*, to whom having made themselves equal in sin, it is but fit and just that God should equal them in punishment.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God *e*: and it shall be an heap for ever, it shall not be built again *f*.

e (i.e.) For the satisfaction of God's justice, the maintenance of his honour and authority and laws, and the pacification of his offended Majesty. *f* It shall be an eternal monument of God's justice, and terrour to after ages, who may be tempted to like practices.

*ch. 7. 26. †Or, devoted. 17 * And there shall cleave nought of the ‖ cursed thing *g* to thine hand, that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee *h*, as he hath sworn unto thy fathers;

g (i.e.) Of the goods of that accursed city. *h* So thou shalt have no loss of thy numbers by cutting off so many people.

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his Commandments which I command thee this day, to do that which *is* right in the eyes of the LORD thy God.

CHAP. XIV.

Heathenish Rites of Mourning prohibited, 1, 2. And the eating of any abominable thing, 3. All unclean Beasts, 4——8. Fish, 9, 10. and Birds, prohibited, 11, 12. True tything commanded, 22. And where it was to be eaten, 23——27. A command about the third years Tything, 28. And who should eat it, 29.

*Lev.19. 28. 1 YE *are* the children of the LORD your God *a*: * ye shall not cut your selves, nor make any baldnes between your eyes *b* for the dead *c*.

a Whom therefore you must not disparage by unworthy or unbecoming practises, such as here follow, and whom you must not dishonour. *b* Which were the practices of Idolaters, both in the worship of their Idols, as 1 *King.* 18. 28. or, in their funerals, as here, and *Jer.* 16. 6. or upon occasion of publick calamities, as *Jer.* 41. 5. and 47. 5. See more on *Levit.* 19. 27, 28. and 21. 5.

c Through excessive sorrow for your dead friends, as if you had no hope of their happines after death, *1 Thess.* 4. 13.

*ch. 7. 6. & 26. 18. 2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 Thou shalt not eat any abominable *d* thing.

d (i.e.) Unclean and forbidden by me, which therefore should be abominable to you.

*Lev. 11. 2. &c. 4 * These *are* the beasts *e*, which ye shall eat, the ox, the sheep, and the goat,

e Of which see on *Levit.* 11. The small differences between some of their names here and there are not proper for this work. The learned Reader may find them cleared in my Latin Synopsis. For others, they may well enough want the knowledge of them, both because these are the smaller matters of the Law, and because this distinction of clean and unclean beasts is now out of date.

5 The hart, and the ro-buck, and the fallow deer, and the wild goat, and the ‖ † pygarg, and the wild ox, and the chamois:

‖ Or, *bison.* † Heb. *ashsan.* 6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts: that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof, *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof, *therefore* they *are* unclean unto you,

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their *flesh, nor touch their dead carcase. *Le.11.7.

9 * These ye shall eat, of all that *are* in the waters: *Le.11.9. all that hath fins and scales shall ye eat.

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 Of all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the * bat.

*Le.11.9 19 And every creeping thing that flyeth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 Ye shall not eat *of* any thing that dieth of it self: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it: or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. * Thou shalt not seeth a kid in his mothers milk.

*Ex.23.19. & 34.26. *f* Not to the proselyte, for such were obliged by this Law, *Lev.* 17. 15. but to such as were strangers in Religion as well as in Nation.

22 * Thou shalt truly tithe all the encrease of thy * chap.12. 6,17. seed *g*, that the field bringeth forth year by year.

g This is to be understood of the second tithes, which seem to be the same with the tithes of the third year, mentioned here below, *ver.* 28. and *Deut.* 26. 12. on which see above, on *chap.* 12. *ver.* 17. And to confirm this opinion, (though I would not lay too great a stress upon criticisms) yet I cannot but observe that this tithing is spoken of only as the peoples act here, and *Deut.* 26. 12. and the *Levites* are not at all mentioned in either place as receivers or takers of them, but only as partakers of them together with the owners, and therefore they are so severely charged here upon their consciences, *thou shalt truly tithe all thine encrease*, because the execution of this was left wholly to themselves, whereas the first tithes were received by the *Levites*, who therefore are said *to take* or *receive* those *tithes*, *Numb.* 18. 26. *Neh.* 10. 38. *Heb.* 7. 5.

23 And thou shalt eat before the LORD *h* thy God, in the place which he shall chuse to place his Name there, the tithe of thy corn, of thy wine, and of thine oil, and * the firstlings of thy herds, *and* of thy flocks, that thou * chap.15. 19, 20. mayest learn to fear the LORD thy God always.

h See on *Deut.* 12. 6, 17.

24 And if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee, which the LORD thy God shall chuse to set his Name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn it into money, and bind up the money in thine hand *i*, and shalt go unto the place which the LORD thy God shall chuse.

i (i.e.) In a bag to be taken into thy hand and carried with thee.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul † desireth: † Heb. *asheh.* and thou shalt eat there before the LORD thy God, and thou shalt rejoyce, thou and thine houshold.

27 And * the Levite that *is* within thy gates, thou * *ch.12.* shalt not forsake him *k*: for * he hath no part nor inheritance with thee. * *Num.18.*

k Thou shalt give him a share in such tithes or in the product of them.

28 At the end of three years *l* thou shalt bring forth all the tithe of thine increase *m* the same year *n*, and shalt lay it up within thy gates,

l (i.e.) In the third year, as it is expressed, *Deut.* 26. 12. So, *in the end of three years*, or *of seven years*, is the same with *in the third* or *seventh year*, as appears by comparing *Deut.* 31. 10. *Jos.* 9. 16, 17. 2 *King.* 18. 9, 10. and 17. 6. *m* I joyn with those Expositors who make this the same tithe with the former, *ver.* 22. as being called by the same title without any distinction between them, save only as to the place of eating them. See above on *ver.* 22. and *Deut.* 12. 17. *n* This is added to shew that he speaks of the third year, and not of the fourth year, as some might conjecture from the phrase, *at the end of three years.*

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless,

less, and the widow, which *are* within thy gates, shall come, and shall eat, and be satisfied, that * the LORD thy God may bless thee in all the work of thine hand which thou doest. *See Mal. 3. 10.

CHAP. XV.

The seventh Year a Year of Releasse, 1. to their Brethren only, 2. God promiseth to bless them in the Land of Canaan, 4——6 And commandeth them to lend freely to the poor, 14——18. The Firstlings to be sanctified and eaten before the Lord, 19——23.

*Ver. 25. 1 AT the end of * every* seven years a thou shalt make a releasse.

a (i.e.) In the last year of the seven, as is most evident from *ver.* 9. *Exod.* 21. 2. *Jer.* 34. 14. So the like phrase is oft used, as *Deut.* 14. 28. *Jos.* 3. 2. *Jer.* 25. 12. *Luk.* 2. 21. *Act.* 2. 1. And this *year of releasse*, as it is called below, *ver* 9. is the same with the Sabbatical year, *Exod.* 23. 11. *Levit.* 25. 4.

Heb. master of the thing of Lend. 2 And this *is* the manner of the releasse. Every † creditor that lendeth *ought* unto his neighbour, shall releasse *it b*: he shall not exact *it* of his neighbour, or of his brother: because it is called the LORD's releasse *d*.

b Not absolutely and finally forgive it, but forbear it for that year, as may appear, 1. because the word doth not signifie a total *dismission* or *acquitting*, but an *intermission* for a time, as *Exod.* 23. 11. *He shall not exact it*, as it here follows, *i. e.* force it from him by course of Law or otherwise, to wit, that year, which is easily understood out of the whole context. 2. Because the person releasing is called a *creditor*, and his communicating to him what he desires and needs is called *lending* here and *ver.* 8. whereas it were *giving*, and the person giving it were no *creditor*, but a *donor*, if it were to be wholly forgiven to him. 3. Because the reason of this Law is temporary and peculiar to that year, wherein there being no sowing, nor reaping, they were not in a capacity to pay their Debts. 4. Because it seems unjust and unreasonable, and contrary to other Scriptures, which require men to pay what they borrow, as *Psal.* 37. 21. Yet I deny not that in case of poverty the debt was to be forgiven; but that was not by vertue of this law, but of other commands of God. *c* This is added to explain and limit the word *neighbour*, which is more general, unto a *brother*, to wit, in Nation and Religion; to an *Israelite*, who is opposed to a *foreigner*, *ver.* 3. Heb. *and a brother*, for, *that is a brother*, the particle *and* being oft so used, as Gen. 13. 15. &c. *d* Or, *a releasse to or for the Lord*, in obedience to his command, for his honour, and as an acknowledgment of his right in your estates, and of his kindnes in giving and continuing them to you. If you are unwilling to releasse this for your brother's sake, yet do it for God's sake, your Lord and the chief creditor.

3 Of a forreigner *e* thou mayest exact *it again*: but that which is thine *f* with thy brother, thine hand shall releasse.

e Or *stranger*, yea though a proselyte. For 1. they are oft called by this name, as Gen. 17. 12. *Ruth* 2. 10. 2. Though proselytes were admitted to the Church-privileges of the *Israelites*, yet they were not admitted to all their civil immunities or privileges. See 1 *Chron.* 22. 2. and 2 *Chron.* 2. 17. 3. Such were not exempted from their personal debt, to wit, of their service, *Levit.* 25. 44. *Deut.* 15. 12. *Jer.* 34. 14. therefore not from their real debt. *f* To wit, by right though lent to him.

Or, *in the land that he owns* among posses it. 4 ‖ Save when there shall be no poor among you *g*: for the LORD shall greatly bless thee *h* in the land which the LORD thy God giveth thee for an inheritance, to

g So the words are an exception to the foregoing clause, which they refrain to the poor, and imply that if his brother was rich, he might exact his debt of him in that year. And indeed this Law seems to be chiefly, if not wholly, designed and given in favour to the poor and to the borrower, as is manifest from *ver.* 6, 7, 8, 9, 10, 11. But the words are and may be rendred thus, as in the margent of our Bibles, *To the end that there be no poor among you.* And so they contain a reason of this Law, to wit, that none be impoverished and ruined by a rigid and unreasonable exaction of Debts. They may also be translated thus, *Nevertheless of a truth*, or *assuredly* (as the particle *chi* is oft used) *there shall be no poor among you*, and the sense may be this, Though I impose this Law upon you, which may seem hard and grievous, yet the truth is, supposing your performance of the conditions of God's Covenant, you shall not have any great occasion to exercise your charity and kindness in this matter, for God will greatly bless you, *&c.* so as you shall be in a capacity of lending, and few or none of you will have need to borrow, and thereby to expose his brethren to the inconvenience and burden of this Law. Thus the connexion is plain and easie, both with the foregoing and following words. *Object.* It is said, *the poor should never cease*, *ver.* 11. *Answ.* That also is true, and affirmed by God, because he foresaw they would not perform their duty, and therefore would bereave themselves of the promised blessing. *h* And therefore this will be no great inconvenience nor burden to thee.

5 Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

*chap. 28. & 44. 6 For the LORD thy God blesseth thee, as he promised thee, and * thou shalt lend unto many nations *i*, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

i Thou shalt be rich and able to lend not only to thy poor brother, but even to strangers of other Nations, yea to many of them.

7 If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 * But thou shalt open thine hand wide unto him *k*, * *Mat.* 5. and shalt surely lend him sufficient for his need, *in that* 42. *Luk.* 6. which he wanteth. 34, 35.

k (i.e.) Deal bountifully and liberally with him, giving him as it were by handfuls.

9 Beware that there be not a † thought in thy † wicked † Heb. *word* heart *l*, saying, The seventh year, the year of releasse, is at hand, and thine eye be evil *m* against thy poor brother, and thou giveth him nought, and he cry unto the LORD against thee, and it be sin *n* unto thee. † Heb. *Belial*

l Suppress the first risings and inward motions of such uncharitableness. *m (i.e.)* Envious, unmerciful, unkind, as this phrase is used, *Prov* 23. 6. *Matth.* 20. 15. as a *good eye* notes the contrary disposition, *Prov.* 22. 9. *n. (i.e.)* Be charged upon thee as a sin, and as a great sin, as the word *sin* sometimes signifies, as *Prov.* 24. 9. *Joh.* 15. 24. *Jam.* 4. 17.

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him *o*: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto *p*.

o (i.e.) Thou shalt give, not only with an open hand, but with a willing and chearful mind and heart, *Rom.* 12. 8. 2 *Cor.* 9. 7. without which thy very Charity is uncharitable and not accepted by God, who requires the heart in all his services. *p (i.e.)* In all thy works, as before, for the hand is the great instrument of action.

11 For * the poor shall never cease out of the land *q*: * *Matt.* 26. therefore I command thee, saying, Thou shalt open thine 11. hand wide unto thy brother, to thy poor, and to thy John. 12. 8. needy in the land.

q God by his providence will so order it, partly for the punishment of your disobedience, and partly for the tryal and exercise of your obedience to me and charity to your brother, both which are best discovered by your performance of costly duties.

12 *And* * if thy brother, an Hebrew man, or an He- * *Ex.* 21. brew woman be sold unto thee *r*, and serve thee six *Jer.*34.14. years *s*, then in the seventh year thou shalt let him go free from thee.

r See on *Exod.* 22. 3. *s* To be computed, either, 1. From the year of releasse; as they gather from hence that personal and real debts were both released together. But that seems to be supposed rather than proved; nay there is a manifest difference between them, for the releasse of real debts is expresly mentioned and required in the year of releasse, but so is not the releasse of the personal debt of servitude, either here or elsewhere. Or rather, 2. From the beginning of this servitude, which is every where limited unto the space of *six years*, as here and below, *ver* 18. and *Exod.* 21. 2. *Jer.* 34. 14. And it seems a strange and forced exposition, to take these *six years*, for *so much of the six years as remains* until the year of releasse, which possibly might not be one quarter of a year, whereas an hired servant serves for a far longer time, and this is said to be *worth a double hired servant*, in regard of the longer time of his service, *ver.* 18. Add to this, that it is mentioned as the peculiar privilege of the year of Jubilee, that such servants were then freed though their six years of service were not expired.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty.

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press, *of that* wherewith the LORD thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee *t*: therefore I command thee this thing to day.

t And brought thee out with triumph and with riches, which because they would not, God did, give to thee as a just recompence for thy service, and therefore thou shalt follow his example, and send out thy servant furnished with all convenient provisions.

16 And it shall be if he say unto thee, I will not go away from thee (because he loveth thee, and thine house, because he is well with thee) *u*,

u Because he is sensible that he fares well with thee. Or, *because it is good, i. e.* acceptable in his eyes, or pleasing to him, to be *with thee.*

17 * Then thou shalt take an awl, and thrust *it* through * *Ex.* 21.6. his ear unto the door, and he shall be thy servant for ever *x*: and also unto thy maid-servant thou shalt do likewise *y*.

x (i.e.) All the time of his life, or, at least, till the year of Jubile. See on *Exod.* 21. 6. *y (i.e.)* Either distinct her honourably, and with plenty of provisions; or engage her to perpetual servitude in the same manner and by the same Rites. Whence it appears, that this case differs from that, *Exod.* 21. 7. and that the maid-servant there was taken in upon other and better terms than this here.

18 It shall not seem hard unto thee, when thou sendest him away free from thee: for he hath been worth a double * hired servant *to thee z*, in serving thee six years, * See Isa. and the LORD thy God shall bless thee in all that thou 16. 14. doest.

z Or, *he deserves double wages to an hired servant*, because he served thee upon better terms, both without wages, which hired servants require, and for a longer time, even for 6 years, as it here follows, whereas *servants* were ordinarily hired but from year to year,

Lewis

Levit. 25. 53. or at most but for 3 years, as they gather from this place and Isa. 16. 14.

*Exod. 34. 19. Lev. 27. 26. Num. 3. 13.

19 * All the firstling males that come of thy herd, and of thy flock, thou shalt sanctifie unto the LORD thy God: thou shalt do no work with the firstling *a* of thy bullock, nor shear the firstling of thy sheep.

a This is meant, either, 1. Of the male firstlings; which, they say, is forbidden here, because some did plow with the firstlings of their oxen, and shear the firstlings of their sheep, before they were offered. But this seems absurd and incredible, because they were to be offered upon the eighth day, *Exod.* 22. 30. when they were very unfit for such uses. Or, rather 2. The second firstlings, of which see on *Deut.* 12. 17.

20 Thou *b* shalt eat it *c* before the LORD thy God year by year *d*, in the place which the LORD shall chuse, thou and thy houshold.

b Either, 1. *Thou*, O Priest. Or rather, 2. *Thou*, O *Israelite*. For it is evident that the same person who was forbidden to work with these, *verse* 19. is here commanded to eat them, *&c.* *c* Together with the *Levites*, as it is to be understood from *Deut.* 12. 18. & 14. 27, 29. where that is expressed in like cases. *d* To wit, in the solemn feasts which returned upon them every year. See *Deut.* 16. 11, 14.

*Lev. 22. 20. ch. 17. 1. 21 * And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

*ch. 12. 15. 22 Thou shalt eat it within thy gates: the * unclean and the clean person shall eat it alike, as the ro-buck, and as the hart.

*ch. 12. 16, 23. 23 *Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP. XVI.

Their Feast of the Passover to be kept, 1—7 and to eat unleavened bread, 8. The seven Weeks and their Feasts, 9—12. The Feast of the Tabernacles to be observed by them, and their Family, seven days, 13—15. All the Males to appear before the Lord three times a year, and at their three Feasts, 16, 17. Judges and Officers are appointed, 18—20. and are prohibited to set up Idolatry, 21, 22.

*Exod. 12. 2. &c. Ex. 13. 4. of Abib the LORD thy God brought thee forth out of *Exod. 23. 15. Egypt by * night *e*.

a Object. They came out of *Egypt* by *day*, and *in the morning*, as appears from *Exod.* 12. 22. and 13. 3. *Numb.* 33. 3. *Answ.* They are said to be brought out by night, because in the night *Pharaoh* was forced to give them leave to depart, and accordingly they made preparation for their departure, and in the morning they perfected the work.

2 Thou shalt therefore sacrifice the passover *b* unto the *ch. 12. 5. LORD thy God, of the flock, and the herd, in the * place which the LORD shall chuse to place his Name there.

b (i. e.) Either 1. properly and strictly so called, which was the Paschal Lamb, and to it the *Sheep* and *Oxen*, which here follow, are mentioned only as additional Sacrifices, which were to be offered in the seven days of the Paschal solemnity, *Numb.* 28. 18, 19, *&c.* Or 2. largely, to wit, for tha *Passover-offerings*, to wit, which were offered after the Lamb in the seven days, and so this very word is used, 2 *Chron.* 35. 8, 9. And this signification seems necessary here, partly because it is here said to consist *of the flock and of the herd*, or, *of Sheep and Oxen*, and partly because it follows, *v.* 3. *Thou shalt eat no leavened bread with it, seven days shalt thou eat unleavened* bread *therewith*, i. e. with the Passover, which could not be done with the Passover strictly so called, which was to be wholly spent in one day. Or 3. The Feast of the Passover, and so the place may be rendred, *Thou shalt therefore observe* or *keep the Feast of the Passover* (as those same Hebrew words are taken, *Numb.* 9. 5. *Jos.* 5. 10. 2 *Chron.* 35. 1, 17, 18, 19.) *unto the Lord thy God, with Sheep, and with Oxen*, as is prescribed, *Numb.* 28. 18, &c.

*Ex. 12. 15. 3 * Thou shalt eat no leavened *bread* with it *c*: seven days shalt thou eat unleavened *bread* therewith, *even* the bread of affliction *d* (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

c To wit, with the Passover, in the sense delivered: Or, *in it*, *i. e.* during the time of the Feast of the Passover. *d (i. e.)* Bread which is not usual nor pleasant, but unsavoury and unwholesome, to put thee in mind both of thy miseries endured in *Egypt*, and of thy hasty coming out of it, which allowed thee no time to leaven or to prepare thy Bread.

*Exod. 34. 25. 4 * And there shall be no † leavened bread seen with thee in all thy coasts seven days, * neither shall there *any* †Heb. *lea-ven.* *thing* of the flesh which thou facrificest the first day at even *e* remain all night until the morning,

*Exod. 12. 10. *e (i. e.)* Of the Passover properly so called, and by these words plainly described; which circumlocution may seem to insinuate that the word *Passover*, *v.* 1. was improperly used, and therefore he chose rather to describe it, then to name it, lest the ambiguity of the word should occasion some mistake.

‡ Heb. *cannot.* ch. 12. 17. 5 Thou ‡ mayest not ‖ sacrifice the passover within any of thy gates *f* which the LORD thy God giveth thee.

‖ Or, *kill.* *f (i. e.)* Of thy cities, as that word is oft used, as *Gen.* 22. 17 and 24. 60. *Deut.* 17. 2. *Ruth.* 4. 10.

6 But at the place which the LORD thy God shall chuse to place his name in, there thou shalt sacrifice the passover *g*, at even, at the going down of the sun, at the season *h* that thou camest forth out of Egypt.

g To wit, in the Court of the Tabernacle or Temple. This he prescribed, partly that this great work might be done with more solemnity and care in such manner as God required; partly, because it was not only a Sacrament, but also a sacrifice, as appears because it is so called, *Exod.* 12. 27. and 23. 18. and 34. 25. *Numb.* 9. 7. and because here was the sprinkling of blood, which is the essential part and character of a sacrifice; and partly to design the place where Christ, the true Passeover or Lamb of God, was to be slain.

h Understand this with some latitude, as such phrases are commonly taken, about that season, when you had received command from me to go out of *Egypt*, and were preparing your selves for the journey.

7 And thou shalt roft *i*, and eat *it* it in the place which the LORD thy God shall chuse, and thou shalt turn in the morning *k* and go unto thy tents *l*.

i So that word is used also, 2 *Chron.* 35. 13. *k* Either 1. The morning after the seventh day, as appears, partly by the following verse, which is added to explain and limit this ambiguous word; partly by the expres command of God that the people should come to *Jerusalem* to keep this Feast, which by Gods appointment lasted for seven days; partly from the examples of the people staying there the whole time of the feast, 2 *Chron.* 30. 21. and 35. 17. and partly from the nature and business of this feast, wherein there being so many extraordinary sacrifices to be offered, and feasts made by the people upon the sacrifices, and two days of solemn assemblies, it is not probable that they would absent themselves from these solemn services, for the performance whereof they came purposely to *Jerusalem*. Or 2. The morning after the first day, and so they were permitted to go then, and possibly some that lived near *Jerusalem* might go and return again to the last day of the solemn assembly. But the former seems more probable. *l (i. e.)* Thy dwellings, which he calls *Tents*, as respecting their present state, and withal to put them in mind afterwards when they were settled in better habitations, that there was a time when they dwelt in Tents.

8 Six days *m* thou shalt eat unleavened *bread*, and on the seventh day *shall be* a † solemn assembly to the LORD thy God, thou shalt do no work *there*. †Heb. *stay.*

m To wit, besides the first day, on which the Passover was killed: or rather besides the seventh and the last day, which is there mentioned apart, not as if leavened bread might be eaten then, for the contrary was evident from many places, but because there was something more to be done, to wit a solemn assembly to be kept So in all there were *seven days*, as it is said, *Exod.* 12. 15. *Lev.* 23. 6. *Numb.* 28. 17.

9 * Seven weeks *n* thou shalt number unto thee: begin to number the seven weeks from *such time as* thou *Deut.* 23. 9. beginnest *to put* the sickle to the corn *o*. *Lev.* 23.

n Of which see on *Exod.* 34. 22. *Levit.* 23. 10, 15. *o (i. e.)* To it. Not reap thy corn, thy Barly, when the first-fruits were offered, *Lev.* 23. 10. 11.

10 And thou shalt keep the feast of weeks *p* unto the LORD thy God, with a ‖ tribute of a free-will-offering of thine hand, which thou shalt give *q* unto the LORD *thy God*, according as the LORD thy God hath blessed thee:

p (i. e.) Of Pentecost, *Act.* 2. 1. *q* Over and besides what was appointed, *Lev.* 23. 37, 20. *Numb.* 28. 27, 31.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſs, and the widow that *are* among you, in the place which the LORD thy God hath chosen, to place his Name there.

12 And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe and do these statutes.

13 Thou shalt observe the feast of Tabernacles *r* seven days, after that thou hast gathered in thy † corn, and †Heb. *floor and wine-press.* thy wine.

r Of which see on *Exod.* 23. 16. *Levit.* 23. 34. *Numb.* 29. 12.

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the ſtranger, and the fatherleſs, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall chuse: because the LORD thy God shall bleſs thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce *s*.

s To wit, in God and the effects of his favour, praising him with glad heart.

16 * Three times in a year shall all thy males *t* appear before the LORD thy God, in the place which *Exod. 23. 17. & 34. 23. Deut. 31. 11. Luke 2. 41.* he shall chuse: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles * they shall not appear before the LORD empty.

t Not the Women, partly because of their infirmity and unfitneſs for many journeys, partly because the care of their children and

and families lay upon them, and partly because they were sufficiently represented in the men.

†Heb. *according to the gift of* ven thee. 17 Every man *shall give* † as he is able, according to the bleſſing of the LORD thy God which he hath gi-

18 Judges *u* and officers *x* shalt thou make thee in all thy gates *y* which the LORD thy God giveth thee through-out thy Tribes, and they shall judge the people with just judgment.

u Chief Magistrates to examine and determine causes and differences. *x* Who were inferiour and subordinate to the other to bring causes and persons before them, to acquaint people with the mind and sentence of the judges, and to execute their sentence. *Deut.* 20. 5, 9. *Jos.* 1. 10, 11. and 3. 2, 3. *y (i. e.)* Thy Cities, which he here calls *gates*, because there were seats of judgment set. Compare 1 *Chron.* 23. 4.

†Heb. *acknowledge.* 19 Thou shalt not wreſt judgment *z*; thou shalt not † respect persons *a*, * neither take a gift: for a gift doth *Exod. 23. 8. Deut. 16. 19. 1 Sam. 12. 3. Prov. 17. 23.* blind the eyes of the wiſe *b*, and pervert the ‖ words of the righteous *c*.

z (i. e.) Not give a perverſe, forced and unjuſt sentence. See on *Lev.* 19 *ver.* 15.

‖ Or, *matters.* *Exod.* 23. 8. *a (i. e.)* Not give sentence according to the quality of the person, his riches or poverty, friendſhip or enmity, but according to the juſtice of the cause. *b* Corrupts and byaſſeth his mind that as he will not, ſo oft-times he cannot, diſcern between right and wrong. *c* Either 1. The words, *(i. e.)* The sentence, of those Judges who are inclined and used to do righteous things and have the repute of righteous men, it makes them give wrong judgment. Or 2. The words, *i. e.* The matters, or causes, (as *word* oft ſignifies) of righteous persons, or of them whose cause is just.

‖Heb. *justifie.* 20 †That which is altogether juſt *d* shalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

d Heb. *Righteouſneſs, Righteouſneſs, i. e.* nothing but Righteouſneſs in all cauſes and times, and to all perſons equally. Compare *Isa.* 26. 7.

21 Thou shalt not plant thee a grove of any trees *e* near unto the Altar of the LORD thy God, which thou shalt make thee.

e Because this was the practice of Idolaters, 1 *King.* 15. 13. and might be an occaſion of reviving Idolatry. See *Judg.* 3. 7. 1 *King.* 14. 23. and 16. 33. and 18. 19.

*Lev. 26. 1. 22 * Neither shalt thou ſet thee up *any* ‖ image *f*, which the LORD thy God hateth.

‖Or, *ſtatue, or pillar.* *f* Heb. *ſtatue*, whether with a picture or repreſentation, or without it, as the Idolaters uſed to worſhip ſmoothed and poliſhed ſtones or pillars without any image upon them.

CHAP. XVII.

Thoſe not to offer blemiſht Sacrifices. Idolaters are to be put to death 2—7. Doubts in difficult matters to be reſolved by Prieſts and Judges 8—13. To chuſe a King of their own Brethren 14, 15. and not a Stranger 16. The duty of their King 17.—20.

*Chap. 15. 21. Mal. 1. 8. ‖Or, *goat.* THou * ſhalt not ſacrifice unto the LORD thy God *any* bullock or ‖ ſheep *a*, wherein *is* blemiſh, or any evil-favouredneſs: for that *is* an abomination *b* unto the LORD thy God.

a (i. e.) Either greater or ſmaller ſacrifices, all being comprehended under the two moſt eminent kinds. See *Levit.* 22. 20, 21. *b* (*i. e.*) Abominable, as *Deut.* 18. 12.

*Chap 13. 6. 2 * If there be found among you within any of thy gates which the LORD thy God giveth thee, man or Woman *c* that hath wrought wickedneſs in the ſight of the LORD thy God, in tranſgreſſing his covenant *d*:

c The weakneſs and tenderneſs of that Sex ſhall not excuſe her ſin, nor prevent her puniſhment. *d i. e.* In Idolatry, as it is explained *v.* 3. which is called a *tranſgreſſion of God's Covenant* made with *Iſrael*, partly because it is a breach of their faith given to God and of that Law which they covenanted to keep; and principally because it is a diſſolution of their matrimonial Covenant with God, a renouncing of God and his worſhip and ſervice, and a chuſing other Gods.

*Chap 4. 19. 3 And hath gone and ſerved other gods, and worſhipped them, either the * ſun or the moon, or any of the hoſt of heaven, *e*, which I have not commanded *f*:

e Thoſe glorious creatures, which are to be admired as the wonderful works of God, but not to be ſet up in God's ſtead, nor worſhiped as Gods; ſee *Job* 31. 26. By condemning the moſt ſpecious and reaſonable of all Idolaters, he intimates, how abſurd a thing it is to worſhip ſtocks and ſtones, the works of mens hands. *f i. e.* I have forbidden, to wit, *Exod.* 20. Such negative expreſſions are oft emphatical and imply the contrary, as *Prov.* 10. 2. and 17. 21. and 24. 23.

4 And it be told thee *g*, and thou haſt heard *of it*, and enquired diligently ‖, and behold, it *be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

g By any person, thou shalt not ſlight ſo much as a rumour or flying report of ſo groſs a crime. ‖ By ſending meſſengers, examining witneſſes, &c.

*Lev. 24. 14. Numb. 35. 30. Chap. 19. 15. 5 Then ſhalt thou bring forth that man, or that woman (which have committed that wicked thing) unto thy gates, *even* that man, or that woman, * and ſhalt ſtone them with ſtones, till they die.

6 * At the mouth *h* of two witneſſes, or three witneſſes *i*, ſhall he that is worthy of death, be put to death: *but* at the mouth of one witneſs, he ſhall not be put to death. *Matth. 18. 16. Joh. 8. 17. 2 Cor. 13. 1. 1 Tim. 5. 19. Heb. 10. 28.*

h. i. e.) Upon the Teſtimony delivered upon oath before the Magiſtrates. *i* To wit, credible and competent witneſſes. The Jews rejected the Teſtimonies of Mad-men, Children, Women, Servants, familiar Friends or Enemies, perſons of diſſolute lives and evil fame.

7 * The hand of the witneſs ſhall be firſt upon him *k*, to put him to death, and afterward the hand of all the people *l*: ſo thou * ſhalt put the evil away from among you. *k Deut. 13. 9. *ch. 13. 9.*

k Either laid upon his head to deſign the perſon, or ſtretched out to throw the firſt ſtone at him. God thus ordered it, partly for the caution of witneſſes, that, if they had through malice or wrath accuſed him falſely, they might now be afraid to imbrue their hands in innocent blood; partly for the ſecurity and ſatisfaction of the people in the execution of this puniſhment. *l* Who being all highly and particularly obliged to God, are bound to expreſs their zeal for his honour and ſervice, and their deteſtation of all perſons and things ſo highly diſhonourable and abominable to him.

*Lev. 13. 2. 2 Chron. 19. 8. Hebr. *between blood and blood, between plea and plea, between ſtroke and ſtroke.* Sam. 1. 2.

8 † If there ariſe a matter too hard for thee *m* in judgment *n*, between blood and blood *n* between plea and plea *o*, and between ſtroke and ſtroke *p*, *being* matters of controverſie *q*, within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chuſe *r*:

m He ſpeaks to the inferiour Magiſtrates, who were erected in ſeveral Cities, as appears by the oppoſition of theſe to them at *Jeruſalem*. If, ſaith he, thou haſt not skill or confidence to determine ſo weighty and difficult a cauſe. *n (i. e.)* in capital cauſes in matter of bloodſhed, whether it be willful or caſual murder, whether puniſhable or pardonable by thoſe laws, *Exod.* 21. 13, 20. 22. 2, and 22. 2. *Numb.* 35. 11, 16, 19. *Deut.* 19. 4, 5. *o* In civil cauſes or ſuits between plaintiffs and defendants about words or Eſtates. *p (i. e.)* Either firſt in Ceremonial cauſes, *between plague and plague*, between the true leproſie, which is oft times called the *plague*, and the ſeeming and counterfeit leproſie; which was oft times hard to determine. And under this as the moſt eminent of the kind, may ſeem to be contained all ceremonial uncleanneſſes. But this ſeems not probable. 1. Becauſe the final determination of the matter of leproſie is manifeſtly left to any particular Prieſt, *Levit.* 13. and 14. because the perſon, ſuſpected of leproſie was not to be brought to *Jeruſalem*, to be tryed there, but was to be ſhut up in his own city and houſe, *Levit.* 13. 4, 5. and the Judges at *Jeruſalem* neither could nor would determine his caſe without once ſeeing the perſon. 3. Becauſe the caſe of leproſie was not hard or difficult, as thoſe cauſes are ſaid to be, but plain and evident, and ſo particularly and punctually deſcribed, that the Prieſt needed only eyes to decide it. Or rather 2. In Criminal Cauſes, concerning blows or wounds inflicted by one man upon another, and to be requited to him by the ſentence of the Magiſtrate according to that law, *Exod.* 21. 23, 24, 25. wherein there might be many caſes of great difficulty and doubt, about which ſee the Annotations there. *q (i. e.)* Such things or matters of blood and pleas and ſtrokes being doubtful, and the Magiſtrates divided in their opinions about it, for if it was a clear caſe, this was not to be done. Some make this an additional caſe to comprehend theſe and all other things, thus as if he had ſaid, and in general, any *words* or *matters of ſtrife* or *contention*. *r* To wit, to ſet up his Worſhip and Tabernacle, or Temple there; becauſe there was the abode, both of their Sanhedrim, or chief Councel, which was conſtituted of Prieſts and civil Magiſtrates, who were moſt able to determine all controverſies, and of the High-Prieſts, who were to conſult God by Urim, *Numb.* 27. 21. in great matters, which could not be decided otherwiſe.

9 And thou ſhalt come unto the prieſts the Levites *s*, and unto the judge *t* that ſhall be in thoſe dayes, and enquire, and they ſhall ſhew thee the ſentence of judgment *u*.

s (i. e.) Unto the great councel, which it is here denominated from, becauſe it conſiſted chiefly of the Prieſts and Levites, as being the beſt Expoſitors of the Laws of God, by which all theſe Controverſies mentioned *v.* 8. were to be decided. And the High-Prieſt was commonly one of that number, and may ſeem to be underſtood here under the *Prieſts* whereof he was the chief. *t* This *Judge* here is, either 1. The ſupream civil Magiſtrate, who was made by God the keeper of both tables, and was by his Office to take care of the right adminiſtration both of Juſtice and of Religion, who was to determine cauſes and ſuits by his own skill and authority in civil matters, and by the Prieſts direction in ſpirituel or ſacred cauſes. But this ſeems obnoxious to ſome difficulties, becauſe this Judge was obliged to dwell in the place of Gods Worſhip, which the civil Magiſtrate was not, and oft times did not. This Judge was one whole Office it was to expound and teach others the law of God, as it here follows, *v.* 11. therefore not the civil Magiſtrate. Or 2. The High-Prieſt who was obliged to live in this place, to whom it belonged to determine ſome or leaſt of thoſe controverſies mentioned *v.* 8. and to teach and expound the Law of God. And he may be diſtinctly named, though he be one of the Prieſts, partly becauſe of his eminency and ſuperiority over the reſt of them, as after *all Davids counſel Saul* is particularly mentioned, *Pſal.* 18 *title.* and partly to ſhew that amongſt the Prieſts, he eſpecially was to be conſulted in ſuch caſes. But this alſo ſeems liable to objections. 1. That he ſeems to be included under that general expreſſion of the *Prieſts and Levites*. 2. That the High-Prieſt is never in all the Scripture called ſimply the *Judge*, but generally called the *Prieſt*, or the *High-Prieſt*, or *the Prieſt the High-Prieſt*, or the like; and it is moſt probable if *Moſes* had meant him here, he would have expreſſed him by ſome of his uſual Names and Titles, and not by a ſtrange Title which was not likely to be underſtood,

3. That divers controversies *between blood and blood, plea and plea, stroke and stroke*, were not to be determined by the High-Priest, but by other Persons, as appears, by *Exod.* 18. 22. *Deut.* 1. 16, 17. Or 3. The Sanhedrim or Supreme Council, which as was said before, consisted partly of Priests, and partly of wise and learned persons of other tribes, as is confessed by all the *Jewish*, and most other writers. And so this is added by way of explication, partly to shew that the *Priests and Levites* here mentioned, as the persons to whom all hard controversies are to be referred, are not all the Priests and Levites which should reside in *Jerusalem*, but only such of them as were or should be Members of that great Council by whom, together with their fellow-Members of other Tribes these causes were to be decided; partly to intimate, that that great Council, which had the chief and final determination of all the aboveſaid controverſies, was a mixed aſſembly conſiſting of wiſe and good men, ſome Eccleſiaſtical, and ſome Secular; as it was moſt meet it ſhould be, becauſe many of the cauſes which were brought unto them were mixed cauſes. As for the Conjunctive particle, *and*, that may be taken either disjunctively for *or*, as it is *Exod.* 21. 15, 17. compared with *Matt.* 15. 4. and *Numb.* 30. 5, 6. compared with *Matt.* 12. 37. and *Lev.* 6. 3, 5. 2. *Sam.* 2. 19, 21. or exegetically, for, *that is*, or, *to wit*, as *Judg.* 7. 24. 1 *Sam.* 17. 40. and 28. 3. 2 *Chron.* 35. 14. and ſo the ſence may be, *the Prieſts, the Levites, or the Judge*, as it is, v. 12. or, *the Prieſts, the Levites, that is, the Judge, or the Judges* appointed for this work. And though the word *Judge* be in the ſingular number, and may ſeem to denote one perſon, yet it is only an Enallage, or change of the number, the ſingular for the plural, *Judges*, which is moſt frequent, as *Gen.* 3. 2, 7. and 49. 6. 1 *Sam.* 21. 1. 1 *King.* 10. 22 and 2 *King.* 11. 10. compared with 2 *Chron.* 9. 21. and 23. 9 and in the *Hebrew*, 1 *Chron.* 4. 42. where divers Officers are called one *Head*. And ſo it is moſt probably here. 1. Becauſe the following words which belong to this, run altogether in the plural number, *they, they, they, &c.* here and v. 10. 11. 2. Becauſe here is the ſame Enallage in the other branch, the ſame perſon or perſons being called *the Prieſts* here, and *the Prieſt*, v. 12. 3. Becauſe for *the Judge* here is put *the Judges*, *Deut.* 19. 17. where we have the ſame phraſe uſed upon the ſame or a like occaſion, *the Men between* the *controverſie is ſhall ſtand before the Lord, before the Prieſts and* whom *the controverſie is ſhall ſtand before the Lord, before the Prieſts and the Judges, which ſhall be in thoſe dayes.* Nor is it ſtrange, but very fit and reaſonable, that ſo many perſons being all united in one body, and to give judgment or ſentence by the conſent of all, or the greateſt part ſhould be here called by the name of one *Judge*, as indeed they were; and for that reaſon the *Prieſts* are ſpoken of in the plural number, becauſe they were many as alſo the other members of that Aſſembly were, and the *Judge* in the ſingular number, becauſe they all conſtituted but one Judge. *u* Heb. *The Word, or matter of Judgment, i. e.* the true ſtate and right of the cauſe, and what judgment or ſentence ought to be given in it.

10 And thou ſhalt *x* do according to the ſentence, which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do *y* according to all that they inform thee:

x (i. e.) Thou ſhalt paſs ſentence: for he ſpeaks to the inferiour Magiſtrates; as was before noted, who were to give ſentence, and came hither to be adviſed about it. *y* It is very obſervable that this place doth not ſpeak of all controverſies of faith; as if they were to believe every thing which they ſhould teach, but only of ſome particular matters of practice and ſtrife between man and man, to which it is plainly limited, v. 8. And they are not here commanded to believe, but only to *do*, which is thrice repeated.

11 According to the ſentence of the law which they ſhall teach thee *z*, and according to the judgment which they ſhall tell thee thou ſhalt do: thou ſhalt not decline from the ſentence which they ſhall ſhew thee, to the right hand, nor to the left.

z Theſe words are a manifeſt limitation of the foregoing aſſertion, that they were to do according to all that the Judge or Judges informed him. And they ſeem to limit and regulate 1. The judges in their ſentence, that they ſhall not, upon pretence of this Supreme Authority put into their hands, preſume to teach or direct otherwiſe than the Law preſcribes: 2. The People in their obedience: that they ſhall not ſimply obey them in all things, but ſo far forth as their ſentence is according to the Law and Word of God, but not when their commands are evidently contrary to Gods Law, for then, ſay even Popiſh Commentators on this place, they muſt obey God rather than Man. And this cannot be denied by any man of ſenſe, upon ſuppoſition that this place ſpeaks of, and this power given to the Prieſt or Judge reacheth to, all controverſies or queſtions of faith and manners, as the Papiſts would extend it: For put caſe theſe Prieſts or Judges ſhould give a ſentence directly contrary to the expreſs words of Gods Law, *Thou ſhalt worſhip a graven image*, as *Aaron* did in the caſe of the calf; *thou ſhalt prophane the Sabbath, thou ſhalt diſhonour thy Father and Mother, thou ſhalt Murder, Steal, commit Adultery*, &c. I ask, were the People in this caſe bound to do as the Judge determined, or not? If any ſay they were, ſuch a bold and wicked aſſertion muſt needs ſtrike all ſober Chriſtians with horrour; and if they ſay they were not, then this muſt needs be taken for a limitation. But if this place ſpeak onely of particular ſuits between man and man, as is apparent from the notes on v. 8. And in all ſuch caſes although the Judge be hereby confined and tied to his rule in giving the ſentence, yet it ſeems but fit and reaſonable that people ſhould be bound ſimply to acquieſce in the ſentence of their laſt and higheſt Judge, or elſe there would have been no end of ſtrife.

12 And * the man that will do preſumptuouſly *a*, ‡Heb. *not* ‡ and will not hearken unto the Prieſt (that ſtandeth *to hearken.* to Miniſter there before the LORD thy GOD) or unto the judge, even that man ſhall die, and thou ſhalt put away the evil *b* from Iſrael.

a (i. e.) That will proudly and obſtinately oppoſe the ſentence given againſt him. This is oppoſite to ignorance and errour, *Exod.* 21. 13, 14. *b* either 1. The Evil thing, that ſcandal, that pernicious example. Or, 2. That evil, refractory, pernicious perſon, whoſe practice herein tends to the diſſolution of all Government, and the ruine of the Common-wealth of Iſrael.

13 And all the people ſhall hear, and fear, and do no more preſumptuouſly.

14 When thou art come into the land which the LORD thy GOD giveth thee, and ſhalt poſſeſs it, and ſhalt dwell therein, and ſhalt ſay, *c* I will ſet a King over me *c*, like as all the nations that *are* about me:

c He only foreſees and foretells what they would do, but doth not ſeem to approve of it, becauſe when they did this thing for this very reaſon here alledged, he declares his utter diſlike of it, 1 *Sam.* 8. 7.

15 Thou ſhalt in any wiſe ſet *d him* king over thee, whom the LORD thy God ſhall chuſe *e*. *One* * from a-Jer. 30. mong thy brethren *f* ſhalt thou ſet king over thee: thou 21. mayeſt not ſet a ſtranger over thee *g*, which is not thy brother.

d (i. e.) Appoint, or inſtal. If you will chooſe a King, which I ſhall further you to do, I command you to mind this in your choice. *e* Approve of, or Appoint. So it was in *Saul*, and in *David*. God reſerved to himſelf the nomination both of the Family, and of the Perſon. See 1 *Sam.* 9. 15, & 10. 24. and 16. 12. 1 *Chron.* 28. 4, 5. *f* Of the ſame nation and religion; partly becauſe ſuch a perſon was moſt likely to maintain true religion, and to rule with righteouſneſs, gentleneſs, and kindneſs to his ſubjects; and partly that he might be a fit type of Chriſt their ſupream King, who was to be one of their brethren. *g* To wit, by thy own choice and conſent; but if God by his providence and for their Sins ſhould ſet a ſtranger over them, they might ſubmit to him, as appears from *Jer.* 38. 17. *Ezek.* 17. 12. *Mat.* 22 17.

16 But he ſhall not multiply horſes to himſelf *g*, nor cauſe the people to return to Egypt *h*, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid *i* unto you, * Ye ſhall henceforth no more return that way *k*. *chap. 28. 68. Iſai. 31. 1.*

g To wit, exceſſively, beyond what the State and Majeſty of his place required. Hereby God would prevent many ſins and miſchiefs, as 1. Pride of heart, and contempt of his people. 2. Oppreſſion and Tyranny, and the Impoſition of unneceſſary burdens upon his people. 3. Carnal confidence, which by this means would be promoted. See *Pſal.* 33. 17. *Prov.* 21. 31. 4. Much commerce with *Egypt*, as it here follows, which was famous for horſes, as appears from *Exod.* 14, 23. 1 *King.* 10. 26, 28. 2 *Chron.* 1. 16. and 9. 28. *Iſa.* 31. 1, 3. *Ezek.* 17. 5. *h* Either for habitation; or for trade. This God forbad to prevent. 1. Their unthankfulneſs for their deliverance out of *Egypt*; 2. Their confederacies with the *Egyptians*, their truſting to them for aid, which they were very prone to, and their infection by the Idolatry and other manifold wickedneſſes, for which *Egypt* was infamous. 3. Their multiplication of Horſes, as it here follows, *i* When or where? *Anſw.* Either implicitely, when he ſhewed his diſlike of their return to *Egypt*, as *Exod.* 13. 17. *Numb.* 14. 3, 4. or expreſly at this time, The Lord hath now ſaid it to me, and in his name, and by his command declare it to you. *k* In the way that leadeth to that place.

17 Neither ſhall he multiply wives to himſelf *l*, that his heart turn not away *m*: neither ſhall he greatly multiply to himſelf *n* ſilver and gold.

l As the manner of other Kings was. *m* To wit, from God and his law, Either 1. To Idolatry and Superſtition, to which women are oft times prone, and eſpecially ſuch women as he was likely to chuſe; even the Daughters of Neighbouring and Idolatrous Kings and Princes, as Salomon did: Or, 2. To other manifold Sins and violations of his duty to his people, either by neglect and contempt of his buſineſs through effeminacy and floath, or by oppreſſing his people, and perverting Juſtice to comply with the vaſt and exorbitant deſires of his Wives. *n* Left this ſhould lift up his heart in confidence and pride, which God abhorrs, and beget in him a contempt of his people; and leſt it ſhould encline or engage, or enable him to burden his people with immoderate exactions. They are not ſimply forbidden to be rich, if God made them ſo either by the voluntary gifts of their ſubjects, or by the ſpoils of their enemies, which was the caſe of *David* and *Solomon*, and *Jehoſhaphat*, &c. but they are forbidden either inordinately to deſire, or irregularly to procure great riches by grinding the faces of their poor people, or by other wicked arts and courſes, as the manner of their neighbouring Kings was.

18. And it ſhall be when he ſitteth upon the throne of his kingdom, that he ſhall write o him a † a copy of ‡Heb. *to* this law in a book, out of *that which is* before the prieſts *plicate.* the Levites *p*,

o Either with his own hand, as the Jews ſay, or, at leaſt by his command and procurement. *p (i. e.)* Out of the Original, which was carefully kept by the Prieſts in the Sanctuary; *Deut.* 31. 26. 2 *King.* 22. 8. partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him, as from the hand and preſence of God.

19 And * it ſhall be with him, and he ſhall read there- *Joſ. 1. 8.* in all the dayes of his life *q*, that he may learn to fear the LORD his God, to keep all the words of this law, and theſe ſtatutes, to do them:

q (i. e.) Diligently and conſtantly, neither the greatneſs of his place, nor the weight and multitude of his buſineſs ſhall excuſe or hinder him.

20 That

20 That his heart be not liſted up above his brethren *r*, and that he turn not aſide from the commandment, to the right hand, or to the left: to the end that he may prolong *his* days in his kingdom, he, and his children in the midſt of Iſrael.

r He intimates, that the Scriptures diligently read and ſtudied, are a powerful and probable means to keep him humble, becauſe they ſhew him that, though a king, he is ſubject to as higher Monarch, to whom he muſt give an account of all his adminiſtrations and actions, and receive from him his ſentence and doom agreeable to their quality, which is ſufficient to abate the pride of the haughtieſt perſon in the world, if he duly conſider it.

CHAP. XVIII.

The Lord is the Prieſts and Levites Inheritance, 1, 2. Their due from the people, 3—5. A Levites portion that came to ſerve voluntarily, 6—8. All unlawful arts prohibited, 9—14. Chriſt is promiſed, whom they muſt hearken to, 15—19. Falſe prophets threatned, 20. The mark of a falſe prophet, 21, 22.

1 THE prieſts, the Levites, *and* all the tribe of Levi, * ſhall have no part nor inheritance with Iſrael: *Numb. 18. 20. Chap. 10. 9. 1 Cor. 9. 13.* they *ſhall eat the offerings of the LORD made by fire *a*, and his inheritance *b*.

a By which phraſe we here manifeſtly ſee that he means not burnt-offerings, which were wholly conſumed by fire, and no part of them eaten by the Prieſts; but other Sacrifices, whereof part was offered to the Lord by fire, and part was allotted to the Prieſts for their food. *b (i. e.)* The Lords portion or inheritance, which God had reſerved to himſelf, as Tithes and firſt Fruits, and other oblations diſtinct from thoſe which were made by fire, and ſo theſe two branches make up the whole of that which belonged to God, and was by him given to the *Levites*.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *c is* their inheritance, as he hath ſaid unto them.

c (i. e.) The Lords part and right, as was now ſaid.

3 And this ſhall be the prieſts due from the people, from them that offer a ſacrifice *d*, whether *it be* ox or ſheep, and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw *e*.

d To wit, a Sacrifice of Thankſgiving, or a Peace-Offering, as appears from *Levit.* 7. 31, 33. which is oft times called ſimply a *Sacrifice*, as *Exod.* 18. 12. *Levit.* 17. 5, 8. *Numb.* 15. 3. *Deut.* 12. 27. *e* Or. How doth this agree with other Texts, in which the ſhoulder and the breaſt, and thoſe parts only are the Prieſts due, not the cheeks and maw? *Anſw.* 1. Who ſhall tie Gods hands: what if he now makes an addition, and enlargeth the Prieſts commons? Nothing more uſual than for one Scripture to ſupply what is lacking in another, and for a latter Law of God to add a former. 2. The Breaſt may be here omitted, becauſe it is comprehended under the Shoulder, to which it is commonly joined, and with which it was waved before the Lord. 3. The *Hebrew* word here rendred *Maw* or *Stomach*, which was reckoned among dainties by the *Ancients*, is not to my remembrance uſed elſewhere, and therefore it may have another ſignification, and ſome render it the *boſſe*, others take it for the uppermoſt part of the ſtomach, which lies under the breaſt.

Num. 18. 12, 24. 4 The * firſt fruit *alſo* of thy corn, of thy wine, and of thy oil, and the firſt of the fleece of thy ſheep ſhalt thou give him.

Exod. 22. 29. Neh. 10. 35. 5 For * the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the Name of the LORD *f*, him, and his ſons for ever.

f (i. e.) Either by Authority and Commiſſion from him, or for his Honour, Worſhip or Service.

6 And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the deſire of his mind unto the place which the LORD ſhall chuſe *g*;

g Either for any private occaſions, or to ſojourn there for a ſeaſon, or rather with full purpoſe to fix his abode, and to ſpend his whole time and ſtrength in the ſervice of God, as appears by the *ſale of his patrimony* mentioned, v. 8. It ſeems probable that the ſeveral Prieſts were to come from their Cities to the Temple by turns, before *David's* time, and it is certain they did ſo after it. But if any of them were not contented with this ſeldom attendance upon God in his Tabernacle, or Temple, and deſired more intirely and conſtantly to devote himſelf to Gods ſervice there, he was permitted ſo to do, becauſe this was an eminent act of piety joyned with ſelf-denial to part with thoſe great conveniencies which he could and did enjoy in the City of his poſſeſſion, and to oblige him-ſelf to more conſtant and laborious work about the Sacrifices, &c.

7 Then he ſhall miniſter in the Name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

Heb. *ſold by the fathers.* 8 They ſhall have like portions *h* to eat, beſide † that which cometh of the ſale of his patrimony *i*.

h To wit, with their Brethren who were in actual miniſtration: as they ſhare with them in the work, ſo ſhall they alſo in the incouragements. *i* Though he have an eſtate whereby he may ſubſiſt caſied by the ſale of his Houſe in his City, and his Cattel, and other moveables, yet you ſhall not upon this ground either deny or diminiſh their part of your maintenance. The reaſon of this Law was, partly, becauſe he that waited on the Altar, ought to live by the Altar: and partly becauſe it was fit he ſhould keep his money, wherewith he might redeem what he ſold, if afterwards he ſaw occaſion for it. Heb. *Beſides his ſales by the fathers, i. e.* Of that which came to him by his Fathers, or, *according to the ſale of* or, *his Fathers* houſe: and theſe words may be joyned immediately foregoing, but with the former part of the next word coming in by a kind of parentheſis, in the ſame ſence and order, *Beſides that which cometh by the ſale of their goods, ſhall have like portions to eat* to what their Brethren have, ſuch as them eating *according to his Fathers* houſe, *i. e.* AS *family ſhall have* with his Brethren the *Gephonites* who are then miniſtring, and *Merarits* with the *Merarits*, &c. and ſo there ſhall be no difference nor change in the appointed courſes by their acceſſion to the number.

9 When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſon, or his daughter * to paſs through the *Lev. 18. 21.* fire *k*, *or* that * uſeth divination *l*, *or* an obſerver of *2 King. 17. 17.* times *m*, *or* an inchanter *n*, *or* a witch *o*, *Jer. 19. 5.*

k Either by a ſuperſtitious luſtration or purgation, or by a cruel ſacrificing, of them. See *Levit.* 18, 21. 2 *King.* 17. 31. and 23. 10. 2 *Chron.* 28. 3. *Pſal.* 106. 37. *Jer.* 7. 31. and 19. 5. *Ezek.* 16. 20, 21. and 23. 37, 38, 39. *l (i. e.)* Foretelling things ſecret or to come. *Mic.* 3. 11. by unlawful arts and practices. * Superſtitiously pronouncing ſome days good and lucky, and others unlucky for ſuch or ſuch actions. Or, *an obſerver of the cloud*: or heavens, *i. e.* one that divineth by the motions of the clouds, by the ſtars, or by the flying or chattering of Birds, all which heathens uſed to obſerve. *n* Or, *a conjecturer*, that diſcovers hidden things by a ſuperſtitious uſe of words or ceremonies, by obſervation of water or ſmoke or any contingencies, as the meeting of an hare, &c. See on *Levit.* 19. 26. *o* One that is in covenant with the Devil, and by help deludes their ſences or hurts their perſons. See *Exod.* 7. 11. and 22. 18.

11 * Or a charmer *p*, or a conſulter with familiar ſpi- * *Levit. 20.* rits *q*, or a wizard *r*, or * a necromancer *s*. *27.*

p One that charmeth Serpents or other cattel, *Pſal. 58. 6. Or. a ſpecious-teller*, that foretelleth the events or means it ſeems by the conjunctions of the ſtars, &c. See more on *Levit.* 19. 31. and 20. 6.

q Whom they call upon by certain words or rites to compaſſe them in evil deſigns. *r* Heb. *a knowing* or *conuning man*, who by myſteriſtious or forbidden ways undertakes the revelation of ſecret things. *s* One that calleth up and enquireth of the dead, *1 Sam. 28. 8. Iſa. 8. 19.*

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them *t* out from before thee.

t The people of the land which thou art going to poſſeſs mentioned above, *ver.* 9.

13 Thou ſhalt be ‖ perfect with the LORD *u* thy God. ‖ Or, *ſincere*

u Sincerely and wholly his, ſeeking him and cleaving to him and to his word alone, and therefore abhorring all commerce and converſations with Devils or their agents, ſuch as were now mentioned.

14 For theſe nations which thou ſhalt ‖ poſſeſs, *Or, are* hearkened unto obſervers of times, and unto diviners: *but as for* thee, the LORD thy God hath not ſuffered thee ſo *to do x*.

x Hath not ſuffered thee to follow thy own vain mind and theſe ſuperſtitious and Diabolical practices, as he hath ſuffered other nations to do, *Act.* 14. 16. but hath inſtructed thee better by his word and ſpirit, and thereby kept thee from ſuch courſes, and will more fully inſtruct thee by a great Prophet, &c. Or, *hath not given it thee*, to wit, ſuch perſons to conſult with, but hath given thee prophets to inſtruct thee, and will in due time give thee an eminent prophet as it here follows.

15 * The LORD thy God will raiſe up *y* unto thee a *Joh. 1. 45.* prophet *z* from the midſt of thee, of thy brethren, like *Act. 3. 22.* unto me, unto him ye ſhall hearken. *& 7. 37.*

y (i. e.) Will produce and ſend into the world in due time.

z Theſe words may be underſtood ſecondarily concerning the ſucceſſion of Prophets which God would raiſe for the inſtruction of his Church, both becauſe this is alledged as an argument why they need not conſult with diviners, &c. becauſe they ſhould have Prophets at hand whenſoever it was needful, to adviſe them, and becauſe this *Prophet* is oppoſed to the falſe prophet, and a general rule is hereupon given for the diſcovery of all ſucceeding Prophets whether they be true or falſe, *ver.* 20, 21, 22. but they are chiefly to be underſtood of Chriſt, as the following words ſhew which do not truly and fully agree to any other; particularly where he is ſaid to be *like unto Moſes*, which is ſimply denied concerning all other Prophets, *Deut.* 34. 10. and therefore it is not probable that it ſhould be ſimply affirmed concerning all true Prophets ſucceeding him. But Chriſt was truly, and in all commendable parts like him, in being both a Prophet and a King and a Prieſt and Mediatour, as *Moſes* was, in the excellency of his Miniſtry and work, in the glory of his miracles, in his familiar and intimate converſe with God, &c. And this place is expounded of Chriſt alone by God himſelf in the New Teſtament, *Act.* 3. 22. and 7. 37. See alſo *Joh.* 1. 45. and 6. 14.

16 According to all that thou deſireſt of the LORD thy God in Horeb, in the day of the aſſembly *a*, ſaying, * Let me not hear again the voice of the LORD my God, * *Exod. 20. 19. Heb. 12.* neither let me ſee this great fire any more, that I die not.

a To wit, of that great and general congregation of all the people together.

17 And the LORD ſaid unto me, * They have well *chap. 5. 28.* *ſpoken that* which they have ſpoken.

* Joh. 1. 45. Act. 3. 22. & 7. 37.
† Heb. 16. Isa. 31.

18 * I will raise them up a prophet from among their brethren, like unto thee, and * will put my words in his mouth *b*, and he shall speak unto them all that I shall command him *c*.

b Will instruct him what to say, reveal my self and my Will to him. *c* He will faithfully execute the office and trust I commit to him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him *d*.

d (*i.e.*) I will punish him severely for it, as this phrase is taken, *Gen.* 9. 5. and 42. 22. The sad effect of this threatning the *Jews* have felt for above 1600 years together.

* chap. 13. c. Jer. 14. 14. Zech. 13. 3.

20 But * the prophet which shall presume to speak a word in my Name, which I have not commanded to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

* Jer. 28. 9.

22 * When a prophet speaketh in the Name of the LORD, if the thing *e* follow not, nor come to pass, that *is* the thing which the LORD hath not spoken *f*, *but* the prophet hath spoken it presumptuously *g*: thou shalt not be afraid of him *h*:

e Which he gives as a sign of the truth of his prophecy; He means the prediction of some strange and wonderful event, as appears by comparing this with *Deut.* 13. 1, 2. *f* The falshood of his prediction shews him to be a false prophet, though the truth and accomplishment of his prediction had not proved him to be a true Prophet, as is evident from *Deut.* 13. 2, 3. *g* Impudently affecting his own vain and lying fancies to the God of truth. *h* (*i.e.*) Of his predictions or threatnings, so as to be scared from doing thy duty in bringing him to deserved punishment.

CHAP. XIX.

The reducal of the cities of refuge, for him that killeth his neighbour ignorantly, 1—10. but he that hateth and killeth his neighbour, tho' fled into one of those cities, must die, 11—13. No removing of ancient Landmarks, 14. The number of witnesses, 15. The punishment of false witnesse, 16—21.

* chap. 12. 29. † Heb. inherit it. or, dispossess. † Exod. 21. 13. Num. 35. 10. 11. Josh. 20. 2.

1 WHen the LORD thy God * hath cut off the nations, whose land the LORD thy God giveth thee, and thou † succeedest them, and dwellest in their cities, and in their houses:

2 * Thou shalt separate three cities for thee in the midst of thy land *a*, which the LORD thy God giveth thee to possess it.

a To wit, beyond *Jordan*, as there were three already appointed on this side *Jordan*, *Numb.* 35. 14. He saith, *in the midst of the land*, either for, *in the land*, as *in the midst of the city*, *Jer.* 52. 25. is the same with that, *in the city*, 2 *Kings.* 25. 19. or to design the places, that they should be situated in the midst of the several parts of their land, to which they might conveniently and speedily flee from all the parts of the land.

3 Thou shalt prepare thee a way *b*, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts *c*, that every slayer may flee thither.

b Distinguish it by evident marks, and make it plain and convenient, to prevent mistakes and delays. *c* Not into more, because it was fit that these places should, as far as it was possible, be at some considerable distance from the friends of the slain person, left the fight of the manslayer might have provoked their passion and occasioned his ruine.

† Heb. from whence they fetch it. † Heb. wood. † Heb. head. † Heb. from the head. Jer. 26. 18.

4 And this *is* the case of the slayer which shall flee thither, that he may live, whoso killeth his neighbour ignorantly, whom he hated not † in time past.

5 As when *a man* goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree: and the † head slippeth from the † helve, and lighteth upon his neighbour that he die, he shall flee unto one of those cities, and live:

6 Lest the avenger of blood pursue the slayer *d*, while his heart is hot, and overtake him, because the way is long, and † slay him *e*; whereas he *was* not worthy of death, inasmuch as he hated him not † in time past.

d This verse is to be joyned with *ver.* 3. as is evident, the 4th and 5th verses, coming in as a parenthesis, which is usual, in Scripture and other authors. *e* Which is supposed, but not allowed, as appears from the following words. But the avenger of blood is not to be punished with death for killing the manslayer in case he found him without the borders of the city of refuge after he had been received there, *Numb.* 35. 26, 27. because then he was guilty of a new crime, to wit, a contempt of Gods ordinance, and a gross neglect of the duty of self-preservation, and therefore deserved death from God, who might permit it to be inflicted by the avenger of blood.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

* chap. 12. 20.

8 And if the LORD thy God * enlarge thy coast *f* (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers:

f As far as *Euphrates*. See *Gen.* 15. 18. *Exod.* 23. 31. *Deut.* 1. 7.

9 (If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then † Josh. shalt thou add three cities moe for thee, beside these 20. 7. three:

10 That innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him † mor- † Heb. tally, that he die, and fleeth into one of these cities: *in fuit.*

12 Then the elders of his city *g* shall send, and fetch him thence *h*, and deliver him into the hand of the avenger of blood, that he may die.

g Either of the slain person, who were most likely to prosecute the murderer: or, of the murderer, because God would oblige even his own fellow citizens to prosecute him to death, that it might appear how hateful murder and the murderer is to God and ought to be to all men. *h* Demand him of the Elders of the city of refuge, who upon the hearing of the cause and the evidence of the murder were obliged to deliver the offender to justice.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 * Thou shalt not remove thy neighbours † *land*, * chap. mark *i*, which they of old time have set in thine inheri- 27. 17. tance, which thou shalt inherit, in the land that the LORD † Heb. thy God giveth thee to possess it. *bound.*

i By which the several portions of lands distributed to several families were distinguished one from another. See *Job* 24. 2. *Prov.* 22. 28. *Hos.* 5. 10.

15 * One witness shall not rise up *k* against a man for * Num. any iniquity, or for any sin. in any sin that he sinneth: 35. 30. at the mouth of two witnesses, or at the mouth of three chap. 17. witnesses shall the matter be established. 6. Mat. 18.

k Or, *not stand*, or, *not be established*, accepted, owned as sufficient: it is the same word which in the end of the verse is rendred, *be established*. Job 8. 15. & Cc.

16 If a false witness *l* rise up against any man to tes- 13. 1 tifie against him ‖ *that which is* wrong: Heb. in

l A single witness, though he speak truth, is not to be accepted 28 for the condemnation of another man, but if he be convicted of † Or, *his* false witness, this is sufficient for his own condemnation. *lying eye.*

17 Then both the men between whom the controversie *is*, shall stand before the LORD, before the priests, and the judges *m*, which shall be in those days:

m See on *Deut.* 17. 9, 12. and observe that the *controversies* both here and there referred to and to be determined by the Priests and Judges, are only between man and man, and not doctrines of faith and manners, as the Papists for their own advantage pretend.

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a false witness, *and* hath testified falsly against his brother:

19 * Then shall ye do unto him, as he had thought * Prov. to have done unto his brother: * so shalt thou put the 19. 19. evil away from among you. chap. 13. 5. & 17. 7.

20 And those which remain *n* shall hear and fear, and † Exod. shall henceforth commit no more any such evil among 21. 21. you. Lev. 24. 20.

n (*i.e.*) The rest of the people. See *Deut.* 13. 11. and 17. 13.

21 And thine eye shall not pity, *but* * life *shall go* for * Exod. life, eye for eye *o*, tooth for tooth, hand for hand, foot 21. 23. for foot. Lev. 24. 20.

o What punishment he intended or the law allotted to the ac- Mat. 5. cused, if he had been convicted, the same shall the false accuser 38. bear. Of this law see on *Exod.* 21. 24. *Lev.* 24. 20.

CHAP. XX.

The priests exhortation to encourage the people to fight their enemies, 1—4. The Officers Proclamation, who are to be dismissed from the war, 5—9. A proclamation of peace to be made to besieged cities, 10. and to deal with'em as they accept or refuse it, 11—18. What trees were to be cut down for the siege, and what not, 19, 20.

1 WHen thou goest out to battel *a* against thine enemies, and seest * horses, and chariots, *and* * Psal. 20. a people more than thou, be not afraid of them: for the 7. Isa. 31. LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a Upon a just and necessary cause, as upon great provocation, or for thy own defence.

2 And it shall be when ye are come nigh unto the battel, that the priest *b* shall approach, and speak unto the people *c*,

b An eminent Priest appointed for this work, and to blow with the holy trumpets, *Numb.* 10. 9. and 31. 6. *c* Either successively to one regiment of the army after another, or to some by himself, to others by his brethren or deputies, which accompanied him for that end.

3 And shall say unto them, Hear, O Israel, ye approach

proach this day unto battel against your enemies: let not † Heb. *be* your heart † faint *d*, fear not, and do not † tremble, *tender.* neither be ye terrified because of them. † Heb. *make haste.*

d Heb. *be soft* or *tender*. Softness or tenderness of heart towards God is commended, 2 *King.* 22. 19. but towards enemies it is condemned, here and *ver.* 8. *Levit.* 26. 36. 2 *Chron.* 13. 7. *Isa.* 7. 4.

4 For the LORD your God is he that goeth with you, to fight for you against your enemies, to save you.

5 And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house *f*, lest he die in the battel, and another man dedicate it *g*.

e Which was done by feasting and thanksgiving to God. See the title of *Psal.* 3. and *Nehem.* 12. 27. Heb. *hath initiated it, i.e.* entred upon it, taken possession of it, dwelt in it. *f* Lest his heart be set upon it, and thereby he be negligent or timerous in the battel to the scandal and prejudice of others. *g* And so he should lose and another get the fruit of his labours, which might seem unjust or hard. And God provides even for mens infirmities. But this and the following exceptions are to be understood only of a War allowed by God, not in a War commanded by God, not in the approaching War with the *Canaanites*, from which even the Bridegroom was not exempted, as the *Jewish* writers note.

6 And what man *is he* that hath planted a vineyard *h*, and hath not yet † eaten of it? let him *also* go and return unto his house, lest he die in the battel, and another man eat of it. Heb. *made it common.* Lev. 19. 23, 24.

h This and the former dispensation were generally convenient, but more necessary in the beginning of their settlement in *Canaan*, for the encouragement of those who should build houses or plant vineyards, which was chargeable to them, and beneficial to the commonwealth. *i* Heb. *made it common*, to wit, for the use of himself and family and friends, which it was not till the fifth year, *Levit.* 19. 23, &c. *Per.* 31. 5. chap. 28. 30.

7 * And what man *is there* that hath betrothed *k* a wife, and hath not taken her? let him go and return unto his house, lest he die in the battel, and another man take her.

k Which was done by a solemn and mutual promise, but not by an actual contract. See *Gen.* 19. 14. *Deut.* 22. 23.

8 And the officers shall speak further unto the peop'e: and they shall say, * What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethrens heart † faint as well as his heart. Heb. to melt. Deut. 1. 28. Isa. 7. 4.

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make cap tains of the armies † to lead the people *l*.

† Or rather, as the *Hebrew* hath it, *they shall set or place the captains of the armies in the head or front of the people* under their charge, that they may conduct and manage them, and by their example incourage their souldiers But it is not likely they had their captains to make or chuse when they were just going to battel. Num. 14. 18.

10 When thou comest nigh unto a city to fight against it, then * proclaim peace unto it *m*.

m This seems to be understood not of the cities of the *Canaanites*, as is manifest from *ver.* 16, 17, 18. who were under an absolute sentence of utter destruction, *Exod.* 23. 32, 33. *Deut.* 7. 2. whence they are blamed that made any league or peace with them, *Judg.* 2. 2. but of the cities either of other nations who injured or disturbed them, or commenced war against them, or aided their enemies, or oppressed their friends and allies; or of the *Hebrews* themselves, if they were guilty or abettors of Idolatry or Apostacy from God, or of sedition or rebellion against authority, or of giving protection and defence to capital offenders. See *Gen.* 14. *Judg.* 20. 2 *Sam.* 20. *&c.*

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee *n*.

n By their purses, and by their labours too, as appears from 1 *King.* 9. 15. 2 *Chron.* 8. 7.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword *o*.

o A just punishment of their obstinate refusal of peace offered.

14 But the women, and the little ones *p*, and * the cattel, and all that is in the city, *even* all the spoil thereof, shall thou † take unto thy self, and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. Josh. 8. 2. Heb. prey.

p Excused by their sex or age, as not involved in the guilt, nor being likely to revenge their quarrel.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But * of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth *q*: Num. 31. 52. Deut. 7. 2.

q Heb. *no soul*, i. *e.* no man, as that word is oft used. Compare *Josh.* 10. 40. with 11. 14. For the beasts, some few excepted as being under a special curse, were given them for a prey.

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee:

18 That they teach you not to do after all their abominations which they have done unto their gods: so should ye sin against the LORD your God.

19 When thou shalt besiege a city a long time in making war against it, to take it, thou shalt not destroy the trees thereof *r*, by forcing an ax against them, for thou mayest eat of them, and thou shalt not cut them down (‖ for the tree of the field is mans *life* 2.) † to employ them in the siege. † Or, *for*, *O man*, the *tree of the field is to be employed in the siege*, as it is in the *Hebrew*, *to go before thy face*, *i. e.* to make fences for thy Security, *in the siege*. *The trees of the field*, I here understand not its general signification of all trees including fruit-bearing trees, as that phrase is commonly used, but in its more special and distinct signification, for unfruitful trees, as it is taken *Isa.* 55. 12. or such as grow only in open fields, such as are ellewhere called *the trees of the wood*, 1 *Chron.* 16. 33. *Isa.* 7. 2. or *the trees of the forest*, *Cant.* 2. 3. *Isa.* 10. 19. which are opposed to the trees of the gardens, *Gen.* 3. 3, 8. *Eccl.* 2. 5. *Ezek.* 31. 9. as the *flower of the field*, *Psal.* 103. 15. *Isa.* 40. 6. and *the Lilies of the field*, *Mat.* 6. 28. are opposed to those that grow in Gardens, and are preserved and cultivated by the gardners art and care. And so it is a very proper argument to dissuade from the destroying of fruit-trees, because the wild and unfruitful trees were sufficient for the use of the siege And this sence fitly agrees with the following words, where the concession or grant which here is delivered in more ambiguous terms *of the tree of the field* is repeated and explained concerning *the trees which thou knowest that they be no trees for meat.* † Heb. *to come from.*

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy, and cut them down, and thou shalt build bulworks against the city that maketh war with thee, until † it be subdued.

CHAP. XXI.

How to expiate an uncertain murder, 1—9. The usage of a Captive taken to Wife, 10—14. The first-born, though the son of the hated, is not to be disinherited, 15—17. The punishment of a stubborn Son, viz. Death, 18—21. The cursed death of them that are hanged, 22, 23.

1 IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field *a*, *and* it be not known who hath slain him:

a Or, in the city, or any place: only the *field* is named, as the place where such murders are most commonly committed, and most easily concealed.

2 Then thy elders and thy judges *b* shall come forth, and they shall measure *c* unto the cities which *are* round about him that is slain.

b Those of thy Elders who are Judges: for the latter word explains and restrains the former, the Judges or Rulers of all the neighbouring cities, who were all concerned in this enquiry. *c* Unless it be evident and confessed which city is nearest, for then measuring was superfluous.

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke *d*.

d A fit vicegerent and reprefentative of the murderer, in whose stead it was killed, who by this act hath shewn himself to be a son of *Belial*, who would not bear the yoke of Gods law. A type also of Christ, who was obliged to no work, and under no yoke, but what he had voluntarily taken upon himself.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sowen *e*, and shall strike off the heifers neck *f* there in the valley.

e Partly to represent the hard and unprofitable and untoured heart of the murderer; and partly that such a desert and horrid place might beget an horrour of murder and of the murderer. *f* To shew what they would and should have done to the murderer if they had found him.

5 And the priests the sons of Levi shall come near *g* (for * them the LORD thy God hath chosen to minister * chap. unto him, and to bless in the Name of the LORD) and 10. 8. * by their † word shall every controversie *h*, and every † Heb. stroke *be tried*. chap. 17. 8, 9.

g Both to direct them in all the circumstances of action and to † Heb. see that the law was observed, and to bless them in Gods name, *mouth.* by praying for them, and absolving or pronouncing them guiltless in

in this matter. *b* Not absolutely all manner of controverſies that could poſſibly ariſe, as if their word were to determine whether there were a God or providence or no, whether God ſhould be worſhipped, and his commands obſerved or no, whether *Moſes* was a true Prophet or an impoſtour, whether Apoſtate and Idolatrous *Iſraelites* ſhould be puniſhed or no; which is apparently abſurd and ridiculous; but every ſuch controverſie as might ariſe about the matter here ſpoken of; nothing being more uſual than to underſtand univerſall expreſſions in a limited ſenſe; and indeed this is limited and explained by the following words, *and every ſtroke*, the particle *and* being put expoſitively; of which inſtances have been formerly given, *i. e.* every controverſie which ſhall ariſe about any ſtroke, whether ſuch a mortal ſtroke as is here ſpoken of; a murder, which may well be called a *ſtroke*, as to *ſmite* is oft uſed for to *kill*, as *Gen.* 4. 15. *Levit.* 24. 17. *&c.* or any other ſtroke or wound given by one man to another.

6 And all the elders of that city *that are* next unto the
* See Pſ. 19. 12. ſlain *man*, * ſhall wash their hands *i* over the heifer that is beheaded in the valley,

i In teſtimony of their innocency. See on *Mat.* 27. 24.

7 And they ſhall anſwer *k*, and ſay, Our hands have not ſhed this blood *l*. neither have our eyes ſeen *it m*.

k To wit, to the Prieſts who ſhall examine them and determine this controverſie. *l This* about which the preſent enquiry is made: or *this* which is here preſent: for it is thought the Corps of *the* ſlain man was brought into the ſame place where the heifer was ſlain. *m* Nor have we ſeen or underſtood how or by whom this was done.

8 Be merciful, O LORD, unto thy people Iſrael
* Judg. 9. 24. whom thou haſt redeemed, and * lay not innocent blood
† Heb. *in the midſt.* † unto thy people of Iſraels charge: and the blood ſhall be forgiven them *n*.

n (*i.e.*) Not imputed to them nor puniſhed in them: for God is ſom-times ſaid to *forgive*, when he doth not puniſh, as *Pſal.* 78. 38. Beſides though there was no mortal guilt in this people, yet there was a ceremonial uncleanneſs in the land, which was to be expiated and forgiven

9 So ſhalt thou put away the *guilt* of innocent blood from among you, when thou ſhalt do *that which is* right in the ſight of the LORD.

10 When thou goeſt forth to war againſt thine enemies *o*, and the LORD thy God hath delivered them into thine hand, and thou haſt taken them captive;

o Of other nations, but not of the *Canaanites*, for they might not ſpare their women, and much leſs marry them, *Exod.* 34. 16. *Deut.* 7. 3.

11 And ſeeſt among the captives a beautiful woman, and haſt a deſire unto her *p*, that thou wouldeſt have her to thy wife:

p Or, *haſt cleaved to her*, to wit, in love: or *haſt taken delight in her*. Which may be a modeſt expreſſion for *lying with her*, and ſeems probable, becauſe it is ſaid *v.* 14. *that he had humbled her*, to wit, by military inſolence when he took her captive, not after he had married her, for then he would have expreſſed it thus, *becauſe thou haſt married her*, which had been more emphatical than to ſay, *becauſe thou haſt humbled her*. And here ſeem to be two caſes ſuppoſed, and direction given what to do in both of them, 1. that no did deſire to marry her, of which he ſpeaks *ver.* 11, 12, 13. 2. that he did not deſire this, or not delight in her, of which he ſpeaks, *ver.* 14.

12 Then thou ſhalt bring her home to thine houſe,
Or, *ſhe ſhall* and ſhe ſhall ſhave her head, and † pare her
† Heb. *make.* or *do.* nails *q*.

q Either 1. to take off his affections from her by rendring her uncomely and deformed, but then the laſt words muſt not be rendred, ſhall *pare her nails*, but ſhall *nouriſh* them or *ſuffer* them *to grow*, as the *Chaldee*, *Arabick* and divers of the learned *Jews* and other Interpreters render it. Or 2. to expreſs her ſorrow for the loſs of her father and mother, as it follows *ver.* 13. it being the antient cuſtom of mourners in moſt nations to ſhave themſelves, and in ſome to pare their nails, in others to ſuffer them to grow. Or rather 3. in token of her renouncing her heatheniſh Idolatry and ſuperſtition, and of her becoming a new woman, and embracing the true religion. Which her captive condition and ſubjection to his will would make her inclinable to do in profeſſion.

13 And ſhe ſhall put the raiment of her captivity
r from off her, and ſhall remain in thine houſe, and bewail her father and mother *s* a full month: and after that thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy wife *t*.

r (*i.e.*) Either 1. thoſe goodly raiments in which ſhe was when ſhe was taken captive, in ſtead of which ſhe now muſt put on a ſervile habit, as this is generally underſtood, or rather 2. thoſe ſervile and ſordid raiments which were put upon her when ſhe was taken captive, as the manner was to do with captives, as the phraſe it ſelf ſeems to intimate, as *priſon-garments*, *Jer.* 52. 33. are ſuch garments as priſoners uſe to wear; and *garments of praiſe* are praiſe-worthy or glorious garments, and it ſeems harſh to call thoſe *garments of captivity*, which are made for and generally worn by free perſons only, and which are uſually taken away from perſons when they come into captivity; Add, that this doth not ſeem to be any part or token of her ſorrow, but rather a mending of her condition, and exchanging her ſervile habit for a better and more decent one, which might be, though this were a mourning habit. *s* Either their death, or, which was in effect the ſame, her final ſeparation from them. Withall this ſignified her alienation from them or from their ſuperſtitious and Idolatrous courſes, and her tranſlation of her love from all other perſons to her husband and to the true religion. Compare *Pſal.* 45. 11. *t* Supposing what might very rationally be ſuppoſed of one in her circumſtances, and what ſhe ſignified by the foregoing rites, that ſhe ſhould ſubmit to her husbands Religion, in which caſe the marriage might be tolerable. Or this was a permiſſion and indulgence given to them for the hardneſs of their hearts, as in the caſe of Divorce, *Deut.* 24. 1. *Mat.* 19. 8.

14 And it ſhall be, if thou have no delight in her *u*,
Gal. 3. Heb. *curſed of God.* then thou ſhalt let her go whether ſhe will; but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her *x*, becauſe thou haſt humbled her *y*.

u Either 1. after thou haſt married her, and ſo this is a permiſſion of a Divorce, which being indulged towards an *Iſraeliteſh* woman, was not likely to be denied towards a ſtranger. Or rather 2. before thy marriage: for it is not probable, that God having given him competent time for the trial of his affections to her before he was permitted to marry her, would ſuffer him upon ſo ſlight an occaſion within a day or two after ſo ſolemn a contract, to ſend her away: nor is there a word ſpoken here of any Divorce. *x* (*i. e.*) Make gain of her, either by uſing her to thy own ſervile works, or by proſtituting her to the luſts or to the ſervice of others. *y* (*i.e.*) Lain with her as this phraſe is oft uſed, as *Gen.* 34. * *Deut.* 22. 29. *Judg.* 19. 24. *Exod.* 22. 16, 17.

15 If a man have two wives *z*, one beloved, and another hated *a*, and they have born him children, *both* the beloved, and the hated: and *if* the firſt-born ſon be hers that was hated:

z Either 1. both together: which practice, though tolerated, is not hereby made lawful, but only proviſion is made for the children in that caſe. Or 2. one after another. *a* Comparatively, *i.e.* leſs loved, as *Gen.* 29. 31. *Mat.* 6. 24. *Luk.* 14. 26.

16 Then it ſhall be, when he * maketh his ſons to
Or, *to inherit.* inherit *that* which he hath, *that* he may not *b* make the firſt-born ſon of the beloved, firſt-born, before the ſon *c* of the hated, *which is indeed* the firſt-born.

b It is not lawful, becauſe contrary to the rights and law of nature. *c* Or, *before the face of the ſon*, *i. e.* in his life time, as this phraſe is underſtood, *Gen.* 11. 28. and 16. 12. and 25. 18. And when this phraſe is rendred *before* another it ſignifies only in the preſence of another, but never notes the preference of one perſon to another, which the *Hebrews* expreſs in another manner. And this may be added to intimate, that if the eldeſt ſon were dead and had left a child, the father was free to give the right of his firſt-born unto his ſecond ſon rather than to the child of the eldeſt. Or this phraſe may be an aggravation of the fact, whereby his father did in a manner ſpit in his face, and faſten a reproach upon him in his very ſight and preſence.

17 But he ſhall acknowledge *d* the ſon of the hated
for the firſt born, by giving him a double portion *e* of all † that he hath: for he is the * beginning of his ſtrength;
† Heb. *to him.* the right of the firſt-born *is his*.

d (*i.e.*) Make it appear that he owns him. *e* For the phraſe ſee 2 *King.* 2. 9. *Zach.* 13. 8. and for the thing ſee *Gen.* 25. 31. 1 *Chron.* 5. 1. *f* (*i.e.*) The firſt evidence of his manly ſtrength and ability for procreation.

18 If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother *g* lay hold of him, and bring him out unto the elders of his city *h*, and unto the gate of his place,

g The conſent of both is required to prevent the abuſe of this Law to cruelty. And it cannot reaſonably be ſuppoſed that both would agree without manifeſt neceſſity and the ſons abominable and incorrigible wickedneſs, in which caſe it ſeems a fit and righteous law, becauſe the crime of Rebellion againſt his own Parents was ſo high in it ſelf, and did ſo fully ſignifie what a pernicious Member, and ſon of *Belial* he would be in the Commonwealth of *Iſrael*, who had diſſolved all his Natural Obligations. Yet the *Jews* ſay this Law never put in practice, and therefore it might be made for terrour and prevention, and to render the authority of Parents more ſacred and powerful. *h* Which was a ſufficient caution to preſerve Children from the malice of any hard-hearted Parents, becauſe theſe Elders were firſt to examine the cauſe with all exactneſs, and then to pronounce the ſentence.

20 And they ſhall ſay unto the elders of his city, This
our ſon *i* is ſtubborn and rebellious *i*, he will not obey our voice: *he is* a glutton, and a drunkard *k*:

i Adds incorrigibleneſs to all his wickedneſs. *k* Under which two offences others of a like or worſe nature are comprehended by a Synechdoche.

21 And all the men of his city ſhall ſtone him *l* with ſtones that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

l Which was the puniſhment appointed for blaſphemers and Idolaters; which if it ſeem ſevere, it is to be conſidered that Parents are in Gods ſtead, and entruſted in good meaſure with his authority over their Children, and that Families are the matter and foundation of the Church and Commonwealth, and they who are naughty Members and Rebellious children in them, do commonly prove the bane and plague of theſe; and therefore no wonder if they are nipped in the bud.

22 And if a man have committed a ſin worthy of death, and he be put to death, and thou hang him on a tree *m*:

m Which was done after the Malefactor was put to death ſome other way, this publick ſhame being added to his former puniſhment. See *Joſ.* 7. 25. and 8. 29. and 10. 26. 2 *Sam.* 4. 12.

23 His body ſhall not remain all night upon the tree,
Gal. 3. but thou ſhalt in any wiſe bury him that day (for * he that is hanged, *is* † accurſed of God *n*) that thy land be not
Heb. *curſe of* defiled *o*, which the LORD thy God giveth thee *for* an inheritance.

n (*i.e.*) He is in a ſingular manner curſed and puniſhed by Gods appointment with a moſt ſhameful kind of puniſhment, as this was held among the *Jews* and all Nations; and therefore this puniſhment may ſuffice for him, and there ſhall not be added to it that of lying unburied, which was another great calamity, *Jer.* 16. 4. And this curſe is here appropriated to thoſe that are hanged, partly becauſe this puniſhment was inflicted only upon the moſt notorious and publick Offenders, and ſuch as brought the curſe of God upon the community, as *Numb.* 25. 4. 2 *Sam.* 21. 6. and principally to foreſignifie that Chriſt ſhould undergo this execrable puniſhment, and be made a curſe for us, *Gal.* 3. 13. which though it was yet to come in reſpect to *them*, yet was preſent unto God and in his eye at this time. And ſo this is delivered with reſpect unto Chriſt, as many other paſſages of Scripture manifeſtly are. *o* To wit, morally, either by inhumanity towards the dead: or rather by ſuffering the monument or memorial of the mans great wickedneſs, and of Gods curſe, to remain publick and viſible a longer time than God would have it, whereas it ſhould be put out of ſight, and buried in oblivion.

CHAP. XXII.

Laws about ſtray Cattle, 1, 2. About thy neighbours Ox fallen in the way, 4. Woman's wearing of Apparel diſtinct from Mans, 5. 9. Of Birds caught, 6, 7. Of Battlements for Houſes, 8. Of divers Seeds ſown, 9. Of Plowing with an Ox and Aſs, 10. Of Garments of divers colours, 11. Of ſtrings upon the four quarters of a Garment, 12. The puniſhment of him that ſlanderoſly his wife, 13. 19. Her puniſhment if the ſcandal be true, 20, 21. The puniſhment of Adultery, 22. Of Rape, 23, 24. Of Fornication, 25—27. Againſt Inceſt, 30.

1 THou * ſhalt not ſee thy brothers *a* ox, or his ſheep
Exod. 23. 4. go aſtray, and hide thy ſelf from them *b*, thou ſhalt in any caſe bring them again unto thy brother.

a So called by communion not of Religion, but of nature, as having one Father, even God, *Mal.* 2. 10. as appears, 1. Becauſe the ſame Law is given about their *Enemies* ox, *&c. Exod.* 23. 4. 2. Becauſe elſe the obligation of this Law had been uncertain, ſeeing men could not ordinarily tell whether the ſtraying Ox or Sheep belonged to a *Jew* or to a ſtranger. 3. Becauſe this was a duty of common juſtice and charity, which the Law of Nature taught even Heathens, and it is the ſame that the Law of God delivered to the *Jews* ſhould have leſs charity in it than the law of nature given to the Gentiles. *b* (*i.e.*) Diſſemble or pretend that thou doſt not ſee them; or neglect or paſs them by as if thou hadſt not ſeen them.

2 And if thy brother *be* not nigh unto thee *c*, or if
thou know him not *d*, then thou ſhalt bring it unto thine own houſe *e*, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again *f*.

c Which may make the duty more troubleſome or chargeable. *d* Which implies, that if they did know the owner, they ſhould reſtore it to him. *e* To be uſed like thine own Cattel. *f* The owner, as it may be preſumed, paying the charges.

3 In like manner ſhalt thou do with an Aſs, and ſo
ſhalt thou do with his raiment, and with all loſt things of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe; thou mayeſt not hide thy ſelf *g*.

g (*i.e.*) Diſſemble that thou haſt found it. Or, *hide it*, *i. e.* conceal the thing loſt.

4 Thou ſhalt not ſee thy brothers aſs, or his ox fall
down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him *h* to lift *them* up again.

h (*i.e.*) Thy Brother, the owner. Compare *Exod.* 23. 5.

5 The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo, *are* abomination unto the LORD thy God.

i To wit, ordinarily or unneceſſarily, for in ſome caſes this may be lawful, as to make an eſcape for ones life. Now this is forbidden, partly for decency ſake, that men might not confound, nor ſeem to confound thoſe Sexes which God hath diſtinguiſhed, that all appearance of evil might be avoided, ſuch change of garments carrying a manifeſt umbrage or ſign of ſoftneſs and effeminacy in the man, of arrogance and impudency in the woman, of lightneſs and peruleney in both; and partly to cut off all ſuſpicions and occaſions of evil, which this practice opens a wide door unto.

6 If a birds neſt chance to be before thee in the
way, in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go *k*, and take
the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

k Partly for the Birds ſake, which ſuffered enough in the loſs of its young; for God would not have cruelty exerciſed towards the brute Creatures: and partly for mens ſake to reſtrain their wantonneſs and coveteouſneſs that they ſhould not monopolize all to themſelves, but might leave the hopes of a future ſeed to others.

8 When thou buildeſt a new houſe, then thou ſhalt
make a battlement *l* for thy roof, that thou bring not blood *m* upon thine houſe, if any man fall from thence.

l (*i.e.*) A fence or breaſtwork, becauſe the roofs of their houſes were made flat or plain, that men might walk on them. See *Judg.* 16. 27. 1 *Sam.* 9. 25. 2 *Sam.* 11. 2. *Neh.* 8. 16. *Mat.* 10. 27. *m* (*i.e.*) The guilt of blood, by a mans fall from the top of thy houſe, though thy neglect of this neceſſary proviſion.

9 * Thou ſhalt not ſow thy vineyard with diverſe
Lev. 19. ſeeds *n*: leſt the † fruit of thy ſeed *o* which thou haſt ſown
19. and the fruit of thy vineyard be defiled *p*.
† Heb.

n Either 1. With divers kinds of ſeed mixed and ſowed together *Diverſe ſeeds of* between the rows of Vines in thy Vineyard: which was forbidden *thy ſeed.* to be done in the Field, *Levit.* 19. 19. and here, in the Vineyard. Or 2. With any kinds of ſeed differing from that of the Vine, which would produce either Herbs, or Corn, or Fruit-bearing Trees, whoſe fruit might be mingled with the fruit of the Vines. Now this and the two following precepts, though in themſelves ſmall and trivial, are given, according to that time and ſtate of the Church, for documents or inſtructions in greater matters, and particularly to commend to them ſimplicity and ſincerity in all their carriages towards God and Man, and to forbid all mixtures of their inventions with Gods Inſtitutions in Doctrine or Worſhip. *o* Heb. *The fulneſs of thy ſeed*, *i. e.* that ſeed when it is ripe and full. See *Exod.* 22. 29. *Prov.* 18. 27. *p* Either 1. Naturally corrupted or marred, whileſt one ſeed draws away the fat and nutritious part of the Earth from the other, and ſo both are ſtarved and ſpoiled. Or rather 2. Legally and Morally, as being prohibited by Gods Law, and thereby made unclean; as on the contrary, things are *ſanctified by* Gods *word*; allowing and approving them, 1 Tim. 4. Heb. *be ſanctified*, or, *be as a ſanctified thing*, by an Effuſis of the particle, *as*, *i. e.* unlawful for the owners uſe, as things conſecrated were. Or, *ſanctifying* is put for *polluting*, by a figure called Enantiophemiſmus, which is frequent in Scripture, as when *bleſſing* is put for *curſing*, as *Job* 2. 9. and in other Authors, as when they uſe *good* for execrable.

10 Thou ſhalt not plow with an ox and an aſs toge-
ther *q*.

q Either 1. Becauſe the one was a clean beaſt, the other unclean; whereby God would teach men to avoid polluting themſelves by the touch of unclean perſons or things, 2 *Cor.* 6. 14. Or 2. Becauſe of their unequal ſtrength, whereby the weaker, the aſs, would be oppreſſed and over-wrought. Or 3. For myſtical reaſons, of which ſee on *v.* 9. and *Levit.* 19. 19.

11 * Thou ſhalt not wear a garment of divers ſorts, *as*
Lev. 19. of woolen and linnen together.

12 Thou ſhalt make thee * fringes *r* upon the four
Numb. 15. 38. ters of thy veſture, where with thou covereſt thy ſelf.

r Or *Laces*, or *Strings*, partly to bring the commands of God to their remembrance, as it is expreſſed, *Numb.* 15. 38. and partly as
Matt. 23. 5. a publick profeſſion of their Nation and Religion, whereby they might be diſcerned and diſtinguiſhed from ſtrangers, that ſo they might be more circumſpect to behave themſelves as became the people of God, and that they ſhould not be aſhamed to own their God and Religion before all the World. *s* Theſe words are either reſtrictive to the upper Garment wherewith the reſt were covered; or argumentative, why they ſhould uſe theſe things, becauſe here with they might poſſibly faſten their Garments, and prevent the uncovering themſelves, as might eaſily happen, when they were no Breeches, but only looſe Garments.

13 If any man take a wife, and go in unto her *t*, and
hate her,

t (*i.e.*) Hath had carnal knowledge of her.

14 And give occations of ſpeech *u* againſt her, and
bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid;

u Heb. *of words*, *i. e.* of diſcourſes or diffamations.

15 Then ſhall the father of the *damſel*, and her mo-
ther, take and bring forth *the tokens of* the damſels virginity *x*, unto the elders of the city, in the gate.

x (*i.e.*) The linnen cloth or ſheet, as is expreſſed *v.* 17. which in the firſt congreſs was infected with blood, as is natural and uſual. But becauſe this is not now conſtant, the enemies of Scripture take occaſion to quarrel with this Law, as unreaſonable and unjuſt, and ſuch as might oppreſs the innocent, and hence take occaſion to reject the Holy Scriptures. It were much more reaſonable for theſe men either to expound this place metaphorically of producing thoſe proofs and teſtimonies of her virginity which ſhould be as ſatisfactory as if that cloth were produced, as ſome of the *Jews* underſtand it, or modeſtly to acknowledge their own Ignorance in this, as they are forced to do in many other things, and not impudently to conclude it is inſoluble, becauſe they cannot reſolve it. But there is no need of ſuch general anſwers, many things may be particularly ſaid for the vindication of this law. 1. That it was neceſſary for that people, becauſe of their hard-heartedneſs towards their Wives, and their levity and deſire of change of Wives. 2. That either this tryal, or at leaſt the proof of her Virginity, was to be taken preſently after the day of marriage, and that proof was to be admitted afterwards upon occaſion. 3. That this Law was ſeldom or never put in execution, as the *Jews* note, and ſeems to be made for terrour and caution to Husbands and Wives, as many other Laws have been in like caſes. 4. That that God who gave this Law, did by his Providence govern all Affairs, and rule the Tongues and Hearts of Men, and there-

fore would doubtless take care so to order matters that the innocent should not suffer by this means, which he could prevent many ways. 5. That there is a great difference in times and climates. Who knows not that there are many things now by our Moderns thought uncertain or false, which by the Ancient Physicians were thought and affirmed to be true and certain in their times and Countreys, and that many signs of Diseases and other things do generally hold true in those more Southernly and warmer parts of the World, which are many times deceitful in our Northern and colder Climates? 6. That this very way of tryal of Virginity hath been used not only by the *Jews*, but also by the *Arabians* and *Egyptians*, as is affirmed by divers Learned Writers, among whom yet it was more doubtful and hazardous than among the *Jews*, who might promise to themselves that God would guide the execution of his own Law to a just and good issue. 7. That this sign if it were uncertain in persons of riper years, yet it may be reasonably thought certain and constant in Virgins of young and tender age, and that the Jews did ordinarily marry their Daughters when they were about 12 or 13 years old, as is confessed, as making haste to roll away that reproach which they thought to be in an unmarried state.

16 And the damsels father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her:

17 And lo, he hath given occasions of speech *against her*, saying I found not thy daughter a maid: and yet these *are the tokens of* my daughters virginity: and they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man, and chastise him *x*.

x Either 1. By the following mulct. Or, 2. By severe reproofs, which that word oft signifies. Or, 3. By stripes, as is expressed, *Deut.* 25. 2, 3. Which is not strange, considering how pretious a thing ones good Name is, of which he endeavoured to deprive his Wife.

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel *y* because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days *z*.

y Because this was a reproach to his family, and to himself, because such a miscarriage of his daughter would have been ascribed to his evil education. *z* Which seems to have been his design in this false accusation, and therefore that liberty of a divorce which is permitted to others, *Deut.* 24. 1. shall be denied to him.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her fathers house, and the men of her city shall stone her with stones that she die *a*, because she hath wrought folly in Israel, to play the whore in her fathers house: so * shalt thou put evil away from among you.

* Chap. 13. 5.

a 22. Why should she die when her crime was only Fornication, which was not punished in a woman with death, *Exod.* 22, 16, 17: *infra*. Because there was not only Fornication in this case, as *Exod.* 22. but this was accompanied with deep dissimulation and injury to her Husband in the false profession of Virginity, and it might be presumed that the committed this folly after she was betrothed to him, and therefore so obstinately denied it, as knowing the danger of it in that case; Or God ordered it thus for the honour and custody of the matrimonial bed from all defilement, that she, who being defiled before she was married or betrothed, and therefore not punishable by death, yet if she should presume to carry her defilement into the married estate with a pretence of Virginity, the should then be put to death.

* Lev. 20. 10. 22 * If a man be found lying with a woman married *b* to an husband, then they shall both of them die: *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

b To be convicted of this fault, though not taken in the very act.

23 If a damsel *that is* a virgin be betrothed unto an husband, *c* and a man find her in the city, and lie with her:

c For by this betrothing he had actually engaged her self to another man, and was in some sort his Wife, and therefore is sometimes so called, as *Gen.* 29. 21 *Mat.* 1. 20.

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones, that they die: the damsel because she cried not *d*, *being* in the city; and the man because he hath humbled his neighbors wife: so thou shalt put away evil from among you.

d And therefore is justly presumed to have consented to it.

25 But if a man find a betrothed damsel in the field, and the man force her *e*, and lie with her: then the man only that lay with her shall die

e Which was to be examined and determined by the consideration of all the circumstances.

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour and slayeth him, even so *is* this matter *f*.

f Nor an act of choice, but of force and constraint.

27 For he found her in the field, *and* the betrothed damsel cried *g*, and *there was* none to save her.

g Which *is* in that case to be presumed; charity obliging us to believe the best till the contrary be manifest.

28 * If a man *b* find a damsel *that is* a virgin, which is not betrothed, and lay hold on her *i*, and lie with her, and they be found: * Exod. 22. 16.

b (i.e.) An unmarried man, as appears, 1. From his obligation to marry the person he abused, which it is not probable would have been imposed upon him had he been married. 2. Because if the man had been married, this had been adultery, and so had been punished with death. *i* Which notes some kind of force or artifice whereby she was overpowred; whereas *Exod.* 22. 16. she was enticed, which implies consent, and therefore the man doth here receive a greater punishment, because he used hostile violence towards her, which was the greater sin.

29 Then the man that lay with her shall give unto the damsels father fifty *shekels* of silver *k*, and she shall be his *wife l*, because he hath humbled her: he may not put her away all his days *m*.

k Besides the dowry, as *Philo* the Learned *Jew* notes, which is here omitted, because that was common and customary, and because it might easily be gathered out of *Exod.* 22. 16. it being sufficient here to mention what was peculiar to this case. *l* To wit, if her Father consent to it, which is to be supposed out of *Exod.* 22. 16. it being not likely that the Father should lose his paternal right of disposing his Child when she was in some sort forced, rather than when she was inticed. *m* Which others were suffered to do, *Deut.* 24. 1. and he who inticed the maid, *Exod.* 22. 16. was not prohibited to do.

30 * A man shall not take *n* his fathers wife *o*, nor discover his fathers skirt *p*. * Lev. 18. 8.

n To wife. So this respects the state, and the next branch speaks of the act only. *o* His Mother in law. See *Levit.* 18. 8. and 20. 11. 1 *Cor.* 5. 1. *p (i. e.)* The skirt of the mothers Garment, *i. e.* the nakedness, which is here called *his fathers skirt*, because his Father and Mother were one flesh, or because his Father alone had the right to uncover it. The phrase is taken from the ancient custom or ceremony of the Bridegrooms spreading the skirt of his Garment over the bride, to signifie his right to her, and authority over her, and his obligation to the marriage duty. See *Ruth.* 3. 9. *Ezek.* 16. 8.

CHAP. XXIII.

Who are to be excluded from the congregation, 1—6. *An Edomite and Egyptian not to be abhorred, and why,* 7. 8. *No uncleanness to be in the camp,* 9—14. *No filthiness,* 15. *No abominable sacrifice must be,* 18. *No usury, but to strangers,* 19, 20. *Vows must be kept,* 21—23. *The liberty that was lawful in their neighbours field or vineyard,* 24, 25.

1 HE that is wounded in the stones *a*, or hath his privy members cut off, shall not enter into the congregation of the LORD *b*.

a Heb. *wounded by compression* or *attrition* or *contusion*, to wit, of the stones, which was the course the Gentiles took with Infants to make them Eunuchs. And these Eunuchs and Bastards, *v.* 2. seem to be not only those of other Nations, as some understand it, without any foundation for such restriction, but also of the Israelites, the reason of this Law being the same in all, to wit, that God would bring into disgrace those heathenish practices of making Eunuchs, and getting Bastards, which doubtless he would especially do among his own people. *b* Which phrase cannot be understood, so that they might not come into the Church, or Holy Assemblies to worship God, to pray, or hear, &c. because Proselytes of any Nation being admitted to common Church-privileges, no less than the Jews, (as is evident from *Exod.* 12. 48. *Levit.* 22. 18. *Numb.* 9. 14. and 15. 15.) it were absurd to think that any of the *Israelites*, for such a natural or involuntary defect, should be shut out from all Gods ordinances; nor so that they were to be cast out of the musser-roll of Gods people, or to lose the Priviledges common to all *Israelites*, to wit, the benefit of the year of release or Jubile; which it is not probable the *Israelites* were to forfeit meerly for this unculpable imperfection; but either, 1. That they should not be incorporated into the Body of *Israel* by marriage; for so this phrase may seem to have been understood by the whole Congregation of *Israel*, *Nehem.* 13. 1, 2, 3, 23, 24, 25. Although at that time the Government was in part in the hands of such persons as are here mentioned, *v.* 3. or of their children, seeing it is apparent from *Ezra* 10. that many Priests and Levites and other Officers and Rulers of *Israel* were married to strange Women, whose issue are by this Law excluded from all share in the Government, and for that, among other reasons, *Kimchi* separated them from *Israel* by vertue of the Law here following. Or 2. That they should not be admitted to Honours and Offices either in the Church or Commonwealth of *Israel*, and so the *congregation of the Lord* doth not here signifie, as commonly it doth, the body of the people, but the society of the Elders or Rulers of the people, who, as they represent the whole Congregation, and act in their name, and for their service and good, so they are sometimes called by the name of *the Congregation*, as *Num.* 35. 12, 25. 25. *Jos.* 20. 6, 9. 1 *King.* 8. 5. compared with *v.* 1, 2, 3. and 1 *Chron.* 13. 1, 2, 4. and 29. 1, 10, 20. compared with 1 *Chron.* 28. 1. and 29. 6. and of *the congregation of God*, as it is in the Hebrew of *Psal.* 82. 1. Howsoever, seeing they are oft called the *congregation*, they may very well be called in a special manner *the congregation of the Lord*, because they were appointed by God, and act in his name and stead, and for his work and service, and did also ofte assemble near the Tabernacle where God was eminently present. Add to this, that the Hebrew word, *Kahal*, generally signifies a *Congregation* or *Company of men met together*, and therefore is cannot so conveniently be meant of all the body of the people, which could never meet in one place, but of the chief Rulers, which frequently did so. Nor is it strange that Eunuchs are excluded from government, partly because such persons are commonly observed to want that

that courage which is necessary for a Governour, *Exod.* 18. 21. and partly because as such persons ordinarily were despiteable, so the Office and Authority in their hands was likely to be exposed to the same contempt.

2 A bastard *c* shall not enter into the congregation of the LORD: even to his tenth generation *d* shall he not enter into the congregation of the LORD.

c So the word is commonly rendred, and so it notes a person base-born, or born in Fornication or Adultery, or by incestuous or any prohibited mixtures of man and woman. *Obj.* 1. This Law seems harsh, and too severe for the innocent Bastard. *Anſ.* 1. It was only an exclusion from Government, which was a tolerable burden. 2. It was a necessary caution to prevent and brand the sin of uncleanness, to which the Jews were more than ordinarily prone. *Obj.* 2. *Pharez* and *Jephthe* were both Bastards, yet advanced to great Honour and Authority. *Anſ.* God gives laws to us, and not to himself; and therefore he might, when he saw fit, confer what favour or power he pleased upon any such person, as he did to these. But some add, that the Hebrew word *mamzer* signifies not every Bastard, but a Bastard born of any strange woman, as the word may seem to intimate; and as such persons generally seem to have been, because of that special provision, that there should be *no where of the daughters of Israel*, as it is here below, *v.* 17. *d* Or, *his tenth generation*, as it is in the Hebrew, and so in the following verses.

3 * An Ammonite, or Moabite *e* shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever *f*. * Neh. 13.

e This may be understood either 1. Of the Males only, or the children of such fathers, as Interpreters commonly take it. Or rather 2. Of Females also, or of all that were born either of such Fathers or Mothers, as may be gathered from *Ezra* 10. and *Neh.* 13. where the Children of strange Wives were seperated from *Israel* no less than the Children of strange Fathers. And it is an allowed maxim, that the birth follows the belly. And whereas the Children of *Rahab* and *Ruth* are produced to the contrary, it may be said as it was before, that these were extraordinary instances, and that God when he pleased might exempt any particular person of them from this curse, though the *Israelites* might not do so. *f* So it seems to note the immutability and perpetuity of this Law, that it should be invilably observed in all succeeding ages, and not dispensed with for any merit in the persons, or any pretence whatsoever. But why then should this clause be added only here, seeing the foregoing Laws are as inviolable as this? It seems therefore to extend the duration of this exclusion of them from the Congregation of the Lord beyond what was said at first, and to be added by way of aggravation, *even to their tenth generation shall they not enter*——yea, *even for ever*; *i. e.* they shall never enter, as it is expressed, without any mention of the tenth generation, *Neh.* 13. 1. *that they shall not come into the Congregation of God for ever.*

4 Because they met you not with bread and with water in the way *g* when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

g As the manner of those times was to wait and provide for strangers and travellers, see *Gen.* 14. 18. and 18. 2, 3. and 19. 1, 2. *Judg.* 19. 18, 19, 20, 21. which was the more necessary, because in those times and countries there were no such publick houses of entertainment, as now there are among us. Their fault then was unmercifulness to strangers and pilgrims, and afflicted persons, which was aggravated both by their relation to the *Israelites*, as being the children of *Lot*, and by the special kindness of God, and of the *Israelites* to them, in not fighting against them, as they had just occasion to do, and as they did by others, *Deut.* 2. *Obj.* 1. How doth this agree with *Deut.* 2. 28. 29. where *the Moabites which dwelt in Ar* are said to have *sold them meat and drink*? *Anſ.* 1. It is one thing voluntarily to meet them, and kindly to relieve them with bread and water, which they are here denied to have done, and a quite differing thing to sell them bread and water when they are upon their very borders, and their own interest forced them to do so. 2. It may seem that it was only *those Moabites that dwelt in Ar* did so, as is said *Deut.* 2. 29. and that all the rest of the people neglected or refused to do it; and therefore the sin being so general and national, no wonder if the punishment be so too. 3. These and the following words, both here and *Nehem.* 13. 1. are to be taken distributively, and this first member of the verse belongs to the *Ammonites*, who did not *meet them with bread*, &c. and the later part to the *Moabites*, who, together with the *Midianites*, but not with the *Ammonites*, *hired Balaam*, &c.

5 Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee *h* because the LORD thy God loved thee.

h (i.e.) Forced *Balaam* to bless thee, who was hired and inclined to curse thee, if possibly he could.

6 Thou shalt not seek their peace *i*, nor their † prosperity all thy days for ever. † Heb. good.

i (i.e.) Make no Contracts either by Marriages or Leagues, or commerce with them, but rather shalt constantly keep a jealous eye over them, as enemies who will watch every opportunity to enfnare or disturb thee. This counsel was now the more necessary, because a great part of the *Israelites* lived beyond *Jordan* in the borders of those people, and therefore God sets up this wall of partition betwixt them, as well knowing the mischief of bad Neighbours, and *Israel*'s proneness to receive infection from them. Each particular *Israelite* is not hereby forbidden to perform any Office of humanity to them, but the body of the Nation are forbidden all friendly and familiar converſation with them.

7 Thou shalt not abhor an Edomite *k*, for he *is* thy brother *l*: thou shalt not abhor an Egyptian, because thou wast a stranger in his land *m*.

k The children of *Esau*, only the *Amalekites* are excepted by 19. 1 By *Esau*, *Jacob*'s Brother. *m* And distst receive habitation, protection and provision from them a long time, which kindness they must not forget for their following persecution. It is ordinary with great men and others, that one injury or offence blots out the remembrance of twenty courtesies; but God doth not deal so with us, nor will he have us to deal so with others, but commands us to overlook and forget injuries, and to remember kindnesses.

8 The children that are begotten of them, shall enter into the congregation of the LORD in their third generation *n*.

n Supposing their Grand-father, or great Grand-father turned Proselyte, and the children continue in that faith received by such ancestors.

9 When the host goeth forth against thine enemies then keep thee from every wicked thing *o*.

o Then especially take heed, because that it a time and state of confusion and licentiousness; when, as one said, the Laws of God and Man cannot be heard for the noise of Arms; and because the success of thy Arms and Enterprizes depends upon God's blessing, which wicked men have no reason to expect; and because thou dost then carry thy life in thy hand, and therefore shalt need to be well prepared for Death and Judgment.

10 If there be among you any man that is not clean by reason of uncleanness that chanceth him by night *p*, then shall he go abroad out of the camp *q*, he shall not come within the camp.

p Of which see, *Levit.* 15. 4. 16, 17. or by uncleanness of any like kind, one kind being here, as oft, put for all. *q* Why doth this uncleanness oblige a man to go out of the Camp, when it did not oblige him to such a removal, *Levit.* 15? *Anſ.* 1. It is not unreasonable if they were obliged to greater strictness and purity when they were undertaking so difficult and dangerous a work. 2. There is a manifest reason of the difference, because in their houses they had private Chambers, where they could in such cases keep themselves from converse with others, which was in the Camp their convenience were so small, and their occasions of action so many, that it was very hard for his fellow-Soldiers that continued with him in the same Tent, or part of the Camp, to avoid the touching of him, which yet was infectious, *Levit.* 15. 7, 22.

11 But it shall be, when evening † cometh on, he shall † Heb. washeth himself with water: and when the sun is down, he shall come into the camp *again*. *washed.*

12 Thou shalt have a place also without the camp, whither thou shalt go forth abroad *r*.

r To wit, to ease thy self, as it follows, *v.* 13.

13 And thou shalt have a paddle *r* upon thy weapon: and it shall be when thou † wilt ease thy self abroad, thou † Heb. shalt dig therewith, and shalt turn back, and cover that *that is fallen down*. which cometh from thee *s*.

r The nature of which may be known from the use, which here follows. *s* Partly to prevent the annoyance of our selves or others; partly to prudence and exercise Modesty and natural Honesty; and principally that by such outward rites they might be inured to the greater reverence of the Divine Majesty, and the greater caution to avoid all real and moral uncleanness, especially now when it was most necessary so to do.

14 For the LORD thy God walketh in the midst of thy camp *t* to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no † unclean thing in thee, and turn away from thee. † Heb. *nakedness of.*

t Either because the Ark was commonly present with them, or *any thing* at least some of the holy Instruments, which were pledges of God's presence: or, because God had promised to go forth with them, when they engaged in a just and necessary war.

15 * Thou shalt not deliver unto his master the servant which is escaped from his master unto thee *u*. * 1 Sam. 30. 15.

u This is not to be underflood universally, as if all servants that flee from their masters, though without any sufficient cause or colour of justice, might be detained from them by any person to whom they fled for refuge, for this is apparently contrary to all the Laws of Religion and Justice and Charity, and would open a door to infinite disorders and mischiefs; but it is to be underflood, 1. Of the Servants of Strangers, because it follows, *v.* 16. *to dwell with thee*, even *among you*, which shows that he had dwelt with and belonged to another people. 2. Of such as belonged to the *Canaanites*, or other neighbouring Nations, because if he had lived in remote Countries, it is not probable that he would flee so far to avoid his Master, or that his Master would follow him so far to recover him. And for the *Canaanites* this sentence was most just, because both they and their seats were all forfeited to God and to Israel, and whatsoever they enjoyed was by special indulgence. And for the other Neighbours it may seem just also, partly, because some of them were within the larger limits of the land *belonging to Israel* by God's grant or deed of gift, *Gen.* 15. 18. *Jos.* 1. 4. partly because by their hostile carriages they had given *Israel* a just pretence to much more of theirs, than a few Servants that might possibly run away from their Masters; and especially because such Masters and Servants of theirs and other Nations are unquestionably at the disposal of the Lord their Maker and Sovereign Ruler. 3 Of such as upon enquiry appear to have been unjustly oppressed by their Masters, as is implied by that phrase of his, making *an escape*, which supposeth a deliverance from danger or vexation. Now it is not strange nor unjust, if the great God, who hates all Tyranny,

and stiles himself the refuge of the oppressed, doth interpose his authority and help to rescue such persons from their cruel Masters, who otherwise would be too strong for them. 4. Of such as came to them out of a desire to embrace the true Religion, which possibly his Master perceiving, endeavoured by force to restrain him from, as it may be probably thought from his chusing and liking to live among the *Israelites*, expressed v. 16. Now if this great and supreme Master, to whom all other Masters are but Servants, and they and their state are absolutely in his power, shall receive and protect one that gives up himself to his Service against the Will of the under-Master, who in this case rebels against his Sovereign Lord, what shadow is there of injustice in the case?

16 He shall dwell with you, *even* among you in that place which he shall chuse, in one of thy gates where it † liketh him best: thou shalt not oppress him *e*.

†Heb. *is good for him.*

e Taking advantage from his low and afflicted condition to be unreasonable or injurious to him.

17 There shall be no ‖ whore *f* of the daughters of Israel *g*, nor a Sodomite *h* of the sons of Israel.

‖Or, *Sodomitess.*

f No common prostitute, such as were tolerated and encouraged by the *Gentiles*, and used even in their religious worship. *g* Nor that such practices were allowed to the strangers among them, as is evident from many Scriptures and Reasons, but that it was in a peculiar manner, and upon special reasons, forbidden to them, as being much more odious in them than in strangers. Though the words may be rendred *among the daughters*, and so in the following clause, *among the sons*, for the Hebrew *bem* is sometimes used in that sense, as *Numb.* 32. 22. *Psal.* 31. 12. and so it notes that none of that sort should be permitted among them, whether Jews or Strangers. *h* Or *buggerer*, who defileth or sufferth himself to be defiled with mankind. See *Gen. 19. 5. Levit. 18. 22. 1 Kings.* 14. 24. and 22. 47. *Rom.* 1. 27.

18 Thou shalt not bring the hire of a whore *g*, or the price of a dog *h* into the house of the LORD thy God for any vow *i*: for even both these *k* are abomination unto the LORD thy God.

g This is oppoſed to the practice of the *Gentiles*, who allowed both such persons and their oblations; they made out of their wicked and infamous gains; and some of them kept lewd Women, who prostituted themselves in the Temples, and to the honour of their false Gods, and offered part of their profit to them. See *Mich.* 1. 7. *Baruch* 6. 43. *Herod.* in the end of his first book, and *Strabo* in his eighth book. *h* Either 1. Properly; the dog being a vile and contemptible creature in itself. Eastern parts, 1 *Sam.* 17. 43. and 24. 15. and 2 *Sam.* 3. 8. *Ecclus.* 9. 4. and unclean by God's dedignation, which yet should have been redeemed by virtue of that Law, *Num.* 18. 15. had it not been for this prohibition. And this may be here prohibited, either 1. That by this one instance, out for all others of the like kind, they might be taught not to offer to God what cost them nothing, or was worth nothing: or 2. to bring contempt upon the Creature, which divers of the *Gentiles* offered up to their Gods, and the *Egyptians* worshipped as Gods. Or, 3. That by comparing *Whores* and *Dogs* together, and equalling the prices of them, he might expose Whores to the highest disgrace and infamy. Or, II. Metaphorically, as that word is oft used in Scripture, as 1 *Sam.* 24. 14. *Psal.* 22. 16, 20. *Isa.* 56. 10, 11. *Mat.* 7. 6. *Phil.* 3. 2. and particularly it is used for unclean or filthy persons, 2 *Pet.* 2. 22. *Revel.* 22. 15. as *Horace* also calls Whores *Bitches*. Which name doth most properly agree to them in respect of that impudence and filthiness, and insatiableness, for which both of them are branded. And this sense may seem most proper in this place, because it agrees with all the other expressions, and as the *price of a dog* answers to the *whore*, v. 17. so the *price of a dog* may seem to answer to the *Sodomite*, v. 17. and so all concern the same thing, whereas *the price of a dog*, properly so called, may seem to be quite incongruous and foreign to the place. It is true which is objected, that Law-givers use to deliver their Laws in proper and not in metaphorical terms, to prevent mistake and ambiguity: But there seems to be no great danger of mistake here, where the Metaphor is so clearly explained and determined by so many words joyned with it. *i* And much less in other sacrifices, which being of an higher Nature, and prescribed by God, muſt needs require more exactness than those which depended much upon a mans Will and choice, as vows and free-will-offerings did. *k* (i. e.) The *Whore* and the *Dog*, and therefore the price of either of them cannot be acceptable. And this may seem to favour the latter opinion, that the *Dog* is here taken metaphorically rather than properly, because there is no mention in the Law (save in this place which is in question) of any abominableneſs of a dog unto God, more than of an ass, or any other unclean creature; but how abominable *Sodomites* are to God is sufficiently evident from other Scriptures, and from undeniable Reasons.

Ex. 22. 25. Lev. 25. 36. 19 *Thou shalt not lend upon usury *l* to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. *Psal. 15. 5.*

l (i. e.) So as to receive thy principal mony or thing lent with such encrease or improvement of it, as was usual and allowed among the Gentiles. But whether all usury be unlawful to Christians is too great a queſtion to be determined in a work of this nature. See *Exod.* 22. 25. *Deut.* 15. 3. *Psal.* 15. 5. *Mat.* 5. 42. *Luke* 6. 34.

20 Unto a stranger *m* thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bleſs thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

m (i. e.) To a person of any other Nation, *for so* that word is generally used, and therefore they who restrain it to the cursed *Canaanitish* Nations seem to do so without any solid or sufficient grounds. And though the word *brother* is oftimes used in a general sense for *every man*, yet I think I may affirm that wheresoever the words *brother* and *stranger* are oppoſed in the *Jewish* Law, the *brother* signifies the *Israelites* only, and the *stranger* signifies any person of what Nation or Religion soever, whether proselyted to the *Jewish* Religion or not, and so it seems to be meant here. And the reason why usury is permitted to a stranger, not to an *Israelite*, may seem to be this, because the *Israelites* generally employed themselves in the management of land and Cattle, and therefore could not make any advantage of borrowed money to ballance the use they should pay for it, and consequently it may be presumed that they would not borrow money upon use but for want and poverty, and in that case, and principally for that reason, usury seems to be forbidden to them, as may be thought from *Levit.* 25. 35, 36. But the strangers made use of their money in way of Trade and Traffick with the *Israelites*, which was more gainful, and could much better bear the burden of usury, and reap advantage from money so borrowed, and these strangers here spoken of are supposed to be competently rich, and not poor, as may plainly appear by comparing this place with *Levit.* 25. 35, 36. where they are no less forbidden to take usury of a stranger than of a brother, in case of poverty.

21 * When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it *n*: for the LORD thy God will surely require it of thee: and it would be sin in thee *o*. *Eccl. 5. 4.*

n To wit, if the matter of it be lawful and in thy own power See *Numb.* 30. 2. *Nor stack or delay*, because delays may make thee both unable to pay it, and unwilling too, the sense of ones obligation growing every day weaker than other, &c. *o* (i. e.) It would be laid to thy charge as a sin, and bring judgment upon thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free-will-offering *p*, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

p Which though thou didſt freely make, yet being made, thou art no longer free, but obliged to perform it.

24 When thou comest into thy neighbours vineyard, then thou mayest eat grapes thy fill, at thine own pleasure *q*: but thou shalt not put any in thy vessel.

q Which was allowed in those parts, because of the great plenty and fruitfulneſs of Vines there.

25 When thou comest into the standing corn of thy neighbours, * then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbours standing corn. *Matt. 12. 1. Mark 2. 23. Luke 6. 1.*

CHAP. XXIV.

Of the Woman that was dismiſſed by her Husband with a Bill of Divorcement, 1. *The Liberty of the new married Man,* 5. *Pawns and Pledges,* 6. *Man-stealers,* 7. *Leproſie,* 8. *And again of Pawns or Pledges,* 10. *Of Day-wages,* 14. *None to be punished for another's Offence,* 19. *Of Juſtice and Love towards Widows, Fatherleſs, and Strangers,* 17.

1 WHen * a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes *a*, because he hath found some † uncleanneſs *b* in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house *c*. *Matt. 5. 31. Mark 10. 4.* †Heb. *nakedneſs, or shamefulneſs, or filthiness of a thing, i. e. some filthy or hateful thing, some loathsome distemper of body or quality of mind not observed before Marriage: Or some light and unchaſt carriage, as this or the like phrase commonly signifies, but not amounting to adultery, which was not punished with divorce, but with death.* *c* Which is not a command to divorce them, as some of the *Jews* understood it, nor an allowance and approbation, as plainly appears, not only from the New Testament, *Matth.* 5. 31, 32. and 19. 8, 9. but also from the Old Testament, *Gen.* 2. 24. *Mal.* 2. 16. but merely a permiſſion or toleration of that practice for prevention of greater mischiefs and cruelties of that hard hearted people towards their Wives, and this only for a season, even until *the time of reformation*, as it is called *Heb.* 9. 10. *i. e.* till the coming of the *Meſſias*, when things were to return to their first institution and pureſt condition. The husband is not here commanded to put her away, but if he do put her away, he is commanded to *write and give her a bill of divorcement*, before *he send her out of his house*. And though it be true, as our Saviour obſerves, that *Moſes* did suffer these divorces, to wit, without punishing them, which also is here implyed, yet it muſt be acknowledged, that if we consult the Hebrew words, those three first verses may seem to be only a supposition, and the words rendred, *shall take him write her*, in the Hebrew run thus, *and hath written her*, and so it follows; *ver.* 2. *And she be departed out of his house, and be gone and become another mans wife*; then follows *ver.* 3. which even according to our translation carries on the supposition, *And if the later husband hate her*, &c. Then follows the position or prohibition, *ver.* 4.

2 And when she is departed out of his house she may go and be another mans wife *d*.

d For although he could not causelesly put her away without sin, yet she being put away, and forsaken by her husband, might marry another without sin, as is determined in the same or a like case, 1 *Cor.* 7. 15.

3 And *if* the later husband hate her, and write her a bill of divorcement, and giveth *it* her in her hand, and fendeth

fendeth her out of his house: or if the later husband die, which took her *to be* his wife:

Jer. 3. 1.

4 * Her former Husband, which sent her away, may not take her again *e* to be his wife after that she is defiled *f*: for that *is* abomination before the LORD, and thou shalt not cause the land to sin *g*, which the LORD thy God giveth thee *for* an inheritance.

Or, polluted, Gr.

e This is the Punishment of his levity and injustice in putting her away without sufficient cause, which by this offer he now acknowledgeth. *f* Not simply and absolutely, as if her second Marriage were a sin, but respectively, or as to her first Husband, to whom she is as a defiled or unclean Woman, that is, forbidden; for things forbidden are accounted and called *unclean*, *Judg.* 13. 7. because they may no more be touched or used than an unclean thing. *g* (i. e.) Thou shalt not suffer such abominable lightneſs and lewdneſs to be practised, left the people be polluted, and the land defiled and accursed by that means.

Heb. not bring sinning. Gr. pass Lat. *Ecclus. 20. 7.*

5 * When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business *h*: *but* he shall be free at home one year *i*, and shall chear up his wife which he hath taken.

h (i. e.) Any publick Office or Employment, which may cause an absence from or neglect of his Wife. *i* That their affections newly engaged may be firmly settled, so as there may be no occasions for the divorces last mentioned.

6 No man shall take the nether or the upper millstone *i* to pledge: for he taketh a man's † life *k* to pledge. *Deut. 11. 5. Numb. 11. 28. Jer. 25. 10.*

†Heb. *soul.*

i Used in their hand-mills, of which see *Exod.* 11. 5. *Numb.* 11. 28. *Jer.* 25. 10. Under this one kind, he understands all other things necessary to get a livelihood, the taking away whereof is against the Laws both of Charity and Prudence, seeing by those things alone he can be enabled both to subsiſt and to pay his debts. *k* (i. e.) His livelihood, or the necessary supports of his life.

7 If a man be found stealing any of his brethren *l* of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and thou shalt put evil away from among you. *Exod. 21. 16.*

l See on *Exod.* 21. 16.

8 Take heed in * the plague of leproſie, that thou obſerve diligently, and do according to all that the priests the Levites shall teach you: as I commanded them *m*, so ye shall obſerve to do. *Levit. 13. 14.*

m By which words he plainly intimates, that they were not only to have an eye to the *Levites* Instructions, but also and especially unto the Word and command of God, and that if the *Levites* sentence were manifeſtly contrary to the Command of God, it were not to be obeyed. As now if a *Levite* or Prieſt should, for fear, or favour, or gain, pronounce a perſon to be clean, who were really and manifeſtly unclean, and had the unqueſtionable marks of leproſie upon him, I suppoſe no man in his wits will queſtion, but every man that saw and knew this were bound to avoid the touching of him, and that if he did touch him he should be defiled by it.

9 Remember what the LORD thy God did * unto Miriam *n* by the way after that we were come forth out of Egypt. *Numb. 12. 10.*

n Whom God smote with leproſie for her contempt of *Moſes*, and therefore thou mayst expect the same or like punishment, if thou doſt despiſe the counsel and direction of the *Levites*, which I have set over thee, and commanded thee to obſerve in this and the like matters.

10 When thou doſt † lend thy brother any thing, thou shalt not go into his house to fetch his pledge *o*.

†Heb. *any thing of debt.*

o To prevent both the poor man's Reproach by having his wants exposed to view, and the Creditor's Insolence and greediness which might be occasioned by the sight of something which he desired, and the Debtor could not spare.

11 Thou shalt stand abroad, and the man to whom thou doſt lend shall bring out the pledge *p* abroad unto thee.

Exod. 22. 26.

p He shall chuse what Pledge he pleaſe, provided only it be sufficient for the purpoſe.

12 And if the man *be* poor, thou shalt not sleep with his pledge *q*:

q But restore it before night, which intimates that he should take no such thing for pledge, without which a man cannot sleep, since it were an idle thing to fetch it and carry it every day. See on *Exod.* 22. 26, 27.

Exod. 22. 26. Psal. 112. 5.

13 * In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and * bleſs thee *r*: and it shall be righteouſneſs unto thee before the LORD thy God *s*. *Ezek. 18. 7. Jam. 2. 23.*

r Instrumentally, as Miniſters are said to convert and save sinners, to wit, bring down the bleſſing of God upon thee by his prayers: for though his prayers, if he be not a good man, shall not avail for his own behalf, yet they shall avail for thy benefit. *s* (i. e.) Eſteemed and accepted by God as a Work of Righteouſneſs, or Holineſs, or Goodneſs and Mercy, which oft is called *righteouſneſs*, as *Pſal.* 112. 9. *Prov.* 10. 2. *Dan.* 4. 27.

14 Thou shalt not oppress an hired servant *t* that *is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates. *Jam. 5. 4.*

t Either by laying too grievous Burdens of Work upon him, or by with-holding his Wages from him, as it follows.

15 At his day *u* * thou shalt give *him* his hire, neither shall the sun go down upon it *x*, for he *is* poor, and † setteth his heart upon it *y*, leſt he cry againſt thee unto the LORD, and it be sin unto thee. *Levit. 19. 13. Deut. 23. 19. Matt. 20. 8.* †Heb. *lifteth up his soul to it.*

u At the time appointed, weekly or daily. *x* To wit, if the day upon which it is due, and desired or demanded by him; for Juſtice muſt not be denied or delayed. *y* Heb. *lifteth up his soul to it*, which notes his great desire and hope of it, and his dependance upon it: See *Pſal.* 24. 4. *Jer.* 22. 27.

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers *z*: every man shall be put to death for his own sin *a*. *2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.*

z Understand it thus, if the one be free from the guilt of the other, and Death, before whom none is innocent, hath commanded it, as *Deut.* 13. *Joſ.* 7. 24. For this Law is given to men, not to God, and though God do visit the fathers sins upon the children, *Exod.* 20. yet he will not suffer men to do so. *a* Understand *only*, and not for any other man's sin.

17 Thou shalt not pervert the judgment of the stranger, *nor* of the fatherleſs *b*, * nor take a widows raiment *c* to pledge. *Exod. 22. 21, 22. Prov. 22. 22. Jer. 22. 3. Ezek. 22. 7. Ex. 22. 26*

b Nor of the *widow*, which is to be supplied out of the laſt member; nor indeed of any other perſon, but he particularly mentions these, partly because men are moſt apt to wrong such helpleſs persons, and partly because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge. See *Iſa.* 1. 23. *Jer.* 5. 28. *c* To wit, such an one as the hath daily and neceſſary uſe of, as being poor, as may appear by comparing this with *ver.* 12, 13. and with other places. But this concerns not rich persons, nor superfluous raiment.

18 But thou shalt remember *d* that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing *e*.

d To wit, affectionately and practically, and by the compaſſionate sense of others miſeries, thou shalt make it evident that thou hast not forgotten thy own distreſſes and deliverances. *e* I having thereby authority to command thee, and thou having obligations on that account, both to obey me, and to pity others in the same calamities which thou hast felt.

19 * When thou curtest down thine harveſt in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands. *Lev. 19. 9. & 23. 22.*

20 When thou beatest thine olive-tree *f*, † thou shalt not go over the boughs again; it shall be for the stranger, for the fatherleſs, and for the widow. †Heb. *thou shalt not beat it again. Isa. 17. 6. & 24. 13.*

f With staves, as they used to do to fetch down the olives.

21 When thou gatherest the grapes of thy vineyard, thou shalt not glean † it afterward: it shall be for the stranger, for the fatherleſs, and for the widow. †Heb. *after thee.*

22 And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

Judges muſt do juſtly, 1, 2. *Stripes not to exceed forty,* 3. *The threshing Ox not to be muzzled,* 4. *The Duty of raiſing Seed unto a Brother,* 5. 10. *The Punishment of an immodeſt Woman,* 11, 12. *A juſt weight and meaſure,* 13—16. *The memory of Amalek is to be blotted out,* 17—19.

1 IF there be a controverſie between men *a*, and they come unto judgment, that the judges may judge them, then they shall juſtify *b* the righteous, and condemn *c* the wicked.

a About criminal matters, as it follows. *b* (i. e.) Acquit him from guilt and false accuſations, and free him from punishment. *c* Declare him guilty, and paſs Sentence of Condemnation to suitable Punishments upon him.

2 And it shall be, if the wicked man be † worthy to be beaten *d*, that the judge shall cauſe him to lie down, and to be beaten before his face *e*, according to his faulty, by a certain number. †Heb. *son of stripes. 1 Sam. 26. 16*

d Which the *Jews* say was the case of all those crimes which the law commands to be punished, without expreſſing the kind or degree of the punishment. *e* That the punishment may be duly inflicted, without excess or defect, which otherwise might eaſily happen through the Executioner's Paſſion or partiality.

3 * Forty stripes he may give him, *and* not exceed *f*: leſt if he should exceed, and beat him above these, with many stripes, then thy brother *g* should seem vile unto thee *h*. *2 Cor. 11. 24.*

f It seems not superſtition, but prudent caution, when the *Jews* would not exceed 39 stripes, 2 *Cor.* 11. 24. leſt through miſtake or forgetfulneſs or eagerneſs they should go beyond their bounds, which they were commanded to keep, but they were not obliged to go to the utmoſt extent of them. *g* Who though faulty and chaſtised, yet ſtill is thy brother by nation, and probably by religion too. *h* (i. e.) Should be made contemptible to his brethren, either by this cruel usage of him, as if he were a slave or brute beaſt: or by the deformity or infirmity of body which excessive beating might produce.

4 * Thou shalt not muzzle the ox when he † treadeth out *the corn i*. *1 Cor. 9. 9. 1 Tim. 5. 18.*

†Or, *threshing.*

i As the *Gentiles* used to do, having divers devices to keep them from eating when they trod out the corn, which they did in those

parts and times by oxen, *Hos.* 10. 11. either immediately by their hoofs, *Isa.* 28. 28. *Mich.* 4. 13. or by drawing Carts or other Instruments over the corn, *Isa.* 25. 10. and 28. 27. and 41. 15. *Amos* 1. 3. Hereby God taught them humanity and kindneſs, even to their beaſts that ſerved them, *Prov.* 12. 10. and much more to their ſervants or other man who laboured for them, and eſpecially to their Miniſters, 1 *Cor.* 9. 9.

* *Mat.* 22. 24. *Mar.* 12. 19. *Luk.* 20. 28.

‖ Or, *next kinſman.*

5 * If brethren *k* dwell together *l*, and one of them *m* die, and have no child *n*, the wife of the dead ſhall not marry without, unto a ſtranger *o*: her ‖ husbands brother ſhall go in unto her *p*, and take her to him to wife, and perform the duty of an husbands brother unto her.

k Strictly ſo called, as is evident from *ver.* 7. *Gen.* 38. 8. *Ruth* 1. 15. *Mat.* 22. 24, 25. *l* Either 1. ſtrictly, in the ſame houſe or family: which is not probable, becauſe the married brother may be preſumed to have left his fathers houſe and ſet up a family of his own. Or, 2. more largely, in the ſame Town or City, or, at leaſt, Country. This is added for a Relief of their Conſciences, that if the next brother had removed his Habitation into remote parts, or were carried thither into Captivity, which God foreſaw would be their caſe, then the Wife of the dead had her liberty to marry to the next kinſman that lived in the ſame place with her. *m* Either 1. the firſt and eldeſt of them, as it was practiſed, *Gen.* 38. 6. &c. and expounded, *Matt.* 22. 25. *one* being oft put for the *firſt*, as *Gen.* 1. 5. and 2. 11. *Hag.* 1. 1. *Mark* 16. 2. And the chief care was about the firſt-born, who were inveſted with ſingular Privileges, and were Types of Chriſt. Or 2. any of them, for the words are general, and ſo the practice may ſeem to have been, *Ruth* 3. and the reaſon of the Law may ſeem to be in a great meaſure the ſame, which was to keep up the diſtinction as of Tribes and Families, that ſo the *Meſſias* might be diſcovered by the Family from which he was appointed to proceed, ſo alſo of Inheritances, which were divided among all the Brethren, the firſt-born having only a double Portion. *n* Heb. *no ſon.* But *ſon* is oft put for any *child*, Male or Female, both in Scripture and other Authors; and therefore the *Hebrew no ſon* is rendred *no child* here, as it is in effect, *Mat.* 22. 24. *Mark* 12. 19. *Luke* 20. 28. And indeed this Caution was not neceſſary, when there was a daughter, whoſe child might be adopted into the Name and Family of its Grandfather. *o* (*i.e.*) To one of another Family, as that word is oft uſed. *p* Except he was married himſelf, as may appear by other Scriptures, and by the reaſon of the thing, and, as ſome add, from the Phraſe of *dwelling together*, to wit, in their Fathers Family.

6 And it ſhall be *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother *q* *which* is dead, that his name be not put out of Iſrael *r*.

q Shall be called and reputed his ſon. See *Ruth* 4. 17. *r* That a Family be not loſt. So this was a proviſion that the number of their Families might not be diminiſhed.

‖ Or, *next kinſman's wife.*

7 And if the man like not to take his ‖ brothers wife, then let his brothers wife go up to the gate, unto the elders, and ſay, * My husbands brother refuſeth to raiſe up unto his brother a name *ſ* in Iſrael: he will not perform the duty of my husbands brother.

* *Ruth* 4. 7.

ſ To revive his Brother's Name and memory.

8 Then the elders of his city ſhall call him, and ſpeak unto him *t*; and if he ſtand to it *u*, and ſay, I like not to take her:

t To convince him of the duty, and perſwade him to it. *u* If he obſtinately refuſe it.

9 Then ſhall his brother's wife come unto him in the preſence of the elders, and looſe his Shoe from off his foot *x*, and ſpit in his face *y*, and ſhall anſwer, and ſay, So ſhall it be done unto that man, that will not build up the houſe of his brother.

x Partly, as a ſign of his reſignation of all his Right to the Woman, and to her husband's Inheritance; for as the Shoe was a ſign of ones Power and Right, *Pſal.* 60. 8. and 108. 9. ſo the parting with the Shoe was a token of the Alienation of ſuch Right, and that he would not and henceforth might not enter upon his brothers land; and partly as a note of Infamy, to ſignifie that by this unnatural and diſingenuous action he was unworthy to be amongſt Free-men, and ſit to be reduced to the condition of the meaneſt Servants or Captives, who uſed to go barefoot, *Iſa.* 20. 2, 4. *y* As a return of his contempt upon himſelf. See *Numb.* 12. 14. *Iſa.* 50. 6. *Mat.* 26. 67. and 27. 30. This was not done, *Ruth* 4. either becauſe he was not a Brother, but a remoter Kinſman, and ſo deſerved leſs ſhame; or becauſe *Ruth* did not proſecute him to the utmoſt, but freely conſented to this exchange. *z* A Phraſe oft uſed for the Procreation of Children and the encreaſe of a Family. See *Gen.* 16. 2. *Exod.* 1. 21. 1 *Kings* 11. 38. 1 *Chron.* 17. 25.

10 And his name ſhall *a* be called in Iſrael, The houſe of him that hath his ſhoe looſed.

a (*i. e.*) His perſon, *name* being oft put for *perſon*, and his poſterity alſo. So it was a laſting title.

11 When men ſtrive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand *b*; thine eye ſhall not pity *her*.

b Partly becauſe of the great miſchief ſhe did to him, both to his Perſon and Poſterity, and partly to deter all Women from all immodeſt and impudent carriages, and to ſecure that modeſty, which is indeed the guardian of all the Virtues, as immodeſty is an inlet to all Vices, as the ſad experience of this degenerate age ſhews; and therefore it is not ſtrange that it is ſo ſeverely reſtrained and

punished. *c* Which ſhem wilt be very apt to do, becauſe of the infirmity of her Sex and the urgency of the occaſion, this being done for the neceſſary preſervation of her Husband.

13 * Thou ſhalt not have in thy bag † divers weights, a great and a ſmall *d*.

d The *great*, either to buy with, or openly to make ſhew of; the *ſmall*, for their private uſe in ſelling.

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy days may be lengthned in the land which the LORD thy God giveth thee.

16 For * all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the LORD thy God.

17 * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt *e*.

e Which circumſtance greatly aggravates their ſin, that they ſhould do thus to a people, who had been long exerciſed with ſore afflictions, to whom pity and help was due by the Laws of Nature and Humanity, and for whoſe Reſcue God had in ſo glorious a manner appeared, which they could not be ignorant of. So this was barbarouſneſs to *Iſrael*, and ſetting the great Jehovah at defiance.

18 How he met thee by the way, and ſmote the hindmoſt of thee *f*, *even* all *that were* feeble behind thee, when thou *waſt* faint and weary: and he feared not God.

f Which God permitted, both for the puniſhment of *Iſraels* ſins, and to harden and prepare them for the difficulties of their Expedition.

19 Therefore it ſhall be, * when the LORD thy God hath given thee reſt from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to poſſeſs it; *that* thou ſhalt blot out the remembrance of Amalek *g* from under heaven, thou ſhalt not forget *it*.

g Which was in great meaſure done afterward. See 1 *Sam.* 15. and 27. 8. and 30. 1, 17. 1 *Chron.* 4. 43. *Eſth.* 9. 12, 13.

CHAP. XXVI.

The Confeſſion, Thankſgiving, and Rejoycing before the Lord, of him who offereth firſt-fruits, 1—11. *As alſo of the three years Tythe,* 12, 16. *The Covenant between God and his People ratified,* 17—19.

1 AND it ſhall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and poſſeſſeſt it, and dwelleſt therein.

2 * That thou ſhalt take *a* of the firſt of all the fruit of the earth *b*, which thou ſhalt bring of thy land that the LORD thy God giveth thee, and thou ſhalt put *it* in a basket, and ſhalt go unto the place which the LORD thy God ſhall chuſe to place his Name there.

a This ſeems to be required of each particular Maſter of a Family, either upon his firſt Settlement, or once every year at one of their three feaſts, when they were obliged to go up to *Jeruſalem*, as here they are. *b* Either of their Corn. or of the Fruit of Trees.

3 And thou ſhalt go unto the prieſt *c* that ſhall be in thoſe days, and ſay unto him, I profeſs this day unto the LORD thy God, that I am come unto the country which the LORD ſware unto our fathers for to give us.

c (*i.e.*) To any of the Prieſts, who ſhall be appointed in God's ſtead to receive theſe oblations and acknowledgements.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the LORD thy God.

5 And thou ſhalt ſpeak, and ſay before the LORD thy God, A Syrian *d* ready to periſh *e* *was* my father, and * he went down into Egypt, and ſojourned there with a few, and became there a nation, great, mighty, and populous.

d So *Jacob* was, partly by his original, as being born of *Syrian* Parents, as were *Abraham* and *Rebecca*, both of *Chaldea* or *Meſopotamia*, which was a part of *Syria* largely ſo called, as is confeſſed by *Strabo*, *l.* 16. and by *Pliny*, *l.* 5. *c.* 12. partly by his education and converſation, for which reaſon Chriſt is called a *Nazarite*, and a *Capernaite*; and partly by his relations, his wives being ſuch, and his children too by their Mothers. *e* Either through want and poverty; ſee *Gen.* 28. 11, 20. and 32. 10. or through the rage of his brother *Eſau*, and the treachery and cruelty of his father in law *Laban*.

6 And * the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And * when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And * the LORD brought us forth out of Egypt with a mighty hand, and with an out-ſtretched arm, and with great terribleneſs, and with ſigns, and with wonders:

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, I have brought the firſt-fruits of the land, which thou, O LORD, haſt given me: and thou

thou ſhalt ſet *it* ſ before the LORD thy God, and worſhip before the LORD thy God.

f To wit, mediately, by the Prieſt who was to ſet it there, *v.* 4. *ſ* (*i.e.*) the basket of firſt-fruits, *v.* 2.

11 And thou ſhalt rejoyce *g* in every good *thing* which the LORD thy God haſh given unto thee, and unto thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

g (*i.e.*) Either 1. thou ſhalt hereby be enabled to rejoyce and take comfort in all thy enjoyments, when thou haſt ſanctified them by giving God his portion. Or 2. thou ſhalt feaſt, (which is oft expreſſed by *rejoycing*) with the *Levites* and ſtrangers upon the oblations which at theſe ſolemn times were offered. Which expoſition is confirmed by comparing *Deut.* 16. 10, 11, 14, 15.

12 When thou haſt made an end of tithing all the tithes *h* of thine increaſe, the third year, *which is* * the year of tithing *i*, and haſt given *it* unto the Levite, the ſtranger, the fatherleſs, and the widow, that they may eat within thy gates, and be filled:

h Of which ſee on *Deut.* 14. 28. *i* Heb. *the year of that tithe*, ſo called, either 1. becauſe theſe tithes were gathered only in that year. Or rather, 2. becauſe then only they were ſo beſtowed or uſed; and whereas theſe ſecond tithes for two years together were eaten only by the owners and *Levites*, and that in *Jeruſalem*, in the third year they were eaten alſo by the ſtrangers, fatherleſs, and widows, and that in their own dwellings. The ſeventy joyn theſe words with the following, and for *Shemath*, *the year*, read *Shemith*, *the ſecond*, and take *Pau* for redundant, as ſometimes it is, and read the place thus, *The ſecond tithe thou ſhalt give to the Levite*, &c.

13 Then thou ſhalt ſay before the LORD thy God *k*, I have brought away *l* the hallowed things *m* out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me: I have not tranſgreſſed thy commandments, neither have I forgotten *them*.

k (*i.e.*) Either before the Tabernacle or Temple: or rather, in thy private and domeſtick Addreſſes to God; for this is to be ſaid preſently upon the diſtribution of theſe tithes, which was not done at *Jeruſalem*, but *in their* own private *gates or dwellings*; except we will ſuppoſe that after he had given away theſe tithes at home he ſhould go up to *Jeruſalem* meerly to make this acknowledgment, which ſeems improbable. And this is to be ſpoken *before the Lord*, *i. e.* ſolemnly, ſeriouſly, and in a religious manner, with due reverence to God's preſence and will and glory, which is a ſufficient ground for that Phraſe. *l* Or, *ſeparated*, or *removed*, to wit, from my own proper and private Fruits. *m* (*i.e.*) The tithes which have been ſanctified and ſet apart for theſe uſes.

14 I have not eaten thereof in my mourning *n*, neither have I taken away *ought* thereof for *any* unclean *uſe* *o*, nor given *ought* thereof for the dead *p*: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou haſt commanded me.

n (*i. e.*) Either 1. in my funeral ſolemnities for the dead But this falls in with the laſt branch. Or 2. in my diſtreſs or poverty, or upon pretence of my own want, in which caſe men are tempted and inclined to fall upon ſacred or forbidden things. Or 3. in ſorrow, or grieving that I was to give away ſo much of my profits to the poor, but I have chearfully eaten and feaſted with them, as I was obliged to do. For though it be taken for granted by ſome learned Expoſitors, from *Deut.* 14. 28, 29. that the owner was not to eat any part of the third years tithe, but to give it all away to the ſtranger and fatherleſs, &c. the contrary ſeems to me more probable from that very place, where it is ſaid, *thou ſhalt lay it up within thy gates*, and then it follows, that the *Levite*, *ſtranger*, &c. *ſhall come*, to wit, to thy gates, *and ſhall eat*, to wit, there, as is expreſſed *v.* 12. *that they may eat within thy gates, and be filled*; which implies, that theſe tithes, or ſome part of them, were eaten in the owners gates or dwelling, with holy rejoycing and feaſting, wherein it is moſt probable the owner had his ſhare, though it be not there expreſſed, becauſe it was evident in it ſelf from the foregoing paſſage, *Deut.* 14. 23. &c. where the owner is allowed and commanded to eat thoſe tithes together with the *Levites*. And howſoever ſome think the third years tithes, *v.* 28. were not the ſame with thoſe *v.* 23. yet it cannot with any colour of reaſon be thought that thoſe tithes which were to be eaten, nor only by the *Levites*, but alſo by the ſtrangers, *v.* 29. were more ſacred than thoſe that were to be eaten by none but the *Levites* and the owners, *v.* 23. 27. or than the owner might eat of the one, and not of the other. *o* (*i.e.*) For any common uſe; the words *common* and *unclean* being oft indifferently uſed one for the other, or for any other uſe than that which had been appointed, which would have been a pollution of them. *p* (*i.e.*) For any funeral pomp or ſervice or feaſt; for the *Jews* uſed to ſend in proviſions to feaſt with the neareſt relations of the Party deceaſed, of which ſee *Jer.* 16 7. *Ezek.* 24. 17. *Hoſ.* 9. 4. and in that caſe both the gueſts and food were legally polluted, *Numb.* 19. 11, 14. and therefore the uſe of theſe tithes in ſuch caſes had been a double ſin, both the defiling of ſacred food, and the imploying of thoſe proviſions upon ſorrowful occaſions, which by God's expreſs command were to be eaten with rejoycing, *Deut.* 14. 26. and 26. 11.

15 * Look down *q* from thy holy habitation, from heaven, and bleſs thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

q After that ſolemn profeſſion of their obedience to God's commands, they are taught to pray for God's bleſſing upon their land, whereby they are inſtructed how vain and ineffectual the prayers of unrighteous or diſobedient perſons are.

16 This day the LORD thy God hath commanded thee to do theſe ſtatutes and judgments: thou ſhalt therefore keep and do them with all thine heart, and with all thy ſoul.

17 Thou haſt avouched *r* the LORD this day *ſ* to be thy God, and to walk in his ways, and to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice.

r Or *declared*, or, *profeſſed*, or, *owned*. *ſ* (*i.e.*) At this time, in this wilderneſs, where thou haſt accepted and ratified God's covenant.

18 And * the LORD hath avouched thee *t* this day to be his peculiar people, as he hath promiſed thee, and that thou ſhouldeſt keep all his commandments.

t Hath owned thee for ſuch before all the world by eminent and glorious communications and manifeſtations of his power and grace and favour in thee and for thee, by a ſolemn entring into covenant with thee, and giving peculiar laws, promiſes, and privileges to thee above all mankind. *u* Which is here mentioned as an act of God's, becauſe though this be Man's duty, yet it is the work of his grace that he will vouchſafe to give us ſuch commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them, *Ezek.* 36. 26, 27.

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

A Command to ſet up ſtones for a Remembrance, and to write the Law upon them: They muſt build the Altar of the Lord with whole ſtones, 1—8 *To pronounce the Bleſſing on Gerizzim, and the Curſe on Ebal,* 9—26.

1 AND Moſes with the elders of Iſrael commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on that day *a* * when ye ſhall paſs over Jordan, unto the land which the LORD thy God giveth thee, that * thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter *b*.

* *Jof.* 4. 1.

* *Jof.* 8. 32.

a (*i. e.*) About that time, for it was not done till ſome days after their paſſing over. *Day* is oft put for *time*, as hath been noted before. *b* For conveniency of writing upon them.

3 And thou ſhalt write upon them all the words of this law *c* when thou art paſſed over that thou mayeſt go in into the land which the LORD thy God giveth thee, a land that floweth with milk and honey, as the LORD God of thy Fathers hath promiſed thee.

c Either 1. all the words of this book of *Deuteronomy*. But that ſeems too large for this place. Or 2. the bleſſings and curſes here following. But they are mentioned as a different thing. Or 3. the law properly ſo called, *i. e.* the ſum and ſubſtance of the precepts or laws of *Moſes*, eſpecially ſuch as were moral and general, as may be gueſſed from the following part of the chapter, where the curſes pronounced againſt all *that confirm not all the words of this law to do them* are particularly applied unto the tranſgreſſours of moral laws only, *v.* 15, 16, &c. And eſpecially the Decalogue, which oft goes under that name. Compare *Joſ.* 8. 32. &c.

4 Therefore it ſhall be when ye are gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal ‖ and thou ſhalt plaiſter them with plaiſter.

‖ The mount of curſing. Here the law is written, to ſignifie that a curſe was due to the violatours of it, and that no man could expect juſtification or bleſſing from the works of the law, by the ſentence whereof all men are juſtly accurſed, as being all guilty of the tranſgreſſion of it in one kind and degree or other. Here the ſacrifices are to be offered, to ſhew that there is no way to be delivered from this curſe, but by the blood of Chriſt, which all theſe ſacrifices did typifie, and by Chriſt's being made a curſe for us, *Gal.* 3. 13.

5 And there thou ſhalt build an altar unto the LORD thy God, an altar of ſtones: * thou ſhalt not lift up *any* iron *tool* upon them.

* *Ex.* 20. 25 *Joſh.* 8. 31.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones *d*: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

d (*i.e.*) Rough, not hewed nor poliſhed.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law very plainly *e*.

e So as to be eaſily read by all.

9 And Moſes, and the Prieſts the Levites, ſpake to all Iſrael, ſaying, Take heed, and hearken, O Iſrael; this day thou art become the people of the LORD *ſ* thy God.

ſ By thy ſolemn renewing of thy Covenant with him.

10 Thou ſhalt therefore obey the voice of the LORD thy God, and do his commandments, and his ſtatutes which I command thee this day.

11 And Moſes charged the people the ſame day, ſaying,

12 Theſe

12 These shall stand upon mount Gerizzim g, to bless the people *h*, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin *i*.

g Obj. In. *Jos.* 8. 33. they stood *over against Mount Gerizzim. Ans.* 1. Both are true: they who stood upon the one mount, stood over against the other. 2. These words may be rendred *by side or more to* (as the *Hebrew* al oft signifies) *mount Gerizzim*, which might be over against it. *h* Whence it appears that the Blessings also were pronounced as well as the Curses, though they be not here mentioned. See *Jos.* 8. 33. *i* All these were the children of the free-women, *Leah* and *Rachel*, to shew both the Dignity of the Blessings above the Curses, and that the Blessings belong only to those as are Evangelically such, as this is expounded and applied, *Gal.* 4. 22, &c. even to those that receive the Spirit of Adoption and Liberty. *Joseph* is here put for both his Sons and Tribes *Manasseh* and *Ephraim*, which are here reckoned as one tribe. because *Levi* is here numbred; but when *Levi* is omitted, as it is where the division of the Land is made, there *Manasseh* and *Ephraim* pass for two tribes.

13 And these shall stand upon mount Ebal † to curse *k*: *ch* 11 29. † Heb. *for a curfing.* tali *l*:

k He saith, *to bless the people*, *ver.* 12. but here only *to curse*, not expressing whom, either because he was loath to mention the people as Objects of the Curse; or because he presumed and hoped that though some particular persons might deserve the Curse, yet the generality of the people would keep out of the reach of it: or to intimate, that though the Blessing was peculiar to the people of *Israel*, yet the Curse was indefinite and common to all Nations, as may appear from the particular sins here numbred, which are such as made the *Gentiles* guilty and abominable to God, as is elsewhere affirmed. See *Lev.* 18. 28. *l* Four of these are the children of the Bondwomen, to shew that the Curse belongs to those of servile and distingenuous spirits and carriages to God. With these are joyned *Reuben*, who by his shamefull sin fell from his Dignity, *Gen.* 49. 4. and *Zabulon*, as the youngest of *Leah*'s Children, who was necessary to be joyned with those, that the numbers might be equal.

*Dan 9.11. 14 And * the Levites *m* shall speak, and say unto all the men of Israel with a loud voice *n*:

m (*i.e.*) Some of the *Levites*, to wit, *the Priests, which bore the Ark*, as it is expressed *Jos.* 8. 33. for the body of the Levites stood upon Mount *Gerizim*, *v.* 12. But these stood in the Valley between *Gerizim* and *Ebal*, looking towards the one or the other Mountain as they pronounced either the Blessings or the Curses, as may be gathered from *Jos.* 8. 33. *n* So as they might be heard by a great number of the people, by whom the rest were informed and directed by some Signal when they should answer.

*Exod.20. 4. 23. and 34 17. Lev.19.4 *1 Cor.14. 16. 15 * Cursed *be* the man that maketh *any* graven or molten image *o*, an abomination unto the LORD, the work of the hands of the craftsmen, and *p* putteth *it* in a secret place *q*: and all the people shall answer and say, * Amen *r*.

o Under this particular he understands all the gross Violations of the first Table, as under the following Branches he comprehends all other Sins against the second Table, as is manifest from hence, that there are other Sins, nor here mentioned, which are as sinful as these, and will as certainly expose a man to the Curse as any of the rest. *p* Or, *although*, as that Particle sometimes signifies. *q* He takes special notice of such, partly to shew the folly of those mea who think to hide their Sins by this means; and partly to deter men from such Practices, which men could not see nor punish, by making them their own Condemners and Executioners. *r* (*i. e.*) So let it be: I with this Curse may befal me if I be guilty of this Crime. See *Numb.* 5. 22. *Jer.* 11. 5.

*Ex.20.12. & 21.17. 16 * Cursed *be* he that setteth light / by his father or his mother: and all the people shall say, Amen.

/ Or, *disposeth* in his heart: or *reproacheth* or *curseth*, to wit, secretly, as before: for if the fact was notorious, it was punished with death, *Levit.* 20. 9.

*ch.19.14. 17 * Cursed *be* he that removeth his neighbours landmark *t*: and all the people shall say, Amen.

t To wit, designedly, to defraud his Neighbour, or enlarge his own portion.

*Lev.19.14 18 * Cursed *be* he that maketh the blind to wander out of the way *u*: and all the people shall say, Amen.

u That misleadeth simple souls, giving them pernicious Counsel, either for this life, or for the next.

* Ex. 22. 21, 22. 19 * Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

*Le. 18.8. 20 Cursed *be* he that lieth with his fathers wife; because he uncovereth his fathers skirt *x*: and all the people shall say, Amen.

x See *Deut.* 22. 20.

*Le.18.23. 21 * Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

*Le. 18.9. 22 * Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

*Le.18.17. & 20. 14. *Ex.20.13. and 21.14. Le. 24.17. Nu.35.31. *Ex.23.8. ch 10.17. & 16. 19. 23 * Cursed *be* he that lieth with his mother in law: and all the people shall say, Amen.

24 * Cursed *be* he that smiteth *y* his neighbour secretly: and all the people shall say, Amen.

*Ex.23.8. *y* (*i.e.*) Killeth, as that word is oft used.

ch 10.17. & 16. 19. & 20.22.12. 25 * Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26 * Cursed *be* he that confirmeth not *z all* the words of this law to do them: and all the people shall say, Amen.

Jer.11. 3. Gal.3. 10.

z (*i.e.*) Performeth not: for he that transgresseth doth in some sort destroy and make void the Law of God, as to the main end for which it was given, even to the Regulation of his life and actions, and as far as lies in him disanuls the authority and force of God's Law.

CHAP. XXVIII.

The Blessings of Obedience, 1——14. *Curses for Disobedience,* 15——38.

1 AND it shall come to pass, * If thou shalt hearken diligently unto the voice of the LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee on high *a* above all nations of the earth.

Lev.26.3.

a (*i. e.*) Advance and honour thee with divers Priviledges and Blessings, as it here follows.

2 And all these blessings shall come on thee, and overtake thee *b*, if thou shalt hearken unto the voice of the LORD thy God.

b Those blessings which others greedily follow after, and oftimes never overtake, they shall follow after thee, and shall be thrown into thy lap by my special kindness.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* * the fruit of thy † body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep.

Gen.49. 25 Deut. 7. 13. † Heb. *of thy womb.*

5 Blessed *shall be* thy basket, and thy ‖ store *c*.

c (*i. e.*) It shall always be well replenished, and the Provision thou hast there shall be preserved for, and in due time brought forth or taken to, thy use and service. See *Deut.* 26. 2, 10.

‖ Heb. *kneading-trough.*

6 * Blessed *shalt* thou *be* when thou comest in *d*, and blessed *shalt* thou *be* when thou goest out *d*.

*Psal.121.8.

d (*i. e.*) In all thy affairs and administrations, which are oft expressed by this Phrase, as *Numb.* 27. 17. *Deut.* 31. 2. 2 *Sam.* 3. 25. 2 *Chron.* 1. 10. *Act.* 1. 21. and 9. 28.

7 The LORD shall cause thine enemies that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways *e*.

e (*i. e.*) Many ways, as is usual when an Army is totally overthrown and dissipated.

8 The LORD shall command *f* the blessing upon thee in thy ‖ store-houses, and in all that thou settest thine hand unto, and he shall bless thee in the land which the LORD thy God giveth thee.

Ob.Jer. 32. 44. ‖ Heb. *barns.*

f (*i. e.*) Shall by his sovereign and powerful Providence give it, even when it seems furtheth from thee, and not likely to come to thee without a Word of Command from God himself.

9 * The LORD shall establish thee an holy people unto himself *g*, as he hath sworn unto thee: if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

*Exod.19. 5, 6.

g (*i. e.*) Shall confirm and establish his Covenant with thee, by which he separated thee to himself as an holy and Peculiar people, and shall publickly own thee for such, as it follows, *ver.* 10.

10 And all the people of the earth shall see that thou art called by the Name of the LORD *b*, * and they shall be afraid of thee.

Gen.20. 22.

b (*i. e.*) That you are in deed and truth his People and Children: See *Deut.* 14. 1. and 26. 18. For to *be called* oft-times signifies *to be*, as *Isa.* 47. 1, 5. and 56. 7. *Mat.* 5. 9, 19. and 21. 13.

11 And * the LORD shall make thee plenteous ‖ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground *i*, in the land which the LORD sware unto thy fathers, to give thee.

Deut.30. 9. ‖ Heb. *abundant.* † Heb. *of thy womb.*

i The same things which were said before are repeated, to shew that God would repeat and multiply his blessings upon them.

12 The LORD shall open unto thee his good treasure *k*, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and * thou shalt lend unto many nations, and thou shalt not borrow.

*ch.15.6.

k To wit, the Heaven or the Air, as it here follows, which is God's Storehouse, where he treasures up Rain or Wind or other things for Man's use. See *Job.* 38. 22. *Psal.* 33. 7.

13 And the LORD shall make thee the head *l*, and not the tail, and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them*:

l The chief of all People in Power, or at least in Dignity and Priviledges; so that even they that are not under thine Authority shall reverence thy Greatness and Excellency. So it was in *David*'s and *Solomon*'s time, and so it should have been much ofiner and much more, if they had performed the Conditions here required. For the Phrase see *Isa.* 9. 13, 14. and 19. 15.

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 But

Jer.44. 17. Dan.9. 11. Mal.2. 2. 15 But it shall come to pass, * if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments, and his statutes, which I command thee this day, that all these curses shall come upon thee, and overtake thee *m*.

m So as thou shalt not be able to escape them, as thou shalt vainly hope and endeavour to do.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation *n*, and rebuke *o*, in all that thou settest thine hand unto † for to do, until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.

Heb. *to thee.* Heb. *of.*

n Or, *disturbance*. This seems chiefly to concern the mind, and its torment arising from the disappointment of hopes and the prefages of its approaching miseries. *o* To wit, from God, not so much in words as by his actions, by cross providences, by sharp and sore afflictions, which are oft called *rebukes*, as 2 *Kings.* 19. 3. *Psal.* 18. 15. and 39. 11. and 80. 17. *Isa.* 51. 20. and 66. 15. *Ezek.* 5. 15. and 25. 17.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

Jer.16. 22 * The LORD shall smite thee with a consumption, and with a feaver, and with an inflammation, and with an extream burning, and with the ‖ sword, and with blasting, and with mildew *p*: and they shall pursue thee until thou perish.

Deut.32. 24. ‖ Heb. *drought.*

p Two plagues or evil affections of corn. See 1 *King.* 8. 37. 2 *Chr.* 6. 28. *Amos* 4. 9. *Hag.* 2. 17.

23 And the heaven that *is* over thy head shall be brass *q*, and the earth that *is* under thee *shall be* iron *r*.

q (*i. e.*) Like brass, hard and dry, and shut up from giving rain. See *Levit.* 26. 19. *r* Hard and chapt and barren.

24 The LORD shall make the rain of thy land powder and dust *r*: from heaven shall it come down upon thee, until thou be destroyed *s*.

r Either 1. thy rain shall be as unprofitable to thy ground and feed as if it were only so much dust. Or 2. In stead of rain shall come nothing but dust from heaven, which being raised and carried up by the wind in great abundance, doth return and fall upon the earth as it were in clouds or showrs. *s* To wit, by famine following these great droughts.

25 * The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them, and * shalt be † removed *t* into all the Kingdoms of the earth.

Lev.26. 17. Jer.15. 4. Heb. *for a removing*; to be tossed like a football from place to place, and from people to people.

26 And * thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man & shall fray *them* away.

Gen.40. 19. Jer.7. 33. & 34. 20.

27 The LORD will smite thee with * the botch of Egypt, and with the * Emerods, and with the scab, and with the itch, whereof thou canst not be healed.

Deut.7. 15. & 28. 60. *1 Sam.5.6

28 The LORD shall smite thee with madness, and blindness *u*, and astonishment of heart *x*.

u To wit, of mind, so that they shall not know what to do: see *Job* 5. 13, 14. so as they shall commonly chuse and follow the worst counsels and courses, to their own ruine. *x* They shall be filled with wonder and horror because of the strangeness and forenesse of their calamities.

Zech.12. 4.

29 And thou shalt * grope at noon days *y*, as the blind gropeth in darkness, and thou shalt not prosper in thy ways *z*, and thou shalt be only oppressed, and spoiled evermore, and no man shall save *thee*.

Job 5.14. & 12.25. Isa.59.10.

y (*i. e.*) In the most clear and evident matters thou shalt grossly mistake and miss thy way. *z* Thy counsels and enterprizes shall be frustrated and turn to thy destruction.

Deut.28.8. Jer.11. 13. Hos.11. 8.

30 * Thou shalt betroth a wife, and another man shall lie with her *a*: thou * shalt build an house, and another shall dwell therein: * thou shalt plant a vineyard, and shalt not † gather the grapes thereof.

Amos.5.11. Zeph.1.13. 1 Cor.7.29. Heb.10.36.

a Before thou canst consummate thy marriage, and enjoy her as thy wife. And so in the following branches.

31 Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

Jer.48.32. Lam.2.8. Ezek.7.26. Amos.5.19. † Heb. *shall not be restored to thee.*

32 Thy sons and thy daughters *shall be* given unto another people *b*, and thine eyes shall look, and fail *e with longing* for them all the day long: and there shall be no might *d* in thine hand.

b By those who have conquered them, and taken them captives, who shall give or sell them to other persons, as the manner was.

c Or, *be consumed*, partly with grief and plentiful tears shed for them; and partly with earnest desire, and vain and long expectation of their return. See *Psal.* 119. 82. *d* (*i. e.*) No power to rescue them, nor money to ransom them.

33 The fruit of thy land and all thy labours shall a nation which thou knowest not *e* eat up: and thou shalt be only oppressed and crushed alway *f*.

e Which shall come from a far country, which thou didst not at all expect or fear, and therefore will be the more dreadful when they come; a nation whose language thou understandest not, and therefore canst not plead with them for mercy, nor expect any favour from them. *f* Not sometimes conquered, and sometimes conquering, as the course of War commonly is, but in all times, and in all thy actions and attempts, foiled and worsted.

34 So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and * thy king *g* * 2 Kin.17. 3. & 24. 12. & 25. 7. 2 Chron. 36. 6. & 7. which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known, and * there shalt thou serve other gods *h*, wood and stone.

g The calamity shall be both universal, which even thy King shall not be able to avoid, much lesse the subjects, who have far less advantage and opportunity for escape; and irrecoverable, because he who should protect or rescue them is lost with them. See *Lam.* 4. 20. *h* Either being corrupted by their examples and counsels, or compelled to it by their tyranny. So what formerly was their choice and delight now becomes their plague and misery. And this doubtless was the condition of many *Israelites* under the *Assyrian* and *Babylonish* captivities, as we may gather from *Jer.* 44. 15, 19. and other places, tho' many of them kept themselves free from that infection.

Jer.22. 28. & 52. 3.

37 And thou shalt become * an astonishment, a proverb, and a by-word, among all nations *i* whither the LORD shall lead thee.

* 1 Kin.9.7. & 25. 9. 2 Chron.7.20. Jer.24.9.

i All other nations shall wonder to see such calamities befall such a people, and when they would express any dreadful affliction in a proverbial way, they shall make use of thy example: They shall also to sport themselves in thy miseries, and fly, these are the people of the Lord, the only Saints upon earth, &c.

38 * Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

*Mic.6.15 Hag.1.6.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink of the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oil: for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but † thou shalt not enjoy them: for they shall go into captivity.

† Heb. *they shall not be.*

42 All thy trees and fruit of thy land shall the locusts ‖ consume.

(Or, *possess. shall above the stranger in thee, &c. shall decend down, and thou shalt decend down.*

43 The stranger that *is* within thee *k*, shall † get up above thee very high, and thou shalt come down very low.

† Heb. *ascend above*

k (*i. e.*) Which thy gates; who formerly honoured and served thee, and were some of them glad of the crums which fell from thy table.

44 He shall lend to thee, and thou shalt not lend to him: * he shall be the head, and thou shalt be the tail.

* Lam.1.5.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed, because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments, and his statutes which he commanded thee,

46 And they *l* shall be upon thee for a sign, and for a wonder *m*, and upon thy seed for ever:

l (*i. e.*) These curses now mentioned. *m* (*i. e.*) Signal and wonderful to all that hear of them.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, * for the abundance of all *things*:

* ch 32.15.

n Or, *in the abundance of all* things; for this is oppesed *to in hunger, in thirst, &c. v.* 48. And the Hebrew *Mem* oft signifies *in*, as *Exod.* 25. 18. and 30. 19. 26. *Psal.* 72. 16.

48 Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*, and he shall put a yoke of Iron *o* upon thy neck, until he have destroyed thee.

Jer.5.15 & 6.22. Luk.19.43 Jer.48.40. & 49.22. Lam.4.19. Hos.8.1.

o Which thou canst neither well bear, nor break. See *Jer.* 28. 13, 14.

49 * The LORD shall bring a nation against thee from far, from the end of the earth, *as * swift* as the eagle flieth *p*; a nation whose tongue thou shalt not † understand:

p Heb. *as the Eagle flies*, (*i. e.*) not only swiftly, as is expressed in our translation, for which the *Babylonians* is noted and compared *Hab.* 1. 8.

† Heb. *hear*

red to an Eagle, *Jer.* 4. 13. *Ezek.* 17. 3. *Dan.* 7. 4. but also fiercely and greedily, as the Eagle to its prey; also strongly and irresistibly. Possibly this may be understood of the *Romans*, who did come *from far, from the end of the earth*, more truly and literally than the *Chaldeans*, whose Country was not far from *Judea*, and this may allude to the Eagle, which was in their Ensigns.

† Heb. *strong of face.*

50 A nation † of fierce countenance *p*, which shall not regard the person of the old, nor shew favour to the young:

p Heb. *strong of face or countenance, i. e.* bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no Age nor Sex, *&c.*

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

Lev. 26. 29. 2 *King.* 6. 28, 29. *Jer.* 19. 9. *Lam.* 2. 20 & 4. 10.

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sons, and of thy daughters (which the LORD thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee.

† Heb. *belly.*

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil *q* toward his brother, * ch. 13. 6. and toward * the wife of his bosom, and toward the remnant of his children, which he shall leave:

q (i. e.) Unkind, envious, covetous to monopolize these dainty bits to themselves, and grudging that their dearest relations should have any part of them.

55 So that he will not give to any of them, of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil *r* towards the husband of her bosom, and towards her son, and towards her daughter,

r (i. e.) Unmerciful: she will desire or design their destruction for her food.

† Heb. *after-birth.*

57 And towards her † young one *s*, that cometh out from between her feet, and towards her children which she shall bear *t*: for she shall eat them for want of all *things* secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates.

s Heb. *after-birth:* that which was loathsome to behold, will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression. *t* Or, which she shall have born, *i. e.* her more grown children.

58 If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name *u*, THE LORD THY GOD:

u (i. e.) Thing or person, to wit, this glorious God. *Names* are oft put for *things*, as 1 *King.* 5. 3. *Psal.* 20. 1. and 115. 1. *Act.* 4. 12. *Eph.* 1. 21. and for *persons*, as *Act.* 1. 15. *Revel.* 3. 4.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the * diseases of Egypt; which thou wast afraid of: and they shall cleave unto thee.

* ch. 7. 15.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD † bring upon thee, until thou be destroyed.

† Heb. *cause to ascend.*

62 And ye * shall be left few in number, whereas ye were * as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

* ch. 4. 27. ch. 10. 22.

63 And it shall come to pass, *that* as the LORD rejoyced over you to do you good, and to multiply you, so the LORD * will rejoyce over you to destroy you *x*, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it *y*.

* *Pro.* 1. 26 *Isa.* 1. 24.

x His just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a Sinner in it self, yet he doth doubtless delight in the glorifying of his Justice upon incorrigible sinners, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy. *y* Which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

Lev. 26. 33 *Neh.* 8. *Jer.* 16. 13.

64 And the LORD * shall scatter thee among all people, from the *one* end of the earth, even to the *other* end of the earth; and there thou shalt serve other gods, which *neither* thou nor thy fathers have known, *even* wood, and stone.

65 And * among these nations shalt thou find no ease, neither shall the sole of thy foot have rest *z*, but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

* *Amos* 9. 4.

z Ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and fold from person to person, or *Cain*-like, wander about like a vagabond.

66 And thy life shall hang in doubt before thee *a*, and thou shalt fear day and night: and shalt have none assurance of thy life.

a Either because thou art in the hands of thy enemies that have power, and want not will, to destroy thee: or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no great cause to fear is.

67 * In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see.

* *Job* 7. 4.

68 And the LORD * shall bring thee into Egypt *a* again *b* with ships *c* by the way *d* whereof I spake unto thee, * Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you *e*.

* *Jer.* 42. 16 & 43. 3. * *ch.* 17. 16.

a Hebrew *he hath now so gloriously delivered thee*, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in *Egypt* could not but make the thoughts of returning thither again very terrible to them. *c* Which was literally fulfilled under *Titus*, when multitudes of them were carried thither in ships, and sold there for Slaves, as *Josephus* relates. And this expression seems to mind them of that time when they went over the Sea without ships, God miraculously drying up the Sea before them, *&c.* which now they would have occasion sadly to remember. *d* Or, *to the way*: the Hebrew *Beth* here signifying *to*, as it doth, *Gen.* 11. 4. *Levit.* 16. 22. *Psal.* 19. 5. and 91. 12. *Isa.* 9. 8. And the *way* seems not to be meant here of the usual road-way from *Canaan* to *Egypt*, which was wholly by land, but to be put for the end of the way or journey, even the land of *Egypt*, for to this, and not to the road-way between *Canaan* and *Egypt*, agree the words here following, *whereof I spake unto thee, thou shalt see it, (i. e. Egypt)* no more again. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, *Deut.* 17. 16. to which this place palpably alludes. *e* Either because the number of you captives shall be so great, that the market shall be glutted with you; or because you shall be so loathsome and contemptible that men shall not be willing to have you for Slaves. And this was the condition of the Jews after the destruction of *Jerusalem*, as *Josephus* the Jew hath left upon record.

CHAP. XXIX.

The manifold Works and Mercies of God a Motive to Obedience, 1——9
Moses solemnly engageth them to keep covenant with God, 10——13
Unbelief, careless Contempt, and breach of Covenant, shall be severely punished, 18——28. The end and use of the revealed Will of God.

THese *are* the words of the covenant *a*, which the LORD commanded Moses to make with the children of Israel in the land of Moab, * beside the covenant *b* which he made with them in Horeb.

* *Heb.*

a They *are* the terms or conditions upon which God hath *made*, *i. e.* renewed Covenant with you. *b (i. e.)* That entring into or striking of Covenant. The *Covenant* was but one in substance, but various in the time and manner of its dispensation.

2 And Moses called unto all Israel, and said unto them, * Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land:

* *Egypt.*

3 * The great temptations which thine eyes have seen, the signs, and those great miracles:

* *Job* 5. 19.

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day *c*.

c This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, *ye have seen, &c.* v. 2. and *thine eyes have seen, &c.* but I must recall my words, for in truth you have not seen them; in seeing you have not seen, and perceiving you have not perceived them, you have perceived and seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose: you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them: which he expresseth thus, *the Lord hath not given you, &c.* not to exause their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errours, and for a good understanding and improvement of God's works; and partly to aggravate their sin, and to intimate that although the hearing ear, and the seeing eye, and the understanding heart, be the workmanship of God, *Prov.* 20. 12. and the effects of his special grace, *Deut.* 30. 6. *Jer.* 31. 33. and 32. 39. *&c.* yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs in *Isaiah*'s time, who first shut their eyes and ears that they might not see and hear, and would not understand, and then by the tremendous but righteous Judgment of God, had their hearts made fat, and their eyes and ears closed that they

they should not be able to see and hear, and understand, as is manifest from the history of their carriage in the wilderness.

5 And I have led you forty years in the wilderness, your cloths are not waxen old upon you, and thy shoe is not waxen old upon thy foot *d*.

d So far, that it was necessary for you to throw them away, and to get new ones. See on *Deut.* 8. 4.

6 Ye have not eaten bread *e*, neither have ye drunk wine or strong drink *f*, that ye might know that I *am* the LORD your God *g*.

e (i. e.) Common bread purchased by your own money, or made by your own hands, but Heavenly and Angelical bread, *Deut.* 8. 3. *Psal.* 78. 24, 25. You have subsisted without bread the staff of life. *f* But only water out of the rock. *g* The Lord Omnipotent and All-sufficient for your provision without the help of any Creatures, and your God in covenant with you who hath a true affection to you, and fatherly care of you, even when ordinary means fail.

7 And when ye came unto this place, * Sihon the King of Heshbon, and Og the King of Bashan came out against us unto battel, and we smote them,

* *Num.* 21. 24, 33. *Josh.* 12. 2. *chap.* 3. 1, and 3.

8 And we took their land, and * gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half tribe of Manasseh.

* *Num.* 32. 33. *chap.* 4.

9 * Keep therefore the words of this covenant, and do them, that ye may † prosper in all that ye do.

* *Josh.* 1. 7. 8 *King.* 2.

10 Ye stand this day all of you before the LORD your God *h*: your captains of your tribes, your elders, and your officers, with all the men of Israel.

† Heb. *deal prudently.* *h* In his presence, who sees your hearts and carriages, and before his Tabernacle, where it is probable they were now called together, and assembled for this work. See *v.* 2.

11 Your little ones, your wives, and thy stranger *i* that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water *k*:

i Such strangers as had embraced their Religion. *k* All sorts of persons, yea, even the meanest of them, such as these were, *Jos.* 9. 27. all sorts and ranks of servants.

12 That thou shouldest † enter into covenant *l* with the LORD thy God, and into his oath *l*, which the LORD thy God maketh with thee this day:

† Heb. *pass.*

l (i. e.) Into covenant or agreement confirmed by a solemn oath.

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that standeth here with us this day, before the LORD our God, * and also with *him* that *is* not here with us this day *m*:

* *Act.* 2. 39. 1 *Cor.* 7. 14.

m (i. e.) With your prosperity. For so the covenant was made at first with *Abraham* and his seed, by which as God engaged himself to continue the blessing of *Abraham* upon his posterity, so he also engaged them to the same duties and conditions which were required of *Abraham*. So it is even among men, where a King confers an estate upon a Subject and his Heirs for ever, upon such certain conditions, all his Heirs who enjoy that benefit are obliged to the same conditions. But whatsoever becomes of mans right, God the Creatour and Soveraign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be, to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

16 (For ye know how we have dwelt in the land of Egypt *n*, and how we came through the nations *o* which ye passed by.

n Where you have seen their Idolatries, and learned too much of them, as the Golden Calf shewed, and therefore need to renew your covenant with God; where also we were in dreadful bondage whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. *o (i. e.)* With what hazards, if God had not appeared for us.

17 And ye have seen their abominations, and their † idols *p*, wood and stone, silver and gold, which *were* among them.)

† Heb. *dung gods.*

p What sorry tools they are, what senseless and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable Idolatries.

18 Lest there should be *q* among you, man or woman, or family, or tribe, whose heart turneth away *r* this day from the LORD our God, to go, *and* serve the gods of these nations: * lest there should be among you a root *s* that beareth ‖ gall and wormwood *t*:

* *Heb.* 12. 15. Or, *a noisome.* ‖ *Heb. wormwood.*

q Or take head or beware *lest there be.* For it seems to be an Elipsis, or defect of a verb which is usual in Scripture, and which we have in a case parallel to this, *Gen.* 3. 22. *And now we must take care lest he put forth, &c.* Or this particle, *lest*, may be joined with *v.* 14, 15. to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, *&c.* *r (i. e.)* Who turneth away from God to Idols nor by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruine, even their own hearts, which he admonisheth them hereby to look to above all things. *s* Either *1.* An evil heart enclining you to such cursed Idolatry, and bringing forth bitter fruits. Or, rather *2.* Some secret and subtle Apostate who lurks and works like a root under ground, and slily conveys his poison to the infection of others; for both the foregoing and following words speak of some particular person. *t (i. e.)* Which though for the present it may please your fancy, yet in the end, affright your selves, and produce bitter fruits, not only distasteful to God, but also poisonful and destructive to your selves.

19 And it come to pass when he * heareth the words of this curse *x*, that he bless himself in his heart *y*, saying, I shall have peace *z*, though I walk in the ‖ imagination of mine heart *a*, to add † drunkenness to thirst *b*:

* *Heb.* 12. 15. ‖ *Heb.* stubbornness. † *Heb.* that which is drunken.

u (i. e.) That root, or that man mentioned, *v.* 18. *x (i. e.)* Of that oath mentioned, *v.* 12. wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others, *y (i. e.)* Flatter himself in his own eyes, as *Psal.* 36. 2. with vain conceits and hopes, as if God did not mind such things, and either could not, or would not punish them. Compare *Psal.* 49. 18. *Jer.* 2. 20. *Zech.* 11. 5. *z* Safety and prosperity. *a* Though in my practices and worship I do not follow God's command, but my own devices, and whatsoever my fancy best liketh, minding nothing but the gratifying of mine own fancy and humour. *b (i. e.)* Not only to satisfie his *thirst*, *i. e.* his covetousness and inclination to wickedness, but even to exceed it, as Drunkards take oft times more than their appetite desires, and drink out of meer wantonness, or from a desire to be drunk; and as lively persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God, and because they will do so. The words may be resolved, *to add thirst to drunkenness*, the particle *ath*, which is a note of the Accusative Case, being joined with *thirst*, and not with *drunkenness*, and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still wheets his Appetite, and provokes his thirst after more, as Drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the wrath &c. to the thirst*, *(i. e.)* in stead of restraining and mortifying, as he ought to do, fully and greedily to satisfie his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare *Job* 34. 7. *Prov.* 23. 35. *Isa.* 30. 1. and 56. 12. *Eph.* 4. 19.

20 * The LORD will not spare him, but then the anger of the LORD, and his jealousie shall smoke against that man, and all the curses *that are* written in this book shall lie upon him: and the LORD shall blot out his name from under heaven *d*.

* *Ezek.* 14. 7, 8.

c (i. e.) Shall, burn and break forth with flame and smoak as it were from a furnace. Compare *Psal.* 18. 8. *d (i. e.)* Destroy his person and memory from amongst men.

21 And the LORD shall separate him unto evil *e*, out of all the tribes of Israel, according to all the curses of the covenant *f*, *that* † are written in this book of the † Heb. law:

e (i. e.) Unto some peculiar and exemplary plague; he will make him a monument of his displeasure to the whole Land. This intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressours of it.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say *g*, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it:

† Heb. *wherewith the LORD*

g The words following, *v.* 24, 25, *&c.*

23 *And that* the whole land thereof *is* brimstone, and *hath made* salt, *and* burning *h*, that it is not sowen, nor beareth, nor † sick. any grass groweth therein, * like the overthrow of Sodom * *Gen.* 19. and Gomorrah, Admah, and Zeboiim, which the LORD 24, 25. overthrew in his anger, and in his wrath:

h (i. e.) Is burnt up and made barren, as with brimstone and salt. See *Judg.* 9. 45. *Psal.* 107. 34. *Jer.* 17. 6. *Ezek.* 47. 11.

24 Even all nations shall say, * Wherefore hath the * 1 *King.* LORD done thus unto this land? what *meaneth* the heat 9. 8. of this great anger? *Jer.* 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them; gods whom they knew not, and ‖ *whom* he had not † given unto them *i*.

‖ Or, *who knew not.* † Heb. *allotted.*

i (i. e.) Whom God had not given or divided to them, as their proper portion, or for their worship, but hath *divided them unto all Nations* from any *out*, as it is said, *Deut.* 4. 19. not for their worship, but for their portion, use and service. So he speaks here of the Sun and Moon and Stars, which were the principal Gods worshipped by the neighbouring Nations. Or, *to whom unto hath given them*, *i. e.* that they should be worshipped, or, to whom no worship belongs. So this is an argument against Idolatry. Or, *who had not given unto them*, to wit, any thing: It is an Elliptis of the Accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

red to an Eagle, *Jer.* 4. 13. *Ezek.* 17. 3. *Dan.* 7. 4. but also fiercely and greedily, as the Eagle to its prey; also strongly and irresistibly. Possibly this may be understood of the *Romans*, who did come *from far, from the end of the earth*, more truly and literally than the *Chaldeans*, whose Country was not far from *Judea*, and this may allude to the Eagle, which was in their Ensigns.

† Heb. *strong of face.*

50 A nation † of fierce countenance *p*, which shall not regard the person of the old, nor shew favour to the young:

p Heb. *strong of face or countenance, i. e.* bold and impudent, hardy and undaunted, cruel and uncompassionate and inflexible, sparing no Age nor Sex, *&c.*

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

*Lev. 26. 29. *King. 6. 28, 29. Jer. 19. 9. Lam. 2. 20 & 4. 10. † Heb *belly.*

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sons, and of thy daughters (which the LORD thy God hath given thee) in the siege, and in the straitness wherewith thine enemies shall distress thee.

54 *So that* the man *that is* tender among you, and very delicate, his eye shall be evil *q* toward his brother,

* ch. 13. 6. and toward * the wife of his bosom, and toward the remnant of his children, which he shall leave:

q (i. e.) Unkind, envious, covetous to monopolize these dainty bits to themselves, and grudging that their deareſt relations ſhould have any part of them.

55 So that he will not give to any of them, of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness, her eye shall be evil *r* towards the husband of her bosom, and towards her son, and towards her daughter,

r (i. e.) Unmerciful: she will desire or design their destruction for her food.

† Heb. *after-birth.*

57 And towards her † young one *s*, that cometh out from between her feet, and towards her children which she shall bear *t*: for she shall eat them for want of all *things* secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates.

s Heb. *after-birth:* that which was loathsome to behold, will now be pleasant to eat; and together with it she shall eat the child which was wrapt up in it, and may be included in this expression. *t* Or, which she shall have born, *i. e.* her more grown children.

58 If thou wilt not observe to do all the words of this law, that are written in this book, that thou mayest fear this glorious and fearful Name *u*, THE LORD THY GOD:

u (i. e.) Thing or person, to wit, this glorious God. *Names* are oft put for *things*, as 1 *King.* 5. 3. *Psal.* 20. 1. and 115. 1. *Act.* 4. 12. *Eph.* 1. 21. and for *persons*, as *Act.* 1. 15. *Revel.* 3. 4.

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

*ch. 7. 15.

60 Moreover, he will bring upon thee all the * diseases of Egypt; which thou wast afraid of: and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD ‖ He. *cause* † bring upon thee, until thou be destroyed.

‖ He. *to ascend.* *ch. 4. 27. *ch. 10. 22.

62 And ye * shall be left few in number, whereas ye were * as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoyced over you to do you good, and to multiply you, so the LORD * will rejoyce over you to destroy you *x*, and to bring you to nought, and ye shall be plucked from off the land whither thou goest to possess it *y*.

*Pro. 1. 26 Isa. 1. 24.

x His just indignation against you will be so great, that it will be a pleasure to him to take vengeance on you. For though he doth not delight in the death of a Sinner in itself, yet he doth doubtless delight in the glorifying of his Justice upon incorrigible sinners, seeing the exercise of all his attributes must needs please him, else he were not perfectly happy. *y* Which was no ordinary land, but a most pleasant land, a land of promise, a token of God's favour, and a pledge of their eternal inheritance, which was a great aggravation of their loss of it.

*Lev. 26. 33 Neh. 1. 8. Jer. 16. 13.

64 And the LORD * shall scatter thee among all people, from the *one* end of the earth, even to the *other* end of the earth; and there thou shalt serve other gods, which *neither* thou nor thy fathers have known, *even* wood, and stone.

65 And * among these nations shalt thou find no ease, * Amos 9. neither shall the sole of thy foot have rest *z*, but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

z Ye shall have no settlement in the land whither you are banished, but there you shall be tossed about from place to place, and sold from person to person, or *Cain*-like, wander about like a vagabond.

66 And thy life shall hang in doubt before thee *a*, and thou shalt fear day and night: and shalt have none assurance of thy life.

a Either because thou art in the hands of thy enemies that have power, and want not will, to destroy thee: or because of the terrors of thy own mind, and the guilt of thy conscience making thee to fear, even where no great cause to fear is.

67 * In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning: for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes, which thou shalt see. * Job 7. 4.

68 And the LORD * shall bring thee into Egypt again *b* with ships *c* by the way *d* whereof I spake unto thee, * Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you *e*. * Exod. 14. 13. & 19. 4. ch. 17. 16.

b Whence he hath now so gloriously delivered thee, as repenting of all his kindness to thee, and resolved to undo what he hath done for thee. And the remembrance of what they endured in *Egypt* could not but make the thoughts of returning thither again very terrible to them. *c* Which was literally fulfilled under *Titus*, when multitudes of them were carried thither in ships, and sold there for Slaves, as *Josephus* relates. And this expression seems to mind them of that time when they went over the Sea without ships, God miraculously drying up the Sea before them, *&c.* which now they would have occasion sadly to remember. *d* Or, *to the way*: the Hebrew *Beth* here signifying *to*, as it doth, *Gen.* 11. 4. *Levit.* 16. 22. *Psal.* 19. 5. and 91. 12. *Isa.* 9. 8. And the *way* seems not to be meant here of the usual road-way from *Canaan* to *Egypt*, which was wholly by land, but to be put for the end of the way or journey, even the land of *Egypt*, for to this, and not to the road-way between *Canaan* and *Egypt*, agree the words here following, *whereof I spake unto thee, thou shalt see it.* (i. e. *Egypt*) no more again. And so *that way* is put for *to that land* in a place parallel to this, where the very same words are used, *Deut.* 17. 16. to which this place palpably alludes. *e* Either because the number of you captives shall be so great, that the market shall be glutted with you; or because you shall be so loathsome and contemptible that men shall not be willing to have you for Slaves. And this was the condition of the Jews after the destruction of *Jerusalem*, as *Josephus* the Jew hath left upon record.

CHAP. XXIX.

The manifold Works and Mercies of God a Motive to Obedience, 1—9 *Moses solemnly engageth them to keep covenant with God,* 10—17 *Unbelief, careless Contempt, and breach of Covenant, shall be severely punished,* 18—28. *The end and use of the revealed Will of God.*

THese *are* the words of the covenant *a*, which the LORD commanded Moses to make with the children of Israel in the land of Moab, * beside the covenant *b* which he made with them in Horeb. 1 * ch. 5. 2.

a These are the terms or conditions upon which God hath *made*, *i. e.* renewed Covenant with you. *b (i. e.)* That preceding or striking of Covenant. The *Covenant* was but one in substance, but various in the time and manner of its dispensation.

2 And Moses called unto all Israel, and said unto them, * Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land: * Exod. 14. 31.

3 * The great temptations which thine eyes have seen, the signs, and those great miracles: * chap. 7. 19. & 34. 11.

4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day *c*.

c This verse comes in by way of correction or exception to the foregoing clause in this manner, I said indeed, *ye have seen*, &c. v. 2. and *thine eyes have seen*, &c. but I must recall my words, for in truth you have not seen them; in seeing you have not seen, and perceiving you have not perceived them: you have perceived and seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose: you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them: which he expresseth thus, *the Lord hath not given you*, &c. not to excuse their wickedness, but partly to direct them what course to take, and to whom they must have recourse for the amending of their former errours, and for a good understanding and improvement of God's works; and partly to aggravate their sin, and to intimate that although the hearing ear, and the seeing eye, and the understanding heart, be the workmanship of God, *Prov.* 20. 12. and the effects of his special grace, *Deut.* 30. 6. *Jer.* 31. 33. and 32. 39. *&c.* yet their want of this grace was their own fault, and the just punishment of their former sins; their present case being like theirs in *Isaiah*'s time, who first shut their eyes and ears that they might not see and hear, and would not understand, and then by the tremendous but righteous Judgment of God, had their hearts made fat, and their eyes and ears closed that they

they should not be able to see and hear, and understand, as is manifest from the history of their carriage in the wilderness.

5 And I have led you forty years in the wilderness, your cloths are not waxen old upon you, and thy shoe is not waxen old upon thy foot *d*.

d So far, that it was necessary for you to throw them away, and to get new ones. See on *Deut.* 8. 4.

6 Ye have not eaten bread *e*, neither have ye drunk wine or strong drink *f*, that ye might know that I *am* the LORD your God *g*.

e (i. e.) Common bread purchased by your own money, or made by your own hands, but Heavenly and Angelical bread, *Deut.* 8. 3. *Psal.* 78. 24, 25. You have subsisted without bread the staff of life. *f* But only water out of the rock. *g* The Lord Omnipotent and All-sufficient for your provision, without the help of any Creatures, and your God in covenant with you who hath a true affection to you, and fatherly care of you, even when ordinary means fail.

* Num. 21. 24, 33. chap. 2. 32. and 3. 1.

7 And when ye came unto this place, * Sihon the King of Heshbon, and Og the King of Bashan came out against us unto battel, and we smote them,

8 And we took their land, and * gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half tribe of Manasseh.

* Num. 32. 33.

* chap. 4. 9. * Keep therefore the words of this covenant, and do them, that ye may † prosper in all that ye do.

† Heb. *act prudently.* So Gr.

10 Ye stand this day all of you before the LORD your God *h*: your captains of your tribes, your elders, and your officers, with all the men of Israel.

h In his presence, who sees your hearts and carriages, and before his Tabernacle, where it is probable they were now called together, and assembled for this work. See *v.* 2.

11 Your little ones, your wives, and thy stranger *i* that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water *k*:

i Such strangers as had embraced their Religion. *k* All sorts of persons, yea, even the meanest of them, such as these were, *Jos.* 9. 27. all sorts and ranks of servants.

† Heb. *oath.*

12 That thou shouldest † enter into covenant *l* with the LORD thy God, and into his oath *l*, which the LORD thy God maketh with thee this day:

l (i. e.) Into covenant or agreement confirmed by a solemn oath.

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only do I make this covenant, and this oath:

15 But with *him* that standeth here with us this day, before the LORD our God, * and also with *him* that *is* not here with us this day *m*: * Act. 2. 39. 1 Cor. 7. 14.

m (i. e.) With your prosperity. For so the covenant was made at first with *Abraham* and his seed, by which as God engaged himself to continue the blessing of *Abraham* upon his posterity, so he also engaged them to the same duties and conditions which were required of *Abraham*. So it is even among men, where a King confers an estate upon a Subject and his Heirs for ever, upon some certain conditions, all his Heirs who enjoy that benefit, are obliged to the same conditions. But whatsoever becomes of mans right, God the Creatour and Soveraign Lord of all men and things hath an unquestionable right and power to oblige all persons that are or shall be, to such conditions as he pleaseth, and especially to such conditions as are for their own benefit, which is the present case.

16 (For ye know how we have dwelt in the land of Egypt *n*, and how we came through the nations *o* which ye passed by.

n Where you have seen their Idolatries, and learned too much of them, as the Golden Calf shewed, and therefore need to renew your covenant with God; where also we were in dreadful bondage whence God alone hath delivered us, to whom therefore we are deeply obliged, and have all reason to renew our covenant with him. *o (i. e.)* With what hazards, if God had not appeared for us.

17 And ye have seen their abominations, and their † idols *p*, wood and stone, silver and gold, which *were* among them.) † Heb. *dung, gods.*

p What sorry tools they are, what senseless and ridiculous deities; so that you have great reason to value your God, and to cleave to him in covenant, and to take heed of such abominable Idolatries.

18 Lest there should be *g* among you, man or woman, or family, or tribe, whose heart turneth away *r* this day from the LORD our God, to go, *and* serve the gods of these nations: * lest there should be among you a root *s* that beareth ‖ gall and wormwood *t*: * Heb. 12. 15. ‖ Or, a possessor. Heb. יֵשׁ

q Or take heed or beware *lest there be.* For it seems to be an Ellipsis, or defect of a verb which is usual in Scripture, and which we have in a case parallel to this, *Gen.* 3. 22. *And now* we must take care *lest he put forth*, &c. Or this particle, *lest*, may be joined with *v.* 14, 15. to this purpose, I now renew the covenant with you, and with your posterity, lest any of you or yours should be tempted to depart from God, *&c. r (i. e.)* Who turneth away from God to Idols not by constraint, but by choice, and the inclination of his own heart. By this phrase he leads them to the spring of their sin and ruine, even their own hearts, which he admonisheth them hereby to look to above all things. *s* Either *1.* An evil heart enclining you to such cursed Idolatry, and bringing forth bitter fruits. Or, rather 2. Some secret and subtle Apostate who lurks and works like a root under ground, and likely conveys his poyson to the infection of others; for both the foregoing and following words speak of some particular person. *t (i. e.)* Which though for the present it may please your fancy, yet in the end, afford you selves, and produce bitter fruits, not only distasteful to God, but also poisonful and destructive to your selves.

19 And it come to pass when he ‖ heareth the words of this curse *x*, that he bless himself in his heart, saying, I shall have peace *z*, though I walk in the ‖ imagination of mine heart *a*, to add † drunkenness to thirst *b*: ‖ Heb. *hardness.* † Heb. *thirst.*

u (i. e.) That root, or that man mentioned, *v.* 18. *x (i. e.)* Of that oath mentioned, *v.* 12. wherein he swore that he would keep covenant with God, and that with a curse pronounced against himself if he did not perform it. Now if when he reads this again, or hears of it from others, *y (i. e.)* Flatter himself in his own eyes, as *Psal.* 36. 2. with vain conceits and hopes, as if God did not mind such things, and either could not, or would not punish them. Compare *Psal.* 49. 18. *Jer.* 2. 20. *Zech.* 11. 5. *z (i. e.)* Safety and prosperity. *a* Though in my practices and worship I do not follow God's command, but my own devices, and whatsoever my fancy best liketh, minding nothing but the gratifying of mine own fancy and humour. *b (i. e.)* Not only to satisfie his *thirst*, *i. e.* his covetousness and inclination to wickedness, but even to exceed it, as Drunkards take oft times more than th ir appetite desires, and drink out of meer wantonness, or from a desire to be drunk; and as likely persons commit lewdness with others more than their natural inclinations desire, or their strength can well bear, merely from a wicked mind, and from contempt of God; and because they will do so. The words may be rendred, *to add thirst to drunkenness*, i. e. particle *eth*, which is a note of the Accusative Case, being joined with *thirst*, and not with *drunkenness*, and so the sense may be this, that when he hath multiplied his sins, and made himself as it were drunk with them, yet he is not satisfied therewith, but still when his Appetite, and provokes his thirst after more, as Drunkards commonly will use means and temptations to make themselves thirst after more drink, that they may drink more abundantly. Or thus, *to add the moist* or *moistening to the thirsty*, (i. e.) in stead of restraining and mortifying, as he ought to do, fully and greedily to satisfie his idolatrous or wicked inclinations, and resolved to give up himself to all the desires of his own heart. Compare *Psal.* 23. 5. *Prov.* 23. 35. *Isa.* 50. 1. and 56. 12. *Eph.* 4. 19.

20 * The LORD will not spare him, but then the anger of the LORD, and his jealousie shall smoke against that man, and all the curses *that are* written in this book shall lie upon him: and the LORD shall blot out his name from under heaven *d*. * Exod. 24. 7, 8. Compare *Psal.* 18. 8. *d (i. e.)* Destroy his person and memory from amongst men.

21 And the LORD shall separate him unto evil *e*, out of all the tribes of Israel, according to all the curses of the covenant *f*, *that* † are written in this book of the law: † Heb. *that are.*

e (i. e.) Unto some peculiar and exemplary plague; he will make him a monument of his displeasure to the whole land. ‖ He intimates that the covenant of grace, which God made with them, hath not only blessings belonging to it, as this foolish person imagined, but curses also to the transgressours of it.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say *g*, when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it: ‖ *wherewith the LORD made it sick.* † Heb.

g The words following, *v.* 24, 25, *&c.*

23 *And that* the whole land thereof *is* brimstone, and † salt, *and* burning *h*, that it is not sown, nor beareth, nor any grass groweth therein, * like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: † Heb. *burnt salt.* * Gen. 19. 24, 25.

h (i. e.) Is burnt up and made barren, as with brimstone and salt. See *Judg.* 9. 45. *Psal.* 107. 34. *Jer.* 17. 6. *Ezek.* 47. 11.

24 Even all nations shall say, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? * 1 King 9. 8. Jer. 22. 8.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them, when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them; gods whom they knew not, and ‖ *whom* † he had not † given unto them *i*. ‖ Or, *who.* † *have not.* † Heb. *apportioned.*

i (i. e.) Whom God had not given or divided to them, as their portion, or for their worship, but hath *divided them unto all Nations*, from any *one*, as it is said, *Deut.* 4. 19. not for their worship, but for their service and service. So he speaks here of the Sun and Moon and Stars, which were the principal Gods worshipped by the neighbouring Nations. Or, *to whom now he hath given this*, *i. e.* that they should be worshipped, or, to whom no worship belongs. So this is an argument against Idolatry. Or, *who he knows have given no such thing*: to wit, any thing: It is an Ellipsis of the Accusative, which is very frequent: gods known to them by no benefits received from them, as they had from their God, whom therefore it was the greater folly and ingratitude to forsake.

f (i. e.) In the outside, in a little chest fixed to it, for nothing but the Tables of stone were contained in the Ark, *1 King.* 8. 9. Here it was kept for greater security and reverence. *g (i. e.* Against thy people, to whom he turns his speech that they might be more affected with it.

27 For I know thy rebellion, and thy stiff-neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD, and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly corrupt *your selves*, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended.

CHAP. XXXII.

The Divine Song, in which God's Power, mercy to his people, and vengeance on his enemies is exalted, their ingratitude is rebuked, 1—18. *God's wrath and future judgments,* 19—26. *Yet, the Idolatrous Nation not to be destroyed; and they at last to be enlarged,* 27—43. *He exhorts them to set their hearts on these words for their good,* 44—47. *God sendeth him up to Mount Nebo, there to see the promised Land and dye,* 48—52.

1 Give * ear, O ye heavens *a*, and I will speak: and hear, O earth *a*, the words of my mouth.

* chap. 4. 26. & 30. 19. Psal. 50. 4. Isa. 1. 2. Jer. 2. 12. & 6. 19.

a Either 1. Angels and men. Or 2. You lifeless and senseless creatures, heaven and earth, which he calls upon partly to accuse the stupidity of *Israel*, that were more dull of hearing than these; and partly as witnesses of the truth of his sayings and the justice of Gods proceedings against them.

2 * My doctrine shall drop as the rain *b*, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

* Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

b Look what effect rain and dew have upon herbs and grass which they make fresh and fragrant and growing, the same effect I may justly expect and hope that my discourse will have upon your hearts, *i.* e. to make them soft and pliable and fruitful. Or this may be a prayer, *Let my doctrine drop*, &c. O that it might do so, that my discourse might not be lost upon you, but be profitable to you; the future tense of the indicative mood being put for the imperative mood, as is usual.

3 Because I will publish the Name of the LORD *c*, ascribe ye greatness unto our God *d*.

c (i. e.) His glorious excellencies and righteous and worthy actions, by which he hath made himself known as a man is known by his name, and by which it will appear both that there is no blame to be laid upon him whatsoever befalls you, and that it is gross madness to forsake such a God for dumb Idols and meer vanities. *d* As I am about to publish the great power and Majesty and glory of God, so do you also own and acknowledge it, as you have reason to do; or do you attend to the words which God hath commanded me to speak to you in his Name with that diligence, reverence and godly fear which the prefence of so great and glorious a Majesty calls for.

4 *He is* the rock *e*, his work is perfect *f*: for all his ways *are* judgment *g*: a God of truth *h*, and without iniquity, just and right *i* he.

e Or, *a rock*, as for the stability and everlastingness of his nature, and invincibleness of his power, so also for his sixedness and immutability in his counsels and promises and ways; so that if there shall be a sad change in your affairs from an high and prosperous, to a calamitous and deplorable, condition, as there will be, remember that this proceeds from your selves and from the change of your ways and carriages towards God, and not from God, *in who in there is no variableness nor shadow of change, Jam.* 1. 17. *f* All his works and actions are unblameable, as being perfect in and righteous, as it follows. *g* All his administrations in the world and particularly all his dealings with you are managed with judgment and justice. *h* Constant to his promises: you cannot accuse him of any levity or unfaithfulness towards you to this day.

† Heb. *To both corrupted to himself.*

5 † They * have corrupted themselves *k*, ‖ their spot *is* not *the spot* of his children: *l* they are a perverse and crooked generation *m*.

‖ Or, that they are *not his children that is their blot.*

i (i. e.) The Israelites, as the following words manifest. *k* This phrase sometimes in Scripture notes sin, and sometimes destruction And so the sense may be either, 1. Their wickedness is not from God but from themselves, and their own choice; they have wilfully and industriously depraved themselves, and sold themselves to sin. Or rather 2. Their destruction is not from God, who is *just* and *true*, &c. as was now said, but wholly and solely from themselves, and from their own wickedness, as it here follows. *l (i. e.)* Their blemishes or sins are not committed through ignorance or frailty or surprizal, as good men sometimes sin, but they proceed from design and deliberation, are accompanied with malice and wilfulness and contempt, and followed with obstinacy, impenitency and incorrigibleness. So that they carry themselves not like my children and people as they seem to be and profess to be, but like mine enemies. *m* Not only some few of them but the whole body or *generation* of them are *perverse*, *(i. e.)* froward and untractable, *and crooked*, *(i. e.)* irregular and disorderly, not agreeing with the straight and righteous nature of God and of his law. Compare *Isa.* 42. 16.

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? Hath he not made thee *o* and eſtablished thee? *p*.

n That hath redeemed and rescued thee from Egyptian bondage. *o (i. e.)* Advanced thee, as that word is used, *1 Sam.* 12. 6. *Eph.* 6. 6. & *Psal.* 95. 6. & 149. 2. *Isa.* 43. 7. *Made thee*, not only in a general and common way by Creation or production, but in a peculiar manner by adoption or making thee his peculiar people and children. *p (i. e.)* Renewed and confirmed his grace and favour to thee, and not taken it away from thee, which thou hast oft provoked him to do.

7 Remember the days † of old *q*; consider the years † Heb. *of* † of many generations: ask thy father, and he will shew *generation.* thee, thy elders, and they will tell thee.

q (i. e.) The history and events of ancient days or former ages, and thou wilt find that I had a respect unto thee not only in Abrahams time, but long before it. Compare *Jer.* 2. 20.

8 When the most High * divided to the Nations their † inheritance *r*, when he ſeparated the ſons of Adam *s*, he ſet the bounds of the † people according to the number of the children of Israel *t*.

* Acts 17. 26. † Heb. *peoples.*

r When God by his providence did allot the several parts of the world to several people, which was done *Gen.* 10. and 11. See *Deut.* 2. 5. 9. *Amos* 9. 7. *Act.* 17. 26, 27. *s (i. e.)* Divided them in their languages and habitations according to their families. *t (i. e.)* He disposed of the several lands and limits of the people so as he did reserve a convenient and sufficient place for the great numbers of the people of *Israel*, whom he designed to make as numerous as the stars of heaven. And therefore he so guided the hearts of several people that the posterity of *Canaan*, which was accursed of God, *Gen.* 9. 25, 26, 27. and devoted to ruine, should be feared in that country which God intended for the children of *Israel*, that so when their iniquities were ripe and Gods time came, they might be rooted out, and the *Israelites* might come in their stead.

9 For the * LORDS portion *is* his people *u*: Jacob *is* the † lot of his inheritance.

* Exod. 19. 5. 1 Pet. 2. 9. † Heb. *the cord.*

u It is no wonder God had ſo great a regard to this people, for he chose them out of all mankind to be his peculiar portion and treasure.

10 He found him *x* * in a deſert land *y*, and in the waſt howling wilderneſs *z*: he ‖ led him about *a*, he inſtructed him, he * kept him as the apple of his eye *b*.

* chap. 8. 15. Jer. 2. 6. *x* Nor by chance, but as it were looking out and ſeeking for him, he met with him there. He did indeed manifeſt himſelf to him in *Egypt*, but it was in the wilderneſs at *Sinai* where he found God, and God found him in an eminent manner, and revealed his mind and will to him, and entred into covenant with him, and imparted himſelf and his grace and bleſſing to him, that being the 250. Zeckel pointed in *Egypt* for God and *Israel* to meet together, *Exod.* 3. 12. By this word he alſo ſignifies both their loſt condition in themſelves, and that their recovery was not from themſelves, but only from God who ſought and found them out by his grace. *y* In a place deſtitute of all the neceſſaries and comforts of life, which alſo was a type of that deſolate and comfortleſs condition in which all men are before the grace of God finds them out. See *Cant.* 3. 6. and 8. 5. *Ezek.* 16. 4. *Hoſ.* 9. 10. and 13. 5. *z* Where inſtead of the voices of men is nothing heard but the howlings and yellings and ſcreitches of ravenous birds and beaſts. See *Iſa.* 43. 20. *Mich.* 1. 8. *a* He conducted them from place to place by his cloudy pillar and providence. See *Exod.* 13. 18, &c. Or, *he compaſſed him about*, by his provident care over him, watching over him and preſerving him on every ſide. Compare *Pſal.* 32. 7. *b* As men uſe to keep the apple of their eye, *i. e.* with ſingular care and diligence, this being as a moſt tender ſo a moſt uſeful part. Compare *Pſal.* 17. 8. *Prov.* 7. 2. *Zech.* 2. 8.

11 * As an eagle ſtirreth up her neſt *c*, fluttereth over her young, ſpreadeth abroad her wings *d*, taketh them, beareth them on her wings *e*:

* Jer. 49. 4 chap. 4. 37. Iſa. 31. 5.

c (i. e.) Her young ones in the neſt, by a common Metonymy; which the by her cry and motion provoketh to flie by her example. *d* As preparing her ſelf to flie. *e* Or, *as on her wings*, *i. e.* gently and tenderly and ſafely too, as if ſhe carried them not in her claws for fear of hurting them, but upon her wings. So it is only an Ellipſis of the particle *as*, which is frequent, as hath been ſhewed. Though ſome ſay, the Eagle doth uſually carry her young ones upon her wings.

12 *So* the LORD alone did lead him *f*, and *there was* * no ſtrange God with him *g*.

* Iſa. 43. 12.

f (i. e.) When they were ſhut up in *Egypt* as in their neſt whence they durſt not venture to fly nor flie, he taught and incouraged and enabled them to fly out and free themſelves from that bondage, and brought them into a ſtate of liberty and life; he dealt tenderly with them, bearing with their infirmities, keeping them from all harms. *g* To wit, to aſſiſt him at that work or to deliver them. The more unworthy they in giving to Idols a ſhare in that worſhip and ſervice which they owe to God only.

13 He made him ride on the high places of the earth *h*, that he might eat the increaſe of the fields, and he made him to ſuck * honey out of the rock *i*, and oil out of the ſtiffy rock *k*.

* Pſal. 81. 16

h (i. e.) To conquer their ſtrongeſt holds, which oft-times are in the mountains, and their cities fenced with walls of greateſt height and ſtrength, *Deut.* 1. 28. and 2. 36. and 33. 29. *Iſa.* 58. 14. To *ride upon* in Scripture phraſe is to ſubdue or conquer, as *Pſal.* 45. 4. and 66. 12. *Rev.* 6. 2. and 19. 11, 14. *i* This being a land flowing with honey, *Exod.* 3. 8. 17. where the bees made honey even in woods, as *1 Sam.* 14. or in the holes of rocks, or in the trees that grew upon or among rocks. *k* The olive trees grow and fructifie moſt in rocky or hilly places.

14 Butter of kine, and milk of ſheep with fat of lambs *l*, and rams of the breed of Baſhan *m*, and goats, with the fat of kidneys of wheat *n*, and thou didſt drink the pure blood of the grape *o*.

l For though the fat wherewith the inward parts were covered was not to be eaten by them but offered to God, *Lev.* 3. 9, 10. yet that fat which was faſt joined to and mixed with the fleſh they might eat, as the *Jewiſh* Doctors note. *m* A place famous for excellent cattel, *Numb.* 32. 4, and 33. *n (i. e.)* With the fineſt of the grains or kernels of wheat; compared to kidneys for their ſhape and plumpneſs and largeneſs. Compare *Pſal.* 81. 17. and 147. 14. *o* Wine not mixed with water, but pure as it comes from the grape, which was of a red or bloody colour. See *Pſal.* 75. 8. *Iſa.* 27. 2.

Iſa. 44. 2. Neh. 9. 25, 26. Jer. 2. 7. and 5. 7. Hoſ. 13. 6.

15 But * Jeſurun *p* waxed fat and kicked *q*: * thou art waxen fat, thou art grown thick, thou art covered *with fatneſs r*: then he forſook God which made him, and lightly eſteemed the Rock of his ſalvation.

p (i. e.) *Iſrael*, as is agreed by *Chriſtian* and *Jewiſh* Interpreters; whom he calls *right* or *upright* or *righteous*, (as the word ſignifies) not that they were ſo indeed, but partly by way of inſtruction to mind them what they profeſſed and promiſed and ought to be; and partly by way of exprobration, to ſhew them how unlike they were to the people of God which they pretended to be, and what a ſhame it was to them to degenerate ſo much from their name and profeſſion. *q* As well fed and wanton cattel uſed to do: he grew inſolent and rebellious againſt God and againſt his word and ſpirit. *r* Which is here rightly underſtood and ſupplied, by comparing this place with *Job* 15. 27. *Pſal.* 17. 10.

16 They provoked him to jealouſie † with ſtrange gods, with abominations provoked they him to anger.

† Heb. *with.*

r (i. e.) To anger and fury, for *jealouſie is the rage of a man*, *Prov.* 6. 34. And withall it implies the ground of his anger, to wit, their falſeneſs to God whom they had owned and accepted as their husband, and their ſpiritual whoredom with other Gods.

Lev. 17. 7. Pſal. 106. 37. Cor. 10. 20. Deut. 32. 17. Pſal. 96. 5. Iſa. 65. 3. Jer. 7. 9. Hoſ. 4. 13. Baruch 4. 7. Rev. 9. 20.

17 * They ſacrificed unto devils *s*, ‖ not to God *u*: to gods whom they knew not *x*, to new *gods*, that came newly up *y*, whom your fathers feared not *z*.

s (i. e.) Unto Idols, which the Devils brought into the World in oppoſition to God, in and by which the Devils oft-times manifeſted themſelves unto men, and gave them anſwers, and received their worſhip. Compare *1 Cor.* 10. 20. The *Gentiles* pretended to worſhip God in their Idols, and the Devils which inſpired them deluded the nations with falſe pretences that they were a ſort of lower Gods. *Moſes* therefore takes off this maſk, and ſhews the *Iſraelites* that theſe pretended Gods were really Devils, thoſe great enemies of mankind, and therefore that it was the height of madneſs to honour or worſhip them. *u* This he ſaith, either becauſe though at firſt they joined God and Idols together in worſhip, yet at laſt they quite forſook God and adhered to Idols only: or becauſe God utterly rejected thoſe ſacrifices which they offered to him together with Idols, and took them for no ſacrifices. See *1 Cor.* 10. 21. *x* Or, *who never knew them*, *i. e.* never ſhewed any kindneſs to them, or did them any good: for ſo words of knowledge are often uſed, as *Pſal.* 1. 6. *Hoſ.* 13. 5. *y* Not ſimply or abſolutely, for ſome of theſe Gods had been worſhipped for many generations and had a fair pretence of long antiquity, but comparatively to the true God, who is *the antient of days*, *Dan.* 7. 9. and who was worſhipped from the beginning of the world. To this original and firſt antiquity *Moſes* recalls them; as alſo our Saviour doth recall the Jews to the firſt inſtitution, *Mat.* 19. 8. And therefore we may ſafely follow both their patterns in deſpiſing all pretences of antiquity which are contrary to Gods firſt inſtitutions contained (as all conſeſs) in the holy Scriptures. *z (i. e.)* Served not, worſhipped not, but juſtly deſpiſed and abhorred them.

Iſa. 44. 18 Of the * Rock *a* that begat thee *b* thou art unmindful, and haſt forgotten God that formed thee.

* Deut. 32. 4 chap. 4. 37. Iſa. 31. 5.

a (i. e.) Of God, one of whoſe titles this is, above *ver.* 4. *Iſa.* 44. 8. or of Chriſt, who is called the *rock*, *1 Cor.* 10. 4. whom the *Iſraelites* are ſaid to have tempted, there *ver.* 9. *b (i. e.)* Who hath adopted you to be his people, and hath ſhewed as much care and kindneſs to you, as if he had begotten you.

19 And when the LORD ſaw *it*, he ‖ abhorred them, becauſe of the provoking of his ſons, and of his daughters *c*.

Or, *deſpiſed.*

c Becauſe of their ſins whereby they provoked him to anger. Or, *by reaſon of* his great and juſt *anger* againſt them *he abhorred* or *reproached* or *caſt off his ſons and his daughters*, for ſuch they were by calling and profeſſion, but not in truth and reality, *ver.* 5.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be d*: for they *are* a very froward generation, * children in whom there *is* no faith *e*.

Iſa. 30. 9.

d I will *ſee* and obſerve what will be the iſſue of all this, what will become of them at laſt: but this God doth not *ſee* only by way of ſpeculation but practically, *i. e.* conſiders with himſelf what he ſhall do with them, and how he ſhall puniſh them, and ſees what he will or purpoſes to do. A ſpeech after the manner of men. Or I *will ſee* is put for, *I will make them and others to ſee*, what the fruit of ſuch actions ſhall be. *Hebrew* verbs in *Cal* do oft-times take the ſignification of *Hiphil*. *e* Perfidious, that have broken their covenant ſo ſolemnly made with me.

21 They have moved me to jealouſie with *that which is* not god, they have provoked me to anger with their vanities: and * I will move them to jealouſie with *thoſe which are* not a people *f*, I will provoke them to anger with a foolish nation *g*.

* Deut. 32. 21. Iſa. 65. 1. Rom. 10. 19.

f (i. e.) With the *Gentile* or Heathiniſh nations, who are none of my people, who ſcarce deſerve the name of a people, living without yoke, without the knowledge and fear of God, without the foundation of all true policy and government, and without righteous and neceſſary laws; and many of them in diſdain of all government and laws and order, barbarous and rude and ſavage and brutiſh in their manners. And yet theſe people I prefer before you, and take in your ſtead, receive them and reveſt you; which, when it came to paſſ how diſpenſed and devoted the *Jews* to jealouſie, may be gathered from *Mt.* 21. 43. *Act.* 11. 2, 3. and 22. 21, 22. 27. 1 Theſſ. 2. 15, 16. the *Gentiles* were born in the opinion of the *Jews*, and in truth and reality, notwithſtanding all their pretences to wiſdom, *Rom.* 1. 22. there being nothing more fooliſh or brutiſh than the worſhip of Idols. See *Jer.* 10. 8. 1 *Cor.* 12. 2.

22 For * a fire is kindled *h* in mine anger, and ſhall burn unto the loweſt hell *i*, and ‖ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

* Jer. 15. 14. Lam. 4. 11. Or, *even to hell.*

h (i. e.) Great and grievous judgments ſhall be inflicted, which oft come under the name of *fire*, &c. See *Deut.* 4. 24. *Lev.* 10. 6. *Amos* 2. 2, 5. *i* Or, *into hell or the grave, to damnation.* The meaning is, it ſhall not only burn up all the corn and fruits and buildings which appear above ground, but it ſhall reach to the loweſt and deepeſt depths of the earth and burn up the very roots and hopes of future increaſe.

23 I will * heap miſchiefs upon them, I will ſpend mine arrows *k* upon them.

* Iſa. 35. 14. Pſal. 7. 13.

k (i. e.) Even empty my quiver, and ſend upon them all my plagues, which, like arrows ſhot by a skilful and ſtrong hand, ſhall ſpeedily reach and certainly hit and mortally wound them. Compare *Zech.* 9. 14.

24 They ſhall be burnt with hunger *l*, and devoured † with burning heat *m*, and with bitter deſtruction will alſo ſend * the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt *n*.

† Heb. *burnings of heat.* Lev. 26. 16. Deut. 32. 24. Hab. 3. 5. Pſal. 91. 6. Jer. 8. 17.

l With famine, which burneth and parcheth the inward parts, and makes the face *black as a coal*, *Lam.* 4. 8. *m* From fevers or carbuncles, or other inflaming diſtempers. *n* Who feed upon the duſt, *Gen.* 3. 14. and lurk in it that they may ſurprize unwary paſſengers, *Gen.* 49. 17.

25 * The ſword without, and terror † within ſhall deſtroy, both the young man and the virgin, the ſucking *alſo*, with the man of gray hairs.

* Lam. 1. 20. & 2. 21. Ezek. 7. 15. † Heb. *from the chambers.* Jer. 6. 11. & 9. 21.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

† Heb. *be aware.*

27 Were it not that I feared the wrath of the enemy, leſt their adverſaries ſhould behave themſelves ſtrangely, and leſt they ſhould ſay, ‖ Our hand *is* high, and the LORD hath done all this.

Or, *my hand.*

o (i. e.) *Their rage againſt me*, as it is expreſſed *Iſa.* 37. 28, 29 their inſolent and furious reproaches againſt my name, as if I were unnatural and cruel to my people or unable to deliver them. Compare *Exod.* 32. 12. *Numb.* 14. 13. *Deut.* 9. 28. *Iſ.* 37. 9. The fear hereof is aſcribed to God after the man ner of men. *p (i. e.)* Inſolently and arrogantly above what they uſed to do. Or, *were confirmed ſtrangers*, *i. e.* either really not acknowledge or pretend they did not know that which I had publickly declared and they either did or eaſily might have known, to wit, that this judgment was inflicted upon them by my hand for their ſins.

28 For they *q* are a nation void of counſel, neither *is there any* underſtanding in them.

q Either 1. the enemies laſt mentioned, who are fooliſh people, and therefore make ſo falſe and fooliſh a judgment upon things. Or rather 2. the *Iſraelites* themſelves, of whom he ſpeaks both in the foregoing *ver.* 26. and in the whole foregoing chapter, and in the next *v.* 29. and afterwards. *r* That have not wiſdom to direct themſelves, nor diſcretion to deſire and receive counſel from others, but raſhly and madly go on in thoſe courſes which will certainly ruine them.

29 * O that they were wiſe, *that* they underſtood this, * *that* they would conſider their latter end *s*.

* Pſal. 81. 13. Iſa. 48. 18. * Lam. 1. 9.

r What their end will be, and that although God ſpare them long, yet at laſt judgment will certainly overtake them.

30 How ſhould * one chaſe a thouſand *t*, and two put ten thouſand to flight, except their Rock * had ſold them *u*, and the LORD had ſhut them up?

* Joſh. 23. 10. 2 Chro. 14. 11. * Deut. 32. 30. 1 Sam. 12. 9. Pſal. 44. 12.

s Whence ſhould this miraculous change come, that whereas God had promiſed that *five Iſraelites* ſhould *chaſe an hundred* of their enemies, *Lev. Levit.* 26. 8. now on the contrary *an* enemy *ſhould chaſe a thouſand Iſraelites*. *u (i. e.)* Their God, as before *ver.* 18. who was their only refuge and defence. *x* To wit, for their ſins, had quitted his right and relation to them, and given them up into their enemies hands. *y* As it were in the net which their enemies had laid for them.

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges *z*.

z Who by their dear bought experience have been forced to acknowledge that our God was far ſtronger than they and their falſe Gods together. *See Exod.* 14. 25. *Numb.* 23. 23. *Sam.* 4. 8. *Jer.* 40. 3.

‖ Or, *is worſe than the wine of Sodom*

32 For *a* their vine ‖ *is* of the vine of Sodom *b* and

prefied, which as it is called by one of the names of that place, *Exod.* 17. to wit, *Meribah*, *Numb.* 20. fo it may be here called by its other name, *Maſſah*; and well may the fame names be given to thoſe two places, becauſe the occaſion of them was in a great meaſure one and the ſame. Though this place may be otherwiſe rendered, *whom thou didſt try to trying* or *with trial*, i. e. whom thou didſt exactly and throughly try, ſuch repetitions being very frequent and elegant in the Hebrew language. And it may be obſerved, that in the Hebrew text here are two ſeveral prepoſitions, though the Engliſh tranſlation render them both by *at*, here, *both*, *in* or *with*, and in the next branch, *at*, *at* or *near* or *concerning the waters of Meribah*; which may ſeem to intimate that the former is not the name of the place as the latter is: why elſe ſhould they not have been expreſſed by the ſame prepoſition? *f* Or, *contend*, *i. e.* whom thou didſt reprove and chaſtiſe, as that phraſe ſignifies, *Iſa.* 49. 25. *Jer.* 2. 9.

9 Who ſaid to his father, and unto his mother, I have not ſeen him *g*, neither did he acknowledge his brethren, nor knew his own children: *for they have obſerved thy word, and kept thy covenant *h*.

* Mal. 2. 6.

g (i.e.) I have no reſpect unto them, for ſo *knowledge* is oft uſed, as *Jer.* 9. 21. *Prov.* 12. 10, 11. *1 Theſſ.* 5. 12. The ſenſe is, who followed God and his command fully, and executed the judgment enjoyned by God without any reſpect of perſons, *Exod.* 32. 26, 27. This ſeems better than to refer it, either to their not mourning for their next kindred, for that was allowed to all but the high Prieſt in caſe of the Death of Father or Mother, and that was only a ceremonial rite and no matter of great commendation; or to their impartiality in executing the judgments committed to them, *Deuteronomy* 17. 9. of which they had as yet given no conſiderable proof. *h (i.e.)* When the reſt broke their covenant with God by that ſoul ſin of Idolatry with the calf, that Tribe kept themſelves more pure from that infection, and adhered to God and his Worſhip and Service, as appears from *Exod.* 32. 26, 28. Compare *Mal.* 2. 6, 7.

10 ‖ They *i* ſhall teach Jacob thy judgments, and Iſrael thy law; ‖ they ſhall put incenſe † before thee *k*, and whole burnt-ſacrifice upon thine altar.

‖ Or, *let them put incenſe.* † Heb. *to noſtrils.*

i (i.e.) The Prieſts and Levites. *k (i.e.)* Upon thine Altar of incenſe which ſtood before the Ark, the place of Gods ſpecial preſence.

11 Bleſs, LORD, his ſubſtance *l*, and accept the work of his hands *m*; ſmite through the loins of them that riſe againſt him *n*, and of them that hate him, that they riſe not again.

l (i.e.) His outward eſtate, as *Deut.* 8. 18. becauſe he hath no inheritance of his own, and therefore wholly depends upon thy bleſſing. Or, *His Tribe* or *Army*, as the word is uſed *Ezek.* 37. 10. The Prieſts that attended upon Gods ſervice in the Tabernacle or Temple are oft compared to an *hoſt* or *army* in regard of their exquiſite order and courſes and conſtant watches there. See *Numb.* 4. 3. *m (i. e.)* All his holy adminiſtrations which he fitly calls *the works of his hands*, either more largely, the hand, one great inſtrument of action being put for all the reſt; Or becauſe a great part of the ſervice of the Levites and Prieſts was done by the labour of their hand and body, whereas the ſervice of Evangelical Miniſters is more ſpiritual and heavenly. *n* He prays thus earneſtly for them, partly becauſe he foreſaw they who were to teach and admoniſh, and reprove, and chaſtiſe others who would have many enemies, *Jer.* 15. 10. *Amos* 5. 10. and partly becauſe they were, under God, the great preſervers and upholders of Religion, and their Enemies were the Enemies of Religion it ſelf, as is evident from the hiſtory of the Old Teſtament.

12 *And* of Benjamin he ſaid, The beloved of the LORD *o* ſhall dwell in ſafety by him *p*, *and the LORD q* ſhall cover him all the day long *r*, and he ſhall dwell between his ſhoulders *s*.

o (i.e.) This beloved Tribe, ſo called partly in alluſion to their Father *Benjamin* who was the beloved of his Father *Jacob*: and partly becauſe of the love and kindneſs of God towards this Tribe which appeared both in this, that they dwelt in the fatteſt and beſt part of the Land, as *Joſ. plus* affirms, and eſpecially in the following priviledge. *p (i.e.)* Shall have his lot nigh unto Gods Temple, which was both a ſingular comfort and ſafeguard to him. *q* Who may well be underſtood here becauſe he was expreſſed in the former member. *r* Shall protect that Tribe continually while they cleave to him. *s* The Lord ſhall dwell, *i. e.* his Temple ſhall be placed, *between his ſhoulders*, *i. e.* in his portion, or between his borders, or ſides as the word *Shoulder* is oft uſed, as *Exod.* 28. 7. *Numb.* 34. 11. *Joſ.* 15. 8, 10. *Ezek.* 47. 1, 2. And this was truly the ſituation of the Temple, on both ſides whereof was *Benjamins* portion, and though mount *Sion* was in the Tribe of *Judah*, yet mount *Moriah*, on which the Temple was built, was in the Tribe of *Benjamin*.

13 And of Joſeph he ſaid, * Bleſſed of the LORD *be* his land *t*, for the precious things of heaven *u*, for the dew, and for the deep that coucheth beneath *x*:

* Gen. 49. 25.

t His portion ſhall be excellent and endowed with choice bleſſings from God, as it here follows. *u (i. e.)* The precious fruits of the Earth brought forth by the influences of Heaven, the warmth of the Sun and the Rain which God will ſend from Heaven. *x* The ſprings of water bubbling out of the Earth.

14 And for the precious fruits brought forth by the ſun *y*, and for the precious things † put forth by the moon *z*,

† Heb. *ſtreight forth.*

y Which opens and warms the Earth, cheriſheth and improveth and in due time ripeneth the ſeeds and fruits of the Earth. *z* Which by its moiſture refreſhes and promotes them. Heb. *Of the moons or months*, *i. e.* which it bringeth forth in the ſeveral Months or Seaſons of the year.

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills *a*.

a (i.e.) The excellent fruits, as Grapes, Olives, Figs, &c. which delight in Mountains, growing upon, or the precious Minerals contained in, their *mountains* and *hills* called *ancient* and *laſting*, *i. e.* ſuch as have been from the beginning of the world, and likely to continue to the end of it, in oppoſition to thoſe hills or mounts which have been caſt up by the wit of man.

16 And for the precious things of the earth *b*, and fulneſs thereof *c*, and for the good will of him that dwelt in the buſh *d*: let the bleſſing come upon the head of Joſeph *e*, and upon the top of the head of him that * was ſeparated from his brethren.

* Gen. 49. 26.

b And in general for all the choice fruits which the Land produceth in all the parts of it, whether Hills or Valleys. *c (i.e.)* The Plants and Cattle and all Creatures that grow, increaſe, and flouriſh in it. *d* For all other effects of the good will and kindneſs of God who not long ſince did for a time dwell or appear in the buſh to me in order to the relief of his people, *Exod.* 3. 2. *e (i. e.)* Of *Joſephs* poſterity.

17 His glory *is like* the firſtling of his bullock *f*, and his horns *are like* the horns of ‖ unicorns *g*, with them he ‖ Or, *ox* ſhall puſh the people *h* together, to the ends of the earth *i*; *with the* and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh *k*.

f In whoſe countenance there is a kind of awful Majeſty and comely generoſity, as *Tully*, *Ælian*, &c. obſerve. This ſeems to note the Kingdom which *Ephraim* ſhould obtain in *Jeroboam* and his Succeſſors. *g* His ſtrength and power ſhall be very great. *h (i.e.)* All that ſhall oppoſe him, and particularly the *Canaanites*. *i (i.e.)* Of the land of *Canaan*. *k* Though *Manaſſeh* be now more numerous, yet *Ephraim* ſhall ſhortly ouſtſtrip him, as was foretold *Gen.* 48. 29.

18 And of Zebulun he ſaid, Rejoyce *l* Zebulun, in thy going out *m*, and Iſſachar *n* in thy tents *o*.

l Thou ſhalt proſper and have cauſe of rejoycing. *m* Either 1. To war, as this phraſe is oft uſed, as *Gen.* 14. 18. which was in part verified, *Judg.* 5. 18. Or 2. To Sea, in way of Traffick, becauſe their portion lay near the Sea. Or both may be joined, and in both reſpects his courſe is oppoſite to that of *Iſſachar*, who was a lover of peace and paſturage. See *Gen.* 49. 14, 15. *n* Who is here joined with *Zebulun*, both becauſe they were brethren by Father and Mother too, and becauſe their poſſeſſions lay near together. *o (i.e.)* Thou ſhalt give thy ſelf to the management of Land and Cattle, living quietly in thy own poſſeſſions, diſliking the troubles of war and of merchandiſe. So the phraſe is uſed, *Gen.* 25. 27. *Joſ.* 22. 4. *Judg.* 5. 24. and 7. 8.

19 They *p* ſhall call the people *q* unto the mountain *r*, there they ſhall offer ſacrifices of righteouſneſs *s*: for they ſhall ſuck *of* the abundance of the ſea *t*, and *of* treaſures hid in the ſand *u*.

p Either 1. *Zebulun* and *Iſſachar*. Or rather 2. *Zebulun* only, as the following matter ſhews, and it was *Zebulun* that *Moſes* takes more ſpecial notice of *ver.* 18. bringing in *Iſſachar* only by the by, in conjunction with him, or in oppoſition to him. And ſo having diſpatched *Iſſachar* in two words, he returns to *Zebulun*, a more active Tribe. *q (i.e.)* The Gentiles, either thoſe of *Galilee*, which was called *Galilee of the Gentiles*, who were their Neighbours; or people of other nations, with whom they had commerce, which they endeavoured to improve in perſwading them to the true God and his Worſhip and Service. *r (i.e.)* To the Temple, which *Moſes* knew was to be ſeated upon a mountain. *s (i.e.)* Such as God requires and Righteouſneſs obligeth them to offer. Their trafficking abroad with Heathen nations ſhall not make them forget or neglect their duty at home, nor ſhall their diſtance from the place of ſacrifice hinder them from coming to it to diſcharge that duty. *t* They ſhall grow rich by the traffick of the ſea, and their riches ſhall not make them the worſe as they do others, but they ſhall conſecrate themſelves and their riches to the ſervice of God. *u* Such precious things as either 1. Are contained in the ſand of the ſea and Rivers, in which ſometimes there is mixed a conſiderable quantity of Gold and Silver. Or 2. Such as grow in the Sea, or are fetched from the ſandy bottom of it, as pearls, coral, ambergreaſe, &c. Or 3. Such as being caſt into the Sea by ſhipwrack are caſt upon the ſhore by the workings of the Sea, and thence taken either by merchants, or by the people that live upon the Sea-Coaſt.

20 And of Gad he ſaid, Bleſſed *be* he that * enlar- * See Jer. 49. 28. &c. † Chet. 12. 6. geth Gad *x*: he dwelleth as a lion *y*, and teareth the arm with the crown of the head *z*.

x By praiſing God for enlarging *Gad* he ſuppoſeth the ground of theſe praiſes, that God would enlarge *Gad*, *i. e.* either 1. enlarge his Territories: which ſeems needleſs, becauſe they had a very large portion now when *Moſes* uttered theſe words. Or 2 bring him out of his ſtraits and troubles, which he was likely to be oft engaged in, becauſe he was encompaſſed with potent Enemies. And in this ſenſe the phraſe is uſed *Pſ.* 4. 2. compare *Pſ.* 31. 8. and 118. 5. One inſtance of the fulfilling hereof we have *Judg.* 11. *y (i.e.)* Safe and ſecure from his Enemies, and terrible to them when they rouſe and moleſt him. See 1 *Chron.* 5. 18, &c. and 12. 8. *z (i.e.)* Utterly deſtroys his Enemies, both the *head*, the ſeat of the crown, their dignity and principality, and the *Arm*, the ſubject of ſtrength and inſtrument of action; both chief Princes, and their inſtruments and ſubjects.

21 And * he provided the firſt part *a* for himſelf, becauſe there *in* a portion of the law-giver *b was he* † ſeated, and he came *with* the heads of the people *c*, he executed the juſtice of the LORD, and his judgments with Iſrael *d*.

* Num. 32. 29. † Heb. *ſeated.*

a The firſt-fruits of the Land of promiſe, the country of *Sihon*, which was firſt conquered, which he is ſaid to *provide for himſelf*, becauſe he deſired and ſo obtain'd it of *Moſes*, *Numb.* 32. *b (i.e.)* Of *Moſes* whoſe portion this is called, either becauſe this part of the Land beyond *Jordan* was the only part of the Land which *Moſes* was permitted to enter upon: or becauſe it was given to him by *Moſes*, whereas the portions beyond *Jordan* were given to the ſeveral Tribes by *Joſhua* according to the direction of the ſor. *c* Heb. *head* or *protected*: for their Wives and Children were ſecured in their Cities, whileſt many of their men went over to the War in *Canaan*. *d (i.e.)* He went, or he will go (the preter tenſe being put for the future after the manner of the Prophets) to wit, to the war in *Canaan*, with *the Princes*, or *Captains*, or *Rulers of the people of Iſrael*, *i. e.* under their command and conduct, as indeed they did; or with *the firſt of the people*; or, *in the front of the people*, as the *Syriack* renders it; for this tribe and their brethren whoſe lot fell beyond *Jordan*, were to march and did march into *Canaan before their brethren*, as it is expreſſed, *Joſ.* 1. 14. And the Hebrew word *reſch* oft ſignifies the *beginning* or *firſt* of a thing, *(i. e.)* He did or will execute the juſt judgment of God againſt the *Canaanites*, as the reſt of the *Iſraelites* did; he will joyn in the war againſt them, as he promiſed to do *Numb.* 32. 27, &c. and actually did, *Joſ.* 1. 14.

22 And of Dan he ſaid, Dan *is a* lions whelp *f*: he ſhall leap from Baſhan *g*.

f (i.e.) Courageous and generous and ſtrong and ſucceſsful againſt his Enemies. *g* Or, which *leapeth from Baſhan*: for this clauſe ſeems not to belong to the Tribe of *Dan*, which was at a great diſtance from *Baſhan*, even at the other end of the Land, and therefore this ſeems too great a leap for him, and if he did leap ſo far he ſhould rather be ſaid to take his leap from his own lot in the South of *Canaan*, and thence to *leap not from Baſhan*, but to *Baſhan*, to fall upon his Enemies there: but it rather is a continuation of the Metaphor, and belongs to the *Lion*, which is ſaid to *leap from Baſhan*, becauſe there were many and fierce Lions in thoſe parts, ſee *Judg.* 14. 5. whence they uſed to come forth to prey, and their manner was to leap upon the prey.

23 And of Naptali he ſaid, O Naptali ſatisfied with favour *g*, and full with the bleſſing of the LORD *h*: poſſeſs thou the weſt and the ſouth *i*.

g Either 1. With Gods favour, as it follows: Or 2. With mens favour or good-will, his carriage being peaceable, courteous and obliging, as is intimated, *Gen.* 49. 21. according to the common Tranſlation; ſee the notes there. *h (i.e.)* Seated in a pleaſant and fertile and happy ſoil; ſuch as *Galilee*, (in which their ſhare lay) eminently was, as *Joſephus* and others report. *i* Or, *the Sea* and *the South*. This is not to be underſtood of the places, that his lot ſhould fall there, for he was rather in the Eaſt and North of the Land; but of the pleaſures and commodities of the *Weſt* or of the *Sea*, which were conveyed to him from his neighbour *Zebulun*; and *of the South*, *i. e.* from the ſouthern tribes and parts of *Canaan*, which were brought to him down the Rivers *Jordan*, and both ſorts of commodities were given him in exchange for the fruits of his rich ſoil which he had in great abundance.

24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children *k*; let him be acceptable to his brethren *l*, and let him dip his foot in oil *m*.

k He ſhall have numerous and thoſe ſtrong and healthful and comely Children. Or *ſhall be bleſſed* or *praiſed of* or *above the ſons*, *i. e.* the other Sons of *Iſrael*, or his *brethren*, as it here follows, *i. e.* His portion ſhall fall in an excellent part, where he may have the benefits both of his own fat ſoil, and of the Sea, by his neighbours, *Tyre* and *Sidon*. *l* By his ſweet diſpoſition and winning carriage and communication of his excellent commodities to his brethren he ſhall gain their affections. *m* He ſhall have ſuch plenty of Oil that he may not only waſh his face but his feet alſo in it. Or, the fatneſs and fertility of his Country may be expreſſed by *Oil*, as *Job* 29. 6. And ſo it agrees with *Jacobs* bleſſing of him, *Gen.* 49. 20.

Or, unto thy ſhoe ſhall be iron.

25 ‖ Thy ſhoes *ſhall be* iron and braſs *n*: and as thy days, *ſo ſhall* thy ſtrength *be o*.

n This may note, either 1. Their great ſtrength by which they ſhould be able to tread down and cruſh their enemies, as Chriſts *feet* for this very reaſon are ſaid to be of *braſs*, *Revel.* 1. 15. Or 2. The mines of Iron and Copper, which were in their portion, whence *Sidon* their neighbour was famous among the heathens for its plenty of braſs, and *Sanypus* is thought to have its name from the braſs and iron, which were *melted* there in great quantity. Compare *Deut.* 8. 9. Or 3. The firmneſs of its ſituation, and ſo ſome antients and moderns render the words, *thy habitation* or *thy encloſure* ſhall be *iron and braſs*, *i. e.* fortified as it were with walls and gates of iron and braſs, being defended by the Sea on one ſide, by their brethren on other ſides, as alſo by mountains and rivers. *o (i.e.)* Thy ſtrength ſhall not be diminiſhed with thine age, but thou ſhalt have the vigeur of youth even in thine old age: thy Tribe ſhall grow ſtronger and ſtronger.

26 *There is* none like unto the God of Jeſurun, *who* rideth upon the heaven *p* in thy help, and in his excellency *q* on the ſkie.

p (i.e.) Upon the clouds to ſuccour thee from thence, by ſending thunder and lightning upon thine enemies. See *Pſal.* 18. 7, &c. and 68. 34, &c. *q* Or, *in his magnificence*, *i. e.* magnificently, gloriouſly and with great Majeſty as well as power.

27 The eternal God *is thy* refuge *r*, and underneath *are* the everlaſting arms: and he ſhall thruſt out *the* enemy from before thee, and ſhall ſay, Deſtroy *them s*.

r Or, *thy dwelling-place*. Compare *Pſal.* 91. 1. *s (i.e.)* Under thy arms to hold thee up, as my hands were once held up by *Aaron* and *Hur*. He will ſupport and defend thee. Or the meaning is, Though he dwelleth on high, yet he comes down to the earth beneath to aſſiſt and deliver thee. *t (i. e.)* Shall give thee not only command and commiſſion, but alſo power to deſtroy them: for Gods *ſaying* is *doing*, his word comes with power.

28 *t* Iſrael then ſhall dwell in ſafety alone *u*; the fountain of Jacob *ſhall be* upon a land of corn and wine: alſo his heavens *y* ſhall drop down dew. * Jer. 23. 6

u Either 1. Though they be alone, and have no confederates to defend them, but have all the world againſt them, yet my ſingle protection ſhall be ſufficient for them. Or 2. Diſtinct and ſeparated from all other nations, with whom I will not have them to mingle themſelves. See *Numb.* 23. 9. *Ezra* 9. 1, 2. *x (i.e.)* The poſterity of *Jacob*, which flowed from him as waters from a fountain, in great abundance. Compare *Pſal.* 68. 26 *Iſa.* 48. 1. The *fountain* is here put for the *River* or *Streams* which flow from it, as *Pſal.* 104. 10. as the *Root* is put for the *Branch*. 2 *Chron.* 22. 10. *Iſa.* 11. 10. *Revel.* 5. 5. and as *Jacob* or *Iſrael* who is the *fountain*, is oft put for the children of *Iſrael*. Or *the eye* (for ſo the Hebrew word oft ſignifies) *of Jacob*, *i. e.* of the people of *Iſrael*, and ſo the ſenſe is, They who now only hear of the Land of promiſe ſhall ſhortly ſee it, which I am not ſuffered to do, and ſhall enjoy it, which is oft ſignified by *ſeeing*, as *Pſal.* 4. 6. and 27 13. and 34. 13. *Eccleſ.* 2. 1. & 3. 13. *y (i.e.)* Thoſe Heavens or that Air which hangs over his Land.

29 Happy *art* thou, O Iſrael; who *is* like unto thee, O people, ſaved by the Lord, the ſhield of thy help, and who *is* the ſword of thy excellency, and thine enemies ‖ ſhall be found liars unto thee ‖, and thou ſhalt tread upon their high places †. ‖ Or, *ſhall be ſubdued.* † Or, *backs.*

z The giver and preſerver of all that excellency, that glory, ſafety and happineſs, which thou haſt above all other people, which thou doeſt not obtain either by or for thy own wiſdom or ſtrength or goodneſs. Or, *Thy moſt excellent ſword*, *i. e.* Thy ſtrength and the author of all thy paſt or approaching Victories. *k (i.e.)* Shall be deceived as to all their vain hopes and confidences of deſtroying thee or ſaving themſelves, whether grounded upon their own numbers and valour and ſtrong holds, or upon old Prophecies and predictions of ſucceſs, or upon their idols. Or, *ſhall lie unto thee*, *i. e.* ſhall ſubmit themſelves to thee, though it be done but feignedly and by conſtraint, as this phraſe is uſed, *Pſal.* 18. 44. & 66. 3. & 81. 15. Poſſibly this may deſign the lies and frauds which the *Gibeonites* would uſe to deceive them, *Joſ.* 9. 4. † *i. e.* Thou ſhalt ſubdue their greateſt princes, and their ſtrongeſt holds, *Deut.* 32. 13. and their idols, Temples, and Worſhip.

CHAP. XXXIV.

Moſes from Mount Nebo vieweth the Land, 1—4. *He dieth twice,* 5. *His Burial,* 6. *His age,* 7. *Thirty day mourning for him,* 8. *Joſhua ſucceedeth him,* 9. *The praiſes of Moſes,* 10—12.

1 AND Moſes went up *a* from the plains of Moab, unto the mountain of Nebo *b* to the top of ‖ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead *c* unto Dan *d*, ‖ Or, *Zegah*, chap. 3. 27.

a In compliance with Gods will that he ſhould then and there reſign up his ſoul to God. *b* Of which ſee *Num.* 27. 12. and 32. 38. & *Deut.* 32. 49 *c* Whereof *Moſes* had as yet ſeen and enjoyed but a ſmall part. Of this Land ſee *Gen.* 31. 21. *Numb.* 32. 1. 39. &c. *d* To that City which after *Moſes* his death was called *Dan*. *Joſ.* 19. 47. *Judg.* 18. 29. So that here is an anticipation. But it ſeems moſt probable, and is commonly believed, that this chapter was not written by *Moſes* but by *Eleazar* or *Joſhua* or *Ezra*, or ſome other man of God directed hereto by the Holy Ghoſt; this being no more impeachment to the divine authority of this chapter, that the penman is unknown, which alſo is the caſe of ſome other Books of Scripture, than it is to the authority of the Acts of the King or Parliament, that they are Written or Printed by ſome unknown perſon.

2 And all Naphtali *e*, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the utmoſt ſea *f*,

e (i.e.) The land of *Naphtali*, which together with *Dan*, was in the North of *Canaan*, as *Ephraim* and *Manaſſeh* were in the midland parts, and *Judah* on the South, and the Sea on the weſt. So theſe parts lying in the ſeveral quarters are put for all the reſt. He ſtood in the Eaſt and ſaw alſo *Galilee*, which was in the Eaſtern part of the land, and thence he ſaw the North and South and Weſt. *f (i. e.)* The midland Sea, which was the utmoſt bound of the land of promiſe on the weſt.

3 And the ſouth *g*, and the plain of the valley of Jericho *h*, the city of palm-trees *i*, unto Zoar.

g (i.e.) The ſouth quarter of the land of *Judah*, which is towards the ſalt ſea, which is deſcribed *Num.* 34. 3, 4, 5. *Joſ.* 15. 1, 2, 3, 4. as the weſtern quarter of *Judah* was deſcribed in the words next foregoing. *h* Or, in which lies *Jericho*: which was in the Tribe of *Benjamin*. *i (i.e.) Jericho*, ſo called both here and *Judg.* 1. 16. and 3. 13. 2 *Chron.* 28. 15. from the multitude of Palm-trees which were in thoſe parts, as *Joſephus* and *Strabo* write. From whence and the balm there growing it was called *Jericho*, which ſignifies, *odoriferous* or *ſweet ſmelling*.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes *k*, but thou ſhalt not go over thither. * Gen. 12. 7. & 13. 15. & 26. 3. & 28. 13.

k To wit, by a miraculous power ſtrengthning thy ſight or making a clear repreſentation of all theſe parts to thy view.

5 So Moses the servant of the LORD died there in the land of Moab *l*, according to the word of the LORD.

l (*i.e.*) in the land which *Israel* took from the *Amorites*, which anciently was the land of *Moab*.

6 And he *m* buried him in a valley in the land of Moab, over-against Beth-Peor: but no man knoweth of his sepulchre *n* unto this day.

m (*i.e.*) The Lord, last mentioned, buried him either immediately, or by the ministery of Angels, whereof *Michael* was the Chief or Prince, *Jude* ver. 9. *n* (*i.e.*) Of the particular place of the Valley where he was buried: which God hid from the *Israelites*, to prevent their Superstition and Idolatry, to which he knew their great proneness. And for this very reason the Devil endeavoured to have it known and contended with *Michael* about it, *Jude* ver. 9. And seeing God would not endure the worship of the Relicks or Tomb of so eminent a person as *Moses* was, it is ridiculous to think God would permit this Honour to be given to any of the succeeding Saints who were so far inferior to him.

7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his † natural force † abated *o*.

† Heb. was not moist. † Heb. fled.

o By a miraculous work of God in mercy to his Church and People.

8 And the children of Israel wept for Moses in the plains of Moab thirty days *p*: so the days of weeping and mourning for Moses were ended.

p Which was the usual time of mourning for persons of high place and eminency. See *Gen.* 50. 3, 10. *Num.* 20. 29. For others seven days sufficed.

9 And Joshua the son of Nun *was* full of the spirit of wisdom *q*: for Moses had laid his hands upon him *r*, and the children of Israel hearkned unto him, and did as the LORD commanded Moses.

q And other gifts and graces too, as appears from the History, but *Wisdom* is mentioned as being most necessary for the Government to which he was now called. *r* Which God had appointed as a sign to *Moses* and *Joshua* and the *Israelites* that this was the person whom he had appointed and qualified for his great work. See *Numb.* 27. 18, &c. Compare *Gen.* 48. 10. *Numb.* 8. 10.

10 And there arose not a prophet since in Israel like unto Moses *s*, whom the LORD knew face to face *t*:

s In the priviledges here following. *t* (*i.e.*) Whom God did so freely and familiarly and frequently converse with. See on *Exod.* 33. 11. *Numb.* 12. 8. *Deut.* 5. 4.

11 In all the signs *u*, and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land.

u This is to be joyned either 1. with the words immediately foregoing, as an eminent instance wherein God did know or acknowledge and own or converse so familiarly with *Moses*, namely in the working of all his signs and wonders in *Egypt*, where God spake to him so oft, and sometimes even in *Pharaoh's* presence, and answered his requests, so particularly and punctually whether he called for vengeance or for deliverance. Or 2. With the more remote words, there was none *like unto Moses* in regard of *all the signs*, &c. the words, *whom the Lord knew face to face*, coming in by way of parenthesis.

12 And in all that mighty hand, and in all the great terrour which Moses shewed in the sight of all Israel.

JOSHUA.

The ARGUMENT.

It is not material to know who was the Pen-man of this Book, whether Joshua, *as seems most probable from Chap.* 24. 26. *or some other holy Prophet. It is sufficient, that this Book was a part of the Holy Scriptures or Oracles of God committed to, and carefully kept by the* Jews, *and by them faithfully delivered to us; as appears by the concurring Testimony of Christ and his Apostles, who owned and approved of the same Holy Scriptures which the Church of the Jews did. But this is certain, that divers Passages in this Book, were put into it after* Joshua's *death, as* Josh. 10. 13. *compared with* 2 Sam. 1. 18. *and* Josh. 15. 47. *compared with* Judg. 18. 1. *and* Josh. 24. 29, 30. *And such like Insertions have been observed in the five Books of* Moses.

CHAP. I.

God commands Joshua to lead the people into the Land of Canaan, 1—3. *Its Borders,* 4. *God promises to assist him,* 5, 6. *Commanding him to observe the Law,* 7—9. *He prepares the people to pass over Jordan,* 10, 11. *Reminds the Reubenites, Gadites, and half tribe of Manasseh of their promise to Moses,* 12, 15. *Which they are ready to do; and ask promise to obey,* 16—18.

1 NOW after the death of Moses *a*, the servant of the LORD *b*, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses * minister *d*, saying,

* Deut. 1. 38.

a Either immediately after it, or when the days of mourning for *Moses* were expired. *Joshua* was appointed and declared *Moses* his Successor in the Government before this time; and therefore doubtless entred upon the Government instantly after his death; and here he receives confirmation from God therein. *b* This title is given to *Moses* here and v. 2. as also *Deut.* 34. 5. and is oft repeated not without cause, partly to reflect Honour upon him, partly to give Authority to his Laws and Writings, in publishing whereof he only acted as Gods Servant, in his name and stead: and partly that the *Israelites* might not think of *Moses* above what he was meet, remembring that he was not the Lord himself, but only the Lords Servant; and therefore not to be worshipped, nor yet to be too pertinaciously followed in all his Institutions, when the Lord himself should come and abolish part of the Mosaical Dispensation; it being but reasonable that he who was only a Servant in Gods house, should give place to him who was the Son, and Heir, and Lord of it, as Christ was. See *Heb.* 3. 3, 5, 6. *c* Either in a Dream or Vision, or by *Urim*, *Numb.* 27. 21. *d* (*i.e.*) Who had waited upon *Moses* in his great Employments, and thereby been privy to his Managery of the Government, and so fitted and prepared for it.

2 Moses my servant is dead: now therefore arise, go over this Jordan *e*, thou, and all this people, unto the land which I do give *f* to them, *even* to the children of Israel.

e This which is now near thee, which is the only obstacle in thy way to *Canaan*. *f* (*i.e.*) Am now about to give the actual Possession of it, as I formerly gave a right to it by promise.

3 * Every place *g* that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

* Deut. 11. 24.

g To wit, within the following bounds.

4 * From the wilderness, and this Lebanon *h*, even unto the great river, the river Euphrates, all the land of the Hittites *i*, and unto the greater sea *k*, toward the going down of the sun, shall be your coast *l*.

* Exod. 23. 31. Deut. 11. 24.

h This emphatically, as being the most eminent Mountain in *Syria*, and the Northern border of the Land: or *this* which is within thy view; as if the Lord appeared to him in the form of a man, and pointed to it. *i* (*i.e.*) Of the *Canaanites*, who elsewhere are all called *Amorites*; as *Gen.* 15. 16. and here *Hittites* by a *Synecdoche*: the *Hittites* being the most considerable and formidable of all, as may appear from *Numb.* 13. 33. and 14. 1. 2 *King.* 7. 6. and many of them being of the race of the Giants, dwelling about *Hebron*: See *Gen.* 25. 9, 10. and 26. 34. and 27. 46. *k* The Midland Sea, great in it self, and especially compared with those lesser Collections of waters, which the *Jews* called *Seas*. 1 *Oth.* The *Israelites* never possessed all this Land. *Anf.* 1. That was from their own sloth and cowardize, and disobedience to God, and breach of those Conditions upon which this Promise was suspended: See *Judg.* 2. 20. 2. This land was not all to be possessed by them at once, but by degrees, as their numbers and necessities increased; but *Canaan* being fully sufficient for them, and many of the *Israelites* being from time to time either cut off, or carried captive for their sins, there was never any need of enlarging their Possessions. 3. Though their Possessions extended not to *Euphrates*, yet their Dominion did, and all those Lands were tributary to them in *David's* and *Solomon's* time.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so *m* I will be with thee; * I will not fail thee, nor forsake thee *n*.

Deut. 31. 6, 8. Heb. 13. 5.

m To assist him against all his enemies, and in all the difficulties of governing this stiff necked people, which *Joshua* might justly fear no less than the *Canaanites*. *n* I will not leave thee destitute neither of inward support, or of outward assistance.

6 * Be strong, and of a good courage *o*: for † unto this people shalt thou divide for an Inheritance, the land which I sware unto their fathers to give them.

* Deut. 31. 23. † Or, *them*. *Josh.* 21. 43. *Ezek.* 47. 14. *Heb.* 11. 30. *&c.*

o Joshua, though a person of great Courage and Resolution, whereof he had given sufficient Proof, yet needs these Exhortations, partly because his work was great, and difficult, and long, and in a great measure new; partly because he had a very mean opinion of himself, especially if compared with *Moses*; and remembring how perverse and ungovernable that people were, even under *Moses*, he might very well suspect the burden of ruling them would be too heavy for his shoulders. *p* Which supposeth the full Conquest of the land. That Honour and Assistance which I denied to *Moses*, I will give to thee.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the Law * which Moses my servant commanded thee *q*: * turn not from it to the right hand or to the left *r*, that thou mayest † prosper *s* whithersoever thou goest *t*.

* Deut. 31. 7. * Deut. 5. 32. and 28. 14. † Or, *do wisely*.

q Remember, that though thou art the Captain and Commander of my people, yet thou art my Subject, and obliged to observe all my commands. *r* (*i.e.*) In any kind, or upon any pretence. *s* Which plainly shews, That Gods affiftance promised to him and to the *Israelites*, was conditional, and might justly be withdrawn upon their breach of the Conditions. *t* Or, *That thou mayest do wisely*. Whereby he instructs him in the true Art of Government; and that his greatest Wisdom will lie in the observation of all Gods Commands, and not in that pretended reason of State which other Princes govern all their Affairs by. *t* (*i.e.*) Whatsoever thou doest. Mens actions are oft compared to ways, or journeys, or steps by which they come to the end they aim at.

8 * This book of the law shall not depart out of thy mouth *u*, but * thou shalt † meditate therein day and night *x*, that thou mayest observe to do according to all *that is* written therein *y*: for then thou shalt make thy way prosperous, and then thou shalt † have good success.

* Deut. 17. 18, 19. * Ps. 1. 2. † Or, *deal wisely*. See Phil. 2. 22. † Or, *do wisely*.

u (*i.e.*) Thou shalt constantly read it, and upon occasion discourse of it, and the sentence which shall come out of thy mouth, shall in all things be given according to this Rule. *x* (*i.e.*) Diligently study, and frequently and upon all occasions consider what is God's Will and thy Duty. The greatness of thy place and employments shall not hinder thee from this Work, because this is the only Rule of all thy private Actions, and publick Administrations. *y* Whereby he teacheth him, that it is his Duty to see with his own eyes, and to understand the Mind and Law of God himself, and not blindly to follow what any other should advise him to.

9 * Have not I commanded thee *z*? Be strong, and of a good courage, be not afraid, neither be thou dismayed; for the LORD thy God *is* with thee whithersoever thou goest.

* Deut. 31. 7, 8.

z I whom thou art obliged to obey: I who can carry thee through every thing I put thee upon: I of whose Faithfulness and Almightiness thou hast had large experience?

10 Then Joshua commanded the Officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals *a*: for within three days *b* ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

Deut. 2. Chap. 1. 4, 5.

a For although *Manna* was given them to supply their want of ordinary Provisions in the Wilderness; yet they were allowed, when they had opportunity, to purchase other Provisions, and did so, *Deut.* 2. 6, 28. And now having been some time in the land of the *Amorites*, and together with *Manna* used themselves to other food which that Country plentifully supplied them with; they are warned to furnish themselves therewith for their approaching march. *b* Qu. How can this be, when the Spies, who were not yet sent away, continued three days hid in the Mountains, *Josh.* 2. 22. and the people passed not over till three days after the Spies returned? *Josh.* 3. 2. *Anf.* These words, though placed here, seem not to have been delivered by *Joshua* till after the return of the Spies; such Transpositions being so frequent in Scripture, that Interpreters have formed this general Rule, That *there is no certain Order, to former nor latter in the Histories of the Scripture.* And hence it comes, that these three days mentioned here below, after the History of the Spies, are again repeated, *Josh.* 3. 2. Besides, the *Septuagint* render the words, *Yet three days*; and the *Chaldee*, *In the end of three days*; others, *After three days*, as it is, *Josh.* 3. 2. Or, these three days may be the same with those, *Josh.* 2. 22. and the matter may be conceived thus, *Joshua* gives the people notice of their Passage over *Jordan within three days*, here, and at the same time sends away the Spies, who return ere those three days be ended. For the *three days*, Josh. 2. 22. may be understood of one whole day, and part of two other days, as it is in that famous instance, *Matth.* 27. 63, of which see more on that place, and on *Matth.* 12. 40. The Spies came to *Jericho* in the Evening of the first day, and intended to lie there, *Josh.* 2. 8. but being disturbed and affrighted by the search made after them, they go away that night into the Mountains, and there abide the time mentioned. *Joshua* having delivered this message from God to the *Israelites*, and sent away the Spies, removes from *Shittim* to *Jordan*, *Josh.* 3. 1. being the like Action, *Deut.* 1. where it was done with the greatest sufficiency assured of his safe passage over *Jordan*, whatsoever be-

came of the Spies; and after those three days mentioned here were past, *Josh.* 3. 2. he sends the Officers to the people with a second message about the manner of their actual passing over.

12 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember * the words which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest *d*, and hath given you this land.

* Numb. 32. 20. Deut. 3. 18.

d His charge to you, and your promise to him, which they were obliged to keep; and *Joshua* was to see that they did so. *e* (*i.e.*) A place of rest, as that word signifies; See on *Gen.* 49. 15.

14 Your wives, your little ones, and your cattel shall remain in the land which Moses gave you on this side Jordan: but ye shall pass *e* before your brethren *f* † armed, all the mighty men of valour *h*, and help them;

† Heb. *by five*.

e To wit, over *Jordan*. *f* Either, 1. in their presence. Or, because they had the advantage of their brethren, having already received their Portion, which their Brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other Tribes; partly because they were freed from those Impediments which the rest were exposed to, their Wives, and Children, and Estates being safely lodged; and partly to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their Habitations. *g* For by this time they were well furnished with Arms, which they had either from the *Egyptians*, or *Amalekites*, or *Amorites*, from whom they had taken them; or by purchase from those people by whose borders they passed. Or, *in military order*: See on *Exod.* 13. 18. *h* All such were obliged to go over if occasion required it, but *Joshua* took only some of them, partly because they were sufficient for his purpose, and partly because some were fit to be left, both to secure their own Wives, Children, and Possessions, and to prevent their enemies on that side from giving them disturbance or hindrance in their enterprize upon *Canaan*.

15 Until the LORD have given your brethren rest, as *he hath* given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan, toward the sun-rising.

16 And they answered *i* Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

i (*i.e.*) The *Reubenites*, &c. mentioned v. 12. to whom *Joshua* Discourse is confined v. 13, 14, 15. No doubt the other Tribes expressed the same thing; but this is only recorded concerning these, because that might seem most doubtful, and the obedience of the rest was unquestionable.

17 According as we hearkned unto Moses in all things: so will we hearken unto thee *k*: only the LORD thy God be with thee, as he was with Moses *l*.

k The same obedience which we owed, and those of us who are now alive generally performed to Moses, we promise unto thee. *k* This is not a limitation of their obedience, as if they would not obey him any further or longer than he was a prosperous successful; but an additional Prayer for him. As we have hereby promised thee our obedience, so our Prayer shall be, That God would bless and prosper thee, as he did *Moses*.

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him *l*, he shall be put to death: only be strong, and of a good courage.

l Not repugnant to Gods commands; for none can be so foolish to think, that if he had commanded the people to blaspheme God, or worship Idols, the people were obliged to obey him therein.

CHAP. II.

Joshua sends two Spies to Jericho; they are taken shelter them; discourses the Messengers, 1—7. *Is himself* [illegible] *kind promise to the Land; how it arose,* 8—11. *The Covenant between her and them,* 12—21. *Their Return and Relation,* 22—24.

AND Joshua the son of Nun sent *a* out of Shittim *b* two men, to spy *d* † secretly *e*, saying, Go view the land, even Jericho *f*: and they went, and came into an harlots *g* house, named * Rahab, and † lodged *h* there.

Heb. *by hiding*.

a Or, *he sent*, as that Tense is often used. See on *Gen.* 11. 31. *b* Called also *Abel-shittim*, Numb. 33. 49. *c* Not resolved, as we did, partly because the people of *Israel* were now more numerous than in *Moses* his time, and more suspicious of all strangers, and partly because those were to view the whole land, that these were but a parcel of it. *d* (*i.e.*) To learn the state of the land and people, and what way and method they should proceed in. It is likely enough, That *Joshua* did not this out of distrust, as the people did *Deut.* 1. and it is most probable, he had God Command and Direction in it for the encouragement of Israel and his Army in their present Enterprize. *e* With reference not to his Enemies, which being the constant and necessary practice of all Spies, was needless to be mentioned; but to the *Israelites*, without the knowledge or desire. And this seems a likely way of opposition and privacy, and upon their motion; and that these in Acts

not only to *Moſes*, but alſo to the Congregation; whereas here it was given to *Joſhua* only. *o.* 23. which was a good Caution to prevent the Inconveniency which poſſibly might have ariſen, if their Report had been doubtful or diſcouraging. *f (i.e.)* The land about *Jericho*, together with the City. Heb. *The land and Jericho*, i. e. eſpecially *Jericho*. So *and* is uſed, 2 *Sam.* 2. 30. 1 *Kings.* 11. 1. *Pſal.* 18. 1. * They obeyed *Joſhua*'s Command, even with the hazard of their own lives, confiding that they were under the protection of divine Providence, which could very eaſily many ways ſecure them; or being willing to ſacrifice their lives in their Countreys ſervice. *g* So the Hebrew word is uſed, *Judg.* 11. 1. and 16. 1. 1 *Kings.* 3. 16. *Ezek.* 23. 44. and ſo it is rendred by two Apoſtles, *Heb.* 11. 31. *Jam.* 2. 25. ſuch ſhe either now was, or formerly had been; and ſuch a perſons houſe they might come to with leſs obſervation than to an *Hoſtis*, as ſome render it, or to a publick Victualling-Houſe. And ſuch a courſe of life was very common among the Gentiles, who eſteemed Fornication to be either no ſin, or a very ſmall and trivial one. *h* Or, *lay down*; as the ſame word is rendred, *o.* 8. ſattended and compoſed themſelves to reſt; but they were diſturbed and hindred from their Intentions upon the following Diſcovery.

2 And it was told the King of Jericho, ſaying, Behold, there came in men hither to night *i*, of the children of Iſrael, to ſearch out the Country.

i This evening, by comparing this with *o.* 5.

3 And the King of Jericho ſent unto Rahab, ſaying, Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the country.

4 And the woman took the two men, and hid them *k*, and ſaid thus, There came men unto me, but I wiſt not whence they were *l*:

k Or, *But the Woman had taken—— and had hid them*, to wit, before the Meſſengers came from the King; as ſoon as the underſtood from her Neighbours or common Rumor, that there was a ſuſpicion of the matter, and gueſſed that ſearch would be made. And this is juſtly mentioned as a great and generous act of Faith, *Heb.* 11. 31. for ſhe did apparently venture her life upon a ſtedfaſt perſwaſion of the Truth of Gods Word and Promiſe given to the *Iſraelites*. *l* Her Anſwer contained in theſe and the following words, was palpably falſe, and therefore unqueſtionably ſinful; howſoever, her intention was good therein: ſee *Rom.* 3. 8. But it is very probable, ſhe being an Heathen, might think, what ſome Chriſtians have thought and ſaid, That an officious Lie is not unlawful. Or at worſt, this was her Infirmity, which was graciouſly pardoned by God, and her Faith was amply rewarded.

5 And it came to paſs *about the time* of ſhutting of the gate *m*, when it was dark, that the men went out: whither the men went, I wot not: purſue after them quickly, for ye ſhall overtake them.

m Either of her houſe, or rather of the City which was ſhut at a certain time.

6 But * ſhe had brought them up to the roof *n* of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof *o*.

* See 2 Sam. 17. 19.

n Which was plain after the manner: See *Deut.* 22. 8. *Mat.* 10. 27. *Act.* 10. 9. *Mark* 2. 4. *o* That they may be dried by the heat of the Sun.

7 And the men purſued after them the way to Jordan unto the fords *p*: and aſſoon as they which purſued after them were gone out, they ſhut the gate *q*.

p Or *paſſages*, i. e. The uſual places where people uſed to paſs over *Jordan*, whether by Boats or Bridges; or rather, becauſe of the ſhallowneſs of the River, which a little after this, ſwelled higher, as the Hiſtory will tell us; and as it is very uſual for Riverstodo. *q* Of this City, partly for their ſecurity againſt their approaching Enemies; and partly to prevent the eſcape of the Spies, if peradventure *Rahab* was miſtaken, and they yet lurked in the City.

8 And before they were laid down *r*, ſhe came up unto them upon the roof,

r To reſt or ſleep, as they intended, being now, after the departure of the Searchers, come from their hiding-place to their reſting place.

9 And ſhe ſaid unto the men *s*, I know that the LORD hath given you the land, and that * your terror *t* is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

* Gen. 35. 5. † Heb. melt.

s Qu. How could they underſtand one the other? *Anſ.* 1. The *Hebrew* and the *Canaan* or *Phenician* Languages have a very great reſemblance, and are thought to be but differing Dialects of one and the ſame Tongue, as the learned prove by a multitude of words which are common to both of them. Or, 2. ſome of the *Hebrews* had either out of curioſity, or by *Joſhua*'s order and direction, learnt that Language for this or other ſuch like Occaſions. *t (i.e.)* The dread of you: See *Exod.* 23. 27. and 34. 24. *Deut.* 11. 25. and 28. 7.

10 For we have heard how the LORD * dried up the water of the Red-ſea for you, when ye came out of Egypt, and what ye did unto the two Kings of the Amorites, that were on the other ſide Jordan, * Sihon and Og whom ye utterly deſtroyed.

* Exod. 14. 21. Chap. 4. 23. Numb. 21. 24. 33. * Exod. 13. 14. † Heb. *was there no more ſpirit in any man.* 5. 1. * Chap. 5. 1. * Deut. 4. 39.

11 And aſſoon as we had heard *theſe things*, * our hearts did melt *u*, neither † did there remain any more courage in any man, becauſe of you: for * the LORD your God, he *is* God in heaven above, and in the earth beneath *x*.

* Chap. 5. 1. † Heb. *roſe not up any more.*

u (i.e.) Was diſſolved, loſt all conſiſtency and courage. This Phraſe is oft uſed, as *Deut.* 1. 28. and 20. 8. *Joſh.* 5. 1. and 7. 5. *x* He can do whatſoever he pleaſeth in Heaven and Earth; where as our Gods are incloſed in Heaven, and can do nothing to us upon Earth.

12 Now therefore, I pray you, ſwear unto me by the LORD *y*, ſince I have ſhewed you kindneſs, that ye will alſo ſhew kindneſs unto * my fathers houſe *z*, and * See 1 Sam. 20. 8. give me a true token *a*:

y By your God who is the only true God; ſo the ſhews her Converſion to God, and owns his Worſhip, one eminent Act whereof is ſwearing by his Name. *z* My near Kindred, which the particularly names, *o.* 13. Husband and Children it ſeems ſhe had none. And for her ſelf, it was needleſs to ſpeak, it being a plain and undeniable Duty to ſave their Preſerver. *a* Either an aſſurance that you will preſerve me and mine from the common Ruine; or a Token which I may produce as a Witneſs of this agreement, and a mean of my ſecurity.

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have *b*, and deliver our lives from death

b (i.e.) Their Children, as appears from *Joſh.* 6. 23.

14 And the men anſwered her, Our life † for yours, if ye utter not this our buſineſs *d*. And it ſhall be when * the LORD hath given us the land, that * we will deal kindly and truly with thee. † Heb. ſoul. * Judg. 1. 24.

c We pawn and will venture our lives for the ſecurity of yours. Or, may we periſh, if you be not preſerved. *d (i.e.)* This Agreement of ours, and the way and condition of it, left others under this preſence, ſecure themſelves. By which they ſhew both their Piety and Prudence in managing their Oath with ſo much Circumſpection and Caution, that neither their own Conſciences might be enfnared, nor the publick Juſtice obſtructed.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the Town-wall *e*, and ſhe dwelt upon the wall *f*.

e Which gave her the opportunity of diſmiſſing them when the gates were ſhut. *f* Her particular dwelling was there: which may poſſibly be added, becauſe the other part of her Houſe was referred for the entertainment of Strangers.

16 And ſhe ſaid unto them, Get ye to the mountain *g*, leſt the Purſuers meet you: and hide your ſelves there three days *h*, until the Purſuers be returned, and afterward may ye go your way.

g (i.e.) To ſome of the Mountains whereewith *Jericho* was encompaſſed, in which alſo there were many Caves where they might lurk. *h* Not three whole days, but one whole day, and parts of two days: see on *Joſh.* 1. 11.

17 And the men ſaid *i* unto her, We *will be* blameleſs *k* of this thine oath, which thou haſt made us ſwear:

i Or, *had ſaid*; namely, before ſhe let them down; it being very improbable, either that ſhe would diſmiſs them before the Condition was expreſſed and agreed; or that ſhe would diſcourſe with them, or they with her, about ſuch ſecret and weighty things after they were let down, when others might over-hear them; or that ſhe ſhould begin her diſcourſe in her Chamber, and not finiſh it till they were gone out of her Houſe. *Obj.* They ſpoke this after they were let down; for it follows, *v.* 18. *thou ſhalt bind this line of ſcarlet thread in the window.* *Anſ.* Thoſe words, which were ſpoken, *before they were let down*, *v.* 15. are added to tell: it being frequent for the Preter Tenſe to be uſed of a thing about to be done, by an Enallage of Tenſes, as *Joſh.* 10. 15. *k (i.e.)* Free from guilt or reproach if it be violated, namely, if the following Condition be not obſerved.

18 Behold, *when* we come into the land *l*, thou ſhalt bind this line of ſcarlet thread in the window *m*, which thou didſt let us down by: and thou ſhalt † bring thy Father, and thy Mother, and thy Brethren, and all thy Fathers Houſhold home unto thee. † Heb. gather.

l (i.e.) Over *Jordan*, and near the City. *m* That it may be eaſily diſcerned by our Soldiers.

19 And it ſhall be, *that* whoſoever ſhall go out of the doors of thy houſe into the ſtreet, his blood *ſhall be* upon his head *n*, and we *will be* guiltleſs: and whoſoever ſhall be with thee in the houſe, his blood *ſhall be* upon our head *o*, if *any* hand be upon him *p*.

n The blame of his death ſhall reſt wholly upon himſelf, as being occaſioned by his own neglect or contempt of the meanſ of ſafety. *o* We are willing to bear the ſin, and ſhame, and punihment of it. *p* To wit, ſo as to kill him, as this Phraſe is uſed, *Exod.* 6. 2. *Job* 1. 12.

20 And if thou utter this our buſineſs, then we will be quit of thine oath, which thou haſt made us to ſwear.

21 And ſhe ſaid, According unto your words, ſo *be it*. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet line in the window *q*.

q Forthwith, partly that the Spies might ſee it hung out before their departure, and ſo the better know it at ſome diſtance; partly leſt ſome accident might occaſion a miſtake or neglect about it; and partly for her own comfort, it being pleaſant and encouraging to her to have in her eye the pledge of her deliverance.

22 And they went, and came unto the mountain, and abode there three days *r*, until the Purſuers were returned. And the Purſuers ſought *them* throughout all the way *s*, but found *them* not.

r Sup.

r Supporting themſelves there with the Proviſions which after the manner of thoſe times and places they carried with them, which *Rahab* furniſhed them with. *s i. e.* In the Road to *Jordan*, and the places near it, but not in the Mountains.

23 So the two men returned, and deſcended from the mountain, and paſſed over *t*, and came to Joſhua the ſon of Nun, and told him *u* all *things* that befel them.

t To wit, *Jordan* unto *Joſhua*. *u* Him alone, not the people, as they did, *Numb.* 13.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hand all the land: for even all the Inhabitants of the country do † faint becauſe of us. † Heb. melt.

CHAP. III.

Joſhua comes with the Iſraelites to Jordan, 1. The officers inſtruct the people and prieſts for the paſſage, 2—6. God encourages Joſhua, and he encourageth the people, giving them for a ſign, the dividing the waters of Jordan, till the ark and people ſhould paſs over, 7—13. The people paſſover; the prieſts ſtanding all the time in the midſt of Jordan, 14—17.

1 AND Joſhua roſe early in the morning *a*, and they removed from Shittim, and came to Jordan, he, and all the children of Iſrael, and lodged there *b* before they paſſed over.

a Not after the return of the Spies, as may ſeem at firſt view; but after the three days, as it follows, *v.* 2. *b* That night, that they might go over in the day time, partly that the Miracle might be more evident and unqueſtionable; and partly to ſtrike the greater terror into their Enemies.

2 And it came to paſs after three days *c*, that the officers went through the hoſt *d*;

c Either, 1. at the end of the three days mentioned, *Joſh.* 1. 11. or upon the laſt of them, as this Phraſe is uſed. See on *Deut.* 15. 1. Or, 2. after thoſe days were expired: See on *Joſh.* 1. 11. *d* The ſecond time to give them more particular Directions, as they had given them a general notice, *Joſh.* 1. 10, 11.

3 And they commanded the people *e*, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites *f* bearing it, then ye ſhall remove from your place, and go after it *g*.

e In *Joſhua*'s name, and by his Authority. *f* Who were not only Levites, but Prieſts alſo. For although the Levites were to carry the Ark, *Numb.* 4. yet the Prieſts might perform that Office, and did ſo upon ſome ſolemn occaſions, as here, and *Joſh.* 6. 6. ch. 3. 3. *g* Towards *Jordan*, to go over it in ſuch manner as I am about to deſcribe. Till this time the Ark went in the middle of the cloudy Pillar, probably being now vaniſhed; now it goes in the Front.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits *h* by meaſure: come not near unto it *i*, that ye may know the way by which ye muſt go *k*: for ye have not paſſed *this* way † heretofore. † Heb. *yeſterday.*

h Which make 1 thouſand yards, and at which diſtance from it *Joſephus* and the *Iſraelites* ſeem to have been encamped in the Wilderneſs. And *Kimchi* ſay, becauſe they generally went from their Tents to the Ark to worſhip God, eſpecially on the Sabbath-days; hence it hath been conceived, that a *Sabbath-days journey* reached only to 2000 Cubits. But that may be doubted; for thoſe who encamped neareſt the Ark, were at that diſtance from it, and came to far; but the moſt were further from it, and their Sabbath-days journey was conſiderably longer. *i* Partly from the reverent reſpect they ſhould bear to the Ark; and partly for the following reaſon. *k* That the Ark marching ſo far before you into the River, and ſtanding ſtill there till you paſs over, may give you the greater aſſurance of your ſafe paſſage.

* Exod. 19. 15. Lev. 20. 7. among you. Num. 11. 18 ch. 7. 13. 1 Sam. 21. 5. † Heb. *ſanctifie.*

† And Joſhua ſaid *l* unto the people, * Sanctifie your ſelves *m*: for to morrow the LORD will do wonders

l Or rather, *had ſaid*, to wit, the day before their paſſage; for it follows, *to morrow*. *m* Both in Soul and Body, that you may be fit to receive ſuch a favour, and with more Attention and Reverence obſerved and ponder this great Work, and fix it in your Hearts and Memories: See on *Exod.* 19. 10. *Lev.* 20. 7.

6 And Joſhua ſpake unto the prieſts, ſaying, Take up *n* the ark of the covenant, and paſs over before the people *o*. And they took up the ark of the covenant, and went before the people.

n To wit, upon your ſhoulders; for ſo they were to carry it, *Numb.* 7. 9. * Not in the middle of them, as you uſed to do.

7 And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael *p*, that they may know that * as I was with Moſes, ſo I will be with thee. * Ch. 1. 5.

p i. e. To gain thee Authority and Reputation among them, as the perſon whom I have ſet in *Moſes* his ſtead, and by whom I will conduct them to the Poſſeſſion of the promiſed Land.

8 And thou ſhalt command the prieſts that bear the Ark of the Covenant, ſaying, When ye are come to the brink *q* of the water of Jordan, ye ſhall ſtand ſtill in Jordan *r*.

q Heb. *to the extremity*, ſo far as the River then ſpread it ſelf, which was now more than ordinary, *v.* 15. *r* Within the waters of *Jordan*, in the firſt entrance into the River; which they ſtood for a ſeaſon, till the River was divided, and then they went into the midſt of it, as it is implied, *v.* 17. and there abode till all the people were paſſed over, as it follows in the Hiſtory.

9 And Joſhua ſaid unto the children of Iſrael, Come hither, and hear the words of the LORD your God *s*.

s To the Ark or Tabernacle, the place of publick Addreſs. Which is now about to give a ſpecial teſtimony of his Omnipotent Government of Heaven and Earth, and of *the living God*, in Covenant with you, having a tender care and affection for you.

10 And Joſhua ſaid, Hereby ye ſhall know that the living God *is* among you *t*, and that he will without fail drive out from before you the Canaanite, and the Hittite, and the Hivite, and the Perizzite, and the Girgaſhite, and the Amorite, and the Jebuſite.

t To wit, by experience and ſenſible evidence. * Not a dull, dead, ſenſleſs and inactive God, ſuch as the gods of the Nations are; but a God of life, and power, and activity to work over and work for you. † Is preſent with you to ſtrengthen and help you, as the Phraſe ſignifies, Exod. 17. 7. *Deut.* 31. 17. *Joſh.* 22. 31.

11 Behold, the ark of the covenant, of the LORD of all the earth, paſſeth over before you into Jordan *u*.

u Into part of the River.

12 Now therefore take ye twelve men *x* out of the Tribes of Iſrael, out of every Tribe a man.

x For the work deſcribed, *Joſh.* 4. 2, 3.

13 And it ſhall come to paſs aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth *y*, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off from the waters that come down from above *z*: and they ſhall ſtand upon an heap *e*.

y That ſo it may appear that this is the Lords doing, and that in purſuance, and for the accompliſhment of his Covenant made with *Iſrael*. *e* The Lord of all this terreſtrial Globe made of Earth and Water, who therefore can diſpoſe of this Element and the adjoyning Land as he pleaſeth. *z* The Waters which now are united ſhall be divided, and part ſhall flow down the Channel towards the Dead-ſea, and the other part that is nearer the Spring or Riſe of the River, and flows down from it, ſhall ſtand ſtill. *e* Being as it were congealed, as the Red-ſea was, *Exod.* 15. 8. and ſo kept from overflowing all the Country.

14 And it came to paſs when the people removed from their tents, to paſs over Jordan, and the prieſts bearing the * ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brim of the water, (for * Jordan overfloweth all his banks all the time of harveſt) *f*.

f Which is alſo noted, 1 *Chron.* 12. 15. *Ecclus.* 24. 36. and by *Joſephus* in the Hiſtory of the LXX Interpreters. This is meant not of the Wheat-harveſt, but of the Barley-harveſt, which was before it, *Ruth* 1. 22. 2 *Sam.* 21. 9.) as is manifeſt from that keeping of the Paſſover at their firſt entrance, *Joſh.* 5. 10. which Feaſt was kept on the fourteenth day of their firſt Month, when they were to bring a Sheaf of their firſt-fruits, *Lev.* 23. 10. *Deut.* 16. 9. 10. which were of Barley, as *Joſephus* affirms, and is evident from conſulting it ſelf. So that this Harveſt in thoſe hot Countries fell very early in the Spring, when Rivers are to freſh and full, partly becauſe of the rains which have fallen all the Winter, and partly becauſe of the Snows which then melt into Water and come into the Rivers; for which Reaſons the fame overflowing of Water which is there aſcribed to *Jordan*, is by other Authors aſcribed to *Euphrates*, and *Tigris*, and the *Nile*, and *Meander*, &c. And this time God chooſe for this Work, partly that the Miracle might be more glorious to it ſelf, more obliging to the *Iſraelites*, and more amazing and terrible to the *Canaanites*; and partly that the *Iſraelites* might be ascertained at their firſt entrance with more plentiful and comfortable Proviſions.

16 That the waters which came down from above, ſtood *and* roſe up upon an heap *g* very far from the city Adam that is beſide Zaretan *a*; and thoſe that came down toward the ſea of the plain, *even* the ſalt ſea failed, *and* were cut off: and the people paſſed over right againſt Jericho *i*.

g Which having been affirmed by Heathen Writers to have been done by *Magicians*, it is great impudence to diſbelieve or diſcredit God's power to do it. *h* The City *Adama* being more obſcure, is deſcribed by its nearneſs to a more known place, *Zaretan*, or *Zarthan*, which ſome think is the ſame place mentioned, 1 *King.* 4. 12. and 7. 46. but it rather ſeems to have been another place then eminent, but now unknown, as many thouſands are. The meaning is, That the Waters were ſtopped in their courſe at the place, and ſo kept at a due diſtance from the *Iſraelites*, whilſt they paſſed over. *i* Here God carried them over, becauſe this part was in the Territories of the Gergeſh, as having in its Neighbourhood an eminent City, a great King, and a ſtout and warlike people. *k* Too moſt pleaſant and fruitful, and therefore moſt convenient both for the Refreſhment of the *Iſraelites* after their long and tedious Marches, and for their Encouragement to their preſent Expedition.

17 And the prieſts that bare the ark of the covenant of the LORD, ſtood firm *k* on dry ground in the midſt of Jordan *l*, and all the Iſraelites paſſed over on dry ground, until all the people were paſſed clean over Jordan.

k i. e. In one and the ſame place and poſture, that for no time moved by any Waters flowing in upon them, nor ſinking under

9 And the LORD said unto Joshua, This day have
* That is telling. I rolled away the reproach of Egypt *f* from off you:
wherefore the name of the place is called * Gilgal, unto
this day.

f (i. e.) Uncircumcision, which was both in Truth, and in the opinion of the *Jews*, a matter of great reproach, *Gen.* 34. 14. 1 *Sam.* 14. 6. and 17. 26. And although this was a reproach common to most Nations of the World, yet it is particularly called *the reproach of Egypt*, either, 1. because the other neighbouring Nations, being the children of *Abraham* by the Concubines, are supposed to have been Circumcised, which the *Egyptians* at this time were not, as may be gathered from *Exod.* 2. 6. where they knew the Child to be an *Hebrew* by this mark. Or 2. because they came out of *Egypt*, and were esteemed to be a sort of *Egyptians*, *Numb.* 22. 5. which they justly thought a great reproach; but by their Circumcision they were now distinguished from them, and manifested to be another kind of people. Or 3. Because many of them lay under this reproach in *Egypt*, having wickedly neglected this Duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the Wilderness.

10 And the children of Israel incamped in Gilgal,
* Exod. 12. 6. and kept the Passover, on the fourteenth * day of the
month at even, in the plains of Jericho.

t Which was their third Passover: the first was in *Egypt*, *Exod.* 12. the second at *Mount Sinai*, *Numb.* 9. the third here; for in their Wilderness-Travels, these and all other Sacrifices were neglected, *Amos* 5. 25.

11 And they did eat of the old corn *u* of the land,
on the morrow after the Passover *x*; unleavened cakes,
and parched *corn y*, in the self-same day *z*.

u The Corn of the last year, which the Inhabitants of those parts had left in their Barns, being doubtless fled for fear of the *Israelites* into their strong Cities, or other remoter and safer parts.

x (i. e.) On the fifteenth day; for the Passover was killed between the two Evenings of the fourteenth day, and was eaten in that evening or night, which, according to the *Jewish* computation, whereby they begin their days at the evening, was a part of the fifteenth day, all which was the feast of the Passover; and so the morrow of the fifteenth day, *was the morrow after the Passover*, when they were obliged to offer unto God the first sheaf, and then were allowed to eat of the rest. *y* Of that years Corn, which was most proper and customary for that use. *z* Having an eager desire to enjoy the Fruits of the Land.

12 And the * Manna ceased *a* on the morrow after
* Exod. 16. 35 they had eaten of the old corn of the land, *b* neither
had the children of Israel Manna any more, but they
did eat of the fruit of the land of Canaan that year.

a Which God now withheld, 1. To shew that *Manna* was not an ordinary production of Nature, as by the long and constant enjoyment of it, they might be prone to think; but an extraordinary and special gift of God to supply their necessity. 2. Because God would not be prodigal of his favours, nor expose them to contempt by giving them superfluously, or by working Miracles where ordinary means were sufficient. *b (i. e.)* On the seventeenth day.

13 And it came to pass when Joshua was by Jericho *c*,
* Exod. 23. 23. Zech. 1. 8. that he lift up his eyes, and looked, and behold, there
stood * a man *d* over against him with his sword drawn
e in his hand: and Joshua went unto him, and said unto
him, *Are* thou for us, or for our Adversaries?

c Heb. *In Jericho*, *i. e.* in the Country or Territory adjoining to *Jericho*; whither he went to view those parts, and discern the fittest places for his attempt upon *Jericho*, as Generals usually do. *d* One in the appearance of man. *e* In readiness to fight, not, as *Joshua* thought, against him, but for him and his people.

14 And he said, Nay *f*, but *as* † Captain of the host
† Or, *Prince.* of the LORD *g* am I now come. And Joshua fell on
his face to the earth, and did worship, and said unto
him, What saith my Lord unto his servant *h*?

f I am neither *Israelite*, nor *Canaanite*. *g* Either, 1. of all Creatures in Heaven and Earth, which are Gods Hosts. Or, 2. of the Angels, who are called *the Host of Heaven*, 1 *King.* 22. 19. 2 *Chron.* 18. 18. *Luke* 2. 13. Or, 3. of the host or people of *Israel*, which are called *the Lords Host*, Exod. 12. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great undertaking. Now this person is none other than *Michael the Prince*, Dan. 10. 21. and 12. 1. not a created Angel but the Son of God, who went along with the *Israelites* in this Expedition, 1 *Cor.* 10. 4. not surely as an underling, but as their Chief and Captain. And this appears, 1. by his acceptance of Adoration here, which a created Angel durst not admit of, *Rev.* 22. 8, 9. 2. Because the place was made holy by his presence, v. 15. which was Gods Prerogative, *Exod.* 3. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. 6. 2. *h* I acknowledge thee for my Lord and Captain, and therefore wait for thy Commands, which I am ready to obey.

15 And the Captain of the LORD's host said unto
* Exod. 3. 5. Acts 7. 33 Joshua, * Loose thy shoe from off thy foot *i*, for the
place whereon thou standest *is* holy *k*: and Joshua did
so.

i In token of reverence and subjection: See on *Exod.* 3. 5. *k* Consecrated by my presence; which when it was withdrawn, it was no more holy than any other place, the reason of its holiness being removed.

CHAP. VI.

Jericho is shut up by the Israelites, 1. The People and 7 Priests with the Ark, go round it 7 days, 2—14. On the 7th day they go round 7 times; the Priests blow the Trumpets; the People shout; the City Accursed; nothing to be taken, but all consecrated; the Walls fall down; Men, Women, and Cattel destroyed, 15—21. Rahab and her kindred are saved, 22—25. Joshua curseth the Man who should rebuild Jericho, 26.

1 NOW Jericho † was straitly shut up *a*, because
† Heb. of the children of Israel, none went out, and
did shut up, and as none came in.

a Not only by night, as before, *Josh.* 2. 5. but constantly and diligently. *shut v.*

2 And the LORD said unto Joshua, See, I have given
into thine hand Jericho, and the king thereof, *and* the
mighty men of valour *b*.

b Who are in it, resolved and ready to defend it with their utmost strength.

3 And ye shall compass the City, all *ye* men of war,
and go round about the City once *c*: thus shalt thou do
six days *d*.

c At convenient distance, out of the reach of their Arrows. *d* Every day once. This and the following course might seem ridiculous and absurd, and is therefore prescribed and used by God, that they might learn to take new measures of things, and to expect success not from their own valour, or skill, or probable means, but merely from Gods appointment and blessing; and in general, not to judge of any of Gods Institutions by meer carnal reason, to which divers of their Ceremonies would seem no less foolish than this action; and that they might have a full Demonstration of the All-sufficiency of that God who can do what he pleaseth, even by the most contemptible means.

4 And seven priests shall bear before the ark seven
trumpets of rams horns *e*: and the seventh day ye shall
compass the City seven times, and the Priests shall blow
with the trumpets.

e Or, *of the Jubilees*; i. e. such Trumpets wherewith they were to found in the years of Jubile, *Lev.* 25. 9. Either this, or one of the other six was certainly a Sabbath-day; and it is not material which was it, for the Command of *the Lord of the Sabbath* was sufficient to legitimate any Action.

5 And it shall come to pass, that when they make a
long *blast f* with the rams horns, *and* when ye hear the
sound of the trumpet, all the people shall shout with a
great shout: and the wall of the City *g* shall fall down
† flat, *h* and the people shall ascend up every man straight
† Heb. *under it.* before him.

f As is usual in the close of musical sounds. *g* Not all of it; which was not only unnecessary, but inconvenient, and might have given the people better opportunity of escaping, but only a considerable part of it where the *Israelites* might fitly enter: for *Rahabs* house was not overthrown, v. 20. *h* Heb. *under it*; i. e. below the place they stood in: Or, *in its place*: it was not battered down with Engines, which would have made part of it fall out of its place; but it fell out without any force, and of its own accord, and therefore in the place it did formerly stand in.

6 And Joshua the son of Nun called the priests, and
said unto them, Take up the ark of the covenant, and let
seven priests bear seven trumpets of rams horns before
the ark of the LORD.

7 And he said unto the people, Pass on, and compass
the city, and let him that is armed *i* pass on before the
ark of the LORD.

i God would have them armed both for the defence of themselves and the Ark, in case the Enemies should make a sally upon them, and for the Execution of the Lords vengeance upon that City.

8 And it came to pass when Joshua had spoken unto
the people, that the seven priests bearing the seven trum-
pets of rams horns passed on before the LORD, and
blew with the trumpets: and the ark of the covenant of
the LORD followed them.

9 And the armed men went before the Priests that
blew with the trumpets: and the † rereward came
k after the ark, *the priests* I going on, and blowing with
the Trumpets.

k Which being opposed to *the armed men*, may seem to note the unarmed people, who were desirous to be Spectators of this wonderful work. † Which is rightly supplied here from v. 4.

10 And Joshua commanded the people, saying, Ye
shall not shout *m*, nor † make any noise with your voice,
neither shall *any* word proceed out of your mouth, until
the day I bid you shout, then shall ye shout.

m Because shouting before the time appointed, would be ineffectual, and so might give them some Discouragement, and their Enemies matter of insulting.

11 So the Ark of the LORD compassed the city, go-
ing about *it* once: and they came into the camp, and
lodged in the camp.

12 And Joshua rose early in the morning, and the
priests took up the ark of the LORD.

13 And

13 And seven priests bearing seven trumpets of rams
horns before the ark of the LORD, went on continually,
and blew with the trumpets: and the armed men went
before them, but the rereward came after the ark of the
LORD *the priests* going on, and blowing with the
Trumpets.

14 And the second day they compassed the City once,
and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they
rose early about the dawning of the day, and compas-
sed the city after the same manner, seven times: only on
that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the
priests blew with the trumpets, Joshua said unto the people,
Shout *n*, for the LORD hath given you the city.

n To reffisie your faith in Gods promise, and thankfulness for this glorious mercy, and to encourage your selves and Brethren, and to strike a terrour into your Enemies.

17 And the City shall be † accursed *o*, *even* it, and
† Or, devoted. all that *are* therein, to the LORD *p*: only Rahab the har-
lot shall live, *she*, and all that *are* with her in the house,
because * she hid the messengers that we sent.
* Chap. 2. 4.

o (i. e.) Devoted to utter Destruction, *Levit.* 27. 21, 29. *Deut.* 12. 3. *Deut.* 13. 16. 34. *p* Partly because the first-fruits were appropriated to God; partly left the soldiers being glutted with the spoil of this rich City, should grow sensual and sluggish in their work; and partly to strike the greater terrour into the rest of their Enemies.

18 And ye, * in any wise keep *your selves* from the ac-
* Deut. 7. 26 & 13. 17. cursed thing, lest ye make *your selves* accursed, when ye
take of the accursed thing, and make the camp of Israel
a curse *q*, and trouble it.

q By provoking God to punish them for your sin, in which they may be one way or other involved; or at least upon the occasion of your sin: for to speak properly, God will not (the case of *Adams* sin only excepted) punish one man for the sin of another, as he hath oft declared; but the whole Camp having sins of their own, God might take what occasion he saw fit to inflict this Punishment.

19 But all the silver, and gold, and vessels of brass and
† Heb. *holiness.* iron *r*, *are* † consecrated unto the LORD *s*: they shall
come into the treasury of the LORD *t*.

r Except that of which Images were made, which were to be utterly destroyed, *Exod.* 32. 20. *Deut.* 7. 25. *s* Being first made to pass through the fire, *Numb.* 31. 22, 23. *t* To be employed wholly for the service or uses of the Tabernacle, not to be applied to the use of any private person or Priest.

20 So the people shouted when *the Priests* blew with
the Trumpets: and it came to pass when the people
heard the sound of the Trumpet, and the people shout-
ed with a great shout, that * the wall fell down † flat, so
† Heb. *under it.* that the people went up into the city, every man straight
before him, and they took the City.

21 And they utterly destroyed all that *was* in the City,
both man and woman, young and old *u*, and ox, and
sheep, and ass, with the edge of the sword.

u Being commanded to do so by the Sovereign Lord of every mans life; and being informed by God before that *the Canaanites* were abominably wicked, and deserved the severest Punishments. As for the Infants, they were guilty of Original sin, and otherwise at the disposal of their Creator, as the clay is in the hands of the Potter; but if they had been wholly innocent, it was a great favour to them to take them away in infancy, rather than reserve them to those dreadful Calamities which those who survived them, were liable to.

22 But Joshua had said unto the two men that had
spied out the country, Go into the harlots house *x*, and
Chap. 2. bring out thence the woman, and all that she hath, * as
Heb. 11. ye have unto her.

x Which together with the wall upon which it leaned, was left standing, either by a special favour of God to her, or for the reason alledged upon, v. 5.

23 And the young men that were spies, went in, and
brought out Rahab, and her father, and her mother, and
her brethren, and all that she had: and they brought
Heb. out all her † kindred, and left them without the camp of
† Or, families. Israel *y*.

7 Till they were cleansed from the impurities of their Gentile state, and instructed in the *Jewish* Religion, and solemnly admitted into that Church in the usual way, to which *Rahabs* good Counsel and Example had doubtless very much prepared them; and this stupendious work of God confirmed their purposes.

24 And they burnt the city with fire, and all that *was*
therein: only the silver, and the gold, and the vessels of
brass, and of iron, they put into the treasury of the house
of the LORD.

25 And Joshua saved Rahab the harlot alive *z*, and
her fathers household, and all that she had: and she dwel-
leth in Israel *even* unto this day, because she hid the mes-
sengers which Joshua sent to spy out Jericho.

z For that general command of rooting out the *Canaanites* seems to have had some exception, in case any of them had sincerely and seasonably cast off their Idolatry and Wickedness, and submitted themselves to the *Israelites*, as we shall see hereafter.

26 ¶ And Joshua adjured them *a* at that time, say-
ing, * Cursed *be* the man before the LORD *b*, that riseth
* 1 King. 16. 34. up and buildeth *c* this city Jericho, he shall lay the foun-
dation thereof in his first-born, and in his youngest *son*
shall he set up the gates of it *d*.

a Or, *made them to swear*; caused the people, or some in the name of all, to swear for the present and succeeding Generations, and to confirm their Oath by a Curse. *b (i. e.)* From Gods presence, and by his sentence, as they are said to *cast lots before the Lord*, Josh. 18. 8, 10. *c* *i. e.* expecting the Decision from God. He intimates, that he doth not utter this in a Passion, or upon a particular dislike of that place, but by divine Inspiration, as appears from 1 *King.* 16. 34. God would have the Ruines of this City remain as a standing Monument of Gods Justice against this wicked and idolatrous People, and of his Almighty Power in destroying so great and strong a City by such contemptible means. *c (i. e.)* That shall attempt or endeavour to build it. So this Curse is restrained to the Builder, but no way belongs to those who should inhabit it after it was built, as is evident from 2 *King.* 4. 18. *Luke* 19. 1. 5. *d (i. e.)* He shall lose all his Children in the work, the first at the beginning, others in the progress of it by degrees, and the youngest in the close of it, when the Gates are to be set up. This was fulfilled, 1 *King.* 16. 34.

27 So the Lord was with Joshua, and his fame was
noised throughout all the country.

CHAP. VII.

Achan takes of the accursed and devoted thing: God is angry with Israel, 1. Joshua sends 3000 men against Ai: they flee and 36 are slain, 2—5. Joshua complains to God: who disswades the cavils, and enjoins a lot, 6—15. Achan is found guilty: Joshua's Advice and his Confession, 16—21. He and his are stoned and burnt: They are buried in the valley of Achor, 22—26.

1 BUT the children of Israel *a* committed a trespass
in the accursed thing *b*: for * Achan the son of
Chap. 22. 20. Carmi, the son of Zabdi, *c* the son of Zerah *d* of the
tribe of Judah, took of the accursed thing: and the
anger of the LORD was kindled against the children of
Israel *e*.

a (i. e.) One of them, by a very usual Synecdoche or Enallage as *Gen.* 8. 4. and 19. 29. and *Mat.* 26. 8. where that is ascribed to the *Disciples*, which belonged to *Judas* only, *John* 12. 4. *b (i. e.)* In taking some of the forbidden and accursed goods. *c* Called, also *Zimri*, 1 *Chron.* 2. 6. *d* Or, *Zarah*, who was *Tamars* immediate Son, *Gen.* 38. 30. who went with *Judah* into *Egypt*: and so for the filling up the 236 years that are supposed to come between that and this time, we must allow *Achan* to be now an Old-man, and his three Ancestors to have begotten each his Son at about 60 years of Age; which at that time was not incredible nor unusual. *e* Why did God punish the whole Society for this one mans sin? *Ans.* All of them were punished for their own sins, whereof each had a sufficient proportion; but God took this occasion to inflict the punishment upon the Society, partly because divers of them might be guilty of this sin, either by coveting what he actually did, or by concealing of his fault, which it is probable could not be unknown to others; or by not sorrowing for it, and endeavouring to purge themselves from it: partly to make his the more hateful; as being the cause of such dreadful and publick Judgments: and partly to oblige all the members of every Society to be both more circumspect in the ordering of their own actions, and more diligent to watch over one another, and to prevent the miscarriages of their Brethren, which is a great benefit and likelihood by a sharp affliction upon the Society.

2 And Joshua sent men from Jericho to Ai *f*, which
a beside *g* Beth-aven *h*, on the east-side of Beth-el *i*, and
spake unto them, saying, Go up and view the country
And the men went up and viewed Ai.

f Called *Hai*, *Gen.* 12. 8. and *Aijah*, *Neh.* 11. 31. They were not to go into the City of *Ai*, but into the Country bordering and belonging to it, and there to understand the state and quality of the place and people. *g* So the *Hebrew tim* is used, *Gen.* 25. 11. and 35. 4. *Judg.* 9. 6. and 18. 3. and 19. 11. *h* A City or Town distinct from, but nigh unto *Bethel*, though *Bethel* was afterwards by allusion called *Bethaven*, *Hos.* 4. 15. and 10. 5. Compare *Jos.* 18. 12. *i* Compare *Gen.* 12. 8 *Jos.* 8. 9, 12.

3 And they returned to Joshua, and said unto him,
Let not all the people go up: but let † about two or *k* Heb. three thousand men go up *k*, and smite Ai, *and* make *about two* not all the people to labour thither, for they *are but* a *few* few. *men, or*

k Which was done by the Wise contrivance of Divine Providence, that their Sin might be punished, and they awakened and reformed with as little hazard, and mischief, and reproach, as might be: For if the Defeat of these caused to great a consternation in *Joshua*, it is easie to guess what dread, and confusion, and despair, it would have caused in the People, if a great Host had been defeated. *Great Men*

4 So there went up thither of the people, about
three thousand men, and they fled *l* before the men of
Ai.

l Not having their usual Courage to strike a stroke, which was a plain Evidence that God had forsaken them; and an useful instruction, to shew them what weak and inconsiderable

Creatures they were when God left them; and that it was God, not their own valour, that gave the *Canaanites* and their Land into their hands.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate, even unto Shebarim, and smote them in the † going down: wherefore the heart of the people melted, and became as water.

6 ¶ And Joshua rent his Clothes *p*, and fell to the earth upon his face *q* before the Ark of the LORD, until the eventide, he, and the Elders of Israel, and put dust upon their heads *r*.

p In Testimony of great Sorrow, as *Gen.* 37. 34. and 44. 13. for this was the contingent mischief feared, and the sin which he bewailed. *q* To deep humiliation and fervent supplication: spending the whole day in Fasting and Prayer. † As was usual in cases of great and affectionate, *1 Sam.* 4. 12. *2 Sam.* 1. 2. and 15. 32. *Neh.* 8. 6. *Mich.* 1. 10.

7 And Joshua said, Alas, O LORD GOD; where-fore hast thou at all brought this people over Jordan *s*, to deliver us into the hand of the Amorite to destroy us? would to God we had been content, and dwet on the other side Jordan.

s This and the following Clause, though well intended, and offered to God only by way of Expostulation and Argument, yet savour of Humane Infirmity, and fall short of that reverence, zeal, modesty, and submission, which he owed to God; and are rebuked as influenced that too Holy men of God were subject to the passions and infirmities with other men.

8 O LORD, what shall I say *t*, when Israel *u* turneth their backs before their Enemies?

t In answer to the reproaches cast by our insulting Enemies upon us, and upon thy name. *u* God's own people, which he hath taught Terror of all Nations for his own peculiar.

9 For the Canaanite, and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great Name?

10 ¶ And the Lord said unto Joshua, Get thee up; wherefore † liest thou thus upon thy face?

† This bespeaks it not to be done by unactive Supplication, but by vigorous endeavours for reformation.

11 Israel *x* hath sinned, and they have also transgressed my covenant *a* which I commanded them: for they have even taken of the accursed thing *c*, and have also stolen *d*, and dissembled *e* also, and they have put it even among their own stuff *f*.

x Some or one of them, as before on *v.* 1. *a* (*i.e.*) Broken the Condition of my Covenant which I have commanded them, and they have promised to perform, *viz.* Obedience to all my Commands, *Exod.* 19. 8. and 24. 7. when of this was one, not to meddle with the accursed thing. *c* Which I charged them not to meddle with. *d* (*i.e.*) Taken my portion which I had reserved, *v.* 19. *e* Covered the fact with deep dissimulation, and a real, tho' not verbal profession of their innocency. Possibly *Achan* might see it spoken of, and being accused, had denied it, or was resolved to deny it. *f* Converted it to their own use, and added oh timey sin to the crime; thus to loads this Sin with divers aggravations.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed *g*, neither will I be with you any more, except ye destroy the accursed person from among you.

g As I warned and threatened them, *Jos.* 6. 18. they have put themselves even in my Protestational Basting, and therefore are liable to the same destruction which belongs to this accursed People.

13 Up, sanctifie the people, and say, Sanctifie your selves *h* against to morrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

h Purifie your selves from that defilement which you have all in some sort contracted by this accursed fact, and prepare your selves to appear before the Lord, as it is most probable they were required to do; as imploring and expecting the Sentence of God for the Discovery and Punishment of the Sin, and that the guilty person might hereby be awakened and terrified, and brought to a free and ingenuous confession of his fault. And it is a marvellous thing that *Achan* did not on this occasion acknowledge his Crime; but this is to be imputed to the heart-hardening power of Sin, which makes men grow worse and worse; partly to his Pride, being loath to take to himself the shame of such a mischievous and infamous action; partly to his self-flattering and vain conceit, whereby he might think many others were guilty as well as he, and some of them might be taken, and he escape: and I partly to the just judgment of God, whereby he blinds and hardens Sinners to their own ruine. See a like instance *Num.* 16. 14, 22, 25.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be that the tribe which the LORD taketh *i*, shall come according to the families *thereof*: and the family which the LORD shall take, shall come by houſholds: and the houſholds which the LORD shall take, shall come man by man

i Which shall be discovered or declared guilty by the Lot, which is disposed by the Lord, *Prov.* 16. 33. and which was to be cast in the Lords Presence before the Ark. Of such use of Lots, see *1 Sam.* 14. 41, 42. *Jon.* 1. 7. *Act.* 1. 26.

15 And it shall be, *that* he that is taken with the accursed thing, shall be burnt with fire *k*, he and all that he hath *l*: because he hath transgressed the covenant of the LORD, and because he hath wrought † folly *m* in Israel *n*.

k As persons and things accursed were to be. See *Numb.* 15. 35. *Deut.* 13. 16. *l* His Children and Goods, as is noted, *v.* 24. according to the Law, *Deut.* 13. 16. *m* So Sin is oft called in Scripture, as *Gen.* 34. 7. *Judg.* 20. 6. *&c.* in opposition to the ille opinion of sinners, who commonly esteem it to be their wisdom and interest. *n* (*i.e.*) Among the Church and people of God who had such excellent Laws to direct them, and such an Al-Sufficient and gracious God to provide for them, without any such indirect and unworthy practices.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes, and the tribe of Judah was taken.

17 And he brought the family *o* of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites, man by man *p*, and Zabdi was taken.

o Either, 1. the Tribe or people, as the word *Family* sometimes signifies, as *Judg.* 13. 2. *Zech.* 12. 13. *Amos* 3. 1. *Act.* 3. 25. compared with *Revel.* 1. 7. Or, 2. the Families, as *v.* 14. the singular Number for the plural, the chief of each of the five Families, *Numb.* 26. 20, 21. *p* Not every individual person: for by this from *v.* 18. but every Head of the several Houses: for this is of that greater Family of the *Zarhites*, of which *Zabdi* was *v.* 16.

18 And he *q* brought his houſhold man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken.

q Either *Joshua*, or *Zabdi* by *Joshua*'s appointment.

19 And Joshua said unto Achan, My son *r*, give, I pray thee, glory to the LORD God of Israel *s*, and † make confession unto him, and tell me now what thou hast done *t*: hide *it* not from me.

r So he calls him, to shew, that this severe Inquisition and Sentence did not proceed from any hatred to his person, which he loved as a Father doth his Son, and as a Prince ought to do each of his Subjects. *s* As thou hast highly dishonoured him, now take the shame and blame to thy self, and ascribe unto God the Glory of his Omnificence in knowing thy sin, of his Justice in punishing it in thee, and others for thy sake; of his Omnipotency, which was obstructed by thee; and of his Kindness and Faithfulness to his people, which was eclipsed by thy Wickedness; all which will now be evident by thy sin confessed and punished.

20 And Achan answered Joshua, and said, Indeed, I have sinned *u* against the LORD *u* God of Israel *x*, and thus and thus have I done.

t He seems to make a sincere and ingenuous Confession, and loads his sin with all just Aggravations. *u* Against his express Command, and just Rights, and glorious Attributes. *x* The true God, who hath chosen me and all *Israel* to be the people of his peculiar love and care.

21 When I saw *y* among the spoil a goodly Babylonish garment *z*, and two hundred shekels *a* of silver, and a † wedge of gold, of fifty shekels weight; then I coveted them, and took them, and behold, they are hidden in the earth in the midst of my tent, and the silver under it.

y He accurately describes the progress of his sin, which began at his eye, which he permitted to gaze and fix upon them, which inflamed his desire, and made him *crave* them; and that desire to him upon Action, and made him *take* them; and having taken, resolve to keep them; and to that end *hide* them in his Tent. *z* Which were compoſed with great art with divers Colours, and of great price, as appears both from Scripture, *Ezek.* 23. 15. and from divers Heathen Authors. [See my Latin *Synopſis*] *a* To wit, in Weight, not in Coin; for as yet they received and payed Money by weight. *b* (*i.e.*) Under the *Babylonish* Garment; covered with it, or wrapt up in it.

22 So Joshua sent messengers *c*, and they ran *d* unto the tent, and behold, *it* was hid in his tent, and the silver under it.

c That the truth of his Confeſſion might be evident and unquestionable, which some, peradventure might think was forced from him. *d* Partly longing to free themselves and all the people from the Curſe under which they lay: and partly that none of *Achan*'s Relations or others might get thither before them, and take away those things. *e* (*i.e.*) The parcel of things mentioned, *v.* 21. and 24.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD *f*.

† Heb. poured them out.

f Where Joshua and the Elders continued yet in their Assembly waiting for the issue of this business.

24 And Joshua, and all Israel with him, took Achan the son of Zereh, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters *g*, and his oxen, and his asses, and his sheep *h*, and his tent, and all that he had: and they brought them unto the valley of Achor.

g But this seems hard and unjuſt, and therefore forbidden by God himself, *Deut* 24. 16. *Jer.* 31. That Law was given to men, not to God, who certainly hath a more absolute Right and Sovereignty over men, than one man hath over another. 2. Their Death was a Debt they owed to nature and to their own sin, which Debt God may require when he pleaſeth; and he could not take it in more honourable and excellent Circumstances than these, That the death of a very few in the beginning of a new Empire, and of their settlement in the land, might be useful to prevent the death of many thousands who took warning by this dreadful Example, whom, if the fear of God did not, yet the love of their own, and of their dear Children lives would restrain from such dangerous and pernicious practices. 3. It is very probable they were conscious of the fact, as the *Jewish* Doctors affirm. If it be pretended that some of them were Infants; the Text doth not say so, but only calls them *Sons* and *Daughters*. And considering that *Achan* was an old man, as is most probable, because he was the fifth person from *Judah*, (of which see on *v.* 1.) it seems most likely, that the Children were grown up, and so capable of knowing, and concealing, or discovering this Fact. Nor doth it follow, that they were not guilty, because it is not said so; for it is apparent, that many Circumstances are omitted in divers historical Relations in Scripture, which sometimes are supplied in other places. *h* Which, though not capable of sin, nor of punishment properly so called, yet as they were made for mans use, so they are rightly destroyed for mans good; and being daily killed for our bodily food, it cannot seem strange to kill them for the instruction of our minds, that hereby we might learn the detestable and contagious nature of sin, which involves innocent Creatures in its Plagues; and how much more Punishments are reserved for man, who having a Law given to him, and that excellent gift of Reason and Will to restrain him from the Transgressions of it, his guilt must needs be unspeakably greater, and therefore his sufferings more severe and terrible. Further, by this enumeration it appears, that he had no colour of necessity to induce him to this Fact, but was wholly inexcusable.

25 And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones *i*, and burned them with fire, after they had stoned them with stones *k*.

i And burned him with fire; which is easily understood both out of the following words, and from Gods Command to do so, *v.* 15. which doubtleſs was here executed. *k Qu.* How could both these Deaths be inflicted upon them? *Ans.* It seems they were stoned to death, which was the Punishment of such Offenders, *Lev.* 24. 14. *Numb.* 15. 35. and then burned to death; and there fore the stoning only of *Achan* is mentioned here, and not his burning: and God would have their dead Carkaſſes burned to shew his utmoſt Deteſtation of such persons as break forth into sins of such a publick Scandal and Miſchief. And for the *burning* of *Achan* commanded *v.* 15. it seems not likely to be meant of his burning alive, because that burning is common to *him, and all that he hath*, as is there expreſſed; but of the burning of his dead Carcaſs, and other lifeleſs things, as the manner was with accursed things, *Deut.* 13. 16.

26 And they raiſed over him a great heap of stones *l* unto this day: so the LORD turned from the fierceness of his anger: wherefore the name of that place was called, * the valley of † Achor *m* unto this day.

l As a Monument of the sin and Judgment here mentioned, that others might be inſtructed and warned by the Example; and as a Brand of Infamy, as *Josh.* 8. 29. 2 *Sam.* 18. 17. *m* Or, *the valley of trouble*, from the double trouble expreſſed *v.* 25.

* Heb. 65. ten. † That is, trouble.

CHAP. VIII.

God puts new courage into Joshua: commands him to go and beſiege Ai, promiſing he ſhould take it, 1, 2. The Stratagem whereby it is taken, 3. It is burnt, 5—22. The King is taken priſoner: The inhabitants are put to the ſword: The cattel and goods ſpoiled: The King is hanged, 23—29. Joshua builds an Altar, 30. Offers Sacrifice, 31. Writes the Law on Stones, 32. It and it's Bleſſings and Curſes are read before the people, 33—35.

* Deut. 1. 21. & 7. 18.

AND the LORD said unto Joshua, * Fear not, neither be thou dismayed: take all the people of war with thee *a*, and arise, and go up to Ai: see, I have given into thine hand the king of Ai, and his people, and his city, and his land.

a Partly, to ſtrengthen them against those fears which their late Defeat had wrought in them; and partly that all of them might be partakers of this firſt ſpoil, and thereby be encouraged to proceed in their work. The weak multitude were not to go, because they might have hindred them in the following Strategem; and it was but fit that the Military Men who run the greateſt hazards, ſhould have the Precedency and Priviledge in the ſpoils.

2 And thou ſhalt do to Ai *b* and her King, as thou didſt unto * Jericho and her King *c*: * only the ſpoil thereof, and the cattel thereof, ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city behind it.

* Chap. 6. 21. * Deut. 20. 14.

b (*i.e.*) The City and people of *Ai*. *c* (*i.e.*) Overcome and deſtroy them. This was enjoyned partly to chaſtiſe their Inſolence, and the Triumphs and Bloſphemies which doubtleſs they had been inſpired upon the *Canaanites* by former victories, and had been much abated by the late ſucceſs of *Ai*; and partly to revive the Zeal and Confidence and expectation of further and greater ſucceſs much raiſed.

3 So Joshua arose, and all the people of war, to go up against Ai *c*: And Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

c (*i.e.*) To conſider and conclude about this Expedition, or going against *Ai*; not as if all the people of war did actually go up, which was both unneceſſary and burdenſom, and might hinder their following deſigns; but it ſeems to be reſolved by Joſhua and all the Council of War, That the 30000 now mentioned ſhould be ſelected for the Enterprize. Either, 1. the 30000 now mentioned; Or, 2. part of them; to wit, ſuch as were fit to lie in wait, to thoſe who were *to lie in wait*, and from *v.* 9. where what is here mentioned only by anticipation, is actually put in execution; and it is ſaid of them that were *ſent forth*, that *they went to lie in ambuſh*. And the only inconvenience of this Expoſition is, That the Pronoun Relative *them*, is put without, or before its Antecedent, which is left to be gathered out of the following words, which is not unuſual in the Hebrew Tongue, as plainly appears from *Exod.* 19. 19. *Numb.* 18. 9. and 24. 17. *Pſal.* 8. 1. and 105. 19. and 114. 2. *Prov.* 7. 8. and 14. 26.

4 And he commanded them *d*, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready:

d The ſame party laſt ſpoken of *v.* 3. even the 30000 mentioned *v.* 12. This hiſtorical Narration ſeems obſcure and intricate, and at firſt view to make three parties, one of 30000, *v.* 3. one of five, of all the people, *v.* 5. 11. But if it be more narrowly and conſiderately obſerved, it will appear, that there are only two parties engaged in the taking of *Ai*, and but one Ambuſh, as plainly appears by comparing *v.* 9. (which manifeſtly ſpeaks of their party which is mentioned *v.* 3.) with *v.* 12. which ſpeaks only of part, which is juſtly ſuppoſed to be a part of thoſe 30000 named, and that part which was to lie in ambuſh; unleſs we will ſuppoſe that there were two Ambuſhes, one of 5000, and the other of 5000, both lying in wait in the ſame quarter on *between Bethel and Ai, as the moſt likely of all*, the only place where the Ambuſh lay, as is ſaid both *v.* 9 and 12. 13. which ſeems abſurd and incredible. And beſides, in the execution of this Command, there is mention but of one Ambuſh *v.* 12. 13. 14. 19. and they are ſaid to conſiſt only of 5000, *v.* 12. and they only take and burn the City, *v.* 19. ſo that the other ſuppoſed Ambuſh of 5000 is perfectly vaniſhed and loſt, and did nothing in this work; which alſo is very improbable. And therefore, that 30000 *v.* 3 are the ſame who are called *the people*, and *the people of war that were with him*, *v.* 5, 11. which is pitched on the North-ſide of *Ai*, *v.* 11. as the Ambuſh did on the weſt-ſide; but for any other ſide of the City, or a third party placed elſewhere about *Ai*, we read not one word; and therefore it may well be preſumed there were no more imployed to take it.

5 And I, and all the people that are *e* with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we *f* will flee before them.

e Or, *that* ſhall be: for at preſent he ſent them away. *v.* 9. but the next morning followed them, and joyned himſelf with them, *v.* 10, 11. *f* I and the 25000 with me.

6 (For they will come out after us) till we † have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

† Heb. *have drawn*

7 Then ye shall rise up from the ambuſh *g*, and seize upon the city: for the LORD your God will deliver it into your hand.

g To wit, upon the ſignal given, of which *v.* 18.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire *g*: according to the commandment of the LORD shall ye do. See, I have commanded you.

g To wit, part of it, as a ſign to their Brethren of their ſucceſs; for the whole City was not burnt now, but afterwards; as is ſaid *v.* 28.

9 Joshua therefore sent them *h* forth, and they went to lie in ambuſh, and abode between Bethel and Ai, on the weſt-ſide of Ai: but Joshua lodged that night among the people *i*.

h The ſame party deſigned by the Pronoun *them*, *v.* 5. of which ſee the Notes there. *i* Heb. *that people*, to wit, *the people of war*, as they are called, *v.* 11. to wit, the main body of that ſtrong conſiting of 30000.

10 And Joshua rose up early in the morning, and numbred the people *k*, and went up; he, and the elders of Israel *l*, before the people to Ai.

k Heb. *that people*, not all the people of *Iſrael*; which was needleſs, and required more time than could now be ſpared; but the reſt of that hoſt of 30000, whereof 5000 were ſent away; and now the remainder are numbred, partly to ſee whether ſome of them had not withdrawn themſelves, taking the advantage of the night, and of the deſign of laying an Ambuſh, and

weighty and doubtful occasions. So they are accused of rashness and neglect of their Duty. For though it is probable, if God had been consulted, he would have consented to the sparing of the *Gibeonites*; yet it should have been done with more caution, and an obligation left upon them to embrace the true Religion which here was omitted.

15 And Joshua made peace with them, and made a league with them, to let them live *q*: and the princes of the congregation sware unto them.

q (i. e.) That they would not destroy them. Some question whether this League was lawful and obliging, because it is contrary to a positive and precedent Law of God, by which they were enjoyned to make no peace with them, but utterly to destroy them, *Exod.* 23. 32. and 34. 12, &c. But this law seems to admit of some exception and favourable interpretation, and that taken from the reason and soul of that Law; which was this, that the *Israelites* might not be trained with their Idolatry and other Abominations by cohabitation with them; and therefore when that reason ceased, *(i. e.)* if they were willing to relinquish their Possessions and Idolatry, and other wickedness, and to embrace the true Religion, they might be spared. And also this Law was delivered in general terms, because God foresaw that the *Israelites* would be most prone to err on that hand, by sparing those whom they should destroy; yet that it was to be understood with an exception of Penitents, and true Converts, might easily be gathered both from the example of *Rahab*, and from the Tenor of Divine Threatnings, which though absolutely delivered, allow of this exception; as appears from *Jer.* 18. 7, 8. *Jonah* 3. 4. and from the great kindness and favour which God hath manifested unto all true Penitents, in delivering them from evils threatned to them, and inflicted upon others; which kindness of God we also are obliged to imitate by virtue of that natural and moral Law of God implanted in us, and revealed to us, to which such positive Commands as this of killing the *Canaanites* must give place. And that this League was lawful and obliging, may seem probable, 1. Because *Joshua* and all the Princes upon the review concluded it so to be, and spared them accordingly, *v.* 19, 20, 22, 23. 2. Because God punished the violation of it long after, 2 *Sam.* 21. 1. 3. Because God is said to have hardened the hearts of all other Cities, not to seek Peace with *Israel*, that so he might utterly destroy them, *Jos.* 11. 19, 20. which seems to imply that their utter Destruction did not necessarily come upon them by vertue of any absolute and peremptory Command of God to destroy them, but by their own obstinate hardneſs, whereby they neglected and refused to make peace with the *Israelites*. *Obj.* This League was grounded upon a Deceit and Error of the Perſons, which alſo they had entred a caution againſt, *v.* 7. *Anſ.* Their ſuppoſition that they were *Canaanites*, was indeed a part of the foregoing Diſcourſe, *v.* 7. and the *Iſraelites* reſted ſatisfied with their Anſwer, and believed they were not, and ſo entered into the League; but that League was abſolute, not ſuſpended upon that or any other condition; and the error was not about the perſons, but about the country and People to which they belonged, which was not material to this Contract, no more than it is to a Contract of Marriage, that the one perſon believed the other to be of another Country or Family than indeed they were.

16 ¶ And it came to paſs at the end of three days *r*, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

r (i. e.) At the laſt of them, or upon the third day, as it is ſaid, *v.* 17. for this phraſe is elſewhere uſed, as *Deut.* 14. 28. and 31. 10. Or it may be properly underſtood, that after three days they heard this, and on the day after they heard this, they came to their Cities, as is ſaid, *v.* 17.

17 And the children of Iſrael journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth and Kirjath-jearim *s*.

s Which Cities were ſubject to *Gibeon*, which was the Royal City, *Joſ.* 10. 2.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation murmured againſt the Princes *t*.

t Partly from that proneneſs which is in people to cenſure the actions of their Rulers; partly becauſe they might think the Princes by their raſhneſs had brought them into a ſnare, that they could neither kill them for fear of the Oath, nor ſpare them for fear of God's Command to the contrary; and partly from their deſire of the poſſeſſion and ſpoil of theſe Cities, of which they thought themſelves hereby deprived.

19 But all the Princes ſaid unto all the congregation, We have ſworn unto them by the LORD *u* God of Iſrael: now therefore we may not touch them *x*.

u They plead not the lawfulneſs, or the prudence of the action, but only the Obligation of an Oath; of which, though it was procured by Fraud, they perceived the people ſufficiciently ſenſible. *x (i. e.)* Not hurt them, as that word is oft uſed, as *Gen.* 26. 11. *Pſal.* 105. 15. and 144. 5. or not *ſuite* them, as is ſaid *v.* 18.

20 This *y* we will do to them: we will even let them live, leſt wrath be upon us, becauſe of the breach of the Oath which we ſware unto them.

y Which follows, *v.* 21.

21 And the princes ſaid unto them, Let them live (that let them be hewers of wood, and drawers of water unto all the congregation *z*) as the princes had * promiſed them *a*. * Heb. *as*

z i.e. Let them be publick Servants, and employed in the meaneſt Offices and Drudgeries (ſuch as this was, this one kind being put for all the reſt, as it is *Deut.* 29. 11.) for the uſe and benefit of the Congregation; to do this partly *for* the Sacrifices and Services of *the Houſe of God*, as it is expreſſed *v.* 23. which otherwiſe the *Iſraelites* themſelves muſt have done; partly for the Service of the Camp or body of the people; and ſometimes upon occaſion, even to particular *Iſraelites*: whence they are made *Bond-men*, which is mentioned as a thing diſtinct from their ſervice in *the Houſe of God*, *v.* 23. And ſo they are in effect ſtripped of all their Poſſeſſions, whereby the main ground of the Peoples Quarrel was taken away. *a* Or, *becauſe* or *ſeeing that* (as the *Hebrew* word ſometimes ſignifies) *the Princes (i. e.* we our ſelves, they ſpeak of themſelves in the third perſon, which is very frequent in the *Hebrew* Language) *had promiſed* it to *them*, to wit, that they ſhould live; and confirmed their promiſe by an Oath. So the Princes ſpeaking here to the People, alledge the Promiſe or Oath of the Princes, whom they met among themſelves, and apart from the People. And this change of perſons may poſſibly ariſe from hence, becauſe ſome of the Princes who were preſent in the Aſſembly of the Princes, might now be abſent upon ſome occaſion. And this clauſe relates not to the next words, which are fitly incloſed within a Parentheſis, but to the foregoing clauſe, *let them live*, becauſe the Princes have promiſed them their Lives.

22 And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you: when ye dwell among us?

23 Now therefore ye *are* curſed *b*, and there ſhall † Heb. *we* none of you be freed from being bondmen *c*, and hew- *from us* ers of wood, and drawers of water for the houſe of my God *d*.

b You ſhall not eſcape the Curſe of God which by Divine Sentence belongs to all the *Canaanites*, who are a People devoted by God to ruine; but only change the quality of it, you ſhall feel that Curſe of Bondage and Servitude, which is proper to your race by vertue of that ancient decree, *Gen.* 9. 25. you ſhall live indeed, but in a poor, vile and miſerable condition. *c* The Slavery which is upon you ſhall be entailed to your poſterity. *d* This only Service they mention here, becauſe it was their principal and moſt durable ſervitude, being fixt in the Tabernacle, and then in the Temple, whence they were called *Nethinims*, 1 *Chron.* 9. 2. *Ezra* 2. 43. whereas their ſervitude to the whole congregation would in a great meaſure ceaſe when the *Iſraelites* were diſperſed to their ſeveral habitations.

24 And they anſwered Joſhua and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes, to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives, becauſe of you, and have done this thing. * Deut. 7. 1.

25 And now behold, we are in thine hand *e*: as it ſeemeth good and right unto thee to do unto us, do *f*.

e i. e. In thy power to uſe as as thou wilt. *f* We refer our ſelves to thee and thy own Piety, and Probity, and Faithfulneſs to thy Word and Oath; If thou wilt deſtroy thy humble Suppliants, we ſubmit.

26 And ſo did he unto them, and delivered them out of the hand of the children of Iſrael, that they ſlew them not.

g So as was ſaid, *v.* 23. and ſo as here follows.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD *h*, even unto this day, in the place which he ſhould chuſe.

h By which it appears, that they were not only to do this Service in Gods Houſe, but upon all other occaſions, as the Congregation needed or required their help.

CHAP. X.

Five of the Kings of Canaan *afraid of* Joſhua, *are angry with the* Gibeonites *and wage war againſt them, they ſend to* Joſhua *for Succours 1—6. He Reſcues them, 7—10. God caſts down Hail-ſtones upon the Enemy, 11. Joſhua Prays to God and commands the Sun to ſtand ſtill, which it does for the ſpace of a day, 13—15. The five Kings hide themſelves in Cave where* Joſhua *cauſed them to be ſhut up, afterwards to be brought forth, ſumptuſly uſed and hanged, and thrown into a Cave by* Makkeda, 16—27. *This place taken, the King, City, and all therein are burnt*; Joſhua *doth the ſame to* Libnah *and* Lachiſh, 28—32. *To* Gezer, Eglon, Hebron, Debir, *and all the Land*, 33—42. Joſhua *returns to* Gilgal, 43.

NOW it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it (* as he had done to Jericho and her king, ſo he had done to * Ai, and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them *a*. * Chap. 8.

a i. e. Were converſant with them, had yielded themſelves to their diſpoſal, ſubmitted themſelves to their Laws, had mingled intereſts with them.

2 That they *b* feared greatly, becauſe Gibeon was a great city, as one of the † royal cities *c*, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty. † Heb. *as one* of the royal cities.

b i. e. He and his people, the *King* being ſpoken of *v.* 1. as a publick perſon repreſenting all his people. Or, He and the following *Kings*, *v.* 3. But this fear is mentioned, *v.* 2. as the cauſe why he leat to thoſe Kings. *c* Either 1. really a Royal City, the *Hebrew* particle *Caph* oft ſignifying the truth of a thing, as *Heb.* 4. 4. and 5. 10. and oft elſewhere. Or, 2. equal to one of the Royal cities, though it had no king, but ſeems to be governed Ariſtocratically by their Elders, *Joſ.* 9. 11.

3 Where-

3 Wherefore Adoni-zedec king of Jeruſalem ſent *d* unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

d Either becauſe he was Superior to them in Power or Dignity, or becauſe he was neareſt the danger, and moſt forward in the work.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites *e*, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon gathered themſelves together and went up, they, and all their hoſts, and encamped before Gibeon, and made war againſt it.

e This name being here taken largely or generally for any of the *Canaanites*, as is frequent; for to ſpeak ſtrictly, the Citizens of *Hebron* here mentioned, *v.* 3. were *Hittites*; thus the *Gibeonites*, who were *Hevites*, *Joſ.* 11. 19. are called *Amorites*, 2 *Sam.* 21. 2. It is reaſonably ſuppoſed, that the *Amorites* being numerous and victorious beyond *Jordan*, did pour forth Colonies or Forces into the land of *Canaan*, and there ſubdued divers places, and ſo communicated their name to all the reſt.

6 ¶ And the men of Gibeon ſent *f* unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand *g* from thy ſervants *h*, come up to us quickly, and ſave us, and help us: for all the kings of the Amorites, that dwell in the mountains *i*, are gathered together againſt us.

f Or, *have ſent*, when their Enemies were drawn towards them, which they could eaſily learn. *g* Do not neglect nor delay to help us. *h* Whom thou art obliged to protect both in Duty as thou art our Maſter and Ruler; and by thy own Intereſt, we being part of thy Poſſeſſions; and in ingenuity, becauſe we have given our ſelves to thee, and put our ſelves under thy Protection. *i* In the mountainous Country.

7 So Joſhua aſcended *k* from Gilgal, he, and all the people of war with him, and *all* the mighty men of valour. Having, no doubt, aſked advice of God firſt, which is implied by the Anſwer God gives to him, *v.* 8. / Or, *even*, or *that is*, as this particle is oft uſed. hath been noted before. So it ſeems put here by way of Explication and Reſtriction; having ſaid *all the people of war*, he now adds, *even all the mighty men*, &c. i. e. an Army of the moſt valiant men picked out from the reſt; for it is not probable either that he would take ſo many hundred thouſands with him, which would have hindred one another, or that he would leave the Camp without an Army to defend it.

8 ¶ And the LORD ſaid unto Joſhua, Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly *m*, *and* went up from Gilgal all night *n*.

m Though aſſured by God of the Victory, yet he uſeth all prudent means, and ſurprizeth them. *n* It is not ſaid, that he went from *Gilgal* to *Gibeon* in a nights ſpace; but only that he travelled all night: unto which you may add part either of the foregoing, or of the following day.

10 And the LORD * † diſcomfited them before Iſrael, and ſlew them *o* with a great ſlaughter at Gibeon *p*, and chaſed them along the way that goeth up to Bethoron, and ſmote them to Azekah, and unto Makkedah. * Ch. 8. 28. † Heb. *in Gibeon*, not in the City, but in the Territory belonging to it, as *Syria* is ſaid to be in *Jericho*, Joſh. 5. 13. *o* Or, *he ſlew them*; either God, or *Iſrael*; for Gods work is deſcribed *v.* 11. *p* Heb. *in Gibeon*, not in the City, but in the Territory belonging to it, as *Syria* is ſaid to be in *Jericho*, Joſh. 5. 13.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Bethoron, that the LORD caſt down great ſtones *q* from heaven upon them unto Azekah, and they died; They were moe which died with haillſtones, than *they* whom the children of Iſrael ſlew with the ſword.

q i. e. Haillſtones of extraordinary greatneſs and hardneſs, caſt down with that certainty, as to hit the *Canaanites*, and not their Purſuers the *Iſraelites*; and with that force as to kill them. *Joſephus* affirms, That Thunder and Lightning were mixed with the Hail, which may ſeem probable from *Pſal.* 3. 11.

12 ¶ Then ſpake Joſhua to the LORD *r* in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael *s*, * Sun † ſtand thou ſtill upon Gibeon *t*, and thou moon in the valley *u* of Ajalon *x*.

r To wit, in way of Petition for this Miracle: being moved to beg it out of zeal to deſtroy Gods Enemies, and directed to it by the motion of Gods Spirit, and receiving a gracious Anſwer, and being filled with holy Confidence of the ſucceſs, he ſpeaks the following words before the people, that they might be Witneſſes of it. *s (i. e.)* In the preſence and audience of *Iſrael*; *ſeeing* being ſometimes put for hearing, as *Gen.* 42. 1. compare with *Act.* 7. 12. Although theſe words may ſeem rather to be joyned with the following words before the people, that they might be Witneſſes of it. *s (i. e.)* In the preſence and audience of *Iſrael*; *ſeeing* being ſometimes put for hearing, as *Gen.* 42. 1. compare with *Act.* 7. 12. Although theſe words may ſeem rather to be joyned with the following, thus, *in the ſight of Iſrael, ſtand ſtill, O Sun*, &c. which ſenſe the Hebrew accents favour. *t i. e.* Over and above, or againſt *Gibeon (i. e.)* In that place and poſture in which now it ſtands towards and looks upon *Gibeon*. Let it not go down lower, and by degrees, out of the ſight of *Gibeon*. It may ſeem, that the Sun was declining, and *Joſhua* perceiving that his work was great and

16 But these five kings *i* fled, and hid themselves in a cave *k* at Makkedah *l*.

i Named above, v. 5. *k* As a place of most secrecy or security; but there is no escaping the eye or hand of God, who here brought them into a net of their own making. *l* Heb. *in Makkedah*, not in the city, for that was not yet taken; but in the Territory of it; as in Gibeah, Judg. 20.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great Stones upon the mouth of the cave, and set men by it, for to keep them.

19 And stay ye not *m*, *but* pursue after your enemies, and † smite the hindmost of them *n*; suffer them not to enter into their cities *o*; for the LORD your God hath delivered them into your hand *p*.

† Heb. cut off.

m Lose not your opportunity by your sloth or negligence. *n* Their rereward, all whom you can overtake. *o* Whereby they will recover their strength, and renew the War. *p* Your work will be safe, God hath already done the work to your hands.

20 And it came to pass when Joshua and the children of Israel *q* had made an end of slaying them with a very great slaughter, till they were consumed that the rest *which* remained of them, entred into fenced cities.

q i. e. Joshua by the Children of Israel; or the Children of Israel, i. e. a Party of them by the Command, Direction and Encouragement of Joshua; for Joshua himself went not with them, but abode in the Siege before Makkedah, v. 21.

21 And all the people returned to the camp *r* to Joshua at Makkedah in peace: * none moved his tongue against any of the children of Israel.

*Exod. 11. 7.

r To the body of the Army which were encamped there with Joshua to besiege that place. *s* Not so much as a Dog, as it is expressed Exod. 11. 7. Not only their men of war could not find their hands, but they were all so confounded, that they could not move their tongues in way of Insultation and Reproach, as doubtless they did when the Israelites were repulsed and smitten at Ai; but now they were silenced as well as conquered: they durst no more provoke nor injure the Israelites.

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings *t*. And they came near, and put their feet upon the necks of them.

t This he did not from Pride and Contempt of their Dignity in it self; but partly as a punishment of their impious Rebellion against their Sovereign Lord; partly in pursuance of that Curse of servility due to all this people, *Gen.* 9. 25. partly as a token to assure his Captains, that God would subdue the proudest of them all under their feet; and partly to oblige and teach his people severely to execute the Judgment of God upon them, and not to spare any of them, either out of a foolish Pity, or out of respect to their Dignity, as Saul afterwards spared *Agag* to his own ruine.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them *u* on five trees: and they were hanging upon the trees * until the evening.

* Chap. 8. 29.

u After they were dead as a brand of Infamy, and for the Terror and Instruction of others.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they * took them down off the trees, and cast them into the cave, wherein they had been hid, and laid great stones in the caves mouth *x*, *which remain* unto this very day.

* Deut. 21. 22. chap. 8. 29.

x That neither wild beasts could come at them to devour them, nor any of their people to give them honourable Burial.

28 ¶ And that day *y* Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed; them, and all the souls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho *z*.

* chap. 21.

y On which the Sun stood still, or on which the five Kings were hanged. Nor is it strange that so much work was done, and places so far distant, taken in one day, when the day was so long, and the Canaanites struck with such a terror. *z* Who was hanged, or otherwise killed, as appears from *Josh.* 6. 2.

29 Then Joshua passed down from Makkedah, and all Israel *a* with him, unto Libnah *b*, and fought against Libnah.

a To wit, who were with him in this Expedition. *b* A City of *Judah*, Josh. 15. 42.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls *c* that *were* therein; he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

c i. e. The human Souls; for all the Cattel they had for a prey.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day *d*, and smote it with the edge of the sword, and all the souls that *were* therein, according to all he had done to Libnah.

d Either the day after his first laying of the Siege; or, after the taking of *Makkedah* and *Libnah*.

33 ¶ Then Horam king of Gezer *e* came up to help Lachish. and Joshua smote him and his people, until he had left him none remaining.

e Either that in *Ephraim*, of which *Josh.* 16. 3. *Judg.* 1. 29. But that seems too remote from the other places; or rather, that in *Judah*, which was near *Lachish*, 1 Chron. 14 16. whose King therefore was more capable, and more obliged to help them for his own sake.

34 ¶ And from Lachish Joshua passed unto Eglon *f*, and all Israel with him, and they encamped against it, and fought against it.

f A City of *Judah*, Josh. 15. 39.

35 And they took it on that day *g*, and smote it with the edge of the sword, and all the souls that *were* therein, he utterly destroyed that day, according to all he had done to Lachish.

g On which they first attempted it.

36 And Joshua went up from Eglon, and all Israel with him unto Hebron *h*, and they fought against it.

h Which though they took and killed all its inhabitants, yet they did not keep it; and therefore when Joshua and his Army had forsaken it, and were returned to *Gilgal*, it seems the Giants and other *Canaanites* being burnt out, or driven away from their former seats, planned and fortified themselves there; which made it necessary for *Caleb* to take it a second time, as is recorded *Josh.* 15. 14. *Judg.* 1. 10. Or this is the same Story, and the same Conquest of *Hebron* which is here generally related, and afterwards repeated, and more particularly described, *Josh.* 15. 13, 14.

37 And they took it, and smote it with the edge of the sword, and the king thereof *i*, and all the cities thereof *k*, and all the souls that *were* therein; he left none remaining, according to all he had done to Eglon: but † destroyed it utterly, and all the souls that *were* therein.

† Heb. *vau*, *and*.

i Either him mentioned before, v. 23. whose death is here re-appeared in this account of the general Destruction of all the Inhabitants of that place or his Heir or Successor. *k* Which were subject to its Jurisdiction; this being, it seems, a Royal City as Gibeon was, v. 2. and having Cities under it as that had, *Josh.* 9. 17.

Or, reduced.

38 And Joshua returned, and all Israel with him to Debir *l*, and fought against it,

l He is *said* to return thither, not as if he had been there before, but because having gone as far Westward and Southward as he thought fit, even as far as *Gaza*, v. 41. he now returned towards *Gilgal*, which lay Northward and Eastward from him, and in his return fell upon *Debir*, see on *Josh.* 15. 15.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings, he left none remaining, but utterly destroyed † all that breathed *m*, as the LORD God of Israel * commanded *n*.

† Heb. all the breath of life.

m i. e. All mankind, by a Synecdoche: for they reserved the Cattel for their own uses. *n* This is added for the Vindication of the *Israelites*, whom God would not have to suffer in their Reputation for executing his Commands; and therefore he acquits them of that implacable hatred and heinous cruelty, which they might be thought guilty of, and ascribes it to himself and his own just Indignation against this most wicked people.

41 And Joshua smote them from Kadesh-barnea *o*, even unto Gaza *p*, and all the country of * Goshen *q*, even unto Gibeon.

* chap. 11. 16. 10. Gen. 20. 1. Josh. 13. 3.

o Which lay in the South of *Canaan*, Numb. 34. 4. Deut. 1. 19. 21. Josh. 15. 3. *p* Which was in the South-west of *Canaan*. So he here signifies, that *Joshua* did in this expedition subdue all those parts which lay South and West from *Gilgal*. *q* Not that *Goshen* in *Egypt*, but another in *Judah*, Josh. 11. 16. and 15. 51.

42 And all these kings and their land did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

The other Kings and Cities of Canaan gather themselves together to fight against Israel, 1—5. God encourages Joshua, promising him Victory, 6. The Canaanites destroyed, their Cities taken and burnt: Hazor: the Anakims, 7—20. those in Gaza, Gath, and Ashdod excepted, 21—23.

1 AND it came to pass when Jabin king of Hazor *a* had heard *those things b*, that he sent to Jobab king of Madon, and to the king of Shimron *c*, and to the king of Achshaph *d*,

a The chief City of all those parts, v. 10. *b* This was a remarkable instance of the Wisdom and Goodness of Divine Providence, which so governed the minds and hearts of the *Canaanites*, that they were not at all united under one King, but divided amongst many petty Kings; and next, that these did not all unanimously join their Counsels and Forces together to oppose the *Israelites* at their first entrance, which their own Wisdom and Interest obliged them to do, but quietly suffered the destruction of their Brethren, thereby preparing the way for their own. *c* Called *Shimronmeron*, Josh. 12. 20. *d* A place in the Tribe of *Asher*, the furthest part of the land toward the North and West.

2 And to the kings that *were* on the north of the mountains *e*, and of the plains, south of Cinneroth *f*, and in the vale, and in the borders of Dor *g*, on the west,

e Heb. *on the North*, (which may be the general designation of all the particular places following, that they were in the Northern parts of *Canaan*, as those mentioned *Josh.* 12. were in the Southern parts) *in the mountain*, either in or near the famous mountain of *Libanus*, called *the Mountain* by way of eminency; or in the mountainous Country. *f* Heb. *in the plain* lying *Southward* from *Cinneroth*, or the Lake of *Genesareth*; See *Deut.* 3. 17. *Luke* 5. 1. *g* A place upon the coast of the Midland-sea.

3 *And* to the Canaanite on the east, and on the west *h*, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon *i*, in the land of Mizpeh *k*.

h The *Canaanites* properly so called, lived part of them on the East near *Jordan*, and part on the West near the Sea, and both are here united. *i* That dwelt under Mount *Hermon* in the North of *Canaan*, whereby they are differenced from those *Hivites* who lived in *Gibeon*, of which before. *k* That *Mizpeh* which was in the Northern part of *Gilead*, of which *Gen.* 31. 49. *Judg.* 11. 29. But there were other Cities called by that name, which signifying a Watching-place, might be easily applied to several places of good prospect. Besides this, there is one *Mizpeh* of *Judah*, Josh. 15. 38. another of *Benjamin*, Josh. 18. 26. a third in *Moab*, 1 *Sam.* 22. 3.

4 And they went out, they, and all their hosts with them, much people, even as the sand that *is* upon the sea shore in multitude, with horses and charets very many.

5 And when all these kings were † met together, they came and pitched together at the Waters of Merom *l*, to fight against Israel.

† Heb. *assembled themselves*.

l A lake made by the River *Jordan* in the Northern part of it, which was in the Territory of the King of *Schimron*, or *Schimronmeron*, and near *Hazor*, *Jabins* royal City, and almost in the middle of these confederate Kings.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses *m*, and burn their charets with fire.

m (i. e.) Cut their Hamstrings that they may be unfit for War. For God forbad them to have, or keep many Horses, *Deut.* 17. 16. now especially, that they might not trust to their Horses, as men are apt to do, nor distrust God for want of so necessary an help in Battel; nor ascribe the Conquest of the land to their own strength, but wholly to God, by whose power alone a company of raw and unexperienced Footmen were able to subdue so potent a people, which besides their great Numbers, and Giants, and walled Cities, had the advantage of many thousands of Horses and Chariots.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly *n*, and they fell upon them.

n When they least expected them, intending there to refresh, and prepare, and order themselves for the offensive War which they designed.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto † great Zidon *o*, and unto † * Misrephoth-maim *p*, and unto the valley of Mispeh *q* eastward, and they smote them, until they left them none remaining.

† Heb. *Zidon the great*.

* Heb. *burnings of waters*.

o A great and famous City in the Northwest part of *Canaan*, and upon the Sea. *p* A place not far from *Zidon*, supposed to be so called from the Salt or Glass which they made there. *q* Under Mount *Hermon*, as appears by comparing this with v. 3. and 17. where it seems to be called *the valley of Lebanon*. This lay on the East, as *Sidon* did on the West; and so it seems they fled several ways, and the *Israelites* also divided themselves into two Bodies, one pursuing East, and the other West.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their charets with fire.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before time was the head of all those kingdoms *s*.

r Either in the former Battel, though it be mentioned here: or rather, in his Royal City, to which he fled out of the Battel. *s* Not of all *Canaan*, but of all those who were confederate with him in this Expedition.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not * any *t* left to breathe, and he burnt Hazor with fire.

* Heb. *any breathing*.

t (i. e.) No Humane Person.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, * as Moses the servant of the LORD commanded.

* Numb. 33. 52. Deut. 7. 2. 20. 16. 17.

13 But *as for* the cities that stood still † in their strength *u*, Israel burned none of them, save Hazor only *x*, that did Joshua burn *y*.

† Heb. *upon their Fence* or *Rampire*. Walls or Bulwarks, *i. e.* which were not utterly ruined together with their Walls in the taking of them. *x* Which though taken by the Israelites, was not so much destroyed as other places were. Because this City began the War, and being the chief and Royal City, might renew the War if the *Canaanites* should ever lose upon it.

u Heb. *with* (for to this Preposition is often used, as *Exod.* 35. 22. *Levit.* 2. 2. *Ezek.* 16. 37. &c.) *their Fence* or *Rampire*. Walls or Bulwarks, *i. e.* which were not utterly ruined together with their Walls in the taking of them. *x* Which though taken by the Israelites, was not so much destroyed as other places were. Because this City began the War, and being the chief and Royal City, might renew the War if the *Canaanites* should ever lose upon it.

y Heb. *burned* Hazor only.

14 And all the spoil of these cities, and the cattel, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed *them*, neither left they any to breathe.

15 ¶ * As the LORD commanded Moses his servant, so * did Moses command Joshua, and so did Joshua, † he left nothing undone of all that the LORD commanded Moses.

* Exod. 34. 11. Deut. 7. 2.

† Heb. *he removed not a thing*.

16 So Joshua took all that land *z*, the hill *a*, and all the south countrey *b*, and all the land of Goshen *c*, and the vale *d*, and the plain *e*, and the mountain of Israel *f* and the vale of the same *g*:

z Of *Canaan*, whose parts here follow. *a* Or, *the Mountain*, i. e. the Mountainous Country, to wit, of *Judea*, as may seem, 1. Because in the following enumeration he begins in the South parts, where there was an eminent Mountain, *Numb.* 13. 17. 2. Because a considerable part of *Judea* was called *the Hill* or the *Mountainous Country*, Luke 1. 39, 65. which is not likely to be omitted in this particular description of the Land; the rather because *Hebron*, one of the places taken by *Joshua*, chap. 10. 36, 37. was *in the mountain* of Judah, Jos. 20. 7. 3. Because this is here distinguished from *the Mountain* of Israel, and therefore most likely to be *the Mountain* of Judah, especially if you compare this with v. 21. where having mentioned *the Mountain* in general, from which *Joshua* cut off the *Anakims*, he comes to particularize, and names only two, *all the Mountain of Judah*, *and all the Mountain of* Israel. *b* (i. e.) Not only the Mountainous part, but all the Country of *Judea*, which lay in the Southern part of *Canaan*, and often comes under the name of *the South*, as *Numb.* 13. 22, 29. and 21. 1. *Jos.* 10. 40. and 18. 5. &c. *c* Of which see *Jos.* 10. 41. *d* The low Countries. *e* The Fields or Champion grounds. *f* Either 1. Some one particular and eminent Mountain, possibly *the Hill of Samaria*, mentioned 1 *Kings* 16. 24. or rather 2. The Mountains or Mountainous Country of *Israel*. See the second note on this verse *g* (i. e.) Of *Israel*.

17 *Even* from the mount Halak, that goeth up to Seir *h*, unto Baal-Gad *i*, in the valley of Lebanon under mount Hermon *k*: and all their kings he took, and smote them, and slew them.

h (i. e.) To the country of *Seir* or *Edom*; to wit, that part of it which was South from *Judea*, not that which was Eastward from it, as appears from hence, that here, as also *Jos.* 12. 7. is mention of the two extream bounds of the Land conquered by *Joshua*; whereof the other which follows being in the North, this must needs be in the South of the Land. *i* A part of Mount *Libanus*.

k For divers years together, as is evident by the following History, and by comparing *Deut.* 2. 14. with *Jos.* 14. 7, &c. And this is here expressed, *b* if it should be thought that as all these Wars are here recorded in a short Narration, so they were dispatched in a short time. And God would have the Land to be Conquered gradually, for many weighty reasons; 1. Left the sudden extirpation of those Nations should have made a great part of the Land desert; and thereby have encreased the Numbers of Wild Beasts, *Deut.* 7. 22. 2. Left being done suddenly and easily, it should soon be forgotten and despised, as the nature of man is apt to do in those cases. 3. That by long exercise the *Israelites* might grow skilful in the Art of War, which was very useful and needful for them in that Land. 4. For the trial and exercise of their Patience and Courage, and Truth in God. 5. To oblige them to the greater care to please and obey God, whom they yet needed for their help against their Enemies.

18 And Jahazah, and Kedemoth, and Mephaath,
19 And Kirjathaim, and Sibmah, and Zarethshahar, in the mount of the valley *g*.

g In the Mountain bordering upon that Valley, which then was famous among the *Israelites*; whether that where *Moſes* was buried, which was near to the place here following, *Beth-peor*, Deut. 34. 1. 6. or ſome other. And this clauſe is thought to belong to all the Cities now mentioned.

* Deut. 3. 20 And Beth-peor, and * † Aſhdoth-Piſgah, and
17. † Or, Beth-jeſhimoth: 21 And all the cities of the plain *h*, and all the king-
Piſgah, or dom of Sihon *i* king of the Amorite, which reigned in
the hill. Heſhbon, whom Moſes ſmote * with the princes of Mi-
* Num. 31. dian *k*, Evi, and Rekem, and Zior, and Hur, and Reba, 8. which were dukes of Sihon *l*, dwelling in the countrey *m*.

h Oppoſed to the foregoing Cities of the *Mountain of the Valley*. *i* A Synecdochical expreſſion, for a great part of it; in which ſenſe we read of *all Judea*, *and all the Region round about* Jordan, *Matt.* 3. 5. *and all* Galilee, *Mrk.* 4. 23. and many others. Or, *which all* were *the Kingdome of* Sihon, *i. e.* belonged to his Kingdom. The *Hebrew* conjunction *and* is oft put for the relative particle *which*, as *Judg.* 2. 21. *Prov.* 19. 1. *Eccleſ.* 6. 12. *k* Not in the ſame time or Battel, as appears by comparing *Numb.* 21. 23, 24. with *Numb.* 31. 8. but in the ſame manner. And they are here mentioned, partly becauſe they were ſlain not long after, and upon the ſame occaſion, even their enmity againſt *Iſrael*; and partly becauſe of their relation and ſubjection to *Sihon*, as it here follows. *l* Or, How could they be ſo, when they were *Kings* of Midian? *Numb.* 31. 8. *Alvin.* There were divers petty Kings in thoſe parts, which were ſubject to greater Kings; and ſuch theſe were, but are here called Dukes or Princes of *Sihon*, becauſe they were Subject and Tributaries to him, and therefore did one way or other aſſiſt *Sihon* in his War, though they were not killed at this time. It is probable, that when *Sihon* deſtroyed thoſe *Moabites* which dwelt in theſe parts, he frighted the reſt of them, and with them their Neighbours and Confederates, the *Midianites*, into ſome kind of Homage or Tribute, whichthey were willing to pay to him. *m* Heb. *in Midiny their Land*, namely *Midian*, laſt mentioned; whereby he ſignifies, that though they were ſubject to *Sihon*, yet they did not dwell in his Land, but in another.

Num. 22. 22 * Balaam alſo the ſon of Beor the † ſoothſayer *n*, 5. did the children of Iſrael ſlay with the ſword, among † Or, *di-* them that were ſlain by them.
vine.

n So he was in truth, though a *Prophet* (2 *Pet.* 2. 16.) in Title and Profeſſion. See *Numb.* 23. 25.

23 And the border of the children of Reuben was Jordan, and the border *thereof*: this *was* the inheritance of the children of Reuben after their families, the cities and villages thereof.

o (*i. e.*) Thoſe Cities or Places which bordered upon *Jordan*. Compare *Numb.* 34. 6.

24 And Moſes gave *inheritance* unto the Tribe of Gad, *even* unto the children of Gad, according to their families.

25 And their coaſt was Jazer, and all the cities of Gilead *p*, and half the land of the children of Ammon *q*, unto Aroer *r*, that *is* before Rabbah *ſ*.

p (*i. e.*) All the Cities of note and eminency; all Cities properly ſo called, which it ſeems lay in that part of *Gilead*; and ſo this may well agree with v. 31. where *half* the Country of *Gilead* is ſaid to be given to the *Manaſſites*; but there is no mention of any Cities there. *q* Not of that which now was theirs, for that they were forbidden to meddle with, *Deut.* 2. 9. but of that which was anciently theirs, but taken from them by the *Amorites*, *Numb.* 21. 26. from whom the *Iſraelites* took it. *Judg.* 11. 13. *r* The border between them and *Moab*. *ſ* The chief city of the *Ammonites*, 2 *Sam.* 11. 1. and 12. 26, 27.

26 And from Heſhbon *t* unto Ramath-mizpeh *u*, and Betonim: and from Mahanaim *x*, unto the border of Debir.

t Either excluſively or inclusively. See before on *v.* 17. *u* Called *Ramoth-Gilead*, or *Ramoth* in *Gilead*, Joſ. 20. 8. and elſewhere. *x* Excluſively; for *Mahanaim* was in the portion of *Manaſſeh*, beyond *Jabbok*, which was the border of *Gad* and *Manaſſeh*.

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdom of Sihon *y* king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the other ſide Jordan eaſtward.

y The Northern part of his Kingdom.

28 This *is* the inheritance of the children of Gad, after their families, the cities and their villages.

29 And Moſes gave *inheritance* unto the half tribe of Manaſſeh *z*: and *this* was *the poſſeſſion* of the half tribe of the children of Manaſſeh by their families.

z Not that they deſired it, as *Reuben* and *Gad* did, *Numb.* 32. 1. but partly as a recompence to *Machir* the *Manaſſite*, for his valiant acts againſt *Og*; and partly for the better Security and Defence of the other two Tribes, by ſo conſiderable an acceſſion to them, which alſo was without any inconvenience to them, becauſe the Country was too large for the two Tribes of *Reuben* and *Gad*.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdom of Og king of Baſhan, and all the Towns of Jair *a*, which *are* in Baſhan, threeſcore cities:

a Who, though of the Tribe of *Judah*, by the Father, 1 *Chr.* 2. 21, 22. yet is called *the Son of Manaſſeh*, Numb. 32. 41. becauſe he married a Daughter of *Manaſſeh*, and wholly aſſociated himſelf with thoſe valiant *Manaſſites*; and with their help took Sixty Cities or great Towns, *Deut.* 3. 4, 14. which thence were called *the Towns of Jair*.

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan, *were pertaining* unto the children of Machir the ſon of Manaſſeh, *even* to the one half of the * children of Machir *b*, by their Num. families. 32

b Whom before he called *the children of Manaſſeh*, he now calls *the children of Machir*, becauſe *Machir* was the moſt eminent, and as it may ſeem, the only ſurviving Son of *Manaſſeh*, Numb. 26. 29. 1 *Chron.* 7. 14, 15, 16. For the other half of *Machir's*, or *Manaſſeh's* Children, ſee *Joſh.* 17. 1. &c.

32 Theſe are *the countreys* which Moſes did diſtribute for inheritance in the Plains of Moab, on the other ſide Jordan by Jericho eaſtward.

33 * But unto the tribe of Levi Moſes gave not *any* Deut. 18. inheritance: the LORD God of Iſrael was their inheritance, * as he ſaid unto them.

CHAP. XIV.

The Land and its Inheritances to be divided by Lot, 1—5. Caleb, having in his Return from ſpying the Land encouraged the People, Moſes then promiſed him the Land of Hebron; which he now claims of Joſhua, 6—12. Who grants his Requeſt, 13—15.

1 AND theſe *are the countreys* which the children of Iſrael inherited in the land of Canaan, * which Num. Eleazer the Prieſt *b*, and Joſhua the ſon of Nun, and 34. the heads of the fathers of the tribes *c* of the children of Iſrael diſtributed for inheritance to them.

a Mentioned, Chap. 14, 15, 16, 17, 18, 19. *b* See on *Joſh.* 8. 33. and 9. 15, 18. and 19. 51. He beſt underſtood the Laws of God by which this Diviſion was to be regulated; and he was to conſult God upon any difficult Occurrence. *c* Twelve perſons, each the head of his Tribe, which were appointed and named by God, *Numb.* 34. 19. and if any of them were now dead, no doubt *Joſhua* and *Eleazer*, by God's Direction, put others in their ſtead.

2 * By Lot *was* their inheritance *d*, as the LORD Num. commanded by the hand of Moſes, for the nine tribes, 26. 55. and *for* the half tribe.

d This courſe God ordained, partly to prevent Diſcontents, Enmities, Animoſities and Quarrels among the Tribes, about the quality of their ſeveral Portions; and partly to demonſtrate the Truth and Wiſdom of his Providence, by which alone their Parts fell to each of them, which *Jacob* long ſince, and *Moſes* lately, foretold; ſo that as a learned Man ſaith, He muſt be more ſtupid than Stupidity, and more impudent than Impudence it ſelf, that doth not acknowledge and confeſs a Divine Hand and Providence in this matter. The Lot did only determine the ſeveral Parts or Provinces to the ſeveral Tribes, but did not preciſely fix all the Bounds of it, but theſe might be either enlarged or diminiſhed according to the greater or ſmaller number of the Tribes, *Numb.* 26. 53, 56. and 33. 54. and that by the direction of thoſe perſons mentioned *v.* 1. and *Joſh.* 17. 14—18.

3 For Moſes had given the inheritance of two tribes, and a half tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joſeph were two tribes *e*, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in* with their ſuburbs, for their cattel, and for their ſubſtance.

e i. e. Had the double Portion, or the Portion of two Tribes, 1 *Chron.* 5. 1, 2. and therefore though *Levi* was excluded, there remained nine Tribes and a half, as was ſaid *v.* 2. to be provided for in *Canaan*.

5 * As the LORD commanded Moſes, ſo the chil- Num. dren of Iſrael did, and they divided the land *f*. 26. 54.

f They, i. e. the perſons named, *ver.* 5. who repreſented and acted in the name of the Children of *Iſrael*, *divided it*, either now, or preſently after; which is here ſpoken by Anticipation.

6 ¶ Then *g* the children of Judah came *h* unto Joſhua in Gilgal *i*: and Caleb the ſon of Jephunneh *k* the Kenezite *l*, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes *m* the man of God *n* concerning me and thee in Kadeſh-barnea.

g Either 1. at that time when *Joſhua* and the reſt were conſulting about the diviſion of the Land, though they did not yet actually and fully divide it. Or, 2. when *Joſhua*, and himſelf, and the *Iſraelites*, were proceeding in their Conqueſts, and were going againſt *Hebron*, *Joſh.* 10. 36. which Expedition there mentioned in a general manner, may be particularly deſcribed in this Chapter, and *Joſh.* 15. 13, 14. But the former ſeems more probable, becauſe this was done when *Joſhua* was in *Gilgal*, and not when he was purſuing his Enemies. *h* Not ſo much to intercede for *Caleb*, which was not needful with *Joſhua*, eſpecially in a thing already promiſed by God, but only to juſtifie and countenance him in his deſire. *i* Where the diviſion of the Land was deſigned and begun, though it

it was executed and finiſhed at *Shiloh*, *Joſh.* 18. 1. &c. *k* So he is called here, and 1 *Chron.* 4. 15. to difference him from *Caleb the Son of Hezron*, 1 Chron. 2. 18. *l* Of the Poſterity of *Kenaz*, of whom ſee *Judg.* 1. 13. 1 *Chron.* 4. 13. 15. *m* In general, the gracious and comfortable promiſe he made us of poſſeſſing this Land; and in particular, for my part, that which is expreſſed here, *v.* 9. *n* Whoſe words therefore thou are obliged to make good.

7 Forty years old *was* I *o*, when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea to eſpy out the land, and I brought him word again, as *it was* in mine heart *p*.

o See on *Joſh.* 11. 18. *p* I ſpake my opinion ſincerely, without flattery and fear, when the other Spies were bialled by their own fears, and the dread of the people, to ſpeak otherwiſe then in their Conſciences they believed; as appears from *Numb.* 13. 30, 31, 32. and 14. 36.

Num. 13. 8 Nevertheleſs * my brethren that went up with me, 32. made the heart of the people melt: but I wholly * fol- Num. 14. lowed the LORD my God *q*.
24.

q Which ſelf-commendation is juſtifiable, becauſe it was neceſſary, as being the ground and foundation of his Petition.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have trodden ſhall be thine inheritance *r*, and thy children for ever, becauſe thou haſt wholly followed the LORD my God.

r See *Numb.* 14. 24. *Deut.* 1. 36.

10 And now behold, the LORD hath kept me alive, as * he ſaid, theſe forty and five years *ſ* even ſince the Num. 14. LORD ſpake this word unto Moſes, while *the children* 30. of Iſrael † wandred in the wilderneſs: and now, lo, I † Heb. *am* this day fourſcore and five years old. *walked.*

ſ Whereof 38 years were ſpent in the Wilderneſs, and ſeven ſince they came into *Canaan*. Ex. 16. 9.

11 As yet I am as ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength was then, even ſo is my ſtrength now, for war *t*, both to go out, and to come in *u*.

t Not only for Counſel, but for Action; for marching and fighting. And therefore this gift will not be caſt away upon an unprofitable and unſpriveable perſon. *u* To perform all the Duties belonging to my place.

12 Now therefore give me this mountain *x*, whereof the LORD ſpake in that day; (for thou heardeſt *y* in Num. 13. that day, how the * Anakims *were* there, and that the 22, 33. cities *were* great *and* fenced) if ſo be the LORD *will be* with me *z*, then I ſhall be able to drive them out *a* as the LORD ſaid.

x i. e. This mountainous Countrey, in which was *Hebron*, *Joſh.* 11. 21. and 20. 7. and *Debir*, and *Anab*. He names the Countrey rather than the Cities, either 1. becauſe the Giants here following were already driven out of their Cities, but yet abode in their Caves or Holds in the mountains, whence they much moleſted the *Iſraelites*. Or 2. becauſe the Cities were given to the *Levites*, *Joſ.* 21. 11. 13. *y* i. e. Didſt underſtand, both by the Reports of others, and by thy own obſervation, as I alſo did. *Hearing*, the ſenſe by which we get knowledg, is oft put for knowing or underſtanding, as *Gen.* 11. 7. & 42. 23. 2 *King.* 18. 26. *z* A modeſt, and humble, and pious Expreſſion, ſignifying both the abſolute neceſſity of *Gods* help, and his godly fear, leſt God for his ſins ſhould deny his Aſſiſtance to him, as he might juſtly do; for although he was well aſſured in general, that God would crown his people with ſucceſs in this War, yet he might doubt of his particular ſucceſs in this or that Enterprize. *a* Out of their Faſtneſſes where they yet remain. *Caleb* deſires this difficult work as a Teſtimony of his own Faith, and as a Motive to quicken and encourage his Brethren to the like attempts.

13 And Joſhua bleſſed him *b*, and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance.

b Either 1 pray'ed to God to bleſs and help him according to his own deſire. Or, 2. acknowledged his praiſe-worthy Carriage in the matter of the Spies, and the reaſonableneſs of his Requeſt. Or, 3. conſented to his deſire, and, as it follows, gave it to him; as God's *Bleſſing* is oft put for his actual conferring of favours upon Men.

Chap. 21. 14 * Hebron therefore became the inheritance of Caleb the ſon of Jephunneh, the Kenezite unto this day: Ch. 15. 13. becauſe that he wholly followed the LORD God of Iſrael.

15 And * the name of Hebron before *was* Kirjath- Ch. 14. 15. arba, which *Arba* was a great man *c* among the Anakims: and the land had reſt from war *d*.

c In ſtature, and ſtrength, and dignity, and authority, as being the Progenitor of *Anak*, the father of thoſe famous Giants called *Anakims*, *Joſh.* 14. 15. *d* Which gave them opportunity for the diſtribution of the Land.

CHAP. XV.

The Borders of the Lot of Judah, 1—12. Among them Kirjath-Arba Caleb's Inheritance: He drives thence the three ſons of Anak; promiſes to give his daughter in marriage to him who ſhould ſmite Kirjath-Sepher; which Othniel does, and obtains her: She requeſts of her Father ſome Land for a Dowry; which he grants, 13—19. The Cities of Judah, 20—62. The Jebuſites could not be conquered by them, 63

THis then was the lot *a* of the tribe of the children of Judah *b* by their Families, * even to the border of Num. 33. 36. Edom *c*; the * wilderneſs of Zin ſouthward *was* the ut- termoſt part of the ſouth-coaſt.

a For the general underſtanding of this buſineſs, it muſt be known 1. That this work of caſting Lots was tranſacted with great ſeriouſneſs and ſolemnity, in God's preſence, with Prayer and Appeal to him for the decilion of the matter. 2. That although an exact Survey of this Land was not taken till *Joſh.* 18. 4, 5. yet there was, and muſt needs be a general deſcription of it, and a diviſion there- of into nine parts and a half; which, as far as they could gueſs, were equal either in Quantity or in Quality. 3. That the Lot did not at this time ſo peremptorily and unchangeably determine each Tribe, that their portion could neither be encreaſed nor diminiſhed; as is manifeſt, becauſe after *Judah's* Lot was fixed, *Simeon's* Lot was taken out of it, *Joſh.* 19. 9. though after the Land was more diſtinctly known and ſurveyed, *Joſhua* 18. it is likely the Bounds were more certain and fixed. 4. That the Lot determined only in general what part or quarter of the Land belonged to each Tribe, but left the particulars to be determined by *Joſhua* and *Eleazar*, &c. For the manner of this Lottery, it is probably conceived, that there were two Urns or Pots, into one of which were put the Names of all the Tribes, each in a diſtinct Paper, and into the other the Names of each Portion deſcribed; then *Eleazar*, or ſome other Perſon, drew out firſt the Name of one of the Tribes out of one Pot, and then the Name of one Portion out of the other Pot, and that Portion was appropriated to that Tribe; and ſo in the reſt. And with reſpect to theſe Pots, in the bottom of which the Papers lay, theſe Lots are oft ſaid to *come up*, or *come forth*. *b* Whoſe Lot came out firſt by God's diſpoſition, as a note of his Preeminency above his Brethren. *c* Which lay South-eaſt from *Judah's* Portion.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the † bay *d* that looketh ſouthward. † Heb.

d Heb. *the Tongue*: By which he underſtands either a Creek or *Tongue.* Arm of that Sea; or a Promontory, which by learned Authors is ſometimes called a *Tongue*; it is not material to know which of theſe it was.

3 And it went out to the ſouth-ſide *e* to † Maaleh-a-† Or, *the* crabbim, and paſſed along to Zin, and aſcended up on *going up to* the ſouth-ſide unto Kadeſh-barnea: and paſſed along to *Acrabbim*. Hezron, and went up to Adar, and fetched a compaſs to • Karkaa. • Heb. *turned.*

e Concerning this deſcription of the Southern-Coaſt of *Judah* ſee *Numb.* 34. 3, 4, 5.

4 *From thence* it paſſed toward Azmon, and went out unto the River of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt,

5 And the eaſt-border *was* the ſalt ſea, *even* unto the end of Jordan *ſ*: and their border in the north quarter *was* from the bay of the ſea, at the uttermoſt part of Jordan.

ſ i. e. The place where *Jordan* runs into the Salt-ſea.

6 And the border went up to Beth-hogla, and paſſed along by the North of Beth-arabah *g*, and the border went up to the ſtone of Bohan the ſon of Reuben *h*.

g Or, *on the North*, or *Northward to Beth-arabah*. Which place is attributed to *Judah* here, *ver.* 61. and to *Benjamin*, *Joſh.* 18. 22. becauſe it was a Frontier Town to the borders of *Judah* and *Benjamin*, and therefore promiſcuouſly belonging to both; which alſo was the Caſe of ſome other Places: And this Cohabitation was convenient to maintain brotherly Love and Union between ſeveral Tribes, eſpecially in the borders, where differences oft ariſe. *h* A place ſo called, not from *Bohan's* dwelling there, (for the *Redeemer* had no Portion on this ſide *Jordan*) but from ſome noble Exploit which he did there, though it be not recorded in Scripture.

7 And the border went up toward Debir *i* from the valley of Achor, and ſo northward, looking toward Gilgal *k*, that *is* before the going up to Adummim, which *is* on the ſouth ſide of the river *l*: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were * at Enrogel. * Kiſſ. 1. 9.

i A differing place from that *Debir*, *ver.* 15. which was near *Hebron*, and remote from *Judah's* border; as alſo from that *Debir*, Joſh. 13. 26. which was beyond *Jordan*. *k* Either that *Gilgal* nigh *Jordan*, Joſh. 4. 19. or another place of that name. *l* Or, *brook*, or *valley*.

8 And the border went up *m* by the valley of the ſon of Hinnom *n*, unto the ſouth ſide of the * Jebuſite *o*, the ſame is Jeruſalem *p*: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſtward, which *is* at the end of the valley of the giants, northward.

m Properly, for the Line went from *Jordan* and the ſalt Sea, to the higher grounds nigh *Jeruſalem*; and therefore the Line is ſaid to *go down*, Joſh. 18. 16. becauſe there it takes a contrary courſe, and goes downwards to *Jordan* and the Sea. *n* A very pleaſant place, but afterward made infamous, 2 *King.* 23. 10. *o* (*i. e.*) Of the City of the Jebuſites, which was anciently called *Jebuſi*, Joſh. 18. laſt, Judg. 19. 10. *p* It may ſeem hence, and from *Deut.* 33. 12. *Joſh.* 18. laſt, *Judg.* 1. 21. that *Jeruſalem* properly, or at leaſt principally, belonged to *Benjamin*; and yet it is aſcribed to *Judah* alſo here, *verſe* 63. and elſewhere, either becauſe a part of the City was allotted to Judah; or becauſe the *Benjamites* needed or deſired the Help and Conjunction of this powerful Tribe of *Judah*, for the getting and keeping of this moſt important place.

And

And when the *Benjamites* had in vain attempted to drive out the *Jebusites*, this work was at last done by the Tribe of *Judah*, who therefore had an interest in it by the Right of War; as *Zigleg* which belonged to the Tribe of *Simeon*, being gotten from the *Philistines* by *David*, was adjoyned by him to his Tribe of *Judah*, 1 *Sam.* 27. 6.

9 And the border was drawn from the top of the hill, unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron *g*, and the border was drawn to Baalah, which is Kirjath-jearim *r*.

g (i. e.) belonging to, or bordering upon Mount *Ephron*. *r* Called *Kirjath-baal*, v. 60. and *Josh.* 18. 14.

10 And the border compassed from Baalah westward unto mount Seir *s*, and passed along unto the side of mount Jearim, (which *is* Chesalon) on the north side, and went down to Beth-shemesh *t*, and passed on to Timnah.

s Not that of *Edom*, but another so called from some resemblance it had with that in quality. *t* There were divers Cities of this Name; this in *Judah* here, and *Josh.* 21. 16. 2 *Kings*, 14. 11. another in *Dan*, and a third in *Naphtali*, Josh. 19. 22, 38.

11 And the border went out unto the side of Ekron northward, and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the sea.

12 And the west border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh he *u* gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba *x* the father of Anak, which city *is* Hebron.

u i. e. *Joshua*, as appears by comparing this with *Josh.* 14. 6. 12. 12. *x* Or, *Kirjath-arba*. Not the City which was the *Levites*, but the Territory of it, *Josh.* 21. 13.

14 And Caleb drove thence *y* the three sons of Anak, Sheshai, and Ahiman, and Talmai *z*, the children of Anak.

y (i. e.) From the said Territory, from their Caves and Forts in it; compare *Josh.* 14. 12. This and the following work was done either in *Joshua*'s life-time, as may seem from *Josh.* 11. 21. or after his death, as is related *Judg.* 1. 10. These Giants having either recovered their Cities, or defended themselves in the mountains. *z* Either the same who are mentioned, *Numb.* 13. 33. and so they were long-liv'd men, such as many were in those times and places: or their Sons, called by their Fathers names, which is very usual.

15 And he went up thence to the inhabitants of Debir *a*, and the name of Debir before was Kirjath-sepher *b*.

a The same mentioned above, v. 7. *b* This clause seems to be added to distinguish this from the other *Debir* subdued by *Joshua*, *Josh.* 10. 38, 39.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife *c*.

c Which is to be understood with some Conditions, as, if he were one who could marry her by God's Law; for every promise contrary to that, is void; and if the were willing; for though Parents had a great Power over their Children, they could not force them to marry any person against their own Wills. He might otherwise be an unfit and unworthy person; but this was no ordinary motion propounded to the imitation of others, but a divine impulse, that *Othniel*'s valour might be more manifest, and so the way prepared for his future Government of the People, *Judg.* 3. 9.

17 And * Othniel the son of Kenaz, the brother of Caleb *d* took it: and he gave him Achsah his daughter to wife.

d Obj. This Marriage was unlawful. *Answ.* No, for it was not *Othniel*, but *Kenaz*, who was *Caleb*'s Brother; and besides, the word *Brother* is commonly used for any Kinsman; And that *Caleb* was not properly *Othniel*'s Brother, sufficiently appears, because *Caleb* is constantly called the Son of *Jephunneh*; and *Othniel*, the Son of *Kenaz* here, and 1 *Chron.* 4. 13.

18 And it came to pass as she came *unto him e*, that she moved him to ask *f* of her father a field; and she lighted off her ass *g*, and Caleb said unto her, What wouldest thou?

e Or, *as she went*, to wit, from her Father's house to her Husband's, as the manner was: See on *Matth.* 1. 18. *f* She perfuaded her Husband, either, 1. That he would ask: or rather, 2. That he would suffer her to ask, as she did. *g* That she might address her self to her Father in an humble posture, and as a Suppliant, which he understood by her gesture.

19 Who answered, Give me a blessing *h*: for thou hast given me a south land *i*, give me also springs of water *k*. And he gave her the upper springs, and the nether springs *l*.

h (i. e.) A gift, as that word signifies, *Gen.* 33. 11. *i (i. e.)* A dry land, which was much exposed to the south-wind, which in those parts was very hot and drying, as coming from the Desarts of *Arabia*. *k (i. e.) A Field*, as the desired, v. 18. wherein are *Springs of Water*, which in that Countrey were of great Price; for it is not probable, that he would give her the Springs, and give to another the grounds in which the Springs were; who could thereby at their pleasure deprive her of the use and benefit of her Springs: So she begs a well moistened Field, which also might give some relief to that which was dry and barren. *l (i. e.)* Springs both in the higher and in the lower grounds; or two Fields, one in high, another in low grounds; or rather, one above, and the other below that South and dry ground which she complained of, that by this means it might be watered on both sides.

20 This *is* the inheritance of the tribe of the children of Judah, according to their families.

21 And the uttermost cities *m* of the tribe of the children of Judah toward the coast of Edom, southward, were Kabzeel *n*, and Eder, and Jagur;

m Those which were on the borders of the Land, not the midland cities. It is apparent, that all the Cities belonging to this Tribe, are not mentioned in this Catalogue. *n* Called *Jekabzeel*, Neh. 11. 25.

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan.

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Haddattah *o*, and Kerioth, *and* Hezron, which *is* Hazor *p*,

o Possibly it should be read as one word, *Hazor-haddattah*, as there is *Hazar-ge'idah*, v. 27. and *Hasar-shual*, v. 28. such compounded proper names being usual; and this may seem the more probable, because if *Hazor* and *Haddattah* were two different Cities the Conjunction *and* would have been put between them, as it is generally in the rest. *p* Or, *which* also is called *Hazor*; but to distinguish it from the other *Hazor*, v. 23. this was called also *Hezron*.

26 Aman, and Shema *q*, and Moladah,

q Called also *Sebu*, *Jos.* 19. 2.

27 And Hazar-gaddah, and Heshmon, and Beth-palet.

28 And Hazar-shual, and Beersheba, and Biz-jothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine *r*, with their villages.

r Obj. Here are 37 or 38 Cities named before; how then are they only reckoned 29? *Answ.* There were only 29 of them, which either, 1. properly belonged to *Judah*; the rest fell to *Simeon*'s Lot; or 2. Were Cities properly so called, (*i.e.*) walled Cities, or such as had *Villages* under them, as it here follows, the rest being great, but unwalled Towns, or such as had no Villages under them.

33 *And* in the vale, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and Engannim, Tappuah, and Enam.

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, * and *r*, *s* Gederothaim; fourteen cities *s* with their villages.

s Obj. There are 15 numbred. *Answ.* Either one of them was no city strictly called; or, *Gederah*, and *Gederothaim* is put for *Gederah*, or *Gederothaim*, so called; possibly because the City was double, as there want not instances of one City divided into two parts, called the old and the new City. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.

42 Libnah *t*, and Ether, and Ashan,

t Heb. *Libnah*. See *Josh.* 10. 29.

43 And Jiphtah, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Mareshah: nine cities with their villages.

45 Ekron *u* with her † towns *x*, and her villages *y*.

u Here and in the following Verses are contained all the Cities of the *Philistines*, among which are *Gath* and *Ashdon*, which perad-venture are here omitted, because they were not at this time places of such power and eminency, as afterwards they were, but were the Daughters of some of these following Cities, though afterwards the Daughter might overtop the Mother, as is usual. *x* Heb. *Her Daughters*, *i. e.* lesser Cities, or great Towns, subject to *Ekron*'s Jurisdiction. *y i. e.* Lesser Towns or Hamlets.

46 From Ekron even unto the sea, all that *lay* † near Ashdod with their villages.

47 Ashdod with her † towns and her villages; Gaza with her * towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof* *z*.

z i.e. The Sea-coast and all other cities, towns and villages upon it.

48 ¶ And in the mountains *a*, Shamir, and Jattir, and Socoh,

a i.e. In the higher grounds called mountains or hills, in compar-ison of the Sea-coast.

49 And

49 And Dannah, and Kirjath-sannah, which *is* Debir *b*.

b Which also is called *Kirjath-sepher*, above v. 15. So this City had three Names

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen *c*, and Holon, and Giloh: eleven cities with their villages.

c See Jos. 10. 41.

52 Arab, and Dumah, and Eshean,

53 And * Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kirjath-arba, (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon *d*, Carmel *e*, and Ziph *f*, and Juttah,

d Of which see 1 *Sam.* 23. 25. and 25. 2. *e Nabals* Country, 1 *Sam.* 25. *f* Which gave its name to the Neighbouring Mountain, 1 *Sam.* 26. 1.

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Bethzur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal (which *is* Kirjath jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderness *g*, Beth-arabah, Meddin, and Secacah,

g So the *Hebrews* call places either uninhabited by men, or having but few Inhabitants.

62 And Nibshan, and the city of salt *h*, and Engedi: six cities with their villages.

h So called either from the Salt Sea, which was near it; or from the Salt which was made in it, or about it.

63 As for the Jebusites the Inhabitants of Jerusalem *i*, the children of Judah could not drive them out *k*: but the Jebusites dwell with the children of Judah at Jerusalem *l* unto this day *d*.

i For though *Jerusalem* was in part taken by *Joshua* before this; yet the upper and stronger part of it, called *Zion*, was still kept by the *Jebusites*, even until *Davids* time; and it seems from thence they descended to the lower Town called *Jerusalem*, and took it: so that the *Israelites* were forced to win it a second time; yea, and a third time also: for afterwards it was possessed by the *Jebusites*, *Judg.* 19. 11. 1 *Sam.* 5. 6, 7. *k* Namely, because of their unbelief, as Christ could do no mighty work——*because of the people unbelief*, Matth. 6. 5, 6. Mar. 13. 58. and because of their Sloth, and Cowardice, and Wickedness, whereby they forfeited Gods help, and then they must needs be impotent; but this inability was wilful, and brought upon them by themselves. *l* The same things which are here said of the children of *Judah*, are said of the *Benjamites*, *Judg.* 1. 21. Hence ariseth a question, To which of the Tribes *Jerusalem* belonged? whether to *Benjamin*, as is gathered from *Gen.* 49. 27. *Deut.* 33. 12. *Jer.* 6. 1. or to *Judah*, as is implied here, and *Psal.* 78. 68, 69. Some think, that being in the Borders of both, it was common to both, and promiscuously inhabited by both; and it is certain, that after the Captivity it was possessed by both. *Neh.* 11. 4. But for the present, though it did belong to *Benjamin*, yet the Children of *Judah* being possibly very active in the first taking of it by *Joshua*, as they certainly were after his Death, *Judg.* 1. 8. they might thereby get some right share with the *Benjamites* in the Possession of it. It seems most probable, that part of it, and indeed the greatest part, and main body of it, stood in the Tribe of *Benjamin*; and hence this is mentioned in the List of their Cities, and not in *Judah*'s List; and part of it stood in *Judah*'s share, even Mount *Moriah*, on which the Temple was built; and Mount *Sion*, when it was taken from the *Jebusites*. *m* When this Book was written, whether in *Joshua*'s Life and Old Age, which continued many years after the taking of *Jerusalem*; or after his Death, when this Clause was added here and elsewhere in this Book by some other man of God, which must needs be done before *David*'s time, when the *Jebusites* were quite expelled, and their Fort taken.

CHAP. XVI.

The general Borders of the sons of Joseph, 1—4. The Borders of Ephraim, 5—9. Some of the Canaanites not expell'd, but made tributaries, 10.

1 AND the lot of the children of Joseph *a* * fell from Jordan by Jericho, unto the † water of Jericho *b* on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el;

a (i.e.) Of *Ephraim*, and the half Tribe of *Manasseh*, which are here put together in one; not because they had but one Lot, for *Ephraim* had one here, v. 5. and *Manasseh* another, *Jos.* 17. 1. but because in these first Verses he speaks of them in common, and of the South border, which seems to be the same, either wholly or in a great part: and then he comes to the particular description of their several portions. It is here farther remarkable, that God so disposed of these Lots, that they came forth in decent and due order; *Joseph*'s first, to whom the Soveraignty was promised; and then *Joseph*'s, who succeeded *Reuben* in the other Privilege of the Birth-right, the double-portion, 1 *Chron.* 5. 1, 2. *b* Of which see 2 *Kings.* 2. 19, 20, 21, 22. *c* The Wilderness of *Beth-aven*, as appears by comparing *Jos.* 18. 12. which speaks of the very same border which was on the South of *Ephraim*, and on the North of *Benjamin*.

2 And goeth out from Beth-el to * Luz *d*, and passeth along unto the borders of Archi, to Ataroth,

d Or, *from Bethel-Luz*, as the LXX. here join the words; for *Bethel* was anciently called *Luz*, Gen 28 19. and 35. 6. Though some think this was another *Luz*, spoken of *Judg.* 1. 26. Others make *Bethel* and *Luz* two neighbouring Towns, which afterwards being more built and inhabited, became one, as oft hath happened.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether *e*, and to Gezer: and the goings out thereof are at the sea.

e Of the two *Beth-horons*, see *Jos.* 10. 10, 11.

4 So the children of Joseph, Manasseh *f*, and Ephraim, took their inheritance *g*.

f (i. e.) Half *Manasseh*, by a Synecdoche. *g (i.e.)* Their several Portions which here follow. Some think that they had but one Lot between them, and therefore they are now said to take their *Inheritance*, to wit, by dividing it between them according to the direction of *Joshua* and *Eleazar*, &c. For that Parale being used of them, and not, to my remembrance, of any other Tribe, may seem to have some peculiar signification, which doth not agree to the other Tribes. But there being mention of a peculiar Lot taken out for *Manasseh*, Josh. 17. 1. shews that their several inheritances fell to them, as the rest did to the other Tribes, even by several Lots; and it is said of them, that they *took their inheritance*, which also *Judah* had done before them, because the Tribes of *Judah* and *Joseph* did take their Inheritances before the rest; and it was fit they should do so, for the security of the main Camp, and the body of the people which were at *Gilgal*. See *Jos.* 18. 5.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the east-side *h*, was from Ataroth-addar unto Beth-horon the upper.

g (i.e.) The North-east side. It is no wonder, if some of these Descriptions are dark and doubtful to us at this distance of time and place; there having been so many alterations made in places, and so many circumstances, being now altogether unknown or little. But this is evident to every man of common sense, that this and all the descriptions here mentioned, were then certain and evident to the *Israelites*, because those were the foundation of their present practice, and of all the possessions which then they took, and peaceably possessed in succeeding Ages.

6 And the border went out toward the sea *i*, to Michmethah on the north-side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

i The Mid-land Sea, towards the West.

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho *k*, and went out at Jordan.

k Not to the City of *Jericho*, which belonged to *Benjamin*'s Lot, *Jos.* 18. 21. but to its Territory.

8 The border went up from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the * separate cities *l* for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

l (i.e.) Besides those Cities which were within *Ephraim*'s bounds, he had some other Cities, to which all their Territories were annexed out of *Manasseh*'s Portion, because his Tribe was all here, and was larger than *Manasseh*'s.

10 And they * drave out the Canaanites that dwelt in Gezer *m*: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute *n*.

m Nor were they driven out till *Solomon*'s time, 1 *Kings.* 9. 16. *n* As *Jos.* 17. 13. 1 *Kings.* 9. 16.

CHAP. XVII.

The Inheritance of Manasseh: and its Borders, 1—11. They complain, but are not the Canaanites, but made tributaries, 12, 13. Children of Joseph complain, that their Borders are narrow, and promises them the subduing of the Canaanites, 14—18.

1 THere was also a lot for the tribe of Manasseh, (for he *was* the * first born of Joseph) to wit, for Machir † Machir *b*, the first-born of *e* Manasseh, the father of Gilead *d*: because he *was* a man of war *e*, therefore he had Gilead and Bashan *f*.

a The sense is, though *Ephraim* was to be more potent and numerous, yet *Manasseh* was the First-born, and had the privileges of the First-born, which was transferred to *Joseph*, 1 *Chron.* 5. 1. and therefore though this were but half the Tribe of *Joseph*, yet they are not made Inmates to *Ephraim*, but have a distinct Lot of their own, as their Brethren, or other half Tribe had beyond *Jordan*. *b* The only Son of *Manasseh*, who therefore is here, and *Judg.* 5. 14. put for the whole Tribe. *c* So *Manasseh* is sometimes called, as *Mat.* 1. 10. See *Rev.* 7. 12. *d* Or, *the Father*, or who was also *the Father or Founder* of *Gilead*; not of the Land of *Gilead*, but of the man *Gilead*, who was *Machir*'s Son, *Num.* 26. 29. *e Heb.* i. e. *Machir*, had given great proof of his Valour in his Generation, (though the particular History has not been recorded) and his Posterity were no degenerate Sons, but had his valiant Blood still running in their Veins. *f (i.e.)* Part of their Countreys; for part of them was also given to the *Reubenites*, and part to the *Gadites*, as appears from *Jos.* 13. 30, 31. This may be added as a reason, either 1. Why he got those places from the *Amorites*; or 2. Why they were allotted to him or his Posterity, because this was a Frontier Countrey, and the Out-works to the Land of *Canaan*, and therefore required such valiant persons to defend it.

2 There

Numb. 26. 29.

2 There was also *a lot* *g* for * the reſt of the children of Manaſſeh *h* by their families: for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe were the male-children *i* of Manaſſeh the Son of Joſeph by their families.

g Or, a Portion, or diſtinct Inheritance. *h* To wit, thoſe of them which had not received their Poſſeſſions beyond *Jordan*, Numb. 26. 30, &c. *i* This expreſſion is uſed to bring in what follows, concerning his Female Children.

Numb. 26. 33. 27. 1. 36. 11. Josh. 17. 3. 1 Chron. 7. 15.

3 But * Zelophehad the ſon of Hephir, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons but daughters *k*: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

k Of whom ſee on *Numb.* 26. 33. and 27. 1.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our brethren: therefore according to the commandment of the LORD he *l* gave them an inheritance among the brethren of their father.

l (i. e.) Eleazar, or *Joſhua*, with the conſent of the Princes appointed for that work.

5 And there fell ten portions *m* to Manaſſeh, beſide the land of Gilead, and Bashan, which were on the other ſide Jordan:

m Either 1. Six portions for the ſix Sons, whereof one was *Hepher*; and becauſe he had no Sons, his part was ſubdivided into five equal parts, for each of the Daughters: Or 2. Ten Portions, five for the Sons, and five for the Daughters; for as for *Hepher*, both he and his Son *Zelophehad* was dead, and that without Sons, and therefore he had no Portion; but his Daughters had ſeveral Portions allotted to them.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons *n*: and the reſt of Manaſſehs ſons had the land of Gilead.

n (i. e.) No leſs than the Sons, ſo their Sex was no bar to their Inheritance.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 Now Manaſſeh had the land of Tappuah: but the city of Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

Or, Reed or Rush. Chap. 19. 35.

9 And the coaſt deſcended unto the ‖ river Kanah ſouthward of the river: * theſe cities of Ephraim *o are* among the cities of Manaſſeh *p*; the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the outgoings of it were at the ſea.

o Towards, and the cities upon *the Coaſt deſcending to the River*, &c. laſt mentioned. *p (i. e.)* Are intermixed with their Cities, which was not ſtrange nor unfit, theſe two being linked together by a nearer Alliance than the reſt.

10 Southward *it was* Ephraims, and northward *it was* Manaſſehs, and the ſea is his border *q*, and they met together in Aſher *r* on the north, and in Iſſachar on the eaſt.

q Either 1. *Manaſſeh's*, whoſe portion is here deſcribed, and whoſe Name was laſt mentioned. Or 2. *Ephraim's* and *Manaſſeh's* both expreſſed in the foregoing words, and implied in the following, *they*. *r (i. e.)* Upon the Tribe of *Aſher*; for though *Zebulun* came between *Aſher* and them for the greateſt part of their Land; yet it ſeems there were ſome Necks or Parcels of Land, both of *Ephraim's* and of *Manaſſeh's*, which jutted out farther than the reſt, and touched the borders of *Aſher*. And it is certain there were many ſuch incurſions of the Land of one Tribe upon ſome parcels of another, although they were otherwiſe conſiderably diſtant one from the other. See *Joſ.* 19. 34. And you muſt not judge of theſe things by the preſent Maps, which are drawn according to the Opinions of late Authors, which many times are falſe; and they are to be judged by the Scripture, and not the Scripture by them: But, that part of *Manaſſeh* did reach to *Aſher*, appears from hence, that *Dor*, a City of *Manaſſeh*, v. 11. was, as is there witneſſeth, near *Carmel*, which belonged to *Aſher*, Joſ. 19. 26.

11 And Manaſſeh had in Iſſachar, and in Aſher *s*, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor *u* and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three Countreys *x*.

s Either 1. Bordering upon them, as in *Aſher* is taken v. 10. and as *Aarons* Rod is ſaid to be *in the Ark*, i. e. cloſe by it, *Heb.* 9. 4. or 2. Properly in them, as *Ephraim* had ſome Cities in the Tribe of *Manaſſeh*, Joſ. 16. 9. and as it was not unuſual, when the place allotted to any Tribe was too narrow for it, and the next too large, to give away part from the larger to the leſs portion; nay ſometimes one whole Tribe was taken into another; as *Simeon* was into *Judah's* Portion, when it was found too large for *Judah*, Joſ. 19. 9.

t Not the places only, but the people; whom, contrary to Gods Command, they ſpared and uſed for Servants, whom therefore they are ſaid to *have* or poſſeſs. *x* This may be referred either to ſome, to wit, the three laſt places, or to all the places named in this verſe, which are here ſaid, either to have three Countreys or Tracts of Land belonging to them, or to be in three ſeveral Countreys or Portions, as they ſeem to have been, ſome in *Iſſachar*, and ſome in *Aſher*, and yet both belonging to *Manaſſeh*. Or, the words may be rendred, *the third* part *of that Countrey*; for the *Hebrew* word is of the Singular Number, and the Article ſeems emphatical; and ſo the meaning may be, That the Cities and Towns here mentioned are a third part of that Countrey, *i. e.* of that part of *Iſſachars* and *Aſhers* Portion, in which thoſe places lay.

12 Yet * the children of Manaſſeh could not *y* drive * Judg. 1. out *the inhabitants* of thoſe cities, but the Canaanites would dwell *z* in that land.

y See on *Joſ.* 15. 63. *z* Were reſolved to Fight, rather than be turned out of their ancient habitations.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute: but did not utterly drive them out *a*.

a Which they were obliged to, now they were ſtrong and numerous enough to poſſeſs thoſe places.

14 And the children of Joſeph *b* ſpake unto Joſhua *c*, ſaying, Why haſt thou given me *but* one lot, and one portion *d* to inherit, ſeeing I *am* a great *e* people, foraſmuch as the LORD hath bleſſed me hitherto?

b (i. e.) Of *Ephraim* and *Manaſſeh*, as is manifeſt, partly from v. 17. where it is ſo explained; and partly, becauſe they mention it as an unreaſonable thing, that they being two, ſhould have but one Lot. *c (i. e.)* Expoſtulated with him, when they went and ſaw that Portion which was allotted to them, and found it much ſhort of their expectation. *d* Either 1. Becauſe they really had but one Lot, which was afterwards divided by the Arbitrators between them. Or 2. Becauſe the Land ſeverally allotted to them, was no more than was little enough for one of them. *e* Or, *numerous*, for ſo the *Hebrew* word oft ſignifies.

15 And Joſhua anſwered them, If thou be a great people *f*, *then* get thee up to the wood-*country* *g*, and cut down *h* for thy ſelf there in the land of the Perizzites *i*, and of the ‖ giants *k*, if mount Ephraim be too narrow for thee *l*.

‖ Or, Rephaim.

f He retorts their own Argument; Seeing thou art a great and numerous People, turn thy Complaints into Actions and valiant Exploits, and enlarge thy Borders by thy own hand, to which thou muſt confidently expect Gods aſſiſtance. *g* To the Mountain, as it is called v. 17. where among ſome Towns there is much Wood-land, which thou muſt without much difficulty poſſeſs, and ſo get the more room. *h* Either the Wood, v. 18. for thy own advantage and uſe; partly in building more Cities and Towns; and partly for preparing the Land for the uſe of Paſture and Tillage. *i* Suppoſed to be a ſavage and brutiſh kind of People, that lived in Woods and Mountains. *k* Who lived in Caves and Mountains, now eſpecially when they were driven out of their Cities. *l* Or, *ſeeing Mount* Ephraim *is too narrow for thee*, as thou complaineſt; take to thy ſelf the reſt of that Hilly and Wood Countrey. *Mount Ephraim* was a particular and eminent portion of the Land, belonging to the Tribe of *Ephraim*, as appears from *Joſh.* 19. 50. and 20. 7 and 21. 21. *Judg.* 4. 5. And this ſeems to be here mentioned Synecdochically, for all the Portion allotted to *Ephraim* and *Manaſſeh*, as appears from their complaint, which was not, that this part, but that their whole Portion was too ſtrait for them.

16 And the children of Joſeph ſaid, The hill is not enough for us *m*: and all the Canaanites that dwell in the land of the valley *n*, have * charets of iron *o*, *both they* who *are* of Beth-ſhean, and her towns, and *they* who *are* of the valley of Jezreel *p*.

* Judg. 1. 19.

m If we ſhould Invade and Conquer it, and cut down both Wood and Men, yet it would not be ſufficient for us. Heb. *Too Hill will not be found*, *i. e.* obtained *by us*; thoſe fierce and ſtrong people the *Perizzites* and the Giants will eaſily defend themſelves, and fruſtrate our attempts, having the advantage of the Woods and Mountains. *n (i. e.)* And if thou ſayeſt, as we know thou thou wilt reply, That if the Hill either cannot be Conquered, or be not ſufficient for us, we may go down and take more Land out of the pleaſant and fruitful Valleys, we ſhall meet with no leſs difficulty there than in the Mountains. Or thus, in going to the Hills to which thou directeſt us, we muſt paſs through Valleys, where we ſhall be way-laid by powerful and armed Enemies. *o* Not all made of Iron, but armed with Iron, not only for Defence, but for Offence alſo, having as it were Sithes and Swords faſtned to them, to cut down all that ſtood in their way. *p* Which was either in the Tribe of *Iſſachar*, or upon the Borders of it, *Joſ.* 19. 18.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *only* *q*.

q Thou needeſt and deſerveſt more than that Lot, of which thou art actually poſſeſſed, and thou haſt Power to get more; which if thou endeavourеſt to do, God will bleſs thee, and give thee more.

18 But the mountain ſhall be thine: for it *is* a wood, and thou ſhalt cut it down: and the outgoings of it *r* ſhall be thine: for thou ſhalt drive out the Canaanites,

nites, though they have iron chariots, *and* though they *be* ſtrong.

r Either 1. The Productions or Fruits of that Land, when it is cleared from the Wood, and purged: or rather, 2. The Valleys and Fields belonging or adjoining to it, for there the *Canaanites* were, v. 16.

CHAP. XVIII.

The Tabernacle is ſet up in Shiloh, 1. *The remainder of the Land deſcribed and divided into ſeven parts, for the ſeven Tribes which as yet had no Inheritance,* 2——9. *Joſhua caſts the Lot at Shiloh: The firſt comes out for Benjamin,* 10. *Whoſe Borders and Cities are deſcribed,* 11——28.

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the tabernacle of the congregation there *a*; and *b* the land was ſubdued before them.

a By God's appointment, as is manifeſt from *Deut.* 12. 5, &c. *Jer.* 7. 12. Hither it was removed from *Gilgal*, partly for the honour and conveniency of *Joſhua*, that he being of the Tribe of *Ephraim*, and ſeating himſelf there, might have the opportunity of conſulting with God as oft as he deſired and needed; and partly for the conveniency of all the Tribes, that being in the heart and center of them, they might more eaſily reſort to it from all places. Here the Tabernacle continued for above 300 Years, even till *Samuels* dayes, *1 Sam.* 1. 3. *b* Or, *for*, becauſe theſe words contain a reaſon of the former action: the Particle *and* is oft uſed for *for*, as hath been ſhewed.

2 And there remained among the children of Iſrael ſeven tribes, which had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long are ye ſlack to go to poſſeſs the land *c* which the LORD God of your fathers hath given you?

c This ſlackneſs is ſuppoſed to ariſe, partly from their diſſatisfaction in the portions already allotted, *Judah's* being too large, as it ſeemed; and *Joſeph's* too narrow, as they complained; partly from an opinion of the impoſſibility of making any regular and equal diſtribution of the Parts, till the whole were better known, and more exactly ſurveyed, which accordingly is here done; and partly, becauſe being weary of War, and having ſufficient plenty of all things in their preſent condition, they grew ſlothful and ſecure, and were unwilling to run into new Hazards and Wars, as they perceived by *Joſhua's* anſwer to the Tribe of *Joſeph*, *Joſ.* 17. 15, &c. they were likely to do when they entred upon their ſeveral Poſſeſſions.

4 Give out from among you three men *d* of *each* tribe *e*: and I will ſend them, and they ſhall riſe, and go thorow the land *f*, and deſcribe it according to the inheritance of them, and they ſhall come *again* to me.

d Three, not One, for more exact obſervation both of the meaſure and quality of the ſeveral Portions, and for greater aſſurance and evidence of their care and faithfulneſs in giving in their Account. *e* Either One of each of theſe Tribes, who were yet unprovided for; or rather Two of all the Tribes, even of them who had already received their Portions; which was highly expedient, that in caſe it ſhould appear that there was not a ſufficiency for each of theſe Tribes who wanted their Portions, their Brethren might be more ready either to aſſiſt them in procuring more Land, or to part with ſome of their own Portion to them. *f* Which they might now ſafely do, becauſe the Terror of the late War was yet upon the *Canaanites*, who were loath to rouſe ſo near and potent an Enemy.

5 And they ſhall divide it into ſeven parts *f*: Judah ſhall abide in their coaſt on the ſouth *g*, and the houſe of Joſeph ſhall abide in their coaſt on the north *h*.

f Which were of equal extent or worth: for no Tribe was ſo great, but one of theſe parts in its full extent would abundantly ſuffice them; and there was no reaſon why the Portions ſhould be greater or leſs according as the Tribes at preſent were more or fewer in number, becauſe of the various changes which happened therein ſucceſſively; it being uſual for one Tribe to be more numerous than another in one Age, which was fewer in the next. And if the ſeveral Tribes had increaſed more, and not diminiſhed their Numbers by their Sins, they might have ſent forth Colonies, and taken any part of the Land, even as far as *Euphrates*, all which the Lord of the whole Earth had given them a Right to, which when they pleaſed they might take Poſſeſſion of. *g* They ſhall not be diſturbed in their Poſſeſſion, but ſhall keep it, except ſome part of it ſhall be adjudged to another Tribe. *h* In reſpect of *Judah*, not of the whole Land; for divers other Tribes were more Northern than they.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me: that I may caſt lots for you here before the LORD *i* your God.

i i. e. Before the Ark or Tabernacle, that God may be Witneſs, and Judge, and Author of the Diviſion, that each may be contented with his Lot, and that your ſeveral Poſſeſſions may be ſecured to you as things Sacred, and not to be alienated.

7 But the Levites have no part among you *k*, for the prieſthood of the LORD is their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 ¶ And the men roſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go and walk through the land, and deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

k Therefore it ſhall be divided only into ſeven parts, as I have ſaid.

9 And the men went and paſſed through the land, and deſcribed it by cities *l*, into ſeven parts in a book, and came again to Joſhua to the hoſt at Shiloh.

l Or, *according to the Cities*, to which the ſeveral Parts or Territories belonged.

10 ¶ And Joſhua caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael, according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth between the children of Judah, and the children of Joſeph *m*.

m Wherein we ſee the wiſdom of Divine Providence, this being the only place in which that Prophecy, *Deut.* 33. 12. could have been accompliſhed.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the North-ſide, and went up through the mountains weſtward, and the goings out thereof were at the wilderneſs of Beth-aven *n*.

n A place diſtinct from, but near unto *Bethel*, as may be gathered from *Joſ.* 16. 1.

13 And the border went over from thence toward * Luz, to the ſide of Luz, (* which *is* Beth-el) ſouthward, and the border deſcended to Ataroth-adar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

* Gen. 28. 19.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouthward: from the hill that lieth before Beth-horon ſouthward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim *o*) a city of the children of Judah: this *was* the weſt quarter.

o The *Iſraelites* changed the name, to blot out the remembrance of *Baal*. Compare *Joſ.* 15. 9. *Numb.* 32. 38.

15 And the ſouth quarter *p*, *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

p The ſame with the North-quarter of *Judah*. See *Joſ.* 15. 5, 6, 11.

16 And the border came down to the end of the mountain *q*, that *lieth* before the valley of the ſon of Hinnom *r*, *and* which *is* in the valley of the giants on the north *s*, and deſcended to the valley of Hinnom * to the ſide of Jebuſi *t* on the ſouth, and deſcended to * Enrogel, *q i. e.* The place where the Mountain ends, and the Valley begins. *r i. e.* In the proſpect of that Valley; or, that reacheth to that Valley on the South. *s* Which extends to this other Valley on the North-ſide of it. *t* To that part where the *Jebuſites* lived, which was in and near *Jeruſalem*.

* ch. 15. 8.

* ch. 15. 7.

17 And was drawn from the north, and went forth to En-ſhemeſh, and went forth toward Gelliloth *u*, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſon of Reuben,

* ch. 15. 6.

u Called alſo *Gilgal*, as appears from *Joſ.* 15. 7. *Judg.* 3. 19. but differing from that *Gilgal by Jordan*.

18 And paſſed along toward the ſide over againſt ‖ Arabah *x* northward, and went down unto Arabah.

‖ Or, the plain

x Called *Beth-arabah*, *Joſ.* 15. 6.

19 And the border paſſed along to the ſide of Beth-hoglah northward: and the outgoings of the border were at the north † bay of the ſalt ſea *y*, at the ſouth end of Jordan: this *was* the ſouth coaſt.

† Heb. tongue.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

y Where an Arm of that Sea runs into the Land, which is oppoſed to the South-bay that was in the South-border of the Tribe of *Judah*, *Joſ.* 15. 2. *z* Where it enters into the ſalt Sea, which is here oppoſed to the North-end of it, or the Spring-head, which was in the North.

21 Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho *a*, and Beth-hoglah, and the valley of Keziz *b*,

a For tho' the City was deſtroyed, the Territory remained, and ſome Houſes probably were built and inhabited there, though it was not made a City with Walls and Gates, which was the only thing forbidden, *Joſ.* 6. 26. *b* Or, *Emek-keziz*, the proper name of a City or great Town.

22 And † Beth-arabah, and Zemaraim *c*, and Bethel, † Gr. Bethabara.

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

Jeb. 2. 23.

25 Gibeon, and Ramah, and Beeroth,

c Which either gave name to, or took name from that Mountain, 2 *Chron.* 13. 4.

26 And Mizpeh *d*, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

d Near *Ramah*, in the ſame Mountain where *Silo* was. There were divers other Cities of that name.

28 And Zelah, Eleph, and Jebusi (which *is* Jerusalem) e Gibeath, *and* Kir-jath: fourteen cities *f* with their villages. This *is* the inheritance of the children of Benjamin, according to their families.

a So it seems this City did properly and primarily belong to *Benjamin*, altho' the Tribe of *Judah* had also an Interest in it, either because some part of it was allotted to them, or because the *Benjamites* gave them a share in it, for the Assistance which either they had received, or did expect from that Potent Tribe, for the getting or defending of that very important place. See more on *Jos.* 15. 63.

f It is more than probable that all the Cities belonging to this Tribe are not here named, because *Anathoth* and *Almon* are omitted here, but expressed *Jos.* 21. 18.

CHAP. XIX.

The second Lot falls to Simeon: his Borders among the Tribe of Judah: whose Inheritance was too great for them, 1——9. *The third Lot falls to Zebulun,* 10——16. *The fourth to Issachar,* 17——23. *The fifth to Asher,* 24——31. *The sixth to Naphtali,* 32——46. *The seventh to Dan,* 47, 48. *The Children of Israel give an Inheritance to Joshua,* 49, 50. *The division of the Land finished,* 51.

AND the second lot came forth to Simeon, *even* for the Tribe of the Children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah *a*.

a This was so order'd by God's Providence, partly to fulfil that threatning that he would *divide* and *scatter* this Tribe *in Jacob, Gen.* 49. 7. which was hereby done in part, because they had no distinct part of their own, but were as Inmates to *Judah*: partly, because now upon the more exact survey of the Land, it appeared to *Joshua* and *Eleazar*, and all the Princes and People, even to the Tribe of *Judah* themselves, that the Part given to *Judah* did far exceed the Proportion which either they needed, and could occupy, or which the other Tribes could expect: and partly, because this was the best of the Tribes, as is evident from *Numb.* 26. 14. and therefore fittest to be put within another Tribe.

2 And they had in their inheritance Beersheba, and *b* Sheba, and Moladah,

b Or, *or*, *i. e.* otherwise called: for that *Beersheba* and *Sheba* were one and the same City, as is manifest both from *v.* 6. where all the Cities are reckoned to be but Thirteen: and from 1 *Chron.* 4. 28. where *Simeons* City are enumerated, and *Sheba* omitted as superfluous.

3 And Hazar-shual, and Balah *c*, and Azem,

c Called also *Bilhah*, 1 *Chron.* 4. 29. and *Baalath*, *Jos.* 15. 29. For let this be observed once for all, that the names of Persons or Places are frequently changed through length of Time, or difference of Dialect, or fancy of brevity and elegancy in Pronunciation, or new Accidents, or other Causes. Thus *Eltolad* and *Bethul*, *v.* 4. are called *Tolad* and *Betimel*, 1 *Chron.* 4. 29, 30. and for *Beth-lebaoth*, *v.* 6. is *Beth-biri*, 1 *Chron.* 4. 31.

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities *d*, and

d Or, *Towns*, as some of them are called, 1 *Chron.* 4. 32. Nor are all *Simeons* Cities here numbred, for *Ether* is added, 1 *Chron.* 4. 32. unless that were built afterward.

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalathbeer, Ramath of the south: This *is* the inheritance of the tribe of the children of *Simeon*, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun *e*, according to their families, and the border of their inheritance *was* unto Sarid.

e Who is here put before *Issachar* his elder Brother, as he is also *Gen.* 49. 13, 14. *Deut.* 33. 18.

11 And their border went up toward the Sea *f*, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam *g*.

f i. e. The Midland Sea, as on the other side it reached to the Sea of *Galilee*, and so those Prophecies concerning him, *Gen.* 49. 3. *Deut.* 33. 18. were abundantly fulfilled. *g* Supposed to be *Kishon*, *Judg.* 4. 7. or *Bebor*, or *Pagit*.

12 And turned from Sarid eastward, toward the sunrising, unto the border of Chisloth-tabor, and then goeth out to Daberath *h*, and goeth up to Japhia,

h A City in *Issachar*, as appears from *Jos.* 21. 28.

13 And from thence passeth on along on the east to Gittah-hephir, to Itah-kazin, and goeth out to Remmon *i* Methoar to Neah.

i Or, which is drawn.

14 And the border compasseth it on the north-side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem *k*: twelve cities *k* with their villages.

i Not that where Christ was born, which was in *Judah*, thence called *Bethlehem Judah*, *Matt.* but another. *k* There are more numbred here, but the rest either were not Cities properly so called, having Villages under their jurisdiction; or were not within this Tribe, but only bordering upon it, and belonging to other Tribes, which is evident of some of them, and may well be presumed of others.

16 This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel *l*, and Chesulloth, and Shunem *m*.

l The Royal City, 1 *King.* 21. 1. This Tribe, because it lay between *Benjamin* on the South, and *Zebulun* on the North, is not here described by its borders, which were the same with theirs; but by some of its Cities. *m* The Birth-place of *Abishag*, 1 *King.* 1. 3.

19 And Hapharaim, and Shion, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and En-gannim *n*, and En-haddah, and Beth-pazzez.

n A different place from that *Engannim* in the Tribe of *Judah*, *Jos.* 15. 34.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: Sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out of the tribe of the children of Asher according to their families.

25 And their border *o* was Helkath, and Hali, and Beten, and Achshaph,

o On the North-west-side.

26 And Alammelech, and Amad, and Misheal, and reacheth to Carmel westward *p*, and to Shihor-libnath;

p Or, *Carmel by the sea*, to distinguish it from that *Carmel* in the Tribe of *Judah*, 1 *Sam.* 25. 2. This was a place of eminent fruitfulness, *Isa.* 33. 9. and 35. 2. and 37. 24. agreeable to the Prophecy concerning *Asher*, *Gen.* 49. 20. *Deut.* 33. 24.

27 And turneth toward the sun-rising, to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the northside of Bethemek, and Neiel, and goeth out to Cabul *q* on the left hand *r*,

q Either 1. That Country called *Cabul*, wherein were 20 Cities, or which 1 *King.* 9. 13. But this is not probable, because that was not within, nor belonging to any particular Tribe; for then *Solomon* could not have alienated it from them, and given it unto *Hiram*, whereas this did belong to *Asher*; or 2. A certain City so called. *r.* i. e. On the North, which, when men look towards the East, as is usual, is on their left hand.

28 And Hebron, and Rehob, and Hammon, and Kanah *s*, *even* unto great Zidon *t*.

s To wit, *Kanah the greater*, in the upper *Galilee*; not *Kanah the less*, which was in the lower *Galilee*. *t* Called *great* for its Antiquity, and Riches, and Glory. This City either was not given to the *Israelites*, but is only mentioned as their border; or at least was never possessed by them; not without a singular Providence of God, that they might not by the opportunity of so good a Port, be engaged in much Commerce with other Nations; from which, together with Wealth, that great corrupter of Mankind, they might contract their Errors and Vices.

29 And *then* the coast turneth *s* to Ramah, and to the strong city † Tyre *t*, and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to * Achzib.

s From the North Southward. *t* Exclusively, for this City was no part of the Land given them.

30 Umma also, and Aphek, and Rehob: twenty and two cities *u* with their villages.

u Here are more named, but some of them were not within this Tribe, but only bordering places.

31 This *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

33 And their coast *y* was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings *z* thereof were at Jordan.

y Their Northern Border drawn from West to East, as appears, because when this Coast is described and brought to its end, *the Coast* is said to *turn* from the East *Westward*, *v.* 34. *z* i.e. The end of that Coast.

34 And then the coast turneth westward *a* to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan *b* toward the sun-rising.

a This is unquestionably the Southern Border described from East to West. *b* *Jos.* How can this be, when there were divers Tribes between this and *Judah*, all which reached to *Jordan*? *Ans.* He doth not say of *Judah*, as he doth of *Zebulun* and *Asher*, that it

it reached to it; but as it seems, purposely leaves out that word which he had used in both the former branches, left it should be understood of a Local Reaching to it, or being Contiguous with it, which was not true; and that he might signifie, that he meant this Clause in another sense; to wit, that it did in some sort go or reach *to*, or converse *with Judah by Jordan*. And so this may be here added, to shew the accomplishment of that famous and obscure Prophecy, That *Naphtali*, though he should be planted in the utmost border of the Land, on the North-east, yet he should *possess* the riches of *the West and South*, Deut. 33. 23. *i. e.* of those Tribes which were at great distance from him Westward and Southward; and this he should do by way of Commerce with them by their famous River *Jordan*, which he did not only touch in a small part, as some of the other Tribes did, but lay all along it for a good space together, even from the very Fountain unto the Sea of *Genesareth*. Some think that this is verified by that Royalty of this River, which they suppose God gave to the Tribe of *Judah*, which extended as far as *Naphtali*.

35 And the fenced cities are Ziddim, Zer, and Hammath *c*, Rakkath and Cinnereth *d*,

c Or, *Hamath*, of which see *Numb.* 34. 8. 1 *King.* 8. 65. 2 *King.* 23. 33. *d* Whence the Lake of *Cinnereth* or *Genesareth* received its Name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities *e* with their villages.

e See on *v.* 15, 22, 30.

39 This *is* the Inheritance of the Tribe of the children of Naphtali, according to their families; the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance *f* was Zorah, and Eshtaol, and Ir-shemesh.

f Which is here described onely by its Cities, not by its Borders, which are in part the same with *Judah's*, and their Inheritance is in good part taken out of *Judah's* too large portion; as appears from divers of the Cities here mentioned, which are also reckoned as in *Judah's* Portion.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border || (or, over against) before † Japho.

47 And the coast of the children of Dan went out *too little* for them *g*, therefore the children of Dan went up to fight against Leshem *h*, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem † Dan, after the name of Dan their father.

(or, Joppa) Ad. p. 36

† Judg. 18. 29.

g Heb. *Went out from them*, to wit, out of their hands or Possession; for to this Hebrew Word is used concerning those Lands, which in the year of the Jubilee are said to *go out*, *Levit.* 25. 28, 30, 31, 33. *i. e.* out of the hands of the present Possessor, to the first and ancient Owner. And for a greater venture may signifie, that many of the *Danites* were forced by their powerful Neighbours the *Philistines* to relinquish their Coast, and their allotted Habitations: which put them upon the following course. *h* This was done after *Joshuah's* death, as appears from *Judg.* 18. and seems to be here inserted, partly that all the chief places where the *Danites* (dwelt) tho' far distant, might be mentioned together; and partly, to give an account of this strange accident, why they removed from their appointed Portion to so remote a place; which may be this, That being much molested and terrified by their bad Neighbors, they thought fit to go to some place remote from them, which also they were in a manner constrained to do, because otherwise they must have taken some part of the Portions of other Tribes, whereas now going to the very utmost Northern Point of the Land, they took that which did not belong to, or at least, was not in the possession of any other Tribe. See more on *Judg.* 18.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families; these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave *i* an inheritance to Joshua the son of Nun among them.

i i. e. They are said to *give* it, because the whole Land was given to *Joshua*, and *Eleazar* and the Princes, as joint Trustees, acting in the name, and for the good of the People: so that even *Joshua* could take nothing without their gift.

50 According to the word of the LORD *k*, they gave him the city which he asked, *even* * Timnath-Serah *l* in mount Ephraim, and he built *m* the city, and dwelt therein.

* chap. 24. 30.

k As God promised, or commanded; either, first, formerly, as may be gathered from *Jos.* 14. 6. Where we read, That *the Lord said* something *unto Moses concerning me* Caleb, *and since* Joshua; tho' only what is said to *Caleb* be there expressed, the other not being to his purpose there: for *Joshua* having shewed the same courage and faithfulness which *Caleb* did, did doubtless receive equal encouragement and comfort from God at that time. Or, Secondly, now at this time by *Eleazar*. *l* Called *Timnath-heres*, *Judg.* 2. 9. *m i. e.* Repaired, and enlarged it, in which sense *Nebuchadnezzar* is said to have *built Babylon*, Dan. 4. 30.

* Numb. 34. 17.

51 * These are the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: so they made an end of dividing the country.

CHAP. XX.

God commands six Cities of Refuge for those, who unawares should slay many, 1——4. *The right use of them,* 5, 6. *The Israelites appoint thereunto three Cities on this, and three on the other side of Jordan,* 7——9.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, * Appoint out *a* for you cities of refuge, whereof I spake unto you by the hand of Moses.

* Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2, 9.

a The Possessions being now divided among you, do you reserve some of them for the use which I have commanded.

3 That the slayer that killeth *any* person unawares, and unwittingly *b*, may flee thither: and they shall be your refuge from the avenger of blood *c*.

b Heb. *Through Ignorance*, or *Error*, or *Mistake*, and *without Knowledge*. The same thing twice repeated to cut off all the claims and expectations that wilful Murderers might have of Protection here; and God having declared, That such should be taken even from his Altar, that they might be killed, *Exod.* 21. 14. and accordingly *Joab* was by *Solomon's* Order killed even at the Altar, 1 *King.* 2. 28, 29, 30, 31, 34. it is the more strange and impudent, that any Christians should make their Sanctuaries give Protection to such persons whom God hath so expressly excepted from it, which the Papists do; and *c* The Kinsman, who had right or power to demand, or take vengeance of the slaughter.

4 And when he that doth flee unto one of those cities, shall stand at the entring of the gate *d* of that city, and shall declare his cause *e* in the ears of the elders of that city; they shall take him into the city *f* unto them, and give him a place *g* that he may dwell among them.

d Where the Judges used to sit. *e* Or, *his matters* or *business*, what he hath done, and why, and how, he shall give them a true relation of the Fact, and all its circumstances. *f* Understand, if they are satisfied in the relation he makes, concerning the Fact, otherwise it had been a vain thing to examine *his* Cause. *g* Which they might well allow him, because God gave them the City with a reservation for such persons.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before time.

6 And he shall dwell in that city, until he stand *h* before the congregation *i* for judgment *and* * until the death of the high priest *k* that shall be in those days: then shall the slayer return and come unto his own city, and unto his own house, unto the city from whence he fled.

* Numb. 35. 12, 25.

h Which was the posture of the Accused and Accusers, *Exod.* 18. 13. *Isa.* 50. 8. *Zech.* 3. 1. *i* Or, *Company*, or *Assembly*; to wit, the Council appointed to judge of these matters, not the Council of the City of Refuge, for they had examined him before, *v.* 4. but of the City to which he belonged, or in or nigh which the Fact committed, as appears from *Numb.* 35. 25. *k* Of which see on *Numb.* 35. 25.

7 ¶ And they † appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah *l*.

† Heb. Sanctified.

l Concerning these Cities note, 1. That they were all upon Mountains, that they might be seen at a great distance, and so direct those who fled thither. 2. That they were seated at convenient distance one from another, for the benefit of the several Tribes; for *Kedesh* was in the North, *Hebron* in the South, and *Shechem* between them. 3. That they all belonged to the *Levites*; partly that these Causes might be more impartially examined, and justly determined by them who are presumed best able to understand the Law of God, and most obliged and likely to follow it in their Judgment, and not to be biass'd by any affection or corrupt interest, and partly, that their just reputation with the people, and their good Counsels, might lay some restraint upon revengeful persons, who might be inclined or tempted to follow the Man-slayer thither, and endeavour to kill him there.

8 And on the other side Jordan by Jericho eastward, they assigned *m* * Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manasseh.

* Deut. 4. 43. Chron. 6. 78

m Or, *gave*, or *had assigned* or *given*; for they were given by *Moses*, *Deut.* 4. 41, &c. or, they confirmed *Moses* his Grant, and applied them to that use to which *Moses* designed and separated them.

9 These were the cities appointed for all the children of Israel, and for the stranger *n* that sojourneth among them, that whosoever killeth any person at unawares, might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

n Not only Proselites, but others also; because this was a matter of common right, that a distinction might be made between carnal Man-slayers, and wilful Murderers.

CHAP. XXI.

Cities given out of the other Tribes by lot to the Levites, 1—8. Particularly to the Priests, the children of Aaron, 9—19. To the Levites; the Kohathites, 20—26. The Gershonites, 27—33. and Merarites, 34—40. in all 48 cities; with their suburbs, 41. The Israelites quietly enjoy the promised Land, 41—45.

1 THen *a* came near the heads of the fathers of the Levites *b* unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

a When the whole Land was distributed unto the several Tribes, but not actually possessed by them; which was the proper season for them to put in their claim. *b The Fathers of the* Levites were *Kohath, Gershon,* and *Merari,* and the heads of these were the chief persons now alive of these several Families.

2 And they spake unto them * at Shiloh in the land of Canaan, saying, † The LORD commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

* Chap. 18. 1. † Numb. 35. 2.

3 And the children of Israel gave unto the Levites *c* out of their inheritance *d*, at the commandment of the LORD, these cities and their suburbs *e*.

c It seems most probable, that they gave to the Levites promiscuously such Cities as God commanded, and that the Lot appropriated them to their several Houses or Families. *d (i.e.)* Out of their several Possessions; partly, that the burden and loss might be equally divided; and principally, that the *Levites* being dispersed among the several Tribes, according to *Jacobs* Prediction, *Gen.* 49. 7. might more easily, and frequently, and effectually *Teach the Ordinances Gods Law and Statutes unto Israel,* which they were engaged to do, *Deut.* 33. 10. and that the People might upon all occasions resort to them, and *require* the meaning *of the Law at their mouths*. Mal. 2. 7. *e* Not only the use, but the absolute Dominion of them, as is manifest both from *v.* 11. 12. where a distinction is made between the *City and Suburbs* of *Hebron,* and the *Fields and Villages thereof,* and the former are given to the *Levites*, the latter to *Caleb*; and from the return of these Cities in the *Jubilee,* unto the *Levites* as to their proper owners, *Levit.* 25. 33, 34.

4 And the lot came out for the families of the Kohathites, and the children of Aaron the priest, *which were* of the Levites, had * by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin *f*, thirteen cities *g*.

* See Ch 24. 33.

f Which three tribes were nearest to the Temple, where their business lay. *g* For though the Priests were now few enough for one City, yet respect was to be had to their succeeding numbers; this division being made for all future Generations. And seeing the *Levites* might sell their Houses until the *Jubilee, Levit.* 25. 33. much more might they Let them; and therefore it is probable their Cities were not very long uninhabited, many being inclined to dwell with them by vertue of relations contracted with them, or dependance upon, or expectation from them; or out of respect to the Service of God, and the good of their Souls.

5 And the rest of the children of Kohath *h had* by lot, out of the families of the tribe of Ephraim; and out of the tribe of Dan, and out of the half tribe of Manasseh *i*, ten cities *k*.

h Who were of *Aarons* Family, or Priests, but *Levites* only. *i* Which Tribes are nearest to the three former, and so the *Kohathites* are placed next to their Brethren the *Aaronites*. *k* Fewer than they gave out of the three former Tribes, because their inheritance was less than the former. See Numb. 35. 8.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their Suburbs *k*, as the LORD commanded by the hand of Moses.

k Of which, see on *Numb.* 35. 2.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon *l*, these cities which are *here* † mentioned by name.

† *Heb.* called.

l These are mentioned together, because the Cities of *Simeon* lay within *Judah's* Portion.

10 Which the children of Aaron *being* of the families *m* of the Kohathites, *who were* of the children of Levi, had; (for theirs was the First lot.)

m (i.e.) Of the family, the Plural Number for the Singular, which is not unusual.

11 And they gave them ‖ the city of Arbah, the father of Anak, (which *city is* Hebron) in the hill *country* of Judah, with the suburbs thereof round about it.

‖ Or, Kiriatharba.

Gen. 23. 2.

12 But † the fields *n* of the city, and the villages thereof gave they to Caleb the son of Jephunneh, for his possession.

† Chap. 14. 14.

n (i.e.) All beyond the 2000 Cubits expressed, *Numb.* 35. 5. This is here mentioned, not as his peculiar case, but as one eminent instance, to shew, that it was so in all the rest of the Cities here named; that the Fields and Villages thereof still belonged to the several tribes from whom the Cities and their Suburbs were

1 Chron. 6. 56.

taken; and to make the rest of the *Israelites* more contentedly and chearfully resign so great a part of their Possessions to the *Levites*, because even *Caleb* did so, though his Possession had been long before promised, and now actually given to him by Gods special command, as a mark of honour and compensation for his long and faithful Service.

13 ¶ Thus they * gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs,

* Chap. 20. 7.

14 ¶ And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And * Holon *o* with her suburbs, and Debir with her suburbs,

* Chap. 15. 51.

o Called *Hilen, 1 Chron.* 6. 58. as *Juttah* here is called, *Ashan, 1 Chron.* 6. 59. and *Rehoboth* called *Jeshuram, 1 Chron.* 6. 68. and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews. Though their Doctors add, that some of these places here mentioned being now in the *Canaanites* Possession, and not speedily recovered from them, there were others put in their stead.

16 And * Ain with her suburbs, and Juttah with her suburbs, and Bethshemesh with her suburbs, nine cities out of those two tribes.

* Chap. 15. 59. Alias.

p Ain here, and *Gibeon, v.* 17. and some others here named are not named, *1 Chron.* 6. either because they were destroyed in some of those Hostile Invasions and Wars wherewith their Land was grievously harassed and wasted before that time; or they appear there under other Names, as was said.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and * Almon with her suburbs: four cities.

* Chap. 6. 6. Alias.

19 All the cities of the children of Aaron the priest, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath *q*, even they had the cities of their lot out of the tribe of Ephraim.

q Over and above those of them who were Priests.

21 For they gave them Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half tribe of Manasseh *r*, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

r To wit, that half which dwelt in *Canaan*, by comparing this with *v.* 27.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon of the families of Levites, out of the *other* half tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer: and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs, four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer *s* with her suburbs, and Jahazah with her suburbs;

s A City of Refuge, as it is called *Jos.* 20. 8. and therefore needless to be here repeated.

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs, four cities in all.

40 So

40 So all the cities for the children of Merari by their families which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites, within the possession of the children of Israel *were* forty and eight cities *t*, with their suburbs.

t *Qu.* Why hath this Tribe, which was the least of all, more Cities than any of them? *Answ.* First, It doth not appear that they had more: for though all the cities of the Levites be expressed, it is not so with the other Tribes, but divers of their cities are omitted, as is evident. Secondly, The *Levites* were confined to their Cities and Suburbs; the rest had large Territories belonging to their Cities, which also they were in a capacity of improving, which the *Levites* were not; so that one of their Cities might be more considerable than divers of the *Levites*. Thirdly, God was pleased to deal liberally with his Ministers, partly to put honour upon those whom he foresaw many would be prone to despise; and partly, that being free from all outward diffractions, they might more entirely and fervently devote themselves to the service of God, and the instruction of Souls.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land *u* which he sware to give unto their fathers; and they possessed it, and dwelt therein.

u He gave them the right to All, and the actual Possession of the greatest part of it, and power to Possess the rest as soon as it was needful and convenient for them, which was by degrees, when their numbers were increased, *See Exod.* 23. 29, 30. and the absolute dominion of all the people remaining in it.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers, and there stood not a man of all their enemies before them *x*: the LORD delivered all their enemies into their hand.

x To wit, all the days of *Joshua*, by comparing *Jos.* 1. 5. for afterwards it was otherwise with them.

45 † There failed not ought of any good thing, which the LORD had spoken unto the house of Israel: all came to pass.

† Chap. 23. 14, 15.

CHAP. XXII.

The two tribes and half are sent home with a blessing; strict charge to serve the Lord; and great booty, 1—9. they build an Altar of Testimony at the brink of Jordan, 10. the Israelites are offended; and assemble to wage war against them, 11. 12. the first send Phinehas and ten Princes. Ambassadors to reprove them, 13—20. they clear themselves; their brethren rest satisfied, 21—34.

THen Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, Ye have kept * all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you

* Num. 32. 20. Deut. 3. 18.

3 Ye have not left your brethren these many days *a* unto this day, but have kept the charge of the commandment of the LORD your God.

a (i.e.) For divers years together, so long as the War lasted. See *Jos.* 11. 18. and 14. 10.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents *b*, *and* unto the land of your possession, † which Moses the servant of the LORD gave you on the other side Jordan.

† Numb. 32. 33. Chap. 13. 8.

b (i.e.) To your settled habitations, as appears from *v.* 8. which are oft called *Tents*, as *Judg.* 19. 9. 2 *Sam.* 18. 17. *Isa.* 9. 6. *Mal.* 2. 12.

5 But take diligent heed *c* to do the commandment, and the law *d* which Moses the servant of the LORD charged you, * to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul *e*.

* Deut. 10. 12.

c Watch over your selves and all your actions. *d* Two words expressing the same thing, the Law of Commandments delivered by *Moses*. *e* With the whole strength of your Minds, and Wills, and Affections.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the Tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them:

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattel, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren *f*.

f (i.e.) With them who stayed beyond *Jordan* for the defence of their land, and Wives, and Children, who therefore were to have a share, though not an equal share with these. See *Numb.* 31. 27. But for them, 1 *Sam.* 30. 24. their share was equal, because their danger was equal.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of *Canaan*, to go into the country of Gilead to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half tribe of Manasseh, built there *g* an altar by Jordan, a great altar to see to.

g Or, *then*, as this Particle is elsewhere used; and so Learned Interpreters understand it, *Psal.* 14. 5. and 36. 12. *Eccles.* 3. 17. *Hos.* 2. 15. And in the Latin Tongue Adverbs of Place are sometimes put for Adverbs of Time: So I take it here. First, Because this best answers to me to clear a great difficulty as to the place where the Altar was built, which though according to our Translation it seems and is generally thought by Interpreters to have been in the Land of *Canaan*; yet if things be more narrowly examined, it may be thought to have been on the other side *Jordan* in *Gilead*, and that both, first, from *v.* 11. where it is said to have been built *over against*, or, *on the right of the Land of Canaan*, therefore not in it. And Secondly, From the reason they give of the building of this Altar, *for fear left the Israelites* within *Jordan*, and in *Canaan*, *should say unto their Children dwelling beyond Jordan, The Lord hath made Jordan a border between us and you*, &c. Which jealousie would have been much confirmed by building the Altar in *Canaan*, but would be satisfied and confuted by having on the other side of *Jordan*, and in their own Land, a pattern of that Altar at which God was served in the Land of *Canaan*, as a Witness that they owned the same God, and the same way of Worship with their Brethren that lived in *Canaan*. But whether the Hebrew Particle be rendred *then* or *there*, it is not to be taken too strictly; if *then*, the meaning is not, that they did this so soon as ever they *came to the borders of Jordan, that are in the Land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over *Jordan*, which was in a very little time, they effected and perfected it: if it be rendred *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that *border of Jordan that was in the Land of Canaan*; but to a little more largely understood; to be built at one or other of the borders of *Jordan*; or in general, *by Jordan*; which is here purposely added, for the Explication of the Word *there*, and to prevent the refraining of it to the border of *Jordan*, without *Canaan*.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben and the children of Gad, and the half tribe of Manasseh, have built an Altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel *h*.

h Where they passed over *Jordan*, either at their first entrance into *Canaan*, or afterwards, and usually.

12 And when the children of Israel *i* heard of it, the whole congregation of the children of Israel gather themselves together at Shiloh, to go up to war against them *k*.

i Not in their own persons, but by their Elders, who used to transact all Affairs of this kind in the name and stead of all the People. *k* As Apostates from God, according to Gods command in that case, *Deut.* 13. 13, &c.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, * Phinehas the son of Eleazar the priest,

* Exod. 6. 25. Numb. 25. 7. 1 Chr. 6. 4.

14 And with him ten Princes, of each † chief house a prince, throughout all the tribes of Israel, and each one was an head of the house of *their* fathers among the thousands of Israel.

† Numb. 1. 4. Heb. of the father.

15 ¶ And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the LORD, What trespass *is* this *m*, that ye have committed against the God of Israel, to turn away this day *n* from following the LORD, in that ye have builded you an altar, that ye might rebel *o* this day against the LORD?

m Who do and are resolved to cleave unto that God from whom you have revolted, and who speak this to you in the name of the Lord. *n* How heinous a crime is this! *n (i.e.)* So soon after God hath obliged you by such wonderful favours, and when God is now conducting you home to reap the fruits of all your pains and hazards. *o* With a design to revolt from, and rebel against God, and against his express command of worshipping him at one only Altar, *Exod.* 20. 24. *Levit.* 17. 8, 9. *Deut.* 12. 5, 11, 13.

17 Is the iniquity † of Peor *p* too little for us, from which we are not cleansed until this day *q*, although there was a plague in the congregation of the LORD)

† Numb. 25. 4

p (i.e.) Of our worshipping of *Baal-Peor*, *Numb.* 25. *o* For though God had pardoned it, as to the National Punishment of it, *Numb.* 25. 11. Yet they were not yet thoroughly purged from it; partly because the shame and blot of that filthy and odious practice was not yet wiped off: and partly, because some of that corrupt leaven still remained among them, and though smothered for a time, yet was ready to break forth upon all occasions. See *Jos.* 24. 23. And God also took notice of these Idolatrous inclinations in particular persons, and found out ways to punish them one time or other.

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to day against the LORD, that to morrow *r* he will be wroth with the whole congregation of Israel *s*.

r (i.e.) Suddenly, as that word is often used, as *Matt.* 6. 30. 1 *Cor.* 15. 32. *s* With you for doing so, and with us for suffering, or not punishing it.

19 Not-

19 Notwithstanding, if the land of your possession *be* unclean *t*, *then* pass ye over unto the land of the possession of the LORD, wherein the LORD's tabernacle dwelleth, and take possession among us *u*: but rebel not against the LORD, nor rebel against us *w*, in building you an altar, beside the altar of the LORD our God.

t If you apprehend it to be so for want of the Tabernacle and Altar there; or the following words imply: if you now repent of your former choice in preferring the worldly commodities of that Country before the advantage of Gods presence and favour, and more frequent opportunities of his Service. *u* We will readily resign part of our possessions to you for the prevention of this sin and mischief, wherein they shew great zeal for Gods honour, and great pity and charity to their Brethren. *w* For all the tribes were united in one Body Politick, and made one Commonwealth, and one Church; and each Tribe was subject to the Laws and Commands of the whole Society, and of the Chief Ruler or Rulers thereof; for its disobedience to their just commands was properly Rebellion against them.

† Chap. 7. 1, 5. 20 † Did not Achan the son of Zerah *x* commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel, and that man perished not alone *y* in his iniquity?

x (*i.e.*) One of his Posterity, *Jos.* 7. 17, 18. *y* But brought destruction upon his whole Family, and part of our Forces sent against *Ai*. *z* Or, *for his sin*; of which see *Jos.* 7. 24.

21 Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel *a*,

a Either First properly, each was a Governor of a thousand: for there were among them divers Rulers, some of Tens, some of Hundreds, and some of Thousands; or rather, Secondly, improperly, and indefinitely, *i. e.* of the People of *Israel*, which consist of so many Thousands more than you, whole Authority therefore you owe a reverence to. For by comparing *v.* 14. these seem to be greater Persons than those that were Rulers of thousands.

22 The LORD God of gods *b*, the Lord God of gods, he knoweth *c*, and Israel he shall know †; if *it be d* in rebellion, or if in transgression against the LORD (save us not this day *e*).

b That *Jehovah*, whom we no less than you acknowledge and adore as the *God of gods*, infinitely superiour to all that are called Gods. The multiplying of his Titles, and the repetition of these words, shew their zeal and earnestness in this matter, and their abhorrency of the very thoughts of it. *c* To him we appeal who knoweth all things, and the truth of what we are now saying. † Not only our present words, but our future and constant course shall falsifie all *Israel* of our perseverance in the true Religion. *d* If this have been done by us with such design, or in such a manner. *e* Thou, O Lord, to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our Enemies, nor from the Sword of our Brethren. It is a sudden Apostrophe to God, usual in such vehement speeches.

23 That we have built us an altar to turn from following the LORD; or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD himself require *it f*.

f (*i.e.*) Call us to an account and punish us for it; as that Phrase is oft used, as *Deut.* 18. 19. 1 *Sam.* 20. 16. *Job* 10. 6. *Psal.* 10. 13.

24 And if we have not *rather* done it for fear of *this* † *Heb.* to thing, saying, † In time to come your children might morrow. speak unto our children, saying, What have ye to do with the LORD *g* God of Israel?

g You have no relation to him, nor interest in him, or his Worship.

25 For the LORD hath made Jordan a border between us and you *h*; ye children of Reuben, and Children of Gad, ye have no part in the LORD *i*: so shall your children make our children cease from fearing the LORD.

h To shut you out of the Land of Promise, and consequently from the Covenant made between God and our fathers. *i* Nothing to do with him; no right to serve him or expect favour from him. See the like Phrase. 2 *Sam.* 20. 1. *Ezra* 4. 8. *Job.* 13. 3.

26 Therefore we said, Let us now prepare to build an altar, nor for burnt-offering, nor for sacrifice:

* *Gen.* 31. 48. *Chap.* 24. 27. *Isa.* 34. 27 But *that it may be* * a witness between us and you, and our generations after us, that we might do the service of the LORD before him *k* with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the LORD.

k That we and ours may have and hold our Priviledge of serving and worshipping God, not upon this Altar, but in the place of Gods presence, in your Tabernacle, and upon your Altar.

28 Therefore said we, That it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern *l* of the Altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you *m*.

l An exact representation and resemblance. *m* That we both serve one God, and approve and make use of one and the same Altar.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the *LORD* our God that *n* before his tabernacle.

30 And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the Children of Reuben, and the children of Gad and the children of Manasseh spake, † it pleased them *o*. † *Heb.* it was good in their eyes.

o They were fully satisfied with this answer.

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD is among us *o*, because ye have not committed this trespass against the LORD: † now † *Heb.* them. ye have delivered the children of Israel out of the hand of the LORD *p*.

o By his gracious presence, and preventing goodness, in keeping you from so great an offence, and all of us from those dismal calamities that would have followed upon it. *p* (*i. e.*) From the Wrath and dreadful Judgments of God, by avoiding that Sin which would have involved both you and us in a most Bloody War; you have delivered us from the evils we feared. He that prevents an unexpected or approaching Disease or Mischief, doth as truly deliver a man from it, as he that cures or removes it after it hath been inflicted.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battel, to destroy the land *p* wherein the children of Reuben and Gad dwelt.

p As they were by the Law of God obliged to do, if they had been guilty and persisted therein; as afterwards they did the Tribe of *Benjamin* for the same reason.

34 And the children of Reuben and the children of Gad called the altar ‖ *Ed*; for it *shall be* a witness be- ‖ That is, a Witness. So chap. 24. 27. tween us, that the LORD *is* God.

CHAP. XXIII.

Joshua being old, assembles the people: declares the wonders God had wrought for them: and would work in expelling the Canaanites, 1—5. Exhorts them to be courageous: to observe the Law: and beware of Idolatry, 6—8. which he enforces by former Benefits: and promises, 9—11. By threatnings, 12—16.

1 AND it came to pass, a long time *a* after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* † stricken † *Heb.* come into in age. days.

a About 14 years after it.

2 And Joshua called *b* for all Israel *c*, *and* for *d* their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age.

b Either to his own City, or rather to *Shiloh*, the usual place of such Assemblies, where his words being uttered before the Lord, were likely to have the more effect upon them. *c* Not all the people in their own persons, who could not either come thither, or hear him there; but in their Representatives, by their *Elders*, *Heads*, *Judges* and *Officers*, which are here added for the restriction and explication of that general expression. *d* Or, even *for*, &c.

3 And ye have seen all that the LORD your God hath done unto all these Nations, because of you *e*: for the * LORD your God *is* he that hath fought for you. * *Exod.* 14. 14.

e For your sake and good, that you might gain by their losses.

4 Behold, I have divided unto you by lot these nations that remain *f*, to be an inheritance for your tribes *g*, from Jordan with all the Nations that I have cut off *h*, even unto the great sea † westward *i*. † *Heb.* *the sea.*

f Not yet Conquered. *g* You shall certainly subdue them, and therein inherit their Land, as you have done the rest, if you be not wanting to your selves. *h* (*i.e.*) With the Land of those Nations; the *People* put for their *Land*, as we have seen before; and as sometimes on the contrary, the *Land* is put for the *People*. *i* Where the *Philistines*, your most formidable Adversaries yet survive; but them also and their Land I have given to you, and you shall undoubtedly destroy them, if you will proceed vigorously in your work.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very couragious *k*, to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or * *Deut.* to the left *l*. 5. 32. 28. 14.

k For it will require great Courage and Resolution to execute all the Commands of *Moses*, and particularly, that of expelling and destroying the residue of the *Canaanites*. *l* (*i.e.*) In one kind or other, by adding to the Law, or diminishing from it, as *Moses* speaks.

7 That

7 That ye come not among these nations *m*, these that † *Psal.* 16. remain amongst you, neither * make mention of the name of their gods *n*, nor cause to swear *by them o*, neither † *Jer.* 5. 7. *Zeph.* 1. 5. serve them, nor bow your selves unto them *p*.

m (*i.e.*) Avoid all familiar converse and contracts, but especially Marriages with them, as it is explained, *v.* 12. and as the *Hebrew* Verb intimates; being oft used of *coming* or *going* in to a Woman. *n* To wit, unnecessarily and familiarly, left the mention of them breed disesteem about them, and so by degrees bring a man to the approbation and worship of them. Compare *Exod.* 23. 13. *Deut.* 12. 3. *Psal.* 16. 4. *Eph.* 5. 3. *o* Nor require nor compel the Gentiles to swear by them, as they used to do; especially in Leagues and Contracts, which therefore the *Israelites* are here implicitely forbidden to make with them. *p* Neither give them any inward reverence, or outward adoration. Here is an observable gradation, whereby he shews what notable Progress Sin usually makes, and what need there is to look to the beginnings of it, forasmuch as a civil and common conversation with their persons was likely to bring them, and indeed did actually bring them, by insensible steps, to the Worship of their gods. So it is no wonder, if some things not simply and in themselves evil, be forbidden by God, as here the naming of their gods is, because they are occasions and introductions to evil.

8 ‖ But * cleave unto the LORD *q* your God, as ye ‖ Or, for [you will have done unto this day *r*. cleave, &c. * *Deut.* 11. 22.

q By firm Affiance, constant Obedience, intire Affection, faithful Service and Worship of him alone. *r* To wit, since you came into *Canaan*; since which time the body of the people (for of them he speaks, not of every particular person) had behaved themselves much better than they did in the Wilderness, and had not been guilty of any gross and general Apostacy from God, or Rebellion against him.

9 ‖ For the LORD hath driven out from before you, ‖ Or, then the great nations and strong; but *as for* you, no man *s* hath LORD will been able to stand before you unto this day. drive.

s To wit, whom you have invaded; otherwise some of those people did yet remain unconquered.

* *Lev.* 26. 8. *Deut.* 32. 30. * *Exod.* 14. 14. and 23. 27. † *Heb.* Souls. 10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you *t*, * as he hath promised you.

t Impute not this therefore to your own valour, as you will be apt to do, but to Gods gracious and powerful affistance.

11 Take good heed therefore unto your † selves *u*, that ye love the LORD your God.

u Now it requires more watchfulness and diligence than it did in the Wilderness, because your Temptations are now more and stronger; partly, from the examples and insinuations of your bad Neighbours, the remainders of this wicked people; and partly from your own Peace and Prosperity; and the Pride, Security, Forgetfulness of God, and Luxury, which usually attend upon that condition, as God had warned them, *Deut.* 6, 10, 11, 12.

12 Else, if ye do in any wise go back *x*, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them *y*, and they to you;

x From God, and from his Worship and Service. *y* The Phrase notes the Matrimonial act.

13 Know for a certainty, that the LORD your God will no more drive out *any* of these nations from before * *Exod.* 23. 33. *Numb.* 33. 55. *Deut.* 7. 16. you; * but they shall be snares and traps unto you *z*, and scourges in your sides, and thorns in your eyes *a*; until ye perish from off this good land *b* which the LORD your God hath given you.

z By your indulgence to them, and converse with them, you will be inticed and drawn by degrees into their Errors, and Impieties, and brutish Lusts. *a* When they have inveagled, and seduced, and thereby weakned you, then they will molest and vex you, no less than a severe Scourge doth a mans Sides which are lasht by it, or than a small Thorn doth the Eye when it is got within it. *b* They shall so Persecute you, and Fight against you with such Success, that you shall be forced to quit your own Land, and wander you know not whither; which must needs be very Terrible to them to think of, when they compared this present Ease, and Plenty and Safety, with the Pains, and Weariness, and Hazards, and Wants of their former Wandrings.

* *Chap.* 21. 45. 14 And behold, this day *I am* going the way of all the earth *c*, and ye know in all your hearts, and in all your souls *d*, that * not one thing hath failed *e* of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

c (*i.e.*) Of all flesh, or of all men; the way which all men go; I am about to Die, as all men must, *Heb.* 9. 27. The same Phrase is 1 *King.* 2. 2. *d* (*i.e.*) You know assuredly; your own experience puts it out of all question. *e* So. How is this true, when so great a part of the Promised Land and People yet remain unconquered? *Ans.* God promised them to destroy all their Enemies, and to give them the whole Land, *not at once, but* by degrees, *by little and little*, as is expressed, *Deut.* 7. 22. and as was most convenient for them.

* *Lev.* 26. 16. *Deut.* 28. 15, 16, &c. 15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you * all evil things *f*, until he have destroyed you from off this good land, which the LORD your God hath given you.

f The accomplishment of Gods Promises is a Pledge or Assurance, that he will also fulfil his Threatnings; both of them depending upon the same ground, the faithfulness of God.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed your selves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given you.

CHAP. XXIV.

Joshua assembles all the tribes of Shechem, 1. A brief History of God's Benefits from Terah; exhorts them faithfully to serve God, 2—13. Renewech a Covenant between them and God; promising to serve him his Houſe; the people joyn for several times promising to do so, 14—25. He writes this in the Book of the Law; and sets up a Stone for a witness, 26—28. His age, death, and burial, 29—31. The bringing of Joseph's Bones, 32. The death and burial of Eleazar, 33.

1 AND Joshua gathered all the tribes of Israel *a* to Shechem *b*, and called for the elders of Israel, and for the heads, and for the judges, and for their officers, and they presented themselves before God.

a To wit, by their Representatives, as *Jud.* 20. 2. Elders

1. To *Shiloh*, where the Ark and Tabernacle was; [illegible] are here said *to present themselves before God*, and [illegible] set up here is said to be *set up in or by the Tabernacle of God*, [illegible] which I shall speak in their proper places. And [illegible] is here called *Shechem*, because it was in the Territory of [illegible] but that may be doubted, seeing *Shiloh* was Two Miles [illegible] *Shechem*, as S. *Jerom* affirms. And had he meant [illegible] he not expresst it in its own and proper name, he [illegible] in all other places, rather than by another [illegible] given to it? Or rather, 2. To th. City of [illegible] nient for the present purpose, not only becaus[illegible] City, and a City of Refuge, and a place near to [illegible] especially for the two main ends for which he [illegible] ther. 1. For the solemn Burial of the *Bones of Joseph*, [illegible] here *v.* 32. and of the reſt of the Patriarchs, as is noted *Act.* 7. 16. for which this place was designed. 2. For the [illegible] ing of their Covenant with God; which is this place [illegible] made between God and *Abraham*, Gen. 12. 6, 7. and afterwards was there renewed by the *Israelites* at their first entrance into the Land of *Canaan*, between the two mountains of [illegible] *Josh.* 8. 30, &c. which were very near *Shechem*, as appears from *Judg.* 9. 6, 7 and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them. *c* Either 1. Before the Ark or Tabernacle, as that Phrase is commonly us[illegible] either in *Shiloh*, where they were fixed; or in [illegible] the Ark was brought upon this great occasion, as it was [illegible] removed upon such occasions, as 1 *Sam.* 4. 3. 2 *sam.* 15. 24. Or 2. In that Publick, and Venerable, and Sacred Assembly [illegible] ther for Religious Exercises; for in such God is [illegible] *Psal.* 82. 1. *Mat.* 18. 20. Or 3. As in Gods Presence, to hear what *Joshua* was to speak to them in Gods Name, and to receive Gods Commands from his mouth. Thus *I am* said to [illegible] cob *before the Lord*, i. e. in his Name and Presence, [illegible] and *Jephtha* is said to *utter all his words before the Lord in Mizpah*, i. e. as in Gods Presence, calling him [illegible] to be Witness of them.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, * your fathers dwelt on the [illegible] other side of the flood *d* of old time, even Terah the [illegible] ther of Abraham, and the father of Nachor: and they [illegible] *f* served other gods.

d (*i.e.*) That people which were present, to wit, to the [illegible] *derers*, &c. by whom it was to be imparted to all the rest, and to as [illegible] many of the people as came thither. *e* Or, *the River*, to wit, [illegible] *phrates*, as all agree, so called by way of Eminency. [illegible] *Abraham* and *Nahor* were no less Idolaters than the rest of Mankind. This is said to prevent their vain boasting in their worthy Ancestors, and to affure them that whatsoever good was in, or had been done by their Progenitors, was wholly from Gods free Grace, and not for their own merit or righteousness, as the Jews were very apt to conceit.

3 And I took *g* your father Abraham from the other side of the flood, and led him throughout all the land of Canaan *h*, and multiplied his seed *i*, and * gave him * *Gen.* 21. 2. Isaac *k*.

g I apprehended him by my grace, and snatched him out of that Idolatrous and Wicked place, and took him into Acquaintance and Covenant with my self, which was the highest Honour and Happiness he was capable of. *h* (*i.e.*) I brought him after his Fathers Death into *Canaan*, Gen. 12. 1. and I conducted and preserved him in safety in all his Travels through the several parts of *Canaan*. *i* (*i.e.*) Gave him a numerous Posterity, not only by [illegible] *Keturah*, but even by *Sarah* and by *Isaac*, as it follows. *k* By my special Power and Grace to be the Heir of my Covenant, and of my Promises, and the Seed in or by which all Nations were to be Blessed, Gen. 12. 1. and 21. 2.

4 And I gave unto Isaac, * Jacob and Esau, and I [illegible] * *Gen.* gave unto * Esau mount Seir to possess it: [illegible] 25. 24. but Jacob and his children went down into Egypt [illegible]

l That he might leave *Canaan* intire to his Brother [illegible] and his Posterity, Gen. 36. 7, 8. *m* Where they long [illegible] in cruel Bondage; which God having determined us from, I shall [illegible] it over.

* Exod. 3. 10.

5 * I sent Moses also and Aaron, and I plagued Egypt according to that which I did *n* amongst them: and afterwards I brought you out.

n (i.e.) In such manner, and with such Plagues as I inflicted, and are recorded.

* Exod. 12. 37.
* Exod. 14. 9.

6 And I * brought your fathers out of Egypt, and ye came unto the sea, and the Egyptians pursued after your fathers with charets and horsemen unto * the Red-sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them, and your eyes have seen what I have done in Egypt *o*; and ye dwelt in the wilderness a long season.

o He speaketh this to the *Elders*, *v.* 1. who were so, not only by Power and Dignity, but many of them by Age; and there being now not fixty years past since those *Egyptian* Plagues, it is very probable that a considerable number of those here present, had seen those things in *Egypt*, and being not twenty years old, were exempted from that dreadful Sentence of Destruction, passed upon all who were then of more years standing, *Numb.* 14.

* Numb. 21. 34. Deut. 2. 32.

8 And I brought you into the land of the Amorite, which dwelt on the other side Jordan: * and they fought with you, and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

* Numb. 22. 5. Deut. 23. 4.

9 Then Balak the son of Zippor, king of Moab, arose and warred against Israel *p*, and * sent and called Balaam the son of Beor to curse you.

p Qu. How is this true, when *Balak did never fight against* Israel, *Judg.* 11. 25? *Ans.* One Prince may commence a War against another, though he never come to a Battel, nor strike one stroke; So *Balak* warred, though not by open force, yet by Crafty Counsel and Warlike Stratagems, by Magical Arts, by Wicked Devices, by making base betwixt them and God their Confederate; or by Warlike preparations, in case *Balaams* Charme had succeeded, as may be gathered from *Numb.* 22. 11. or at least by design or intention; things being oft said to be done both in Scripture and other Authors, which were only designed or intended, as here *v.* 11. *Gen.* 37. 21. *Ex.* 6. 24. 13. *Mat.* 5. 28. *Joh.* 10. 32, 33. And the old Lawyers note, *That he is rightly called a Thief or an Adulterer*, &c. *who wanted nothing but occasion to be so.*

10 But I would not hearken unto Balaam *q*, therefore he blessed you still: so I delivered you out of his hand *r*.

q Who hereby appears to have desired of God leave to Curse *Israel*; and therefore it is not strange, that God who permitted him simply to go, was highly angry with him for going with so wicked an intent, *Numb.* 22. 20, 22, 32. *r (i. e.)* From *Balaks* malicious Design against you.

* Chap. 3. 14.
* Chap. 6. 1. and 10. 1. and 11. 1.

11 And * ye went over Jordan, and came unto Jericho: and * the men of Jericho fought against you *s*, the Amorite, and the Perizzite, and the Canaanite, and the Hittite, and the Girgashite, the Hivite, and the Jebusite *t*, and I delivered them into your hand.

s Made opposition against you by shutting their Gates, by endeavouring to cut off your Spies, *&c.* they Warred against you, if not by an Offensive, yet by a Defensive War. *t* To wit, successively; for in these few words he seems to comprise all their Wars, which being so fresh in their Memory, he thought it needless particularly to mention.

* Exod. 23. 28. Deut. 7. 20.
* Psal. 44. 3. 6.

12 And * I sent the hornet *u* before you, which drave them out from before you, *even* the two kings of the Amorites: *but* * not with thy sword, nor with thy bow *x*.

u Either figuratively, *i. e.* Terrors and Plagues, or other destroying Judgments. Or 2. Properly so called. See on *Exod.* 23. 28. And this being done before *Joshua's* entrance into *Canaan*, it is not strange if it be not mentioned in this Book or Record of *Joshua's* actions. *x* For though thou didst fight with them, and prevail against them in Battel, yet this was not because thou hadst more force or courage than they; but because by my Hornet which I sent like an Harbinger before them, I had both broken their spirits, and greatly diminished their numbers, and particularly cut off those Giants or others who were like to give thee most trouble and difficulty; whence it comes to pass that we read of so few Giants in that Land *which was called the Land of Giants*, Deut. 3. 13.

* Deut. 6. 10, 11.

13 And I have given you a land for which ye did not labour, and * cities which ye built not *y*, and ye dwell in them: of the vineyards and oliveyards which ye planted not, do ye eat.

y See on *Jos.* 10. 12, 13.

* Lev. 17. 7. Ezek. 20. 8.

14 ¶ Now therefore fear the LORD, and serve him in sincerity and in truth *z*, and put away the gods *a* which your fathers *b* served on the other side of the flood, and * in Egypt *c*; and serve ye the LORD.

z Either these two expressions note the same thing; or *sincerity* is opposed to the mixture of false gods with the true, as it here follows; or of a false and corrupt worship of God, with that which God appointed; and *Truth* is opposed to diffimulation and falseness, and instability of heart. *a* Whereby it appears, That although *Joshua* had doubtless prevented and purged out all publick and manifest Idolatry, yet there were some of them who practised it in their private houses and retirements. See below *v.* 23. *Amos* 5. 25, 26. *Acts* 7. 42, 43. *b Terah*, and *Nahor*, and *Abraham*, *&c.* *v.* 2. and others of your Ancestors. *c* See *Ezek.* 23. 3, 8, 19, 21, 27. Under these particulars, no doubt he comprehends all other false gods, which were served by the Nations amongst whom they were, as appears from *v.* 15. but only mentions these, as the Idols which they were in more danger of worshipping than those in *Canaan*; partly because those of *Canaan* had been now lately and palpably disgraced by their inability to preserve their Worshippers from total ruine; and partly, because the other Idols came recommended unto them by the venerable name of Antiquity, and the custom of their forefathers. See *Jer.* 44. 17. *Ezek.* 20. 18.

Josh. 6. 25.

15 And if it seem evil *d* unto you to serve the LORD, * choose ye this day whom ye will serve *e*, whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorite, in whose land ye dwell: but as for me and my house, we will serve the LORD *f*.

d Unjust, unreasonable or inconvenient. *e* Not that he leaves them to their liberty, whether they would serve God or Idols; for *Joshua* had no such power or liberty himself, nor could give it to any other; and both he and they were obliged by the Law of *Moses*, to give their Worship to God only, and to forbear all Idolatry in themselves, and severely to punish it in others; but it is a Rhetorical and powerful insinuation, whereby he both implies, That the Worship of God is so highly reasonable, so necessary and beneficial; and the service of Idols is so absurd, and vain, and pernicious, that if it were left free to all men to make their choice, every man in his right Wits must needs chuse the Service of God, before that of Idols; and provokes them to bind themselves faster to God by their own choice. See such manner of speeches in *Ruth* 1. 8, 15. 1 *King.* 18. 21. *f* But know this, if you should all be so base and brutish, as to prefer senseless and impotent Idols before the True and Living God, it is my firm purpose, That I will, and my Children and Servants (as far as I can influence them) shall be constant and faithful to the Lord.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God he *it* is that brought us up, and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD *g*: for he *is* an holy God: he is a jealous God *h*; he * will not forgive your transgressions *i*, nor your sins.

* Exod. 23. 21.

g He speaks not of an absolute impossibility, (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous) but of a moral impossibility, or a very great difficulty, which he alledgeth not to discourage them from Gods Service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves; and more circumspect and resolved in answering their obligations. The meaning is, Gods Service is not, as you seem to fancy, a slight and easie thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withall your great and often manifested proneness to Superstition and Idolatry, even during the Life of *Moses*, and in some of you, whilst I live, and whilst the obligations which God hath laid upon you in this land, are fresh in remembrance *e*; I cannot but fear that after my Decease you will think the Service of God too hard and burdensom for you, and therefore will cast it off, and revolt from him, if you do not double your Watch, and carefully avoid all occasions of Idolatry, which I fear you will not do, but I do hereby exhort you to do. *h* He will not endure a corrival, or partner in his Worship; you cannot serve him and Idols together, as you will be inclined and tempted *v.* do. *i* If you who own your selves for his People and Servants, shall wickedly and wilfully transgress his Laws by Idolatry or other Crimes. he will not let this go unpunished in you, as he doth in other Nations; Therefore consider what you do when you take the Lord for your God; weigh your advantages and inconveniencies together; for as if you be sincere and faithful in Gods service, you will have admirable benefits by it; so if you be false to your Professions, and forsake him whom you have so solemnly avouched to be your God, he will deal more severely with you, than with any people in the World.

* Chap. 23. 16.

20 If ye forsake the LORD, and serve strange gods, * then he will turn *k*, and do you hurt, and consume you after that he hath done you good *l*.

k (i. e.) He will alter his course and the manner of his dealing with you, and will be as severe as ever he was kind and gracious. *l* He will repent of all his former kindness, and his goodness abused will be turned into fury.

21 And the people said unto Joshua, Nay, but we will serve the LORD *m*.

m To wit, him only, and not strange gods, as was supposed by *Joshua*, *v.* 20.

22 And Joshua said unto the people, Ye *are* witnesses against your selves *n*, that ye have chosen the LORD, to serve him. And they said, *We are* witnesses.

n This

n This Solemn Profession will be a swift Witness against you, if hereafter you Apostatize from God.

23 Now therefore put away, *said he*, the strange gods which are among you *o*, and encline your heart unto the LORD God of Israel.

o Those Idols which you either brought out of *Egypt*, or have taken in *Canaan*, which I have too much reason to believe that some of you contrary to God's Command do keep, whether for the preciousness of the matter, or rather for some secret inclination to Superstition and Idolatry, as the following words imply. See *v.* 14.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute, and an ordinance *p* in Shechem.

p Either, 1. *He set*, or propounded, or declared *unto them the Statute and Ordinance*, i. e. the sum of the Statutes and Ordinances of God which their Covenant obliged them to. Or, 2. *He set* or established it, to wit, that Covenant with *them*, i. e. the People, *for a Statute or an Ordinance*, to bind themselves and their Posterity unto God for ever as a Statute and Ordinance of God doth.

26 And Joshua wrote these words *q* in the book of the law of God *r*, and * took a great stone, and set it up there, under * an oak that *was* by the sanctuary of the LORD *s*.

Judg. 9. 37.

q i. e. This Covenant or Agreement of the people with the Lord. *r* i. e. In that Volume which was kept in the Ark, *Deut.* 31. 9, 26. whence it was taken and put into this Book of *Joshua*. This he did partly for the perpetual remembrance of this great and solemn Action, partly to lay the greater obligation upon the people to be true to their engagement; and partly as a Witness for God, and against the people, if afterwards he severely punished them for their defection from God, to whom they had so solemnly and freely obliged themselves. *s* As a witness and monument of this great transaction, according to the custom of those ancient times, as *Gen.* 28. 18. and 31. 45. and 35. 14. *Exod.* 24. 4. *Deut.* 27. 2. *Jof.* 4. 3. and 8. 32. Peradventure this agreement was written upon this Stone, as was then usual. *t i. e.* Near to the place where the Ark and Tabernacle then were; for tho' they were forbidden to *plant a Grove of Trees near unto the Altar*, Deut. 16. 21. as the Gentiles did, yet they might set a tree up an Altar, or the Ark, near a great Tree which had been planted there before.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard *u* all the words of the LORD which he spake unto us; it shall be there for a witness unto you, lest ye deny your God.

u It shall be as sure a Witness against you, as if it had heard. This is a common Figure, called *Prosopopœia*, whereby the sense of hearing is oft ascribed to the Heavens and the Earth, and other senseless creatures; as *Deut.* 32. 1. *Isa.* 1. 2. *Jer.* 2. 12.

28 So * Joshua let the people depart, every man unto his inheritance.

* Judg 2. 6.

29 ¶ And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

* Chap. 19. 50.

31 And * Israel served the LORD all the days of Joshua, and all the days of the elders that † over-lived Joshua, and which had known all the works of the LORD, that he had done for Israel.

Judg. 2. 7.
† Heb. prolonged their days

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem *x*, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred ‖ pieces of silver, and it became the inheritance of the children of Israel.

* Gen. 50. 25. Exod. 13. 19. Gen. 33. 19.

x Not in the city of *Shechem*, but in a Field near, and belonging to it, as appears from the following words, and from *Gen.* 33. 18. and from the ancient custom of the *Israelites* to have their Burying places without Cities, in Fields or Gardens.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained* to Phinehas his son, which was given him *y* in mount Ephraim.

y By special favour, and for his better conveniency in attending upon the Ark, which then was, and for a long time was to be in *Shiloh*, which was near to this place; whereas the Cities which were given to the Priests, were in *Judah*, *Benjamin* and *Simeon*, which were remote from *Shiloh*, tho' near to the place where the Ark was to have its settled abode, to wit, to *Jerusalem*.

JUDGES.

The ARGUMENT.

THE *Author of this Book is not certainly known*; *whether it was* Samuel, *or* Ezra, *or some other Prophet: nor is it material to know.* 1. *It matters not who was the Kings Secretary, or with what Pen it was written, if it be once known that it was the King who made the Order or Decree: It is sufficient, that unto the Jews* were committed the Oracles of God, *Rom.* 3. 2. i. e. *the Holy Scriptures of the Old Testament, one part of which this was, by confession of all*; *and that the Jews did not falsify their trust therein, but kept those Holy Books themselves, and delivered them to the World entire, without addition or diminution: for neither Christ nor his Apostles, who severely rebuke them for their mistakes and misunderstandings of some passages of Scripture, ever charge them with any perfidiousness about the Canon or Books of the Scripture. This Book is called* the Book of Judges, *because it treats of the Judges, or of the state of the Commonwealth of* Israel *under all the Judges, except* Eli *and* Samuel, *who being the last of the Judges, and the occasions or instruments of the change of this Government, are omitted in this Book. The Judges were a sort of Magistrates inferior to Kings, and could neither make new Laws, nor impose any Tributes, but were the supreme Executors of Gods Laws and Commands, and the Generals of their Armies.*

CHAP. I.

The Tribe of Judah by God's Command begin to make War against the Canaanites, 1——4. *Adonibezek justly requited,* 5——7. *They take Jerusalem,* 8. *And Hebron. Enak's Sons slain,* 9, 10. *Othniel subducth Debir, and so obtained Caleb's Daughter to Wife,* 11——15. *The Kenites dwell in Judah,* 16. *Simeon subdueth Zephath,* 17. *And Judah divers Cities of the Philistines,* 18——20. *The Jebusites dwell with Benjamin,* 21. *Tbey of the House of Joseph subdue Bethel,* 22——26. *Manasseh, Ephraim, Zebulun, Asher, Naphtali, Dan, drive not out the Canaanites; for which they are vexed by them, and are left to dwell* *mo among another,* 27——36.

NOW after the death of Joshua *a*, it came to pass, that the children of Israel asked the LORD *b*, saying, Who shall go up for us against the Canaanites first *c*, to fight against them?

a Not long after it, because *Othniel*, the first Judge, lived in *Joshua's* time. *b* Being assembled together at *Shiloh*, they enquired of the High priest by the *Urim* and *Thummim*. See *Numb.* 27. and *Judg.* 20. 18. 1 *Sam.* 23. 9. *c* Being sensible that the *Canaanites* are troublesom to them, and expected great advantage against them by their heedless condition, and finding their People to encrease and multiply exceedingly, and consequently the necessity of enlarging their Quarters, they renew the War. They do not enquire who shall be the Captain General to all the Tribes; but (as appears by the answer) What Tribe shall first undertake the Expedition, that by their success the other Tribes may be encouraged to make the like attempt upon the *Canaanites* in their several Lots.

2 And the LORD said, Judah *d* shall go up: behold, I have delivered the land into his hand.

d Not a person so called, but the Tribe of *Judah*, as is manifest from *v.* 3, 4, 8, 9. which is chosen for the first enterprise, because they were both most populous, and so most needing enlargement; and with al most Valiant, and therefore most likely to succeed: for God chuseth fit means for the work which he designs; and because the *Canaanites* were numerous and strong in those parts, and therefore were in time to be suppressed, before they grew too strong for them.

3 And Judah said unto Simeon his brother *e*, Come up with me into my lot, that we may fight against the Ca-

naanites *f*, and I likewise will go with thee into thy lot. So Simeon went with him.

e As nearest to him both by relation, being his Brother by both Parents, which few of them were; and by habitation, as appears from *Jof.* 19. 1, 2. *f* Specially so called, because they are distinguished from the *Perizzites*, *v.* 4.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand, and they slew of them in Bezek *g* ten thousand men.

g Not in the City, for that was not yet taken, *v.* 5. but in the Territory of it, or near to it; as *in Hor* is taken, *Numb.* 33. 37. And *in Jericho*, *Jof.* 5. 13.

5 And they found Adoni-bezek *h* in Bezek *i*; and they fought against him *k*, and they slew the Canaanites, and the Perizzites.

h The Lord or King of *Bezek*; as his Name signifies *i*. Whither he fled, when he had lost the Field. *k i. e.* Against the City wherein he had Encamped himself, and the rest of his Army.

† Heb. The thumbs of their

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs, and his great toes *l*.

l That he might be disenabled to fight with his Hands, or to run hands, and away upon his Feet. And this they did, either by the secret instinct feet. and direction of God, or upon notice of his former Tyranny and Cruelty expressed upon others, in this manner, as it follows: either ed. way it was a just requital.

7 And Adoni-bezek said, Threescore and ten kings *m*, having † their thumbs * and their great toes cut off, ‖ gathered *their meat* under my table *n*: as I have done, so God hath requited me *o*: and they brought him *p* to Jerusalem *q*, and there he died.

m Which is not strange in those times and places; for these might be either, First, *Kings* successively, and so there might be divers of those Kings in one place, and so in others: Or, Secondly, Contemporary Kings. For it is well known, that anciently each Ruler of a City, or great Town, was called a *King*, and had King's Power in that place; and many such Kings we meet with in *Canaan*, and it is pro- bable.

T 5

bable, that some years before, Kings were more numerous there, till the greater devoured many of the less. *That to their hands might be unable to manage weapons of War. *u* An Act of Barbarous Inhumanity thus to insult over the miserable, joined with abominable Luxury. *v* He acknowledgeth the Providence and vindictive Justice of God, which also *Pharaoh* did, and others too, without any true sense of Piety. *p* They carried him in Triumph as a monument of God's righteous Vengeance. *q* It being the Metropolis of the nation.

8 (Now the children of Judah had fought against Jerusalem, and had taken it *r*, and smitten it with the edge of the sword, and set the city on fire.)

q To wit, in *Joshua*'s time; which tho' done before, may be here repeated, to shew why they brought *Adoni-bezek* to *Jerusalem*, because that City was in their hands, having been taken before, as may be gathered from *Jos.* 15. 63. And the taking of this City may be ascribed to *the children of Judah*, rather than to *Joshua*, because the City was not taken by *Joshua*, and the whole Body of the Army in that time when so many Kings were destroyed, *Jos.* 10. and 12. (for there is mention made of the destroying of the King of *Jerusalem*, *Jos.* 10. 23. and 12. 10. But not a word of the taking of *Jerusalem*, as there is of the taking of *Makkedah*, and *Libnah*, and other Cities belonging to the Kings there mentioned, *Jos.* 10. 28, &c.) but by the Children of *Judah* after they had received their Lot, when at the desire, and with the consent of the *Benjamites*, in whole Lot *Jerusalem* fell, *Jos.* 18. 28. they assaulted and took it, and thereby, as it seems, acquired the right of Copartnership with the *Benjamites* in the possession of that City: Tho some think *Jerusalem* was twice taken, once in *Joshua*'s Life-time; and being afterwards recovered by the *Canaanites*, was now retaken by the Children of *Judah*.

[Josh. 10. 36. and 11. 21. and 15. 13.] 9 † And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the ‖ valley.

[Or, low Country-] 10 And Judah went against the Canaanites *r* that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

[Josh. 15. 13.]

r Under the Conduct of *Caleb*, as it is recorded, *Jos.* 15. 14, &c. for that relation, and this here following, are doubtless one and the same Expedition and War, as appears by all the circumstances; and it is mentioned either there by anticipation, or here by repetition. Of this and the following Verses, see the Notes there.

11 And from thence he went against the inhabitants of Debir, and then name of Debir before *was* Kirjath sepher.)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

[*Chap. 3. 9.] 13 And Othniel the son of Kenaz, *Calebs younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass, and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing, for thou hast given me a south land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the Kenite, Moses father in law *t*, went up out of the city of palm-trees *t*, with the children of Judah, into the wilderness of Judah, which *lieth* in the south of Arad *u*, and they *x* went and dwelt among the people *y*.

t i. e. Of *Hobab*, so called from the peop'e from whom he descended, *Numb.* 24. 21, 22. And, whatsoever he did, it is evident, that his Posterity came into *Canaan* with the *Israelites*, and were there seated with them. See *Judg.* 4. 11. 1 *Sam.* 15. 6. 1 *Chron.* 2. 55. *u i. e.* From *Jericho* so called, *Deut.* 34. 3. not the City, which was utterly destroyed; but the Territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by *Moses* to their Father, *Numb.* 10. 31, 32. and whence they might remove, either to avoid the Society or Molestation of the Neighboring *Canaanites*; or out of love to the children of *Judah*, whom they went to; or to avoid temptations to Luxury, and exercise themselves in self-denial, and contempt of the present evil World, and the Lusts thereof; as may be thought from *Jer.* 35. 6, &c. Or for some other cause unknown to us at this distance. *x* In the Southern part of the Land of *Canaan*, where *Arad* was, *Numb.* 21. 1. *x i. e.* Some of them, for others of them dwelt in the contrary quarter, in the most Northern part of the Land. *y* Heb. *that people*, to wit, those children of *Judah* that lived there.

17 And Judah went with Simeon his brother *y*, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it (and the name of the city *was* called Hormah) *z*.

1 According to his Promise, v. 3. and the Laws of Justice and Gratitude. *z* Either, 1. The first place so destroyed and called, *Num.* 21. 3. and for that was there vowed, is here Executed: Or, 2. Some other place called by the same Name upon the like occasion, which was frequent among the *Hebrews*. This seems more probable, because this was but one City; that, divers Cities, *Numb.* 21. 2, 3. 2. Because that seems to have been done in *Moses* his time, tho' Interpreters generally think otherwise; of which see my Notes there.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof *a*.

a The principal Cities of the *Philistines*. *Qu.* How could this be, when among the people left to try *Israel*, are the five Lords of the *Philistines*, Judg. 3. 3. *Jos.* 13. It is only said that they took the Cities, and probably contented themselves with making them Tributary; but it is not said that they slew the people, as they ought to have done; and as it is said of the other Cities here, v. 8, 17, 25. And the people being thus spared, did by God's just Judgment, recover their Strength, and expel the Jews out of their Cities, as we find afterwards: It is further observable, that *Ekron* here taken, was one of *Dan*'s Cities, *Jos.* 19. 43. and it was attempted and taken here by *Judah* and *Simeon*, partly out of love to their Brother *Dan*, and partly to secure their new conquests, and other adjoining territories, from such potent neighbors.

19 And the LORD was with Judah, and ‖ he drave out the *b* inhabitants of the mountain, but could not *b* drive out the inhabitants of the valley, because they had chariots of iron.

[‖ Heb. he possessed not.] [Or, the mountain.]

b Because of their unbelief, whereby they doubted and distrusted God's power to destroy those who had Chariots of Iron, and so gave way to their own fear and sloth, whereby God was provoked to withdraw his helping hand from them, and so they were really made impotent, as they were unwilling. See *Jos.* 17. 16.

20 * And they gave Hebron unto Caleb, as Moses said: *c* and he expelled thence the three sons of Anak *c*.

[*Numb. 14. 24. Josh. 14. 13. & 15. 13.]

c Abovementioned, *v.* 10.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin *d* in Jerusalem unto this day.

[Josh. 15. 63.]

d See on *Jos.* 15. 36.

22 ¶ And the house of Joseph *e*, they also went up against Bethel: and the LORD *was* with them.

e i. e. The Tribe of *Ephraim*, as appears from their opposition to the Tribe of *Manasseh*, *v.* 27.

23 ¶ And the house of Joseph sent to descry Bethel, (now the name of the city before *was* * Luz.)

[*Gen. 28. 19.]

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city *f*, and * we will shew thee mercy.

[*Josh. 2. 14.]

f On which side it is weakest, that we may best invade and take it.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family *g*.

g Together with his Estate, as the following Verse manifests.

26 And the man went into the land of the Hittites *h*, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

h Where the *Hittites* seated themselves after they were driven out of *Canaan*, which seems to be Northward from *Canaan*, and near unto it. See 1 *Kings* 11. 1. 1 *Chron.* 1. 17.

27 ¶ * Neither did Manasseh *i* drive out *the inhabitants* of Beth-shean *k*, and her † towns, nor Taanach *l*, and her † towns, nor the inhabitants of Dor *m*, and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo *n*, and her towns: but the Canaanites would dwell in that land.

[† Heb. daughters.]

i i. e. That half of this Tribe which dwelt in *Canaan*. *k* A place near *Jordan*, *Jos.* 17. 11. *l* Of which see *Jos.* 12. 21. & 17. 11. *m* A great City with large Territories, See *Jos.* 11. 2. & 12. 23. & 17. 11. *n* A Royal City. See *Jos.* 12. 21. & 17. 11.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

[That is tributaries.] [Heb. they.]

29 ¶ * Neither did Ephraim drive out the Canaanites, *o* that dwelt in Gezer: but the Canaanites dwelt in Gezer *o* among them.

[*Josh. 16. 10.]

o Which they possessed till *Solomons* time, 1 *King.* 9. 16.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but he dwelt among the Canaanites the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh *p*, and of Beth-anath, became tributaries unto them.

p A place differing from that *Bethshemesh*, *Jos.* 15. 10.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley *q*.

q i. e. Into the Plain Country; which was the occasion of that Expedition for the getting of new quarters: of which we read *Jos.* 19. and *Judg.* 18.

35 But the Amorites would dwell in mount Heres in Ajalon and in Shaalbim: yet the hand of the house of Joseph *r* † prevailed, so that they became tributaries.

[† Heb. was heavy upon them.]

r i. e. Of the *Ephraimites*, who helped their Brethren the *Danites* here against the *Amorites*, and that with good Success.

36 And the coast of the Amorites *was* from ‖ the going up to Akrabbim *s*, from the rock and upward.

[‖ Heb. the ascent of Akrabbim.]

s Which was in the Southern part of *Canaan*, *Jos.* 15. 2, 3. from whence it went up towards the North. This is added to shew the great power and large extent of this people.

CHAP. II.

An Angel reproveth Israel at Bochim: They bewail their Sins, 1—5. The wickedness of the new Generation after Joshua: Their frequent Idolatry, 6—13. For which they are often punished of God by the Enemy: and being delivered by the Judges, grow worse, 14—19. Wherefore God will leave the Canaanite to prove and vex them, 20—23.

AND an ‖ angel of the LORD *a* came up from Gilgal to Bochim *b*, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers, and I said *c*, I will never break my covenant with you.

[‖ Either, First, a Created Angel. Or, Secondly, a Prophet or man of God, for such are sometimes called *Angels*, which signifies only *Messengers of God*; and then the following words are spoken by him in the Name of God, as may easily be understood. Or, Thirdly, Christ the Angel of the Covenant, who is oft called *the Angel of the Lord*, as we have formerly seen, to whom the conduct of *Israel* out of *Egypt*, and thorough the Wilderness, and into *Canaan*, here spoken of is frequently ascribed, as *Exod* 14. 19. & 23. 20. & 33. 14. *Jos.* 5. 13, 14. *Isa.* 63. 12. & 13. 3. Who alone of all the Angels could speak the following words in his own Name and Person; whereas created Angels and Prophets do universally usher in their Divine Messages with, *Thus saith the Lord*, or some equivalent Expression. And this Angel having assumed the outward shape of a Man, it is not strange that he imitates the local motion of a Man, and comes as it were from *Gilgal* to the place where now they were: by which motion he signified, that he was the person that brought them to *Gilgal*, the first place where they rested in *Canaan*, and there renewed Covenant with them, and protested them there so long, and from thence went out with them to Bartel, and gave them success. *b* A place so called here by Anticipation, for the reason expressed here, *v.* 5. And it seems to be no other than *Shiloh*, where it seems probable, that the people were met together upon some solemn Festival. And this was the proper and usual place of Sacrificing. *c.* 5. *c i. e.* I promised, upon condition of your keeping Covenant with me.

2 And * ye shall make no league with the inhabitants of this land, * you shall throw down their altars: but ye have not obeyed my voice: Why have ye done this *d*?

[*Deut. 7. 5. Deut. 12.]

d i. e. Disobeyed these express Commands of mine?

3 Wherefore I also said *e*, I will not drive them out from before you: but they shall be *a* * thorns in your sides *f*, and their gods shall be a * snare unto you.

[*Exod. 23. 33. & 34. 12.]

e With my self, I have now taken up this peremptory resolution. *f* See on *Numb.* 33. 55. *Jos.* 23. 13.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept *g*:

g Some of them from a true sense of their sins; but most of them from a just apprehension of their danger and approaching misery from the *Canaanites* growing Power, and God's forsaking of them; as the following History makes most probable.

5 And they called the name of that place ‖ Bochim: and they sacrificed *h* there unto the LORD.

[‖ Heb. weepers.]

h For the expiation of their sins, by which they had provoked God to this resolution; and for the regaining of God's favour.

6 ¶ And when * Joshua had let the people go *i*, the children of Israel went every man unto his inheritance to possess the land.

[*Josh. 24. 28.]

i When he had distributed their Inheritances, and dismissed them severally to take Possession of them. This was done before this time, whilst *Joshua* lived; but is now repeated in order to the discovery of the time, and cause, or occasion of the Peoples defection from God, and of God's desertion of them.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that † out-lived Joshua, who had seen all the great works of the LORD that he did for Israel.

[† Heb. prolonged days after Joshua.]

8 And * Joshua the son of Nun, the servant of the LORD died, *being an* hundred and ten years old.

[*Josh. 24. 29.]

9 And they buried him in the border of his inheritance in Timnath-heres *k*, in the mount of Ephraim, on the north-side of the hill Gaash.

k Called *Timnath-Sera*, *Jos.* 19. 50. and 24. 30.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not *l* the LORD, nor yet the works which he had done for Israel.

l Which had no experimental, nor serious and affectionate knowledge of God, nor of his works.

11 And the children of Israel did evil in the sight of the LORD *m*, and served Baalim *n*.

m Which notes the heinousness and the impudence of their sins, above other people, les sins; because God's prefence was with them, and his eye upon them in a peculiar manner, and he did narrowly observe all their actions, which also they were not ignorant of, and therefore were guilty of more contempt of God than other People. *n i. e.* False Gods. He useth the Plural Number, because the Gods of the *Canaanites*, and adjoining Nations, which *Israel* worshipped, were divers, and most of them called by the name of *Baal*.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth *o*.

o i. e. The Sun and the Moon, whom many Heathens Worshipped tho' under divers names; and so they ran into that Error which God had so expressly warned them against, *Deut.* 4. 19.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hand of spoilers, that spoiled them, and † sold them *e* into the hand of their enemies round about, so that they could not any longer stand before their Enemies

[† Heb. he sold them.]

e i. e. Delivered them up, as the seller doth his Commodities, unto the buyer. Thus the same Phrase is used, *Judg.* 3. 8. and 4. 9.

15 Whithersoever they went out, the hand of the LORD was against them for evil; as the LORD had † Lev. 26. said, and † as the LORD had sworn unto them: and Deut. 28. they were greatly distressed.

p i. e. Whatsoever expedition or business they undertook; which is usually signified by *going out*, and *coming in*.

16 Nevertheless, the LORD raised up *q* judges *r*, which † delivered them out of the hand of those that † Heb. saved. spoiled them.

q By inward Inspiration and Excitation of their Minds and Hearts, and by outward Designation testified by some heroical and extraordinary Action. *r* Supreme Magistrates, whose office it was, under God, and by his particular direction, to govern the Commonwealth of *Israel* by God's Laws, and to protect and save them from their Enemies; to preserve and purge Religion; to maintain the Liberties of the People against all Oppressors. See *Judg.* 3. 9, 10, 15, &c. and 4. 4. and 6. 25, 26. and 8. 23.

17 And yet they would not hearken unto their Judges *s*, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD: *but* they did not so.

s Who admonished them of their sin and folly, and of the danger and misery which would certainly befall them.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the judge: (for it repented the LORD *t*, because of their groanings, by reason of them that vexed them, and oppressed them:)

t i.e. The Lord changed his course and dealings with them, as penitent Men use to do; removed his Judgments, and returned to them in mercy, *Gen.* 6. 6.

19 And it came to pass † when the judge was dead, *that* they returned *u*, and ‖ corrupted themselves more than their fathers *x*, in following other gods, to serve them, and to bow down unto them; † they ceased not from their own doings *y*, nor from their stubborn way *z*.

[† Chap. 2. 18. ‖ Or, were corrupt. † Heb. they let nothing fall.]

u To their former, and usual, and natural, tho' interrupted course. *x* In *Egypt*, or in the Wilderness. *y i. e.* From their evil practices, which he calls their *own*, partly because they were agreeable to their own natures, which in all mankind are deeply and universally corrupted, *Gen.* 6. 5. and 8. 21. and partly, because they were familiar and customary to them. Compare *Jos.* 24. 14. and 66. 3. *Ezek.* 36. 32. *Acts* 14. 16. *Jude*, *v.* 16. 2 *Heb. hard way*: so he calls their way of wickedness, either because it proceeded from an hard heart, and was managed with an hard and stiff neck: or to signifie, that altho' it seemed at first very soft, and easie, and pleasant yet they would certainly, and did constantly find, that it was hard, and difficult, and troublesome to them, as an hard way is to the Traveller.

20 ¶ And the anger of the LORD was hot against Israel, and he said, Because that this people hath transgressed my Covenant, which I commanded their fathers, and have not hearkened unto my voice:

21 * I also will not henceforth drive out any from before them of the nations which Joshua left when he died: [*Josh. 23. 13.]

22 That through them I may prove Israel, ‖ whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

‖ Either, First, that I may try, and see whether *Israel* will be true and faithful to me, or whether they will suffer themselves to be corrupted by the evil counsels and examples of their bad neighbours, whom I will leave among them for their Tryal and Exercise. Or, Secondly, That by them I may affict and punish *Israel*; for afflictions are commonly and justly called *trials*. But the former sense suits better with the following words.

23 Therefore the LORD ‖ left those nations, without driving them out hastily †, neither delivered he them into the hand of Joshua.

[‖ Or, suffered.] [† Or, speedily, when the *Israelites* desired it, and needed it.]

CHAP. III.

The Nations left to prove Israel withall, 1—4. The Israelites marrying their Daughters, and serving their Gods, they are delivered up to the K. of Mesopotamia: are Released by Othniel, 5—11. Continuing to do Evil, they are again punished and oppressed by the K. of the Moabites: are Released by Ehud: Ten thousand Moabites are slain, 12—30. They are afterwards delivered from the Philistines by Samgar, 31.

NOW these *are* the nations which the LORD left to prove Israel by them, (*even* as many *of* Israel as had not known all the wars of Canaan *a*:

a i.e. Such who had no experience of those Wars, nor of God's extraordinary Power and Providence manifested in them.

2 Only that the generations of the children of Israel might know to teach them war *b*, at the least such as before knew nothing thereof)

b That

b That by the Neighbourhood of such Warlike and Potent Enemies, they might be purged from Sloth and Security, and obliged to inure themselves to Martial Exercises, and to stand continually upon their guard, and consequently to keep close to that God whose Assistance they had so great and constant need of.

Josh. 13. 3. *c* *Namely,* * five LORDS of the Philistines *c*, and all the Canaanites *d* and the Zidonians *e*, and the Hivites that dwelt in Mount Lebanon, from Mount Baal-hermon *f*, unto the entring in of Hamath.

c Whereof three had been in some fort subdued, *Judg.* 1. 18. But afterwards refused themselves, and recovered their former Strength. See on *Josh.* 11. 18. *d* Properly so called, who were very numerous, and dispersed through several parts of the Land, whence they gave denomination to all the rest of the People. *e* The people living near *Zidon*, and subject to its jurisdiction. *f* Which was the Eastern part of mount *Lebanon*: See *Deut.* 3. 8, 9.

4 And they were to prove Israel by them, to know *g* whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

g *i. e.* That they and others might know by experience.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites

Ex. 34. 16. Deut. 7. 3. 6 And they * took their daughters to be their wives, and gave their daughters to their sons, and served their gods *h*.

h Were drawn to Idolatry by the perswations and examples of their Yoke-fellows, through the just judgment of God, punishing their sinful Marriages by giving them up to Idolatry.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves *i*.

i *i. e.* In the Groves, in which the Heathens usually Worshipped their *Baalims* or Idols. Or, *the Groves* are here put Metonymically for the Idols of the Groves, which are distinguished here from their *Baal-m*, which seem to have been Worshipped in other places, as *the Prophets of Baal* are distinguished from *the Prophets of the Groves*, 1 *Kings.* 18. 19.

8 ¶ Therefore the anger of the LORD was hot * Heb. 7. against Israel, and he sold them into the hand of † Chushan-rishathaim king of † Mesopotamia: and the children of Israel served Chushan-rishathaim *k* eight years.

† Heb. Aramnaharaim. *k* *i. e.* Were made subject and tributary to him.

9 And when the children of Israel cried *l* unto the LORD, the LORD raised up a † deliverer to the children of Israel, *even* * Othniel the son of Kenaz, Calebs younger brother *m*.

* Heb. Saviour. † ch. 1. 13. *l* *i. e.* Prayed fervently for deliverance. *m* Of which see on Judg. 1. 13.

10 And * the spirit of the LORD † came upon him *n*, and he judged Israel *o*, and went out to war, and the LORD delivered Chushan-rishathaim king of † Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

* See Num. 27. 18. † Heb. was. † Heb. Aram.

n With extraordinary influences, indowing him with singular wisdom, and courage, and resolution; and stirring him up to this great undertaking. Compare *Judg.* 6. 34. and 11. 29. *o* *i. e.* Pleaded and avenged the cause of *Israel* against their oppressors; as that Phrase is oft used, as *Deut.* 32. 36. *Psal.* 10. 18. and 43. 1.

11 And the land had rest forty years *p*, and Othniel the son of Kenaz died.

p Either First, it rested about Forty Years, or the greatest part of Forty Years: it being most frequent in Scripture to use Numbers in such a Latitude. Thus the *Israelites* are said to *bear their iniquities forty years in the wilderness*, *Numb.* 14. 33. when there wanted near two years of that number; and *to dwell in Egypt* 430 *years*, when there wanted many years of that number. Thus *Joseph's kindred* sent for, and called by him into *Egypt*, are numbred Seventy five Souls. *Act.* 7. 14. although they were but Seventy, as is affirmed, *Gen.* 46. 27. *Exod.* 1. 5. So here *the land* is said to *rest forty years*, although they were in servitude Eight of those Years, *v.* 8. And in like manner *the land* is said to *have rest eighty years*, though Eighteen of them they served the King of *Moab*, *v.* 18. And so in some other instances. Nor is it strange and unusual either in Scripture, or in other Authors, for things to be denominated from the greater part, as here it was; especially, when they did enjoy some degrees of rest and peace even in their times of misery, which here they did. Or, Secondly, *it rested*, *i. e.* began to rest, or recovered its interrupted rest, in the *fortieth year*, either after *Joshua*'s Death, or after that first and famous Rest procured for them by *Joshua*, as is noted, *Heb.* 4. 9. when he destroyed and first dead the *Canaanites*, and gave them quiet possession of the Land; and *the land had rest from war*, as is said, *Josh.* 11. 23. and 14. 15. So there is this difference between the years of Servitude and Oppression, and those of Rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easie also to know how long the Rest lasted. To strengthen this Interpretation, two things must be noted: 1. That *resting* is here put for beginning to Rest, as *to beget* is put for *beginning to beget*, Gen 5. 32. and 11. 26. and *to Reign*, for to *begin to Reign*, 2 Sam. 2. 10. and *to build*, 1 King. 6. 1. 36. for *to begin to build*, 2 Chron. 3. 1. 2. That *forty years* is put for *the fortieth year*: the Cardinal Number for the Ordinal, which is common both in the holy Scripture, as *Gen.* 1. 5. and 2. 11. *Exod.* 12. 2. *Lev.* 1. 1. *Mark* 16. 1. and in other Authors

12 ¶ And the children of Israel did evil again in the sight of the LORD, and the LORD strengthned * Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD. * See 13. 1.

p By giving him Courage, and Power, and Success against them.

13 And he gathered unto him the Children of Ammon, and Amalek, and went and smote Israel, and possessed the city of Palm trees *q*.

q *i. e. Jericho*, as may be gathered from *Deut.* 34. 3. *Josh.* 1. 16. 2 *Chron.* 28. 15. Not the City which was Demolished, but the Territory belonging to it. Here he fixed his Camp, partly for the admirable Fertility of that Soil; and partly, because of its nearness to the passage over *Jordan*, which was most commodious both for the conjunction of his own Forces which lay on both sides of *Jordan*; and to prevent the conjunction of the *Israelites* in *Canaan* with their Brethren beyond *Jordan*; and to secure his Retreat into his own Country, which therefore the *Israelites* prevented, *v.* 28.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a † deliverer, Ehud † Heb. a Saviour. the son of Gera ‖, a Benjamite *r*, a man * left handed *s*, and by him the children of Israel sent a present unto Eglon the king of Moab. * Or, restrained in his right hand. Jonath.

r *Heb. the son of Jemini*, who was of the Tribe of *Benjamin*, † 1 *Chr.* 2 *Sam.* 16. 11. and 19. 17. 1 *Kings.* 2. 8. This Tribe was next to of his him, and doubtless most affected by him; and hence God raiseth right a Deliverer. *s* Which is here noted, partly, as a mark of his Courage, and Strength, and Activity: See *Judg.* 20. 16. and privately, as a considerable circumstance in the following Story, where by he might more advantagiously and unsuspectedly give the deadly blow.

16 But Ehud made him a dagger (which had two edges) of a cubit length *t*, and he did gird it under his raiment, upon his right thigh *u*.

t Long enough for his design, and not too long for carriage and concealment. *u* Which was most convenient both for the use of his left hand, and for the avoiding of suspicion.

17 And he brought the present *x* unto Eglon king of Moab: and Eglon *was* a very fat man *y*.

x Which was to be paid to him as a part of his Tribute. *y* And therefore more unweildy and unable to ward off *Ehud*'s blow.

18 And when he had made an end to offer the present, he sent away the people that bare the present *z*.

z He accompanied them part of the way, and then dismissed them, and returned to *Eglon* alone, that so he might have more easie access to him, and privacy with him; and that he might the better make his escape.

19 But he himself turned again *a* from the ‖ quarries Or, graven that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence *c*. And all that stood by him went out from him. ven

a As if he had forgot and neglected some important business. *b* Either, First, Whence they hewed stones: Or, Secondly, The Twelve Stones which *Joshua* set up there; by the sight whereof he was animated to his Work. Or, Thirdly, The Idols, as the Word also signifies, which that Heathen King might place there, either in spight and contempt to the *Israelites* who had that place in great Veneration: or, that he might ascribe his Conquest of the Land to his Idols, as the *Israelites* did to the true God, by setting up this Monument in the entrance or beginning of it. *c* Till my Servants be gone: whom he would not have acquainted with a business which he supposed to be of great and close importance.

20 And Ehud came unto him, and he was sitting in † a summer parlour *d*, which he had for himself alone. And Ehud said, I have a message *f* from God *g*, unto thee. And he arose out of *his* seat *h*.

d They had divers Houses and Chambers, some for *Winter*, others for *Summer*. See *Jer.* 36. 22. *Amos* 3. 15. *e* Into which he used to retire himself from company: which is mentioned as the reason why his Servants waited so long ere they went in to him, *v.* 25. *f* To be delivered not in Words, but by Actions: Heb. a Word, or Thing, or *Business*. So that there is no need to change *Ehud* with a Lye, as some do. *g* This he saith to Amuse him, by raising his expectation and wonder, to divert him from any apprehension of his Danger, and to oblige him to rise out of his Seat, which he knew he would do from the common practice of the Heathens in their intercourses with God. And he designedly useth the name *Elohim*, which was common to the true God, and false ones; and not *Jehovah*, which was peculiar to the true God; because *Ehud* not knowing whether the Message came not from his own false god, he would more certainly rise, and thereby give *Ehud* more advantage for his blow; whereas he would possibly shew his Contempt of the God of *Israel* by sitting still to hear his Message. *h* In token of humble subjection and reverence to God. See *Numb.* 25. 18. 2 *Kings.* 23. 3. which condemns those Christians that behave themselves irreverently in the Presence and Service of the true God.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

22 And the haft went in after the † blade: and the fat closed upon the blade, † so that he could not draw the dagger out of his belly, and ‖ the dirt came out *i*.

i (*i. e.*) His Excrements came forth, not at the Wound, which closed up, but at the Fundament, as is usual when Persons die either a natural or violent Death.

23 Then Ehud went forth *k* through the porch, and shut the doors of the parlour upon him *l*, and locked them *m*.

k With a composed Countenance and Gate, without any fear; being well assured, that God who by his extraordinary Call had put him upon that enterprise, would by his special Providence preserve him, and carry him through it. *l* Either upon the King, or upon or after himself. *m* Either by pulling it close after him, as we do when Doors have Spring-locks; or by taking the Key with him for more caution; and this he did, that they supposing the King to be retired, might wait till he was gone.

24 When he was gone out, his servants came, and when they saw, that behold the doors of the Parlour were locked, they said, Surely he ‖ covereth his feet *n* in his Summer-chamber. † Heb. were shut. Jonath.

n This Phrase is used only here, and 1 *Sam.* 24. 3. It is commonly understood in both places, of eating Nature; because the Men not then wearing Breeches as we do, but long Coats, they did in that act cover their feet, as Women do: But a late judicious Interpreter expounds it, of composing himself to take a little Sleep or Rest, as was very usual to do in the day-time in those hot Countreys, 2 *Sam.* 4. 5. and 11. 12. And when they did so in cool places, such as this Summer-parlour unquestionably was, they used to cover their feet, as appears from *Ruth* 3. 7. And this may seem to be the more probable, both because the Summer-Parlour was more proper for this use than for the former; and because this was a more likely reason of their long waiting at his Door, lest they should disturb his Repose. And this sense best agrees with *Saul*'s case in the Cave, when being asleep *David* could more securely cut off the lap of his Garment, 1 *Sam.* 24. 3. where see my Annotations.

25 And they tarried till they were ashamed *o*: and behold he opened not the doors of the Parlour, therefore they took a key *p*, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

o Or, *confounded*, not knowing what to say or think; lest they should either disturb him, or be guilty of neglect towards him. *p* Another Key, it being usual in Princes Courts to have divers keys for the same door.

26 And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that he blew a trumpet in the Mountain of Ephraim; and the children of Israel *q* went down with him from the mount, and he before them.

q Whom doubtless he had prepared, and by his Emissaries gathered together in considerable numbers.

28 And he said unto them, Follow after me, for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan *r*, toward Moab, and suffered not a man to pass over

r Where they passed over *Jordan*, that neither the *Moabites* that were got into *Canaan*, might escape, nor any more *Moabites* come over *Jordan* to their succour.

29 And they slew of Moab at that time about ten thousand men, all † lusty, and all men of valour, and there escaped not one man. † Heb. fat.

30 So Moab was subdued that day under the hand of Israel, and the land had rest fourscore years *s*.

s How those are to be understood, see on *v.* 11. instead of *eighty*, some Copies read *eight years*.

31 ¶ And after him was Shamgar the Son of Anath, which slew of the Philistines six hundred men with an † ox-goad *t*, and he also † delivered Israel. † Heb. a ox-goad

t *Strongly* did a thousand with the Jaw-bone of an Ass; both being miraculous actions, and not at all incredible to him that believes a God, who could easily give strength both to the persons and to their weapons to effect this.

CHAP. IV.

K. Jabin oppresses Israel: his Captain General was Sisera, 1—3. *The Prophetess Deborah sends for Barak, and commands Barak to go out against him: promises him Victory: she her self marcheth with him,* 4—14. *Sisera's Host is beaten: he flies: and Jael kills him in her Tent, and while he sleeps, for his King,* 15—23. *K. Jabin is destroyed.*

AND the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan *a*, that reigned in Hazor *b*, the captain of whose host *was* * Sisera, which dwelt in Harosheth of the Gentiles *c*. * 1 Sam. 12. 9.

a *i. e.* Of the Land where the most of the *Canaanites*, strictly so called, now dwelt, which seems to be in the Northern part of *Canaan*. This seems to be of the Posterity of that *Jabin*, whom *Joshua* slew, *Jos.* 11. 11. who watched all opportunities to recover his antient Possessions, and to revenge his own and Fathers Quarrel upon the *Israelites*. *b* Either 1. In the City of *Hazor*, which though taken and burnt by *Joshua*, Chap. 11. 11. yet might be retaken and rebuilt by the *Canaanites*: Or 2. In the Territory or Kingdom of *Hazor*, which might now be restored to its former largeness and power, *Jos.* 11. 10. the names of Cities being oft put for their Territories, as *Zoar*, a City, *Gen.* 19. 23. is put for the Fields belonging to it, *Judg.* 13. 2. in which *Manoah*'s Parents lived, *Judg.* 13. 25. and 16. 31. and 18. 2. *c* So called, because it was much frequented and inhabited by the *Gentiles*, either by the Canaanites who being beaten out of their former Possessions, betook themselves in those Northern parts; or by other Nations coming there for Traffick, or upon other occasions, as *Strabo* notes of those parts, whence *Galilee*, where this was, is called *Galilee of the Gentiles*.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of Iron; and twenty years he mightily oppressed *d* the children of Israel.

d More than the former Tyrants; partly from his malice and hatred against the *Israelites*; and principally from God's just judgment, the growing punishment being most suitable to their aggravated wickedness.

4 ¶ And Deborah † a prophetess *e*, the wife of Lapidoth *f*, she judged Israel *g* at that time. † Heb. Prophetess

e As there were Men-Prophets, so there were also Women-Prophetesses, as *Miriam*, *Exod.* 15. 20. *Huldah*, 2 *Kings.* 22. 14. and divers others; but the word *Prophet*, or *Prophetess* is very ambiguous in both Testaments; sometimes being used of persons extraordinarily inspired by God, and endowed with a power of working miracles, and foretelling things to come; and sometimes of persons endowed with special, though not miraculous gifts or graces, the better understanding of, and discoursing about the Word, Mind of God, for the praising of God, or the like; of which see 1 *Chron.* 25. 1. 1 *Cor.* 11. 5. and 14. 1, 3, 4, 5. &c. And of the first were the Sons of the Prophets, or such who were trained up in the Schools of the Prophets, who are oft called *Prophets*, as 1 *Sam.* 10. 5. 10, 11, 12. See also 1 *Kings.* 18. 4. and 19. 10. And because we read of nothing of *Deborah*'s miraculous actions, peradventure she was only a Woman of eminent Holiness and Prudence, and Knowledge in the holy Scriptures, by which she was singularly qualified to the Judging of the People according to the Laws of God. Or, she acknowledged, that the Song was and foretold the following Victory; for all the Sons of the Prophets foretel and foretel. So *Isaiah*'s translation, 2 *Kings.* 20. 5. which yet were not extraordinary Prophets. Or, a *Woman of Lapidoth*; and so *Lyra*, who turns the name of a man, but of the place of her Birth or Abode. *f* (*i. e.*) Determined Causes and Controversies arising among the *Israelites*, as is implied. And this *Judgeship* might suffer to be done, especially by a Woman; and the frequent discharge of this part of the Judges Office, which by the gained great Power and Authority with the People, did readily (though not observed by the Tyrant) prepare the way for her filling into the other part of her Office, which was to defend and rescue the people from their Enemies.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for Judgment *h*.

h To have their Suits and Causes determined by her Sentence

6 And she sent and called † Barak the son of Abinoam out of Kedesh Naphtali *i*, and said unto him, Hath not the LORD God of Israel commanded *k*, *y*ou, Go, and draw *m* toward mount Tabor *n*, and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun *o*. † Heb. he.

i By vertue of that power which God had given her, and the people owned in her. *k* So called, to distinguish it from other places of that name, one in *Issachar*, *Josh.* 19. 22. and another in *Naphtali*, 1 *Chron.* 6. 72. *l* (*i. e.*) Affirmedly God hath commanded thee; this is not the fancy of a weak Woman, in which peradventure she might delude; but the Command of the great God by my Mouth. Which Command of God, and the following assurance of Success, she might either gather from the general rules of Scripture, and the common course of God's gracious Providence, which was always ready to succour them when they cryed to God; or by some instinct or direction from God. *m* Or, *go*; for so this word is often used, as *Gen.* 37. 28. *Judg.* 20. 37. *Neh.* 2. 13. He marched, or thy feet, or thy foot. *n* A place most fit for his purpose, being in the borders of divers Tribes, and having a large Plain under top of it, where he might conveniently muster and draw up his Army. *o* These five names, partly because they were most remote, and best known to *Barak*, and therefore could be most forward to come together, partly because they were nearest to the Enemy, and therefore could speedily be assembled, or else they were likely to be hindred in their Design, whilst the other Tribes, being at more distance, had better opportunity of gathering Forces to their succour; and partly, because their Land most flourished under this Oppression, which was in the heart of their Countrey, and therefore was most forward in the publick Service; but their not coming is not excusable, as appears by the concurrence of those other Tribes, as is related, *Judg.* 5.

7 And I will draw unto thee to the † river Kishon, Heb. 25. Sisera the captain of Jabins army, with his chariots, and his multitude, and I will deliver him into thine hand. 20.

p By my Power and powerful Providence, ordering and overruling his inclinations that way.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go *q*.

q His offer to go with her, shews the truth of his Faith, for which he is praised, *Heb.* 11. 32. but his refusal to go without her, shews the weakness of his Faith, that he could not fully credit God's bare word, as he ought to have done, without the Pledge of the Presence of his Prophetess, whom he thought God would preserve and deliver, and himself for her sake.

9 And she said, I will surely go with thee: notwithstanding the journey *r* that thou takest shall not be for thine

the LORD shall fell Sisera into the hand of a woman? And Deborah arose and went with Barak to Kedesh.

10 And Barak called Zebulun and Naphtali to Kedesh, and he went up with ten thousand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent at the plain of Zaanaim, which is by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: Is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera and all his chariots, and all his host with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

16 But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles, and all the host of Sisera fell upon the edge of the sword, and there was not a man left.

17 Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me, fear not. And when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Either because she had not water in her Tent, and pretended fear of Discovery or some inconvenience if she went out to fetch it; or, as a signification of greater respect; or as a likely mean to call him into a Sleep, which she desired and designed; to which end, possibly she might mix something with it to cause Sleep, which she could not so conveniently have done with water.

Upon pretence of hiding him, but really to dispose him to sleep.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come, and enquire of thee, and say, Is there any man here? that thou shalt say, No.

He speaks imperiously to her; but it is observable, that she gives him no promise to do so, nor makes him any Answer; possibly because though she knew her design upon him was warrantable, yet she had proceeded too far in using Dissimulation therein.

21 Then Jael, Hebers wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep, and weary) so he died.

Wherewith they used to fasten the Tent, which consequently was long and sharp, being headed with Iron; These Weapons she chuseth, either, 1. Because she had no better Weapons at hand, this being only the Womans Tent, where Arms use not to be kept, and these people being wholly given to Peace, and negligent of War; or *Sisera* having disarmed them before this time. Or, 2. Because she had more skill in the handling these, than other Weapons, being probably accustomed to fasten the Tents herewith. Or, 3. Because this was very proper for his present posture, and which she knew would be effectual. Which is the fittest part of the Skull, and fooneſt pierced. This might seem a very bold attempt; but it must be considered, that she was encouraged to it, partly by observing that the Heavens and all the Elements conspired against him, as against one devoted to Destruction; partly, by the fair opportunity which God's Providence put into her hands; and principally, by the secret instinct of God inciting her to it, and assuring her of success in it. Or, What shall we judge of this fact of *Jaels*? It is a difficult question, and necessary to be determined, because on the one hand there seems to be great perfidiousness, and an horrid violation of all the Laws of Hospitality and Friendship, and of the Peace which was established between *Sisera* and her; and on the other side, this fact of hers is applauded and commended in *Deborah*'s Song, *Judg.* 5. 24, &c. And some who make it their business to pick quarrels with the Holy Scriptures, from hence take occasion to question and reject their Divine Authority, for this very passage, because it commends an act so contrary to all Humanity, and to great a breach of Faith: And whereas all the pretence of their Infidelity is taken from the following Song, and not from this History, wherein the Fact is barely related, without any reflection upon it; there are many Answers given to that Argument, as, 1. That there was no League of Friendship between *Jael* and *Sisera*, but only a Cessation of Acts of Hostility; of which see the Notes on *v.* 17. 2. That *Deborah* doth not commend *Jaels* words, *v.* 18. *Turn in my Lord, fear not*; in which the great strength of this Objection lies; but only her action, and that Artifice, that *he asked water, and she gave him milk*; which if impartially examined, will be found to differ but little from that of warlike Stratagems, wherein a man lays a Snare for his Enemy, and deceives him with pretences of doing something which he never intends. And *Sisera*, though for the time he pretended to be a Friend, yet was in truth a bitter and implacable Enemy unto God and all his people, and consequently to *Jael* her self. But these and other Answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men: It cannot be denied, that every word, or passage, or discourse which is recorded in Scripture, is not Divinely inspired, because some of them were uttered by the Devil, and others by Holy Men of God, but mistaken, (the Prophets themselves not always speaking by Inspiration) such as the Discourse of *Nathan* to *David*, 2 *Sam.* 7. 3. which God presently contradicted, *v.* 4, 5, &c. and several Discourses of *Job*'s three Friends, which were so far from being Divinely inspired, that they were in a great degree unsound, as God himself tells them, *Job* 42. 7. *Ye have not spoken of me the thing that is right, as my Servant* Job *hath*; this being so, the worst that any malicious mind can infer from this place is, That this Song, though indited by a good man or woman, was not Divinely inspired, but only composed by a person piously minded, and transported with Joy for the Deliverance of God's People, but subject to mistake; who therefore, out of zeal to commend the happy Instrument of so great a Deliverance, might easily overlook the indirectnesses of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a Prophetess, *Deborah*, and therefore must be Divinely inspired; it may be replied, 1. That it is not certain what kind of Prophetess *Deborah* was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were Prophets of both kinds, as hath been proved above on *ver.* 4. 2. That every expression of a true and extraordinary Prophet was not Divinely Inspired; as is evident from *Nathan*'s mistake above-mentioned, and from *Samuel*'s mistake concerning *Eliab*, whom he thought to be *the Lords Anointed*, 1 *Sam.* 16. 6.

22 And behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan, before the children of Israel.

24 And

24 And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAP. V.

Deborah exhorts to Praise: The begins: recounts the former Wonders and Mercies of God to his people, 1——5. From the Miseries of former times glories in their present state, 6——9. Excites the Governours, &c. to praise the Lord, 10——13. Commends the Chief of the Tribes who went forth willingly to this Battle, and checks the unwilling who tarried at home, 14——18. Describes the Victory in all its Circumstances, 19——22. Curseth Meroz for not coming to their assistance, 23. Extols Jael and her Act, 24——27. Derideth Sisera's Court Ladies, 38——30. Prays for like Judgment on their Enemies, and Prosperity to God's People, 31.

1 THen sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings, give ear, O ye princes: I, even I will sing unto the LORD, I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped; the clouds also dropped water.

5 The mountains melted before the LORD, even that Sinai, from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the high ways were unoccupied, and travellers walked through by-ways.

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governours of Israel, that offered themselves willingly among the people: Bless ye the LORD.

10 Speak, ye that ride on white asses, ye that sit in judgment, and ye that walk by the way.

11 They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts towards the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake Deborah: awake, awake, utter a song: arise Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have Dominion over the mighty.

14 Out of Ephraim was there a root of them against Amalek, after thee Benjamin, among thy peo-

Either 1. From the noise or sound, and consequently the force of those Arrows which are shot at them; but these seems the more, because this Epithete is frequently given to Bows and Arrows in Poetical Writings: Or, 2. From the Triumphant Noise and Shout of Archers, rejoycing when they meet with their Prey. At those Pits or Springs of Water, which were scarce and precious in those hot Countreys, to which the Peoples Necessities forced them oft to resort, and nigh unto which the Archers did usually lurk in Woods or, Thickets, or Hedges, that from thence they might shoot at them, and kill and spoil them. When they come to those places with freedom and safety, which before they could not, they shall with thankfulness rehearse this Righteous, and Faithful, and Gracious Work of God, in rescuing his People, and punishing his Enemies. Whom he mentions, because as their Danger was greater, *v.* 7, so was their Deliverance, and their Obligation to praise God. To wit, of their Cities, which were the chief places to which both City and Countrey resorted for publick Business and matters of Justice, from which they had been debarred by their Oppressors; but now they had free access and passage, either in or out of the Gates, as their occasions required; and they who had been driven from their Cities, now returned to them in Peace and Triumph; so the Citizens Deliverance is celebrated here, as the Countrey-mens is in the foregoing words.

people *r*: out of Machir *f* came down governors *t*, and out of Zebulun they that † handle the pen of the writer *u*.

† Heb. *Draw with the pen.*

u Now she relates the carriage and miscarriage of the several Tribes in this Expedition; and she begins with *Ephraim*. *v* Either First, of the *Ephraimites*: Or Secondly, of them that came forth to this Expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as *Isa.* 11. 10. and 53. 2. By which also she may note the fewness of those that came out of *Ephraim*, that *fruitful bough* consisting of many *branches*, *Gen.* 49. 22. yielding but one Branch or an handful of men to this service. *p* The constant and sworn Enemy of the *Israelites*, who were confederate with their last Oppressors the *Moabites*, *Judg.* 3. 13. and in all probability took their advantage now against the *Israelites* in the Southern or middle parts of *Canaan*, whilest their main Force was drawn Northward against *Jabin* and *Sisera*. Against these therefore *Ephraim* sent forth a Party, and so did *Benjamin*, as it here follows; and these hindred their conjunction with *Jabin's* Forces, and gave their Brethren the advantage of fighting with *Sisera* alone. *q* *Benjamin* followed *Ephraim's* Example. Or, *After thee, O Benjamin*: and thus the Pre-eminence is here given to *Benjamin* in two respects; First, that he was first in this Expedition, as indeed he lay nearer the *Amalekites*, and by his Example encouraged the *Ephraimites*. Secondly, That the whole Tribe of *Benjamin*, though now but finall, came forth to this War, when the numerous Tribe of *Ephraim* sent only an handful to it. *r* Either First, among the People of *Benjamin*, with whom those few *Ephraimites* united themselves in this Expedition. Or, Secondly, among the People or Tribes of *Israel*; to wit, those who engaged themselves in this War. *f* (*i.e.*) Out of the Tribe of *Manasseh*, which are elsewhere called by the name of *Machir*, as *Jos.* 13. 31. to wit, out of the half Tribe which was within *Jordan*; for of the other the speaks, v. 17. *t* Either Civil Governours, the Princes and great Persons, who were as ready to hazard themselves, and their ample Estates, as the meanest: Or Military Officers, valiant and expert Commanders, such as some of *Machir's* Posterity are noted to have been. *u* (*i.e.*) Even the *Scribes*, who gave themselves to Study and Writing, whereby they were exempted from Military Service, did voluntarily enter into this Service. Or, *they that drew*, to wit, the people after them, as that Verb is used, *Judg.* 4. 6. *With the people of the forces or warriors*. *i.e.* who did not only go themselves, but by their Letters invited and engaged others to go with them to the Battle.

* chap. 4. 14.
† Heb. *on foot.*
‖ Or, *in the divisions*, &c.
† Heb. *impressions.*

15 And the princes of Issachar *were* with Deborah *x*: even Issachar *y*, and also * Barak *z*, he was sent on † foot into the valley: ‖ for the divisions *a* of Reuben there were great † thoughts *b* of heart.

x (*i.e.*) Ready to assist her. *y* Heb. *And Issachar*, (*i.e.*) the Tribe or People of *Issachar*, following the Counsel and Example of their Princes, and being now at their Commandments, as they were afterwards upon another Occasion, 1 *Chron.* 12. 32. *z* Or, even *as Barak*, *i.e.* They were as hearty and valiant as *Barak* their General; and as he *Marched on foot* here and *Judg.* 4. 10. against their Enemies Horses and Chariots, and that *into the valley*, where the main use of Horses and Chariots lies; so did they with no less Courage and Resolution. *a* Or, *Separations*, whereby they were divided or separated, not so much one from another in their Thoughts, Counsels, and Carriage in this War, (for they seem to be all too well agreed in abiding at home with their Sheep, as it follows) as all from their Brethren, from whom they were divided no less in their Designs and Affections, than in their Situation by the River *Jordan*: and they would not joyn their Interests and Forces with them in this common Cause. *b* Or, *great Searchings*, as it is *v.* 16. Great and sad Thoughts, and Debates, and Perplexities of Mind among the *Israelites*, to see themselves deserted by so great and potent a Tribe as *Reuben* was.

‖ Or, *in*

16 Why abodest thou among the sheep folds, to hear the bleatings of the Flocks *c*? ‖ for the divisions of Reuben *there were* great searchings of heart.

c Why wast thou so unworthy and cowardly, so void of all zeal for God, and Compassion towards thy Brethren, and Care for the Recovery of thy own Liberties and Privileges, that thou wouldest not engage thy self in so just, so necessary, and so noble a Cause, but didst prefer the care of thy Sheep, and thy own present Ease and Safety, before this generous Undertaking? *Reuben* thought Neutrality their wisest course; being very rich in Cattel, *Numb* 32. 1. They were loth to run the hazard of so great a Loss, by taking up Arms against so potent an Enemy as *Jabin* was: and the bleatings of their Sheep were so loud in their ears, that they could not hear the Call of *Deborah* and *Barak* to this Expedition.

(O. *Assert.* Dan remain in ships? ‖ shore *g*, and abode in his ‖ breaches *h*.

d Gilead is sometimes taken more largely, for all the Land of the *Israelites* beyond *Jordan*, as *Numb.* 32. 1. 26, 29. So it is not here taken, because *Gilead* is here distinguished from *Reuben* and his Land: sometimes it is taken more strictly for that part of the Land beyond *Jordan* which fell to the half-tribe of *Manasseh*, as *Numb* 32. 39. 40. *Deut.* 3. 15. *Jos.* 17. 1. And sometimes both for that part of *Manasseh's*, and for *Gad's* Portion, as *Jos.* 13. 24, 25, 29, 30, 31. And so it seems to be understood here; and the Land of *Gilead* is here put for the People or Inhabitants of it, *Gad* and *Manasseh*. *e* In their own Portions, and did not come over *Jordan* to the help of the Lord, and of his People, as they ought to have done. *f* *Dan*, whose Coast was near the Sea, was wholly intent upon his Merchandize, and Shipping, as the great Instrument both of his Riches and Safety; and therefore would not joyn in this Land-Expedition. *g* Where their Lot lay. *h* Either, First, in the creeks of the Sea, whether in design to save themselves by Ships in case of danger, as *Dan* also intended; or upon pretence of repairing the Breaches made by the Sea into their Country. Or, Secondly, in their broken and craggy Rocks and Caves therein, in which they thought to secure themselves.

18 * Zebulun and Naphtali *were* a people *that* † jeoparded *i* their lives unto the death, in the high places of the field *k*.

* Heb. *A people.*
† Heb. *reproached their soul to the death.*

i Heb. *despised*, or *reproached*, or *contemned*, comparatively; they thought those rather to venture upon a generous and honourable Death, than to enjoy a shameful and servile Life. *k* i.e. Upon that large and eminent Plain in the top of Mount *Tabor*, where they put them selves in Battel Array, and expected the Enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

19 The kings *l* came *and* fought: then fought the kings of Canaan in Taanach, by the waters of Megiddo *l*: they took no gain of money *m*.

l Either confederate with him, or subject to him: for it is known, That there were divers petty Kings in those parts; which also oftimes were subject to one greater and more potent king; and particularly, this *Hazor*, where this *Jabin* now Reigned, *Judg.* 4. 2. *was beforetime the head* of divers petty *Kingdoms*, *Jos.* 11. 10. *Taanach* and *Megiddo* were two eminent Cities, belonging indeed to *Manasseh*, *Judg.* 1. 27. but seated in the Tribe of *Issachar*, *Jos.* 17. 11, not far from Mount *Tabor*, *Jos.* 19. 10. *Judg.* 1. 27. nor from the River *Kishon*. *m* Either, First, from *Sisera*. They fought without Pay, whether from meer hatred of the *Israelites*, and a desire to be revenged upon them: or from a full hope and confidence of Paying themselves abundantly out of *Israel's* Spoils. Or, Secondly, From the *Israelites*; fo the fenfe is, They fell, loft all their hopes of Money, and rich Spoils and Booty, which they affured themselves of; inftead of gaining a Prey, they loft Themselves.

20 They fought from heaven *n*; the ſtars *o* in their † courſes *p* fought againſt Siſera.

† Heb. *their goings.*

n Or, *they from heaven*, or *the heavenly Hoſt fought*, by Thunder, and Lightning, and Hail-ſtones, poſſibly mingled with Fire. Compare *Joſ* 10. 11. and 1 *Sam.* 7. 10. *o* Which raiſed theſe Storms by their Influences, which they do naturally and ordinarily, but now far more, when God ſharpened their Influences, and diſpoſed the Air to receive and improve their impreſſions. *p* Or, *from their paths*, or *ſtations*, or *high-places*. As Soldiers fight in their Ranks and places aſſigned them, ſo did theſe, and that with advantage, as thoſe Enemies do, which fight from the higher ground.

† Heb. *Heaven.*
† Heb. *destroyed.*

21 The River of Kiſhon *q* ſwept them away; that ancient river *q* the river Kiſhon. O my ſoul, thou haſt trodden down ſtrength *r*.

q Which, though not great in it ſelf, and therefore fordable, was now much ſwelled and encreaſed by the foregoing Storm and Rain, as *Joſephus* affirms; and therefore drowned thoſe who being purſued by the hand of God, and by the *Iſraelites*, were forced into it, and thought to paſs over it, as they did before. *r* So called, either, Firſt, in oppoſition to thoſe Rivers which are of a later Date, being made by the hand and Art of Man. Or, Secondly, Becauſe it was a River anciently famous for ſome remarkable Exploits, for which it was celebrated by the antient Poets or Writers, though not here mentioned. *r* (*i.e.*) Thou, O *Deborah*, though but a weak Woman, haſt by God's Aſſiſtance and Bleſſing upon thy Counſels and Prayers, ſubdued a potent Enemy. Such Apoſtrophes and abrupt Speeches are frequent in Poetical Scriptures.

† Heb. *the words.*
† Exod. 35. 5.
† Heb. *to the head of a man.*
† Heb. *for the rocks of the ſpoil.*

22 Then were the horſe hooofs broken *ſ* by the means of the ‖ pranſings *t*, the pranſings of their mighty ones *u*.

(O. *by reason of*)

ſ Their Horſes, in which they put moſt confidence, had their hoofs, Which is their ſupport and ſtrength, broken, either by dreadful Hail-ſtones, or rather, by their ſwift and violent running over the ſtony grounds, when they fled away with all poſſible ſpeed from God and from *Iſrael*. *t* Or, *becauſe of their fierce or luſtie courſes*. *u* Either, Firſt, of their ſtrong and valiant Riders, who forced their Horſes to run away as faſt as they could. Or, Secondly, Of their Horſes, as this word ſignifies, *Jer.* 8. 16. and 47. 3. and 50. 42. (*i.e.*) of themſelves: the Antecedent for the Relative.

† Heb. *was strong.*

23 Curſe ye Meroz *x*, (ſaid the angel of the LORD) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the LORD *x*, to the help of the LORD againſt the mighty.

x A place then, no doubt, eminent and conſiderable, though now there be no remembrance of it left, which poſſibly might be the effect of this bitter Curſe; as God curſeth *Amalek* in this manner, that he would utterly *blot out their remembrance*, &c. *Exod.* 17. 14. *Deut.* 25. 19. And this place above all others may be thus ſeverely curſed; either becauſe it was near the place of the Fight, and therefore had the greateſt opportunity and obligation to engage with, and to aſſiſt their Brethren; and their denying their help, was a great diſcouragement to all their Brethren, whoſe hearts, no doubt, were greatly afflicted, and might have utterly fainted at this great Miſcarriage, and ſcandalous Example; or for ſome other great Aggravation of their Cowardlie and Treachery, which may eaſily be imagined, though it be not here expreſſed. *y* She ſignifies, that this Curſe proceeded not from her ſpleen or ill will towards that place, nor from her own private opinion or affection, but from Divine inſpiration; and that if all the reſt of the Song ſhould be taken but for the Breathings and Expreſſions of a pious and devout Soul, but liable to miſtake, yet this Branch of it was immediately dictated to her by the Lord, by the Miniſtry of an Angel: otherwiſe ſhe neither would nor durſt have uttered ſo bitter a Curſe againſt

againſt them. *z* Either, Firſt, Of the Lord's People: for God takes what is done for, or againſt his People, as if it was done to himſelf, See *Iſa.* 63. 9. *Zech.* 2. 8. *Matth.* 25. 45. Or, Secondly, Of the Lord himſelf, who though he did not need, yet did require and expect their help and concurrence: and he expreſſeth it thus, to ſhew the ſinfulneſs and unreaſonableneſs of their cowardly deſertion of this Cauſe, becauſe it was the Cauſe of God, and they had the Call of God to it, whom they knew to be able eaſily to crush that Enemy whom they dreaded, and who had promiſed to do it

24 Bleſſed above women *a*, ſhall * Jael the wife of Heber the Kenite be; bleſſed ſhall ſhe be above women in the tent *b*.

* chap. 4. 17.

a Celebrated, and praiſed, and endowed with all ſorts of Bleſſings more than they. But of this fact of *Jaels*, ſee the Notes on *Judg.* 4. 21. *b* In her Tent or Habitation, in her Houſe and Family, and all her Affairs: for ſhe and hers dwelt in Tents. The *Tent* is here mentioned in Alluſion to the place where this Fact was done.

‖ Or, *cream.*

25 He asked water, *and* ſhe gave *him* milk; ſhe brought forth ‖ butter *c* in a lordly diſh *d*.

c Or, *Cream*, *i.e.* The choiceſt of her Milk: ſo the ſame thing is repeated in differing words. *d* Which you are not to underſtand of ſuch a ſtately and coſtly Diſh as the Luxury of after Ages brought in, which is not agreeable to the ſimplicity either of this Family, or of thoſe ancient Times; but of a comely and convenient Diſh, the beſt which ſhe had, and ſuch as the better ſort of Perſons then uſed.

† Heb. *hammer-ed.*

26 She put her hand *e* to the nail, and her right hand to the workmans hammer: and with the hammer ſhe † ſmote Siſera, ſhe ſmote off *f* his head, when ſhe had pierced *g* and ſtricken through his temples.

e i.e. Her left hand, as appears from the nature of the thing; and from the *right hand*, which is oppoſed to it. *f* Or, *ſtruck through*, as the *LXX* and *Syriack* render it: or *broke*, as the *Chaldee* hath it. *g* Heb. *and ſhe pierced*: or, *and* the Nail *pierced*.

† Heb. *between her feet.*
† Heb. *destroyed.*

27 † At her feet he bowed, he fell, and lay down *h*: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

h Here is a lively repreſentation of the thing done. At the firſt blow or wound he was awakened, and made ſome attempt to riſe; but being aſtoniſhed and very weak, ſhe alſo following her firſt blow with others, he found himſelf impotent, and fell down dead; and then ſhe ſtruck the Nail quite through his head into the ground, as is ſaid, *Judg.* 4. 21.

28 The mother of Siſera looked out at a window *i*, and cried through the latteſs, Why *is* his chariot ſo long in coming? why tarry the wheels of his chariots?

i Expecting to ſee him returning: for ſhe concluded, that he went forth not ſo much to Fight, as to take the Spoil.

† Heb. *her words.*
† Exod. 35. 5.
† Heb. *to the head of a man.*
† Heb. *for the rocks of the ſpoil.*

29 Her wiſe ladies anſwered her, yea, ſhe returned † anſwer to her ſelf,

30 *Have they not ſped? have they *not* divided the prey *k*, † to every man a damſel *or* two? To Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* for † the necks of *them that take* the ſpoil *l*.

* Heb. *Finding, do they not divide the prey?*

k i.e. It is certain they have got the prey, only they tarry to view it and diſtribute it, according to every Mans quality and merit. *l* Heb. *of the prey*; the *prey* put for *the men of prey*, thoſe, or who take the Prey; as *kindred* is put for *a man of kindred*, or a *kinſman*, *Ruth* 3. 2. and *Belial*, for *a man of Belial*, 2 *Sam.* 16. 7. And *days*, for *a man of days*, or an old man, *Job* 32. 7.

‖ 2 Sam. 23. 4.

31 So *m* let all thine enemies periſh, O LORD: but *let them* that love him, *be* as † the ſun when he goeth forth in his might *n*. And the land had reſt forty years *o*.

(O. *morning ſpringeth*)

m i.e. So ſuddenly, ſo ſurely, ſo effectually and irrecoverably. *n* When he firſt riſeth, and ſo goeth on in his courſe, which he doth with great might, even *in a ſtrong man that runneth a race*, *Pſal.* 19. 5. and ſo as no creature can ſtop, or hinder him; even ſo irreſiſtible let the people be. *o* How to be compared, ſee before on *Judg.* 3. 11.

CHAP. VI.

The Midianites oppreſs Iſrael, 1,—5. *A Prophet raiſed rebukes them*, 7,—10. *An Angel call's Gideon to Iſrael's deliverance*, 11,—16. *Confirms him by a miracle*, 17,—21. *He builds an altar: calls it Jehovah Shalom: and offereth there. By God's command he breaks down the Altar of Baal: His name Jerub-baal*, 22,—32. *The Midianites gather together to fight: And Gideon prepares againſt them: God ſtrengthens and confirms him by a miracle*, 33,—40.

AND the children of Iſrael did evil in the ſight of the LORD: and the LORD delivered them into the hand * of Midian *a* ſeven years.

* Heb. 3. 7.

a For although the generality of the *Midianites* had been cut off by *Moſes* about 200 years ago, yet many of them doubtleſs fled into the neighbouring Countries, whence afterwards they returned into their own Land, and in that time might eaſily grow to be a very great Number; eſpecially, when God furthered their increaſe, that they might be a fit ſcourge for his People *Iſrael* when they tranſgreſſed.

† Heb. *was strong.*

2 And the hand of Midian † prevailed againſt Iſrael, *and* becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves *b*, and ſtrong holds.

b In which they might ſecure their Perſons and Proviſions from the hands of the *Midianites*.

3 And ſo it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt *c*, even they came up againſt them.

c i.e. The *Arabians*, who are commonly called *the children of the eaſt*, as Gen. 25. 3. *Judg.* 8. 10, 11. *Iſa.* 11. *Ezek.* 25. 4. Not all the *Arabians*, for in that were many, and divers People; but in the Eaſtern part of *Arabia*.

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto Gaza *d*, and left no ſuſtenance for Iſrael, neither ſheep, nor ox, nor aſs.

Or, *asses*

d i.e. From the Eaſt, on which ſide they encamped, to the Weſt, where Gaza was near the Sea: ſo they deſtroyed the whole Land.

5 For they came up with their cattel, and their tents, and they came as graſſhoppers for multitude; for both they and their camels were without number: and they entred into the land to deſtroy it.

e i.e. So many that it was not eaſie to number them. It is an *Hyperbole*.

6 And Iſrael was greatly impoveriſhed becauſe of the Midianites, and the children of Iſrael cried unto the LORD.

7 ¶ And it came to paſs when the children of Iſrael cried unto the LORD, becauſe of the Midianites,

† Heb. *a man, a prophet.*

8 That the LORD ſent † a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the LORD God of Iſrael, I brought you up from Egypt, and brought you forth from the houſe of bondage:

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

* 2 King. 17. 35, 38. Jer. 10. 2.

10 And I ſaid unto you, I *am* the LORD your God, * fear not *f* the gods of the Amorites, in whoſe land ye dwell: but ye have not obeyed my voice.

f i.e. Do not ſerve or worſhip them.

† Heb. *called Gideon.*

11 ¶ And there came an angel of the LORD, and ſate under an oak which *was* in Ophrah *g*, that *pertained* unto Joaſh the Abi-ezrite *h*: and his ſon * Gideon † threſhed wheat *i* by the wine-preſs *k*, † to hide *it* from the Midianites.

g To wit, in *Manaſſeh*: for there was another *Ophrah* in *Benjamin*, *cauſe it to Joſ.* 18. 23. *h* Of the Poſterity of *Abi ezer*, of whom, ſee *Joſ.* 17. 2. *Jeſee.* 1 *Chron.* 7. 18. See *Judg.* 8. 27, 32. *i* Not with Oxen, as the manner was, *Deut.* 25. 4. but with a Staff to prevent diſcovery. Or, in the place where the Wine-preſs ſtood, not in the common Floor.

12 And the angel of the LORD appeared unto him, and ſaid unto him, The LORD *is* with thee *l*, thou mighty man of valour *m*.

l i.e. Will aſſiſt thee againſt thine and mine Enemies. *m* To whom I have given Strength and Courage for this end.

13 And Gideon ſaid unto him, Oh my lord, if the LORD be with us, why then is all this befaln us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hand of the Midianites.

14 And the LORD looked upon him *n*, and ſaid, * Go in this thy might *o*: and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee *p*?

* 1 Sam. 12. 11. Heb. 11. 32.

n With a ſetled and pleaſant Countenance, as a teſtimony of his favour to him, and of his readineſs to help him. *o* Or, *in this, or in thin time in thy might*: the ſtrength which thou haſt already received, and doſt now further receive from me, is ſufficient with my help, *p* I do hereby give thee Command and Commiſſion for this Work, and therefore am able and in Honour to aſſiſt thee in it.

15 And he ſaid unto him, Oh my lord, wherewith ſhall I ſave Iſrael? behold † my family *q* is poor *r* in Manaſſeh, and I *am* the leaſt *s* in my fathers houſe.

† Heb. *my thousand is the meanest.*

q Heb. *my thouſand*: for the Tribes were diſtributed into ſeveral thouſands, whereof each thouſand had his peculiar Governour. *r* i.e. Weak and contemptible. *s* Either for Age, or for Wiſdom, and fitneſs for ſo great a Work.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites as one man *t*.

t As eaſily, as if they were all but one Man; or, thou ſhalt deſtroy them to a Man, as he did, *Judges* 8.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a ſign, that thou talkeſt with me *u*.

u That it is *thou*, to wit, an Angel or Meſſenger ſent from God, that appears to me, and diſcourſeth with me; and not a Phancy or Deluſion; that thou art in truth what thou ſeemeſt and pretendeſt to be, v. 12. Or, *a ſign of that which thou talkeſt with me*; i.e. That thou wilt ſtil be my mate the *Midianites*.

‖ Or, *meat-offering.*

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my ‖ preſent *x*, and ſet it before thee *y*. And he ſaid, I will tarry until thou come again.

z Not a Sacrifice, because neither was *Gideon* a Priest, nor was this the place of Sacrifice, nor was any Altar here, nor was there any such Sacrifice as here follows, appointed by God; but a repast, or some food for the Angel, which he thought to be a man, as appears by v. 22. Compare *Judg.* 13. 15. and *Gen.* 18. 5. y That thou must eat and refresh thy self.

† Heb. a kid of the goats.

19 ¶ And Gideon went in, and made ready † a kid, and unleavened cakes of an Ephah of flour z: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 To wit, out of the choicest part of a whole *Ephah*; as also he brought to him the best part of a kid dressed; for a whole Ephah, and a whole kid had been very superfluous, and improper to provide for, and set before one Man.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes, and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes a; then the angel of the LORD departed out of his sight.

a By which he shewed himself to be no Man that needed such Provisions, but a true Angel of God, or the Son of God; and by this influence of his Omnipotency, gave him assurance, that he both could, and would confume the *Midianites*.

Levit. 9. 24.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas b, O LORD God! for because c I have seen an angel of the LORD face to face.

b Unusual words, Exod. 15. 17. Chap. 13. 22.

b I am an undone Man; I must die, and that speedily; for that he feared, v. 23. according to the common opinion in that case; of which see Gen. 16. 13. and 32. 30. *Exod.* 33. 20. *Deut.* 5. 25. 26. c Or, *for therefore*, &c. i.e. Therefore God hath shewed me this sight as a pledge of my death.

23 And the LORD said unto him d, Peace *be* unto thee; fear not, thou shalt not die.

d By inward suggestion, rather than in a visible Apparition. e That shall receive no hurt by this Vision, as thou fearest; but only *peace*, i.e. all the blessings needful for thy own happiness, and for the present work; for this is a very comprehensive Phrase among the *Hebrews*.

24 Then Gideon built an altar there e unto the LORD, and called it ‖ Jehovah-shalom f: unto this day it *is* yet in Ophrah of the Abi-ezrites.

‖ That is, *the Lord send peace.*

f To wit, on the top of the Rock, as is evident from v. 20. and especially from v. 26. where that which is here expressed only in general, and by anticipation, is more particularly described, according to the usage of the Scripture. g i.e. *The Lords peace*; the sign or witness of God's speaking Peace to me, and to his People: or the place where he spake Peace to me, when I expected nothing but Destruction.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy fathers young bullock, *even* the second bullock *of* seven years old, and throw down the altar of Baal that thy father hath *it*, and cut down the grove that *is* by it h:

† Or, *and.*

† Exod. 34. 13. Deut. 7. 5.

b Thus there was but one Bullock, which was *young*, to wit, comparatively, but not simply, for it was seven years old; and of such this *Hebrew* word is used, *Job* 21. 10. For these Creatures are fruitful above seven years. Or thus, *thy Fathers young Bullock, and thy second Bullock*; for there were two Bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this Command, v. 28. it is probable it was but one; and the *Hebrew* Particle, *vau, and*, is put exegetically for *even*, or, *to wit*, as in every where. And this he calls his *Fathers young Bullock*, both because his Father was the owner of it, and because his Father kept and fed it for a Sacrifice to *Baal*. For because it is likely his Father kept divers of these Cattel or fattening Pigs and Statures for that use, either to bless on, or at the Peoples charge; therefore he adds by way of limitation, that he should not take the eldest and the greatest, but the *second*; to wit, in Age, or Stature, or Goodliness, or in the order of Sacrifice, that which was to have been sacrificed to *Baal* in the Second place. And this he singled out because of its age; for being *seven years old*, it began with the *Midianitish* Calamity, and being as it were fortified, did fitly signifie, that the Period of that Misery was now come. i Which the Father built in his own Ground, though for the common use of the whole City, v. 28, 29, 30. k Planted by the Altar for Idolatrous or impure uses, as the manner of Idolaters was. See *Judg.* 3. 7. This Action might seem to be due to his Fathers Rights and Authority; but God's Command was to destroy whatever, and Gideon was now called to be the Supreme Magistrate, whereby he was made his Father's Superiour, and was impowered, and authorized, and enjoyned to root out all Idolatry and Superstition, and the Instruments thereof.

† Heb. upon the top of this ſtrong place.

26 And build an altar unto the LORD thy God, upon the top of this † rock *h*, ‖ in the ordered place *m*, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

‖ Or, in an orderly manner.

g Heb. *the ſtrength of this ſtrong hold*: for in that Consideration the *Israelites* retreated to thoſe Rocks, and hid and fortified themſelves in them. h i.e. In a plain and ſmooth part of the Rock, where an Altar may be conveniently built. Or, *in order*, i.e. in ſuch manner as I have appointed; for God had given Rules about the building of Altars. *n Gideon* was no Prieſt, nor was this the appointed place of Sacrifice; but God can diſpenſe with his own Inſtitutions, though we may not; and his Call gave *Gideon* ſufficient Authority.

27 Then Gideon took ten men of his ſervants *o*, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared *p* his fathers houſhold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

o Whom doubtleſs he had acquainted with his deſign, and the aſſurance of ſucceſs in it, whereby they were eaſily induced to aſſiſt him, if not ſincerely, yet for the expectation of advantage to themſelves by it. *p* Not ſo much, leſt he ſhould ſuffer for it, for he knew very well the doing it by night with ſo many hands could not hinder the diſcovery, and conſequently the puniſhment of it; but leſt he ſhould be prevented from doing it.

28 ¶ And when the men of the city aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the ſecond bullock was offered upon the altar *that was* built *q*.

q Not upon *Baal's* Altar, for which it was deſigned; but upon an Altar erected in contempt of *Baal*.

29 And they ſaid one to another, Who hath done this thing? And when they enquired, and aſked, they ſaid, Gideon the ſon of Joaſh hath done this thing *r*.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſon, that he may die: becauſe he hath caſt down the altar of Baal, and becauſe he hath cut down the grove that *was* by it.

r Which they might eaſily conjecture, partly by his known averſion from the worſhip of *Baal*, and partly becauſe no other Perſon durſt preſume to do ſuch a thing; but they might more certainly learn it from ſome of the Perſons imployed in it, who through fear or favour might inform them.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal *s*? will ye ſave him? he that will plead for him, let him be put to death *t*, whilſt it *is yet* morning *u*: if he *be* a god, let him plead for himſelf *x*, becauſe *one* hath caſt down his altar.

s Why are you ſo zealous in pleading for that *Baal*, for the worſhip whereof you ſuffer ſuch grievous Calamities at this day, and from whom you have no help? It is plain, that *Joaſh* had been a worſhipper of *Baal*: either therefore he was now convinced by Gideon's Information and Action, or he makes uſe of this Pretence to preſerve his Son, being indeed indifferent in matters of Religion; and therefore as he did worſhip *Baal* to comply with his Neighbours, ſo now he deſerts him, to reſcue his Son. *t* He that ſhall further plead for ſuch a god as this, deſerves to die for his folly and impiety. This not probable, that this was all which he ſaid for his Son's deference: or that he would neglect to mention the Call his Son had from God to it, the Apparition of an Angel, the Promiſe of Deliverance: but it is uſual in Scripture to give only ſome ſhort hints of thoſe Things which were more largely diſcourſed. *u* i.e. Inſtantly, without delay; for it was now Morning-time, as appears from v. 28. &c. *x* As the God of *Iſrael* hath often done when any Indignity or Injury hath been done to him. But *Baal* hath now ſhewed, that he is neither able to help you, nor himſelf; and therefore is not worthy to be ſerved any longer. This courageous and reſolute Anſwer was neceſſary to ſtop the torrent of the Peoples Fury; and it was drawn from him, partly by the Senſe of his Son's extreme Danger, and partly by the Confidence he had, that God would plead his own Cauſe, and uſe him for the Reſcue of his People.

32 Therefore on that day he called him *y* Jerub-baal, ſaying, Let Baal plead againſt him, becauſe he hath thrown down his altar.

y i.e. *Joaſh* called *Gideon* ſo, *Judg.* 7. 1. in remembrance of this noble Exploit, and to put a ſtrand upon *Baal*.

33 ¶ Then all the Midianites, and the Amalekites, and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel *z*.

z Not that *Jezreel* in *Judah*, of which *Joſ.* 15. 56. but another in the Borders of *Manaſſeh* and *Iſſachar*, *Joſ.* 17. 16. and 19. 18. which was not far diſtant from *Ophrah*, where *Gideon* dwelt, and near.

34 But the ſpirit of the LORD † came upon Gideon *a*, and he ‖ blew a trumpet, and Abiezer *b* was gathered after him.

† Heb. clothed.

‖ Or, cauſed to ſound.

a Inſpiring him with extraordinary Wiſdom, and Courage, and Zeal to vindicate God's Honour, and his Country's Liberty. Compare 1 Chron. 12. 18. and 2 Chr. 20. b i.e. The *Abiezrites*, his Kindred and their Servants, and others; who finding no harm comming to him for the deſtroying of *Baal*, but rather a bleſſing from God, in giving him Strength and Courage for ſo great and dangerous an Attempt, changed their Minds, and followed him as the Perſon by whom the God would deliver them.

35 And he ſent Meſſengers throughout all Manaſſeh *c*, who alſo was gathered after him; and he ſent Meſſengers unto Aſher, and unto Zebulun, and unto Naphtali *d*, and they came up to meet them.

c On both ſides of *Jordan*. *d* Becauſe theſe Tribes were neareſt to him, and ſo could ſooneſt join with him; and were neareſt the Enemy alſo, v. 33. and therefore were moſt ſenſible of the Calamity.

mity, and would in all reaſon be moſt forward to reſcue themſelves from it.

36 ¶ And Gideon ſaid unto God *e*, If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

e In way of humble Supplication, partly for the ſtrengthning of his own Faith, and partly for the greater encouragement of his Soldiers in this great and ſtrange Attempt.

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and *it be* dry upon all the earth *beſide f*; then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

f i.e. Upon all that ſpot of ground which adjoyneth to, and encompaſſeth the Fleece.

38. And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl full of Water.

Gen. 18. 32.

39. And Gideon ſaid unto God, * Let not thine anger be hot againſt me, and I will ſpeak but this once: Let me prove, I pray thee, but this once with the fleece. Let it now be dry only upon the fleece, and upon all the ground let there be dew *g*.

g Which was more difficult and preternatural than the former inſtance, becauſe if there be any moiſture, ſuch bodies as fleeces of Wool are moſt likely to drink it up.

40. And God did ſo that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAP. VII.

Gideon with two and thirty thouſand Men encamps againſt the Midianites: theſe, by God's Command and Token are leſſened to 300. 1—8. He is encouraged by a Dream, and its Interpretation, 9—14. diviideth his Army into 3 Companies: who all with one accord blow the Trumpets: and break the Pitchers, wherein the Lamps were, in pieces, 16—20. The Midianites are terrified, fly and deſtroy one another, 21, 22. The next adjoyning Iſraelites purſue them to ſtop their Paſſage over Jordan Two Princes of the Midianites are taken by the Ephraimites, 23—25.

THen Jerubbaal (who *is* Gideon) and all the People that *were* with him, roſe up early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them, by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee *are* too many for me *b* to give the Midianites into their hand, leſt Iſrael vaunt themſelves againſt me, ſaying, Mine own hand hath ſaved me.

b i.e. For my purpoſe; which is, ſo to deliver *Iſrael*, that it may appear to be my own miraculous act, that ſo I may have all the Glory of it, and they may be more ſtrongly obliged to love and ſerve me.

3 Now therefore go to, proclaim in the ears of the People, ſaying, * Whoſoever is fearful and afraid, let him return and depart early from mount Gilead *c*: and there returned of the People twenty and two thouſand *d*, and there remained ten thouſand.

* Deut. 20. 8.

c Not that famous *Mount Gilead* which was beyond *Jordan*; for it is apparent that both the Camps of the *Iſraelites* and of the *Midianites* were on this ſide *Jordan*: but another *Mount Gilead* in the Tribe of *Manaſſeh*; which might be ſo called, either for ſome reſemblance it had with the other *Mount Gilead*, or in remembrance of their Father *Gilead*; or, that this might be a memorial of their near relation to their Brethren, notwithſtanding their being divided one from another by *Jordan*; or, for ſome other reaſon now unknown at this diſtance of Time and Place. Or, the words may be rendred *towards Mount Gilead*; for the *Hebrew* Particle *min*, or *men*, is ſometimes rendred *towards*, of which ſee *Gen.* 11. 2. and 13. 11. *Deut.* 32. 2. 2 *Sam.* 6. 2. And ſo it may be underſtood of the famous *Mount Gilead*, beyond *Jordan*, which he may mention here, either, 1. Becauſe many of his Soldiers were of that half Tribe of *Manaſſeh* which dwelt there, and ſo it was moſt proper for them to return thither; Or, 2. Becauſe that was their fartheſt courſe, to get fartheſt from the danger which they feared; Or, 3. Becauſe though he would remove them from danger, yet he would not have them diſperſed, but kept together in a Body about *Mount Gilead*; knowing that they who had not Courage enough to fight their Enemies, might have Valour enough to purſue them, when they were beaten by others; and ſuſpecting, That the *Midianites*, if beaten, would probably flee that way. *d* Who finding their whole Army to be very ſmall, in compariſon of their Enemies, who were a Hundred Thirty Five Thouſand, *Judg.* 8. 10. and they, no doubt well Armed and Diſciplined, and encouraged by long Succeſs; whereas the *Iſraelites* were diſ-ſpirited with long Servitude, and many of them unfurniſhed with Arms and Proviſions; loſt the Courage which in the beginning they ſeemed to have.

4 And the LORD ſaid unto Gideon, The People *are* yet too many: bring them down unto the water *e*, and I will try them for thee *f* there, and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee: and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go up.

e Either that which ran from the Well of *Harod*, mentioned v. 1. or ſome other Brook. *f* Becauſe thy Proclamation hath not ſufficiently tried them; for many who are fearful indeed, will put on the face, and deſire the opinion of being Valiant Perſons; I will take another courſe.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his knees to drink *g*.

g It is true, there may be natural reaſon given, why ſome did only Lap of the Water, when others bowed themſelves; from the Temperance, or Fortitude, or Patience, or Conſcience, or Diligence of the one; and the Intemperance or Cowardiſe, or Impatience, or Weakneſs, or Sluggiſhneſs of the others: but there is room to be meer conjectures: The true reaſon and cauſe of all ſeems to be only this, That God would reduce them to a very ſmall number, which was likely to be done by this means: for the Soldiers of the Year being hot, and the generality of the Soldiers weary, and thirſty, and faint, they would moſt probably bow down upon their Knees, that they might more fully refreſh themſelves by a liberal draught, as indeed they did; and it could be expected that there would be but few, who either could or would ſtand to refreſh themſelves in this manner; eſpecially, when God conſpired in the work, and ſo diſpoſed of the Minds and Bodies of them, that all, except Three Hundred, ſhould lie down to drink.

6 And the number of them that lapped, putting their hand to their mouth *h*, were three hundred Men: but all the reſt of the People bowed down upon their knees to drink water.

h Taking up a little water in the Palm of their hands to put into their mouths.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place *i*.

i i.e. To his own home, as *Numb.* 22. 11.

8 So the people took victuals in their hand, and their trumpets *k*: and he ſent all the reſt of Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

k i.e. The Trumpets belonging to the whole Army, even to thoſe who were gone away, which he retained for the uſe here following. See v. 16.

9 ¶ And it came to paſs the ſame night *l* that the LORD ſaid unto him *m*, Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

l After he had diſmiſſed all but the Three Hundred. *m* In a Dream or Viſion of the Night.

10 But if thou fear to go down *n*, go thou with Phurah thy ſervant down to the hoſt.

n To wit, without ſome farther aſſurance of thy Succeſs, I will condeſcend ſo far to thee, as to give thee another Sign.

11 And thou ſhalt hear what they ſay, and afterward ſhall thine hands be ſtrengthned *o* to go down unto the hoſt. Then went he down with Phurah his ſervant unto the out-ſide ‖ of the armed men that *were* in the hoſt.

o Thou wilt be encouraged to proceed, notwithſtanding the ſmallneſs of thy number, which may deterr thee.

‖ Or, *by the ſide.*

12 And the Midianites, and the Amalekites, and all the children of the eaſt, lay along in the Valley * like graſhoppers for multitude, and their Camels *were* without number, as the ſand by the ſea-ſide for multitude.

* Chap. 6. 5. & 7. 12.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, a cake of barley bread *p* tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay all along.

p A weak and contemptible thing; and in it ſelf as unable to overthrow a Tent, as to remove a Mountain: but being driven by a Divine hand, bore down all before it; which is fitly reſembled *Gideon's* caſe, which was mean and deſpicable, as Barley bread, *Judg.* 6. 15. yet he was Mighty, through God, to deſtroy the *Midianites*.

14 And his fellow anſwered and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſon of Joaſh, a man of Iſrael *q*: *for* into his hand hath God delivered Midian and all his hoſt.

q As there are many examples of ſignificant Dreams, given by God to Heathens, as *Gen.* 41. *Dan.* 2. and 4. ſo ſome of them had the gift of interpreting Dreams; which they ſometimes did by Study and Art, and ſometimes by Divine direction or aſſiſtance in ſome caſes.

15 And it was *ſo*, when Gideon heard the telling of the dream *r*, and † the interpretation thereof, that † Heb. *the breaking of it.* he worſhipped *ſ*, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

r Which he underſtood, though unſeen in the *Midianitiſh* Languages either, becauſe it was near akin to the *Hebrew*, being only a differing Dialect of it; or, becauſe the *Israelites* had now been acculſomed to the *Midianites* Company and Converſe for ſeven years. *ſ* He praiſed God for this miraculous Work and ſpecial encouragement, whereby he was confirmed in his enterprize.

16 And he divided the three hundred men into three companies *t*, and he put a trumpet in every man's hand with empty pitchers, and ‖ lamps *u* within the pitchers.

t To make a shew of a vast Army encompassing them. *u* Or, Other stuff of such materials as would quickly take fire, and keep it for some time. *x* Partly to preserve the Flame from the violence of Wind and Weather; and partly to conceal it, and surprise their Enemy with sudden and unexpected Flashes of Light.

17 And he said unto them, Look on me, and do likewise *y*: and behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

y For though 100 of his men were placed on other sides of the Camp; yet they were so disposed, that some person or persons, set as Watch-men, might see what was done, and give notice to the rest to follow the Example.

18 When I blow with a trumpet, I, and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the LORD, and of Gideon *z*.

* Heb. *for the* LORD *and for Gideon.*

z He mentions his own Name, together with God's, not out of vain ostentation or arrogance, as if he would equal himself with God; but he mentions God in the first and chief place, and himself only as his Minister; but from prudent Policy, because his Name was grown formidable to them, and so was likely to further his Design, and their Flight, as it did.

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch *a*, and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

a i. e. Of the second Watch; for though afterwards the night was divided into four Watches by the *Romans*, *Mat.* 14. 25. yet in more ancient times, and in the Eastern parts, it was divided into three: He chose the dark and dead of the night, to increase their Terror by the Trumpets, whose sound would then be loudest and best heard, and the Lamps, whose light would then shine most brightly, and seem biggest, to surprise them at disadvantage, and to conceal the smallness of their numbers.

20 And the three companies blew the trumpets and brake the pitchers, and held their lamps in their left hands *b*, and their trumpets in their right hands to blow *withal*, and they cried, The sword of the LORD, and of Gideon.

b That they might be thought to be a mighty Host, having as many Troops or Companies, as there were Trumpets and Lights.

21 And they stood every man in his place *c*, round about the camp; and all the host ran, and cried and fled.

c As if they had only been Torch-bearers to the several Companies.

22 And the three hundred blew the trumpets, and ‖ Or, *to-wards.* † Heb. *lip.* Isa. 5. 25. the LORD set every man's sword against his fellow *d*, even throughout all the host: and the host fled to Beth-shittah ‖ in Zererath, *and* to the † border of Abel-meholah *e*, unto Tabbath.

d They slew one another, either because they suspected Treachery, and so fell upon those they first met with; which they might more easily do, because they consisted of several Nations, as may be gathered from *Judg.* 6. 3. and *Josephus* affirms; or because the darkness of the night made them unable to distinguish Friends from Foes; or, because the suddenness of the thing struck them with Horror and Amazement; or, because God infatuated them, as he hath done many others. Compare 1 *Sam.* 14. 20. 2 *Chron.* 20. 23. *e* Of which see 1 *Kings* 4. 12. and 19. 16.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah *f*, and Jordan *g*. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

f i. e. The Passes over those Waters to which they are like to come. *g* The Foords of *Jordan*, which River they must pass over into their own Country.

† Psal. 83. 11. Isa. 10. 26. 25 And they took † two princes of the Midianites, Oreb and Zeeb: and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan *h*.

h For *Gideon* in the pursuit had passed over *Jordan*, as we read, *Judg.* 8. 4. which though mentioned after this, may seem to have been done before it, such transpositions being frequent in Sacred Story. Or, *on this side* Jordan, for the *Hebrew* word is indifferent to both sides, see *Gen.* 50. 10. And so this is opposed to what follows of his passing over *Jordan*, *Judg.* 8. 4. And then there is no anticipation here.

CHAP. VIII.

The Ephraimites are displeased with Gideon: He satisfies them, 1—3. He pursueth two Kings of the Midianites beyond Jordan: Where Succoth and Penuel refuse to relieve Gideon's Army: The King being taken by Him: In his Return he punisheth those of Succoth and Penuel, 4. 17. He revengeth his Brethrens Death on the two Kings, 18—21. His refused Government, 22, 23. Demandeth a present of the Spoil, and thereof makes an Ephod: Places it in Ophrah: It is a cause of Idolatry, 24—27. Gideon's Children, Wives, Death, and Burial, 30—32. Israel revolts to Idolatry: Is ungrateful to Gideon's Family, 33—35.

AND the men of Ephraim said unto him, Why † hast thou served us thus, that thou calledst us not *a* when thou wentest to fight with the Midianites? † Heb. *is this to us.* And they did chide with him † sharply.

a Why hast thou neglected and despised us, in not calling us in time to help, as thou didst other Tribes? These were a proud People, *Isaiah.* *Isa.* 11. 13. puffed up with a conceit of their Number and Strength, and the preference which *Jacob* by Divine direction gave them above *Manasseh*, *Gen.* 48. 19, 20. of which Tribe *Gideon* was, who by this act had seemed to advance his own Tribe, and to depress theirs.

2 And he said unto them, What have I done now in comparison of you *b*? *is* not the gleaning of the grapes of Ephraim *c* better than the vintage of Abiezer *d*?

b What was done, was done by God's immediate hand, making them one to kill another; what I have done in cutting off some of the Fugitive common Soldiers, is not to be compared with your Exploit in destroying their Princes; I began the War, but you have finished. *c* What you have gleaned or done after me. *d* i. e. Of the *Abiezrites*, to whom he modestly communicateth the honour of the Victory, and doth not arrogate it to himself, as Generals commonly do.

3 God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? then their † anger was abated toward him, when he had said that *e*. † Heb. *his anger.*

e His soft and humble Answer allayed their Rage and Envy; see *Prov* 15. 1. and 25. 15.

4 ¶ And Gideon came to Jordan, *and* passed over *f*, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

f Or, *had passed over.* When he passed over; see on *Judg.* 7. 25.

5 And he sent unto the men of Succoth *g*, Give, I pray you, loaves of bread unto the people that follow me, for they *be* faint, and I am pursuing after Zeba and Zalmunna, kings of Midian *h*.

g A place beyond *Jordan*, *Gen.* 33. 17. *Jos.* 13. 27. *Psal. Lx. 8. h* Where before this time were five Kings at once, *Numb.* 31. 8. who either reigned separately in divers parts of the Land; or governed by common counsel and consent; as sometimes there were two or three *Roman* Emperors together.

6 ¶ And the princes of Succoth said, *Are* the hands of Zeba and Zalmunna now in thine hand *i*, that we should give bread unto thine army? † Or, *Are.*

i Art thou so foolish, to think with thy 300 faint and weary Soldiers, to conquer and destroy an Host of 15000 Men? 1 Sam. 13. 15.

7 And Gideon said, Therefore when the LORD hath delivered Zeba and Zalmunna into mine hand, I will † tear your flesh with the thorns of the Wilderness *k*, and with briers. † Heb. *thresh.*

k Which grow abundantly in the neighbouring Wilderness; I will chastise or beat your naked Bodies with Thorny Rods, even unto Death: Or, I will lay you down upon Thorns, on the ground, and bring the Cart-wheel upon you, which will both tear your flesh, and bruise you to death.

8 ¶ And he went up thence to Penuel *l*, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him*.

l Another City beyond *Jordan*; of which see *Gen.* 32. 30. 1 *Kings* 12. 25.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower *m*.

m Your confidence in which, makes you thus Proud and Presumptuous. He implies that he would afterwards destroy their Persons, as is expressed, v. 17.

10 ¶ Now Zeba and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell ‖ an hundred and twenty thousand men that drew sword *n*. ‖ Or, *there fell.*

n i. e. Persons expert and exercised in War, besides the retainers to them, *Judg.* 6. 5.

11 ¶ And Gideon went up by the way of them that dwelt in tents *o*, on the east of Nobah and Jogbehah *p*, and smote the host: for the host was secure *q*.

o i. e. Of the *Arabians*, so fetching a compass, and falling upon them where they least expected it. *p* Of which Cities see *Numb.* 32. 35.

32. 35, 42. *q* Being now got safe over *Jordan*, and a great way from the place of Battel; and probably, supposing *Gideon*'s Men to be so tired with their hard Service, and the great Slaughter which they had made, that they would have neither Strength nor Will to pursue them so far.

12 And when Zebah and Zalmunna fled, he pursued after them, and † took the two kings of Midian, Zebah and Zalmunna, and † discomfited them. † Psal. 83. 11. † Heb. *terrified.*

13 ¶ And Gideon the son of Joash returned from battel before the sun was up *r*.

r By which it may be gathered, that he came upon them in the Night, which was most convenient for him who had so small a number with him; and most likely both to surprise and terrify them by the remembrance of the last Nights *sad work*, and the expectation of another like it.

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth *s*, and the elders thereof, *even* threescore and seventeen men. † Heb. *wrote.*

s He told him their Names and Qualities.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the city, and thorns of the wilderness, and briers, and with them he † taught the men of Succoth *t*. † Heb. *made to know.*

t By that severe punishment, (of which v. 7.) he made *the men*, i. e. the Elders of *Succoth*, to know their Sin and Folly, though it was too late for their good, but not for the instruction and warning of others.

17 ¶ And he beat down the tower of ‖ Penuel, and slew the men of the city. ‖ 1 Kings 12. 25.

18 Then said he unto Zeba and Zalmunna, What manner of men *were they* whom ye slew at Tabor *u*? And they answered, As thou *art*, so *were* they; each † resembled the children of a king *y*. † Heb. *one resembled as the children.*

u i. e. For outward shape and quality. *x* Whether he understood they fled for shelter, upon the approach of the *Midianites*; and where he learnt that some were slain, which he suspected might be they. *y* Not for their Garb, or outward Splendor, for the Family was but mean; but for the Majesty of their looks: By which commendation they thought to ingratiate themselves with their Conquerer.

19 And he said, They *were* my brethren, *even* the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you *z*.

z For being not *Canaanites*, he was not obliged to kill them; but they having killed his Brethren, and that in cool blood, he was by Law the avenger of their Blood.

20 And he said unto Jether his first-born, Up, *and* slay them *a*: but the youth drew not his sword: for he feared, because he *was* yet a youth.

a Partly, that he might animate him to the use of Arms for his God and Country, against their Enemies, and to the Exercise of Justice; partly, that the Death of those mischievous persons might be more shameful and painful; and partly, that he might have some share in the honour of the Victory.

21 Then Zeba and Zalmunna said, Rise thou and fall upon us: for as the man *is*, so *is* his strength *b*. And Gideon arose, and slew Zebah and Zalmunna, and took away the ‖ ornaments that *were* on their camels necks. ‖ Or, *crescents like the moon.*

b Thou excellest him, as in Age and Stature, so in Strength; and it is more honourable, as well as easie, to die by the hands of a valiant man.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us *c*, both thou, and thy son, and thy sons also *d*: for thou hast delivered us from the hand of Midian *e*.

c Not as a Judge, for that he was already made by God; but as a King. *d* Let the Kingdom be Hereditary to thee, and to thy Family. *e* This miraculous and glorious deliverance by thy hands deserves no less from us.

23 And Gideon said unto them, I will not rule over you *f*, neither shall my son rule over you: the LORD shall rule over you *g*.

f To wit, as a King, which you desire. *g* In a special manner, as he hath hitherto done, by Judges, whom God did particularly appoint and direct, even by *Urim* and *Tummim*, and assist upon all occasions; whereas Kings had a greater Power, and only a general dependence upon God, as other Kings had. Compare 1 *Sam.* 8. 6, 7.

24 ¶ And Gideon said unto them, I would desire a request of you, That ye would give me every man the ear-rings of his prey, (for they had golden ear-rings, because they were Ishmaelites *h*.)

h Obj. They are called *Midianites* before. *Ans.* Here seems to have been a mixture of People, *Judg.* 6. 3. which are all called by one general name, *Ishmaelites*, or *Arabians*, who used to wear Earrings, *Gen.* 35. 4. but the greatest, and the ruling part of them were *Midianites*.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast there- in, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, *was* a thousand and seven hundred *shekels* of gold, beside ornaments, and ‖ collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks. ‖ Or, *sweet jewels.*

27 And Gideon made an ephod thereof *i*, and put it in his city *k*, *even* in Ophrah: and all Israel went thither a whoring after it *l*; which thing became a snare *m* unto Gideon, and to his house.

i Not of all of it; for then it would have been too heavy for use; but of part of it, the rest being probably employed to other things agreeable and appertaining to it; which elsewhere are comprehended under the name of the Ephod, as *Judg.* 17. 5. and 18. 14, 17. *Hos.* 3. 4. *k* Not as a Monument of the Victory, for such Monuments were neither proper nor usual; but for Religious use, for which alone the Ephod was appointed. The case seems to be this, *Gideon* having by God's Command erected an Altar in his own City, *Ophrah*, *Judg.* 6. 25. for an extraordinary time and occasion, thought it might be continued for ordinary use; and therefore as he intended to procure Priests, to be designed to make Priestly Garments, and especially an Ephod, which was the chief and most costly; which besides its use in sacred ministrations, was also the instrument by which the Mind of God was required and discovered, 1 *Sam.* 23. 6, 9. and 30. 7. which might seem necessary for the Judge to have at hand, that he might consult with God upon all occasions. *l* Committing Superstition or Idolatry with it; or going thither to enquire the Will of God; whereby they were drawn from the true Ephod, instituted by God for this end, which was to be worn by the high-Priest only, to an occasion of Sin and Ruine to him and his, as the next Chapter sheweth. Though *Gideon* was a good man, and did this with an honest mind, and a desire to set up Religion in his own City and Family; yet here seems to be many Sins in it; 1 Superstition and Will-worship, Worshipping God by a device of his own, which was frequently and expressly forbidden. 2. Presumption, in wearing, or causing other Priests to wear this kind of Ephod, which was peculiar to the High-Priest. 3. Transgression of a plain Command, of Worshipping God ordinarily but at one place, and one Altar, *Deut.* 12. 5, 11, 13. and withdrawing people from that place, to his. 4. Making a fearful Schism or Division among the People. 5. Laying a Stumbling-Block, or an occasion of Superstition or Idolatry before that people, whom he knew to be too prone to it.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their head no more *n*: and the country was in quietness forty years *o* in the days of Gideon *p*.

n i. e. Recovered not their former Strength or Courage, so as to Conquer or Oppress others, as they had done. *o* i. e. To the fortieth year, from the beginning of the *Midianitish* Oppression; see on *Judg.* 3. 11. *p* i. e. As long as *Gideon* lived.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house *q*.

q Not in his Father's House, as he did before; nor yet in a Court like a King, as the People desired; but in a middle state, as a Judger for the preservation and maintenance of their Religion and Liberties.

30 And Gideon had threescore and ten sons † of his ‖ body begotten: for he had many wives. † Heb. *go-* ‖ *out of his thigh.*

31 And his Concubine that *was* in Shechem *r*, she also bare him a son, whose name he † called Abimelech *s*. † Heb. *set.*

r She dwelt there, and he oft came thither, either to execute Judgment, or upon other occasions. *s* i. e. *My Father the King*; so he called him, probably, to gratifie his Concubine, who desired it either out of Pride, or Design.

32 And Gideon the son of Joash died in a good old age *t*, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

t His long Life being Crowned with the continuance of his Honour, Tranquillity and Happiness.

33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again *u*, and went a whoring after Baalim *x*, and made Baal-berith *y* their god.

u Whereby we see the wicked Temper of this people, who did no longer cleave to God, than they were in a manner constrained to it, by the Presence and Authority of their Judges. *x* This was the general name incuding all their Idols, whereof one here follows. *y* i. e. *The Lord of the Covenant*, so called, either from the Covenant wherewith the Worshippers of this God bound themselves to maintain his Worship, or to defend one another therein; or rather, because he was reputed the God and Judge of all Covenants, and Promises, and Contracts, to whom it belonged to maintain them, and to punish the violaters of them; and such a God both the *Grecians* and the *Romans* had.

34 And the children of Israel remembred not the LORD their God, who had delivered them out of the hand of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

CHAP.

CHAP. IX.

Abimelech Gideon's son by conspiracy with the Shechemites; and the murther of his brethren, Jotham the youngest escaping, is made king, 1,--6. Jotham by a parable rebuketh them and foretelleth their ruine: He flees and dwells at Beer, 7,—21. The Shechemites conspire against Abimelech, 22. Gaal joyns himself to the Shechemites, 29. Zebul reveals it, 30,—33. Betrayeth Gaal, 34,—38. Abimelech overcometh them: And soweth the city with salt, 39, — 45. Sets the tower on fire: Also the hold of the God Berith, 46, ——49. He subdues Thebez: Going near to the tower to burn it: A woman casts down a piece of a millstone on his head, breaks his skull, 50, — 53. He commands his armour-bearer to thrust him through, 54. Jotham's curse is fulfilled, 56, 57.

AND Abimelech the son of Jerubbaal went to Shechem, unto his * mothers brethren, and communed with them, and with all the family of the house of his mothers father, saying,

* Chap. 8. 31.

2 Speak, I pray you, in the ears of all the men of Shechem, † Whether is better for you, either that all the sons of Jerubbaal (*which are* threescore and ten persons) reign over you *a*, or that one reign over you? Remember also, that I *am* your bone and your flesh *b*?

† *What is good? whether*, &c.

a He supposeth that they would take that Government which their Father modestly refused; and that the multitude of his Sons would occasion horrible Divisions, and Confusions, and Contests about the Sovereign Power; all which they might avoid, by chusing him King; and so they might enjoy the Monarchy which they had long and oft desired. *b* Your Kinsman, of the same Tribe and City with you; which will be no small Honour and Advantage to you.

3 And his mothers brethren *c* spake of him in the ears of all the men of Shechem all these words, and their hearts inclined † to follow Abimelech: for they said, He *is* our brother *d*.

† Heb. *after*.

c i. e. Kinsmen, as that word is oft used, as *Gen.* 14. 16. and 29. 12. *d* They were easily persuaded to believe and follow what served their own Interest.

4 And they gave him threescore and ten *e pieces* of silver *f* out of the house of Baal-berith *g*, wherewith Abimelech hired * vain and light persons *h* which followed him.

* Chap. 11. 3.

e Agreeably to the number of his Enemies, *Gideon*'s 70 Sons. *f* Not Shekels, as some fansie, which were too small a Summ for this purpose; but for larger Pieces, the exact worth whereof it is neither possible nor needful for us now to know. *g* Out of his sacred Treasury; for even they who were very parcimonious and base in their Expences about Gods Service, were liberal in their Contributions to Idols; having since *Gideon*'s death, built this Temple (which he would never have suffered whilst he lived) and endowed it with considerable Revenues. *h* Unsettled, idle and necessitous Persons, the most proper Instruments for Tyranny and Cruelty.

5 And he went unto his fathers house at Ophrah, and slew his brethren the sons of Jerubbaal *i*, *being* threescore and ten persons *k*, upon one stone *l*: notwithstanding, yet Jotham the youngest son of Jerubbaal was left, for he hid himself.

i The only Persons who were likely to hinder him in establishing his Tyranny. *k* Wanting one, who is here expressed; and these Synecdochical Expressions are frequent in Scripture; see *Gen.* 35. 26. and 42. 13. *Numb.* 14. 32, 33. *Joh.* 20. 24. 1 *Cor.* 15. 5. *l* Whereby he would signifie, that this was either, 1. And act of Justice, in cutting them all off in an orderly manner, for some supposed Crime, probably, as designing Sedition and Rebellion: Or, 2. An act of Religion in avenging the Dishonour and Injury done to *Baal* by *Gideon*, *Judg.* 6. 27, 28. upon his Children, whom he offered up as so many Sacrifices to *Baal* upon this Stone, which served for an Altar; and for this reason it seems the Money was taken out of *Baal*'s House, because it was to be laid out in his Service.

6 And all the men of Shechem gathered together, and all the house of Millo *m*, and went and made Abimelech king *n*, ‖ by the plain of the pillar *o* that *was* in Shechem.

‖ Or, *by the oak of the pillar. See* Josh. 24. 26.

m Of a Place or Person so called; some eminent and potent Family living in *Shechem*, or near to it, either the Family of *Abimelech*'s Mother, or some other; or, *and all Beth-millo*; so *Beth* is not an House, but a part of the name of the place. *n* To wit, over all *Israel*, *v.* 22. which was a strange Presumption for the Inhabitants of one City to undertake; but they had many advantages and encouragements for it; as the eager, and general, and constant Inclination of the *Israelites* to Kingly Government; *Abimilech*'s being the Son of *Gideon*, to whom, and to his Sons, they offered the Kingdom, *Judg.* 8. 22. And though the Father could, and did refuse it for himself; yet they might imagine, that he could not give away his Son's right conveyed to them by the *Israelites*, in their offer; the universal defection of the *Israelites* from God to *Baal*, whose great Patron and Champion *Abimelech* pretended to be; the power and prevalency of the Tribe of *Ephraim*, in which *Shechem* was, *Jos.* 20. 7. whose proud and imperious Spirit, manifested *Judg.* 8. 1. and 12. 1. would make them readily close with a King of their own Brethren; and *Abimelech*'s getting the start of all others, having the Crown actually put upon his Head, and an Army already raised to maintain his Tyranny *o* Or, *by the Oak of the Pillar*, *i. e.* By the Oak, where *Joshua* erected a Pillar as a Witness of the Covenant renewed between God and *Israel*, *Jos.* 24. 26. This Place they chose, to signifie that they still owned God, and their Covenant with him; and did not worship *Baal* in opposition to God, but in conjunction with him, or in subordination to him.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim *p*, and lift up his voice, and cried *q*, and said unto them, Hearken unto me, ye men of Shechem *r*, that God may hearken unto you *s*.

p Which lay near *Shechem*, and near Mount *Ebal*. The Valley between these two Mountains of *Gerizim* and *Ebal*, was a famous Place, employed for a religious Use, even for the solemn reading of the Law, and its Blessings and Curses, *Deut.* 11. 29. and 27. 12. *Jos.* 8. 33. and therefore it is probable it was still used, even by the Superstitious and Idolatrous *Israelites* for such like occasions, who delighted to use the same Places which their religious Ancestors had consecrated and used. *q* So as they that stood in the Valley might hear him, though not suddenly come at him to take him. *r* Who are here met together upon a solemn occasion, as *Josephus* notes, *Abimelech* being absent. *s* When you cry unto him for Mercy; so he conjures and persuades to give him patient Audience, as they did.

8 The trees went forth on a time *t* to anoint a king *u* over them, and they said unto the olive-tree *x*, Reign thou over us.

t A Parabolical Discourse, usual among the Ancients, especially in the Eastern parts; wherein, under the names of Trees, Men are represented. *u i. e.* To make a King, which was oft done among the *Israelites*, and some others, with the Ceremony of Anointing. *x* By which he understands *Gideon*.

9 But the olive-tree said unto them, Should I leave my fatness * wherewith by me they honour God *y* and man *z*, and ‖ go to be promoted *a* over the trees?

* Psal. 104. 15. ‖ Or, go up and down for other trees.

y In whose Worship and Service Oil was used for divers things; as, about the Lamps, *Exod.* 35. 14. and Offerings, *Levit.* 2. 6, 7. and for the anointing of Sacred Persons and Things. *z* For Oil was used in the Constitution of Kings, and Priests, and Prophets, and for a a Present to great Persons, and to anoint the Head and Face, &c. *a* Heb. *to move* hither and thither, to wander to and fro, to exchange my sweet Tranquillity, for unceasant Cares and Travels for the good of others, as a King ought to do.

10 And the trees said unto the fig-tree *b*, Come thou, *and* reign over us.

b This, as also the Vine, *v.* 12. signifies the same thing with the Olive-Tree, but here are various Expressions used, either for the decency of the Parable; or, because *Gideon* refused this Honour, both for himself, and for his Sons; or, to signifie that the Sons of *Gideon*, whom *Abimelech* had so cruelly slain, upon pretence of their affecting the Kingdom, were as far from such Thoughts as their Father; and therefore were unjustly and wickedly murdered.

11 But the fig-tree said unto them, Should I forsake my sweetness *c*, and my good fruit, and go to be promoted over the trees?

c For which that Fruit is particularly commended.

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheareth God *d* and man *e*, and go to be promoted over the trees?

d Wherewith God is well pleased, because it was offered to God, *Numb* 15. 5, 7, 10. *e* See *Psal.* 104. 15. *Prov.* 31. 6.

14 Then said all the trees unto the ‖ bramble *f*, Come thou, *and* reign over us.

‖ Or, thistle.

f Or, *Thorn*, a mean, and barren, and hurtful Tree, fitly representing *Abimelech*, the Son of a Concubine, and a Person of small Use, and great Cruelty.

15 And the bramble said unto the trees, If in truth ye anoint me king over you *g*, *then* come, *and* put your trust in my shadow *h*: and if not, * let fire come out of the bramble, and devour the cedars of Lebanon *i*.

* Exod. 9. 23.

g If you deal truly and justly in making me King. *h* Then you may expect Protection under my Government. *i* Instead of Protection, you shall receive Destruction by me; especially you Cedars, *i. e.* Nobles, such as the House of *Millo*, who have been most forward in this work.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far *k*, and delivered you out of the hand of Midian:

† Heb. cast his life.

k Heb. *cast away his Soul* or *Life far off*, out of his reach or power to recover it, *i. e.* Exposed himself to utmost hazard for your sakes.

18 And ye are risen up against my fathers house this day, and have slain *l* his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maid-servant *m* king over the men of Shechem *n*, because *he is* your brother.)

l Abimelech's Fact is justly charged upon them, as done by their consent, approbation and assistance. *m* His Concubine, whom he so calls by way of reproach, because Maid-servants were oft made Concubines, *Exod.* 21. 7, 8, 9, 10. *n* By which limitation of their Power, and his Kingdom, he reflects Contempt upon him, and chargeth them with Presumption, That having only power over their own City, they durst impose a King upon all *Israel*.

19 If ye then have dealt truly and sincerely with Jerubbaal, and with his house this day, *then* rejoice ye in Abimelech, and let him also rejoice in you.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech *o*.

o This is not a Prediction, but an Imprecation or Curse, as it is called, *v.* 57. which, being grounded upon just cause, and being the only way by which *Jotham* could perform the Duty of the *avenger of* his Brethrens *Blood*, which was incumbent upon him; had its effect, as others in like case had, as *Jos.* 6. 26. compared with 1 *King.* 16. 34. and 2 *King.* 2. 24.

21 And Jotham ran away, and fled *p*, and went to Beer *q*, and dwelt there, for fear of Abimelech his brother.

p Which he might easily do, having the advantage of the Hill, and other accommodations for flight, and because the People were not forward to pursue a Man whom they knew to have such just Cause, and great Provocation to speak, and so little Power to do them any hurt. *q* A Place remote from *Shechem*, and out of *Abimelech*'s reach: There were divers Places of that name.

22 ¶ When Abimelech had reigned three years over Israel *r*:

r For though the Men of *Shechem* were the first Authors of *Abimelech*'s advancement, it's more than probable, that the rest of the People easily consented to that form of Government which they so much desired; or, at least, made no resistance against it.

23 Then God sent an evil spirit *s* between Abimelech, and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech.

s God gave the Devil Commission to enter into, or work upon their minds and hearts; knowing, that he of himself, and by his own inclination, would fill them with mistakes, and jealousies, and dissentions, and heart-burnings, which would end in civil Wars, and mutual Ruine.

24 That the cruelty *t done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which † aided him in the killing of his brethren.

† Heb. strengthened his hands to kill.

t i. e. The punishment of the Cruelty.

25 And the men of Shechem set liers in wait for him *u* in the tops of the mountains, and they robbed all that came along that way by them *x*: and it was told Abimelech *y*.

u To seize his Person. *x* To wit, such as favoured or served *Abimelech*; for to such only their Commission reached, though it may be they went beyond their Bounds, and by Military Licence robbed all Passengers promiscuously. *y* Who, as it is here implied, exercised Hostility towards the Men of *Shechem*.

26 And Gaal the son of Ebed *z* came with his brethren, and went over to Shechem *a*: and the men of Shechem put their confidence in him.

z It is not known who, or of what Tribe he was; but it is evident, that he was a Man very considerable for Wealth, and Strength, and Counsel, and Interest; and ill pleased with *Abimelech*'s Power. *a* By his Presence and Counsel to animate and assist them against *Abimelech*.

27 And they went out into the fields *b*, and gathered their vineyards, and trod *the grapes*, and made ‖ merry *c*, and went into the house of their gods *d*, and did eat and drink *e*, and cursed Abimelech *f*.

‖ Or, Songs.

b Which, till his coming they durst not do, for fear of *Abimelech*: but now took confidence to do so, in contempt of him. *c* Partly, from the Custom of rejoicing, and singing Songs in Vintage-time, *Levit.* 19. 24. *Isa.* 16. 10. *Jer.* 25. 30. and partly, for the hopes of their Redemption from *Abimelech*'s Tyranny. *d Baal-berith*, *v.* 4. either to beg his help against *Abimelech*, or to give him thanks, either for the Fruits of the Earth now received, or for the hopes of recovering their former, and lost Liberty. *e* To the honour of their Idols, and out of the Oblations made to them, as they used to do to the honour of *Jehovah*, and out of his Sacrifices. *f* Either by reviling and reproaching him after their manner; or, rather in a more solemn and religious manner, cursing him by their god, as *Goliah* did *David*, 1 *Sam.* 17. 43. Or, calling upon their god to ratifie their Curses pronounced against him.

28 And Gaal the son of Ebed said, Who *is* Abimelech *g*, and who is Shechem *h* that we should serve him? *is* not *he* the son of Jerubbaal *i*? And Zebul his officer *k*? serve the men of Hamor the father of Shechem *l*: for why should we serve him?

g What is he but a base-born Person, an ambitious, imperious, and cruel Tyrant, and one every way unfit and unworthy to govern you? *h Shechem* is here the name, either, 1. Of the Place or City of *Shechem*; and so the *Hebrew* Particle *mi*, *who*, is put for *mah*, *what*, as it is *Judg.* 13. 17. and then the sense of the place is this; Consider how obscure and unworthy a Person *Abimelech* is, and what a Potent and Honourable City *Shechem* is; and judge you whether it be fit that such a City should be subject to such a Person: Or, rather, 2. Of a Person, even of *Abimelech*, [illegible] in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which *Shechem* is hemmed in, and therefore cannot conveniently belong to any other. He is called *Shechem* for the *Shechemite*, by a metonymie of the Subject, whereby the Place is put for the Person contained in it, and belonging to it; as *Egypt*, *Æthiopia*, *Seba*, *Judea*, *Macedonia*, and *Achaia*, &c. are put for the People of those Countries, *Job* 1. 15. and 6. 19. *Psal.* [illegible] and 105. 38. *Isa.* 43. 3. *Matth.* 3. 5. *Rom.* 15. 26. This is taken properly, and the sense is, *Who is this Shechemite?* for so he was by the Mother's side, born of a Woman of your City, and she but his Concubine and Servant; why should you submit to one so basely descended? *i i. e.* Of *Gideon*, a Person obscure by his own confession, *Judg.* 6. 15. and famous only by his boldness and fierceness against that *Baal* which you justly honour and reverence, whose Altar he overthrew, and whose Worship he endeavoured to abolish. *k* And you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very Servants to bear rule over you, and enslave you; and particularly, this ignoble and hateful Person *Zebul*. *l* If you love Bondage, call in the old Master and Lord of the Place; chuse not an Upstart, as *Abimelech* is; but rather take one of the old Stock, one descended from *Hamor*, *Gen.* 34. 2. who did not carry himself like a Tyrant, as *Abimelech* did; but like a Father of his City of *Shechem*. This he might speak, either, 1. Sincerely, as being himself a *Canaanite* and a *Shechemite*, and possibly come from one of those little ones whom *Simeon* and *Levi* spared when they slew all the grown Males, *Gen* 34. 29. And it may be that he was one of the Royal Blood, a descendant of *Hamor*, who hereby sought to insinuate himself into their Minds and Government, as it follows, *v.* 29. *Would to God this people were under my hand*; which he might judge the People more likely to do, both because they were now united with the *Canaanites* in Religion; and because their present Distress might oblige them to put themselves under him, who seemed or pretended to be a valiant and expert Commander. Or, 2. In way of Derision, he being an *Israelite*; if you are so servile, serve some of the Children of *Hamor*; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser Person; but cast off his Yoak, and recover your lost Liberties.

29 And would to God this people were under my hand *m*, then would I remove Abimelech *n*. And he said to Abimelech *o*, Increase thine army, and come out *p*.

m i. e. Under my Command; I wish you would unanimously submit to me, as your Captain and Governour; for he found them divided; and some of them hearkening after *Abimelech*, whom they had lately rejected, according to the levity of the popular Humour. *n* As you have driven him out of your City, I would drive him out of your Country. *o* He sent this Message or Challenge to him. *p* I desire not to surprise thee at any disadvantage; strengthen thy self as much as thou canst, and come out into the open Field, that thou and I may decide it by our Arms.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‖ kindled *q*.

‖ Or, hot.

q It seems he had temporized and complied with the Peoples Humour and Plot against *Abimelech*, either in Dissimulation and Design, and by *Abimelech*'s Connivence or Advice; or, really; but when he heard *Gaal*'s words, and himself traduced, and struck at by them, he changed his mind, repented of his defection from *Abimelech*, and intended to return himself, and to bring the People again to the Obedience of their Lord and King.

31 And he sent messengers unto Abimelech † privily *r*, saying, Behold, Gaal the son of Ebed, and his brethren be come to Shechem; and behold, they fortifie the city against thee *s*.

† Heb. craftily, *or*, to Tormah.

r So as *Gaal* and his Confederates might not know it. Or, *in Tormah*; or, who was *in Tormah*; for some make it the name of the Place where *Abimelech* was, which is called with some variation, *Arumah*, *v.* 41. *s* They Besiege or Guard the City of *Shechem*, so as none may go out to thee, nor come in from thee.

32 Now therefore, up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he *t*, and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

† Heb. as thine hand shall find.

t i. e. Gaal mentioned *v.* 28.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entring of the gate of the city *u*: and Abimelech rose up, and the people that *were* with him, from lying in wait.

u To put his Army in order, and to conduct them against *Abimelech*, whom he supposed to be at a great distance.

36 And when Gaal saw the people, he said to Zebul *x*, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains, as *if they were* men *x*.

x Who concealed the anger which he had conceived, [illegible] and pretended a compliance with him [illegible] in that he had to draw him forth into the Field [illegible] the opportunity of

of Fighting with him, and overthrowing him. *y* For in the Morning, as this was, and in the Evening, the shadows are longest; and move most quickly. He insinuates, that he was afraid of shadows.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land *z*, and another company come along by the plain of ‖ Meonenim.

† Heb. *navel.* ‖ Or, *the regarders of times.*

z Heb *by the navel of the Land.* So he calls, either First, the middle of it, as the middle part of *Greece* and of *Sicily* are called *the navel* of them, by the *Roman* Writers, because the Navel is in the midst of Man's Body: Or, Secondly, The higher part of it, called *the Mountains*, v. 36. and here *the navel*, because it was raised above the other ground, as the Navel is above the reft of the Body.

38 Then said Zebul unto him, Where *is* now thy mouth *a* wherewith thou saidst, Who *is* Abimelech that we should serve him? *is* not this the people that thou hast despised? Go out, I pray now, and fight with them.

a i. e. Thy brags. Now thou betrayest thy fears, and therefore now shew thy self a man, and fight valiantly for thy self and people.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him *b*, and many were overthrown *and* wounded *c*, *even* unto the entring of the gate.

b Being surprized by the unexpected coming of *Abimelech*, and possibly not fully prepared for the encounter. *c* Being pushed and overtaken by *Abimelech*.

41 And Abimelech dwelt at Arumah *d*; and Zebul thrust out Gaal and his brethren *e*, that they should not dwell in Shechem.

d He did not prosecute his Victory, but recreated to *Arumah*, partly to see the effect of this Fight, and whether the *Shechemites* would not of themselves return to his Government, being either perswaded by *Zebul* upon this occasion, or terrified by his strength and valour, or now by his clemency in proceeding no further against them: and partly, that being hereby grown more secure, he might have the greater advantage against them, which accordingly he here makes use of. *e* Which he was inabled to do, because the Multitude, which is generally light and unstable, and judgeth of all things by Events, were now enraged against *Gaal*, suspecting him guilty either of Treachery or Cowardize, or ill Conduct: and besides, they thought the expulsion of *Gaal* would sweeten and satisfie *Abimelech*, and make him give over the War against them. But though they were offended with *Gaal*, yet *Zebul*'s interest was not so considerable with them, that he could prevail with them either to kill *Gaal* and his Brethren, or to yield themselves to *Abimelech*; and therefore he still complies with the People, and waits for a fairer opportunity, though in vain.

42 And it came to pass on the morrow, that the people went out into the field *f*, and they told Abimelech.

f Either, First, to renew the Fight, and avenge themselves for their last loss, the great God hardening their hearts to their Destruction, and the accomplishment of his Word delivered to them by *Jotham*. But here is not one word about the People's Arming, or Refisting, or Fighting, as there was before, v. 39. but only of their Slaughter, v. 45, 44. Or, Secondly, to their usual, and then proper Imployments about their Lands: for though their Vintage was past, the Seed-time was now come, and other things were to be done in the Fields. Or, Thirdly, upon some solemn occasion, not here expressed; possibly to make a solemn Procession, or perform some other Rites in the Fields, to the honour of their god *Baal-berith*, as the manner of the Heathen was, to make supplication to him for his help, and for better success; or only to go for that end to the house of their god *Baal-berith*, which is thought to have been in the Fields; as may seem from v. 27, 46. on a Mountain upon the East side of the City.

43 And he took the people, and divided them into three companies *g*, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city, and he rose up against them and smote them.

g Whereof he kept one with himself, v. 43. and put the reft under other Commanders.

44 And Abimelech, and the company that *was* with him, rushed forward, and stood in the entring of the gate of the city *h*, and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

h To prevent their Retreat into the City, and give the other two Companies opportunity to cut them off.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and sowed it with salt *i*.

i Not to make the place barren, as salt will do, for then he would have sowed the Fields, not the City; but in token of his detestation and desire of their utter and irrecoverable Destruction: for Salt is the symbole or sign of Perpetuity; Compare *Numb.* 18. 19. *Deut* 29. 23. 2 *Chron.* 13. 5. *Zeph.* 2. 9.

46 ¶ And when all the men of the tower of Shechem *k* heard *that*, they entred into an hold of the house of the god of Berith *l*.

k A strong place belonging to the City of *Shechem*, and made for its defence or security, but without the City. It is thought, this was that *Millo* which was confederate with *Shechem* in their design against *Abimelech*, v. 6. which also *Jotham* Cursed with *Shechem*, v 20. and that Curse is noted to have its Effect, v. 57. And this place may be called *the Tower of Shechem*; either because those who possessed and defended it, were sent from *Shechem*: Or, because it was built and kept for the safe guard of *Shechem*. *l* Or, *Baal-berith*, v. 4. Hither they fled out of the Town belonging to it, fearing the same event with *Shechem*; and here they thought to be secure; partly by the strength of the place, as the Temples of Idols were oft-times built in the highest and strongest Places, as the Capitol at *Rome*, and the Temple at *Jerusalem*; and such this place seems to have been, because they laid their Treasure here, v. 4. Partly by the Religion of it, thinking that either their god would Protect them there, or that *Abimelech* would spare them there, if not out of piety to that god, yet out of thankfulness for the benefit which he received thence, v. 4.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together,

48 And Abimelech gat him up to mount Zalmon *m*, he, and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as † Heb. *I have done.*

m A place so called from its shadiness, because there were many Trees there.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez *n*, and encamped against Thebez, and took it.

n Another Town near to Shechem; and, as it seems, within its Territory.

51 But there was a strong tower within the city, and thither fled all the men, and women *o*, and all they of the city, and shut *it* to them, and gat them up to the top of the tower *p*.

o All that were not slain in the taking of the Town: or they all forsook the Town, and retired to their strong hold. *p* Which was flat and plain, after their manner of Building.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower, to burn it with fire.

53 And a certain woman * cast a piece of a mill-stone *q* upon Abimelech's head, and all to brake his skull.

* 2 Sam. 11. 21.

q Such great stones no doubt they carried up with them, whereby they might defend themselves, or offend those who Assaulted them. Here the Justice of God is remarkable in suiting the Punishment to his Sin. He flew his Brethren upon a stone, v. 5. and he loseth his own life by a stone.

54 Then * he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him *r*: and his young man thrust him through, and he died.

* So 1 Sam. 31. 4.

r Which was esteemed a matter of disgrace.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedness of Abimelech which he did unto * his father *s*, in slaying his seventy brethren.

* Judg. 8. 35. Heb. his.

s In rooting out, as far as he could, the name, and memory, and remainders of his Father.

57 And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham, the son of Jerubbaal.

CHAP. X.

Tola judgeth Israel: and Jair: Whose 30 Sons had 30 Cities, v. 5. The Peoples Idolatry, 6. The Philistines and Ammonite. oppress them, 7—9 They cry to God who foreseth them to their false gods: But upon their Repentance pitieth them, 10—16. The Ammonites and Israelites encamp against one another, 17, 18.

AND after Abimelech, there arose *a* to ‖ † defend Israel *b*, Tola the son of Puah, the son of Dodo, a man of Ifachar, and he dwelt in Shamir in mount Ephraim *c*.

‖ Or, *to save.* † Heb. *to save.*

a Not of himself, but either chosen by the People; or rather, raised by God, as the other Judges were. *b* Or, *to save*, which he did not by fighting against, and overthrowing their Enemies, but

but by a prudent and pious Government of them, whereby he kept them from Sedition, and Oppression, and Tyranny, as also from Idolatry; as may be gathered from v. 6. which if not restrained and purged out, would have brought certain Ruine upon them. *c* Which was in the very heart and midst of the Land.

2 And he judged Israel twenty and three years, and dyed, and was buried in Shamir.

3 ¶ And after him arose Jair a Gileadite *d*, and judged Israel twenty and two years.

d Of *Gilead* beyond *Jordan*.

4 And he had thirty sons that rode on thirty asscolts *e*, and they had thirty cities, which are called ‖ Havoth-jair *f*, unto this day, which are in the land of Gilead.

Or, *the dwellers of Gilead.*

e Because Horses were scarce there, and were not to be multiplied by the King himself, *Deut.* 17. 16. Hence their Kings and Kings children used to ride upon Mules, 2 *Sam.* 13. 29. and 18. 9. 1 *Kings* 1, 33, 38, 44. Compare *Judg.* 5. 10. and 12. 14. *f Obj.* These Villages were called so before this time from another *Jair*: And *Numb.* 32. 41. *Deut.* 3. 14. *Answ.* They are not said to be now first called by that Name; but to be still so called, because the old name was revived and confirmed upon this occasion. As *Sheba* is said to be called *Beersheba*, upon an occasion mentioned *Gen.* 26. 33. though it was so called before upon a more ancient occasion, *Gen.* 21. 33. Possibly this *Jair* had enlarged or fortified these Towns, and so they were justly denominated from him, no less than from the former.

5 And Jair died, and was buried in Camon.

6 ¶ And * the children of Israel did evil again in the sight of the LORD, and served Baalim, and † Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him *g*.

* Judg. 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1. † Heb. *Ashtaroths.*

g He shews how they grew worse and worse, and so ripened themselves for the Ruine which afterward came upon them. Before they Worshipped God and Idols together: now they utterly forsake God, and wholly cleave to Idols.

7 And the anger of the LORD was hot against Israel, and he * sold them into the hands of the Philistines, and into the hands of the children of Ammon *h*.

* Heb. *sold.*

h The one on the West, the other on the East; so they were molested on both sides.

8 And that year they vexed and † oppressed the children of Israel eighteen years *i*, all the children of Israel that *were* on the other side Jordan, in the land of the Amorite which *is* in Gilead.

† Heb. *broke.*

i Or, *That year they had vexed and oppressed the children of Israel eighteen years.* Or, *They vexed them in that year, that was the eighteenth year*; to wit, of that Vexation. This was the eighteenth year from the beginning of that Oppression. And these eighteen years are not to be reckoned from *Jair*'s Death, because that would enlarge the time of the Judges beyond the just bounds; as may appear from 1 *Kings* 6. 1. Nor from *Jephthah*'s beginning to Reign, because he Reigned but six years, and in the beginning thereof put an end to this Persecution, but from the fourth year of *Jair*'s Reign: so that the greatest part of *Jair*'s Reign was contemporary with this Affliction. And although this Oppression of the *Ammonites* and *Philistines*, and the cause of it, the Idolatry of the *Israelites*, be not mentioned till after *Jair*'s death, because the Sacred Pen-man would deliver the whole history of this Calamity entirely and together; yet they both happened before it: and *Jair*'s death is mentioned before that, only by a *Prolepsis* or Anticipation, than which, nothing is more frequent in Scripture. The case of *Jair* and *Samson* seem to be much alike. For as it is said of *Samson*, that *he judged Israel in the days* of the Tyranny *of the Philistines, twenty years*, Judg. 15. 20. by which it is evident, that his Judicature, and their Dominion, were Contemporary; the like is to be conceived of *Jair*, that he began to judge *Israel*, and endeavoured to reform Religion, and purge out all abuses; but being unable to effect this through the backwardness and baseness of the People, God would not inable him to deliver the People, but gave them up to this sad Oppression; so that *Jair* could only perform one half of his Office, which was to determine Differences amongst the *Israelites*, but could not deliver them from their Enemies.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim *k*.

k Because not contented to add Idols to thee, we have preferred them before thee, and rejected thee to receive and worship them.

11 And the LORD said *l* unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorites *m*, from the children of Ammon *n*, and from the Philistines *o*?

l Either by himself, the Son of God appearing in a visible shape, which then was usual: or by some Prophet whom he raised and sent to this purpose: or by the High Priest, who was consulted

in the case. *m* Both *Sihon* and *Og*, and their People, *Numb.* 21. and other Kings of the *Amorites* within *Jordan*, *Josh.* 10. 5. *n* Who were confederate with the *Moabites*, Judg. 3. 13, 14. *o* See *Judg.* 3. 31.

12 The Zidonians *p* also, and the Amalekites *q*, and Maonites *r* did oppress you, and ye cried to me, and I delivered you out of their hand.

p For though we do not read of any oppression of *Israel*, particularly, by the *Sidonians*; yet there might be such a thing: as many things were said and done, both in the Old and New Testament, which are not Recorded there: Or, they might have their Forces with the King of *Mesopotamia*, Judg. 3. 8. Or with some other of their Oppressors: for it is certain, there were *left* among others *to prove Israel*, Judg. 3. 1, 2, 3. *q* Of whom, see *Judg.* 3. 13. and 6. 3. *r* Either First, those who lived in, or near the Wilderness of *Maon*, in the South of *Judah*, 1 *Sam.* 23. 24. and 25. 2. whether *Edomites* or others. Or, Secondly, the *Minæans*, a People living near the *Arabians*, of whom, 2 *Chron.* 26. 7. For in the *Hebrew*, the Letters of both Names are the same, only the one is in the Singular, the other the Plural Number. Or, Thirdly, The *Midianites*, whose Oppression he would not omit: it being usual to one and the same Person or Person: to have two Names: although the *Midianites* may be comprehended under the *Amalekites*, with whom they were joyned, *Judg.* 6. 3. 33. Or Fourthly, Some other People now unknown, and not expressed elsewhere in Scripture.

13 † Yet ye have forsaken me, and served other † Deut 28. gods: wherefore I will deliver you no more *s*. 20.

s To wit, except you Repent in another manner than you yet Jer. 2. 13. have done; which when they performed, God suspended the execution of this Threatning. Compare *Jon.* 3. 5.

14 Go and † cry unto the gods which ye have † Deut. 32. chosen *t*, let them deliver you in the time of your tribulation. Jer. 2. 28.

t You have not been forced to worship these gods by your Oppressors and Tyrants; but you have freely chosen these gods before me.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever † seemeth good unto thee *u*; deliver us only, we † Heb. pray thee, this day. *it is good in thine eyes.*

u Do not give us up into the hands of these cruel Ye, but do to us as thou thinkest is with thine own hand as much as those plagues to wit, if we be not more faithful and constant to thee, than we have hitherto been.

16 And they put away the † strange gods from among them, and served the LORD: and † his soul was grieved *y* for the misery of Israel. † Heb. *the gods of the stranger.*

x This was an evidence of the sincerity of their Sorrow, that they did not only confess and bewail their Sins, but also forsake them, and loath themselves for them. *y* Not properly, or as to inward affection, for God being infinitely happy, is not capable of grieving: but figuratively, and as to outward expression. He acted towards them, like one that felt their Sufferings; he had pity upon them, repented of his severe Proceedings against them, and quite changed his carriage towards them, and punished their Enemies as freely as if they had grieved and mourned his own person.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh *z*.

z That *Mizpeh* which was beyond *Jordan* in *Gilead* or *Manasseh*; of which see *Gen.* 31. 49. *Jos.* 13. 26. *Judg.* 11. 29. and 12. 7. and 1 *Sam.* 7. 5, 6. 34. There were other Cities of that name in Scripture.

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

CHAP. XI.

Jephthah dwelt in the Land of Tob, 1, 2. Is called by the Elders of Gilead to command in chief against the Ammonites, 4—6. He consents to be entertained Head and Captain of the People, 7—11. He sends to take Measures with the King of the Ammonites, 12. Treats of Peace, but in vain, 12——28. Jephthah inspired by him: Subdues and wasts Smites the Ammonites: Performs his Vow in his Daughters, 29——40.

NOW * Jephthah the Gileadite *a* was a mighty man of valour, and he was the son of an harlot *b*: and Gilead begat Jephthah.

* Heb. *Jephthah the Gileadite was a mighty man of valour.*

a So called, either from his Father or Son, *Judg.* 12. 7. or from the Mountain, or City of *Gilead*, the place of his birth or abode. *b i. e.* A Bastard; for though such Children were not to be cast out of the Congregation of the LORD, *Deut.* 23. 2. Yet God will not comply with his own Laws, and hath in many cases done honour to such persons, so far, that some of them were Ancestors to a Prophet or to the Lord Jesus Christ. *c* One of the Children of that Ancestor *Gilead*, *Numb.* 32. 1. *Josh.* 17. 1.

2 When Jephthah's wife's † sons grew up, they thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house, for thou *art* the son of a strange woman. † Heb. *children.*

d So called, either from his Father or Son, *Judg.* 12. 7. or from the Mountain, or City of *Gilead*, the place of his birth or abode. *e i. e.* A Bastard; for though such Children were not to be cast out of the Congregation of the LORD, *Deut.* 23. 2. Yet God will not comply with his own Laws, and hath in many cases done honour to such persons, so far, that some of them were Ancestors to a Prophet or to the Lord Jesus Christ. *f* One of the Children of that Ancestor *Gilead*, *Numb.* 32. 1. *Josh.* 17. 1.

3 Then Jephthah fled † from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him. † Heb. *the face of.*

c The name either of the Land or Territory, or of the Man who was the Owner or Ruler of it. *d* This place was in, or near *Gilead*, as appears by the speedy intercourse which here was between *Jephthah* and the *Ifraelites*. *e* Idle Perſons, who deſire to get their living rather by Spoil and Rapine, than by honeſt and diligent Labour. Theſe evil-minded Perſons *Jephthah* managed well, employing them againſt the Enemies of God, and of *Iſrael*, that ſtood deteſted upon them; and particularly, upon Parties of the *Ammonites*, which made the *Iſraelites* more forward to chuſe him for their Captain in this War. *f* When he made excurſions and attempts upon his and their Enemies.

† Heb. *after days.*

4 ¶ And it came to paſs † in proceſs of time, that the children of Ammon made war againſt Iſrael.

g Heb. *after* ſome *days*: or, *after a year, days* being oft put for a year, as hath been ſhewed; after that year mentioned, *Judg.* 1. 8. The *Ammonites* had vexed and oppreſſed them Eighteen Years, and now that the *Iſraelites* begin to make Oppoſition, they move a War againſt them. Or, ſome time after *Jephthah* had overcome a War againſt them. Or, ſome time after *Jephthah* had been a Judge, and after he had taken up Arms, and given them ſome aſſiſtance. Or, after the *Iſraelites* aſſembled together, as is ſaid, *Judg.* 10. 8.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah *h* out of the land of Tob.

h By direction or inſtinct from God, who both qualified him for, and called him to the office of a Judge. See *Judg.* 12. 7. *Heb.* 11. 32. Otherwiſe they might not have choſen a Baſtard, *Deut.* 32. 2. Unleſs we will ſay, that there being no other perſon among them fit for, and willing to this Work, neceſſity diſpenſed with this Law, as it did with other political Laws, as thoſe of the Sabbath and Sacrifices.

6 And they ſaid unto Jephthah, Come and be our Captain *i*, that we may fight with the children of Ammon.

i They ſay not, *our King*; for the experience of *Abimelech's* kingſhip had cooled their Appetite in that particular; but our Captain.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and expel me out of my father's houſe *k*? and why are ye come unto me now, when ye are in diſtreſs?

* Gen. 25. 5. 27.

k And deprive me of all ſhare in my Father's Goods, which, though a Baſtard, was due to me. This Expulſion of him was the act of his Brethren; but he here aſcribes it to the Elders of *Gilead*; either becauſe ſome of them were among theſe Elders, as is very probable from the dignity of this Family; or becauſe this act, though deſired and promoted by his Brethren, was executed by the decree of the Elders, to whom the determination of all Controverſies about Inheritances belonged; and therefore it was their fault that they did not protect him from the Injuries of his Brethren, as their duty was.

8 And the Elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now *l*, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

l Being ſenſible that we have done thee Injury, we come now to make thee full Reparations.

9 ¶ And Jephthah ſaid unto the elders of Gilead, If ye bring me home again *m* to fight againſt the children of Ammon, and the LORD deliver them before me, ſhall I be you head *n*?

m If you recall me from this place where I am now ſettled, to the place whence I was Expelled. *n* Will you really make good this Promiſe? *Jephthah* was ſo ſolicitous in this caſe, either from his Zeal for the publick Good, which required that he ſhould be ſo; or from the Law of Self-Preſervation, that he might ſecure himſelf from his Brethren; whoſe ill-will he had experienced, and whoſe injuries he could not prevent, if, after he had ſerved their ends, he had been reduced to his private capacity; or, there might be ſome Tincture of Ambition in him; for which God therefore ſeverely, though paternally, chaſtiſeth him, as we ſee afterwards.

10 ¶ And the elders of Gilead ſaid unto Jephthah, The LORD † be witneſs between us *o*, if we do not according to thy words.

† Heb. *be the hearer between us.*

o They confirm their Promiſe by a Solemn and Sacred Oath.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words *p* before the LORD *q* in Mizpeh.

p Objectively ſo called, *i.e.* All that was ſpoken, not only by him, but alſo by the Elders of *Gilead*, concerning him, and concerning this whole Tranſaction, and the conditions of it; or, *all his matters*, the whole buſineſs. *q i.e.* Before the Publick Congregation, wherewith God was uſually, and then eſpecially preſent; ſee *Exod.* 20. 22. *Deut.* 6. 25. *Mat.* 18. 10. Or, before the Altar, which poſſibly they did erect upon this ſpecial occaſion, by God's permiſſion: Or, in God's Preſence, calling him to be preſent, as a Witneſs and Judge between them.

12 ¶ And Jephthah ſent meſſengers *r* unto the king of the children of Ammon, ſaying, What hath thou to do with me *ſ*, that thou art come againſt me, to fight in my land?

r i.e. Ambaſſadors, to prevent Blood-ſhed, and make Peace; as far as in him lay; that ſo the *Iſraelites* might be acquitted before God and men, from all the ſad conſequences of this War; Herein he ſhewed great Prudence, and no leſs Piety. *ſ* What pretence, or reaſonable cauſe hath thou for this Invaſion? *t* He ſpeaks this in the Name of all the People, whoſe the Land was.

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took away my land *u*, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

* Numb. 21. 13.

u i.e. This Land of *Gilead*, which was mine, but unjuſtly taken from me, by *Sihon* and *Og*, the Kings of the *Ammorites*; and the injury perpetuated by *Iſrael*'s detaining it from me. This Land, before the Conqueſts of *Sihon* and *Og*, belonged partly to the *Ammonites*, as is affirmed, *Joſ.* 13. 25. and partly, and principally, to the *Moabites*, as appears from *Numb.* 21. 24, 26. *Deut.* 3. 11. And indeed, *Moab* and *Ammon* did for the moſt part join their Intereſts and their Forces, as appears from Scripture-Story; and as *Balak*, the King of the *Moabites* aſted for the *Ammonites*, ſo now the King of *Ammon* ſeems to act for the *Moabites*, either as being now his Subjects; or, as his Confederates; whence it comes to paſs that *Moab* and *Ammon* are here promiſcuouſly mentioned, as v. 15. 17, 18, 25. and *Chemoſh* the known god of the *Moabites*, *Numb.* 21. 29. 1 *Kings* 11. 33. 2 *Kings* 23. 13. *Jer.* 48. 13, 46. is here called the god of the *Ammonites*, v. 24. though to ſpeak ſtrictly, *Molech* or *Milchom* was their god, 1 *Kings* 11. 5, 7, 33. and 2 *Kings* 23. 13.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon.

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not away the land of Moab, nor the land of the children of Ammon.

* Deut. 2.

16 But when Iſrael came up from Egypt, and * walked through the wilderneſs unto the red-ſea *x*, and * came to Kadeſh:

* Numb. 14. 25.
* Numb. 20. 1.

x Unto which they came three times; once, *Exod.* 13. 18. again, a little after their paſſage over it, *Exod.* 15. 22. and a third time, long after, when they came to *Ezion-Gaber*. *Numb.* 33. 35. *Deut.* 2. 8. which was upon the Shoar of the Red-Sea, 1 *Kings* 9. 26. 2 *Chron.* 8. 17. from whence they went to *Kadeſh*, Numb. 20. of this time he ſpeaks here.

17 Then * Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken *thereto*: and in like manner they ſent unto the king of Moab: but he would not *conſent*: and Iſrael abode in Kadeſh *y*.

* Num. 20. 14.

y Peaceably, and did not revenge their unkindneſs and inhumanity, as they could have done.

18 Then they went along through the wilderneſs, and * compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* Num. 21. 4.
* Num. 21. 13. and 22. 36.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place *z*.

* Deut. 2. 26.

z i.e. Unto the Land of *Canaan*, which God hath given to me.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Iſrael *a*.

a So *Sihon* was the aggreſſor or beginner of the War; and the *Iſraelites* were forced to it for their own Defence.

21 And the LORD God of Iſrael delivered Sihon, and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed * all the coaſts *b* of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs *c* even unto Jordan.

* Gen. 14. 7.

b Or *Borders*; together with all the Land included within theſe Borders; for ſo that word is oft uſed, as *Exod.* 8. 2. *Pſal.* 147. 14. *Jer.* 15. 13. and 17. 3. *c* To wit, the Deſart of *Arabia*.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites *d* from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

d God, the Sovereign Lord of all Lands, hath given us this Land; This he adds, as a further and a convincing reaſon; becauſe otherwiſe it might have been alledged againſt the former Argument, that they could gain no more Right to that Land from *Sihon*, than *Sihon* himſelf had; and he had but an unjuſt Claim to it.

24 Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs *e*? ſo whomſoever the LORD our God ſhall drive out from before us, them will we poſſeſs.

e He ſpeaks according to their fond and abſurd Opinion: The *Ammonites* and *Moabites* got their Land by right of War, and Conqueſt of the old Inhabitants, whom they caſt out; and this Succeſs, though given them by the true God, for *Lot*'s ſake, *Deut.* 2. 9, 19. they impiouſly and ridiculouſly aſcribe to their god *Chemoſh*, whoſe Gift they owned to be a firm and ſufficient Title.

* Numb. 22. 2. Josh. 24. 9.

25 * And now art thou any thing better than Balak *f*, the ſon of Zippor king of Moab? Did he ever ſtrive againſt Iſrael, or did he ever fight againſt them?

f Art thou wiſer than he? or haſt thou more right than he had? *Balak*, though he plotted againſt *Iſrael*, in defence of his own Land, which he feared they would Invade and Conquer, *Numb.* 22. 4. yet he never contended with them about the reſtitution of thoſe Lands which *Sihon* took from him or his Predeceſſors, after the *Iſraelites* had Conquered them.

† Heb. *daughters.* † Heb. *daughters.*

26 While Iſrael dwelt in Heſhbon, and her † towns, and in Aroer, and her † towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred years *g*? why therefore did ye not recover *them* within that time?

g Not preciſely, but about that time, either from their coming out of *Egypt*; or, from their firſt Conqueſt of thoſe Lands; and thus numbers are oft expreſſed, ſee *Numb.* 1. 46. and 2. 32. and 11. 21. *Judg.* 20. 46. He urgeth Preſcripion, which is by all men reckoned a juſt Title, and it is fit it ſhould be ſo for the good of the World, becauſe otherwiſe the Door would be opened both to Kings, and to private Perſons, for infinite Contentions and Confuſions.

27 Wherefore I have not ſinned againſt thee *h*; but thou doeſt me wrong to war againſt me: the LORD the judge, be judge this day *i* between the children of Iſrael, and the children of Ammon.

h I have done thee no wrong. *i* Let him determine this Controverſie by the ſucceſs of this day and War.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the * Spirit of the LORD came upon Jephthah *k*, and he paſſed over Gilead and Manaſſeh *l*, and paſſed over Mizpeh of Gilead *m*, and from Mizpeh of Gilead he paſſed over *unto* the children of Ammon.

* Chap. 3. 10.

k Induced him with a more than ordinary Courage and Reſolution. *l i.e. Baſhan*, which the half Tribe of *Manaſſeh*, beyond *Jordan*, inhabited, *Joſ.* 20. 8. and 21. 6. *m* So called, to diſtinguiſh it from other Cities of that name: Having gathered what Forces he ſuddenly could, he came hither to the borders of the *Ammonites*.

30 And Jephthah vowed a vow *n* unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hand:

n Of this and the following Verſe, ſee the Notes on *ver.* 39.

† Jephthat which cometh forth which firſt come ſpeaks.

31 Then it ſhall be, that † whatſoever cometh forth of the doors of my houſe, to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORD, ‖ and I will offer it up for a burnt-offering.

‖ Or, I will offer it, &c.

32 ¶ So Jephthah paſſed over unto the children of Ammon, to fight againſt them, and the LORD delivered them into his hand.

33 And he ſmote them from Aroer, even till thou come to Minnith *o*, *even* twenty cities; and unto the ‖ plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

‖ Or, Abel.

o A place not far from *Rabbah*, the chief City of the *Ammonites*.

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold his daughter came out to meet him, with timbrels and with dances *p*, and ſhe was his only child: ‖ † beſide her *q* he had neither ſon nor daughter.

‖ Or, *be ſides her* † Heb. *from with me.* † Heb. *of daughters.*

p In Conſort with other Virgins, as the manner was, See *Exod.* 15. 20. 1 *Sam.* 18. 6. *q* Heb. *of himſelf*, *i.e.* Proceeding from his own body; which may ſimply, that he had other Children, either by Adoption, or in right of his Wife, who had them by a former Huſband.

35 And it came to paſs when he ſaw her, that he rent his clothes, and ſaid, Alas, my daughter, thou haſt brought me very low, and thou art one of them that trouble me *r*: for I have opened my mouth *ſ* unto the LORD, and I cannot go back *t*.

r Before this, I was troubled by my Brethren; and ſince, by the *Ammonites*; and now moſt of all, though but occaſionally, by thee. *ſ i.e.* I have Vowed, which was done by Words, *Numb.* 30. 2, 3. *t i.e.* Nor retract my Vow; I am indiſpenſably obliged to perform it.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth *u*: foraſmuch as the LORD hath taken vengeance for thee of thine enemies *w*, *even* of the children of Ammon.

u Do not for my ſake make thy ſelf a Tranſgreſſor; I freely give my conſent to thy Vow; wherewith, and with the Succeſs of his Arms he had now acquainted her, though it be not here expreſſed. *w* I am willing to bear my Burthen; being abundantly ſatisfied with the great Deliverance which God hath given to his People by thy hands.

37 And ſhe ſaid unto her father, Let this thing be done for me: let me alone two months, that I may † go up and down upon the mountains *y*, and bewail my virginity *z*, I, and my fellows.

† Heb. *and go down.*

y Which ſhe chooſe as a ſolitary place, and therefore fitteſt both for Lamentations, and for her Preparation for her approaching Calamity. *z* That I ſhall die Childleſs, which was eſteemed a Curſe and a Diſgrace for the *Iſraelites*, *Gen.* 30. 23. 1 *Sam.* 1. 6, 7. *Iſa.* 4. 1. Becauſe ſuch were excluded from that great privilege of increaſing the Holy Seed, and contributing to the Birth of the *Meſſiah*, who was to be born of an *Iſraelitiſh* Woman.

38 And he ſaid, Go. And he ſent her away *for* two months, and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſs at the end of two months, that ſhe returned unto her father, who did with her *according* to his vow which he had vowed *a*: and ſhe knew no man *b*: and it was a † cuſtom in Iſrael.

† Or, *Ordinance.*

a Qu. What was it which *Jephthah* vowed and Performed concerning his Daughter? *Anſ.* Many, eſpecially of Modern Writers, conceive, that *Jephthah's* Daughter was not Sacrificed, but only devoted to perpetual Virginity, which then was eſteemed a great Curſe and Reproach: This they gather, 1. From v. 37, 38. where we read, that ſhe bewailed not her Death, which had been the chief Curſe of Lamentation, if that had been Vowed, but *her Virginity*: 2. From this, v. 39. where, after he had ſaid, that *he did with her according to his Vow*; he adds, by way of declaration of the matter of that Vow, *and ſhe knew no Man*. But for the firſt, there may be a fair reaſon given, That ſhe could not with Honour bewail her Death, which ſhe had ſo generouſly and chearfully accepted of; becauſe it was attended with, and occaſioned by the Publick Good, and her Father's Honour and Happineſs, v. 30. and was a kind of Martyrdom; and moreover, an act of Religion, the payment of a Vow, which ought to be done chearfully; but only bewailed the circumſtance of her Death, that it was in ſome ſort accuſed and opprobrious; ſhe having had no Husband to take away her reproach, as they ſpeak, *Iſa.* 4. 1. and leaving no Poſterity to her Father's Comfort, and the Increaſe of God's People: And for the ſecond, that Clauſe, *and ſhe knew no man*, is plainly diſtinguiſhed from the Execution of his Vow, which is here mentioned before; and this is added, not as an Explication of the Vow, but as an aggravating Circumſtance, that this was executed when ſhe had not yet known any man. Beſides, this Opinion ſeems liable to weighty Objections; 1. There is no Example in all the Scripture, of any Woman that was obliged to perpetual Virginity by any Vow of her own, much leſs by the Vow of her Parents; nor have Parents any ſuch Power over their Children, either by the Law of Nature, or by the Holy Scripture. 2. The expreſs words of the Vow, v. 31. mention nothing of her Virginity, but only, that *ſhe ſhould ſurely be the Lords*; *i.e.* Devoted to the Service of the Lord, which might be without any obligation to perpetual Virginity; for, even *Samuel*, who was as fully devoted to the Lord by his Parents, as the could be, 1 *Sam.* 1. 11. and *Samſon*, who was Devoted not only by his Parents, but by God himſelf, and that in the higheſt degree, even to be a perpetual *Nazarite*, *Judg.* 13. 5, 7. yet were not prohibited Marriage; nor were any of the moſt Sacred Perſons, *Levites*, or Prieſts, or High Prieſts, though they were the Lords in a ſingular manner, obliged to perpetual Virginity; and therefore if ſhe was not Offered up for a Burnt-Offering, as the Authors of this Opinion ſay, but only was Conſecrated to God, there was no occaſion to bewail her Virginity, which, for any thing that appears, ſhe was not tied to. 3. If this were all, here was no ſufficient cauſe, why ſo wiſe and valiant a man as *Jephthah* ſhould ſo bitterly and paſſionately lament over himſelf or his Daughter. And therefore it may ſeem moſt probable, that *Jephthah* did indeed Sacrifice his Daughter, as he had Vowed to do; which was the Opinion of *Joſephus* the *Jew*, and of the *Chaldee* Paraphraſt, and of divers of the *Jewiſh* Doctors, and almoſt all the Ancient Fathers, and many eminent Writers; and this beſt agrees with the words of the Vow, delivered v. 31. *Whatſoever cometh forth of the doors of my houſe to meet me—— ſhall ſurely be the Lords, and I will offer it for a Burnt-Offering*. Nor is there one word in all the following Verſes, which denies that ſhe was thus offered; only the execution of the Vow is delivered in more ambiguous and general terms, v. 39. which in all reaſon, and by the Laws of good Interpretation, ought to be limited and explained by the more plain and particular deſcription of it: It is true, thoſe words may ſeem capable of another Interpretation; the conjunctive Particle, *and*, may be here put for the diſjunctive, *or*, as it often is, as *Pſa.* 12. 5. 17. *Levit.* 6. 3, 5. 2 *Sam.* 2. 19, *&c.* and ſo the meaning is, that what I firſt meet *ſhall ſurely be the Lords*, *or*, *I will offer it up for a Burnt-Offering*; to wit, if it be a Creature fit to be offered; otherwiſe, ſay they, if a Dog or an Aſs ſhould have met him firſt, he ſhould have been obliged to offer them, which was againſt the Law: But it is ſufficiently evident, that he ſpeaks of an Humane Perſon, from the very Phraſe *et coming forth to meet him* at his return; which plainly argues a deſign to meet him, purpoſely to Congratulate his Return; this phraſe *et going to meet* a perſon coming, being very often uſed in Scripture, and conſtantly of one perſon meeting another, as *Gen* 14. 17. and 18. 2. and 24. 17, *&c.* and never of any brute Creature: And although *and* is ſometimes put for *or*, yet it is not to be ſo uſed without neceſſity, which ſeems not to be in this place; for it is very proper to diſtinguiſh two Sentences in this matter, where the one is more general, and the other being more ſpecial, is comprehended within it, which is the caſe here; for it *ſhall ſurely be the Lords*, is the general;

and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lords; as it were very improper to say, This is either a man, or it is my servant *John*; because the latter branch is contained in the former: and therefore in all the alledged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as *Exod.* 21. 17. *Father or Mother*, 2 *Sam.* 2. 19. *right hand or left*. But the great Objection against this Opinion is this, That it seems a most horrid Act, directly contrary to the Law of Nature, and to plain Scripture, thus to Sacrifice his own Daughter; and that it seems altogether incredible, either that such a man as *Jepthah*, so eminent for Piety, and Wisdom, and Zeal, and Faith, should either make so Barbarous a Vow, or pursue it for above two Months space; and that none of the Priests of that time should inform him of the unlawfulness of executing so wicked a Vow, and of the liberty he had to redeem such a Vow, by vertue of *Levit.* 27. 2, 3, &c. or that *Jephthah* would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or, that the Priests and People would suffer him to execute his own Daughter, and not rather hinder him by force, as they afterwards did *Saul*, when he had sworn the Death of *Jonathan*. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming Monstrousness of this fact. 1. These were times of great and general ignorance and corruption of Religion, wherein the *Israelites* had Apostatized from God, and learnt and followed the practices and worships of the Heathen Nations, *Judg.* 10. 6. whereof this was one, to offer up Humane Sacrifices to *Moloch*; and although they seem now to have repented and forsaken their Idols, *Judg.* 10. 16. yet they seem still to have retained part of the old Leaven, and this among the rest, That they might offer Humane Sacrifices, not to *Moloch*, as they had done, but unto the Lord. And whereas some of the *Jewish* Writers pretend that *Phinehas* was alive at this time; and tell a fine Story concerning him and *Jephthah*, That both stood upon their Terms, and neither would go to the other to advise about the matter; yet it is more than probable that *Phinehas* was dead long before this time; and whosoever was the High-Priest then, he seems to be guilty either of gross ignorance or negligence; so that a late Learned Writer conceives, that this was the reason why the Priesthood was taken from him, and from that line, and translated to the line of *Ithamar*, which was done in the time of the Judges, as may be gathered from 1 *Sam.* 2. 35, 36. Moreover *Jephthah*, though now a good Man, may seem to have had but a rude and barbarous Education; having been banished from his Father's House, and forced to wander and dispose himself in the utmost Borders of the Land of *Gilead*, beyond *Jordan*, at a great distance from the place of Worship and Instruction; Nor is it strange, That the Priests and People did not resist *Jephthah* in this Enterprise; partly, because many of them might lie under the same ignorance and mistake that *Jephthah* did; and partly because they knew *Jephthah* to be a stout, and resolute, and boisterous Man, and were afraid to oppose him in a matter wherein he he seemed to be so peremptory, and their Persons and Families were not much concerned. 2. This mistake of *Jephthah's*, and of the rest of that Age, was not without some plausible appearance of Warrant from the Holy Text, even from *Levit.* 27. 28, 29. wherein it is expresly provided, That *no Devoted thing, whether Man or Beast, should be redeemed, but should surely be put to Death*; a place, which it is not strange that a Soldier in so ignorant an Age should mistake, seeing even some Learned Divines, in this knowing Age, and *Capellus*, amongst the rest, have fallen into the same error, and justified *Jephthah's* action from that place; and though I doubt not they run into the other extream, as Men commonly do, those words being to be otherwise understood than they take them (of which see my Notes on that place) yet it must be granted that place gave *Jephthah* a very colourable pretext for the Action; and being pushed on by Zeal for God, and the Conscience of his Vow, he might easily be induced to it; and though this was a Sin in him, yet it was but a Sin of Ignorance; which therefore was overlooked by a gracious God, and not reproved by any Holy men of God. It is probably conceived, that the *Greeks*, who used to steal sacred Histories, and turn them into Fables, had from this History their relation of *Iphigenia* (which may be put for *Jephtigenia*) Sacrificed by her Father *Agamemnon*, which is described by many of the same circumstances wherewith this is accompanied. *b* To wit, carnally; she died a Virgin.

† Heb. *from days to days.* || Or, *to talk with.*

40 That the daughters of Israel went † yearly *c*
|| to lament the daughter of Jephthah *d* the Gileadite
four days in a year.

c To a place appointed for their meeting to this end, possibly to the place where she was Sacrificed. *d* To express their Sorrow for her loss, according to the manner. Or, *to Discourse of* (so the *Hebrew Lamed* is sometimes used) *the Daughter of* Jephthah, to celebrate her Praises, who had so willingly yielded up her self for a Sacrifice.

CHAP. XII.

The Ephramites wage War against Jephthah: Are smitten by the Gileadites: And being discerned by Shibboleth, are slain to the number of two and forty thousand, 1—6. *Jephthah dies,* 7. *After him Ibzan,* 8—10. *Elon,* 11, 12. *Abdon* 13—15. *Were Judges over Israel.*

† Heb. *were called.*

AND the men of Ephraim † gathered themselves together, and went northward *a*, and said unto Jephthah *b*, Wherefore passedst thou over *c* to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire.

a Over *Jordan*, so Northward towards *Mizpeh*, where *Jephthah* was, *Judg.* 11. 34. and which was in the Northern part of the Land beyond *Jordan*. *b* Through Pride and Envy, contending with him as they did before with *Gideon*, *Judg.* 8. 1. *c* Not over *Jordan*, for there he was already; but over the Borders of the *Israelites* land beyond *Jordan*, as appears by comparing this with *Judg.* 11. 29. where the same Phrase is used.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you *d*, ye delivered me not out of their hand.

d Hence it appears, that he craved their assistance, which they denied; though that be not elsewhere expressed.

3 And when I saw that ye delivered *me* not, I put my life in my hand *e*, and passed over against the children of Ammon, and the LORD delivered them into my hand. Wherefore then are ye come up unto me this day to fight against me *f*?

e i.e. I exposed my self to utmost danger; as a man that carries a brittle and precious thing in his hand, which may easily either fall to the ground, or be snatched from him. The same Phrase is used 1 *Sam.* 19. 5. and 28. 21. *Job* 13. 14. *Psal.* 119. 109. *f* Why do you thus requite my kindness in running into such hazard to preserve you and yours?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, among the Epraimites, *and* among the Manasites *g*.

g According to this Translation, these words are a scoffing and contemptuous expression of the *Ephraimites* concerning the *Gileadites*, whom they call Fugitives of *Ephraim*; the word *Ephraim* being here taken largely, as it is elsewhere, as *Isa.* 7. 2, 5. so as it comprehends the other Neighbouring Tribes, of which *Ephraim* was in some sort the head or chief; and especially their Brethren of *Manasseh*, who lived next to them, and were descended from the same Father, *Joseph*; by reason whereof, both these Tribes are sometimes reckoned for one, and called by the name of *the Tribe of Joseph*. And this large signification of *Ephraim* may seem probable from the following words, where, instead of *Ephraim* is put *the Ephraimites, and the Manassites*. By *Gileadites* here they seem principally to mean the *Manassites* beyond *Jordan*, who dwelt in *Gilead*, as appears from *Deut.* 3. 13. *Josh.* 17. 1, 5, 6. And although other *Gileadites* were joyn'd with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the Victory, *Judg.* 11. 29. And partly, because they were more nearly related to them, and therefore more obliged to desire their Conjunction with them in the War. These they here opprobriously call *fugitives*, *i. e.* such as had deserted their Brethren of *Ephraim* and *Manasseh*, and for some worldly advantage planted themselves beyond *Jordan*, at a distance from their Brethren, and were alienated in Affection from them, and carried on a distinct and separate Interest of their own; as appears by their Monopolizing the glory of this Success to themselves, and excluding their Brethren from it. According to the *Hebrew*, the words lie, and may be rendred thus, *Therefore* (so *chi* is oft rendred) *they said, Fugitives of Ephraim are ye*; (*i. e.* Ye *Ephraimites* are meer run-aways: for the words next foregoing are, *the men of Gilead smote Ephraim*. And having told you what they said, because the Pronoun *they* was ambiguous, he adds by way of Explication) who said it, even, the *Gileadites* (and they said it when they had got the advantage over them, and got between them and home, as the next verse shews) being *between Ephraim and Manasseh*; *i. e.* Having taken the passages of *Jordan*, as it follows, which lay between *Ephraim* and that part of *Manasseh* which was beyond *Jordan*. Or these latter words may be rendred thus, And *the Gileadites* were *between Ephraim and Manasseh*. So there is only an *Ellipsis* of two small words, which are oft defective, and to be understood in Scripture. Or thus, And *the Gileadites* were *in the midst of the Ephraimites*, and *in the midst of the Manassites*, to wit, those *Manassites* who ordinarily lived within *Jordan*, who possibly were confederate with the *Ephraimites* in this quarrel. And so the meaning is, they followed close after them, and overtook them, and fell upon the midst of them, and smote them; and they sent a party to intercept them at the passages of *Jordan*, as it here follows.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped *h*, said, Let me go over, that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay *i*.

h Heb. *The fugitives of Ephraim*, as before; for the Hebrew words are the same. Which may make the latter Exposition of the foregoing words more probable, to wit, that it is not the *Gileadites*, but the *Ephraimites* who are there as well as here so called, because they were smitten before *Jephthah*, and fled from him. *i* To avoid the present danger.

6 Then said they unto him, Say now Shibboleth *k*; and he said Sibboleth *l*: for he could not frame to pronounce *it* right *m*. Then they took him, and slew him at the passages of Jordan: and there fell at that time *n* of the Ephraimites forty and two thousand.

k Which signifies *a stream* or *river*, which they desired to pass over: so it was a word proper for the occasion, and gave them no cause to suspect the Design, because they were required only to express their Desire, to go over the *Shibboleth* or River. *l* It is well known, that not only divers Nations, but divers Provinces, or Parts of the same Nation who use the same Language, differ in their dialect and manner of pronunciation. *m* Or rather, *he did not frame* or *direct himself to speak so*, or *to speak right*; *i. e.* So as he was required to do it. The Hebrew Text doth not say, that *he could not* do it, but that he *did* it *not*, because he suspecting not the Design of it, uttered it speedily according to his manner of Expression. *n* Not in that Place, at the Passages of *Jordan*, but in that Expedition, being slain either in the Battel, or in the Pursuit, or at *Jordan*.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities *o* of Gilead.

o Heb. *In the cities.* The Plural Number put for the Singular, as *Gen.* 19. 29. where *Lot* is said to dwell *in the cities*, *i. e.* one of the Cities: And 1 *Sam.* 18. 21. *the twain* is put for *one of the twain*: and *Judg.* 18. 14. *houses* for *house*: and *Jonah* 1. 5. *the sides*, for one of the sides.

8 ¶ And after him Ibzan of Bethlehem *p* judged Israel.

p Either that in *Judah*, of which *Matth.* 2. 6. Or that in *Zebulun*, *Josh.* 19. 15.

9 And he had thirty sons, and thirty daughters, *whom* he had sent abroad, and took *q* in thirty daughters from abroad for his sons. And he judged Israel seven years.

q i. e. Took them home for Wives to his Sons. See *Gen.* 24. 67. and 31. 50. *Deut.* 21. 12. 2 *Sam.* 11. 27.

10 Then died Ibzan, and was buried at Bethlehem.

11 And after him, Elon a Zebulonite judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Ajalon, in the country of Zebulun *r*.

r This is added to distinguish it from other *Ajalons*, of which see *Judg.* 1. 35. 1 *Chron.* 6. 69. and 8. 13.

13 ¶ And after him, Abdon the son of Hillel a Pirathonite judged Israel.

† Heb. *sons sons.* * Chap. 5. 10. and 10. 4.

14 And he had forty sons, and thirty † nephews, that * rode on threescore and ten ass-colts, and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites *s*.

s So called from some remarkable Exploit, done either by, or upon the *Amalekites* in that place.

CHAP. XIII.

The Philistines again oppress Israel, 1. *An angel appeareth to Manoah's wife: promising her a son that should be a Nazarite: and deliver Israel,* 2,—6. *She informs her husband hereof: he prayeth: and obtaineth a return of the angel,* 7,—14. *Manoah is desirous to provide food for the angel: and enquireth after his name,* 15,—18. *He sacrificeth to the Lord: and the angel ascendeth to heaven in the flame of the burnt-offering,* 19,—21. *hereat Manoah is affrighted: but comforted by his wife: who beareth him a son: his name Samson: in whom is the Spirit of the Lord,* 22,—25.

† Heb. *added to commit* &c. * Chap. 2. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

AND the children of Israel † * did evil *a* again in the sight of the LORD, and the LORD delivered them into the hand of the Philistines forty years *b*.

a i. e. Fell into Idolatry, &c. not now after the death of *Abdon* the last Judge, but in the days of the former Judges. *b* To be computed, not from *Abdon's* death, but before that time, as is evident both from *v.* 5. where it is declared, that *Israel* was under the Power of the *Philistines*: and from *Judg.* 15. 20. where only twenty of these Years are said to have been in *Samson's* days. And it is probably conceived, that that great slaughter of the *Ephramites* made by *Jephthah*, did greatly encourage the *Philistines* to rise against *Israel*, when one of their chief Bulwarks was so much weakned; and therefore that the *Philistines* began to domineer over them not long after *Jephthah's* death.

2 ¶ And there was a certain man of Zorah *c*, of the family *d* of the Danites, whose name *was* Manoah, and his wife *was* barren, and bare not *e*.

c A City, of which see *Josh.* 15. 33. and 19. 41. *d i. e.* Of the Tribe or People, as *family* sometimes signifies, *Josh.* 7. 17. *Jer.* 8. 3. and 10. 25. *Amos* 3. 1. *Mich.* 2. 3. *Zach.* 14. 18. *e* An emphatical repetition of the same thing in divers words, which is an usual Elegancy both in Scripture and other Authors.

† Heb. *an angel.*

3 And † the angel of the LORD *f* appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: but thou shalt conceive, and bear a son.

f The Son of God, oft so called in the old Testament, as may be gathered from *v.* 18. yet distinguished from the Lord, because he appeared here as it were in the form of a Servant, as a Messenger sent from God, and was really a distinct Person from God the Father.

* Numb. 6. 2, 3.

4 Now therefore, beware I pray thee *g*, * and drink not wine, nor strong drink *h*, and eat not any unclean *thing i*.

g Because the Child was to be a *Nazarite* from the Womb, *v.* 5. and from the Conception; and because the Mothers Pollution extends to the Child, she is enjoyned from this time to observe the following Rules belonging to the *Nazarites*. *h* under which by a Synecdoche are comprehended the other particulars mentioned *Numb.* 6. 2, 3, 4. as is implyed *v.* 14. *i* Any of those meats forbidden, *Levit.* 11. which were forbidden to all, but especially to the *Nazarites*.

* Numb. 6. 5. 1 Sam. 1. 11.

5 For lo, thou shalt conceive and bear a son, and * no rasor shall come on his head: for the child shall be a Nazarite *k* unto God from the womb: and he shall begin to deliver Israel *l* out of the hand of the Philistines.

k A Person separated from others, and consecrated to God's Service. *l* And the deliverance shall be carried on and perfected by others, as it was in part by *Eli*, and *Samuel*, and *Saul*; but especially by *David*.

6 ¶ Then the woman came, and told her husband, saying, A man of God *m* came unto me, and his countenance *was* like the countenance of an angel of God, very terrible *n*: but I asked him not whence he *was*, neither told he me his name:

m A Prophet, or sacred Person, sent with a Message from God, *n* Or, *venerable*, or *awful*, full of Majesty.

† Heb. *uncleanness.*

7 But he said unto me, Behold, thou shalt conceive, and bear a son: and now drink no wine, nor strong drink, neither eat any † unclean *thing*: for the child shall be a Nazarite to God from the womb, to the day of his death.

8 ¶ Then Manoah intreated the LORD, and said, O my LORD, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

9 And God hearkned to the voice of Manoah: and the angel of God came again unto the woman as she sate in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art* thou the man that speakest unto the woman? and he said, I *am*.

† Heb. *what shall be the manner of the,* &c. || Or, *what shall he do?* † Heb. *what shall be his work?*

12 And Manoah said, Now let thy words come to pass *o*: † how shall we order the child *p*? and || † *how* shall we do unto him?

o Or, *thy words shall come to pass*: I firmly believe that thy Promises shall be fulfilled. *p* What Rules shall we observe about his Education?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware *q*.

q Whilst the Child is in her Womb, and after the Child is born, let him observe the same Orders.

† Heb. *uncleanness.*

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine, or strong drink, neither eat any † unclean *thing*: all that I commanded her, let her observe.

† Heb. *before thee.*

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee until we shall have made ready a kid † for thee *r*.

r Supposing him to be a Man and a Prophet, to whom he would in this manner express his Respect, as was usual to strangers. See *Gen.* 18. 5. *Judg.* 6. 18.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread *s*: and if thou wilt offer a burnt-offering, thou must offer it unto the LORD *t*: for Manoah knew not that he was an angel of the LORD.

s i. e. Meat, as *bread* is commonly taken in Scripture. *t* Not unto a Man, as now thou apprehendest me to be; but unto the Lord, as thou wilst by and by perceive me to be.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour *u*?

u Either by making honourable mention of thee, or by performing respect and service to thee, by a Present, which they usually give to Prophets, 1 *Sam.* 9. 7, 8. 2 *King.* 14. 3.

* Gen. 32. 29. || Or, *wonderful.*

18 And the angel of the LORD said unto him, Why * askest thou thus after my name, seeing it *is* || secret *x*.

x Or, *hidden* from mortal Men: or, *wonderful*, such as thou canst not comprehend: my Nature or Essence (which is oft signified by *name* in Scripture) is incomprehensible. This shews, that this was the Angel of the Covenant, the Son of God.

19 So Manoah took a kid, with a meat-offering *y*, and offered *it* upon a rock *z* to the LORD; and *the angel* did wondrously, and Manoah and his wife looked on.

y Which were generally joyned with the chief Sacrifices. *z* The Angel's Presence and Command being a sufficient Warrant for the offering

offering of Sacrifice by a Person who was no Priest, and in a Place otherwise forbidden.

20 For it came to pass when the flame *a* went up toward heaven from off the altar *b*, that the angel of the LORD ascended in the flame *c* of the altar: and Manoah and his wife looked on *it*, and fell on their faces *d* to the ground.

a Either arising from the Fire which *Manoah* brought for the Offering: or produced by the Angel out of the Rock in a miraculous manner. *b i.e.* From that part of the Rock which served instead of an Altar, upon which the Sacrifice was laid. *c* To manifest his Nature and Essence to be Spiritual, because not capable of hurt by the Fire; and Celestial. *d* Partly in Reverence to that glorious Presence manifested in so wonderful a manner: and partly, out of a religious Horror and Fear of Death upon this occasion; as is expressed v. 22. for the prevention whereof they fell down in way of Supplication to God.

21 (But the angel of the LORD did no more appear to Manoah and to his wife): then Manoah knew that he was an angel of the LORD.

22 And Manoah said unto his wife, [a] We shall surely die, because we have seen God.

[a] Exod. 33. 20. Deut. 5. 26, 26. Chap. 6. 22.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time *e* have told us *such things* as these.

e Or, *at this time*: The Particle, *at*, noting here, not likeness, but the truth and reality of the thing, as it doth *Numb.* 11. 1. *Deut.* 9. 10. and elsewhere. This Expression seems to have some Emphasis in it, to enhance God's Mercy to them, as being afforded them in a time of such publick and grievous Calamity; and in a time when the Word of the Lord was precious; and there was no open Vision, as it was afterwards, 1 *Sam.* 3. 1.

24 ¶ And the woman bare a son, and called his name [a] Samson: and the child grew, and the LORD blessed him *f*.

[a] Heb. 11. 32.

f i.e. Endowed him with all those Graces and Gifts of Mind and Body which were necessary for the Work he was designed for.

25 And the Spirit of the LORD began to move him at times *g*, in the camp of Dan *h*, between Zorah and Eshtaol.

g i.e. To stir him up to Heroical Designs; to shew forth its Power in him in the frame of his Mind, and in the strength of his Body, discovered to his Neighbours in extraordinary Actions; to encline his Heart to great Attempts to the help and deliverance of God's People, and to give some Essays of it to his Brethren, and to seek all Opportunities for it, as he did in the next Chapter. *h* A Place so called, either from the Expedition of the *Danites*, *Judg.* 18. 11, 12. which though placed after this History, was done before it: or from some other Camp which the *Danites* had formed there at this time, to give some check to the Incursions of the *Philistines*.

CHAP. XIV.

Samson desires to wife a daughter of the Philistines of Timnath: and this of the Lord for an occasion against them, 1,—4. *His parents go down with him to Timnath: a young lion meets him: he kills it,* 5,—7. *In his return he findeth honey in the carcase,* 8, 9. *Keepeth a marriage feast: hath thirty companions assigned to him: to whom he propoundeth a riddle: with promise of a present,* 10, 11. *His wife extorts from him the explication: and discovereth it,* 16,——18. *He slayeth thirty Philistines of Ashelon: and therewith payeth his present,* 19. *His wife is given to another,* 20.

AND Samson went down *a* to Timnath *b*, and saw a woman in Timnath, of the daughters of the Philistines.

a After he was come to mature Age. *b* A Place not far from the Sea; of which see *Gen.* 38. 12. *Josh.* 15. 57. and 19. 43.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath, of the daughters of the Philistines: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines *c*? and Samson said unto his Father, Get her for me *d*; for † she pleaseth me well *e*.

† Heb. *she is right in mine eyes.*

c With whom the *Israelites* were forbidden to Marry, *Exod.* 34. 12, &c. And although the *Philistines* were not *Canaanites* in their Original, *Gen.* 10. 14. *Deut.* 2. 23. yet they were so in their habitation, and concurrence with them in Wickedness, and therefore were liable to the same Censures and Judgments with them. *d* This action of *Samson's*, though against common Rules, seems to be warranted, partly by the greatness and goodness of his Design in it; and principally by the instinct and direction of God, which is mentioned in the following words, which was known to *Samson*, but not to his Parents. *e* Not so much for her Beauty, as for the Design mentioned in the next Verse.

[a] 1 King. 12. 15. 2 Chron. 10. 15. and 22. 7. and 25. 20.

4 But his father and his mother [a] knew not that *it was* of the LORD, that he sought an occasion against the Philistines *f*: for at that time the Philistines had dominion over Israel.

f Which he knew by very probable Conjecture, if not by particular Inspiration, that Marriage would give him many ways.

5 Then went Samson down, and his father and his mother *g* to Timnath, and came to the vineyards of Timnath *h*: and behold, a young lion roared † against him.

† Heb. *to meet him.*

g Who accompanied him, either because they were now acquainted with his Design; or, to order the Circumstances of that Action which they saw he was set upon: or, to watch if they could find any occasion to take him off from his Intention. *h* Whither he had turned aside either by a Divine Impulse, or upon some real or pretended Occasion.

6 And the spirit of the LORD came mightily upon him *i*, and he rent him as he would have rent a kid *k*, and *he had* nothing in his hand: but he told not his father or his mother what he had done *l*.

i Stirred up and increased his Courage and bodily Strength. *k* As soon and as safely. *l* Left by their means it should be publickly known; for he wisely considered, that it was not yet a fit time to awaken the Jealousies and Fears of the Philistines concerning him, as this would have done.

7 And he went down, and talked with the woman, and she pleased Samson well.

8 ¶ And after a time *m* he returned to take her: and he turned aside to see the carcase of the lion, and behold, *there was* a swarm of bees *n*, and honey in the carcase of the lion.

m Heb. *after days*; i.e. Either after some days: or, rather, after a year, as that word oft signifies; as *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. when the Flesh of the Lion, which by its strong smell is offensive to, and avoided by Bees, was wholly consumed, and nothing was left but the Bones. *n* Not generated of the dead Lion's Body, but elsewhere, and settling themselves there, as they have sometimes done in a Man's Skull, and in a Sepulchre, and such like Places.

9 And he took thereof in his hands *o*, and went on eating, and came to his father and mother *p*, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

o Out of the Lion's Carcase. *Quest.* Did not *Samson* transgress in touching a Carcase? *Answ.* It was in it self a legal Pollution: but some such Pollutions were involuntary and unavoidable, as in one that hath an Issue running in his sleep; and some were necessary Duties, as in those who were to attend upon a Woman in her Month, or upon the burial of a dead Body. And such was this Pollution, being contracted by Divine Instinct and Direction, and in order to God's Honour, and therefore dispensed with by the Author of that Law, and required by him for his Service. *p* From whom he had turned aside for a season, v. 8. upon some pretence or other.

10 ¶ So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him *q*, that they brought thirty companions to be with him *r*.

q Or, *observed* or *considered him*, his Stature, and Strength, and Countenance, and Carriage, which were extraordinary. *r* Partly in compliance with the Custom of having Bride-men; of which see *Matth.* 9. 15. *Mark* 2. 19. *Joh.* 3. 29. though they were not so numerous; and principally by way of Caution, and as a Guard put upon him under a pretence of Respect and Affection.

12 ¶ And Samson said unto them, I will now put forth a riddle *s* unto you: if ye can certainly declare it me within the seven days of the feast *t*, and find *it* out, then I will give you thirty ‖ sheets *u*, and thirty ‖ Or, *linen* change of garments *x*.

s i.e. An obscure Sentence for you to resolve and explain. *t* For so long Marriage-Feasts lasted. See *Gen.* 29. 27. *u* Fine Linen-Cloathes, which were used for many purposes in those Parts. See *Matth.* 27. 59. *Mark* 14. 51. *x i.e.* Changeable Suits of Apparel, as below, v. 19. and *Gen.* 45. 22.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness *y*. And they could not in three days expound the riddle.

y i.e. Out of that strong and devouring Creature, the Lion, came forth sweet Meat; to wit, Honey: withal it is covertly implied, that the *Philistines*, though now they had Strength on their side, and Dominion over *Israel*, whom they did devour upon all occasions, yet at last they should become Meat to the *Israelites*.

15 And it came to pass on the seventh day *z*, that they said unto Samsons wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy fathers house with fire: Have ye called us † to take that we have *a*? *is it* not *so*?

† Heb. *to impoverish us, or, to dispossess us.*

z They had doubtless spoken to her before this time, but with some remissness, supposing that they should find it out; but now their

their time being nigh slipped, they press her with more vehemency, and put her under a necessity of searching it out. *a i.e.* To strip us of our Garments: and so your Civility will end in gross Unkindness and Injustice.

16 And Samsons wife wept before him, and said Thou doest but hate me, and loves me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father, nor my mother *b*, and shall I tell *it* thee?

b Though I have had much more Experience of their Fidelity and Taciturnity, than of thine.

17 And she wept before him ‖ the seven days, while the feast lasted *c*: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

‖ Or, *the residue of the seven days, &c.*

c i.e. On the residue of the seven days; to wit, after the third day. It is a familiar Synecdoche. Or, *on the seventh of the days, on which the Feast was*: And then the following Clause, *on the seventh day*, is only the Noun repeated for the Pronoun, on that day: as is most frequent, as 1 *King.* 8. 1. *Solomon assembled*——*unto Solomon*, *i.e.* unto himself.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey, and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer *d*, ye had not found out my riddle.

d If you had not employed my Wife to find it out, as Men Plough up the Ground with an Heifer, thereby discovering its hidden parts; he calls her *Heifer*, either, because he now suspected her wantonness and too much familiarity with that Friend which she afterwards married; or, because she was joined with him in the same Yoak; or, rather, because they used such in Ploughing.

19 ¶ And the spirit of the LORD came upon him *e*, and he went down to Ashkelon *f*, and slew thirty men of them, and took their ‖ spoil, and gave change of garments *g* unto them which expounded the riddle, and his anger was kindled *h*, and he went up *i* to his fathers house.

‖ Or, *prey, spoil.*

e Though he had a constant habit of eminent Strength and Courage; yet that was exceedingly increased upon special occasions, by the extraordinary influences of God's Spirit. *f* Either to the Territory, which oft comes under the name of the City; or to the City it self, where he had both Strength and Courage enough to attempt what here follows; and upon the doing hereof they were doubtless struck with such a Terrour, that every one sought only to preserve himself, and none durst oppose or pursue him. *g* Together with their Sheets or Shirts, which is sufficed to imply here, being expressed above, v. 13. *h* For the Treachery of his Wife and Companions. *i* To wit, alone, or without his Wife.

20 But Samsons wife was *given k* to his companion, whom he had used as his friend *l*.

k By her Father. *l i.e.* To the chief of the Bride-men, to whom he had shewed most Respect and Kindness.

CHAP. XV.

Samson displeased to visit his wife: is denied her: wherefore he tieth firebrands to three hundred foxes tails, and setteth the corn on fire, 1, —— 5. *For which they burn his wife and her father,* 6. *Samson's revenge,* 7, 8. *The Philistines pitch in Judah and demand Samson: the men of Judah bind and deliver him,* 9, ——13. *He breaketh his bonds and slayeth one thousand Philistines with the jaw bone of an ass,* 14, ——17. *He is athirst: prays: obtains water out of it,* 18, ——20.

BUT it came to pass within a while after, in the time of wheat harvest *a*, that Samson visited his wife with a kid: and he said, I will go in to my wife into the chamber *b*. But her father would not suffer him to go in.

a Which Circumstance is noted as the proper season for the following Exploit. *b* Into her proper Chamber, which Women had distinct and separate from the Mens.

2 And her father said, I verily thought that thou hadst utterly hated her *c*, therefore I gave her to thy companion: *is* not her younger sister fairer than she? † take her, I pray thee, instead of her.

† Heb. *Is not her younger sister fairer than she? take her, I pray thee, instead of her.*

c Because thou didst defer her in great Wrath: But this was not sufficient cause; for he should have endeavoured a reconciliation, or waited for it; and not have disposed of another Man's Wife without his consent; which is not only against the Law of God, but of Nature also.

3 ¶ And Samson said concerning them, ‖ Now shall I be more blameless that the Philistines, though I do them a displeasure *d*.

‖ Or, *Now shall I be free from blame, though I do them a displeasure, &c.*

d Because they have first provoked me by an irreparable Injury: But although this may look like an act of private Revenge; yet it is plain enough, that *Samson* acted as a Judge (for to he was) and as an Avenger of the Publick Injuries and Oppressions of his People; as plainly appears from hence, that *Samson* designed this very thing before he had received any personal Injury, *Judg.* 14. 4.

4 And Samson went and caught three hundred foxes *e*, and took ‖ fire-brands *f*, and turned tail to

‖ Or, *Firebrands.*

tail, and put a fire-brand in the midst between two tails *g*.

e Of which there were great numbers in *Canaan*, as appears from *Neh.* 4. 3. *Psal.* 63. 11. *Cant.* 2. 15. *Lam.* 5. 18. *Ezek.* 13. 4. So that divers Places there have their Names from the Foxes which abounded there: as, *Jos.* 15. 28. and 19. 42. 1 *Sam* 13. 17. And *Schual* is more general, and contains not only the Foxes, but another sort of Creature very like to them, called *Tzeer*, whereof there were so many there, that sometimes [illegible] of them have been met together in one Company; as some who have lived in those Parts have left upon Record: But Infidels are much scandalized at this History, and pretend it incredible that *Samson* should catch so many Foxes together; so nice and delicate is the Faith of these Men in things concerning God and Scripture, that can devour things ten times more difficult and absurd, concerning the production of the World, and of Men, *&c.* But there is no cause of wonder here, for any Man that is tollerably wise; for it is not like that *Samson* caught them all, either at one time, or by his own hands; for being so eminent a Person, and the Judge of *Israel*, he might require assistance of as many Persons as he pleased, and all his People would readily assist him; nor can it at all perplex any Man's Reason or Faith, if it be allowed, that the God who made the World, and by his singular Providence watched over *Israel*, and intended them deliverance at this time, could easily dispose things so that they might be taken. He chose to do this Exploit, not by his Brethren, whom he would preserve from the Envy, and Hatred, and Mischief which that might have occasioned to them, but by brute Creatures, thereby to add Scorn and contempt to their Calamity, and particularly by Foxes; partly, because they were fittest for the purpose, being Creatures very fearful of Fire; and having such Tails as the Firebrands might most conveniently be tied to; and the nature of directly forward, but crookedly and involvedly, whereby the fire was likely to be dispersed in more places. *f* Made of such matter as would quickly take Fire, and keep it for a long time; which was easie to procure. *g* That the Foxes might not make too much haste, nor run into their holes, but one of them might delay and stop another in his course, and so continue longer in the places where they were to do Execution.

5 And when he had set the brands on fire, he let *them* go *h* into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

h To wit, successively at several times; and in divers places, with great care and discretion, so as they might not hinder one another, nor all run into the same Field; but being dispersed in all parts, might spread the Plague farthest; and withal might be kept at a distance from the Fields and Vineyards of the *Israelites*. It is not worthy of our enquiry what became of these Foxes afterward, whether they were burnt by the Fire-brands, or run into Holes, or were taken and killed by the *Philistines*. The truth of this History is notably attested by a Custom of the *Romans*, which it is very probable they had from the *Phenicians*, upon this occasion; for every year they had a Solemnity in *April*, the very time of *Samson's* Wheat-Harvest, wherein Foxes were let loose with burning Torches fastned to their Back-sides, *&c.*

6 ¶ Then the Philistines said, Who hath done this? and they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her *i* and her father with fire.

i Partly, for her Adultery, which divers Heathens punished with Death; and partly, for that mischief which she had occasioned to them; thus She brought upon her self that mischief which she studied to avoid, *Judg.* 14. 15. as wicked Persons oft do, *Prov.* 10. 24.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you *k*, and after that I will cease.

k Whereby it appears, that it was not his private Injuries, but the Publick, which he did revenge.

8 And he smote them hip and thigh *l* with a great slaughter *m*; and he went down and dwelt in the top of the rock Etam *n*.

l Upon their Hips and Thighs, peradventure not designing to kill them, but to make them uncapable of Military employments, or of doing hurt to the *Israelites*. Or, *He smote them with his Leg upon their Thigh*; i.e. without any other Weapon but his Leg and Foot he kicked them, and made them lame and useless for War. *which with a great stroke*; for to it was, even to them it did not kill. *m* Partly, because there he could better defend himself from his Enemies; and partly, because he would not involve his Brethren in the same danger with himself, but like a worthy Magistrate would secure them even with his own greater hazard.

9 ¶ Then the Philistines went up, and pitched in Judah *o*, and spread themselves † in Lehi *p*.

† Heb. *went down.*

o Where the Rock Etam was, see 1 *Chron.* 4. 32. 2 *Chron.* 11. 5, 6. *p* As coming in great Numbers with a powerful Host. *q* A Place so called by anticipation, v. 17.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah † went to the top of the rock Etam, and said to Samson, [illegible] left thou not that the Philistines are rulers over us?

† Heb. *went down.*

what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

r Thou haſt by theſe Actions puniſhed not them, as thou intendeſt; but us, who being under their Dominion, are ſure to ſmart for it.

12 And they ſaid unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves *ſ*.

ſ Not that he feared them, or could not as eaſily have conquered them, as he did the whole Hoſt of the *Philiſtines*; but, becauſe he would be free from all Obligation or Temptation of doing them any harm, though it were in his own juſt and neceſſary defence.

13 And they ſpake unto him, ſaying, No, but we will bind thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock *t*.

t i.e. From the Cave or Hole in the Rock, in which he had ſecured himſelf, out of which he was firſt brought up, and then carried down from the Rock to the Plain.

14 ¶ And when he came unto Lehi, the Philiſtines ſhouted againſt him *u*, and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his arms became as flax that was burnt with fire, and his bands † looſed *x* from off his hands.

† Heb. *were melted.*

u For Joy and Triumph, becauſe they had now their great Enemy, as they ſuppoſed, in their hands. *x* Heb. *were melted*; *i.e.* were diſſolved, as things are which are melted in the Fire.

15 And he found a † new *y* jaw-bone of an aſs, and put forth his hand, and took it, and ſlew a thouſand men therewith.

† Heb. *moiſt.*

y And therefore more rough and ſtrong.

16 And Samſon ſaid, With the jaw-bone of an aſs, † heaps upon heaps, with the jaw-bone of an aſs have I ſlain a thouſand men *z*.

† Heb. *an heap two heaps.*

z This, though it might ſeem difficult, yet is not at all impoſſible or incredible; eſpecially, ſeeing the Learned affirm of the Aſſes of *Syria*, that they were larger and ſtronger than ours, and ſo conſequently were their Bones. And withal, it muſt be acknowledged, that there was ſomething extraordinary and miraculous in this, as there was unqueſtionably in *Samſon*'s Strength, and ſo all the difficulty vaniſheth.

17 And it came to paſs, when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place ‖ Ramath-Lehi *a*.

‖ That is, *the iſſuing up of the jaw-bone, or, caſting away of the jaw-bone.*

a And by contraction, *Lehi* v. 14. it being uſual ſo to contract Proper Names; as *Salem* is put for *Jeruſalem*, *Pſal.* 76. 3. *Sheba* for *Beer-ſheba*, *Jer.* 19. 2. and many other.

18 ¶ And he was ſore athirſt *b*, and called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed *c*?

b So as he was ready to faint and die with Thirſt; which was partly natural, from his exceſſive toil and heat; partly, ſent by God, that by the experience of his own Impotency, he might be forced to aſcribe the Victory to God only, and not to himſelf. *c* Will not thou put finiſh what thou haſt begun? Will thou undo what thou haſt done.

19 But God clave an hollow place *d* that was in ‖ the Jaw *e*, and there came water thereout, and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof † En-hakkore *f*, which *is* in Lehi unto this day *g*.

‖ Or, *Lehi.*

† That is, *the well of him that called, or, cried.*

d i.e. By cleaving a place, made it hollow; an expreſſion like that *Iſa.* 47. 2. *grind Meal*, i.e. Grind Corn into Meal; and that, *Pſal.* 74. 15 *thou didſt cleave the fountain*; *i.e.* cleave the Rock ſo as to make a Fountain in it. *e* In the Jaw-bone which he had uſed, which God could eaſily effect, either by cauſing the Jaw-bone to ſend forth Water, as the Rock formerly did, the Miracle being in effect the ſame, though in a differing ſubject, cauſing a Spring to break forth in *Lehi*; or, *in that Lehi* mentioned before, v. 14. for *Lehi* is both the name of a Place, and ſignifies a *Jaw-bone*. *f i.e. The Fountain of him that cried* for Thirſt; or, *that called* upon God for Deliverance; *i.e.* the Fountain or Well which was given in anſwer to my Prayer. *g* According to this Tranſlation, *Lehi* is the name of a Place, and not a *Jaw-bone*, becauſe it ſeems improbable that a Jaw-bone ſhould continue there ſo long, which every Traveller might take away, and would be forward enough to carry a Fountain with them in thoſe hot Countries; although it is not incredible that Paſſengers would generally forbear to meddle with, or remove ſo great a Monument of God's Power and Goodneſs; or, that the ſame God who made it inſtrumental to ſo great a wonder, ſhould add one Circumſtance more; to wit, fix it in the Earth, as a Teſtimony to poſterity of the Truth of this glorious work: But theſe words may be otherwiſe rendred thus, *which Fountain was in that Jaw-bone*; and for the following words, *unto this day*, they may not be joined with the words next and immediately foregoing, as if the Fountain was there to this day; but with the former words, *he called*, &c. and ſo the Senſe may be this, That it was ſo called unto this day; and the Place may be thus read, *he called the name thereof*; or, *the name thereof was called* (ſuch active Verbs being frequently put paſſively and imperſonally,) *The Well or Fountain of him that called or cried* (which was in *Lehi*) *unto this day.*

20 And he judged Iſrael *h* in the days of the Philiſtines *i* twenty years.

h i.e. He pleaded their Cauſe, and avenged them againſt the *Philiſtines*. *i i.e.* Whilſt the *Philiſtines* had the Power and Dominion, from which he was not fully to deliver, but only to *begin to deliver* them, as it was foretold, *Judg.* 13. 5. From this place it is manifeſt, that in the computation of the times of the Judges, the years of Servitude or Oppreſſion are not to be ſeparated from the years of the Judges, and added to them, but are comprehended within them; which Propoſition is of great importance for clearing this difficult part of Scripture Chronology, and for juſtifying that account of times given 1 *King.* 6. 1.

CHAP. XVI.

Samſon goeth in to an harlot: is hem'd in: riſeth at midnight: taketh the city-gates, poſts and barrs on his ſhoulders: and carrieth them up into a mountain, 1—3. Is in love with Delilah: ſhe enticeth him to diſcover wherein his ſtrength lay: is thrice deceived: at laſt ſhe overcomes him, 4,—20. They put out his eyes and caſt him into priſon, 21. His hair grows again, 22. The lords of the Philiſtines and the people gather together to make ſport with him to the honour of their idols: and ſacrifice, 23,—25. Samſon getteth them to place his hands on the two pillars of the houſe: he prays to God: pulls down the houſe: and dieth: but more ſlain at his death than in his life, 26,—30. He is buried, 31.

THen went Samſon to Gaza *a*, and ſaw there † an harlot *b*, and went in unto her.

† Heb. *a woman an harlot.*

a A chief City, to make ſome new attempt upon the *Philiſtines*, on whom he feared not either in his ſtrength or in their Camps, having had ſuch large experience of his own Strength, and of God's aſſiſtance; peſſibly he came in thither by Night, unknown and unobſerved till afterwards. *b* Going into an Houſe of Publick Entertainment to refreſh himſelf, as the manner was, *Jer.* 20. 1. He there *ſaw* this Harlot; which implies, that he did not go thither upon ſo evil a Deſign, but accidentally ſaw her there, and by giving way to luſtful Looks upon her, was enſnared by her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all night, ſaying, In the morning, when it is day, we ſhall kill him *c*.

† Heb. *ſilent.*

c This they choſe to do, rather than to ſeize upon him in his Houſe and Bed by Night; either, becauſe they knew not certainly in what Houſe or Place he was; or, becauſe they thought that might cauſe great Terror, and Tumultuation, and Miſchief among their own People; whereas in the day-time they might more fully diſcover him, and more unexpectly ſurpriſe him, and more certainly direct their Blows, and uſe their Weapons againſt him.

3 And Samſon lay till midnight, and aroſe at midnight *d*, and took the doors of the gate of the city *e*, and the two poſts, and went away with them *f*, † bar and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron *g*.

† Heb. *with the bar.*

d Being either ſmitten in Conſcience for his Sin, when he firſt awaked, and thence fearing Danger, as he had juſt cauſe to do; or, being ſecretly warned by God in a Dream; or, by an inward impulſe, for the prevention of his deſigned Deſtruction. *e* Not the great Gates, but leſſer Doors made in them, and ſtrengthned with diſtinct Poſts and Bars. *f* The Watch-men not expecting him till morning, and therefore being now retired into the ſides, or upper part of the Gate-Houſe, as they were wont to do, to get ſome reſt, whereby to fit themſelves for their hard Service, travelled in the morning; or, if ſome of them were in his way, he could eaſily and ſpeedily ſtrike them dead, and break the Door, whilſt the reſt were partly aſtoniſhed with the ſurpriſe; and partly, preparing themſelves for reſiſtance: Nor durſt they purſue him, whom they now again perceived to have ſuch prodigious Strength and Courage; and to be ſo much above the fear of them, that he did not run away with all ſpeed, but went leiſurely, having ſo great a weight on his Shoulders, wherewith they knew he could both defend himſelf and offend them. *g* Either, 1. To an Hill near *Hebron*, which was above twenty miles from *Gaza*; or, 2. To the top of an high hill not far from *Gaza*, which looked towards *Hebron*, which alſo ſtood upon another high Hill, and might be ſeen from this Place, though it was at a great diſtance from it. And *Samſon* did this not out of vain Oſtentation, but as an Evidence of his great Strength, for the Encouragement of his People to join with him more vigorouſly for their own Deliverance, than yet they had done, or durſt do; and for the greater terror and contempt of the *Philiſtines*. It may ſeem ſtrange that *Samſon* immediately after ſo foul a Sin ſhould have the courage in himſelf, and the Strength from God, for ſo great a work. But firſt, it is probable, that *Samſon* had in ſome meaſure repented of his Sin, and begged of God Pardon and Aſſiſtance, which alſo he perceived by Inſtinct, that God would aſſiſt him. 2. This ſingular Strength and Courage was not in it ſelf a Grace, but a Gift, which might have been in a graceleſs Perſon, and therefore might continue in a good Man, notwithſtanding an heinous act of Sin; and it was ſuch a Gift as did not depend upon the diſpoſition of his Mind, but upon the right ordering of his Body, by the Rule given to him, and others of that Order.

4 ¶ And it came to paſs afterward, that he loved a woman *h* ‖ in the valley of Sorek, whoſe name *was* Delilah.

‖ Or, *the brook.*

h Either,

h Either, Firſt, with Conjugal Love, ſo as to Marry her, as divers both Jews and Chriſtians have thought. Or, Secondly, with Luſtful Love, as an Harlot: which, though not certain, becauſe the Phraſe is here ambiguous, the being neither called an *Harlot*, as the of *Gaza* was, v. 1. nor yet his *Wife*, as the of *Timnath* was, *Judg.* 14. 2, 3, 20. yet it may ſeem more probable; partly, becauſe the dreadful puniſhment now inflicted upon *Samſon* for this Sin, whom God ſpared for the firſt Offence, is an intimation, that this Sin was not inferior to the former; partly, becauſe the Confidence which the *Philiſtine* Lords had in her, and their bold and frequent Treating with her, and the whole courſe of her Carriage towards *Samſon*, ſhew her to be a mercenary and perfidious Harlot, and not a Wife; whoſe Affection and Intereſt would have obliged her to better things; and partly, becauſe *Samſon* did not carry her home to his Houſe, as Husbands uſe to do their Wives; but lodged in her Houſe: as appears from the whole Story.

5 And the Lords of the Philiſtines *i* came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may bind him to ‖ afflict him *k*: and we will give thee every one of us eleven hundred pieces of ſilver *l*.

‖ Or, *humble.*

i The Lords of their five Principal Cities, who ſeem to have been united together at this time in one Ariſtocratical Government; or at leaſt were leagued together againſt him as their common Enemy. *k* To chaſtiſe him for his injuries done to us. They mean to puniſh him ſeverely, as they did; but they expreſs it in mild words, leſt the horror of it might move her to pity him. *l i.e.* Shekels, as that Phraſe is commonly uſed, as *Numb.* 7. 13, 85. 2 *Sam.* 18. 12. 2 *King.* 6. 25.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth m*, and wherewith thou mighteſt be bound, to afflict thee?

m What is the cauſe of this prodigious Strength, or wherein doth it conſiſt? She ſeems to aſk merely out of curioſity, to underſtand the ſtate of a Perſon whom ſhe ſo highly values.

7 And Samſon ſaid unto her, If they bind me with ‖ † green withs, that were never dried *n*, then ſhall I be weak, and be as † another man.

‖ Or, *new cords.* † Heb. *moiſt withs.* † Heb. *one of the common ſort.*

n Samſon is guilty both of the Sin of Lying, though he dreſs up the Lye in ſuch Circumſtances as might make it moſt probable; and of great Folly in encouraging her Enquiries, which he ſhould at firſt have check'd: But as he had forſaken God, ſo God had now forſaken him, and deprived him of common Prudence; otherwiſe the frequent repetition and vehement urging of this Queſtion might eaſily have raiſed Suſpicion in him.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* men lying in wait, abiding with her in the chamber *o*) and ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs as a thread of tow is broken, when it † toucheth the fire: ſo his ſtrength was not known.

† Heb. *ſmelleth.*

o With her; *i.e.* in the ſame Houſe, *in a Chamber*; *i.e.* in a ſecret Chamber within her call. Nor is it ſtrange that they did not fall upon him in his ſleep; partly, becauſe they feared to awake a ſleeping Lion; and partly, becauſe they expected an opportunity for doing their work more certainly, and with leſs danger.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lyes: now tell me, I pray thee, wherewith thou mighteſt be bound?

11 And he ſaid unto her, If they bind me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as † another man.

† Heb. *wherewith no work hath been done.* † Heb. *one of the common ſort.*

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And there were liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lyes: tell me wherewith thou mighteſt be bound. And he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web *p*.

p Or, *thread* which is woven about a Weavers Loom: or, *with a Weavers beam.* If my Hair, which is all divided into ſeven Locks, be faſtned about a Weavers Beam; or interwoven with Weavers Threads: Underſtand out of the foregoing Verſes; then I ſhall be weak as another Man.

14 And ſhe faſtened *it* with the pin *q*, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

q Having done what *Samſon* directed, ſhe adds this for ſureneſs ſake, ſhe faſtned the Hair thus woven with a Pin.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, I love thee, when thine heart *is* not with me? thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*?

r When thy Love conſiſts only in outward Expreſſion, not in Affection, and thou wilt not open thy Heart to me, as one true Friend doth to another.

16 And it came paſs, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death *s*,

† Heb. *ſhortned.*

s Being tormented by two contrary and violent Paſſions, deſire to gratifie her whom he ſo much doted upon, and fear of betraying himſelf to utmoſt hazard. But being deſerted by God, it is no wonder that he choſein the worſe part.

17 That he told her all his heart, and ſaid unto her, † There hath not come a razor upon mine head: for *I have been* a Nazarite unto God from my mother's womb: If I be ſhaven, then my ſtrength will go from me *t*, and I ſhall become weak, and be like any *other* man.

† Numb. 6. 5.

t Not that his Hair was in it ſelf the Seat or Cauſe of his Strength, but becauſe it was the chief Condition of that Vow or Covenant, whereby as he ſtood obliged to him, ſo God was pleaſed graciouſly to engage himſelf to ſtrengthen him, and aſſiſt him in that great work to which he called him: but upon his violation of his Condition, God juſtly withdraws his help, and leaves him to himſelf.

18 And when Delilah ſaw that he had told her all his heart *u*, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart. Then the lords of the Philiſtines came up to her, and brought money in their hand.

u Which it was not hard for her to diſcover, by the change of his Countenance, and the matter of his Diſcourſe, and the whole carriage of the buſineſs.

19 And ſhe made him ſleep *x* upon her knees *y*, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him *z*, and his ſtrength went from him *a*.

x By ſome ſleepy Potion, which it is like ſhe gave him upon other Pretences, agreeable enough to his preſent and violated Inclination. *y* Reſting his Head upon her Knees. *z* With a gentle Hand, as if ſhe her ſelf had but been ſparing with him. She did this more ſeldom partly, becauſe ſhe had caſt him into a deep ſleep; and partly, becauſe if he had diſcovered it before it was finiſhed, he would have fled. it was only an innocent Intention to try the ſincerity of his Affection to her, and the truth of this laſt relation, which ſhe had ſo juſt reaſon to doubt of, from his frequent diſſimulation and lyes. *a i.e.* To diſturb, and awaken, and affright him, as by other ways, ſo particularly by crying out in a terrible manner, *The Philiſtines are upon thee*, as ſhe had done before, and as it follows v. 20. *b* Which, as it is here implied, ſhe perceived, becauſe he could not now ſhake himſelf as he did before; *i.e.* with equal vigour and might, as is intimated in the next Verſe: or, becauſe ſhe had bound him, though it be not here expreſſed, and found him unable to break his Bonds.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon. And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf *b*. And he wiſt not *c* that the LORD was departed from him *f*.

c Within himſelf; *i.e.* he purpoſed and attempted it. *d i.e.* put forth my Strength to cruſh them, and to deliver my ſelf. *e* Being not yet well awake, and not diſtinctly feeling the loſs of his Hair, or not duly conſidering what would follow upon it. *f* In reſpect of the ſtrength and help he had formerly given him.

21 ¶ But the Philiſtines took him *g*, and † put out his eyes *h*, and brought him down to Gaza *i*, and bound *him* with fetters of braſs, and he did grind in the Priſon-houſe *k*.

† Heb. *bored out.*

g Who now durſt apprehend him, becauſe they reſted in the aſſurance which *Delilah* had given them, that now all was diſcovered and done. *h* Which was done by them out of Revenge and Policy, to diſenable him from doing them much harm, in caſe he ſhould recover his Strength; but not without God's Providence, puniſhing him in that part which had been greatly inſtrumental to his ſinful Luſts. *i* Becauſe this was a great and ſtrong City, where he would be kept ſafely; and upon the Sea-coaſt, at ſufficient diſtance from *Samſon*'s People; and to repair the Honour of that Place, upon which he had faſtned ſo great a ſcorn, *Judg.* 16. 3. God alſo ordering things thus, that where he firſt ſinned, *Judg.* 16. 1. there he ſhould receive his Puniſhment. *k* As Captives and Slaves uſe to do: See *Exod.* 11. 5. *Iſa.* 47. 2. *Matth.* 24. 41. He made himſelf a Slave to vile Luſts and Harlots, and now God ſuffers Men to uſe him like a Slave.

22 Howbeit, the hair of his head began to grow again ‖ † after he was ſhaven.

‖ Or, *as when he was ſhaven.*

l This Circumſtance, though in it ſelf inconſiderable, is noted as a ſign of the recovery of God's Favour, and his former Strength, in ſome good degree, upon his bitter Repentance, and his renewing of his Vow with God, which was allowed for *Nazarites* to do, *Numb.* 6. 9, &c. and which it is here ſuppoſed he did, and by the Effects proved.

23 Then the lords of the Philiſtines gathered them together *m*, for to offer a great ſacrifice unto Dagon *n* their god, and to rejoyce: for they ſaid, Our God hath delivered Samſon our enemy into our hand.

m Either upon ſome annual or cuſtomary Solemnity: or, rather, upon this ſpecial occaſion, to praiſe Dagon for this ſingular Favour.

And they did not appoint this solemn Service as soon as *Samson* was taken, but some considerable time after, as appears by the growth of *Samson*'s Hair in the mean time, because they would give sufficient time and warning for all their Friends and Allies to come thither, and for the making of all necessary Preparations for so great an Occasion. *n* Which is by most supposed to be an Idol, whole upper part was like a Man, and whole lower part was like a Fish; whence there is mention of *Dagon's hands*, but not of his Feet, in *1 Sam.* 5. 4. And this Place being near *Ægypt*, where some of their gods were worshipped in the form of Fishes; and being near the Sea, it seems most probable, that it was one of the Sea-gods of the *Heathens*; and that it had in some part the resemblance of a Fish.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, † which slew many of us.

† Heb. *and who multiplied our slain.*

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he made † them sport *n*, and they set him between the pillars.

† Heb. *before them.*

n Either, First, Passively, being made by them the matter of their Sport and Derision, and of many bitter Scoffs, and other Indignities or Injuries: Or, Secondly, Actively, by some ridiculous Actions, or some Proofs of more than ordinary Strength yet remaining in him, like the ruines of a great and goodly Building: whereby he lull'd them asleep in security, until by this seeming Complaisance he prepared the way for that which he design'd; otherwise his generous Soul would never have been forced to make them Sport, save in order to their Destruction.

26 And Samson said unto the lad that held him by the hand, Suffer me, that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women, and all the lords of the Philistines *were* there: and *there were* upon the roof *o* about three thousand men and women, that beheld while Samson made sport.

o Which after the manner was flat, and had Windows through which they might see what was done in the lower parts of the House.

28 And Samson called unto the LORD, and said, O LORD God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes *p*.

p This Prayer was not an act of Malice and Revenge, but of Faith and Zeal for God, who was there publickly dishonoured; and Justice, in punishing their Insolences, and vindicating the whole Common-wealth of *Israel*, which was his Duty, as he was Judge, to do. And this is manifest from hence, because God, who heareth not Sinners, and would never use his Omnipotence to gratifie any Mans imporent Malice, did manifeft by the Effect, that he accepted and owned his Prayer as the dictate of his own Spirit. And that in this Prayer he mentions only his Personal Injury, the loss of his Eyes, and not their Indignities to God and his People, must be ascribed to that prudent Care which he had, and declared upon former occasions, of deriving the Rage and Hatred of the *Philistines* upon himself alone, and diverting it from the People. For which end I conceive this Prayer was made with an audible Voice, though he knew they would entertain it only with Scorn and Laughter, which also he knew would quickly be turned into Mourning.

29 And Samson took hold of the two middle pillars, upon which the house stood, and ‖ on which it was born up, of the one with his right hand, and of the other with his left *q*.

‖ Or, *he leaned on them.*

30 And Samson said, Let † me die with the Philistines *r*: and he bowed himself with *all his* might: and the house fell upon the lords, and upon all the people that *were* therein: so the dead which he slew at his death, were more than *they* which he slew in his life.

† Heb. *my soul.*

q Qu. How could so great a Building, containing so many thousands of People, rest upon two Pillars so near placed together? Here Infidels triumph, as if they had got an unanswerable Argument against the truth of the Scriptures. But it is a far more incredible and ridiculous thing to imagine, that the Pen-man of this Book should feign such a Circumstance as this is, if it had been false, whereby he would have utterly overthrown the Credit of the whole Book; and that he should do this before a People that could eafily have confuted him; and that People should have so high a Veneration for that Book in which they knew so notorious a falshood to be: these things, I say, are far more absurd to believe, than the truth of this Relation. But to this I shall add two Answers. First, It is no sufficient Argument to prove, that this was not true, because we do not at this day understand how it was done. There were many great Works, and excellent pieces of Art, some footsteps whereof are left in ancient Writers; but the exact way and particular manner of them, is wholly, or in a great measure unknown and lost: so that *Pancirollus* hath written a whole Book of such things. Particularly, the old way of Architecture is much in the dark, as is confessed by the Learned. It may be pretended, That though there might be curious Arts of Building in the Learned and Ingenious part of the World, it is not probable they were among such a rude and barbarous People as the *Philistines*. But this is certainly a very great mistake; for these People were either a part of, or very near Neighbours to the *Phœnicians*, from whom it is confessed the Arts came to the *Grecians*. And forasmuch as many things which were concluded by the Ancients to be impossible, are by the wit and industry of later Ages found to be possible, and certainly true; it cannot be strange if some things now seem impossible to some Men, which were then known to be practicable. And he that will venture his Faith and Salvation upon this Proposition, That such a Building as this was simply impossible, because he doth not see the possibility of it; or, which is all one, That no Man understands more than he doth; will find few admirers of his Wisdom. And to question the Truth and Divinity of the Holy Scriptures, which is so fully and clearly proved by sundry Arguments, upon such a nicety as this, is but a more learned kind of Doting. *Answ.* 2. Instances are not wanting of far more large and capacious Buildings than this, that have been supported only by one Pillar. Particularly, *Pliny* in the 15th. Chapter of the 36th. Book of his *Natural History*, mentions two Theaters built by one *C. Curio*, who lived in *Julius Cæsar's* time; each of which was supported only by one Pillar, or Pin, or Hinge, though very many thousands of People did sit in it together. And much more might two Pillars suffice to uphold a Building large enough to contain Three thousand Persons, which is the number mentioned, *v.* 27. Or, the Pillars might be made Two in the lower part meerly for Ornament-sake, which might eafily be ordered as to support a Third and Main Pillar in the Middle, which upheld the whole Fabrick. *r i.e.* I am contented to die, so I can but therewith contribute any thing to the Vindication of God's Glory, here trampled upon, and to the Deliverance of God's People. This is no Example nor Encouragement to those that wickedly Murder themselves: for *Samson* did not desire, nor procure his own death voluntarily, but only by meer force and necessity; because he did desire, and by his Office was obliged to seek the destruction of these Enemies and Blasphemers of God, and Oppressors of his People: which in these Circumstances he could not effect without his own death: and his Case was not much unlike theirs, that in the heat of Battel run upon the very mouth of the Cannon, or other evident and certain danger of Death, to execute a Design upon the Enemy; or theirs, who go in a Fire-ship to destroy the Enemies best Ships, though they are sure to perish in the Enterprize. Moreover, *Samson* did this by Divine Inspiration and Approbation, as God's Answer to his Prayer manifests, and that he might be a Type of Christ, who by voluntarily undergoing death, destroyed the Enemies of God, and of his People.

31 Then his brethren *s*, and all the house of his father came down, and took him, and brought *him* up, and buried him *t* between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years *u*.

s Either, First, Largely so called, his Kinsmen. Or, Secondly, strictly so called; *Samson's* Parents having had other Children after him; as it was usual with God when he gave an extraordinary and unexpected Power of procreating a Child, to continue that strength for the Generation or Conception of more Children, as in the case of *Abraham*, *Gen.* 25. 1, 2. and *Anna*, *1 Sam.* 2. 21. *t* Which they advanced to do; partly, because the most barbarous Nations allowed Burial even to their Enemies, and would permit this ofe-times to be done by their Friends: partly, because *Samson* had taken the blame of this Action wholly to himself, for which his innocent Relations could not upon any pretence be punished: and principally, because they were under such grief, and perplexity, and consternation for the common Calamity, that they had neither heart, nor leisure to revenge themselves of the *Israelites*, but for their own sakes were willing not to disquiet or offend them; at least, till they were in a better posture to resist them. *u* This was faid before, *Judg.* 15. 20. and is here repeated, partly to confirm the Relation of it, and partly to explain it; and to shew when these Twenty Years ended, even at his death, as is here noted.

CHAP. XVII.

Micah stealeth money of his mother: then confesseth and restoreth it. She dedicates it to the Lord: maketh images: he sets them up in the house of his gods: and consecrates one of his sons for his priest: there being then no magistrates in Israel, 1,—6. a Levite traveling that way he hireth and consecrateth him to be his priest, 7,—12. Is confident that God would therefore favour and bless him, 13.

AND there was a man *a* of mount Ephraim, whose name was † Micah.

† Heb. *Michaiah.*

a The things mentioned here, and in the following Chapters, did not happen in the order in which they are put; but much sooner, even presently after the death of the Elders that over-lived *Joshua*, *Judg.* 2. 7. as appears by divers Passages; as first, because the Place called *Mahaneh-Dan*, or *the camp of Dan*, *Judg.* 18. 12. was so called from that which was done, *Judg.* 18. 12. Secondly, Because the *Danites* had not yet got all their Inheritance, *Judg.* 18. 1. which is not credible of them, above 300 Years after *Joshua's* death. Thirdly, because *Phinehas* the Son of *Eleazar* was Priest at this time, *Judg.* 20. 28. who must have been about 350 years old, if this had been done after *Samson's* death, which is more than improbable.

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou curseds't *b*, and spakest of also in mine ears, behold, the silver *is* with me, I took *it c*. And his mother said, Blessed *be thou* of the LORD *d*, my son.

b i.e. Didst Curse the Person who had taken them away, and that in my hearing, as it follows. *c* The fear of thy Curse makes me acknowledge mine Offence, and beg thy Pardon. *d* I willingly consent to, and beg from God the removal of the Curse, and a Blessing instead of it. Be thou free from my Curse, because thou hast so honestly restored it.

3 And when he had restored the eleven hundred *shekels*

shekels of silver to his mother, his mother said, I had wholly † dedicated the silver unto the LORD *e*, from my hand, for my son *f* to make a graven image, and a molten image *g*: now therefore I will restore it unto thee *h*.

† Heb. *sanctified.*

e In the *Hebrew* it is, *Jehovah*, the incommunicable Name of God. whereby it is apparent, that neither the, nor her Son, intended to forsake the True God or his Worship; as appears from his rejoycing when he had got a Priest of the Lord's appointment, of the Tribe of *Levi*, *Judg.* 17. 13. but only to worship God by an Image; which also it is apparent, that both the *Israelites*, *Exod.* 32. 5, &c. and *Jeroboam* afterwards, designed to do. *f* Either, First, for the honour and benefit of thy self, and Family; that you need not be continually going to *Shiloh* to Worship, but may do it as well at home by these Images. Or, Secondly, that thou maist cause these things to be made; to which end, the restored all the Money to him, as it here follows. *g* Many think this was but one Image, partly Graven, and partly Molten. But it seems more probable, that they were two distinct Images, because they are so plainly distinguished, *Judg.* 18. 17, 18. where also some other words come between them. It is true, *the graven image* alone is mentioned, *Judg.* 18. 20, 30, 31. not exclusively to the other, as appears from what is faid just before; but by a common Synecdoche, whereby one is put for all; especially, where that one is chiefest the chief. *h* To dispose of, as I say.

4 Yet he restored the money unto his mother *i*, and his mother took two hundred *shekels* of silver *k*, and gave them to the founder, who made thereof *l* a graven image, and a molten image, and they were in the house of Micah.

i Though his Mother allowed him to keep it, yet he perfisted in his resolution to restore it, that she might dispose of it as she pleased; and did actually restore it, as was faid before; and now confirms the former Restitution, and therefore is twice faid *to restore it*. *k* Referring 900 *Shekels*, either for the *Ephod* and *Teraphim*, or for other things relating to this Worship: or for her own private use; being, it seems, cooled in her first Zeal, and willing to have as cheap a Religion as she could, as also her Son *Micah* was, *Judg.* 17. 10. *l* Made them, either, First, of that Matter: Or, Secondly, for that money.

5 And the man Micah had an house of gods *m*, and made an † ephod *n* and * teraphim *o*, and † consecrated one of his sons, who became his priest *p*.

* Gen. 31. 19. 34. 2. 35. 2. Michaiah his God.

† Heb. *filled the hand.*

m i.e. An House or Place consecrated for the Service of God in this manner. *n* An eminent part of the Priestly Garments, *Exod.* 28. 4. which, some think, is here put for all of them. *o* Some sort of Images so called, of which see *Gen.* 31. 19. *Hos.* 3. 4. *p* Because the *Levites* in that corrupt Estate of the Church, neglected the Exercise of their Office, and therefore were neglected by the People, and others put into their Employment. But this kind of Priesthood was condemned, *Numb.* 16. 40. and 18. 2, 7.

6 ¶ In those days *there was* no King *q* in Israel, but every man did *that which was* right in his own eyes *r*.

* Chap. 18. 1. & 21. 25.

q i.e. No Judge to Govern and Controul them. The word *King* being here used largely for a Supreme Magistrate; as *Gen.* 36. 31. *Deut.* 33. 5. God raised up Judges to Rule and Deliver the People, when he saw fit; and at other times for their Sins he suffered them to be without them, and such a time this was; and therefore they ran into that Idolatry, from which the Judges usually kept them; as appears by that solemn and oft-repeated passage in this Book, that after the death of each or such a Judge, the People forsook the Lord, and turned to Idols. *r i.e.* Not what pleased God, but what best suited his own Fancy or Lusts.

7 ¶ And there was a young man out of Bethlehem-Judah *s*, of the family of Judah *t*, who was a Levite, and he sojourned there *u*.

s Or, of *Bethlehem-Judah*; so called here, as *Matth.* 2. 1, 5. to difference it from *Bethlehem* in *Zebulun*, *Josh.* 19. 15. There he was born and bred. *t i.e.* Of, or belonging to the Tribe of *Judah*; not by Birth, for he was a *Levite*; nor by his Mother, for though that might be true, the Mothers-side is not regarded in Genealogies; but by his Habitation and Miniftration. For the *Levites*, especially in times of Confusion and Irreligion, were disperfed among all the Tribes; and this Man's Lot fell into the Tribe of *Judah*: which seems to be here noted by way of reflection upon that Tribe, and as an evidence of the general Defection, that a *Levite* could not find entertainment in that great and famous Tribe, which God had put so much Honour upon, *Gen.* 49. 8, 9, 10, 11. and therefore was forced to wander and seek for subsistence elsewhere. *u* So he expresseth it, because this was not the proper, nor usual Place of his abode, this being no *Levitical* City.

† Heb. *Micah.*

Heb. *sojourning as a.*

8 And the man departed out of the city from Bethlehem-Judah, to sojourn where he could find *a place w*, and he came to mount Ephraim, to the house of Micah † as he journeyed.

w For employment and a livelihood; for the Tithes and Offerings, which were their maintenance, nor being brought in to the House of God, the *Levites* and Priests muft needs be reduced to great ftreights.

9 And Micah said unto him, Whence comest thou? and he said unto him, I *am* a Levite of Bethlehem-Judah, and I go to sojourn where I may find *a place*.

Or, *habitation.* Heb. *to sojourn as a sojourner.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest *y*, and I will give thee ten *shekels* of silver by the year, and ‖ a suit of apparel, and thy victuals. So the Levite went in.

‖ Or, *a change of raiment.*

y For, *a Father*; *that is, a Priest*, a Spiritual Father, a Teacher or Instructor, for such are called *Fathers*; see 2 *Kings.* 6. 21. and 8, 9. and 13. 14. *Isa.* 22. 21. He pretends Reverence and Submission to him; and what is wanting in his Wages, he pays him in empty Titles.

11 And the Levite was content *z* to dwell with the man, and the young man was unto him as one of his sons *a*.

z Being constrained by necessity, and infected with the common Contagion of the Superstition and Idolatry of the Times. *a i.e.* Treated with the same degree of Kindness and Affection.

12 And Micah consecrated the Levite *b*, and the young man became his priest *c*, and was in the house of Micah.

b To be a Priest, for which he thought a Consecration necessary, as knowing that the *Levites* were no less excluded from the Priests Office than the People. *c* Instead of his Son, whom he had consecrated for want of a sirter, *v.* 5. but now seems to restrain him from the exercise of that Office, and to devolve it wholly upon the *Levite*, who was nearer akin to it.

13 Then said Micah, Now know I that the LORD will do me good *d*, seeing I have a Levite to *my* priest.

d I am assured God will bless me. So blind and grossly partial he was in his Judgment, to think that one right Circumstance would answer for all his substantial Errors, in making and worshipping Images against God's express Command, in worshipping God in a forbidden Place; and in that he being an *Ephraimite* presumed to make a Priest, &c.

CHAP. XVIII.

Those of the tribe of Dan, having not sufficient inheritance, send forth five men to spy out a place: they come to the house of Micah, and desire the Levite to ask counsel of God touching their journey, 1,—5. Encouraging them: they spy out the city Laish: and at their return instigate their brethren to set upon the city, 6,—10. Goo go forth armed: in their march they seize upon Micah's priests and idols: which he in vain demandeth again, 11,—25. They pass down Laish: build it again: inhabit it: and call it Dan, 26,—29. Consecrate their priest and set up Micah's images, 30, 31.

IN * those days *there was* no king in Israel *a*: and in * Chap. those days the * tribe of the Danites *b* fought them 17. 6. an inheritance to dwell in, for unto that day *all their* in- & 21. 25. heritance had not fallen unto them *c* among the tribes Josh. 19. 47. of Israel.

a Not long after *Joshua's* death, of which see in *Judg.* 17. 6. *b i.e.* A part or branch of that Tribe, consisting only of 600 Men of War, *v.* 16. with their Families, *v.* 21. or, *a Family of the Danites*: for the word, *Schebet*, which properly signifies a *Tribe*, is sometimes taken for a *Family*, as *Judg.* 20. 12. as elsewhere *Family* is put for a *Tribe*, as *Zech.* 12. 13. *c* The Lot had fallen to them before this time, *Jos.* 19. 40, &c. but not the actual possession of their Lot, because them in the *Philistines* and *Amorites* opposed them, nor without success. See *Jos.* 19. 40. *Judg.* 1. 34.

2 And the children of Dan sent of their family *d* five men from their coasts, † men of valour, from Zo- † Heb. rah, and from Eshtaol *e*, to spy out the land, and to *sons.* search it, and they said unto them, Go, search the land: who when they came to mount Ephraim to the house of Micah, they lodged there *f*.

d Which shews that it was but one, though a large Family, which was engaged in this Expedition. *e* Of which see *Jos.* 19. 41. *Judg.* 13. 2. 25. *f* Not in the same House, but near it, as appears from the next Verse, in a neighbouring place.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite *g*: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place*? and what hast thou here?

g Either, 1. By his manner of pronunciation, which was differing and distinguishable in several Tribes, as appears from *Judg.* 12. 6. *Mark* 14. 70. Or 2. By the celebration of some part of his Office, which they then lodging in the neighbourhood, might be invited to. Or rather, 3. By some quaintness which some of them formerly had with him, which they might have upon many occasions. *h* This being not thy usual Place, nor proper for thy Employment.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God *i*, that we may know whether our way which we go shall be prosperous.

i To wit, by some *Ephod*, or *Teraphim*, or Images, which they knew he had, *v.* 14.

6 And the priest said unto them, Go in peace: before the LORD *is* your way *k* wherein ye go.

k i.e. Your Journey or Design is under the care of God: I do undertake Care, and Direction, which *the ese f. 6. d* being *upon a possim*, commonly notes in Scripture, as *Phil.* 2. 2. and 3. 15. Compare *Jer.* 49. 12. and 25. 28. So the Phrase is here taken in a restrained sense, which is elsewhere taken more largely, as *Prov.* 5. 21. This Answer he either learns to gratifie their Humours; or, did indeed receive from God, who transformed himself into an Angel or Light, and in God's Name gave them Answers, and those not seldom very true, which God ordered for the trial of his People: See *Deut.* 13. 1, 2, 3. But it is observable, that his Answer was, as the Devil's Oracles usually were, ambiguous, and such as might have been interpreted either way, as they had success or disappointment.

7 ¶ Then the five men departed, and came to Laish *l*, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians *m*, quiet, and secure, and *there was* no † magistrate in the land that might put *them* to shame in *any* thing *n*, and they *were* far from the Zidonians *o*, and had no business with *any* man *p*.

† Heb. *possessor, or, heir of re-straint*, 1 Sam. 9. 17.

l Called also *Leshem*, *Jos.* 19. 47. *m* Who living in a very strong Place, and abounding in Wealth, and understanding that they were not a part of that Land which God gave to his People; and perceiving that the *Israelites* never attempted any thing against them, were grown secure and careless. *n* Or, *that might rebuke or punish any thing*; *i.e.* any crime; Heb. *that might put any thing to shame*, or, make any thing shamefol. *Putting to shame* seems to be used Metonymically for inflicting Civil Punishment, because shame is generally the adjunct or effect of it. *o* Who otherwise could have succoured them, and would have been ready to do it. *p* No League or Confederacy, nor much Converse with other Cities, it being in a pleasant and plentiful Soil, between the two Rivolets of *Jor* and *Dan*, not needing Supplies from others, and therefore minding only their own Ease and Pleasure.

8 And they came unto their brethren to Zorah, and Eshtaol, and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye still *q*? Be not slothful to go, *and* to enter to possess the land.

q Heb. *silent? Silence* is oft put for *stillness* or *cessation from action or motion*, as *Exod.* 15. 16. *Isa* 62. 1. *Lament.* 2. 18. For they do not accuse them for want of speaking, for that they did; but for wanting of doing, and putting their words and resolves into execution.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand *r*: a place where *there is* no want of any thing, that *is* in the earth.

r This they gather partly from God's Word or Promise, which they supposed they had from the *Levites* Mouth; and partly from his Providence, which hath so disposed them, that they will be an easie Prey to you.

11 ¶ And there went from thence of the family † of the Danites out of Zorah, and out of Eshtaol six hundred men, † appointed with weapons of war.

† Heb. *girded.*

s By which it again appears, That the *Tribe*, *v.* 1. is put for *Family*.

12 And they went up and pitched in Kirjath-jearim *t* in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold *it is* behind Kirjath-jearim *u*.

t Called *Kiriath-baal*, *Jos.* 15. 60. a City lying in the Northern parts of *Judah*, in the Road to *Laish*; yet not in the City, but in the Fields belonging to it, as the following words evince. *u i.e.* Westward from it, as the Western Sea is called the *hindermost Sea*, *Deut.* 11. 24. and as on the contrary, the East is called *Kedem*, which signifies the *fore-part*.

13 And they passed thence unto mount Ephraim, and they came unto the house of Micah *x*.

x i.e. To the Town in which his House was, for they were not yet entred into it.

14 ¶ Then answered *y* the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in those houses *z* an ephod, and teraphim, and a graven image, and a molten image? Now therefore consider what ye have to do *a*.

y i.e. Spake, the word *answering* being oft used in Scripture of the first speaker, as 1 *King.* 1. 28. and 12. 7. *Ezra* 10. 2. *Isa.* 14. 10. *z i.e.* In one of their Houses, the Plural Number for the Singular, as *Judg.* 12. 7. *a* Whether it be not expedience; either, 1. To consult them again for your own satisfaction; or, rather, 2. To take them away for your further use, as you shall have occasion; for their Action is the best Comment upon their words.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and † saluted him *b*.

† Heb. *asked him of peace.*

b Heb. *asked him of Peace*; *i.e.* if he were in Peace, *Peace* being commonly put for Health and Prosperity.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate.

17 And the five men that went to spy out the land went up, *and* came in thither *c*, *and* took the graven image, and the ephod, and the teraphim, and the molten image, and the priest stood in the entring of the gate *d* with the six hundred men *that were* appointed with weapons of war.

c To wit, into the House, and that part of it, where those things were. *d* Whether they had drawn him forth, that they might without noise or hindrance take them away.

18 And these *e* went into Micahs house: and fetched the carved image, the ephod, and the teraphim, and the molten image; then said the priest unto them, What do ye *f*?

e To wit, the five mentioned, *v.* 17. *f* What do you mean to do? I hope you will not do so Impious and Injurious an Action.

19 And they said unto him, Hold thy peace, lay thy hand upon thy mouth *g*, and go with us, and be to us a father, and a priest *h*: *Is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe, and a family *i* in Israel?

g i.e. Be silent, as this Phrase is used, *Job* 21. 5. and 29. 9. and 40. 4. *Prov.* 30. 32. The same thing repeated in other words. *h* See on *Judg.* 17. 10. *i* To wit, *a tribe*, *that is*, *Canal* being oft put for *that is*) *a family*. For it is certain this was not an Expedition of the whole Tribe, which numbred 64000 Men, *Numb.* 26. 43. but only of one Family, which it seems were more vexed with the *Philistines* or *Amorites*, and therefore resolved to seek new Habitations at a great distance from them. And after this time we find the Body of the *Danites* in their old and proper Portions in *Samson*'s time, which, though placed before this, was long after it.

20 And the priest's heart was glad *k*, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people *l*.

k Being wholly governed by his own Interest, and making all his Obligations of Justice and Gratitude give place to it. But it is not strange, if he who was before perfidious to God, should prove so to Men. *l* i.e. Among the People: or properly in the midst, both for the greater security of such precious things, and that *Micah* might not be able to come at him, either to injure or upbraid him; and, it may be, because that was the place where the Ark used to be carried.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage before them *m*.

m For their greater security, if *Micah* should pursue them.

22 ¶ *And* when they were a good way from the house of Micah, the men *that were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What ails thee, † that thou comest with such a company?

† Heb. *that is to say, to what end.*

24 And he said, Ye have taken away my gods which I made *n*, and the priest, and ye are gone away: and what have I more *o*? and what *is* this *that* ye say unto me, What aileth thee?

n So far was he besotted with Superstition and Idolatry, that he esteemed those gods, which were Man's work. But he could not be so stupid, as to think these were indeed the great *Jehovah* that made Heaven and Earth; but only a lower sort of gods, by whom, as Mediators, he offered up his worship unto the true God, as it is manifest divers of the Heathens did. *o* I value nothing I have in comparison of what you have taken away. Which zeal for Idolatrous trash may shame multitudes that call themselves Christians, and yet apparently value their worldly Conveniences more than all the Concerns even of the true Religion, and of their own Salvation.

25 ¶ And the children of Dan said unto him, Let not thy voice *p* be heard among us: lest † angry fellows *q* run upon thee, and thou lose thy life *r*, with the lives of thy houshold.

† Heb. *bitter of soul.*

p Thy Complaints and Reproaches. *q* The Soldiers, who are in themselves sharp and fierce, and will soon be enflamed by thy provoking words. *r* Which, notwithstanding all thy Preferences, thou dost value more than thy Images, as indeed appeared from his following practice.

26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned, and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, and secure, and they smote them with the edge of the sword, and burnt the city with fire *s*.

s Not wholly, but in great measure, to strike the greater terror into the Inhabitants, and to make their Conquest of the Place more easie.

28 And *there was* no deliverer, because it *was* far from Zidon, and they had no business with *any* man: and it *was* in the valley that *lieth* by Beth-rehob *t*, and they built a city, and dwelt therein.

t A Place near *Libanus* and *Hamath*: of which see *Numb.* 13. 21. *Jos.* 19. 28. and 21. 31. *Judg.* 1. 31.

29 And they called the name of the † city Dan, after the name of Dan their father *u*, who was born unto Israel: howbeit, the name of the city was Laish at the first.

† Heb. *Jordan.*

u That it might be manifest, that they belonged to the Tribe of *Dan*, though they were seated at a great distance from them, even in the most Northerly Part of the Land: whereas the Lot of their Tribe was in the Southern Part of *Canaan*.

30 ¶ And

30 ¶ And the children of Dan set them up the graven image *x*: and Jonathan the son of Gershom, the son of Manasseh, he, and his sons were priests to the tribe of Dan, until the day of the captivity of the land *y*.

x Having succeeded in their expedition according to the prediction which, as they supposed, they had from this Image, they had a great veneration for it. *y* Either 1. When the *Ark* and the *Israelites* were taken captives by the *Philistines*, 1 *Sam.* 4. 10, 11. Though there is no mention of any who were then taken captives, or that the *Philistines* did pursue the Victory, and Conquer the Land at that time, for their Victory was quickly damped, and turned to Mourning, 1 *Sam.* 5. Or, 2. After that time, when the *Philistines* slew *Saul* and *Jonathan*, and discomfited the whole Host of *Israel*, and made the rest of the People flee out of their Cities, and took possession of their Cities and Land. Or, 3. When the whole Land of the ten Tribes, whereof *Dan* was one, was Conquered, and the People carried Captive by the *Assyrian*, 2 *Kings* 17. 6, 22. which is called by way of Eminency, *the Captivity*, 1 *Chron.* 5. 22. But against this it is objected, That it is not probable, that this Idolatry should continue so long in such a publick place and manner: or that *David* and *Solomon* would suffer it. *Anf.* It is not said, that the *graven Image* was there so long, for that is restrained to a shorter date, even to the continuance of the Ark in *Shiloh*, *v.* 31. which was removed thence, 1 *Sam.* 4. But only that *Jonathan*'s Posterity were Priests to this Tribe or Family of *Dan*, which they might be under all the changes, even till the *Assyrian* Captivity, sometimes more openly and allowedly, sometimes more cunningly, sometimes more secretly, sometimes in one way of Superstition or Idolatry, and sometimes in another; and, in and after *Jeroboam*'s time, in the Worship of the Calves, for which service, though he did make Priests of the meanest of the People, 1 *Kings* 12. 31. yet that was not by choice, but out of necessity, because the Priests and *Levites* generally forsook him, 2 *Chron.* 11. 13, 14. and therefore when he could engage any of the Priests or *Levites* in that service, he was doubtless very glad of them to gain reputation to his impious and absurd device.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

A Levite's Concubine runs from him to her Father's House at Bethlehem: *He goeth to fetch her back: Is kindly entertain'd by her Father: He departs and comes to Gibeah of Benjamin: And his Concubine with her,* 1, ——14. *an old man of Mount Ephraim entertains them,* 15, ——21. *The men of the City encompass the House:* to Debauch *the Levite, who through necessity delivers unto them his Concubine, whom they Abuse to Death,* 22, ——28. *He carrieth her Body home: Divideth it into twelve Parts: Sendeth them into all the Coasts of Israel,* 29, 30.

AND it came to pass in those days *a*, when there was no king in Israel, that there was a certain Levite sojourning on the side *b* of mount Ephraim, who took to him † a concubine *c* out of Bethlehem-Judah.

† Chap. 8. 31. *and 9. 18. and 2 Sam. 3. 7. and 16. 21. and 20. 3. 1 Kings 11. 3. 1 Chron. 1. 32. and 7. 14. Esth. 2. 14. Dan. 5. 2. 3. Or, wife. Gen. 22. 24. and 25. 6. and 36. 12. Judg. 8. 31. 2 Sam. 5. 13. and 15. 16. and 16. 21. and 20. 3. 1 Kings 11. 3. 1 Chron. 1. 32. and 7. 14. and 8. 8. Esth. 2. 14. Dan. 5. 2. 3. Cant. 6. 8.*

a Of which see on *Judg.* 17. 1. *b* Heb. *in the sides*, i.e. in one of the sides, as *Verse* 18. *c* Heb. *a Wife, a Concubine*, i.e. such a Concubine as was also his Wife, as appears from *v.* 3, 4, 5, 7, 9, 26, 27. and *Judg.* 20. 4. See of these *Gen.* 22. 24. and 25. 1.

2 And his concubine played the whore against him *d*, and went away from him *e* unto her father's house to Bethlehem-Judah, and was there ‖ † four whole months *f*.

d i.e. Against her Faith given to him, or to his wrong; or, *with him*, i.e. in his House; or whilest he lived with him, which is opposed to her *going away*, which here follows. *e* Either for fear of his severe rebukes or punishment; or, because her heart was alienated from him. *f* Heb. *some days*, to wit, *four months*; or, *a year* (*so days* commonly signifie) and *four months*; wherein not only the kindled, but her Father by some indulgence and connivance at her Sin and neglect of just endeavours for her reconciliation to her Husband, the ill effects whereof he speedily felt, in the loss of his Daughter in so dreadful a manner.

3 And her husband arose, and went after her to † speak friendly unto her *g*, *and* to bring her again *h*, having his servant with him, and a couple of asses *i*: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him *k*.

g i.e. Or, *to speak to her heart*, *i.e.* kindly and comfortably, as that Phrase is taken, *Gen.* 50. 21. *Hos.* 2. 14. to offer her pardon, and reconciliation, and restitution to her former state. *h* To wit, to his own House. *i* Partly, for himself or his Wife to ride upon, as there was occasion; and partly, for carrying their Provision, as appears from *v.* 19. *k* Hoping the breachwould be made up by this means.

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 ¶ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, † Comfort thy heart with a morsel of bread, and afterward go your way.

6 And they sate down and did eat and drink both of them together: for the damsels father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart † be merry.

† Heb. *be good.*

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart, and the damsels father said, Comfort thine heart, I pray thee. And they tarried † until afternoon, and they did eat both of them.

† Heb. *till the day declined.*

9 And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsels father said unto him, Behold, now the day † draweth towards evening, I pray you tarry all night: behold, † the day groweth to an end *l*, lodg here that thine heart may be merry, and to morrow get ye early on your way, that thou mayest go † home.

† Heb. *it is weak.* † Heb. *it is declining the day.*

l Heb. *It is the encamping time of the day*, i.e. the Evening, when Armies having marched in the day, begin to pitch their Camp; or, when the Sun that makes the day, begins to encamp himself, and go toward rest; so it is a Poetical expression taken from hence, That the Sun when he sets, seems to vulgar eyes to go to rest.

† Heb. *to go to thy tents.*

10 But the man would not tarry that night, but he rose up, and departed, and came † over against Jebus (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

† Heb. *over against Jebus.*

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodg in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger *m* that *is* not of the children of Israel: we will pass over to Gibeah.

m i.e. Of a strange Nation: which the *Canaanites* possess; for though the City *Jerusalem* had been taken by *Caleb*, *Judg.* 1. yet the strong Fort of *Zion* was still in their hands, 2 *Sam.* 5. 6, 7. whence it is likely they did much molest, and afterwards by God's permission, and for the punishment of their Sin, drive out the *Israelites* who dwelt there.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodg all night, in Gibeah, or in Ramah *n*.

n Both which places lay in *Benjamin*'s Portion, a little Northward from *Jerusalem*, and in the Road from *Bethlehem-Judah* to *Gibeah*.

14 And they passed on, and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin *o*.

o This is added to difference it from another *Gibeah* in *Judah*, *Jos.* 15. 57. Possibly this is that which was called *Gibeah* of *Saul*, 1 *Sam.* 11. 4.

15 And they turned aside thither to go in, *and* to lodg in Gibeah: and when he went in, he sate him down in a street of the city: for *there was* no man that took them into his house to lodging *p*.

p Though they were soft and effeminate in other respects, yet they were hard-hearted towards Strangers or indigent persons. Either there were no publick Houses to receive and entertain Travellers, as may be gathered from *Gen.* 28. and 42. and 43. and *Jos.* 2. &c. or, if there were such an one here, they might perceive it to be a very wicked House, as being in so lewd a place, and therefore might decline it, and expect that some private person would exercise Hospitality to them, as persons of any worth used to do, as *Gen.* 18. 1, 2, 3, 4. and 19. 1, 2. *Heb.* 13. 2.

16 ¶ And behold, there came an old man from his work, out of the field at even, which *was* also of mount Ephraim *q*; and he sojourned in Gibeah, but the men of the place *were* † Benjamites *r*.

† Heb. *sons of Jemini.*

q Whence also the *Levite* was, which obliged and enclined him *v.* 18. to shew the more kindness to his Country-man. *r* This was indeed one of the Cities belonging to the Priests, *Jos.* 21. 1 *Chron.* 6. Chap. 15 but you consider that the Cities which were given to the Priests, and whereof they were Possessors and Owners, were not inhabited by the Priests or *Levites* only, especially at this time when they were but few in number, but by many other persons of differing Professions and Callings, which was necessary for their convenience.

17 And when he had lift up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Bethlehem-Judah, toward the † side of mount Ephraim, from thence *am* I: and I went to Bethlehem-Judah, but I *am now* going to the house of the LORD *s*, and there *is* no man that receiveth me to house.

† Heb. *Jarkon.*

s Which was in Shiloh, *Jos.* 18. 1. and 22. 12. Thither he went, either because he lived there, or that with the Tribe of *Ephraim*; or, rather, because he would visit their Prayers and Profession of Obedience unto God, for his Safety in travelling him and his together,

together, and for his Blessing upon them again, and to make atonement for his Wife.

19 Yet there is both straw and provender for our asses, and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants: *there* is no want of any thing.

20 And the old man said, Peace *be* with thee: how- * Gen. 19. 2. soever *let* all thy wants *lie* upon me *t*, * only lodge not in the street.

t It matters not whether thou wantest nothing or every thing, I will take care to supply all thy Wants.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet *u*, and did eat and drink.

u As they used to do to Travellers in those hot Countries, *Gen.* 18. 4. and 19. 2. and 24. 32, &c.

22 ¶ *Now* as they were making their hearts merry * Hos. 9. 9. and 10. 9. *x*, behold, the men of the city, certain * sons of Belial *y*, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him *z*.

x i.e. Refreshing themselves with the Provisions set before them. *y* Wicked and Licentious Men; see *Deut.* 13. 13. *z* An ambiguous expression; whereby they pretended only a desire to know and see what Person he had brought among them, and yet carry on their wicked design of knowing him Carnally. Compare *Gen.* 19. 5. where the same Phrase is used in that sense upon a like occasion. But though they came only the Man; yet it is plain from the following relation, that their Design was principally upon the Woman, and therefore under the name of the *Man*, they comprehend those that belong to him.

† Gen. 19. c. 23 And † the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you do not *so* wickedly, seeing that this man is come into mine house *a*, do not this folly.

a And therefore I am obliged to protect him by the Laws of Hospitality. Compare *Gen.* 19. 7, 8.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now *b*, and humble ye them, and do with them what seemeth good unto you: but unto this man do not † so vile a thing.

† Heb. the matter of this sort. *b* He offers this to avoid a greater and more unnatural Sin, which he thought they designed; but it seems they did not, their abuse being confined to the Woman, and not extended to the Man, who also was in their power, if they had lusted after him. But this offer was sinful, because he offered that which was not in his, nor in the Man's power to dispose of, even the Chastity of his Daughter, and the Man's Wife; and because no Man must do any evil, though never so small, for the prevention of any evil of Sin or Misery, or for the procuring of the greatest good, *Rom.* 3. 8. though his Sin was much mitigated by his Ignorance, by his honest and generous Intention of protecting a Stranger; by the force which was in some sort put upon him, and by the suddenness and violence of the Temptation.

25 But the men would not hearken to him: so the man took his concubine *c*, and brought her forth unto them, and they knew her, and abused her all the night, until the morning: and when the day began to spring, they let her go.

c Being willing to expose her, rather than the Daughter of his Host, who had expressed such a singular care and affection for him.

26 Then came the woman in the dawning of the day, and fell down *d* at the door of the man's house, where her lord *e was*, till it was light.

d To wit, dead, as the following words show, and as that word is oft used, as *Exod.* 19. 21. *Psal.* 22. 7. and 91. 7. *Hos.* 5. 5. killed, partly with grief of heart, and partly with excessive abuse of her Body, of which there have been divers instance. Thus the Sin the formerly chose, v. 2. is now her Destruction; and though her husband pardoned her, God would punish her, at least as to this life. *e* So he is called, either because he was her husband; for which cause *Sarah called Abraham Lord*, 1 *Pet.* 3. 6. or because she had been his maid-servant, as Concubines oftentimes were; as *Gen.* 30. 3, 9.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold *f*.

f The posture either of one that had fallen down; or of one that was laid down to sleep, her hands or arms (for the *Hebrew* word signifies both) leaning upon the threshold, and being put under her head: and therefore he thought to awake her, and raise her up.

28 And he said unto her, Up, and and let us be going. But none answered *g*: then the man took her *up* upon an ass, and the man rose up, and gat him into his place.

g For she was dead, as is said, *Judg.* 20. 5.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones *h*, into twelve pieces *i*, and sent her into all the coasts of Israel *k*.

h Or, *according to her bones*, according to the joints of her Body, for there he made the division. This might seem to be a barbarous and inhuman act in it self; but may seem excusable, if it be considered, that the fadness of the Spectacle did highly contribute to stir up the zeal of all the *Israelites* to avenge his Concubines death, and to execute Justice upon such profligate Offenders; and was necessary, especially in this time of Anarchy and general Corruption, *Judg.* 17. 6. to awaken them out of that Lethargy, in which all the Tribes lay. *i* That one piece might be sent to every Tribe; whereof none to *Levi*, because they would meet with it in every Tribe, being dispersed among them; but one to *Benjamin*; for he might well presume, that they would as much abhor so villanous an Action, though done by some of their own Tribe, as any of the rest. *k* By several messengers, by whom also he sent a particular Relation of the Fact.

30 And it was so, that all that saw it, said, There was no such deed *l* done nor seen from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds m*.

l So wicked and abominable. *m* Let us meet together, and seriously consider, and every one freely speak what is to be done in this case.

CHAP. XX.

The Israelites assemble at Mizpeh: The Levite declares his wrong, 1,—8. Their decree, 9,—12. They require the Delinquents of the Benjamites to do justice on them: They are denied 13.—— 18. Whereupon having consulted God, they march to fight against them: Are twice foiled: And lose forty thousand men, 19,——26. Being humbled, and receiving clearer Revelation from God, they, by a Stratagem, destroy the whole Tribe, 600 Men excepted (who fled away,) and burnt their Cities, 27,——48.

THEN all the children of Israel *a* went out *b*, and the congregation was gathered together as one man *c*, from Dan even to Beersheba *d*, with the land of Gilead *e*, unto the LORD *f*, in Mizpeh *g*.

a i.e. A great number, and especially the Rulers of all the Tribes, except *Benjamin*, v. 3, 12. *b* From their several Habitations. *c* i.e. With one consent. *d* Dan was the Northern border of the Land, near *Lebanon*; and *Beersheba* the Southern border, *Gen.* 21. 33. Compare 1 *Kings* 4. 25. *e* Beyond *Jordan*, where *Reuben*, *Gad*, and half *Manasseh* were. *f* As to the Lord's Tribunal: for God was not only present in the place where the Ark and Tabernacle was, but also *in the Assemblies of the Gods*, or Judges, *Psal.* 82. 1. and in all the places where God's name is recorded, *Exod.* 20. 24. *and where two or three are met together in his name*, Matth. 18. 20. for his service, and to seek for Counsel and Mercy from him: compare *Judg.* 11. 11. *g* A place in the borders of *Judah* and *Benjamin*, and therefore ascribed to both of them, *Jos.* 15. 38. and 18. 26. This they chose, as a place most fit and proper in many respects: First, as a place they used to meet in upon solemn Occasions, See *Judg.* 10. 17. and 11. 11. 1 *Sam.* 7. 5, 16. and 10. 17. Secondly, For its convenient Situation for all the the Tribes within and without *Jordan*. Thirdly, As being near the place where the Fact was done, that it might be more throughly examined; and not far from *Shiloh*, where the Tabernacle was, whither they might go or send, if need were.

2 And † the chief *h* of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand foot-men *k*, that drew sword. † Heb. *the corner.*

h Heb. *the corners*, i.e. the Nobles and Rulers, which are often so called, because like corner-stones, they both unite, and support, and adorn the whole Building. *i* Or, *and four hundred thousand*, for it is an Ellipsis of the Particle ו and ו of which Examples have been given before: for the chief of the People were not so many; but the common Soldiers, and these were all Foot-men; whereas many of the Rulers rid upon Horses, or Asses, *Judg.* 5. 10. and 10. 4. and 12. 14. The number is here set down, to shew both their zeal and forwardness in punishing such a Villany; and the strange blindness of the *Benjamites* that durst oppose so great and united Body; and that the success of Battels depends not upon great numbers, seeing this great Host was twice defeated by the *Benjamites*, but wholly upon God's blessing. *k* For Horse-men they had few or none in their Armies.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us m*, how was this wickedness?

l Like Persons unconcerned and resolved, they neither went nor sent thither: partly from their own pride, and flabbiness, and self-confidence: partly because as they were 1. to give up any of their Brethren to Justice, so they presumed the other Tribes would never proceed to a War against them; and partly, from a Divine infatuation hardening that wicked Tribe to their own Destruction. *m* The Verb is of the Plural Number, because they speak to the *Levite*, and his Servant, and his Host, who doubtless were present upon this occasion.

4 And † the Levite *n*, the husband of the woman that was slain, answered and said, I came into Gi- † Heb. he. beah

beah that *belongeth* to Benjamin, I and my concubine, to lodge.

n To whose Relation the other two gave their consent.

5 And the men of Gibeah rose up against me, and beset the house round about upon me by night, *and* thought to have slain me *o*: and my concubine have they † forced that she is dead. † Heb. humbled.

o Except I would either submit to their unnatural Lust, which I was resolved to withstand even unto death: or deliver up my concubine to them, which I was forced to do.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly *p* in Israel.

p i.e. A lewd folly; most ignominious and impudent Wickedness.

7 Behold, ye *are* all children of Israel *q*, give here your advice and counsel.

q The Sons of that Holy Man, who for one filthy action left an eternal brand upon one of his own Sons: a People in Covenant with the holy God, whose Honour you are obliged to vindicate, and who hath expresly commanded you to punish all such notorious Enormities.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent *r*, neither will we any *of us* turn into his house:

r i.e. His habitation, to wit, until we have revenged this Injury.

9 But now this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought *s* in Israel *t*.

s That we may punish them as such a wickedness deserves *t* This is added as an aggravation, that they should do that in Israel, or among God's peculiar People, which was esteemed abominable even among the Heathen.

11 So all the men of Israel were gathered against the city, † knit together as one man. † Heb. fellows.

12 ¶ And the tribes of Israel sent men through all the tribe *u* of Benjamin, saying, What wickedness *is* this that is done among you?

u Heb. *tribes*: Either the Plural Number for the Singular: or rather *tribe* is put for *family*, as was noted before, as *families* are elsewhere put for *tribes*. They take a wise and a just course, in sending to all the parts and families of the tribe, to separate the Innocent from the Guilty, and to give them a fair opportunity of preventing their ruine, by doing nothing but what their Duty, Honour, and Interest obliged them to; even by delivering up those vile Malefactors, whom they could not keep without horrid guilt and shame; and bringing the Curse of God upon themselves.

13 Now therefore deliver *us* the men, the children of Belial which *are* in Gibeah, that we may put them to death, and put away evil *x* from Israel: but the children of Benjamin would not hearken *y* to the voice of the brethren the children of Israel.

x Both the Guilt and the Punishment, wherein all Israel will be involved, if they do not punish it. *y* Partly from the pride of their hearts, which made them scorn to submit to their Brethren, or to suffer them to meddle in their Territory; partly from a conceit of their own Valour and Military skill; and partly from God's just judgment.

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battel against the children of Israel.

15 And the children of Benjamin were numbred at that time out of the city, twenty and six thousand men that drew sword; beside the inhabitants of Gibeah, which were numbred seven hundred chosen men *z*.

z Object. This agrees not with the following numbers: for all that were slain of *Benjamin* were 25100 men, v. 35. and there were only 600 that survived, v. 47. which make only 25700. *Ans.* The other thousand men were either left in some of their cities, where they were slain, v. 48. or were cut off in the two first Battels, wherein it is unreasonable to think they had an unbloody Victory: and as for these 25100 men, they were all slain in *that day*, i.e. the day of the third Battel, as is affirmed v. 35.

16 Among all this people, *there were* seven hundred chosen men * left-handed *a*, every one could sling stones at an hairs *breadth*, and not miss *b*. * Chap. 3. 15.

a Heb. *shut up as their right hand*, i.e. using their left hand instead of their right. *b* An Hyperbolical expression, signifying, that they could do this with great exactness. There are many parallel Instances in Historians, of Persons that could throw Stones, or those Arrows with great certainty, so as seldom or never to miss. Of which see my *Latin Synopsis*. And this was very considerable, and one ground of the *Benjamites* confidence, because in those times they had no Guns.

17 And the men of Israel *c*, beside Benjamin, were numbred four hundred thousand men that drew sword, all these *were* men of war.

c To wit, such as were here present, v. 2. for otherwise it is most probable they had a far greater number of men, being drawn before their entrance into *Canaan*, *Num.* 1. 2.

18 ¶ And the children of Israel *d* arose, and went up to the house of God *e*, and * asked counsel of God, * Chap. 1. and said, Which of us shall go up first to the battel *f*? against the children of Benjamin? And the LORD said, Judah *shall go up* first.

d i.e. Some sent in the name of all. *e* To wit, to *Shiloh*, which was not far from *Mizpeh*, where they were. *f* This they ask to prevent Emulations and Contentions: for they do not ask whether they should go against them, or no, for that they knew they ought to do by the will of God already revealed: Nor yet do they seek to God for his help by Prayer, and Fasting, and Sacrifice, as in all reason they ought to have done; but were confident of Success, because of their great Numbers, and Righteous Cause.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battel against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men *g*.

g Quest. Why would God suffer them to have to great a loss in so good a Cause? *Ans.* Because they had many and great Sins reigning amongst themselves, and they should not have come to so great a Work of God as this, with polluted hands, but should have pulled the Beam out of their own Eye, before they attempted to take that out of their Brother *Benjamin*'s Eye: which because they did not, God doth it for them, making them by this loss more clearly to see their own Sins, and their need of God's help, without which their great Numbers were insignificant; and bringing them through the Fire, that they might be purged from their Dross; it being probable that the great God who governs every stroke in Battels, did so order things, that their worst and rotten Members should be cut off, which was a great blessing to the whole Common-wealth.

22 And the people, the men of Israel incouraged themselves *h*, and set their battel again in aray, in the place where they put themselves in aray the first day *i*.

h Heb. *strengthned themselves*, partly by supporting themselves with the Confidence of the Justice of their Cause, and the hopes of success: and partly, by putting themselves in better order for defending themselves, and annoying their Enemies. *i* Hereby shewing their freedom from that Heathenish Superstition, whereby they might have been apt to have rejected that as an unlucky place. Compare 1 *Kings* 20. 23, 28.

23 (And the children of Israel went up and wept *k* before the LORD until even, and asked counsel of the LORD, saying, Shall I go up to battel against the children of Benjamin my brother? And the LORD said, Go up against him.)

k Not so much for their Sins, as for their Defeat and Loss, as appears by the Sequel. *l* They impute their ill Success, not to their own Sins, as they had great reason to do, but to their taking up Arms against their Brethren, the Lawfulness whereof they now began to doubt of. But still they persist in their former neglect of seeking God's assistance in the way which he had appointed, as they themselves acknowledge presently, by doing those very things which now they sinfully neglected, v. 26. and therefore are again justly punished. *m* God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.

24 And the children of Israel came near against the children of Benjamin, the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men, all these drew the sword.

26 ¶ Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted *m* that day until even, and offered burnt-offerings *n*, and peace-offerings *o* before the LORD.

m Being now sensible of their former slightness, and not being truly humbled for their Sins, which now they discover to be the true Cause of their ill success. *n* To make atonement to God for their own Sins. *o* Partly to bless God for sparing so many of them, whereas he might justly have cut off all of them when their Brethren were slain: and partly to implore his assistance for the future, and to give him Thanks for the Victory, which now they were confident he would give them.

27 And the children of Israel enquired of the LORD *p*, (for the ark of the covenant of God *was* there *q* in those days.

p To wit, by *Urim* and *Thummim*, *Num.* 27. 21. *q* In *Shiloh* where they were now assembled.

28 And

28 And Phineas the son of Eleazar *r* the son of Aaron stood *f* before it *r* in those days) saying, Shall I yet again go out to battel against the children of Benjamin my brother, or shall I cease *u*? And the LORD said, Go up, for to morrow I will deliver them into thine hand *x*.

r This is added to give us some light about the time of this History, and to shew it was not done in the order in which it is here placed, after *Samson*'s Death, but long before. *f i.e.* Ministred, as the word *stand* oft signifies, as *Deut.* 10. 8. and 18. 7. *Prov.* 22. 29. *Jer.* 52. 12. compare with 2 *Kings* 25. 8. because standing is the usual posture of Servants. *r i.e.* Before the Ark: or, *before him*, *i.e.* the Lord's *face*, or *presence*: which shews that he was the High-Priest, for none else might appear there. *u* Which, if thou requirest, we are willing to do, notwithstanding the provocation they have given us, and our own Inclination to Revenge. *x* Now when they had fought God after the due order, and truly humbled themselves for their Sins, he gives them a full and satisfactory Answer to their Desires.

29 And Israel set liers in wait ∴ round about Gibeah *y*.

∴ Though they were assured of the Success, by a particular and absolute promise, yet they do not neglect the use of means: as well knowing that the certainty of God's Purposes or Promises doth not excuse, but rather require Man's diligent use of all fit means for the accomplishment of them. *y i.e.* On several sides of it, as may be gathered from the following Verses.

30 And the children of Israel *z* went up against the children of Benjamin on the third day *a*, and put themselves in array against Gibeah, as at other times.

z i.e. A considerable part of them, who were ordered to give the first onset, and then to counterfeit flight, to draw the *Benjamites* forth of their strong hold. See *v.* 32. *a* To wit, after the second Battel; for the first day after it, they spent in perplexing thoughts, and going up to the House of the Lord: the second, in Fasting and Prayer there: and this third, in the Fight. Or, this is so called with respect unto the two several foregoing days of Battel, and so this was the third day of Battel.

31 And the children of Benjamin went out against the people, *and* were drawn away from the city *b*, and they began † to smite of the people, *and* kill as at other times *c*, in the high-ways, of which one goeth up to ‖ the house of God, and the other to Gibeah in the field *d*, about thirty men of Israel.

† Heb. *to smite of the people wounded as at*, &c. ‖ Or, *Bethel*.

b By the dissembled Flight of the *Israelites*. *c* With the same kind, though not the same degree of Success. *d* So called, to difference it from this *Gibeah*, which was upon an Hill; whereforе they are constantly said, to *ascend* or *go up* against it, as *v.* 23, 30. See *Jos.* 18. 24, 28.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first: But the children of Israel said, Let us flee, and draw them from the city unto the high-ways.

33 And all the men of Israel rose up out of their place *e*, and put themselves in array at Baal-Tamar: and the liers in wait of Israel came forth out of their places *f*, *even* out of the meadows of Gibeah.

e Where they had *disposed* themselves, that they might fall upon the *Benjamites*, when they were drawn forth to a sufficient distance from their City, and when they were pursuing that Party mentioned, *v.* 30. *f* To execute what was agreed upon, even to take *Gibeah*, and burn it, as they actually did, *v.* 37.

34 And there came against Gibeah ten thousand chosen men out of all Israel *g*, and the battel was sore: but they knew not that evil was near them *h*.

g Selected out of the main Body, which was at *Baal-Tamar*; and these were to march directly to *Gibeah* on the one side, whilst the liers in wait stormed it on the other side, and whilst the great Body of the Army laboured to intercept these *Benjamites*, who having escaped the *Israelites* that pretended to flee, now endeavoured to retreat to *Gibeah*. *h* They were so pushed up with their former Successes, that they were insensible of their danger.

35 And the LORD smote Benjamin before Israel, and the children of Israel destroyed of the Benjamites that day twenty and five thousand, and an hundred men *i*: all these drew the sword.

i This is the total Summ, whereof the particulars are related, *v.* 44, 45. and for the odd hundred not there mentioned, they were killed in other places not there expressed.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait, which they had set beside Gibeah.

37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait ‖ drew *themselves* along *k*, and smote all the city with the edge of the sword.

‖ Or, *made a long* found with the trumpet.

k Or, *extended* themselves; *i.e.* whereas before they lay close and contracted into a narrow compass, now they spread themselves, and Marched in Rank and File as Armies do. Or, *marched*, or *went*: Heb. *drew* their Feet. So this Verb is oft used, as *Gen.* 37 28. *Exod.* 12. 21. *Judg.* 4. 6. *Job* 21. 33.

38 Now there was an appointed ‖ sign between the men of Israel † and the liers in wait, that they should make a great † flame with smoke to rise up out of the city.

‖ Or, *time*. † Heb. *mark*. † Heb. *elevation*.

39 And when the men of Israel retired in the battel, Benjamin began † to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before *us*, as *in* the first battel.

† Heb. *to wound*.

40 But when the flame began to rise up out of the city, *with* a pillar of smoke, the Benjamites looked behind them, and behold, the † flame of the city ascended up to heaven.

† Heb. *its whole substance*.

41 And when the men of Israel turned again, the men of Benjamin were amazed *l*; for they saw that evil † was come upon them.

† Heb. *touched them*.

l Because of their great disappointment, and the present danger wherewith they were surrounded on every side.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battel overtook them: and them which *came* out of the cities, they destroyed in the midst of them *m*.

m i.e. The men of Battel or War. The abstract for the concrete, as *Poverty*, 2 *Kings* 24. 14. *Pride*, *Psal.* 36. 11. *Deceit*, *Prov.* 12. 25. *Dreams*, *Jer.* 23. 9. *Rebellion*, *Rom.* 11. 7. are put for Persons that are *Poor*, *Proud*, *Deceitful*, *Dreamers*, *Rebels*. *n* So the sence may seem to be this, That the *Israelites* did not only kill the Inhabitants of *Gibeah*, and all the *Benjamites* that came into the Field against them, *Ceo* excepted; but in the midst of them, or together with them, they killed also the rest of the *Benjamites*, who, when they saw their Army was wholly destroyed, made haste to flee out of their several Cities or Towns, that so they might escape the Sword, which was coming towards them. But the words may be rendred thus: *And them who were of* the other *cities*, to wit, of *Benjamin*, *i.e.* who abode in their own Cities, and did not go up to *Gibeah*, *they destroyed in the midst of them*, *i.e.* in their several Cities, or, *in the midst of it*, *i.e.* of every City: for so it is said, *v.* 48. where it is said, That *they smote the men of every City*. But this I submit to the Learned.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down ‖ with ease *o*, † over against Gibeah towards the sun-rising.

‖ Or, *from Manuah*. † Heb. *over against*.

o Without great difficulty. Now that God gave them his presence and assistance, they easily did that which before they found too hard for them. Or, unto *Menuchah*, or, as far as *Menuchah*, a place so called. See 1 *Chron.* 9. 52. *Jer.* 31. 39.

44 And there fell of Benjamin eighteen thousand men *p*; all these *were* men of valour.

p To wit, in the Field, or Battel.

45 And they turned and fled toward the wilderness, unto the rock of Rimmon: and they gleaned *q* of them in the high-ways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

q i.e. They cut off the remainders in the pursuit, and spared none. A Metaphor from those who gather Grapes or Corn so clearly and fully, that they leave no relicks for those who come after them.

46 So that all which fell that day of Benjamin, were twenty and five thousand *r* men that drew the sword: all these *were* men of valour.

r Besides the odd hundred expressed ver. 35. but here only the great number is expressed, the less being omitted, as inconsiderable; which way of numbring is frequent in Scripture, as *Judg.* 11. 26. 2 *Sam.* 5. 5. and in other Authors, and in vulgar use; as when they are called, the 70 Interpreters, who in truth and exactness were 72. Here are also a thousand more omitted, because here he speaks only of them who fell *in that* third *day* of Battel. See on *v.* 15.

47 * But six hundred men turned and fled to the wilderness, unto the rock Rimmon, and abode in the rock *s* Rimmon four months.

* Ch. 21. 13.

s In a Cave within that Rock, where they Fortified themselves, and feeched in Provision as they had opportunity; which they could easily do, when the heat of the Battel was over, and the *Israelites* were not solicitous to pursue them further.

48 And the men of Israel turned again upon the children of Benjamin *t*, and smote them with the edge of the sword, as well the men *u* of *every* city, as the beast, and all that † came to hand: also they set ‖ fire on fire all the cities that * they came to.

† Heb. *found*. ‖ Heb. *upon fire*. * Or, *together*.

t Having destroyed those that came to *Gibeah*, and into the field, now they follow them home to their several habitations. *u* Comprehensively taken, so as to include Women and Children. If this seem harsh and bloody, either it may be ascribed to Military Fury; or rather, it may be justified; partly, from that high guilt brought upon the whole Tribe, in which it is no wonder if their Infants suffered, which was not unusual in such cases, as *Numb.* 31. 17. 1 *Sam.* 15. 3. *Jos.* 7. 15. partly, from that Command of God in a Parallel case, *Deut.* 13. 15. and partly from that solemn Oath by which they had Anathematised or devoted to Death all that came not up to *Mizpeh*, *Judg.* 21. 5. which none of the *Benjamites* did; for which cause also they destroyed all the Men, Women, and Children of *Jabesh Gilead*, *Judg.* 21. 10.

CHAP. XXI.

The People bewail the Desolation of Benjamin, 1,—7. *The Inhabitants of Jabesh Gilead, for not coming up to this Battel, are all destroyed: Excepting 40 Damsels: Whom the Israelites bestow for Wives on the remaining Benjamites*, 8,—14. *They advise the rest to force on the dancing Maidens at the feast in* Shiloh: *And to carry away as many as they had need of*, 15,—21. *the manner whereunto they obtain a passage their Relations*, 22,—24.

NOw the men of Israel had sworn *a* in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife *b*.

a In the beginning of this War, after the whole Tribe had espoused the quarrel of the Men of *Gibeah*, *Judg.* 20. 13, 14. *b* They do not (as some suppose) here swear the utter extirpation of the Tribe, which fell out beyond their expectation, *Judg.* 21. but only not to give their Daughters to those Men who should survive; justly esteeming them for their barbarous Villany, to be as bad as the worst of Heathens, with whom they were forbidden to Marry. In this Case the *Benjamites* might have married among themselves, if any of their Men and Women were left alive.

2 And the people came to the house of God *c*, and abode there till even before God, and lift up their voices and wept sore.

c Partly to mourn for the common loss; and partly, to ask counsel from God about the repairing of it.

3 And said, O LORD God of Israel, Why is this come to pass in Israel, that there should be to day one tribe lacking in Israel *d*?

d Why hath thou given them up to such wickedness, and us to such rage, that the whole Tribe should be in a manner lost? Hence it appears, that they did not swear to root them all out, as is further manifest from the different matter and words of this Oath, *ver.* 1. which only denied them their Daughters in Marriage; and that concerning the people of other Tribes who joyned not with them in this business, which was, that they should *be put to death*, *v.* 5. And their sparing of those 600 Men in the Rock *Rimmon*, *v.* 13, 14. plainly shew, that they were not obliged by any Oath or Vow to extirpate them.

4 And it came to pass on the morrow, that the people rose early, and built there an altar *e*, and offered burnt-offerings, and peace-offerings.

e Not for a Monument of the Victory, as some say, but for Sacrifices, as the next word shew. *Qu.* What need was there of this, when the ordinary Altar was there, to which also they seem to be restrained, *Deut.* 12. 2? *Answ.* They are not there restrained to one Altar, but to one place of Worship, as is expressed; and therefore there might be in that place more Altars than one, when the multitude of Sacrifices so required, which was the case, 1 *Kings* 8. 64. and probably at this time, when all the Tribes being met, they had many Sacrifices to offer, some in common for all, and some peculiar to every Tribe. Nay, other Altars might be, and oft-times were erected in other places, by Divine Direction or Dispensation; as *Judg.* 6. 24, 26. 1 *Sam.* 7. 5, 17. and 11. 15. and 16. 2, 5.

5 And the children of Israel said, Who *is there* among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath *f* concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death *g*.

f i.e. A solemn Oath joyned with some terrible Execration against the Offenders herein. *g* Because by refusing to execute the Vengeance due to such Malefactors, they were justly proclaimed guilty of the Crime, and therefore liable to the same Punishment, as was the case of that City that would not deliver up an Idolater dwelling among them, to Justice.

6 And the children of Israel repented them for Benjamin their brother *h*, and said, There is one tribe cut off from Israel this day:

h Not for the War which was just, and necessary, and good; but for their immoderate Severity in the Execution of it, and for the dreadful consequences of it.

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

8 And they said, What one *is there* of the tribes of Israel, that came not up to Mizpeh to the LORD? And behold, there came none to the camp from Jabesh-gilead *i* to the assembly.

i A City in *Gilead*, and in the Tribe of *Manasseh*; of which see 1 *Sam.* 11. 1, 3, 9, &c. and 31. 11, &c.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go, and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children *k*.

k Who in such publick and scandalous Crimes were for the greater Terror of such Transgressors, and prevention of the like Sins, oft involved in the same Punishment with the rest, as *Deut.* 13. 15. *Jos.* 7. 24, &c.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lien by man *l*.

l But not the Virgins, as appears from the next Verses. It is questionable, whether they were not obliged to destroy these also by vertue of their Oath, and of God's express Command concerning Devoted Things, such as these certainly were, that should *surely be put to death*, Levit. 27. 29. which was always particularly expressed and practised in such Cases, as *Deut.* 13. 15. But the natural and necessary duty of preserving a Tribe from utter Ruine, might seem to render the case difficult and doubtful, and incline them Opinions, as well as their affections, to the more favourable side. And it may be, the Lord, whom they were then consulting with upon all their occasions, gave them a Dispensation thus to do, though that be not expressed, which is the case of many other things which were done, though not Recorded as Precepts: Oath was omitted in its proper place, and had not been Recorded in this extraordinary occasion had not been exacted.

12 And they found among the inhabitants of Jabesh-gilead, four hundred * young virgins *m* that had not known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

* Heb. *damsels*.

m Not Married, yet marriageable: it is probable, there were other and younger Virgins; but whether there were fewer or greater, Scripture determines not, and the Learned do not agree, but they could not have the present and urgent occasion, and therefore he takes notice only of these 400 which were of ripe Age.

13 And the whole congregation sent *some* † to speak † Heb. *and* to the children of Benjamin that *were* in the rock *called* Rimmon, and to call ‖ peaceably unto them.

‖ Or, *to proclaim peace*.

14 And Benjamin *n* came again at that time, and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

n The poor remainders of the Tribe of *Benjamin*.

15 And the people repented them for Benjamin *o*, because that the LORD had made a breach *p* in the tribes of Israel.

o Were ver more grieved upon this unhappy disappointment, for they supposed here would have been Wives sufficient for them. *p* The *Benjamites* were the only Authors of the Sin, but God was the chief Author of the Punishment, and the *Israelites* were but his Executioners.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain? seeing the women are destroyed out of Benjamin?

q For the rest who are yet unprovided of Wives.

17 And they said, *There must be* an inheritance for them that be escaped out of Benjamin *r*, that a tribe be not destroyed out of Israel.

r The Inheritance promised by *Jacob* and *Moses*, and given by *Joshua* to the Tribe of *Benjamin*, doth all of it belong to the few which remain of that Tribe, and cannot be Possessed by any other Tribes; and therefore we are obliged to procure Wives for them all, that they may make up this breach, and be capable of possessing and managing all their Land: that this Tribe, and their Inheritance may not be confounded with, or swall'wed up by any of the rest. Heb. *the inheritance* (to wit, belonging to the whole Tribe of *Benjamin*) is, or belongs to *them that be escaped of Benjamin*.

18 Howbeit we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed *be he* that giveth a wife to Benjamin *s*.

s i.e. To this Generation of *Benjamites* who have made themselves guilty of this foul Wickedness: but this Oath did not extend to their Posterity. And some think it had another exception, to wit, unless the surviving *Benjamites* could not otherwise be supplied with Wives.

19 Then they said, Behold, *there is a* feast of the LORD in Shiloh † yearly, *in a place* which *is on* the north side of Beth-el, ‖ on the east side *of the* high-way that goeth from Beth-el to Sychem, and *on* the south of Lebonah.

† Heb. *from days to days*. ‖ Or, *as the sun ariseth*.

t On the three Solemn Feasts, in which they used to go, to sacrifice, and holy Rejoycings among which, Passing-over, *Exod.* 12. 20. Or, 23. 1 *Sam.* 1. 3. *&c.* and 2 *Sam.* 15. 11. and promises it was the Feast of Tabernacles, which they did Celebrate with more than ordinary joy, *Deut.* 16. 14, 15. *Isa.* 30. 29. *Heb. to us the month of Bethel*, which doth not refer to *Shiloh*, which is not known a place, that it was frivolous to describe it by such circumstances, even by places much less known than it felt; but to the *Feast*, which as to that part or exercise of the Feast here especially concerned and mentioned, to wit, the Dancing of the Virgins, was not celebrated in *Shiloh*, but in a Neighbouring place more convenient for that purpose.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh *x* come out to dance in dances, then come ye out of the vineyards *y*, and catch ye every man his wife of the daughters of Shiloh *z*, and go to the land of Benjamin.

x By whom he may possibly understand not those only who were born or settled Inhabitants there, (as many conceive) but all those who were come thither upon this occasion, and for a time sojourned there: For although only the Males were obliged to go up the Three solemn Feasts; yet it is apparent, that the Women had liberty to go, and those who were most devout did usually go, and others, upon special reasons or occasions: See 1 *Sam.* 1. 7, 21, 22, 24. *Luk.* 2. 22. 23, 41, 42, 43. And it may be justly presumed, especially concerning those Women that lived at no great distance from the place of Publick Worship, that they came thither in great numbers. Moreover, the *daughters of Shiloh*, strictly so called, are not only they that lived in that Town or City, but in the Country belonging to it, which oft comes under the name of the City to which it belongs. And these may be here particularly named, because though others might come, yet they were under great obligations to come, because of their nearness to the place. *y* Which were near to their Dancing-place. *z* Take them away by force or violence. Which they might the better do, because mixed Dances were not used by the People of God in their Solemnities, but the Women danced by themselves, and therefore were more liable to this Rape.

22 And it shall be when their fathers, or their brethren come unto us to complain, that we will say unto them, ‖ Be favourable unto them *a* for our sakes: because we reserved not to each man his wife in the war *b*: for ye did not give unto them at this time, *that* ye should be guilty *c*.

‖ Or, Grant it us in them.

a Pass by their offence, if not for their sakes, whom necessity forced to this course; yet for our sakes, and indeed for your own sakes; for both you and we have done them a great injury in Prosecuting them with so much fury, as to endanger the utter extinction of the whole Tribe: and therefore this is the least we can do by way of reparation. *b* Either, First, in the War with *Jabesh-Gilead*, wherein they should have taken care to reserve a sufficient number, which they might have done, by sparing either so many of the Married Women as were necessary, who, their former Husbands being slain, might have been married to those *Benjamites*; or as many of the younger Virgins, who, within a little time, might have been Married to them; whom many suppose that they slew. Or, Secondly, in the War with the *Benjamites*, in which they acknowledge their cruelty in destroying the Women with such fury, as not to leave a competent number for the Men which were left. See *Judg.* 20. 48. *c Qu.* Whether this did really discharge them from their Oath? 1. *Answ.* It seems to excuse those Parents of these Virgins who were not acquainted with the Plot, and did neither directly nor indirectly give their Daughters to them, but they were taken away by force, without their knowledge and consent. If it taken away by force, without their knowledge and consent. If it be said, those Parents might and should have retaken their Daughters from them; it may be replied, that they could not do so before they were corrupted, and the Rulers of *Israel* would not assist them with their Power to recover them. And it is a Maxim, That many things which ought not to be done, when once they are done, should not be undone. And for those Parents who were conscious of the Design, it is probable they kept their Daughters at home to avoid this. Secondly, Either the Oath was made with an exception of the Case of the total Exirpation of a Tribe, or it was a rash Oath to do what was out of their Power, or what they could not lawfully do; to wit, utterly to destroy a Tribe out of *Israel*, which therefore they here speak of with horror, v. 3, 6. and if so, as they sinned in making it, so they were not obliged to keep it; it being an acknowledged truth, That rash and sinful Oaths are better broken than kept. Thirdly, Yet they cannot be wholly excused from Sin in this matter; for as it was folly to take such an Oath as it is expressed, so the manner of freeing themselves from their own Snare, is fraudulent and injurious to the Parents, in disposing of their Children without their consent.

23 And the children of Benjamin did so, and took *them* wives according to their number *d*, of them that danced, whom they caught: and they went and returned unto their inheritance *e*, and repaired the cities, and dwelt in them *f*.

d i.e. Each Man his Wife, as is said v. 22. By which we may see, they had no very favourable opinion of *Polygamy*, because they did not allow it in this case, when it might seem most necessary for the reparation of a loft Tribe. *e* Which being very near the place, they could speedily do before the Parents could obtain redress. *f* Not at that instant, which could not be; but by degrees, increasing their Buildings as their number increased.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence, every man to his inheritance.

25 * In those days *there was* no king in Israel; every man did *that which was* right in his own eyes. * Chap. 17. 6. & 18. 1. & 19. 1. & 21. 25.

RUTH.

The ARGUMENT.

THis little Book, *by whomsoever Written, which is not material to know, is annexed to the Book of* Judges, *and by some of the* Hebrew Doctors *made a part of it. It is useful, as far many other points, so especially to shew the Genealogy of* David; *and consequently of* Christ; *and the Rise of* Christ *from a* Moabitish Woman: *which was an useful document, and a great encouragement to the* Gentiles *to believe in* Christ.

CHAP. I.

A Famine in Canaan. Elimelech removes to Moab: With Naomi his Wife, and his two Sons, who marry Orpah and Ruth there: And dye, 1,—5. Naomi returns to Judah: Her Daughters in Law accompany her on her way, 6,—13. Orpah returns home to her People and Gods: Ruth remains being Converted, 14,——18. They come to Bethlehem, 19,—22.

NOw it came to pass in the days when the judges † ruled *a*, that there was a * famine in the land *b*: and a certain man of Bethlehem-Judah went to sojourn in the country of Moab *c*, he, and his wife, and his two sons.

† Heb. *judged.* * 2 Kings 8. 1.

a Which is noted as the cause of the following Famine, because in much of that time they were guilty of great defection from God. But under which of the Judges this happened, Scripture being silent, it seems presumptuous to determine; nor is it necessary to know. What is said about this matter from the Genealogy mentioned, *Chap.* 4. 18, *&c.* it will be most proper to consider it there. *b* Or, *in that land*; to wit, of *Canaan*. *c* A fruitful Land, beyond *Jordan*, Eastward.

2 And the name of the man was Elimelech, and the name of his wife, Naomi, and the name of his two sons, Mahlon, and Chilion, Ephrathites *d* of Bethlehem-Judah *e*: and they came into the country of Moab, and † continued there *f*.

† Heb. were. Numb. 9. 21.

d So called, because this *Bethlehem* is otherwise called *Ephrath* or *Ephratha*, Gen. 35. 15. Mich. 5. 2. either from *Caleb*'s Wife of that name, 1 *Chron.* 2. 19. and 4. 4. or from the fertility of the Soyl about it; which title may therefore be used here, to shew the greatness of the Famine, which affected even fertile parts. *e* See the Notes on *Judg.* 17. 7. 11. 5. *f* To wit, during the Famine.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab *g*: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelt there about ten years *h*.

g Either these were Proselytes when they Married them, which may well be doubted, from v. 15. or they sinned in marrying them, as appears from *Deut.* 7. 3. and 23. 3. *Ezra* 9. 1, 2. *Nehem.* 13. 23. and therefore were punished with short Life, and want of Issue, v. 5, 19, 21. *h* As long as the Famine lasted.

5 And Mahlon, and Chilion died also both of them, and the woman was left of her two sons, and her husband.

6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the LORD had visited his people in giving them bread *i*.

i i.e. Food; so she staid no longer there than necessity forced her.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, * Go, return each to her mothers house *k*: the LORD deal kindly with you, as ye have dealt with the dead *l*, and with me.

* Set 1 Sam. 15. 33

k Not that they wanted Fathers, *Ruth* 2. 11. but because Daughters used to converse more frequently with their Mothers, and to be most endeared to them, and to dwell in the same Apartments with them, which then were distinct from those parts of the House where the Men dwelt. *l* With my Sons, your Husbands, whilest they lived.

9 The

9 The LORD grant you, that ye may find rest *m*, each *of you* in the house of her husband: Then she kissed them *n*, and they lift up their voice and wept.

m i.e. A quiet and happy life, free from those Cares, Vexations, Incumbrances, and Troubles which Widows are in a special manner exposed unto. *n* As the manner there was when friends parted.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands *o*?

o According to the Ancient Custom, *Gen.* 38. and the express Law of God, *Deut.* 25. 5. which doubtless she had acquainted them with before, among other branches of the Jewish Religion, wherein she did instruct them.

12 Turn again my daughters, go *your way p*, for I am too old to have an husband: if I should say, I have hope, *if I should* have a husband also to night, and should also bear sons:

p Qu. Why doth she dissuade them from this journey, and not rather perswade them to go with her, and to embrace the Jewish Religion? *Answ.* 1. Possibly she thought such dissuasion might be the best way to perswade them, as it oft happens; especially in that Sex. 2. She would not have them rashly and inconsiderately to embrace the Jewish Religion, in hopes of some advantage from it, which she justly thought they would be disappointed of; and withal, exposed to many ftraits and troubles, and on that occasion, revolt from the True Religion, which would be far worse than never to have embraced it. And therefore she doth justly, and wisely, and piously in representing to them the truth of the business, and the outward inconveniences which would accompany the Change of their Place, and Religion; as also our blessed Lord Christ did, *Mat.* 8. 20.

13 Would ye † tarry for them till they were grown? would ye stay for them from having husbands *o*? nay, my daughters: for † it grieveth me much for your sakes *p*, that * the hand of the LORD is gone out against me.

† Heb. I have bitterness. * Job 19. 21.

o It is unreasonable for me to expect it, or for you to perform it. *p* That you are left without the comfort of Husbands or Children that I must part with such dear and affectionate Daughters; and that my circumstances are such, that I cannot invite, nor incourage you to go along with me. For her condition was so mean at this time, that *Ruth*, when she came to her Mother's City, was forced to Glean for a living, *Chap.* 2. 2.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law *q*, but Ruth clave unto her.

q i.e. Departed from her with a kiss, as the manner was, *Gen.* 31. 28. 1 *Kings* 19. 20.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods *r*: † return thou after thy sister in law.

† Heb. Or, *is gone back.*

r Which she saith, partly to try *Ruth*'s sincerity and constancy; partly, that by upbraiding *Orpah* with her Idolatry, she might consequently turn her from it; and partly, that she might insinuate to her, that if she went with her, she must embrace the True God and Religion.

16 And Ruth said, ‖ Intreat me not to leave thee, *or* to return from following after thee, for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people *shall be* my people, and thy God my God *s*:

‖ Or, *Urge me not.*

s I renounce those Idols which my Sister hath returned to, and I will Worship no other God but thine, who is indeed the only True God.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me and more also, *if ought* but death part thee and me.

† Heb. *Strengthened herself.*

18 When she saw that she † was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem: and it came to pass when they were come to Bethlehem, that all the city was moved about them, and ‖ they said, Is this Naomi *t*?

‖ That is, the women. † Heb. *Is this.* ‖ Heb. *Tirah.*

t Is this she that formerly lived in so much Plenty and Honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!

20 And she said unto them, Call me not ‖ Naomi *u*, call me ‖ Mara *x*: for the Almighty hath dealt very bitterly with me.

‖ Heb. *Noomi.*

u Which signifies *pleasant*, or *chearful*, or *amiable*. *x* Which signifies *bitter* or *sorrowful*.

21 I went out full *y*, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me *z*, and the Almighty hath afflicted me?

y With my Husband and Sons, and a plentiful Estate for our support. *z i.e.* Hath born witness, as it were, in Judgment, and given Sentence against me, and declared my Sin by my Punishment.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the country of Moab, and they came to Bethlehem in the beginning of barley harvest.

CHAP. II.

Ruth gleaning in the fields of Boaz her deceased Husband's near Kinsman, he taketh knowledge of her, 1,—7. He sheweth her great kindness, and blesseth her, 8,—16. That which she got she brings to Naomi: and telleth her what had befallen her: She giveth God thanks, and exhorteth Ruth to continue to the field, 17,—23.

AND Naomi had a kinsman of her husbands, a mighty man of wealth, of the family of Elimeleck, and his name *was* Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field and glean *a* ears of corn after *him*, in whose sight I shall find grace *b*. And she said unto her, Go, my daughter.

a Which was permitted to the Poor, and the Stranger, *Deut.* 24. 19. both which she was; nor was she ashamed to confess her Poverty, nor would she eat the bread of idleness: whereby she freedom her self to be a prudent, and diligent, and vertuous Woman, as she is called, *Ruth* 3. 11. *b* For though it was their duty to permit this, *Levit.* 19. 9. and 23. 22. yet either she was ignorant thereof, or thought, that being a Stranger, it might be grudged, or denied to her; or, at least, that it became her modestly and humbly to acknowledge their kindness herein.

3 And she went, and came, and gleaned in the field after the reapers: and her † hap was *c* to light on † Heb. *her part.* a part of the field *belonging* unto ‖ Boaz, who *was* of the kindred of Elimelech. ‖ Called Mat. 1. 5.

c For it was indeed a chance in reference to Second Causes, but ordered and designed by God's Providence. Boaz.

4 ¶ And behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you: and they answered him, The LORD bless thee *d*.

d They expressed and professed their Piety, even in their civil Conversation, and worldly Transactions; which now so many are ashamed of, and call it Hypocrisie or vain Ostentation to thus to do.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

6 And the servant that was set over the reapers answered and said, It *is* the Moabitish damsel, that came back with Naomi *e* out of the country of Moab.

e i.e. That came with *Naomi* when she came back: for otherwise, as *Ruth* did not go from thence, so she could not properly be said to come back.

7 And she said, I pray you, let me glean *f*, and gather after the reapers amongst the ‖ sheaves: so she came and hath continued even from the morning until now *g*, that she tarried a little in the house *h*. ‖ Or, *handfuls.*

f She did not boldly intrude her self, but modestly ask leave of us. *g* She is not rectified through idleness, for she hath been diligent and constant in her labours. *h* Not in *Naomi*'s house, as many understand it, as may be gathered from v. 18, 19. but in the little House or Tent, which was set up in the Fields at these times, and was necessary in those hot Countries, where the Labourers or others might retire for a little repose or repast at fit times. Being weary with her continued labours, she comes hither to take a little rest.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens *i*.

i Not by the young Men, to avoid both occasion of sin, and matter of scandal. Herein he shews his Piety and Prudence.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee *k*? and when thou art athirst, go unto the vessels and drink of *that* which the young men have drawn.

k So as to offer any incivility or injury to thee. *Touching* is oft taken for *hurting*, Gen. 26. 11. Pfal. 105. 15.

10 Then she fell on her face *l*, and bowed her self to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me *m*, seeing I am a stranger?

l This was the humblest Posture of Reverence, either Civil when performed to men, or Religious, when to God. See *Gen.* 18. 2. and 33. 3. and 42. 6. *Matth.* 2. 11. and 8. 2. *m i.e.* Shew any respect and kindness to me. For words of knowledge in Scripture commonly include affection.

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law, since the death of thine husband: and *how* thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not *n* heretofore.

n Of whom thou hadſt no experience: for otherwiſe in general ſhe could not be ignorant of this People.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe wings *o* thou art come to truſt.

o i.e. Protection and Care, as *Deut.* 32. 11. *Pſal.* 17. 8. and 36. 7. and 91. 3. An Alluſion either to Hens, which protect and cheriſh their Young ones under their Wings; or to the Wings of the *Cherubims*, between which God dwelt.

13 Then ſhe ſaid, ‖ Let me find favour in thy ſight *p*, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thy hand-maidens *q*.

‖ Or, *I find favour.* † Heb. *to the heart.*

p I humbly implore the continuance of thy good Opinion of me, though I do not deſerve it. *q* A Perſon more mean, and neceſſitous, and obſcure, being a ſtranger, and one born of Heathenith Parents, and not of the Holy and Honourable People of *Iſrael*, as they are.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread *r*, and dip thy morſel in the vinegar *ſ*. And ſhe ſate beſide the reapers: and he reached her parched *corn u*, and ſhe did eat, and was ſufficed, and left.

r Which in thoſe ſimple and frugal times was the uſual Food of Servants and the meaneſt Sort, at leaſt when they were engaged in ſuch Works as this, which required ſpeed, and therefore muſt be quick in their Eating, as well as in their Work. Or, *Bread* may be here put for any Food, as it often is. *ſ* Either ſimple Vinegar, in which the Poorer ſort uſed to dip their Bread, and ſo Eat it in hot Countries, as they did not only in *Canaan*, but afterwards in *Italy*; it being very proper, eſpecially in thoſe Parts, for cooling them in thoſe hot Seaſons, for ſtrengthning their Sinews, *&c.* or Vinegar mixed with other things to make ſome kind of Sauce. *t* Not with or among them, but at ſome little diſtance from them, and as one inferiour to them, as ſhe had acknowledged before in Words, and now ſheweth it by her Actions. *u* A Food in frequent uſe, and ſome eſteem with them. See 2 *Sam.* 17. 28.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean among the ſheaves, and † reproach her not *x*.

† Heb. *blame her not.*

x As if ſhe were rude or impudent in ſo doing, as otherwiſe they ſhould have thought. *Queſt.* Why did he not rather give her as much Corn as ſhe could carry, and ſend her away? *Anſ.* Becauſe he would not have her to Eat the Bread of Idleneſs, but howſoever to get it with the Sweat of her Brows, according to her Duty and preſent Condition.

16 And let fall alſo *ſome* of the handfuls, of purpoſe for her, and leave *them*, that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field until Even, and beat out that ſhe had gleaned: and it was about an ephah *y* of barley.

y Which is thought to contain about a Buſhel. See *Exod.* 16. 36. *Levit.* 5. 11.

18 ¶ And ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, and was ſufficed *z*.

z Or, *that which ſhe had left of her faſneſs*, or *after ſhe was ſatisfied.* She did Eat as much as ſhe deſired of what ſhe had Gleaned, and her Mother, as I ſuppoſe, with her, and the reſidue ſhe gave to her Mother, to lay up for future uſe.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed be he of the LORD, who hath not left off his kindneſs to the living * and to the dead *a*. And Naomi ſaid unto her, The man *is* near of kin unto us, ‖ one of our next kinſmen *b*.

* 2 Sam. 2. 5.

‖ Or, *one that hath right to redeem.*

a i.e. Which he formerly ſhewed to thoſe who are now dead, to wit, my Husband and his Sons whilſt they were living, and now continues to us, their Wives, who are now alive. *b* Heb. *one of our Redeemers*, or *Avengers*, to whom it belongs to Avenge our Perſons, and to Redeem our Lands, and to Marry thee, the Widow and Relict of his next Kinſman, as is expreſſed, *Ruth* 3. 9. She ſaith, *one of them*, not that there were many who were immediately ſuch, but that he was a very near Kinſman, and one to whom that Office belonged, in caſe of the refuſal of one Perſon, of whom ſhe rightly conjectured that he would refuſe, as he did.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, until they have ended all my harveſt *c*.

c Both Barley-Harveſt, and Wheat-Harveſt, as is ſaid, v. 23.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‖ meet thee not in any other field *d*.

‖ Or, *fall upon thee.*

d Whereby thou will eſt both expoſe thy ſelf to many inconveniences, which thou mayſt expect from Strangers; and incur his diſpleaſure, as if thou diddſt either deſpiſe his proffered kindneſs, or doubt of the ſincerity of his Affections and Offers.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt, and dwelt *e* with her mother in law.

e Heb. *ſat*, or *continued* at home, when ſhe had diſpatched her occaſions abroad, and did not wander or gad abroad, after the manner of Idle Perſons and Harlots, *Prov.* 7. 11, 12.

CHAP. III.

By Naomi's Advice, Ruth lieth at Boaz his feet, 1,——7. he awaking commendeth what ſhe had done, and acknowledgeth the Right of a Kinſman. Tells her there was a nearer Kinſman, to whom he would offer her, who refuſing, he would redeem her, 8, 13. Sends her away with 6 meaſures of Barley, 14, 18.

THEN Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek reſt *a* for thee, that it may be well with thee?

a i.e. A life of Reſt, and Comfort, and Safety, under the Care of a good Husband. The Queſtion ſuppoſeth an Affirmative Anſwer: I will ſeek it, as my Duty binds me.

2 And now, *is* not Boaz of our Kinred, with whoſe maidens thou waſt? Behold, he winnoweth barley to night in the threſhing floor *b*.

b Which was in a place covered at the top, but open elſewhere, whither *Ruth* might eaſily come. And this work of winnowing Corn was uſually begun or ended with a Feaſt, as may be gathered both from *v.* 7. and from other Inſtances, wherein they uſed to do ſo upon like occaſions; and this work was to begin this Evening, and, as ſome think, was done only in the Evenings, when the heat grew leſs, and the wind began to blow. See *Gen.* 3. 8.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment *c* upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the man *d*, until he ſhall have done eating and drinking.

c To wit, thy beſt Raiment. All this was done to render her ſelf more Amiable in the Eyes of *Boaz*. *Obj.* But *Boaz* could not ſee her, the whole buſineſs being to be tranſacted by Night. *Anſ.* Firſt, It was begun in the beginning of the Night, as ſoon as *Boaz* had ſupped and compoſed himſelf to reſt; as appears from *v.* 4, 7. when there was ſo much Light left as might diſcover her to him. Secondly, There being a Solemn Feaſt this Evening, as is very probably thought, and the Maſter of the Feaſt having invited his Labouring People to it, and *Ruth* among the reſt, it is likely that both ſhe and the reſt did put themſelves into their beſt Dreſs upon that occaſion, as the manner is even at this day; and ſo he had opportunity enough to ſee her. *d* To wit, not in ſo familiar a way, as ſhe was appointed to do, ſo as he might know her, in the ſecret in which that word is ſometimes uſed.

4 And it ſhall be, when he lieth down *e*, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in *f*, and ‖ uncover his feet *g*, and lay thee down, and he will tell thee what thou ſhalt do *h*.

‖ Or, *lift up his clothes from his feet.*

e To reſt or ſleep, as upon ſuch occaſions they uſed to do in thoſe hot Countries. *f* Though *Naomi* and *Ruth* ſeem to be vertuous and modeſt Women, and their intent was Lawful and Honeſt; yet there ſeems to be a manifold Indecency in the manner of it. Firſt, It ſeems to be againſt that Modeſty, which ſhould be eminent in that Sex, and in unmarried Perſons. Secondly, Againſt Honeſty, both becauſe it was an injury to another Perſon, who was nearer akin, whoſe right this was; which *Naomi* could not be ignorant of: and becauſe it was a Prepoſterous and Precipitate Method, nor agreeable either to the Rules of Scripture, or the Uſage of well-mannered Women, as that Decency which even Nature requries. Thirdly, Againſt Prudence; for it might have proved the occaſion, as of many Sins, ſo of great ſhame to all of them; and a means to Alienate his Affection from her, which ſhe fought to engage. And though there be ſome Circumſtances which Alleviate the Fact, as the Experience which *Naomi* had of the Wiſdom and Sobriety both of *Boaz* and of *Ruth*, yet ſhe knew not what the event would be; and that there was ſomething of ſhamefulneſs in the thing, may be gathered both from *Naomi*'s choice of the Night for it, as if it were a work of Darkneſs; and from *Boaz* his fear leaſt this ſhould be known, *v.* 14. And it is an aggravation of it, that this Courſe was unneceſſary, and ſhe had a plain and likely way, which was directly to Addreſs her ſelf to *Boaz*, or the next Kinſman, and to require the Duty which by God's Law he was bound to perform, and this before Witneſſes, as *Boaz* did. And her Clandeſtine proceeding ſeems to have ariſen from a diſtruſt of God's Providence, to bring about what ſhe deſired in the ordinary way. *g* Remove the Clothes which were upon his Feet; thereby to awaken him. *h* How thou ſhouldſt carry thy ſelf, or what courſe thou ſhalt take to obtain that Marriage which belongs unto thee. Only there were ſome Rites to be obſerved, and Circumſtances to be done, before they came to the concluſion of the Marriage, about which *Boaz* would inſtruct her.

5 And ſhe ſaid unto her, All that thou ſaiſt unto me, I will do *i*.

i The Confidence ſhe had in *Naomi*'s Wiſdom and Piety, and true Love to her, made her ready to follow her Advice, wherein ſhe was the more excuſable, becauſe ſhe did not underſtand the Laws and Cuſtoms of the Country, as *Naomi* did.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bade her.

7 And

7 And when Boaz had eaten and drunk *k*, and his heart was merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

k To wit, liberally, as the manner was upon thoſe occaſions. See *Judg.* 9. 27. *Pſal.* 4. 7. *Iſa.* 9. 3.

8 ¶ And it came to paſs at midnight *l*, that the man was afraid, and ‖ turned himſelf *m*, and behold, a woman lay at his feet *n*.

‖ Or, *took heed to himſelf.*

l He did not diſcover her ſooner, though ſhe did uncover his Feet, being it ſeems in a deep ſleep, as is uſual after Feaſts, and ſhe doing no more than her Mother commanded her, and uſing no words or geſtures which might provoke his Luſt: wherein ſhe ſhewed her Temperance and Modeſty, and that what ſhe did was only by her Mothers Inſtigation and Advice, which plainly appeared from her deſire expreſſed, *v.* 9. which he knew, ſhe being a Stranger, was unacquainted with. And this was the reaſon why *Boaz* was not in the leaſt offended with her, but only commends her Vertue, without any reflection upon her for this Fact. *m* From the place where he lay, he raiſed and turned himſelf towards the Feet, to learn who or what was there. Or, *he was troubled*, or *affraid*, or *wondred*. For the *Hebrew* word being but once uſed, is diverſly rendred. *n* Which he might underſtand, either by ſome glimmerings of Light which were after midnight, which diſcovered her; or rather, by her Voice, or out of her own Mouth, who being aſked, told him ſo much in general, before he made particular enquiry.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid: ſpread therefore thy ſkirt over thine hand-maid *o*, for thou *art* ‖ a near kinſman.

‖ Or, *one that hath right to redeem.*

o i.e. Take me to be thy Wife, and perform the Duty of an Huſband to me. This Phraſe is uſed in this ſence, *Deut.* 22. 30. and 27. 20. *Ezek.* 16. 8. Either, Firſt, Becauſe the Wife is admitted into the ſame Bed with her Husband, and both are covered with one and the ſame Covering. Or, Secondly, From an ancient Ceremony of the Husbands throwing the Skirt of his Garment over her Head, in token both of her ſubjection, 1 *Cor.* 11. 5, 6, 10. and appropriation to him, being hereby as it were hid from the Eyes of others: See *Gen.* 20. 16. and alſo of that Protection which he oweth to her; ſee *Ruth* 2. 12.

10 And he ſaid, Bleſſed *be* thou of the LORD, my daughter: *for* thou haſt ſhewed more kindneſs *p* in the latter end, than at the beginning, in as much as thou followedſt not young men *q*, whether poor, or rich.

p Both to thy deceaſed Husband, the continuance of whoſe Name and Memory thou preferreſt before the ſatisfaction of thy own Luſt; and to thy Mother-in-law, whoſe Commands thou haſt punctually obeyed, even with thy own hazard in ſo doubtful an Enterprize. *q* To ſeek thy Marriage either here, or in thy own Country, as thou wouldſt have done if thou hadſt not preferred Obedience to God's Command, before the pleaſing of thy ſelf.

11 And now my daughter, fear not *r*, I will do to thee all that thou requireſt *ſ*: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate.*

r Think not that I Deſpiſe and Reject thee, becauſe I do not immediately comply with thy Deſire. *ſ i.e.* Marry thee, upon the Condition here following.

12 And now it is true, that I am *thy* near kinſman: howbeit, there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will perform unto thee the part of a kinſman *t*, well, let him do the kinſmans part: but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down until the morning.

t i.e. Take thee to Wife, to raiſe up Seed to his Brother, as he ought to do.

14 ¶ And ſhe lay at his feet until the morning: and ſhe roſe up before one could know another *u*. And he ſaid, Let it not be known that a woman came into the floor *x*.

u i.e. While it was yet ſo dark that one Perſon could not diſcern another. Or, *before one did know the other*; *i.e.* before they were carnally known to one another. *x* He takes care to preſerve not only his Conſcience towards God, but his Reputation, and hers alſo, among Men.

Or, *keep it.*

15 Alſo he ſaid, Bring the ‖ veil *y* that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix meaſures *z* of barley, and laid *it* on her: and ſhe went into the city.

y Or, *the apron*, ſuch as Women ordinarily wear. *z* Known and uſual Meaſure: It is not determined how large thoſe Meaſures were, but this the Nature of the thing ſhews, that they were no larger than one Woman could carry in her Veil, or Apron.

16 And when ſhe came to her mother in law, ſhe ſaid, Who *art* thou, my daughter? And ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me, for he ſaid to me, Go not empty to thy mother in law.

18 Then ſaid ſhe, Sit ſtill my daughter until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day.

CHAP. IV.

Boaz goeth up to the gate, calleth his kinſman: enquires whether he would redeem and marry Ruth, 1,——5. He refuſeth, 6,——8. Boaz, the people witneſſing and congratulating, buyeth the inheritance and marrieth Ruth, 9,——12. She beareth Obed the grand-father of David, 13,——17. The Genealogie from Pharez unto David, 18,——22.

THEN went Boaz up to the gate *a*, and ſate him down there: and behold, the kinſman of whom Boaz ſpake, came by, unto whom he ſaid, Ho, ſuch an one *b*, turn aſide, ſit down here *c*. And he turned aſide, and ſate down.

a The place where Controverſies were decided, and the People aſſembled, and where they uſed to go out, and come in to the Town; where he was moſt likely to find his Kinſman. *b* Doubtleſs *Boaz* knew his Name, and called him by it, but it is omitted by the holy Writer; partly becauſe it was unneceſſary to know it; and principally in way of contempt, as is uſual, and as a juſt puniſhment upon him, that he who would not preſerve his Brother's Name, might loſe his own, and lie buried in the Grave of perpetual Oblivion. *c* I have ſome Buſineſs of Importance with you.

2 And he took ten men *d*, of the elders of the city, and ſaid, Sit ye down here. And they ſate down.

d To be Umpires or Witneſſes between them: for though two or three Witneſſes were ſufficient, yet in weightier Matters they uſed more. And *ten* was the uſual Number among the *Jews*, in Cauſes of Matrimony and Divorces, and tranſlation of Inheritances; who were both Judges of the Cauſes, and Witneſſes of the Fact. See 1 *King.* 21. 8.

3 And he ſaid unto the kinſman, Naomi *e*, that is come again out of the country of Moab, ſelleth a parcel of land *f*, which *was* our brother Elimelechs.

e Both *Naomi* and *Ruth* had an Intereſt in this Land during their Lives, but he mentions only *Naomi*, partly becauſe all was done by her direction, to which *Ruth* wholly ſubmitted her ſelf; and partly left the mention of *Ruth* ſhould raiſe a ſuſpicion of the neceſſity of his marrying *Ruth*, before he had given his Anſwer to the firſt Propoſition. *f* Which ſhe might do becauſe of her Poverty, *Levit.* 25. 25.

4 And † I thought to adverтiſe thee, ſaying, Buy † Heb. *I ſaid* before the inhabitants, and before the elders of my people *g*. If thou wilt redeem *it*, redeem *it*, but if *thou* will not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

I will uncover thine ear. Heb. *gain.*

g Before this Aſſembly, that it may be Legally, and Firmly made over to thee.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead *h*, to raiſe up the name of the dead *i* upon his inheritance.

h According to the Law, *Deut.* 25. 5, *&c. Matth* 22. 24, *&c.* *i* To revive his Name, which was loſt and buried with his Body, by raiſing up a Seed to him, to be called by his Name.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I mar mine own inheritance *k*: redeem thou my right *l* to thy ſelf, for I cannot redeem *it*.

k Either, Firſt, Becauſe having no Children of his own, he might have one, and but one Son by *Ruth*, who, though he ſhould carry away his Inheritance, yet ſhould not bear his Name, but the Name of *Ruth*'s Husband; and ſo by preferring another Man's Name, he ſhould loſe his own. Or, Secondly, Becauſe as his Inheritance would be but very little increaſed by this Marriage, ſo it might be much diminiſhed by being divided amongſt his many Children, which he poſſibly had already, and might probably have more by *Ruth*. *l* Which I freely renounce and reſign to thee.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things *m*: a man plucked off his ſhoe, and gave *it* to his neighbour *n*: and this *was a* teſtimony in Iſrael *o*.

* Deut. 25. 7, 9.

m i.e. In all Alienation of Lands. So that it is no wonder if this Ceremony differ a little from that *Deut.* 25. 6. becauſe that concerned only one Caſe, but this is more general. Beſides, he pleads not the Command or God, but only ancient Cuſtom, for this Tranſlation. *n* He who relinquiſhed his Right to another, pluckt off his own Shoe and gave it to him. This was Symbolical, and a ſignificant and convenient

venient Ceremony, as if he said, Take this Shoe wherewith I used to go and tread upon my Land, and in that Shoe do thou enter upon go and tread upon my Land, and in that Shoe do thou enter upon and take possession of it. *o* This was admitted for sufficient Evidence in all such Cases.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and unto all the people, Ye *are* witneſſes this day, that I have bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place *p*: ye *are* witneſſes this day.

p i.e. From among the Inhabitants dwelling within the Gate of this City, which was *Bethlehem-Judah.*

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel, and like Leah *q*, which two did build the houſe of Iſrael: and ‖ do thou worthily in Ephratah *ſ*, and † be famous in Bethlehem *r*.

‖ Or, *get thee riches.*

q Amiable and Fruitful. Thoſe two are ſingled out; partly because they were of a Foreign and Heathenish Original, and yet ingrafted into God's People, as *Ruth* alſo was: and partly, becauſe of that ſingular Fertility which God vouchſafed unto them above their Predeceſſors, *Sarah* and *Rebecca*. *Rachel* is placed before *Leah*, becauſe ſhe was his moſt lawful, and only intended, and chiefeſt, and beſt-beloved Wife. *r i.e.* Increaſe the Poſterity. See *Gen.* 16. 2. *Exod.* 1. 21. *s* Two Names of one and the ſame Place; of which ſee on *Ruth* 1. 2.

† Heb. *do thou thy name.*

12 And let thy houſe be like the houſe of Phares *t*, (whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

* Gen. 38. 27. 1 Chron. 2. 4. Matth. 1. 3.

t As honourable and numerous as his Family was; whom, though he alſo was born of a Stranger, God ſo far bleſſed, that his Family was one of the five Families to which all the Tribe of *Judah* belonged, and the Progenitor of the Inhabitants of this City.

13 ¶ So Boaz took Ruth *u*, and ſhe was his wife: and when he went in unto her *x*, the LORD gave her conception *y*, and in due time ſhe bare a ſon.

u Which he might do, though ſhe was a *Moabite*, becauſe the Prohibition againſt marrying ſuch, is to be reſtrained to thoſe who continue in the Heathenish eſtate, as is evident from the reaſon of it: Whereas *Ruth* was a ſincere Proſelite and Convert to the God and Faith of *Iſrael*. *x i.e.* Had Conjugal Converſe with her. See *Gen.* 6. 4. *y i.e.* Strength to conceive and retain Seed.

† Heb. *caused to cease unto thee.*

14 And the woman ſaid unto Naomi, Bleſſed *be* the LORD, which hath not † left thee this day without a ‖ kinſman *z*, that his name may be famous in Iſrael *a*.

‖ Or, *redeemer.*

z Which is underſtood, Either, Firſt, Of the ſon new born. Or, rather, Secondly, Of *Boaz*: For the Name of *God*, which is tranſlated *Kinſman* or *Redeemer*, is never, that I know of, given to the Child born, but always to the Perſon begetting him of his Brother's or near Kinſman's Wife. And whereas it is objected, That there was no Cauſe for this Congratulation at this time in reference to *Boaz*, becauſe that was done divers Months before this time: It may be replied, That the Memory of that generous Action was revived upon this occaſion, and therefore is fitly mentioned as the Foundation of this Child's birth: and this happy Effect juſtly leads them to the Cauſe and Original of it, which was this, That *Boaz* had ſhewed himſelf to be a *Kinſman* or *Redeemer*, not only in Name and Title, as the other Kinſman was, *v.* 6. but in Truth and Reality. The words may be rendred, *Which hath not made, or ſuffered thy Kinſman to fail to thee*; *i.e.* To neglect or refuſe the performance of his Duty to thee and thine, as the other Kinſman did. *a* Heb. *and his Name ſhall be famous in Iſrael*, for this Noble and Worthy Action, wherein he gave ſo great an Example of Piety, Charity, Humility, and Self-denial.

15 And he ſhall be unto thee a reſtorer of thy life *b*, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which * is better to thee than ſeven ſons, hath born him *c*.

† Heb. *to nourish.* † Heb. *thy gray hairs.* * Cant. 8. 5.

b i.e. Of the comfort of thy Life, which was in a great meaſure dead and gone. *c* To wit, a Son: the Pronoun for the Noun, *i.e.* underſtood, which is frequent in the *Hebrew* Tongue. Or, *Hath born to him*; *i.e.* to thy Kinſman, to wit, a Son, which is eaſily underſtood: and ſo the Pronoun affix is put for the ſeparate; of which there are Inſtances; as *Pſal.* 15. 15. 1 *King.* 19. 21. *Job* 31. 37. *Ezek.* 29. 3.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name *d*, ſaying, There is a ſon born to Naomi, and they called his name Obed *e*: he *is* the father of Jeſſe, the father of David.

d i.e. They gave her Advice about the Name; for otherwiſe they had no Power or right to do ſo. *e A ſervant*, to wit, to thee, to nouriſh, and comfort, and aſſiſt thee; which Duty Children owe to their Progenitors.

18 ¶ Now theſe are the generations of Pharez:
* Pharez begat Hezron.

† 1 Chron. 2. 5. Matth. 1. 3.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat ‖ Salmon,

‖ Or, *Salma.*

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David *f*.

f How can this be a true Genealogy, ſeeing by this means four Perſons take up three hundred and eighty Years, which were between *Salmon* and *David*, and conſequently every one of them muſt beget a Son when he was very old? *Anſw.* 1. It is not certain, that each of theſe was the immediate Parent of him whom he is ſaid to beget: for ſometimes Grand-Fathers are ſaid in Scripture to beget their Grand-Children, to wit, by the Intervention of their immediate Sons; whereof Inſtances have been given. And ſometimes in Genealogies whole Generations are omitted, as may appear by *Ezra* 7. 2. compared with 1 *Chron.* 6. 3. and by *Matth.* 1. 8. which might be done here for divers reaſons now unknown. 2. There are many Examples even in prophane Writers, both Ancient and Modern, of Perſons that have not only lived 120, and 130 years and upwards, but have been vigorous, and have begotten Children above 100 years old; and of Women that have conceived and born Children at the Age of 50, 60, yea, 70 years. And therefore if it were ſo in theſe more ancient Times, when Men were longer-lived, and under the Law, when long Life was expreſly promiſed to the Obedient, and in Perſons of ſtrong Conſtitutions, and ſober Converſations, ſuch as ſome of theſe are known to have been, and the others may juſtly be preſumed to be ſuch, it is not ſtrange, nor in the leaſt incredible.

I. SAMUEL.

The ARGUMENT.

IT is not certainly known who was the Pen-man of this Book, or whether is was Written by one or more Hands; nor is it of any great Importance: For ſince there are ſufficient Evidences that God was the chief Author of it, it matters not who was the Inſtrument. As when it appears that ſuch a thing was really an Act of Parliament, or of the Council-Table, *it is not conſiderable who was the Clerk, or which was the Pen that Wrote it. And this is the leſs material in ſuch Hiſtorical Books, wherein there is but little which concerns the Foundation of Faith and Good Life, and therefore it was not neceſſary to Name the Writer of them. It may abundantly ſuffice, that there were in theſe Times divers Prophets and Holy Men of God; as* Samuel, *and* Nathan, *and* Gad, *and* David *himſelf, who might each of them Write ſome part of this and the following Book. But if any Man will out of perverſeneſs doubt or deny that theſe Wrote it, yet thus I ſuppoſe no diſcreet and impartial Man will deny, that it is wholly Incredible that ſuch Books ſhould be Written in their Times, and recommended to the Church as a Part of the Holy Scriptures, and ſo received by the ſucceeding Generation, without their Approbation, who had ſo great a Power and Authority in the Church and Commonwealth of* Iſrael.

CHAP. I.

Elkanah goeth yearly up to the feaſt at Shiloh with his two wives: Hannah is barren; Peninnah upbraideth her, 1—6. Hannah prayeth fervently to the Lord for a ſon: promiſing to ſeparate him a Nazarite unto God, 7—12. Eli thinking her drunk, rebuketh her: upon her anſwer, bleſſeth her, 13—18. She returneth home with Elkanah, and conceiveth; beareth Samuel: offereth her ſacrifice: performs her promiſe concerning him, 19—21.

NOW there was a certain man of Ramathaim Zophim *a*, of mount Ephraim, and his name *was* * Elkanah, the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph, an Ephrathite *b*:

* 1 Chron. 6. 27, 34

a Called *Ramah*, *v.* 19. and here is the Dual Number *Ramathaim*; *i.e.* double *Ramah*, probably becauſe it conſiſted of two parts, whereof the one might be called the *Old* City, the other the *New*, both being

being united into one; and the additional Title of *Zophim*, which ſignifies *Watch-Towers*, or *Watch-Men*, may note either the height of its ſituation, which made it fit for that uſe; or, that the Prophets, who are called *Watch-Men*, as Ezek. 3. 17. had a School or College there. *b i.e.* One of *Bethlehem-Judah*, *Ruth.* 1. 2. to wit, by his Birth and Habitation, though by his Original a *Levite*. Thus divers *Jews* by Nation are called *Medes*, *Elamites*, *Cretians*, &c. *Act.* 2. 9, 10, 11. becauſe they were born and bred there.

2 And he had two wives *c*, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

c As divers other good Men had in thoſe Ages. And it is probable that he took a ſecond Wife, to wit, *Peninnah*, becauſe *Hannah*, who being firſt named ſeems to have been his firſt Wife, was barren.

3 And this man went up out of his city * † yearly *d*, to worſhip, and to ſacrifice *e* unto the LORD of hoſts in Shiloh *ſ*, and the two ſons of Eli, Hophni, and Phinehas, the prieſts of the LORD, *were* there *g*.

* Deut. 16. 16. † Heb. *from days to days.* Exod. 23. 14, 17. Deut. 16. 16.

d To wit, at one of the ſolemn Feaſts, which probably was the Paſſover, when he not only went up himſelf, but carried his Wife and Children with him. Compare *v.* 7. Or, *at the appointed days or times*: Heb. *from days to days*; or, *from time to time*; *i.e.* at the three ſolemn Feaſts, when he, together with all other Males were obliged to go to worſhip God in the Place appointed; and at other times, when he as a *Levite*, was to go thither in his courſe. *e* Not in his own Perſon, which the *Levites* could not do, but by the Prieſts; in which ſence *David*, and *Solomon*, and *Abſalom* are ſaid to *offer ſacrifices*, 2 *Sam.* 15. 8. 1 *King* 8. 63. 1 *Chron.* 21. 26. *f* Where the Tabernacle had long been, and now was. See *Joſ* 18. 1. *Judg* 18. 31. and 21. 19. *g* Or, were *the Prieſts of the Lord there*, to wit, under their Father *Eli*, who is generally conceived to have been the High-Prieſt, but being very old and infirm, 1 *Sam.* 4. 15. and unfit for ſervice, his Sons miniſtred in his ſtead, being as it were ſecond Prieſts. See 2 *King.* 25. 18. And this Clauſe ſeems to be added, to ſhew that this good Man did not run into that vulgar Error, of neglecting his Duty of Offering to God for the wickedneſs of the Prieſts: Of which ſee *Chap.* 2. 17, 24.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſons and daughters, portions *h*.

h To wit, out of the Sacrifice of his Peace-Offerings, the greateſt part whereof fell to the Offerer, and was eaten by him, and his Friends or Gueſts, before the Lord, *Levit.* 3. and 7. *Deut.* 12. 12. and 16. 11. and out of this he gave them all Parts or Portions, as the Maſter of the Feaſt uſed to do to Gueſts.

Or, *a double portion.*

5 But unto Hannah he gave ‖ a worthy portion *i*: (for he loved Hannah *k*, but the LORD had ſhut up her womb.

‖ Or, *Salma.*

i Or, *an honourable* or *ſelect Part*, ſuch as the Maſter of the Feaſt uſually gave to the Perſon moſt reſpected or beloved. See *Gen.* 43. 34. 1 *Sam.* 9. 23, 24. *k* With a ſingular and eminent Love. Compare *Gen.* 29. 30.

Heb. *ſhut her.*

6 And her adverſary *l* alſo † provoked her ſore, for to make her fret *m*, becauſe the LORD had ſhut up her womb.

Or, *her* Heb. *ſhut up.*

l Or, *her Troubler*, or *Vexer*, or *Enemy*; for ſo her Envy or Jealouſy made her, though ſo nearly related. Compare *Gen.* 29. 30. *Levit.* 18. 18. *m* Againſt her Husband, or againſt God, or within her ſelf.

Or, *ſtirred her up.*

7 And *as he did* ſo year by year *o*, ‖ when ſhe went up to the houſe of the LORD *p*, ſo ſhe provoked her: therefore ſhe wept, and did not eat *q*.

‖ Heb. *from year to year.* Heb. *from her going up.*

n i.e. Either as oft as he went and carried them with him to worſhip: or, as *Elkanah* expreſſed peculiar kindneſs to *Hannah*, as was ſaid, *v.* 5. *o i.e.* Every year, at the days or times mentioned, *v.* 3. *p* This Circumſtance is noted, Firſt, As the occaſion of the Contention, becauſe at ſuch times they were forced to more Society with one another, by the Way, and in their Lodgings; whereas at Home they had diſtinct Appartments, where they might be aſunder; and then her Husband's extraordinary Love and Kindneſs was ſhewed to *Hannah*, whereby *Peninnah* was the more exaſperated; then alſo *Hannah* prayed earneſtly for a Child, which hitherto he had done in vain; and this paſſively ſhe reproached her with. Secondly, As the aggravation of her Sin, that when ſhe came to worſhip God, and to offer Sacrifices, when ſhe ſhould have been reconciled even to her Enemies, *Matth.* 5. 23, 24. ſhe did quarrel with ſo near a Relation. *q* Either little, or rather nothing at all, as being overwhelmed with Grief, and therefore unfit to eat of that Sacred Food, according to *Deut.* 12. 7.

Heb. *Why is thy heart grieved?*

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? am not I * better to thee than ten ſons *r*?

* 1 Sam. 1. 5.

r Oughteſt thou not to value my hearty Love to thee, more than the having of as many Sons as *Peninnah* hath? She would willingly change Conditions with thee.

9 ¶ So Hannah roſe up after they *ſ* had eaten in Shiloh, and after they had drunk: (now Eli the prieſt ſat upon a ſeat *t* by a poſt of the temple *u* of the LORD.)

Heb. *Ruth.* 1. 9.

ſ I.e. *Elkanah* and his Company, exceept *Hannah*. Or, *She*: for though at firſt ſhe eat nothing, yet upon her Husband's Invitation and Encouragement, ſhe might eat afterwards: though the former may ſeem more probable. *t* Or, *Throne*; for it is manifeſt it was raiſed higher than ordinary, *chap.* 4. 18. Here he might ſit, either as the Judge; or rather as High-Prieſt, to hear and anſwer ſuch as came to him for Advice, and to inſpect and direct the worſhip of God, as need was. *u i.e.* Of the Tabernacle, which is called the *Temple* here, and *chap.* 3. 3. and 2 *Sam.* 22. 7. *Pſal.* 27. 5. as on the contrary, the Temple is called the *Tabernacle*, *Jer.* 10. 20. *Lament.* 2. 6. And although this Tabernacle was but a Tent, yet it was ſupported by Boards and Poſts, and eſpecially at the Entrance, by which *Eli* ſate, even by the Entrance into the outward Court, otherwiſe he could not have ſeen *Hannah*. See more on *chap.* 3. 15.

10 And ſhe *was* † in bitterneſs *x* of ſoul, and prayed unto the LORD, and wept ſore.

† Heb. *bitter of ſoul.*

x i.e. Oppreſſed with Grief, as that Phraſe is uſed, *Job* 7. 11. and 10. 1. *Ruth* 1. 20.

11 And ſhe vowed a vow *y*, and ſaid, O LORD of hoſts, if thou wilt indeed look on *z* the affliction *a* of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD † Heb. *ſeed of men.* *b* all the days of his life *c*, and * there ſhall no raſor come upon his head *d*.

Num. 21. 2. * Numb. 6. 5.

y Knowing that her Husband would willingly conſent to it, otherwiſe ſhe had not power to do it. *z* To wit, favourably, ſo as to remove it. *a i.e.* The Barrenneſs and reproach which attends it. *b i.e.* Conſecrate him to God's Service in his Temple, as far as in me lies: for if he had any blemiſh, ſhe might not do it. *c* Not only from his 25th to his 50th Year, as all the *Levites*, and ſo he himſelf, were obliged by God, *Numb.* 4. 2. and 8. 24. but for his whole time. Which is ſtill to be underſtood with a reſervation of God's Right, which her Vow muſt give place to, as indeed it did; for God called him to be a Prophet, and a General of the Army, and a Judge. *d i.e.* He ſhall be a perpetual *Nazarite*: for under this one Rule, as the Chief, all the reſt are contained; as elſewhere the whole *Moſaical* Law is underſtood, under the Title of Circumciſion.

Judg. 13. 5.

12 And it came to paſs, as ſhe † continued praying *e* before the LORD, that Eli marked her mouth *f*.

† Heb. *multiplied to pray.*

e Heb. *multiplied to pray.* By which it appears that ſhe ſaid much more than is here expreſſed. And the like you are to judge of the Prayers and Sermons of other holy Perſons Recorded in Scripture, which gives us only the ſumm and ſubſtance of them. Which Conſideration may help us much in the underſtanding of ſome Paſſages of the Bible. *f i.e.* The motion of her Lips, as it follows.

13 Now Hannah, ſhe ſpake in her heart, only her lips moved, but her voice was not heard *g*: therefore Eli † thought ſhe had been drunken *h*.

† Heb. *accounted her drunken.*

g Partly, to avoid the ſuſpicion of vain-glory: partly, becauſe *counted her* ſhe would not have others acquainted with her Barrenneſs, which *for drunken.* was matter of reproach: and partly, becauſe ſhe would not diſturb So Gr. others, who at this ſolemn Feaſt were probably imployed there in the ſame work. *h* Becauſe of the multitude of her words, and thoſe uncouth Geſtures and Motions of her Face and Body, which the vehemency of her Paſſion, and her fervency in Prayer, cauſed in her, as it doth frequently in others; and becauſe ſhe was but newly come from a Feaſt, wherein the manner was to eat and drink liberally, (though not to exceſs) which he knew very well, both from the general Cuſtom of that Seaſon, and from the time of the day.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee *i*.

i Come not before the Lord in thy drunkenneſs, but go and ſleep it out, and repent of this thy Sin.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman *k* † of a ſorrowful ſpirit *l*: I have drunk neither wine nor ſtrong drink *m*, but have poured out my ſoul *n* before the LORD.

† Heb. *hard of ſpirit.*

k In whom Drunkenneſs is moſt abominable; ſo that the *Romans* puniſhed it with death. Therefore judge me not ſo ſeverely. *l* And therefore not likely to give up my ſelf to Drink and Jollity, and far from that merry Temper which Drunkards have: I am drunk with Affliction, nor with Wine, as is ſaid *Iſa.* 51. 21. *m* To wit, this day: See above, *v.* 7, 8. *n* Have been breathing forth the Griefs, and Perplexities, and Deſires of my Soul. The like Phraſe is *Job* 30. 16. *Pſal.* 62. 8. and 142. 2.

16 Count not thine hand-maid for a daughter of Belial *o*: for out of the abundance of my ‖ complaint and grief, have I ſpoken hitherto *p*.

‖ Or, *meditation.*

o For ſuch a wicked Monſter, as a drunken Woman is. *p* The oppreſſion of my ſpirits hath forced me to ſpeak, and that ſo liberally at this time, for the eaſe of my ſinking Heart.

17 Then Eli anſwered and ſaid, Go in peace *q*: and the God of Iſrael grant *r* thee thy petition that thou haſt asked of him.

q I recal my Cenſure, and give thee my Bleſſing, and wiſh thee *Peace*; *i.e.* a quiet and compoſed Mind, free from whatſoever it is that grieves and oppreſſes thee; and withal, good Succeſs and Proſperity in what thou deſireſt; for *Peace* is a very comprehenſive word among the *Hebrews*. *r* Or, *will grant*: for it may be either a Prayer, or a Prediction, which he might deliver, either from the conſideration of God's known goodneſs and readineſs to hear Prayers: or he might be directed to ſay ſo by a ſpecial inſtinct of God's

God's Spirit, which sometimes was given to the High-Priests, even when they were wicked Men, as *John* 11. 51. and much more when they were holy Men, as *Eli* was. And some add, that he was a Prophet.

18 And she said, Let thine hand-maid find grace in thy sight *e*. So the woman went her way, and did eat, and her † countenance was no more *sad* *f*.

† Or, *countenance was no more.* See Job 9. 27. Heb. *faces.*

e That favourable Opinion, and good Will, and gracious Prayer, which thou hast expected on my behalf, be pleased to continue towards me. *f* Her heart being cleared by the priest's comfortable words, and especially by God's Spirit setting them home upon her, and afterwards her thoughts and her Prayers should be heard, it quickly appeared in her Countenance. Heb. *her malignant* *n*, or *vexation* (as the word *Zair* is sometimes understood, as *Gen.* 32. 20. *Psal.* 21. 9. and 119. 139.) *was no more*, i.e. it vanished away.

19 ¶ And they rose up in the morning early *m*, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD remembered her *n*.

m Partly for their Journey, and partly for Prayer, as it follows, for which it was a very fit and usual time, *Psal.* 5. 3. 119. 147. 88. 13. Manifested his remembrance of her by the effect.

† Heb. *in the revolving of the year above.* ‡ That is, *asked of God.*

20 Wherefore it came to pass † when the time was come about, after Hannah had conceived, that she bare a son *o*, and called ‡ his name ‖ Samuel, *saying*, Because I have asked him of the LORD.

n So the texts is. When the usual time from the Conception to the Birth was past, she brought forth her Son. Heb. *In or after the Revolution*, or *Expiration of some Days*, Hannah *conceived*, *and* in due time *bare a Son.* So the meaning is, That although her Husband knew her conjugally at his return, and God was mindful of her, and time added in his time to give her his Blessing, yet she did not Conceive at first, but after some days, or time afterwards. 5. i. e. She perceived, not doubting of her Husbands consent to the Name. The Names of Children were given to them sometimes by the Fathers, and sometimes by the Mothers. See *Gen.* 4. 1. 26. and 5. 29. and 21. 3. and 29. 32, 35, &c.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice *o*, and his vow *p*.

o i. e. His Wife *Peninnah*, and his Children, which are oft-times called a Mans *House* in Scripture, *Hannah* only and her Child excepted, as it here follows. *p* That Solemn Sacrifice which was offered up once every Year: probably the Paschal Lamb, which is oft called a *Sacrifice*, as Exod. 12. 27. and 34. 25. *b* By which it appears, if ought it was not expressed before, that he heard and confirmed to her Vow, which was necessary to make it Obligatory, *Numb.* 30. and that he added a Vow of his own, of some singular Sacrifice to be offered, if God answered his Prayers.

22 But Hannah went not up *q*, for the said unto her husband, I *will not go up* until the child be weaned *d*, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

q To wit, at that sacred Anniversary-Feast, to which she went up before, but now did not, because she could not with satisfaction to her Mind and Conscience appear before the Lord Empty, or without paying her Vows; nor bring her Child thither to God, and then carry him away from God to her own House. Nor did she fin by not going up; for the Women were not obliged to go up at the solemn Feasts, but the Men only, *Exod.* 23. 17. *d* Not only from the birth and the Child, which was often within two or three Years at most, but also from the Mothers Breast and Care, and from Childish Food; till the Child be something grown up, and fit to do some Service in the Tabernacle: for it seems, that as soon as he was brought, he worshipped God, v. 28. and presently after ministred to *Eli*, 1 Sam. 2. 11. And this may further appear from the very Nature of the Vow, which must needs design a Service and an Advantage to the Tabernacle, and not a Burden and Encumbrance, as it would have been if a young Child had been brought up to it, and left upon it. *e* That when once he is presented to the Lord, he may continue in his Service as long as he liveth, as is said 2. 28.

23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him, only the LORD establish his word *r*: so the woman abode, and gave her son suck until she had weaned him.

f Either, First, The word of God made known to them by *Eli*, above, v. 17. which being delivered by God's High-Priest, and that in answer to his and his Wives Prayers, he took to be a kind of Oracle sent from God. But that word was already fulfilled in the Birth of a Son. Or, Secondly, some other Word or Message from God to *Elkanah* or his Wife concerning *Samuel*; for such Revelations were frequent in those Ages of the Church, and were oft vouchsafed by God, concerning such Children as were extraordinary Persons, or in a special manner devoted to God; as concerning *Isaac*, *Gen.* 17. and *Samson*, *Judg.* 13. 3, 4. and *John Baptist*, *Luke* 1. 13, 15, &c. and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places, which afterwards are expressed or implied upon other occasions. Or rather, Thirdly, It may be rendered, *his matter or thing*; i. e. the Business concerning the Child, that which thou hast Promised or Vowed concerning him, that he *may* grow up, and be accepted and employed by God in his Service; and that he, when he is fully grown, may not break thy Vow, but confirm it.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks *g*, and one ephah of flour *h*, and a bottle of wine *i*, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

g Either, First, One to be offered at that time: the other two prefenced to the Priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, Secondly, One for a Burnt-offering, the Second for a Sin-offering, the Third for a Peace-offering; of which they might all feast together: for all these forts seem expected for this work and time. *h* For the Meat-offerings belonging to the principal Sacrifices, which to each Bullock were *three tenth-deals*, or three tenth parts of an Ephah, as appears from *Numb.* 15. 4. and 28. 12. and so nine Homers, or nine parts of the Ephah were spent, and the tenth part was either a separate Meat-offering, or given to the Priest. *i* For Drink-offerings, according to the manner.

25 And they slew a bullock *k*, and brought the child to Eli.

k Either, First, One of the three at the present, reserving the rest for the future. Or, Secondly, The three Bullocks mentioned v. 22. to which the Article here added, in the *Hebrew*, seems manifestly to relate; there being no one Bullock there, singled out, to which it can belong. And so it is only an Emallage of the Singular Number for the Plural, which is frequent.

26 And she said, O my lord *l*, as thy soul liveth *m*, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

l A Form of Speech to engage favourable Attention. *m* The usual Form of an Oath, as *Gen.* 42. 15. 1 *Sam.* 17. 55. and 20. 3. As surely as thou liveth. Which Asseverations seem necessary, because this was some Years after it, and was quite forgotten by him.

27 For this child I prayed, and the LORD hath given me my petition, which I asked of him:

28 Therefore also I have ‖ lent him to the LORD *n* as long as he liveth, ‖ he shall be lent to the LORD. And he *p* worshipped the LORD there.

‖ Or, *lent him*, &c. *n* Or, *given him*, &c. i. e. do now give or offer him: for the old *Latin*, *Arabick*, and *Vulgar* Interpreters, and many Modern, do not lend him for a time, with a purpose or right to require him again. But the Hebrew Verb *Shaal* is not lend, but *asked him*, or, *made my self to ask him* (an usual *Hebraism*) *for the Lord*; i. e. I prayed prayed for this Child, not only for my self, and to take away my Reproach, but especially that I might have a Child to serve and devote to the Lord. And so the following words, *as long as he liveth*, *Heb.* are not to be joyned with this foregoing Clause, but with those following, which come next after them; and that whole Clause may be thus rendered, as a consequent upon the former: *And I also lended him, or therefore all the days in which he is*, or, *shall be*, *he is on* shall be *lent or given to the Lord*; or, as one *begged for the Lord*, and for his Service, and therefore justly given to him. *o* Or, *rendred*, or *acted as one given to my Prayer*; for this was the condition of my Prayer, that he should be the Lords. *p* Not *Eli*, who is not mentioned, but v. 25. and then only passively, not as speaking or doing any thing: nor *Elkanah*, of whom here is no mention but young *Samuel*, who is the subject spoken of in this and the foregoing Verse. And who was capable of worshipping God in some fort, at least with External adorations; of which see on v. 22. And to the Particle *there* is Emphatick, fignifying that hereby he entred himself into the worship and service of God in that place, to which he was devoted by his Parents, and now did devote himself.

CHAP. II.

Hannah's song, 1—10. Samuel ministers before the Lord, 11. Eli's sons are wicked, 12—17. Hannah beareth more children, 2. 21. Eli reproves his sons but mildly, 22—25. God by a prophet foretelleth the destruction of Eli's house, 27—36.

AND Hannah prayed *a*, and said, * My heart rejoiceth *b* in the LORD *c*: mine horn is exalted *d* in the LORD: my mouth is enlarged *e* over mine enemies *f*, because I rejoice in thy salvation *g*.

* Psal. 35. 9. 71. 23. Heb. *exulteth.*

a i. e. Praised God; which is a part of Prayer, *Col.* 4. 2. 1 *Tim.* 2. 1. for it is a Synecdochical Expression. *b* Or, *keepeth joying*: for the words note not only inward Joy, but also the outward Demonstrations of it. *c* As the Author and the Staffer of my Joy, that he hath heard my Prayer, and accepted my Son for his Service. *d* Or, strength and glory (which are oft fignified by an *Horn*, as *Psal.* 89. 17, 24. and 92. 10.) are advanced and manifested to my Vindication, and the Confusion of mine Enemies. *e* i. e. Opened wide to pour forth abundant Praises to God, and to give a full Answer to all the Reproaches of mine Adversaries; whereas, before it was shut through Grief and Confusion. *f* i. e. More than theirs, or so as to get the Victory over them, as the faith afterward. Here he manifests her great Prudence, and Piety, and Modesty, that she doth not name *Peninnah*, but only her *Enemies* in the general. *g* Because the matter of my Joy is no trivial or worldly thing, but a strange and glorious Salvation or Deliverance which thou hast given me from my own oppreffing Care and Grief, and from the Reproaches and Reproaches of mine Enemies, in giving me a Son, who shall be to me a Son as this, who shall be serviceable to God, and to his People, in helping them against their *Enemies*, which she prefaged, as may be guessed from v. 10.

2 * *There*

* Deut. 32. 4. Psal. 86. 8. & 89. 6, 8.

* *There is* none holy as the LORD *h*: for *there is* none beside thee *i*: neither *is there* any rock like our God *k*.

h None so perfectly, unchangeably and constantly Holy, as God hath shewed himself to be in this Act of Grace to me, whereby he hath both checked the proud and mighty, and pleaded the Cause of his afflicted Servant that trusted in him, and also fulfilled his Promise in giving me a Son, whom he hath sanctified by his Grace to his Service; all which are the proper Effects of God's Holiness. *i* Not only none is so Holy as thou art, but in truth *there is none* Holy (which word is easily underflood out of the former Clause) *besides thee*; to wit, entirely, or independently, but only by participation from thee. Or, as more have any Holiness like thine, so none have any Being besides thee, unless by derivation from thee. *k* Thou only are a sure Defence and Refuge to all that flee to thee, and trust in thee, as I have found by my Experience.

* Psal. 5. 10. Heb. *cut.*

3 Talk no more so exceeding proudly *l*: * let not arrogancy *m* come out of your mouth: for the LORD *is* a God of knowledge *n*, and by him actions are weighed *o*.

l Thou *Peninnah*, boast no more of thy numerous Off-spring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the Plural Number, because she would not expose her Name to Censure, but only instruct and reprove her for her good. *m* Heb. *hard* Speeches, as those are called, *Jude* v. 15. harsh, heavy, and not to be born. Or, the *old* Sayings, either the old Proverbs concerning barren Women, which thou applieds to me; or, the old Reproaches, to which for a long time thou hast accustomed thy self. *n* He knoweth thy Heart, and all that Pride, and Envy, and Contempt of me, which thy own Conscience knows; and all thy perverse Carriages towards me. *o* i. e. He pondereth, or trieth all Mens Thoughts and Actions, (for the *Hebrew* word fignifies both) as a just Judge, to give to every one according to their Works; and therefore he hath pitied my oppressed Innocency, and rebuked her Arrogancy. Or, *by him Councels*, or *Affairs*, or *Events*, *are disposed* or *ordered*, and not by our selves; and therefore he brings many things to pass contrary to Mens expectations, as now he hath done; he maketh one Barren, and another Fruitful, when, and how it pleaseth him. In the *Hebrew* Text it is *Lo* the Adverb; and so the words may be rendred thus, his *actions are not*, or *cannot be disolved*, or *rectified*, or *corrected* by any others; none can mend his Work; he doth every thing best, and in the best season, as now he hath done: Or *weighed*, or *mandred*, his ways are unreachable: Or thus, *are not* his *ways right and streit?* who can blame his Actions? So *Lo* is for *halo*, as it is 2 *Sam.* 13. 26. 2 *King.* 5. 26. *Job* 2. 10.

4 The bows *p* of the mighty men *are* broken, and they that stumbled *q* are girt with strength *r*.

p This notes, either, 1. The Strength of which they boasted: See *Psal.* 44. 6. and 46. 9. Or, 2. Their malicious or mischievous Designs. See *Psal.* 7. 12. and 11. 2. and 37. 14. Or, 3. Their virulent Tongues, which are compared to *bows* that *shoot their Arrows*, *even bitter Words*; as it is said, *Psal.* 64. 3. Compare *Jer.* 9. 3. Or, 4. Their procreating Vertues, which may well be compared to a *bow*, both because it is called a Man's *strength*, *Gen.* 49. 3. and because Children, which are the Effects of it, and are as it were shot from that *bow*, are compared to *arrows*, *Psal.* 127. 4, 5. And this seems best to agree with the following Verse. *q* Or, were *weak*, or *feeble*, in Body and Spirit, that had no strength to conceive, which was once *Sarah's* case, *Heb.* 11. 11. Or, to bring forth, which was *Israel's* condition under *Hezekiah*, 2 *King.* 19. 3. *r* Are enabled both to conceive and to bring forth, as the Church was, *Isa.* 66. 9.

* Psal. 34. 10. † Isa. 55.

5 * *They that were* full have hired themselves out for bread *s*: and *they that were* hungry, ceased *t*: so that the barren hath born seven *u*, and † she that hath many children *x*, is waxed feeble *y*.

s Through extreme Necessity, into which they are fallen from their greatest Plenty. It is the same thing which is expressed both in divers Metaphors in the foregoing, and following Verses, and properly in the latter branch of this Verse. *t* i. e. Ceased to be such, to wife, hungry; she hungry fed: there was none of them hungry or indigent. *u* i. e. Many; as seven is often used. She speaks in the Prophetick Style, the past time, for the future; for though she had actually born but one, yet she had a confident perfuasion that she should have more, which was grounded either upon some particular Assurance from God; or rather upon the Prayer or Prediction of *Eli*; which, though it be mentioned after this Song, v. 20. yet in all probability was spoken before it, even upon the Parents presentation of the Child to *Eli*, *chap.* 1. v. 25. it not being likely that the would sing this Song in *Eli's* presence, or before he had given his Answer to her Speech delivered, ch. 1. v. 25, 27, 28. there being nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy Accomplishment of his former Prophecy, made her confidently expect the same issue from the latter. 2 i. e. *Peninnah*. *y* Either because she was now past Child-bearing, and impotent for Procreation: or, because divers of her Children, which were her strength and her glory, were dead, as the *Hebrew Doctors* relate.

* Deut. 32. 39. Heb. *kill.*

6 * The LORD killeth, and maketh alive *z*, he bringeth down to † the grave, and bringeth up.

† Heb. *hell.*

7 Either, 1. Divers persons: he killeth one, and maketh another alive: Or, 2. The same person when he hath killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with Grief, he hath revived. The name of *death* both in sacred Scripture, and prophane Writers, is oft given to great *Calamities*; as *Isa.* 26. 19. *Ezek.* 37. 11. *Rom.* 8. 36.

* Psal. 75. 7.

7 The LORD maketh poor, and maketh rich: * he bringeth low, and lifteth up.

8 He * raiseth up the poor out of the dust *b*, *and* * Psal. lifteth up the beggar from the dunghil *c*, to * set 113. 7. them among princes, and to make them inherit * Job the throne of glory *e*: for the pillars *f* of the earth 36. 7. are the LORD'S, and he hath set the world upon them.

b i. e. Out of their low and miserable Condition; as this Phrase is used, 1 *King.* 16. 2. *Psal.* 113. 7. Compare *Job* 16. 15. *Psal.* 22. 16. *c* From the most fordid Place, and mean Estate. Compare 1 *King.* 16. 2. *Job.* 36. 11. *Psal.* 7. 5. *c* Which the poor are said to embrace, *Lament.* 4. 5. *d* Not only possess themselves, but transmit them to their Posterity, as hath oft happened in the World: or, *possess*. *e* i. e. A glorious Throne or Kingdom. *f* Either, 1. The Foundations of the Earth, which God created, and upholds, and wherewith he sustains the Earth, and all its Inhabitants; as a House is supported with Pillars; and therefore it is not strange if he disposeth of persons and things therein as he pleaseth. Or, 2. The Princes or Governours of the Earth, which are called, the *covers*, or corner-stones of a Land or People, *Judg.* 20. 2. 1 *Sam.* 14. 38. *Zeph.* 2. 6. and are oft called *Pillars*, because they uphold the World, and keep it from sinking into confusion: See *Psal.* 75. 3. *Jer.* 1. 18. *Revel.* 3. 12. And these *are here said to be the Lords*, by Creation and Constitution, because he advanceth them to their State, and preserves them in it, *Prov.* 8. 15, 16. and *puts the world*, or the Kingdoms of the World, *upon them*, as burden upon their shoulders: See *Isa.* 9. 6.

9 He * will keep the feet *g* of his Saints, and the * Psal. wicked shall be * silent *h* in darkness; for by strength 31. 11. shall no man prevail *k*. * Psal. 37. 17.

g i. e. The Steps or Paths, their Counsels and Actions; he will keep: i. e. both uphold, that they may not fall, at least, into Mischief or utter Ruine; and direct and preserve from wandring, and from those fatal Mistakes and Errors that wicked Men daily run into. *h* Shall be put to silence: they who used to open their Mouths wide against Heaven, and against the Saints, shall be so confounded with the unexpected disappointment of all their hopes, and with such glorious appearance and operations for his People, that they shall have their Mouths quite stopped, and sit down in silent Amazement and Confternation: See *Isa.* 15. 1. *Jer.* 8. 14. and 47. 5, 6. *i* Both inward, in their own Minds, which are wholly in the dark, perplexed by their own Choice and Counsels, not knowing what to say or do; and outward, in a state of deepest Distress and Misery. *k* To wit, against God, or against his Saints, as the wicked were confident they should do, because of their great Power, and Wealth, and Numbers: Whereas God's People were mean, and impotent, and helpless. And particularly, *Peninnah* shall not prevail against me by that strength which she hath, or thinks to have from her numerous Off-spring. But it is to be observed, that although *Hannah* takes the rise of this Song from her own Condition, yet she extends her Thoughts and Words further, even to the usual Methods of God's Providence in the Government of the World.

10 The adversaries of the LORD *l* shall be broken to pieces *m*: * out of heaven *n* shall he thunder upon them *o*: the LORD shall judge *p* the ends of the earth *q*, and he shall give strength unto his king *r*, and * exalt the horn *s* of his anointed *t*.

* Chap. 7. 10. * Psal. 89. 24.

l And of his People; especially the *Philistines*, who at this time were the chief Oppressors of *Israel*. *m* These and the following words are Prophetical of what God was about to do: They who are now our Lords, shall be subdued. *n* i. e. Out of the Clouds or Air, which is oft called *Heaven*. *o* As was done, 1 *Sam.* 7. 10. *p* i. e. Shall condemn and punish, as that Verb by a Synecdoche is often used. *q* Or, *of the land*, to wit, the *Philistines* who dwelt in the utmost Borders of *Canaan*, even upon the Sea-coast. *r* Either, 1. Unto the Judge or Ruler whom he shall set up for the Protection and Deliverance of his People; the word *King* being elsewhere so taken. Or, 2. The *King* properly so called: And so the Prophetech, That *Israel* should have a King, and that there should be a great difference between King and Kings between the Peoples Kings, *Saul*, whom they would obstinately and passionately desire; by whom therefore they should have but little relief; and God's King, *David*, whom God would chuse as a Man after his own heart, and from he would strengthen and assist to, as by his Hands to break all his Enemies to pieces. *s* i. e. Increase, or advance the strength. *t* i. e. Of his King. The same thing repeated in other words; although it may have a Mystical sense and respect to Christ, the singular anointed one of God, and the special King of his People, whom all their other Kings did Typifie and Represent, and from whom they received Authority and Power.

11 And Elkanah went to Ramah to his house, and the child did minister unto the LORD *u* before Eli the priest *x*.

u In some way agreeable to his tender Years, as in Singing, or playing upon Instruments of Musick, as they used then to do in God's Service; or lighting the Lamps, or some other way. For, I suppose, *Samuel* was not brought to the Tabernacle in such tender years as some think: of which, see on 1 *Sam.* 1. 22. *x* Under the Inspection, and by the Direction and Instruction of *Eli*.

12 ¶ Now the sons of Eli were sons of Belial, they knew not *y* the LORD.

y To wit, practically: i. e. they did not acknowledge, honour, regard, love, or serve God: for so words of knowledge are commonly used in Scripture; See *Rom.* 1. 28. 1 *Cor.* 15. 34. *Tit.* 1. 16.

13 And the priest's * custom with the people, *was*, * Chap. 8. that when any man offered a sacrifice, the priest's

vant came, while the flesh was in seething *a*, with
flesh-hook of three teeth in his hand,

a *i.e.* Prefered it to the Lord, to be offered by the Priest. *a* For
the Lord's part of the Peace-offerings was burnt upon the Altar,
to the Priests and Officers parts were to be sodden.

14 And he ‖ strook it into the pan, or kettle, or cauldron, or pot: all that the flesh-hook brought up, the priest took for himself *b*: so they did in Shiloh unto all the Israelites that came thither.

b Not contented with the Breast and Shoulder which were allotted them by God, *Exod.* 29. 27, 28. *Levit.* 7. 31. they took also part of the Officers share; and besides, they snatched their part before it was heaved and waved; contrary to *Levit.* 7. 34.

15 Also before they burnt the fat *c*, the priests servant came, and said to the man that sacrificed, Give flesh to roll for the priest: for he will not have sodden flesh of thee, but raw.

c And the other parts to be burnt with it. See *Levit.* 3. 3, 4, 9. and 7. 31. So this was an additional Injury; for, left the Fork should misuse and injure them, they took such parts as they best liked whilst it was raw, when it might be better discerned.

† Heb. *as on the day.*

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much* as thy soul desireth *d*: then he would answer him, *Nay*, but thou shalt give *it me* now: and if not, I will take it by force.

d We are content to relinquish our parts to thee, only let not God be wronged of his due.

17 Wherefore the sin of the young men was very great *e* before the LORD *f*: for men abhorred the offering of the LORD *g*.

e Because they violently took away both Man's and God's Dues, and this before their time, and that with manifest contempt of God and Men; and all this merely for the gratifying of their sensual Appetite. *f i.e.* Even in the place of God's special Presence, where he saw and observed all their Miscarriages: which argues the height of Impiety and Imprudence. *g* They neglected and abhorred the practise of carrying up Sacrifices to be offered, which they knew would be so grossly abused; and which, as they might think, would be rejected and abhorred by God himself; and therefore they would not contribute to the Priests Sin, and the corruption of God's Worship; but judged it better to neglect the thing, than to expose it to the Priests depravation; wherein yet they erred, as we see, v. 24.

18 ¶ But Samuel ministred *h* before the LORD *i*, *being* a child, * girded with a linen Ephod *k*.

* Exod. 28. 4.

h i.e. Performed his Ministration carefully and faithfully, not corrupting nor abusing it, as *Eli*'s Sons did. *i* In God's Tabernacle: or as in God's presence, sincerely and regularly, with God's approbation. Compare *Gen.* 17. 1. 2 *Chron.* 26. 4. *k* A Garment used in God's Service, and allowed not only to the inferior Priests and Levites, but also to eminent persons of the People: as 2 *Sam.* 6. 14. and therefore to *Samuel*, who, though no *Levite*, was a *Nazarite*, and that from his birth.

19 Moreover, his mother made him a little coat *l*, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

l Suitable to his Age and Stature, to be worn ordinarily: for *coats* were their usual Garments. See *Gen.* 3. 21. and 37. 3. 2 *Sam.* 13. 32. *Cant.* 5. 3. *Dan.* 3. 21. *Luke* 3. 11. and 9. 3. Knowing that he could not yet do much service, the would not have him too burdensom to the Tabernacle, and therefore the yearly provided him with a Coat, which was the chief and upper Garment; and under that his other Garments possibly are comprehended.

20 ¶ And Eli blessed Elkanah, and his wife *m*, and said, The LORD give thee seed *n* of this woman, for the ‖ loan which is lent to the LORD *o*. And they went unto their own home.

‖ Or, *petition which she asked, &c.*

m As their Superiour, and God's High-Priest, he blessed them in God's Name, and they received his Blessing by Faith, which made it effectual, *v.* 21. *n i.e.* A Child, or children, as the Event shewed. *o* Or, *for the petition*; *i.e.* the thing desired, to wit, the Child; *which* she, thy Wife, *asked of the Lord*; or, *for the Lord*: as *chap.* 1. 28. to whom accordingly she hath given them. And therefore as she asked him not so much for her self, for she seldom sees him; as for the Lord, to whose service she hath wholly devoted him; so now I pray, that God would give you other Children for both your Comfort and Enjoyment.

21 And the LORD visited *p* Hannah, so that she conceived and bare three sons, and two daughters; and the child Samuel grew *q* before the LORD *r*.

p To wit, in Mercy, and with his Blessing, as that word is used *Gen.* 21. 1. *Exod.* 13. 19. *Jer.* 15. 15. not in anger, as it is taken *Exod.* 32. 34. *Levit.* 26. 16. *q* Not only in Age and Stature; but especially in Wisdom and Goodness, as *Luke* 1. 15. Or, *was magnified*: or *grew great*, famous and acceptable, as *v.* 26. *r* Not only before Men, who might be deceived, but in the preference and judgment of the All-seeing God.

‖ Or, *assembled by troops*, or *marred*. Ex. 38. 8. Num. 4. 23. and 8. 24.

22 ¶ Now Eli was very old *s*, and heard all that his sons did unto all Israel *t*, and how they lay with the women that ‖ assembled *u* at the door *x* of the tabernacle of the congregation.

s And therefore unfit either to manage his Office himself, or to make a diligent inspection into the Carriage of his Sons in holy Administrations; which gave them opportunity for their wicked ends. *t* Whom they injured in their offerings, and alienated from the Service of God. *u* Or *warred*: which expression is used of them, either because they came to the Service and Worship of God in the Tabernacle, which is often called a *warfare*; or, because they came in considerable numbers, and due order, like to an Army. *x* The place where all the People both Men and Women waited when they came up to the Service of God, 1 *Sam.* 1. 9, 12. *Luke* 1. 10. because they could not have admittance into the Tabernacle, and because the Altar on which their Sacrifices were offered, was by the Door. Hence it seems probable, that these Women were not such as devoted themselves to the Service of God and of his Tabernacle, either by Fasting and Prayer, *&c.* or by Sowing, Spinning, *&c.* which, if then there were any such, had their Stations not at the Door, but in divers places allotted to them round about the Tabernacle; but of such as came up to worship God at his Tabernacle; as Women often-times did, with their Husbands, as there *Hannah* did, and the blessed Virgin *Mary*, *Luke* 2. 41. or with their Parents. And this Exposition may receive strength from *Exod.* 38. 8. where the very same Phrase is used, and that when the great Tabernacle was not yet built, and so there was no occasion for any Women to come to the other less Tabernacle then used, save only to Pray or offer Sacrifices.

23 And he said unto them, Why do ye such things *y*? for ‖ I hear of your evil dealings by all this people *z*.

Or, *How evil was it.*

y As those above mentioned, *v.* 13. and *v.* 22. *Eli*'s Sin in this matter was not only that he reproved them too gently, and generally, and sparingly; but especially, that he contented himself with a Verbal Rebuke, and did not *restrain them*, as is said *chap.* 3. 13. and inflict those punishments upon them, of putting them out of their Priests Office, and casting them off from God's People; which fault high Crimes deserved by God's Law, and which he as Judge and High-Priest ought to have done, without all respect of persons. *z* That dwell here, or come hither to worship.

24 Nay, my sons: for it *is* no good report *a* that I hear, ye make the LORD's people ‖ to transgress *b*.

Or, *how so.*

a Words too mild for such Diabolical Actions. *b* Either, 1. The Women that by your Instigation were drawn to Folly. Or, 2. Others who are easily brought to follow your pernicious Example. Or, 3. Other persons of pious and honest Minds, whom therefore he calls *the Lord's people* by way of distinction from *the children of Belial*, who were so highly offended with the great dishonour done to God, and to his Worship, and with the horrible wickedness of the Priests, that upon that occasion, they were hurried into the other Extreams, and lived in the neglect and contempt of their own indispensable Duty of offering Sacrifices, because they came through the Priests hands.

25 If one man sin against another *c*, † the judge shall judge him *d*: but if a man sin against the LORD *e*, † who shall intreat for him *f*? notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them *f*.

† Heb. *God shall judge him.* Or, *entreat for him.* Heb. *shall not intreat for him?* Or, *shall stay them?*

c By doing any Injury. *d* The Magistrate shall by his Sentence end the Difference, and both Parties shall acquiesce in his Determination, and so the Breach shall be made up. The sence is, If only Man be wronged, Man can right it, and reconcile the Persons. *e* To God's wit, in such manner as you have done, directly and immediately, in the matters of his Worship and Service, wilfully and presumptuously. *f* The Offence is of so high a Nature, that few or none will dare to intercede for him, but will leave him to the just Judgment of God. He speaks after the manner of Men, who do oft intercede with the Prince, for such as have injured any private person; but will not presume to do so when the Injury is committed against his own person. The words are, and may be thus rendred, *Who shall judge for him?* Who shall interpose himself as Umpire, or Arbitrator, between God and him? Who shall compound that Difference? None can or dare do it, and therefore he must be left to the dreadful, but righteous Judgment of God: which is your Case and Misery. *f i.e.* Because God hath determined to destroy them for their many and great Sins; and therefore would not, and did not give them Grace to hearken to *Eli*'s Counsel, and to repent of their Wickedness, but hardned their Hearts to their destruction.

26 And the child Samuel grew on *g*, and was in † favour both with the LORD, and also with men.

† Prov. 3. 4. Luke 2. 52. Rom. 14. 18.

g He grew better in bad Times, which is remembred to his Commendation.

27 ¶ And there came a man of God *h* unto Eli, and said unto him, Thus saith the LORD, ‖ Did I plainly appear *i* unto the house of thy father *k*, when they were in Egypt *l*, in Pharaohs house *m*?

Or, *Did I not plainly appear?*

h i.e. A Prophet or Preacher sent from God: See 1 *Tim.* 6. 11. 2 *Tim.* 3. 17. 2 *Pet.* 1. 21. Who this was, is not revealed by God, and therefore it is vain to enquire, and impossible to determine. *i* Did I indeed shew such a favour, and appear so evidently and gloriously to thee, and for thee, and is this thy requital? *k i.e.* Unto *Aaron* the Chief of thy Father's House. *l* See *Exod.* 4. 27. *m i.e.* Either, 1. In *Pharaoh*'s Land; the whole Kingdom being as it were one great Family, whereof *Pharaoh* was the Master. Or, 2. In *Pharaoh*'s Court, where *Aaron* might probably be at the time of this Revelation, either to answer to some Accusation against him, or his Brethren, or to beg some Relaxation of the Rigour, or for some other occasion.

28 And

28 And did I chuse him *n* out of all the tribes of Israel, *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod *o*, before me? and * did I give unto the house of thy father all the offerings made by fire *p* of the children of Israel?

* Levit. 10. 12, 13. Deut. 18. 1.

n To wit, *Aaron* thy Father; whereby he shews what he meant by his *Father's House*. *o* That golden Ephod, which was peculiar to the High-Priest. *p i.e.* All the Priests part of the Offerings. He only had the Office, and he had the whole benefit.

29 Wherefore kick ye at my sacrifice *q*, and at mine offering, which I have commanded *in my* habitation, and honourest thy sons above me *r*, to make your selves fat *s* with the chiefest of all the offerings of Israel my people?

q Using them irreverently, contemptuously, and prophanely; both by abusing them to your own Luxury, and by causing the people to abhor and neglect them. He chargeth *Eli* with his Sons faults. *r* Permitting them to dishonour and injure me, by taking my part to themselves; chusing rather to offend me by thy connivence at their Sin, than to displease them by severe Rebukes, and effectual Restraints, and just Punishments; and so preferr their Will, and Pleasure, and Honour, before mine. *s* To pamper your selves. This you did not out of any Necessity, but out of mere Luxury. † Not contented with those Parts which I had allotted you, you invaded those choice Parts which I reserved for my self.

30 Wherefore the LORD God of Israel saith, I said indeed *u*, *that* thy house, and the house of thy father should walk before me *x* for ever *y*: but now the LORD saith, Be it far from me *z*: for them that honour me *a*, I will honour *b*; and * they that despised me *c*, shall be lightly esteemed *d*.

Deut. 33. 3.

u Q. Where, or when did God say this? *Answ.* Either, 1. When he made that Promise for the Perpetuation of the Priesthood in *Aaron*'s Family, *Exod.* 28. 43. and 29. 9. *Object.* If *Eli* and all his Family had been cut off, yet that Promise had been made good in *Ithamar*'s Family: how then was that promise recalled by this Sentence against *Eli*? *Answ.* It was recalled and made void, though not absolutely and universally to all *Aaron*'s Family; yet respectively to *Eli* and his Family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared. Even as God keeping of the *Israelites* out of *Canaan*, and in the Wilderness for forty Years, and destroying them there, is called his *breach of promise*, Numb. 14. 34. although the promise of *Canaan* was not simple made void to all the *Israelites*, but only to that evil Generation of them: Or, as God's *Covenant* with *David*, and with his Seed, of which God saith, that it should *stand fast*, Psal. 89. 28. and that he would *not break*, nor *alter it*, *v.* 34. yet is said to be *made void*, *v.* 39. to wit, in regard of some particular Branches, or Members of that Family. Or, 2. To *Eli* himself, or to his Father, when the Priesthood was transfered from *Eleazar*'s to *Ithamar*'s Family for some cause not mentioned in Scripture, but most probably for some great miscarriage of some of them. If it be said, That there is no such promise recorded in Scripture; it may be so replied, That there are many Sayings and Doings noted in Holy Scripture, which were not spoken of in their proper times and places, as *Gen.* 21. 31. and 42. 21. *Hos.* 12. 4. *Luke* 11. 49. *Acts* 20. 25. So the sence of the place may be this, That promise and privilege of the perpetuation of the Priesthood in *Phinehas* and his Family, made to them *Numb.* 25. 12. namely upon condition of his and their Faithfulness in their Office, which is plainly underfood, I now take away from that Family for their wickedness, and I transfer it to thee and thine, and will fix it there upon the same condition. *x i.e.* Minister unto me as High-Priest. *Walking* is oft put for Discharging ones Office; *before me*, may signifie that he was the High-Priest, whose Office peculiarly it was to minister before God, or before the Ark, in the most Holy Place. *y* As long as the Mosaical Law and Worship lasted, as that Phrase is oft used. *z* To wit, to fulfil my promise, which I repent of, and hereby retract. *a* That worship and serve me with Reverence and godly Fear, and according to my Will, which I esteem as an Honour done to me. *b* I will advance them to honour, and maintain them in it. *c* Not formally and directly; for to *Eli*'s Sons did not so their office God; but indirectly and by consequence, by presumptuous Disobedience of my Commands; by deriding and disgracing my Worship and Ordinances, either by transgressing the Rules I have given them therein, or by their ungodly and shameful Conversation; and by making my Service contemptible and abominable to others through their Scandals; all which are manifest Arguments of contempt of God, and are so called, as *Numb.* 11. 20. 1 *Sam.* 12. 9, 10. *Mal.* 1. 8. and all which were eminently found in *Eli*'s Sons. *d* Both by God and Men.

Heb. *vile.* Luke 22. 69. Or, *despised.* 1 Sam. 2. 29. Mal. 2. 9.

31 Behold, * the days come, that I will cut off thine arm *e*, and the arm of thy fathers house *f*, that there shall not be an old man in thine house *g*.

* Isa. 65. 15, 20. Jer. 6. 21. Ezek. 5. 16. Amos 3. 14. Zech. 8. 4.

e i.e. I will take away thy strength, which is oft signified by the arm, as *Job* 22. 8. *Psal.* 37. 17. or all that in which thou placest thy Confidence and Security: Either, 1. The Ark, which is called God's *Strength*, *Psal.* 78. 61. and was *Eli*'s strength, who therefore was not able to bear the very tidings of the loss of it, *chap.* 4. 18. Or, 2. His Priestly Dignity or Employment, whence he had all his Honour and Substance. Or rather, 3. His Children, to whom the words following here, and in the succeeding Verses, seem to confine it, who are the strength of Parents: See *Gen.* 49. 3. *Deut.* 21. 17. *Psal.* 127. 4, 5. *f i.e.* Thy Children, Children, and all thy Family: which was in great measure accomplished, 1 *Sam.* 22. 17, *&c.* *g* They shall generally be cut off by an untimely death, before they be old.

32 And thou shalt see ‖ all enemy *in my* habitation, in all *the wealth* which *God* shall give Israel, *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me; and all the increase of thine house shall die in the flower of their age.

Or, *the adversity of the Tabernacle, for all the wealth which God shall give Israel, &c.*

h So the sence is, *Thou shalt see*, not in thy Person, but in thy Posterity; (it being most frequent in Scripture to attribute that to *would have* Parents, which properly belongs to their Posterity only; as *Gen. given Is.* 17. 8. and 27, 29, 40.) *an enemy*; *i.e.* thy Competitor, or him *next*, who shall possess that place of high Trust and Honour which now * *See* Zech. thou enjoyest; (such Persons being through Man's corrupt Nature 8. 4. esteemed as a Man's worst Enemy:) *in my habitation*; *i.e.* in the Sanctuary. And then he adds by way of aggravation, that this God Accident should happen, *in all the wealth which God shall give Israel*; *i.e.* in a time when God should eminently bless *Israel*, and make good all his promises to them, which was in *Solomon*'s dayes, when *Abiathar* of *Eli*'s Race was put out of the High-Priesthood, and *Zadock* was put in his place, 1 *King.* 2. 27, 35. when the Priesthood was most glorious, and most profitable, and comfortable; and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the Margent of our *English* Bibles; *Thou shalt see to woe*, in thy own person, *the affliction*, or *oppression*, or *calamity* of my *habitation*; *i.e.* either of the Land of *Israel*, wherein I dwell; or of the Sanctuary, called *the habitation* by way of Eminency, whose greatest glory the Ark was, 1 *Sam.* 4. 21, 22. and consequently, whose greatest Calamity the loss of the Ark was; for, or *instead of all that good wherewith God would have blessed Israel*, or *was about to bless Israel*; having raised up a young Prophet *Samuel*, and thereby given good grounds of hope that he intended to bless *Israel*, if Thou and thy Sons had not hindred it by your Sins, which God was resolved severely to punish. So this Clause of the Threatning concerns *Eli*'s person, as the following concerns his Posterity. And this best agrees with the most proper and usual signification of that Phrase, *Thou shalt see*. *i i.e.* As long as the Priesthood continues in thy Family; or as long as the Levitical Priesthood lasts.

† Heb. *men.*

33 And the man of thine *k*, *whom* I shall not cut off from mine altar *l*, *shall be* to consume thine eyes, and to grieve thine heart *m*: and all the increase of thine house † shall die in the flower of their age *o*.

k i.e. Those of thy Posterity. *l i.e.* From attendance upon mine Altar; whom I shall not destroy, but suffer to live, and wait at the Altar. *m* Shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very Heart, and thou wouldst consume thine Eyes with weeping for their Calamities. So the Phrase is like that of *Rachel weeping for her children*, Jer. 31. 15. which were slain long after her death. *n i.e.* Thy Children. *o* About the thirtieth year of their Age, when they were to be admitted to the plenary Administration of their Office, *Numb.* 4. 3. then they shall die.

34 And this *shall be* a sign unto thee *p*, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them *q*.

p To wit, of the certain truth of all those foregoing Predictions. *q* And so they did, *chap.* 4. 11.

35 And I will raise me up * a faithful priest *r*, that shall do according to *that* which *is* in my heart and in my mind, and I will build him a sure † house; and he shall walk *s* before mine anointed *x* for ever.

* Ezek. 44. 15.

† Heb. *sure.*

r To wit, of another Line, as is necessarily implied by the total removal of that Office from *Eli*'s Line, before threatned. The person designed is *Zadok*, one eminent for his Faithfulness to God, and to the King, who, when *Abiathar*, the last of *Eli*'s Line, was deposed by *Solomon*, was made High-Priest in his stead, 1 *King.* 2. 27, 35. 1 *Chron.* 29. 22. *f* And shall not dishonour or disobey me, to gratifie his Sons, as thou hast done. *t i.e.* Give him a numerous Posterity, as that Phrase is used, *Exod.* 1. 21. 2 *Sam.* 7. 11. 1 *King.* 11. 38. and confirm that fore Covenant of an everlasting Priesthood made to *Phinehas*, or *Eleazar*'s Line, *Numb.* 25. 13. and interrupted for a little while by *Eli*, and his, of the Line of *Ithamar*, unto him and his Children for ever. And this was manifestly verified until the *Babylonish* Captivity, *Ezek.* 44. 15. and there is no reason to doubt of its continuance in the same Line till Christ Came. *s* Minister as High-Priest. *x* Either, First, before King *Solomon*, who was anointed King, 1 *King.* 1. 39. and before the succeeding Kings, who are commonly called *anointed*, or *the Lord's anointed*, as 1 *Sam.* 12. 3, 5. and 24. 6, 10. *Psal.* 89. 38, 51. *Lam.* 4. 20. Or rather, Secondly, Before Jesus Christ; First, Because this Title of *Anointed*, or *Christ*, or *Messias*, (both which words signifie only the *Anointed*) is most frequently and eminently ascribed to Christ, both in the *Old* and *New Testament*, and therefore it is most reasonable to understand it of him, when there is nothing in the Text or Context which determines it to any other. Secondly, Christ is the main Scope and Design, not only of the *New*, but of the *Old Testament*, which in all its Types and Ceremonies represented Christ; and particularly, the High-Priest was an eminent Type of Christ, and did represent his Person, and act in his Name and Stead, and did prefigurate, what *John Baptist* did immediately, *go before the face of the Lord* Christ; and when Christ did come, that Office and Officer was to cease. Thirdly, The High-Priest is seldom or never said to *Walk* or *Minister* before the Kings of *Israel* or *Judah*, but constantly *before the Lord*, and consequently, before Christ, who, as he was God Blessed for ever, *Rom.* 9. 5. was present with, and the Builder and Governour of the Ancient Church of *Israel*, as is manifest from *Act.* 7. 35. 1 *Cor.* 10. 4. *Heb.* 3. 3, 4. 5. 6. and many other places; and that a Temple is particularly called *the Temple of the Lord*, because all the Temple-worship was performed in his presence, and had a special respect unto him, and therefore the High-Priest is most properly said to *walk before him.*

36 And it shall come to pass, *that* every one that is left in thine house shall come † *and* crouch to him *for* a piece of silver, and a morsel of bread, *a* and shall say, † Put me, I pray thee, into ‖ one of the priests offices, that I may eat a piece of bread.

† Heb. *to worship him.* ‖ Heb. Join.

a Or, *somewhat about the Priesthood.*

a In way of humble Supplication. See 1 *King.* 2. 26. and 23. 9. Whereas before they were so nice and delicate, that my liberal Allowance could not satisfie them, but they must have their Meat raw and fat, &c. above, v. 13; 14, 15, 16. to the Punishment is suited to the nature of their Sin. ∴ Into the meanest Office belonging to it. See *Ezek.* 44. 10, 11, &c. *Quest.* How could they be reduced to so great straights, seeing, though they left the High-Priesthood, they still were inferior Priests, and had a right to those plentiful Provisions which belonged to that Order? *Ans.* First, They might be degraded not only from the Office of the High-Priest, but also from that of the inferior Priests, and consequently might forfeit and lose all the Privileges belonging to their Office. Secondly, This might be from the Tyranny and Violence of some of the succeeding Priests of *Eleazar*'s Line, towards that other Line which had long stood in competition with them, and had for a season got away the Priesthood from them. For this Text only relates the matter of Fact, but doth not express an Approbation of it.

CHAP. III.

The Lord calleth Samuel three times: he knows not God's voice, but thinks it to be Eli who calls him: runs to him, who instructs him, 1,——9. *At the fourth call he answers,* 10. *God acquainteth Samuel with the destruction of Eli's house,* 11,——14. *Samuel in the morning discovers it to Eli at his request: Eli's submission,* 15,——18. *All Israel acknowledgeth Samuel for a prophet,* 19,——21.

AND the child Samuel ministred unto the LORD before Eli *a*: and the word of the LORD *b* was precious *c* in those days: *there was* no open vision *d*.

a i. e. Under his inspection and direction, which, being so young, he needed. *b* To wit, the word of Prophecy, or the Revelation of God's Will to and by the Prophets. *c* i. e. Rare or scarce, such things being most precious in Mens esteem, whereas common things are generally despised. *d* God did not impart his Mind by way of Vision or Revelation openly, or to any publick Person, to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious Persons for their particular Direction. This is here premised, as a reason why *Samuel* understood not, when God called him once or twice.

2 And it came to pass at that time, when Eli was laid down in his place *e*, and his eyes began to wax dim, *that* he could not see *f*;

e In the Court of the Tabernacle. *f* To wit, clearly and distinctly. This is added, as an Evidence of his Old Age, partly to shew God's Contempt of him, notwithstanding his venerable Age, and his preferring the Child *Samuel* before him in this Vision; and partly, as the reason why *Samuel* so readily ran to him upon the first call, because his great Age made him more to need his Servants help.

3 And ere the lamp of God went out *g* in the temple *h* of the LORD, where the ark of God was, and Samuel was laid down *to sleep i*:

g Before the Lights of the Golden Candlestick were put out; i. e. in the Night-season, or before the Morning, when they were put out, as they were lighted in the Evening, *Exod.* 27. 21. *Levit.* 24. 3. 2 *Chron.* 13. 11. *h* i. e. In the Tabernacle, which is sometimes called the Temple, as being of the same use and significancy. *i* Not that this happened when he first lay down, but whilst he was lying there.

4 That the LORD called Samuel, and he answered, Here *am* I.

5 And he ran *k* unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

k Shewing his great Faithfulness and Diligence in the Service, either of the Lord, or of his Master *Eli*.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

† Or, *thou shalt Samuel before he know the LORD, and before the word of the LORD was revealed unto him.*

7 ‖ Now Samuel did not yet know the LORD *l*, neither was the word of the LORD yet revealed unto him.

l Either, First, He was not acquainted with God in that Extraordinary or Prophetical way. Or, rather, Secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this Ignorance of *Samuel*'s served God's Design, that his simplicity might give *Eli* the better assurance of the truth of God's Call, and Message to *Samuel*.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli *m*, and said, Here *am* I, for thou didst call me. And Eli perceived *n* that the LORD had called the child.

m He persists in the same readiness to obey and serve him, and was not discouraged or driven from his Duty by his double mistake and disappointment. *n* By the consideration of of *Samuel*'s Piety, of the Sanctity of the Place adjoyning from whence God had oftimes spoken, and of the Solitude of the Place, where there was no humane Person besides himself, who could or would have called *Samuel* in that manner.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth *o*. So Samuel went, and lay down in his place.

o i. e. I am ready to hear what thou speakest, and to do what thou requirest.

10 And the LORD came *p*, and stood *q*, and called as at other times *r*, Samuel, Samuel *s*. Then Samuel answered, Speak, for thy servant heareth.

p Before, he spake to him at a distance, even from the Holy Oracle between the *Cherubims*; but now, to prevent all further mistakes, the Voice came near to him, as if the Person speaking had been present with him. *q* Before the Voice called by him, now the Speaker fixeth his abode with him for a time, till he had uttered his whole Mind to him. *r* As he had done before. *s* His Name is here doubled, to engage him to the more speedy and diligent attention.

11 ¶ And the LORD said to Samuel, Behold I will do a thing *t* in Israel, at which both the ears of † 2 *King.* 21. 12. every one that heareth it, shall tingle *u*.

t Those things which are related in the next Chapter, which though done by the *Philistines*, God here ascribes to himself, because he was the first and chief Cause of it, by withdrawing his helping Hand from *Israel*, and by delivering the Ark, and *Eli*'s two Sons, and the rest of People, into his and their Enemies hands. *u* Which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it, shall be struck with such Amazement and Horror, which will make their Heads and Hearts ake. A Metaphor from him, who being surprized with some great and hideous Noise, such as Thunder or great Guns, his Head is much affected with it, and the Sound or Tingling of it abides in his Ears a good while after it. This Phrase is used also, 2 *Kings.* 21. 12. *Jer.* 19. 3.

12 In that day *x* I will † perform against Eli * all † Heb. *things* which I have spoken *y* concerning his house: † when I begin, I will also make an end *z*. * Chap. 2. 27, 30, 31, 33, 35, 36.

x In that time which I have appointed for this work, which was about Twenty or Thirty Years after this threatning. So long space of Repentance God allows to this wicked Generation to make their Peace with God, and prevent the Execution, as others did in like Cases. *y* By that Prophet, *chap.* 2. 27. *z* Though this Vengeance may and shall be delayed for a season, to manifest my Patience, and incite them to Repentance; yet when once I begin to Inflict, I shall certainly go on with it, and not desist till I have made a full end.

13 ‖ * For I have told him, that I will judge *a* his house *b* for ever *c*, for the iniquity which he knoweth *d*; because his sons made themselves ‖ vile *e*, and he † restrained them not *f*. * Chap. 2. 27, 29, 30, 33. † Heb. *reproved them not.*

a i. e. Condemn, and Punish or Destroy, as the word *Judge* is oft used, as *Gen.* 15. 14. *Psal.* 3. 18. and 16. 11. *b* His Children, and Posterity, as is manifest by the story; as the word *House* is frequently taken, as 2 *Sam.* 7. 11. 1 *King.* 21. 29. *So the House of Jehoiakim, of Aaron, of David*, are oft taken for their Posterity. And to *Build an House* in Scripture use, is to encrease their Posterity, as *Exod.* 1. 21. *Deut.* 25. 9. *Ruth* 4. 11. Compare *Gen.* 16. 2. and 30. 3. *c* Till they be utterly rooted out: or, for a long time, as that Phrase is oft used. *d* Either by the information of the Prophet, *chap.* 2. 27, &c. or by his own guilty and self-accusing Conscience. Eat theefe, and the foregoing and following words, may well be so and are rendred thus; *for this iniquity, because he knew* (both by common Fame, and by his own observation) *that his sons, &c.* He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his Sin. *e* Not only hateful to God, but contemptible to all the People, whereby they also brought their sacred Office, and God's Holy Ordinances into contempt. Heb. *Cursed themselves, or made themselves Execrable or Accursed*, both to God and Men: by their lewd and cursed Practices, they put themselves under the Curse of God, by such a gross Violation of God's Commands: Compare *Jos.* 7. 12. and 7. 12, 13. This expression may be used by way of reflection upon their Father, because he did not denounce the Curse of God against them, nor put them out of the Priesthood, as accursed Persons, although they were so vile, that they had prevented their Father's Censure, and meritoriously cast themselves out, and cut themselves off from the Priesthood and Congregation of the Lord, which their Father should have done judicially. *f* He connived himself with a cold and gentle Reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable Courses, nor use that Authority which God had given him, as a Father, as a High-Priest, and as a Judge, or Chief Magistrate, against them, as by the Law of God he was obliged to do.

14 And therefore I have sworn *g* unto *h* the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice, nor offering for ever.

g Which might be done before, though it be mentioned here only. Or, *I have sware*: the past Tense being commonly put for the present in the *Hebrew* Tongue. *h* Or, *concerning*, as the particle *unto* is oft used, as *Exod.* 14. 3. and 18. 7. 2 *Sam.* 11. 7. *Josh.* 11. compare with *Matth.* 5. 6. *i* i. e. The Punishment threatned against *Eli* and his Family, shall not be prevented or hindred by all their Sacrifices, as they fondly imagine, but shall infallibly be executed.

15 And Samuel lay until morning, and opened the doors of the house of the LORD *k*: and Samuel feared to shew Eli the vision *l*.

k Although

k Although the Tabernacle, whilst it was to be removed from place to place in the Wilderness, had no Doors, but consisted only of Curtains, and had only Hangings before the entrance, instead of Doors; yet when it was settled in one place, as now it was in *Shiloh*, where it had been for a long time, it is more than probable, both from this place, and by comparing 1 *Sam.* 1. 9. and 2 *Sam.* 6. 17. and from the Nature and Reason of the thing, that it was inclosed within some solid Building, which had Doors, and Posts, and other Parts belonging to it. *l* i. e. The matter of the Vision or Revelation, partly from the Reverence and Respect he bore to his Person, to whom he was both to be a messenger of such sad tidings partly, lest if he had been hastly to utter it, *Eli* might think him guilty of Arrogancy or secret Complacency in his Calamity, which was like to tend to *Samuel*'s advancement. And not being commanded by God to acquaint *Eli* therewith, he prudently suspended the publication of it till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that *Eli* would be greedy to know the matter of that Revelation, the Preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to *Eli*, when he saw that *Samuel* was not puffed up with it, nor forward to vent it, until *Eli* forced it from him.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee, hide *it* not from me: God do so to thee, and † more also *m*, if thou hide *any* ‖ thing from me of all the things that he said unto thee. † Heb. *Add.* ‖ Or, *a word.*

m God inflict the same Evils upon thee, which I suspect he hath pronounced against me, and greater Evils too. Or, *God do so*, i. e. let God deal with thee severely, as I cannot, or am loth to expect. So it is a kind of Apostrophe usual in Oaths, and in adjurations. The same Phrase is in *Ruth*, 1. 17. Thus he adjures him to utter the whole truth, as was usual among the *Hebrews*, as 1 *King.* 22. 16. *Matth.* 26. 63.

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD *n*: Let him do what seemeth him good. † Heb. *from a word to him.*

n This severe Sentence is from the Sovereign Lord of the World, who hath an absolute Power and Right to dispose of me and all his Creatures as he pleaseth; to whose good pleasure I therefore freely submit: from *Israel*'s God, who was known by this Name of *Jehovah*, who is in a special manner the Ruler of the People of *Israel*, to whom it properly belongs to punish all mine offences; whose Chastisement I therefore accept.

19 ¶ And Samuel grew *o*, and the LORD was with him, and did let none of his words * fall to the ground *p*. * 1 *King.* 8. 56.

o As in Stature, so in Wisdom and Piety, and God's Favour, and Reputation with the People. *p* i. e. Want its effect or success: God made good all his Predictions. A Metaphor from precious Liquors, which when they are spilt upon the Ground, are altogether useless and ineffectual. This Phrase is oft used, as *Jos.* 21. 45. *Esth* 6. 10, &c.

20 And all Israel, from Dan even to Beersheba *q*, knew *r* that Samuel *was* ‖ established *to be* a prophet of the LORD. ‖ Heb. *faithful.*

q Through the whole Land, from the Northern Bound *Dan*, to the Southern, *Beersheba*; which was the whole length, and largest extent of the Land. See *Judg.* 20. 1, 2. 2 *Sam.* 17. 11. *r* Both by *Eli*'s Testimony, and particular relation of the foregoing History, to the People of the same from all Parts; and by succeeding Revelations made to him, whereof mention is made in the next Verse, which though placed after, might be done before.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel *s* in Shiloh, by the word of the LORD *t*.

s Or, did use to Reveal his mind to *Samuel*. *t* i. e. By his word. The Noun for the Pronoun, which is frequent, as *Levit.* 14. 15, &c. by his word of command, which he chose to deliver to *Israel* by his Mouth, as it here follows; or by his word of Prophesie concerning future events.

CHAP. IV.

The Israelites are smitten by the Philistines at Eben-ezer, 1, 2. *They fetch the Ark from Shiloh: Receive it with a great Shout, to the Terror of the Philistines,* 3,——7. *Who yet take Courage, and a second time beat the Israelites: Two Arks taken: The two Sons of Eli are slain,* 8,——11. *Which Eli hearing, falleth backward from his seat, and breaketh his Neck,* 12,——17. *His Daughter in law falls in labour: Names her Son Ichabod: And dieth,* 18,——22.

AND the word of Samuel *a* ‖ came to all Israel. Now Israel went out against the Philistines *b* to battel, and pitched beside Eben-ezer *c*: and the Philistines pitched in Aphek *d*. Or, came. ‖ Heb. *was.*

a i. e. The word of the Lord revealed to *Samuel*, and by him to the People; Either, First, The Prophetical Word mentioned before, chap. 3. 21, &c which is here said to *come*, or to *come to pass*, as it was foretold, *to all Israel*. But the subject of that Prophesie was not all Israel, but *Eli and his House*, as is evident. Or rather, Secondly, A Word of Command, that all *Israel* should go forth to fight with the *Philistines*, as the following words explain it, that so they might be first humbled and punished for their Sins, and so prepared by degrees for their future Deliverance. *b* Or, to meet the *Philistines*, who having by this time recruited themselves after their great loss by *Samson*, *Judg.* 16. 30. and perceiving an eminent Prophet arising among them, by whom they were likely to be United, Counselled, and Led, thought fit to Suppress them in the beginning of their Hopes and Designs of rebellion (Anticipation) from a following even, *chap.* 7. 12. And they so called in the Tribe of *Judah*, *Jos.* 15. 53. upon the borders of the *Philistines* Country: not that *Aphek* in *Asher*, *Jos.* 19. 30. *Judg.* 1. 31. which was very remote from them.

2 And the Philistines put themselves in array against Israel: and when † they joyned battle, Israel was smitten before the Philistines: and they slew of † the army in the field, about four thousand men. † Heb. *the battel was spread.* † Heb. *the army.*

c Heb. *When the Battel was spread*, i. e. when the two Armies had drawn forth themselves into Military Ord.r, and put themselves into the usual posture for Fighting, and began to fight in their several places.

3 ¶ And when the people were come into the camp, the elders of Israel said, Wherefore hath the LORD smitten us to day before the Philistines? Let us † fetch the ark of the covenant of the LORD *e* out of Shiloh unto us, that when it † Heb. *take unto us.* cometh among us, it may save us out of the hand of our enemies.

e Seeing our Cause is so just, our own just and necessary Defence from God's and our Enemies, and we came not forth to Battel by our own motion, but by God's command delivered by *Samuel*. This was strange blindness, that when there was so great a corruption in their Worship and Manners, *chap.* 2. and such a defection to Idolatry, *chap.* 7. 3. *Psal.* 78. 58. they could not see sufficient reason why God should suffer them to fall by their Enemies. *g* That great pledge of God's Presence and help, by whose Conduct our Ancestors obtained success, *Numb.* 10. 35. and 14. 42. *Jos.* 6. 6. Instead of the performance of Moral Duties, humbling themselves deeply for, and parting themselves speedily and throughly from all their Sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper Course, and put their trust in their Ceremonial observances, not doubting but the very presence of the Ark would give them the Victory. And therefore it is no wonder they meet with so sad a disappointment.

4 So the people sent to Shiloh, that they might bring from thence the ark *f* of the covenant of the LORD of hosts, which dwelleth *between the* † cherubims: and the two sons of Eli, Hophni and Phinehas *were* there *h* with the ark *i* of the covenant of God. † Exod. 25. 18, 22.

f Which it may seem they should not have done without asking Counsel of God, which they might easily have done by *Samuel*, *Eli* either, First, In the Camp. Or rather, Secondly, In *Shiloh*. *h* Attending upon it, instead of their Aged Father.

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout *k*, so that the earth rang again.

i Partly, from their great joy and confidence of success; and partly, in design to encourage themselves, and terrific their Enemies.

6 And when the Philistines heard the noise of the shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood *m* that the ark of the LORD was come into the camp.

m By information from the *Israelites*, who would readily tell them of it to affright them.

7 And the Philistines were afraid, for they said, God is come *n* into the camp. And they said, Woe unto us: for there hath not been such a thing † heretofore *o*. † Heb. *yesterday, third day.*

n To wit, to and with his Ark: or, they give the Name of God to the Ark, before which he was Worshipped, as they used to give it to the Images of their false gods. *o* Nor to our knowledge, or not in our times; for the forementioned removals of the Ark were before it came to *Shiloh*.

8 Woe unto us: who shall deliver us out of the hand of these mighty God? *p* these are the Gods that smote the Egyptians with all the plagues in the wilderness? *q*

p They secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. *q* They mention the Wilderness, not as if all the Plagues of the *Egyptians* came upon them in the Wilderness, but some of the last and worst of all, which is therefore put for all, to wit, the Destruction of *Pharaoh* and all his Host, happened in the Wilderness, namely, in the Red Sea, which having the Wilderness on both sides of it, *Exod.* 14. 19, 20. and 15. 22. and 13. 17, 18. may well be said to be in the Wilderness. Although it is true in strictness of speech, that neither did the Israelites all the time of their Sojourning in the Wilderness, especially some hundreds of Years after they were cured of such mistakes being frequent in divers Heathen Authors, treating of those matters, as *Justin*, and *Tacitus*, and others.

9 Be strong, and quit your selves like men *r*, O ye Philistines, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selves like men, and fight. * Heb. 13. 1. † Heb. *be men.*

r Since *be men.*

r Since you can expect no relief from your gods, who are not able to relieve others, it concerns you to put forth all your Strength able to relieve others, it concerns you to put forth all your Strength and Courage, and once for all to act like brave and valiant Men.

*Psa. 78. 9. 10 ¶ And the Philistines fought, * and Israel was smitten, and they fled every man into his tent *s*: and there was a very great slaughter, for there fell of Israel thirty thousand *t* footmen *u*.

s i.e. To his habitation, called by the Ancient Name of his Tent. *t* Before they lost but 4000, now in the presence of the Ark 30000, to teach them that the Ark and Ordinances of God, were never designed for Sanctuaries or Refuges to impenitent Sinners, but only for the Comfort and Relief of those that Repent. *u* Horsemen are not mentioned; Either First, Because they had few or none, God having forbidden the multiplication of their Horses, Deut. 17. 16. and the *Philistines*, their Lords and Oppressors, having taken away what they had. Or, Secondly, Because they fled away, as is usual in such Cases, whilst the Footmen were more easily overtaken.

*Psal. 78. 61. † Heb. died. 11 And * the ark of God was taken *x*, and the two sons of Eli, Hophni and Phinehas † were slain.

x Which God justly and wisely permitted; partly, to punish the *Israelites* for their Profanation of it: partly, that by taking away the presences of their Foolish and Impious confidence, he might more deeply humble them, and bring them to true Repentance: partly, that the *Philistines* might by this means be more effectually convinced of God's Almighty Power, and of their own, and their gods Impotency, and so a stop might be put to their Triumphs and Insultations, and to their Rage against the poor *Israelites*, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the *Philistines* were no gainers by it; and *Israel*, all things considered, received more good than hurt by it, as we shall see.

*Job 2.12 12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day, with his cloths rent, and with * earth upon his head *y*.

y The usual Rites in great sorrows; See *Gen.* 37. 29. *Jos.* 7. 6, *&c.* 2 *Sam.* 1. 2, 11.

*Ch. 1. 9. 13 And when he came, lo, Eli sate upon * a seat *z* by the way side, watching: for his heart trembled for the ark of God *a*. And when the man came into the city, and told *it*, all the city cried out.

z Placed there on purpose for him, that he might soon receive the Tidings, which he longed for. *a* Wherein he discovered a publick and generous spirit, and a fervent Zeal for God, and for his Honour and Service, which he preferred before all his natural Affections and worldly Interests, nor regarding his own Children in comparison of the Ark, though otherwise he was a most Indulgent Father, and had reason to believe that they were our like Sheep for the slaughter, according to *Samuel's* Prediction.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old, and *Chap. 3. 2. * his eyes † were dim, that he could not see. † Heb. stood.

16 And the man said unto Eli, *I am* he that came out of the army *b*, and I fled to day out of the army. † Heb. *is the thing.* And he said, What † is there done, my son?

b I speak not what I have by uncertain Rumours, but what mine Eyes were witnesses of.

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward *c*, by the side of the gate *d*, and his neck brake, and he died: for he was an old man, and heavy *e*, and he had judged Israel *f* forty years.

c Being so oppressed with Grief and Astonishment, that he had no Strength left to support him. *d* To wit, the Gate of the City, which was most convenient for the speedy understanding of all Occurrences. *e* *Old*, and therefore weak and apt to fall; *Heavy*, and therefore his fall more dangerous and pernicious. *f* He was their Supreme Governor, both in Civils and Spirituals.

¶ 19 And his daughter in law, Phinehas wife, was with child, *near* ‖ to be delivered: and when she heard ‖ Or, *to cry out.* the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed her self and travelled; for her pains † came upon her *g*. † Heb. *were turned.*

g To wit, before her time, which is oft the effect of great Terrors, both in Women, and in other Creatures, *Psal.* 29. 9.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a Son. But she answered not, † neither did she regard it *h*. † Heb. *set not her heart.*

h Being overwhelmed with Sorrow, and so uncapable of Comfort.

21 And she named the child ‖ Ichabod, saying, ‖ * The glory *i* is departed from Israel (because the ark of God was taken, and because of her father in law, and her husband.) *Where is the glory?*

i i.e. The glorious type and assurance of God's presence, the Ark, which is oft called God's *Glory*, as *Psal* 26. 8. and 78. 61. *Isa.* 64. 11. and which was the great safeguard and ornament of *Israel*, which they could glory in above all other Nations.

22 And she said, The glory is departed from Israel, for the ark of God is taken *k*.

k This is repeated to shew her Piety, and that the Publick and Spiritual loss lay heavier upon her spirit, than her Personal or Domestick Calamity.

CHAP. V.

The Philistines place the Ark of God at Ashdod in the House of Dagon: Which falls down: once and again, 1, ——— 5. They of Ashdod are smitten with Emerods: They send the Ark to Gath, 6,—8. They are also smitten with Emerods, and send the Ark to Ekron: They refuse to return it back to the Israelites, 9,—12.

AND the Philistines took the ark of God *a*, and brought it from Eben-Ezer *b* unto Ashdod *c*.

a Quest. Why were not they immediately killed, who touched the Ark, as afterwards *Uzzah* was? 2 *Sam.* 6. 7. *Ans.* First, Because the Sin of the *Philistines* was not so great, because the Law forbidding this, was not given, or at least was not known to them; whereas *Uzzah's* Fact was a transgression, and that of a known Law. Secondly, Because God designed to reserve the *Philistines* for a more publick and more shameful punishment, which had been prevented by this. *b* Where they found it in the Camp of the *Israelites*, *chap.* 4. 1. *c* Called also *Azotus*: whither they brought it, either because it was the first City in their way, or rather because it was a great and famous City, and most eminent for the worship of their great God *Dagon*.

2 When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon *d*.

d Either, First, Out of respect to it, that it might be worshipped together with *Dagon*. Or rather, Secondly, by way of reproach and contempt of it, as a Spoil and Trophy set there to the honour of *Dagon*, to whom doubtless they ascribed this Victory, as they did a former, *Judg.* 16. 23. And though they had some reverence for the Ark before, *chap.* 4. 7, *&c.* Yet that was certainly much diminished by their success against *Israel*, notwithstanding the presence and help of the Ark.

3 ¶ And when they of Ashdod *e* arose early on the morrow *f*, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again *g*.

e i.e. The Priests of *Dagon*. *f* Either to worship *Dagon* according to their manner: or being curious and greedy to know whether the Neighbourhood of the Ark to *Dagon* had made any alteration in either of them, that if *Dagon* had received any Damage, they might, if possibly they could, repair it, before it came to the Peoples knowledge, as indeed they did, to prevent their contempt of that *Idol*, by which the Priests had all their reputation and advantage. *g* Supposing or pretending that his fall was wholly casual.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD, and the head of Dagon, and both the palms of his hands *were* cut off ‖ upon the threshold, only ‖ *the stump of* Dagon *i* was left to him *k*. *Or, the flump of.*

k *The head* is the Seat of Wisdom; *the Hands*, the Instruments of Action: both are cut off, to shew that he had neither Wisdom nor Strength to Defend himself, nor his worshippers. Thus the Priests by concealing *Dagon's* shame before, make it more evident and infamous. *i* Heb. *Only Dagon*, i.e. that part of it from which it was called *Dagon*, to wit, the Filthy part, for *Dag* in *Hebrew* signifies a *Fish*. And hence their Opinion seems most probable, that this Idol of *Dagon* had in its upper parts an human shape, and in its lower parts the form of a *Fish*; for such was the form of divers of the *Heathen* gods, and particularly of a god of the *Phoenicians* (under which Name the *Philistines* are comprehended) as *Diodorus Siculus*, and *Lucian*, both witness, though they call it by another Name. *k* Or, *upon us*, i.e. upon the Threshold, where the Trunk abode in the place where it fell, but the Head and Hands being violently cut off, were flung to distant and several places.

5 Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold † of *l* Dagon in Ashdod unto this day *m*. † Heb. *Dagon.*

l Out of a Religious reverence, supposing this place to be Sanctified by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This Superstition of theirs was noted and Censured long after, *Zephan.* 1. 9. Herein they manifested their stupendious Folly, both in making a perpetual Monument of their own and Idols shame, which in all reason they should rather have buried in eternal Oblivion; and in turning a plain and certain Argument of Contempt, into a occasion of further Veneration. *m* When this History was written, which if written by *Samuel* towards the end of his Life, was sufficient ground for this expression, this Superstitious usage having then continued for many Years,

6 But the hand of the LORD was heavy upon them of Ashdod *n*, and he destroyed them *o*, and smote them † with * emerods *p*, *even* Ashdod, and the coasts thereof. † Heb. *with.* * Deut. 28. 27. *Psal.* 78. 66.

n For their Incorrigibleness by the foregoing Documents. *o* Partly, by wasting their Land, *chap.* 6, 5. and partly, by killing many of their Persons, as is sufficiently implied here, v. 10. *p* A Disease mentioned only here, and *Deut.* 28. 27. it was in the hinder parts. It is needless to enquire into the Nature of it. It may suffice to know, that it was a very sore Disease, and not only very Vexatious and Tormenting, but also Pernicious and Mortal

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath *q*. And they carried the ark of the God of Israel about *thither*.

q Supposing that this Plague was confined to *Ashdod* for some particular Reasons, or that it came upon them by Chance, or from some bad Influence of the Air, or of the Stars, or for putting it into *Dagon's* Temple, which they resolved they would not do.

9 And it was so, that after they had carried it about, the hand of the LORD was against the city with ‖ a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts *r*. ‖ Heb. *with a very great destruction.*

r Or, *in their hidden parts*, to wit, in the inwards of their hinder parts. Which is the worst kind of Emerods, as all Physicians acknowledge, both because its Pains are far more sharp and keen than the other; and because the Malady is more out of the reach of Remedies.

10 ¶ Therefore they sent the ark of God to Ekron: and it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us *f* and our people.

f Not that they intended this, but because this would be the event of it.

11 So they sent, and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city *t*: the hand of God was heavy there.

t To wit, the City of *Ekron*, during its short stay there. Or, *in every City*, to wit, where the Ark of God came: for it came also to *Gaza* and *Ashdon*, and produced the same Effects there, as may be gathered from *chap.* 6. 4, 17. though for brevity sake it be here omitted.

12 And the men that died not *u*, were smitten with the emerods: and the cry of the city *x* went up to heaven.

u Either of some other Plague, or Ulcer, as may be thought from v. 6. or of the Emerods, which Infected and Tormented even those whom it did not kill. *x* Or, *of that City* where the Ark was; and the *City* is put for the People Inhabiting it.

CHAP. VI.

The Philistines consult with the Priests how they shall return the Ark: They advise to send with it for a Trespass-Offering, five golden Emerods and Mice. On a new Cart, which they do: The Kine tied to the Cart, go strait way to Beth-shemesh: Which was for a sign to the Philistines, 1,——12. They of Beth-shemesh rejoice: The Levites offer Sacrifice for it, 13,——15. The People are smitten for looking into the Ark: And request them of Kirjath-jearim to fetch it thence into their own City, 16,——21.

AND the ark of the LORD was in the country of the Philistines seven months *a*.

a So long they kept it, as loth to lose so great a Prize, and willing to try all ways to keep it, and yet free themselves from the Mischiefs accompanying its presence.

2 And the Philistines called for the priests, and the diviners *b*, saying, What shall we do to the ark of the LORD? Tell us wherewith *c* we shall send it to his place?

b Whose Art was in great esteem with *Heathen* Nations, and especially with the *Philistines* and their Neighbours, the *Canaanites* and *Egyptians*. *c* In what manner, and with what Gifts; for to send it, they had decreed before, *chap.* 5. 11.

3 And they said, If ye resolve to send away the ark of the God of Israel, send it not empty *d*: but in any wise return him a trespass-offering *e*: then ye shall be healed, and it shall be known to you *f*, why his hand * is not removed from you. Or, *was*

d i.e. Without a present; which they judged necessary, from the common Opinion and Practice both of *Jews* and *Gentiles*. *e* Thereby to acknowledge our Offence, and obtain his Pardon. *f* You shall understand, what is hitherto doubtful, whether he was the Author of these Calamities, and why they continued so long upon you. Compare *verse* 7, 8, 9.

4 Then said they, What *shall be* the trespass-offering *g*, which we shall return to him? They answered, Five golden emerods *h*, and five golden mice *i*, *according to* the number of the lords of the Philistines: for one kind of plague *was* on † you all, and on † Heb. *them.* your lords.

g They desire particular Information, because they were ignorant of the Nature and Manner of the Worship of *Israel's* God, and fearings which God would not accept. *h* i.e. Figures of that part of the Body which was the seat of the Disease, which by its swelling, or some other way, Represented also the Disease it self. Which they offered not in contempt of God, for they sought to gain his favour hereby; but in Testimony of their Humiliation, that by leaving this Monument of their own Shame and Misery, they might obtain pity from God, and freedom from their Disease. *i* Which marred their Land (as it is related v. 5.) by destroying the Fruits thereof; as the other Plague afflicted their Bodies.

5 Wherefore ye shall make images of your emerods, and images of your mice, that * mar the land, * Chap. 5. 6. and ye shall give glory unto the God of Israel *k*: peradventure he will lighten his hand from off you, and from off your gods *l*, and from off your land.

k The Glory of his Power in Conquering you, who seemed and pretended to have Conquered him; of his Justice in punishing you, and of his Goodness if he shall Believe you. *l* They so speak, either because not only *Dagon*, but their other gods also, were thrown down by the Ark, though that be not related; or because the Plural Number in that case, was commonly used for the Singular.

6 Wherefore then do ye harden *m* your hearts, * as * Exod. 7. the Egyptians, and Pharaoh hardened their hearts *n*? did he not, when he † had wrought ‖ wonderfully among them, 13. and 8. 15. and 14. 17. † Heb. did they not let † the people go, and they departed? ‖ Or, *dealt strangely.*

m Or, *should ye harden*, the Future Tense of the Indicative Mood being put potentially, as is not unusual. They express themselves thus, either because they perceived that some opposed the Decree of sending home the Ark, though the most had consented to it; or because they thought they would hardly send it away in the manner prescribed, by giving Glory to God, and taking Shame to themselves. *n* Which they might easily learn, either by Tradition from their Ancestors, or by the Reports of the *Hebrews*.

7 Now therefore make a new cart *o*, and take two milch-kine, on which there hath come no yoke *p*, and tie the kine to the cart, and bring their calves home from them *q*.

o As *David* did for the same use, 2 *Sam.* 6. 3. in Reverence to the Ark. *p* Partly, in respect to the Ark; and partly, for the better Discovery, because such untamed Heifers are wanton, and apt to wander, and keep no certain and constant paths, as Oxen accustomed to the Yoke do, and therefore were most unlikely to keep the direct Road to *Israel's* Land. *q* Which would stir up Natural affection in their Dams, and cause them rather to return Home, than to go to a strange Country.

8 And take the ark of the LORD, and lay it upon the cart *r*, and put the jewels of gold, which ye return him *for* a trespass-offering in a coffer by the side thereof *s*, and send it away, that it may go.

r Which God winked at in them, both because they were ignorant of God's Law to the contrary, and because they had no Levites to carry it upon their Shoulders. *s* For they durst not presume to open the Ark, to put them within it.

9 And see, if it goeth up by the way of his own coast *t* to Bethshemesh, *then* ‖ he hath done us this great Or, *it.* evil *i*: but if not, then we shall know that *it is* not his hand *that* smote us; it *was* a chance *that* happned to us *u*.

t Or, *Border*, i.e. the way that leadeth to his Coast, or Border, viz. the Country to which it belongs. *i* Which they might well conclude, if such Heifers should against their common use, and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's Conduct. *u* This Evil came to us from some Influences of the Stars, or other unknown Causes. Which was a weak and foolish Inference, depending upon a meer Contingency, it being uncertain whether God would please to give them this Sign; and probable, that he would deny it, both to punish their Superstition, and to harden their hearts to their further and utter Destruction. But wicked Men will sooner believe the most uncertain and ridiculous things, than own the visible Demonstrations of God's Power and Providence.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calves at home.

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Bethshemesh *x*, *and* went along the high-way, lowing

lowing as they went *y*, and turned not aside to the right hand, or to the left: and the lords of the Philistines went after them *z* unto the border of Bethshemesh.

x i.e. Leading to *Bethshemesh*, a City of the Priests, *Jos.* 21.16. who were by Office to take care of it. *y* Testifying at once both their natural and vehement Inclination to their Calves, and the supernatural and divine Power which over-ruled them to a contrary Course. *z* Under pretence of an honourable dismission of it; but in truth, to prevent all Imposture, and to get assurance of the truth of the Event. All which Circumstances tended to their greater Confusion, and Illustration of God's Glory.

13 And *they of* Bethshemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua a Bethshemite, and stood there, where there was a great stone: and they *a* clave the wood of the cart, and offered the kine, a burnt-offering unto the LORD *b*.

a Not the Lords of the *Philistines*, but the *Bethshemites*, to wit, the Priests that dwelt there. *b* There may seem to be a double Error in this Act. First, That they offered Females for a Burnt-Offering, contrary to *Levit.* 1.3. and 22.19. Secondly, That they did it in a forbidden place, *Deut.* 12.5, 6. into which they might easily be led by excess of Joy, and eager desire of returning to their long-interrupted course of Offering Sacrifices. And some think these Irregularities were partial Causes of the following Punishment. But this cafe being very extraordinary, may in some fore excuse it, if they did not proceed by ordinary Rules. As for the first, though they might not chuse Females for that use, yet when God himself had chosen, and in a manner Consecrated them to his service, and employed them in so sacred and glorious a Work, it may seem tollerable to offer them to the Lord, as being his peculiar, and improper for any other use. And for the latter, we have many instances of Sacrifices offered to God by Prophets, and Holy Men, in other places, besides the Tabernacle, upon extraordinary occasions, such as this certainly was; it being fit, that the Ark should at its first return be received with Thanksgiving and Sacrifice; and this Place being Sanctified by the presence of the Ark, which was the very soul of the Tabernacle, and that by which the Tabernacle it self was Sanctified, and for whose sake the Sacrifices were offered at the door of the Tabernacle.

15 And the Levites took down *c* the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great stone: and the men of Bethshemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the LORD.

c Or, *For the Leviter had taken down*: for this, though mentioned after, was done before the Sacrifices were offered.

16 And when the five lords of the Philistines had seen *it d*, they returned to Ekron the same day.

d To wit, that prodigious return of the Ark to its own Country, and the entertainment it found there.

17 And these *are* the golden emerods which the Philistines returned *for* a trespass-*offering* unto the LORD: for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

18 And the golden mice *according* to the number of all the cities of the Philistines, *belonging* to the five lords: *both* of fenced cities, and of country villages *e* even unto the ‖ great *stone* of Abel *f*, whereon they set down the ark of the LORD, *which stone remaineth* unto this day in the field of Joshua the Bethshemite.

Or, *great stone.*

e This is added for explication of that foregoing Phrase, *all the cities*; either to shew, that under the Name of the five Cities were comprehended all the Villages and Territories belonging to them, in whole Name, and at whose Charge these Presents were made; or to express the difference between this and the former Present, the Emerods being only five, according to the five Cities mentioned, v. 17. because it may seem, the Cities only, or principally were pestered with that Disease; and the *Mice* being many more according *to the number of all the Cities*, as is here expressed: the Word *city* being taken generally for, as to include, not only Fenced Cities, but also the Country Villages, as is here added, and the Fields belonging to them, these being the parts where the *Mice* did most Mischief. *f* Which is mentioned as the utmost border of the *Philistines* Territory to which the Plague of *Mice* did extend. The word *stone* being eafily understood out of v. 14. where this *great stone* is expressly mentioned, as the place on which the Ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation from the great Mourning mentioned in the following Verse.

19 ¶ And he smote the men of Bethshemesh, because they had looked into the ark of the LORD *g*, even he smote of the people *h* fifty thousand and threescore and ten men *i*: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

g Having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the Ark: or whether the *Philistines* had taken them away, and put other things in their place; and they thought they might now presume the more, because the Ark had been polluted by the *Philistines*, and was now exposed to open view, and not yet put into that most Holy Place, which they were forbidden to approach. *h* i.e. Of the People living in, and near *Bethshemesh*, or coming thither from all parts upon this great and glorious occasion. Heb. *And*, or *Also he smote of the people*; to wit, of or besides those other places, though here: So these are distinguished from the *men of Bethshemesh*, of whom he speaks only in general and indefinitely, *he smote the men*; *i.e.* Some, or many of them, and then sets down the number of the persons smitten, or slain, either excluding the *Bethshemites*, or including them. *i* This may seem an incredible Relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much Zeal and Joy to Congratulate the return of the Ark, and that for so inconsiderable an Error. For the latter branch of the Objection, it may be said, 1. That God always used to be most severe in punishing his own People, as Sinning against more knowledge and warning than others; especially, for such sins as immediately concern his own Worship and Service. 2. That men are very incompetent Judges of their Matters, because they do not understand all the reasons and causes of God's Judgments. For although God took this just occasion to punish them for that Crime which was so severely forbidden even to the common *Levites* under pain of Death; of which see *Numb.* 4. 18, 15, 20. Yet it is apparent, that the People were at this time guilty of many other, and greater Miscarriages, for which God might justly inflict more prefent punishment upon them: and moreover there are many secret Sins which escape Man's Observation, but are seen by God, before whom, many Persons may be deeply guilty, whom men esteem innocent and vertuous. And therefore men should take heed of Censuring the Judgments of God, of which it is most truly said, that they are oft secrets, but never unrighteous. And for the former branch of the Objection, many things are, or may be said, 1. That *Beth-shemesh* was then a strangely populous, See 2 *Sam.* 24. 9. and 2 *Chron.* 13. 3. 2. That all these were not the setled Inhabitants of this place, but most of them such as did, and in all probability would refort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very Fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some Disease or Plague, which killed them in a little time. 4. That divers Learned Men translate, and understand the place otherwise, and make the number much smaller. *Josephus* the Jew, and the Hebrew Doctors, and many others contend, that only seventy persons were slain. Which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons Slain, or for the greatness and extraordinariness of the Stroke; or because it was a great number, considering the smallness of the Place, and the fadness of the Occasion. The words in the *Hebrew* are these, and thus placed, *he smote of or among the people seventy men, fifty thousand men*; whereas, say they, The Words should have been otherwise placed, and the greater number put before the less, if this had been meant, that he smote 50 Thousand and 70 Men. And one very Learned Man renders the Words thus, *he smote of the people seventy men, even fifty of a thousand*, the Particle, *Men of*, being here understood, as it is very frequently. So the meaning is, That God smote every twentieth Man of the Transgressors, as the *Romans* used to cut off every tenth Man in case of the general guilt of an Army. Or the Words may be rendred thus, *He smote of, or among the people, seventy men out of fifty thousand men*; the Particle *Men, of, or out of*, being understood before the Word *fifty*, which *Bochart* puts before a *thousand*; and it may be thus expressed, to shew, that God did temper his Severity with great Clemency: And whereas there were many thousands of Transgressors, (every one following his Brother's Example, as is usual in such cases) God only singled out 70 of the Principal Offenders, who either sinned most against their Light or Office; or were the Ringleaders, or chief Encouragers of the rest. To which may be added, That the ancient Translators, the *Syriack*, and *Arabick*, read the place *fifty thousand and seventy men*, being supposed to have read in their *Hebrew* Copies, *Chamesh, five, for Chamishim, fifty*, which is no great alteration in the Word.

20 And the men of Bethshemesh said, Who is able to stand before † this holy LORD God *k*? and to whom shall he go up from us *l*?

† Heb. *For the Lord, the holy God.*

k i.e. To minister before the Ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his Servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a Complaint, or Expostulation with God, concerning this last and great instance of his Severity. *l* Who will dare to receive the Ark with so much hazard to themselves?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim *m*, saying, The Philistines have brought again the ark of the LORD: come ye down and fetch it up to you.

m Whither they sent, either because the Place was not far off from them, and so it might soon be removed, which they mainly desired: or because it was a place of Eminency and Strength, and somewhat further distant from the *Philistines*, where therefore it was likely to be better preserved from any new attempts of the *Philistines*, and to be better attended by the *Israelites*, who would more freely and frequently come to it at such a place, than in *Beth-shemesh*, which was upon the border of their Enemies Land: or because they thought they would gladly receive it, being a pious and zealous People: or because it was in the way to *Shiloh*, its ancient

cient Habitations; and whither they might suppose it was to be carried by degrees, and several Stages, whereof this was one.

CHAP. VII.

The Ark is placed in Kirjath-jearim: Eleazer his son is sanctified to keep it, 1, 2. Samuel exhorts them to Repent, and put away their Idols, they obey him. A Fast at Mitzpeh, 3.——6. The Philistines intend to set upon the Israelites, who are afraid, 7. Samuel offereth and prayeth for Israel. God heareth: Terrifieth the Philistines with Thunder, and they are smitten: Are subdued: And the Cities which they had taken from the Israelites are recovered, 8.——14. Samuel visiteth all the Cities of Israel, and returneth to Ramah: There builds an Altar to the Lord, 15.——17.

Psal. 132. 6.

AND the men of * Kirjath-jearim came *a* and fetcht up *b* the ark of the LORD, and brought it into the house of * Abinadab in the hill *c*, and sanctified *d* Eleazar his son *e*, to keep the ark of the LORD *f*.

a They gladly embrace the motion, as wisely considering, that their great Calamity was not to be charged upon the Ark, but upon themselves and their own carelesness, irreverence, and presumption, in looking into the Ark. This place is elsewhere called *Baalah*, and *Kirjath-Baal*, as is evident from *Jos.* 15. 9, &c. and 18. 14. and 1 *Chron.* 13. 6, 7. *b* i.e. Caused it to be brought up: to wit, by the Priests appointed to that work, whom they could easily procure, and undoubtedly would do it, especially having been so lately warned of the great danger of violating God's Commands in those matters. In Scripture-use, men are commonly said to do that which they order, or cause others to do. *c* This place they chose, because it was both a strong place, where it would be most safe; and an high Place, and therefore visible at some distance, and to many Persons, which was convenient for them, who were at that time to direct their Prayers and Faces towards the Ark, 1 *Kings* 8. 29, 30, 35. *Psal.* 28. 2. and 138. 2. *Dan.* 6. 10. And for the same reason *David* afterwards placed it in the Hill of *Sion*. Some translate the word, in *Gibeah*. But that was in the Tribe of *Benjamin*, *Jos.* 18. 27. *Judg.* 19. 14. whereas this *Kirjath-jearim* was in the Tribe of *Judah*, 1 *Chron.* 13. 6, 7. *d* Not that they made him either *Levite* or *Priest*, as some would have it; for in *Israel* Persons were not made, but born such; and since the Institution of *Levites* and *Priests*, none were made such, that were born of other Tribes, or Families; but that they devoted, or set him apart (as this Verb sometimes signifies) wholly to attend upon this Work. *e* Him they chose rather † as his Father, because he was younger and stronger, and probably freed from Domestick Cares, which might divert him from, or disturb him in this Work; or because he was more eminent for Prudence or Piety. *f* To keep the place where it was, clean and neat, and to guard it that none might approach or touch it, but such as God required, or allowed to do so.

† Heb. *he*

2 ¶ And it came to pass while the ark abode in Kirjath-jearim *g*, that the time was long: for it was twenty years *h*: and all the house of Israel lamented after the LORD *i*.

g Where it continued, and was not carried to *Shiloh* its former place, either because that place was destroyed by the *Philistines* when the Ark was taken, as may be gathered from this History, compared with *Jer.* 7. 12, 14. and 26. 6, 9. Or because God would hereby punish the wickedness either of that particular place of *Shiloh*, or of the People of *Israel*, by keeping it in a private and obscure place, and that near to the *Philistines*, whither the generality of the People neither durst, nor could safely come. *h* He saith not, That this 20 Years was all the time of the Arks abode there, for it continued there from *Eli's* time, till *Davids* Reign, 2 *Sam.* 6. 2. which was 40 years, *Act.* 13. 21. but that it was so long there e're the *Israelites* were sensible of their Sin and Misery, e're they *lamented*, &c. as it follows. *i* i.e. They followed after God with Lamentation for his departure, and so long estrangement from them, and with prayers for his return, and favour to them.

3 ¶ And Samuel spake unto all the house of Israel *k*, saying, If ye do return unto the LORD *l* with all your heart *m*, *then* * put away the strange gods *n*, and * Ashtaroth *o* from among you, and prepare your hearts *p* unto the LORD, and * serve him only; and *q* he will deliver you out of the hand of the Philistines.

* Heb. *Turn.*
* Judg. 2. 13. & 10. 6. 1 Sam. 7. 3. & 12. 10.
* Deut. 6. 13. Mat. 4. 10. Luk. 4. 8.

k To all the Rulers and People too, as he had occasion in his Circuit, described below, v. 16. mixing exhortations to Repentance, with his judicial Administrations. *l* If you do indeed what you profess, if you are resolved to go on in that which you seem to have begun. *m* Sincerely and in good earnest. *n* Out of your houses where some of you keep and worship them; and out of your Hearts and Affections, where they still have an Interest in many of you. *o* And particularly or especially, *Ashtaroth*, which he mentions as a god, whom they, together with the neighbouring Nations, did more eminently worship. See *Judg.* 2. 13. *p* By purging them from all Sin, and particularly from all inclinations to other gods. Or, *direct your hearts*, having alienated your hearts from your Idols, turn them to God, and not to other Idols or Vanities. *q* Or, *then*, upon these conditions you may confidently expect it.

4 Then the children of Israel did put away * Baalim and Ashtaroth, and served the LORD onely.

* Judg. 10. 6.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

6 And they gathered together to Mizpeh *r*, and drew water, and poured *it* out *s* before the LORD *t*, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel *u* in Mizpeh.

r Not that beyond *Jordan*, of which *Judg.* 11. 11, 20. but another in *Canaan*, where the *Israelites* used to assemble, *Judg.* 20. 1. 1 *Sam.* 10. 17. *s* Which they did either, 1. Figuratively, they drew tears out of their Hearts, and poured out of their Eyes as it were Rivers of Water; such descriptions of penitential Sorrow being not unusual: See *Psal.* 6. 6. and 119. 136. *Jer.* 9. 1. *Lam.* 2. 18, 49. Or, rather, 2. Properly, because they are said first to *draw* it, and then to *pour it out*. And this agrees well with the State of those Times, wherein such Rites as this were very customary. Now this course they seem to have used, either, 1. As a mean or Instrument of their Purification. So they washed themselves in this Water, thereby acknowledging their filthiness, and cleansing themselves as the Law prescribed. But this seems not probable; 1. Because here is only mention of drawing and pouring forth this Water before the Lord, but not of any washing themselves with it. 2. Because this was not a fit time and place to purifie themselves in this great and general Assembly. Or, 2. As an External Sign, whereby they testified and professed, both their own great filthiness and need of washing by the grace and spirit of God, and blood of the Covenant, which are oft signified by Water, and their fervent desire to pour out their very Hearts before the Lord, in true Repentance, and to cleanse themselves from all filthiness of flesh and spirit. *t* i.e. In the publick Assembly, where God is in a special manner present, as hath been noted before. *u* i.e. Governed them, reformed all Abuses against God or man, took care that the Laws of God should be observed and executed, and wilful Transgressors punished.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up *x* against Israel: and when the children of Israel heard it, they were afraid *y* of the Philistines.

x To war, with an Army, v. 12. suspecting the effects of their general Convention, and intending to nip them in the bud. *y* Being a company of unarmed Persons, and destitute of Leaders.

8 And the children of Israel said to Samuel, † Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

† Heb. *to cry to God for us* ‖ *or, from crying.*

9 We are ashamed and afraid to look God in the face, because of our great wickedness this day remembred and acknowledged: do thou therefore intercede for us, as *Moses* did for his Generation.

9 ¶ And Samuel took a sucking lamb *z*, and offered it *b* for a burnt-offering wholly *c* unto the LORD: and * Samuel cried unto the LORD for Israel, and the LORD ‖ heard him *d*.

* Psal. 99. 6. Jer. 15. 1.
‖ Or, *answered.*

z Which it might be, though it was not more than Eight days old, *Levit.* 22. and so the Law, *Exod.* 23. 19. was not violated. *b* Either himself by Divine Instinct, which was a sufficient Warrant; or rather by a Priest, as *Saul* is afterwards said to have offered, 1 *Sam.* 13. 9. *c* Burning all the parts of it, according to the Law of the Burnt-Offerings; whereas in other Offerings some parts were reserved. *d* As appears by the Effects, the following Thunder, and the overthrow of the *Philistines* Host.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battel against Israel: but the LORD thundred with a great † thunder on that day upon the Philistines, and discomfited them, and they were smitten *e* before Israel.

† Heb. *voice.*

e Either by the Lightnings, or Thunderbolts, or other things which accompanied the cracks of Thunder: or by the *Israelites*, who perceiving them to be affrighted and flee away, pursued, and smote them, as the next Verse intimations.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them *f*, until *they came* under Beth-car.

f Or, Whence had they weapons wherewith to smite them? *Answ.* Divers of them probably brought them to the Assembly, others borrowed them at *Mitzpeh*, or the neighbouring places: And the rest might be the Arms of the *Philistines*, which they threw away to hasten their flight, as is usual in such cases.

12 Then Samuel took a stone *g*, and set it between Mizpeh and Shen, and called the name thereof ‖ Eben-ezer *h*, saying, Hitherto hath the LORD helped us *i*.

‖ *That is, the stone of help.*

g A rude unpolished Stone, which was not prohibited by that *Levit.* 26. 1. there being no danger of Worshipping such a Stone, and this being set up only as a Monument of the Victory. *h* By which, compared with *Chap.* 4. 1. it appears, that this Victory was gained in, or near the very same place where the *Israelites* received their former fatal loss. *i* He hath begun to help us in some measure, though not compleatly to deliver us. By which wary Expression, he excited both their thankfulness for their Mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel *k*: and the

hand of the LORD was against the Philistines all the days of Samuel.

k i.e. They came not with a great Host, as now they did, but only molested them with straglíng Parties, or Garisons; as 1 *Sam.* 7. 5. and they came not, to wit, *all the days of Samuel*, as it follows, i.e. while *Samuel* was their sole Judge, or Ruler; for in *Saul*'s time they did come, 1 *Sam.* 13. 5, 17. and 14. 52. and 17. 1. &c.

† Heb. *Hin-nachal.*

14 And the cities which the Philistines had taken from Israel, † were restored to Israel *l*, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hand of the Philistines: and there was peace *m* between Israel and the Amorites *n*.

l By the *Philistines*, who, it seems, were frighted into this Restitution by their dread of *Samuel*, and of the Divine Vengeance. *Object.* The *Philistines* had Cities and Garisons in *Israel*'s Land after this time; as 1 *Sam.* 10. 5. and 13. 3. *Answ.* Either therefore those places were not any of these here mentioned; for it is not said, That all their Cities were restored; but only indefinitely, *the cities*, and those limited to a certain compass, *from Ekron to Gath*; or some of the Cities now restored by the *Philistines*, were afterwards retaken by them. *m* An agreement for the Cessation of all acts of Hostility. *n* i.e. The *Canaanites*, oft called *Amorites*, because these were formerly the most Valiant and Terrible of all those Nations, and the first Enemies which the *Israelites* met with, when they went to take Possession of their Land. They made this Peace with the *Canaanites*, that they might be more at leisure to oppose the *Philistines*, now their most Potent Enemies.

15 And Samuel judged Israel all the days of his life *o*.

o For though *Saul* was King in *Samuel*'s last days, yet *Samuel* did not then quite cease to be a Judge, being so made by God's extraordinary Call, which *Saul* could not destroy; And therefore *Samuel* did sometimes, upon great occasions, though not ordinarily, exercise the office of a Judge after the beginning of *Saul*'s Reign; as *Chap.* 11. 7. and 15. 32, 33. And the years of the Rule of *Saul* and *Samuel* are joyned together, *Act.* 13. 21. *Qu.* How doth the Office of a Judge agree with *Hannah*'s Vow, whereby she devoted him to a perpetual attendance upon the Lord's Service? *Answ.* This was not inconsistent with her Vow, which consisted of two Branches, the one more general, that he should be given, or lent to the Lord all his days, 1 *Sam.* 1. 11, 28. which the faithfully executed, leaving him wholly to the Service and disposal of the LORD, who thought fit to employ him in this way; and, if any thing therein was contrary to that Vow, could undoubtedly dispense with it, as being his own right only; the other more particular, that *no Rasor should come upon his head*; nor doth it appear that this part was violated; or if it was, it was done by Divine Dispensation.

† Heb. *and he circuited*

16 And he went from year to year † in circuit to Bethel *p*, and Gilgal *q*, and Mizpeh *r*, and judged Israel in all those places *s*.

p Either a place known by that name: or *the house of God*; to wit, *Kirjath-jearim*, where the Ark was. *q* In the Eastern Border. *r* Towards the West. *s* He went to those several places, partly in compliance with the People, whose convenience and benefit he was willing to conciliate with his own trouble, making himself an itinerant Judge and Preacher for their sakes; and partly, that by his presence in several parts, he might the better observe, and rectifie all sorts of miscarriages against God or Men.

17 And his return *was* to Ramah: for there *was* his house, and there he judged Israel, and there he built an altar unto the LORD *t*.

t That by joyning Sacrifices with his Prayers, he might the better obtain direction and assistance from God upon all emergencies. *Object.* It was unlawful to build another Altar for Sacrifice besides that before the Tabernacle, *Deut.* 12. 5, 13. *Answ.* This was in part excused by the confusion of those times, wherein the Tabernacle and its Altar were Destroyed; as is most probable; but most fully, because this was done by Prophetical Inspiration, and Divine Dispensation, as appears by God's approbation and acceptance of the Sacrifices offered upon it.

CHAP. VIII.

Samuel makes his sons Judges over Israel: Their Names: And ill Government, 1,—3. *The People ask a King: Samuel is grieved: Prays:* 4,—5. *God is displeased with the People: But commands Samuel to hearken to them,* 7,—9. *And to represent to them the Tyrannical Government of Kings, which he doth,* 10,——18. *The People continue in their Request: God commandeth Samuel to yield to them,* 19,—22.

AND it came to pass when Samuel was old *a*, that he made his sons Judges *b* over Israel.

a And so unable for his former Travels and Labours. *b* Not Supreme Judges, for such there was to be but one, and that of God's chusing; and *Samuel* still kept that Office in his own hands, *Chap.* 7. 15. but his Vicegerents or Deputies, who might go about and determine matters, but with reservation of a right of Appeals to himself. He advanced his Sons to this place, not to much out of Parental Indulgence, the fad effects whereof he had seen in *Eli*; but because he had doubtless instructed them in a singular manner, and fitted them for the highest Employments; and he hoped that the Example he had set them, and the Inspection and Authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their Trust.

2 Now the name of the first-born was Joel, and the name of his second Abiah: *they were* judges in Beer-sheba *c*.

c In the Southern border of the Land of *Canaan*, where he placed his Sons, because these parts were very remote from his house at *Ramah*; where, and in the neighbouring places *Samuel* himself still executed the Office of the Judge; tending his Sons to reside and judge in distant places, for the ease and convenience of the People.

3 And his sons walked not in his ways, but turned aside after lucre, and * took bribes *d*, and perverted judgment.

* Deut. 16. 19.

d Opportunity and temptation drew forth and discovered that Corruption in them, which till now was hid from their Father, and, it may be, from themselves.

4 Then all the elders *e* of Israel gathered themselves together, and came to Samuel unto Ramah.

e Either for Age, or Dignity, and Power.

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways *f*: now * make us a king to judge us *g*, like all the nations *h*.

* Heb. *ſet us.* Act. 13. 21.

f They feared, that *Samuel* would not live long; and that either through infirmity and indulgence might leave the Government in his Sons hands; or that they would invade and keep it, after their Father's Death; and therefore they joynly make their Complaints against them, and procure their removal from their places. Thus they are brought low, and crushed by those very wicked ways by which they designed to Advance and Establish themselves. So true is it, That Honesty is the best Policy, and Unrighteousness the greatest Folly. *g* Their conclusion out-run their Premises, and their Desires exceed their Reasons or Arguments, which extended no further than to the removal of *Samuel*'s Sons from their places, and the procuring some other just and prudent assistance to *Samuel*'s Age. Nor was the grant of their Desire a Remedy for their Disease, but rather an aggravation of it. For the Sons of their King might and were likely to be as corrupt as *Samuel*'s Sons; and, if they were, would not be so easily removed as these were. *h* i.e. As most of the Nations about us have. But there was not the like reason; because God had separated them from all other Nations, and cautioned them against the imitation of their Examples, and had taken them into his own immediate Care and Government; which priviledge other Nations had not.

6 ¶ But the thing † displeased Samuel *i*, when they said, Give us a king to judge us: and Samuel prayed unto the LORD *k*.

† Heb. *was evil in the eyes of* Mal.

i Not their complaint of his Sons, but their desire of a King, as is apparent from the following Words, and from the whole course of the Story. Which was so grievous to him; partly, because of their Injustice and Ingratitude to himself, whose Government, though it had been so sweet and beneficial to them, they plainly threw themselves weary of; and principally, because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after Changes, which were the manifest causes of this Desire; and because of that great servitude and misery, which he wisely foresaw the People would hereby bring upon themselves, as he particularly informs them, v. 11, &c. *k* For the Pardon of their Sin, and desire of direction and help from God in this great affair.

7 And the LORD said unto Samuel, Hearken unto the voice of the people *l* in all that they say unto thee: for they have not rejected thee *m*, but * have rejected me *n*, that I should not reign over them *o*.

* Chap. 15. 23.

l God grants their desire in Anger, and for their Punishment, as is affirmed, *Hoſ.* 13. 11. Compare *Numb.* 22. 13, 20. *Deut.* 1. 22. *Pſal.* 77. 20. *m* i.e. Not thee only, nor principally. Compare *Gen.* 32. 28. *Exod.* 16. 7. *Hoſ.* 6. 6. *Mat.* 10. 20. *n* This injury and wit, by my immediate and peculiar Government, which was the great honour, safety, and happiness of this People, if they had had wit to know it, or hearts to prize it. And all the Infelicities of *Israel*, under this kind of Government, did not proceed from the Nature of the Government, but from the ungovernableness and wickedness of the People, which, they might be sure, would produce the same or greater Calamities under their kingly Government. *Qu.* First, Did not God Reign over them when they had Kings? *Anſ.* Yes, in a general way, but not in such a peculiar manner as he did by the Judges, who were generally raised and called by Gods particular Appointment, Endowed and Sanctified by his Spirit, directed and assisted by his special Providence upon all Emergencies; whereas all things were for the most part contrary in their Kings. *Qu.* Secondly, Was it simply unlawful for the People to desire a King? *Anſ.* No, as appears from *Deut.* 17. 14. but herein was their Sin, That they desired it upon sinful grounds, of which see on v. 7. and in an imperuous manner, and at an unseasonable time, and without asking Leave or Advice from God; which in so weighty and difficult a Case they could not neglect without great Sin.

8 According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee *p*.

p Thou fareſt no worse than my self. This he speaks for *Samuel*'s Comfort and Vindication.

9 Now

9 Now therefore hearken unto their voice: * howbeit, yet protest solemnly unto them *q*, and shew them the manner of the king *r* that shall reign over them.

* Heb. *only.*

q i.e. Of the Kings which they desire like the Kings of the Gentiles. He speaks not of the just Authority, or the right of a King, but of their Practices, as is evident from divers of the following particulars, which are expressly forbidden and condemned as injurious, as we shall see.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he said, This will be † the manner of the king that shall reign over you: he * will take your sons *s*, and appoint *them* for himself, for his chariots, and *to be* his horsemen *t*, and *some* shall run before his chariots.

† Heb. *The judgment of the king.*

* Heb. *will set.* Act. 13. 21.

s To wit, Injuriously and by Violence, as this *Hebrew* word is oft us'd, 1 *Sam.* 22. 9. and 27. 56. *Jer.* 5. 5. and so it must be here; because otherwise the King would have no more privilege than any of his Subjects; for any Man might take a Son with his own or Parents consent. *t* Or, *and for his Horſes*, for so the *Hebrew* word *Parash*, sometimes signifies, as *Iſa.* 21. 7, 9. and 28. 28. to ride his Horse.

12 And he will appoint him *u* captains over thousands, and captains over fifties, and *will set them to* ear his ground, and to reap his harvest *x*, and to make his instruments of war, and instruments of his chariots *y*.

u Heb. *To*, or *for himself*; Emphatically, i.e. for his own fancy, or glory, or conveniency, or evil design, and not only when the necessities of the Kingdom or Commonwealth require it, as the Judges did. And though this might seem to be no incumbrance, as it is here expressed, but an honour and advantage to the Persons so advanced, yet even in them that Honour was accompanied with great Dangers, and pernicious Snares of many kinds, which those faint shadows of Glory could not recompence; and as to the publick, their Pomp and Power proved very Burthensome and Destructive to the People, whose Lands and Fruits were taken from them, and bestowed upon these, for the support of their State, as it follows below, v. 14, 15. *x* At is own pleasure, and without their consent, when possibly their own Fields required all their time and pains. *y* He will press them for all sorts of his work, and that upon his own terms.

13 And he will take your daughters *z to be* confectioners, and *to be* cooks, and *to be* bakers.

z Which would be more grievous to their Parents, and more dangerous to themselves, because of the tenderness of that Sex, and liableness to many injuries.

14 And † he will take your fields *a*, and your vineyards, and your oliveyards, *even* the best of *them*, and give *them* to his servants *b*.

† Heb. *they will take.*

a To wit, by fraud or force, as *Ahab* did from *Naboth*. *b* He will not only take the Fruits of your Lands for his own use, but will take away your Possessions to give to his Servants.

15 And he will take the tenth *c* of your seed, and of your vineyards, and give to his † officers *d*, and to his servants.

† Heb. *eunuchs.*

c Besides the several Tenths which God hath reserved for his Service and Servants, he will, when he pleaseth, impose another Tenth upon you. *d* Heb. *to his Eunuchs*, which may be properly understood, and may imply a further injury, that he should against the command of God, make some of his People Eunuchs; and take some into his Court and Favour, which God would have cast out of the Congregation.

16 And he will take your men servants, and your maid servants, and your goodliest young men, and your asses, and put *them* to his work *e*.

e By constraint, and without sufficient recompence.

17 He will take the tenth of your sheep, and ye shall be his servants *f*.

f i.e. He shall use you like Slaves, and deprive you of that liberty which you now enjoy.

18 And ye shall cry out in that day *g*, because of the king which ye shall have chosen you; and the LORD will not hear you in that day *h*.

g Ye shall bitterly mourn for the sad Effects of this horrid desire of a King. *h* Because you will not hear him, nor obey his Counsel in this Day. Compare *Prov.* 1. 24, &c. *Zech.* 7. 13.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel: and they said, Nay *i*, but there shall be a king over us *k*:

i i.e. Those things shall never be, there are but vain Suppositions to affright us from our purpose. Thus they are not ashamed to give *Samuel* the lye, of whose Modesty, Integrity, and Prophetical Spirit, they had so great assurance, as if he had no good Oracle pretences merely to keep the power in his own and his Sons hands. *k* We will have a King, whatsoever it cost us, although all thy Predictions should be verified.

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

m He repeated them privately between God and himself; partly, for his own Vindication and Comfort; and partly, for a Foundation for his Prayers to God, for direction and assistance in this difficult case.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city *n*.

n Retire your selves to your several dwellings, till you hear more from me in this Matter. For God hath heard your cries, and will give way to your Irregular and Obstinate desires: and consequently I shall take upon God for the determination of the Person, which he hath wholly reserved to himself, as for Judges, so for the King also, *Deut.* 17. 15. and for the Regulation of all the Circumstances.

CHAP. IX.

The Genealogy of Kish. 1. *Saul's Person.* 2. *He is sent to seek the Father's Asses.* 3. *He Travels through the Country, and finds them not,* 4, 5. *By the Counsel of his Servant, is directed to the Prophet of Zuph, young Maidens,* 11,——14. *According to God's Declaration,* 15,——17. *He comes to Samuel, who treats him entertainedly him at the Feast: Tells him the Asses were found: he should be King,* 18,—20. *Saul's Amazement,* 21. *Samuel gives him the highest place: and a peculiar Dish: Entertains him at his House. After secret Communication leadeth him on the way: The servant goes before: Saul stands still with Samuel,* 25,—27.

NOW there was a man of Benjamin, whose name *was* * Kish *a*, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite *b*, a mighty man of power *c*.

* Heb. *and there was a man.*

a Obj. His Name was *Ner*, 1 *Chron.* 8. 33. and 9. 39. *Anſ.* Either his Father had two Names, as was usual among the *Hebrews*; or *Kish* was really his Father that bore that Name, and *Ner*, the Brother of *Kish*, 1 *Sam.* 14. 51. 1 *Chron.* 9. 39. would be his Father, because upon the Death of *Kish*, he took the care of his Education, and brought him up as his own Son. *b* Heb. *the Son of a man of Jemini*, i.e. either of *Benjamin*: or of a Place, or of a Man called [illegible] *c* i.e. A man of great courage and strength: which tends to his commendation: Otherwise, a Man of great Wealth. But that seems confuted by *Saul*'s words below, v. 21. and the Poverty consisting of him, *cap.* 10. 27.

2 And he had a son whose name *was* Saul, a * choice young man, and a goodly: *he was* [illegible] not a man of the children of Israel a goodlier [illegible] than he: from his shoulders and upward [illegible] than any of the people *a*.

* Heb. *bachur*, i.e. comely and serviceable, as this word is [illegible] *Gen.* 6. 2. as *Eſth.* 2. 2. pure for deformed, [illegible] was much valued in a King in Ancient Times, and in [illegible] Countries.

3 And the asses of Kish, Saul's father, were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

f Which were there of great price and use, [illegible] because of the scarcity of Horses [illegible] held unworthy of Saul's feeding, as [illegible] when Simplicity, Humility, and Industry were in [illegible] Persons or Quality.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land † of the Benjamites, but they found *them* not.

† Or, *the Benjamites.*

5 And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return, lest my father leave caring for the asses, and take thought for us.

g A part of the Tribe of *Ephraim*, which bordered upon *Benjamin*; and therefore they could [illegible] other, and back again, as they [illegible]

h In which was *Ramah*, called also [illegible] *Samuel*, the place of *Samuel*'s Birth and Residence, 1 *Sam.* 1. 19. and 7. 17.

6 And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith * cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

* Heb. *is coming.*

i A Prophet of the Most High, [illegible]

k The Prophet.

confirmed by the Event. *l* The Course we should take to find the Asses. He saith, *peradventure*, because he doubted whether so great a Prophet would seek, or God would grant him a Revelation concerning such mean matters: Although sometimes God was pleased herein to condescend to his People, to cut off all pretence or occasion of seeking to Witches or Heathenish divination. See 1 *Kings* 14. 2. 2 *Kings* 1. 3.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the
†Heb. *is gone out of, &c.* bread † is spent in our vessels *m*, and *there is* not a present to bring to the man of God *n*: What † have we?

m This he saith, because Bread was not unusually given by way of present, as we see 1 *Sam.* 10. 3, 4. Or *Bread* is put for all manner of Provisions, as is frequent, and among these they might have something not unfit, in these plain Times, to make a Present of, as Clusters of Raisins, or Cakes of Figs, such as *Abigail* presented to *David*, 1 *Sam.* 25. 18. See also 1 *Kings* 14. 3. 2 *Kings* 4. 42. *n* Such Presents were then made to the Prophets, 1 *Kings* 14. 2, 3. 2 *Kings* 5. 15. and 8. 8. either as a Testimony of Respect to him as their Superiour; upon which account Subjects made Presents to their Kings, 1 *Sam.* 10. 27. And the *Persians* never came to their King, without some Gift: or, as a grateful acknowledgment of his Favour: or, for the support of the Prophets themselves: or, of the Sons of the Prophets: or, of other Persons in want, known to them.

8 And the servant answered Saul again, and said,
†Heb. *there is found in my hand.* Behold, † I have here at hand the fourth part of a shekel of silver *o*, *that* will I give to the man of God to tell us our way.

o Which was near a Groat. Which, though now it may seem a contemptible Gift, yet in those Ancient Times it was certainly of far more worth, and better accepted than now it would be, when the Covetousness, and Pride, and Luxury of men, hath raised their expectations and desires to far greater things.

9 (Before time in Israel, when a man went to enquire of God *p*, thus he spake, Come, and let us go to the Seer: for *he that is* now *called* a Prophet, was before time called a Seer *q*.)

p Or, a Man of God, which signified the same thing. *q* Because he did discern, and could discover things secret and unknown to others. And these are the words, Either, First, of some later Sacred Writer, which, after Samuel's Death, inserted this Verse. Or, Secondly, Of *Samuel*, who, being probably 50 or 60 Years Old at the Writing of this Book, and speaking of the State of things in his first Days, might well call it *before-time*. Or rather, Thirdly, Of *Saul's* Servant, who might be now stricken in Years, and might speak this either by his knowledge of what was in his Juvenile Years, or upon the Information of his Father or Ancestors. And to it is a fit Argument to dissuade *Saul* to go to the Man of God, that he might shew this the rather, and where the Asses were, because he was likely to learn them for the Prophets were anciently called *Seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgar y called Prophets, but *Seers* only; whereas now, and afterwards, they were called *Seers*, yet they were more commonly called *Prophets*.

†Heb. *thy word is good.* 10 Then said Saul to his servant, † Well said, come let us go: so they went unto the city, where the man of God *was*.

†Heb. *the ascent of the city.* 11 ¶ *And* as they went up † the hill to the city, they found young maidens going out *r* to draw water, and said unto them, Is the Seer here?

r i.e. Out of the City, and down to the bottom of the Hill, where the Fountain or River was.

12 And they answered them, and said, He is: behold, *he is* before you, make haste now: for he
†Or, *feast.* came to day to the city *s*; for *there is* a † sacrifice *t* of the people *u* to day in the high place *x*.

s She so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his Circuit, described 1 *Sam.* 7. 16, 17. and was now returned to his own House in *Ramah*, as he used to do, and so the implies they come in a good and seasonable time to meet with him. *t* Otherwise, *Feast*: But it seems to be understood of a Sacrifice. First, Because so the *Hebrew* word signifies most properly, and most frequently. Secondly, Because this Eating was in the *High place*, which was the common place for Sacrifices, but not for private Feasts. Thirdly, The Prophets presence was not so necessary for a Feast, as for a Sacrifice. *u* So this Sacrifice is called, because this was a publick Solemnity, and possibly the New Moon, when the People brought several Sacrifices; to wit, Peace-offerings, whereof part fell to the Officer's share; and of these parts united together, they here made a common Feast; not without *Samuel's* direction, who being forewarned the day before, by God, of *Saul's* coming, made the Feast more solemn for his entertainment, v. 22, 23, 24. *x* Upon the Hill mentioned, v. 11. and near the Altar which *Samuel* built for this kind of use, 1 *Sam.* 7. 17. by Divine Dispensation, as was there Noted. Otherwise to Sacrifice in High places was forbidden by the Law, after the Building of the Tabernacle.

13 Assoon as ye be come into the city, ye shall straightway find him *y*, before he go up to the high place to eat *z*: for the people will not eat until he come, because he doth blefs the sacrifice *a*, *and* afterwards they eat that be bidden: Now there-
†Heb. *to day.* fore get ye up *b*, for about † this time ye shall find him.

y At Home and at leisure. *z* The Relicks of the Sacrifices, according to the manner. *a i.e.* Either, First, The Meat left of the Sacrifice, which is the matter of the following Feast; as this is commonly understood. Or rather, Secondly, The Sacrifice it self: For what reason is there to depart from the proper signification of the Word? For that the Sacrifices under the Law were accompanied with Confession, or Petition, or Thanksgiving, may be gathered from divers places of Scripture, as *Levit.* 5. 5. and 16. 21. *Numb.* 5. 7. *Luk.* 1. 10. And who so proper to perform this work, as *Samuel*, an eminent Prophet? And the *Blessing* of this Sacrifice seems to have consisted both of Thanksgiving, this being a Thank-Offering, and of Prayer to God for his acceptance, *Psal.* 20. 3. *b* With speed, left he be far down before you come.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out *c* against them, for to go up to the high place.

c Out of his own House, just as they passed by.

15 ¶ * Now the LORD had † told Samuel in
†Heb. *uncovered his ear.* his ear *d*, a day before Saul came *e*, saying,

d i.e. Secretly. *e* That he might prepare himself for Saul's reception.

16 To morrow about this time I will send thee a man *f* out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines *g*: for I have looked upon my people *h*, because their cry *i* is come unto me.

f I will by my secret Providence so dispose of matters, and of the Hearts of *Saul* and his Father, that *Saul* shall come to thee, though with another Design. *g* For though they were now most pressed with the *Ammonites*, as we read *chap.* 12. 12. yet they looked upon these as a Land-Flood, which they hoped would be soon up, and soon down again: but the *Philistines*, their constant, inveterate, and nearest Enemies, they most dreaded. And from these *Saul* did in some measure save them, and should have saved them much more, if his and the Peoples manifold Sins had not hindred it. *h* To wit, with Compassion and Resolution to help them. An usual Synecdoche. *i i.e.* Their earnest Prayers to me for help.

17 And when Samuel saw Saul, the LORD said unto him *k*, Behold the man whom I spake to thee of; this same shall † reign over my people.
†Heb. *restrain, &c.*

k In his Ear, as before, v. 15. by secret instinct, so as none but he could hear it.

18 Then Saul drew near to Samuel in the gate *l*, and said, Tell me, I pray thee, where the Seers house *is*.

l The Gate, either First, Of *Samuel's* House. But he was come out thence before, v. 14. Or rather, Secondly, Of the City, for the word *Gate* being put by it self, according to reason and common use, must be understood of the most eminent in its kind, which the *Gate* of the City is. And through this Gate *Samuel* seems now to have been passing to go to the High-Place, which probably was without the City: and there he makes a stand, to hear what these Persons now approaching to him, were about to speak.

19 And Samuel answered Saul, and said, I *am* the Seer: Go up before me unto the high place, for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that *is* in thine heart *m*.

m Either all that thou desirest to know, as concerning the Asses: or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayst be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

20 And as for thine asses that were lost † three
†Heb. *to day.* days ago, set not thy mind on them *n*, for they are found: And † on whom *is* all the desire of Israel? *is it* not on thee, and on all thy fathers house?
†*Or, for whom is it.*

n Trouble not thy mind about them. *o* Who is he that shall be that Thing or Person which all *Israel* desire to have, to wit, a King? *p* That Honour is designed for thee, and, after thy Death, for thy Family or Posterity, if by thy Sin thou dost not cut off the Entail.

21 And Saul answered and said, *Am* not I a
†Heb. *the smallest of the tribes.* * Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou
†Heb. *so to me.* † so to me?

q For to indeed this was, having been all cut off except 600, *Judg.* 20. which Blow they never recovered, and therefore they were scarce reckoned as an inferr Tribe, but only as a Remnant or Fragment of a Tribe; and, being Ingrafted into *Judah*, in the division between the Ten Tribes and the Two, they in some sort lost their Name, and they, together with *Judah*, were accounted but one Tribe, as 1 *Kings* 11. 32, &c. *r i.e.* One of the least; obscure and inconsiderable, in comparition of divers others. Whence it may seem that *Saul's* Family was not so Noble and Wealthy, as some imagine. See on *w.* 1. *s* Why dost thou feed me with vain hopes of the Kingdom?

22 And Samuel took Saul and his servant *t*, and brought them into the parlour, and made them sit in the chiefest place *u* among them that were bidden, which *were* about thirty persons.

t Whom

t Whom he honoured for *Saul's* sake: thereby both giving all the Guests occasion to think how great that person was, or should be, whose very Servant was advanced above the Chief persons of the City, who were doubtless present upon this occasion; and shewing how far himself was from envying *Saul* that Honour and Power, which was to be translated from him to *Saul*. *u* Thereby to raise all their expectation, and to prepare them for giving that Honour to *Saul*, which his approaching Dignity required.

23 And Samuel said unto the cook, Bring the portion which I gave thee *x*, of which I said unto thee, Set it by thee.

x Or, *I appointed* or *disposed to thee*; *i.e.* which I had thee reserve for this use.

24 And the cook took up the shoulder *y*, and *that* which *was* upon it *z*, and set *it* before Saul: and *Samuel* said, Behold, that which is ‖ left *a*, set *it* before thee, and *eat*: for unto this time *b* hath it been kept for thee, *since* I said *c*, I have invited the people *d*: so Saul did eat with Samuel that day.
‖ Or, reserved.

y To wit, the left Shoulder, for the right Shoulder was the Priests, *Lev.* 7. 32, 33. This he gives him, either, First, As the best and noblest part of the remainders of the Sacrifice: the best parts being usually given by the Master of the Feast to such Guests as were most honourable, or best beloved, as *Gen.* 43. 34. Or, Secondly, As a secret Symbol or Sign of that Burden which was to be laid upon *Saul*, and of that strength which was necessary for the bearing of it; the Shoulder being both the seat of burdens, and the subject of strength. *z* Something which the Cook by *Samuel's* order was to put upon it when it was dress'd, either for Ornament, or in the nature of a Sauce. *a* To wit, left of the Sacrifice: but fo all, or most of the rest of their Provisions were left: Or rather, *reserved*, or *laid by*, by my order, for thy eating; when the rest of the Meat was sent up, and disposed of as the Cook pleased. *b* Till thou shouldst come hither and fit down here: whereby thou maist know that thy coming hither was not unknown to me, and was designed by God for an higher purpose. *c* To wit, to the Cook, who was before mentioned, as the person to whose Care this was committed. *d i.e.* I have invited or designed fome persons, for whom I reserve this part. For since the word *People* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, v. 22. why may not the same word be understood of two or three persons whom *Samuel* specially invited, to wit, *Saul* and his Servant? So some learned Men understand this word *People*, of three Men, 2 *King.* 18. 36. And they further note, That in the *Arabick*, and *Æthiopick*, and *Persian* Languages, (all which are near a kin, both to themselves, and to the *Hebrew*, and do oft-times communicate their signification each to other:) the word that signifies *People*, is oft used for some few particular Persons. Or, if the word *People* be meant of the Chief of the People, mentioned above, v. 22. then *Samuel* was the Principal Author of this Sacrifice and Feast, and it was not a *Sacrifice of the People*, as it is rendred v. 12. but a *Sacrifice* and Feast made by *Samuel for the People*, as it should be rendred there: and the sence is, When I first spake or sent word to the Cook, that I had invited the People, first to joyn with me in my Sacrifice, and then to partake with me of the Feast, I then had him reserve this part for thy use.
†Heb. *to the time appointed, &c.*

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul *e* upon the top of the house *f*.

e Concerning the Kingdom designed to him by God, and his Duty to expect it patiently, till God actually called him to it; and to administer it Prouly, and Justly, and Valiantly. *f* Which was that after the manner, *Deut.* 22. 8. and so fit for walking, and for secret Prayers, *Dan.* 6. 10. *Acts* 10. 9. or any private and familiar Discourses among Friends.

26 and they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house *g*, saying †, Up, that I may send thee away *h*: and Saul arose, and they went out both of them, he and Samuel abroad *i*.
†*After your ass, &c.*

g A second time, to impart something more to him. *h* Prepare thy self for thy Departure and Journey. *i* *Samuel* accompanying *Saul* part of his way.

27 *And* as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us *k*, (and he passed on) but stand thou still † a while, that I may shew thee the word of God *l*.
†*Heb. to-day.*

k That thou and I may speak privately of the matter of the Kingdom. Which *Samuel* hitherto endeavoured to conceal, lest he should be thought now to impose a King upon them, as before he denied one to them; and that it might appear by the Lot stemmed in the next Chapter, that the Kingdom was given to *Saul* by God's Destination, and not by *Samuel's* Contrivance. *l i.e.* A Message delivered to me from God, which now I shall impart to thee.

CHAP. X.

Samuel anointeth Saul, 1. Confirms him by prediction of three Signs, 2—8. Saul prophesies, 9,—13. He cometh to his uncle: telleth him what Samuel had said concerning the asses, but concealeth the matter of the Kingdom, 14,—16. Samuel assembleth the people at Mizpeh, 17,—20. Saul is chosen king by lot; but hideth himself; is d'scovered by God. His stature, 21,—23. Samuel presents him to the people, who receive him with shouting, 24. Samuel writeth the manner of the kingdom in a Book, 25. God inspires the people with reverence towards Saul: but the children of Belial despise him, 26, 27.

THen Samuel took a vial of oil, and poured *it* upon his head *a*, and kissed him *b*, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance *c*?

a Which was the usual Rite in the Designation, as of Priests and Prophets, so also of Kings, as 1 *Sam.* 16. 1, 13. 1 *King.* 1. 39. 2 *King.* 9. 1, 3, 6. whereby was signified the pouring forth of the Gifts of God's Spirit upon him, to enable him for the Administration of his Office, which he might expect, and should receive upon the discharge of his Duty. *b* Partly in token of that Reverence which he did owe, and that Subjection which he and all the People were shortly to perform to him, whereof Kissing was a sign, as Gen. 41. 40. 1 *King.* 19. 18. and partly, as a Testimony of his sincere Friendship and Affection to him, and how far he was from envying his Successor in the Supreme Dignity. *c i.e.* Over his own peculiar People. Whereby he admonisheth *Saul*, That this People were not so much his, as Gods; and that he was not to rule and manage them according to his own Will and Pleasure, but according to the Will and Mind of God.

2 When thou art departed from me to day, then thou shalt find two men by * Rachels sepulchre, in
* *Gen.* 35. 19. & 48. 7. the borders of Benjamin *d*, at Zelzah: and they will
1 *Sam.* 9. 4. say unto thee, The asses which thou wentest to seek,
†*Heb. the care of the asses.* are found: and lo, thy father hath left † the care of
†*Heb. is sorrowful.* the asses, and sorroweth for you, saying, What shall I do for my son?

d In the way to *Bethlehem*, *Gen.* 35. 19. which City was in *Judah*; and her Sepulchre might be either in *Judah*, or in *Benjamin*; for the possessions of those two Tribes were bordering one upon another, and oft intermixed together. See *Jos.* 15. 11.

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor *e*, and there shall meet thee three men going up to God to Bethel *f*, one carrying three kids, and another carrying three loaves of bread *g*, and another carrying a bottle of wine *h*.

e Not that at the foot of Mount *Tabor*, which was far from these parts; but another belonging to some other Place, or Man, called *Tabor*. *f* Properly so called, which was in *Ephraim*, where there was a noted high Place, famous for *Jacob's* Vision there, *Gen* 28. 19. where it is probable they offered Sacrifices, in this confused State of things, when the Ark was in one place, and the Tabernacle, if not destroyed, in another. Or, *to the House of God*, *i.e.* to *Kiriath-jearim*, where the Ark, the habitation of God, now was, 1 *Sam.* 7. 1, 2, 16. *g* Which might be offered, either by themselves as *Levit.* 2. 4. or with other Sacrifices. *h* Which was poured forth in Drink-Offerings. See *Lev.* 23. 13. *Numb.* 15. 5.

4 And they will † salute thee, and give thee two
†*Heb. ask of the welfare.* loaves of bread *i*, which thou shalt receive of their hand.

i Two of those three designed for Sacrifice, supposing they could easily procure a supply of other Loaves at *Bethel*. But the more strange the Present was, the more fit it was for a sign of God's extraordinary Providence in *Saul's* Affairs.

5 After that thou shalt come to the hill of God *k*, where *is* the garison of the Philistines: and it shall come to pass, when thou art come thither to the city *l*, that thou shalt meet a company of prophets *m* coming down from the high place, *n*, with a psaltery, and a tabret, and a pipe, and a harp before them *o*, and they shall prophesie *p*.

k An Hill near *Geba*, or *Gibeah* of *Benjamin*, where a Garison of *Philistines* was, 1 *Sam.* 13. 3. called here *the Hill of God*, because it was a place devoted to the Service of God; either for Sacrifice, this being an *high place*, as it here follows; or, for a School or College of Prophets. *l* Adjoyning to that Hill. *m* By *Prophets* here, and in such like places, he understands Persons that did wholly devote themselves to Religious Studies and Exercises, such as Preaching, Praying, Praising of God, &c. For the term of *Prophesying* is not only given to the most eminent act of it, viz. foretelling things to come; but also to Preaching, as *Rom.* 12. 6. 1 *Cor.* 14. 31, 32. 1 *Thess.* 5. 20. and to the making or singing of Psalms, or Songs of Praise to God, as 1 *Chron.* 25. 1, 2, 3. And they that wholly attended upon these things, are oft called *Sons of the Prophets*, which were commonly combined into Companies or Colledges, as 2 *King.* 2. 3, 5. that they might more conveniently edifie and assist one another in God's Work. Which Institution God was pleased so far to honour and bless, that sometimes he communicated unto those Persons the knowledge of future things, as 2 *King.* 2. 3, 5. *n* Where, either, their habitation was, or they had now been offering Sacrifice. And although they used to perform this following Exercise, either in their College, or in the place of their Sacrifices; yet now they did it in the descent of the Hill, which probably was beside their Custom, and therefore more proper for a sign to *Saul* of a more than ordinary hand of God towards him. *o* Such Instruments of Musick being then used by Prophets and other Persons, for the exhilaration and excitation of their Spirits in God's Service. See 2 *King.* 3. 15. *p* Either sing God's Praises, or speak of the things of God.

6 And the spirit of the LORD will come upon thee *q*, and thou shalt prophesie with them, and shalt be turned into another man.

q Heb.

[illegible] when thefe ſigns [illegible] come unto thee, that thou do occaſion ſhall ſerve thee, for [illegible]

7 And let it be, when theſe ſigns are come unto thee, that thou do occaſion ſhall ſerve thee, for [illegible]

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to ſacrifice ſacrifices of peace-offerings: ſeven days ſhalt thou tarry till I come to thee *n*, and ſhew thee what thou ſhalt do.

n For, though it were mentioned and commanded, yet was not immediately to be performed: as is evident, partly from the whole courſe of this ſtory, which ſhews, That *Saul* and *Samuel*, and the People, *v.* 8. and at *Mitzpeh*, *v.* 17, &c. where *Saul* was choſen by God, and accepted by the People as King; and afterwards went to *Gilgal* there before the time here ſpoken of, *chap.* 11. 14, 15. and partly, by excepting that place with theſe, 13. 8, &c. where we find that *Saul* obeyed both the violation of this Command, two years after the giving of it, as appears from *chap.* 13. 1, 2. *Queſt.* How then is this to be underſtood? *Anſw.* 1. This may be given as a ſtanding Rule for Saul to obſerve while *Samuel* and he lived; That in caſe of any great future Difficulties, as the Invaſion of Enemies, *Saul* ſhould repair to *Gilgal*, and call the people thither, and tarry there ſeven days, which was but a reaſonable and neceſſary time for the aſſembling of the people, and for the coming of *Samuel* thither. For though this be related as but once done, *chap.* 13. yet *Joſephus* affirms, that it was to be conſtantly practiſed upon all ſuch occaſions. And *Gilgal* was choſen for this purpoſe as a very fit place; partly, becauſe that place was famous for the ſolemn renewing of the Covenant between God and *Iſrael*, *Joſ.* 4. and for other eminent Inſtances of God's Favour to them, the remembrance whereof was a notable Confirmation of their Faith; and partly, becauſe it was a very convenient place for the Tribes within and without *Jordan* to aſſemble, and conſult, and unite their Forces together upon ſuch occaſions. If you aſk, Why then *Saul* did not practiſe this Precept upon the firſt Invaſion of the *Ammonites*? It may be anſwered, That this was a Rule for *Saul*, when he and *Samuel* were together, whereas they were together in that Expedition, *chap.* 11. 12. and further, That neceſſity did excuſe the violation of this Precept then, becauſe *Saul* could not wait for *Samuel*, nor forbear fighting for ſeven days, as is evident from *chap.* 11. 3, 5, 10, 11. 2. Which I propoſe with ſubmiſſion to Learned and Judicious; That there is here added as another ſign to confirm his Faith, which is clear from the ſecond and three foregoing ſigns, he now forſakes it, and runs to God to give him ſigns to confirm their Faith from future [illegible] *Iſa.* 7. 13, 14. So the [illegible] *Iſa.* 39. 29. *Iſa.* 7. 13, 14. So the [illegible] Jeroboam, Ahaz, and the like. And the ſign I will add to ſtrengthen thy Faith, *Thou ſhalt* [illegible] and upon a great occaſion which [illegible] *I will come to thee to Gilgal, and there I will* [illegible] *Sacrifices*, &c. But when thou [illegible] before, *that I tarry there ſeven days*, and then *I will* [illegible] *I have ſaid*, and give thee neceſſary Inſtructions and Aſſiſtance in the manner ſhall require.

9 ¶ And it was ſo, that when he had turned his [illegible] to go from Samuel, God † gave him another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God † came upon him, and he propheſied among them.

a Here is an excerpt ſhewn of the two former ſigns is ſuppoſed, and that only of the third is expreſſed, becauſe this was more eminent and ſtriking than the former; the other were only tranſient Acts, which paſſed in private between two or three Perſons meeting together, and parting by one another; but this was a more permanent and more notorious ſign, done in a more ſolemn manner, and before many, and very conſiderable Witneſſes.

11 And it came to paſs, when all that knew him before-time, ſaw, that behold, he propheſied among the prophets, then the people ſaid † one to another, What is this that is come unto the ſon of of Kiſh? *Is* Saul *alſo* among the prophets?

a What means this ſtrange and prodigious Event? 2 A Man never inſtructed, nor exerciſed in, nor enclined to theſe matters; a Man ever thought either to look to his Father's Affes, than to bear a part in the Sacred Exerciſes of the Prophets.

12 And one † of the ſame place *a* anſwered, and ſaid, But who is their father *b*? Therefore it became a proverb, Is Saul alſo among the prophets?

a Heb. *one from* his [illegible] Or, of the company there preſent, or one of the Prophets there preſupoſing. *b* Who is the Father of all theſe Prophets of whom you ſpeak, and among whom Saul is one? Who is it that inſtructs and inſpires them with this Art, but God? They have it not from their Natural Parents, nor from their Civil Education, but by Inſpiration from God, who, when he pleaſeth, can inſpire Saul, or any other Man with the ſame skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for Teacher, or Inſtructor, as it is uſed, as *Gen.* 4. 20, 21. *Matth.* 23. 9. 1 *Cor.* 8. 15. And hence the Scholars are called *ſons of the Prophets*. *c* Often when any ſtrange, unlikely, or unexpected thing happened.

13 And when he had made an end of propheſying, he came to the high place *d*.

d Returning thither with the Prophets, there to praiſe God for theſe wonderful Favours, and to beg Counſel and Help from God in this high Buſineſs.

14 ¶ And Sauls uncle *e* ſaid unto him, and to his ſervant, Whither went ye? and he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

e Being there preſent, and obſerving this great alteration in his Nephew.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not *f*.

f Partly in obedience to *Samuel*, who obliged him to ſecrecy; partly, from an humble Modeſty which appeared in him, *v.* 22. and partly, in Prudence, leſt by an unſeaſonable publiſhing of it, he ſhould raiſe Envy in ſome, Diſbelief and Contempt in others, &c.

17 ¶ And Samuel called the people together unto the LORD *g* to Mizpeh *h*,

g To appear, before the Lord. So he ſpeaks, either, 1. Becauſe the Ark was carried thither upon this occaſion. Or, 2. Becauſe God is preſent in all the aſſemblies of his People, whereof this was an eminent one: See 2 *Chron.* 19. 6. *Pſal.* 82. 1. Or, 3. Becauſe they did in a manner erect a Tribunal for God; and intreated, and conſequently obtained his Preſence there to ſuperviſe and direct the whole buſineſs by his Sentence, which alſo he did, *v.* 25, &c. Note this Phraſe *Judg.* 11. 11. and 20. 1. *h* A City of *Benjamin*, *Joſ.* 18. 26. where all *Iſrael* had met before upon a publick and ſolemn occaſion, 1 *Sam.* 7. 5.

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms *i*, and of them that oppreſſed you.

i To wit, the neighbouring Kingdoms, which moleſted you from time to time.

19 And ye have this day rejected your God *k*, who himſelf ſaved you *l* out of all your adverſities, and your tribulations: and ye have ſaid unto him *m*, Nay, but ſet a king over us. Now therefore preſent yourſelves before the LORD by your tribes, and by your thouſands *n*.

k You this day declare, That you perſiſt in your former act of rejecting God's Government: See on *chap.* 8. 7. *l* Who by his own ſpecial Providence took Care to raiſe up Judges and Saviours for you, and to deliver you at all times, when you needed his help, and did not by your Sins diſtruſt it. *m* i.e. Unto me his Prieſt and Ambaſſador; and conſequently unto the Lord whom I repreſented, and in whoſe Name I ſpake and acted. *n* For each Tribe was divided into Thouſands, *Numb.* 10. 36. *Deut.* 33. 17. *Joſh.* 22. 14, 21. *Mic.* 5. 2. as in *England*, Counties are into Hundreds.

20 And when Samuel had cauſed all the tribes of Iſrael to come near, *o* the † tribe of Benjamin was taken *p*.

o Unto the place appointed for the caſting of Lots. Which Tribe was now preferred before *Judah*, becauſe the Kingdom was freely promiſed by God to *Judah*, and was to be given to him in leaſe; but now the Kingdom was in a manner forced from God, and given to them in anger, *Hoſ.* 13. 11. and therefore conferred upon an obſcure Tribe.

21 When he had cauſed the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the ſon of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath hid himſelf among the ſtuff *q*.

p Either by Chance or Providence, which was the uſual way of enquiry, *Numb.* 27. 21. 1 *Sam.* 2. 27. and 28. 6. Or by Samuel's or by his Prayer preceded an anſwer. *q* Among the Carriages of the Camp of the People there aſſembled. This he might do, becauſe he either had, or at leaſt would be thought to have a peculiar Faculty of his own unworthineſs, which was likely way to commend him to the People.

23 And

23 And they ran and fetched him thence, and when he ſtood among the people, he was higher than any of the people, from his ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD hath choſen, that *there* is none like him among all the people *r*? and all the people ſhouted, and ſaid, † God ſave the king *s*.

† Heb. *Let the king live.*

r As to the height of his Bodily Stature, which was in it ſelf commendable in a King, and ſome kind of indication of great Endowments of mind. *s* Heb. *Let the King live*; to wit, long and proſperouſly; for an afflicted Life is reputed a kind of Death, and is oft ſo called. Hereby they accept and own him for their King, and promiſe Subjection to him.

25 Then Samuel told the people the manner of the kingdom *t*, and wrote *it* in a book, and laid it up before the LORD *u*, and Samuel ſent all the people away, every man to his houſe.

t Not *the manner of the King*, of which he had ſpoken before, *chap.* 8. 11, &c. but *of the Kingdom*; to wit, the Laws and Rules by which the Kingly Government was to be managed; agreeable to thoſe mentioned *Deut.* 17. 16, &c. which peradventure *Samuel* did expound, and apply to their particular Caſe. *u* Before the Ark, or in the Sanctuary, where it was kept ſafe from depravation.

26 ¶ And Saul alſo went home to Gibeah *w*, and there went with him *y* a band of men, whoſe hearts God had touched *z*.

z Not being actually inaugurated into his Kingdom, he thought fit to retire to his former Habitation, and to live privately till he had an occaſion to ſhew himſelf in a more Publick and Illuſtrious manner, which he ſpeedily obtained. *y* To give him ſafe and honourable Conduct to his Houſe, though not to abide with him there, which did not ſuit with his preſent Circumſtances. *z* i.e. Either, 1. Diſpoſed or inclined to this work. Or, 2. Affected or renewed by his Grace and good Spirit working upon their Hearts; thoſe that feared God, and made conſcience of their Duty: for they are oppoſed to *the children of Belial* in the next Verſe. Theſe, though they did not deſire a King, as the generality of the People did; yet when God had given them a King, they were moſt forward to pay him that Reverence and Obedience which they owed him: both which proceeded from the ſame Principle, that they were in both caſes guided by God's Will; which was, that they ſhould not deſire a King in their Circumſtances; and yet, they ſhould obey him, when God had ſet a King over them.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents *b*: but † he held his peace *c*.

† Heb. *was as one that held his peace.*

a So mean a Perſon, and of the weakeſt of all the Tribes. *b* As Subjects in thoſe times and places uſed to do to their Kings: See 1 *King.* 10. 25. 2 *Chron.* 17. 5. *Matth.* 2. 11. and as *Saul*'s mean Condition, wherewith they upbraided him, required. *c* Thereby manifeſting his Prudence and Clemency, which was of great uſe in the beginning of his Government.

CHAP. XI.

Nahaſh beſiegeth them of Jabeſh-Gilead: offereth them a reproachful condition: they have ſeven days granted them to conſult and ſeek relief: they ſend meſſengers to Saul, 1,—5. He is provoked: ſends meſſengers to all the Iſraelites to come in to their help: they come to the number of three hundred and thirty thouſand men, 6,—8. He ſends word to the beſieged, who deceive Nahaſh: who with his army is ſlain, 9,—11. The people are ready to ſlay Sauls enemies: in which he oppoſeth them: he is inveſted in the kingdom at Gilgal, 12,—15.

THen a Nahaſh the Ammonite *b* came up *c*, and encamped againſt Jabeſh-Gilead *d*: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us *e*, and we will ſerve thee *f*.

a i.e. About that time; this Particle being uſed in ſome Latitude, as is frequent: for that this happened before, and was the occaſion of their deſire of a King, may ſeem from *chap.* 12. 12. Although it is poſſible, that *Nahaſh* his preparation, and declared intention of Warring againſt them, might cauſe that deſire, and that *Nahaſh* did not actually come againſt them (which is here related) till their King was choſen. *b* Either the ſame with him, 2 *Sam.* 10. 2. or his Father and Predeceſſor. *c* To War, probably to revenge and to recover their former great loſs by *Jephthah*, *Judg.* 11. 33. *d* Which was beyond *Jordan*, and near the *Ammonites*, who dwelt in part of *Arabia*. *e* To wit, upon good Conditions, ſo as we ſhall enjoy our Religion and Properties. *f* In other things we will be thy Subjects and Tributaries. The occaſion of this offer was, that they ſaw no likelihood of relief from their Brethren the *Iſraelites* in *Canaan*, who were remote from them, and then weak and divided, and ſcarce able to defend themſelves from the *Philiſtines*.

2 And Nahaſh the Ammonite anſwered them, On this condition will I † make *a covenant* with you, that I may thruſt out all your right eyes *g*, and lay it *for* a reproach upon all Iſrael.

† Heb. *cut this out.* Heb. *Covenant.*

g Partly for a Reproach, as it here follows; and partly, to diſable them from managing offenſive Weapons in Battel; for their left Eye ſerved only, or chiefly for Defence, being covered by their large Shields which then they uſed, and held in their left Hand. He leaves them one Eye, that they might be fit to ſerve him in any mean and baſe Office.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven days reſpite *h*, that we may ſend meſſengers unto all the coaſts of Iſrael: and then, if *there be* no man to ſave us, we will come out to thee.

† Heb. *Leave us.*

h Which it is very probable, and *Joſephus* and others affirm, That *Nahaſh* granted, out of a fooliſh ſelf-confidence, and contempt of the broken Condition of the *Iſraelites*, which he thought utterly unable to give them any relief; at leaſt, in ſo ſhort a time.

4 ¶ Then came the meſſengers to Gibeah of Saul *i*, and told the tidings in the ears of the people: and all the people lift up their voices, and wept *k*.

i Partly, becauſe it was not far from them: and partly, becauſe it belonged to the *Benjamites*, who had a ſpecial Obligation to take more care of that Place from whence they had their Wives, *Judg.* 21. 15, &c. And partly, becauſe *Saul*, their new choſen King, was there. *k* Both in compaſſion towards them, and for fear of themſelves, leſt it ſhould ſhortly be their own Lot.

5 And behold, Saul came after the herd out of the field *l*, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

l For being only anointed King, and not publickly inaugurated, nor owned, nor preſented by the generality of the People, nor having yet had opportunity of doing any thing worthy of his Place, he thought fit to forbear all Royal State, and to retire to his former private, and Country Life, which, howſoever deſpiſed in theſe latter, vain, ambitious, and ſhothful Ages of the World, was anciently in great eſteem among the *Greeks* and *Romans*, whoſe Princes and Generals did frequently exerciſe themſelves in it. Though ſome conceive that he now lived in ſome State, and that he had been in the Fields only to recreate himſelf, and that his coming after the Herd was but accidental, and is mentioned only to uſher in what follows of the Yoke of Oxen.

6 And the ſpirit of God came upon Saul *m*, when he heard thoſe tidings, and his anger was kindled greatly *n*.

m Inſpiring him ſuddenly with more than ordinary Courage, and Zeal, and Reſolution, to engage himſelf and the People for their Reſcue. Compare *Judg.* 3. 10. and 6. 34. and 11. 29. *n* Againſt *Nahaſh*, for ſo inſolent and barbarous a Propoſition.

7 And he took a yoke of Oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael *o*, by the hand of meſſengers, ſaying, Whoſoever cometh not forth after Saul, and after Samuel *p*, ſo ſhall it be done unto his oxen: and the fear of the LORD *q* fell on the people, and they came out † with one conſent.

† Heb. *as one man.*

o Wiſely conſidering, that the ſight of Mens Eyes do much more affect their Hearts, than what they only hear with their Ears. *p* Whom he joyns with himſelf, both becauſe he was preſent with him; as appears from *v.* 12. and that thereby he might gain the more Authority to his Command, and ſtrike the greater Terror into all Deſpiſers of it. *q* Either, 1. A great fear; great things being often thus expreſſed; as *Cedars of God*, *Mountains of God*, &c. Or, 2. A Fear ſent upon them by God, as *Gen.* 35. 5. that they ſhould not dare to deny their help.

8 And When he numbred them in Bezek, the children of Iſrael were three hundred thouſand *r*, and the men of Judah thirty thouſand *s*.

r This great Terror drew ſo many forth: which is not ſo ſtrange to him that knows what none deny, That the Land of *Canaan* contained vaſt Numbers of People in a little compaſs. *s* Who are numbred apart to their honour, to ſhew how readily they, to whom the Kingdom was promiſed, *Gen.* 49. 10. ſubmitted to their King, though of another and far meaner Tribe; and how willingly they were to hazard themſelves for their Brethrens Reſcue, although they might have excuſed themſelves from the neceſſity of defending their own Country from their dangerous Neighbours the *Philiſtines*.

9 And they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-Gilead, To morrow *t* by *that time* the ſun be hot, ye ſhall have † help. And the meſſengers came, and ſhewed *it*, to the men of Jabeſh, and they were glad.

† Or, deliverance.

t To wit, the day after your departure hence, or return home: for it ſeems probable, that ſome few days had been ſpent in the gathering and diſpoſing of the Forces, and bringing them towards thoſe parts.

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto you, and ye ſhall do with us all that ſeemeth good unto you *u*.

u They did, and might reaſonably and juſtly underſtand their own Condition before propoſed, *v.* 2. if none came to ſave them; which they were not now obliged to repeat, although they conceived, that their Enemies would underſtand it ambitiouſly, where Error therein they were no more obliged to Correct, than to prevent their Deſtruction. Nor did they tell any lye herein, but only concealed part of their Intentions, to render their Enemy more ſecure and fit for Ruine; which kind of Stratagems are uſual, and allowed by all Perſons.

11 And it was ſo on the morrow, that Saul put the people into three companies *w*, and they came into the midſt of the hoſt in the morning watch *x*, and ſlew the Ammonites, until the heat of the day: and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

A The

z That so Invading them on several sides with a great Force, he might both strike them with the greater Terror, and prevent their escape. y Having marched all the Day and Night before it.

* Chap. 10. 27. * Luke 19. 27.

12 ¶ And the people said unto Samuel, * Who *is* he that said, Shall Saul reign over us? * bring the men, that we may put them to death *a*.

z They did not say so in terms, as we may see, *chap.* 10. 0. 27. but this was the Design and Consequence of their Speech, as they rightly construe it. *a* Which till this time they were not able to do, because that Infection was then almost universal.

* 2 Sam. 19. 22.

13 And Saul said, * There shall not a man be put to death this day: for to day the LORD hath wrought salvation in Israel *b*.

b I will not destroy any of those whom God hath so graciously preserved; nor fully the Mirth of this glorious and comfortable Day with the slaughter of any of my Subjects: and therefore I freely forgive them. Wherein *Saul* shewed his Policy as well as his Clemency, this being the most likely way to gain his Enemies, and secure his Friends, and stablish his Throne in the Hearts of his People.

14 Then *c* said Samuel to the people, Come, and let us go to Gilgal *d*, and renew the kingdom there *e*.

c Whilst the People were together by *Jabesh-Gilead*, wherein *Samuel*'s great Prudence and Fidelity to *Saul* is evident. He suspended the Confirmation of *Saul* at first, whilst the generality of the People were dissatisfied and discontented at the meanness of his Person: and now when he had given such eminent proof of his Princely Vertues, and when the Peoples Hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work. *d* This place he chose, both because it was near, and, to most of them, in the way to their homes; and because thither the *Israelites* on this side, and beyond *Jordan*, might more easily repair; and because it was famous for publick Conventions there kept, and particularly, for the Covenant there renewed by *Joshua* between God and the People. *e i. e.* Confirm our former Choice, to prevent all such Seditious Expressions and Actions as we had experience of at the former Election.

15 And all the people went to Gilgal, and there they made Saul king *f* before the LORD *g* in Gilgal: and there they sacrificed sacrifices of peace-offerings *h*, before the LORD: and there Saul and all the men of Israel rejoyced greatly.

f i. e. they Recognized him, or owned and accepted him for their King by consent; for to speak properly, *Saul* was not made, or constituted King by the People, but by the Lord's immediate Act; see *chap.* 8. 5. and 10. 1. *g* Who was there present in a special manner; both because the People of the Lord were there Assembled, and because there was an Altar, as the following Sacrifices shew. The same Phrase is used *chap.* 10. 17. and 14. 18. *h* Partly to praise God for so glorious a Victory, and for the firm Settlement of the distracted Kingdom; and partly, to implore the Presence and Assistance of God to the King and Kingdom, in all their Affairs and Exigencies.

CHAP. XII.

Samuel having appointed a King unto the people: testifieth his own Integrity, to which they witness, 1—5. *He setteth before them the sins of their ancestors: and their own sin in asking a King,* 6—13. *Comforts them if they will obey the Lord: threatneth the disobedient: terrifies them by thunder in harvest: they confess their sin, and desire to be reconciled to the Lord,* 14.—19. *He comforts and exhorts them to fear and serve the Lord: promising also to pray for them,* 20.—25.

AND Samuel said unto all Israel *a*, Behold, I have hearkned unto your voice in all that ye said unto me, and have made a king over you.

a Whilst they were assembled together in *Gilgal*. And this is another instance of *Samuel*'s great Wisdom and Integrity. He would not reprove the People for their Sin, in desiring a King, whilst *Saul* was raw, and weak, and unsettled in his Kingdom, and in the Peoples Hearts; left through their accustomed Levity, they should as hastily cast off their King, as they had passionately desired him, and so add one Sin to another; and therefore he chuseth this Season for it: partly, because *Saul*'s Kingdom was now confirmed and illustrated by an eminent Victory, and so the danger of rejecting him was out of doors; which Circumstance was also considerable for *Samuel*'s Vindication, that it might appear, that his following Reproof did not proceed from any selfish Respects or Desires, which he might be supposed to have of retaining the Power in his own Hands, but merely from the Conscience of his Duty, and a sincere Desire of all their Good; and partly, because the People *rejoiced greatly*, as is said in the next foregoing Verse; and upon this occasion applauded themselves for their desires of a King; and interpreted the Success which God had now given them, as a Divine Approbation of those Desires; whereby they were like to be hardened in their Impenitency, and might be drawn to many other Inconveniencies: *Samuel* therefore thinks fit to temper their excessive Joys, and to excite them to that Repentance and Holy Fear, which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the Curse of God upon their new King, and the whole Kingdom.

2 And now, behold, the king walketh before you *b*: and I am old and gray-headed *c*, and behold, my sons *are* with you *d*: and I have walked before you *e* from my childhood unto this day.

b Goeth out and cometh in before you; *i. e.* Buleth over you, as that Phrase signifies, *Numb.* 27. 17. *Deut.* 31. 2. 2 *Chron.* 1. 10. To him I have fully resigned all my Power and Authority, and do hereby renounce it, and own my self for a private Person, and one of his Subjects. *c* And therefore unable to bear the burden of Government, and feel my self greatly at ease to see it cast upon other Shoulders; and therefore do not speak what I am about to say, from envy of *Saul*'s Advancement, or from discontent at the Diminution of my own Power. *d* Or, among you, in the same State and Place, private Persons, as you are; if they have injured any of you in their Government, as you once complained, the Law is now open against them; any of you may accuse them, your King can punish them, I do not intercede for them, I have neither Power nor Will to keep them from receiving the just Fruits of their Misdemeanours. *e i. e.* Been your Guide and Governor; partly, as a Prophet; and partly, as a Judge.

3 Behold, here I *am*, witness against me *f* before the LORD, and before his anointed: * Whose ox have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed *g*? † or of whose hand have I received *any* † bribe *h* to blind mine eyes therewith? and I will restore it you *k*.

* Numb. 16. 15. Acts 20. 33. † Heb. ransom. † Or, shall hide mine eyes from.

f I here present my self before the Lord, and before your King, being ready to give an account of all my Administrations, and to make satisfaction for any injuries that I have done. And this Protestation *Samuel* makes of his Integrity, not out of Ostentation or Vain-glory; but partly, for his own just Vindication, that the People might not hereafter for the Defence of their own Irregularities, reproach his Government; partly, that being publickly acquitted from all Faults in his Government, he might more freely and boldly reprove the sins of the People, and particularly, that sin of theirs in defiring a King, when they had so little reason for it, and they had so just a Governor, from whom they might have promised themselves an effectual Redress of his Sons male-administrations, if they had acquainted him therewith; and partly, that by his Example he might tacitly admonish *Saul* of his Duty, and prevent his misunderstanding of what he had formerly said, *chap.* 8. 11, &c. and mistake that for the Rule of his just Power, which was only a Prediction of his evil Practices. *g* Whom have I wronged, either by Fraud and false Accusation, or by Might and Violence? *h* Heb. *Price of Redemption*, given to Redeem an unjust and lost Cause or Person, from that Righteous Sentence which they deserved. *i* That I should not discern what was right and just, or dissemble it as if I did not see it. Or, *that I should hide or cover mine eyes* (*i e.* wilfully wink at the plain truth) *for it*; *i. e.* for the Bribe; or, *for him*; *i. e.* for his sake. *k* Or, *and I will cover mine eyes for him*; *i. e.* I will take Shame to my self, and cover my Face as one ashamed to look upon him.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The LORD *is* witness against you *l*, and his anointed *is* witness this day, that ye have not found ought *m* in my hand: And they answered *n*, *He is* witness.

l To wit, if you shall at any time hereafter reproach my Government or Memory. Or rather, *against you*, that I gave you no cause to be weary of God's Government of you by Judges, or no desire a change of the Government; and therefore the Guilt of it wholly rests upon your selves. But this was only insinuated, and therefore the People did not fully understand his drift in it. *m* i. e. Any thing which I have gotten by Bribery or Oppression. *n* Heb. *he answered*; *i. e.* the whole People, who are here spoken of as one Person, because they answered thus with one Consent.

6 ¶ And Samuel said unto the people, *It is* the LORD that ‖ advanced Moses and Aaron *o*, and that brought your fathers up out of the land of Egypt.

‖ Or, made.

o That for your sakes raised, constituted, and exalted *Moses* and *Aaron*, to that great Power and Reputation which they had, and used, to deliver you.

7 Now therefore stand still, that I may reason with you *p* before the LORD, of all the † righteous acts *q* of the LORD, which he did † to you and your fathers.

† Heb. Righteousnesses. † Heb. with.

p Since God hath laid so great Obligations upon you, let us a little consider whether you have answered them. *q* Heb. *the Righteousnesses*; *i. e.* Mercies or Benefits; for so that word is oft used, as *Psal.* 24. 5. and 36. 10. *Prov.* 10. 2. and 11. 4. and that is the chief Subject of the following Discourse; some of their Calamities being but briefly named, and that for the illustration of God's Mercy in their Deliverances.

8 * When Jacob was come into Egypt, and your fathers † cried unto the LORD, then the LORD * sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place *r*.

* Gen. 46. 5, 6. † Exod. 2. 23. * Exod. 3. 10.

r In this Land: in which *Moses* and *Aaron* are said to settle them; partly, because they brought them into, and feated them in part of it, to wit, that without *Jordan*; partly, because they were, under God, the Principal Authors of their entring into the Land of *Canaan*; inasmuch as they brought them out of *Egypt*, conducted them thorough the Wilderness; and there by their Prayers to God, and Counsel to them, preserved them from utter Ruine, and gave Command and Direction from God for the distribution of the Land among them, and incouraged them to enter into it by promises and assurances of Success. And lastly, *Moses* substituted *Joshua* in his stead,

stead, and commanded him to carry them thither, and fear them there, which also he did.

9 And when they forgat the LORD their God *s*, * he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand * of the Philistines, and into the hand of the king * of Moab, and they fought against them *t*.

* Judg. 4. 2. * Judg. 13. 1. * Judg. 3. 13.

s i. e. They revolted from him, as it is explained v. 10. and carried themselves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable Favours, and their infinite Obligations to him. *Forgetting of God*, is oft put for all manner of Wickedness, whereof indeed that is the true cause. *See Isa.* 17. 10. *Jer.* 3. 21. *Ezek.* 22. 12. This he saith, partly, to Answer an Objection, That the reason why they desired a King, was, because in the time of the Judges they were at great uncertainties, and oft-times exercised with sharp Afflictions: to which he Answereth by Concession that they were so; but adds, by way of Reprotion, that they themselves were the cause of it, by their forgetting of God: So that it was not the fault of that kind of Government, but their transgressing the Rules of it; and partly, to mind them, that this their ungrateful Carriage towards God, was no new or strange thing, but an hereditary and inveterate Disease, that so they might more easily believe their own Guilt herein, and be more deeply humbled, both for their own, and for their Parents Sins. *t* To wit, with success, and subdued them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim, and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent * Jerubbaal, and Bedan *u*, and * Jephthah, and * Samuel *x*, and delivered you out of the hand of your enemies on every side, and ye dwelled safe *y*.

* Judg. 6. 32. * Judg. 11. 1. * Judg. 13. 2. * 1 Chap. 7. 15.

u This certainly is one of the Judges; and because there is no Judge so called in the Book of *Judges*, it is reasonably concluded, that this was one of the Judges there mentioned, having two Names, as was very frequent. And this was, either, First, *Samson*, as most Interpreters believe, who is called *Bedan*; *i. e.* in *Dan*, or of *Dan*, or the Son *Dan*, one of that Tribe, to signifie that they had no reason to distrust that God, who could, and did, raise so eminent a Saviour out of so obscure a Tribe. Or, Secondly, *Jair* the *Gileadite*, of whom *Judg.* 10. 3. which may seem left to agree, First, With the Time and Order of the Judges; for *Jair* was before *Jephthah*, but *Samson* was after him. Secondly, With other Scripture for among the Sons of a more ancient, and a famous *Jair*, of whom see *Numb.* 32. 41. we meet with one called *Bedan*, 1 *Chron.* 7. 17. which Name seems here given to *Jair* the Judge, to distinguish him from that first *Jair*. Thirdly, With the following words, which shew that this *Bedan* was one of those Judges who *delivered them out of the hand of their Enemies on every side*, and made them to *dwell safely*; which seems not so properly to agree to *Samson*, who did only *begin to deliver* Israel *out of the hand of the* Philistines; as was foretold of him, *Judg.* 13. 5. as to *Jair*, who kept them in peace and safety, in the midst of all their Enemies, as may be gathered from *Judg.* 10. 3, 4, 5, 6. And so did all the rest of the Judges here mentioned. *x* He speaks of himself in the Third Person, which is frequent in the *Hebrew* Tongue, as *Gen.* 4. 23. *Psal.* 132. 1, 10, 11. *Dan.* 1. 6. *Isa.* 1. 1. And he mentions himself not without just ostentation, but for his own just and necessary Vindication, and for the justification and inforcement of his following Reproof, to shew that he had not degenerated from his Predecessors, nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of Government in his days. *y* So that it was no Necessity, but meer Wantonness, that made you desire a Change.

12 And when ye saw that Nash the king of the children of Ammon came against you, * ye said unto me, Nay, but a king shall reign over us: when the LORD your God *were* your king *a*.

* Gen. 25. 14.

a See the Notes on Chapter 11. 1. *a i. e.* When God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your Ancestors have had plentiful experience; so that you did not at all need any other King; and your desire of another, was a manifest reproach against God, as if he were either grown Impotent, or Unfaithful, or Unmerciful to you.

13 Now therefore, behold the king whom ye have chosen *b*, *and* whom you have desired: and behold, the LORD hath set a king over you *c*.

b Though God chose him by Lot, yet the People are said to chuse him; either generally, because they chose that Form of Government: or particularly, because they approved of God's choice, *chap.* 10. 24. and confirmed it, *chap.* 11. 15. *c* He hath yielded to your importunate desire.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the † commandment of the LORD, then shall both ye, and also the king that reigneth over you, † continue following the LORD *d* your God.

† Heb. *Then shall* ——— *be*, (*i. e.* walk, or go) *after the Lord*; *i. e.* God shall still go before you, as he hath hitherto done, as your Leader or Governor, to Direct, Protect, and Deliver you; and he will not forsake you, as you have given him just cause to do. Sometimes this Phrase of *going after the Lord*, signifies a Man's Obedience to God; but here it is otherwise to be understood (as it is no new thing, for the same Phrase in several places, to be understood in quite different Senses;) and it notes not a Duty to be performed, but a Promise of a Privilege to be received upon the performance of their Duty; because it is opposed to a threatning denounced in case of Disobedience, in the next Verse.

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your fathers *e*.

e Who lived under the Judges; and you shall have no advantage in that Point by the change of Government, nor shall your King be able to Protect you against God's Displeasure.

16 ¶ Now therefore stand *f* and see this great thing which the LORD will do before your eyes.

f He intends not the Posture of their Bodies, but the Confidency of their Minds, by serious and fixed Consideration.

17 *Is it* not wheat-harvest to day *g*? I will call unto the LORD, and he shall send † thunder, and † rain *h*, that ye may perceive and see that your wickedness *i* is great, which ye have done in the sight of the LORD, in asking you a king.

† Heb. voices. † Heb. waters.

g At which time it was a rare thing in those parts to have Thunder or Rain, as the Scripture oft implies; and St. *Jerome* affirms, who was an Eye-witness of it; the Weather being more constant and certain in its Seasons there, and in divers other parts, than it is with us who live in Islands, as all Travellers inform us. *h* That by this unseasonable and pernicious Storm you may understand that God is displeased with you; and also how Foolishly and Wickedly you have done in rejecting the Government of that God, at whose Command are all things both in Heaven and in Earth.

18 So Samuel called unto the LORD, and the LORD sent thunder and rain that day: and all the people greatly feared the LORD, and Samuel *k*.

i Who had such great Power and Favour with God.

19 And all the people said unto Samuel, Pray for thy servants *k* unto the LORD thy God *l*, that we die not *m*: for we have added unto all our sins, *this* evil, to ask us a king *n*.

k For so we shall still own our selves to be, though we have got another Master. *l* Whom thou hast so great an Interest in, and canst so easily prevail with for any Mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him. *m* That this terrible Storm may be taken away, left our Persons and the Fruits of the Earth be all destroyed. *n* So horribly were they biassed with their Prejudices and Passions, that nothing but a Miracle could convince them of this particular Sin.

20 ¶ And Samuel said unto the people, Fear not *o*: (ye have done all this wickedness, yet turn not aside from following the LORD, but serve the LORD with all your heart:

o To wit, with a servile and despanding Fear, as if there were no Hope left for you.

21 And turn ye not aside *p*, for then *should ye go q* after vain *things r*, which cannot profit nor deliver; for they *are* vain.)

p To wit, after Idols; as they had often done before; and, notwithstanding this warning, did afterwards. *q* Or, *should ye turn aside*; which words are easily to be understood out of the foregoing Branch, such *Ellipses* being most frequent in Scripture, as *Deut.* 1. 4. 1 *King.* 14. 11. 2 *King.* 9. 27. * So Idols are called, *Deut.* 32. 21. *Jer.* 2. 5. and so they are, being meer *nothings*, 1 *Cor.* 8. 4. having no Divinity nor Power in them; no Influence upon us, nor Ule or Benefit to us. *i i. e.* Which will not only be unprofitable, but highly pernicious to you; the contrary Affirmative being understood under the Negative, as *Exod.* 20. 7. *Numb.* 21. 23. *Deut.* 2. 30.

22 * For the LORD will not forsake his people for his great Names sake *s*: because it hath pleased the LORD to make you his people *t*.

* Psal. 94. 14.

s i. e. For his own Honour, which would seem to suffer much among Men, if he should not preserve and deliver People in eminent Dangers; as if he were grown feeble, or forgetful, or inconstant, or unfaithful, or regardless of Human Affairs, or unkind to those who own and worship him, when all the rest of the World forsake him. Hence this Argument hath been oft pleaded with God, not without good success, as *Exod.* 32. 12. *Numb.* 14. 13, &c. And this reason God here alledgeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed; yet even in that case their Salvation would not be due to their Merits; but only the effect of God's Free Mercy. *t* To wit, out of his own Free Grace, without any desert of yours, as he saith, *Deut.* 7. 7. and 9. 5. and therefore he will not easily forsake you, except you thrust him away.

23 Moreover, *as for* me, God forbid that I should sin against the LORD, † in ceasing to pray for you: but I will teach you the good and the right way.

† Heb. from ceasing.

x Think not that because you have so highly disobliged and rejected me, that I will revenge my self, by neglecting to pray for you, or by Praying against you, as I have now done for your Conviction and Humiliation, and so for your Preservation; I am sensible it is my

Duty, as I am a Man, an *Israelite*, a Minister, a Prophet, to Pray for you. x Heb. *and I will*, &c. *i.e.* I will not only Pray for you, which is one Branch of my Duty; but will also Teach and Instruct you, which is the other Branch of it. And though you have cast me off from being your Judge and Ruler, yet I will not cease to be your Instructor and Monitor, to keep you from Sin and Destruction.

23 Only fear the LORD, and serve him *y* in truth with all your heart: for consider ‖ how great *things* he hath done for you *z*.

‖ Or, what *a great things*, &c.

y Otherwise neither my Prayer nor Counsels will stand you in any stead. z Or, *among you*, both at this time and formerly.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

Saul and Jonathan's foolish hand. Jonathan smiteth the garison of the Philistines at Gibeah: the people are called together at Gilgal, 1,——4. the Philistines great host: the Israelites run into caves and trembles, the Philistines great spoil: the Israelites run into caves and trembles, 5,——7. Saul offereth before Samuel cometh to him: he reproves him for it: foretelleth to him that his kingdom should not last long, 8,——14. three companies of the Philistines invade the land: they had no smith in all *their land, 15,——19. Not had any of the Israelites, save Saul and Jonathan, sword or spear, 15,——25.*

SAul † reigned one year *a*, and when he had reigned two years over Israel,

† Heb. *the son of one year in his reigning.*

a i.e. Had now reigned one Year, from his first Election at *Mizpeh*, in which time these things were done, which are recorded *chap.* 11. and 12. to wit, Peaceably, or Righteously. Compare 2 *Sam.* 2. 10.

2 Saul chose *b* him three thousand men of Israel *c*: *whereof* two thousand were with Saul in Michmash *d*, and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

b Heb. *And* (*i.e.* Then, as that Adverb is oft used, as *Gen.* 3. 5. and 18. 10, &c.) *Saul chose.* *c* Which he thought sufficient for constant Attendance and Service, intending to summon the rest when need should be. *d* A tract of Ground near *Ramah* and *Bethel*, in the Border of *Benjamin*, and near to the *Philistines*.

* Chap. 10. 5. ‖ Or, *the hill.*

3 And Jonathan smote the * garison of the Philistines *e* that *was* in ‖ Geba *f*, and the Philistines heard *of it*: and Saul blew the trumpet throwout all the land, saying, Let the Hebrews hear *g*.

e The first Design of *Saul* and *Jonathan*, was to Free their Land from the Garisons which the *Philistines* had in it; and they first begin to clear their own Country of *Benjamin*. *f* Not the same place called *Gibeah*, ver. 2. (for if the place were the same, why should he vary the Name of it in the same Story, and in the next Verse? Nor is it likely that *Jonathan* would chuse that place for his Camp, where the *Philistines* had a Garison:) but another place in the same Tribe, in which there were two distinct places, *Geba* and *Gibeah*, *Josh.* 18. 24, 28. *g i.e.* He sent Messengers to tell them all what *Jonathan* had done, and how the *Philistines* were enraged at it, and made great preparations for War; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own Defence.

4 And all Israel heard say, *that* Saul *h* had smitten a garison of the Philistines, and *that* Israel also † was had in abomination with the Philistines: and the people were called together after Saul to Gilgal *i*.

† Heb. *did stink.*

h i.e. Jonathan by *Saul's* Direction and Encouragement. The Actions of an Army are commonly ascribed to their General. *i* The place before appointed by *Samuel*, *chap.* 10. 8.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand charets *k*, and six thousand horsemen, and people as the sand which *is* on the sea-shore in multitude, and they came up and pitched in Michmash, eastward from * Beth-aven.

* Josh. 7. 2. & 18. 12.

k This number seems incredible to Infidels. To whom it may be sufficient to reply, That it is far more rational to acknowledge a mistake in him that copied out the Sacred Text in such Numeral or Historical Passages, wherein the Doctrine of Faith and Good Life is not directly concerned, than upon such a Pretence to question the Truth and Divinity of the Holy Scriptures, which are so fully Attested, and evidently Demonstrated. And the mistake is not great in the *Hebrew*, *Schalish* for *Schelishim*; and so indeed those two Ancient Translators, the *Syriack* and *Arabick* translate it, and are supposed to have read in their *Hebrew* Copies, *Three thousand*. Nor is it necessary that all these should be Military Charets, but many of them might be for Carriage of things belonging to so great an Army; for such a distinction of Charets we find, *Exod.* 14. 7. But there is no need of this Reply. *Charets* here may very well be put for the Men that rode upon them, and fought out of them, by a Figure called a *Metonymy*, of the Subject for the Adjunct; or the thing containing, for the thing contained in it, than which none more frequent. In the very same manner, and by the very same Figure, the *Ruler* is put for the Meat in it, *Deut.* 28. 5, 17. the *Wild Goats*, for the wild Beasts of the Wilderness, *Psal.* 29. 8. the *Rock*, for the Liquor in it, *Deut.* 32. 11. the *Cup*, for the Drink in it, *Jer.* 49. 12. 1 *Cor.* 10. 21. And, to come more closely to the Point, an *Horse* is put for an Horse-load of Wares laid upon it, 1 *Kings* 10. 28. and an *Asse of bread*, is put for *an Asse-load of Bread*, both in the *Hebrew* Text of 1 *Sam.* 16. 20. and in an Ancient *Greek* Poet. And, yet nearer, the word *Charets*, is manifestly put, either for the Horses belonging to them; or rather, for the Men that fought out of them, as 2 *Sam.* 10. 18. where it is said in the *Hebrew*, that *David slew seven hundred Charets*; that is, *seven thousand Men*, which fought in *Charets*, as it is explained, 1 *Chron.* 19. 18. and 1 *King.* 20. 21. where *Ahab* is said to *smite Horses and Charets*; and 1 *Chron.* 18. 4. and *Psalm* 76. 6. where *the Charet and Horse* (*i.e.* the Men that ride and fight in Charets, or upon Horses) *are* said to be cast into a *dead sleep*: and *Ezek.* 39. 20. where it is said, *ye shall be filled at my Table with Horses and Charets*, (*i.e.* with Men belonging to the Charets, for surely the Charets of Iron had been very improper Food,) *with mighty Men*, &c. And lee any cavilling Infidel produce a wise Reason, why it may not, and ought not to be so understood here also? Add to all this, that the *Philistines* were not alone in this Expedition, but had the help of the *Canaanites* and the *Syrians*, as is very credible, both from *Ecclesiast.* 47. 20. and from the Nature of the thing. If it be further enquired, Why the *Philistines* should raise so great an Army at this time? The Answer is obvious; That not only their Old and Formidable Enemy *Samuel* was yet alive, but a New Enemy was risen, even King *Saul*, who was lately confirmed in his Kingdom, and had been Baffled with his good Success against the *Ammonites*, and was likely to grow more and more Potent, if not timely prevented; and they thought that now the *Israelitish* Affairs were come to some Consistency, being put into the hands of a King; and therefore they thought fit once for all to put forth all their Strength to suppress the *Israelites*, and to prevent that Ruine which otherwise threatned them.

6 When the men of Israel saw that they were in a strait *l*: (for the people were distressed *m*) then the people did * hide themselves in caves *n*, and in thickets, and in rocks, and in high places, and in pits.

* Judg. 6. 2.

l Notwithstanding their former Presumption, That if they had a King, they should be free from all such straits. And hereby God intended to teach them the Vanity of all Carnal confidence in Men; and that they did not one jot less need the Help and Favour of God now, than they did before, when they had no King. *m* They were not mistaken in their apprehensions of Danger, as Men oft are, for they were really in great Danger, their Enemy's Host far exceeding theirs, both in Number, and Order, and Courage, and Arms. *n* Whereof there were divers in those parts for this very use, as we read in *Josephus*, and in the Holy Scripture.

7 And *some* of the Hebrews went over Jordan, to the land of Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people *o* † followed him trembling.

† Heb. *trembled after him.*

o To wit, his whole Army, opposed to the common People, v. 6.

8 ¶ * And he tarried seven days *p*, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were scattered from him.

* Chap. 10. 8.

p Not seven compleat Days; for that the last Day was not finished, plainly appears from *Samuel's* reproof, which had then been grounds-less and absurd, and he had falsly charged *Saul* with breaking God's Command therein, v. 13. And as *Samuel* came on the seventh Day, and that with intent to sacrifice; so doubtless he came in due time, for that Work which was to be done before Sun-setting, *Ex.* 29. 38, 39. So *Saul* waited only six compleat Days, and part of the seventh, which is here called seven Days: for the word *Day*, is oft used for a part of the Day, as among Lawyers, so also in Sacred Scripture, as *Matth.* 12. 40. where Christ is said to be *in the heart of the Earth three days and three nights*; *i.e.* one whole Day, and part of the other two Days. Moreover this place may be thus rendred: *He tarried* until *the seventh day*, (as this same Phrase is used, *Gen.* 7. 10. *Heb.* until *the seventh of the days*) (as the *Hebrew Lamed* is oft taken) *the set time that Samuel* had appointed.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering *q*.

q Either himself; or rather by the Priest, as *Solomon* is said to offer, 1 *King.* 3. 4. Compare 1 *Sam.* 1. 3.

10 And it came to pass, that as soon as he had made an end of offering the burnt-offering, behold, Samuel came *r*, and Saul went out to meet him, that he might † salute him *s*.

† Heb. *bless him.*

r i.e. It was told *Saul*, Behold *Samuel* is coming. *s i.e.* Congratulate his coming. This he did, partly out of Custom; and partly, that by this Testimony of his Affection and Respect to *Samuel*, he might prevent that Rebuke which his guilty Conscience made him expect.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed *a*, and that the Philistines gathered themselves together to Michmash:

t He suspected that *Saul* had transgressed; either by his dejected Countenance, or some Words uttered by him, though not here expressed: but he asks him, that he might be more fully and certainly informed, and that *Saul* might be brought to an ingenuous Confession of his Sin, and true Repentance for it. *u i.e.* When the seventh Day was come, and a good part of it past, whereas I concluded thou wouldst not come that Day, and that thou hadst forgotten thy Appointment, or been hindred by some extraordinary Occasion.

12 Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not † made † supplication unto the LORD *x*: I forced my self *y* therefore, and offered a burnt-offering *z*.

† Heb. *I made not the face of the LORD.*

x Hence it appears, that Sacrifices were accompanied with solemn Prayers. *y* I did it against my own Mind and Inclination. My Conscience told me I should forbear it, and punctually obey God's Command delivered to me by *Samuel*, but my necessity urged me to make haste.

13 And Samuel said to Saul, Thou hast done foolishly *a*: thou hast not kept the commandment of the LORD thy God *a*, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever *b*.

z In that very thing wherein thou thinkest thou hast done wisely and politickly, in disobeying my express Command upon a pretended necessity, or reason of State. *a* Not only upon common grounds, as thou art his Creature, and one of his People; but in a special manner, who hath conferred peculiar Favours and Honours upon thee: which is an aggravation of thy sin. *b Quest.* How could this be true, when the Kingdom was promised to *Judah*, *Gen.* 49. 10. and consequently must necessarily be taken away from *Saul*, and from his Tribe? *Ans.* First, The Phrase, *for ever*, in Scripture use, oft-times signifies only a long time, as *Gen.* 43. 9. *Exod.* 21. 6. 1 *Sam.* 27. 12. So this had been abundantly verified, if the Kingdom had been enjoyed by *Saul*, and by his Son, and by his Son's Son; after whom the Kingdom might have come to *Judah*. Secondly, Though the Kingdom had been promised to *Saul*, and to his Posterity for ever in a larger fence, yet that was upon condition of his Obedience. And therefore God might well promise the Kingdom to *Judah*, because at that time, and before, he foresaw that *Saul* would by his Disobedience forfeit that Promise, and that he would take the forfeiture, and transfer the Kingdom to *Judah*.

14 But now thy kingdom shall not continue: the LORD hath fought *c* him a man after his own heart *d*, and the LORD hath commanded *e* him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee *f*.

1 Sam. 15. 28. Acts 13. 22

c i.e. Hath found or discovered, as Men do by seeking. An Anthropopathy. *d i.e.* Such a Man as he desires, one who will fulfil all the desires of his Heart, and not oppose them, as thou dost. *e i.e.* Hath appointed or decreed, as the word *command* is sometimes used: for it was not yet actually done. *f Quest.* First, What was *Saul's* sin? *Ans.* Elicius, First, That *Saul* invaded the Priests Office, and offered the Sacrifice himself: which is not probable, both because he had Priests with him, and among others an eminent one, *Ahiah*, *chap.* 14. 3. and therefore had no occasion nor pretence for that presumption. Or rather, Secondly, That *Saul* did not wait the full time for *Samuel's* coming; for that is the thing which God commanded, *chap.* 10. 8. and the breach of this Command is the only thing for which *Saul* makes an Apology, v. 11. 12. *Quest.* Secondly, Why did God so severely punish *Saul* for so small an Offence, and that occasioned by great Necessity, and done with an honest Intention? *Ans.* First, Men are very incompetent Judges of God's Judgments, because they see but very little, either of the Majesty of the offended God, or of the hainous Nature and Aggravations of the Offence. For instance, Men see nothing but *Saul's* outward act, which seems small; but God saw with how wicked a Mind and Heart he did this, with what Rebellion against the Light of his own Conscience, as his own words imply; with what gross infidelity and distrust of God's Providence; with what contempt of God's Authority, and Justice, and many other wicked Principles and Motions of his Heart, unknown to Men. Besides, God clearly saw all that wickedness that yet lay hid in his Heart, and foresaw all his other Crimes; and therefore had far more grounds for his Sentence against him, than we can imagine. Secondly, God doth sometimes punish small sins severely, and that for divers weighty reasons, as that all Men may see what the least sin deserves, and how much they owe to God's free and rich Mercy, for pasting by their great Offences; and what need they have not to indulge themselves in any small sin, as Men are very prone to do, upon vain presumptions of God's Mercy, whereby they are easily and commonly drawn on to hainous Crimes; and for many other Reasons: so that some such instances of God's Severity, are necessary Discipline and Caution to all Mankind in the present and future Ages; and therefore there is far more of Mercy and Kindness in such Actions, than of Rigour and Harshness, since this is but particular to one Person, and the other is an universal God. Thirdly, It must be remembred, that the Kingdom of *Saul*, and of *Israel*, was now in its Infancy; and that this was the first Command which he received from God. And it hath been ever held a piece of Wisdom in all Law-givers, severely to punish the first Violations of their Laws, to secure their Honour and Obedience, and to affright and caution Offenders for the future. And accordingly God dealt with *Cain* the first Murderer; with *Israel*, for their first Idolatery with the Calf; with the first miscarriage of the Priests, *Levit.* 10. 1. with the first prophaner of the Sabbath, *Numb.* 15. 32. with the first gross Hypocrites in the Christian Church, *Acts* 5. 5, 10. And therefore it is neither strange nor unjust, if he deal with *Saul* after the same manner, and upon the same grounds. Fourthly, Though God threaten *Saul* with the loss of his Kingdom for this sin; yet it is not improbable, that there was a tacit condition implied, as is usual in such cases, as *Jonah* 3. 4. to wit, if he did not heartily repent of this and of all his sins: for a full, and final, and peremptory Sentence of *Saul's* rejection, is plainly ascribed to another Cause, *chap.* 15. 11, 23, 26, 28, 29. and till that second Offence, neither the Spirit of the Lord departed from him, nor was *David* anointed in his stead, *chap.* 16. 13, 14.

15 And Samuel arose, and gat him up from Gilgal, unto Gibeah of Benjamin *g*. And Saul numbred the people *that were* † present with him, * about six hundred men.

† Heb. *found* * Ch. 14. 2.

g Whither *Saul* also followed him; as appears from the next Verse: either, because it was better fortified than *Gilgal*: or, because he expected a greater increase of his Army there, it being in his own Tribe, and nearer the heart of his Kingdom: or, because he hoped for *Samuel's* Assistance there.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in Gibeah of Benjamin: but the Philistines encamped in Michmash.

17 And the spoilers came out of the camp of the Philistines in three companies *h*; one company turned unto the way *that leadeth to* Ophrah *i*, unto the land of Shual.

h They might march several ways, and so waste several parts of the Country. *i* A City of *Benjamin*, *Jos.* 18. 23. South-west from *Michmash*.

18 And another company turned the way to Bethhoron *k*; and another company turned *to* the way of the border that looketh to the valley of Zeboim toward the wilderness.

k A City of *Ephraim*, *Jos.* 16. 3. Northwest from *Michmash*. *I i.e.* The Wilderness of *Jordan*, Eastward.

19 ¶ Now there was no smith found throughout all the land of Israel *m*: (for the Philistines said, † Lest the Hebrews make them swords or spears.)

† *We must take them away.*

m This was a Politick course of the *Philistines*, which also other Nations have used. So the *Chaldeans* took away their Smiths, 2 *King.* 24. 14. *Jer.* 24. 1. and 29. 2. And *Tarquin* obliged the *Romans* by Covenant, That they should use no Iron but in the Tillage of their Lands.

20 But all the Israelites went down to the Philistines *n* to sharpen every man his share, and his coulter, and his axe, and his mattock.

n Not to the Land of the *Philistines*, for it is not said so, and that was too remote; but to the Stations and Garisons which the *Philistines* yet retained in several parts of *Israel's* Land, though *Samuel's* Authority had so far over-awed them, that they durst not give the *Israelites* much Disturbance. In these, therefore, the *Philistines* kept all the Smiths; and here they allowed them the exercise of their Art for the uses here following.

21 Yet they had † a file for the mattocks, and for † Heb. *a file with* the coulters, and for the forks, and for the axes *o*, and † to sharpen the goads.

† *mattocks.*

o So the fence is, They allowed them some small helps to make their Mattocks, and in some sort to serve their present use. But their words may be otherwise translated, and are so by some Learned, both Ancient and Modern, Translators: *Thus, Therefore the mouths or edges of the mattocks, and coulters*, &c. *were dull or blunt.* Or rather thus, *When* (Heb. *and* put for *when*, as the Particle, *and*, is sometimes rendred, as *Mark* 15. 25.) *the mouths or edges of the mattocks*, &c. *were blunt.* So this passage very well agrees both with the foregoing and following words; and the whole fence of the place is entirely thus, They *went to the Philistines to sharpen their shares, and mattocks, and coulters, and axes, when they were blunt*, and (which was more strange, They were forced to go to them, even) *to sharpen their goads.*

† Heb. *to set.*

22 So it came to pass in the day of battel, that there was neither sword nor spear found in the hand of any of the people, that *were* with Saul and Jonathan *p*, but with Saul and with Jonathan his son was there found.

p Quest. How could the *Israelites* smite either the Garison of the *Philistines* above, v. 3. or the Host of the *Ammonites*, *chap.* 11. 11. without Arms? And when they had conquered them, Why did they not take away their Arms, and reserve them to their own use? *Ans.* 1. This want of Swords and Spears is not affirmed concerning all *Israel*, but is restrained unto those 600. who were with *Saul* and *Jonathan*? whom God by his Providence might suffer to be without those Arms, that the glory of the following Victory might be wholly ascribed to God; as for the very same reason God would have but 300 Men left with *Gideon*, and those armed only with Trumpets, and Pitchers, and Lamps, *Judg.* 7. There were no doubt a considerable number of Swords and Spears among the *Israelites*, but they generally hid them, as now they did their Persons, from the *Philistines*. And the *Philistines* had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new Arms; knowing that the old ones would shortly be decayed, and useless. 2. There were other Arms more common in those times and places, than Swords and Spears; to wit, Bows and Arrows, and Slings and Stones; as appears from *Judg.* 20. 16. 2 *Sam.* 1. 18, 22. 2 *King.* 3. 25. 1 *Chron.* 12. 1,2. besides Clubs, and Instruments of Agriculture, which might easily be turned into Weapons of War. 3. God so governed the Affairs of the *Israelites*, that they had no great number of Swords, or Spears, *Judg.* 5. 8. that so they might be kept in more dependence upon, and subjection unto God, wherein their Safety and Happiness consisted. And therefore, that famous Victory obtained against the *Philistines* in *Samuel's* days, was not got by the Sword of Men, but only by Thunder from Heaven. *chap.* 7. 10.

23 And the ‖ garison of the Philistines went out to the passage of Michmash *q*.

‖ Or, *Ranging Castle.*

q A place so called, because it was near to *Michmash*, and led towards *Gibeah*, which, it seems, they designed to besiege; and in the mean time, to waste the adjoyning Country.

CHAP. XIV.

Jonathan and his armour-bearer secretly smite the Philistines army: they slay one another, 1,—15. Which being perceived, 16, 17. Saul pursueth the Philistines: the captivated and hidden Israelites joyning in the pursuit, 18,—23. Saul adjureth the people not to eat any thing till evening: Jonathan eateth honey: the Philistines are smitten, 24,—31. The people eat flesh with the blood: Saul restraineth them: and buildeth an altar, 32,—35. Designing to pursue the Philistines by night: consults God: who answers not: Saul casts a lot to find out the cause: Jonathan is taken: Saul dooms him to die: the people rescue him, 36,—45. Saul's wars, sons, daughters, wife, &c. 46,—52.

|| Or, that day.

NOW || it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines garison *a*, that *is* on the other side *b*: but he told not his father *c*.

a This was a rash and foolish Attempt, if it be examined by common Rules; but not so, if we consider the singular Promises made to the *Israelites*, That *one should chase a thousand*, &c. and especially the heroical and extraordinary Motions which were then frequently put into the Minds of gallant Men, by God's Spirit, whereby they undertook and accomplished noble and wonderful things; as did *Samson*, and *David*, and his Worthies. *b* Beyond that Rocky Passage described below, *v.* 4. 13. which he pointed at with his hand. *c* Lest he should hinder him in so improbable an Enterprize. Nor was it necessary he should inform him of it, because he had a Commission from his Father, to fight when he saw occasion; as he had done without his Father's privity, *chap.* 13. 3.

2 And Saul tarried in the uttermost part of Gibeah *d*, under a pomegranate tree, which *is* in Migron *e*: and the people that *were* with him, *were* * about six hundred men: (* Chap. 13. 15.)

d In the Outworks of the City where he had intrenched himself to observe the Motion of the *Philistines*. *e* Or, *towards* (as the Hebrew *Beth* is oft used) *Migron*, which was another place, but near *Gibeah*: See *Isa.* 10. 28.

3 And Ahiah the son of Ahitub *f*, * Ichabods brother, the son of Phinehas, the son of Eli, the LORD'S priest in Shiloh, wearing an ephod *g*: and the people knew not that Jonathan was gone. (* Chap. 4. 21.)

f The same who is called *Abimelech*, 1 *Sam.* 22. 9, 11, 20. the High-Priest, who was here to attend upon the Ark which was brought hither, *v.* 18. *g* To wit, the High-Priests Ephod, wherein the *Urim* and *Thummim* was.

4 ¶ And between the passages *h*, by which Jonathan sought to go over unto the Philistines garison, *there was* † a sharp rock on the one side, and a sharp rock on the other side *i*: and the name of the one *was* Bozez, and the name of the other Seneh. († Heb. the tooth of a rock. See Job 39. 28.)

h So these might be two known and common Passages, both which *Jonathan* must cross, or pass over to go to the *Philistines*, between which the following Rocks lay. But the words may be rendred thus, In *the middle* (for so the *Hebrew* Particle, *ben*, signifies, as *Isa.* 44. 4. and *beth*, *in*, is understood by a very frequent Ellipsis) *of the passage*; the Plural Number being put for the Singular, as is frequent. *i* Which is not so to be understood, as if in this Passage one Rock was on the right hand, and the other on the left; for so he should have gone between both: and there was no need of climbing up to them, which is mentioned below, *v.* 13. But the meaning is, that *the tooth* (or prominency) *of the one rock*, (as it is in the *Hebrew*) *was on the one side*; *i. e.* Northward, looking towards *Michmash* (the Garison of the *Philistines*) and *the tooth of the other rock was on the other side*; *i. e. Southward looking towards Gibeah* (where *Saul's* Camp lay) as the next Verse informs us: and *Jonathan* was forced to climb over these two Rocks, because the other and common ways from one Town to the other, might now be obstructed, or were not so fit for his present Design

5 The † fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah. († Heb. tooth.)

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garison of these uncircumcised *k*, it may be *l* that the LORD will work *m* for us: for *there is* no restraint to the LORD *n* * to save by many, or by few. (* 2 Chron. 14. 11.)

k So he calls them, partly in Contempt, and principally to strengthen his Faith by this Consideration, That his Enemies were Enemies to God, and without any hope in God, or help from him; whereas he was Circumcised, and therefore in Covenant with God, who was both able, and engaged to assist his People. *l* He speaks doubtfully: for though he found and felt himself stirred up by God to this Exploit, and was assured that God would deliver his People; yet he was not certain that he would do it at this time, and in this way. *m* To wit, great and wonderful things. *n* There is no Person nor Thing which can hinder God from thus doing.

7 And his armour-bearer said unto him, Do all that *is* in thine heart: turn thee *o*: behold, I *am* with thee according to thy heart.

o March on to the Enemies.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover our selves unto them.

9 If they say thus unto us, † Tarry until we come to you: then we will stand still in our place, and will not go up unto them. († Heb. be still.)

10 But if they say thus, Come up unto us: then we will go up: for the LORD hath delivered them into our hand: and this *shall be* a sign unto us *p*.

p Jonathan not being assured of the Success of this present Exploit, desires a sign; and, by the instinct of God's Spirit, as the Success shews, pitcheth upon this. Divers such heroical Motions and extraordinary Impulses there were among great and good Men in ancient Times; as *Gen.* 24. 13. *Judg.* 6. 37. which are not precedents to us.

11 And both of them discovered themselves unto the garison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes *q*, where they had hid themselves.

q Therefore *Jonathan* chose that rocky and unusual way, that the *Philistines* might suppose they did not come from *Saul's* Camp to fight with them, but rather out of the Caves, and holes of the Rocks, from which their Necessity had now driven them.

12 And the men of the garison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing *r*. And Jonathan said unto his armour-bearer, Come up after me, for the LORD hath delivered them *s* into the hand of Israel.

r We having something of Importance to communicate to you. A Speech of Contempt and Derision. *s* He piously and modestly ascribes the Success which he now foresees, to God only.

13 And Jonathan climbed up upon his hands, and upon his feet, and his armour-bearer after him *t*: and they fell before Jonathan, and his armour-bearer slew after him *u*.

t The *Philistines* could easily have hindred their Ascent, but thought scorn to do it, not questioning but they could cut them off in a moment when they were come up to them according to their Invitation. *u* For being endowed with extraordinary Strength and Courage, and having with incredible boldness killed the first they met with, and so proceeding with success, it is not strange if the *Philistines* were both astonished and intimidated; God also struck them with a Panick Terror; and withal, infatuated their Minds, and possibly, put an Evil Spirit among them, which in this universal Confusion made them conceive that there was Treachery amongst themselves, and therefore caused them to sheath their Swords in one anothers Bowels; as appears from *v.* 16. 20.

14 And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were || an half acre of land, *which* a yoke *of oxen might plow*. (|| Or, half a furrow of an acre of land.)

15 And there was trembling *x* in the host, in the field *y*, and among all the people *z*: the garison, and the spoilers, they also trembled, and the earth quaked *a*: so it was † * a very great trembling. († Heb. trembling of God. * Gen. 35. 5.)

x A great Consternation; partly, from this unexpected and prodigious Slaughter, which made them suspect, there was more than Man in the Case; and that the Lord (of whose infinite Power they had had former experience) was come forth to fight against them; and partly, from the Lord, who took away their Spirits and Strength, and struck them with Fear and Amazement. *y i. e.* In the whole Host which was there in the Field. *z i. e.* Among all the rest of their Forces, as well those in the Garison, (as it is here explained in the following words) at *Michmash*, as the Spoilers, mentioned *chap.* 13. 17. the report of this Prodigy, and with it the Terror of God speedily passing from one to another. *a* Either, 1. Metaphorically and Hyperbolically, the whole Land; *i. e.* the Inhabitants of the Land: to wit, of the *Philistines*, trembled. Or rather, 2. Properly, God sent an Earthquake among them, which probably overthrew their Tents and Chariots, and destroyed many of their Persons, and scattered the whole Host, making them to flee away for their lives.

16 And the watch-men of Saul in Gibeah *b* of Benjamin looked: and behold, the multitude *c* melted away *d*, and they went on beating down *one another e*.

b Or, *in the hill*, as the very same word is rendred, *chap.* 13. 16. and that was the fittest place for Watch-men. *c* To wit, of that numerous Host of the *Philistines*. *d i. e.* Were strangely and suddenly dispersed, and put to flight. *e* Either, 1. Accidentally through hasty Flight: Or, 2. With design to destroy one another, as the Authors or Abettors of the present Calamity. Possibly God blinded their Eyes or their Minds, that they could not distinguish Friends from Foes. Compare *Judg.* 7. 22. 2 *King.* 6. 18, &c. 2 *Chron.* 20. 23.

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us *f*. And when they had numbred, behold Jonathan and his armour-bearer *were* not *there*.

f For he probably supposed, that not only *Jonathan*, but also some considerable number of his Army was gone, and that by them that Slaughter was made.

18 And Saul said unto Ahiah, Bring hither the ark of God *g*: (for the ark of God was at that time with the children of Israel *h*.)

g That the Priest may put on the Ephod, and may enquire of the Lord before the Ark what the occasion of this Tumult among our Enemies is, and what we shall do. *h* To wit, in the Camp, whither sometimes it was brought; as 1 *Sam.* 4. 5. And now the rather, partly because it was now in an unsettled condition, and without the Tabernacle, and therefore easily removed from place to place: and partly, because *Saul* thought to compensate *Samuel's* absence with the presence of the Ark.

19 ¶ And it came to pass while Saul talked unto the priest, that the || noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand *i*. (|| Or, tumult.)

i Trouble not thy self in putting on the Breast-plate, with the Ephod, to enquire of God; for I now plainly discern the matter, the business calls not for Prayer, but for Action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shews his Impatience in waiting upon God; his Hypocrisie, in pretending to Religion; and yet his Prophaneness, in neglecting and despising it.

20 And Saul and all the people that *were* with him, † assembled themselves, and they came to the battel, and behold, * every mans sword was against his fellow *k*, *and there was* a very great discomfiture. († Heb. were cried together. * Judg. 7. 22. 2 Chr. 20. 23.)

k The *Philistines* slew one another; which might come, either from mistake, of which, see on *v.* 16. Or from mutual Jealousies and Passions, to which God could easily dispose them.

21 Moreover, the Hebrews *that* were with the Philistines before that time, which went up with them into the camp *l*, *from the countrey* round about, even they also *turned* to be with the Israelites that were with Saul and Jonathan.

l Either by constraint, as Servants; or in Policy, to gain their favour and protection.

22 Likewise all the men of Israel, which * had hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battel. (* Ch. 13. 6.)

23 So the LORD saved Israel that day: and the battel *m* passed over unto Beth-aven.

m i. e. The Warriers who were engaged in the Battel, and were pursuing and fighting with the *Philistines*.

24 ¶ And the men of Israel were distressed *n* that day; for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on mine enemies *o*: so none of the people tasted any food *p*.

n With Hunger, and Weakness, and Faintness, thence arising; and all by reason of the following Oath. *o* As *Saul's* intention was good; namely, to execute Vengeance upon God's and his Enemies: so the matter of the Obligation was not simply and in it self Unlawful, if it had not been so rigorous in excluding all Food, without any exception of Cases of Necessity; and in obliging the People to it under pain of a Curse, and an accursed Death; *v.* 38, 39, 44. which was a Punishment far exceeding the Fault. *p* Partly, in obedience to the King's Command; and partly, for fear of the Curse.

25 And all *they of* the land *q* came to a wood, and there was honey upon the ground.

q Heb. *all the land*, *i. e.* The People of the Land; as it is explained below, *v.* 30. and so the word is taken, *Gen.* 41. 57. All the *Israelites* who were with *Saul*.

26 And when the people were come into the wood, behold, the honey dropped *r*, but no man put his hand to his mouth: for the people feared the oath.

r It hath been observed by many Travellers, and Writers, That Bees do oft-times settle themselves, and make their Hives, and Honey, in the Trunks of Trees, or Clefts of Rocks, or Holes of the Earth; and this in divers Countries, but eminently in this of *Canaan*; as may be gathered from *Deut.* 32. 13. *Psal.* 81. 16. whence it was called, *a land flowing with milk and honey*.

27 But Jonathan heard not *s*, when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it an honey comb, and put his hand to his mouth, and his eyes were enlightned *t*.

s Being then absent, and in pursuit of the *Philistines*, divers of the *Israelites* having joyned themselves with him. *v.* 21. *t* He was refreshed, and recovered his lost Spirits, whereof part went into his Optick Nerves, and so cleared his sight, which was much darkned by Famine, as is usual.

28 Then answered one of the people *u*, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were || faint. (|| Or, weary.)

u Who came along with *Saul*, whose Forces were now united with *Jonathan's*.

29 Then said Jonathan, My father hath troubled the land *x*: see, I pray you, how mine eyes have been enlightned, because I tasted a little of this honey.

x i. e. The people of the Land, the whole Army, whom by this rash Oath he hath greatly injured. The Zeal of defending himself, makes him run into the other Extream of accusing his Father, and that before the People, whom by this means he might have stirred up to a Sedition.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Ajalon *y*: and the people were very faint.

y Either that in *Dan*, *Jos.* 19. 42. Or rather, that in *Judah*, 2 *Chron.* 11. 10.

32 And the people flew upon the spoil *z*, and took sheep and oxen, and calves, and slew *them* on the ground, and the people did eat *them* * with the blood *a*. (* Lev. 7. 26. and 19. 26. Deut. 12. 16.)

z To wit, at Evening, when the time prefixed by *Saul* was expired. *a* Not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See *Gen.* 9. 4. *Levit.* 17. 14. *Deut.* 12. 16. So they who seemed to make conscience of the King's Commandment for fear of the Curse, make no scruple of transgressing God's Command.

33 ¶ Then they told Saul, saying, Behold the people sin against the LORD, in that they eat with the blood. And he said, Ye have || transgressed *b*: roll a great stone unto me *c* this day. (|| Or, dealt treacherously.)

b He sees their fault, but not his own, in giving the occasion to it. *c* That the cattel might be all killed in one place, under the inspection of *Saul*, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

34 And Saul said, Disperse your selves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat, and sin not against the LORD in eating with the blood. And all the people brought every man his oxe *d* † with him that night, and slew *them* there. († Heb. in his hand.)

d And his Sheep, which is to be understood out of the foregoing words.

35 And Saul built an altar unto the LORD *e*: † the same was the first altar that he built unto the LORD *f*. († Heb. that altar he began to build unto the LORD.)

e Either for a Monument of the Victory: or rather, for Sacrifice, as the next words imply. *f* Though he had occasion to do so oft e're this time. So this is noted as another Evidence of his neglect of God, and his Worship. It is true, *Saul* Sacrificed before this, as at *Gilgal*; but that was upon an old Altar, Erected by others.

36 ¶ And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the Priest *g*, Let us draw near hither *h* unto God.

g Remembring *Saul's* Contempt of God's Ordinance the last time, and the ill Consequence of it; and perceiving *Saul* ready to run into the same Error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion; he gives them this pious and prudent Advice. *h* To wit, to the Ark, as above, *v.* 18.

37 And Saul asked counsel of God, Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? but he answered him not that day *i*.

i Either, 1. Because he was displeased with *Saul* for his former neglect, *v.* 18, 19. where he began to ask advice of God, but was so rude and impious, as not to tarry for an Answer; and therefore it was but a just Retaliation, if when *Saul* did ask, God would not vouchsafe him an Answer. Or, 2. To manifest his dislike of the violation of Oaths. For although *Jonathan* might have a fair excuse from his invincible Ignorance, and urgent Necessity; and though *Saul* had done foolishly in making this Oath (which also God would this way discover,) yet, when once it was made, God would hereby teach them, that it should be observed; and that they should abstain, even from all appearance of the Breach of it.

38 And Saul said, Draw ye near hither all the † chief of the people *k*: and know and see wherein this sin hath been this day. († Heb. corners. Judg. 20. 2.)

k In the Name of all the People, that you may be Witnesses, and may see where the Fault lies.

39 For *as* the LORD liveth which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him *l*.

l None

l None of those who either saw *Jonathan* Eating, or heard of it, informed against him; partly, because they were satisfied, that his Ignorance excused him, and that there was some other reason of God's not answering: and partly, from their great Love to *Jonathan*, whom they would not expose to Death for so small an Offence.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side: and the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, † Give a perfect *lot*. And Saul and Jonathan were taken: but the people † escaped *n*.

†Heb. Give Thummim

Deut. 24. 8

| Or, shew the innocent.

m Or, *declare* (for *giving*, is oft put for *declaring*, or *pronouncing*, as *Deut.* 11. 29. and 13. 1, 2. *Prov.* 9. 9.) *the perfect*, or *guiltless* person. *i.e.* O Lord, to guide the Lot, that it may discover who is Guilty in this Matter, and that it may clear the Innocent. *n* To wit, the Danger; they were pronounced Guiltless.

† Heb. went forth.

42 And Saul said, Cast *lots* between me and Jonathan my son: and Jonathan was taken *m*.

m God so ordered the Lot; not that he approved *Saul's* Execration, v. 24. or his Oath that the Transgressor should die, v. 39. nor that he would expose *Jonathan* to Death (for he designed to rule the hearts of the People, and of *Saul* also, that *Jonathan* should not die); but because he would have the whole matter brought to light; partly, that *Saul's* Folly might be chastised, when he saw what Danger it had brought upon his Eldest and Excellent Son; partly, that *Jonathan's* Innocency might be cleared; and partly, to establish the Authority of Kings and Rulers, and the Obedience which Subjects owe to all their lawful Commands.

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die *m*.

m I am sentenced to Death for it; which is hated measure. He had another Answer, That he knew not of his Father's Command: but that being said before, v. 27. it was needless here to repeat it.

*Rut. 1. 17.

44 And Saul answered, * God do so, and more also *o*: for thou shalt surely die *p*, Jonathan.

o From this, and other like expressions of *Saul's*, some gather that he was exceeding prone to the vice of Swearing and Cursing. *p* Strange perverseness! He who was so indulgent, as to spare wicked *Agag*, chap. 15. is now so severe as to destroy his own worthy Son: he that could easily dispense with God's Righteous and Reasonable Command, will not bear the violation of his own rash and foolish Command; because his own Authority and Power is concerned in this, and only God's in the other.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: * *as* the LORD liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God *q* this day. So the people rescued Jonathan, that he died not.

* 2 Sam. 14. 14. 1 Kings 1. 52.

q i.e. In concurrence with God, or by God's help he had wrought this Salvation. God is so far from being offended with *Jonathan*, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

46 Then Saul went up from following the Philistines *r*: and the Philistines went to their own place.

r Partly, because he was discouraged by God's refusing to Answer him; and partly, because his delays had given them occasion to secure themselves.

47 ¶ So Saul took the kingdom *s* over Israel, and fought against all his enemies on every side, against Moab, and against the children * of Ammon, and against Edom, and against the kings of Zobah *t*, and against the Philistines: and whithersoever he turned himself, he vexed *them n*.

* Chap. 11. 11.

s i.e. Recovered it, and resumed the administration of it, after he had in a manner lost it; partly, by *Samuel's* Sentence, *chap.* 13. 14. and partly, by the *Philistines*, who had almost turned him out of it. But now being encouraged by this success, he returns to the exercise of his Kingly Office. *t* Which lay not far from *Damascus*. See 2 *Sam.* 8, 5. *n* Heb. *He condemned* them, he treated them like wicked People, and Enemies to God and his People: or, *he punished* them.

48 And he ‖ gathered an host, and * smote the Amalekites *x*, and delivered Israel out of the hand of them that spoiled them.

‖ Or, wrought mightily.

* Ch. 15. 7.

x Which is here mentioned only in the general, but is particularly described in the next Chapter.

49 Now the sons of Saul were Jonathan, and Ishui *y*, and Melchishua: and the names of his two daughters *were these*; the name of the first-born, Merab, and the name of the younger, Michal.

y Called also *Abinadab*, *chap.* 31. 2. and 1 *Chron.* 8. 33. *Ishbosheth*, *Saul's* other Son, is here omitted, because he intended to mention only those of his Sons who went with him into the Battels here mentioned, and who were afterwards slain with him.

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* Abner, the son of Ner, Saul's uncle.

51 And Kish *was* the father of Saul, and Ner the father of Abner *was* the son of * Abiel.

* Ch. 9. 1.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, * he took him unto him *z*.

* Ch. 14. 52.

z Into his Service, or Army.

CHAP. XV.

Samuel sendeth Saul to destroy the Amalekites: His Army, 1,——4. He forewarneth the Kenites: Spareth Agag, and the best of the Spoil: God rejecteth Saul from being King, 6——11. Saul Samuel declares to Saul: he commendeth, excuseth, at last humbleth himself, 12,——25. Samuel is unmoved herewith: His Mantle Rent is a sign to Saul of his Ruine, God cannot lye, 26,——29. Samuel killeth Agag: Goeth from Saul, and mourneth for him, 30,——35.

SAmuel also said unto Saul, * The LORD sent me to anoint thee *to be* king over his people *a*, over Israel: now therefore hearken *b* thou unto the voice of the LORD thy God.

* Chap. 9. 17.

a The Lord made thee King, and therefore thou are highly obliged to serve and obey him. *b* Thou hast commitred one Error already, for which God hath severely rebuked and threatned: now therefore make amends for thy former Error, and regain God's Favour by thy exact Obedience to what he now commands.

2 Thus saith the LORD of hosts, I remember *that* which Amalek did to Israel *c*, * how he laid wait for him in the way when he came up from Egypt *d*.

* Exod. 17. 8. Numb. 24. 20.

c I seem to have forgotten, but now I will shew that I remember, and now will revenge those old Injuries done 400 Years ago, which now I will punish in their Children: which was the more just, because they continued in their Parents cruel Practices; below, v. 33. *d* When he was newly come out of cruel and long Bondage, and was now weak, and weary, and faint, and hungry, *Deut.* 25. 18. and therefore it was Barbarous and Inhuman, instead of that pity which even Nature prompted them to afford, to add affliction to the afflicted; it was also horrid Impiety to fight against God himself, and to lift up *their Hand* in a *manner against the Lord's Throne*, as some Translate these words, *Exod.* 17. 16. whilst they struck at that People which God had brought forth in so stupendious and miraculous a way.

3 Now go and smite Amalek, and utterly destroy all that they have *e*, and spare them not *f*; but slay both man and woman, infant and suckling *g*, ox and sheep, camel and asse *h*.

e Both Persons and Goods, kill all that live, and consume all things without life, for I will have no Name nor Remnant of that People whom long since I have Curled and Devoted to utter Destruction. *f* Shew no Compassion or Favour to any of them. The same thing repeated to prevent mistake, and oblige *Saul* to the exact performance hereof; or, to leave him without excuse, in case of neglect. *g* For their Parents Crime and Punishment: which was not unjust, because God is the Supreme Lord and giver of Life, and can require his own when he pleaseth; Infants also are born in sin, *Psal.* 51. 5. and therefore liable to God's Wrath, *Eph.* 2. 3. and to death, *Rom.* 5. 12, 14. Their death also was rather a Mercy than a Curse to them, as being the occasion of preventing the vast increase of their Sin and Punishment. *h* Which being all made for Man's benefit, it is not strange nor unjust, if they suffer with him, and for him, and for the instruction of Mankind.

4 And Saul called the people together, and numbred them in Telaim, two hundred thousand footmen, and ten thousand men of Judah *k*.

k Who are particularly Noted here, as also *chap.* 11. 8. either as Select Persons of extraordinary Strength and Courage: or to commend that Tribe, which though the Kingdom had been promised to their own Tribe, yet were forward in serving and obeying a King of another, and that a far meaner Tribe.

5 And Saul came to a city of Amalek *l*, and ‖ laid wait *m* in the valley.

‖ Or, set

l Their chief City, where their King was, as is probable from v. 8. *m* Intending to draw them forth of their City by some pretence, like that of *Joshua*, *Jos.* 7. and then to intercept them, and so surprize their City: which hapily they did, though it be not here Recorded, it being not worth while to mention all the minute Circumstances of such matters.

6 ¶ And Saul said unto the Kenites *n*, Go, depart, get ye down from among the Amalekites, lest I destroy you with them: for ye shewed kindness *p* to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites.

n A People descending from, or nearly related unto *Jethro*, who anciently dwelt in Rocks near the *Amalekites*, *Numb.* 24. 21. and afterwards some of them dwelt in *Judah*, *Judg.* 1. 16. whence it is probable they removed, (which, dwelling in Tents, they could easily do) and retired to their old habitation, because of the Wars and Troubles wherewith *Judah* was annoyed. *p* Some of your Progenitors did so, *Exod.* 18. 12. *Numb.* 10. 31. and for their sakes all of you shall fare the better. You were not Guilty of that sin for which *Amalek* is now to be destroyed.

— And

7 And Saul smote the Amalekites from Havilah *until* thou comest to * Shur *q*, that *is* over against Egypt.

* Gen. 16. 7.

q i.e. From one end of their Country to the other; he smote all that he met with: but a great number of them fled away upon the noise of his coming, as is usual in such cases, and fearred themselves in other places, until the Storm was over, when they returned again: of whom we read before, *chap.* 13. 6. and 14. 22.

8 And he took Agag the king of the Amalekites alive *r*, and * utterly destroyed all the people *s* with the edge of the sword.

* Ch. 14. 21.

r Whom *Saul* spared, either out of foolish pity for the goodliness of his Person, which *Josephus* Notes: or, for his respect to his Royal Majesty, in the preservation of which he thought himself concerned: or, for the Glory of his Triumph: Compare v. 12. *s* To wit, the Body of the People, but not every Individual Person, as hath been shewed. Universal Particles are commonly thus understood, as is confessed.

9 But Saul and the people *t* spared Agag, and the best of the sheep, and of the oxen, and ‖ of the fatlings, and the lambs, and all *that was* good *u*, and would not utterly destroy them: but every thing *that was* vile, and refuse, that they destroyed utterly *x*.

Or, fatling

t The one proposed to do so, and the other consented to it, and so both were Guilty. *u* Which it is more than probable they reserved for their own use, rather than for Sacrifice; because they knew God would not accept a Sacrifice contrary to his own command. *x* Thus they obey God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It * repenteth me *y* that I have set up Saul *to be* king: for he is turned back from following me, and hath not † performed my commandments. And it grieved Samuel, and he cried unto the LORD all night *z*.

* Gen. 6. 6. † Heb. raised up.

y Repentance properly Notes grief of heart, and change of Counsels, and therefore cannot be in God who is unchangeable, most Wise, and most Blessed; but it is ascribed to God in such cases, when men give God cause to Repent, and when God alters his Course and Method of dealing, and Treats a Person as if he did indeed repent of all the kindness he had shewed to him. *z* To implore his pardoning Mercy for *Saul*, and for the People; so far was he from rejoycing in their Calamities, as an envious and selfseeking Person would have done.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel *a*, and behold, he set him up a † place *b*, and is gone about, and passed on, and gone down to Gilgal.

† Heb. hand.

a Not Mount *Carmel*, of which *Josh.* 12. 22. but another Mountain or Town in the Tribe of *Judah*; of which see *Josh.* 15. 55. *b i.e.* A Monument or Trophy of his Victory, as the same *Hebrew* word is used, 2 *Sam.* 18. 18. And this may be here Noted by way of censure, That he *set it up* not to God's honour, but *to himself*, i.e. to his own praise; which he minded in the first fact, *Josh.* 12. 5. and therefore liable to God's Wrath, *Eph.* 2. 3. and to death, *Rom.* 6. 12, 14. Their death also was rather a Mercy than a Curse to them, as being the occasion of preventing the vast increase of their Sin and Punishment. *b* Which being all made for Man's benefit, it is not strange nor unjust, if they suffer with him, and for him, and for the instruction of Mankind.

13 And Samuel came unto Saul, and Saul said unto him, Blessed *be* thou of the LORD *c*; I have † performed the commandment of the LORD *d*.

† Heb. raised up.

c I thank thee, and I beg that God would bless thee, for sending me upon this Employment, and giving me this opportunity of manifesting my Obedience to God. *d* To wit, for the main and substance of it, to wit, the Extirpation of that wicked People: for he thought the sparing of *Agag* and the Cattel very inconsiderable in the case; though indeed it was expresly contrary to God's Command: but Self-interest made him exceeding partial in his own Cause: or else like a bold Hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the People, as he did.

14 And Samuel said, What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear *e*?

e How can this Evidence of Guilt consist with the profession of my Innocency?

15 And Saul said, They *f* have brought them from the Amalekites: for the people spared the best of the sheep, and of the oxen, to sacrifice unto the LORD *g* thy God *h*, and the rest we have utterly destroyed.

f i.e. The People. Thus, after the manner of all Hypocrites, he excuseth himself, and lays the blame upon the People; whereas they could not do it without his privity and consent; and he should have used his Power and Authority to over-rule them for God's sake, as he had done formerly for his own sake. But the truth is, he was zealous for his own Honour and Interest, but lake-warm where God only was concerned. *g* It is not likely that this was his and the Peoples Design; but this he now pretends, and ascribes that to his Piety, which was indeed the effect of his Impiety and Avarice. *h* Whom thou Lovest and Serveit, and therefore must needs be pleased with our Pious respect to him and his Service.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou *wast* little in thine own sight *i*, *wast* thou not *made* the head of the tribes of Israel, and the LORD anointed thee king over Israel?

i i.e. Modest, Humble, and Submissive, as 1 *Sam.* 9. 21. and 10. 22. Whereby he implies, that now he was grown Proud, and Stubborn, and Impudent, both to commit sin, and justifie it.

18 And the LORD sent thee on a journey, and said, Go, and utterly destroy the sinners *k* the Amalekites, and fight against them, until † they be consumed.

† Heb. they consume them.

k So called by way of Eminency, as that word is used, *Gen.* 13. 13. *Matth.* 9. 10. *John* 9. 24. 31.

19 Wherefore then didst thou not obey the voice of the LORD, but didst flye upon the spoil, and didst evil in the sight of the LORD *l*?

l Who cannot be deceived by thy fair professions of Religion, but knows very well, that thou didst not seek Sacrifices for God, but Prey for thy self.

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the LORD *m*, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek *n*, and have utterly destroyed the Amalekites.

m He addeth Obstinacy and Impenitency to his Crime, and justifies his Fact, though he hath nothing of any Moment to say, but what he said before. So he gives *Samuel* the lye, and reflects upon him, as one that had falsly Accused him. *n* To be dealt with as God pleaseth, and as thou thinkest fit.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed *o*, to sacrifice unto the LORD thy God in Gilgal.

o Heb. *the chief of the devoted things*: which being devoted to Destruction, I thought it most proper to destroy them by way of Sacrifice to God. But God had commanded *Saul* himself to smite and slay all upon the place, above, *verse* 3.

22 And Samuel said, * Hath the LORD *as great a* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, * to obey is better than sacrifice *p*: *and* to hearken *q*, than the fat of rams *r*.

* Psal. 50. 8, 9. Isa. 1. 11. * Eccl. 5. 1. Hos. 6. 6. Mat. 5. 23. and 9. 13. and 12. 7.

p Because Obedience to God is a Moral Duty, constantly and indispensably necessary; but Sacrifice is but a Ceremonial Institution, sometimes unnecessary, as it was in the Wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner. Therefore thy gross Disobedience to God's express Command, is not to be compensated with Sacrifice. *q i.e.* To obey, as *hearing* is oft used in Scripture. *r* Then the choicest part of all the Sacrifice, to wit, the Fat, which was appropriated to God, *Levit.* 3. 16. Whereas the Offerer might partake of other parts of it.

23 For rebellion *s* *is as* the sin of † witchcraft, † Heb. divination. and stubbornness *u* *is as* * iniquity and idolatry *x*: because thou hast rejected the word of the LORD, he hath also rejected thee from *being* king *y*.

* See Ha. 66. 3. Heb.

s i.e. Disobedience to God's express Precept, which was *Saul's* case. *t* Is, though not so great, yet as inexcusable and impudent a sin, as Witchcraft; as plainly Condemned, and as certainly Destructive and Damnable. *u* Either, wilful and presumptuous sin, whereby a man violently breaks loose from God's Command, and resists his Authority: Or rather, Perseverance or Continuance in sin, justifying it, and pleading for it, which was *Saul's* present Crime. *x* Or, *the Iniquity of Idolatry*; this being an *Hendiadis*; as *Judgment and Justice*, *Deut.* 16. 18. is put for *the Judgment of Justice*, or *Just Judgment*. Or, *Idolatry* (for so the *Hebrew* word *Aven* signifies, as *Jer.* 10. 15. *Hos.* 5. 15. and 10. 5. Compare with 1 *Kings* 12. 29.) *even the Teraphim*, which is here mentioned as one of the worst kinds of Idolatry. *y i.e.* Hath pronounced the Sentence of Rejection: for that he was not actually Rejected or Deposed by God, plainly appears, because not only the People, but even *David*, after this, owned him as King: and *Samuel*, at *Saul's* desire, did honour him; *i.e.* own him as King, before the People, v. 30.

24 ¶ And Saul said unto Samuel, I have sinned *z*: for I have transgressed the commandment of the LORD, and thy words *a*; because I feared the people *b*, and obeyed their voice.

z Which confession proceeded not from true Repentance, but from the fence of his great Danger, and from a desire of recalling that dreadful Sentence denounced against him. *a i.e.* The Commandment of the Lord delivered to me by thy words. Another *Hendiadis*. *b* Who, as thou knowest, are fee upon mischief, and would probably have broken forth into a Mutiny or Rebellion, had I done otherwise. But how little he feared the People, may be seen by 1 *Sam.* 11. 7. and 14. 24. But this was a false cause: nor doth he acknowledge the true cause, which was his Covetousness, and because he did not fear God.

25 Now therefore, I pray thee, pardon my sin *c*, and turn again with me *d*, that I may worship the LORD *e*.

c Use

t Use thy great Interest with God to obtain the Pardon of my sin. Or, do thou pardon my sin against thee: for he had sinned not only against God, but against *Samuel* also, as God's Prophet; and therefore needed a Pardon both from God and Man. *d* To *Gilgal*, whence *Saul* was gone forth to meet *Samuel*; and *Samuel* is here said to turn again to *Gilgal*; not properly, for he had not now been there; but by way of Concomitancy, because he accompanied *Saul*, who was come thence, and returned thither: See the like expression, *Ruth* 1. 10, 22. and 2. 6. *e* That I may offer further Sacrifices to God; partly, to praise him for the past Victory; and partly, to implore his Mercy, and the taking off of my sin and punishment. This was a politick device of *Saul*'s; That *Samuel* might at least seem to countenance his Design, in reserving the Cattel for Sacrifice: which *Samuel* seeing, refused to do it. Heb. *and I will worship the Lord*, i. e. I will seek his Pardon and Favour.

26 And Samuel said unto Saul, I will not return with thee *f*: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

f This was no lye, though he afterwards returned, because he spoke what he meant; his words and intentions agreed together, though afterwards he saw reason to change his Intentions. Compare *Gen.* 19. 2, 3. Which may relieve many perplexed Consciences, who think themselves obliged to do what they have said they would do, though they see just cause to change their minds.

*See 1 Kin. 11. 31. *Chr. 12. 7. 1 Kin. 11. 31.

27 And as Samuel turned about to go away, * he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, * The LORD hath rent the kingdom of Israel from thee *g* this day, and hath given it to a neighbour of thine *h*, *that is* better than thou.

g Samuel makes use of the emergent occasion, as a sign, to signifie and confirm his former Prediction. *h* Either, another Man: or, another *Israelite*: for the word *Neighbour*, is used both ways: or rather, one of the Neighbouring Tribe, even *Judah*, whose Interest also did not only joyn to that of *Benjamin*, but was partly mixed with it.

† Or, *eternity*, or, *victory*. *Num. 23. 19. 2 Tim. 2. 13. Tit. 1. 2.

29 And also the † strength of Israel *i* will not lie *k*, nor repent *l*: for he *is* not a man that he should repent.

i So he calls God here; partly, to shew the reason why God will not change his mind; because lying is a weakness, and proceeds from the sence of a Man's weakness, because he cannot many times accomplish his Design without Lying and Dissimulation; which therefore many Princes have used for this very reason. But, saith he, God needs no such Artifices; he can do whatsoever he pleaseth by his Absolute Power, and hath no need to use lyes to accomplish his Will: partly, to shew that *Israel* should be no loser by *Saul*'s loss, as he might vainly imagine, because he had saved them from their Enemies on every side, *chap.* 14. 47. For not *Saul*, but God, was the Strength and Protector of *Israel*, and he would continue to save them when *Saul* was lost and gone: and partly, to assure *Saul* that God would execute this Threatning, because he wanted not strength to do it, and none could hinder him in it. *l i. e.* Nor change his Counsel; which also is an effect of weakness and imperfection, either of Wisdom or Power.

30 Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel *m*, and turn again with me, that I may worship the LORD thy God.

m Here he plainly discovers his Hypocrisie, and the true motive of this and his former Confession; he was not solicitous for the Favour of God, but for his Honour and Power with *Israel*.

31 So Samuel turned again after Saul *n*, and Saul worshipped the LORD.

n Not to Worship the Lord with him, for that he did not; and therefore it is here mentioned that *Saul* only *Worshipped the Lord*: but for two other reasons; First, That the People might not upon pretence of this Sentence of rejection, immediately withdraw all Respect and Obedience to their Sovereign; whereby they would both have sinned against God, and have been as Sheep without a Shepherd. Secondly, That he might rectifie *Saul*'s Error, and execute God's Judgment upon *Agag*.

† Heb. *of Amalek*.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king † of the Amalekites: and Agag came unto him delicately *o*. And Agag said *p*, Surely the bitterness of death is past *q*.

o Or, *in Delights*; or, *in his Ornaments*; i. e. He came not like an *Offender*, expecting the Sentence of Death; but in that Garb and Gesture which became his Quality. *p* Or, *Perhaps Saul*: This being the reason why he came to. *q* I who have escaped Death from the hands of a Warlike Prince in the fury of Battel, shall certainly never suffer Death from an old Prophet in time of Peace.

*Numb. 24. 25.

33 And Samuel said, * As thy sword hath made women childless *r*, so shall thy mother be childless among women. And Samuel hewed Agag in pieces *s* before the LORD *t* in Gilgal.

r Whereby it appears; that he was a cruel Tyrant, and guilty of many bloody Actions, and that towards God's People, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's Justice, and to shew, that although God did at this time remember and revenge a Crime committed by this Man's Ancestors 500 Years ago, yet he did not punish an Innocent Son for his Father's Crimes, but one that allowed and perfisted in the same evil courses. *s* This he did by divine Instinct, and in pursuance of God's express and particular Command, above, v. 3. which being sinfully neglected by *Saul*, is now executed by *Samuel*. See the like example *1 King.* 18. 40. But these are no Precedents for private Persons to take the Sword of Justice into their hands. For we must live by the Laws of God, and not by extraordinary examples. *t* Either, before the Ark, which, it seems, *Saul* carried with him in this, as he did, in his former expedition, *chap.* 14. 18. or, before God's Altar: or, in the publick Assembly.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to * Gibeah of Saul.

*Cha. 11.4

35 And Samuel came no more to see Saul *u* until the day of his death: nevertheless, Samuel mourned for Saul *u*: and the LORD repented that he had made Saul king over Israel.

u i. e. To visit him, either, in token of Respect or Friendship: or, to seek Counsel from God for him, or to give Counsel to him. *Seeing* is put for *Visiting* here, and 2 *Kings* 8. 29. Otherwise he did see him afterwards, *chap.* 19. 24. Though indeed it was not *Samuel* that came thither with design to see *Saul*, which is implied in the Phrase here; but *Saul* went thither to see *Samuel*, and that accidentally. *x* Partly for *Saul*'s sake, whose fad condition he lamented: and partly, for *Israel*'s sake, whose estate he feared might by this means be doubtful and dangerous.

CHAP. XVI.

Samuel is sent by God; who, under pretence of a Sacrifice for fear of Saul, cometh to Bethlehem: Sanctifieth Jesse and his sons, 1,——5. His humane Judgment in chusing Eliab the eldest son is reproved, 6, 7. God had chosen David the youngest to be King in Saul's place, 8.——12. Samuel anointeth him, and the spirit of God cometh upon him: but departeth from Saul: And an evil spirit cometh upon him, 13, 14. He sends for David to quiet it: His Praise: Saul loveth him, and maketh him his Armour-Bearer: He playeth before Saul when the evil spirit disquieted him, 15,——23.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul *a*, seeing I have rejected him from reigning over Israel *b*? Fill thine horn with oyl *c*, and go, I will send thee to Jesse the Bethlehemite: for I have provided me † a king *d* among his sons.

† Heb. *for myself*.

a And pray for his Restitution, which the following words imply that he did. *b* The manifestation of my peremptory Will, should make thee submit to my pleasure. *c* Which was used in the Inauguration of Kings, as *chap.* 10. 1. and 1 *Kings* 1. 39. But here it is used in the Designation of a King, though *David* was not actually made King by it, but still remained a Subject, as is evident from *chap.* 24. 6. And the reason of this Anticipation was, partly, the comfort of *Samuel*, and other good men, against their great fears in case of *Saul*'s Death, of which they expected every day to hear: and partly, the assurance of *David*'s Title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet, that the same Person and Prophet who had Anointed *Saul*, might now, upon God's rejection of *Saul*, anoint *David* to succeed him upon his Death; and because *Samuel* was now not far from his Death, and was to die before *Saul*, it was fit that *David*'s Anointing should be hasined and done before its proper time. *d* This Phrase is very Emphatical, and implies the difference between this and the former King. *Saul* was a King of the Peoples providing, he was the product of their inordinate and sinful desires; they desired him for themselves, and for their own glory and safety, as they supposed: but this is a King of my own providing, one that I have fixed out, one of that Tribe to which I have allotted the Kingdom, *Gen.* 49. 10. A King *for me*; not one to gratifie the People's desires, but *to fulfil all my Will*, as is said, *Act.* 13. 22. and to serve my Glory. Or, *my King*; the Hebrew Phrase, *to me*, or *for me*, being commonly used for the word *mine*.

2 And Samuel said, How can I go *e*? if Saul hear *it*, he will kill me. And the LORD said, Take an heifer † with thee, and say, I am come to sacrifice to the LORD *f*.

† Heb. *in thy hand*.

e To wit, Safely? A Question which seems to favour of Human frailty: for he should have strongly believed that God who had set him upon the Work, would carry him through it. *f* Which he used oft to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the Worship of God in all of them. This was one cause, though not the only cause, of his coming: nor was he obliged to declare all the causes of it.

3 And call Jesse to the sacrifice *g*, and I will shew thee what thou shalt do: and thou shalt anoint unto me *him* whom I name *h* unto thee.

g i. e. Invite him to the Feast, which, after the manner, was made of the Flesh of the Sacrifice: and it belonged to *Samuel*, as the Offerer of the Sacrifice, to invite whom he pleased. *h i. e.* Whom I shall describe, as it were, by name.

4 And Samuel did that which the LORD spake, and came to Bethlehem: and the elders of the town trembled at his † coming *i*, and said, Comest thou † Heb. *peaceably*? *k*?

i Partly, because it was strange and unexpected to them, this being but an obscure Town, *Mich* 5. 2. and remote from *Samuel*, and therefore they justly thought there was some extraordinary reason for it; and their guilty Consciences made them fear that he came to denounce some dreadful and particular Judgment of God upon them: and partly, lest *Saul*, whose heart was estranged from, and

and inceused against *Samuel*, should upon this occasion conceive a jealousie of them, and a displeasure against them. *k* Heb. in or with *Peace*; either, first, to thy self. Comest thou voluntarily, or to flee from the Rage of *Saul*? Or, Secondly to us. Comest thou with no evil Tidings to us, either from God, or from *Saul*? The Hebrew Phrase, *comest thou in Peace*, being as much as to say (in our Phrase) *is all well?*

5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctifie your selves *l*, and come with me to the sacrifice *m*: and he sanctified Jesse and his sons, and called them to the sacrifice *n*.

l Prepare your selves in the manner expressed, *Exod.* 19. 14, 15. *m* Heb. *in the Sacrifice*; i. e. joyn with me in this act of Worshipping God, and offering this Sacrifice, thereby to give Thanks for the Blessings you have received from him, and to pray for what you want. *n* It seems evident, that there was something peculiar in *Jesse*'s Invitation. For First, Both he and his Sons were Invited, whereas the others are only Invited for their own Persons. Secondly, The different Phrase here used, that *he Sanctified* these, when he only had the other *Sanctify* themselves; argues a singular care and agency of *Samuel* in their Sanctification: (unless we should say, *He sanctified them*, in no more but that *he caused them to be sanctified*; that is, these in particular amongst others.) Which makes it probable, that the rest were only to joyn with him in the act of Sacrificing; but these, and only these, were Invited to Feast upon the remainders of the Sacrifice; which Feast is here called a *Sacrifice*, as it is above *verse* 3. And the only inconvenience of this Interpretation is, that the word *Sacrifice* is taken in different senses in the same Verse, which is unusual thing. See *Matth.* 8. 22. And this difference may possibly be insinuated by the differing prepositions prefixed to the same word, the first being *Bazzabach*, and the latter *Lazzabach*. Howsoever, that only *Jesse* and his Sons were present at the Feast, may seem probable, from *Samuel*'s design of Privacy, and from the following Relation.

6 ¶ And it came to pass, when they were come *o*, that he looked on * Eliab, and said, Surely the LORDS anointed *is* before him *p*.

* Chron. 27. 18. † Heb. *for me.*

o When the mouth of *Jesse*'s Sons were come, either to the place of the Feast, or to some other place near it, appointed for this private Discourse, whither they were to come before they went to the Feast. It must also be understood, that *Samuel* had acquainted *Jesse* with his Design, which is easily gathered out of the context, and needed not be expressed. *p i. e.* Is in this place where God is now present. For it is observable, that not only the Sacrifice is said to be Offered, but even the Feast upon the remainders of it is said to be, eaten *before the Lord*, *Deut.* 12. 7. *i. e.* before or near his Altar, where God was present in a special manner. And the ground of this expression seems to be this, That *Jesse* brought not all his Sons together, but made one after another to come to the place, and to pass before *Samuel*, who stood before the Lord, in some place near the Altar, that this great business might be managed with more Solemnity. And *Eliab* being the Person now before *Samuel*, is said to be now *before the Lord*. But whatsoever the ground of this Phrase is, this is certain and confessed, that this is his meaning. This I take to be the Person whom I am sent to Anoint: wherein yet he was greatly mistaken, as other Prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God in the case, as 2 *Sam.* 7. 3.

7 But the LORD said *q* unto Samuel, Look not on his countenance, or on the height of his stature *r*, because I have refused him: for *the LORD seeth* not as man seeth: For man looketh on the † outward appearance *s*, but the LORD looketh on the † Heb. *heart*. *t*.

q By secret inspiration. *r* Whereby thou wast once deceived *Sam.* in *Saul*, *chap.* 10. 23, 24. and therefore thouldst not now be deceived a second time. *s* Men value Men by their outsides. *t* God esteems of Men by the goodness of their hearts, and hath now proceeded by that Rule in the choice of a King, and would have done so before, if the People's sinful desires had not provoked him to give them a bad King.

8 Then Jesse called * Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

* Called also *Shimeah*, 2 *Sam.* 13. 3. and *Shimmah*, 1 *Chron.* 2. 13.

9 Then Jesse made Shammah *u* to pass by: and he said, Neither hath the LORD chosen this.

u Called also *Shimeah*, 2 *Sam.* 13. 3. and *Shimmah*, 1 *Chron.* 2. 13.

10 Again Jesse made seven of his sons *x* to pass before Samuel; and Samuel said unto Jesse, The LORD hath not chosen † these.

† Heb. *by*.

x i. e. The rest of his Sons, which were seven, besides *David*'s for in all he had eight, 1 *Sam.* 17. 12. It is true, there are but seven of them named, 1 *Chron.* 2. 13, 14, 15. but that may be, because one of them was either born of a Concubine; or an obscure Person: or, one that died immediately after this time.

11 And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep *y*. And Samuel said unto Jesse, * Send and fetch him: for we will not sit † down *z* till he come hither.

† Heb. *compass*.

y And consequently is the most unfit of all my Sons for that high Employment. Either therefore he did not throughly understand *David*'s great Wisdom and Valour, or he judgeth him unfit, by reason of his mean Education. And God so ordered it by his Providence, that *David*'s choice might plainly appear to be God's Work, and not *Samuel*'s, or *Jesse*'s Design. *z* To wit, to the Feast. *Qu.* How could *David* be admitted to this Feast, being, as it seems, not sanctified with the rest of his brethren? *Answ.* 1. It is not strange, if the Prophet, by God's direction, dispenced with the ordinary Rule, in a Person to extraordinary, both for his Piety, and the Dignity to which he was chosen. 2. It is not affirmed, that *David* did fit down with them to the Feast; but only, that they would not do so till he came. And when he was come, and *Samuel* had done what he intended with him, *David*, for ought we know, might depart, and the rest fit down to the Feast. For *David* was not now actually raised to any higher degree, but returned to his former employment; as we read below, v. 19.

12 And he sent, and brought him in: now he *was* ruddy *a*, *and* withal, † of a beautiful countenance, and goodly to look *b* to, and the LORD said, Arise, anoint him: for this *is* he.

† Heb. *fair of eyes.*

a Which may be referred either to the colour of his hair; or rather, to the complexion of his Face. *b* Of a comely, but Masculine and Majestick Aspect.

13 Then Samuel took the horn of oyl, and * anointed him in the midst of his brethren *c*: and * the spirit of the LORD came upon David from that day forward *d*. So Samuel rose up and went to Ramah.

* Psal. 89. 20. * See Num. 27. 18.

c According to this Translation, his Brethren were present at this Act, and knew that *David* was Anointed King. But this seems to me, neither consistent with *Samuel*'s design of Secresie; nor with *Eliab*'s scornful words concerning him after this, *chap.* 17. 28. But to this, others reply, That *David*'s Brethren saw *David*'s Unction, but did not particularly understand, that he was Anointed to the Kingdom; but were only told by *Samuel*, that he was Anointed to some great Service, which hereafter they should know, but at present it was fit to be concealed: Thus *Jesse* only, and *David*, understood the whole business, and his Brethren were able to attest to that Act of *Samuel*'s Anointing him, which, with other collateral Evidences, was abundantly sufficient to prove *David*'s right to the Kingdom, if need should be. And this seems fairly to accord, and explain the matter: But the words may be otherwise Translated out of the *Hebrew*, That he Anointed him *out of the midst of his brethren*; i. e. He selected him from amongst the rest of his Brethren to be King. As Christ is said to be *raised from the midst of his brethren*. And whereas, the *Hebrew* Word is *Bekereb*, *in the midst*; not *mikkereb*, *out of the midst*; it is considered, that the Preposition *beth*, *in*, is oft used for *min*, *of* or *out of*, as hath been formerly shewed by many instances; and so it may be here. And further, the place may be thus rendred; that *Samuel anointed him*, being taken *out of the midst of his brethren*: and to these words may be added, to signifie, That *Samuel* took him out from the rest of the Company, and privately Anointed him; *Jesse* only being present at the Action. And thus there is an Ellipsis of a Verb or Particle, which is frequent; as *Gen.* 12. 15. *The woman was taken* (i. e. *was taken* and carried) *into Pharaoh's house*; and many such places. *d* i. e. He was immediately endowed with extraordinary Gifts of God's Spirit, as Strength, and Courage, and Wisdom, and Magnanimity, and other excellent qualities which fitted him for, and put him upon Noble Attempts; for which, he precisely grew famous, even whilst he lived a private Life: See below v. 18. and 17, 34, *&c.*

14 ¶ But the spirit of the LORD departed from Saul *e*, and an * evil spirit *f* from the LORD *g* troubled him *h*.

*Cha. 19. 9 ‖ Or, *terrified.*

e God took away that prudence, and courage, and alacrity, and other gifts and assistances of God's Spirit, wherewith he had qualified him for the management of his Publick Employment. *f* Properly to called: for what need is there of forsaking the proper signification of the Word? It is evident both from Scripture, and Experience, that God hath permitted some men to be really acted, and disquieted by the Devil: and why not *Saul* as well as others? *g i. e.* By God's permition or judgment, delivering him up to Satan. *h* Stirred up in him unruly and tormenting Passions; as Envy, Rage, Fear, Despair, and the like.

15 And Saul's servants said unto him, Behold now, an evil spirit † from God troubleth thee.

† Heb. *of God.*

16 Let our lord now command thy servants *i* which *are* before thee, to seek out a man, *who is* a cunning player on an harp, and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well *k*.

i And the Success confirms their Opinion. For although Musick cannot directly have any influence upon an Evil Spirit to drive him away; yet, because the Devil, as it seems, had not Possession of him, but only made use of the Passions of his Mind, and all humours of his Body to molest him: and because it is manifest, that Musick hath a mighty Power to qualifie and sweeten these, and to make a man sedate and chearful, as is evident by the unanimous consent of Learned Writers, and by common Experience; it is not strange, if the Devil had not that power over him when his Mind was more composed, which he had when it was disordered; as the Devil had less power over Lunaticks in the decrease, than in the increase of the Moon: *Mat.* 17. 15, 18. And seeing Musick prepared the Lord's Prophets for the Entertainment of the good Spirit, as 2 *Kings* 3. 15. Why might it not disquiet *Saul* to the resistance of the evil Spirit? and why might not the clearing of his Heart, in some measure strengthen him against those temptations of the Devil, which were led by his Melancholick Humour?

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‖ Or, speech matters *k*, and a comely person, and the LORD *is* with him *l*.

k Wonder not, that *David* was so suddenly advanced, from a poor contemptible Shepherd, to so great Reputation; for these were the Effects of that Spirit of the Lord which he received when he was Anointed. Though some would hence infer, that the things related in this Chapter, happened after the History of Chapter 15. though it be placed before, such Transpositions being not unusual in Historical Relations. *l* i.e. Directs and prospers all his undertakings.

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* with the sheep.

20 And Jesse took an ass *laden* with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul *m*.

m This Present, though in our Times it would seem contemptible, yet was very agreeable to the usage of those Times, and to the condition of *Jesse*, which was but mean in the World. And it seems to have been the Custom of those Times, as it is yet in the Eastern Countries (when they made their appearance before Princes, or great Persons, to bring a Present; See *Gen.* 32. 20. *Gen.* 43. 25. and elsewhere.) To which civil Custom, that Religious Precept seems conformable, *Deut.* 23. 15. *Deut.* 16. 16. *None shall appear before me empty.* And he might send it; partly, as a Testimony of his respect to his Sovereign; and partly, to gain *David* favour and acceptance with him; being sensible, that he was going into a place and state of hazard; but knowing *Saul*'s furious Temper, he durst not refuse to send him; and he too, him the more willingly, because this seemed a most likely means to accomplish God's Promise of the Kingdom, and to prepare him for it.

21 And David came to Saul, and stood before him *n*: and he loved him greatly, and he became his armour-bearer *o*.

n i.e. Ministred unto him; or, (as we use to speak) waited upon him, as that Phrase oft signifies; as *Deut.* 1. 38. and 10. 8. *o* He had that Place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his Father upon some occasion not related; and had abode with him some considerable time before the War described, *Chap.* 17. happened.

22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me: for he hath found favour in my sight.

23 And it came to pass, when the *evil* spirit † Heb. *of* † from God was upon Saul, that David took an *God.* harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him *p*.

p To wit, for a season. And the reason of this Success, may be, partly natural and common; of which, see *v.* 16. and partly supernatural and special, reflecting *David*; whom God designed by this means, to bring into favour with the King and his Court, and so to smooth the way for his Advancement.

CHAP. XVII.

The Armies of the Israelites and Philistines ready for Battel: Goliah terrifieth her Fearless with his Stature, Armour and Challenge, 1.——11. *David sent by his Father to visit his Brethren; is willing to Encounter with him,* 12.——27. *for which Eliab chideth him: He is brought to Saul, and shewedh the reason of his Confidence,* 28.——30. *He taketh a Staff: And Sling, with five Stones,* 38.—40. *Goliah curseth and threateneth him,* 41.—44. *David's Faith: He giveth him,* 45.——52. *The Philistines fly: Are spoiled and plundered,* 53.—54. *Saul taketh notice of David,* 55.—58.

NOW the Philistines gathered together their armies to battel *a*, and were gathered together between Shocho and Azekah in ‖ Ephesdammin. ‖ Or, *the coast of Dammin.*

a To Revenge their former great and shameful Defeat, *Chap.* 14.

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battel in array against the Philistines. † Heb. *ranged the battel.*

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side *b*: and *there was* a valley between them.

b Where they had disposed and fortified their Camps, that if the one should assault the other, the Assailant should have the disadvantage, and be obliged to fight from a lower place.

† Heb. *a middle man, or a man between.* 4 ¶ And there went out † a champion *c* out of the camp of the Philistines, named Goliah, of Gath, whose height *was* six cubits and a span *d*.

c Heb. *a man between two*; either because he used to come forth, and stand between the two Armies; or, because he moved that the business should be decided *between two*, whereof he would be one. *d* Which is not strange, for besides the Giants mentioned in Scripture, *Herodotus*, *Diodorus Siculus*, and *Pliny*, and others, make mention of persons seven Cubits high; which is near double to an ordinary mans height.

5 And *he had* an helmet of brass upon his head; and he *was* † armed with a coat of mail: and the † Heb. weight of the coat *was* five thousand shekels *e* of brass.

e The common Shekle contained only a fourth part of an Ounce; and so 5000 Shekels made 1250 Ounces, which make exactly 78 pounds. Which weight is not unfuitable to a man of such vast greatness and strength as his Height speaks him to be.

6 And *he had* greaves of brass upon his legs: and a ‖ target of brass between his shoulders. ‖ Or, *gittith*

7 And the staff of his spear *was* like a weavers † beam *f*, and his spears † head *weighed* six hundred † Heb. *Bare.* shekels of iron, * and one bearing a shield went be- * Heb. fore him. *He.*

f On which the Weavers fasten their Web. It was like this for thickness; and for length, that he omits, as safe to be collected by proportion to the rest. And though the whole weight of *Goliah*'s Armour may seem prodigious; yet it is not so much by far, as one *Athanatus* did manage: of whom *Pliny* relates, That he saw him come into the Theatre with Arms weighing 1200 Ounces.

8 And he stood and cryed unto the armies of Israel, and said unto them, Why are ye come out to set *your* battel in array? *am* not I a Philistine, and ye servants to Saul? choose ye a man for you, and let him come down to me *g*.

g That the Battel may be decided by us Two alone. Such offers were frequent in those Times. And possibly he thought the Valiant *Jonathan*, who had assaulted an whole Army, would never have refused this Challenge. But God so ordered the matter, that none should accept it, because he would reserve this Honour for *David*, as a step to his Kingdom.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistine said, I defie the armies of Israel this day: give me a man that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid *h*.

h Which may seem strange, considering the glorious Promises, and their late Experiences of Divine Assistance. But the truth is, all Men do so entirely depend upon God in all things, that when he withdraws his help, the most Valiant and Resolute Persons cannot find their Hearts nor Hands, as daily experience shews.

12 ¶ Now David *was* * the son of that * Ephra- * Chap. thite *i* of Bethlehem-Judah, whose name *was* Jesse, 17. 58. Gen. 35. and he had eight sons *k*: and the man went among 19. men *for* an old man in the days of Saul.

i i.e. Of the man of *Ephrathah*, or *Bethlehem*, *Gen.* 35. 19. *k* See on *chap.* 16. 10.

13 And the three eldest sons of Jesse went, *and* followed Saul to the battel: and the names of his three sons that went to the battel, *were* Eliab the firstborn, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest, and the three eldest followed Saul.

15 But David went and returned from Saul *l* to feed his fathers sheep at Bethlehem.

l Either 1. From *Saul*'s Court: where having been entertained by *Saul*, to relieve him in his Melancholy Fits, he was permitted to go to his Father's House, to be sent for again upon occasion. Or, 2. From *Saul*'s Camp, whither he used to come to visit his Brethren; as appears from *v.* 17.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an Ephah of this parched *corn*, and these ten loaves, and † run to the camp to thy † Heb. brethren.

18 And carry these ten † cheeses unto the captain † Heb. of their thousand *m*, and look how thy brethren fare, and take their pledge *n*.

m A Food then much in use, which they used to mix with Water, or Milk, or Oyl, &c.

n In whole Power it was in a great measure, either to preserve them, or to expose them to utmost hazards. *o* i.e. Bring me some tokes of their welfare from them.

19 Now Saul, and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistines *p*.

p i.e. In a posture and readiness to fight with them; as it is explained, *v.* 20, 21. Men are oft said in Scripture, to do what they intend, and are prepared to do; as hath been shewed formerly by instances.

20 And

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went as Jesse had commanded him: and he came to the ‖ Or, place of the carriages. trench *q* as the host was going forth to the ‖ fight, and shouted *r* for the battel.

q i.e. To the Camp or Army which was there Intrenched. *r* As the manner was, both to animate themselves, and to terrifie their Enemies.

21 For Israel and the Philistines had put the battel ‖ Or, *he put the battel in array* in array, army against army.

† Heb. *the vessels from the keeper of the carriage.* 22 And David left his † carriage *s* in the hand of and came and † saluted his brethren.

† Heb. *asked his brethren of peace.* *s* The Provisions which he had brought to his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliah by name) out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the † Heb. *from* man, fled † from him, and were sore afraid. *his face.*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defie Israel is he come up: and it shall be *that* the man who killeth him, the King * Josh. 15. will enrich him *t* with great riches, and * will give 16. him his daughter, and make his fathers house free *u* in Israel.

t It is observable, that *Saul* in his great Distress, doth not encourage himself in God, nor seek his counsel or favour by Prayers and Sacrifices, but expects Relief from Men only. This was one effect and sign of the departure of God's Spirit from him. *u* Free from all those Tributes and Charges which either the Court or the Camp required.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who *is* this uncircumcised Philistine, that he should defie the armies of the living God *x*?

x Why should you all be thus dismayed at him? he is but a Man, and that of an accursed Race, a Stranger and Enemy to God, and no way able to stand before them who have the Living and Almighty God for their Strength and Refuge?

27 And the people answered him after this manner, saying, So shall it be done unto the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men, and Eliab's anger was kindled against David *y*, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart *z*; for thou art come down that thou mightest see the battel.

y Either because he thought him guilty of intollerable Folly, and Pride, and Presumption, in pretending to such an Attempt: or because he feared and concluded he would be certainly ruined in the Enterprize: or rather, because he envied him the glory of so great an undertaking; and took this proffer of *David*'s to be, what indeed it was, a Reproach to himself, and to all the rest, that having the great God on their side, had not the Faith or Courage to fight with him. *z* Thou are much fitter to tend Sheep, than to appear in an Army, or to fight with a Giant. *a* Thy self-confidence, and vain-glory, and curiosity.

29 And David said, What have I now done? *Is* † Heb. *there* not a cause *b*? *was*

b Either, 1. Of my coming: My Father sent me on an Errand. Or rather, 2. Of my thus speaking: Is there not Reason in what I say? Is this Giant Invincible? is our God unable to oppose him, and Subdue him?

30 ¶ And he turned from him towards another, † Heb. and spake after the same † manner *c*: and the people *word.* answered him again after the former manner.

c For being secretly moved by God's Spirit to undertake the Combat, he speaks with divers Persons about it, that so it might come to the King's ear.

31 And when the words were heard which David † Heb. spake, they rehearsed *them* before Saul: and he † sent *him.* for him.

32 ¶ And David said to Saul, Let no mans heart fail because of him: thy servant will go and fight with this Philistine.

33 And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth *d*, and he a man of war from his youth.

d Either, 1. For Age, to wit, comparatively to *Goliah*, being now not much above 20 years old, as is supposed. Or rather, 2. For Military skill, as the words following explain it; as if he should say, Thou are but a Novice, a raw and unexperienced Soldier, and therefore unable to fight with him.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear *e*, and took a ‖ lamb out of the flock: ‖ Or, *kid.*

e Not both together, but one after another, at several times.

35 And I went out after him, and smote him *f*, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

f To wit, the Lyon, as appears by his Beard: which having particularly mentioned, it was easily understood, and believed, that he did the same to the Bear; which therefore it was needless to express.

36 Thy servant slew both the lion and the bear *g*: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

g This he is probably thought to have done after he was Anointed; when he was endowed with singular gifts of God's Spirit: and among others, with extraordinary courage of Heart, and strength of Body.

37 David said moreover, The LORD that delivered me out of the † paw of the lion, and out of † Heb. *hand* the † paw of the bear, he will deliver me out of the † Heb. *hand* hand of this Philistine *h*. And Saul said unto David, Go *i*, and the LORD be with thee.

h His Good-will is the same to me, that it then was, and his Power is not diminished. *i* It is not strange, that *Saul* confents to the Combat, considering *David*'s pious and convincing Discourse, grounded upon sensible Experience; and withal, the dangerous condition of the *Israelitish* Affairs, and the absolute refusal of all other Persons.

38 ¶ And Saul † armed David with his armour *k*, † Heb. and he put an helmet of brass upon his head, also he *clothed* &c. armed him with a coat of mail. *with his*

k Either, 1. With *Saul*'s own Armour which he used to wear in *clothes.* Battel; which seems not to agree with the extraordinary height of *Saul*'s Stature, 1 *Sam.* 10. 23. Nor is it like that *Saul* would disarm himself, when he was going forth to the Battel, *v.* 20, 21. Or, 2. With Armour taken out of his Armory. Not that the whole Armory of *Saul* was brought into the Field; but that some chosen Arms were taken out thence, and brought for any emergent occasion. Or rather, 3. *With his vestments, or garments.* For, 1. So the *Hebrew* Word properly and usually signifies; and so this same Word is Translated, 1 *Sam.* 18. 4. 2. His Armor is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some Military Vestments which were then used in War, and were contrived for defence; such as Buff-coats now are.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it*: and David said unto Saul, I cannot go with these: for I have not proved *them*. And David put them off him.

l I have no skill nor experience in the management of this kind of Arms.

40 And he took his staff *m* in his hand and chose him five *n* smooth stones *o* out of the ‖ brook, and put ‖ Or, *Valley.* them in a † shepherds † bag which he had, even in a † Heb. scrip, and his sling was in his hand *p*, and he drew *Vessel.* near to the Philistine.

m His Shepherds Staff. These Arms were in themselves contemptible, yet chosen by *David*; partly, because he had no skill to use other Arms; partly, because he had inward assurance of the Victory, even by these Weapons; and partly, because such a Conquest would be most honourable to God, and most shameful, and discouraging to the *Philistines*. *n* That if one should hit him, he might make use of another. *o* Because such Stones would go most freely out of the Sling; and consequently, with more force and certainty, directly to the Mark which he aimed at. *p* This sort of Weapons was not unusual in the Fights of ancient Times; and many arrived at great dexterity in flinging Stones with great certainty; of which we have instances both in Scripture, as *Judg.* 20. 16. and in *Diodorus Siculus*, and *Livy*, and other Authors.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance *q*.

q Not having so much as the countenance of a Martial Person.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with staves *r*? and the Philistine cursed David by his gods *s*.

r i.e. With a Staff. The Plural Number for the Singular; as *Gen* 21. 7. and 45 7. *s* He prayed that his god *Dagon*, and *Ashtaroth*, &c. would destroy him.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts *t*, the God of the armies of Israel, whom thou hast defied *u*.

t i.e. By a Commission from him, with confidence in him, and assurance of his Help, and for the vindication of his Honour.
u In defying that Army and People whereof he is the Lord and Protector.

† Heb. *float thee up.*

46 This day will the LORD † deliver thee into mine hand, and I will smite thee, and take the head from thee, and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that * there is a God in Israel *x*.

* 2 Kings 5. 15.

x Heb. *that God*, the only true God, *is for Israel*; or on *Israel's* side, and against you. Or, *that Israel hath a God*, a God indeed, one who is able to help them; and not such an impotent Idol as you serve.

47 And all this assembly shall know, that the LORD saveth not with sword and spear *y*, (for the battel *is* the LORD's *z*,) and he will give you into our hands *a*.

y i.e. That he can save without these Arms, and with the most contemptible Weapons, such as mine seem to thee. *z* i.e. The Events of War are wholly in his Power, to give Success to whom, and by what means he pleaseth. *a* David speaks thus confidently, because he was assured of it by a particular Inspiration from God.

48 And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistine in his fore-head, that the stone sunk into his fore-head *b*, and he fell upon his face to the earth.

b Either, 1. The Stone pierced through his Helmet; which such Stones being slung would not seldom do; as even *Diodorus Siculus* relates. Or 2. The Stone might get in through one of those holes which are left in Helmets, that he that wears it may see his way, and how to direct his blows. Or rather, 3. The proud Giant had life up that part of his Helmet which covered his Fore-head; and that in contempt of *David* and his Weapons, and by the singular direction of God's Providence.

50 So David prevailed over the Philistine, with a sling, and with a stone, and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

51 Therefore David ran and stood upon the Philistine, and took his sword *c*, and drew it out of the sheath thereof, and slew him *d*, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

c Hence it appears, that *David* was not a little Man, as many fancy; but a Man of considerable bulk and strength, because he was able to manage a Giant's Sword; which also he did, both here and below, *Chap.* 21. 9. *d Qu.* How could this be, when *he threw him* before with the Stone, & so? *Ans.* There he gives a general account of the Event of the Battel; and of the Giant's Death: but here he gives a particular Relation of the manner and instrument of his Death. The Stone threw him down to the Earth, and bereaved him of the use of his Sense and Motion; but there remained some Life in him, (as frequently doth in such cases) which the Sword took away, and so compleated the Work.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaarim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and they spoiled their tents *e*.

e Heb. *their camps* i.e. Their Camp: but he speaks of it in the Plural Number, because of the great extent, and various quarters of their Camp.

54 And David took the head of the Philistine, and brought it to Jerusalem *f*; but he put his armour in his tent *g*.

f Either, to terrifie the *Jebusites*, who yet held the Fort of Zion, 2 *Sam.* 5. 7. or, for some other reason not Recorded, nor now known. *g* i.e. In the Tent which was erected for him in the Camp, upon this occasion. There it was kept for the present; though afterwards it seems to have been translated to the Tabernacle; where we find his Sword, *Chap.* 21. and it is not unlikely the rest of his Armour was there also.

55 And when Saul saw David go forth against the Philistine, he said unto Abner the captain of the host, Abner, whose son is this youth *h*? and Abner said, As thy soul liveth, O king, I cannot tell *i*?

h Qu. How could *David* be unknown to *Saul*, with whom he had lived, *Chap.* 16. 21? *Ans.* That might well be, for divers reasons, lived, *Chap.* 16. 21? *Ans.* That might well be, for divers reasons, because *David* was not constantly with him; nor, as it seems, used by him, but upon extraordinary Occasions, and desperate fits of Melancholy; from which, possibly he had been free for a good while. by God's special Providence and Care for his People *Israel*, that so he might be capable of Governing and Protecting them against the *Philistines*, who watched all opportunities against them, and at last broke forth into an open War. Thus *David* had been for some considerable time dismissed from *Saul's* Court, and was returned home. And therefore it is not strange, if *Saul* had for the present forgotten *David*. For Kings, because of the Incumbrance of Publick Business, and the multitude of Persons who come to them on several occasions, may easily forget some Persons; yea, such as have frequently been with them, especially their Servants whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of *Saul's* mind might make him forgetful; and that *David* might now be much changed, both in his countenance and in his habit, from what he had before; and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those Persons whom in other habits we very well know. Some give this Answer, That this was the first time that *Saul* had seen *David*; and that *David's* exploit here Recorded, was performed before that which is Recorded *Chap.* 17. 15, &c. though it be placed after it: But that is confuted by comparing *Chap.* 18 1, 2, 3. *i* Which is not strange, because *Abner's* conversation and employment was generally in the Camp, when *David* was at the Court; and when *Abner* was there, he took little notice of a Person so much inferior to him as *David* was.

56 And the king said, Inquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? and David answered, I *am* the son of thy servant Jesse, the Bethlehemite.

CHAP. XVIII.

Jonathan loved David: They Covenant together, 1,—4. *Saul envieth David's praise: In his fury seeketh to kill him,* 5,——11. *is afraid of him: And removeth him: He is loved by the people,* 12,——16. *Saul offereth David his Daughters, first Merab who is given to Adriel; then Michal who loveth David,* 17,——20. *Saul demandeth 100 foreskins of the Philistines for a Dowry: David promiseth: Delivereth double the number: Obtaineth Michal,* 21,——27. *Saul's fear and hatred: And David's Glory increaseth,* 28,—30.

AND it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was † knit with the soul of David, and Jonathan loved him as his own soul *a*.

† Heb. *bound.*

a Partly, for his excellent Vertues and Endowments, which shone forth both in his Speeches and Actions; partly, for the great and good Service which he had done to God and to his People; and partly, for the similitude of their Age and Qualities.

2 And Saul took him that day, and would let him go no more home to his fathers house *b*.

b By which it appears, that before-time *David* had not his constant residence at Court, but did return to his Father's House, and thence again to the Court, as occasion required.

3 Then Jonathan and David made a covenant *c*, because he loved him as his own soul.

c i.e. An agreement of sincere and perpetual Friendship between them.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle *d*.

d Partly, as a pledge of his great respect and affection to him: and partly, to vindicate *David* from that contempt which might cleave to him for his former Pastoral habit and condition, and to put him into an habit suitable to his present Greatness and Glory.

5 ¶ And David went out *e* whithersoever Saul sent him, *and* I behaved himself wisely: and Saul set him over the men of war *f*, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

e Upon Military expeditions, of which that word is often used. *f* Gave him some considerable Command in his Army, though not the Supreme.

6 And it came to pass, as they came, when David was returned from the slaughter of the ‖ Philistine *g*, that the women came out of all the cities of Israel *h*, singing, and dancing *i*, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‖ Chap. 21. 11. & 29. 5.

† Heb. *three-corded instruments.*

g Either, First, From some eminent Victory obtained by him against the *Philistines*, though not particularly related, wherein also *Saul* might be present and concerned. Or rather, Secondly, From the slaughter of *Goliah*, and the other *Philistines* with him. Against this it is Objected, That this Song was Sung either after *David* was advanced and employed, as is related v. 5. and therefore not immediately after that great Victory; or, before he was so advanced; and then it would have raised *Saul's* Jealousie and Envy, and consequently hindered *David's* Advancement. But it may be replied, That this Song, though placed afterwards, was sung before *David's* Advancement, related v. 5. And that this did not hinder *David's* preferment, must be ascribed, partly, to *Saul's* Policy, who, though he had an Eye upon *David*, and designed to crush him upon a fit occasion; yet saw it necessary for his own Reputation, and the encouragement of other Mens Valour, and for the satisfaction of *Jonathan's* patronate Desire, and the just and general Expectation of the whole Army and People, to give him some considerable Preferment for the present; and principally, to God's Providence over-ruling *Saul*, against his own Inclination, and his mistaken Interest. *h* i.e. Out of all the neighbouring Cities, by or through which the Victorious Army marched. *i* According to the Custom of those times and places: Of which see *Exod.* 15. 20. *Judg.* 11. 34.

7 and the women answered *one another k* as they played, and said, * Saul hath slain his thousands, and David his ten thousands *l*.

* Chap. 21. 11. & 29. 5.

k Singing by parts alternately. *l* So they said, because *David* killed *Goliah*, which was the principal cause of all the following slaughter of the *Philistines*.

8 ¶ And Saul was very wroth, and the saying † displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more, but the kingdom *m*?

† Heb. *was evil in his eyes.*

m What greater honour can they give him, but that of the Kingdom? Or thus: *And moreover*, this will not rest here, they will *certainly* give him *the Kingdom*: they will translate the Crown from me to him. Or thus: *And moreover*, *the Kingdom certainly* belongs *to him*; i.e. I now perceive that this is the Favourite of God, and of the People; this is that Man after God's own Heart, to whom *Samuel* told me that God would transfer my Kingdom.

9 And Saul eyed David *n* from that day and forward.

n i.e. Narrowly observed all his Counsels and Actions, that he might understand whether he had any Design upon the Kingdom or no; and that he might find some colourable Pretence of putting him to death.

10 ¶ And it came to pass on the morrow, that the * evil spirit from God came upon Saul *o*, and he prophecied *p* in the midst of the house: and David played with his hand as at other times: and *there was* a javelin in Sauls hand *q*.

* Chap. 16. 14.

o Saul's Envy, and Jealousie, and Discontent revived his Melancholick Distemper, which the Devil, according to his wont, struck in with. *p* Or, *he feigned himself to be a Prophet*, for so *Hebrew* Verbs in *Hithpahel* often signifie; i.e. he useth uncouth Gestures, and Signs, and Speeches, as the Prophets, or Sons of the Prophets used to do: for which they were by the ignorant and ungodly sort reputed mad Men, 2 *King.* 9. 11. And it may seem probable, that *Saul* did now speak of Divine Things politickly, that thereby he might lull *David* asleep, and kill him, before he suspected any Danger. *q* Which he kept there for the following purpose.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice *r*.

r Once at this time, and another time upon a like occasion, *chap.* 19. 10.

12 ¶ And Saul was afraid of David *s*, because the LORD was with him, and was departed from Saul.

s Lest as he had gotten the favour of God and of all the People, he should also take away his kingdom.

13 Therefore Saul removed him from him *t*, and made him his captain over a thousand, and he went out, and came in *u* before the people.

t From his Presence and Court; which he did, partly, because he feared left *David* should watch and find an opportunity to kill him, as he had designed to kill *David*; partly, because he was a great Eye-sore, and his presence now made him more sad than ever his Malice had made him cheerful: and principally, that hereby he might expose him to the greatest hazards, and in time fore betray him into the hands of the *Philistines*. *u* He led his Soldiers forth to Battel, and brought them back again with safety. Compare 2 *Sam.* 5. 2. Or else the Phrase of *coming in and going out*, may be understood (as elsewhere) for conversing; or (as we use to say) *going to and fro* about business; as *chap.* 29. 6.

14 And David ‖ behaved himself wisely in all his ways, and the LORD *was* with him *x*.

‖ Chap. 16. 18.

x So that he had great Prudence in his Conduct, and prosperous success following his Designs: which are two principal Qualifications of a General, and of a Prince. Thus God turned all *Saul's* Devices upon himself, and to *David's* Advantage.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife *y*: only be thou † valiant for me, and fight the LORD's battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him *z*.

† Heb. *a son of valour.*

y This was no more than *Saul* was obliged to do by his former promise, *chap.* 17. 25. which here he renews and pretends to perform, though he intended nothing less, as the Sequel shews. Whereby he makes himself guilty of Ingratitude, Injustice, and breach of Truth, and wichal of gross Hypocrisie. *z* He thought to gear an offer would oblige him, who was of himself Valiant enough, to give proofs of more than common Valour, and to venture upon the most dangerous Enterprizes.

18 And David said unto Saul, Who *am* I? and what *is* my life *a*, *or* my fathers family in Israel, that I should be son in law to the king?

a i.e. My manner of living! How obscure is that Condition in which I was born and have been bred! Or rather thus: How little is my life worth, that by the expoling of that to some hazard (which *Saul* required of him) I should purchase a King's Daughter! In these Expressions *David* sheweth not only his Humility, but also his Wisdom, in discovering to deep a sense of his own meanness, that *Saul* might see how far he was from aspiring at the Kingdom, and might have no occasion to suspect that he was already anointed thereto.

19 But it came to pass at the time when Merab Sauls daughter should have been given to David *b*, that she was given unto Adriel the Meholathite *c* to wife.

b When the Marriage was even ready to be solemnized. *c* The Son of *Barzillai*, as he is called 2 *Sam.* 21. 8. This was an act of great Injustice and Perfidiousness; and accordingly this Marriage was accursed by God, and the Children begotten in it, were by God's appointment cut off, 2 *Sam.* 21.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleased him *d*.

† Heb. *was right in his eyes.*

d Not for any Respect he had to *David*; but for his own malicious and wicked Ends, that he might make use of her Love to *David*, to ensnare and ruine him, which he thought might be done many ways, whereof one is here expressed.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt * this day *e* be my son in law, in *the one* of the twain *f*.

* Verse 26.

e i.e. Suddenly, within a time which probably *Saul* prefixed. *f* Whereas I have only two Daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb. *in the twain.* Thus *the Cities of Gilead* is put for one of them, *Judg.* 12. 7. And *the sides of the Ship* for one of the sides, *Jonah* 1. 5. Or, he saith, *in the twain*, or, *in both*, because he was in effect betrothed to the one, and should be married to the other, and so was his Son in law upon a double account.

22 ¶ And Saul commanded his servants, *saying*, Commune with David *g* secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

g Whom having so lately and grossly deceived, he found backward to embrace his motion, and therefore lets others on work to persuade him.

23 And Sauls servants spake those words in the ears of David: and David said, Seemeth it to you *a light thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed *h*?

h And therefore neither have Estate nor Credit to give (according to the manner, *Gen.* 34. 12. *Exod.* 22. 16, 17.) a Dowry suitable to her Quality.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry, but an hundred fore-skins of the Philistines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistines.

i These he desires rather than their Heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his Malice against *David* with a pretence of Zeal for God, and for his People, and for the Covenant of Circumcision; and partly, that the *Philistines* might be the more enraged against *David* for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

26 And when his servants told David these words, it pleased David well to be the kings son in law *k*: and the days *l* were not † expired.

† Heb. *fulfilled.*

k As for other Reasons, so especially because this opened the Door to the Kingdom which God had promised him. *l* i.e. The time allowed by *Saul* to *David* for the execution of this Exploit.

27 Wherefore David arose, he, and his men, and slew of the Philistines two hundred men, and David brought their fore-skins, and they gave them in full tale to the king *m*, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

m He doubled the number required; partly, to oblige *Saul* the more to the performance of his Promise; and partly, to shew his great Respect and Affection to *Saul's* Daughter.

28 ¶ And

28 ¶ And Saul saw and knew that the LORD *was* with David, and that Michal Sauls daughter loved him.

29 And Saul was yet the more afraid of David *n*, and Saul became Davids enemy continually.

n Because he both lost his Design against *David*'s life, and had now pived a way for him to the Throne.

30 Then the princes of the Philistines went forth *o*: and it came to pass after they went forth, *that* David behaved himself more wisely than all the servants of Saul, so that his name was much † set by.

† Heb. *precious.*

o To wit, to war against the *Israelites*, being provoked both by their former losses, and especially by that act of *David*'s, related above, v. 27.

CHAP. XIX.

Saul purposeth to kill David: Jonathan disclosseth it: speaketh in his behalf to Saul: who sweareth not to kill him: he returneth to court, 1,—7. By reason of his success in a new war, Saul again seeketh to kill him: Michal acquainteth him with it: he flyeth: she deceiveth her father, 8,—17. David cometh to Samuel at Ramah: Saul sendeth messengers twice to apprehend him: then both prophesie, 18,—21. He goeth himself thither and prophesieth likewise, 22,—24.

AND Saul spake to Jonathan his son *a*, and to all his servants *b*, that they should kill David.

a Whom, though lately engaged in a League of Friendship with *David*, he thought to oblige to it by fense of his own Interest, as being the next Heir of the Crown, and likely to suffer most by *David*'s advancement. *b* What before he secretly designed, now he openly and impudently avowed.

2 But Jonathan Sauls son, delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self until the morning *c*, and abide in a secret *place*, and hide thy self.

c Left he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of Rage against thee; but I intend to do in the morning, when I may hope to find him in a better Temper.

3 And I will go out and stand by my father in the field, where thou *art d*, and I will commune with my father of thee, and what I see, that I will tell thee.

d In the Field where my Father useth to walk, where also I would have thee to hide thy self, that I may know where to find thee at hand, to acquaint thee with the success of my Endeavours, that thou maist accordingly either return to Court, or speedily depart.

4 ¶ And Jonathan spake good of David unto Saul his father *e*, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

e Which he could not do without hazard to himself. Herein therefore he performed the Duty of a true Friend, and of a valiant Man.

5 For he did put his * life in his hand *f*, and slew the Philistine, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

* Judg. c. 12. & 12. 3. Ch. 28. 21. Psal. 119. 109.

f i. e. He exposed his life to eminent hazard. See the Notes on *Judg.* 12. 3.

6 And Saul hearkened unto the voice of Jonathan, and Saul sware, *As* the LORD liveth, he shall not be slain *g*.

g This great change is not to be ascribed to any true Repentance for his sin against *David*, or any better affection which he now had to him; but merely to his own worldly Interest; because he was convinced by *Jonathan*'s discourse, that he could not kill him, without great inconvenience and shame to himself.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence as † in times past.

† Heb. *yesterday, third day.*

8 ¶ And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter, and they fled from † him.

† Heb. *his face.*

9 And * the evil spirit † from the LORD was upon Saul *h*, as he sat in his house with his javelin in his hand: and David played with *his* hand.

* Chap. 16. 14. & 18. 10. † Heb. *of the Lord.*

h *David*'s successes against the *Philistines*, which should have cheered his heart, made him sad, and the Devil watched the opportunity to improve his Melancholy, as before he had done.

10 And Saul sought to smite David even to the wall with the javelin: but he slipt away out of Sauls presence; and he smote the javelin into the wall: and David fled, and escaped that night.

* Psal. 59. title.

11 *Saul also sent messengers unto Davids house to watch him, and to slay him in the morning *i*: and Michal Davids wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain *k*.

i Why not in the Night? *Ans.* Partly, because it would have been barbarous, and most dishonourable to *Saul*, to break into *David*'s House by Night, and kill him in his own House and Bed; and it seemed more expedient to kill him as he came out of his House in the Morning: partly, because the Night might give *David* some opportunity of escaping, which the Day-light would prevent: and principally, by God's singular Providence, infatuating *Saul*'s Mind to take the worst course, that *David* might be delivered from him. *k* Which she might learn, either by information from *Jonathan*, or some other Courtier that was privy to the Design: or from her own observation of some suspicious or dangerous Persons hovering about the House.

12 ¶ So Michal let David down thorow a window *l*: and he went and fled, and escaped.

l Because they lay in wait for him at the Doors of the House, whereforever he should come forth there.

13 And Michal took † an image *m*, and laid *it* in the bed, and put a pillow of goats *hair for* his bolster *n*, and covered *it* with a cloth *o*.

† Heb. *teraphim.*

m Heb. *Teraphim*, which was an Image made in human shape: which she might keep secretly, either out of a superstitious regard to it, or out of meer curiosity. This stratagem she used, because knowing her Fathers unquiet, and jealous, and furious Temper, she suspected he might come or send, to see whether *David* was there or no. *n* Or, *put great Goats* hair upon *his Bolster*; *i. e.* upon the Head and Face of the Image, which lay upon his Bolster, that it might have some kind of resemblance of *David*'s Head and Hair, at least in a sick man's Bed, where there useth to be but a glimmering light. *Goats* is here put for *Goats hair*, as it manifestly is, *Exod.* 25. 4. and 26. 7. and 35. 26. It is acknowledged by learned Writers, that in those Eastern Countries, Goats had much longer hair than ours have, and were thorn like Sheep, and that their hair was not unlike to a Mans or Womans hair; as may also be gathered from *Cant.* 4. 1. *thy hair is as a flock of Goats*; *i. e.* as the Hair of a flock Goats. And as there was Goats hair of several colours, (as the Wool of Sheep in divers parts is of very differing colours, as white, or black, or yellow, *&c.*) so it is most probable he took that colour which was likest the colour of *David*'s hair. And she took this rather than the hair of another Man, because she procuring and ordering of that would have taken up some time; whereas the had Goats hair of all sorts at hand, as being used in Spinning or Weaving, *&c.* Or, the sense may be this, according to our Translation, That she put a Pillow of the softest part of Goats hair under the head of the Image, as they used to put under the heads of sick Men; whereby also the head of the Image sinking into the Pillow, might be less discerned, especially when it was either wholly or in part covered with a Cloth. And all this Art was used, that *David* being supposed, and, by some Persons who were sent to enquire, perceived, as they thought, to be in the Bed, *Saul* might be hindred from pursuing and overtaking him before he had got into some secure place. *o* Upon pretence of his being sick, and needing some such covering, but really in design to prevent the discovery of her Deceit.

14 And when Saul sent messengers *p* to take David, she said, He *is* sick.

p To wit, other Messengers in the Morning, supposing the former to be either slow or perfidious.

15 And Saul sent the messengers *again* to see David *q*, saying, Bring him up to me in the bed, that I may slay him.

q Or only, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her Report and Testimony of his Sickness.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair for* his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go: Why should I kill thee? *r*

r If thou dost not permit me to escape, without discovery, I shall be forced for my own defence to kill thee. Though it is most likely, this was a Lye, and a Fiction of her own.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah *s*, and told him all that Saul had done to him: and he and Samuel went and dwelt in Naioth.

s Partly, for Comfort and Direction in his great Distress; and partly, for Safety, supposing that *Saul* would be ashamed to execute his bloody Designs in the presence of so venerable a Person as *Samuel*, who had laid so great Obligations upon *Saul*, and had such great and just Reputation with the People.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah *t*.

t Or, *near Ramah*; the *Hebrew* preposition *beth. in*, being oft put for *near*, as it is apparently used, *Numb* 33. 37, 38 *Jos.* 5. 13. *Jer.* 20. 2. and 32. 7. *Naioth* was either an House or College in the Town of *Ramah*, or a Village in the Territory of *Ramah*, or near to the Town of *Ramah*; in which there was a College of the Prophets, amongst whom *Samuel* thought *David* might be secure.

20 And Saul sent messengers to take David *u*: and when they saw the company of the prophets prophesying *x*, and Samuel standing *as* appointed over them *y*, the spirit of God was upon the messengers of Saul, and they also prophesied *z*.

† Heb. *it.* 1 Sam. 19. 24. Chap. 10. 11.

u Thus *Saul*'s Wickedness and Fury increased; and he that at first used only secret Practices against *David*, now breaks forth into open and impudent Hostilities; plainly declaring, that he neither feared God, nor reverenced Man. He would have punished *Samuel*, as afterwards he did *Ahimelech*, for giving *David* Entertainment, but that he feared the People, who had so great and unanimous a Veneration for him. *x i. e.* Speaking of God, or of the things of God by Divine Inspiration; either praising God, or instructing Men. Compare *Numb.* 11. 25. 1 *Sam.* 10. 5. *y* To instruct, moderate and direct them in those Holy Exercises. For though they prophesied by Divine Inspiration, which *Samuel* could not govern; yet they were both to prepare and dispose themselves for it beforehand, and to make good improvement of it afterwards, in both which they needed *Samuel*'s Counsel and Assistance. And whereas some might fallly pretend to those Raptures; or the Devil might transform himself into an Angel of Light, and convey some evil or false Suggestions into some of their Minds, *Samuel*'s Presence and Judgment was necessary to prevent and to detect such Impostures. Besides, *Samuel* would by his present Conjunction with them in those Holy Exercises, encourage them, and stir up others to the coveting of those Gifts, and the performance of such Religious Duties. *z* Being inspired by God to do so, as wicked *Balaam* also was; that being wrapt up into such an Extasie, their Minds might be wholly taken up with those matters, and quite taken off from their Design of seizing *David*.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked, and said, Where *are* Samuel and David *a*? And *one* said, Behold, *they be* at Naioth in Ramah.

a For, his Messengers not returning, he knew not exactly where they were.

23 And he went thither to Naioth in Ramah: and the spirit of God was upon him also *b*, and he went on, and prophesied until he came to Naioth in Ramah:

b It came upon him in the way; whereas it came not upon his Messengers till they came to the place. Whereby God would convince *Saul* of the Vanity of all his Designs against *David*, and that in them he fought against God himself.

24 And he ſtript off his clothes *c* also *d*, and prophesied before Samuel *e* in like manner *f*, and † lay down *g* naked *h* all that day, and all that night: wherefore they say, * *Is* Saul also among the Prophets *k*?

† Heb. *fell.*

* Chap. 10. 11.

c To wit, his Military or Royal Garments: which he did, either that he might fuit himself and his habit to the rest of the Company; or, because his mind being altogether taken up with Divine things, he did not understand nor heed what he did. *d* This implies, that the Messengers which he sent, who probably were Military Persons, had done so before him. *e* This doth not contradict 1 *Sam* 19. 25. where it is said, that *Samuel came to meet to see Saul*: for here *Saul* goes to *Samuel*, and that not with design to see him, but to surprize *David*. *f* As the rest of the Prophets there did. *g* Heb. *fell*, to wit, down upon the Earth; for his Mind being in an Extasie, he had not the use of his Senses or Motion, as he, *Numb.* 24. 4. God so ordering it, that *David* might have an opportunity to escape. *h i. e.* Script of his upper Garments, as was said before, and as the word *Naked* is oft used, as *Isa.* 20. 2. *Mich.* 1. 8. See also 2 *Sam.* 6. 20. *Job.* 22. 6. And it is here repeated to signifie how long he lay in that posture. *i* So God kept him as it were in Chains, till *David* was got out of his reach. *k* The same Proverb which was taken up upon a like occasion, 1 *Sam.* 10. 12. is here remembred and revived upon this new occasion, as an Evidence of God's wonderful Care over *David*; he made in some sort a Prophet, that he might make *David* a King.

CHAP. XX.

David complaineth to Jonathan of Saul: he comforteth him: can hardly believe what David saith of his father: promiseth to give him notice how his absence was taken: they renew a covenant of friendship, and swear to each other, 1,—17. Their sign, 18,—23. Saul asketh for David at the feast of the new moon, 24,—27. Jonathan excuseth David: Saul incensed bereat revileth Jonathan, and seeketh to kill him, 28,—34. Jonathan advertiseth David, 35,—40. They part with tears, 41, 42.

AND David fled *a* from Naioth in Ramah *b*, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father *c*, that he seeketh my † life *d*?

† Heb. *soul.*

a Whilst *Saul* lay in an Extasie. *b* To Gibeah where *Jonathan* was, taking the opportunity of *Saul*'s absence. *c* What is it which this inconstant thy Father against me? What Crime doth he charge me with? *d* To wit, to destroy it, as this Phrase is oft used, as *Exod.* 22. 23. *Psal.* 35. 12. and 54. 3. and 63. 9.

2 And he said unto him, God forbid; thou shalt not die *e*: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.*

e I will secure thee by my Interest with my Father; nor doth he design to destroy thee; for what he doth in his frantick fits is not to be imputed to him; and when he comes to himself, I doubt not to reconcile thee to him. For *Jonathan* gave credit to his Father's Oath, *chap.* 19. 6. and the worthiest Minds are least suspicious, and most charitable in their Opinions of others.

3 And David sware *f* moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he said, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a step between me and death.

f The matter being of great moment, and *Jonathan* doubting the truth of it, he confirms his word with an Oath, which follows in the end of the Verse. Only he interposeth a reason why *Saul* concealed it from *Jonathan*.

4 Then said Jonathan unto David, † Whatsoever thy soul desireth *g*, I will even do *it* for thee.

† Heb. *as to all the desire of thy soul, so I will do for thee.*

g To wit, for the discovery of the truth, and for the preservation of thy life.

5 And David said unto Jonathan, Behold, to morrow *is* the new moon *h*, and I should not fail to sit with the king at meat *i*: but let me go, that I may hide my self in the fields, unto the third *day* at even.

h Which was a solemn and Festival time, as among the *Romans* and other *Heathens*, so also with the *Hebrews*, who solemnized it with offering Peace-offerings to God, and Feasting together upon the remainders of it, after the manner. See *Numb.* 10. 10. and 28. 11. *Psal.* 81. 3. *i* Then he useth to expect no company above other times. *k i. e.* Unto the next Day, but one after the new Moon; as appears by comparing v. 18, 27, 35. His meaning is not, that he should hide himself in any certain place all the three Days, but that he should secure himself either at *Jerusalem* with his Friends, or in any other Place till the third Day.

Or, *to-night.*

6 If thy father at all miss me *l*, then say, David earnestly asked *leave* of me *m*, that he might run to Bethlehem his city *n*, for *there is* a yearly † sacrifice *o*: for there for all the family *p*.

† Or, *to-night.*

l Queſt. How could *David* imagine that *Saul* would expect his Company, whom he had once and again endeavoured to kill? *Ans.* First, He might suppose that *David* would ascribe all that to his Madness and frantick Fits, which being over, he would promise himself safety in the King's presence. Secondly, *David* might not think that *Saul* would indeed expect him to Feast with him, considering his late and great danger from *Saul*; but that *Saul* would make use of this pretence, and require his presence, that he might lay hold upon him; and therefore he desired to try the Experiment. *m* Who being the King's Son and Duty, used to give Licence to Military Men to depart for a season upon just occasions. *n i. e.* The place of his Birth and Education, *John* 7. 42. *o* A Sacrifice which was offered up in some high place there Yearly, upon some special occasion not mentioned in Scripture, which was accompanied with a Feast: or, *a yearly Feast*, as the *Hebrew* word is sometimes used. *p* Wherein all the Members of our Family used to meet together, when they will earnestly expect me above others, and will charge me with Pride and Unnaturalness, if I neglect their Invitation.

7 If he say thus, *It is* well, thy servant shall have peace: but if he be very wroth *then* be sure *q* that evil is determined by him.

q Heb. *know thou*: For indeed *David* knew well enough that *Saul* designed to kill him; but he useth this course for *Jonathan*'s Information and Satisfaction, and for his own greater Vindication, if he did wholly withdraw himself from *Saul*, and from his Wife; which he foresaw he should be forced to do.

8 Therefore thou shalt deal kindly with thy servant *r*: for * thou hast brought thy servant into a covenant of the LORD *with thee*: notwithstanding, if there be in me iniquity, slay me thy self *r*: for why shouldest thou bring me to thy father *s*?

* Chap. 18. 3. & 23. 18.

r In giving me timely notice, and a true account of *Saul*'s Disposition and Intention towards me. *s i. e.* A solemn Covenant, not lightly undertaken, but seriously entred into, in the name and fear of God, and in his presence, calling him to be the Witness of our Sincerity therein, and the Avenger of Perfidiousness in him that breaks it. *t* I am concerned thou shouldst kill me. *u* Why shouldst thou betray me to thy Father, by concealing his evil Intentions from me?

9 And Jonathan said, Far be it from thee *t*: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

t I abhor the Thoughts of either killing thee my self, or giving thee up to my Father to slay thee.

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father answer thee roughly?

u By what Means or Messenger shall I understand this? for peradventure thou wilt not be able to come to me thy self.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field *x*. And they went out both of them into the field.

x Left we be over-heard.

12 And

12 And Jonathan said unto David, O LORD God of Israel *a*, when I have † sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, and I then send not unto thee, and † shew it thee ;

† Heb. *searched.*

† Heb. *uncover thine ear.*

a Do thou hear and judge between us. It is an abrupt Speech, which is usual in great Passions.

13 The LORD do so, and much more to Jonathan : but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace ; and the LORD be with thee, as he hath been with my father *b*.

b The Lord give thee that Honour and Success in all thy Affairs which he hath given to my Father. *Jonathan* undoubtedly knew of *Samuel*'s final and irrevocable Sentence of *Saul*'s Rejection from the Kingdom, and of the Substitution of some other Person after God's own Heart in his stead ; and that *David* was this Person, he might strongly suspect (that which even *Saul* suspected) both from his eminent Piety, and Wisdom, and Valour, and universal Worth, and from the great Things which God had done, both by him, and for him, in preserving and advancing him by such unusual Methods ; and it is most likely that *Jonathan* did ask *David* about it, and that *David* did Faithfully inform him of the whole Truth, as may be gathered both from the words here following, and from chap. 23. 17. And that the knowledge hereof did not raise Jealousie, and Envy, and Rage in him, who was the next Heir of the Crown, as it did in his Father, must be ascribed to *Jonathan*'s Piety towards God, to whose disposal he cheerfully submitted himself, and to his sincere Friendship to *David*, in whose Happiness he rejoyced as in his own.

14 And thou shalt not only while yet I live, shew me the kindness of the LORD *c*, that I die not *d* :

c Or, *And wilt thou not, if I shall then be alive*, (to wit, when *the Lord shall be with thee, as he hath been with my Father*, as he now is ; *i. e.* when God shall have advanced thee to the Kingdom, as he did him :) *yea, wilt thou not* (the same Particle twice repeated for asseveration) *i.e.* I am well assured that thou wilt) *shew me the kindness of the Lord* ; *i.e.* either such kindness as the Lord hath shewed to thee in preserving thy Life in the midst of so many, and such great Dangers : or, that kindness to which thou hast engaged thy self, in the Covenant sworn between thee and me in God's presence. *d* That thou do not kill me or mine, as Princes of another Line use to kill the nearest Relations of the former Line, from whom the Kingdom was translated to them ; which they do either by way of Revenge, or in Policy, and reason of State, to secure the Kingdom to themselves.

* 2 Sam. 9. 3.

15 But *also* thou shalt not cut off * thy kindness *e* from my house for ever : no not when the LORD hath cut off the enemies of David, every one from the face of the earth *f*.

e He saith not, *the kindness of the Lord*, as before, because the Covenant be-ween them seems to have been only Personal, and not comprehending their Posterity. And therefore as *Jonathan* speaks confidently of his own Preservation by virtue of that Covenant ; so he here lays this additional Obligation upon *David*, That he would extend his kindness to all his Progeny. *f* Which he will certainly do without exception of *Saul* my Father, and those of his Children who have joyned, or shall joyn with him in his Hostilities and Cruelties against *David*. And by this word, *Enemies*, he implies the reasonableness of his Request, because *Jonathan* was none of that number, and therefore not to be treated as such.

† Heb. *cut.*

16 So Jonathan † made *a covenant* with the house of David *g*, *saying*, Let the LORD even require *it* at the hand of Davids enemies *h*.

h The Covenant which before was Personal, he now extends to the whole House of *David*, expecting a reciprocal Enlargement of it on *David*'s side, which doubtless he obtained. *h* If either I or any of my house shall break this Covenant, and shall prove Enemies to *David* or to his House, let the Lord, the Witness of this Covenant, severely punish the Violators of it, whoever they are. Others thus : Let the Lord require and punish the breach of this Covenant in *David*, if he break it. But because it was ominous and reproachful to suppose such a thing of *David*, by a Figure called *Euphemismus*, he names *David*'s *Enemies* for *David* ; as they also expound 1 *Sam* 25. 22. But the former sense seems more probable, because this Verse contains only *Jonathan*'s Stipulation or Covenant with *David* and his House, which being expressed in the former part of it, is in this latter part confirmed by the usual form of Imprecations ; and the Restipulation or Covenant of *David* to *Jonathan* and his House, is mentioned in the next Verse. Yet may that other sense stand well enough ; taking these words for *Jonathan*'s Adjuration of *David* to be kind to him, confirmed with an Imprecation in case he do otherwise. As if he should say, I Adjure thee, as thou hopest to escape such a Mischief (which I had rather might befal three Enemies than thee) that thou deal not so ungratefully with me or my House. Which Adjuration of *Jonathan*, *David* seconds by an Oath in the next Verse, at the request of *Jonathan*.

17 And Jonathan caused David to swear again *i*, ‖ Or, *by his* because he loved him *k* : for he loved him as he loved his own soul. *love towards him.*

i Heb. *And* Jonathan *added or proceeded to make* David *Swear* ; *i. e.* Having himself Sworn to *David*, or Adjured *David*, in the foregoing Verse, he here requires *David*'s Oath to him, by way of Restipulation or Confirmation. *k* Because he had a true Friendship for *David*, he desired that the Covenant might be inviolably observed through all their Generations.

18 Then Jonathan said to David, To morrow *is* the new moon : and thou shalt be missed, because thy seat *l* will be † empty.

† Heb. *missed.*

l i.e. The place where *David* used to sit at Meals with *Saul*. See *v.* 25.

19 And *when* thou hast stayed three days *m*, *then* thou shalt go down ‖ † quickly, and come to the place where thou didst hide thy self, † when the businesse was *in hand n*, and shalt remain by the stone ‖ *Ezel o*.

‖ Or, *diligently.* † Heb. *greatly.* † Heb. *in the day of the businesse.*

m Either at *Bethlehem* with thy Friends, *v.* 6. or elsewhere, as thou shalt see fit. *n* Heb. *in the day of businesse* : or, *of the businesse*, the *businesse*. And these words are to be joyned, either, 1. with the words next Going before ; and so they note the time when *David hid himself* there ; which was, when *this* same *business* which now they were treating of, was in agitation formerly ; to wit, to discover *Saul*'s Mind and Purpose towards him ; *chap.* 19 2,3. Or, 2. With the more remote words ; and so they note the time when *David* should come the way, to the place appointed, and formerly used to hide himself in, upon a like occasion ; to wit, in the day when *the businesse* here spoken of was to be *done* ; *i. e.* when the discovery of *Saul*'s Mind was to be made. *o* Or, *by the stone of going*, or *travelling*, *i. e.* By that Stone which directs Travellers in the way ; to wit, in some Cave, or convenient Place, which was near that Stone.

in the day of businesse, or, *the businesse*

20 And I will shoot three arrows on the side *thereof* as though I shot at a mark *p*.

p He chose this way to avoid *Saul*'s suspicion, because Bows and Arrows were the principal Arms of those Times ; and *Jonathan*, as well as others, did oft go forth to Exercise himself with them, both for Recreation, and improvement of his Skill in that Art. Besides, he knew not that he should have any opportunity of private Converse with *David*, by reason of Passengers, though the Event proved better than he expected.

21 And behold, I will send a lad, *saying*, Go, find out the arrows *q*. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them ; then come thou, for *there is* peace to thee, and † no hurt, as the LORD liveth.

† Heb. *not any thing.*

q I will send him out before I shoot, to find out, and take up the Arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

22 But if I say thus unto the young man, Behold the arrows *are* beyond thee : go thy way, for the LORD hath sent thee away *r*.

r Take this for an intimation of God's Providence, that thou shouldest keep away from the Court.

23 And *as touching* * the matter which thou and I have spoken of, behold, the LORD *be* † between thee and me for ever.

* Verse 14, 15. † Heb. *amongst.*

24 ¶ So David hid himself in the field *s* : and when the new moon was come, the king sat him down to eat meat.

s To wit, at the time appointed : for it seems probable, that he went first to *Bethlehem*, as he had *Jonathan* tell his Father, *v.* 6. and thence returned to the Field, when the occasion required : else we must charge him with a downright Lye, which ought not to be imagined (without any apparent cause) concerning so good a Man ; especially, in so distressed and dangerous a Condition. And why should he hide himself there so long before the time, when *Jonathan* was to come thither to inform him ? Nor were there any need of appointing a certain time to meet, if *David* were there all the while.

25 And the king sat upon his seat as at other times, *even* upon a seat by the wall : and Jonathan arose, and Abner sat by Sauls side, and Davids place *u* was empty.

t To wit, from his Seat where he was sat next to the King, whence he arose, and sicod up at *Abner*'s coming, to do Honour to him, who was his Father's Cousin, and the General of the Army. *u* Which seems to have been next to *Abner* on the same side with him.

26 Nevertheless, Saul spake not any thing that day : for he thought, something hath befallen *x*, he *is* not clean, surely he *is* not clean.

x Some Accident which hath rendred him unclean, and so unfit to partake of this Feast, which consisted in part of the remainders of their Peace-offerings, according to the Law, *Levit.* 7. 20. Unfit also to come into any company, much more, into the King's company, lest he should pollute them also. See above, on *v.* 5. See also, *Levit.* 11. and 15.

27 And it came to pass on the morrow, *which was* the second *day* of the month *y*, that Davids place was empty : and Saul said unto Jonathan his son *z*, Wherefore cometh not the son of Jesse *a* to meat, neither yesterday, nor to day *b* ?

y Or, *on the morrow of the new moon*, being *the second* day : Either, 1. Of the three Days appointed, *v.* 5. 19. Or, 2. Of the Feast. Or, 3. Of the Month. *z* Who was *David*'s Friend, and best knew his mind, and his ways. *a* So he calls him in Scorn and Contempt, to note the meanness of his Original ; and as not deigning to call him by his proper Name : See below, *chap.* 22. 9. and 25. 10. *b* For the Uncleanness which came by some chance, usually lasted but for one Day. See *Levit.* 11.

28 And

28 And Jonathan answered Saul, David earnestly asked *leave* of me *to* go to Bethlehem.

29 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brother, he hath commanded me *to be there* : and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren : therefore he cometh not to the kings table.

c Either in his Father's Name, or in the Right of the First-born ; one Branch of which was Authority over his Brethren in all the Concerns of the Family ; whereof this was one.

30 Then Sauls anger was kindled against Jonathan, and he said unto him, ‖ † Thou son of the perverse rebellious woman *d*, do not I know that thou hast chosen the son of Jesse to thine own confusion *e*, and unto the confusion of thy mothers nakedness *f* ?

‖ Or, *thou perverse rebellious son.* † Heb. *woman of perverseness.*

d This base Temper of thine, thou hadst not from me, but from thy Mother ; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion* ; *i. e.* Thou perverse and rebellious Son : Or, *thou most perverse rebel* : For in the *Hebrew* Language, the word *Son*, thus used, is an aggravation of a Man's Crime ; and notes one who is extraordinarily addicted to it. Thus he calls him, because he hid and preferred that Man whom the King had commanded to be brought forth, that he might be slain. *e* For it will be a horrible shame and reproach unto thee, that *David* by his crafty Insinuations, and fair Pretences, should cheat thee of thy Kingdom. *f* Men will conclude, That thy Mother was a Whore, and thou a Bastard ; and that thou hast no Royal Blood in thy Veins, that canst so tamely give up thy Crown to so contemptible a Person.

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be ſtablished, nor thy kingdom *g* : wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is a son of death.*

g Thus he grosly mistakes the Cause of *Jonathan*'s loss of the Kingdom, which was not *David*'s Art, but *Saul*'s Sin ; and vainly endeavours to prevent God's irrevocable Sentence.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain ? what hath he done ?

33 And Saul cast a javelin at him to smite him *h*, whereby Jonathan knew that it was determined of his father to slay David.

h i.e. To wound him, though not *to smite him even to the wall* ; as he designed to do to *David*, *chap.* 19. 10.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month : for he was grieved for David, because *i* his father had done him shame.

i Or, and *because* : for this is a second cause of his Grief. The Conjunction *and* is oft-times omitted, and to be supplied ; as *Psalm* 33. 2. and 144. 9. *Jer.* 63. 11. *Habak.* 3. 11.

35 ¶ And it came to pass in the morning *k*, that Jonathan went out into the field, at the time appointed with David, and a little lad with him.

k To wit, of the third Day appointed for this Work, *v.* 5.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *over.*

37 And when the lad was come to the place *l* of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee ?

l i.e. Near to the place. Or, *and the Lad went*, or *was going on to the place* : For the Words following shew, that he was not yet come thither. The *Hebrew* Verb, *ba*, which properly signifies *to come*, sometimes signifies *to go* ; as here, and *Ruth* 3. 7. and *Jonah* 1. 3.

38 And Jonathan cried after the lad, Make speed, haste, stay not *m*. And Jonathans lad gathered up the arrows, and came to his master.

m So he bids him, because finding the Coast clear, he made haste to take the opportunity to speak with his dearly beloved *David*.

39 But the lad knew not any thing : only Jonathan and David knew the matter.

40 And Jonathan gave his † artillery *n* unto † his lad, and said unto him, Go, carry *them* to the city.

† Heb. *his Vessels.* † Heb. *his lad.*

n His Bow, and Arrows, and Quiver.

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south *o*, and fell on his face to the ground, and bowed himself three times : and they kissed one another, and wept one with another, until David exceeded *p*.

o In respect of the Stone where *David* by appointment had himself hid. *p* As well he might, because he was driven away, not only from his dear Friend *Jonathan*, but also from his Wife, and all his Relations, and from the Commonwealth of *Israel*, and from the Service of God ; as he complains below, *Chap.* 26. 19.

42 And Jonathan said to David, Go in peace, ‖ forasmuch as we have sworn both of us in the Name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever *q*. And he arose and departed : and Jonathan went into the city.

‖ Or, *the Lord be witness of that which we.*

q Therefore double not but I will ever love thee, and faithfully serve thee ; and the like I allure my self from thee ; and this must be our comfort in our State of Separation.

CHAP. XXI.

David cometh to Nob to Ahimelech the priest ; pretendeth secret businesse from Saul : obtaineth bread : Ahimelech giveth him the shew-bread, 1,——6. Doeg seeth this, 7. David asketh arms : Ahimelech giveth him Goliah's sword, 8, 9. David cometh to Achish : is known : and afraid : feigneth himself mad, 10,——13. Achish is angry with his servants for bringing him, 14, 15.

THEN came David to Nob *a* to Ahimelech the priest *b*, and * Ahimelech was afraid at the meeting of David *c*, and said unto him, Why *art* thou alone, and no man with thee *d* ?

* Or, *called Abimelech.* Mat. 12. 26.

a A City of Priests, as it is called *Chap.* 22. 19. Either, 1. Because it was assigned to the Priests. For though it be not expressed by this Name among their Cities, *Jos.* 21. yet it might be one of those Cities their named by some other Name, which Name might be changed ; or another new Name added to the old for some reason now unknown, as was very usual among the *Hebrews* ? Compare 1 *Chron.* 6. Or, 2. Because it was now inhabited by the Priests for the service of the Tabernacle, which now was here ; as appears from *v.* 7, 8. For as the Kings of *Israel* were to Consule with God's Oracle in all their weighty Affairs ; to they endeavoured to have it in, or near their own Habitations. Hence it was first carried by *Joshua* to *Shiloh* in his Tribe of *Ephraim* ; and afterwards by *David* into his Tribe and City ; and now, as it seems, had been by *David* carried to *Nob*, a City in the Tribe of *Benjamin*, *Neh.* 11. 32. near to *Anathoth*, 1 *King.* 2. 26. Hither *David* resorted, partly for a Supply of his Necessities, which he supposed he might receive here, without danger of being betrayed into *Saul*'s hands : and principally, that in this great Distress, and his Resolution of going out of the Kingdom, he might seek and receive Comfort and Counsel from the Lord. *b* To wit, the chief Priest, Brother to that *Ahiah*, *chap.* 14. 3. and he being now dead, his Succeſſor in the Priesthood, for they were both Sons of *Ahitub*, 1 *Sam.* 14. 3. and 22. 11. *c* Suspecting some extraordinary cause of his coming in such a manner, and fearing the worſt, as Men usually do in such cases. *d* For though *David* had some Servants and Companions, as is manifeſt from *v.* 4, 5. and from *Matth.* 12. 3, 4. whom *Jonathan* probably had sent to a place appointed to serve and guard him ; yet they were left at another place : as *David* himself affirmeth, *v.* 2. And *David* was now alone, as also he was when he fled to *Achish*, *v.* 10.

2 And David said unto Ahimelech the priest, The King hath commanded me a businesse, and hath said unto me, Let no man know any thing of the businesse whereabout I send thee, and what I have commanded thee : and I have appointed *my* servants † to such and such a place *f*.

† Heb. *to the place of such an one.*

f This seems to be a plain Lye extorted from him, by Fear and Necessity. But as it was officious for himself, so it was pernicious to all the Priests there. Whence *David* afterwards declares his true penitance for this sin of Lying, *Psalm* 119. 29. *f* To ascertain place which is not material nor convenient now to mention ; because the whole business requires concealment.

3 Now therefore what is under thine hand *g* ? give *me* five *loaves* of bread in mine hand, or what † there is † *other* † present.

g To wit, in thy Power, and ready for thee to give, and for me to take, and eat.

† Heb. *is found.*

4 And the priest answered David, and said, *There is* no common bread under mine hand *h*, but there is * hallowed bread *i*, if the young men have kept themselves at least from women *k*.

* Exod. 25. 30. Lev. 24. 5. Numb. 28. 9.

h To wit, here in the Tabernacle : though doubtless he had enough of that, and of other Provisions in his House ; but *David* was in great haste, and in fear of Dog whom he saw, and knew there, *chap.* 22. 22. and therefore would not stay till any thing could be fetched thence. *i* The Shew-bread, which was appropriated to the Priests ; of which see *Exod.* 25. 30. *Lev.* 24. 5. *k* Either from undeanness by Women, which might be divers ways contracted : or from Conjugal converse with their Wives ; which though it did not defile them, yet he thought might debar them from the participation of such very Sacred things ; which he gathered by the Analogy of that Precept, *Exod.* 19. 15. There was a double impediment to the giving of this Bread to them ; 1. Its Sacredness in its self ; which the Priest implies, and *David* answers *v.* 5. and the Priest was satisfied therein by *David*'s extraordinary Occasions, and great Necessities. 2. The Purity and Abstinence from all Women, of which the opposition David lies in those that ate it ; concerning which he now enquires. And though he mention this only concerning *David*'s near Kin, and out of Modesty and Reverence to *David*, forbears to name him ; yet he is also included in the number, as *David*'s answer shews.

Lev. 22. 3.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days *l*, since I came out *m*, and the vessels *n* of the young men are holy, and *the bread is* in a manner common ? how much more then is it holy this day † *in* the vessel *o*.

Or, *the bread is in a manner common* ? how much more then is it holy this day ? *Heb.* *Exod.* † Heb. *upon.*

l As well he might, because he was driven away, not only from his dear Friend *Jonathan*, but also from his Wife, and all his Relations, and from the Commonwealth of *Israel*, and from the Service of God ; as he complains below, *Chap.* 26. 19.

m To wit, of the Tabernacle, where I left them. *n* Their Vessels, Bodies, and Garments, which is most probable, because they were to be used in the Service of God. *o* To wit, of the Bread.

q As long as the Law required, *Exod.* 19. 15. And so long *David* and his men had, it seems, hid themselves for fear of *Saul* in some of those Caves, whereof there were many in those parts; whereby they were kept both from all Converse with any other Persons besides themselves, and consequently from Women: and withal, from Food convenient for them. *m* From the place where *Jonathan* and *David* met. *n* i.e. Either, 1. Their Garments, or other Utensils for their Journey. Or, 2. Their Bodies, for of them the Question was, v. 4. and having now said, that Women had been kept from them, he infers, that therefore their Bodies were Holy; their Members were undefiled. Thus the word *vessel* is used, 1 *Thess.* 4. 4. and in other Authors, both *Greek* and *Latin*. *o* Heb. *and this* (to wit, the Bread; which is easily supplied out of the former Verse, because that was the thing about which the present discourse was, and against the giving whereof the Priest started an Objection, v. 4. to which, *David* here giveth an Answer) *is in a manner*, or, *after a sort common*: i.e. Considering the time, and our necessity, this may be asked in a manner, like common Bread, and so is used by others. For though for a season whilest it is to stand before the Lord, it be so Holy, that the Priest himself might not eat it; yet afterwards it is eaten by the Priest, and by his whole Family, as their common Food; and so it may be by us, in our circumstances. *p* If it were but newly put into the Vessel, it must give place to the great Law of Necessity, and Charity; because God will have *Mercy* preferred before *Sacrifice*. Or thus, *Especially*, when, or, *The rather because this day there is* other (i.e. new Bread) *sanctified in the vessel*: i.e. put into the Vessel which was made to receive this Bread, *Exod.* 25. 29. and thereby Sanctified, or Consecrated to God: and therefore the former Shew-bread is now to be removed, and employed for the common use of the Priest and his Family.

* Mar. 2. 26. Luk. 6. 4.

6 So the priest * gave him hallowed *bread*, for there was no bread there *p*, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away *q*.

p To wit, in the Tabernacle, where *David* and the Priest now were. *q* Which was done upon the Sabbath-day, *Levit.* 24. 8. For though they might not then kindle a Fire to heat the Bread in, yet they might, and did keep it hot in an Oven that had been heated before the Sabbath.

* Psal. 52. *title.*

7 (Now a certain man of the servants of Saul *was* there that day detained *r* before the LORD, and his name *was* * Doeg an Edomite *s* the chiefest of the herdmen that *belonged* to Saul.

r Not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the Sabbath-day on which he might not proceed in his Journey, or other Business: or for the discharge of some Vow: or to beg direction and help from God in some great Business. *s* i.e. At the Tabernacle. *t* Either, 1. By his Habitation, and Conversation among those People for some considerable time, as, for the same reason *Uriah* is called the *Hittite*; and *Obed-Edom* the *Gittite*: Or rather, 2. By his Birth, and Nation: but he was proselited to the *Jewish* Religion: or took it up for sinister Ends, being advanced, as here we read, to a place of Trust and Preferment, possibly upon this occasion.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me *u*, because the Kings business required haste *w*.

u Theie he left behind him, that he might with less suspicion remove from place to place, and hide himself from Saul and his Spies. *w* The Message came to me, when I was unarmed, and the business required so great expedition that I could not go home to fetch my Weapons.

* Chap. 17. 2.

9 And the Priest said, The sword of Goliah the Philistine, whom thou slewest in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the ephod *y*: if thou wilt take that, take it, for *there is* no other save that, here. And David said, *There is* none like that *z*, give it me.

y i.e. Behind that Holy Place allotted for the keeping of the Sacred, or Priestly Garments; all which are here comprehended under the *Ephod*; which, as the chief of the kind, is put for all the rest. Here it was laid up as a Sacred Monument of God's Power and Goodness, and that famous Victory, related *chap.* 17. *z* Because it not only served him for his use, for he was a strong and tall Man, and one that could wield that Sword, as we saw, *chap.* 17. but was also a Pledge of God's Favour to him, and a great Encouragement to his Faith.

* Abimelech. Psal. 34. *title.*

10 ¶ And David arose, and fled that day for fear of Saul, and went to * Achish the king of Gath *a*:

a A strange Action: but it must be considered, 1. That *Saul's* Rage was so great and implacable, his Power also, and Diligence in hunting after him so great, that he despaired of escaping him any other way: and it is not strange if a desperate Disease, produceth a desperate Remedy. 2. *David* might reasonably think, that being perfecuted, and banished by *Saul*, and the very *Israelites* under his Command, he should be welcome to the *Philistines*; who would be glad, not only to be freed from all those Evils which he had from time to time done, and was likely further to do to them, but also to make him their Friend, and oblige him by their Kindness; and to make him the more odious and irreconcilable to *Saul* and the *Israelites*. *Quest.* But why did he go to these, and not rather to some other neighbour Nation? *Ans.* Because they were all at Peace with *Saul*; and therefore would certainly have delivered him up, upon *Saul's* Demands.

11 And the servants of Achish said unto him, *Is* not this David the king of the land *b*? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands *c*.

* Chap. 21. 11.

b Or, *of this land*; i.e. Of the Land of *Canaan*. They call him *King*, either more generally for the Governour, as that word is used, *Deut.* 33. 5. for the most eminent Captain and Commander, and, as it were the King of the *Israelitish* Armies: or, rather more specially, *the king*; to wit, the King elect, the Person designed to be King: for, by this time, the Fame of *Saul's* Rejection, and *David's* Destination to the Kingdom, was got abroad among the *Israelites*, and from them, probably to the *Philistines* Ears. *c* And therefore consider what to do; and now thine, and our great Enemy is in thy hand, be sure thou never let him go alive.

12 And David laid up these words in his heart, and was sore afraid *c* of Achish the king of Gath:

c Left either their Revenge or Policy should prompt them to kill him.

13 And * he changed his behaviour *d* before them, * Psal. 34. and feigned himself mad *e* in their hands *f*, and || scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

|| Or, *was making.*

d His Speech and Gesture; and, it may be, his Habit also. *e* Which they might the more easily believe; partly, because of the disappointment of his great hopes, and his extream danger and trouble from *Saul*, which might well make him mad: and partly, because he had put himself into their hands; which they supposed, none but a Fool, or a mad Man would have done. And *David* counterfeited this Madness, that he might procure, both their Pity, and their Contempt; that they being freed from jealousies and fears of future Mischief from *David*, and from his wise Conduct, of which they had fad Experience, might be secure of him, and so spare him. *f* i.e. Whilest he was in their Power, and before them.

14 Then said Achish unto his servants, Lo, ye see the man || is mad *g*: wherefore *then* have ye brought him to me *h*?

|| Or, *plaieth the mad man.*

g And so were *Achish* and his Men too, to be so soon cheated. But this must be ascribed to the Wise and Powerful Providence of God; who, in answer to *David's* Prayer now made, which is Recorded *Psalm* 34. and 56. did infatuate them, as he hath done many others in like cases. *h* What Service can I expect from him? Or, What cause have I to fear him?

Or, *plaieth the mad man.*

15 Have I need of mad men *i*, that ye have brought this *fellow* to play the mad man in my presence? shall this *fellow* come into mine house *k*?

i I need wise Men, not such Fools, or mad Men, as this is. *k* I will not have my Court disgraced with entertaining such Fellows.

CHAP. XXII.

David cometh to Adullam, where companies resort to him, 1, 2. *He goeth to Mizpeh and commendeth his parents to the King of Moab,* 3, 4. *Admonished by Gad he returneth to Judah: Saul purseth him: complaineth of his servants unfaithfulness,* 5,——8. *Doeg accuseth Ahimelech: Saul sentenceth him, the high priest, and the rest of the priests, to die: Doeg slayeth* 85 *priests: the city Nob and all in it is laid waste: only Abiathar the priest remained alive flying to David,* 9,——20. *David acknowledgeth himself to be the cause thereof.* 22, 23.

DAvid therefore departed thence, and * escaped to the cave of Adullam *a*: and when his brethren, and all his fathers house heard *it*, they went down thither to him *b*.

* Psal. 57. *title.*

a A Place of considerable strength, 2 *Sam.* 23. 13. 1 *Chron.* 11. 15. in the Land of *Judah*, *Jos.* 15. 21, 35. which being his own Tribe, and the Tribe to which God had first promised the Kingdom, *Gen.* 49. 10. he hoped for some Protection and Assistance there. *b* Partly to comfort and assist him; partly, to secure themselves at the present from *Saul's* Rage, which they knew to be Fierce and Cruel, and thought he might extend it to *David's* Friends; especially, because they had so lately entertained him, *chap.* 20. 6, 29. And partly, that they might share with *David* in his Honour and Advancement; which they now concluded certain, and near, though it was interrupted with some difficulties.

2 And every one *that was* in distress *c*, and every one that *was* in debt *d*, and every one *that was* || discontented *e*, gathered themselves unto him, and he became a captain over them *f*: and there were with him about four hundred men.

|| Heb. *bitter of soul.*

c Through Want, or Oppression, or otherwise. *d* How could *David* receive, and countenance such Persons to the wrong of their Creditors? *Answ.* 1. *David* might be ignorant of their Debts: and it is most likely they concealed that, and pretended other Causes of their coming to him, as the Protection of the Innocent, and the Defence of his just Rights, *&c.* 2. They might be, and probably were, poor Debtors, whom their Creditors were obliged to spare, and favour, *Exod.* 22. 25. And though their Persons were with *David*, yet their Lands and Goods were liable to their Creditors. *e* Or, *bitter in soul*; i.e. In an afflicted and calamitous Condition. *f* He did not justifie, nor maintain any Injustice or Wickedness, which some of them possibly might be guilty of; but on the contrary, he instructed, and obliged them to the practise of all Justice and Honesty; as appears from *chap.* 25. 15. And he only saved them for his just Defence.

3 ¶ And

3 ¶ And David went thence to Mizpeh of Moab *g*, and he said unto the king of Moab *h*, Let my father and my mother *i*, I pray thee, come forth, and be with you, till I know what God will do for me *k*.

g So called, to distinguish it from that, *Mizpeh*, 1 *Sam.* 7. 5. *h* Partly, because he was related to, and defenced from him as his people, *Ruth* 4. 10. And partly, because he was *Saul's* Friend; 1 *Sam.* 14. 47. and therefore more likely to be *David's* Friend. *i* Who being very aged, were not able to endure those Journies and Hardships which *David* foresaw that he was likly to be exposed to. *k* Till I see the Accomplishment of God's Promise made to me.

4 And he brought them before the king of Moab *l* and they dwelt with him all the while that David was in the hold *m*.

l Into his Presence that he might see them, and give them leave to dwell in his Dominion. *m* Either, 1. In *Mizpeh* of *Moab*, which was a very strong Hold. But it is apparent, he speaks of some Hold, where his Father and Mother were exposed to fear and danger from *Saul*; which they were not in the King of *Moab's* Royal City. Or, 2. In the Cave of *Adullam*; mentioned above, v. 1. Or, 3. In Holds; the Singular Number being put for the Plural; as is frequent; i.e. as long as *David* was forced to go from Place to Place, and from Hold to Hold, to secure himself: for it concern'd *David* to secure his Father, and he did doubtless secure him for all that time; and not only whilst he was in the Hold of *Mizpeh*, or of *Adullam*, which was but a little while.

5 ¶ And the prophet * Gad said unto David, Abide not in the hold *n*; depart, and get thee into the land of Judah *o*. Then David departed and came into the forest of Hareth *p*.

* 2 Sam. 24. 11. 1 Chron. 21. 9. 2 Chron. 29. 25.

n Do not shut up thy self in Holes, and Holds. Go and shew thy self in the Land of *Judah*, that thou maist publickly put in thy Claim to the Kingdom after *Saul's* Death; and that thy Friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise *David's* Faith, and Wisdom, and Courage; and so prepare him for the Kingdom, and uphold, and increase his Reputation among the People. *p* Where there were many Caves and lurking Places.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him: (now Saul abode in Gibeah under a || tree in Ramah *q*, having his spear in his hand *r*, and all his servants *were* standing about him.)

|| Or, *grove, high place.*

q i.e. *In* the Territory of *Gibeah*, *in*, or *near* (for to the *Hebrew* Particle is oft used; as hath been shewed) *Ramah*. Or, *in* the town of *Gibeah* — *in an high place*; for to the word *Ramah* unquestionably signifies; and so it is here rendred by some, both Ancient and Modern Interpreters. *r* Either as an Ensign of Majesty, for in old times Kings carried a Spear instead of a Scepter; as *Justin* and others note; or, as an Instrument of Self-defence or Cruelty, as occasion required.

7 Then Saul said unto his servants that stood about him, Hear now, ye † Benjamites *s*, will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds *t*:

† Heb. *Jemini.* Chap. 9. 21.

s You that are of my own Tribe and Kindred, from whom *David* designs to transplant the Kingdom to another Tribe. *t* Will he distribute Profits and Preferments amongst you *Benjamites*, as I have done, and intend still to do? will he not rather prefer those of his own Tribe before you?

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse *u*, and *there is* none of you that is sorry for me, or sheweth unto me, that my son hath stirred up my servant against me to lie in wait *x*, as at this day?

† Heb. *uncovereth mine ear.*

u This he suspected, partly, from *Jonathan's* passionate Love for *David*, which he had formerly, and constantly declared; and from his late discontent and departure from his Father, mentioned, *chap.* 20. 33. and partly, from *David's* Confidence, in Invading the Land with Four hundred Men, which he thought he would never presume to do, without some Encouragement or promise of Assistance from *Jonathan*. *x* i.e. To design against my Crown, and Life; (which will appear to be a most groundless Suspicion, and false Accusation.)

† Psal. 52. *title.*

9 ¶ Then answered * Doeg the Edomite (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob *y*, to Ahimelech the son of † Ahitub.

* Chap. 21. 7.

y See on *Chap.* 21. 7.

10 And he enquired of the LORD for him *z*, and † gave him victuals, and gave him the sword of Goliah the Philistine.

† Psal. 52. 7.

z This is not Recorded, *Chap.* 21. and therefore some think, that *Doeg* to curry favour with *Saul*, feigned this; for it is certain, *David* chargeth him with the Sin of Lying, *Psalm* 52. 4. though it is not improbable, that he told other Lyes also, not here expressed: and withal, he was guilty of concealing part of the Truth, which in this Case he was obliged to declare for *Ahimelech's* just Defence; to wit, the cunning Pretence and Artifice whereby *David* circumvented *Ahimelech*. Others think this was true, because *Ahimelech* seems to confess it, v. 15. though that may be spoken by way of confession. If it were so as *Doeg* declares, this was no new thing. Then he might add, that it was not so; though this be not here mentioned: for 1. It is evident, That all his Answer or Apology, is not here expressed; for here is not a word of the Victuals or Sword which he gave him.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his fathers house *a*, the priests that were in Nob: and they came all of them to the king.

a Of the House of *Eli*, which God had threatned to cut off, *chap.* 2. 31.

12 And Saul said, Hear now, thou son of Ahitub *b*: and he answered, † Here I *am*, my lord.

† Heb. *to me.*

b He shews his Contempt and Anger, that he would not vouchsafe to name him: See before, on *chap.* 2. 27.

13 And Saul said unto him, Why have ye conspired against me, thou, and the Son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants, as David *c*, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house.

c He doth not determine the Differences between *Saul* and *David*; nor affirm, what *David* now was: but only declared what *David* had formerly been, both really, and in publick Name and Opinion.

15 Did I then begin to enquire of God for him? be it far from me: let not the king impute any thing *d* unto his servant, nor to all the house of my father: for thy servant knew nothing of all this *e*, † less or more.

† Heb. *little or great.*

d Or, this *thing*; to wit, which thou now chargest me with, That I should assist *David* in any evil Design against thee. Or, of thy Suspicion concerning him. For as for *Saul's* Attempts upon *David*, well might *Ahimelech* impute them wholly to the Violence of *Saul's* Passion and Disease, seeing even *Jonathan* did so, as may be gathered from 1 *Sam.* 20. 2.

16 And the king said, Thou shalt surely die, Ahimelech, thou and all thy fathers house.

17 ¶ And the king said unto the † footmen that stood about him, Turn, and slay the priests of the LORD, because their hand *is* with David, and † *that* because they knew when he fled, and did not shew it me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD *f*.

† Heb. *runners.*

f Chusing rather to offend the King, by disobeying his wicked and bloody Command, than to offend God, by shedding the Blood of such Innocent and Sacred Persons.

18 And the king said to Doeg, Turn thou *g*, and fall upon the priests. And Doeg the Edomite *h* turned, and he fell upon the priests, and * slew on that day * Chap. fourscore and five persons *i* that did wear a linen ephod *k*.

22. 18. 2 Sam. 6. 14.

g Or, *go about*, to wit, from Man to Man, till thou hast killed all. *h* Which is noted to wipe off the stain of this Butchery from the *Israelitish* Nation, and to shew, why he was so ready to do it, because he was one of that Nation which had an implacable hatred against all *Israelites*, and against the Priests of the Lord. *i* With his own hand: which was not difficult, when no resistance was made. Or, Not at that time, as some fansie, but usually; such as used to minister to the Lord in a Linen Ephod, which Priests and Levites used to do. See *Exod.* 28. 40, &c. 1 *Sam.* 2. 18.

19 And Nob the city of the priests smote he *l* with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

l Either *Saul*, or *Doeg*, with the help of some others whom *Saul* appointed to that work. By this barbarous and bloody Fact *Saul* thought to affright all his Subjects from giving any Countenance or Assistance to *David*.

20 ¶ And one of the sons of Ahimelech, the Son of Ahitub, named Abiathar *m*, escaped and fled after David *n*:

m Who by his Father's death was now High-Priest. *n* To *Keilah*, *chap.* 23. 6.

21 And Abiathar shewed David, that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew it *o* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.

o His Mother and Ambition made me suspect that he would do it.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt be* in safeguard *p*.

p Because God will certainly preserve me to the Kingdom which he hath promised: and I by his help will protect thee.

CHAP. XXIII.

David enquiring of the Lord by Abiathar, rescueth Keilah, and goeth into it, 1,—6. God shewing him the coming of Saul, and treachery of the Keilites, 7,— 12. He flieth thence to the wilderneſs of Ziph with his 600 men, 13,—15. Here Jonathan cometh to him and reneweth the covenant of friendſhip with him, 16,—18. The Ziphites diſcover him to Saul, 19,—23. Who purſueth him into the wilderneſs of Maon, 24,—26. He is called away by a meſſage that the Philiſtines had invaded the land, 27, 28. David dwelleth at En-gedi, 29.

THen they told David *a*, ſaying, Behold, the Philiſtines fight againſt Keilah *b*, and they rob the threſhing-floors *c*.

a Or, *Now they had told David*, to wit, before he heard of the ſlaughter of the Prieſts. *b* A City in the Tribe of *Judah*, *Joſ.* 15. 44. not far from the Foreſt of *Hareth*, where *David* now was, *ibid.* 22. 5. *c* Which uſually were without the Cities in places open to the Wind. See *Judg.* 6. 11. *Ruth* 3. 2, &c.

2 Therefore David enquired of the LORD *d*, ſaying, Shall I go and ſmite theſe Philiſtines *e*? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

d Either by *Abiathar*; or rather, by *Gad*, who was a Prophet, 2 *Sam.* 24. 11. and *David*'s Seer, 1 *Chron.* 21. 9. and was now with *David*, *ibid.* 22. 5. for *Abiathar* was not yet come to him, to 6. *e* For the caſe was both doubtful and new, he having not yet made any Attempt upon the *Philiſtines*, but by *Saul*'s Commiſſion; and dangerous, becauſe of the ſmall number of his Forces.

3 And *David*'s men ſaid unto him, Behold, we be afraid here in Judah *f*: how much more then if we come to Keilah againſt the armies of the Philiſtines *g*?

f i.e. In this part of *Judah*, wherein we ſee we have no Army to oppoſe us: for elſe *Keilah* alſo was in *Judah*. *g* When we ſhall have a Potent Enemy before us, the *Philiſtines*, and, it may be, another behind us, even *Saul*, who probably will come forth, either to reſiſt the *Philiſtines*, or to intercept us.

4 Then David enquired of the LORD yet again *h*: And the LORD anſwered him, and ſaid, Ariſe, go down to Keilah: for I will deliver the Philiſtines into thine hand.

h Not for his own, but for his Soldiers Satisfaction and Encouragement; as *Gideon* did. *Judg.* 7.

5 So *David* and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel *i*, and ſmote them with a great ſlaughter: ſo *David* ſaved the inhabitants of Keilah.

i Which the *Philiſtines* had either brought out of their Land, or had taken from the *Iſraelites* in their march, for the ſuſtenance of their Army.

6 And it came to paſs when Abiathar the ſon of Ahimelech † fled to David to Keilah, *that* he came down *with* an ephod *k* in his hand.

† Or, *fled*

k Or, with *the Ephod*, to wit, the High-Prieſts Ephod, in which were the *Urim* and the *Thummim*, Ex. 28. 30. which when *Ahimelech* and the reſt of the Prieſts went to *Saul*, were probably left in his hand, and to his care; which gave him the opportunity both of eſcaping, whilſt *Doeg* the Edomite was killing his Brethren, and of bringing away the *Ephod*, which *Saul* had oft greatly neglected, and now was juſtly deprived of it.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath † delivered him into mine hand *l*: for he is ſhut in, by entring into a town that hath gates and bars *m*.

† Heb. *alienated him.* Gr. *ſold him.*

l He eaſily believed what he greedily deſired, though his own Experience had oft ſhewed him how ſtrangely God had delivered him out of his Hands, and what a ſingular Care God had over him. *m* So that which he choſe for his Safety, will be his certain Ruine.

8 And Saul called all the people together, to war, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed *n* miſchief againſt him, and * he ſaid to Abiathar the prieſt, Bring hither the ephod *o*.

* Numb. 27. 21.

n Whereby it may ſeem he pretended that he raiſed this Army to defend *Keilah* and his Country from the *Philiſtines*, and kept his Intention againſt *David* in his own Breaſt. Or, *deſigned* or *deviſed*: for ſo the word ſignifies; and ſo it is here tranſlated by many, and it ſeems both from 6. 8. and from his publickly avowed jealouſie of, and rage againſt *David*, that he declared his deſign to be againſt him, as a Traitor to his Crown and Dignity. *o* And put it upon thee, that thou maiſt aſk Counſel of God for me.

10 Then ſaid David *p*, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

p To wit, by the Prieſt, for he was to make the enquiry of God, *Numb.* 27. 21. and *David* puts the words into his Mouth.

11 Will the men of Keilah deliver me up into his hand *q*? Will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid *r*, He will come down.

q To wit, if I continue in their City, and if *Saul* come down. *r* From this place it may appear that Gods anſwer by *Urim* and *Thummim*, was not by any change in the colour or ſituation of the precious Stones in the Breaſt-Plate of the Ephod, but by a Voice or Suggeſtion from God to the High-Prieſt. *i.e.* He purpoſeth to come, if thou continueſt here. For ſtill as *David*'s queſtion, ſo God's anſwer, is upon ſuppoſition, as is here ſufficiently implied.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? and the LORD ſaid, They will deliver thee up *s*.

† Heb. ſhut me up.

s To wit, if thou abideſt there. For God ſaw their hearts, their purpoſes, and paſſions, their averſion from *David*, and their affections to *Saul*, and knew better than themſelves what they would do in that caſe.

13 ¶ Then David and his men, *which were* about ſix hundred *u*, aroſe, and departed out of Keilah, and went whitherſoever they could go *x*: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

u Two hundred being added to his former number, *chap.* 22. 2. upon his laſt and great Succeſs againſt the *Philiſtines*. *x* Hither or thither, where they could find refuge, or an hiding place.

14 And David abode in the wilderneſs in ſtrong holds, and remained in a mountain in the wilderneſs of Ziph: and Saul ſought him every day, but God delivered him not into his hand *y*.

y As *Saul* fondly perſuaded himſelf, he intended, v. 7.

15 And David ſaw *z* that Saul was come out to ſeek his life: and David *was* in the wilderneſs of Ziph in a wood.

z Either by Information from his Spies: or, by Proſpect from the top of the Mountain where he was.

16 ¶ And Jonathan Sauls ſon aroſe, and went to David in the wood *a*, and ſtrengthned his hand in God *b*.

a Where *David* had appointed to meet him at that time. *b* He comforted and ſupported him againſt all his Fears, by minding him of God's infallible Promiſes made to him, and his ſingular Providence which hitherto had and ſtill would be with him.

17 And he ſaid unto him, Fear not, for the hand of Saul my father ſhall not find thee, and thou ſhalt be king over Iſrael, and I ſhall be next unto thee *c*: and * that alſo Saul my father knoweth *c*.

* chap. 24. 20.

c Which he gathered either from *David*'s Generoſity, Ingenuity, &c. and true Friendſhip to him; or from ſome Promiſe made to him by *David* concerning it. Or, the meaning of the words *next unto thee*, may be as much as to ſay, I ſhall be under thee, after thee, or inferior to thee, as the Phraſe *ita ſecum ſus* oft ſignifies. So that the whole imports thus much; I do not look to be King my ſelf (as by my Birth I might expect,) but that thou ſhalt be King (God having ſo appointed) and I but in a Secondary place inferior to thee. *c* By ſtrong and well-grounded Conjecture, as hath been noted.

18 And they two made a covenant *d* before the LORD *e*: and David abode in the wood, and Jonathan went to his houſe.

d, *e* Renewed their former Covenant. *e i.e.* Seeing themſelves as in God's Preſence, and calling upon him to be Witneſs between them.

19 ¶ Then came up the * Ziphites *f* to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the woods, in the hill of Hachilah, which *is* † on the ſouth of Jeſhimon?

* Pſal. 54. title.

† Heb. *on the right hand of the deſert.*

f Who were of *David*'s own Tribe, though for this their unnatural and ſtrange carriage to him, he calls them *Strangers*, *Pſal.* 54. 3.

20 Now therefore, O King, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be g* to deliver him into the king's hand.

g It ſhall be our Care and buſineſs to the utmoſt of our Power. Or, we will undertake to deliver him, or betray him to thee.

21 And Saul ſaid, Bleſſed *be* ye of the LORD, for ye have compaſſion on me *h*.

h Whilſt others harden their Hearts againſt me, and joyn with *David* in his treaſonable Conſpiracy, you ſhew your pity to me by your readineſs to help me.

22 Go, I pray you, prepare yet *i*, and know, and ſee his place where his † haunt is *k*, *and* who hath ſeen † Heb. him there: for it is told me that he dealeth very ſubtilly.

i To wit, the matter, inform your ſelves certainly of things, and diſpoſe them ſo that we may not be fruſtrated in our Attempt. *k* In what Cave, or Wood, or Mountain he is moſt frequently.

23 See therefore, and take knowledge of all the lurking places where he hideth himſelf, and come ye again to me with the certainty, and I will go with you: and it ſhall come to paſs, if he be in the land, that I will ſearch him out throughout all the thouſands of Judah *l*.

l i.e. Through all the parts of that Tribe. Every Tribe was divided into Thouſands, as Counties are now with us into Hundreds. See *Judg.* 6. 15. Or, *with all the Thouſands of Judah*; *i.e.* I will raiſe againſt him all the Forces of that Tribe in which he truſteth and hideth himſelf. This he ſaith to animate them to the more vigorous Proſecution of him.

24 And

24 And they aroſe, and went to Ziph before Saul *m*: but David and his men *were* in the wilderneſs of Maon *n*, in the plain on the ſouth of Jeſhimon.

m To prepare things for *Saul*, who marched after them. *n* Whither he went from the Wilderneſs of *Ziph*, upon ſuſpicion or information that *Saul* was coming thither.

25 Saul alſo and his men went to ſeek *him*, and they told David: wherefore he came down into a rock *o*, and abode in the wilderneſs of Maon: and when Saul heard *that*, he purſued after David in the wilderneſs of Maon.

o i.e. into a Cave which was in the Rock; or, which might be called a Rock, not for the height, but the ſtrength of its ſituation: where at firſt he might think to hide himſelf, but upon further intelligence or conſideration he removed from thence upon *Saul*'s approach. *Or, he came down from the Rock*, i.e. Either, Firſt, From the Mountain mentioned in the next Verſe, whence he came down, that ſo he might get out of *Saul*'s ſight and reach. Or, Secondly, From the Hill of *Hachilah*, where *David* hid himſelf, which is ſaid to be *on the South of* Jeſhimon, v. 19. as this place where he now was, is alſo deſcribed, ver. 24. only that ſpeaks of the Plain, and this of the Rock or Hill adjoyning to it, or in the midſt of it. Or, *he came down to* Selah, as the *Syriack* and *Arabick* tranſlate it; a place ſo called from the many Rocks or Stones which were in it, or near it.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul: for Saul and his men compaſſed David and his men round about *p* to take them.

p Dividing themſelves into ſeveral Parties, each marching a ſeveral way after him.

27 ¶ But there came a meſſenger unto Saul, ſaying, Haſte thee, and come: for the Philiſtines have † invaded the land *q*.

† Heb. *breaked out upon the land*, &c.

q God ſtirring them up by his all-diſpoſing Providence to do it at this time for *David*'s reſcue. Compare 2 *Kings* 19. 9.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place ‖ Sela-hammahlekoth *r*.

That is, the rock of ſeparation.

r i.e. The Rock of Diviſions, becauſe there *Saul* was ſeparated, and in a manner pulled aſunder from *David*, who was now almoſt within his reach.

29 ¶ And David went up from thence, and dwelt in ſtrong holds at En-gedi.

CHAP. XXIV.

Saul purſueth David to En-gedi: Cometh into a Cave in which was David with his Men: Who catteth off the Skirt of Saul's Mantle, but will not kill him, 1,——7. He communeth with Saul, and hereby evidenceth his Innocency towards him, 8,——15. Saul acknowledgeth his Fault, taketh an Oath of David, and departeth, 16,——23.

AND it came to paſs, when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David is in the wilderneſs of En-gedi.

† Heb. *the* Philiſtines.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David and his men upon † the rocks of the wild goats *a*.

† Heb. *the faces of the wild goats*, &c. upon

a Which the wild Goats uſe to delight and climb into. Theſe very Rocks are exceeding ſteep, and full of Precipices, and dangerous to Travellers, as an eye-witneſs hath left upon Record. And yet *Saul* was ſo tranſported with Rage, as to venture himſelf and his Army here, that he might take *David*, who, as he thought, would judge himſelf ſafe, and therefore be ſecure in ſuch inacceſſible places.

3 And he came to the ſheep-coats *b* by the way, † where *was* a cave, and * Saul went in to cover his feet *c*: and * David and his men remained in the ſides of the cave *d*:

† Heb. *upon the way, where.*

* Heb. *cover the feet of Saul.*

b Which ſome think to have been Caves into which they uſed to drive their Sheep for ſhelter in tempeſtuous Weather. *c i.e.* To caſe his Belly, as this Phraſe is thought to be uſed, *Judg.* 3. 24. The reaſon whereof is, becauſe the Eaſtern and ſome other Nations of old wore no Breeches, but ſoote and long Coats or Gowns, like thoſe which Women with us wear; but ſhorter, whence their Feet and Legges were in a great part uncovered; and ſometimes other parts, which alſo in Scripture are deſigned by the name of the Feet, (of which ſee on *Gen.* 49. 10. *Deut.* 28. 57. 2 *Kings* 18. 27. *Iſa.* 7. 20.) were expoſed to view. But when they were to perform this office of Nature, which obliged them firſt to lift up their Garments, they afterwards diſpoſed them ſo decently, that all thoſe parts might be covered and kept out of the ſight of others. But poſſibly the words may have another meaning, and it is not to be diſpiſed, that thoſe ancient and venerable Interpreters, the *Syriack* and *Arabick*, interpret this Place and Phraſe quite otherwiſe, that *Saul went in to ſleep there*: which was no uncouth thing to *Saul*, who being a Military Man, uſed to ſleep with his Soldiers upon the bare Ground, as he did *chap.* 26. 7. And it is not improbable that *Saul* being exceeding weary with his eager and almoſt inceſſant purſuit, firſt of *David*, then of the *Philiſtines*, and now of *David* again, both needed and deſired ſome ſleep, God alſo diſpoſing him thereunto, that *David* might have this eminent occaſion to demonſtrate his Integrity to *Saul*, and to all *Iſrael*; and, the ſeaſon poſſibly being hot, he might chuſe to ſleep in the Cave, for the benefit of the ſhade. But all the queſtion is, how it may appear that this is the meaning of this Phraſe, and what is the reaſon and ground of it? To which many things may be ſaid. Firſt, That this Phraſe is but twice uſed in Scripture, as far as I remember, here, and *Judg.* 3. 24. and this ſeems conveniently enough agree to both of them; nay, this ſeems may ſeem better to agree with that place, *Purpoſe*, 3. for that *Supreme Paſſion*, or *Supreme Chamber* (for both ſeem to be the ſame place, and were appointed by for the ſame uſe, v. 24. 25.) ſeems to be a place far more convenient for ſleeping, than for eating of Nature. And the Servants judged him gone to ſleep *f* (which might take up a conſiderable time), rather than to that other work which: requires but a little time. See my Notes on *Judg.* 3. 24. Secondly, That there are many *Hebrew* Phraſes, which do confeſſedly ſignifie ſeveral things, albeit, the reaſon of ſuch ſig ifications be more utterly unknown to us, though it was doubtleſs known to the ancient *Hebrews*. Nor need I inſtance in particulars, ſeeing it is ſo in all Languages, and particularly in the *Engliſh* Tongue at this day, in which the uſe of many Proverbs and Phraſes is well underſtood, though the reaſon of them be now loſt. Which if our modern *Infidel*, who ſcoff at ſome paſſages of Scripture, which they either do not, or will not underſtand, would conſider, they would loſe much of their ſport. Thirdly, Although there be not that clear and full proof of this Phraſe which ſome may require (though indeed it cannot be reaſonably expected in a thing ſo ancient, and in a Parcle of ſo conciſe and narrow a Language as the *Hebrew* is, and in an expreſſion ſo rarely uſed in Scripture), yet there are ſome intimations in Scripture which may ſeem to favour this Interpretation. For Perſons compoſing themſelves to ſleep in this manner, are not only noted in the general to have been *covered with a Mantle*, as is ſaid of *Siſera*, *Judg.* 4. 18, 19. but particularly they are ſaid to have their Feet *covered*, as is expreſly obſerved concerning *Ruth* when ſhe lay down to ſleep in the threſhing floor, *Ruth* 3. 4, 7. The reaſon whereof may poſſibly be this, That when they lay down to ſleep in their Garments, they were fenced as to the other parts of their Body, only their Feet were open and viſible; and therefore it was convenient to cover their Feet; partly, to prevent the inconveniences of Cold, (for which reaſon we here take ſpecial care to cover our Feet in bed-caſes); and partly, for decency ſake, leſt their Garments being looſe and large below, ſhould be diſordered, and ſo their Nakedneſs ſhould appear, as it happened to *Noah*, *Gen.* 9. 21. Compare *Exod.* 20. 26. And therefore it cannot ſeem ſtrange or forced, if in this place *Saul*'s covering of his feet, deſign his compoſing himſelf to his reſt. And if this be ſo, then the following difficulties of this Hiſtory will appear to be plain and eaſie. For if *Saul* were faſt aſleep, which might eaſily be perceived by *David* and his Men within; then it is not ſtrange that *Saul* neither heard *David* and his men talking of him, nor felt *David* when he came to cut off his lap. *d* For that there were vaſt Caves in thoſe parts is affirmed not only by *Joſephus*, but alſo by *Heathen* Authors; and *Strabo* in his 16th Book writes of one which could receive four thouſand Men.

4 And the men of David ſaid unto him, Behold, the day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him, as it ſhall ſeem good unto thee *f*. Then David aroſe and cut off the ſkirt of † Heb. *the* Saul's robe privily *g*.

f Queſt. How came it to paſs that *Saul* did not hear the debates of *David* and his Men? *Anſ.* Firſt, The greater noiſe of *Saul*'s Men and Horſes juſt by the Caves mouth, might eaſily drown the leſſer. Secondly, There were in theſe large and capacious Caves, ſeveral Cells or Parts, whereof ſome were more inward and remote from the Caves mouth, in which they might freely converſe and diſcourſe, and yet neither be heard nor ſeen by *Saul*, though they could eaſily ſee him, and obſerve all his poſtures and actions, becauſe he was in the mouth of the Cave. Thirdly, *Saul* might be aſleep, as hath been diſcourſed. *f* Not that either God ſaid theſe words, or made any ſuch particular promiſe, as ſome ſuppoſed; but they put this conſtruction upon thoſe confuſed and known Promiſes which God had made to him, of delivering him from all his Enemies, and carrying him through all hinderances and difficulties to the Throne and Kingdom: Which Promiſe they conceived put him under an Obligation of watching and taking all opportunities which God by his Providence ſhould put into his hand for their accompliſhment, whereof this was an eminent inſtance. *g* Or, How could *David* do that, and *Saul* not perceive it? *Anſ.* Firſt, This might be ſome looſe and upper Garment, which *Saul* might then lay at ſome diſtance from him, as we often do on the ſame occaſion. Secondly, In thoſe vaſt Caves there were divers particular Cells and Rooms which were diſtinct one from another, yet ſo as there were ſecret paſſages from one to another, as may be gathered from the relations of Hiſtorians and Travellers. At the mouth of one of theſe, *Saul* might lay his upper Garment: which *David* perceiving, and very well knowing all the Cells and Paſſages of that Cave, might go ſome ſecret way to it, and cut off a little part of it. Thirdly, The noiſe which *David*'s motion might be ſuppoſed to make, was but ſmall, and that he well knew would be perfectly drowned with the far greater noiſe of *Saul*'s Army, which lay at the mouth of the Cave. Fourthly, The Heroical Actions of great Men in Scripture are not to be meaſured by common Rules. And as divers of the Prophets and Saints of old were in ſome of their Actions, (*i. David* might be in this, moved to it by a ſecret and divine impulſe, which alſo gave him confidence of God's aſſiſtance therein, and of the ſucceſs of his Enterprize. Fifthly, This difficulty doth perfectly vaniſh, if *Saul* was NOW aſleep. And as no man can prove that he was not; ſo that he was, may ſeem probable from what is ſaid on 1, 3.

g Juſt which was Saul's.

4 And

5 And it came to pass afterwards, that * David's heart smote him, because he had cut off Saul's skirt.
*1 Sam. 24. 10.
h Not only because it was injurious, and reproachful, and dangerous to the King; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his Soldiers suggestion, v. 4. which if followed would have carried him to further Action.

6 And he said unto his men *i*, The LORD forbid that I should do this thing *k* unto my master *l* the LORD's anointed, to stretch forth mine hand against him *m*, seeing he *is* the anointed of the LORD *n*.
i Either, First, Before he cut off *Saul's* lap. Or rather, Secondly, Afterward, when he returned with Saul's lap in his hand, and his Soldiers were enraged that he had not killed him. *k* Which you persuade me to do, even cut off *Saul*. *l* Whom I must still own for my Sovereign Lord and King, to whom I owe Allegiance whilst he lives, although after his death the right of the Kingdom be mine. *m* To wit, to kill him. A Synedochical expression. See *Gen.* 37. 22. *n* i. e. Anointed by God to the Kingdom; by which Unction his Person was made Sacred and Inviolable, and is so to be accounted by me, and you, and all his Subjects. And as God only Exalted him, and God only could pronounce a Sentence of Deprivation of his Kingdom against him; so it belongs to God only to execute his own Sentence, and actually to Depose him.

† Heb. *cut off.*
So David † stayed *o* his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on *his* way.
o Heb. *cut*, or *clave*, or *divided*, or *cut them off*. The word notes both the earnestness and violence of *David's* men in prosecuting their desire, and *David's* resoluteness in opposing them, as it were, by force. Wherein he shews great Piety, and Generosity, and Loyalty to *Saul*.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

*Psal. 141. 5.
9 ¶ And David said unto Saul, * Wherefore hearest thou mens words *p*, saying, Behold, David seeketh thy hurt?
p He prudently and medsily Transfuses the fault from *Saul* to his followers, and evil counsellors.

10 Behold, this day thine eyes have seen, how that the LORD hath delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee, but *mine eye q* spared thee, and I said, I will not put forth mine hand against my lord, for *he is* the LORD's anointed.
*2 Sam. 12. 22. Psal. 18. 2.
q Which words are easily understood both from the nature of the thing, and from the use of this Phrase in other Scriptures, as *Deut.* 7. 16. and 13. 8. The Eye is said to spare, because it affects the Heart with pity, and moves a Man to spare.

11 Moreover, my father *r*, See, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it.
r So he calls him; partly, because he was his Father-in-law; partly, in testimony of his respect and subjection to him as to a Father; and partly, that by to amiable a compellation he might both insinuate himself into his favour, and mind him of that Duty which as a Father he owed to *David*. *I* neither design mischief against thee with my hearty nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

† Or, *will avenge.*
12 The LORD judge † between me and thee, and the LORD avenge me of thee *s*: but mine hand shall not be upon thee *u*.
s Or, *will avenge me of thee*, to wit, if thou dost persist in thy injurious and cruel designs against me. *u* I will not execute Vengeance on thee, but will leave it wholly to God.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked *x*: but mine hand shall not be upon thee.
x i. e. Wicked men use to do wicked actions, among which this is one, to kill their Sovereign Lord and King; as *David* implied above, v. 2. and more fully expresseth *chap.* 26. 6. And therefore if I were so wicked and vile a Person as the Courtiers represent me to thee, I should make no conscience of laying violent hands upon thee, but should assassinate thee when I had opportunity. Which because I have now neglected and refused to do, though moved to it by some of my wicked Soldiers; know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus: wicked actions (such as that would have been if I had killed thee) proceed only from those wicked, of which number I am none, and therefore my hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? After a dead dog, *Chap. 26. 20. after a flea *y*.
y After a worthless, contemptible, and impotent person, such as I am. Thou disparagest my self in contending with such a Person; and even thy conquest of me will be inglorious and shameful.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and † deliver me out of thine hand.
† Heb. judge.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, *Is* this thy voice, my son David? And Saul lift up his voice, and wept *a*.
2 Sam. 3. 31.
z He knew his voice, though being at a great distance from him, he could not discern his face. *a* Partly, from the sense of his Sin against God, and of his wicked and base carriage to *David*, (for there are some such Temporary Passions oft-times in Hypocrites and ungodly Men) and principally from the remembrance of so great and so late a danger as he had now escaped; which commonly produceth Grief and Tears; as 2 *Sam.* 13. 36. Yet these may be tears of affection or tenderness (upon the sense of *David's* kindness) rather than of grief.

17 And he said to David, Thou *art* more righteous than I: for thou hast rewarded me good *b*, whereas I have rewarded thee evil *c*.
b For the Evil that I have designed and done to thee. *c* For thy good will to me.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had † delivered me into thine hand, thou killedst me not.
† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away *d*? wherefore the LORD reward thee good, for that thou hast done unto me this day.
d i. e. He will certainly destroy him. And therefore thou hast not dealt with me after the manner of Men, but hast imitated the clemency of God in this act.

20 And now behold, * I know well *e* that thou Chap. shalt be surely king, and that the kingdom of Israel shall be established in thine hand.
e Or, am convinced, not only by the fame of *Samuel's* Anointing thee, but by God's singular Providence watching over thee; and by that good Spirit, and those great and Princely Vertues wherewith God hath endowed thee.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me *f*, and that thou wilt not destroy my name *g* out of my fathers house.
f As Princes use to destroy their Competitors, and those that have any hopes of, or pretence to their Crown; and *Saul* had endeavoured to destroy *David* for the same reason, and therefore he feared a retaliation. *g* To wit, by cutting off my Seed. So it is the same thing repeated in other words, as is usual in Scripture.

22 And David sware unto Saul *h*: and Saul went home; but David and his men gat them up unto the hold *i*.
h Qu. How then could *David* destroy so many of *Saul's* Sons, 2 *Sam.* 21. 8? *Ans. David* could bind himself by his Oaths, but he could not bind God, to whose good pleasure all Promises, Vows, and Oaths, must in all reason be submitted; and that was done by God's Command, and God was well pleased with it, 2 *Sam.* 21. 14. Nor is it to be supposed that *David* sware not to destroy any of them in case God should specially Command it, or that should by miscariage render themselves obnoxious to the Sword of Justice: but only that he would not do it barely on his own private accounts, or for the occasions of so doing. *i* To wit, of *Engedi*, v. 1. For having had so great and frequent experience of *Saul's* Inconstancy, and Malice, and Perfidiousness, he would trust him no more.

CHAP. XXV.

Samuel dieth: David goeth to the Wilderness of Paran, 1. Nabal's Riches, 2. His and his Wife Abigail's Nature and Condition, 3. David requesteth of Nabal some Relief for his Camp: He entreateth David's Messengers scornfully. David is provoked, and minded to destroy him, 13.—15. Abigail understands it, 14.—17. Taketh a Present, 18.—22. And by her Wisdom, 23.—31. Pacifieth David, 32.—35. Nabal hearing of this, dyeth, 36.—38. David taketh Abigail and Ahinoam to be his Wives, 39.—43. Saul having given Michal to Phalti, 44.

AND * Samuel died, and all the Israelites were Ch. 28. gathered together, and lamented him, and buried him in his house *a* at Ramah. And David arose, and went down to the wilderness of Paran *b*.
a According to the manner of those Times. See *Gen.* 23. 9. and 50. 5. *Matth.* 27. 60. *b* In the Southern Borders of the Land of *Judah*, that so when occasion served, he might retire out of *Saul's* Dominions.

2 And *there was* a man in Maon *c*, whose possessions *were* in Carmel *d*, and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.
c A place in or near to the Wilderness of *Paran*. See *chap.* 23. 24. *d* Not that *Carmel* in *Iudah*; of which see *chap.* 15. 12. and 1 *Kings* 18. 19 but another in the Tribe of *Judah*, near unto *Maon*, as appears from *Jos.* 15. 55.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail: and *the woman* of good

good understanding, and of a beautiful countenance: but the man *was* churlish, and evil in his doings, and he *was* † of the house of Caleb *e*.
Gen. 4. Canaanite.
e This is added to aggravate his Crime, That he was a degenerate Branch of that Noble Stock of *Caleb*, and consequently of the Tribe of *Judah*, as *David* was.

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep *f*.
f Which Times were celebrated with Feasting and Jollity. See 2 *Sam.* 13. 23, 24.

5 And David sent out ten young men, and David said unto the young men, Get ye up to Carmel, and go to Nabal, and † greet him in my name.
† Heb. *ask the peace in my name.*

6 And thus shall ye say to him that liveth *in prosperity g*, † Peace *be* both to thee, and peace *be* to thine house *h*, and peace *be* unto all that thou hast *i*.
† Heb. *to the peace.* Heb. *to him that liveth.* Heb. *to all that are thine.*
g Heb. *to him that liveth. Life* is oft put for a prosperous and happy life, as in that Prayer, *Let the King live*, 1 *Sam.* 10. 24. 1 *Kings* 1. 25. and in other passages of Scripture, and other Authors; for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called, as 2 *Cor.* 1. 10. and 11. 23. By this expression *David* both congratulates *Nabal's* felicity, and tacitly minds him of the penury and distress in which *David* and his Men now were. *h* i. e. To all thy Family. *i* To all thy Goods. So *David's* Prayer is very comprehensive, reaching to his Soul, and Body, and Wife, and Children, and Servants, and all his Estate.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we † hurt them not, neither was there ought missing unto them, all the while they were in Carmel *k*.
† Heb. *grieved.*
k Which, considering the licentiousness of Soldiers, and the necessities which *David* and his Men were oft exposed to, was no small favour and priviledge, which *Nabal* was bound both in justice, and gratitude, and prudence to require.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day *l*) give I pray thee, whatsoever cometh to thine hand, unto thy servants *m*, and to thy son *n* David.
l i. e. In a day of Feasting and Rejoycing; when Men are most cheerful and liberal; when thou mayst relieve us out of thy abundance without damage to thy self; when thou art receiving the Mercies of God, and therefore obliged to pity and relieve distressed and indigent Persons, *Deut.* 12. 12. and 14. 26, 29. and 15. 7. *m* To us who have been and still are ready to serve and guard thee and thine. Or, the word *Servants* may be only used as a word of respect, frequently used in Scripture, where Inferiors speak to Superiors, especially when they be suppliants, and beg some favour. *n* So he calls himself, to shew that respect and affection which he bore to *Nabal*, as being elder and wealthier than himself, and of the same Tribe with himself, and a Branch of so worthy a Family as *Nabal's* was.

9 And when Davids young men came, they spake to Nabal according to all those words in the name of David, and † ceased.
† Heb. *rested.*

10 ¶ And Nabal answered David's servants, and said, Who *is* David *o*? and who *is* the son of Jesse? There be many servants now a days that break away, every man from his master *p*.
o What relation or obligation have I to *David*? *p* Hereby he taxeth both *David*, as one revolted from, and risen up against *Saul* his Lord and Master; and his Soldiers as Runagates from their Masters and Creditors, &c. See *chap.* 22. 2.

11 Shall I then take my bread, and my water *q*, and my † flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?
† Heb. *slaughter.*
q He speaketh thus, either because in those hot and dry Parts Water was scarce and precious: or, *Water* is here put for any kind of Drink, as *Bread* is oft taken for all sorts of Meat.

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword *r*. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff *s*.
r Having resolved and sworn to revenge himself of *Nabal*, as is expressed ver. 21, 22. *s* See *chap.* 17. 22. and 30. 24.

14 ¶ But one of the young men told Abigail † Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he † railed on them.
† Heb. *flew upon them.*
† Wisely considering the mischievous effects likely to follow so churlish a message.

15 But the men *were* very good unto us, and we were not † hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.
† Heb. *reproached us.*

16 They were a wall *u* unto us both by night and day, all the while we were with them keeping the sheep.
u i. e. A defence against wild Beasts, and Robbers, and Enemies.

17 Now therefore know, and consider what thou wilt do: for evil is determined against our master, and against all his household *x*: for he *is such a* son of Belial, that *a man* cannot speak to him *y*.
x Which it was easie to guess; either from some threatning expressions which *David's* Men used; or from the consideration of *David's* great Power, and that rage which so high a provocation was likely to produce in Military Persons. *y* To wit, without hazard to himself, and therefore I acquaint thee, rather than him, with this matter.

18 ¶ Then Abigail made haste, and took two hundred loaves *z*, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred † clusters of raisins, and two † Or, *lumps* hundred cakes of figs, and laid *them* on asses.
z Which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of her self, and Husband, and all the Family from imminent ruin. And surely, that real and urgent necessity which dispenseth with God's positive Commands, might well dispense with the Husband's right in this case.

19 And she said unto her servants, Go on before me, behold, I come after you *a*: but she told not her husband Nabal.
a For she knew she could quickly overtake them.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill *b*, and behold, David and his men came down *c* against her, and she met them.
b In the lower part, and under the shadow of the Hill, or of the Trees that grew upon it; so that *David* did not see her till she met him. *c* To wit, from another opposite Hill.

21 (Now David had said *d*, Surely in vain have I kept all that this *fellow e* hath in the wilderness, so that nothing was missed of all that *pertained* unto him, and he hath requited me evil for good.
d Either in his Journey, or as soon as he heard that reproachful answer. *e* Whom he thought unworthy to be named, for his barbarous Ingratitude and Churlishness.

22 So, and more also God unto the enemies of David *f*, if I leave of all that *pertain* unto him by the morning light, any that pisseth against the wall *g*.)
f i. e. Unto *David* himself. But because it might seem ominous and unnatural to Curse himself, therefore by a Figure called *Euphemismus*, instead of *David*, he mentions *David's Enemies*. See 1 *Sam.* 20. 16. The words may be thus rendred: *So and more also let God do for* (the Hebrew *Lamed* being very oft so used) *the Enemies of David*, i. e. Let God work for them, and give them as much Prosperity and Success as *Nabal* hath hitherto had. Or, let God utterly destroy their Enemies; and especially, my self the chief of them, if I do not destroy this Man. *g* i. e. Any of the Males, for they only do so; and of them this Phrase is manifestly understood; 1 *Kings* 14. 10. and 21. 21. and 2 *Kings* 9. 8. And Men not wholly barbarous have generally spared Women in such cases. *Qu.* Why then was *Abigail* so much concerned and afraid? *Answ.* Partly from humanity, and the horror of so general and dreadful a Slaughter of her Family and nearest Relations: and partly, because when the Sword was once drawn, she knew not where it would rest, nor whether she should escape: for she knew nothing of this limitation of *David's* threatning, till she came to him.

23 And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed her self to the ground *h*,
h Not only in token of deep reverence, but as a most humble suppliant; as 2 *Kings* 4. 27.

24 And fell at his feet, and said, Upon me, my LORD, *upon* me let *this* iniquity *be h*, and let thine handmaid, I pray thee, speak in thine † audience, and hear the words of thine handmaid.
† Heb. *ears.*
h Impute *Nabal's* Sin to me, and if thou pleasest, punish it in me, who here offer my self as a Sacrifice to thy just indignation. This whole Speech of *Abigail* is done with great artifice; and her duty here, by an absolute submitting to Mercy, without any pretence of justification of what was done, (but rather with aggravation of it) endeavour to work upon *David's* Generosity, and good nature, to pardon it. And, with great Art, first would divert the Punishment from her Husband to her self, because she had then much more to say, why *David* should spare her, then why he should spare *Nabal*. And there was hardly any head of Argument, wherein the greatest Orator might argue in this case, which she doth not manage to the best advantage, and most plausible intimations for such an exigent.

25 Let not my lord, I pray thee, † regard *i* this man of Belial *no*, even Nabal: for as his name *is*, so *is* he; Nabal *is* his name, and folly *is* with him *k*: but I thine handmaid saw not the young men of my lord, whom thou didst send.
† Heb. *lay it to his heart.*

1 His Person and Words deserve thy contempt, but not thy regard. *m* For such he hath throwed him self to be by this wicked and abominable carriage towards thee. *n* His noted folly and stubbornness is a more proper Object for thy pity than anger. His sordid pusillanimity in suffering his Servants did not proceed from any ill design, or Malice, but from brutish Sottishness, and want of the understanding of a Man in him. It may be thought a great Crime, that standing of a Man in him. It may be thought a great Crime, that she traduceth her Husband in this manner. But this may be said for her, That she told them nothing but what they all knew concerning him, and that she only seemed to take away that which he never had indeed, to wit, his good Name, that she might preserve that which he had, and which was more dear and important to him, even his Life and Soul. *o* Though I freely submit my self to the Punishment in my Husband's stead, yet I was innocent of the Crime.

26 Now therefore, my lord, *as* the LORD liveth and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood *p*, and from † avenging thy self with thine own hand; now let thine enemies, and they that seek evil to my lord be as Nabal *q*.

† Heb. *saving thy self.*

p Seeing God hath so ordered this business by his wise and wonderful Providence, that I should accidentally, and unexpectedly come to the knowledge of my Husband's vile and foolish Carriage; and that I should come to meet thee, and find thee so gracious, as to give a favourable Audience; and all this, that hereby he might withhold thee from the Sin of Blood-guiltiness. *q* Let them be as contemptible and hateful as *Nabal* is, and will be for this odious Action; let them be as unable to do thee any hurt as he is; let them be forced to yield to thee, and implore thy Pardon and Favour, as *Nabal* now doth by my mouth: let the Vengeance thou didst design upon *Nabal* and his Family, fall upon their heads, who, by their cursed Nature and inveterate Malice against thee, do more deserve it than this silly Fool for this one miscarriage; and much more than all the rest of our Family, who, as they are none of thine Enemies, nor such as seek thee evil, so they were no way guilty of this wicked Action. And therefore spare these, and execute thy Vengeance upon more proper Objects.

27 And now this ‖ blessing *r* which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord *s*.

‖ Or, *present.*

† Heb. *walk at the feet of*, &c.

r So a Gift or Present is called here, and *Gen.* 33. 11. and elsewhere; not only because the matter of it comes from God's blessing; but also because it is given with a Blessing, or with a good Will. *s* As being unworthy of thine acceptance or use.

28 I pray thee, forgive the trespass of thine handmaid *t*: for the LORD will certainly make my lord a sure house *u*, because my lord fighteth the battels of the LORD *x*, and evil hath not been found in thee, *all* thy days *y*.

t i. e. Which I have taken upon my self, *v.* 24, and which, if it be not Pardoned, but Punished, the Punishment will reach to me. *u* i. e. Will give the Kingdom to thee, and to thy House for ever, as he hath promised thee. And therefore let God's great kindness to thee, make thee gentle and merciful to others; do not sully thy approaching Glory with the stain of Innocent Blood; but consider, that it is the glory of a King (which thou art by God's appointment, and shall ere long actually be) to pass by Offences; and that it will be thy loss to act contrary to such as will thereby be profited. *x* i. e. For the Lord's sake, and for the People of the Lord against their Enemies; especially, the *Philistines*. And as that this is thy proper Work, and therein thou mayest expect God's blessing and help; so it is not thy work to draw thy Sword in thy own private quarrel against any of the people of the Lord; and God will not bless thee in it. *y* Though thou hast been oft aspersed, and charged with many Crimes, by *Saul* and others; yet thy Innocency hath been, and is evident to all Men: Do not therefore now by this cruel act of Vengeance justifie thine Enemies Reproaches, nor blemish thy great and just Reputation.

29 Yet a man *z* is risen to pursue thee, and to seek thy soul *a*: but the soul of my lord shall be bound in the bundle of life *b* with the LORD thy God *c*, and the souls of thine enemies, them shall he fling out, † *as out* of the middle of a sling *d*.

† Heb. *in the midst of the bought of a sling.*

z To wit, *Saul*, though no way injured nor justly provoked by thee. *a* i. e. To take away thy Life. *b* Or, *in the bundle*: i. e. In the Society, or Congregation of *the living*; out of which, men are taken, and cut off by Death. The Phrase is taken from the common usage of Men, who bind those things in bundles, which they are afraid to lose, because things that are solitary and unbound, are soon lost. The meaning of the place is, God will preserve thy Life; and therefore it becomes not thee, unjustly and unnecessarily to take away the Lives of any; especially of the People of thy God and Saviour. *c* i. e. In the hand and custody of God, who, by his watchful Providence, preserves this Bundle, and all that are in it; and thee in a particular and singular manner, as being *thy God* in a peculiar way, and special Covenant. God himself will hide, and keep thee in the secret of his Presence. *Psal.* 31. 20. where no hand of violence can reach thee. And therefore all the Attempts of *Saul* or others against thee, are vain and ridiculous. For who can destroy whom God will keep? *d* God himself will cut them off suddenly, violently, and irresistibly; and cast them far away; both from his Presence, and from thy Neighbourhood, and from all capacity of doing thee any hurt.

30 And it shall come to pass, when the LORD shall have done to my lord, according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

31 That this shall be † no grief unto thee, nor † Heb. *an offence of heart* unto my lord *e*, either that thou *Stumbling or Remorse.* hast shed blood causeless *f*, or that my lord † hath *Heb. saving.* avenged himself *g*: but when the LORD shall have † Heb. *dealt well with my lord, then remember thine hand-Israel so, Jose. 6. 26.* maid *h*.

e Thy Mind and Conscience will be free from all the Torments which the guilt and shame of such an Action would cause in thee. By which, the cunningly insinuates, what a blemish this would be to his Glory, what a disturbance to his Peace and Felicity, if he proceeded to execute his Purpose: and withal implies, how sweet and comfortable it would be to him to remember, that he had for conscience to God denied himself, and restrained his Passions. *f* Which he signifies would be done if he should go on. For though *Nabal* had been guilty of abominable Rudeness, Unchristianness, and Ingratitude; yet he had done nothing worthy of Death, by the Laws of God or of Man. And whatsoever he had done, the rest of his Family were innocent. *g* Which is directly contrary to God's Law, *Levit.* 19. 18. *Deut.* 32. 35. compare with *Rom.* 12. 19. *h* When God shall make thee King, and I shall have occasion to apply my self to thee for Justice, or Relief, let me find Grace in thy sight, and do let me do at this time. Or, *and the Lord will bless my lord*, and recompense thee for this Mortification of thy Passion, and *thou wilt remember thine handmaid*: i. e. Thou wilt remember my Counsel with satisfaction to thy self, and thankfulness to me.

32 ¶ And David said unto Abigail, Blessed *be* the LORD God of Israel, which sent thee *i* this day to meet me:

i Which by his gracious and singular Providence so disposed Matters, that thou shouldest come to me: He rightly begins at the Fountain of this Deliverance, which was God; and then proceeds to the Instruments.

33 And blessed *be* thy advice, and blessed *be* thou *k*, which hast kept me this day from coming to *shed* blood *l*, and from avenging my self with mine own hand.

k i. e. The Lord bless and recompense thee, for this thy good Advice. *l* Which I had sworn to do. Hereby it plainly appears, That Oaths whereby Men bind themselves to any Sin, are Null and Void: and as it was a Sin to make them; so it is adding sin to sin to perform them.

34 For in very deed, *as* the Lord God of Israel liveth, which hath kept me back from hurting thee *m*, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall.

m Not that he intended to kill her, but the Males only: as was noted on *v.* 22. But their Destruction was a dreadful Affliction and Damage to her.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house: see, I have hearkened to thy voice, and have accepted thy person *n*.

n i. e. Shewed my Acceptance of thy Person, by my grant of thy Request: See *Gen.* 19. 21.

36 ¶ And Abigail came to Nabal, and behold he held a feast in his house like the feast of a king *o*, and Nabals heart *was* merry within him, for he *was* very drunken: wherefore she told him nothing *p*, less or more, until the morning light.

o As the manner was upon those solemn Occasions. Sordid Covetousness, and vain Prodigality were met together in him. *p* He being then uncapable of Admonition, his Reason and Conscience being both asleep.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things that his heart died within him, and he became as a stone *q*.

q He was oppressed with Grief, and fainted away through the fear and horror of so great a Mischief, though it was past. As one, who having in the Night galloped over a narrow Plank, laid upon a broken Bridge, over a deep River; when in the Morning he came to review it, was struck dead with the horror of the danger he was in.

38 And it came to pass about ten days *after*, that the LORD smote Nabal, that he died *r*.

r God either inflicted some other stroke or Disease upon him, or increased his Grief and Fear to such an height, as killed him.

39 ¶ And when David heard that Nabal was dead, he said, Blessed *be* the LORD, that hath pleaded the cause of my reproach from the hand of Nabal *s*, and hath kept his servant from evil *t*: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent *u* and communed with Abigail, to take her to him to wife.

s How could *David* rejoyce at the Death of his Enemy? *Answ.* Although it may be said, that he rejoyced not in *Nabal*'s Death as such, but only in the declaration of God's Justice in Punishing so great a Wickedness; which was an honour to God, and a document, and therefore a benefit to Mankind, and so a Publick good, and cause of Joy: Yet the matter is not weighty, if we confess, that this was another instance of Humane Infirmity in *David*, and that

that it is not propos'd for our Imitation, but for our Caution. Yet it may be further said, That this was not purely an act of private Revenge, because *David* was a Publick Person, and Anointed King: and therefore *Nabal*'s Reproach cast upon *David* above, *v.* 10, 11. was a contempt of God, and of his Ordinance and Appointment; which was vindicated by this remarkable Judgment. *t* i. e. From the sin of Blood-shed and Self-revenge, *v.* 33. *u* To wit, Messengers; which he thought fitter than to go himself; partly, because if he had met with a Repulse, it had been less Ignominious; and partly, because he would leave her to her freedom and choice, and would not so much as seem to take her by violence. But this doubtless was not done immediately after *Nabal*'s Death, but in some convenient space of time after it; though such Circumstances be commonly omitted in the Sacred History; which gives only the Heads, and most important Passages of things.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed her self on *her* face to the earth, and said *x*, Behold, *let* thine handmaid *be* a servant to wash the feet of the servants of my lord.

x She shewed this Reverence, and spake thus to them, as representing *David*'s Person.

42 And Abigail hasted, and arose and rode upon an ass, with five damsels of hers that went † after her: and she went after the messengers of David *y*, and became his wife.

† Heb. *walked.*

y Not immediately, but some competent time after they were gone. She considered not *David*'s present Straits and penury, which she thought her plentiful Estate might supply; nor his danger from *Saul*; but by a true and strong Faith, rested upon God's Promise made to *David*, not doubting but God would perform it.

43 David also took Ahinoam † of Jezreel, and they were also both of them his wives.

† Or, *Ezr*, as the Hebrew *Vau* is oft-times used. For this seems to be added, as a reason why *David* took other Wives, because *Saul* had given his former Wife to another Man, that he might as far as he could extinguish all Relation and Kindred to him, whom he hated; and withal, cut off his Hopes and Pretence to the Crown upon that account.

44 ¶ But *z* Saul had given * Michal his daughter, Davids wife, to Phalti the son of Laish, which *was* of Gallim.

z Or, *Had*, as the Hebrew *Vau* is oft-times used. For this seems to be added, as a reason why *David* took other Wives, because *Saul* had given his former Wife to another Man, that he might as far as he could extinguish all Relation and Kindred to him, whom he hated; and withal, cut off his Hopes and Pretence to the Crown upon that account.

CHAP. XXVI.

Saul by the discovery of the Ziphites cometh to Hachilah against David, 1—3. *Who cometh with Abishai to Saul's Camp; slayeth him from killing Saul, but taketh his Spear and Cruse,* 5,——12. *He upbraideth Abner,* 13,——17. *Exhorteth Saul,* 18,——20. *who acknowledgeth his sin,* 21,——25.

AND the Ziphites came unto Saul *a* to Gibeah, saying, * Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon *b*?

a Having once betrayed him before, they thought their Cafe desperate with *David*; and therefore did more strenuously assist *Saul* in discovering him, in order to his Ruine. *b* He is returned to his former hours: of which see *Chap.* 23. 19. This place might be convenient for him, either for its nearness to *Abigail*'s Estate: or because he might think, that *Saul* was mollified, and the *Ziphites* cautioned by the unsuccessfulness of their former attempt: or because he could from thence, make good his Retreat into other places, if need were.

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

3 And Saul pitched in the hill of Hachilah which *is* before Jeshimon by the way: but David abode in the wilderness, and he *saw c* that Saul came after him into the wilderness.

c i. e. He understood by Information, probably, from his dear friend *Jonathan*.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched *d*: and David beheld the place where Saul lay, and * Abner the son of Ner the captain of his host: and Saul lay in the ‖ trench *e*, and the people pitched round about him.

d Came near to the skirts of *Saul*'s Camp; which he might easily discover from some neighbouring Hill, or Wood: and yet, not be discerned himself. And it is probable, he came rather disguised, and towards Night. *e* Encompassed with his Carriages for better Security. Compare, 1 *Sam.* 17. 20.

6 Then answered David, and said to Ahimelech the Hittite *f*, and to Abishai the son of Zeruiah *g*, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

f So called, either because he was one of that Nation, but Converted to the Jewish Religion: Compare 2 *Sam.* 11. 3. and 23. 39. Or, from his Habitation amongst, or some Relation to some of that People. *g* *David*'s Sister: See 1 *Chron.* 2. 16. His Father is not named; either because he was now dead; or because he was an obscure Person.

7 So David and Abishai came to the people *h* by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

b i. e. To *Saul*'s Host and Camp. It might seem a bold and strange Attempt; but many things are to be considered in it. That Heroical Persons have oft attempted this as of no less difficulty and danger than this was; as many credible Histories declare. 2. That *David* did, and might easily perceive, that they were all fast asleep. 3. That *David* had a particular Assurance that God would protect him to the Kingdom. 4. That he had a special Instinct from God, to this Work; and possibly God might inform him, that he had cast them into a dead sleep, that he might have this Record opportunity of manifesting his Innocency towards *Saul*, and the Justice of his Cause.

8 Then said Abishai to David, God hath † delivered thine enemy into thine hand this day: now † Heb. *shut up.* therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time *i*.

i I will Nail him to the Ground at one blow, that I shall not need a second stroke.

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless *k*?

k Though *Saul* be a cruel Tyrant, and reiected by God, yet he is our Sovereign Lord and King; and I, though deposed King, as yet am but a private Person, and his Subject: and therefore cannot kill him without Sin, nor will I consent that thou should'st do it.

10 David said furthermore, *As* the LORD liveth, the LORD shall smite him *l*, or his day shall come to die *m*, or he shall descend into battel and perish.

l By some sudden and mortal Stroke. *m* According to the course of Nature.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but, I pray thee, take thou now the spear that is at his bolster *n*, and the cruse of water *o*, and let us go.

n Which will shew where we have been, and where we could have done. *o* Which might be put there, either to wash himself in case of any accidental Pollution, which oft happened in the Night: or to refresh him, and quench his thirst in that hot Climate and Season: or for divers other uses.

12 So David took the spear, and the cruse of water from Sauls bolster, and they gat them away, and no man saw *it*, nor knew *it*, neither awaked: for they were all asleep, because a deep sleep † from the LORD was fallen upon them.

† Heb. *of the* LORD.

p Sent upon them by the Lord, for *David*'s advantage.

13 ¶ Then David went over to the other side, and stood on the top of an hill afar off; a great space being between them.

q That his Person might be out of their reach, and that his Voice might be heard; which in a clear Air, and in the silence of the Night might be heard at a great distance.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou that criest to the king?

r Or, *with* or *beside the king*, i. e. So near to him, for as to disturb the King.

15 And David said to Abner, *Art* not thou a valiant man? and who *is* like to thee *s* in Israel? Wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

s For Courage and Conduct: and therefore thy fault herein is the greater.

16 This thing *is* not good: that thou hast done: *as* the LORD liveth, ye are † worthy to die, because ye have not kept your master the LORD's anointed. And now see where the kings spear *is*, and the cruse of water that was at his bolster.

† Heb. *Sons of death.*

t i. e. It is very bad, a great Crime. A Figure called *Meiosis*, as *Deut.* 12. 5. and 19. 2.

17 And Saul knew David's voice, and said, *Is* this thy voice, my son *David*? And David said, *It is* my voice, my lord, O king.

u As thou wilt my Son by Marriage, fo thou hast expected the care and affection of a Son to me now of late and time.

18 And he said, Wherefore doth my lord pursue after his Servant? for what have I done? or what evil *is* in mine hand?

19 Now

19 Now therefore, I pray thee, let my lord the king hear the words of his servant. If the LORD have ſtirred thee up againſt me *x*, let him † accept an offering *y*: but if *they be* the children of men *z*, they be curſed before the LORD: for they have driven me out this day from † abiding in the inheritance of the LORD *a*, ſaying, Go, ſerve other gods *b*.

† Heb. *ſmell.*

† Heb. *cleaving.*

x If the Lord hath by the evil Spirit which he hath ſent, or by his ſecret Providence, directed thy Rage againſt me for the Puniſhment of thine, or my Sins. *y* Let us offer up a Sacrifice to God in order to appeaſe his Wrath againſt us. *z* Who by their craftie Inſinuations, and Calumnies, have incenſed thee againſt me. He ſheweth his Prudence, and Reverence, and Meekneſs; that he Accuſeth not the King, but tranſlateth the fault wholly upon his Evil Miniſters; as the *Iſraelites* do in the like Caſe *Exod.* 5. 16. *a* From the Land which God hath given to his People for their Inheritance, and where he hath eſtabliſhed his Preſence and Worſhip. *a* This was the Language of their Actions. For by driving him from God's Land, and the place of his Worſhip, into Foreign and Idolatrous Lands, they expoſed him to the peril of being either enſnared by their Counſels, or Examples; or forced by their threats and power to worſhip Idols.

20 Now therefore let not my blood fall to the earth *b* before the face of the LORD *c*: for the king of Iſrael is come out to ſeek a flea *d*, as when one doth hunt a partridge in the mountains *d*.

* Chap. 24. 14.

b Do not attempt to ſpill my Innocent Blood like Water upon the ground. *c* Remember, if thou doeſt it, God the Juſtice of all Men ſeeth it, and will avenge it of thee; though I will not avenge my ſelf. *d* Hard to be taken, and not worth catching; a mean and contemptible Perſon. *d* Where his advantage doth no way compenſate his Labour.

21 ¶ Then ſaid Saul, I have ſinned. Return, my ſon David, for I will no more do thee harm, becauſe my ſoul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly *e*.

e He not only confeſſeth, but aggravateth his fault, becauſe his Conſcience was fully convinced, though his Heart was not changed.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteouſneſs and his faithfulneſs *f*: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORD's anointed.

f I deſire, that God would deal no otherwiſe with me, than I have dealt with thee.

24 And behold, as thy life was much ſet by this day in mine eyes, ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed be thou, my ſon David: thou ſhalt both † do *great things*, and alſo ſhalt ſtill prevail. So David went on his way *g*, and Saul returned to his place.

† Heb. *in doing thou ſhalt do.*

g Knowing Saul's unſtable and deceitful Heart, he would not truſt to any of his Profeſſions, or Promiſes, but kept out of his reach.

CHAP. XXVII.

David with his 600 Men, and all his Family, goeth to K. Achiſh: And obteineth there a while: Saul purſueth no more after him, 1.—4. He obtaineth Ziklag of Achiſh to dwell in, 5.—7. He invadeth his neighbour Nations: Leaves no man alive to complain: Perſuadeth Achiſh he fought againſt Judah, 8.——12.

† Heb. *he conſumed.*

AND David ſaid in his heart, I ſhall now † periſh one day by the hand of Saul *a*: *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines *b*, and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael, ſo ſhall I eſcape out of his hand.

a I ſee by this late experience his reſtleſs and implacable hatred againſt me; and how little heed is to be given to all his pretences of Repentance or Friendſhip. *b* But this was certainly a very great miſtake and fault in *David*: for 1. This proceeded from groſs diſtruſt of God's Promiſe and Providence; and that after ſuch repeated demonſtrations of God's peculiar Care over him, which gave him cauſe to conclude, quite contrary to what is here ſaid. 2. He forſakes the place where God had ſettled him, *Chap.* 22. 5. and given him both aſſurance and experience of his Protection there. 3. He voluntarily runs upon that Rock, which he curſed his Enemies for throwing him upon, *Chap.* 26. 19. and upon many other Snares and Dangers, as the following hiſtory will ſhew; and withal, deprives the people of the Lord of thoſe ſuccours which he might have given them, in caſe of a Battel. But it pleaſed God to leave *David* to himſelf in this, as well as in other particulars, that theſe might be ſenſible demonſtrations of the Infirmities of the beſt Men; and of the neceſſity of God's Grace, and daily direction and aſſiſtance: and of the treaſures and riches of God's Mercy, in paſſing by ſuch great Offences. And beſides, God hereby deſigned to accompliſh his own Counſel, to withdraw *David* from the *Iſraelites*, that *Saul* and they might fall by the hand of the *Philiſtines*, without any reproach or inconvenience to *David*, whom God had put into a ſafe place.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſon of Maoch, king of Gath *c*.

c It might ſeem a bold adventure: but 1. He thought himſelf forced to it by *Saul*'s inveterate Rage, and continued reſolutions to Perſecute him. 2. It is probable, he had ſent ſome Perſons to Treat with him, and had agreed upon Conditions; and received aſſurance of his fafe and peaceable abode with him. 3. *David* reaſonably thought, that *Achiſh* would gladly receive him, as indeed he did; partly, becauſe he ſaw *Saul*'s implacable Enmity againſt him: partly, becauſe by this means he ſhould be freed from the moſt formidable Enemy which he had in all *Iſrael*, who might do him moſt miſchief in the Battel; which it ſeems at this time he deſigned: and partly, becauſe he came not now alone, as he did before, but brought with him ſufficient Pledges of his Fidelity to *Achiſh*; namely, all his Soldiers, and his and their Wives, v. 3.

3 And David dwelt with Achiſh at Gath, he and his men, every man with his houſhold *even* David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabals wife.

4 And it was told Saul that David was fled to Gath, and he ſought no more again for him *d*.

d By which it is implied, That he would have gone on in Perſecuting *David*, if he had continued in his Dominions.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, let them give me a place in ſome town in the country, that I may dwell there: for why ſhould thy ſervant dwell in the royal city with thee *f*?

e A prudent deſire. Hereby *David* deſigned, 1. To preſerve his People, both from the Idolatry, and other Vices, which converſation with the *Philiſtines* would have expoſed them to: and from that Envy, and Malice, and Mitchief, which diverſity of Religion, or other Prejudices, might have cauſed. 2. That he might have opportunity of enterprizing ſomething againſt God's Enemies, without the knowledge or obſervation of the *Philiſtines*. *f* Which is too great an honour for me, and too burdenſome to thee, and may be an occaſion of ſuſpicion and offence to thy People, and of many other inconveniences.

6 Then Achiſh gave him Ziklag *g* that day: wherefore Ziklag pertaineth unto the kings of Judah *h* unto this day *i*.

g Not only to Inhabit, but to Poſſeſs it as his own. Which he did, to lay the greater obligations upon *David*, whom he knew to able to ſerve him. *h* It was given to the Tribe of *Judah* before, *Joſh.* 15. 31. and afterwards to the Tribe of *Simeon*, *Joſh.* 19. 5. whoſe *inheritance was* given them *within the inheritance of the children of Judah*. Chap. 19. 1. But the *Philiſtines* kept the Poſſeſſion of it till this time, and were hitherto permitted to do ſo. And being now given by them to *David*, it now belonged not to the people of the Tribe of *Judah*, to whom it was allotted before; but to the King of *Judah*, *David* and his Heirs for ever. *i* This, and ſome ſuch Clauſes ſeem to have been added by ſome Sacred Writers, after the main ſubſtance of the ſeveral Books was written.

7 And † the time that David dwelt in the country of the Philiſtines, was † a full year and four months *k*.

† Heb. *days and four months*; *days* being put for a *year*; as in *Levit.* 25. 29. Or, *ſome days and four months*; i.e. Some days above † Heb. four Months. Or, *ſome days and* (for, *even*, or *that is*, the Conjunction, *and*, being oft ſo uſed, as hath been proved above) *four months.*

k Heb. *days and four months*; *days* being put for a *year*; as in *Levit.* 25. 29. Or, *ſome days and four months*; i.e. Some days above † Heb. four Months. Or, *ſome days and* (for, *even*, or *that is*, the Conjunction, *and*, being oft ſo uſed, as hath been proved above) *four months.*

8 ¶ And David and his men went up, and invaded the Geſhurites, and the ‖ Gezrites *l*, and the Amalekites *m*: for thoſe *nations were* † of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

‖ Or, Girzites.

† Heb. *from of old.*

l Who were anciently ſeated in other places, *Joſh.* 12. 12. and 13. 3. but for ſome reaſons not now known, they changed their Seats, as was then very uſual and feared themſelves and had for ſome conſiderable time lived near the *Amalekites*. *m* The remnant of thoſe whom *Saul* deſtroyed, 1 *Sam.* 15. who fled from his Sword, and retired into remote and deſert places.

9 And David ſmote the land, and left neither man nor woman alive *n*, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

n To wit, in that part where he came: but there were more of the *Amalekites* yet left in another part of that land, *Chap.* 30. 1.

10 And Achiſh ſaid, ‖ Whither have ye made a road to day? And David ſaid, Againſt the ſouth of Judah, and *p* againſt the ſouth of the Jerahmeelites *o*, and againſt the ſouth of the Kenites *r*.

‖ Or, Upon what have you made a road to day?

o Theſe and the following Words are ambiguous: for they may be underſtood, either of the Southern parts of *Judah*, &c. which he would have *Achiſh* underſtand: or, of another Country lying Southward from *Judah*, &c. which *David* meant, and which was the truth. So though it was not a downright lye; yet it was an Equivocation, with an intention to deceive, which is the property of a Lye, and was contrary to that ſimplicity wh. h became a Saint both as a Prince, and as an eminent Profeſſor of the true Religion.

p For, *that is*: for in the following words, he particularly expreſſeth what part of the South of *Judah* he went againſt, even that which was Inhabited by the *Jerahmeelites*, and by the *Kenites*.

q The Poſterity of *Hezron*, a Family of *Judah*, 1 *Chron.* 2. 9, 25. *r* The Poſterity of *Jethro*, which choſe to dwell in the South of *Judah*, *Judg.* 1. 16. See *Numb.* 24. 21.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us *s*, ſaying, ſo did David, and ſo *will be* his manner all the while he dwelleth in the countrey of the Philiſtines.

s That the tidings of this Action againſt this People (who were, it ſeems, either Tributaries to, or confederates with *Achiſh*) might neither come quickly nor certainly to *Achiſh* his Court: which he might the rather promiſe himſelf, becauſe *Achiſh* and all his Men were now baſily imployed in their Warlike Preparations againſt the *Iſraelites*; and if any flying rumour came thither, he thought by his intereſt and Artifices he could eaſily diſcredit and daſh it. Beſides the conſideration of God's Curſe denounced againſt the People whom he had now deſtroyed, and of God's particular Promiſes made to him, and of his ſpecial Providence which he conſtantly experienced watching over him, made him more ſecure and confident in this and in many other hazardous attempts.

12 And Achiſh believed David *t*, ſaying, He hath made his people Iſrael † utterly to abhor him: therefore he ſhall be my ſervant for ever.

† Heb. *to ſtink.*

t Partly, becauſe of his confidence in *David*'s Authority and Fidelity: partly, becauſe moſt Men eaſily believe what they heartily wiſh to be true: And partly, from God's Providence, which blinded him in this and in divers other particulars relating to David's coming hither, and abiding here.

CHAP. XXVIII.

Achiſh intending War againſt Iſrael, reſteth on David, 1.——2. Saul having deſtroyed the Witches, yet Samuel being dead, in his fear, forſaken of God, ſeeketh to a Witch, 3.——5. She, encouraged by Saul, raiſeth Samuel: Of whom hearing his approaching ruine, he ſwooneth, 9.——20. The Woman, with his Servants, refreſh him with Meat, 21.——25.

AND it came to paſs in thoſe days, that the Philiſtines gathered their armies together for warfare to fight with Iſrael *a*: And Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel *b*, thou and thy men.

a Encouraged thereunto by *Samuel*'s death, and *Saul*'s degeneration, and *David*'s preſe ce with *Achiſh*. *b* This he ſaith, partly, to try his Sincerity; and partly, in confidence of *David*'s Fidelity.

2 And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do *c*. And Achiſh ſaid to David, Therefore *d* will I make thee keeper of mine head for ever.

c He ſpeaks ambiguouſly, as he did before, that *Achiſh* might underſtand him, as he did, of his acting for him againſt the *Iſraelites*; whereas he meant it of his acting for the *Iſraelites* againſt the *Philiſtines*, to which he was obliged both by God's expreſs Command, and by his inſeſible and manifold obligations to God, and to God's People; and by his own manifeſt inocence. Though it is likely he would have managed his Affairs with all poſſible regard and care of *Achiſh*'s Perſon, to whom alone, upon the matter, *David* ſtood obliged, and not to the reſt of the *Philiſtines*, who had an ill opinion of him, as we ſhall ſee. *d* For that Valour which I doubt not thou wilteſt ſhew on my behalf. *e* i.e. Of my Body and Life, the Captain of my Life-Guard.

3 ¶ Now *e* Samuel was dead: and all Iſrael had lamented him, and buried him in Ramah, even in his own city *f*: and Saul had put away thoſe that had familiar ſpirits, and the wizards *g* out of the land *h*.

* Chap. 25. 1.

e Heb. *Samuel.*

f Where he had his Birth and Education, and moſt ſetled Habitation, 1 *Sam.* 19. 18. *g* According to God's Command, *Levit.* 19. 31. and 20. 6, 27. *Deut.* 18. 11. This he did, either by *Samuel*'s Inſtigation: or from a conceit that the evil Spirit came upon him by ſome of their means: or, that he might gain the repute of a Religious Prince, which was very uſeful to him: or, that he might quiet his troubled Conſcience, and pleaſe God, as far as his Intereſt would give him leave. And this is here related, partly, to ſhew that an Hypocrite, and wicked Man, may obey ſome of God's Commands: and principally to bring in the following Hiſtory. *h* Of *Iſrael*.

† Or, *Gaſh.*

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem *i*: and Saul gathered all Iſrael together, and they pitched in Gilboa *k*.

i A Town in the Tribe of *Iſſachar*, *Joſ.* 19. 18. *k* A Mountain not far from the Valley of *Jezreel*, where the Battel was fought, *chap.* 31. 1. 2 *Sam.* 1. 21. So the two Armies ſeem to be placed in the ſame manner as they were *chap.* 17. each upon an Hill, and a Valley between them.

5 And when Saul ſaw the hoſt of the Philiſtines *l*, he was afraid, and his heart greatly trembled *m*.

l From Mount *Gilboa*, *chap.* 31. 1. *m* Partly, from the greatneſs and reſoluteneſs of the Hoſt of the *Philiſtines*, who were the apreſſors: partly, from the loſs of *David*, who might, have been of great uſe to him at this time: partly, from the Conſcience of his own manifeſt Guilt, and juſt expectation of Divine Vengeance oft threatned, and now in all likelihood to be inflicted upon him.

6 And when Saul enquiredof the LORD *n*, the LORD anſwered him not *o*, neither by dreams, nor by Urim, nor by Prophets *p*.

n In his ſlight and perfunctory way, as *chap.* 14. 19. as appears from hence, that when God did not ſpeedily anſwer him, he goes to the Devil for an anſwer, v. 7. For which reaſon he is ſaid, *not to have enquired of the Lord*, 1 *Chron.* 10. 14. i.e. not ſeriouſly, and after the right order. Preſſably he enquired by ſome Prophet then with him, or by the Prieſt before the Ark. *o* Becauſe he fought him not in due order; not by the *Urim* and *Thummim* which were in the Ephod, which he by his cruelty to the Prieſts had loſt, *chap.* 23. 6. and becauſe he did not truly repent of, nor put away his ſins, which provoked God, and kept him from anſwering; as 38. 39. *p* i.e. Neither by ordinary means, nor extraordinary.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman *q* that hath a familiar ſpirit *r*, that I may go to her, and enquire of her. And his ſervants ſaid to him *ſ*, Behold, there is a woman that hath a familiar ſpirit at Endor *t*.

q Rather than a *man*; for he thought that Sex moſt likely to be given to thoſe wicked Arts, as being the weaker Sex, and to apreſt to be deceived, and moſt prone to Superſtition, and of times moſt malicious and revengeful. *r* One that converſeth with the Devil, and dead Men's Ghoſts, and by them can diſcover future things. See *Iſa.* 8. 19. *ſ* Inſtead of diſſuading him from this wicked and deſtructive practice, which they ſhould and would have done, if they had either loved God or their King, they further him in it. *t* A place in the Tribe of *Manaſſeh*, within *Judah*, not very far from the place where the Armies were encamped.

8 And Saul diſguiſed himſelf *u*, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

u Both becauſe he was aſhamed to be known, or thought guilty of this practice; and becauſe he ſuſpected that the Woman, had ſhe known him, would not practice her Art before him.

9 And the woman ſaid unto him, Behold, thou knoweſt *x* what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die *y*?

x For his Speech and Garb diſcovered him to be an *Iſraelite*, and therefore acquainted with theſe matters. *y* By adviſing me to *Saul* as guilty of a capital Crime.

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no † puniſhment happen to thee for this thing.

† Heb. *iniquity.*

So Or.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up Samuel *z*.

z Whoſe kindneſs and compaſſion to him, as he had formerly experienced, ſo now he expected it in his deep diſtreſs. This practice of divination by the dead, or by the Ghoſts or Souls of dead Perſons, called up by Magical Art, was very uſual among all Nations, and from them *Saul* learned it.

12 And when the woman ſaw Samuel, ſhe cryed with a loud voice *a*: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? For thou art *Saul b*.

a For fear of her life, *Saul* himſelf being Witneſs of her Crime. *b* This ſhe knew, either by ſome geſture or Reverence, which thus ſuppoſed *Samuel* might ſhew to *Saul*, as to the King: or, by ſome intimation from this Ghoſt, or from the Spirit by whom he, ſhe had called him.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw ‖ gods aſcending out of the earth *c*.

‖ Or, a God.

c i.e. A god, a divine Perſon, glorious and full of majeſty and ſplendor, exceeding not only mortal Men, but common Gods. She uſeth the Plural Number, *gods*, either after the manner of the *Hebrew* Language, which commonly uſeth the word of one Perſon or, after the Language and Cuſtom of the *Heathens*. But the whole Coherence ſhows that it was but one. For *Saul* deſired but one, v. 11. and he enquires, and the Woman anſwers only of one, v. 14. *d* As if it came from the place of the dead.

14 And he ſaid unto her, What form *is he* of? And the ſaid, An old man cometh up, and he is covered with a mantle *e*. And Saul perceived that it *was* Samuel *ſ*, and he ſtooped with his face to the ground, and bowed himſelf.

† Heb. *what is his form?*

e The uſual Habit of Prophets, 2 *Kings* 2. 8, 13. *Zech.* 13. 4. and particularly of *Samuel*, 1 *Sam.* 15. 27. *ſ* The Woman preceeded, and *Saul* upon her ſuggeſtion believed that it was *Samuel* indeed; and to many Pagoſts, and ſome other Writers conceived. But that it was not *Samuel*, but the Devil repreſenting *Samuel*, is ſufficiently evident. For, Firſt, It is moſt incredible, that God, who had juſt now refuſed to anſwer *Saul* by the means which himſelf appointed, and uſed in that caſe, would anſwer him, or ſuffer *Samuel* to anſwer him in that way, and upon the uſe of thoſe means which

God detested and contemned: which would have given great countenance and encouragement to *Saul* and the Witch, and all Professors and Considers of those Devilish Arts. Secondly, There are divers passages in this Relation which plainly discover that this was no good, but an evil Spirit: As first, That he receives that Worship from *Saul*, v. 12. which good Spirits would not suffer, *Revel.* 12. 10. and 22. 8, 9. Secondly, That amongst his other sins for which he condemneth him, he omitteth this of *asking Counsel of one that had a familiar Spirit, to enquire of it a fit* which *transgression*, which is here, he is expressly said to have *died*, 1 *Chron.* 10. 13. which the true *Samuel*, who was so zealous for God's Honour, and so faithful a Reprover, would never have neglected, especially now, when he takes *Saul* in the very Fact. Thirdly, That he pretends himself to be *disquieted*, and *brought up*, v. 15. by *Saul's* Impiety, and the Witches Arts; which is most false, and impious, and absurd to imagine, concerning those blessed Souls who are *reconciled to their God*, *Eph.* 2. 16. and *entred into peace* and *rest*, *Isa.* 57. 2. and *lodged in Abraham's bosom*, *Luk.* 16. 22. and *rest from their labours*, *Revel.* 14. 13. The only Argument of any colour to the contrary, is only this, That the Devil could not so particularly and punctually answer *Saul's* former Events, as this *Samuel* doth, v. 16. For this also hath little weight in it, it being confessed and more easily known, that evil Spirits lurked in the Oracles of the *Heathens*, and otherwhiles have oft times foretold future contingencies; for God being pleased to Reveal such things to them, and to permit them to be the Instruments of Revealing them to Men, for the trial of Faith, and for the terror and punishment of others. Besides, the Devil might forsee this by strong conjectures, as by the manifestest, strength, courage, and refolutenefs of the *Philistine* Host, and the quite contrary constitution of the *Israelites*, and by divers other things not unknown to the reach of mortal Men, but such as were above humane Prudence: he reach of mortal Men, but such as he in his great Sagacity could eafily discern. And for that expreſs determination of the time, *to morrow*, v. 19. that word may be understood not of the very next day, but indefinitely of some short time after this, as it is taken, *Exod.* 13. 14. *Deut.* 6. 20. *Jos.* 4. 6, 21. And then it was easie to gather from the present posture of the two Armies, that the Fight and the Rout of the *Israelites* was very near. And that it was not the very next day, but some days after this, is evident from the extreme scarcity of the Story, and hath been proved by a late Learned Writer. See my *Latin Synopſis* on this place.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me to bring me up *g*? And Saul answered, I *am* sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams *h*: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

g As the Devil appeared in *Samuel's* Shape and Garb, so also he speaketh in his Person, that he might enſnare *Saul*, and encourage either to seek to him in this wicked way. And God permits him to do so for *Saul's* great condemnation and punishment. *h* He counteth the Urim here, because he neither did nor could enquire by that, because *Ahimelech* had carried it away to *David*, and to be expected to answer that way.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‖ to him *i*, as he spake by † me *k*: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

‖ Or, *for himself.* † Chap. 15. 27. † Heb. *mine hand.*

i i. e. *To David*, as it is explained in the following words. The Pronoun Relative put before the Noun to which it belongs, as is usual in the Hebrew Text, as *Pſal.* 97. 1. and 105. 19. *Prov.* 7. 7, 8. *Jer.* 40. 5. Otherwise, *to him*, is put *for to thee*; such changes of Persons being frequent among the *Hebrews*. Otherwise, *for himself*, i. e. for the accomplishment of his Counsel, and Prediction, and Oath, and for the Glory of his Justice and Holiness. *k* Still he nourisheth this perſuasion in *Saul*, that it was the true *Samuel* that spake to him.

† Chap. 15. 19.

18 † Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek *l*, therefore hath the LORD done this thing unto thee this day.

l He mentions this as an eminent instance of his disobedience.

Chap. 31. 7.

19 Moreover, the LORD will also deliver † Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with me *m*: the LORD also shall deliver the host of Israel into the hand of the Philistines.

† Heb. *Israel.*

m i. e. In the state of the dead; and so it was true both of *Saul* and *Jonathan*. Or, in the state of rest: For though thou shalt suffer here for the sin, yet after death thou shalt be happy, as dying in the Lord's Quarrel: So the Devil's design might be to flatter *Saul* into an opinion of his own future happiness, and so take him off from all serious thoughts and cares about it. And it is here observable, that as it was the manner of the *Heathen* Oracles to answer ambiguously, the better to save his credit in case of mistake, (the Devil himself not being certain of future events, but only conjecturing at what was most likely:) so doth this counterfeit *Samuel* here. For, as concerning the time, he says to *morrow*: which he understood indefinitely for the very next day, or for some short time after. And, as concerning the condition, *thou shalt be with me*; which may be understood either of a good condition, if understood as spoken in the Person of *Samuel*; or, of a bad condition, if understood as spoken by an evil Spirit; or, at least indefinitely of a dead condition, be it good or evil: which last he foresaw by circumstances to be very likely.

20 Then Saul † fell straightway all along on the earth *n*, and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

† Heb. *filled.*

n Being quite dis-spirited with these sad and surprizing tidings, and so unable to stand.

21 ¶ And the woman came unto Saul *o*, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

o From whom she departed, when she had brought him and Samuel together, that they might more freely converse together, as being alone.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid *p*, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

p This earnestness did not come meerly from her humanity and respect to *Saul*, but from a prudent and necessary care of her self, because if *Saul* had died in her House, his Blood would have been charged upon her.

23 But he refused, and said I will not eat. But his servants, together with the woman, compelled him *q*, and he hearkened unto their voice: so he arose from the earth, and sate upon the bed.

q i. e. Did over-perſuade him, by importunate intreaties, as the next words shew.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened *bread*s thereof.

r Not having time to Leaven it.

25 And she brought it before Saul, and before his servants, and they did eat: then they rose up, and went away that night *s*.

s i. e. Before Morning. For he came by Night, v. 8. and went away before Day; not willing to have it discovered that he had consulted with a Witch.

CHAP. XXIX.

David marching with the Philistines: is disallowed by their Princes: Achiſh pleadeth for him, and against his will, disimiſseth him. 1, —. *He expostulateth with Achiſh*, 2. *His Answer*, 5, 10. *David departeth*, 11.

NOW the Philistines gathered together all their armies to Aphek *a*: and the Israelites pitched by a fountain which *is* in Jezreel.

a Either, that in the Tribe of *Asher*, *Jos.* 19. 24. or rather another Town of that Name in *Issachar*, though not mentioned elsewhere in Scripture; this being the case of many places, to be but once named.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David, and his men passed on the rereward with Achish *b*.

b i. e. As the Life-guard of *Achiſh*, as he had promised, *cap.* 28. 2. *Achiſh* being, as it seems, the General of the Army.

3 Then said the princes of the Philistines *c*, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is not* this David the servant of Saul the king of Israel, which hath been with me these days, or these years *d*, and I have found no fault in him, since he fell *unto me* unto this day.

c The Lords of the other eminent Cities and Territories, who were confederate with him in this expedition. *d* Q. d. and I say *Days*? I might have said *Years*; either because he hath now been with me *a full Year and four Months*, *chap.* 27. 7. or because he was with me some Years ago, 1 *Sam.* 21. 10. and since that time hath been known to me. And it is no improbable, but *David*, after his escape from thence, might hold some correſpondency with *Achiſh*, as finding him to be a Man of more generous Temper than the rest of the *Philistines*, and supposing that he might have need of him for a Refuge in case *Saul* continued to seek his Life. ∴ i. e. Since he revolted, or left his own King to turn to me. For that ſenſe *Achiſh* put upon this escape of *David* (as it is called *chap.* 27. 1.) and so it is the Phrase of *falling to* a party, elsewhere used, *Jer.* 37. 13, 14.

4 And the princes of the Philistines were wroth with him *e*; and the princes of the Philistines said unto him, * Make this fellow return, that he may go again to his place which thou hast appointed him *f*, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should* it not *be* with the heads of these men *g*?

* Gen. 21. 10.

e Were unsatisfied and offended with *Achiſh* for this Intension and Declaration. *f* Herein the wise and gracious Providence of God appeared, both in helping him out of those Snares and Difficulties, out of which no human wit could have extricated him, but he must either have been, or have been thought to be a Traitor, and an ungrateful unworthy Person either to the one or to the other side; and moreover in giving him the happy opportunity of recovering his own, and his All from the *Amalekites*, which had been irrecoverably loſt, if he had gone into this Battel. And the Kindness of God to *David* was the greater, because it had been most just for God to have left *David* in all those Difficulties into which his own sinful Counsel and Course had brought him. *g* i. e. Of these our Soldiers? They speak according to the Rules of Reaſon and true Policy; for by this very Courſe, great Enemies have sometimes been reconciled together.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

* Chap. 18. 6, 7. & 21. 11.

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth *h*, thou hast been upright, and thy going out, and thy coming in with me *i* in the host *is* good in my sight; for I have not found evil in thee, since the day of thy coming unto me *k*, unto this day: nevertheless † the lords favour thee not.

† Heb. *are not good in the eyes of the lords.*

h He sweares by *Jehovah*; either, because he did acknowledge their *Jehovah* to be a God, being, it may be, convinced and instructed therein by *David*, though he did worship Dagon with him, and above him: or, because this was *David's* God, and therefore he swore by him; partly, out of complaisance with *David*, that he might receive his unwelcome Message to him with less offence; and partly, that this Oath might gain more Credit to his words with *David*. *i* i. e. The whole Conversation with me. See *chap.* 18. 13. and many other places where that Phrase is used. *k* Though before that time there was Evil in thee towards me and my People.

7 Wherefore now return and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords of the Philistines.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant so long as I have been † with thee unto this day, that I may not go to fight against the enemies of my lord the king *l*?

† Heb. *before thy face.*

l This was deep dissimulation and flattery, but he apprehended it needful, left he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards. Those perplexities he brought himself into by his irregular course, in forsaking the Land of *Judah*, where God had placed him, *chap.* 22. 5. and promised him Protection, and putting himself into the hands of the *Philistines*.

9 And Achish answered and said to David, I know that *thou art* good in my sight, as an angel of God *m*: notwithstanding the princes of the Philistines have said, He shall not go up with us to the battel.

m In whom nothing is blame-worthy. Or, it may be used to expreſs *David's* great Wisdom; (as well as Integrity) as 2 *Sam.* 14. 17. and 2 *Sam.* 19. 27. The *Heathens* acknowledged good Spirits, which also they worshipped as an inferior sort of Deities, who were Messengers and Ministers to the Supreme God; only *Achiſh* had learned the Title of Angels, from the *Israelites* his Neighbours, and especially from *David's* Conversation.

10 Wherefore now rise up early in the morning, with thy masters servants *n* that are come with thee: and as soon as ye be up early in the morning, and have light, depart *o*.

n He insinuates the ground of the *Philistines* Jealousie concerning *David* and his Men, that they were all Servants of *Saul*, and therefore had an Obligation, and were suspected to have an Affection to their old Lord and Master, against whom even *David* himself could not make them fight, especially with, and for the *Philistines*. *o* Before the Battel begin, leſt, if you delay, the Lords of the *Philistines* fall upon you, and destroy you.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines, and the Philistines went up to Jezreel.

CHAP. XXX.

The Amalekites in David's abſence ſpoil Ziklag: and carry away the people and his two wives captives, 1, —5. *David asking counſel is encouraged by God to purſue them*, 7, —10. *By the means of an Egyptian, who was left behind, he is brought to the enemies, and routeth all the ſpoil: and ſpoileth them*, 11, —22. *Medes an order for the dividing the prey*, 23, —25. *Sendeth preſents to his friends*, 26, —31.

AND it came to paſs, when David and his men were come to Ziklag on the third day *a*, that the Amalekites *b* had invaded the south *c*, and Ziklag, and smitten Ziklag *d*, and burnt it with fire:

a To wit, after *David's* departure from *Achiſh*; for *Ziklag* was at a great distance from the Camp and place of Fight, as appears from 2 *Sam.* 1. 2. and *David's* Men being all Foot-men, could make but slow Marches. *b* The remainders of that People who lived near those Parts where *David* had destroyed their Brethren, *chap.* 27. 8, 9.

c To wit, the Southern part of *Judah*, and the adjacent parts: See below, v. 14. *d* i. e. Sacked and spoiled it.

2 And had taken the women captives that *were* therein: they slew not any *e*, either great or small, but carried *them* away, and went on their way.

e Which was strange, considering how *David* dealt with them, *chap.* 27. 9. But this must be ascribed partly to their hellish or fleshly Interest: for they might reserve them, either to make sale of them for their Profit, or to abuse them for their Lust; or, in order to revenge themselves upon *David* and his Men, by reserving them to extraordinary, and lingring, and repeated punishments; but principally, to God's over-ruling and wonderful Providence, who let these Bounds to their Rage: and though he designed to ſcourge *David's* Sin and Folly, yet would not deliver him nor his up to death.

3 ¶ So David and his men came to the city, and behold, it *was* burnt with fire, and their wives, and their sons, and their daughters were taken captives.

4 Then David and the people that *were* with him lift up their voice and wept, until they had no more power to weep *f*.

f Till either the Humour was wholly spent, or the Conſideration of their Calamity had made them ſtupid.

5 And Davids two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed: for the people spake of stoning him *g*, because the soul of all the people was † grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God *h*.

† Heb. *bitter.*

g As the Author of their Miſeries, by causing to *Ziklag* at first, by provoking the *Amalekites* to this Course, and by countenancing or marching away with *Achiſh*, and leaving their Wives and Children unguarded. *h* i. e. In this that he is always, and allowedly God, was his God by Covenant-relation, and typical Grace, constant and fatherly all these, as he had shewed himself to be in the whole course of his Providence towards him.

7 And David said to Abiathar the priest, Ahimelechs son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue, for thou shalt surely overtake *them*, and without fail recover *all*.

i And put it upon his back, that thus mast equipt he might go according to the Ordinance, *Numb.* 27. 21. See above, *chap.* 23. 6. It was fruitleſs of his former Error in not bringing it to him, of God by the Ephod, when he came to *Achiſh*, and when he were out with *Achiſh* to the Battel; and his Necessity now brings him to his Duty, and his Duty meets with Success.

k Before, O *David* answered more distinctly and punctually, *chap.* 23. 2. but now he answers ſpecifically, and leſt as an occasion, because his firſt here required more Faith. So gracious is our God, that he considers even the degree of our Necessities, and accommodates himself to them.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind, stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

l A small number for such an Attempt: but God works through Faith, giving God the Glory of his Power and Faithfulness.

11 ¶ And they found an Egyptian in the field *m*, and brought him to David, and gave him bread, and he did eat; and they made him drink water;

m Whom by his Habit they guessed to be a Souldier, that had been engaged in that Expedition. *n* Partly, out of Boorishness and contempt of a perishing Creature: and partly, in hatred to, and detestation of him they might learn the true state of their Enemies.

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and † when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days, and three nights *o*.

† Heb. *he revived.*

o Which is to be understood Synecdochically of one whole day and part of two others, as the time is reckoned, *chap.* 25. 36. as appears from the next Verse, where he says, *three days ago I fell sick*, but in the *Hebrew* it is, *to day is the third day since I fell sick*.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt *p*, servant to an Amalekite, and my master left me *q*, because three days agone I fell sick.

p God by his Providence for ordering it, that he was not one of that cursed Race of the *Amalekites*, who were to be utterly destroyed, but an *Egyptian*, who might be spared. *q* In this Place and Condition: which was barbarous inhumanity: for he ought, and easily might have carried him away with the Prey which they had taken.

But

But he paid dear for this Cruelty, for this was the occasion of the ruine of him and of all their Company. And God by his secret Providence ordered the matter thus for that very end. So that there is no fighting against God, who can make the smallest accidents serviceable to the production of the greatest Effects.

14 We made an invasion upon the south of the Cherethites *r*, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb *s*, and we burnt Ziklag with fire.

r i.e. The *Philistines*, as is manifest from v. 16. who are so called *Zeph.* 2. 5. *s* This is added by way of Explication: *q. d.* that part of the South of *Judah* which belongs to *Caleb's* Posterity, *Jos.* 14. 13.

15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company *t*.

t For his Master had told him whither they intended to go, that he might come after them, as soon as he could.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth *u*, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

u Secure and careless, because they were now come almost to the Borders of their own Country, and the *Philistines* and *Israelites* both were otherwise engaged, and *David*, as they believed, with them. So they had no visible cause of danger; and yet then they were nearest to their destruction.

17 And David smote them from the twilight *x*, even unto the evening of the † next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

† Heb. *their morrow.*

x. The word signifies both the Morning and Evening Twi-light. But the latter seems here intended, partly because their Eating, and Drinking, and Dancing, was more customary and proper work for the Evening, than for the Morning; and partly, because the Evening was more convenient for *David*, that the fewness of his Forces might not be discovered by the Day-light. *Obseth.* It is not likely that *David* would fall upon the *Amalekites* before his Men, who had been tired with a long and hasty March, were refreshed. *Anſw.* Nor is it said that he did. It is probable, that when he came near them, he reposed himself, and his Army, in some secret Place, whereof there were many in these Parts, for a convenient Season; and then marched on so as to come to them at the Evening time.

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds *y*: *which* they drave before those *other* cattel *z*, and said, This is David's spoil.

y To wit, which the *Amalekites* had taken from the *Philistines* or others. *z* Before those who belonged to *Ziklag*. *z* i. e. The Subtil ites, who lately were to incenſed against *David*, that they spoke of Stoning him: now upon this Success magnifie him, and Triumphantly celebrate his Praise; and say concerning this Spoil, *David* purchased it by his Valour and Conduct, and he may dispose of it as he pleaseth.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him *a*: and when David came near to the people, he ‖ saluted them *b*.

‖ Or, *asked* them how they did.

a To congratulate the Victory; which, it is probable, *David* had sent a Messenger to acquaint them with. *b* He spoke kindly to them, and did not blame them because they went no further with them.

22 Then † answered all the wicked men, and *men of* Belial *d* of † those that went with David, and said, Because they went not with us *e*, we will not give them *ought* of the spoil that we have recovered, save to every man his wife, and his children, that they may lead *them* away, and depart.

† Heb. *men.*

c When those 400 often required, or expected a part of the Spoil; and they gathered from *David's* words and carriage, that he intended to give it to them. *d* So he calls them for their Covetousness, and Injustice, and Churlishness to their Brethren. By which Expressions we may judge, how heinous and odious those Sins are in God's sight. *e* Which was from their impotency; not by choice, or design. Herein there was their Iniquity and Unreasonableness, they would put this on for no fault.

23 Then said David, Ye shall not do so, my brethren *f*, with that which the LORD hath given us *g*, who hath preserved us, and delivered the company that came against us, into our hand.

f He useth his Power and Authority to over-rule them; but manageth it with all sweetneſs, calling them Brethren; not only as of the same Nation and Religion with him, but as his Fellow-Soldiers.

g What he hath freely imparted to us, we should not unkindly and injuriously with-hold from our Brethren.

24 For who will hearken unto you in this matter *h*? but * as his part *is* that goeth down to the battel, so *shall* his part *be* that tarrieth by the ſtuff: they ſhall † 1 Sam. 30. 24. part alike *i*.

h What wife or juſt Man will be of your Opinion in this matter?

i A prudent and equitable Conſtitution, and therefore practiſed by the *Romans*, as *Polybius* and others note. The Reaſon of it is manifeſt; because they were expoſed to hazards, as well as their Brethren: and were a Reſerve to whom they might retreat in caſe of a Defeat; and they were now in actual Service, and in the ſtation in which their General had placed them.

25 And it was *ſo* from that day † that he made it a ſtatute, and an ordinance for Iſrael unto this day. † Heb. *et Iſrael.*

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah *k*, *even* to his friends (ſaying, Behold, a † preſent for you of the ſpoil of the † Heb. *bleſſing.* enemies of the LORD.)

k Partly in gratitude for their former favour to him: and partly, in Policy, to engage their Affections to him now, when he apprehended *Saul's* death near. *l* He intimates, that though he was fled to the *Philiſtines*, yet he imployed not his Forces againſt the *Iſraelites*, as, no doubt, *Saul's* Courtiers and Soldiers reported that he deſigned; but only againſt God's Enemies.

27 To *them* which *were* in Bethel *m*, and to *them* which *were* in † ſouth Ramoth *n*, and to *them* which *were* in Jatter *o*, † Heb. *the ſouth of Ramoth.*

m In *Kiriath-jearim*, where the Ark was, 1 *Sam.* 10. 3. *n* A City in the Tribe of *Simeon*, *Joſ.* 19. 8. ſo called by way of diſtinction, from *Ramoth in Gilead*, which was more Northward, 1 *King.* 22. 12. *o* Of which, ſee *Joſh.* 15. 48.

28 And to *them* which *were* in Aroer *p*, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa,

p Not that beyond, *Jordan*, *Numb.* 32. 34. as many think; which was too remote from *David*: but another Place of that Name in *Judah*, where reſt of the Places here named were: This being one of thoſe Places *where David and his men were wont to haunt*, as is expreſſed v. 31.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-athan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to all the places where David himſelf, and his men were wont to haunt *q*.

q Or, to go. Whither they uſed to reſort in the time of *Saul's* Perſecution, either to hide themſelves in ſome of their Territories; or, to get Proviſion from thence.

CHAP. XXXI.

The Iſraelites are ſmitten by the Philiſtines. Saul's ſons are ſlain: Saul is wounded: he falleth on his own ſword: as doth his armour-bearer, 1—5. The reſt flee: and the Philiſtines poſſeſs their towns, and triumph over the dead carcaſſes, 6—10. They of Jabeſh-Gilead by night take down the bodies of Saul and of his ſons and burn them: and mournfully bury their bones, 11—13.

NOW the Philiſtines fought againſt Iſrael *a*: and the men of Iſrael fled from before the Philiſtines, and fell down ‖ ſlain in mount Gilboa. ‖ Or, *wounded.*

a Whilſt *David* was ingaged againſt the *Amalekites*. So he returns to the hiſtory, which had been interrupted, to give an account of *David's* concerns.

2 And the Philiſtines followed hard upon Saul, and upon his ſons; and the Philiſtines ſlew * Jonathan *b*, and Abinadab *c*, and Malchiſhua, Sauls ſons. * Heb. *ſmote.*

b *David's* dear Friend; God ſo ordering it for the further exerciſe of *David's* Faith and Patience; and that *David* might depend upon God alone for his Crown, and receive it ſolely from him, and not from *Jonathan*; who doubtleſs, had he lived, would have ſpeedily ſettled the Crown upon *David's* Head, which would have in ſome ſort eclipſed the Glory of God's Grace and Power in this Work. There was alſo a ſpecial Providence of God, in taking away *Jonathan*, (who of all *Saul's* Sons, ſeems to have been the faireſt for the Crown) for the preventing Diviſions, which have happened amongſt the People concerning the Succeſſor: *David's* way to the Crown being by this means made the more clear. *c* Called alſo *Iſhui*, 1 *Sam.* 14. 49. *Iſhbi-ſheth* was not here, being poſſibly at home for the management of Publick Affairs there.

3 And the battel went fore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers. † Heb. *men of the bow.* † Heb. *found.*

4 Then ſaid Saul unto his armour-bearer, Draw thy ſword, and thruſt me through therewith, leſt theſe uncircumciſed come, and thruſt me through, and abuſe me *d*. But his armour-bearer would not, for he was fore afraid: therefore Saul took a ſword and fell upon it *e*.

d Leſt they take me, and put me to ſome ſhameful and cruel death.

e And died of the Wound, as it follows.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died with his three ſons, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the other ſide of the valley *f*, and *they* that *were* on the other ſide Jordan *g*, ſaw that the men of Iſrael fled, and that Saul and his ſons were dead, they forſook the cities and fled, and the Philiſtines came and dwelt in them.

f To wit, the Valley of *Jezreel*, where the Battel was fought. *g* Or rather, *on this ſide Jordan*; for theſe were in the moſt danger: and the *Hebrew* Preposition is indifferently uſed for *on this ſide*, or *for beyond*.

8 And it came to paſs on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſons fallen in mount Gilboa.

9 And they cut off his head *h*, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to publiſh *it in* the houſe of their idols *i*, and among the people.

h As the *Iſraelites* did by *Goliah*. *i* To give them the glory of this Victory.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtned his body to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of Jabeſh-Gilead *k* heard ‖ of that which the Philiſtines had done to Saul: ‖ Or, *coming.*

k Which was beyond *Jordan*: for the People on this ſide *Jordan* were fled from their Cities, as was now ſaid.

12 All the valiant men aroſe, and went all night, and took the body of Saul, and the bodies of his ſons, from the walls of Beth-ſhan, and came to Jabeſh, and * burnt them there *l*. * Jer. 34. 5.

l Burnt their Fleſh, after the manner.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and faſted ſeven days *m*. * 2 Sam. 2. 4, 5. & 21. 12, 13.

m To teſtifie their Sorrow for the publick loſs of *Saul*, and of the People of God; and to intreat God's Favour to prevent the utter Extinction of his People. But you muſt not underſtand this word of *faſting* ſtrictly, as if they eat nothing for ſeven whole Days; but in a more large and general ſenſe, as it is uſed both in Sacred and Prophane Writers; that they did eat but little, and that ſeldom; and that but mean Food, and drunk only Water for that time.

II. SAMUEL.

CHAP. I.

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the meſſenger pretendeth himſelf to have ſlain Saul, 1—12. David cauſeth him to be put to death, 13—16. Lamenteth Saul and Jonathan with a ſong, 17—27.

NOW it came to paſs after the death of Saul, when David was returned from * the ſlaughter of the Amalekites, and David had abode two days in Ziklag *a*, * 1 Sam. 30. 17.

a Which though burnt, yet was not ſo conſumed by the Fire, that *David* and his Men could not lodge in it.

2 It came even to paſs on the third day *b*, that behold a man came out of the camp from Saul, with his clothes rent, and earth upon his head *c*: and *ſo* it was when he came to David, that he fell to the earth, and did obeiſance.

b From *David's* return to *Ziklag*, as the foregoing words manifeſt. *c* Pretending ſorrow for the loſs of God's People, in compliance with *David's* humour.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp of Iſrael am I eſcaped.

4 And David ſaid unto him, † How went the matter? I pray thee tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, and Saul and Jonathan his ſon *d* are dead alſo. † Heb. *what was, &c.*

d He mentions only theſe two, as thoſe who ſeemed moſt to obſtruct *David's* coming to the Crown.

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſon be dead *e*?

e For the knowledge of this did moſt concern both *David* and the whole Commonwealth of *Iſrael*.

6 And the young man that told him, ſaid, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo, the chariots and † horſemen followed hard after him. † Heb. *horſe*: or, *captains of the horſe-men.*

7 And when he looked behind him, he ſaw me, and called unto me: and I anſwered, † Here *am* I. † Heb. *behold me.*

8 And he ſaid unto me, Who *art* thou? and I anſwered him, I *am* an Amalekite.

9 He ſaid unto me again, Stand, I pray thee, upon me *f*, and ſlay me: for ‖ anguiſh is come upon me *g*, becauſe my life *is* yet whole within me *h*. ‖ Or, *my coat of mail*; (or, *my cruſhing, ſtrait-ning, or diſtreſs*) *is come upon me, for my breath is yet whole within me.*

f i.e. Lean upon me with thy weight and force, that the Spear may come through me: Or, *ſtay by me*; i.e. Stop thy flight, and tarry ſo long with me till thou haſt killed me. *g* i.e. I am in great pain of Body, and anguiſh of Mind. Or thus, *my coat of mail*: or, *embroidered coat, hath hindered me*, that the Spear could not pierce into me. Thus divers both Hebrew and other Learned Expoſitors underſtand it. *h* I am heart-whole, and not likely to die, as well as not willing to live.

10 So I ſtood upon him, and ſlew him *i*, becauſe I was ſure that he could not live after that he was fallen *k*: and I took the crown that *was* upon his head *l*, and the bracelet that *was* on his arm, and have brought them hither unto my lord *m*.

i Or, *finiſhed him.*

k It is moſt probable this was a Lye, deviſed to gain *David's* Favour, as he ſuppoſed. For, 1. *Saul* was not killed by a Spear, as he pretends, but by his Sword, 1 *Sam.* 31. 4. 2. It is expreſly ſaid, That *Saul's armour-bearer* being yet living, *ſaw that Saul was dead*, 1 *Sam.* 31. 5. which doubtleſs he would very thoroughly examine and know, before he would fall himſelf upon that occaſion, as he did. 3. *Saul's* death is manifeſtly aſcribed to his own Action, even to his falling upon his Sword, v. 5. & This he addeth by way of caution and excuſe, that it might be thought an act of neceſſity and kindneſs, and not of choice or ill-will that he killed him. But here alſo he betrays himſelf: for how could this be true, when *Saul's* life was whole within him, as he had now ſaid, v. 9? Nor that he then were fit which would have expoſed him too much, and that unneceſſarily, to the Rage of the *Philiſtines*; but that he uſed to wear it. It is not likely that he found it now actually upon *Saul's* Head, but that he met with it in ſome part of the Camp, whether *Saul* had brought it to wear it when he law fit. *l* Unto thee, whom, now *Saul* is dead, I own for my Lord and King.

m Unto me, as the *Iſraelites* did by *Goliah*. 1 Sam. 17. 54. & 21. 9.

11 Then David took hold on his clothes, and * rent them, and likewiſe all the men that *were* with him. * Gen. 37. 34. & 44. 13. 1 Sam. 4. 12. & 31. 13.

12 And they mourned and wept, and faſted until even, for Saul and for Jonathan his ſon, and for the people of the LORD, and for the houſe of Iſrael, becauſe they were fallen by the ſword.

13 ¶ And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſon of a ſtranger, an Amalekite.

n *David* heard and knew before what he was, but he aſked it again judicially, in order to his Trial and Puniſhment.

14 And David ſaid unto him, * How waſt thou not afraid to ſtretch forth thine hand to deſtroy the LORD's anointed *o*? * Pſal. 105. 15.

o Why didſt not thou refuſe to kill him, as his Armour-bearer had done? For notwithſtanding his great danger, ſomething might have fallen out through God's All-diſpoſing Providence, whereby his Life might have been preſerved.

15 And David called one of the young men, and ſaid, Go near, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, Thy blood *be* upon thy head *p*: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORD's anointed.

p The guilt of the bloodleſs of death lies upon thy ſelf, not upon me. *q* thy free and voluntary Confeſſion is ſufficient proof of thy guilt in killing the King.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſon:

18 (Alſo he bade them * teach the children of Judah *the uſe of*) the bow *r*: behold, *it is* written * or, *in* the book ‖ of Jaſher.) ‖ Or, *of the upright.*

r Having mentioned *David's* Lamentation in general, before he comes to the particular deſcription of it, he interpoſeth this Verſe by way of Parenthesis; to ſignifie, That *David* did not ſo give up himſelf

himself to Lamentation, as to neglect his great business, the care of the Commonwealth, which now lay upon him; but took particular care to terrifie them against such further Losses and Calamities as he bewails in the following Song; and by his Example, and this Counsel, to instruct the People, that they should not give up themselves to Sorrow and Despondency for their great and general Loss; but should raise up their Spirits, and betake themselves to Action. *z* David being now actually King upon Saul's death, takes his Power upon him, and gives forth his Commands. *a* These he more particularly reacheth, because they were the Chief, and now the Royal Tribe, and likely to be the great Bulwark to all *Israel* against the *Philistines*, and likely to be their Borderers; and withal, to be the most friendly and true to him, and to his Interest. *u i.e.* The use of their Arms, which are all Synecdochically expressed, under the name of the *bow*, which then was one of the chief Weapons; and for the dexterous use where of *Jonathan* is commended in the following Song: which may be one reason, why he now gives forth this Order, that so they might strive to imitate *Jonathan* in the Military Skill, and to excel him, as he did. *x* Not the following Song, as many think, for that is written here, and therefore it was needless to refer us to another Book for it; but this foregoing Counsel and course which David took to repair the last Loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the Book of Jasher*: Of which, see on *Josh.* 10. 13.

19 The beauty of Israel *y* is slain upon the high places *z*: how are the mighty fallen *a*!

y Their Flower and Glory, *Saul* and *Jonathan*, and their Army, consisting of weary and valiant Men. *z* Heb. *upon thy high places*; *i.e.* These which belong to thee, O Land of *Israel*. *a* How strangely! how unexpectedly! how dreadfully and universally!

20 Tell it not in Gath *b*, publish it not in the streets of Askelon; lest the daughters *c* of the Philistines rejoice; lest the daughters of the uncircumcised triumph.

b This is not a Precept, but a Poetical Wish; whereby he doth not so much desire, that this might not be done, which he knew to be vain and impossible; as expresseth his Sorrow, because it was, and would be divulged to the great dishonour of God, and of his People. *c* He mentions these, because it was the custom of Women in those Times and Places to celebrate their Victories which their Men obtained, with Triumphant Songs and Dances; as *Exod.* 15. *Jer.* 31. 4. *1 Sam.* 18. 6.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you *d*, nor fields of † offerings *e*: for there the shield of the mighty *f* † is vilely *g* cast away *h*; the shield of Saul, *as though he had not been* anointed *with oil i*.

d This is no proper Imprecation; which he had no reason to inflict upon those barren Mountains; but only a passionate representation of the Horror which he conceived at this publick Loss; which was such, as if he thought every Person or Thing which contributed to it, were fit to bear the Tokens of Divine Displeasure, such as these, when the Earth wants the blessed and necessary Influences of Dew and Rain. *e i.e.* Fruitful Fields, which may produce late and goodly Fruits fit to be offered unto God. *f* The Shield of the valiant Men of *Israel*. *g* Dishonourably: for it was a great Reproach to any Soldier, to cast away or lose his Shield. *h* To writhe themselves, that they might flee more swiftly away, as the *Heathen* did, and *Saul* with the rest; as is said, *1 Sam.* 31. 1. 2. *i* As if he had been no more, nor better than a common Soldier: he was exposed to the same kind of Death and Reproach as they were.

22 From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back *k*, and the sword of Saul returned not empty *l*.

k To wit, without Effect: Compare *Isa.* 45. 23. and 55. 11. Their Arrows shot from their Bows, and their Swords did seldom miss, and commonly pierced Fat, and Flesh, and Blood, and reached even to the Heart and Bowels. *l i.e.* Not filled and glutted with Blood: for the Sword is Metaphorically said to have a *mouth*, which we translate an *edges*; and to *devour*, 2 *Sam.* 2. 26. and 11. 25. *Jer.* 2. 30. and 46. 10. And this their former forwardness is here mentioned as an aggravation of their last Inhumanity.

23 Saul and Jonathan were lovely, and ‖ pleasant *m* in their lives *n*, and in their death they were not divided *o*: they were swifter than eagles *p*, they were stronger than lions *q*.

m Amiable, and obliging in their Carriage and Conversation, both towards one another, and towards their People: for, as for Saul's private behaviour towards *Jonathan*, it was only a sudden Passion, by which his ordinary Temper was not to be measured; and for his Carriage towards *David*, 1 *Sam.* 20. 33. that was from that worldly and Reason of State which usually engageth even good-natured and well-natured Princes, to the same Hostilities in like cases. But it is observable, That David speaks not a word here of the Piety and other Vertues; but only commends him for those things which were truly in him. A fit Pattern for all Preachers in their Funeral Commendations. *n Jonathan* was not false to his Father, as was reported; but stuck close to him. *o* And as he lived, so he died with him, at the same time, and in the same common and good Cause. *p* Expeditious and nimble in pursuing their Enemies, and executing their Designs; which is a great Commendation in a Prince, and in a Soldier. *q* In regard of their bodily Strength, and the Courage of their Minds.

24 Ye daughters of Israel *r* weep over Saul, who clothed you in scarlet *s*, *with other* delights; who put on ornaments of gold upon your apparel.

r These he mentions; partly, because the Women then used to make Songs both of Triumph, and of Lamentation, as occasion required: and partly, because they usually are most delighted with the Ornaments of the Body here following. *s* This he did, partly, because he procured them so much Peace as gave them opportunity of enriching themselves: and partly, because he took these things as Spoils from the Enemies, and clothed his own People with them. Compare *Psal.* 68. 12.

25 How are the mighty fallen in the midst of the battel! O Jonathan, *thou wast* slain in thine high places *t*.

t Which were in thy Country, and (had not thy Father disinherited thee by his Sins) in thy Dominions.

26 I am distressed for thee *u*, my brother Jonathan, very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women *x*.

u i.e. For the loss of thee. For, besides the loss of a true Friend, and all the comfort of Friendship, which is inestimable; he lost him who both could, and undoubtedly would have given him a speedy, and quiet, and sure Possession of the Kingdom: whereas now, he met with long and troublesom Interruptions. *x i.e.* That Love wherewith they love their Husbands, or Children: for their affections are usually more vehement and ardent than Mens.

27 How are the mighty fallen, and the weapons of war *y* perished?

y Either, 1. Metaphorically so called; to wit, *Saul* and *Jonathan*, and the brave Commanders and Soldiers of *Israel*; who might have been called, *the chariots of Israel, and the horsemen thereof*. Or, rather, 2. Properly: for, together with the Men, their Arms were lost, which was a very great aggravation of their loss, and that loss seems to be at this time more irrecoverable and dangerous, than the loss of their Men.

CHAP. II.

David by God's direction with his company goeth up to Hebron, where he is made king of Judah, 1, —3. *He commendeth them of Jabesh-Gilead for burying Saul,* 5, —7. *Abner maketh Ish-bosheth king of Israel,* 9, —11. *A mortal fight between twelve of Abner's and twelve of Joab's men,* 12, —17. *Asahel pursueth Abner, and is slain by him,* 18, —24. *At Abner's motion Joab sounded a retreat,* 25, —31. *Asahel's burial,* 32.

AND it came to pass after this, that David enquired of the LORD *a*, saying, Shall I go up into any of the cities of Judah *b*: And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron *c*.

a By *Urim*, as 1 *Sam.* 23. 6, 9. and 30. 7, 8. Thus *David* begins at the right end, and lays his Foundation in God's Counsel and Assistance, which now he seeks. *b* He asketh not whether he should take the Kingdom; for that was appointed and known before; and he would not offend God, nor dishonour his Ordinance with frivolous and unnecessary Enquiries; but only where he should enter upon it; whether in *Judah*, as he supposed, because of his relation to that Tribe, and his interest in it; or whether in some other Tribe: for he doth not limit God, but resolves exactly to follow his Counsels. *c* Which was next to *Jerusalem* (part whereof the *Jebusites* now possessed) the chief City of that Tribe, and a City of the Priests, *Josh.* 21. 10, &c. and in the very center or middle of that Tribe, to which the whole Tribe might speedily resort, when need required.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabals wife the Carmelite.

3 And his men that *were* with him, did David bring up, every man with his houshold: and they dwelt in the cities of Hebron *d*.

d i.e. The Cities or Towns belonging and subject to *Hebron*, which was the *Metropolis*, *Josh.* 21. 11, 12. For in *Hebron* it self there was not space for them all, because it was filled with Priests, and with *David*'s Court.

4 And * the men of Judah came, and there they anointed David king over the house of Judah *e*: and they told David, saying, *That* * the men of Jabesh-Gilead *were they* that buried Saul.

e This they did upon just grounds, because not only the Kingdom was promised to that Tribe, *Gen.* 49. 10. but *David* was designed and anointed by God, whose Will both they and all *Israel* were obliged to observe and obey. And they wisely refused not to neglect their Duty, though they saw the other Tribes would. Yet their prudent Caution and Modesty is observable, That they make him King of *Judah* only, and not of all *Israel*. And therefore there was need of a Third Anointing to the Kingdom over all *Israel*, which he had *chap.* 5. 3. But as for that First Anointing, 1 *Sam.* 16. 13. it was only a Designation of the Person who should be King, but not an actual Inauguration of him to the Kingdom.

5 ¶ And David sent messengers unto the men of Jabesh-Gilead, and said unto them, Blessed *be ye* of the LORD, that † ye have shewed this kindness *f* unto your lord, *even* unto Saul, and have buried him.

f This Respect and Affection to procure him Burial. For as it is,

is, and ever was esteemed an act of Inhumanity to deny Burial to the Dead; for is an act of Mercy and Kindness to Bury them.

6 And now the LORD shew kindness and truth *g* unto you: and I also will requite you this kindness *h*, because ye have done this thing.

g i.e. True and real Kindness; not in words only, but also in actions, as you have now done to your King, the Lord's anointed. *h* So far am I from being offended with you for this Kindness to my late Enemy, that I will requite it.

7 Therefore now let your hands be strengthened, and † be ye valiant *i*: for your master Saul is dead *k*, and also † the house of Judah have anointed me king over them.

i Be not afraid lest the *Philistines* should punish you for this Fact, but take good Courage, I will defend you. *k* Or, *though your Master Saul be dead*, and so your Hearts may faint within you, as if you were now Sheep without a Shepherd.

8 ¶ But Abner the son of Ner *l*, captain of * Sauls host, took ‖ Ishbosheth *m* the son of Saul, and brought him over to Mahanaim *n*.

l Partly, out of Envy and Malice against *David*; and partly, out of his own Ambition and Desire of Rule, because he knew that *Ishbosheth* would have only the name of King, whilst he had the Power. *m* Called also *Eshbaal*, 1 *Chron.* 8. 33. and 9. 39. It being usual with the *Hebrews*, instead of *Baal*, the name of false gods, to put *Bosheth*, which signifies *shame*, or *confusion*, or a *shameful thing*; as appeareth by comparing *Judg.* 9. 53. with 2 *Sam.* 11. 21. and 2 *Sam.* 4. 4. with 1 *Chron.* 8. 34. and from *Jer.* 3. 24. *Hos.* 9. 10. *n* A place beyond *Jordan*, whither he carried him; partly, to secure those brave and valiant Men of *Jabesh-Gilead* to himself: and principally because this place was most remote from *David*, and from the *Philistines* too; and therefore here he might recruit his Forces with less disturbance than in other places.

9 And he made him king over Gilead *o*, and over the Ashurites *p*, and over Jezreel *q*, and over Ephraim, and over Benjamin, and over all † Israel *r*.

o Largely so taken for all the Land of *Israel* beyond *Jordan*, as it is *Josh.* 22. 9. *Judg.* 10. 8. *p i.e.* The Tribe of *Asher*, as the *Chaldee* Paraphrast and others understand it. *q* A large and rich Valley situate in the Borders of the Tribes of *Zebulun*, *Issachar* and *Naphtali*, and so put Synecdochically for them all. *r* Except *Judah*, as it follows.

10 Ishbosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years *s*: but the house of Judah followed David.

s To wit, before the following War broke forth. Compare 1 *Sam.* 13. 1. For that he reigned longer, may appear both from the following Verse, and from *chap.* 3. 1. and from the following History. Though some think he reigned only two Years, and that the rest of *David*'s seven Years the *Israelites* by *Abner*'s instigation stuck to the House of *Saul*, but were in suspence whether they should confer the Crown upon *Mephibosheth* the right Heir, but a Child; or upon *Ishbosheth* a grown Man, whom with some difficulty, and after long debates amongst themselves, they preferred.

11 (And the † time that David was king in Hebron over the house of Judah, *was* seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants *t* of Ishbosheth the son of Saul, went out from Mahanaim to Gibeon *u*.

t i.e. His Officers, and Commanders, and their Army. *u* In the Country of *Benjamin*, *Josh.* 18. 25. near *Judah*, to fight with David's Army, and to bring back the rest of the Kingdom to *Saul*'s House.

13 And Joab the son of Zeruiah, and the servants of David, went out *x*, and met † together *y* by the * pool of Gibeon: and they sate down, the one on the one side of the pool, and the other on the other side of the pool.

x To Battel. *Quest.* How could or durst this one Tribe oppose all the rest? *Ans.* First, This Tribe was very numerous and valiant of themselves, and they had a King of extraordinary Courage, and Conduct, and Success. Secondly, There were great numbers of the other Tribes which favoured them, as appears from 1 *Chron.* 12. Thirdly, They had the encouragement of special Promises of God, made both to their Tribe, and to *David*. *y i.e.* Met the opposite Army, and put themselves into a Posture for Battel.

14 And Abner said to Joab *z*, Let the young men now arise, and play *a* before us: and Joab said, Let them arise.

z Abner trusting to his greater numbers, offers Battel. *a i.e.* Shew their Prowess and Dexterity in managing their Weapons, and Fighting together. He speaks like a vain-glorious and cruel Man, and a Soldier of Fortune, that esteemed it a Sport to see Men wounding and killing one another. So this he designed, partly for their mutual Recreation, and trial of Skill and Valour; and partly, that by this occasion they might be engaged in a Battel.

15 Then there arose and went over by number twelve of Benjamin *b*, which *pertained* to Ishbosheth the son of Saul, and twelve of the servants of David.

b He selected all his Combatants out of that Tribe, both because that was a warlike and valiant Tribe; and that he might give the more honour to his own Tribe.

16 And they caught every one his fellow by the head *c*, and *thrust* his sword in his fellows side; so they fell down together: Wherefore that place was called ‖ Helkath-hazzurim *d*, which *is* in Gibeon.

c By the Hair of the Head, which after their manner was of a considerable length, and thereof is gave their Enemy advantage; which every one of them endeavoured to use, and to improve against the other. *d* Or, *the field of Rocks*; *i.e.* of Men who stood like Rocks unmovable, each one dying upon the Spot where he fought.

17 And there was a very sore battel that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light † of foot † as a wild roe.

19 And Asahel pursued after Abner, and in going down he turned not to the right hand, nor to the left from † following Abner.

20 Then Abner looked behind him, and said, Art thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his ‖ armour *e*. But Asahel would not turn aside from following of him.

e If thou are ambitious to get a Trophy or Mark of thy Valour, desist from me who am an old and experienced Captain, and go to some young and raw Soldier; try thy Skill upon him, and take away his Arms from him.

22 And Abner said again to Asahel, Turn thee aside from following of me: Wherefore should I smite thee to the ground? how then should I hold my face to Joab thy brother *f*?

f He was loth to enrage *Joab* too much against him, because his guilty Conscience told him that his Cause was bad, and therefore he prefaged ill success, and that he might need such a Friend as *Joab*, to make his peace with *David*.

23 Howbeit, he refused to turn aside: Wherefore Abner with the hinder end of the spear *g*, smote him * under the fifth *rib h*, that the spear came out behind him, and he fell down there, and died in the same place *i*: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

g Which was sharp pointed after the manner. *h* The fear of the Liver and Bowels, where Wounds are mortal. *i* Upon the Spot, not being able to go one step further.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill *k*.

k Where, being upon the upper Ground, they might better defend themselves.

26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end *l*? How long shall it be then, ere thou bid the people return from following their brethren *m*?

l It will produce dreadful Effects, and many bloody Slaughters, if by a further prosecution thou makest them desperate; which is against all the Rules of Policy. *m* Be Natural and Religious: whom therefore they should not pursue with so fierce a Rage, as if they were pursuing the *Philistines*.

27 And Joab said, *As* God liveth, unless thou hadst spoken *n*, surely then † in the morning the people had ‖ gone up every one from following his brother.

n Unless thou hadst made the motion that they might fight, *i.e.* It was thou, not I, that gave the first occasion of the Fight. Which, already, he intimates, That *Abner* was the sole cause of this War; and that if he had not given Commission and Command, the War had never been undertaken, but all things had been ended by an amicable Agreement: which might have been made that very morning, if he had so pleased.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more *o*.

o Either, first, at that time. Or rather, Secondly, In any pitch'd Battel.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron *p*, and they came to Mahanaim.

p Otherwise called, *the Wilderness of Bethel*, *Gen.* 31. 13. which were beyond *Jordan*. Or, some other Country, now not known by that name: which is the case of hundreds of places.

22 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids servants nineteen men, and Asahel.

23 But the servants of David had smitten of Benjamin and of Abners men, *so that* three hundred and threescore men died.

24 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Bethlehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

The war between the house of David and the house of Saul. Six sons born to David in Hebron, 1,—5. Abner displeased with Ishbosheth, 6,—11. Makes a league with David: who reproveth him that he bring with him Michal: with her he sets out, and communes with the elders of Israel: he visiteth David and dismisseth him, 12,—21. Joab returning from hatred murdereth him with the king, and treacherously murdereth Abner, 22,—27. David's false fast, 28,—30. Mourneth over Abner, 31,—39.

NOw there was long war *a* between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

a For five Years longer: for it is probable that *Ishbosheth* was made king prudently upon *Saul's* death, to give them countenance for their Rebellion against *David*; and the other Tribes did not submit to him till before seven Years were expired.

2 ¶ And unto David were sons born in Hebron: and his firſt-born was Ammon, of Ahinoam the Jezreelitess:

3 And his second Chileab *b*, of Abigail † the wife of Nabal the Carmelite: and the third Absalom, the *c* ſon of Maacah, the daughter of Talmai king of Geſhur:

b Called also *Daniel*, 1 *Chron.* 3. 1. *c* A part of *Syria*, Northward from the Land of *Israel*, *Deut.* 3. 14. *Jos.* 12. 5. See 2 *Sam.* 13. 37. and 14. 23. and 15. 8. Her he married, as it may seem, in Policy, that he might have a powerful Friend and Allie to assist him against *Ishbosheth's* Party in the North, whilst himself oppoſed him in the Southern parts. But he paid dear for making Piecy part of his Policy herein, as the Hiſtory of *Absalom* theweth. There were other *Geſhurites* Southward from *Canaan*, whom *David* invaded, 1 *Sam.* 27. 8. and it is not impoſſible but they were a Colony of these in the North.

4 And the fourth, Adonijah the ſon of Haggith: and the fifth, Shephatiah the ſon of Abital:

5 And the sixth, Ithream by Eglah Davids wife *d*: these were born to David in Hebron.

† This is added, either because ſhe was of obſcure Parentage, and was known by no other Title but her relation to *David*: or, to distinguiſh her from ſome other Perſon of that name, who poſſibly might be of no good fame: or, becauſe this was his firſt and moſt proper Wife, beſt known by her other name of *Michal*, who, though ſhe had no Child by *David* after ſhe feceſted at him for dancing before the *Ark*, *chap.* 6. 23. yet might have one before that time. And ſhe might be named the laſt of theſe here, becauſe ſhe was given away from *David*, and married to another Man, when *David* took the other Wives, and therefore though ſhe had been firſt, yet now ſhe was become the laſt of them. Or, this Title, being put in the laſt place, may belong to all the reſt of the Women abovementioned, by a Figure called *Zeugma*, to diſtinguiſh them from his Concubines, 2 *Sam.* 5. 13. 1 *Chron.* 3. 9.

6 ¶ And it came to paſs while there was war between the houſe of Saul, and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

e He oſed all his endeavours to ſupport *Saul's* Houſe. Which is mentioned, to ſhew the reaſon of his deep Reſentment of the following Aſperſion. Or, *he ſtrengthned himſelf in the Houſe of Saul*; *i. e.* he ſo managed all theſe Affairs, as to get all the Riches and Power into his own hands: which made *Ishbosheth* ſuſpect that he aimed at the Kingdom, and ſought to Marry the King's Concubine in order to it, as the manner was. See 2 *Sam.* 12. 8. and 16. 21. and 1 *King.* 2. 17.

7 And Saul had a concubine whoſe name *was* * Rizpah, the daughter of Aiah: and *Ishbosheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

* Chap. 21. 8.

f Rather, Firſt, To ſatisfie thy own Luſt. Or rather, Secondly, In that pretence to take away my Crown firſt. For this was that which ſtirred up his Jealouſie and Rage, and cauſed him to ſpeak as he did, whether otherwiſe he neither would nor durſt. For whether *Abner* were guilty or no, it is not evident from the following words: for if it were true, great Men cannot endure to be told of their Faults, though they be true and great.

8 Then was Abner very wroth for the words of Ishbosheth, and ſaid, *Am* I a dogs head *g*, which againſt *h* Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David *i*, that thou chargeſt me to day with a fault concerning this woman *k*.

g i.e. A vile and contemptible Creature, as a Dog was. See *Deut.* 23. 18. 1 *Sam.* 24. 14. 2 *Sam.* 9. 8. and 16. 9. *Job* 30. 1. *Eccleſ.* 9. 4. And a *Dogs head* is put for a *Dog* by a Synecdoche, uſual both in the *Hebrew* and in other Languages, as the *Head* is oft put for the whole *Man* in the *Latin* Tongue. *h* So the Particle *Lamed* is well rendred, as *ei*, which among the *Hebrews* is conſtelly of the ſame nature and uſe, is uſed *Eccleſ.* 9. 12. *Jer.* 34. 7. *Eccle.* 17. 5. *Amos* 7. 15. *i* Which I could oft and eaſily have done. *k* Either that thou accuſeſt me falſly concerning this matter: or, that thou canſt not wink at ſo ſmall a Fault (for ſo he eſteemed it) as Converſation with this Woman, who, whatſoever ſhe formerly was, is now ſo impotent and inconſiderable, that ſhe can do thee no ſervice, as I have done.

9 * So do God to Abner, and more alſo, except as * Ruth. the LORD hath ſworn to David *l*, even ſo I do to him:

l Whence it appears that this wicked Wretch did all this while fight againſt his own Knowledge and Conſcience, and againſt God himſelf.

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beerſheba.

11 And he could not anſwer Abner a word again *m*, becauſe he feared him *n*.

m Becauſe he durſt not provoke *Abner* further, leſt he ſhould really execute what he ſuppoſed as yet he only threatned. *n* As having a greater Intereſt in, and power with both the Army and the reſt of the People, than himſelf had.

12 ¶ And Abner ſent meſſengers to David on his behalf *o*, ſaying, Whoſe *is* the land *p*? ſaying *alſo*, Make thy league with me *q*, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

o Who in his name and ſtead might treat with *David* concerning his Reconciliation with him. Thus God over-rules the Luſts and Paſſions of wicked Men, to accompliſh his own wiſe and holy Purpoſes. And who then dare contend with that God who makes even his Enemies to do his work, and deſtroy themſelves? *p* To whom doth this whole Land belong, but to thee? Is it not thine by Divine Right? *Saul's* Son is but an Uſurper, thou only art the rightful owner. *q* That thou wilt pardon all paſt Offences to me, and to all *Iſrael*, and thou wilt receive me into thy Grace and Favour.

13 ¶ And he ſaid, Well, I will make a league with thee *r*: but one thing I require of thee, † that † Heb. is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou cometſt to ſee my face. Heb.

r To wit, upon thy terms: which, all Circumſtances conſidered, ſeems to be lawful, to prevent the great effuſion of *Iſraelitiſh* Blood, which otherwiſe would certainly have been ſpilt. And although the principle of this action of *Abner's* was baſe and wicked, yet the action in it ſelf was Lawful and Commendable, and no more than his Duty to God and *David* obliged him to; and therefore *David* might well perſuade and induce him to it.

14 And David ſent meſſengers to Ishbosheth Sauls ſon *s*, ſaying, Deliver *me* my wife Michal *t*, which I eſpouſed to me * for an hundred fore-ſkins of the Philiſtines. * 1 Sam. 18. 25.

s Whoſe Conſent was neceſſary, both to take her away from her preſent Huſband, and to perſuade her to return to *David*. Hereby *David* opened to him alſo a door of hope for his Reconciliation, leſt being deſperate he ſhould hinder *Abner* in his preſent Deſign. † Who, though ſhe was taken from me by force, and conſtrained to marry another, 1 *Sam.* 25. 44. yet is indeed my rightful Wife. Her *David* demands, partly, for the affection he ſtrongly had, and ſtill retained to her: partly, to deliver her from the Sin and Reproach of Adultery with another Man, who was not in truth and juſtice her Huſband, though he was ſo called and accounted: and partly, upon a politick Conſideration, that ſhe might ſtrengthen his Right and Title to the Kingdom.

15 And Ishbosheth ſent and took her from *her* huſband *u*, *even* from * Phaltiel the ſon of Laiſh. * 1 Sam. 25. 44.

u For, being forſaken by *Abner*, he durſt not deny *David*, into whoſe Power he ſaw he muſt unavoidably come: and beſides, he ſuppoſed that ſhe might be an effectual Inſtrument to make his Peace with *David*.

16 And her huſband went with her † along weeping behind her to Bahurim *x*: then ſaid Abner unto him, Go, return. And he returned. † Heb.

x A City of *Benjamin*, upon the Borders of *Judah*. See 2 *Sam.* 19. 16. 1 *King.* 2. 8.

17 ¶ And Abner had communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you *y*. † Heb. yeſterday, and third day.

y Even in *Saul's* time you highly honoured him, and prized his Conduct, and wiſhed that the Power were in his hands; and great numbers of you went to him, when he was in the Hold, 1 *Chron.* 12. And after *Saul's* death you would gladly have advanced him to the Crown, if your reſpect to *Saul's* Family, together with my Authority and Influence, had not diverted you.

18 Now then do it *z*; for the LORD hath ſpoken of David *a*, ſaying, By the hand of my ſervant David, I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies *b*.

z You ſhall have my free Conſent and utmoſt Aſſiſtance in procuring it. *a* He wickedly pretends Religion, when he intended nothing but the ſatisfaction of his own Pride, and Malice, and Fury againſt *Ishbosheth*. *b* It is very probable God ſpake theſe words, but undoubtedly he ſpake the ſame ſenſe by *Samuel*, though it be not expreſſed before.

19 And Abner alſo ſpake in the ears of Benjamin *c*: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

c To theſe he particularly applies himſelf, becauſe they might be thought moſt kind to *Saul* and his Houſe, and moſt loth to let the Kingdom go out of their own Tribe; and therefore it was neceſſary that he ſhould uſe all his Art and Power with them, to perſuade them to a compliance with his Deſign; and beſides, they were a valiant Tribe, and bordering upon *Judah*, and ſituate between them and the other Tribes; and therefore the winning of them, would be of mighty concernment to bring in all the reſt.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt *d*.

d Which in thoſe times was cuſtomary when Perſons entred into Covenant. See *Gen.* 26. 30. and 31. 44. 46.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael *e* unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thy heart deſireth. And David ſent Abner away, and he went in peace.

e i.e. The Elders and Chieftains of all *Iſrael*, Repreſenting and Ruling all the reſt.

22 ¶ And behold, the ſervants of David, and Joab, came from *purſuing* a troop *f*, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away, and he was gone in peace.)

f Of Robbers, either *Philiſtines*, or *Edomites*, or ſome others, who taking advantage of the Diſcord between the Houſes of *Saul* and *David*, made inroads into *Judah*, as they had occaſion.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, What haſt thou done *g*? behold, Abner came unto thee: why *is it* that thou haſt ſent him away, and he is quite gone?

g Thou haſt committed a great over-ſight, to diſmiſs ſo dangerous and miſchievous a Perſon, when he was in thy hands.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in *h*, and to know all that thou doeſt.

h To ſearch out my Counſels and ſecret Deſigns, and to make uſe of them againſt thee.

26 And when Joab was come out from David, he ſent meſſengers after Abner *i*, which brought him again from the well of Sirah: but David knew *it* not.

i In the King's Name, and upon pretence of ſome further Communication with him.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate *k*, to ſpeak with him † quietly *l*: and ſmote him there under the fifth *rib*, that he died, for the blood of * Aſahel his brother *m*. * 2 Sam. 2. 23. † Heb. in peace. * Chap. 2. 23.

k In the entrance into the City before he came to the King; and in the place where Conferences uſed to be. *l* With appearance of great Civility and Kindneſs. Or, *ſecretly*, as having ſome matter of great importance to utter, which none but himſelf muſt hear. *m* As he did *Aſahel*, *chap.* 2. 23. *n* In revenge the death of *Aſahel*; and withal (though that be not here mentioned) to ſecure his own ſtandi g, and rid his hands of ſo great and powerful a Competitor. And this was *Joab's* Deſign; but God had other Deſigns in it, both to puniſh *Abner's* manifold Wickedneſs, and particularly his Rebellion againſt *David*, and againſt God and his own Conſcience therein; and that *David* might not owe his Kingdom to *Abner*, and to his Revenge and Treachery, but wholly to God's wiſe and powerful Providence.

28 ¶ And afterward when David heard it, he ſaid *o*, I and my kingdom *are* guiltleſs before the LORD *p* for ever, from the † blood of Abner the ſon of Ner:

o Publikly before his Courtiers and People; and ſeriouſly as in God's preſence. *p* I call the Lord to Witneſs, that this was not done by my inſtigation or Authority, or by any publick Counſel, but only by *Joab's* Malice; and therefore I truſt that God will not puniſh me nor my Kingdom, but *Joab* only.

29 Let it *q* reſt on the head of Joab, and on all his † fathers houſe *r*, and let there not * fail from the houſe of Joab one that hath an iſſue *ſ*, or that is a leper, or that leaneth on a ſtaff *t*, or that falleth on the ſword, or that lacketh bread. † Heb. houſe. * Gen. 49. 7.

q i.e. This Blood, the guilt and puniſhment of it. † But Children were not to ſuffer for their Parents ſin, *Deut.* 24. 16. And therefore either this was only a Prediction; or, if it were an Imprecation, *David* may ſeem to have tranſgreſſed his Bounds, and mingled his Paſſion with his Zeal, that he might expreſs his utter deteſtation of this horrid Murder; and how far he was from having any hand in it. *r* Which was not only a troubleſome and thameful Diſeaſe, but alſo infectious, both to him that had it, and to all that touched him: ſo that, whilſt it was upon a Man, he was cut off in a great part from Converſe either with God or Men. *t* Through crazineſs, or feebleneſs, or lameneſs, whereby he is rendred unfit for Action and publick Service.

30 So Joab and Abiſhai *u* his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel *w*. * Chap. 2. 23.

u For though *Joab* only committed the Murder, yet *Abiſhai* was guilty of it, becauſe it was done with his Conſent, and Counſel, and Help, and Approbation: for by theſe and ſuch like actions Men are involved in the guilt of other mens Sins, at leaſt in God's Judgment. *w* Which he did in the fury of Blood, and for his own neceſſary defence; and therefore it was no puniſhment of this unneceſſary and treacherous Murder in a time of Peace.

31 ¶ And David ſaid to Joab *x*, and to all the people that *were* with him, * Rent your clothes, and gird you with ſackcloth, and mourn before Abner *y*. And king David *himſelf* followed the † bier *z*. * Joſh. 7. 6. † Heb. bed.

x Him he eſpecially obliged to it; partly, to bring him to Repentance for his Sin: partly, to expoſe him to publick ſhame, and to the contempt and hatred of all the People, with whom he had too great an Intereſt, which hereby *David* deſigned to diminiſh. *y i.e.* Attending upon his Corps, and paying him that Reſpect and Honour which was due to his Quality. *z* Which was againſt the uſage of Kings, and might ſeem below *David's* Dignity; but it was now expedient to vindicate himſelf from all ſuſpicion and connivance or concurrence in this Action.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as † a fool dieth *a*? † Heb. Nabal. So Gr.

a i.e. As a wicked Man, for ſuch are oft called *Fools* in Scripture. Was he cut off by the hands of Juſtice for his Crimes? Nothing leſs; but by *Joab's* Malice and Treachery. Or, did he die by his own Folly, becauſe he had not Wiſdom or Courage to defend himſelf? Ah no. The words may be thus rendred: *had or ſhould* Abner *die like a Fool*, or *a vile contemptible Perſon? i.e.* unregarded, unpitied, unrevenged; as Fools or vile Perſons die, for whole death none are concerned. Or, *How is* Abner *dead? like a Fool*. piecing his mistchance. He being honourable for a great Man and a Soldier to fight, if met with by an Enemy, and not (having his Arms at hand) ſtand ſtill like a Fool to be killed, without making any reſiſtance or defence; which, by this treachery of *Joab*, happened to be his caſe.

34 Thy hands *were* not bound, nor thy feet put into fetters *c*: as a man falleth before † wicked men ſo falleſt thou. And all the people wept again over him. † Heb. ſons of iniquity.

c Thou didſt not tamely yield up thy ſelf to *Joab*, as his Priſoner, to be bound hand and foot at his pleaſure. *Joab* did not ſerve me thee generouſly and honourably in an equal Combat, nor durſt he attempt thee in that way, as a General or Soldier or any worth would have done. *d* Or, *baſtwes i. e.* in the preſence of, or by the hands of, *froward*, or *perverſe*, or *wicked men*, by ſo baſe and perfidious a Perſon, whereby the vileſt Coward may kill the moſt valiant Perſon. Thus he reproached *Joab* to his very Face, before all the People: which was a great Evidence of his own fainteneſs herein; becauſe otherwiſe *Joab*, being ſo powerful, and proud, and revengeful to his Sovereign, would never have taken the ſhame and baſeneſs of it wholly to himſelf, as he did.

35 And when all the people came to cauſe David to eat meat *e*, while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread, or ought elſe, till the ſun be down *f*.

e To refreſh and cheer up his depreſſed Spirits: as they uſed to do at Funerals. See *Jer.* 16. 7. *Ezek.* 24. 17. *i.e.* Till Evening, for then Faſting Days ended. † Heb. to eat bread of.

36 And all the people took notice † of it, and it † Heb. in their eyes. pleaſed them *g*: as whatſoever the king did † pleaſed all the people. † Heb. was good in their eyes.

f Obſerved what the King ſaid and did. *g* They were ſatisfied concerning *David's* Integrity, and the proofs of the Guilt here, for his own juſt Vindication. *h* Either in this matter, or rather, in all things following this Action. The meaning is, he deſerved here in he gained to great an Intereſt in the hearts of his People, that they judged moſt favourably of, and put the beſt conſtruction upon all his words and actions as, on the contrary, if he had been a prejudice againſt, or ſtrait with towards their Perſons, they are apt to judge moſt harſhly of all his Counſels and Doings.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king † to ſlay Abner the ſon of Ner. † Or, that the king was not to ſlay Abner.

h Not done by his deſire or good will.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince, and a great man † fallen this day in Iſrael? † Or, that he is a Prince indeed, and a great man.

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah be too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

i I am not able to puniſh them, becauſe of their Power and Intereſt in the Army, and in the People. *k* Or, *Joab*, as the next words ſeem to import. *l* Or, *Abiſhai* alſo, who was guilty of the ſame Crime, and eſcaped Puniſhment, becauſe he was not the principal Actor in it.

7 *i.e.* This Blood, the guilt and puniſhment of it. † But Children were not to ſuffer for their Parents ſin, *Deut.* 24. 16. And therefore either this was only a Prediction; or, if it were an Imprecation, *David* may ſeem to have tranſgreſſed his Bounds, and mingled his Paſſion with his Zeal, that he might expreſs his utter deteſtation of this horrid Murder; and how far he was from having any hand in it. *f* Which was not only a troubleſome and thameful Diſeaſe, but alſo infectious, both to him that had it, and to all that touched him: ſo that, whilſt it was upon a Man, he was cut off in a great part from Converſe either with God or Men. *t* Through crazineſs, or feebleneſs, or lameneſs, whereby he is rendred unfit for Action and publick Service.

30 So Joab and Abiſhai *u* his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel *w*. * Chap. 2. 23.

u For though *Joab* only committed the Murder, yet *Abiſhai* was guilty of it, becauſe it was done with his Conſent, and Counſel, and Help, and Approbation: for by theſe and ſuch like actions Men are involved in the guilt of other mens Sins, at leaſt in God's Judgment. *w* Which he did in the fury of Blood, and for his own neceſſary defence; and therefore it was no puniſhment of this unneceſſary and treacherous Murder in a time of Peace.

31 ¶ And David ſaid to Joab *x*, and to all the people that *were* with him, * Rent your clothes, and gird you with ſackcloth, and mourn before Abner *y*. And king David *himſelf* followed the † bier *z*. * Joſh. 7. 6. † Heb. bed.

x Him he eſpecially obliged to it; partly, to bring him to Repentance for his Sin: partly, to expoſe him to publick ſhame, and to the contempt and hatred of all the People, with whom he had too great an Intereſt, which hereby *David* deſigned to diminiſh. *y i.e.* Attending upon his Corps, and paying him that Reſpect and Honour which was due to his Quality. *z* Which was againſt the uſage of Kings, and might ſeem below *David's* Dignity; but it was now expedient to vindicate himſelf from all ſuſpicion and connivance or concurrence in this Action.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as † a fool dieth *a*? † Heb. Nabal. So Gr.

a i.e. As a wicked Man, for ſuch are oft called *Fools* in Scripture. Was he cut off by the hands of Juſtice for his Crimes? Nothing leſs; but by *Joab's* Malice and Treachery. Or, did he die by his own Folly, becauſe he had not Wiſdom or Courage to defend himſelf? Ah no. The words may be thus rendred: *had or ſhould* Abner *die like a Fool*, or *a vile contemptible Perſon? i.e.* unregarded, unpitied, unrevenged; as Fools or vile Perſons die, for whole death none are concerned. Or, *How is* Abner *dead? like a Fool*. piecing his mistchance. He being honourable for a great Man and a Soldier to fight, if met with by an Enemy, and not (having his Arms at hand) ſtand ſtill like a Fool to be killed, without making any reſiſtance or defence; which, by this treachery of *Joab*, happened to be his caſe.

34 Thy hands *were* not bound, nor thy feet put into fetters *c*: as a man falleth before † wicked men ſo falleſt thou. And all the people wept again over him. † Heb. ſons of iniquity.

c Thou didſt not tamely yield up thy ſelf to *Joab*, as his Priſoner, to be bound hand and foot at his pleaſure. *Joab* did not ſerve me thee generouſly and honourably in an equal Combat, nor durſt he attempt thee in that way, as a General or Soldier or any worth would have done. *d* Or, *baſtwes i. e.* in the preſence of, or by the hands of, *froward*, or *perverſe*, or *wicked men*, by ſo baſe and perfidious a Perſon, whereby the vileſt Coward may kill the moſt valiant Perſon. Thus he reproached *Joab* to his very Face, before all the People: which was a great Evidence of his own fainteneſs herein; becauſe otherwiſe *Joab*, being ſo powerful, and proud, and revengeful to his Sovereign, would never have taken the ſhame and baſeneſs of it wholly to himſelf, as he did.

35 And when all the people came to cauſe David to eat meat *e*, while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſte bread, or ought elſe, till the ſun be down *f*.

e To refreſh and cheer up his depreſſed Spirits: as they uſed to do at Funerals. See *Jer.* 16. 7. *Ezek.* 24. 17. *i.e.* Till Evening, for then Faſting Days ended. † Heb. to eat bread of.

36 And all the people took notice † of it, and it † Heb. in their eyes. pleaſed them *g*: as whatſoever the king did † pleaſed all the people. † Heb. was good in their eyes.

f Obſerved what the King ſaid and did. *g* They were ſatisfied concerning *David's* Integrity, and the proofs of the Guilt here, for his own juſt Vindication. *h* Either in this matter, or rather, in all things following this Action. The meaning is, he deſerved here in he gained to great an Intereſt in the hearts of his People, that they judged moſt favourably of, and put the beſt conſtruction upon all his words and actions as, on the contrary, if he had been a prejudice againſt, or ſtrait with towards their Perſons, they are apt to judge moſt harſhly of all his Counſels and Doings.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king † to ſlay Abner the ſon of Ner. † Or, that the king was not to ſlay Abner.

h Not done by his deſire or good will.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince, and a great man † fallen this day in Iſrael? † Or, that he is a Prince indeed, and a great man.

39 And I *am* this day weak, though anointed king; and theſe men the ſons of Zeruiah be too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

i I am not able to puniſh them, becauſe of their Power and Intereſt in the Army, and in the People. *k* Or, *Joab*, as the next words ſeem to import. *l* Or, *Abiſhai* alſo, who was guilty of the ſame Crime, and eſcaped Puniſhment, becauſe he was not the principal Actor in it.

wiveabeneſs to me in giving me the inſire and peaceable Poſſeſſion of all *Iſrael*. But ſtill obſerve *David*'s Prudence and Piety, that he doth not commend him for his Vertues and Graces, as Men of vendible Conſciences and Tongues uſe to do upon Funeral-occaſions; but only for that kind of worth which was really in him. Compare 2 *Sam.* 1. 23.

† Heb. *tender.* * Chap. 19. 7. *Or* Chap. 20. 10. 1 King. 2. 5,6,33. 37.

39 And I *am* this day † weak *k*, though anointed king; and theſe men the ſons of Zeruiah *l* be * too hard for me *m*: * the LORD ſhall reward the doer of evil according to his wickedneſs.

k Or, *tender*, in the infancy of my Kingdom, not well rooted and ſettled in it. The Metaphor is taken from a young and tender Child or Plant. *l Joab* and *Abiſhai*, the Sons of my Siſter *Zeruiah*. *m i. e.* Too powerful. They have ſo great a Command over all the Soldiers, and ſo great Favour with the People, that I cannot Puniſh them without apparent hazzard to my Perſon and Kingdom; eſpecially, now when all the Tribes, except *Judah*, are yet in a ſtate of Oppoſition againſt me. But this, although it might give ſome colour to the delay of their Puniſhment for a ſeaſon, yet it may ſeem to have been one of *David*'s Infirmities, that he did not do it within ſome reaſonable time, both becauſe this Indulgence proceeded from a diſtruſt of God's Power and Faithfulneſs; as if God could not, or would not make good his Promiſe of the Kingdom to him, without, and againſt *Joab* and all his Confederates; and becauſe it was contrary to God's Law, which ſeverely requires the Puniſhment of wilful Murderers, *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 21. which *David* had no power to diſpence with. And *David* might, and ſhould have remembred, how dear *Saul* paid for this very thing, that he diſpenſed with God's Command, and ſpared thoſe whom God commanded him to ſlay, 1 *Sam.* 15. And it ſeems *David*'s Conſcience oft ſmote him for this: which made him watch for a fit opportunity to remove, and then puniſh him, and having neglected it till death, he declareth his Sorrow for that neglect, by giving *Solomon* a charge to execute it after his death, 1 *King.* 2. 5, 6, 34.

CHAP. IV.

Iſhboſheth and his party are aſtoniſhed at Abner's death, 1. *Two captains murther Iſhboſheth, and bring his head to David,* 2,—8. *Who cauſed them to be put to death and hanged up: and Iſhboſheth's head to be buried,* 9,—12.

AND when Sauls ſon heard that Abner was dead in Hebron, his hands were feeble *a*, and all the Iſraelites were troubled *b*.

a His Spirit, and Courage, and Strength failed him. This Phraſe is uſed in the ſame ſence, *Ezra* 4. 4. *Neh.* 6. 9. *Iſa.* 13. 7. and 35. 3. *b* Becauſe now they were unable to oppoſe *David*, and doubtful of obtaining his Favour, now *Abner* their Peace-maker was dead.

2 And Sauls ſon had two men *that were* captains of bands, the name of the one was Baanah, and the name of the † other Rechab, the ſons of Rimmon, a Beerothite, of the children of Benjamin *c*: (for Beeroth alſo was reckoned to Benjamin *d*;

† Heb. *ſecond.*

c Of *Iſhboſheth*'s own Tribe, whom therefore he truſted the more; and this gave them opportunity to execute their wicked deſign. *d* This is added as the reaſon why he called them *Beerothites*, becauſe though *Beeroth* was now in the Hands and Poſſeſſion of the *Philiſtines*, 1 *Sam.* 31. 7. yet of right it belonged to the *Benjamites*, *Joſh* 18. 25.

3 And *e* the Beerothites fled to Gittaim, and were ſojourners there until this day.)

e Or, *For*, or *But*. For this comes in to anticipate an Obiection againſt what he had now ſaid. It is true, ſaith he, *the Beerothites fled*, as others did, upon the overthrow of *Saul* and his Army, 1 *Sam.* 31. 7. to a place called *Gittaim*, 2 *Sam.* 4. 3. not that in *Benjamin*. *Nehem* 11. 33. but ſome other place of that name more remote from the *Philiſtines*, and ſo they were *Gittaimites* by their preſent Habitation; but *Beerothites* by their Original, and place of their Birth.

4 And Jonathan Sauls ſon had a ſon *that was* lame of *his* feet *f*, *and* was five years old when the tidings came of † Saul and Jonathan out of Jezreel *g*, and his nurſe took him up, and fled, and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* ‖ Mephiboſheth *h*.

† The *ſlaughter of*

‖ Merib-baal. 1 Chron. 8. 34. & 9. 40.

f This Hiſtory is inſerted as that which encouraged theſe Men to this wicked Murder, becauſe *Saul*'s Family was now reduced to a low ebb; and if *Iſhboſheth* was diſpatched, there would be none left, but a lame Child, who was altogether unfit to manage the Kingdom, eſpecially in ſo troubleſome a time as this was; and therefore the Crown muſt neceſſarily come to *David* by their act and deed; for which they promiſed themſelves no ſmall recompence. *g* The place of that laſt and fatal Fight, 1 *Sam.* 29. 11. *h* Called alſo *Merib-baal*, 1 *Chron.* 8. 34. See the Notes on *chap.* 2. 8.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went and came about the heat of the day to the houſe of Iſhboſheth, who lay on a bed at noon *i*.

i Either, from diſcontent of Mind, as *Ahab* did, 1 *King.* 21. 4. or from ſloth and ſenſuality, as *David* ſeems to have done, *chap.* 11. 2.

6 And they came thither into the midſt of the houſe *k*, *as though* they would have fetched wheat *l*; and they ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped *m*.

k Or, *into the houſe*: for the *midſt* is not always taken exactly, and Mathematically, but for any part within, as *Gen.* 48. 16. *Exod.* 8. 22. *Joſh.* 3. 17. *l* Which was laid up in publick Granaries in the King's Houſe, and was fetched thence by the Captains and Commanders of the Army for the Pay of their Soldiers, who, in thoſe ancient Times were not paid in Money, but in Corn, as is well known. Upon this Pretence they were admitted into the Houſe, and ſo went from Room to Room, to the place where the King lay. *m* Which was not difficult to do, when the King was left alone, either becauſe he deſired to compoſe himſelf to reſt or ſleep: or, becauſe his Guards, if he had any, were very ſmall, and negligent, now at leaſt, in his declining and forlorn Condition.

7 For when they came into the houſe, he lay on his bed in his bed-chamber: and they ſmote him, and ſlew him, and beheaded him, and took his head, and gat them away through the plain *n* all night.

n i. e. In the way from *Mahanaim* to *Hebron*; which for the moſt part was a plain Country.

8 And they brought the head of Iſhboſheth unto David to Hebron, and ſaid to the king, Behold, the head of Iſhboſheth the ſon of Saul, thine enemy, which ſought thy life *o*; and the LORD hath avenged my lord the king this day of Saul and of his ſeed *p*.

o i. e. To deſtroy it, or take it away; as this Phraſe is uſed, 1 *Sam.* 20. 1. and 23. 15. and elſewhere. *p* They thought their Action not only blameleſs, but Meritorious; becauſe they had but executed Juſtice upon *Saul*'s Houſe, and *David*'s Enemies, and made way for *David*'s obtaining of his Rights. It may ſeem ſtrange, they were not diſcouraged by *David*'s puniſhing of the *Amalekite* for killing *Saul*, 2 *Sam.* 1. and by his ſharp Reproof of *Joab* for Murdering *Abner*; but they thought the firſt Caſe much differing from theirs, becauſe *Saul* was anointed King by God: whereas *Iſhboſheth* was not, but was a meer Uſurper: and for the latter, they thought that *David*'s ſharp words proceeded rather from Art and Policy, than from any real diſlike of the thing; which they judged, becauſe *David* contented himſelf with words, and *Joab* did not only go unpuniſhed, but continued in his former Place and Power.

9 ¶ And David anſwered Rechab, and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity *q*.

q Who hath hitherto delivered, and will deliver me from all mine Enemies. So that I needed not your wicked help in this way.

10 When * one told me, ſaying, Behold Saul is dead, († thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, ‖ who thought that I would have given him a reward for his tidings.

* Chap. 1. 2. † Heb. *he was in his eyes as a bringer.*

11 How much more when wicked men have ſlain a righteous perſon *r* in his own houſe, upon his bed? Shall I not therefore now require his blood of your hand, and take you away from the earth?

(Or, *will I not now?* *gone him*

r For ſo he was comparatively, and in reſpect of theſe Men, having not deſerved Death at their hands.

for his tidings: † *or when I ſlew him that was a bringer of good tidings.*

12 And David commanded his young men *ſ*, and they ſlew them, and cut off their hands and their feet *t*, *and* hanged *them* up over the pool in Hebron *u*: but *for* his head they took the head of Iſhboſheth, and buried *it* in the ſepulchre of Abner in Hebron.

* Chap. 3. 31.

ſ Thoſe of his Guard, to execute Juſtice upon Male-factors at the Kings Command. *t* Which had been moſt inſtrumental in this Villany; their Hands to cut off his Head, and their Feet to carry them away, and his Head with them. *u* As Monuments of their Villany, and of *David*'s Abhorrency of it.

CHAP. V.

The tribes come to Hebron to anoint David king over all Iſrael: the years of his reign at Hebron and Jeruſalem: his age, 1,—5. *He taketh the ſtrong hold of Zion from the Jebuſites and dwelleth there,* 6,—10. *Hiram maketh a league with David, and ſendeth wood and workmen to build an houſe,* 11, 12. *He taketh more wives, and eleven ſons are born to him at Jeruſalem,* 13,—16. *David directed by God ſmiteth the Philiſtines at Baal-Perazim,* 17,—21. *And again at the Mulberry-trees,* 22,—25.

THEN * came all the tribes of Iſrael *a* to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy bone, and thy fleſh *b*.

* Chap. 19. 11,12.

a To wit, by their Ambaſſadors, *Iſhboſheth* and *Abner* being now dead; and that without *David*'s concurrence. *b i. e.* Thy Brethren, or Kinſmen, of the ſame Nation and Parentage, though not of the ſame Tribe; and therefore, as God's Law, *Deut.* 17. 15. permits us, ſo our own relation and affection inclines us to chuſe thee for our King; and we double not thou wilt receive us for thy Subjects and People, and Pardon our Offences againſt thee.

2 Alſo in time paſt, when Saul was king over us, * thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD ſaid to thee *d*, * Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

* Chap. 3. 17. 1 Chron. 11. 2.

c Thou waſt our chief Commander in our Expeditions againſt the *Philiſtines*, and therefore art moſt fit to be King over us. *d* To wit, by *Samuel*, 1 *Sam.* 16. 11, 12, 13. for though the words vary, yet the ſence is the ſame. *e i. e.* Rule them, and take care of them, as a Shepherd doth of his Sheep, *Pſal.* 78. 70, 71. Thus Expreſſion he uſeth to admonith *David*, that he was not made a King to advance his own Glory and Intereſt, but for the good and benefit of his People

People; and that he ought to Rule them with all tenderneſs, and to watch over them with all diligence.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them *f* in Hebron before the LORD *g*: and they anointed David *h* king over Iſrael.

f Whereby *David* obliged himſelf to rule them according to God's Laws; and the People promiſed Fidelity and Obedience to him. *g* Either, 1. Before the *Ark*, which might be here, though that be not mentioned in this place. Or, 2. Before the Prieſt clothed with the Ephod; whereby he was in a manner put into God's Preſence. Or rather, 3. *In the congregation of the mighty*, or *Magiſtrates*, where God uſed to be preſent, *Pſal.* 82. 1. in the Publick Aſſembly now met together in God's name and fear, and as in his Preſence to call upon him, to appeal to him as the Witneſs and Judge of their Tranſactions. Compare *Judg.* 11. 11. 1 *Sam.* 23. 18. *h* Either by a Prophet or the Prieſt, to whom this Office belonged. See 2 *Sam.* 2. 4.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned forty years *i*.

i And ſome odd Months, as it follows.

5 In Hebron he reigned over Judah * ſeven years and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

* Chap. 2. 11

6 ¶ And the king and his men went *k* to Jeruſalem *l* unto the Jebuſites *m*, the inhabitants of the land, which ſpake unto David, ſaying, ‖ Except thou take away the blind and the lame, thou ſhalt not come in hither *n*: ‖ thinking, David cannot come in hither *o*.

‖ Or, *for ſo they ſay.*

k Having the advantage of ſo great a confluence of his People to make him King, he thought fit to begin his Reign with ſome eminent Action, and to lead them forth in this Expedition. Wherein doubtleſs he asked Advice from God, and the conſent of the Elders now preſent. *l* As the place which God had deſigned for his Worſhip; and in the center and heart of his Kingdom, and therefore fitteſt for his Royal City. *m* Who continued to dwell there in ſpight of the *Benjamites*, to whoſe lot it fell. See *Joſh.* 15. 63. *Judg.* 1. 21. and 19. 10, 11. *n* Or, *thou ſhalt not come in hither, but the blind and the lame ſhall remove or hinder thee.* By the *blind* and *the lame* they underſtand, either, 1. Their own People; and ſo they imply, that the Place was ſo impregnable, that even the blind and lame Men were able to defend it againſt all *David*'s Aſſaults. And theſe may be called, and were the *hated* of *David*'s *ſoul*, v. 8. Not becauſe they were Blind and Lame, but becauſe they were *Jebuſites*, a People hated and accurſed by God: and the *Jebuſites* of this place were more hateful to him, than the reſt of that Nation; partly, becauſe they poſſeſſed this Place, which *David* knew was deſigned for the one and only place of God's ſolemn Worſhip; and partly, becauſe they did ſo wickedly and inſolently defie the Armies of *Iſrael*, and conſequently, the God of *Iſrael*. Or 2. Their gods or images; which, after the manner of the Heathens, they Worſhipped as their tutelary gods, and placed in their Gates or Walls. Theſe they call *blind and lame* ſarcaſtically, and with reſpect to *David*'s Opinion; as if they ſaid, Theſe gods of ours, whom you *Iſraelites* Reproach, as Blind and Lame, *Pſal.* 115. 5, 6. and ſo unable to direct and protect us, they will defend us againſt you; and you will find, they are neither Blind nor Lame, but have Eyes to watch for us, and Hands to fight againſt you; and you muſt Conquer them before you can take our City. And theſe may well be called, *the hated of David's ſoul.* But I preferr the former ſence, as being moſt eaſie, and natural, and proper; whereas, the latter is Metaphorical, and ſeems doubtful and forced. *o* Concluding their Fort to be Impregnable.

(Or, *will not*

for his ſayings: † *or, ſpeakers*

7 Nevertheleſs, David took the ſtrong hold of Zion *o*: the ſame *is* † the city of David.

(Or, *Jebuſ.*

o Either, 1. A very ſtrong Fort which they had built upon Mount *Sion*; which being taken, the City quickly yielded. Or, 2. The City of *Zion*, which was very ſtrongly Fortified.

8 And David ſaid on that day, Whoſoever getteth up to the gutter *p*, and ſmiteth the Jebuſites, and the lame, and the blind *q*, *that hve* hated of David's ſoul *r*, *he ſhall be chief and captain s*: ‖ wherefore they ſaid, The blind and the lame ſhall not come into the houſe *t*.

1 Chron. 11. 6. * *Or* they ſhall not come into the houſe, they ſaid, the blind and the lame ſhall not come into the houſe.

p i. e. Whoſoever ſcaleth the Fort, or getteth up to the top of it, where the Gutter was. *q* Or even, *eſpecially* (for the *Hebrew* Particle *Vau*, ſignifies both ways) *the lame and the blind*: *i. e.* Thoſe of them who are fit to defend that Place; who, as they pretend, ſhould be only the Lame and the Blind. Others underſtand it, of their Idols, or Images. But they could not properly be ſaid to be *ſmitten*, *i. e.* Killed; as that Word is uſed here, and elſewhere. *r* This belongs to the *Jebuſites, and the lame and the blind*; and it is explained in v. 6. *s* Theſe words are fitly ſupplied out of 1 *Chron.* 11. 6. where they are expreſſed; and they muſt needs be underſtood to make the ſence compleat. And ſuch Ellipſes or Defects of a part of the Sentence, are uſual in Promiſes and Oaths, and in Conditional Offers, ſuch as this was. *t i. e.* Whence it became a Proverb, or a common ſaying, uſed by *David*, and others, upon this occaſion: or otherwiſe, *The blind and the lame Jebuſites* were ſet to keep the Houſe, *i. e.* The Fort of *Zion*; and to keep others from coming into it; but now they are ſhut out of it, and none of them, to wit, either, 1. Of the *Jebuſites*; or, 2. Of blind and lame Perſons, ſhall be admitted to come into it again. Which *David* might reſolve, and ordain, to keep up the memory of this great Exploit, and of the inſolent Carriage of the *Jebuſites*, and their unhappy Succeſs. Or, *the blind and the lame ſhall not come into* my *houſe*: to wit, Into the King's Palace. And although this diſpenſe with it in ſome ſpecial caſes, as in that of *Mephiboſheth*. But it is not neceſſary, that theſe ſhould be a Proverb; for the *becauſe they had ſaid, even the blind and the lame, he* (i. e. David) *ſhall not come into the houſe*: or, *becauſe they* (i. e. the Jebuſites) *had ſaid, the blind and the lame* ſhall hinder him; (which words are eaſily ſupplied out of v. 6. where having ſpoken of this more largely, it was ſufficient here to mention the moſt emphatical Words, as is uſual in ſuch caſes;) *He ſhall not come into the houſe*, or *hither*; as very largely and generally in the *Hebrew* Language, for any place; as *Judg.* 16. 21.

9 So David dwelt in the fort, and called it, The city of David: and David built round about from Millo *u*, and inward.

u Which ſeems to have been ſome large and well fortified Building. *Judg.* 9. 6. 2 *Chron.* 3. 5. adjoyning, or near to the wall of the City of *Zion*.

10 ¶ And David † went on, and grew great *x*, and the LORD God of hoſts was with him.

† Heb. *went going and growing.*

x In Reputation and Power.

11 And * Hiram king of Tyre ſent meſſengers to David, and cedar-trees *y*, and carpenters, and † maſons *z*, and they built David an houſe.

* 1 Kings 5. 2. 1 Chron. 14. 1.

y For *Lebanon*, which was famous for its Cedars, was a great part of it in his Dominion. *z* For the *Tyrians* were excellent *Artiſts* and Workmen; as both Sacred and Profane Writers do agree.

† Heb. *Hewers of ſtone.*

12 And David perceived *a*, that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

a By reflecting upon the Promiſes which God had made him, and the conſtant courſe of God's Providence favouring him.

13 ¶ And * David took him moe concubines and * wives *b* out of Jeruſalem, after he was come from Hebron, and there were yet ſons and daughters born to David.

* 1 Chron. 3. 9. *and* 14. 3.

b This may well be reckon'd amongſt *David*'s Miſcarriages, the multiplication of Wives being expreſly forbidden to the King, *Deut.* 17. 17. The uſe of it ſeems to have been his Policy, that hereby he might enlarge his Family, and ſtrengthen his Intereſt by Alliances with ſo many conſiderable Families. And the number of Wives being not limited, *Deut.* 17. he might conceive this was no Tranſgreſſion of that Law.

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem: ‖ Shammua, and Shobab, and Nathan, and Solomon.

* 1 Chron. 3. 5. ‖ Or, Shimea.

15 Ibhar alſo, and ‖ Eliſhua, and Nepheg, and Japhiah:

‖ Or, Elishama.

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael *c*, all the Philiſtines came up to ſeek David *d*, and David heard *of it*, and went down to the hold *e*.

* 1 Chron. 11. 16. and 14. 8.

c Whilſt the Civil War laſted between the Houſes of *Saul* and *David*, they wiſely forbore all Hoſtilities, and left them to tear out one anothers Bowels, that afterwards they might make a more eaſie Conqueſt of both. But that being ended, and all united under *David*, they beſtir themſelves. *d* To find him out, and fight againſt him, and cut him off now in the Infancy of his Kingdom. Whereby they give *David* a juſt occaſion to fight againſt them for his People might conveniently retire from all places, and where he might intrench his Army, and which lay towards the *Philiſtines*.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim *f*.

f Or, *of the Giants*: which lay Weſtward from *Jeruſalem*, and ſo was the ready way to *Jeruſalem*, which it ſeems they deſigned to take.

19 And David enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? and the LORD ſaid unto David, Go up: for I will doubtleſs deliver the Philiſtines into thine hand.

20 And David came to * Baal-perazim *g*, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters *h*. Therefore he called the name of that place ‖ Baal-perazim.

* 1 Chron. 14. 11. ‖ *That is, the plain of breaches.*

g Whither the *Philiſtines* were come from the Valley of *Rephaim*, 1 *Chron.* 14. 11. *h* As Floods or Rivers of Waters, which break the Banks, and overflow a Land, and ſweep away all that ſtands in their way.

21 ¶ And

21 ¶ And there they left their images *i*, and David and his men * *k* burnt them *k*.

22 And the Philistines came up yet again *l*, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up *m*: *but* fetch a compass behind them, and come upon them over against the mulberry-trees *n*.

24 And let it be when thou hearest the sound of a going *o* in the tops of the mulberry-trees, that then thou shalt bestir thy self *p*: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him, and smote the Philistines from Geba, until thou come to Gazer *q*.

g They followed their Victory, and pursued them to their own Borders, in which Gazer was, as *Josephus* relates.

CHAP. VI.

David fetcheth the Ark with much People, and great joy out of the House of Abinadab, 1,——5. *Uzza laying hold of the Ark, is slain of God: David is grieved: Carries the Ark into the House of Obed-edom, whom God blesseth for its sake,* 6,——11. *David bringeth the Ark into Zion with Sacrifices: Danceth before it: For which Michal despiteth him,* 12,——16. *They place it in a Tabernacle: He offereth to God: Blesseth the People: Giveth them Presents,* 17,——19. *Michal reproving David: He answereth her: She is Childless to her Death,* 20,——23.

AGain David gathered together all *the* chosen *men* of Israel *a*, thirty thousand.

a The fleetest, and valianteſt Men in his Army and Land; leſt the *Philiſtines* ſhould attempt to diſturb them in this work.

2 And * David arose, and went with all the people that were with him *b*, from Baale of Judah *c*, to bring up from thence the ark of God *d*, ‖ whose name is called by the name of the LORD of hosts *e*, that dwelleth *between* the cherubims.

b With the whole body of the People: for theſe ſeem to be a ſelect Party from the 30000 now mentioned. See 1 *Chron.* 13. 1, 2. *c* *Or*, Baalah *in* Joſh. 15. 9. *d* Which they ſeem to have brought into the Field to Fight for them, as the *Iſraelites* had formerly done the Ark. *e* As God had *commanded*, *Deut.* 7. 5.

22 And the Philiſtines came up yet again *l*, and ſpread themſelves in the valley of Rephaim.

k Doubtleſs with greater Force, as thoſe that ſaw their All lay at ſtake.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up *m*: *but* fetch a compaſs behind them, and come upon them over againſt the mulberry-trees *n*.

m To wit, directly againſt them, as the following words explain it. *n* Where they leaſt expect thee; God's Purpoſes and Promiſes do not exclude Mens juſt endeavours, but require them.

24 And let it be when thou heareſt the ſound of a going *o* in the tops of the mulberry-trees, that then thou ſhalt beſtir thy ſelf *p*: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

o A noiſe as it were of Perſons walking upon the tops of them, which I ſhall cauſe; and by this ſign, both thou ſhalt be aſſured that I am coming to help thee; and the *Philiſtines* ſhall be affrighted and amaſed, and not perceive the noiſe of thy Army, until thou art upon them. *p* Do thou fall upon them.

25 And David did ſo, as the LORD had commanded him, and ſmote the Philiſtines from Geba, until thou come to Gazer *q*.

q They followed their Victory, and purſued them to their own Borders, in which Gazer was, as *Joſephus* relates.

CHAP. VI.

David fetcheth the Ark with much People, and great joy out of the Houſe of Abinadab, 1,——5. *Uzza laying hold of the Ark, is ſlain of God: David is grieved: Carries the Ark into the Houſe of Obed-edom, whom God bleſſeth for its ſake,* 6,——11. *David bringeth the Ark into Zion with Sacrifices: Danceth before it: For which Michal deſpiteth him,* 12,——16. *They place it in a Tabernacle: He offereth to God: Bleſſeth the People: Giveth them Preſents,* 17,——19. *Michal reproving David: He anſwereth her: She is Childleſs to her Death,* 20,——23.

AGain David gathered together all *the* choſen *men* of Iſrael *a*, thirty thouſand.

a The fleeteſt, and valianteſt Men in his Army and Land; leſt the *Philiſtines* ſhould attempt to diſturb them in this work.

2 And * David aroſe, and went with all the people that were with him *b*, from Baale of Judah *c*, to bring up from thence the ark of God *d*, ‖ whoſe name is called by the name of the LORD of hoſts *e*, that dwelleth *between* the cherubims.

b With the whole body of the People: for theſe ſeem to be a ſelect Party from the 30000 now mentioned. See 1 *Chron.* 13. 1, 2. *c* *Or*, Baalah *in* Joſh. 15. 9. *d* Which they went to it; as is evident, both from 1 *Chron.* 13. 6. and becauſe the Ark was there, and to be fetched thence? *Anſw.* Some affirm, That the *Hebrew* Prepoſition *Min*, ſometimes ſignifies *To*, as *Gen.* 13. 11. But there is no need of ſuch a ſenſe, for, 1 *Chron.* 13. 6. mentions their going to *Baalah*; and here it is ſaid, they went from thence; which ſeem to be two of theſe doubt not, but they went thither, that they might return thence. So the ſence is plain, They *went from Baaleh of Judah*, to bring (or rather to *carry*; for the Word ſignifies either) *up from thence the ark*. Whereby it is ſuppoſed, that they muſt needs ſtay ſome time, which is related 1 *Chron.* 13. 6. Moreover, this Place is commonly called *Kiriath-jearim*, 1 *Sam.* 7. 1. 1 *Chron.* 13. 6. and formerly, *Kiriath-baal*, *Joſh.* 15. 60. and *Baalah*, *Joſh.* 15. 9. and here *Baale of Judah*, ſo called, becauſe it was in the Tribe of *Judah*, as is evident from *Joſh.* 15. 1, *&c.* & Unto *Jeruſalem*, which, in many reſpects, was fitter for it than *Baalah*; becauſe this was a more Publick place, where it would be more obſerved and regarded; and in the Center of the Kingdom, to which they might more eaſily come from all Parts; and the Royal City, where it might be always at hand for *David* to enquire at, as occaſion required; and the place which God had allotted for it. *e* Thus *whoſe*, belongs not to the *Ark*, but to *God*: for what follows is not the name of the Ark, but of God. The place may well be, and is by ſome rendred thus, *Upon* (or *At*, or *Beſide*, or *I. Jare.*) *which* (Ark) *the name, even the name of the Lord of hoſts, that ſitteth between the Cherubims is called upon*: i.e. By, or before which, they were to preſent their Prayers to God for Counſel and Succour upon all occaſions. And this is mentioned here as the reaſon why *David* put himſelf and his People to ſo great trouble and charge, becauſe it was to fetch up the choiceſt Treaſure which they had, and to the benefit would abundantly recompenſe the inconvenience.

3 And they † ſet the ark of God * upon a new cart *f*, and brought it out of the houſe of Abinadab that *was* in ‖ Gibeah *g*: and Uzzah and ‖ Ahio the ſons of Abinadab *h*, drave the new cart.

f Being taught, and encouraged to do ſo, by the Example of the *Philiſtines*, who did ſo without any token of God's diſpleaſure upon them for ſo doing. But they did not ſufficiently conſider, that God might work at the *Philiſtines*, becauſe they were ignorant of God's Laws; and yet be angry with them for the ſame thing, becauſe they knew, or might, and ſhould have known the Law of God, which commanded the Priests to bear it upon their ſhoulders,

Numb. 4. 14, 15. and 7. 9. But their preſent tranſports of Joy at the happy change of their Affairs, and their greedy deſire of having the Ark removed, made them haſty and inconſiderate. *g* Or, *on the hill*, as 1 *Sam.* 7. 1. *h* For *Abinadab* himſelf ſeems now to have been dead; or at leaſt, detained at home through infirmity or indiſpenſable occaſions.

4 And they brought it out of * the houſe of Abinadab which *was* at Gibeah, † accompanying the ark of God, and Ahio went before the ark *i*.

i To lead the Oxen that drew it.

5 And David and all the houſe of Iſrael played before the LORD, on all manner of *inſtruments made of* fir-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And * when they came to Nachons *k* threſhing-floor, Uzzah * put forth *his hand* to the ark of God, and took hold of it, for the oxen ‖ ſhook it *l*.

k Otherwiſe called *Chidon*, 1 *Chron.* 13. 9. *l* For they ſtumbled, 1 *Chron.* 13. 9.

7 And the anger of the LORD was kindled againſt Uzzah, and God ſmote him *m* there for *his* ‖ rafor *n*, and there he died *o* by the ark of God.

m With ſome deadly Diſeaſe or Stroke, as it follows. *n* Either, For his touching the Ark, when he was no *Levite*, as *Joſephus* reports; nor indeed was *Kiriath-jearim* a *Levitical* City: or, that being but a *Levite*, he touched the bare Ark, which only the Prieſts might do, *Numb.* 5. 15. and 18. 3. And though the Ark was ordinarily covered, yet it is not impoſſible but the covering might be either looſe, and ſo blown aſide by the Wind; or worn out, and ſo he might touch the Ark it ſelf. Or, 2. Becauſe he put the Ark into a Cart, and thereby expoſed it to the danger of falling, which would have been a great diſcouragement to the *Iſraelites*, and a reproach to the Ark. And though *Abio* alſo might have an hand in putting it into the Cart, yet *Uzzah* only is ſmitten; either, becauſe he was the Elder Brother, and the Perſon to whoſe care the Ark was more eſpecially committed; or, becauſe he was the chief Author of this Counſel of putting it into a Cart; or, becauſe he added a new fault of touching the Ark, and that out of diſtruſt of God's care over it. *o* This may ſeem very ſevere, conſidering the his Intention was Pious, and his Tranſgreſſion not great. But, beſides that, Men are very improper Judges of the Actions of God; and that God's Judgments are always juſt, though ſometimes obſcure: There are many things to be ſaid of this, and ſuch like caſes. 1. That it is fit and reaſonable, that God ſhould make ſome Perſons Examples of his juſt and high Diſpleaſure againſt Sins, ſeemingly ſmall; partly, for the demonſtration of his own exact and impartial Holineſs; partly, for the eſtabliſhment of Diſcipline, (for which very reaſon, even Earthly Princes have oft-times Inflicted great Puniſhments for ſmall Offences;) and for the greater Terror and Caution of Mankind, who are very prone to have ſlight thoughts of Sin, and to give way to ſmall Sins, and thereby to be led on to greater; all which is, or may be prevented by ſuch inſtances of Severity: and conſequently, there is more of God's Mercy, than of his Juſtice, in ſuch Actions, becauſe the Juſtice is confined to one particular perſon, but the Mercy and Benefit of it is publick and common to Mankind of that, and all future Ages. 2. That God is juſtly moſt ſevere in thoſe things which immediately concern his Worſhip and Service; and againſt thoſe perſons who have the neareſt Relation to him, and the greateſt opportunities of knowing, and the higheſt obligations of careful Practiſing their Duties which they neglect: See *Levit.* 10. 3. 3. That this Puniſhment poſſibly was not ſo great as it may ſeem to be; for as for his Body, the Diſeaſe, though dangerous, might not be exceeding painful; and for his Soul, the ſtroke probably was not to ſudden, as not to give him ſpace of Repentance.

8 And David was diſpleaſed *p*, becauſe the LORD had † made a breach upon Uzzah: and he called the name of the place ‖ Perez Uzzah to this day.

p Or, *grieved*, both for the ſin, which he acknowledgeth, 1 *Chron.* 15. 2, 13. and for God's heavy Judgment; whereby their hopes were daſhed, and their joys interrupted, and a good Servant ſtruck dead for the circumſtantial error of a Pious Mind, which he might poſſibly think harſh and very ſevere, and therefore no leſs diſpleaſed or offended at this ſharp Providence.

9 And David was afraid of the LORD *q* that day, and ſaid, How ſhall the ark of the LORD come unto me *r*?

q Either, that God was diſpleaſed with him for removing the Ark, and bringing it to his City: or leſt God ſhould proceed further in the way of his Judgments upon him and his People: or, leſt the Ark being brought to his Houſe, might be the occaſion of Inconveniencies and great Calamities, for ſome Neglects or Errors which they might eaſily and frequently commit. *r* How may I preſume, or how ſhall I dare do it, when God hath ſhewed his diſpleaſure for my attempting it? I will therefore wait farther upon God for his direction in the caſe, and at preſent forbear. But why did not *David* conſult God preſently by the *Urim*, as he uſed to do? This therefore ſeems to have been his infirmity and neglect.

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-Edom the Gittite *s*.

s Which doubtleſs was done by the conſent and deſire of the owner of it, who for the enjoyment of ſo great a Priviledge, was willing to expoſe himſelf to ſome hazard; and wiſely conſidered, that

that the late Judgment was not to be imputed to the Ark, but to *Uzzah*'s carelеſneſs in managing it. *t* He was certainly a *Levite*, 1 *Chron.* 15. 15, 21, 24. and 16. 5, and 26. 4. and here called a *ſtranger*, either, Firſt, From *Gath* of the *Philiſtines*, where he or his Father might be Born or have Sojourned, which might be upon divers occaſions: Or, Secondly, From *Gath-rimmon*, which was a *Levitical* City, *Joſ.* 21. 24, 25.

11 And the ark of the LORD continued in the houſe of Obed-Edom the Gittite three months: and the LORD bleſſed Obed-Edom, and all his houſhold *u*.

u With happy Succeſs in all their Affairs and Actions.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-Edom, and all that *pertaineth* unto him, becauſe of the ark of God. So David went and brought up the ark of God * from the houſe of Obed-Edom *y*, into the city of David, with gladneſs.

x Underſtanding that the Ark was entertained without danger or inconveniencie, and with great advantage, he apprehended his former miſtake, and brought it to himſelf. *y* Which is thought to have been either in *Jeruſalem*, or very near it.

13 And it was ſo, that when they that bare the ark of the LORD, had gone ſix paces *z*, he ſacrificed * oxen and fatlings *a*.

z With ſafety and comfort. *a* Upon an Altar ſuddenly erected, as was uſual in ſuch caſes. See *Exod.* 20. 24. This he did, either, to appeaſe God for the former miſcarriage: or, to prepare him for his preſent Mercy, that he had not made another breach upon them: or, to implore his favour and gracious preſence with them in this great Affair.

14 And David danced before the LORD *b* with all *his* might, and David *was* girded with a linen ephod *c*.

b To expreſs his inward joy and thankfulneſs to God by his outward carriage, according to the manner of thoſe Times. See *Exod.* 15. 20. *Judg.* 11. 34. and 21. 21. 1 *Sam.* 18. 6. *Pſal.* 149. 3. and 150. 4. *c* The uſual Habit of the Prieſts and *Levites*, in their Sacred miniſtrations, yet ſometimes worn by others, as it was by the young Child *Samuel*, 1 *Sam.* 2. 18. before he was come to thoſe years in which the *Levites* were allowed to Miniſter; and ſo hereby *David*, who laid by his Royal Robes, and put on this Robe to figure and declare, that although he was King of *Iſrael*, yet he willingly owned himſelf to be the Lord's Miniſter and Servant.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD, and ſhe deſpiſed him in her heart *d*.

d As one of a baſe and mean ſpirit, that knew not how to carry himſelf with that Majeſty which became his place, but behaved himſelf like one of the Fools or vain Perſons in *Iſrael*.

17 ¶ And * they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it *e*: and David offered burnt-offerings, and peace-offerings before the LORD.

e For *Moſes* his Tabernacle was ſtill at *Gibeon*, 1 *Chron.* 16. 39 and 21. 29. and 2 *Chron.* 1. 3. which *David* leſt there, becauſe he deſigned to build a Temple at *Jeruſalem* with all ſpeed, though he was countermanded therein by God himſelf.

18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, * he bleſſed the people *f* in the name of the LORD of hoſts.

f i.e. He heartily and ſolemnly prayed to God for his Bleſſing up on them: which he did both as Prophet, and as their King, to whom by office it belongs, by all means, to ſeek his Peoples welfare.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to bleſs his houſehold; and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf *g* to day in the eyes of the handmaids of his ſervants *h*, as one of the vain fellows ‖ ſhamefully uncovereth himſelf!

g Either, Firſt, By ſtripping himſelf of his Royal Robes, that he might put on a *Levitical* Ephod: or, by diſcovering ſome part of his Thighs or Legs, as might poſſibly happen whilſt *he danced with all his might*, as is ſaid above, *ver* 14. conſidering that the men did then wear looſe Garments. Or, 2dly, ſpeaks thus, not that he did ſo, but only by way of aggravation of his fault, and to vilifie him the more, as is uſual with perſons in ſuch caſes. *h* Who either bare a part in the Solemnity, as Women ſometimes did, *Exod.* 15. 20. or, at leaſt were ſpectators of it, and of *David*'s Carriage in it. ‖ As idle and light Perſons uſe to do.

21 And David ſaid unto Michal, *It was* before the LORD *i*, which choſe me before thy father, and before all his houſe *k*, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

i In his preſence and ſervice, which though contemptible to thee, is, and ever ſhall be ſo honorable in mine eyes. *k* Which took away the honour from him and his, and tranſferred it upon me, whereby he hath obliged me to Love and Serve him with all my Might.

22 And I will yet be more vile than thus, and will be baſe in my own ſight *l*: and *of the maidſervants* which thou haſt ſpoken of, of them ſhall I be had in honour *m*.

l I ſhall rather chuſe to get Honour from the meaneſt of my People, in ſerving and praiſing God, than to gain eſteem from thee by my lukewarmneſs in God's ſervice.

23 Therefore *n* Michal the daughter of Saul had no child *p* until the day of her death *q*.

n Not becauſe of *David*'s words to her, which have nothing in them to this purpoſe; but becauſe of her proud, and petulant, and ungodly ſpeech and carriage to *David*, which G d juſtly puniſhed with ſterility. *p* To wit, by *David*, and after this time, which theſe words evidently reſpect. Which was true, although theſe five Children aſcribed to *Michal*, 2 *Sam.* 21. 8. were hers by Birth, and not by Adoption only. *q* i.e. Never: for it ſhe ever had any, it muſt be before her death. Compare 1 *Sam.* 15. 35. *Matth.* 1. 25.

CHAP. VII.

David being at reſt, deſires to build God an Houſe: Which Nathan at firſt approves of: Afterwards in obedience to the Word of God forbiddeth him, 1,——5. *He promiſeth him Benefits and Bleſſings to his Seed, Solomon and the Meſſiah who ſhould build the Houſe of God,* 12,——16. *David's Prayer and Thankſgiving,* 18,——29.

AND it came to paſs, * when the king ſat in his houſe *a*, and the LORD had given him reſt round about from all his enemies *b*;

a i.e. Was ſettled and warm in the Houſe which *Hiram*'s Men built for him, *chap.* 5. 11. then he reflected upon the unhandſome and unſeemly ſtate of the Ark. *b* *Philiſtines*, *Moabites*, and others, ſo that they durſt not invade his Land, as they had formerly done. For though you read of *David*'s Wars with them, *chap.* 8. yet in them *David* was the Aggreſſor, and entred their Lands.

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of Cedar, but the ark of God dwelleth within curtains *c*.

c i.e. In a Tent or Tabernacle, *v. 6.* compoſed of ſeveral Curtains, *Exod.* 26. 1, *&c.*

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart *d*: for the LORD *e* is with thee.

d Purſue thy Intentions, and build an Houſe for the Ark. The deſign being Pious, and the thing not forbidden by God, Nathan haſtily approves it, before he had either ſeriouſly conſidered it in his own mind, or conſulted God about it, as both he and *David* certainly ought to have done in a matter of ſo great moment. And therefore *Nathan* meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the Holy Prophets did not ſpeak all things by Prophetical Inſpiration, but ſome things by an human Spirit, and prudent conjecture; and therefore they were ignorant and miſtaken in ſome matters, as 1 *Sam.* 16. 6. 2 *Kings* 4. 27.

4 ¶ And it came to paſs that night *e*, that the word of the LORD came unto Nathan *f*, ſaying,

e Becauſe *David*'s miſtake was Pious, and from an honeſt Mind, God would not ſuffer him to lie long in his miſtake, not to inſiſt his Mind, or run himſelf into inconveniencies, in order to the Work, before he gave a ſtop to it. *f* That the ſame Nathan who had confirmed *David* in his miſtake, might now reconcile it.

5 Go and tell † my ſervant David, Thus ſaith the LORD, * Shalt thou build *g* me an houſe for me to dwell in?

g i.e. Thou ſhalt not. *Or*, *wilt thou build*, &c? Doſt thou purpoſe it?

6 Whereas I have not dwelt in *any* houſe, * ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle *h*.

h Theſe two ſeem thus to be diſtinguiſhed, the one may more the Curtains and Hangings within, the other the Frame or Boards, and Coverings upon it.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word *i* with *any* of the tribes *k* of Iſrael, whom I commanded to feed *my* people Iſrael, ſaying, Why build ye not me an houſe of cedar?

i Did I ever give any Command about it, without which neither they did, nor thou ſhouldſt attempt it? *k* In 1 *Chron.* 17. 6. it is, *of the Judges*, and ſo ſhem, for to the Tribes, that is, to all or moſt of them, agree, *whom I commanded to feed my People* Iſrael. In this reſpect before the *Tribes* are here put Synecdochically for the Rulers of the Tribes,

Tribes, as the word *Church* is sometimes used for the Governors of it: or, the word here rendred *Tribes*, may be rendred *Scepters*, as it is used *Gen.* 49. 10. and Scepters put for Scepter-bearers or Rulers, as is very frequent.

8 Now therefore, so shalt thou say unto my servant David *l*: Thus saith the LORD of hosts, * I took thee from the sheep-coat, † from following the sheep, to be ruler over my people, over Israel *m*.

* 1 Sam. 16. 11, 12. Psa. 78. 70.
† Heb. *from after.*

l Left David should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here gives him the honourable title of *his Servant*, thereby signifying that he accepted of his Service, and of his good Intentions, which also was expressed at this time, as it may seem from 1 *Kings* 8. 18. though not in this place. *m* I advanced thee, and I do not repent of it.

9 And I was with thee whithersoever thou †went'st, and have cut off all the enemies † out of thy sight, and have made thee a great name, like unto the name of the great *men* that are in the earth.

† Heb. *from thy face.*

10 (Moreover, I will appoint a place *n* for my people Israel *o*, and will plant them, that they may dwell in a place of their own *p*, and move no more: neither shall the children of wickedness afflict them any more, as before-time *q*.

n i.e. I will make room for them, whereas hitherto they have been much constrained and distressed by their Enemies. Or, *I will establish* (for so that Verb sometimes signifies) *a place* for them, *i.e.* I will establish them in their Place or Land. Some Learned Men render the Verse thus, and the *Hebrew* words will bear it: *And I have appointed* (or, *assigned*, or, *given*) *a place for my people Israel* (to wit, the Land of *Canaan*) *and have planted them in it, that they may dwell in their own place, and be no more driven to and fro*: or rather, *and they shall dwell in their own place*, &c. *i.e.* As I did long ago appoint it to them, and afterwards planted them, or put them into actual possession, so now they shall continue or dwell in it, in spight of all their Enemies. *o* Among the favours which God had vouchsafed, and would vouchsafe to *David*, he reckons his Blessings to the people of *Israel*, because they were great Blessings to *David*; partly, because the strength and happiness of a King consists in great part in the multitude and happiness of his People; and partly, because *David* was a Man of a pious and publick Spirit, and therefore no less affected with *Israel*'s felicity than with his own. *p i.e.* In their own Land, not in strange Lands, nor mixed with other People. *q* Either, First, As in the Land of *Egypt*, and so he goes downward to the Judges. Or, Secondly, As in *Saul*'s Times; and so he ascends to the Judges.

11 And as since the time that I commanded † Or, *I will cause to rest* judges *to be* over my people Israel *r*, and ‖ have caused thee to rest from all thine enemies *s*.) Also the LORD telleth thee, That he will make thee an house *t*.

r Nor as they did under the Judges, neither so oft, nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him: which being so oft declared by God in other places, it was needless to mention it here. Or, this may relate to the later Ages of the World, when the People of *Israel* shall be converted to Christ, and recalled out of Captivity, and planted in their own place; when they shall enjoy a far greater degree of Tranquility than ever they did before. And this agrees best with the Future Tense, *I will appoint* —— *and will plant them*, &c. otherwise the work was already done, God had already appointed this Land for them, and actually planted them in it. *s i.e.* And until this time in which I have given thee rest. But these words, though according to our Translation they be inclosed in the same Parenthesis with the foregoing Clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this Verse, and in v. 10. do all concern the People of *Israel*; but these words seem to concern *David* alone, to whom the Speech returns after a short digression concerning the People of *Israel*. And they may be rendred either thus, *And I have caused thee to rest*, &c. or, *And I will cause thee to rest*, &c. to wit, more fully and perfectly than yet thou dost. *t* For thy good Intentions to make him an House, *he will make thee an house*, to wit, *a sure house*, as is expressed, 1 *Kings* 11. 38. *i.e.* he will encrease and uphold thy Posterity, and continue thy Kingdom in thy Family.

* 1 Kings 8. 20.

12 ¶ And * when thy days be fulfilled *u*, and thou shalt sleep with thy fathers, I will set up thy seed after thee *x*, which shall proceed out of thy bowels *y*, and I will establish his kingdom.

u When the time of thy life shall expire. This Phrase implies, that his days shall be compleated and prolonged to the usual course and time of Nature, and not cut off in the midst, by any violent or untimely death. *x* I will set up in thy stead and Throne, thy Posterity, first *Solomon*, and then others successively, and at last the Messias. So the following words may be understood diversly, part of his Posterity in general or indefinitely taken; part of *Solomon*, and part of Christ only, according to the differing nature of the several passages. *y* Out of thy inward parts, or from thy Loins; who shall be begotten by thee.

* 1 Kings 5. 5. and 6. 12. † Chr. 22. 10

13 * He shall build an house *z* for my Name *a*, and I will establish the throne of his kingdom *b* for ever.

z This is meant literally and immediately of *Solomon*, who alone did build the material House or Temple; but mystically and ultimately of Christ, who is the Builder of God's Spiritual House or Temple *Heb.* 3. 3, 6. 1 *Pet.* 2. 5. *a i.e.* For my Service, and Worship, and Glory. *b* This is not meant of *Solomon*, for his Kingdom was not *for ever*. And though the Phrase *for ever* is sometimes used of the time of a Man's Life, yet it cannot be so understood here, because the Mercy here promised to *David*'s Son is of another nature, and of far longer continuance, than that which was given to *Saul*, v. 15. who yet enjoyed the Kingdom as long as he lived. But it is to be understood of *David*'s Posterity in general, but with special respect to Christ, in whose Person the Kingdom was to be lodged for ever, *Isa.* 9. 7. *Dan.* 2. 44. *Luke* 1. 32. 33.

14 * I will be his father, and he shall be my son *c*: * if he commit iniquity *d*, I will chasten him with the rod of men ∴, and with the stripes of the children of men:

* Heb. 1. 5. ‖ Psa. 89. 30, 32, 33.

15 But I will * take my mercy *e* from him, as I took *it* from Saul *f*, whom I put away before thee.

* Or, *my kindness*, i.e. the Kingdom which I have mercifully and kindly promised to thee and thine. *f* In regard of his Posterity, for the Kingdom was continued to his Person during life.

16 And thine house, and thy kingdom shall be established for ever * before thee *g*: thy throne shall be established for ever.

* 1 Kings 11. 38.

g Thine Eyes in some sort beholding it: for he lived to see his Wife and Godly Son *Solomon* actually placed in the Throne, with great reputation and general applause, 1 *Kings* 1. 39, &c. which was in it self a good pledge of the continuance of the Kingdom in his Family; and being considered, together with the infallible certainty of God's Promise to him and his for ever, of the accomplishment whereof, this was an earnest, gave him good assurance thereof; especially considering that he had his Eyes and Thoughts upon the Messiah, *Psal.* 110. 1, &c. whose *day he saw* by Faith, as *Abraham* did, *John* 8. 56. and whom he *knew that God would raise out of the fruit of his Loins to sit on his Throne*, as is affirmed, *Acts* 2. 30. and that for ever: and so the Eternity of his Kingdom is rightly said to be before him. The LXX and *Syriack* read *before me*, which is an usual Phrase, which makes no great variation in the *Hebrew* Text.

17 According to all these words, and according to all this vision, so did Nathan speak unto David *h*.

h Although it was contrary to his own Opinion, and an evidence of his Rashness and Folly. This therefore is here mentioned as an evidence of his Fidelity and Imparriality, in relating the whole Mind of God herein, and of his Modesty in taking Shame to himself.

18 ¶ Then went king David in, and sat *i* before the LORD, and said, Who *am* I, O LORD God? and what *is* my house, that thou hast brought me hitherto *k*?

i This word may note either, first, his Bodily gesture: for there is no certain gesture to which Prayer is limited; and we have examples of Saints Praying in that posture, *Exod.* 17. 12. 1 *Kings* 19. 4. or, he might sit for a season whilst he was Meditating upon these things, and then alter his Posture (though it be not here expressed) and betake himself to Prayer. Or rather, Secondly, his continuance there, as this *Hebrew* word is oft used, as *Gen.* 27. 44. *Levit.* 14. 8. 1 *Sam.* 1. 22. and 20. 19. that he did not hastily prefer himself before God, but abode there for some competent time, that he might with God's leave pour out his Soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that *David* would in this Holy Place, and upon this occasion, use a more humble and reverent Gesture, such as kneeling is, which therefore *David* prescribeth or adviseth, *Psal.* 95. 6. and *Solomon* accordingly practiseth, 1 *Kings* 8. 54. 2 *Chron.* 6. 13. *k* How infinitely unworthy am I and my Family of this great honour and happiness!

† Heb. *he sate.*

19 And this *l* was yet a small thing in thy sight, O LORD God *m*: but thou hast spoken also of thy servants house for a great while to come *n*: and *is* this the † manner of man, O LORD God *o*?

† Heb. *the direction of man.*

l To wit, which thou hast already done for me, as he now said, *That thou hast brought me hitherto*, i.e. to that pitch of Honour, and Peace, and Prosperity, in which through thy favour I now stand.

stand. *m* Though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give to me. *n* For many future Ages, and indeed to all Eternity. *o* Do Men use to deal so freely and kindly with their Inferiors, as thou hast done with me? No: this is the Prerogative of Divine Grace, to give such Promises and Largesses as this. So these are words of admiration: which very well suit with the foregoing and following words. Or, *And is this the Manner*, or *Law*, or *Custom of mean* or *obscure men*, &c. as the *Hebrew Adam* is confessed sometimes to signifie, as *Psal.* 49. 2. and 62. 9. *Isa.* 2. 9. *i.e.* Is this the manner of Mens dealing with mean and obscure Persons, such as I am? So the *Hebrew*, *hadam*, is the Genuine Case of the Object, which is frequent in the *Hebrew* and other Languages. And this seems more probable, because it exactly agrees with the parallel place, 1 *Chron.* 17. 17. where the words are, *thou hast regarded me according to the estate of a man of high degree, i.e.* thou hast dealt with me as if I had been not a poor mean Shepherd, but the Son of some great Monarch, to whom such honours best agree.

20 And what can David say more unto thee? for † thou LORD God, knowest thy servant *q*.

† Or, *but.*

p Either, First, In way of gratitude and praise to thee, words cannot express my Obligations to thee, nor my sense of these Obligations. Or rather, Secondly, In way of Prayer, as appears by the parallel place, 1 *Chron.* 17. 17. What can I ask or desire of thee more than thou hast freely done? *q* Thou knowest, Either, First, My deep sence of thy favours, and my obligations to thee. Or rather, Secondly, My condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare *Matth.* 6. 8, 32.

21 For thy words sake *r*, and according to thine † own heart *s* hast thou done all † these great things, to make thy servant know *them t*.

† Heb. *this.* *greatness.*

r That thou mightest fulfil thy Promises made to me, by *Samuel* and *Nathan*, and thereby demonstrate thy Faithfulness. *s i.e.* Of thine own meer liberality and good pleasure, without any desert of mine. So far was *David*, though now a very gracious Man, from thinking his actions Meritorious. *t i.e.* That thy gracious and wonderful purposes of Mercy towards me, which lay hid in thine own heart, might be manifested unto me and others, by thy most kind works and actions. So it agrees with 1 *Chron.* 17. 19.

22 Wherefore thou art great *u*, O LORD God: for * *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears *x*.

* Deut. 3. 24. and 32. 39. 1 Sam. 2. 2. Isa. 45. 5, 6, 14, 22.

u Both in Power and in Goodness, as appears by the great and good things which thou hast done for me. *x* What we have heard from our Parents, or out of thy word concerning the incomparable excellency of thy Majesty, and of thy Works; of that I have this day eminent experience.

* Deut. 4. 7, 32. and 33. 29. Psal. 147. 20.

23 And * what one nation in the earth *is* like thy people, *even* like Israel, whom God went *y* to redeem for a people to himself, and to make him a name *z*, and to do for you great things, and terrible, for thy land, before thy people which thou redeemedst to thee from Egypt, *from* the nations and their gods?

y To wit, into *Egypt*. An expression of God after the manner of Men. *z* To advance the Glory of his Power and Goodness, and other Perfections. Compare *Exod.* 9. 16.

24 For thou hast confirmed to thy self *a* thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God *b*.

a Partly, by thy Promises, and that sure Covenant which thou hast made with them: and partly, by thy Glorious Works wrought on their behalf, as it appears this day. *b* In a peculiar manner, and by special Relation and Covenant: for otherwise he is the *God and Father of all things*, 1 Cor. 8. 6.

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.

26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel *c*: and let the house of thy servant David be established before thee.

c i.e. Do thou never cease to manifest thy self to be the God and Governour of *Israel*.

† Heb. *to cause to rest.*

27 For thou, O LORD of hosts, God of Israel, hast † revealed to thy servant, saying, I will build thee an house: therefore *d* hath thy servant found in his heart *e* to pray this prayer unto thee.

d Because thy Promise hath given me encouragement to Pray, and assurance of Answer. *e* Or, *found his heart*, *i.e.* taken Courage: as a Man is said to lose his Heart when he wants Courage.

† Heb. *he findeth his heart.*

28 And now, O LORD God, (thou *art* that God *f*, and * thy words be true, and thou hast promised this goodness unto thy servant):

* 1 Kings 17. 24.

f That God who hast declared thy self to be *Israel*'s God, and in particular my God.

29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O LORD God hast spoken *it g*, and with thy blessing let the house of thy servant be blessed for ever.

† Heb. *be pleased to bless.*

g And therefore wilst certainly do it, for thy words never fail.

CHAP. VIII.

David subdueth the Philistines and the Moabites: Smiteth the King of Zoba: And the Syrians: Placeth a Garrison in Damascus, 1,—8. Toi sendeth Joram with Presents to bless him: Which, with the spoil, he dedicateth to God, 9,—13. Smiteth the Edomites, and placeth a Garrison in their Land, 14. David's Government and Officers, 15,—18.

AND after this it came to pass, that David smote the Philistines, and subdued them: and David took ‖ Metheg-Ammah *a* out of the hand of the Philistines.

‖ Or, *the bridle of Ammah.*

a i.e. Gath and her Towns, as it is expressed in the parallel place, 1 *Chron.* 18. 1. which are called *Metheg-Ammah*, or *the Bridle of Ammah*, because *Gath* was situate in the Mountain of *Ammah*; and because this being the chief City of the *Philistines*, and having a King, which none of the rest had, was the Bridle which had hitherto kept the *Israelites* in subjection, but now was taken out of their mouths.

2 And he smote Moab *b*, and measured them with a line *c*, casting them down to the ground *d*: even with two lines measured he to put to death *e*; and with one full line to keep alive: and *so* the Moabites became Davids servants, *and* brought gifts.

b For although the King of *Moab*, out of hatred to *Saul*, pretended some kindness to *David*, and gave protection to his Parents, 1 *Sam.* 22. 3, 4. yet the *Moabites* were perpetual and sworn Enemies to the *Israelites*, who therefore were forbidden to admit them *into the Congregation of the Lord*, and to *seek their Peace and Prosperity*, Deut. 23. 6. And though God commanded them in their March to *Canaan*, to spare the *Moabites*, Deut. 2. 6, 19. yet afterwards they proved unthankful, and insolent, and fierce Enemies to God and his People, *Numb.* 22. 2, &c. and 24. 17. and 25. 17, 18. *Judg.* 3. 12, &c. 1 *Sam* 14. 47. &c. and thereby provoked God to alter his course and carriage towards them. *c i.e.* As with Line, the Particle *as* being oft understood, as *Psal.* 11. 1. and 22. 6. and 45. 1. The sense is, Having Conquered the Land, he made an estimate of it, and, as it follows, distributed the Towns and People into three parts. *d i.e.* Overthrowing their Towns, and utterly destroying their People in manner following. *e* Which severity was necessary for his own and his Peoples security, because they were numerous and potent, and bordering upon *Canaan*, and very vexatious and mischievous to the *Israelites*. And now that Prophecy *Numb.* 24. 17. was accomplished.

3 ¶ David smote also Hadadezer *f* the son of Rehob, king of * Zobah *g*, as he *h* went to recover his border at the river Euphrates.

* 1 Sam. 14. 47. title.

f Called *Hadarezer*, 1 *Chron.* 18. 3. the *Hebrew* Letters *Daleth* and *Resch* being alike, and so oft interchanged. *g* A part of *Syria*, lying North-East from *Canaan*, towards *Hemath*, 1 *Chron.* 18. 3. See 1 *Sam.* 14. 47. *h* *Quest.* Who? *Ans* Either, First, *Hadarezer*: who being already very potent, and going to enlarge his Dominion further, *David* thought fit to oppose him. Or, Secondly, *David*, who remembering the grant which God had made to his People of all the Land as far as *Euphrates*, and having subdued his Neighbouring Enemies, went to recover his Rights, and establish his Dominion as far as *Euphrates*.

4 And David took ‖ from him a thousand *chariots i*, and seven hundred horsemen *k*, and twenty thousand footmen: and David houghed *l* all the charet *horses m*, but reserved of them *for* an hundred charets.

‖ Or, of his *Chariots.* 1 Chr. 18. 4.

i Which word is fitly supplied out of 1 *Chron.* 18. 4. such Substantives being oft understood in the *Hebrew* Language, as *Gen.* 26. 30. 2 *Sam.* 21. 16. *k* Or, *seven hundred* Companies of *thirteen*, *i.e.* in all *seven thousand*; as it is 1 *Chron.* 18. 4. there being ten in each Company, and each ten having a Ruler or Captain, *Exod.* 18. 21. *Deut.* 1. 15. Or, these *seven hundred* were the Chief and the Rulers of the rest, and the remaining 6400 were the common Horsemen, subject to their Commanders. *l i.e.* Cut the sinews of their Legs, that they might be useless for War. Compare *Jos.* 11. 6. *m* Except the following reserve. *Charets* are here put for *Charet-Horses*, as they are 1 *Sam.* 13. 5. 2 *Sam.* 10. 18. *Psal.* 76. 6. David did this, because he could not keep them for his own use, *Deut.* 17. 16.

5 And when the Syrians of Damascus ∴ came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

∴ *i.e.* Who were subject to *Damascus*, the chief City of *Syria*.

6 Then David put garisons in Syria of Damascus, and the Syrians became servants to David, *and* brought gifts *n*: and the LORD preserved David whithersoever he went.

n To purchase their Peace, and acknowledge their Subjection to him.

7 And David took the shields of gold that were on the servants *o* of Hadadezer, and brought them to Jerusalem.

o Or rather, *which were with the servants*, i.e. committed to their Custody, as being kept in the King's Armoury: for it is not probable they carried them into the field.

8 And from Betah, and from Berothai *p*, cities of Hadadezer, king David took exceeding much brass.

† In 1 *Chron.* 18. 8. it is, *from Tibhath, and from Chun.* Either therefore the same Cities were called by several names, as is usual, the one by the *Hebrews*, the other by the *Syrians*: or those were two other Cities, and so the Brass was taken out of these four Cities.

9 ¶ When Toi king of Hamath *q* heard that David had smitten all the host of Hadadezer,

q Another eminent City of *Syria*.

10 Then Toi sent Joram *r* his son unto king David, to † salute him, and to bless him, because he had fought against Hadadezer, and smitten him: (for † Hadadezer † had wars *s* with Toi) and *Joram* † brought with him vessels of silver, and vessels of gold, and vessels of brass;

† Heb. *ask him of peace.*
† Heb. *was a man of wars with, &c.*
† Heb. *in his hands were,*

r Here also the Names differ from 1 *Chron.* 18. 9, 10. where it is *Tou* and *Hadoram.* *s* Heb. *was a man of Wars*, i.e. was exercised with continual Wars. Compare *Gen.* 9. 20, &c.

11 Which also king David * did dedicate unto the LORD *t*, with the silver and gold that he had dedicated of all nations which he subdued:

* 1 Chron. 18. 11. and 26. 26.

t To the building of God's Temple. So he shewed his affection to God and his House, in preparing for it, when he was not permitted to build it.

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer son of Rehob, king of Zobah.

13 And David gat *him* a name *u* when he returned from † smiting of the Syrians *x* in the valley of salt *y*, * *being* eighteen thousand *men z*.

† Heb. *his smiting.*
* See Psal. 60. title.

u i.e. Much increased his Reputation. *x* Or, *Edomites*, as they are said to be, 1 *Chron.* 18. 12. It is likely these two People were Confederates, and that divers of the *Syrians* whom *David* had destroyed in *Syria*, fled to *Edom*, and there joyned with them against their common Enemy, and made up together a very great Army (as the number of the Men slain in it sheweth) consisting of the veterane Soldiers of both Countries. Although the slaughter here following may seem not to have been of the *Syrians*, as the words ar first reading seem to intimate, but of the *Edomites*; (it not being probable that the *Syrians* would come so far from their own Country, as to the Valley of *Salt*, to fight) and this Verse may be read thus, and that very agreeably to the *Hebrew*: *And David got him a name when he returned from smiting of the* Syrians, in finiting (which is easily repeated out of the last Clause, according to the common usage of Scripture) *in the Valley of Salt eighteen thousand men, who were Edomites*, as is sufficien ly implied here in the next Verse, and expressed 1 *Chron.* 18. 12. *y* A place in *Edom* so called, either from its Neighbourhood to the Salt Sea, or for some other cause now unknown. *z* As it is also 1 *Chron.* 18. 12. where also they are said to be smitten by *Abishai*; because he was then a chief Commander of the Army under *David*, and, it may be, began the fight; as, for the like reason, they are said to be smitten by *Joab*, *Psal. 60. title*, where also there are only 12000 mentioned; which place, if it speak of this Battel, the date of it was this: *Abishai* begins the Combat, and kills 6000, after him comes in *Joab* and kills 12000 more, which makes up this 18000. But why may not that be another History and Battel? So the *Edomites* and *Syrians* together did first fight with *Abishai*, and lost 18000 Men, and afterwards recruited their Forces and fought with *Joab*, and lost other 12000 Men. Not is it strange if two Battels were fought in one place; of which there are divers instances in Historians.

14 ¶ And he put garisons in Edom; throughout all Edom put he garisons, and all * they of Edom became Davids servants: and the LORD preserved David whithersoever he went.

* Numb. 24. 18.

15 And David reigned over all Israel, and David executed judgment and justice *a* upon all his people.

a i.e. Just Judgment; as *Deut.* 16. 18. A Figure called *Hendiadis*; as in *Gen.* 3. 16. *Matth.* 4. 16.

16 And Joab the son of Zeruiah *was* over the host *b*; and Jehoshaphat the son of Ahilud *was* ‖ recorder *c*.

‖ Or, *remembrancer, or writer of Chronicles.*

b Who having doubtless declared his Repentance for his former Crimes, and having done eminent service for his Country, and having received the chief Command by vertue of *David*'s Promise and Contract, 2 *Sam.* 5. 8. was still continued in his place. *c* Either, First, The writer of Chronicles. But it is not likely he would have been put among the great Officers of State and Church. Or, Secondly, The Treasurer, who examined all the Accounts, and kept Records of them. Or, Thirdly, The Kings Counsellor, as *Ahitophel* is called, 2 *Sam.* 15. 12. 1 *Chron.* 27. 33. who was to bring things of moment to the King's Mind and Remembrance, and to admonish him from time to time of things fit to be done. See 1 *Kings* 4. 3. and 2 *Kings* 18. 18.

17 And * Zadok the son of Ahitub *d*, and Ahimelech the son of Abiathar *e*, *were* the priests *f*; and Seraiah *was* the ‖ Scribe;

* 1 Chron. 24. 3. 31.
‖ Or, Secretary.

d Not of that *Ahitub*, 1 *Sam.* 4. for that was of *Ithamar*'s Race, but this of Eleazar. *e* So *Abiathar* called his Son by the name of his Father, 1 *Sam.* 22. 20. *f* i.e. The Chief Priest next under *Abiathar*, who fled to *David*, 1 *Sam.* 22. 20. and now was High Priest, as may be gathered from 2 *Sam.* 15. 35. and 1 *Kings* 2. 27.

35. under him these two were the next Chief Priests, or the Second Priests, each one being Chief of the House of his Father, *Zadok* of *Eleazar*, and *Ahimelech* of *Ithamar*. See *Numb.* 3. 32. 1 *Chron.* 24. 3, 4. Or, these two are here mentioned, because they constantly attended upon the King, that he might consult with them in the matters of the Lord, as need required.

18 * And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites *h*: and Davids sons were ‖ chief rulers *i*.

* 1 Chron. 18. 17.
‖ Or, Priests.

g These words are supplied out of the parallel place, 1 *Chron.* 18. 17. and out of 2 *Sam.* 20. 23. where they are expressed. *h* The *Cherethites* and *Pelethites* were undoubtedly Soldiers, and such as were eminent for their Valour and Fidelity to the King, as is evident from 2 *Sam.* 15. 18. and 20. 7. and 1 *Kings* 1. 38, 44. and most probably they were the Kings Guards, which consisted of three two Bands, who might be distinguished either by their several Weapons, or by the differing time or manner of their Service. They are supposed to be thus called, either, first, from their Office, which was upon the King's Command to cut off or punish offenders, and to preserve the King's Person, as their names in the *Hebrew* Tongue may seem to imply. Or, Secondly, From some Country, or place to which they had relation. As for the *Cherethites*, it is certain they were either a Branch of the *Philistines*, or a People neighbouring to them, and confederate with them, as is manifest from 1 *Sam.* 30. 14. *Ezek.* 25. 16. *Zeph.* 2. 4, 5. And so might the *Pelethites* be too, though that be not related in Scripture. And these *Ifraelites* and Soldiers of *David* might be so called, either, because they went and lived with *David* when he dwelt in those parts: or, from some notable Exploit against, or Victory over these People; as among the *Romans* the names of *Africani*, *Asiatici*, *Africanus*, &c. were given for the same reason. One of their Exploits against the *Cherethites* is in part related, 1 *Sam.* 30. 14. And it is likely they did many other against them, and against other People, amongst which the *Pelethites* might be one. *i* Had the places of greatest Authority and Dignity conferred upon them.

CHAP. IX.

David, for Jonathan's sake, sendeth for his Son Mephibosheth, 1—5. Entertaineth him at his Table: And restoreth him all that was Saul's: Appointeth Ziba to be his Servant, 7, —— 13.

AND David said *a*, Is there yet any that is left of the house of Saul *b*, that I may shew him kindness for Jonathans sake?

a *David*'s Wars being ended, he fet himself to the Administration of Justice to all his People, *chap.* 8. 15. And amongst others he minds his just debt and obligation to *Jonathan* and his Family. *b* He saith not *of the house of Jonathan*, for he knew not of any Son which he had left, and therefore thought his kindness and obligation was to pass to the next of his Kindred. As for *Mephibosheth*, he was very young and obscure, and possibly concealed by his friends, left *David* should cut him off from Jealousie of State, as hath been usual among Princes in like case, and therefore was unknown to *David*, as well he might be, especially when *David*'s head and hands were full of War with divers and Potent Enemies, as they had hitherto been.

2 And *there was* of the house of Saul a servant *c* whose name *was* * Ziba: and when they had called * Chap. 16. 1. and 19. 17. him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he*.

c One who had been a Servant, and, as it may seem, a Steward to *Saul*. See below, v. 10.

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew the kindness of God *d* unto him? And Ziba said unto the king, Jonathan hath yet a son, *which is* * lame on his feet.

* Ch. 4. 4.

d Either, First, That kindness which I owe him for God's sake, and by vertue of my Oath given to him about it, 1 *Sam.* 20. 14, 15. But that Oath seems only to oblige him to *Jonathan*'s Posterity, and not to any other of *Saul*'s House. Or, Secondly, Great and eminent kindness.

4 And the king said unto him, Where *is he*? And Ziba said unto the king, Behold, he *is* in the house of Machir, the son of Ammiel, in Lodebar *e*.

e In a place beyond *Jordan*, *chap.* 17. 27. where his Friends thought he might be kept out of *David*'s sight.

5 ¶ Then king David sent, and fet him out of the house of Machir the son of Ammiel, from Lodebar.

6 Now when Mephibosheth the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence: And David said, Mephibosheth. And he answered, Behold thy servant.

7 ¶ And David said unto him, Fear not; for I will surely shew thee kindness for Jonathan thy fathers sake, and will restore thee all the land of Saul thy father *f*, and thou shalt eat bread at my table continually.

f Which are now seized and possessed by *David*, as due to him, either, in right of his Wife, to whom the Inheritance was devolved, *Saul*'s Sons by his Wives being all dead. See *Numb* 27. 8. or, by Divine Donation, as belonging to the Crown which God had

had now given him: or, by forfeiture, because of *Ishbosheth*'s Rebellion against his Lord and King.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a * dead dog as I *am g*?

* 1 Sam. 24. 14.

g So contemptible in my Person and Condition.

9 ¶ Then the king called to Ziba Sauls servant, and said unto him, * I have given unto thy masters son all that pertained to Saul, and to all his house.

* See Chap. 16. 3, 4.

10 Thou therefore, and thy sons, and thy servants shall till the land for him, and thou shalt bring *in the fruits*, that thy masters son may have food to eat *h*: but Mephibosheth thy masters son shall eat bread alway at my table. Now Ziba had fifteen sons, and twenty servants *i*.

h i.e. That he may have wherewith to buy Food for all his Family, and all manner of Provisions (which oft come under the title of Food and Bread) necessary for himself and them. *i* For it is probable he had been the chief Steward to manage *Saul*'s Lands: whereby he had great opportunities to inrich himself, which also he was very intent and resolved upon, either directly, or indirectly, as the following history of him shews; and therefore it is not strange that he was so rich.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the kings sons *k*.

k These are the words, Either, First, Of *David*; the words, *said he, or said the King*, being supplied out of the former and following Verses. Or, Secondly, Of *Ziba*, being thus rendred and understood, *Also Mephibosheth*, if the King so please, *shall eat at my table*, and shall be treated there according to his Quality, *as one of the Sons*, as thou desirest: for the Estate will suffice for that also.

12 And Mephibosheth had a young son *l*, whose name *was* Micha *m*: and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

l Either, First, Before he was discovered and brought to the King; and then *David* seems guilty of a great error in forgetting his dear *Jonathan* so long; although his long and continued Wars both Civil and Foreign, might afford him some excuse, as filling his mind and time with business of another nature. Or, Secondly, After that time: for there is nothing here which determines when this Son was born. *m* Who also had other Children and Grand-Children, to keep up the name and memory of worthy and famous *Jonathan*. See 1 *Chron.* 8. 34, 35. and 9. 40, 41.

13 So Mephibosheth dwelt in Jerusalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP. X.

David sendeth Messengers to comfort the King of the Ammonites: He abuseth them 1,—5. The Ammonites and Syrians prepare to fight against the Israelites: And are overcome by Joab and Abishai, 6,—14. They renewing their Forces, are again conquered by David, 15,—19.

1 Chron. 19. 1.

AND it came to pass after this, that the * king of the children of Ammon *a* died, and Hanun his son reigned in his stead.

a *Nahash*, v. 2. probably the same whose Army *Saul* defeated and destroyed, 1 *Sam.* 11. who out of enmity to *Saul* shewed kindness to *David*, as it follows; hoping also by fomenting the differences between *Saul* and *David*, to make way for his future Conquests.

2 Then said David, I will shew kindness unto Hanun the son of Nahash *b*, as his father shewed kindness unto me *c*. And David sent to comfort † him by the hand of his servants, for † his father: and David's servants came into the land of the children of Ammon.

† Or, by.
† Or, his father.

b Therefore there had hitherto been Peace and Friendship between *David* and him; and therefore the *spoils of the children of Ammon* are mentioned, *chap.* 8. 12. by way of anticipation, and with respect to the story here following. *c* Which he might do, either, by offering him his help, if he needed it; or, by supplying him with Military or other Provisions upon occasion, or many other ways.

3 And the princes of the children of Ammon said unto Hanun their lord, † Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Hath not David *rather* sent his servants unto thee, to search the city, and to spie it out *d*, and to overthrow *it*?

† Heb. *Is it in thine eyes that David, &c.*

d To observe where the City is weakest, and may soonest be taken. The ground of this suspicion was, partly, the Conscience of their ill deserts and carriage towards the *Israelites*, whose quarrel *David* had espoused: partly, the opinion they had of *David*'s Policy: and partly, the severity of God's Law, particularly against them, *Deut.* 23. 6. which might easily come to their ears. And they knew *David* was a zealous asserter of God's Laws.

4 Wherefore Hanun took Davids servants, and shaved off the one half of their beards *e*, and cut off their garments in the middle, even to their buttocks *f*, and sent them away.

e Partly, that he might compel them to bear a part in their Mourning, and that in such a way as was usual with them, but forbidden to the *Israelites*, *Levit.* 19. 27. *Deut.* 14. 1. which probably was not unknown to them: And partly, to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare *Isa.* 20. 4. and 47. 2. and 50. 6. *f* This was worse than the former, because the *Israelites* were no Breeches, and to their nakedness was hereby uncovered. Compare *Isa.* 20. 4.

5 ¶ When they told *it* unto David, He sent to meet them *g*, because the men were greatly ashamed: and the king said, Tarry at Jericho *h* until your beards be grown *i*, and *then* return.

g He sent them Clothes and other necessaries. *h* Both because this was one of the first places which they came to in *Canaan*: and because it was now a very obscure Village, and therefore fittest for them in their circumstances: for it was not built as a City till after this time, 1 *Kings* 16. 34. *i* For the want or loss of Beards was effeemed a reproach among the *Hebrews*.

6 ¶ And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-Rehob *k*, and the Syrians of Zoba *l*, twenty thousand footmen, and of king Maacah *m* a thousand men, and of Ishtob *n* twelve thousand men.

k Near *Hamath*, *Numb.* 13. 21. *l* Of which see 1 *Sam.* 14. 47. and 2 *Sam* 8. 3. *m* i.e. Of that part of *Syria* which was under king *Maachah*: for *Syria* was a large Country, and there were divers Kings in the several parts of it. This part was near *Gilead*. See *Deut.* 3. 14. *n* Or, *of the men of Tob*, the Country where *Jephthah* dwelt, *Judg.* 11. 3. Besides these, they hired others out of *Aram Naharaim*, or *Mesopotamia*, as appears from 1 *Chron.* 19. 6. and *Psal.* 60. title. And all these were forward enough to Combine against *David*, both to revenge their former losses and reproaches, and to give check to his growing Greatness.

7 And when David heard *of it*, he sent Joab, and all the host of the mighty men *o*.

o Chusing wisely to carry the War into their Country, rather than to expect it in their own.

8 And the children of Ammon came out, and put the battel in array at the entring in of the gate *p*: and the Syrians of Zoba, and of Rehob, and Ishtob, and Maacah, *were* by themselves in the field *q*.

p To wit, of *Medeba*, as it is expressed, 1 *Chron* 19. 7. which was a frontier City. See *Numb.* 21. 30. This place they chose for the Fight, that they might both defend their City and their Country, whereof that was the entrance, and, if need were, might retreat into it. *q* That by their numerous Forces they might fall upon the *Israelites* on the other side.

9 When Joab saw that the front of the battel was against him before and behind, he chose of all the choice *men* of Israel, and put them in array against the Syrians *r*.

r Which were the most valiant and expert Soldiers.

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.

11 And he said if the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for our people *s*, and for the cities of our God *s*: and the LORD do that which seemeth him good *t*.

s For the preservation of our selves and all our Brethren from that utter ruine which our Enemies design for us. Our War is not vainly undertaken to enlarge our Empire or Glory, but for our own just and necessary defence: and therefore we may hope for God's Blessing and assistance in it. *t* Which are devoted to his Worship and Service, and therefore he will plead their Cause against his Enemies. † Let us do our parts, and quietly referr our selves and the event to God's good pleasure, which we have no reason to distrust.

† Heb. *Let us be strong.*

13 And Joab drew nigh, and the people that *were* with him, unto the battel against the Syrians *u*: and they fled before him.

u He prudently falls upon them first, because they were but Mercenaries, and not concerned so much in the Success as the *Ammonites* were, all whose Interest lay at stake; and therefore not likely to venture too far in their defence.

14 And when the children of Ammon saw that the Syrians were fled *x*, then fled they also before Abishai, and entred into the city: so Joab returned from the children of Ammon *y*, and came to Jerusalem.

x In whose numbers and prowess they had the most confidence. *y* Not judging it convenient or safe to pursue them; because the Forces were not utterly ruined, but only dispersed and put to flight, and so might easily rally together.

15 ¶ And

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together *z*.

z Partly, to wipe out the stain of Cowardize which they had now contracted: partly, to prevent that Vengeance which they supposed *David* would execute upon them for their last attempt: and partly, to shake off the Yoke that *David* had lately put upon them.

16 And Hadarezer *a* sent, and brought out the Syrians that *were* beyond the river *b*: and they came to Helam; and Shobach *c* the captain of the host of Hadarezer *went* before them.

a The same with *Hadadezer*, chap. 8. 3. *b* Who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being also perswaded and hired to this second Expedition, *v.* 19. *c* Or, *Shophack*, 1 *Chron.* 19. 16.

17 And when it was told David, he gathered all Israel *d* together, and passed over Jordan, and came to Helam: and the Syrians set themselves in aray against David, and fought with him.

d i.e. The Chosen and Valiant Men pick'd out of all *Israel*.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots *e* of the Syrians, and forty thousand horsemen *f*, and smote Shobach the captain of their host, who died there.

e Heb. *seven hundred chariots*: i.e. The Men belonging to them, that fought in, or with them; as plainly appears, 1. Because the Men only, and not the Chariots were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of *Chronicles*, which was written after this Book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these Words, are *seven thousand men* which fought *in Chariots*, 1 *Chron.* 19. 18. And this is a very common Metonymy; of which, See above *Chap.* 8. 4. and the Notes on 1 *Sam.* 13. 5. Although there might be 7000 Chariots in all, whereof 700 were *chosen ones*; according to the distinction made *Exod.* 14. 7. *f* For which in 1 *Chron.* 19. 18. is *forty thousand footmen*. Which may be reconciled divers ways. 1. Both these may be true, that he slew 40000 Horsemen, which being the most considerable part and strength of the Army, it might seem sufficient to name them, and every one could easily understand, that the Footmen in that case were certainly cut off; and that he slew also 40000 Footmen, as is said 1 *Chron* where he mentions them only, because they were omitted in 2 *Sam.* and the Horsemen being expressed here, it was needless to repeat them in 1 *Chron* 2. The Horsemen may be here called *footmen*, in opposition to those that fought in Chariots; because they sometimes fought on Horseback, and sometimes came down from their Horses, and fought on Foot, when the place of the Battel was more commodious for Footmen than for Horsemen; which it is not improbable was their Case here; for *David* being a Soldier of great Prudence and Experience, and understanding the great Numbers of the *Syrian* Horsemen; whereas the *Israelites* had but very few, *Deut.* 17. 16. would doubtless endeavour to chuse a place as inconvenient for their Horsemen as he could. 3. Peradventure the *Syrians* designed to bring the War into *David*'s Country, and therefore hastned their March, and for that end put their Footmen on Horseback, (as hath been frequently done in like Cases) who, when they came to the place of Battel, came down from their Horses, and fought on Foot. So there is no need of acknowledging an error of the Scribe in the Sacred Text: which, yet if it were granted in such Historical Passages of no moment to the Doctrine of Faith and good Life, it would not shake the Foundation of our Faith in matters of great Importance, which it might reasonably be presumed the Providence of God would more watchfully preserve from all depravation or corruption.

19 And when all the kings *that were* servants to Hadarezer *f* saw that they were smitten before Israel, they made peace with Israel, and served them: So the Syrians feared to help the children of Ammon any more.

f To wit, for that time, or in that Expedition to which he hired them.

CHAP. XI.

Whilst Joab besieged Rabbah David committeth Adultery with Bathsheba, 1,—4. And hearing that she was big with Child he sendeth for Uriah her Husband out of the Camp, to cover his shame. He will not go to his own House, neither sober nor drunk, 5,—13. David sendeth him again into the Camp with a Letter to Joab to expose him to Death, 14,—17. The news of which Joab sendeth to David: He marrieth Bathsheba, 18,—27.

AND it came to pass, *that* † after the year was expired *a*, at the time when kings go forth *b* to *battel c* that * David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah *d*, but David tarried still at Jerusalem.

† Heb. *at the return of the year.* * 1 Chron. 20. 1.

a When that Year ended, and the next begun, which was in the Spring-time, *Exod.* 12. 2. *b* Which is, when the ground is fit for the March of Soldiers, and brings forth Provision for Man and Beast. *c* These words are to be understood here, as *Gen.* 10. 11. and 14. 8. *d* The Chief and Royal City of the *Ammonites*, *Deut.* 3. 11.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed *e*, and walked upon the roof *f* of the kings house: and from the roof he saw a woman washing her self *g*: and the woman *was* very beautiful to look upon.

e Where he had lain, and slept for some time; being possibly disposed to sleep after Dinner, by reason of some Excess committed in Eating or Drinking; and indulging himself in his Lazy Humour, which may seem very improper for so great a Prince and Captain, who had so many and great Burdens upon his Shoulders, especially in a time of War; and therefore such Practices have been condemned by *Heathens*: and *Homer* will not allow a General and great Counsellor to sleep all the Night, much less to take any part of the Day for it. And therefore this is thought to be *David*'s first Error, and the occasion of his following Fall. *f* Which was plain after the manner, *Deut.* 22. 8. *g* To wit, in a Bath, which possibly was in her Garden, or in some room near to the King's Palace, where she might wash her self divers ways, and for different ends; either for health, or coolness, or to cleanse her self from some kind of legal Impurity: where also, the Windows being open, and she careless, *David* might espie her.

3 And David sent and enquired after the woman *h*: and *one* said, *Is* not this Bathsheba *i* the daughter of Eliam, the wife of Uriah the Hittite *k*?

h Instead of suppressing that Lust which the sight of his Eyes had kindled, he seeks rather to feed it; and first enquires who she was; that, if she were unmarried, he might make her either his Wife or his Concubine. *i* Called also *Bathshua*, 1 *Chron.* 3. 5. where also *Eliam* is called *Ammiel*. *k* So called, either, 1. By his Original, being born either of that Race, but become a zealous Proselyte; or, at least, among that People. Or, 2. By his Habitation among them. Or, 3. For some notable Exploit of his against that People: See 1 *Sam.* 26. 6. and the notes on 2 *Sam* 8. 18.

4 And David sent messengers and took her *l*, and she came in unto him *m*, and he * lay with her († for she was purified from her uncleanness) *n* and she returned unto her house.

l From her own House into his Palace, not by force, but by perswasion, as desiring to speak with her, *m* Into his Palace and Chamber, as he desired. *n* To wit, from her menstruous Pollution, according to the Law, *Levit.* 18. 19. Which is here noted, as the reason, either why *David* pursued his Lustful desire; or why she so easily yielded to it, because she was not under that Pollution which might alienate her from it; or rather, why she so readily conceived, that time being observed by *Aristotle* and others, to be the most likely time for Conception.

5 And the woman conceived, and sent, and told David, and said, I *am* with child *o*.

o Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite: And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war prospered *p*?

p Frivolous Questions which any common Messenger could have answered: which probably made *Uriah* suspect that there was some other secret cause why he was sent for. And he might understand something, either by *David*'s Messengers, *v.* 4. or by some of his own Family, concerning her being sent for to the Court: which, together with other Circumstances might give him cause of further suspicion. Yet such might be the Questions, (though not here particularly mentioned) concerning those Heads, as every private Person might not be acquainted with, nor able to resolve, but such only as were acquainted with the Counsel of War.

8 And David said to Uriah, Go down to thy house *q*, and wash thy feet *r*. And Uriah departed out of the kings house, and there † followed him a mess *of meat* from the king *s*.

q Not doubting but he would there Converse with his Wife, and so cover their Sin and Shame. *r* As Travellers there used to do. *s* Seemingly as a Testimony of *David*'s Respect and Affection to him; but really to cheer up his Spirits, and dispose him to desire his Wife's company.

9 But Uriah slept at the door of the kings house with all the servants of his lord *t*, and went not down to his house.

t With the King's Guard. This he did, either upon some suspicion of the matter, See *v.* 7. Or, by the secret direction of God's wise and irresistible Providence, who would bring *David*'s Sin to light.

10 And when they had told * David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey *u*? why *then* didst thou not go down unto thine house?

* Whether of their own accord, or being first asked by *David*, it doth not appear. *u* Wearied with hard service and Travel, and therefore didst need refreshment; nor did I expect or desire that thou shouldest now attend upon my Person, or keep the Watch.

11 And Uriah said unto David, The ark *x*, and Israel, and Judah abide in tents, and * my lord Joab, and the servants of my lord are encamped in the open fields *y*; shall I then go into mine house to eat, and to drink, and to lie with my wife *z*? *As* thou livest, and *as* thy soul liveth, I will not do this thing.

* Chap. 20. 6.

x Which it seems, was now carried with them for their Encouragement and Direction, as was usual: See *Numb.* 10. 35. 1 *Sam.* 4. 4. *y* To wit, in Tents which are in the Fields. *z* He might possibly add these words, to insinuate his apprehension of the King's Design, and to awaken his Conscience to the consideration of his Sin, and of the Injury which he had done him. His meaning is, Now when God's People are in a doubtful and dangerous Condition, it becomes me to Sympathize with them, and to abstain even from lawful Delights. Whereby he might possibly intimate, how unworthy it was for *David* in such a season to indulge himself in sinful and injurious Pleasures. But *David*'s Ear was now deaf, his Heart being hardned through the deceitfulness of Sin.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem, that day and the morrow.

13 And when David had called him ∴, he did eat and drink before him, and he made him drunk *a*: and at even he went out to lie on his bed *b* with the servants of his lord *c*, but went not down to his house.

∴ *i.e.* Being invited by *David*. *a* Or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient. *b* Which it doth not appear, that he did the Night before; but now his Excess in eating and drinking, might make it more necessary for him. *c i.e.* In some Chamber in the King's Court, where the King's Servants used to take their Repose.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battel, and retire ye † from him, that he may be smitten and die *d*.

† Heb. *strong.* † Heb. *from after him.*

d So far is *David* from Repenting upon these just and great Occasions, that he seeks to cover one Sin with another; and to hide his Adultery with Murther, even the Murther of a most excellent Person, and that in a most malicious and perfidious manner.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were e*.

e Placed there to defend it, because that part of the City was supposed either the weakest, or the place designed for the Assault. *Joab* having formerly committed a base Murther upon *Abner*, was ready to execute this wicked Command of the King; that so he being involved in the same Guilt with him, might the more willingly receive him into Favour.

17 And the men of the city went out and fought with Joab: and there fell some of the people of the servants of David, and Uriah the Hittite died also.

18 Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made and end of telling the matters of the war unto the king;

20 And if so be that the kings wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote * Abimelech the son of Jerubbesheth? ∴ did not a woman cast a piece of a milstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also *f*.

* Judg. 9. 53.

∴ Called also *Jerubbaal*, *Judg.* 9. 1. See the Note on 2 *Sam.* 2. 8. *f* Which he knew would be acceptable News to the King, and therefore allay his Wrath. This indeed might make the Messenger suspect that *David* had an hand in *Uriah*'s Death; and possibly *Joab* might say so for that very reason, that these matters by degrees being known, *David* might be hardned in Sin, and so *Joab* might have the greater Interest in him.

22 So the messenger went and came, and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entring of the gate *g*.

g We beat them back, and pursued them even to the Gate.

24 And the shooters shot from off the wall upon thy servants, and some of the kings servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee *h*: for the sword devoureth † one as well as another: make thy battel more strong against the city, and overthrow it: and encourage thou him *i*.

† Heb. *be evil in thine eyes.* † Heb. *So and such.*

h Be not dejected or discouraged by this sad occasion. *i i.e. Joab*, to proceed in the Siege.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past *k*, David sent and fet her to his house, and she became his wife, and bare him a son *l*: but the thing that David had done *m*, † displeased the LORD.

† Heb. *was evil in the eyes of.*

k Which was seven days, *Gen.* 50. 10. 1 *Sam.* 31. 13. Nor could the nature of the thing admit of longer delay, lest the too early birth of the Child might discover *David*'s Sin. *l* By which it appears, That *David* continued in the state of Impenitency for divers Months together; and this notwithstanding his frequent attendance upon God's Ordinances. Which is an eminent Instance of the Corruption of Man's Nature, which is even in the best; and, without Divine Assistance, is too strong for them; of the deceitfulness of Sin, and of the tremendous Judgment of God in punishing one Sin, by delivering a Man up to another. *m i.e.* His Adultery and Murther, as is evident from the next Chapter.

CHAP. XII.

Nathan by a parable reproveth, and threatneth David, 1,—12. He confesseth his sin and is pardoned, 13, 14. But the child must die: David mourneth and prayeth for it whilst life was in it, after is satisfied and cheared: the reason, 15,—23. He goeth in to Bathsheba: Solomon is born of her: and is called Jedidiah, 24, 25. David taketh Rabbah and tortureth the people thereof, 26,—31.

AND the LORD sent Nathan *a* unto David: and * he came unto him, and said unto him, There were two men in one city *b*; the one rich and the other poor:

* Psal. 51. title.

a The Prophet, *chap.* 7. 2. 1 *King.* 1. 8. When the ordinary means did not awaken *David* to Repentance, God useth an extraordinary Course. Thus the Merciful God pities and prevents him who had so horribly forsaken and forgotten God *b* He prudently ushereth in his Reproof with a Parable, after the manner of the Eastern Nations, and ancient Times, that so he might surprize *David*, and cause him unawares to give Sentence against himself. He manageth his Relation as if it had been a real thing; and demands the King's Justice in the case Though the Application of this Parable to *David* be easie and obvious, yet it matters not, if some Circumstances be not so applicable; because it was fit to put in some such Clauses, either for the decency of the Parable, or that *David* might not too early discover his Design.

2 The rich *man* had exceeding many flocks and herds *c*.

c Noting *David*'s many Wives and Concubines.

3 But the poor *man* had nothing save one little ewlamb *d*, which he had bought *e* and nourished up: and it grew up together with him, and with his children, it did eat of his own † meat, and drank of his own cup, and lay in his bosom *f*, and was unto him as a daughter.

† Heb. *morsel.*

d Designing *Uriah*, with his own and only Wife. *e* As Men then used to buy their Wives: or, *had procured.* *f* Which *David* might take for Hyperbolical Expressions of his tender Care of, and Affection to it. Although there want not Instances of some who have treated such Brute-Creatures in this manner.

4 And there came a traveller *g* unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor mans lamb, and dressed it for the man that was come to him.

g This some make to be the Devil, whom *David* gratified by his Sin; but it rather seems added for the decency of the Parable.

5 And Davids anger was kindled greatly against the man, and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing*, ‖ † shall surely die *h*.

‖ Or, *is worthy to die.* † Heb. *is the son of death.*

h This seems to be more than the Fact deserved, or than he had Commission to inflict for it, *Exod.* 22. 1. But it is observable, That *David* now when he was most indulgent to himself, and to his own Sin, was most severe to others; as appears by this Passage, and the following Relation, *v.* 31. which was done in the time of *David*'s impenitent continuance in his Sin.

6 And he shall restore the lamb * fourfold, because he did this thing, and because he had no pity.

* Exod. 22. 4.

7 And Nathan said to David, Thou *art* the man *i*. Thus saith the LORD God of Israel, * I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

* 1 Sam. 16. 13.

i Thou hast committed this Crime with great Aggravations; and out of thine own Mouth thy Sentence hath proceeded, and thou art worthy of Death.

8 And I gave thee thy masters house, and thy masters wives *k* into thy bosome, and gave thee the house of Israel and of Judah, and if *that had been* too little,

15 ¶ And when the Syrians saw that they were smitten before Israel, they gathered themselves together z.

z Partly, to wipe out the stain of Cowardize which they had now contracted: partly, to prevent that Vengeance which they supposed David would execute upon them for their last attempt: and partly, to shake off the Yoke that David had lately put upon them.

16 And Hadarezer *a* sent, and brought out the Syrians that *were* beyond the river *b*: and they came to Helam; and Shobach *c* the captain of the host of Hadarezer *went* before them.

a The same with *Hadadezer*, *chap.* 8. 3. *b* Who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in this their own defence, being also perfwaded and hired to this second Expedition, 2. 19. *c* Or, *Shophach*, 1 *Chron.* 19. 16.

17 And when it was told David, he gathered all Israel *d* together, and passed over Jordan, and came to Helam: and the Syrians set themselves in aray against David, and fought with him.

d i.e. The Chosen and Valiant Men pick'd out of all *Israel*.

18 And the Syrians fled before Israel, and David slew *the men of* seven hundred chariots *e* of the Syrians, and forty thousand horsemen *f*, and smote Shobach the captain of their host, who died there.

e Heb. *seven hund.ed charists*: i.e. The Men belonging to them, that fought in, or with them; as plainly appears, 1. Because the Men only, and not the Chariots were capable of being killed, as Men only, and not the Chariots were capable of being killed, as Men only, and not the Chariots were capable of being killed, as these are said to have been. 2. Because it is thus explained in the Book of *Chronicles*, which was written after this Book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these Words, are *seven thousand men* which fought *in Charists*, 1 *Chron.* 19. 18. And this is a very common Metonymy; of which, See above *Chap.* 8. 4. and the Notes on 1 *Sam.* 13. 5. Although there might be 1000 Chariots in all, whereof 700 were *chosen ones*; according to the distinction made *Exod.* 14. 7. *f* For which in 1 *Chron.* 19. 18. is *forty thousand footmen*. Which may be reconciled divers ways. 1. Both these may be true, that he slew 40000 Horsemen, which being the most considerable part and strength of the Army, it might seem sufficient to name them, and every one could easily understand, that the Footmen in that case were certainly cut off; and that he slew also 40000 Footmen, as is said 1 *Chron* where he mentions them only, because they were omitted in 2 *Sam.* and the Horsemen being expressed here, it was needless to repeat them in 1 *Chron* 2. The Horsemen may be here called *footmen*, in opposition to those that fought in Chariots; because they sometimes fought on Horseback, and sometimes came down from their Horses, and fought on Foot, when the place of the Battel was more commodious for Footmen than for Horsemen; which it is not improbable was their Case here; for *David* being a Soldier of great Prudence and Experience, and understanding the great Numbers of the *Syrian* Horsemen; whereas the *Israelites* had but very few, *Deut.* 17. 16. would doubtless endeavour to chuse a place as inconvenient for their Horsemen as he could. 3. Peradventure the *Syrians* designed to bring the War into *David's* Country, and therefore hasthned their March, and for that end put their Footmen on Horseback, (as hath been frequently done in like Cases) who, when they came to the place of Battel, came down from their Horses, and fought on Foot. So there is no need of acknowledging an error of the Scribe in the Sacred Text: which, yet if it were granted in such Historical Passages of no moment to the Doctrine of Faith and good Life, it would not shake the Foundation of our Faith in matters of great importance, which it might reasonably be presumed the Providence of God would more watchfully preserve from all depravation or corruption.

19 And when all the kings *that were* servants to Hadarezer *g* saw that they were smitten before Israel, they made peace with Israel, and served them: So the Syrians feared to help the children of Ammon any more.

f To wit, for that time, or in that Expedition to which he hired them.

CHAP. XI.

Whilst Joab besieged Rabbah David committeth Adultery with Bathsheba, 1.——4. And hearing that she was big with Child he fetcheth for Uriah her Husband out of the Camp, to cover his shame, He will not go to his own House, neither sober nor drunk, 5.——13. David sendeth him again into the Camp with a Letter to Joab to expose him to Death, 14.—— 17. The news of which Joab sendeth to David: He marrieth Bathsheba, 18.——27.

† Heb. *at the return of the year.* * 1 Chron. 20. 1.

AND it came to pass, *that* † after the year was expired *a*, at the time when kings go forth *b* to battel *c* that * David sent Joab and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah *d*, but David tarried still at Jerusalem.

a When that Year ended, and the next begun, which was in the Spring-time, *Exod.* 12. 2. *b* Which is, when the ground is fit for the March of Soldiers, and brings forth Provision for Man and Beast. *c* These words are to be understood here, as *Gen.* 10. 11. and 14. 8. *d* The Chief and Royal City of the *Ammonites*, *Deut.* 3. 11.

2 ¶ And it came to pass in an evening-tide, that David arose from off his bed *e*, and walked upon the roof *f* of the kings house: and from the roof he saw a woman washing her self *g*: and the woman *was* very beautiful to look upon.

e Where he had lain, and slept for some time; being possibly disposed to sleep after Dinner, by reason of some Excess committed in Eating or Drinking; and indulging himself in his Lazy Humour, which may seem very improper for so great a Prince and Captain, who had so many and great Burdens upon his Shoulders, especially in a time of War; and therefore such Practices have been condemned by *Heathens*: and *Homer* will not allow a General and great Counsellor to sleep all the Night, much less to take any part of the Day for it. And therefore this is thought to be *David's* first Error, and the occasion of his following Fall. *f* Which was plain after the manner, *Deut.* 22. 8. *g* To wit, in a Bath, which possibly was in her Garden, or in some room near to the King's Palace, where she might wash her self divers ways, and for different ends; either for health, or coolness, or to cleanse her self from some kind of legal Impurity: where also, the Windows being open, and the careless, *David* might espie her.

3 And David sent and enquired after the woman *h*: and *one* said, *Is* not this Bathsheba *i* the daughter of Eliam, the wife of Uriah the Hittite *k*?

h Instead of suppressing that Lust which the sight of his Eyes had kindled, he seeks rather to feed it; and first enquires who the was; that, if she were unmarried, he might make her either his Wife or his Concubine. *i* Called also *Bathshua*, 1 *Chron.* 3. 5. where also *Eliam* is called *Ammiel*. *k* So called, either, 1. By his Original, being born either of that Race, but become a zealous Proselyte; or, at least, among that People. Or, 2. By his Habitation among them. Or, 3. For some notable Exploit of his against that People: See 1 *Sam.* 26. 6. and the notes on 2 *Sam* 8. 18.

4 And David sent messengers and took her *l*, and she came in unto him *m*, and he * lay with her († for she was purified from her uncleanness) *n* and she returned unto her house.

† Heb. *from after her uncleanness.* * Heb. *lay with her.*

l From her own House into his Palace, not by force, but by perswasion, as desiring to speak with her, *m* Into his Palace and Chamber, as he desired. *n* To wit, from her menstruous Pollution, according to the Law, *Levit.* 18. 19. Which is here noted, as the reason, either why *David* pursued his Lustful desire; or why she so easily yielded to it, because she was not under that Pollution which might alienate her from it; or rather, why she so readily conceived, or that time being observed by *Aristotle* and others, to be the most likely time for Conception.

5 And the woman conceived, and sent, and told David, and said, I *am* with child *o*.

o Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

6 And David sent to Joab, *saying*, Send me Uriah the Hittite: And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war prospered *p*?

† Heb. *the peace of Joab, and the peace of the people, and the peace of the war.*

p Frivolous Questions which any common Messenger could have answered: which probably made *Uriah* suspect that there was some other secret cause why he was sent for. And he might understand something, either by *David's* Messengers, v. 4. or by some of his own Family, concerning her being sent for to the Court: which, together with other Circumstances might give him cause of further suspicion. Yet such might be the Questions, (though not here particularly mentioned) concerning those Heads, as every private Person might not be acquainted with, nor able to resolve, but such only as were acquainted with the Counsel of War.

8 And David said to Uriah, Go down to thy house *q*, and wash thy feet *r*. And Uriah departed out of the kings house, and there † followed him a mess *of meat* from the king *s*.

† Heb. *went out.*

q Not doubting but he would there Converse with his wife, and so cover their Sin and Shame. *r* As Travellers there used to do. *s* Seemingly as a Testimony of *David's* Respect and Affection to him; but really to cheer up his Spirits, and dispose him to desire his Wife's company.

9 But Uriah slept at the door of the kings house with all the servants of his lord *t*, and went not down to his house.

t With the King's Guard. This he did, either upon some suspicion of the matter, See v. 7. Or, by the secret direction of God's wise and irresistible Providence, who would bring *David's* Sin to light.

10 And when they had told * David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey *u*? why † didst thou not go down unto thine house?

* Whether of their own accord, or being first asked by *David*, it doth not appear. *u* Wearied with hard service and Travel, and therefore didst need refreshment; nor did I expect or desire that thou shouldest now attend upon my Person, or keep the Watch.

† Heb. *didst not go down.*

11 And

11 And Uriah said unto David, The ark *x*, and Israel, and Judah abide in tents, and * my lord Joab, and the servants of my lord are encamped in the open fields *y*; shall I then go into mine house to eat, and to drink, and to lie with my wife *z*? As thou livest, and *as* thy soul liveth, I will not do this thing.

* chap. 23. 6.

x Which it seems, was now carried with them for their Encouragement and Direction, as was usual: See *Numb.* 10. 35. 1 *Sam.* 4. 4. *y* To wit, in Tents which are in the Fields. *z* He might possibly add these words, to insinuate his apprehension of the King's Design, and to awaken his Conscience to the consideration of his Sin, and of the Injury which he had done him. His meaning is, Now when God's People are in a doubtful and dangerous Condition, it becomes me to Sympathize with them, and to abstain even from lawful Delights. Whereby he might possibly insinuate, how unworthy it was for *David* in such a season to indulge himself in sinful and injurious Pleasures. But *David's* Ear was now deaf, his Heart being hardned through the deceitfulness of Sin.

12 And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem, that day and the morrow.

13 And when David had called him *a*, he did eat and drink before him, and he made him drunk *a*: and at even he went out to lie on his bed *b* with the servants of his lord *c*, but went not down to his house.

a, *a* i.e. Being invited by *David*. *a* Or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient. *b* Which it doth not appear, that he did the Night before; but now his Excess in eating and drinking, might make it more necessary for him. *c* i.e. In some Chamber in the King's Court, where the King's Servants used to take their Repose.

14 And it came to pass in the morning, that David wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, Set ye Uriah in the forefront of the † hottest battel, and retire ye † from him, that he may be smitten and die *d*.

† Heb. *strong.* † Heb. *from after him.*

d So far is *David* from Repenting upon these just and great Occasions, that he seeks to cover one Sin with another; and to hide his Adultery with Murther, even the Murther of a most excellent Person, and that in a most malicious and perfidious manner.

16 And it came to pass when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men *were e*.

e Placed there to defend it, because that part of the City was supposed either the weakest, or the place designed for the Assault. *Joab* having formerly committed a base Murther upon *Abner*, was ready to execute this wicked Command of the King; that so he being involved in the same Guilt with him, might the more willingly receive him into Favour.

17 And the men of the city went out and fought with Joab: and there fell some of the people of the servants of David, and Uriah the Hittite died also.

18 Then Joab sent, and told David all the things concerning the war:

19 And charged the messenger, saying, When thou hast made and end of telling the matters of the war unto the king;

20 And if so be that the kings wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

* Judg. 9. 53.

21 Who smote * Abimelech the son of Jerubbesheth? *a* did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also *f*.

a Called also *Jerubbaal*, *Judg.* 9. 1. See the Note on 2 *Sam.* 2. 8. *f* Which he knew would be acceptable News to the King, and therefore allay his Wrath. This indeed might make the Messenger suspect that *David* had an hand in *Uriah's* Death; and possibly *Joab* might say so for that very reason, that these matters by degrees being known, *David* might be hardned in Sin, and so *Joab* might have the greater Interest in him.

22 So the messenger went and came, and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entring of the gate *g*.

g We beat them back, and pursued them even to the Gate.

24 And the shooters shot from off the wall upon thy servants, and some of the kings servants be dead, and thy servant Uriah the Hittite is dead also.

† Heb. *is cast to those ages.*

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing † displease thee *h*: for the sword devoureth † one as well as another: make thy battel more strong against the city, and overthrow it: and encourage thou him *i*.

† Heb. *So and such.*

h Be not dejected or discouraged by this sad occasion. *i* i.e. *Joab*, to proceed in the Siege.

26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband.

27 And when the mourning was past *k*, David sent and fet her to his house, and she became his wife, and bare him a son *l*: but the thing that David had done † displeased the LORD.

† Heb. *was evil in the eyes of.*

k Which was seven days, *Gen* 50. 10. 1 *Sam.* 31. 13. Nor could the nature of the thing admit of longer delay, lest the too early birth of the Child might discover *David's* Sin. *l* By which it appears, That *David* continued in the state of Impenitency for divers Months together; and this notwithstanding his frequent attendance upon God's Ordinances. Which is an eminent Instance of the Corruption of Man's Nature, which is even in the best; and, without Divine Assistance, is too strong for them; of the deceitfulness of Sin, and of the tremendous Judgment of God in punishing one Sin, by delivering a Man up to another. *m* i.e. His Adultery and Murther, as is evident from the next Chapter.

CHAP. XII.

Nathan by a parable reproveth, and threatneth David, 1.—12. He confesseth his sin and is pardoned, 13. 14. But the child must die: David mourneth and prayeth for it whilst life was in it, after is perished and cheared: the reason, 15.—23. He goeth in to Bathsheba: Solomon is born of her: and is called Jedidiah. 24, 25. David taketh Rabbah and tormenteth the people therein, 26.—31.

AND the LORD sent Nathan *a* unto David: and * he came unto him, and said unto him, There were two men in one city *b*; the one rich and the other poor:

* Psal. 51. *title.*

a The Prophet, *chap.* 7. 2. 1 *King.* 1. 8. When the ordinary means did not awaken *David* to Repentance, God useth an extraordinary Course. Thus the Merciful God pities and prevents him who had so horribly forsaken and forgotten God. *b* He prudently ushereth in his Reproof with a Parable, after the manner of the Eastern Nations, and ancient Times, that so he might surprize *David*, and cause him unawares to give Sentence against himself. He manageth his Relation as if it had been a real thing; and demands the King's Justice in the case. Though the Application of this Parable to *David* be easie and obvious, yet it matters not, if some Circumstances be not so applicable; because it was fit to put in some such Clauses, either for the decency of the Parable, or that *David* might not too early discover his Design.

2 The rich *man* had exceeding many flocks and herds *c*.

c Noting *David's* many Wives and Concubines.

3 But the poor *man* had nothing save one little ewe lamb *d*, which he had bought *e* and nourished up: and it grew up together with him, and with his children. it did eat of his own † meat, and drank of his own † cup, and lay in his bosom *f*, and was unto him as a daughter.

† Heb. † Heb.

d Designing *Uriah*, with his own and only Wife. *e* As Men then used to buy their Wives: or, *had procured*. *f* Which *David* might take for Hyperbolical Expressions of his tender Care of, and Affection to it. Although there want not Instances of some who have treated such Brute-Creatures in this manner.

4 And there came a traveller *g* unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor mans lamb, and dressed it for the man that was come to him.

g This some make to be the Devil, whom *David* gratified by his Sin; but it rather seems added for the decency of the Parable.

5 And David's anger was kindled greatly against the man, and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing*, † shall surely die *h*.

† Heb. *is the son of death.*

h This seems to be more than the Fact deserved, or than he had Commission to inflict for it, *Exod.* 22. 1. But it is observable, That *David* now when he was most indulgent to himself, and to his own Sin, was most severe to others; as appears by this Passage, and the following Relation, v. 31. which was done in the time of *David's* impenitent continuance in his Sin.

6 And he shall restore the lamb * fourfold, because he did this thing, and because he had no pity.

* Exod. 22. 4.

7 And Nathan said to David, Thou *art* the man *i*. Thus saith the LORD God of Israel, * I anointed thee king over Israel, and I delivered thee out of the hand of Saul:

* 1 Sam. 16. 13.

i Thou hast committed this Crime with great Aggravations; and out of thine own Mouth thy Sentence hath proceeded, and thou art worthy of Death.

8 And I gave thee thy masters house, and thy masters wives *k* into thy bosome, and gave thee the house of Israel and of Judah, and if *that had been* too little,

the, I would moreover have given unto thee such and such things *l*.

k Or, *women*, as that word is elsewhere used; as *Numb.* 31. 18. And though we read not a word of God's giving, or of *David*'s taking any of *Saul*'s Wives into his Bosome; or, which is all one, into his Bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the Wives and Concubines of the precedent King, belonged to the Successor, to be at least of his disposal. And to pretend to them, was interpreted little less than pretending to the Crown. Which made it fatal to *Adonijah* to ask *Abishag*, 1 *Kings* 2. 23. And to *Abner* to be suspected for *Rispah*, 2 *Sam.* 3. 7. And *Absalom*, usurping the Crown, usurped the Concubines also; which is looked on as a Crime unpardonable, 2 *Sam.* 16. 21. nor would this have been reckoned amongst the Mercies and Blessings which God here is said to give him, and which are opposed to that which he sinfully took: but we do read, That *Merab* *Saul*'s Daughter, was given to him for his Wife by *Saul*'s promise, and consequently by God's grant; though afterwards *Saul* perfidiously gave her to another Man; and that *Michal*, the other Daughter, was actually given to him, 1 *Sam.* 18. And it is very possible, that some other of *David*'s Wives were nearly Related to the House of *Saul*; whereby *David* might design to enlarge and strengthen his Interest in the Kingdom. Although there is no absolute Necessity of restraining this to *Saul*, seeing the word is Plural, *Masters*; and may belong to others also, who sometimes were owned by *David* as his Masters, Lords, or Superiors, such as *Nabal* was, and some others not elsewhere named might be, whole *Houses* and *Wives*, or, at least, *Women*, God might give to *David*. *l* Such other things as thou hadst wanted, or in reason desired.

9 Wherefore hast thou despised the commandment of the LORD *m*, to do evil in his sight? thou hast killed Uriah the Hittite *n*, with the sword, and hast taken his wife *to be* thy wife *o*, and hast slain him with the sword of the children of Ammon *p*.

m i.e. Those Laws of God which forbad thee to do this thing, by not giving them that respect and observance which they deserved. *n* That Valiant, and Generous, and Noble Person. *o* This he mentions amongst his other Sins; partly, because he had rewarded her, who by God's Law should have been severely punished: partly, because he compassed this Marriage by wicked practices, even by Uriah's Murther, and for sinful Ends, even for the gratification of his inordinate and sensual Lusts, and for the concealment of that Sin which he was obliged to confess and lament. *p* Those cursed Enemies of God, and of his People, whom thou hast encouraged and harassed in their Idolatry, by giving up him, and others of God's People into their hands. And note here, That although *David* did not kill *Uriah* himself, nor command any to do it; but only that he should be put upon dangerous Service, (which a General of an Army oft doth to Soldiers under him, on justifiable accounts, without being therefore legally chargeable with Murther, though the Person so employed die in the Service:) yet in God's account, who judged of *David*'s Heart therein, it is justly so reputed. And therefore, though the *Ammonites* *Slew Uriah*, yet *David* is said to have killed him with their Sword.

10 Now therefore the sword shall never depart from thine house *q*, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

q During the residue of thy Life: as appears from the following History.

11 Thus saith the LORD, Behold, I will raise up evil *r* against thee out of thine own house *s*, and I will * take thy wives before thine eyes *t*, and give *them u* unto thy neighbour *x*, and he shall lie with thy wives in the sight of the sun *y*.

* Deut. 28. 56. Chap. 16. 22.

r To wit, the evil of Punishment. *s* From thy own Children and Family. *t i.e.* Openly, to as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it. *u i.e.* I shall by my Providence, give him Power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my Grace or Providence. *x* To one who is very near to thee, even thy beloved Son *Absalom*. But God expresseth this here darkly and doubtfully, that the accomplishment of it might not be hindred. *y* In the open Day; and in a publick Place. The accomplishment hereof, *see chap.* 16. 22.

12 For thou didst *it* secretly: but I will do this thing *z* before all Israel, and before the sun.

z i.e. I will execute this Judgment. This God did by inclining *David*'s Heart to leave his Concubines, to keep his House, and so to come into *Absalom*'s Power, by giving up *Achitophel* to his own Carnal Policy, which readily suggested to him that wicked and desperate Counsel; and by expelling *Absalom* to these Temptations, and leaving him to his own vicious Inclinations, which God certainly knew would in such Circumstances produce that Effect. So the Sin was wholly from Men; but the ordering and over-ruling their Miscarriages to this end, was from God.

* Psal. 32. 5. & 51. 4.

13 And David said unto Nathan, * I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin *b*, thou shalt not die *c*.

a I now freely confess, that Sin which I have hitherto so wickedly smothered; and I have deserved all these, and far heavier Judgments for it; and I am more troubled for my Sin against my Sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathetical this Confession was, we may see, *Psalm* 51. *b i.e.* So far as concerns thy own Life and Eternal Salvation: both which were forfeited by this Sin. *c* As by thy own Sentence v. 5. thou didst deserve, and as thou mightest expect to do by my immediate Stroke; though possibly thou mightest elude the Law, before a humane Judicature; or there be no Superior to execute the Law upon thee.

14 Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme *d*, the child also *that is* born unto thee shall surely die *e*.

d i.e. To reproach both God and his People, and the true Religion. For though these were not concerned in *David*'s Sin, the blame and shame of which should have been appropriated to him; yet *Heathens* and wicked Men would, according to their own evil Minds, and malicious Hearts, fasten the Reproach of this upon God and Religion; as if God were unholy, because the Man after God's own Heart was so; and partial, in connivance at so great a Crime, when *Saul* was cast off for a far less Sin: and negligent in the Government of the World, and of his Church in suffering such a Wickedness, as even *Heathens* have abhorred to go unpunished; and as if all Religion were but Hypocrisie and Imposture, and a pretence for Villanies. Besides, the *Ammonites* upon their success against *Uriah* and his Party, did doubtless magnifie and praise their Idols, and blaspheme the God of *Israel*. *e* Which, considering his Affection to it, and the Punishment threatned to the poor innocent Infant for his sake, must needs be grievous to him.

15 And Nathan departed unto his house: and the LORD strook the child *f* that Uriahs wife bare unto David, and it was very sick.

f With some sudden and dangerous Distemper.

16 David therefore besought God for the child *g*, and David † fasted, and went in *h*, and lay all night † Heb. *fasted.* upon the earth.

g Supposing the Threatning might be conditional, and so the execution of it prevented by Prayer. *h* To wit, into his Closet, as *Matth.* 6. 6. to pray solitarily and earnestly as he had done with others. Or this word may only note his progress and continuance in the Actions here expressed.

17 And the elders of his house *i* arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them *k*.

i The chief Officers of his Kingdom and Household who were there present. *k* This excessive Mourning did not proceed simply from the fear of the loss of the Child; but from a deep sence of his Sin, and from the Divine Displeasure manifested herein; and particularly from a just apprehension of the Injury which he had done to the Child by his Sin, which Justice obliged him to do his utmost to repair by prayer, or other means.

18 And it came to pass on the seventh day *l*, that the child died: and the servants of David feared to tell him that the child was dead: for they said *m*, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then † vex himself, if we tell him that the child † Heb. *do evil.* is dead?

l Either, 1. From the beginning of the Distemper. Or, rather, 2. From the Day of his birth, which is the most usual way of computation of Mens Days or Years: for it is apparent, that this happened during the time of *David*'s Fasting, and lying upon the Earth, v. 20. which it is not probable that is lasted for seven Days.

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

m Whispering among themselves, v. 19.

20 Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the LORD *n*, and worshipped: then he came to his own house, and when he required, they set bread before him, and he did eat.

n i.e. To the Tabernacle, to confess his Sin before the Lord, and to own his Justice in this stroke, and the other Threatnings, and to depreciate his great and just Displeasure, and to acknowledge God's rich Mercy, in sparing his own Life; and to offer such Sacrifices as were proper and required in such Cases. Nor did *David* transgress that Law, *Numb.* 19. 4. in going thither before the seven Days were expired. For neither is there the same reason of a Tent, and of a Dwelling-House, where the several Rooms of the House are as distinct as several Tents; nor is it here said, that *David* was in the same Room, or in the same House where the Child died.

21 Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive, but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, I fasted and wept: * for I said, Who can tell *whether* God will be gracious to me, that the child may live *o*? * See Jon. 3. 9.

o For God's threatning of the Child's death might be conditional, as that was of *Nineveh*'s Destruction, *Jonah* 3. 4.

23 But now he is dead, wherefore should I fast *p*? can I bring him back again? I shall go to him *q*, but he shall not return to me.

p Seeing

p Seeing Fasting and Prayer cannot now prevail with God for his Life. *q* Into the state of the Dead, in which he is, and into Heaven, where I doubt not I shall find him.

24 And David comforted Bathsheba his wife *r*, and went in unto her *s*, and lay with her: and * she bare a son, and * he called his name Solomon; and the LORD loved him *t*.

1 Chron. 3. 5.

r Who was now much dejected, both for her former Sin, which she truly repented of, as may be gathered from *Prov.* 31. 1, 2, 3, &c. and for the loss of that Child which was very dear to her, and which might seem to be the only tie of *David*'s Affection to her; which being now dead, she might think that *David* would utterly cast her off, and leave her to that Shame and Punishment which she had deserved. *s* To wit, into her Chamber or Bed. *t i.e.* The Lord declared to *David*, that he loved his Son, notwithstanding the just cause which *David* had given to God to alienate his Affections from him.

25 And he sent by the hand of Nathan the prophet; and he called his name ‖ Jedidiah, because of the LORD *u*.

‖ That is, *Beloved of the LORD.*

u Either, because of the Lord's Love to him, as the Name signifies: or because the Lord commanded him to do so.

26 And Joab fought against Rabbah of the children of Ammon, and took the royal city *x*.

x i.e. That part of the City where was the King's Palace, where he ordinarily resided; though now it seems he was retired to a strong Fort.

27 And Joab sent messengers to David and said, I have fought against Rabbah, and have taken the city of waters *y*.

y The same Royal City so called, because it either stood beside the River, or was encompassed with Water, both for defence and delight. Although the words are by some learned Men rendred *thus, I have taken, or intercepted, or cut off water from the city.* Which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as *Gen.* 4. 1. and 44. 4. *Exod.* 9. 29, &c. and with the Relation of *Josephus* the *Jew*, who saith, The Conduits of Water were cut off, and so the City was taken: And with a Relation of *Polybius* concerning the same City, which was taken afterwards by *Antiochus* in the same manner, by cutting off Water from the City.

28 Now therefore, gather the rest of the people together, and encamp against the city, and take it *z*: lest I take the city, and † it be called after my name *a*.

† Heb. *which my name is called upon it.*

z For having taken one part of the City, he concluded the remaining part of it could not long stand out. *a* Left I have the Honour of taking it. Thus he seeks to ingratiate himself with the King, by pretending great care for his Honour and Interest.

29 And David gathered all the people together *b*; and went to Rabbah: and fought against it, and took it.

b Either because *Joab* needed more help for the Storming of the City: or, at least, for the Prosecution of the Victory, and Execution of Justice upon the whole Land: or because he would have them all to partake of *the spoil of the City*, which was there *in great abundance*, v. 30. the rather because they were all exposed to the hazard of utter Ruine, in case the *Ammonites* had prevailed against them.

30 * And he took their kings crown from off his head, (the weight whereof *was* a talent of gold *c*, with the precious stones) and it was *set* on Davids head: and he brought forth the spoil of the city † in great abundance.

1 Chron. 20. 2.

† Heb. *in a great.*

c Or rather, *the price whereof*, &c. For as the Hebrew *Shekel* signifies both a Weight, and a piece of Money of a certain price; so also may *mishkal*, as proceeding from the same Root. And in general, the same words both in *Hebrew*, *Greek*, and *Latin*, are promiscuously used, to signifie either Weight, or Price; as is well known to the Learned. And the addition of *precious stones*, which are never valued by the Weight of Gold, makes this signification here most proper, and probable. Moreover, the Weight might seem too great either for the King of *Ammon*, or for *David* to wear it upon his Head. Although, if this were meant of the Weight, it might be said, that this was not a Crown to be worn ordinarily but meerly to be put on upon the King's Head at his Coronation, or upon Solemn Occasions, as here where this was done, in token of the Translation of this Kingdom to *David*; and, it may be, it was held up, or supported by two Officers of State, that it might not be too burdensome to him, and after a little while taken off.

31 And he brought forth the people that *were* therein *d*, and put them under saws *e*, and under harrows of iron, and under axes of iron *f*, and made them pass through the brick-kiln *g*: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

a The words are indefinite, and therefore not necessarily to be understood of all the People; for it had been barbarous to use Women and Children thus; but of the Men of War, and especially, of those who had been the Chief Actors or Abettors of that Villanous Action against *David*'s Ambassadors, (which was contrary to the Law of Nature, and of Nations, and of all Humanity,) and of the dreadful War ensuing upon it; for which, they might seem to deserve the fewerest Punishments. Although indeed there seems to have been too much Rigour used; especially, because these dreadful Deaths were inflicted not only upon those great Counsellors, who were the only Authors of that vile Usage of the Ambassadors; but upon a great number of the People who were innocent from that Crime. And therefore it is probably conceived, That *David* exercised this Cruelty whilst his Heart was hardned, and impenitent: and when he was bereaved of that free and good Spirit of God, which would have taught him more Mercy and Moderation. *e* He found them to Death: of which Punishment, we have Examples both in Scripture, *Heb.* 11. 37. and in other Authors. *f* He caused them to be laid down upon the Ground, and torn by sharp iron Harrows drawn over them, and hewed in pieces by keen Axes. *g i.e.* To *Moloch*: i.e. of *Molech*, called also *Milchom*, and here *Malcham*; Punishing them with their own Sin, and with the same kind of Punishment which they inflicted upon their own Children: See 2 *Kings* 17. 3. and 23. 10. and *Levit.* 18. 21. and 20. 2. and *Deut.* 18. 10.

CHAP. XIII.

Amnon loveth his sister Tamar: ravisheth her: then hateth and driveth her away, 1,—19. Absalom entertaineth and revengeth her with Ammon's death, 20——29. David is grieved: Absalom fleeth to Geshur, 30—39.

AND it came to pass after this, that Absalom the son of David had a fair sister *a*, whose name *was* Tamar: and Amnon the son of David loved her.

a His Sister by Father and Mother: See 2 *Sam.* 3. 3.

2 And Amnon was so vexed, that he fell sick *b* for his sister Tamar, for she *was* a virgin *c*, and † Amnon thought it hard for him to do any thing to her.

† Heb. *it was marvellous in the eyes of Amnon.*

b The Passion of his Mind disturbed his Body, as is usual. *c* And therefore diligently kept, so as he could not get private Converse with her; and withal Modest, and abhorring any compliance with the evil of his Lustful Desires, both from her Inclination and Interest. *Ammon.*

3 But Amnon had a friend whose name *was* Jonadab, the son of Shimeah *d*, Davids brother: and Jonadab *was* a very † subtil man.

† Heb. *wise.*

d Called also *Shammah*, 1 *Sam.* 16. 9.

4 And he said unto him, Why *art* thou, *being* the kings son, † lean † from day to day *e*? wilt thou not tell me *f*? And Amnon said unto him, I love Tamar my brother Absaloms sister.

† Heb. *thin.* † Heb. *morning by morning.*

e Heb. *from morning to morning*: for, whereas in the Day he had many Diversions, and Refreshments; in the Night he was perfect'd with tormenting Thoughts and Passions; the Effects whereof appeared in his Countenance in the Morning. *f* The fore-Friend and faithful Servant, who am ready to advise and assist thee.

5 And Jonadab said unto him, Lay thee down on thy bed, and make thy self sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister *g* Tamar come, and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand *h*.

g So he calls her, to prevent the suspicion of any dishonest Design upon so near a Relation, whom neither Nature, nor Respect and Affection would permit him to violate. *h* Pretending, that his Stomach was so nice, that he could eat nothing but what he saw dressed, and that by a Person whom he much affected.

6 So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnons house, and dress him meat *i*.

i It is strange, that so wise and sagacious a Person, as *David*, did not see through so vain a Pretence: but that must be ascribed partly to the Instincts of Nature, which generally preserve near Relations from such monstrous Actions; and partly to God's Providence, which blinded *David*'s Mind, that he might bring upon him the deserved and threatened Judgments.

8 So Tamar went to her brother Amnons house, (and he was laid down *k*) and † she took ‖ flour, and † kneaded *it*, and made cakes in his sight, and did bake the cakes.

† Heb. *took.* ‖ Or, *meal.* † Heb. *baked.*

k Upon his Bed, or rather his Couch.

9 And she took a pan, and poured *them* out † before him, but he refused to eat. And Amnon said, Have out all men from me: and they went out every man from him.

† Heb. *from before him.*

l Out of the Frying-pan into the Dish.

10 And Amnon said unto Tamar, Bring the meat into the chamber *m*, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

m An inner Chamber: either, 1. That wherein he lay sick upon his Bed, where also *Tamar* made the Cakes in his sight, who then carried them out into the next Room, to bring them in again when he

he called for them. Or rather, 2. Another Chamber. *Amnon* lying upon his Couch in one Chamber where the Company were with him, where also she made the Cakes before him, first sendeth all out of that Room, and then riseth from his Couch, and, upon some pretence, goes into another secret Chamber, where he might have the better opportunity for his intended Wickedness.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother *n*, do not † force me *o*: for * † no such thing ought to be done in Israel *p*; do not thou this folly.

† Heb. *humble me.* * Lev. 18. 9. † Heb. *it shall not so be done.*

n Whom Nature both teacheth to abhor such Thoughts and obligeth to defend me from such a Mischief with thy utmost hazard, if another should attempt it. *o* Thou shouldest abhor it, if I were willing; but to add Violence to thy Filthiness, is Abominable. *p* Among God's People who are taught better things; who also will be infinitely reproached for such a base Action.

13 And I, whither shall I cause my shame to go *q*? And as for thee, thou shalt be as one of the fools in Israel *r*: now therefore I pray thee, speak unto the king, for he will not withhold me from thee *s*.

q How can I either endure or avoid the shame and reproach of it? *r* i.e. Loathsom and contemptible to all the People, whereas now thou art in great Reputation, and Heir apparent of the Crown. *s* This the spake, either because she did not understand, or not remember that this Law of God prohibited such Marriages between a Brother and his half-Sister; or, because she thought her Royal Father could or would dispense with it, upon this extraordinary occasion, to save his first-born Son's life: or, that by this presence she might free her self from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs.

14 Howbeit, he would not hearken unto her voice: but being stronger than she, forced her, and lay with her.

† Heb. *with great hatred greatly.*

15 ¶ Then Amnon hated her † exceedingly *t*, so that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

t Partly, because his Lust being now satisfied, his Mind and Conscience had a true and clear prospect, and deep sense of the natural turpitude and baseness of the action, and of that shame, and contempt, and loss, and mischief, which was likely to follow it, and consequently an utter aversion from her who had been the instrument and occasion of his sin; and principally, by the just Judgment of God both upon *Amnon* and *David*, that so the sin might be made publick, and way made for the succeeding Tragedies: for otherwise it would probably produce Love and Kindness to her, as it did in another, *Gen.* 24. 2, 3. especially in him, whom both Nature, and Interest, and even Lust it self, obliged to allay her grief and shame, by all possible demonstrations of kindness.

16 And she said unto him, *There is* no cause *u*: this evil in sending me away, *is* greater than the other *x* that thou didst unto me: but he would not hearken unto her.

u To wit, given thee by me. *x* This she might truly say, because though the other was in it self a greater sin, yet this was an act of greater inhumanity and barbarous Cruelty, and a greater wrong and calamity to her (which the means by *evil*) because it exposed her to publick infamy and contempt, as if she had been an impudent Strumpet, and had either enticed him to the sin, or at least consented to it; and besides, it turned a private offence into a publick scandal, to the great dishonour of God and of his people *Israel*, and especially of all the Royal Family, and was likely to cause direful Passions, and Breaches, and Mischiefs among them.

17 Then he called his servant that ministred unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And she had a garment of divers colours *n* upon her: for with such robes were the kings daughters that *were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

n Of Embroidered work. Compare *Gen.* 37. 3.

19 ¶ And Tamar put ashes on her head, and rent her garment *n* of divers colours that *was* on her, and laid her hand on her head *y*, and went on, crying.

n To signifie her grief for some Calamity which had befallen her, and what that was, concurring circumstances did easily discover. *y* In token of grief and shame, as if she were unable and ashamed to shew her face. See *Jer.* 2. 37. *z* To manifest her abhorrency of the Fact, and that it was not done by her consent.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother *b*, † regard not this thing *c*. So Tamar remained † desolate *d* in her brother Absaloms house.

† Heb. *set not on heart.* † Heb. *and was desolate.*

a i.e. Lien with thee. *b* Therefore thou must forgive and forget the Injury; therefore thy disgracing of him will be a blot to us all: therefore thou wilst not get right from *David* against him, because he is as near and dear to him as thou: therefore thy dishonour is the less, because thou wast not abused by any mean Person, but by a King's Son: therefore this Evil must be born, because it cannot be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity. *c* So as to torment thy self. *d* Neglected and forsaken by others, none now seeking her in marriage; and through shame and dejection of Mind, giving her self up to solitude and retirement.

21 ¶ But when king David heard of all these things, he was very wroth *e*.

e To wit, with *Amnon*: whom yet he did not punish, at least so severely as he should: either from the conscience of his own guilt in the like kind; or, from that foolish indulgence which he oft shewed to his Children: or, because the case was perplexed: for if he had been put to death for the Fact, by virtue of that Law, *Deut.* 22. 23, 24. she also, who was innocent, must have died with him, because she did not cry out: although indeed that Law did not reach the present case, *Tamar* not being betrothed to an Husband: and for the following Law concerning a Virgin not betrothed that could have no place here: he could not force *Amnon* to marry *Tamar*, because that Marriage had been incestuous.

22 And Absalom spake unto his brother Amnon neither good nor bad *f*: for *g* Absalom hated Amnon, because he had forced his sister Tamar.

f i.e. He said nothing at all to him; to wit, about that business. It is a Synecdochical expression, used in like manner, *Gen.* 31. 24. He neither debated it with him, nor threatned him for it; but seemed willing to cover it, and pass it by with Brotherly kindness. For if he had wholly forborn all discourse and converse with him, it would have raised great jealousies in *Amnon* and *David*, and hindred him in his intended and desired revenge. *g* Or rather, *but*, or *though*, as the *Hebrew* Particle, *Chi*, commonly signifies: for the following Clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the Fact, yet he inwardly hated him.

23 ¶ And it came to pass after two full years *h*, that Absalom * had sheep-shearers *i* in Baal-Hazor, which *is* besides Ephraim *i*: And Absalom invited all the kings sons.

* 1 Sam. 25. 4.

∴ This circumstance of time is noted, partly, as an aggravation of *Absalom's* malice, which was so inveterate and implacable: and partly, as an act of *Absalom's* policy, that both *Amnon* and *David* might more securely comply with his desires, as being now free from all suspition of revenge. *h* According to the manner of those ancient times, when Princes did not give themselves up to sloth and luxury, but spent their time and pains in some honest employment. *i* Either, First, The City called *Ephraim*, or *Ephrem*, *John* 11. 54. Or, Secondly, The Tribe of *Ephraim*, towards or nigh unto which this place was situate.

24 And Absalom came to the king, and said, Behold, now, thy servant hath sheep-shearers, Let the king, I beseech thee, and his servants go with thy servant *k*.

k To the Feast, which was usual upon those occasions. See *Gen.* 38. 12. 1 *Sam.* 25. 7, 11.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he prest him *l*: howbeit he would not go, but blessed him *m*.

l Pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the breast of a King to wise and experienced, and under the expectation of God's dreadful Judgments to be inflicted upon his Family. *m* Dismissed him with thanks for his kindness, and with his Fatherly blessing.

26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us *n*. And the king said unto him, Why should he go with thee?

n For the King designed (as the following words shew) to keep him at home with him, as being his eldest Son, and Heir of his Kingdom: otherwise *Absalom* would never have made particular mention of him; which now he was forced to do. Nor did this desire of *Amnon's* presence want specious Pretences, as that seeing the King would not, he who was next to him might, honour him with his company; and that this might be a manifest and publick token of that Love and Friendship which was between him and his Brother, notwithstanding the former occasion of difference.

27 But Absalom prest him, that he let Amnon and all the kings sons go with him *o*.

o It is strange that his urgent desire of *Amnon's* company raised no suspicion in so wise a King; but God blinded his Mind that he might execute his Judgments upon *David*, and bring upon *Amnon* the just punishment of his lewdness.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine *p*, and when I say unto you, Smite Amnon, then kill him, fear not: ‖ have not I commanded you *q*? be couragious, and be † valiant.

p When he shall suspect, and will be most unable to prevent the evil. *q* I who am the King's Son, and, when *Amnon* is gone, his Heir: who therefore shall easily obtain pardon for you, and will liberally reward you.

29 And the servants of Absalom did unto Amnon as Absalom had commanded: then all the kings sons arose, and every man † gat him up upon his mule *r*, and fled.

r Which were in use amongst the *Israelites*. See 1 *King.* 23. 33. For though they might not promote such mixed kinds of procreation, *Levit.* 19. 19. yet they might use Creatures so engendred.

30 ¶ And

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the kings sons *s*, and there is not one of them left.

s Which was not improbable, when the Sword was once drawn among them, and one of them killed, which might provoke the rest to draw their Swords, both to defend themselves, and to revenge their Brother's death, and thereby occasion the death of all. And God suffered this false report to be spread for *David's* greater terror and humiliation, that he who had formerly rejoyced in the tidings of *Uriah's* death, might now be tormented with the report of the death of all his Sons.

31 Then the king arose, and tare his garments, and lay on the earth, and all his servants stood by with their clothes rent.

32 And Jonadab the son of Shimeah, Davids brother *t*, answered and said, Let not my lord suppose *that* they have slain all the young men the kings sons: for Amnon only is dead: for by the † appointment *u* of Absalom this hath been ‖ determined, from the day that he forced his sister Tamar.

† Heb. *mouth.* ‖ Or, *settled.*

t A Man of great craft and subtilty, and one that had exact knowledge of *Amnon's* Fact, and of *Absalom's* Temper. *u* Or, *by the command*; Heb. *mouth*, but for *command*, *Numb.* 3. 16. *x* It was resolved from that time in his Breast: but the word of command was not then given to others; for that would probably have hindred his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

33 Now therefore let not my lord the king take the thing to heart, to think that all the kings sons are dead: for Amnon only is dead.

34 But Absalom fled *y*. And the young man that kept the watch lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him *z*.

y He who had undertaken to defend his Servants, flies for his own life. *z* Behind the Watch-man: for it seems they did not come in the direct Road, where the Watch man looked for them, but (for some reason or fansie they had) fetched a compass, and came that way which he least expected them.

35 And Jonadab said unto the king, Behold, the kings sons come: † as thy servant said, so it is.

† Heb. *according to the word of my lord the king.*

36 And it came to pass as soon as he had made an end of speaking, that behold, the kings sons came, and lift up their voice and wept: and the king also and his servants wept † very sore.

† Heb. *a great weeping.*

37 ¶ But Absalom fled, and went to Talmai, the son of ‖ Ammihud king of Geshur ∴: and *David* mourned for his son every day.

‖ Or, *Ammihur.*

∴ His Mothers Father, 2 *Sam.* 2. 3. that he might have present protection and sustenance from him; and that by his mediation he might obtain his Father's pardon and favour.

38 So Absalom fled, and went to Geshur, and was there three years.

39 And * *the soul of* king David ‖ longed to go forth unto Absalom *a*: for he was comforted concerning Amnon, seeing he was dead.

* 1 Sam. 26. 21. ‖ Or, *was consumed.*

a To wit, to visit him, or to send for him. And thus this word, *the Soul*, is here understood, partly, from the *Hebrew* Verb, which being of the Femine Gender, agrees with *David*, but with *David's* Soul; and partly, by comparing this with other places, where the same Verb is used, and *the Soul* expressed, as *Psal* 84. 2. and 119. 81. But as this Supplement may seem too bold, so this Version seems not to well to agree with that Phrase of *going out to Absalom*; for *David* neither desired nor intended to go out to *Absalom*, but that *Absalom* should come home to him. And these words may be, and are otherwise rendred, by the most ancient and remarkable Interpreters to this purpose, *And king David made an end of going out* (to wit, in an Hostile manner, as that Verb is oft used, *Gen.* 12. 18. 2 *Sam.* 18. 11.) *against* (for to the *Hebrew* Particle, *El*, is oft used, as *Jer.* 34. 7. *Ezek.* 13. 20. *Amos* 7. 15.) *Absalom*; i.e. having used some, though it is probable, but cold and remiss endeavours to pursue after *Absalom*, and to fetch him from his Grand-fathers to receive condign Punishment, he now gave over thoughts of it. Thus the same Verb, and that in the same conjugation, is used in the same manner, 1 *King.* 3. 1. *he made an end of building.* It is to be objected, That the *Hebrew* Verb is of the Feminine Gender, and therefore doth not agree with *King David*, which is Masculine. It may be answered, That Enallage of Genders is a most frequent Figure; and as the Masculine Gender is sometimes applied to Women when they do some manly and gallant Action, *Exod.* 1. 21. so the Feminine Gender is sometimes used of Men when they shew an effeminate tenderness in their disposition; which is the case here, as some learned *Hebricans* have noted.

CHAP. XIV.

Joab observing a wisdom of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 1.—24. *Absalom's beauty, hair, and children*, 25.—27. *After two years Joab bringeth him into the kings presence*, 28.—33.

NOw Joab the son of Zeruiah, perceived that the kings heart *was* toward Absalom *a*.

a He desired to see him, but was ashamed to show kindness to one whom God's Law and his own Conscience obliged him to punish; and wanted a fair pretence, which therefore *Joab* gave him.

2 And Joab sent to Tekoah *b*, and fetcht thence a wise woman *c*, and said unto her, I pray thee, feign thy self to be a mourner, and put on now mourning apparel, and anoint not thy self with oil *d*, but be as a woman that had a long time mourned for the dead:

b A City of *Judah*, 2 *Chron.* 11. 5. 6. One of *Jerusalem* was not convenient, left the King might know the Person, or search out the business. And besides, this Woman seems to be of great eminency for her Wisdom, as the following discourse manifests. *c* Rather than a *Man*, because Women can more easily express their Passions, and do sooner procure pity in their Miseries, and an answer to their Requests. *d* As they used to do when they were out of a mourning state. See *Ruth* 3. 3. *Matth.* 6. 17.

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help, O king.

† Heb. *save.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow-woman *e*, and mine husband is dead.

e One of them who most need thy compassion and assistance, and whom thou art by God's Law obliged in a singular manner to protect and relieve.

6 And thy handmaid had two sons, and they two strove together in the field, and *there was* † none to part them *f*, but the one smote the other, and slew him *g*.

† Heb. *to deliver between.*

f And therefore there is no witness, either that he killed him, or *them*, how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise. *g* As the avengers of Blood report.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him *h*, for the life of his brother whom he slew, and we will destroy the heir also *i*: and so they shall quench my coal which is left *k*, and shall not leave to my husband *I mother* name nor remainder † upon the earth.

† Heb.

h According to the Law, *Numb.* 35. 19. *Deut.* 19. 12. *i* So they plainly discover, that their profession of him was not so much from the love of Justice, as from a covetous desire to deprive him of the Inheritance and to transfer it to themselves; which self-interest might justly render their Testimony suspected. Or, perhaps these words are not spoken as the express words of the prosecutors (who can hardly be thought so directly to express a sinister design) but as the Womans inference or Comment upon what they were doing: (for this would be indeed the result of it, though they did not say so in express words) thereby to represent her case as the more deserving pity. *k* The poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired. *l* She names him rather than her self, because Children bear the Names of their Fathers, not of their Mothers.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee *m*.

m That thy Cause may be justly and truly examined, and thy Son preserved from their unjust and malicious proceedings.

9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my fathers house: and the king and his throne *be* guiltless.

n The sense is, either, first, this, If I do not inform the Light and thou thereby heart drawn to give an unrighteous Sentence on my behalf, I am willing to bear the whole blame of it before God and Men; I acknowledge them are wholly innocent in the case. Compare *Gen.* 27. 13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my Adversaries prevail and destroy my Son, my desire is, that God would not lay it to the King's charge, but rather to me and mine, to the King may be exempted therein. Whereby she both insinuates her great esteem of, and affection to the King, thereby winning upon him to compass her design: and withal implies, that such an condition of the Kings will bring guilt upon him; and yet most prudently and decently covers her Threats, by not to seem to blame or threaten the King. Compare *Josh.* 2. 19. 2 *Sam.* 20. 16. This last seems best to agree with David's answer, which shews that the desired some further assurance of the king's Care and Justice in her concern.

10 And the king said, Whosoever saith ought unto thee, bring him to me, and he shall not touch thee any more.

o i.e. So as to hurt or molest thee, by pursuing thy Son.

11 Then said she, I pray thee, let the king remember the LORD thy God *p*, † that thou wouldest not suffer the revengers of blood do destroy any more *q*, lest they destroy my son. And he said, As the LORD liveth, there shall not one hair of thy son fall to the earth *r*.

† Heb. *that the revengers of blood do not multiply to destroy.*

p The sense is, either, first, Make mention (as this *Hebrew* Verb is often rendred) of the Name of the Lord thy God, to wit, in an Oath; i.e. Swear to me by God. That thou wilt proceed with me and my Son against the Revenger of Blood. For to *David* did in compliance with this desire of hers. Only she was forced to express her Request in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the King's Oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly, that the King understood it; and yet to handsomly and elegantly, that the King was much pleased with her Wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious Nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-

man-slayer, as appears from *Numb.* 35. and from the example of *Cain*, and from thy self, O King: though this the expresseth not, but *Cain*, and from thy self, O King: though this the expresseth not, but only useth such words which the knew would give so wise and good a King occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful Murtherer, that thereby he might be obliged to imitate God, in sparing the Person whom she designed. Or, Thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *q* Heb. *left the avenger of blood multiply to destroy*; *i.e.* left they cause one destruction to another, and add my surviving Son to him who is slain already. Or, *left thou shalt multiply* avengers of blood to destroy, *i.e.* left by thy connivence at their cruel and malicious proceedings against my Son, thou dost encourage Avengers of Blood to the like furious Practices, and thereby increase the number of that sort of Men, and upon that pretence occasion multitudes of Murthers. *r* Or, *and let them not destroy my Son*; the Future Tense, being put for the Imperative Mood, as is frequent. *f i e.* He shall not suffer the least damage. We have the same Phrase used 1 *Sam.* 14. 45. 1 *King.* 1. 52. *Act.* 27. 34. Compare *Mat.* 10. 30.

12 Then the woman said *t*, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on:

r Having obliged the King by his Oath in her supposed case, she now throws off the Veil, and begins to apply this Parable to the Kings and Kingdoms present case.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God *u*? for the king doth speak this thing as one which is faulty *x*, in that the king doth not fetch home again his banished *y*.

u If thou wouldst not permit the Avengers of Blood to molest me, or to destroy my Son, who are but two Persons; how unreasonable is it that thou shouldest proceed in thy endeavours to avenge *Ammon*'s Blood upon *Absalom*, whose death would be highly injurious and grievous to the whole Commonwealth of *Israel*, all whose Eyes are upon him as the Heir of the Crown, and a wise, and valiant, and amiable Person, unhappy only in this one act of killing *Ammon*, which was done upon an high and hainous provocation, and whereof thou thy self didst give the occasion by permitting *Ammon* to go unpunished? *x* By thy Word, and Promise, and Oath given to me for my Son, thou condemnest thy self for not allowing the same Equity towards thy own Son. *y* To wit, *Absalom*, from that Heathenish Country where he is in evident danger of being infected with their Idolatry and other Vices: which is likely to be a great and publick Mischief to all thy People, if he come to Reign in thy stead, which he is very likely to do. It is true, there was a confiderable disparity between her Sons, and *Absalom*'s case, the one being a rash and sudden action, the other a deliberate and premeditated Murther; but that may seem to be balanced in some measure; partly, by *Ammon*'s great and lasting provocation; and principally, by the vast difference between a private Injury, which was her case, and a publick calamity and grievance, which she affirmed, and the King easily believed was *Absalom*'s case: And what *David* said in the case of *Joab*'s Murther of *Abner*, That he could not revenge it, because *the sons of Zeruiah were too hard for him*, 2 *Sam.* 3. 39. the like peradventure might have been said in this case, where the Peoples hearts may seem to have been universally and vehemently set upon *Absalom*, and he rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among People; and therefore it might really be out of the King's power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole Kingdom.

14 For we must needs die *z*, and *are* as water spilt on the ground, which cannot be gathered up again *a*: ‖ neither doth God respect *any* person *b*, *yet* doth he devise means, that his banished be not expelled from him *c*.

‖ Or, *because God hath not taken away his life, he hath also devised means*, &c.

z Heb. *In dying we shall die*; *i.e.* we shall certainly and suddenly die all of us, both thou, O King, who therefore are obliged to take due care of thy Succeffor, who is *Absalom*; and *Absalom*, who, if he do not die by the hand of Justice, must shortly die by the neceffity of Nature: and *Ammon* too must have died in the common way of all flesh, if *Absalom* had not cut him off. Therefore, O King, be not implacable towards *Absalom* for nipping a Flower a little before its time of fading, and restore him to us all before he die in a strange Land. *a* Which is quickly drunk up and buried in the Earth, and cannot be recovered. *b* To wit, so far as to exempt him from this common Law of dying. But this Version seems not to agree with the Scripture-Phrase: for the *accepting of a person* is never to my knowledge expressed in *Hebrew* by *Nasa Nephesh*, which is the Phrase here, but by *Nasa Panim*, every where. The words therefore may be rendred either thus: *yet God will not take away, or doth not use to take away* (the Future Tense oft noting a continued act, as *Hebraizants* observe) *the soul*, or *souls*, or *lives* of Men, to wit, by violence. God doth not severely and instantly cut off Offenders, but suffers them to live till they die by the course of Nature; and therefore so shouldst thou do too. Or, rather thus: *yet God hath not taken away his soul or life*; the Pronoun, *his*, being understood here, as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his Brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his Murther, as he oft doth with Persons who are out of the Magistrates reach; but hath hitherto preserved him even in a Heathenish Land. All which are intimations that God would have him spared. *c* Or, *but hath devised means*, &c. *i.e.* hath given Laws to this purpose, That the man-slayer who is banished should not always continue in banishment, but upon the High-Priests death return to his own City. Whereby he hath shewed his pleasure, that the Avenger of Blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather, thus, *but thinketh thoughts*, or, *but hath designed*, or, *therefore he intendeth that he who is banished* (to wit, *Absalom*) *be not* (always) *expelled* or *banished from him*; *i.e.* from God and from his People, and from the place of his worship, but that he should return home to him. So the sense is, That God by sparing *Absalom*'s life in the midst of dangers, did sufficiently intimate, that he would in due time bring him back to his Land and People.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid *d*: and thy handmaid said *e*, I will now speak unto the king; it may be that the king will perform the requeft of his handmaid.

d The truth is, I was even forced to this bold Addreſs to thee, by the diſpoſition and condition of thy People, who are oftentormented at *Absalom*'s perpetual banishment, and full of fears; either left, upon thy death, which none knoweth how soon it may happen, they should be involved in a Civil War about thy Succeſſor, or left, in the mean time, if *Absalom* by his Father-in-laws assistance invade the Land, and endeavour by force to re-gain and secure his Right to the Succeſſion, the People, who have a great opinion of him, and kindneſs for him, and think he is very hardly used, should take up Arms for him; or left he who is thy Heir and Succeſſor ſhould by continual and familiar converſation with Heathens, be infnared in their Errors, or alienated from the true Religion, and from God's Worſhip, from which he is now utterly excluded. *e* Or, *therefore thy handmaid said*, either, within my self; *i.e.* I intended: or, to the People, to quiet them.

16 For the king will hear *f*, to deliver his handmaid out of the hand of the man *g* *that would* deſtroy me and my ſon *b* together out of the inheritance of God *i*:

f For I know the King is ſo wiſe and juſt, that I aſſure my ſelf of Audience and Acceptation. Which expectation of hers is cunningly inſinuated here, that the King might conceive himſelf obliged to anſwer it, and not to diſappoint her hope, nor to forfeit that good opinion which his Subjects now had of him. *g* To grant my requeſt concerning my Son, and conſequently the Peoples Petition concerning *Absalom*. *h* Implying that her life was bound up in the life of her Son, and that ſhe could not out-live his death; (and ſuppoſing, it is like, that it might be *David*'s caſe alſo, and would therefore touch him in a tender part, though it were not proper to ſay it expreſly:) and thereby ſuggeſting, that the tranquillity, ſafety, and comfort of the People of *Iſrael*, depended upon *Absalom*'s Reſtitution, and the ſettlement of the Succeſſion in him. *i i.e.* Out of that Inheritance which God hath given to me and mine: or, out of that Land which God gave to his People to be their Inheritance and Poſſeſſion, and in which alone God hath ſettled the place of his Preſence and Worſhip. Whereby ſhe intimates the danger of *Absalom*'s living in a ſtate of ſeparation from God, and his Houſe, and amongſt Idolaters.

17 Then thine handmaid ſaid, The word of my lord the king ſhall now be † comfortable *k*: for as an angel of God *l*, ſo *is* my lord the king † to diſcern good and bad *m*: therefore *n* the LORD thy God will be with thee *o*.

† Heb. *to reſt.*

k I doubt not the King will give a gracious and ſatisfactory Anſwer to my Petition. *l* To wit, in Wiſdom, and Juſtice, and Goodneſs. *m* To hear and judge of Cauſes and Requeſts, whether they be juſt, and good, and fit to be granted, as mine is; or unrighteous, and unreaſonable, and fit to be rejected. So ſhe intimates her confidence in the Juſtice of her Cauſe, and thereby confirms the King in his purpoſe and promiſe to grant her Requeſt, and withal aims the King againſt the ſuggeſtions of them who ſhould adviſe him to a rigorous execution of God's Law againſt *Absalom*, and be ready to cenſure him for reſtoring *Absalom*, and this for want of that Angelical Wiſdom which the King had, who wiſely conſidered many things far above their reach. *n* Becauſe thou art ſo wiſe, and juſt, and pitiful, and gracious to thoſe who in ſtrict Juſtice deſerve puniſhment. *o* God will own and ſtand by thee in this thy act of Grace: or, God will proſper thee in thy enterprizes: or, at leaſt, not be offended with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the hand of Joab with thee in all this *p*? And the woman anſwered, and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand, or to the left, from ought that my lord the king hath ſpoken *q*: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine handmaid *r*:

p Haſt thou not ſaid and done this by *Joab*'s direction and contrivance? *q* As the King is ſo wiſe that no Man can deceive him by any turnings or windings to the right or left hand, but he quickly ſearcheth out the truth in every thing; ſo (it is a folly to diſſemble, or go about to conceal it) it is even ſo, thou haſt now diſcovered the truth of this buſineſs. *r* To wit, for the ſcope and ſubſtance of them, but not as to all the expreſſions which ſhe uſed, for theſe were to be varied as the King's anſwer gave occaſion, which alſo ſhe did with ſingular prudence.

20 To fetch about this form of ſpeech *s* hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdom of an angel of God, to know all *things* that *are* in the earth *t*.

s i.e. To

s i.e. To propoſe mine, and his, and the Peoples deſire of *Abſalom*'s reſtitution in this parabolical manner, in mine, and my Sons Perſon. *t* Or, *in this Land*, in all thy Kingdom; all the Counſels and Devices of thy Subjects, which have any relation to thee or thy Affairs.

21 ¶ And the king ſaid unto Joab, Behold now, I have done this thing *u*: go therefore, bring the young man *x* Abſalom again.

u In compliance with thy deſire: although in truth it was according to his own deſire. He overlooks the Woman in this grant, becauſe ſhe was but *Joab*'s Inſtrument in it. *x* By which expreſſion he mitigates his Crime, as being an act of youthful heat, and folly, and raſhneſs.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of ‖ his ſervant *y*.

† Heb. *bleſſed.*

Or, thy.

y i.e. Reſtored *Absalom* at my requeſt. Whereby *Joab* thought to eſtabliſh himſelf for ever, and that he ſhould be both the Father's and the Son's favourite. *Queſt.* Whether *David* did well in granting this requeſt? *Anſ.* Although there be ſome Circumſtances which in part extenuate *David*'s fault herein, as *Ammon*'s high provocation of *Abſalom*; *Abſalom*'s being out of the reach of *David*'s Juſtice, where alſo he could and would have kept himſelf, if *David* had not promiſed him impunity; the extream danger of *Abſalom*'s infection by Heathenish Principles and Practices; the ſafety of *David*'s Kingdom, which ſeemed to depend upon the Eſtabliſhment of the Succeſſion, and that upon *Abſalom*, to whom the hearts of the People were ſo univerſally and vehemently inclined, if the matter was really ſo, and not pretended or magnified by the Art of this ſubtil Woman; yet it ſeems moſt probable that *David* was faulty herein, becauſe this action was directly contrary to the expreſs Laws of God, which ſtrictly command the Supreme Magiſtrate to execute Juſtice upon all wilful Murtherers, without any reſervation, *Gen.* 9. 6. *Numb.* 35. 30, 31. And *David* had no power to diſpenſe with God's Laws, nor to ſpare any whom God commanded him to deſtroy: for the Laws of God did bind the Kings and Rulers, as well as the People of *Iſrael*, to obſerve and obey them, as is moſt evident from *Deut.* 17. 18, 19. and from *Joſ.* 1. 8. and many other places. And conſidered we may read *David*'s Sin in the Glaſs of thoſe tremendous Judgments of God which befel him, by means of his indulgence to *Abſalom*. For although God's Providences be in themſelves no Rule to judge of the good or evil of Mens actions; yet where they comply with God's Word, and accompliſh his Threatnings, as here they did, they are to be taken for the tokens of God's diſpleaſure.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him turn to his own houſe, and let him not ſee my face *z*. So Abſalom returned to his own houſe, and ſaw not the kings face.

z Leſt whilſt he ſhewed ſome mercy to *Abſalom*, he ſhould ſeem to approve of his Sin, and thereby wound his own Conſcience, and loſe his Honour, and encourage him and others to ſuch like Attempts; and that by this means *Abſalom* might be drawn to a more thorough Humiliation and true Repentance.

25 ¶ † But in all Iſrael there was none to be ſo much praiſed as Abſalom for his beauty *a*: from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

† Heb. *as a Man like there was a beautiful praiſe all Iſrael greatly.*

a This is here noted as the occaſion of his Pride and Inſolency, and of the Peoples Affections to him, and conſequently of the following Rebellion.

26 And when he polled his head, (for it was at every years end that he polled it: becauſe *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at two hundred ſhekels *b*, after the kings † weight.

† Heb. *of the King.*

b Whereas ordinarily the hair of a Man's head which grows in a years ſpace, comes not to half ſo much. But ſome Mens hair grows much faſter, and is much heavier than others. But others underſtand this not of the weight, but of the price of his hair, which was ſold by him that Polled it at that rate.

27 And unto Abſalom there were born three ſons *c* and one daughter, whoſe name *was* Tamar *d*: ſhe was a woman of a fair countenance.

c All which died not long after they were born, as may be gathered from *chap.* 18. 18. where it is ſaid, that *Abſalom had no ſon.* *d* So called from her Aunt, *chap.* 13. 1.

28 ¶ So Abſalom dwelt two full years in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king *e*, but he would not come to him: and when he ſent again the ſecond time, he would not come *f*.

e That by his mediation he might be admitted into the King's favour and preſence. *f* Partly, becauſe perceiving *David*'s affections to be cold to *Abſalom*, he would not venture his own Intereſt for him, eſpecially in deſiring that which he feared he ſhould be denied; partly, leſt by interceeding further for *Abſalom*, he ſhould revive the remembrance of his former Murther, and meet with the reproach of one Murtherers interceeding for another; and partly, becauſe by converſe with *Abſalom*, he obſerved his temper to be ſuch, that if once he were fully reſtored to the King's favour, he would not only eclipſe and oppoſe *Joab*'s Intereſt and Power with the King, but alſo attempt high things, not without danger to the King and Kingdom, as it happened.

30 Therefore he ſaid unto his ſervants, See, Joabs field is † near mine, and he hath barley there; go and ſet it on fire *g*: and Abſalons ſervants ſet the field on fire.

† Heb. *by my place.*

g That *Joab* may be forced to come to me to complain of, and demand reparations for this Injury.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? *It had been* good for me *to have been* there ſtill *h*: now therefore let me ſee the kings face: and if there be *any* iniquity in me, let him kill me *i*.

h Rather then here, becauſe my eſtrangement from him now when I am ſo near to him, is both more grievous and more ſhameful to me. But the truth of the buſineſs was this, *Abſalom* ſaw that his Father had accompliſhed his deſign in bringing him thither, having ſatisfied both his own natural affection, and his Peoples deſire of *Abſalom*'s return from baniſhment; but that he could not without an eſtimation into the King's preſence and favour compaſs his deſign; *i.e.* confirm and improve that Intereſt which he ſaw he had in the Peoples hearts. *i* For it is better for me to die, than to want the ſight and favour of my dear Father. Thus he inſinuates himſelf into his Father's affections, by pretending ſuch Reſpect and Love to him. It ſeems that by this time *Abſalom* having ſo far recovered his Father's favour, as to be re-called, he began to grow upon him, and take ſo much confidence as to ſtand upon his own juſtification, as if what he had done, had been no iniquity, at leaſt not ſuch as to deſerve death. For ſo much this Speech intimates.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the ground before the king: and the king kiſſed Abſalom *k*.

k In teſtimony of his thorough Reconciliation to him. Which *Abſalom* did very ill require, as the next Chapter manifeſteth.

CHAP. XV.

Abſalom ſtealeth the hearts of Iſrael, 1, —6. *Under pretence of a vow obtaineth leave to go to Hebron: there with Ahithophel's aid he conſpires to be king*, 7, —12. *David flieth from Jeruſalem with all his men: leaveth ten of his concubines*, 13, —37.

AND it came to paſs after this, that Abſalom prepared him charets, and horſes, and fifty men to run before him *a*.

1 King. 1. 5.

a As being the King's eldeſt Son, now *Ammon* was dead; for *Chileab*, who was his eldeſt Brother, 2 *Sam.* 3. 3. was either dead, or manifeſtly uncapable of the Government. And this courſe he knew would draw the Eyes and Minds of People to him, and make them conclude that *David* intended him for his Succeſſor.

2 And Abſalom roſe up early *b*, and ſtood beſide the way of the gate *c*: and it was ſo, that when any man that had a controverſie, † came to the king for judgment, then Abſalom called unto him *d*, and ſaid, Of what city *art* thou *e*? And he ſaid, Thy ſervant *is* of one of the tribes of Iſrael *f*.

† Heb. *to go to the King to judgment.*

b Thereby making a ſhew of ſelf-denial, and diligence, and ſolicitude for the good of the publick, and of every private Perſon, as he had opportunity. *c* Either, Firſt, Of the King's Palace. Or rather, Secondly, Of the City, for that was the place of Judicature or *Judgment*, for which theſe Men came. *d* Preventing him with the offers of his aſſiſtance. *e* As if he were ready to make particular enquiry into the ſtate of his cauſe. *f* Or rather, of one City (which word is eaſily underſtood out of the foregoing queſtion) *of the tribes of Iſrael*; *i.e.* of an *Iſraelitiſh* City, either this, or that; of ſuch or ſuch a City.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right *g*: but ‖ *there is* no man *deputed* of the king to hear thee *h*.

Or, none will hear

g Upon ſome very ſlight hearing of their Caſe, he approved it, that he might oblige all. *h* To wit, none ſuch as will do thee juſtice. The other Sons and Relations of the King, and the reſt of the Judges and Rulers under him and them, are wholly corrupted, and ſwayed by favour or bribes; or, at leaſt not careful and diligent as they ſhould be: and my Father being grown in years, is negligent of publick Affairs, leaving them wholly to their Conduct.

4 Abſalom ſaid moreover, O that I were made judge in the land *i*, that every man *k* which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

i For the King had only reſtored *Abſalom* to favour, but thought not fit to put him into any place of Power and Truſt. *k* I ſhould reſtore no Man, and decline no Pains to do any Man good. So he pretends to a very publick Spirit.

5 And it was ſo, that when any man came nigh *to him*, to do him obeiſance, he put forth his hand, and took him and kiſſed him *l*.

l Putting on the Garb of ſingular humanity and good will to all Men. For that ſeems to have been a Ceremony in frequent uſe in thoſe times, of ſhewing reſpect, as pulling off the Hat, and bowing, or imbracing, is at this day with us.

6 And on this manner did Absalom to all Israel, that came to the king for judgment: so Absalom stole the hearts of the men of Israel *m*.

m i.e. He secretly and subtilly undermined his Father, and robbed his Father of the good Opinions and Affections of his People, that he might gain them to himself, by such insinuations into their Affections, by his plausible and over-civil Carriage.

7 ¶ And it came to pass after forty years *n*, that Absalom said unto the king, I pray thee, let me go, and pay my vow *o* which I have vowed unto the LORD in Hebron *p*.

n Quest. Whence are these to be computed? *Ans.* Not from *Absalom's* Birth; for he was born in *Hebron* some considerable time after *David* had begun his Reign, 2 *Sam.* 3. 3. much less from the time of his Vow made, or of his return from Banishment: but, either, first, from the time of *David's* election or designation to the Kingdom, 1 *Sam.* 16. 13. Or, Secondly, From the beginning of *Saul's* Reign: which being a solemn time, and observable for the change of the Government in *Israel*, might very fitly be made an *Epocha*, from which the computation or account of Times begin; as the *Greeks* and *Romans* began their Accounts in the same manner, and upon the same ground. Or rather, Thirdly, From the beginning of *David's* Reign, who reigned 40 Years; and so the words may be rendred, *about or towards the end of forty years*; *i.e.* in the beginning of the fortieth Year. And so this very Phrase is used, *Deut.* 15. 1. *At the end of every seven years*; *i.e.* in the seventh Year, even from the beginning of it, as is manifested and confessed. So in a like expression, *After three days will I rise again*, *Mark* 8. 31. *i.e.* on the beginning of the third Day, when Christ did rise; the number of three Days being then compleated when the third Day is begun. And the 40 Years are here expressed as one motive or inducement to *Absalom* to rebel, because now his Father's end grew near; and one of the *sixteen* Doctors affirms, That there was a Tradition, or Rumour, or Prediction, that *David* should Reign but 40 Years. And *Absalom* might easily understand that *David* intended to decline him, and to make *Solomon* his Successor, as well by the conscience of his own wickedness and unfitness for so great a Trust, as by that eminent Wisdom and Piety which appeared in *Solomon* in his tender Years, and that great Respect and Affection which his Father must needs have and manifest to him upon this account, and by that Promise and Oath given to *Bathsheba* concerning his Succession mentioned, 1 *King.* 1. 30. but more before that time, which also might come to *Absalom's* ear. Against this Opinion two things are objected: First, That *David* was in the time of this Rebellion a strong Man, for he marched on Foot, v. 30. whereas in his last Year he was very infirm and bed-rid. Secondly, That after this Rebellion was ended, divers other things happened, as the three Years Famine, 2 *Sam.* 21. 1. and other things following in the History. But it may be answered to the first, That *David* might in the beginning of his last Year, have so much strength and vigour left as to march on Foot, especially when he did so humble and afflict himself, as it is apparent he did, v. 30. and yet through his his tedious Marches, and the tormenting Cares, Fears, and Griefs of his Soul for *Absalom*, might be so strangely and suddenly wasted, as in the end of the same Year to be very feeble and bed-rid, it being a very common accident, especially in old Men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some comperent degree of health and vigour, to be very infirm and bed-rid, and that in the space of a few Months. And to the second Objection, That those Histories related *chap.* 21, &c. though they be placed after this Rebellion, yet indeed were done before it; the proof of which lies on *chap.* 21. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a Rule of the *Hebrews*, and approved by other learned Men, *Non datur prius & posterius in Sacris literis*; that is, *There is no first and last in the order of Scripture-relations*. And here is a plain reason for this transplacing of this History, which is allowed in other like cases, That when once the History of *Tamar's* Rape had been mentioned, it was very fit to subjoin the Relation of all the Mischiefs which followed upon that occasion. If any Infidel will yet cavil with this Text and number of Years, let him know, that instead of *forty*, the *Syriack*, and *Arabick*, and *Josephus* the *Jew*, read *four years*; and that it is much more rational to acknowledge an Error of the Scribe, who copied out the Sacred Text, than upon so frivolous a ground to question the Divine Authority of the Holy Scriptures. And that some Men chuse the latter way rather than the former, is an evidence that they are Infidels by the choice of their wills, more than by the strength of their reasons. *o* He pretends Piety, which he knew would please his Father, and easily procure his consent. *p* Which is mentioned as the place, not where the Vow was made, for that was at *Geshur*, v. 8. but where he intended to perform it. The pretence for which was, That he was born in this place, 2 *Sam.* 3. 2. and that here was a famous high-place; and, till the Temple was built, it was permitted to sacrifice upon the high-places.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I will serve the LORD *q*.

q i.e. Worship him by the offering of Sacrifices of Thanksgiving to God, for restoring me to the place of his presence and service, and to my Father's favour. But why should not this service have been performed at *Sion*, or at *Gibeon*? Here was some ground of suspicion; but God blinded *David's* Eyes, that he might bring upon *David* and upon *Absalom* the Judgments which they deserved, and he designed.

9 And the king said unto him, Go in peace. So he arose, and went to Hebron *r*.

r This place he chose as being an eminent City, and next to *Jerusalem*, the chief of the Tribe of *Judah*, and the place of his birth, and the place where his Father began his Kingdom, which he took for a good Omen, and where it is probable that he had secured many Friends, and which was at some convenient distance from *Jerusalem*, that his Father could not suddenly reach him.

10 ¶ But Absalom sent *s* spies throughout all the Tribes of Israel, saying, As soon as ye hear the sound of the trumpet *t*, then ye shall say, Absalom reigneth in Hebron.

s From *Hebron*. Or, *had sent* from *Jerusalem*, that when he went to *Hebron*, they should go into the several Tribes to stir the People, to declare them to *Absalom's* Party, and acquaint them with his and to dispose them to *Absalom's* Party, and acquaint them with his success. *t* Which I shall take care to have sounded in several parts by other Persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the Trumpet was sounded at *Hebron*; partly, to call the People together for my assistance; and partly, to celebrate my Inauguration to the Kingdom, which you shall speedily know by Messengers whom I shall send to you to that end.

11 And with Absalom went two hundred men out of Jerusalem, *that were* called *u*, and they went in their simplicity, and they knew not any thing *x*.

u Such as *Absalom* had pick'd out as fit for his purpose; such as were of some quality and reputation with the King and People, which would give a great countenance to his undertaking, and give occasion to People at first to think that this was done by his Father's consent or connivence, as being now aged, and infirm, and willing to resign the Kingdom to him, as his eldest Son, and the Noblest too, as being descended from a King by both Parents; and such as by their Wisdom and Interest in the People, might have done *David* much service in this needful time; yet such as were not very martial Men, nor likely with violence to oppose his proceedings. *x* Concerning *Absalom's* design.

12 And Absalom sent for Ahithophel the Gilonite *y*, Davids Counsellor, from his city, *even* from Giloh, while he offered sacrifices *z*: and the conspiracy was strong, for the people increased continually with Absalom.

y Who is thought to have been the Author, or, at least, the fomenter of this Rebellion; either, because he was discontented with *David*, for which there might be many reasons; or, because he saw that the matter was old and nigh his end, and he thought it best policy to worship the rising Sun, and to follow the young Prince, whom he observed to have so great an Interest in the Hearts of the People, and whom he supposed he could easily manage as he pleased, which he could not do with *David*. *z* Which he did not in Devotion to God, for he neither feared God, nor reverenced Man; not to implore God's favour and assistance against his Father, which he knew was a vain thing to expect; but merely that upon this pretence he might call great numbers of the People together, whereof many would come to join with him in the worship of God, and most to partake of the Feasts which were made of the remainders of the Sacrifices, according to the manner.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom *a*.

a The generality of the People are for him. Which is not strange, considering, either, first, *David*, whose many miscarriages had greatly lost him in the hearts of his People. Or, Secondly, The People, whose Temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, Thirdly, *Absalom*, whose noble Birth, and singular Beauty, and most obliging Carriage, and ample Promises, had won the Peoples hearts, considering also that he was *David's* first-born, to whom the Kingdom of right belonged, and yet that *David* intended to give away his right to *Solomon*, which the People thought might prove the occasion of a civil and dreadful War, which hereby they designed to prevent. Or, Fourthly, The Just and Holy God, who ordered and over-ruled all these things for *David's* chastisement, and the instruction and terror of Sinners in all future Ages.

14 And David said unto all his servants, that *were* with him at Jerusalem, Arise, and let us flee *b*: for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and † bring † Heb. evil upon us, and smite the city with the edge of the sword.

b For though the Fort of *Zion* was strong and impregnable, and he might have defended himself there; yet he had not laid in Provisions for a long Siege; and, if he had been once besieged there, *Absalom* would have got speedy and quiet possession of his whole Kingdom; whereas if he marched abroad, he might raise a considerable Army for his defence and the suppression of the Rebels. Besides, the greatest part of *Jerusalem* could not be well defended against him. And he suspected that a great number of the Citizens might take part with *Absalom*, and possibly deliver him up into *Absalom's* hands. Besides, if he had made that the Seat of the War, he feared the destruction of that City, which he vehemently desired to preserve, because it was the Chief and Royal City, and the place in which God had appointed to put his Name and Worship. Moreover, when *David* considered, that God's hand was now against him, and that he was now bringing *evil upon him out of his own house*, as he had threatned, *chap.* 12. 11. it is no wonder if he was intimidated and disposed to flee.

15 And the kings servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord † Heb. the king shall † appoint.

16 And * the king went forth, and all his household † after him *c*: and the king left ten women *which were* concubines *d*, to keep the house.

† Heb. *at his feet.*

c Or, *on foot*, by comparing v. 30. which the King chose to do, rather than to ride; partly, to humble himself under the hand of God; partly, to encourage his Companions in this hard and comfortless March; and partly, to move Compassion in his People towards him. *d* For he supposed that their Sex would proceed them even among *Barbarians*, and their relation to *David* would gain them some respect, and, at least, safety from his Son. But it seems he did not now actually consider that Clause of the threatning concerning his Wives, (God diverting his Mind to other things) or he thought that would be accomplished some other way, conceiving that *Absalom* would abhor the thoughts of such incestuous Converse, especially with Persons which were now grown in Years.

17 And the king went forth, and all the people after him, and tarried *e* in a place that was far off *f*.

e Either to rest and refresh themselves a little: or rather in expectation of others who should or would come after him, that they might March away in a considerable Body, which might both defend the King, and invite others to come in to their assistance. *f* At some convenient distance, but not very far.

18 And all his servants passed on beside him: and all the Cherethites, and all the Pelethites *g*, and all the Gittites *h*, six hundred men, which came after him from Gath, passed on before the king.

g Of whom see the notes on *chap.* 8. 18. *h* Who were either, first, *Israelites* by Birth, called *Gittites*, because they went with him to *Gath*, and abode with him in that Country. Or rather, Secondly, *Strangers*, as *Ittais* their head is called, v. 19. and they are called his *Brethren*, v. 20. and probably they were *Philistines* by Birth, born in the City or Territory of *Gath*, as the following words imply, who by *David's* Counsel, and Example, and the success of his Arms, were won to embrace and profess the true Religion, and had given good proof of their Military Skill, and Valour, and Fidelity to the King.

19 ¶ Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place *i*, and *k* abide with the king *l*: for thou *art* a stranger, and also an exile *m*.

i Either, First, To thy native Country of *Gath*, where thou wilest be remote from our broils. Or, Secondly, To *Jerusalem*, where thy settled abode now is. *k* Or, *or*: for he could not both go to *Gath*, and tarry in *Jerusalem* with *Absalom*. Although this part of the Verse lies otherwise in the *Hebrew* Text, and may be rendred thus, *Return* (to wit, to *Jerusalem*) *and abide with the King* (there;) *for thou art a Stranger and exile from thy own place*; or, *in respect of thy own place*, or, *as concerning thy place*, i.e. in regard of the place of thy birth and former habitation. *l* With *Absalom*, who is now made King by the choice of the People, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed and unable to do for thee what I desired and intended. *m* Not much concerned in our affairs, and therefore not fit to be involved in our troubles.

20 Whereas thou camest *but* yesterday *n*, should I this day † make thee go up and down with us? seeing I go whither † I may *o*, return thou, and take back thy brethren *p*: * mercy and truth *be* with thee *q*.

† Heb. *make thee to remove to and fro.*

Psal. 25. 6.

n By which it may be gathered, that these were not the *Israelitish* Soldiers which went with *David* to *Gath*, and came up with him from thence to *Hebron*, which was above thirty Years before this time, but some Proselytes which came from thence more lately. For though this word *yesterday* be sometimes used of a time long before past, as 2 *Kings* 9. 26. *Job* 9. 9. *Isa.* 30. 33. yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used. *o* I know not whither; having now no certain dwelling place. *p* Thy Countrymen and Soldiers the *Gittites*, v. 18. *q* Since I am now unable to recompense thy kindness and fidelity to me, my hearty Prayer to God is, That he would shew to thee his *Mercy*, in Blessing thee with all sorts of Blessings, and his *Faithfulness* in making good all those Promises which he hath made, not to *Israelites* only, but in and with them to all true-hearted Proselytes, such as thou art.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him *r*.

r For being so deeply engaged for *David*, he durst not leave his little ones to *Absalom's* Mercy.

23 And all the country *s* wept with a loud voice, and all the people passed over: the king also himself passed over the brook ‖ Kidron *t*, and all the people passed over toward the way of the wilderness *u*.

Gr. *Cedron*, Joh. 18. 1. Kidron.

s i.e. The generality of the People by whom they passed: for it must be considered, that *Absalom's* Friends and Partizans were gone to him to *Hebron*, and the rest of the People thereabouts were either well-willers to *David*, or at least moved with compassion at the sad and sudden change of so great and good a King, which was able to affect an heart of Stone. *t* Which was near *Jerusalem*. See *2 Kings* 23. 4. *Jer.* 26. 36. *John* 18. 1. *u* Which was between *Jerusalem* and *Jericho*.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, bearing the ark of the covenant of God *x*, and they set down the ark of God *y*: and Abiathar went up *z*, until all the people had done passing out of the city.

x As a pledge of God's presence and assistance, and that *David* might enquire at it upon occasion. *y* Either in expectation of drawing forth more People to *David's* Party, if not from their Loyalty to their Lawful King, yet from their Piety and Reverence to the Ark: or, that all the People might pass along, and the Ark might come in the rear of them for their safeguard and encouragement. *z* Either, 1. From the Ark which now was in the low ground, being near the Brook *Cedron*, to the top of the Mount of *Olives*, whence he had the prospect of the City and Temple; as appears from *Mark* 13. 3. where he could discern when the People ceased to come out of the City after *David*; which when they did, he gave notice to *David*, that he should wait no longer, but march away and carry the Ark with him. Or, 2. From the Ark to the City, which was in an higher ground, that so he being High-Priest, might use his Authority and Interest with the People, to perswade them to do their duty, in going forth to defend and help their King against his Rebellious Son; and there he staid until all those whom he could perswade were gone forth.

25 And the king said unto Zadok, Carry back the Ark of God into the City *a*: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation *b*.

a Partly, out of Care and Reverence to the Ark, which though sometimes it was, and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to be exposed: partly, out of respect to the Priests, whom, by this means, he thought he should expose to the Rage of *Absalom*, as he had before exposed them to *Saul's* Fury on another occasion, 1 *Sam.* 22. And partly, that by this means he might have the better opportunity to search out, and to Counter-work *Absalom's* Plots; which was so necessary, not only for himself, but for the defence and maintenance of the Ark, and all God's Ordinances, and of the true Religion. *b i.e.* The Tabernacle which *David* had lately built for it, *Chap.* 6. 17. in which the Ark, and God, by means thereof, ordinarily dwelt. And hereby he insinuates another reason of his returning the Ark to *Jerusalem*, because there was the Tabernacle made for the receipt of it.

26 But if he thus say, I have no delight in thee: behold, *here am I*, *d* let him do to me as seemeth good *unto him*.

c I will not receive thee into my Favour, nor restore thee to thy Throne and City, and to the enjoyment of my Ark and Ordinances. *d* Ready to obey him, and to submit to his Will and Pleasure concerning me.

27 The king said also unto Zadock the priest *e*, *Art not* thou a seer *f*? return into the city in peace *g*, and * your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

1 Sam. 9. 9. Seer. chap. 15. 27.

e Either because *Abiathar* was gone from him, v. 24. and not yet returned: or because *David* put more confidence in *Zadok*. *f i.e.* Either, 1. A Prophet, for such were called *Seers*, 1 *Sam.* 9. 9. 2 *Sam.* 24. 11. *Amos* 7. 12. And such he may be called, either because he really had the gift of Prophecy: or, because as the name of *Prophets* is sometimes given to those who had not Prophetical Gifts, but were only Officers and Ministers devoted to, and employed in God's Worship and Service, as 1 *Sam.* 10. 5, &c. 1 *Kings* 18. 4, 13. Compare 1 *Chron.* 25. 1, 2, 3. So it is reasonable, That the name of *Seers* be extended to the same Latitude: and therefore he may properly and fitly be called a *Seer*, as he was with, and under *Abiathar* the Chief Governour of the House and Worship of God; who, by his Office, was to instruct and direct the People in those matters, whereby he had many opportunities both of stirring our *Absalom's* Councils, and of minding the People of their Duty to *David*, as he saw opportunity. Which sence suits well with *David's* Scope and Design. Or, 2. *a seeing*, or *discerning*, or *observing* Man: for so the *Hebrew* Verb *raah* is often used. And this suits well with *David's* Mind: Thou are a wise Man, and therefore fit to manage this great business, which requires Prudence and Sagacity. *g* As Men of Peace, giving over all thoughts of War, and devoting your selves entirely to God's Service.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 And David went up by the ascent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare foot *h*: and all the people *that was* with him, covered every man his head, and they went up weeping, as they went up.

† Heb. *and ascending.*

h In Testimony of his deep Sorrow, and Humiliation and Shame for his Sins, whereby he had procured this Evil to himself: for these were the Habits of Mourners, 2 *Sam.* 15. 2. *Esth.* 6. 12. *Isa.* 20. 3, 4. *Jer.* 14. 3, 4. and to take an Holy Revenge upon himself for his former Delicacy and Luxury.

31 And ‖ one told David *i*, saying, Ahithophel *is* among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness *k*.

‖ Or, *They told*

i Or,

i Or, *David told*; i. e. *David* being hereof informed, acquaints his Friends and Followers with it, to stir them up to joyn with him, in the following Prayer against him. *k* Esther inftances him, that he may give foolish Counsel; or let his Counsel be rejected as foolish, or spoiled by the foolish execution of it.

32 And it came to pass that *when* David was come to the top *of the mount* where he worshipped God, † Heb. behold, Hushai * the Archite came to meet him, with his coat rent, and ashes upon his head:

l Looking towards *Jerusalem* where the Ark and Tabernacle was. Compare 1 *Kings* 8. 44, 48. *Dan.* 6. 10.

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me *m*.

Increasing my Charge, and Care, and Sorrow, for what may befall thee: and being but of little use to me: for it may seem he was an Old Man, a d fitter for Counsel than for War.

34 But if thou return to the City, and say unto Absalom, I will be thy servant, O king: *as I have* ‖ Or, *here-* *been* thy fathers servant ‖ hitherto, so *will* I now also *tofore.* *be* thy servant *n*; then mayest thou for me defeat the counsel of Ahitophel.

m i. e. As faithful to thee, as I have been to thy Father; which he neither was, nor ought to be. And therefore, the profession of this was great dissimulation: And *David*'s suggesting this crafty Counsel, may be reckon'd amongst his Errors: which, proceeding from a violent Temptation, and his present and pressing Straits, God was pleased mercifully to pardon and to direct this Evil Advice to a good End.

35 And *hast thou* not there with thee Zadok, and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the kings house, thou shalt tell *it* to Zadok and Abiathar the priests.

* Ver. 27. 36 Behold, *they have* there * with them *o* their two sons, Ahimaaz Zadoks *son*, and Jonathan Abiathars *son*: and by them ye shall send unto me every thing that ye can hear.

o Not in *Jerusalem*, but in a place near to it, to which they could easily send upon occasion. See *Chap.* 17. 17.

37 So Hushai Davids friend came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

Ziba by Presents and false Suggestions, obtaineth of David his Master's Inheritance, 1,——4. *Shimei revileth and curseth David: Who refraineth Abishai from revenging it,* 5,——13. *Absalom cometh with Ahitophel to Jerusalem: lieth with his Father's Concubines in the sight of all Israel, according to the Counsel of Ahitophel who was esteemed as an Oracle,* 15,——23.

* Chap. 17. 17. * Cha. 9. 2. AND when David was a little past the top of *p* *the hill*, behold, * Ziba *a* the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer *fruits*, and a bottle *b* of wine.

a A Crafty Man; who being perswaded, that God would in due time appear for the Righteous Cause of so good a King, and scarce ever this Cloud which was now upon him, takes this occasion to make way for his future Advancement. *b* A large Bottle, or Vessel proportionable to the other Provisions.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the kings household to ride on *c*, and the bread and summer *fruit* for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

c For the King, and his Wives and Children were all on Foot; not that he had not, or could not procure Asses for them at *Jerusalem*; but because he chose it as best becoming that State of Penitence and Humiliation in which they were.

3 And the king said, And where *is* thy masters son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father *d*.

d Which though it might seem a very unlikely thing, yet such vain Expectations do often get into the Minds of Men; nor was it impossible, that when *David*'s Family was thus divided, and one part ingaged against another, they might destroy themselves by mutual Wounds; and the People being tired out with Civil Wars, might restore the Kingdom to the Family of *Saul* their old Master, whereof this was the top-branch. And this was a time of general Defection of many whom the King had greatly obliged, witness *Ahitophel*. And *Mephibosheth*'s absence made the Calumny more probable.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth *e*. And Ziba † Heb. *I do* said, † I humbly beseech thee *that* I may find grace *obeisance.* in thy sight, my lord, O King *f*.

e A rash Sentence, and unrighteous, to condemn a Man unheard, upon the single Testimony of his Accuser, and Servant. But *David*'s Mind was both clouded by the deep sense of his Calamity, and byassed by *Ziba*'s great and seasonable kindness. And he might think, that *Ziba* would not dare to accuse his Master of so great a Crime, which, if false, might so easily be disproved. *f* Thy favour is more to me, than this gift; which, as a token of thy favour, I accept with all thankfulness.

5 And when king David came to Bahurim *g*, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei the son of Gera: ‖ he came forth, and cursed still as he came. ‖ Or, *he* *still went forward.*

g A City in *Benjamin*, *Chap.* 3. 16. and 19. 16. i. e. To the Territory of it. for to the City he came not till v. 14.

6 And he cast stones *h* at David, and at all the *compass.* servants of king David: And all the people, and all the mighty men *were* on his righthand, and on his left *i*.

h Not so much to hurt them, as to shew his Contempt of them. *i* Which is noted to shew the Prodigious Madness of the Man: though Rage, (which is truly said to be *a short Madness*) and the height of Malice hath oft transported Men to the most hazardous and desperate Speeches and Actions.

7 And thus said Shimei when he cursed, Come out *k*, come out thou † bloody man, and thou man † Heb. *men* of Belial: *of blood.*

k Or rather, *go out*, as the Word properly signifies. Be gone out of thy Kingdom, as thou deservest.

8 The LORD hath returned upon thee all the blood of the house of Saul *l*, in whose stead thou hast reigned, and the LORD hath delivered the kingdom into the hand of Absalom thy son: and † be- † Heb. *lo,* hold, thou *art taken* in thy mischief *m*, because thou *art* *taken in thy evil.* a bloody man.

l Either, 1. The Blood of *Abner* and *Ishbosheth*; which he maliciously imputes to *David*, as if they had been killed by *David*'s Contrivance: especially the former, because *David* did only give *Joab* hard Words, as in Policy he was obliged to do; but instead of punishing him, did Reward and Prefer him. Or, 2. The Death of *Saul*'s seven Sons, *Chap.* 21. 8. which, though related after this, seems to have been done before: Of which, see the Notes on *Chap.* 15. 7. *m* The same Mischief thou didst bring upon others, is now returned upon thy own head. Or, Thy Sin hath found thee out, and thou are now receiving the just Punishment of it.

9 Then said Abishai the son of Zeruiah unto the king, Why should this * dead dog curse my lord the * 1 Sam. king? let me go over, I pray thee, and take off his 24. 14. Chap. 3. 8. head.

10 And the king said, What have I to do with you *n*, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him *o*, Curse David. Who shall then say *p*, Wherefore hast thou done *i* so? Or, *Let* *him.*

n To wit, in this Matter I ask not your Advice, nor will I follow it; nor do I desire you should as all concern your selves in it, but wholly leave it to me, to do what I think fit. *o* Not that God commanded it by his Word; for that severely forbids it, *Exod.* 22. 28. or moved him to it by his Spirit; for neither was that necessary, nor possible, because God *tempteth no man*, Jam. 1. 13. but that the secret Providence of God did order and over-rule him in it. God did not put any Wickedness into *Shimei*'s Heart, for he had of himself an heart full of Malignity and Venome against *David*; but only left him to his own Wickedness, took away that common Prudence which would have kept him from so foolish and dangerous an Action; directed his Malice that it should be exercised against *David*, rather than another Man; as when God gives up one Traveller into the hands of a Robber, rather than another; inclined him to be at home, and then to come out of his doors at that time when *David* passed by him; and brought *David* into so distressed a condition, that he might seem a proper Object of his Scorn and Contempt. And this is ground enough for this Expression, *the Lord said*, not by the Word of his Precept, but by the Word of his Providence, in respect whereof he is said to *command the Ravens*, 1 *Kings* 17. 4. and to *send forth his Word* and *Commandment* to senseless Creatures, *Psal.* 147. 15, 18. *p* Not unto *Shimei*, for it was justly said so to him afterwards, 1 *Kings* 2. 9. but unto the Lord: who shall reproach God's Providence for permitting this? Or, who shall by Words or Actions restrain him from executing God's just Judgment against me?

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life *q*: how much more now *may* this Benjamite ‖ *do it?* let him alone, and let him curse *r*: for the LORD hath bidden him.

q Which is a greater Mischief, than to Reproach me with Words. ‖ Of that Tribe and Family from which God hath taken away the Kingdom, and given it to me; which was likely to stir up his Rage and Hatred against me. *r* Do not now hinder him violently from it, nor punish him for it. It is meet I should bear the Indignation of the Lord manifested herein, and submit to his Pleasure, and possess my Soul with Patience; and by bearing these lesser Evils, prepare my self for greater, which are coming towards me.

12 It may be *s* that the LORD will look on mine ‖ † affliction *t*, and that the LORD will re- ‖ Or, *eye* quite me good for his cursing this day. † Heb. *seed*

s He speaks doubtfully, because he was conscious, that by his Sins he had forfeited all his Claim to God's Promises. *t* With an Eye of Commiseration

13 And as David and his men went by the way, Shimei went along on the hills side over against him, and

and cursed as he went, and threw stones at him, and † cast dust *u*. † Heb. *dusted him with dust.*

u Not that he could reach, or hurt him with it; but only as an expression of Contempt. And the like is to be thought concerning the Stones, wherewith he could not think to reach *David*, when he was Encamped with his Men on every side.

14 And the king, and all the people that *were* with him, came *x* weary, and refreshed themselves there. *rested.*

x To the City of *Bahurim*, v. 5.

15 And Absalom and all the people, the men of Israel, came to Jerusalem, and Ahitophel with them.

16 And it came to pass when Hushai the Archite, Davids friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king *y*, God save † Heb. *Let the king live.* the king.

y To wit, *Absalom*, whom he pretends to own for his King and Liege Lord.

17 And Absalom said to Hushai, *Is* this thy kindness to thy friend *z*? why wentest thou not with thy friend?

z Doth this Action answer that Profession of greatest Friendship which thou hast hitherto made to him? Dost thou thus requite his Favour and true Friendship to thee? He speaks thus only to try him. And he saith, *thy Friend*, by way of Reflection upon *David*; as one who was a *Friend* to *Hushai*, and no Strangers, but not to his own Son, whom, by his Severity and Design to give away his Right to *Solomon*, he provoked to this Course; and therefore he doth not vouchsafe to call him his *Father*.

18 And Hushai said unto Absalom, Nay, but whom the LORD, and this people, and all the men of Israel chuse *a*, his will I be, and with him will I abide.

a Though as a private Person, I owed and payed Friendship to *David* whilst he was King; yet I must make all my Obligations give place to the Authority of God, who putteth down, and setteth up Kings at his pleasure; and to the common Sence and Decree of the whole Body of the Nation. But *Hushai* expresseth himself very cautiously; for though he would be thought to understand *Absalom*, yet in truth this Character did not agree to him, whom neither God, nor all the People had chosen, but only a part, and that the worst part of them.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son *b*? as I have served in thy fathers prefence, so will I be in thy presence.

b Thou art his Son, and Heir, and Successor, and now in his place and stead: whereby my Friendship which was due to him, is devolved upon thee by Right of Inheritance; and I reckon, that my Friendship is not wholly alienated from him, when it is transferred upon one that came out of his Bowels.

20 Then said Absalom to Ahitophel, Give counsel among you what we shall do.

21 And Ahitophel said unto Absalom, Go in unto thy fathers concubines *c*, which he hath left to keep the house, and all Israel shall hear that thou † art ab- † Heb. *hor-* horred of thy father *d*, then shall the hands of all that *rifyst was thy* *are* with thee be strong *e*. *father.*

c This Counsel he gave, partly to Revenge the Injury done to *Bathsheba*, who was the Daughter of *Eliam*, 2 *Sam.* 11. 3. who was *the son of Ahitophel*, *Chap.* 23. 34. and principally for his own, and the People's safety, that the Breach between *David* and *Absalom* might be made wide, and irreparable by so Vile an Action, which must needs provoke *David* in the highest Degree, both for the Sin, and shame of it: as the like Action had done *Jacob*, *Gen.* 49. 3, 4. and cut off all hopes of Reconciliation, which otherwise might have been expected by some Treaty between *Absalom* and his rendernearted Father; in which Case his Followers, and especially *Ahitophel* himself, had been left to *David*'s Mercy. *d* And therefore obliged by thy own Interest to prosecute the War with all possible Vigour, and to abandon all thoughts of Peace: as knowing that his Father, though he might dissemble, yet would never forgive so foul and scandalous a Crime. *e* They will fight with greater Courage and Resolution, when they are freed from the fear of thy Reconciliation, which otherwise would make their Hearts faint, and Hands slack in thy Cause. But by this we may see the Character of *Absalom*'s Party, and how abominably wicked they were, whom such a loathsome and scandalous Action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn, how corrupt and filthy the Body of the People was, and how ripe for that severe Judgment which is now inflicting to them.

22 So they spread Absalom a tent upon the top of the house *f*, and Absalom * went in unto his fathers * Chap. concubines *g*, in the sight of all Israel *h*. 12. 11.

f To wit, of the King's Palace, the very place from whence *David* had fled and gazed upon *Bathsheba*, *Chap.* 11. 2. So that his Sin was legible in the very place of his Punishment. *g* i. e. To one, or some of them. And by so doing did further make Claim to the Kingdom as his own; and, as it were, take Possession of it. It being usual in the Eastern Countries to account the Wives and Concubines of the late King, to belong of right to the Successor; See the note on *Chap.* 12. 8. *h* Who saw him go into the Tent; and thence concluded, That he lay with them, as he had designed to do.

23 And the counsel of Ahitophel which he counselled in those days, was as if a man had enquired at the † oracle of God *i*: so *was* all the † Heb. counsel of Ahitophel, both with David *k*, and with *word.* Absalom.

i It was received by the People with equal Authority and Veneration, and was usually attended with as certain Success. Which is mentioned as the reason why a Counsel which had so ill a face, should meet with such general approbation. *k* To whose Pious Disposition he accommodated himself, as Policy obliged him; but being weary of it, he takes this first occation to discover himself, and execute that Wickedness which before lay in his Heart.

CHAP. XVII.

Hushai, David's Friend, being, by David's Order, gone over to Absalom, by God's appointment, overthroweth Ahitophel's Counsel, 1,——14. *Hushai certifieth David thereof, and adviseth him forthwith to march on,* 15,——21. *David passeth over Jordan,* 22. *Ahitophel hangeth himself,* 23. *David cometh to Mahanaim: Absalom passeth over Jordan, making Amasa the Captain of his Host,* 24,——26. *David is there furnished with Provisions by his Friends,* 27,——29.

MOreover, Ahitophel said unto Absalom, Let me now chuse out twelve thousand men, and I will arise and pursue *a* after David this night:

a I am so well assured of the goodness of this Counsel, that I will venture my own Person and Life in the execution of it.

2 And I will come upon him while he *is* weary and weak-handed, *b* and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king only.

b Tired with a tedious March on Foot, and destitute of Men, and Military Provisions; and disheartned by his own small Numbers, and by the general disaffection of his Subjects.

3 And I will bring back all the people unto thee: the man whom thou seekest *is* as if all returned *c*: *so* all the people shall be in peace.

c i. e. The Death of that Man whom thou seekest to destroy, is no less considerable to thee, than if all the People that follow him should desert him, and return unto thee.

4 And the saying † pleased Absalom well, and all the † Heb. Elders of Israel. *was right in the eyes of,* &c.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith *d*. † Heb. *what is in his mouth.*

d A wonderful Effect of Divine Providence, blinding his Mind and influencing his Heart, that he could not rely in *Ahitophel*'s Counsel, though it was so evidently Wise, and Good, and approved by the general consent of his whole Party; and that he should desire *Hushai*'s Advice, though neither his Reputation for Wisdom was equal to *Ahitophel*'s, nor had he yet given any one proof of his Fidelity to *Absalom*, as *Ahitophel* had done; nor was he to be fixed by his Interest to him, as *Ahitophel* was; and though there wanted not just Caufe to suspect him, and his Counsel too. But there is no contending with that God who can Arm a Man against himself, and destroy him by his own Mistakes and Passions, without any other help.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahitophel hath spoken after this manner: shall we do *after* his † saying? if † Heb. not, speak thou. *Word.*

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given, *is* not good at this time *e*. † Heb. *counselled.*

e Though at other times he generally gives much wise and admirable Counsel; yet, as he is a Man, he seems now to be under a mistake, and not sufficiently to consider all the present Circumstances of this Business.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men *f*, and they *be* † † Heb. *bitchafed in their minds*, g. as * a bear robbed of her *ter of foal.* whelps in the field: and thy father *is* a man of war * Hos. 13. 8. *b*, and will not lodge with the people.

f Of approved Courage and Strength, therefore not so soon vanquished as *Ahitophel* supposeth. *g* Heb. *bitter of soul*, inflamed with Rage; desperate, and therefore resolved to sell their Lives at a dear rate. *h* A wise Prince and General; who knowing of what Importance it is to secure his own Person, and that your great Design is against his Life; will doubtless use extraordinary care to keep out of your reach, which he may easily do.

9 Behold, he is hid now in some pit, or in some *other* place *i*: and it will come to pass, when some of them *k* be † overthrown at the first *l*, that whosoever † Heb. heareth it, will say *m*, There is a slaughter among *fallen.* the people that followeth Absalom.

i Having been oft accustomed to that course, and well acquainted with all hiding-places from *Saul*'s time. In one of them, unknown to us, he will lurk with some of his chosen Men, and lie in Ambush for us; and, when they see a fit opportunity, they will suddenly come forth and surprize some of our Men, when they least expect it, and fall upon them with great fury, and probably will at first put them to flight. *k* To wit, of *Absalom*'s Men sent against *David*. *l* Implying, that their good success at first would mightily animate *David*'s Men to proceed vigorously in the fight, and intimidate *Absalom*'s Army, and consequently would be both a presage and an occation of their total defeat. *m* They who first hear these

ill

ill ridings will propagare ir, and ſtrike terror with it into the reſt of the Army.

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men *n*.

n The known fame of the prodigious Valour of *David* and his followers will eaſily gain credit to that report, and ſtrike the ſtouteſt of our Men with dread, even *Ahithophel* himſelf, if he ſhould go with them.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee *o*, from Dan even to Beerſheba, as the ſand that *is* by the ſea for multitude, and † that thou go to battel in thine own perſon *p*.

† Heb. *that I go* — *o* In this pretence way, that they might have a far greater Army, and make more, though ſlow work: his deſign was to gain *David* time, that he might increaſe his Army, and make better proviſions for the Battel; and that the preſent heat of the People might be cooled, and they might at laſt bethink themſelves of their duty to *David*, and return to their former Allegiance. *p* For thy preſence will put more Life and Courage into all thy Soldiers, who will be ambitious to ſhew their utmoſt Skill and Courage in defending thy Perſon and Cauſe, when they know that all their Actions are obſerved by him who hath the diſtribution of Rewards and Puniſhments in his hands. So mayeſt thou alſo give Counſel as occaſion offers, and encourage thy men to kill *David*, which otherwiſe they may poſſibly be afraid to do. Beſides, the glory of the Victory will be wholly thine, which now *Ahithophel* ſeeks to get to himſelf.

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground *q*: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

q i.e. Piecemeally, ſuddenly, irreſiſtibly, and on all ſides; for ſo the Dew falls.

13 Moreover, if he be gotten into a city, then ſhall all Iſrael bring ropes to that city *r*, and we will draw it into the river *ſ*, until there be not one ſmall ſtone found there.

r Not that they ſhould do ſo, or that it was the Cuſtom to do ſo; but it is an Hyperbolical and Threatonical Expreſſion, ſuited to the vain glorious temper of this inſolent young Man; and therefore moſt likely to prevail with him: implying, that they would do ſo if they could not diſcover and deſtroy him another way: or, that they ſhould be enough to do ſo, if there were occaſion. *ſ* Adjoyning to the City; it being uſual to build Cities near ſome River, both for defence, and for other accommodations.

14 And Abſalom and all the men of Iſrael ſaid *t*, The counſel of Huſhai the Archite *is* better than the † Heb. *commanded* counſel of Ahithophel: for the LORD had † appointed to defeat the good counſel *u* of Ahithophel, to the intent that the LORD might bring evil upon Abſalom.

t Being infatuated by a Divine Power, and given up to believe Lyes and Miſtakes. *u* So it was, politically conſidered; being the wiſeſt and moſt effectual courſe to accompliſh Abſalom's end.

15 ¶ Then ſaid Huſhai unto Zadok, and to Abiathar the prieſts, Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael: and thus and thus have I counſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſs *x*, but ſpeedily paſs over, leſt the king be ſwallowed up, and all the people that *are* with him.

x Leſt the King's and People's Minds change, and *Ahithophel*, by his deep wit and great intereſt, perſuade the King to follow his former advice, and to purſue you ſpeedily.

17 Now Jonathan and Ahimaaz ſtayed by Enrogel *y*: (for they might not be ſeen to come into the city) and a wench *z* went and told them: and they went and told king David.

y Or, *the Fullers well*. A place near *Jeruſalem*, *Joſ.* 15. 7. and 18. 16. *z* Pretending to go thither to waſh ſome Cloaths.

18 Nevertheleſs, a lad ſaw them *a*, and told Abſalom, but they went both of them away quickly *b*, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down *c*.

a Who knew them to be favourers of *David*, and obſerved them to wait there upon deſign, and to gain intelligence, and poſſibly ſaw the Wench ſpeaking privately to them. *b* Suſpecting by this Lads obſervation and Carriage, that they were diſcovered. *c* Either to ſome hole in the ſide of the Pit: or, to the bottom of the Pit, if being then dry, as Pits often were in thoſe hot Countries. And this being in ſo open a place, they concluded none would imagine them to be hid there. And beſides, they relied upon God's good Providence, which they knew watched over *David*, and them for his ſake.

19 And the woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon ∴, and the thing was not known.

∴ Under pretence of drying it by the Sun: which ſhews it was Summer-time.

20 And when Abſalums ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the brook of water *d*. And when they had ſought, and could not find *them*, they returned to Jeruſalem.

d i.e. Over *Jordan*. This was a manifeſt Lye; but becauſe it was ſpoken for no hurt, but good only, many Perſons in thoſe times conceived ſuch Lyes to be lawful. Compare *Exod.* 1. 19. *Joſ.* 2. 4, 5. But although God was pleaſed to overlook and pardon the ſin, and graciouſly to reward the good intention which accompanied them; yet it is certain that all kinds of Lyes are moral Evils, and condemned by plain Scriptures, and that *we muſt not do evil that good may come*, nor *tell a lye for Gods glory*, Rom. 3. 7, 8.

21 And it came to paſs, after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, and paſs quickly over the water: for thus hath Ahithophel counſelled againſt you.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan *e*: by the morning-light, there lacked not one of them that was not gone over Jordan.

e Either at the Ford, or in Boats.

23 ¶ And when Ahithophel ſaw that his counſel was not † followed, he ſadled *his* aſſe, and aroſe, and † Heb. *gave* gate him home to his houſe, to his city, and † put his houſhold in order *f*, and hanged himſelf *g*, and † Heb. *gathering* died, and was buried in the ſepulchre of his father. *examin.*

f Diſpoſed of his Eſtate by Will. Compare *Iſa.* 38. 1. *g* Partly, for fear leſt becauſe he could not indure to outlive his diſgrace, and the rejection of his Counſel: and partly, becauſe he foreſaw by this means *David* would gain time and ſtrength, and in all probability be Victorious, and then the ſtorm would fall moſt heavily upon his head, as the main Author and Pillar of the Rebellion, and the contriver of thoſe two pernicious Counſels above-mentioned.

24 Then David came to Mahanaim *h*: and Abſalom paſſed over Jordan *i*, and all the men of Iſrael with him.

h A place in the Country of *Gilead*, bordering upon the Land of the *Ammonites*, v. 27. See *Gen.* 32. 2. and 2 *Sam.* 2. 8. *i* Not ſpeedily, but when *all the men of Iſrael* were gathered together according to *Joſhua*'s Counſel, who are ſaid to be *with him* here, as it follows.

25 ¶ And Abſalom made Amaſa captain of the hoſt inſtead of Joab: which Amaſa *was* a mans ſon whoſe name *was* Ithra, an Iſraelite *k*, that went in to Abigail *l* the daughter of Nahaſh *m*, ſiſter to Zeruiah, Joabs mother.

k Obſ. He was an *Iſhmaelite*, 1 *Chron* 2. 17. *Aſſ.* Not *Amaſa*; but *Ithra*, or *Jether*, *Amaſa*'s Father, is there ſo called, becauſe he was ſuch, either by his Birth from ſuch Parents, or by his long habitation among them, or for ſome other reaſon now unknown. Compare 2 *Sam.* 15. 18. And *Amaſa* is here called an *Iſraelite*, either, becauſe he was a Proſelyte: or, in oppoſition to *Joab*, who was of the Tribe of *Judah*, as *Amaſa* was of one of the ten Tribes: or rather, to intimate, that although he or his Parents were called *Iſhmaelites* for ſome reaſon, yet as to their extraction they were indeed *Iſraelites*. Which if *Amaſa* had not been, it is not probable that he could have had ſo powerful an influence upon the Tribe of *Judah*, as he had, *chap.* 19. 14. *l* i.e. Lay with her, whether being firſt Married to her, or not, is uncertain. *m* *Nahaſh* is either another name of *Jeſſe*: or rather, the name of *Jeſſe*'s Wife, by whom he had this *Abigail*, as he had *Zeruiah* by another Wife; ſo they were ſiſters by the Father, but not by the Mother; and *Nahaſh* is here named to ſignifie ſo much.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſs when David was come to Nahanaim, that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon *n*, and * Machir the ſon of Ammiel of Lodebar *o*, and * Barzillai the Gileadite, of Rogelim,

* Chap. 19. 31. 1 Kings 2. 7.

n Who, as it may ſeem, diſliked and diſowned that barbarous action to the Embaſſadors; and therefore, when the reſt were deſtroyed, was left King or Governour of the reſidue of the *Ammonites*. *o* See above *chap.* 9. 4.

28 Brought beds, and ‖ baſins *p*, and earthen veſſels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched *pulſe*. ‖ Or, *cups*

p i.e. All ſorts of houſhold-ſtuff, as well as other proviſions, all which *David* now wanted.

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The people *is* hungry, and weary, and thirſty in the wilderneſs *q*.

q i.e. Having been *in the wilderneſs*. Which is an eaſie and common Ellipſis. Or, *becauſe of* (to the *Hebrew* Particle *beth* is oft uſed) *the Wilderneſs*, which they have paſſed thorough, in which Proviſions are very ſcarce.

CHAP.

CHAP. XVIII.

David viewing the Armies in their March, giveth them charge of Abſalom, 1,——5. whoſe Men are ſmitten: He hanging by his Hair on an Oak is ſlain by Joab, and caſt into a Pit: His Pillar and Monument, 6,——18. David hearing hereof, 19,——32. Mourneth for Abſalom, 33.

AND David numbred the people that *were* with him *a*, and ſet captains of thouſands, and captains of hundreds over them.

a Which flocked to him thicker, ſo as to make up a ſmall Army.

2 And David ſent forth a third part of the people under the hand of Joab *b*, and a third part under the hand of Abiſhai the ſon of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you my ſelf alſo *c*.

b To wit, for his eſpecial conduct and management in the Battel: otherwiſe *Joab* was the General of all the Forces; nor had *David* yet taken away that Power from him, nor was this a time to do it. But ſuch diſtributions of Forces are uſual in Battels. *c* That by my preſence I may put life and courage into my Soldiers; and becauſe it is fit I ſhould run the ſame hazards with you, which you do for my ſake.

3 But * the people anſwered, Thou ſhalt not go forth *d*: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now *thou art* † worth ten thouſand of us *e*: therefore now *it is* better that thou † ſuccour us out of the city *f*.

* Chap. 21. 17. † Heb. *art* of their mind. † Heb. *answerest, lord of us* † Heb. *to succour.*

d For this was *Abſalom's* great error, into which he was drawn by a Divine infatuation, and by *Hushai*'s craft to go to Battel in his own Perſon, which was the utter ruin of him and of his Cauſe. *e* Not only for the Dignity of thy Perſon, but alſo for the importance of our common cauſe and concern, which, if thou are ſlain, is irrecoverably loſt. *f* By ſending us Supplies of Men, and Proviſions of all ſorts, as we have occaſion; and by ſecuring our retreat, if we be defeated. Or thus: not go along to the Battel with us, but only go out with us, or accompany us out of the City (to encourage the Company) and then retire for thy own ſafety. And ſo it ſeems by the next Verſe.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide *g*, and all the people came out by hundreds, and by thouſands.

g i.e. *Between the two Gates* of the City, as it is expreſſed below, v. 24.

5 ¶ And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom *h*. And all the people *i* heard when the king gave all the captains charge concerning Abſalom.

h If you Conquer (which he preſaged they would by God's gracious Anſwer to his Prayer for the turning of *Ahithophel*'s Counſel into fooliſhneſs), take him Priſoner, but do not kill him. Which deſire proceeded, partly, from his great Indulgence towards his Children: partly, from *David*'s Conſciouſneſs that he himſelf was the meritorious and procuring cauſe of this Rebellion, *Abſalom* being given up to it for the puniſhment of *David*'s ſins; and therefore did indeed deſerve ſome pity from him: partly, from the conſideration of his Youth, which commonly makes Men fooliſh, and heady, and violent, and ſubject to ill Counſels: And partly, from his Piety, being loth that he ſhould be cut off in the act of his ſin without any ſpace, or means for repentance, wherein both his Soul and Body would be in danger to periſh for ever. *i* To wit, the Citizens and others who ſtood with the King in the Gate when the Army marched forth.

6 ¶ So the people went out into the field againſt Iſrael: and the battel was in the wood of Ephraim *k*.

k So called, not from its ſituation in the Tribe of *Ephraim*, which was on the other ſide *Jordan*, as is evident; but from ſome memorable action or occurrent of the *Ephraimites* beyond *Jordan*; whether it was their killing of *Oreb* and *Zeeb* there, *Judg.* 7. 25. and 8. 3. or, their ſlaughter by *Jephthah*, *Judg.* 12. 5, 6. or, ſome other not mentioned in Sacred Scripture.

7 Where the people of Iſrael *l* were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men*.

l i.e. The Soldiers of *Abſalom*; ſo called, partly, to note that all *Iſrael* (ſome few excepted) were engaged in this Rebellion, which made *David*'s deliverance more glorious and remarkable: and partly, in oppoſition to *David*'s Men, who, as to the main Body, or moſt conſiderable part, were of the Tribe of *Judah*, or had followed him from *Judah*.

8 For the battel was there ſcattered *m* over the face of all the country: and the * wood † devoured more people *n* that day than the ſword devoured *o*.

* Chap. 19. 9. † Heb. *devoured.*

m i.e. The Warriers being beaten in the fight, fled and were diſperſed: the abſtract being put for the concrete, as *poverty* is put for *poor men*, 2 *Kings* 24. 14. and *deceit* for the *deceiver*, and *dreams* for *dreamers*, *Prov.* 12. 24. and 13. 6. *n* i.e. More People died in the Wood, either through hunger, and thirſt, and wearineſs: or, by the wild Beaſts, whereof great numbers were there, which, though they were driven away by noiſe and clamour from the place of the main Battel, yet might eaſily meet with them when they fled ſeveral ways, which alſo might be directed and ſent to them by God's Providence, and juſt Judgment to puniſh them for their Rebellion: or, by falling into Ditches and Pits, which were in that place, v. 17. and probably were covered with Graſs or Wood, as they could not ſee them till they fell into them: or, by being hanged in Trees, as *Abſalom* was, v. 9. and eſpecially by *David*'s Men, who purſued them, and killed them in the Wood: and the *Wood* is rightly ſaid to have *devoured* them, becauſe it gave the occaſion to their deſtruction, inaſmuch as the Trees, and Ditches, and Pits, entangled them, and ſtopped their flight, and made them an eaſie prey to *David*'s Men, who followed them, and ſlew them in the purſuit, being therein directed and aſſiſted by the People of that Country, who, after the manner, fell in with the victorious ſide, *o* To wit, in the main Battel: the *Sword* being put for the *Battel*, by a common Metonymy.

9 ¶ And Abſalom met the ſervants of David *p*; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak *q*, and he was taken up between the heaven and the earth, and the mule that *was* under him went away *r*.

p Who, according to *David*'s Command, ſpared him, and gave him an opportunity to eſcape. *q* In which probably he was entangled by the hair of the head, which being very long and thick, might eaſily catch hold of a Bough, eſpecially when the great God directed it. Either he wore no Helmet, or his Helmet was ſuch as left much of his Hair viſible; or he had thrown away his Helmet as well as his other Arms, to haſten his flight, or becauſe of the heat of the ſeaſon. Thus the manner of his Pride was the inſtrument of his Ruine, as alſo *Aſahel*'s ſwiftneſs, *chap.* 2. 18. and *Ahithophel*'s Policy, *chap.* 17. 23. were the occaſions of their deſtruction. *r* Which might eaſily happen, becauſe being in flight the Mule paſſed along very ſwiftly.

10 And a certain man ſaw *it*, and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground *ſ*, and I would have given thee ten *ſhekels* of ſilver, and a girdle *t*?

ſ Why didſt thou not ſmite him down from the Oak, and with thy Spear nail him to the ground? *t* A Military Belt of more than ordinary price, as a teſtimony of thy Valour and good Service. See on 1 *Sam.* 18. 4.

12 And the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would not I put forth mine hand againſt the king's ſon: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, † Beware that none *touch* the young man ∴ Abſalom.

† Heb. *weigh upon mine hand.* † Heb. *Beware whoſoever ye be, &c.*

∴ Or, *take heed what* (for ſo the *Hebrew* Pronoun *mi*, is ſometimes uſed, as *Judg.* 13. 17.) ye do *with the young man*. He expreſſeth *David*'s ſenſe, though not his words.

13 Otherwiſe I ſhould have wrought falſhood againſt mine own life *t*: for there is no matter hid from the king *u*, and thou thy ſelf wouldeſt have ſet thy ſelf againſt *me x*.

t Either, Firſt, I ſhould have been guilty of falſe and perfidious dealing againſt the King's expreſs Injunction, and that with the moſt hazard of my own Life. Or, Secondly, I ſhould have betray'd my own Life. I ſhould not only have deceived my ſelf with falſe hopes, either of concealing my Fact from the King, or of obtaining a Reward, yea, or a Pardon, from him or thee for it, but alſo have deſtroyed my ſelf thereby, and laid a plot againſt my own Life. *u* This, as all other things, would certainly come to the King's ear. *x* Thou wouldſt have been my Adverſary and Accuſer; partly, becauſe it was thy duty to be ſo; and partly, to vindicate thy ſelf by caſting the blame upon another Or, *thou wouldſt have ſtood afar off*, as this Phraſe is uſed, *Pſal.* 38. 11. Thou wouldſt not have ſtood to me to intercede for my Life or Reward, but wouldſt keep at a diſtance from me.

14 Then ſaid Joab, I may not tarry thus † with thee *y*. And he took three darts in his hand, and thruſt them through the heart *z* of Abſalom, while he *was* yet alive *a* in the † midſt of the oak.

† Heb. *before thee.* † Heb. *heart.*

y I muſt not loſe time in contending with thee till I ſee the occaſion ſlip. *z* Not properly ſo called, for he was yet alive after theſe wounds, and was ſlain, v. 15. but through his middle, as the word *heart* is oft uſed, as *Pſal.* 45. 2. and that too, not exactly, but more largely underſtood, as *Deut.* 4. 11. *Ezek.* 27. 4. *Matth.* 12. 40. or through his Body: which might be, and yet the wounds not mortal. *a* Or, *yet he continued alive*, i.e. the Darts did not diſpatch him, and therefore they ſmite him again, and kill him, v. 15.

15 And ten young men that bare Joabs armour, compaſſed about, and ſmote Abſalom, and ſlew him *b*.

b Judging that there could be no ſafety to the king, nor peace to the Kingdom, nor ſecurity to himſelf, and all *David*'s Friends, and Loyal Subjects, and good Men, if *Abſalom* had lived, as may ſeem probable from *chap.* 19. 10. and yet perceiving that the King's heart was reconcilable to *Abſalom*, notwithſtanding his abominable Crimes of lying with his Father's Concubines, and of horrid and unnatural Rebellion; both which were capital Crimes by the Law of God; he adventured to ſave *David*'s Life againſt his Will. But whether *Joab* did well in this, all things conſidered I ſhall not here determine.

16 And Joab blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people *c*.

c Who otherwiſe were highly incenſed againſt the Rebels, and holy purſued them. But, the head of the Rebellion being cut off, and the danger thereby paſt, he puts a ſtop to the effuſion of *Iſraelitiſh* blood.

17 And they took Abſalom, and caſt him into a great pit in the wood, and laid a very great heap of ſtones upon him *d*: and all Iſrael fled every one to his tent *e*.

d As a laſting monument of *Abſalom*'s ſin and ſhame, and of the Righteous Judgment of God upon him. Compare *Joſ.* 7. 26. and 8. 29. and 10. 27. He was firſt hanged, after a ſort, which was an accurſed death, *Deut.* 21. 23. and then thruſt through with Darts and Swords; and, after all, in a manner ſtoned, which was the proper puniſhment of a Rebellious Son, *Deut.* 21. 21. *e* To their houſes and dwellings, to avoid the ſhame and puniſhment of their Rebellion.

18 ¶ Now Abſalom in his life time had taken and reared up for himſelf a pillar *f*, which *is* in * the kings dale *g*: for he ſaid, I have no ſon to keep my name in remembrance *h*: and he called the pillar after his own name, and it is called unto this day, Abſaloms place *i*.

* Gen. 14. 17.

f To preſerve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion! But this was the effect of his pride and vain-glory. *g* A place near *Jeruſalem* ſo called. *Geneſis* 14. 17. *h Obſerv.* He had *three Sons*, *Chap.* 14. 27. *And.* Either they were all now dead; or, if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or, he erected this Pillar before his Sons were born. But the firſt opinion ſeems moſt probable; and it was a remarkable Judgement of God, that he who ſtruck at his Father's life, ſhould be puniſhed with the death of all his Sons. *i* Heb. *Abſalom's hand*, i. e. his work, made, though not by his hand, yet for him and his glory, and by his procurement.

19 ¶ Then ſaid Ahimaaz the ſon of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged himſelf of his enemies.

† Heb. *judged him from the hand of &c.*

20 And Joab ſaid unto him, Thou ſhalt not † bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſon is dead *k*.

† Heb. *be a man of tidings.*

k And thou ſhalt not be a Meſſenger of Evil tidings, which will be unwelcome to him, and proſecuted to thee.

21 Then ſaid Joab to Cuſhi *l*, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

l Or, *to an Ethiopian*; ſo he might be by birth, and yet by profeſſion an *Iſraelite*.

22 Then ſaid Ahimaaz the ſon of Zadok yet again to Joab, But † howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore will thou run, my ſon *m*, ſeeing that thou haſt no tidings ‖ ready?

† Heb. *be what may.*

‖ Or, *convenient or, ſufficient*, Numb. 11. 22.

m So he calls him with reſpect both to his younger years, and to that true and tender affection which he had for him.

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain *n*, and over-ran Cuſhi.

n Which was the ſmoother and eaſier, though the longer way.

24 And David ſate between the two gates *o*: and the watchmen went up to the roof over the gate unto the wall *p*, and lift up his eyes, and looked, and behold, a man running alone.

o For the Gates of the Cities then were, as now they are large and thick; and for the greater ſecurity, had two Gates, one more outward, the other inward. Here he ſate, that he might hear tidings when any came into the City. *p* Unto the top of the Wall or Tower upon the Gate, where watchmen uſed to watch. Compare 2 *Kings* 9. 17. *Ezek.* 33. 2.

25 And the watchmen cried, and told the king. And the king ſaid, If he be alone *there is* tidings in his mouth *q*. And he came apace, and drew near.

q He is ſent with ſome ſpecial Meſſage: which was a very probable conjecture: for if he had run or fled from the Enemy, many others would have followed him.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Methinketh the running of the foremoſt, is like the running of Ahimaaz the ſon of Zadok. And the king ſaid, He *is* a good man, and cometh with good tidings *r*.

† Heb. *I ſee the running.*

r He loves me well, and therefore would not afflict me with Evil tidings.

28 And Ahimaaz called and ſaid unto the king, ‖ † All is well. And he fell down to the earth upon his face before the king, and ſaid, Bleſſed *be* the LORD thy God, which hath † delivered up *ſ* the † Heb. men that lift up their hand againſt my lord the king.

‖ Or, *Peace be to thee.* † Heb. *Peace.*

ſ Into thy hand and power; or, to deſtruction. Compare 1 *Sam.* 24. 19. and 26. 8.

29 And the king ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent † Heb. *is it well.* the kings ſervant *s*, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was* *t*.

s Cuſhi. *t* He ſeems to tell an untruth, as is evident from v. 20. becauſe he now plainly perceived what *Joab* foretold him, that ſuch tidings would be very unwelcome to *David*. But he made a bad choice, to offend God with a lye, rather than to diſpleaſe the King with a truth. Yet thus far it might be true; that though he had reaſon to think *Abſalom* was dead, yet was not able to give account of the particulars which concerned it, wherewith *Cuſhi* was inſtructed.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings my lord the king: for the LORD hath † Heb. *judged this day of all them that roſe up againſt thee.* *thee* to *him*.

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe up againſt thee to do *thee* hurt, be as that young man *is* *u*.

u May they periſh and be cut off, as he is.

33 ¶ And the king was much moved, and went up to the chamber over the gate *x*, and wept: and as he went, thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom: would God I had died for thee, O Abſalom, my ſon, my ſon *y*.

x Retiring himſelf from all Men and Buſineſs, that he might wholly give up himſelf to lamentation. *y* This he might ſpeak from a deep ſenſe of his Eternal State, becauſe he died in his ſin, without the leaſt reſtimony of repentance, and becauſe *David* himſelf had by his own ſins been the unhappy inſtrument and occaſion of his Sons death.

CHAP. XIX.

Joab by hard words moveth the King to ceaſe his mourning, and ſhew himſelf to the People, 1,—8. The King is brought back by the men of Judah: And Amaſa put in Joab's place, 9,—15. Shimei ſues for mercy, and obtaineth it, 16,—23. Mephibaſheth meeting the King, recovers half his Eſtate, 24,—30. Barzillai is diſmiſſed: Chimham his Son is taken into the King's Family, 31,—40. The Iſraelites expoſtulate with Judah for bringing home the King without them, 41,—43.

AND it was told Joab *a*, Behold, the king weepeth and mourneth for Abſalom.

a By his Meſſengers, upon their return.

2 And the † victory that day *was turned* into mourning, unto all the people: for the people heard † Heb. *is turned.* ſay that day, how the king was grieved for his ſon.

3 And the people gat them by ſtealth that day into the city *b*, as people being aſhamed ſteal away when they flee in battel.

b Not openly, and orderly, and triumphantly, as Conquerors uſe to do; but ſecretly, and diſorderly, and ſtunder, as if they were afraid and aſhamed, leſt *David* ſhould ſee them, and look upon them with an evil eye, as thoſe that had an hand in the killing of his dearly beloved Son.

4 But the king covered his face *c*, and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon.

c As a deep Mourner, as one that deſired neither to ſee, nor to be ſeen by any others.

5 And Joab came into the houſe *d* to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants *e*, which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines *f*,

d Either the Gate-houſe: or, this now dwelling-houſe in the City to which he was retired, that he might more freely indulge himſelf in the expreſſions of his Grief. *e* By diſappointing their juſt hopes of Praiſes and Rewards, and by requiring them with Contempt and facit Rebukes. *f* All which *Abſalom* ſtruck at, and had ſooner or later actually taken away, if he had not been cut off in ſuch a manner, without expecting thy knowledge or conſent: and therefore thy carriage towards them that have ſaved the lives of thee and thine, with the utmoſt hazard of their own, is highly unjuſt and ungrateful.

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well *g*.

† Heb. *in that.*

g This is not to be underſtood as exactly true in the rigour of it; but only comparitively and hyperbolically ſpoken. For *David* deſired their preſervation and *Abſalom*'s too: but it muſt be conſidered, that *Joab* was now in an high tranſport of Paſſion, which might eaſily hurry him into indecent expreſſions; and that *David*'s carriage gave too much colour to ſuch a ſuggeſtion; and that ſuch ſharpneſs of ſpeech was in a manner neceſſary to awaken the King out of his Lethargy, and to preſerve him from the impendent Miſchiefs.

7 Now

† Heb. *To the heart of thy ſervants.*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD *h*, if thou go not forth *i*, there will not tarry one with thee this night *k*, and that will be worſe unto thee than all the evil that befel thee from thy youth until now.

h This Oath was either aſſertory of what he believed might in reaſon be expected, as likely in great meaſure to come to paſs; or elſe promiſſory; or rather, minatory of what he by his influence could and would effect; and if ſo, it was much more than became him to ſay to his Sovereign; and could only be excuſed by the circumſtances which at this time might make it ſeem neceſſary: For *David* was indeed to blame in taking no more notice of their good ſervice (however *Joab* might be faulty alſo in diſobeying the Kings expreſs Command as to *Abſalom*'s Perſon); and great reaſon there was that *David*, as *Joab* did now adviſe, ſhould ſhew himſelf leſs diſpleaſed to the People, who had expoſed their Lives to preſerve him and his. *i* To the Gate, to ſhew thy ſelf to thy People, and kindly and thankfully to acknowledge the good ſervice that they have now done thee. *k* The hearts of all thy People will forthwith be irrecoverably alienated from thee, and they will look out for ſome other Perſon on whom they may fee the Crown.

8 Then the king roſe, and ſate in the gate *l*: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king *m*: for Iſrael had fled every man to his tent.

l He was come forth out of his retirement, and appeared in public, on the Seat of Judgment, at the Gate of the City, to receive the Addreſſes of his People, and mind the Affairs of the Kingdom. *m* To congratulate him for the Victory, and to profeſs their ſubjection to him. So *Joab*'s Speech, though very ſevere and preſumptuous, was, it ſeems, a word in ſeaſon, and had that good effect which he deſigned.

9 ¶ And all the people were at ſtrife *n* throughout all the tribes of Iſrael, ſaying *o*, The king ſaved us out the hand of our enemies, and he delivered us out of the hand of the Philiſtines, and now he is fled out of the land for Abſalom *p*.

n Quarrelling one with another as the Authors or Abettors of this ſhameful and curſed Rebellion. *o* Diſcourſing privately and publickly of *David*'s high Merits, which God, being now reconciled to *David*, brings afreſh to their Memories, and reneweth the ſenſe of their obligations to their King, which they had lately ſhaken off. Thus the Crowns of Kings ſit faſter or looſer upon their heads, as God is pleaſed to diſpoſe of the Thoughts and Hearts of their People, which he can turn in an inſtant which way he will. *p* Now we come to reflect upon our own Actions, we are ſenſible of our baſe and unworthineſs in adhering to *Abſalom*, and thereby forcing *David* to fly out of the Land of *Canaan*, to the parts beyond *Jordan* for his ſecurity.

10 And Abſalom whom we anointed *q* over us, is dead in battel *r*: now therefore why † ſpeak ye not a word *ſ* of bringing the king back?

† Heb. *are ſpeaking.*

q i. e. Cauſed to be Anointed by *Zadok*, or *Abiathar*, or ſome other of the Prieſts, whom they perſuaded or conſtrained to do this office; for this being a Sacred Ceremony, of a great Reputation, and a likely means to gain the more authority and veneration from the People to *Abſalom*, as one whom God by his Vicegerent had conſtituted and ſet up; and this being uſual upon all tranſlations of the Government from one Perſon to another in an extraordinary way, as this confeſſedly was, it is not likely that they would now omit it: though otherwiſe *Anointing* is frequently put for deſigning or conſtituting. *r* And therefore we have no obligation to him, and no hope of any thing from him. *ſ* The People of *Iſrael* ſpeak thus to the Elders of *Iſrael*, as appears by comparing this Verſe with the next. Seeing their deſigns for *Abſalom* diſappointed, they now repented of that undertaking, and were willing to eſſay ſo much by their forwardneſs to bring back *David*, and re-eſtabliſh him.

11 ¶ And king David ſent to Zadok, and to Abiathar the prieſts, ſaying, Speak unto the elders of Judah *t*, ſaying, Why are ye the laſt to bring the king back to his houſe *u*? (ſeeing the ſpeech of all Iſrael is come to the king, *even* to his houſe *x*).

t Who being the firſt and chief Abettors of *Abſalom*'s Rebellion, deſpaired of ever obtaining the King's Grace and Pardon, and therefore were backward to promote the King's Reſtauration. *u* To his Royal Palace at *Jeruſalem*. *x* i. e. Even to *Mahanaim*, where now the King's Houſe and Family is. Thus ſometimes one word is taken in divers ſenſes in the ſame Verſe, as *Matth.* 8. 22. Or rather thus: About bringing the King back *to his houſe*: For, Firſt, Thoſe words are very fitly and eaſily underſtood here, out of the foregoing member of the Verſe; ſuch defects being uſual in the *Hebrew*, which is a very conciſe or ſhort Language. So it is *Exod.* 22. 15. and *Deut.* 1. 4, &c. Secondly, It ſeems moſt reaſonable to underſtand the ſame Phraſe, *to his houſe*, being twice here uſed in the ſame ſence in both places, to wit, of his Houſe in *Jeruſalem*: and this is moſt agreeable to rule, and to Scripture uſage. Thirdly, Thus the words have more Emphaſis than the other way: For if the Speech came to the King at *Mahanaim*, it manifeſts not whether it found him in his Houſe there, or in the Gate-houſe, or in the Field. Fourthly, *David* had no Houſe in *Jeruſalem*, which could properly be called *his houſe*; as he had in *Mahanaim*, which could properly be called *his houſe*; as he had in *Jeruſalem*. And then the Parenthеſis ſhould cloſe before thoſe laſt words, *even to his houſe*, or *even to his own houſe*, to wit, that at *Jeruſalem*.

12 Ye *are* my brethren, ye *are* my bones and my fleſh *y*: wherefore then are ye the laſt to bring back the king *z*?

y Of the ſame Tribe, and ſome of you of the ſame Family with my ſelf; and therefore if I ſhould revenge my ſelf of you, (which perhaps you may fear I will do when I have fully regained my power,) I ſhould but tear my own Fleſh in pieces, and hate my own Body, which Nature and Intereſt obliged every Man to preſerve. *z* This delay doth not ſuit with the relation you have, and the affection you owe to me.

13 And ſay ye to Amaſa *a*, *Art* thou not of my bone, and of my fleſh *b*? God do ſo to me, and more alſo, if thou be not captain of the hoſt before me continually, in the room of Joab *d*.

a Abſalom's late General; who judging his caſe, above all others, deſperate, might be ready to uſe all his Intereſt with that Tribe, to delay or hinder the King's return. *b i. e.* My near Kinſman, my Nephew. See 1 *Chron.* 2. 16, 17. *c i. e.* In my preſence, or preferſion of it. *d* Who, beſides his other Crimes, had lately exaſperated the King by his wilful Murther of *Abſalom*, contrary to *David*'s expreſs Command; and by his inſolent Carriage towards him. And therefore the King having now the opportunity of another Perſon who had a greater Intereſt both in *Judah* and *Iſrael* than *Joab*, he gladly complies with it, that ſo he might both chaſtiſe *Joab* for his faults, and releaſe himſelf from the Bondage in which *Joab* had hitherto held him. Yet it is not neceſſary, from theſe words *in the room of Joab*, to conclude that *Joab* was to be diſplaced to make room for *Amaſa*; but that he might be in like condition with *Joab*: But, what befalls him in the next Chapter, makes very probable that he was indeed diſplaced, and *Amaſa* put in his place.

14 And he *c* bowed the heart of all the men of Judah, * even as *the heart* of one man, ſo that they ſent † Heb. *this word* unto the king, Return thou and all thy ſervants.

c Either, Firſt, *Amaſa* by his great influence upon them. Or, rather, Secondly, *David* by the prudent and kind Meſſage, and his free offer of pardon and favour to them, as if they had never offended.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan *f*.

f To attend upon the King in his paſſage over *Jordan*, and to furniſh him with conveniencies for his paſſage and journey. See below, ver. 41, 42.

16 ¶ And * Shimei, the ſon of Gera, a Benjamite, * Chap. 16. 5. which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David. † Kin. 2. 8.

17 And *there were* a thouſand men of Benjamin with him *g*, and * Ziba the ſervant of the houſe * Chap. 9. 2. of Saul *h*, and his fifteen ſons, and his twenty ſervants with him, and they went over Jordan before the king *i*.

g Whom he brought, partly to ſhew his power and intereſt in the People, whereby he was able to do *David* either great ſervice, or great diſſervice: and partly, as Interceſſors on his behalf, and as witneſſes of *David*'s clemency or feverity, that in him they might ſee what the reſt of them might expect. *h* Who, being conſcious of his former guilt of *David*, and of his Maſter *Mephibaſheth*, which he knew the King would underſtand, delighted to incenſe *David*'s Spirit towards him, by his great officiouſneſs and forwardneſs in meeting him, and congratulating his return. *i* They did not tarry on this ſide *Jordan* waiting till the King came over, as the moſt of the men of *Judah* did; but went over *Jordan* to pay their reſpects and duty to the King there, to expreſs their eager and impatient deſire to ſee the King.

18 And there went over a ferry-boat *k* to carry over the kings houſhold, and to do † what he thought good: † Heb. *the good in his eyes.* and Shimei the ſon of Gera fell down before the king, as he was come over Jordan *l*;

k Made by the men of *Judah* for the King's proper uſe; beſides which there were doubtleſs many Boats ready for the uſe of others. *l* Or rather, *as he was paſſing, or about to paſs over Jordan*; but this was between *Jordan* for as he went over *Jordan* to the King, v. 17. ſo doubtleſs he fell down before him at his firſt coming into his preſence there.

19 And ſaid unto the king, Let not my lord impute iniquity unto me, neither do thou remember * Chap. that which thy ſervant did perverſly the day that my lord the king went out of Jeruſalem, that the king ſhould take it to his heart *m*.

m i. e. Be affected with it, or exerciſed to revenge it.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt * this day of all the houſe of Joſeph *n*, to go down to meet my lord the king.

n I do not excuſe my Sin, but with grief and ſhame confeſs it; in which caſe the Lord thy God is ready to pardon Offenders, and ſo I truſt wilt thou be. * The ſenſe of my former Guilt, and of my Duty, and whilſt I live will make me the firſt and moſt forward in all Acts of Duty and Service to thy Majeſty. *Obſerv.* He was a *Benjamite*, *Chap.* 16. 5. How then doth he make himſelf one of the houſe

house of Joseph? Answ. *The house of Joseph* is here put, either, 1. For the Ten Tribes, which are oft distinguished from *Judah*, and then they are called *the house of Joseph*; as *Zech.* 10. 6. But this distinction was not made before the division of the People into two Kingdoms: And even after that Division, *Benjamin* was constantly reckoned with *Judah*, and not with *Joseph* or *Ephraim*. Or, 2. For all the Tribes of *Israel*, who are all called *the children of Joseph*, *Psal.* 77. 15. Compare *Psal.* 80. 1. and 81. 5. as well they might, not only because of *Joseph's* Eminency, (the most Eminent Person and Things being oft put for the rest of the kind) and because the rights of Primogeniture were in a great part devolved upon him, 1 *Chron.* 5. 1. but also because *Joseph* had been as a Father to them, and had nourished them all like Children; as is expressed in the *Hebrew* Text, *Gen.* 47. 12. But in this sence this was not true, for the House of *Judah* came before him, ver. 11. Or rather, 3. For all the Tribes, except *Judah*, which are conveniently called *the house of Joseph*, for the reasons now mentioned, and are flily distinguished from *Judah*, because the Rights of the First-born were divided between *Judah* and *Joseph*, 1 *Chron.* 5. 2. And though *Benjamin*, after the Division of the Kingdoms was fitly joyned with *Judah*, because then they adhered to that Tribe; yet before that time it was more conveniently joyned with *Joseph*, because they marched under the Standard of the House of *Joseph*, or of *Ephraim*, *Numb.* 10. 22, 23, 24. Whence it is, that *Ephraim*, *Benjamin*, and *Manasseh*, are put together, *Psal.* 80. 2.

21 But Abishai the son of Zeruiah answered and said. Shall not Shimei be put to death for this, because he curfed the LORD's anointed *q*?

q i.e. The King. By this Expreſſion, he minds *David* of his former Zeal againſt thoſe who offered any injury to *Saul*, because he was the Lord's Anointed, 1 *Sam.* 24. 6. and 26. 9. and therefore demands the ſame Juſtice againſt *Shimei* for his Curſing of the King, which was ſo expreſly forbidden, *Exod.* 22. 28. and by the Analogy of that Law, *Exod.* 21. 17. might ſeem puniſhable with Death.

22 And David ſaid, What have I to do with you *r*, ye ſons of Zeruiah *s*, that ye ſhould this day be adverſaries unto me? * Shall there any man be put to death this day in Iſrael? for do not I know, that I am this day king over Iſrael *t*?

* 1 Sam. 11. 13.

r I do not ask, neither will I take your Advice in this Matter. *s* Implying, that *Joab's* hand was in this Contrivance, or that he ſuſpected it. *t i.e.* That you put me upon things unfit for me to do, and contrary to my preſent Intereſt; for it was *David's* Intereſt at this time to appeaſe the People, and reconcile them to him, and not now to give them any new diſtaſt by acts of Severity: For this would make others jealous, that *David* will not forgive them neither, but would watch an opportunity to be Revenged on them. You pretend Friendſhip herein, and would have me take it for an effect of your Zeal for my Service; but in truth you give me ſuch Counſel as my Enemies would wiſh me to follow, that thereby I might awaken the fears and jealouſies of my People which are now aſleep, and caſt them into a ſecond Rebellion: which either *Joab* and *Abiſai* really deſigned by this Advice, that ſo *Joab* might recover his Place again, and be made neceſſary for the King's Service; or *David* ſuſpected that they did ſo. *u* Is not my Kingdom, which for my Sins was in a manner wholly loſt, juſt now reſtored and aſſured to me? And when God hath been ſo merciful to me in forgiving my Sin, ſhall I now ſhow my ſelf Revengeful to *Shimei*? Shall I ſully the Publick Joy and Glory of this Day, with an act of ſuch ſeverity? Or, ſhall I alienate the Hearts of my People from me, now when they are returning to me?

23 Therefore * the king ſaid unto Shimei, Thou ſhalt not die *x*: and the king ſware unto him *y*.

* 1 Kings 2. 37, 46.

x To wit, this day, as *Abiſhai* deſireth; nor whilſt I live, nor by my Hands, as it is repeated and explained, 1 *Kings* 2. 8. nor for this Cauſe alone. For though *David* gave order to *Solomon* for his Puniſhment after his Death; nor was it tie for the Puniſh Good that ſuch a horrid Crime ſhould go unpuniſhed; yet he would not have him puniſhed for this Fault alone, but for ſome other Capital Crime, which he preſumed *Shimei's* Temper would eaſily betray him to; and *Solomon's* deep Wiſdom would eaſily find out, 1 *Kings* 2. 9.) That he would *not put him to death with the Sword*, as it is expreſſed 1 *Kings* 2. 8.

24 ¶ And Mephibosheth the ſon *z* of Saul came down to meet the king, and had neither dreſſed his feet *a*, nor trimmed his beard *b*, nor waſhed his cloathes *c*, from the day the king departed, until the day he came *again* in peace.

z i.e. The Grandſon, 2 *Sam.* 6. 3, 6. *a* By cutting his Nails, and by waſhing his Feet, which was uſual in thoſe hot Climates, and very refreſhing; and therefore now neglected, as becoming a Mourner. *b* But ſuffered it to grow very long, and diſorderly, as was uſual with many Perſons in a forlorn, or mournful State. *c* His Linnen Cloathes. This and the former were ſigns, that he was a true and obſtinate Mourner, that had laide his uſual Refreſhments: and they are here mentioned as Evidences of the Falſhood of *Ziba's* former Relation concerning him, *Chap.* 16. 3.

25 And it came to paſs when he was come to Jeruſalem *d* to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me *e*, Mephibosheth?

d So it is ſuppoſed, That *Mephibosheth*, though he went to meet the King, wanted either Courage, or fit Opportunity to ſpeak to the King till he came to *Jeruſalem*, becauſe of the great Multitudes that Addreſſed themſelves to the King by the way. Though it might more reaſonably be thought, that he could not go from it might more reaſonably be thought, that he could not go from *Jeruſalem* to meet the King, as others did, becauſe he wanted conveniencies for his Journey: for *Ziba* had gotten all his Lands and Goods, *Chap.* 16. 4. and it is not likely that he, who would not provide him an Aſs to ride on, or to accompany the King at his departure, would now be haſty to furniſh him with one to meet the King, to whom he knew he would complain of him. But the Words may ſeem to be better rendred thus, *when he went* (for ſo the *Hebrew* Verb ſignifies, *Ruth* 4. 7. *Jonah* 1. 3.) from (which *Preposition* is oft underſtood) *Jeruſalem*. For there he was, *Chap.* 16. 3. and having continued there, as probably he did, (becauſe he wanted an Aſs to convey him elſewhere, and knew not where to be with more ſafety) he could not properly nor truly be ſaid to have come thither to meet the King. *e* As Juſtice and Gratitude obliged thee to do.

26 And he anſwered, My lord, O king, my ſervant deceived me *f*; for thy ſervant ſaid, I will ſaddle me an aſs, that I may ride thereon, and go to the king, becauſe thy ſervant is lame:

f By carrying away the Aſs which I bid him Saddle for me.

27 And * he hath ſlandered thy ſervant unto my lord the king; but my lord the king *is* as an angel of God *g*: do therefore *what is* good in thine eyes.

* Chap. 19. 27.

g To diſtinguiſh between true Reports and Calumnies; See on *Chap.* 14. 20.

28 For all *of* my fathers houſe, were but † dead men before my lord the king *h*: yet * didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king *i*?

† Heb. *men of death.* * Chap. 9.

h i.e. Before thy Tribunal: we were all at thy Mercy: nor my Eſtate only (which thou haſt now *granted* to *Ziba*) but my Life alſo was in thy Power, if thou haſt dealt with Rigour, and as Earthly Kings uſe to do with their Predeceſſors and Enemies Children. For otherwiſe by the Law of God *Saul* himſelf had not deſerved to die by *David's* hands, as *David* himſelf confeſſed: Much leſs his Children, who were not to dye for their Father's Sins, *Deut.* 24. 16. But *Mephibosheth* ſpeaks like a Courtier, and like an Orator, aggravating Matters againſt himſelf, that he might ſeem to juſtifie the King's Sentence, and to ſubmit to it; and to inſinuate himſelf into the King's favour. *i* To wit, for the Vindication of mine Honour, and the Reſtitution of my Eſtate.

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters *k*? I have ſaid *l*, Thou and Ziba divide the Land *m*.

k For as *Ziba* was preſent, ſo doubtleſs he was not ſilent, but ſaid and did what he could to make good his former Charges which muſt needs occaſion many Words before the King. And if the King was now at leiſure for long Debates, and therefore makes an end of the Matter. *l* To wit, within my leiſ; I have conſidered the Matter as far as now I can, and upon the whole am come to this Reſolution, wherein I expect that thou and he do both acquieſce. Or, *i do now ſay*, I pronounce this Sentence in the Cauſe. *m* The meaning is either, 1. The Land ſhall be divided between thee and him, as it was by my firſt Order, *Chap.* 9. 11. He and his Sons managing it, and ſupporting thee out of it, as they did before, and giving the reſt of the Profits to thee. And to this the following words may well enough be accommodated; *Yea, let him take all*; to wit, to his own ſole uſe. Or, 2. The Right and Profits of the Land ſhall be equally divided between you. It ſeems a very raſh and haſtie Sentence, and very unbecoming *David's* Wiſdom, and Juſtice, and Gratitude to *Jonathan*; and *Ziba* ſeems to have deſerved Death for baſely abuſing his Maſter of Treaſon, rather than a Recompence. But the whole Tranſaction of the Matter is not here ſet down. Poſſibly *Ziba* might bring plauſible Preſences to juſtifie his Acceſation; and it might be preſended, That *Mephibosheth* neglected the trimming and dreſſing himſelf only in Policy, and that for a ſeaſon, till *David* and his Family had deſtroyed one another by their Civil Wars, and giving him a fit opportunity to take the Crown. So that *David* might really be at a loſs what to determine. And *Ziba* had given proof of his Affections to *David* by an Act of kindneſs which could not be without hazard to himſelf, *Chap.* 16. 1, 2. which *Mephibosheth* had not done. And poſſibly, this was only a preſent Sentence, and *David* reſolved to Examine things more thoroughly when he had more leiſure, and then to make a more full and final Determination of the Buſineſs; which alſo he might do, though it be not here Recorded. For we muſt not think, that nothing was done and ſaid about ſuch things but what is mentioned in Scripture. Beſides, *Ziba* being a powerful Man, and the Crown not yet firmly fixed upon the King's Head, *David* might think fit to ſuſpend his final Sentence till a more convenient ſeaſon, and not now to provoke him too much by taking away all his Eſtate from him at once, but to proceed againſt him by degrees. Howſoever, this is certain, we cannot paſs a right Judgment upon this Action of *David's*, unleſs we underſtood all the Circumſtances of it, which we cannot pretend to do.

30 And Mephibosheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe *n*.

n I am contented to loſe all, being fully ſatisfied with the happineſs of ſeeing my dear and dread Sovereign reſtored to his Crown, and Truth and Peace returned to his Kingdom.

31 ¶ And

31 ¶ And * Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan *o*.

* 1 King. 2. 7.

o And then to croſs *Jordan* again, and ſo return to his Native Land.

32 Now Barzillai was a very aged man, *even* fourſcore years old, and * he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

* Chap. 17. 27.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king unto Jeruſalem *p*?

† Heb. *how many are the days of the years of my life?*

p Seeing my time of continuance in this World is but ſhort, it is not adviſable to change my Habitation, or to give thee or my ſelf any farther trouble.

35 I *am* this day fourſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I hear any more the voice of ſinging-men, and ſinging women *q*? wherefore then ſhould thy ſervant be yet a burden unto my lord the king *r*?

q My Senſes are grown dull, and uncapable of reliſhing the Delights of the Court. I am paſt taking Pleaſure in delicious Taſtes, or ſweet Muſick, and other ſuch Delights of the Court. *r* I am through Age both uſeleſs and burthenſome to others, and therefore moſt improper for a Court-life.

36 Thy ſervant will go a little way over Jordan *s* with the king: and why ſhould the king recompenſe it me *t* with ſuch a reward?

s A little onward in thy way to *Jeruſalem*, and then return. *t* Or, *recompence me*, to wit, for my ſmall kindneſs to thee at *Mahanaim*, which was but a part of my Duty to thee.

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy ſervant Chimham *u*, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

u Barzillai's Son, 1 *King.* 2. 7.

38 And the king anſwered, Chimham ſhall go over with me: and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt † require of me, *that* will I do for thee.

† Heb. *aſk.*

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him, and he returned unto his own place.

40 Then the king went on to Gilgal, and Chimham went on with him, and all the people of Judah conducted the king *x*, and alſo half the people of Iſrael *y*.

x Attended upon him on his Journey towards *Jeruſalem*. *y* Whereas the Men of *Judah* came intirely and unanimouſly to the King, as is noted here, and above, ver. 14. the *Iſraelites* of the other Tribes came in but ſlowly, and by halves, as being no leſs guilty of the Rebellion, than the Tribe of *Judah*; but not encouraged and invited to come in by ſuch a particular and gracious Meſſage as they were. And this is here mentioned as the occaſion both of the Contention here following, and of the Sedition, *Chap.* 20.

41 ¶ And behold, all the men of Iſrael *z* came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away *a*, and have brought the king and his houſhold, and all Davids men *b* with him over Jordan?

z To wit, ſuch as were preſent. *a i.e.* Conveyed thee over *Jordan* haſtily and privily, not expecting nor deſiring our Conſent and Concurrence in the Buſineſs, which we were no leſs ready to afford than they. It is alſo a fecret Reflection upon the King, for permitting this Precipitation. *b i.e.* All thy Men; ſuch changes of Perſons being moſt frequent in the *Hebrew* Language; ſome Officers, and Guards, and Soldiers. This is mentioned as an aggravation of their Fault, That they did not only carry the King over *Jordan*, but all his Men too, without asking their Advice.

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* near of kin to us *c*: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt*? or hath he given us any gifts *d*?

c Of the ſame Tribe with us, and therefore both oweth the more reſpect to us, and might expect and challenge more reſpect from us. *d* We have neither fought nor gained any advantage to our ſelves hereby, but only diſcharged our duty to the King, and uſed all Expedition in bringing him back, which you alſo ſhould have done, and not have come in by halves, and ſo coldly as you have done; See ver. 40.

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts *e* in the king *f*, and we have alſo more *right* in David than ye *g*: Why then did ye † deſpiſe us, that our advice ſhould not be

e i.e. Ten Tribes. *f* i.e. In the King's Perſon, and the diſpoſal thereof. *g* As in the general we have more right in the King and Kingdom; ſo particularly, we have more right in *David* than you, becauſe you were the firſt beginners, and the moſt zealous promoters of this Rebellion: and as *David* is neareſt of kin to you, ſo he hath been moſt injured by you; howſoever, as he is King, we juſtly Claim a greater Intereſt in him, than you; inaſmuch as we are the far greateſt part of his Subjects. *h* That we being the far greater Number, ſhould not have the firſt and chiefeſt Vote in this Action. But the words are by ſome, and may well be rendred interrogatively, *And was not my word firſt about bringing the King back?* Did not we make the firſt mention of it, before you could be drawn to it? For ſo indeed they did, ver. 11. And therefore the neglect of their Advice herein might ſeem more inexcuſable. *i* Inſtead of mollifying them with gentle words, they anſwered them with greater fierceneſs and inſolency; ſo that *David* durſt not interpoſe himſelf in the matter.

† Heb. *he made us to offend.*

CHAP. XX.

By occaſion of this quarrel Sheba ſtirreth up Iſrael to ſedition, 1, 2. David's ten concubines are ſhut up in perpetual priſon, 3. Amaſa is ſlain by Joab, 4—10. He and Abiſhai purſueth Sheba unto Abel, 11,—15. The citizens by the advice of a wiſe woman cut off his head and caſt it over the wall to Joab, 16,—22. David's officers, 23,—26.

AND there happened *a* to be there a man of Belial *b*, whoſe name *was* Sheba the ſon of Bichri, a Benjamite *c*, and he blew a trumpet, and ſaid, * We have no part in David *d*, neither have we inheritance in the ſon of Jeſſe *e*: every man to his tents *f*, O Iſrael.

* 1 King. 12. 16.

a His preſence was caſual in it ſelf, though certain, and ordered by God's Providence. *b* A lawleſs perſon, one that attempted to ſhake off the Yoke of Civil Authority: See *Deut.* 13. 13. *c* Aggrieved at the tranſlation of the Kingdom from *Saul*, and that Tribe, to *David*. *d* The Tribe of *Judah* have monopolized the King to themſelves, and will not allow us any ſhare in him; let them therefore enjoy him alone, and let us look out a new King. *e* An expreſſion of Contempt, implying their rejection of him, that he was no more to be owned as their King, but as a private Perſon, as the Son of *Jeſſe*. *f* Let us all deſiſt from this unthankful Office, of bringing the King back, and go each to our homes, that we may conſider, and then meet together to chuſe a new King.

2 So every man of Iſrael *g* went up from after David, *and* followed Sheba the ſon of Bichri: but the men of Judah clave unto their king, from Jordan even to Jeruſalem.

g i.e. The generality of thoſe *Iſraelites* who were preſent.

3 ¶ And David came to his houſe at Jeruſalem: and the king took the ten women *h* his concubines, whom he had left to keep the houſe, and put them in ward *i*, and fed them, but went not in unto them: ſo they were † ſhut up unto the day of their death, † living in *a ſtate of* widowhood.

* Chap. 15. 16. and 16. 21, 22.

† Heb. *in widowhood.*

h Partly, becauſe they had not vigorouſly oppoſed *Abſalom's* luſtful Deſire, as they ſhould have done, even with the hazard of their Lives: And partly, leſt the ſight of them ſhould renew the Memory of *Abſalom's* Filthineſs, and of their own and *David's* Reproach, which it was fit to bury in perpetual Oblivion: and partly, becauſe it might appear Inceſtuous to have to do with thoſe who had been defiled by his own Son: and partly, becauſe as *David* would not, ſo it was not now convenient that any other Man ſhould have any conjugal Converſation with them.

i See 2 *Chron.* 24. 16.

4 ¶ Then ſaid the king to Amaſa, † Aſſemble me the men of Judah *k*, within three days *l*, and be thou *here* preſent *k*.

† Heb. *Call.*

k And march in the Head of them as their General, as I have promiſed thee, *chap.* 19. 13. *l* Which he ſuppoſed *Amaſa*, having been their late General, could eaſily do: and the deſpatch I required hereby. & Within that time to receive Orders and Inſtructions from me.

5 So Amaſa went to aſſemble the men *of* Judah; but he tarried longer than the ſet time *l* which he had appointed him.

l Either, becauſe the People being wearied out by the late Civil War, were not forward to engage in another; or, becauſe the Soldiers had more Affection to *Joab*, than to their new General; ſo whoſe ill Conduct poſſibly they might impute their unſucceſsfulneſs in the laſt Battel: Or, becauſe *Amaſa* for his own Intereſt might feek delays, to reſ der himſelf more neceſſary and uſeful to the King, and to keep up his honourable and profitable Employment, which is the common Policy of ſuch Men.

6 And David ſaid to Abiſhai *m*, Now ſhall Sheba the ſon of Bichri do us more harm than did Abſalom: take thou * thy lords ſervants *n*, and purſue after him, leſt he get him fenced cities, and † eſcape us.

* Chap. 11. 11.

† Heb. *be hid from our eyes.*

m Not to *Joab*; leſt by this means he ſhould recover his Place, *but Amaſa* and *Abiſhai* are diſcontented, and *David's* Policy in making good his *firſt* Promiſe to *Amaſa* be queſtioned. *n i.e.* My Guards that attend me *ex officio*,

upon

upon my Person, and the other Soldiers who are now present with me. He speaks of himself in the Third Person, as is very frequent. For it is not probable he would now call *Joab his lord*, whom he had lately deposed; nor *Amasa*, who had not yet taken actual Possession of his Place, nor had the Command over the King's Guards.

7 And there went out after him Joabs men *a*, and the * Cherethites, and the Pelethites *p*, and all the mighty men: and they went out of Jerusalem to pursue after Sheba the son of Bichri.

* Chap. 8. 18.

a The remainders of *Joab's* Army who were there present, with whom also *Joab* might go as a Reformade, watching an opportunity to do what he designed. *p* Of whom, see on *chap.* 8. 18.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them *q*; and Joabs garment that he had put on, was girded unto him *r*, and upon it a † girdle *with* a ſword faſtned upon his loins in the ſheath thereof, and as he went forth it is fell out *s*.

† Heb. *girdle of the loins of a ſword.*

q Having gathered ſome Forces, and given due Orders for the reſt to follow him, he returned to *Jeruſalem*, and by the King's Command went after thoſe mentioned *ver.* 7. and being come up to them at the place where they waited for him, he put himſelf into the Head of *Joab's* Men, and the *Cherethites* and the *Pelethites*, and ſuch as he had brought along with him, and marched before them as their Chief and General. *r* After the manner of Travellers and Soldiers. *s* To meet and ſalute *Amaſa*, who was coming towards him to do him Honour. *t* Things having (it is likely) been ſo contrived by *Joab*, that upon the leaſt motion of his Body, his Sword ſhould drop out, and he might take it up without raiſing *Amaſa's* Suſpicion.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard *u* with the right hand to kiſs him.

u As the manner of Ancient Times was, when they kiſſed and ſaluted one another.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand *x*: ſo he ſmote him therewith in the fifth *rib* *y*, and ſhed out his bowels to the ground, and † ſtrook him not again *z*, and he died: ſo Joab *a* and Abiſhai his brother purſued after Sheba the ſon of Bichri.

† Heb. *doubled not his* ſtroke.

x Which falling out, as it ſeemed, caſually, he ſuppoſed that *Joab* intended only to put it into its Scabbard, and therefore took no care to defend himſelf againſt the ſtroke. *y* See on *chap.* 2. 23. *z* He diſpatched him at one ſtroke; or, gave him his Deaths Wound at the firſt blow, and needed not to ſmite him again. *a* Who now boldly reſumed his former Place, and marched in the Head of the Army. It is not ſtrange, that *Amaſa's* Soldiers did not fight to revenge his Death; partly, becauſe not many of them were yet come up, but came by degrees, as the following Verſes ſhews; and partly, becauſe *Joab's* Intereſt and Authority with the Military-men was very great; eſpecially, with *David's* Guards, who were here preſent, and who had no kindneſs for *Amaſa*, as having been the General of the Rebellious Army; and, as they might think, was not fit to be put into a Place of ſo great Power and Truſt.

11 And one of Joabs men *b* ſtood by him, and ſaid, He that favoureth Joab *c*, and he that *is* for David *d*, *let him go* after Joab.

b Leſt there ſhould be any occaſion to deliver the following Meſſage. *c* He that would have *Joab* to be General, rather than ſuch a perfidious Rebel and Traytor as *Amaſa*. *d* He that wiſheth *David* good ſucceſs againſt *Sheba*, and againſt all Rebels. Whereby he implies, that though this Fact of his was done againſt the King's Command, yet it was for his Intereſt and Defence.

12 And Amaſa wallowed *e* in blood *f* in the midſt of the high way: and when the man ſaw that all the people *g* ſtood ſtill *h*, he removed Amaſa out of the high way into the field *i*, and caſt a cloth upon him, when he ſaw that every one that came by him ſtood ſtill.

e Heb. *rolled himſelf*, being in the Pangs of Death; yet having ſo much his left, as to move himſelf a little, though not to raiſe himſelf up from his place. *f* In his own Blood, which was ſhed there. *g* To wit, the Soldiers which were upon their march. *h* Wondering at the Spectacle, and enquiring into the Author and Occaſion of it. *i* Perceiving, that it both incenſed them againſt *Joab*, and hindred the King's preſent Service.

13 When he was removed out of the high way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

14 ¶ And he *k* went through all the tribes of Iſrael unto Abel, and to Beth-maachah *l*, and all the Berites *m*: and they *n* were gathered together, and went alſo after him *o*.

k Either, 1. *Joab*, who purſued *Sheba* through all the Tribes as far as *Abel*. Or rather, 2. *Sheba*, who was laſt mentioned, who marched from Tribe to Tribe to ſtir them up to Sedition; and to him the following words ſeem beſt to agree. *l* Or rather, *to Abel, even to Beth-maachah*; *i.e.* unto *Abel-beth-maachah*, as this place is called here in the *Hebrew* Text, *ver.* 15. and 1 *King.* 15. 20. 2 *King.* 15. 29. to diſtinguiſh it from other *Abels* and to ſignifie, that this was that *Abel* which was in the Tribe of *Naphtali* in the Northern border of *Canaan* towards that part of *Syria* called *Aramchobah*, 2 *Sam.* 10. 8. *m* Such as lived in the City, or Territory of *Beerath* of *Benjamin*, *Joſh.* 18. 25. who being of the ſame Tribe, if not City with *Sheba*, and his greateſt Acquaintance and Friends: or, being moſt implacable againſt *David*, adhered to *Sheba*, and followed him through all the Tribes of *Iſrael*. *n* To wit, the Tribe of *Iſrael*; *i.e.* a conſiderable Number of them; as might eaſily be expected, when the Diſcontents were ſo high and general. *o* *i.e.* after *Sheba*.

15 And they *p* came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the city *q*, and ‖ it ſtood in the trench *r*: and all the people that *were* with Joab, † barbered the wall to throw it down:

‖ Or, *were ſet-tled.*

p *i.e.* *Joab* and his Army, which is eaſily underſtood, both from the foregoing and following Verſes. *q* From whence they might either batter the Wall, or ſhoot at thoſe who defended it againſt them, who ſhould aſſault it. See 2 *King.* 19. 32. *Jer.* 32. 24. and 33. 4. Otherwiſe, *they threw down the bank of the City*, which they had raiſed up to defend the City on the weakeſt ſide. *r* *i.e.* the Bank ſtood in, or near to the Trench, or the Wall of the City; ſo that the City was in great danger of being taken. Otherwiſe, the City ſtood within the Trench, or Wall, being defended only by a ſingle Trench, or a weak Wall; the Bank which was raiſed up there to defend it, being caſt down.

† Heb. *ſmote upon.*

16 ¶ Then cried a wiſe woman out of the city, Hear, hear, ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, *I am he*. Then ſhe ſaid unto him, Hear the words of thine handmaid. And he anſwered, I do hear.

18 Then ſhe ſpake, ſaying, ‖ They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk counſel at Abel: and ſo they ended *the matter*.

‖ Or, *ſpeaking they ſpake.*

s According to this Tranſlation the ſence is, This City which for ſo many years paſt has been famous for Learning and Wiſdom, and for the wiſe Counſels and Reſolutions of its Governours, and for the wiſe and prudent Anſwers of its Inhabitants, when any Differences did ariſe among any of the Neighbours, they uſed Proverbially to ſay, *We will ask the Opinion and Advice of the Men of Abel about it, and we will ſtand to their Arbitrament*; *and ſo all Matters were ſtanched, and Diſputes ended*. But there is another Tranſlation in the Margent, embraced alſo by ſome others, which ſeems to be the beſt; *They (i.e.* the Citizens of this City) *plainly* (or, *ſimply*) *ſpake* (among themſelves) *in ſaying* (or, with, when *Sheba* and his Men firſt came into the City, and they were informed, That *Joab* was purſuing him) *ſaying, Surely they will aſk of Abel, and ſo make an end*: They will peaceably Expoſtulate the Buſineſs with us, and enquire, Why we entertained *Sheba* into our City? And whether we would deliver him up into their hands, and would inform us of the reaſon of their Hoſtile Attempt upon us, and offer to us Conditions of Peace, which by *Joab's* Law, *Deut.* 20. 10. they were to do even to ſtrange, and much more to *Iſraelitiſh* Cities. So ſhe doth both modeſtly reprove *Joab* for the neglect of his Duty, and oblige him to the Performance of it.

19 *I am one of them that are* peaceable *and* faithful in Iſrael *t*: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD *u*?

t Or, I (to wit, the City of *Abel*, in whoſe Name and Perſon ſhe ſpeaks this) am one of the *peaceable and faithful* Cities of *Iſrael*. Whatſoever *Sheba* may deſign, whom we have innocently received into our City, before we well underſtood the matter: We of this City abhor the thoughts of Warring, and Rebelling againſt the King, as having had no hand in *Abſalom's* late Rebellion: which is probable enough, conſidering both their Situation in the utmoſt Borders of the Land, very remote from the Seat of that Civil War, and their open Profeſſion of their Peaceableneſs, and Fidelity, or Loyalty to the King; which had been impudent if they had been ſo lately involved in the laſt War and Rebellion. *u* *i.e.* A Mother: for great Cities are commonly called *Mothers*; as leſſer Towns or Villages ſubject to them, and depending upon them, for Protection and Defence, are called their *Daughters*, as *Ezek.* 16. 46. *x* *i.e.* A conſiderable part of that Land which God hath choſen for his peculiar Poſſeſſion. The Deſtruction which thou art about to bring upon us, is an Injury alſo to *Iſrael*, and to the God of *Iſrael*.

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up, or deſtroy.

21 The matter *is* not ſo: but a man of mount Ephraim *y* (Sheba the ſon of Bichri † by name) hath lift up his hand *z* againſt the king, *even* againſt David: deliver him only, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall *a*.

† Heb. *ſaith his name.*

y *Queſt.* How can this be ſo, when he is called a *Benjamite*? *ver.* 1. *Anſ.* Either he was a *Benjamite* by Birth, but dwelt in the Tribe of *Ephraim*, as many did upon ſeveral occaſions dwell out of their own Tribes: or, *mount Ephraim* was a place in *Benjamin*, which might be ſo called, either becauſe it was upon the Borders of *Ephraim*, and bordered towards it; or from ſome notable Action or Event of the *Ephraimites* in that place. Compare *chap.* 18. 6. *z* *i.e.* Taken up Arms, or raiſed Rebellion. *a* Which the moſt reſolute, becauſe they knew the preſent Temper, and great fears of the Citizens, and Soldiers too; and that conſidering their evident and extream Danger, they were generally deſirous of Peace, from which they were reſtrained only by *Sheba's* Authority and Intereſt; and therefore did not doubt by God's Bleſſing upon her wiſe Counſel to effect it, as indeed the did. And it is not unlikely, that this Woman might be a Governeſs in that City. For though this Office was commonly

performed by Men; yet were not the Women wholly excluded, but ſometimes employed in the Government: As we ſee in *Deborah*, who *judged Iſrael*, *Judg.* 4. 4. And Queen *Athaliah*, 2 *King.* 11.

22 Then the woman went unto all the people in her wiſdom *b*, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they *c* † retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.

† Heb. *went ſcat-tered.*

b Prudently treated with them about it, either ſeverally or joyntly, as the caſe ſtood; repreſenting to them the certainty and nearneſs of all their Ruine, if they did not ſpeedily comply with her Deſires, and certain Deliverance if they did. *c* *Joab* and his Army which beſieged them.

23 ¶ Now † Joab *was* over all the hoſt of Iſrael *d*: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites.

† Chap. 8. 16.

d The good ſucceſs of this, and of the former Expedition, under the Conduct of *Joab*, had ſo fixed his Intereſt in the Army, and others of *David's* faſteſt Friends, that the King could not without danger to the Publick Weal diſplace him.

24 And Adoram *was* over the tribute *e*: and Jehoſhaphat the ſon of Ahilud *was* ‖ recorder *f*.

‖ Or, remembrancer.

e The receiver and manager of the King's Publick Revenue. See on 1 *King.* 4. 6. *f* See 2 *Sam.* 8. 16.

25 And Sheba *was* ſcribe, and Zadok and Abiathar *were* the prieſts *g*:

g See 2 *Sam.* 8. 17. and 15. 35.

26 And Ira alſo the Jairite *h* was ‖ a chief ruler *i* about David.

‖ Or, *a prince.*

h So called from his birth or dwelling in the Country of *Jair* in *Gilead*, *Numb.* 32. 41. *Judg.* 10. 4. *i* Either the Preſident of the King's Council: or, his Chief Miniſter (as the *Hebrew* word *Cohen* ſignifies) of State, inſtead of *Ahithophel*: or in ſome other very high place near the King's Perſon. Compare 2 *Sam.* 8. 18. where this Title is given to *David's* Sons, the Chief of which were now cut off. And theſe things are here repeated with ſome alteration, to ſhew that *David* was now fully re-eſtabliſhed in his former Eſtate.

CHAP. XXI.

A three years famine declared by God to be for the Gibeonites ſake ceaſeth by their hanging ſeven of Saul's ſons, 1,—9. *Rizpah preſerveth the dead bodies*, 10, 11. *David buryeth the bones of Saul and Jonathan, as alſo of them that were hung up in his father's ſepulchre*, 12,—14. *Four battels againſt the Philiſtines wherein four valiants of David ſlay four giants*, 15,—22.

THen *a* there was a famine in the days of David three years, year after year; and David † enquired of the LORD *b*. And the LORD anſwered, *It is* for Saul, and for *his* bloody houſe, becauſe he ſlew the Gibeonites *c*.

† Heb. *ſought the face of.*

a When? Either, Firſt, After *Abſalom's* and *Sheba's* Rebellion, as it is here related. Or rather, Secondly, In ſome other time before. It is well known and confeſſed, that the Particle, *then*, doth not always note that the thing was done in that order in which it is mentioned; but is oft of an indefinite ſignification; as alſo that the Scripture in its Hiſtories and Relations, doth not always obſerve the order of time, but the order of things, paſſing that over, which was done before, as occaſion requires. And ſo it ſeems to be here. The things related here and *chap.* 20. are by the moſt and beſt Interpreters conceived to have been done long before *Abſalom's* Rebellion. And this Opinion is not without ſufficient grounds: Firſt, This Particle, *then*, is here explained, *in the days*, *i.e.* during the Life and Reign of *David*: which general and indefinite words ſeem to be added as an intimation that theſe things were not done after the next foregoing Paſſages, for then the Sacred Writer would rather have added, *after theſe things*, or ſome ſuch expreſſion, as it is 2 *Chron.* 32. 1. and in many other places. Secondly, Here are divers Paſſages which it ſeems very improbable to aſcribe to the laſt Years of *David's* Reign: Such as theſe, Firſt, That *Saul's* Sin againſt the *Gibeonites* ſhould ſo long remain unpuniſhed. And indeed that this was done, and *Saul's* ſeven Sons hanged by *David's* order before that time, ſeems plainly to be intimated by that paſſage 2 *Sam.* 16. 8. where he is charged with *the blood of the houſe of Saul*, for which there was not the leaſt colour till this time. Secondly, That *David* ſhould not remove the Bones of *Saul* and *Jonathan* to their proper place, here *v.* 12, 13, 14. till that time. Thirdly, That the *Philiſtines* ſhould wage War with *David* again and again, *v.* 15, &c. ſo long after he had fully ſubdued them, *chap.* 8. 1. and that *David* in his old Age ſhould attempt to fight with a *Philiſtine* Giant, or that his People ſhould ſuffer him to do ſo. Fourthly, That *David* ſhould then have ſo vehement a deſire to number his People, *chap.* 24. 1, &c. which being an act of youthful heat and vanity, ſeems not at all to agree with his old age, nor with that ſtate of deep humiliation, and great affliction in which he then was. And the reaſon why theſe matters are put here out of their proper order, is plainly this, becauſe *David's* Sin being once related, it was very convenient that *David's* Puniſhments inflicted for it ſhould immediately ſucceed: this being very frequent in Scripture-ſtory, to put thoſe things together which belong to one matter, though they happened at ſeveral times. And this is the more conſiderable, becauſe it tends to the clearing of that great difficulty 2 *Sam.* 15. 7. *b* Concerning the reaſon of his Diſpleaſure, and this Judgment. *c* Which was not only an act of Cruelty, but alſo of Perfidiouſneſs and Perjury, becauſe it was a direct and publick violation of that Solemn Oath given to them for their ſecurity by *Joſhua* and the Princes, in the name of all the *Iſraelites*, of that, and of ſucceeding Generations, and conſequently a great ſcandal to the true Religion, and the Profeſſors of it, and a mean to diſcourage others from cleaving to it, as the *Gibeonites* had done. *Queſt.* Why did not God puniſh *Saul* and the *Iſraelites* of this Age? *Anſ.* Firſt, God did ſeverely puniſh *Saul* for this and his other Sins. Secondly, As God may juſtly inflict Temporal Puniſhments upon any Offender, either in his Perſon, or in his Poſterity, when he pleaſeth; ſo it is neceſſary he ſhould take his own time for it; and it is folly and wickedneſs in us to quarrel with God for ſo doing. Thirdly, The *Iſraelites* ſeveral ſundry ways make themſelves guilty of *Saul's* ſin, though it be not particularly mentioned in Scripture, adviſing or encouraging him to it; or, by aſſiſting him in the execution of it; or, by countenancing it; or, by rejoycing in it, for ſome worldly advantage which they received, or expected from it; or, by not repairing the Injuries which *Saul* had done them, as far as they might. And ſome of theſe ways *David* himſelf might be involved in the guilt; although indeed this evil fell principally upon the People. And whereas many of the People probably were innocent of the Crime, ſee they alſo were guilty of many other Sins, for which God might puniſh them, though he took this occaſion for it. And it may be further obſerved, That God is pleaſed many times ſeverely to puniſh leſſer Delinquents, and to ſuffer the greater for the preſent to go unpuniſhed; and that not only to manifeſt his own Sovereign Power and Liberty, but alſo to give the World thereby aſſurance of a future Judgment, and Puniſhments reſerved for the next life.

2 And the king called the Gibeonites, and ſpake unto them, (now the Gibeonites *were* not of the children of Iſrael, but † of the remnant of the Amorites; and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them *d*, in his zeal to the children of Iſrael and Judah *e*.)

† Or, *of the reſidue of the Amorites.*

d *i.e.* He fought occaſions and pretences how he might cut them off with ſome colour of Law or Juſtice, diligently ſearching out and aggravating their Faults, and puniſhing them worſe than they deſerved; oppreſſing them with exceſſive Labours, and openly killing ſome of them, and intending by degrees to cut them out. *e* Conceiving, or rather, pretending that it was not for the honour, nor comfort, nor advantage of God's People, to mix with any of that vicerous Brood in their Boſoms; and that howſoever *Joſhua* and the Princes which then were, had by their Prudence drawn into an Oath to preſerve them, *Joſh.* 9. 15. yet in truth that Oath was contrary to God's Command, *Exod.* 23. 32. *Deut.* 7. 2. and therefore (as he thought) not to be obſerved. This was his pretence: but how little Zeal he had for God, or for the publick good of his People, is evident by the whole courſe of his life: and therefore it is more than probable he had ſome particular motive, or deſign in the caſe: either, becauſe ſome of them had highly provoked him, for whoſe ſake he would be revenged of the whole Race; or, becauſe they being cut off, their Eſtates might be forfeited to the Crown: or, for ſome other reaſon now unknown.

3 Wherefore David ſaid unto the Gibeonites, What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD *h*?

f To ſome of the chief of them, who were to report it to the reſt. *g* What ſatisfaction do you expect or require for the injuries formerly done to you? *h* That by your acknowledgment of ſatisfaction received, the guilt and curſe may be removed from me and my People of God, and by that means it ſhall be in our Power, and may be reconciled, and may reſtore his Bleſſing, or Favour to us, which hitherto he hath denied us.

4 And the Gibeonites ſaid unto him, † We will have no ſilver or gold of Saul, nor of his houſe; neither for us ſhall thou kill any man in Iſrael. And he ſaid, What you ſhall ſay *it*, that will I do for you.

† Or, *It is no matter of ſilver and gold between us and Saul and his houſe; neither for us ſhall thou kill any man in Iſrael.*

5 And they anſwered the king, The man that conſumed us, and that ‖ deviſed againſt us that we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

‖ Or, *thought againſt us.*

6 Let ſeven men of his ſons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul *whom* the LORD did chuſe. And the king ſaid, I will give *them*.

i That we ſhould be either killed, or baniſhed from the Land of *Iſrael*; which is as bad as death to us, becauſe here, and here only God is truly worſhipped and enjoyed. Wherefore it is manifeſt, if there were many Families, and godly Perſons, and ſuch as God is more ſevere in puniſhing the Injuries done to them. Compare 1 *Sam.* 22. 19.

k To vindicate his Honour, which was ſtained by their violation of the Oath and Covenant of God, and to appeaſe his wrath. *l* *Saul's* Country, 1 *Sam.* 11. 4. and 15. 4. for their greater ſhame. *m* This is added to aggravate *Saul's* Offence, which was committed not only againſt them, but alſo againſt the Lord who had choſen and advanced him, and therefore did juſtly deſerve this from *Saul's* hand, to have his Laws broken, and his Name diſhonoured by Perjury. *p* Having doubtleſs conſulted God in the matters who as he had before declared *Saul's* Bloody Houſe to be the cauſe of this Judgment, ſo now commanded that juſtice ſhould be done upon it, and that the remaining Branches of it ſhould be cut off: as ſufficiently appears from hence, that God was ſatisfied and well pleaſed with the action; which he would not have been, if *David* had done it without his command; for then it had been a ſinful action of *David's*, and contrary to a double Law of God, *Deut.* 21. 23. and 24. 16. which none but God himſelf could diſpenſe with.

7 But the king spared Mephibosheth *g* the son of Jonathan ∴, the son of Saul, because of * the LORD's oath that *was* between them, between David and Jonathan the son of Saul.

*1 Sam. 18. 3. and 20. 8, 42. and 23. 18.

g For the *Gibeonites* defiring only fuch a number, without defigning elfe Perfons, it was at *Davids*'s choice whom to fpare. Or, he prevailed with the *Gibeonites* that they did not demand him; and with the Lord, that he might not be one of thofe who were devoted to deftruction. ∴ This is expreffly added, to diftinguifh him from the other *Mephibofheth*, *v.* 8.

8 But the king took the two fons of Rizpah *r*, the daughter of Aiah, whom fhe bare unto Saul, Armoni, and Mephibofheth, and the five fons of ‖ Michal *s* the daughter of Saul, whom fhe † brought up *t* for Adriel the fon of Barzillai the Meholathite *u*,

‖ Or, *Michal's ſiſter*, v. 19. † Heb. *bare to Adriel.*

r Saul's Concubine, *v.* 11. and *chap.* 3. 7. *s* Or, of *Michal*'s Sifter, to wit, *Merab*: for *Michal* had no Children, 2 *Sam.* 6. 23. nor was fhe married to this *Adriel*, but to *Phalti* or *Phaltiel the ſon of Laiſh*, 1 *Sam.* 25. 44. and 2 *Sam.* 3. 15. and *Merab* her Sifter was married to this very *Adriel the Meholathite*, 1 *Sam.* 18. 19. And it muft be remembred, that the *Hebrew* Language is very fhort, and full of *Ellipſes* or defects of words, which yet may be eafily underſtood from the fenſe. Particularly, relative words are oft lacking, and to be fupplied, as *Goliah* is put for *Goliah's brother*, here *v.* 19. and *Uncle* for *Uncle's ſon*, *Jer.* 32. 7, 12. Or, the Sons of *Merab* are called *the ſons of Michal*, to wit, by adoption: or, the near Kindred and next Heirs of *Michal*, and brought up by her. For upon that and fuch like accounts the Title of *Son* is oft given in Scripture, as *Gen.* 48. 5. *Exod.* 2. 10. *Deut.* 25. 5, 6. *Ruth.* 1. 11, 12. and 4. 17. *Queſt.* But why then are not thefe called *the ſons of Merab? Anſ.* Becaufe they were better known by their Relation to *Michal*, who was *David*'s Wife, and, it may be alive at this time, and having no Children of her own, took thefe and bred them up as her own: when *Merab* was now a more obfcure Perſon, and poſſibly dead many Years before this. *t* For ſo this *Hebrew* Verb, which primarily and properly fignifies to *bear*, is fometimes ufed, as *Gen.* 50. 23. *Ruth* 4. 17. becaufe the Education of Children is a kind of bearing of them, as requiring frequently no leſs care and pains than the bearing doth; whence it is that Nurſes are reputed as Mothers, and fometimes go under that Name both in Sacred and Prophane Writers. See *Ruth* 4. 16, 17. and compare *Gen.* 16. 2. and 30. 3. *Numb.* 11. 12. *Gal.* 4. 19. *u* Of *Abel-meholah* in the Tribe of *Benjamin*, *Judg.* 7. 22. So he is here called by way of diſtinction from *Barzillai the Gileadite*, *chap.* 19. 31.

9 And he delivered them into the hand of the Gibeonites *x*, and they * hanged them in the hill *y* before the LORD *z*: and they fell *all* feven together, and were put to death in the days of harveft, in the firft *days*, in the beginning of barley harveft *b*.

* Joſh. 10. 26.

x Queſt. How could *David* do this, when he had Sworn that he would not cut off *Saul*'s Seed, 1 *Sam.* 24. 21, 22. *Anſ.* Becaufe he had ſpecial warrant and direction from God about it, who, as all confeſs, can diſpenſe with Mens Oaths, and with his own Laws when he ſees fit. And that he did ſo here, is manifeſt, becaufe God was pleafed with it, and removed the Judgment upon it, whereas otherwiſe *David* had been guilty of the ſame Sin with *Saul*, to wit, of the breach of his Oath and Covenant, for which this Famine was inflicted. See the Note on 1 *Sam.* 24. 22. *y* Or, *in an hill*, in or near *Gibeah*; in a conſpicuous place for their greater infamy, and for the caution and terror of others who ſhould make any attempt upon the *Gibeonites* for the future. *z* As a Sacrifice offered up to God to appeaſe his Wrath: or, unto the Lord, as was ſaid *v.* 6. *a i.e.* Died: for ſo the word, *to fall*, is oft uſed, as *Exod.* 19. 21. 1 *Chron.* 21. 14. *Pſal.* 91. 7. *Jer.* 39. laſt. *Heb.* 5. 5. or, were executed. *b* Which was before the Wheat-harveſt.

10 ¶ And * Rizpah the daughter of Aiah took ſackcloth, and ſpread it for her *c* upon the rock *d*, from the beginning of harveſt, until water dropped upon them out of heaven *e*, and † ſuffered neither the birds of the air to reſt on them by day *f*, nor the beaſts of the field *g* by night.

* Chap. 3. 7.

† Heb. *gave not.*

c As a Tent to dwell in: being informed that their Bodies were not to be taken away ſpeedily, as the courſe of the Law was in other and ordinary caſes. *Deut.* 21. 23. but were to continue there until God was intreated, and did remove the preſent Judgment. And God was herein pleaſed to diſpenſe with his own Law, that it might plainly appear that theſe were not put to death by *David* for politick Reaſons, as that he and his Sons might be freed from Competitors, which doubtleſs *David*'s Enemies were ready to ſuggeſt; but by God's ſpecial Command, who was pleaſed to execute this Judgment upon them, as partly and principally for the puniſhment of *Saul*'s Sin; ſo ſecondarily for the eſtabliſhing of *David*'s Throne to himſelf and to his Seed for ever, as he had promiſed. *d* In ſome convenient place in a Rock, near adjoyning. *e i.e.* Until they were taken down: which was not to be done till God had given Rain as a ſign of his Favour, and a mean to remove the Famine, which was cauſed by the want of it. *f i.e.* On their Carcaſſes. *g* From which ſhe might preſerve her ſelf and them by divers methods.

11 And it was told David *h* what Rizpah the daughter of Aiah the concubine of Saul had done.

h Who heard it with ſo much approbation, that he thought fit to imitate her Piety, being by her Example provoked to do what hitherto he had neglected, to beſtow an honourable Interment upon the remains of *Saul* and *Jonathan*, and, with them, upon thoſe that were now put to death, that the honour done to them herein, might be ſome comfort to this dejected and diſconſolate Widow.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead, which had ſtollen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa:

* 1 Sam. 31. 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon, and they gathered the bones *i* of them that were hanged.

i Having firſt burnt off the Fleſh which remained upon them when they were taken down. Compare 1 *Sam.* 31. 10, &c.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah *k*, in the ſepulchre of Kiſh his father: and they performed all that the king commanded: and after that / God was intreated for the land.

k A place in *Benjamin*, mentioned *Joſh.* 18. 28. / After thoſe things were done which were before related; *i.e.* after they were hanged up: for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or, it this relate to what was laſt mentioned, the meaning is, that God was pleaſed to reſtore the Bleſſing of Plenty to the Land.

15 ¶ Moreover, the Philiſtines had yet a war again with Iſrael *m*, and David went down, and his ſervants with him, and fought againſt the Philiſtines, and David waxed faint.

m Theſe Wars though here related, were tranſacted long before this time: of which ſee the Notes on *v.* 1. For it is no way probable, either, that the *Philiſtines* being ſo fully and perfectly ſubdued by *David*, *chap.* 8. 1. ſhould in his days be in a capacity of waging War with the *Iſraelites*: or, that *David* in his old age would undertake to fight with a Giant, or that his People would permit him to do ſo.

16 And Iſhbi-benob, which *was* of the ſons of † the giant *n*, (the weight of whoſe † ſpear *weighed* three hundred *ſhekels o* of braſs in weight) he being girded with a new *ſword p*, thought to have ſlain David.

† Or, *Ra.* † Heb. *was.* † Heb. *ſmote.*

n So called by way of eminency. Or, of *Rapha*, a Giant ſo called. *o* See 1 *Sam.* 17. 5. *p* Or rather, *with a new* Girdle or Belt: For, Firſt, This was the uſual habit of Soldiers, 1 *Sam.* 18. 4. 2 *Sam.* 18. 11. and 20. 8. 1 *King.* 2. 5. *Jer.* 5. 27. and, when it was of an extraordinary faſhion and price, and Enſign of Dignity and Command in the Army, *Ezek.* 23. 15. So this may be mentioned to note, that this was the firſt time either of his going out to fight, or of his advancement to ſome eminent place in the Army: which made him deſirous to ſignalize himſelf with ſome great Action. Secondly, This Supplement is more natural and uſual, the word *girdle* being eaſie ſupplied from the word *being girded*: ſuch Ellipſes of conjugate words being frequent in the *Hebrew* Tongue, as *Numb.* 11. 14. *Pſal.* 76. 12. *Matth.* 20. 12. Thirdly, The newneſs of the Sword ſeems to have no emphaſis nor ſignificancy for the preſent purpoſe; ſeeing an old and tried Sword would ſeem more conſiderable for his encouragement, than one new and unproved.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then * the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † light of Iſrael *q*.

* Chap. 21. 15, 17. † Heb. *candle.*

q Left thou be ſlain, and thereby thy People be ruined. Good Kings are in Scripture juſtly called the *Light* of their People, as 1 *King.* 11. 36. and 15. 4. *Pſal.* 132. 17. becauſe the beauty and glory, the conduct and direction, the comfort and ſafety, and welfare of a People depends upon them, and comes from them.

18 * And it came to paſs after this *r*, that there was again a battel with the Philiſtines at Gob *ſ*: then Sibbechai the Huſhathite *t* ſlew Saph, which *was* of the ſons of ‖ the giant.

* 1 Chron. 20. 4.

r After the Battel laſt mentioned. *ſ* Or, *in Geger*, as it is 1 *Chron.* 20. 4. whereby it ſeems *Gob* and *Geger* were neighbouring Places, and the Battel fought in the Confines of both. *t* One of *David*'s Worthies, 1 *Chron.* 11. 29.

19 And there was again a battel in Gob, with the Philiſtines, where Elhanan *u*, the ſon of Jaare-oregim, a Bethlehemite, ſlew * *the brother of* Goliah the Gittite *x*, the ſtaff of whoſe ſpear *was* like a weavers beam *y*.

* See 1 Chron. 20. 5.

u Another of *David*'s worthy and valiant Commanders. *x* The relative word *Brother*, is not in the *Hebrew* Text, but is fitly ſupplied out of the parallel place, 1 *Chron.* 20. 5. where it is expreſſed. And ſuch defects of relatives are not unuſual in Scripture. Thus the word *Wife* is underſtood, *Matth.* 1. 6. *Joh.* 19. 25. and *Father* or *Mother*, *Mar.* 15. 40, 47. Compare with *Mar.* 16. 1. and *Luke* 24. 10. and *Son*, *Matth.* 4. 21. *Mar.* 2. 14. *Joh.* 21. 15. and *Father*, *Judg.* 6. 16. Compare with *Jud.* *v.* 1. And ſuch Ellipſes do alſo frequently occur in prophane Authors. Although the place may be, and is otherwiſe rendred *Elhanan the ſon of Jaare-oregim, ſlew Beth-halachmi* or *Lachmi*, (as he is called by way of diſtinction, 1 *Chron.* 20. 5. which is very frequent in the *Hebrew* Tongue,) who was (which words are frequently underſtood in the *Hebrew* Text) *with* (ſo this is oft rendred, as hath been noted before) *Goliath the Gittite*; *i.e.* in his Company, bred up with him to the War, and related to him as his Brother. Or, he *ſlew Beth-halachmi a Goliath* (or, another *Goliath*) *of Gath*, or *the Gittite*. So the name of the Giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his Brother, but

y Or, *like the beam of a weaver.*

but for his exact reſemblance of him in Feature, or in Stature and Strength, or in Courage and Military Skill; as *John the Baptiſt* was called *Elias*, for the like reaſon. Peradventure alſo, after the death of the firſt and famous *Goliath* the *Gittite*, 1 *Sam.* 17. that name was either given to him by others, or taken by himſelf. *y* In thickneſs. See 1 *Sam.* 17. 7.

20 And there was yet a battel in Gath *z*, where was a man of *great* ſtature ∴, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number, and he alſo was born to the giant.

Or, *the giant.*

z i.e. In the Territory of the City of *Gath*. Which circumſtance imimates, that this, and conſequently the other Battels here deſcribed, were fought before *David* had taken *Gath* out of the hands of the *Philiſtines*, which he did 2 *Sam.* 8. 1. compare with 1 *Chron.* 18. 1. and therefore not in the laſt days of *David*, as ſome conceive from their mention in this place. ∴ Or, *a man of Middin* or *Madon*, as the LXX render it, ſo called from the place of his birth, as *Goliath* is ſaid to be of *Gath* for the ſame reaſon.

21 And when he ‖ defied Iſrael, Jonathan the ſon of † Shimea, the brother of David, ſlew him.

‖ Or, *reproached.* † 1 Sam. 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David *a*, and by the hand of his ſervants.

a Either, becauſe they were ſlain by his Conduct, and Counſel, or Concurrence; for he contributed by his hand to the death of one of them, whilſt maintaining a fight with him, he gave *Abiſhai* the eaſier opportunity of killing him, *ver.* 16. 17. or becauſe what is done by the inferior Commanders, is commonly aſcribed to the General, both in Sacred and Prophane Writers.

CHAP. XXII.

A pſalm of thankſgiving for God's powerful deliverance and manifold bleſſings, 1,—51.

This Chapter is in a manner wholly the ſame with Pſalm 18. *and therefore I ſhall adjourn the Expoſition of it to that place.*

AND David ſpake unto the LORD the words of this ſong; in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul,

2 And he ſaid, * The LORD *is* my rock, and my fortreſs, and my deliverer:

* Pſal. 18. 2, &c.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high tower, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‖ waves of death compaſſed me; the floods of † ungodly men made me afraid;

‖ Or, *pangs.* † Heb. *Belial.* Or, *perdit.*

6 The ‖ ſorrows of hell compaſſed me about: the ſnares of death prevented me;

‖ Or, *cords.*

7 In my diſtreſs I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook, becauſe he was wroth.

† Heb. *Is.*

9 There went up a ſmoke † out of his noſtrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens alſo, and came down: and darkneſs *was* under his feet.

11 And he rode upon a cherub, and did flee: and he was ſeen upon the wings of the wind.

12 And he made darkneſs pavillions round about him, † dark waters, *and* thick clouds of the ſkies.

† Heb. *waters of darkneſs.*

13 Through the brightneſs before him were coals of fire kindled.

14 The LORD thundred from heaven, and the moſt High uttered his voice.

15 And he ſent out arrows, and ſcattered them: lightning, and diſcomfited them.

16 And the chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me, he drew me out of ‖ many waters.

‖ Or, *great.*

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They prevented me in the day of my calamity: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.

22 For I have kept the ways of the LORD, and have not wickedly departed from my God.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

† Or, *herſelf.* † Heb. *to him.*

24 I was alſo ‖ upright † before him, and have kept my ſelf from mine iniquity.

25 Therefore the LORD hath recompenſed me according to my righteouſneſs: according to my cleanneſs † in his eye-ſight.

† Heb. *before his eyes.*

26 With the merciful thou wilt ſhew thy ſelf merciful, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the froward thou wilt ‖ ſhew thy ſelf unſavoury.

‖ Or, *wreſtle, or, Pervert.*

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughty, *that* thou mayeſt bring *them* down.

29 For thou *art* my ‖ lamp, O LORD: and the LORD will lighten my darkneſs.

‖ Or, *candle.*

30 For by thee I have ‖ run through a troop: by my God have I leaped over a wall.

‖ Or, *broken my way.*

31 *As for* God, his way is perfect; the word of the LORD is ‖ tried: he is a buckler to all them that truſt in him.

‖ Or, *refined.*

32 For who *is* God ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

† Heb. *ſtrengtheth, or girdeth.*

34 He † maketh my feet like hinds *feet*: and ſetteth me upon my high places.

† Heb. *cauſeth, or maketh.*

35 He teacheth my hands † to war: ſo that a bow of ſteel is broken by mine arms.

† Or, *for the war.*

36 Thou haſt alſo given me the ſhield of thy ſalvation, and † thy gentleneſs hath † made me great.

† Heb. *thy humbling of me.* † Heb. *multiplied.*

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

† Heb. *my ankles.*

38 I have purſued mine enemies, and deſtroyed them, and turned not again until I had conſumed them.

† Heb. *and.*

39 And I have conſumed them, and wounded them, that they could not ariſe: yea, they are fallen under my feet.

† Heb. *ankles.*

40 For thou haſt girded me with ſtrength to battel: them that roſe up againſt me, haſt thou † ſubdued under me.

† Or, *caſt to the ground.*

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked, but *there was* none to ſave: even unto the LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, and did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 † Strangers ſhall ‖ ſubmit themſelves unto me: as ſoon as they hear, they ſhall be obedient unto me.

† Heb. *Sons of the ſtranger.* ‖ Or, *lie feigned.*

46 Strangers ſhall fade away, and they ſhall be afraid out of their cloſe places.

† Or, *ſtopped.*

47 The LORD liveth, and bleſſed *be* my rock, and exalted be the God of the rock of my ſalvation.

† Heb. *Lift.*

48 It *is* God that † avengeth me, and *that* bringeth down the people under me;

† Heb. *giveth.*

49 And *that* bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will ſing praiſes unto thy name.

* Rom. 15. 9. Chap. 7. 12.

51 He *is* the tower of ſalvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

CHAP. XXIII.

David's Laſt words: a character of Princes: of a good ruler, and his uſefulneſs, 1, — 4. *His faith in God's covenant with him*, 5. *Deſtruction to the wicked*, 6, 7. *David's worthies and their valiant acts*, 8, —39.

NOw theſe *be* the laſt words of David: David the ſon of Jeſſe ſaid, and the man who was

raised up on high *b*, the anointed of the God of Jacob *c*, and the sweet psalmist of Israel *d* said,

a Not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death: or, the last which he spake by the Spirit of God, assisting and directing him in an extraordinary manner. *b* Advanced from an obscure Family and Estate, to the Kingdom. *c* Whom, though despised by Men, and rejected by his own Brethren, God himself singled out from all his Fathers House, and out of all the Families and Tribes of *Israel*, and anointed to be King. *d* Or, *sweet*, or *delightful*, or *amiable* in the *Songs of Israel*: Either, First, As the object of them: he whom the People of *Israel* used to celebrate in their *Songs* with joy and Praise, as when they sung, *Saul hath slain his thousands, and David his ten thousands*; and many others which doubtless they made and sung concerning him, upon the occasion of his eminent Victories, and the Blessings of his wife and righteous Government; some whereof we have in the Book of *Psalms*. Or, 2dly, As the Author of them: he who was eminent and famous among the People of God, for the composing of sweet and holy Songs to the praise of God, and for the use of his Church in after Ages: for he did not only indite most of the Book of *Psalms*, by the the direction of God's Spirit; but also invented the Tunes, or appointed Tunes to which they were to be sung, and the Instruments of Musick which were used in and with those Holy Sons, 1 *Chron.* 25. 2, &c. *Amos* 6. 5. If the expressions here used seem arrogant, and not fit to be said by *David* in his own Praise; let it be considered, That holy Men spake by Inspiration from God; and therefore must follow his suggestions impartially, as indeed they do, sometimes in the publishing their own Praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the Edification of the Church requires. Secondly, That these seem not to be the words of *David*, but of the Sacred Pen-man of this Book, to make for, and gain the greater attention and respect unto *David's* following words.

2 The Spirit of the LORD spake by me, and his word *was* in my tongue *e*:

e The following words, and consequently the other words and *Psalms* composed and uttered by me upon the like solemn occasions, are not to be looked upon as my private Fancies or humane Inventions, but both the matter and the words of them are suggested and governed by God's Spirit, which is the great Teacher of the Church.

* Deut. 32. 4. † Or, *He that rules*.

3 The God of Israel said, * The rock of Israel *f* spake to me *g*: ‖ He that ruleth over men *must be* just, ruling in the fear of God *h*:

f He who is the strength, and defence, and protector of his People; which he here manifests by obliging and directing Kings and Rulers so to manage their Power and Authority as may most conduce to their comfort and benefit. *g* By way of command. Or, *of me*, by way of Prediction and Promise concerning me and my House, and the Messias who is to come out of my Loins. *h* Thus it is a Precept or Declaration of the Duty of Kings, and particularly of *Solomon* his Son (to whom as a dying Man he gives this Advice) and of his Successors the Kings of God's *Israel*, for whole Instruction he gives this Rule. And so here are the two principal parts of a King's Duty, answerable to the two Tables of God's Law, Justice towards Men, and Piety towards God, both which he is to maintain and promote among his People. To which if you add Diligence and Clemency, whereby a King renders his Government not frightful and burdensom, but acceptable and amiable to his People, which possibly may be meant by the following Similitudes, here is a compleat Character of an excellent Prince or Governour. Others make it a Prophecy of Christ, and then the words are or may be thus rendred, *There shall be a Ruler over Men* (or rather, *among Men*, as the *Hebrew* word properly signifies, to wit, the Messias, who, though he be the Eternal and Invisible God, yet shall visibly appear and rule among Men) *a just* or *righteous* one (a Title oft given to Christ, as *Isa.* 53. 11. *Jer.* 23. 5, 6. and 33. 15. *Zech.* 9. 9.) *ruling in the fear of the Lord*, making it his great business to advance the Service, and Worship, and Glory of the Lord: or, as it is in the *Hebrew*, *ruling the fear of the Lord*; *i.e.* Governing and ordering the Worship of God, which is oft called, *the fear of God*. And to this Clause is added to prevent or remove feandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the Ceremonial Law; and to insinuate that he should have no less power in the governing of God's House and Worship, than *Moses* had; and that he might make such Laws as he thought meet. And if this be the meaning of the place, then as *Jacob*, being greatly afflicted with the troubles which he by the Spirit of Prophecy foresaw were coming upon his Posterity, comforts himself with the thoughts of that great and glorious Salvation of God, which he also foresaw and waited for, *Gen.* 49. 18. So *David* reflecting upon the great Disorders, and Miscarriages, and Calamities which had already arisen in his House; and either, wisely presaging, or foreseeing by the *Spirit of the Lord*, ver. 2. that the same sins and miseries should befal his Posterity and Successors; for comforts himself with this Consideration, That one of them should be a most excellent Person; Just, and Pious, and Merciful, and an unspeakable Blessing to *David* himself, and to all his Family and People, and to the whole World, even the great *Messias*, who was undoubtedly revealed to, and expected by *David*, as appears by many passages of the *Psalms*, and by other Scriptures.

* Judg. 5. 31. Hab. 3. 3, 4. Prov. 4. 18. Hos. 6. 3.

4 And * *he shall be i* as the light of the morning, *when* the Sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

i These words are either, 1. A further Description of the King's Duty, which is not only to Rule with exact Justice and Piety, but also with sweetness, and gentleness, and condescension to the Infirmities of his People; to render his Government as pleasant and acceptable to them, as is the Sun-shine in a clear Morning, or the tender Grass which springs out of the Earth by the warm and refreshing Beams of the Sun after the Rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather, 2. A Prediction or Declaration of the sweet and blessed Effects of such a Government, both to the Governour himself, in that Peace, and Prosperity, and Glory, and Happiness which it brings to him, and to his People; to whom it is no less grateful, and comfortable, and beneficial, than those great and publick Blessings of Sun-shine and Rain, and the Fruits which they produce: Which is true of every good King or Governour; but most eminently of the *Messias*.

5 Although my house *be* not so with God *k*; yet he hath made with me an everlasting covenant *l*, ordered in all *things m* and sure *n*: for *o this is* ‖ all my salvation *q*, and all *my* desire *r*, although he make *it* s not to grow.

k Although God knows that neither I, nor my Children have lived and Ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted Prosperity which we might have enjoyed: but our Morning-light, or, the beginning of that Kingdom promised to me and mine for ever, hath been over-cast with many black and dismal Clouds, and my Children have not hitherto been like the tender Grass springing out of the Earth, and thriving by the influences of the Sun and Rain; but rather like the Grass that withereth away, or is cut off before its due time. *l* Notwithstanding all our Transgressions wherein we have broken Covenant with God, and the Confusions and Civil Wars which have threatned our Dissipation and utter Destruction; yet I comfort my self with this, That God, to whom all my Sins were fore-known before I committed them, was graciously pleased to make a free Covenant, to give and continue the Kingdom to me, and to my Seed for ever, *chap.* 7. 16. until the coming of the *Messias*; who is to be my Son and Successor, and whole Kingdom shall have no End. *m* Ordained in all Points by God's Eternal and Unchangeable Counsel; and disposed by his wise and powerful Providence, which doth and will over-rule all things, even the Sins and Sufferings of my House so far, that although he would punish them for their Sins, yet he will not utterly root them out, nor break his Covenant made with me and mine; as is said, *Psal.* 89. 31, 32, 33, 34. *n* Or, *preserved*, or *observed*, or *kept*; to wit, on God's part, or by God's Power and Faithfulness in the midst of all the Oppositions and Uncertainties to which it seems to be exposed on our part: Compare *Rom.* 3. 3. and 2 *Tim.* 2. 13. *o* Or *therefore*, as the *Hebrew* Particle, *chi*, oft signifies; *therefore i.e.* because God hath made such a Covenant. *p* Or, *he is*, he who hath made this Covenant: or, *in this is*, *i.e.* it consists in, and depends upon this Covenant. *q* Both my own Eternal Salvation, and the Temporal Salvation, or the Preservation of the Kingdom to me and mine. *r* Or, *every delectable thing*; the word *desire* being oft put for desired, or a desirable Thing, as *Psal.* 21. 2. and 78. 29, 30. *Ezek.* 24. 16. *David* being deeply sensible, and having had large experience of the vanity and uncertainty of all earthly things, here declares, That the Covenant made by God with him, and his in the *Messias*, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *s i.e.* My House, mentioned before. The sentence is, Although God as yet hath not made my House or Family to grow or to increase, or to flourish with worldly Glory and Prosperity, as I expected; but hath for my Sins cut off divers of my most eminent Branches, and sorely afflicted my Person and Family; and although he may for the future deal in like manner with my Sons and Successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this Covenant; and therefore, in the midst of all the Ruins, and confusions, and interruptions, which may happen in my House, and Kingdom, will preserve my Line and Family until the coming of the *Messiah* out of my Loins, whole Kingdom is an Everlasting Kingdom; who, as he is the desire of all Nations, *Hag.* 2. 7. so in a special manner is my desire, and the Author of all my Salvation.

6 ¶ But *the* sons of Belial *t shall be* all of them as thorns thrust away *u*, because they cannot be taken with hands.

t Or, the Men of *Belial*, as it is expressed 2 *Sam.* 16. 7. and elsewhere. Having in the foregoing Verses described the nature, and felicity, and stability of that Kingdom which God himself had by a free and everlasting Covenant settled upon him and his Seed; and especially, upon the *Messiah*, who was to be one of his Posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the Enemies of this Holy and Blessed Kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that King whom God had set over them: for which reason others are to called, 1 *Sam.* 10. 27. 2 *Chron.* 13. 7. *u* Which Men do not use to handle, as they do other Trees, but thrust them away from themselves, by some Instrument chosen for that purpose. And so will God remove, or thrust away from himself, and from his People, and Kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of Prescription to Rulers, whom, as before, he admonished to be just and kind to their People, ver. 3, 4. So here he requires them to be severe in Punishing, and Purging away wicked and incorrigible Men from about his Throne, and from among his People; the Encouraging of the Good, and the Punishing of the Bad, being the two chief Works of every good Magistrate, and the two Pillars of all Government. Or, 2. By way of caution; to shew, That notwithstanding the holiness, and happiness, and fureness of this Kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb, and overthrow it, but in vain, and fall upon their own Heads.

7 But the man *that* shall touch them, must be † fenced with iron, and ‖ the staff of a spear *x*, and *they* shall be utterly burnt with fire in the *same* place *z*.

† Heb. *filled*. Or, *he that touches them*.

x So the meaning is, He must fill his Hand, or Arm himself with some *Iron* Weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing; whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*; *i.e.* his Hand, wherewith he attempted to touch, and take them with Thorns, as *with iron and the staff of a spear*. *i.e.* He will be as surely and sorely wounded, as if one should run the Iron-head, and part of the Wood of a Spear, into his Hand. *y* Or, *therefore*, because Men cannot safely touch them, therefore they will burn them up. Or, *or*, *i.e.* if they do not cut them down with Iron, or thrust them away with the Staff of a Spear, they will burn and consume them. *z* Or, *in their place*; where they grow or stand; and they will not trouble or hazard themselves to remove them. Withal, it may imply, that they shall be destroyed, when, and where they thought themselves most secure, even in their own place. And, it may possibly intimate, That those Children of *Belial*, the wicked and unbelieving *Jews*, who rejected and rebelled against the *Messiah*, *David's* Successor, and their lawful King, should be destroyed in their great, and strong, and holy City *Jerusalem*, where the greatest part of that People were gathered together as Fewel for the Fire, and were destroyed together by the *Romans* under *Titus*, where also their wicked Predecessors had been destroyed by *Nebuchadnezzar* in former times.

8 ¶ These *be* the names of the mighty men whom David had *a*; ‖ The Tachmonite *b* that sate in the seat, chief among the captains (the same *was* Adino the Eznite *d*) *he lift up his spear e* against eight hundred, *whom* he slew at one time *f*.

Or, *Josheb-basshebeth the Tachmonite, head of the captains*. † See 1 Chron. 11. 11. and 27. 2. † Heb. *sitting*.

a i.e. Of his chief and most valiant Commanders. And as it was noted upon *chap.* 21. 1. that the things related in that Chapter were done before *Absalom's* and *Sheba's* Rebellion, though they be mentioned after them; so that Opinion is confirm'd by this Catalogue, which though placed here, was taken long before, as is manifest from hence, that *Adael* and *Uriah* are named here. And whereas there are some differences between this List, and that, 1 *Chron.* 11. moft of them are eafily reconciled by thefe two Conſiderations; 1. That nothing is more common than for one Perſon to have divers Names. 2. That as ſome of the Worthies died, and others came in their ſtead; ſo this muſt needs cauſe ſome alteration in the latter Catalogue, 1 *Chron.* 11. from this which was the former. *b* Or, *Hachmonite*, called *Jaſhobeam*, 1 *Chron.* 11. 11. from his place; or, as here, *Joſheb-baſſhebeth*; *i.e.* as we render it, *that ſate in the ſeat*; *i.e.* Was, under *Joab*, Chief, or Preſident of the Council of War, or Lieutenant (*locum tenens*.) *c* This was his proper Name. *d* So called, either from his Family, or from the place of his Birth or Education. *e* Which words are fitly ſupplied out of 1 *Chron.* 11. 11 where they are expreſſed. Or thus, he was *above* 800; *i.e.* He conquered them. So there is only an Elliptis of the Verb ſubſtantive, which is moſt frequent. *f* In one Battel, which though it be ſtrange, yet cannot ſeem incredible, ſuppoſing him to be a Perſon of extraordinary ſtrength and activity, and his Enemies to be weak, or diſcouraged, and fleeing away; and eſpecially, God's ſingular Bleſſing, and Aſſiſtance: all which may very reaſonably be ſuppoſed. *Obj.* But this Man is ſaid to have ſlain only 300 in 1 *Chron.* 11. 11. *Anſ.* 1. Poſſibly he ſlew 800 at one time, and 300 at another; whereof the former is related here, as being moſt conſiderable; and the latter in the Book of *Chronicles*, which ſupplies many Paſſages omitted in the former Writings. 2. He ſlew 300 with his own Hands, and the other 500, though killed by his Men, are ſaid to be ſlain by him, becauſe he was the chief Cauſe of all their deaths; for he by his undaunted Courage killing 300, put the reſt to flight, who were eaſily ſlain by his Soldiers, in the Purſuit. 3. Some of the *Hebrew* Writers affirm, That theſe were two diſtinct Perſons, being called by differing Names; the one the Father, and the other the Son, who ſucceeded his Father, as in Strength and Valour, ſo alſo in his place of Honour and Truſt.

* 1 Chron. 11. 12. and 27. 4.

9 And after him *was* * Eleazar the ſon of Dodo the Ahohite *g*, *one* of the three *h* mighty men with David *i*, when they defied the Philiſtines *k that* were there gathered together to battel, and the men of Iſrael were gone away *l*;

g Of the Children of *Ahoah*, 1 *Chron.* 8. 4. *h i.e.* One of the firſt Three, ver. 19. *i* Who were with *David* at this time: or, who uſually attended upon *David*. *k* When he either in the name of all the *Iſraelites*, or with the countenance and help of ſome of them, challenged the *Philiſtines* to fight. Or, *when* ſome of, or *among the Philiſtines defied* them: *i.e.* The *Iſraelites*, according to their manner, and the example of their great *Goliath*, 1 *Sam.* 17. 25, 26. Or, *in Hotpam* (for ſome make it a proper name of a Place) *among the Philiſtines*. *l i.e.* Fled away, 1 *Chron.* 11. 13. being diſmayed at the approach of their Enemies. *Heb. aſcended*, *i.e.* Vaniſhed away like Smoke which aſcends, and ſo diſappears, as that Verb is oft uſed.

10 He aroſe *m*, and ſmote the Philiſtines until his hand was weary, and his hand clave unto the ſword *n*; and the LORD wrought a great victory that day; and the people returned after him only to ſpoil *o*.

m i.e. He undertook the work, as that word ſometimes is uſed. Or, *he ſtood*, (as it ſometimes ſignifies) when the reſt fled. *n* Either through Sweat or Blood, or by a contraction of the Sinews. Or thus, *but did his hand cleave to his ſword?* *i.e.* Though he was weary, he did not deſiſt, but continued fighting. *o i.e.* To purſue the Enemy whom he had diſcomfited, and to take their Spoil.

* 1 Chron. 11. 27. Or, *Sharar*. † Heb. *the Hararite*.

11 And after him *was* * Shammah the ſon of Agee the Hararite: and the Philiſtines were gathered together † into a troop, where was a piece of ground full of lentiles *o*: and the people fled from the Philiſtines.

o Or *Barley*, as it is 1 *Chron.* 11. 13. For both might very well grow in the ſame Field, in divers parts of it. And this fact is aſcribed to *Eleazar*, 1 *Chron.* 11. 12, but ſo as it is implied, that he had ſome Partner or Partners in it; for it is there ſaid, v. 14. *They ſet themſelves*, &c. So *Eleazar* might ſtand and fight in that part where the Barley was; and *Shammah* there where the *Lentiles* were.

12 But he ſtood in the midſt of the ground and defended it *p*, and ſlew the Philiſtines: and the LORD wrought a great victory.

p That the *Philiſtines* could neither burn, nor tread it down, and ſpoil it, nor carry it away.

13 ‖ And three of the thirty *q* chief went down and Or, *three captains over the thirty*. came to David, in the harveſt-time, unto the cave of Adullam *r*: and a troop of the Philiſtines pitched in the valley of Rephaim *s*.

q Either, 1. The Three already named, as is generally ſuppoſed, becauſe it is ſaid of them, in the cloſe of this Hiſtory, 1 *Chron.* 11. 10. *Theſe things did theſe three mighties*. But in the *Heb.* on it is only, *theſe three mighty men*, as the ſame words are rendred here, ver. 12. Or rather, 2. The following *three*: for it is expreſly ſaid, both here, ver. 16. and 1 *Chron.* 11. 20. That *Abiſhai was chief*, and therefore one *of the three*: and this Three are plainly diſtinguiſhed from the firſt Three, ver. 19. and 1 *Chron.* 11. 25. *r* Which was and where he had now again fortified himſelf in the beginning of his Reign, when the *Philiſtines* were too ſtrong for him. *s* Of which ſee above, *chap.* 5. 18.

14 And David *was* then in an hold, and the garriſon of the Philiſtines *was* then in Bethlehem.

15 And David longed and ſaid, O that one would give me drink of the water of the well of Bethlehem, *t*, which *is* by the gate!

t Being hot and thirſty, he expreſſeth how acceptable a draught of that water would be to him; as it is uſual with Men to do in ſuch caſes: but was far from deſiring, or expecting that any of his Men ſhould hazard their Lives to procure it, as appears from ver. 17.

16 And the three mighty men brake through the hoſt of the Philiſtines *u*, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheleſs he would not drink thereof *x*, but poured it out unto the LORD *y*.

u Which was in the Valley of *Rephaim*, v. 13. and in the way to *Bethlehem*. *x* Leſt by gratifying himſelf upon ſuch terms, he ſhould ſeem either to ſet too high a Price upon the ſatisfaction of his Appetite, or too low a Price upon the Lives of his Soldiers, or ſhould encourage others to the like vain-glorious and raſh Attempts. *y* As a kind of Drink-offering, and acknowledgment of God's Goodneſs in preſerving the Lives of his Captains in ſo dangerous an Enterprize; and to ſhew, that he eſteemed it as a Sacred thing, which conſidering all things, it was not fit for him to drink it.

17 And he ſaid, Be it far from me, O LORD, that I ſhould do this: *is* not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mighty men *a*.

z i.e. The Price of their Blood or Lives, which they raſhly expoſed to manifeſt hazard. *a* Either one of theſe Three are here omitted, as one of the firſt Three is not named, 1 *Chron.* 11. Or *Abiſhai*, who follows next, was one of theſe Three.

18 And * Abiſhai the brother of Joab the ſon of Zeruiah, was chief among three, and he lift up his ſpear againſt three hundred, † *and* ſlew *them*, *b*, and had the name among the three *c*.

* 1 Chron. 11. 20. † Heb. *ſmitten*.

b He fought with, and killed 300 Men in one Battel. *c i.e.* Was the moſt famous and eminent among them.

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three *d*.

d He fell ſhort of them in Strength and Valour.

20 And Benaiah the ſon of Jehoiada, the ſon of a valiant man, of Kabzeel *e*, † who had done many deeds *f*, he ſlew two † lion-like men *g* of Moab: he went down alſo and ſlew a lion in the midſt of a pit *h* in time of ſnow *i*.

† Heb. *great of acts*. † Heb. *Lions of God*.

e A Place in *Judah*, *Joſh.* 15. 21. *f* This may belong either to *Benaiah*, or to his Father; to note, that *Benaiah* was a Son becoming ſuch a Father. *g* For Courage and Strength. Or, *Lions of God*; *i.e.* Great and ſtrong Lions. Or, two Gigantick Perſons; and therefore both ſo called, as being either equal in might, or Brethren by birth. *h* Where he put himſelf under a neceſſity, either of killing, or being killed. *i* When Lions are moſt fierce, both from the ſharpneſs of their appetite in cold Seaſons, and from want of Proviſions, *Gaccel* being then ſhut up, and fed at home.

21 And he ſlew an Egyptian, † a goodly man *k*: † Heb. *a man of countenance or ſight.* and the Egyptian had a ſpear in his hand; but he went down to him with a ſtaff *l*, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

† Chron.

k For Stature, as it is expreſſed, 1 *Chron.* 11. 23. *l* Without a Sword, or any warlike Weapon.

† Heb. *a man of great ſtature.*

22 Theſe *things* did Benaiah the ſon of Jehoiada, and had the name among three mighty men.

for, honourable among the thirty. Or, council. † Heb. at his command.

23 He was ‖ more honourable than the thirty, but he attained not to the *first* three: and David set him over his ‖ † guard *m*.

m Heb. *over* (for *el* is sometimes put for *al*) the Men (which is oft underflood, as hath been noted before) *of his command*. So his Guard is called, because they were always at the King's hand, ready to hear and receive the King's Commands, and to put them in execution. Over the *Cherethites* and *Pelethites*; as appears by comparing 2 *Sam.* 8. 18. and 20. 23. who were faithful and obedient to him, when others revolted from him, *chap.* 15. 18.

* Chap. 2. 18.

24 * Asahel the brother of Joab *was* one of the thirty *n*, Elhanan the son of Dodo of Bethlehem,

n Heb. *unto, or among the thirty*; not only as one, but as the chief of them.

27 Shammah the Harodite *o*, Elika the Harodite,

o In 1 *Chron.* 11. 27. *Shammoth the Harorite*. Concerning which, and fuch like alterations, and other changes of the Names, which will be obferved, by comparing this Catalogue with that, it will be fufficient to fay firft, 1. That the fame Names of Perfons, or Places, are oftentimes pronounced according to the different Dialects ufed by Men of divers Places or Ages. 2. That one Man had oft two Names. 3. That *David* had more Worthies than thofe here mentioned; and as fome of thefe were ftain in the former part of *David*'s Reign, as *Afahel* was; fo others came up in their ſtead; and fome were added to this Number, as appears from 1 *Chron.* 11. where they are named, but not numbered, as they were here; and where there is a greater Number than is here expreſſed.

* 1 Chron. 11. 27.

26 Helez the * Paltite, Ira the ſon of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Huſhathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſon of Baanah, a Netophathite, Itrai the ſon of Ribai out of Gibeah of the children of Benjamin,

† Or, Tanhumeth.

30 Benaiah the Pirathonite, Hiddai of the ‖ brooks of Gaaſh,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite; of the ſons of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſon of Sharar the Hararite,

34 Eliphelet the ſon of Ahaſbai, the ſon of the Maachathite, Eliam the ſon of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſon of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Berorothite, armour-bearer to Joab the ſon of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite; thirty and ſeven in all *p*.

p Here are but 36 named. Either therefore one muſt be ſupplied whoſe name is not expreſſed among the three fecond Worthies: or, *Joab* is comprehended in the number, as being the Lord-General of all.

CHAP. XXIV.

David tempted by Satan ſeeth Joab to number the people: who are thereon hunded thouſand fighting men, 1.—9. David acknowledgeth his ſin in it: having three judgments propounded by God: he is in great diſtreſs, and chuſeth the peſtilence: of which ſeventy thouſand men die, 10.—15. David by his humiliation preventeth the deſtruction of Jeruſalem, 15, 17. He by God's direction and order from God purchaſeth Araunah's threſhing floor to build an altar there: on which being ſacrificed, the plague ſtayeth, 18.—25.

AND again *a* the anger of the LORD was kindled againſt Iſrael, and ‖ he moved David *b* againſt them *c*, to ſay *d*, Go number Iſrael and Judah.

‖ Satan, See 1 Chr. 21. 1.

a To wit, after the former tokens of his Anger, ſuch as the three years Famine, *chap.* 21. *b* Heb. Who? Either, 1. Satan, as is expreſſed, 1 *Chron.* 21. 1. Or, 2. God; who is ſaid, in like manner, to *ſtir up Satan againſt David*, 1 *Sam.* 26. 19. and to *turn the hearts* of the *Egyptians to hate his people*, *Pſalm.* 105. 25. and to *make men to err from his ways*, *Iſa.* 63. 17. and to *ſend ſtrong deluſions*, &c. and to *harden their hearts*. All which Expreſſions are not ſo to be underſtood, as if God did work theſe ſinful Diſpoſitions; which neither was neceſſary, becauſe they are naturally in every Man's heart, nor poſſible for the Holy God to do; but becauſe he permits them, and withdraws his Grace, and all reſtraints and hindrances from them, and giveth occaſions and advantages to them; and directs their Thoughts to ſuch Objects as may indeed be innocently thought of, which yet he knows they will wickedly abuſe, and give them up to Satan, who, he knows, will deceive and entice them to ſuch and ſuch Sins; which, being tempted to do by Satan, and being effected by their own wicked Hearts, he ſo orders and over-rules, that they ſhall be Puniſhments for their former Sins. *c* I.e. For *Iſrael*'s Puniſhment. *d* Or, *ſaying*. For this may be referred, either, 1. to God, of whom the ſame Expreſſion is uſed, 2 *Sam.* 16. 10. *The Lord ſaid to Shimei, Curſe David.* Which in both places is not to be underſtood of any command or impulſe of God, but of his ſecret Providence diſpoſing things in manner here above expreſſed. Or, 2. To *David*: he moved *David to ſay*, to wit, to *Joab* as he did, ver. 2.

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, ‖ Go now through all the tribes of Iſrael, from Dan even to Beerſheba, and number ye the people, that I may know the number of the people *e*.

Or, Compaſs.

e Which Expreſſion points at *David*'s Sin in this matter, that he numbred them, not by direction from God, nor for any important buſineſs of the Church or Kingdom; but out of meer curioſity, and pride, and vain-glory; accompanied either with a ſecret diſtruſt of God's Promiſe; or rather, with a carnal confidence in the Numbers of his People. All which were great Sins, and were ſo manifeſt, that not only God ſaw them, and all the degrees and aggravations of them in *David*; but even *Joab* and the Captains of the Hoſt were very ſenſible of them, ver. 3, 4.

3 And Joab ſaid unto the king, Now the LORD thy God add unto the people (how many ſoever they be) an hundred fold, and that the eyes of my lord the king may ſee *it*: but why doth my lord the king delight in this thing *f*?

f What reaſon or neceſſity is there for this Action? It is to no purpoſe, and will be burdenſome to thy People, and may offend God, and produce ill Effects.

4 Notwithſtanding, the kings word prevailed againſt Joab *g*, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

g *Joab* perceiving the King bent upon it, would not hazard the King's Favour, by further diſputing, or diſobeying his Command.

5 ¶ And they paſſed over Jordan *h*, and pitched *i* in Aroer, on the right ſide of the city that *lieth* in the midſt of the ‖ river of Gad *k*, and toward Jazer *l*.

Or, Valley.

h They began their Computation in the Eaſtern part of *David*'s Dominions, which were beyond *Jordan*. Or, *encamped*. For *Joab* carried with them divers of his Commanders, and others; partly, for his honour, and the credit of the work: partly, to aſſiſt him in that troubleſome work: and partly, to overcome the People, in caſe they ſhould oppoſe it as ſinful or burdenſome, or favouring of ſome evil Deſign which *David* might have upon them. *i* I.e. Of the River which lay in the Tribe of *Gad*, or upon the borders of *Gad* and *Reuben*, which was called *Arnon*, *Deut.* 2. 36. † Or, *near Jazer*, which alſo was upon the River *Arnon*.

6 Then they came to Gilead *m*, and to the ‖ land of Tahtim-hodſhi *n*; and they came to Dan-Jaan *o*, and about to Zidon *p*,

Or, Nether-land newly inhabited.

m To Mount *Gilead*, which lay Northward from *Arnon*. *n* A Place ſo called. Or, *the low-land lately gained*; i. e. not given by *Joſhua*, but taken lately from the *Heathens* by *Saul*; which was near *Gilead*, 1 *Chron.* 5. 10. *o* I.e. Probably, the famous City of *Dan*, as it is called, *Joſh* 19 47. *Judg.* 18. 7. for this was in the Northern Border of the Land, and in the way from *Gilead* to *Zidon*. *p* i. e. To the City and Territory of *Zidon*; but not into it, becauſe it was not in the Power and Poſſeſſion of the *Iſraelites*: and the like is to be thought concerning *Tyre*, and the Cities which the *Hivites* and *Canaanites* yet poſſeſſed in the Neighbourhood of *Tyre* and *Sidon*.

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beerſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine months and twenty days.

9 And Joab gave up the ſum of the number of the people unto the king: and there were in Iſrael eight hundred thouſand *q* valiant men that drew the ſword; and the men of Judah *were* five hundred thouſand *r* men.

q *Obj.* In 1 *Chron.* 21. 5. They are numbred 1100 thouſand: *Anſw.* The ſum here expreſſed, is only of ſuch as were not in the ordinary and ſtanded Militia waiting upon the King, which being 24000 for every Month, as is largely related, 1 *Chron.* 27. amounts to 288 thouſand, which either with their ſeveral Commanders, or with the Soldiers placed in ſeveral Gariſons, might very well make up 300 Thouſand. Or, 288 Thouſand may paſs in ſuch accounts for 300 Thouſand; it being frequent in ſuch great Sums to neglect a ſmaller number. But in the Book of the *Chronicles*, which was to gather up the Fragments omitted in the former Books, both ſorts are put together, and ſo they amount to 1100 Theuſand. *r* In 1 *Chron.* 21. 5. but 470 Thouſand. *Anſ.* Either, 1. they were exactly no more, but are called 500 Thouſand in a round ſum, as is uſual in Scripture, and other Authors, Or, 2. the Gariſon-Soldiers and ſuch as were imployed in other Services about the King are here included, which are there excluded. Or, 3. They were 500 Thouſand when *Joab* gave up the Number to the King; though preſently after that, they were but 470 Thouſand, 30000 being ſlain by the Plague, in the Tribe of *Judah*; which being *David*'s own Tribe, it was but juſt and fit it ſhould ſuffer more than the reſt for this Sin. And though it be true, that *Joab* gave up the Sum before the Plague began, yet the ſecret Pen-man of the Book of *Chronicles* thought fit to make a defalcation of them who had been ſwept away by the Plague, that the Judgment of God therein might be obſerved. Or

Or, 4. There are included here the 30000 which belonged to the 30 Colonels mentioned *Chap.* 23. who are excluded 1 *Chron.* 21. although it be queſtionable, whether thoſe were all of the Tribe of *Judah*.

10 ¶ And David's heart ſmote *s* him after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD, take away the iniquity of thy ſervant; for *t* I have done very fooliſhly.

s His Conſcience diſcerned his Sin, and he was heartily ſorry for it. And the occaſion of his Repentance was, God's Meſſage by the Prophet *Gad*, as it here follows, ver. 11. *For when*, &c. as formerly *Nathan* Meſſage by *Nathan* had the ſame effect, 2 *Sam.* 12. Both which Paſſages are noted, to ſhew how neceſſary the further and repeated ſupplies of God's Grace, are even to the beſt of Men, to raiſe them when they fall into Sin. *t* Becauſe I am ſenſible of my Sin and Folly, as it is more fully expreſſed, *Pſal.* 51. 5, 6. Or, *although*, as this Particle is often uſed.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, David's ‖ ſeer *u*, ſaying,

‖ 2 Chron. 29. 25.

u So called, becauſe he was a Prophet (for ſuch were called *Seers*, 1 *Sam.* 9. 9.) now and at other times employed by God to reveal his Mind and Will to *David*. See 1 *Sam.* 22. 5. 1 *Chron.* 29. 29.

12 Go, and ſay unto David, Thus ſaith the LORD, I offer thee three *things*; chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him, and ſaid unto him, Shall ſeven years of famine *x* come unto thee, in thy land? or wilt thou flee three months before thine enemies, while they purſue thee? or that there be three days peſtilence in thy land? now adviſe, and ſee what anſwer I ſhall return to him that ſent me.

x *Obj.* In 1 *Chron.* 21. 12. it is only *three years of famine*. *Anſ.* 1. Some conceive, that here was an Error in the Tranſcriber, and that the true Reading is, *three years*, as the LXX read it in this place, being ſuppoſed to have found it ſo in their Copies, and that otherwiſe they durſt never have preſumed to make ſo great a change in the Text. 2. In *Chron.* he ſpeaks exactly of thoſe years of Famine only which came for *David*'s Sin: but here he ſpeaks more confuſedly and compehenſively, including thoſe Three Years of Famine ſent for *Saul*'s Sin, *Chap.* 21. And this Sin of *David*'s was committed in the Year next after them, which was in a manner a year of Famine; either, becauſe it was the Sabbatical Year, wherein they might not Sow, nor Reap: or rather, becauſe not being able to Sow in the Third Year, becauſe of the exceſſive Drought, they were not capable of Reaping this Fourth Year. And Three Years more being added to theſe Four, make up the Seven here mentioned. So the meaning of the Words is this, As thou haſt already had Four Years of Famine, ſhall Three Years more come? And that it is ſaid of theſe Seven Years, that they *ſhall come*, it is a Synecdochical Expreſſion frequent in Scripture, becauſe part of the Years were yet to come. Even as it is ſaid of the *Iſraelites*, that they ſhould *wander in the wilderneſs forty years*, *Numb.* 14 33. when part of that time was already ſpent.

14 And David ſaid unto Gad, I am in a great ſtrait, let us fall now into the hand of the LORD; (for his mercies *are* ‖ great *y*) and let me not fall into the hand of man.

Or, many.

y To wit, his immediate Stroke, which is chiefly in the Peſtilence: for though the Sword and Famine be alſo God's Hand, yet there is alſo the hand of Man, or other Creatures in them. The reaſon of this choice was partly his Experience in, and confidence of God's great goodneſs: partly, becauſe the other Judgments, eſpecially the Sword, had been more inſtrumentally, not only to *David*, but alſo to God, and to his People, and to the True Religion: and partly, becauſe he having ſinned himſelf, thought it fair and reaſonable to chuſe ſuch a Plague to which he was as ſo notorious as his People; whereas, he had better fences for himſelf againſt Sword and Famine than they had. *z* And therefore will not exceed meaſure in his Strokes, as often will do.

15 ¶ So the LORD ſent a Peſtilence upon Iſrael, from the morning even to the time appointed *a*: and there died of the people from Dan even to Beerſheba, ſeventy thouſand men *b*.

a Either, 1. From Morning to Evening, which is here called *the time appointed*; or, *the time of the convention*, or, *publick meeting*, as this Hebrew Word oft ſignifies, i.e. till the time of the Evening-Prayer and Sacrifice, when the People uſed more ſolemnly to meet together. See *Pſal.* 141. 2. *Act.* 3. 1. Thus God mitigated his Sentence, and turned three days into one; it being a thing unuſual with God, to qualifie his threatnings, and to take off the evil threatned ſometimes wholly, as in *Nineveh*'s Caſe, and ſometimes in part. And this God might do here upon the ſpeedy and ſerious Repentance of *David*, and of his People. Or rather, 2. *from the morning*, (or rather, *from the morning*, for the Article ſeems to be Emphatical, and to denote, That very morning in which *God* came to *David*, ver. 11. and that the Plague did immediately enſue after God's offer, and *David*'s choice:) *even to the time appointed*; to wit, by God, i. e. for Three Days, as God had ſet the time, ver. 13. *Oyeth.* If it continued Three Days, how is it ſaid, That God *repented him of the evil*, and ſtopped the Angel in his courſe? ver. 16. *Anſw.* This he did in the beginning of the Third Day, whereas otherwiſe it ſhould have gone on to the end of the Day. Or, it may ſignifie no more but this; At the end of the Third Day God gave over ſmiting: For then is God ſaid (after the manner of Men) to repent, when he ceaſeth to proceed as before he had done.

b So the number of his People, which was the matter of his pride and glorying was diminiſhed.

16 And when the angel *c* ſtretched out his hand upon Jeruſalem *d* to deſtroy it, * the LORD repented him of the evil *e*, and ſaid to the angel that deſtroyed the people, It is enough: ſtay now thine hand. And the angel of the LORD was by the threſhing-place of * Araunah *f* the Jebuſite.

* 1 Sam. 15. 29. 21.

* 1 Chron. 21. 15, 20, 21.

c Which appeared in the ſhape of a Man with a Sword in his hand, 1 *Chron.* 21. 16. to convince them more fully that this was no natural nor common Plague, but inflicted immediately by the hand of God. *d* Which he had begun to inflict, and was proceeding to make a far greater ſlaughter. *e* I.e. He moderated, and in part recalled his Sentence of the Plagues continuance for three whole days, and this he did upon *David*'s Prayers and Sacrifices, as appears from v. 20. though theſe be mentioned afterward. *f* Called alſo *Arnijah* in the *Hebrew* of v. 15. and *Ornan*, 1 *Chron.* 21. 25. ſuch changes in the pronunciation of the names being uſual in Scripture.

17 And David ſpake unto the LORD, when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, what have they done? Let thine hand, I pray thee, be againſt me *g*, and againſt my fathers houſe *h*.

g Wherein *David* ſhews his Juſtice, and Piety, and Fatherly care of his People, and that he was a Type of Chriſt. *h* Againſt my neareſt Relations, who probably either put *David* upon, or encouraged him in this action, becauſe they were no leſs vain-glorious than *David*; and the honour which they thought would come to *David* thereby, would alſo redound to them; or, at leaſt they did not uſe their utmoſt endeavours to diſſuade *David* from it, as they ſhould have done, and therefore were involved in *David*'s Guilt. However it was but juſt and reaſonable that his Family which did partake of his honour and happineſs, ſhould alſo partake in his ſuffering, rather than thoſe who were leſs related to him. Nor doth *David* abſolutely decline that they may ſuffer, but only ſpeaks comparatively, and by way of ſuppoſition, and with reference to God's good pleaſure.

18 ¶ And Gad came that day to David *i*, and ſaid unto him, Go up *k*, rear an altar unto the LORD in the threſhing-floor of Araunah the Jebuſite *l*.

i By command from God, v. 19. 1 *Chron.* 21. 18. *k* To Mount *Moriah*. *l* Which place God appointed for this work, partly, in gracious condeſcention to, and compliance with *David*'s fear of going to *Gibeon*, which is expreſſed 1 *Chron.* 21. 25, 30. partly, becauſe this was the place where God by his Angel appeared in a threatning poſture, where therefore it was meet he ſhould be appeaſed: and partly, becauſe God would hereby ſignifie the tranſlation of the Tabernacle from *Gibeon* hither, and the erection of the Temple here, 2 *Chron.* 3. 1.

19 And David, according to the ſaying of Gad, went up, as the LORD commanded.

20 And Araunah looked, and ſaw the king, and his ſervants coming on toward him: and Araunah went out, and bowed himſelf before the king, on his face upon the ground.

21 And Araunah ſaid, Wherefore is my lord the king come to his ſervant *m*? And David ſaid, To buy the threſhing-floor of thee, to build an altar unto the LORD, that † the plague may be ſtayed from the people.

† Sacrifices may be offered, and ſo the trouble of coming to me?

m Wherefore doth the King do me this honour, and give him-ſelf

22 And Araunah ſaid unto David, Let my lord the king take and offer up what *ſeemeth* good unto him: Behold, *here be* oxen *n* for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

n Which were employed by him in his preſent work, which was threſhing, 1 *Chron.* 21. 20. See the notes on *Deut.* 25. 4.

23 All theſe *things* did Araunah, as a king *o* give unto the king: and Araunah ſaid unto the king, The LORD thy God accept thee *p*.

o The Particle, *as*, being underſtood, as it oft is in the *Hebrew*: i.e. with a Royal Bounty. Or, *Araunah the king*; as he might be called, either, becauſe he was king of the *Jebuſites* before *David* took their City: or, becauſe he was the Son and Heir of that King. *p* He not only offered, but actually gave them. I.e. he actually reſigned his right and property in them unto *David*; for to be did; and *David* by his refuſal returned it to *Araunah* again. Or he was a *Jebuſite* by Nation, but an hearty Proſelyte: whom made him to liberal in his offers to God's ſervice, and the common good of God's People.

24 And the king ſaid unto Araunah, Nay, but I will ſurely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth coſt me nothing *r*. So David * bought the threſhing-floor, and the oxen, for fifty ſhekels of ſilver *ſ*.

* 1 Chron. 21. 25.

r For

r For this would be both dishonourable to God, as if I thought him not worthy of a coftly Sacrifice: and a difparagement to my felf, as if I were unable and unwilling to offer a Sacrifice of my own Goods: and unfatisfactory to the Command of God, which obligeth all offenders, and me in a particular manner, to offer Sacrifice of their own Eftate. *f Obj.* In 1 *Chron.* 21. 25. *he* is faid to *give for the place fix hundred fhekels of gold by weight. Anf.* Thefe two places may be fairly reconciled divers ways. Firft, Here he fpeaks of the price paid for the *threfhing-floor*, and *oxen*, and *Inftruments*; and there for the whole *place* adjoyning, on which the Temple and its Courts were built, which certainly was very much larger than this Threfhing-floor, and probably had *Araunah's* Houfe, if not fome others, now built upon it. Secondly, The Shekels here may be of Gold; and in 1 *Chron.* 21. of Silver; and fo the proportion of Gold to Silver being that of twelve to one, 50 Shekels of Gold make 600 Shekels of Silver. And whereas it may be objected, That on the contrary thefe 50 Shekels are faid to be of Silver, and the 600 of Gold; this they anfwer by another tranflation of the words. For they render this place thus, agreeably enough to the words and the order of the *Hebrew* Text, he *bought* them *for filver*, (or, *for money*, as the *Hebrew* word *Chefeph*, oft fignifies, and particularly in this very hiftory in the parallel place, 1 *Chron.* 21. 24. where *David* defires to buy it *for the full price*, or *for full money*, where in the *Hebrew* it is *for full filver*): even *for fifty fhekels*, to wit, of Gold, as it is expreffed 1 *Chron.* 21. 25. which place they render thus, and that confonantly to the *Hebrew*, *he gave fhekels of gold of the value* (for the *Hebrew* word *Mifkhal*, fignifies value as well as weight, as was before noted on 2 *Sam.* 12. 30.) *of fix hundred fhekels*, to wit, of Silver. And this may feem added in the Book of the *Chronicles*, left it fhould be thought that the 50 Shekels here mentioned were but common and Silver Shekels. Thirdly, There is a confiderable difference in the Phrafe in thefe two places. Here he mentions for what *David bought* it, or what he was obliged to give for it; and in *Chronicles* what he actually gave for it, to wit, of his Royal bounty, over and befides the full price of it: which was decent and convenient for fo great a King, and efpecially upon fo great an occafion, and to him who had given him fuch a noble example.

25 And David built there an altar unto the LORD *t*, and offered burnt-offerings *u*, and peace-offerings *x*: fo the LORD was intreated for the land *y*, and the plague was ftayed from Ifrael.

t Which he might well do, having God's command for it, and the place being Sanctified by God's fpecial prefence in and by the Angel. *u* To make atonement for his fins. *x* To praife God for his Gracious manifeftation of himfelf. *y* As appeared both by fire from Heaven, which confumed the Sacrifice; as was ufual in fuch cafes: and by the fpeedy ceffation of the Plague.

I. KINGS.

The ARGUMENT.

These two Books called of the Kings, *becaufe they treat of the Kings of* Judah *and* Ifrael, *were written by the Prophets or Holy Men of God, living in or near their feveral times, and by fome one of them digefted into the order. But whoever was the Penman, that thefe are a part of thofe Holy Scriptures which were Divinely infpired, is fufficiently evident, Firft, From the concurring Teftimony of the whole* Jewifh *Church in all Ages, to whom* were committed the Oracles of God, Rom. 3. 2. *who alfo did faithfully difcharge their Duty in preferving and delivering them entirely and truly to their Pofterity from time to time, as plainly appears, becaufe Chrift and his Apoftles who, reproved them freely for their feveral fins, never taxed them with this fault, of depraving the Holy Scriptures of the* Old Teftament. *Secondly, Becaufe this is manifeft concerning divers parcels of them which were taken out of the Records of the Prophets* Nathan, Ahijah *and* Iddo, 2 *Chron.* 9. 29. *and out of the Prophefies of* Ifaiah *and* Jeremiah; *and the reft doubtlefs were of the fame nature. Thirdly, From the approbation of thefe Books by the* New Teftament, *both generally, as* 2 *Tim.* 3. 16. All Scripture *is* given by infpiration from God, *&c. which is affirmed concerning all thofe* Holy Scriptures *which* Timothy *had* known from a child, *v.* 15. *and therefore muft neceffarily be meant of all the Books of the* Old Teftament, *which the* Jews *owned for Canonical Scripture; and particularly* Rom. 11. 2, 3, *&c. where a paffage out of thofe Books is quoted and owned as a part of the Holy Scripture, called the* Scripture *by way of eminency.*

CHAP. I.

Abifhag cherifheth David in his extream Age, 1,——4. *Adonijah ufurpeth the Kingdom.* 5,——10. *by the Counfel of Nathan to Bathfheba, and their Petition to David, he reneweth his Oath of making Solomon King after him,* 11,——31. *He, by David's appointment, is anointed King, the People Triumph,* 32,——40. *Adonijah hearing this, his Guefts flee, and himfelf fleeth to the horns of the Altar: is pardoned by Solomon, and fent to his own Houfe,* 41,——53.

NOW king David was old, *and* † ftricken in years *a*, and they covered him with cloathes, but he gat no heat *b*.

† Heb. *entred into days.*

a Being in the end of his feventieth Year. *b* Which is not ftrange in a Perfon not only of fo great an Age, but alfo who had been exercifed with fo many hardfhips in War, and with fuch tormenting cares, and fears, and forrows, for his own fins (as divers of his *Pfalms* witnefs) and for the fins an miferies of his Children and People. See *Prov.* 17. 22. Befides, this might be from the nature of his Difeafe, or Bodily Diftemper.

2 Wherefore his fervants *c* faid unto him, † Let there be fought for my lord the king † a young virgin *d*, and let her ftand before the king *e*, and let her † cherifh him, and lie her lie in thy bofom *f*, that my lord the king may get heat.

† Heb. *let them feek.* † Heb. *a damfel, a virgin.* † Heb. *be a cherifher unto him.*

c His Phyficians. *d* Whofe natural Heat is frefh and wholfome, and not impaired with bearing or breeding of Children. The fame counfel doth *Galen* give for the cure of fome cold and dry Diftempers. *e i.e.* Minifter unto him, or wait upon him, (as this Phrafe is often ufed) in his ficknefs, as occafion requires. *f* As his Wife or Concubine: for that fhe was fo, may appear by divers arguments. Firft, Otherwife this had been a wicked counfel and courfe; which therefore neither his Servants durft have prefcribed, nor would *David* have ufed, efpecially being now in a dying condition. And feeing this was eafily prevented by his talking her for his Concubine, which then was efteemed allowable, it is abfurd to think that he would not chufe the fafer way. Secondly, That paffage, *v.* 4. *but the king knew her not*, implies that the King might have had carnal knowledge of her without fin or fcandal. Thirdly, It appears from this Phrafe of *lying in his bofom*, which is every where in Scripture mentioned as the priviledge of a Wife and Concubine, as *Gen.* 16. 5. *Deut.* 13. 6. 2 *Sam.* 12. 8. *Mic.* 7. 5. Fourthly, This made *Adonijah's* Crime in defiring her to Wife, fo hainous in *Solomon's* account, becaufe he wifely faw, that by Marrying the King's Wife he defigned to revive his pretence to the Kingdom, at leaft in cafe of *Solomon's* death; which pretence had been ridiculous, if fhe had been only the King's handmaid.

3 So they fought for a fair damfel *g* throughout all the coafts of Ifrael; and found Abifhag a Shunamite *h*, and brought her to the king.

g Whofe beauty might engage his affections, and refrefh his fpirits, and invite him to thofe embraces which might communicate fome of her natural Heat to him, as was defigned. *h* Of the City of *Shunem* in *Iffachar*, *Jof.* 19. 18. See 2 *Kings* 4. 8.

4 And the damfel *was* very fair, and cherifhed the king, and miniftred unto him: but the king knew her not *i*.

i Which is mentioned to note the continuance and progrefs of the King's Malady, and the ground of *Adonijah's* Rebellion, and of his following requeft, *chap.* 2. 17.

5 ¶ Then *k* Adonijah the fon of Haggith *l* exalted himfelf *m*, faying, I will † be king *n*: and he † prepared him charets, and horfemen, and fifty men to run before him *o*.

† Heb. *filled himfelf.* † Heb. *was to be king.*

k Upon notice of the defperateneſs of the King's Diſeaſe, and the approach of his death. *l* See 2 *Sam.* 3. 4. *m* Encreafed high thoughts and defigns. *n* As the right of the Kingdom is mine, *v.* 6. fo I will now take poſſeſſion of it, leſt *Solomon* attempt to deprive me of it. *o* As *Abſalom* had done upon the like occaſion, 2 *Sam.* 15. 1. ſuch ill uſe did he make of that example, that he committed the ſame wickedneſs which he had done, and yet feared not the ſame diſappointment and deſtruction which he brought upon himſelf.

6 And his father had not diſpleaſed him † at any time *p*, in ſaying, Why haſt thou done ſo *q*? And he alſo *r* was a very goodly man; and *his mother* bare him after Abſalom *ſ*.

† Heb. *from his days.*

p This is noted as *David's* great error, and the occaſion of *Adonijah's* preſumption. *q* He neither reſtrained him from, nor reproved him for his miſcarriages: which was a great ſin againſt that plain Law, *Levit.* 19. 17. and ſeverely puniſhed in *Eli*, which *David* was not ignorant of, except *Adonijah's* Errors were ſmall or concealed from *David*. *r* This particle relates, either, Firſt, To *Abſalom* here following, who alſo was a goodly Man. Or rather, Secondly, to what goes before, to ſignifie that this was a ſecond ground of his confidence, becauſe his great comelineſs made him amiable in the People's Eyes, as his Father's indulgence was the firſt. *ſ* *i.e.* Next after *Abſalom* was born of his Mother: See 2 *Sam.* 3. 2, 4.

7 And † he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah, helped *him t*.

† Heb. *words of.* † Heb. *after him.*

t Either, becauſe they thought the right of the Crown was his: or rather, from ſecret grudges, becauſe they perceived themſelves neglected by *David*, and poſſibly by *Solomon* too; and from Carnal Policy, that they might ſecure and advance their own Intereſt, which they ſaw to be in manifeſt danger.

8 But Zadok the prieſt, and Benaiah the ſon of Jehoiada, and Nathan the prophet, and * Shimei and Rei, and * the mighty men which *belonged* to David *u*, were not with Adonijah.

* Heb. *Gerah.* * Sam. 23. 8.

u His great and famous Commanders, and the Guards, and Soldiers under them.

9 And Adonijah ſlew ſheep and oxen, and fat cattel, by the ſtone of Zoheleth, which *is* † beſide En-rogel *x*, and called all his brethren the kings ſons *z*, and all the men of Judah the kings ſervants *a*.

† Heb. *with the ſtone of Zoheleth.*

x Partly, for a Sacrifice; and partly, for Feaſts, that he might engage God to be on his ſide, and draw a multitude of people after him. *y* Or, *the fountain of Rogel*, or, *of the Fuller*: a place nigh to *Jeruſalem*. See *Joſ.* 15. 7. and 18. 16. 2 *Sam.* 17. 17. *z* Either, becauſe he knew they envied, and were diſcontented with *Solomon*, and therefore would favour him, or that he might engage them ſo to do. *a* Except theſe here excepted, *v.* 10.

10 But Nathan the prophet, and Benaiah, and the mighty men *b*, and Solomon his brother he called not.

b Becauſe he knew they favoured *Solomon* his Competitor.

11 ¶ Wherefore Nathan ſpake *c* unto Bathſheba the mother of Solomon *d*, ſaying, Haſt thou not heard that Adonijah the ſon of * Haggith doth reign, and David our lord knoweth *it* not *e*?

* 2 Sam. 3. 4.

c Being prompted to it both by his Piety in fulfilling the will of God declared to him, and by him to *David* concerning *Solomon's* Succeſſion, 2 *Sam.* 7. 13. 1 *Chron.* 22. 8, 9. and by his prudence, as knowing that *Adonijah* hated him for being the principal inſtrument of *Solomon's* advancement. *d* Who being retired and private in her aparment, was yet ignorant of what was done abroad: and, who was likely to be moſt zealous in the cauſe, and moſt prevalent with *David*. *e* So far is he from conſenting to it, as thou may'ſt fear or others think, that they have not yet acquainted him with it.

12 Now therefore come, let me, I pray thee, give thee counſel, that thou mayſt ſave thine own life, and the life of thy ſon Solomon *f*.

f For he will never reckon himſelf ſafe till his Competitor and his Friends be taken out of the way.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear *g* unto thine hand-maid *h*, ſaying, * Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne? Why then doth Adonijah reign *k*?

* 1 Chron. 22. 9.

g *i.e.* Thou didſt Swear; which *David* himſelf owneth, *v.* 30. which probably he did to ſatisfie *Bathſheba's* doubts and fears about it, and to oblige himſelf to a compliance with the Divine Will declared about it. See *chap.* 2. 15. and 1 *Chron.* 28. 5. *h* So ſhe calleth her ſelf, to teſtifie her reverence and ſubjection to him, not only as her Husband, but as her King. *i* Another expreſſion of the ſame thing, to ſignifie *David's* ſincerity and fervency in his Swearing, which adds to his obligation. *k* How comes this to paſs? Or why doth thou ſuffer it?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy words.

† Heb. *fill up.*

15 ¶ And Bathſheba went in unto the king, into the chamber: and the king was very old, and Abiſhag the Shunamite miniſtred unto the king.

16 And Bathſheba bowed, and did obeiſance unto the king: and the king ſaid, † What wouldſt thou?

† Heb. *What to thee?*

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God *l* unto thine handmaid, *ſaying*, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne:

l To whom thou are highly obliged, whoſe name thou juſtly feareſt and honoureſt, and therefore thou wilt not pollute it by Perjury, but make Conſcience of thy Oath.

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt *it* not *m*.

m This ſhe adds, partly, leſt ſhe ſhould ſeem to accuſe the King of inconſtancy and perfidiouſneſs; and partly, to aggravate *Adonijah's* Crime, from that groſs neglect and contempt of the King, which did accompany it.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſons of the king, and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

n Who is not ſo preſumptuous as *Adonijah*, uſurping the Throne before his time, but carries himſelf modeſtly and ſubmiſſively, as thy Son, and Servant, and Subject.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee *o*, that thou ſhouldſt tell them who ſhall ſit upon the throne of my lord the king *p* after him *q*.

o The generality of the People are in ſuſpence, whether *Adonijah's* practices be with thy conſent or no, and wait for thy Sentence, which they will readily embrace. *p* She ſpeaks only in general, as owning the King's Prerogative to give the Crown to which of his Sons he pleaſed, if he had not reſtrained himſelf by his Oath to *Solomon*. *q* *i.e.* After thy death. Whereby he taxeth *Adonijah's* Ambition, who uſurped the Crown whilſt his Father lived.

21 Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers *r*, that I and my ſon Solomon ſhall be counted † offenders *ſ*.

† Heb. *ſhall be ſinned.*

r *i.e.* Die as his Fathers did. See *Gen.* 47. 30. *ſ* We ſhall be puniſhed with death as Malefactors, as guilty of preſſing againſt the right Heir of the Crown, and tranſferring the Kingdom to *Solomon*, and covering our ambitious deſigns with a pretence of Religion.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in *t*.

t To diſcourſe with the King; which made it fit for her to withdraw, as ſhe did, *v.* 28.

23 And they told the king, ſaying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid *u*, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?

u Is this done by thy conſent, without which it ſeems ſtrange that he durſt attempt it?

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the king's ſons, and the captains of the hoſt, and Abiathar the prieſt; and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy ſervant *x*, and Zadok the prieſt, and Benaiah the ſon of Jehoiada, and thy ſervant Solomon hath he not called.

x Whom he knew to be acquainted with thy mind, and with the mind of God in this matter: And therefore his neglect of me herein gives me cauſe to ſuſpect that this is done without thy privity: which now I come to know.

27 Is this thing done by my lord the king, and thou haſt not ſhewed *it* unto thy ſervant *y*, who ſhould ſit on the throne of my lord the king after him?

y Who, having been an inſtrument in delivering God's meſſage to thee concerning thy Succeſſor, might reaſonably expect that if the King had changed his Mind, or God had ſince made ſome revelation contrary to the former, thou wouldſt have acquainted me with it, as being both a Prophet of the Lord, and one whom thou haſt always found Faithful to thee, and to whom thou haſt uſed to communicate thy ſecret counſels.

28 ¶ Then king David anſwered and ſaid, Call me Bathſheba *z*: and ſhe came † into the kings preſence, and ſtood before the king.

† Heb. *before the king.*

z Who, upon *Nathan's* approach to the King had modeſtly withdrawn her ſelf, either in another Room, or into another part of this Room, more remote from the Bed upon which *David* lay.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſs,

30 Even as I ſware unto thee by the LORD God of Iſrael, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bathſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid, Let my lord king David live for ever *a*.

a *i.e.* For a long time, as that word is oft uſed, as *Chap.* 2. 33. *Dan.* 2. 4. Though I deſire thy Oath may be kept, and the right of Succeſſion confirmed to my Son, yet I am far from thirſting after thy death for his advancement, and ſhould rather retrieve, if it were poſſible for thee to live and enjoy thy Crown for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the ſervants of your lord *b*, and cauſe Solomon my ſon to ride upon † mine own mule *c*, and bring him down to Gihon *d*.

† Heb. *which belongeth to me.*

b *i.e.* My publick Officers, and my Guards. *c* As a token that longeth to the Royal Dignity is tranſferred upon *Solomon*, and that by my conſent. Compare *Gen.* 41. 43. *Eſth.* 6. 8. *d* A River near *Jeruſalem*, on the Weſt ſide, as may be gathered from 2 *Chron.* 32. 2. as *Enrogel*, where *Adonijah* was inaugurated, was on the Eaſt ſide. This place *David* choſe, either, as remote from *Adonijah* and his company, that ſo the People might go thither, and be there without fear of Tumults or Bloodſhed; or to ſhew that *Solomon* was choſen King in oppoſition to *Adonijah*: or, becauſe this was a place of

of great resort, and fit to receive and display that numerous company, which he knew would follow *Solomon* thither: or, that he might from thence return and make the more magnificent entrance into the City.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king *e* over Israel: and blow ye with the trumpet *f*, and say, God save king Solomon.

e As they used to do where there was any thing new, or doubtful, or extraordinary in the Succession, as 1 *Sam.* 10. 1. and 16. 12, 13. 1 *Kings* 19. 15, 16. 2 *Kings* 9. 3. And this unction fortified both the designation of the Persons to the Office, and the Gifts and Graces which were necessary for their Office, and which they seeking them sincerely from God, might expect to receive.

f To make the action more Solemn, and Glorious, and Publick.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead *g*; and I have † appointed *h* him to be ruler over Israel, and over Judah *i*.

† Heb. commanded him to be.

g My Deputy and Vice-King whilst I live, and absolutely King when I die. Or, if *David* and *Solomon* were Joint-Kings, it is no more than was afterwards frequent at *Rome*, where the Father and Son, or two other Persons were not seldom Joint-Emperors. *h* And that by Divine direction. *i* This is added, partly, as being the most Eminent and Royal Tribe, it being frequent, together with the general distinction, to mention one of the most eminent particulars, as 1 *Kings* 11. 1 *Psal.* 15. title. *Mark* 16. 7. and partly, left *the men of Judah*, who were in a special manner invited by *Adonijah*, v. 9. might think themselves exempted from his Jurisdiction.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen *k*: The LORD God of my lord the king say so *too l*.

k Which was both an approbation of the King's Fact, and a profession of his Allegiance to the new King, and a Petition to God to ratifie and confirm it. *l* The Lord establish *Solomon's* Throne in spight of *Adonijah*, and all his other Enemies.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David *m*.

m Which Petition, albeit it might have offended an unworthy, vain-glorious and envious Father, he knew would be welcome to so pious and generous a Man as *David* was, and to one so kind and indulgent to his Children.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites went down, and caused Solomon to ride upon king Davids mule, and brought him to Gihon.

Exod. 30. 23, 31. 39 And Zadok the priest *n* took an horn of * oil out of the tabernacle *o*, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

n For though he was not the High-Priest, he might do this office, especially having the direction of the Prophet *Nathan*, v. 34. *o* That which *David* had erected for the Ark, 2 *Sam* 6. 17. in which Oyl was kept for divers Sacred uses: for *Moses* his Tabernacle was at *Gibeon*. 1 *Chron.* 16. 39. and 21. 29. which was too remote for the present occasion, which required all possible expedition.

40 And all the people came up after him *p*, and the people piped with ‖ pipes, and rejoyced with great joy *q*, so that the earth rent *r* with the sound of them.

Or, *flutes.*

p Which flocked thither in abundance, some out of curiosity to see so solemn an Action; others to do their Duty; and others in expectation of some advantage by their chearful attendance upon the new King. *q* Partly, because this would certainly prevent Civil Wars, under which they had so lately and so sorely groaned, and which they had reason to fear from *Adonijah's* pretence to the Crown, and the assistance he might have from the great and famous Lord General *Joab*, and from *Abiathar* the High-Priest, and from others who were or might easily be engaged for him, if *David* had not ended the Controverse in his life-time: and partly, because of the singular wisdom and vertue for which *Solomon* was even then famous. See *chap.* 2. 3, 9. *r* An Hyperbolical Expression: yet even solid Bodies have been oft broken and rent by great sounds.

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it*, as they had made an end of eating *s*: and when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city, being in an uproar?

s For *Nathan* having given wise Counsel, took all due care to expedite the execution of it, that it might not be spoiled by delays, as frequently happens.

42 And while he yet spake, behold, Jonathan the son of Abiathar *t* the priest came, and Adonijah said unto him, Come in, for thou *art* a valiant man *u*, and bringest good tidings.

t When it seems was left at *Jerusalem* for a Spy, as he had formerly been under *Absalom*. *u* Or, *a man of vertue or worth*, as this *Hebrew* word is used, *Prov.* 12. 4. and therefore an happy man, and hast good news for thy self and us. Compare 2 *Sam.* 18. 27.

43 And Jonathan answered and said to Adonijah, Verily *x*, our lord king David hath made Solomon king.

x Or, *but*, or, *nay but*; *i.e.* The matter is not as thou expectest, but quite contrary.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon: and they are come up from thence rejoycing, so that the city rang again: this *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne *y* of the kingdom.

y i.e. Is put into actual possession of the Kingdom.

47 And moreover, the kings servants came to bless our lord king David *z*, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: And the king bowed himself upon the bed *a*.

z To praise and thank him for his great and good care, in leaving them in the hands of so excellent a Successor, under whom they might expect Peace and all Prosperity; and to congratulate with him for God's great Mercy to him, in giving him such a Son and Successor, and that his Eyes had now seen the actual accomplishment of God's promise made to him concerning this thing. *a* Adoring God for this great Mercy, and thereby declaring his hearty approbation and consent to this action. Compare *Gen.* 47. 31.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah, were afraid, and rose up, and went every man his way *b*.

b i.e. The way to his own House, lest they should be discovered and taken.

50 ¶ And Adonijah feared, because of Solomon, and arose, and went, and caught hold on the horns of the altar *c*.

c Either, that which was at *Gibeon*, as appears from 1 *Chron.* 16. 39. 2 *Chron.* 1. 3. and was made with four Horns, *Exod.* 38. 2. to which the Sacrifices were bound, *Psal.* 118. 27. Or rather, that which *David* had lately set up in the Threshing-floor of *Araunah*, which doubtless was made after the same form as that at *Gibeon*: For, First, This was next at hand. Secondly, The Altar only is mentioned here, whereas in *Joab's* case there is mention of the Tabernacle and Altar both, *Chap.* 2. 28, 29. which seems to be noted to distinguish the two Altars: for *Adonijah* being the King's Son, he might safely go to *Araunah's* Altar, and the People would not be forward to seize upon him, or bring him to Justice: but *Joab* truly thought it was not safe for him to venture himself there, and therefore he fleeth to *Gibeon*, as a place more remote from *Jerusalem*. Hither he fled, either to implore God's Mercy; or rather, to avoid *Solomon's* Rage: supposing that his Reverence to that Sacred place would not permit him to pollute him with his Brother's blood; or that the consideration of God's Grace and Mercy, which himself needed and begged of God, in pardoning his Offences, and accepting the Sacrifices which he should offer there, would engage and dispose him to shew Mercy to his offending and now penitent Brother; or, that his Piety would not allow him violently to pluck him as it were out of the Arms of God, into which he had put himself. And for these or such like reasons the Altar was esteemed a kind of Sanctuary or place of Refuge, not only among the *Gentiles*, but also among the *Hebrews*, though it be not called by that name, as may be gathered from *Exod.* 21. 14. 1 *Kings* 2. 28.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant *d* with the sword.

d He owns *Solomon* as his King, and himself as his Servant and Subject; and being sensible of his great guilt, and of the jealousie which Kings have of their Competitors, could not be satisfied without *Solomon's* Oath.

52 And Solomon said, If he will shew himself † a worthy man *e*, * there shall not an hair of him † Heb. a son of power. fall to the earth *f*: but if wickedness shall be found in him *g*, he shall die.

e Heb. *a man of strength* or *courage*: for it requires great strength of mind, and resolution, to resist all temptations of Vice, and to do Vertuously. *f* Herein *Solomon* manifests his Clemency and Brotherly Affection, and withal his prudence in sparing him, whom, being his Brother, and his eldest Brother too, it would have been invidious to have slain. *g* Not only if he shall be guilty of some capital Crime, but of any great wickedness or evil design. For as this pardon was *Solomon's* free act, so he might justly qualifie it as he pleased.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house *h*.

h Lead a private, or retired and quiet life, without noise and numerous attendants, and meddle not with the Affairs of the Court and Kingdom.

CHAP. II.

David his charge on his Death bed, giveth charge to Solomon of a Religious Life, 1,——4. Of Joab: Barzillai and Shimei, 5,——9. he dieth: Solomon succeedeth, 10,——12. Adonijah suing for Abishag, is put to Death, 13,——25. Abiathar is deprived of the Priesthood, 26, 27. Joab fleeing to the Horns of the Altar is slain there, 28,——34. Benaiah is put in Joab's room, and Zadok in Abiathar's, 35. Shimei confined to Jerusalem, going thence to Gath is put to Death, 36,——46.

NOW the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the way of all the earth *a*: be thou strong *b* therefore, and shew thy self a man *c*.

a i.e. Of all men upon the Earth. Compare *Jos.* 23. 14. *Heb.* 9. 27. *b* For, to govern his People according to the Law of God, as it here follows, requires great fortitude or strength of Mind, to arm himself against the subtil devices and evasions of some; against the flatteries and importunities of others; against terrors and dangers from revengeful Men, and especially against himself and his own weakness, partiality, through fear or favour; and against all those evil thoughts and passions to which the temptations of their great wealth, and glory, and uncontrollable power naturally expose them. *See Prov.* 16. 32. *c* In manly Wisdom, and Courage, and Constancy, though thou art but young in years, 1 *Chron.* 22. 5.

3 And keep the charge of the LORD thy God *d*, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses *e*, that thou mayest † prosper *f* in all that thou doest, and whithersoever thou turnest thy self:

† Heb. act wisely.

d i.e. What God hath charged or commanded thee to do; the oft being put for the object, as is usual. *e* Which the Prince was enjoyned to transcribe and read, *Deut.* 17. 18. that he might govern his own and his Peoples actions by it. *f* Or, *behave thy self prudently*: for the word signifies both. Hereby he intimates, That Religion is the truest Reason of State, and that all true Wisdom and good Success depends upon Piety.

4 That the LORD may confirm his word *g* which he spake concerning me, saying, * If thy children take heed to their ways *h*, to walk before me *i* in truth *k*, with all their heart, and with all their soul *l*, there shall not † fail thee (said he) a man on the throne of Israel *m*.

* 1 Sam. 2. 30. † Heb. be cut off.

g i.e. Fulfil his promise, the condition upon which it was so ofpromised being performed. *h i.e.* Diligently observe all their Actions, to order them according to God's Word. *i* To live as those that have God before their Eyes, and endeavour to approve themselves to him. *k* Not only in pretence and shew, but truly and sincerely. *l i.e.* Universally, freely, and fervently. *m* The Successi-on shall be continued in thy Line without any interruption.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me *n*, and *o*, what he did to the two captains of the hosts of Israel, unto * Abner, the son of Ner, and unto * Amasa the son of Jether, whom he slew, and † shed the blood of war in peace *p*, and put the blood of war upon his girdle that *was* about his loins, and in his shoes that *were* on his feet *q*.

* 2 Sam. 3. 27. and 20. 10. † Heb. filled.

n i.e. Against me; Either, First, Directly and immediately; from indolency and imperiousness he hath carried himself towards me from time to time, trampling upon my Authority and Commands when they thwarted his humour or interest, provoking my spirit by his words and actions. See 2 *Sam.* 3. 39. and 16. 7. Or, Secondly, Indirectly in what he did against *Abner* and *Amasa*: whole death was a great injury to *David*, as it was a breach of his Laws and Peace; a contempt of his Person and Government; a pernicious example to others of his Subjects upon the like occasions; a great scandal and dishonour to him, as if *Joab* had been only *David's* instrument, to effect what he secretly desired and designed; whereby the hearts of his People either were, or might have been alienated from him, and inflamed against him, and the wounds which were well-nigh healed, might have been widened again, and made to bleed afresh. *o* Or, even; the following branches being added as an explication of the foregoing, to shew what and how he acted towards or against *David*. Or, *and particularly*; as his other miscarriages, so these especially. *p* He shew them as if they had been in the flute and act of War, when there was not only a cessation of Arms, but also a treaty and agreement of Peace, of which also there were the great procurers and promoters. *q* This is added to shew his impudence and impenitency, that although by his perfidious manner of killing them when he pretended to embrace them, he defiled his own Garments with their blood, yet he was not ashamed of it, but gloried in it, and marched boldly along with the Army, with the same Girdle and Shoes which were sprinkled with their Blood. See 2 *Sam.* 20. 10.

6 Do therefore according to thy wisdom *r*, and let not his hoar head go down to † the grave in peace *s*.

† Heb. Sheol. *r i.e.* Both in Civil and Justice thou seest fit. For tho' I was forced to forbear him when I was in a manner out of my power to punish him, yet I never forgave him; and therefore do thou justly, but continues his claim: Which, it seems, *Solomon* did apprehend

wisely and severely examine all his Actions, and particularly this last Rebellion, and punish him according to his demerits. *s* Though he be old, having been the General of the Army 40 Years, yet do not suffer him to die a natural death, but cut him off by the Sword of Justice.

7 But shew kindness unto the sons of * Barzillai the Gileadite *t*, and let them be of those that eat at thy table: for so *u* they * came to me when I fled because of Absalom thy brother.

* 2 Sam. 19. 31.

t Quest. Why doth he not require the like kindness to *Mephibosheth* the Son of his dear *Jonathan*? *Ans.* Either he and his were now extinct; or by their after miscarriages had forfeited his favour. *u i.e.* With such kindness either as I cannot express (as the Particle *so* is elsewhere used) or, as I command thee to shew to them. *x i.e.* *Barzillai* and his Sons: for though *Barzillai* only be mentioned, 2 *Sam.* 17. 27. yet his Sons doubtless were instrumental in the business, especially *Chimham*, 2 *Sam.* 19. 37, 38.

8 And behold, *thou hast* with thee * Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse *x*, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword *a*.

* 2 Sam. 16. 5. † Heb. strong. 19. 23.

x i.e. In thy power, as that Phrase is often used. *y* Or, *reproached me with bitter reproaches*, 2 Sam. 16. 7, 8. which *David* could not but deeply resent from him, though it was an affliction sent from God, he patiently submitted to it. *a Quest.* How then could *David* lawfully engage *Solomon* to punish him for it? And did *David* upon his Death-bed bear malice against *Shimei*? *Ans.* First, *David* was not a private Person which might remit such Offences without any inconvenience; but a publick Magistrate, who for the honour and maintenance of Government was obliged to punish such insolent and opprobrious Speeches, if the necessity of his Affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the *Psalms*, and of this History, how free *David* was from a rancorous and revengeful spirit even towards his Enemies. Secondly, The following advice is not contrary to *David's* Oath, both because that was only personal, that *David* would not kill him either at that time, as *Abishai* desired him, or whilst he lived; and did not oblige his Successors; and especially, because it was not *David's* mind that *Shimei* should be put to death for that fault (as it evident, for then there was no need of *Solomon's* Wisdom to find out an occasion, but only of his Justice to punish him for the old crime) but for some other competent crime, which *Solomon's* Wisdom narrowly prying into all his actions, would easily find out. And if the condition which *Solomon* imposed upon *Shimei*, v. 36, 37. seem hard, it must be remembred, that *David* only swore that he would Pardon him as to life, but not that he would exempt him from all punishment or confinement.

9 Now therefore hold him not guiltless *b*: for thou art a wise man *c*, and knowest what thou oughtest to do unto him *d*, but his hoar head bring thou down to the grave with blood *e*.

b Though I have spared his life, do not treat him as an innocent Person, neither let him go wholly unpunished. *c* And therefore wisely easily find out suit occasions to chastise him, especially considering his perverse and wicked disposition. *d* How to punish him, not without just cause, and yet without any violation of my Oath, or reflection upon me, or upon Religion for my or thy sake. *e i.e.* With the effusion of his blood; with a bloody or violent death.

10 * So David slept with his fathers *f*, and was buried in the city of David *g*.

* 1 Chron. 29. 28. and 2 Chron. 13. 23.

f See of this Phrase *Deut.* 31. 16. 1 *Kings* 1. 21. *g i.e.* In that part of *Jerusalem* which was called by his name, because he took it from the *Jebusites*. See 2 *Sam.* 5. 7. 1 *Chron.* 11. 5. 2 *Chron.* 5. 2.

11 And the days that David * reigned over Israel, were forty years: seven years he reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

* 2 Sam 5. 4, 5. 1 Chron. 29. 27.

b More precisely, 7 Years and 6 Months, 2 *Sam.* 5. 5. but smaller sums are oft neglected in Scripture-computations.

12 ¶ Then sate Solomon upon the throne of David his father, and his kingdom was established greatly *i*.

* 1 Chron. 29. 23. 2 Chr. 1. 1.

i Being settled upon him with universal consent and approbation, and with the hearty affections of his People, which all Wise Men know to be a Prince's best and surest Establishment.

13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon, and she said, Comest thou peaceably *k*? and he said, Peaceably.

k, Or, with some Evil design upon me or my Son: which she might well surmise, knowing his ambition and envy at Solomon, and his hatred against her, as the chief occasion of his dejection.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine *l*, and *that* all Israel set their faces on me, that I should reign: * howbeit, the kingdom is turned about *m*, and is become my brothers: for * it was his from the LORD *n*.

* 1 Chron. 22. 9. and 28. 5.

l Both by Birthright, and by actual Inauguration. It seems he could not yet forget his pretence to the Crown, or his ambition for it.

and reſcnt, though *Bathſheba* did not; the Wives and Concubines of the late King being reputed to appertain to the Succeſſor. See 2 *Sam.* 12. 8. *m* They looked upon me as their King, and *David*'s Succeſſor, expecting that *David* ſhould confirm my Election. *n* Tranſlated from me to him by the viciſſitude of human Affairs, and the changeable humour of the People. *o* Either, Firſt, By God's Providence ſo diſpoſing *David*'s Mind, and the People's Hearts. Or rather, Secondly, By God's appointment and particular deſignation, wherein he would ſeem to acquieſce. Which he mentions, not that he made any Conſcience of it, or had any regard to it; but only that by this preſence he might deceive both her and *Solomon*, as if he were far from any deſign of uſurping the Kingdom.

† Heb. *turn not my way thy face.*

16 And now I ask one petition of thee; † deny me not *p*. And ſhe ſaid unto him, Say on.

p Heb. *do not turn away my face*, i.e. do not ſend me out of thy preſence ſad or aſhamed. Compare 2 *Chron.* 6. 42. *Pſal.* 132. 10.

† Heb. *turn away my face.*

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not † ſay thee nay) that he give me Abiſhag the Shunamite to wife *q*.

q Which, though it was againſt a poſitive Law of God, *Levit.* 18. 7. yet either *Adonijah* might be ignorant of it, being a man more ſtudied in the Affairs of the Court, than in the Book of God; or might think her not concerned in it, becauſe *David* knew her not, *Chap.* 1. 4.

18 And Bathſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bathſheba therefore went unto king Solomon to ſpeak unto him for Adonijah: and the king roſe up to meet her, and bowed himſelf unto her, and ſat down on his throne, and cauſed a † ſeat to be ſet for the kings mother, and ſhe ſat on his right hand *r*.

† Heb. *Throne.* So *Gr.*

r The moſt honourable Place next to the King's; See 2 *Chron.* 18. 18. *Neh.* 8. 4. *Pſal.* 45. 9. *Mat.* 20. 21.

20 Then ſhe ſaid, I deſire one ſmall petition *s* of thee, *I pray thee* ſay me not nay: and the king ſaid unto her, Ask on, my mother, for I will not ſay thee nay *t*.

s So ſhe eſteemed it, becauſe ſhe did not perceive his Deſign in it; and as for that Law, *Levit.* 18. 7. ſhe might apprehend, that becauſe *Davids* knew her not, it was only a Contract for Marriage, and therefore no impediment of her Marriage to any other after his Death; which alſo is the Opinion of ſome of the late Learned *Hebrew* Doctors. *t* Suppoſing thy Requeſt be but ſmall, as thou ſay'ſt it is, and not unlawful, nor injurious to my ſelf, or others.

21 And ſhe ſaid, Let Abiſhag the Shunamite be given to Adonijah thy brother *u* to wife.

u By the Father's ſide, whom brotherly Affection and Relation obligeth thee to gratifie; at leaſt, in ſmall things.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou ask Abiſhag the Shunamite for Adonijah? aſk for him the kingdom alſo *x*; (for he *is* mine elder brother *y*) even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah *z*.

x His Deſign is not upon *Abiſhag*, but upon the Kingdom; which, by this means, he thinks to recover; partly, becauſe ſhe was the laſt King's Wife, or Concubine, which might ſtrengthen his Pretence to the Crown; See 2 *Sam.* 3. 7, and 12. 8. and 16. 21. and partly, becauſe by her eminent Beauty, and near Relation to *David*, ſhe had a powerful Intereſt in the Court. *Queſt.* Was not this too harſh a Cenſure, and the following Puniſhment of it too ſevere? *Anſw.* 1. That *Adonijah* had ſuch a Deſign, is very probable, both from his Temper, for he was an aſpiring and deſigning Man, and highly diſcontented with *Solomon*'s Government, and deſirous of a Change; and from the nature of the thing, becauſe he would not have made ſo daring and preſumptuous a Requeſt, if he had not ſome great Deſign in it. 2. It is very likely from the following words, though not expreſſed, that he, and *Joab* and *Abiathar* were engaged in ſome Deſign againſt *Solomon*, and that *Solomon* had got Information of it; and therefore he did, and might reaſonably take this for an Indication, and the firſt overt act of his Treaſon. 3. *Solomon* did not pardon *Adonijah*'s Treaſon ſimply, and abſolutely, but upon condition that he carried himſelf worthily, *Chap.* 1. 52. and this being conteſtedly a bold and unworthy Action, and arguing more confidence and preſumption than became him; and carrying in it the appearance and intention of an inceſtuous Marriage, he might juſtly revive his Guilt, and take this occaſion to execute the Sentence which he formerly deferred. If it be ſaid, That it is very improbable that *Adonijah* ſhould expect to get the Kingdom from *Solomon*, who was ſo firmly eſtabliſhed in it with univerſal applauſe; it may be anſwered, That *Adonijah* was not the only Man that hath fed himſelf with vain hopes, and engaged himſelf in high and treaſonable Deſigns, where, to other wiſe Men there was but little likelihood of Succeſs: and that he might now be only laying the Foundation of what he further intended, when he ſaw a fit time, and getting a pretence for his future Attempts upon the Crown; either, when *Solomon* ſhould loſe the Peoples Affections, as *David* had done; or when *Solomon* ſhould die, which alſo *Adonijah* might ſecretly procure and haſten; and he had only *Solomon*'s young and tender Son to conteſt with. All which, and many other things, *Solomon* in his great Wiſdom might eaſily diſcern; yea, or have ſome ſecret Intelligence of, though it be not Recorded. *y* He looks upon the Kingdom as his, by Nature and Birthright, and the Law of Nations; and therefore he may ſeek to recover his own, and to caſt me out as an Uſurper. *z* Who have all an hand in the Plot, though he alone appear in it: which appears the more likely, becauſe of *Solomon*'s proceeding againſt them all at the ſame time; as appears in the following Verſes.

23 Then king Solomon ſware by the LORD *a*, ſaying, * God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

* Heb. *Elohim.*

a Once here, and again, *ver.* 24. Which he did to oblige himſelf irrevocably to it, and to prevent all Interceſſions for his Life, it being of ſo great importance to him.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father *b*, and who hath made me an houſe *c* as he * promiſed, Adonijah ſhall be put to death this day *d*.

* Sect. 12, 13.

b Though *Adonijah* be my elder Brother, yet I have an undoubted Right and Title to the Crown, and that from the promiſe and appointment of that God who diſpoſeth of all Kingdoms, and eſpecially this of *Iſrael*, to whom he pleaſeth; and therefore *Adonijah* in this, and his former Attempt, is guilty of Treaſon againſt me, and of Rebellion againſt God. *c* Either, 1. who hath given me Poſterity, as that Phraſe is uſed, *Exod.* 1. 21. and elſewhere: for *Rehoboam* moſt probably was born before this time; by comparing 1 *Kings* 14. 21. Or rather, 2. who hath eſtabliſhed me in the Houſe and Throne of *David*: which he thus expreſſeth, to ſignifie, that God hath fulfilled in and to him that Promiſe which he made to *David*, in 2 *Sam.* 7. 11. where the ſame Phraſe is uſed, and where it doth not ſo much ſignifie the giving of *David* Poſterity, which he had ſufficiently before that time; as the ſettlement of the Crown in him and his Seed. *d* For he knew delays were dangerous in matters of that Nature.

25 And king Solomon ſent by the hand of Benaiah, the ſon of Jehoiada *e*, and he fell upon him *f* that he died.

e For the Execution of Juſtice was not then committed to obſcure Perſons, as now it is; but to Perſons of great Honour and Authority. See *Judg.* 8. 21. 1 *Sam.* 22. 18. 2 *Sam.* 1. 15. and 4. 12. *f* With a Sword, or other Inſtrumene of Death; as below, *ver.* 32, 34, 46.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth *g* unto thine own fields *h*, for thou *art* † worthy of death: but I will not at this † Heb. *a man of death.* time *i* put thee to death, becauſe thou beareſt the ark of the LORD God before David my father *k*, and becauſe * thou haſt been afflicted in all wherein my father was afflicted *l*.

* 1 Sam. 22. 20.

g A City of the Prieſts, *Joſh.* 21. 18. to lead a private Life there. *h* Either that part of the Suburbs which fell to his ſhare: or, other Land which he had purchaſed there. See *Jer.* 32. 7. *i* He doth not fully Pardon him, but only forbears him, and reſerves to himſelf a liberty of Puniſhing him afterwards, if he ſaw occaſion; which he doth to keep him in awe, that he might not dare to raiſe or foment Diſcontents or Tumults among the People, which otherwiſe he might be prone to do. *k* When he thought fit to carry it not with him: as 2 *Sam.* 15. 24, 29. 1 *Chron.* 15. 11, 12. when he as High-Prieſt was to attend upon it. Thus *Solomon* ſheweth his reſpect to his Sacred Function. *l* Here he mixeth Mercy with Juſtice, and requires *Abiathar*'s former kindneſs to *David*; hereby teaching Princes, that they ſhould not write Injuries in Marble, and Benefits in Sand or Water, as they have been too oft obſerved to do.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD *m*; that he might * fulfil the word of the LORD *n*, which he ſpake concerning the houſe of Eli *o* in Shiloh.

* Sect. 2. 35.

m Either from his Office; or, at leaſt, from the Execution of his Office. For ſome think, that he was thruſt from his Office before *David*'s Death, which *Zadok* was formerly made Prieſt; *i.e.* High Prieſt in his ſtead, 1 *Chron.* 29. 22. But that ſeems to be a miſtake: For although that paſſage immediately follows the Hiſtory of what was done in the time of *David*'s Life and Health, when he was in a capacity of going into the Publick Congregation: yet it manifeſtly belongs to another time, and was done after it: For he there ſpeaks of *Solomon*'s being *made King the ſecond time*, and he was made King but twice; once undoubtedly before this, 1 *Chron.* 23. 1. and again, 1 *Kings* 1. 39. When *David* was Bedrid, and *Adonijah*'s Uſurpation made a ſecond Election neceſſary. And therefore what is ſaid, 1 *Chron.* 29. 22. of *Zadok*'s being made Prieſt, was done after *Abiathar*'s Depoſition, and upon that occaſion. *n* For what hinders but *Solomon* might intend this not only as a Puniſhment for his Treaſon, but alſo as a means to accompliſh God's Word? *o* *i.e.* Concerning the Tranſlation of the Prieſthood from the Houſe of *Eli*, and of *Ithamar*, unto that of *Eleazar*: which being threatned 80 years ago, is now Executed. So Divine Vengeance, though ſometimes it be ſlow, is always ſure.

28 ¶ Then tidings *p* come to Joab, (for Joab had turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the Tabernacle of the LORD *q*, and caught hold on the horns of the altar *r*.

p Concerning *Adonijah*'s Death, and *Abiathar*'s Depoſition. *q* Which then was at *Gibeon*, 1 *Kings* 3. 4. compared with 2 *Chron.* 1. 3, 5. *r* Of which ſee before, *Chap.* 1. 50.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and, behold, *he is* by the altar: then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, Go, fall upon him *s*.

s To wit, if he will not come thence, as I foreſee he will not.

30 And

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth *t*. And he ſaid, Nay, but I will die here *u*. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

* Sect. 12. Adonijah.

t That the King gave him this Command, though it be not mentioned before, is evident, both from the nature of the thing; for *Solomon* would not poſſure the Altar without neceſſity; and from *Benaiah*'s affirmation of it; for why ſhould he tell a lye without cauſe? and from his return to the King for new Orders upon *Joab*'s Reſolution not to come thence. *u* For he ſuppoſed, either, that *Solomon* would not deſile that place with his Blood: or, that he would ſpare him for his reſpect to it, as he had done *Adonijah*: or, he had a ſuperſtitious conceit, that his dying there might give his guilty and miſerable Soul ſome advantage.

31 And the king ſaid unto him, Do as he hath ſaid *x*, and fall upon him, and bury him; that thou mayſt take away the innocent blood *y* which Joab ſhed from me, and from the houſe of my father.

x Either, 1. Kill him in that place: and for ſo doing, *Solomon* might ſeem to have warrant from God, *Exod.* 21. 14. and might further deſign by this juſt ſeverity, to deterr future Offenders, by ſhewing, that no place nor perſon ſhould protect them from the ſtroke of Juſtice. Or rather, 2. let him Die as he is reſolved; kill him, though he be there; take him by violence from that place, and then kill him: for *Exod.* 21. 14. doth not command the Ruler to kill the Murderer there, but to remove him thence, *to take him from the Altar, that he may die.* And ſeeing this might be done, why ſhould *Solomon* unneceſſarily ſtain the Altar with his Blood? *y* *i.e.* Both the Guilt of it, which would reſt upon my Fathers and my Family, if it were unpuniſhed; and the ſcandal and reproach of it, that neither this, nor following Ages may imagine that it was done by *David*'s ſecret inſtigation, or with his conſent.

32 And the LORD ſhall return his blood *z* upon his own head, who fell upon two men more righteous and better than he *a*, and ſlew them with the ſword, my father David not knowing *thereof*, *to wit*, * Abner the ſon of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſon of Jether, captain of the hoſt of Judah.

* 2 Sam. 3. 27.

* 2 Sam. 20. 10.

z *i.e.* The guilt of the Blood which he ſhed. *a* Of more ingenuous and generous Tempers, abhorring from all ſuch Treacherous Practices; and both of them then devoted to, and employed in my Service.

33 Their blood therefore ſhall return * upon the head of Joab, and upon the head of his ſeed for ever *b*: but upon David and upon his ſeed, and upon his houſe, and upon his throne, ſhall there be peace for ever from the LORD *c*.

* Sect. 37.

b Either as long as he ſhall have a Poſterity: or, for a long time: as that Phraſe is commonly uſed. *c* In, and by this Execution of Juſtice upon him, and ſuch Malefactors, my Throne ſhall be eſtabliſhed, and God will bleſs me, and mine, with Peace and Proſperity.

34 So Benaiah the ſon of Jehoiada went up, and fell upon him, and ſlew him, and he was buried in his own houſe in the wilderneſs *d*.

d Places which have but few Houſes and Inhabitants, are oft ſo called in Scripture; as, *Iſa.* 42. 11. *Jer.* 25. 24. *Ezek.* 34. 25.

35 ¶ And the king put Benaiah the ſon of Jehoiada in his room over the hoſt, and Zadok the prieſt did the king put in the room of Abiathar *e*.

e He now put him in the execution of that Office, to which he may ſeem to have been Anointed before, 1 *Chron.* 29. 22. But of this, ſee my notes here on *ver.* 27.

36 ¶ And the king ſent, and called for * Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither *f*.

* 2 Sam. 16. 5.

f This *Solomon* ordered, partly, for his own ſecurity; that being removed from that place where his Kindred, and Eſtate, and Intereſt lay, to a place where he was but a ſtranger, and ſufficiently odious for his former, and never-to-be-forgotten inſolency towards his Lord and King, he might be uncapable of raiſing any Tumults and Seditions; partly, as a penalty for his former Wickedneſs, wherein yet there was more Mercy than Juſtice, and from which *David* had not promiſed him any ſecurity, but only given him his Life; and partly, That being in this Publick Theatre, all his Words, and Actions might be narrowly obſerved; which, conſidering his baſe, and covetous, and wicked Temper, was likely to give *Solomon* the advantage which he fought for; and this very Prohibition would probably inflame his deſire of Tranſgreſſing it, as the manner of Men is.

37 For it ſhall be, *that* on the day thou goeſt out, and paſſeſt over the * brook Kidron *g*, thou ſhalt know for certain, that thou ſhalt ſurely die: thy blood ſhall be upon thine own head *h*.

* 2 Sam. 15. 23.

g A Brook nigh unto *Jeruſalem*, of which ſee 2 *Sam.* 15. 23. 2 *Kings* 23. 4. Which he particularly names, becauſe that was the way to *Bahurim*, his former and ſettled Habitation: but this is not to be underſtood excluſively to other ways and places; for the reſtraint was general, that he ſhall not go *forth thence any whither*, ver. 36. to wit, as far any other way as *Cedron* was, which alſo appears from the following Hiſtory; for when he went to *Gath*, he went not over *Cedron*, (which lay Eaſtward from the City) but Weſtward, as *Gath* lay. *h* The blame and guilt of thy Blood ſhall lie upon thy ſelf only.

38 And Shimei ſaid unto the king, The ſaying is good *i*: as my lord the king hath ſaid, ſo will thy ſervant do *k*. And Shimei dwelt in Jeruſalem many days.

i Thy Sentence is much more merciful than I expected, or deſerved. *k* And *Shimei* did not only promiſe it, but alſo ſwore to it; being required by *Solomon* to do ſo, as is manifeſt from *ver.* 42, 43.

39 And it came to paſs at the end of three years, that two of the ſervants of Shimei ran away unto Achiſh ſon of Maachah king of Gath *l*, and they told Shimei, ſaying, Behold, thy ſervants *be in* Gath.

l A King, but ſubject and tributary, firſt to *David*, and then to *Solomon*. This might be, either that *Achiſh* who ſhewed ſo much kindneſs to *David*, 1 *Sam.* 27. and 29. or his Son; who, in regard of this kindneſs was ſtill permitted to enjoy the Title and Honour of a King, but not the full Power; wherein it was, that *A Iſh* could not, or durſt not keep their Servants, though they had fled to him for Protection; but ſuffered *Shimei* to take them away from his Royal City.

40 And Shimei aroſe, and ſadled his aſs, and went to Gath *m*, to Achiſh, to ſeek his ſervants: and Shimei went and brought his ſervants from Gath.

m Which, though highly dangerous, he attempted, partly, becauſe he was blinded with Covetouſneſs and Rage againſt his Servants, which two Luſts have done, and daily do engage Men to ſuch Courſes and Actions as are no leſs dangerous to their lives than this is; partly, becauſe he thought length of time had worn out of *Solomon*'s mind, and of other mens thoughts: and that this being done ſecretly and ſpeedily, would never have come to *Solomon*'s ears; or that *Solomon* would not be ſevere in this Caſe, where it was not warrantable nor contempt of his Authority, but the neceſſity of his Houſhold-concerns, which put him upon it: And partly, becauſe God withdrew from him the light of common Prudence, and wholly left him to his own Miſtaken, and Luſtful, and Luſtful, and wilful, to the Inſtigation of the Devil, who is cunning and powerful Artifices, and Inſinuations he could not reſiſt, without Divine help.

41 And it was told Solomon *n*, that Shimei had gone from Jeruſalem to Gath, and was come back again.

n Who doubtleſs had his Spies appointed, to obſerve him in all his Motions.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, *that* on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? And thou ſaidſt unto me, The word *that* I have heard is good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with *o*?

o He was guilty both of Rebellion againſt the expreſs, and laſt, and (as himſelf called it) good Command of the King, and of Perjury againſt God; which were two high and horrid Crimes in this Oath, he calls *the Oath of the Lord*, becauſe it was made in his Preſence, and he was called upon as witneſs of it, and as the Avenger of all Violations of it, and becauſe the Law of God obliged him to the performance of it.

44 The king ſaid moreover to Shimei, Thou knoweſt all the wickedneſs which thine heart is privy to, *that* thou didſt to David my father: therefore the LORD ſhall return *p* thy wickedneſs upon thine own head.

p For which thy own Conſcience awakeh thee, and there is no need of other Witneſſes. *q* His *baſe treachery*, in which ſenſe he is ſo oft upbraided by the Prophets, as *Iſa.* 33. 1. *Jer.* 12. 1. *Hab.* 2. 5. and by ſuffering him to fall into farther Crimes, and conſequently into more deſerved Death.

45 And king Solomon *ſhall be* bleſſed, and the throne of David *r* ſhall be eſtabliſhed before the LORD *s* for ever.

r That Royal Power and Dignity conferred upon *David* to him and his Heirs for ever. *s* By the execution of ſuch Righteous Judgments as this is. For the preſence of God is not to be underſtood Objectively and Paſſively, as if he were preſent to all Men alike, but Actively, as an Obſerver and Rewarder of all Righteouſneſs, and Puniſher of all Wickedneſs, and ſo he is moſt preſent to thoſe in whom he works moſt of God's inſpection, and by his Bleſſings.

46 So the king commanded Benaiah the ſon of Jehoiada, which went out *t*, and fell upon him that he died: and the * kingdom was eſtabliſhed in the hand of Solomon *u*.

* 2 Chron. 12. 13.

t Carrying Sentence along with him to the place of Execution, which was not fit to be in the Palace it ſelf. A laſt Favor and Mercy Execution is to be taken out of the way.

CHAP. III.

Solomon marrieth Pharaoh's Daughter: High Places being in use, he goeth to Gibeon to Sacrifice, 1.—4. Vowe the Lord appeareth to him: Gives him a choice: He preferreth Wisdom: Obtaineth it, and also Riches and Honour, 5.—15. His Judgment between the two Harlots, 16.—28.

* Chap. 9. 16. AND * Solomon made affinity with Pharaoh king of Egypt *a*, and took Pharaohs daughter *b*, and brought her into the city of David *c*, until he had made an end of building his own house, and the house of the LORD *d*, and the † wall of Jerusalem round about *e*.

† Heb. the wall of Jerusalem round about.

a As being a powerful neighbour. *b* Upon what conditions it not here expressed: but it is probable, she was first instructed in, and professed to the Jewish Religion; as may be gathered, 1. Because he was not yet fallen from God, but *loved the Lord*, and *walked in the statutes of David*, ver. 3. And therefore would never have married a gross Idolater, which was so contrary to God's Law, and to pernicious in its Consequences. 2. Because he is no where reproved for this Fact, as he is for *living many other strange women*, 1 *Kings* 11. 1. 3. By comparing *Pfal.* 45. and the Book of *Canticles*: whereby it plainly appears, that this Action had something extraordinary in it, and was design'd by God to be a Type of Christ, calling his Church to himself, and to the true Religion, not only out of the *Jews*, but even out of the *Gentile* World. *c* Of which, see *Chap.* 2. 11. Into *David's* Palace there. *d* i.e. The Temple appropriated to the Worship and Honour of God. *e* Which though in some part built by *David*, 2 *Sam.* 5. 9. yet *Solomon* is here said to Build, either because he made it higher, and stronger, and more beautiful, and glorious; in which, or the like sense *Nebuchadnezzar* is said to have *built Babylon*, *Dan.* 4. 30. or because he built another Wall besides the former, for greater security; for after this time *Jerusalem* was encompassed with more Walls than one.

* 2 Chron. 33. 17. 2 * Only ∴ the people sacrificed in high places *f*, because there was no house *g* built unto the name of the LORD *h* until those days.

∴ This Particle is used here, and v. 3. as an Exception to *Solomon's* Integrity and Glory, and as his infirmity, and a blemish to his Government, That he himself both permitted and practised this which was expressly forbidden, *Levit.* 17. 3, 4. *Deut.* 12. 13, 14. except in some extraordinary cases. Possibly he permitted it, because he thought it better to allow an Error in a Circumstance, than to occasion a neglect of the Substance of God's Worship, which he apprehended would follow upon a severe Prohibition of that Practise, because the People's hearts were generally and constantly set upon these high Places, as appears from all the following History; and they were not willing to submit to so much trouble and charge as the bringing of all their Sacrifices to one place would cause; nor would yield to it until the Temple was built, which he knew would easily encline and oblige them to it; and that being speedily to be done, he might think it more advisable, rather to delay the Execution of that Law of God for an approaching Season, wherein he doubted not, they would be sweetly and freely drawn to it than at present to drive them to it by force. Although these and all other prudential Considerations should have given place to the Will and Wisdom of God. *f* Which are Groves, or other convenient places upon Hills, in which the Patriarchs used to offer up their Worship and Sacrifices to God; and from them this Custom was derived both to the *Gentiles* and the *Jews*: and in them the *Gentiles* Sacrificed to Idols; *Jer.* 7. 31. *Ezek.* 6. 3, 4. *Hof.* 10. 8. the *Hebrews* to the true God. *g* Which reason was not sufficient, for there was a Tabernacle, to which they were as much confined as to the Temple, *Deut.* 12, &c. 5 Either, 1. To the Name, or *name of the Lord* being oft put for the Lord himself, as *Deut.* 28. 58 *Job* 1. 21. *Pfal.* 7. 17. and 116. 13. and 135. 1. Or, 2. To the Honour, and Praise, and Service of God; to the Glory of his Name; i. e. of his Majesty, and all his Perfections, which shall be adored and manifested there.

3 And *i* Solomon loved the LORD, walking in the ſtatutes of David *k* his father: only he ſacrificed and burnt incenſe in high places.

i Or, *yet*, although he miſtook, and miſcarried himſelf in the matter of High Places, yet in the general, his Heart was right with God, and he both *loved* him with inward Affection, and *walked* with him in outward Converſation and Worſhip. *k* i.e. According to the Statutes or Commands of God, which are here called *the ſtatutes of David*; not only becauſe they were ſo freely choſen, and heartily loved, and diligently practiſed by *David*, but alſo becauſe the obſervation of them was ſo earneſtly preſſed upon *Solomon*, and fortified with *David's* Authority and Command: See 1 *Kings* 2. 2, 3. 4. and 1 *Chron* 28. 8, 9.

4 And the king went to Gibeon to ſacrifice there; for that *was* the great high place *l*: a thouſand burnt-offerings did Solomon offer upon that altar *m*.

l The moſt eminent and frequented, becauſe there was the Tabernacle, and the Altar of *Moſes*, 1 *Chron.* 16. 39. and 21. 29. And 2 *Chron.* 1 3, 5, 6. which poſſibly were placed upon an high, or raiſed Ground. *m* Thereby ſhewing his ſpecial reſpect to this: ove all other places; and by his Example teaching and inviting all his People to do ſo.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream *n* by night: and God ſaid *o*, Aſk what I ſhall give thee.

n Queſt. How could *Solomon* pray in his Dream, or that prayer be acceptable to God, as this was, v. 10? *Anſ.* The Dreams of Men are not ſuch inſignificant things as many imagine. That good Dreams are oftentimes praiſe-worthy, and evil Dreams blame-worthy, is not only the opinion of the *Jews* and *Chriſtians*, but of divers of the wiſer and better *Heathens*; and the reaſon hereof is evident, becauſe mens Dreams are commonly the Images of their Minds and Tempers, and do only reflect and repreſent, though but faintly and imperfectly, thoſe very things which are moſt imprinted upon their hearts by their waking Meditations, and daily Converſation; and therefore it is not unreaſonable, that either the ſinful Dreams of evil-minded Men ſhould be imputed to them, and pumiſhed in them, or the vertuous Dreams of good Men imputed to, and rewarded in them; which was *Solomon's* caſe: for his heart having been daily and conſtantly employed in paſſionate longings and prayers for the Wiſdom, which here he begs; it was a natural and likely thing that his heart ſhould, as it did, work that way even in his Dreams. Although, to ſpeak truly and ſtrictly, *Solomon's* prayer made in his Dream, would have been no way pleaſing to God, nor profitable to himſelf, if it had not been the reſult of his daily and moſt ſerious practice; and though God ſignified his mind in a Dream, yet it was *Solomon's* waking Prayers (which were ſhadowed by this dark repreſentation) which God accepted and required; and this acceptance of God was ſignified to him in an extraordinary manner, and by a Divine Dream, which was one of thoſe ways whereby God uſe uſed to communicate his Will to his Prophets and People. So the whole buſineſs lies thus: *Solomon* dreamed that God bid him aſk what he would, 1 *Kings* 3. 5. and that he did aſk Wiſdom, v. 6, &c. and that God accepted his deſire, v. 10. and gave him that gracious anſwer, ver. 11, &c. And all this was done in a Dream, but with this difference; *Solomon's* prayer was but imaginary, but God's anſwer was real, though conveyed in a Dream. And when he awoke, he knew by Divine Inſpiration that this was a Dream ſent from God to aſſure him that he would give him Wiſdom, and Riches, and Honour, and this with reſpect unto his frequent, conſtant, and fervent waking deſires, which his Dream of his Prayers did ſufficiently intimate. See more on v. 6. *o* i.e. He dreamed that God ſaid ſo.

6 And Solomon ſaid *p*, Thou haſt ſhewed unto thy ſervant David my father great † mercy, according as he walked before thee in truth *q*, and in righteouſneſs, and in uprightneſs of heart with thee *r*, and thou haſt kept *ſ* for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as *it is* this day.

† Or, Kindneſs.

p i.e. He dreamed that he ſaid. See on v. 5. Or, he really ſaid. For although the uſe of reaſon is ordinarily ſo dark and imperfect in Dreams, that ſuch actings are not human actions; yet in extraordinary and Divine Dreams it is but reaſonable to allow ſomething extraordinary. For who can doubt but God may ſo clear up and aſſiſt a Man's reaſon in his Dream, that he may have a true and ſtrong apprehenſion of ſome things, which alſo may make a ſuitable impreſſion upon the will or affections; and conſequently ſuch acts of the Soul may be moral acts and regardable by God and men? And this might be a kind of exſtatical rapture, whereby his Soul might be as it were carried out of his Body, as St. *Paul's* was, 2 *Cor.* 12. 3. for a ſeaſon, in which caſe both his reaſon might clearly and diſtinctly apprehend God's mind, and his gracious offers; and his Will might make a free choice of Wiſdom; which therefore might be accepted and rewarded by God. *q* Either, Firſt, Sincerely, and without diſſimulation. But that is more fully expreſſed in the following words, *in uprightneſs of heart*. Or rather, Secondly, in the true Worſhip and Service of God, in the profeſſion, belief, practice and defence of the truth, or of the true Religion, or of God's Will or Word, which is called *truth*, *Prov.* 23. 23. *John* 17. 17. *Gal.* 3. 1. So *truth* here contains all his duties to God, as *righteouſneſs* doth his duties to men, and *uprightneſs* the right manner of performing both ſorts of his duties. *r* i.e. In thy Judgment, to whom alone his heart was known, and to whom he oft appealed as the witneſs of his Integrity; and with reſpect to whom he performed all his duties, even to men. *ſ* Or, *reſerved*; that which thou didſt not reſerve for *Saul*, whoſe Poſterity thou didſt cut off from the Kingdom.

7 And now, O LORD my God, thou haſt made thy ſervant king inſtead of David my father: and *I am but* a little child *t*: I know not *how* to go out or come in *t*.

t So he was in Years: not as if he were now but twelve Years old, as many gather from this name of *Child*; for that name is given to *Iſhmael*, when 18 Years old, *Gen.* 21. 14, 15. and to *Rehoboam* when 41 Years old, 2 *Chron.* 13. 7. where the word is the ſame in the *Hebrew*: and before this time *David* calls him a *wiſe man*, *Chron.* 2. 9. but he was now not above 20 Years old; and withal (which he principally intends) he was raw and unexperienced, as a Child, in State affairs, and altogether unfit for ſo hard a task. *t* i.e. To govern my People, and manage Affairs; as that Phraſe ſignifies, *Num.* 27. 17. *Deut.* 31. 2. *Joſ.* 14. 11.

8 And thy ſervant *is* in the midſt of thy people *u* which thou haſt choſen *x*, a great people, that cannot be numbred, nor counted for multitude.

u i.e. Is ſet over them to rule and guide them. A Metaphor from the Overſeer of divers Workmen, who uſually is in the midſt of them, that he may the better obſerve how each of them diſchargeth his office. *x* Thy peculiar People, whom thou haſt in ſpecial care of, and therefore wilt expect a more punctual account of my Government of them.

9 * Give therefore thy ſervant an † underſtanding heart *y* to judge *z* thy people, that I may diſcern between good and bad *a*: for who is able *b* to judge this thy ſo great a people?

* Chap. 4. 29. † Heb. a heart to underſtand. *y* Whereby I may both clearly diſcern, and faithfully perform all the parts of my duty: for both theſe are ſpoken of in Scripture, as the

the effects of a good underſtanding; and he that lives in the neglect of his Duties, or the practice of Wickedneſs, is called a *Fool*, and one *void of underſtanding*. *z* Or, *govern*, as that word is uſed, *Judg.* 2. 16. and 3. 10. and 4. 4. *Pſal.* 7. 8. and 67. 4. *Iſa.* 2. 4. and 16. 5. *a* To wit, in Cauſes and Controverſies among my People; that I may not through miſtakes, or prejudices, or paſſions, give wrong Sentences, and call *evil good*, or *good evil*. *b* Of himſelf, or without thy gracious aſſiſtance.

10 And the ſpeech pleaſed the LORD *c*, that Solomon had asked this thing.

c How ſuch a dreaming Prayer could pleaſe God, ſee in the Notes on v. 5, and 6.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf † long life, neither haſt asked riches for thy ſelf, nor haſt asked the life of thine enemies *d*, but haſt asked for thy ſelf underſtanding † to diſcern judgment;

† Heb. many days. † Heb. to hear judgment.

d That God would take away their lives, or put them into thy power to deſtroy them.

12 Behold, I have done according to thy word *e*: lo, I have given thee a wiſe and an underſtanding heart *f*, ſo that there was none *g* like thee before thee, neither after thee ſhall any ariſe like unto thee ∴.

e I have granted, and do at this preſent grant unto thee thy deſire. And accordingly at this time God did infuſe into him a far higher degree, and greater meaſure of Wiſdom than he naturally had. *f* i.e. Wiſdom to govern thy People, to know and do thy ſeveral Duties, which was the thing that *Solomon* deſired, v. 7, 9. and the effects whereof here follow, v. 16, &c. and withal, all Divine and Humane Wiſdom, the knowledge of all Things, of all the Arts and Sciences, as may be gathered from 1 *King* 4. 29, &c. and that in a far greater proportion than by his years, and the time he could get for his ſtudy, could poſſibly produce. *g* Either, no King: or rather, no Man: for he is herein preferred not only before all Kings, but before *all men*, *chap.* 4. 31. no meer Man ſince the Fall equalled him, to wit, in univerſal Knowledge, and eſpecially in the Art of well-governing his People. ∴ *Queſt.* Did not the Apoſtles exceed him? *Anſ.* They did not in Natural and Political Knowledge, but only in the knowledge of the Myſteries of Faith, which were more freely and more fully imparted in thoſe Times; the ignorance whereof was no diſparagement to *Solomon's* Wiſdom, becauſe they were not diſcoverable by any Creature without Divine Revelation, which God ſaw fit not to afford in *Solomon's* time. I know no inconvenience in affirming that *Solomon's* natural Capacities were higher than any of the Apoſtles; and *Solomon* had a more comprehenſive Knowledge of all things known in that Age, than the Apoſtles had in all the Diſcoveries of their Age.

* Hinth. Chap. 4. 30. Or, hath or ſhall have.

13 And I have alſo * given *h* thee that which thou haſt not asked, both riches and honour, ſo that there ‖ ſhall not be *i* any among the kings like unto thee all thy days *k*.

h Either, Firſt, I have granted and decreed to give: for words ſignifying action, are oft put only for the purpoſe of the action. Or rather, Secondly, *I will give*, as it is expreſſed in the Parallel place, 2 *Chron.* 1. 12. I will as certainly give them, as if I had actually done it; for future certain things are oft expreſſed in Scripture in the paſt time, as is well known to all. *i* So it is true of all the ſucceeding Kings of *Iſrael*, of whom he ſpeaks. Or, *hath not been*, as it is in the *Hebrew*: and ſo it may be true of all the Kings that then were or had been in the World, whereof none was like to him, to wit, in all the things here mentioned, and wherein he is compared with them, which is not only in Riches, but alſo in Wiſdom, and in Honour or Renown. *k* To wit, of thy life. Whereby he ſignifies, that theſe Gifts of God were not temporary and tranſient, as they were in *Saul*, but ſuch as ſhould abide with him whilſt he lived.

14 And if thou wilt walk in my ways *l*, to keep my ſtatutes, and my commandments, * as thy father David did walk, then I will lengthen thy days.

* Chap. 15. 5.

l This Caution God gives him, leſt his great Wiſdom ſhould make him proud, or careleſs, or preſumptuous, as if he were out of all danger; and to oblige him to more care and circumſpection to avoid the ſnares and miſchiefs to which ſo much proſperity and glory would probably expoſe him; and withal to juſtifie himſelf in caſe he ſhould afterwards alter the courſe of his Providence towards *Solomon*; and that, when Men are ſurprized with *Solomon's* dreadful fall, they might know, it was no ſurprizal to God, but that he did foreſee it, and would over-rule it to his own Glory one way or other.

15 And Solomon awoke, and behold, *it was* a dream *m*: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD *n*, and offered up burnt-offerings *o*, and offered peace-offerings *p*, and made a feaſt to all his ſervants.

m i.e. He perceived that it was a Dream; not a vain Dream, wherewith Men are commonly deluded; but a Divine Dream, aſſuring him of the thing: which he knew, partly, by a Divine Impreſſion and Inſpiration thereof in his mind after he was awakened: and partly, by the vaſt alteration which he preſently found within himſelf in point of Wiſdom and Knowledge. *n* Which was there in the City of *David*, 2 *Sam.* 6. 17. before which he preſented himſelf in way of Holy Miniſtration and Adoration, which may be noted by the word, *ſtood*. Or, that word may note his abode there for ſome conſiderable time, as the offering of ſo many Sacrifices required. *o* Chiefly for the expiation of his and his Peoples Sin, through the Blood of Chriſt, manifeſtly ſignified in theſe Sacrifices. *p* Solemnly to praiſe God for all his Mercies, and eſpecially for giving him a quiet and fixed poſſeſſion of the Kingdom, and for his glorious Appearance to him in a Dream, and for the great Promiſe therein made to him, and the actual accompliſhment of it there wrought in him.

16 ¶ Then came there two women *that were* harlots *q*, unto the king *r*, and ſtood there before him *ſ*.

q Or, *Whoredoms*: for the *Hebrew* word ſignifies both. See on *Joſh.* 2. 1. And poſſibly they might be both. that by their open profeſſion, and the other by their ſecret practice: not that they were common Harlots; for neither would *Solomon* have tolerated ſuch; nor durſt ſuch have preſumed themſelves to come and juſt a Ruler; nor do ſuch uſe either to bring forth Children, or to have ſuch a tender care of, and affection to them as theſe expreſs. Yet that they were unmarried Perſons, and to guiſe of Proſtitution, ſeems moſt probable, both becauſe there is no mention of any husbands, whoſe office it was, if there were any ſuch, to protect their Wives; and becauſe they lived a ſolitary life in one Houſe, *r* Haply they had preſented their Cauſe to the Inferior Courts, who could not determine; and therefore now they bring it to the King, as the Supreme Magiſtrate, and famous for his Wiſdom. *ſ* Deſiring and expecting his Sentence in the Caſe.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a child with her in the houſe.

18 And it came to paſs the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe *u*, ſave we two in the houſe.

t So they could not be diſtinguiſhed by their Age. *u* Therefore no Witneſs on either ſide: and although there might be ſome ſenſible difference to an exact Obſerver between the Features of the two Children; yet it is not probable that was much minded by the Neighbours: for though civil Women might aſſiſt them both in their Child-births, yet it is not likely they would afterwards converſe much with them, as being Perſons of diſpoſed Fame, and the Features of the children, eſpecially for ſo few days, might eaſily be ſo like, that it was difficult to diſcern the one from the other. And the Teſtimonies of the Women were of equal credit, i.e. of none at all.

19 And this womans child died in the night, becauſe ſhe over-laid it *x*.

x And ſo ſmothered it: which ſhe juſtly conjectures, becauſe there were evidences of that kind of death, but no appearance of any other cauſe thereof.

20 And ſhe aroſe at midnight *y*, and took my ſon from beſide me *z*, while thine handmaid ſlept *a*, and laid it in her boſome, and laid her dead child in my boſome.

y When I was aſleep, as ſhe reaſonably and truly concluded. *z* Either, becauſe ſhe really deſired the comfort of a Child, to be educated by her, and owned as hers: or, becauſe ſhe would not be thought guilty of the Child's death; for which ſhe knew not how ſeverely *Solomon* would puniſh her. *a* As ſhe might well know, becauſe had ſhe been awake, ſhe had diſcovered and prevented her deſign.

21 And when I roſe in the morning to give my child ſuck, behold, it was dead: but when I had conſidered it in the morning, behold, it was not my ſon, which I did bear.

22 And the other woman ſaid, Nay, but the living *is* my ſon, and the dead *is* thy ſon: and this ſaid, No; but the dead *is* thy ſon, and the living *is* my ſon. Thus they ſpake before the king *b*.

b Both peremptorily and vehemently affirm'd the ſame thing, oft repeating the ſame words.

23 Then ſaid the king, The one ſaith, This *is* my ſon that liveth, and thy ſon *is* the dead: and the other ſaith, Nay; but thy ſon *is* the dead, and my ſon *is* the living.

24 And the king ſaid, Bring me a ſword: and they brought a ſword before the king.

25 And the king ſaid *c*, Divide the living child in two, and give half to the one, and half to the other.

c With ſeeming ſincerity and earneſtly, though with a diſtant far above the reach of the two Women, or of the People preſent, who probably with admiration and horror expected the concluſion of it.

26 Then ſpake the woman whoſe the living child *was*, unto the king, (for † her bowels † yearned upon her ſon) and ſhe ſaid, O my lord, give her the living child, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

† Heb. her bowels were hot upon her ſon.

27 Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it: ſhe *is* the mother thereof *d*.

d As is evident from her Natural and Methods Affection to the Child, which ſhe had rather have alienated and given away from her, than deſtroyed.

28 And all Iſrael heard of the judgment which the king had judged, and they feared the king: for they ſaw that the wiſdom of God *was* † in him to do judgment *ſ*.

† Either, Of God.

e Either, great and eminent Wisdom, as *the Cedars* or *mountains of God* are the highest and most eminent of the kind: or, Divine Wisdom, with which God had inspired him for the better government of his People. *f* To assist him in wisely Examining and justly Determining the Causes and Controversies of his People.

CHAP. IV.

Solomon's chief princes, 1,—6. And officers for provision, 7,—19. The peace and largeness of his kingdom, 20, 21. His daily provision for his court, 22,—25. Two stables for his horses, 26,—28. His wisdom, 29,—34.

SO king Solomon was king over all Israel *a*.

a This is spoken with respect to his Successors, who were Kings only over a part, and that the smallest part of it. Or, in reference to the times of Division and Rebellion under *David*; when part were after *David*, and part after *Ishbosheth*; or part after *Absalom*, or *Sheba*, or *Adonijah*: but now all *Israel* were united under *Solomon*, and adhered to him, not only a part of them; especially from the death of *Adonijah* and *Joab* (who may be suspected to have watched an opportunity of revolting,) and the confinement of *Abiathar*, and of *Shimei* (if not his death also) who could now have little or no Interest or Opportunity of setting up a Party against *Solomon* (their Principals being taken away, to whom they were but Accessaries;) nor, in probability, any Design to attempt it.

2 And these were the princes which he had *b*, Azariah the son *c* of Zadok *d*, ‖ the priest *e*.

‖ Or, the chief officer.

b i.e. The chief Rulers or Officers belonging to him. *c* Or, the Grand-son, by comparing this with 1 *Chron.* 6. 8, 9. *d* Either *Zadok* the Priest, 1 *Chron.* 6. 8, 9. or some other of that name. *e* So he was the second Priest, or the Priest that attended upon *Solomon*'s Person in Holy Offices and Administrations. But when this Sacred Writer professeth to give an account of *Solomon's Princes*, why should he put the second Priest, or *Solomon*'s Domestick Priest, in the first place? Or, why should he be mentioned distinctly from his Father, who was generally present with *Solomon*, and could easily, either by himself, or some other fit Person or Persons appointed by him, manage all the King's Sacred Concerns? Or, why is he named before his Father? Others therefore render this *Hebrew* word, *Prince*, as it is used, *Gen.* 41. 45. and 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. So he was either the chief in Dignity, the first Prince, and the highest Officer in the State next to the King: or the chief Minister of State, by whom the great affairs of State were managed and prepared for the King's Consideration, *&c.*

3 Elihoreph, and Ahiah the sons of Shisha, ‖ scribes *f*: Jehoshaphat, the son of Ahilud the ‖ recorder *g*.

‖ Or, secretaries.
‖ Or, remembrancer.

f i.e. Secretaries of State. He chose two, whereas *David* had but one: either, because he observed some inconveniencies in trusting all those matters in one hand: or, because he had now much more employment than *David* had, this being a time of great Peace and Prosperity, and his Empire enlarged, and his Correspondencies with Forein Princes more frequent. *g* Of which fee on 2 *Sam.* 8. 16.

4 And Benaiah the son of Jehoiada, *was* over the host: and Zadok and Abiathar *were* the priests *h*.

h i.e. The High-Priests, to wit, successively, first *Abiathar*, and then *Zadok*. *Quest.* Why is *Abiathar* named when he was deposed? *Ans.* First, Because it is ordinary for Persons to retain the Names and Titles of those Places which in reality they have left. Secondly, Because though he was deposed from the High-Priesthood, yet he was a Priest, and the Chief of one of the Priestly Families: and as *Zadok* was jointly named with *Abiathar* when *Abiathar* alone was the High Priest, as 2 *Sam.* 8. 17. and 20. 25. so now *Zadok* and *Abiathar* are joined, although the High-Priesthood was reSted in *Zadok* alone. Thirdly, Possibly *Abiathar*, though he was deposed from the Supreme Priesthood, yet upon his serious Repentance, and by the Intercession of his Friends, was restored to the execution of the Priestly Office, and put into that Place which *Zadok* enjoyed when *Abiathar* was High-Priest. Fourthly, Some say that here is mention made of all *Solomon*'s Chief Officers, both such as now were, and such as had been, and such as were afterwards, as they gather from v. 11. and 15. where two Persons are named who married two of *Solomon*'s Daughters, which could not be till many Years after this time.

5 And Azariah the son of Nathan *was* over the officers *i*: and Zabud the son of Nathan *k was* principal officer *l*, *and* the kings friend *m*.

i Or, *Overseers*, or *Surveyors*, to wit, over those *twelve Officers* named ver. 7, &c. where this *Hebrew* word is used, who were all subject, and to give up their Accompts to him. Though the word signifies any Governors or Commanders of the higher sort, as 1 *King.* 5. 16. 2 *Chron.* 8. 10. ‖ The Prophet, who had been so highly instrumental in *Solomon*'s Establishment in the Throne. *l* Possibly, President of the King's Council. The *Hebrew* word is *Cohen*, which see. 2. is rendred *Priest*, whence some read this place thus: *Zabud the son of Nathan the Priest*, or the *Minister* (as the word properly signifies, and that Title well enough agrees to a Prophet, or the *Prince*: for the Prophet *Nathan* was a Man confiderable both for his Quality, and for his Honour and Esteem with the King,) was *the kings friend*. *m* Either his special Favourite, both for his Father's sake and for his own, having, it seems, been brought up with him: or, his Confident, with whom he used to communicate his most secret Counsels.

* Chap. 5. 14.

6 And Ahishar *was* over the houshold *n*: and * Adoniram the son of Abda *was* over the ‖ tribute *o*.

‖ Or, levy.

n Steward of the King's Houshold. *o* To wit, the personal Tribute, or the levy of Men, as appears by comparing this with *chap.* 5. 13, 14. it being very fit that there should be some one person to whom the chief Conduct or Inspection of that great business was committed.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: ‖ the son of Hur *p* in mount Ephraim.

‖ Or, Bunkir.

p This and others of them are denominated from their Fathers, because they were known and famous in their Generation.

9 ‖ The son of Dekar in Makaz, and in Shaalbim, and Bethshemesh, and Elon-Beth-hanan *q*.

‖ Or, Bon-dekar.

q Or, *Elon, the house* or *dwelling-place* of Hanan: and *Hanan* may be a Mans name, and this Place may be so differenced from other *Elons*. Or, *the plain* (for so the *Hebrew* word signifies) *of Beth-hanan*.

10 ‖ The son of Hesed in Aruboth, *to him pertained* Socho *r*, and all the land of Hepher *s*.

‖ Or, Ben-hesed.

r There were two *Sochohs*, but both near together. See *Josh.* 15. 35, 48. *s* In *Judah*. See 1 *Chron.* 4. 6.

11 ‖ The son of Abinadab in all the region of Dor *t*, which had Taphath the daughter of Solomon to wife.

‖ Or, Ben-abinadab.

t In *Manasseh* with *Jordan*, where also were *Taanach*, *Megiddo*, and *Bethshean*, v. 12.

12 Baana the son of Ahilud, *to him pertained* Taanach, and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel *u*, from Beth-shean to Abel-Meholah, *even* unto *the place that is* beyond Jokneam.

u Which was in *Issachar*. And this seems added to distinguish it from that *Zaretanah*, *Josh.* 3. 16.

13 ‖ The son of Geber in Ramoth-Gilead *w*, to him *pertained* the towns of Jair *x* the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls and brazen bars *y*.

‖ Or, Ben-geber.

w *Ramoth* in the Land of *Gilead*, *Deut.* 4. 43. *Josh.* 20. 8. 1 *King.* 22. 3. so called to difference it from *Ramath* in *Issachar*, 1 *Chron.* 6. 73. *x* In *Manasseh* beyond *Jordan*. See *Numb.* 32. 41. *Deut.* 3. 14. *y* This is added by way of distinction from those Town of *Jair*. For being without *Jordan*, they were liable to the attempts of their Enemies.

14 Ahinadab the son of Iddo *had* ‖ Mahanaim *z*.

‖ Or, in Mahanaim.

z The City and Territory of *Mahanaim*: of which see *Gen.* 32. 2. *Josh.* 13. 26. But this seems too narrow a compass for one of these great Officers, and unequal to the rest: although these portions seem not to be distributed into equal portions of Land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 *Sam.* 17. 27. Or, *to Mahanaim*. So he may understand all the space from the parts last mentioned to *Mahanaim*, which was in the Tribe of *Gad*.

15 Ahimaaz *was* in Naphtali: he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher, and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elah *a*, in Benjamin.

a Which he adds to distinguish him from that cursed and curling *Shimei*, 2 *Sam.* 16. 5.

19 Geber the son of Uri *was* in the country of Gilead *b*, *in* the country of Sihon king of the Amorites, and of Og king of Bashan: and *he was* the only officer which *was* in the land *c*.

b i.e. In the remaining part of that Land of *Gilead*, which was mentioned above, v. 13. *c* Or rather, *in that land*, for the *Hebrew* points intimate that the emphatical Article is there underfood, to wit, in all *Gilead*, excepting the parcels mentioned before, in all the Territories of *Sihon* and *Og*; which because they were of large extent, and yet all committed to this one Man, it is here noted concerning him as his priviledge above the rest, whose Jurisdictions were of a narrower extent.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, eating and drinking, and making merry.

21 And Solomon reigned over all kingdoms, from the river *d* unto the land of the Philistines *e*, and unto the border of Egypt *f*: they brought presents, and served Solomon *g* all the days of his life.

d *Euphrates*: for so far *David*, having conquered the *Syrians*, extended his Empire, which *Solomon* also maintained in that extent. And so God's Promise concerning the giving of the whole Land, as far as *Euphrates*, to the *Israelites*, was fulfilled. And, if the *Israelites* had multiplied so much that the Land of *Canaan* would not sufffice them, having God's Grant of all the Land as far as *Euphrates*, they might have seized upon it wheresoever occasion required. *e* Which is to be underflood inclusively; for it is unreasonable to think that the *Philistines* were not within *Solomon*'s Dominion ‖ unto the River *Sihor*, which was the border between *Egypt* and *Canaan*, *Josh.* 13. 3. Compare *Gen.* 15. 18. *g* By Tribute, or other ways, as he needed and required.

‖ Or, Even

22 ¶ And Solomons † provision for one day was † Heb. bread. thirty ‖ measures *h* of fine flour, and threescore measures of meal *i*,

‖ Heb. Cors.

h Heb. *Cors*: each of which contained ten Ephah's, *Exod.* 16. 36. So this Provision was sufficient for near three thousand Persons. *i* Of a courser sort for common use, and for the inferior fort.

23 Ten fat oxen *k*, and twenty oxen out of the pastures *l*, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

k Fatted in stalls. *l* Well fleshed, tender and good, though not so fat as the former.

24 For he had dominion over all *the region* on this side the river, from Tiphsah *m* even to Azzah, over all the kings on this side the river *n*: and he had peace on all sides round about him.

m Either that *Tiphsah*, 2 *King.* 15. 16. which was in the Kingdom of *Israel* within *Jordan*; or, rather, another place of that name upon the *River* now mentioned, to wit, *Euphrates*, even that eminent City which is mentioned by *Ptolemy*, and *Strabo*, and *Pliny*, called *Thapsacum*. And this best agrees with the following *Azzah*, which was the border of *Canaan* in the South and West, *Gen.* 10. 19. *Deut.* 2. 23. as *Tiphsah* was in the North and East. And so his Dominion is described by both its borders. *n* Who owned subjection, and payed Tribute to him.

25 And Judah and Israel dwelt † safely, * every man under his vine, and under his fig-tree *o*, from Dan even to Beersheba, all the days of Solomon.

† Heb. confidently.
* Micah 4. 4.

o Enjoying the Fruit of his own Labours with safety and comfort. Under these two Trees, which were most used and cultivated by the *Israelites*, he understands all other Fruit-bearing Trees, and all other comforts, by a Synecdoche. And they are brought in as fitting or dwelling under these Trees, partly for Recreation or Delight in the Shade; and partly, for the Comfort or Advantage of the Fruit; and withal, to note their great Security, not only in their strong Cities, but even in the Country, where the Vines and Fig-trees grew, which were most open to the incursions of their Enemies.

26 ¶ And * Solomon had forty thousand ‖ stalls of horses *p* for his charets *q*, and twelve thousand horsemen *r*.

* 2 Chron. 9. 25.
‖ Or, chariots.

p In 2 *Chron.* 9. 25. it is but *four thousand*. *Ans* First, Some acknowledge an error of the Transcriber, writing *arbahim*, *forty*, for *arbaph*, *four*, which was an easie mistake. And such mistakes in some Copies, in these lesser matters, God might permit, for the trial and exercise of our Faith, without any prejudice to the Authority of the Sacred Scriptures in the great Doctrines of Faith and good life. Secondly, It is not exactly the same *Hebrew* word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stalles*, of which there were 4000, the other *stalls* or *partitions* for each Horse, which were 40000. Which great number seems directly forbidden, *Deut.* 17. 16. except *Solomon* had some particular dispensation from God, which might be, though it be not recorded. *q* Both for his Military Charets, which seem to be those 1400, 1 *King.* 10. 26. and for divers other uses, as about his great and various Buildings, and Merchandises, and other occasions, which might require some thousands of other Charets. *r* Appointed partly for the defence and preservation of his People in peace; and partly, for attendance upon his Person, and for the Splendor of his Government. Compare *chap.* 10. 26. But the words may be otherwise rendred, *and* 12000 *horses*, for *Parash* manifestly signifies both an *horse* and *horseman*. And these might be a better sort of Horses than most of those which were deligned for the Charets. Or thus, *and* for (which Particle is eaflyunderstood and borrowed from the foregoing clause) 12000 *horsemen*: and so he means that the 40000 Horses were in part appointed for his Charets, and in part for his 12000 Horsemen.

27 And those officers *s* provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing *t*.

‖ Or, mules, or, swift beasts.

s Named above, v. 7, &c. *t* Or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

28 Barley also and straw for the horses, and ‖ dromedaries *u*, brought they unto the place where *the officers* were, every man according to his charge.

u Or, *Mules*, by comparing this with 2 *Chron.* 9. 24. or, *Post-Horses*: which are particularly mentioned and distinguished from the other Horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift Beasts, which is evident from *Esth.* 8. 10, 14. *Mich.* 1. 13.

29 ¶ And God gave Solomon wisdom, and understanding, exceeding much, and largeness of heart *x*, even as the sand that *is* on the sea shore *x*.

x i.e. Either, First, Magnanimity, or generosity and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems too low to suit with the following reflemblance. Or rather, Secondly, Vastness of understandi. g, a most comprehensive knowledge of all things both Divine and humane: for this Wisdom is the thing for which he is here commended, both in the foregoing and following words. *x* Which cannot be numbred or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts, and so it may note that *Solomon*'s Wisdom was both vast, reaching to all thing; and most accurate, fearching and discerning every small thing.

30 And Solomons wisdom excelled the wisdom of all the children of the east country *y*, and all the wisdom of Egypt *z*.

† Heb. it.

b Heb. *Cors*: each of which contained ten Ephah's, *Exod.* 16. 36. So this Provision was sufficient for near three thousand Persons. *i* Of a courser sort for common use, and for the inferior fort.

23 Ten fat oxen *k*, and twenty oxen out of the pastures *l*, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

k Fatted in stalls. *l* Well fleshed, tender and good, though not so fat as the former.

24 For he had dominion over all *the region* on this side the river, from Tiphsah *m* even to Azzah, over all the kings on this side the river *n*: and he had peace on all sides round about him.

m Either that *Tiphsah*, 2 *King.* 15. 16. which was in the Kingdom of *Israel* within *Jordan*; or, rather, another place of that name upon the *River* now mentioned, to wit, *Euphrates*, even that eminent City which is mentioned by *Ptolemy*, and *Strabo*, and *Pliny*, called *Thapsacum*. And this best agrees with the following *Azzah*, which was the border of *Canaan* in the South and West, *Gen.* 10. 19. *Deut.* 2. 23. as *Tiphsah* was in the North and East. And so his Dominion is described by both its borders. *n* Who owned subjection, and payed Tribute to him.

25 And Judah and Israel dwelt † safely, * every man under his vine, and under his fig-tree *o*, from Dan even to Beersheba, all the days of Solomon.

† Heb. confidently.
* Micah 4. 4.

o Enjoying the Fruit of his own Labours with safety and comfort. Under these two Trees, which were most used and cultivated by the *Israelites*, he understands all other Fruit-bearing Trees, and all other comforts, by a Synecdoche. And they are brought in as fitting or dwelling under these Trees, partly for Recreation or Delight in the Shade; and partly, for the Comfort or Advantage of the Fruit; and withal, to note their great Security, not only in their strong Cities, but even in the Country, where the Vines and Fig-trees grew, which were most open to the incursions of their Enemies.

26 ¶ And * Solomon had forty thousand ‖ stalls of horses *p* for his charets *q*, and twelve thousand horsemen *r*.

* 2 Chron. 9. 25.
‖ Or, chariots.

p In 2 *Chron.* 9. 25. it is but *four thousand*. *Ans* First, Some acknowledge an error of the Transcriber, writing *arbahim*, *forty*, for *arbaph*, *four*, which was an easie mistake. And such mistakes in some Copies, in these lesser matters, God might permit, for the trial and exercise of our Faith, without any prejudice to the Authority of the Sacred Scriptures in the great Doctrines of Faith and good life. Secondly, It is not exactly the same *Hebrew* word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stalles*, of which there were 4000, the other *stalls* or *partitions* for each Horse, which were 40000. Which great number seems directly forbidden, *Deut.* 17. 16. except *Solomon* had some particular dispensation from God, which might be, though it be not recorded. *q* Both for his Military Charets, which seem to be those 1400, 1 *King.* 10. 26. and for divers other uses, as about his great and various Buildings, and Merchandises, and other occasions, which might require some thousands of other Charets. *r* Appointed partly for the defence and preservation of his People in peace; and partly, for attendance upon his Person, and for the Splendor of his Government. Compare *chap.* 10. 26. But the words may be otherwise rendred, *and* 12000 *horses*, for *Parash* manifestly signifies both an *horse* and *horseman*. And these might be a better sort of Horses than most of those which were deligned for the Charets. Or thus, *and* for (which Particle is eaflyunderstood and borrowed from the foregoing clause) 12000 *horsemen*: and so he means that the 40000 Horses were in part appointed for his Charets, and in part for his 12000 Horsemen.

27 And those officers *s* provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing *t*.

‖ Or, mules, or, swift beasts.

s Named above, v. 7, &c. *t* Or rather, *they suffered nothing to be lacking* to any man that came thither, but plentifully provided all things necessary.

28 Barley also and straw for the horses, and ‖ dromedaries *u*, brought they unto the place where *the officers* were, every man according to his charge.

u Or, *Mules*, by comparing this with 2 *Chron.* 9. 24. or, *Post-Horses*: which are particularly mentioned and distinguished from the other Horses, because they took a more exact and particular care about them. Howsoever, it is agreed that these were swift Beasts, which is evident from *Esth.* 8. 10, 14. *Mich.* 1. 13.

29 ¶ And God gave Solomon wisdom, and understanding, exceeding much, and largeness of heart *x*, even as the sand that *is* on the sea shore *x*.

x i.e. Either, First, Magnanimity, or generosity and greatness of spirit, whereby he was disposed and emboldened to undertake great things. But this seems too low to suit with the following reflemblance. Or rather, Secondly, Vastness of understandi. g, a most comprehensive knowledge of all things both Divine and humane: for this Wisdom is the thing for which he is here commended, both in the foregoing and following words. *x* Which cannot be numbred or measured; and which, though it be so vast and comprehensive, yet consists of the smallest parts, and so it may note that *Solomon*'s Wisdom was both vast, reaching to all thing; and most accurate, fearching and discerning every small thing.

30 And Solomons wisdom excelled the wisdom of all the children of the east country *y*, and all the wisdom of Egypt *z*.

† Heb. it.

y The *Chaldeans*, *Persians*, and *Arabians*, who all lay Eastward from *Canaan*, and who were famous in ancient times for their Wisdom and Learning, as appears both from Sacred and Prophane Writers. *z* i.e. The *Egyptians*, whose Fame was then great for their Skill in the Arts and Sciences, which made them despise the *Grecians* as Children in knowledge. See *Act.* 7. 22.

31 For he was wiser than all men *a*: than Ethan the Ezrahite, and Heman *b*, and Chalcol, and Darda *c* the sons of Mahol *d*: and his fame was in all nations round about.

a Either of his Nation: or, of his time: or, of all Times and Nations, whether of the Eaft or any other Country, excepting only the first and second *Adam*. *b* *Israelites* of eminent Wisdom, probably the same mentioned, 1 *Chron.* 2. 6. and 15. 19. and 25. *Title*, and 89. *title*. *c* Of whom see 1 *Chron.* 2. 6. *d* Or, All these four were the Sons of *Zerah*, 1 *Chron.* 2. 6. or of *Ezrah*, as others call him. *Ans.* Either, the same Man had two names, *Zerah* and *Mahol*, which was common amongst the *Jews*; and he might be called *Mahol* from his Office or Employment; for that signifies a *Dance*, or a *Pipe*; and he was expert in Musical Instruments, and so were his Sons, 1 *Chron.* 15. 17, 18, 19. who possibly may here be called by a vulgar *Ebraism*, *Sons of the Musical Instrument*, from their dexterity in handling it, as upon another account we read of the *daughters of musick*, Eccles. 12. 4.

32 And he spake three thousand proverbs *e*: and his songs were a thousand and five *f*.

e i.e. Short, and deep, and useful Sentences, whereof a great and the best part are contained in the Books of *Proverbs* and *Ecclesiastes*. *f* Whereof the chief and most Divine are in the *Canticles*.

33 And he spake of trees *g*, from the cedar-tree that *is* in Lebanon, even unto the hyssop that springeth out of the wall *h*: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

g i.e. Of all Plants, of their nature and qualities: all which Discourses are lost, without any impeachment of the Perfection of the Holy Scriptures; which were not inspired and written to teach Men Philosophy or Phyfick, but only to make Men wise to Salvation. See *Joh.* 20. 31. 2 *Tim.* 3. 15, 17. *h* i.e. From the greatest to the least.

34 And there came of all people to hear the wisdom of Solomon, from all *i* kings of the earth, which had heard of his wisdom.

i To wit, from all the neighbouring Kings; universal Particles being frequently underflood in a restrained sense, and such restriction is grounded upon the following words, where this is limited to such as heard of *Solomon*'s Wisdom.

CHAP. V.

Hiram sendeth to congratulate Solomon: who desireth of Hiram timber to build the temple, 1,—6. Hiram blesseth God for Solomon: and, for food for his family, sendeth him trees, 7,—12 The number of labourers and workmen employed about the temple, 13,—18

AND Hiram king of Tyre sent his servants unto Solomon *a*: (for he had heard that they had anointed him king in the room of his father) for ‖ Hiram was ever a lover of David.

‖ 2 Sam. 5. 11.

a To wit, as soon as he heard of his Succession in the Throne, as 1 Chron. the following words shew, he sent to congratulate with him, as the 12. 1. manner of Princes is.
Amos 1. 9.

2 And * Solomon sent to Hiram, saying,

* 2 Chron. 2. 3.

3 Thou knowest *b* how that David my father could not build an house unto the name of the LORD his God *c*, * for the wars which were about him on every side *d*, until the LORD put them under the soles of his feet *e*.

* 1 Chron. 22. 8.

b By common Fame, and by particular Information. *c* i.e. Either, First, For the Worship and Service of God. *King.* 3. 2. Or, Secondly, For the Lord himself, as that Phrase is used *Deut.* 32. 6. *Psal.* 20. 1. and 52. 9. *d* Which diverted his Cares and Thoughts to other things, and withal occasioned God's denial of the honour of that work to him. *e* i.e. Made them subject to him, that he might trample upon them at his pleasure. Compare *Psal.* 8. 6. 1 *Cor.* 15. 27.

4 But now the LORD my God hath given me rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I † purpose to build an house unto ‖ the name of the LORD my God, * as the LORD spake unto David my father, saying, Thy son whom I will set upon thy throne in thy room, he shall build an house unto my name.

† Heb. say.
‖ Or, to.
* 2 Chron. 6. 7, 8, 9, 10. and 7. 12.

6 Now therefore command thou, that they † hew me cedar-trees *g* out of Lebanon *h*, and my servants shall be with thy servants *i*: and unto thee will I give hire for thy servants *k*, according to all that thou shalt † appoint: for thou knowest that *there is* not among us any that can skill to hew timber, like unto the Sidonians *l*.

† Heb. say.
† Heb. for.

f i.e. Thy Servants, as appears both from the foregoing words, *command*, &c. and from the following opposition of *my servants*. And this affiftance which these *Gentiles* gave to the building of *Solomon*'s Temple, was a Type of the calling of the *Gentiles*, and that they should be very instrumental in the building and confirming of

Christ's

Christ's Spiritual Temple, to wit, his Church. *g* Which for their most soundness, and strength, and fragrancy, and durableness, were most fit for such a work, and therefore most proper for his design. Of these *David* had procured excellent and proper for his design. Of these *David* had procured excellent and proper store of stones, but not a sufficient number. *h* Which was either wholly or in part in *Solomon*'s jurisdiction: and therefore he doth not desire that *Hiram* would give him the Cedars, because they were his own already; but only that his Servants might *hew* them for him; which required Art and Skill, in the time and manner of doing of it; all which the ingenious *Tyrians* well understood. *i* Either to be employed in the Temple, by comparing this with *chap.* 9. 21, 22. If it seem strange to any Man, that so many Thousands should be employed about so small a Building as the Temple was; it must be considered, 1. That the Temple, all its parts being considered, was far larger than Men imagine; of which, more hereafter. 2. That it is probable, that they were employed by turns, as the 30000 were, ver. 14. else they had been oppressed with hard and uninterrupted Labours. 3. That the Timber and Stone hewed and carried by them, was designed, not only (though principally) for the Temple, but also for *Solomon*'s own Houses, and Buildings; because we read of no other Levy of Men, nor of any great care and pains taken after the Building of the Temple, for the procurement, or preparation of Materials for his own Houses, or his other Buildings; which implies, That that Work was done before; nay, that this very Levy of Men was made and employed *for the building of the Lords house, and Solomons house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer*, is expressed 1 *Kings.* 9. 15. which may fully satisfie that scruple.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and † Adoniram *was* over the levy. Chap. 4. 6.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers *k* in the mountains:

k Either of Timber, or rather of Stones: for *Hiram* had taken care for the Timber.

16 Besides the chief of Solomons officers which *were* over the work, three thousand and three hundred *l*, which ruled over the people that wrought in the work.

c Whereof 3000 were set over the 150000, expressed *ver.* 15. each of these over 50 of them, and the odd 300 were set over three 3000, each of these to have the oversight of ten of them, to take an account of the Work from them. But in 2 *Chron.* 2. 18. their Overseers are said to be 3600. *Ans.* The 300 added in 2 *Chron.* 2. might be a reserve, to supply the places of the other 3000, 100, or of the 3300, as any of them should be taken off from the work by Death, or Sickness, or Weakness, or necessary occasions; which was a prudent Provision, and not unusual in such like cases. And so there were 3600 commissioned for the work, but only 3300 employed at one time; and therefore both Computations may further stand together. Some learned Men add, That those 3600 were Strangers, which indeed is manifest from 2 *Chron.* 2. 17. And that those 3300 were a distinct number of Men, and *Israelites*, which were set over all the rest, both Strangers and *Israelites*; who therefore are here called, *the chief of Solomons officers*, and are said to *rule over the workmen*: whereas, all that is said of those 3600 2 *Chron.* 2. 18. is, that they were *overseers to see the people a work*. Which may deserve further Consideration. Others say, That the 300 added in 2 *Chron.* were overseers of the *Tyrian* Workmen in Mount *Lebanon*, and the rest in all other places: or that they were set over some particular and more curious and considerable parts of the work.

17 And the king commanded, and they brought great stones, costly stones *d*, *and* hewed stones, to lay the foundation of the house *e*.

d Marble and Porphiry, or other Stones of great size and value. *e* Where they could not afterward be seen: and therefore that this was done, is mentioned only as a point of Magnificence, except it was intended for a Type, or Mystical signification of the Precious Stones of Christ, who is *the foundation* of the true Temple, the Church of God; as he is called, *Isa.* 28. 16. 1 *Cor.* 3. 11.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‖ stone-squarers *f*: so they prepared timber and stones to build the house.

f Heb. *the Gibilites*, the Inhabitants of *Gebel*, a place near *Tyre*, named *Psalm* 83. 7. *Ezek.* 27. 9. famous for Architects and Architects, *Josh.* 13. 5. These are here mentioned apart, as distinct from the rest of *Hiram's Builders*, as the most Eminent of them.

CHAP. VI.

The building of the temple: and the time thereof: the form and proportion: windows, chambers, and materials, &c. Gods promise unto it, 11, — 13. *The cieling and adorning it,* 14. 15. *Tee Oracle,* 16, — 22. *The cherubims: and divers ornaments,* 23, — 30. *The doors,* 31, — 35. *The inner court,* 36. *The time in building,* 37, 38.

AND * it came to pass in the four hundred and * Gen. fourscore year after the children of Israel were come out of the land of Egypt *a*, in the fourth year of Solomons reign *b* over Israel, in the month Zif, which *is* the second month, that he † began to build the house of the LORD. † Heb. *he began.*

a This Chronological difficulty, is too vast and comprehensive to be fully discussed here, or to be determined by Unlearned Readers, and for the Learned, I refer them to what is largely digested in my *Latin Synopsis* upon this place. It may suffice at present to suggest these Particulars, 1. That *Israels coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of *Egypt*, but the time of their being in, or coming out of the Wilderness; as is manifest from *Deut.* 4. 45. where the words in the *Hebrew* are *not after*, &c. as we translate it, but *in their coming forth out of Egypt*: and *Psalm* 114. 1, 2, 3. *When Israel came forth*, &c. Heb. *in their coming forth*, &c. And it is not impossible it may be so understood here; *after* they *were come out*, &c. to wit, compleatly; *i. e.* towards the end of their Expedition out of *Egypt* into *Canaan*. Nor doth the difference between the *Hebrew* Prepositions, *Lamed* and *Beth*, which a learned Man objects, hinder this sence; for as *Beth* signifies, (as he saith) *after*; *so also doth Lamed*, *Gen.* 7. 4. 10. *Numb.* 33. 38. 2. That whereas the times of the Judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from *Jair's* 22 years, within which fell out, as divers learned Chronologers agree, the 18 years of the Oppression of the *Ammonites*, and several years of the *Philistine* Tyranny, who oppressed *Israel* in the West, whilst the *Ammonites* vexed them in the East: and the like might be observed in other cases. 2. That the years of Rest are not necessarily to be understood of so many distinct years, besides those of War, and Servitude; and those words which are generally rendred, *the land had rest forty, or eighty years*, or the like; may be thus rendred, and that very agreeable to the *Hebrew*, *The land had rest*, or *began to rest*, or recovered its rest, *in the fortieth*, or *in the eightieth* (the Cardinal Numbers being frequently put for the Ordinal, especially where the Number exceeds Ten) *year*, to be computed from some remarkable time; and so that Phrase doth not note how long time, or till what time the Rest continued, but at what time it began. As for instance, in *Judg.* 3. 11. *the land had rest*, not *forty years*, as it is in our Translation, but *in the fortieth year*; to wit, from, and after their first Rest in, or quiet Possession of, the Land of *Canaan*, which *Joshua* gave them; which time may very probably be made up of the days of *Joshua*, after he had settled them in a state of Rest; and *of the elders that over-lived him*; *Judg.* 2. 7. and the time of their Corruption after the death of those Elders; and the eight years of Servitude under the king of *Mesopotamia*. So *Judg.* 3. 30. *The land had rest in the eightieth year*; to wit, from, and after that Rest which *Othniel* obtained for them, ver. 11. And *Judg.* 5. 31. *It rested in the fortieth year*; to wit, after that Rest got by *Ehud*, *Judg.* 3. 30. and *Judg.* 5. 28. *It rested in the fortieth year*; to wit, from that last Rest got by *Deborah*. And thus the computation of Years is more plain and certain, being thus made from Rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the Opinion of that famously Learned and Pious Bishop of *Armagh*. All which considered, it will be very easie to contain all the parts and passages of Sacred Story, from the coming out of *Egypt*, to this time, within the compass of 480 Years: of the several parcels whereof, see my *Latin Synopsis*. And as for other Scriptures, which some conceit to be contradictory to this, I shall by God's help Vindicate them in their several places. *b* His three first Years being spent, partly, in settling the Affairs of his Kingdom; without which, neither Civil nor Ecclesiastical Concerns could have any Consistency; and partly, in making necessary Preparations for the Work. *c* For so it is expressed, 2 *Chron.* 3. 1. And so it is explained here below, ver. 37. *The foundation of the house was laid*: though in the *Hebrew* it be only, *he built*. Thus active words are oft underflood of the beginning of the Action, as *Gen.* 5. 32. and 11. 26.

2 And the house *g* which king Solomon built for the LORD, the length thereof *c was* threescore cubits *h*, and the breadth thereof twenty *cubits*, and the height thereof *i* thirty cubits.

d Properly so called, as distinct from all the Walls and Buildings which were adjoyning to it; to wit, the holy, and most holy Place. *e* From East, and to West. And this, and the other Measures may seem to belong to the inside from Wall to Wall. *f* Cubits of the *Sanctuary*; of which, see on *Gen.* 6. 15. *g* To wit, of the House; for the Porch was 120 Cubits high, 2 *Chron.* 3. 4. So that all the measures compared each with other, were harmonious. For 60 to 20. (the length to the breadth) is triple: or as 3 to 1: And 60 to 30 (the length to the height) is double, or as 2 to 1: And 20 to 30 (the height to the breadth) is Sesquialter, or one and a half, as 3 to 2. Which are the proportions answering to the Three great Concords in Musick, commonly called, a Twelfth, an Eighth, and a Fifth. Which therefore moft needs be a graceful Proportion to the Eye, as that in Musick is graceful to the Ear.

3 And the porch before the temple of the house *h*, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

h In the *Front of*, or Entrance into *the house*, 2 *Chron.* 3. 4. Being a *Peristilium* or *Portico*, a Vvalk or Gallery, at one end of the Building (from side to side.) And the measures of this were Harmonious also. For 20 to 10 (the length of the *Portico* to the breadth of it) is double, or as 2 to 1. And, if the height within, be the same with that of the House, 20 to 30; it will be to the length of it, as 3 to 2; and to its breadth, as 2 to 1. Or, if we take in the whole height mentioned 2 *Chron.* 3. 4. which is 120; there is in this no disproportion (being to its length as 6 to 1; and to its breadth as 12 to 1; especially when this height was conveniently divided into several Galleries, one over another, each of which had their due Proportions.

4 And for the house, he made ‖ windows of narrow lights *i*;

i Narrow outward, to prevent the inconveniencies of the Vveather; widening by degrees inward, that so the House might better receive, and more disperse the Light. Or, *for prospect*; *i. e.* to give a forward Light; yet *shut*; *i. e.* so far closed as to keep out Vveather, and let in Light.

5 ¶ And ‖ against the wall *k* of the house he built † chambers *l* round about, *against* the walls of the house round about *m*, both of the temple, and of the oracle: † Heb. *joyning.* and he made † chambers *n* round about. *Heb.*

k Or, *upon it*; or *joyning* to it: for the Beams of the Chambers were not fastned into the Vvall, but leaned upon the Buttresses of *ibid.* the Vvall. *l* For the laying the Priests Garments, and other Utensils belonging to the Temple, or to the Worship of God, therein; see 2 *Kings* 11. 2. 1 *Chron.* 28. 12. *Ezek.* 42. 13, 14. *m* Not simply, for there were none on the East-side; and it may seem, that there were some spaces left for the Windows, which being narrow outwardly, little spaces would suffice; but in a manner, *i. e.* on all the sides except the East, where the Porch was; and except some very small passages for the Light. And yet these Lights might be in the Five uppermoft Cubits of the Vvall, which were above all these Chambers, for these were only 15 Cubits high, and the Vvall was 20 Cubits high. *n* Heb. *Ribs*; *i. e.* Ribbes, other Chambers above, and besides the former: or rather, Isle Galleries which encompass'd all the Chambers, as the Ribs do Mans Body; and which were necessary for passage to all the several Chambers.

6 The nethermoft chamber *was* five cubits broad *o*, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made † narrowed rests *p* round about, that † Heb. *narrowings.* the *beams* should not be fastned in the walls of the house *q*. *or retirements.*

o To wit, on the inside, and besides the Galleries mentioned above. *p* Or, *narrowings*: as in our Buildings the Walls of an House are thicker, or broader at the bottom, and narrower towards the top: only these Narrowings were in the outside of the Vvall, which at each of the Three Stories was a Cubit narrower than that beneath it. And this is mentioned, as the reason of the differing breadth of the Chambers; because the Vvall being narrower, allowed more space for the upper Chambers. *q* That there might be no holes made in the Vvall for the fastening of them; and that the Chambers might be removed, if occasion were, without any inconvenience to the House.

7 And the house, when it was in building, was built of stone, made ready *r* before it was brought thither: so that there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building *s*.

r Hewed, and squared, and fitted exactly according to the direction of the Architect. *s* So it was ordered, partly for the ease and conveniency of Carriage; partly, for the Magnificence of the Vvork, and Commendation of the Vvorkmens skill and diligence; and partly, for Mystical signification. And as this Temple was a manifeft Type both of Christ's Church upon Earth, and of the Heavenly *Jerusalem*: so this Circumstance signified as to the former, That it is the duty of the Builders and Members of the Church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of Contention, or Division, or Violence, be heard in that Sacred Building: and for the latter, that no Spiritual Stone, no Perfon, shall bear a part in that Heavenly Temple, unless he be first hewed, and squared, and made meet for it in this Life.

8 The door for the middle chamber *t was* in the right † side *u* of the house: and they went up with ‖ winding stairs *x* into the middle *chamber*, *y*, and out of *shoulder.* the middle into the third.

t *i. e.* By which they entered to go up to the middle Chamber or Chambers; to wit, such as were in the middle Story. *u* *i. e.* In the South-side, called *the right-side* here, and in the *Hebrew* Text, *Psalm* 89. 12. and in other Authors; because when a Man looks towards the East, or Sun-rising, which is effeemed the most Glorious part of the Heavens, and to which Men moft frequently look for divers actions: the South is on his right-hand. Whereby it is implied, That there was another Door on the left, or the North-side, leading to the Chambers on that side; though for brevity sake it be not mentioned here. *x* Which were either, 1. Within the thickness of the Temple-wall, as many think, which is not probable, as tending to the great weakning of the Vvall; especially in the upper parts, where the Vvall was much narrower. And if such care was taken to preserve the Vvalls intire and unbroken, that there might not be small holes made into it for the fastning of the Beams of the Chambers, 6. 6. it seems very absurd and incredible, that there should be made such great Breaches within them, and the Stairs would require. Or rather, 2. Without the Vvall, and without the Chambers too, as leading up to the Gallery out of which they went into the several Chambers. *y* Or rather, *into the middle* Story, or row of Chambers; and so in the following words, *out of the middle* Story: for these Stairs could not lead up into each of the Chambers; nor was it needful, or convenient it should do so, but only into the Story, which was sufficient for the use of all the Chambers.

9 So he built the house, and finished it; and covered the house ‖ with beams and boards of cedar *a*. ‖ Or, *the beams*

z To wit, the Bulk, and the Body of the House. ‖ Or, *the beams, boards*, &c. *i. e.* the top of the House: for the like is said of the Sides, and bottom, ver. 15. even *the beams and boards*; (or, *the vault-beams, and those of the ceelings*; the arched Beams and Boards wherewith the top of *ceelings* the House was covered, which was made of other VVood, which *with cedar.* was more pliable than Cedar, and would better endure bowing and bending) *with Cedars*.

10 And *then* he built chambers against all the house *b*, five cubits high *c*: and they rested *d* on the house with timber of cedar.

b Which Interpreters understand of those Chambers described ver. 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them? (unless to give an account of the height of each Chamber, or Story, which before was not done.) And the *Hebrew* words may be truly and properly rendred thus, *He built a roof*, (to wit, a flat and plain Roof, called *Tzeziah*, because of the exact resemblance it hath with the Floor of an House) *over all the house*, according to the Manner of all the *Israelitish* Buildings, which were flat at the top; of which, see *Deut.* 22. 8. *Josh.* 2. 6. 2 *Sam.* 11. 2. The inner Roof was arched, ver. 9. that it might be more beautiful and glorious to behold; but the outward Roof was flat. *c* Above and glorious to behold; but the outward Roof was flat. *c* Above the Walls of the Temple; which was neceſſary, that it might be a little higher than the arched Roof, which it was deſigned to cover and ſecure. *d* Heb. *it reſted*, to wit, the Roof: for the *Hebrew* Verb is of the Singular Number. *e* Which reſted upon the top of the Wall, as the Chambers, v. 5. reſted upon the ſides of the Wall. But all this I ſubmit to the Learned and Judicious.

11 ¶ And the word of the LORD came unto Solomon *f*, ſaying,

f Either by ſome Prophet, or rather in a Viſion or Dream, as it did before.

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee, which I ſpake unto David thy father.

* Chap. 2 & 9.4.

* 2 Sam. 7.13. 1 Chron. 22.10.

g God ſpeaks thus, partly to encourage him to proceed in his Work; and partly, to purge out that Pride and Vain-glory, (which God, the ſearcher of hearts, ſaw either then did, or would ariſe in *Solomon*'s Mind, as being the Author and Builder of ſo glorious a Work:) and that Preſumption and Security which was very likely to grow, and God foreſaw would grow both in *Solomon*, and in the People; as if God was now in a manner engaged to continue his Preſence with them, and in his own Temple; and that they had now no great reaſon to fear Gods departure from them, though they ſhould provoke him. Therefore he expreſſeth the Condition upon which his Promiſe and Favour is ſuſpended; and by aſſuring him thereof in caſe of Obedience, he plainly intimates the contrary, upon his Diſobedience.

13 And I will * dwell among the children of Iſrael, and will not forſake my people Iſrael.

* Exod. 25. 8.

14 So Solomon built the houſe, and finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, ‖ both the floor *h* of the houſe, and the walls of the cieling *i*, *and* he covered *them k* on the inſide with wood *l*, and covered the floor of the houſe *m* with planks of fir.

‖ Or, *from the floor of the houſe, unto the walls*, &c. and ſo ver. 16.

h Or rather, *from the floor*, as it is in the *Hebrew*: for the *floor* it ſelf was not covered with Cedar, but *with fir*, as it here follows. *i* Or rather, as it is in the *Hebrew*, *unto the walls of the cieling*, or of *the roof*; i. e. unto the top of the Wall, which was even with the Roof: for the Roof it ſelf was not of Stone, but Wood. Or, *unto the walls of the cieling*; i. e. unto the Cieling it ſelf; which performing the office of a Wall, may well be called by that name. For the name of a *wall* is not appropriated to Stone or Brick, becauſe we read of a *brazen wall*, *Jer.* 15. 20. and a *wall of iron*, *Ezek.* 4. 3. And that *wall into* which *Saul* ſmote his *javelin*, 1 *Sam.* 19. 10. ſeems more probably to be underſtood of Wood, than of Stone; eſpecially, conſidering that it was the Room where the King uſed to dine. So by this *Periphraſis*, *from the floor of the houſe*, *unto the walls of the cieling*, he deſigns all the ſide-walls of the houſe. *k* To wit, the ſide-walls of the Houſe, now mentioned. *l* i. e. With other kind of Wood, even with Fir; as appears from *Chron.* 3. 5. wherewith the Floor is here ſaid to be covered. *m* This is here ſpoken only concerning the Floor, becauſe there was nothing but Planks of Fir; whereas there was both Cedar and Fir in the ſides of the Houſe, the Fir being either put above, or upon the Cedar; or, intermixed with, or put between the Boards or Ribs of Cedar: as may be gathered from the ſaid Parallel place, 2 *Chron.* 3. 5.

16 And he built twenty cubits on the ſides of the houſe *n* both the floor and the walls *o* with boards of cedar: he even built *them* for it within, *even* for the *oracle*, *even* for the † moſt holy *place p*.

† Heb. *holineſs of holineſs.*

n i. e. The moſt holy Place, which contained in the length of the Houſe twenty cubits, by comparing this with ver. 2. and ver. 17. which may be ſaid to be *on the ſides of the houſe*, becauſe this part took off 20 Cubits in length from each ſide of the Houſe, and was alſo 20 Cubits from ſide to ſide, ſo it was 20 Cubits every way; or *on the ſides*, (i. e. on all the ſides, as indeed it was) *of the houſe*, or *of that houſe*; to wit, *The moſt holy place*, as it here follows. Or, *from the ſides of the houſe*; i. e. from one ſide to the other. And ſo this is meant only of the Partition-Wall, which was between the holy and the moſt holy Place. *o* Or rather, as ver. 15. *from the floor to the wall*, or *ceiling*, or *roof*. So it is not neceſſary, at leaſt by virtue of theſe words, to underſtand this, as they generally do, That the Floor it ſelf was built with Cedar; but only all the ſides of it from the bottom to Cubits upward. It is be ſaid, that the whole Houſe, and conſequently the moſt holy Place, was 30 Cubits high, ver. 2. it may be replied, either, That that is true only of the greater Houſe, or the holy Place, which is called *the houſe*, ver 17. and that the leſſer, or that moſt holy Place, was but 20 Cubits high, as divers think; or that the *ten cubits* at the top, were covered with ſome other Wood or thing; or were le open, that it might thereby receive both Light from the Candleſticks, and Smoke from the Altar of Incenſe. *p* i. e. That it might be the Oracle, or, *the moſt holy place*. Or, *in the inner ſide* (whereby he might imply, that the outſide of the Partition-Wall which looked towards the holy Place, was not ſo covered.) *Of* (for the *Hebrew Lamed* is very often a note of the Genitive Caſe) *the Oracle*, even *of the moſt holy place*: which laſt words are added, to explain what he means by the word *Oracle*, which he had not uſed before.

17 And the houſe *q*, that *is*, the temple *r*, before it *s*, was forty cubits *long*.

q i. e. The holy Place. *r* This is added, to reſtrain the ſignification of the word *houſe*, which otherwiſe notes the whole Building. *s* i. e. Before the Oracle. Or, as it is in the *Hebrew*, *before my face*; i. e. before the place of my Preſence. Or, it may be ſaid to be before God, becauſe he being pleaſed to deſcribe himſelf as ſitting upon the Cherubim, hath his face towards this houſe, where he beholds the ſervices of his People. So this part of the Houſe diſtinct from the moſt Holy, hath its harmonious proportions alſo. The Length 20, to the Height 30, is Seſquitertian, or 4 to 3; (which is that of a Fourth in Muſick:) The Length to the Breadth, 40 to 20; as 2 to 1: The Height to the Breadth, 30 to 20, as 3 to 2.

18 And the cedar of the houſe within *was* carved with ‖ knops, and † open flowers; all *was* cedar; there was no ſtone ſeen.

‖ Or, *gourds.* † Heb. *openings.*

t i. e. All the Houſe was covered with Cedar. *Queſt.* How was this true, when it was covered with Fir, 2 *Chron.* 3. 5? *Anſ.* 1. It was done with Cedar and Fir: of which ſee on ver. 15. 2. It may be ſaid to be *all cedar*, becauſe the greateſt part was ſo, univerſal Particles being oft ſo uſed. 3. *Cedar* is here named, not to exclude all other VVood, but *Stone* only; as the following words ſhew. 4. Or, *all was of Cedar*; that is, all the Carving was of Cedar.

19 And the oracle he prepared *u* in the houſe *x* within *y*, to ſet there the ark of the covenant of the LORD.

u i. e. Adorned and fitted it for the Receipt of the Ark. *x* Heb. *in the middle of the houſe*, or *building*; not *the middle* Mathematically or exactly, but in general within the Houſe, as that Phraſe, *in the middle*, oft ſignifies; as *Deut.* 4. 11. *Joſh.* 7. 21. *Dan.* 3. 26. *y* Or, *in the uttermoſt part* of the Houſe; for ſo this was, the entrance into the Houſe being at the other end.

20 And the oracle in the forepart *z* *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof *a*: and he overlaid it with † pure gold, and ſo *b* covered the altar *c* which *was of* cedar *d*.

† Heb. *ſhut up, or cloſed.*

z Or rather, which was *in the inner part*, to wit of the Houſe, called here in *Hebrew*, *the fore-part*; not becauſe a Man firſt enters there, but becauſe when a Man is entring, or newly entred into the Houſe, it is ſtill before him. Thus the ſame or the like word proceeding from the ſame Root, is oft uſed, as *Levit.* 10. 18. 1 *Kings* 6. 19. 29, 30, 36. 1 *Chron.* 28. 11. *a Object.* The great Houſe was 30 Cubits high, above, ver. 2. *Anſ.* It is probably affirmed by divers, That the moſt holy Place was not ſo high as the holy Place, by ten Cubits: which was no way inconvenient, nor againſt the Rules of Proportion obſerved in Buildings. And as the ſecond part or the Building was far lower than the firſt, which was the Porch; ſo the third part might be conſiderably lower than the ſecond. And it might be lower either, 1. Outwardly, or in reſpect of the Walls of it, which might be only 20 Cubits high, and at that height covered with a flat Roof; it being but decent that that eminently holy Place ſhould be diſtinguiſhed from the leſs holy, even by its outward and viſible ſhape. Or, 2. Inwardly, or within the VValls of that part. For although this part might be vaulted at the top, as the holy Place, which vaulted Roof ſome think was ten Cubits high; yet here might be the difference, That the vaulted Roof of the holy Place lay open to view; whereas that of the moſt holy was covered with a flat Roof from Wall to Wall, at the height of 20 Cubits, *b* i. e. With Gold, *chap.* 7. 48. 1 *Chron.* 28. 18. *c* To wit, The Altar of Incenſe, which was put next to the moſt high Place, ver. 22. *d* *Object.* This Altar was made of *Shittim* Wood, *Exod.* 30. 1. *Anſ.* Either that was covered with Cedar, that it might be agreeable to the reſt, *all* being *Cedar*, as was ſaid, ver. 18. Or this was a new Altar which *Solomon* made by Divine Command and Direction, delivered to him, either immediately, or by his Father: of which, ſee 1 *Chron.* 28. 12, &c. But this place may ſeem to be better tranſlated thus, *and he covered the altar with Cedar*, either to make it like the reſt; or, becauſe this was a new Altar made of Stone, and therefore fit to be covered with Cedar, that it might better receive and retain the Gold wherewith this Cedar was over-laid, ver. 22.

21 So Solomon overlaid the houſe *e* within with pure gold *f*: and he made a partition by the chains of gold *g* before the oracle *h*, and he overlaid it *i* with gold.

e Or, *that houſe*, to wit, the Oracle. *f* Compare 2 *Chron.* 2. 8. *g* i. e. He made a Veil, which was upon, or before the Partition; or which was a further Partition between the holy, and the moſt holy; which Veil did hang upon theſe Golden Chains. Others render it thus, *he cloſed* or *ſhut* (as the word ſignifies in the *Chaldee* Dialect, from which divers *Hebrew* words borrow their ſignification) it (i. e. the Houſe now mentioned; to wit, the Door of it) with *chains of bars of gold*. *h* i. e. In the outward part of the Wall, or Partition, which was erected between the Oracle and the holy Place; which is properly ſaid to be before the Oracle, which was the ſpace within, and beyond that Partition: for there the Veil was hung; and there the Chains or Bars, or whatſoever it was which faſtned the Doors of the Oracle, were placed. *i* To wit, the Partition; which he here diſtinguiſheth from *the houſe*, or the main Walls of the Houſe, which he had in the former part of this Verſe told us were overlaid with Gold; and now he affirms as much of the Partition.

22 And

22 And the whole houſe *k* he overlaid with gold, until he had finiſhed all the houſe: alſo the whole altar that *was* by the oracle *l*, he overlaid with gold *m*.

k Not only the Oracle, but all the Holy Place; and, as ſome add, even the Chambers belonging to it. *l* i. e. The Altar of Incenſe, which was ſet in the Holy Place cloſe by the Doors of the Oracle. *m* As before he overlaid it with Cedar: of which, ſee the Notes on ver. 20.

23 ¶ And within the oracle he made two cherubims *n* of ‖ † olive-tree *o*, *each* ten cubits high.

‖ Or, *oil.* † Heb. *trees of oil.*

n Beſides thoſe two made by *Moſes*, *Exod.* 25. 18. which were of Gold, and far leſs than theſe, and fixed in another place and poſture. *o* Or, *of oily trees*, which ſometimes are diſtinguiſhed from the Olive-trees, as *Iſa.* 41. 19.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, and one ciſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe: and * they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one wall*, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

* Exod. 25. 20. 1 Chron. 28. 18. *Cauſing them to ſtretch forth their wings.*

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims *p*, and palm-trees *q*, and † open flowers, within and without *r*.

† Heb. *openings of work.*

p As ſigns of the Preſence and Protection of the Angels vouchſafed by God to that Place. *q* Emblems of that Peace and Victory over their Enemies, which the *Iſraelites* duly ſerving God in that Place might expect. *r* Within the Oracle and without it, in the Holy Place.

30 And the floor of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle, he made doors *of* olive-tree: the lintel *and* ſide-poſts were ‖ a fifth part of the wall *ſ*.

‖ Or, *five-ſquare.*

ſ i. e. Four Cubits in height or breadth, whereas the Wall was 20 Cubits. Or, *a fifth part* of the Door now mentioned. Or rather, *five-ſquare*, having 5 Sides, and 5 Angles, which is not incongruous, nor unuſual in Buildings.

32 The two ‖ doors alſo *were of* olive-tree, and he carved upon them carvings of cherubims and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread gold upon the cherubims, and upon the palm-trees.

‖ Or, *leaves.* † Heb. *openings of work.*

33 So alſo made he for the door of the temple, poſts of olive-trees ‖ a fourth part *of the wall t*.

‖ Or, *four-ſquare.*

t Or rather, *four-ſquare*. See on ver. 31.

† Heb. *leaves.*

34 And the two doors *were of* fir-tree: the * two leaves of the one door were folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers, and covered *them* with gold, fitted upon the carved work.

36 And he built the inner court *u* with three rows of hewed ſtone, and a row of cedar-beams *w*.

u i. e. The Firſt Court, 2 *Chron.* 4. 9. for called, becauſe it was next to the Temple which it did encompaſs. *w* Which is underſtood, either, 1. Of the thickneſs of the Wall, the three rows of Stones being one within another, and the Cedar innermoſt as a lining to the Wall. Or, 2. Of the height of the Wall, which was only 3 Cubits high, that the People might ſee the Prieſts Sacrificing upon the Altar, which was in their Court; each row of Stones being about a Cubit, and poſſibly of a differing Colour from the reſt, and all covered with Cedar. Or rather, 3. Of ſo many Galleries, one on each ſide of the Temple, whereof the Three firſt were of Stone, and the Fourth of Cedar, all ſupported with rows of Pillars: upon which there were many Chambers for the uſes of the Temple, and of the Prieſts: for it is hard to think, that only the making of a low Wall about the Court would be called a Building of the Court. And that a great number of Buildings and Rooms were neceſſary for the various Offices and VVorks which were to be done, and the Treaſures of all ſorts which were to be laid up in the Temple, largely ſo called, is ſufficiently evident from the nature of the things, and divers paſſages in Scripture: See among others, 1 *Chron.* 23. 11, 12.

37 ¶ In the fourth year was the foundation of the houſe of the LORD laid, in the month Ziſ.

38 And in the eleventh year, in the month Bul, (which is the eighth month) was the houſe finiſhed throughout all the parts thereof, and according to all the faſhion of it: ſo was he ſeven years *x* in building it.

x Compleat, and 6 Months; as appears by computation. For ſmaller Summs are uſually neglected, and reckoned up in the greater, both in Scripture, as *Judg.* 20. 46. 2 *Sam.* 5. 5. 1 *King.* 2. 11. much time: for, 1. The Temple properly ſo called, was for Quantity the leaſt part of it, there being very many and great Buildings both above Ground in the ſeveral Courts, (for though only the Court of the Prieſts be mentioned, yet it is thereby implied, that the ſame thing was proportionably done in the others) and under Ground. 2. The great curioſity of Art which was uſed here, and the ſeweſts of exquiſite Artiſts, required the longer time for the doing of it. And if the Building of *Diana*'s Temple did employ all *Aſia* for 200 Years; and the Building of one *Pyramid* employed 360 Thouſand Men, for 20 Years together; both which, *Pliny* affirms: no reaſonable Man can wonder that this Temple was 7 Years in Building.

CHAP. VII.

The building of Solomon's houſe: the houſe of Lebanon, v. 1, 5. *The porch of pillars, and of judgment*: *the houſe of Pharaoh's daughter*, 6, 12. *Hiram's work of the two pillars of braſs*, 13, 22. *Of the molten ſea*, 23, 26. *Of the ten baſes of braſs*, 27, 37. *Of the ten lavers*: *all the veſſels of houſe and gold*, 38, 51. *The dedicated things are brought into the treaſury.*

BUT Solomon was building his own houſe *a* thirteen years *b*, and he finiſhed all his houſe.

† Chap. 9. 10.

a The Royal Palace for himſelf, and for his Succeſſors. Or, *his houſes*, the Singular Number being put for the Plural. *b* Almoſt double time to that in which the Temple was built: becauſe neither were the Materials ſo far provided and prepared for this, as they were for the Temple: nor did either he or his People uſe the ſame alacrity and diligence in this, as in the other VVork: nor had they the ſame Obligations to this VVork, as they had to that, to which they were quickned by God's expreſs Commands: and becauſe the neceſſity of ſeeing up God's VVorſhip there, as the Foundation of all the hopes and happineſs both of King and People, whereas his Building was only for *Solomon*'s greater convenience, and he had already a Palace of *Davia*'s building.

2 ¶ He built alſo the houſe of the foreſt of Lebanon *c*, the length thereof *d* *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars *e*, with cedar-beams upon the pillars *f*.

c An Houſe ſo called. Either, Firſt, Becauſe it was built in the Mountain and Foreſt of *Lebanon*, for his Recreation there in Summer-time. But it is generally and more probably held, that it was in or near *Jeruſalem*, both becauſe there was *the throne of judgment*, v. 7. which was firſt to be in the place of his reſidence: and becauſe there was the chief Magazin of Arms, *Iſa.* 22. 8. and *Solomon*'s Golden Shields were put there, as is manifeſt from 1 *King.* 10. 17 and 14. 25, 26, 28. which to wife Princes would do a place ſo remote from his Royal City, and to the utmoſt Borders of his Kingdom, as this was. Or rather, Secondly, From ſome reſemblance it might have with that Place, for the pleaſant Shades and Groves which were about it: nothing being more frequent both in Sacred and other VVriters, than to tranſfer the names of *Carmel*, or *Tempe*, or the like, to other Places of the ſame nature and quality with them. Of ſo wide a Signification is that word, to which double or other Buildings were adjoyned. Upon which the Houſe was built, and between which there were four ſtately VValks. *f* VVhich were laid for the Floor of the ſecond Story.

3 And *it was* covered with cedar above upon the † beams that *lay* on forty five pillars, fifteen in a row *g*.

† Heb. *ribs.*

g So in this ſecond Story were only three rows of Pillars, which was ſufficient for the Ornament of the ſecond, and for the ſupport of the third Story.

4 And *there was* windows in three rows, and † light *was* againſt light *h* in three ranks *i*.

† Heb. *ſight againſt ſight.*

h One directly oppoſite or anſwering to the other, as is uſual in well-contrived Buildings. *i* One exactly under another.

5 And all the ‖ doors and poſts *were* ſquare with *the forms*, the windows: and light *was* againſt light *in* three *and fifteen* ranks *k*.

‖ Or, *were ſquare in being the manner of the Hebrews to repeat the ſame things.*

k He ſpeaks, either, firſt, of the ſame Lights mentioned, v. 4. Or, rather, of the ſmaller VVindows or Lights, which were over the ſeveral Doors, as the manner of many Buildings is.

6 ¶ And he made a porch of pillars *l*: the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: ‖ and *the other* pillars *m*, and the thick beam *n were* before them.

‖ Or, *according to them.*

l i. e. Supported by divers Pillars, for the more Magnificent entrance into the Houſe; upon which alſo it is thought there were other Rooms built, as in the Houſe. *m* Now mentioned, which is ſaid to be *before them*; i. e. before the Pillars on which the Houſe of *Lebanon* ſtood; or, before the Doors and Poſts mentioned v. 5. Or, *a porch*; i. e. another and a leſſer Porch, which was *before them*; i. e. before the Pillars of the greater Porch now mentioned. *n* Or, *and pillars*; i. e. fewer and leſſer Pillars for the ſupport of the leſſer Porch. Which was laid upon theſe Pillars, as the others were, v. 2.

7 ¶ Then he made a porch *p* for the throne *q* where he might judge *r*, *even* the porch of judgment: and *it was* covered with cedar † from one ſide of the floor to the other *ſ*.

† Heb. *from floor to floor.*

p Another Porch or distinct Room without the House. q Described chap. 10. 18. r The People that brought their Causes before him. s i.e. The whole Floor; or, *from floor to floor*, i.e. from the lower Floor on the Ground, to the upper Floor which covered it.

8 ¶ And his house where he dwelt, *had* another court within the porch *t*, *which* was of the like work. Solomon made also an house for Pharaohs
* Chap. 3. 1. daughter *u*, (* whom he had taken *to wife*) like unto this porch *x*.

t i.e. Between the Porch and the House, called therefore *the middle court*, 2 *King.* 20. 4. *u* Of which see 1 *King.* 3. 1. and 2 *Chron.* 8. 11. *x* Not for Form or Quantity, but for the Materials and Workmanship, the Rooms being covered with Cedar; and furnished with like Ornaments.

9 All these *y were* of costly stones according to the measures of hewed stones *z*, sawed with saws, within and without *a*, even from the foundation unto the coping *b*, and *so* on the outside toward the great court *c*.

y Buildings described here and in the former Chapter. *z* Either, First, which were hewed in such measure and proportion as each Workman use to hew ordinary Stones. Or, Secondly, As large as common hewed Stones, which are oft very great. *a* Both on the inside of the Buildings which were covered with Cedar, and on the outside also. *b* From the bottom to the top of the Building. *c* Not only on the outside of the front of the House, which being most visible, Men are more careful to adorn; but also of the other side of the House, which looked towards the great Court belonging to the King's House

10 And the foundation *was* of costly stones, *even* great stones, stones of ten cubits *d*, and stones of eight cubits.

d Not square, which would have been both unnecessary, and unprofitable, and unmanageable; but of solid measure, by which Stones and Timber are usually measured: *and* so they were only two Cubits square, but there were twenty solid Cubits contained in them. And so also the following *eight cubits* are to be understood.

11 And above *e were* costly stones (after the measures of hewed stones) and cedars *f*.

e i.e. In the Roof or upper part; for this is opposed to the *foundation*. *f* Intermixed here the one, and there the other.

12 And the great court *g* round about, *was* with three rows of hewed stones, and a row of cedar-beams *h*, both for the inner court of the house of the LORD *i*, and for the porch of the house *k*.

g To wit, of *Solomon's* Dwelling-House, mentioned ver. 8. *h* Of which see the Note on 1 *King.* 6. 36. *i* Or, *as* (Heb. *and*, which is oft used in that Sense for a Particle of comparison or similitude, as *Prov.* 11. 25. and 17. 3. and 25. 25.) *for the inner court*, &c. i.e. as it was in that inner Court, of which the very same thing is said, 1 *King.* 6 36. Otherwise it might seem very improper and impertinent to speak of the Court of the Lord's House here, where he is treating only of *Solomon's* House. *k* Or, *of this house*, to wit, of which I am here speaking; i.e. Of the King's House, the Porch whereof had Pillars, *verse* 6. and these both of Stone and Cedar, as may seem most probable, because the other Pillars were such. And whereas the Number and Quality of the Pillars of the Porch was entered, *verse* 6. that defect is here supplied, and we are implicitly acquainted with both of them. But this I speak with submission.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

† Heb. *the son of a widow woman.* 14 He *was* † a widows son of the tribe of Naphthali *l*, and his father *was* a man of Tyre *m*, a worker in brass: and he was filled with wisdom and understanding, and cunning to work all works in brass *n*: and he came to king Solomon, and wrought all his work.

l Obj. She was one *of the daughters of Dan*, 2 *Chron.* 2. 14. *Ans.* So indeed *Hiram* King of Tyre there affirms; but he might eafily miftake or be miftinformed, efpecially being no *Iſraelite*, nor a careful Obſerver of the diſtinction of Tribes. Or, he might be of *Dan* by her Father, and of *Naphthali* by her Mother, or by her Husband, who was of that Tribe, and therefore ſhe was truly *a widow of Naphthali*. *m* Either by his deſcent being a *Tyrian* by Birth: or, by Education and Habitation, he or his Father being given to the ſtudy of thoſe Arts, and having planted themſelves at *Tyre* for their improvement therein. However that was, it was a ſingular Providence of God that there was at that time ſo excellent a Workman fit for ſo great and glorious Works. *n* And *of gold, and ſtone, and purple, and blue*, &c. as is affirmed 2 *Chron.* 2. 14. But only his ſkill *in braſs* is here mentioned, becauſe he ſpeaks only of the Braſen things which he made.

† Heb. *I ſaſhioned.* * 2 Chron. 4. 12. 15 For he † caſt * two pillars of braſs *o*, of eighteen cubits high a piece *p*: and a line of twelve cubits did compaſs either of them about *q*.

o Of which ſee 2 *King.* 25. 16, 17. *Jer.* 52. 21. *p Obj.* They are ſaid to be 35 Cubits high, 2 *Chron.* 3 15. *Anſ.* That place manifeſtly ſpeaks of both the Pillars; and this of *each*, or *one pillar*, as it is in the *Hebrew*. *Obj.* But then it ſhould have been 36 Cubits. *Anſ.* Either the odd half Cubit is ſwallowed up either in the top of the Chapiter, or in the bottom of the Baſis of each Pillar; or, it is neglected in the Account, as commonly ſmall Meaſures or Numbers are. *q* So the Diameter was four Cubits, which, conſidering *the chapiter of five cubits* added to the height of each Pillar, 2 *Chron.* 3. 15. was not unproportionable to the height.

16 And he made two chapiters *of* molten braſs, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits *ſ*, and the height of the other chapiter *was* five cubits.

ſ Obj. It is but *three cubits* in 2 *King.* 25. 17. *Anſ.* The word *chapiter* is taken diverſly, as hundreds of other words are, either more largely for the whole, ſo it is 5 Cubits; or, more ſtrictly, either for the *pommels*, as they are called, 2 *Chron.* 4. 12. or for the Cornice or Crown, and ſo it was but three Cubits, to which the Pomegranates being added make it *five cubits*, as it is below *ver.* 19. and the other work upon it took up one Cubit more, which in all made *five cubits*.

17 *And* nets of checker-work, *and* wreathes of chain-work, for the chapiters *t* which *were* upon the top of the pillars: ſeven for the one chapiter, and ſeven for the other chapiter.

t Which thoſe Nets and Wreathes did encompaſs, either covering, and as it were receiving and holding the Pomegranates, or being mixed with them.

18 And he made *u* the pillars, and two rows round about upon the net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

u Or, *ſ. he made*, or *framed*, or *perfected*. *x* Either of Pomegranates, by comparing this with *ver.* 20. or of ſome other curious Work.

19 And the chapiters that *were* upon the top of the pillars, *were* of lily-work *y* in the porch *z*, four cubits *a*.

y Made like the Leaves of Lilies, or ſuch Flowers. *z* Or, *as in the porch*; i.e. ſuch Work as there was in the Porch of the Temple, in which theſe Pillars were ſet, *ver.* 21. that ſo the work of the tops of theſe Pillars might agree with that in the top of the Porch. So there is only an Ellipſis or defect of the Particle *as*, which is frequent, as *Gen.* 49. 9. *Deut.* 33. 22. *Pſal.* 11. 1. *Iſa.* 21. 8. *a* Of which ſee on *ver.* 16.

20 And the chapiters upon the two pillars, *had pomegranates* alſo above, over againſt the belly *b*, which *was* by the net-work: and the pomegranates *were* two hundred *c*, in rows round about upon the other chapiter.

b So he calls the middle part of the Chapiter, and that which jetted furtheſt out. *c* Theſe Pomegranates are variouſly accounted in Scriptures. They are ſaid to be *ninety and ſix on a ſide of a pillar*; i.e. in one row, and in all *an hundred*, *Jer.* 52. 23. four great Pomegranates between the ſeveral Checker-works being added to the firſt 96. And it muſt needs be granted, that there were as many on the other ſide of the Pillar, or in the other Row, which makes them 200 upon a Pillar, as is here ſaid, and 400 upon both Pillars, as they are numbred, 2 *Chron.* 4. 13.

21 * And he ſet up the pillars in the porch of the * 2 Chron. temple *d*: and he ſet up the right pillar, and called the † Heb. name thereof ‖ Jachin *e*: and he ſet up the left pillar, *to the ſouth.* and called the name thereof ‖ Boaz. ‖ Heb. *eſtabliſh.*

d Where they were placed for meer Ornament and Magnificence, for they ſupported nothing. *e Jachin* ſignifies *he*; i.e. God *ſhall ſet up eſtabliſh*, to wit, his Temple, and Church, and People: and *Boaz* ſignifies, *in it*, or rather, *in him* (to anſwer the *he* in the former name) *is ſtrength*. So theſe Pillars being eminently ſtrong and ſtable, were in a manner Types or Documents of that ſtrength which was in God, and would be put forth by God for the defending and eſtabliſhing of his Temple and People, if they were careful to keep the Conditions required by God on their parts.

22 And upon the top of the pillars *was* lily-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made * a molten ſea *f*, ten cubits † from the one brim to the other: *it was* round all † Heb. about, and his height *was* five cubits: and a line of *from to* thirty cubits did compaſs it round about. *this brim.*

* Jer. 52. 20.

f He melted the Braſs, and caſt it into the form of a great Veſſel, for its waſhing called a *Sea*, which name is given by the *Hebrews* to all great collections of Waters. The uſe of it was for the Prieſts to waſh their Hands and Feet, or other things as occaſion required, with the Water which they drew out of it. See 2 *Chron.* 4. 2. Compare *Exod.* 30. 19, 20.

24 And under the brim of it round about, *there were* * Chap. knops *g* compaſſing it, ten in a cubit *b*, * compaſſing † Heb. the ſea round about: the knops *were* caſt † in two *compaſſed.* rows *k*, when it was caſt.

g Or, *carved* or *molten figures*: for learned *Hebricians* note, that this word ſignifies the Figures or Pictures of all ſorts, as Flowers, Beaſts, &c. This general word is particularly explained of *each*, 2 *Chron.* 2. 3. unleſs there were ſo many Figures, or Sculptures of Gourds, or other Flowers; and in each of theſe a little Os's head. *b* So there were 300 in all. † Together with the Sea, not carved. *k* It ſeems doubtful whether the ſecond Row had ten in each Cubit, and ſo there were 300 more; or, whether the ten were diſtributed into five in each Row.

25 In ſtood upon twelve oxen *l*, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward

toward the eaſt *m*: and the ſea *was ſet* above upon them, and all their hinder-parts *were* inward.

l Of ſolid Braſs, which was neceſſary to bear ſo great a weight. It is probably conceived, that the Water was by Cocks drawn out of the Mouths of theſe Oxen. *m* Partly, for the more equal and convenient ſupport of the Veſſel; and partly, that divers perſons might draw Water out of it at the ſame time, which was frequently neceſſary, eſpecially in great Solemnities.

26 And it was an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand baths *n*.

n Which amounts to 500 Barrels, each Bath containing about 8 Gallons; the Bath being a meaſure of the ſame bigneſs with an Ephah, *Ezek.* 45. 11. *Obj.* This Sea is ſaid to contain 3000 Baths, 2 *Chron.* 4 5. *Anſ.* Either there were two ſorts of Baths, as of Cubits, the one common, the other ſacred. and the ſacred held half as much more as the common: or rather, he here ſpeaks of what it did actually and uſually contain, to wit, 2000 Baths, which was ſufficient for uſe, and in 2 *Chron.* 4. 5. he ſpeaks of what it could contain if it were filled to the brim, as it is implied in the *Hebrew* words, which differ from theſe, and properly ſ. und *erus*, *ſtrengthning it ſelf* (to wit, to receive and hold as much as it could, or being filled to its utmoſt capacity) *it contained*, or *could contain* 3000 *Baths*.

27 And he made ten baſes *o* of braſs: four cubits *was* the length of one baſe, and four cubits the breadth thereof, and three cubits the height of it.

o Upon which ſtood the ten Lavers mentioned below, *v.* 38. in which they waſhed the parts of the Sacrifices, 2 *Chron.* 4. 6.

28 And the work of the baſes *was* on this *manner*: they had borders *p*, and the borders *were* between the ledges:

p Broad brims, poſſibly for the more ſecure holding of the Lavers.

29 And on the borders that *were* between the ledges, *were* lions, oxen, and cherubims: and upon the ledges *there was* a baſe *r* above: beneath the lions and oxen *were* certain additions *ſ* made of thin work.

r So he calls the uppermoſt part of the Baſe: for though it was above, yet it was a Baſe to the Laver, which ſtood upon it. *ſ* Either as Baſes for the Feet of the ſaid Lions and Oxen: or, only as further Ornaments.

30 ¶ And every baſe had four brazen wheels *t*, and plates of braſs: and the four corners thereof had under-ſetters *u*: under the laver *were* under-ſetters molten, at the ſide of every addition.

t Whereby the Baſes and Lavers might be carried from place to place as need required. *u* Heb. *Shoulders*; fitly ſo called, becauſe they ſtrongly ſupported the Lavers, that they ſhould not fall from their Baſes, when the Baſes were removed together with the Lavers.

31 And the mouth of it *x* within the chapiter *y* and above *z was* a cubit *a*: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half *b*: and alſo upon the mouth of it *were* gravings with their borders, four-ſquare, not round *c*.

x So he calls that part in the top of the Baſe which was left hollow, that the foot of the Laver might be fet into it, and faſtned in it. *y* i.e. Within the little Baſe, which he calls *the chapiter*, becauſe it roſe up from, and ſtood above the great Baſe, as the Head doth above the reſt of the Body. *z* Above the Chapiter; for the Mouth went up, and grew wider like a Funnel. *a* Either in breadth: or rather in height, *v.* 35. whereof half a Cubit was above the Chapiter or little Baſe, as is ſaid *v.* 5. and the other half is here implied to be within it, and below it. *b* To wit, in compaſs. *c* So the innermoſt part, called the Mouth, was round, but the outward part was ſquare, as when a Circle is made within a Quadrangle.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joined to the baſe, † Heb. *the baſe.* and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten *d*.

d And caſt together with the Baſes.

34 And *there were* four under-ſetters to the four corners of one baſe: *and* the under-ſetters *were* of the very baſe it ſelf *e*.

e Not only of the ſame matter, but of the ſame piece, being caſt with it.

35 And in the top of the baſe *was there* a round compaſs of half a cubit high: and on the top of the baſe, the ledges thereof, and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion *f* of every † Heb. *ſhipſh.* one, and additions round about.

f Or, *empty place*, i.e. according to the bignels of the ſpaces which were left empty for them, implying that they were ſmaller than thoſe above-mentioned.

37 After this *manner* he made the ten baſes: all of them had one caſting, one meaſure, and one ciſe.

38 ¶ Then made he ten lavers of braſs: one laver contained forty baths *g*: *and* every laver was four cubits: *and* upon every one of the ten baſes, one laver.

g Ten Barrels; of which ſee above on *ver.* 26.

39 And he put five baſes on the right † ſide *h* of the † Heb. houſe *h*, and five on the left ſide of the houſe *h*: *ſhoulder.* and he ſet the ſea on the right ſide of the houſe eaſtward, over againſt the ſouth *i*.

h i.e. In the South-ſide, as is expreſſed in the end of the Verſe, and as *the right ſide* is uſed above 1 *Kings* 6. 8. and *Pſal* 89. 12. *i* Not within the Houſe, but in the Priests Court, where they waſhed either their Hands or Feet, or the parts of the Sacrifices. *h* i.e. On the North ſide; for this is here oppoſed to *the right or South-ſide*. *i* i.e. In the South-Eaſt part, where the Offerings were prepared.

40 ¶ And Hiram made the lavers, and the fhovels, and the baſons: So Hiram made an end of doing all the work that he made king Solomon, for the houſe of the LORD.

41 The two pillars, and the two bowls of the chapiters that *were* on the top of the two pillars; and the two net-works to cover the two bowls of the chapiters, which *were* on the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars: † Heb. *the faces of the pillars.*

43 And the ten baſes, and ten lavers on the baſes: *upon the*

44 And one ſea, and twelve oxen under the ſea:

45 And the pots *m*, and the ſhovels, and the baſons: and all theſe veſſels which Hiram made to king Solomon for the houſe of the LORD, *were of* † bright braſs. † Heb. *made.*

m To ſeethe thoſe parts of the Sacrifices which the Prieſts or Officers were to eat. To theſe, *ſcepheroth* are added, 2 *Chron.* 4. 16.

46 In the plain of Jordan did the king caſt them † in the clay ground *n*, between Succoth and † Heb. *in* Zarthan. *the thick ground.*

n Or, *in thick, clay*, fit, and tough, and tenacious, and therefore fitteſt to make Moulds of all ſorts, into which the melted Brass was to be poured. *clay of the*

47 And Solomon left all the veſſels unweighed † by reaſon of the exceeding many: neither was the weight of the braſs † found out. † Heb. *becauſe they were exceeding many.* *without number.*

o Becauſe the weighing of them was very troubleſome, and to no purpoſe.

48 And Solomon made all the veſſels that pertained unto the houſe of the LORD: the altar of gold, and the table of gold, whereupon the * ſhew- * Exod. bread *was*. 25. 30.

† Such as God by the Mouth of *Moſes* had commanded to be made for his Houſe and Service, and ſuch as *Moſes* had made, only theſe were larger, and richer, and more, according to the excellence of the Temple, and Tabernacle, and *Solomon's* vaſt riches, and the poverty of *Moſes* and the *Iſraelites* at that time. *q* To wit, of Incenſe, as appears from 2 *Chron.* 29. 18. where this is mentioned amongſt the things for which *David* left Gold, and *Solomon* is here ſaid to build it; and therefore this cannot be that Altar made by *Moſes*, *Exod.* 25. 23, 24. and 30. 1, 3. which alſo was of *Shittim*-Wood, whereas this was made of Cedar, and covered with Gold, 1 *Kings* 6. 20. *r* Under which, by a Synecdoche are comprehended both all the utenſils belonging to it, and the other ten Tables which he made together with it, 2 *Chron.* 4. 8.

49 And the candleſticks † of pure gold *s*, five on the right *ſide*, and five on the left, before the oracle *u*, with the flowers *x*, and the lamps, and the tongs † of gold. † Heb. *of gold.*

ſ Which were ten, according to the number of the Tables, whereas *Moſes* made but one: whereby might be ſignified the purity of the Light of Sacred Truth, which was now grown clearer than it was in *Moſes* his time, and ſhould ſhine brighter and brighter until the perfect day of Goſpel-Light. *t* Or middle and moſt holy. *u* In the Holy place. *x* Wrought upon the Candleſticks, as it ſeemeth formerly been. See on *Exod.* 25. 31.

50 And the bowls, and the ſnuffers, and the baſons, and the ſpoons, and the † cenſers of pure gold; and † Heb. the hinges of gold, both for the doors of the inner *ſanctuary.* houſe, the moſt holy *place*, *and* for the doors of the houſe, *to wit*, of the holy temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things * which David his father had † Heb. dedicated, *even* the ſilver, and the gold, and the veſſels *holy things* ſels, did he put among the treaſures of the houſe of * 2 Sam. the LORD. 8. 11.

y Either, 2 *Chr.* 5. 1.

y Either, First, All of it; and so *Solomon* built it wholly at his own charge. Or, Secondly, So much of it as was left. *z* Those which *David* had dedicated, and with them the Altar of *Moses*, and some other of the old utensils which were now laid aside, far better being put in the room of them.

CHAP. VIII.

The Feast of the Dedication of the Temple: The Ark of the Covenant with the Holy Instruments are brought into it: The Lord giveth a token of his presence, 1,——11. Solomon's Blessing and Thanksgivings, 12,——21. His Prayer, 22,——61. His Sacrifice of Peace-Offering, 62,——66.

*1 Chron. 5. 2. † Heb. Fetch.

THen * Solomon assembled the elders of Israel *a*, and all the heads of the tribes *b*, the † chief of the fathers *c* of the children of Israel, unto king Solomon *d* in Jerusalem *e*, that they might bring up the ark *f* of the covenant of the LORD, out of the city of *David* *g*, which is Zion *h*.

a The Senators, and Judges, and Rulers. *b* For each Tribe had a peculiar Head or Governour. *c* The chief Person of every great Family in each Tribe. *d* Unto himself; the antecedent None being put for the relative and reciprocal Pronoun, as is frequent with the *Hebrews*. *e* Where the Temple was built, and now finished. *f* To the top of this high Hill of *Moriah*, upon which it was built; whether they were now to carry the Ark in a solemn pomp, that by this visible assurance they might make a publick profession of that Service and respect, and obedience which they owed unto that God who was graciously and gloriously present in the Ark. *g* Where *David* had placed the Ark, 2 *Sam.* 6. 12, 17. See on 1 *Kings* 2. 10 and 3. 1. *h* Which is called *Zion*, because it was built upon that Hill.

2 And all the men of Israel *i* assembled themselves unto king Solomon at the feast *k*, in the month Ethanim, which *is* the seventh month *l*.

i Not only the chief Men who were particularly invited, but a vast number of the common People, as being forward to see and to joyn in this great and glorious Solemnity. *k* Understand either first, The Feast of Tabernacles. Or rather, Secondly, The Feast of the Dedication, to which *Solomon* had invited them, which was before that Feast: for that began on the 15th day of the 7th month, *Lev.* 23. 34. but this began at the least 7 days before that Feast; for *Solomon* and the People kept the Feast for 14 days, here, ver. 65 *i. e.* 1 day for the dedication of the Temple, and 7 other days for that of Tabernacles; and after both these were finished, he sent all the People to their houses on the 23 day of the month. See 2 *Chron.* 7. 9, 10. *l* Which time he chose with common respect to his Peoples convenience, because now they had gathered in all their Fruits, and now they were come up to *Jerusalem*, to Celebrate the Feast of Tabernacles. *Quest* The Temple was not finished till the eighth month, 1 *Kings* 6. 38. how then could he invite them to the feventh month? *Ans* This was the feventh month of the next Year. For although *the house in all its parts* was finished the Year before, yet the utensils of it described *Chap.* 7. were not then fully finished, but took up a considerable time afterward: and many preparations were to be made for this great and extraordinary occasion.

3 And all the elders of Israel came, and the priests took up the ark *m*.

m For although the *Levites* might do this, *Numb.* 4. 15. yet the Priests did it at this time, partly, for the greater honour of the Solemnity; and partly, because the *Levites* might not enter into the Holy place, much less into the Holy of Holies, where it was to be placed, into which the priests themselves might not have entred, if the High-Priest alone could have done it. *Obj.* The *Levites* are said to have done this, 2 *Chron.* 5. 4. *Ans.* That is most true, because all the Priests were *Levites*, though all the *Levites* were not Priests.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation *n*, and all the holy vessels that *were* in the tabernacle, even those did the priests and Levites bring up.

n That made by *Moses*, which doubtless before this time had been translated from *Gibeon* to *Zion*, and now together with other things was put into the Treasuries of the Lord's-House, to prevent all the superstitious use and prophane abuse of it, and to oblige the people to come up to *Jerusalem*, as the only place where God would now be Worshipped. *o* The Priests carrying some, and the *Levites* others.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen *p* that could not be told nor numbred for multitude.

p Either, First, In the way, as *David* did upon the like occasion, 2 *Sam.* 6. 13. Or, Secondly, When the Ark was come into the Priests Court where the Altar stood, whence it was speedily to be conveyed to that place where the People could never behold it more. Or rather, Thirdly, When the Ark was seated in its place: for although they might in the way or paſſage offer *some* Sacrifices, as *David* did; yet that was not a proper season to offer so many Sacrifices as *could not be told nor numbred*, as these are here said to be; which far better agrees with what is more particularly related below, ver. 62, 63, 64. which is here signified in the general by way of anticipation, as is frequently done in the Scripture in like cases.

6 And the priests brought in the ark of the covenant of the LORD unto his place, into the Oracle of the house *q*, to the most holy *place*, *even* under the wings of the cherubims *r*.

q i. e. To that part of the House which is called the *Oracle*. 1 *Kings* 6. 5, 16, 19, 23. or, as it here follows, *the most holy place*. *r* To wit, of *Solomon*'s new-made Cherubims, 1 *Kings* 6. 23, 24, &c. not of the *Mosaical* Cherubims, which were far less, and immoveably fixed to the Ark, *Exod.* 37. 7, 8. and therefore together with the Ark, were put under the wings of these Cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

8 And they drew out the staves *f*, that the † ends of the staves were seen out in the ‖ holy *place i* before the oracle, and they were not seen without: and there they are unto this day.

f Not wholly, which was expresly forbidden, *Exod.* 25. 15. *Numb.* 4. 6. but in part. *t* Either, First, Properly for either of which place was indeed *before the oracle*. But how then could it be true, that *they were not seen without*, to wit, in the Holy place? For that they should be seen without, to wit, in the Court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say any thing to prevent it. Nor is it much better what others say, that these ends of the staves did only over themselves thorough the veil, which they thrust forward, though they could not pierce thorough it. For neither in that case had they been seen; and besides, there was a Wall as well as a Veil in that place. Or rather, Secondly, In the most holy place, which is oft called by way of eminence, *the Holy place*, as *Exod.* 29. 30. and 36. 1. *Levit.* 6. 30. and 10. 18. and 16. 2, 16, 17, 20. And the *Hebrew* words rendred *before the oracle*, may be as well rendred, *with in the oracle*, the Phrase, *al pene*, being so used, *Gen.* 1. 2. *the Spirit of God moved upon the face of the waters*, i. e. in the Waters, or in that confused heap of Earth and Water, in which God was now working, that he might bring it into order and use; and *Gen* 1. 20. where it is well rendred, *in the open firmament of heaven*, i.e. of the Air. And thus the whole is most true, they were *seen out*, to wit, without the Ark, and the Cherubims which covered all the other parts, but they were *not seen without* the Oracle, to wit, in the Holy place, strictly so called. For how could they be seen there, when there was both a Wall and a tenth Veil between that place and the Oracle? And these Staves were left in this posture, that the High-Priest might thereby be certainly guided to that very particular place where he was one day in a year to sprinkle Blood, and to offer Incense *before the Ark*, which otherwise he might mistake in that dark place, where the Ark was wholly covered with the Wings of the great Cherubims, which flood between him and the Ark when he entred thither. Some conceive that the Door of the Oracle flood always open (which yet seems very improbable); and that they who were near the Door, might see the ends of the Staves, though by reason of the darkness of the place they could see nothing else there.

9 * *There was* nothing in the ark *u*, save the two tables of stone, which * Moses put there at Horeb, ‖ when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

u Strictly and properly: for in a more large sense, *as in* is oft taken for *by* or *near*, as is confessed, and hath been proved before; *so the pot of Manna*, and *Aaron's rod* were also *in it*, Heb. 9. 4. *i. e.* by it, to wit, in the most Holy place, *before the Ark of the testimony*, where God commanded *Moses* to put them, as it is expressed, *Exod.* 16. 33, 34. *Numb.* 17. 10. and not strictly *in it*. But of this more, God assisting, on *Heb.* 9. 4.

10 And it came to pass when the priests were come out of the holy place *x*, that the cloud *y* filled the house of the LORD *z*.

x Either, First, The most Holy place, into which the Priests had now entred to carry in the Ark. Or rather, Secondly, The Holy place, where they might have *stood to ministre*, if the Cloud had not hindred them, as may be gathered from the next Verse. *y* The usual token of God's glorious presence. See *Exod.* 16. 10. and 24. 15, 16. *Numb.* 9. 15. *z* Partly, in testimony of his gracious acceptance of this Work, and their Service; and partly, to beget an awe and reverence in them, and in all others, when they approach to God.

11 So that the priests could not stand to minister, because of the cloud *a*: for the glory of the LORD had filled the house of the LORD.

a Because the Cloud was either so bright that it dazled their eyes: or rather so dark, that it struck them with horror and amazement, as is implied in the next Verse.

12 ¶ Then spake Solomon *b*, The LORD * said that he would dwell * in the thick darkness.

b Perceiving both Priests and People struck with horror and wonder at this darkness, he minds them, that this was no sign of God's dislike or disfavour, as some of them might possibly imagine; but a token of his Approbation, and Grace, and special Presence among them. *c* Not in expresse words, but by plain consequence, because he hath declared both by his Words and Actions, that he would manifest his presence with, and dwelling among his People, by a dark Cloud, in which he would appear. See *Exod.* 13. 21, 22. and 24. 16. and 40. 35. *Numb.* 9. 15. *Deut.* 4. 11. and 5. 22. *Psal.* 18. 12. and 97. 2.

13 I have surely built thee an house to dwell in *d*, a settled place for thee to abide in for ever *e*.

d I perceive by this thick darkness, that thou art coming among us, and therefore make haste and come, O thou Blessed Guest, into

into the dwelling-place which I have built by thy Command, and for thy Service. *e* Not a Tabernacle, which was made to be carried from place to place; but a durable, and, I hope, perpetual habitation.

14 And the king turned his face about *f*, and blessed all the congregation of Israel *g*; (and all the congregation of Israel stood *h*).

f From the Temple, towards which he was looking to observe that chick and extraordinary darkness, to the Body of the Congregation. *g* Or, *Blessed*, (to wit, *the Lord*, which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the People at all) *with* (to the *Hebrew* eth is oft used, as hath been shewed before) *all the congregation*. Although he might do both, first bless the Congregation, which possibly he might do in that solemn and appointed Form, *Num.* 6. which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, ver. 55, 56, &c. *h* Partly, in way of Devotion to God, whom they adored: and partly, out of respect to the King.

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it i*, saying,

i Praised be God both for his Grace in making such a promise, and for his Goodness and Truth in fulfilling it.

16 Since the day that I brought forth my people Israel out of Egypt *k*, I chose no city *l* out of all the tribes of Israel to build an house, that my Name might be therein *m*; but I chose * David *n* to be over my people Israel.

*2 Sam. 5. 2.

k Until *David's* time; for then he did chuse *Jerusalem*. *l i. e.* I did not declare my choice of it: for to *chuſing* is used for declaring or executing ones choice, as *Deut.* 12. 1. 2 *Chron.* 6. 5. *Zech.* 2. 12. and things are oft said to be done when they are only manifested or declared to be such; in which sense God is said to be, *justified*. *Psal.* 51. 4. and Men to *be guilty*, *Hos.* 5. 15. Otherwise to speak properly, whatsoever God chuſeth, he chuſeth from Eternity. *m* That my Presence, and Grace, and Worship, and Glory, might be there. *n* And in and with him the Tribe of *Judah*, of which he was, and *Jerusalem* where he dwelt; which is here implied by the oppoſition of this to the former part of the Verse.

17 And * it was in the heart of David my father *o*, to build an house for the Name of the LORD God of Israel.

*2 Chron. 6. 7.

o In his desire and purpose, as this or the like Phrase is used, 1 *Sam.* 10. 7. and 14. 7. 2 *Sam.* 7. 3.

18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my Name, thou didst well that it was in thine heart *p*:

p Thy intention and affection was well-pleasing to me.

19 Nevertheless, thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my Name.

20 And the LORD hath † performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the Name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the covenant of the LORD *q*, which he made with our fathers, when he brought them out of the land of Egypt.

q i. e. The Tables of the Covenant, by a Metonymy, wherein the Conditions of God's Covenant with *Israel* are written.

22 ¶ And Solomon stood *r* before * the altar of the LORD *s*, in the presence of all the congregation of Israel *t*, and spread forth his hand toward heaven:

r Upon a Scaffold set up for him in the Court of the People, 2 *Chron.* 6. 13. *s* With his Face towards the Altar of Burnt-offerings. *t* Who stood round about the Scaffold, in the same Coure with him.

23 And he said, LORD God of Israel, * *There is* no God like thee, in heaven above, or on earth beneath, who * keepest covenant and mercy with thy servants that walk before thee with all their heart:

24 Who hast kept with thy servant David my father that thou promisedst him *u*: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

u That branch of thy Promise concerning the Building of this House by *David's* Son.

25 Therefore now, LORD God of Israel, keep with thy servant David my father, that thou promisedst him *x*, saying, * † There shall not fail thee a man in my sight to sit on the throne of Israel, † so that thy children take heed to their way, that they walk before me, as thou hast walked before me.

x Make good the other branch of thy Promise, and do not lose the Glory of thy Faithfulness, which now thou hast got.

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But * will God indeed dwell on the earth *y*? behold, the heaven *z*, and heaven of heavens *a*, cannot * contain thee *b*; how much less this house that I have builded *c*?

*2 Chr. 2. 6. Isa. 66. 1. Jer 23. 24. Acts 7. 49. *Am. 7. 10.

y Reflecting upon God's performance of his promise concerning the building of the Temple, he breaks forth into admiration, Is it possible that the Great, and High, and Lofty God should stoop so low, as to take up his dwelling here amongst Men? O, astonishing condescension! *z* All this vast space of the visible Heaven. *a* The third and highest, and therefore the largest Heaven, called *the heaven of heavens* here, as also *Deut.* 10. 14. *Psal.* 148. 4. for its eminency and comprehensiveness. *b* For thy Essence reacheth far beyond them, being Omnipresent. *c* This House therefore was not built as if it were proportionable to thy greatness, or could contain thee, but only that therein we might serve and glorifie thee.

28 Yet have thou respect unto the prayer of thy servant *d*, and to his supplication, O LORD my God, to hearken unto the cry, and to the prayer which thy servant prayeth before thee to day:

d Though thou are not comprehended within this place, yet shew thy self to be graciously present here, by accepting and granting my present Requests here rendred unto thee.

29 That thine eyes may be open *e* towards this house night and day, *even* toward the place of which thou hast said, * My name *f* shall be there: that thou mayest hearken unto the prayer which thy servant ‖ shall make ‖ towards this place *g*.

* Deut. 12. 11. ‖ Or, *in the place.*

e To behold, to wit, with an Eye of favour and consolation. So it is a Synedochical Expression; compare *Psal* 33. 18. and 34. 15. *Zech.* 12. 4. *f* My Presence, and Glory, and Grace. See above *ver.* 16. *g* This Temple, to which *Solomon* did now look, and it may be, point; and towards which, the godly *Israelites* directed their looks in their Prayers. See *Dan.* 6. 10.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‖ towards this place: and hear thou in heaven thy dwelling-place *h*, and when thou hearest, ‖ forgive *i*.

‖ Or, *in this place.* ‖ Or, *be favourable.*

h Which he adds, that the People might not Idolize the Temple, nor presume upon it, as if God were now fast tied to them, as having no other dwelling-place; and to direct them in all their Addresses to God in this Temple, to lift up their eyes above it, even to Heaven, where God's most True, and most Glorious Dwelling-place is. *i* To wit, the Sins of thy People, praying, and even of their Prayers; which, if not pardoned, will certainly hinder the Success of all their Prayers, and the course of all thy Blessings upon them.

31 ¶ † If any man trespass *k* against his neighbour, † and an oath be laid upon him *l*, to cause him to swear, and the oath come before thine altar in this house *m*:

* Heb. *A man trespass. So* Gr. † Heb. *and he require*

k i. e. If he be accused of a Trespass. *l* Either by the Judge, or by the Party accusing him, or by the accused Person himself: *an oath* of which was usual, when there were no Witnesses. See *Exod* 22. 8. *Num.* 5. 11. *Numb.* 5. 12, 15, &c. *m* For here God, who was appealed to as Witness, was especially present. Hence the *Heathens* used to *swear* at their Altars.

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness *o*.

n i. e. The just Recompence of his wicked Action and Course. *o* To vindicate him, and to manifest his Integrity.

33 ¶ When * thy people Israel be smitten down before the enemy, because they have sinned against thee, and * shall turn again to thee, and confess thy Name *p*, and pray, and make supplication unto thee in this house:

* Lev. 26. 17. * Lev. 26. 39, 40. ‖ Or, *reward.*

p Give Glory to thy Name, by acknowledging their Sins, and thy Justice; and by accepting the punishment of their Iniquity; and by trusting to thy Power and Goodness alone, for their Deliverance.

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again *q* unto the land, which thou gavest unto their fathers.

q From the Land into which they are supposed to be carried by their Enemies, into *Canaan*. *Quest.* If they were Banished into a strange Land, how could they pray *in this house*, as they are said to do, ver. 33. *Answ.* 1. That may be rendred *to, or, towards this house*, as it is expressed, v. 29, 30. The *Hebrew* Preposition *Beth*, *in*, being oft put for *El*, *to*, or, *towards*. 2. This may be understood of divers Persons; and so the sence is this: When the People of *Israel* be defeated in Battel, and many of their Brethren be taken Prisoners, and carried into Captivity; if then their Brethren remaining in the Land, shall heartily pray for their Captive Brethren, they shall be delivered.

35 ¶ When

*Lev. 26. 19. Deut. 28. 23.

35 ¶ When *heaven *is* shut up *s*, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy Name, and turn from their sin, when thou afflictest them *t*:

r The lower Heaven in which the Clouds are; as *Deut.* 11. 17. *Psal.* 147. 8. *s* The Heaven is compared to a great Store-House in God's keeping, out of which nothing can be had, so long as it is close shut up. *t* Do not reject their Prayers, because they are forced from them by their Afflictions, as thou may'st justly do.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them *u* the good way *x* wherein they should walk, and give rain *y* upon thy land which thou hast given to thy people for an inheritance.

u That their Sin being Pardoned, and thou being Reconciled unto them, may'st vouchsafe to teach them. Or rather, as our Translators render the very same Words, 2 *Chron.* 6. 27. *When thou shalt teach, or hast taught them*, not only by thy Word, for that was done before; but by their Afflictions, which is one of God's Schools; and especially, by thy Spirit, enlightning their Minds, and enclining their Hearts, that they may learn, and profit both by the Word, and by their Afflictions. And this is here fitly added, to shew, that he could not expect, and did not desire from God the Pardon of their Sins, but upon God's Terms, to wit, upon their True Repentance. *x* i.e. The way, or Will of God; or the way of their Duty, as the following words explain it, which is most rightly called *the good way* here, and 1 *Sam.* 12. 23. because it is both Just and Holy, and therefore good in it self; and good, that is, both Delightful and Profitable, to those that walk in it. The meaning is, When thou hast effectually taught them, and they have throughly learned how to please and serve thee acceptably, and to walk before thee in the way which thou hast prescribed them. *y* The order of *Solomon*'s Prayer is very observable; first and chiefly, he prays for their Repentance and Forgiveness, which is the chief Blessing, and the only solid Foundation of all other Mercies: and then he prays for the Temporal Mercy; thereby teaching us what to mind and desire principally in our Prayers; which also Christ hath taught us in his perfect Pattern and Form of Prayer; wherein there is but one Petition for outward, and all the rest are for Spiritual Blessings.

*Lev. 26. 16, 25. Deut. 28. 21, 22, 27, 35. | Or, pestilence. † Heb. gates.

37 ¶ If * there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar *z*; if their enemy besiege them in the land of their || cities, whatsoever plague *a*, whatsoever sickness *there* be;

z i.e. The Plague of Locusts, *or* Caterpillars, infesting a Land by their great numbers, and venomous or noxious qualities: of which see, *Exod.* 10. 4, 5. *Deut.* 28. 42. *Psal.* 105. 34, 35. *a* That chiefly signifies, an extraordinary Judgment sent from God.

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own heart *b*, and spread forth his hands towards this house:

b i.e. Either, 1. His Sin, which may be called *the plague of his heart*, in opposition to the other Plagues here mentioned, which afflict only the Body, or outward Man; So the sence is, Who, by their Afflictions are brought to a true and serious sence of their worse and inward Plague of their Sins which are most fitly called *the plague of the heart*, because that is both the principal Seat of Sin, and the Fountain from whence all actual Sins flow, *Matth.* 15. 19. Or rather, 2. His Affliction; for so this is Explained in the parallel place, 2 *Chron.* 6. 29. (which is the more considerable, because that Book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this) *when every one shall know his own sore, and his own grief*; which is not unfitly called, *the plague of his heart*, because it was that Plague which his Heart was most Afflicted with, *which pained him at the very heart*; as the Phrase is, *Jer.* 4. 19. compare *Psal.* 55. 4. which caused him most vexation or grief, which is a Passion of the Heart: and so the sence is, Who shall know, i.e. be duly and deeply sensible of his Affliction, and the hand of God in it; and his Sin as the cause of it: for Words of *Knowledge* in Scripture, do very frequently note such a kind of Knowledge as affects and changeth the Heart, and reforms the whole course of a Man's Life; for which cause, Men of ungodly Lives are frequently said in Scripture *not to know God*, or *Christ*, or *his Word*, *&c.* And therefore no man *knows his sore* in a Scripture-sence, but he who *hears the rod*, who *turneth unto him that smiteth him*, and sincerely *seeketh to the Lord* for Relief.

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways *c*, whose heart thou knowest *d*, (for thou, *even* thou only knowest the hearts of all the children of men.)

c According to his Repentance, or Impenitency. I pray with more hope and confidence, because I do not desire that thou wouldst deliver such as are insensible of thy Judgments, and their Sin; but only those who truly know the Plague of their own Hearts, in manner before explained. *d* Thou knowest who are truly Penitent, and who are not; and therefore the granting of my Request will be no dishonour to thy Government, nor injury to thy Holy Nature.

*Psal. 130. 4.

40 That * they may fear thee *e* all the days that they live in the land which thou gavest unto our fathers.

e That when thou hast first smitten them, and then so eminently delivered them, and that in answer to their Prayer, they may hereby be taught to fear Thee, and thy Justice, and thy Goodness.

41 Moreover concerning a stranger that *is* not of thy people Israel, but cometh out of a far country for thy Names sake *f*;

f This may note, either 1. The end of his coming, that he may Worship, and Glorifie thy Name: or rather, 2. The motive, or occasion of his Coming, which was the fame of God's Greatness, and Power, and Kindness to his People: as the following words Explain it.

42 (For they shall hear of thy great Name, and of thy strong hand, and of thy stretched-out arm) when he shall come and pray towards this house.

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for *g*: that all people of the earth may know thy Name, to fear thee, as *do* thy people Israel *h*, and that they may know that † this house, which I have † Heb. this is here built, builded, is called by thy Name *i*.

g To wit, Agreeable to thy Will and Word: for he would not have them heard, if they had prayed for any thing dishonourable to God, or destructive to his People. It is observable, That his prayer for the Strangers is more large, and comprehensive, than for the *Israelites*; that thereby he might both shew his Publick fitriendness, and encourage Strangers to the Worship of the True God. *h* Whereby we see, how sincerely and heartily the ancient and godly *Jews* desired the Conversion of the *Gentiles*; whereas, the latter and degenerate *Jews*, in the days of Christ, and of the Apostles, did Envy, Oppose it, and Fret at it. *i* i.e. Is owned, not only by us, but by thy self, as thy House; the only place in the World to which thou wilt vouchsafe thy Presence and Protection, and wherein thou wilt be Publickly and Solemnly served.

44 ¶ If thy people go out to battel against their enemy, whithersoever thou shalt send them *k*, and shall pray unto the LORD † toward the city † Heb. which thou hast chosen *m*, and *toward* the house that I have built for thy Name *n*:

k i.e. In a just Cause, and by thy Warrant or Commission. Whereby he implies, That it was unlawful for them to undertake any War meerly for their own Glory, or Luft; or to enlarge their Empire beyond its due bounds; and that they could not with safe Confcience pray to God for his Blessing upon such a War. *l* Whereby he instructs them, That they should not trust, either to the strength or Justice of their Arms, but only to God's Help and Blessing, which they were to pray for. *m* To wit, For thy Dwelling-place, and the Seat of thy Temple. *n* For to it they were to turn their Faces in Prayer; partly, thereby to profess themselves to be the Worshippers of the True God, in opposition to Idols; and that they sought help from him, and from no other: and partly, to strengthen Faith in God's Promises and Covenant, the Tables whereof were contained in that House.

45 Then hear thou in heaven their prayer, and their supplication, and maintain their || cause *o*. || Or, right.

o Declare the Justice of their Cause, by giving them the Victory. † Heb. judgment.

46 If they sin against thee, (* for *there is* no man that sinneth not *p*) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the * land of the enemy, far or near:

p The universal Corruption of Man's whole Race and Nature, makes me presage, that they will fall into Sins; and withal, makes me to hope, that thou wilt not be severe to deal with them as their Sins deserve.

47 *Yet* if they shall † bethink themselves *q* in the † Heb. land whither they were carried captives, and repent, and make supplication unto thee, in the land of them that carried them captives, saying *r*, We have sinned, and have done perversly; we have committed wickedness;

q Heb. *bring back their hearts*; to wit, their Sin; Expressed *ver.* 46. and implied in the following word, *Repent*. *r* Sensible, and with an honest heart.

48 And *so* return unto thee with all their heart, and with all their soul *s*, in the land of their enemies, which led them away captive, and * pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy Name:

s i.e. Sincerely, Universally, and Steddfastly.

49 Then hear thou their prayer, and their supplication in heaven thy dwelling-place, and maintain their || cause *r*. || Or, right.

t Heb. *their right*, against their Invaders and Oppressors. For they had forfeited all their Rights to God only, but not to their Judgments. Enemies; whom though God used as Scourges to chastise his Peoples Sins, yet they had no pretence of Right to their Land, nor any regard to it; but only minded the satisfaction of their own Lusts and Interests. See *Isa.* 10. 5, 6. and 47. 6. *Zech.* 1. 15.

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have *Psal. 106. 46. transgressed against thee, and * give them compassion before them, who carried them away captive, that they may have compassion on them *u*:

u i.e. May gently use them whilst they are there, and proclaim Liberty to their Captives, to go to their own Land.

51 For they *be* thy people *x*, and thine inheritance, which thou broughtest forth out of Egypt, from the *Deut. 11. 4. midst of the furnace of iron *y*:

x For howsoever they may sin against thee, or forsake from Men; yet still remember, that they are thy peculiar People, and therefore do thou pity, and pardon, and save them. *y* So called, either from the Metal melted in it: or rather, from the Matter of which it consisted, an Iron Furnace being more hot and terrible, than one of Brick, or Stone. He understands hereby, their cruel Bondage, and painful Labours. See on *Deut.* 4. 20.

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance *z*, * as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD GOD.

z Thou hast begun to build a Work of great and glorious Mercy to them; do not give occasion to thine Enemies to think, thou wilt unside to finish it; or that thou art unstable in thy ways and Counsels, or unkind to thine own Children.

54 And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

55 And he stood and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: * there hath not † failed one word of all his good † promise *a*, which he † promised by the hand of Moses his servant.

*Deut. 12. 10. † Heb. fallen. † Heb. spoken. † Heb. by the hand of.

a See the like, *Josh.* 21. 45. and 23. 14. 2 *Kings* 10. 10.

57 The LORD our God be with us *b*, as he was with our fathers: let him not leave us, nor forsake us:

b By the presence of his Grace and Mercy.

58 That he may incline our heart unto him *c*, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

c That he may not only bless us with outward Prosperity, and Glory; but especially, with Spiritual Blessings: and that as he hath given us his Word and Statutes to teach and direct us, so he would by his Holy Spirit, effectually incline and engage our Hearts to keep and obey them.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God, day and night, that he † maintain the cause of his servant *d*, and the cause of his people Israel *e* † at all times, as the matters shall require:

*Heb. do the judge-ment. *Heb. the matter of. † Heb. in his day.

d i.e. Of me, as *ver.* 28, 29, 30. their King, and consequently of all my Successors. *e* According to mine, or their various necessities and exigencies.

60 That all the people of the earth may know *f* that * the LORD *is* God, *and that there is* none else.

*Deut. 4. 35. *Isa. 45. 22.

f Both by our vertuous and holy Lives, to which thou inclinest us by thy Grace; and by the eminent manifestations of thy Power and Goodness, in defending, and delivering us from all the assaults and devices of our Enemies.

61 Let your heart therefore be perfect *g* with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

g i.e. Sincere and serious in your purposes of Obedience: for finless Perfection, he himself taught them was not to be expected here, *Eccles.* 7. 20.

*2 Chron. 5. 6. 62 ¶ And * the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered a sacrifice *h* of peace-offerings which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep *i*: so *k* the king and all the children of Israel dedicated the house of the LORD *l*.

h By the hands of the Priests. *i* Not all in one day, but in the 7, or, it may be in the 14 days, mentioned *ver.* 65. *k* i.e. By those Sacrifices, and Holy Exercises. *l* i.e. Began to set it apart for the Work and Service of God.

64 The * same day did the king hallow the middle *2 Chron. 7. 7. of the court *m* that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings, because * the brazen altar that *was* before the LORD, *2 Chr. 4. 1 *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

m To wit, of the Priests Court, in which the great Altar was. This he Consecrated as he did the great Altar, to wit, by Sacrifices; but with this difference, That he Consecrated That for lasting and perpetual use: but This only for the present time and occasion, being warranted to do so both by the necessity of it for God's Service, and for the present Solemn Work, for which the Brazen Altar was not sufficient, as it here follows; and by the direction of God's Spirit, wherewith *Solomon* was endowed, as being a Prophet, as well as a King. Here therefore he suddenly reared up divers Altars, which after this Solemnity were demolished.

65 And at that time Solomon held a feast *n*, and all Israel with him, a great congregation, from the entring in of Hamath, unto the river of Egypt *o*, before the LORD *p* our God, seven days, and seven days *q*, *even* fourteen days.

n i.e. Kept the Solemnity. *o* The usual and known bounds of the Land, in the utmost length of it, of which, see *Num.* 34. 8. *Josh.* 13. 5. *Judg.* 3. 3. *p* i.e. Before the Temple, and as in God's Presence. *q* Seven for the Dedication of the Temple, or Altar; and the other *seven* for the Feast of Tabernacles; i.e. may be gathered from 2 *Chron.* 7. 9. And it seems to be expressed in this manner, to intimate, that these 14 days of Rejoicing, were not all together, but that there was some interval between them, which indeed was necessary, because the Day of Atonement was on the Tenth Day of this Month, *Levit.* 23. 27. And because these 14 days ended on the Twenty-second day, 2 *Chron.* 7. 10. it may seem most probable, that the Feast of the Dedication was kept before the Tenth day: and the Feast of Tabernacles some days after it.

66 On the eighth day he sent the people away *r*: and they || blessed the king *s*, and went unto their tents || Or, joyful and glad of heart, for all the goodness that the *thanked*. LORD had done for David *t* his servant, and for Israel his people.

r *Solomon* having joyned with the People in the Solemn Assembly, which was kept on the Eighth day; in the close of that Day and Service, he took his solemn farewel, and dismiled them with his Blessing; and the next Morning when the Heads and Elders who came to *Solomon* upon this special Summons, above *ver.* 3. and with them divers of the People came to take their leave of the King, he sent them away. And so this place agrees very well with 2 *Chron.* 7. 9, 10. *s* i.e. They prayed to God to bless him, according to their duty and custom. Or, *they praised* him, for his great care and pains in Building of the Temple, and setting up God's Worship among them. *t* In giving him a sure House, and a wife and religious Son, by whom he had now fulfilled the Promise made to *David* about the Building of the Temple.

CHAP. IX.

God's Covenant, in a second Vision, with Solomon, 1,——9. The mutual Presents of Solomon and Hiram, 10,——14. Strong holds built by Solomon, 15,——19. The Gentiles are Bond-men: The Israelites not so, 20,——23. Pharaoh's Daughter removeth to her House, 24. Solomon's yearly solemn Sacrifices, 25. His Navy fetcheth Gold from Ophir, 26,——28.

AND * it came to pass when Solomon had fi- *2 Chron. 7. 11. nished the building of the house of the LORD, and the kings house, and all Solomons desire which he was pleased to do:

2 That the LORD appeared to Solomon the second time *a*, * as he had appeared unto him at *2 Chr. 3. 1. Gibeon.

a To wit, in a Dream or Vision: for that which is mentioned, *Chap.* 6. 11. seems to have been imparted unto him by some Prophet or Messe ger sent from God, with that Errand. The time of this Revelation was, either 1. after all *Solomon*'s Buildings, as the words, thus rendred plainly imply. And if it seem strange, that God should not Reveal this purpole and sentence of his concerning the Temple, till so many years after the finishing of it; it must be confessed, 1. That as it is an act of God's singular Grace, when he doth thus Reveal himself to any Person, so it is but meet he should chuse his own time for it. 2. That God had precisely after the finishing of the Temple, at the Feast of the Dedication of it, sufficiently shewed his acceptance and approbation of it, by that glorious Cloud, *Chap.* 8. 10, 11. and therefore this Revelation was not then necessary. 3. That God might chuse this as the fittest time for giving *Solomon* the following admonition, when he perceived that his heart began to be lifted up in Pride, for his sumptuous and magnificent Buildings, *&c.* and that he was grown vain, and careless, and secure; and therefore moft needed such an awakening Oracle. Or, 2. Presently after the Building of the Temple, as may be thought: from the Matter of this Revelation, which seems best to suit with that time when it was newly Built, and when *Solomon*'s Prayer here mentioned was newly made: for seeing the following words contain God's Answer to that Prayer, it seems improbable, that the Answer should come so many Years after it. But then this second Verse, and the rest even to *ver.* 11. are to be inclosed with a Parenthesis; and the place must be thus rendred, *ver.* 2. *For* (So the *Hebrew Text* is oft rendred) *the Lord appeared, or, had appeared to Solomon, &c. ver.* 3. *And the Lord had said unto him, &c.*

7 Howbeit, I believed not the words *n*, until I came, and mine eyes had seen *it*: and behold, the half was not told me: † thy wisdom and prosperity *o* exceedeth the fame which I heard.

† Heb. thou hast added wisdom and goodness to the fame, &c.

n Which the reporters used concerning thee: or, *the things* reported: they seemed incredible, and above the perfection of humane nature. *o* Or, *happiness*: or, *success*. Heb. *goodness*.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God *p*, which delighted in thee, to set thee on the throne of Israel *q*: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice *r*.

p He deserves all blessing and praise, for delighting to honour and advance so worthy a Person. *q* For it was God's special act to make him king, rather than his elder Brother. *r i.e.* To execute just Judgment among them, to govern them with Right and Equity. She tacitly admonisheth *Solomon*, that he was not made King that he might live in Ease, and Pleasure, and Splendor, but for the good of his People.

10 And he gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices, as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of Almug-trees, and precious stones.

Or, *rails*. † Heb. *pesh.* * Heb. *to.* * 2 Chron. 9. 10.

12 And the king made of the Almug-trees *s*, ‖ † pillars *t* for † the house of the LORD, and for the kings house; harps also, and psalteries for singers: there came no such * Almug-trees, nor were seen unto this day.

s Called also (by an inversion of the Letters, which is usual among the *Hebrews*) *Algum-trees*, 2 *Chron.* 2. 8. and 9. 10. whereof there were some in *Lebanon*, 2 *Chron.* 2. 8. but the best sort came from *Ophir*, as is here said. *t* Or, *supporters*, either, for the Ascent or Stairs, by which they went from the King's House to the Temple. See 1 *Chron.* 26. 16. and 2 *Chron.* 9. 11. or, for divers parts both of the Lords, and of the King's House.

13 And king Solomon gave unto the queen of Sheba all her desire whatsoever she asked, besides *that* which Solomon gave her † of his royal bounty: so she turned, and went to her own country, she and her servants.

† Heb. according to the hand of king Solomon.

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold *u*,

u Which amounts to about two Millions of our Money. And this Gold did not come from *Ophir* in *India*, or *Tarshish*; but from *Arabia* and *Ethiopia*, and other parts, which then were well replenished with Gold, though since exhausted by the insatiable Avarice of succeeding Ages.

15 Besides *that he had* of the merchant-men *x*; and of the traffique of the spice-merchants *y*, and of all the kings of Arabia *z*, and of the ‖ governours of the country *a*.

Or, *captains*.

x Heb. *of the searchers*, or *spies*: i.e. either Merchants, who use to enquire and search out Commodities, and all advantages of Trade: or rather, the *Publicans* or gatherers of the King's Revenues, who used to search narrowly into all Wares and Dealings, that the King might not be defrauded of his Rights. *y* Or rather, *of the merchants* in general, as that word is oft used in *Ezek.* 27. and elsewhere. So this and the former particular contain both the branches of the King's Revenue, what he had from the Land and Fruits thereof, and what he had from the Merchants and Traders in other Commodities. *z* To wit, of those parts of *Arabia* which were next to *Canaan*, which were either conquered by *David*, or submitted to pay Tribute to *Solomon*. But we must not think all these to be kings of large Dominions, but many of them only Governours of Cities, and the Territories belonging to them, such as were formerly in *Canaan*, and were anciently called *Kings*. *a* Or, *of the land*, or *of that land*, for there is an Article in the *Hebrew*, *i.e.* either of the Land of *Canaan*: or rather, of the Land of *Arabia*: whereof some parts were so far Conquered, that he had Governors of his own over them, who were each of them to take care of the King's Revenue in his Jurisdiction; and part only so far, that they still had Kings of their own, but such as were Tributaries to him.

* 1 Sam. 17. 6.

16 ¶ And king Solomon made two hundred * targets of beaten gold *b*: six hundred *shekels* of gold went to one target.

b For Pomp and Magnificence, and (as may be thought from the use of the Brazen Shields, *Chap.* 14. 27, 28.) to be carried before him, by his Guard, when he went abroad.

17 And he *made* three hundred shields of beaten gold; three pound *c* of gold went to one shield: and the king put them in the * house of the forest of Lebanon.

* Cha. 7. 2.

c Or, 300 *shekels*, as it is expressed, 2 *Chron.* 9. 16.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it *d* with the best gold.

d Not wholly, but in part, here and there, which made it more beautiful to the eye. Probably the main substance of it was Ivory, but some cavities were left in it which were filled with Gold.

19 The throne *had* six steps, and the top of the throne *was* round † behind *e*: and *there were* † stays on either side on the place of the seat, and two lions *f* stood beside the stays.

† Heb. *a hand.*

e Made like the half of a Circle. *f* These and the following Lions seem added, to expresse either the Tribe from which *Solomon* sprung, compared to a Lion, *Gen.* 49. 9. or rather, that Majesty and Power wherewith a Prince is adorned and armed, which his Subjects cannot resist; or, the Duty of a Prince in the execution of Judgment, which ought to be done with great Courage and Magnanimity.

20 And twelve lions stood there on the one side, and on the other upon six steps: there was not † the like made in any kingdom.

† Heb. *it.*

21 ¶ And all king Solomons drinking-vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‖ none *were of* silver; it was nothing accounted of *g* in the days of Solomon.

‖ Or, *they were not in use.*

g Comparatively. Such Hyperbolical expressions being frequent both in Scripture, and other Authors.

22 For the king *had* at sea a navy of Tharshish *h*, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ‖ ivory, and apes, and ‖ peacocks.

‖ Or, elephants teeth. ‖ Or, apes.

h Either, First, The Ships of the Sea, which may seem to be called *Tarshish*, as *Psal.* 48. 7. *Isa.* 60. 9. from an eminent part of the Sea near *Judea*, so called. Or rather, the Ships that went to *Tarshish*. For *Tarshish* was the name of a certain place upon the Sea, famous for its Traffick with Merchants, as it is manifest from *Isa.* 23. 6, 10. and 66. 19. *Jer.* 10. 9. *Ezek.* 27. 12. and it was a place very remote from *Judea*, as appears from the 3 Years usually spent in that Voyage. But whether it was *Spain*, where in those times there was abundance of Gold and Silver, as *Strabo* and others affirm; or, some place in the *Indies*, it is needless to determine.

23 So king Solomon exceeded all the kings of the earth in riches, and for wisdom.

24 ¶ And all the earth *i* † fought to Solomon, to hear his wisdom which God had put in his heart.

† Heb. *sought his face.*

i i.e. All the Kings of the Earth, (as it is expressed 2 *Chron.* 9. 23.) to wit, of those parts of the Earth: which Synecdoche is very frequent.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules, † a rate year by year.

† Heb. *the thing of a year in its year, &c.*

26 ¶ * And Solomon gathered together chariots, and horsemen *k*: and he had a thousand and four hundred chariots *l*, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

* 1 Chron. 18. 4. 2 Chron. 1. 14. Deut. 17. 16. * Num. 21. 34. Josh. 11. 6. † Heb. *pass'd over after.*

k Like a wise Prince, in deep Peace providing for War. *l* See the Notes on 1 *Kings* 4. 26.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees *m*, that *are* in the vale for abundance.

† Heb. *gave.* 2 Chron. 1. 15. Jer. 5. 17. Amos 9. 14. Zech. 14. 10.

m Which there were vile and common. See *Isa.* 9. 10.

28 ¶ * † And Solomon had horses *n* brought out of Egypt, and linen yarn *n*: the kings merchants received the linen yarn at a price *o*.

* 2 Chron. 1. 16. † Heb. *And.* Deut. 17. 16. Ezek. 27. 7. Amos 9. 10. Solomon.

n The two chief Commodities of *Egypt*. See *Prov.* 7. 16. *Cant.* 1. 9. *Isa.* 3. 23. *Ezek.* 27. 7. *o Solomon* received them from *Pharaoh*, at a certain price agreed between them, and gave this priviledge to his Merchants, for a Tribute to be paid to him out of it.

29 And a charet *p*, came up, and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites *q*, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by the hand of.*

p This is not to be understood of the Charets and Horses themselves, (for then all Horses had been fet at an equal price, which is most absurd) but by a Metonymy, for the Lading of Charets and Horses, which consisting of fine Linen and Silk, *&c.* were of great value; and the King's Custom, together with the Charges of the Journey, amounted to these sums. *q* A People dwelling principally in the Northern and Eastern parts of *Canaan*, *Jos.* 1. 4. whom the *Israelites*, contrary to their Duty, spared, and suffered to live among them, *Judg.* 3. 5. who afterwards, it seems, grew numerous and potent, and, it may be, they sent out Co'onies (after the manner of the Ancient Times) into some parts of *Syria* and *Arabia*: and possibly, these *kings of the Hittites* may be some of those *kings of Arabia*, 1 *Kings* 10. 15.

CHAP. XI.

Solomon's Wives and Concubines which in his Old Age seduce him to Idolatry, 1,—8. God threatneth him, 9,——13. His Adversaries are Hadad, who fleeth into Egypt, and is entertained there, 14,—22. Rezon who reigned in Damascus, 23,——25. Jeroboam to whom Ahijah foretelleth that he shall be king: Solomon seeketh his life, 26,—40. His acts, reign and death. Rehoboam succeedeth him, 41,—43.

BUT * king Solomon loved *a* * many strange women *b* (‖ together with the daughter of Pharaoh:) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites:

* Neh. 13. 26. * Deut. 17. 17. Ch. Ephes. 5. 5.

a To wit, Inordinately and Luffully. *b* He sinned against God's known Law, both in their number, *Deut.* 17. 17. and in their quality.

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them *c*, neither shall they come in unto you; *for* surely they will turn away your heart after their gods *d*: Solomon clave unto these in love.

* Exod. 34. 16. Deut. 7. 3.

c i.e. Marry them. See on *Gen.* 6. 4. *d* Possibly *Solomon* might think himself too Wise to be drawn to Idolatry by his Wives, and therefore to be unconcerned in the reason of the Law; and consequently free in some measure from the Obligation of the Law; and so, like our first Parents, trusting his own Fancy more than God's Word, he fell dreadfully.

3 And he had seven hundred wives, princesses, and three hundred concubines *e*: and his wives turned away his heart.

e Partly, for his Lust, which being indulged, becomes infinite and unsatiable; and partly, from his Pride, accounting this a point of Honour and Magnificence.

4 For it came to pass, when Solomon was old *f*, *that* his wives turned away his heart after other gods *g*: and * his heart was not perfect with the LORD his God, as *was* the heart of David his father.

* 1 Chron. 28. 9.

f As having now reigned nigh 30 Years, when it might have been expected that Age should have cooled his Lust, and Experience have made him wiser and better, and when probably he was secure as to any such miscarriages: Then God permitted him to fall so shamefully, that he might be to all succeeding Generations an example of God's Severity, and of the folly, and weakness, and wickedness of the wisest and best Men, when left to themselves. *g* Not that they changed his Mind or Opinion about the True God, and Idols, which is not credible; but that they cooled his Zeal against them, obtained from him a publick Indulgence for their Worship, and Money for the making of Idols, and the support of the Charges of their Priests and Sacrifices, and possibly perfuaded him sometimes in complaisance to joyn with them in the outward act of Idol-worship; or, at least, in their Feasts upon their Sacrifices, which was a participation of their Idolatry. See *Psalm* 106. 28. 1 *Cor.* 10. 20.

5 For Solomon went after *h* * Ashtaroth the goddess of the Zidonians, and after * Milcom *i* the abomination of the Amorites.

* Judg. 2. 13. * Heb. *pulled it off after.* Deut. 17. 16. * Num. 21. 29. Jer. 48. 7. 46. Zeph. 1. 5. Chap. 7. 8. 2 Kings 23. 13.

h In manner explained in the former Verse. *i* Called also *Moloch*: of which see *Levit.* 18. 21. 2 *Kings* 23. 10.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD *k*, as *did* David his father.

† Heb. *filled not after the LORD.*

k i.e. Did not worship God wholly and solely, but joyned Idols with him.

7 Then did Solomon build *l* an high place *m* for * Chemosh the abomination of Moab, in the hill that *is* before Jerusalem *n*; and for Molech the abomination of the children of Ammon.

* Num. 21. 29. Jer. 48. 7. 46. Chap. 14. 24. 2 Chron. 28. 3. 33. 6.

l i.e. Suffer to be built, or gave Money for it. *m i.e.* An Altar upon the high Place, as the manner of the *Heathens* was. See *Numb* 22. 41. and 23. 1. *n i.e.* In the Mount of Olives, which was nigh unto *Jerusalem*, 2 *Sam.* 15. 30. and from this act was called *the mount of corruption*, 2 *Kings* 23. 13. Idolatry being often called and esteemed a *corruption*.

8 And likewise did he for all his strange wives *o*, which burnt incense, and sacrificed unto their gods.

o Having once given way to some few of his most beloved Wives, he was forced to comply with the rest.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel *p*, * which had appeared unto him *q* twice,

* Chap. 3. 5. and 9. 2.

p From the express Command, and from the Worship of God; not that he wholly neglected God, but because God esteems all the Worship of Idols (though it be not exclusive of, but conjoyned with his own Worship) to be a forsaking of, and departing from God, and oft-times so calls it. *q* To wit, in an extraordinary, and most gracious, and obliging manner.

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

* Chap. 6. 12.

11 wherefore the LORD said unto Solomon †, Forasmuch as this † is done of thee, and thou hast not kept my covenant, and my statutes which I have commanded thee, * I will surely rend *r* the kingdom from thee, and will give it to thy servant *t*.

† Heb. *is with thee.* * Chap. 12. 15. Ezek. 12. 19.

r Either by suggestion to his mind: or, by appearance to him in a terrible manner: or by the Prophet *Ahijah*, of whom *ver.* 29. *t* I will violently take away. The word in the *Hebrew* is doubled for the greater assurance of the thing. *t* To one of thy Servants and Subjects; which was *Jeroboam*, *ver.* 26, &c.

12 Notwithstanding, in thy days I will not do it, for David thy fathers sake *u*: *but* I will rend it out of the hand of thy son.

u For the respect I bear to his Memory, and for my promise take made to him, 2 *Sam.* 7.

13 Howbeit, I will not rend away all the kingdom: *but* will give one tribe *x* to thy son, for David my servants sake, and for Jerusalems sake *y*, which I have chosen.

x How but one, when he had both *Judah* and *Benjamin*, 2 *Chron.* 11. 12? *Ans.* Either *Benjamin* is swallowed up in *Judah*, because it was comparatively very small, and their habitation much intermixed with that of *Judah*: or, one, to wit, of that *kingdom* which he here threatens to *rend away* from him, *i.e.* Of the Kingdom of *Israel*; and that was *Benjamin*: one beside *Judah*, which was his own Tribe: or, but one, because *Benjamin* was not entirely his, but part of it adhered to *Jeroboam*, as *Bethel*, 1 *King.* 12. 29 and *Hebron*, 2 *Chron.* 13. 19. both which were Towns of *Benjamin*, *Jos.* 18. 22. Or, if God promised to give one, and gave him two, I suppose that was no great Injury to him. *y* Not, surely, for its merits; but because he had *chosen* it, as it follows, to be the Seat of his Temple and Worship; it being God's usual method to *give to him that hath*, and to continue and multiply favours to them whom he hath begun to favour.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite, he *was* of the kings seed in Edom.

15 * For it came to pass when David was in Edom *z*, and Joab the captain of the host was gone up to bury the slain *a*, * after he had smitten every male in Edom *b*.

* 2 Sam. 8. 14. * Numb. 24. 19. Deut. 25. 19.

z To wit, by his Army, to War against it. See 1 *Chron.* 18. 12, 13. *a* To wit, the *Israelites* which were slain in the Battel, 2 *Sam.* 8. 13, 14. whom he honourably interred in some certain place, to which he is said to *go up* for that end. And this may be mentioned as that which gave *Hadad* the opportunity of making his escape, whilst *Joab* and his Men were employed in that Solemnity. *b* Or, *and he smote*, &c. as it is in the *Hebrew*. Which is here noted as the cause of *Hadad's* flight; *he smote*, &c. He understood what *Joab* had done in part, and intended further to do, even to kill all the Males, and therefore fled for his life.

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom)

17 That Hadad fled, he and certain Edomites of his fathers servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian *c*, and came to Paran, and they took men with them out of Paran *d*, and they came to Egypt unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land *e*.

c He *fled* at first with an intent *to go into Egypt*, as is said, *ver.* 17. but took *Midian*, a neighbouring Country, in his way, and staid there a while, possibly till he had by some of his Servants tried *Pharaoh's* Mind, and prepared the way for his Reception. *d* Another Country in the Road from *Edom* to *Egypt*, where he hired Men to attend him, that making his entrance there something like a Prince, he might find more favour and respect from that King and People. *e* To support himself and his Train out of the Profits of it.

19 And Hadad found great favour in the sight of Pharaoh *f*, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

f God so disposing his Heart, that *Hadad* might be a scourge to *Solomon* for his Impieties, which God foresaw long before they were done.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs houshold among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host *g* was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country *h*.

† Heb. *send me away.*

g Which he feared as much as *David* himself. *h* Whither accordingly he came; and was there, even from the beginning of *Solomon's* Reign; where he either lived as a private Person, yet secretly working for the recovery of his Crown when an opportunity was offered; or rather, by the near relation which was between his Wife and *Solomon's*; and, by *Pharaoh's* intercession, he obtained his Kingdom with condition of Subjection and Tribute to be paid by him to *Solomon*; which Condition he kept till *Solomon* fell from God, and then it seems he began to be troublesome to him, and dangerous to his House and Kingdom.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that behold thou seekest to go to thine own Country? And he answered, † Nothing: † Heb. *not.* Howbeit, let me go in any wife.

23 ¶ And God stirred him up *another* adversary, Rezon, the son of Eliadah, which fled from his lord Hadadezer *i* king of Zobah *k*.

i When *David* had defeated him: See 2 *Sam.* 10. 16, &c. *k* A part of *Syria*, between *Damascus* and *Euphrates*: of which see 1 *Sam.* 14. 47. 2 *Chron.* 8. 3. *Psalm* 60. 2.

24 And he gathered men unto him, and became captain over a band *l*, * when David slew them of Zo- * 2 Sa. 8. 3. & 10. 18.

with Rigour and Violence, if need were. *z* From *Shechem*, where it seems he yet ſtaid, and his Guards and Friends with him; that being there in the midſt of his Kingdom, and among the Seditious Tumultuous in their firſt rife.

‖ Or, *ſed away.*

19 So Iſrael ‖ rebelled *a* againſt the houſe of David unto this day.

a Their Revolt is called *Rebellion*, and therefore was ſinful, becauſe it was contrary to God's Authority, and Command of ſubjection to *David*, and his Seed for ever; from which the People were not freed by God's Promiſe and Grant made to *Jeroboam*, which was but a ſecret Tranſaction, nor yet ſufficiently revealed to them, and was not a grant of preſent and actual Poſſeſſion; but only a Promiſe, That God would give it to him in his own time, and way; which might have been done, though neither *Jeroboam*, nor the People had uſed theſe indirect and evil Courſes to bring it about; as it befel *David* upon the ſame occaſion. Beſides, the People did not this in compliance with God's Counſel, but to gratifie their own Paſſions, and get themſelves a little eaſe.

20 And it came to paſs when all Iſrael heard that Jeroboam was come again *b*, that they ſent *c* and called him unto the congregation *d*, and made him king over all Iſrael: there was none *e*. that followed the houſe of David, but the Tribe of Judah *only.

* Chap. 11. 13.

b To wit, from *Egypt*; which was known before to the chief of the Tribes, and to them who met at *Shechem*, and now was more univerſally known by all the People. *c* To his Tent or Habitation, to which he had retired himſelf, as others alſo generally did; ſee above, ver. 16. *d* Which was ſummoned by the Elders of the ſeveral Tribes, to take advice, how to ſettle their Affairs, which they eaſily agreed to do, by conferring the Crown upon *Jeroboam*, according to God's Promiſe made to him. *e*. *i.e.* No intire Tribe. See on *chap.* 11. 13, 31, 32.

* 2 Chron. 11. 31.

21 And * when Rehoboam was come to Jeruſalem, he aſſembled all the houſe of Judah, with the tribe of Benjamin *e*, an hundred and fourſcore thouſand choſen men, which were warriours, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon.

e i.e. That part of it which was next to *Judah*, and joyned with them. See on *Chap.* 11. 13. *f i.e.* The Families or Tribes, (for theſe words are promiſcuouſly uſed one for the other) of *Iſrael*.

* 2 Chron. 11. 2.

22 But * the word of God came unto Shemaiah the man of God *g*, ſaying,

g i.e. The Prophet, ſo called; partly, to diſtinguiſh him from others of that Name. See *Nehem.* 6. 10. *Jer.* 29. 31. And partly, to add the more weight to his words.

23 Speak unto Rehoboam the ſon of Solomon king of Judah, and to all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the LORD, Ye ſhall not go up nor fight againſt your brethren the children of Iſrael: return every man to his own houſe, for this thing is from me *h*. They hearkned therefore to the word of the LORD *i*, and returned to depart according to the word of the LORD.

h This Event is from my Counſel and Providence, to puniſh *Solomon*'s Apoſtacy, though they procured it by ſinful means: and therefore, if you proceed, you muſt fight with me, as well as them. *i* Either from conſcience of their Duty, or becauſe they durſt not oppoſe ſo Potent an Adverſary.

25 ¶ Then Jeroboam built Shechem *k* in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel *l*.

k i.e. He repaired, and enlarged, and fortified it; for it had been ruined long ſince, *Judg.* 9. 45. He might chuſe it as a place both auſpicious, becauſe here the Foundation of his Monarchy was laid; and commodious, as being near the Frontiers of his Kingdom. *l* A place beyond *Jordan*; of which, ſee *Gen.* 32. 30. *Judg.* 8. 17. to ſecure that part of his Dominions.

26 And Jeroboam ſaid in his heart *m*, Now ſhall the kingdom return to the houſe of David:

m i.e. Reaſoned within himſelf. The Phraſe diſcovers the Fountain of his Error, That he did not conſult with God, who had given him the Kingdom; as in all Reaſon, and Juſtice, and Gratitude he ſhould have done: nor believed God's Promiſe, *Chap.* 11. 38. but his own Imaginations, and carnal Policies.

27 If theſe people go up to do ſacrifice in the houſe of the LORD at Jeruſalem, then ſhall the heart of this people turn again unto their LORD *n*, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

n Which in it ſelf might ſeem a prudent Conjecture; for this would give *Rehoboam*, and the *Prieſts*, and *Levites*, the ſure and faithful Friends of *David*'s Houſe, many opportunities of alienating their Minds from him, and of reducing them to their former Allegiance. But conſidering God's Providence, by which the Hearts of all Men, and the Affairs of all Kings and Kingdoms are governed, and of which he had lately ſeen ſo eminent an Inſtance; it was a fooliſh, as well as wicked courſe.

* Exod. 32. 8.

28 Whereupon the king took counſel, and * made two calves of gold *o*, and ſaid unto them, It is too much for you *p* to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt *q*.

o In imitation of *Aaron*'s Golden Calf, and of the *Egyptians*, from whom he was lately come. And this he the rather preſumed to do, becauſe he knew the People of *Iſrael* were generally very prone to Superſtition, and Idolatry, as their whole Hiſtory ſheweth: and that *Solomon*'s example and countenance given to falſe Worſhips, had exceedingly ſtrengthned thoſe inclinations; and therefore they were in a great meaſure prepared for ſuch an Attempt; eſpecially, when his Propoſition tended to their own eaſe, and ſafety, and profit, which he knew was much dearer to them, as well as to himſelf, than their Religion. *p* Too great a trouble and charge, and neither neceſſary, nor ſafe for them, as things now ſtood. *q* Not as if he did himſelf believe, or thought to perſuade the People to believe, That theſe Calves were properly, and truly, that very God of *Iſrael*, who brought them ought of *Egypt*: (which was ſo monſtrouſly abſurd and ridiculous, that no *Iſraelite* in his right wits could believe it) and had been ſo far from attaining his end, and ſatisfying his People, that this would have made him both hateful, and contemptible to them; but his meaning was, that theſe Images were viſible Repreſentations, in, and by which he deſigned to worſhip the True God of *Iſrael*, as appears, partly from that Parallel-place. *Exod.* 32. 4. where ſee my Notes: partly, becauſe the Prieſts and Worſhippers of the Calves, are ſaid to worſhip *Jehovah*; and upon that account, are diſtinguiſhed from thoſe belonging to *Baal*, 1 *Kings* 18. 21. and 22. 6, 7. And partly, from *Jeroboam*'s deſign in this Work, which was to quiet the Peoples Minds, and remove their Scruples about going to *Jeruſalem* to worſhip their God in the place, as they were commanded: which he doth, by ſignifying to them, That he did not intend any alteration in the ſubſtance of their Religion; nor to draw them from the worſhip of the True God, to the worſhip of *Aſhtaroth*, or *Milcom*, or any of thoſe *Baals*, which were ſet up by *Solomon*; but to worſhip that ſelf-ſame God whom they worſhipped in *Jeruſalem*, even the True God, and the God of their Fathers, who brought them out of *Egypt*; but only to vary a Circumſtance: and that as they worſhipped God at *Jeruſalem* by, and before one viſible Sign, even the Ark, and the Sacred Cherubims there; ſo his Subjects ſhould worſhip God by another viſible Sign, even that of the Calves, in other places; and as for the change of the place, he might ſuggeſt to them, that God was preſent in all places, where Men with honeſt Minds did call upon him; that before the Temple was built, the beſt of Kings, and Prophets, and People, did pray, and ſacrifice to God in divers high Places, without any ſcruple; notwithſtanding that reſtraint of God to one Place, *Deut.* 12. 5, &c. That God would diſpenſe with them alſo in that matter; becauſe going to *Jeruſalem* was very dangerous to them at this time; and God would have Mercy, rather than Sacrifice; and God had been pleaſed to diſpenſe with his own Ordinances in caſes of neceſſity or great inconvenience, as he did with Circumciſion for 40 years in the Wilderneſs.

29 And he ſet the one in Bethel, and the other put he in Dan *r*.

r Which two Places he choſe for his Peoples conveniency: *Bethel* being in the Southern, and *Dan* in the Northern parts of his Kingdom.

30 And this thing became a ſin *s*: for the people went *t* *to worſhip* before the one, † *even* unto Dan *u*.

† Heb. *of the face of.*

s i.e. A cauſe or occaſion of great wickedneſs among that People; not only of Idolatry, which is called *Sin* by way of Eminency; nor only of the worſhip of the Calves, wherein they pretended to worſhip the True God; but alſo of the worſhip of *Baal*, and of the utter deſertion of the True God; and of all ſorts of Impiety, and abominable Sins; as is manifeſt from the Hiſtory of that Kingdom: in which, there was not one good King: and very few of the People who were not guilty of hainous Crimes, as the Prophets witneſs. *t* The King's Counſel and Example ſeduced them, though it did not excuſe their Sin; and *they willingly walked after* this wicked *commandment*, *Hoſ.* 5. 11. *u* Which is not here mentioned excluſively, for that they were alſo to *Bethel* is evident from ver. 32, 33. but for other reaſons, either becauſe that of *Dan* was firſt made, or beſt frequented, the People in thoſe parts having been long leavened with Idolatry: See *Judg.* 18. 30. or to ſhew the Peoples readineſs to comply with the King's Command, and their Zeal for Idols; that thoſe who lived in, or near *Bethel*, had not patience to ſtay till that Calf was finiſhed, but all of them were forward to go as far as *Dan*, which was in the utmoſt borders of the Land, to worſhip an Idol there; when it was thought too much for them to go to *Jeruſalem* to worſhip God.

31 And he made an houſe of high places *x*, and made prieſts of † the * loweſt of the people *y*, which were not of the ſons of Levi *z*.

† Heb. *the ends of.*

* Chap. 13. 33.

x Or, *an houſe* (*i.e.* Houſes, or Chapels) *in the high places*. Beſides the famous Houſes, or Temples, which he built at *Dan* and *Bethel*; he built alſo for his Peoples better accommodation, leſſer Temples upon divers high Places, which were eſteemed Sacred and Venerable, becauſe their Pious Anceſtors had ſerved God in them: and thereby *Jeroboam* might not ſeem to bring in a new Religion, but only to revive the old. *y* Which he might do, either, 1. Becauſe the better ſort refuſed it, as an Office below their Quality: or, 2. Becauſe ſuch would be ſatisfied with mean allowances; and ſo he could put into his own Purſe a great part of the rich Poſſeſſions and Revenues of the *Levites*, which doubleleſs he fixed upon when they forſook him, and went to *Jeruſalem*, 2 *Chron.* 11. 13, 14. which alſo was very neceſſary for his preſent and preſſing Occaſions; the rather, becauſe he durſt not yet lay grievous Taxes upon that People who had newly caſt off *Rehoboam* for that very Reaſon. Or, 3. Becauſe mean Perſons would depend upon his Favour, and therefore be very pliable to his Humour, and firm to his Intereſt, and zealous to promote the worſhip of the Calves. But the words in the *Hebrew* properly ſignifie, *from the ends of the people*; which is, and may be tranſlated thus, *out of all the people*; promiſcuouſly out of every Tribe. Which Expoſition ſeems to be confirmed by the following words, which are added to explain theſe, *which were not of the ſons of Levi*; though they were not of the Tribe of *Levi*. And that indeed was *Jeroboam*'s Sin; not that he choſe mean Perſons, for ſome of the *Levites* were ſuch; and his Sin had not been leſs, if he had choſen the Nobleſt and Greateſt Perſons; as we ſee in the Example of *Uzziah*, 2 *Chron.* 26. 18, 19. But that he choſe Men of other Tribes, contrary to God's appointment, which reſtrained that Office to that Tribe. *z* To whom that Office was confined by God's expreſs Command; but he gave the Prieſthood promiſcuouſly to any Perſon of any other Tribe.

Or, *gods.*

Or, *went up to the altars, &c.*

Or, *to ſacrifice.*

32 And Jeroboam ordained a feaſt *a* in the eighth month, on the fifthteenth day of the month *b*, like unto the feaſt that *is* ‖ in Judah *c*, and he ‖ offered *c* upon the altar, (ſo did he in Bethel) *d* ‖ ſacrificing unto the calves *e* that he had made: and he placed in Bethel *f* the prieſts of the high places which he had made.

a Either, 1. A Feaſt of Dedication, like that which was in *Judah*, at the Dedication of the Temple. Or rather, 2. The Feaſt of Tabernacles, as may be thought, 1. becauſe that began on the fifteenth day of the Month, *Levit.* 23. 34. 2. Becauſe he is not blamed for deviſing the Feaſt (which thereby ſeems to have been of God's appointment) but only for *deviſing the month*, ver. 33. for keeping God's Feaſt, not in God's time, which was the fifteenth day of the Seventh Month, and ſo onward, *Levit.* 23. 34. But on the fifteenth day of the Eighth Month. And this alteration he made, either, 1. To keep up the difference between his Subjects and thoſe of *Judah*, as by the differing Manners, ſo by the diſtinct times of their Worſhip. Or, 2. Leſt he ſhould ſeem directly to oppoſe the God of *Iſrael*, (who had in a ſpecial manner obliged all the People to go up to *Jeruſalem* at that time, *Deut.* 16. 16.) by requiring their attendance to Celebrate the Feaſt elſewhere, at the ſame time. Or, 3. To engage as many Perſons as poſſibly he could to come to his Feaſt; which they would more willingly do when the Feaſt at *Jeruſalem* was paſt, and all the Fruits of the Earth were moſt perfectly gathered in. *b* And ſo onward till the Seven days ended. *c* He took his Pattern thence, to ſhew, That he worſhipped the ſame God, and profeſſed the ſame Religion for Subſtance, which they did; howſoever he differed in Circumſtances, as here he did in the time. *c* Either, 1. By his Prieſts. Or, rather, 2. By his own hands; as appears from *Chap.* 13. 1, 4. which he did, to give the more countenance to his new-deviſed Solemnity. Nor is this ſtrange; for he might plauſibly think, that he who by his own Authority had made others Prieſts, might much more exerciſe a part of that Office; at leaſt, upon an extraordinary occaſion; in which caſe, he knew *David* himſelf had done ſome things, which otherwiſe he might not do. *d i.e.* He himſelf did offer there in like manner, as he now had done at *Dan*. *e* For they were two, ver. 29. *f* As he had done at *Dan*, ver. 31.

Or, *went up to the altar, &c.*

33 So he ‖ offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, *even* in the month which he had deviſed of his own heart *g*: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

† Heb. *to burn incenſe.*

g Which he appointed without any Warrant from God, which was Superſtition. Compare *Jer* 7. 31.

CHAP. XIII.

A prophet of Judah prophecieth againſt the altar at Bethel: Jeroboam, offering him violence, his hand withereth: and, at the prayer of the prophet, is reſtored. 4—6. *He, refuſing the king's entertainment, departeth from Bethel,* 7—10. *An old prophet, inducing him, bringeth him back,* 11—19. *He is for it reproved of God by the old prophet: and is ſlain by a Lion: and buried by the old prophet: who confirmeth his prophecy,* 20—32. *Jeroboam's obſtinacy,* 33, 34

AND behold, there came a man of God *a* out of Judah by the word of the LORD *b* unto Bethel: and Jeroboam ſtood by the altar to ‖ burn incenſe.

‖ Heb. *to make to burn incenſe.*

a An Holy Prophet. *b* By Divine Inſpiration and Command.

2 And he cried againſt the altar *c* in the word of the LORD, and ſaid, O altar, altar *d*, thus ſaith the LORD, Behold, a child † ſhall be born unto the houſe of David, * Joſiah by name *e*, and upon thee ſhall he offer the prieſts *f* of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

† Heb. *his name ſhall be Joſiah.*

* 2 King. 23. 15.

c And conſequently, againſt all that worſhip; which is oft ſignified by the name of the *altar*. See *Iſa.* 19. 19. 1 *Cor.* 9. 13. *Heb.* 7. 13. and 13. 10. *d* He directs his Speech to the Altar; partly, becauſe the following Signs were brought upon it; and partly to ſignifie, That *Jeroboam* would no more regard his words, than the Altar did; and yet they ſhould take effect. *e* Which being done above 300 years after this Prophecy; plainly ſhews the abſolute certainty of God's Providence, and Fore-knowledge, even in the moſt contingent things. For this was in it ſelf uncertain, and wholly depended upon Man's Will, both as to the having of a Child, and as to the giving it this Name. Therefore God can certainly, and effectually over-rule Man's Will which way he pleaſeth; or elſe it was poſſible, that this Prediction ſhould have been falſe; which is Blaſphemous to imagine. *f* Synecdochically, the Bones of the Prieſts, 2 *King.* 23. 15, 16. whereby the Altar ſhould be defiled.

3 And he gave a ſign the ſame day *g*, ſaying, This *is* the ſign which the LORD hath ſpoken: Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

g i.e. He then wrought a Miracle, to aſſure them of the Truth of his Prophecy.

4 And it came to paſs when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Bethel, that he put forth his hand *h* from the altar *i*, ſaying, Lay hold on him. And his hand which he put forth againſt him, dried up *k*, ſo that he could not pull it in again to him.

b To point out the Man whom he would have the People lay hands on, and to ſtir them up to do ſo. *i* Which he was employed, in offering ſomething upon it. *k* Or, *withered*, the Muſcles and Sinews, the Inſtruments of Motion, were ſhrunk up. This God did, partly to chaſtiſe *Jeroboam* for uſing Violence to the Lord's Prophet; partly, to ſecure the Prophet againſt further Violence: and partly, that in this Example God might ſhew, how highly he reſents the Injuries done to his Miniſters, in, and for the faithful diſcharge of their Office.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſign which the man of God had given by the word of the LORD.

6 And the king anſwered *l*, and ſaid unto the man of God, Intreat now the face of the LORD thy God *m*, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD *n*, and the kings hand was reſtored again *o*, and became as *it was* before.

† Heb. *the face of the LORD.*

l i.e. Spoke; as that word is often uſed in both Teſtaments. *m* Who by his Zeal for thee, hath manifeſted himſelf to be thy God and Friend, in a ſingular manner; and therefore will hear thy Prayers for me, though he will not regard mine, becauſe I have forſaken him and his Worſhip. *n* To aſſure *Jeroboam*, that what he had ſaid, was not from ill-will to him, and that he heartily deſired his Reformation, not his Ruine. *o* Partly to aſſure him, that the ſtroke was from God: partly, becauſe he repented of that Violence which he intended againſt the Prophet, for which God inflicted that: and partly, that this Goodneſs of God to him, might have led him to Repentance; or, if he continued Impenitent, leave him without all excuſe.

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward *p*.

p Horrid Stupidity! He deſires to requite the Inſtrument, but takes no notice of the chief Cauſe and Author of this great and wonderful Mercy, which was God.

8 And the man of God ſaid unto the king *, If thou will give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

* Num. 22. 18. & 24. 13.

9 For ſo was it charged me by the word of the LORD *q*, ſaying, Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt *r*.

q My rebuke of thy Diſhonour, is not from any contempt, or hatred of thy Perſon; but in obedience to the juſt Command of my God, who hath forbidden me all further Converſe or Communication with thee. *r* To wit, in that Place, or with that People. Whereby God declares, how deteſtable they were in God's Eyes; not becauſe their Idolatry was ſo bad as that of the *Heathens*, but becauſe they were vile Apoſtates from the True God, and embraced this Idol-worſhip, againſt the Light of their own Conſciences, meerly to comply with the King's Humour and Command: and becauſe their Vicinity and Relation to the Tribe of *Judah*, made this more dangerous, as to their infection by it. *r* That by thy avoiding the way that led thee to *Bethel* as execrable, although thou meeteſt by my ſpecial Command, thou mighteſt teach all others, how much they ſhould abhor that way, and all thoughts of going to that place, or to Jeruſalem, upon any trivial and unneceſſary occaſion.

10 So he went another way, and returned not by the way that he came to Bethel.

11 ¶ Now there dwelt an old prophet *t* in Bethel *u*, and his † ſons *x* came and told him all the works that the man of God had done that day in Bethel: the words which he had ſpoken unto the king, them they told alſo to their father.

† Heb. *ſons.*

t A Prophet of the Lord; one to whom, and by whom, God did ſometimes impart his Mind; as is manifeſt from ver. 20. 21. and one that had a Reſpect to the Lord's Holy Prophets, and gave Credit to their Predictions: all which the following Relation ſhews: but whether he was an holy and good Man, may juſtly be doubted, ſeeing all thoſe Qualifications might meet in a vicious Man, to, and by whom he may reveal ſome part of his Mind, as he did to *Balaam* *Numb.* 23, &c. and in ſuch, his other Qualities are ſometimes found; and we find him in a downright and premeditated Lye, and that without any great temptation to it, ver. 18. And although, an holy Prophet might poſſibly have continued in the Kingdom of *Iſrael*, he would never have gone from his own Habitation, to dwell at *Bethel*, the chief Seat of Idolatry, unleſs with deſign to preach againſt it: which it is evident he did not; his Sons ſeem to have been preſent at, and to have joyned with others in that Idolatrous worſhip, ver. 11. and that not without their Father's connivence. *u* For thither he came to dwell, probably expecting ſome great advantages from *Jeroboam*; but *he came out of Samaria*, 2 *King.* 23. 18. where he either was born, and had lived before. Or, his uſual dwelling was at *Bethel*, but had lately been at *Samaria*, and was now returned to *Bethel*. *x* Who probably were eye and ear-witneſſes of what had paſſed.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon:

14 And went after the man of God, and found him sitting under an oak *y*: and he said unto him, *Art* thou the man of God that camest from Judah? And he said, *I am.*

y Being faint and weary with his Journey, and possibly with the heat, which makes him chuse this shady place; and especially with hunger and thirst, *ver.* 9. And he might easily guess that this was the old Prophet, by his Age and Carriage, and, it may be, by his Prophetical Mantle, and by the Character which his Sons had given him.

15 Then he said unto him, Come home with me, and eat bread.

16 And he said, I † may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place *z*.

† Heb. *cannot.* Deut. 12. 16. & 17. 5. & 1 Cor. 10. 21.

z i.e. In *Bethel*, where thou deemest me to do it.

17 For † it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water there, nor turn again to go by the way that thou camest.

† Heb. *a word* was.

18 He said unto him, I *am* a prophet also as thou *art*, and an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lyed unto him *a*.

a Not with evil design against him, but out of curiosity, to know all the truth and circumstances from his own Mouth, and to express his kindness to him, and to relieve his pressing hunger; whereby possibly he thought to please God, and to compensate for his miscarriages. But his Sin was great; for he did not only tell a premeditated Lye, but also made God a Lyar, and to contradict himself, and all this without any pretence of necessity, or benefit to himself.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass, as they sat at the table *b*, that the word of the LORD came *c* unto the prophet that brought him back *d*:

b There the Prophet meets with a severe Judgment, where he was pleasing himself with this seasonable Refreshment. *c* By secret instinct into his Mind; as sometimes God spake to *Moses* and other Prophets when they were in company with others. *d* So he makes this Prophet publickly to call himself Lyar, and so pronounce a terrible Sentence against him, to whom he professed so much kindness. Indeed the *Hebrew* words are ambiguous, and by others rendred thus, *to the Prophet whom he had brought back*; which agrees very well with the *Hebrew* Phrase; and may seem to be the best Translation, by comparing *ver.* 23. where the very same Phrase is so rendred; and *ver.* 26. where this message is said to be *spoken* to him. But these Arguments are not cogent; nor that from *ver.* 23. because it is a common thing for the same Phrase in divers Verses, and sometimes in one and the same Verse, to be diversly used: nor that from *ver.* 27. for that may be rendred *concerning him.* And therefore our Translation is better, as is manifest from *ver.* 21.

21 And he cried *e* unto the man of God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast disobeyed the mouth *f* of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

e With a loud Voice, the effect of his Passion, both for his own guilt and shame, and for the Prophets approaching misery, and his unhappy influence both in procuring and in denouncing of it. *f i.e.* The word of command coming out of his mouth. A Metonymy of the Cause for the Effect.

22 But camest back, and hath eaten bread, and drunk water in the place, of the which *the* LORD did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers *g*.

g i.e. Thou shalt not die a natural, but a violent death; and that in this Journey, before thou returnest to thy native habitation; and thy Carcase shall not be buried in the proper Sepulchre; which was effeemed a kind of Curse, and a note of Infamy; as the contrary was reckoned an honour and blessing. See *chap.* 14. 13. *Isa.* 14. 19, 20. *Jer.* 22. 19. and 26. 23.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

∴ That he might sooner come to his home, and, if possible, escape the Judgment threatned. But, it is observable, he doth not accompany him; his guilty Conscience making him to expect and fear to be involved in the same Judgment with him.

24 And when he was gone, a * lion met him *h* by the way, and slew him *i*: and his carcase *was* cast in the way *k*, and the ass stood by it: the lion also stood by the carcase *l*.

* Chap. 20. 36.

h For there were many Lions in *Judea*, and this was brought hither by God's special Providence. *i* Why doth God punish a good Man so severely for so small an offence? *Ans.* First, his Sin was not small, for it was a gross Disobedience to a positive Command. *Obj.* But he supposed, and was told by another Prophet, that God had repealed his Command, and so was deceived. *Ans.* 1. He had no sufficient difcharge from the former Command; for he neither was assured that the old Man was a Prophet, nor that the message he delivered was from God; but had reason to suspect the contrary, or at least to enquire the mind of God in this doubtful Point, which he grossly neglected to do, and willingly believed the message, because it suited with his own inclination and necessity. Add to this, that he being a Prophet was obliged to the greatest exactness in obedience to all God's Precepts; and therefore this Sin was much greater in him than in another, because hereby God was dishonoured, and the Authority and Success of his message blasted, and *Jeroboam* and the Idolatrous *Israelites* hardened in their wicked Courses; for the prevention whereof it was necessary that God should exercise Severity towards him. *Ans.* Secondly, As his Sin was not so small, so his punishment was not so great, as may be imagined. For, as to his outward Man, his bodily death (which was a Debt that he owed to God and Nature) in this way was not so painful and terrible as many other kinds of death; and as to his Soul, God, by giving him a gracious Admonition both of his Sin and Danger, *ver.* 21, 22. awakened him to true Repentance, which doubtless he practised, and so was prepared for his death, and by this sudden death freed from all the miseries of an evil Time and the world, and speedily let into Eternal Glory. *Ans.* Thirdly, As the World and all Men is to be made for God's Glory, and all their Lives and Deaths ought to be laid out in his Service; so it cannot seem strange nor harsh if God should bring his deserved death upon him in this manner, for the accomplishment of his own Glorious Designs, as to vindicate his own Honour and Justice from the imputation of Partiality; to assure the Truth of his Predictions, and thereby provoke *Jeroboam* and his Idolatrous Followers to Repentance; to vindicate himself in all his dreadful Judgments which he intended to inflict upon *Jeroboam*'s House, and the whole Kingdom of *Israel*, for their curfed Apostacy; and to warn all succeeding Sinners not rashly to venture upon small Sins, and especially to take heed of greater Sins, for which they might expect far forer punishments. *k* His Life and Soul being gone, his dead Body falls to the Ground, and lies there. *l* See on *ver.* 28.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, and slain him, according to the word of the LORD, which he spake unto him *m*.

† Heb. *tore.*

m Or rather, *concerning him*: for so the Particle *Lamed* is often used, as *Gen.* 20. 13. *Psal.* 2. 8. and 91. 11. Compare with *Matth.* 4. 6. See the Notes on *ver.* 20.

27 And he spake to his sons, saying, Saddle me the ass *n*. And they saddled *him*.

n Being secure as to himself, because so many others had been there without any harm; and because he perceived the Prophet's Death was a Judgment of God, and that for special Reasons.

28 And he went and found his carcase cast in the way, and the ass, and the lion standing by the carcase: the lion had not eaten the carcase, nor † torn the ass.

† Heb. *tore.*

o Here was a concurrence of Miracles: That the Ass did not run away from the Lion, according to his nature and custom, but boldly stood still, as referring himself for the carrying of the Prophet to his Burial; that the Lion did not devour its prey, as the manner is, nor yet go away when he had done his work which he was sent for, but stood still, partly, to preserve the Carcase of the Prophet from other wild Beasts or Fowls, which would quickly have eaten it; partly, as an evidence that the Prophet's Death was not casual, nor the effect of a Lions hungry and ravenous Disposition, but of God's singular and just Judgment; and consequently, that his Prediction was Divine, and should be infallibly accomplished in its proper time; and partly, as a token of God's Favour to the deceased Prophet, of whose very Carcase he took such special Care: thereby signifying, that although for wise and just Reasons he thought fit to take away his Life, yet his Remains were precious to him, and his Soul did live in his sight.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own grave *p*, and they *q* mourned over him, *saying*, Alas my brother *r*.

p So that threatning, *ver.* 22. was fulfilled; and withal, the memory of his Prophecy was revived and preserved among them, and his very Carcase reffing there, might be a witness of their Madness and desperate Wickedness, in continuing in their abominable Idolatry, after such an assurance of the dreadful effects of it. *q* Heedful Prophet and his Sons, and others, whom common humanity taught to lament the untimely death of so worthy a Person. *r* Which was an usual form of expression in Funeral-Lamentations. See *Jer.* 22. 18.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; * lay my bones beside his bones *s*.

* 2 Kings 23. 18.

s That I may be secured from that Judgment threatned *ver.* 2.

32 For

32 For the saying which he cried by the word of the LORD, against the altar in Bethel, and against all the houses of the high places, which *are* in the cities of * Samaria *t*, shall surely come to pass.

* See Chap. 13. 32.

t i.e. Of the Kingdom of *Samaria*; as it was called, though not when this Fact was done, yet before these Books were written. *Samaria* was properly the name of one City, 1 *Kings* 20. 1. but from hence the whole Kingdom of *Israel* was so called, *Jer.* 31. 5. *Hos.* 7. 1. and 8. 5. and *Amos* 3. 9. and the King of *Israel* is called *the King of Samaria*, 2 *Kings.* 1. 3. *Hos.* 10. 7. and (as here) we read of *the cities of Samaria*, *Ezra* 4. 10.

33 ¶ After this thing, * Jeroboam returned not from his evil way, but † made again of the lowest of the people priests *x* of the high places: whosoever would *y*, he † consecrated him *z*, and he became *one* of the priests of the high places.

* Heb. *returned from his evil way.* † Heb. *filled the hand.*

x i.e. After all these things: the Singular Number put for the Plural; after so many, and evident, and successive Miracles. Which is noted to aggravate his Infidelity and Apostacy. *z* He abared not so much as a circumstance in his Idolatrous Worship. *y* Without any respect to Tribe or Family, or integrity of Body, or Mind, or Life; all which were to be regarded in the Priesthood. *z* Heb. *he filled his hand.* Of which Phrase see *Exod.* 28. 41. and 29. 9. 33.

34 And this thing became sin ∴ unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

∴ Either, an occasion of sin, and means of hardening all his Posterity in their Idolatry: or, *a punishment*, for so the word *sin* is often used. This his obstinate continuance in his Idolatry, after such warnings was the utter ruin of all his Family.

CHAP. XIV.

Jeroboam sendeth his Wife disguised, and with Presents to the Prophet Ahijah at Shiloh, to enquire concerning his Son, who was Sick, 1—4. He, forewarned by God, denounceth his Ruin because of Idolatry: And the Death of his Child: And the Destruction of Israel, 5,—16. His Son dieth and is buried: And he likewise: Nadab his Son succeedeth, 17,—20. Rehoboam and Judah sin against the Lord, 21,—24. Shishak King of Egypt spoileth Jerusalem, 25,——28. He dieth: and Abijam his Son succeedeth, 29,——31.

AT that time *a* Abijah the son of Jeroboam fell sick *b*.

a Either, First, Presently after the things described in the former Chapter: which, though related in the beginning of his Reign, yet might be done a good while after it, and so *Abijah* the Prophet might be very old, as he is described to be, *v.* 4. Or, Secondly, many Years after it, *i.e.* Whilst *Jeroboam* persisted in his former course. For this Phrase is oft used indefinitely, and without respect to the time last mentioned before it, as *Dan.* 12. 1. *Matth.* 4. 1. *b* By the stroke of God to punish *Jeroboam*'s Rebellion against God.

2 And Jeroboam said to his wife *c*, Arise, I pray thee, and disguise thy self *d*, that thou be not known to be the wife of Jeroboam *e*, and get thee to Shiloh: Behold, there *is* Ahijah the prophet, which told me that * *I should be* king over this people.

* Chap. 11. 31.

c Partly, because he would trust none else with this secret; partly, because she might, without suspicion enquire concerning her own Child; and partly, because she would enquire most exactly, and diligently, and faithfully acquaint him with the whole truth. *d* Change thy habit, and voice, and go like a private and obscure Person. *e* This caution proceeded: First, From the pride of his heart, which made him loth to confess his folly in worshipping such ignorant and helpless Idols, and to give Glory to the God whom he had forsaken. Secondly, From jealousie and suspicion, lest the Prophet knowing this, should either give her no Answer, or make it worse than indeed it was. Thirdly, From Policy, lest his People should by his example be drawn to forsake the senseless Calves, and to return to the God of *Judah*, whom they had rashly forsaken.

† Heb. *in the hand of Ahijah.* ‖ Heb. *crackneld.*

3 And take † with thee ten loaves, and ‖ cracknels, and a ‖ cruse of honey *f*, and go to him *g*: he shall tell thee what shall become of the child.

f A present, after the manner, *Judg.* 13. 17. 1 *Sam.* 9. 7. 2 *Kings* 5. 15. and 8. 8. but mean, as became an ordinary Country woman, which she personated. *g* To enquire the event of this sickness, as the following words imply.

4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes † were set *h* by reason of his age.

† Heb. *stood for.*

h Or, *stood still*, or *were grown stiff*; the Nerves, by which the Eyes and Eye-lids are moved, being contracted and withered.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign her self *to be* another *woman*.

† Heb. *Lo.*

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam *i*, why feignest thou thy self *to be* another? for I *am* sent to thee with † heavy *tidings*.

i By which discovery he both reproves their folly, who thought to conceal themselves or their designs from that God from whom they expected and desired the discovery of the most secret things; and withal gives her assurance of the truth and certainty of that Message which he was to deliver.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people *k* Israel:

k For so they were when *Jeroboam* was first set over them.

8 And rent the kingdom away from the house of David, and gave it thee: and *yet* thou hast not been as my servant David *l*, who kept my commandments, and who followed me with all his heart, to do *that* only *which* was right in mine eyes,

l Who though he fell into some sins, yet, first, he constantly persevered in the True Worship of God; from which thou are revolted. Secondly, He heartily repented of, and turned from all his sins whereas thou are obstinate and incorrigible.

9 But hast done evil above all that were before thee *m*: for thou hast gone and made thee other gods, and molten images *n*, to provoke me to anger *o*, and hast cast me behind thy back *p*:

m Above all the former Kings of my People, as *Saul*, and *Solomon*, and *Rehoboam*. *n* Or, *other Gods*, to wit, (for so *and* oft signifies among the *Hebrews*, as hath been formerly noted) *molten images*, namely, the Golden Calves: which he calls *other gods*, not as if the *Israelites* esteemed the Calves made of their own Gold, to be *gods* indeed, which it is incredible should find belief with any man in his wits, especially with the whole Body of the *Israelites*, who knew that the Ark and Cherubims, though made by Gods special direction, were not Gods, but only Pledges of God's Presence, *&c.* Nor as if they thought them to be *other gods* in a strict and proper sense; for it is apparent that they still pretended to Worship the God of their Fathers, as the *Jews* at *Jerusalem* did, though in a differing manner; but only because God rejected their whole Worship, and, howsoever they called or accounted it, he reckoned it a manifest defection from him, and a betaking of themselves to *other gods*, or *devils*, as they are called, 2 *Chron.* 11. 15. by whose instigation they were led to such Idolatrous practices, and whom alone they served and worthipped therein, whatsoever pretences they had to the contrary. *o i.e.* Whereby thou didst provoke me. For otherwise this was not *Jeroboam*'s design in it, but only to establish himself in the Throne. *p* Despised, and disregarded, and forsaken me, and my Commands, and my Worship, as we do things which we cast behind our backs.

10 Therefore behold, I * will bring evil upon the house of Jeroboam, and will cut off from Jeroboam † him that pisseth against the wall *q*, *and* him that is † shut up and left *r* in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung *s*, till it be all gone.

* Chap. 15. 29.

† Heb. *him that pisseth against the wall, and him shut up and left.* 21. 21. 2 King 9. 8.

q Either, to much as a Dog: or, any male Children. Of which Phrase see the Notes on 1 *Sam.* 25. 22. *r* Those who had escaped the fury of their Enemies invading them, either because they were *shut up* in Caves, or Castles, or strong Towns. or, because they were *left*, over-looked or neglected by them, or spared as poor, impotent, helpless Creatures. But now, saith he, They shall be all searched out, and brought to destruction. See more on *Deut.* 32. 36. *s* Which they remove, as a loathsom thing, out of their Houses, and that throughly and universally.

11 Him that dieth of Jeroboam in the city, shall the dogs eat: and him that dieth in the field, shall the fowls of the air eat *t*: for the LORD hath spoken *it*.

t So both sorts shall die unburied.

12 Arise thou therefore, get thee to thine own house; *and* when thy feet enter into the city *u*, the child shall die.

u Presently upon thy entrance into the City; when thou are gone but a little way in it, even as far as *to the threshold of the* Kings *door*, *v.* 17. which possibly was near the Gates of the City. And by the event of this branch, judge of the Truth of the rest of my Prophecy.

13 And all Israel shall mourn for him *x*, and bury him; for he only of Jeroboam shall come to the grave *y*, because in him * there is found *some* good thing toward the LORD God of Israel *z*, in the house of Jeroboam *a*.

* 2 Chron. 12. 12. and 19. 3.

x Either, First, For the loss of so worthy and hopeful a Person. Or, Secondly, For the sad Calamities which should follow his death, which possibly his moderation, and wisdom, and vertue, might have prevented, whereof his death was a certain prefage and evidence. So they should mourn, not simply for him, but for their own loss in him. *y* Shall have the honour of Burial denied to the rest, *v.* 11. *z* Some Pious inclinations and intentions of taking away the Calves, or of permitting or obliging his People to go up to *Jerusalem* to Worship, if God gave him Life and Authority to do it, and of trusting God with his Kingdom in that case. *a* Which is added for his greater commendation; he was good in the midst of so many temptations and wicked examples; a good branch of a bad stock.

14 Moreover, the LORD shall raise him up a king *b* over Israel, who shall cut off the house of Jeroboam that day *c*: but what *is it* even now.

b Baasha, *chap.* 15. 28. *c* When he is to raised; in the very beginning of his Reign, *chap.* 15. 25. *d* But what do I say, *he shall raise*, as it were a thing to be done at a great distance of time; he hath already raised him in some sort: the man is now in being of

nor

nor in power, who shall do this: this judgment shall be shortly executed.

15 For the LORD shall smite Israel *e* as a reed
* 2 Kings 17. 23. is shaken in the water *f*, and he shall * root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river *g*, because they have made their groves *h*, provoking the LORD to anger.

c Because they obeyed *Jeroboam's* wicked command of Worshipping the Calves, and that willingly, *Hos.* 5. 11. *f* Easily and variously, hither and thither, with every wind. So shall the Kingdom and People of *Israel* be always in an unquiet and unsettled posture, tossed to and fro by Foreign Invasions and Civil Wars: by opposite Kings and Factions, and by the differions of the People. See 2 *Kings* 17. 18. *g* To wit, *Euphrates*, oft so called by way of eminency, as *Gen.* 15. 18. and 31. 21. 1 *Kings* 4. 21, 24. This was accomplished in part, 2 *Kings* 15. 29. and more fully, 2 *Kings* 17. 6. *h* For the Worship of their Idols, *Exod.* 34. 13 *Deut* 16. 21. God having before condemned the making and worshipping of the Calves, by which they designed or pretended to Worship the True God; he now takes notice that they were not contented with the Calves, but (as it is the nature of Idolatry, and all sin, to proceed from evil to worse) were many of them fallen into another and a worse kind of Idolatry, even their worship of the Heathenish *Baals*, which they commonly exercised in Groves. See on 1 *Kings* 18. 19.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin *i*.

i To wit, by his invention, and making of the occasion of their sin, the Calves; by his example by encouraging those and only those that worshipped the Calves; and by his Authority requiring and compelling them to do it. This is mentioned as a monstrous aggravation of his wickedness, that he was not content with his own sin, but was the great Author and chief cause of drawing others into sin, and of corrupting and undoing the whole Kingdom: which therefore God would never forgive him, nor forget him, but upon all occasions mentions him with this eternal brand of infamy upon him.

17 ¶ And Jeroboams wife arose, and departed, and came to Tirzah *k*: *and* when she came to the threshold of the door *l*, the child died.

k An Ancient and Royal City, *Jos.* 12. 24. in a pleasant place, *Cant.* 6. 4. where the Kings of *Israel* had a Palace, *Chap.* 15. 33. and 16. 6, 8, 23. 24. whether *Jeroboam* was now removed from *Shechem*, either for his pleasure, or for his Sons recovery, by the Inhabitants of the place. *l* To wit, of the King's House, which probably was there, or by the Wall of the City, and near the Gate, which was the place of Judicature, See 2. 12.

18 And they buried him, and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel *m*.

m Heb. *in the book of the words or things of the days*, &c. By which you are not to understand that Canonical Book of the Chronicles, for that was written long after this Book; but a Book of Civil Records, the Annals, wherein all remarkable passages were Recorded by the King's Command from day to day; out of which the Sacred Penman by the direction of God's Spirit, took out those passages which were most considerable and useful for God's Honour, and Mens Edification.

20 And the days which Jeroboam reigned, *were*
† Heb. *lay down.* two and twenty years *n*: and he † slept with his fathers *o*, and Nadab his son reigned in his stead.

n So he lived till *Asa's* second year, *Chap.* 15. 25. *o* Either, First, He was buried with his Ancestors. But their Sepulchre seems to be too mean and improper for a great King; and Kings use to be Buried in peculiar Sepulchres. Or, Secondly, He died, as his Fathers did.

21 ¶ And Rehoboam the son of Solomon reigned
* 2 Chron. 12. 13. in Judah: * Rehoboam *was* forty and one years old *p* when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did chuse out of all the tribes of Israel, to put his Name there: and his mothers name *was* Naamah, an Ammonitess *q*.

p Therefore he was born a year before *Solomon* was King, as appears from 1 *Kings* 11. 42. This is noted as an aggravation of *Rehoboam's* folly, that he was old enough to have been wiser. *q* A People cursed by God, and shut out of the Congregation of his People for ever, *Deut.* 23. 3. *Neh.* 13. 1. This is observed as one cause both of God's displeasure in punishing *Solomon* with such a Son, and of *Rehoboam's* Apostacy after his three first years, 2 *Chron.* 11. 17.

22 And Judah did evil *r* in the sight of the LORD, and they provoked him to jealousie with their sins which they had committed, above all that their fathers had done.

r After a little time. 2 *Chron.* 11. 17.

23 For they also *s* built them high places *t*, and
† Or, *standing images*, images, and groves *u* on every high hill, and under *or, flatters.* every green tree *x*.

s They followed the example of the *Israelites*, although they were better instructed, and had the Temple in their Kingdom, and liberty of access to it, which was denied to the *Israelites*: and the priviledge of Worshipping God in his own way, and the Counsels, and Sermons, and Examples of the Priests and *Levites*, to teach them, and establish them, and the dreadful example of *Israel's* horrid Apostacy, to caution and terrific them. *t* Which was unlawful, and, now especially when the Temple was Built, and ready to receive them; unnecessary, and therefore expressed a greater contempt of God and his express Command to the contrary. *u* Not only after the manner of the Heathens and *Israelites*, but against a direct and particular prohibition. *x* The People were universally corrupted: which is a prodigious, all things considered, and is a clear evidence of the greatness and depth of the Original corruption of Man's Nature, which without Gods Grace is ready to break forth into all sorts of wickedness.

24 And there were also Sodomites *y* in the land, *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

y i. e. Males, who prostituted their Bodies to the filthy Lusts of others: of whom see on *Deut.* 23. 17. who also did this in the worship, and to the honour of their Idols, as also the Women did, *Numb* 25. 1, 2. And this might be one occasion of so great a spreading of Idolatry among the Lustful *Israelites*. And on the other side, God doth frequently punish Worship with Corporal uncleanness, *Rom.* 1. 21, 28. See 1 *Kings* 15. 12. and 22. 46. 2 *Kings* 23. 7.

25 ¶ And it came to pass in the fifth year of king Rehoboam *z*, *that* Shishak king of Egypt *a* came up against Jerusalem *b*.

z Presently after his and his Peoples Apostacy, which was not till his fourth year: When the Apostatical *Israelites* enjoyed Peace and some kind of Prosperity, at first, for many Years together: of which difference two reasons may be given: First, That *Judah's* sins were committed against clearer Light, and more powerful means and remedies of all sorts, and therefore deserved more severe and speedy Judgment. Secondly, That God did covered more Love to *Judah* in chastizing them speedily, that so they might be humbled, and reformed, and so graciously preserved, as it happened; and more anger against *Israel*, that he spared them, and by their impunity hardned and ripened them to that total destruction which he intended to bring upon them. *a* Of whom see 1 *Kings* 11. 40. and 2 *Chron.* 12. 2, &c. where this History is more fully described. He is thought by many to be *Solomon's* Brother-in-law. But how little such Relations signifie among Kings, when their interest is concerned, all Histories witness. Besides *Rehoboam* was not *Solomon's* Son by *Pharaoh's* Daughter, and so the relation was in a manner extinct. *b* Either, From ambition and a desire to enlarge his Empire: or, from jealousie of *Rehoboam's* growing-greatness: Of which see 2 *Chron.* 11. or, by *Jeroboam's* instigation: or, from a covetous desire of possessing their great Treasures which *David* and *Solomon* had left: and, above all, by God's Providence, disposing his heart to this expedition for *Rehoboam's* punishment.

26 And he took away the treasures *c* of the house of the LORD, and the treasures of the kings house, he even took away all: and he took away all the shields of gold * which Solomon had made. * Chap. 14. 27.

c It is implied, that first he took the City: which may seem to be strange, considering the great strength of that City, and how much time it took *Nebuchadnezzar* and *Titus* to take it. But, First, it might cost *Shishak* also some time, and a long Siege e're he took it, though that be not here related. Secondly, It is probable that *David* and *Solomon* in their building and altering of this City, had more respect to State and Magnificence, than to its defence, as having no great cause to fear the invasion of any Enemies, and being too secure in reference to their Posterity, because of God's Promise of the Kingdom to be continued to them and to their seed for ever, and it is probable and certain, that after the division between *Judah* and *Israel*, the Kings of *Judah* did add very much to the Fortifications of this City.

27 And king Rehoboam made in their stead brazen shields, and committed *them* unto the hands of the chief of the † guard *d*, which kept the door of the kings house. † Heb. runners.

d Whereas the Golden Shields, as being more precious, were kept in a certain place.

28 And it was *so*, when the king went into the house of the LORD *e*, that the guard bare them, and brought them back into the guard-chamber.

e By which it seems the affliction had done him some good, and brought him back to the Worship of God, which he had forsaken, *Chap.* 12. 1.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *f*.

f Such a Book of Chronicles as that mentioned above, *ver.* 15.

30 And there was war between Rehoboam and Jeroboam *g* all *their* days.

g Not an Invasive War with Potent Armies, which was forbidden, *Chap.* 12. 12. and not revived till *Abijam's* Reign, 2 *Chron.* 13. but a defensive War from those Hostilities which by small Parties and Skirmishes they did to one another.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammonitess *h*. And Abijam his son reigned in his stead.

h This is repeated as a thing very observable. See above, *ver.* 21.

CHAP.

CHAP. XV.

Abijam followeth his Father's Sins: God however keepeth promise: He dieth, and Asa his Son succeedeth him, 1——8. *His good Reign,* 9——15. *Baasha marcheth against him: he maketh a League with Benhadad,* 16——22. *He dieth, and Jehoshaphat succeedeth him,* 23, 24. *Nadab's wicked Reign: Baasha slayeth him: destroyeth his Father's House: and succeeds him: His wicked Reign,* 25——34.

NOw in the eighteenth year of king * Jeroboam *a* the son of Nebat, reigned Abijam over Judah.

* 2 Chr. 13. 1. *a Obj.* How can this be, when he Reigned 3 Years, *ver.* 2. and *Asa*, his Successor, began his Reign in the twentieth Year of *Jeroboam*, *v.* 9? *Answ.* Parts of Years are commonly called and accounted Years both in the Old and New Testament, and in Prophane Writers. So his Reign began with *Jeroboam's* 18th Year, and continued his whole 19th Year, and ended within his 20th Year, in which also *Asa's* Reign began. And thus one and the same Year may well be, as it frequently is, attributed to two several Persons.

2 Three years *b* reigned he in Jerusalem: and his mothers name *was* Maachah the daughter of Abishalom *c*.

b See the last Note, on *ver.* 1. *c* Or, *of Absalom*, as he is called 2 *Chron.* 11. 21. And because he is here mentioned as a known Person, without any addition of his Kindred or Quality, some conceive that this was *Absalom's* Daughter, called properly *Tamar*, 2 *Sam.* 14. 27. and from her Royal Grandmother, 2 *Sam.* 3. 3. *Maachah*; and that she is called *Michajah* (which differs not much from *Maachah*) *the Daughter of Uriel*, 2 *Chr.* 13. 2. because she was first Married to *Uriel*, as *Josephus* affirms, *Antiq.* 8. 3. and afterwards to *Rehoboam*. Others think this was another Person, and that both the and her Father had each of them several Names, which was not unusual among the *Hebrews*.

3 And he walked in all the sins of his father *d*, which he had done before him: and his * heart was not perfect with the LORD his God, as the heart of David his father.

* Chap. 11. 4.

d Which his Father lived in, Either, First, Before his Humiliation. Or rather, Secondly, after his Deliverance from *Shishak*, when, tho he did not openly renounce the Worship of God, he seems to have relapsed into his former Sins; which otherwise would not have been remembered against him: as *David's* Name and Memory is never loaded with the shame of his Sins, because he truly repented of them.

4 Nevertheless, for Davids sake did the LORD his God give him a ‖ lamp *e* in Jerusalem, to set up his son after him, and to establish Jerusalem *f*:

‖ Or, candle.

e i. e. A Son and Successor to perpetuate his Name and Memory, which otherwise had gone into obscurity. The same Phrase is used above, *ch.* 11. 36. 2 *King.* 8. 19. 2 *Chr.* 21. 7. *f* i. e. That he might maintain that City, and Temple, and Worship, as a Witness for God, in the World, against the *Israelites* and Heathen World, who should have enquired after it, and embraced the True Religion there established and set up, as a Beacon upon an high Hill, that all Men might take notice of it.

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, * save onely in the matter of Uriah the Hittite *g*.

* Chap. 22. 43. 2 Kings 12. 3.

g Quest. How is this true, seeing *David* sinned in the matter of *Nabal*, 1 *Sam.* 25. and *Ackish*, *chap.* 27. and *Bathsheba*, and his Indulgence to his Children, *Amnon* and *Absalom*, and in the numbring of the People? *Ans.* This and the like Phrases are not to be understood as exclusive of every sinful Action, but onely of a sinful course or state, or of an habitual and continued Apostasie from God, or from his Ways, as the very Phrase of *turning aside* from God, or from his Commands, doth confessedly imply, as appears from *Exod.* 32. 8. *Deut.* 9. 12, 16. 1 *Sam.* 8. 3. 2 *Sam.* 22. 23. *Psal.* 78. 57. *Hos.* 4. 18. 2 *Tim.* 1. 6. and 5. 15, &c. And thus it is most true. For *David's* other Sins were either sudden and transient Acts, proceeding from Humane Infirmity, and extraordinary Temptations, and soon repented of and blotted out, as in the cases of *Nabal* and *Ackish*; or, miftakes of his Judgment, which was not fully convinced of the sinfulness of such Actions, as in the other Cases alledged: whereas that which concerned *Uriah's* Wife was a designed and studied Sin, long continued in, defended with a Succession of other Sins, presumptuous, and scandalous to his Government, and to the True Religion, which he so eminently professed.

6 And there was war between Rehoboam and Jeroboam *h* all the days of his life.

h Which was faid, *chap.* 14. 30. and may be here repeated to signifie the Cause and Original of the War between *Abijam* and *Jeroboam*, which is implied here, and particularly described, 2 *Chron.* 13. *Abijam* continued the War which *Rehoboam* had begun, and pushed it on to a decisive Battel. But the place may be thus rendred, *Yet there was War, &c. i. e.* Although God was pleased to shew so much respect to *David*, as for his sake to continue the Succession to the Kingdom in his Posterity, yet he thought fit to manifest his Displeasure against *David's* Successors for their Sins, and to mix their Honour and Happiness with Wars and Troubles.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *i*? And there was war between Abijam and Jeroboam.

i In their Annals; whence they were long after this time Translated into the Sacred Book of *Chronicles*. See above on *chap.* 14. 19.

8 And Abijam slept with his fathers, and they buried him in the city of David: and Asa * his son reigned in his stead.

* Chr. 14. 1.

9 ¶ And in the twentieth year of Jeroboam *k* king of Israel, reigned Asa over Judah.

k In or towards the end of the Year. See above, *ver.* 1.

10 And forty and one years reigned he in Jerusalem: and his ‖ mothers *l* name *was* Maachah, the daughter of Abishalom.

‖ That is, grandmother.

l i. e. His Grand-Mothers, as appears from *ver.* 2. who is called his *Mother*, as *David* is called *Abijam's Father*, *v.* 3. and this *Asa's Father*, *v.* 11. And so the names of *Father*, and *Mother*, and *Sons*, and *Daughters*, are oft taken, both in Sacred and Prophane Authors, for Grand-Parents and Grand-Children. And his Grand-Mother's Name may be here mentioned, rather than his Mothers, because his Mother was either an obscure Person, or was long since dead, or indisposed, or unwilling to take care of the Education of her Son, and so he was Educated by the Grand-mother, who, though she did poison his Father *Abijam* with her Idolatrous Principles, *ver.* 12. yet could not infect *Asa*, nor withhold him from professing his good purposes of Reforming Religion. Which is here remembred to his praise.

11 And Asa did *that which was* right in the eyes of the LORD *m*, as *did* David his father.

m As to the Governments of his Kingdom, and Life, and the Reformation, and Establishment of God's Worship.

12 And he took away the Sodomites *n* out of the land, and removed all the idols that his fathers had made.

n Of whom see *chap.* 14. 24. not all of them, but those whom he could find out; but some escaped his observation and censure, as appears from *chap.* 22. 46.

13 And also * Maachah his mother, even her he re- * 2 Chr. moved from *being* queen *o*, because she had made † an idol *p* in a grove, and Asa † destroyed her idol, and burnt *it* by the brook Kidron *q*.

† Heb. an horror. † Heb. cut.

o i. e. He took from her either the Name and Authority of Queen-Regent, which she, having been *Rehoboam's* Wife, and *Abijam's* Mother, took to her self during *Asa's* Minority, and abused to the Patronage of Idolatry; or, the Dignity of the Queen-Mother, and those Guards or other Ensigns of Honor, or Instruments of Power, which, as such, she had enjoyed and misemployed. Otherwise, *he removed her from the Queen*, i. e. from his Wife, that she might not be infected by her, and afterwards infect his Children: which was a prudent and necessary care, for the prevention of so great and publick a Mischief. *p* Heb. *a terror*, or *horror*, i. e. an horrible Idol; which it may be he so called, either, because all Idols, though for a season they please, yet in the end will bring dreadful effects upon their Worshippers: or, because this was an Idol of a more horrible or terrible Shape, more abominable than ordinary, and not to be seen without Horror: whether it was that filthy Idol, called *Priapus*, which was commonly placed in Groves or Gardens; or, *Pan*, or some other Heathen God, to whose Service the in a special manner devoted her self. *q* That when it was burnt to Powder, it might be thrown into the Water, and be unfit for any Use. See *Exod.* 32. 20. *Deut.* 12. 3.

14 But the high places were not removed *r*: nevertheless, Asa his heart was perfect with the LORD *s* all his days.

r Obj. He did take these away, 2 *Chron.* 14. 3. *Answ.* He took away those which were devoted to the Worship of Idols, as is there said, *he took away the altars of the strange gods, and the high places*, to wit, where they were worshipped: but as for those High Places where the True God was Worshipped, he did not take them away; partly, because he thought there was no great Evil in them, because they had been used by *David* and *Solomon*, and other Good and Wise Men: and because the True God was there worshipped, and that in the manner, though not in the place, which God had appointed: and partly, because he thought the removal of them might do much more hurt than their continuance, to wit, by occasioning the total neglect of God's Worship by many of the People, who either could not, or through want of competent Faith and Zeal would not go up to *Jerusalem* to Worship, now especially, when the *Israelites*, their near Neighbours, formerly their Friends, were become their Enemies, and watched all opportunities to invade or molest them, which they concluded they would do when all their Males were gone up to *Jerusalem*; and partly, because the People were so obstinately bent towards them, that it was, or at least, seemed to him, impossible to remove them without great Offence, or such Commotions as were highly dangerous to that Church and State. *f* i. e. He did sincerely and constantly adhere to the Worship and Service of God. Though he could not hinder the People from using the High Places, yet he did intirely Devote himself to the Worship of God in the manner and place prescribed by God.

15 And he brought in the † things which his father † Heb. his had dedicated *t*, and the things which himself had dedi- ly. cated, into the house of the LORD, silver, and gold, and vessels.

t Abijam, to wit, when he was in distress, and going to fight with *Jeroboam*, 2 *Chron.* 13. though afterwards he did not perform his Vows, nor bring in what he had Devoted; whether because he was prevented by Death, or because he afterwards relapsed to Idolatry, as may seem probable from the 12th Verse of this Chapter.

16 ¶ And there was war between Asa and Baasha king of Israel all their days *u*.

u So long as they two Lived and Reigned together. Which is not to be understood, as if there were a solemn and declared War continuing all that time (for *Asa* was quiet in a great measure for his first *ten years*, 2 *Chr.* 14. 1. till the *Israelites* had recovered themselves from that dreadful Blow given them by *Abijam*, 2 *Chron.* 13. and *Baasha* began to Reign in *Asa's* third Year) but so that the e were many private and particular Hostilities practised among them; in which sense the same Phrase is used, *chap.* 14. 30.

17 And * Baasha king of Israel went up against Ju- * 2 Chr. dah *x*, and built *y* Ramah *z*, that he might not suffer any 16. 1. to go out or come in to Asa king of Judah *a*.

x Perceiving *Asa's* great Success; of which see 2 *Chron.* 14. and 15. and the defection of many of his own Subjects to him upon that occasion, 2 *Chron.* 15. 9. he began to bestir himself, and commenceth a War against him. *y* i. e. Repaired and fortified. † A City of *Benjamin*; which either belonged to the Kingdom of *Israel*, from the Di-

vision (as some other places of that Tribe are suppos'd to have done; of which see on 1 *King.* 11. 13.) or belonged to *Judah*, but was now Invaded and taken by *Baasha*, and Fortified. *a* Therefore he chose this place, because it was in the way from his Kingdom to *Jerusalem*, and, as some add, in, or near the straits of the Mountains, where they could eafily discover and hinder all Passengers that way.

18 Then Asa took all the silver, and the gold that were left *b* in the treasures of the house of the LORD, and the treasures of the kings house, and deliver'd them into the hand of his servants: and king Asa sent them to * 2 Chr. 16. 2. * Benhadad *c* the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father *d*: behold, I have sent unto thee a present of silver and gold: come, and break thy † *Heb.* go up. league with Baasha king of Israel, that he may † depart from me *e*.

d Whereby it appears, that albeit he was an Adversary to *Israel* all *Solomon's* days, *chap.* 11. 25. yet after the Division of the Kingdoms of *Israel* and *Judah*, he was in League with both of them, either, because his Designs lay upon the enlargement of his Empire other ways; or rather, because he thought it his Wisdom and Interest to leave them to themselves to undo one another by their intestine Wars, and so to prepare the way to his Conquest of both; whereas his invading of either of them might have made up the Breach, and forced them to unite against their common Enemy. And therefore as soon as he was free from this fear, and one of them needed and earnestly desired his help against the other, he gladly embraced the opportunity. *e* That being called to defend himself, he may be forced to depart from my Territories.

20 So Ben-hadad hearkned unto king Asa, and sent the captains of the hosts which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth *f*, with all the land of Naphtali.

f The Northern parts of *Baasha*'s Kingdom, which were neareſt to his own Kingdom of *Damascus*, and moſt remote from thoſe parts where *Baasha* was now employed, which were in the moſt Southern parts of his Dominions.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah *g*.

g Now the Royal City of *Israel*. See *chap.* 14. 17. There he abode to defend his own Kingdoms, and durſt not return to oppoſe *Asa*, leſt the *Syrian* King ſhould make a ſecond and worſe Invaſion. So *Asa* met with Succeſs in his Ungodly Courſe, as on the other ſide good Men ſometimes meet with Diſappointment in a good Cauſe and Courſe. So there is no judging of Cauſes by Events.

22 Then king Asa made a proclamation throughout † *Heb.* free. all Judah, (none *was* † exempted ∴) and they took away the ſtones of Ramah, and the timber thereof, wherewith Baasha had builded: and king Asa built with them Geba of Benjamin, and Mizpah *h*.

∴ All ſorts of Perſons were obliged to come, except thoſe who were diſenabled by Age, or Infirmity, or Abſence, or by the publick Service of the King and Kingdom in other places. *h i.e.* Repaired and ſtrengthened them, for they were built before. See *Jer.* 41. 9. *Queſt.* Why did he not rather perfect the Fortifications of *Ramah* which *Baasha* had begun? *Anſ.* Becauſe *Baasha* might have returned and recovered it afterwards; and he thought it moſt convenient that there ſhould be no City nor Fort in that place.

23 The reſt of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſs *i*, in the time of his old age he was diſeaſed in his feet.

i Notwithſtanding the great things which he had done, and the Glory and Proſperity which he enjoyed, he felt the effects of Humane Infirmity, and of his own Sins; of which ſee 2 *Chron.* 16. 12, 13.

24 And Asa ſlept with his fathers, and was buried with his fathers in the city of David his father: and * 2 Chr. 17. 1. * Jehoſhaphat his ſon reigned in his ſtead.

25 ¶ And Nadab the ſon of Jeroboam † began to reign over Israel, in the ſecond Year of Asa king of Judah, and reigned over Israel two years *k*. Matth. 1. 8. † *Heb.* called *Joſaphat.*

k Not compleat, as appears from *v.* 28. and 33. † *Heb.* reigned.

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſin wherewith he made Israel to ſin *l*.

l i.e. In the Worſhip of the Calves which his Father had made.

27 ¶ And Baasha the ſon of Ahijah, of the houſe *m* of Iſſachar, conſpired againſt him, and Baasha ſmote him at Gibbethon, which *belonged* to the Philiſtines *n*, (for Nadab and all Israel laid ſiege to Gibbethon)

m i.e. Of the Tribe, which is oft called an *Houſe*, as *Judg.* 10. 9. *Pſal.* 135. 20. *Iſaj.* 1. 7. *n* Who, taking advantage of the Diviſion between *Israel* and *Judah*, had retaken this Town, which belonged to the Tribe of *Dan*, *Joſ.* 19. 44. and belonged to the *Levites*, *Joſ.* 21. 23. upon whoſe departure to *Judah*, 2 *Chron.* 11. 14. the Kings of *Israel* ſeized their Towns and Lands to their own uſe, as was noted before; which made them ſo much concerned for this Town, to beſiege both now and many Years after this time, *chap.* 16. 15.

28 Even in the third year of Asa *n* king of Judah, did Baasha ſlay him *o*, and reigned in his ſtead.

n How this agrees with 2 *Chron.* 16. 1. ſee in the Notes there. *o* Which he did, not to fulfil God's Threatning, but only to advance himſelf; and therefore this is called Murder, *Chap.* 16. 7.

29 And it came to paſs when he reigned, that he ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed *p*, until he had deſtroyed him, according unto * the ſaying of the LORD *q*, which he ſpake * Chap. 14. 10. by his ſervant Ahijah the Shilonite:

p i.e. Any of the Males of that Family. See *Deut.* 20. 16. *Joſ.* 10. 40. *q* So God over-ruled *Baasha*'s Ambition and Cruelty, to fulfil his own Counſel and Prediction.

30 Becauſe of the ſins of Jeroboam which he ſinned, and which he made Israel to ſin *r*, by his provocation wherewith he provoked the LORD God of Israel to anger.

r So that ſame wicked Policy which he uſed to eſtabliſh the Kingdom in his Family, proved his and their Ruine: which is very frequently the Event of Ungodly Counſels.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel*? * See 1 Kings 15. 7.

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha the ſon of Ahijah to reign over all Israel in Tirzah *s*, twenty and four years. * And reigned.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſin wherewith he made Israel to ſin.

CHAP. XVI.

Jehu prophecyeth againſt Baaſha, 1—7. Elah ſucceedeth him: Him Zimri ſlayeth, and ſucceedeth: He, beſieged by Omri, burneth himſelf. 8—20. Omri prevaileth againſt Tibni, and is King: Builds Samaria: Followeth the Sins of Jeroboam, and dieth, 21—28. Ahab his ſon ſucceedeth him: He is more wicked than his Predeceſſors, 29—33. Hiel buildeth Jericho: and Joſhua's Curſe is fulfilled in him. 34.

THen the word of the LORD came to Jehu *a* the ſon of Hanani *b*, againſt Baasha, ſaying,

a A Prophet, of whom ſee more, 2 *Chron.* 19. 2. and 20. 34. *b* Who alſo was a Prophet, 2 *Chron.* 16. 7.

2 Foraſmuch as I exalted thee out of the duſt *c*, and made thee prince over my people Israel, and thou haſt walked in the way of Jeroboam, and haſt made my people Israel to ſin, to provoke me to anger *d* with their ſins:

c Out of a low and mean Eſtate. See 1 *Sam.* 2. 8. *Pſal.* 113. 7. *Queſt.* How is *Baaſha*'s Exaltation to the Kingdom aſcribed to God, when he got it by Treachery and Cruelty? *Anſw.* Though that way or manner of Invading the Kingdom was from himſelf, and his own wicked Heart; yet the Tranſlation of the Kingdom from *Nadab* to *Baasha* ſimply conſidered, was from God, who by his Decree and Providence ordered it, and diſpoſed of all occaſions, and of the Hearts of all the Soldiers and People, ſo that *Baaſha* ſhould have opportunity of executing God's Judgment upon *Nadab*; and ſuch ſucceſs thereupon, that he ſhould get a preſent and quiet poſſeſſion of the Kingdom. Nay, the very Act of *Baaſha*, to wit, the killing of his Maſter *Nadab*, was an act of Divine Juſtice, foretold and appointed by God, *Chap.* 14. 10. And if *Baaſha* had done this in Obedience to God's Command, and with a ſingle Deſign, to execute God's Vengeance threatned againſt him, it had been no more a Sin, than *Jehu*'s Act in killing his Maſter King *Jehoram*, upon the ſame account, 2 *King.* 9. But that *Baaſha* did this, merely to gratifie his own Pride, or Covetouſneſs, or Malice; this was not from God, but from himſelf, and therefore is charged upon him as Murder here, *v.* 7. *d* See on 1 *King.* 14. 9.

3 Behold, I will take away the poſterity of Baasha, and the poſterity of his houſe: and will make thy houſe like * the houſe of Jeroboam the ſon of Nebat. * Chap. 15. 29. & 21. 22.

4 * Him that dieth of Baasha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the air eat. * Chap. 14. 11.

5 Now the reſt of the acts of Baasha, and what he did, and his might, * *are* they not written in the book of the chronicles of the kings of Israel? * Chap. 15. 21.

6 So Baasha ſlept with his Fathers, and was buried in Tirzah, and Elah his ſon reigned in his ſtead.

7 And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the LORD *e* againſt Baasha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he * killed him *f*. * Chap. 15. 29.

e The meaning is, The Meſſage which *came from the Lord to Jehu*, *v.* 1. *&c.* was here delivered *by the hand*, *i. e.* the Miniſtry of *Jehu* unto

unto *Baaſha*. *Jehu* did what God commanded him in this matter, tho it was not without apparent Hazard to himſelf. *f i. e. Nadab*; who tho he be not expreſſed, yet is ſufficiently underſtood: 1. By the manifeſt reference which theſe Words have to the Murder committed by *Baaſha*, which was done upon *Nadab* only, *ch.* 15. 28. 2. By the foregoing Words, *the Houſe of Jeroboam*; *i. e.* His Poſterity, which was *Nadab*. *Queſt.* Why doth God puniſh him for doing God's Work? *Anſw.* 1. Though God appointed, that *Jeroboam*'s Family ſhould be cut off; yet he did not give *Baaſha* Commiſſion to do it; nor had declared how, or by whom he would do it. 2. *Baaſha* did this, not to fulfil God's Will, but his own Luſts. See on *ver.* 2.

8 In the twentieth and ſixth year of Asa king of Judah, began Elah the ſon of Baasha to reign over Israel in Tirzah, two years *g*.

g One compleat, and part of the other, *ver.* 10. which in Scripture-account is reckon'd for a Year. See above 7. 15. and 15. 25.

9 And his ſervant Zimri (captain of half *his* chariots *h*) conſpired againſt him, as he was in Tirzah, drinking himſelf drunk in the houſe of Arza † ſteward of *his* houſe in Tirzah *i*. † Heb. which *was* over, *&c.*

h i.e. Of all his Military Chariots, and the Men belonging to them; the Chariots for Carriage of neceſſary things, being put into other, and meaner Hands. *i* Whilſt his Forces were elſewhere imployed, *v.* 15. which gave *Zimri* advantage to execute his Deſign.

10 And Zimri went in and ſmote him, and killed him in the twenty and ſeventh year of Asa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſs, when he began to reign, aſſoon as he ſat on his throne, *that* he ſlew all the houſe of Baasha: he left him * not one that piſſeth againſt a wall, ‖ neither of his kinſfolks, *&* nor of his friends *l*. * 1 Sam. 25. 22. ‖ Heb. both his kinſmen and his friends

l Heb. *Avengers*; to whom it belong'd to Revenge his Death. See *Numb.* 35. 12. *l* His Confidents, and familiar Acquaintance, ſuch as were moſt likely to hinder his Settlement in the Throne, and to Avenge their Friends Quarrel.

12 Thus did Zimri deſtroy all the houſe of Baasha, according to the word of the LORD, which he ſpake † *Heb.* by the hand *of.* &c. againſt Baasha *m*, † by ſhe prophet:

m i.e. Thus fulfilling God's Threatning, but either without his knowledge, or meerly for his own ends.

13 For all the ſins of Baasha, and the ſins of Elah his ſon *s*; by which they ſinned, and by which they made Israel to ſin, in provoking the LORD God of Iſrael to anger with their vanities *n*.

n i.e. Idols, oft called *Vanities*; as *Deut.* 32. 21. 1 *Sam.* 12. 21. *Jer.* 14. 22. becauſe they are but imaginary Deities, and meer *nothings*; 1 *Cor.* 8. 4. having nothing at all of a God in them, and nothing of Power to do either good or hurt.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel*? * See 2. before 14. 19.

15 ¶ In the twenty and ſeventh year of Asa king of Judah, did Zimri reign ſeven days in Tirzah: and the people *were* encamped againſt Gibethon, which *belonged* to the Philiſtines *o*.

o Which had been beſieged before, *Chap.* 15. 27. but, it ſeems, was then relieved, or afterwards recovered by the *Philiſtines*; taking the advantage of the Diſorders and Contentions which were among their Enemies.

16 And the people *that were* encamped, heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Israel made Omri the captain of the hoſt king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged Tirzah.

18 And it came to paſs when Zimri ſaw that the city was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him *p* with fire, and died;

p Or, *and he burnt*, *&c.* Either, 1. *Omri* burnt it over *Zimri*; for Pronouns ſometimes reſpect more remote Nouns. Or rather, 2. *Zimri* (to whom both the foregoing and following Words apparently belong) who burnt it upon himſelf; that neither himſelf, nor the Royal Palace and Treaſures might come into the hands of his inſulting Adverſary.

19 For his ſins *q* which he ſinned, in doing evil in the ſight of the LORD, in walking in the way of Jeroboam *r*, and in his ſin which he did, to make Israel ſin.

q i.e. This beſell him for his ſins. *r* Which he might do, either before his Reign, in the whole courſe of his Life, which is juſtly charged upon him, becauſe of his Impenitency: or in the Seven Days of his Reign; in which, he had time enough to publiſh his Intentions or Decrees, about the continuance of the Worſhip of the Calves; or to Sacrifice to them, for his good Succeſs, either already obtained, or further deſired.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Israel*? * See Chap. 15. 5.

21 ¶ Then were the people of Iſrael divided into two parts *s*: half of the people followed Tibni the ſon of Ginath, to make him king *t*: and half followed Omri *u*.

s Fell into a Civil War: yet neither this, nor any other of God's dreadful Judgments could win them to Repentance; which is an Evidence of their prodigious Impiety, and Incorrigibleneſs, and how juſtly they were for Ruine. *t* Diſdaining that the Soldiers ſhould uſurp ſo high a Power over the whole Kingdom. *u* Becauſe they approved the Act of Treaſon, though not the manner of his Election.

22 But the people that followed Omri prevailed *x* againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died *y*, and Omri reigned.

x Partly, becauſe they had the Army on their ſide; and principally, by the appointment and judgment of God, giving up the *Iſraelites* to him who was much the worſt; *v.* 25, 26. *y* A violent Death, in the Battel.

23 ¶ In the thirty and one year of Asa king of Judah, began Omri to reign over Iſrael, twelve years *z*: ſix years reigned he in Tirzah.

z i. e. And he reigned Twelve Years, not from this 31 Year of *Aſa*, for he died in his 38 Year, *v.* 29. but from the beginning of his Reign, which was in *Aſa*'s 27 Year, *v.* 15, 16. So he Reigned four Years in a ſtate of War with *Tibni*, and eight Years peaceably.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built *a* on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † * Samaria. † *Heb.* Shomron. * See Chap. 13. 32.

a To wit, the City; and eſpecially, a Royal Palace, becauſe that *Tirzah* was burnt, *v.* 18.

25 ¶ But * Omri wrought evil in the eyes of the LORD, and did worſe than all that *were* before him. * Mic. 6. 15

26 For he walked in all the way of Jeroboam *b* the ſon of Nebat, and in his ſin wherewith he made Israel to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

b i.e. Did not only promote the Worſhip of the Calves, as *Jeroboam* and all his Succeſſors hitherto had done; but did alſo imitate all *Jeroboam*'s other ſins, which doubtleſs were many and great; and preadventure he added this to the reſt, that together with the Calves, he Worſhipped *Deities*: *i. e.* other Idols of the *Heathens*, as may be thought from 1 *Cor.* 10. 20. where his Worſhip of *the Devils*, and of *the Calves* is diſtinguiſhed. Beſides, though he did no more for the ſubſtance of the Action, than his Predeceſſors did; yet he might juſtly and truly be ſaid to *do worſe* than they, becauſe he did it with greater Aggravations, after ſo many terrible Examples of Divine Vengeance upon the Kings and People of *Iſrael* for that Sin; or, becauſe he made ſeverer Laws concerning the Calf-Worſhip; whence we read of *the ſtatutes of Omri*, *Mich.* 6. 16. or did more induſtriouſly and violently execute them, with greater Deſpight againſt God, and Malice againſt his Servants.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Israel?

28 So Omri ſlept with his fathers, and was buried in Samaria, and Ahab his ſon reigned in his ſtead.

29 ¶ And in the thirty and eighth year of Asa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

31 And it came to paſs, † as if it had been a light thing for him *c* to walk in the ſins of Jeroboam the ſon of Nebat; that he took to wife Jezebel *d* the daughter of Ethbaal *e* king of the Zidonians *f*, and went and ſerved Baal *g*, and worſhipped him. † *Heb.* was a light thing *&c.*

c As if that Sin were not big enough to expreſs his Contempt of God; as if he thought it below his Wit and Dignity, to content himſelf with ſuch a Vulgar Fault. But the *Hebrew* runs thus, *Was it a light thing, &c.*? *i. e.* Was this but a ſmall Sin, that therefore he needed to add more Abominations? Where the Queſtion, as is uſual among the *Hebrews*, implies a ſtrong Denial; and intimates, That this was no ſmall Sin, but a great Crime; and might have ſatisfied his wicked Mind, without any Additions. *d* A Woman infamous for her Idolatry, and Cruelty, and Sorcery, and Filthineſs. See *Chap.* 18. 4. and 21. 8. 2 *King.* 9. 22. *Revel.* 2. 20. *e* Called *Ithobalus*, or *Itobalus* in Heathen Writers. *f* So ſhe was of an Heatheniſh and Idolatrous Race, and ſuch whom the Kings and People of *Iſrael* were expreſly forbidden to Marry. *g i. e.* The Idol which the *Sidonians* Worſhipped, which is thought to be *Hercules*: or falſe Gods: for this Name is common to all ſuch. And this Idolatry was much worſe than that of the Calves; becauſe in the Calves they Worſhipped the True God; but in theſe, falſe Gods or Devils, as is evident from *Chap.* 18. 21.

32 And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove *h*; and Ahab did more to provoke the LORD God of Iſrael to anger, than all the kings of Iſrael that were before him.

h Againſt God's expreſs Prohibition, *Deut.* 7. 5.

34 In his days *i* did Hiel the Bethelite *k* build Jericho *l*: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub *m*, * according to the word of the LORD, which he ſpake by Joſhua *n* the ſon of Nun. * Joſh. 6. 26.

i This is here added, 1. As a Character of the time, and an Inſtance of the Truth and Certainty of Divine Predictions and Commi-nations, this being fulfilled 800 Years after it was threatned; and withal, as a Warning to the *Iſraelites*, not to think themſelves innocent or ſafe, becauſe the Judgment threatned againſt them by *Abijah*, *Chap.* 14. 15. was not yet executed, though they continued in that

Calf-worship which he condemned: but to expect the certain accomplishment of it in due time, if they perfisted in their Impenitency. Or, 2. As an Evidence of the horrible Corruption of his Times, and
+ Heb. Elijahu. Luke. 1. 25. he is called Elias.
+ Heb. sojourners. * Jam. 5. 17
of that high Contempt of God which then Reigned. *k* Who lived in *Bethel*, the Seat and Sink of Idolatry, wherewith he was thoroughly leavened. *l* A place feated in the Tribe of *Benjamin*, but belonging to the Kingdom of *Israel*: which place he seems to have chosen for his Buildings; not so much for his own advantage, as out of a contempt of the True God, and of his Threatnings, which he designed to confute of Falshood by his own Experience; and out of an ambition to decline the Fire to advance his own Reputation and Interest therehy, by attempting that which he knew his King and Queen too, would be highly pleased with. *m i. e.* In the beginning of his Building, God took away his Firt-born, and others successively in the progress of the Work, and the youngest when he finished it. And so he found by his own sad Experience, the truth of God's Word, and how vain it was to contend with him. *Qu.* Why did not God rather punish *Hiel* himself? *Answ.* This was a terrible Punishment, to see his Children cut off by Divine Vengeance, before their time, one after another; and all this, for his own sake, that he might be spared so long, that he might be an example of his Sons untimely Deaths; he also might be cut off, though it be not Recorded, as not belonging to the Prophecy here mentioned; or, if not, his present Impunity was his greatest Misery; either, as it continued his Torment in the sad and lasting Remembrance of his Lofs and Misery; or as it was a mean to harden his Heart for his greater Judgments, to which he was reserved. *n* Of which, see *Josh.* 6. 26.

CHAP. XVII.

Elijah foretelleth Ahab that there shall be a great Drought: Is sent to Cherith, where the Ravens feed him. 1——7. *He is sent to Zarephath to a Widow, who feedeth him with Meal and Oil which wasted not.* 8——16. *Her Son dieth, and he raiseth him.* 17——23. *She acknowledgeth him to be a Prophet.* 24.

AND † Elijah *a* the Tishbite *b who was of the* † inhabitants of Gilead *c*, said unto Ahab *d*, * *As* the LORD God of Israel liveth *e*, before whom I stand *f*, there shall not be dew nor rain *g* these years *h*, but according to my word *i*.

a The most Eminent of the Prophets, *Mattb.* 17. 3. who is here brought in, like *Melchisedech*, *Gen.* 14. 18. *Heb.* 7. 3. without any mention of his Father, or Mother, or beginning of his Days; like a Man drop out of the Clouds, and raised by God's special Providence as a Witness for himself, in this most degenerate time and state of things; that by his Zeal, and Courage, and Power of Miracles, he might give some Check to their various and abominable Idolatries, and some reviving to that small number of the Lord's Prophets, and People, who yet remained in *Israel*; as we shall see. *b* So called, either from the place of his Birth or Habitation; or for some other reason not now known. *c* Which was the Land beyond *Jordan*. See *Gen.* 31. 21. *d* Having doubtless admonished him of his Sin and Danger before this; and now upon his Obstinacy in his wicked Courses, he proceeds to denounce, and execute the Judgment of God upon him. *e* I swear by the God of *Israel*, who is the only True and Living God; when the gods whom thou hast joined with him, or preferred before him, are dead and senseless Idols. *f* Either, 1. Whose Minister I am, (as this Phrase is oft used, as *Numb.* 3. 6. *Deut.* 10. 8. and 17. 12. and 18. 5.) not only in general, but especially in this Threatning, which I now deliver in his Name and Authority, and not from my own Imagination or Passion. Or, 2. Who is now present with me, and a Witness of what I say; and let him punish me severely, if I speak not the Truth. *g* This was a Prediction, but was seconded with his Prayer, That God would verifie it; as it is Recorded, *Jam.* 5. 17. And this Prayer of his was not voluntary, and malicious; but necessary, and (all things considered) truly Charitable; that by this sharp and long Affliction, God's Honour, and the Truth of his Word and Threatnings (which was now so horribly and universally contemned) might be Vindicated; and the *Israelites* (whom their present Impunity and Prosperity had hardned in their Idolatry) might hereby be awakened to see their own Wickedness, and the Vanity of their Calves, and other Idols; and their Dependance upon God, and the necessity of returning to the True Religion. *h* i. e. Three following Years, which were three and an half, *Luke.* 4. 25. *Jam.* 5. 17. *i i. e.* Until I shall declare, That this Judgment shall cease, and shall pray to God for the Removal of it.

2 And the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee East-ward, and hide thy self by the brook Cherith *k*, that *is* before Jordan.

k Thus God refuses him from the Fury of *Ahab* and *Jezabel*, who, he knew, would seek to destroy him. *Qu.* Why did not *Ahab* seize upon him immediately upon these words? *Answ.* 1. This must be ascribed to God's over-ruling Providence, who hath the Hearts of all Men in his hands; and hath oft protected his Prophets and Servants in such cases. 2. He might *say* this not by word of Mouth, but by Letter and Message sent to him; as that word is sometimes used, as *Exod.* 18. 6.

4 And it shall be, *that* thou shalt drink of the brook, and I have commanded *l* the Ravens *m* to feed thee there.

l i. e. I have decreed or appointed. Or, *I shall command*, i. e. effectually move them, by Instincts and Inclinations, which I shall put into them, which shall be as forcible with them, as a Law or Command is to Men. God is said to *command* both Brute Creatures, as *Amos* 9. 3. *Jonah* 2. 10. and senseless things; as *Job* 38. 11, 12. *Psal.* 78. 23. *Isa.* 5. 6. and 45. 12. when he causeth them to do the things which he intends to effect by them. *m* Which he names, and chuseth for this work; partly, to discour the Prophets Faith against humane Infirmity, by the credibility of the thing, there being many Ravens in those parts, and those delighting to reside near Brooks of Water; and that sort of Creatures being apt and accustomed to seek Provitions, and to carry them away to the places of their abode: and partly, to shew his Care and Power in providing for the Prophet by those Creatures, which are noted for their Greediness, in monopolizing Provision to themselves; and for their Malignity and Unnaturalness towards their own Young; that by this strange and noble Experiment he might be taught to trust God in those many and great Difficulties to which he was likely to be exposed. *Obj.* The Ravens were unclean, *Levit.* 11. 15. *Answ.* They were Unclean for Meat, but not for the Touch. But howsoever that Ceremonial Law was over-ruled by necessity, and by the Law-givers Dispensation.

5 So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and flesh *n* in the morning *o*, and bread and flesh in the evening *p*: and he drank of the brook.

n Not raw, but boiled by the Ministry of some Angel or Man, and left in some place or places till the Ravens came for it: in all which, there is nothing incredible, considering the Power and Providence of God. *o p. i. e.* For Dinner and Supper, according to the Custom. See *Gen.* 43. 25. *Ruth* 2. 14. *Luk.* 14. 12. *Act.* 10. 9, 10.

7 And it came to pass † after a while *q*, that the brook dried up *r*, because there had been no rain in the land.
† Heb. at the end of days. Gen. 4. 3. 2 Sam. 14. 26.

q Heb. *At the end of days*; *i. e.* of a Year; for so the word *days* is often used, as in *Exod.* 13. 10. *Levit.* 25. 29. *Numb.* 9. 22. *Judg.* 17. 10. 1 *Sam.* 1. 3. and 27. 7. And this seems to be a convenient time for the drying up of the Brook, which was gradually dried up. And so this agrees well with *Chap.* 18. 1. *in the third Year*: of which, see the Notes there. *r* God so ordering it, partly for the Punishment of those *Israelites* who lived near it, and had hitherto been refreshed by it: partly, for the Trial and Exercise of *Elijah*'s Faith, and to teach him to depend upon God alone, not on any Creature for his Support: and partly, to shew his own allsufficiency in providing for his People.

8 ¶ And the word of the LORD came unto him, saying,

9 Arise, get thee to * Zarephath *s*, which *belongeth* to Zidon *t*, and dwell there: behold, I have commanded *u* a widow-woman there to sustain thee.
* Luke 4. 26. Act. 13. Sarepta.

s A City between *Tyrus* and *Sydon*, called *Sarepta* by St. *Luke*, *Chap.* 4. 26. by *Pliny* and others. *t* To the Jurisdiction of that City, which therefore was inhabited by *Gentiles*. See *Luke* 4. 25. And God's providing for his Prophet, first, by an Unclean Bird, and then by a *Gentile*, whom the Jews esteemed Unclean, was a notable Prelage of the Calling of the *Gentiles*, and of the Rejection of the Jews. *u i. e.* Appointed or Provided, as before, *ver.* 4. for that he had as yet no Revelation or Command of God about it, appears from *ver.* 12.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her *x*, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

x Knowing by Divine Suggestion, that this was the woman designed.

11 And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand *y*.

y Which he said only to try her, and to make way for what follows.

12 And she said, *As* the LORD thy God liveth *z*, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruse: and behold, I *am* gathering two sticks *a*, that I may go in, and dress it for me and my son, that we may eat it, and die *b*.

z By which she discovers, That though she was a *Gentile*, yet she owned the God of *Israel* as the True God. *a i. e.* A few sticks, that number being oft used indefinitely for any small number, both in Scripture, as *Hos.* 6. 2. and by other Authors. *b* For having no more Provision, we must needs perish with Hunger. For though the Famine was only in the Land of *Israel*, yet the Effects of it were in *Tyre* and *Sidon*, which were fed by the Corn of that Land. See *Act* 12. 20. Or the same Famine might be in those parts also; the chief cause of the Famine, to wit, the Worship of *Baal*, being common to both places.

13 And Elijah said unto her, Fear not; go, *and* do as thou hast said: but make me thereof a little cake first *c*, and bring *it* unto me, and after make for thee and for thy son.

c Which he requires as a trial and exercise of her Faith, and Charity, and Obedience, which he knew God would graciously and plentifully reward: and so this would be a great Example to encourage others to the practice of the same Graces upon like occasion.

14 For thus saith the LORD God of Israel *d*, The barrel of meal *e* shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD † sendeth rain upon the earth.
† Heb. giveth.

d In whom I perceive thou trustest. *e i. e.* The Meal of the Barrel. An Hypallage or Metonymy. So *the cruse of oil* for *the oil of the cruse*.

15 And she went and did according to the saying of Elijah *f*: and she, and he, and her house did eat ‖ *many days*, *g*.
‖ a year.

f Giving Glory to the God of *Israel*, by believing his Prophet. *g i. e.* A long time, even above two Years: See *Chap.* 18. 1. Heb. *days*; *i. e.* a full Year; as *ver.* 7. namely, before the following Event about her Son happened, and the rest of the time of the Famine after it.

16 *And* the barrel of meal wasted not *h*, neither did the cruse of oil fail, according to the word of the LORD, which he spake † by Elijah.
† Heb. the hand of.

h God still Creating new, as fast as the old was spent.

17 ¶ And it came to pass after these things, *that* the son

son of the woman, the mistress of the house, fell sick, and his sickness was so sore, that there was no breath *i* left in him.

i Or, *no Soul*; *qu. Life*, as this *Hebrew* Word oft signifies; *i. e.* He died, as is manifest from the following Verses. See also *Heb.* 11. 35.

18 And she said unto Elijah, What have I to do with thee *k*, O thou man of God? art thou come unto me *l* to call my sin to remembrance *m*, and to slay my son?

k Wherein have I injured or provoked thee? Or, Why didst thou come to Sojourn in my House, (as the following Words seem to explain the like) if this be the Fruit of it? They are Words of a troubled Mind, favouring of some rashness and impatience. *l* Didst thou come for this end, that thou mightest severely observe my Sins, and by thy Prayers bring down God's just Judgment upon me, for them, as thou hast for the like cause brought down this Famine upon the Nation? *m* Either, 1. To my remembrance; that I should by this dreadful Judgment be brought to the knowledge and remembrance of my Sins, which have procured it. Or rather, 2. To God's Remembrance: for God is oft said in Scripture, to *remember Sins*, when he punisheth them; and to *forget* them, when he spares the Sinner. See 2 *Sam.* 16. 12. Have I instead of the Blessing which I expected from thy presence, met with a Curse?

19 And he said unto her, Give me thy son *n*. And he took him out of her bosom, and carried him up into a loft *o*, where he abode, and laid him upon his own bed.

n Into mine Arms. *o* A private place, where he might more freely and fully pour out his Soul to God, and use such Gestures or Methods, as he thought most proper, without any offence or observation.

20 And he cried unto the LORD, and said, O LORD my God, hath thou also brought evil upon the widow, with whom I sojourn, by slaying her son *p*?

p A Prayer full of powerful Arguments. Thou art *the Lord*, that canst revive the Child; and *my God*; and therefore wilt not, do not deny me. She is a *Widow*, and not Affliction to the Afflicted; deprive her not of the great Support and Staff of her Age: She hath given me kind Entertainment: Let her not fare the worse for her kindness to a Prophet, whereby wicked Men will take occasion to reproach both her, and Religion,

21 And he † stretched himself upon the child *q* three times, and cried unto the LORD *r*, and said, O LORD my God, I pray thee let this childs soul come † into him again *s*.
† Heb. measured. † Heb. his life. ‖ parts

q Not as if he thought this could contribute any Warmth or Life to the Child; but partly, to express, and withal to increase his Grief for the Child's Death, and his Desire of its reviving; that thereby his Prayers might be more fervent, and consequently, more prevalent with God: and partly, that it might appear, That this Miracle, tho wrought by God alone, yet was done for the sake of *Elijah*, and in answer to his Prayers. Compare 2 *King.* 4. 34. *Joh.* 9. 6. *Act.* 20. 10. *r* First, he stretched himself, then he prayed, and that for Three times successively. *s* By which it is evident, That the Soul was gone out of his Body, and therefore doth subsist without it after Death. Compare *Gen.* 35. 18. This was a great Request; but *Elias* was incouraged to make it; partly, by his Zeal for God's Honour, which he thought was concerned in it, and would be eclipsed by it: partly, by the experience which he had of his prevailing Power with God in Prayer: and partly, by a Divine Impulse moving him to desire it.

22 And the LORD heard the voice of Elijah, and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

24 ¶ And the woman said to Elijah, Now by this I know *t* that thou *art* a man of God, and *that* the word of the LORD in thy mouth *is* truth *u*.

t Now I am affured of that concerning which I began upon this sad occasion to doubt. *u* That the God whom thou professest, is the True God; and the Doctrine and Religion which thou Teachest, is the only True Religion: and therefore henceforth I wholly renounce the Worship of Idols.

CHAP. XVIII.

Elijah in the extremity of Famine is sent to Ahab: meeteth good Obadiah, 1——7. *Chargeth him to terrifie the King of his coming: He bringeth Ahab to him,* 8——16. *He reproveth Ahab and the Congregation: by Fire from Heaven convinceth Baal's Prophets: They are slain,* 17——40. *Elijah by Prayer obtaineth Rain: Runs before Ahab to Jezreel.* 41——46.

AND it came to pass *after* many days, that the word of the LORD came to Elijah in the third year *a*, saying, Go shew thy self unto Ahab *b*, and I will send rain upon the earth *c*.

a Either, 1. From the time when he went to hide himself by the Brook *Cherith*; Six Months before which time the Famine might begin, tho it was not yet come to extremity. And so this being in, or towards the end of the third Year, it makes up these Three Years and Six Months, *Jam.* 5. 17. Or, 2. From the time of his going to *Sarepta*, which probably was a Year after the Famine begun; See on *Chap.* 17. 7. and so this might be in the middle of the Third Year, which also makes up the Three Years and Six Months. *b* To acquaint him with the Cause of this Judgment, *ver.* 18. and to advise him to remove it, and upon Prayer, which thou shalt make for it. Thus God takes care to maintain the Honour and Authority of his Prophet, and in Judgment remembers Mercy to *Israel* for the sake of the Holy Seed yet left among them, who suffered in this common Calamity.

2 And Elijah went to shew himself unto Ahab *d*: and *there was* a fore famine in Samaria.

d Wherein he shews a strong Faith, and resolute Obedience, and invincible Courage, that he durst at God's Command run into the Mouth of this raging Lion; which was a degree of Martyrdom.

3 And Ahab called † Obadiah which *was* † the governour of *his* house *e*: (now Obadiah feared the LORD greatly *f*:
† Heb. Obadiahu. † Heb. over his house.

e Being valued by *Ahab* for his great Prudence and Fidelity, and therefore too indulged as to the Worship of the Calves and *Baal*. *f* *Quest.* How could he and some other *Israelites* be said to *fear the Lord*, when they did not go up to *Jerusalem* to Worship, as God had commanded? *Answ.* Although they seem not to be wholly excusable in this neglect, because they should have preferred God's Service before their Worldly Commodity, according to the good Example of the Priests and Levites, and the generality of the Godly People who did so, 2 *Chron.* 11. 13, 16. yet because they Worshipped God in Spirit and Truth, and performed all Moral Duties to God and their Brethren, and abstained from Idolatry, and being kept from *Jerusalem* by violence, they thought necessity, and the apparent Hazard of their Lives, would excuse them from Ceremonial Services; and God bare with their Infirmity herein.

4 For it was so, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets *g*, bel. and hid them by fifty in a cave, and fed them *h* with bread and water *i*)
† Heb. Jezebel.

g Which Name is not only given to such as are endowed with an extraordinary Spirit of Prophecy, but to such Ministers as devoted themselves to the Service of God in Preaching, Praying, Praising God, and the like, as 1 *Sam.* 10. 10, 11, 12. and in this place compared with *ver.* 22. where *Elijah* saith, *I only remain a Prophet of the Lord*, to wit, strictly so called; and *Matth.* 10. 41. 1 *Cor.* 12. 28, 29. and 14. 29. *h* With the Hazard of his own Life, and against the King's Command; as wisely considering, that no Command of an Earthly Prince could over-rule the Command of the Supreme Lord, the King of Kings, or discharge him from those Acts of Piety to God, and Charity to Men, which God's Law indispensably required. *i* Either properly; which was a great kindness in those Circumstances: or figuratively, *i. e.* with Meat and Drink.

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks *k*: peradventure we may find grass to save the horses and mules alive, † that we lose not all the beasts.
† Heb. that we cut not off our beasts.

k About which, Grass was most probably to be found in that great Drought.

6 So they divided the land between them, to pass throughout it. Ahab went one way by himself *l*, and Obadiah went another way by himself.
from the beasts.

l Not daring to trust any other, *Obadiah* excepted, left being bribed by such as had Grass for their own use, they should not give him a true Account.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face *m*, and said, *Art* thou that my lord Elijah?

m By this profound Reverence, shewing his great Respect and Love to him.

8 And he answered him, I *am*: go tell thy lord *n*, Behold, Elijah *is here*.

n Ahab: whom, though a very wicked Man, he owns for *Obadiah's Lord* and King; thereby instructing him, that he did well in owning him as such; and that the Wickedness of Kings doth not exempt their Subjects from Obedience to their Lawful Commands.

9 And he said, What have I sinned *o*, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

o Wherein have I so offended God, and thee, that thou shouldest inflict this punishment upon me, and expose me to certain ruin by this means?

10 *As* the LORD thy God liveth, there is no nation or kingdom *p*, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not *q*.

p To wit, near to his own, where he could in reason think that *Elijah* had hid himself. Nothing is more frequent than to understand General Expressions with such Limitations. *q* Not that he could force other Kingdoms to take an Oath, but that by his Perfuations he prevailed with the chief Persons in several Kingdoms for his Satisfaction to swear that they did not know of *Elijah*'s being among them. Which was not hard for him to obtain. For *Ahab* was a great Prince, and had a great Interest among the Neighbouring Kings. The King of *Tyre* was his Father-in-law; the King of *Moab* Tributary to him; *Jehoshaphat*, his Friend and Relation, to whom the King of *Edom* was Tributary. We read also of *all the Kings of Arabia*, and of *all the Kings of the Philistines*, and of *Syria*, 1 *King.* 10. 15, 29. which as they corresponded with *Solomon*, so how far they might be Allied to, or Confederate with *Ahab*, we know not; nor what Articles or Agreements were between him and them, among which this might be one, That they should deliver up to one another all their Fugitive or Banished Subjects upon Demand; which might give sufficient ground for his desire or expectation of this Oath. *Quest.* How then could *Elijah* lie hid in the House of the Widow of *Sarepta*? *Answ.* That might easily be, either, because the her self, or at least others, did not know particularly who he was; or, because she used all possible Care to conceal him, her Conscience and Interest both obliging her so to do; or because God secured him there.

11 And now thou sayest, Go tell thy lord, Behold, Elijah *is here*.

12 And it shall come to pass, *as soon as* I am gone from

from thee, that the Spirit of the LORD *r* ſhall carry thee whither I know not ſ; and ſo when I come and tell Ahab, and he cannot find thee, he will ſlay me: but I thy ſervant fear the LORD from my youth *u*.

r The Holy Ghoſt, to whom the Inſpiration and Conduct of the Prophets is commonly aſcribed in Holy Scripture, as *Iſa.* 48. 16. and 61. 1. *Matth.* 4. 1. *Acts* 16. 6, 7. who might do this either immediately by his own Power, or by an Angel, or by a ſtrong Wind. *ſ* Such tranſportations of the Prophets having doubtleſs been uſual before this time, as they were after it. See 2 *King.* 2. 16. *Ezek.* 3. 12, 14. *Mat.* 4. 1. *Act.* 8. 39. *t* Either as a curſed impoſtor that hath deluded him with vain Hopes; or rather, becauſe I did not forthwith leave upon thee, and bring thee to him to receive puniſhment. *u* He ſpeaks not theſe, nor the following Words, in way of vain boaſting; but only for his own neceſſary vindication and preſervation, that he might move the Prophet to pity and ſpare him, and not put him upon that hazardous action; which yet he was reſolved to do, if the Prophet peremptorily required it.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets by † fifty in a cave, and fed them with bread and water?

† *Heb.* fifty, fifty.

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts *x* liveth, before whom I ſtand, I will ſurely ſhew my ſelf unto him to day.

x The Lord of all the Creatures, which are called God's *Hoſts*, *Gen.* 2. 1. *Deut.* 4. 19. *Pſal.* 103. 21. and 148. 2. and are all ſubject to his Command. He mentions this Title as his Shield, under the Proteƈtion whereof he did, and durſt venture to come into *Ahab*'s Preſence.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he * that troubleth Iſrael y?

* Act. 16. 20.

y Have I at laſt met with thee, O thou great Diſturber of my Kingdom, the Author of this Famine, and of all our Diſquiets and Calamities?

18 And he anſwered, I have not troubled Iſrael, but thou and thy fathers houſe *z*, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

z Theſe Calamities are not to be imputed to my Paſſions, but thine and thy Fathers Wickedneſs, which God puniſheth by this means. He anſwered him thus boldly, becauſe he ſpoke and acted in God's Name, and for his Honour and Service, whoſe Vaſſal *Ahab* was.

19 Now therefore ſend *a*, *and* gather to me all Iſrael *b* unto mount Carmel *c*, and the prophets of Baal *d* four hundred and fifty, and the prophets of the groves *e* four hundred, which eat at Jezebels table.

a To wit, Meſſengers, that this Controverſie between thee and me may be decided, the true Cauſe of theſe heavy Judgments diſcovered and removed, That ſo this Plague may be removed. *b* By their Deputies, or Heads, or Repreſentatives, that they may be witneſſes of all our Tranſactions. *c* Not that *Carmel* in *Judah*, 1 *Sam.* 15. 12. but another in *Iſſachar* by the Mid-land Sea, *Joſ.* 19. 26. *Jer.* 46. 18. which he choſe as a very convenient place, being not far from the Center of his Kingdom, to which all the Tribes might conveniently reſort, and at ſome good diſtance from *Samaria*, that *Jezebel* might not hinder his Deſign: and a very high Mountain, *Amos* 9. 3. and that upon the Sea, whence he might have the opportunity to diſcover the Rain at its firſt approach, which he did, ver. 42, &c. *d* Which were diſperſed in all the parts of the Kingdom. *e* Which attended upon thoſe *Baals* or Idols which were worſhipped in the Groves, which were near the Royal City, and much valued and frequented by the King and the Queen, 1 *King.* 15. 13. and 16. 33. 2 *King.* 13. 6. and therefore were maintained at the Queens Charges.

20 So Ahab *f* ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

f He complied with *Elijah*'s motion: partly, becauſe it was ſo fair and reaſonable, that he could not refuſe it with Honour, nor without the Diſcontent of all his People, this being propoſed in order to their Deliverance from this terrible Famine; partly, becauſe the Urgency of the preſent Diſtreſs made him willing to try all means to remove it; partly from a Curioſity of ſeeing ſome extraordinary Events; and principally, becauſe God inclined his Heart to cloſe with it.

21 And Elijah came unto all the people, and ſaid, How long halt ye between two ‖ opinions *g*? If the LORD *be* God *h*, follow him *i*: but if Baal *k*, * *then* follow him. And the people anſwered him not a word *l*.

‖ Or, thumbr. * See ſom. 24. 15.

g Why do you not make ſtraight Paths with your Feet, as the Phraſe is, *Heb.* 12. 13? Why do you walk ſo lamely and unevenly, being ſo unſteddy in your Opinions and Practices, and doubting whether it is better to Worſhip God or *Baal*? *h* Whom you pretend to Worſhip in the Calves, 2 *King.* 10. 16, 31. compare *Exod.* 32. 4. *i* Worſhip him, and him only, and that in ſuch place and manner as he hath commanded you, and not by the Calves. † If *Baal* can prove himſelf to be the True God. *l* Being convinced of the reaſonableneſs of his Propoſition; taught by experience, that *Jehovah* had ſent this Judgment, and that *Baal* could not remove it, which had ſtaggered them in their Opinion about *Baal*; yet not daring to diſown *Baal*, for fear of the Diſpleaſure of the King, then preſent.

22 Then ſaid Elijah unto the people, I, *even* I only remain *m* a prophet of the LORD; but Baals prophets are four hundred and fifty men.

m For Wit, here preſent, publickly to own and plead the Cauſe of God; for he oppoſeth himſelf only to *Baal*'s 450 Prophets, becauſe they only were preſent; the Prophets of the Groves, being, it ſeems, not ſo much admitted by *Jezebel* (through her Pride, or Obſtinacy, or Wiſdom and Kindneſs to them) to go thither. See *Chap.* 22. 6. As for the other Prophets of the Lord, many of them were ſlain by *Ahab* or *Jezebel*, others baniſhed, or hid in Caves.

23 Let them therefore give us two bullocks *n*, and let them chuſe one bullock for themſelves *o*, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſs the other bullock, and lay it on wood, and put no fire *under*:

n He attempts the Deciſion of this Controverſie, not by God's Word, which was either rejected, or deſpiſed, or groſly neglected, by the generality of that People; but by a Miracle, to which all that had common Senſe muſt needs ſubmit. *o* Which they judge beſt and fitteſt for their purpoſe.

24 And call ye on the name of your ‖ gods, and I will call on the Name of the LORD: and the God that anſwereth by fire *p*, let him be God. And all the people *q* anſwered and ſaid, † It is well ſpoken.

‖ Or, worſhip.

† *Heb.* The word is good.

p I. e. That ſhall conſume the Sacrifice by Fire ſent from Heaven; which the People knew the True God uſed to do, as *Geneſis* 4. 4. *Judges* 6. 21. and 13. 20. *q* Even the *Baalites* themſelves; partly, becauſe they could not without great reproach to themſelves and *Baal*, refuſe ſo equal a motion; and partly, becauſe they were confident of *Baal*'s Power and Divinity, having probably had ſome Experiments of ſupernatural and prodigious Events done in the Worſhip of *Baal* by God's juſt and wiſe Permiſſion, for the hardening of that Apoſtatical and wicked People in their Idolatry; as God hath in ſeveral Ages for the like reaſon ſuffered lying Wonders to be wrought by the Devil, whom they worſhipped in and by their Idols.

25 And Elijah ſaid unto the prophets of Baal, Chuſe ye one bullock for your ſelves, and dreſs *it* firſt, for ye *are* many *r*: and call on the name of your ‖ gods, but put no fire *under*.

‖ Or, ſo.

r And I am willing to give you the precedency. This he did, partly, becauſe if he had firſt offered, and God had anſwered by Fire, as he knew that he would do, *Baal*'s Prieſts would have been diſcouraged, and upon ſome Excuſe (which would eaſily be accepted in regard of the King's Authority, and the Favour which they had with the People) would have deſiſted from making the trial on their part; and partly, becauſe the Diſappointment of the Prieſts of *Baal*, of which he was well aſſured, would notably prepare the way for the Peoples more diligent attention unto his Words and Actions, and cauſe them to entertain the Prophets good Succeſs with more Admiration and Affection; and this coming laſt, would leave the greater Impreſſion and Reliſh upon their Hearts. And this they accepted, becauſe they might think, that if *Baal* did anſwer them firſt, which they preſumed he would, the People would be ſo confirmed and heightned in their Opinion of *Baal*, that they by the King's Aſſiſtance might murder *Elijah* before he came to his Experiment.

26 And they took the bullock which was given them *ſ*, and they dreſſed *it* *t*, and called on the name of Baal from morning *u* even until noon, ſaying, O Baal, ‖ hear us. But *there was* no voice, nor any that ‖ anſwered. And they ‖ leapt upon the altar *x* which was made *y*.

‖ Or, attended to. ‖ Or, leaped up and down at the altar.

ſ Which being choſen by them, v. 25. was now put into their Hands by thoſe who had the Power of it, and were to act, till they were taken away for Sacrifice. *t* Cut it in pieces, and laid the parts in or upon the Wood. *u* From the time of the Morning-Sacrifice; which advantage *Elijah* ſuffered them to take for their Sacrifice. *x* Or, *over the altar*: which might eaſily be done, the Altar being low, and ſuddenly made for the preſent uſe. Or rather, *beſide* (as the *Hebrew* (al) oft ſignifies) *the altar*: or, *before it*. They uſed ſome ſuperſtitious, unuſual, and diſorderly Geſtures, either pretending to be acted by the Spirit of their God, and to be in a kind of Holy Rage, and Religious Extaſie; or, in way of Devotion to their god; which they might borrow from the Practice of their Progenitors, who, amongſt other things, uſed Dancing in God's Service and Preſence, as *Exod.* 15. 20. and 32. 19. *Judg.* 21. 21. 2 *Sam.* 6. 14. *y* Heb. *which he made*: Either, *Firſt*, *Elias*; which ſome think was already made, though the making of it be not mentioned till afterwards, ver. 31. and that it was their Deſign, by leaping upon his Altar, to overthrow it. Or rather, Secondly, *Ahab* on their behalf; or, any other Perſon: that being only an *Hebraiſm*, the Third Perſon Active, being put for the Paſſive Verb, as our Tranſlators well render it.

27 And it came to paſs at noon *z*, that Elijah mocked them *a*, and ſaid, Cry † aloud: for he *is* a god, either † *Heb.* with a great voice. talking, or he † is purſuing, or he is in a journey *b*, *or* peradventure he ſleepeth, and muſt be awaked.

z When they had long tried all means in vain. *a* Derided them as a great and mighty God, which were indeed, and had now proved themſelves to be ſo; but to be ridiculous and contemptible things. By this example we ſee, that all jeſting is not unlawful, but only that which intrencheth upon Piety, and good Manners. See on *Eph.* 5. 4. *b* He is employed about ſome other buſineſs, and hath not leiſure to mind you: for being a god of a ſmall and narrow Underſtanding, he cannot mind two things at once, and you are immodeſt and unreaſonable to expect it from him.

28 And they cried aloud *c*, and cut themſelves after their manner with knives and lancers *d*, till † the blood guſhed out upon them.

† *Heb.* poured.

c As if *Elias* had ſpoken the truth, and their god needed rowzing. *d* Mingling their own Blood with their Sacrifices; as knowing by experience, that nothing was more acceptable to their *Baal* (which was indeed the Devil) than Humane Blood; and hoping hereby to move their god to pity and help them. And this indeed was the Practice of divers Heathens in the Worſhip of their falſe gods, as is manifeſt both from Scripture, as *Levit.* 19. 28. *Deut.* 14. 1. 1 *King.* 18. 28. and

and from the expreſs Teſtimonies of *Plutarch*, *Lucian*, *Apuleius*, and many others.

29 And it came to paſs, when mid day was paſt, and they † propheſied *e* until the *time* of the † offering of the *evening* ſacrifice *f*, that *there was* neither voice, nor any to anſwer, nor any † that regarded *g*.

† *Heb.* they prophecying. † *Heb.* lifting up. † *Heb.* attention.

e I. e. Praiſed, and prayed unto, and worſhipped their God; for ſo the word *prophecying* is uſed, 1 *Sam.* 10. 10. and 19. 20, &c. 1 *Chron.* 25. 2, 3. *Matth.* 7. 22. 1 *Cor.* 11. 4. and 14. 5, 6. &c. *f* Heb. *of the Sacrifice*, which being here oppoſed to the time of their offering, which was the morning, ver. 26. muſt needs be meant of the Evening Sacrifice; of which ſee *Exod.* 29. 39. &c. which is called *the Sacrifice*, by way of Eminency, becauſe it was more ſolemn, and publick, and frequented, than the Morning Sacrifice; of which divers Reaſons may be given. See *Exod.* 12. 6. *Pſal.* 141. 2. *Act.* 3. 1. *g* Heb. *there was no attention*: Either, Firſt, Of their god, who was ſo far from anſwering, that he did not mind any of their Words and Actions. Or, Secondly, Of the People, who were now tired out with ſo long attention and expectation; and therefore more readily deſerted them, and approached to *Elijah* and his Altar, at his Call, v. 30.

30 And Elijah ſaid unto all the people, Come near unto me *h*. And all the people came near unto him; and he repaired *i* the altar of the LORD *k that was* broken down *l*.

h Come away from theſe impudent Deceivers to me, and expect from me what Satisfaction you deſire. *i* Which by the Peoples help was quickly done; the Materials being all ready, and very ſlightly put together; only for the preſent occaſion. *k* Which had been built there by ſome of their Anceſtors for the offering of Sacrifice to the God of *Iſrael*, which was frequently done in High-Places, of which this was none of the leaſt eminent ones: but being for ſome time neglected, it needed Reparations. *l* Either, Firſt, By the Prieſts of *Baal* at this time, who leaped upon it to that end: of which ſee on ver. 26. Or rather, Secondly, By ſome of the *Baalites*, out of their Enmity to the True God, whoſe Temple, becauſe they could not reach, they ſhewed their Malignity in deſtroying his Altars, *ch.* 19. 14.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſons of Jacob *m*, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name *n*.

Gen. 32. 28. & 35. 10. 2 King. 17. 34.

m This he did, partly, to renew the Covenant between God and all the Tribes, as *Moſes* did, *Exod.* 24. 4. partly, to ſhew, that he prayed and acted in the Name, and for the Service of the God of all the *Patriarchs*, and of all the Tribes of *Iſrael*, and for their good: and partly, to teach the people, that though the Tribes were divided as to their Civil Government, they ought all to be united in the Worſhip of the ſame God, and in the ſame Religion. *n* Which *Jacob* was graciouſly anſwered by God when he prayed to him, and was honoured with the glorious Title of *Iſrael*, which noted his prevalency with God and Men. And I, calling upon the ſame God, doubt not of a like gracious Anſwer; and if ever you mean to have your Prayers granted, you muſt not ſeek to *Baal* for it, who, as you now ſee, neither hears nor regards his moſt devout Worſhippers; but unto the God of *Jacob*: and if you would recover the Honour which was once conferred upon *Jacob*, and continued a long time to his Poſterity, you muſt return to that God from whom you are revolted.

32 And with the ſtones he *o* built an altar *p* in the Name of the LORD *q*: and he made a trench about the altar, as great as would contain two meaſures *r* of ſeed.

o With the aſſiſtance of the People, who readily yielded their helping hand. *p* Which, though generally forbidden, he might do, becauſe he did it by the command and inſtigation of God, who can diſpence with his own Laws, and upon apparent and urgent neceſſity, and for a work of great mercy, (to which even by God's Command the Ceremonial Laws muſt give place, *Hoſ.* 6. 6. *Mar.* 2. 27.) even for the converſion of the *Iſraelites*, whom it was impoſſible to bring to the Altar of *Jeruſalem* at this time. *q* By the Authority of God, and for his Worſhip. *r* I. e. Two third parts of an Ephah: which ſhews that the Trench was of a competent largeneſs.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and ſaid, Fill four barrels with water *ſ*, and * pour *it* on the burnt-ſacrifice, and on the wood *t*.

Exod. 29. 17. Lev. 1. 6, 12. & 8. 20. Judg. 6. 20.

ſ Which they could quickly fetch, either from the River *Kiſhon*; or, if that was dried up, from the Sea; both which were at the foot of the Mountain. See *Jer.* 46. 18. *t* This he did, to make the Miracle more glorious, and more unqueſtionable, and to mock the Prieſts of *Baal*.

34 And he ſaid, Do *it* the ſecond time. And they did *it* the ſecond time. And he ſaid, Do *it* the third time. And they did *it* the third time.

35 And the water † ran round about the altar, and he filled the trench alſo with water.

† *Heb.* went.

36 And it came to paſs, at the time of the offering of the *evening* ſacrifice *u*, that Elijah the prophet came near, and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things *x* at thy word *y*.

u Which time he choſe, that he might unite his Prayers with the Prayers of the Godly Jews at *Jeruſalem*, who at that time aſſembled together to pray, *Act.* 3. 1. *x* Brought this Famine, gathered the People hither, and done what I have done, or am doing here. *y* Not in compliance with my own Paſſions, but in Obedience to thy Command, as thy Agent and Miniſter. For that action of ſhutting up Heaven, and that of killing the Prieſts of *Baal*, muſt needs exaſperate him to great Envy and Reproach; which made this publick Vindication neceſſary, as it was alſo effectual, being witneſſed from Heaven.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart z back again *a*.

z That they may feel ſo powerful and ſudden a change in their Hearts, that they may know it is thy Work, and the effect or thy Grace to them, and in them. Or, *when thou haſt turned*, &c. or, *becauſe thou, &c.* So the Particle *Vau* is oft uſed; and the Senſe is, That they may know thee to be the True God, by the effects of thy Divine Power, in converting their Hearts, and that in ſo miraculous a way, and in anſwer to my Prayers. *a* Unto thee, from whom they have revolted.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw *it*, they fell on their faces *b*: and they ſaid, The LORD, he *is* the God; the LORD, he *is* the God *c*.

b In way of acknowledgment and adoration of the True God. *c* He alone; and *Baal* is a dull and ſenſeleſs Idol. And they double the words, to note their abundant ſatisfaƈtion and aſſurance of the Truth of their Aſſertion.

40 And Elijah ſaid unto them *d*, ‖ Take the prophets of Baal, let not one of them eſcape: and they took them. and Elijah brought them down to the brook Kiſhon *e*, and ſlew them there *ſ*.

‖ Or, apprehend.

d He takes the opportunity, whilſt the peoples Hearts were warm with the freſh ſenſe of this great Miracle. *e* That their Blood might be poured into that River, and thence conveyed into the Sea, and ſeeing he was but a private Perſon? *Anſw.* Firſt, He had no doubt of the Conſent of all the Heads of the People, who were here aſſembled; and of the King too, who durſt not reſiſt the univerſal Torrent, and could not deny that they were Impoſtors, and worthy of Death: and probably was by the Prophet aſſured of Rain when this was done. *Anſw.* Secondly, As theſe Idolatrous Prieſts were manifeſtly under a Sentence of Death, paſſed upon ſuch by the Sovereign Lord of Life and Death, *Deut.* 13. and 17. fo *Elijah* had ſufficient Authority to execute it, as being a Prophet, and an extraordinary Miniſter of God's Vengeance againſt Sinners, now eſpecially when the Magiſtrate ſo groſly neglected his Duty therein.

41 ¶ And Elijah ſaid unto Ahab, Get thee up *g*, eat and drink *h*, for *there is* ‖ a ſound of abundance of rain *i*.

‖ Or, a ſound of a noiſe of rain.

g From the River, where the King and he had been preſent at the ſlaughter of *Baal*'s Prieſts, to thy Tent: which probably was pitched on the ſide of *Carmel*. *h* Take Comfort, and refreſh thy ſelf: for neither the King, nor any of the People could have any leiſure to eat, being wholly intent upon the deciſion of the great Controverſie. *i* The Rain is as certainly and ſpeedily coming, as if I did actually ſee it, or hear the Noiſe which it makes. God's Wrath is now appeaſed, and thou ſhalt have no cauſe to repent of this days Work.

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel *k*, and he caſt himſelf down upon the earth, and put his face between his knees *l*,

k Where he might ſecretly and ardently pour out his Prayers unto God; and whence he might look towards the Sea, and diſcern when the Rain was coming. He elſe-where ſate, or rather, kneeled upon his Knees, and then caſt down his Face to the Ground between his Knees; either, in token of profound Reverence and Humility; or, out of Fervency of Spirit, which oft diſpoſeth Men to uncouth Geſtures, which at other times, or in other Men, would be ridiculous; but in them and in that caſe, were uſual and allowed; or, that turning away his Eyes from all outward Objects, he might be more intent and earneſt upon his Work, or pray to God without Diſtraƈtion.

43 And ſaid to his ſervant, Go up now *m*, look towards the ſea *n*. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again ſeven times *o*.

l Where he might ſecretly and ardently pour out his Prayers unto God; and whence he might look towards the Sea, and diſcern when the Rain was coming. He elſe-where ſate, or rather, kneeled upon his Knees, and then caſt down his Face to the Ground between his Knees; either, in token of profound Reverence and Humility; or, out of Fervency of Spirit, which oft diſpoſeth Men to uncouth Geſtures, which at other times, or in other Men, would be ridiculous; but in them and in that caſe, were uſual and allowed; or, that turning away his Eyes from all outward Objects, he might be more intent and earneſt upon his Work, or pray to God without Diſtraƈtion.

m Whilſt I continue praying. *n* Whence Clouds and Vapours uſually ariſe. *Elijah* deſired to have timely notice of the very firſt appearance and ſignification of Rain, not out of Vanity or Ambition, but that *Ahab* and the People might know that it was obtained from *Jehovah* by the Prophets Prayers, and thereby be confirmed in the True Religion. *o* Let us not be dejected for ſome Diſappointments, but continue to wait upon God, who will anſwer me, and that ſpeedily.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† *Heb.* Tye, or, bind.

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel *p*.

p Not that in *Judah*, *Joſ.* 15. 56. but another City in the border of *Iſſachar* and *Manaſſeh*, *Joſ.* 19. 18.

46 And the hand of the LORD was on Elijah *q*, and he girded up his loyns *r*, and ran before Ahab *ſ*, † to the entrance of Jezreel.

† *Heb.* till thou come to Jezreel.

q God gave him more than natural and ordinary ſtrength, whereby he was enabled to outrun *Ahab*'s Chariot, and that for ſo many miles together. *r* That his Garments, which were then long, might not hinder him. See 2 *King.* 4. 29. and 9. 1. *ſ* Partly, to ſhew how ready he was to honour and ſerve the King, if he did not exalt himſelf above or againſt God: partly, that by this humble and ſelf-denying Carriage, it might appear, that what he had done was not from Envy, or Ambition, or Humane Paſſion, but only from a juſt Zeal for God's Glory: partly, that by his Preſence with the King, and his

Courtiers

Courtiers who attended upon him, he might animate and oblige them to proceed in the well-begun Reformation of Religion: and partly, to demonstrate, that he was neither ashamed of, nor afraid for what he had done, tho' he knew how *Jezebel* would resent it, but durst venture himself in the midst of his Enemies, as being confident of the Divine Power and Protection.

CHAP. XIX.

Ahab streamed by Jezebel flieeth to Beer-sheba: Is comforted by an Angel. 3 Mount Horeb complaining to God, he is strengthened by special Revelation, 9——14. Is sent to anoint Hazael, Jehu, and Elisha. 15——18. Elisha followeth Elijah, 19——21.

AND Ahab told Jezebel *a* all that Elijah had done, and withal how he had slain all the prophets *b* with the sword.

a For his Vindication, and her Satisfaction. *b* To wit, of *Baal*; not of the Groves, who were not present, as may be gathered from *chap.* 18, 19, 22. and 22. 6.

2 Then Jezebel sent a messenger unto Elijah *c*, saying, * So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by to morrow at this time *d*. * Ruth 1. 17.

c She gives him notice of it before-hand: partly, out of the height of her Spirit, as scorning to kill him secretly and surreptitiously, and resolving to make him a publick Sacrifice: partly, out of her Impatience, till she had breathed out her Rage, which she could do speedily, when it required some time and preparation to seize him, who was now so much esteemed and favoured by all the People: partly, because she supposed, that he who had the confidence to come thither (where, it seems, she was at this time) would still have the same Confidence to stay there, and be obliged in honour to maintain his ground: and principally, from God's all-disposing Providence, that to he might have an opportunity of escaping. *d* So far was she from being changed by that most evident Miracle, that she perists in her former Idolatry, and adds to it a mad and monstrous Confidence, that in spight of God he would destroy his Prophet.

3 And when he saw *that*, he arose, and went for his life *e*, and came to Beer-sheba, which *belonged* to Judah *f*, and left his servant there *g*.

e i. e. To save his life: or, *according to his soul*, or *mind*. Whereby it may be intimated, that he did not flee from *Jezreel by the hand* or direction *of the Lord*, by which he came thither, *ch.* 18. 46. but because of his own fear and apprehension of danger. For this may seem to be an act of humane frailty. For God had brought him hither, and his Presence might seem very necessary here to incourage and ingage the King and People to go on to destroy the Priests of the Groves, and to purge out Idolatry: and his withdrawing, as we see, did discourage all the rest, and occasioned their return to Idolatry again; and, having had such a late and ample experience of God's all-sufficiency in protecting him against the King and 450 of *Baal*'s Priests, and the current of the People incensed against him for the Famine, he had little reason to fear the Threats of an impotent Woman, whom God could cut off in a moment. But *Elias was a man subject to like Passions as we are*, Jam. 5. 17. which probably is said with respect to his fear and discontent, manifested here and *ver.* 4. And *left he should be exalted above measure* (which was alſo *Paul*'s case, 2 *Cor.* 12. 7.) for his eminent Gifts, and Graces, and miraculous Works, God saw fit to withdraw his Grace, and to leave him to himself, that he might be sensible of his own imporency and sinfulness, and might not dare to take any part of God's Honour to himself. *f* Either, First, To the Tribe of *Judah*, according to the first Division; for *Simeon*'s part, in which *Beersheba* was, was afterwards taken out of it. Or, Secondly, to the Kingdom of *Judah*. *g* Partly, that he might abide there in safety: and partly, that he should wait there till his return: partly, because he would not expose him to those Perils and Hardships which he expected: and partly, because he desired Solitude, that he might more freely converse with God.

4 ¶ But he himself went a days journey into the wilderness *h*, and came and sat down under a juniper-tree: and he * requested † for himself *i* that he might die, and said, *It is* enough *k*, now, O LORD, take away my life: for I *am* not better than my fathers *l*. * Jona 4. 3, 8. † Heb. for his Life.

h The vaſt Wilderness of *Arabia*. He durst not stay in *Judah*, tho' good *Jehoshaphat* Reigned there, because he was Allied to *Ahab*, and was a Man of an easie temper, whom *Ahab* might circumvent, and either by force or art seize upon *Elijah*. *i* Heb. *for his life*, or *his soul*, that it might be taken away from his body. Or, *with his soul*, as it is *Isa.* 26. 9. *i. e.* He desired it heartily or fervently. Which he did not only for his own sake, that he might be freed from his great Fears and Troubles; but especially from his Zeal for God's Glory, which he saw was and would be dreadfully eclipsed by the relapse of the *Israelites* into Idolatry, and by *Elijah*'s Death, if it should be procured by the hands of *Jezebel*, or of the Worshippers of *Baal*: and therefore he wiſhed to die in Peace, and by the Hand of God. *k* I have lived long enough for thy Service, and am not like to do thee any more Service; neither my Words nor Works are like to do any good upon these unstable and incorrigible People. *l* That I should continue in Life, when other Prophets who have gone before me, have loſt their Lives by *Jezebel*, or other Persecutors.

5 And as he lay and slept under a Juniper-tree, behold then, an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruse of water at his † head: and he did eat and drink, and laid him down again. † Heb. bolster.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise, *and* eat, because the journey *is* too great for thee *m*.

m i. e. Above thy strength, now especially when thou art faint, and weary, and fasting.

8 And he arose, and did eat and drink, and went in the strength of that meat *n* * forty days and forty nights, unto * Horeb *o* the mount of God. * Exod. 34. 28.

n God giving that Food a far greater and more durable vertue than ordinary. *o* He wandred hither and thither for 40 days, till at last he came to *Horeb*, which in the direct Road was not above 3 or 4 days Journey.

9 ¶ And he came thither unto a cave, and lodged there: and behold, the word of the LORD *came* to him, and he said unto him, What doſt thou here *p*, Elijah?

p A tacit Reproof. This is not thy proper place, nor the station in which I set thee, which was in *Israel*, to turn that back-sliding People, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadſt continued there. Nor did I give thee those excellent Gifts to lie idle in this Wilderness, but to employ them for thy People's Good, whom now thou hast deserted, and art come hither, not by my Command, but through thy own Fear and Cowardise.

10 And he said, I have been very jealous for the LORD God of hosts *q*: for the children of Israel have forsaken thy covenant, thrown down thine altars *r*, and slain thy prophets with the sword: and * I, *even* I only am left *s*, and they seek my life to take it away *t*. * Rom. 11. 3. Gr.

q I have not been wholly wanting to my Vocation, but have executed my Office with Zeal for God's Honour and Service, and with the hazard of my own Life; and am fled hither, not being able to endure to see the Dishonour done to thy Name by their obstinate Idolatry and Wickedness. *r* Those which were erected for thy Worship in High-Places, which they did not destroy, because they were to be abolished by thy Command, *Deut.* 12. but out of meer contempt and opposition against thee, and therefore they suffered the Altars of *Baal* to stand. *s* To wit, of all thy Prophets, I mean, which do boldly and publickly plead thy Cause: for the reſt of thy Prophets who are not slain, hide themselves, and dare not appear to do thee any Service. *t* I despair of doing them any good: for instead of receiving my Testimony, they hunt for my Life.

11 And he said, Go forth, and stand upon the mount before the LORD. And behold, the LORD passed by *u*, and a * great and strong wind rent the mountains, and brake in pieces the rocks *x* before the LORD; *but* the LORD *was* not in the wind *y*: and after the wind an earthquake; *but* the LORD *was* not in the earthquake. * Exod. 34. 6. & 33. 19.

u Either, First, By his Harbingers: for, as it follows, the *Lord was* not yet there. Or, Secondly, Himself. And so this is a brief and general Description of the thing, after which the manner of it is particularly explained. *x* Whereby he both prepares *Elijah* to receive this Discovery of God with greateſt Humility, Reverence, and Godly Fear; and signifies his Almighty and Irresistible Power, to break the hardeſt Hearts of the *Israelites*, and to bear down all opposition that was or should be made against him in the Discharge of his Office. *y* The Lord did not vouchsafe his Special and Gracious Presence to *Elijah* in that Wind, where he confidently expected him: which possibly was, Either, First, To qualifie the excessive Fervour and Passion of *Elijah*, which mixed it self with his Zeal for God, and to make him more mild in his Censures, and more meek and patient in waiting for the Conversion of *Israel*; wherein he might sooner expect God's Presence and bleſſed Succeſs, than in the Storm of Anger or Impatience. Or, Secondly, To teach him not to wonder if God did not accompany his terrible Administration at Mount *Carmel* with the Presence of his Grace, to turn the hearts of the *Israelites* to himself, as he desired, but God for wise and just Reasons saw fit to deny.

12 And after the earthquake, a fire; *but* the LORD *was* not in the fire: and after the fire a still small voice *z*.

z Wherein it is implied, That God was present. Which peradventure was to insinuate, that God would do his Work in and for *Israel* in his own time, *not by might or power, but by his own spirit*, *Zech.* 4. 6. which moves with a powerful, but yet with a sweet and gentle Gale.

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle *a*, and went out, and stood in the entring in of the cave *b*: and behold, *there came* a voice unto him, and said, What doſt thou here, Elijah *c*?

a Through Horror and Dread of God's Presence, being sensible that he was neither worthy nor able to endure the sight of God with open face. Compare *Gen.* 16. 13. with *Exod.* 3. 6. *b* Which God commanded him to do; and as he was going towards the mouth of the Cave, he was affrighted and stopped in his course, by the dreadful Wind, and Earthquake, and fire: and, when these were past, he prosecutes his Journey, and goeth on to the mouth of the Cave, and there stands still. Or, the words may be rendred, *After* (as I am in elsewhere used) *he was gone out, and standing in the mouth of the cave*: which may be mentioned as the reason why he covered his Face, because now he wanted the shelter of the Cave. *c* What before he spake by an Angel, he now speaks to him again immediately.

14 And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only am left, and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way *d* to the wilderness of Damascus: and when thou comeſt, anoint Hazael *to be* king over Syria *e*.

d By which thou camest: for so in part lay the way from *Horeb* to *Damascus*. *e Anoint*: Either, First, Figuratively, *i. e.* appoint or declare him King; which was done, 2 *King.* 8. 12. For this Word is often uſed of them who were never anointed with Oil, *Isa.* 45. 1. and 61. 1. *Zech.* 4. 14. *Dan.* 9. 24. Or, Secondly, Properly; which

which might be done, though it be not related. Again, *anoint*, either, by thy self; or, by another: for so he anointed *Jehu* by *Elisha*, 2 *King.* 9. 1, 6.

16 And * Jehu the son of Nimshi *f* shalt thou anoint *to be* king over Israel: and * Elisha *g* the son of Shaphat of Abel-Meholah, shalt thou anoint *to be* prophet in thy room. * 2 King. 9. 1, 2. * Luk. 4. 27. called *Eliseus*.

f i. e. His Grand-son, for he was *the son of Jehoshaphat*, 2 *King.* 9. 2. *g* Whom he constituted Prophet, by casting his Mantle over him, here, *v.* 19.

17 And it shall come to pass, *that* him that escapeth the sword of Hazael, shall Jehu slay: and him that escapeth from the sword of Jehu, shall Elisha slay *h*.

h Here the order of times seems to be perverted; for *Elisha* was Prophet before *Jehu* or *Hazael* were Kings, and *Hazael* was King before *Jehu*. But that is of no moment as to the substance of the thing threatned, which is only this, That one or other of these should infallibly execute God's Judgments upon the Apostatical *Israelites*. *Elisha* is said to *slay* them, either, because he flew those 42 Children, 2 *King.* 2. 23. besides others whom upon like occasions he might destroy; or, because he by God's appointment inflicted the Famine, 2 *King.* 6. 31. or rather, by the Sword which came out of his mouth, as *Isa.* 49. 2. *Revel.* 1. 16. and 19. 15, 21. by his Cutting-Prophecies and Threatnings of God's Judgements: the Prophets being said to *pull down and to destroy* what they only declare and foretel shall be pulled down; *Ex.* *Hazael* began to slay them before *Jehu* was King, 2 *King.* 8. 28. though his Cruelty was much increased afterward, 2 *King.* 10. 32. and 13. 1, 2, 3. and *Jehu* destroyed those whom *Hazael* did not, as King *Joram* himself, and *Ahaziah*, and his 42 Brethren, 2 *King.* 9. 24, 27. and 10. 14. all the near Relations of wicked *Ahab*.

18 * Yet ‖ I have left *i* me seven thousand *k* in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him *l*. * Rom. 11. 4. ‖ Or, I will leave.

i Or, *I have reserved* to my self; I have by my Grace kept from the common Contagion: therefore thou art mistaken to think that thou art left alone, or that the People are universally corrupted. Or, *I will reserve*, from the slaughters laſt mentioned, and from *Jezebel*'s Rage. *k* Either, definitely to many: or rather, indefinitely, for many thousands; the number of *seven* being often uſed for a great number, as *Lev.* 26. 18. *Pſal.* 12. 6. *Mic.* 5, 5. *Zech.* 3. 9. *Luk.* 17. 4. For it is altogether improbable that all the *Israelites*, except 7000, did worship *Baal*: except *Baal* be here Synecdochically put for all their Idols, and the Calves among others. *l i. e.* All those who have not worshipped *Baal*, nor professed Reverence or Subjection to him: which Idolaters did to their Idols, by bowing the Knee, *Rom.* 11. 4. compare *Rom.* 14. 11. *Phil.* 2. 10. and by kissing them, or by kissing their Hand with their Mouth, before them, and in respect to them; of which mention is made both in Scripture, as *Job* 31. 26, 27. *Hos.* 13. 2. compare *Pſal.* 2. 12. and in *Pliny*, *Apuleius*, and other prophane Authors. And God chuseth these Expressions here, to teach men, that it is not sufficient to deny inward Veneration of Mind and Heart to Idols, unleſs they do alſo forbear all outward ſignifications of Worship and reverence to them; and that he will own none for his People that do otherwise.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing with twelve yoke of *oxen* before him, and he with the twelve *m*: and Elijah passed by him, and cast his mantle upon him *n*.

m Who had twelve Ploughs going, whereof eleven were managed by his Servants, and the laſt by himself; according to the simplicity and humility of those ancient times, in which Men of good Worth and Estate submitted themselves to the meaneſt employments. *n* By this Ceremony conferring upon him the Office of a Prophet, which God was pleased to accompany with the Gifts and Graces of his Spirit, wherewith he endowed and qualified him for it. The Mantle was the uſual Habit of the Prophets. See 2 *King.* 1. 8. *Zech.* 13. 4. But whether he did alſo Anoint him, is uncertain. See the Note on *ver.* 16.

20 And he left the oxen, and ran after Elijah *o*, and said *p*, Let * me, I pray thee, kiſs my father and my mother *q*, and *then* I will follow thee. And he said unto him, † Go back again *r*; for what have I done to thee *s*? * Matth. 8. 21, 22. † Heb. Go, return.

o Being powerfully moved by God's Spirit to follow *Elijah*, and wholly to give up himself to his Function. *p* Or, *but he said*: or, *yet he said*. *q i. e.* Bid them farewell by the uſual Ceremony. See *Gen.* 29. 11. and 31. 28. *Act.* 20. 37. *r* And take thy leave of them, as thou desireſt, and then return to me again. *s* Either, First, To hinder thee from performing that Office. That Employment to which I have called thee, doth not require an Alienation of thy Heart from thy Parents, nor the total neglect of them. Or, Secondly, To make such a Change in thee, that thou shouldſt be willing to forsake thy Parents, and Lands, and All, and desire only this Liberty to go and bid them farewel, that thou mayst follow me. Whence comes this marvellous Change? It is not from me, who did only throw my Mantle over thee; but from an higher Power, even from God's Spirit, which hath changed thy Heart, and confecrated thee to thy Prophetical Office: which therefore it concerns thee vigorously to execute, and wholly to devote thy self to it.

21 And he returned back from him *t*, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen *u*, and gave unto the people *x*, and they did eat: then he arose, and went after Elijah, and ministred unto him.

t From *Elias* to his Parents; whom when he had seen and kiſſed, he returned to the Field where *Elijah* was. *u i. e.* With the Wood belonging to the Plow, *&c.* to which more was added, as occasion required. But that he burned, to shew his total relinquishing of his former Employment. *x i. e.* He made thereof a Feaſt for his Servants who had been Ploughing with him, and for him, and his other Friends and Neighbours who came to take their leave of him. Hereby he shewed how willingly and joyfully he forsook all his Friends, that he might serve God in that high and honourable Employment.

CHAP. XX.

Benhadad not content with Ahab's Homage, besiegeth Samaria, 1——12. By the Direction of a Prophet the Syrians are twice beaten: and Benhadad hides himself, 13——30. The Syrians submit themselves, and Ahab maketh a Covenant with Benhadad, 31——34. The Prophet by a Parable reproveth Ahab: and denounceth Judgments against him, 35——43.

AND Ben-hadad *a* the king of Syria gathered all his hoſt together *b*, and *there were* thirty and two kings *c* with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it.

a Called *Adad* by *Josephus*, and *Ader* by the LXX, and *Adores* by *Justin*; such Changes of Names being uſual in their Translations into other Languages, and by other Authors. *b* To War against *Israel*: wherein his Design was to amplifie the Conquests which his Father had made, *chap.* 15. 20. but God's Design was to punish *Israel* for their Apostacy and Idolatry. *c* Petty Kings, such as were in *Canaan* in *Joshua*'s time, who indeed were no more than Governours of Cities or small Territories. These were either Subject or Tributary to *Benhadad*, or hired by him.

2 And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Benhadad,

3 Thy silver and thy gold *is* mine *d*, thy wives also and thy children, *even* the goodlieſt *are* mine.

d I challenge them as my own, and accordingly expect to have them forthwith delivered into my Poſſeſſion, if thou expecteſt Peace with me.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have *e*.

e I do ſo far comply with thy Demand, that I will own thee for my Lord, and my self for thy Vaſſal and Tributary; and will hold my Wives, and Children, and Estate, as by thy Favour, and with an Acknowledgment. But it is not likely that he would deliver up his Wives and Children into the *Barbarians* hand, or that his proud and imperious Wife *Jezebel* would permit him to do ſo.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver and thy gold, and thy wives, and thy children *f*:

f Although I did before demand not only the Dominion of thy Treasures, and Wives, and Children, as thou mayſt seem to understand me; but alſo the Propriety and actual Poſſeſſion of them; wherewith I would then have been contented:

6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is † pleasant in thine eyes, they shall put *it* in their hand, and take *it* away *g*. † Heb. desirable.

g Yet now I will not accept of those Terms, but together with thy Royal Treasures, I expect all the Treasures of thy Servants or Subjects; nor will I wait till thou deliver them to me, but I will send my Servants into the City, and they shall have free Liberty and Power to search out and take away all which they desire, and this to prevent Fraud and Delay; and then I will grant thee a Peace.

7 Then the king of Israel called all the elders of the land *h*, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and † I denied him not *k*. † Heb. I *Though* he pretended Peace, and a Friendly Agreement upon their back from Terms propounded, it is apparent by those Additional Demands, That him. he intends nothing leſs than our utter Ruin. *k* I granted his Demands in the sense before mentioned.

8 And all the elders, and all the people said unto him, Hearken not *unto him*, nor consent.

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didſt send for to thy servant at the first, I will do: but this thing I may not do *l*. And the messengers departed, and brought him word again.

l If I would do it, I cannot, because my People will not suffer it.

10 And Ben-hadad sent unto him, and said, * The gods do ſo unto me, and more alſo, if the duſt of Samaria shall ſuffice for handfuls for all the people that † follow me *m*. * Chap. 19. 2. † Heb. *are* at my feet.

m If I do not aſſault thy City with ſo potent and numerous an Army, that ſhall turn all thy City into an heap of Duſt, and ſhall be ſufficient to carry it all away, though every Soldier take but one handful of it: See the like Boaſt, 2 *Sam.* 17. 13.

11 And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harneſs*, boaſt himſelf, as he that putteth it off *n*.

n Do not Triumph before the Fight and Victory, for the Events of War are uncertain. † Heb. Word.

12 And it came to pass, when *Benhadad* heard this † message (as he was drinking, he, and the kings in the ‖ pavilions) that he said unto his servants, ‖ Set *your* selves in array *o*: And they ſet *themſelves in array* against the city. ‖ Or, Tents. † Or, Place *of Ex-ercise*. *o* Put your ſelves and Engines in order, to make the Assault. *Engines.*

13 ¶ And behold, there † came a prophet *p* unto † *Heb.* approached.

Ahab king of Israel, saying, Thus saith the LORD *g*, Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; and thou shalt know that I *am* the LORD *r*.

14 Who having bid himself before, now ventures to come to *Ahab*, having this welcome Message in his Mouth. *g* God, though forsaken and neglected by *Ahab*, prevents him with his gracious Promise of Help; partly, That *Ahab* and the Idolatrous *Israelites*, might hereby be fully convinced and won to God, or left without all Excuse: and partly, that *Benhadad*'s intolerable Pride, and Contempt of God, and of his People, might be reproved and punished: and partly, that the remnant of his Prophets and People who were involved in the same Calamity with the rest of the *Israelites*, might be preserved and delivered. *r* And not *Baal*, because I will deliver thee, which he cannot do.

15 ¶ And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the‖ young men of the princes of the provinces *s*. Then he said, Who shall † order the battel? And he answered, Thou *t*.

‖ Or, Servants. † Heb. bind, or tie.

s Not by Old and Experienced Soldiers, but by those Young Men: either the sons of the Princes, and great Men of the Land, who were generally fed thicker for Safety; or their Pages, or Servants that used to attend upon them; who are bred up delicately, and seem unfit for the business. *t* Partly to encourage the Young Men to Fight courageously, as being in the Presence of their Prince: and partly, that it might appear, that the Victory was wholly due to God's gracious and powerful Providence, and not to the Valour or Worthiness of the Instruments.

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Israel *u*, *being* seven thousand *x*.

u Either, 1. All the Men; for they only went out to Battel; and the rest of the Men might be confumed with the Sword or Famine, or other Judgments: Or rather, 2. All the Men of War, or all that were fit to go out to War; all, except those whom their Age, or Infirmity, or other sufficient Causes excused. *x* Which number may possibly be noted with respect unto those 7000, commended *chap.* 19. 18. for whose sakes principally God gave this deliverance.

16 And they went out at noon *y*: but Benhadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

y When they were eating, and drinking, and fecure from all fear and expectation of an Assault.

17 And the young men of the princes of the provinces went out first, and Benhadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive *z*.

z He bids them not Fight, for he thought they needed not to strike one stroke; and that the *Israelites* could not stand the first brunt.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man *a*: and the Syrians fled *b*, and Israel pursued them: and Benhadad the king of Syria escaped on an horse, with the horsemen.

a i. e. Him who came to Fight with him, or to seize upon him, as *Benhadad* had commanded. *b* Being amazed at the unexpected and undaunted Courage of the *Israelites*, and being struck with a Divine Terror.

21 And the king of Israel went out *c*, and smote the horses and chariots *d*, and slew the Syrians with a great slaughter.

c i. e. Proceeded further in his March, and Fought against them. *d i. e.* The men that fought from them, or belonged to them: for so *Horses* and *Chariots* are sometimes taken. See on 1 *Sam.* 13. 5.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go, strengthen thy self, and mark, and see what thou doest *e*: for at the return of the year *f* the king of Syria will come up against thee.

e Consider what is fit and necessary for thee to do by way of Preparation, or Prevention. *f* Next Year about this time, when the Season comes of going forth to Battel: of which see 2 *Sam.* 11. 1. 1 *Chron.* 20. 1. 2 *Chron.* 36. 10.

23 And the servants of the king of Syria said unto him *g*, Their gods *are* gods of the hills, therefore they were stronger than we: but let us fight against them in the plain *h*, and surely we shall be stronger than they.

g They suppose that their gods were no better than the *Syrian* gods (which the Idolatry of the *Israelites* had given them too great Cause to imagine;) and that there were many gods who had each his particular Charge and Jurisdiction; which was the Opinion of all Heathen Nations, That some were gods of the Woods, others of the Rivers, and others of the Mountains; and they fancied these to be the latter, because the Land of *Canaan* was a mountainous Land, *Deut.* 12. 2. And the great Temple of their God at *Jerusalem* stood upon an Hill, and so did *Samaria*, where they had received their last Blow: or because the *Israelites* did generally chuse High Places for the Worship of their gods. It is observable, that they do not impute their ill Success to their Negligence, and Drunkenness, and bad Conduct, or Cowardice, of which they were really guilty; nor to the Valour of the *Israelites*; but to a Divine Power, which indeed was visible in it. *h* Wherein there was not only Superstition, but Policy; because the *Syrians* most excelled the *Israelites* in Horses, which are most serviceable in plain Ground.

24 And do this thing, Take the kings away every man out of his place *i*, and put captains *k* in their rooms.

i Who being of softer Education, and less experienced in Military Matters, were less fit for his Service; and being many of them but Mercinaries, and therefore less concerned in his good Success, would be more negligent and cautious in venturing themselves for his good. *k i. e.* Experienced Soldiers of his own Subjects, who will faithfully obey the Commands of the General (to which the Kings would not so readily yield) and use their utmost Skill and Valour for their own Interest and Advancement.

25 And number thee an army, like the army † that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkned unto their voice, and did so.

† Heb. fell from thee.

26 And it came to pass at the return of the year, that Benhadad numbred the Syrians, and went up to Aphek † to fight against Israel.

† Heb. to the War.

l Not that in *Judah*; of which, *Josh.* 13. 4. and 15. 53. but that within *Israel*, in other; of which, *Josh.* 19. 30. *Judg.* 1. 31. nigh unto which, was the great Plain of *Galilee*. And this seems to be one of those Cities which *Benhadad*'s Father had taken from *Israel*, *ver.* 34. Here also the *Syrians* might retreat, if they should be worsted.

27 And the children of Israel were numbred, and‖ were all present *m*, and went against them *n*: and the children of Israel pitched before them *o*, like two little flocks of kids *p*: but the Syrians filled the country.

‖ Or, were victualled.

m i. e. All the Forces of the *Israelites* were here gathered together, to oppose the *Syrians*: so if those had been conquered, all had been loft. *n* Being perfuaded, and encouraged so to do; partly, to prevent the mischiefs of a Siege in *Samaria*, and the waste of all the rest of their Country: and partly, by the remembrance of their former Success, and an expectation of the same Assistance from God again. *o* Probably upon some hilly Ground, where they might secure themselves, and watch for Advantage against their Enemies; which may be the reason why the *Syrians* durst not assault them before the Seventh Day; *ver.* 29. *p i. e.* Few, and Weak, and Heartless; being also for conveniency of Fighting, and that they might seem to be more than they were, divided into Two Bodies.

28 ¶ And there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said *q*, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye shall know that I *am* the LORD *r*.

q Which he knew, either by common Report, strengthned by their present Choice of a Plain Ground for the Battel: or rather, by Revelation from God, who discovered their Secret Counsels, 2 *King.* 6. 12. *r* To wit, The Universal Lord of all Places, and Persons, and Things.

29 And they pitched one over against the other seven days, and *so* it was, that in the seventh day the battel was joined, and the children of Israel slew of the Syrians an hundred thousand footmen in one day.

30 But the rest fled to Aphek in the city, and the wall *s* fell upon twenty and seven thousand of the men that were left: and Benhadad fled, and came into the city *t*,‖ † into an inner chamber *u*.

‖ Or, from chamber to chamber.

s Or, *the Walls* (the Singular Number, for the Plural; than which to claim nothing more frequent) of the City; or of some great Castle, or Fort, in, or near the City, in which they were now fortifying themselves; or of some part of the City where they lay. Which might possibly happen through Natural Causes; but most probably, was effected by the mighty Power of God, then sending some sudden Earthquake, or violent Storm of Wind, which threw down the Wall, or Walls upon them; or doing this by the Ministry of Angels. Which cannot be incredible to any Man, except to him that denies the Truth of all the Miracles Recorded in the Old and New Testament; which being Attested, many of them, by Jews and Heathens, it is the height of Folly and Impudence to deny. For if ever Miracle was to be wrought, now seems to have been the proper time, and reason for it; when the Blasphemous *Syrians* denied the Soveraign and Infinite Power of God, and thereby in some fort obliged him, for his own Honour, to give a Proof of it; and to shew, That he was the God of the Plains, as well as of the Mountains; and that he could as effectually destroy them in their strongest Holds, as in the open Fields; and make the very Walls, to whose Strength they trusted for their Defence, to be the Instruments of their Ruine. But it may be further observed, that it is not said, That all these were killed by the Fall of this Wall; but only that *the wall fell upon* them, Killing some, and Wounding others; as is usual in those cases. Nor is it necessary, that the Wall should fall upon every individual Person; but it is sufficient to justifie this Phrase, if it fell upon the main Body of them; for the Words in the *Hebrew* run thus, *the Wall fell upon* 27000 (*not of the men that are left*, as we render it, but) *which were left* of that great Army. *t* Either, 1. Out of the Fields, as the rest of his Army did. Which is distinctly, and particularly noted of him, because he was the most eminent Person in it, and the Head of it. Compare the Title of *Psal.* 18. Or, 2. As, and from the noise and report of that terrible Fall of the Wall, or Walls; which possibly might be in the outside, or Suburbs of the City; from whence he fled further into the City. *u* Or, *a chamber*, within *a chamber*; where he supposed he might lie hid, till he had an opportunity of making an Escape, or of obtaining Mercy.

31 ¶ And his servants said unto him, Behold, now, we have heard that the kings of the house of Israel *are* merciful kings *x*: let us I pray thee, put sackcloth on our loins, and ropes upon our heads *y*, and go out to the king of Israel, peradventure he will save thy life.

x More

x More merciful than others, because that Religion which they had professed, taught them Humanity, and obliged them to shew Mercy. *y* As a testimony of our sorrow, for undertaking this War; and that we have justly forfeited our Lives for it, which we submit to their Mercy.

32 So they girded sackcloth on their loins, and *put* ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee let me live. And he said, *Is* he yet alive? he *is* my brother *z*.

z I do not only freely Pardon him, but Honour and Love him as my Brother.

33 Now the men did diligently observe, whether *any thing would come* from him, and did hastily catch it *a*: and they said, Thy brother Benhadad *b*. Then he said, Go ye, bring him: then Benhadad came forth to him; and he caused him to come up into the chariot.

a Or, *they took that* Word *for a good token, and made haste and snatched it* (*i. e.* that Word) *from him*, *i. e.* from his Mouth; they repeated the Word again, to try whether the King would own it, or it only dropt casually from him; or *made haste to know, whether it was from him*: *i. e.* Whether he spoke this from his Heart, or only in Dissimulation or Deign: for it seemed too good News to be true. *b* Understand, *Vivit*: for that he enquired after, *v.* 32.

34 And *Benhadad* said unto him, The cities which my father took from thy father *c*, I will restore, and thou shalt make streets *d* for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with *this* covenant *e*. So he made a covenant with him, and sent him away.

c Either, 1. From *Baasha*, Chap. 15. 20. whom he calls *Ahab*'s *Father*, because he was his Legal Father; *i. e.* His Predecessor. Or, 2. From *Omri*; in whose time, it seems, he made a successful Invasion into the Land of *Israel*, and took some more of the Cities, and *Aphek* amongst the rest; though it be not elsewhere Recorded in Scripture. *d* Or, *Markets*, &c. places where those many Merchants either receive the Tribute which I promise to pay thee, or exercise Judicature upon my Subjects in case of their Refusal. Or *outlets* (as the LXX render it) *in or into Damascus*; *i. e.* Some strong Fort near *Damascus*, which might curb the Kings of *Damascus*, and keep them from attempting any other Invasion into the Land of *Israel*. *e* He takes no notice of his Blasphemy against God; nor of the vast Injuries which his People had suffered from him, but only minds his own Grandure, and the advancement of his Power.

35 ¶ And a certain man of the sons of the prophets said unto his neighbour *f* in the word of the LORD *g*, Smite me *h*, I pray thee. And the man refused to smite him *i*.

f Or, Brother, another Son of the Prophets. *g* In the Name, and by the Command of God, whereof doubtless he had informed him. *h* So as to wound me, *ver.* 37. He speaks what God commanded him, though it was to his own hurt; by which Obedience to God, he secretly reproacheth *Ahab*'s Disobedience in a far easier matter. And this the Prophet by God's appointment desires, that looking like a wounded Soldier, he might have the more free access to the King, and discourse with him; which it was very hard for a Prophet to obtain, that sort of Men being hateful to *Ahab*, *Chap.* 22. 8. and to his Courtiers. *i* Not out of Contempt of God's Command, but most probably, in tenderness and compassion to his Brother.

36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a * lion found him, and slew him *k*.

* Heb. a lion. Chap. 13. 24.

k If the Punishment seem too severe for so small a Fault, let it be considered; 1. That Disobedience to God's Express Command, especially when it is delivered by a Prophet, is a great Sin, and no less than Capital, *Deut.* 18. 19. 2. This Fault was much worse in a Prophet, who very well knew the Authority of God's Commands, and this way or manner of Publishing them. 3. We cannot judge of the Case, because this Man might be guilty of many other heinous Sins unknown to us, but known to God; for which, God might justly cut him off: which God chuse to do upon this occasion, that by the severity of this Punishment of a Prophet's Disobedience, proceeding from pity to his brother, he might teach *Ahab* the greatness of his Sin, in sparing him through foolish pity, whom by the Laws of Religion, and Justice, and Prudence, and common Safety, he should have Cut off, and what Punishment he might expect for it.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, † so that in smiting he wounded *him*.

† Heb. smiting and wounding.

38 So the prophet departed, and waited for the king by the way, and disguised himself *l* with ashes *m* upon his face.

l That he might sooner gain Access to the King, and Audience from him. See on *ver.* 35. *m* Whereby he changed the Colour of it. Or, *with a veil*, or *cloth*, or *band*; (as the *Hebrew* Doctors understand the Word) whereby he might seem to have bound up his Wound, which probably was in his Face; for it was to be made in a very conspicuous place, that it might be visible to *Ahab* and others.

39 And as the king passed by, he cried unto the king: and he said *n*, Thy servant went out into the midst of the battel, and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life *p*, or else thou shalt † pay a talent of silver.

n This following Relation is not an Untruth, but a Parable; an usual way of Instruction in the Eastern parts, and ancient Times, and most fit for this occasion, wherein an obscure Prophet was to speak to a great King; whose Ears were tender, and impatient of a down-right Reproof, and exceeding Partial in his own Cause: who by this Artifice is made to condemn himself, before he was aware of it, and so forced to receive the Prophet's just sentence with more Patience and Moderation, as the manner of his Expression here following sheweth. *p* Thou shalt die in his stead; as below, *ver.* 42. Compare *Exod.* 21. 23.

40 And as thy servant was busie here and there, † he was gone. And the king of Israel said unto him, So *shall* thy judgment *q* be, thy self hast decided it.

† Heb. he not was.

q i. e. Thy Sentence; or the Sentence against thee: thou must perform the Condition to which thou didst submit. Either suffer the one, or do the other.

41 And he hasted, and took the ashes away from his face: and the king of Israel discerned him that he *was* one of the prophets *r*.

r Either 1. By his Face, which was known either to the King, or to some of his Courtiers there present. Or, 2. By the change of the manner of his Address to him, which now was such as the Prophets used.

42 And he said unto him, Thus saith the LORD, * Because thou hast let go out of *thy* hand a man † whom I appointed to utter destruction, therefore thy life shall † go for his life *s*, and thy people for his people *t*.

* Chap. 22. 37. † Heb. of my Curse.

s Quest. What was the great Sin of *Ahab* in this Action, for which God so severely punisheth him? *Answ.* The great Dishonour hereby done to God, in suffering so horrid a Blasphemer, *ver.* 23. to go unpunished, which was contrary to an express Law, *Levit.* 24. 16. *Quest.* What is this to *Benhadad*, having that Law concerned *Israelites* only? *Answ.* It reached both to them that were *born in the Land*, and (as is there expressed) unto *strangers* that were among them, and in their Power, which was *Benhadad*'s case; for God had delivered him into *Ahab*'s hand, for his Blasphemy, as he promised to do, *v.* 28. by which act of his Providence, especially compared with that Law, it was moft evident, that this man was appointed by God to Destruction, as is here said. But *Ahab* was so far from punishing this Blasphemer, that he doth not so much as Rebuke him, but Treats him like a friend, and a Brother; dismisseth him upon easie Terms, and takes his Word for the Performance, and takes not the least Care for the Reparation of God's Honour, but only for the Amplification of his own Power. *Quest.* Why were the People punished for *Ahab*'s Sin? *Answ.* 1. Because *Ahab* was punished in the loss of his People. 2. The People were punished for their own Sins, which were many, and great; though God took this occasion to inflict it. 3. The great injury and mischief was hereby done to his own People; who by this meek foolish and wicked act, were exposed to all those Rapines and Slaughters which *Benhadad* either did commit, or might have committed against them afterwards; of which, consequently *Ahab* was guilty. And it muft be considered, That all the *Israelites* were the Lord's peculiar people: nor did their Apostacy from God, deprive God of his right; and the Kings of *Israel* and *Judah* had these committed to them, in way of Trust, to be Governed and Protected by them. And therefore *Ahab* for this gross breach of his Trust, was justly liable, though not to the Censures of his People, yet to the Hand of God, who was his King and Governour.

43 And the king of Israel went to his house, heavy and displeased *u*, and came to Samaria.

u Not for his Sin, but for the fad Effects of it upon himself, and People; which he might confidently expect, having had many experiences, that God did not suffer the Words of his Prophets to fall to the ground.

CHAP. XXI.

Ahab coveteth to buy Naboth's Vineyard: Which is denied him, and he is grieved, 1——4. Jezebel writeth Letters against Naboth: He is condemned of Blasphemy, and stoned, 5——14. Ahab possesseth the Vineyard, 15, 16. Elijah denounceth Judgment against Ahab and Jezebel, 17——26. He repenting, God deferreth the Judgment, 27——29.

AND it came to pass after these things, *that* Naboth the Jezreelite had a vineyard, which *was* in Jezreel *a*, hard by the palace of Ahab king of Samaria.

a Where one of *Ahab*'s Palaces was, as the other was in *Samaria*.

2 And Ahab spake unto Naboth, saying, Give me thy * vineyard that I may have it for a garden of herbs, because it *is* near unto my house, and I will give thee for it a better vineyard than it: *or* if it † seem good to thee, I will give thee the worth of it in money.

* 1 Sam. 8. 14. † Heb. be good in thine eyes.

3 And Naboth said to Ahab, the LORD forbid it me, that I should give the inheritance of my fathers unto thee *b*.

b For God hath expresly, and for divers weighty Reasons forbidden the alienation of Lands from the Tribes and Families to which they were allotted, *Levit.* 25. 15, 23, 25. *Numb.* 36. 7. *Ezek.* 46. 18. And although these might have been alienated till the Jubilee, yet he durst not sell it to the King for that time; because he supposed, that if once it came into the King's Hand, especially to be made a Garden of Pleasure, and affixed to his Palace, neither he, nor his Posterity, could ever recover it again; and so he should both offend God, and wrong his Posterity; which, being, as it seems, a Pious Man, he durst not do.

4 And Ahab came into his house, heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers: and he laid him down upon his bed, and turned away his face *c*, and would eat no bread *d*.

c From the Light, and Company which either then were with him, or might come to him, to the Wall, as *Hezekiah* did under a like dejection of Spirit, *Isa.* 38. 2.

d Refused to eat meat in his usual time.

5 ¶ But Jezebel his wife came to him, and said unto him, Why *is* thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

7 And Jezebel his wife said unto him, Doest thou now govern the kingdom of Israel *e*? arise, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

e Art thou fit to be King, that canst put up such Affronts from thy Subjects, and hast not the Courage to use thy Absolute Power to dispose of them, and theirs, as seemeth good unto thee?

8 So she wrote letters in Ahabs name, and sealed *them* with his seal, and sent the letters unto the elders, and to the nobles *f* that *were* in his city *g* dwelling with Naboth.

f Whom she very well knew to be fit for her purpose. *g i.e.* In *Jezreel*. So she seeks to destroy him with a pretence of Justice, and with a little reflection upon *Ahab*, as might be.

9 And she wrote in the letters, saying, Proclaim a fast *h*, and set Naboth ‖ on high *i* among the people.

‖ *Heb.* in the top of the people.

h To remove all suspicion of hatred, or evil design in *Ahab*, and to beget a good opinion of him amongst his People, as if his Afflictions had done him good, and as if he were grown zealous for Gods Honour, and careful of his Peoples welfare, and therefore desirous to prevent, and avert the further displeasure of God against his City and Kingdom, and in order thereunto, to enquire into all those sins which provoked God against them, and effectually to purge them out. 1 In a Scarfold, or some other high-place, where Malefactors were usually and fitly Placed, that they might be seen, and their Offence heard by all the People.

10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst ‖ blaspheme *k* God and the king: and *then* carry him out *l*, and ‖ stone him *m* that he may die *n*.

‖ *Heb.* bless. So *Gr.* Job 2. 5, 9. ‖ Act. 6. 11 ‖ Lev. 24. 15, 16.

k Heb. *Bless*. *Blessing* is put for *cursing* and *blaspheming*, as *Job* 1. 11. 2. 5. and 2. 9. 6 also here, as is apparent, because his *blessing God and the king* had been no Crime. It is a Figure called *Euphemismus*. God would have Blasphemy so much abhorred, that it should not easily and unnecessarily be named by its proper name. Compare *Psal.* 16. 4. 1 To the place where Malefactors were punished, which was out of the City, *Lev.* 24. 23. *Jos.* 7. 24. *Mar.* 15. 20. *Heb.* 13. 12. partly, to shew that they were unworthy of all humane society, and abhorred by all the people: and partly, because the place where they were killed, was thereby ceremonially polluted. *m* The proper punishment of Blasphemers, *Lev.* 24. 15, 16. *n* As one that cursed his God, and his Political Father, his King. See *Exod.* 21. 17. and 22. 28.

11 And the men of his city, *even* the elders, and the nobles, who were the inhabitants in his city, did as Jezebel had sent unto them *o*, and as it *was* written in the letters which she had sent unto them.

o Which is not at all strange in them who had for a long time cast off the fear and sense of God, and prostituted their Consciences and Religion to please their King, and sold themselves to all manner of wickedness, and could not now make a safe and honourable retreat, and durst not disobey *Jezebel*'s command, by whom they knew the King was wholly governed, and who could easily have taken away their Lives in the same manner, if they had refused to kill *Naboth*.

12 They proclaimed a Fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did ‖ blaspheme God and the king. Then they carried him forth out of the city, and stoned * him *p* with stones that he died.

‖ *Heb.* bless. So *Gr.* * 2 Kin. 9. 26.

p And his Sons with him, as it may be thought from 2 *King.* 9. 26. that so the King might have an undisturbed possession: for which they might pretend those examples, *Numb.* 16. 32. *Jos.* 7. 24. But these were examples of extraordinary vengeance, and by special Warrant from God; and the Law of God was positively contrary to it, *Deut.* 24. 16.

14 Then they sent to Jezebel *q*, saying, Naboth is stoned, and is dead.

q By whom they knew the Affairs of the Kingdom were managed, and this Design contrived.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth *r* the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

r Either, First, By right of Confiscation, to repair the injury which he did to the King by blaspheming him. Or, Secondly, By tyrannical usurpation. Or, Thirdly, By right of Inheritance: for some say that *Ahab* was his next Kinsman, his Sons being Dead; which they judge more likely, because his Land was next to the Kings.

16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

17 ¶ And the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria *f*: behold, he *is t* in the vineyard of Naboth, whither he is gone down to possess it.

f Either, who now is there, and about to depart thence to *Jezreel*: or, who commonly dwells there. *t* Or rather, *he will be*; by that time that thou comest thither, thou shalt find him there.

19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession *u*? And thou shalt speak unto him, saying, Thus saith the LORD, in the place where dogs licked the Blood of Naboth, shall dogs lick thy blood, even thine *x*.

u Thou hast murdered an Innocent and Righteous Man: and instead of repenting for it, thou hast added another piece of injustice and violence to it, and art going confidently and chearfully to reap the Fruit of thy wickedness. He ascribes *Jezebel*'s Fact to *Ahab*, because *Jezebel* did it by his Connivance, and Consent, and Authority, and for the satisfaction of his inordinate Appetite. *x Quest.* How was this fulfilled, when *Ahab*'s blood was not licked in *Jezreel*, which was in the Tribe of *Issachar*, but in the Pool of *Samaria*, *chap.* 22. 38. which was in the Tribe of *Ephraim*? *Ans.* First, This was done, though not in the same individual place, yet in the same general place, *i. e.* in the Territory of *Samaria*, within which *Jezreel* was; and in a place of the same nature, a publick and common place; for such was both the place of *Naboth*'s Execution, and the Pool of *Samaria*. Secondly, This was particularly accomplished in his Son *Joram*, as is affirmed, 2 *King.* 9. 25, 26. whose blood is not improperly called *Ahab*'s *blood*, because Children are said to be born of their Parents blood. See *Job.* 1. 13. *Ad.* 17. 26. *Obj.* These words, *thy blood, even thine*, shew that it is meant of *Ahab*'s Person. *Ans.* True, the threatning was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his Son, as is expressed, *ver.* 29. *Obj.* This is said to be fulfilled in *Ahab*'s Posterity, *chap.* 22. 38. *Ans.* Either that may be referred to some other Prediction or Commination not elsewhere mentioned: or rather, it intimates, that it was in part, and in some fort fulfilled in him, though not so severely and opprobriously, nor with such Characters of the Curse as it was in his Son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, That although upon *Ahab*'s humiliation the Curse here threatned might seem to be wholly translated from his Person to his Posterity; yet upon *Ahab*'s return to sin, in the next Chapter, he brings back the Curse upon himself, and so it is no wonder if it be in some fort fulfilled in him also. Thirdly, The *Hebrew* word, rendred *in the place where*, may be, and is by some learned men otherwise rendred, either thus, *Instead of this that*; that being frequently said to be done in anothers *place*, which was onely done in his *stead*: or, *like as*: or, *because that*. So it doth not design the place, but the cause and reason of this Judgment. And in this sense the same word is used, *Zech.* 2. 10.

20 And Ahab said to Elijah *y*, Hast thou found me *z*, O mine enemy *a*? And he answered, I have found *thee*: because thou hast sold thy self *c* to work evil in the sight of the LORD *d*.

y Upon, and after his delivery of the message last mentioned, which it was needless to repeat. *z* Dost thou pursue me from place to place? Wilst thou never let me rest? Art thou come after me hither with thy unwelcome Messages? *a* That art always disturbing, threatning, and upbraiding me, and expressing not so much Gods mind, as thy own hatred and enmity against me. Comp. *ch.* 22. 8. *b* The hand of God hath found and overtaken thee in the very act of thy sin. *c* Thou hast wilfully and wholly resigned up thy self to be the bondslave of the Devil, or *Baal*, and of wicked *Jezebel*, to do whatsoever they perswade thee to do; as a man that sells himself to another is totally in his Masters Power, and must employ all his time and strength for his Service. Compare 2 *King.* 17. 17. See on *Rom.* 7. 14. *d i. e.* Impudently and contemptuously. Withal he minds him, that although his sin was in a great measure hid from the eyes of men by *Jezebel*'s cunning contrivance, yet it was evident and known to God, who would require it at his Hands.

21 Behold, * I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab * him that pisseth against the wall, and * him that is shut up, and left in Israel,

* 2 King. 9. 8.

e Of which see on *chap.* 14. 10.

22 And will make thine house like the house of * Jeroboam the son of Nebat, and like the House of * Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

* 2 King. 9. 9. * 15. 29.

23 And * of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the ‖ wall *f* of Jezreel.

* 2 King. 9. 36.

‖ Or, *by the ditch*, or *fort*: or, *in the Portion*, as it is explained in 2 *King.* 9. 36. the *Hebrew chel*, here, being put for *chelek*, which there by an Apocope of the last *Hebrew* Letter, which is not unusual in the *Hebrew* Tongue.

24 * Him that dieth of Ahab in the city, the dogs shall eat; and him that dieth in the field, shall the fowls of the air eat.

* 14. 11. 16. 4.

25 ¶ But there was none like unto Ahab *g*, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his Wife ‖ stirred up.

‖ Or, *perswaded*.

g None among all the Kings of *Israel* which had been before him. *b* This is added to shew, that temptations to sin are no excuse to the sinner.

26 And he did very abominably in following idols, according to all *things* as did the Amorites *i*, whom the LORD cast out before the Children of Israel.

i i. e. The

i i. e. The seven Nations of *Canaan*, all called by this Name, as *Gen.* 15. 16. and 28. 22. *Amos* 2. 9, 10.

27 And it came to pass when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly *k*.

k i. e. Slowly and silently, after the manner of mourners, or those who are under a great conflernation, and in deep confideration.

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil *m* in his days: *but* * in his sons days will I bring the evil upon his house.

2 King. 9. 26.

l i. e. In my presence, and upon my threatning. But this humiliation or repentance of *Ahab*'s was only external and superficial, arising from the terror of God's Judgments; and not sincere and serious, proceeding from the Love of God, or a true sense of his sin, or a solemn purpose of amendment of his Life, as appears, because all the particulars of his repentance here, *ver.* 27. are external and ritual only; nor is there the least intimation of any one sign or fruit of his true repentance, as that he restored *Naboth*'s Land, or reproved his infamous Wife; but in the very next Chapter you find him returning to his former Vomit, hating and threatning the Lords Prophets, &c. *m i. e.* The Judgment threatned, both that *ver.* 19. which was not inflicted upon *Ahab* with so much ignominy, and with that particular signature of Gods vengeance, that it was to be done in the same place, as it was upon his Son *Joram*; and especially that, *ver.* 21, 22. which was wholly suspended until his Sons days.

CHAP. XXII.

Ahab intending War against the Syrians, is advised by Jehoshaphat first to ask Counsel of God: Ahab's Prophets advise him to it, especially Zedekiah, 1——12. *Micaiah, a Prophet of the Lord, disswadeth him from it: And is put in Prison by Ahab,* 13——28. *Ahab goeth to the Battel, is slain: The Dogs lick his Blood; and Ahaziah succeedeth him,* 29——40. *Jehoshaphat's good Reign over Judah: His Acts and Death: Jehoram succeedeth him,* 41——50. *Ahaziah's evil Reign,* 51——53.

AND they *a* continued three years *b* without war between Syria and Israel.

a The *Syrians* and *Israelites* designed in the following words. *b* Computed from the last War and League wherewith it was concluded: because both *Ahab* and *Benhadad* were so weakned and broken by the late Wars, that they needed and desired Peace to recruit themselves, and repair their former losses.

2 And it came to pass in the third year, that * Jehoshaphat the King of Judah came down to the king of Israel *c*.

* 1 Chron. 3. 10.

c Having now, as he supposed, made a firm peace with *Ahab* by the Alliance contracted between *Joram* his Son, and *Athaliah*, *Ahab*'s Daughter; Of which see 2 *King.* 8. 18. 2 *Chron.* 18. 1.

3 (And the king of Israel said unto his servants, Know ye that * Ramoth *in* Gilead *is* ours *d*, and we be ‖ still, and take it not out of the hand of the king of Syria?)

* 1 Chron. 6. 73. ‖ Heb. *silent* from fighting.

d i. e. Belongeth to us by right, both by Gods Donation, and designation of it for a City of Refuge, *Jos.* 21. 38. and by our last agreement with *Benhadad*, 1 *King.* 20. 34. which he refuseth to deliver up to us upon our demand.

4 And he said unto Jehoshaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoshaphat said to the king of Israel, * I *am* as thou *art*, my people as thy people, my horses as thy horses *e*.

* 2 King. 3. 7.

e I will heartily and effectually join with thee; and my Forces shall be at thy service, as much as my own.

5 And Jehoshaphat said unto the king of Israel, Enquire *f* I pray thee, at the word of the LORD to day.

f By some Prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the Godly. See *Judg.* 1. 1. and 20. 28. 1 *Sam.* 23. 2.

6 Then the king of Israel gathered the prophets *g* together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battel, or shall I forbear? And they said, Go up: for the LORD shall deliver *it* unto the hand of the king.

g Which doubtless were his own Idle Prophets, or the Priests of *Baal*; probably those very 400 Men whom *Jezebel* preferred from that great slaughter, *chap.* 18. who yet gave in their Answer in the Name of *Jehovah*, not of *Baal*; either, in compliance with *Jehoshaphat*; or rather, by *Ahab*'s direction, that good *Jehoshaphat* might be deceived by them, into a good opinion of the War.

7 And Jehoshaphat said, *Is there* not here a Prophet of the LORD besides *h*, that we might enquire of him?

h Besides these, who may seem to be such by your Opinion, and their own profession: but I desire further satisfaction from some other Prophet.

8 And the king of Israel said unto Jehoshaphat, *There is* yet one *i* man (Micaiah *k* the son of Imlah) by whom we may enquire of the LORD; but I hate him, for he doth not prophesie good concerning me, but evil *l*. And Jehoshaphat said, Let not the king say so *m*.

i To wit, in this place, for whom I can speedily send: for there were also other Prophets elsewhere in the Kingdom, as *Elijah*, *Elisha*, and others: but these were not at hand for the present occasion. *k* Not one of the 12 Prophets, who lived about 150 Years after this time, but another of that name. *l* He is always a messenger of evil tidings: which was true, but no sufficient reason why he should hate him, because *Micaiah* was purely God's Instrument in all his Messages: and whatsoever evil he threatned, *Ahab* himself was the cause and procurer of it. *m* Do not presage evil to our enterprize: let us neither hate his person, nor despise his message; but first hear it, and then do as we see cause.

9 Then the king of Israel called an ‖ Officer, and said, Hasten *hither* Micaiah, the son of Imlah.

‖ Or, Eunuch.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, having put on their robes *n*, in a ‖ void place *o* in the entrance of the gate of Samaria, and all *the* prophets prophesied before them.

Heb. floor.

n Their Royal Robes, and Ensigns of Majesty. *o* In the place of Judicature, which was in, or nigh the Gate of the City, and in the front of some void place, where either People stood to hear and see Justice administred; or Souldiers were placed for the defence of the City in time of War.

11 And Zedekiah the son of Chenaanah made him horns of iron *p*: and he said, Thus saith the LORD *q*, With these shalt thou push the Syrians, until thou have consumed them.

p Fit emblems of the Power and Victory of these two Kings. The Devil is God's Ape, and the false Prophets sometimes imitating the true, who when they declared God's mind by words, did also oftentimes confirm it by sensible signs. See *Isa.* 20. 2. *Jer.* 27. 2. *q* Heb. *Jehovah*: whose Name he pretends, to gain the more credit and countenance to his words. See on *v.* 7.

12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the kings hand.

13 And the Messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good *r*.

r This he designs, not out of any Love to *Micaiah* (whom he perswades to debauch his Conscience), but meerly out of a desire to gratify his Kings humour.

14 And Micaiah said, *As* the LORD liveth, what the LORD saith unto me *s*, that will I speak.

s What answer God shall put into my mind and mouth; which, it seems, was not yet done.

15 ¶ So he came to the king, and the king said unto him, Micaiah, shall we go against Ramoth-gilead to battel, or shall we forbear? And he answered him *t*, Go, and prosper: for the LORD shall deliver *it* into the hand of the king.

t Not seriously, but ironically, using the very words of the false Prophets, in way of derision: As appears, First, From his omission of that Solemn Preface, *Thus saith the Lord*; or, this is *the word of the Lord*, which the Prophets generally used, and which himself useth when he comes to his serious answer, *v.* 19. Secondly, From *Ahab*'s reply, *ver.* 16. which shews that he suspected *Micaiah*'s sincerity in that answer, and gathered by his gesture or manner of speaking, that he spake onely mimically, as representing and traducing the false Prophets for their answer. See the Like Ironical passages, *Gen.* 3. 22. *Judg.* 10. 14. 1 *King.* 18. 27. *Eccles.* 11. 9. *Ezek.* 20. 39. *Amos* 4. 4, 5. All which expressions are not used to lead Men into mistakes, but to bring them to the sight of their sin and duty; which may be done sometimes most effectually in this way. So *Micaiah*'s meaning is plainly this, Because thou dost not seek to know the truth, but only to please thy self, go to the Battel, as all thy Prophets advise thee, and expect the Success which they promise thee, and try the truth of their Prediction by thy own costly experience.

16 And the king said unto him, How many times shall I adjure thee *u*, that thou tell me nothing, but *that which* is true in the Name of the LORD?

u I adjure thee again and again, that thou give over this mockery, and seriously tell me the mind of God in this matter.

17 And he said, I saw *x* all Israel * scattered upon the hills *y*, as sheep that have not a shepherd *z*: And the LORD said, These have no master, let them return every man to his house in peace *a*.

* Matth. 9. 36.

x In the Spirit, or in a Vision. *y* Upon the Mountains of *Gilead*, nigh *Ramoth*: either, where they lay encamped by *Ahab*'s order: or, to which they fled from the Enemy, esteeming that the safest place. See *Matth.* 24. 16. *z* As people who have lost their King. See *Num.* 27. 17. *Isa.* 40. 11. and 44. 28. *Ezek.* 34. 23. *a* Discharged from the War: which was fulfilled, *v.* 26.

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee, that he would prophesie no good concerning me, but evil *b*?

b Now thou seest my words verified, and this man shewing his hatred by this malignant and treasonable Prophecy, and how little heed is to be given to his words. Which crafty insinuation seems to have had too great an influence upon good *Jehoshaphat*; otherwise, he would never have gone to the Battel.

19 And he said, Hear thou therefore *c* the word of the LORD: I saw *d* the LORD sitting on his throne, * all the host of Heaven *e* standing by him *f*, on his right hand, and on his left.

* Job 1. 6 and 2. 1. Dan. 7. 10.

c Because thou givest credit to thy false Prophets, and distrustest my words, as if they were but the suggestions of my own fancy, and hatred of thy Person; I will give thee a distinct and true account of the whole matter, in Gods Name and Prefence. *d* By the Eyes of my Mind: for he could not see the Lord with bodily Eyes. *e i. e.* The Angels, 14. who

who are oft called Gods *loft* or *loſts*, because of their great number, excellent order, and constant readiness to attend upon God, and to execute his Commands. See *Gen.* 2. 1. *Pſal.* 103.21. and 148.2. These Angels were both good and bad, the one possibly on his right, the other on his left hand. Nor is it strange that the Devils are called *the host of heaven*; if you consider, First, That their original seat was in Heaven, and men in Scripture are oft called by the name of the place from whence they came. Secondly, That the name of *heaven* is oft given to all that part of the World which is above the Earth, and among the reſt, to the Air, as *Gen.* 1. 20. and 7. 11. and 8. 2. and 27. 28. *Deut.* 4. 11. and 11. 11. where the Devils residence and dominion lies, *Eph.* 2. 2. and that both *Michael and his Angels*, and *the Dragon and his Angels*, are said to be, and to wage *war in heaven*, Revel. 12. 7. *i. e.* either the Air, or the Church. And this place is not to be understood as if *Micaiah* had seen with his bodily Eyes, the Lord and his Angels sitting in the third Heaven; but that he *saw* a representation of the Divine Prudence in the Air, attended with good and bad Angels. *f* In the posture of Miniſters, to receive and execute his Commands.

‖ Or, deceive.

20 And the LORD said, Who shall‖ perſwade Ahab *g*, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

g This is not to be grosly understood, as if God did ask and take counsel from his Creatures, or were at a loſs to find out an expedient to accomplish his own Will; did conſider several ways, and then close with that which upon debate appeared to be best; all which, it is ridiculous to imagine concerning a God of perfect and infinite knowledge: but only to bring down divine things to our shallow Capacities, and to express the various means which God hath to execute his own Designs.

21 And there came forth a spirit *h*, and stood before the LORD, and said, I will perſwade him.

h An evil Spirit came out of the host or company of them, standing possibly on the left hand, and presented himself before the Throne, as having something to say to the Lord.

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets *k*. And he said, * Thou shalt perſwade *him*, and prevail also *!*: go forth, and do *so m*.

* Judg. 9. 23.

k I will inſpire a Lie into the Minds and Mouths of his Prophets. I will give them up into thy hands, and blind their minds, and leave them to their own ignorance and wickedneſs, which will certainly lead them into dreadful mistakes. *m* This is not a Command, but only a Permiſſion; which is oft expressed in the *Imperative* Mood; as 1 *Sam.* 16. 10. *Matth.* 8. 22. *Joh.* 13. 27. I will not hinder thee from tempting them, nor give them Grace to withstand their temptation; wherefore thou mayst be assured of Success.

23 Now therefore behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24. But Zedekiah the son of Chenaanah *n* went near, and smote Micaiah on the cheek *o*, and said, * Which way went the spirit of the LORD from me to speak unto thee?

* 2 Chr. 18. 23.

n The chief of the False Prophets, who was much in the King's Favour, upon which he now presumed. *o* In way of Contempt and Scorn, *Job* 16. 10. *Prov.* 20. 2. *Lament.* 3. 30. *Mark* 14. 65. *p i.e.* In what manner went it? For although as I and my Brethren have consulted the Lord, and answered in his Name, and have the same Spirit which thou pretendeſt to have, and not a lying Spirit, as thou doſt falsly and maliciously affirm, How is it possible that the same Spirit should tell us one thing, and thee the quite contrary?

25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go ‖ into † an inner chamber to hide thy self *q*.

‖ Or, from chamber, to chamber. † *Heb.* a chamber in a chamber.

q Out of a just fear and expectation of the deserved punishment of a falſe Prophet, and of the great Author and Abettor of this pernicious War, and of *Ahab*'s Destruction.

26 And the King of Israel said, Take Micaiah, and carry him back *r* unto Amon the governour of the city, and to Joash the kings son:

r To wit, into Priſon; where it seems, he was before shut up: for so the Lords Prophets were used by *Ahab*. And some think he was the Deliverer of that unwelcome Meſſage, *chap.* 20. 41, 42.

27 And say, Thus saith the king, Put this *fellow* in the priſon, and feed him with bread of affliction, and with water of affliction *ſ*, until I come in peace *t*.

ſ i. e. With a very coarſe and sparing Diet, whereby he may be only supported to endure his Torment. See *Deut.* 16. 3. 2 *Chr.* 18. 26. *Iſa.* 30. 20. *t* Until I return in Triumph, which I doubt not I shall do in spight of all his malicious Suggeſtions to the contrary, and then I shall call him to an account for all his Lies and Impudence.

28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me *u*. And he said *x*, Hearken, O people, every one of you.

u I acknowledge my self to be an Impoſtor, and to deserve Death. *x i. e. Micaiah*, the Person but named, being assured of the Truth of his Prophecy, calls all the People to be Witneſses of it.

29 So the king of Israel, and Jehoshaphat the king of Judah *y* went up to Ramoth-gilead.

y Who, though a good Man, yet was easily deceived in this matter; partly, because *Micaiah* was a Perſon unknown to him, and both he and the other Prophets pretending to give their Anſwer in the Name of the Lord, it seemed hard to him to determine the Controverſie, which only the Event could decide; and therefore it is no wonder if he was over-born by the vaſt Diſproportion of 400 Prophets to one, and by his Relation, and Obligation, and Affection to *Ahab*; and partly, because the War was Just and Lawful to recover his own Rights, which the *Syrian* King unjuſtly detained from him.

30 And the king of Israel said unto Jehoshaphat, ‖ I will disguise my self *z*, and enter into the battel, but put thou on thy robes *a*. And the king of Israel disguised himself, and went into the battel.

‖ *Heb.* I will change my self.

z i. e. Put off my Imperial Habit, that the *Syrians* may not know me, and direct their main Force againſt me; which they will aſſuredly endeavour, as knowing that this War proceeded from me, and is likely to die with me: and then thou shalt see that this Man is a falſe Prophet, and I shall have the Succeſs which I desire and expect, notwithstanding all his Preſages. *a* Thy Royal Robes: which thou mayst do without any Danger, because thou art not the Object either of the *Syrians* Rage, or of this falſe Prophesie.

31 But the king of Syria commanded his thirty and two captains, that had rule over his chariots *b*, saying, Fight neither with small nor great, save onely with the king of Israel *c*.

b And the Men that fought from them, or with them, *i. e.* his whole Army. Possibly the Chariots and the whole Army were distributed into thirty two several parts, and each Captain ruled those Chariots and Soldiers attending upon them, which fell to his share. *c* This he ordered, either in Policy, truly supposing this to be the best way to put an end to the War: or, with Design to take him Priſoner, that thereby he might wipe out the ſtain of his own Captivity, and recover the Honour and Advantage which then he loſt: or rather, by the Power and Providence of God, which diſpoſeth the Hearts of Kings as he pleaſeth; and inclined them to this course, that they might, though ignorantly, accomplish his Word and Counsel.

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside *d* to fight against him: and Jehoshaphat cried out *e*.

d They drew their Forces from their several quarters towards *Jehoshaphat*. *e* To the Lord for Help, 2 *Chron.* 18. 31.

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel *f*, that they turned back from pursuing him.

f Which they eaſily perceived either, by the Words uttered to God or them; or, by the difference of his Shape and Countenance from that of *Ahab*, which probably many of them very well knew.

34 And a *certain* man drew a bow † at a venture *g*, and smote the king of Israel between the † joints of the harneſs *b*: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am † wounded.

† *Heb.* in the fulness. The bow being drawn to the full length of the arrow.

g Heb. *in his ſimplicity*, i. e. ignorantly, without care, or choice, or any deſign, or thought of reaching *Ahab*. Or, *according to his pre-deſtination*, i. e. with his pre-ſcit and utmoſt ſtrength: which is mentioned as the reaſon why it pierced through the Joints of his Armour. *b* Where the several parts of his Armour are joined together: which poſſibly were not then joined with ſo much art and cloſeneſs as now they are. *i* Out of the midſt of the Hoſt where the Heat of the Battel was, into a safer part of the Army. See the next Verſe.

35 And the battel † increased *k* that day: and the king was stayed up *l* in his chariot against the Syrians, and died at even, and the blood ran out of the wound into the † midst of the chariot.

† *Heb.* stood.

† *Heb.* was made to go up.

k i. e. Grew hot and violent. *l* Was supported by Cordials, or by those his Servants, that by his Preſence he might encourage his Soldiers to Fight more courageouſly, and that he might see the event of the Battel.

36 And there went a proclamation throughout the host *m*, about the going down of the sun, saying, Every man to his city, and every man to his own country *n*.

m Probably by *Jehoshaphat*'s Order, with the Conſent of the chief Captains of *Israel*; and possibly with the permiſſion of the King of *Syria*, upon notice of *Ahab*'s Death, which was the only thing at which he aimed, *v.* 31. *n* The King is dead, and the Battel ended: and therefore every man hath liberty to return to his own Houſe and private occasions.

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

† *Heb.* came.

38 And *one* washed the chariot in the pool of Samaria, and the dogs licked up his blood *o*, and they washed his armour, according * unto the word of the LORD, which he spake *p*.

* Chap. 21. 19.

o Together with the Water wherewith it was mixed. *p* Of which see the Note on *chap.* 21. 19.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory house *q* which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Israel?

q Heb. *the houſe of the tooth or teeth*, to wit, of *Elephants*: See *chap.* 10. 18. Not that it was made wholly of ſolid Ivory, but because the other materials were covered, or intermixed, or adorned with Ivory. Compare *Amos* 3. 15.

40 So Ahab slept with his fathers, and Ahaziah his son reigned in his stead.

41 ¶ And * Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab *r* king of Israel.

* Chap. 22. 41.

r Who Reigned 22 Years; therefore he Reigned about 18 Years with *Ahab*.

42 Jehoshaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years *s*

in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

s Part, by himſelf; and partly, with his Sons whom he took into the Fellowſhip of his Kingdom. Of which, see more on 2 *King.* 1. 17.

43 And he walked in all the ways of Asa his father *t*, he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, the high places were not taken away *u*; for the people offered and burnt incense yet in the high places.

t He took the same care for the government of his Kingdom; and especially for the reformation of Religion, that *Aſa* did; of whom, see *Chap.* 15. 11. *u Obſerl.* It is said, *he did take them away*, 2 *Chron.* 17. 6. *Anſw.* He took away those which were erected to Idols; of which, he seems to speak there, because *the high places* are there joined with *Groves*, which were generally erected to *Idols*, and not to the True God, as will appear to any one that shall compare all the Scriptures where *groves* are mentioned; but he could not take away those which were erected to the True God; of which, this place manifeſtly speaks; as also that parallel place, 1 *King.* 15. 14. where see the notes. Or, he took them away, but not fully; or not in the very beginning of his Reign.

44 And Jehoshaphat made peace with the king of Israel *x*.

x With *Ahab* firſt, and then with his Son. This is noted as a Blemiſh in his Government, 2 *Chron.* 19. 2. and proved of most miſchievous Conſequence to *Jehoshaphat*'s Poſterity; as we shall see 2 *King.* 9. and 10.

45 Now the reſt of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah *y*?

y Whence the moſt memorable Paſſages were Tranſlated into that Canonical Book of the *Chronicles*.

46 And the remnant of the Sodomites *z* which remained in the days of his father Asa, he took out of the land.

z Of whom see *Deut.* 23. 17. 1 *King.* 14. 24. and 15. 12.

47 *There was* then no king in Edom: a deputy *a was* king.

a Sent, and set over them by the Kings of *Judah*, from the time of *David*, 2 *Sam.* 8. 14. until the days of *Jehoram*, 2 *Chron.* 21. 8.

48 Jehoshaphat‖ made ships *b* of Tharshish *c* to go to Ophir *d* for gold: but they went not; for the ships were broken at Ezion-geber *e*.

‖ *Heb.* ships.

b As it is expreſſed, 2 *Chron.* 20. 36. Or, there were to *Jehoshaphat* ten *ships*: the Hiſtoſis of the Verb *Subſtantive*, and of the Præfix *Lamed*, being frequent in the *Hebrew* Language. Some render the Words, *he made ten ships*; ſo joining both Texts together, and out of both compleating the ſence. *c* Either, 1. Of the Sea, as this Word is thought sometimes to be uſed. Or, rather 2. *To go to Tarſhiſh*, (as it is expreſſed, 2 *Chron.* 20. 36.) and thence to *Ophir*, as it here follows. See more *Edom*, and consequently in *Jehoshaphat*'s Territories.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships, but Jehoshaphat would not *f*.

f Obſ. It is said, that he did joyn with *Ahaziah* herein, 2 *Chron.* 20. 35,36. *Anſw.* That was before this time, and before the Ships were broken: for the breaking of the Ships mentioned here, *ver.* 48. is noted to be the Effect of his Sin, in joyning with *Ahaziah*, and of the Prophecy conſequent upon it, 2 *Chron.* 20. 37. And good *Jehoshaphat* being warned and chaſtiſed by God for this ſin, *would* not be perſwaded to repeat it; whereby he ſhewed the ſincerity of his Repentance.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat *g* king of Judah, and reigned two years *h* over Israel.

g By comparing this Verſe with *ver.* 41. it appears, that *Ahaziah* was made King by his Father, and Reigned in Conjunction with him a year or two before *Ahab*'s Death, and as long after it; even as *Jehoram* the son of *Jehoshaphat* was made King by his Father in his Life-time, as we shall see hereafter; which poſſibly was done in compliance with *Ahab*'s desire upon Marriage of his Daughter to *Jehoshaphat*'s son: and it may be *Ahab*, to induce and encourage him to do ſo, gave him an Example of it, and made his Son his Partner in the Kingdom, rather after his Father's Death: or one before it, and another after it.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam *i* the son of Nebat, who made Israel to sin.

i Which Clauſe seems here added, to shew, how little the Authority and Example of Parents, or Ancestors, is to be valued, where it is oppoſed to the Will and Word of God.

53 For he served Baal, and worshipped him, * and provoked to anger the LORD God of Israel, according to all that his father had done.

* By so doing.

II. KINGS.

CHAP. I.

Moab rebelleth againſt Iſrael, 1. Ahaziah being ſick ſendeth to Baalzebub: Elijah foretelleth his Death, 2——4. Ahaziah hearing it, ſendeth twice Captains of 50, to bring Elijah to him: Upon whom he bringeth Fire from Heaven, 5——12. The third Captain entreateth Elijah: Who encouraged by an Angel, goeth and telleth the King of his Death, 13——16. Jehoram ſucceedeth him, 17——18.

Chap. 3.

THEN Moab *a* rebelled againſt Israel, * after the death of Ahab.

a Which had been ſubdued by *David*, 2 *Sam.* 8. 2. as *Edom* was: and upon the diviſion of this Kingdom into two, *Moab* was adjoined to that of *Iſrael*, and *Edom* to that of *Judah*, each to that Kingdom upon which it bordered. And when the Kingdoms of *Iſrael* and *Judah* were weak and forſaken by God, they took that opportunity to Revolt from them; *Moab* here, and *Edom* a little after it.

2 And Ahaziah fell down through a latteſs in his upper chamber *b* that *was* in Samaria, and was sick, and he sent meſſengers, and said unto them, Go, inquire of Baal-zebub *c* the god of Ekron, whether I shall‖ recover of this diſeaſe?

‖ *Heb.* live.

b In which, the Latteſs might be left to convey Light into the lower Room. Which if it now seem abſurd to be in a King's Palace, we muſt not think it was ſo then, when the World was not arrived to that height of Curioſity and Art, in which now it is. But the Words may be, and are by some rendred, *through the Battlements* (or *through the Latteſs* in the Battlements) *of the Roof of the Houſe*. Where being first walking, after the manner, and then ſtanding and looking through, and leaning upon this Latteſs, which was grown infirm, it broke, and he fell down into the Court or Garden belonging to the House. *c* Properly, *the God of Flies*. An Idol ſo called, because it was falſly ſuppoſed to deliver those People from Flies, which were both vexatious and hurtful to them: as *Jupiter* and *Hercules* were called by a like name among the *Greekes*, for the same reaſon. And it is evident, both from Sacred and Prophane Hiſtories, That the Idol-gods, being conſulted by the *Heathens*, did sometimes through God's Permiſſion, and Juſt Judgment, give them Anſwers; though they were generally obſerved, even by the *Heathens* themſelves, to be dark and doubtful.

3 But the Angel of the LORD said to Elijah the Tishbite, Arise, go up to meet the meſſengers of the king of Samaria, and say unto them, *Is it* not because *there is* not a God in Israel *d*, *that* ye go to inquire of Baal-zebub the god of Ekron?

d Deſt thou not by this action call contempt upon the God of *Iſrael*, as if he were either ignorant of the Event of thy Diſeaſe, or unable to give thee any Relief; and as if *Baal-zebub* had more Skill and Power than he?

4 Now therefore thus saith the LORD, ‖ Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed *f*.

‖ *Heb.* The bed whither thou art gone up.

e For this was a very heinous Crime, to deny the Perfections of God, and to transfer them to an Idol. See *Levit.* 19. 31. and 20, 6, 27. *Deut.* 18. 10. *f* The Meſſengers not daring to Apprehend him, as ſuſpecting him to be more than Man, because he knew the ſecret Meſſage which the King delivered to them in his Bed-Chamber.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back *g*?

g Before you have been at *Ekron*: which he eaſily knew by their quick return.

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because there *is* not a God in Israel, *that* thou sendeſt to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

7 And he said unto them, ‖ What manner of man *was he* which came up to meet you, and told you these words?

‖ What was the manner of the man?

8 And they answered him, *He was* an hairy man *h*, and girt with a girdle of leather about his loins *i*: and he said, It *is* Elijah the Tishbite.

h Either, 1. As to his Body; the hair of his Head and Beard being through neglect grown long, and ſpread over much of his Face. Or rather, 2. As to his outward Garment, which was rough and hairy, ſuch as were ſometimes worn by Eminent Perſons in *Greece*, in ancient Times; and were the proper Habit of the Prophets. See *Iſa.* 20. 2. *Zech.* 13. 4. *Mat.* 3. 4. *Heb.* 11. 37. *i* As *Jehu* the Baptiſt alſo had; *Mat.* 3. 4. That by his very outward Habit, he might represent *Elias*, in whoſe Spirit and Power he came.

9 Then the king sent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he sat on the top of an hill) and he spake unto him, Thou man of God *k*, the king hath said, Come down *l*.

k So he calls him in way of Scorn and Contempt; q. d. Thou that vaunteſt, as if thou waſt more than a meer Man. *l* The King commands

mands thee to come to him: which if thou refuſeſt, I am here to carry thee to him by Force.

10 And Elijah anſwered and ſaid unto the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty *m*. And there came down fire from heaven, and conſumed him and his fifty.

m Which deſire did not proceed from a carnal and malicious Paſſion; but from a pure zeal, to vindicate God's Name and Honour, which was ſo horribly abuſed: and from the motion of God's Spirit; as is evident from God's miraculous Anſwer to his deſire. And therefore Chriſt doth not condemn this Fact of *Elias*, but only reproves his Diſciples for their perverſe imitation of it, from another Spirit and Principle, and in a more unſeaſonable time, *Luke* 9. 54, 55.

11 Again alſo he ſent unto him another Captain of fifty, with his fifty: and he anſwered and ſaid unto him, O man of God, Thus hath the king ſaid, Come down quickly *n*.

n Wherein he diſcovers more Petulancy and Impudence than the former: and ſhews, how little he was moved or affrighted by the former Example.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and ‖ fell on his knees before Elijah, and ‖ beſought him *o* and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight.

o Expreſſing both Reverence to his Perſon, and a Belief of his Power, and Dread of God's Judgments.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the LORD ſaid unto Elijah, Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king *p*.

p Not fearing the rage of the King, nor of *Jezebel*, nor of all their Forces. Wherein, he gives an eminent Example of his Faith and Obedience: and withal, of his growth in Grace ſince that time that he fled for fear of *Jezebel*, 1 *Kings*. 19. 3.

16 And he ſaid unto him *q*, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to inquire of Baal-zebub the God of Ekron, (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

q To his very Face. Nor did the King lay hands upon him, being daunted with the Prophets preſence, and great courage, and confidence; and affrighted by the late dreadful Evidence of his Power with God and over Men: and withal, ſtruck with a divine and extraordinary Terror.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram *r* reigned in his ſtead, in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah *s*, becauſe he had no ſon.

r His Brother, *Chap.* 3. 1. for *he had no ſon* to ſucceed him, as it here follows. 2 Other Paſſages of Scripture ſeem to clash with this, as that *Ahaziah*, who *reigned* but *two years*, begun his reign *in Jehoſhaphat's ſeventeenth year*, 1 *King.* 22. 51. and therefore this *Jehoram* muſt begin his Reign in *Jehoſhaphat's* Nineteenth Year: and therefore before the Reign of *Jehoram*, *Jehoſhaphat's* Son; and that *Jehoram the ſon of Jehoſhaphat began to reign in the fifth year of Joram, Ahab's ſon*, 2 *King.* 8. 16. *Anſw.* Theſe difficulties are eaſily reſolved by this conſideration, That it was an uſual Practice among Kings in former Ages, to make their Sons ſometimes their Viceroys and Deputies in the Adminiſtration of the Kingdom; and ſometimes formally Kings in Conjunction with themſelves, and whilſt they lived; whereof there are inſtances both in Prophane Hiſtory, among the *Perſians*, *Greeks*, and *Romans*, and in the Sacred Scripture, as in *David*; 1 *Chron.* 23. 1. and 29. 22. in *Uzziah*, 2 *Chron.* 26. 21. (and to come cloſe to the point) in *Jehoſhaphat*, 2 *King.* 8. 16. who in his Seventeenth Year, when he went to *Ahab*, and with him to *Ramoth-Gilead*, appointed his Son *Jehoram* his Vice-roy, and (in caſe of his Death) his Succeſſor. In the ſecond year from that time, when *Jehoram* was thus made Vice-King in his Father's ſtead and abſence; this *Jehoram*, *Ahab's* ſon, began to Reign: and *in the fifth year of the reign of this Joram ſon of Ahab*, which was about the Twenty fourth year of *Jehoſhaphat's* Reign, *Jehoram the Son of Jehoſhaphat* was formerly made *King of Judah*, together with his Father; or *whileſt Jehoſhaphat* lived, and was *King of Judah* alſo. And ſo all the places agree. To which ſome add, that this Verſe, or this part of it, wherein the difficulty conſiſts, is wanting in ſome ancient Copies, and is omitted by the *LXX* Interpreters; which is far more prudent and pious to grant, than upon ſuch Chronological difficulties to queſtion the Truth and Divinity of the Holy Scriptures.

18 Now the reſt of the acts of Ahaziah, which he did, are they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

Elijah taking his leave of Eliſha, with his Mantle divideth Jordan, 1——8. *And granting Eliſha his Requeſt on Condition, is taken up by a fiery Chariot into Heaven,* 9——11. *Eliſha dividing Jordan with Eli-*

jah's Mantle, is acknowledged his Succeſſor, 12——18. *He with Salt healeth the Waters at Jericho,* 19——22. *Children mock him, he curſeth them: and they are devoured by two Bears,* 23——25.

AND it came to paſs, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from Gilgal.

2 And Elijah ſaid unto Eliſha, *a* Tarry here, I pray thee: for the LORD hath ſent me to Bethel *b*: and Eliſha ſaid unto him, *As* the LORD liveth, and * *as thy* ſoul liveth, I will not leave thee. So they went down to Bethel.

a This he deſires, Either, 1. That he being left alone, might better prepare himſelf for his great Change. Or, 2. Out of his Humility and Modeſty: he deſired no Witneſſes of his Glorious Removal, and no Fame and Glory from it. Or, 3. Out of Indulgence to *Eliſha*, that he might not be overwhelmed with Grief at ſo ſad a ſight. Or, 4. That he might trie his Love, and whet his Deſire to accompany him; it being highly convenient for God's Honour, and the Church's good, (which *Elijah* fought above all things) that there ſhould be Witneſſes of ſo glorious a Tranſlation. *b* Which was truth, but not the whole truth: for he was to go a far longer Journey. But he was firſt to go to *Bethel*, as alſo to *Jericho*, to the Schools of the Prophets there, that he might comfort, and ſtrengthen their hearts in God's Work, and give them his laſt and dying Counſels.

3 And the ſons of the prophets that *were* at Bethel came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter *c* from thy head *d* to day? And he ſaid, Yea, I know *it*; hold you your peace *e*.

c This was revealed to ſome of the Sons of the Prophets, and by them to the whole College. *d* Heb. *from above thy head*: Which Phraſe may reſpect, either, 1. The manner of ſitting in Schools, where the Scholar ſat at his Maſters feet, *Deut.* 33. 3. *Act.* 22. 3. Or, 2. The manner of *Elijah's* Tranſlation, which was to be by a Power ſent from Heaven, to take him up thither. *e* Do not aggravate my grief, nor divert me with any unſeaſonable Diſcourſes; that I may digeſt my ſorrow, and prepare my ſelf for ſo great a Stroke, and diligently attend all my Maſter's ſteps, leſt he be ſnatched away from me whilſt I am talking with you; and that I may beg and obtain ſome great Bleſſing from him, before his departure.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho: and he ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy Maſter from thy head to day? And he anſwered, Yea, I know *it*; hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee here: for the LORD hath ſent me to Jordan. And he ſaid, *as* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went and ſtood ‖ to view *f* afar off: and they two ſtood by Jordan.

f To obſerve this great Event, *Elijah's* Tranſlation to Heaven, which they expected every moment, now when he had taken his laſt leave, farewell of all the Prophets: and whereof they deſired to be Spectators, not ſo much to ſatisfie their own Curioſity, as that they might be Witneſſes of it to others.

8 And Elijah took his mantle, and wrapt it together, and ſmote the waters, and * they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, ask what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a double portion of thy Spirit *g* be upon me.

g Either, 1. Double to what is in thee. Which it ſeems not probable, that he had confidence either to aſk, or to expect. Or, rather 2. Double to what the reſt of the Sons of the Prophets may receive at thy Requeſt upon this occaſion. He alludes to the double portion of the firſt-born, *Deut.* 21. 17. But though *Eliſha* deſired no more, yet God gave him more than he deſired or expected; and he ſeems to have had a greater Portion of the Prophetical and miraculous gifts of God's Spirit, than *Elijah* had.

10 And he ſaid, ‖ Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſeeſt me *when I am* taken from thee, it ſhall be ſo unto thee: but if not, it ſhall not be *ſo i*.

h i.e. A rare and ſingular Bleſſing, which I cannot promiſe: for which only God can give; and he gives it only when, and to whom he pleaſeth. *i* This Sign he propoſed, not without the inſtinct and direction of God's Spirit, that hereby he might engage him more earneſtly to wait, and more fervently to pray for this mercy.

11 And it came to paſs as they ſtill went on and talked, that behold *there appeared a* * chariot of fire, and horſes of fire *k*, and parted them both aſunder, and Elijah went up by a whirlwind into heaven *l*.

k A bright Cloud formed into ſuch a likeneſs, managed by Holy and Bleſſed Angels ſent from Heaven to conduct him thither. *l* Into the Third Heaven, being in the way ſo tranſformed and changed, as might make him meet to be admitted into thoſe bleſſed Manſions.

12 ¶ And Eliſha ſaw *it*, and cried, * My father, my father *m*, the chariot of Iſrael, and the horſemen thereof *n*.

And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

m So he calls him for his Fatherly Affection to him, and for his fatherly Authority which by his Office he had over him, in which reſpect the Scholars of the Prophets are called their *Sons*, as 1 *King.* 20. 35. *n* Who by thy Example, and Counſels, and Prayers, and Power with God, diſtit more for the Defence and Preſervation of *Iſrael*, than all their Chariots and Horſes, or other Warlike Proviſions. The Expreſſion alludes to the form of Chariots and Horſes which he had ſeen.

13 He took up alſo the mantle of Elijah, that fell from him *o*, and went back and ſtood by the † bank of Jordan.

o God ſo ordering it for *Eliſha's* comfort, and the ſtrengthning of his Faith, as a Pledge, that together with *Elijah's* Mantle, his Office and Spirit ſhould reſt upon him.

14 And he took the mantle of Elijah, that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah *p*? and when he had ſmitten the waters, they parted *q* hither and thither: and Eliſha went over.

p Who at *Elijah's* Requeſt divided theſe Waters, and is as able to do it again; and hath given me his Spirit, and Office, and therefore I humbly beg, and confidently expect his Aſſiſtance in this matter. *q* But theſe Words after [*Where is the God of Elijah?*] may more properly be many ordred otherwiſe, and that agreeably to the *Hebrew*, *even himſelf?* or, *even the ſame?* (which Words they join with the former, as an Emphatical Addition, or Repetition, which is uſual in fervent Prayers. But they may be rendred without an Interrogation, thus, *Surely he* is, to wit, here preſent, and ready to help me. Or, *ſurely* he is the ſame; to wit, to me, that he was to *Elijah*, as able and willing to work for me, as for *Elijah*. Then the following Words they render, as they are in the *Hebrew*) *and he ſmote the water, and it was divided.* By which Repetition it may ſeem, that he ſmote it twice, and that at the firſt ſmiting, the Succeſs did not anſwer his Deſire and Expectation. Which God ſo ordered, partly to keep him in a modeſt and humble ſenſe of his own Inſufficiency, that he might not be puffed up with the great Gifts which he had now received; Comp. 2 *Cor.* 12. 7. And partly, to fit him up to a more lively Exerciſe of Faith and Prayer, which followed God's Denial or Suſpenſion of his Help, as it is here expreſſed; which alſo was attended with deſired Succeſs.

15 And when the ſons of the prophets which *were* * to view at Jericho, ſaw him *r*, they ſaid *s*, The ſpirit of Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him *t*.

r Or, as it is in the *Hebrew*, *And the ſons of the Prophets who lived in Jericho, ſaw him over-againſt them*, from ſome hill where they ſtood at a convenient diſtance, to obſerve the Event, *ver.* 7. *s* Heb. *and they ſaid*, either by Revelation; or rather, by the viſible Effects of it which they ſaw. *t* Thereby teſtifying their Reverence and Subjection to him as *Elijah's* Succeſſor, and their Maſter and Teacher.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men *u*, let them go, we pray thee, and ſeek thy maſter, leſt peradventure * the ſpirit of the LORD hath taken him up, and caſt him upon † ſome mountain, or into ſome valley *w*. And he ſaid, Ye ſhall not ſend.

t Able to take ſuch a Journey. *u* They thought, either, 1. That God had not finally taken him away from them, but only for a time; comp. 1 *King.* 18. 12. which they heartily deſired, and therefore eaſily believed; or that God had only taken away his Soul, and that his Body was caſt down into ſome place, which they deſired to ſeek, that they might give it an honourable Burial.

17 And when they urged him, till he was aſhamed *x*, he ſaid, Send. They ſent therefore fifty men, and they ſought three days, but found him not.

x *i.e.* To wit, to deny them any longer, leſt they ſhould think his denial proceeded from a neglect of his Maſter, or a contempt of the Sons of the Prophets, or a ſecret Content he took in his Maſters Loſs, that he might have his Honour and Power. Or, *till they were aſhamed*, becauſe he did ſo oft, and ſo obſtinately deny their Requeſt.

18 And when they came again to him (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren *y*.

y Either it was ſo originally, at leaſt, as to that part of the City where the College of the Prophets was; for it is not neceſſary to underſtand this of the whole Territory: or, it became ſo from the Curſe of God inflicted upon it, either when *Joſhua* firſt took it; or afterwards, when *Hiel* rebuilt it. Howſoever, upon the Prophets Care, it grew exceeding fruitful, and therefore is commended for its Fertility by later Writers.

20 And he ſaid, Bring me a new cruſe *z*, and put ſalt therein *a*. And they brought *it* to him.

z Partly, that there might be no ground of Suſpicion, that the Cure was wrought by any natural Vertue of any thing which was, or had been in the Cruſe before, but only by God's Power: and partly, that there might be no Legal Pollution in it which might offend God, and hinder his miraculous Operation by it. *a* A moſt improper Remedy; for ſalt naturally makes Waters brackiſh, and Lands barren. Hereby therefore he would ſhew, That this was effected ſolely by the Divine Power, which could work either without means, or againſt them.

21 And he went forth unto the ſpring of the waters, and caſt the ſalt in there *b*, and ſaid, Thus ſaith the LORD, I have healed theſe waters: there ſhall not be from thence any more death *c*, or barren *land*.

b Which was in it ſelf idle and ineffectual, conſidering both the quality of Salt, and the ſmall quantity of it, and the place where it was put; the Fountain which quickly works out any thing which is put into it: See *Lewis*, 11. 26. but was only uſed as a ſign of God's Preſence and Power, which did the thing: compare *Exod.* 15. 25. 2 *King.* 4. 41. and 6. 6. *c* *i.e.* Hurt, or Danger, as *death* is oft uſed, (as 2 *Cor.* 11. 23.) to Men or Beaſts, by drinking of it, as formerly.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Bethel *d*: and as he was going up by the way, there came forth little children *e* out of the city *f*, and mocked him *g*, and ſaid unto him, Go up *h*, thou bald-head *i*, go up thou bald-head *k*.

d To the other School or College of Prophets, to inform them of *Elijah's* tranſlation, and his Succeſſion into the ſame Office: and to direct, comfort, and eſtabliſh them, as he ſaw occaſion. *e* Or, *children*: or, *young men*: as this *Hebrew* word oft ſignifies, as *Gen.* 22. 5, 12. and 41. 12. 2 *Chr.* 13. 7. *Iſa.* 11. 6. It is more than probable they were old enough to diſcern between Good and Evil, as their Expreſſion ſheweth. *f* *Bethel*, which was the Mother-City of Idolatry, 1 *King.* 12. 28, 29. *Hoſ.* 4. 15. and 5. 8. where the Prophets planted themſelves, that they might bear witneſs againſt it, and diſſuade the People from it; though, it ſeems, they had but ſmall ſucceſs there. *g* With great petulancy and vehemency, as the Conjugation of the *Hebrew* Verb ſignifies; deriding both his Perſon and Miniſtry, and that from a prophane Contempt of the True Religion, and a paſſionate Love to that Idolatry which they knew he oppoſed. *h* *Go up* into Heaven, whither thou pretendeſt that *Elijah* is gone. Why didſt not thou accompany thy Friend and Maſter to Heaven? O that the ſame Spirit would take thee up alſo, that thou mightſt not trouble us more out of ſight, as *Elijah* did! *i* So they mock his natural Infirmity, which is a great ſin. *k* The repetition ſhews their Heartineſs and Earneſtneſs, that it was no ſudden nor raſh ſlip of their Tongue, but a Scoff proceeding from a rooted Impiety and Hatred of God and his Prophets.

24 And he turned back, and looked on them, and curſed them *l* in the Name of the LORD *m*: and there came forth two ſhe-bears *n* out of the wood, and tare forty and two children *o* of them.

l Not was this Puniſhment too great for the Offence, if it be conſidered, that theſe Children were grown up to ſome maturity; (See on *v.* 23.) that their mocking proceeded from a great malignity of mind againſt God; that they mocked not only a man, and an ancient man, whoſe very Age commanded reverence; and a Prophet; but even God himſelf, and that moſt admirable and glorious Work of God, the aſſumption of *Elijah* into Heaven, which makes it in ſome degree reſemble the Sin againſt the Holy Ghoſt; that they might be guilty of many other hainous Crimes, which God and the Prophet knew; and were guilty of Idolatry, which by God's Law deſerved Death: that the Idolatrous Parents were puniſhed in their Children; and that, if any of theſe Children were more innocent and ignorant of what they ſaid, God might have mercy upon their Souls, and then this Death was not a Miſery, but a real Bleſſing to them, that they were taken away from that wicked and idolatrous Education which was moſt likely to expoſe them not only to Temporal, but to an Eternal Deſtruction. *m* Not from any carnal or revengeful Paſſion, but by the motion of God's Spirit, and by God's Command and Commiſſion, as appears by God's concurrence with him. Which God did, partly, for the terror and caution of all other Idolaters and prophane Perſons who abounded in that place; partly, to vindicate the Honour, and maintain the Authority of his Prophets; and particularly, of *Eliſha*, now eſpecially in the beginning of his Sacred Miniſtry. And this did beget ſuch a Confidence in *Eliſha*, that he durſt venture to go into *Bethel* after this was done; and ſuch a terror in the *Bethelites*, that they durſt not avenge themſelves of him. *n* Poſſibly robbed of their Whelps, and therefore more fierce, *Prov.* 17. 12. *Hoſ.* 13. 8. but certainly acted by an extraordinary Fury, which God raiſed in them for this purpoſe. This *Hebrew* word ſignifies not only young Children, but thoſe alſo who are grown up to maturity, as *Gen.* 32. 22. and 34. 4. and 37. 30. *Ruth* 1. 5.

25 And he went from thence to mount carmel *p*, and from thence he returned to Samaria *q*.

p Partly, to decline the Fury of the People of *Bethel*: partly, that he might retire himſelf from Men, and converſe more freely with God, and ſo fit himſelf more for the diſcharge of his Employment: and partly, that he might viſit the Sons of the Prophets who lived in that place, or near it. *q* By the direction of God's Spirit for the ſervice which he did, *chap.* 3. 11. &c.

CHAP. III.

Jehoram followeth the Sin of Jeroboam: He with Jehoſhaphat and the King of Edom goeth to Battel againſt Moab, 1——8. *They in Diſtreſs for Water obtain it by Eliſha, and a Promiſe of Victory,* 9——20. *The Moabites deceived by the Colour of the Water, coming as to Spoil, are overcome,* 21——25. *The King of Moab, by ſacrificing his Eldeſt Son ſaveth the Siege,* 26, 27.

NOw Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the eighteenth year of Jehoſhaphat king of Judah *a*, and reigned twelve years.

a *Queſt.* How can this be true, when *Ahaziah*, *Jehoram's* Predeceſſor, who Reigned two Years, began his Reign in *Jehoſhaphat's* 17th Year, 1 *King.* 22. 51? *Anſw.* Either, *Ahaziah* Reigned the greateſt part of two Years, to wit, of the 17th and 18th Years of *Jehoſhaphat*, (parts of Years being oft called *Years* in the computation of Times, both in Scripture and other Authors) and *Jehoram* began his Reign towards the end of his 18th Year: or, *Ahaziah* Reigned part of this two Years with his Father, and the reſt after him.

2 And he wrought evil in the ſight of the LORD, † *Heb.* but not like his father, and like his mother: for he put * 1 *King.* away the † image of Baal, * that his father had made *b*. 16. 31, 32.

h Not from any Principle of Conscience (for that would have reached the Calves also:) but either, because he was startled at the dreadful Judgments of God inflicted upon his Father and Brother for *Baal*-worship; or, because he needed God's help to subdue the *Moabites*, which things he knew *Baal* could not do: or, to gratifie *Jehoshaphat*, whose help he meant to crave, which he knew he should never obtain without this; and for this reason, it seems, *Jezabel* was willing to connive at it, as a trick of State.

3 Nevertheless, he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin: he departed not therefrom.

c i.e. The Worship of the Calves: which all the Kings of *Israel* kept up as a Wall of Partition between their Subjects and those of *Judah*. Thus he shews that his Religion was over-ruled by his Interest and Policy.

4 ¶ And Mesha king of Moab was a sheep-master *d*, and rendred unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

d A Man of great Wealth (which in those times and places consisted much in Cattel) which enabled and emboldned him to Rebel against his Sovereign Lord.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled *e* against the king of Israel.

e See of this *chap.* 1. 1. It is here repeated to make way for the following Story. *Ahaziah* did not attempt the recovery of *Moab*; either, because he was a Man of a low Spirit and Courage: or, because his Sickness, or the shortness of his Reign, gave not opportunity for it.

6 ¶ And king Jehoram went out of Samaria *f* the same time, and numbred all Israel *g*.

f To some place appointed for the Rendezvous of his People. *g* To wit, such as were fit for War.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battel? and he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses *h*.

h Of which see on 1 *King.* 22. 4. He joins with him in this War; partly, because the War was very just in it self, and convenient for *Jehoshaphat*, both in the general, that Rebels and Revolters should be chastised and suppressed, lest the Example should pass into his Dominions, and the *Edomites* should be hereby encouraged to revolt from him, as they did from his Son; and in particular, that the *Moabites* should be humbled, who had with others Invaded his Land before this time, 2 *Chron.* 20. 1. and might do so again if they were not brought low; for which a fair opportunity was now offered to him; and partly, because *Jehoram* had reformed some things, and *Jehoshaphat* hoped by this means to engage him to proceed further in that work.

8 And he *i* said, Which way shall we go up? And he answered, The way through the wilderness of Edom *k*.

i Either, *Jehoshaphat*: or rather, *Jehoram*: for the following answer may seem to be *Jehoshaphat*'s. *k* Which though it was much the longer way, yet they thought it best; partly, to secure the King or Vice-Roy of *Edom*, of whom they might have some Suspicion, from that Partage 2 *Chron.* 20. 22. and to carry both him and his Soldiers along with them into the War, both to get their Assistance, and to prevent them from making a War of Diversion against *Judah*, whilst *Jehoshaphat* was engaged against *Moab*: and partly, that they might invade *Moab* on their weakest side, and where they least expected them. God also thus disposed their Hearts to make way for the following Miracle.

9 So the king of Israel went, and the king of Judah, and the king of Edom *l*: and they fetcht a compass of seven days journey *m*: and there was no water *n* for the † *Heb.* host, and for the cattel † that followed them.

l i.e. The Vice-Roy under *Jehoshaphat*, 1 *King.* 22. 47. here called *king*; either, because he was so called and accounted by his own People: or, because that word is sometimes used for any Prince or chief Ruler. See *Deut.* 33. 5. *Judg.* 18. 1. and 21. 25. 1 *King.* 20. 1. *m* Because they made a great Army, which could move but slowly; and they fetched a greater Compass than was usual, for some advantage which they expected by it. *n* A frequent want in those hot and desart parts; and now, as it seems, increased by the extraordinary Heat and Drines of the Season.

10 And the king of Israel said, Alas, that the LORD hath called these three kings together, to deliver them into the hand of Moab *o*.

o So he chargeth his Calamity upon God: and not upon himself, whose Sins were the true and proper Causes of it.

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israels servants answered and said, Here *is* Elisha the son of Shaphat, which poured water on the hands of Elijah *p*.

p This he should have asked before, when they first undertook the expedition, as he did in a like case, 1 *King.* 22. 5. and for that neglect he now suffers: but better late than never: His Affliction brings him to the remembrance of his former Sin, and present Duty. *q i.e.* Who was his Servant: this being one office of a Servant: and this Office was the more necessary among the *Israelites*, because of the frequent Wallings which their Law required.

12 And Jehoshaphat said, The word of the LORD is with him *r*. So the king of Israel, and Jehoshaphat, and the king of Edom went down to him *s*.

r We may enquire the Mind of God by him: for he is a true Prophet. Which *Jehoshaphat* might easily understand, because being a good Man, and a great Favourer of the Lords Prophets, he would diligently enquire, and many Persons would be ready to inform him of all things of that nature, and, amongst others, of *Elijah*'s calling of *Elisha* by casting his Prophetical Mantle over him, 1 *King.* 19. 19. and of *Elijah*'s Translation, and *Elisha*'s Substitution in his place, and of the proof of it, 2 *King.* 2. 8, 14. *s* To his Tent; which was either in the Camp, or not far from it: for he went along with the Army by the Impulse of God's Spirit, for this very occasion. They did not send for him, but went to him, that by giving him this Honour, they might more effectually ingage him to give them his utmost Assistance; and, because they had heard that he was a man of a rugged temper and carriage, who therefore was to be sweetned, and to dispose to pity and relieve them.

13 And Elisha said unto the king of Israel, What have I to do with thee? † get thee to the prophets of thy † *Heb.* father, and to the prophets of thy mother *u*. And the king of Israel said unto him, Nay *x*: for the LORD hath called these three kings *y* together to deliver them into the hand of Moab.

t I desire to have no Discourse nor Converse with thee. *u i.e.* To the Calves, which thou after thy Father's Example dost worship; and to the *Baals* which thy Mother yet worshippeth by thy Permission; and to which thy Heart is yet inclined, though thou hast deftroyed one of his Images for politick Reasons. Let these Idols whom thou worshippest in thy Prosperity, now help thee in thy Distress. *x* I renounce those false Prophets and *Baals*, and will seek to none but God for help. *y* If thou hast no respect for me, yet pity this innocent King of *Edom*, and good *Jehoshaphat*, who are involved in the same Danger with my self.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, Surely were it not that I regard the presence of Jehoshaphat the king of Judah *z*, I would not look toward thee, nor see thee.

z Whom I Reverence and Love for his Vertue and Piety.

15 But now bring me a minstrel *a*. And it came to pass when the minstrel played, that the hand of the LORD *b* † came upon him. † *Heb.*

a One that can sing and play upon a Musical Instrument. This he was requires, that his Mind which had been disturbed and inflamed with Holy Anger at the sight of wicked *Jehoram*, might be composed, and cheered, and united within it self, and that he might be excited to the more fervent prayer to God, and joyfully praising him; whereby he was prepared to receive the Prophetical Inspiration. For although Prophecy be the Gift of God, yet men might do something either to hinder or further the reception of it: for which Cause Paul bids Christians study to get the Gift of Prophecy, 1 *Cor.* 14. 1. And for this very end the Colledges of the Prophets were erected, wherein the Sons of the Prophets did use divers means to procure this Gift, which also they did sometimes receive, as we see 2 *King.* 2. 3, 5. and, amongst other means, they used Instruments of Musick to exhilarate their Spirits, &c. 1 *Sam.* 10. 5. Of the great power of Musick upon the Affections, see the Notes on 1 *Sam.* 16. 16. *b i.e.* The Spirit of Prophecy, so called, to note that it was not from *Elisha*'s temper of Body or Mind: that it was natural nor acquired virtue inherent in him; but a singular Gift of God, given to whom and when he pleased. This Phrase is used also *Ezek.* 1. 3. and 3. 14, 22. and 8. 1.

16 And he said, Thus saith the LORD, Make this valley † full of ditches *c*. † *Heb.* ditches, ditches.

c Which may receive the Water, and hold it for the use of Men and Beasts.

17 For thus saith the LORD, Ye shall not see wind *d*, neither shall ye see rain, yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

d Any of those Winds which commonly produce Rain. And seeing is here put for perceiving or feeling, one sense for another, or for all, as *Gen.* 42. 1. compare *Act.* 7. 12. *Exod.* 20. 18. and elsewhere.

18 And this is *but* a light thing in the sight of the LORD *e*, he will deliver the Moabites also into your hand.

e This is but a small Favour in comparison of what he intends to you for *Jehoshaphat*'s sake. He will give you more than you ask or expect. For they were so weakned and discouraged with the great Drought, that they had no hopes of proceeding in the offensive War, and thought it sufficient, if it were possible, to defend themselves from the *Moabites*, *ver.* 13.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree *f*, and stop all wells of water, and † mar every good piece of land † *Heb.* grieve, make sick with stones.

f This is, Either, First, A Command; and then the last Clause is an Exception from that Law, *Deut.* 20. 19. which being delivered by a Prophet, might be obeyed. And if this Command seem severe, it must be considered, that the *Moabites* were a very wicked People, perfidious, cruel, implacable Enemies to God's People upon all occasions, and now in a state of Rebellion. Or rather, Secondly, A Prediction of their Success, that they should have so full and compleat a Victory, that they should be able to do all which is here expressed.

20 And it came to pass in the morning, when the meat-offering was offered *g*, that behold, there came water *h* by the way of Edom, and the country was filled with water.

g i.e. The Morning-Sacrifice: of which *Exod.* 29. 39, 40. which doubtless was attended with the solemn Prayers of God's People, as the Evening Sacrifice unquestionably was, *Acts* 3. 1. there being the same reason for substance for both times. At this time *Elisha* joined his Prayers with the Prayers of God's People, especially those at *Jerusalem*, as *Elijah* had done at a like time, 1 *King.* 18. 29. and this time God chose to answer his and their Prayers, and to work this Miracle, that thereby he might determine the Controversie between the *Israelites* and the *Jews*, about the place and manner of Worship, and give a publick Testimony from Heaven for the *Jews*, and against the *Israelites*.

Israelites. *h* Miraculously produced out of some Rock or Vein of the Earth. *i* From those parts which were towards *Edom*.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they † gathered all † *Heb.* were cried that were able to † put on armour *k*, and upward, and together. stood in the border *l*. † *Heb.* gird himself with a girdle.

k Heb. *to gird on a girdle*, i.e. a Military Girdle, to which the Sword was fastened, 2 *Sam.* 20. 8. 1 *King.* 2. 5. *l* Or, *in that border*, to wit, of their Country, which was towards *Edom*, which way they understood the Kings came. Here they stood probably to defend the Passages into their Country.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood *m*.

m Because of the Morning-Sun, which meeting with the Vapours that arose from the Earth, and shining through them upon the Water, gave it a reddish Tincture. God also so ordered things, that their Senses and Faculties were disturbed, or the Air so disposed, that it might seem of this Colour. And they might more easily mistake this for Blood, because they knew that that ground was generally dry, and without any Trenches or Streams of Water, now especially in this dry Season, there being no noise of Wind and Rain, *v.* 17. And they might justly think that the three Kings being divided in their Religion and Interests, and discontented for want of Water, might fall into Dissentions, and Heats, and mutual Slaughters, of which they had a late Example, 2 *Chron.* 20. 22, 23.

23 And they said, This *is* blood: the kings are surely † slain, and they have smitten one another: now there- † *Heb.* fore Moab to the spoil *n*. smitten.

n They were so highly confident, that they send no Scouts, but march thither with their whole Army, and that in great Disorder, Wherein there was also a Divine Hand, strengthening them in their Mistakes, and hardening them to their Destruction.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they † fled before them: but ‖ they went forward smiting the Moabites, even *in their* countrey *o*. † *Heb.* they fled from the presence of Israel. ‖ *Heb.* and they went smiting.

o They pursued them to their own Countrey, and entred it, with and after them; the paſſes, which before the *Moabites* defended, being now open for them.

25 And they beat down the cities, and on every good piece of land cast every man his stone *p*, and filled it, and they stopped all the wells of water, and felled all the good Trees: † only in Kirharaseth *q* left they the stones thereof: howbeit the slingers *r* went about *it*, and smote it *t*. † *Heb.* only in that they left the stones thereof in Kirharaseth.

p The Stones which happily had been with great care and pains pickt out of the Land, and laid in heaps after the manner, they dispersed again, and slew the people, who should have cleansed them again. *q* Which was the Royal and strongest City of the *Moabites*, *Isa.* 16. 7, 11. into which the remnant of the *Moabites* were gathered, where also their King was with them. *r* The Walls and Buildings of this City onely were left; other Cities, and, in a manner, their whole Countrey being utterly deftroyed. *s* Either, First, Such as flung small Stones against those that stood upon the Wall to defend it. Or rather, Secondly, Such as flung great Stones against the Walls to break them down, according to the manner of those times. *t i.e.* Made Breaches in the Walls, by which they might enter into the City, and take it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom *u*: but they could not.

u That being unable to defend the City longer, he might make an escape: which he chose to do on the King of *Edom*'s quarter; because he thought either that this was the weakest side: or, that he would more willingly suffer him to escape, because he was not so hearty in the War as the rest, but onely forced to it, and he might hereafter have some occasion of the King of *Moab* to joyn with him, as before he had, 2 *Chron.* 20. 22.

27 Then he took his eldest Son *x* that should have reigned in his stead, and * offered him *for* a burnt-offering upon the wall *y*, and there was † great indignation against Israel *z*, and they departed from him, and returned to *their own* land. * *Amos* 2. 1. † *Heb.* the presence upon Israel.

x Either, First, the King of *Edom*'s Son: whom in this eruption he took, and then Sacrificed. Compare *Amos* 2. 1. But, First, That place speaks of the *king*, not of the *king's son*; and of the *burning of his bones*, not of the offering of a living man for a Burnt-Offering. Secondly, this would not have made the besiegers to raise their siege, but to have followed it more warmly to revenge so barbarous an Action. Thirdly, The following clause, *that should have reigned in his stead*, agrees not so well to the *Edomites*, whose King was only *Jehoshaphat*'s Vice-Roy, and therefore his Son had no right to succeed him: as it doth to the *Moabites*, whose King was revolted from *Israel*, and intended to keep that Kingdom to himself and Children. Or rather, Secondly, his own Son: whom he Sacrificed; partly, to obtain the favour of his God, according to the manner of the *Phanicians* and other people in grievous and publick Calamities; whereof we have manifest Testimonies, both in Scripture, as *Jer.* 19. 5. and 32. 35. and in Heathen Authors, as *Porphyrius*, *Plutarch*, and others: and partly, to oblige the *Israelites* to quit the siege out of compassion: or, as despairing to Conquer (at least without greater loss of men than it was worth) him who was resolved to defend himself and City to the utmost extremity. *y* That the besiegers might see it, and be moved by it. ? Or, *great trouble* or *repentance upon Israel*, i. e. the *Israelitish* King and people (who was the first cause of the War, and had brought the rest into confederacy with him) were greatly afflicted and grieved for his barbarous action, and resolved to prosecute the War no further, and so withdrew their Forces, as also did their Allies, and returned to their several Homes. Which they were the more willing to do, because the Kingdom and Countrey of *Moab* were so ruinated both as to cure of any great annoyance from it.

CHAP. IV.

Elisha multiplieth the Widows Oyl, 1——7. He is lodged by a Shunamite Woman, who is barren: He promiseth her a Son: Which is born, 8——17. Dieth, and is raised by Elisha, 18——37. At Gilgal he healeth the deadly Pottage, 38——41. And feedeth 100 Men with 20 Loaves and ears of Corn, 42——44.

NOW there cried a certain woman of the wives of the sons of the prophets *a* unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the LORD *b*: and the creditor is come to take unto him my two sons to be bond-men *c*.

a Who, though they were wholly devoted to Sacred employment, were not excluded from Marriage, no more than the Priests and Levites. *b* His poverty therefore was not procured by his idleness, or prodigality, or rather, wickedness; but by his Piety, because he would not comply with the King's way of worship, and therefore lost all worldly advantages. *c* Either, to use them as his slaves, or to sell them to others, according to the Law. Of which see *Exod.* 21. 2. *Levit.* 25. 39. *Isa.* 50. 1. *Matth.* 18. 25.

2 And Elisha said unto her, What shall I do for thee? Tell me, what hast thou in the House? And she said, Thine hand-maid *hath* not any thing in the House, save a pot of oil *f*.

d How shall I relieve thee, who am my self poor? *e* Which may contribute to the Payment of thy Debts, or, at least, to the satisfaction of thy Creditors, who may perchance deal favourably with thee through my perswasion. *f* Which was useful for divers things about the Service of God, and health, or delight, or ornament, and other uses of men. See *Judg.* 9. 9.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‖ borrow not a few. ‖ *Heb.* scant not.

4 And when thou art come in, thou shalt shut the door upon thee *g*, and upon thy Sons, and shalt pour out *h* into all those Vessels, and thou shalt set aside that which is full.

g Partly, that none may hinder thee from minding thy work of filling and removing the Vessels, which will require attention and diligence: partly, that thou alone mayest enjoy the benefit of it: partly, left any of thy Creditors should break in upon thee, and seize upon thy borrowed Vessels before they are filled: partly, that thy mind being freed from distraction, may be wholly employed in Prayer and Praising of God: and partly, that it may be manifest that this is the work of God alone. *h* Out of the Pot, in which God multiplied the Oil from time to time.

5 So she went from him, and shut the door upon her, and upon her sons: who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son *i*, Bring me yet a vessel. And he said unto her, *There is* not a vessel. And the oil stayed *k*.

i To one of them: for she had two, *v.* 1. *k* To teach us, that we should not waste any of God's Good Creatures; and that God would not work Miracles unnecessarily.

7 Then she came and told the man of God: and he said, Go, sell the oil, and pay thy ‖ debt, and live thou *Or*, creditor. and thy children of the rest *l*.

l First do Justice to others, and then take care of thy self and Children.

8 ¶ And † it fell on a day, that Elisha passed to Shu- † *Heb.* nem *m*, where *was* a great woman *n*; and she † constrain- there was ed him *o* to eat bread *p*. And so it was, that as oft as a day, he passed by, he turned in thither to eat bread. † *Heb.* laid hold

m A City in *Issachar*, near Mount *Carmel*, *Jos.* 19. 17, 18. whither on him. the Prophet frequently went. *n* For Estate, or Birth and Quality. See *Gen.* 24. 35. 1 *Sam.* 25. 2. *o* By her importunate desire. *p* To take his repast there.

9 And she said unto her husband, Behold, now I perceive, that this is an holy man of God *q*, which passeth by us continually.

q A Prophet, as *Judg.* 13. 6. and that of eminent Holiness: by our kindness to whom, we shall procure a blessing to our selves.

10 Let us make a little chamber, I pray thee, on the wall *r*, and let us set for him there a bed, and a table, and a stool, and a candlestick *s*: and it shall be, when he cometh to us, that he shall turn in thither.

r That he may be free from the noise of Family-business, and enjoy that privacy, which, I perceive, he desireth for his Prayers and Meditations. *s* He will not be troublesome or chargeable to us: he cares not for rich Furniture or costly entertainment, and is content with bare necessaries.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunamite. And when he had called her, she stood before him *s*.

s i.e. Before the Prophet, *in the door* of his Chamber, as it is said, *ver.* 15. The relation seems to be a little perplexed, but may be

thus conceived. It is in this Verse recorded in the general, That the Prophet fent *Gehazi* to call her, and that fhe came to him upon that call: then follows a particular defcription of the whole bufinefs, with all the Circumftances, firft, of the meffage with which *Gehazi* was fent when he went to call her, and of her anfwer to that meffage, *ver.* 15. and of *Gehazi*'s conjecture thereupon, *ver.* 16. and then of her coming to the Prophet at his call: which is there repeated to make way for the following Paffages.

13 And he faid || unto him, Say now unto her, Behold, thou haft been careful for us, with all this care, What *is* to be done for thee? Wouldeft thou be fpoken for to the king, or to the captain of the hoft *u*? And fhe anfwered, I dwell among mine own people *x*.

|| Or, had faid.

14 Wherewith fhall I recompence all thy care and kindnefs to me and my fervant? *x* With whom he juftly had great power for his eminent fervice, *chap.* 3. *x* I live in Love and Peace among my Kindred and Friends: nor have I any caufe to complain of them, or to feek relief from higher Powers.

14 And he faid, What then *is* to be done for her? And Gehazi anfwered, Verily fhe hath no Child, and her Husband is old.

15 And he faid, Call her. And when he had called her, fhe ſtood in the door *y*.

y Out of reverence, humility, and modeſty, waiting till he came to her, or called her further in to him.

† *Heb.* fee time.

16 And he faid, About this † feaſon, according to the time of life *z*, thou ſhalt embrace a ſon. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lye unto thine hand-maid *a*.

z Of which Phraſe ſee on *Gen.* 18. 10. *a* Do not delude me with vain hopes. She could not believe it for joy, and ſuppoſed the Prophet might ſay thus either for her tryal, or from his own private judgment and affection, and not by warrant from God.

17 And the woman conceived and bare a ſon, at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid to his father, My head, my head *b*: and he ſaid to a lad, carry him to his mother.

b His Head was grievouſly pained: which poſſibly came from the heat of the Harveſt-ſeaſon, to which he was expoſed in the field.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the door* upon him *c*, and went out.

c Partly, in hopes that this might contribute ſomething to the Child's reſtitution to Life, the having in all probability had an account of the like Miracle done by *Eliſha*, 1 *Kyng.* 17. 21. and partly, that ſhe might for the preſent conceal the death of the Child: which if it had been known, would have filled her Husband with grief, and hindred her journey, and opened the mouths of the Enemies of God and his Prophets to blaſpheme: whereas ſhe had a confidence put into her by God, that the Prophet could and would reſtore her ſon.

22 And ſhe called unto her husband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither new moon nor ſabbath *d*. And ſhe ſaid, It *ſhall be* || well *e*.

|| *Heb.* peace.

d Which were the chief and uſual times in which they reſorted to the Prophets for inſtruction, for which he ſuppoſed ſhe now went, not ſuſpecting but that the Child was well by this time. *e* My going will not be troubleſom to him, nor prejudicial to thee or me. Heb. ſhall it be. i. e. peace be to thee, farewel, or be contented, let me go.

24 Then ſhe ſaddled an Aſs, and ſaid to her ſervant, Drive, and go forward: || ſlack not *thy* riding for me, except I bid thee.

|| *Heb.* reſtrain not for me to ride.

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſs when the man of God ſaw her afar off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunamite:

26 Run now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *Is it* well with thy husband? *Is it* well with the child? And ſhe anſwered, *It is* well *f*.

f So it was in ſome reſpects, becauſe it was the Will of a Wiſe and Good God, and therefore beſt for her. Or, it ſhall be well: though the Child be dead, I doubt not by God's Bleſſing upon thy Endeavours it ſhall live again and do well. But ſhe anſwers ambiguouſly and briefly too, that ſhe might ſooner come to the Prophet, and more fully open her mind to him.

27 And when ſhe came to the man of God to the hill, ſhe caught || him by the feet *g*: but Gehazi came near to thruſt her away *h*. And the man of God ſaid, Let her alone, for her ſoul *is* || vexed within her: and the LORD hath hid *it* from me, and hath not told me *k*.

|| *Heb.* by his feet.

|| *Heb.* bitter.

g She fell at his Feet and touched them, as a moſt humble and earneſt ſuppliant. Compare 1 *Sam.* 25. 24. *Matth.* 28. 9. Withal, ſhe intimated, what ſhe durſt not preſume to expreſs in words, that ſhe deſired him to go along with her. *h* Judging this poſture indecent for her, and offenſive to his Maſter. *i* Diſturb her not, for this uncouth geſture is a ſign of ſome extraordinary grief. *k* Whereby he ſignifies, that what he knew or did, was not by any Vertue inherent and abiding in himſelf, but only from God, who revealed to him only what and when he pleaſed. Compare 2 *Sam.* 7. 3.

28 Then ſhe ſaid, did I deſire a ſon of my lord *l*? Did not I ſay, do not deceive me *m*?

l This Child was not given to me upon my immoderate deſire, for which I might have juſtly been thus chaſtiſed, as *Rachel* was, *Gen.* 30. 1. compare with 35. 16. but was freely promiſed to me by thee in God's Name, and from his ſpecial Grace and Favour: and therefore I truſt both thou didſt pray for it, and God deſign it as a Bleſſing, and not as an Affliction, as now it proves, unleſs thou doſt obtain the Child for me a ſecond time, which I know thou canſt do, and I humbly beg thee to do. *m* With vain hopes of a Comfort that I ſhould never have. And I had been much happier if I had never had it, than to loſe it ſo quickly. Therefore thou art in ſome meaſure concerned to revive my dead hopes, and to continue to me the great Bleſſing which thou haſt procured.

29 Then he ſaid to Gehazi, gird up thy loins *n*, and take my ſtaff in thy hand, and go thy way: if thou meet any man, ſalute him no: and if any ſalute thee, anſwer him not again *o*: and lay my ſtaff upon the face of the Child *p*.

n Tie up thy long Garments about thy Loins for expedition. See 1 *Kyng.* 18. 46. *o* An Hyperbolical expreſſion: Make no delays nor ſtops by the way, neither by words nor actions, but go with all poſſible ſpeed. Compare *Luk.* 10. 4. He requires this haſte, that the Miracle might be done ſecretly and ſpeedily before the Child's death was divulged, which might cauſe many inconveniences. See on *ver.* 21. *p* For God can work a Miracle by the moſt unlikely and contemptible means, as he did by a Rod, *Exod.* 14. 16. and a Mantle, 2 *Kyng.* 2. 8.

30 And the mother of the child ſaid, *As* the LORD liveth, and as thy ſoul liveth, I will not leave thee *q*. And he aroſe and followed her.

q Until thou goeſt home with me. For ſhe had no great confidence in him, nor was her Faith ſo ſtrong as to think that the Prophet could or would do great a Miracle at this diſtance, and by his Staff: which poſſibly was one reaſon why this did no good. Compare *Matth.* 9. 18. and 15. 28. and 17. 20.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the child, but *there was* neither voice, nor || hearing *r*: wherefore he went again to || *Heb.* meet him, and told him, ſaying, The child *is* not awaked *ſ*.

|| *Heb.* attention.

r i. e. Neither ſpeech, nor Senſe, nor any ſign of Life, to wit, in the child. Which diſappointment might proceed from hence, that *Eliſha* had changed his mind, and yielded to her importunity to go with her, rather than purſue and not join his ſervent Prayers with *Gehazi*'s action, who ſerved them till he came thither. *ſ i. e.* Not revived: death being ſtill and fully compared to a ſleep, as *Iſai.* 26. 19. *Dan.* 12. 2. becauſe of the reſurrection which will in due time follow it, and here followed by a reſurrection, which makes the expreſſion moſt proper in this place.

32 And when Eliſha was come into the houſe, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the door upon them twain *t*, and prayed unto the LORD.

t Upon himſelf and the dead Child, that he might pray to God for reſtitution, and might more freely uſe all thoſe geſtures and words which he thought fit.

34 And he went up and lay upon the child *u*, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands *x*, and he ſtretched himſelf upon the child, and the fleſh of the child waxed warm *y*.

u And although ſome ceremonial uncleanneſs might ſeem to be contracted by the touch of this dead Body, yet that was juſtly to give place to a Moral Duty, and to an action of ſo great Piety and Charity as this was, eſpecially when done by a Prophet, and by the inſtinct of God's Spirit, who can diſpence with his own Laws. *x* One part upon another ſucceſſively; for the diſproportion of the Bodies would not permit it to be done together. Compare 1 *Kyng.* 17. 21. *Act.* 20. 10. *y* Not by any external heat, which could not be tranſmitted to the Child's Body by ſuch ſlight touches of the Prophet's Body; but by a Natural heat, proceeding from a principle of Life, which was already infuſed into the Child, and by degrees enlivened all the parts of his Body.

35 Then he returned and walked in the houſe † to and fro *z*, and went up and ſtretched himſelf upon him: and the child neeſed ſeven times, and the child opened his eyes *b*.

† *Heb.* once.

z He changeth his poſtures for his own neceſſary refreſhment, and alſo to and fro, exerciſing his mind in Prayer to God, and Faith, in the accompliſhment of this work. *a* Repeating his former actions, to teach us not to be diſcouraged in our Prayers, if we be not ſpeedily anſwered, but to wait with Patience, and continue, and be inſtant in prayer, till we obtain what we ſeek for. *b* So the work begun in the former Verſe is here perfected. Although Miracles were for the moſt part done in an inſtant, yet ſometimes they were done by degrees, as here, and 1 *Kyng.* 18. 44. 45. *Mark* 8. 24, 25.

36 And he called Gehazi, and ſaid, Call this Shunamite. So he called her, and when ſhe was come in unto him *c*, he ſaid, Take up thy ſon.

c Heb. *come to him*, to wit, to the Door of his Chamber: Where probably he met her with this joyful Meſſage.

37 Then

37 Then ſhe went in *d*, and fell at his feet, and bowed herſelf to the ground, and took up her ſon, and went out.

d Into his Chamber, and, after ſhe had done him honour, to the Bed where the Child lay, whence ſhe took him, and went her way.

38 ¶ And Eliſha came again to Gilgal *e*, and *there was* a dearth in the land, and the ſons of the prophets *were* ſitting before him *f*: and he ſaid unto his ſervant, Set on the great pot, and ſeeth pottage *g* for the ſons of the prophets.

e When he came with *Eliſah*, *chap.* 2. 1. where was a School of the Prophets, whom he deſigned to comfort concerning the preſent Dearth, and their other diſcouragements, and to confirm in the profeſſion and practice of Religion, and to inſtruct in the Duties of the preſent Seaſon. *f* At his feet, as Scholars to be taught by him. See *chap.* 2. 3. *Act.* 22. 3. *g* He provides no delicious Meats, but meer Neceſſaries, to teach them the contempt of worldly delights.

39 And one went out into the field to gather herbs, and found a wild vine *h*, and gathered thereof wild gourds his lapful, and came and ſhred them into the pot of pottage: for they knew *them* not.

h A Plant called *Coloquintida*, whoſe Gourds or Leaves reſemble the Leaves of a Vine, and are very bitter, and pernicious to the eater.

40 So they poured out for the men to eat: and it came to paſs as they were eating of the pottage, that they cryed out, and ſaid, O thou man of God, *there is* death in the Pot *i*: and they could not eat *thereof*.

i i.e. Some deadly thing: which they gathered from its exceſſive bitterneſs, by which poſſibly ſome of them might diſcern what it was.

41 But he ſaid, then bring meal: and he caſt *it* into the Pot *k*: and he ſaid, Pour out for the people, that they may eat: and there was no † harm in the Pot *l*.

† *Heb.* evil thing.

k Together with the Pottage which they had taken out of it. *l* The Meal took away that hurtful quality, not by its natural Power, which could do little in ſo ſhort a time, but by the ſupernatural Bleſſing of God upon it.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt fruits *m*, twenty loaves *n* of barley, and full ears of corn || in the huſk thereof, and he ſaid, give unto the people *o*, that they may eat.

|| Or, in his ſcrip, or garment.

m Which were the Priеſts due, *Numb.* 18. 2. but theſe, and probably the reſt of the Prieſts dues, were uſually brought by the Pious *Iſraelites*, according to their ability and opportunity, to the Lord's Prophets; partly, becauſe they did a great part of the Prieſts office; and partly, becauſe they were not permitted to carry them to *Jeruſalem*; and they might reaſonably think that their circumſtances being extraordinary, would warrant their giving of them to extraordinary Perſons: and that thoſe ceremonial Inſtitutions ought to give place to the greater Laws of neceſſity and mercy to the Lord's Prophets. And this paſſage ſeems to be noted here, not only on occaſion of the following Miracle; but alſo that by this one inſtance we might underſtand how ſo many Schools of the Prophets were ſupported. *n* Small Loaves, as appears, both becauſe one Man brought them all ſo far; and becauſe, otherwiſe there had been no Miracle here. *o* To wit, the Sons of the Prophets, who were then preſent with him, *ver.* 38.

43 And his ſervitor ſaid, What ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, * They ſhall eat, and ſhall leave *thereof*.

* Joh. 6. 11

44 So he ſet it before them, and they did eat, and left *thereof*, according to the word of the LORD.

CHAP. V.

Naaman by his Captive Maid's report goeth to Eliſha to be cured of his Leproſie, 1——9. *Eliſha ſends to him a Command to waſh in Jordan: He is angry, and diſdaineth it: His Servants's Advice: He doth it, and is healed,* 10——14. *He returneth with Gifts to Eliſha, who refuſeth them.* 15——19. *He departs.* 19——*Gehazi, Eliſha's Servant, abuſing his Maſter's Name unto Naaman: taketh Gifts from him: is ſmitten with Leproſie,* 20——27.

NOw Naaman captain of the hoſt of the king of Syria, was a great man † with his maſter *a*, and || † honourable *b*, becauſe by him the LORD had given || deliverance unto Syria *c*: he was alſo a mighty man of valour, but *he was* a leper.

† *Heb.* before. || *Heb.* graciouſneſs. || *Heb.* lift up, or, accepted his countenance. || Or, Victory.

a In great Power and Favour with the King of *Syria*. *b* Highly eſteemed both for his quality and ſucceſs. *c* Which expreſſion he uſeth, partly, to mind the *Iſraelites*, that all the hurt they had from the *Syrians* was from the Lord, who uſed them as his Rod, and gave them the Succeſſes againſt *Iſrael*, which are recorded: and partly, to check that proud Conceit which then was working, and afterwards more fully diſcovered it ſelf in the *Iſraelitiſh* Nation, as if the Care, and Providence, and Goodneſs of God, were wholly confined to themſelves, and not imparted to any other People.

2 And the Syrians had gone out by companies *d*, and had brought away captive out of the land of Iſrael a little maid, and ſhe † waited on *e* Naamans wife.

† *Heb.* was before.

d Making Inroads into the Land of *Iſrael* to rob and plunder, after the manner of thoſe times. See 1 *Sam.* 30. 8. 2 *Kyng.* 13. 21. and 24. 2. *e* Heb. *was before*, i.e. ſtood before her, or miniſtred to her. Compare *Deut.* 1. 38.

3 And ſhe ſaid unto her miſtreſs, Would God my lord *were* † with the prophet that *is* in Samaria *f*; for he would recover him of his leproſie *g*.

† *Heb.* before. † *Heb.* gather him.

f Either, Firſt, In the Kingdom of *Samaria*. Or, Secondly, In the City of *Samaria*: where he was when ſhe was taken: or, where he commonly reſided, though he went to other places, as need required. *g* Or, *take him away* (as this *Hebrew* Verb is uſed, *Gen.* 30. 23. *Zeph.* 1. 2.) *from his Leproſie*, i. e. take away his Leproſie from him.

4 And one went in, and told his lord *h*, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

h One of *Naaman*'s Servants hearing this, went in and told it to *Naaman*, and he to the King of *Syria*, which is implied. Or, *And he went in*, &c. i. e. *Naaman*, mentioned, *ver.* 1. hearing this from his Wife, told it to the King of *Syria*, as the next Words intimate.

5 And the king of Syria *i* ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael *k*. And he departed, and took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold *l*, and ten changes of raiment.

† *Heb.* in his hand.

i For on the Son of *Ahab*, *chap.* 3. 1. *k* Deſiring him to obtain this Favour from the Prophet. † Partly, for the Charges of his Journey; and partly, for Preſents to the Prophet, or others, as he ſaw fit.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him *m* of his leproſie.

m i. e. Procure his recovery by the means of *Eliſha*, *v.* 3, 4. whom thou muſt command to uſe his utmoſt skill and power herein.

7 And it came to paſs, when the king of Iſrael had read the letter, that he rent his clothes *n*, and ſaid, *Am* * I God, to kill and to make alive *o*, that this man doth ſend unto me to recover a man of his leproſie? Wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me *p*.

* Deut. 32. 39. and 1 Sam. 2. 6.

n Either, in deteſtation of his Blaſphemy, in giving God's Perfections to him: or rather, for Grief, ariſing from a ſuſpicion and fear that the *Syrian* made this only a pretence for the War which he deſigned againſt him. *o* He expreſſeth it thus, becauſe Leproſie is a kind or degree of Death, *Numb.* 12. 12. and he thought it as impoſſible to cure it, as to raiſe the Dead. *p* For not doing what he requires, which he knows impoſſible for me to do.

8 ¶ And it was ſo, when Eliſha the man of God *q* had heard, that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes *r*? Let him come now to me, and he ſhall know that there is a prophet in Iſrael.

q Whom *Joram* had not adviſed with, either, becauſe the ſudden ſurprizal made him forget it: or, becauſe he hated him, and ſcorned to beg to any thing from him. *r* There was no juſt occaſion for thee to do ſo.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the door of the houſe of Eliſha *ſ*.

ſ Waiting for *Eliſha*'s coming to him.

10 And Eliſha ſent a meſſenger unto him *t*, ſaying, Go, and waſh in Jordan ſeven times, and thy fleſh ſhall come again *u* unto thee, and † thou ſhalt be clean.

† *Heb.* be clean.

t Which he did, partly, to try and exerciſe *Naaman*'s Faith and Obedience: partly, for the Honour of his Religion and Miniſtry, that it might appear he fought not his own Glory and Profit in his miraculous Performances, but only God's Honour, and the Good of Men: and partly, for the diſcovery of the Almighty Power of God, that could by ſuch ſlight means cure ſo deſperate a Diſeaſe. *u* Which was in great part conſumed by the Leproſie. See *Numb.* 12. 12.

11 But Naaman was wroth *x*, and went away, and ſaid, Behold, I † thought *y*, he will ſurely come out to me, and ſtand, and call on the Name of the LORD his God, and † ſtrike his hand over the place, and recover the leper.

† *Heb.* ſaid, or, I faid with my ſelf, He will ſurely come out. † *Heb.* ſmite.

x Suppoſing himſelf deſpiſed and mocked by the Prophet. *y* Herein he gives an Example of the perverſeneſs of Mankind, who are apt to prefer their own Fancies before God's Appointments. ? Over or up-move up on the affected part where the Leproſie is; without which it ſeemed to and down. him ridiculous to expect a Cure.

12 *Are* not † Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? May I not waſh in mana, them, and be clean *a*? So he turned and went away in a rage.

† *Heb.* Amana.

a Is there not as great a virtue in them to this purpoſe? But he ſhould have conſidered, that the Cure was not to be wrought by the Water, but by the Power of God, who might uſe what means and methods of Cure he pleaſed.

13 And his ſervants came near, and ſpake unto him, and ſaid, My father *b*, *if* the prophet had bid thee *do ſome* great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

b Or, *our father*. So they call him, both to ſhew their Reverence and Affection to him, and to mitigate his exaſperated Mind.

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little child *c*, and * he was clean.

* Luk. 4. 27.

c i. e. Freſh and pure, free from the leaſt mixture or mark of the Diſeaſe.

15 ¶ And he returned to the man of God *d*, he and all his company, and came and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth,

earth, but in Israel *e*: now therefore, I pray thee, take a blessing *f* of thy servant.

e To give him thanks, and a recompence for his great kindness.
f By this wonderful Work I am fully convinced, that the God of *Israel* is the only True God, and that other gods are but impotent Idols. *f* A thankful acknowledgment. See on *Gen.* 33. 11.

16 But he said, *As* the LORD liveth before whom I stand, I will receive none: and he urged him to take *it*, but he refused *g*.

g Not that he thought it simply unlawful to receive Gifts or Presents, which he did receive from others, *chap.* 4. 42. but because of the special circumstances of the present case; this being much for the Honour of the True God and Religion, that the *Syrians* should see the generous Piety, and Charity, and Kindness of his Ministers and Servants, and how much they despised all that worldly Wealth and Glory, which the Priests or Prophets of the *Gentiles* so greedily fought after; and that hereby *Naaman* might be much confirmed in that good Religion which he had embraced, and others might be brought to a love and liking of it.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth *h*? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the LORD.

h Wherewith I may make an Altar of Earth, as was usual, *Exod.* 20. 24. He desires the Earth of this Land, because he thought it more holy and acceptable to God, and proper for his Service; or, because he would by this Token profess and declare his Conjunction with the *Israelites* in the Worship of God, and constantly put himself in mind of his great Obligations to that God from whose Land this was taken. And though he might freely have taken this Earth without asking any leave, yet he rather desires it from the Prophet's Gift, as believing that he who had put so great a Vertue into the Waters of *Israel*, could put as much into the Earth of *Israel*, and make it as useful and beneficial to him in a better way. And these thoughts, though extravagant and groundless, yet were excusable in an Heathen, and a Novice, who was not yet thoroughly instructed in the True Religion,

18 In this thing the LORD ‖ pardon thy servant, *that* when my master goeth into the house of Rimmon *i* to worship there, and he leaneth on my hand *k*, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon *l*, the LORD pardon thy servant in this thing *m*.

‖ Or, be favourable to. So *Gr.*

i A *Syrian* Idol, called here by the LXX *Remman*, and *Act.* 7. 43. *Remphan*. *k* Or, *arm*, as that word sometimes signifies, both in Scripture and other Authors; or, *shoulder*. Upon which, the King leaned, either for State, or for support. Compare *chap.* 7. 2. *l* Not in honour to the Idol, which I do here, and shall there, openly renounce; but only in compliance with the King's infirmity and conveniency, who cannot well bow if I stand upright. *m* Because there seemed to be an appearance of Evil in this action, though done with an honest mind, he desires the Prophet's Prayers that God would not charge it upon him as Idolatry, nor be displeased with him for that practice.

19 And he said unto him, Go in peace *n*. So he departed from him † a little way.

† *Heb.* a little piece of ground.

n These words may contain an Answer: Either, First, To his last Petition, v. 18. and so the sense may be this, Be not too solicitous about this matter, Go, and the Peace or Blessing of God go along with thee. So the Prophet both Prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, Secondly, To the former, v. 17. trouble not thy self about any of our Earth, but go to thy own Land, and I with thee from God, and doubt not but God will give thee peace, i. e. his favour and other Blessings, which are oft contained in this Word, if thou dost persist in this Religion which thou hast now received. Or rather, this is only a farewell Salutation, wherewith the Prophet dismisseth him without any further Answer to his Requests, or Instruction about his Doubt: which he forbore by the Motion of God's Spirit, which sometimes gives and sometimes denies Instructions to Persons or People, as he thinks fit. See *Act.* 16. 6, 7. And the Prophet by the Spirits Direction might forbear to give him particular Answers, partly, because these matters were not of such Importance as to concern the Essence or Foundation of Religion: and partly, because he was yet but a Novice, and not able to bear all Truths, which was for a time the condition of the Apostles, *Joh.* 16. 12. nor fit to be prefled to the practice of the hardest Duties, which Christ himself thought not convenient for his Disciples, *Matth.* 9. 14, 15, 16, 17. And therefore he at present accepts of his profession of the true Trust, and his renunciation of the false Religion; and of this Declaration, that what he did in the Temple of *Rimmon* should not now be (as he had formerly intended and practised it) a Religious Action towards the Idol, but only a civil Respect to his Master. And what was necessary for him to know further about the Lawfulness or Sinfulness of that Action, the Prophet might take another and a more convenient time to inform him.

20 ¶ But Gehazi the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian *o*, in not receiving at his hand that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him *p*.

o A Stranger, and one of that Nation who are the implacable Enemies of God's People: whom therefore my Master should not have had so much regard to, as to the Lord's Prophets, who better deserved and more needed the Money which he offered, than *Naaman* himself did. *p* He swears, that he might have some pretence for the Action to which he had bound himself by his Oath; not considering, that to swear to do any wicked Action, is so far from excusing it, that it makes it much worse.

† *Heb.* Is there peace?

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him *q*, and said, † *Is* all well?

q Thereby testifying his great Respect to the Prophet his Master.

22 And he said, All *is* well: my master hath sent me *r*, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

r This was a very unlikely Story; *but Naaman* was not willing to question it, but glad of the opportunity of shewing his Gratitude to the Prophet.

23 And Naaman said, Be content, take two talents: and he urged him *s*, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him.

s Who at first refused it upon a pretence of Modesty and Obedience to his Masters command.

24 And when he came to the ‖ tower *t*, he took *them* from their hand, and bestowed *them* in the house *u*; and he let the men go *u*, and they departed.

‖ Or, *place*.

t A safe and private place which he chose for that purpose, and where possibly he hid and kept other things which he had got by such like Frauds and Artifices. *u* Before they came within sight of his Master.

25 But he went in and stood before his master: and Elisha said unto him, Whence *comest thou* Gehazi? and he said, Thy servant went † no whither.

† *Heb.* to thither.

26 And he said unto him, Went not mine heart with *thee x*, when the man turned again from his chariot to meet thee? *Is it a* time *y* to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants *z*?

x Did not my Mind, being enlightened by God's Spirit, discern what thou didst and didst? *y* Was this a fit season for this action? I had but newly and obstinately refused his Gifts, for great Reasons: of which see on *ver.* 16. and now thou hast given him cause to think, that I was a cursed and wicked Impostor, who vain-gloriously refused in Publick, what I inwardly and greedily desired, and fought only a fitter place and opportunity to take; and that all our Religion is but an Imposture; and that the God who owns such a vile Wretch for his Prophet, as thou hast represented me to him, is not so holy and righteous as we pretend. *z* Which *Gehazi* intended to purchase with this Money: and therefore the Prophet names them, to inform him, That he exactly knew by Divine Inspiration not only *Gehazi*'s outward Actions, but even his most secret Intentions.

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever ‖. And he went out from his presence † a leper *as white* as snow ***.

‖ *i.e.* For some Generations; or for a long time, as that word is often used, and as may be thought by comparing this with *Exod.* 20. 5. and 34. 7. † Being confounded with the sense of his Guilt, and Shame, and Misery, and banished from the Company of others by God's Law, *Levit.* 13. and 14. * Which is the worst kind of Leprosie, and noted by Physicians to be incurable. See *Exod.* 4. 6. *Numb.* 12. 10. 2 *Chron.* 26. 19, 20. Nor was this punishment too severe for *Gehazi*'s Wickedness, which was great, and various, horrid Covetousness, which is Idolatry; the Prophanation of God's Name, by a wicked Oath; down-right Theft; deliberate and impudent Lying, and that to a Prophet, which was in a manner *a lying to the Holy Ghost*, like theirs, *Acts* 5. 3. A deliberate contempt of God's Omniscience, Justice, and Holiness; an horrible Reproach faithed upon the Prophet, and his Religion; and a mischievous Scandal given to *Naaman* and all other *Syrians* that might hear of it.

CHAP. VI.

Elisha giving leave to the young Prophets to enlarge their Dwellings, causeth Iron to swim, 1——7. *He discloseth the King of Syria's Counsel,* 8——12. *Who sendeth Syrians to apprehend him: He is preserved by Angels, they are smitten with Blindness: are brought into Samaria, and dismissed in Peace,* 13——23. *Samaria is besieged, and brought to such extream Want and Famine, that Women eat their own Children,* 24——29. *The King sendeth to slay Elisha,* 30——33.

AND the sons of the prophets *a* said unto Elisha, Behold now, the place where we dwell with thee *b*, is too strait for us *c*.

a Either at *Bethel*: or, *Jericho*: or rather, at *Gilgal*: as may seem from its nearness to the River of *Jordan*, *ver.* 2. *b* Or, *before thy face*; *i. e.* under thy Inspection and Direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joined with the following Words; and so the sense may be this: It is apparent to thy view, that this *place is too strait for us*. *c* The number of the Prophets increasing by the gracious Providence of God, and by the Ministry and Miracles of *Elijah* and *Elisha*.

2 Let us go, we pray thee, unto Jordan *d*, and take thence every man a beam *e*, and let us make us a place there where we may dwell. And he answered, Go ye.

d i.e. To the Woods near *Jordan*, which were near to them. See on v. 1. *e i.e.* A piece of Timber for the Building. Hence it may be gathered, That although the Sons of the Prophets principally devoted themselves to Religious Exercises, such as Prayer, and praising of God, and the studying of God's Word, and instructing of others, and waiting for Divine Revelations; yet they did sometimes employ themselves about Manual Arts; which now they might be forced to, through the Iniquity of the Times.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax head *f* fell into the water: and he cried, and said, Alas master, for it was borrowed *g*.

† *Heb.* iron.

f The Iron fell from the Wood. *g* He was the more concerned, partly, because he was now forced to be idle and useless to them in the common Work; and partly, because it was his Friends loss, who now was likely to suffer for his kindness; and as Justice obliged him to restore it, so his Poverty disenabled him from it.

6 And the man of God said, Where fell it? and he shewed him the place: and he cut down a stick, and cast *it* in thither, and the iron did swim.

7 Therefore said he, Take *it* up to thee: and he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, † In such and such a place *shall be* my ‖ camp *h*.

† *Heb.* in the place of such a one.

‖ Or, encamping.

h Thither I will send my forces, to surprize some place: or to lie in Ambush where the King or his People were to pass, *ver.* 9.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians are come down.

10 And the king of Israel sent to the place *b* which the man of God told him, and warned him of, and saved himself *i* there not once nor twice *k*.

i Either Spies, to try whether the Prophet spake Truth: or rather Soldiers, to secure the Place and Passage designed. *k* Either his Person when he was to pass that way: or his People, or Places of Importance. *k* But much more frequently.

11 Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, † None, my lord, O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

† *Heb.* no.

13 ¶ And he said, Go, and spie where he *is*, that I may send and fetch him *l*. And it was told him, saying, Behold he *is* in Dothan *m*.

l For though I cannot conceal my Designs from him, yet I may possibly take him by force; his Power being, I doubt not, much inferiour to his Knowledge. *m* A City near *Shechem*, *Gen.* 37. 17. and not far from *Samaria*.

14 Therefore sent he thither horses, and chariots, and a † great host: and they came by night and compassed the city about.

† *Heb.* a heavy.

15 And when the ‖ servant of the man of god *n* was risen early, and gone forth *o*, behold, an host compassed the city, both with horses and chariots; and his servant said unto him, Alas my master, how shall we do?

‖ Or, Minister.

n Who having been with him but a little time, even since *Gehazi*'s Dismission, had not yet seen any Experiments of his great Power; or, if he had, his Faith might easily be shaken upon so great and sudden a danger. *o* Either out of the Curiosity of the City, where he might see them; or, out of his House into the Streets of the City, where he might learn this by the Common Fame and Tumult of the People.

16 And he answered, Fear not: for * they that *be* with us, *are* moe than they that *be* with them.

* 2 Chron. 32. 7.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see *p*. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain *was* full of horses, and chariots of fire *q* round about Elisha *r*.

p That by some visible Appearance, he may see the Invisible Guard of Angels which incompass and defend us. *q* Which is useful, both for Defence to those that are surrounded by it, and Offence to the Enemies who shall attempt to break through it. *r* Either the Mountains were round about the City, and therefore round about *Elisha*, who was within it: or, he saw in a Vision, *Elisha* upon the Mountain encompassed with Fiery Horses and Chariots.

18 And when they came down to him *s*, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness *t*, according to the word of Elisha.

s Either in the City, into which they easily got admission when they Declared, That the only end of their coming, was to take *Elisha*: or in the Field without the City, whither he went to meet them. *t* Not with a total Blindness, that they could see nothing, for then they would not have followed him: but with a partial Blindness, that they could not distinctly discern the Man they sought: which might be by some Alteration made by God in their Brain, or in the Air. See the Notes on *Gen.* 19. 11.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city *u*: † follow me, and I will bring you to the man whom ye seek *x*. But he led them to Samaria *y*.

† *Heb.* go ye after me.

u To wit, where you will find the Man for whom you seek, which was very true; because he was now come out of the City: and if they had gone on in that way into the City, they had found that *Elisha* was gone thence. There is indeed some Ambiguity in his Speech, and an Intention to deceive them, which hath ever been esteemed lawful in the State of War, as appears from the use of Stratagems. *x* And so he did, though not in such a manner as they expected and desired. *y* Which seemed to them to be some small and ordinary City; their Senses being still deluded by a Divine Operation.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD opened their eyes, and they saw, and behold *they were* in the midst of Samaria.

21 And the king of Israel *z* said unto Elisha, when he saw them, My father *a*, shall I smite them? shall I smite them *b*?

z To whom *Elisha* had doubtless sent notice of his Intentions, that he might accordingly prepare himself. *a* Now he gives him this Title of Reverence and Affection, because of a great and present Benefit he received from him; though otherwise he hated him, and would not hearken to his Counsel. *b* The repetition of the question shews his great desire to smite them, and that with utter Destruction.

22 And he answered, Thou shalt not smite *them*: Wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow *c*? set bread and water before them *d*, that they may eat and drink, and go to their master.

c It is against the Laws of Humanity, and Custom of War, to kill Captives, though thou thy self hast taken them with thy own Sword and Bow; which may seem to give these some colour of Right to destroy them; but much more unworthy will it be in cold Blood to kill People, whom not thy Arms, but God's Miraculous Providence hath put into thy Hands. *d i. e.* Give them Meat and Drink, which may refresh and strengthen them for their Journey. Which was an action of singular Piety and Charity, in doing good to their Enemies, which was much to the Honour of the True Religion: and of no less Prudence, that hereby the hearts of the *Syrians* might be both mollified towards the *Israelites*, and afraid to Oppose that People who had such an Invincible Protector.

23 And he prepared great provision for them, and when they had eaten and drunk, he sent them away *e*, and they went to their master. So the bands of Syria came no more *f* into the land of Israel.

e Refreshed, but Disarmed, as is most probable. *f* Either, 1. In such a manner, to wit, in small Bands, or Companies, which might be Entrapped, as these had been: but their next Attempt was by an open and solemn War, and a Conjunction of all their forces, which they still ridiculously conceited would be too hard for the King, and Prophet, and God of *Israel*; notwithstanding their multiplied Experiences to the contrary. Or, 2. For some considerable time; until the Terror of these Examples was got out of their Minds.

24 ¶ And it came to pass after this, that Benhadad king of Syria *g* gathered all his host, and went up, and besieged Samaria.

g He whom *Ahab* wickedly and foolishly spared, 1 *Kings.* 20. 32. who now comes to requite *Ahab*'s Kindness, and to fulfil that Divine Prediction. *Benhadad* was a name very frequent among the Kings of *Syria*, 1 *Kings.* 15, 18, &c. and Chap. 13. 24. 2 *Kings.* 13. 3, 24. if not common to them all. See *Jer.* 49. 27. *Amos* 1. 4.

25 And there was a great famine in Samaria: and behold they besieged it, until an asses head was *sold* for fourscore *pieces* *h* of silver, and the fourth part of a kab *i* of doves dung *k* for five *pieces* of silver.

h Supposed to be Shekels; and the common Shekel being valued at fifteen pence of *English* Money, this amounts to five pounds. A vast price, especially for that which had on it so little Meat, and that unwholsome, and unclean by Law, *Levit.* 11. 13. though necessity might seem to excuse their Violation of that Law. *i* A Measure containing 24 Eggs. *k* Which they ated not for Fire (for that is speaking here onely of the scarcity of Food) but for Food. Which if it seem incredible, it must be considered, First, That Famine hath constrained People to eat things as improper and unfit for nourishment as this, as dry Leather, and Man's Dung, as is implied, *Isa.* 36. 12. and affirmed by grave Historians. Secondly, That some Creatures do usually eat the Dung of others. Thirdly, That Doves Dung, though it be hotter than ordinary, might in other respects be fitter for Nourishment than other, as being made of the best and purest Grains, and having some moisture in it, &c. Fourthly, That this *Hebrew* Word being of an obscure and doubtful signification, and no where else used, may be, and is by Learned Men otherwise rendred and understood: either, first, of the Corn which is found in the Crops of Doves: or, secondly, of the Guts and other Inwards of Doves: or rather, thirdly, of a fort of *Cicer* or *Pease*, which in the *Arabick* Language (which is near a kin to the *Hebrew*, and from which many Words are explained) is called *Doves Dung*: for this was a Food much in use amongst the poorer *Israelites*, and was by all esteemed a very course Food, and therefore fit to be joined with an Asses Head: and a *Kab* was the usual Measure of all sorts of Grains and Fruits of that sort.

26 And as the king of Israel was passing by upon the wall *l*, there cried a woman unto him, saying, Help my lord, O king.

l To give necessary order for the Defence of the City against Assaults, and to see if the several Guards were watchful and diligent, and if his Directions were executed, and to observe the Motions of the Enemy.

27 And he said, ‖ If the LORD do not help thee *m*, ‖ Or, Let whence shall I help thee? out of the barn-floor, or out of the wine-press *n*? Lord save

m Or, *let not God help thee*, as some both ancient and late Interpreters render the Words. So they are Words of Impatience, and Rage, and a formal Curse, wishing that God would not help her, as he could not, as *Josephus* amongst others understand it: which agrees too well with the Character of the Man, an Infidel, and an Idolater, and a wicked Man, and at this time in a great Rage, as appears from *ver.* 31. Or, they may be rendred thus, No; (as this *Hebrew* Particle is sometimes used, as *Job* 22. 17. *Psal.* 34. 5. and 41. 2. and 50. 3. *Prov.* 3. 21. and 31. 2. *let the Lord help thee*. So it may be taken, either,

H H

First, As a Direction: No: do not cry to me; but to God for help: God help thee, for I cannot. Or rather, Secondly, As a prophane Scoff. No: come not to me, but go to him to whom *Elisha* directs you; Pray to the Lord: you see how ready he is to help you, by his suffering you to come to this Extremity: wait upon God, for I will take a course with *Elisha* for thus abusing both me and my People with vain hopes. Or, thus, *the Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as *Elisha* pretends; *whence then shall I help thee? u* Dost thou ask of me Corn or Wine, which I want for my self?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So * we boiled my son, and did eat him *o*: and I said unto her on the † next day, Give thy son, that we may eat him: and she hath hid her son *p*.

* Deut. 28. 53, 57. † Heb. other.

o A dreadful Judgment threatned to them in case of their Apostacy, *Deut.* 28. 56, 57. in which they were now deeply plunged. Compare *Ezek.* 5. 10. *p* Either, that she might eat him alone; or rather, that the might save him from Death, her bowels yerning towards him, and her hunger being in great measure satisfied.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes *q*, and he passed by upon the wall, and the people *r* looked, and behold, *he had* sackcloth within upon his flesh *s*.

q Partly, in Grief for such an horrid Fact: and partly, through Indignation at the Prophet, *ver.* 31. *r* Who were in great numbers upon the Wall, either to defend the City: or rather, to seek for relief from the Soldiers, for whose Provisions the King doubtless took special care, as it was necessary, for the preservation of the place. *s* Under his inner Garments, in token of his sorrow, and with a pretence of humiliation, which he would shew by outward signs, as his Father *Ahab* had done, not without some advantage to himself, 1 *King.* 21. 27, 29.

31 Then he said, * God do so, and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day *t*.

* Ruth 1. 17.

t If I do not this day take his head and life. This wretched and partial Prince overlooks his own great and various sins, and amongst others, his obstinate cleaving to the Idolatry of the Calves, and the Whoredoms and witchcrafts of his Mother *Jezebel*, 2 *King.* 9. 22. and the Wickedness of his People, which was the true and proper cause of this and all their Calamities; and lays the blame of all upon *Elisha*, either, supposing that he who had the Spirit of *Elijah* resting upon him, had brought this Famine by his Prayers, as *Elijah* had formerly done, 1 *King.* 17. 1. or, because he had encouraged them to withstand the *Syrians*, by promising them help from God in due time: or, because he would not by his intercession to God, and the working of a Miracle, deliver them from these Calamities, as he easily could have done. But he did not consider, that the Prophets could not work what Miracles, and when they pleased, but only as far as God saw fit, whole time was not yet come; otherwise, it was *Elisha's* Interest, as well as theirs, to be freed from this distress.

32 But Elisha sat in his house *u* (and the Elders *x* sat with him) and the king sent a man from before him *y*: but e're the messenger came to him, he said to the elders *z*, See ye how this son of a murderer *a* hath sent to take away mine head *b*? Look when the messenger cometh, shut the door, and hold him *c* fast at the door: *Is* not the sound of his masters feet behind him *d*?

u In the House where he lodged: for he had no House of his own, having forsaken all when he followed *Elijah*, 1 *King.* 19. 20, 21. *x* So they might be called, Either, First, From their age. Or rather, Secondly, from their office, which was either Ecclesiastical, or Civil: so they were either the Sons of the Prophets: or rather, some Godly men who were then in some Power and Office, either in the Court, or Army, or City, as may seem probable from what he requires of them. And though *Joram* was a wicked King, and most of his Officers probably like himself; yet there were some of them, which *Elisha's* Holy Life, and Powerful Ministry, and Glorious Miracles, and the great and publick benefits procured by him, had won to God, and to the True Religion, at least to the profession of it, among which *Jehu* might be one: and these were here sitting with him; either, to receive comfort and counsel from him in this distressful time; or rather, to solicite him to use his Power with God, for their relief: which accordingly he doth, and in compliance with them, not out of any fear of the King, (from which he very well knew by frequent experience, and certain assurance, that God both could and would deliver him), he gives the following answer, *chap.* 7. 1. *y* Or, *one* of them who stood *before his face*, one of his Guard, or some other Officer, *to take away his head*, as it follows. *z* Being admonished by God of his danger. *a* The genuine Son of that wicked *Ahab* the Murderer of the Lord's Prophets, 1 *King.* 18. 4. and 21. 9. whose *son* he is not by Birth only, but also by his manners and bloody disposition. Compare *Job.* 8. 44. This expression may seem very harsh and unfit; nor is it to be drawn into imitation by others: but it must be considered, that he was an extraordinary Prophet, intrusted with a Power in some sort superior to that of *Joram*, and had Authority to controle and rebuke him in the Name of the King of kings. *b* To kill me, before he hear what I have to say. *c* Not the King, but the Messenger, who was left mentioned; that he may not break in upon me, and take away my Life, before the King comes. *d* You shall not need to hold him long, for the King is just at his heels coming, as is probable; either, to recal his rash and furious sentence; or, at least to debate the matter with the Prophet, and to procure relief.

33 And while he yet talked with them, behold, the messenger came down unto him *e*: and he said *f*, Behold, this evil *g is* of the LORD *h*, what should I wait for the LORD any longer *i*?

e To wit, to the Door, where also we are to understand that he was held fast, that he could not come at the Prophet till the King came, as the Prophet had commanded them to do. *f* Either, 1. The Messenger in the Kings name and words. Or, Secondly, The King himself, who, though not here named, may be presumed to be present, both by the Prophets prediction of his speedy coming, and by the presence of the *lord*, *on whose hand the king leaned*, chap. 7. 2. *g* This dreadful Famine, which is now so extream, that Women are forced to eat their own Children. *h* He hath inflicted it, and (for ought that I see) he will not remove it. Thus he lays all the blame upon God, not, as he ought, upon his own, and his Mothers wickedneſs, which provoked God, who doth not willingly afflict, to send this heavy Judgment upon him. *i* Thou bidst me wait upon God for help: but I perceive I may wait long enough before deliverance comes: I am weary with waiting, I can wait no longer.

CHAP. VII.

Elisha prophesieth incredible Plenty in Samaria: And the death of a great Lord, who would not believe the Prophesie, 1, 2. Four Lepers visit the Camp of the Syrians, and bring tidings of their flight, being scared away by God, 3——11. The King sendeth Spies, who confirm this Report: And he spoileth their Tents: Great Plenty: The Lord, on whose Hand the King leaned, is trodden upon by the People, and dieth, 12——20.

THen Elisha said *a*, Hear ye the word of the LORD, Thus saith the LORD *b*, To morrow about this time *shall* a measure *c* of fine flour *be sold* for a shekel *d*, and two measures of barley for a shekel, in the gate of Samaria.

a Either, to the Messenger, to be reported to the King: or rather, to the King, being then come to him, as it is expressed, *ver.* 18. and to his Courtiers, who were come with him, *ver.* 2. *b* The Lord, whom you have so highly offended, and at present despise and refuse to wait upon, of his own meer Grace and Bounty hath sent you the glad tidings of your deliverance. *c* Heb. *Seah*, a Measure containing fix Cabs, or 144 Egg-shells, or about a Peck and a Pottle of our Measure. *d* Compare this with *chap.* 6. 25.

2 Then † a lord on whose hand the king leaned *e*, answered the man of God, and said, Behold, *if* the LORD *would* make windows *f* in heaven, might this thing be? And he said, behold, thou shalt see *it* with thine eyes, but shalt not eat thereof *g*.

† Heb. *third*, or *captain* of the *second*, or *middle* rank.

e When he walked. See *chap.* 5. 18. *f* Through which he could Rain down Corn, as once he did *Manna*. *g* A just punishment for such peremptory unbelief, whereby he made not only the Prophet, but even God himself (in whose Name it was evident *Elisha* said and did this and other things) a lyar.

3 ¶ And there were four leprous men at the entring in of the gate *h*: and they said one to another, Why sit we hear until we die?

h To wit, of the City; out of which they were shut by virtue of God's Law, *Levi.* 13. 46. and 14. 3. either, the dwelling place of the Lepers, was near the Gate: or, they were come very near the Gate, for fear of the *Syrians*.

4 If we say, we will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

5 And they rose up in the twilight *i* to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

i In the Evening twilight, as appears from *v.* 9. and 12.

6 For the LORD made the host of the Syrians to * hear a noise *k* of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites *l*, and the kings of the Egyptians *m* to come upon us.

* Or, in the Air.

k Either, in the Air: or rather in their Ears: otherwise the *Israelites* had heard it. *l* Under which name (as elsewhere under the name of the *Amorites*) he seems to understand all, or any of the People of *Canaan*. For though the greatest number of that People were destroyed, yet very many of them were spared, and many of them upon *Joshua's* coming, fled away, some to more remote parts, (which that famous and ancient Inscription upon a Pillar in *Africa* testifies, and others to the Lands bordering upon *Canaan*, where by reason of the scarcity of Inhabitants there was in that Age room enough for them; and there they fixed themselves, and grew numerous and powerful, and had (after their ancient and constant manner) Kings over them. The Kings also of *Tyrus* or *Sidon* may be here included. *m* By which they may understand, either the King of *Egypt*, the Plural number being put for the Singular, as it is elsewhere: or, the Princes and Governors of the several *Nomi* or Provinces in *Egypt*, such being oft called *kings* in Scripture.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, *even* the camp as it *was*, and fled for life.

∴ To save their Lives; which they fancied to be in such present and extream danger, that they durſt not stay to take away any of their Goods, but every man fled the next way before him.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid *it*: and came again, and entred into another

another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well *n*: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning-light, † some mischief will come upon us: now therefore come, that we may go and tell the kings houſhold.

† Heb. we shall find punishment.

n Not well for our Brethren, whom we should pity and help: nor well for our selves; for we may suffer for this neglect; either, from the *Syrians*, who may lie lurking hreabouts; or, from our King and people; or, from God's immediate hand.

10 So they came, and called unto the porter of the city: and they told them *o*, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

o To wit, the Porter and his Companies.

11 And he called the porters *p*, and they told *it* to the kings houſe within.

p Either, his fellow-porters of the City: or rather, the Porters or Guards of the Gate of the King's House.

12 ¶ And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city: (behold, they *are* as the multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed *q*) and let us send and see.

† Heb. in it.

q So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger: and therefore let us use them whilst we may for our common good, or to make the discovery. But the repitition of the Phrase seems to imply something more emphatical and significant than the saving of four or five Horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendred otherwise, *Behold, they are of a truth* (the *Hebrew* prefix, *Caph*, being not here a note of similitude, as the other Translations make it, and as it is commonly used, but an affirmation of the truth and certainty of the things, as it is taken *Numb.* 11. 1. *Deut.* 9. 10. *Hos.* 4. 4. and 5. 10. *Joh.* 1. 14.) *all the multitude of* the horses of *Israel that are left in it*: (to wit, in the City:) *behold*, I say, *they* are *even all the multitude of* the Horses of *the Israelites*, *which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar *Latin*, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to shew what mischief the Famine had done both upon Men and Beasts, and to what a low ebb the King of *Israel* was come, that all his Troops of Horses, to which he had trusted, were shrunk to so small a number.

† Heb. two Chariots of horse. 1 Kin. 20. 25.

14 They took therefore † two chariot-horses *r*, and the king sent after the host of the Syrians, saying, Go, and see.

r Or, *two chariots of horses*: or rather, *two chariot-horses*, as divers render the words, *i. e.* Horses which belonged to the Kings Chariots. For single Horses seem much more proper for this service, than Chariots and Horses. And whereas it was moved by the King's Servant, that all the five Horses should be sent, it seems it was thought by the King and others, that two were sufficient for that purpose.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and vessels, which the Syrians had cast away † in their haste *s*: and the messengers returned and told the king.

Or, in their flight. Or, in their affrightment.

s Or, *in their fear* or *consternation*, wherewith God struck them.

16 And the people went out, and spoiled the tents of the Syrians: So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, according to the word of the LORD.

17 ¶ And the king appointed the lord on whose hand he leaned, to have the charge of the gate *t*: and the people trod upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

t Partly, to prevent tumults, and disorders and mischiefs amongst the People: and partly, to take order about the shutting of the Gates, if need were, and if the *Syrians* should happen to return upon them.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the People trod upon him in the gate, and he died.

CHAP. VIII.

The Shunamite having, by Elisha's Advice, left the Land because of the Famine, returneth home: And hath her whole Estate restored to her for Elisha's sake, 1——6. He cometh to Damascus: Benhadad is sick: And sendeth Hazael to him with Presents: Elisha foreseeth Benhadad's violent death: and Hazael's cruel Reign, with Tears. Hazael's Answer: He killeth his Master, and succeedeth him, 7——15. Jehoram's Wicked Reign in Judah: Edom and Libna revolt, 16——23. Ahaziah his Son succeedeth him: His wicked reign: He entertaineth Friendship with Joram King of Israel, 25——29.

THen * spake Elisha unto the woman *b* († whose son he had restored to life) saying, Arise, and go thou and thine houſhold, and sojourn wheresoever thou canst sojourn *c*: for the LORD * hath called for a famine *d*, and it shall also come upon the land seven years *e*.

* Chap. 4. 35. * Psal. 105. 15. Hag. 1. 11.

a This particle of time may be understood, either, particularly and definitely of the time next following the former History: or, more generally and indefinitely (as it is frequently used) of the time in which *Elisha* and this *Shunamitish* Woman lived. Possibly this might happen before the History of *Naaman*, *chap.* 5. or at least, before the Siege of *Samaria*, *chap.* 6. But this is not certain. *b* Expressing his gratitude for her former Kindneſſes, by taking special care for her preservation. *c* In any convenient place out of the Land of *Israel*. *d i. e.* Hath appointed to bring a Famine, or a great scarcity of Provitions. This Expreſſion intimates, that all afflictions are sent by God, and come at his Call or Command. *e* A double time to the former Famine under *Elijah*, *Jam.* 5. 17. which is but just and reasonable, because they were but obstinate and incorrigible under all the severe and succeeding Judgments of God, and under the powerful ministry of *Elisha*, who confirmed his Doctrine by glorious Miracles. See *Levit.* 25. 21, 22, 28.

2 And the woman arose, and did after the saying of the man of God: and she went with her houſhold, and sojourned in the land of the Philistines *f* seven years.

f Either, because that was near her Lands and Dwelling, which she thought she might have an eye to, when occasion required: or, because there was more plenty than in *Judah*: or, because she knew that her going to dwell in *Judah* would be very displeasing to the King of *Israel*, whose favour she was like to need hereafter. Nor was there now that danger of Idolatry from the *Philistines*, as there had been formerly, because their Power and influence was now grown inconsiderable, and probably many of the *Jews* and *Israelites* lived among them. And this Land, though bordering upon *Israel*, was free from this Famine, that it might appear that this was a special Hand and Judgment of God upon the *Israelites* for their Idolatry, and for their unreformableness under all the means of Grace which now they plentifully enjoyed by *Elisha* and many other Prophets; which the *Philistines* not enjoying, their sin was much less, and therefore their present condition was better.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her houſe, and for her land *g*.

g Which having been forsaken by her, were possessed by her Kindred, or others, who had obtained them from the King, and now intended to keep the possession of them.

4 And the king talked with Gehazi the Servant of the man of God *h*, saying, Tell me, I pray thee, all the great things that *Elisha* hath done.

h *Quest.* How could the King speak with *Gehazi* who was a Leper? *Ans.* Either, the King might speak with him at a convenient distance, it being usual for others to discourse with Lepers, as 2 *King.* 7. 8. *Matth.* 8. 2. *Luk.* 17. 12. or, his Leprosy might be of that sort which was not infectious: or, if his Leprosy was such as made him yet to be unclean, the King's great Curiosity might easily prevail with him to break a Ceremonial Law, who made no Kruple of violating God's Moral Law.

5 And it came to pass, as he was telling the king how he had restored a dead body to life, that behold, the woman *i* whose son he had restored to life, cried to the king, for her houſe, and for her land. And Gehazi said, My lord, O king, this *is* the Woman, and this *is* her son, whom Elisha restored to life.

i By God's wonderful and Gracious Providence brought thither in the most advantagious season.

6 And when the king asked the woman *k*, she told him. So the king appointed unto her a certain ‖ Officer, saying, Restore all that *was* hers, and all the fruits of the field, since the day that she left the land, even till now.

‖ Or, eunuch.

k Concerning the truth of *Gehazi's* relation.

7 ¶ And Elisha came to Damascus *l*; and Ben-hadad the king of Syria was sick, and it was told him, saying, The man of God is come hither.

l Either to the City: or rather, to the Kingdom of *Damascus*: by comparing *v.* 9. as *Samaria*, which properly was the name of the City, is sometimes the name of the Kingdom: of which see on 2 *King.* 13. 32. Hither he came by the special direction of the Spirit, and under God's protection, upon the Errand here following.

8 And the king said unto Hazael, Take a present in thine hand *m*, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

m By which he thought to purchase his Favour, and the healing of his Disease.

9 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, for forty camels burden *n*, and came and stood before him, and his hand. said, thy son Ben-hadad *o* king of Syria hath sent me to thee, saying, Shall I † recover of this disease?

† Heb. of all good things of Damascus, the burden of forty camels.

n *Hazael* carried the more noble Present, hoping, as his Master live, that he did, to get some Interest in the Prophet, and advantage to himself by it. 2.

it. Whether the Prophet received it or not, is not here mentioned; but it is moſt probable he did not, from his former practice, *chap.* 5. and becauſe the Reaſons which then ſwayed him, were ſtill of the ſame Force. *o* He who before perſecuted him as an Enemy, *chap.* 6. 13, 14. now in his Extremity honours him like a Father.

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die *p*.

p Here is no contradiction: for the firſt Words contain an Anſwer to *Benhadad*'s Queſtion, *ver.* 8. *Shall I recover this Diſeaſe?* To which the Anſwer is, *thou mayeſt or ſhalt recover*, i. e. notwithſtanding thy Diſeaſe, which is not mortal, and ſhall not take away thy life. The latter Words contain the Prophet's Explication of, or Addition to that Anſwer, which is, that he ſhould die, not by the power of his Diſeaſe, but by ſome other Cauſe. But it is obſervable, that in the *Hebrew* Text it is, *lo*, the Adverb, which ſignifies *not*; which though moſt affirm to be put for *lo*, the Pronoun, ſignifying *to him*; yet others take it as it lies, and Tranſlate the Words thus, *Say, thou ſhalt not recover: for the Lord hath ſhewed me, that he ſhall ſurely die.* Or, according to the former reading, the firſt Words may be taken interrogatively, *ſay unto him, Shall thou indeed recover?* (as thou doſt flatter thy ſelf): no: (which Negation is implied in the very queſtion, and gathered from the following Words) *for the Lord hath ſhewed me, that he ſhall ſurely die.*

† *Heb.* and ſet *it.* 11 And he ſetled his countenance † ſtedfaſtly *q*, until he was aſhamed *r*: and the man of God wept.

q The Prophet fixed his Eyes upon *Hazael*. *r* Either, till the Prophet was aſhamed to look any longer upon him: or, till *Hazael* was aſhamed, as apprehending that the Prophet ſuſpected or diſcerned ſomething extraordinary, and of an evil and ſhameful Nature in him. The *Hebrew* Words are ambiguous, and may indifferently be referred to either of them: but they ſeem more properly to belong to *Hazael*, becauſe it follows by way of Diſtinction, *the Man of God wept.*

* Chap. 10. 32. & 13. 3. Amos 1. 3. † Chap. 15. 16. *Hoſ.* 13. 16 *Amos* 1. 13. 12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know * the evil that thou wilt do unto the children of Iſrael *s*: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt † daſh their children, and rip up their women with child.

s So here was a double Cauſe of his Grief and Tears, the evil of ſin in *Hazael*: and the evil of ſuffering upon *Iſrael*.

13 And Hazael ſaid, But what, *is* thy ſervant a dog *t*, that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria *u*.

t Either, ſo vile and unworthy, as this Expreſſion is uſed, 2 *Sam.* 3. 8. and 9. 8. or ſo impudent, for which Dogs are noted: or, ſo fierce, and barbarous, and inhumane. Compare *Pſal.* 22. 16, 20. and 59. 6. *u* And when thou ſhalt have Power in thy hand, thou wilt diſcover that bloody Diſpoſition, and that Hatred againſt God's People, which now lies hid from others, and poſſibly from thy ſelf; and therefore with the Kingdom thou wilt inherit their cruel Diſpoſitions.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me *that* thou ſhouldeſt ſurely recover *x*.

x He repreſents the Prophets Anſwer by halves, that by his Maſters Security he might have the fitter opportunity to execute his Treaſonable Deſign.

15 And it came to paſs on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpread *it* on his face *y*, ſo that he died: and Hazael reigned in his ſtead *z*.

y Pretending it may be to cool his immoderate Heat with it, but applying it ſo cloſely, that he choaked him therewith: by which Artifice his Death ſeemed to be Natural, there being no ſigns of a violent Death upon his Body. And this he the more boldly attempted, becauſe the Prophet's Prediction made him confident of the Succeſs. *z* Having the favour of the People, and of the Men of War.

* 2 Chr. 21. 4. † *Heb.* reigned. 16 ¶ And in the fifth year of Joram the ſon of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah, * Jehoram the ſon of Jehoſhaphat king of Judah † began to reign *a*.

a Jehoram was firſt made King or Vice-Roy by his Father divers Years before this time, to wit, at his expedition to *Ramoth-Gilead*, as was noted before: which Dominion of his ended at his Fathers return. But now *Jehoſhaphat*, being not far from his Death, and having divers Sons, and fearing ſome Competition and Diſſention among them, makes *Jehoram* King the ſecond time, as *David* did *Solomon* upon the like occaſion, 1 *Chron.* 29. 22. which is the thing here related. But of this ſee more in the Notes on 2 *King.* 1. 17. and 3. 1.

17 Thirty and two years old was he when he began to reign, and he reigned eight years *b* in Jeruſalem.

b Part with his Father, and part by himſelf alone.

* Ver. 26. 18 And he walked in the way of the kings of Iſrael *c*, as did the houſe of Ahab: for * the daughter of Ahab *d* was his wife; and he did evil in the ſight of the LORD.

c After his Father's Death. *d Athaliah*, *ver.* 26. This unequal Marriage, though *Jehoſhaphat* poſſibly deſigned it as a mean of uniting the two Kingdoms under one Head, and in the True Religion, is here and elſewhere noted, as the Cauſe both of the great Wickedneſs of his Poſterity, and of thoſe ſore Calamities which befel them.

* 2 Sam. 7. 12. † *Heb.* candle, *or* lamp. 19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, * as he promiſed him to give him † always *e* a † light *f*, and to his children.

e Heb. *all days*, until the coming of the *Meſſiah*, as it is elſewhere limited and explained; for ſo long, and not longer, this Succeſſion might ſeem neceſſary for the making good of God's Promiſe and Covenant made with *David*. But when the *Meſſiah* was once come, there was no more need of any Succeſſion, and the Scepter might and did without any Inconvenience depart from *Judah*, and from all the ſucceeding Branches of *David*'s Family, becauſe the *Meſſiah* was to hold the Kingdom for ever in his own Perſon, though not in ſo groſs a way as the carnal Jews imagined, but in a ſpiritual manner. *f* i. e. A Son and Succeſſor. Of this Phraſe ſee on 1 *King.* 11. 36.

20 ¶ In his days Edom revolted from under the hand of Judah *g*, and made a king over themſelves.

g Under which they had been from *David*'s time; 2 *Sam.* 8. 14. Compare 1 *King.* 22. 47.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people *h* fled into their tents.

h i. e. The common Soldiers of the *Edomites*, herein following the example of their Captains.

22 Yet Edom revolted *i* from under the hand of Judah until this day. Then Libnah *k* revolted *l* at the ſame time.

i For though *Joram* had given them a Defeat, yet it may ſeem to have been no great ſlaughter, but only a putting them to flight; and therefore they might eaſily rally again. And *Jehoram* could not purſue the Victory, becauſe he was recalled by the revolt of his own Subjects, which had took the occaſion of his Abſence, and probably feared that others would follow their Example, if they had the like occaſion. *k* A conſiderable City in *Judah*, belonging to the Prieſts, *Joſ.* 15. 42. and 21. 13. *l* Why, ſee 2 *Chron.* 21. 10, 11. It is probable they returned to their Obedience, becauſe thoſe Words, *unto this day*, which are added to the former Clauſe, are omitted here.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah *m*?

m Of which ſee on 1 *King.* 14. 19.

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſon reigned in his ſtead. * 2 Chr. 22. 1.

25 ¶ In the twelfth year of Joram *n* the ſon of Ahab king of Iſrael, did Ahaziah *o* the ſon of Jehoram king of Judah begin to reign.

n Obj. It was *in the eleventh year of Joram*, chap. 9. 29. *Anſw.* Either, Firſt, He began to Reign in the Confines of *Joram*'s 11th and 12th Year, in the very end of his 11th Year, or towards the beginning of the 12th, whence it is indifferently aſcribed to the one or the other. Or, Secondly, The one year of *Ahaziah* did concur with the latter half of *Joram*'s 11th Year, and the former half of his 12th Year: and if he could not be ſaid to *begin to reign* in both theſe Years, yet he might unqueſtionably be ſaid to *reign* in both of them; and the *Hebrew* word, both here and *chap.* 9. 29. properly ſignifies *he reigned*, and not, he *began to reign*, as it is Tranſlated. Or, Thirdly, *Ahaziah* began to Reign with his Father, and during his Life, according to the late Examples both in *Judah* and *Iſrael*, there being alſo ſpecial occaſion for it, by reaſon of *Joram*'s cruel and long ſickneſs, 2 *Chron.* 21. 18, &c. and this was in *Joram*'s 11th Year, and then his Father died, and he began his ſingle Reign in *Joram*'s 12th Year. *o* Called alſo *Jehoahaz*, 2 *Chron.* 21. 17. and *Azariah*, 2 *Chron.* 22. 6.

26 Two and twenty years old *p* was Ahaziah when he began to reign; and he reigned one year in Jeruſalem; and his mothers name *was* Athaliah, the daughter *q* of Omri king of Iſrael.

p How this agrees with 2 *Chron.* 22. 2. ſee on that place. *q* i. e. His Grand-daughter. See above on *ver.* 18.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſon in law of the houſe of Ahab *r*.

r He was the proper Son of *Athaliah*, Daughter of *Ahab*, and the Grand-Son-in-law of *Ahab*, becauſe his Father was *Ahab*'s Son-in-law, *ver* 18.

28 ¶ And he went with Joram the ſon of Ahab, to the war againſt Hazael king of Syria in Ramoth-gilead, and the Syrians wounded Joram.

29 And * king Joram went back to be healed in Jezreel of the wounds † which the Syrians had given him at Ramah *ſ*, when he fought againſt Hazael king of Syria: † *Heb.* wherewith and Ahaziah the ſon of Jehoram king of Judah, went he ſmote down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was † ſick. * Chap. 9. 15. † *Heb.* wounded. † *Heb.* wounds.

ſ The ſame place with *Ramoth*, or *Ramoth-Gilead*.

CHAP. IX.

Eliſha ſendeth a Young Prophet with Inſtructions to anoint Jehu King over Iſrael: whom he chargeth to deſtroy the Houſe of Ahab: and ſheweth, 1——10. *Jehu is made King by the Soldiers, killeth Joram in the Field of Naboth,* 11——26. *Killeth alſo Ahaziah King of Judah,* 27——29. *Cauſeth Jezebel to be thrown out of a Window: whoſe Body is devoured by Dogs,* 30——37.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, Gird up thy *loins a*, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a For haſte, to take this opportunity when the Kings of *Iſrael* and *Judah* were both abſent, *chap.* 8. 29. and *Jehu*, as it ſeems, was left in Chief Command.

2 And when thou comeſt thither, look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, and go in, and

and make him ariſe up from among his brethren, and carry him to an † inner chamber *b*.

Heb. amber within cham- ber. *b* Partly, that the Work may not be hindred: and partly, for the ſecurity of thy own Perſon. See *ver.* 3.

3 Then * take the box of oyl, and pour *it* on his head, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael *c*: then open the door, and flee, and tarry not. * 1 King. 19. 16.

c This was not his whole Meſſage; but the reſt of it is particularly declared. *v.* 7, 8, 9, 10. and is to be underſtood here.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead *d*.

d Which is here noted, as an eminent act of Obedience, whereby he run into a manifeſt hazard of his Life.

5 And when he came, behold, the captains of the hoſt were ſitting: and he ſaid, I have an errand to thee, O captain. And Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe *e*, and he poured the oyl on his head *f*, and ſaid unto him, Thus ſaith the LORD God of Iſrael, * I have anointed thee king over the people of the LORD, *even* over Iſrael. * 1 Kin. 19. 15. 21. 21. 2 Sam. 12. 7. 2 Kin. 9. 3, 11.

e i. e. Into an inner Chamber in the Houſe, *v.* 2. *f* Thereby in God's Name letting him in to the actual poſſeſſion of the Kingdom. For if *Elijah* did before this time Anoint him, as ſome think, from 1 *King.* 19. 16. that Unction did only confer a remote right to the Kingdom, as *Samuel*'s Unction did to *David*, 1 *Sam.* 16. 13. Though others think *Elijah* did perform that Command by *Eliſha*, to whom he left it in charge, and *Eliſha* waited God's time and command for the actual execution of it, which he received at this time.

7 And thou ſhalt ſmite *g* the houſe of Ahab thy maſter *h*, that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the LORD, * at the hands of Jezebel. * 1 King. 21. 15. 21. 21. 2 Sam. 21. 22. 1 Kin. 16. 11. 21. 22. 2 Kin. 9. 7, 36.

g i. e. Kill and deſtroy, as that word is uſed, *Gen.* 8. 21. and elſewhere. *h* Thy former Lord and King.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab * him that piſſeth againſt the wall, and him that is ſhut up, and left in Iſrael. * 1 Kin. 14. 10. 21. 21. 2 Kin. 9. 8. 14. 26.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah. * 1 Kin. 15. 29. 16. 3, 11.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel *i*, and *there ſhall be* none to bury *her*. And he opened the door, and fled. * 1 Kin. 21. 23. 2 Kin. 9. 36.

i In that part of Land in or near the City, which belonged to *Naboth*.

11 ¶ Then Jehu came forth to the ſervants of his lord *k*, and *one* ſaid unto him, *Is* all † well? Wherefore came this mad *fellow m* to thee? And he ſaid unto him, Ye know the man, and his communication *n*. † *Heb.* peace.

k To the reſt of the Commanders and Officers there preſent. *l* Is not this unlucky Meſſenger come with ſome ill Tidings? *m* They perceived him to be a Prophet by his Habit, and Geſtures, and manner of Speech. And theſe prophane Soldiers eſteemed the Lord's Prophets Mad-men: partly, becauſe of their neglect of themſelves, and contempt of all Worldly Wealth and Honour, which the wiſe Men of this World ſo greedily ſeek, and of their ſtrange and uncouth manner of living: partly, becauſe of their Holy Exerciſes to which they devoted themſelves, which they eſteemed nothing but a Religious Phrenzy: and partly, becauſe of thoſe unuſual and ſeemingly ridiculous Geſtures and Actions which the Prophets ſometimes uſed in raptures of Spirit, or in the Fervours of Devotion. Compare *Jer.* 29. 26. *Joh.* 10. 20. *Act.* 26. 24. *n* You rightly gueſs that he was a Mad-man, and ſo it appears by his Diſcourſe with me, which was, after the manner of that ſort of Men, vain and impertinent, to tell me of my ſins, or of my duty, or ſuch things as are not worth my ſpeaking, or your hearing.

12 And they ſaid, *It is* falſe *o*; tell us now *p*. And he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

o There is ſomething extraordinary and of great importance in his Meſſage, as we plainly perceive by his calling thee into an inner Chamber, by his great Expedition, and by his Geſture and Carriage. *p* His Concealment of the thing made them more greedy to know it.

13 Then they haſted *q*, and took every man his garment, and put *it* under him *r* on the top of the ſtairs *ſ*, and blew with trumpets, ſaying, Jehu † is king. *Heb.* goeth.

q Being well pleaſed with the thing; partly, from the advantage which hereby they expected; partly, from that deſire of Change which is in moſt Mens Natures; and principally, by God's Providence, inclining their Hearts to *Jehu*. *r* A Ceremony uſed in the Eaſtern parts towards Superiors, in token of great Reverence to his Perſon, that they would not have his Feet to touch the Ground, and that they put themſelves and their Concerns under his Feet, and into his Diſpoſal. See on *Matth.* 21. 7. *ſ* In ſome high and eminent place, whence he might be ſeen and owned by all the Soldiers, who were called together upon this great occaſion.

14 So Jehu the ſon of Jehoſhaphat the ſon of Nimſhi, conſpired againſt Joram: (Now Joram had kept Ramoth-giliad *t*, he and all Iſrael, becauſe of Hazael king of Syria:

t Which Interpreters conclude to have been taken by *Joram* before this time, though the taking of it be not mentioned. This they gather, Firſt, from the mention of the *inner chamber*, ver. 2. and of the *top of the ſtairs* here. Secondly, From *ver.* 15. *let none go forth out of the City.* But theſe Arguments ſeem not to be cogent. Not the former, becauſe there might be ſome Suburbs or out-Buildings belonging to the City, or not far from it, which the *Iſraelites* might have in their Poſſeſſion. Nor the latter, as we ſhall there ſee. And if it was taken, why ſhould *all Iſrael* be there to keep it, for which a ſtrong Garriſon was ſufficient? The Words therefore may be otherwiſe rendred, exactly according to the *Hebrew*, *Joram had kept*, or *did keep* (to wit, by his Army left there) *or put guards*, or *laid ſege at*, or *to* (for ſo the Particle *Beth* is oft uſed) *Ramoth-Gilead*. And therefore he had *all Iſrael*, i. e. all the Military Force of *Iſrael*, with him, that he might both maintain the Siege, and withal oppoſe *Hazael* who fought to relieve it.

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians * had given him, when he fought with Hazael *u* king of Syria). And Jehu ſaid, If it be your minds, *then* † let none go forth *nor* eſcape out of the city *x*, to go tell *it* in Jezreel *y*. * Chap. 8. 29. † *Heb.* Jehoram. † *Heb.* let not.

u When he came with an Army, either to retake the City taken † *Heb.* let by *Joram*: or, to raiſe the Siege. *x* Or, *from the City*: either from no eſcape within the City, or from before it, from the Siege or Army. *y* That ſo, Or, we may ſurpriſe him, and ſo more eaſily ſubdue him.

16 So Jehu rode in a chariot, and went to Jezreel *z*, (for Joram lay there) and Ahaziah king of Judah was come down to ſee Joram.

z Accompanied with the Horſemen of his Army.

17 And there ſtood a watch-man on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a company. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace *a*?

a Enquire who it is comes, and if he come upon peaceable terms. For he feared, leſt either the *Syrians* had prevailed there; or, ſome Sedition or Rebellion was raiſed againſt him: which the Example of *Libnah*, and his own guilty Conſcience, made him fear.

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace *b*? turn thee behind me. And the watch-man told, ſaying, The meſſenger came to them, but he cometh not again.

b What right haſt thou, or thy Maſter that ſent thee, to Peace?

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thou behind me.

20 And the watch-man told, ſaying, He came even unto them, and cometh not again: and the † driving *is* like the driving of Jehu the ſon of Nimſhi; for he driveth † furiouſly *c*. † Or, marching. † *Heb.* in madneſs.

c As his Temper is haſty and fierce, ſo is his March.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu *d*, and † met him in the portion of Naboth the Jezreelite *e*. † *Heb.* Bind. † *Heb.* found.

d Or, *to meet Jehu*, to know his Intentions, and by his Preſence to repreſs any ſeditious Inclinations which might be in *Jehu* or his Followers. *e* In that Field which formerly belonged to *Naboth*, part whereof was inclofed by *Ahab*, and made a Garden.

22 And it came to paſs when Joram ſaw Jehu, that he ſaid, *Is it* peace *f*, Jehu? And he anſwered, What peace *g*, ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts *h* are ſo many?

f Doſt thou come to me with a peaceable Mind, or in a way of Hoſtility? For now, when it was too late, he began to ſuſpect ſome Treachery: which God hid from him before, to prepare him for Deſtruction. *g* What cauſe haſt thou to expect Peace, when thou haſt ſo long abetted, and doſt ſtill abet, and allow thy Mother in her abominable Practices? *h* Which are to be underſtood, either, Firſt, Literally; Spiritual Whoredom, which is Idolatry, being oft puniſhed with corporal. See *ver.* 30. and *witchcrafts* there was oft practiſed by Idolaters. Or rather, Myſtically and Spiritually, of her Idolatry, which is oft called *whoredom*, becauſe it is a departing from God, to whom we are all tied by many Obligations; and *witchcrafts*, either, becauſe it doth ſo powerfully bewitch and deceive Mens Minds; or, becauſe it is a manifeſt entering into Covenant with the Devil. For Idolatry being her chief Sin, and the cauſe of all the reſt, it ſeems improbable, that *Jehu* would omit that in the Indictment which he drew againſt her. He mentions not *Joram*'s, but his Mother's Sins: partly, becauſe they were more notorious and infamous: partly, becauſe they were the principal cauſe why God inflicted, and he was come to execute theſe Judgments: partly, becauſe by his Connivance he had made them his own: and partly, becauſe he could find no groſs and odious matter where with to charge him, except about the Worſhip of the Calves; which he forbore to mention, both leſt it ſhould looſe his Intereſt amongſt his Officers and Soldiers, who were devoted to that Worſhip; and becauſe he himſelf intended to keep it up.

23 And Joram turned his hands *i*, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

i Either, that therewith he might turn the Reins of the Chariot: or, that by this motion he might direct his Charioteer to turn it from *Jehu*.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms *k*, and the arrow went out at his heart, and he † ſunk down in his chariot. † *Heb.* filled his hand with a bow. † *Heb.* bowed.

k Between his Shoulders, when he was turned, or turning back, the Chariot being probably open behind, as many times they were.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember how that ‖ when I and thou rode together after Ahab his father *l*, * the LORD laid this burden *m* upon him.

l Which might be when *Ahab* went in his Chariot, attended with his Nobles or Chief Officers (of which theſe were *two*) to take a formal and ſolemn poſſeſſion of *Naboth*'s Land: for then the Prophet *Elijah* met him, and denounced this Judgement againſt him, 1 *Kings.* 21. 17, &c. *m* I. e. this grievous Prophecy: for ſuch are oft, and truly called *burdens*, as *Iſa.* 13. 1. and 15. 1. *Jer.* 23. 33, 34. *Nah.* 1. 1.

26 Surely, I have ſeen yeſterday, the † blood of Naboth, and the blood of his ſons *n*, ſaid the LORD, and I will requite thee in this ‖ plat *o*, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground p*, according to the word of the LORD.

† Heb. bloods. ‖ Or, portion.

n Who, as it ſeems, were killed with their Father by *Jezebel*'s advice, to make the poſſeſſion of the Vineyard more ſure to *Ahab*, though it be not mentioned in its proper place, 1 *Kin.* 21. 13. For it is not unuſual to bring in ſuch fragments of Hiſtory in ſucceeding Writings which were neglected in the Hiſtory of thoſe matters. Thus we read of the *earthquake in the days of Uzziah*, Amos 1. 1. which was not recorded in his Hiſtory in the Books of the *Kings* or *Chronicles*. Although he might well be charged with taking away the lives of his Sons, becauſe he took away the neceſſary ſupports of their lives. *o* Of which ſee the Notes on 1 *King.* 21. 19. *p* Where he ſhall lie unburied, and be a prey to the Dogs or Fowls, according to the prediction, 1 *King.* 21. 24.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe *q*: and Jehu followed after him, and ſaid, Smite him alſo *r* in the chariot: *and they did ſo* ſ at the going up to Gur, which *is* by Ibleam: and he fled to Megiddo, and died there *t*.

q By ſome ſecret way, hoping to eſcape, whilſt they were buſie about *Joram*. *r* As you have done *Joram*, for he alſo is of the Houſe of *Ahab*, chap. 8. 18. ſ They ſmote or wounded him, but not mortally: either, ſuppoſing that the wound was mortal; or, being more remiſs in executing *Jehu*'s Sentence againſt him, becauſe they were not ſo much concerned in his, as in *Joram*'s Death; or, becauſe they had ſome kindneſs for him, either for his own, or for *Jehoſhaphat*'s ſake. *t Queſt.* How doth this agree with 2 *Chron.* 22. 9. *He ſought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had ſlain him*, &c? *Anſ.* Either, Firſt, *Samaria* is there to be underſtood, not of the City, but of the Kingdom, or Territory ſo called, 1 *King.* 13. 32. and elſewhere, in which *Megiddo* was: and ſo that may be noted to ſhew that he could not flee into his own Kingdom where he might have been ſafe; but was forced to take up in another part of the Kingdom of *Iſrael*, in the Territory of *Samaria*, and there to hide himſelf. Or, Secondly, if *Samaria* be the City, then the Hiſtory is briefly and imperfectly deſcribed here, and the defects ſupplied there, (the Book of *Chronicles* being in great part written for that end, to ſupply things omitted in the Book of *Kings*) and out of both, the Hiſtory may be thus compleated: He fled firſt to *Megiddo*, and thence to *Samaria*, where he was caught, and thence brought to *Jehu*, and by his Sentence was put to death at *Megiddo*, either becauſe *Jehu* was there at that time upon ſome occaſion; or, for ſome other reaſon, which at this diſtance of time we cannot underſtand.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his Fathers, in the city of David *u*.

u Which they did by *Jehu*'s permiſſion for *Jehoſhaphat*'s ſake, 2 *Chron.* 22. 9.

29 And in the eleventh year of Joram *x* the ſon of Ahab, began Ahaziah to reign over Judah.

x Of this ſee the Note on *Chap.* 8. 25.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head *y*, and looked out at a window.

† Heb. put her eyes in painting.

y Either, hoping that by her Majeſtick dreſs and carriage, ſhe might ſtrike *Jehu* or his followers with ſuch an awe, that they ſhould not offer any injury to her perſon: or rather, becauſe, perceiving her caſe to be deſperate, and that ſhe could not live, was reſolved to die with honour and gallantry.

31 And as Jehu entred in at the gate *z*, ſhe ſaid, *Had* Zimri peace, who ſlew his maſter *a*?

z Of the King's Palace. *a* Remember that thy Brother Traitor *Zimri* had but a very ſhort enjoyment of the benefit of his Treaſon, and was ſpeedily and ſeverely puniſhed for it by my Grand-father *Omri*, 1 *King.* 16. 9, 16. and do thou expect the ſame from ſome of my poſterity.

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‖ eunuchs *b*.

‖ Or, chamberlains.

b For ſuch uſed to attend upon Queens in their Chambers.

33 And he ſaid, Throw her down. So they threw her down *c*, and ſome of her blood was ſprinkled on the wall, and on the horſes: and he trod her under foot.

c Being mercenary Creatures, they quickly comply with *Jehu*'s command, ſacrificing her Life to ſave their own.

34 And when he was come in, he did eat and drink, and ſaid, Go ſee now this curſed *woman*, and bury her *d*: for ſhe *is* a kings daughter *e*.

d This he ſuddenly commanded, either, becauſe he had forgot the charge given him above, ver. 10. or, becauſe having done his own buſineſs, he was careleſs about God's Work, and the fulfilling of his threatning. *e* See 1 *King.* 16. 31. He doth not ſay, *becauſe ſhe was a king's wife*, leſt he ſhould ſeem to ſhew any reſpect to that wicked and curſed houſe of *Ahab*, which God had devoted to ignominy and utter deſtruction.

35 And they went to bury her: but they found no more of her than the ſcull, and the feet, and the palms *of her* hands.

36 Wherefore they came again, and told him: and he ſaid, This *is* the word of the LORD *f*, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall the dogs eat the fleſh of Jezebel:

† Heb. in the hand of. * 1 King. 21. 23.

f This ſtrange Providence brings that to his mind which he had forgotten, or did not regard.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, ſo that they ſhall not ſay, This *is* Jezebel *g*.

g Theſe words are not extant in the place where this Prophecy is firſt mentioned, 1 *King.* 21. 23. but are here added, either by *Jehu* by way of explication and amplification: or rather, becauſe *Elijah* ſpake them, though they be not there Recorded, as being for the ſubſtance of them contained in the former words; it being uſual to inſert ſome paſſages in following Writings, which had been omitted in the former.

CHAP. X.

Jehu by his Letters cauſeth 70 of Ahab's Sons to be ſlain: The Fall is excuſed by Elijah's Prophecy, 1——11. *Alſo 42 of King Ahaziah's Brethren,* 12——14. *By ſubtilty he ſlayeth all the Prieſts and Prophets of Ahab: Breaketh down his Images and Temple,* 15——28. *He followeth the ſin of Jeroboam,* 29——31. *Hazael oppreſſeth Iſrael: Jehoahaz ſucceedeth Jehu,* 32——36.

AND Ahab had ſeventy ſons *a* in Samaria *b*: And Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel *c*, to the Elders *d*, and to † them that brought up Ahabs *children e*, ſaying,

† Heb. nurſes.

a Either, Firſt, Properly Sons by ſeveral Wives. Or rather, Secondly Grand-ſons are comprehended, who are oft called *ſons*; and Grand-fathers, *fathers* in Scripture. *b* Either, becauſe they were bred up there, that being the chief city of the Kingdom: or, becauſe upon the ſlayings of *Joram*'s ſlaughter, they fled thither, or were by their Friends conveyed from ſeveral parts thither, as to the ſtrongeſt place; in which it may ſeem by *Jehu*'s meſſage, they intended to defend themſelves and *Ahab*'s Children, and to ſet up one as King in *Joram*'s ſtead: or rather, becauſe they were left there by *Joram*, when he went to *Ramoth-Gilead*, that if the *Syrians* had prevailed againſt him, they might have ſafety in that very ſtrong and great City, and he by their means ſuccour from it. *c* Heb. *the princes of Jezreel*, i. e. The great Perſons and Officers of the Court, which then was, and had been for ſometime at *Jezreel*, who either had fled thither with *Ahab*'s Sons, upon the news of *Jehu*'s Actions and Succeſſes: or rather, had been ſent by *Joram* with his Sons to *Samaria*, to take care of them there. *d* Either, by Age: or rather, by Office, the Rulers or Senators of *Samaria*. *e* That had a more particular care of the ſeveral Children under the inſpection of the *princes* or *rulers* here mentioned.

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſons *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſons, and ſet *him* on his fathers throne, and fight for your maſters houſe *f*.

f Thus he ſpeaks, either, becauſe he had ſome notice of their intentions thus to do: or, to make tryal of them, whether they would do ſo, or would be true to him and his deſigns: or, to ſignifie to them his intentions of fighting againſt them, if they did ſo, that by the terror hereof he might bring them to a compliance with him.

4 But they were exceedingly afraid, and ſaid, Behold two kings ſtood not before him *g*: how then ſhould we ſtand?

g All their Power and Intereſt, either in *Jezreel*, or in the Army before, or in *Ramoth-Gilead*, could not hinder him from executing his deſigns, from killing the two Kings, and from invading one of their Kingdoms. It is true, he ſurprized the Kings, which a little weakens their argument; but fear and ſelf-love made them eaſily yield to it.

5 And he that *was* over the houſe *h*, and he that *was* over the city *i*, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us *k*; we will not make any king: do thou *that which is* good in thine eyes.

h The chief Governour of the Kings Palace or Caſtle there. *i* The chief Magiſtrate or military Governour. *k* They make no delays or conditions, but ſubmit all to his mercy.

6 Then he wrote a letter *l* the ſecond time to them, ſaying, If ye be † mine, and *if* ye will hearken unto my † Heb. voice, take ye the heads of the men *m*, your maſters ſons, and come to me to Jezreel by to morrow this time: (now the kings ſons *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

l This *Jezebel* is required for her Letter directed in like manner to the Elders of *Naboth*'s City, whereby his life was wickedly taken away, 1 *King.* 21. 8. And it is probable that ſome of theſe Elders were concerned in that very Buſineſs, which makes the Judgment of God more remarkable. *m* Which word ſeems to imply that ſome of them were grown up, who doubtleſs trod in their Parents ſteps; and thoſe that were younger, were juſtly cut off for their Parents ſin: of which ſee on *Exod.* 20. 5. *Deut.* 5. 9.

7 And it came to paſs when the letter came to them, that they took the kings ſons, and ſlew ſeventy perſons *n*, and put their Heads in baskets, and ſent *him them* to Jezreel.

n *Jehu* juſtly required this, becauſe the Sovereign and moſt righteous Lord of all mens lives commanded it; but the *Samaritans* wickedly obeyed it, becauſe they deſtroyed Perſons in a great meaſure innocent, meerly out of ſlaviſh fear, and without any knowledge of, or regard to God's Command.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the Heads of the kings ſons. And he ſaid, Lay ye them in two heaps at the entring in of the gate *n*, until the morning.

n The place of Judicature; to ſignifie, that this was an act of Juſtice, and of God's Righteous Judgment; and the place of greateſt concourſe, where people went out of the City, and came into it, and whither they reſorted for Judgment, and other occaſions; that all men might behold this dreadful ſpectacle of divine vengeance upon *Ahab*'s Family, and thereby might juſtifie *Jehu*'s cauſe and proceedings.

9 And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people, Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but † who ſlew all theſe? † Heb. and.

o Either, Firſt, To the promiſcuous multitude met there to gaze upon this ſad and ſtrange ſpectacle. So the ſenſe is, Be not ye troubled nor affrighted with theſe unuſual and diſmal occurrences: if any thing be amiſs in theſe actions, I do here publickly and ſolemnly acquit you as Righteous and Innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in thoſe who cut off theſe heads. Or, Secondly, To thoſe who cut off, and brought the heads; for the ſame perſons did both, and were here preſent, as *Jehu* commanded them, *v.* 6. to them he ſpeaks in the audience of all the people; or by *all the people* may be meant all thoſe who brought the heads, and were there waiting for *Jehu*, according to his order. So the ſpeech is in part Ironical, to this purpoſe, *You are Righteous* in your own eyes, and you look upon me as a Traitor, and Rebel, and Murderer, becauſe I have ſlain againſt, and ſlain my Maſter, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuſe me: for I have killed one, but you a great number. This explication ſeems probable; ple, may ſeem not ſo fitly to agree to theſe Rulers and great Men, who had brought the Heads; and that expreſſion, *to all the people*, implies, that *Jehu* did not direct his ſpeech to ſome particular Perſons, but to the whole Body of the people then preſent, whom he clears from all blame, and to whom he appeals as Witneſſes, between him and theſe perſons.

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake *p* concerning the houſe of Ahab: for the LORD hath done that which he ſpake * † by his ſervant Elijah *q*.

1 Kings. 21. 29. † Heb. by the hand of.

p But the truth is, neither I nor they are to be blamed; *nor* you that aſſiſted and encouraged me herein: for this is not man's work, but God's, and done by his command. *q* Whom he mentions, rather than *Eliſha*; partly, becauſe *Elijah* was now dead, and therefore his name and memory was more ſecret than *Eliſha*'s, who was yet alive; this being the common humour and folly of Mankind, to value and honour thoſe that are dead, whom they contemned whilſt they lived: and partly, becauſe *Elijah*'s Prophecy was known, and publick, and famous; when *Eliſha*'s was delivered in a corner, and that not from his own mouth, but by one of the Sons of the Prophets.

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men *r*, and his ‖ kinſfolks, and his prieſts *ſ*, until he left him none remaining *t*.

Or, acquaintance.

r Whom he had advanced and made Great in Wealth, or Honour, and Quality; who had been partners with him in his ſins; and, who were likely to be avengers of his death. *ſ* His Domeſtick Prieſts which had waited upon *Ahab* and *Jezebel* in their Idolatrous ſervices, and were ſlain at the King's Table. Compare 1 *King.* 18. 19. Or, *his chief officers* of State: as that word is ſometimes uſed: Of which ſee 2 *Sam.* 8. 18. compare with 1 *Chron.* 18. 17. *Obj.* Theſe were included in *his great men* mentioned before. *Anſw.* Yet may they well be mentioned apart, as a diſtinct, and the moſt eminent ſort of them. *t* To wit, in that place and Kingdom; for he did leave ſome of the Royal Seed of *Judah*, *Chap.* 11. 1, 2.

Heb. ſtrength. Or, of friends

12 And he aroſe and departed, and came to Samaria. *And* as he was at the † ſhearing houſe *u* in the way,

† Where they uſed to ſhear Sheep, and then to Feaſt after their manner, 1 *Sam.* 25. 36. 2 *Sam.* 13. 23. Or, this may be the name of a place, *Beth-beled of the ſhepherds*: or, *Beth-beked-robim*.

13 Jehu † met with the brethren *x* of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. found. † Heb. to the peace

x Not ſtrictly ſo, for they were killed before this, 2 *Chron.* 21. 17. but his *brethren ſons*, as they are called, 2 *Chron.* 22. 8. or others of his near kinſmen, ſuch being oft called *brethren* in Scripture: as *Gen.* 13. 8.

14 And he ſaid, Take them alive. And they took them alive, and ſlew them *y* at the pit of the ſhearing-houſe *z*, *even* two and forty men; neither left he any of them.

y Partly, in compliance with God's Command, *chap.* 9. 8. for theſe were of the Houſe of *Ahab* by the Mothers ſide; *Chap.* 8. 18. and partly, that they might neither claim the Kingdom of *Iſrael* in right of their Grandmother; as they might well have done, if God had not given it to *Jehu*; nor revenge the Deaths of their near Relations.

z Where he intended to Bury them.

15 And when he was departed thence, he † lighted on Jehonadab the ſon of Rechab *a*, *coming* to meet him *b*, and he *a*ſaluted him *c*, and ſaid unto him, Is thine heart † right, as my heart *is* with thy heart *d*? And Jehonadab anſwered, It is. If it be, give *me* thine hand *e*. And he gave *him* his hand: and he took him up to him in the chariot.

† Heb. found. † Heb. bleſſed.

a A *Kenite*, 1 *Chron.* 2. 55. and a man of ſingular Prudence and Piety: as appears from this Hiſtory, and from *Jer.* 35. 6. *b* To congratulate with him, for the deſtruction of that wicked Family; and to encourage, and adviſe him to proceed in fulfilling the Will of God revealed to him. *c* *Jehu* ſaluted *Jehonadab*. *d* Doſt thou heartily approve of, and affect me, and my preſent Proceedings, as my Heart doth as ſincerely cleave to thee, as thine own heart doth? *e* As a ſign of friendſhip and conſent. See *Gal.* 2. 9. Theſe may be the words, either, 1. Of *Jehu*; and ſo here is an Ellipſis, *If it be*: for, *And Jehu ſaid, If it be.* Comp. 1 *King.* 20. 34. Or, 2. Of *Jehonadab*, who having ſaid, *It is*, adds, *If it be, i. e.* If thine heart be with mine, as thou ſayſt it is, *give me thine hand.* But this the Ellipſis is larger than the former. And it ſeems not ſo decent and proper for *Jehonadab* a ſtranger and Subject, to ſpeak thus to the King, as for the King to ſay ſo to him.

16 And he ſaid, Come with me, and ſee my zeal for the LORD *f*. So they *g* made him ride in his chariot.

f I. e. For the Vindication of his Honour and Quarrel, and for the Execution of his Commands. Do not believe my Words, but mine Actions, which thine Eyes ſhall behold. *g* I. e. *Jehu*'s Servants opened the door of his Chariot, and lift up *Jehonadab* into it.

17 And when he came to Samaria, * he ſlew all that remained unto Ahab *h* in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, * which he ſpake to Elijah.

* 2 Chron. 22. 8. 1 King. 21. 21.

h Either all his Houſhold: or rather, all his Kindred, and Relations, though more remote from him.

18 And Jehu gathered all the people together *i*, and ſaid unto them, *Ahab* ſerved Baal a little, *but* Jehu ſhall ſerve him much *k*.

i By their Repreſentatives, their Elders or Rulers, as was uſual: to whom he imparts his mind: and they being generally Corrupt, and Time-ſervers, and ſuch as had no fence of Religion in them, durſt not oppoſe his Reſolution, but ſeemed to comply with it. *k* As if he had ſaid, My quarrel is only with *Ahab*'s Family, and not with *Baal*; which my actions ſhall manifeſt. Which words being manifeſtly falſe, and ſpoken with a deſign to deceive, cannot be excuſed from Sin, though they were uttered with a pious intention; this being an unmoveable Principle, That we muſt not *do* the leaſt *Evil* of Sin, that the greateſt *good may come*, *Rom.* 3. 8. And if *Jehonadab* did concur with *Jehu* herein, it was a humane Infirmity.

19 Now therefore call unto me all the prophets of Baal, all his ſervants *l*, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal *m*; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty *n*, to the intent that he might deſtroy the worſhippers of Baal.

l Either, 1. All his Miniſters: of whom there may ſeem to have been ſeveral ſorts, whereof two are here diſtinctly mentioned, *his Prophets* and *Prieſts*; and the reſt of the Inferior ſort, may be comprehended under this general Title of *Servants*, becauſe they were to attend upon the others in their Sacred Miniſtrations. And theſe being once deſtroyed, *Jehu* rightly concluded, that the reſt would fall of courſe. And this ſence may ſeem to be favoured by *ver.* 22. wherein *Veſtments* were brought forth *for all* thoſe *worſhippers of Baal*; which were not commonly uſed by the People, in the Worſhipe either of God, or of *Baal*; but onely by the Prieſts, or Miniſters. Or, 2. All his *Worſhippers*, as the ſame word is Tranſlated, in the cloſe of this Verſe. Thoſe could all theſe be contained in one Houſe of *Baal*? *Anſ.* Well enough, for the number of *Baal*'s Worſhippers had been vaſtly diminiſhed by the Miniſtry of *Elijah*, and *Eliſha*, and the reſt of the Prophets; and by *Joram*'s neglect, and diſlike of that Worſhip. For the generality of the *Iſraelites* had too much knowledge to have any real and Religious reſpect to ſuch ſenſleſs Idols; only they practiſed it in compliance with the humour of their King and Queen, and for worldly, or wicked ends; and therefore when the King deſerted it, they generally forſook it: ſome few ſilly and beſotted Perſons excepted, who are here gathered together. Beſides, this Houſe or Temple of *Baal* might be very large and capacious, and probably was ſo, becauſe it was the chief of that ſort, as being in the King's City, and nigh his Palace, and for the uſe of the King and Queen, and the whole Court; and for great and high Solemnities. Moreover, as the name of the *Houſe* or *Temple* of God at *Jeruſalem* oft ſignifies, not only the principal Building, but all the other Buildings and Courts belonging to it; in which all the Worſhippers ſtood when they Worſhipped, ſo it might be here; and ſo there was ſpace ſufficient for all the Worſhippers of *Baal*, which can reaſonably be thought to have been at this time in all *Iſrael*. *m* I will offer to him a noble and acceptable Sacrifice; not of Sheep, or Oxon, &c. as they underſtood it; but of his own beloved Prieſts, and Prophets, and Servants; as he meant it. *n* With another deſign, that he might both certainly diſcover, and utterly Deſtroy them all, without any farther trouble, or danger of Sedition or Tumult in his Kingdom.

20 And Jehu ſaid, † Proclaim *o* a ſolemn aſſembly for Baal: and they proclaimed *it*.

† Heb. Sanctifie.

o Heb. *Sanctifie*. Prepare your ſelves, and all things neceſſary for this Solemn day, and Sacrifice, and Feaſt, which I intend to keep.

21 And Jehu ſent through all Iſrael: and all the worſhippers of Baal came, ſo that there was not a man left that came not *p*: and they came into the houſe *q* of Baal;

Baal; and the house of Baal *was* ‖ full from one end to another.

‖ Or, so full that they stood mouth to mouth.

p Either, 1. Because they thought *Jehu* was serious and sincere in his Professions; it being natural, and usual for men too easily to believe, what they wish to be true. And for the *Priests* which *Jehu* destroyed before, *ver.* 11. they might think that was done, only because of their nearness and Relation to *Ahab* and his Family. Or, 2. For fear of their Lives; for certain Death was threatned to all that did not come, *ver.* 19. which considering *Jehu*'s fierce and bloody Temper, they knew would be executed; whereas, if they did come, there was more than a possibility of the sparing of their Lives: for *Jehu* was known to be indifferent and unconcerned in matters of Religion, one that had served *Baal* when his Prince *Ahab* lived and did so; and forsook it when the next Prince *Joram* did; and therefore it was doubtful whether *Jehu* had not in good earnest returned to his first Love, to that Religion which he had formerly embraced, and only deserted in complacency to others. Or, 3. By God's just Providence, deceiving their Minds, and enclining their Hearts to come to their own Destruction. *q i.e.* The Temple.

22 And he said unto him that *was* over the vestry, Bring *forth* vestments *r* for all the worshippers of Baal. And he brought them forth vestments.

r Sacred Garments; such as were used by the Priests and others of the Lord's Ministry in God's Worship; and from thence the Devil borrowed this Custom in his Worship.

23 And Jehu went, and Jehonadab the son of Rechab *s* into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD *t*, but the worshippers of Baal only.

s Whom the *Rechites* possibly did not know, and therefore suspected nothing; or, if any of the more crafty sort suspected any thing, it was now too late to amend their Error. *t* Because their Presence will offend *Baal*, and deride, or pollute his Worship: whence Prophane Persons have been oft excluded from Solemn Acts of Worship, both by *Jews* and *Heathens*. So this did not raise their suspicion.

24 And when they went in *u* to offer sacrifices, and burnt-offerings, Jehu appointed fourscore men *x* without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

u When some in the name of the rest went to the Altar to offer Sacrifice. *x* Far greater numbers being doubtless in readiness to assist them, in case of any opposition.

25 And it came to pass assoon as he *y* had made an end of offering the burnt-offerings *z*, that Jehu said to the guard, and to the captains *a*, Go in, *and* slay them, let none come forth. And they smote them with † the edge of the sword, and the guard and the captains cast *them* out *b*, and went to the city of the house of Baal *c*.

† *Heb.* the mouth.

y i.e. The Chief Priest of *Baal*. See 2 *Chron.* 23. 17. *z* So far he suffered them to proceed: either, because till then they were not all come into the House: Or, because having been taken in the very act of gross Idolatry, their Destruction was more just and reasonable. *a i.e.* To the Fourscore Men, and their Officers. *b i.e.* Cast their Carcasses out of the City. But that was not proper Work for the Guard: nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other Work; nor indeed was it necessary to be done; because they intended to pull down the House, and bury them in its Ruines, and turn it into a Draught-House, as it follows. This Word therefore is, and may be joined with the next; and both rendred, *They went hastily and eagerly* (properly, *and flung themselves out*) (*Hithpil* for *Hithpahel*, which is not unusual in the *Hebrew* Language) *and went*. The like Expression is used, *Esth.* 6. 12. *hasted*, Heb. *pushed* himself *on*, or *flung* himself, *i. e.* went with great haste; and in the Greek Text, *Mark* 14. 72. *c* Either, 1. To some City near to *Samaria*, where another eminent Temple of *Baal* was erected. But this seems not to agree with the Context, there being but one House or Temple of *Baal* mentioned, both in the foregoing and following Verses. Or rather, 2. To some Buildings belonging to this House of *Baal*, which may be here called the City; either for some particular reason now unknown: or, because they were very numerous and capacious. For as there were divers Chambers and Rooms built without the Temple, belonging to it, for the use of the *Priests*, and *Levites*, &c. So it may probably be conceived, That this famous Temple of *Baal* had many such Buildings; in some of which, the Priests of *Baal*, or of the Groves, (whereof there were great numbers belonging to the King's Court, 1 *King.* 18. 19.) peradventure might dwell; and others of them might be for divers uses belonging to the House, and Service of *Baal*. And into these Buildings the Guard might go, and that swiftly, to surprize, and kill those inferior Ministers of *Baal*, who were there employed in preparing things for the Sacrifices which were to be offered; or, in other Services belonging to that House, or that Solemnity.

26 And they brought forth the † Images out of the house of Baal, and burnt them *d*.

† *Heb.* Statues.

d Heb. *it*, *i. e.* The Collection of the Images; or, each of them.

27 And they brake down the Image of Baal *e*, and brake down the house of Baal *f*, and made it a draught-house unto this day.

e The Chief Image which they worshipped more than the rest. *f* And the like they did with the rest of the Houses of *Baal* in *Israel*; as may be gathered both from the nature and reason of the thing; and from *ver.* 28.

28 Thus Jehu destroyed Baal out of Israel.

29 Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from * 1 Kings. 12, 28. after them *g*, to wit, * the golden calves that *were* in Bethel, and that *were* in Dan.

g Herein he discovers his Hypocrisie, that he follows God as far as his Interest would permit; namely, in destroying the House of *Ahab*, and the Worship of *Baal*, but no further: for he still resolves to keep up the Worship of the Calves: partly, lest he should disoblige and irritate his own Nobles and Subjects, who had been long inured, and were heartily affected to it: and partly, lest he should open a Door for his People to return to their Obedience to the House of *David*. And his sin and folly is the more inexcusable, both because he durst not trust that God with the keeping of his Kingdom, of whose Power, and Faithfulness, and Kindness to him, he had such ample Experience in his giving him the Kingdom; and because he had so great and uncontrolable a Power in the matters of Religion; having first practiced, and seemed to set up the Worship of *Baal* with all his might, and then destroying it with no less Vehemency, none daring to mutter against him in either case; and because the House of *David*, and Kingdom of *Judah*, his Competitor, now was, and was likely to be in a feeble and declining Condition, and much more likely to fall into his Hands, than that his Kingdom should come into theirs.

30 And the LORD said unto Jehu *h*, Because thou hast done well in executing *that which is* right in mine eyes *i*, *and* hast done unto the house of Ahab according to all that *was* in mine heart, * thy children of the fourth *generation* shall sit on the throne of Israel *k*. * Chap. 15. 12.

h By some Prophet, as above, *Chap.* 9. 7. *i i.e.* In part, and so far as is here expressed, these Actions were good and right, though his Heart was not so. *k* And so they did; namely, *Jehoahaz*, below *ver.* 35. *Joash*, *Chap.* 13. 10. *Jeroboam*, *Chap.* 14. 24. and *Zechariah*, *Chap.* 15. 8.

31 But Jehu † took no heed to walk in the law of the LORD God of Israel, with all his heart *l*: *for* he departed not from the sins of Jeroboam *m*, which made Israel to sin.

† Heb. turned not.

l His Obedience wanted three necessary Properties, Care or Heedfulness, Universality, and Sincerity. *m* His resolved continuance in one single Course, is justly alledged as an Argument of his Faithheartedness in all his other Actions.

32 In those days *n* the LORD began † to cut Israel short *o*: and Hazael smote them in all the coasts of Israel *p*;

† Heb. to cut off in.

n In the time of *Jehu*'s Life and Reign, as may be gathered by comp. *v.* 34. *o* Either to diminith the number of the People, by cutting them off: or, to straiten their Borders. *p i.e.* In their Borders, or the outermost part of their Land beyond *Jordan*, as it is explained, *ver.* 33. And at this time possibly he executed those Cruelties mentioned *Chap.* 8. 12.

33 From Jordan † eastward *q*, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) ‖ even * Gilead and Bashan.

† Heb. eastward. ‖ Or, even to Gilead and Bashan.

q To *wit*, from the Land of *Canaan*.

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book * Amos 1. of the chronicles of the kings of Israel.

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead.

36 And † the time that Jehu reigned over Israel in Samaria, *was* twenty and eight years. † Heb. the days were.

CHAP. XI.

Athaliah destroyeth all the Royal Family: only Jehoash escapeth: is hid six Years in the House of God, 1—3. Jehoiada giving Order to the Captains in the Seventh Year maketh him King, 4—12. Athaliah slain, 13—16. The Covenant is renewed between God, the King, and the People: and Baal's Worship is destroyed: the King is set on his Throne, 17—21.

AND when * Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the † seed royal *a*. * 2 Chron. 22. 10. † Heb. of the Kingdom.

a i.e. All of the Royal Family, left after thofe Slaughters, 2 *Chron.* 21. 2, 4. and 22. 1. and 2 *King.* 10. 13, 14. except one, as the next Verse limits and explains it. This she did, partly out of Rage at the Extirpation of her Family; resolving, that *David*'s Family should not out-live hers; partly, from Ambition and desire of Rule; for which many Persons have destroyed their nearest Relations: partly, from the Zeal which she had for Idolatry, and the Worship of *Baal* which she intended to establish; to which she knew the House of *David* were implacable Enemies. And partly, in her own Defence, that she might secure her self from *Jehu*'s Fury, who was commanded by God, and resolved in himself, utterly to destroy all the Branches of *Ahab*'s Family, whereof she was one, *Chap.* 8. 18, 26. For had she not done this, she fufpected, that either the King, or People of *Judah* would have delivered her up to *Jehu* upon his coming to *Jerusalem*, as they knew he was *Joram*'s Children by another Wife: Of which, see on the next Verse. And this was the fruit of *Jehoshaphat*'s Marrying his Son to a Daughter of that Idolatrous and Wicked House of *Ahab*, even the extirpation of all his Posterity, but one. And this dreadful Judgment God permitted, and inflicted upon him and his, to shew how much he abhors all such sinful and unequal Affinities.

2 But Jehosheba *b* the daughter of king Joram *c* sister of Ahaziah, took Joash the son of Ahaziah *e*, and stole him from among the kings sons *which were* slain *d*; and they *e* hid him, *even* him and his nurse in the bed-chamber *f*, from Athaliah, so that he was not slain.

b Called *Jehoshabeath*, 2 *Chron.* 22. 11. *c* To wit, by another Wife, and not by this *Athaliah*: for it is not likely *Jehoiadah* who Married her, 2 *Chron.* 22. 11. would have Married one of that wicked and cursed House, except he were married very young, and therein over-ruled by his Parents. *e* Either, 1. His Adopted, and Legal Son, who was to

succeed him, though he was of another House, and of *Nathan*'s Family, as many think: such Persons being sometimes called the *Sons* of their Predecessors, as we shall see hereafter. Or rather, 2. His proper and natural Son; for not only he, but the rest who were slain, are here called *the kings* (*i. e. Joram*'s) *sons*. *d* Either, 1. From amidst of the Carcasses, where this Infant was laid, and supposed by her to be killed, though it was not quite dead; either through the Compassion, or Connivance of the Instruments of this Execution; or by some other Artifice which his Nurse effected. Or, 2. Out of that Apartment of the Palace which was allotted for the Kings Children. *e Jehosheba* and her Husband *Jehoiadah*. *f* Which *was in the House of the Lord*; as is affirmed in the next Verse. So that it was one of those Chambers adjoyning, or near to the Temple, which were for the uses of the *Priests* and *Levites*, and for them only: which made it more proper for this purpose.

3 And he was with her hid in the house of the LORD, six years *g*: and Athaliah did reign over the land *h*.

g Either, *Athaliah* thought they were all Dead; or if she fuspected that this was preserved, she thought an Infant could do her no great harm; and that she could so well assure the Kingdom to her self within a few Years, that the need not fear any such weak Competitor; or she was willing to smother up the business, left if she had made a strict and diligent Search for it, the People should thereby learn, that there was yet a Son of *David*'s Family left; and so be unquiet under her Government, and desirous of a Change. *h* Which she had an opportunity to do, because she was not only the late King's Wife, but also was probably made Queen-Regent upon *Joram*'s going to *Ramoth-Gilead*.

4 And * in the seventh year Jehoiada sent *i*, and fet the rulers over hundreds *k*, with the captains *l* and the guard *m*, and brought them to him into the house of the LORD *n*, and made a covenant with them *o*, and took an oath of them *p* in the house of the LORD, and shewed them the kings son. * 2 Chron. 23. 1.

i If this action of *Jehoiadah*'s seem strange and irregular, this was no ordinary case, but there were divers peculiar things in it; as that *Athaliah* was a meer Usurper, having no pretence of Right to the Crown, and one of that wicked House which God had particularly, and by Name, devoted to Destruction; that *Jehoiadah*'s Wife was nearer Allied, and had more Right to the Crown, than *Athaliah*; that the Crown of *Judah* was by Divine appointment appropriated to the Sons of *David*; and therefore the Right of the Crown was inherently in him whom *Jehoiadah* put, which Right her Usurpation could not exclude: That *Jehoiadah* was not a meer private Person, but the Husband of the King's Aunt; and probably the High-Priest, to whom it belonged in great part to fee the Laws of God executed: That *Jehoiadah* did not act alone in the business, but had the Consent and Concurrence of the Chief Rulers both Civil and Ecclesiastical; and besides all this, that it is conceived, That he had a special Motion of God's Spirit, or the Direction and Encouragement of the Prophets of that time. So that this action cannot be drawn into a President for succeeding Times, and for other Kingdoms. *k* Of whom see *Exod.* 18. 25. Of these there were five, which are named, 2 *Chron.* 23. 1. And these were either, 1. Civil, or Military Officers. But then such small Officers could not have stood him in much stead. And why did he not rather engage Captains of Thousands, or greater Persons, whom doubtless he might easily have brought into this Confederacy? Or rather, *Priests* or *Levites* of eminency, as their Work sheweth, *ver.* 5, 6, 7. and 2 *Chron.* 23. 1, 2. and their distinction from the *Captains* and *Guard*. *l* Or, *Princes*, or *Nobles*, or *Commanders*; such as he knew were weary of her Idolatrous and Tyrannical Government, and Faithful to their King. *m* Possibly those who had been the former King's Guard, who had been displaced by *Athaliah*, as Persons whose Fidelity she suspected. *n i. e.* Into the Courts of that House, which oft come under the Name of the *House*, or *Temple of the Lord*: for into the House none but the *Priests* or *Levites* might enter. *o* To reform the King to his Kingdom, and Religion to its Purity. *p* For their Secrefie and Fidelity in the prefent Design.

5 And he commanded them, saying, This *is* the thing that ye shall do; a third part of you *q* that enter in * on the sabbath *r*, shall even be keepers of the watch of the kings house *s*: * Chron. 23.

q Either, 1. *A third part of you*, (*i. e.* of the whole Number, including those *that come in*, and those *that go out on the Sabbath*) even *they that enter in on the Sabbath*: and so the two other Third parts were to consist of those that went out on the Sabbath; as some gather from *ver.* 5, 7. Or rather, 2. *A third part* only of *those that enter in on the Sabbath*, who seem to be plainly divided into three Thirds here; and *ver.* 6. as *those that went forth on the Sabbath* are expresly distributed into *Two Parts*, *ver.* 7. *r i. e.* That come into the Temple on the Sabbath-day. For the understanding of this matter, you must know, That the *Levites* were, in and from *David*'s time, distributed into Twenty four Courses, which were to do the Work of the Temple successively, and by turns; each Course consisting of about a Thousand Men for his Week: of which see 1 *Chron.* 23. and 24. *s* Either, 1. Of that Bed-chamber where the King now was. But it is unlikely, and without Example, either that one Bed-chamber, or the Temple, or any part of it, should be called *the King's treasure*. And besides, the King's Person is secured by other Persons, *ver.* 7. Or rather, 2. By that part which leadeth to the King's Palace, which *Athaliah* now possessed, and whence they might expect Opposition.

6 And a third part *shall be* at the gate of Sur *t*, and a third part at the gate behind the guard *u*: so shall ye keep the watch of the house ‖ that it be not broken down *x*. ‖ Or, from being pulled down.

t The Chief Gate of the Temple called *the Neigh-gate*, 2 *King.* 15. 35. and *the foundation-gate*, 2 *Chron.* 23. 5. and *the east-gate*, *Jer.* 19. 2. and *the middle-gate*, *Jer.* 39. 3. and *the gate of the entrance*, *Ezek.* 40. 15. *u* Either, 1. The King's Guard. Or, 2. The Guard of the Temple; for such a Guard there was, and a Captain of the Guard, called, *the Captain of the temple*, *Act.* 4. 1. and 5. 24. This Gate was in the South-side; and, as some think, is that which is called *Supim*, or *the threshold-gate*, 2 *Chron.* 23. 4. *x i. e.* So you shall guard all the Gates or Entrances into the House or Temple of God, that neither *Athaliah* nor any of her Soldiers may break into the Temple, and Desile it, or Destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the House Massach*: as the LXX and other Interpreters render it; who think this was the name of an House not far from the Temple; in which, or against which, they were to keep a Guard.

7 And two ‖ † parts of all you that go forth on the sabbath *y*, *even* they shall keep the watch of the house of the LORD about the king *z*. ‖ Or, Companies. † Heb. Bands.

y i.e. Who having finished their Course, and Week, should have gone home, but were detained, 2 *Chron.* 23. 8. *z* Whilst the rest guard the Doors and Entrances into the Temple; these shall have a special Care of the King's Person, part on his Right, and part on his Left Hand.

8 And ye shall compass the king round about *a*, every man with his weapons in his hand: and he that cometh within the ranges *b*, let him be slain; and be ye with the king as he goeth out, and as he cometh in *c*.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

a When you have set your Watches, and Guards, all the rest of you shall draw near to the King to preserve his Royal Person from all Assaults and Dangers. *b* Or, *Fences*, *i. e.* the Walls wherewith the Courts of the Temple were Invironed: See *ver.* 15. Or, your *Lines* or *Order*. If any of *Athaliah*'s Guards shall attempt to break in upon you, or within your Bounds. *c* Whether the King shall go out of the Temple, to offend, or subdue his Enemies; or retire hither to Defend himself; do you always accompany him.

10 And to the captains over hundreds, did the priest give king Davids spears and shields *d* that *were* in the Temple of the LORD.

d Offensive and Defensive Weapons, which he gave to the Captains, both for themselves, and for all their Soldiers: for they all came into the Temple unarmed, to prevent suspicion. These are called *David*'s, either because they were such as he had taken from his Enemies, which he had dedicated to God, and laid up in the Temple, as Monuments of God's Goodness to him. See 1 *Sam.* 21. 9. 2 *Sam.* 8. 7, 11. 1 *King.* 7. 51. Or, because *David* had made a Sacred Armory in the Temple, whence Arms might be taken upon extraordinary Occasions, for the Defence of the Temple, or City of God.

11 And the guard stood, every man with his weapon in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple *e*, *along* by the altar *f*, and the temple *g*. † Heb. shoulder.

e From the South-east, to the North-east side. *f* The Altar of Burnt-offerings, which was by the Great and Eastern Gate of the Temple. *g i.e.* By, and towards the other parts of the Temple, which they defended on all sides.

12 And he brought forth the kings son, and put the crown upon him, and *gave him* the testimony *h*, and they made him king, and anointed him *i*; and they clapt their hands, and said, † God save the king. † *Heb.* let the King live.

h i.e. The Book of the Law, which he put into the King's Hand, to mind him of his Duty at his entrance upon his Kingdom, which was to Read and Write out that Holy Book, *Deut.* 17. 18. and to Govern himself and his Kingdom by it: the Law of God being frequently and most properly called a *Testimony*, as *Psal.* 78. 5. and 132. 12. *Isa.* 8. 16, 20. See also *Deut.* 6. 17, 20. 2 *King.* 23. 3. because it is a Witness of God's Will, and Man's Duty. *i* As fince it used to do in doubtful cases, when there was any competition or question about the Crown, as now there was.

13 ¶ And when Athaliah heard the noise of the guard, and of the people *k*, she came to the people *l* into the temple of the LORD *m*.

k Who came thither upon the hearing of the Noise and Tidings of what was done. *l* To enquire into the Cause of this great Noise; being hitherto kept in deep Ignorance, partly, because it was managed with so much Secresie, and in the Temple; and partly, because the People universally hated her, and wished her downfall. *m i. e.* Into the Courts: whither by *Jehoiadah*'s Direction she was permitted to enter, though contrary to his general Order, *ver.* 8. that so he might draw her into his Net.

14 And when she looked, behold, the king stood by a pillar ‖ as the manner *was*, and the princes and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

‖ Possibly by one of the two famous Pillars of the Temple; of which see 1 *King.* 7. 21. nigh unto which the Throne was erected. If it be faid, That none but Priests might come thither: I answer, ordinarily they might not: but the King being a Sacred Person, especially upon such extraordinary occations might be there. Or, *upon a scaffold*, possibly that Brazen Scaffold which *Solomon* erected, 2 *Chron.* 6. 13. and left there for such purposes. See 2 *King.* 23. 3.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host *n*, and said unto them, Have her forth without the ranges *n*: and him that followeth her *o*, kill with the sword: for the priest had said, Let her not be slain in the house of the LORD *p*.

n Of these Companies of *Levites*, who are elsewhere called the *Lord's Host*, and now were the King's *Host*. *o* Of which, see above, *ver.* 8. If she will not go out of them of her own accord, force her out of them. *p* If any of the People come hither upon this occasion, shall stand up for her help. *p i. e.* In the Court of the Temple, left it be polluted with her Blood.

16 And

16 And they laid hands on her *g*, and she went by the way by the which the horses came into the king's house *r*, and there was she slain *s*.

q Or, *they gave her place or room*, to wit, to go out of the Court of the Temple, and did not keep her within it, as they could have done. Or, *they appointed hands for her*: they ordered two Bands of the *Levites* to follow her, and kill her. *r* By the great and publick Road in which Horsesand Cha riots went to the Palace. *s* In an Ignominious place and manner; as her Mother *Jezebel* had been.

17 ¶ And Jehoiada made a Covenant between the LORD, and the king, and the people *t*, that they should be the LORD's people; between the king also and the people *u*.

t A Sacred Covenant, whereby he solemnly ingaged both the King, and People, as it here follows, *that they should be the Lord's people*; *i. e.* That they should renounce, and root out all Idolatry, and set up and maintain God's true Worship. Comp. 2 *Kings* 23. 2. 2 *Chron.* 29. 10. *u* This was a Civil Covenant, whereby the king engaged himself to Rule them justly, and in the fear of God; and the People obliged themselves to Defend and Obey him. Comp. 2 *Sam.* 5. 3.

18 And all the people of the land went into the house of Baal, and brake it down, his altars and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the altar *x*: and the priest appointed officers † over the house of the LORD *y*.

† *Heb.* Offices.

x To which possibly he fled for Refuge: or rather, he was brought thither as a fit Sacrifice to his God. *y* Of which see more particularly, 2 *Chron.* 23. 18, 19.

19 And he took the rulers over hundreds, and the captains and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard *z* to the kings house, and he sat on the throne of the kings.

z i. e. By the Gate of the Royal Palace, where the King's Guard stood.

20 And all the people of the land rejoyced, and the city was in quiet; and they slew Athaliah with the sword *besides* the kings house.

21 Seven years old was Jehoash when he began to reign.

CHAP. XII.

Jehoash reigneth well all the days of Jehoiada: He giveth order for the repair of the Temple, 1——16. *He diverteth Hazael from Jerusalem, by a present of the hallowed Treasures: He is slain by his servants: Amaziah succeedeth him,* 17——21.

* 2 Chro. 24. 1.

IN * the seventh year of Jehu, Jehoash began to reign; and forty years reigned he in Jerusalem: And his mothers name *was* Zibiah of Beersheba.

2 And Jehoash did *that which was* right in the sight of the LORD *a* all his days, wherein Jehoiada the Priest instructed him.

a To wit, for the matter of it, though not with an honest and sincere mind, but onely by the influence of his good Tutor and Restorer, as the words here following plainly imply.

3 But the high places were not taken away *b*: the people still sacrificed, and burnt incense in the high places *c*.

b To which the people were so fondly and strangely addicted, that the foregoing Kings, though men of riper years, and great power and courage, and finally settled in their Thrones, could not take them away: and therefore it is not strange if *Jehoiada* could not now remove them, when the King was very young and tender, and not well settled in his Kingdom, and when the people were more corrupt and disorderly through *Athaliah*'s male-Administration. *c* To God.

* Chap. 22. 4. ‖ Or, holy things. † *Heb.* hoinesses. ‖ Or, and. † *Heb.* the money of the souls of his estimation. † *Heb.* ascendeth upon the heart of a man.

4 ¶ And Jehoash said to the priests *d*, * All the money or the ‖ † dedicated things *e* that is brought *f* into the house of the LORD, *even* ‖ the money of every one that passeth *the account* ∴, † the money that every man is set at *g*, *and* all the money that † cometh into any mans heart *b* to bring into the house of the LORD,

d Remembring that he owed his preservation and restauration to the Temple, and that he was made by God the Guardian of his Temple and Worship, and that he had covenanted to be so, he now takes care to repair it. *e* This may be, Either, First, The general designation of the Money, the particulars whereof here follow. Or rather, Secondly, A special branch of it, the Money which had been either formerly or lately vowed or dedicated to the use and service of God and of his House, either by the former Kings; of which see below, ver. 18. and compare 1 *King.* 7. 51. and 15. 15. 2 *King* 12. 18. 2 *Chron.* 15. 18. or, by this King or his people. *f* Or rather, *that shall be brought*: for though the people might Vow to bring it thither in convenient time, yet it is not likely they would bring much Money thither in the Tyrannical and Idolatrous Reign of *Athaliah*: or, if they did, that *Athaliah* would not seize it for her own use. ∴ *i. e.* The half Sheket, which was paid for every one that was numbred from 20 Years old and upward; of which the very same Phrase is used, *Ex.* 30. 13. compare 2 *Chron.* 24. 5, 6, 9. *g* Heb. *the money of souls*, or *persons*, according to *his taxing*, *i. e.* the money which every man that had vowed his person to God, paid according to the rate which the Priest put upon him: Of which see *Levit.* 27, 2, &c. *h* All that shall be freely offered. See *Exod.* 25. 2. and 35. 5.

5 Let the priests take *it* to them *i*, every man of his acquaintance, and let them repair the breaches of the house, wheresoever any breach shall be found *k*.

i Let them go abroad through all the parts of the Land, as they have acquaintance and interest, and gather up the Money, and bring it to *Jerusalem*. *k* Either through decay; or, by ill accidents; or, by the malice of *Athaliah* or her Relations: Of which see 2 *Chron.* 24. 7.

6 But it was *so*, *that* † in the three and twentieth year † *Heb.* of king Jehoash, the priests had not repaired the breaches of the house *l*. nothing.

l Either, because the People were generally corrupt and backward to the Worship of God, especially where it cost them any thing: or, because the Persons employed in making the Collections, were negligent, or unfaithful, perverting the Money received, to their own uses, as may seem probable from the contrary character of other Persons, of whom it is noted, that *they dealt faithfully*, below, v. 15. or, because the people did not like this way of Collection, and had no good opinion of the Collectors Faithfulness.

7 Then king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no *more* money of your acquaintance, but deliver it *m* for the ‖ breaches of the house. ‖ Or, palaces.

m i. e. The money which you have already received.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house *n*.

n Nor to take the charge of that work which the King had committed unto them, but freely to resign it to whom the King should appoint.

9 But Jehoiada the priest *o* took a chest, and bored a hole in the lid of it, and set it beside the altar *p*, on the right side, as one cometh into the house of the LORD: and the priest that kept the † door *q*, put therein all the money *that was* boought into the house of the LORD. † *Heb.* threshold.

o By the Kings consent, 2 *Chron.* 24. 8. *p* In the Priests Court. *Obj.* It was placed *without*, *at the gate of the house of the Lord*, 2 *Chr.* 24. 8. *Anſ.* Either, First, It was first placed by the Altar, and afterwards thence removed to the Gate of the Court, for the Peoples greater satisfaction, that they might come thither, and put in their money with their own hands. Or, Secondly, That place 2 *Chron.* speaks of the Gate of the Temple strictly so called, nigh unto which the Altar of burnt-Offerings was. Or, Thirdly, It was placed near the entrance into the Priests Court, which was over against the Altar, and not far from it, so as the people standing in their own Court, might either put their Money into it, or see when the Priests put it in. *q* The Door of the Priests Court, which, together with the Temple and all its utensils, was committed to the charge of the Priests and Levites, *Numb.* 18. 4. 1 *Chron.* 9. 26, &c.

10 And it was *so*, when they saw that *there was* much money in the chest, that the kings ‖ scribe *r*, and the high Priest came up, and they † put up in bags, and told the money *that was* found in the house of the LORD. ‖ Or, Secretary. † *Heb.* bound up.

r Who kept an exact account hereof in writing. See 2 *King.* 19. 2. and 22. 3.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD *s*: and they † laid it out to the carpenters and builders, that wrought upon the house of the LORD; † *Heb.* gave forth.

s Who were chosen out of the people, not without a reflection upon the Priests for their neglect or unfaithfulness.

12 And to masons, and hewers of stone, and to buy timber, and hewed stone, to repair the breaches of the house of the LORD, and for all that † was laid out for † *Heb.* went forth. the house to repair *it t*.

t And for all other things which were necessary for the reparation of the House.

13 Howbeit, there were not made *u* for the house of the LORD, bowls of silver, snuffers, basons, trumpets, any vessels of Gold, or vessels of silver, of the money *that was* brought into the house of the LORD.

u To wit, until all the breaches of the House were repaired: but, when that was done, they laid it out for these things, as is noted 2 *Chron.* 24. 14.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, * they reckoned not with the men, in- * Or, to whose hand they delivered the money to be bestowed on workmen; for they dealt faithfully *x*.

x For they perceived by many experiments that they were Faithful.

16 * The trespass-money, and * sin-money was not * Neither brought into the house of the LORD *y*: it was the *v.* 8. priests. * Lev. 5. 15, 18.

y i. e. It was not employed towards the reparation of the House, because, as it follows, *it was the Priests*; it was given to them for their private use and maintenance. *Quest.* If this reason was weighty, how could *the money of them that passed* the account, or, *the money that every man was set at*, be thus employed, as they were, *ver.* 4. for these also may seem to have been the Priests? *Anſ.* They were not appropriated to the Priests, but, *for the service of the tabernacle of the congregation*, as is said of the former, *Exod.* 30. 16. Or, *for the Lord*, *Levit.* 27. 9, 14, 22.

17 ¶ Then *z* Hazael king of Syria went up, and fought against Gath *a*, and took it: and Hazael set his face *b* to go up to Jerusalem.

z i. e. In this Kings days, when *Jehoiada* was dead, and *Joash* revolted

volted from God: of which see 2 *Chron.* 24. 17, &c. *a* Once a City of the *Philistines*, but taken by *David*, 1 *Chron.* 18. 1. and now a part of the Kingdom of *Judah*. *b i. e.* Directed his March, and led his Forces. Or, undertook in good earnest. So the same Phrase is used 2 *Chron.* 20. 3. *Jer.* 21. 10. *Ezek.* 35. 2.

18 And Jehoash king of Judah * took all the hallowed things *c* that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicate, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the kings house, and sent *it* to Hazael king of Syria, and he † went away from Jerusalem. * Chap. 15, 16. † *Heb.* went up.

c That necessity of saving his Kingdom and People by this means, which otherwise might seem to excuse the fact, was brought upon him-self by his Apostacy from God. See on 1 *King.* 15. 18.

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracy, and slew Joash *d* in ‖ the house of Millo *e*, which goeth down to Silla *f*. ‖ Heb. Beth-millo.

d Of which see 2 *Chron.* 24. 25. *e* Either, in that strong and famous place in *Jerusalem* called *Millo*: of which see 2 *Sam.* 5. 9. 1 *Kin.* 9. 15, 24. and 11. 27. into which he possibly retired for his security, being afraid even of his own Subjects and Servants. Or, in some other place called by the same name, for some resemblance it had with it. *f i. e.* Which stands with upon the descent *to Silla*, or upon that descending *causeway* which leadeth from *Millo* to the King's House. Some refer this to *Joash*, and render the place thus, They *slew him at or near the house of Millo*, *descending*, or *as he was going down to Silla*, to Despatch their hasts.

21 For Jozachar *g* the son of Shimeath, and Jehozabad the son of Shomer *h*, his servants, smote him, and he died; and they buried him with his fathers *i* in the city of David, and Amaziah his son reigned in his stead.

g Called also *Zabad*, 2 *Chron.* 24. 26. *i* Called *Shimrith*, 2 *Chron.* 24. 26. Except *Shomer* be the father's name, and *Shimrith* the Mother's. *i. e.* In the same City, but not in the same Royal Sepulchre, 2 *Chron.* 24. 25.

CHAP. XIII.

Jehoahaz King of Israel, followeth the sin of Jeroboam: is oppressed by Aram: and relieved by prayer, 1——9. *Joash his son succeedeth him in the Kingdom, and in his Idolatry,* 10——13. *Elisha prophesieth to Joash three Victories over the Syrians, and dieth: Joash's Lamentation,* 14——19. *A year after the Moabites invading the Land, a dead man being cast into Elisha's Sepulchre, is restored to life,* 20——21. *Hazael dieth, and Joash recovereth the Cities which had been taken from his Father,* 22——25.

IN † the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign *a* over Israel in Samaria, *and reigned* seventeen years. † *Heb.* In the three and twentieth year of Joash, &c.

a Heb. reigned: which is put for *began to reign*, 2 *King.* 3. 1. and 8. 16, 25. and 12. 1.

2 And he did *that which was* evil in the sight of the LORD, and † followed the sins of Jeroboam the son of Nebat, which made Israel to sin, he departed not therefrom. † *Heb.* walked after.

3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of * Hazael king of Syria, and into the hand Benhadad the son of Hazael, all *their* days *b*. * Chap. 8. 12.

b Or rather, *all his days*, as it is explained, *ver.* 22.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him *c*: for he saw *d* the oppression of Israel *e*, because the king of Syria oppressed them *f*.

c Not for his sake, for God regards not the prayers of the wicked and impenitent, *Psal.* 66. 18. *Prov.* 1. 28, and 15. 8. but for other reasons expressed below, *ver.* 23. *d i. e.* He observed it with care and compassion. *e* His chosen and once beloved people. He now helps them, because of his former and ancient kindness to them. *f* To wit, very grievously, as it is expressed *ver.* 7. So that he helped them not for their own sakes, but because of the rage of their Enemies, and their Blasphemies, which doubtless accompanied it. See *Deut.* 32. 27. *Esai.* 12. 4.

5 (And the LORD gave Israel a * saviour *g*, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents † as before time *h*. * Ver. 25. † *Heb.* as yesterday, third.

g Either *Elisha*, below, *ver.* 14. or rather, *Jehoash*, the Son of this *Jehoahaz*, below, *ver.* 25. and *Jeroboam* his Son, 2 *King.* 14. 25. *h* In peace and security, not only in their strong Cities, but even in their Tents in the fields.

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the grove *i* also in Samaria.) † *Heb.* he house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the grove *i* also in Samaria.)

i Which *Ahab* had planted for the worship of *Baal*, 1 *King.* 16. 32. and which should have been destroyed, *Deut.* 7. 5.

7 Neither did he † leave of the people *l* to Jehoahaz, but fifty horsemen, and ten chariots, and ten thousand footmen: for the king of Syria had destroyed them, and had made them like the dust by † threshing *m*. † *Heb.* he left. † *Heb.* in threshing.

k i. e. The King of *Syria*, *ver.* 4. with which this Verse is to be joyned: *ver.* 5. and 6. being put within a Parenthesis, as it is in our Translation. But this verse may be translated otherwise, *Although* (either the King of *Syria*, *v.* 4. or the Lord, *ver.* 5. to whom judge executing it) *had iron left*, &c. And so it may be joyned with the next foregoing Verse, as a great aggravation of their impenitency, and obstinate continuance in their Idolatry, notwithstanding such terrible Judgments, which in all reason should have driven them from it. *l i. e.* Of his Army, or Men of War, as the following words evince: it is many times broken by threshing.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might *n*, *are* they not written in the book of the chronicles of the kings of Israel?

n For though his forces was not good, he showed much personal valour and courage. Which is noted to intimate, that the *Syrians* were not conquered, because of the baseness and cowardice of their King, but merely from the Righteous and dreadful Judgment of God, who was now resolved to reckon with them for their filthy Apostacy.

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah *o*, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

o By which, compared with *v.* 1. it may be gathered, that *Jehoahaz* had two or three Years before his death made his son *Jehoash* King with him: which is very probable, because he was perpetually in the state of War, and consequently in danger of an untimely death: and because he was a Man of valour, as is implied here, *ver.* 12. and declared 2 *Chron.* 25.

11 And he did *that which* was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness wherof he died, and Joash the king of Israel came down unto him, and wept over his face *p*, and said, O my father, my father, the chariot of Israel and the horsemen thereof *q*.

p Not for any true Love and Respect to him, for then he would have followed his counsel, in forsaking the Calves, and returning to the Lord; but for his own and the Kingdoms ineffinable loss in him. *q* See 2 *King.* 2. 12.

15 And Elisha said unto him, Take bow and arrows: And he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine † *Heb.* Make hand upon the bow. And he put his hand *upon it*: and Elisha put his hands upon the kings hands. to ride.

17 And he said, Open the window eastward *r*: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORD's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek *s*, till thou have consumed *them*.

r Either, towards *Syria*, which lay North-East-ward from the Land of *Israel*: or, towards the *Israelites* Land beyond *Jordan*, which lay East-ward from *Canaan*, and which was now possessed by the *Syrians*. Either way this Arrow is that against the *Syrians*, as is also what God intended to do against them. *s* Not in the City, but in the Territory of it, where it seems there was a great Battel to be fought between the *Israelites* and *Syrians*. Of *Aphek* in 1 *Sam.* 4. 1. and 29. 1. 1 *King.* 20. 26. though it is possible there might be several Cities of that name. Or, as *to Aphek*, i. e. thou shalt smite them as they were smitten in the City and Territory of *Aphek*, i. e. utterly destroy them. See 1 *King.* 20. 26, 29, 30. the Particle *as* being oft underfood, as hath been formerly and frequently proved. *t i. e.* The *Syrians*, not all that people, but their Armies, or at least that which was to be at *Aphek*, where a dreadful Battel was to be fought. Or, if this be meant of all the *Syrian* Armies, this is to be understood conditionally, if he did not hinder it by his unbelief or neglect, fignified in the following Verses.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground *u*: and he smote thrice, and stayed.

u The former fign portended Victory, and this was to declare the number of the Victories.

19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice *x*.

x Quest. Wherein was *Jehoash* his fault, or why was the Prophet angry with him? *Anſ.* The Prophet himself did not yet know how many Victories *Jehoash* should obtain against the *Syrians*, but God had fignified to him, that he should learn that by the number of the Kings strokes. And he was angry with him, not simply, because *he smote* onely *thrice*, but because by his unbelief and Idolatry he provoked God to no over-rule his heart and hand, that he should smite but thrice, which was a token that God would unfill him no further. Although his smiting but thrice might proceed either from his unbelief or negligence.

Enter for

For by the former ſign, and the Prophet's Comment upon it, he might clearly perceive that this alſo was intended as a ſign of his ſucceſs againſt the *Syrians*, and therefore he ought to have done it frequently, and vehemently.

20 ¶ And Eliſha died, and they buried him *y*: and the bands of the Moabites invaded the land at the coming in of the year *z*.

y In or near *Samaria*. *z* In the Spring, when the Fruits of the Earth grew ripe.

21 And it came to paſs as they were burying *a* man, that behold, they ſpied a band *of men a*, and they caſt the man into the ſepulchre of Eliſha *b*: and when the man *c* † was let down, and touched the bones of Eliſha *d*, he † revived, and ſtood up on his feet *e*.

† *Heb.* went down.

a Or, *were about to bury*, as that Particle is oft uſed in the *Hebrew* Tongue. *b* Coming towards them, but at ſome diſtance. *b* Not daring to carry the dead Corps further to the place appointed for his burial, they made uſe of the next burying-place, where *Eliſha* was buried, and there they removed ſome Stone, or opened ſome Door, and haſtily flung down their dead Corps there, *c i. e.* The man's dead Body, or the Coffin in which he was put. *d* Which might eaſily be, the Coffin and linnen in which *Eliſha*'s Body was put, and the Fleſh of his body being now conſumed: for this was ſome conſiderable time after his death. *e* Which Miracle God wrought there, partly, to do honour to that great Prophet, and that by this Seal he might confirm his Doctrine, and thereby confute the falſe Doctrine and Worſhip of the *Iſraelites*; partly, to ſtrengthen the Faith of *Joaſh*, and of the *Iſraelites*, in his promiſe of their ſucceſs againſt the *Syrians*; and partly, in the midſt of all their Calamities to comfort ſuch *Iſraelites* as were *Eliſha*'s followers, with the hopes of that Eternal Life, whereof this was a manifeſt pledge, and to awaken the reſt of that people to a due care and preparation for it.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his † preſence *f* as yet.

† *Heb.* face.

f i. e. From the Land of *Canaan*, to which the preſence, and publick and ſolemn Worſhip of God was confined.

24 So Hazael king of Syria died, and Benhadad his ſon reigned in his ſtead.

25 And Jehoaſh the ſon of Jehoahaz † took again out of the hand of Benhadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his Father by war: three times did Joaſh beat him *g*, and recovered the cities of Iſrael.

† *Heb.* returned and took.

g According to the Prediction above, 2. 19.

CHAP. XIV.

Amaziah's good reign: His juſtice on the Murtherers of his Father: His Victory over Edom: Warreth againſt Jehoaſh King of Iſrael: Is overcome by him; and ſlain by his own People: Azariah ſucceedeth him, 1——22. Jehoaſh dieth; and Jeroboam his Son is King over Iſrael: His Acts, and Death: Zachariah his Son ſucceedeth him, 23——29.

IN the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael *a*, reigned * Amaziah the ſon of Joaſh king of Judah.

* 2 Chro. 25. 1.

a i. e. After he began to Reign alone: for he Reigned two or three Years with his Father: for which ſee on *chap.* 13. 10.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years *b* in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

b To wit, 14 Years with *Joaſh* King of *Iſrael*, who reigned only 16 Years, *chap.* 13. 10. and 15 Years after the death of *Joaſh*, or with *Jeroboam* the Son of *Joaſh*, as is affirmed here, *ver.* 17. and 2 *Chron.* 25. 25.

3 And he did *that which was* right in the ſight of the LORD *c*, yet not like David his father *d*: he did according to all things as Joaſh his father did *e*.

c That which was in ſome ſort agreeable to God's Will. *d* Not ſincerely, 2 *Chron.* 25. 2. *e i. e.* For a time ſerved God aright, but afterwards fell to Idolatry, 1 *Chron.* 25. 14. as *Joaſh* had done, 2 *Kings*. 12. 3.

4 Howbeit *f*, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

f Though he did right, &c. for this particle is to be joyned with thoſe words, the reſt being to be cloſed with a Parenthеſis.

5 ¶ And it came to paſs aſſoon as the kingdom was confirmed in his hand, that he ſlew his ſervants * which had ſlain the king his father :.

* Chap. 12. 20.

:. Whereby it is implied, that his Father's Murderers had powerful Friends and Abettors, and that their fact was in ſome ſort approved by the generality of the People, to whom *Joaſh* had made himſelf hateful by his Apoſtacy to Idolatry, and by his ingratitude to the Houſe of *Jehoiada*.

6 But the children of the murderer he ſlew not *g*: according unto that which is written in the book of the law of Moſes, wherein the LORD commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſin.

* Deut. 24. 16. Ezek. 18. 20.

g Wherein he ſhewed ſome Faith and Courage, that he would obey this Command of God, though it was very hazardous to himſelf, ſuch perſons being likely to ſeek revenge for their Fathers death.

7 He ſlew of Edom *h* in the valley of ſalt *i*, ten thouſand, and took ‖ Selah *k* by war, and called the name of it Jokthеel *l*, unto this day.

‖ Or, the rock.

h i. e. Of the *Edomites*, or *the children of Seir*, as they are called 2 *Chron.* 25. 11. either, becauſe they dwelt in *Seir*; See *Gen.* 36. 8. or, becauſe theſe people were confederates. And he invaded theſe People becauſe they were Subjects to his Kingdom, from which they had revolted in *Joram*'s days, 2 *King.* 8. 20. *i* Which was the Land of *Edom*: Of which ſee 2 *Sam.* 8. 13. *Pſal.* 60. 2. *k* Or, *the rock*: the chief City of that part of *Arabia*, called by other Authors *Petra*, which ſignifies a *rock*, becauſe it was built upon a Rock, 2 *Chron.* 25. 12. *l* Which ſignifies, *the obedience of God*, *i. e.* given him by God as a reward of his Obedience to God's Meſſage by the Prophet, 2 *Chron.* 25. 8, 9.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh, the ſon of Jehoahaz ſon of Jehu, king of Iſrael, ſaying, Come, let us look one another in the face *m*.

m Let us fight perſonally, and with our Armies. This challenge he ſent, partly upon the late and great injuries done by the *Iſraelites* to his people, 2 *Chron.* 25. 10. 13. and partly, from ſelf-confidence, and a deſire of advancing his Glory and Empire by his Arms.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon *n*, ſaying, Give thy daughter to my ſon to wife *o*: and there paſſed by a wild beaſt that *was* in Lebanon, and trod down the thiſtle *p*.

n By the *thiſtle*, a low and contemptible, yet troubleſome Shrub, he underſtands *Amaziah*; and by the *cedar*, himſelf, whom he intimates to be far ſtronger than he, and out of his reach. *o* Let us make a match, *i. e.* let us fight. Onely he expreſſeth this Bloody work in a civil manner, as *Amaziah* had done, *ver.* 8. and as *Abner* did, 2 *Sam.* 2. 14. Or, let thy Kingdom and mine be United under one King, as formerly they were; and let us decide it by a pitched Battel, whether thou or I ſhall be that King. Or, as ſome expound it, by affirming, That it was great arrogancy and preſumption for him to deſire a Friendly League or Affinity with him; he leaves him to gueſs how intolerable it was that he ſhould undertake to wage War againſt him. *p* And with no leſs eaſe ſhall my Soldiers tread down thee and thy Forces.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: glory *of this q*, and tarry † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

† *Heb.* in thy houſe.

q Content thy ſelf with that Glory and Succeſs, and let not thine Ambition betray thee to ruin.

11 But Amaziah would not hear *r*: therefore Jehoaſh king of Iſrael went up *ſ*, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah *t*.

r Becauſe God blinded and hardned him to his deſtruction, for his abominable and ridiculous Idolatry, 2 *Chron.* 25. 10. *ſ* To wit, into the Kingdom of *Judah*, carrying the War into his Enemies Countrey. *t* Which is added to diſtinguiſh it from that *Bethſhemeſh* in *Iſſachar*, and another in *Naphtali*, *Joſ.* 19. 22. 38.

12 And Judah † was put to the worſe before Iſrael, and they fled *u* every man to their tents.

† *Heb.* was ſmitten

u Being unſatisfied in the ground and manner of the quarrel, and ſeeing diſcouraged by their King's Idolatry, and ſmitten by God with a ſpirit of fear.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh, the ſon of Ahaziah, at Beth-ſhemeſh, and came to Jeruſalem *x*, and brake down the wall of Jeruſalem, from the gate of Ephraim *y*, unto the corner-gate, four hundred cubits *z*.

x Commanding entrance in *Amaziah*'s name, and with his conſent, which he durſt not deny. *y* Which led to *Ephraim*. *z* Which was done, partly in ſcorn and contempt; and partly, that he might reenter and retake it, if they ſhould attempt to renew the War.

14 And he took all the gold and ſilver, and all the veſſels *that were* found in the houſe of the LORD, and in the treaſures of the kings houſe, and hoſtages *a*, and returned to Samaria *b*.

a To aſſure their peaceable carriage towards him. *b* He did not keep Jeruſalem, nor ſeek to gain the poſſeſſion and dominion of that Kingdom; partly, becauſe he thought he could not keep it, conſidering the difficulty he found in keeping his own from ſuch potent and near Enemies as the *Syrians* were; and the great affection which all *Judah* bare to *David*'s Houſe: and partly, becauſe God ſo inclined his heart, that he might make good his promiſe to *David* and his Family.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſon reigned in his ſtead.

17 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael, fifteen years.

18 And the reſt of the Acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now

19 Now * they :. made a conſpiracy againſt him in Jeruſalem: and he fled to Lachiſh *c*, but they ſent after him *d* to Lachiſh, and ſlew him there.

* 2 Chr. 25. 27.

:. *i. e.* The People, or the Princes and chief men among them, poſſibly thoſe whoſe Sons he had delivered up as Hoſtages to *Jehoaſh*, with the connivence, if not approbation of the People: as appears, becauſe the deſign was carried on openly, and ſtedily, and irreſiſtibly, as the following words ſhew. *c* A ſtrong City in *Judah*, towards the *Philiſtines*: Of which ſee *Joſ.* 10. 31. and 15. 39. 2 *King.* 19. 8. *d* Father, fecret Murderers: or rather, bands of Soldiers: for this Rebellion was carried on by ſtrong hand, and open force. Compare 2 *King.* 12. 20. and 15. 10, 15.

20 And they brought him on horſes *e*, and he was buried at Jeruſalem with his fathers in the city of David.

e Or, *with horſes*, to wit, in a Chariot.

21 ¶ And all the people of Judah took * Azariah, (which *was* ſixteen years old) and made him king in ſtead of his father Amaziah *f*.

* Chap. 14. 21. 2 Chron. 26. 1. he is called Uzziah.

f Which they did, either in oppoſition to the conſpirators: or, to ſhew their affection to the Houſe of *David*, and that their quarrel was only perſonal againſt *Amaziah*, whom they looked upon as the Author of all their late Calamities. This *Azariah* is called *Uzziah*, 2 *King.* 15. 30. 2 *Chron.* 26. 1. both names ſignifying the ſame thing for ſubſtance; that, *Gods help*; and this, *Gods ſtrength*.

22 He built Elath *g*, and reſtored it to Judah *h*, after that the king *i* ſlept with his fathers.

g i. e. Repaired and Fortified it: for it was built before, *Deut.* 2. 8. *h* From whom it had revolted with the reſt of *Edom*, in which Land this place was, upon the Red-Sea. *i i. e.* His Father *Amaziah*; who did not perfect his Conqueſt of *Edom*, but left ſome work for his Son.

23 ¶ In the fifteenth year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil in the ſight of the LORD: he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

25 He reſtored the coaſt of Iſrael from the entring of Hamath *k*, unto the ſea of the plain *l*, according to the word of the LORD God of Iſrael, which he ſpake by the hand of his ſervant * Jonah *m*, the ſon of Amittai the prophet, which *was* of Gath-Hepher.

* Matth. 12. 39. 16. 4. Luke 11. 29.

k Which was the Northern Border of the Kingdom of *Iſrael*, *Numb.* 13. 21. and 34. 8. *l i. e.* Unto the dead Sea, which once was a goodly Plain, *Gen.* 13. 10. which was their Southern border. *m* Or, *Jonas*, one of the ſmall Prophets; though this Prophecy of his be not Recorded there; and therefore it is remembred here.

26 For the LORD ſaw the affliction of Iſrael, *that it was* very bitter *n*: for *there was* not any ſhut up, nor any left *o*, nor any helper for Iſrael.

n Whereby he was moved to pity and help them, though they were an unworthy People. *o* See of this Phraſe on *Deut.* 32. 36. 1 *King.* 14. 10. and 21. 21.

27 And the LORD ſaid not *o* that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſon of Joaſh.

o i. e. Not yet: he had not yet declared this, as afterwards he did by the ſucceeding Prophets, though not in thoſe words. See *Iſay.* 1. 5, 6, 9.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and Hamath, *which belonged* to Judah †*p*, *are* they not written in the book of the chronicles of the kings of Iſrael?

† *Or* Iſrael.

p Theſe were Cities of *Syria*, but were taken from the *Syrians* by *David* and *Solomon*, 2 *Sam.* 8. 6. 2 *Chron.* 8. 3. and probably had been incorporated with, and added to the Poſſeſſions of their own Tribe, to which from that time they belonged; but afterwards they were retaken by the *Syrians*; and were now recovered by this *Jeroboam*.

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſon reigned in his ſtead.

CHAP. XV.

Azariah his good Reign: but is puniſhed with Leproſie, and dieth, 1——7. Zachariah reigneth till: is ſlain by Shallum: who reigneth a month, and is ſlain by Menahem, 8——15. He is ſtrengthened by Pul King of Aſſyria. Pekahiah his Son ſucceedeth him, 16——22. He is ſlain by Pekah, 23——26. A part of the Iſraelites is carried away Captive to Aſſyria by Tiglath Pelaſer, 27——29. Hoſhea ſlayeth Pekah, and ſucceedeth him: Jotham's good Reign over Judah: Ahaz ſucceedeth him, 30——38.

IN the twenty and ſeventh year of Jeroboam king of Iſrael *a*, † began Azariah *b* ſon of Amaziah king of Judah to reign *c*.

† *Heb.* reigned.

a Queſt. How can this be true, ſeeing *Amaziah*, the Father of this *Azariah*, lived only till the 15th Year of *Jeroboam*'s Reign, *chap.* 14. 23? *Anſw.* This might be either, Firſt, Becauſe *Jeroboam* was made King by, and Reigned with his Father eleven or twelve Years, and afterwards Reigned alone; and ſo there is a two-fold beginning of his Kingdom; by the former this was his 27th Year, and by the latter, his 15th Year. Or, Secondly, becauſe there was an Interregn for eleven or twelve Years in the Kingdom of *Judah*; either, through the prevalency of that Faction which cut off *Amaziah* the Father, and kept the Son out of his Kingdom; or, becauſe *Azariah* was very young when his Father was ſlain, and the people were not agreed to reſtore him to his Right till his 16th Year, *chap.* 14. 21. 2 *Chron.* 26. 1. And yet theſe 11 or 12 Years of Inter-Reign, in which he was excluded from the exerciſe of his Regal Office, ſome think to be included in thoſe 52 Years which are here aſcribed to *Azariah*'s Reign, *ver.* 2. which may well be doubted. *b* Called alſo *Uzziah* here, and *ver.* 13, 30. *c* Solely and fully to exerciſe his Regal Power.

2 Sixteen years old was he when he began to reign, and he reigned two and fifty years *d* in Jeruſalem, and his mothers name *was* Jecholiah of Jeruſalem.

d Beſides the ſixteen Years of his Minority laſt mentioned.

3 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah had done *e*;

e i. e. In the ſame manner, unſincerely, and but for a time.

4 Save that *f* the high places were not removed: the people ſacrificed and burnt incenſe ſtill on the high places.

f Underſtand this, as *homocls*, chap. 14. 4.

5 ¶ And the Lord * ſmote the king, ſo that he was a leper *g* unto the day of his death, and dwelt in a ſeveral houſe *h*: and Jotham the kings ſon *was* over the houſe, judging the people of the land *i*.

* 2 Chron. 26. 21.

g The Cauſe whereof ſee 2 *Chron.* 26. 16. *h* Separated from Converſation with others by vertue of that Law, *Lev.* 13. 46. which being done of the King of Kings, bound Kings no leſs than Subjects. *i i. e.* He governed the King's Court and whole Kingdom, in his Name, and as his Vicegerent.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and * they buried him with his fathers in the city of David, and Jotham his ſon reigned in his ſtead.

* 2 Chron.

8 ¶ In the thirty and eighth year of Azariah king of Judah *k*, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.

k Of which ſee the Note on *ver.* 2.

9 And he did *that which was* evil in the ſight of the LORD, as his fathers had done: he departed not from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

10 And Shallum the ſon of Jabeſh *l* conſpired againſt him, and * ſmote him before the people *m*, and ſlew him, and reigned in his ſtead.

* Joſh. 12. 24. Amos 7. 9.

l One of his chief Captains. *m* Openly and impudently: which he preſumed to do; either, becauſe he remembred that the Promiſe of the Kingdom made to *Jehu*, was confined to the Fourth Generation, *chap.* 10. 30. which he obſerved to be now expired: or, becauſe he perceived that the People were generally diſaffected to their King, and favourable to his attempt.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the fourth *generation*. And ſo it came to paſs.

* Chap. 10. 30.

13 ¶ Shallum the ſon of Jabeſh began to reign in the nine and thirtieth year of * Uzziah king of Judah, and he † reigned a full month in Samaria.

* Matth. 1. 9, 9.

† *Heb.* a month of days.

14 For Menahem the ſon of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

Called Otzah.

15 And the reſt of the acts of Shallum, and his conſpiracy which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote Tiphſah *n*, and all that *were* therein, and the coaſts thereof from Tirzah *o*: becauſe they opened not *to him p*, therefore he ſmote it, *and* all * the women therein that were with child, he ript up *q*.

* Chap. 8. 12.

n Either that *Tiphſah* mentioned 1 *King.* 4. 24. or another City of that Name. *o i. e.* All the People dwelling between *Tirzah* and *Tiphſah*. *p* Becauſe they refuſed to open the Gates of their City to him, and to ſubmit to him as Conqueror. *q* That by this Example of Severity he might affright all the reſt of the People into Obedience.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the ſight of the LORD: he departed not all his days from the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

19 *And* * Pul the king of Aſſyria *r* came againſt the † land *ſ*; and Menahem gave *t* Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdom in his hand *u*.

* 2 Chr. 9. 1.

† *Heb.* Land.

r Called by Heathen Authors *Pul-Belochus*, who by the help of *Abraces* the *Mede*, vanquiſhed *Sardanapalus* the laſt Monarch of *Aſſyria*, and tranſlated the Kingdom to *Chaldea*, and was the firſt King of *Babylon* and *Aſſyria*; *Abraces* being made King of the *Medes* and *Perſians*. *ſ* To wit, of *Iſrael*, as the Context ſhews. *t i. e.* Agreed or promiſed to give, as the next Verſe explains it. *u* That he might aſſiſt

him against all that did or should oppose him. By which it appears, that his Cruelty to *Tiphsah* was so far from establishing him, as he expected, that it weakened and endangered him so far, that he was forced to call in a Foreign Prince to his Aid.

† *Heb.* caused to come forth.

20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man *a* fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

a i.e. Of each of those wealthy *Israelites*. But as each of these were not equally Wealthy, so it is not probable that he taxed them equally. Others therefore render it, *to or for each man*, i.e. for every *Assyrian* Soldier: which Interpretation is favoured by the placing of the Words in the *Hebrew* Text, which differs from that in our Translation.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the kings house, with Argob, and Arich ‖, and † with him fifty men of the Gileadites *y*: and he killed him, and reigned in his room.

† *There were.*

‖ Who might be either *Pekah*'s Partners in this Treason: or, the King's Courtiers or Officers, who were now slain with him. *y* Who assisted him in the execution of his Treason.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of * Isa. 7. 1. Judah, * Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

* 1 Chr. 5. 26. 29 In the days of Pekah king of Israel, came * Tiglath-pilefer *z* king of Assyria, and took Ijon, and Abelbeth-maachah *a*, and Janoah *b*, and Kedesh, and Hazor *c*, and Gilead *d*, and Galilee *e*, all the land of Naphtali, and carried them captive to Assyria.

z Or, *Tiglath-pilnefer*, 2 *Chron.* 28. 20. called in Heathen Authors *Thilafar*, or *Phul-Affur*, the Son of that *Pul* or *Phul* above, v. 9. *a* Of which see 1 *King.* 15. 20. *b* A City of *Ephraim*, Jol. 16. 6. *c* Two Cities of *Naphtali*, Jol. 12. 22. and 19. 36. *d* All the Land beyond *Jordan*, which was nigher to the *Assyrian* than the reft. *e* To wit, the upper *Galilee*, as may be gathered from the following Words, *all*, (or, even *all*) *the land of Naphtali*: which feem to be added by way of explication or reflection, to shew what *Galilee* he meant, even the upper, in which *Naphtali*'s lot fell. See the Notes on *Isa.* 9. 1.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him *f*, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah *g*.

f Which he did more easily effect, because the people were enraged against Pekah, as the Man who by his Murder of King *Pekahiah* the Son of *Menahem*, whom the *Assyrian* Monarch set up and favoured, and by his unnecessary War with *Ahaz*, had brought the *Assyrian* upon them, and caused the loss of one half of that Kingdom. *g Quest.* How could this be, when *Jotham* Reigned only 16 Years, below, ver. 33? *Ans.* The meaning is, That he began his Reign in the twentieth Year after the beginning of *Jotham*'s Reign; or, which is the same thing, in the fourth Year of *Ahaz*, Son of *Jotham*, as appears from *chap.* 16. 1. But the Sacred Writer, having not yet made mention of *Ahaz*, thought it more proper to number *Hoshea*'s Years by *Jotham*, of whom he had spoken, than by *Ahaz*. Besides, as *Jotham* did Reign divers Years in his Father's Life, so might *Ahaz* in *Jotham*'s Life, and *Jotham* might for divers Reasons (which it is needless here to enquire) resign up the Administration of the Kingdom wholly into *Ahaz* his hands some Years before his Death, and therefore might be said to Reign but 16 Years, though he lived longer.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

* 2 Chr. 27. 1. 32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began * Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign *h*, and he reigned sixteen years in Jerusalem: and his mothers name *was* Jerusha, the daughter of Zadok.

h To wit, properly and alone: for he had Reigned before this, as his Father's Deputy and Vice-Roy.

34 And he did *that which* was right in the sight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people sacrificed and burnt incense still in the high places: he built the higher gate of the house of the LORD *i*.

i Not of the Temple, properly so called; but of one of the Courts of the Temple, probably that which led to the King's Palace, 2 *Chron.* 23. 20. called also *the new gate*, Jer. 26. 10. and 36. 10.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (In those days *k* the LORD began to send *l* against Judah, * Rezin the king of Syria, and Pekah the son of * Isa. 7. 1. Remaliah)

k i.e. Towards the end of *Jotham*'s Reign. *l* i.e. Disposed their Hearts to unite their Forces together, and to make preparation for a War against *Judah*: which yet they did not execute till *Ahaz* his Reign.

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

CHAP. XVI.

Ahaz's Idolatry, 1——4. Rezin King of Syria: and Pekah King of Israel war against him: he hireth Tiglath-Pileser against them, 5——9. Ahaz goeth to Damascus to meet the King of Assyria, seeth an Altar: the Pattern whereof he sendeth to Uriah, who maketh one like it at Jerusalem: Ahaz sacrificeth on it, 10——16. He spoileth the Temple: Hezekiah succeedeth him, 17——20.

IN * the seventeenth year of Pekah *a* the son of Re- * 2 Ch. maliah, Ahaz the son of Jotham king of Judah began 28. 1. to reign.

a Of which see on *ch.* 15. 30.

2 Twenty years old *was* Ahaz when he began to reign *b*, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

b Of the Difficulty hence arising, see the Notes on *chap.* 18. 2. to which it more properly belongs.

3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire *c*, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

c Either, 1. By way of Lustration, to pass hastily thorow it, so as to be scorched, and, as it were, baptized with it: Or, 2. By way of Oblation, so as to be utterly consumed, and offered for a Burnt-offering, which was the practice of *Heathens*, and of some *Israelites*, in imitation of them; of which, see 2 *Kings* 21. 6. *Psal.* 106. 36. *Jer.* 7. 31. which seems best to agree with 2 *Chron.* 28. 3. where it is said, *he burnt his children*, i.e. some of them: first one, as is here noted, and afterwards others of them, as is there observed. Of these practices, see more on *Lev.* 18. 21. and *Deut.* 18. 10.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree *d*.

d After the manner of the *Heathens*; See on *Deut.* 12. 2. *Jer.* 2. 20. *Hos.* 4. 13.

5 ¶ * Then Rezin king of Syria, and Pekah son of * Isa. 7. 1. Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, but could not overcome *him e*.

e Because God of his own meer Grace, undertook their Protection, as he promised to do, and disappointed the Hopes and Design of their Enemies: of which, see on *Isa.* 7.

6 At that time Rezin king of Syria recovered Elath *f* to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

f i.e. Took it from the *Jews*, who had not long since taken it, *chap.* 14. 22. It lay in the land of *Edom*, upon the *Red Sea*, very conveniently for Navigation: of which, see on 1 *Kings* 9. 26.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant, and thy son *g*: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel *h*, which rise up against me.

g I yield my self to thee, as thy Vassal, to serve and obey thee, and pay thee Tribute, upon condition thou dost assist me against my Enemies. *h* For though they were now gone from *Jerusalem*, yet he justly concluded they would return again, and from time to time molest and vex him.

8 And Ahaz * took the silver and the gold *that was* * Chap. found in the house of the LORD, and in the treasures 12. 18. of the kings house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus *i*, and took † *Heb.* it, and carried *the people of it* captive *k* to Kir *l*, and slew Damascus. Rezin.

i The *Metropolis* of the *Syrians*, and the Head of that Kingdom, *Isa.* 7. 8. *k* As was prophesied, *Amos* 1. 5. *l* Not *Kir* of *Moab*, Ifa. 15. 1. but a part of *Media*, which then was subject to the King of *Assyria*.

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria *m*, and saw an altar *n* that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof.

m To congratulate his Victory, and acknowledge his Favour and Help, and to beg the Continuance of it. *n* Of an excellent Structure, upon which the *Syrians* used to offer to their Idols; see 2 *Chron.* 28. 23.

11 And Urijah the priest built an altar according to all that

that king Ahaz had sent from Damascus *o*; so Urijah the priest made *it* against king Ahaz came from Damascus *p*.

o So he complied with the King's Command against his own Conscience, and against the express Command of that great God, to whom the King, and he both, were subject. *p* He made haste, and delayed not to do it, to please the King, and advance himself.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered thereon *q*.

q To wit, a Sacrifice, and that not unto God, but unto the *Syrian* Idols, as appears from 2 *Chron.* 28. 23, 24. to whom that Altar was appropriated. Whether he offered this by himself, or by a Priest, is not certain.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the blood of † his peace-offerings *r* upon the altar.

† *Heb.* Shalmanesser over his.

r For the *Heathens*; and *Ahaz*, in imitation of them, offered the same sorts of Offerings to their False Gods, which the *Israelites* did to the true, the Devil being noted to be God's Ape in his Worship.

14 And he brought also the brazen altar *s* which was before the LORD *t*, from the fore-front of the house, from between the altar and the house of the LORD *u*, and put it on the north side of the altar *x*.

s Of Burnt-Offerings, made by *Solomon*, and placed there by God's appointment. *t* i.e. From before the Lord's House; See on *Lev.* 1. 3. *u* Or rather, *from between his Altar*, &c. or, *that Altar*, &c. His new Altar was at first set below the Brazen Altar, and at a further distance from the Temple. This he took for a Disparagement to his Altar; and therefore most impiously and audaciously takes that away, and puts his in its place. *x* Or, *of that Altar*; or *of his Altar*; as before. So he put God's Altar out of its place and use.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar *y* burn * the morning burnt- * Heb. To burn. offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice *z*: and the brazen altar shall be for me to enquire *by a*.

y i.e. This new Altar; which was greater than *Solomon*'s, either in quantity, or in his estimation. *z* Whatsoever is offered to the true God, either in my Name (for possibly he did not yet utterly forsake God, but Worshipped Him with) or on the behalf of the People, shall be offered upon this new Altar: Which he seems to prescribe, not only to gratifie his own Humour, but also in design to discourage, and by degrees to extinguish the Worship of the True God: for he concluded, that the Worshippers of God would never be willing to offer their Sacrifices upon his Altar. *a* That shall be referred for my proper use, *to enquire by*; i. e. at which I may *seek* God, or his favour, or *enquire* of his Will, to wit, by sacrifices joined with Prayer, when I shall see fit. He saith only *to seek*, or *to enquire*; not *seek the Lord*, or, *to enquire of the Lord*, as the Phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

16 Thus did Urijah the priest, according to all *that* king Ahaz commanded *b*.

b Having once begun to debauch his Conscience, he could not now make an honourable Retreat; and therefore proceeds to execute all the King's Commands.

* 1 Kings 7. 27, 28. * 2 Kings 25. 13. 17 ¶ And king Ahaz cut off * the borders of the bases, and removed the laver from off them, and took down the * sea from off the brazen oxen that *were* under it, and put it upon a pavement of stones *c*.

c Which he did, either to express his Contempt of them, or to render them inconvenient for the uses to which they had been designed; or to dispose of them, or of the Brass of them, in some other place and way, as best suited with his fancy; or *for the King of Assyria*, as it follows in the next Verse.

18 And the covert for the sabbath *d* that they had built in the house, and the kings entry without *e*, turned he from the house of the LORD, for the king of Assyria *f*.

d The form and use whereof is now unknown. It is generally understood of some Building, or Covert, either that where the Priests after their Weekly Course was ended, abode until the next Course came, and relieved them; which was done upon the Sabbath-day, see 2 *King.* 11. 5, 7. or that in which the Guard, or Watchmen of the Temple, kept their Station; or that under which the King used to sit to hear God's Word, and see the Sacrifices; which is called, *the covert of the Sabbath*, because the chief times in which the King used it for those ends, was the Weekly Sabbath, and other solemn Days of Feasting, or Fasting (which all come under the name of *Sabbaths* in the Old Testament) upon which the King used more certainly, and solemnly, to present himself before the Lord, than at other times. *e* By which the King used to go from his Palace to the Temple; see on 1 *Kings* 10. 5, 12. *f* i.e. That he might ingratiate himself with Religion which had been the only Partition-Wall between the Kings of *Judah*, and other Kings; and which possibly the present King of *Assyria* did vehemently dislike and hate; and therefore required these things from *Ahaz*.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

CHAP. XVII.

Hoshea King of Israel his wicked Reign: being subdued by Shalmaneser King of Assyria, he conspireth against him with So King of Egypt: He is besieged: taken Prisoner: and with all the People carried Captive to Assyria for their Sins, 1——23. The strange Nations transplanted into Samaria, are plagued with Lions: an Israelitish Priest is sent to them: Whence followeth a mixture of Religions, 24——41.

IN the twelfth year of Ahaz king of Judah, † began † *Heb.* Hoshea the son of Elah to reign *a* in Samaria, over reigned. Israel nine years *b*.

a Quest. How can this be true, seeing it is said, that he *reigned*, or *began to reign in Israel in the twentieth year of Jotham*, chap. 15. 30. which was the Fourth Year of *Ahaz*, as was there noted? *Ans.* He usurped the Kingdom in *Ahaz* his Fourth Year; but either was not owned as King, by the generality of the People; or was not accepted and established in his Kingdom by the *Assyrian*, till *Ahaz* his Twelfth Year: Or, in his eight first Years, he was only a Tributary Prince, and the King of *Assyria*'s Vice-Roy; and after that time he set up for himself, which drew the *Assyrian* upon him. *b* To wit, after his Confirmation and peaceable Possession of his Kingdom: For in all, he reigned Seventeen, or Eighteen Years; to wit, Twelve with *Ahaz*, who reigned Sixteen Years, and Six with *Hezekiah*, 2 *Kings* 18. 10.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him *c*.

c For he neither worshipped *Baal*, as many of his Predecessors did: nor compelled the People to Worship the Calves; one of them, that of *Dan*, being destroyed, or carried away before, as the *Hebrew* Writers affirm; nor, as some add, hindred those by force, who were minded to go to *Jerusalem* to worship. And yet, the measure of the *Israelites* sins, being now full, vengeance comes upon them without remedy; Compare 2 *Kings* 23. 26.

3 ¶ Against him came up Shalmaneser *d* king of Assyria, and Hoshea became his servant, and † gave him ‖ presents *e*. † *Heb.* rendred.

d The Son, or Successor of *Tiglath-pileser*. The ancient *Hebrew* Writers make him the same with *Semischeris*, who Eight Years after this time, invaded the Kingdom of *Judah*; See *chap.* 18. 10, 13. it being very frequent in the Eastern parts, for one man to be called by several Names, especially by the People of several Countries. *Josephus* affirms, that he met with his Name in the Annals of the *Syrians*, which were extant in his days. He came against him, either because he denied the Tribute which he had promised to pay; or that he might make him Tribute. *e* Swore Fealty to him, and engaged to pay him a Tribute.

4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt *f*, and brought no present to the king of Assyria, as *he had done* year by year: therefore the king of Assyria shut him up, and bound him in prison *g*.

f By Heathen Writers called *Sua*, or *Sabahus*, that by his Assistance he might shake off the Yoke of the King of *Assyria*; who now was, and for many Years had been the King of *Egypt*'s Rival; See 2 *Kings* 18. 21. *Jer.* 37. 5. *g* To wit, after he had come up against him, and taken him, with *Samaria*; the particular Relation whereof here follows.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ * In the ninth year of Hoshea, the king of Assy- * Chap. ria took Samaria, and carried Israel away into Assyria, 18. 10. and placed them in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *h*.

h This is added, to distinguish this place from the former, which was either in *Assyria*, or in the mountainous and less inhabited parts of *Media*. Hither he carried them, partly to replenish his own Country; and partly, because these places were at so great a distance from *Canaan*, that this would cut off all Hopes and Thoughts of returning to their own Country.

7 For *so* it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods:

8 And walked in the statutes of the heathen *i* (whom the LORD had cast out from before the children of Israel) and of the kings of Israel, which they had made *k*.

i i.e. According to the Laws and Customs of the Heathen, in the Worship of their *Baals*, and other of their sins. *k* i.e. Which the Kings of *Israel* had ordained concerning the Worship of the Calves, and against their going up to *Jerusalem* to worship.

9 And the children of Israel did secretly *those* things that were not right, against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen, to the fenced city *m*.

l This belongs, either, 1. To their gross Idolatries, and other abominable Practices, which they were allured to use before others; Compare *Ezek.* 8. 12. Or, 2. to the Worship of Calves: And for the Words are otherwise rendered, and that agreeably to the *Hebrew* Text; *they cloaked*, or *disguised*, or *covered things that were not right against*, or *before*, or *towards the Lord*: i.e. They covered their Idolatrous Worship of the Calves, with fair Pretences of necessity, the two Kingdoms being now divided, and at enmity; and of their honest intention of serving the True God, and retaining the substance of the *Jewish* Religion, from which they alledged, that they differed only in Circumstances of Worship. *m* In all parts and places, both in Cities, and in the Country; yea, in the most uninhabited and neglected parts, where few or none dwell, beside the Watchmen, who are left there in Towers, to preserve the Cattel and Fruits of the Earth, or to give notice of the approach of Enemies.

10 And

† Heb. flatues.

10 And they set them up † images and * groves in every * high hill, and under every green tree:

*Exod. 23. 13. Deut. 16. 21.

11 And there they burnt incenſe in all the high places, as *did* the heathen *n* whom the LORD carried away before them *o*; and wrought wicked things to provoke the LORD to anger *p*.

*Deut. 12. 2.

n Not only to the Lord, which was practiſed and tolerated, ſometimes in the Kingdom of *Judah*; but alſo to the Idols or *Baals* of the Heathen. *o* For the ſame ſins: by whoſe Example they ſhould have taken warning. *p i. e.* In deſpight and contempt of God, and his Authority and Command, as the next Verſe ſhews.

*Exod. 20. 3. Deut. 5. 7, 8.

12 For they ſerved idols *, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

* Deut. 4. 19.

13 Yet the LORD teſtified againſt Iſrael *q*, and againſt Judah † by all the prophets, *and by* all * the ſeers *r*, ſaying, * Turn ye from your evil ways, and keep my commandments, *and* my ſtatutes, according to all the law which I commanded your fathers *s*, and which I ſent to you by my ſervants the prophets.

† Heb. by the hand of all. * 1 Sam. 9.

* Jer. 18. 11. & 25. 5. & 35. 15.

q Diſowned, and gave Teſtimony againſt their falſe Worſhip, which they would faſten upon him, and againſt all their Impieties. *r* To whom he declared his Mind, by extraordinary Revelations and Viſions, and by whom he publiſhed it to you, bearing Witneſs from Heaven to their Doctrine, by eminent and glorious Miracles. *s* Where-by he accuſeth them of Partiality, that they obſerved only thoſe Laws of God, which they might ſafely keep, and lived in the conſtant Breach of others, which their Kings forbad them to obſerve.

* Deut. 31. 27.

14 Notwithſtanding, they would not hear, but * hardened their necks *t* like to the neck of their fathers, that did not believe in the LORD their God.

t i. e. Refuſed to ſubmit their Neck to the Yoke of God's Precepts. A Metaphor from ſtubborn Oxen, that make their Necks hard, or ſtiff, and will not bow to the Yoke; ſee on *Deut.* 31. 27.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity *u*, and became vain *x*, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they ſhould not do like them.

u i. e. Idols; oft ſo called, becauſe of their nothingneſs, impotency, and unprofitableneſs; and to ſhew the folly and madneſs of Idolaters. *x* By the long Worſhip of Idols, they were made like them, vain, foriſh, and ſenſeleſs Creatures.

* Exod. 32. 8. 1 Kings 12. 28.

16 And they left all the commandments of the LORD *y* their God, and * made them molten images, *even* two calves, and made a * grove, and worſhipped all the hoſt of heaven *z*, and ſerved * Baal.

* 1 Kings 14. 15, 23. & 15. 13. & 16. 33.

y They grew worſe and worſe; from a partial Diſobedience to ſome of God's Laws, they fell by degrees to a total Apoſtacy from all of them. *z* The Stars, as *Saturn*, *Jupiter*, *Mars*, *Venus*, &c. See *Deut.* 4. 19.

* 1 Kings 11. 33.

17 And they * cauſed their ſons and their daughters to paſs through the fire, and uſed divination, and inchantments, and ſold themſelves to do evil *a* in the ſight of the LORD, to provoke him to anger.

* Lev. 18. 21. Ch. 21. 6.

a Of which Phraſe, ſee on 1 *Kings* 21. 21.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight *b*: there was none left

* 1 Kings 11. 13.

* but the tribe of Judah only *c*.

b i. e. Out of *Canaan*, the only place of God's ſolemn Worſhip, and gracious Preſence; or, out of his Church. *c* And the greateſt part of the Tribe of *Benjamin*, and thoſe of the Tribes of *Simeon* and *Levi* who adhered to them, and were incorporated with them; and therefore very ſtily denominated from them: See of this Phraſe on 1 *Kings* 11. 13.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made *d*.

d Judah's Idolatry and Wickedneſs is here remembred, as an aggravation of the ſin of the *Iſraelites*, which was not only evil in it ſelf, but ſcandalous, and miſchievous to their Neighbour, who by their Examples were inſtructed in their wicked Arts, and provoked to an Imitation of them; See *Hoſea* 4. 15. and compare *Matth.* 18. 7.

20 And the LORD rejected all the ſeed of Iſrael *e*, and afflicted them, and delivered them into the hand of ſpoilers, until he had caſt them out of his ſight.

e i. e. All the Kingdom, or Tribes of *Iſrael*: firſt, one part of them, *chap.* 15. 29. and now the reſt. But this extends not to every individual Perſon of theſe Tribes; for many of them removed into the Kingdom of *Judah*, and were aſſociated with them, as appears from 2 *Chron.* 11. 16. and many other places.

* 1 Kings 11. 31. * 2 Kings 12. 27, 28.

21 For * he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king *f*, and Jeroboam drave Iſrael from following the LORD *g*, and made them ſin a great ſin *h*.

f Which Action is here aſcribed to the People, becauſe they would not tarry till God, by his Providence, had inveſted *Jeroboam* with the Kingdom which he had promiſed him; but raſhly, and unthankfully, and rebelliouſly, roſe up againſt the Houſe of *David*, to which they had ſuch great Obligations; and ſet him upon the Throne without God's leave or advice. *g* He not only diſſwaded, but kept them by force from God's Worſhip at *Jeruſalem*, the only place appointed for it. *h* So the Worſhip of the Calves is called, to meet with that idle Conceit of the *Iſraelites*, who eſteemed it a ſmall ſin, eſpecially when they were forced to it by ſevere Penalties; which yet he ſhews did not excuſe it from being a ſin, and a *great ſin* too.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them *i*:

i But willingly and reſolutely followed the wicked Examples and Commands of their Kings, though contrary to God's expreſs Commands.

23 Until the LORD removed Iſrael out of his ſight *k*, as he had ſaid by all his ſervants the prophets. So was Iſrael carried away out of their own land to Aſſyria, unto this day.

k They continued to the laſt, obſtinate and incorrigible under all the Inſtructions and Corrections which God ſent to them; and therefore were moſt juſtly given up by God into this dreadful Captivity; which all this foregoing Diſcourſe was deſigned to prove.

24 ¶ And the king of Aſſyria *l* brought *men* from Babylon *m*, and from Cuthah, and from Ana, and from Hamath, and from Sepharvaim *n*, and placed *them* in the cities of Samaria, inſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

l Either *Shalmaneſer*, or rather his Son and Succeſſor, *Eſarhaddon*, Ezra 4. 2. becauſe this was a work of ſome time; and as his Father had projected, and paſſibly began this; ſo he executed or finiſhed it: whence it is aſcribed to him, rather than to his Father. *m* Which then was ſubject to the *Aſſyrian* Monarch; but a few years after revolted from him, and ſet up another King; as appears both from Sacred and Profane Hiſtories. *n* Several places then in his Dominion.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared not the LORD ‖; therefore *o* the LORD ſent lions among them, which ſlew *ſome* of them.

‖ They did not acknowledge, nor worſhip God in any ſort. *o* For this groſs Neglect, and contempt of God, which was contrary to the Principles and Practices of the Heathens, who uſed to worſhip the Gods of the Nations where they lived, and gave that honour to their falſe gods, which here they denied to the true. Hereby alſo God aſſerted his own Right and Soveraignty over that Land, and made them to underſtand, that neither the *Iſraelites* were caſt out, nor they brought into that Land by their Valour, or Strength, but by God's Providence, who as he had caſt the *Iſraelites* out for their neglect of God's ſervice; ſo both could, and would in his due time, turn them out alſo, if they were guilty of the ſame ſins.

26 Wherefore they ſpake *p* to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land *q*: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

p i. e. They wrote, or ſent Meſſengers to him for relief. *q* They ſuppoſed the true God to be like one of their Topical Deities, who had their particular Countries and Provinces allotted to them.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts *r*, whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the land.

r i. e. One of the chief of the Prieſts, with others, to be under his Inſpection and Direction; as may be gathered from the following Words; where it is ſaid of the ſame Perſon, or Perſons, *let them go*, &c. and then, *let him teach*, &c. Nor is it probable, that one Prieſt could ſuffice for the inſtruction of the Inhabitants of ſo many and diſtant parts.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they ſhould fear the LORD *ſ*.

ſ i. e. The manner of God's Worſhip, as it was practiſed in *Iſrael*; as may be gathered both from the Quality of this Perſon, who was an *Iſraelitiſh* Prieſt; and from the place of his Reſidence, *Bethel*, a place infamous for the Worſhip of the Calves, and from the manner of their making Prieſts by this man's Direction, *ver.* 32.

29 Howbeit, every nation made gods of their own *t*, and put *them* in the houſes of the high places, which the Samaritans *u* had made, every nation in their cities wherein they dwelt.

t Or, *worſhipped* (as that *Verb* is ſometimes uſed: of which, ſee *Exod.* 32. 35.) *i. e.* thoſe whom they worſhipped in the places from whence they came, whoſe names here follow. *u i. e.* The former People, or Inhabitants, not of the City, but of the Kingdom of *Samaria*.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima.

31 And the Avites made Nibhaz, and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places *x*, which ſacrificed for them *y* in the houſes of the high places.

x See the Notes on 1 *Kings* 12. 31. *y* To wit, unto the true God: For as to the Worſhip of their own Gods, they needed no inſtruction, and would not permit a Perſon of another Religion to miniſter therein.

33 * They feared the LORD *z*, and ſerved their † own gods, after the manner of the nations ‖ whom they carried away from thence *a*.

† They ſerved

† They worſhipped God externally in that way which the *Iſraelites* uſed. *a* Theſe words belong, either, 1. To both the foregoing Branches, and to the *Iſraelites*; and then the ſenſe is, They trod in the ſteps of their Predeceſſors, the *Iſraelites* (who, in regard of their ſeveral Tribes, are both here, and elſewhere, called *Nations*) who did, many of them, worſhip both God in their Calves, and *Baal* too. Or, 2. To the laſt branch only: but then the Words muſt be otherwiſe rendred; *they ſerved their own Gods, after the manner of the Nations from which they brought, or carried them, or from whence they* (theſe new Inhabitants) *were* brought; *i. e.* each of them ſerved the God of the Country or Place whence he was brought, as is related above, *ver.* 30, 31. But theſe Nations could not ſo properly be ſaid to be *carried away*, or to be *carried away captive* (as this *Hebrew* word ſignifies) as the *Iſraelites*; and therefore the former Interpretation ſeems more proper.

34 Unto this day they *b* do after the former manners: they fear not the LORD *c*, neither do they after their ſtatutes *d*, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob *e*, * whom he named Iſrael *f*.

Gen. 32. 28.

b Either, 1. the *Samaritans*, whoſe Religion he hath hitherto been deſcribing, and to the deſcription whereof he returns, *ver.* 41. So the following Verſes are a Deſcription, wherein he deſigns only to take an occaſion to compare them with the *Iſraelites*, and to aggravate the ſins of the *Iſraelites* above theirs, which he doth, *ver.* 35, &c. and then returns to the former Deſcription, *ver.* 41. Or rather, 2. The *Iſraelites*, who are the principal Subjects of this whole Diſcourſe; and of whom he unqueſtionably ſpeaks, *ver.* 35. and thence to *ver.* 41. of whom alſo the laſt words of *ver.* 33. are to be underſtood; and from thence he takes an occaſion to return to his main buſineſs, to relate, and aggravate the ſins of *Iſrael*; and thereby to juſtifie his ſevere proceedings againſt them, to all the World. So the ſenſe of the place is this; As the *Iſraelites* before their Captivity, gave theſe Nations an ill Example, in ſerving the Lord, and *Baal* together; ſo, or *after their former manner, they do unto this day*, in the Land of their Captivity. *c* Though they pretended to fear, and ſerve both the Lord and Idols, yet in truth they did not, and do not fear or worſhip the Lord, but their own Calves, or other vain Inventions: And God will not accept that mongrel and falſe Worſhip, which they pretend to give to the true God. Or, this may intimate, that the *Iſraelites* were worſe than their Succeſſors, becauſe theſe feared the Lord, and Idols too; but they did quite caſt off the Fear and Worſhip of God in their Captivity, and wholly degenerated into Heatheniſh Idolatry. *d i. e.* God's *Iſrael.* 119. 111. This is alledged as an Evidence, that they did not fear ſtuat Breach of his ſtatutes. *e i. e.* Themſelves; the Noun put for the Pronoun; which is uſual among the *Hebrews*. *f* A Name, ſignifying his ſpecial Intereſt in God, and Power with him, which was given to him, not only for himſelf, but for his Poſterity alſo, whom God frequently honours with that Name. And by this great favour he aggravates their ſin.

Heb. 6.

35 With whom the LORD had made a covenant *g*, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them:

g Containing many precious Promiſes, upon the Condition here following: ſee *Gen.* 17. 7. *Exod.* 19. 4. and 24. 7.

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you, ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods:

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God *h* ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies *i*.

h i. e. God alone, as the whole Context ſhews. *i* And therefore you have no pretence of need to go to other gods for relief.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So *k* theſe nations *l* feared the LORD, and ſerved their graven images, both their children, and their children's children: as did their fathers, ſo do they unto this day.

k i. e. In like manner, and after their Example. *l* Who came in their ſtead.

CHAP. XVIII.

Hezekiah King over Judah his good Reign: He is not afraid of the King of Aſſyria: and overcometh the Philiſtines, 1—8. *Samaria is carried away Captive by Salmanaſſer King of Aſſyria: for their ſins,* 9—12. *Sennacherib invadeth Judah: and Hezekiah payeth him Tribute,* 13—16. *Rabſhakeh ſent by Sennacherib, revileth Hezekiah the King,* 17—37.

Chron. 27. & 29. 1. Ezra. 2. 1. Chron. 3. 13.

NOw it came to paſs in the third year *a* of Hoſhea ſon of Elah king of Iſrael, *that* * Hezekiah the ſon of Ahaz king of Judah began to reign.

a In the third of thoſe nine years mentioned, *chap.* 17. 1. of which ſee there. See below *ver.* 10.

2 Twenty and five years old was he when he began to reign *b*, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi *c*, the daughter of Zachariah.

b How is this credible? For then *Ahaz*, who lived but Six and Thirty Years, *chap.* 16. 2. muſt beget *Hezekiah* at the Eleventh Year of his Age. *Anſ.* 1. There are ſome like Inſtances mentioned by credible Authors; which theſe very Men will not deny, who are ſo ready to confeſſed Cuſtom of Sacred, and other Writers, in the numbring of Years, ſometimes to omit, and ſometimes to add thoſe which are imperfect, or unfiniſhed: And ſo *Ahaz* might be near One and Twenty Years old when he began to Reign, and near Seventeen Years old when he died: And on the other ſide, *Hezekiah*, when he began to Reign, might be only Four and Twenty years old compleat, and not entred into his Five and Twentieth Year. —— And thus *Ahaz* might be between Thirteen and Fourteen Years old, when he got *Hezekiah*; which is not at all ſtrange, eſpecially in that Nation to which God had promiſed a ſingular degree of Fruitfulneſs, and in that Houſe of *David* to which God had made ſo many, and ſuch great Promiſes. 2. It is not certain that *Ahaz* lived only Thirty ſix Years, for thoſe ſixteen Years which he Reigned, *Chap.* 16. 2. may be computed, not from the firſt beginning of his Reign, when he Reigned with his Father; for which, ſee the Notes on *Chap.* 16. 20.) which was at the Twentieth Year of his Age, but from the beginning of his Reign alone. 4. Some affirm, That *Hezekiah* was not the Natural, but only the Legal Son and Succeſſor of *Ahaz*; for the name of *Son* is given in Scripture to ſuch Perſons; as 1 *Chron.* 3. 16. comp. with 2 *Kyng.* 24. 17. *Matth.* 1. 12. And to Sons in Law, 1 *Sam.* 24. 16. and 26. 17. *Luk.* 3. 23. Any of theſe Solutions are far more credible to any Man of common Prudence, than that theſe Sacred Books, whoſe Divine Original hath been ſo fully evidenced both by God and Men, are but the Fictions and Contrivances of a baſe Impoſtor. And if none of theſe Solutions were ſufficient, it is abſurd to conclude, That a true Reſolution cannot be found, becauſe it is not yet found; becauſe it is manifeſt, That many difficulties both in Scripture, and in the Arts, which were formerly judged inſoluble, have been cleared in later Times: and therefore we may juſtly expect the Reſolution of other Difficulties, which may be thought not yet fully explained. *c* Or, *Abiah*, 2 *Chron.* 29. 1.

3 And he did *that which* was right in the ſight of the LORD, according to all that which David his father did.

4 * ¶ He removed the high places *d*, and brake the * 2 Chro. † images, and cut down the groves, and brake in pieces † Heb. the * brazen ſerpent that Moſes had made *e*: for unto Statues. those days the children of Iſrael did burn incenſe to it *f*. * Numb. 21. 9.

d i. e. The moſt of them, or ſuch as the People moſt frequented: for all were not taken away, *Chap.* 23. 13, 14. And this he attempted but with, notwithſtanding the People's great and conſtant Affection to them; partly, becauſe he had more Zeal and Courage than his Predeceſſors: and partly, becauſe the dreadful Judgments of God upon the Kingdom of *Iſrael* for their Superſtition and Idolatry, had made the People of *Judah* more pliable to the Commands of God, and of their good King. *e* By God's Command to be an Ordinance or Mean for the conveyance of God's Bleſſing to the People: which therefore had been hitherto kept as a Memorial of God's Mercy; but being now commonly abuſed to Superſtition, was deſtroyed. *f* Not doubtleſs as to a God, but only as to an Inſtrument and Token of God's Mercy, by and through which, their Adoration was directed to God, and given to that only for God's ſake. *g i. e.* He ſaid, This Serpent, how'ever formerly honoured, and uſed by God as a ſign of his Grace, yet now it is nothing but a piece of Braſs, which can do you neither Good nor Hurt; and therefore is no fit Object for your Worſhip.

5 He truſted in the LORD God of Iſrael *h*, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him *i*.

h Without calling in Foreign and Heatheniſh Succours to ſtabliſh or help him; which his Father *Ahaz* did; *Chap.* 16. 7. and *Iſa.* 7. and before him *Aſa*, 1 *Kings* 15. 18, 19. with reflection upon whom this ſeems to be noted. † To wit, of the Kings of *Judah* only; for *David* and *Solomon* were Kings of all *Iſrael*. *Object.* The like is ſaid of *Joſiah*, *Chap.* 23. 25. *Anſw.* Each of them excelled the other in ſeveral qualities or actions: *Hezekiah* in this, That he fell upon this Work with great Expedition, even in the beginning of his Reign, which *Joſiah* did not, *Chap.* 23. and with no leſs Reſolution, undertaking to do that which none of his Predeceſſors durſt do, even to remove the High Places, wherein *Joſiah* did only follow his Example; *Chap.* 22. 1, 3.

6 For he clave to the LORD, *and* departed not † from following him *k*, but kept his commandments from after which the LORD commanded Moſes. † Heb. him.

i In the general Courſe of his Life, and eſpecially in the matters of God's Worſhip.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria *l*, and ſerved him not.

l He ſhook off that Yoke of Subjection and Tribute, to which his Father had wickedly ſubmitted, *Chap.* 16. 7. and reaſſumed that full and independent Soveraignty which God had ſetled in the Houſe of *David*, which *Ahaz* could not alienate further, than for his own time. And *Hezekiah's* Caſe differs much from that of *Zedekiah*, who is blamed for Rebellion againſt the King of *Babylon*, both becauſe he had ingaged himſelf to him by a ſolemn Oath and Covenant, which we do not read of *Ahaz*; and becauſe he broke the Covenant which he himſelf had made: and becauſe God had actually given the Dominion of his own Land and People to the King of *Babylon*, and commanded both *Zedekiah* and his People to ſubmit to him. And whereas *Hezekiah* is here ſaid to *Rebel*; that Word implies, only a defection from that Subjection on which had been profeſſed and performed to another; which ſometimes may be juſtly done, and ſometimes may not: and therefore that Word doth not neceſſarily prove this Action to be a Sin. And theſe Words, *he rebelled*, &c. are explained by the next following Words, *and he ſerved him not*. And that it was not a Sin to him, ſeems moſt probable, becauſe God did own, and aſſiſt him in it; and did not at

all

all reprove him for it, in that Message which he sent to him by *Isaiah* about this matter, *Chap.* 19. 20, &c. nor afterwards, though he did about this matter, *Chap.* 19. 20, &c. nor afterwards, though he did particularly reprove him for that which might seem a less Fault, for his Vain-glory, and Ostentation, 2 *Chron.* 32. 25, 26. For what he saith, *I have offended*; see on *ver.* 14.

* Isa. 14. 29. † *Heb.* *Azzah.*

8 He * smote the Philistines *m even* unto † Gaza, and the borders thereof, from the tower of the watchmen, to the fenced city *n*.

m And recovered from them what his Father had lost, 2 *Chron.* 28. 18. and more. *n* Of which Phrase, see on *Chap.* 17. 9.

* Chap. 17. 3.

9 ¶ And it * came to pass in the fourth year of king Hezekiah, (which *was* the seventh year of Hoshea *o* son of Elah king of Israel) *that* Shalmanezer king of Assyria came up against Samaria, and besieged it.

o The Seventh of those Nine Years expressed, *Chap.* 17. 1.

10 And at the end of three years *p* they took it, *even* in the sixth year of Hezekiah (that *is* * the ninth year of Hoshea king of Israel) Samaria was taken.

* Chap. 17. 6.

p To wit, of the Siege; *i. e.* In the Third Year, as this Phrase is used, *Deut.* 14. 28. *Josh.* 9. 16, 17. *Jer.* 34. 14. comp. with *Exod.* 21. 2.

11 And the king of Assyria did carry away Israel into Assyria, and put them * in Halah, and in Habor, *by* the river of Gozan, and in the cities of the Medes *q*:

* 1 Chro. 5. 26.

q Of which see above on *Chap.* 17. 6.

12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that Moses the servant of the LORD commanded *r*, and would not hear *them*, nor do them.

r They began with one Sin, the Worship of the Calves; but from thence they were led by degrees into the Violation of all the other Commands: although indeed, that one Sin made them in some fort guilty of the Breach of the whole Law, *Jam.* 2. 10.

* 2 Chro. 32. 1. Isa. 36. 1. † *Heb.* *Sancherib.*

13 ¶ Now * in the fourteenth year of king Hezekiah did † Sennacherib king of Assyria *s* come up against all the fenced cities of Judah, and took them *t*.

s The Son or Successor of *Salmanasser*, *i. e.* Against many of them; universal Particles being frequently so used both in Scripture, and other Authors; for that all were not taken, appears from *Chap.* 19. 8. And this Success God gave him; partly, to lift him up to his own greater and more shameful Destruction: partly, to humble and chastise his own People for their manifold sins, and afterwards to raise them up with more comfort, and glory: and partly, to gain an eminent opportunity to advance his own Honour and Service, by that miraculous Deliverance which he designed for his People.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended *u*, return from me: that which thou puttest on me, will I bear. And the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold.

t To wit, against thee; *i. e.* I have given the occasion of Warring against me, whereof I now repent. Or, his ill Success might make him think that he had sinned against God in this Action, and might make him willing to submit to him, though God graciously prevented it. *u* Of which see on *Exod.* 25. 39.

15 And Hezekiah gave *him* all the silver *that was* found in the house of the LORD, and in the treasures of the kings house.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD; and *from* the pillars, which Hezekiah king of Judah had overlaid *x*, and gave † it to the king of Assyria.

† *Heb.* them.

x So repairing the injury which his Father had done to them, and putting them into the same condition in which *Solomon* left them, 1 *King.* 6. 32.

17 And the king of Assyria sent *y* Tartan, and Rabsaris, and Rabshakeh from Lachish to king Hezekiah, with a † great host against Jerusalem: and they went up, and came to Jerusalem: and when they were come up, they came and stood * by the conduit of the upper pool, which *is* in the high-way of the fullers field.

† *Heb.* heavy.

* Isa. 7. 3.

y Having received the money, upon which he agreed to depart from *Hezekiah* and his Land, *ver.* 16. He breaks his faith with *Hezekiah*, thereby justifying *Hezekiah*'s Rebellion, and preparing the way for his own approaching Destruction.

18 And when they had called to the king *z*, there came out to them Eliakim the son of Hilkiah *a*, which *was* over the houshold *b*, and Shebna the ‖ scribe *c*, and Joah the son of Asaph the recorder.

‖ Or, Secretary.

z *i. e.* Sent a Message to him, to come, or send to Treat with them. *a* Of whom see, *Isa.* 22. 20, &c. *b* *Heb. over the house*; either of God: or rather, of the King here mentioned; as appears from *Isa.* 22. *c* So called to distinguish him from another *Shebna* who *was over the house*, *Isa.* 22. 15.

‖ Or, talked. † *Heb.* word of the lips. ‖ Or, but counsel and strength are for War.

19 And Rabshakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

20 Thou ‖ sayest *d* (but *e they are but* † vain words *f*) *I have* counsel and strength for the war *g*: now on whom dost thou trust *h*, that thou rebellest against me?

d Either to thy People, to encourage them: or rather, within thy self. *e* Or, *surely*: or, *onely*. *f* *Words of the Lips*, *i. e.* vain, unprofitable, idle talk without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. *g* *Counsel* to contrive, *strength* or *courage* to execute: which two things are of greatest necessity and use for War. But the words are, and may be rendred otherwise; either thus, *thou speakest surely words of the lips*; *i. e.* Thou encouragest thy self, and thy people with talk, and words; *but counsel and strength* are *for War*, are necessary for thy Defence: neither of which thou hast within thy self, but must seek them from others: and where wilt thou find them? *on whom* (as it follows) *dost thou trust?* Or thus, *thou sayest*, I have *the word of my lips*. (Father, 1. Words wherewith to pray to God for help. Or, 2. Eloquence, to encourage my Soldiers and People) *counsel* and *strength for war*; *i. e.* I am furnished with all things necessary for my Defence. *h* Seeing it is apparent thou hast not strength of thy own, from whom dost thou expect succours?

21 Now behold, thou † trustest upon the staff of this † *Heb.* bruised *reed i*, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it *k*: so is Pharaoh king of Egypt unto all that trust on him *l*.

i He calls *Egypt* a *Reed*, with allusion to the Reeds wherewith the Banks of *Nilus* were full; and *bruised*, to note their weakness and insufficiency to support him. Comp. *Ezek.* 29. 6, 7. *k* By some of the Ægyptians into which it will be broken. *l* Doing them no good, but much hurt.

22 But if ye say unto me, We trust in the LORD our God; *is* not that he whose high places, and whose altars Hezekiah hath taken away *m*, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

m Thereby robbing him of that Worship and Service which he had in those places. Thus boldly he speaks of these things which he understood not, judging of the great God, by their false and petty Gods; and judging of God's Worship according to the vain fancies of the *Heathens*, who measured Piety by the multitude of Altars.

23 Now therefore, I pray thee, give ‖ pledges to my lord *n* the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

‖ Or, Hostages.

n *i. e.* Give him Hostages to secure him from thy future Rebellion, and I will depart from thee. Or rather, *contend with my Lord in hand*: Seeing thou hast counsel and strength for War, do not lie lurking in thy strong hold, but come out into the open field, and let us try for Mastery; and whereas thou may'st pretend thou wantest Horses to fight with me, if thou wilt accept of my Challenge, I will furnish thee with 2000 Horses, if thou hast Riders for them; as it here follows.

24 How then wilt thou turn away the face of one captain *o* of the least of my masters servants, and put thy trust on Egypt for chariots and for horsemen?

o How wilest thou force him to turn his back to thee, and flee away from thee?

25 Am I now come up without the LORD *p* against this place to destroy it? The LORD said unto me *q*, Go up against this land, and destroy it.

p Without his consent and Commission? *q* To wit, by secret Inspiration; or, by his Providence. But indeed, he neither owned God's Word, nor regarded his Providence; but he forged this, to strike a terror into *Hezekiah* and the People.

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, to thy servants in the Syrian language, (for we understand *it*) and talk not with us in the Jews language, in the ears of the people that *are* on the wall *r*.

r Upon which these Officers stood; not being willing to put themselves into the power of such a Barbarous and Perfidious Enemy, by going out of the City.

27 But Rabshakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? Hath he not *sent me* to the men which sit on the wall, that they may eat their own dung, and drink † their own † *Heb.* the water of their pits *s* with you?

s To tell them to what Extremities and Miseries he will force them, of this and the following Verse.

28 Then Rabshakeh stood and cried with a loud voice in the Jews language *t*, and spake, saying, Hear the word of the great king, the king of Assyria.

t That he might affright the People into a compliance with him, which he perceived *Eliakim* and his Brethren endeavour to prevent.

29 Thus saith the king, Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not unto Hezekiah: for thus saith the king of Assyria, ‖ † Make *an agreement* with me by a present, and come out to me, and *then* eat ye every man of his own vine *x*, and every one of his fig-tree, and drink ye every one the waters of his ‖ cistern:

‖ Or, Seek my favour. † *Heb.* Make a blessing with me.

u To redeem your selves from all the Calamities of a close Siege, and that Death which certainly will follow on them. Or, *procure*, or *purchase a blessing from me*; *i. e.* a blessed Peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the Blessings of Protection and Provition, which your King cannot give you. *x* Upon these terms, I will give you no disturbance; but quietly suffer each of you to enjoy his own Possessions.

32 Until I come and take you away to a land like your own

own land *y*, a land of corn and wine, a land of bread and vineyards, a land of oil-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‖ perswadeth you, saying, The LORD will deliver us.

‖ Or, deceiveth.

y *i. e.* A fruitful and pleasant Land. Because he could not conceal from them his intentions of transplanting them into another Land, which he had already discovered in his dealing with the *Israelites*, and other Nations; he assures them, they shall be no losers by it; and shall onely change their place, but not their condition and comforts; which they should enjoy in that land, no less than in their own.

33 * Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

* Isa. 10. 10.

34 Where *are* the gods of Hamath, and of Arpad *z*? where *are* the gods of Sepharvaim *a*, Hena, and Ivah *b*? have they *e* delivered Samaria out of mine hand?

z Of which see *Chap.* 17. 24. *a* Of which see *Chap.* 17. 24. *b* The names, either 1. of Idol-gods. But why should only these two be named, and not the Gods of the other places here mentioned? Or rather, 2. of Cities or Countries, as is manifest from *Chap.* 19. 13, where these words are repeated among other places, whose Kings are there mentioned, and where they are rendred, *of Henah and Ivah*, as they should be here also, the words in the *Hebrew* being the very same. *c* *i. e.* Either the Gods here mentioned, which together with other Idols, were Worshipped in *Samaria*. Or, 2. Their gods; which is easily understood from the foregoing words.

35 Who *are* they among all the gods of the countries, that have delivered their Countrey out of mine hand, that the LORD should deliver Jerusalem out of mine hand?

36 But the people *d* held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not *e*.

d *i. e.* Either these Three Men, this Word being sometimes used of more than two men, as *1 Sam.* 9. 24. Or rather, *the people* that were then upon *the wall*, *ver.* 26. to whom he spake, and from whom he expected an answer. *e* Which was wisely ordered; partly, left by their words they should either betray their Fears, or provoke their Enemies to greater Injuries or Blasphemies; or give them some advantage or direction for their further Proceedings: and partly, that by this Instance of Obedience and Calmness, he might see the resolution of the People to cleave unto their King; and the vanity of his Attempts to induce them to a defection from him.

37 Then came Eliakim the son of Hilkiah, which *was* over the houshold, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah * with *their* clothes rent, and told him the words of Rabshakeh.

* Job. 2. 12. Isa. 36. 22.

CHAP. XIX.

Hezekiah acquainteth Isaiah the Prophet with the Blasphemies of Rabshakeh: he promiseth deliverance from the Lord, 1——7. *Sennacherib is forced to war against the Moors: sendeth blasphemous Letters to Hezekiah,* 8——13. *Hezekiah prayeth,* 14——19. *Isaiah prophesieth the Destruction of Sennacherib and good of Zion,* 20——34. *The same night an Angel slay'th the Assyrians: Sennacherib is murdered at Nineveh by his own Sons,* 35——37.

AND * it came to pass, when king Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

* Heb. 2. 4. called Epaphras.

2 And he sent Eliakim, which *was* over the houshold, and Shebna the scribe, and the elders of the priests covered with sackcloth, to * Isaiah the prophet, the son of Amos.

* Or, Jesaiah.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke *a*, and ‖ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth *b*.

‖ Or, reproach.

a Either, 1. From God, wherein God rebukes and chastens us foreher. Or rather, 2. From the *Assyrian*, who reviles and Reproacheth us: for his business here is to complain, not of God, but of the *Assyrian*. *b* We are like a poor Travelling Woman in great Extremity, and having no strength left to help her self, and to bring forth her Infant into the World. We have attempted to deliver our selves from the *Assyrian* Yoke; and had carried on that work to some maturity, and as we thought, brought it to the Birth; but now we have no might to finish, unless thou assist us. We have begun an happy Reformation, and are hindred by this insolent *Assyrian*, from bringing it to perfection. See 2 *Chron.* 32. 1.

4 It may be *c* the LORD thy God *d* will hear *e* all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words *f* which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *g* that are † left.

† *Heb.* found.

c He speaks doubtfully, because he knew not whether God would not deliver them all up into the *Assyrians* hand, as he, and his people deserved. But sometimes this is not a word of doubt, but of good hope; as *Numb.* 22. 33. *Josh.* 14. 12. *d* To whom thou art dear and precious. He faith not our *God*, because he seemed to have forsaken and rejected them; and they, by their Designs had forfeited all their interest in him. *e* *i. e.* Will shew by his Actions, that he hath heard them with just Indignation. *f* Or rather, *will reprove him*, (an Ellipsis of the Preposition *Beth* is oft used, as *Judg.* 9. 23. 1 *Sam.* 16. 14, 23. 1 *King.* 22. 23) as it is also given to Man's Soul, *Job* 12. 10. *Ecclef.* 12. 7. which is a Spiritual Substance, as the Angels are. And this Interpretation seems most agreeable to the design of this Verse, which is in brief to repeat all the Judgments of God which were to befall him, and which are related in the following History: and therefore all the other Particulars being contained in the following Branches of this Verse; the tidings of *Hezekiah*, *ver.* 9. in these words, *he shall hear a rumour*; his retaining to his own Land, and being slain there, *ver.* 36, 37. in the next words, it seems most probable, That the chief of all the Judgments, to wit, the Destruction of 185 thousand Soldiers in one night, *ver.* 35. is not omitted here, but expressed in the first branch of the Verse: and the *Spirit* here is the same thing, which is there called an *Angel*: this latter Word being there used, to limit and explain the former, which otherwise was of a doubtful signification.

8 ¶ So Rabshakeh returned *i*, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish *k*.

i To the King, to give him an account of the Treaty, and to advise with him what was further to be done: leaving behind him the Army under the other Commanders mentioned, *Chap.* 18. 17. as is most probable from the other Encamping Message here following: which would have been very unfitable, if his Siege had been raised. *k* Not being able to take it.

9 And when he heard say of Tirhakah king of Ethiopia *l*, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

l Heb. *of Cush*, *i. e.* Either, 1. of *Arabia*, as that Word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon *Numb.* 12. 1. Or rather, 2. Of *Ethiopia* beyond *Ægypt*. Nor was there any need, that he should force his passage through *Egypt*, which is objected against this Opinion by a very learned Man; because the *Egyptians* (against whom this *Sennacherib* Warred, as to the Historians, *Herodotus* and *Berosus*, relate) and the *Ethiopians* were Confederates in this Expedition, as *Josephus* expressly affirms; who he yet above 1600 Years nearer the time when this was done, than we: and therefore was more likely to understand it.

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered *m*?

m No certainly, never expect it: such questions oft imply a denial; as *Gen.* 18. 17.

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar *n*?

n Several places about, or beyond *Euphrates*. See *Gen.* 11. 31. *Ezek.* 27. 23.

13 Where *is* the king *o* of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah *p*?

o Either, 1. Their god, whom he here calls their *King*: because they looked upon him as their Protector and Governour: which Kings are, or should be to their People. Or rather, 2. Their King properly so called. And as before he compared their gods with the God of *Jerusalem*; so now he compares their Kings with King *Hezekiah*: and by both intends to perswade them, that neither their God, nor their King, was able to save them out of his Hand. *p* Of which see the notes on *Chap.* 18. 34.

14 ¶ And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD *q*, and spread it before the LORD *r*.

q *i. e.* Into the Court of the Temple: for further he might not enter. *r* *i. e.* Before the Ark, or Temple: which he did, not to acquaint God, but to strengthen his own Faith, and quicken himself to Prayer.

15 And Hezekiah prayed before the LORD, and said, O LORD God of Israel, * which dwellest *between the* cherubims, thou art the God, *even* thou alone of all the kingdoms of the earth, thou hast made heaven and earth:

* 1 Sam. 4. 4. Psal. 80. 1. Isa. 37. 16.

16 LORD, bow down thine ear, and hear: open, LORD thine eyes, and see; and hear the words of Sen-

nacherib, which hath sent him *s* to reproach the living God.

s i.e. The messenger who brought this railing Letter, ver. 14. Or *Rabshakeh*, who was eafily underſtood out of the former Chapter, although he would not do him the honour to name him; or, *ſent it*; to wit, This Letter.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations, and their lands.

18 And have † caſt their gods into the fire: for they *were* no Gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee ſave thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou onely.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard *t*.

t i.e. Accepted it, and will anſwer it: A common *Synecdoche*.

21 This is the word that the LORD hath ſpoken concerning him, The virgin *u*, the daughter of Zion *x* hath deſpiſed thee, and laughed thee to ſcorn; the daughter of Jeruſalem hath ſhaken her head at thee *y*.

u So he calls *Zion*, or *Jeruſalem*; partly, becauſe ſhe was pure in good meaſure from that groſs Idolatry wherewith other people were diſtained, whic is called ſpiritual Whoredom: partly, to ſignifie, that God would likewiſe her from that Rape which *Sennacherib* intended to commit upon her, with no leſs Care and Zeal, than Parents do their Virgin Daughters: as thoſe who ſeek to Force and Deflour them: and partly, to intimate, that as ſhe had not yet been Forced, and taken by her Barbarous Enemies, ſo ſhe ſhould ſtill retain her Virginity, in ſpight of his Attempts againſt her. *x i.e.* The People of *Zion*; *i.e.* as it follows, of *Jeruſalem*: ſo called Synecdochically from the Mountain and City of *Zion*, which was an Eminent part of it. Cities and Countries are oft called *Mothers*, as 2 *Sam.* 20. 19. and their Inhabitants Daughters: as *Numb.* 21. 25. *Joſh.* 17. 16. *Judg.* 1. 27. *Pſal.* 45. 13. and 137. 8. *y* Laughed at all thy proud and impotent Threatnings. This is a Geſture of Contempt and Deriſion: of which, ſee *Iſai.* 22. 7. and 44. 13. *Jer.* 18. 16. *Matt.* 27. 29.

22 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted thy voice *z*, and lift up thine eyes on high *a*? *even* againſt the holy One of Iſrael *b*.

z By *Rabſhakeh*, who *cryed with a loud voice*, *Chap.* 18. 28. *a* A Geſture of Pride, and Sconfulneſs, *Prov.* 21. 4. *b* Not againſt Man, but againſt the *Holy* God, who will not ſuffer thy Impious Blaſphemies to go unpunniſhed; and againſt *the holy* one *of Iſrael*, who hath a ſpecial relation and kindneis to *Iſrael*, having as it were let himſelf apart for them, and ſet them apart for himſelf, as being at this time the God of the *Jews* onely, and not the God of the *Gentiles*; whom, as yet, *he ſuffered to walk in their own evil ways*, *Act.* 14. 16. And therefore he will Plead their Cauſe againſt thee.

† *Heb.* By the hand of, &c.

23 By † thy meſſengers *c* thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains *d*, to the ſides of Lebanon *e*, and will cut down † the tall cedars thereof, *and* the choice fir-trees thereof *f*: and I will enter into the lodgings of his borders *g*, *and into* the || foreſt of his Carmel *h*.

† *Heb.* the tallneſs, &c.

|| Or, the foreſt *and* his fruitful field.

c So thou haſt advanced thy very Servants above me. *d* I have brought up my very Chariots to thoſe Mountains which were thought inacceſſible by my Army. *e* An high Hill, famous for Cedars and Fir-trees, here following. This may be underſtood, either, 1. Miſtically, I will deſtroy the Princes and nobleſt of *Judah*, (which are ſometimes compared to *cedars*, &c.) Or, their ſtrongeſt Cities. Or rather, 2. Literally, I will cut down the Trees that hinder my March, and plain and prepare the way for all my numerous Army and Chariots. And by this one Inſtance, he intimates, that nothing ſhould ſtand in his way: no not the higheſt and ſtrongeſt Places. *g i.e.* Thoſe Towns and Cities (which he calls *Lodgings* in way of Contempt) which are in his utmoſt Borders, and moſt remote from me. I am come into the Land of *Canaan* at one Border *Lebanon*, and I will paſs to march on to the other *extreme Border*, and ſo to deſtroy the whole Country, from one border to another: the *borders* of a Land being oft put for the whole Land within its Borders; as *Exod.* 8. 2. *Pſal.* 74. 17. and 147. 13. *Iſa.* 54. 12. Or, as it is in the *Hebrew*, *into the Lodging of his border*; for which, in the Parallel place, *Iſa.* 37. 24. it is, *into the height of his border*. And ſo this may be underſtood of *Jeruſalem*; which it is not probable, that in all his brags he would omit; and againſt which, his chief Deſign now lay, which he here calleth a *lodging*, for its contemptible ſmallneſs, if compared with his groſs and vaſt Cry of Numbers; or, as it is in *Iſa.* 37. *the height*, for its two famous Mountains, *Zion* and *Moriah*; or for the Mountains which were round about *Jeruſalem*: *Pſal.* 125. 2. and he adds, *of his border*, becauſe this City was in the border of *Judah*; as being part of it in the Tribe of *Benjamin*, and near the Kingdom of the Ten Tribes, which was now in the *Aſſyrians* hands. *h i.e.* The foreſt of Mount *Carmel*, which may ſeem to be another inacceſſible Place, like *Lebanon*. Or, *mine high foreſt*, and *his fruitful field*. For *Carmel*, though properly it was a pleaſant and fruitful Mountain in the Tribe of *Aſſaher*, of which *Joſh.* 19. 26. yet it is oft uſed to ſignifie, any *fruitful place*, as is manifeſt from *Iſa.* 10. 18. and 16. 10. *Jer.* 2. 7. And thus all the parts of the Land are here enumerated: the Mountains, the Cities, the Woods, and the Fruitful Fields. Or, *his fruitful foreſt*; to wit, *Jeruſalem*: which is thought by many Interpreters, to be called a *Foreſt*, *Jer.* 21. 14. *Ezek.* 20. 46. a name which agrees well enough to Cities, where Buildings are very numerous, and cloſe, and high, like Trees in a Foreſt. And if *Jeruſalem* might be called a foreſt, it might well be called *Hezekiah's Carmel*; or, *Fruitful Place*: becauſe his chief Strength, and Treaſure, and Fruit was now in it: and this laſt Word may ſeem to be added here, to intimate, that this was not like other Foreſts, unfruitful, and barren. And ſo both this, and the foregoing words are underſtood of the ſame place, even of *Jeruſalem*; the laſt Branch being joined to the former by way of Apoſition; *into the lodging of his border, the foreſt of his Carmel*; or, *his fruitful Foreſt*; there being no more words in the *Hebrew* Text.

24 I have digged and drank ſtrange waters *i*, and *with the ſole of my feet have I dried up all the rivers of || beſieged places *k*.

* Deut. 11. 10.

i Such as were never diſcovered nor uſed by others. And therefore I, or, all thy endeavours to deprive me of Water for my Army, 2 *Chron.* 32. 3. are idle and Fruitleſs. *k* And as I can furniſh my Army with Water digged out of the Earth, by their Labour, and my Art; ſo I can deprive my Enemies of their Water, and can *dry up their rivers*, and that *with the ſole of my feet*; *i. e.* With the March of my vaſt and numerous Army, who will eaſily do this, either by marching through them, and each carrying part away with them: or by drinking every one a little of them: or by their pains, making many new Channels, and deriving the Waters of the River into them, as *Cyrus* dried up *Euphrates*, *and thereby took Babylon*.

25 ‖ Haſt thou not heard long ago, *how* I have done it, and of ancient times that I have formed it *l*? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps *m*.

‖ Heb. from afar off.

l Haſt thou not long ſince learned, that which ſome of thy Philoſophers could, and did teach thee; that there is a Supreme and Powerful God, by whoſe Decree and Providence all theſe Wars and Calamities are were ſent, and ordered; whoſe meer Inſtrument thou art, ſo that thou haſt no cauſe for theſe vain Boaſtings? This work is mine, more than thine. Or, as it is in the Margent of our Bibles, *Haſt thou not heard* it, that (a Particle oft underſtood) *I have made* (*i. e.* Conſtituted, or Purpoſed, or Ordained, for all theſe ways in this *Hebrew* Verb uſed) it (*viz.* it to be) *Jeruſalem*, which he now threatned; or rather, the *Temple*, *Canaan*, which he endeavoured to Root out: the Relative Pronoun, being put ſometimes without the Antecedent, which is to be gathered out of the Context, of which I have formerly given inſtances) *long ago*, and *formed it of* remote *ancient times*? *i. e.* Diſdſt thou not hear what I did for this People many Ages ſince, that I carried them out of *Egypt* in ſpight of *Pharaoh* and all his Hoſt; and through the *Red-ſea*, where I overthrew the *Egyptians*; and through the vaſt howling *Wilderneſs*; and then brought them into this *Land*, by a ſtrong hand, by which I deſtroyed all their Enemies, and planted them in their ſtead? By which thou mayeſt underſtand how dear this People are to me, and how eaſily I could deſtroy thee before them, If I ſaw it fit; and that the Places which thou haſt taken, and the Conqueſts which thou haſt made here, are not to be imputed to thy Valour, or Numbers, but unto my Providence, who for wiſe and juſt Reaſons, have given them up into thy hands, as it here follows. This may ſeem to be the truceſt ſence, becauſe that hitherto Prince and People were much more likely to hear the tidings of what God did for the *Iſraelites* in *Egypt*, and at the *Red-ſea*, and in *Canaan*; the fame of which was ſpread in all thoſe parts; than to hear of, or be inſtructed in the Doctrine of God's particular Providence in the Government of ſeveral Nations, and all their Counſels, and actions of State, and War. For, though *the Aſſyrian* was indeed *the Rod in God's hand*, &c. *Iſa.* 10. 5. yet he did not underſtand it, nor was God in all his thoughts, but he minded only the enlargement of his own Empire, by the Deſtruction of other Kingdoms, as it there follows, ver. 7, 13, 14, 15. *m* This Tranſlation ſeems better to agree both with the foregoing Branch of this Verſe, and with the following Verſe, than the other Interrogative Tranſlation in the Margent; and the plain ſenſe ſeems to be this, Great Things I have done for this People, which thou canſt not be ignorant of; but now I have changed my courſe towards them, reſolved to Punith them ſeverely for their Sins: and therefore, *now I have brought it to paſs*, *i. e.* I have ſo diſpoſed of things by my Providence, that thou ſhouldeſt be a Great and Victorious Prince, and that thou ſhouldeſt imploy thy Forces againſt them, to do *my* work upon them, *that thou ſhouldeſt be* (to wit, a perſon raiſed up, and fitted, and ſtrengthened for this very purpoſe) *to lay waſte fenced cities* (and to turn them) *into ruinous heaps*; *i. e.* That thou ſhouldeſt be ſo ſucceſsful as thou haſt hitherto been, firſt againſt the Kingdom of *Iſrael*, and now againſt *Judah*.

26 Therefore *n* their inhabitants *o* were † of ſmall power, they were diſmayed and confounded, they were *as* the graſs of the field *p*, and *as* the green herb, *as* * the graſs on the houſe tops, and *as corn* blaſted before it be grown up *q*.

† *Heb.* ſhort of hand.

* Pſal. 129. 6.

n Becauſe I had armed thee with my Commiſſion and ſtrength, and taken away their Spirit and Courage, and withdrew my help from them, to give it to thee. *o* The People of *Iſrael*, and *Judah*, and other Places which thou haſt Conquered. *p* Which is weak and quickly fading, and unable to reſiſt any Hand or Inſtrument which offers Violence to it. *q i. e.* All their Deſigns and Hopes were diſappointed, before they could come to any Perfection or Succeſs.

27 But I know thy || abode, and thy going out, and thy coming in *r*, and thy rage againſt me *s*.

|| Heb. ſitting.

r Though thou doſt not know me, yet I thoroughly know thee, and all thy Deſigns and Actions, all thy ſecret and ſubtil Contrivances in the place of *thy abode*, in thy own Kingdom and Court; and the Executions of thy Deſigns abroad, what thou intendeſt in *thy going out*, and with what ſucceſſes or further thoughts thou *comeſt in*, or returneſt to thy own Land. For the Phraſe, Compare *Deut.* 31. 2. *Iſa.* 37. 28. *s i. e.* Againſt my ſervant *Hezekiah*, and my People, againſt whom he was engaged, becauſe they would not deliver up *Jeruſalem* to him, which he demanded. Things are frequently ſaid to be done againſt God, which are only done againſt his People, becauſe of that neer Union and Relation which is between them. See *Zech.* 2. 8. *Acts* 9, 4, 5. But the Words may well be rendred, *and thy rage is even me*, or *before me*, as the *Syriack* hath it; or, *is manifeſt to me*; as the *Chaldee* renders it. And ſo this Branch of the Verſe anſwers to the former; *I know*, &c. and it is *before me*.

28 Becauſe

28 Becauſe thy rage againſt me, and thy tumult *t* is come up into mine ears, therefore * I will put my hook in thy noſe, and my bridle in thy lips *u*; and I will turn thee back by the way by which thou camеſt *x*.

* Ezek. 29. 4. & 38. 4.

t i.e. Thy tumultuous Noiſe, thy Clamours, and Blaſphemies which *Rabſhakeh* in thy Name belched forth againſt me, with *a loud voice*: *Chap.* 18. 28. *u* A Metaphor from wild and furious Beaſts, that muſt be thus managed. *x* I will cauſe thee to return to thy Home with ſhame and loſs.

29 And this *ſhall be* a ſign unto thee *y*, Ye ſhall eat this year ſuch things as grow of themſelves, and in the ſecond year, that which ſpringeth of the ſame, and in the third year ſow ye, and reap, and plant vineyards, and eat the fruits thereof *a*.

y To wit, of the certain accompliſhment of the Promiſes here made to thee: That *Zion* ſhould triumph over this inſulting Enemy, *ver.* 21. That God would not only preſerve the City from his preſent Fury, *ver.* 34. but alſo, That God would bleſs his People with a durable Proſperity, and an happy Increaſe, *ver.* 30, 31. And thus, it is not only a ſign of a ſhort Deliverance, which would be paſt before this Sign was fulfilled, (though there are Inſtances of ſuch Signs as followed the thing done; as *Exod.* 3. 12. *Iſa.* 7. 14.) but of a future Mercy, which was to continue long after that Sign. And this Sign was the more neceſſary, becauſe otherwiſe *Hezekiah* and his People had cauſe to fear, That the *Aſſyrians* would be greatly enraged for their ſhameful Repulſe, and the Deſtruction of their Army, and would quickly recruit their Army, and return againſt them with far greater Force and Violence. But ſome affirm, That *Sennacherib* when he heard of *Tirhakah's* March againſt him, of which, *ver.* 9. went with his Army to meet him, and overthrew him, and the *Egyptian* who was joined with him, as was noted before; and proſecuted his Victory, by following them into *Egypt*, and *Ethiopia*: in the courſe of which, he ſpent two years: in which ſpace, the People did eat ſuch things as grew of themſelves: and in the third year returned to *Jeruſalem*, intending to Beſiege it. It is true, it is ſaid, and ſo the Sign went before the thing, (which may be objected againſt the Truth of this Relation) *ver.* 9. That *when he heard of Tirhakah, he ſent Meſſengers to Hezekiah*, pretending as if he would fortifie it even againſt him; but it is not ſaid, that he did ſo: nor is it fer down what he did with *Tirhakah*, becauſe the Deſign of the Sacred Writer, was only to write the Hiſtory of the *Jewiſh* Nation; not of others, but only with reſpect to them. 2 This was an extraordinary Sign, for it was miraculous; eſpecially, conſidering the waſte and havock which the *Aſſyrians* had made in the Land; and that the *Jews* had been forced to retire into their ſtrong hold, and conſequently to neglect their Tilling, and Sowing, and Reaping; and yet this Year they ſhould have ſufficient Proviſion from thoſe Fruits of the Earth which the *Aſſyrian* left; and the Second Year, which probably was the Year of Releaſe, in which they might neither Sow, nor Reap, from ſuch Fruits as the Earth brought forth of its own accord; and ſo in the Third Year. *a* You ſhall not Sow, and another Reap, as lately you did; but you ſhall enjoy the Fruit of your own Labours.

Heb. the eſcaped of the houſe of Judah.

30 And † the remnant that is eſcaped of the houſe of Judah, ſhall yet again take root downward, and bear fruit upward *b*.

Heb. the eſcaping, Heb. the eſcaped.

b i.e. Shall increaſe and multiply greatly. A Metaphor from Plants. Comp. *Job* 29. 19.

31 For out of Jeruſalem ſhall go forth a remnant *c*, and † they that eſcape out of mount Sion *d*: * the zeal of the LORD of *hoſts* ſhall do this.

† Heb. the eſcaping.

* Heb. Zeal.

c That handful of *Jews* who now were gathered together, and ſhut up in *Jeruſalem*, ſhall go out to their ſeveral Habitations, and by my ſingular Bleſſing increaſe exceedingly. *d* The ſame thing expreſſed in other words, which is uſual in the *Hebrew* Language. ∴ Although when you reflect upon your ſelves, and conſider either your preſent ſewneſs, and weakneſs, or your great unworthineſs, this may ſeem too great a Bleſſing for you to expect, or believe; yet God will do it from the Zeal which he hath, both for his own Name, to vindicate it from the Blaſphemous Reproaches of the *Aſſyrians*, and for the good of his undeſerving People.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it *e*.

e Which was true, though he ſent *Rabſhakeh*, and others, with a great Hoſt againſt *Jeruſalem*, *Chap.* 18. 17. Either becauſe that Hoſt went away with *Rabſhakeh* to *Libnah*; above ver. 8. or rather, becauſe that Army did not form a cloſe Siege againſt it, but only marched towards it, and diſpoſed themſelves ſo as to block it up at ſome diſtance; poſſibly waiting till the King of *Aſſyria* had taken *Libnah* and *Lachiſh*, (which they preſumed he would ſpeedily do) and ſhould come up with the reſt of his Forces, when they intended to fall more vigorously to their Work.

33 By the way that he came, by the ſame ſhall he return *f*, and ſhall not come into the city, ſaith the LORD.

f Whereas he expected to devour the Kingdom of *Judah* at one Morſel, and then to proceed further, and to conquer *Egypt*, or other Neighbouring Countries; and, as it is faid of him, and concerning this very time, and deſign, *Iſa.* 10. 7. *To cut off Nations not a few*; he ſhall meet with ſo fad a diſappointment and rebuke here, that he ſhall make haſte to return with ſhame to his own Country.

34 For † I will defend this city to ſave it, for mine own ſake, and * for my ſervant David's ſake *g*.

† Or, I will protect.

* Or, for the ſake of my Promiſe and Covenant's ſake made with *David*, concerning the Stability and Eternity of his Kingdom. See 1 *King.* 11. 12, 13.

35 ¶ And * it came to paſs that night *h*, that the angel of the LORD went out, and ſmote *i* in the camp of the Aſſyrians *k* an hundred fourſcore and five thouſand: and when they roſe early in the morning, behold, they *were* all dead corpſes.

* Ecclus. 48. 21.

g For my Promiſe and Covenant's ſake made with *David*, and his Houſe, and will make it good in thy Perſon. *i* Which ſhews that the Cure was miraculous.

h Either, 1. In the Night following this Meſſage of the Prophet to *Hezekiah*: Or, 2. In that famous Night when God deſtroyed the *Scythians*, it was done in this manner. For ſuch Expreſſions are oft uſed of an indefinite and uncertain time, *as that day* is frequently taken, as *Iſa.* 4. 1. and 26. 1. and 27. 1. &c. *i* With Peſtilence, or ſome other ſudden and mortal ſtroke. *k* Either before *Libnah*; or, in ſome other place near *Jeruſalem*, where they were Encamped.

36 So Sennacherib king of Aſſyria departed *l*, and went and returned, and dwelt at Nineveh.

l Whom God ſpared, not in Mercy, but in Wrath; reſerving him to a more dreadful and ſhameful Death, by the Hands of his own Children.

37 And it came to paſs, as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of † Armenia *m*, and * Eſarhaddon *n* † *Heb.* Ararat. his ſon reigned in his ſtead.

* 2 Kings 19. 37.

m Which was a place moſt fit for their purpoſe, becauſe it was near to that part of *Aſſyria*, and was very mountainous and inacceſſible by Armies; and the people more ſtout, and warlike, and conſtant Enemies to the *Aſſyrians*. *n* Who ſent great Supplies to his new Colony in *Samaria*, *Ezra* 4. 2. fearing, it ſeems, leſt a new *Iſrael* ſhould improve the laſt great Advantage to diſturb his new Conqueſts there.

CHAP. XX.

Hezekiah receiving a Meſſage of Death: by Prayer hath his life lengthened: for a Sign the Sun goeth backward. 1——11. *He ſhews all Babylon's Ambaſſadors come to Hezekiah: with Iſaiah's Prophecy thereupon that all his Treaſures*, 12——15. *Whereupon Iſaiah foretelleth the Babyloniſh Captivity: He dieth: and Manaſſeh is K.* 16——21.

IN * thoſe days *a* was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, † Set thine *b* houſe in order *b*: for thou ſhalt die, and not live *c*.

* 2 Ch. 32. 24. Iſa. 38.

† *Heb.* Give charge concerning thine houſe.

a i.e. In that Year of the *Aſſyrian* Invaſion, as is manifeſt from chronology, that was in *Hezekiah's* 14th Year, *chap.* 18. 13. and God conſented only 29 Years in all, *chap.* 18. 2. And this happened, either, Firſt, before the deſtruction of *Sennacherib's* Army. Or, Secondly, before it, as may be thought from *ver.* 6. where he ſpeaks of his Deliverance from the King of *Aſſyria*, as a future thing. It is true, that when *Hezekiah* received that inſolent Meſſage from the *Aſſyrian*, he was in Health, and went into the Temple to pray, *ch.* 19. 14. but there might be time more than enough for this Sickneſs and Recovery, between that Threatning, and this Deſtruction of the *Aſſyrian*. *b* Take care to make thy Will, and to ſettle the Affairs of thy Family and Kingdom: which he the rather preſſeth upon him, becauſe the ſtate of his Kingdom required it: for it is plain, that *Hezekiah* had not as yet any Son, *Manaſſeh* his Heir and Succeſſor not being born till three years after this time, by comparing this *chap.* 20. 6. with *chap.* 21. 1. *c* According to the Courſe of Nature, and of thy Diſeaſe, which is mortal in its kind, and will be ſo in effect, if God doth not miraculouſly prevent it. Such Threatnings, though abſolutely expreſſed, have oftentimes ſecret Conditions, which God reſerves in his own breaſt. See *Jonah* 3. 4.

2 Then he turned his face to the wall *d*, and prayed unto the LORD, ſaying,

d Either, becauſe the Temple lay that way: or rather, that by turning his Face from the Company, he might intimate his deſire of Privacy, and ſo might with more Freedom and Fervency pour out his Soul to God.

3 I beſeech thee, O Lord, remember now how I have walked before thee in truth *e*, and with a perfect heart, and have done *that which is* good in thy ſight: and Hezekiah wept † ſore *f*.

† *Heb.* with a great weeping.

e i.e. Sincerely, with an honeſt Mind, as the following Words explain it. I have in ſome meaſure (humane frailty excepted) kept the Condition which thou didſt require, 1 *King.* 8. 25. and therefore do humbly beg of thee, that the Promiſe made to *David* and to his Poſterity upon that condition, may not fail in my Perſon, for as yet thou haſt not given me a Son. See on *ver.* 1. I am not conſcious to my ſelf of any groſs Exorbitances in the Courſe of my Life, for which thou oweſt to ſhorten Mens Days, and cut off my Life in thy Diſpleature, which by this ſharp Meſſage thou threatneſt to do. *f* Partly, for that Horror of Death which is and was common to Men, eſpecially, in the times of the *Old Teſtament*, when the Grace of God in Chriſt was not ſo fully manifeſted, as now it is: and principally, for the diſtracted and miſerable Condition in which the Church and State were then likely to be left, through the uncertainty of the Succeſſion to the Crown, and the great Proneneſs of the People to backſlide to their falſe Worſhip, and evil Practices; which he eaſily perceived, and which he knew would bring for worſe Calamities upon them, if he were removed: as afterwards it came to paſs.

4 And it came to paſs, afore Iſaiah was gone out into the middle || court *g*, that the word of the LORD came to him, ſaying,

|| Or, City.

g To wit, of the King's Palace; of which ſee on 1 *King.* 7. 8. Or, *into the middle city*, as it is in the *Hebrew*. For ſome obſerve, that there were three Cities, or three parts of this City: one called *the City of David* in Sion; another called *Zion*, or *Sion*; and a third, which was betwixt theſe two parts, and united them all into one City, called *Jeruſalem*. This is noted to ſhew God's great readineſs to hear the ſincere and fervent Prayers of his Children.

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father *h*, I have heard thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day *i* thou ſhalt go up into the houſe of the LORD *k*.

h I am mindful of my Promiſe made to *David* and his Houſe, and will make it good in thy Perſon. *i* Which ſhews that the Cure was mi-

raculous. *k* To give me Solemn Praise for this Mercy. Which proves the Perfection of the Cure.

6 And I will add unto thy days fifteen years *l*, and I will deliver thee and this city out of the hand of the king of Assyria *m*: and * I will defend this city for mine own sake *n*, and for my servant Davids sake.

* Chap. 19. 34.

l Beyond what thou doſt expect, and beyond what thou wouldſt do if I ſhould leave thee to the force of thy Diſeaſe. *m* This is added, either, firſt, Becauſe he might otherwiſe fear the *Aſſyrians* return to this City from which he was ſo ſhamefully repulſed. Or, Secondly, Becauſe this Sickneſs happened before that great ſlaughter, *chap.* 19. 25. Of which ſee the Notes on *ver.* 1. *n* To vindicate my Glory againſt that inſolent Blaſphemer.

7 And Iſaiah ſaid, Take a lump of figs *o*. And they took and laid *it* on the boil ∴, and he recovered.

o Though the deliverance was certainly promiſed, yet means muſt be uſed, and thoſe ſuitable: for this hath naturally a power of ripening and ſoftning Boils or Sores; though that Power was altogether inſufficient to produce ſo ſudden and ſo compleat a Cure. ∴ Which ſeems to have been a Plague-ſore.

8 ¶ And Hezekiah ſaid *p* unto Iſaiah, What *ſhall be* the ſign *q* that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

p Or rather, *had ſaid*: for it is evident this was ſaid before his recovery, though his recovery be mentioned before it; ſuch tranſpoſitions being frequent in Scripture. *q* He asketh a Sign, not becauſe he diſtruſted it; but for the ſtrengthning of his Faith, which otherwiſe might be ſhaken by the greatneſs of his danger, and by the contradiction between this and his former Meſſage. Compare *Judg.* 6. 17,37,39. *Iſa.* 7. 11.

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees *r*: nay, but let the ſhadow return backward ten degrees.

r To wit, in an inſtant: for that Courſe or Motion of the Sun is natural for the kind of it, though miraculous for the ſwiftneſs of it; but the other would be both ways miraculous.

11 And Iſaiah the prophet cried unto the LORD *ſ*, and * he brought the ſhadow ten degrees backward *t*, by which it had gone down in the † dial of Ahaz *u*.

* Iſa. 38. 8.

† *Heb.* degrees.

ſ Being moved by God's Spirit firſt to offer him this Sign, and then to pray for it. *t Queſt.* 1. What were theſe *degrees? Anſw.* Lines in the Dial: but whether each of theſe Lines or Degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very conſiderable in this caſe. *Queſt.* 2. What was it that went down? *Anſw.* Either, Firſt, The Shadow alone went back without the Sun. For God could ſo diſpoſe of the Light of the Sun, by interpoſing Clouds, or other things, ſo that the Shadow ſhould fall only upon thoſe Lines, and in that manner as God directed it. And whereas the *Sun* is ſaid to have gone down, that may be ſpoken according to appearance, as other Paſſages of Scripture are underſtood, as when the Moon is called one of the *great Lights*, Gen. 1. though it be leſs than ſome of the Stars: and when *the Sun* is ſaid to *go down*, Jer. 15. 9. and to be *turned into darkneſs*, Joel 2. 31. Or, Secondly, The Sun it ſelf went back, and the Shadow with it. This may ſeem moſt probable: Firſt, By comparing this with *Joſh.* 10. 13. where the Sun is ſaid to ſtand ſtill. Secondly, Becauſe it is ſaid, *the Sun* it ſelf returned, *Iſa.* 38. 8. for which he here mentions *the Shadow* only, becauſe the Miracle was not ſo eaſily diſcovered in the Sun, as in the Shadow of a Dial. And though *the Sun* may be elſewhere taken improperly, yet where the improper ſignification is unneceſſary, the proper is and ought to be preferred before it. Thirdly, Becauſe this Miracle was noted by the *Babylonians*, who, having underſtood that it was done for a Sign in his ſake, ſent to enquire into the truth and manner of it, 2 *Chron.* 32. 24,31. *Obj.* If this had been done, the Heathen Hiſtorians and Aſtronomers would have taken notice of it, which we do not find they have. *Anſw.* So it is moſt probable they did: although thoſe Books be not now extant: which is not ſtrange; this being conteſted and bewailed, that ſo very few of the firſt and ancient Writers are now left. *Herodotus* himſelf, the firſt, and Father of the ancient Hiſtorians, being long after this time. And yet it is obſerved, that there are ſome lineaments of theſe things left, though mixed with Fables, as many true Hiſtories were; as what the Poets fabled of *Jupiter*'s making the Night twice as long as it ſhould have been, that he might enjoy *Alcmena* longer. Whether the Sun or Shadow went backward ſuddenly, or leiſurely, and in the ſame time in which it had gone down, is a Queſtion of no great moment, the Miracle being evident either way. *u* Which *Ahaz* had made in the King's Palace. This Dial he mentions, becauſe the truth of the Miracle might be beſt and ſooneſt diſcovered there: this Dial poſſibly being viſible out of the King's Chamber, or at leaſt being near to it, and the Degrees being moſt diſtinct and conſpicuous in this Dial; but the ſame thing was diſcerned by all other Dials.

* Iſa. 39. 1. 12 ¶ * At that time Berodach-baladan *x* the ſon of Baladan king of Babylon, ſent letters and a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

x Called *Merodach-Baladan*, Iſa. 39. 1. whoſe Name *Joſephus* found in that famous *Chaldean* Hiſtorian, *Beroſus*. He ſeems to have been the King of *Aſſyria*'s Vice-Roy in *Babylon*, and upon that terrible ſlaughter of 185 thouſand in the *Aſſyrian* Hoſt, and the Death of *Sennacherib*, and the differences among his Sons, to have uſurped and abſolute Sovereignty over *Babylon*; and either himſelf or his Son deſtroyed the *Aſſyrian* Monarchy, and tranſlated the Empire to *Babylon*. *y* Partly, for the Reaſons mentioned, 2 *Chron.* 32. 31. and partly, to aſſure himſelf of the Friendſhip and Aſſiſtance of *Hezekiah* againſt the *Aſſyrians*, their common, and as yet powerful Enemy.

13 And Hezekiah hearkned unto them *z*, and ſhewed them all the houſe of his ‖ precious things, the ſilver, and ‖ *Heb.* the gold, and the ſpices, and the precious ointment, and the houſe of his ‖ † armour, and all that was found in his treaſures *a*: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not *b*.

z i.e. Granted their Deſires of a League and Amity with them. *a* For though his Country had lately been haraſſed by the *Aſſyrians*, yet he had reſerved all his Treaſures and precious things, which he and his Fathers had gathered in *Jeruſalem*. Beſides, he had conſiderable Spoils out of the *Aſſyrian* Camp. Alſo he had many Preſents ſent to him, 2 *Chr.* 32. 23. which doubtleſs were things of conſiderable Worth. *b* Which he did through vain Oſtentation and *pride of heart*, 2 *Chron.* 32. 25, 26. being *lifted up* by the great Honour which God had done him, in working ſuch glorious Miracles for his ſake, and by the great reſpects and Preſents rendred to him from divers Princes and People, and now by this great *Babylonian* Monarch. So hard a matter is it even for a good man to be high and humble.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men, and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country *c*, *even* from Babylon *d*.

c A vain-glorious Expreſſion, intimating the great Honour which he had from all parts both far and near. *d* That great and potent Monarchy: which he ſpeaks to magnifie his own Honour and Happineſs.

15 And he ſaid, What have they ſeen in thine houſe? and Hezekiah anſwered, All the things that *are* in mine houſe have they ſeen: there is nothing among my treaſure that I have not ſhewed them.

e He asketh, not that he was ignorant of it, but that from his Anſwer he might take the occaſion of delivering God's meſſage to him.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babylon *f*: nothing ſhall be left, ſaith the LORD. * Chap. 24. 13. Jer. 27. 21, 22.

f This Judgment is denounced againſt him for his Pride, which God exceedingly abhors: and for his Ingratitude, whereby he took that Honour to himſelf which he ſhould have given entirely to God; and abuſed God's Gifts and Favours to the Gratification of his own Luſts: Of both which ſee 2 *Chron.* 32. 25, 26. and for his carnal Confidence in that League which he had now made with the King of *Babylon*, by which, it is probable, he thought his Mountain to be ſo ſtrong, that it could not be removed.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget *g*, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon *h*.

g i.e. Of thy Grand-Children, who are oft called *Sons*. *h* They ſhall be Servants to that Heathen Monarch, whereby both their Bodies will be ſubject to Slavery, and the Luſts of their Lords, and their Souls expoſed to the peril of Idolatry, and all ſorts of Wickedneſs; which muſt needs be very grievous to ſo good a Man as *Hezekiah*, and was indeed a very ſore Judgment. Whereby God would teach the World the great Evil of Sin, yea even of thoſe Sins which are generally eſteemed but ſmall and venial; for ſuch were thoſe Sins of *Hezekiah* noted upon *v.* 17.

19 Then ſaid Hezekiah unto Iſaiah, Good *is* the word of the LORD *i*, which thou haſt ſpoken. And he ſaid, ‖ *Is it not good*, if peace and truth be in my days *k*? ‖ *Or*, Shall there not be?

i I heartily ſubmit to this Sentence, as being both juſt, becauſe deſerved and procured by mine and my Peoples ſins; and merciful, becauſe the ſentence is leſs than I have deſerved. *k* Which ſpeaks it not as if he were careleſs and unconcerned for his Poſterity, (which neither the common Inclinations and Affections of Nature in all Men, nor that ſingular Piety and Charity which was eminent and manifeſt in *Hezekiah*, can ſuffer us to believe) or for the Church and People of God, for whoſe Welfare he was ſo ſolicitous and induſtrious in the whole Courſe of his Life; but becauſe it was a ſingular favour that this Judgment did not immediately follow his Sin, the Cauſe of it, but was ſuſpended for a longer time.

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought Water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

Manaſſeh's Idolatry, 1——9. *Judgments propheſied againſt Judah,* 10——15. *He ſhed Innocent Blood:* Died, 16——18. *Amon his Son ſucceedeth him:* And *is ſlain by his ſervants; who are ſlain by the People: Joſiah his Son is made King,* 19——26.

MAnaſſeh * was twelve years old when he began to reign, and reigned fifty and five years in Jeruſalem *a*: and his mothers name *was* Hephzi-bah. * 2 Chron. 33. 1.

a In which time the Years of his Impriſonment are comprehended, 2 *Chron.* 33. 11.

2 And he did *that which was* evil in the ſight of the LORD *b*, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

b Partly, by the inſtigation of the wicked Princes of *Judah*, who in *Hezekiah*'s time were ſecret Enemies to his Reformation, and now, when their Fetters were knock't off by *Hezekiah*'s death, break forth into open Hoſtility againſt it, and corrupt the King's tender years with

with their wicked counſel; and principally, by his own vicious inclination.

3 For he built up again the high places * which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as * did Ahab king of Iſrael, and worſhipped all the hoſt of heaven *c*, and ſerved them. * Chap. 18. 4. * 1 King. 16. 33.

c The Stars, which the *Gentiles* had tranſformed into gods. See on *Deut.* 4. 19.

4 And * he built altars in the houſe of the LORD *d*, of which the LORD ſaid, * in Jeruſalem will I put my Name *e*. * Jer. 32. 34. † Sam. 7. 13. 1 King. 8. 29. and 9. 3.

d i.e. In the Temple it ſelf, in the Holy-place; becauſe this is diſtinguiſhed from the *courts of the houſe*, ver. 5. *e* That place I have peculiarly Conſecrated to my Worſhip and Honour: which made it the greater Injuſtice, and Impiety, and Sacrilege, to alienate it from God, and to dedicate it, or any part of it, eſpecially the Temple, to the ſervice of Idols, whom God abhorreth.

5 And he built altars for all the hoſt of heaven, in the two courts *f* of the houſe of the LORD.

f The one of the Prieſts, the other of the People, 1 *King.* 6. 36.

6 And * he made his ſon paſs through the fire *g*, and obſerved times *h*, and uſed inchantments, and dealt with familiar ſpirits, and wizzards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger. * Lev. 18. 21. and 20. 2.

g Of which ſee the Notes on *Lev.* 18. 21. and 2 *King.* 16. 3. *h i.e.* Luckily, or unluckly days or ſeaſons for the diſpatch of buſineſſes, according to the ſuperſtitious practice of the Heathens. See *Eſth.* 3. 7. See alſo *Lev.* 19. 26. *Deut.* 18. 10, 11.

7 And he ſet a graven image of the grove *i* that he had made, in the houſe of which the LORD ſaid to David, and to Solomon his ſon, * in this houſe, and in Jeruſalem, which I have choſen out of all the Tribes of Iſrael, will I put my Name for ever. * 2 Sam. 7. 13. 1 King. 8. 29. and 9. 3. Ezek. 43. 7. Dan. 9. 27. Pſal. 132. 13, 14.

i Either, Firſt, The Image of that *Baal* which was worſhipped in the Grove. Or, Secondly, A repreſentation of the Grove, as may ſeem by comparing *chap.* 23. 6. Or, Thirdly, The Graven Image of *Aſherah*, a god or goddeſs ſo called, poſſibly the ſame called elſewhere *Aſtaroth*. See *Judg.* 6. 25, 28. 2 *King.* 23. 6. 2 *Chron.* 15. 16.

8 Neither will I make the feet of Iſrael move any more out of the land *k* which I gave their fathers; only if they will obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them. * Chap. 20. 13. Jer. 27. 21, 22.

k They ſhall no more be carried Captives into a ſtrange Land, as it had happened before.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations whom the LORD deſtroyed before the children of Iſrael *l*.

l Partly, becauſe they were not contented with thoſe Idols which the *Canaanites* worſhipped, but either themſelves invented, or they borrowed from other Nations many new Idols and kinds of Idolatry; and partly, becauſe as their light was far more clear, their obligations to God infinitely higher, and their helps and antidotes againſt Idolatry much ſtronger than the *Canaanites* had; ſo their ſins, though the ſame in kind, were unſpeakably worſe in reſpect of theſe dreadful aggravations.

10 ¶ and the LORD ſpake by his ſervants the prophets, ſaying,

11 * Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites *m* did, which *were* before him, and hath made Judah alſo to ſin with his idols *n*; * Jer. 15. 4.

m i.e. The *Canaanitiſh* Nations, all ſo called from one eminent part of them. See on *Gen.* 15. 16. *n* By his Example, Encouragement, Counſel, Authority and Command.

12 Therefore, thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both * his ears ſhall tingle *o*. * 1 Sam. 3. 11.

o By the great commotion which ſuch terrible reports ſhall cauſe in the hearts and heads of the hearers. See on 1 *Sam.* 3. 11. *Jer.* 19. 3.

13 And I * will ſtretch over Jeruſalem the line of Samaria *p*, and the plummet of the houſe of Ahab, and I will wipe Jeruſalem, as *a man* wipeth a diſh, † wiping *it*, and turning *it* upſide down *q*. * Iſa. 34. 11. † Heb. he wipeth the diſh-cloth.

p She ſhall have the ſame meaſure and lot, *i.e.* the ſame Judgments which *Samaria* had. The *line* is oft put for ones lot or portion, as *Pſal.* 16. 6. 2 *Cor.* 10. 16. becauſe mens portions or poſſeſſions uſed to be meaſured by Lines, *Pſal.* 78. 55. *Amos* 7. 17. Or, it is a Metapor from workmen who mark out by Lines what parts of the Building they would have thrown down, and what they would have ſtand. See *Iſa.* 34. 11. *Lam.* 2. 8. *Amos* 7. 7, 8. *Zech.* 1. 16. Or, it is an alluſion to that fact of *David*, who deſtroyed the *Moabites* by a meaſuring Line, 2 *Sam.* 8. 2. *q* As men do with a Diſh that hath been uſed, firſt whoſe by empty it of all that is in it, then throughly cleanſe and wipe it: and laſtly, turn it upſide down, that nothing may remain in it; ſo will I deal with *Jeruſalem*, throughly empty and purge it from all its wicked Inhabitants, and that ſo as to cut off all hopes of reſtitution.

14 And I will forſake the remnant of mine inheritance *r*, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

r i.e. The Kingdom of *Judah*, the onely remainder of all the Tribes of *Iſrael*, which I did once chuſe for my Inheritance, but now, notwithſtanding that priveledge, will utterly reject and forſake them.

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger, ſince the day their fathers came forth out of Egypt, even unto this day *ſ*.

ſ This ſore Judgment, though it was chiefly inflicted for the ſins of *Manaſſeh* and his Generation, yet had a reſpect unto all their former ſins, the guilt whereof, was upon this occaſion revived. See *Exod.* 32. 34.

16 Moreover, Manaſſeh ſhed innocent blood *t* very † much, till he had filled Jeruſalem † from one end to another, beſide his ſin *u* wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD. *t Heb.* from mouth to mouth.

t The Blood of thoſe Prophets and Righteous Men who either reproved his ſinful practices, or refuſed to comply with his wicked commands and worſhip. *u i.e.* His Idolatry, which is elſewhere called *evil* and *corruption*, and here *ſin*, by way of eminency: which is the more conſiderable, becauſe it is here compared with hor id cruelty, and implied to be worſe than that, and more abominable in God's ſight, becauſe it doth more directly and immediately ſtrike at the Glory and purity of the Divine Majeſty, by reſpect unto which all ſins are to be meaſured. And this expreſſion God here uſeth in oppoſition to the groſs error of moſt men, who look upon Idolatry as a ſmall ſin, as a meer miſtake of the mind, as the fruit of a good intention, and as an exceſs proceeding from Zeal in Religion.

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And * Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe *x*, in the garden of Uzza: and Amon his ſon reigned in his ſtead. * 2 Chron. 33. 20.

x Not in the Sepulchre of the Kings; either, by the people's deſignation, who judged him unworthy of that honour; or rather, by his own choice and command, as a laſting teſtimony of his ſincere Repentance and Abhorrency of himſelf for his former Crimes. *y* Or, of King *Uzzah*, who poſſibly planted or enlarged it.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in the way that his father walked in, and ſerved the Idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt King Amon, and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in the ſepulchre, in the garden of Uzza: And * Joſiah his ſon reigned in his ſtead. * Matth. 1. 10. Called, Joſias.

CHAP. XXII.

Joſiah's good reign: His care for the repair of the Temple, 1——7. *Hilkiah found a Book of the Law: The King by it underſtandeth God's Threatnings againſt Backſliders, and by Huldah the Propheteſs enquireth of the Lord,* 8——14. *She propheſieth the deſtruction of Jeruſalem: but not in Joſiah's time,* 15——20.

JOſiah * was eight years old when he began to reign, and he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah the daughter of Adajah of Boſcath. * 2 Chr. 34. 1.

2 And he did *that which was* right in the ſight of the LORD, and walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And *it came to paſs* in the eighteenth year *a* of king Joſiah, that the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam the ſcribe *b*, to the houſe of the LORD, ſaying,

a Not of his Life, but *of his reign*, as it is expreſſed, 2 *Chron.* 34. 3, 8. What he did before this time, ſee 2 *Chron.* 34. 3, &c. *b* The Kings Secretary.

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *c which is* * brought into the houſe of the LORD, which the keepers of the † door *d* have gathered of the people: * Chap. 12. 4. † Heb. threſhold.

c i.e. Take an exact account how much it is, and then diſpoſe it in manner following. *d* Who were Prieſts or *Levites*, as appears from *chap.* 12. 9. 2 *Chron.* 8. 14. and 23. 4. and 34. 9.

5 And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD *e*: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe.

e i.e. The care and overſight of the workmen; which alſo were *Levites*, 2 *Chron.* 34. 12.

6 Unto

6 Unto carpenters, and builders, and masons, and to buy timber, and hewen ſtone *f*, to repair the houſe.

f Either, hewed or cut out of the Quarries; or, to be hewed and fitted to the Building.

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they dealt faithfully *g*.

g i. e. Becauſe it was found by experience that they dealt faithfully. Verbs ſignifying the being of a thing, are oft put for the manifeſtation of it.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the book of the law *h* in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

h That original *book of the law of the Lord*, given or written *by the hand of Moſes*, as it is expreſſed, 2 *Chron.* 34. 14. which by God's Command was put beſide the Ark, *Deut.* 31. 26. and probably taken from thence and hid, by the care of ſome godly Prieſt, when ſome of the Idolatrous Kings of *Judah* perfecuted the true Religion, and defaced the Temple, and (which the *Jewiſh* Writers affirm) burnt all the Copies of God's Law which they could find, and now found among the Rubbiſh, or in ſome ſecret place.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

† *Heb.* melted.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: And Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law *i*, that he rent his clothes.

i i.e. The dreadful Commnations againſt them for the ſins ſtill reigning among the people. *Queſt.* Did *Joſiah* never ſee and read a Copy of this book before this time? If he did not, how could he do ſo much towards the Reformation of Religion, as he did before? If he did, why was he not ſooner convinced and humbled by it? *Anſw.* If *Joſiah* had not yet ſeen a Copy of this Book (which is not impoſſible) yet there was ſo much of the Law left in the minds and memories of many of the People, as might eaſily perſuade and direct him to all that he did till this time: or, if *Joſiah* had ſeen and read it before, which ſeems more probable, yet the great Reverence which he juſtly bare to the Original book, as the ſtrange, and remarkable, and ſeaſonable ſin-ſting of it, had very much awakened and quickened him to a more ſerious and diligent reading, and attentive conſideration of all the paſſages contained in it, than he uſed before.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſon of Shaphan, and Achbor the ſon of Micaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings *k*, ſaying,

k Who moſt conſtantly waited upon the King's Perſon: otherwiſe all of them were the King's ſervants.

13 Go ye, enquire of the LORD *l* for me, and for the people, and for all Judah, concerning the words of this book *m that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

l Either, what he intends to do with us: or, what we ſhall do to him, to appeaſe his wrath. *m* Whether the Curſes here threatned muſt come upon us without remedy, or whether there be hope in *Iſrael* concerning the prevention of them.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah went unto Huldah the prophetеſs *n*, the wife of Shallum, the ſon of Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem in ‖ the colledge *o*) and they communed with her.

† *Heb.* garments. ‖ Or, in the ſecond part.

n For we read of Women Prophetеſſes, both in the *Old* and *New Teſtament*, as *Miriam*, *Exod.* 15. 20. *Deborah*, *Judg.* 4. 4. *Hannah*, 1 *Sam.* 2. *Elizabeth*, and the Bleſſed Virgin, *Luk.* 1. and *Philip's* Daughters, *Act.* 21. 9. *Queſt.* But why did he ſend to this Woman, and not rather to *Zephaniah*, or *Jeremiah*, who were Prophets in *Joſiah's* days? *Anſw.* Either, Firſt, Becauſe the King's earneſt affection in this buſineſs required great haſte; and ſhe was in *Jeruſalem*, which is therefore noted in the following part of the Verſe, when *Jeremiah* might at this time be at *Anathoth*, or in ſome more remote part of the Kingdom; and the like may be ſaid of *Zephaniah*, who alſo might not be a Prophet at this time, though he was afterward, *in the days of Joſiah*, which is all that is affirmed of him, *Zeph.* 1. 10. Or, 2. Becauſe the King or his Courtiers had longer and greater experience of the eminency of her Prophetical Gifts, than of *Jeremiah's*, who began not to prophecy till the thirteenth Year of *Joſiah*, *Jer.* 1. 2. and being well aſſured of her Fidelity in delivering the Mind and Counſel of God, to thoſe that enquired of her, they rightly concluded, that it was much more conſiderable what meſſage God ſent, than by whom it was conveyed to them. *o* Where the Sons of the Prophets, or others, who devoted themſelves to the ſtudy of God's Word, uſed to meet and diſcourſe of the things of God, and receive the inſtructions of their Teachers. Others both Ancient and Modern render it, *in another or the ſecond* part, to wit, of the City, *i. e.* in the ſuburbs, which alſo were Fortified and Walled about by *Hezekiah*, 2 *Chron.* 32. 5.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read;

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands *p*: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

p Gods made with hands. This ſhe adds to aggravate their folly and contempt of God, in preferring ſuch vain and idle things before him.

18 But to the king of Judah, which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was tender, and thou haſt humbled thy ſelf before the LORD, when thou heardſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in peace *q*, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

q i. e. In a time of publick Peace, and the Tranquility of thy Kingdom; or ſo as *thou ſhalt not ſee all the evil which I will bring upon this place*, as the following words explain it: for otherwiſe he died in Battel, *chap.* 23. 29. Beſides, he died in peace with God, and was by death tranſlated to everlaſting Peace.

CHAP. XXIII.

Joſiah cauſeth the Law to be read in a ſolemn aſſembly: Renewеth the Covenant of the Lord: Deſtroyeth Idolatry, ——14. Breaketh down the altar at Bethel; and burneth thereon dead mens bones, 15——20. Keepeth the Paſſover: Other Evidences of his Piety, 21——25. God's final Wrath againſt Judah, 26——28. Joſiah marring againſt Pharaoh-necho, is ſlain: Jehoahaz his ſon is King: He is impriſoned by Pharaoh-necho; who puts Jehoiakim in his place: Who reigneth ill, 29——37.

AND * the king ſent, and they gathered unto him all *a* the elders *a* of Judah, and of Jeruſalem. * 2 Chr. 34. 29.

a The chief Governors both of Church and ſtate.

2 And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets *b*, and all the people † both ſmall and great: and he read † *Heb.* from even to even *c* in their ears all the words of the book of the covenant, *which was* found in the houſe of the LORD.

b Either *Jeremiah*, *Zephaniah*, *Urijah*: or, the Sons or Diſciples of the Prophets. *c* He cauſed to be read.

3 ¶ And the king ſtood by the pillar *d*, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all *their* heart, and all *their* ſoul, to perform the words of this covenant, *that were* written in this book: and all the people ſtood to the covenant *e*.

d Of which ſee on *chap.* 11 14. and 2 *Chron.* 34. 31. *e* To wit, as to the taking of it: they declared their conſent to it, and their concurrence with the King in that act, which poſſibly they did by ſtanding upright, as the King himſelf ſtood when he took it.

4 And the king commanded Hilkiah the high prieſt, and the prieſts of the ſecond order *f*, and the keepers of the door *g*, to bring forth *h* out of the temple of the LORD all the veſſels *that were* made for Baal, and for the grove *i*, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron *k*, and carried the aſhes of them unto Beth-el *l*.

f Either thoſe two who were next in degree to the High-Prieſt, and in caſe of his ſickneſs were to manage his work: of whom ſee 2 *Sam.* 8. 17. or the heads of the 24 courſes which *David* had appointed, 1 *Chron.* 25. *g* See above on *chap.* 22 4. *h i. e.* To take care that they ſhould be brought forth. *i i.e. The image of the grove*: of which ſee on *chap.* 21. 7. it being moſt frequent to call Images by the names of the perſons or things which they repreſent. *k i. e.* adjoyning to the brook of *Kidron*. *l* Partly, to ſhew his abhorrency of them, and that he would not give the Aſhes of them a place in his Kingdom: and partly, to pollute and diſgrace that place which had been the Chief Seat and Throne of Idolatry.

5 And he † put down the † idolatrous prieſts *m* whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burn incenſe unto Baal *n*, to the ſun, and to the moon, and to the ‖ planets, and to all the hoſt of heaven. † *Heb.* cauſed to ceaſe. ‖ Or, Conſtellations.

m Heb. the *Chemarim*, which were Miniſters of Idols, *Hoſ.* 10. 5. under diſtinct from the Prieſts, *Zeph.* 1. 4. Poſſibly they were the higheſt rank or order of Prieſts, becauſe they are here employed in the higheſt work, which conſiſted was to burn Incenſe. *n* A particular god, or greateſt eſteem with them, tho' ſo called: though elſewhere the name of *Baal* is common to all falſe gods.

6 And he brought out the * grove *o* from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, * 2 Chr. 34. 33.

powder, and caſt the powder thereof upon the graves of the children of the people *p*.

o See on *ver.* 4. *p i. e.* Of the common people, whoſe Graves were made together in ſome common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of Baſtards, who are oft called *the children of the people*: who as they had this brand of Infamy laid upon them, that they might not *enter into the congregation of the Lord*, Deut. 23. 2. ſo poſſibly they were expoſed to this further Ignominy, to be buried in a peculiar, and in the moſt infamous place. Or rather, as it is in the *Hebrew*, *of that people*, i. e. thoſe Idolatrous people, as it is explained, 2 *Chr.* 34. 4. and here ſufficiently implied in this and the foregoing Verſe.

7 And he brake down the houſes of the ſodomites *q* that *were* by the houſe of the LORD, where the women wove † hangings, *r* for the grove *ſ*.

† *Heb.* houſes.

q Wherein ſome Males proſtituted their Bodies to the Luſts of others: which abominable practice was both a puniſhment of Idolatry, *Rom.* 1. 23. 24, 27. and a part of Idol-worſhip, this being done to the honour of ſome of their Idols, and by the appointment and inſtigation of thoſe impure and diabolical Spirits, which were worſhipped in their Idols. See 1 *King.* 14. 24. and 15. 12. and 22. 46. *r* Or, *curtains*, either to draw before the Idol or Idols which were worſhipped in the Grove, to preſerve them from deſilement, or to gain more reverence for them; or which were ſet up in the Grove, that the abominable filthineſs laſt mentioned, might be committed within them. Or, *garments* for the ſervice of the Grove, for the Idols or the Prieſts belonging to them. Heb. *houſes*, i. e. either little Chappels made of woven work, like thoſe which were made of Silver, *Act.* 19. 24. within which there were ſome repreſentations of their Grove-Idols: or rather, Tents made of thoſe Curtains for the uſe above mentioned. *ſ* Or, *for Aſherah*, an Idol ſo called, as was noted before.

8 And he brought all the Prieſts *t* out of the cities of Judah, and defiled the high places *u* where the prieſts had burnt incenſe, from Geba *x* to Beerſheba *y*, and brake down the high places of the gates *z* that *were* in the entring in of the gate of Joſhua the governour of the city *a*, which *were* on a mans left hand at the gate of the city.

t To wit, belonging to the high-places here following, whether ſuch as worſhipped Idols; or rather, ſuch as worſhipped God in thoſe forbidden places, *Deut.* 12. 11. as may be gathered from the following Verſe. *u* By burning dead mens Bones upon them, as *ver.* 14, 16, 20. or by putting them to ſome other unclean or filthy uſe. *x* The Northern border of the Kingdom of *Judah*: Of which ſee *Joſ.* 18. 24. 1 *King.* 15. 22. *y* Which was the Southern border. See *Gen.* 21. 31. *Judg.* 20. 1. *i. e.* from one end to the other. *z* Which were erected by the Gates of the City here mentioned, into the honour of their Tutelary Gods, which after the manner of the Heathen, they owned for the Protectors of their City and Habitations. *a* This circumſtance is noted to ſhew *Joſiah's* great zeal and impartiality, in rooting out all monuments of Idolatry, without any reſpect unto thoſe great perſons who were concerned in them, or affected to them.

9 Nevertheleſs, the Prieſts of the high Places *b* came not up to the Altar of the LORD in Jeruſalem *c*, but they did eat of the Unleavened Bread, *d* among their brethren.

b Which Worſhipped the True God there. *c i. e.* Were not ſuffered to come thither to the Exerciſe of their Prieſtly function; as a juſt puniſhment for the corruption of Gods Worſhip, and the late tranſgreſſion of ſo plain and poſitive a Law of God, *Deut* 12. 11. which was much worſe in them who had more knowledge to diſcern Gods mind therein, and more obligations to obſerve it, and to ingage others to the obſervation of it. Compare *Ezek.* 44. 10. *d i. e.* Of the Meat-Offerings, allotted to the Prieſts, wherein there was to be no Leaven, *Lev.* 2. 4, 5, 10, 11. and conſequently of other Proviſions belonging to the Prieſts, which by a Synecdoche are contained under this one kind. Thus their Spiritual blemiſh puts them into the very ſame ſtate which corporal blemiſhes brought them, *Lev.* 21. 17, &c. And thus he mitigates their puniſhment: he ſhuts them out from Spiritual Services, but allows them natural and neceſſary Proviſions.

10. And he defiled Topheth, which *is* in the valley of the children of *Hinnom* *e*, that no man might * make his ſon, or his daughter to paſs through the fire to Molech *f*.

* Lev. 18. 21. Deut. 12. 31.

e Of which ſee *Joſ.* 15. 8. *Nehem.* 11. 30. *Jer.* 7. 31. and 19. 6, 11. *f* See on *Lev.* 18. 21. *Deut.* 18. 10.

11 And he took away the horſes *g* that the Kings of Judah had given to the ſun *h*, at the entring in of the houſe of the LORD *i*, by the chamber of Nathanmelech the ‖ chamberlain *k*, which *was* in * the ſuburbs *l*, and burnt the chariots of the ſun *m* with fire.

* Ezra. 2. 58. Neh. 11. 3. Ezek. 45. 6.

g Either, 1. The Carved or Graven Horſes, to which were adjoyned a Graven Chariot, in which there might be the Picture of the Sun, which the Heathens uſed to repreſent in this manner. Or rather, 2. Living Horſes: For, 1. Such the Eaſtern Nations uſed to Conſecrate to the Sun, to ſignify the ſwiftneſs of his motion. 2. Theſe Horſes are mentioned apart from the Chariots, and are ſaid to be *given to the Sun*, which is not ſaid of the Chariots; and to be *taken away*, when *the chariots were burnt*, &c. and a certain place is here allotted to the Horſes, not to the Chariots. *h* Either, to be Sacrificed to the Sun: or, to draw thoſe Chariots in which the Kings, or ſome other in their ſtead, and by their appointment, went forth every Morning to worſhip the riſing Sun: for both theſe were the Cuſtoms of the *Aramites* and *Perſians*, as *Xenophon* teſtifies. *i i. e.* By the Gate of the outward Court of the Temple: for the Courts are oft contained under the name of the Houſe or Temple. *k* Or, *officer*, to whom the care of theſe Horſes was committed. *l* Either, 1. Of the City of *David*: or rather, of the Temple: in certain outward Buildings belonging to the Temple, and the uſes thereof. See *Ezek.* 45. 2. Heb. *in Parvarim*; a place near the Temple, called alſo *Parbar*, 1 *Chr.* 26. 18. though it be not now known either where it was, or why it was ſo called. *m* Which were made for the honour and worſhip of the Sun, as was before expreſſed.

12 And the Altars that *were* on the top of the upper chamber of Ahaz *n*, which the Kings of Judah had made, and the Altars which * Manaſſeh had made *o* in the two courts *p* of the houſe of the LORD, did the King beat down, and ‖ brake them down from thence, and caſt the duſt of them into the brook Kidron *q*.

* 2 Chr. 33. 12.

n i. e. Upon the Roof of the Kings Houſe. They were ſo mad upon their Idols, that they were not content with all their publick high places and Altars, but made others upon their Houſe-tops, for the worſhip of the Heavenly Bodies. See *Jer.* 19. 13. 32. 29. *Zeph.* 1. 5. *Acts.* 21. 5? *Anſw.* Either, theſe Altars were not ſo fully deſtroyed as they ſhould have been, the foundations of them being left through the negligence of the Officers appointed to do that work, upon which *Manaſſeh* built his new Altars. Or if they were wholly rooted out, *Amon's* new Altars are called by his Fathers name, becauſe they were built by his example, and in the very ſame place where his Fathers Altars were; as the Wells which *Iſaac* digged in the ſame place, where *Abraham* had digged them before, were called by their Fathers name, *Gen.* 26. 15. See more on the next verſe. *o* The Inner and Outer courts. See *ib.* 21. 5. *p* Partly, to ſhew his deteſtation of them: and partly, to abolith the very remembrance of them as far as he could.

13 And the high places that were before Jeruſalem, which *were* on the right hand of the ‖ mount of corruption *r*, which * Solomon the King of Iſrael had builded for Aſhtoreth, *ſ* the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the King deſile.

‖ That is, of Olives. * 1 Kin. 11. 7.

r i. e. The Mount of Olives, 1 *King.* 11. 7. here called *the mount of corruption*, for the groſs Idolatry there practiced, which is oft expreſſed by the name of corruption. See *Exod.* 32. 7. *Deut.* 32. 5. In the *Hebrew* is an elegant alluſion between *Moſhi*, *anointing*, and *Maſhchith*, *corruption*, as there is between *Beſheth* and *Berberim*, *Jer.* 3. 15. *ſ* Not the ſame individual Altars; which doubtleſs either were taken away upon his repentance, or ſome other of *Joſiah's* Godly predeceſſors had taken away long before this time; but other Altars built by *Solomon* or *Amon*, which becauſe erected by *Solomon's* example, and for the baſeneſs, and in the ſame place, are called by his name: this brand being left by the Holy Ghoſt upon his name and memory, as a juſt puniſhment of that abominable private practice, and a means to deter others from the like. *t* Of which and the reſt ſee on 1 *King.* 11. 5, 6, 7. *u i. e.* The Idol, ſo called, becauſe it was abominable, and made them abominable to God.

14 And he * brake in pieces the † images, and cut down the groves, and filled their places with the bones of men *x*.

* Exod. 23. 24. † *Heb.* ſtatues.

x i. e. Of the Idolatrous Prieſts, which he cauſed to be taken out of their Graves, v. 16.

15. ¶ Moreover, the altar that *was* at Beth-el *y*, *and* the high place * *which* Jeroboam the ſon of Nebat, who * 1 King. 12. 28. made Iſrael to ſin, had made, both that altar, and the high place *z* he brake down, *and* burnt the high place, *and* ſtampt *it* ſmall to powder, and burnt the grove.

y Queſt. How could he rightly do this, ſeeing Bethel was a part of the Kingdom of *Iſrael*, not of *Judah*? Anſ. Either, Firſt, This City *Beth* long ſince, 2 *Chron.* 13. 19. Or, Secondly, He did this by vertue of that ancient right which *David* and his Poſterity had to the Kingdom of *Iſrael*, which though ſuſpended for a time by God's grant of the Ten Tribes to *Jeroboam*, and the ſucceeding Kings of *Iſrael*: yet theſe being all extinct, it might ſeem to return to him, at leaſt ſo far as to pluck up Idolatry out of the Land of *Iſrael*, as he had oppoſitunity, and eſpecially out of thoſe parts of it which bordered upon *Judah*. Or, Thirdly, The King of *Babylon* having ingaged in a War with the *Aſſyrian*, *Hezekiah's* great Enemy, and having thereupon occaſion for *Hezekiah's* friendſhip, did (as ſome ſuppoſe) enlarge his Dominion, and give him ſome power over the Kingdom of *Iſrael*, at leaſt as to matters of Religion: Which may ſeem not improbable from 2 *Chron.* 30. 1, 4, 5, 6. And the ſame power ſeems to have been continued, and ſome kind of League made between the King of *Babylon* and *Manaſſeh* (who thereupon was reſtored to his Kingdom, 2 *Chron.* 33. 13.) and after him *Joſiah*, who therefore was ſo zealous in his quarrel againſt the King of *Egypt*, 2 *Chron.* 35. 20, &c. Or, Fourthly, He did it in purſuance of God's prediction concerning this Action, 1 *King.* 13. 2. which (in a matter ſo good, and ſo agreeable to *Joſiah's* will and word, as the extirpation of Idolatry unqueſtionably was) had the force of a Warrant or command upon him to do it, as God's prediction of the Converſion of the *Gentiles* by the *Meſſias*, was a command to his Apoſtles to Preach to them, *Act.* 13. 47. *z* Which ſeems to have been ſome little Temple or Houſe erected for that Worſhip, or for the Prieſts attending upon it.

16 And as Joſiah turned himſelf *a*, he ſpied the ſepulchres that *were* there in the mount, and ſent and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD, * 1 King. 13. 2. which the man of God proclaimed, who proclaimed theſe words *b*.

a Joſiah's care and zeal was ſo great, that he would not truſt his Officers with theſe things, but would ſee them done with his own Eyes. *b* 300 years before it was done.

17 Then he ſaid, What title *is* that that I ſee *c*? And the men of the city told him, *It is* the ſepulchre of * the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el. * 1 King. 13. 30

c It

c It was the manner then, as now it is, to set up little Pillars or Stones, by, or upon the Graves of the higher fort of Men, upon which the name of the Person, and some Remarkable passages relating to him, were Engraven.

18 And he said, let him alone: let no man move his † Heb. o- bones: so they let his Bones † alone with the bones of * the prophet that came *d* out of Samaria *e*.

* 1 King. 13. 11. *d* Which were now mixed together. *e* The place of his Birth or former abode, though now he were in *Bethel*, 1 *Sam.* 13. 11.

19 And all the Houses also of the high places that *were* in the Cities of Samaria *f*, which the kings of Israel had made to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel.

f By what Authority he did this, see on *ver.* 15.

‖ Or, destroyed. 20. And he ‖ * slew all the Priests of the high places *g*, that *were* there upon the Altars *h*, and burnt mens bones upon them, and returned to Jerusalem.

* Exod. 22. 20. Chap. 21. 6. *g* Either, 1. The Priests which *Jeroboam* had made of the meanest of the People, whom he slew, both for their Presumptuous Usurpation of that sacred Office, which of it self was Punishable with Death by God's Law, *Numb.* 3. 10. and for their Idolatry. Or rather, 2. The Priests of *Baalim*; by comparing this Verse with the former, where speaking of the same High Places, he doth not say, which *Jeroboam* made; as is usual when he speaks of the High Places of the Calves; but *which the other kings of Israel made*, who were divers of them Worshippers of *Baal*; and by considering the Parallel place, 2 *Chron.* 34. 4. where it is said, *they brake down the altars of Baalim*, &c. By this Relation it appears, and from the nature of the thing, and common practice in like cases, it is more than probable, that after the departure of the King of *Assyria*, divers of the *Israelites* who had retired to other parts, and kept themselves out of the Conquerours hands, returned together with their Priests to their own Land, and to their old trade of Worshipping Idols; to whom, peradventure, they ascribed this their Deliverance from that Judgment which *Jehovah* had brought upon them. *h* According to that Famous Prophecy, 1 *King.* 13. 1, 2.

21 ¶ And the King commanded all the People, saying, * 2 Chro. 35. 1. * Keep the Passover *i* unto the LORD your God, * as *it is* written in this book of the covenant *k*.

Exod. 12. 3. Lev. 23. 5. Numb. 9. 2. Deut. 16. 2. *i* Having abolished false Worship, he now endeavours to set up the True Worship of the True God. *k* In this Book which I have found; wherein is contained the Covenant made between God and *Israel*, and the terms of it.

22 Surely there was not holden such a passover *l*, from the days of the judges *m* that judged Israel, nor in all the days of the Kings of Israel, nor of the Kings of Judah:

l i. e. Celebrated with such Solemn care, and great preparation, and numerous Sacrifices, 2 *Chron.* 35. 7, 8, 9. and universal joy of all good men; which was much the greater, because of their remembrance of the former wicked and miserable times under *Manasseh*, and *Amon*; and the good hopes they now had of the happy Establishment of their Nation, and the True Religion; and of the prevention of God's Judgments denounced against them. *m* Or, *from the days of Samuel*, the last of the Judges; as it is expressed 2 *Chron.* 35. 18. None of the Kings had taken such care to prepare themselves, the Priests, and People, and accurately to observe all the Rites, and diligently to purge out all uncleanness, and to renew their Covenant with God, so solemnly as *Josiah* now did.

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

‖ Or, Teraphim. 24 ¶ Moreover, the *workers* with familiar spirits, and the wizards *n*, and the ‖ images, and the idols, and all the abominations *o* that were spied *p* in the land of Judah, and in Jerusalem, did Josiah put away, that he might per- * Lev. 20. 27. Deut. 18. 11. form the words of * the law, *which* were written in the book that Hilkiah the priest found in the house of the LORD.

n Of which see on *Levit.* 19. 31. and 20. 27. *Numb.* 22. 5. *Deut.* 18. 11. *o* Three words noting the same thing, to shew, That all the Instruments and Monuments of Idolatry were Destroyed, as God had Commanded. *p i. e.* All that were discovered; not only such as were in the place and state of Worship, but such as their Priests or Zealots had removed, and indeavoured to hide and secure.

* Chap. 18. 5. 25 And * like unto him was there no king before him *q*, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses, neither after him arose there *any* like him.

q To wit, for his diligent Study in God's Law, and his exact care, and unwearied Industry, and fervent Zeal, in rooting out of Idolaters, and all kinds and appearances of Idolatry, not only in *Judah*, but in *Israel* also; and in the Establishment of the True Religion in all his Dominions, and in the conforming of his own Life, and his Peoples too, (as far as he could) to the holy Law of God: though *Hezekiah* might excel him in some other particulars; of whom therefore the like is said above, *Chap.* 18. 5.

26 ¶ Notwithstanding, the LORD turned not from the fierceness of his great wrath, wherewith his anger was * Jer. 15. 4. kindled against Judah *r*, * because of all the † provocations that Manasseh had provoked him withal *s*.

† Heb. anGers. *r* Because though the King was most hearty in his Repentance, and acceptable to God, as was said before, and therefore the Judgment was delayed for his time; yet the People were generally corrupt, and fecretly averse from *Josiah*'s pious and excellent Reformation, and inclined to their old Lusts and Idols; as appears from the Complaints of the Prophets, especially *Jeremiah* and *Zephaniah*, against them: and by the following History, wherein we see, that as soon as ever *Josiah* was gone, his Children, and the Princes, and the People, suddenly and greedily returned to their former Abominations. *s* The sins of *Manasseh*, and of the Men of his Generation; who complyed and concurred with him in his Idolatrous and cruel practices, *Chap.* 24. 3, 4. are justly punished in this Generation: partly, because of God's Soveraign Right of punishing Sinners (such as these unquestionably were) when, and upon what occasion he fees fit: partly, because of the publick Warning and Declaration of God, That he would visit the Iniquity of the Fathers upon the Children: and principally, because these Men had never sincerely Repented of their own, nor of their Fathers Sins; but their hearts still hankered after them; which, though not yet seen by Men, was manifest to God, who therefore pronounced this Terrible Sentence against them.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel; and will cast off this City Jerusalem, which I have chosen, and the house of which I said *t*, * My Name shall be there. * 1 King. 8. 29.

t To wit, upon the conditions in sundry places expressed, which they broke, and therefore God justly made them to know *his breach of promise*, as he threatens, *Numb.* 14. 34.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

29 ¶ * In his days Pharaoh-necho *u* king of Egypt * 2 Chron. went up against the king of Assyria *x* to the River Eu- 35. 20. phrates *y*: and king Josiah went against him *z*; and he slew him *a* at * Megiddo, when he had seen him *b*. * Heb.

u Called *Necos* by *Herodotus*, who makes mention of this Fight; 2 Kin. wherein, as he saith, *Necos Conquered the Syrians in Magdalo*. *x i. e.* The King of *Babylon*, who having formerly Rebelled against the *Assyrian* his Lord, had now conquered him: as appears by the course of the Sacred, and the concurrence of the Prophane History: and therefore is here and elsewhere called *the Assyrian*, and *the King of Assyria*, because now he was the Head of that Empire. *y i. e. Against Carchemish by Euphrates*, as it is expressed, 2 *Chron.* 35. 20. which the *Assyrians* had taken from the *Syrians*, *Isa.* 10. 9. *Pharaoh*'s Confederates, who therefore sendeth Forces against the *Assyrian*, that he might both help them, and secure himself. *z* Either to defend his own Country from *Pharaoh*'s Incursions; or to Affift the King of *Babylon*, with whom he seems to have been in League, as was noted before. *a i. e.* Gave him his Deaths Wound there; though he dyed not till he came to *Jerusalem*, 2 *Chron.* 35. 23, 24. *b i. e.* When he fought with him, or in the first Onset. Thus Fighting is called *a looking in the face*, 2 *King.* 14. 8.

30 And his Servants carried him in a chariot dead *c* from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the * 2 Chron. land took * Jehoahaz the son of Josiah *d*, and anointed 36. 1. * 1 Chron. him *e*, and made him king in his fathers stead. 3. 15. Jer. 22. 11.

c i. e. Mortally Wounded, as in the former Verse; and as we commonly say of a sick man, past hopes of Recovery, that he is a dead man; Compare *Gen.* 20. 3. *d* Who was younger than *Jehoiakim*, by comparing *ver.* 31. with 36. yet preferred by the People before the elder Brother; either because *Jehoiakim* refused the Kingdom for fear of *Pharaoh*, whom he knew he should hereby provoke. Or because, *Jehoahaz* was the more Stout and Warlike Prince; whence he is called a *Lion*, *Ezek.* 19. 3. though indeed he shewed his Courage more against his People, than his Enemies: but they judged, that he was most able and willing to defend them against the Conquering Arm. *e* As they used to do in such Extraordinary Cases, because this was a Troublesome time, and he was not the right Heir to the Crown, and therefore needed this Solemn Rite of Confirmation, which *Solomon* had in the same Circumstances.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name *was* * Hamutal, the * Chap. daughter of Jeremiah of Libnah. 24. 18.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers *f* had done.

f i. e. His grand Parents, *Manasseh*, and *Amon*. He reformed that Idolatry which his Father had destroyed; partly, to gratifie the generality of the People, who had made him King, and who were inclined to their old Superstitions, even in *Josiah*'s time, as was observed before, though restrained from the outward acts, by fear: and partly, to tweeten the King of *Egypt*, who possibly was a Zealous Idolater, by his compliance with him in the Worship of Idols.

33 And Pharaoh-nechoh put him in bands *g* at Riblah *h*, in the land of Hamath ‖ that he might not reign *i* in Jerusalem, and † put the land to a tribute *k* of an hundred talents of silver, and a talent of gold.

‖ Or, Hamath. † Heb. gave a tribute upon the land. *g* Either, because he presumed to take the Kingdom without his leave; and and confent: or because he renewed the War against *Pharaoh*, as some seem affirm, and by him was Conquered, and taken Prisoner. *h* An eminent Jewish City in *Syria*; of which see *Numb.* 34. 11. 2 *King.* 25. 6. where *Pharaoh* now was to finish, or make good his Conquests, whither *Jehoahaz* was carried to receive his Sentence. *i* Or, *because he had reigned*; *i. e.* Taken the Kingdom without right, and without his leave. Or, according to the other reading, *in the beginning of his Reign*: the word *reigning* being commonly used for *beginning to reign*; when he was scarce warm in his Throne. *k* To wit, a Yearly Tribute, whereby they should acknowledge him to be their Superior; and for which, he would be their Protector, when they needed his help.

34 And Pharaoh-nechoh made Eliakim the son of Josiah *l* king, in the room of Josiah his father, and turned his name to * Jehoiakim *m*, and took Jehoahaz away *n*: and * Heb. he came to Egypt, and died there. Jehoiakim.

l Whom he perceived to be of a more mild and peaceable disposition. *m* Because the giving of Names was accounted an act and sign of Dominion; which therefore Parents did to their Children, and Conquerors to their Vassals or Tributaries. Compare *Chap.* 24. 17. *Dan.* 1. 7. *n* Partly as a punishment for him; and partly, that he might give no disturbance to his Brother.

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the † commandment of Pharaoh; he exacted the † Heb. mouth. silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign *o*, and he reigned eleven years in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

o Either, 1. When he began to Reign alone, and with full Power, or after *Jehoahaz* his Death: till which the People would not disown him whom they had Anointed King, which was esteemed a great tie; 2 *Sam.* 19. 10. nor own, or accept *Jehoiakim* as their King, but only as his Brothers Vice-Roy, though *Jehoiakim* had by violence forced him upon them. And fo *Jehoahaz* might be his Elder Brother, and the fame who is called *Johanan*, and is first mentioned, as the eldest son, 1 *Chron.* 3. 15. though he may be placed first, not in regard of his Birth, but of his Dignity: the Crown being first put upon his Head. Or, 2. When he was first set up by *Pharaoh*, and so this was the Elder Brother, though by Popular Violence put by his Right. See on *ver.* 31.

37 And he did *that which was* evil in the sight of the LORD *p*, according to all that his fathers had done.

p By Idolatry, the Oppression of his People, and the Persecution of the Prophets, and other good men, *Jer.* 26. 20. *Ezek.* 19. 5, 6, 7.

CHAP. XXIV.

Jehoiakim first subdued by Nebuchadnezzar, Rebelleth against him, to his own Ruine: Jehoiachin his Son is King in his stead, 1—6. His Evil Reign: Jerusalem spoiled and made Captive by the King of Babylon, 8— 16. He maketh Zedekiah King: he reigneth ill, unto the utter Destruction of Judah, 17—20.

1 IN * his days *a* Nebuchadnezzar king of Babylon *b* came up *c*, and Jehoiakim became his servant three years: then he turned and rebelled against him *d*. * Jer. 46. 2.

a i. e. In *Jehoiakim*'s Reign, in the end of his third Year, *Dan.* 1. 1. or, the beginning of his Fourth, *Jer.* 25. 1. *b* The Son of *Nabopolassar*, who quite subdued the *Assyrian*, first his Lord, and then his Competitor, and made himself Absolute Monarch of all those parts of the World. *c* To wit, against *Jehoiakim*, as the Friend and Confederate of *Pharaoh*, whose Forces he had lately Conquered. *Jer.* 46. 2. *d* By the instigation of the *Egyptian*, who threatned him if he did not Rebel, and promised him his utmost Affistance if he did.

2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the Children of Ammon *e*, and sent them against Judah to destroy it, * according to the * Chap. word of the LORD, which he spake † by his servants 23. 27. the prophets. † Heb. by the hand of.

e For *Nebuchadnezzar*'s Army was made up of several Nations, who were willing to Fight under the Banner of such a Puissant and Victorious Emperor.

3 Surely at the commandment of the LORD came * Chap. *this* upon Judah, to remove *them* out of his sight, for 23. 26. and * the sins of Manasseh *f*, according to all that he did. 24. 20.

f Properly and directly for their own sins, and occationally for the sins of *Manasseh*, which had never been charged upon them, if they had not made them their own by their impenitency for them, and repetition of them.

4 And also for * the innocent blood *g* that he shed, * Chap. (for he filled Jerusalem with innocent blood) † which 21. 16. the LORD would not pardon. † Heb. And God would not pardon:

g To wit, of those Prophets and Saints, who either reproved, or would not comply with his Idolatrous Worship.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his Fathers: and Jehoiachin *h* his son reigned in his stead.

h Called also *Jechoniah*, 1 *Chron.* 3. 16. (as *Jehoiakim* also was, by comparing this with *Matt.* 1. 11.) and in way of contempt, *Choniah*, *Jer.* 22. 24.

7 And the King of Egypt came not again any more out of his land *i*: for * the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

i To wit, in this Kings days; nor until *Zedekiah*'s time, *Jer.* 37. 5, 7. nor to any purpose. He could not now come out to Protect the King of *Judah*, being scarce able to defend his own Kingdom.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign *k*, and he reigned in Jerusalem three months *l*: and his mothers name *was* Nehushta, the daughter of Elnathan of Jerusalem.

k Object. He was then but *Eight years old*, 2 *Chron.* 36. 9. *Answ.* 1. Both are true; in his Eighth Year he began to Reign with his Father, who made him King with him, as divers other Kings of *Israel* and *Judah* had done in the like times of trouble; and in his Eighteenth Year he reigned alone. 2. He is called a *son of eight years when he began to reign*, 2 *Chron.* 36. 9. because this was the Eighth Year, not of his Age, but of the *Babylonish* Captivity, or Bondage; under which, both he, and his Father had been just so long; for it began in the Fourth Year of *Jehoiakim*, as it is affirmed, *Jer.* 25. 1. and continued all his Reign, which lasted Eleven Years, *Chap.* 23. 36. and so the first Year of *Jehoiakim* was precisely the Eighth Year of that Captivity. And this is certain, That the Years of Kings mentioned in Scripture, are not always accounted from the beginning of their Age, but from some other Remarkable Time or Thing; thus *Saul*, when at Man's Estate, is called, *the son of one year*, 1 *Sam.* 13. 1. of which see my notes there; and *Abaziah*, (whose Father lived only Forty Years, 2 *Chron.* 21. 20.) is called a *son of forty and two years when he began to reign*, 2 *Chron.* 22. 2. because that was the Forty and second Year of the Reign of *Omri*'s Family, as moft think. And therefore it cannot seem strange, if the Years of this King be computed, not from his Birth, but from the beginning of so great and famous a Change of the *Jewish* Affairs, as this Captivity made; this being the usual way of the *Romans* and *Greeks*, and other more Ancient and Eastern Nations, to compute the times from the great Changes and Revolutions happening among them. And that this was the practice of the *Jews* in the Computation of their very times, is evident from the use of it in the Prophecy of *Ezekiel*, *Chap.* 1. 2. *which was the fifth year of Jehoiakim's captivity*; and *Chap.* 33. 21. *in the Twelfth year of our Captivity*; and *Chap.* 40. 1. *in the Twenty fifth year of our captivity*. To all this might be added, That some here acknowledge an Error of the *Scribe*, and affirm, That in the first and best Copies, in 2 *Chron.* 36. 9. it was not *eight*, but *eighteen*; which they gather from hence, because those two Ancient and Venerable Translators, the *Syriack* and *Arabick*, read there, as it is here, *was eighteen years old*; which they say, they would never have presumed to do, if they had not so read it in those *Hebrew* Copies, out of which they drew their Translation; or in some of them. *l And ten days*, which are added, 2 *Chron.* 36. 9. But such small sums are frequently omitted in great Numbers. See on *Gen.* 15. 13. 1 *King.* 16. 8.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar * Dan. 1. 1. king of Babylon came up against Jerusalem *m*, and the city † Heb. came into the siege. was besieged.

m Either, 1. Because the People had made *Jehoiachin* King without his consent. Or, 2. Because he had some notice, or at least a suspition of his intentions to Rebel against him, and to joyn with *Egypt* against him, as *Zedekiah* his Successor did. But whatsoever was the Second and Immediate cause of it, the chief cause was *God's Commandment*, or the direction of his Providence, as it was said, *ver.* 3.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12. And Jehoiachin the king of Judah went out to the king of Babylon *n*, he, and his mother, and his servants, and his princes, and his ‖ officers, and the king of Ba- ‖ Or, Eubylon took him in the eighth year of his reign *o*. nuchs.

n i. e. Yielded up himself and the City into his hands; and this by the Counsel of *Jeremiah*, and to his own good. *o i. e.* Of *Nebuchadnezzar*'s Reign; as appears by comparing this with Chap. 25. 8. and because *Jehoiachin* Reigned not half a Year.

13 * And he carried out thence all the treasures of * Chap. the house of the LORD, and the treasures of the kings 20. 17. Isa. house, and cut in pieces *p* all the vessels of gold *q* which 39. 6. Solomon king of Israel *had made* *r* in the temple of the LORD, as the LORD had said.

p Or rather, *took away*, as this word elsewhere signifies; or *cut off*, to wit, from the Temple. For why should they cut in pieces those Vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from *Ezra* 1. 7. and *Dan.* 5. 2, 3. *q i. e.* The most and choicest of them, by comparing this with *ch.* 25. 14, 15. *r* So he expresseth it, either First, because these Vessels were made by the godly Kings of *Judah*, instead of those which *Solomon* made, and so they go by his Name; as the Ship of the *Argonauts* was still reputed the same Ship, though it was from time to time recruited with new materials, until nothing of the old was left. Or, Secondly, Because though the City and Temple had been rifled more than once both by the Kings of *Egypt* and *Israel*, and by the wicked Kings of *Judah*: yet these Golden Vessels were preserved from them, either by the care of the Priests, who hid them out of the way; or by the clemency of the Conquerors, and the reverence which they bare to such facred Instruments; or by the special providence of God, disposing their hearts to save them. Or, if they had been taken away by any of these Kings, they might afterwards be recovered by the intreaty, or at the Cost of the godly Kings of *Judah*.

14. And he carried away all Jerusalem *s*, and * all * Jer. 24. the Princes, and all the mighty men of valour, *even* 1. ten thousand *t* captives, and all the craftsmen and smiths *u*: none remained save the poorest sort of the people of the land.

s i. e. The Inhabitants of *Jerusalem*; not simply *all*, but the best and most considerable part, as the following words explain and restrain it. *t* Which are more particularly reckoned up, *v.* 16. where there are 7000 *mighty men*, and 1000 *craftsmen and smiths*; and those mentioned *v.* 15. make up the other 2000. *u* Which might furnish them with new Arms, and thereby give him fresh trouble.

15 And * he carried away Jehoiachin to Babylon, and * 2 Chron. the King's mother, and the King's wives, and his ‖ offi- 36. 10. cers, and the mighty of the land, *those* carried he into Esth. 2. 6. captivity, from Jerusalem to Babylon. ‖ Or, Eunuchs.

16 And all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah * Jer. 37. 1. his fathers brother king in his stead, and changed his * 1 Chr. name to Zedekiah *x*. 3. 15.

x That he might admonish him of (what this Name signifies) *the justice of God*, which had so severely Punished *Jehoiakim* for his Rebellion;

lion: and would no less certainly overtake him, if he should be guilty of the same Rebellion and Perfidiousness, of which his Predecessor was guilty.

18 * Zedekiah *was* twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* * Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *y*.

y Thus the Peoples Sins were the true Cause why God gave them wicked Kings, whom he suffer'd to do wickedly, that they might bring the long-deserved, and threatned Punishments upon themselves and their People.

* 2 Chr. 36. 1. Jer. 37. 1. & 52. 1. * Chap. 23. 31.

CHAP. XXV.

Jerusalem is besieged: Zedekiah taken: his Sons slain: and his Eyes put out, 1——7. *Nebuzar-Adan burneth Jerusalem and the Temple: breaketh down the Wall of the City: carrieth the Remnant, except a few poor Labourers, into Captivity: and much treasure,* 8——17. *Slayeth the Nobles at Riblah,* 18——21. *Gedaliah is made Governour of Judah: he is slain: the rest flee into Egypt,* 22——26. *Evil-merodach advanceth Jehoiachin in his Court,* 27——30.

* 2 Chr. 36. 17. Jer. 34. & 39. 1. Ezek. 24. 1

AND it came to pass * in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar King of Babylon came, he, and all his host, against Jerusalem *a*, and pitched against it, and they built forts against it round about *b*.

2 And the city was besieged unto the eleventh year of king Zedekiah.

* Jer. 52. 6

3 And on the ninth *day* of the * *fourth* month *c* the famine prevailed in the city, and there was no bread for the people of the land *d*.

a To chastise *Zedekiah* for his Rebellion and Perjury, 2 *Chron.* 36. 13.

b Partly to keep all Supplies of Men or Provisions from entring into the City: And partly, that from thence they might shoot Darts, or Arrows, or Stones into the City. See *Jer.* 52. 4. *Ezek.* 4. 2. and 17. 17.

c Which Word is easily understood, by comparing this and the first verse, and *Jer.* 39. 2. and 52. 6. where it is expressed. *d* *i. e.* For the common sort of People, who flock'd thither from all parts, upon the Approach of the *Babylonian* Army; but only for the great Men and Soldiers. See of the grievousness of this Famine, *Lam.* 4. 10. and *Ezek.* 5. 10, 12.

4 ¶ And the city was broken up *e*, and all the men of war *fled* † by night, by the way of the gate, between two walls *g*, which is by the king's garden, (now the Caldees *were* against the city round about) and *the king* *h* went the way toward the plain *i*.

† *Heb.* by the way of the gate.

e By the *Chaldeans*, who broke and entred the Gate, *Jer.* 39. 3.

f Which word is fitly supplied out of the parallel place, *Jer.* 39. 4. or out of the following Verb, *went away*. *g* Between the outward and inward Wall of the City, by a private way, having the advantage of the darkness of the night, and possibly of some Vault under the ground. *h* This word also is necessarily to be understood; partly, by its singular, which agrees not with *the men of war*; and partly out of the next verse, where it is expressed. *i* Of *Jericho*, as it follows.

5 And the army of the Caldees pursued after the *king*, and overtook him in the plains of Jericho: and all his army was scattered from him.

† *Heb.* spoke with him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah *k*, and they † gave judgment upon him *l*.

k Of which see above, 23. 33. and below v. 21. where *Nebuchadnezzar* fixed, that he might both supply the Besiegers with more Men, and Military Provisions, as their occasions required; and have an eye to *Chaldea*, to prevent or suppress any Commotions which might happen there in the time of his absence. *l* The King's Officers appointed thereunto, examined his Cause, and passed the following Sentence against him.

† *Heb.* made Blind.

7 And they slew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon *m*.

m Thus two Prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon, Jer.* 32. 5. and 34. 3. and *that he should never see Babylon*: Which seeming Contradiction, because *Zedekiah* the false Prophet could not reconcile, he concluded both were false, and that *Jeremy* was a false Prophet; and it seems *Zedekiah* the King might stumble at this difficulty.

*See Chap. 24. 12. & Ver. 27. † Or, chief Marshal.

8 ¶ And in the fifth month, on the seventh *day* of the month *n*, (which *is* * the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‖ captain of the guard, a servant of the king of Babylon, unto Jerusalem:

n *Quest.* How doth this agree with *Jer.* 52. 12. where he is said to come thither *on the tenth day*? *Answ.* Either he came to *Jerusalem* on the seventh Day, and burnt the Temple on the tenth Day: Or this Sacred Writer speaks of the day of his Departure from *Riblah* towards *Jerusalem*, and *Jeremiah* speaks of his coming to *Jerusalem*, which was about three days Journey from *Riblah*.

9 And he burnt the house of the LORD *o*, and the kings house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

o Which had now stood about 450 Years.

10 And all the army of the Caldees that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city *p*, and the † fugitives that fell away to the king of Babylon, with the remnant of the multitude *q*, did Nebuzar-adan the captain of the guard carry away.

† *Heb.* falls.

p Whom neither the Sword nor Famine had destroyed, who were 832 Persons, *Jer.* 52. 29. being Members and Traders of that City: For it is likely that there were very many more of the Country People who were fled thither, who were left with others of their Brethren to manure the Land, as it here follows. *q* To wit, of the Inhabitants of the Country.

12 But the captain of the guard left of † the poor of the land, *to be* vine-dressers and husbandmen.

† *Heb.* of.

13 And * the * pillars of brass *r* that *were* in the house of the LORD, and the * bases, and the * brasen sea that *was* in the house of the LORD, did the Caldees break in pieces, and carried the brass of them to Babylon.

* 1 *King.* 7. 15. * 1 *King.* 7. 27. * 1 *King.* 7. 23.

r The Carriage whereof to *Babylon* was foretold, *Jer.* 27. 21, 22.

14 And the * pots, and the shovels *s*, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

* 2 *Chr.* 4. 11. * 1 *King.* 7. 45.

s Of these and the following words, see on *Exod.* 27. and 1 *King.* 5. 7. and 7.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, † one sea, and the bases which Solomon had made for the house of the LORD, * the brass of all these vessels was without weight.

† *Heb.* a sea. * 1 *King.* 7. 47.

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* brass: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

* 1 *King.* 7. 16. * Jer. 52. 20.

18 ¶ And the captain of the guard took Seraiah the chief priest *t*, and * Zephaniah the second priest *u*, and the three keepers of the † door.

† *Heb.* threshold.

t The High-Priest, Grandson of that *Hilkiah*, of whom *ch.* 22. 4. and Father of *Jehozadack*, who, as it seems, was taken with his Father; and when his Father was slain, *v.* 21. he was carried away to *Babylon*, as it is noted, 1 *Chron.* 6. 13, 14. *u* Who was the High-Priests Deputy, when he was hindred from the execution of his Office, see on *Numb.* 3. 32. 2 *Sam.* 8. 17. 2 *King.* 23. 4.

19 And out of the city he took an ‖ officer, that was set over the men of war, and five men of them that † were in the kings presence *x*, which were found in the city, and the ‖ principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *y* that were found in the city.

‖ Or, *Eunuch.* † *Heb.* saw the face of the King.

x *i. e.* Of them who constantly attended upon the King's Person, see 1 *King.* 10. 8. *Esth.* 1. 14. *Obj.* These were *seven*, *Jer.* 52. 25. *Answ.* Either five were first taken, and two after them: Or two of the seven were of an inferior rank, who therefore are here omitted. *y* Who had been most forward or active in the Rebellion.

20 And Nebuzar-adan captain of the guard, took these, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan *z*, ruler.

* Jer. 40. 5, 6, 7.

z A righteous and good Man, and a Friend to the Prophet *Jeremiah*, *Jer.* 26. 24.

23 And when all the * captains of the armies *a*, they and their men, heard that the king of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they, and their men.

* Jer. 40. 7, 8. Or, Dijs. *a* Which escaped away when *Zedekiah* was taken. See above, v. 4, 5.

24 And Gedaliah sware to them, and to their men *b*, and said unto them, Fear not *to be* the servants of the Caldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

b Assured them by his Promise and Oath, that they doing what he required, should be kept from the Evils which they feared. This he might safely swear, because he had not only the King of *Babylon's* Promise and Interest too, but also God's Promise for their Independity, deliver'd by *Jeremiah*.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal *c*, came, and ten men *d* with him, and * smote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

† *Heb.* of the King. * Jer. 41. 2.

And

c And therefore moved with Envy to see so mean a Person advanced into their place. See this History more fully described *Jer.* 41. *d* To wit, Ten Captains or Officers, and under each of them many Soldiers, otherwise the Attempt was ridiculous.

26 And all the people both small and great, and the captains of the armies arose, and * came to Egypt: for they were afraid of the Caldees.

* Jer. 43. 4, 5, 6, 7.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* *e* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison.

e Or, *on the 25th day*, as it is *Jer.* 52. 31. for then the Decree was made, which was executed upon the 27th day.

28 And he spake † kindly to him, and set his throne * above the throne of the kings that *were* with him in Babylon *f*.

† *Heb.* good things with him. * Jer. 52. 32.

f It seems though the Power of these Kings was taken away, yet some Honour and Respect was given to them, even in the place of their Captivity, and to *Jehoiachin* more than to any of the rest.

29 And changed his prison-garments: and he did eat bread continually before him *g* all the days of his life.

g *i. e.* In his Presence, and at his Table, the following Allowance being given to him for the maintenance of his Family and Royal Dignity. Compare 2 *Sam.* 9. 10.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

I. CHRONICLES.

These Books of the Chronicles are not the same which are so called 1 King. 14. 19. *and elsewhere, (because some Passages said to be there mentioned, are not found here) but other Books, and written by other Persons, and for other Ends. Yet this same Writer took out of those Books such Historical Passages as were most useful or necessary. They were written after the Babylonish Captivity, as appears from* 2 Chron. 36. 20, &c. *by* Ezra, *as may be gathered not only from the same Words used in the place now quoted, and in the beginning of that Book which goeth under the name of* Ezra, *but also from some other Passages, which we may observe hereafter, and from the Exactness and Diligence here used in making Catalogues of Persons and Families, which also is used in the Book of* Ezra. *If one or two Passages seem to be of a later Date, those were added by some other Prophets; there being some few such Additional Passages in the Books of* Moses. *The chief Design of these Books is, to compleat the History of the Kings of* Judah, *and to gather up the Fragments of Sacred History, which were omitted in the Books of* Samuel *and* Kings, *and to explain some Passages there mentioned, and to give an exact Account of the Genealogies: Which (though ignorant or inconsiderate Persons may think trivial and useless) was a Work of great Necessity, to preserve the Distinction of the Tribes and Families; that so it might appear that Christ came of that Nation, and Tribe, and Family, of which he was to be born. And this Account having been hitherto neglected, is most seasonably mentioned in these Books, because this was to be in a manner the last part of the Sacred and Canonical History of the Old Testament, and therefore the fittest place to Record those Genealogies, upon which the Truth and Authority of the New Testament in some sort depends. And whereas many things in these Genealogies to us are obscure and doubtful, they were not so to the* Hebrews; *and all the Persons here named, were known to them by those very particular and exact Genealogies, which they kept in their several Families and in publick Registers; from whence this Sacred Pen-man, by the Direction of God's Spirit, took those Things which were of most Importance.*

CHAP. I.

Adam's Line to Noah, 1——4. *Noah's Posterity by Japheth,* 5——7. *By Ham,* 8——16. *By Shem to Abraham,* 17——27. *His Posterity: by Ishmael,* 28——31. *By Keturah; and Isaac,* 32——34. *His Posterity: by Esau: the Kings and Dukes of Edom,* 35——54.

ADam, * Sheth *a*, Enosh,

* Gen. 5. 3. *a* *i. e.* *Adam* begat *Sheth*: And so in the following Particulars. For brevity sake he only mentions their Names: but the rest is easily understood out of the former Books, and from the nature of the thing; and from some following Passages where the Sence is compleated.

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methushelah, Lamech,

4 Noah, Shem, Ham, and Japheth *b*.

b Formerly he mentions only one Son, but here he names and treats of *Noah's* three Sons, partly because they were all the Founders of the New World; and partly because the Accomplishment of *Noah's* Famous Prophecy, *Gen.* 9. 25, 26, 27. could not otherwise appear, but by the account of their several Posterities.

Gen. 10.

5 * The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Or, *Dijs.*

6 And the sons of Gomer; Ashchenaz, and ‖ Riphath, *c*, and Togarmah.

‖ Or, *Diphath.*

c Or, *Diphath*: For those two Hebrew Letters which answer to our *D* and *R*, being very like, are oft confounded and exchanged, as *v.* 7, 41, 46, 50.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‖ Dodanim.

Or, *Rodanim.*

8 The sons of Ham; Cush, and Mizraim, Put, and Canaan.

Gen. 10.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the sons of Raamah; Sheba and Dedan.

Gen. 10.

10 And Cush * begat Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluim, (of whom came the Philistines *d*,) and * Caphthorim.

Deut. 2. *d* Of which see the Notes on *Gen.* 10. 14.

13 And * Canaan begat Zidon his first-born, and Heth,

Gen. 10.

14 The Jebusite *e* also, and the Amorite, and the Girgasite,

e The People so called. So the Names which follow until v. 17. are not the Names of particular Persons, but of People or Nations. And all these descended from *Canaan*, though some of them were afterwards extinct or confounded with others of their Brethren by Cohabitation or mutual Marriages, whereby they lost their Names: Which is the Reason why they are no more mentioned, at least under these Names.

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 The sons of * Shem *f*; Elam, and Ashur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and ‖ Meshech.

* Gen. 10. 22. & 11. 10. ‖ Or, *Mash.* Gen. 10.

f Either the Name of *Sons* is so taken here as to include Grandsons, who are called *Sons*, *Gen.* 29. 5. 2 *Sam.* 19. 24. Or, these Words, *The Children of Aram*, are understood and inserted before Uz, out of *Gen.* 10. 23. where they are expressed.

† 10, to 17. Or, Jetur, Gen. 22.

18 And Arphaxad begat Shelah *g*, and Shelah begat Eber.

g Either Immediately, or Mediately by his Son *Cainan*, who is expressed, *Luke* 3. 35. of which, God assisting, I shall speak in its proper place.

19 And unto Eber *were* born two sons: the name of the one was ‖ Peleg, (because in his days the earth was divided *h*,) and his brothers name was Joktan.

‖ That is, *Division.*

h In their Languages and Habitations: Of which see *Gen.* 11. 7.

20 And * Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

* Gen. 10. 25.

21 Hadoram also, and Uzal, and Diklah,

22 And Ebal *i*, and Abimael, and Sheba,

i Or, *Obal*, as it is *Gen.* 10. 28. Such proper Names being oft differently written, according to the difference of Times, and People, and Writers.

23 And Ophir, and Havilah, and Jobab: all these *were* the sons of Joktan.

24 * Shem, Arphaxad *k*, Shelah,

* Gen. 11.

k Having given a brief and general Account of the Original of the World and the People in it, he now returns to a more large and particular Account of the Genealogy of *Shem*, from whom the Jews were descended.

* Gen. 11. 10. Luke 3. 36.

25 * Eber, Peleg, Reu,

* Gen. 11. 15.

26 Serug, Nahor, Terah,

* Gen. 11. 17.

27 * Abram, the same *is* Abraham.

* Gen. 21. 2, 3.

28 The sons of Abraham; * Isaac, and * Ishmael.

29 These *are* their generations: The * first-born of Ishmael, Nebajoth: then Kedar, and Adbeel, and Mibsam,

* Gen. 16. 15.

30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,

* Gen. 25. 13.

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

‖ Or, *Hezdad*, Gen. 36.

32 Now * the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

* Gen. 25. 1, 2.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And * Abraham begat Isaac. * The sons of Isaac; Esau, and Israel.

35 The sons of * Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; Teman, and Omar, || Zephi, and Gatam, Kenaz, and Timna *l*, and Amalek.

l There is another *Timna*, the Concubine of *Eliphaz*. *Gen.* 36. 12. but this was one of his Sons, though called by the same name; there being some Names common both to Men and Women in the *Hebrew* and in other Languages.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the sons of Seir *m*; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.

m One of another Nation, Prince of the *Horims*; whose Genealogy is here described, because of that affinity which was contracted between his and *Esau*'s Posterity; and those who were not united and incorporated with them, were destroyed by them. See *Deut.* 2. 12.

39 And the sons of Lotan; Hori, and || Homam: and Timna *was* Lotans sister.

40 The sons of Shobal; || Alian, and Manahath, and Ebal, || Shephi, and Onam. And the sons of Zibeon; Ajah, and Anah.

41 The sons of Anah; * Dishon. And the sons of Dishon, || Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and Zavan, and || Jakan. The sons of Dishan; Uz, and Aran.

43 Now these *are* the * Kings that reigned in the land of Edom *n*, before *any* King reigned over the Children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.

n Of this and the following Verses see on *Gen.* 36. 31, &c. whence this whole Relation is taken.

44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.

45 And When Jobab was dead, Husham of the land of the Temanite, reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian in the field of Moab) reigned in his stead: and the name of his city was Avith.

47 And when Hadad was dead, Samlah, of Masrekah reigned in his stead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, || Hadad reigned in his stead: and the name of his city *was* || Pai: and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

51 Hadad died also. And the * Dukes of Edom were, Duke Timna, Duke Aliah, Duke Jetheth,

52 Duke Aholibamah, Duke Elah, Duke Pinon,

53 Duke Kenaz, Duke Teman, Duke Mibzar,

54 Duke Magdiel, Duke Iram. These *are* the Dukes of Edom.

CHAP. II.

The Sons of Israel: Of Judah by Tamar: The Children of Jesse, 1——17. *Of Caleb the Son of Hezron: Of him by the Daughter of Machir,* 18——24. *And by Jerahmeel,* 25——33. *Of Sheshan,* 34——41. *Another Branch of Caleb's Posterity,* 42——49. *Of Caleb the Son of Jephunneh,* 50——55.

THese *are* the sons of || Israel; * Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad and Asher.

3 The sons of * Judah *a*, Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaanitess. And Er the first-born of Judah, was evil in the sight of the LORD, and he slew him.

a Whom he puts first, because the best part of the right of the First-born, to wit, the Dominion, was conferred upon him, *Gen.* 49. 8. and because the Messiah was to come out of his Loyns.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the sons of Judah *were* five.

5 The Sons of * Pharez; Hezron, and Hamul.

6 And the Sons of Zerah; || Zimri, * and Ethan, and Heman, and Calcol, and || Dara *b*: five of them in all.

b If these be the same who are mentioned as *the sons of* Machol, *1 King.* 4. 31. Either the same Man had two Names, *Zerah* and *Machol*, as was usual among the *Hebrews*: or, one of these was their immediate Father, and the other their Grandfather,

7 And the sons of Carmi *c*: || Achar *d*, the troubler of Israel, who transgressed in the thing * accursed.

c Who is here mentioned, because he was the son of *Zimri*, who is also called *Zabdi*, *Jos.* 7. 1. *d* Called *Achan*, *Jos.* 7. 1. and here *Achar*, with a little variation for greater significancy: For *Achar* signifies a *Troubler*.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron that were born unto him; Jerahmeel, and || Ram, and || Chelubai.

10 And Ram * begat Aminadab, and Aminadab begat Nahshon, prince of the children of Judah.

11 And Nahshon begat Salma, and Salma begat Boaz.

12 And Boaz begat Obed, and Obed begat Jesse,

13 * And Jesse begat his first-born Eliab *e*, and Abinadab the second, and || Shimma the third,

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the sixth, David the seventh *f*:

e Called also *Eliha*, 1 Chron. 27. 18. unless that was another person, and the word *Brother* be taken more largely for a Kinsman, as it is frequently used.

f for though he had eight Sons, *1 Sam.* 16. 10. one of them either died presently after that time, or is neglected for some reason now unknown, as others are. See the Notes on *Mat.* 1. 8, 9.

16 Whose sisters *were* Zerujah, and Abigail. And * the sons of Zerujah; Abishai, and Joab, and Asahel, was three.

17 And Abigail bare Amasa; and the father of Amasa *was* Jether the Ishmeelite *g*.

g By Birth or Habitation, but by profession an *Israelite*, *2 Sam.* 17. 25. where see my Notes.

18 And Caleb the son of Hezron *h* † begat *children of* Azubah *his* wife, and of Jerioth: her sons *i are* these, Jesher, and Shobab, and Ardon.

h Not that *Caleb*, *Numb.* 13. 6. for he was the Son of *Jephunneh*, but of whom he speaks *Ch.* 4. 15. but another *Caleb*. *i i.e.* The Sons, either 1 *of Jerioth*, the being left mentioned: or, rather 2. of *Azubah*, who is by way of distinction called his *Wife*, when *Jerioth* probably was onely his Concubine, and, as it may seem, barren: and therefore upon *Azubah*'s death he married another Wife, *v.* 19. And those other Sons of this *Caleb* mentioned below, *v.* 42. are his Sons by some other Wife distinct from all these.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel.

21 And afterward Hezron went in *k* to the daughter of * Machir, the father of Gilead *l*, whom he † married *m* when he was *n* threescore years old, and she bare him Segub.

k i.e. Lay with her, as that Phrase is commonly used, as *Gen.* 4. 1. and 6. 4. *l* Of a man so called. Or, if *Gilead* be the Name of that known Countrey, *Father* is put for Head or Governour, as it is also, *1 Sam.* 24. 11. *2 King.* 5. 13. and 16. 7. *Isa.* 22. 21. Or, for Protection, or Curatour, as *Father* is used *Job.* 29. 16. *Jer.* 2. 27. *Lam.* 5. 3. This Man being a Man of noted Valour, and the great Champion in those Parts. *m* Heb. *And he took her*, to wit, to wife. Or, *After he had taken her*, for to the Particle *ux* is used, as hath been formerly noted. *n* Heb. *And he was*, to wit, when he went in unto her, Or, when he married her.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead *o*.

o Which he had, though he was of the Tribe of *Judah*, as here we see, because he married a Daughter of *Manasseh*, *Numb.* 26. 29. who he is called a *Son of Manasseh*, *Numb.* 32. 41. *Deut.* 3. 14. And because, being a Man of great Courage, he joyned himself with that half Tribe in subduing *Gilead*, wherein he acted so valiantly and successfully, that he had 23 Cities or great Towns given to him to possess or dispose of: or, rather to Rule over them, and have some advantage from them; As a king is said to have his Kingdom, although he hath not the propriety of all the Lands and Houses in it.

23 * And he took *p* Geshur and Aram *q*, with the * Neh towns of Jair *r*, from them *s*, with Kenath *t*, and the 23. towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir *u*, the father of Gilead.

p Or, *For he had taken*. So this is the Reason why he had so great a Territory and Jurisdiction given to him. *q* Two Cities or great Towns so called. *r i.e.* With those 23. Cities which he is said to have. 22. *s i.e.* from the former Inhabitants, which is easily understood. *t* Which was taken by *Nobah*, one of *Jairs* Commanders sent by him to take it, as may be gathered from *Numb.* 32. 41, 42. a Parley to his own Sons, and partly to his Son-in-law *Jair*, who by reason of that dear Affection which was betwixt them, and his so taking his own Tribe and Kindred to fight for them and to dwell with them, is here reckoned as his own Son.

24 And after that Hezron was dead in Caleb-ephratah *x*, then Abiah Hezrons wife bare him Ashur *y* the father of Tekoa *z*.

x A place then so called by a Conjunction of the Names of the Man and his Wife; afterwards supposed to be called *Bethlehem-Ephratah*. Others translate the words thus, *When Caleb took Ephratah*. So it is an Ellipsis of the Verb which is here to be understood out of *v.* 19. where it is expressed. *y* After the father's death. *z* A known place, *2 Sam.* 14. 2, 4. *Jer.* 6. 1. *Amos* 1. 1. Whose *Father* he is called, because he was either the Progenitour of the People inhabiting there: Or, their Prince and Ruler: Or, the Builder of the City.

25 And the sons of Jerahmeel the first-born of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah *a*.

a Or, of (the prefix, soon being oft understood) *Abijah*, his Wife so called, as may seem probable from the next Verse, where he mentions *another Wife*.

26 Jerahmeel had also another wife whose name *was* Atarah, she was the mother of Onam.

27 And

27 And the sons of Ram the first-born of Jerahmeel were Maaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

29 And the name of the wife of Abishur *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab, Seled, and Appaim: but Seled died without children.

31 And the sons *b* of Appaim; Ishi. And the sons of Ishi; Sheshan. And * the children of Sheshan; Ahlai.

b An Expression oft used both afterwards in this Verse, and elsewhere, and in prophane Authors too, where there is but one Son. It is an Enallage of the Number, which is frequent in the *Hebrew*.

32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons *c*, but daughters: and Sheshan had a servant, an Egyptian, whose name was Jarha.

c To wit, living when he died, his Son *Ahlai*, *v.* 31. dying before him: unless *Ahlai* was the Name of a Daughter.

35 And Sheshan gave his daughter to Jarha his Servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat * Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 Now the sons of Caleb the brother of Jerahmeel *d were*, Mesha his first-born, which was the father of Ziph *e*: and the sons of Mareshah the father of Hebron *f*.

d To wit, of that *Caleb* mentioned *v.* 18. as appears by comparing that Verse with *v.* 25. And these are his Sons by another and his third Wife. See on *v.* 18. *e* The Name either of a Man: or of a Place, of which see *Jos.* 15. 24, 55. And then *Father* is to be underflood here as *v.* 23, and 24. *f* Not the place so called, but a Man, as is evident because his Sons here follow.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham the father of Jorkoam: and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of Beth-zur *g*.

g A Place in *Judah*, *Jos.* 15. 58. See on *v.* 23.

46 And Ephah Calebs Concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai *h*; Regem, and Jotham, and Geshan, and Pelet, and Epha, and Shaaph.

h The Son of *Gazez* last mentioned: which is implied because he follows next after him in the Genealogy. Or, the Sons of *Moza*: whose name might be changed into *Jahdai* for some reason now unknown.

48 Maachah Calebs Concubine bare Sheber and Tirhanah.

49 She bare also Shaaph the father of Madmannah *i*, Sheva the father of Machbenah, and the father of Gibea: and the daughter of Caleb *was* * Achsah.

i This, and divers other following Names are the Names of Places in *Judah*, and *Father* is meant as *v.* 32, 24.

50 These were the sons of Caleb the son of Hur, the first-born of Ephratah; Shobal the father of Kirjath-jearim.

51 Salma the father of Beth-lehem *k*, Hareph the father of Beth-gader *l*.

k To wit, in part: For *Boaz* descended from another *Salmon*, who was the Son of *Naasson*, *v.* 11. *l* Called also *Penuel the father of Gedor*, chap. 4. 4.

52 And Shobal the father of Kirjath-jearim, had sons; Haroeh *m*, and || half of the Manahethites.

m Which may signifie an Overseer, a Prophet, or Teacher, or Rusher, but here is a proper Name, as appears from *chap.* 4. 2. where he is called *Reaiah* with no great variation in the *Hebrew*.

53 And the families of Kirjath-jearim *n*; the Ithrite, and the Puhite, and the Shumathite, and the Mishraite: of them *o* came the Zareathite, and the Eshtaulite *p*.

n Or, *In Kirjath-jearim*, all which descended from *Shobal*, *v.* 51. *o i.e.* Of the Family of the *Mishraites*, last mentioned. *p* The Inhabitants of two places called *Zoreah* and *Eshtaol*, *Jos.* 15. 33.

54 The sons of Salma *q*; Bethlehem *r*, and the Netophathite, || Ataroth *s*, the house of Joab *t*, and half of the Manahethites *u*, the Zorites *x*.

q Of that *Salma* mentioned, *v.* 51. *r i.e.* The inhabitants of *Bethlehem*. *s* The name of a Person, or People. *t* The Progenitors of *Joab*'s Family. *u* The other half being mentioned *v.* 52. *x* For, *to wit, the Zorites*.

55 And the families of the Scribes *y* which dwelt *z* at Jabez ||; the Tirathites, the Shimeathites, *and* Suchathites. These *are the* * Kenites that came of Hemath † the father of the house of * Rechab.

y Either Civil, who were Public Notaries, who wrote and figned Legal Instruments: Or Ecclesiastical. And these either *Levites*, or *Simeonites*, or rather *Kenites*, and are here mentioned not as if they were of the Tribe of *Judah*, but because they dwelt among them, and probably were allied to them by Marriages, and so in a manner Incorporated with them. *z* Or, rather *dwelt*: Heb. Were *Dwellers*. For the other translation, *which dwelt*, may seem to insinuate that there were Descendants of *Judah*, which they were not; but this Translation or ' signifies their Cohabitation with them, for which cause they are here named with them. || A Place in *Judah*, so named probably from that famous *Jabez* of that Tribe, *chap.* 4. 9. † Who dwelt in *Judah*, *Judg.* 1. 11. Thus they are distinguished from the other Branch of the *Kenites*, who dwelt in the Tribe of *Manasseh*, *Judg.* 4. 11.

CHAP. III.

The Sons of David, 1——9. *His Line to Zedekiah,* 10——16. *The Successors of Jeconia,* 17——24.

NOw these were the sons of David, which were born unto him in Hebron: the first-born * Amnon, of Ahinoam the * Jezreelitess *a*: the second || Daniel, of Abigal the Carmelitess *b*:

a Of that *Jezreel* in *Judah*, *Jos.* 15. 56. not of that in *Manasseh*, *Jos.* 17. 16. *b* So called, because she was the Wife of *Nabal* who *Jab*, *dwelt in Carmel*, *1 Sam.* 25. 2. which was in *Judah*, *Jos.* 15. 55.

2 The third, Absalom the son of Maachah, the daughter of Talmai King of Geshur: the fourth, Adonijah the son of Haggith:

3 The fifth, Shephatiah of Abital: the sixth, Ithream by * Eglah his wife *c*.

c Which Title belongs either to all the foregoing Women, or rather, as the singular numb. the weeth, to *Eglah* onely, last mentioned: who possibly may be so called because she was his first, and therefore most proper Wife, though her son was born after all the rest before-mentioned, and therefore both the and her Son are put in the sixth Place, the Wives being here named onely for the Sons sakes. See more on *2 Sam.* 3. 5.

4 These six were born unto him in Hebron, and * there he reigned seven years and six months: and * in Jerusalem he reigned thirty and three years.

5 * And these were born unto him in Jerusalem, || Shimea, and Shobab, and Nathan, and * Solomon, four *d*, of || Bathshua the daughter of || Ammiel *e*:

d All *David*'s Children by her, as the Text positively affirms: and therefore *Solomon* is called her *onely Son*, *Prov.* 4. because she loved him as if he had been so. *e* Called also *Eliam*, *2 Sam.* 11. 3. See on *2 Sam.* 11. 3.

6 Ibhar, also, and || Elishama, and Eliphelet *f*,

f And he had two other Sons called by the same Names, *v.* 8. but they were by differing Wives: and probably they were then distinguished by some additional Clause or Title, which is here omitted, because it was now needless for us to know it: Or, the two first were dead before the two second were born, and therefore the Names of the deceased were given to these to preserve their Memory.

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and || Eliada, and Eliphelet, nine *g*.

g Obj. There are but seven mentioned, *2 Sam.* 5. 14, &c. *Ans.* Two of them are omitted there, because they died very early, or were Inglorious, or died without issue: And here we have *all the sons* of *David*, as it here follows *v.* 9. which Clause is not added *2 Sam.* 5.

9 These *were* all the sons of David, besides the sons of the concubines, and * Tamar their sister.

10 And Solomons son *was* * Rehoboam, || Abia his son, Asa his son, Jehoshaphat his son,

11 Joram his son, || Ahaziah his son, Joash his son,

12 Amaziah his son, || Azariah his son, Jotham his son,

13 Ahaz his son, Hezekiah his son, Manasseh his son,

14 Amon his son, Josiah his son.

15 And the sons of Josiah *were*, the first-born || Johanan, the second || Jehoiakim, the third || Zedekiah, the fourth Shallum *h*.

h Of whom, at least under that Name, there is no mention in the History of the Reign of *Josiah*'s Sons, *2 King.* 23, & 24. But in *Jerem.* 22. 11. there is mention of *Shallum the Son of Josiah King of Judah, which reigned instead of Jehoiakim his Father*. Which moft conceive to be the same who is otherwise called *Jehoahaz*, *2 King.* 23. And this seems moft probable, 1. From that Phrase, *he reigned instead of Josiah*: which implies that he immediately succeeded his Father; otherwise he would not have been said to have reigned instead of his Brother, as *Zedekiah* is said to reign instead of *Jehoiachin*, *2 King.* 24. 17. because he was his next Successor. 2. From the Order of that Sermon or Discourse of *Jeremiah*, which was directed to *Zedekiah*, and his Servants, and People, as appears by *Jer.* 21. 1, 2, 11. and 22. 1, 2. whom he admonisheth by the Examples of the Kings his Predecessors, and of the Sentence of God concerning each of them, and that in order as they reigned; 1. Of *Shallum*, *v.* 11. &c. 2. Of *Jehoiakim*, *v.* 13, &c. 3. Of *Jechoniah*, &c. Therefore *Shallum* is the same with *Jehoahaz*, who was the first King after *Josiah*, *2 King.* 23. 31. 3. From the nature of that Prophecy, *Jer.* 22. 11. 12. which best agrees to *Jehoahaz*, who was carried captive not so far as *Babylon*, but only to *Egypt* a very near Countrey, whence the People hoped that he would speedily and easily return, or be re-established in his throne by the King of *Egypt*,

his

in opposition to the King of *Babylon*. 4. Because *Jehoahaz* was one of *Josiah*'s younger Sons, as appears by comparing 2 *King.* 23. 31. 36. And this *Shallum* is here called his *fourth* Son.

16 And the sons of Jehojakim, ‖ Jeconiah his son, Zedekiah his son *i*.

‖ Or, *Jeconiah his son*, 2 Kings 24. 6. Or, *Coniah*, Jer. 22. 24.

i Not his Natural Son, for he was his Uncle, 2 *Kings* 24. 17. but his Legal Son, or his Successor, upon whom the Son's Right was devolved by virtue of that Law, *Numb.* 27. 8, 9, 10. and therefore it is not strange if he have the Name of *Son* with it. See the Notes on *Luke* 3. Or this was another *Zedekiah*; because it is improbable and without Example, that one and the same Man should be twice mentioned in the same Genealogy as the Son of two several Parents.

† Heb. *Shealtiel.* * Mat. 1. 12.

17 And the sons of Jeconiah; Assir *k*, † Salathiel * his son *l*.

k Or, *of Jechoniah the Captive*, or *Prisoner*: which is added to shew that he begat his Son when he was Captive in *Babylon*, as it is noted, *Mat.* 1. 12. whither he was carried Captive, 2 *King.* 24. 17. *Obj.* It is said of this *Jechonias*, Jer. 22. 30. *Write this Man childless*. *Answ.* So he is called, because he was an Unhappy Prince, and had no Son that succeeded him in the Throne, as the next Words explain it. See more on that Place. *l* Either his Legal, or his Natural Son: of which see the Notes on *Jer.* 22. 30. and *Mat.* 1. 12. and *Luke* 3. 27.

18 Malchiram also, and Pedajah *m*, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

m The sentence seems to be short and imperfect, as is frequent in the *Hebrew* Language, and something is here understood, as, The Sons also of *Salathiel* were *Malchiram* and *Pedajah*, &c. as they gather from hence that the same *Zerubbabel* is called *the Son* of *Pedajah*, *v.* 19. and *the son* (i. e. the Grandson) of *Salathiel*, *Mat.* 1. 12. Or, *Malchiram* and the rest here named were the Sons of *Jechoniah*; and they are differing *Zerubbabels*, which are mentioned here *v.* 19. and *Mat.* 1. 12. and *Luk.* 3. 27. of which see the Notes on those places.

19 And the sons of Pedajah were, Zerubbabel, and Shimei; and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister *n*:

n i. e. Sister to the two last named Sons of *Zerubbabel*, to wit, by both Parents; and therefore named before the other five, *v.* 20. who were her Brethren by the Father, but not by the Mother.

20 And Hashubah, and Ohel, and Berechiah, and Hazadiah, Jushab-hesed, five *o*.

o Either of *Zerubbabel*'s or of *Meshullam*, as is gathered from hence that the Sons of *Hananiah* (Brother to *Meshullam*, *v.* 19.) are named *v.* 21. and therefore those *v.* 20. are presumed to be the Sons of *Meshullam*. But that is no necessary Inference, for *Meshullam* possibly had no Sons, and therefore he passeth from him to *Hananiah*, *v.* 21.

21 And the sons of Hananiah, Pelatiah, and Jesajah: the sons of Rephajah, the sons of Arnan, the sons of Obadiah, the sons of Shekaniah *p*.

p. All these Men, both Parents and their Sons here blended together, are mentioned as the Sons of *Hananiah*, and Branches of the Royal Stock.

22 And the sons of Shechaniah; Shemajah: and the
Ezra 8.2. sons of Shemajah; * Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six *q*.

q To wit, including the Father. But the *Hebrew* word, *Shifhi*, which is rendred *six*, may be the proper Name of one of the Sons of *Shemajah*, who may be so called, because he was the sixth Son.

† Heb. *Hizkijah.* 23 And the sons of Neariah *r*; Elioenai, and † Hezekiah, and Azrikam, three.

r Who alone is here mentioned, because his Elder Brethren probably died without Issue.

24 And the sons of Elioenai were, Hodajah, and Eliashib, and Pelajah, and Akkub, and Johanan, and Dalajah, and Anani, seven.

CHAP. IV.

The Posterity of Judah by Caleb the Son of Hur, 1——4. *by Ashur*, 5——8. *by Jabez; His Prayer*, 9——20. *The Posterity of Shelah*, 21——23. *The Posterity, and Cities of Simeon: Their Conquest of Gedor: And of the Amalekites in Mount Seir*, 24——43.

* Gen. 38. 29. & 46. 12. ‖ Or, *Chelubai*, Ch. 2. 9. † Heb. *Hur*, Ch. 2. 19. ‖ Or, *Hu.* Ch. 2. 50. Ch. 2. 24.

THE sons *a* of Judah; * Pharez, Hezron, and ‖ Carmi, and Hur, and Shobal.

a i. e. The Posterity: For onely *Pharez* was his immediate Son. But they are all mentioned here only to shew *Shobal*'s Descent from *Judah*, *Hur*, Ch. of whom he intended to speak more particularly.

2 And ‖ Reajah *b* the son of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathite *c*.

b Called *Haroeh*, *ch.* 2. 52. of whom see there. *c* Of whom see on Ch. 2. 52. *ch.* 2. 53.

3 And these *were of* the father of Etam *d*; Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.

d Etam is the Name either of a Man, or of a Place: of which see below, *v.* 32. and 2 *Chron.* 11. 6. Whose Inhabitants descended from him. The Name of his Father is not here expressed.

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the firstborn of Ephratah *e*, the father of Beth-lehem *f*.

e Either they are other Sons besides those mentioned *ch.* 2. or there is some variation in their Names, which is most frequent among the *Hebrews*, as hath been oft proved. *f* This Title is here given to the Father, and *ch.* 2. 51. to *Salma*, his Son, who had it either with, or after his Father. See the Notes on *ch.* 2. 51, 52.

Ch. 2. 24. 5 And * Ashur the father of Tekoa, had two wives, Helah, and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan *g*.

g Underſtand here, *and Coz*, out of the beginning of the following Verſe. The like Ellipſes we have in the end of *v.* 13. and of *ch.* 7. *v.* 18.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.

9 And Jabez *h* was more honourable than his brethren: and his mother called his name ‖ Jabez, saying, Because † Heb. *Jaatzeg.* I bare him with sorrow.

h One of the Fathers of *the Families of Aharhel* laſt mentioned. *i* For Courage, and eſpecially for true and fervent Piety expreſſed in the following Petition.

10 And Jabez called on the God of Israel *k*, saying, † Oh that thou wouldest bleſs me indeed *l*, and enlarge † Heb. *if* my coaſt *m*, and that thine hand might be with me *n*, and that thou wouldest † keep me from evil *o*, that it may † Heb. *that it.* not grieve me *p*. And God granted him that which he requested.

k When he was undertaking ſome great and dangerous Service. *l* I truſt not to my own or Peoples Valour, but only to thy Bleſſing and Help. *m* Drive out theſe wicked and curſed *Canaanites*, whom thou haſt commanded us to root out, and therefore I juſtly beg and expect thy bleſſing in the Execution of thy Command. *n* To proteſt and ſtrengthen me againſt my Adverſaries. *o* Or, *work with* (for ſo the *Hebrew* Prefix *Meen* is ſometimes uſed, as *Cant.* 1. 2. & 3. 9. *Iſa.* 5. 7. 8.) *evil*, i. e. ſo reſtrain and govern it. *p* That it may not oppreſs and overcome me, which will be very grievous to me. The conſequent put for the antecedent; and more is underſtood than is expreſſed. He uſeth this expreſſion in alluſion to his Name, which ſignifies *grief*, *q. d.* Lord, let me not have that Grief which my Name implies, and which my Sin deſerves.

11 And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‖ Irnahash. These *are* the men of Rechah *q*. ‖ Or, *Ir-nahash*, *Ch.* 2. 55.

q From theſe are ſpring the preſent Inhabitants of *Rechab*, a Town elſewhere mentioned.

13 And the sons of Kenaz *r*; Othniel, and Serajah: and the sons of Othniel; ‖ Hathath *s*. ‖ Or, *begat*

r The Son either of *Chelub*, *v.* 11. or of his Son *Eſhton*, *v.* 12. and the Father of *Beth-rapha*, and conſequently *Caleb*'s Grandfather, *v.* 15. Whence *Caleb* is called a *Kenezite*, *Numb.* 32. 12. *s* Underſtand, *and Meonothai*, out of *v.* 14. See above on *v.* 7.

14 And Meonothai begat Ophrah: and Serajah: begat Joab, the father * of the ‖ valley *t* of † Charashim, * Nehem. 11. 35. for they were Craftſmen. ‖ Or, *Gai*

t i. e. Of the Inhabitants of the Valley. † Or, *Artificers*

15 And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah; ‖ even Kenaz *u*. ‖ That is

u Another *Kenaz* differing from that *Kenaz*, *v.* 13. Or, his Name might be *Uknaz*. Critics.

16 And the sons of Jehaleleel *x*; Ziph, and Ziphah, Tiria, and Azareel.

x The Son of *Kenaz*, or *Uknaz* laſt mentioned.

17 And the sons of Ezra *y* were, Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shamma, and Ishbah the father of Eshtemoa.

y The Son of *Azareel* laſt named. *z* She, *i. e. Bithiah*, bare unto *Mered*, As may ſeem by comparing this with *v.* 18.

18 And his wife *a* ‖ Jehudijah *b* bare Jered the father *g* Or, *the* of Gedor, and Heber the father of Zocho and Jekuthi- *Iewiſh* el the father of Zanoah. And these *c* are the sons of Bithiah the daughter of Pharaoh *d*, which Mered took.

a Either *Ezra*'s Wife, or rather, another Wife of *Mered*. *b* Or, *the Ieweſs*, ſo called to diſtinguiſh her from his *Egyptian* Wife here following. *c* To wit, *Miriam*, and the reſt following, *v.* 17. *d* Either 1. of *Pharaoh* King of *Egypt*: For *Mered* might be a Perſon of great Eſtate and Quality: Or this might be only *Pharaoh*'s Illegitimate Daughter. Or, of ſome other *Egyptian* or *Iſraelite* called by that Name; which might eaſily happen upon divers occaſions.

19 And the sons of *his* wife ‖ Hodiah *e*, the sister of ‖ Or, *Iehudijah*, *mentioned before.* Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.

e His third Wife.

20 And the sons of Shimon *f* were, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *g* were Zoheth, and Ben-zoheth.

f Another Son of the Father of *Keilah*, mentioned *v.* 19. *g* Son of *Tilon* laſt mentioned.

21 The sons of Shelah *h* * the son of Judah were, Er, * Gen. 38. the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea.

h Having treated of the Poſterity of *Judah* by *Pharez*, and by *Zare*, he now comes to his Progeny by *Shelah*, of whom ſee *Gen.* 38.

22 And Jokim, and the men of Chozeba, and Joash, and

and Saraph, who had the dominion in Moab *i*, and Jashubi-lehem. And, ‖ *these are* ancient things *k*. Or, But

i Which they ruled in the name and for the uſe and ſervice of the Kings of *Judah*, to whom *Moab* was Subject from *David*'s Time. Or, *who had Poſſeſſions in Moab*: or, *who married A Wives in Moab*. *k* The Senſe is either, 1. Theſe Perſons and things were in Ancient times; and therefore it is not ſtrange if now they be ſo little known. But that might have been with equal Truth ſaid of divers other parts of this Account. Or, rather, 2. But thoſe bleſſed times and Things are long ſince paſt and gone. Our Anceſtors then had the Dominion over the Heathen, but their degenerate Poſterity are now ſlaves to them in *Chaldea*, *Perſia*, &c. where they are employed as Potters or Gardiners, or in other Servile Works.

23 These *were* *l* the Potters, and those that dwelt among plants and Hedges: there they dwelt *m* with the King *n* for his work.

l Or rather, theſe are: for he ſeems to oppoſe their preſent Servitude to their former Glory, and to ſhew their low and mean Spirits that had rather tarry among the Heathen to do their Drudgery, than return to *Jeruſalem* to ſerve God and enjoy their Freedom. *m* Or, *married*, Or, now *dwell*; when their Brethren are returned. *n* Of *Babylon* or *Perſia*: Eſteeming it a greater Honour and Happineſs to ſerve that Earthly Monarch in the meaneſt Employments, than to ſerve the King of Kings in his Temple, and in his moſt Noble and Heavenly Work.

24 The sons of Simeon *o* were ‖ Nemuel, and Jammi, Jarib, Zerah, *and* Shaul: Or, *Iemuel*, Gen. 46. 10. Exod. 6. 15.

o Theſe are here joyned with *Judah*, becauſe their Poſſeſſion was taken out of *Judah*'s Portion, *Joſ.* 19. 1. This Account ſeems to differ from that, *Gen.* 46. both in the Number and Names of the Perſons, which is not ſtrange, conſidering how Cuſtomary it was amongſt the *Hebrews* for one Perſon to have 2, or 3 Names given to him upon ſeveral occaſions. And for *Obad*, *Gen.* 46. 10. he may be omitted here, becauſe he left no Poſterity or Family after him, as the reſt did.

25 Shallum his son *p*, Mibsam his son, Mishma his son.

p i. e. Son of *Saul* laſt mentioned.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons, and six daughters: but his brethren had not many children, neither did all their Family multiply, † like to the children of Judah *q*. † Heb. *not.*

q The Tribe of *Simeon* did not increaſe proportionably to the Tribe of *Judah* in which they dwelt; as appears by thoſe two Catalogues, *Numb.* 1. 22, & 26. 14. Which is to be aſcribed to Gods Curſe upon them delivered by the Mouth of Holy *Jacob*, *Gen.* 49. and ſignified by *Moſes* his neglect of them when he bleſſed all the other Tribes.

28 And they dwelt at * Beersheba *r*, and Moladah, * Joſh. 19. 2.

r This, and the following Cities are mentioned, *Joſ.* 19. 2. &c. with no great Alterations.

29 And at ‖ Bilhah, and at Ezem, and at ‖ Tolad, ‖ Or, *Balah*, Joſh. 19. 3. ‖ Or, *Eltolad*, Joſh. 15. 30. & 19. 4.

30 And at Bethuel, and at Hormah, and at Ziklag, 31 And at Beth-marcaboth, and ‖ Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David *e*. ‖ Or, *Hazar-Sual*, Joſh. 19. 3. *Hazar-Susah*, Joſh. 19. 5.

e Either 1. of *David*'s Poſterity; *i. e.* as long as the Kingdom of *Judah* laſted, or until the Captivity of *Babylon*. But this ſeems not to be true; for *Simeon* was gone into Captivity with the reſt of the Ten Tribes long before that time. Or rather 2. of *David* himſelf. And this may ſeem to be added, becauſe ſome of theſe Cities though given to *Simeon* by *Joſhua*, yet through the Sloth or Cowardice of that Tribe, were not taken from the *Philiſtims*, until *David*'s time, who took ſome of them: and the *Simeonites* having juſtly forfeited their Right to them by their neglect, gave them to his Son *Solomon*, For it is evident concerning *Ziklag*, one of them, that it was in the *Philiſtim* Hands in *David*'s time, and by them given to him, and by him annexed to the Tribe of *Judah*, 1 *Sam.* 27. 6.

32 And their Villages were, ‖ Etam, and Ain, Rimmon, and Tochen, and Ashan, five Cities. Or, *Ether*, Joſh. 19. 7.

33 And all their Villages that were round about the same cities unto ‖ Baal. These were their habitations, and † their genealogy. ‖ Or, *Baalath*, Joſh. 19. 8. † Or, *they of Amaziah.*

34 And Meshobab, and Jamlech *d*, and Joshah, the son of Amaziah.

d These and the reſt here following are particularly mentioned for their Valiant and Succeſsful Atchievements related *v.* 39, &c.

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel.

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedajah, the son of Shimri, the son of Shemaiah.

38 These *e* † mentioned by *their* names, were princes in their families: and the house of their fathers † increased greatly *f*. † Heb. *they were a great multitude.*

e Named *v.* 34, 35, 36, 37. *f* Which forced them to ſeek for new and larger Habitations.

39 And they went to the entrance of Gedor *g*, *even* unto the east side of the valley *h*, to seek pasture for their flocks.

g To that Country that belongs to *Gedor*, or borders upon it: either that *Gedor*, *Joſ.* 15. 58. or that called *Gederah*, *Joſ.* 15. 36. *h* Of which ſee on 1 *Sam.* 17. 13, 52.

40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable: for they of Ham *i* had dwelt there of old *k*.

i i. e. The Poſterity of that curſed *Ham*, either the *Arabians*: or the *Canaanites*, or *Philiſtins*, who deſcended from *Ham*, *Gen.* 10. 6. And accordingly theſe words contain a Reaſon, either 1. to prove that the land was good: becauſe the *Arabians*, who being wholly given to their Tents there, Or, 2. Why they went and poſſeſſed this place, becauſe it was not in the Hands of their Brethren of *Judah*, but in the Poſſeſſion of that People which they had Authority and Command to expel. *k i. e.* Had poſſeſſed it of old and hitherto. Or, *dwelt there before*, *i. e.* before they came and caſt them out of their Poſſeſſions.

41 And these written by name, came in the days of Hezekiah king of Judah *l*, and smote their tents *m*, and the habitations that were found there, and destroyed them utterly unto this day *n*, and dwelt in their rooms: because *there was* pasture there for their flocks.

l But a little before their Captivity, which was in the ſixth year of *Hezekiah*, 2 *Kings* 17. So theſe, Joy in their new, and pleaſant, and fruitful Poſſeſſions laſted but for a very little while, *v. i. e.* The People dwelling in Tents: for ſo it ſeems theſe ſtill did for the conveniency of Paſturage. *n i. e.* ſo as they could never after recover themſelves.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir *o*, having † for their captains Pelatiah, and Neariah, and Rephajah, and Uzziel † Heb. *in the head of them*, Deut. 20. 9.

o Probably about the ſame time.

43 And they smote * the rest of the Amalekites *p* that were escaped, and dwelt there unto this day *q*. * See 1 Sam. 15.

p Not deſtroyed by *Saul*, or *David*, or his Succeſſors. *q* Either 1. 8. & 30. until the Captivity of the Ten Tribes. But that happening ſo ſpeedily after this time, this Expreſſion may ſeem to be very improper and insignificant here. Or rather 2. until the *Babyloniſh* Captivity, or the time next after it, when theſe books were written. For although the main body of that Tribe dwelling in *Canaan* were carried into Captivity, yet this ſmall Remnant of them having removed their Dwelling, and being planted in Mount *Seir*, which lay Southward from *Judah*, might poſſibly be continued and preſerved in thoſe Parts, when their Brethren were gone into Captivity.

CHAP. V.

The Line of Reuben unto the Captivity: Their War againſt the Hagarites, 1——10. *The Chief Men and Habitations of Gad*, 11——17. *The Number of the Reubenites, Gadites, and half the Tribe of Manaſſeh, that marched againſt the Hagarites, and overcame them*, 18——23. *They are all carried Captive into Aſſyria*, 25, 26.

NOw the sons of Reuben the first-born of Israel, (for he *was* the first-born *a*, but forasmuch as he * defiled his fathers bed, his birth-right *b* was given unto the sons of Joseph *c* the sons of Israel *d*: and the genealogy is not to be reckoned after the birth-right *e*. * Gen. 35. 22. & 49. 4.

a These and the following words to *v.* 3. which are inclosed within a Parenthesis, ſeem to be inſerted here as an Anſwer to a ſecret Objection, or as a Reaſon why *Reuben*'s Genealogy was not ſet down firſt, but *Judah*'s was put before it, which is double, the firſt follows immediately, the other is in the laſt clauſe of this Verſe. *b. i. e.* The Right of the Firſt-born, which, although it contain in it ſomething of Dominion, *Gen.* 27. 1. 32. which *Joſeph* had in his own perſon, *Gen.* 49. Yet principally conſiſts in having a double Portion, as appears from *Deut.* 21. 17. which *Joſeph* enjoyed both in his Perſon and in his Poſterity, which had 2 parts of twelve in *Canaan*. And it is *Joſeph*'s Poſterity which is here conſidered. *c Ephraim* and *Manaſſeh*, each having a diſtinct Portion. *d* This is added emphatically, becauſe they were reputed and treated as if they had been the immediate Sons of *Jacob*: of which ſee *Gen.* 48. 5. *e* This is the ſecond Reaſon, which ſheweth both why *Reuben*'s Genealogy was not firſt mentioned; and if another Tribe was to be ranked before it, that was *Judah*, and not *Joſeph*, as it might ſeem moſt fit for the former Reaſon; becauſe, ſaith he, the Order of their Genealogy was not to be ruled by the Birth-right, but by an higher Priviledge, which was given to *Judah*, and which here follows.

2 For * Judah *f* prevailed above his brethren *g*, and *h* of him came the * chief ‖ ruler *i*, but *k* the birth-right was Josephs.) * Gen. 49. 8, 10. Micah 5. 2. Heb. 7. 5, 6, 8. & 11. 8. * Mic. 5. 2. Mat. 2. 6. ‖ Or, *prince.*

f Not the Perſon (for ſo *Joſeph* prevailed) but the Tribe of *Judah*. *g* Excelled the other Tribes in Number and Power, and eſpecially in the following Priviledge. *h* Or, *for*, as the *Hebrew* van is oft uſed: This being a Reaſon of the foregoing Aſſertion, or a Declaration wherein he did *prevail*. *i* The Government was by Gods Promiſe and Appointment to be eſtated chiefly and moſt durably in that Tribe, firſt in *David* and his Succeſſors, and then in the Meſſiah, who *ſprung out of Judah*, *Heb.* 7. 14. which was a far greater Priviledge than the Birth-right. Or, *as to the Ruler*, (*i. e.* as to the Point of Dominion) he was *more than he*, or *preferred before him*, *i. e.* before *Joſeph*, who is named in the very next clauſe, the pronoun being referred unto the following noun, which is frequent among the *Hebrews*, as *Pſal.* 87. 1. & 105. 19. *k* Or, *although*, as *vau* is oft uſed: ſo this prevents or removes an Objection againſt *Judah*'s Precedency taken from his Birth-right.

3 The sons, I *say*, of * Reuben the first-born of Israel were, Hanoch and Pallu, Ezron, and Carmi. * Gen. 46. 9. Exod. 6. 14. Num. 26. 5.

4 The sons of Joel *l*; Shemajah his son, Gog his son, Shimei his son,

l Who was the ſon either of *Carmi* laſt mentioned: or rather of *Hanoch Reuben*'s Firſt-born, becauſe he and his were ſucceſſively Princes of this Tribe, as may be gathered from *v.* 6.

5 Micah his son, Reajah his son, Baal his son,

6 Beerah his son, whom ‖ Tilgath-pilneser king of Assyria, carried away *captive*: he *was* prince of the Reubenites. ‖ Or, *Tiglath-pilneser*, 2 King. 15. 29. & 16. 7.

7 And his brethren *m* by their families, (when the genealogy

genealogy of their generation was reckoned) *were* the chief *n* Jeiel, and Zechariah.

n i.e. The other Sons of *Reuben* and their Posterity. n Heb. *the head*, each was the Head of his Family.

8 And Bela the son of Azaz, the son of ‖ Shema, the son of Joel; who *o* dwelt in * Aroer, even unto Nebo, and Baalmeon.

‖ Or, *Shemaiah*. * Josh. 13. 15, 16.

o To wit, the *Reubenites*, all these here before mentioned, as appears both by the following Verses, which relate to the whole Tribe: and by the Agreement of this Description of their Inheritance with that, *Jos.* 13. 15, 16.

9 And eastward he *p* inhabited unto the entring in of the wilderness from the river Euphrates *q*: because their cattel were multiplyed *r* in the land of Gilead.

p i. e. The Tribe of *Reuben*. *q* from *Jordan* and the Wilderness beyond it unto *Euphrates*. Or, *of the Wilderness*, which lies *towards* or reacheth *to the River Euphrates*, namely, the great Wilderness of *Kedemath*, *Deut.* 2. 26. which was extended far and wide towards *Euphrates*: for that was the Eastern border of *Reuben's* Possession, and not *Euphrates*, to which their Habitation never reached. *r* Which forced them to enlarge their Habitation as far as they could Eastward towards *Euphrates*.

10 And in the days of Saul they made war *s* with the Hagarites *t*, who fell by their hand: and they dwelt in their tents *u* † throughout all the east-*land* of Gilead *x*.

† Heb. *upon all the face of the* ey. *s* The *Gadites* and *Manassites* joyning with them in the War, *v.* 18. *t* i. e. The *Ishmaelites*, who dwelt in *Arabia* the Desert. *u* The *Hagarites* took possession of their Lands and Tents or Houses. *x* Which lay Eastward from the Land of *Gilead*.

11 And the children of Gad, *who* dwelt over against them, in the land of * Bashan unto Salcah, *were as follow*eth.

* Josh. 13. 11.

12 Joel the chief *y*, and Shapham the next, and Jaanai, and Shaphat in Bashan *z*.

y The Prince of the Tribe, or at least of his Family, when they were numbred, to wit, in the days of *Jotham*, *v.* 17. *z* i. e. Who dwelt in the City of *Bosem*. Others thus, Who abode in *Bashan* to defend the City and Country, when their Brethren went out to War against the *Hagarites*, *v.* 18.

13 And their brethren of the house of their fathers, *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

14 These *a are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael; the son of Jeshihai, the son of Jahdo, the son of Buz:

a These seven last named.

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers *b*.

b This *Ahi* was the Head or chief of the Houses or Families either 1. of those seven named, *v.* 13, or 2. of *Abdiel* and *Guni* last named, and of their Fathers.

16 And they *c* dwelt in Gilead *d* in Bashan *e* and in her † towns *f*, and in all the suburbs *g* of * Sharon *h*, upon † their borders *i*.

† Heb. *daughters*. * Ch. 27. 29.

c i. e. The Children or Tribe of *Gad*. *d* i. e. In part of *Gilead*: for the *Reubenites* and *Manassites* dwelt in other parts of it, *Deut.* 3. 12, 13, 16. *e* in the *Land* of *Bashan*, as it is said *v.* 11. *Qu.* How come the *Gadites* to dwell in *Bashan*, when *all Bashan* is expressly said to be given to the half Tribe of *Manasseh*, *Deut.* 3. 13. & *Jos.* 13. 29, 30? *Ans.* *All Bashan* is put for the greateth Part of it by a Synecdoche, very frequent in Scripture and all Authors; and so the *Gadites* might possess a Part of it. And thus both *Bashan* and *Gilead* are used for parts of them, *Jos.* 17. 1. where it is said of *Machir* a *Manassite*, that *he had Gilead and Bashan*. And as it is unquestionably true that *Gilead* is taken sometimes more largely for all the Land of the *Israelites* beyond *Jordan*, sometimes more strictly for that part of it which Borders upon Mount *Gilead*; of which see my notes on *Jos.* 17. 1. The like may be presumed concerning *Bashan*; and so in its strictest sense it might be all given to the *Manassites*, and yet in its largest Sence might comprehend a Part of the Land belonging to the *Gadites*. *f* i. e. In some of her Cities and Towns. *g* i. e. In its Fields and Pasture-grounds, 1 *Chron.* 27. 29. ✠ Not that within *Jordan*, *Jos.* 35. 2. but another without *Jordan*. *i*. To wit, of *Gilead* and *Bashan*. For *Gilead*, properly so called, or the greateft part of it, belonged to the *Reubenites*; and *Bashan*, or the greateft part of it, to the *Manassites*; and so the *Gadites* (whose Habitation was between the *Reubenites* and *Manassites*) had those Parts of both their Countries which were towards their Borders. Or, *unto their borders*, i. e. as far as the Suburbs or Fields of *Sharon*, which were laft mentioned, were extended.

17 All these were reckoned by Genealogies in the days of * Jotham king of Judah *k*, and in the days of * Jeroboam *l* King of Israel.

* 2 Kin. 15. 5. 32. * 2 Kin. 14. 16. 28.

k Who reigning long, partly in his Fathers days, and partly by himself, 2 *Kings* 15. And being at leasure as to Wars or Troubles, thought this a fit Season to examine the state of his People. *l* Either the fecond of that name, of whom see 2 *Kings* 13. 13, 14. Or rather the firft *Jeroboam*; partly because he is called simply *Jeroboam*, without any Addition; which shews that he speaks of the most famous of the two: and partly because this Work of taking an Account of the People doth far better agree to the Times of *Jeroboam* the Firft, when the Kingdom of *Israel* was firft erected and eftablished, and broken off from that of *Judah*, when it was neceffary for *Jeroboam*, to know his own Strength and the Numbers of his People, than to the Times of *Jeroboam* the fecond, when the Kingdom of *Israel* was broken, and near to its Ruine.

† Heb. *sons of* 18 The sons of Reuben, and the Gadite, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and forty thousand seven hundred and threescore, that went out to the war.

19 And they made war with the Hagarites, with * Jetur, and Nephish, and Nodab *m*.

* Gen. 25. 15. Ch. 1. 31.

m i. e. With the Posterity of *Jetur*, &c. who were *Ishmaelites*, as appears from *Gen.* 25. 15.

20 And they were helped against them *n*, and the Hagarites were delivered into their hand, and all that *were* with them *o*: for they cryed to God in the battel, and he was intreated of them, because they put their trust in him.

n To wit, By God, *v.* 22. who gave them extraordinary Courage and Succefs. *o* Their Friends and Allies in this War.

21 And they † took away their cattel, of their camels fifty thousand *p*, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand *q*.

† Heb. *they took captive*. † Heb. *souls*.

p For Camels were very numerous in *Arabia*, being used in War and for Burdens, &c. and being very patient of thirst, and therefore most fit for those hot and dry Countries. *q* Whom they took Prisoners, and either used as Slaves, or sold them for such.

22 For there fell down many slain, because the war *was* of God *r*. And they *s* dwelt in their steads until the captivity *t*.

r God put them upon it, and mightily assisted them in it. *s* i. e. That Party of these Tribes which went out to this War being 44760 men; or part of them by the consent of the rest. *t* Of which, 2 *Kings* 15. 29. and 17. 6.

23 And the children of the half-tribe of Manasseh *u*, dwelt in the land *x*: they increased from Bashan, unto Baal-hermon, and Senir, and unto mount Hermon.

u Having discourfed of the *Reubenites*, *v.* 3, &c. and next of the *Gadites*, *v.* 11, &c. he now comes to the *Manassites*. *x* i. e. In their Land, to wit, in the Northern part of the land beyond *Jordan*.

24 And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

† Heb. men of names.

25 And they ‖ transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

‖ Or, *dealt falsly*. * 2 Kin. 17. 7.

26 And the God of Israel ‖ stirred up the spirit *y* of * Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenite, and the Gadite, and the half tribe of Manasseh) and brought them unto * Halah, and Habor, and Hara, and to the river Gozan *z*, unto this day.

‖ Or, *moved*. * 2 Kin. 15. 19. & 16. 7. & 18. 11.

y He so governed his Counsels and Affections, that he should bring his Forces against this People rather than others. † Of which places see, 2 *King.* 15. & 17.

CHAP. VI.

The Sons of Levi: the Line of the High Priests from Aaron to the Captivity, 1—15. *The Families of Gershom, Merari, and Kohath*, 16—48. *The Office of Aaron and his Line unto Ahimaaz*, 49—53. *The Cities of the Priests and Levites*, 54——81.

1 THE sons of Levi; * ‖ Gershom, Kohath, and Merari.

* Gen. 46. 11. Exod. 6. 16.

2 And the sons of Kohath; Amram, Izhar *a*, and Hebron, and Uzziel.

a Called also *Amminadab*, *v.* 22. compare *Exod* 6. 21.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; * Nadab and Abihu, Eleazar, and Ithamar.

* Lev. 10. 1.

4 Eleazar begat Phinehas, and Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi *b*,

b In whose days it is supposed that the High-Priesthood was translated from *Eleazar's* Family to *Ithamar's*, for some Cause now unknown, in whose Line it continued for some Successions.

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And * Ahitub begat Zadok, and * Zadok begat Ahimaaz,

* 2 Sam. 8. 17. * 2 Sam. 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (* he *it is* that executed the priests office *c* † in the * temple that Solomon built *d* in Jerusalem.)

* 1 Chr. 28. 10. † Heb. *in the house*. * 1 Kings 6. 1.

c So did all the reft, but it is implied that he did it worthily, he filled his place, and valiantly discharged his Office in *Uzziah's* time; of which see 2 *Chron.* 26. 17, &c. Or this, *he*, may relate to *Jehoram*, otherwise called *Jehoiadah*, who is so highly commended for the good Service which he did to the House of God and of the King: of whom see 2 *Kings* 11. *d* In *Solomon's* Temple; so called to distinguish it from the second Temple which was built or in building when these Books were written.

11 And * Azariah begat Amariah, and Amariah begat Ahitub,

* See Ezra 7. 3.

12 And Ahitub begat Zadok, and Zadok begat Shallum,

‖ Or, *Sellum*.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

Neh. 11. 11.

14 And Azariah begat * Serajah *e*, and Serajah begat Jehozadak,

* 2 Kings 25. 18, 21.

e Who was slain by *Nebuchadnezzar* at *Riblah*, 2 *Kings* 25. 18, 21.

15 And Jehozadak went *into captivity*, * when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.

* 2 Kings 25. 18.

16 The sons of Levi; * ‖ Gershom, Kohath, and Merari *f*.

* Exod. 6. 16. Or, *Gershon*. Ver. 1.

f This he repeats, as the Foundation of the following Genealogy of those *Levites* who were not Priests.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*: Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers *g*.

g Who are distinguished and named from their Fathers. And the following Catalogue is thought to contain the succesive Heads or Chiefs of their several Families until the Times of *David*, by whom they were distributed into several Ranks or Courses.

20 Of Gershom; Libni his son, Jahath his son, * Zimmah his son *h*,

* Ver. 42.

h i. e. His Grandson, by his Son *Shimei*, as appears from *v.* 42. 43. the Names of *Father* and *Son* being oft used in Scripture of more remote Progenitors or Successors.

21 ‖ Joah his son, ‖ Iddo his son, Zerah his son, Jeaterai his son.

‖ Or, *Ethni*. ‖ Or, *Ethan*.

22 The sons of Kohath; ‖ Amminadab his son, Korah his son, Assir his son.

‖ Or, *Adaiah*.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

‖ Or, *Nethaniah*.

24 Tahath his son, ‖ Uriel *i* his son, ‖ Uzziah his son, and ‖ Shaul his son.

‖ Or, *Tahath*. *i* Called also *Zephaniah*, *v.* 36. where also *Uzziah* here following is called *Azariah*.

25 And the sons of Elkanah *k*; * Amasai, and Ahimoth.

* Ver. 35, 36, 37. and by *Exod.* 6. 23, 24.

k The Son of that *Korah* mentioned above, *v.* 22. as is manifeft by

26 As for Elkanah *l*: the sons of Elkanah; ‖ Zophai his son, and Nahath *m* his son,

‖ Or, *Sophai*.

l This was another *Elkanah* Son or Grandson of the former *Elkanah*, and either the Son or Brother of *Abimoth* laft mentioned, or of *Amasai*.

m Called also *Toah*, *v.* 34. and *Tohu*, 1 *Sam.* 1. 1.

27 * Eliab his son, Jeroham his son, Elkanah *n* his son.

* 1 Sam. 1. 1.

n The Father of the Prophet *Samuel*, 1 *Sam.* 1. 1. who therefore follows here.

28 And the sons of Samuel; the first-born, ‖ Vashni, and Abiah.

‖ Or, *Joel*.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *o are they* whom David set over the † service *p* of song in the house of the LORD, after that the * ark had rest *q*.

† Heb. *the hands of*. * 1 Chr. 15. 16.

o Whose Names here follow. *p* Heb. *the Hands*. *Hand* put for *Ministery* or *Service*, which is commonly Performed by the Hand. Thus God is frequently said to speak or command things *by the Hand* (i. e. the Ministery) of *Moses*. Compare 2 *Chron.* 29. 27. *q* Which was in *David's* Time, 2 *Sam.* 6. 17.

32 And they ministred before the dwelling-place of the tabernacle *r* of the congregation, with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order *s*.

r Or, *the Tabernacle of the Tent*, as the same *Hebrew* words are translated, *Exod.* 39. 32. & 40. 2, 6. *s* Which *David* had appointed by the Spirit, as it follows in this Book.

33 And these † *are* they that ‖ waited with their children: of the sons of the Kohathite; Heman a singer, the son of Joel, the son of Shemuel *u*,

† Heb. *stood*. ‖ Or, *ministred*.

t To wit, *Heman* here mentioned; and *Asaph*, *v.* 39. and *Ethan*, *v.* 44. ✠ Or, *Samuel* the Prophet.

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of ‖ Toah,

‖ Or, *Nahath*.

35 The son of ‖ Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

‖ Or, *Zophai*.

36 The son of Elkanah, the son of ‖ Joel, the son of Azariah, the son of Zephaniah,

‖ Or, *Uriel*.

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother *x* Asaph (who stood on his right hand) *even* Asaph the son of Berechiah, the son of Shimea,

x *Asaph* is here called *Heman's Brother*, both by birth being of the same Tribe and Father, *Levi*; and by his Office and Employment, which was the same with his.

40 The son of Michael, the son of Baasiah, the son of Melchiah,

41 The son of Ethni, the son of Zerah, the son of Adajah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari, *stood* on the left hand: Ethan *y* the son of ‖ Kishi, the son of Abdi, the son of Malluch,

‖ Or, *Kushaiah*, Ch. 15. 17.

y Called also *Jeduthun*, 1 *Chron.* 9. 16. 2 *Chron.* 35. 15. and in the Titles of divers Psalms.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their brethren also the Levites *z* were appointed unto all manner of service of the tabernacle of the house of God.

z Such of them as had no skill in Singing were otherwise employed.

49 But *a* Aaron and his sons offered * upon the altar of the burnt-offering, and * on the altar of incense, *and* * *were appointed* for all the work of the *place* most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.

* Lev. 1. 5. * Exod. 30. 7.

a Having mentioned the Work and Employment of the High Priests, he briefly rehearseth the Names of the Persons who successively performed it.

50 And these *are* the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Merajoth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ✠ Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathite: for theirs was the lot *b*.

b Or, *this Lot* or Portion which here follows. Or, *the first Lot* as appears by the sequel.

55 And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the Sons of Aaron they gave the cities *c* of Judah, *namely*, Hebron *the city* of refuge, and Libna with her suburbs, and Jattir, and Eshtemoa, with their suburbs.

c Or, *one of the Cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

58 And ‖ Hilen with her suburbs, Debir with her suburbs,

‖ Or, *Holon*. Josh. 21. 15.

59 And ‖ Ashan with her suburbs, and Beth-shemesh with her suburbs.

‖ Or, *Ain*. Josh. 21. 16.

60 And out of the tribe of Benjamin, Geba with her suburbs, and ‖ Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities *d*.

‖ Or, *Almon*, Josh. 21. 18.

d Whereof 11 are here numbred, and two more added to them, *Jos.* 21. 13.

61 And unto the sons of Kohath, *which were* left *e* of the family of that tribe, *were cities given* out of the half tribe, *namely*, out of the half *tribe* of Manasseh, * by lot, ten cities *f*.

* Josh. 21. 5.

e Over and above the Priests who were of the same Family of *Kohath* and Tribe of *Levi*. ✠ Or, *by lot*. (with a full Point, for there the Sense ends.) All their Cities were ten *Cities*, as it is expressly said, *Jos.* 21. 26. Those words, *all their Cities more*, are to be understood out of the former Verse; which is not unusual in the Holy Scripture. And so this sacred Writer explains himself, *v.* 66, &c. where eight of their Cities are named, whereof only two are taken out of this half Tribe of *Manasseh*, *v.* 70. the other two being named, *Jos.* 21. 21, &c. where these things are more plainly and fully declared.

62 And to the sons of Gershom *g* throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

g Understand here, *cities were given*, which is also understood, *v.* 61, and expressed, *v.* 63.

63 Unto the sons of Merari *were given* by lot throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, * twelve cities.

* Josh. 21. 7.

64 And the children of Israel gave to the Levites *h* these cities *i* with their suburbs.

h i. e. To the Tribe of *Levi*, consisting of Priests and other *Levites*. *i* Which are numbred or named in this Chapter.

65 And they gave *k* by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are called by *their* names *l*.

k Or, *by Lot*. *l* Or, *by their names*.

k To wit, to those *Levites* of the Family of *Kohath* who were Priests, as appears both by *v.* 57, &c. where the Cities given to the *Aaronites* are said to be taken out of the Tribes here named, even out of *Judah*, (under which *Simeon* is comprehended, because his Lot lay within that of *Judah*) and *Benjamin*; and by the next Verse where the other *Kohathites* who were not Priests are called, *the residue of the Families of the Sons of Kohath*, by way of distinction from those of them to whom this *v.* 61. relates. l Which are expressed by their Names afterwards, *v.* 57, &c.

66 And *the residue* of the families of the sons of Kohath, had cities of their coasts *m* out of the tribe of Ephraim.

m Or, *of their borders, i. e.* of their Country contained within its borders, as that word is often used, as hath been noted before.

67 * And they *n* gave unto them *o* of the cities of re- * Josh. 21. fuge *p*, Shechem in mount Ephraim with her suburbs: *they gave* also Gezer with her suburbs.

n Either the *Ephraimites*: or rather the Children of *Israel*, as it is expressed *v.* 64. who gave part out of *Ephraim*, and part out of the half-tribe of *Manasseh*, as it here follows. But the *Ephraimites* could not give away any Cities belonging to the *Manassites*, *v. i. c.* To the residue of the *Kohathites* last mentioned. *p* Or, *the cities* (*i. e.* the City: the plural number used of one; of which frequent Examples have been given before, see *ch.* 7. 3. 12, 13.) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there wants not Examples in the Hebrew Language) the City *of refuge*. As to the Names of these Cities, divers of them are differing from those Names which were given to them, *Josh.* 21. 15. Nor is it at all strange that the Names of Places should be changed in so many hundreds of years as were between *Joshua* and this time. And to the Cities themselves, this is further to be observed, that they are dispersed among all the Tribes, partly that *Jacob*'s Prophecy might be fulfilled concerning the scattering of *Levi*, *Gen.* 49. 7. and partly that every Tribe might have Teachers among them by whom they might be directed in, and quickened to the observation of God's Laws, upon which their safety and happiness wholly depended.

* See Josh. 21. 22, 24, 35. where many of these Cities know other names.

68 And * Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Ajalon with her suburbs, and Gath-rimmon with her suburbs.

70 And out of the half-tribe of Manasseh, Aner with her suburbs, and Bileam with her Suburbs, for the family of the remnant of the Sons of Kohath.

71 Unto the Sons of Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her Suburbs.

72 And out of the tribe of Issachar, Kadesh with her suburbs, Daberath with her Suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs.

74 And out of the tribe of Asher, Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs.

76 And out of the tribe of Naphthali, Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari, *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs.

78 And on the other side Jordan by Jericho, on the east-side of Jordan *were given* them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs.

80 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

The Sons of Issachar, 1——5. *Of Benjamin,* 6——12. *Of Naphtali,* 13. *Of Manasseh,* 14——19. *Of Ephraim: Their Calamity: and Habitations,* 20——29. *Of Asher,* 30——40.

* Ger. 46. 1. Numb. 26. 23. ‖ Or, *Phuvah. Job.*

NOw the sons of Issachar *were*, * Tola, and ‖ Puah, Jashub *a*, and Shimron, four.

a called by way of contradiction, *Job*, *Gen.* 46. 13.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, Jibsam, and Shemuel, heads of their fathers house, *to wit*, of Tola: *they were* valiant men of

* 2 Sam. 24. 1, 2. might in their generations, * whose number *was* in the days of David *b*, two and twenty thousand and six hundred.

b When he numbered the People, 2 *Sam.* 24. 1, &c.

3 And the sons *c* of Uzzi, Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five *d*: all of them chief men.

c For, *the son*: for he names but one Son. *d* Including their Father *Izrahiah*.

4 And with them by their generations, after the house of their fathers *were* bands of souldiers for war, six and thirty thousand *men e*: for they had many Wives and sons.

e To wit, of the Posterity of *Uzzi*, as the other 22600, *v.* 2. were the Posterity of *Tobah*.

5 And their brethren among all the families of Issachar, *were* men of might, reckoned in all by their genealogies four score and seven thousand.

6 The sons of * Benjamin; Bela, and Becher, and * Gen. 46. Jediael, three *f*. 21.

f They were Ten, *Gen.* 46. 21. and five of them are named, *ch.* 8. 1. but here only three are mentioned, either because these were most Eminent for Courage or Fruitfulness; or because the other Families were now extinct.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers *g*, mighty men of valour, and were reckoned by their genealogies, twenty and two thousand and thirty and four.

g Each of them Head, or Chief, or Commander of that House or Family from which he was descended, or to which he belonged. For it may seem by comparing this with *ch.* 8. 3, &c. that these were not the immediate sons of *Bela*, but his Grandchildren descended each from a several Father; and their Fathers are here omitted, peradventure because they were obscure persons, as their Sons are mentioned for their Eminency.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael, Bilhan: and the sons of Bilhan, Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *souldiers* fit to go out for war *and* battel.

12 Shuppim also and Huppim *h*, the children of ‖ Ir, ‖ Or, *and* Hushim, the sons of ‖ Aher *i*. Hir. ‖ Or, Ahir.

h Called *Muppim* and *Huppim*, Gen. 46. 21. also *Hupham* and *Mupham*, *Numb.* 26. 39. *i* But divers take the Hebrew word *Aher* for a Common, not Proper Name, and render the words thus, *another son*, or *the son of another* Family or Tribe, to wit, of *Dan*, as may be gathered, 1. from *Gen.* 46. 23. where *Hushim* is mentioned as the only son of *Dan*, where also the word *son* is used of that one Man, as it is here. 2. From the Clause of the next Verse, *the sons of Bilhah*, who was Mother both to *Dan* and *Naphtali*. 3. Because otherwise the Genealogy of *Dan* is quite left out. 4. From the word *another*, which is used in the Hebrew Writers to design an Abominable thing which the Writer disdained to mention; whence they call a Swine, which to them was a very unclean and loathsome Creature, *another thing*. And it must be remembred that the Tribe of *Dan* had made themselves and their Memory Infamous and Detestable by that grosse Idolatry, which began first and continued longest in that Tribe, *Judg.* 18. For which reason many Interpreters conceive this Tribe is omitted in the numbering of the sealed Persons, *Rev.* 7.

13 The sons of Naphtali; Jahziel, and Guni, and Jezer, and * Shallum, the sons *k* of Bilhah. * Gen. 46. 24.

k i. e. The Grandchildren: for *Bilhah* was *Jacob*'s Concubine, and 24. Mother both to *Naphtali*, the Father of these last named Persons, and Lor. to *Dan*. See on *v.* 12.

14 The sons *l* of Manasseh; Asriel, whom she bare *m*, (but his concubine the Aramitesse bare Machir the father of Gilead *n*.

l i. e. Grandchildren, as *v.* 13. For both *Asriel* and *Zelophehad* were the Grandchildren of *Machir* Son of *Manasseh*, *Numb.* 26. 29, &c. and 27. 1. *m* To wit, his Wife, as may be thought, because his *Concubine* is here opposed to her. Or, *whom he got*; for the Hebrew Word *yalad* is sometimes used of Mens begetting, as *Gen.* 4. 18, &c. Compare *Psal.* 2. 7. But these and the following words may be otherwise rendred according to the Hebrew Text, *whom his Concubine the Aramitesse bare*, who *bare* him (which Ellipses are very frequent in the Hebrew) for *meerly*, of, or *by Machir*: So this was a differing *Asriel* from him named *Numb.* 26. 31. for that was *Gilead*'s Son, and this his Brother. *n* A Person so called, as is manifest from *v.* 17. and *Numb.* 26. 29.

15 And Machir took to wife *the Sister o* of Huppim, and Shuppim, whose sisters name *was* Maacah) and the name of the second *p was* Zelophehad: and Zelophehad had daughters *q*.

o Which Word is here fitly understood out of the following Clause, where it is expressed, and she is called *Maacah*, who also is called *the wife of Machir*, *v.* 16. *p* Of the second Son or Grandson of *Machir*; for so *Zelophehad* was, *Numb.* 26. 29, &c. Or, *Zelophehad* is here called *the second*, because he was the younger Brother of *Asriel*, who was the eldest son of *Hepher*, the Son of *Gilead*, the Son of *Machir*. *q i. e.* Onely Daughters, and no Sons.

16 And Maacah the wife of Machir bare a son, and she called his name Peresh, and the name of his brother *was* Sheresh, and his sons *were* Ulam and Rakem.

17 And the sons of Ulam, * Bedan. These *r were* the sons of Gilead, the son of Machir, the son of Manasseh. * 1 Sam. 12. 11.

r To wit, *Asriel* and *Zelophehad*, named, *v.* 14, 15. the Relative being here referred to the remoter Antecedent; as is frequent in the Hebrew.

18 And his sister *s* Hammoleketh bare Ishod, and Abiezer, and Mahalah *t*.

s i. e. Gilead's

s i. e. Gilead's Sister. *t* Understand, *and Shemida*, out of the next Verse.

19 And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

20 And the sons of Ephraim; Shuthelah, and Bered his son *u*, and Tahath his son, and Eladah his son, and Tahath his son,

u Either, 1. the Son of *Shuthelah*; and so *Tahath the son of Bered*; and so the rest, which make up seven succeeding Generations. Or, 2. the son of *Ephraim*, and so *Tahath is the son* not of *Bered*, but of *Ephraim*, and so forward. And thus all these were Brethren, and Sons or Grandchildren of *Ephraim* living together at one time with their Father. *Obj.* This cannot be, because then *Ephraim* had two Sons called *Shuthelah*, and two called *Tahath*. *Answ.* That might easily happen; either because the first *Shuthelah* and *Tahath* were dead before the other two of those Names were born: or because two of them were *Ephraim*'s Sons, and two of them his Grandchildren called after their Uncles Names. For this is certain, the Name of *Sons* is promiscuously used concerning immediate Children, and Grandchildren, and Great Grandchildren.

21 And Zabad his son, and Shutelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land, slew *x*, because they came down to take away their cattel.

x This History is not recorded elsewhere in Scripture, but it is in the ancient Hebrew Writers, though mixed with many Fables. The *Philistins* (one of whose Cities this Gath was) and the *Egyptians* were next Neighbours; and in those Ancient Times it was usual for such to make Inroads one into anothers Country, and to carry thence what they could take; as we find both in Scripture and in profane Writers. And as the *Philistins* had probably made such Inroads formerly into *Egypt*, and particularly into the Land of *Goshen*, which was the utmost part of *Egypt* bordering upon the *Philistins* Land; so the *Israelites* might require them in the like kind: and particularly the Children of *Ephraim*, either presuming upon their Numbers and Strength; or having possibly received the greatest Injury from the *Philistins* in their last Invasion, might make an Attempt upon the *Philistins* to their own great loss; as is here related. And this seems to have happened a little before the *Egyptian* Perfection, and before the Reign of that *new King* mentioned, *Exod.* 1. 8. The *Philistins* are here called *the men of Gath*, either because they were subject to the King of *Gath*, as afterwards that People were; or because they lived about *Gath*. And this Clause, *that were born in that land*, may be added emphatically, as the Motive which made them more resolute and furious in their Fight with the *Ephraimites*, because they fought in, and for their own Land, wherein all their Wealth and Concerns lay, and against those that unjustly endeavoured to turn them out of their Native Country.

22 And Ephraim their father *y* mourned many days, and his brethren z came to comfort him.

y Either, 1. That *Ephraim* of whom he speaks, *v.* 20. whose Sons are here named. But that so many seems hard, especially if these several *Sons* named, *v.* 20, 21. be understood successively so as each Man be the son of him who is named next and immediately before him, which seems most probable; for so here are Seven Successive Generations of *Ephraim*, which it is not likely that *Ephraim* lived to see; for then he *must* have been near 200 years old. Although it is not necessary that the Persons here said to be slain, should be that Generation which was last mentioned; but the Particle *whom* may belong to the other Sons of *Ephraim* of the fourth, or fifth, or sixth Generation. Nor is the word, *whom*, in the Hebrew Text, which runs thus, *and the men of Gath——slew them*, *i. e.* the Sons of *Ephraim* in the general, as they are expressed in the beginning of *v.* 20. without respect to this or that particular Generation. And the relative Particle, *them*, may be referred not unto the Persons last named, but unto some of the other and more remote Persons: this being a common Observation of Hebricians, that the Relative often belongs to the remoter Antecedent. Or, 2. *Zabad* the Father of the three Persons and Families last named, who might possibly have two Names, and be called both *Zabad* and *Ephraim*. Or rather the Name of *Ephraim* may be put patronymically (as the Learned speak) for the Son and Successor of *Ephraim*; meaning now in *Ephraim*'s stead, the Head of the Tribe, as old *Ephraim* was in his time, might well be called by the same name. Thus *Isaac* is put for his Son *Jacob* or *Israel*, *Amos* 7. 9. and *Moses* for the Sons of *Moses*, *Psal.* 90. Title, and *David* for his Son *Rehoboam*, 1 *King.* 12. 16. and for Christ, *Jer.* 30. 9. *Ezek.* 34. 23. and (as many think) *Abraham* for *Jacob*, *Abraham*'s Grandchild, *Acts* 7. 16. And these words, *their Father*, seem to be added by way of distinction, to shew that he meant not this of the old *Ephraim*, but of another, who was Father to the three Persons said to be slain, *v.* 21. For if he had understood this of the first *Ephraim*, having called these *the Sons of Ephraim*, it might seem superfluous and tautological to tell us that *Ephraim* was *their father*. *z i. e.* His Kinsman, as that Word is frequently used.

23 And when he went into his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *a was* Sherah, who built *b* Beth-horon the nether, and the upper, and Uzzen-sherah.)

a i. e. His Grandchild, or Great Grandchild; for such are often called *Sons* or *Daughters* in Scripture. *b i. e.* Rebuilt or repaired, which possibly she did in *Joshua*'s time. And this Work may be ascribed to her, because these Works were done either by her design or contrivance; or by her Instigation and Influence upon her Husband and Brethren who did it.

25 And Rephah *was* his son, also Rezeph, and Telah his son, and Tahan his son.

26 Laadan his son, Ammihud his son, Elishama *c* his son,

c The Head of the Tribe of *Ephraim* in the Wilderness, *Num.* 1. 10.

27 ‖ Non his son, Jehoshuah his son.

28 And their possessions *d* and habitations *were* Beth-

el *e*, and the † towns thereof, and east-ward * Naaran, † Heb. and west-ward Gezer, with the † towns thereof; She- *Daughters.* chem also and the towns thereof, unto ‖ Gaza *f* and the † Heb. Josh. 16. towns thereof.

d i. e. The Portion allotted to the Tribe of *Ephraim*. *e* Which flood in the Border of *Benjamin*, but belonged to *Ephraim*. *f* No that of the *Philistins*, which belonged to another Tribe, and was remote from *Ephraim*, but another of the same Name. Or rather *Azzah*, as it is in the Margent of our Bible; the Particle, *ai*, here rendred *unto*, being a part of the Name; for why should *unto* be put to this Town, which is not put to any of the other?

29 And by the borders of the children of * Manasseh, * Josh. 17. Beth-shean and her towns, Tannach and her towns, * Me- 7. giddo and her towns, Dor and her towns. In these * Josh. 17. dwelt the children of Joseph *g*, the son of Israel. 11.

g i. e. Of *Ephraim*, *Joseph*'s Eldest Son, who is sometimes called *Joseph*, as hath been noted before.

30 * The sons of Asher: Imnah, and Ishuah, and I- * Gen. 46. shuai, and Beriah, and Serah their sister. 17.

31 And the sons of Beriah; Heber, and Malchiel who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their sister.

33 And the sons of Japhlet, Pasach, and Bimhal, and Ashvath. These *are* the children of Japhlet.

34 And the sons of Shamer ‖; Ahi, and Rohgah, Je- ‖ Or, *Shomer.* hubbah, and Aram.

35 And the sons of his brother *h*, Helem, Zophah, and Imnah, and Shelesh, and Amal.

h Brother either of *Shamer* the eldest, namely *Hotham*: or of *Abraham* last mentioned.

36 The sons of Zophah; Suah, and Harnephier, and Shual, and Beri, and Imrah:

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether ‖; Jephunneh, and Pispah, and Arah. ‖ Or, *Jediael.* 27.

39 And the sons of Ulla *i*; Arah, and Haniel, and Rezia. 27.

i Another son of *Jether*, as may be gathered by the course of the Genealogy, though he be not expressed with his Brethren, *v.* 38. See the like decked *v.* 18. and 34.

40 All these *were* the children of Asher, heads of *their* fathers house, choice *and* mighty *men* of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war, *and* to battel, *was* twenty and six thousand men.

CHAP. VIII.

The Sons and Chief Men of Benjamin, 1——34. *The Stock of Saul and Jonathan,* 35——40.

1 NOw Benjamin *a* begat * Bela *b* his first-born, Ash- * Gen. 46. bel the second, and Aharah the third, 21. Numb. 26. 38.

a He had spoken something of this Tribe before, *ch.* 7. 6. but now he treats of it again, and that more fully and exactly; partly for *Saul*'s sake, who was of this Tribe; and partly, because this Tribe adhered to *David* and the Kingdom of *Judah*, and went with *Judah* into *Babylon*; and now were returned from thence in greater Numbers than the other Tribes, except *Judah*. *b* So called by *Moses*: but the Names of the reft vary from those in *Moses*: either because the same Person had two several Names, as hath been often noted: or because these were not the immediate sons of *Benjamin*, but his Grandchildren here mentioned in their Parents stead, possibly because they were more eminent than their Parents.

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela, *were* ‖ Addar, and Gera, and ‖ Or, *Ard.* Abihud, Gen. 46.

4 And Abishua, and Naaman, and Ahoah, 21.

5 And Gera, and ‖ Shephuphan, and Huram. ‖ Or, *Shupham*, Numb. 26. 39.

6 And these *c are* the sons of Ehud: these are the heads of the fathers of the Inhabitants of Geba *d*, and they removed them *e* to * Manahath: * Ch. 2. 52

c Either those three last mentioned: or rather those following, *v.* 7. because he here speaks of them who were *removed*, and they are said to be *removed*, *v.* 7. He describes the Sons of *Benjamin* by the Places of their Habitation, without an exact Account of their Parents: because their Genealogies were broken by that almost total Extirpation of this Tribe, *Judg.* 20. *e* Either their Fathers, or their Heads or Superiours removed them: or they removed themselves; either because they were too numerous for that place: or because they desired to change their Habitation, and hoped it would be for the better, and judged *Manahath* a more convenient Place.

7 And Naaman, and Ahiah, and Gera, he *f* removed them, and begat Uzza, and Ahihud *g*.

f Either, 1. Their Father: Or, 2. *Gera* last mentioned, who, it seems, was the Chief Councellor or Promoter of this Work. *g* Whom he was feated in *Manahath*.

8 And Shaharaim begat *children* in the country of Moab *h*, after he *i* had sent them away. Hushim and Baara *were* his wives *k*.

h Whither he had removed himself either at the same time when *Elimelech* died, *Ruth* 1. 1, &c. or upon the same or like occasion. *i* Dead or *Gera* last mentioned. *k* Others joyn these Words with the former, and render the place thus, *after he had sent them* (to wit, his Sons) *away with Hushim and Baara his wives*, i. e. as he also sent his Wives away

him. Which may be here mentioned as a Brand upon him, to shew that he was without natural Affection to his Wives and Children. And it seems the more probable that he divorced them, because we find him married to another Wife, v. 9.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachiah, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod *l* with the towns thereof.

l Of which see *Ezr.* 2. 33. *Nehem.* 7. 37. and 11. 35.

13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of Ajalon *m*, who drove away the inhabitants of Gath *n*.

m A Place formerly belonging to the Tribe of *Dan*, *Jos.* 19. 42. but after the return from *Babylon* possessed by the *Benjamites*, because both *Dan* and the rest of the ten Tribes were yet for the generality of them in Captivity, and but few of them returned. *n* Either, 1. At that time when they made such a slaughter among *Ephraims* Children, *ch.* 7. 21. and were possibly pursuing their Victory, till they were driven back by their *Benjamites* who came to the Succour of their Brethren. Or, 2. Now when they were returned from the Captivity, and found the Men of *Gath* possessed of *Ajalon*. Or, 3. At some other time not mentioned in Scripture.

14 And Ahio, Shashak, and Jerimoth,

15 And Zebediah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah,

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal.

19 And Jakim, and Zichri, and Zabdi,

20 And Elionai, and Zilthai, and Eliel,

21 And Adajah, and Berajah, and Shimrath, the sons of Shimhi.

‖ Or, *Shc-muel*, v. 13.

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak.

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers by their generations, chief *men*. These *o* dwelt in Jerusalem.

o All these named from v. 12. to this place.

‖ Called *Ezbiel*, ch. 9. 35.

29 And at Gibeon *dwelt* the ‖ father of Gibeon *p* (whose * wives name *was* Maacha:)

p i. e. The Chief or Ruler of the Benjamites dwelling there.

* Chap. 9. 35.

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‖ Zacher.

‖ Or, *Zechariah*, Ch. 9. 37.

32 And Mikloth begat ‖ Shimeah. And these also dwelt with their brethren *q* in Jerusalem, over against them *r*.

‖ Or, *Shimeam*, Ch. 9. 38.

q i.e. With those other Benjamites spoken of v. 28. *r* In some Street or part of *Jerusalem*, which was over against that where their Brethren dwelt.

* 1 Sam. 14. 51.

33 And * Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishuah, and Abinadab, ‖ Or, *Ish-bosheth*, 2 Sam. 2. 8.

and ‖ Eshbaal.

34 And the son of Jonathan, *was* ‖ Merib-baal, and Merib-baal begat * Micah.

‖ Or, *Mephibosheth*, 2 Sam. 4. 4 and 9. 12.

35 And the sons of Micah, *were* Pithon, and Melech, and ‖ Tarea, and Ahaz.

‖ Or, *Tahrea*, Ch. 9. 41.

36 And Ahaz begat Jehoada, and Jehoada begat Alemeth, and Azmaveth, and Zimri, and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Eleasa his son, Azel his son,

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheraiah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshak his brother, *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers *s*, and had many sons, and sons sons, an hundred and fifty. All these *are* of the sons of Benjamin.

s Heb. *That tread the bow*: For the Bows of Steel, which these used, required great Strength to bend them; which therefore they did by treading the Bow with their Feet, and pulling the String with both their Hands.

CHAP. IX.

The Chief of the Tribe of Judah, Benjamin, Ephraim, and Manasseh, who returned from Captivity, and dwelt at Jerusalem, 1——9. *Also the Priests and Levites, and how they executed their Office in the Temple at Jerusalem,* 10——34. *The Family of Saul,* 35——44.

1 SO all Israel were reckoned by genealogies: and behold, they *were* written in the book of the kings of Israel and Judah *a*, *who b* were carried away to Babylon for their transgression.

a Not in that Sacred and Canonical Book so called, but (as hath been oft observed before) in the Publick Records, wherein there was an Account of that Kingdom, and of the several Families in it, according to their Genealogies. *b i.e.* Which Tribe or People of *Judah* last mentioned.

2 Now the first inhabitants *c that dwelt* in their possessions, in their cities *d*, *were* the Israelites *e*, the priests, Levites *f*, and the Nethinims *g*.

c The first after the Return from *Babylon*. *d i.e.* That took possession of their own Lands and Cities, which had been for merly allotted to them; but of late years had been taken from them for their Sins, and possessed by other People. *e i.e.* The common People of *Judah* and *Israel*, called here by the general Name of *Israelites*, which was given to them before that unhappy Division of the two Kingdoms, and now is reffored to them when the Israelites are united with the Jews in one and the same Commonwealth, that so all the Names and Signs of their former Division might be blotted out. And although the generality of the ten Tribes were yet in Captivity, yet divers of them were now returned, either such as had long before the Captivity fled to *Jerusalem* to Worship God, and joined themselves with *Judah*, as those 2 *Chron.* 11. 16. and others. Or such as, upon *Cyrus* his general Proclamation, associated themselves, and returned with those of *Judah* and *Benjamin*. *f* These took possession of the Cities or Places belonging to them, as they had need and opportunity. *g* A certain Order of Men, either *Gibeonites*, or others joyned with them, devoted to the Service of God, and of his House, and of the Priests and Levites; who, that they might attend upon their Work without Distraction, had certain Places and Possessions given to them; which they are now said to repossess.

3 And in * Jerusalem dwelt of the children of Judah and of the children of Benjamin, and of the children of Ephraim, and Manasseh *h*.

* Neh. 11. 1.

h i.e. Some of each of these Tribes; either such as offered themselves; or such as were chosen by Lot: See *Nehem.* 11. 1, 2.

4 Uthai, the son of Ammihud *i*, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

i That there is so great a Diversity of Names between this Catalogue and that *Nehem.* 11. may be ascribed to two Causes: 1. To the Custom of the Hebrews, who used very frequently to give two or three several Names to one Person: And, 2. To the change of Times: for here they are named who came up at the first Return; but many of those in *Nehemiah* might be such as returned afterward, and came and dwelt either in stead of the Persons here named, who might be then dead, or gone from *Jerusalem*, or with them.

5 And of the Shilonites *k*, Asajah *l* the first-born, and his sons.

k Or, *Shelanites*, as they are called from *Shelah*, *Numb.* 26. 20. *l* Called also *Maaseiah*, *Nehem.* 11. 5.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam *m*, the son of Hodaviah, the son of Hasenuah.

m Who is mentioned, but described by other Parents, *Neh.* 11. 7. or at least by Persons under other Names. Possibly these were his more immediate, and those his more remote Parents: or he might be born of one, and adopted by another. For this is certain, Men are sometimes in Scripture called the Sons of those who adopted them, or whose Right of Inheritance fell to them.

8 And Ibnejah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shophatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren according to their generations, nine hundred and fifty six *o*. All these men *were* chief of the fathers in the house of their fathers.

o They are reckoned but 928. in *Neh.* 11. 8. either because there he mentions only those that were by Lot determined to dwell at *Jerusalem*, to whom he here adds those who freely offered themselves to it: See *Neh.* 11. 1, 2. because some of the Persons and Families first placed there were dead or extinguished, or else removed from *Jerusalem* upon some emergent occasion.

10 And of the priests; Jedajah, and Jehojarib, and Jachin,

11 And Azariah *p* the son of Hilkiah *q*, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God *r*.

p The same called *Seraiah*, *Nehem.* 11. 11. *q* Either of him in Josiah's time, 2 *King.* 22. 8. or rather another of the same name. *r* Or, *a ruler in the house of God*: Not the High-Priest, who was *Eyri*, *Ezr.* 3. 8. but a Chief Ruler under him; either *the second Priest*, as such are called, *Numb.* 3. 32. or the Head of one of the 24 Families or Courses of the Priests.

12 And Adaiah the son of Jeroham, the son of Pashur *s*, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer.

s i.e. His Great Grandson, as appears from *Neh.* 11. 12, 13.

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore, † very able men *t* for the work of the service of the house of God.

† Heb. *mighty men of valour*

t Heb. *mighty men of valour*: Which is here noted as an excellent Qualification for their Place: because the Priests might meet with great Opposition and Difficulty in the faithful Discharge of their Office, in the Execution of the Censures upon all Impure Persons without Exception, and in preserving Sacred things from Violation by the Touch of Forbidden Hands. Of which see an eminent Instance in *Azariah*, 2 *Chron.* 26. 17, &c.

14 And of the Levites; Shemajah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari.

15 And Bakbakkar, Heresh, and Galal: and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

16 And Obadiah the son of Shemajah, the son of Galal, the son of Jeduthun: and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathite *u*.

u Or, *Netophathites*; which were in *Judah*, *ch.* 2. 54. Here they now dwelt, either because their proper Cities were not yet built: or because they were not yet numerous enough to replenish them.

17 And the porters *x were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren. Shallum *was* the chief.

x Whose Office it was to keep all the Gates of the Temple, that no unclean Person or Thing might enter into it.

18 (Who hitherto *waited* in the kings gate *y* eastward) They were porters in the companies *z* of the children of Levi.

y In the East-gate of the Temple, which was so called, either because it was the Chief and most Magnificent of all the Gates: or because the Kings of *Judah* used to go to the Temple through that Gate, 2 *King.* 16. 18. Compare *Ezek.* 44. 1, 2. Under this Gate he comprehends all the rest, which also were guarded by these Porters. *z* Or, *according to the companies*, or *orders*, or *courses*, *i.e.* They kept the Gates successively, according to that Method into which themselves and the rest of their Brethren the Levites were distributed, for the more convenient management of their several Offices; among which this of the Porters was one.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren (of the house of his father) the Korhites *were* over the work of the service, keepers of the † gates of the tabernacle *a*: and their fathers *b being* over the host of the LORD *c*, *were* keepers of the entry *d*.

† Heb. *thresholds.*

a Or, *who were*, to wit, *in time past*, which is expressed in a like case, v. 20. when the Tabernacle was standing, before the Temple was built. *b* The Korhathites, of whom see on *Numb.* 4. 4. *c* Or, *with* (as this Hebrew Particle is oft used) *the host*, &c. *i. e.* When the Israelites were in the Wilderness, encamped in a military manner round about the Tabernacle, with, or among whom these were then placed. *d i.e.* Of the Vail by which they entred into the Tabernacle; which he calls the *entry* distinctively, because then there were no Gates. The meaning is, That all things were now reffored to their Primitive Order and Institution; and the several Persons took those Places and Offices upon them, which their Ancestors had before them.

* Num. 31. 6.

20 And * Phineas the son of Eleazar was the ruler over them *e* in time past, *and* the LORD *was* with him *f*.

e i.e. Over all the Porters, and other Levites and Priests before mentioned. *f* To direct, and assist, and bless him in the discharge of his Place. Which seems here related to encourage his Successor, and consequently all the Priests and Levites of this time to go on courageously and resolutely in their Work, not doubting but God will stand by them as he had done by their Fathers.

21 *And* Zechariah the son of Meshelemiah, *was g* porter *h* of the door of the tabernacle *i* of the congregation.

g To wit, in the time of *David*, as the following Verse sheweth. See *ch.* 26. 1, 2. and 27. 2. *h i.e.* Chief Porter. *i i. e.* Of the Door which led out of the Priests Court into the Tabernacle, in which the Ark was placed, 2 *Kohan.* 6. 17.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages *k*: whom * David and Samuel the * seer † did ordain *l* in their ‖ set office *m*.

* Ch. 26. 1, 2. * 1 Sam. 9. 9. † Heb. *founded.* ‖ Or, *trust.*

k Where their usual Residence was, and whence they came to *Jerusalem* in their Courses. *l* In the times of the Judges there was much Disorder and Confusion both in the Jewish State and Church, and the Levites came to the Tabernacle promiscuously, and as their Inclinations or Occasions brought them. But *Samuel* the best of Judges, having some prospect and good hopes of deliverance from their Enemies, and of an happy Settlement of the Israelitish Church and Nation; and observing that the Levites were greatly increased, he began to think of establishing some Order among the Levites in their Ministration about the Tabernacle. And these Intentions of his probably were communicated by him to *David*, who after *Samuel's* Death, and his own peaceable Settlement in his Throne, revived and perfected *Samuel's* Delign, and took care to put it in Execution. *m* Heb. *in their faith*, or *faithfulness*, this is required in that Office. Or, 2. In the Faithful Discharge of their Duty, and in obedience to the Will of God, signified to them by Revelation, or *by the spirit*, as it is said of *David*, 1 *Chron.* 28. 12. which they received by Faith, and accordingly designed, and *David* executed it. And so this is added to shew, that this was no Humane Invention, as some might conceive, but a Divine Appointment, to which all ought to submit.

23 So they and their children had the oversight *n* of the gates of the house of the LORD, *namely*, the house of the tabernacle *o*, by wards *p*.

n To wit, in *David's* time. *o* This is added to explain what he means by the House of the Lord, not that Tabernacle which *David* had set up for the Ark; but that more solemn Tabernacle, which *Moses* had made by God's express Command and most particular Direction; which in *David's* time was at *Gibeon*; in which God was, and &c. 2 *Chron.* 1. 3, 5, &c. *p i. e.* By Turns or Courses, each of them at his Gate, and in his appointed time.

24 In four quarters were the porters *q*: toward the east, west, north, and south.

q i.e. The Chief Porters, as this is explained, v. 26.

25 And their brethren *which were* in their villages, *were* to come *r* after seven days *s*, from time to time with them *t*.

r From their several Villages to the Place of Worship. *s* Every Sabbath or Seventh Day the Courses were changed, and the New Comers were to tarry till the the next Sabbath-day. See 2 *King.* 11. 5, 7. *t i.e.* To be with them, *i.e.* with the Chief Porters, who always abode in the Place of God's Worship, and to minister to them.

26 For these Levites, the four chief porters, were in *their* ‖ set office *u*; and were over the ‖ chambers and treasuries *x* of the house of God.

‖ Or, *trust.* ‖ Or, *there.*

u i.e. These were constantly upon the place, and in the execution of their Office, that so they might more exactly observe and direct the inferiour Porters in their Work. Or, as others render the Words, agreeably to the Hebrew Text, *For these* (i.e. *their Brethren*, v. 25.) *were set to the charge, or committed to the truft of the four chief porters, who also were Levites*, as their Brethren were: whereas the Chief of all of them was a Priest. Either way these Words contain a Reason of what was said, v. 25. why the rest were to come to these, and to be with them. *x* In which the Sacred Utensils, and other Treasures belonging to the Temple, were kept.

27 And they lodged round about the house of God *y*, because the charge *was* upon them, and † the opening thereof every morning *pertained* to them.

† Heb. *was* the key. S. *over*

y Therefore they were obliged to constant Residence in the Place: Gr. and were not permitted to dwell in the Villages, as their Brethren were.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‖ instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

‖ Or, *stuff.*

30 And ‖ *some* of the sons of the priests made * the ointment of the spices *z*.

‖ Or, *But* * Exod. 30. 23.

z This is added to prevent a Mistake, and to shew, that although the Levites were intrusted with the keeping of this Ointment, yet none but the Priests could make it. See *Exod.* 30. 22, &c.

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korhite) had the ‖ set office over the things that were made ‖ in the pans *a*.

‖ Or, *trust.* ‖ Or, *on*

a i.e. Was to take care that Fine Flour might be provided and kept safely and well, that when occasion required they might make Cakes in Pans to be offered to the Lord: of which see on *Levi.* 2. 5. or, *fluices.*

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread *b* to prepare *it* every sabbath.

† Heb. *bread of ordering.*

b Of which see *Exod.* 35. 13.

33 And these *c are d* * the singers, chief of the fathers of the Levites, *who remaining* in the chambers *e*, *were* free *f*: for † they were employed in *that* work *g* day and night *h*.

* Ch. 6. 31, 32, 25. † Heb. *upon them.*

c i.e. Others of the Levites; of whose several Offices he had spoken before. *d* Or rather, *were*: which is understood, and all along in the foregoing and following Verses, and again in this very Verse. *e* Where they waited, that they might be ready to come whensoever they were called to the Service of God in the Tabernacle. *f* From all Trouble and Employment, that they might wholly attend upon the proper Work. *g* Either composing or ordering Sacred Songs: or actually singing; or teaching others to sing them. *h i. e.* Continually, and particularly in the Morning and Evening, the two times appointed for solemn Service and Offerings.

34 These chief fathers of the Levites, *were* chief throughout their generations: these dwelt at Jerusalem *i*.

i Upon their return from *Babylon* they were not suffered to chuse their Habitations in the Country, as others were, but were obliged to settle themselves at *Jerusalem*, that they might constantly attend upon God's Service there, and be ready to instruct the younger Levites in their Office, as they needed or desired it.

35 And in Gibeon dwelt the father of Gibeon, Jehiel † whose wifes name *was* Maacha *k*:

† Heb. *whose father's name was*

k In this and the following verses to the end of this Chapter he repeats what he said before, *ch.* 8. 29. &c. concerning Saul's Genealogy, that he might make way for the following History. Which is a figure called Epanalepsis, which is frequent both in Sacred and Profane Writers.

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam, and they also dwelt with their brethren at Jerusalem over against their brethren.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. * Ch. 8. 33.

40 And

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, * *and Ahaz.*

42 And Ahaz begat Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri: and Zimri begat Moza.

43 And Moza begat Binea: and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

Saul's Overthrow and Death, 1——7. *The Philistines triumph over Saul,* 8——10. *The Kindness of Jabesh-Gilead towards Saul and his Sons: His Sin,* 11——14.

1 NOW * the Philistins fought against Israel *a*, and the men of Israel fled from before the Philistins, and fell down ‖ slain in mount Gilboa.

2 Of this and the following Verses till *v.* 13. see my Notes on 1 *Sam.* 31. where we have the same thing expressed almost in the same words.

2 And the Philistins followed hard after Saul, and after his sons, and the Philistins slew Jonathan, and ‖ Abinadab, and Malchi-shua, the sons of Saul.

3 And the battel went fore against Saul, and the † archers † hit him: and he was wounded of the archers.

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised come, and ‖ abuse me: but his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house *b* died together.

b i. e. All his Children, to wit, then present with him, namely, *his three sons*, as it is expressed, 1 *Sam.* 31. 6. For it is evident that *Ishbosheth* and *Mephibosheth* were not slain. But nothing is more common in Scripture and all Authors, than to understand *all* of a great and most considerable part.

7 And when all the men of Israel that *were* in the valley *c*, saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled, and the Philistins came and dwelt in them.

c Which was beneath Mount *Gilboa*, where the Fight was, *v.* 1.

8 And it came to pass on the morrow, when the Philistins came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistins round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of their gods, and fastened his head in the † temple of Dagon *d*.

d And his Body severed from his Head to the Wall of *Bethshan*, 1 *Sam.* 31. 10.

11 And when all Jabesh-gilead heard all that the Philistins had done to Saul:

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days *e*.

e To wit, every Day till Evening, after the manner of the Jewish Fasts.

13 So Saul died for his transgression *f* which he † committed against the LORD, * *even* against the word of the LORD *g*, which he kept not; and also for asking *counsel* of one that had a familiar spirit *h*, * to enquire *of it*:

f The Sense is, Wonder not that *Saul* fell by the Hands of the Philistins, who were armed against him by his own Sin, and by God's Vengeance for it. *g* Against God's express, and plain, and positive Command: which is a great Aggravation of any Sin. *h* Which also was contrary to a manifest Command, *Levit.* 19. 31. and moreover, contrary to his own Conscience, which was so fully convinced hereof, that he had encavoured the utter Extirpation of all such Persons, in pursuance of God's Law. See 1 *Sam.* 28. 9. *i* Concerning the Event of the approaching Battel.

14 And enquired not of the LORD *k*: therefore he slew him, and turned the kingdom unto David the son of Jesse.

k Why, *Saul enquired of the Lord*, 1 *Sam.* 28. 6. *Ans.* He did so, but not in a right manner, nor humbly and penitently, nor diligently and importunately, nor patiently and perseveringly: but when God would not answer him speedily, he gives it over, and goes from God to the Devil. Compare 1 *Sam.* 14. 18, 19. Such an inconsiderable and trifling Inquiry as *Saul* made, is justly accounted to be no Enquiry at all. As they are said *not to eat the Lord's Supper*, 1 *Cor.* 11. 20. who did eat it in a sinful and irregular manner.

CHAP. XI.

David made King at Hebron: by Joab's valour winneth the Castle of Zion from the Jebusites: repaireth the City of Jerusalem, 1——9. *A Catalogue of his mighty men,* 10——47.

THen * all Israel *a* gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

a i. e. All the Tribes of Israel, as it is expressed, 2 *Sam.* 5. 1. *i. e.* their *Elders*, as it is here said *v.* 3. and Officers, and a great multitude of the Soldiers and People.

2 And moreover, † in time past, even when Saul was king, thou *wast* he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee *b*, Thou shalt ‖ feed my People Israel, and thou shalt be ruler over my people Israel.

b Or, *concerning thee*: for it is apparent that they knew of it; and therefore many of them opposed *David* hitherto against their own Consciences.

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron before the LORD, and they anointed David king over Israel, according to the word of the LORD † by * Samuel.

4 And David and all Israel * went out to Jerusalem *c*, which *is* Jebus, where the Jebusites *were*, the inhabitants of the land.

c Of this and the three following Verses see the Notes on 2 *Sam.* 5, 6, &c.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which *is* the city of David.

6 And David said, whosoever smiteth the Jebusite first, shall be † chief and captain. So Joab the son of Zerujah went first up, and was chief *d*.

d Before this he was one of *David's* Chief Captains, 2 *Sam.* 2. 22, 23. and General of the Forces of *Judah*; but now he is made Captain-General of all the Forces of *Israel* and *Judah*.

7 And David dwelt in the castle: therefore they called ‖ it, The city of David.

8 And he built the city round about: even from Millo round about: and Joab † repaired the rest of the city.

9 So David † waxed greater and greater: for the LORD of hosts was with him.

10 * These also *are* the chief of the mighty men whom David had, (who ‖ strengthned themselves with him in his kingdom *e*, *and* with all Israel *f*, to make him king, according to the word of the LORD concerning Israel.

e Who helped him with all their Might to settle him in his Kingdom. *f* In conjunction with all those Loyal Israelites who joined with *David*; of whom see the next Chapter.

11 And this *is* the number of the mighty men, whom David had: *)* Jashobeam ‖ an Hachmonite *g* the chief of the captains: he lift up his spear against three hundred, *whom* he slain *by him* at one time.

g Called the *Tachmonite* and *Adino the Eznite*, 2 *Sam.* 23. 8. *b* To wit, by his own Hand, 300 more being slain by others then joyning with him, who purfued the Victory that he alone got, and in the purfue slaughter of all which is justly ascribed to him, because it was the Effect of his Valour. But concerning that and other Differences about these Persons or Things, see my Notes on 2 *Sam.* 23.

12 And after him *was* Eleazar the son of Dodo the Ahohite, who *was one* of the three mighties.

13 He was with David at ‖ Pasdammim, and there the Philistins were gathered together to battel, where *was* a parcel of ground full of Barley, and the people fled from before the Philistins.

14 And they ‖ set themselves in the midst of that parcel, and delivered it, and slew the Philistins, and the LORD saved *them* by a great ‖ deliverance.

15 Now ‖ three of the thirty captains * went down to the rock to David, into the cave of Adullam, and the host of the Philistins encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philistins ‖ garrison *was* then at Beth-lehem.

17 And David longed and said, O that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate.

18 And the three brake through the host of the Philistins, and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David. But David would not drink of it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men, † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought *it*: therefore he would not drink it. These things did these three mightiest *i*.

i Heb. *these three mighties*, to wit, last mentioned, whereof one was *Abishai*, *v.* 20. For the Acts of two of the first three are here passed over, being recorded 2 *Sam.* 23.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them* *k*, and had a name among the three.

k He vanquished them all, and slew a great number of them; tho' it be not said that he slew them all at one time, as it is said of *Jashobeam* above *v.* 11.

21 * Of the three he was more honourable than the two, for he was their captain, howbeit he attained not unto the *first* three *l*.

l He did not equal them in Valiant Exploits.

22 Benajah the son of Jehojada, the son of a valiant man of Kabzeel, † who had done many acts: he slew two lion-like men of Moab: also he went down, and slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, † a man of *great* stature, five cubits high, and in the Egyptians hand *was* a spear like a weavers beam, and he went down to him with a staff, and pluckt the spear out of the Egyptians hand, and slew him with his own spear.

24 These *things* did Benajah the son of Jehojada, and had the name *m* among the three mighties.

m Or, *had a name*, *i. e.* was greatly reputed: For though he did not equal *Abishai*, one of these three, as appears by *v.* 20, 21. yet he did excel the third of them, and all the thirty here following.

25 Behold, he was honourable among the thirty, but attained not to the *first* three; and David set him over his ‖ guard *n*.

n Heb. *his hearing* or *obedience*, *i. e.* those that were always ready to hear and obey or execute his Commands, to wit, the Guards of his Body.

26 Also the valiant men of the armies, *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem:

27 Shammoth the ‖ Hararite, Helez, the Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite,

29 Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

31 Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benajah the Pirathonite,

32 Hurai of the brooks *o* of Gaash, Abiel the Arbathite,

o Or, *of the valleys*, *i. e.* of one of them: the Plural Number for the Singular: so called because *he* was born or bred there.

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The sons of Hashem *p* the Gizonite, Jonathan the son of Shage the Hararite,

p Or, *or Jeshem*, to wit, *Jonathan* here following, and *Shammah* here omitted, but expressed, 2 *Sam.* 23. 32, 33.

35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naari the son of Ezbai,

38 Joel the brother of Nathan *h*, Mibhar ‖ the son of Haggeri,

q Either, 1. The same who is called *Ivar the son of Nathan of Zobah*, being possibly his *Brother* by Birth and Nature, and called his *Son* by Adoption, or right of Succession to his Estate: or called his *Brother* at large for his near Kinsman, and his *Son* for his Nephew: Or, 2. Another, who, upon the Death of the former, was put in his stead.

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the son of Zerujah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite *r*, Zabad the son of Ahlai,

r The last of that Catalogue in 2 *Sam.* 23. 39. But here some others are added to the Number, because though they were not of the Thirty, yet they were Men of great Valour and Renown amongst *David's* Commanders.

42 Adina the son of Shiza, the Reubenite, a captain of the Reubenites, and thirty *s* with him.

s Thirty Captains who were under him as their Colonel.

43 Hanan the son of Maacah, and Jehoshaphat the Mithnite,

44 Uzziah the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite *t*,

t So called possibly because his Station and Quarters were upon the River *Arnon* beyond *Jordan*, being placed there for the Defence of those Parts.

45 Jediael the ‖ son of Shimri, and Joha his brother, the Tirzite,

46 Eliel the Mahavite, and Jerimai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite *u*.

u So called, either because he was by Birth a Moabite, though now profelyted to the True Religion: or from some eminent Service done by him against the Moabites, as among the Romans *Scipio* was called *Africk* and *African*, because of his great Atchievements and Victories over those Parts and People.

47 Eliel, and Obed, and Jaasiel the Mesobaite.

CHAP. XII.

The Companies that came to David at Ziklag, when pursued by Saul: Some of Saul's own Family: Some of the Tribe of Gad: of Benjamin: and Judah: and Manasseh: 1——22. *The Armies that came to him at Hebron: their Feast,* 23——40.

1 NOw * these *are they* that came to David to Ziklag, * 1 Sam. † while he yet kept himself close *a*, because of Saul the son of Kish: and they *were* among the mighty *men*, helpers of the war.

a Or, *was shut up*, or *shut* out, from his own Land and People: for he speaks not of that time when he was shut up, and hid himself in Caves in the Land of *Judah*, but when he was at *Ziklag*.

2 *They were* armed with bows, and could use both the right hand and the left *b*, in *hurling* stones and *shooting* arrows out of a bow, *even* of Sauls brethren of Benjamin *c*.

b With like nimbleness and certainty. Compare *Judges* 3. 15. and 20. 16. *c i. e.* Of *Saul's* own Tribe: who were moved hereunto by God's Spirit, and by the Conscience of their Duty to *David*, to whom God had given the Crown in reversion; and by their Observation of God's departure from *Saul*, and of his special Presence with *David*, and his gracious Providence for him.

3 The chief *was* Ahiezer, then Joash, the sons of ‖ Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Berachah, and Jehu the Antothite,

4 And Ismaiah the Gibeonite, a mighty *man* among the thirty, and over the thirty *d*, and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,

d i. e. Who came attended with 30 valiant Benjamites, and was their Leader and Commander.

5 Eluzai and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer and Jashobeam the Korhites.

7 And Joelah, and Zebadiah the sons of Jeroham of Gedor.

8 And of the Gadite there separated themselves *e* unto David into the hold to the wilderness *f*, men of might, *and* men † of war, fit for the battel, that could handle shield and buckler: whose faces *were like* the faces of lions *g*, and *were* † as swift as the roes upon the mountains *h*.

e From *Saul*, to whom they had hitherto adhered; and from their *countrymen*, Brethren of their own Tribe, who yet maintained *Saul's* Cause; and *to make* from their Families, and the places where they lived, from whom they *left*. went to *David*. *f* Or, *into the hold of the wilderness*: *i. e.* Either to the Cave of *Adullam* or *Engedi*: or rather to *Ziklag*, as appears from *v.* 1. which was in the Wilderness of *Judah*, which is here called *the hold*, or *the fortress*, which name is also given to the City of *David*, 1 *Chron.* 11. 7. the Hebrew Word being the same both here and there. *g* Who were full of Courage, and by the Majesty and Fiercenes of their Countenances terrified their Adversaries. *h* As their very Looks daunted their Enemies, and put them to flight, so they could easily purfue and overtake and destroy them in their Flight.

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabuh the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* the sons of Gad, captains of the Host: † one of the least *was* over an hundred, and the greatest over a thousand *i*.

i Not that they brought now so many Men with them, but either, could re- 1. They had hitherto been Captains or Colonels under *Saul*, or in the established Militia or Bands of their Tribe. Or, 2. They were so afterwards under *David*, who for their Valour and Fidelity thus advanced them.

15 These *are* they that went over Jordan *k* in the first month, when it had † overflown all his banks *l*, and they put

put to fight all *them* of the vallies. *m*, *both* toward the east, and toward the west *n*.

l To wit, in *Saul's* time, when it seems, the Enemies of the Israelites had made an Inroad, and done some Mischiefs to the Israelites beyond *Jordan*, to whose Help these then came. *l* As commonly did about that time. See *Judg.* 2. 15, & 4. 18. Jer. 49. 19. This is noted either as a Description of the Time when this was done, it being usual with Historians to note the Circumstances of great Actions: or as an aggravation of the Fact. And possibly these being Men of great Nimbleness and Dexterity, did swim over *Jordan*, through their ardent Desire to help their Brethren, and to fight with their Enemies. *m* i. e. The People that lived in the Valleys or Desarts beyond *Jordan*, who, as it seems, when *Saul* was engaged against the Philistins, took that advantage to fall upon the Israelites beyond *Jordan*. *n* Either, 1. the People that lived more Eastward and remote from *Jordan*, and those who lived more Westward or nearer to it. Or, 2. them made they fly several ways, some Eastward, some Westward, as they saw the way open for them. See *Deut.* 28. 7, 25.

‖ *Some.*

16 And there came ‖ of the children of Benjamin and Judah to the hold *o* unto David.

o To the same Hold mentioned v. 8. where see the Notes.

† Heb. *before them.* ‖ Heb *he is not.* ‖ Or, *there is no wrong.*

17 And David went out † to meet them, and answered *p* and said unto them, If ye be come peaceably unto me to help me, mine heart shall † be knit unto you *q*: but if *ye be come* to betray me to mine enemies *r*, seeing *there is* no ‖ wrong in mine hands *s*, the God of our fathers look *thereon*, and rebuke *it t*.

p i. e. Spake; as that word is oft used in Scripture even of him that speaketh first. *q* I shall ever esteem and love you, and shew this by my Actions to you hereafter. *r* Which your Number, and Quality, and near Relation to *Saul* gives me some cause to suspect. *s* I have done no Injury to *Saul*, nor to you; but have spared him and you when it was in my Power to have destroyed you. *t* To wit, by his Hand and Power manifested for me and against you for your Perfidiousness.

† Heb. *the spirit clothed.*

18 Then † the spirit came upon Amasai *u*, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse; peace, peace *be unto* thee, and peace *be* to thine helpers, for thy God helpeth thee *x*. Then David received them: and made them captains of the band *y*.

u Not only saving Graces, but other Heroical and generous Motions are ascribed to God's Spirit, which here stirred up in him a more than ordinary greatness and presentness of Mind and Resolution. *x* We have observed God's singular and gracious Care of thee, and Kindness to thee, and if we should oppose thee, we should be Fighters against God and his Word and Providence. *y* i. e. Of those Forces which they brought with them. Or, *he put them among the heads or officers of his band*; i. e. He gave them Commands either now in his small Army, each according to his Quality: Or afterwards when he was advanced to the Kingdom: for it is not here expressed when he did this.

19 And there fell *some* of Manasseh to David (when he came with the Philistins against Saul to battel, but they helped them not *z*: for the lords of the Philistins, upon advisement, sent him away, saying, * He will fall to his master Saul, † to *the* ‖ *jeopardy* of our heads.)

* 1 Sam. 29. 4.

† Heb. *on our head.*

z i. e. The Manassites here named, and the rest of *David's* Forces, to whom they had now joyned themselves, did not help the Philistins in Battel, as *David* had pretended to do.

20 As he went to Ziklag *a*, there fell to him of Manasseh, Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

a As he returned from the Camp of the Philistins to *Ziklag*, 1 *Sam.* 29. 11.

‖ 1 Sam. 30. 15, 16. Or, *with rovers.*

21 And * they helped David ‖ against the band *of the rovers b*: for they were all mighty *men* of valour *c*, and were captains in the host *d*.

b i. e. Against the Amalekites who had taken and burnt *Ziklag*, whom *David* and his 600 Men were now pursuing, whom these accompanied in that Expedition. Or, *with a band or troop* of Souldiers, which they brought along with them to *David's* Assistance. *c* Therefore they readily came to *David's* help. *d* Therefore they brought others along with them.

22 For at *that* time *e* day by day, there came to David to help him, until it *was* a great host, like the host of God *f*.

e i. e. While he was at *Ziklag*, and in his March to *Hebron*, and principally at *Hebron*, as the next Verse explains it. *f* i. e. Innumerable like the Stars or Angels, both which are called God's *hosts*. Or, *like the host of God*, i. e. a very great Host, great things being so called, as *Cedars*, *Mountains*, &c. of *God*. But the particle of likeness here added excludes this sense, for it had been very improper to say, *a great host like a great host*, i. e. like it self.

‖ Or, *chiefs.* Heb. *heads.* † 2 Sam. 2. 3. ‡ Sam. 16. death.

23 And these *are* the numbers of the ‖ bands, that were ready armed to the War, *and* * came to David to Hebron, to turn the Kingdom of Saul to him, † according to the word of the LORD *g*.

* 2 Sam. 2. 3.

g Whereby he had settled the Crown upon David after *Saul's* death.

24 The children of Judah that bare shield and spear, *were* six thousand and eight hundred *h* ready ‖ armed to the war.

‖ Or, *girded.*

h Who came hither in the name of all their Brethren; for that whole Tribe stuck to *David* at his very first coming to *Hebron*.

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehojada *was* the leader of † the Aaronites *i*, and with him *were* three thousand and seven hundred.

† Heb. *Aaron.*

i Not the High-priest, for that was *Abiathar*, 1 *Sam.* 23. 6. but one of eminent place under him, and who had a great Power and interest among his Brethren.

28 And * Zadok *k*, a young man mighty of valour, and of his fathers house twenty and two captains *l*.

* 1 Sam. 22. 20.

k Thought to be the same who was made High-priest in *Solomon's* time, 1 *Kings* 2. 35; which if true, he was very young at this time. *l* Whom he brought along with him.

29 And of the children of Benjamin, the † kindred of Saul, three thousand: for hitherto the * greatest part of them had kept the ward of the house of Saul *m*.

† Heb. *brethren.* * Heb. *the keeping of the ward.*

m i. e. Endeavoured to keep the Crown in their own Tribe, and in *Saul's* Family.

30 And of the Children of Ephraim, twenty thousand and eight hundred mighty men of valour, † famous throughout the house of their fathers.

† Heb. *men of names.*

31 And of the half tribe of Manasseh *n*, eighteen thousand, which were expressed by name *o*, to come and make David King.

n Which was within *Jordan*: for of the other half beyond *Jordan* he speaks, v. 37. *o* Which were not ashamed nor afraid publickly to own *David* first by putting their Names to some Paper presented to them for that purpose; and then by marching to him to *Hebron*.

32 And of the children of Issachar, *which were men* that had understanding of the times *p*, to know what Israel ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

p Either, 1. skill in the Stars, and several Seasons and Changes of the Air; which might be of good use in Husbandry, to which this Tribe was addicted, *Gen.* 49. 14. *Deut.* 33. 18. Or rather, 2. Political Prudence to discern and embrace the fit Seasons for all Actions, as appears, 1. from the following words, *to know what* not only their own Tribe but all *Israel ought to do*. 2. By the great Authority and Command which they had over all their Brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all Humane, and especially in publick Affairs, that the Success or Disappointment of them depends very much upon the right or wrong Timing of them, and therefore this is a very fit exception to signifie their great Prudence. And particularly they shewed this point of their Wisdom at this time; for as they had adhered to *Saul* whilst he lived, as knowing the time was not yet come for *David* to take Possession of the Kingdom: and as they could not join themselves to *David*, whilst *Abner* lived, and was potent, and had the Command of the other Tribes wherewith they were encompassed, so as soon as he was dead, and they had opportunity to declare themselves, they owned *David* for their King. 4. By the like use of this Phrase, *Esth.* 1. 13.

33 Of Zebulun such as went forth to battel, ‖ expert in war, with all instruments of war, fifty thousand *q*, which could keep ‖ rank *r*: *they were* † not of double heart *s*.

‖ Or, *exercised.* † Heb. *not with a heart and a heart.*

q For this Tribe being next to that of *Issachar*, which was generally well-affected to *David*, were probably very much swayed by their Opinion and Advice. *r* Or, *which were disposed* or *prepared*, *or ordered to go to battel* or *to fight* for *David*, if occasion so required. *s* Heb. *without an heart and an heart*: which may relate either, 1. to the whole body of them, they were all of one heart and one mind towards *David*, not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or, 2. To the same particular persons, they were each of them sincerely Loyal to *David*, and did not dissemble with *David*, pretending to be for him, whilst in their hearts they favoured *Saul's* family; which possibly some of those who came to *Hebron*, did. Or this is particularly noted of this Tribe, because they lay under some suspicion in this matter; as also some of the other Tribes did; and therefore the like testimony is given to all of them, v. 38.

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battel, ‖ expert in war, forty thousand.

‖ Or, *exercised.*

37 And on the other side of Jordan, of the Reubenite, and

and the Gadite, and of the half-tribe of Manasseh, with all manner of Instruments of War for the battel, an hundred and twenty thousand.

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart *t* to make David King.

t To wit, after the death of *Abner* and *Ishbosheth*.

39 And there they were with David, three days, eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them *u*, *even* unto Issachar, and Zebulun, and Naphtali *x*, brought bread on asles, and on camels, and on mules, and on oxen *y*, and ‖ meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for *there was* joy in Israel *z*.

‖ Or, *food.*

u That lived not far from *Hebron*, the place where they now were. *x* This is added by way of amplification and explication, to shew that he did not understand this of those Israelites only who lived in the Neighbourhood of *Hebron*, but of those that lived at some distance, yet were nearer to *Hebron*, than some of the other Tribes here named. *y* Which, though not commonly used in this manner, nor fit for such purposes, now they so used, because the quantity of Provisions which they brought was very great, as the Numbers of the People at *Hebron* were, and Horses they had few in *Israel*, and most of their *Asses*, and *Camels*, and *Mules* here mentioned probably were used to carry divers Men, or Women and Children, to this great, and publick, and happy Solemnity. *z* Partly because their Civil Wars were wholly ended, and they were all united under one King: and partly because they had now a King of Eminent Valour, and Piety, and Iudicity, and therefore expected to be saved from all their Enemies and Calamities, as they were.

CHAP. XIII.

David fetcheth the Ark from Kirjath-jearim, with great Solemnity, 1——8. *Uzza being smitten, the Ark is left at the House of Obed-Edom,* 9——14.

1 AND David consulted with the captains of thousands, and hundreds, *and* with every leader *a*.

a Or, *Governour*, or *Elder* of the People.

2 And David said unto all the congregation of Israel *b*, If it *seem* good unto you, and that it be of the LORD our God *c*, † let us send abroad *d* unto our brethren every where, *that are* left *e* in all the land of Israel, and with them *also* to the Priests and Levites, *which are* † in their cities and suburbs, that they may gather themselves unto us.

† Heb. *in the cities of their suburbs.*

b i. e. Unto all the People then assembled with him at *Hebron*. This Story is mentioned in another place in 2 *Sam.* 5. & 6. even after the taking of *Jerusalem* also: but the two first Fights with the Philistins, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus concerned: There being now a great and general concourse of all *Israel*, and *David* being now Established in his Throne with universal consent and applause, he begins with God, and his first Thoughts and Cares are about Religion and the Ark, then the great Instrument and Ornament of it, and takes the Opportunity of this Assembly to desire their Advice and concurrence with him in it, that the Ark might be brought either to *Hebron*, which then was the Royal City; or to *Jerusalem*, which as probably he told them, he was resolved to Besiege, and doubted not, by God's Help, to take. After this was promised by the King and accepted by the People, this great Assembly was dismissed, only some of them *David* referred to go with him against *Jerusalem*, which accordingly he did, and succeeded in his Enterprize, as is related, 1 *Sam.* 5. But before this Resolution could be executed, the Philistines came and fought † ice with *David*, as is related 1 *Sam.* 5. 17, &c. and here ch. 14. 8, &c. And after they were repulsed with great loss and shame, *David* sets upon the Execution of that which before he had resolved, and in order to it calls another General Assembly of the People. *c* i. e. If this Translation of the Ark be pleasing to God, which I purpose to enquire by the Urim after the manner, and to act accordingly. *d* Heb. *let us break out and send*, i. e. let us send Messengers lucidly and universally to the several Tribes. We are now in some fort pent up in a Corner of the Land in *Hebron*, but let us break up the Assembly and dispatch our selves, and send far and near about this Work. It is a Metaphor from the Sea or Rivers, which when the Banks are Broken, do suddenly overflow the whole adjoyning Country. *e* By which word he minds them of the great Desolations and Destructions which God for their sins had hitherto made among them: and therefore adviseth that Remnant whom God had so graciously saved in and from those dreadful Ruines, that they would more seriously set themselves to seek God than they had formerly done.

† Heb. *to make.*

3 And let us † bring again the Ark of our God to us: for we enquired not at it *f* in the days of Saul *g*.

† Heb. *bring about.*

f The Ark was then neglected: and the generality of the People either lived in the gross neglect of the solemn worship of God; or contented themselves with going to *Gibeon* and offering Sacrifices there, not caring, though the Ark, the Soul of the Tabernacle, was in another place. *g* So it was in the days of *Samuel*; but it is rather charged upon *Saul* than him: partly because *Samuel* was exercised with continual Wars or expectation of Wars with the Philistins all the time of his Regency, and therefore wanted the Opportunity to bring back the Ark, which *Saul* had and neglected: partly because *Samuel* took care to stir up and maintain Religion among them by other Means and in an extraordinary manner: whereas this was but one Branch of *Saul's* Impiety, and was joyned with a contempt of all Religion, as the History of his Life shews: and partly because it was more proper to accuse himself and the present Generation who were guilty of this neglect, than to rake into the Ashes of their deceased Progenitors, and lay his Charge against those who were dead and gone some good while since.

4 And all the congregation said that they would do so: for the thing was right in the eyes of all the people *h*.

h Their Consciences smiting them for their former negligence, and being fully convinced of the Piety and Reasonableness of the Proposition.

5 So * David gathered all Israel *i* together, from Shihor of Egypt *k*, even unto the entring of Hemath, to bring the ark of God from Kirjath-jearim.

* 1 Sam. 7. 2 Sam. 6. 1.

i i. e. *All the chosen Men of Israel*, as it is phrased, 2 *Sam.* 6. 1. their Elders and Representatives. † Of which see *Numb.* 33. 5. *Jos.* 13. 3. 1 *Chron.* 13. 5.

† Heb. *Baalah.*

6 And David went up, and all Israel to * Baalah, *that* is, to Kirjath-jearim *l*, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whose Name is called *on it* *m*.

* Josh. 15. 9.

l Which Explication is justified by *Jos.* 15. 9. 60. where the same City is called by both Names. *Ibi.* They are said to go *from* this *Baale*, 2 *Sam.* 6. 2. *Anf.* 1. Some Learned Men render that Place also *to Baale*, the particle *Men* being sometimes used for to amongst the Hebrews, and especially amongst the Arabians. 2. Both were true: they first went to *Baale* for the Ark, as is here said, and then went *from Baale to bring* or *to carry* for the word signifies either bringing *from thence the Ark of God*, as is there related. But of this and other difficulties or differences between these two Relations, see the Notes on 2 *Sam.* 6.

‖ Heb. *make the ark to ride.*

7 And they † carried the ark of God in a new cart out of the House of Abinadab, and Uzza and Ahio drave ‖ the cart.

† Heb. *made.*

8 And David and all Israel played before God with all *their* might, and with † singing with harps, and with psalteries, and with timbrels, and with cymbals, ‖ and with trumpets.

† Heb. *with songs.* ‖ Or, *sounding.*

9 And when they came to the threshing-floor of ‖ Chidon, Uzza put forth his hand to hold the ark, for the oxen ‖ stumbled.

‖ Called Nachin, 2 Sam. 6. 6.

10 And the anger of the LORD was kindled against Uzza, and he smote him, * because he put his hand to the Ark: and there he died before God.

‖ Or, *strove.*

* Numb. 4. 15.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called ‖ Perez-uzza, to this day.

‖ That is, *Breach of Uzza.*

12 And David was afraid of God that day, saying, How shall I bring the ark of God *home* to me?

13 So David † brought not the ark *home* to himself to the city of David, but carried it aside into the house *of* Obed-edom the Gittite.

† Heb. *removed.*

14 And the ark of God remained with the family of Obed-edom in his house three Months. And the LORD blessed * the house of Obed-edom, and all that he had.

* As Ch. 26. 5.

CHAP. XIV.

Hiram's Kindness to David, 1. *His Felicity in People, Wives and Children,* 2——7. *His two Victories against the Philistines,* 8——17.

1 NOW * Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and ‖ carpenters to build him an house.

* 2 Sam. 5. 11, &c.

‖ Or, *carvers.*

2 And David perceived *a* that the LORD had confirmed him king over Israel, for his kingdom was lift up on high, because of his people Israel.

a By the Remembrance of God's Promise and his Providence complying with it, &c. But of this and the following Verses see the Notes on 2 *Sam.* 8. 12, &c. where the same History is related.

3 And David took † mo wives at Jerusalem: and David begat mo sons and daughters.

† Heb. *yet.*

4 Now these *are* the names of his children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Noga, and Nepheg and Japhia,

7 And Elishama, and ‖ Beliada, and Eliphalet.

‖ Or, *Eliada*, 2 *Sam.* 5. 16.

8 And when the Philistins heard that * David was anointed

* 2 Sam. 5. 17.

anointed King over all Israel, all the Philistins went up to seek David, and David heard *of it*, and went out against them.

9 And the Philistins came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistins? and wilt thou deliver them into mine hand? and the Lord said unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine Enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place ‖ Baal-perazim.

‖ That is, *a place of breaches.*

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistins yet again spread themselves abroad in the ‖ valley ‖.

‖ Or, that. ‖ Or, of Rephaim.

14 Therefore David enquired again of God, and God said unto him, Go not up after them: turn away from them, * and come upon them, over against the mulberry trees.

* 2 Sam. 5. 23.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistins.

16 David therefore did as God had commanded him: and they smote the host of the Philistins from Gibeon even to Gazer.

17 And the fame of David went out into all lands *b*, and the LORD brought the fear of him upon all nations.

b i. e. Into all the neighbouring Countries.

CHAP. XV.

David having prepared a place for the Ark, ordereth the Priests and Levites to bring it from Obed-Edom, 1——24. *He performeth the solemnity thereof with great joy,* 25——28. *Michal despiseth him,* 29.

1 AND David made him houses *a* in the city of David, and prepared a place for the ark of God, and pitched for it a tent *b*.

a A Palace consisting of many Houses or Apartments for his several Wives and Children. *b* Q*e*. Why did he not first fetch the tabernacle of *Moses* from *Gibeon*, where it now was, that so he might put the Ark into its proper place? *Ans*. Partly because he had no motion or direction from God concerning the tabernacle, as he had concerning the Ark: and partly because he thought the tabernacle was not so necessary for that end as some by, seeing he intended forthwith to set upon the building of the Temple, as appears from *chap.* 17.

† Heb. it is *not to carry the ark of God but the Levites.*

2 Then David said, † None ought to carry the * ark of God but the Levites *c*: for them the LORD hath chosen to carry the ark of God, and to minister unto him for ever *d*.

* Numb. 4. 15. Deut. 31. 9

c And that upon their Shoulders: of which see *Numb.* 4. 15 and 7. 9. and not in a Cart, as it was before to our great grief and loss. *d i. e.* So long as the Ark is to be removed, and as that Worship continues.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath *e*; Uriel the chief, and his ‖ brethren an hundred and twenty.

‖ Or, *kinsmen.*

e To wit, of *Aaron* or *Ithar*, *Kohath*'s Sons, *Numb.* 3. 27. Otherwise *Elizaphan*, v. 8. and *Hebron*, v. 9. and *Uzziel*, v. 10. were *Kohath*'s Children; of which see *Exod.* 6. 17, 18, 22.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok, and Abiathar the priests *f*, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab;

f i. e. The Chief Priests, *Abiathar* the High-Priest, and *Zadok* the second Priest, see *Numb.* 3. 32.

12 And said unto them, Ye *are* the chief of the fathers of the Levites: sanctifie your selves *g*, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

g By solemn Purification and Preparation of your selves, both in Soul and Body. See on *Exod.* 19. 10. 15.

13 For * because ye *did it* not at the first *h*, the LORD our God made a breach upon us, for that we *sought him* not after the due order *k*.

* 2 Sam. 6. 3, 7.

h Because you did not sanctifie and prepare your selves by solemn Prayer, and seeking Counsel from God, and by a serious consideration of God's Will as to the Manner of carrying it: which it was your Duty more than others to observe and see it executed. *i* He takes a part of the guilt to himself, because it was his Duty, as well as theirs, diligently to read the Law and word of God, and to see it executed, and their oversight did not excuse his. *k* According to the Rules which he appointed.

14 So the Priests and the Levites sanctified themselves, to bring up the ark of the LORD God of Israel.

15 And the children of the Levites *l* bare the ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

* Exod. 25. 14. Num. 4. 15. & 7. 9.

l To wit, the Kohathites, *Numb.* 4. 4.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers, with instruments of musick, psalteries, and harps, and cymbals, † sounding, by lifting up the voice with joy.

† Heb. *raising.*

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * and Asaph the son of Berechiah, and of the sons of Merari their brethren, * Ethan the son of Kushajah.

* 1 Chron. 6. 33. * 1 Chron. 6. 39. * 1 Chron. 6. 44.

18 And with them their brethren of the second *degree m*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maasiah, and Mattithiah, and Eliphalet, and Mikniah, and Obed-edom, and Jeiel the porters *n*.

m The first rank or degree of Sacred Musicians being those three famous Persons named v. 17. next unto whom were the 6 here named. *n* Who were to keep the Doors of the Tabernacle and Courts, but withal were instructed in Musick and singing, that when they were free from Attendance upon their proper Office, they might not be idle nor unprofitable persons in God's House.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass.

20 And Zechariah *o*, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maasiah, and Benaiah, with psalteries on Alamoth *p*.

o In this Catalogue *Ben* is omitted, who was mentioned v. 18. Yet others think him to be the same who is called *Asariah*, v. 24. But *Ben* might be some other person, who was indeed appointed for this Work, as is related, v. 17, 18. and yet he might be taken off by death or sickness, or some sudden and extraordinary Accident which hindred his Execution of the Place and Work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their Institution in practice, as here they did. *p* Or, *with* (as that particle is elsewhere used) *Aiemoth* which is thought to be the name of an Instrument of Musick; or of a certain Tune, or Note, or part in Musick. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith*, v. 21.

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps ‖ on the Sheminith *q* to excel *r*.

‖ Or, *to*

q See on v. 20. *r* Which word may be here added to note the Excellency of that Instrument, or Note, or part of Musick; or that there was a greater Extension or Elevation of the Voice than in the former.

22 And Chenaniah chief of the Levites ‖ *was for* † *the* song *s*: he instructed about the song, because he *was* skilful.

‖ Or, *to* † Or, *to lift up.*

s Heb. Was *for lifting up*, either, 1. of the Ark: he was for carriage of the Ark, being appointed to instruct or direct the time and manner of carrying the Ark, and when they should make a stand or a change in the Bearers. Or rather, 2. of the Voice: he was the Moderator of the Musick, instructing them when and how it was fit to lift up Voices, or change their Notes, or make the Stops, which best agrees with the following Reason. *For he was skilful*: for this required far more Skill than the carriage of the Ark; which any man of common discretion could easily govern; and with v. 27. which this same *Chenaniah* is joined *with the Singers*.

23 And Berechiah, and Elkanah *were* door-keepers for the ark *t*.

t They were appointed to keep the Door of the Tent in which the Ark was to be put and kept, that no unallowed Person might press in and touch it; and in like manner they were to attend upon the Ark in the Way, and to guard it from the press and touch of prophane Hands; for which end these two went before the Ark, as those other two Brethren mentioned in the close of v. 24. came after it, that so it might be Guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the Ark, or to look into it, which was exemplified in the Bethshemites, 1 *Sam.* 6. 19.

24 And Shebaniah, and Jehoshaphat, and Nathaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the Priests * did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* door-keepers for the ark.

* Numb. 10. 8.

25 So * David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

* 2 Sam. 6. 12, 13, &c.

26 And it came to pass when God helped the Levites *u* that bare the ark of the covenant of the LORD, that they offered seven Bullocks, and seven rams.

u Either, 1. by giving them strength to carry their Burden: or rather, 2. by encouraging them in their Work with some comfortable Sign of his Presence with them, and approbation of their work and manner of carrying the Ark. When they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they *had gone six paces*, as appears by 2 *Sam.* 6. 13.

27 And David *was* clothed with a robe of fine linen *x*, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the † song with the singers. David also *had* upon him an ephod of linen.

† *i. e.* of the song.

x i. e. With a Linen Ephod, as it is explained in the close of this verse, where this circumstance is repeated, because it was a notable and unusual thing for *David*, who was no Levite, to wear a Levitical Garment. See of this and the following verses the Notes on 2 *Sam.* 6, 14, 15, 16.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries, and harps.

29 And it came to pass *as* the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul, looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAP. XVI.

David's Festival Sacrifice and Alms. The Psalm of Thanksgiving, sung by a Quire, and the People said Amen, 1——36. *Ministers, Porters, Priests, and Musicians appointed to attend the Ark continually,* 37——43.

1 SO * they brought back the Ark of God *a*, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices and peace-offerings before God.

* 2 Sam. 6. 17.

a Of these three first Verses see on 2 *Sam.* 6. 17, 18, 19.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 And he appointed *certain* of the Levites to minister before the ark of the LORD, and to record, and to thank, and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benajah, and Obed-edom, and Jiel † with psalteries and with harps: but Asaph made a sound with cymbals.

† Heb. *with psalteries, harps, and cymbals.*

6 Benajah also and Jahaziel the priests, with trumpets continually before the ark of the covenant of God.

7 Then on that day David ‖ delivered first *this psalm b* to thank the LORD into the hand of Asaph and his brethren:

‖ Or, *appointed to give thanks to the LORD by the hand of Asaph and his brethren.*

b Wherehy it is implied, that after this he delivered many other Psalms successively into their Hands, to be sung by them to the praise of God in his publick Service. See 2 *Sam.* 23. 1. 2 *Chron.* 29. 30. As for the matter of this Psalm, I shall defer the Explication of it till I come to the Book of Psalms, where we shall find it in the same words, in *Psal.* 96. and 105.

8 * Give thanks unto the LORD, call upon his name: make known his deeds among the people.

* Psal. 105. 1.

9 Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

10 Glory ye in his holy Name, let the heart of them rejoyce that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his chosen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant: the word *which* he commanded to a thousand generations.

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Isaac:

* Gen. 17. 2, &c. 25 & 26. 3

17 And hath continued the same to Jacob for a law, *and* to Israel for an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

† Heb. *the cord.*

19 When ye were but † few, * even a few, and strangers in it;

† Heb. *men of number.* * Gen. 34. 30.

20 And *when* they went from nation to nation, and from *one* Kingdom to another people.

† Heb. *men of number.*

21 He suffered no man to do them wrong: yea, he * reproved kings for their sakes,

* Gen. 12. 17. & 20. 3.

22 *Saying*, * Touch not mine anointed, and do my prophets no harm.

* Gen. 26. 11.

23 * Sing unto the LORD all the earth: shew forth from day to day his salvation.

* Psal. 96. 1, 2, &c.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

* Psal. 96. 4.

26 For all the * gods of the people *are* idols: but the LORD made the heavens.

* Lev. 19. 4.

27 Glory and honour *are* in his presence: strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people; give unto the LORD glory and strength.

29 Give unto the LORD the glory *due* unto his name; bring an offering, and come before him, worship the LORD in the beauty of holiness.

30 Fear before him, all the earth: the world also shall be stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoyce, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.

34 * O give thanks to the LORD, for he *is* good: for his mercy *endureth* for ever.

* Psal. 107. 1. & 118. 1. & 136. 1.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen *c*, that we may give thanks to thy holy name, *and* glory in thy praise.

c This might seem an improper and unseasonable Prayer for *David*'s time, when the Israelites were not yet scattered amongst the Heathen, but indeed it was not so; partly because they had already been sadly divided by a Civil War among themselves, and though they were now externally and visibly united under *David*, yet he might justly think that there were some who yet retained in their Hearts their old Leaven, their Hatred of him, and their affection to *Saul*, which might hereafter break forth when occasion was offer'd, as it did, 2 *Sam.* 18. 8. and therefore he justly prays, that they may be gathered and united together in hearty Love as well as in outward Show: and partly, because this Psalm or Prayer was made by *David* for the use of the Church, not only in that present time, but in future Ages, in which *David* foresaw by the Spirit of Prophecy, or by consideration of those Ancient and Sacred Predictions, *Deut.* 32. and 32. that the Israelites would one time or other forsake God, and for their Apostacy be dispersed among the Heathens, when they should have great and particular need of this Prayer.

36 Blessed *be* the LORD God of Israel for ever and ever: and all * the people said, Amen, and praised the LORD.

* Deut. 27. 15.

37 So he left there *d*, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every days work required:

d i. e. He appointed them their Work and Station there.

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosah *to be* porters *e*:

e Or, *Door-keepers*, as the same Hebrew Word is rendred, *ch.* 15, 23, 24. of which see the Note on v. 23.

39 And Zadok the priest *f*, and his brethren the priests, before the tabernacle of the LORD, * in the high place that *was* at Gibeon,

* 1 Kings. 3. 4.

f Not the High Priest, but the second, and the Chief Priest at *Gibeon*, where the famous Tabernacle and Altar made by Moses still were, 1 *Chron.* 21. 29. 2 *Chron.* 1. 3. where also the Ordinary Sacrifices were offered, and the stated and publick Worship of God was performed, as it here follows, for which the Priests were placed there: as the Extraordinary Worship was before the Ark upon great Occasions, as when God was consulted, which was to be done before the

Ark

Ark and by the High-Priest, *Exod.* 28. 12, 20, 21. who now was *Abiathar* who therefore abode here with the Ark, when *Zadok* was left at Gibeon.

40 To offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually * ‖ morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Israel:

41 And with them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name *g*, to give thanks to the LORD, because his mercy *endureth* for ever:

g So exceeding careful was this good King of God's Worship, that he would have no person employed in it, but such as he appointed to it, and were fit for it.

42 And with them Heman and Jeduthun with trumpets and cymbals, for those that should make a sound, and with musical instruments of God *h*: and the sons of Jeduthun *were* † porters.

h i. e. Appointed and appropriated to the Worship and Honour of God.

43 And all the people departed every man to his house: and David returned to bless his house.

CHAP. XVII.

David designing to build God an House: Nathan at first approveth of it: After by the Word of God forbiddeth him, 1——15. *Presenting him Blessings and Benefits in his Seed,* 11——15. *David's Prayer and Thanksgiving,* 16——22.

NOw * it came to pass *a* as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD *remaineth* under curtains.

a This whole Chapter is explained, 2 *Sam.* 7. where the same things are recorded with very little variation of the Words: which also hath been considered in my Notes upon that Chapter; to which I refer the Reader, taking notice here but of some very few things.

2 Then Nathan said unto David, Do all that *is* in thine heart, for God *is* with thee.

3 And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day, but † have gone from tent to tent, and from *one* tabernacle *to another*.

6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel (whom I commanded to feed my people) saying, Why have ye not built me an house of cedars?

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the *sheep*-cote, even † from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more, neither shall the children of wickedness *b* waste them any more: (as at the beginning,

b Such as are devoted and wholly given up to Wickedness; elsewhere called Children of *Belial*.

10 And ‖ since the time that I commanded judges *to be* over my people Israel) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD will build thee an house.

11 And it shall come to pass, when thy days be expired, that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will establish his throne for ever.

13 * I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took *it* from *him* that was before thee.

14 But I will settle him in mine house *c*, and in my kingdom *d* for ever, and his throne shall be established for evermore.

c In my Dwelling-place, either, 1. In *Jerusalem*, the place where God had put his Name for ever, 2 *Kings* 21. 4, 7. 2 *Chron.* 6. 5, 6. Compare 1 *King.* 11. 36. and 15. 4. Or, 2. In the Temple, which is more properly and constantly called *God's House*; and to this Expression agrees but very imperfectly with *Solomon*, or his Successors, who might be said to be settled in God's House, because they were settled near it, and in some sort set over it, because they were to take care that the Priests and others should perform their Offices and God's Service in it; but fruitfully and properly agrees only to Christ, to whom alone that Promise also of an Everlasting Establishment in this Kingdom belongs, was noted on 2 *Sam.* 7. And this Expression seems to be most emphatically added, to signifie, that that Person in whom all those Promises should be fully and perfectly accomplished, to wit, the Messias, should be settled not only in the King's Thone, as others or *David*'s Successors were, but also in God's House or Temple; and consequently, that he should be a Priest as well as a King; which Mystery was more clearly revealed to *David*, *Psal.* 110. 1, 2, 4. and may be justified, though obscurely (as was fit and usual in that state of the Church) in these Words. *d* Either, 1. In the Kingdom of *Israel*, which God calls *his Kingdom*, because he was in a special manner their King and Governour, having raised them up and formed them into a Kingdom, and given them that Protection and Assistance which Kings owe to their Kingdoms; and because he expected and required from them, what Kings do from their People, that they should be wholly governed by his Laws, and devoted to his Service. Or, 2. In God's Kingdom in a more large and general Sence. And this, as well as the former Phrase, may seem singularly to belong to the Messiah, who was not only to be the King of *Israel*, but also of all Nations, as was foretold even in the Old Testament, as *Psal.* 2. 6, 7, 8, 9, 10, 11, 12. and 22. 27, 28. and 72. 11. *Isa.* 2. 4. *compare* 2. 7. and so this may be an Intimation of that great Mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head, or King, or Governour of all God's Church, consisting of Jews and Gentiles, and of all Nations, and indeed of all Creatures, the Angels not excepted: all which is God's Kingdom, and by him given to his Son our Blessed Lord Christ. And for the signification of these great things there is to great and remarkable an Alteration of the Phrase here from what it is in 2 *Sam.* 7. where speaking to *David*, he constantly calls *it his* (*i. e.* David's) *Kingdom*, and *his House*, v. 12, 13, 16, 19, 25, 27. for which he here saith *my House*, and *my Kingdom*, which also he distinguisheth from *his Throne*, which is mentioned in the next Clause of this Verse, and in v. 11, 12. But these things I submit to the Judicious Reader.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came, and sat *e* before the LORD, and said, Who am I, O LORD God, and what *is* mine house, that thou hast brought me hitherto?

e Which may note either his Gesture; or his Continuance there till he had finished this following Prayer.

17 And *yet* this was a small thing in thine eyes, O God, for thou hast *also* spoken of thy servants house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God *f*.

f i. e. Thou hast treated me as if I had been born the Son of a great Monarch, and not a poor Shepherd, as indeed I was, O Lord God. Oth. Thus, *Thou hast regarded or respected me as the type or figure, or according to the Rank or Order of that excellent Man, or Man of high Degree*, who is also *the Lord God*, i. e. of the Messiah, who is God-Man. *i. e.* Thou hast given to me and my House an Everlasting Kingdom, which is the peculiar Priviledge of that great Person the Messiah, *Dan.* 2. 44. and 7. 13, 14.

18 What can David † *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD for thy servants sake *g*, and according to thine own heart hast thou done all this greatness, in making known all these † great things.

g In 2 *Sam.* 7. 21. it is, *for thy words sake*, *i. e.* for the sake of thy gracious Word and Promise made to thy Servant; as that Phrase, *for David's sake*, is oft thus understood, for God's Covenants sake made with *David*.

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of † greatness and terribleness, by driving out Nations from before thy people, whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever, and thou LORD, becamest their God.

23 Therefore now LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do, as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* a God to Israel *h*, and *let* the house of David thy servant *be* established before thee.

h Or, *The Lord of Hosts, the God of Israel, is a God to Israel, i. e.* He is really to his People that which he hath stiled himself, *their God*, having taken such care of them, and shewed such Mercy and Truth to them, as did fully answer that Title.

25 For thou, O my God, † hast told thy servant that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art God, and hast promised this goodness unto thy servant.)

27 Now therefore ‖ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

CHAP. XVIII.

CHAP. XVIII.

David subdueth the Philistines and the Moabites: smiteth Hadarezer and the Syrians, 1——8. *Tou sendeth Hadoram with presents to bless David: the presents and spoil David dedicated to God,* 9——12. *he putteth garisons in Edom,* 13. *David's Officers,* 14——17.

NOw after this * it came to pass, that David smote the Philistins *a*, and subdued them, and took Gath and her † towns out of the hands of the Philistins.

a All this Chapter is explained on 2 *Sam.* 8.

2 And he smote Moab: and the Moabites became Davids servants, *and* brought gifts.

3 And David smote ‖ Hadarezer king of Zobah unto Humath, as he went to establish his † dominion by the river Euphrates.

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of † Damascus came to Hadarezar king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garisons* in Syria-damascus, and the Syrians became Davids servants, *and* brought gifts. Thus the LORD preserved David whithersoever he went.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from ‖ Tibhath, and from Chun *b*, cities of Hadarezer, brought David very much brass, wherewith * Solomon made the brazen sea, and the pillars, and the vessels of brass.

b For which 2 *Sam.* 8. *Betah* and *Berothai* are mentioned. Either therefore they were the same places called by several names, as is usual: Or they were four neighbouring places, out of all which the brass was taken, whereof two places having been named there, and omitted here, and the other two places there omitted are here remembred.

9 Now when ‖ Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

10 He sent Hadoram his son to king David, ‖ to enquire of his welfare, and ‖ to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistins, and from Amalek.

12 Moreover, Abishai the son of Zerujah slew of the Edomites in the valley of salt, eighteen thousand.

13 And he put garisons in Edom, and all the Edomites became Davids servants. Thus the LORD preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zerujah *was* over the host, and Jehoshaphat the son of Ahilud, ‖ recorder.

16 And Zadok the son of Ahitub, and ‖ Abimelech the son of Abiathar, *were* the priests, and ‖ Shausha *was* scribe.

17 And Benajah the son of Jehojada *was* over the Cherethite, and the Pelethite: and the sons of David *were* chief † about the king.

CHAP. XIX.

David's Messengers to Hanun are willfully intreated, 1——5. *The Ammonites and Syrians are overcome by Joab and Abishai,* 6——15. *By David himself,* 16——19.

NOw * it came to pass after this, that Nahash the king of the children of Ammon died *a*, and his son reigned in his stead.

a Of all the Contents of this Chapter see the notes on 2 *Sam.* 10. where we have the same things, and almost the very same words.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spie out the land.

4 Wherefore Hanun took Davids servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

5 Then there went *certain*, and told David how the men were served. And he sent to meet them (for the men were greatly ashamed) and the king said, tarry at Jericho until your beards be grown, and *then* return.

6 And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots *b*, and the king of Maachah and his people, who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battel.

b i. e. 32000 Men fighting from or with Chariots, as that word is elsewhere used: of which see my Notes on 1 *Sam.* 13. 5. And this Interpretation seems the more probable by comparing this place with 2 *Sam.* 10. 6. where this Army is said to consist of 20000 *footmen*, and 12000 *men of Ishtob*; which make up these 32000 men, who fought partly from Chariots, and partly on foot with Chariots, or attending upon the Chariots, as the ancient manner of fighting was. And here v. 6. this Army is made up of *Chariots and Horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the Army, which is unusual and incredible.

8 And when David heard of *it*, he sent Joab, and all the host of the mighty *men*.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themselves in the field.

10 Now when Joab saw that † the battel was set against him, before and behind, he chose out of all the choice of Israel, and put *them* in aray against the Syrians.

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set themselves in aray against the children of Ammon.

12 And he said, If the Syrians bee too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave our selves valiantly for our people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 And when the Syrians saw that they were put to the worse before Israel, they sent messengers and drew forth the Syrians that *were* beyond the ‖ river: and Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them. So when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians seven thousand men, *which fought in* chariots, and forty thousand footmen *c*, and killed Shophach the captain of the host.

c How this agrees with 2 *Sam.* 10. 18. see in the Notes on that place.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

Rabbah besieged, spoiled, and tortured by David, 1——3. *Three Gigants slain,* 4——8.

AND * it came to pass, that † after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and wasted the country of the children of Ammon *a*, and came and besieged Rabbah, (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

a Of this first verse see my Notes on 2 *Sam.* 11. 1. and of v. 2, 3. on 2 *Sam.* 12. 30, 31. and of the rest of this Chapter on 2 *Sam.* 21. 18, &c. where also an account is given of the seeming differences between this and that Relation.

2 And David * took the crown of their king from off his head, and found it † to weigh a talent of gold, and *there were* precious stones in it, and it was set upon Davids

Davids head; and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut them with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 And it came to pass after this, * that there ‖ arose war at Gezer with the Philistins; at which time Sibbechai the Hushathite slew ‖ Sippai *that was of* the children of ‖ the giant, and they were subdued.

5 And there was war again with the Philistins, and Elhanan the son of ‖ Jair slew Lahmi the brother of Goliah the Gittite, whose spear-staff *was* like a weavers beam.

6 And yet again * there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand, and* six *on each foot*: and he also was † the son of the giant.

7 But when he ‖ defied Israel, Jonathan the son of ‖ Shimea, Davids brother slew him.

8 These were born unto the giant in Gath: and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

David combineth the people, 1——5. *He repenteth: of three Judgments propounded, he chuseth the Pestilence: and why.* 7——13. *Having by God's direction, builded an Altar, and sacrificeth: the Plague is stayed,* 14——30.

AND * ‖ Satan stood up *a* against Israel, and provoked David to number Israel.

a Heb. *lood*, to wit, before the Lord and his Tribunal to accuse David and Israel, and to beg God's permission to tempt *David* to number the People. *Standing* is the Accusers posture before Mens Tribunals; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of Men, to bring them down to our Capacities) elsewhere represents Satan in this posture, as 1 *Kings* 22. 21. *Zech.* 3. 1. *Rev.* 12. 10. and Chap. 24. 1. where the Lord is said to *move David*, i. e. to give Satan Commission or Permission to move him; for otherwise *God tempteth no man*, James 1. 13. But of this, and of this whole Chapter, and of the Variations and seeming Contradictions between this Narrative and that in *Samuel*, see my Notes on 2 *Sam.* 24.

2 And David said to Joab, and to the rulers of the people, Go, number Israel, from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times as many mo as they *be*: but my lord the king, *are* they not all my lords servants, why then doth my lord require this thing? why will he be a cause of trespass to Israel *b*.

b Or, *why will he be*, or, *why should this be a trespass*, or *a cause of trespass*, or *an occasion of punishment*, (for Hebrew words signifying *sin* are often used to note the punishment of sin) or *a desolation*, or *a cause of desolation or destruction* (for the verb whence this noun proceeds is often used in that sense) *to or against Israel?* Why will thou provoke God by this sin to punish *Israel?* Thus he speaks, because God commonly punisheth the People for the sins of their Rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish People for all their sins.

4 Nevertheless, the kings word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave the sum of the number of the people unto David. And all *they* of Israel were a thousand thousand and one hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them *c*; for the kings word was abominable to Joab.

c Partly for the following reason; and principally by Gods special and gracious Providence to these two Tribes, to *Levi*, because they were devoted to his Service; and to *Benjamin*, because they were the least of all the Tribes, having been almost extinct, *Judg.* 21. and because God foresaw that they would be faithful to the House of *David* in the division of the Tribes, and therefore he would not have them diminished. And *Joab* presumed to leave these two Tribes unnumbred, because he had specious pretences for it; for *Levi*, because they were no Warriors, and the Kings Command reached only to those that *drew sword*, as appears from v. 5. And for *Benjamin*, because they, being so small a Tribe, and bordering upon *Jerusalem* their chief City, might easily be numbred afterward.

† Heb. *and it was evil in the eyes of the* LORD *concerning this thing.* * 2 Sam. 24. 10. 1 Chron. 21. 8. 2 Sam. 12. 13.

7 † And God was displeased with this thing *d*, therefore he smote Israel *e*.

d Because this was done without any colour of necessity, and out of meer Curiosity, and Ostentation, and carnal Confidence, as *Davids* own Conscience told him, which therefore *smote* him, as it is related, 2 *Sam.* 24. 10. *e* Which is particularly related in the following verses.

8 And David said unto God, * I have sinned greatly, because I have done this thing; * but now I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

9 And the LORD spake unto Gad, Davids seer, saying,

10 Go, and tell David, saying, Thus saith the LORD, I † offer thee *three* things, chuse thee one of them that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, † chuse thee,

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thy self, what word I shall bring again to him that sent me.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‖ great *are* his mercies) but let me not fall into the hand of man.

14 So the LORD sent pestilence upon Israel; and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the Angel of the LORD stood by the threshing-floor of ‖ Ornan the Jebusite.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel, who were* clothed in sackcloth *f*, fell upon their faces.

f i. e. In mourning Garments, humbling themselves before God for their sins, and deprecating his Wrath against the People.

17 And David said unto God, *Is it* not I that commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on thy people, that they should be plagued.

18 Then † the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‖ And Ornan turned back, and saw the Angel; and his four sons with him hid themselves *g*. Now Ornan was threshing wheat.

g Or, *And Ornan turned back* (i.e. turned his face from the Angel) *and saw the angel, and* (so did) *his four sons with him hiding themselves* partly for fear of the Glory and Majesty in which the Angel appeared, by which means weak and sinful natures are not able to bear; and partly for fear of the Angel, from the fear of Gods Vengeance which was at this time riding circuit in the Land, and now seemed to be coming to their Family.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price, that the plague may be stayed from the people.

23 And Ornan said unto David, Take *it* to thee, and let my Lord the King do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy *it* for the full price: for I will not take *that which is* thine for the LOLD, nor offer burnt-offerings without cost.

25 So * David gave to Ornan for the place, six hundred Shekels of Gold by weight.

26 And David built there an Altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD; and he answered him from Heaven by fire ‖ upon the Altar of burnt-offering.

h Heb. *by fire sent from Heaven*: which was the sign of Gods acceptance. See *Levit.* 9. 24. 1 *King* 18. 24, 38. 2 *Chron.* 7. 1.

27 And the LORD commanded the Angel, and he put up his sword again into the sheat thereof.

28 At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there *i*.

i When he perceived that his Sacrifice there offered was accepta-

ble to God, he proceeded to offer more Sacrifices in that place, and did not go to *Gibeon*, as otherwise he should have done.

29 For the Tabernacle of the LORD which Moses made in the Wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

30 But David could not *k* go before it † to enquire of God *m*; for he was afraid because of the sword of the angel of the LORD *n*.

k i. e. Durst not. *l* i. e. Before the Tabernacle, where the Altar stood. *m* Heb. *to seek*, God, i. e. humbly to beg his Favour by Prayer and Sacrifice. *n* i. e. When he saw the Angel stand with his drawn sword over *Jerusalem*, as is related above, v. 15, 16. he durst not go away thence to *Gibeon*, least the Angel in the mean time should destroy *Jerusalem*; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special Presence and gracious acceptance.

CHAP. XXII.

David prepareth for the Building of the Temple, 1——5. *Instructeth Solomon in Gods Promises and his Duty,* 6——16. *he chargeth the Princes to assist his Son,* 17——19.

THEN David said *a*, * This is the house of the LORD God *b*, and this *is* the altar of burnt-offering for Israel.

a Partly by his observation of this gracious and glorious Appearance of God, and his command to erect an Altar and his Acceptance of a Sacrifice offered in this place: and partly by the instinct and Direction of Gods Spirit, by which as he is said to have *had the pattern of the house, porch, Altar*, &c. 1 *Chron.* 28. 11, 12, 19. So doubtless he was also instructed as to the place where the House should be built. *b* This is the place appointed by God for the building of his Temple and Altar.

2 And David commanded to gather together the strangers that *were in* the Land of Israel *c*, and he set masons to hew wrought stones *d*, to build the house of God.

c The same persons whom *Solomon* afterwards employed in the same Work: of which see 1 *Kings* 5. 15. compared with 1 *Kings* 9. 20, 21. d Wherein he could not do much, being prevented by death: but *Solomon* carried on and perfected what *David* had begun.

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joynings *e*; and brass in abundance without weight.

e To be used together with melted Lead, for the joyning of those great and square Stones together.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said *f*, * Solomon my Son *is* young and tender *g*, and the house *that is* to be built for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countries: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

f Within himself, or in his own thoughts. *g* And therefore through youthful vanity and folly, and unsettledness, may not use that Care, and Consideration, and Diligence in making such Provisions as this great Work requires. Of *Solomons* Age, see 1 *Kings* 3. 7.

6 Then he called for Solomon his Son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My Son, *as for* me, * it was in my mind to build an house † unto the name of the LORD my God.

8 But the word of the LORD came to me, saying, * Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the Earth *h* in my sight *i*.

h Not that Wars either now are or then were simply Unlawful, or that *David* sinned in shedding the Blood of War; for it is manifest, that Davids Wars were undertaken by Gods command, or with his Leave, and were attended with his Blessing; but partly because *Davids* Military Employments did for a good while fill his Head and Hands, and gave him no leisure for Temple-work: and principally for mystical Signification, to teach us that the Church (whereof the Temple was a manifest and illustrious Type) should be built by Christ, *the Prince of Peace*, Isa. 9. 6. and that it should be gathered and built up, *not by might or power*, or by force of Arms, but by Gods *Spirit*, Zech. 4. 6. and by the preaching the Gospel of Peace. *i* Which I have taken particular notice of. And this expression may possibly be added in reference to *Uriah* and the rest of the Israelites, who were slain at the Siege of *Rabbah* by *Davids* contrivance; which peradventure *David* had in his Eye, *Psal.* 51. 4. where *David* confessing this Sin, useth this very Expression, *I have done this Evil in thy sight.*

9 Behold, a son shall be born to thee, who shall be a Man of rest, and I will give him rest from all his enemies round about: for his name shall be ‖ Solomon, and I will give peace and quietness unto Israel in his days.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his Father, and I will establish the throne of his Kingdom over Israel for ever *k*.

k Of this see my Notes on 2 *Sam.* 7. 13.

11 Now my Son, the LOBD be with thee, and prosper thou *l*, and build the house of the LORD thy God, as he hath said of thee.

l Go on prosperously in carrying on this Work. Or, the Lord give thee that Rest and Prosperity which is necessary for it.

12 Only the LORD give thee wisdom and understanding; and give thee charge concerning Israel *m*, that thou mayest keep the Law of the Lord thy God.

m i.e. Give thee Instructions or Direction rightly to manage and rule his People *Israel*. Or, *and set thee over Israel*, as the Syriack renders it, whom the Arabick follows: Or *when* (as the Hebrew *vau* is often used) *he shall set thee over Israel*, i.e. when thou shalt be King; for then *Solomon* would need this Wisdom, for which therefore he Prayeth, 1 *King.* 3. 9.

13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel. Be strong, and of good courage, dread not, nor be dismayed.

14 Now behold, ‖ in my trouble *n* I have prepared for the house of the LORD, an hundred thousand talents of Gold *o*, and a thousand thousand talents of Silver *p*; and of brass, and iron, without † weight: (for it is in abundance) timber also and stone have I prepared, and thou mayest add thereto.

n This he allegeth as a reason why he could do no more, because of the many Troubles and Wars both Foreign and Civil, whereby much of his Treasures was exhausted. *o* A Talent of Gold in the first constitution was 3000 Shekels, as may be gathered from Exod. 38. 24, 25, 26. and so this amounts to a very vast Sum, yet not impossible for *David* to get, considering how many and great Conquests he made, and what vast Spoils and Presents he got; and that he endeavoured by all just and honourable ways to get as much as he could, not out of Covetousness, or for his own Ends, but meerly out of Zeal for Gods house. And whereas some object, that this quantity of Gold and Silver was sufficient, tho the whole Fabrick of the Temple had consisted of Mally Gold and Silver: it is to be considered, that all this Treasure was not spent upon the Materials of the Temple, but a very great part of it upon the Workmen, which were nigh 200000, whereof a great number were Officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the Temple, was laid up in the Sacred Treasures for future occasions, there being mention of the great Treasures left by *David*, even in other Authors. But some Learned Men make these Talents far less than those in *Moses* his time; and they conceive, that as there were two sorts of Shekels both of Gold and Silver, the *common* and the *sacred* Shekel, whereof the latter is commonly thought to be double to the former, so also there were Talents of divers kinds and values. For the Hebrew word *Cicker*, which is rendred a Talent, properly signifies only a *Mass* or a *Piece*, as it is used. *Exod.* 25. 39. 1 *Sam.* 2. 36. *Zech.* 5. 7. So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two Ancient and most Learned Writers, *Varro* and *Pollux*, and by others, that a Talent among the Greeks and Romans sometimes notes but a small quantity: and that a Talent of Gold contains only six drams. And *Homer* in his *Iliads*, among other things of no great value, which are propounded as Rewards to the Conqueror at a solemn and publick Exercise, *a Bondwoman, an Hoye* and *a Pot*, mentions *two Talents of Gold*; which plainly shews that in his Time (which was after the Building of this Temple) *Talents of Gold* were very far inferior in quantity and price to what they had been in former Ages. And *Josephus a Jew*, and therefore the more competent judge of these things, speaking of this very thing for reasons *Talents of Gold* here mentioned, he puts 100000, and for reasons *Talents of Silver* he puts 100000; either because the Talents in *Moses* his time were of ten times more bulk and price than in *Davids* and *Solomons* time, and therefore these Talents reduced to them amounted to no greater Sum; or because he read so in his Copy of the Hebrew Bible. And certainly it is infinitely more tolerable, and reasonable to suppose, that there is a mistake here in the generality of the present Copies of the Hebrew Bible, through the Errour of the Scribe, (which being only in a Numeral and Historical Passage, might happen without Impeachment to the Care of Gods Providence, which hath so miraculously preserved all the most Important and Substantial parts of Scripture, as hath been formerly said) than upon such Pretences to deny the Truth and Divine Original and Authority of the Holy Scriptures. Add to this, that all the Gold then used was not of equal worth and purity; as appears both by the special Commendation given to some forts of Gold in divers parts of Scripture, and particularly by the difference observed in this very History between the Gold and Gold which *David* gave for this use; whereof one little part being distinctively called *pure Gold* and *refined Gold*, 1 *Chron.* 28. 17, 18. it is sufficiently implied, that all the rest of the Gold was not refined nor pure, which might greatly diminish the Worth of it; for in what degree it was impure or allayed with other things in those Times and Places we cannot know at this Distance: and therefore we cannot make a true Estimate what those Talents of Gold did amount to in our Value. p Just as much in Silver as in Gold; for this is known and agreed, that the Proportion of Gold to Silver is Ten to One.

15 Moreover, there are Workmen with thee in abundance, hewers, and ‖ workers of stone and timber, and all manner of cunning Men for every manner of work.

16 Of the gold, the silver and the brass, and the iron *there is* no number. Arise *therefore*, and be doing, and the LORD be with thee.

17 David also commanded all the princes of Israel to help Solomon his Son, *saying*,

18 *Is* not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the Inhabitants of the land into mine hand, and the land is subdued before the LORD, and before his people *r*.

r Either 1. It is brought under the command of God and of you his people, all the enemies of God and of *Israel*, in it or near it, being now perfectly subdued. Or, 2 It is really subdued, whereof both God and your own Eyes are Witnesses.

19 Now fet your heart and your foul to ſeek the LORD your God: arife therefore, and build ye the ſanctuary of the LORD God, to bring the Ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

David maketh Solomon King, 1. *The number and diſtribution of the Levites, according to their families,* 2——23. *Their Office,* 24——32.

SO when David was old and full of days, he made * Solomon his ſon king over Iſrael *a*.

* 1 Kings. 1. 33. 35. Ch. 28. 5.

a Not that he did reſign the kingdom to him, but that he declared his mind concerning his Succeſſion into the Throne after his death. As *David* himſelf is called *King*, 1 *Sam.* 16. 1. becauſe he was appointed and anointed to be king after *Saul*'s death, though till then he was only a Subject.

2 And he gathered together all the princes of Iſrael, with the Prieſts and the Levites *b*.

b Partly to declare God's Mind and his own Will, that *Solomon* ſhould be his Succeſſor; and ſo to cut off the claims and pretences which others of his Sons might make to the Crown: and partly to acquaint them with thoſe Directions which he had received from God by the Spirit, as appears from *ch.* 28. 11. *&c.* concerning the Eſtabliſhment of a new order and method in the Miniſtration of the Prieſts and Levites in the Temple.

3 Now the Levites were numbered from the age of * thirty years and upward *c*: and their numbers by their polls, man by man, was thirty and eight thouſand.

* Numb. 4.

c Not only till fifty, as it was appointed, *Numb.* 4. 2, 3. but even till their death: For that was but a Temporary Law grounded upon a ſpecial reaſon, becauſe the Levites were employed in carrying the Tabernacle and Sacred veſſels from place to place; and therefore God would have them freed from thoſe burdens when they came to feel the infirmities of Age: Which Reaſon wholly ceaſing upon the building of the Temple, and their Work being far eaſier than it had been, and their Service being more a Privilege than a Burden, their time of Service is juſtly and nobly prolonged.

4 Of which, twenty and four thouſand *were* ‖ to ſet forward the work of the houſe of the LORD *d*: and ſix thouſand were † officers and judges *e*.

d Viz. To take care that all the Work of the Temple about Sacrifices and other parts or means of Gods Service ſhould be punctually and diligently performed, either by themſelves or others: Which they were not to do all at once, but by courſes, 1000 at a time, as is ſhall ſhortly ſee. ‖ Whoſe Work it ſeems to have been to judge of, and determine all difficult Caſes or differences which might ariſe either among the inferior Prieſts or Levites about their Sacred Adminiſtrations; or among the People, which being governed in all their Concerns only by the Laws of *Moſes*, it was fit and neceſſary, that the Prieſts and Levites ſhould be conſulted and concerned in their matters.

5 Moreover, four thouſand *were* porters *f*, and four thouſand praiſed the LORD with inſtruments *g* which I made *(ſaid David)* to praiſe *therewith*.

f Whoſe Office was to take the Charge of all the Gates of the Temple and its Courts, that no forbidden or unclean Perſon might enter there, and of the Courts themſelves, and of ſeveral Chambers or Buildings belonging to the Temple and the Service thereof. Theſe alſo were to do their Work by turns. *g* Whereof 288 were Perſons of greater skill than their Brethren, and did inſtruct them, and had ſome Authority over them.

6 And * David divided them into † courſes *h* among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

* 1 Chron. 24. 1. Ch. 25. 1. 2 Chr. 8. 14. † Or, *ſtations*.

h Which he did not by his own Invention, but as *a Man of God*, and *by the command of God*, and with the Advice and Concurrence of *Gad* and *Nathan* the Prophets, as is manifeſt from 2 *Chron.* 8. 14. and 29. 25, 26.

7 Of the * Gerſhonites *were* ‖ Laadan and Shimei.

* Ch. 26. 21.

8 The ſons *i* of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

i i. e. His Poſterity: and ſo in the following verſes: for theſe could not be their immediate Sons.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran three. Theſe *were* the chief of the fathers of Laadan.

10 And the Sons of Shimei *k were*, Jahath, ‖ Zina, and Jeuſh, and Beriah: Theſe four *were* the ſons of Shimei.

* Ch. 24. 22.

k Not that *Shimei* named *v.* 9. but another, and poſſibly the Son or Grandſon of that *Shimei*.

11. And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah † had not many ſons; therefore they were in one reckoning, according to their fathers houſe *l*.

† Or, *ſtood*.

l They were reckoned together as one Family, and were not called by the name of their two immediate Parents, but by the name of their Grandfather *Shimei*.

12 The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſon of * Amram; Aaron and Moſes: and † Aaron was ſeparated, ‖ that he ſhould ſanctifie the moſt holy things *m*, he and his ſons *n* for ever, to burn incenſe before the LORD, to miniſter unto him, and to * bleſs in his name for ever.

* Exod. 6. 20. † Or, *ſeparated him*.

m Not poſitively; for ſo he could not ſanctifie them, they being already ſanctified by God in the higheſt degree; but in order to it, that he might keep them from Pollution: For theſe moſt holy things were polluted when they were touched by any other perſon. *n* Not all only his eldeſt Sons the High-prieſts ſucceſſively, but all his Poſterity or all the Prieſts; for the Works here following were not peculiar to the High-prieſt, but common to all the Prieſts, who might offer *Incenſe*, 2 *Chron.* 29. 11. *Luke* 1. 9. and to *miniſter* in the Temple, and to bleſs the People in Gods name, *Numb.* 6. 23. *Deut.* 10. 8.

14 Now concerning Moſes the man of God, his ſons were named of the Tribe of Levi *o*.

o i. e. They were accounted only as common Levites, and were not Prieſts: which is mentioned partly to ſecure the Prieſthood within the bounds to which God had confined it, leſt they ſhould preſume to invade it upon a confidence in the Nobleneſs of their Extraction: and partly for the honour of *Moſes*, and the demonſtration of his eminent Piety and Self-denial, who willingly left the Government to *Joſhua*, and the Prieſthood to *Aaron*, and was content to have his Poſterity reduced to a very private and mean condition.

15 * The ſons of Moſes were, Gerſhom and Eliezer.

* Exod. 2. 22. Ch. 18. 3.

16 Of the ſons of Gerſhom, ‖ Shebuel *was* the chief.

17 And the ſons *o* of Eliezer *were*, * Rehabiah the ‖ chief *p*. And Eliezer had none other ſons, but the ſons of Rehabiah † were very many.

* Ch. 24. 21. † Or, *increaſed*.

o For, *the ſon*: the plural number for the ſingular, as *ſons*, *v.* 23. 1 *Chron.* 2. 8, 31. and oft elſewhere. *p* Heb. *the head*, i. e. the firſt-born. He is ſo called, not becauſe others were born after him, but becauſe none were born before him. See on *Mat.* 1. 23.

18 Of the ſons of Izhar ‖ Shelomith the chief.

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Jeſhiah the ſecond.

21 The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh.

22 And Eleazar died, and * had no ſons, but daughters: and their ‖ brethren the ſons of Kiſh took them.

* Ch. 24. 28.

23 The ſons of Muſhi, Mahli, and Eder, and Jeremoth, three.

24 Theſe *were* the ſons of * Levi, after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * twenty years *q* and upward.

* Numb. 4. 3. 23. 30. 35. 39. 43. 47.

q As the Levites were anciently numbred from two ſeveral times, from the 25th year of their Age, and from the 30th *Numb.* 4. 3. & 8. 24. In like manner and for the ſame Reaſons they are here numbred both from their 20th year, as here, when they were more ſolemnly prepared for, and inſtructed, and by degrees exerciſed in ſome parts of their Work; and from their 30th year, above ſaid, when they were admitted to the full and compleat Exerciſe of all the Parts and Works of their Office. And the reaſon why they were now ſooner admitted to Service than they had been formerly by the Conſtitution of *Moſes*, is given in the next verſes, becauſe now their Work was more eaſie, they being wholly diſcharged from that burdenſome Work of carrying the Tabernacle and its Utenſils, which was too heavy for young and tender Shoulders. To which may be added, that the number of the Iſraelites were greatly increaſed, and conſequently the Services which were to be performed by the Levites on their behalf were multiplied, and the Work of the Temple was much greater than that of the Tabernacle, and therefore more of the Levites were to be employed, and conſequently they were to be ſooner taken into Service.

25 For David ſaid, the LORD God of Iſrael hath given reſt unto his People ‖ that they may dwell in Jeruſalem for ever.

26 And alſo unto the Levites *r*, they ſhall no

†

more carry the Tabernacle, nor any veſſels of it for the ſervice thereof.

r Or rather, *as concerning the Levites*, of whom he is here ſpeaking.

27 For by the laſt words of David *s*, the Levites *were* † numbred from twenty years old and above.

s By his laſt Order and Conſtitution made by Gods direction and *by the Spirit*, as hath been once and again noted and proved before. This is here added to ſignifie, that this great Affair was thus ſettled by *David*, not in his younger years, when it might have been thought to have the effect of youthful Heat, and Confidence, and Preſumption, and Raſhneſs, but when he was come to the greateſt Maturity, when he was old and near his death, and going to give up his Account to his Lord and Maker, of all his Actions, and particularly of the Alterations which he made in the Service of God; which he declared was *done by the Spirit of God*. Theſe were in a manner his dying words, which uſually make the deepeſt impreſſions.

† Or, *were numbred*.

28 Becauſe † their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the purifying of all holy things *t*, and the work of the ſervice of the houſe of God.

† i. e. Holy Places, and Garments, and Veſſels, and Sacrifices, which were to be waſhed and cleanſed from any Filthineſs which poſſibly might cleave to them.

29 Both for the ſhew-bread, and for * the fine flour for meat offering, and for the unleavened cake and for *that which is baked in the* ‖ pan, and for that which is fryed, and for all manner of meaſure and ſize *u*.

* Exod. 29. 2. Levit. 2. 1. ‖ Or, *plate*.

u This is to be underſtood either, 1 particularly of the Meaſure or Quantity of fine Flour, and Wine, and Oil, which was fixed by Gods Law. Or generally of all Meaſures uſed either in Sacred or Civil Things, the publick Standards whereof were kept in the Sanctuary or Temple; of which ſee on *Exod.* 30. 13. and therefore the care of keeping them inviolable and producing them upon Occaſion, muſt needs belong to the Prieſts, and under them to the Levites, who were to examine other Meaſures and all things by them, as oft as occaſion required; that ſo the Prieſts might be at more leiſure for their higher and greater Employments.

30 And to ſtand every morning *x* to thank and praiſe the LORD, and likewiſe at even *x*:

x The two Solemn Times of offering Sacrifices: which Work was attended with Publick Prayer and Thankſgiving.

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the order commanded unto them *y* continually before the LORD:

y i. e. Unto thoſe Perſons, the Levites, of whom he ſpeaks. Or, *concerning them*, i. e. about thoſe things.

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron *z* their brethren, in the ſervice of the houſe of the LORD.

z i. e. What the Prieſts ſhould commit to their charge, or command them to do.

CHAP. XXIV.

The Prieſts are diviſed by lot into 24 *Orders.* 1——19. *Miniſters aſſiſted them out of the Levites, out of the Tribe of the Kohathites and Merarites,* 20——31.

NOw *theſe are* the diviſions *a* of the ſons of Aaron: * The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* Exod. 6. 23. Numb. 3. 2. 4. 26. 61.

a i. e. The ſeveral Branches into which that Family was divided or diſtributed.

2 But * Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office *b*.

* Levit. 10. 1. Numb. 3. 4. 26. 61.

b i. e. Were the only perſons to whom and to whoſe Families the Execution of that Office was committed.

3 And David diſtributed them, † both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their Offices *c* in their ſervice.

† Or, *together*: or, *preſidentes*, i. e. Allotting to each of them ſeveral times when in they or their ſhould by turns have the Government of Holy Miniſtrations in the Temple Service.

4 And there were more chief men found of the ſons of Eleazar, than of the ſons of Ithamar, and *thus* were they divided. Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar, according to the houſe of their fathers.

5 Thus were they divided by lot *d*, one ſort with another; for † the governours of the ſanctuary, and governours *of the houſe* of God *e*, were of the ſons of Eleazar, and of the ſons of Ithamar.

† Partly to prevent that Envy or Emulation which otherwiſe might ariſe among them: and partly that all mens minds and Conſciences might be fully ſatisfied in the Order now eſtabliſhed by this Divine way of Deciſion. *e* But that is no other than the Sanctuary, and ſo it may ſeem to make this Diviſion improper and irregular, the ſeveral Members of it being altogether the ſame. Or rather, of the things of *God*, i. e. of all perſons miniſtring in the Sanctuary, and of all Holy Miniſtrations done in it, and of all other *matters of the Lord*, as they are called by way of diſtinction from the *kings matters*, 2 *Chron.* 19. 11.

6 And Shemajah the ſon of Nathaneel the ſcribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the Prieſts and Levites: one † principal houſhold being taken for Eleazar, and *one* taken for Ithamar *f*.

† Heb. *houſe of the fathers*.

f Or, the Chief (which word is eaſily ſupplied out of the context) *of one houſe of the Fathers was taken* (to wit, by Lot) *for Eleazar*, i. e. out of his family) *and that which was taken after it was taken for Ithamar*, i. e. out of his Family. The meaning is, that the firſt Lot fell to *Eleazar*, and the ſecond to *Ithamar*: and the third to *Eleazar*, and the fourth to *Ithamar*; and ſo ſucceſſively, until all the families of *Ithamar* had received their Lots: And afterwards all the Lots came forth to the reſt of *Eleazars* Families, which were double in number to thoſe of *Ithamar*, as was ſaid 5. 4.

7 Now the firſt lot came forth *g* to Jehoiarib, the ſecond to Jedajah,

g To wit, out of the Veſſel in which all the Lots were promiſcuouſly put together, and out of which they were ſeverally taken.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to * Abijah,

* Neh. 12. 4. 17.

11 The ninth to Jeſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes.

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delajah, the four and twentieth to Maaziah.

19 Theſe *were* the ordainings of them in their ſervice *h*, to come into the houſe of the LORD, according to their manner *i*, under Aaron their father *k*, as the LORD God of Iſrael had commanded him.

h In this order and moſt of the reſt were to come to perform the Offices of the Temple. *i* i. e. To come into the Temple every Sabbath-day, and to continue there all that Week long, until the next Sabbath, when they were relieved by others, as the manner was. See 2 *Kings* 11. 5. 1 *Chron.* 9. 25. *k* Or, Under the inſpection and direction of the High-prieſt, whom he calls *Aaron*, becauſe he repreſented his Perſon, and executed his Office, and alſo came out of his Loins, and *their father*, becauſe of the authority which by Gods appointment he had over them, and that love, reverence, and obedience which they owed to him.

20 And the reſt of the ſons of Levi *l were theſe*. Of the ſons of Amram, * Shubael: of the ſons of Shubael; Jehdeiah *m*.

* Ch. 23. 16. Ch. 26. 24.

l Either ſuch as were only Levites, and not Prieſts: or rather ſuch as were not named or numbred before in this or the former Chapter. *m* Who being, as it ſeems, an eminent Perſon, or having a very numerous Family, was not reckoned with or under his Fathers Family, but was accounted as a diſtinct Head of another Family.

21 Concerning Rehabiah *n*: of the ſons of Rehabiah, the firſt *o was* Jeſhiah.

n The ſon or *Eliezer*, ch. 23. 17. *o* In birth, or Place.

22 Of the Izharite; * Shelomoth *p*: of the ſons of Shelomoth; Jahath.

* Ch. 23. 18. Ch. 26. 25.

p Called alſo *Shelomith*, ch. 23. 18.

23 And the ſons of * *Hebron*; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

* Ch. 23. 19.

q Which word is eaſily ſupplied both out of the reſt of this verſe (*the ſecond, third, and fourth*) having a manifeſt reference to the firſt and out of 1 *Chron.* 23. 19. and 26. 31. where it is expreſſed.

24 Of the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah: Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Jaaziah *r*; Beno.

r The ſon either of Mahli: or rather of *Merari* laſt named: for Mahli's Poſterity comes 1. 28.

27 The ſons of Merari by Jaaziah; Beno *s*; and Shoham, and Zaccur, and Ibri.

s Whoſe name is here repeated with his Brethren, becauſe he was the firſt-born and Head of the reſt, who were all reckoned with and under his Family, as if they had been Branches of it.

28 Of Mahli *came* Eleazar, * who had no ſons.

* Ch. 23. 22.

29 Concerning Kiſh *t*: the ſon of Kiſh was Jerahmeel.

t Another of *Mahli*'s Sons, as appears from 1 *Chron.* 23. 21.

30 The ſons alſo of Muſhi; Mahli, and Eder, and Jerimoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

31 Theſe likewiſe caſt lots over againſt their brethren the ſons of Aaron *u*, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the Prieſts and Levites, even the principal

fathers

fathers over against their younger brethren *x*.

u i.e. Answerable for Number and Order to those of the Priests, so as there should be a several course of the Levites for each course of the Priests. This is expressed concerning the Singers, ch.25. and the like is implied concerning the Porters, ch.26. and is here sufficiently intimated concerning those Levites which were employed in other Sacred Ministrations. *x* The Lots of the elder and younger Brethren were promiscuously put together, and the order was settled as the Lots came forth, without any regard to the Age or Dignity or Number of the Persons or Families, the youngest Family having the first Course if they had the first Lot, *&c.*

CHAP. XXV.

The number and Offices of the Singers out of the sons of Asaph, Heman, and Jeduthun, 1——7. *Their division by Lot into* 24 *Orders,* 8——31.

MOreover, David and the captains of the host *a* separated *b* to the service of the sons of * Asaph, and of * Heman, and of * Jeduthun *c*, who should prophecy *d* with harps, with psalteries, and with cymbals; and the number of the workmen *e*, according to their service, was;

* Ch. 6.33, 39. 2 Chr. 29.30.
* ver. 9.
* 2 Chr. 35.15.

a Both of the Civil and Sacred Hoft: to wit, *all the Princes of Israel, with the Priests and the Levites*, whom David *gathered together*, ch.23.2. for this very end, that in their Presence and with their Approbation and Consent, all these things might be eftablished; who are here fitly called *the Captains of the Hoft*; for the Princes were, under *David*, the chief Captains or Commanders of the Militia or Trained Bands of the Kingdom; and as the Levites are called an *Hoft*, and *the Lords Hoft*, *Numb.*4.23. and elsewhere because of their Number and Order in Holy Miniftrations; so these Priests and Levites were the Captains and Governours of the reft. *b* i.e. Diftributed them into their several Ranks and Orders: Which, though chiefly done by *David* as a Prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the Captains of the Hoft, because it was done with their Concurrence and Approbation. *c* i.e. To the Service of God under the Conduct and Command of these Persons. *d* i.e. Praise God by singing the Pfalms of *David*, (of which see on ch.16.7.) and other Sacred Songs made by themselves, who were Prophets in some sort, or by other Prophets or Holy Men of God. Or this Action of theirs is called *prophecying*, because it had been formerly performed by the Prophets and the sons of the Prophets: of which see 1 *Sam.*10.5. & 19.20. 2 *Kings* 3.15. 1 *Chron.* 15.19. *e* Of the Persons employed in this Sacred Work.

‖ *otherwise called Jesharelah*, ver. 14.
† Heb. *by the hands of the king.*
‖ Or, *Izri*, ver.11.
‖ *with Shimei mentioned* v. 17.

2 Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and ‖ Asarelah, the sons of Asaph under the hands of Asaph *f*, which prophesied † according to the order of the king *g*.

f i.e. Under his overfight and direction. *g* In such manner and order as *David* appointed.

3 Of Jeduthun: the sons of Jeduthun *h*; Gedaliah, and ‖ Zeri, and Jeshajah, Hashabiah, and Mattithiah, ‖ fix, under the hands of their father Jeduthun, who prophesied with a harp to give thanks and to praise the LORD.

h Or, *his sons*, (the construct form being used before the absolute, of which there are Examples in Scripture) *Jeduthun*, called by his Fathers name: otherwife they are not *fix*; unless either *Jeduthun* their Father be included in that number: or *Shimei* mentioned v. 17. be one of them, as many Learned Men think. See the like, 1 *Chron.* 24.23.

‖ Or, *Jesaiah*, ver. 31.
‖ Or, *Shubael*, v. 20.

4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, ‖ Uzziel, ‖ Shebuel, and Jerimoth, Hananiah, ‖ Hanani, Eliathah, Giddalti and Romamtiezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth.

‖ Or, *matters.*

5 All these *were* the sons of Heman the kings seer in the ‖ words of God *k*, to lift up the horn *l*. And God gave to Heman fourteen sons, and three daughters.

i Or, *Prophet*, which is the same thing, 1 *Sam.*9.9. Either he was a Prophet as well as a Singer; or he is thus called because he *prophesied* in the fence defigned, v.1. And he is called *the kings seer*, either because the king took special delight in him; or because he frequently attended upon the king in his Palace, executing his Sacred Office there, while the reft were constantly employed in the Tabernacle. *k* i.e. To sing such Divine Songs as were inspired by God to the Prophets or Holy Men of God. *l* Either 1. Metaphorically, to extol and praise God for exalting *the horn* (i.e. the Power and Kingdom) of *David*; of which Phrase see *Pfal.*92.10. & 132.17. Or rather 2. Properly, to praise God with the sound of a Trumpet (as was usual, as 2 *Chron.*5.12. & 13.12.) or some other Musical Instrument made of Horn, which being a Martial kind of Mufick, might be most grateful to *Davids* Martial Spirit: though he was alfo skilful in other Inftruments of Mufick which he used in the House of God, as is expressed in the next Verse.

6 All these were under the hands *m* of their father for song in the house of God, with cymbals, psalteries and harps, for the service of the house of God, † according to the kings order, to Asaph, Jeduthun, and Heman *n*.

† Heb. *by the hands of the king.*

m i.e. Under his direction, as v. 2. *n* Heb. *by the hands of the King*, and of *Asaph*, *Jeduthun*, *and Heman*, i.e. according to the Kings appointment, and under the Conduct of *Asaph*, *Jeduthun*, and *Heman*.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning *o*, *was* two hundred fourscore and eight *p*.

o Who were so skilful that they were able to teach others.
p Which, together with their Scholars, make up the 4000 mentioned chap. 23. 5.

8 And they cast lots, ward against *ward q*, as well the small as the great, the teacher as the scholar *r*.

q i.e. A Ward, or Rank, or Course of Levites answerable to one of the Priests, upon whom the Levites were to wait in their Miniftrations, *ch.* 23. 28. *r* Without any respect to their different Ages or Abilities.

9 Now the first lot came forth for Asaph to Joseph *s*, the second to Gedaliah, who *t* with his brethren and his sons *were* twelve.

s i.e. For the Family of *Asaph*, of which *Joseph* was. Here that Clause, *he, his sons, and his brethren were twelve*, is to be underftood, as it is expreffed in all the following verses, otherwise they do not make up that number of 288. mentioned v. 7. *t* Heb. *he*: which word being here expreffy, is rightly underftood and fupplied in the reft.

10 The third to Zaccur, *he*, his sons, and his brethren *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve.

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren *were* twelve.

15 The eighth to Jeshajah, *he*, his sons and his brethren *were* twelve.

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve.

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren *were* twelve.

19 The twelfth to Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, he, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren *were* twelve.

CHAP. XXVI.

The Division of the Porters, 1——12. *The Gates assigned by Lot,* 13——19. *The Levites have charge of the Treasures of the Temple,* 20——28. *Officers and Judges,* 29——32.

COncerning the divisions of the porters ‖: Of the Korhites *was* ‖ Meshelemiah the son of Kore, of the sons of ‖ Asaph *a*.

‖ Or, *as for the porters, of the Korhites was Meshelemiah &c.*

a Not that famous *Asaph* the Singer, but another *Asaph* called also *Ebiasaph*, *ch.* 6. 37.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh;

4 Moreover, the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth:

5 Ammiel the fifth, Issachar the seventh, Peulthai the eighth: for God blessed ‖ him *b*.

‖ To wit, with a numerous Posterity and other Blessings, for his Respect and Affection to the Ark. *See* 2 *Sam.* 6. 11.

6 Also unto Shemaiah his son were two sons born, that ruled throughout the house of their fatherse: for they *were* mighty men of valour *d*.

c That

c That had the command of their Brethren and Families, being, as some say, Captains of Hundreds or of thousands: of which see *Exod.* 18. 25. 2 *King.* 11. 9. *d* This clause is divers times mentioned, because their Office required both Strength and Courage: for they were to shut the Doors of the Temple, one whereof was for great and weighty, that in the second Temple it required the help of twenty Men to open and shut it, as *Josephus* an Eye-witness reports. They were also to keep the Guard, and to keep out all unclean or forbidden Persons who might sometimes presumptuously attempt to enter into the Temple, as *Uzziah* did, and to prevent or suppress any Tumults or Disorders which might happen in the Temple or in its Courts, and to keep the Treasures of the Temple, v. 20, 22, 24, 26. and to be *Officers and Judges over Israel*, v. 29. and to manage *every matter pertaining to God, and the affairs of the King*, v. 32.

7 The sons of Shemajah; Othni, and Rephael, and Obed, Elzabad, whose brethren were † strong men; Elihu and Semachiah.

† Heb. *sons of strength.*

8 All these of the sons of Obed-edom: they, and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom.

9 And Meshelemiah *had* sons and brethren, strong men, eighteen.

10 Also * Hosah of the children of Merari, *had* sons; Simri the chief, (for though he was not the first-born, yet his Father made him the chief.)

* Ch. 16.38.

e Taking away the Birth-right from the First-born, either absolutely for some gross Miscarriage, as *Gen.* 49. 4. or only in this respect, because he wanted either Strength or valour, or some other qualification more fitty for his Office.

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these were the divisions of the porters, *even* among the chief men, *having* wards one against another *f*, to minister in the house of the LORD.

f Heb. having *wards against* or *answerably to their Brethren*, to wit, the other Levites, who were divided into 24 Courses, as the Priests also were, and so, it seems were the Porters.

13 And they cast lots ‖ as well the small as the great *g*, according to the house of their fathers *h*, for every gate *i*.

‖ *otherwise called Zechariah his son* (a wife counseller *k*) they cast lots, and his lot came out northward.

g Determining the times and places of their Service not by Age or Dignity but meerly by Lot. *h* A several Lot being allowed for each several house. *i* That it might be known to whom the Care of each Gate was more especially committed.

14 And the lot Eastward fell to ‖ Shelemiah; then for Zechariah his son *k* Which is noted as an excellent and useful accomplishment for his Office, in which there was need of Wisdom as well as Courage, as may appear by the description of their Work, v. 20. *&c.* See the Note on v. 6.

‖ Or, *Meshelemiah*

15 To Obed-edom southward, and to his sons, the house of † Asuppim *l*.

† Heb. *the gathrings.*

l A Place so called: or *of gatherings*, so named either from the Assembly of the elders, who met there to consult about the Affairs of the Temple: or from the People who were there gathered together, to hear the Discourses and Debates of the Teachers of the Law: or because the Gifts of the People towards the House and Worship of God were kept there. See 2 *Kings* 22. 4. 2 *Chr.*25. 24.

16 To Shuppim and Hosah *m*, the *lot came forth* westward, with ‖ the gate Shallecheth *n*, by the causey of the going ‖ up *o*, ward against ward *p*.

‖ Or, *at that Gate.*

m Who for some reason were joyned together in the Custody of this Gate. *n* A Gate of the Court so called, as some think, because the Ashes and filth of the Temple were cast out on that side, which was the most convenient Gate for that purpose, because that was a private Quarter, the great Ways to the Temple lying on the other sides. *o* By which Causey they went up towards the Temple. *p* Which may respect either 1. The time of their Watching, that when one Guard went off, another came on. Or rather, 2. the place of their Guard: and so this may be underftood, either 1. of this Western Quarter, where there was a double Guard, either because there were two gates there, as some think, or for some other safe now unknown. Or rather, 2. of all the Quarters compared together; of all which having spoken, he adds this, That as one gate was overagainft another, the West against the East, and North against the South, so one Ward was over against another.

17 Eastward *were* six Levites *q*, north-ward four a day, southward four a day, and toward Assuppim two *and two*.

q For that being the chief Gate of the Temple required a better Guard. *r* i.e. *The house of Assuppim*, as it is called v. 15. where also it is said to be on the South-side; on which there seems to have been a double Guard both belonging to *Obed-edom*, v. 15. one at the South-gate, and the other at *Assuppim*; where possibly the Sacred Treasures mentioned v. 20. *&c.* were layd up, and therefore a particular Guard was necessary. See on v. 15.

18 At Parbar *r* westward, four at the causey *s*, *and* two at Parbar *u*.

r Or, *As concerning Parbar*, which was another Gate, or some building on the Western Quarter of the Temple. *s* Which led to *Parbar*. *u* at the Gate or House it self; by which it may seem, that this was a place of some importance, either the vessels of the Temple, or some part of the Treasures of God's House, being kept here.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* over * the treasures of the house of God, and over the treasures of the † dedicate things *x*.

* Mal. 3. 10.

† Heb. *holy things.*

x Either these are the same kind of Treasures, the latter phrase *things*, only explaining the former, the particle *and* being used for *that is*: or rather they are two different kinds of Treasures, the former containing the Sacred Vessels and other Treasures, which by God's Command were appropriated to the Maintenance of the House and Worship, and Miniters of God, as Tithes and First-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those Ends; of which see v. 26, 27.

21 *As concerning* the sons of ‖ Laadan: the sons of the Gershonite Laadan, chief fathers *y*, *even* of Laadan the Gershonite *were*, ‖ Jehieli *z*.

‖ Or, *Libni*, Ch. 6. 17. ‖ Or *Jehiel*, Ch. 23. 8.

y i.e. Which sons were Chief Fathers, or Heads of the Houses of their Fathers. *z* Understand here, *and his sons*, which here follow.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD *a*.

a *As Shelomith and his Brethren were over the Treasures of the dedicated things*, v. 20. But both may seem to have been subject and accountable to *Ahijah*, who was over both these kinds of Treasures, v. 20. Or *Ahijah* might have a general oversight into the Management of these Treasures as an Auditour of the Accounts, although the others had more dignity and power in the disposal of them.

23 Of the Amramite, *and* the Izharite, the Hebronite, *and* the Uzzielite *b*

b Or, *As concerning the Amramite, &c.* The meaning is, The persons here following were of these, or the most of these Families. Only here is none of the Family of the Uzzielites; either because that Family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and *Numb.* 3. 27. or because there was none of them fit to be employ'd and trained in these Matters.

24 And ‖ Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures *c*.

‖ Or, *Sebuel* Ch. 23. 16.

c The Prince or Chief over all the Treasures, and Treasures mentioned either before or afterward, as his very Title shews, which is peculiarly given to him and to none of the reft.

25 And his brethren by Eliezer *d*; Rehabiah his son, and Jeshajah his son, and Joram his son, and Zichri his son, and * Shelomith his son:

* Ch. 23. 18

d Another Son of *Moses*, *Exod.* 18. 4.

26 Which Shelomith and his brethren, *were* over all the treasures of the dedicate things, which David the king, and the chief fathers, the Captains over thousands and hundreds, and the Captains of the host had dedicated.

27 † Out of the spoils won in battels, did they dedicate to † maintain *e* the house of the LORD.

† Heb. *out of the battels.*

† Heb. *to strengthen*

e Heb. *To strengthen* it, either to make that building strong and safe, and substantial by these and other charges: or rather to repair it when it should be built, for which they might the rather take particular Care, because it was likely, that every one would contribute to the *strengthening* of the Temple, and there would be no want for that use; but few would provide for the Repairs of it, when by the Injury of Men or time, it should receive any damage.

28 And all that Samuel the * seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated, *and* whosoever had dedicated *any thing*, it *was* under the hand of Shelomith, and of his brethren.

* 1 Sam. 9

f Who is particularly named here, and v. 26. because they were chiefly committed to his Truft, he being, it seems, a Person of Eminent Wisdom and Faithfulness.

29 Of the Izharite, Chenaniah and his sons *g* were for the outward business *h* over Israel *i* for Officers and judges *k*.

g Who are probably thought to have been 1600, for that Sum added to the 1700, v. 30. and the 2700, v. 32. make up those 6000 Levites which were *Officers and Judges*, 1 *Chron.* 23. 4. *h* For that business of the Lord and of the King (as it is explained here, v. 30, 32.) which was to be done without the Temple and without *Jerusalem*; for what was to be done within them was committed to other hands, as we have seen. *i* Synecdochically, *i.e.* over part of *Israel*, even over the Midland part, and that which lay upon the Sea-Coast: for the other parts of the Land on both sides of *Jordan* are here committed to others, v. 30, 31, 32. *k* Who shall be Officers and Judges over the People, in the several Cities and Towns of Parts of the Land, to determine Questions and Controversies which might arise among them. And the reason why the Levites were intrusted with these matters was, because the Common or Municipal Law of *Israel*, by which they had and held all their Rights, was no other than the Law of God, whereof the Priests and Levites being the best and eftablished Interpreters, must needs therefore be the most proper Judges of things depending thereupon.

30 *And* of the Hebronite, Hashabiah and his brethren, men of valour, a thousand and seven hundred *were* † officers, among them of Israel on this side the *charge*.

† Heb. *over-seers.*

side Jordan westward, in all business of the LORD *m*, and in the service of the king *n*.

l In those parts of the Land of *Canaan* which border upon *Jordan*, or are not very remote from it. *m i. e.* In all things which did or should concern the House or Worship of God; partly to take care that such Monies as were either imposed by a Tax or freely given by the People, towards the building or repairing of the Temple, or towards the Sacrifices and other Holy Ministrations should be gathered and received, and faithfully sent up to *Jerusalem* to be employed in that Work; partly to see to the Execution of all the Laws of God among the People, and to restrain or punish wilful Offenders against it. *n* Not that all the Kings Businesses were managed by them; for it is apparent, both from the nature of the thing and from Scripture, that the King's Military Affairs were managed by his Captains, and his Political or Civil Affairs were managed by the Princes and Judges, and Officers of other Tribes: but because they served the King in the Execution of his Decrees, made pursuantly to the Laws of God, by which the several Rights of King and People were established, and all things both in Church and Commonwealth were to be ordered. Now as the King was the Principal Person intrusted with the Execution of Gods Laws, to these Levites chiefly were his Eyes by which he saw his Peoples Transgressions, and his Hands by which he inflicted due and deserved Censures upon them for their Miscarriages. And the doing of this was very much for *the service of the King*, whose Throne was established and secured by such Righteous Administrations. Besides, they were to take care by their Counsel and Authority to keep the People in Obedience to their King; which the Levites were most obliged and best obliged to do.

* Ch. 23. 19.

31 Among the Hebronites *was* * Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fortieth year *o* of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead *o*.

n Which was his last year, in which he made all the Orders and distributions of Families and Offices recorded in these Chapters. *o* Which place is here named, either because they were seated in or near that place, but for what cause it is now unknown: or because they were numbred there by some Person sent by *David* to that purpose.

32 And his brethren men of valour, *were* two thousand and seven hundred *p* chief fathers, whom king David made rulers over the Reubenite, the Gadite, and the half tribe of Manasseh, for every matter pertaining to God, and † affairs of the king.

† Heb. *things.* 2 Chr. 19. 11.

p Which is a very great number to be employed about two Tribes and an half; when all the rest of the Tribes had only 1700. v. 30. besides those under *Chenaniah*; of whom see on v. 29. But the reason hereof is plain, because the Tribes without *Jordan* being more remote from the Kings Court, and from the place of publick and solemn Worship, needed more than ordinary help to instruct and keep them in the Profession of the True Religion and the Worship of God, and in Obedience to their King.

CHAP. XXVII.

The 12 *Captains for every several Month,* 1——15. *The Princes of the* 12 *Tribes,* 16——22. *The chief keepers of David's Treasures,* 25——31. *His Counsellors and Friends,* 32——34.

NOW the Children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers *a* that served the king in any matter of the courses *b*, which came in and went out *c* month by month *d*, throughout all the months of the year, of every course *were* twenty and four thousand.

a The standing Force or Militia of *Israel* as it was settled under their several Officers, as it here follows. *b i. e.* In all the business wherein the King had occasion for these Persons who were to attend upon him or his Commands, by courses or by turns. Or, *according to all the order or Duty of the divisions*, or, about the Companies or Courses into which they were distributed. *c i. e.* Executed their Office: which is commonly signified by this Phrase, as *Numb.* 27. 17. and elsewhere. *d* Who were to be Armed and Mustered, and to wait upon the King, either at *Jerusalem* or in other places, as the King should see fit. By this order near 300000 of his People were Instructed and Exercised in the use of their Arms, and fitted for the defence of their King and Kingdom when it should be needful, and in the mean time sufficient Provision was made against any sudden Tumults or Irruptions of Enemies. And this monthly Course was contrived that the Burden of it might be easily and equally distributed among the People.

2 Over the first course for the first month, *was* Jashobeam *e* the son of Zabdiel: and in his course *were* twenty and four thousand.

e Of whom see 2 *Sam.* 23. 8. and 1 *Chron.* 11. 11.

3 Of the children of Perez *f*, *was* the chief of all the Captains of the Host for the first month.

f Or, of *Pharez*, of the posterity of *Judah*, *Gen.* 46. 12. This seems to be underlined: of *Jashobeam*, and to be mentioned as a reason why he was the chief, *&c.* and the verse may be rendered thus, He was (which is easily understood out of the foregoing words) *of the children of Perez* (and consequently of the Tribe of *Judah*, to which the pre-eminence belonged, and of which *Judah* was) and he was (or, therefore he was) *the chief*, (to wit, in Dignity and Precedency, though not in Power and Authority, for these Captains were equal in Power, and *Joab* was their General) *of all the Captains of the Host* (whose several Names here follow) and was *for the first month*; therefore he was first in Order, and was Captain for the first month.

4 And over the course of the second month, *was* ‖ Dodai an Ahohite, and of his course *was* Mikloth also the ruler *g*: in his course likewise *were* twenty and four thousand.

g Who was either 1. the Captain of this Course after the death of this *Dodai*, as *Zebadiah* was after *Asahel*, v. 7. But the differing Phrase there and here sufficiently intimates, that the same thing is not meant in both places. Or, 2. His Lieutenant or Deputy in case of his necessary Absence. But why should such an one be named here and not in the rest of the Courses? Or rather 3. One of the Officers of his Course; who seems here particularly to be named as a Person then of great Note and Eminency.

5 The third captain of the host for the third month, *was* Benaiah the son of Jehojada a ‖ chief priest *h*: and in his course *were* twenty and four thousand.

h Or, *The chief Priest*. Or rather, *a chief Prince*, as this Hebrew Word is oft used, as *Gen.* 41. 45. & 47. 22. 2 *Sam.* 8. 18. & 20. 25. 1 *King.* 4. 5. 2 *King.* 10. 11. and elsewhere. Probably he was not only a Captain of this Course, but a great Officer in the Court and State. For although the Priests might take up Arms in some special Cases; yet it is not likely, that such were constant Officers in the Kings Army, especially seeing the rest of the Captains here named, were of other Tribes. Besides, neither Benaiah nor Jehojadah was High-Priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the Priesthood had been for a long time together, even in the days of Samuel and Saul, and David, and Solomon.

6 This *is that* Benajah, *who was* * mighty among the thirty, and above the thirty: and in his course *was* Ammizabad his son *i*.

* Ch. 11.

i Who seems to have been his Fathers Lieutenant, because his Father was Captain of the Kings Guard, 2 *Sam.* 8. 18. and therefore needed a Deputy in the one or in the other place.

7 The fourth *captain* for the fourth month, *was* * Asahel the brother of Joab *k*, and Zebadiah his son after him *l*: and in his *m* course *were* twenty and four thousand.

* Ch. 2. 16. & 11. 26.

k By which, it seems, the Foundation of this Project was laid whilst *David* was in *Hebron*, during which time *Asahel* was Slain, and *Davids* Forces were then divided into 24 Courses under 24 Chief Commanders, whereof *Asahel* was one; only it is probable that the number of their Forces was much less than that which is here mentioned: But when *David* was fully settled in his whole Kingdom, the design was perfected, and the numbers of their Souldiers increased to this Number. *l i. e.* After: his death; of which see 2 *Sam.* 2. 23. *m* Not *Asahel's*, for in his time they were not so numerous, but *Zebadiah* his Son.

8 The fifth captain for the fifth month, *was* Shamhuth *n* the Izrahite: and in his course *were* twenty and four thousand.

n Supposed to be the same called *Shammah*, 2 *Sam.* 23. 11. and *Shammoth*, 1 *Chron.* 11. 27.

9 The sixth *captain* for the sixth month, *was* * Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

* Ch. 11. 28.

10 The seventh *captain* for the seventh month, *was* Helez the Pelonite *o*, of the children of Ephraim: and in his course *were* twenty and four thousand.

o So called also 1 *Chron.* 11. 27. and *the Paltite*, 2. *Sam.* 23. 26.

11 The eighth *captain* for the eighth month, *was* * Sibbecai the Hushathite, of the Zarhites *p*: and in his course *were* twenty and four thousand.

* Ch. 11. 29.

p Of the Family of the *Zarhites*.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month, *was* Benajah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month, *was* ‖ Heldai the Netophathite of Othniel: and in his course *were* twenty and four thousand.

16 Furthermore, over the children of Israel *q* the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maacha.

q i. e. These were *the Princes of the Tribes*, as they are called below, v. 22. who were the most ancient and constant Rulers of the Tribes at all times, whether of War or Peace; who seem to have had a superiour Power to these 24 Captains, and therefore are named before them, *ch.* 28. 1. being probably the King, chief Counsellors and Affistants in the great Affairs of his Kingdom.

17 Of the Levites, * Hashabiah the son of Kemuel: † of the Aaronites, Zadok:

18 Of

18 Of Judah, Elihu *r*, *one* of the brethren of David: of Issachar, Omri the son of Michael:

r Called also *Elihab*, 1 *Sam.* 16. 6.

19 Of Zebulun, Ishmajah the son of Obadiah: of Naphtali, Jerimoth, the son of Azriel:

20 Of the children of Ephraim, Hathea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedajah:

21 Of the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the Tribes *s* of Israel.

s Of the most of the Tribes, not of all: for *Gad* is omitted, probably because that Tribe was joyned with the Reubenites under one Prince; and *Asher*, for some such reason; or for some other Causes now unknown, and not worth our Enquiry.

23 But David took not the number of them from twenty years old and under *t*: because * the LORD had said, he would increase Israel like to the stars of the Heavens *u*.

Gen. 15. 5.

t The meaning is, *David* when he desired to number the People, he designed to number only those who were from twenty years old and upward, or (which is the same thing) those *that drew sword*, 1 *Chron.* 21. 5. and not those who were *from twenty years old and under.* *u* And therefore to number them all both above and under twenty years old, had been both an infinite trouble and a tempting of God, or a questioning of the Truth of his Promises. And possibly this Circumstance might in part deceive or quiet *David's* Conscience, that his desire of knowing the number of his People, did not proceed from distrust of God's Promise or Providence, but from a Prudent Care to know the true State and Strength of his Kingdom.

24 Joab the son of Zerujah began to number *x*, but he finished not *y*, because * there fell wrath for it against Israel *z*, neither † was the number put in the account of the Chronicles of king David *a*.

* Sam. 24. 1. † Ch. 21. 6. Heb. *of.*

x To wit, All from twenty years old and upward, as *David* commanded him. *y* For *Levi and Benjamin he counted not*, 1 *Chron.* 21. 6. *z* Whilst he was doing the Work; which was one reason which made him to cease. Heb. *And there fell*, &c. Though *David* numbred them with Caution and Limitation, as was noted before, yet this did not hinder God's Wrath from falling upon *Israel* for this Sin. *a* The sence is either 1. That the full number was not Registred, because *Levi* and *Benjamin* were not counted by Joab. Or rather 2. That *David* being sensible of and smarting for his Sin, would not have the number brought in by *Joab* to him, put into the publick Register, though God would have it recorded in Scripture for the instruction of succeeding Ages. For he speaks not here of the Account given in to the King, which was done, and was *Joabs* Act; but of the putting of the Account into the publick Records, which was not done, and which could not be done but by *David's* Command or Permission.

25 And over the kings treasures *b* was Azmaveth the son of Adiel: and over the store-houses *c* in the fields, in the cities, and in the villages; and in the castles, *was* Jehonathan the son of Uzziah.

b Of Gold or Silver, or other things of great price, which for greater security were kept in *Jerusalem* and in the Kings Palace: and thither the Tribute-money also was sent and committed to his Care. *c* Of the Fruits of the Earth, or that Share of them which belonged to the King, which were laid up in the *Fields*, or *Cities*, or *Villages*, or *Castles*, as there was conveniency and occasion.

26 And over them that did the work of the field *d* for tillage of the ground, *was* Ezri the son of Chelub.

d Over the King's Husbandry.

27 And over the vineyards *e was* Shimei the Ramathite: † over the increase of the vineyards for the wine cellars, *was* Zabdi the Shiphmite.

Heb. *may the encrease of the Vineyards.*

e i. e. Over the Workmen and Labourers in the Vineyards; as the next Officer is over the Fruit of the Vineyards. In like manner, one Man was over the Labourers in the fields, v. 26. and another over the Fruits of the Fields put into Stores after the manner, v. 25.

28 And over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil *was* Joash.

29 And over the herds that fed in Sharon *f*, *was* Shitrai the Sharonite, and over the herds *that were* in the valleys *was* Shaphat the son of Adlai.

f A place famous for its Fruitfulness. See *Isa.* 33. 9. & 35. 2.

30 Over the camels also, *was* Obil the Ishmelite *g*: and over the Asses, *was* Jehdeja the Meronothite.

g So called, either because he was born of that People, or had lived among them; or from some notable Exploit which he did against them.

31 And over the flocks, *was* Jaziz the Hegerite. All these *were* the rulers of the substance which *was* king Davids.

Or, Store-keeper. Or, Hachmonite.

32 Also Jonathan Davids uncle was a counsellor, a wise man, and a ‖ scribe *h*: and Jehiel the ‖ son of Hachmoni *was* with the kings sons *i*.

h Either one Learned in the Laws of God, which were also the Laws of the Land, by which all their Counsels were to be ruled. Or, the King's Secretary. *i* As their Tutor or Governour.

33 And * Ahithophel *was* the kings counsellor *k*, and † Hushai the Archite *was* the kings companion *l*.

* 2 Sam. 15. 12. † 2 Sam. 15. 37.

k The Person whose Counsel in matters of State the King most prized and followed. *l* Or his Friend, as he is called 2 *Sam.* 15. 37. The Person whom he most trusted with all his Secrets, and whose Conversation was most pleasant and acceptable to him.

34 And after Ahithophel *m*, *was* Jehojada the son of Benajah, and Abiathar; and the general of the kings army *was* * Joab.

* Ch. 11. 6.

m i. e. After his death, these were his chief Counsellors.

CHAP. XXVIII.

David in a solemn Assembly declareth Gods favour to him, and promise to his son Solomon: exhorteth them to fear God, and encourageth Solomon to build the Temple, 1——10. *Giveth him a pattern for the form, and Gold and Silver for the materials,* 11——21.

AND David assembled *a* all the * princes of Israel, the princes of the tribes, and * the captains of the companies that ministred to the kingly course, and the captains over the thousands, and captains over the hundreds, and the * stewards over all the substance and ‖ possession of the king, and of his sons, with the ‖ officers, and with * the mighty men, and with all the valiant men unto Jerusalem.

* Ch. 27. 16. * Ch. 27. 1, 2. * Ch. 27. 25. ‖ Or, *cattel.* * Ch. 11. 10.

a This Assembly seems to be distinct from that *ch.* 23. 2. and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former Discourse.

2 Then David the king stood up upon his feet *b*, and said, Hear me, my brethren *c*, and my people. *As for* me, I had in mine heart to build an house of rest *d* for the Ark of the covenant of the LORD, and *e* for the foot-stool of our God, and had made ready for the building:

b Partly out of Reverence to God and his Word, which was the Matter of the following Discourse; and partly out of Respect to this great and honourable Assembly. *c* So he calls the Princes and chief Rulers, both because they had a share with him, though under him in the Government; and in compliance with the Divine Command, that *the King* should *not be lifted up above his brethren*, *Deut.* 17. 20. *d* A place where it might be fixed, and no more removed from place to place, as it had been. *e* Which is here put expositively, for by the *Footstool*, &c. he means the Ark.

3 But God said unto me, * Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed † blood.

* 2 Sam. 7. 5. Ch. 22. 8. † Heb. *blouds.*

4 Howbeit, the LORD God of Israel chose me before all the house of my father to be king over Israel * for ever: for he hath chosen * Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the house of my father, he liked me to make *me* king over Israel.

* 2 Chr. 13. 5. * Gen. 49. 8. 1 Sam. 16. 13.

5 * And of all my sons (for the LORD hath given me many sons) he hath chosen *f* Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.

* Ps. 72. 68. Ch. 22. 9.

f It is not my Fancy or fond Affection, but Gods express Will, that *Solomon* should be preferred before his elder Brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by Divine Appointment.

6 And he said unto me, * Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

* 2 Sam. 7. 13. 1 Chr. 22. 10.

7 Moreover, I will establish his kingdom for ever, if he be † constant to do my commandments * and my judgments, as at this day *g*.

† Heb. *strong.* * Heb. *strong.*

g As he hath begun and hitherto continued in some good measure to do.

8 Now therefore in the sight of all Israel, the congregation of the LORD, and in the audience of our God *h*, keep and seek for all the commandments of the LORD *i* your God, that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

h i. e. I do here exhort and charge you every one, calling God who is here present, and this Congregation wherein all *Israel* are present by their Representatives, for Witness against you, if you do not follow my Counsel. *i* Keep those *Commands* which you know, and *seek for* or *search into* what you are yet ignorant of, that you may distinctly understand the whole will of God and all the parts of your Duty, and seriously give up your selves to the Practice thereof.

9 And thou, Solomon my son, know thou the God *k* of thy father, and serve him with a perfect heart, and with a willing mind; for * the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts *l*: if thou seek him, he

* 1 Sam. 16. 7. Ps. 7. 9. & 139. 2. Jer. 11. 20. & 17. 10.

will be found of thee; but if thou forſake him *m*, he will caſt thee off for ever *n*.

k *Know* him, ſo as to love him and ſerve him, as it follows: for Words of Knowledge in Scripture-uſe commonly imply Affection and Practiſe: or *acknowledge* him, as thy God, by loving and obeying him: For otherwiſe *Solomon* did already know God, having doubtleſs been very well inſtructed in the knowledge of Gods Nature and Law. *l* If thou doeſt only put on a Profeſſion of Religion to pleaſe me and ſecure thy hopes of the Kingdom; or if thy obedience to God be unſincere and with grudging, thou may'ſt indeed deceive me, but thou canſt not deceive him, for he ſearcheth thy inward Thoughts and the Motions of thy Heart. *m* If when I am dead and gone, and thou art perfectly at thy own diſpoſe, thou ſhalt caſt off that Religion and Fear of God of which thou now makeſt Profeſſion, and ſhalt continue to do ſo without true Repentance for thine Errours. *n* Notwithſtanding all his Promiſes made to me and to my Seed, and that great Honour and Favour which he hath ſhewed to thee, with which poſſibly thou mayeſt flatter thy ſelf.

10 Take heed now, for the LORD hath choſen thee to build an houſe for the ſanctuary *o*, be ſtrong *p* and do *it*.

o Or, *for a ſanctuary*, *i. e.* which is to be a Sanctuary for him, to wit, for the Ark, to dwell in. *p* Take Courage and Reſolution to break through all Difficulties, Troubles, Diſcouragements or Oppoſitions which thou mayeſt poſſibly meet with.

11 Then David gave to Solomon his ſon the pattern of the porch *q*, and of the houſes thereof *r*, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof *s*, and of the place of the mercy-ſeat *t*.

q To wit, of the Temple; which is neceſſarily to be underſtood. *r* Either 1. the houſes of the Porch, ſo called becauſe they went through the Porch into them. Or rather 2. The Houſes of the Temple manifeſtly underſtood in the next foregoing Clauſe of this Verſe; to wit, the Holy Place, and the Holy of Holies; which may well paſs for two Houſes, becauſe they were ſeparated by a Partition; and becauſe they were of differing Dimenſions, as appears by 1 *King.* 6. 2, 20. eſpecially ſeeing the Holy Place is called *the greater Houſe*, 2 *Chron.* 3. 5. comparitively to the Holy of Holies, which was the leſſer Houſe, and ſo you have two Houſes. *s* By theſe he ſeems to underſtand all thoſe Rooms which were made *againſt the Wall of the Houſe round about*, as it is ſaid 1 *King.* 6. 5. which are here called by divers names, according to the difference of their ſituation or uſe. *t* *i. e.* In what particular part of the Holy of Holies it was to be placed.

† Heb. *of all that was with him.*

12 And the pattern † of all *u* that he had by the ſpirit *x*, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things *y*.

u For, *Even the pattern of all*: for this clauſe belongs both to the foregoing and to the following Particulars. *x* By the Spirit of God, as is evident from *v.* 19. For ſeeing all the particulars of the Tabernacle built by *Moſes* were ſuggeſted to him by Gods Spirit, by which even the Workmen were inſpired, *Exod* 25. 40. and 31. 3. it is not credible that God would uſe leſs care and exactneſs in the building of this far more glorious and durable Work. *y* All which were within the Courts or adjoyning to them, as the other Chambers, *v.* 11. were adjoyned to the Houſe.

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, *ſilver alſo* for all inſtruments of ſilver, by weight, for all inſtruments of every kind of ſervice.

15 Even the weight for the candleſticks of Gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight, *both* for the ‖ *Main ho.* ‖ candleſtick, and *alſo* for the lamps thereof, *accordy of the.* ding to the uſe of every candleſtick *z*.

z Whether they were large and fixed in one place, whereof there were ten in the Holy place, 1 *King.* 7. 49. or ſuch as were leſs and looſe to be carried from place to place, as need required.

16 And by weight *he gave* gold for the tables of ſhew *bread a*, for every table; and *likewiſe* ſilver for the tables of ſilver:

a By this and 2 *Chron.* 4. 19. it appears, that there were divers Tables to be uſed either ſucceſſively or together about the Shew-bread; but one of them ſeems to have been of more Eminency and uſe than the reſt, and therefore it is moſt commonly called *the Table of the Shew-bread* in the ſingular number. But of this and the reſt of the Utenſils here named, ſee the Notes on *Exodus*.

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave gold* by weight for every baſon, and *likewiſe ſilver* by weight for every baſon of ſilver.

18 And for the altar of incenſe, refined gold by weight; and gold for the pattern of the chariot of the * cherubims *b*, that ſpread out *their wings* and co- 1 King. 6. vered the ark of the covenant of the LORD *c*.

b *i. e.* *Of the Cherubims*, which *Solomon* was to make, of which ſee 1 *King.* 6. 23. (for thoſe which were faſtened to the Mercy-ſeat were made by *Moſes* long before) which he fitly compares to a *Chariot*, becauſe within them God is oft ſaid to *ſit* and to *dwell*, as 2 *King.* 19. 15. *Pſal.* 80. 1. & 99. 1. and ſometimes he is ſaid to *ride upon a Cherub*, *Pſal.* 18. 10. And becauſe a *Chariot* is made to carry a Perſon from place to place, this Expreſſion may be uſed to intimate that God was not ſo fixed to them by the building of this Temple, but that he both could and would remove from them if they forſook him. And when they did ſo, God did make uſe of the Chariot of his Cherubims to convey himſelf away from them, as is noted *Ezek.* 10. 15, *&c.* *c* Not above it, for that was done by *Moſes* his Cherubims, but before it, to keep it from the Eyes of the High-Priеſt, when he entered into the moſt Holy Place, 1 *King.* 6. 23.

19 All this ſaid David, * the LORD made me ‖ underſtand in writing by † *his* hand upon me *d*, *even* all the works of this pattern.

* Ex. 25. 40. ‖ Or, *to me.* † Or, *from.*

d The meaning is either 1. That God revealed this to Samuel: Or, (ſee 1 *Chron.* 9. 22.) or *God*, or *Nathan*, or ſome other Man of God who put it into Writing, and by them to *David*. Or, 2. That God did, as it were, by his own Hand and Finger, (wherewith he wrote the Ten Commandments, *Exod.* 31. 18.) write theſe things upon the Table of my Mind, which now I deliver to thee.

20 And David ſaid to Solomon his ſon, Be ſtrong and of good courage *e*, and do *it*: fear not nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, until thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

e See the Notes on *v.* 10.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every willing ſkilful man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

CHAP. XXIX.

David by his Example and Intreaty, 1—5. *Cauſes the Princes and People to offer willingly,* 6—9. *David's Thankſgiving and Prayer,* 10—19. *The People having bleſſed God and Sacrificed, make Solomon King,* 20—25. *David's reign and death,* 26—30.

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſon, whom alone God hath choſen, *is yet* * young and tender *a*, and the Chron. work *is* great: for the palace *is* not for man, but for the LORD.

a Comparitively: for he was now married, as appears by comparing 2 *Chron.* 9. 30. and 12. 13.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſs for *things* of braſs, the iron for things of iron, and wood for things of wood; onyx-ſtones, and *ſtones* to be ſet *b*, gliſtering ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

b Diamends, or Emeraulds, or Rubies, or any of thoſe precious Stones which are uſually ſet in Rings or ſuch things.

3 Moreover, becauſe I have ſet my affection to the houſe of my God, † I have of mine own proper good *c*, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe, † Heb. *in that I have.*

c Of that which I have reſerved as a peculiar Treaſure to my own uſe, after I had ſeparated thoſe things which I had devoted to God.

4 *Even* three thouſand talents of gold, of the gold of * Ophir *d*, and ſeven thouſand talents of refined ſilver to overlay the walls of the houſes *withal e*: * 1 Kings 9. 28.

d Which was accounted the beſt and pureſt gold: of which ſee *Job.* 22. 24. & 28. 16. *Iſa.* 13. 12. By which it appears, that thoſe 100000 Talents mentioned before, *ch.* 22. 14. were a courſer and impurer ſort of Gold. *e* The Walls of the Temple with Gold, and of the Rooms adjoyning to it, with Silver beaten out into plates and put upon the other Materials here and there as it was thought fit.

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is willing, † to conſecrate his ſervice *f* this day unto the LORD? † Heb. *to fill his hand.*

f Heb. *to fill his hand*, *i. e.* to offer an Offering, as *Exod.* 32. 29. *Levit.* 8. 33. as I have done.

6 Then the chief of the ‖ fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the * rulers over the kings ‖ work, offered willingly, ‖ Or, *fathers.* * Or, *Officers.*

7 And gave for the ſervice of the houſe of God of gold five thouſand talents, and ten thouſand drams,

drams, and of ſilver ten thouſand Talents; and of braſs, eighteen thouſand talents, and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were found, gave *them* to the treaſure of the houſe of the LORD, by the hand of * Jehiel the Gerſhonite.

9 Then the people rejoyced *g*, for that they offered willingly, becauſe with perfect heart they offered willingly to the LORD: and David the king alſo rejoyced with great joy.

g Becauſe this was both an Effect of God's Grace in them, and an Eminent Token of God's Favour and Goodneſs to be continued to them, and a good Pledge that this great and long-deſired Work of the building of the Temple, would receive a certain and a ſpeedy Accompliſhment.

10 Wherefore David bleſſed the LORD before all the congregation; and David ſaid, * Bleſſed *be* thou, LORD God of Iſrael our father, † for ever and ever.

* Or, *thus ſhall ye bleſs.* † Heb. *from the world, even to the world.*

11 * Thine, O LORD, *is* the greatneſs, and the power *h*, and the glory, and the victory, and the majeſty: for all *that is* in the heaven, and in the earth, *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all *i*.

* 1 Chron. 26. 27. 2 Sam. 8. 11.

h *i. e.* Thou art Great and Powerful, *&c.* *i* As the Sovereign Lord and Owner of all Perſons and Things.

12 Both riches and honour *come* of thee, and thou reigneſt over all *k*, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all *l*.

k *i. e.* Thou diſpoſeſt of Riches and Honour, as thou pleaſeſt. *l* Even to the weakeſt, whom thou canſt make ſtrong, and to the ſtrongeſt, who are weak without thy help.

13 Now therefore our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould † be able to offer ſo willingly *m* after this ſort? for all things *come* of thee, and † of thine own have we given thee *n*. † Heb. *to retain.* † Heb. *to find.*

m *i. e.* That thou ſhouldeſt give us both Riches out of which we ſhould be able to make ſuch an Offering, and ſuch a willing and free heart to offer them; both which are thy Gifts and the Fruits of thy good Grace and mercy to us. *n* We return only what we have received, and therefore we do only pay a Debt to thee, and do not hereby oblige thee or deſerve any thing from thee.

15 For * we are ſtrangers before thee, and ſojourners, as *were* all our fathers *o*: * our days on the earth *are* as a ſhadow, and *there is* none † abiding *p*. * 1 Chron. 29. 15. Pſal. 39. 12. & 119. 19. Heb. 11. 13. 1 Pet. 2. 11. † Heb. *tarry.*

o Theſe Words may contain a reaſon, either 1. of the firſt clauſe of *v.* 14. *Who am I, &c.* *i.e.* What mean and contemptible Creatures are we, and how unworthy of ſo high a Favour? For, ſaith he here, we, I and my People, as it is *v.* 14. *are ſtrangers, &c.* poor Pilgrims who bring nothing into the World, and paſs haſtily through it, and can carry nothing with us out of it. Or rather 2. Of the laſt clauſe of that 14th verſe, *of thine own, &c.* For the Land which we poſſeſs is thine, not ours; we are not the Proprietors or perpetual Poſſeſſors of it, but only thy Tenants: and as our Fathers once were meer *ſtrangers* in it, even with or before Men, *Pſal.* 105. 12. ſo we (this day are no better with or before thee, having no abſolute Right and Title in it, but only to paſs through it, and ſojourn in it for that ſhort time that we live in the World. And thus the Argument ſeems to be borrowed from *Levit.* 25. 23. where this is given as a reaſon why the Inheritances of the Land of *Canaan* could not be Sold for ever, but only till the Jubily, for, ſaith God, *the land is mine*, as to Dominion and Propriety, *for ye were (or, for, or, but you are)* only *ſtrangers and ſojourners with me.* *p* We only give to thee what we muſt ſhortly leave, and what we cannot keep to our ſelves: and therefore it is a great Favour that thou will accept ſuch Offerings; or, and therefore we are not perpetual Poſſeſſors of this Land and the Fruits of it, but only Pilgrims and Paſſengers thorough it. Gen. 23. 4. Heb. 11. 13. 1 Pet. 2. 11.

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou * triеſt the heart, and haſt pleaſure in uprightneſs. As for me, in the uprightneſs of mine heart I have willingly offered all theſe things: and now have I ſeen with joy thy people which are † preſent here, to offer willingly unto thee *q*. * 1 Sam. 16. 7. Jer. 17. 10. & 20. 12. Rev. 2. 23. † Heb. *found.*

q By the largeneſs of their Offering I diſcern the ſincerity, Willingneſs and Generoſity of their Hearts towards thee: for *David* judged, as in reaſon and charity he ought, of the Tree by its Fruit, and of their Hearts by their Actions.

18 O LORD God of Abraham, Iſaac, and of Iſrael our father, keep this for ever in the imagination of the thoughts of the heart of thy people *r*, and ‖ prepare their heart unto thee *s*. ‖ Or, *direct.*

r Since it is from thy Grace that thy People have ſuch willing Minds to thy ſervice, as was before acknowledged, I beg the continuance of that Grace to them, that they may perſiſt in the ſame generous and pious Diſpoſition towards thee and thy Worſhip.

s Or, rather, as it is in the Margent, *ſtabliſh* or *confirm*, *&c.* Thou who haſt begun a good Work, confirm and carry it on by thy Grace, otherwiſe it will languiſh, and this very People will prove degenerate.

19 And give unto Solomon my ſon a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace *for* the which I have made proviſion *t*.

t By Purchaſing the place, 1 *Chron.* 21. and providing for the Expences of the Work.

20 And David ſaid to all the congregation, Now bleſs the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the king *u*.

u The Lord with Religious, and the King with Civil Worſhip, as it is evident.

21 And they ſacrificed ſacrifices unto the LORD *x*, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thouſand bullocks, a thouſand rams, *and* a thouſand lambs, with their drink-offerings and ſacrifices in abundance for all Iſrael *y*:

x Before the Ark which was there. *y* Either 1 on the behalf of all Iſrael, to praiſe God in their Names, to procure God's Preſence and Bleſſing for them all. Or 2. So many, that the Feaſts which, after the manner, were made of the remainders of the Sacrifices, were abundantly ſufficient for all the *Iſraelites* which were then preſent and deſired to partake of them; or for all the Governours of *Iſrael* there Aſſembled, who may well paſs under the name of *all Iſrael*, becauſe they repreſented them all.

22 And did eat and drink before the LORD *z* on that day with great gladneſs, and they made Solomon the ſon of David king the ſecond time *a*, and * anointed *him* unto the LORD *to be* the chief gover- * 1 King. nour *b*, and Zadok *to be* prieſt *c*. 1. 39.

z *i. e.* Before the Ark, in Courts or Places as near to it as they conveniently could. Or, as in God's Preſence, in a Solemn and Religious manner, praiſing God for this great Mercy, and begging his Bleſſing upon this great Affair. *a* This is called the *ſecond time* in reference to the firſt time, which was either 1. when he was made King during *Adonijah's* Conſpiracy, of which ſee 1 *King.* 1. 34. *&c.* And ſo this was done after *David's* Death, and not upon *that day*, when this Feaſting and Solemnity laſted, as the words at firſt view ſeem to inſinuate, this being related in the ſame verſe, and immediately after the Relation of the Feaſt. But there are Examples of things done at diſtant times put together in one verſe, as *Act.* 7. 15. *So Jacob went down into Egypt, and died, he and our Fathers, i.e.* firſt he, *and* afterward *our Fathers.* So here, *They did eat——on that day with great gladneſs, and* afterward *they made Solomon——king the ſecond time.* And this Opinion ſeems to be confirmed by the following Paſſages, in which it is related, that at this ſame time *they anointed Zadok to be Prieſt*, and that *Solomon* was *King inſtead of David*, and that *all Iſrael*, and *all David's ſons ſubmitted to him*: all which was not done till after *David's* Death, as may be gathered by comparing this with 1 *Kings* 1. & 2. or 2. in 1 *Chron.* 23. 1. where it is ſaid that *David——made Solomon his ſon king over Iſrael*; *i.e.* he declared him his Succeſſor. And ſo this *ſecond time* was during *David's* Life. And what *David* had more privately declared, *ch.* 23. he now more ſolemnly owns in this great and general Aſſembly, in which by *David's* Order, and the Conſent of all that Aſſembly, *Solomon* was anointed King, *i. e.* to be King after his Father's Death. And this Opinion the Text ſeems moſt to favour. For it is ſaid, *And they made Solomon king*, &c. *then*, who? That muſt be fetched out of the foregoing Words and Verſe, *they who did eat and drink before the Lord on that day with great gladneſs*, as it is here ſaid, and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king*, &c. which without violence cannot be pulled away from the foregoing Words. And therefore *they* muſt be *David* and *all the Congregation*, who were then preſent, *v.* 20. of whom it is ſaid, *they ſacrificed, &c. v.* 21. and they *did eat*, &c. and *they made Solomon*, &c. The great Objection againſt this Opinion is, that *there anointed Zadok to be Prieſt* at this time, which was not done till after *David's* death; for till then *Abiathar* was not *thruſt out from being Prieſt*, &c. 1 *King.* 2. 25, 27. This indeed is a difficulty, but not inſolible. It muſt be remembred that the High-prieſt had his Vicegerent who might officiate in his ſtead, when he was hindred by ſickneſs or other indiſpentable Occaſion; and that there ſeems to be ſomething more than ordinary in *Zadok's* caſe; for although *Abiathar* was properly the High-prieſt, yet *Zadok* ſeems after a ſort to be joyned in Commiſſion with him, as we ſee 2 *Sam.* 15. 24, & 25. 11. and it is expreſly ſaid, *Zadok and Abiathar were Prieſts*, 2 *Sam.* 20. 25. and 1 *King.* 4. 4. And it may be further conſidered, that this anointing of *Zadok* might be occaſioned by ſome miſcarriage of *Abiathar* not recorded in Scripture. Poſſibly he was unſatisfied with this deſign of Tranſlating the Crown to *Solomon*, and did now ſecretly favour *Adonijah's* Perſon and Right, which afterward he did more openly defend: Which being known to *David* by information, might induce him and the Princes who favoured *Solomon* to take this courſe. Which they might the more willingly do in conſideration of that Divine Threatning, 1 *Sam.* 2. 31. *&c.* of Tranſlating the Prieſthood from *Ithamar's* and *Eli's* houſe, of which *Abiathar* was, to *Eleazar's* Line, to which it had been promiſed to perpetuity, *Numb.* 25. 13. of which Line *Zadok* was. And they might judge this a fit Seaſon, or might be directed by God at this time to Execute that Threatning to the one, and Promiſe to the other Family. And yet this Action of theirs in Anointing *Zadok* did not, as I ſuppoſe, actually conſtitute him High-prieſt, but only ſettled the Reverſion of it upon him and his

Line after *Abiathar's* death. Even as *David's* making *Solomon* King, *ch.* 23. 1. and their anointing *Solomon to be the chief Governour here*, did not put him into actual Poſſeſſion of the Kingdom, but only gave him a Right to it in Reverſion after the preſent King's death, as *Samuel's* anointing of *David*, 1 *Sam.* 16. had done to *David* before him. Hence, notwithſtanding this Anointing, *Abiathar* continued to exerciſe his Office till *Solomon* thruſt him out, 1 *King.* 2. 27. and even after he was removed from the Execution of his Office, yet he was reputed the Prieſt till he died, being ſo called 1 *Kings* 4. 4. And this, I hope may in ſome fort reſolve that difficulty. For the other Arguments they ſeem not conſiderable. For as for what follows, *v.* 23, 24, 25. *Then Solomon ſat on the Throne*, &c. that indeed ſeems to belong to the time after *David's* death, being ſufficiently ſeparated from this 22d. verſe; and not ſo knit to the foregoing Words, as thoſe words, *and they made* Solomon *King*, &c. are. And for the particle, *then*, that is conſeſſed by all to be often uſed at large and indefinitely for, *about*, or *after that time*. *b* i. e. To be King after *David's* death. *c* Of which the laſt Note but one.

23 Then Solomon ſat on the throne of the LORD *d* as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

d i. e. On the Throne of Iſrael, which is called *the Throne of the Lord*, either more generally as all Thrones are the Lords, *by whom Kings reign*, Prov. 8. 15. and Magiſtrates are ordained, *Rom.* 13. 1, 2. or more ſpecially and peculiarly; Either 1. becauſe the Lord himſelf was in a peculiar manner the King and Governour of Iſrael, not only in the time of the Judges, but afterward, *Pſal.* 44. 4. & 89. 18. & 149. 2. *Iſa.* 33. 22. or, 2. becauſe it was the Throne of Chriſt the Lord, whoſe Vicegerents *David* and *Solomon*, and their Succeſſors were, for whom this Throne was reſerved, and by whom it was to be eſtabliſhed and enjoyed for ever, *Luke* 2. 32. 33. Or, 3. *The Throne of the Lord* is put for, *The Throne of the People of the Lord*, by a conciſe and ſhort manner of Speech, which is frequent in the Hebrew Language, as when *the Key of David* is put for *the Key of the Houſe of David*; and *the Mountain of the Lord*, for *the Mountain of the Lord's Houſe*: Or 4. Becauſe this Throne fell to *Solomon* not by right of Inheritance, for he had elder Brethren, but by the ſpecial Appointment and Gift of the Lord. And ſo this, *of the Lord*, is the genitive caſe of the Efficient, as the Learned call it, and ſignifies, *which the Lord gave* him.

24 And all the princes, and the mighty men, and all the ſons likewiſe of king David † ſubmitted themſelves unto Solomon *e* the king.

† Heb. *gave the hand under Solomon.*

e Heb. *Put their Hands under Solomon*, i. e. They owned him for their King, and themſelves for his Subjects, and ſware Fealty to him; which poſſibly they now did after the ancient manner with that Ceremony of putting their Hands under his Thigh, which was uſed in Swearing, *Gen.* 24. 2. & 47 29. or at leaſt the thing is ſignified by a Phraſe taken from that practice formerly uſed, tho' now neglected; it being uſual in all Nations and Languages to ſignifie preſent things by Phraſes taken from Ancient Cuſtoms.

Gen. 24. 2, 3. & 47. 29.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royal majeſty *f*, as had not been on any king *g* before him in Iſrael.

* 1 Kings 3. Eccleſ. 2.9. 1 Chron. 29. 25.

f i. e. Such Honour and Reputation, together with Power and Riches, and all things which make a King Great and Glorious. *g* Either *David* or *Saul*, or any of the former Governours of Iſrael, the Word *King*, being oft uſed in a large ſenſe for any Governour.

26 Thus David the ſon of Jeſſe, reigned over all Iſrael *h*.

h This Sacred Writer having mentioned the Anointing of *Solomon* to be King, *v.* 22. and upon that occaſion proceeded to give a further Account of *Solomon's* Actual Settlement in his Kingdom, and of his proſperous and glorious Management of it, *v.* 23, 24, 25. he now returns to his main and proper Buſineſs, to give an Account of the Cloſe of *David's* Reign and Life. *Thus*, i. e. in manner hitherto expreſſed, *David——reigned*, &c.

27 And the time that he reigned over Iſrael, *was* forty years: * ſeven years reigned he in Hebron, and thirty and three *years* reigned he in Jeruſalem.

* 1 Kin. 2. 11. 2 Sam. 5. 4. Ch. 3. 1.

28 And he died in a good old age, full of days *i*, riches and honour: and Solomon his ſon reigned in his ſtead.

i Fully ſatisfied with the days which God had given him, having had the happineſs to ſee his Beloved *Solomon* ſettled in his Throne, being now weary of this Life, and deſiring to be with GOD.

29 Now the acts of David the king, firſt and laſt, behold, they are written in the ‖ book of Samuel the ſeer, and in the † book of Nathan the prophet, and in the book of Gad the ſeer *k*.

Or, *Story.* † Heb. *words.*

k Either in the two Books of *Samuel*, as they are now called, which were written part by *Samuel*, and part by *Nathan* and *Gad*. Or, in the Annals or Chronicles of that Kingdom, which were written by *Nathan* and *Gad*, who were not only Prophets, but Hiſtoriographers or Annaliſts; out of which either they or ſome other Prophets took out by the direction of God's Spirit ſuch Paſſages as were moſt important and uſeful to the Church and to the World in ſucceeding Ages.

30 With all his reign and his might, and the times that went over him *l*, and over Iſrael, and over all the kingdoms of the countries *m*.

l i. e. The Changes which befel him, both his Perſecutions and manifold Troubles; and his great Succeſſes and Atchievements: The Word *time* or *times* being oft put for things done or happening in them, as *Pſal.* 31. 15. & 77. 5. *m* Heb. *Of theſe Countries*, to wit, bordering upon the Land of Canaan, or not far from it.

II CHRONICLES.

CHAP. I.

K. Solomon's ſolemn Offering at Gibeon, 1——6. His choice of Wiſdom, is bleſſed by GOD, 7——12. His Strength and Wealth, 13——17.

* 1 Kings, 3. 45.

AND * Solomon the ſon of David was ſtrengthened *a* in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

* 1 Chr. 22. 17. Heb.

a Or, *eſtabliſhed*, after his Seditious Brother *Adonijah* and his Partiſans were ſuppreſſed; and he was received with the univerſal Conſent and Joy of his Princes and People.

2 Then Solomon ſpake *b* unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, ‖ the chief of the fathers.

‖ Or, *head of the families. So Gr.*

b To wit, concerning his Intention of going to *Gibeon*, and that they ſhould attend him thither, as the next Verſe ſhews.

3 So Solomon, and all the congregation with him, went to the high place *c* that *was* at * Gibeon, for there was the tabernacle of the congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſs.

* 1 Kin. 3. 4. 1 Chr. 16. 39. & 21. 29.

c Upon which the Tabernacle was placed; whence it is called *the great high Place*, 1 Kings 3. 4.

4 * But the ark of God had David brought up from Kirjath-jearim, *to the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem *d*.

* 1 Sam. 6. 17. 1 Chr. 16. 1.

d He ſeparated the Ark from the Tabernacle, and brought it to *Jeruſalem*, becauſe there he intended to build a far more noble and laſting Habitation for it.

5 Moreover, * the brazen altar that Bezaleel the ſon of Uri, the ſon of Hur, had made, ‖ he *e* put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it *f*.

* Exo. 38. 1 ‖ Or, *was there.*

e Either *Moſes* mentioned *v.* 3. or Bezaleel here laſt named, by the Command and Direction of *Moſes*: or *David*, who may be ſaid to put it there, becauſe he continued it there, and did not remove it, as he did the Ark from the Tabernacle. *f* i. e. Sought the Lord and his Favour by hearty Prayers and Sacrifices in the Place which God had appointed for that Work, *Levit.* 17. 3, 4.

6 And Solomon went up thither to the brazen altar before the LORD, which *g* was at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

g i. e. *Which* Altar. But that he had now ſaid *v.* 5. and therefore would not unneceſſarily repeat it. Or rather, *who*: and ſo theſe Words are emphatical, and contain a Reaſon why *Solomon* went thither, becauſe the Lord was there graciouſly preſent to hear Prayers and receive Sacrifices.

7 In that night *h* did God appear *i* unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

h After thoſe Sacrifices were offered. *i* In a Dream, of which ſee the Notes on 1 *Kings.* 3. 5, &c.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reign in his ſtead.

* 2 Sam. 7. 28. 9

9 Now, O LORD God, let thy promiſe unto David my father be eſtabliſhed: * for thou haſt made me * king over a people, † like the duſt of the earth in multitude;

* Heb. *Let it be eſtabliſhed.* † Heb. *as the duſt of the earth.*

10 * Give me now wiſdom and knowledge, that I may * go out and come in before this people: for who can judge this thy people *that is ſo* great *k*?

* Num. 27. 17. * Heb. *go out before.*

k What one Man is ſufficient to govern ſo numerous a People.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not aſked riches, wealth, or honour, nor the life of thine enemies *l* neither yet haſt aſked long life; but haſt aſked wiſdom and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

l i. e. The taking away of their Lives.

12 Wiſdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, * ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

* Chap. 9. 22. Eccleſ. 2. 9.

13 Then

13 Then Solomon came *from his journey* to the high place *m* that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

m Or, *from the High-place*: for the Hebrew prefix *Lamed*, which commonly ſignifies *to*, is ſometimes put for the Latin *de*, which ſignifies *from*.

* 1 Kin. 4. 26. & 10. 26, &c.

14 * And Solomon gathered chariots *n* and horſemen: and he had a thouſand and four hundred chariots, and twelve thouſand horſe-men, which he placed in the chariot-cities, and with the king at Jeruſalem.

n Of this, and the three following Verſes, ſee the Notes on 1 *King.* 10. 26, *&c.*

† 1 Kin. 10. 27. Ch. 9. 27. Heb. *gave*

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous as* ſtones, and cedar-trees made he as the ſycamore-trees that are in the vale, for abundance.

† Heb. *knowing prudence and underſtanding.*

* 1 Kin. 10. 28. Ch. 9. 28. † Heb. *the going forth of the hires which was out.* Or, *Solomon's Heb. by whom they were had.*

16 * And † Solomon had horſes brought out of Egypt, and linnen yarn: the kings merchants received the linnen yarn at a price.

17 And they fetche up, and brought forth out of Egypt a chariot for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo brought they *horſes* for all the kings of the Hittites, and for the kings of Syria, † by their means.

CHAP. II.

Solomon appointeth Workmen to build the Temple. His Embaſſage to K. Hiram, for Workmen and Materials: promiſing to furniſh him with Victuals, 1——10. Hiram's kindneſs, 11——16. Solomon numbreth and divideth the Workmen, 17, 18.

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdom *a*.

a i. e. A Royal Palace for himſelf and his Succeſſors. This whole Chapter, for the ſubſtance of it, is contained in 1 *King.* 5. and in the Notes there it is explained, and the ſeeming differences reconciled.

* 1 Kin. 5. 15.

2 And * Solomon told out threeſcore and ten thouſand men to bear burdens, and fourſcore thouſand to hew in the mountains, and three thouſand and ſix hundred to overſee them.

3 And Solomon ſent to ‖ Huram the king of Tyre ſaying, As thou * didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me b.*

Or, *Hiram.* * 1 Kin. 5. 1. † 1 Chr. 14. 1.

b Which words may be commodiouſly underſtood from the nature of the thing, and from the following Words, ſuch Ellipſes being frequent in the Hebrew. Or, without any Ellipſes, the ſenſe being here ſuſpended, is compleated, *v.* 7. ſo *ſend me*, &c. the 4, 5, and 6 verſes being inſerted by way of Parentheſis, to uſher in, and enforce his following Requeſt.

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him *c*, *and* to burn before him † ſweet incenſe, and for the continual *ſhew bread d*, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts of the LORD our God. This is an ordinance for ever to Iſrael.

‖ Heb. *Incenſe of Spices.*

c i. e. To his Honour and Worſhip. *d* So called here and *Numb.* 4. 7. becauſe it was to be there continually, by a conſtant ſucceſſion of new Bread, when the old was removed: Of which ſee *Exod.* 25. 30. *Levit.* 24. 8.

5 And the houſe which I build *is* great *e*: for great *is* our God above all gods.

e For though the Temple ſtrictly ſo called, was but ſmall, yet the Buildings belonging to it, both above and under ground, were large and numerous.

* 1 Kin. 8. 27. Ch. 6. 18. † Heb. *hath treaſured, or obtained ſtrength.*

6 * But who † is able to build him an houſe, ſeeing the heaven, and the heaven of heavens cannot contain him *f*? who *am* I then that I ſhould build him an houſe, ſave only to burn ſacrifice before him *g*.

* 1 Kin. 8. 27. † Heb. *who is able to build him an houſe of the treaſures of Heaven.*

f When I ſpeak of building a great Houſe for our great God, let none be ſo fooliſh to think that I mean to include or comprehend God within it, for he is infinite. *g* i. e. To worſhip him there where he is graciouſly preſent.

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſs, and in iron, and in purple, and crimſon, and blue, and that can skill † to grave with the cunning men that are with me in Judah and in Jeruſalem, whom David my father did provide.

† Heb. *to grave graivings.*

8 Send me alſo cedar-trees, fir-trees, and ‖ algum-trees out of Lebanon: (for I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants, *ſhall be* with thy ſervants,

‖ Or, *almug-trees.* † 1 Kin. 10. 11.

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderfully great *b*.

† Heb. *great and wonderful.* Eccleſ. 2. 4.

b See the Notes on *v.* 5.

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty thouſand baths of oyl.

11 Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a wiſe ſon, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdom.

† Heb. *knowing prudence and underſtanding.*

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers *i*:

i i. e. Who was my Father's chief Work-man. Or, *Hiram Abi*, a Man ſo called; the Prefix *Lamed* being here only a Note of the Accuſative Caſe. See more on *ch.* 4. 16.

14 The ſon of a woman of the daughters of Dan *k*, and his father *was* a man of Tyre, ſkilful to work in gold and in ſilver, in braſs, in iron, in ſtone and in timber, in purple, in blue, and in fine linnen, and in crimſon: alſo to grave any manner of graving, and to find out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord *l* David thy father.

k Of which ſee the Notes on 1 *King.* 7. 14. *l* So he calls *David* here, and *Solomon* in the next Verſe, either out of ſingular reſpect to their Greatneſs and true Worth: or becauſe he was indeed Tributary to them: or, at leaſt, his Country was nouriſhed by their Country, as it was afterwards, *Act.* 12. 20.

15 Now therefore the wheat, and the barley, the oil, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, † as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to Joppa, † and thou ſhalt carry it up to Jeruſalem.

† Heb. *according to all thy need.* † Heb. *Japho.*

17 * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring, wherewith David his father had numbred them *m*; and they were found an hundred and fifty thouſand, and three thouſand and ſix hundred.

* 1 Kin. 9. 20. & ver. 2. † Heb. *the men, the ſtrangers.*

m For *David* had not only numbred his own People, for which he ſmarted, 2 *Samuel* 24. but afterward he numbred the Strangers, not out of Vanity, but that *Solomon* might have a true Account of them, and employ them about his Buildings, as he ſaw fit. Yet *Solomon* thought fit to number them again, becauſe Death might have made a conſiderable Alteration among them ſince *David's* numbring of them; and it behoved him to have an exact Account of them.

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and fourſcore thouſand *to be* hewers in the mountains, and three thouſand and ſix hundred over-ſeers to ſet the people a work.

* As it is verſe 2.

CHAP. III.

The place and time of building the Temple. The meaſure and ornaments thereof, 1——10. The Cherubims, 11——13. The Vail and the Pillars, 14——17.

THEN * Solomon began to build the houſe of the LORD at Jeruſalem in mount Moriah, ‖ where *n*, &c. *the LORD* appeared unto David *a* his father, in the place that David had prepared *b* in the threſhing-floor of * ‖ Ornan the Jebuſite.

* 1 Kin. 6. 1. ‖ Or, *which was ſeen of David his father.*

a Which Place the Lord had Conſecrated by his gracious Appearance there, 1 *Chron.* 21. 26. Or, *which was ſeened unto David*, 1 Chr. 21. 18. & 22. 1. to wit, to be the Place where the Temple ſhould be built; which God pointed out to him, partly by his Appearance, and principally by his Spirit ſuggeſting this to *David* at that time. *b* By pulling down the Buildings which were upon it, or near it, by levelling the Ground, and poſſibly by marking it out for the Temple and Courts, the Dimenſions whereof he very particularly and exactly underſtood by the Spirit of God. *c* i. e. In the place where that Threſhing-floor formerly ſtood.

† 1 Chr. 21. 28. 2 Sam. 24. 18.

2 And he began to build in the ſecond *day* of the ſecond month *d*, in the fourth year of his reign.

d Of this Verſe, and the reſt of this Chapter, ſee my Notes on 1 *King.* 6.

3 Now theſe *are the things* * wherein Solomon was † inſtructed *e* for the building of the houſe of God. The length by cubits after the firſt meaſure *was* threeſcore cubits, and the breadth twenty cubits.

* 1 Kin. 6. 2. † Heb. *ſom-was inſtructed.*

e Partly by his Father *David*, and partly by the Spirit of GOD, which inſpired and guided him in the whole Work. Or, *theſe* were *Solomon's Foundations*, the Hebrew verb being put for the noun, as it is elſewhere. The Senſe is, Theſe were the Meaſures of the Foundations,

dations, upon which he intended to build the Temple. *f i.e.* According to the Measure of the first and ancient Cubit. By which it is evident that there were Cubits of different sorts and sizes; which also appears from *Ezek.* 40. 5. and 43. 13. But how big those Cubits were, and how much larger than the common Cubits, and whether this was the Cubit used by *Moses* in the building of the Tabernacle, which seems most probable, or some other and yet larger Cubit, is not agreed among Learned Men, and cannot now be exactly known, nor is it of any great moment for us to know.

* 1 Kings 6. 3. 4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty *g*: and he overlaid it within with pure gold.

g This being a kind of Turret to the Building. The breadth of it here omitted is expressed to be *ten Cubits*, 1 *Kings* 6. 3.

† Heb. *good*, Gen. 2. 12. 5 And the greater house *h* he ceiled with fir-tree, which he overlaid with † fine gold, and set thereon palm-trees and chains.

h i.e. The Holy Place, which was thrice as large as the lesser house or the Holy of Holies, which is called *the Most Holy House*, v. 8. See the Notes on 1 *Chron.* 28. 11.

† Heb. *covered.* † Gr. *for glory.* 6 And he † garnished the house with precious stones † for beauty: and the gold *was* gold of Parvaim *i*.

i See the Notes on 1 *Kings* 9. 26, &c.

7 He overlaid also the house, the beams, the posts and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *k* *was* fifty shekels of gold: and he overlayed the upper chambers *l* with gold.

k i. e. Of each of the Nails or Heads of those Nails whereby the Plates were fastned to the Boards. *l* Of which fee on 1 *Chron.* 28. 11.

|| Or, (*as some think*) *of marble-work.* Gr. *of wrought work.* 10 And in the most holy house he made two cherubims || of image-work *m*, and overlaid them with gold.

m Made in the shape of young Men or Boys, as they commonly are. Or, *of moveable work*, fo called because they were not fixed to the Mercy-seat, as the Mosaical Cherubims were, but *stood upon their feet*, as it is said here v. 13. in a moving posture.

11 And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

|| Or, *toward the house.* 13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* || inward *n*.

Heb. *Towards the House*, or rather, *that House*, not the Holy House as divers understand it; for then their backs must have been turned towards the Ark, which was indecent and directly contrary to the posture of *Moses* his Cherubims which looked towards it, but *the Most Holy House*, which was last named, v. 8. and of which he continues yet to speak; this posture being most agreeable to their life, which was with their Wings to close in the Ark and cover it, as it is expresly affirmed below, ch. 5. 8.

* Mat. 27. 51. † Heb. *cast to ascend.* 14 And he made the * vail *o* of blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

o To wit, the Inner Vail before the Most Holy Place, by comparing this with *Exod.* 26. 31. 1 *Kings* 6. 21.

* 1 Kings 7. 15. 21. Jer. 52. 21. † Heb. *long.* 15 Also he made before the house *p* * two pillars of thirty and five cubits † high *q*, and the chapiter that *was* on the top of each of them *was* five cubits.

p i. e. Before the Holy House, or *before the Temple*, as this is explained, v. 17. left it should be understood of the Most Holy House, of which he had spoken before. *q* To wit, both of them: of which fee the Notes on 1 *Kings* 7. 15.

16 And he made chains, *as* in the oracle *r*, and put *them* on the heads of the pillars, and made an hundred pomegranats *s*, and put *them* on the chains.

r As he had done, or like unto those which he made, in the Oracle; of which fee 1 *Kings* 6. 21. The particle, *as*, is oft understood, as *Gen.* 49. 5. *Deut.* 33. 22, &c. *s* In each Row; or 200 in all, as it is faid 1 *Kings* 7. 20.

* 1 Kings 7. 21. || That is, *he shall establish.* || That is, *in it is strength.* 17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left, and called the name of that on the right hand, || Jachin, and the name of that on the left, || Boaz.

CHAP. IV.

The Altar of Brass: 1. *The molten Sea upon twelve Oxen*, 2——5. *The ten Lavers, Candlesticks and Tables*, 6——8. *The Courts, and the Instruments of Brass*, 9——18. *The Instruments of Gold*, 19——22.

MOreover he made * an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof *a*. * Exod. 38. 1.

a Qu. How could this be when God had said, *Thou shalt not go up by Steps unto mine Altar, that thy Nakedness be not discovered thereon*, Exod. 20. 26. and Steps were necessary for so high an Altar as this was? *Answ.* 1. These Steps were to made that there was no fear of this Inconvenience. 2. That Law was useful and fit when it was made; but afterwards when the Priests were commanded to wear *Linen Breeches* in their Holy Ministrations *to cover their Nakedness*, Exod. 28. 42. it was not necessary. 3. However God could undoubtedly dispense with his own Law, as here he did; for he it was that gave these Dimensions for the Altar.

2 * Also he made a molten sea *b* of ten cubits, † from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did † Heb. *from his brim to his brim.* compass it round about. * 1 Kings 7. 23.

b Of this and v. 3, 4, 5. &c. see the Notes on 1 *Kings* 7. 23, &c.

3 * And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast. * 1 Kings 7. 24.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward *the east*: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand breadth, and the brim of it like the work of the brim of a cup, || with flowers of lilies; *and* it received and held three thousand baths. Or, *flowers.*

6 He made also * ten lavers *c*, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt-offering they washed in them; but the sea *was* for the priests to wash in. * 1 Kings 7. 38. † Heb. *for the burnt-offering.*

c Of which see 1 *Kings* 7. 39, &c.

7 * And he made ten candlesticks of gold according to their form *d*, and set *them* in the temple, five on the right hand, and five on the left. * 1 Kings 7. 49.

d Either 1. the Form which was appointed for them by God, who signified it to *David*. Or rather 2. the old Form which God prescribed to *Moses*, *Exod.* 25. 31, &c. for so these were made. And this Clause seems to be added here, because in many things there was a great variation from the old Form, as in the posture of the Cherubims, the height of the Altar, and divers other things.

8 * He made also ten tables *e*, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred || basons of gold. * 1 Kings 7. 48. Or, *dishes.*

e Of which see 1 *Kings* 7. 48.

9 Furthermore, * he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. * 1 Kings 7. 12. 2 Chron. 4. 9.

10 And * he set the sea on the right side of the east-end, over against the south. * 1 Kings 7. 39.

11 And Huram made the pots, and the shovels *f*, and the || basons; and Huram † finished the work that he was to make for king Solomon for the house of God: Or, *dishes.* † Heb. *caused to cease.*

f Of these and the following Verses fee the Notes on 1 *Kings* 7. 40, &c.

12 *To wit*, the two pillars and * the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreathes to cover the two pommels of the chapiters, which *were* on the top of the pillars: * 1 Kings 7. 41.

13 And four hundred pomegranates on the two wreathes; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters, which *were* † upon the pillars. † Heb. *upon the faces of.*

14 He made also bases; and || lavers made he upon the bases: Or, *bases.*

15 One sea, and twelve oxen under it.

16 The pots also, and the shovels, and the flesh-hooks, and all their instruments did Huram his father *g* make to king Solomon for the house of the LORD, of † bright brass. † Heb. *polished.*

g i. e. Solomon's Father; the Relative being put before the Antecedent, which is not unusual in the Hebrew Tongue. And he is so called here, because *Solomon* usually called him by that name out of that great respect which he bare to him for his excellent Art and Service which he did for him: it being usual to call great Artists and Inventers of things by this Name; of which fee *Gen.* 4. 20, 21. Or, *Hiram Abin* or *Abif*, a Man so called, or *Hiram Abi*, as ch. 2. 13.

17 In

17 In the plain of Jordan did the king cast them, in the † clay ground, between Succoth and Zeredathah. Heb. *thickness of the earth.*

18 Thus Solomon made all these vessels in great abundance; for the weight of the brass could not be found out.

19 And Solomon made all the vessels that *were* for the house of God, the golden altar also, and the tables whereon the † shew-bread *was set b*. Heb. *bread of faces.*

b Which were of Gold; and so are distinguished from those ten Tables mentioned v. 8. which seem to have been made of Silver. Compare 1 *Chron.* 28. 16.

20 Moreover, the candlesticks with their lamps, that they should burn after the manner *i*, before the oracle, of pure gold;

i According to the prescription of God to and by *Moses*.

21 And the flowers, and the lamps, and the tongs *made he of* gold, *and* that † perfect gold. Heb. *pure of gold.*

22 And the snuffers, and the || basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold *k*. Heb. *lavers.*

k To wit, in part; they were made of Wood, 1 *Kings* 6. 30. 2 *Kings* 18. 16. but covered with Golden Plates.

CHAP. V.

The dedicated Treasures: 1. *The solemn Indudtion of the Ark into the Oracle*, 2——10. *Glory and Praise is sung to God who appeareth in a Cloud, which filled the house*, 11——14.

THus all the work that Solomon made for the house of the LORD was finished: * And Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold *a*, and all the instruments, put he among the treasures of the house of God. * 1 Kings 7. 51.

a Or, *even* (as that Particle is oft understood) *the Silver, and the Gold*, the Remainder of those vasts Sums mentioned 1 *Chron.* 22. 14.

2 * Then Solomon assembled the elders of Israel, and all the heads of the tribes, the || chief of the fathers of the children of Israel unto Jerusalem, to bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion. * 1 Kings 8. 1. Or, *princes.*

b Of this and the following Verses fee the Notes on 1 *Kings* 8. 1, &c.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast, which *was* in the seventh month.

4 And all the elders of Israel came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the Tabernacle, these did the Priests *and* the Levites bring up.

6 Also king Solomon and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbred for multitude.

7 And the priests brought in the ark of the covenant of the LORD, unto his place, to the oracle of the house into the holy *place*, *even* under the wings of the cherubims.

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And || there it is unto this day *c*. Or, *thus.*

c When this History was first written; not when it was reviewed by *Ezra*, who made some Additions to it: For after the Return from *Babylon*, neither Staves nor Ark were any more seen or heard of.

10 *There was* nothing in the ark save the two tables which Moses * put *therein* at Horeb, || when the LORD made *a covenant* with the children of Israel, when they came out of Egypt. * Deut. 10. 5. || Or, *at the time that.*

11 And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* † present were sanctified, *and* did not *then* wait by course *d*. † Heb. *found.*

d According to *David*'s appointment, 1 *Chron.* 24. & 25. which was only for the Ordinary Service, but in extraordinary Solemnities, such as this eminently was, they all came together. Heb. *were not by division.*

12 * And also the Levites *which were* the singers; all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests sounding with trumpets.) * 1 Chron. 25. 1.

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD: and when they lift up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, * For he *is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD; * Psal. 136.

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

Solomon blesseth the People and praiseth God, 1——11. *His excellent Prayer, wherein he sheweth the right use of the Temple*, 12——42.

THen * said Solomon *a*, The LORD hath said that he would dwell in the * thick darkness. * Kings 8. 12, &c. * Lev. 16. 2. Exod. 20. 21.

a This whole Chapter for the Substance, and almost all the Words of it, are explained in the Notes on 1 *Kings* 8.

2 But *I* have built an house of habitation for thee, and a place for thy dwelling for ever. 1 Chron. 28. 4.

3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood)

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be * a ruler over my people Israel: * 2 Sam. 6. 21.

6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel. 1 Chron. 28. 4.

7 Now * it was in the heart of David my father, to build an house for the name of the LORD God of Israel. * 2 Sam. 7. 2. 1 Chron. 28. 2.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the Throne of Israel, as the LORD promised, and have built the house for the Name of the LORD God of Israel;

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

12 And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands;

13 (For Solomon had made a brazen Scaffold, of five cubits † long, and five cubits broad, and three cubits high, and had set it in the midst of the court, and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven) † Heb. *the cubits thereof, &c.* † Heb. *length, breadth, and height.*

14 And said, O LORD God of Israel, * there is no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their heart. * Exod. 15. 11. Deut. 3. 24.

15 Thou which hast kept with thy servant David my father, that which thou hast promised him, and spakest with thy mouth, and hast fulfilled *it* with thine hand, *as it is* this day.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father, that which thou hast promised him, saying, * † There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so, that thy children take heed to their way to walk in my law, as thou hast walked before me. * 2 Sam. 7. 12. 1 Kings 2. 4. & 8. 25. † Heb. *there shall not a man be cut off.*

17 Now then, O LORD God of Israel, let thy word be verified which thou hast spoken unto thy servant David. Psal. 132. 12.

18 (But will God in very deed dwell with men on the earth? * Behold, heaven, and the heaven of heavens cannot contain thee; how much less this house which I have built?) * Chap. 2. 6. Isa. 66. 1. Acts 7. 49.

19 Have

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said, that thou wouldst put thy Name there, to hearken unto the prayer, which thy servant prayeth ‖ towards this place.

‖ Or, in this place.

21 Hearken therefore unto the supplication of thy servant, and of thy people Israel, which they shall † make towards this place: hear thou from thy dwelling place, *even* from heaven, and when thou hearest forgive.

† Heb. pray.

‖ Or, be favourable.

22 If a man sin against his neighbour, † and an oath be laid upon him, to make him swear, and the oath come before thine altar in this house:

† Heb. and he require an oath of him.

23 Then hear thou from heaven, and do, and judge thy servants by requiting the wicked, by recompensing his way upon his own head, and by justifying the righteous, by giving him according to his righteousness.

‖ Or, be smitten.

24 And if thy people Israel ‖ be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy Name, and pray, and make supplication before thee ‖ in this house:

‖ Or, towards.

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them, and to their fathers.

* 1 Kings 17.1.

26 When the * heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray towards this place, and confess thy name and turn from their sin when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land which thou hast given unto thy people for an inheritance.

* Ch. 20.9.

28 If there * be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or

† Heb. in the land of their gates.

caterpillars; if their enemies besiege them † in the cities of their land: whatsoever sore or whatsoever sickness *there be*:

29 *Then* what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands ‖ in this house:

‖ Or, towards this house.

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only * knowest the hearts of the children of men)

* 1 Chron. 28.9.

31 That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

† Heb. all the days wherein.

† Heb. upon the face of the land.

32 Moreover, concerning the stranger, * which is not of thy people Israel, but it is come from a far country for thy great Names sake, and thy mighty hand, and stretched out arm; if they come and pray in this house:

* Josh. 12. 20. Acts 8. 27.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy Name, and fear thee, as *doth* thy people Israel, and may know that † this house which I have built, is called by thy Name.

† Heb. thy name is called upon this house.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou

‖ Or, right.

* Psa. 20.9.

hast chosen, and the house which I have built for thy name:

Eccles. 7. 20. Jam. 3. 2. 1 Joh. 1.8.

35 Then hear thou from the heavens their prayer and their supplication, and maintain their ‖ cause.

36 If they sin against thee, (for *there is* * no man

† Heb. they that take them captives carry them away.

which sinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

† Heb. bring back to their heart.

37 Yet, *if* they † bethink themselves in the land whether they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

38 If they return to thee with all their heart, and with all their soul, in the land of their captivity, whether they have carried them captives, and pray toward their land which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their ‖ cause, and forgive thy people which have sinned against thee.

‖ Or, right.

40 Now, my God, let (I beseech thee) thine eyes be open, and *let* thine ears *be* attent † unto the prayer *that is made* in this place.

† Heb. attent to the prayer of this place.

41 Now * therefore arise, O LORD God, into thy resting place *b*, thou and the ark *c* of thy strength *d*: let thy priests, O LORD God, be clothed with salvation *e*, and let thy saints rejoyce in goodness *f*.

* 1 Kings 8. 53. Psa. 132. 8, &c.

b O thou that sittest in the Heavens, arise from the Throne of thy Glory, and come down into this place, which thou hast appointed for thy constant and fixed Habitation, from which thou wilt not remove, as formerly thou hast done, from place to place. *c* i. e. Thou in the Ark. *d* Which is the Sign and Instrument of thy great power put forth from time to time on the behalf of thy people. *e* i. e. Let them be adorned and encompassed on every side with thy Protection and Benediction. For he seems rather to speak of the Salvation afforded to the Priests, than of that which by Gods blessing on the Priests Labours, is conferred upon the People; this being a Prayer for Gods Blessing upon the whole Community, consisting of Priests and People. *f* i. e. Let them have cause of Rejoycing and Thanksgiving for the Effects of thy Goodness imparted unto them.

42 O LORD God, turn not away the face of thine anointed *f*: remember * the mercies of David thy servant *g*.

* Psa. 89. 49.

f i. e. Of me, who by thy Command and Appointment was anointed the King and Ruler of thy People: do not deny my present Requests, nor send me back from the Throne of thy Grace with a sad Heart and dejected Countenance. *g* i. e. Those which thou hast promised to *David* and to his House for ever.

CHAP. VII.

Fire from Heaven and a Glory in the Temple witness the Divine Acceptance: the People worship, 1——3. *Solomon's solemn Sacrifice,* 4——7. *having kept the Feast of Tabernacles: and the Feast of the Dedication of the Altar, he dismisseth the People,* 8——11. *God appeareth to Solomon: promiseth his favour on obedience: threateneth grievous Judgments,* 12——22.

NOw * when Solomon had made an end of praying, the * fire came down from heaven *a*, and consumed the burnt-offering, and the sacrifices; and the glory of the LORD *b* filled the house.

* 1 Kings 8. 54. Levit. 9. 24. Judg. 6. 21. 1 Chron. 21. 26.

a In token of Gods Acceptance of his Prayer. See on *Levit.* 9. 24. 21. 26. 1 *Kings* 18. 38. *b i. e.* The Cloud, which was the Sign of Gods glorious and gracious Presence.

2 And the priests could not enter into the house of the LORD *c*, because the glory of the LORD had filled the LORDs house.

c Compare *Exod.* 40. 35.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house *d*, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, * For *he is* good, for his mercy *endureth* for ever.

* Ch. 5. 13.

d The Cloud first came down upon the House, and then entred into the House, and was seen both within it by the Priests, and without it by the People.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

6 * And the priests waited on their offices, the Levites also with instruments of musick * of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever; when David praised ‖ † by their ministry *e*: and the priests sounded trumpets before them, and all Israel stood.

* 1 Chron. 23. 5. 2 Chron. 29. 26. Neh. 12. 36.

† Heb. by their hand.

e For *David* composed the Psalms or Hymns, 1 *Chron.* 16. 7. and appointed them to be sung by the Levites, and Instrumental Musick to be joyned to their Voices.

7 Moreover, Solomon hallowed the middle of the court *f* that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon

Solomon had made, was not able to receive the burnt offerings, and the meat-offerings, and the fat.

f Of this and ss. 8, 9, 10. see the Notes on 1 *King.* 8. 64. *&c.*

8 Also at that time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

* Josh. 13. 3.

9 And in the eighth day they made † a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

† Heb. A restraint.

10 And on the three and twentieth day of the seventh month, he sent the people away unto their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus * Solomon finished the house of the LORD *g*, and the kings house: and all that came into Solomons heart to make in the house of the LORD, and in his own house, he prosperously effected.

* 1 King. 9. 1, &c.

g See on 1 *Kings* 9. 1, 2.

12 And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, * and have chosen this place to my self for an house of sacrifice.

* Deut. 12. 5.

13 If I shut up heaven that there be no rain, or if I command the Locusts *h* to devour the land, or if I send pestilence among my people:

h i. e. Use my Authority and Power over them to cause them to do so. A Metaphor elsewhere used in reference to unreasonable Creatures, as 1 *Kings* 17. 4. *Amos* 9. 3. who are not properly capable of a Command, or of Obedience.

† Heb. Or if I send pestilence among my people.

14 If my people † which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land.

† Heb. Or if I send pestilence among my people which are called.

15 Now * mine eyes shall be open, and mine ears attent † unto the prayer *that is made* in this place *i*.

* Ch. 6. 40.

† Heb. To the prayer of this place.

i Or, *That shall be made in* or *towards this place*: for he speaks of the Answers which he will give to the Prayers which shall be made here. Heb. *Of this place.*

16 For now have * I chosen, and sanctified this house *k*, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

* Ch. 6. 6.

k Of this Verse and the rest of this Chapter see the Notes on 1 *Kings* 9. 3. &c.

17 And *as for* thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments:

18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, * † There shall not fail thee a man *to be* ruler in Israel.

* Ch. 6. 16. † Heb. there shall not be cut off to him. Lev. 26. 14, 33. Deut. 28. 15, 36, 37.

19 * But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them:

20 Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, * Why hath the LORD done thus unto this land, and unto this house!

* Deut. 29. 24. Jer. 22. 8, 9.

22 And it shall be answered, Because they forsook the LORD God of their fathers which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAP. VIII.

Solomon's Buildings, 1——6. *The Heathen who remained in the Land he maketh Tributaries: but the Israelites Rulers,* 7——11. *His yearly solemn Sacrifices: he appointeth to the Priests and Levites their places,* 12——16. *The Navy fetcheth Gold from Ophir,* 17, 18.

* 1 Kings 9. 10.

AND * it came to pass (at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house.)

2 That the cities which Huram had restored to Solomon *a*, Solomon built them, and caused the children of Israel to dwell there.

a Which *Solomon* gave to *Hiram*, who not being pleased with them, 1 *King.* 9. 12, 13. here returns them to him again.

3 And Solomon went to Hamath zobah, and prevailed against it.

4 And he built Tadmor in the wilderness *b*, and all the store-cities, which he built in Hamath.

b Or this and the following verses, see on 1 *King.* 9. 18. *&c.*

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates and bars:

6 And Baalath, and all the store-cities that Solomon had, and all the chariot-cities, and the cities of the horsemen, and † all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

† Heb. All the desire of Solomon which he desired to build.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute unto this day.

9 But of the children of Israel did Solomon make no servants for his work: but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomons officers, *even* two hundred and fifty that bare rule over the people.

11 And Solomon * brought up the daughter of Pharaoh out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are* † holy whereunto the ark of the LORD hath come *c*.

* 1 King. 3. 1. & 7. 8.

† Heb. Holiness.

c Not because every place where once the Ark came was thereby consecrated to God, and might not after the Ark was gone be put to any common use; for then both the house of Obed-edom and all other places where the Ark either rested or pased were made Holy thereby, and unlawful for Men to dwell in; but either 1. Because she was a Woman, and attended by many other Women, who besides the common Pollutions of all, are subject to many and frequent Ceremonial Pollutions peculiar to their Sex, and either she, or at least many of her followers might be Heathens at this time; and therefore he thought it indecent that such persons should come as it were in God's stead, and succeed him in the place where he had dwelt. Or, 2. He speaks not of the time when the Ark was gone, but whilst it was there; and these words contain a Reason not of the more remote words, why he now *brought* her *up thither*, but of the words immediately preceding, why *he built* this House *for her*; because the Ark was now in the House of *David*, which therefore ought to be kept pure and free from the very Danger and Appearance of Pollution.

12 Then Solomon offered burnt-offerings unto the LORD, on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every * day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the Solemn feasts, * three times in a year, *even* in the feast of unleavened *bread*, and in the feast of weeks, and in the feast of tabernacles.

* Exod. 29. 38. * Exod. 23. 14. Deut. 16. 16.

14 And he appointed according to the order of David his father, the * courses of the priests to their service, and * the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the * porters also by their courses at every gate: for † so had David the man of God commanded.

* 1 Chron. 24. * 1 Chr. 25. 1. † Heb. So

d i. e. A Prophet inspired by God in these Matters, whose Commands therefore are the Commands of God.

† Heb. the commandment of David the man of God

15 And they departed not from the commandment of the king, unto the priests and Levites, concerning any matter, or concerning the treasures.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of God was perfected.

e All the Materials were procured, and in all points squared and fitted and compleated before hand.

17 Then went Solomon to Ezion-geber *f*, and to ‖ Eloth, at the sea-side in the land of Edom.

‖ Or, Elath, Deut. 2. 8.

f Of this and the next Verse, see the Notes on 1 *King.* 9. 26. *&c.*

18 And Huram sent him by the hand of his servants, ships, and servants that had knowledge of the sea, and they went with the servants of Solomon to Ophir, and took thence four hundred and

fifty talents of gold, and brought them to king Solomon.

CHAP. IX.

The queen of Sheba visiteth Solomon, and admireth his wisdom: giveth and receiveth presents. 1——12. *Solomon's Gold, his Target,* 13——16. *His throne of ivory,* 17——19. *His vessels, his provisions,* 20——24. *His chariots and horses; his tributes; his reign and death,* 25——31.

1 Kin. 10. 1. &c. Matth. 12. 42. Luke 11. 31.

A Nd * when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

a Almost all this Chapter is contained in 1 *King.* 10. where it is explained.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, his ‖ cup-bearers also, and their apparel, and his ascent, by which he went up into the house of the LORD, there was no spirit in her.

Or, *stairs.*

5 And she said to the king, *It was* a true † report which I heard in mine own land, of ‖ thine acts, and of thy wisdom.

† Heb. *word.* Or, *things.*

6 Howbeit, I believed not their words, until I came, and mine eyes had seen *it*: and behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD *b* thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

b I.e. In the Lord's Name and Stead, both in general, because all Kings have and hold their Kingdoms from God, and act as his Vicegerents and Deputies; and in a special manner, because he sat in God's own Throne, and ruled over God's Peculiar People, and did in a singular and eminent manner maintain the Honour and Worship of God in his Land, and in the Eyes of all the World besides.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought algum-trees, and precious stones.

Or, *Chests.* † Heb. *high ways.* Gr. *ascents.*

11 And the king made *of* the algum-trees ‖ † terraces to the house of the LORD, and to the kings palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides *that* which she had brought *c* unto the king: So she turned, and went away to her own land, she and her servants.

c Besides *what he gave her of his Royal Bounty*, as it is expressed, 1 *King.* 10. 13. which was in compentation for her Presents, as is here noted.

13 Now the weight of gold that came to Solomon in one year, was six hundred and threescore and six talents of gold;

14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and ‖ governours of the country, brought gold and silver to Solomon.

Or, *captains.*

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield: and the king put them in the house of the forrest of Lebanon.

17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne with a foot-stool of gold, *which were* fastened to the throne, and † staves on each side of the sitting-place, and two lions standing by the staves.

† Heb. *hands.*

19 And twelve lions stood there, on the one side, and on the other, upon the six steps. There was not the like made in any kingdom.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon, *were of* † pure gold: ‖ none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

† Heb. *gold.* Or, *was not esteemed.*

21 For the kings ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold and silver, ‖ ivory, and apes, and peacocks.

Or, *elephants.*

22 And king Solomon passed all the kings of the earth in riches, and wisdom.

23 And all the kings of the earth sought the † presence of Solomon, to hear his wisdom that God put in his heart.

† Heb. *face.*

24 And they brought every man his present, vessels of silver, and vessels of gold, and rayment, harnesh, and spices, horses, and mules, a rate year by year.

25 And Solomon * had four thousand stalls *d* for horses and chariots, and twelve thousand horsemen, * whom he bestowed in the chariot-cities, and with the king at Jerusalem.

1 Kin. 4. 26. & 10. 26. Chap. 1. 14.

d To wit, greater Stalls, in each of which were ten Stalls, in all 40000 Stalls, as it is 1 *King.* 4. 26. where see the Notes.

26 * And he reigned over all the kings, * from the river, even unto the land of the Philistins, and to the border of Egypt.

1 Kin. 4. 21. Gen. 15. 18.

27 And the King † made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees, that *are* in the low plains, in abundance.

† Heb. *gave.*

28 * And they brought unto Solomon horses out of Egypt, and out of all lands.

1 Kin. 10. 28. Chap. 1. 16.

29 Now the rest of the * acts of Solomon first and last, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of * Iddo the seer *e*, against Jeroboam the son of Nebat?

† Heb. *words.* * Chap. 12. 15.

e Mentioned also *ch.* 12. 15. supposed to be the same who is called *Obed*, *ch.* 15. 1. This, and the other Prophets mentioned, were also Historians, and wrote some Annals or Histories of their times; out of which these Sacred and Canonical Books were taken, either by these, or other Prophets.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers; and he was buried in the city of David his father, and Rehoboam his son reigned in his stead.

CHAP. X.

Rehoboam made king. The Israelites by Jeroboam request a relaxation, 1——5. *Rehoboam refusing the old men's counsel, by the advice of young men, answereth them roughly,* 6——15. *Ten tribes revolting, kill Hadoram, and make Rehoboam to flee,* 16——19.

A Nd * Rehoboam went to Shechem *a*: for to Shechem were all Israel come to make him king.

1 Kin. 12. 1. &c.

a The Contents of this Chapter are in 1 *King.* 12. where see the Notes.

2 And it came to pass when Jeroboam the son of Nebat, (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt;

3 And they sent *b* and called him. So Jeroboam and all Israel came, and spake to Rehoboam, saying,

b Or, *For* (as that Particle is oft used, as hath been noted before) *they had sent*, &c. So this is the Reason why he *returned*, as was said, v. 2.

4 Thy father made our yoke grievous, now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

5 And he said unto them, come again unto me after three days. And the people departed.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father, while he yet lived, saying, What counsel give ye *me*, to return answer to this people?

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye, that we

we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us: thus shalt thou say unto them, My little *finger* shall be thicker than my fathers loins.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise* you with scorpions.

† Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly, and king Rehoboam forsook the counsel of the old men:

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will *chastise* you with scorpions.

15 So the king hearkened not unto the people, for the cause was of God, that the LORD might perform his word which he spake by the * hand of Ahijah the Shilonite, to Jeroboam the son of Nebat.

1 Kin. 11. 31.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now David, see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem.

† Heb. *strengthened himself to get him up.*

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

Rehoboam raising an Army to subdue Israel, is forbidden by Shemaiah 1——4. *He strengtheneth his Kingdom with Forts and Provision,* 5——12. *The Priests and Levites, and such as feared God, forsaken by Jeroboam, who turneth Idolater, strengthens the Kingdom of Judah,* 13——17. *The Wives and Children of Rehoboam,* 18——23.

1 Kin. 12. 21. &c.

A Nd * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin *a* an hundred and fourscore thousand chosen *men* which were warriours, to fight against Israel, that he might bring the kingdom again to Rehoboam.

a Of this Verse, and v. 2, 3, 4. see the Notes on 1 *Kings*, 12. 21, &c.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house; for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

b I.e. Repaired, and enlarged, and fortified them: as *building* is oft used in Scripture, as hath been formerly proved: For these Cities, or divers of them, were built before, as appears from *Jos.* 10. 12. & 12. 15. & 15. 24, 33, 35, 58. & 19. 42.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareshа, and Ziph,

9 And Adoraim, Lachish, and Azekah,

10 And Zorah, and Ajalon, and Hebron, which *are* in Judah and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victuals, and oyl, and wine.

12 And in every several city *c he put* shields, and spears, and made them exceeding strong, having Judah and Benjamin on his side.

c To wit, so fortified, as he said v. 11.

13 And the priests and the Levites that *were* in all Israel, † resorted to him out of all their coasts.

† Heb. *stood.*

14 (For the Levites left their * suburbs, and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priests office unto the LORD *d*.

* Num. 35. 2. * Ch. 12. 9.

d They would not suffer them to instruct and assist the Israelites in the Worship and Service of God, nor to go up to *Jerusalem* to Worship in their Courses: and these Priests would not joyn with them in the Worship of the Calves, as they were desired and commanded to do; and therefore they willingly forsook all their Patrimonies and Possessions for God's sake.

15 And he ordained him priests for the high places, and for the devils, and for the calves *e* which he had made.)

e Or, *for the high places, both for the Devils* (i. e. the *Baals*, or false gods, which divers of his People worshipped, whom he permitted and encouraged to do so, giving them liberty to do any thing but to serve God at *Jerusalem*) *and for the Calves.* So he erected two sorts of High-places, some for *Baal*, and some for the True God, whom he pretended and would be thought to worship, in and by the Calves.

16 And after them out of all the Tribes of Israel, such as set their heart to seek the LORD God of Israel *f*, came to Jerusalem, to sacrifice unto the LORD God of their fathers.

f Such as loved and feared God in truth, and with their whole Heart.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years: for three years they walked in the way of David and Solomon *g*.

g This honourable mention of *Solomon*, as a Pattern of Piety, is a considerable Evidence of his true Repentance before his death: of which see more on 1 *King.* 11. 43.

18 And Rehoboam took him Mahalath the daughter of Jerimoth to wife, *and* Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

* 1 Kin. 15. 2. *She is called Michaiah the daughter of Uriel.* Chap. 13. 2.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubins: (for he took eighteen wives, and threescore concubins, and begat twenty and eight sons and threescore daughters.)

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren *h*: for *he thought* to make him king.

h He declared him his Successor, and gave him the Dominion over his Brethren: wherein (if he was not the First-born, as it seems to be implyed, because this is mentioned as an Effect of his Superlative Love to his Mother) he transgressed that Law, *Deut.* 21. 15, 16. unless God was pleased to dispence with it at this time.

23 And he dealt wisely, and dispersed *i* of all his children throughout all the countries of Judah and Benjamin, unto every fenced city *k*: and he gave them victuals in abundance: and desired † many wives *l*.

† Heb. *multitude of wives.*

i Lest his other Sons should after his death unite their Counsels and Forces together against *Abijah*, he wisely dispersed them into several and distant Places, and under pretence of honouring them with the Government of them, he made them Tributaries at first, appointing several persons to observe their motions, and prevent their Combinations.

k Agreeable to their Quality, that their Restraint might be more easie to them. *l* Either 1. for his Children: Or rather, 2. for himself, by comparing this with v. 21.

CHAP. XII.

Rehoboam forsaking the LORD is punished by Shishak, 1——4. *Shemaiah reproveth him: He with the Princes repenteth: Is preserved in his kingdom, but subjected of the Egyptians: They spoil the royal Palace,* 5——12. *His reign and death, and Abijah his son is made king,* 13——15.

A Nd it came to pass when Rehoboam had established the kingdom, and had strengthened himself, * he forsook the law of the LORD, and all Israel with him.

* 1 Kin. 14. 22. † Ch. 11. 17.

2 And it came to pass, *that* in the fifth year *a* of king Rehoboam, Shishak king of Egypt came up against Jerusalem (* because they had transgressed against the LORD)

* 1 Kin. 14. 24, 25.

a Presently after the Apostacy of the King and People, which was in his fourth year, by comparing this with *ch.* 11. 17.

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt, the Lubims *b*, the Sukkiims *c*, and the Ethiopians *d*.

b A People of *Africa* bordering upon *Egypt*: of whom see *ch.* 16. 8. *Dan.* 11. 43. *Nah.* 3. 9. *c* A People living in Tents, as the Word signifies; and such there were not far from *Egypt*, both in *Africa* and in *Arabia*. *d* Either those beyond *Egypt*, or the *Arabians*.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 Then came Shemajah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel, and the king humbled themselves, and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves *e*, the word of the LORD came to Shemajah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out *f* upon Jerusalem by the hand of Shishak.

‖ Or, *a little while.*

e Which though they did not forcedly, yet God was pleased to far to regard it, as to mitigate their Calamity. *f* I will give some stop to the course of my Wrath, which was ready to be poured forth upon them to their utter Destruction.

8 Nevertheless, they shall be his servants; that they may know my service, and the service of the kingdoms of the countries *g*.

g That they may experimentally know and feel the difference between my Yoke and the Yoke of a Foreign and Idolatrous Prince, and what Mischief they have done to themselves by forsaking me and my Service.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the kings house *h*, he took all: he carried away also the shields of gold, which Solomon had * made.

* 1 Kin. 10. 16.

h Upon which Condition, and *Rehoboam's* Submission to him he delivered up to him the fenced Cities of *Judah*, which he had taken, v. 4. But of this, and the two next verses, see on 1 *Kin.* 14. 26, *&c.*

Ch. 9. 15.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings house.

11 And when the king entred into the house of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‖ and also in Judah things went well *i*.

‖ Or, *and yet in Judah there were good things.*

i Heb. There were *good things*. The meaning is either 1. Though there were many Corruptions in *Judah*, yet there were also divers good things there, which were not in *Israel*, as the Word and Ordinances, and pure Worship of God, Prophets and Ministers of God's Institution, and divers truly Religious People. And so this is an additional Reason why God *would not destroy them*. Or, 2. Notwithstanding this fact, they began to recruit themselves, and to regain some degree of their former Prosperity. Whence it follows, v. 13. So, there being some respite given, and Peace being restored, *Rehoboam strengthened himself*, &c.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for * Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen Years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his Name there: and his mothers name *was* Naamah an Ammonitess.

* 1 Kin. 14. 21.

‖ Or, *fact.*

14 And he did evil, because he ‖ prepared not *k* his heart to seek the LORD.

1 Sam. 7. 3.

k Or, *directed not*: or, *settled not*, &c. *i. e.* Although he humbled himself, and seemed penitent for a season, and professed the True Religion and Worship of God; yet he quickly relapsed into his former Sins, because he was not sincere nor serious in his Actions, and his Heart was not right with God.

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemajah the prophet, and of Iddo the seer, concerning genealogies *l*? And *there were* wars between Rehoboam and Jeroboam continually.

† Heb. *words.*

l In an Historical Account written by him of the Genealogies and Actions of the Kings of *Judah*.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP. XIII.

Abijah Maweth against Jeroboam king of Israel, 1——3. *Declareth the right of his cause,* 4——12. *Trusteth in God; overcometh Jeroboam,* 13——20. *His Wives and Children,* 21, 22.

* 1 Kin. 15. 1, &c.

NOw * in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mothers name also *was* Micajah the daughter of Uriel of Gibeah) and there was war between Abijah and Jeroboam.

a Called *Maachah the Daughter of Absalom*, 1 Kings. 15. 2. She might be Daughter to one, and Grand-daughter to the other; or the proper and natural Daughter of the one, and the others by Adoption; of which there are instances in Scripture: or the same Person might be called *Uriel* and *Absalom*. See 1 *Kings.* 15. 2.

3 And Abijah † set the battel in aray *c*, with an army of valient men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in aray against him with eight hundred thousand men, *being* mighty men of valour.

† Heb. *prepared.*

c Against *Jeroboam*. We need not scrupulously enquire into the Lawfulnels of this War, for this *Abijah*, though here he makes a fair Flourish and maintained the better Cause, yet was indeed an Ungodly Man, 1 *King.* 15. 3. and therefore minded not the satisfaction of his Conscience, but only the Recovery of his Parents Ancient Dominions.

4 And Abijah stood up upon mount Zemaraim *d*, which *is* in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel.

d Some commodious Place whence his Voice might be heard by *Jeroboam*, and some of his Hosts, who possibly were pitched in the Valley. Or, the two Armies being pitched near to one another, *Abijah* might desire a Parly before they fought; whereupon *Jeroboam*, and some of his Commanders and Souldiers, might draw near to him, and stand below him at the bottom of the Hill, where they might hear his Speech: which *Jeroboam* was the more willing to do, that in the mean time he might *cause an Ambushment to come behind* Abijah and his Army, as he did v. 13. whilest he was quietly standing before them, and seemed to hearken to any Terms of Accommodation which might be offered.

5 Ought ye not to know, that the LORD God of Israel gave the kingdom over Israel to David for *ever*, *even* to him and to his sons by a covenant of salt *e*?

e i. e. By a perpetual Covenant, which thy Usurpation cannot disannul. For the Phrase see on *Numb.* 18. 19.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up and hath * rebelled against his lord.

* Heb. *lifted up the hand.*

7 And there are gathered unto him vain men, the children of Belial *f*, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young *g* and tender-hearted *h*, and could not withstand them.

f Such as have cast off the Yoke and Obedience which they owed both to God and to their King. *g* Not in Age, for he was then 41 years old, but in his Kingdom, which he had but newly obtained, and in Experience in Politick, and especially in Military Affair, to which he was wholly a stranger, as having been born and bred up in a time of great Peace and Security. *h i. e.* Cowardly and fearful, who durst not adventure to chastise the Rebels as he should have done. But herein *Abijah* forgets his Duty both to his Father, whom he falsely traduceth; and to God, by whose Express Command *Rehoboam* was restrained from the War against *Israel*, which otherwise he had both Courage and Resolution to prosecute, as appears from the History, 1 *King.* 12. 21.

8 And now ye think to withstand the kingdom of the LORD, in the hand of the sons of David *i*, and ye *be* a great multitude *k*, and *there are* with you golden calves *l*, which Jeroboam * made you for gods *m*.

* 1 Kin. 12. 28.

i That Kingdom which was not set up by Vain Men in pursuance of their own Ambition and Discontent, as yours was, but ordained and established by God himself in the House of *David*. *k* Or, *because* (that Hebrew Particle being oft so used) ye be, *&c.* This he mentions partly as the ground of their Confidence, that they had more Tribes and a greater Host; and partly as a presage of their Downfal, which trusting to the Arm of Flesh is. ‖ Or, *but* there are, *&c.* There is that among you which may dampen your Courage and Confidence: You brought those Images which God abhors and severely forbids. *m* Or, *for God*, as that plural word is most commonly used, *i. e.* instead of God, to give them the Name of God, as *Exod.* 32. 4. and that worship which is peculiar to him.

9 * Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? so that whosoever cometh to consecrate himself *n* with a young bullock, and seven rams, *the same* may be a priest of them that are no gods *o*.

* Ch. 11. 14.

n i. e. To make himself a Priest. See on *Levit.* 7. 37. *o* That have nothing of the Nature or Power, though you give them the Name of Gods.

10 But *as for* us, the LORD *p* is our God, and we have not forsaken him *q*, and the priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon their business.

p Heb. *Jehovah*, the only True and Great God. *q* we maintain his Honour and Worship which you have ungratefully rejected.

11 * And they burne unto the LORD every morning, and every evening, burnt sacrifices, and sweet incense: the * shew-bread also *set they in order* upon the

* Exod. 25. 30. Lev. 24. 6.

pure table *r*, and the candlestick of gold *s* with the lamps thereof, * to burn every evening *t*, for we keep the charge of the LORD our God *u*; but ye have forsaken him.

* Ex. 30. 8. 2 Chr. 29. 11.

r So called, because it was made of pure Gold, *Exod.* 25. 23, 24. He saith *Table* and *Candlestick*, though there were ten of each, ch. 4. 7, 8. either 1. because Shishak had carried away all but one: Or, 2. the singular number is put for the plural, as 1 *Kings* 7. 48. and oft elsewhere. Or, 3. because ordinarily there was but one of each used at a time for those uses. *s* And from Evening to Morning continually, *Lev.* 24. 2, 3. for which end one Candlestick was sufficient, and it is very improbable that all the Candlesticks were used every night. *u* This he saith, though he was an ungodly King; either because he flattered himself, and fancied that his keeping up the External Worship of God would make full satisfaction for the Errours of his Life: Or, that he might hereby encourage his own Souldiers, and convince or terrifie his Enemies.

† Heb. *in the head.* Ch. 20. 27. * Acts 5. 39.

12 And behold God himself *is* with us † for *our* captain, and his priests with sounding trumpets to cry alarm against you *x*: O children of Israel, * fight ye not against the LORD God of your fathers *y*, for ye shall not prosper.

x Upon the founding whereof God hath solemnly promised to assist his People, *Numb.* 10. 9. *y* You have not only us for your Enemies, but God, even the God whom your fathers honoured and served, to their own great Comfort and Benefit.

13 But Jeroboam caused an ambushment to come about behind them *z*: so they were before Judah, and the ambushment *was* behind them.

z Whilest Abijah was discourling, Jeroboam takes the advantage of it to lay an Ambush.

14 And when Judah looked back, behold, the battel was before and behind: and they cried unto the LORD, and the priests founded with the trumpets.

15 Then the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote *a* Jeroboam and all Israel before Abijah and Judah.

a By strengthning the Hearts and Hands of the Men of *Judah*, and taking away the Spirits and Power of their Enemies; and, it may be, by some extraordinary Assistance.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a very great slaughter: so there fell down slain of Israel five hundred thousand *b* chosen men.

b A vast number: but it hath been oft observed and recorded by sacred and profane Historians, that in those antient times there were very numerous Armies, and oft times very great Slaughters; and if this Slaughter was more than ordinary, there is nothing strange nor incredible, because the Almighty God fought against the Israelites.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relyed upon the LORD *c* God of their fathers.

c They put their Truft in him and confidently expected Help from him: which is a disposition of heart that God prizeth and taketh kindly. See 2 *Kings* 18. 5. 2 *Chron.* 20. 20. *Psal.* 22. 4. *Dan.* 3. 28.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el *d* with the towns thereof, and Jeshanah with the towns thereof, and Ephraim *e* with the towns thereof.

d Which Jeroboam recovered afterwards, as appears by the course of the History, tho it be not particularly mentioned, which is the case of many other confiderable things. And in the mean time it is very probable, that when *Jeroboam's* Host was discomfited, and he expected that *Abijah* would purfue his Victory, he removed the Golden Calf from *Beth-el*, which lay near *Abijah's* Kingdom, to some fafer place. *e* A City so called, possibly the same which is mentioned, *Joh.* 11. 54. or that which is called *Ophra*, *Judg.* 8. 27.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD ſtrook him *f*, and he died *g*.

f i. e. Jeroboam, as appears from the contrary condition of *Abijah* deſcribed in the next verſe. Him God might ſtrike either with vexation and horror of Mind: or with ſome painful and lingring, but incurable Diſeaſe, like that of *Jehoram*, which tormented him two years together, and at laſt killed him, 2 *Chron.* 21. 19. *g* Not preſently, but a year or two after this time.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſons, and ſixteen daughters *h*.

h Not now after this Victory, for he died preſently after it, but in the whole time of his Life, before he was King, and afterward.

22 And the reſt of the acts of Abijah, and his ways, and his ſayings, *are* written in the ‖ ſtory of the prophets * Iddo.

‖ Or, *commentary.* Ch. 13. 22.

CHAP. XIV.

Aſa is made King: He deſtroyeth Idolatry, 1——5. *Having peace ſtrengtheneth his Kingdom with Forts and Armies,* 6——8. *In a Fraiſt, calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians,* 9——15.

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſon reigned in his ſtead: in his days the land was quiet ten years *a*.

* 1 Kings 15. 8, &c.

a i. e. There was no open War, either by *Baaſha* or others; only there were ſecret Grudges and private Hoſtilities between his and *Baaſha's* Subjects, 1 *Kings* 15. 16.

2 And Aſa did *that which was* good and right in the eyes of the LORD *b* his God.

b Of this and the next verſe, ſee on 1 *Kings* 15. 11, 12.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the † images, and cut down the groves:

† Heb. *Statues.*

4 And commanded Judah to ſeek the LORD God of their fathers *c*, and to do the law and the commandment *d*.

c By his Royal Edicts he required them to Worſhip God, and him only. *d i. e.* To practiſe all which the Laws of Moſes required of them.

5 Alſo he took away out of all the cities of Judah the high places, and the † images: and the kingdom was quiet before him.

† Heb. *Sunne-images.*

6 And he built fenced cities in Judah: for the land had reſt, and he had no war in thoſe years, becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about them walls, and towers, gates, and bars, while the land *is* yet before us *d*: becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built and proſpered.

d i. e. In our Power, as that Phraſe is oft uſed. See on *Gen.* 13. 9.

8 And Aſa had an army *of men e*, that bare targets and ſpears, out of Judah, three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourſcore thouſand: all theſe *were* mighty men of valour.

e Which, as it ſeems, he had now gathered together upon the information of *Zerah's* Deſign againſt him.

9 * And there came out againſt them Zerah the Ethiopian *f* with an hoſt of a thouſand thouſand and three hundred chariots, and came unto Mareſha *g*.

* Ch. 12. 3.

f Or, *the Arabian*, as the Hebrew word *Cuſh* is commonly uſed, as hath been noted before: Theſe being much nearer to *Aſa* than the Ethiopians, who alſo could not have come to *Aſa*, but thorough *Egypt*, which probably the King of *Egypt* would not permit him to do. *g* A City upon and within the Borders of *Judah*, *Joſ.* 15. 44.

10 Then Aſa went out againſt him, and they ſet the battel in aray in the valley of Zephathah, at Mareſhah.

11 And Aſa cried unto the LORD his God, and ſaid, LORD, † *it is* * nothing with thee *h* to help, whether with many, or with them that have no power: Help us, O LORD our God; for we reſt on thee, and in thy Name *i* we go againſt this multitude. O LORD thou *art* our God, let not ‖ man prevail againſt thee.

† Heb. *It is as nothing with thee to help.* * Or, *to do.* ‖ Heb. *with man.*

h i. e. There is no difference, nor no difficulty, with thee. † Or, *to thy Commiſſion, in Conſideration of thy Aſſiſtance, and for the maintenance of thy honour, and ſervice, and people.*

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him, purſued them unto Gerar *k*: and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD, and before his Hoſt, and they carried away very much ſpoil.

† Heb. *broken.*

k A City of the *Philiſtines*, who probably were confederate with them in this Deſign.

14 And they ſmote all the cities round about Gerar *l*, for * the fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

* Ch. 17. 10.

l Partly becauſe they had joined with *Zerah* in this War; and partly becauſe the *Ethiopians* had ſheltered a great part of the Remains of the Army in them.

15 They ſmote alſo the tents of Cattel *m*, and carried away ſheep and cammels in abundance, and returned to Jeruſalem.

m i. e. The dwellers in Tents, which were either a part of *Zerah's* Company or joyned with them, or had come along with them

them to furnish that great Host with necessary Provisions; which their Custom of dwelling in Tents made them more capable of doing.

CHAP. XV.

Asa with Judah and many of Israel moved by Azariah the Prophet, renew a solemn Covenant with God, 1——15. He removeth Maachah his Mother for her Idolatry: bringeth the hallowed things again into the Temple; and enjoyeth a long peace, 15——19.

AND the ſpirit of God came upon Azariah the ſon of Oded.

2 And he went out † to meet Aſa, and ſaid unto him, Hear ye me, Aſa, and all Judah and Benjamin, * The LORD *is* with you *a* while ye be with him, and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you *b*.

† Heb. *before Aſa.*
* Jam. 4. 8.

a To defend you againſt all your Enemies, as now you have ſeen, and you may hereafter expect, if you perſiſt in that good Courſe into which you are entred. *b* But let not this Victory make you preſumptuous or ſelf-confident; for you are upon your good behaviour; and if you leave God, he will leave and deſtroy you after he hath done you good.

3 Now for a long ſeaſon * Iſrael *hath been* without the true God, and without a teaching prieſt, and without Law *c*.

* Ch. 12. 1.

c Heb. *For many days* have been *to Iſrael without the true God*, &c. *i. e.* They have long lived without the found knowledge and Worſhip of the True God. The Prophet confirms his foregoing Exhortation and the Threatning annexed to it, That if they forſook God he would forſake them, for the uſual manner of Gods dealing with Iſrael formerly, and therefore in the ſame caſe they may expect the ſame uſage. *Iſrael* here mentioned and propounded as an Example is here underſtood, either 1. Specially of the Ten Tribes diſtinguiſhed by that Name from the Kingdom of *Judah*; whoſe Condition had been ſince *Jeroboam*'s Revolt, and now was ſuch in ſome meaſure, as is here deſcribed, they having been and ſtill being, without God and his True Worſhip, and therefore expoſed to many Vexations, and Wars, and Miſeries. But theſe had not as yet turned unto God or ſought him, nor was God yet found of them, as is ſaid of this Iſrael, v. 4. Nor had they as yet been exerciſed with thoſe grievous and continual Vexations, and Wars, and mutual Deſtructions of which he here ſpeaks, v. 5, 6. and which in ſucceeding times they felt. For except that one Blow which they had from *Abijah*, *ch.* 13. we read of none other great Miſchiefs which befel them. Or rather 2. Generally of the whole Nation of *Iſrael* in former times, and eſpecially in the times of the Judges; to which all that follows ſuits very well: For then many times they were, though not wholly and univerſally, yet in a very great meaſure and, for the generality of them, without God, and his Law, and Teaching Prieſts, as plainly appears from divers Paſſages in the Book of the Judges; and then indeed they were brought to all the Exigencies and Calamities here following; then they had grievous Wars both Foreign and Domeſtick; and then they did ſometimes turn to the Lord and ſought him, and he was found of them, and did raiſe up Judges and Saviours to them; of which ſee *Judg.* 2. at large, & *Judg.* 3. 9, 15. & 10. 10. &c.

4 But when they *d* in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was found of them.

d i. e. Iſrael, mentioned v. 3.

5 And in thoſe times *e there was* no peace to him that went out, nor to him that came in *f*, but great vexations *were* upon all the inhabitants of the countries *g*.

e When *Iſrael* lived in the groſs Neglect and Contempt of God, and his Law and Worſhip. *f* Men could not go abroad about their private Occaſions without great danger; as it was in the days of *Shamgar*, *Judg.* 5. 6. which is a good Comment upon this Text. *g* Heb. *of thoſe Countries*, *i. e.* The divers Parts of the Land of *Iſrael*, both within and without *Jordan*.

† Heb. *broken in pieces.*

6 And nation was † deſtroyed of nation *h*, and city of city: for God did vex them with all adverſity.

h i. e. One part of the People of *Iſrael* deſtroyed the other by Civil Wars: of which ſee inſtances, *Judg.* 9. 23, *&c.* and 12. 1, *&c.* As all the People of *Iſrael* are called a *Nation*, ſo the ſeveral Tribes and Families of them are ſometimes called *Nations*, as *Gen.* 17. 4. *Exod.* 2. 2. *Acts* 4. 27. compared with *Pſal.* 2. 1.

7 Be ye ſtrong therefore *i*, and let not your hands be weak *k*: for your work ſhall be rewarded *l*.

i Go on therefore Courageouſly and Reſolutely to maintain Gods Worſhip and to root out Idolatry, as you have begun to do; for this is the only right Method of preſerving your ſelves from ſuch Calamities as your Predeceſſors have felt. *k* Be not diſcouraged with the Oppoſition which you may poſſibly meet with. *l* What you do for God and for his Honour and Service ſhall not go unrequited.

8 And when Aſa heard theſe words, and the prophecy of Oded the prophet *m* he took courage *n*, and put away the † abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken *o* from mount Ephraim, and renewed the altar of the LORD *p*, that *was* before the porch of the LORD.

† Heb. *abominations.*

m To wit, of *Azariah*, v. 1. who was alſo called by his Father's Name *Oded*. Or *Oded* may be here put patronymically for the ſon of *Oded*; as *David* is put for Chriſt the ſon of *David*, *Jer.* 30. 9. and elſewhere; and *Moſes* for the Sons of *Moſes*, *Pſal.* 90. Title. Or here is an Elliptſis of the Relative Word, of which there are many inſtances both in ſacred and profane Authors; as 2 *Sam.* 23. 19. the Brother of *Goliah*: *Matt.* 4. 21. *John* the ſon of *Zebedee*: *Luke* 24. 10. *Mary* the Mother of *James*, by comparing *Mark* 15. 40. *Joh.* 19. 25. *Mary* the Wife of *Cleophas*, and many other places. And ſo this place may be thus read, *When Aſa heard theſe words, even the Prophecy of the* Son of *Oded the Prophet.* And this Elliptſis is the more eaſy and tolerable, becauſe this deſect might be well enough underſtood and ſupplied out of v. 1. Though ſome underſtand this to be another Prophecy of *Oded* the Father, which is not here expreſſed, which *Azariah* his Son repeated to them for the confirmation of his own Prophecy. *n* For it required great Courage to put away all the Idols, to which ſo great a number of his People were to this day addicted, and among others, *Maachah the Queen, his mother*, whom for this reaſon he depoſed. 1 *Kings* 15. 13. *o* To wit, *Abijah* his Father; which was eaſily underſtood from *ch.* 13. 19. Or, *which had been taken*, the active word being oft to uſed imperſonally for the paſſive, as Hebricians know. *p* Which had been either decayed through Age and long Uſe of it, or broken by his Idolatrous Mother's means: Or, *he conſecrated*, or *dedicated the altar*, &c. Which poſſibly had been polluted by Idolaters, and now needed ſome purification.

9 And he gathered all Judah and Benjamin, and * the ſtrangers with them, out of Ephraim and Manaſſeh, and out of Simeon *q*, (for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him.)

* Ch. 11. 16.

q Which Tribe, though they had their Inheritance out of the Portion of *Judah*, did for the generality of them Revolt to *Jeroboam* with the other Tribes, as appears from many paſſages of Scripture. Which they might conveniently do, becauſe their Portion bordered as on one ſide upon that of *Judah*, ſo on the other ſide upon that of *Dan*; and therefore might indifferently join with the one or other, as they ſaw fit. *r* To wit, from the King of Iſrael.

10 So they gathered themſelves together at Jeruſalem, in the third month *s*, in the fifteenth year of the reign of Aſa *t*.

s To wit, of the ſacred Year in which the Feaſt of Weeks or of Pentecoſt fell: of which ſee *Exod.* 23. 16. *Deut.* 16. 9. *t* Aſa had Peace but Ten years, *ch.* 14. 1. After which probably there were ſome Bickerings and Skirmiſhes, which ſeem to have been compoſed: and after that *Zerah* comes againſt him and is diſcomfited. Upon this great Succeſs many of the *Iſraelites* fall to him; and in his fifteenth year he calls this Aſſembly.

† Heb. *to him that is.*

11 And they offered unto the LORD † the ſame time, of the ſpoil *which* they had brought *u*, ſeven hundred oxen, and ſeven thouſand ſheep.

u Taken from *Zerah* and his Complices, *ch.* 14. 13, *&c.*

12 And they entered into a covenant *x* to ſeek the LORD God of their fathers, with all their heart, and with all their ſoul.

x They engaged themſelves by a ſerious and ſolemn Covenant before the Lord and this great Aſſembly.

* Deut. 13. 5, 9.

13 That whoſoever would not ſeek the LORD God of Iſrael *y* * ſhould be put to death *z*, whether ſmall or great, whether man or woman.

y Whoſoever ſhould obſtinately refuſe to pay unto God that Solemn Worſhip which he required at his Temple in *Jeruſalem*; or ſhould diſown God, or ſerve other Gods. *z* By vertue of all thoſe Laws which command that ſuch perſons ſhould be *cut off*: and in purſuance of that Law, *Deut.* 17. 2. Compare Heb. 10. 28.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah ‖ rejoyced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was found of them: and the LORD gave them reſt round about.

‖ *i. e.* A great number of the People, as ſuch general Expreſſions are frequently underſtood: for none doubt but there were many * Diſſemblers and Ungodly Men at this time among them.

* 1 King. 18. 18.

16 And alſo *concerning* * Maachah † the mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an † idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

† Heb. *his mother.*

† Of this and the following verſes, ſee on 1 *King.* 15. 2, 13, 14, 15.

17 But the high places were not taken away out of Iſrael: nevertheleſs, the heart of Aſa was perfect all his days.

18 And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Aſa *a*.

* For though there were continual Skirmiſhes between *Aſa* and *Baaſha* and their People *all their days*, 1 *King.* 15. 16. yet it did not break forth into an open War till *Aſa*'s 35th year, *i. e.* till that was ended. But how this 35th year is to be computed, ſee the Note on *ch.* 16. 1.

CHAP.

CHAP. XVI.

Aſa maketh a League with the Syrians againſt the king of Iſrael, 1——6. For which the Prophet reproving him, he putteth him into priſon, 7——10. He is ſick, and ſeeketh to the Phyſicians, and not to God: his death and burial, 11——14.

IN the ſix and thirtieth year of the reign of Aſa *a* * Baaſha king of Iſrael came up againſt Judah, and built Ramah, to the intent that he might let none go out or come into Aſa king of Judah *b*.

1 Kings 15. 17.

a Or, *of the Kingdom of Aſa*, *i. e.* of the Kingdom of *Judah*, which was now *Aſa*'s Kingdom; or from the time of the diviſion of the two Kingdoms. *Rehoboam* reigned 17 years, *ch.* 12. 13. *Abijah* 3 years, *ch.* 13. 2. *Aſa* had now reigned 15 years, *ch.* 15. 10. All which put together, make up the 35 years mentioned *ch.* 15. 19. And in the next year *Baaſha* was againſt him; and the ground of War was the deſection of many of his Subjects to *Aſa*, *ch.* 15. 9. whom *Aſa* endeavours to engage together with his own Subjects, by an Oath and a Covenant, to be true and faithful to God, and conſequently to himſelf; which was done in his 15th year, *ch.* 15. 9, 10. and therefore in his 16th year, called here the 35th year of his Kingdom, he commenceth an open War againſt him. If it be objected, That *the Reign*, or *Kingdom of Aſa* is otherwiſe underſtood of the time of *Aſa*'s perſonal Reign (as I may call it) *ch.* 15. 10. The anſwer is obvious, That there are many inſtances in Scripture (ſome of which have been formerly given, and others will be given in their proper places) where the ſame Word or Phraſe is taken differently, and that in the very ſame Chapter and Hiſtory. And particularly this variety is elſewhere uſed both by Sacred and Prophane Writers, in the Computation of the years of Princes, which are ſometimes reckoned from the beginning of their Reign, and ſometimes from other remarkable Times and Occurrences. Thus *Nebuchadnezzar*'s years are ſometimes computed from the beginning of his Reign, as 2 *Kings* 25. 8. *Jer.* 52. 12, 29, 30. and ſometimes from his compleat Conqueſt of *Syria* and *Egypt*, *&c.* as that Paſſage, *Dan.* 2. 1. *In the ſecond year of Nebuchadnezzar*, is by the general ſtream of Interpreters underſtood. Thus *Abaziah*'s years, which doubtleſs were uſually computed from the time of his Birth, are computed from another Head, *ch.* 22. 2. where ſee the Notes. And the like differences are obſerved in computing the years of ſome of the *Syrian* Monarchs and *Roman* Emperors: and particularly of *Auguſtus*, the years of whoſe Reign are variouſly accounted by the *Roman* Hiſtorians; ſometimes from his firſt Conſulſhip, ſometimes from the time of the Triumvirate, and ſometimes from that Famous Victory at *Actium*, where he utterly overthrew his Competitor, and made himſelf ſole and unqueſtionable Emperor. And therefore it is not ſtrange if it be ſo here. And that it muſt neceſſarily be thus underſtood, appears from hence, that it cannot be the 36th year of the Reign of *Aſa* in his own perſon, becauſe *Baaſha* began to Reign in *Aſa*'s 3d year, 1 *King.* 15. 28. and reigned only 24 years, and conſequently died in *Aſa*'s 26th, or 27th year, as it is ſaid he did, 1 *King.* 15. 8. *b* That he might keep his Subjects from revolting to *Aſa*, as he perceived they began to do, *ch.* 15. 9. and keep *Aſa*'s Subjects from coming into his Dominions to ſeduce his People from their Obedience to him.

2 Then Aſa brought out ſilver and gold *c* out of the treaſures of the houſe of the LORD, and of the kings houſe, and ſent to Benhadad king of Syria, that dwelt at † Damaſcus, ſaying,

† Heb. *Darmeſek.*

c This verſe, and v. 3, 4, 5, 6. are explained, 1 *King.* 15. 18, &c.

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold I have ſent thee ſilver and gold, go, break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of † his armies againſt the cities of Iſrael, and they ſmote Ijon, and Dan, and Abel-maim, and all the ſtore-cities of Naphtali.

† Heb. *the captains of his armies.*

5 And it came to paſs, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba, and Mizpah.

7 And at that time * Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand *d*.

* 1 King. 16. 1. 2 Chron. 19. 2.

d And ſo reſerved to be a Scourge to thy Kingdom and Poſterity hereafter: Whereas if he had joyned with *Baaſha* againſt thee, thou ſhouldeſt have overthrown them both, and prevented all that Miſchief which that Monarch will do one day to thy Family.

8 Were not * the Ethiopians and the Lubims *e*, a huge hoſt, with very many chariots and horſemen? yet becauſe thou didſt relie on the LORD, he delivered them into thine hand.

* 2 Chron. 12. 3.

e Either the *Libians in Africa*; or another People, poſſibly deſcended from them, but now ſeated in ſome part of *Arabia*.

9 For * the eyes of the LORD run to and fro throughout the whole earth, ‖ to ſhew himſelf ſtrong in the behalf of *them*, whoſe heart *is* perfect *f* toward him; herein thou haſt done fooliſhly; therefore from henceforth * thou ſhalt have wars *g*.

* Zech. 4. 10. ‖ Heb. *to ſtrengthen himſelf with.*

f i. e. Upright and ſincere, as thine is not. *Obj. The heart of Aſa* is ſaid to be *perfect all his days*, *ch.* 15. 17. *Anſw.* He was perfect and ſincere in the things there ſpoken of, in the Eſtabliſhment of the outward Worſhip of God; but not in the inward Worſhip of God, truſting, and fearing, and loving him with all his heart, of which he here ſpeaks. Or thus; He was perfect or ſincere in the general Courſe of his Life, though in ſome particulars, whereof this is one, his heart did not perfectly cleave to God, as it ſhould have done. With *Baaſha*, *ch.* 15. 4.

10 Then Aſa was wroth with the ſeer, and put him in † a priſon houſe *h*, for he was in a rage with him, becauſe of this thing. And Aſa † oppreſſed *ſome* of the people the ſame time.

† Heb. *priſon of ſtocks.*

† Heb. *beat.*

h Or, *in the houſe of the ſtocks*, in which the feet, or, as ſome of the *Hebrews* ſay, the Necks of the Priſoners were locked up. See *Jer.* 20. 2 & 29. 26.

11 And behold, the acts of Aſa firſt and laſt, lo, they are written in the books of the kings of Judah and Iſrael.

12 And Aſa in the thirty and ninth year of his reign was diſeaſed in his feet until his diſeaſe *was* exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians *i*.

i He did not humble himſelf before God, nor earneſtly deſire his Help, but put all his Confidence in the Skill and Endeavours of his Phyſicians, of whom, it ſeems, he had great experience.

13 And Aſa ſlept with his fathers, and died in the one and fortieth year of his age.

14 And they buried him in his own ſepulchre, which he had † made for himſelf in the city of David, and laid him in the bed which was filled with ſweet odours, and divers kinds of *ſpices* prepared by the apothecaries art *k*: and they made a very great burning *l* for him.

† Heb. *dug.*

k As the manner of thoſe Nations was. See *Gen.* 50. 2. 2 *Chron.* 21. 19. *l* To wit, of precious Spices; thereby teſtifying their Thankfulneſs for many Benefits which they enjoyed under his Government, and their Reſpect to him notwithſtanding his Miſcarriages.

CHAP. XVII.

Jehoſhaphat is made King, reſpecteth well and proſpereth, 1——5. He ſendeth Levites with the Princes, to teach Judah, 7——9. He is feared by the Nations round about, who bring him preſents, and tribute: his greatneſs, captains, and armies, 10——19.

AND † Jehoſhaphat his ſon reigned in his ſtead *a*, and ſtrengthened himſelf againſt Iſrael.

† 1 King. 15. 24.

a Againſt the King and People of *Iſrael*, who had moleſted the Kingdom of *Judah* with Wars *all the days of Aſa*, after that Sin of his mentioned, *ch.* 16. 2, &c.

2 And he placed forces in all the fenced cities of Judah, and ſet garriſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

3 And the LORD was with Jehoſhaphat, becauſe he walked in the firſt ways of his † father David *b*, and ſought not unto Baalim

† Or, *of his father, and of David.*

b Which David walked in before he fell into thoſe horrible Sins of Murder and Adultery. Or, *in the ways of David*, and his firſt ways. For the beginning of *Aſa*'s Reign was ſuch as might have been, though he declined at laſt. For it ſeems more probable that this Paſſage is a Reflection upon *Aſa*, whoſe laſt ways were much his worſt, and of wroſe Repentance we have no Evidence, than upon *David*, who, though he fell dreadfully in the matter of *Uriah*, yet did manifeſtly repent of it, and return to his firſt and holy courſe of Life, in which alſo he continued until death, having this Character given him by the Holy Ghoſt, and all the while That he *did right* in all things, ſaving that of *Uriah*. 1 *King.* 15. 5.

4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael *c*:

c i. e. Their Worſhip of the Calves, or other Idols.

5 Therefore the LORD eſtabliſhed the kingdom in his hand, and all Judah † brought to Jehoſhaphat preſents *d*, and he had riches and honour in abundance.

† Heb. *gave.*

d As Subjects in thoſe times and places uſed to do to their Kings, as a Token of their Reſpect and Subjection to them. See 1 *Sam.* 10. 27. 2 *Sam.* 8. 2. 1 *King.* 10. 25. 2 *Chron.* 32. 23.

6 And his heart ‖ was lift up *e* in the ways of the LORD: moreover, * he took away the high places and groves *f* out of Judah.

‖ That is, *encouraged.*

* 2 Chron. 19. 3.

e Above all diſcouragements, and difficulties, and fears, by which Men's Hearts uſe to be caſt down: He was Valiant and Reſolute for God and his Ways. *f* To wit, ſuch idolatrous Idols as were Worſhipped, as appears by comparing this with *ch.* 21. 11. And though *Aſa* had done this before, yet either he did not do it effectually, or the *Jews* (who were many of them mad upon their Idols) had ſecretly made new Ones, in the latter part of his Reign, which he grew more inſirm in Body, and more remiſs in God's Service.

7 Alſo in the third year of his reign, he ‖ ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michajah, to teach *g* in the cities of Judah.

Or, *ſent Ben-hail.*

g To inform the People of their Duty, and of the King's pleasure. As Judges or Justices of Peace teach or instruct the People in the Laws of the Land, when they deliver their Charges upon the Bench; so did these Princes in the King's Name, admonish and require the People to observe and obey the Laws of God, which were the Municipal Laws of that Land: The particular Explication and Inforcement whereof, they left to the Levites and Priests here following, who were sent for this end, and accordingly *taught the people*, v. 9.

8 And with them *he sent* Levites, *even* Shemajah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 And * the fear of the LORD † fell upon all the kingdoms of the lands that were round about Judah *h*, so that they made no war against Jehoshaphat.

* Gen. 35. 5. † Heb. *was.*

h Justly concluding from this singular Piety that God would eminently appear for him, and against all those who had ill Will to him, which was their Case. For even the Heathens could not but observe, that the Kings of *Judah* were either Prosperous or Unhappy, accordingly as they served God or forsook him.

11 Also *some* of the Philistins *i* brought Jehoshaphat presents, and tribute-silver; and the Arabians *k* brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

i Who had been Subjects to this Kingdom ever since *David's* Time, but, it seems, had neglected this Duty in the Times of his Predecessors, but now were moved by their own Fears to perform it. *k* Either because he had upon some just occasion waged War against them, and subdued them; though the Particulars of it be not described in Scripture: Or, because, they voluntarily put themselves under his Protection, in Recompence whereof they sent him those Presents: Or, only as a free Acknowledgment of their Respects to him.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah ‖ castles and cities of store.

‖ Or, *palaces.*

13 And he had much business in the cities of Judah *l*: and the men of war, mighty *men* of valour *were* in Jerusalem.

l Partly to repair and fortifie them, and furnish them with all necessary Provisions: and partly to purge out all the Relicks and Seeds of Idolatry and Injustice, which were more secretly and subtilly managed in the Cities than in the Country, and which were first and most in the Cities, and thence spread their Infection into the Country about them. See *Jer.* 2. 28.

14 And these *are* the number of them according to the house of their fathers. Of Judah the captains of thousands. Adnah the chief, and with him *mighty men* of valour, three hundred thousand.

15 And † next to him *m was* Jehohanan the captain, and with him two hundred and fourscore thousand.

† Heb. *at his hand.*

m Either 1. After his death, as his Successor in the same Command. And the like is supposed concerning *Jehoiachad*, v. 18. Or, rather 2. Next to him in Place and Authority; or, at least, in Power and the Numbers of his Host.

16 And next him, *was* Amasiah the son of Zichri, who willingly offered himself *n* unto the LORD, and with him two hundred thousand mighty *men* of valour.

n As Volunteers and Auxiliaries, to be ready upon Occasion, as the Service of God and the King should require. Possibly these or most of them were the Strangers which had come out of *Israel* into the Kingdom of *Judah* in *Asa's* days, and probably since that in his Time.

17 And of Benjamin, Eliada a mighty *man* of valour, and with him armed men with bow and shield, two hundred thousand.

18 And next him was Jehozabad, and with him an hundred and fourscore thousand, ready prepared for the war.

19 These waited on the king *o*, besides *those* whom the king put in the fenced cities throughout all Judah.

o These above-mentioned were the Trained Bands or Auxiliaries: whose chief Officers waited upon the King to receive his Commands, and to raise, and bring in all, or part of their Forces, to the Service of the King and Kingdom, as need required.

CHAP. XVIII.

Jehoshaphat joined in affinity with Ahab, is persuaded to go with him against Ramoth-gilead, 1——3. Ahab, seduced by false prophets, according to the word of Micajah, is slain there, 4——34.

NOw Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab *a*.

a For *Joram* his eldest Son married *Athaliah*, *Ahab's* Daughter, *ch.* 21. 6. 2 *King.* 8. 18. This Chapter is for substance the same with 1 *King.* 22. where it is explained.

2 * And † after *certain* years he went down to Ahab to Samaria: and Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded † him to go up *with him* to Ramoth-gilead.

* 1 King. 22. 2. † Heb. *at the end of years.* † Heb. *he.*

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.

† Heb. *Go up with me.* Heb. *as thou, as I.*

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day.

5 Therefore the king of Israel gathered together of prophets, four hundred men, and said unto them, Shall we go to Ramoth-gilead to battel, or shall I forbear? And they said, Go up, for God will deliver *it* into the kings hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD † besides, that we might enquire of him?

† Heb. *yet.*

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him, for he never prophesieth good unto me, but always evil: the same *is* Micajah the son of Jimla, and Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one *of his* † officers, and said, † Fetch quickly Micajah the son of Jimla.

Or, *a chamberlain.* † Heb. *Hasten.*

9 And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne, clothed in *their* robes, and they sat in a ‖ void place, at the entring in of the gate of Samaria, and all the prophets prophesied before them.

Or, *floor.*

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria, until † they be consumed.

† Heb. *even unto the consuming.*

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micajah, spake to him, saying, Behold the words of the prophets *declare* good to the king ‖ with one assent: let thy word *therefore*, I pray thee, be like one of theirs, and speak thou good.

Heb. *are one mouth.*

13 And Micajah said, *As* the LORD liveth, *even* what my God saith that will I speak.

14 And when he was come to the king, the king said unto him, Micajah, shall we go to Ramoth gilead to battel, or shall I forbear? And he said, Go ye up and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee, that thou say nothing but the truth to me, in the Name of the LORD?

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master, let them return *therefore*, every man to his house in peace.

17 (And the king of Israel said to Jehoshaphat, Did I not tell thee, *that* he would not prophecy good unto me, ‖ but evil?)

Or, *to*

18 Again he said, Therefore hear the word of the LORD: I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand, and *on* his left.

19 And the LORD said, Who shall entice Ahab king of Israel that he may go up and fall at Ramoth-gilead? and one spake, saying after this manner, and another saying after that manner.

20 Then there came out a * spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

* Job 4. 15.

21 And he said, I will go out and be a lying spirit in the mouth of all his prophets. And *the LORD* said, thou shalt entice *him*, and thou shalt also prevail: go out, and do even so.

22 Now therefore behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

23 Then

23 Then Zedekiah the son of Chenaanah, came near, and smote Micajah upon the cheek, and said, Which way went the spirit of the LORD from me, to speak unto thee?

24 And Micajah said, Behold, thou shalt see on *that* day, when thou shalt go ‖ into † an inner chamber to hide thy self.

Or, *from* the chamber to chamber. † Heb. *a chamber in a chamber.*

25 Then the king of Israel said, Take ye Micajah, and carry him back to Amon the governour of the city, and to Joash the kings son:

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I return in peace.

27 And Micajah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel, and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said to Jehoshaphat, I will disguise my self, and will go to the battel, but put thou on thy robes. So the king of Israel disguised himself, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

31 And *it came to pass*, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel: therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him, and God † moved them *to depart* from him.

† Heb. *incited, stirred up, provoked.*

32 For it came to pass, that when the captains of the chariots perceived, that it was not the king of Israel, they turned back again † from pursuing him.

† Heb. *from after him.*

33 And a certain man drew a bow † at a venture, and smote the king of Israel † between the joynts of the harnesh: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host, for I am † wounded.

† Heb. *Filling his fulness.* † Heb. *between the breasts, and between the habergeon.* † Heb. *made sick.*

34 And the battel increased that day: howbeit, the king of Israel staid *himself* up in *his* chariot against the Syrians until the even. And about the time of the sun going down, he died.

CHAP. XIX.

Jehoshaphat reproved by the Prophet Jehu, visiteth his Kingdom, 1——4. his Instructions to the Judges, 5——7. To the Priests and Levites, 8——11.

AND Jehoshaphat the king of Judah returned to his house in peace *a*, to Jerusalem.

a Safe, being miraculously delivered from eminent danger, as was related, *ch.* 18. 31, 32.

2 And Jehu the son of Hanani the seer *b*, went out to meet him, and said to king Jehoshaphat, Should*est* thou help the ungodly, and * love them that hate the LORD *c*? therefore *is* wrath come upon thee from before the LORD *d*.

* Psal. 139. 21.

b Of whom see 1 *Kin.* 16. 1, 2. *c* Was this agreeable to thy Duty and Love which thou professest to God and Godliness, that thou hast entred into fo strict an Alliance and Friendship with wicked *Ahab* my sworn Enemy, and given such Assistance to him? *d* Therefore God is angry with thee, and will chastise thee for this miscarriage. Which he did partly by stirring up the *Moabites*, and others to invade him, *ch.* 20. partly by permitting his Eldest Son *Jehoram* to kill all his Brethren, *ch.* 21. 4. and principally by bringing that fore and almost general Destruction upon his Grand-children by *Jehu*, 2 *Kings* 9. 27. and 10. 13, 14. which was the proper Fruit of his Alliance with *Ahab*.

3 Nevertheless, there are * good things found in thee *e*, in that thou hast taken away the groves out of the land, and hast prepared thine heart *f* to seek God.

* Ch. 17. 4, 6.

e i. e. Good Works proceeding from an honest Heart; which God more regards than this particular Error: and therefore though he will chasten thee, yet he will not utterly destroy thee. *f* Or, *directed* or *set thy heart*; i. e. Thou hast fought and served God with all thy heart, and not feignedly, as many others do. And this work of preparing or directing his heart, is here ascribed to *Jehoshaphat*, as elsewhere it is attributed to God, *Prov.* 16. 1. *Phil.* 2. 13. because it is Man's Action, but performed by God's Grace, preventing, enabling, and enclining him to it.

† Heb. *he returned and went out.*

4 And Jehoshaphat dwelt at Jerusalem: and † he went out again *g* through the people, from Beersheba to mount Ephraim *h*, and brought them back unto the LORD God of their fathers *i*.

g Once he went by his Officers, *ch.* 17. 7, &c. Now he went in his own person. *h* i. e. Through his whole Kingdom, whereof these were the two Bounds. *i* Such of them as had revolted from God to Idols, he reclaimed by his good Counsel and Example, and by the Instructions of the Levites and Priests, whom doubtless now he carried with him, as he sent them before with his Officers of State.

5 And he set Judges in the land, throughout all the fenced cities of Judah, city by city *k*;

k In every City, for it self and the Country adjacent, that Justice might be administred with the most ease and convenience to the People, and they might not all be forced to go up to *Jerusalem*.

6 And said to the judges, Take heed what ye do: for * ye judge not for man, but for the LORD *l*, * who *is* with you *m* † in the judgement.

* Deut. 1. 17.

l You represent God's Person, to whom judgment belongeth, and you have your Commission and Power from God, and not from Man only; and your Administration of Justice is not only for Man's good, but also for God's Honour and Service. *m* Both to observe your Carriage, and to defend you against all those Enemies whom the Impartial Exercise of Justice may provoke.

* Psal. 82. 6. Eccles. 5. 8. † Heb. *in the matter of Justice.*

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for there is no iniquity with the LORD our God, nor * respect of persons *n* nor taking of gifts *o*.

* Deut. 10. 17. Job 34. 19. Acts 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

n And therefore you who are in God's stead, and do his Work, and must give an Account to him, must imitate God here. Or *respect of persons*, see *Deut.* 10. 17. *Job* 34. 19. *Acts* 10. 34. So as to pervert Judgment for them; by comparing this with *Exod.* 23. 8. *Deut.* 16. 19. *Prov.* 17. 23.

8 Moreover, in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel *p* for the * judgment of the LORD *q*, and for controversies *r*, † when they returned to Jerusalem *s*.

* Deut. 17. 8. † Heb. *and they returned.*

p Who were not Priests and Levites, but such persons of other tribes as were most Eminent for their Dignity, Ability and Integrity. But whether these Persons made up one Court, called the *Sanhedrim*, by which all Causes Ecclesiastical and Civil were decided; or there were two distinct Courts, the one Ecclesiastical, consisting of the *Priests and Levites*; the other Civil, consisting of the *Chief of the Fathers of Israel*, belongs to another place to determine, and requires more words than the nature of this Work can permit. *q* i. e. For Sacred Matters concerning the Laws and Worship, and Service of God. *r* For Matters of Difference between Man and Man. *s* i. e. When *Jehoshaphat* and his Company were returned to *Jerusalem*, then he made this Order concerning establishing Judges there. But fo this last Clause may seem superfluous and tautological, being more than implyed in the beginning of the Verse. Or rather, *when they*, i. e. the Causes and Controversies last mentioned, *shall return*, or *he returned to Jerusalem*; i. e. When the Causes shall be so difficult that the Judges ordained in every City cannot determine them; or, when *you Brethren that dwell in every City shall come to you*, as it is expected v. 10. appealing from their City-Courts to the great Court or Council at *Jerusalem*. Of which see on *Exod.* 18. 26. *Deut.* 1. 17. & 17. 8. As for the Phrase, not only Persons but Things are said to *return*, or be *returned*, as *Blood*, 1 *Kings*, 2. 33. and *Clouds*, *Eccles.* 12. 2. and *Reproach*, *Hos.* 12. 14. If it be further objected, That these Causes were never brought to *Jerusalem* before, and therefore cannot be properly said to be returned thither; That may be answered both from the usage of our Law, wherein such Causes are said to be returned to *Westminster*, which never were there before; and from the use of Scripture, wherein Sinners are commonly said to *return to the Lord*, though they had never been with the Lord in that Sense before, but where estranged from God even from the Womb till the time of their Conversion. And *the Dust*, i. e. Man's Body, is said to *return to the Earth*, *Eccles.* 12. 7. though it was never there before.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully and with a perfect heart *t*.

t Passing such Sentences with your Mouths, as your own Mind and Consciences, upon the hearing of the Parties, shall judge to be just, and not acting against your own Consciences for Carnal Motives, as Corrupt Judges do.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood *u*, between law and commandment, statutes and judgments *x*, ye shall even warn them that they trespass not against the LORD *y*, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass *z*.

u Of which see the Notes on *Deut.* 17. 8. *x* When any Debates or Differences shall arise about the meaning of any of God's Laws, one Party possibly putting this, and the other a quite differing Sense upon the same place, or one alledging one place, and the other another place, which may seem to clash with it. *y* Ye shall not only give a Righteous Sentence for what is just, but ye shall admonish the Offender, and others, to take better heed to themselves, and their ways for the future. *z* So you shall not bring Guilt and Wrath upon your selves and others, which otherwise you will certainly do.

11 And behold, Amariah the chief priest *is* over you *a* in all matters of the LORD *b*; and Zebadiah the son of Ishmael, the ruler of the house of Judah *c*, for all the kings matters *d*: also the Levites *shall be* officers before you *e*. † Deal couragiously, and the LORD shall be with the good *f*.

† Heb. *take courage and do.*

a Shall be your President to direct and affist you. *b* In Spiritual, or Ecclesiastical Matters. *c* Either 1. the Prince, or chief Ruler, under the King, of the Tribe of *Judah*, which is called *the House of*

Judah, 2 Sam. 2. 4, 7, 10. 1 Kings 12. 21, 23. 1 Chron. 28. 4. Jer. 13. 11. Ezek. 4. 3. Or, 2. The Ruler of the King's House, which also seems to be called *the House of Judah*, 2 Chron. 22. 10. and more fully, *the Kings house of Judah*, Jer. 22. 6. And who so fit to manage *the Kings Matters* as the Ruler of the King's House? d For Civil Causes or Controversies which might a rise either between the King and his People; or between Subject and Subject, which may be called *the Kings Matters*, because it was a principal part of his Office to see them justly decided. e They shall be at your command to see your just Sentences executed; which work was fitly committed to the Levites, as persons who might add their Instructions to the Corrections, and might work the Guilty to an acknowledgment of their Fault, and a submission to their Punishment. And so this is an Argument to encourage the Judges to proceed courageously and vigorously in their Work, because they had the Levites to stand by them and assist them. f 1 c. Shall protect and bless good Judges in their doing of Good and Just Things.

CHAP. XX.

Several Armies come against Judah: Jehoshaphat in his fear proclaimeth a fast, 1—4. His Prayer, 5—13. Jehaziel's Prophesy, 14—17. The Enemies are overthrown, 20—25. The People return in Triumph, blessing God, 26—30. His Reign: his Navy miscarrieth, 31—37.

IT came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them † *other* beside the Ammonites *a*, came against Jehoshaphat to battel.

† Or, of the Ammons. Compare ch. 26. 7, 8.

a To wit, the people that dwelt in Mount Seir, who were now Confederate with them, as appears from v. 10, 22, 23. Or, This is the Name of a Peculiar People called either *Mehumim*, of whom you read 2 *Chron.* 26. 7. (and so there is only a Transposition of two Letters in the Hebrew word, which is not unusual in that Language) or *Menunim*, as the LXX Interpreters render this Word; or *Summonim*, or *Mehummonim*, as it is in the Hebrew (the two first Letters being not Prefixes, as they are commonly made, but part of the Word or proper Name of that People) who, as it may seem, now dwelt in Mount Seir, being either of the Old Stock of the *Edomites*, or another Nation fince come in their stead or mixed with them. Others render the place thus, *for* (as the Hebrew *min* often is taken) *with them* (i.e. with the *Moabites*) were *the Ammonites or children of Ammon*. Which may be distinctly noted, either to shew the largeness of the Confederacy, in which not only the *Moabites* were engaged, who dwelt nearer *Jehoshaphat's* Kingdom, but the *Ammonites* also who lived at a greater distance from him: Or to intimate that the *Ammonites* being possibly instigated by the *Syrians* their next Neighbours, were the first Beginners and chief Promoters of the War, and Engaged both the *Moabites* and the Inhabitants of Mount *Seir* in their Quarrel.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea *b* on this side Syria *c*, and behold, they *be* in Hazazon-tamar, which *is* Engedi.

b To wit, the Dead Sea, beyond which Mount *Seir* lay. *c* Or, and *from Syria*, largely so called, and so it includes the *Moabites* and *Ammonites*. And it may be thus expressed, to intimate that they came by the Instigation of the *Syrians*, who thought by this means to revenge themselves of *Jehoshaphat* for joyning with *Ahab* against them.

† Heb. He fear. 3 And Jehoshaphat feared *d*, and set † himself to seek the LORD *e*, and proclaimed a fast *f* throughout all Judah.

d Partly from Humane frailty, and partly from the Remembrance of his own Guilt and the Wrath of God denounced against him for it, *ch.* 19. 2. *e* The Phrase notes his settled Resolution, Seriousness, and Earnestness in it, and the preparing and fixing his Heart for it. *f* Partly in token of his Humiliation and Penitence for his Sins, and partly to make himself and his people more Fervant in their Prayers.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD *g* before the new court *h*,

g Largely so called, i. e. in one of the Courts of the Temple, even in the Court of the People, and upon that Brazen Scaffold which *Solomon* had Erected for such a purpose, 2 *Chron.* 6. 13. *h* i.e. Besides and before the Priests Court: for there were but two Courts belonging to the Temple, as is noted 2 *Kings* 21. 5. & 23. 12. And *Jehoshaphat* stood in the one, which must be that of the People; and before the other, which therefore can be no other than that of the Priests, which is called *the New Court*, because it had been lately renewed when the Altar was renewed, *ch.* 15. 8. as the Command of Love is called *a new Command*, Joh. 13. 34. 1 *Joh.* 2. 8. becauseit was fo folemnly renewed, and revived, and reinforced by Christ.

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee.

Deut. 4. 39. 7 *Art* not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, * Jam. 2. 23 and gavest it to the seed of Abraham * thy friend for ever?

† i. e. To whom thou hast engaged thy self by Covenant to be his Friend, and the friend of his Seed for ever, and therefore we trust thou wilt not forsake us his Posterity.

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 * If *when* evil cometh upon us, *as* ‖ the sword, * 1 Kings judgment *k*, or pestilence, or famine, we stand be- 8. 33, fore this house, and in thy presence, (for thy name 35, 37. is in this house) and cry unto thee in our affliction, then thou wilt hear and help. ‖ Or, sword of judgment

k Or rather, *the sword of judgment* or *of Vengeance*, i. e. War, whereby thou judgest and punishest thy People for their Sins. Compare *Levit.* 26. 25.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldest * Deut. not let Israel invade, when they came out of the land 2. 4, 5, of Egypt, but * they turned from them, and destroy- 22. 24. ed them not:

11 Behold, I *say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us *l*: neither know we what to do, but our eyes *are* upon thee *m*.

l Thus he speaks, partly though he had great Armies to be drawn together in due time upon great Occasions, *ch.* 17. 14, &c. Yet he seems to have been surprized by these Men before his Forces were in readiness to oppose them: and partly because he well knew and piously and wisely considered that no Humane Forces, though numerous and valiant, were able to defend him without Gods Assistance, which he feared by his Sins he had forfeited, and then he had really been as weak as Water. *m* Looking to thee only for Relief and Succour.

13 And all Judah stood before the LORD with their little ones *n*, their wives and their children.

n Whom they used to present before the Lord in times of great Distress, partly to stir up themselves to more fervent and faithful Prayers, that their Eye being upon their harmless and tender Children, might affect their Heart with a greater Sense of their Misery: and partly to move God to Compassion, not as if he were capable of Passions or Changes upon such a Sight, but because God hath declared himself that he will be prevailed with by such Methods as these.

14 Then upon Jahaziel the son of Zechariah, the son of Benajah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the spirit of the LORD in the midst of the congregation *o*.

o He was suddenly inspired by God with the following Message.

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, * Be not afraid nor dismaid by reason of this great multitude; for the battel *is* not yours, but Gods *p*. * Exod. 14. 13, 14.

p God will fight for you, and he alone will do the Work, you need not strike a Stroke.

16 To morrow go ye down *q* against them: behold, they come up by the † cliff of Ziz, and ye † Heb. shall find them at the end of the ‖ brook, before the ascent. wilderness of Jeruel. ‖ Or, valley

q From *Jerusalem*, where he and his Army now were; which stood upon high ground.

17 Ye shall not need to fight in this *battel*; set your selves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismaid; to morrow go out against them, for the LORD *will be* with you.

18 And Jehoshaphat bowed his head, with *his* face to the ground *r*: and all Judah, and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

r In token of his Reverence to God and his Message, his belief of the Promise, and his Thankfulness for so great a Favour.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up *s* to praise the LORD God of Israel with a loud voice on high *t*.

s By *Jehoshaphat's* Appointment. *t* i.e. With most loud voice, with Heart and Voice lifted up: whereby they shewed their full assurance of the Victory, as if it were already accomplished.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem, * Believe in the LORD your God, *so* shall ye be established; believe † his prophets *t*. so shall ye prosper *u*. * Heb. † Heb.

t i. e. Gods Promise delivered to us by this Prophet, and consequently all other Predictions of the Prophets that either have been past or shall be. *u* Take heed, lest by your Unbelief you frustrate God's Promise.

21 And when he had consulted with the people *x*, † he appointed singers unto the LORD *y*, and † that *they* should praise the beauty of holiness *z*, as they went out

out before the army, and to say, * Praise the LORD, * 1 Chron. for his mercy *endureth* for ever. 16. 41.

x i. e. With the Elders or chief of the People; partly to take their Advice about the Expediency of the Thing; and partly that they might excite and prepare themselves and the People under them to this great Work of Praising God. *y* To the Honour and Service of God. *z* Or, *the Glory*, or *Magnificence* or *Majesty of Holiness*, i.e. (by a vulgar Hebraism) the Holy Majesty; a Periphrasis of God. Or, *according to the beauty or magnificence of the sanctuary*, i. e. in the same comely Order and Magnificent Manner, as they used to do it in the Temple; where the following Song was usually sung, as 2 *Chron.* 5. 13. & 7. 3, 6.

† Heb. and when they began. Heb. in singing and in praising. Heb. to praise the beauty of holiness. Heb. while they went out. Heb. from the going out. Heb. from the hand of. Heb. destroyed. Heb. to make an end. Heb. to finish.

22 † And when they began † to sing and to praise *a*, the LORD set ambushments *b* against the children of Ammon, Moab and mount Seir, which were come against Judah, and ‖ they were smitten.

a So acceptable are the Fervent Prayers of Gods People to God, and so terrible to their Enemies. *b* Or, *lyers in wait*, either 1. the Holy Angels, who appeared in the shape of Men, and possibly put on the Appearances and Visages of *Moabites* or *Ammonites*, and in that shape flew the rest, who supposing this Slaughter to be done by a part of their own Army, fell upon them, and so broke forth into Mutual Slaughters. Or, 2. God raised Jealousies and Antipathies amongst themselves, which by degrees broke forth, first into secret Ambushments, which one party laid for another, and then into open Hostilities and Outrages to their utter Destruction. So Vain are all Mens Attempts against God, who needs none to destroy his Enemies but themselves, and their own Mistakes and Passions, which he can, when he pleaseth, arm against them.

23 For the children of Ammon and Moab, stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to destroy another.

24 And when Judah came toward the watch-tower *c* in the wilderness, they looked unto the multitude, and behold, they *were* dead bodies fallen upon the earth, and † none escaped.

c Which stood upon the Cliff of *Ziz* mentioned above v. 6. or some other Hill which looked toward the Wilderness, where their Enemies lay encamped, whose Numbers, and Order, and Condition they could descry from thence.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels *d* (which they ſtript off for themselves) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

d Which they brought with them partly to corrupt any of *Jehoshaphat's* Officers as they saw Occasion: partly to procure necessaries for their vast Army from time to time: and partly because they came as to a Triumph rather than to a Fight, being secure and confident of the Victory because of their great Numbers, and especially because they thought to surprize *Jehoshaphat* or he could make any considerable preparations against them; God also permitting them to be puffed up to their own Destruction.

That is, Blessing. Heb. valley of Berachah. Heb. blessed.

26 And on the fourth day they assembled themselves in the valley of ‖ Berachah *e*; for there they blessed the LORD: therefore the name of the same place was called the valley of Berachah unto this day.

e Heb. of *Blessing*; so called from their solemn Blessings and Praises given to God in it upon this Occasion.

27 Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the * forefront of them, to go again to Jerusalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jerusalem with psalteries, and harps, and trumpets, unto the house of the LORD *f*.

f To renew their Praises in the Court of the Temple, the proper and usual place for it.

Ch. 17. 10. 29 And * the fear of God was on all the kingdoms of *those* countries *g*, when they had heard that the LORD fought against the enemies of Israel.

g Which were near, or which heard their things.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

1 Kings 22. 41, &c. 31 * And Jehoshaphat reigned over Judah: he *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mothers name *was* Azubah the daughter of Shilhi.

32 And he walked in the ways of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit, the high places were not taken away *h*; for as yet the people had not prepared their heart unto the God of their fathers *i*.

h Not fully nor universally; of which see on *ch.* 17. 6. *i* The Fault was not in *Jehoshaphat*, but in the People, who, though they did Worship the True God, yet would not be confined to the Temple, but for their own Conveniency, or from their Affection to their Ancient Custom chose to Worship him in the High Places: which *Jehoshaphat* was forced to connive at, left those People being debarred from that dearly-beloved Practice, should fall into a Neglect of God and his Worship.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the † book of Jehu the son of Hanani, * who † is mentioned in the book of the kings of Israel. † Heb. words. * 1 Kings 16. 1.

35 And after this *k* did Jehoshaphat king of Judah joyn himself with Ahaziah king of Israel, who *did very wickedly* *l*: † Heb. was conjoyned.

k This is mentioned as an Aggravation of his Sin, after so great a Favour and Obligation laid upon him by God; and after he had been so sharply reproved and threatned by a Prophet for the same thing, *ch.* 19. 2. yet he relapsed into the same Sin, which proceeded partly from that near Relation which was contracted between the two Families, and partly from the Facetious and Cafinal of *Jehoshaphat's* Temper, which could not relish the Solicitations of others, in such things as might seem indifferent. For he did not joyn with him in a War, as he did with *Ahab*, but in a peaceable way only, in a Matter of Trade and Commerce. And yet God sharply reproves and punisheth him for it, v. 37. to shew his great dislike and detestation of all friendly and familiar Conversation of his Servants and People with Idolaters and professed Enemies of God and of Religion, as *Ahaziah* was, who is therefore thus stigmatized in the next words, *who did very wickedly*. *l* Or *who did industriously, and multitudes, and constantly work wickedness*, as the Hebrew Phrase implies, giving himself up to Idolatry and all Wickedness.

36 And he joyned himself with him to make ships to go to Tarshish *m*: and they made the ships in Ezion-geber *n*.

m Of which see on 1 *Kings* 10. 22. & 22. 48. *n* Of which see on 1 *Kings* 9. 26.

37 Then Eliezer the son of Dodavah of Mareshah, prophecied against Jehoshaphat, saying, Because thou hast joyned thy self with Ahaziah, the LORD hath broken thy works. And the ships were broken that they were not able to go to Tarshish.

CHAP. XXI.

Jehoram is made King and slayeth his Brethren, 1—4. His wicked Reign, 5—7. Edom and Libnah revolt, 8—13. The Prophecy of Elijah against him in writing, 12—15. Phillistins and Arabians oppress him: his incurable disease, death and burial, 15—20.

NOw * Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David: and Jehoram his son reigned in his stead. * 1 Kings 22. 50.

2 And he had brethren the sons of Jehoshaphat, Azariah *a*, and Jehiel, and Zechariah, and Azariah *a*, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel *b*.

a Two sons called by the same Name, though doubtless distinguished by some additional Title, which is not mentioned here, because it did not concern succeeding Ages to know it. Though indeed there is a Difference in their proper Names, the one being *Azariah*, the other *Azariahu*, *hu* being the last Syllable in his Name, as in *Elihu*, and others. *b* So he is called either, 1. Because he was so by Right: Or 2. Because he was King not only of *Judah* and *Benjamin*, but of a great number of Israelites, who had come into and fortled themselves in his Kingdom, in his and in his Predecessors days; who being a considerable, and the truest and best part of *Israel*, may well be called *Israel*, being more truly and properly Gods *Israel* than their Apostate Brethren, who were no longer worthy of that Name. Or, 3. Because all his Subjects were *Israelites*; and therefore he was *King of Israel*, though not of *all Israel*. Or, 4. With some reflection upon his Memory, for making so strict an Alliance and friendship with the King of *Israel*, whose Cause he defended with his own and his Kingdoms great Hazard, as if he had been the King not so much of *Judah*, as of *Israel*. And this may be the rather noted here, because here specifily follows a sad Effect of that wicked and cursed Match. Some say *Israel* was forced into some Copies by the Transcriber instead of *Judah*, as it was first written.

3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he *was* the first-born *c*.

c Whom he conceived that he ought to prefer by vertue of that Law of God, *Deut.* 21. 15. though otherwise he would not have done it, having probably ere this time perceived his perverse and wicked Inclinations, and how much he was feared by his Idolatrous Wife. Now he saw his Errour when it was too late.

4 Now * when Jehoram was risen up to the king- * 2 Kings dom of his father, he strengthened himself *d*, and slew 15, 17. all his brethren with the sword *e*, and *divers* also of the princes of Israel *f*.

d He took Courage and hardned his heart, as that word sometimes signifies. *e* Partly because they were dear to him, or he knew that they would, oppose him in his wicked Designs: and partly for his own Security, left his People, who, as he believed, would be highly exasperated with the Execution of his Counsels, should advance any of them to the Throne, and depose him. *f* Either 1. of Ju-

…ah, here called *Israel*, of which see the Notes on v.2. Or, 2. The Princes or Chief Men of *Israel*, properly so called; not the Princes of all *Israel* are of the several Tribes thereof, but the Chief of those Families, who out of Love to God and to the True Religion, had forsaken their Estates and worldly Advantages in the Kingdom of *Israel*, and were now incorporated with the Kingdom of *Judah*, especially struck at, either 1. Because his Wife instigated him to cruelty, both to punish them for their Revolt from her Father, and to deter others from following their Example: Or, 2. Because he justly and truly thought these would be most firm and constant to, and zealous for that Religion which he was resolved to oppose, being both by their Conscience and Interest obliged to it.

5 Jehoram *was* thirty and two years old *g* when he began to reign, and he reigned eight years in Jerusalem.

g Of this, and v.6,7,8,9,10. see the Notes on 2 *Kings* 8.17, &c.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of * Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

* Ch. 22.2.

7 Howbeit, the LORD would not destroy the house of David, because of the covenant that he had made with David *h*, and as he promised to give a † light to him, and to his * sons for ever.

† Heb. lamp. * Heb. sons.

h For which in 2 *Kings* 8.19. it is *for David his servants sake*; i.e. Not for *David's* Merits, but for Gods free Promise and Covenant, as 2 Sam. 7. it is here explained.

8 In his days the Edomites revolted from under the † dominion of Judah, and made themselves a king.

† Heb. hand.

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

* 2 Kings 8.21.

10 So the Edomites revolted from under the hand of Judah unto this day. The same *time* also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers *i*.

i To wit, publickly and avowedly; letting him at Defiance, as the next verse shews. And this is mentioned, either 1. As the Reason why the Priests, whose City Libnah was, forsook him, because he had forsaken God: Or rather, 2. As the Reason why God raised up so many Enemies against him, both from abroad and at home.

11 Moreover, he made high places *k* in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication *l*, and compelled Judah *thereto*.

k Not to the Lord, whose sworn Enemy he was, but to *Baals* or False Gods. *l* Not only by his Counsel and Example, but as it follows, by Force, by Threats, and Penalties.

12 And there came a writing to him from Elijah the prophet *m*, saying, Thus saith the LORD God of David thy father *n*, Because thou hast not walked in the ways of Jehoshaphat thy father *o*, nor in the ways of Asa king of Judah;

m Q. How could this be, when *Elijah* was wrapt up to Heaven in *Jehoshaphats* time, 2 *Kings* 2. & 3. 11. *Ans.* Either 1. This was *Elisha*, or some other Prophet called *Elijah*, because he acted in the Spirit and Power of *Elijah*, for which cause *John* the Baptist also is so called. Or rather, 2. This was really written by *Elijah* who by the Spirit did clearly foresee and foretel the Reign and Acts of *Jehoram*, (as others did of *Josiah*, 1 *Kings* 13. 2. and *Josiah* of *Cyrus*, *ch.* 45. 3. long before they were born) and in confirmation thereof left this Prophecy with *Elisha*, to be delivered in due time by him or some other person in his Name, and as from his Mouth. *n* While he Names his mentions either to upbraid him with his degeneration from so worthy a Parent: Or to take off his Presumption and Confidence, which was grounded upon his being the Son and Successor of *David*, in whose Posterity the Crown was settled for ever by Gods special Appointment, and by the Approbation of the People. *o* Whose wise Counsel and good Example this hast despised.

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy fathers house, *which were* better than thy self *p*:

p More Innocent, and Righteous, and Pious.

14 Behold, with † a great plague will the LORD smite thy people *q*, and thy children, and thy wives *r*, and all thy goods.

† Heb. a great stroke.

q Qu. Why the People for his Sin? *Ans.* 1. Because the Generality of them sinned in complying with his Wicked and Idolatrous Commands through Fear, v. 11. 2. Because he suffered in his Peoples Destruction: For as the Honour, and Safety, and Strength of a King lies in the Multitude and Prosperity of his People, *Prov.* 14. 28. so when they are diminished and destroyed, the King is weary much weakned and endangered by it. *r* Whose Lives shall go for the Lives of thy Brethren, v. 4.

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out, by reason of the sickness day by day *s*.

s i. e. From day to day continually. Or, *year upon year*; i. e. one year after another, or, for the space of two years, as the Event shews, v. 19. Heb. *days upon days*. *Days* are oft put for a *year*, as *Exod.*13.10. *Levit.*25.29. *Numb.*9.22. *Judg.* 17.10. 1 *Sam.* 1.3. & 27.7. *Amos* 4.4.

16 Moreover, the LORD stirred up against Jehoram the spirit of the Philistins *t*, and of the Arabians, that *were* near the Ethiopians *u*.

t A People fully subdued and dispirited: but God now raiseth their Spirits and Courage to do his Work. *u* Heb. *near the Cushites*, i.e. Either the Ethiopians, from whom they were parted only by the Red Sea, each dwelling upon the opposite Shores of it: Or, rather a People in *Arabia*, frequently mentioned in Scripture, and so called, either for their likeness in Colour and Complexion to the Ethiopians properly so called; or because the one of these People were a Colony of the other. But the Ethiopians above *Egypt* were far enough from these other Arabians, being separated from them by the Red Sea.

17 And they came up into Judah, and brake into it, and † carried away all the substance *that was* found † Heb. took away. in the kings house, and his sons also and his wives: so that there was never a son left him, save † Jehoahaz † Or, Ahaziah. *v* the youngest of his sons.

v Whom also they slew, *ch.* 22.1. except *Ahaziah* and *Athaliah*; Ch.22.1. who possibly were hidden in some secret and safe place. † Called also Jehoahaz, so *Ahaziah*, which signifies the very same thing with *Jehoahaz*, and *Azariah*, ch.22.6. whose signification is near akin to the other, all signifying *Gods taking or helping of him*.

18 And after all this the LORD smote him in his bowels with an incurable disease.

19 And it came to pass that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases: and his people made no burning for him, like the * burning of his fathers. * Chron.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed *z* † without being desired. ‖ howbeit they † Heb. without desire. buried him in the city of David, but not in the sepulchres ‖ Heb. with. of the kings.

z Heb. *Went*, to wit, *the way of all the Earth*, as it is more fully expressed, *Jos.* 23. 14. Or, *to the land of darkness*, as *Job* 10.21,22. Or, *to his long home*, *Eccles.* 12. 5. Or, *went away*, to wit, out of this World; as this Word is used, *Job* 14. 20. *Eccles.* 5. 15. & 6. 4. there being many such Words and Phrases used concerning death in the Old and New Testament, signifying that death is not an Annihilation, but only a Translation into another place and state. See *Gen.* 15. 15. *Phil.* 1. 23. ‖ Heb. *without desire*, which may belong either 1. To himself; he had no desire of living longer, nor any pleasure in Life, but was heartily weary of it, through his exceeding Pains: Or rather, 2. To his People, who did not desire that he should live long, i. e. but oft and heartily wished that he had died sooner: Which come upon of him they shewed both by *making no burning for him*, as they used to do for Good and Laudable Kings, *ch.* 16. 14. and by denying him burial among the Kings, as it here follows. *Desire* is here put for a person or thing whose life or continuance is desirable or desired by others, as *Isa.* 2. 16. *Ezek.* 24. 16, 18, 21, 25. *Lam.* 2. 23. & 1. 11, 16. And this is an emphatical Expression, because he refused with Men to desire the deaths of some persons, whom after-ward they lamented heartily with that they were alive again, as they did *Josiah*, v. 25. to do. But for this ungodly and unhappy Prince, his people did not only in his life time with his Death, but afterwards they did not repent of those desires, nor wish him alive again, but rejoyced that they were delivered from so great a Plague as he was to them.

CHAP. XXII.

Ahaziah is made King, reigneth wickedly, 1——3. *In his confederacy with Joram the son of Ahab he is slain by Jehu,* 4——7. *Athaliah destroyeth all the Seed Royal, save Joash who was hid, and usurpeth the Kingdom,* 10——12.

AND the inhabitants of Jerusalem made * Ahaziah * 2 Kings his youngest son, king in his stead: for the band of men that came with the Arabians *a* to the camp, had slain all the * eldest. So Ahaziah the son of Jeho- * Chron. ram king of Judah reigned.

a Either 1. a cruel Sort of Men who came along with the Arabians, and therefore flew those whom the Arabians had spared, and only carried into Captivity. Or 2. The Philistins, who did accompany the Arabians in this Expedition, *ch.* 21.16. who lived near the Kingdom of Judah, and therefore thought to make as sure work as they could in destroying all the Branches of the Royal Family, who otherwise, they expected, would recover strength, and revenge themselves upon them.

2 Forty and two years old *was* Ahaziah when he began to reign *b*, and he reigned one year in Jerusalem: his mothers name also *was* * Athaliah the daugh- * Chron. ter of Omri *c*.

b Oliveth. He was then only 22 years old, as is affirmed, 2 *Kings* 8. 26. Besides, Joram his Father, died in his fortieth year, as is twice noted, *ch.* 21. 5, 20. how then can this be true? *Answ.* 1. In the Hebrew it is, *A fon of* 42 years, &c. which is an ambiguous Phrase, and though it doth for the most part, yet it doth not always signifie the Age of the Person, as is manifest from 1 *Sam.* 13. 1. where see the Notes. And therefore it is not necessary that this should note his Age, (as it is generally presumed to do, and that is the only ground of the difficulty) but it may note either 1. The Age of his Mother *Athaliah*; who being so great, and infamous, and mischievous a Person to the Kingdom and Royal Family of *Judah*, it is not strange if her Age be here described, especially seeing she her self did for a season sway this Scepter. Or, rather 2. the Reign of that Royal Race and Family from which by his Mother he was descended, to wit, of the house of *Omri*, who reigned 6 years, 1 *Kings* 16. 23. *Ahab* his son reigned 22 years, 1 *Kings* 22. 51. *Jehoram* his son 12 years, 2 *Kings* 3. 1. All which four together, make up exactly these 42 years. For *Ahaziah* began his Reign in *Joram's* 12th year, 2 *Kings* 8. 25. And such a kind of Computation of the years, not of the Kings Person, but of his Reign or Kingdom, we had before, *ch.*16. 1. where see the Notes. And so we have an account of the Persons Age, in 2 *Kings* 8. 26. and here of the Kingdom to which he belonged. *Answ.* 2. Some acknowledge an Errour in the Transcribers of the present Hebrew Copies, in which Language the numeral Letters for 22 and 42 are so like, that they might easily be mistaken. For that it was read 22 here, as it is in the Book of *Kings* in other Hebrew Copies, they gather from hence, that it is at this day so read in divers ancient Greek Copies, as also in those two ancient Translations, the Syriack and the Arabick, and particularly in that Famous and most Ancient Copy of the Syriack which was used by the Church of *Antioch* in the Primitive Times, and to this day is kept in the Church of *Antioch*, from which that most Reverend, Learned, Pious, and Publick-spirited Archbishop *Usher* did at his own great Charge get another Copy transcribed, in which he hath published to all the World that he found it here written, *Twenty and two years old*, &c. Nor doth this overthrow the Authority of the Sacred Text, as Infidels would have it, partly because it is only an Historical Passage of no Importance to the Substantial Doctrines of Faith and a good Life; and partly because the Question here is not whether this Text be true, but which is the true Reading of the Text, whether that of the generality of present Copies, or that which was used in the Ancient Copies, which the Ancient and Venerable Translators above mentioned did follow: For it seems unreasonable and uncharitable to think that all of them would have conspired to have changed the Text, and put in *twenty and two*, for *forty and two*, if they had so read it in their Hebrew Copies. Nor can this open any great Door to those innumerable Changes which some have boldly and rashly made in the Hebrew Text without any such pretence of Authority, as there is for this, which as they are affirmed without Reason, or Authority, or Necessity, so they may as easily be rejected. If all this will not satisfie our present Infidels, I desire them only to consider what hath been hinted before upon such Occasions, that many Difficulties which did seem unanswerable, being now fully cleared by later Writers, it is but reasonable to think that this may be so in after times, either by finding of some Hebrew Copies in which it may be *Twenty and two years*, &c. or by some other way. *c* i. e. Of *Omri's* Family: Or of *Ahab*, *Omri's* Son. Grandchildren are oft called *Sons* and *Daughters*, as *Matth.*1.1. *Luke* 3.26.

3 He also walked in the ways of the house of Ahab, for his mother was his counseller *d* to do wickedly.

d Being a Crafty and an Imperious Woman.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his counsellers after the death of his father *e*, to his destruction.

e Who, whilst he lived, seduced his Son by his Counsel and Authority, and made other Evil Counsellers then unnecessary.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel, to war against Hazael *f* king of Syria at Ramoth-gilead: and the Syrians smote Joram.

f Following the evil Example of *Jehoshaphat* therein, *ch.*18. though he would not follow him in what was good. But of this and the following verses see 2 *Kings* 8.28, 29. & 9. 21, 27.

6 And he returned to be healed in Jezreel, because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‖ Azariah the son of Jehoram king of Judah, went down to see Jehoram the son of Ahab at Jezreel, because he was sick. † Heb. Ramathwhich they had wounded him. ‖ Heb. Azariah.

7 And the † destruction of Ahaziah * was of God † Heb. breaking. by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed * to cut off the house of Ahab. * 2 Kings 9.14.

8 By his Providence so disposing Occasions and *Ahaziah's* Inclinations, that he should come at that season to receive his deserved Judgment.

8 And it came to pass that when Jehu was executing judgment upon the house of Ahab, and * found the princes of Judah, and the sons of the brethren *h* of Ahaziah, that ministred to Ahaziah *i*, he slew them. * 2 Kings 10.13.

h Either properly so called: Or the Sons of his Cousins or near Kinsmen, who are oft called *Brethren*: for his *Brethren* were slain, v. 1. *i* That came thither to wait upon their King *Ahaziah*, as is here implyed, and withal to visit *Joram* and his Children, as is noted 2 *King* 10. 13.

9 * And he sought Ahaziah *k*: and they caught him, (for he was hid in Samaria *l*) and brought him to Jehu: and when they had slain him, they buried him *m*, because (said they) he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah *n* had no power to keep still the kingdom. * 2 Kings 9.27.

k Who, though wounded, had made an escape, 2 *Kings* 9. 27. *l* Either 1. In the Kingdom of *Samaria*, to wit, in *Megiddo*: Or, 2. In the City of *Samaria*: and so he fled first to *Megiddo*; and, not thinking himself safe there, he fled to *Samaria*; where he was taken, and sent thence by *Jehu's* Order to *Megiddo*, where he received the Sentence of Death. See more of this matter upon 2 *Kings* 9. 27. *m* They gave his Servants leave to carry him away to *Jerusalem* and bury him there, 2 *Kings* 9. 28. Both God and Men are oft times find to do what they and others do by their permission, when they could hinder them. *n* i. e. His Posterity, because they were young and feeble, being ground between two Millstones, the great and growing power of *Jehu*; and the craft and tyranny of *Athaliah*.

10 * But when Athaliah the Mother of Ahaziah *o* saw that her son was dead, she arose, and destroyed all the seed royal of the house of Judah. * 2 Kings 11.1.

o This, and v.11,12. are explained on 2 *Kings* 11. 1, 2,3.

11 But Jehoshabeath the daughter of the king took Joash the son of Ahaziah, and stole him from among the kings sons *that were* slain, and put him and his nurse in a bed-chamber. So Jehoshabeath the daughter of king Jehoram, the wife of Jehojada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years, and Athaliah reigned over the land.

CHAP. XXIII.

Jehojada maketh Joash King, 1——11. *Athaliah is slain,* 12——15. *The pure worship of God is restored,* 16——21.

AND * in the seventh year Jehojada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him. * 2 King. 11.4,&c.

a Not all but those here following, in whom he put most trust. But this Chapter is almost all taken out of 2 *Kings* 11. where it is explained.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah *b*, and the chief of the fathers of Israel *c*, and they came to Jerusalem.

b Partly because they could do this without any suspicion, upon pretence of some solemn feast; which time, it is probable, was chosen for this purpose: and partly because he knew them to be well affected to the Cause of God and the King, to which they were obliged by the two inseparable ties, Conscience and Interest. *c* i. e. Both of the two Tribes, and of the ten Tribes, all which are called *Israel*; and he useth the name of *Israel* rather then that of *Judah*; because there were now great numbers of the other Tribes incorporated with *Israel*; and those he esteemed more faithful then many of *Judah*, having given better proofs of the truth of their Religion than they: and therefore he picks out of the chief men of the other Tribes, as well as of *Judah* and *Benjamin*.

3 And all the congregation made a covenant with the King in the house of God: and he said unto them, Behold, the kings son shall reign, as the LORD hath * said of the sons of David. * 2 Sam. 7.12. & 2 Chron. 6.16.

4 This *is* the thing that ye shall do; A third part of you entring on the sabbath, of the priests and of the Levites *shall be* porters of the † doors *d*; † Heb. gates. *d* Both that of *Shur*, 2 *Kings* 11.6. and other doors adjoyning or leading to it.

5 And a third part *shall be* at the kings house; and a third part at the gate of the foundation *e*: and all the people *shall be* in the courts *f* of the house of the LORD.

e At the East-gate, thought to be so called because it stood lower than the rest of the doors at the foot of the steps, by which they went up from the Kings house to the Temple. *f* Either 1. to the two Courts; and so by the *People* he understands as well the generality of the Levites who had no particular stations allotted to them, as their Brethren had, v.4,5. which were to be in the Priests Court, as the People, who were in the Court of the People: or 2. in the Court of the People, which may be called *Courts*, the plural number being put for the singular, in regard of great amplitude and divers quarters and partitions, into which it was or might be divided: as the Temple is called *Sanctuaries*, because of its division into divers parts. *Levit.*26.31.

6 But let none come into the house of the LORD *g*, save the priests, and they that minister of the Levites *h*, they shall go in, for they *are* † holy: but all the people shall keep the watch of the LORD *i*. † Heb. holiness. Lev. 21.6.

g Strictly so called, as it is distinguished from the Courts, into which others were permitted to come, v. 5. to wit, into the Holy Place. *h* They who are to minister in course, or by my present appointment. *i* i. e. *Of the house of the Lord*, as the phrase may be filled up out of this place and 2 *Kings* 11 6. The fence is, Let them stand in their Court to prevent and oppose any person who shall endeavour violently to break into the house to seize upon the King, or to disturb their present work; which he expected *Athaliah* and her Complices would do.

7 And the Levites shall compass the king round about, every

every man with his weapons in his hand, and whosoever *else cometh* into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehojada the priest had commanded, and took every man his men that were to come in * on the sabbath, with them that were to go out on the sabbath: for Jehojada the priest dismissed not the courses.

9 Moreover, Jehojada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king Davids, which *were* in the house of God.

10 And he set all the people (every man *having* his weapon in his hand) from the right † side of the † temple to the left side of the temple, along by the altar and the temple, by the king round about.

† Heb. *shoulder.* † Heb. *house.*

11 Then they brought out the kings Son, and put upon him the crown, and * *gave him* the testimony, and made him king: and Jehojada and † Heb. *Let the King live.* his sons *k* anointed him, and said, † God save the King.

* Deut. 17.18.

k And *Zechariah* among the rest, whom afterwards he ungratefully slew, *ch.*24.21.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets; also the singers with their instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes and said, † Treason, treason. † Heb. *Conspiracy.*

14 Then Jehojada the priest brought out the captains of hundreds, that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her, and when she was come to the entring of the horse gate, by the kings house, they slew her there.

16 And Jehojada made a covenant between him and between all the people, and between the king, that they should be the LORDS people *m*.

l i. e. The Lord, as is sufficiently implied in the end of this verse, and plainly expressed, 2 *Kings* 11.17. Or, *between himself*; that the People might see that he brought them under no bond, but what he would take upon himself. *m* i. e. That every one in his place and station would maintain the Law and Worship of God, and root out all idle Worship; which they did in the next verse.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and * slew Mattan the priest of Baal before the altars. * Deut. 13.9.

18 Also Jehojada appointed the offices of the house of the LORD by the hand *n* of the priests * 1 Chron. 24.1. * Numb. 28.2. † Heb. *by the hands of David.* the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it* is written in the * law of Moses, with rejoycing and singing, *as it was ordained* † by David.

n Or, as it is in the Hebrew, *put the offices of the house of the Lord into the hand*, i. e. he restored the Priests and Levites, either 1. To their places and offices, which (suffering in the time of the Idolatrous Kings, and of Athaliah, had been disposed of to persons of other Tribes, partly to gratifie their wicked friends, and partly to bring Gods House and Worship into disgrace: Or, 2. to the exercise of their offices, from which they had been in a great measure hindred.

* 1 Chron. 26.1, &c.

19 And he set the * porters at the gates of the house of the LORD, that none *which* was unclean in any thing, should enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate *o* into the kings house, and set the king upon the throne of the land.

o To wit, of the Court belonging and leading to the Kings Palace.

21 And all the people of the land rejoyced: and the city was quiet, after that they had slain Athaliah with the sword.

CHAP. XXIV.

Joash reigneth well all the days of Jehojada, 1—14. *he dieth: is buried honourably: and Joash falleth to Idolatry: slayeth Zechariah the son of Jehojada,* 15—22. *He is spoiled by the Syrians: slain by Zabad and Jehozabad. Amaziah succeedeth him,* 23—27.

JOash * *was* seven years old *a* when he began to reign, and he reigned forty years in Jerusalem: his mothers name also *was* Zibeah of Beer-sheba. * 2 King. 12.1, &c.

a A great part of this Chapter is explained on 2 *Kings* 12.

2 And Joash did *that which was* right in the sight of the LORD, all the days of Jehojada the priest.

3 And Jehojada took for him two wives, and he begat sons and daughters.

4 And it came to pass after this, *that* Joash was minded † to repair the house of the LORD. † Heb. *to renew.*

5 And he gathered together the Priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel *b*, money to repair the house of your God from year to year *c*, and see that ye haste the matter. Howbeit the Levites hasned *it* not.

b i. e. Of all the Israelites that were in the Kingdom of *Judah*. See *Ch.* 15. 17. and 21. 2. *c* Either 1. repair part of it every year till the reparations be perfected: Or, 2. gather it from year to year, till you get such a sum as may suffice for the work; for he supposed one or two years collection would not suffice for the work, whether it were that collection of half a shekel for every man, of which see *Exod.* 30.12, 13. 2 *Kings* 12. 14. or a voluntary contribution required for the present exigence of the Temple by virtue of the command and example of *Moses*, who made such a collection for the building of the Tabernacle, *Exod.*35.5. See also *Nehem.*10.32. which he thought would not be any great sum, because of the great iniquity and impiety which yet had reigned for many years, and yet continued in the generality of the people of the Land, the Levites not excepted, as the last Clause of this Verse shews.

6 And the king called for Jehojada the chief *d*, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem, the collection, *according to the commandment* of * Moses *e* the servant of the LORD, and *the congregation of Israel, for the tabernacle of witnes*? * Exod. 30.12.

d It is observable, that he is not called the *Chief Priest*, or *High Priest*, but only *the Chief*, or *the Head*, which he might be in many other respects, either by reason of his near relation to the Royal Family: or because he was the Chief of one of the 24 Families, or because he had been the chief man in the contriving and bringing about of this great Change, and the General of the Forces employed about it. And the *High Priest* seems to be mentioned as a distinct person from *Jehojadah* here, 2 *Kings* 12. 9. 10. All which make it questionable, whether *Jehojadah* was the High-Priest or no. *e* Heb. *the Collection of Moses*, i. e. such an one as he commanded or made in the like case: of which see on v. 5. In like manner we read of *the Sins of Manasseh*, 2 *Kings* 24. 3. and of *the Sin of Jeroboam* frequently.

7 For the sons of Athaliah *f*, that wicked woman, had broken up the house of God *g*, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

f To wit, *Ahaziah*, and his Brethren before they were carried away captive, *ch.* 21. 17. who did this by her instigation, as this phrase implies. *g* Both broken up the Treasuries, and defaced the House it self.

8 And at the kings commandment they made a cheft, and set it without at the gate of the house of the LORD *h*.

h i. e. Of the Court of the People, whether all manner of persons might come to offer.

9 And they made † a proclamation through Judah † Heb. *caused to pass.* and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

i i. e. A Collection answerable to it; as they are said to be guilty of the *errour of Balaam* and *gainsaying of Core*, Jud. v.11. who fell into sins of the same kind.

10 And all the princes, and all the people rejoyced, and brought in, and cast into the cheft, until they had made an end.

11 Now it came to pass, that at what time the cheft was brought unto the kings office *k*, by the hand of the Levites, and when they saw that *there was* much mony, the kings scribe, and the high priests officer came and emptied the cheft, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

k From the gate of the Court into one of the Chambers belonging to the Temple, which was appointed by the King for this office.

12 And the king and Jehojada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it. † Heb. *the work was healed.*

14 And when they had finished it, they brought the rest of the money before the king and Jehojada, wherof were made vessels for the house of the LORD *l*, *even* vessels to minister, and † to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Jehojada. † Heb. *offer.*

l Because Athaliah and her Sons had taken the old ones away, v. 7.

15 But Jehojada waxed old, and was full of days when he died, an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel *m*, both towards God, and towards his house.

m i. e. In *Judah*, which was an eminent part of *Israel*, and the only part of it which owned God, or was owned by God as his *Israel*, to whom therefore he oft appropriates this name, thereby signifying that the other Tribes were unworthy of that honourable title, and had forfeited all their right in it to *Judah*. See on *ch.* 21. 2.

17 Now after the death of Jehojada, came the princes of Judah, and made obeisance to the King *n*: then the King hearkned unto them.

n In that posture presenting their requests to him, that they might not be confined to unnecessary and troublesome journeys in coming to *Jerusalem* to worship, but might have the liberty, which their Fore-fathers enjoyed, of worshipping God in the High-places, which liberty, when once they had obtained, they knew they could then worship Idols without observation or disturbance: which was the thing at which they aimed. And for the prevention of such Abuses, God obliged all to worship him in one place.

18 And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass *o*.

o By *Hazael* King of *Syria*: of which see 2 *Kings* 12.17, 18.

19 Yet he sent prophets to them, to bring them again unto the LORD, and they testified against them: but they would not give ear.

20 And the spirit of God † came upon Zechariah the son of Jehojada the priest, which stood above the people *p*, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you. † Heb. *clothed.*

p In an higher place, that his voice and message might be the better heard.

21 And they *q* conspired against him, and stoned him with stones at the commandment of the king, in the court of the house of the LORD.

q i. e. The people to whom he preached, who were easily corrupted by the examples of their Apostate King and Princes.

22 Thus Joash the king remembred not the kindness which Jehojada his father had done to him, but slew his son: And when he died, he said, The LORD look upon *it*, and require *it* *r*.

r i. e. Make inquisition for my innocent blood. Which he did not with from any desire of private revenge, with which so wise and good a man would never be willing to die; but partly from a zeal to Publick Justice and the punishment of such gross wickedness; and partly to deter them, if possible, from completing their murderous intentions. But these words may as well be rendred indicatively as optatively, *The Lord will look upon it, and require it*, i. e. He will examine this Action, and require satisfaction from you for it.

23 And it came to pass † at the end of the year *s*, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people *t*, and sent all the spoil of them unto the king of † Damascus *u*. † Heb. *the end of the year.*

s So soon did God hear the cry of his Holy Prophets blood, and revenge it. *t* That it might appear they were sent and directed by God to single out to destruction the first beginners and chief promoters of this general Apostacy. *u* To *Hazael* the King of that part of *Syria* called *Syria Damascena*, from its capital City *Damascus*.

24 For the army of the Syrians * came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed Judgment against Joash. * 2 King. 12.17.

25 And when they were departed from him, (for they left him in great diseases) his own servants conspired against him, for the blood of the sons *x* of Jehojada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

x i. e. Or *Zechariah* his son: the plural number *Sons*, put for the singular *Son*, as it is frequently both in Scripture, as *Gen.* 46. 7. *Numb.* 26. 42. and in *Cicero* and other profane Authors. Or he might kill other sons of *Jehojada* with him, either because they owned him in what he had said; or left they should revenge his death.

26 And these are they that conspired against him; ‖ Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of ‖ Shimrith a Moabitess. ‖ Or, *Jozachar.* 2 Kings 12.21.

27 Now *concerning* his sons, and the greatness of the * burdens *laid* upon him *y*, and the † repairing of the house of God, behold, they are written in the ‖ story of the book of the kings. And Amaziah his son reigned in his stead. * Or, *Sharp.* 2 Kings 12.18. † Heb. ‖ 2 *Kings* 12.21.

y Either the severe Prophecies against him, which are oft called *Burdens*; of which one instance is Recorded, and there might be others that are not Recorded: or the great Judgments of God upon him, both by the *Syrians*, v. 23, 24. and by *great diseases*, v. 25.

CHAP. XXV.

Amaziah beginneth to reign well; slayeth his father's murderers, 1—5. *Having hired an army of Israelites against the Edomites, at the word of a Prophet he dismisseth them,* 5—10. *And with his own people overthroweth the Edomites: The Israelites in their return besiege Spail,* 11—13. *Amaziah serveth the Gods of Edom, and despiseth the admonition of the Prophet,* 14—16. *He provoketh Joash to his over-throw,* 17—24. *His Reign: he is slain by Conspiracy,* 25—28.

AMaziah * *was* twenty and five years old *a* when he began to reign, and he reigned twenty and nine years in Jerusalem: and his mothers name *was* Jehoaddan of Jerusalem. * 2 Kings 14.1, &c.

a Of this Verse, and v. 2, 3, 4. see the Notes on 2 *Kings*, 14. 1, &c.

2 And he did *that which* was right in the sight of the LORD, but not with a perfect heart.

3 Now it came to pass, when the kingdom was † established to him, that he slew his servants that had killed the king his father. † Heb. *confirmed upon him.*

4 But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, * The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin. * Deut. 24.16. Ezek. 18.20. Jer. 31.30.

5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbred them * from twenty years old and above, * Numb. *able* to go forth to war, that could handle spear and shield. 1.3.

6 He hired also an hundred thousand mighty men of valour out of Israel *b*, for an hundred talents of silver.

b Out of the Kingdom of the Ten Tribes.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel *c*, *to wit*, with all the children of Ephraim.

c He hath forsaken them, and for their sakes will curse thy Forces, if thou joynest thy self with them.

8 But if thou wilt go, do *it*, be strong for the battel *d*: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

d Take Courage and strengthen thy self, as much as thou canst. It is an Ironical Concession, like that, *Go, and perish*.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the † army of Israel? And the man of God answered, The LORD is able to give thee much more than this. † Heb. *to the troop.*

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled against Judah *e*, and they returned home † in great anger. † Heb. *to their place.* † Heb. *in heat of anger.*

e Because they were both disgraced by this Rejection, and disappointed of that Prey and Spoil which they hoped to gain, whereas now they were sent away empty; for the 100 Talents probably were given to their Officers only to raise Men for this Service; that Sum being otherwise too small to be distributed into so many hands.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir, ten thousand.

12 And

12 And *other* ten thousand *left* alive, did the children of Judah carry captive, and brought them away unto the top of the rock, and cast them down from the top of the rock, that they *were* broken all in pieces.

† Heb. *the lips of the hand.* 13 But † the souldiers of the army which Amaziah sent back, that they should not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon *f*, and smote *g* three thousand of them *h*, and took much spoil.

f To wit, *Beth-horon* the Lower, which was in the Tribe of *Benjamin*; and from thence to *Samaria*, either 1. to the City of *Samaria*; for the Kings of *Judah* had taken divers Places within the Kingdom of *Israel*. Or, 2. To the Kingdom of *Samaria*: *Beth-horon*, all and other Places between that City and their own Kingdom. *g* I. e. Killed, as that word is generally underſtood. *h* Not 3000 Cities, but 3000 Perſons dwelling in them, who peſtily oppoſed them in taking the Spoil, which was the Thing they fought.

14 Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger *of* the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could not deliver their own people out of thine hand *i*?

i Therefore thou art not only ungrateful and impious, but alſo ridiculouſly fooliſh, in offending that God whoſe Power and Goodneſs thou haſt now found, and in worſhipping ſuch gods of whoſe Impotency thou haſt had late Experience.

16 And it came to paſs as he talked with him, that *the king* ſaid unto him, Art thou made of the kings counſel *k*? forbear, why ſhouldeſt thou be ſmitten *l*? Then the prophet forbare, and ſaid, I know *m* that God hath † determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned unto my counſel.

† Heb. *counſelled.*

k Who art thou that preſumeſt to direct and govern my Affairs, without my Commiſſion? *l* Provoke me no further, leſt I cauſe thee to be killed for thy Sawcineſs. *m* This he might know either by the plain and poſitive Rules of God's Word, as *Prov.* 29. 1. or by the Suggeſtion of God's Spirit.

* 2 Kings, 14. 8. 17 Then * Amaziah king of Judah took advice *n*, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us ſee one another in the face.

n I. e. About the Injury which the *Iſraelites* had done to his People, v. 13. and how he ſhould repair it. But of this, and the following Verſes ſee on 2 *Kings*, 14. 8, &c.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The ‖ thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

‖ Or, *furbuſh*, or, *thorn.*

† Heb. *beaſt of the field.*

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart liſteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee.

* Ch.22.7. 20 But Amaziah would not hear, for * it came of God *o*, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

o Who gave him up to his own Error and Paſſion, in order to his Ruine.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he, and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

†Heb. *ſmitten.* 22 And Judah was † put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem: from the gate of Ephraim to † the corner-gate, four hundred cubits.

† Heb. *the gate of it that looketh,* &c. 25. 23.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with Obed-edom *p*, and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria

p I. e. With *Obed-edom*'s Poſterity, to whom the Cuſtody of the Sacred Treaſures was committed. See 1 *Chron.* 26. 15.

25 And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, *behold*, are they not written in the book of the kings of Judah and Iſrael?

27 Now after the time that Amaziah did turn away † from following the LORD, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh; but they ſent to Lachiſh after him, and ſlew him there.

† Heb. *from.* † Heb. *they made.*

28 And they brought him upon horſes, and buried him with his fathers in the city of ‖ Judah.

CHAP. XXVI.

Uzziah is made king; reigneth well in the days of Zechariah, and proſpereth, 1—15. *He invadeth the Prieſt's office; is ſmitten with a leproſie,* 16—21. *He dieth, and Jotham ſucceedeth him,* 22. 23.

THen all the people of Judah took * ‖ Uzziah *a*, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

* 2 Kings 14. 21. ‖ Or, *Azariah.*

a Called alſo *Azariah*, 2 *Kings* 14. 21. both Names ſignifying the ſame thing; *God's Strength*, or *Help*. See of this and v 2, 3, 4. and 2 *Kings* 14. 21, 22, & 15. 2, 3.

2 He built Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jeruſalem: his mothers name alſo was Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did *b*.

b To wit, for a Time, but not perfectly nor conſtantly, which was *Amaziah*'s Caſe alſo.

5 And he ſought God *c* in the days of Zechariah *d*, who had underſtanding *e* † in the viſions of God *f*: and as long as he ſought the LORD, God made him to proſper.

† Heb. *in the ſeeing.*

c I. e. He perſiſted in the True Religion and Worſhip of God. *d* As long as he lived. Compare *ch.* 24. 2. *e* Who was a very knowing and experienced Perſon. Or, *who made* him *underſtanding*; or, *who inſtructed him*; who was his Tutor and Teacher, and had great Authority and Influence upon him; and ſo reſtrained him from thoſe Exorbitancies to which he was otherwiſe inclined. *f* Either 1. In Prophetical Viſions, which he either received from God himſelf; or underſtood and explained the Prophetical Viſions of others, which was a ſpecial Gift of God: Of which ſee *Gen.* 41. 15. *Dan.* 1. 17, & 2. 19, 20. Or, 2. In the Law and Word of God, which ſometimes cometh under that Name, as *Prov.* 29. 18. & *Iſa.* 22. 1, 5.

6 And he went forth and * warred againſt the Philiſtins, and brake down the wall of Gath *g*, and the wall of Jabneh, and the wall of Aſhdod, and built cities ‖ about Aſhdod, and among the Philiſtins.

* 2 Kings 18. 8. ‖ Heb. *in.*

g Which had been taken by *Hazael* in the days of *Joaſh* his Great father, 2 *Kings* 12. 17. but was either relinquiſhed by him, becauſe it lay ſo far from his other Dominions: or retaken by the Philiſtins, who had now repaired its Fortifications, and kept it.

7 And God helped him againſt the Philiſtins, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah, and his name † ſpread abroad, *even* to the entring in of Egypt, for he ſtrengthened *himſelf* exceedingly.

† Heb. *went forth.*

9 Moreover, Uzziah built towers in Jeruſalem, at the * corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‖ fortified them.

* 2 Chron. 25. 23. ‖ Heb. *ſtrengthened.*

10 Alſo he built towers in the deſert *h*, and ‖ digged many wells, for he had much cattel, both in the low country, and in the plains: huſbandmen alſo and vine-dreſſers in the mountains, and in ‖ Carmel: for he loved † huſbandry.

‖ Heb. *Carmels.* † Heb. *huſbandry.*

h Partly to guard his Cattel from the Inroads and Depredations which the Arabians were accuſtomed to make: and partly to give Notice of the Approach of any Enemy, and to give ſome ſtop to their March on that ſide.

11 Moreover, Uzziah had an army of fighting men, that went out to war by bands *i*, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the kings captains.

i I. e. Some Bands at one time and ſome at another, as Occaſion required. See the Notes on 1 *Chron.* 27. 1, &c. and 2 *Chron.* 13. 14.

12 The whole number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* † an army, three hundred thouſand and ſeven thouſand and † five hundred, that made war with mighty power, to help the king againſt the enemy.

† Heb. *three hundred thouſand, and ſeven thouſand, and five hundred.*

14 And Uzziah prepared for them throughout all the hoſt, ſhields and ſpears, and helmets, and habergeons, and bows, and ‖ ſlings to caſt ſtones.

‖ Heb. *ſtones of ſlings.*

15 And he made in Jeruſalem engins invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name † ſpread far abroad, for he was marvellouſly helped till he was ſtrong.

† Heb. *went forth.*

16 But when he was ſtrong *k*, his heart was lifted up to his deſtruction: for he tranſgreſſed againſt the LORD his God, and went into the temple of the LORD *, to burn incenſe upon the altar of incenſe.

* 2 Chron. 26. 16.

k When he was ſtrengthened in his Kingdom, and free from the fear of any Enemy. * Into the Holy place, where the Altar of Incenſe ſtood, and into which none but the Prieſts might enter, much leſs offer Incenſe.

17 And Azariah the Prieſt went in after him, and with him fourſcore prieſts of the LORD, that *were* valiant men:

18 And they withſtood Uzziah *l* the King, and ſaid unto him, *It * appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * prieſts the ſons of Aaron, *that are* conſecrated to burn incenſe: go out of the ſanctuary for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God *m*.

* Num. 18. 7. * Exod. 30. 7.

l Heb. *Stood up againſt* Uzziah, not by force, or laying hands upon him to reſtrain him, for in the next Verſe you ſtill find the Cenſor in his hand; but only by admonition and reproof, which here follows. *m* Expect that God will puniſh thee, or put ſome brand of infamy upon thee for this preſumption. But this they expreſs modeſtly, and by a figure called *Meioſis*, where more is meant than is expreſſed, becauſe they conſidered that he to whom they ſpake, though an Offender, was their Lord and Sovereign.

19 Then Uzziah was wroth *n*, and *had* a cenſor in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead *o*, before the prieſts in the houſe of the LORD, from beſide the incenſe altar *p*.

n With the Prieſts. *o* So as he could not hide his ſhame: though it is probable it was alſo in the reſt of his Body. *p* By a ſtroke from an inviſible hand coming from the Altar; that he might be aſſured that this was the effect of God's juſt diſpleaſure againſt him.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leproſus in his forehead, and they thruſt him out from thence *q*; yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* Ex. 12. 33.

q Not by force, as was noted on v. 18. which needed not, for he voluntarily haſted away, as it follows; but by vehement perſuations and denunciations of God's further Judgments upon him, if he did not depart. Some ſuppoſe that the Earth-quake mentioned *Amos* 1. 1. *Zech.* 14. 5. happened upon this occaſion, as another token of God's diſpleaſure againſt this unparalleld arrogancy.

21 And Uzziah the king was a leper unto the day of his death *r*, and dwelt in a * † ſeveral houſe *being* a leper *s*, for *t* he was cut off from the houſe of the LORD: and Jotham his ſon *was* over the kings houſe, judging the people of the land.

* 2 Kings 15. 5. † Heb. *free.* * 2 Chron. 26. 21.

r God would have this Leproſie to be incurable, as a laſting monument of his Anger againſt ſuch preſumptuous Invaders of the Prieſt's Office. *s* As he was obliged to do by Law, *Levit.* 13. 46. which he durſt not now reſiſt, being under the hand and ſtroke of God, and under the fear of further and worſe Plagues, if he did ſo. *t* So the following words are a reaſon of the former; he dwelt in a ſeveral houſe, becauſe he might not come into the Temple or Courts, nor conſequently into any publick Aſſembly, or the Society of others. Or, and therefore, as the Hebrew *Chi* oft ſignifies; and the Particle *and* is oft underſtood. So it is an inference from the next fore-going words, He was a Leper, and therefore he was cut off, &c. He who could not content himſelf with God's allowance, but uſurped the Prieſt's place and office, is now deprived of the priviledge of the meaneſt of his People. A juſt and moſt ſuitable Judgment.

22 Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſon of Amoz write.

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings: for they ſaid, He *is* a leper: and Jotham his ſon reigned in his ſtead.

CHAP. XXVII.

Jotham reigneth well, proſpereth, 1——4. *Rendreth the Ammonites tributaries: his reign. Ahaz ſucceedeth him,* 5——9.

JOtham * *was* twenty and five years old when he began to reign, and he reigned ſixteen years in Jeruſalem: his mothers name alſo *was* Jeruſhah the daughter of Zadok.

* 2 Kings 15. 32. &c.

2 And he did *that which was* right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the temple of the LORD *a*. And the people did yet corruptly.

a To wit, to offer Incenſe. But ſeeing this was not commendable, now is this mentioned as an exception from the fore-going Character, That he did as his Father did in that which was right: *Save Amos.* It is an exception only from the laſt Clauſe, where alſo one word may be ſupplied out of the fore-going words, as is moſt uſual in Scripture, thus, He did *according to all that his father* Uzziah *did*, then it ſtily follows, *howbeit*, &c. I. e. except in his miſcarriages.

3 He built *b* the high-gate *c* of the houſe of the LORD, and on the wall of ‖ Ophel *d* he built much.

‖ Or, *the wall.*

b I. e. Repaired it: for it was built before, ch. 23. 20. *c* Otherwiſe called *the New gate*, Jer. 36. 10. *d* A Tower upon or near the wall of *Jeruſalem*, which probably he fortified, as his Father had done other Towers, ch. 26. 9.

5 He fought alſo with the king of the Ammonites *e*, and prevailed againſt them. And the children of Ammon gave him the ſame year, an hundred talents of ſilver, and ten thouſand meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond year, and the third

† Heb. *This did the children of Ammon pay unto him.*

e Who, it ſeems, endeavoured to ſhake off the yoke which *David*'s time had been put upon them.

6 So Jotham became mighty, becauſe he † prepared his ways *d* before the LORD his God.

† Heb. *eſtabliſhed.*

d Or, *directed his ways*, I. e. his counſels and actions by the rule of Gods Law.

7 Now the reſt of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Iſrael and Judah.

8 He was five and twenty years old when he began to reign, and reigned ſixteen years in Jeruſalem.

9 And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſon reigned in his ſtead.

CHAP. XXVIII.

Ahaz reigning ill, 1——4. *is ſmitten by the Syrians, and by the Iſraelites,* 5——7. *who carry away captives; which, by the advice of a prophet, they return,* 8——15. *Ahaz ſendeth to the king of Aſſyria for help againſt the Philiſtines and Edomites, but obtaineth none,* 16——21. *He dieth, and Hezekiah is king,* 22——27.

AHaz * *was* twenty years old when he began to reign, and he reigned ſixteen years in Jeruſalem: but he did not *that which was* right in the ſight of the LORD, like David his father.

* 2 Kings 16. 2. &c.

2 For he walked in the ways of the kings of Iſrael, and made alſo molten images for Baalim *a*.

a To worſhip his Baalim, or falſe Gods, in and by them.

3 Moreover, he ‖ burnt incenſe in the valley of the ſon of Hinnom, and burnt * his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

‖ Or, *made to ſmoke.* * Deut. 12. 31.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God *b* delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought them to † Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

† Heb. *Darmeſek.*

b God was *his* God, though not by Covenant and Grace, and ſpecial Relation, which *Ahaz* had renounced, yet by his Soveraign Dominion over him: For God did not forfeit his Right by others denying it.

6 For * Pekah the ſon of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all † valiant men: becauſe they had forſaken the LORD God of their fathers.

* 2 Kings 15. 27. Iſa. 7. 1. † Heb. *ſons of valour.*

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the kings ſon, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the king.

† Heb. *the ſecond to the king.*

8 And the children of Iſrael carried away captive of their brethren, two hundred thouſand women ſons and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

9 But a prophet of the LORD was there, whoſe name *was* Oded: and he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, * becauſe

* Pſal. 59. 5.

Isa. 10.6.
cause the LORD God of your fathers was wroth with
Ezek. 5.12. Judah, he hath delivered them into your hand, and
15.8. 25.3. ye have slain them in a rage *that* reacheth up unto
Obad. 1. heaven *c*.
Zech. 1.15. *c* i. e. In a most high and fierce manner. An usual Hyperbole, withal signifying that their Rage did cry aloud, and was heard to Heaven, from whence it would pull down vengeance upon them.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men, and bond women unto you: but *are there* not with you, even with you, sins against the LORD your God *d*?

d Which, if not repented of, may bring down the like Vengeance upon your own Heads.

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war:

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add more to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil, before the princes and all the congregation.

15 And the men which were expressed by name *e*, rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble
* Deut. 34.3. of them upon asses, and brought them to Jericho,* the
Judg. 1.16. city of palm-trees, to their brethren: then they returned to Samaria.

e Which were appointed to take care about the Management of this Business.

16 At that time did king Ahaz send unto the kings *f* of Assyria to help him.

f i. e. The King; the Plural Number for the singular: Either, 1. Because he was a Great King, and a King of Kings; as the Elephant, *&c.* as others think, the Crocodile, is called *Behemoth*, which signifies *Beasts*, *Job* 40. because of his vast Bulk and Eminency above other Beasts. Or, 2. Because he wrote to divers of the Kings or great Princes, who may be called *Kings* in a more general Signification of the Word, and indeed are so called, *Isa.* 10. 8. *Are not my Princes altogether Kings.*

17 For again the Edomites had come and smitten
† Heb. a Judah, and carried away † captives.
smiting. 18 * The Philistins also had invaded the cities of
Josh. 15. the low country, and of the south of Judah *b*, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Socho, with the † villages thereof, and Timnah, with the † villages thereof, Gimzo also and the villages thereof: and they dwelt there.
† Heb. daughters. *b* That part of *Judah* which was towards the Sea, and towards the Philistins Land. *b* Of which see *Jos.* 15. 21.

19 For the LORD brought Judah low, because of
* Heb. made Ahaz king of Israel: for * he made Judah naked, and transgressed sore against the LORD.

i Taking away their Ornament and their Defence and Strength, to visit, their Treasures, which he lent to the *Assyrian* to no purpose; their Fronti'r Towns, and other strong Holds which by his folly and Wickedness were lost; their Religion, and the Divine Protection, which was their great and safe from Security, which by his Sins he forfeited. See the Note on *Exod.* 32. 25.

20 And * Tilgath-pilneser king of Assyria came
* 2 Kings. 16. 7. unto him, and distressed him *k*, but strengthened him not *l*.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not *l*.

k Or, *Straitned him*, by robbing him of his Treasures. *l* A most Emphatical Expression: for though he weakned his present Enemy the *Syrian*, as is related, 2 *Kings*, 16. 9. yet really, and all things considered, he did not strengthen *Ahaz* and his Kingdom, but rather weaken them; for by the removing the *Syrian*, who, though a troublesom Neighbour, was a kind of Bulwark to him, as to many other Enemies, he smoothed the way for himself, a far more dangerous and mischievous Enemy, as appears by his Invasion of *Judah* in the very next Reign of Pekah.

22 And in the time of his distress did he trespass yet more against the LORD. This *is* that king Ahaz *m*.

m This Manner and Reproach of Mankind, that unteachable and incorrigible Person, whom even grievous Afflictions made worse, which commonly make Men better. This is he whose name deserves to be remembred and detested for ever. Or, king *Ahaz was the same*, no Changling, not a whit better by all the Methods which God used with him.

23 For he sacrificed unto the gods of † Damascus, which
† Heb. smote him *n*: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruine of him and of all Israel.

n Or, *which had smitten him formerly*, i. e. had enabled their Whippers, the *Syrians*, to smite him, as he fondly imagined: which yet he saw confuted, having now found by experience, that they could not save them from the *Assyrian* Power.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places ‖ to burn incense unto other gods, and provo-
‖ Or, ked to anger the LORD God of his fathers.

26 Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

Hezekiah his good reign; he restoreth Religion; exhorteth the Levites, 1——11. *They sanctifie themselves, and cleanse the house of God,* 12——19. *He offereth solemn Sacrifices, with songs of Prayse, and the Congregation add their offerings,* 20——36.

HEzekiah * began to reign, *when he was* five and
* 2 Kings 18. 1. twenty years old, and he reigned nine and twenty years in Jerusalem: and his mothers name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He, in the first year of his reign, in the first month, opened the doors of the house of the LORD *a*, and repaired them.

a Which *Ahaz* his Father had shut up, *ch.* 28. 24.

4 And he brought in the priests, and the Levites, and gathered them together into the east-street *b*,

b Which was before the Eastern Gate of the Temple.

5 And said unto them, Hear me, ye Levites, sanctifie now your selves, and sanctifie the house of the LORD God of your fathers, and carry forth the filthiness *c* out of the holy place *d*.

c That filthy Altar, which *Ahaz* had put in the place of God's Altar, 2 *Kings*, 16. 11, &c. and the Idols, or other abominable or polluting things which were there. *d* The Temple: or the Priests Court, which also is called an *holy* Place, *Levit.* 6. 16. & 10. 13. *Numb.* 28. 7.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the † habitation of the LORD, and † turned
† Heb. set. *their* backs *e*.

e Either 1. Metaphorically; they have wilfully, and obstinately, & oft and contumeliously forsaken God, and his House and Worship: that being a posture being a signification of Contempt. Or, 2. Literally and properly. For *Ahaz* having removed the Altar of God into a by-place, 2 *Kings*, 14. and directing his Worship towards the East, after the manner of the Heathens, whom he designed to follow; and not to the West, as the *Israelites* did by God's Command, in which Quarter the Ark was, he must needs consequently turn his Face upon the Altar, and House, and Ark of God.

7 Also * they have shut up the doors of the porch,
* 2 Chron. 28. 24. and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to * hissing *f*, as ye see
* Jer. 25. 9. & 29. 18. with your eyes.

f i. e. To such Calamities as all that see and hear of, shall be astonished at, and hiss at those, who by their own Sin and folly have brought such Miseries upon themselves. See on 1 *Kings* 9. 8.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are* g in captivity for this.

g Or, *were*, though they were presently released, *ch.* 28. 5, 14, 15.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons *h*, ‖ be not now negligent: for the
‖ Or, LORD hath * chosen you to stand before him, to serve
* Deut. 10. 8. him, and that ye should minister unto him, and † burn
† Heb. be incense.

h So he calls them indifferently, though many of them were older than himself, because he was by his tender Love and Affection

as he was by his Office obliged to be, a Nursing Father to them. See *Isa.* 49. 23. *i* In sanctifying your selves and the Temple, v. 5. and in quickning and preparing your selves and the People to Gods Service.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jehiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel and Shimei: and of the sons of Jeduthun; Shemajah, and Uzziel.

15 And they gathered their brethren and sanctified themselves, and came, according to the commandment
* Or, of the of the king, ‖ by the words of the LORD, to cleanse
‖ Or, mouth *k* of the house of the LORD.

16 And the priests went into the inner part of the house of the LORD *k*, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court *l* of the house of the LORD. And the Levites took *it* to carry it out abroad into the brook Kidron.

k Not the Holy of Holies, into which onely the High-priest might enter, and that but once in a year, but the Holy Place. *l* To wit, the Priests Court, called here the *Court*, by way of Eminency.

17 Now they began on the first *day* of the first month to sanctifie, and on the eighth day of the month came they to the porch of the LORD; so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end *m*.

m In 16 Days purging the House, and Porch, and Courts, and all the Chambers belonging to the Temple. This is noted to imply partly the Universal Abuse and Defilement of all the parts of it by *Ahaz*, which required so much time to remove; and partly the diligence of the Priests in this Work.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-*bread* table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

20 Then Hezekiah the king arose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams,
Ezr. 6. 3. and seven lambs, and seven he-goats *n* for a * sin-*offering* for the kingdom *o*, and for the sanctuary *p*, and for Judah *q*: and he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

n The Number of *seven* is famous and customary in Sacred Matters, and is here used in regard of the vast numbers and various kinds of Sins, the Guilt whereof yet lay upon the Kingdom, which was now to be expiated. Indeed, in case of one particular Sin of Ignorance done by the People, there was but one bullock to be offered, *Levit.* 4. 13, 14. but here the Sins were many and presumptuous, *&c.* *o* To make Atonement for the Sins of the King and the Royal Family, and the Court. *p* For all the Idolatry and Uncleanness wherewith the Temple had been polluted, which, as it had been cleansed naturally by the Priests Hands, so now was to be purged morally by Sacrifices. *q* For the Sins of all the People of *Judah*.

22 So they killed the bullocks, and the priests
Lev. 8. 15. received the blood, and * sprinkled *it* on the altar: likewise when they had killed the rams, they sprink-
Lev. 8. 21. led the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.
Heb. cast.

23 And they brought † forth the he-goats *for the*
† Heb. drew near. *sin-offering*, before the king and the congregation, and they *r* laid their * hands upon them.
Lev. 4. 15. *r* i. e. The King and the Elders of the Congregation in the Name of the whole Congregation.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel *s*: for the king commanded *that* the burnt-offering and the *sin-offering should be made* for all Israel.

s i. e. For *Judah* and *Benjamin*, and all the rest of the Tribes, whereof a confiderable number were now in his Dominions.

25 * And he set the Levites in the house of the
Chron. 29. 26. LORD, with cymbals, with psalteries, and with harps, * according to the commandment of David, * 1 Chron. 23. 5. & and of Gad the kings seer, and Nathan the prophet: 25. 1. for *so was* the commandment † of the LORD † by his
† Heb. by the hand of. prophets.

26 And the Levites stood with the instruments * *of the*
* Or, of the LORD. David, and the priests with * the trumpets.
† Heb. by the hand of.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering
* 1 Chron. 16. 42. began, the song of the LORD began *also* with the trumpets, and with the † instruments *ordained* by Da-
* Numb. 10. 8. vid king of Israel.

28 And all the congregation worshipped, and the
† i. e. Heb. in the † singers sang, and the trumpets sounded: *and this*
Heb. *all this continued* until the burnt-offering was finish-
† Heb. *Lords of Instruments.* ed.

29 And when they had made an end of offering,
† Heb. *they* the king and all *that were* † present with him, bowed
† Heb. *friend.* themselves and worshipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise to the LORD, with the words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye
Or, filled have ‖ consecrated your selves unto the LORD, † *go and*
‖ Or, Heb. come near, and bring sacrifices, and † * thank-
† Heb. *Lords.* offerings into the house of the LORD. And the
* Lev. 7. 12. congregation brought in sacrifices, and † thank-offer-
† Heb. *Hands.* ings, and as many as were of a free heart, burnt-offer-
Heb. *Burnings.* ings *u*.

t Now that you have reconciled your selves and the House to God's Favour, and that he is willing and ready to accept your Sacrifices.

u Wherein there was more generosity than in the other Sacrifices, because they were wholly burnt and offered to God, and the People had no share in them as they had in the rest.

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering unto the LORD.

33 And the consecrated things *x were* six hundred oxen, and three thousand sheep.

x i. e. All the Offerings consecrated to God besides the Burnt-offerings already mentioned.

34 But the priests *y* were too few, so that they could not flay all the burnt-offerings *z*: wherefore their brethren the Levites † did help them ‖ till the
† Heb. *strengthened them.* work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart, to sanctifie themselves, than the priests.

y To wit, such as were sanctified and fit for their Work, as the following words shew: for otherwise the number of the Priests was more than sufficient for this Employment. *z* And much less all the other Sacrifices, which were more numerous; the slaying whereof was the Priests proper work, *Levit.* 1. 5, 8. * Necessity excusing their deviation from the Rule, as it hath excused others in like Cases.

35 And also the burnt-*offerings were* in abundance *, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

* Or, *for the Burnt-offerings* were to be offered *all* in abundance. So it is a reason why *the Priests could not flay all the burnt-offerings*, as was said v. 34. Because there was so much other work for them, for the Burnt-offerings were not only to be flayed, but also to be offered, to wit, wholly, and with them *the Fat of Peace-offerings*, &c.

36 And Hezekiah rejoyced, and all the people, that God had * prepared the people: for the thing *was done*
* 1 Chron. 29. 9. suddenly.

† It was, as a very great, so a sudden Change, that the People, who but the other day were so ready to comply with wicked Ahaz in his Idolatrous and Impious Prescriptions, were now so free and forward in Gods Service: whereby it plainly appeared to be the Work of the Almighty God changing their Hearts by his Holy Spirit.

CHAP. XXX.

Hezekiah proclaimeth a solemn Passover for Judah and Israel, 1——12. *They having delivered the Altars of Idolatry, keep the feast* 14 *days,* 13——26. *The Priests and Levites bless the people,* 27.

ANd Hezekiah sent to all Israel *a* and Judah, and wrote letters also to Ephraim and Manasseh *b*, that they should come to the house of the LORD at Jerusalem *c*, to keep the passover unto the LORD God of Israel.

a Whereby he understands all the Persons of the Ten Tribes, who were now settled in his Kingdom; as appears by their contradistinction to *Ephraim* and *Manasseh* here following. *b* I. e. To all the remainders of the Ten Tribes, v. 5. who are here Synecdochically expressed by the names of *Ephraim* and *Manasseh*, as elsewhere by the name of *Ephraim* only. But he names these two

Tribes, becaufe they were neareſt to his Kingdom, and a great number of them had long ſince, and from time to time joyned themſelves to the Kingdom of *Judah*, 2 *Chron.* 15. 8,9. and therefore had moſt hopes of ſucceſs amongſt them. *c* Admoniſhing them of their Duty to God, and perſwading them to comply with it.

2 For the king had taken counſel, and his princes and all the congregation in Jeruſalem, to keep the

* Numb.9. paſſover in the ſecond * month *d*.

10,11. *d* Which was againſt the common Rule and Practiſe, but was juſtified by that Supreme Law of Neceſſity, and by a juſt Impediment, which made the doing of this in its proper time, to wit, the fourteenth day of the firſt Month, impoſſible, becauſe the Temple was not cleanſed nor they prepared till that time was paſt, *ch.*29.3,17. Compare *Numb.*9.10,11.

3 For they could not keep it at that time *e*, becauſe the prieſts had not ſanctified themſelves ſufficiently *f*, neither had the people gathered themſelves together to Jeruſalem *g*.

e Which God had appointed for it, *Exod.* 12. 6. One Reaſon whereof was evident in it ſelf, becauſe the Temple was not then purified and prepared; to which he adds two other Reaſons. *f* To wit, in ſuch manner and degree as was fit, nor in ſuch numbers as were neceſſary for the ſlaying and offering of ſo many thouſands of Paſchal-offerings, as appears, becauſe they were not ſufficient for thoſe Offerings, which were comparatively few, *ch.* 29. v. 32, 33, 34. *g* As they uſed and ought to do at that time from all places: which now they could not do, becauſe neither the thing was agreed upon, nor the People ſummoned thither till the proper time was paſt.

† Heb. *was right in the eyes of the King.*

4 And the thing † pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree *b*, to make proclamation throughout all Iſrael, from Beer-ſheba even to Dan, that they ſhould come to keep the paſſover unto the LORD God of Iſrael at Jeruſalem: for they had

† Heb. *in a great number.*

not done *it* † of a long *time in ſuch ſort* as it was written *i*.

b They fixed this Reſolution. *i i. e.* So as God had commanded them to do it, to wit, That all the Males in *Iſrael* ſhould do it: Which expreſs Command of God they ought to have obeyed, rather than the wicked Commands or Edicts of Men to the contrary: which was both the Judgment and Practiſe of the Prieſts and Levites, and other godly Iſraelites, as is manifeſt from 2 *Chron.* 15. 8, &c.

† Heb. *from the hand.*

6 So the poſts went with the letters † from the king, and his princes throughout all Iſrael, and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and he will return to the remnant of you, that are eſcaped out of the hands of the kings of Aſſyria *k*.

k To wit, *Pul* and *Tilgath-pilneſer*, who had carried their Brethren away Captives, 2 *Kings* 15. 19, 29. 1 *Chron.* 5. 26. 2 *Chron.* 28.20.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

† Heb. *Harden not your neck.*

† Heb. *give the hand.*

8 Now † be ye not ſtiff-necked as your fathers *were*, but † yield your ſelves *l* unto the LORD, and enter into his ſanctuary which he hath ſanctified for ever *m*: and ſerve the LORD your God, that the fierceneſs of his wrath may turn away from you.

l Heb. *Give the Hand* to him; *i. e.* ſubmit your ſelves to him by obeying his Command, and renew your Covenant with him: both which things were done amongſt Men by this Ceremony of giving the Hand. See 1 *Chron.* 29. 24. *Ezra* 10. 19. Ezek. 17. 18. *m* Not for a tranſient and temporary uſe; but as long as the State and Church of *Iſrael* had a being, whatſoever Alterations ſhould happen therein.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall find* compaſſion before them that lead them captive, ſo that they ſhall come again into this land: for the LORD your God *is*

* Exod. 34. 6. gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the country of Ephraim and Manaſſeh, even unto Zebulun: but they *n* laughed them to ſcorn, and mocked them.

n i. e. The Generality of the ten Tribes; who by long want of Meat had now loſt all their Appetite to Gods Ordinances, and from a neglect were now fallen into a Contempt and Deriſion of them; for which they paid dear. For about ſix years after their Reſiſal of this Offer of Grace they were all carried Captive, 2 *Kings* 18. 1, 10.

* Ch.11.16 11 Nevertheleſs, * divers of Aſher, and Manaſſeh, and of Zebulun, humbled themſelves and came to Jeruſalem.

12 Alſo in Judah the hand of God was to give them one heart to do the commandment of the king, and of the princes, by the word of the LORD *o*.

o i. e. God by the Power of his Grace inclined their Hearts to an unanimous compliance with Gods and the Kings Will. And this is mentioned as the Reaſon of this wonderful Change wrought in theſe Men, who had lately been utterly averſe from Gods Worſhip, and wholly given up to Idolatry; as was noted before on ch. 29. 36.

13 And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened *bread* in the ſecond month, a very great congregation.

14 And they aroſe, and took away the * al. * Ch.28. tars *p* that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

p To wit, of Burnt-offerings; becauſe they are diſtinguiſhed from the *Altars of Incenſe* here following; both which were removed and deſtroyed, partly becauſe all the Iſraelites were confined to the Altars of the Temple; and partly becauſe theſe Altars were erected to Idols.

15 Then they killed the paſſover on the fourteenth *day* of the ſecond month: and the Prieſts and the Levites were aſhamed *q*, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

q Their Negligence and Remiſneſs being upbraided by the great and general Alacrity and Forwardneſs of the People.

16 And they ſtood in † their place, after their man- † Heb. *ſtanding.* ner, according to the law of Moſes the man of God: the prieſts ſprinkled the blood *r*, *which they received* of the hand of the Levites.

r Of the Sacrifices upon the Altar, *Levit.*1.5. *s* Who flayed and killed the Sacrifices which the Prieſts, if they had been ſanctified, ſhould have done, as it was obſerved before, *ch.*29.34.

17 For *there were* many in the congregation that were not ſanctified *t*: therefore the Levites had the charge of the killing *u* of the paſſovers *x*, for every one *that was* not clean *y*, to ſanctifie *them* unto the LORD.

t That had more deſire to come to the Paſſover, than care and diligence to cleanſe and prepare themſelves for it. Now theſe perſons were either 1. The Prieſts, who were before taxed with Uncleanneſs and Unpreparedneſs. Or rather 2. *the People*, as is implied in the word *Congregation*, and expreſſed in the next verſe, and confirmed by the Reaſon here following. *u* Becauſe many of the People were unclean, and therefore many more Sacrifices were to be offered for their Purification than the Prieſts could kill. *x i. e.* Either 1. the Paſchal Lambs; which the Levites here offered, becauſe of the Impurity of many of the Maſters of Families, who otherwiſe, as ſome think, ſhould have killed the Paſchal Lambs in their own Houſes, *Exod.* 12. 3. Or, 2. The other Sacrifices which accompanied the Paſſover, which alſo are called by the ſame Name, as is evident from *Deut.*16.2,3. where ſee my Notes: which the Levites here killed, for the Reaſon now mentioned. *y* So far as they could make any diſcovery of their uncleanneſs, either by their own Confeſſion, or otherwiſe. But there were many whoſe Uncleanneſſes were not known, and therefore did *not cleanſe themſelves*, as is ſaid, v. 18. as they ought to have done.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves, yet did they eat the paſſover, otherwiſe than it was written *z*: but Hezekiah prayed for them, ſaying, † The good LORD pardon † Heb. *The* every one, LORD *that is good.*

z They had ſo eager a deſire to partake of this Ordinance, that rather than neglect it, they would venture upon it with ſome Ceremonial Uncleanneſs upon them.

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary *a*.

a i. e. With that Ceremonial Purification which was required of them that came into Gods Sanctuary. So he calls it to diſtinguiſh from that Moral and Internal Purity which they are here acknowledged to have.

20 And the LORD hearkened to Hezekiah, and healed the people *b*.

b From their Uncleanneſs; which it ſelf was a Spiritual Diſeaſe, and which probably produced a Diſeaſe, or Diſtemper, or Trouble in their Minds and Conſciences; which alſo had formerly brought, and might juſtly now bring even outward Diſeaſes upon the Body, or, at leaſt, Guilt, which is a Diſeaſe upon the Soul: From all which the Lord was pleaſed now to heal them, by pardoning this their Sin, and accepting them and their Services, as if they had been clean. Which it is likely God was pleaſed to manifeſt by ſome outward Sign, poſſibly by fire from Heaven conſuming the Sacrifices; which was the uſual Token of Gods Approbation, as hath been formerly noted more than once.

21 And the children of Iſrael *that were* † preſent at Jeruſalem, kept the feaſt of unleavened *bread* ſeven days with great gladneſs: and the Levites, and the prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

22 And Hezekiah ſpake † comfortably unto all the Levites *c* that taught the good knowledge of the LORD *d*: and they did eat throughout the feaſt ſeven days, offering peace-offerings, and making confeſſion *e* unto the Lord God of their fathers.

c Encouraged them to a chearful and diligent attendance upon their Holy Miniſtrations by the promiſe of his Favour and utmoſt Care for them, which he faithfully performed, *ch.* 31. 4, &c. *d* Who by their Office were to inſtruct and build up the people in the Knowledge and Fear of God: which is mentioned as the Cauſe of his Reſpect and Kindneſs to them, which was *for their works ſake*, as it is ſaid, 1 *Theſſ.* 5. 13. *e* Either 1. Confeſſing their Sins: which Work was to accompany many of their Sacrifices: of which ſee *Levit.* 5. 5, and 16. 21. Or rather, 2. Confeſſing Gods Goodneſs, or praiſing of God, which oft goes under this Name, as 1 *Chron.* 16. 8, 24. which alſo ſeems to be more proper work for this Seaſon of Joy.

23 And the whole aſſembly took counſel to keep

† Heb. *to do.* 1 Kings 8. 65. * other ſeven days: and they kept *other* ſeven days † with gladneſs *f*.

f Not in the ſame manner as they had done the former, which conſiſting new Paſchal Lambs, and eating only Unleavened Bread, (of which there is not the leaſt intimation in the Text) but only in the Solemn Worſhip of God, by Sacrifices, and Prayers, and Praiſes, and publick Inſtruction of that great Congregation *in the good Knowledge of the Lord*; which was ſo dear to *Hezekiah*, v. 22. and at this time moſt ſeaſonable and neceſſary for the people after ſo long and diſmal a Night of Ignorance, Superſtition and Idolatry, as both *Iſrael* and *Judah* had been involved in.

† Heb. *Lift-ing up, or ſpeak.*

24 For Hezekiah king of Judah † did give to the congregation *g* a thouſand bullocks, and ſeven thouſand ſheep *h*; and the princes gave to the congregation a thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves *i*.

g Firſt to God, to whom the parts appointed were offered in way of Thankſgiving; and then to the People, who feaſted upon the Relicks, as the Offerer uſed to do in Peace-offerings: and *Hezekiah*, who was the Offerer, gave away his Right in the Remains of the Sacrifices to the People. *h* Which Generoſity is the more conſiderable, becauſe it was in the beginning of his Reign, when he found the Royal Exchequer exhauſted and empty; and when he had been at great Expence about the cleanſing and refitting of the Temple, and making Preparations for this great Feaſt. † Having now both more Time and further Need of ſanctifying themſelves to offer theſe numerous Sacrifices.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſon of David king of Iſrael, *there was* not the like in Jeruſalem.

27 Then the prieſts the Levites *k* aroſe, and * bleſſed the people *l*: and their voice was heard, and their prayer came *up* to † his holy dwelling place, *even* unto heaven.

Numb. 6. 23. Heb. *the habitation of his holineſs.*

k Thoſe of the Levites who were Prieſts alſo; for to them only this Work belonged, 1 *Chron.* 23. 13. Or, *the Prieſts and the Levites*: For as the Levites did ſome other part of the Prieſts Work at this time, it is not ſtrange if they did this alſo. Or the Prieſts might *Aſs* by ſolemn pronunciation of the Bleſſing, and the Levites by their Acclamations, or with their Muſical Inſtruments. *l* Either commended them for their great Zeal and Diligence in Gods Service. Or rather, ſolemnly prayed to God to bleſs them; and their Prayer was not in vain, as the following words ſhew.

CHAP. XXXI.

The People forward in deſtroying Idolatry: Hezekiah ordereth the Courſes of the Prieſts and Levites: and provideth for their work and maintenance, 1——4. *The People forward in Offerings and Tithes,* 5——10. *Hezekiah appointeth Officers to diſpoſe of the Tithes,* 11——19. *his ſincerity,* 20, 21.

Heb. *all.* 2 Kings 18. 4. Heb. *ſtatues.* Heb. *groves.* Heb. *made.*

NOw when all this was finiſhed, all Iſrael *that were* † preſent, went out to the cities of Judah, and * brake the † images in pieces, and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim alſo and Manaſſeh *a*, † until they had utterly deſtroyed them all. Then all the children of Iſrael returned every man to his poſſeſſion into their own cities.

a Either 1. In thoſe Cities belonging to *Ephraim* and *Manaſſeh*, which the Kings of *Judah* had formerly taken from the Kings of *Iſrael*. Or, 2. In the Tribes of *Ephraim* and *Manaſſeh*. For although theſe were a part of *Hoſhea*'s Kingdom, yet *Hezekiah* preſumed to do this, partly by virtue of the Law of God, to which both *Iſrael* and *Judah* owed Subjection, which commanded the extirpation of theſe things out of the whole Land of *Canaan*: Partly by the ſpecial Impulſe and Direction of Gods Spirit, which ſometimes did put perſons upon Heroical and Extraordinary Actions, not to be drawn into Imitation: And partly becauſe he knew that *Hoſhea* contented himſelf with the Worſhip of the Calves, and did not practiſe that great Idolatry which his Predeceſſors had uſed, and therefore would patiently ſuffer the breaking of theſe Images of *Baal*, and the things belonging to them; which is all that was done at this time.

2 And Hezekiah appointed the courſes of the prieſts and the Levites, after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings to miniſter, and to give thanks, and to praiſe in the gates of the tents of the LORD *b*.

b i. e. Within the Gates of the Houſe of the Lord: which is here called *Tents*, partly becauſe all Houſes are oft ſo called, as *Judges* 19. 9. and 20. 8. *Pſal.* 65.25. And partly becauſe the Houſe of the Lord, to wit, the Prieſts and Levites, frequently ſo called, encamped there, and kept their Stations and Orders there by courſe.

3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings *c*, to *wit*, for the morning and evening burnt-offerings, and the burnt-offerings of the ſabbaths, and for the new moons, and for the ſet feaſts, as *it is* written in the * law of the * Numb. 28.& 29. LORD.

c Which had hitherto been, and were to be taken out of the Treaſures of the Temple which were collected from the People, 1 *Chron.* 26.20. *Nehem.*10.32,33. but that he might eaſe them in their preſent poverty, which his Predeceſſor had brought upon them, and engage them to a more chearful attendance upon Gods Service, he took the Burden upon himſelf.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the portion of the prieſts, and the Levites, that they might be encouraged in the law of the LORD *d*.

d i. e. Freed from worldly Cares and Diſtractions, and enabled to give up themſelves entirely to the ſerious Study of Gods Law, in which many of them were ignorant, and to the Inſtruction, and Direction, and quickning of the People in their ſeveral Duties.

5 And as ſoon as the commandment † came abroad † Heb. *brake forth* the children of Iſrael brought in abundance the firſt fruits of corn, wine, and oil, and ‖ honey *f*, and of all the increaſe of the field, and the tithe of all *things* brought they in abundantly. ‖ Or, Dates.

e Either 1. as ſoon as the Report of this Command of the King, v. 4. was got abroad into other parts. Or, 2. as ſoon as the King enlarged and extended that Command to all the parts of his Kingdom, which v. 4. was confined to them that dwelt in *Jeruſalem*. *f* Or, *Dates*, as the Hebrew Writers generally, and many other learned Hebreeians underſtand this word, which is given to them, becauſe of the Sweetneſs of their Taſte in ſome ſort reſembling Honey. For the Law requires no Tithes but of the Fruits of Trees, or of the Earth, or of Beaſts.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the tithe of oxen and ſheep *g*, and the * tithe of holy * Lev. 27. things, *which were* conſecrated unto the LORD their 30. Deut. God *h*, and laid *them* † by heaps. 14. 28. † Heb.

g They brought in not only the ſame Tithes which the Dwellers in *Jeruſalem* did, to wit, of *corn, and wine, and oil*, &c. which they had in their own Storehouſes in that City; but alſo Oxen and Sheep, which were more proper to the Country: For *under the Cities of* Judah, are comprehended the Suburbs and Territories adjacent and belonging to them, as is evident from the Nature of the Thing, and the Law of God. *h* This may be taken either 1. by way of Explication, *even the Tithe of holy things*, &c. Or rather, 2. by way of Addition, *the Tithe of all Holy things which were conſecrated unto the Lord*, whether by Vow, or voluntary Promiſe, or otherwiſe; as the Tithes of Gains by Merchandiſe, or Spoils of War, &c. of which ſee *Gen.*14.20. & 28.22. *Numb.*31.28,30. *heaps*, they had

7 In the third month *i* they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh month *k*.

i To wit, of the Sacred Year, *Exod.* 12. 2. in which their Harveſt began. *k* In which their Harveſt ended and the Feaſt of Tabernacles was kept, *Exod.*23.16. *Levit.*23.34.

8 And when Hezekiah and the princes came and ſaw the heaps, they bleſſed the LORD *l*, and his people Iſrael *m*.

l Both for giving ſuch plentiful Proviſions to his Land in this Year, and for giving his People ſuch liberal and pious Hearts towards this good Work. *m* They praiſed them for their forwardneſs and faithfulneſs in it.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps *n*.

n How it came to paſs that no more of their Proviſion was ſpent, and that there yet remained ſuch great Heaps of it.

10 And Azariah the chief prieſt of the houſe of Zadok *o*, anſwered him, and ſaid, * Since *the people* be- * Mal.3.10. gan to bring the offerings *p* into the houſe of the LORD, we have had enough to eat, and have left plenty: for the LORD hath bleſſed his people *q*, and that which *is* left is this great ſtore.

o Either 1. the High-Prieſt, called alſo *Zadok*, 1 *Chron.* 6. 12. becauſe he was of his Line and Family. Or, 2. the Chief-Prieſt, or the Head of that Family of *Zadok* or of *Eleazar*; as there was another Chief Prieſt of the Family of *Abiathar* or of *Ithamar*. See 2 *Sam.* 8.17. 1 *Chron.*24.3. but both ſubject to the High-Prieſt. *p* Which they did from the beginning of the Harveſt according to the manner. *q* In an Extraordinary Degree.

11 Then Hezekiah commanded to prepare ‖ cham- ‖ Or, *ſtore-* bers in the houſe of the LORD *r*: and they prepared *houſes.* *them*,

r Largely ſo called, to wit, in the Courts, or in the chambers adjoyning to the Houſe.

12 And brought in the offerings and the tithes, and the

the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benajah, *were* overſeers † under the hand of Cononiah and Shimei his brother *s*, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God *t*.

† Heb. *at the hand.*

s i.e. To diſpoſe of thoſe Proviſions by their Direction, and to be accountable to them therein. *t* Either the Supreme Ruler, to wit, the High-Prieſt: or the Chief Ruler under him, and in his ſtead, being appointed by him to inſpect this Work. See above, v. 10. & 1 *Chron.*26.11. *Jer.*20.1.

14 And Kore the ſon of Imnah, the Levite the porter toward the eaſt *u*, *was* over the free-will-offerings of God, to diſtribute *x* the oblations of the LORD, and the moſt holy things *y*.

u At the Eaſt-gate of the Lords Houſe; of which ſee on *ch.* 23.5. *x* To the Prieſts and Levites, to whom they were appropriated by God. *y* To wit, the remainders of the Freewill-offering, *Levit.* 2. 3.10. The Sin-offering, and Treſpaſs-offering, *Levit.*6. 18. 22. & 7. 1. and the Shew-bread, *Lev.*24.9.

15 And † next him *were* Eden, and Minjamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in * the cities of the prieſts *z*, in *their* ‖ ſet office, to give to their brethren by courſes, as well to the great as to the ſmall.

† Heb. *at his hand.* * Joſh. 21. ‖ Or, *truſt.*

z Who were intruſted with the Receiving and Diſtributing of the ſeveral Portions belonging to the Prieſts who abode in their ſeveral Cities, whilſt their Brethren came up to *Jeruſalem*.

16 Beſide their genealogy of males, from three years old and upward *a*, *even* unto every one that entreth into the houſe of the LORD *b*, his daily portion for their ſervice in their charges, according to their courſes:

a To whom a portion of theſe things was allotted, as is here implied. *b* That were capable of entring thither and doing Service there, which they were at twenty years old, as is expreſſed here, v.17. and 1 *Chron.*23.24. Through the whole Company of the Prieſts and Levites.

17 Both to the genealogy of the prieſts by the houſe of their fathers, and the Levites, ‖ from twenty years old and upward, in their charges by their courſes:

‖ By the houſe of their fathers.

18 And to the genealogy of all their little ones, their wives and their ſons, and their daughters, through all the congregation *c*: for in their ‖ ſet office they ſanctified themſelves in holineſs.

‖ Or, *truſt.*

c This is alledged as a Reaſon why their Wives and Children were provided for out of the Holy things, becauſe they ſequeſtred themſelves from worldly Affairs, by which they might otherwiſe have provided for their Families, and intirely devoted themſelves to Holy Adminiſtrations.

19 Alſo the ſons of Aaron the prieſts, *which were* in * the fields *d* of the ſuburbs of their cities, in every ſeveral city, the men that were expreſſed by name, to give portion to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

* Lev.25. 34. Numb. 35. 2.

d Who are oppoſed to thoſe that lived in or reſorted to the great City, *Jeruſalem*.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good, and right, and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law, and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

Sennacherib invading Judah, Hezekiah fortifieth himſelf, 1——8. *and ſendeth Letters to Iſaiah concerning the Blaſphemies of Sennacherib,* 9——22. *An Angel deſtroyeth the Hoſt of the Aſſyrians,* 21——23. *Hezekiah's ſickneſs and ſign of recovery,* 24. *and waxing proud, is humbled by God,* 25. *His wealth and error,* 27——31. *his Death and Succeſſor,* 32, 33.

AFter * theſe things and † the eſtabliſhment *thereof*, *a* Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought to win them for himſelf.

* 2 Kings 18.13, &c. Iſa.36.1. &c.

† Heb. *the truth.*

a An Emphatical Preface, ſignifying, that notwithſtanding all his Pious Care and Zeal for God, yet God ſaw fit to Exerciſe him with a ſore Trial and Calamity: which yet he turned to his great Honour and Advantage. *b* He deſigned and bragged that he would win them all, and did actually win many of them, 2 *Kings* 18. 13.

2 And when Hezekiah ſaw that Sennacherib was come, and that † he was purpoſed to fight againſt Jeruſalem;

† Heb. *his face was to*

3 He took counſel with his princes, and his mighty men, to ſtop the waters of the fountains *c*, which *were* without the city: and they did help him.

c With Earth or other things caſt into them; and withal to derive the Waters by ſecret Paths and Pipes under ground to *Jeruſalem*.

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that † ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and find much water *d*?

† Heb. *flowed.*

d Which was a ſcarce Commodity in this Country, and the want of it might much annoy the Aſſyrian Army.

5 Alſo * he ſtrengthened himſelf, and built up all the wall *that was* broken *e*, and raiſed *it* up to the towers *f*, and another wall without, and repaired * Millo *g* in the city of David, and made ‖ darts and ſhields in abundance.

* Iſa. 22. 9, 10. ‖ Or, *ſtaves.*

e By *Joſh.* ch. 24. 23. and not ſince repaired, 2 *Chron.*25. 23. *f* Either 1. as high as the Towers, or the tops of the Wall. Or, 2. As far as the two Towers, or Gates, which were made in the Form of Towers, and had the uſe of Towers, to wit, that of *Ephraim* and the Corner-Gate, both mentioned above, ch.25.23. Or, *brought up* Engines or Inſtruments of Defence *upon the Towers*. *g* Of which ſee 1 *Kings* 9.24. & 11.27.

6 And he ſet captains of war over the people, and gathered them together to him in the ſtreet of the gate of the city, and † ſpake comfortably to them, ſaying,

† Heb. *ſpake to their heart.*

7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for * *there be* mo with us, than with him.

* 2 King. 6.16.

8 With him *is* an * arm of fleſh, but with us *is* the LORD our God, to help us, and to fight our battels. And the people † reſted themſelves upon the words of Hezekiah king of Judah.

* Jer. 17. 5. † Heb. *leaned.*

9 After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem *b* (but he *himſelf laid ſiege* againſt Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying,

† Heb. *his power.*

b Of this and the following Verſes ſee the Notes on 2 *Kings* 18. 17, &c. and 19.10, &c.

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide ‖ in the ſiege in Jeruſalem?

‖ Or, *ſtay?*

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much leſs ſhall your God deliver you *i* out of mine hand.

i Seeing I have deſtroyed ſo many Nations, and ſome of them ſtronger than you, in ſpight of all their gods, it is not probable that your God ſhould defend you, which none of the reſt could do for their People.

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant Hezekiah.

17 * He wrote alſo Letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

* 2 King. 19. 9. Iſa. 37. 9.

18 * Then they cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

* 2 King. 18. 28.

19 And they ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth

‖

earth *which were* the work of the hands of men.

20 * And for this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſon of Amoz, prayed and cried to heaven.

* 2 King. 19. 15. &c. Iſa. 37. 15. &c.

21 * And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and the captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own bowels, † ſlew him there with the ſword.

* 2 King. 19. 35. † Heb. *him.*

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was magnified in the ſight of all nations *k*, from thenceforth.

† Heb. *lifted up.*

k Or, *of all thoſe Nations*, which were not very remote from *Canaan* and heard theſe matters.

24 * In thoſe days Hezekiah was ſick to the death *l*, and prayed unto the LORD: and he ſpake unto him, and he ‖ gave him a ſign.

* 2 King. 20. 1. &c. Iſa. 38. 1. &c.

l Of which ſee a more particular Account, 2 *Kings* 20. 1. &c.

25 But Hezekiah rendred not again, according to the benefit *done* unto him: for his heart was lifted up *m*; therefore there was wrath upon him, and upon Judah and Jeruſalem *n*.

m For that prodigious Victory over the *Aſſyrians*, above v. 21. and for his miraculous Reſtauration from Sickneſs, and the confirmation of that Work by a ſtrange and ſupernatural Motion of the Sun, and by the Honour ſince done him by an Embaſſy from the great and potent King of *Babylon*. All which probably raiſed in him too great an Opinion of himſelf, as if theſe things were done, if not by his Power, yet, at leaſt, for his Piety and Virtues. And inſtead of walking humbly with God, and giving the Glory of all entirely to him, he took the Honour to himſelf, and vainglorioufly ſhewed his Riches and Precious Treaſures to the Babyloniſh Ambaſſadors, 2 *Kings* 20. 12. &c. *n* Who might juſtly be puniſhed for *Hezekiah's* Sin, becauſe they followed him in it, as they confeſs in the next verſe.

26 Notwithſtanding, Hezekiah humbled himſelf, for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the days of Hezekiah.

† Heb. *the height of his heart.*

27 And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for † ſpices, and for ſhields, and for all manner of † pleaſant jewels;

† Heb. *the ſpices of.* † Heb. *deſire.*

28 Store-houſes alſo for the increaſe of corn, and wine, and oil; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover he provided him cities *o*, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

o Heb. *he made*, &c. Either he purchaſed them to himſelf by his Gold or Silver: Or, he repaired, and fortified, and beautified them for the Honour and Safety of his Kingdom. But the former Sence ſeems to agree better with the following Words.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of Gihon *p*, and brought it ſtraight down *q* to the weſt-ſide of the city of David. And Hezekiah proſpered in all his works.

p A Rivulet near *Jeruſalem* conſiſting of two Streams, the upper which was brought into one Pool, called *the upper Pool*, Iſa. 7. 3. and the lower which was brought into another, called *the lower Pool*, Iſa. 22. 9. The former he diverted and brought by ſecret Pipes into *Jeruſalem*, which was a Work of great Art and Labour, and Policy, and therefore is here commended. *q* Whereas before it fetched a compaſs, and thereby might have been beneficial to the Aſſyrian Hoſt.

31 Howbeit, in *the buſineſs of* the † embaſſadours of the princes of Babylon, who * ſent unto him to enquire of the wonder that was *done* in the land, God left him *r* to try him, that he might know *s* all *that was* in his heart.

† Heb. *in the matter.* * 2 King. 20. 12. 2 Chron. 32. 24.

r To wit, to himſelf, and his own Impotency and Corruption. God withdrew from him thoſe Supplies and Affiſtances of his Spirit which would certainly and effectually have kept him from that ſin, and ſuffered Satan to tempt him, and him to fall into the ſin of Pride and Oſtentation. *s* Either 1. That God might know it. So it is ſpoken of God after the manner of Men; whereof we have had many inſtances. Or, 2. That *Hezekiah* might know that he had Infirmities and Sins as well as Virtues; and therefore that the great Mercies which he had received were not the Effects of his own Merits, as he might be prone to believe, but of God's free Grace.

32 Now the reſt of the acts of Hezekiah, and his † goodneſs, behold, they *are* written in * the viſion of Iſaiah the prophet, the ſon of Amoz, *and* in * the book of the kings of Judah and Iſrael.

† Heb. *his goodneſs.* * Iſa. 36. & 37. & 38. & 39. * 2 Kings 20. 20. Or, *big.*

33 And Hezekiah ſlept with his fathers, and they buried him in the ‖ chiefeſt of the Sepulchres of the ſons of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXXIII.

Manaſſeh's wicked Reign, 1——10. *His Captivity* 11. *His prayer and Reformation,* 12——17. *His acts* 18, 19. *and death,* 20. *Amon's wicked Reign, is ſlain by his ſervants,* 21——24. *They being ſlain, Joſiah ſucceedeth him,* 25.

MAnaſſeh * *was* twelve years old when he began to reign *a*, and he reigned fifty and five years in Jeruſalem:

* 2 King. 21. 1. &c.

a This, and the following Verſes, to v. 11. are taken out of 2 *Kings* 21. 1, &c.

2 But did *that which* was evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

* Deut. 18.

3 For † he built again the high places which Hezekiah his father had * broken down, and he reared up *altars for Baalim, and * made groves, and worſhipped * all the hoſt of heaven, and ſerved them.

† Heb. *he returned and built.* * 2 Kings 18. 4. Ch. 31. 1. * Deut. 12. 2 Kings 21. 3. * Jer. 19. 13.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * in Jeruſalem ſhall my name be for ever.

* Deut. 12. 11. & 21. 1. * Deut. 17. 3.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he * cauſed his children to paſs through the fire in the valley of the ſon of Hinnom: alſo he obſerved times, and uſed inchantments, and uſed witchcraft, and * dealt with a familiar ſpirit, and with wizzards: he wrought much evil in the ſight of the LORD to provoke him to anger.

* Deut. 12. 31. * Lev. 19. 31. & 20. 6. 27. Deut. 18. 11.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſon, * In this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my Name for ever:

* 2 Kings 21. 4. 7. Pſal. 132. 14.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers: ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes, and the ordinances by the hand of Moſes.

* 2 Sam. 7. 10.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to err, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to Manaſſeh, and to his people: but they would not hearken.

11 Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns *b*, and bound him with ‖ fetters, and carried him to Babylon *c*.

† Heb. *to.* Or, *chains.*

b In ſome Thicket where he thought to hide himſelf from the Aſſyrians till he could make an eſcape, as the Israelites formerly uſed to do, 1 *Sam.* 13. 6. Or, *with hooks*; a Metaphorical Expreſſion. *c*, *in his Fetters*, i.e. in one of them. *c* Either therefore *Eſarhaddon Sennacherib's* Succeſſor had recovered *Babel* from *Merodach-Baladan*: Or rather, the King of *Babylon* is here called *the King of Aſſyria*, becauſe at this time he had added *Aſſyria* to his Empire, who having been informed by his Ambaſſadours of the great Riches which were in *Hezekiah's* Treaſuries at *Jeruſalem*, which he was deſirous to enjoy; and withal being allured by *Manaſſeh's* diſpleaſure from the Piety and Virtue of his Father, and from that God whoſe Power alone made *Hezekiah* formidable, he thought this a fit Seaſon to invade *Manaſſeh's* Kingdom, which he did with ſucceſs.

Or, *the great Hooks.*

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers;

13 And prayed unto him, and he was intreated of him, and heard his ſupplication, and brought him again to Jeruſalem into his kingdom. Then Manaſſeh knew that the LORD he *was* God *d*.

d i.e. He was convinced by his own Experience of Gods Power, Juſtice, and goodneſs, that Jehovah alone was the True God, and not thoſe Idols which he had Worſhipped, by which he had received great Hurt and no Good.

14 Now after this he built a wall *d* without the city of David, on the weſt-ſide of Gihon *e*, in the valley, even to the entring in at the fiſh-gate, and compaſſed about ‖ Ophel *f*, and raiſed it up a very

‖ Or, *the great tower.*

†

great height, and put captains of war in all the fenced cities of Judah.

d He repaired and ſtrengthned that Wall which *Hezekiah* had built, *ch.* 32. 5. and which poſſibly the King of *Aſſyria*, when he laſt took *Jeruſalem*, had cauſed to be thrown down, either wholly, or in part. *e* On the Weſt-ſide of the City of *David*, to which *Hezekiah* had brought this Water-courſe down, *ch.* 32. 30. into the great Pool which he had made to receive it; and poſſibly this Wall was built to ſecure the Free Uſe of it to the Citizens when they ſhould be diſtreſſed or beſieged by an Enemy. *f* With a Wall. Of *Ophel* ſee before, *ch.* 27. 3.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD: and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt them out of the city.

16 And he repaired the altar of the LORD, and
* Lev. 7. 12. ſacrificed thereon peace-offerings, and * thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael *g*.

g That thereby he might, as far as he could, repair the Injuries which he had done to God by his Impious Commands, *v.* 9.

17 Nevertheleſs, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God only.

18 Now the reſt of the acts of Manaſſeh, and his
* 1 Sam. 9. 9. prayer unto his God, and the words of the * ſeers that ſpake to him in the Name of the LORD God of Iſrael, behold, they *are written* in the books of the kings of Iſrael *h*.

h i.e. Of *Judah* oft called *Iſrael*, as hath been noted before. He ſpeaks not of that part of the Canon, called the *Book of Kings*, for theſe things are not mentioned there, but of their Publick Records, where all things were particularly mentioned, and whence the moſt important things were taken by the Prophets, and put into thoſe Canonical Books.

19 His prayer alſo, and *how* God was intreated of him, and all his ſin, and his treſpaſs, and the places wherein he built high places, and ſet up groves
‖ Or, *Hoſai*. and graven images, before he was humbled, behold, they *are* written among the ſayings of ‖ the ſeers *i*.

i Or, rather, *of Hoſai*, a Writer ſo called, for when the Sacred Pen-men make a Reference, they conſtantly refer us to ſome particular Book or certain Author, as to *the Chronicles of the Kings of Iſrael*, or *Judah*; to *the Prophecy of Abijah*, or *Oded*, &c.

20 So Manaſſeh ſlept with his fathers, and they buried him in his own houſe *k*, and Amon his ſon reigned in his ſtead.

k i.e. In his Garden; of which ſee on 2 *Kings* 21. 18.

* 2 Kings 21. 19, &c. 21 * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jeruſalem.

22 But he did *that which was* evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images which Manaſſeh his father had made, and ſerved them.

23 And humbled not himſelf before the LORD as Manaſſeh his father had humbled himſelf: but A-
† Heb. *multiplied treſpaſs*. mon † treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

CHAP. XXXIV.

Joſiah's good reign, 1, 2. *He deſtroyeth Idolatry*, 3. *He repairs the Temple*, 4—7. *Huldah prophecieth the deſtruction of Jeruſalem*, 8—28. *Joſiah's covenant with God*, 29—33.

* 2 Kings 22. 1, &c. JOſiah * *was* eight years old when he began to reign, *a* and he reigned in Jeruſalem one and thirty years.

a Of this Chapter ſee the Notes on 2 *Kings* 22. & 23.

2 And he did *that which was* right in the ſight of the LORD, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

3 For in the eighth year of his reign, while he was yet young *b*, he began to ſeek after the God of David his father: and in the twelfth year he began
* 1 Kings 13. 2. * to purge Judah and Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

b In the 16th Year of his Age; when he was entring into the Age and State of Temptations and Youthful Luſts; and had the Adminiſtration of his Kingdom wholly in his own Hand and Power, and none to rebuke or reſtrain him; yet even then he begins to be Religious in good Earneſt.

* Lev. 26. 30. 2 Kin. 23. 4. 4 * And they brake down the altars of Baalim in his preſence; and the ‖ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrewed it upon the † graves of them that had ſacrificed unto them.

5 And * he burnt the bones of the prieſts upon their altars; and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali *c*, with their ‖ mattocks, round about.

c Which was in the utmoſt and northern Borders of the Kingdom of Iſrael. For it muſt be remembred, that the Ten Tribes were now gone into Captivity; and thoſe who were come in their ſtead were weak and few, and not able to withſtand the Power of Joſiah.

7 And when he had broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 Now in the * eighteenth year of his reign, when he had purged the land, and the houſe *d*, he ſent Shaphan the ſon of Azaliah, and Maaſejah the governour of the city, and Joah the ſon of Joahaz the recorder, to repair the houſe of the LORD his God.

d The Houſe of God, called *the Houſe* by way of Eminency.

9 And when they came to Hilkiah the high-prieſt, they delivered the money *that was* brought into the houſe of God, which the Levites that kept the doors, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah and Benjamin, and they *e* returned to Jeruſalem.

e i. e. The Levites who had gone abroad through all *Joſiah's* Kingdom to gather Money for this good Uſe, and now came with it to *Jeruſalem* to lodge it in the Treaſuries of the Lords Houſe.

10 And they put *it* in the hand of the work-men, that had the over-ſight of the houſe of the LORD, and they gave it to the work-men that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and ‖ to floor the houſes *f* which the kings of Judah had deſtroyed.

f i.e. The Chambers joyning to the Temple or within the Courts.

12 And the men did the work faithfully: and the overſeers of them *were* Jehath and Obadiah, the Levites, of the ſons of Merari; and Zechariah, and Meſhullam, of the ſons of the Kohathites, to ſet *it* forward; and *other* of the Levites, all that could skill of inſtruments of muſick *g*.

g Or, *all* theſe here named, were *skilful in Inſtruments of Muſick*. Which may be here mentioned, either to their Commendation, that they were fit for, and careful and diligent in this Employment wherewith they were now entruſted, no leſs than in their own proper Work: Or, to intimate, that as they were skilful, ſo they were exerciſed in both their Employments, and did ſucceſſively overſee the Work, and praiſed God with their Voices and Inſtruments for his Gracious and Powerful Help in carrying on the Work.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters.

14 And when they brought out the money *that* was brought into the houſe of the LORD, Hilkiah the prieſt * found the book of the law of the LORD, *given* † by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan.

16 And Shaphan carried the book to the king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*.

17 And they have † gathered together the money *that was* found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king.

19 And it came to paſs when the king had heard the words of the law, that he rent his clothes.

‖ Or, *Achbor*. * 2 Kings 22. 12. 20 And the king commanded Hilkiah, and Ahikam the ſon of Shaphan, and ‖ Abdon the ſon of Micah, and Shaphan the ſcribe, and Aſajah a ſervant of the kings, ſaying,

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah and *they* that the king had *appointed*, went to Huldah the propheteſs, the wife
‖ Or, *Harhas*. of Shallum the ſon of Tikvah, the ſon of ‖ Haſrah, keeper of the † wardrobe; (now ſhe dwelt in Jeruſalem ‖ in the colledg) and they ſpake to her to that *effect*.

23 And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the man that ſent you to me,

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes *that are* written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was tender, and thou didſt humble thy ſelf before God when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I will bring upon this place, and upon the inhabitants of the ſame. So they brought the king word again.

* 2 Kings 23. 1. 29 * Then the king ſent, and gathered together all the elders of Judah and Jeruſalem.

30 And the king went up into the houſe of the LORD, and all the men of Judah and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all
† Heb. *from great to ſmall*. the people † great and ſmall: and he read in their ears all the words of the book of the covenant, *that was* found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his teſtimonies, and his ſtatutes, with all his heart, and with all his ſoul, to perform the words of the covenant *which are* written in this book.

† Heb. *found*. * Deut. 25. 8. 32 And he cauſed all *that were* † preſent in Jeruſalem and Benjamin * to ſtand to *it h*. And the inhabitants of Jeruſalem did according to the covenant of God *i*, the God of their fathers.

h To own, or maintain it, or perſiſt in it, as this phraſe is uſed, *Deut.* 25. 1. He cauſed them to engage themſelves by an Oath or Covenant, That they would obſerve and obey the Laws of God, as his godly Predeceſſors had formerly done, and which indeed they were before obliged to do. *i* They complied with God's, and the King's Command, as to the outward Acts of God's Worſhip, though not with an upright heart, as appears by the Hiſtory.

33 And Joſiah took away all the abominations out of all the countreys that *pertained* to the children of Iſrael, and made all *that were* preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his days
† Heb. *from after*. they departed not † from following the LORD, the God of their fathers.

CHAP. XXXV.

Joſiah keepeth a ſolemn paſſover, 1—19. *He provoketh Pharaoh-Necho, and is ſlain at Megiddo*, 20—24. *Lamentations for Joſiah*, 25—27.

* 2 Kings 23. 21, 22. * Exo. 12. 6. MOreover, * Joſiah kept a paſſover unto the LORD in Jeruſalem: and they killed the paſſover on the * fourteenth *day* of the firſt month.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD.

3 And ſaid unto the Levites that taught all Iſrael, which were holy *a* unto the LORD, Put the holy ark in the houſe *b* which Solomon the ſon of David king of Iſrael did build: * *it ſhall* not *be* a burden upon your ſhoulders *c*: ſerve now the LORD your God, and his people Iſrael. * 1 Chron. 23. 26.

a Or, and *which were holy*. *b* In the Temple: Or, in the Holy of Holies. Whence, it may ſeem, it had been removed, either 1. by ſome of the Wicked and Idolatrous Kings of *Judah*, poſſibly by *Joſiah's* Father *Amon*; which peradventure may be implied by that expreſſion, *ch.* 33. 23. *Amon treſpaſſed more and more*, *i. e.* more than he or his Father *Manaſſeh* had done, which ſeems to point at ſome very enormous Crime committed by him. Or, 2. by *Joſiah's* Order, That the Temple might be throughly repaired, both in the Holy place, and in the Moſt Holy place, which ſome of the Idolatrous Kings of *Judah*, it may be, had defaced or defiled; and therefore it was to be ſearched in order to its Reparation; and to that end it might ſeem fit to remove the Ark: And upon this occaſion *Hilkiah* might find the Original Book of the Law, which was written by the hands of *Moſes*, and by God's Command was laid beſide the Ark, and upon the removal of the Ark was eaſily diſcovered. *c* Or, that it might *not be a burden*, &c. So theſe words are to be joyned with the former, as the Reaſon why *Solomon* built this Houſe, that the Ark might have a conſtant and fixed Habitation, and not need to be carried from place to place upon their Shoulders, as it had been done whilſt it was in the Tabernacle. And withal, this is mentioned as an Argument to quicken them to the more diligent Service of God in their preſent work, becauſe they were freed from that troubleſome part of their Office which lay upon their Fore-fathers.

4 And prepare your ſelves by the * houſes of your fathers, after your courſes, according to the * writing of David king of Iſrael, and according to the * writing of Solomon his ſon. * 1 Chron. 9. 10. * 1 Chr. 23. & 24. & 25. & 26.

5 And ſtand *d* in the *place e*, according to the diviſions of † the families of the fathers ‖ of your brethren † the people, and after the diviſion of the families of the Levites *f*. * Ch. 8. 14. † Heb. *the houſe of the fathers*. ‖ Or, *for*

d Or, *miniſter*, as that word is frequently uſed. *e i. e.* In the Court of the Prieſts, which is ſo called elſewhere, as hath been noted before. *f i. e.* According to the ſeveral Families both of the People, whom he calls *their Brethren*, leſt they ſhould deſpiſe them, or grudge to ſerve them, and of the Levites. For the Paſſover was to be eaten by the ſeveral Families according to their numbers, *Exod.* 12. 3. And therefore he commands theſe perſons, that when the Paſchal Lambs were brought to them to be killed, as they were, *v.* 7, 8, 9. they might ſo order the matter, that they might be diſtributed to the ſeveral Families, whether of the Levitical or other Tribes. † Heb. *the ſons of the people*.

6 So kill the paſſover, and * ſanctifie your ſelves, and prepare your brethren *g*, that they may do according to the word of the LORD, by the hand of Moſes. * Ch. 29. 5, 15. & 30. 3, 15. Ezr. 6. 20.

g By purifying them and quickning them to fit themſelves for ſo great and ſolemn a Work.

7 And Joſiah † gave to the people of the flock, lambs and kids *h*, all for the paſſover-*offerings*, for all *that were* preſent, to the number of thirty thouſand, and three thouſand bullocks *i*: theſe *were* of the kings ſubſtance. † Heb. *offered*.

h For either of theſe might be uſed for the Paſchal-offering, *Exod.* 12. 5. *i* Which were to be offered after the Lambs, upon the ſeveral days of the Feaſt of Unleavened Bread.

8 And his princes *k* † gave willingly unto the people, to the prieſts and to the Levites *l*: Hilkiah, and Zechariah, and Jehiel, rulers of the houſe of God *m*, gave unto the prieſts for the paſſover-*offerings*, two thouſand and ſix hundred *ſmall cattel*, and five hundred oxen. † Heb. *offered*.

k Not the Political, but Eccleſiaſtical Princes, or the Chief of the Prieſts and Levites, whoſe Names here follow. *l* For the uſe of any of the Families of any of them, as need ſhould be. For they ſuppoſed the 30000 which the King had given were not ſufficient for all the Families. Or, the King gave his Cattel to the People only, or principally, for they only are mentioned for that Gift, *v.* 7. And therefore theſe perſons here named give their Cattel not only to the *People*, but alſo *to the Prieſts and to the Levites*, as it is here expreſſed. And the Levites being not yet ſufficiently provided for, ſome of their Brethren, named *v.* 9. gave 5000 more peculiarly *unto the Levites*, as is there ſaid. *m* For ſo they were; *Hilkiah* being the High-Prieſt, and the other the two Chief Prieſts, of the two Lines of *Eleazar* and *Ithamar*, who many times were to officiate in the High-Prieſt's ſtead, and were in Power and Dignity next to him; and were in ſome ſort Joint-Commiſſioners with him in Ruling the Affairs of the Temple.

9 Conaniah alſo, and Shemajah, and Nethaneel his brethren, and Haſhabiah, and Jehiel, and Jozabad, chief of the Levites, † gave unto the Levites for paſſover-*offerings*, five thouſand *ſmall cattel*, and five hundred oxen. † Heb. *offered*.

10 So the ſervice was prepared, and the prieſts ſtood in their places, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſover, and the prieſts ſprink-

* See Ch. 29. 34. sprinkled *the blood* from their hand, and the Levites * flayed them *n*.

n Which they did, though properly it belonged to the Priests, because the Priests, who were Sanctified, were not sufficient for that Work, there being so many thousands of the Cattel; and they were fully employed in the killing of the Sacrifices and the sprinkling of the Blood, which was more properly the Priest's work than the other.

12 And they removed the burnt-offerings *o*, that they might give according to the divisions of the families of the people, to offer unto the LORD *p*, as *it*
* Lev. 3. 3. *is* written * in the book of Moses: and so *did they* with the oxen *q*.

o i. e. Those Cattel which were to be offered for Burnt-offerings, to wit, some of the lesser Cattel; for these also might be offered as Burnt-offerings, *Levit.* 1. 10. And hence it may seem that all these small Cattel were not given to the People to be eaten by them for their Paschal-Lambs, but that some of them were to be offered as burnt-offerings for the People. And these they put apart by themselves, partly lest they should be confounded with them which were for another use; and partly, that they might not be hindred from that which was their present and more immediate work, as it follows, *that they might give*, to wit, the Paschal-lambs or Kids. *p* These words may belong either 1. to the more remote words, *the burnt-offerings*, the other words being to be put within a Parenthesis, or there being a trajection in the words, which is frequent in Scripture, and which is here observed by some learned Interpreters. Or, 2. to the last words, and to the Paschal-lambs, which they were first *to offer to the Lord*, by killing them and sprinkling the Blood, as was noted before, and then to be *given* to the People; though the *giving* be here mentioned before the *offering*, such Transpositions being usual in Scripture and other Authors. *q* To wit, as they did with the lesser Cattel, of which see the first Note on this Verse. They removed those Oxen which were to be offered as Burnt-offerings, from those which were to be offered as Peace-offerings.

* Exod. 12. 8, 9. 13 And they * rosted the passover with fire, according to the ordinance: but the *other* holy *offerings r* sod they in pots, and in caldrons, and in
† Heb. *made them run.* pans, and † divided *them* speedily among all the people.

r Those from which the Burnt-offerings were removed, *v.* 12. to wit, the Peace-offerings, part of which fell to the share of the Offerer, who was *Josiah*, and by his Gift to the People.

14 And afterward they made ready *s* for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night: therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

s To wit, the Paschal-lambs, and their part of the Peace-offerings.

15 And the singers the sons of Asaph, *were* in their
† Heb. *station.* † place, according to the * commandment of David,
* 1 Chr. 25. 1, &c. and Asaph, and Heman, and Jeduthun, the kings seer: and the porters * *waited* at every gate; they
* 1 Chr. 9. 17, 18. & 26. 14, &c. might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

† Heb. *found.* 17 And the children of Israel, *that were* † present, kept the passover at that time, and the feast of unleavened *bread*, seven days.

* 2 Kings, 23. 22. 18 And * there was no passover like to that, kept in Israel, from the days of Samuel the prophet: neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

* 2 Kings, 23. 29. Jer. 46. 2. 20 * After all this, when Josiah had prepared the
† Heb. *house.* † temple *t*, Necho king of Egypt came up to fight against Carchemish *u* by Euphrates, and Josiah went out against him.

t When he and his People hoped that God was reconciled, and the Foundation of a solid and lasting Happiness was laid, their hopes were quickly blasted. So much are Men oft mistaken in their Judgments about the Designs of God's Counsel and Providence. *u* Which the *Assyrian* had lately taken from the King of *Egypt*; of which he boasts, *Isa.* 10. 9.

21 But he sent Embassadors to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the † house
† Heb. *the house of my war.* wherewith I have war *x*: for God *y* commanded me to make hast: forbear thee from *meddling with* God, who is with me, that he destroy thee not.

x Heb. *against the house or family of my war*; *i. e.* Against the House of the King of *Assyria*, between whom and me there is War. *y* Either his False God by their lying Priests: Or, the True God either, 1. by some Prophet: For God's Prophets used sometimes to deliver or send Commands from God to Heathen Kings. Though it is not probable either that *Pharaoh* would regard the Command of the true God: Or, that a Prophet of the Lord would not acquaint *Josiah* with this Message: or that *Josiah* would oppose *Pharaoh* in a War undertaken by God's Command. Or, rather 2. by a Dream, as God spoke to another Heathen King, *Abimilech*, *Gen.* 20. 3. Though it is not impossible that he pretended this for his own Advantage, that *Josiah* might not assist his Enemies.

22 Nevertheless, Josiah would not turn his face from him *z*, but * disguised himself *a*, that he might fight * So 1 Kin. 22. 30.
with him, and hearkened not unto the words of Necho, from the mouth of God *b*, and came to fight in the valley of Megiddo.

z Being peradventure incouraged to do so by a Misinterpretation of that Promise made to him, *ch.* 34. 28. *Thou shalt be gathered to thy grave in peace.* Thus God over-rules the Errors and Miscarriages of Men to the Accomplishment of his own Counsels. *a* Changed his Habit, that he might not give his Enemies the Advantage of aiming at his Person, which he wisely thought they would do, that being a likely course to end their trouble, as indeed it proved. *b* Either 1. which *Pharaoh* sent to him in the Name of God, or as coming from God's Mouth. Or, rather 2. which *Pharaoh* received from the Mouth of God, who was pleased some way or other to impart his Mind to him; and which *Pharaoh* acquainted him with by the Command of God. And therefore *Josiah* is here blamed for not hearkening to this Message. Although, if he sinned herein, it was only a sin of Ignorance, for he did not know that God had spoken this to *Pharaoh*, and was not bound to believe his Testimony, which he had good reason to suspect in this matter. Yet, methinks, he ought so far to have regarded it, as to have enquired the Mind of God about it; which he neglected to do, and therefore he cannot be wholly excused, and is here taxed for it.

23 And the archers shot at king Josiah: and the king said to his servants, Have me away: for I am sore † wounded. † Heb. *made sick.*

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had*: and they brought him to Jerusalem, and he died, and was buried ‖ in *one of the* sepulchres of his fathers. And * all Judah and Jerusalem mourned for Josiah. ‖ Or, *among the sepulchres.* * Zech. 12. 11.

25 And Jeremiah lamented for Josiah, and all the singing men, and the singing women spake to Josiah in their lamentations to this day *c*, and made an ordinance in Israel, and behold, they *are* written in the lamentations *d*.

c In all their succeeding Lamentations for their publick Calamities, and for the ruine of their City, and Temple, and State, and Church, they remembred *Josiah*'s death as their first and most fatal Blow, and as that which opened the Flood-Gates to all their following Miseries, and it was ordained that they should do so, as the next words intimate. *d* Either in that Canonical Book of *Jeremiah's* Lamentations, or in some other Volume of mournful Ditties, made by divers Persons upon occasion of their following Calamities, which is since lost.

26 Now the rest of the acts of Josiah, and his † goodness *e*, according to *that which was* written in the law of the LORD, † Heb. *kindnesses.* Ch. 32. 32.

e Either 1. his Piety towards God and his House. Or, 2. his Benignity, Clemency, and Kindness towards all his Subjects, being of a most tender Disposition and Carriage both towards God, *ch.* 34. 27. and towards Men. But the former seems principally intended, because it best agrees both with the History of *Josiah*, which is wholly taken up with the former, and speaks little or nothing of the latter, and with the following words; and it doth not disagree with the *Hebrew* word *hesed*, which though it doth most frequently express kindness to Men, yet sometimes it notes a Man's Piety to God and his House, as is manifest from *Nehem.* 13. 14.

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

Jehoahaz succeeding, is deposed by Pharaoh, and carried to Egypt, 1—4. *Jehojakim's wicked Reign; his captivity into Babylon.* 5—8. *Jehojachin likewise,* 9—10. *Zedekiah's wicked reign; his contempt of the Prophet, and rebellion against Nebuchadnezzar,* 12, 13. *Jerusalem's destruction,* 14—21. *The proclamation of Cyrus,* 22, 23.

THen * the people of the land took Jehoahaz *a* the son of Josiah, and made him king in his fathers stead at Jerusalem. * 2 Kings, 23. 30, &c.

a The Contents of this Chapter for the Substance of them, are explained in the Notes upon 2 *Kings*, *ch.* 23. 31, *&c.* & 24. & 25. what is peculiar to it shall be here opened, so far as is necessary.

2 Joahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

3 And the king of Egypt † put him down at Jerusalem, and † condemned the land in an hundred talents of silver, and a talent of gold. † Heb. *removed him.* † Heb. *mulcted.*

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehojakim. And Necho took Joahaz his brother, and carried him to Egypt.

5 Jehojakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem; and he did that which was evil in the sight of the LORD his God.

6 * Against him came up Nebuchadnezzar king of Babylon, and bound him in ‖ fetters to carry him to Babylon. * 2 Kings, 24. 1. ‖ Or, *chains.*

7 * Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon. * 2 Kings, 24. 13. Dan. 1. 1, 2.

8 Now the rest of the acts of Jehojakim, and his abominations which he did, and *that which was* found in him *b*, behold, they are written in the book of the kings of Israel and Judah: and ‖ Jehojachin his son reigned in his stead. ‖ Or, *Jeconiah.* 1 Chr. 3. 16. Or, *Coniah,* Jer. 22. 24.

b That Crime of Rebellion against the King of *Babylon*, which for a time he kept in his own Breast, but when he saw fit, he discovered it, and was convicted of it. See 2 *Kings*, 24. 1.

9 * Jehojachin *was* eight years old when he began to reign *c*, and he reigned three months, and ten days in Jerusalem, and he did *that which was* evil in the sight of the LORD. * 2 Kings, 24. 8.

c Of which see the Notes upon 2 *Kings*, 24. 8. where he is said to be 18 *years old*.

10 And † when the year was expired *d*, king Nebuchadnezzar sent, and brought him to Babylon, with the † goodly vessels of the house of the LORD, and made ‖ * Zedekiah his brother *e* king over Judah and Jerusalem. † Heb. *at the return of the year.* † Heb. *vessels of desire.* ‖ Or, *Mattaniah,* 2 Kin. 24. 17. * Jer. 37. 1.

d Heb. *At the return of the year*, *i. e.* At the beginning of the next year, according to the Sacred Account of the *Hebrews*, at the Spring of the Year, the time when Kings go forth to Battel, as is elsewhere said, when *Nebuchadnezzar*, among others, went forth to settle and enlarge his Conquests. *e* Largely so called, for this was his Uncle, or his *Fathers Brother*, as he is called 2 *Kings*, 24. 17. being the Son of *Josiah*. See 1 *Chron.* 3. 15. *Jer.* 1. 3.

11 * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. * 2 Kings, 24. 18. Jer. 52. 1.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself *f* before Jeremiah the prophet, *speaking* from the mouth of the LORD.

f By Repentance for his past Errors, and Obedience to God's express Commands, which he would not yield to thorough the Pride of his Heart, as is intimated by this Phrase, and expressed, *Jer.* 38. 19.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God *g*: but he stiffened his neck, and hardened his heart *h* from turning unto the LORD God of Israel.

g Who had required and forced him to swear Fealty and constant Obedience to him by the True God, whom he had served, and whom he called upon to be a Witness against him if he broke his Oath. So his Rebellion was aggravated with Perjury, and horrid Contempt of God. Compare *Ezek.* 17. 18. *h i. e.* He added Obstinacy and Incorrigibleness to his Sins.

14 Moreover, all the chief of the priests, and the people transgressed very much *i*, after all the abominations of the heathen, and polluted the house of the LORD which he had hallowed in Jerusalem.

i They were universally corrupt; and therefore God justly brought upon them a general Destruction.

15 * And the LORD God of their fathers sent to them † by his messengers, rising up ‖ betimes, and sending *k*; because he had compassion on his people, and on his dwelling place: * Jer. 25. 3, 4 & 35. 15. † Heb. *by the hand of his messengers.* ‖ That is, *continually and carefully.*

k i. e. Sending them early and diligently, as a careful Householder, who riseth betimes about his Business, and pursues it till Night come. God sent them many Prophets and Messages, some at the very beginning of their Apostacy, and others afterward, as they proceeded in their Impiety, until the very day of their Captivity.

16 But they mocked the messengers of God *l*, and despised his words, and misused his prophets *m*, until the wrath of the LORD arose against his people, till there *was* no † remedy *n*. † Heb. *healing.*

l Of which see Instances, *Ezek.* 11. 3. & 20. 49. *m* Imprisoning and Persecuting them as they did *Jeremy*. Or, *seduced themselves by his Prophets*, *i. e.* By their Prophecies, which they perverted or misconstrued. An Eminent Instance we have in this, That because *Jeremy* prophesied that *Zedekiah* should be led to *Babylon*, *Jer.* 32. 5. and *Ezekiel*, That he should not see *Babylon*, *Ezek.* 12. 13. Therefore they believed neither, as the *Hebrew* Writers relate. *n* Because the People would not repent, and God would not pardon them.

17 * Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary *o*, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand. * 2 Kings, 25. 1, &c.

o Either in *Jerusalem*, which was the dwelling place of God's Sanctuary: Or, *in the house which was their Sanctuary*; as *the River of Euphrates*, Gen. 15. 18. is the River which is *Euphrates*. It is probable they killed them in the very Courts and House of God, to which some of them fled for Refuge, such places being esteemed Sacred and Inviolable by the Heathens themselves.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And † them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia. † Heb. *the remainder from the sword.*

21 To fulfil the word of the LORD by the mouth of * Jeremiah, until the land * ‖ had enjoyed her sabbaths *p*: *for* as long as she lay desolate she kept sabbath, to fulfill threescore and ten years *q*. * Jer. 25. 9, 12. & 26. 6, 7. & 29. 10. * Lev. 26. 34, 35, 43. ‖ Or, *accepted.*

p i. e. Had rested from the labour of the Husbandmen in Plowing and Harrowing it, *&c.* the People that should have managed it being destroyed. Of the Phrase see the Notes on *Levit.* 26. 2. *q* That so the 70 years Captivity prophesied of by *Jeremy*, might be accomplished.

22 * Now, in the first year of Cyrus king of Persia *r*, (that the word of the LORD *spoken* by the mouth of * Jeremiah might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdoms, and *put it* also in writing, saying, * Ezr. 1. 1. * Jer. 25. 12, 13. & 29. 10.

r This, and the next verse, are repeated in the beginning of the next Book, where they will be more fitly explained.

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and He hath charged me to build him an house in Jerusalem, which *is* in Judah; who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

EZRA.

THat this Book of Ezra *is part of the Canonical Scripture is evident, partly from the Testimony of the Jewish Church, to which* were committed the Oracles of GOD, *Rom.* 3. 2. *who also did carefully keep them, and faithfully transmit them to us, and are not once charged either by Christ or his Apostles with breach of that Trust; and partly by the unanimous consent of all, both Jews and Christians, at this day. And that* Ezra *was the Writer of this Book, is also, and ever was, the opinion of the Jews, who had the best means of knowing this, and is most agreeable to his quality; for he was the* Son, *or* Grand-Son *(as the word is elsewhere used)* of Seraiah, Ezra 7. 1. *who was the High* Priest, 2 Kings, 25. 18. 1 Chron. 6. 14. *and he was a ready* Scribe *in the Law of Moses,* Ezra 7. 6. *and endowed with a more than ordinary measure of God's Spirit, as is evident from this Book; and was himself an Eye-witness of these Transactions. In his time also there lived divers other holy Men of* GOD, *as* Daniel, *and* Nehemiah, *and* Mordecai, *and* Zorobabel, *and* Joshuah. *Which makes that probable which the Jews report, That these Prophets, and other Holy and Learned Men, did review the Canonical Books of the* Old-Testament, *and added here and there some few Passages in the Historical Books, and digested them into that Order in which now we have them in our* Hebrew-Bibles: *This being a Work most suitable to the Prudence and Piety, and sacred Function of these Persons, and to the present Estate of the Jewish Nation, who had been long in Captivity in* Babylon, *where it was to be feared that many of them were ignorant or corrupt in the Principles of Religion, and who were yet in a broken condition, and likely to be exposed to farther calamities and dispersions; which also might be signified to some of them; and it was suitable also to that care which the wise and gracious God hath ever used for the guidance of his Church, according to their several occasions and necessities.*

CHAP. I.

Cyrus's Proclamation to Israel for building the Lord's Temple at Jerusalem, 1—4. *The chief of the People prepare for their return,* 5, 6. *Cyrus restores the Vessels of the Temple to Sheshbazzar Prince of Judah,* 7, 8. *Their number,* 9—11.

1 NOW in the first year of Cyrus king of Persia *a*, (that the word of the LORD * by the mouth of Jeremiah might be fulfilled) the LORD stirred up the spirit of Cyrus *b* king of Persia, that he † made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

* 2 Chron. 36. 22. Jer. 25. 12. & 29. 10. † Heb. caused a voice to pass.

a To wit, Of his Empire or Reign in *Babylon*: For he had now been king of *Persia* for many Years. *b* i.e. Put into him a Mind and Will to this work.

2 Thus saith Cyrus king of Persia, The LORD God of Heaven hath given me all the kingdoms of the earth *c*, and he hath * charged me *d* to build him an house at Jerusalem, which *is* in Judah.

* Isa. 44. 28. & 45. 13.

c To wit, in those parts of the World; all that vast Empire formerly under the Assyrians and Babylonians. The Gift of which he ascribes to the great God, either by virtue of those common Notions which were in the Minds of the Heathens, who though they worshipped Idols, yet many of them did acknowledge a true and supream God: Or by that clear and express Prophecy of *Isaiah* concerning him, *Isa.* 44. 28. & 45. 1, 13. so long before he was born; which Prophecy the Jews had doubtlesly shewed him, which also carried a great evidence with it, especially to him who was so highly gratified and incouraged by it: or by a special Illumination which God vouchsafed to him, as he did to *Nebuchadnezzar* and *Darius*, and some others of the Heathen Princes. *d* Either by his Prophets, *Isaiah* formerly, or *Daniel* now: or by an inward suggestion to his Mind.

3 Who *is there* among you of all his People *d*? his God be with him *e*, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God) which *is* in Jerusalem *f*.

d To wit, of *Israel*. A material clause; by vertue of which they justly refused the help of those Aliens who pretended to joyn with them in the building, *ch.* 4. 2, 3. *e* Let his God help him, as I also shall do. *f* Or only, *in Jerusalem*, as it is in the Hebrew. So it notes the place where he allows and requires them to build it.

4 And whosoever remaineth *g*, in any place where he sojourneth, let the men of his place † help him *h* with silver, and with gold *i*, and with goods, and with beasts, besides the free-will-offering for the house of his God that *is* in Jerusalem.

† Heb. lift him up.

g Who, when his Brethren were gone up, was desirous to go with them, but forced to tarry there for want of necessaries for his journey. *h* I require my Officers to take care that they may be supplied, either by the voluntary Contributions of the People; or by a moderate Tax to be laid either only upon those Jews who were resolved to stay, or upon the Gentiles also; which the Persian Monarchs being absolute, had a Power to do; and which was the more reasonable, because the King himself submitted to it, and bore a great part of the burden; and because it was for the House of the great God to whom they all owed their present Peace and great Felicity. *i* Which upon this occasion I give you leave to transport.

5 Then rose up the chief of the fathers of Judah and Benjamin *i*, and the priests and the Levites, with all *them* whose spirit God had raised to go up *k*, to build the house of the LORD which *is* in Jerusalem.

i And with them some of other Tribes, as appears from 1 *Chron.* 9. 3. but these only are named, because they were most considerable for number and quality. *k* To whom God had given that pious disposition, and that Fortitude and Resolution which it required to break through their difficulties, which were great and many, such as their present penury, the length, and hazards, and costliness of the Journey, their Settlements in comfortable Habitations, their dispersion in several and distant places, which hindred the Conjunction of their Counsels and Actions, the multitude of their Enemies, the actual possession of their Country by others, the great backwardness of many of their own Brethren to go with them, and many other discouragements.

6 And all they that *were* about them, ‖ strengthened their hands *l* with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

‖ That is, *helped them.*

l Either because they had embraced, or at least favoured the Jewish Religion, concerning which they were instructed by the Israelites that had now for a long time dwelt among them: or rather, that they might hereby gratifie the King's humour, and purchase his favour: for they perceived him to be hearty and forward in the work.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, * which Nebuchad-nezzar had brought forth out of Jerusalem *m*, and had put them in the house of his gods;

* 2 Kings 24. 13. 2 Chr. 36. 7.

m Of. These are said to have been *cut in pieces*, 2 Kings. 24. 13. how then are they here returned? *Answ.* That Hebrew word used 2 *Kings*. 24. 13. signifies not so properly to *cut in pieces*, as to *cut off*, as from the use of the word, *Deut.* 25. 12. 2 *Sam.* 4. 12. 2 *Kin.* 18. 16. *Jer.* 9. 26. And these vessels when they were taken away from the Temple, might very well be said to be cut off from it, because they had for so long time been so constantly, and as it were, inseparably united to it, and kept in it. In like manner, *the meat-offerings, and drink-offering* are said to be *cut off from the house of the Lord*, *Joel* 1. 9. And it is very improbable, that they should deface and cut in pieces those magnificent Vessels which they could so easily transport whole to *Babylon*. Although, if some of the larger of them had been cut into two or more parts, yet the parts of them might be delivered to the *Jews*, who could, without great difficulty, reduce them to their former Unity and Form.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them *n* unto * Sheshbazzar *o* the prince of Judah *p*.

* Or, *Shinah*, Neh. 7. 15.

n i. e. He caused them to be delivered to the Jews by number. *o* i. e. *Zerubabel*, as appears by comparing *ch.* 3. 8. with 5. 16. to whom the Persians, or rather the Chaldeans, had given this name or *Sheshbazzar*, as they gave other names to *Daniel*, and his companions, *Dan.* 1. 7. *p* And the Captain and Governour of these returning Jews, *chap.* 2. 2. So the Scepter is not yet departed from *Judah*.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives *q*:

q Large Knives used in the killing of the Sacrifices, which are here mentioned, because the Hafts of them were made of, or covered with Gold or Silver.

10 Thirty basons of gold, silver basons of a second *sort* *r*, four hundred and ten: *and* other vessels a thousand *s*.

r The first or chief were of Gold, and these of Silver are called *the second*, or next to them of worth and use. *s* He speaks of Vessels of a middle size; for great and small were 5400, as it follows here. Or, as some render it, *other Vessels* by *thousands*: they were not distinctly numbered according to their various forms and uses, but were promiscuously put together by thousands.

11 All the vessels of gold, and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* † the captivity, that were brought up from Babylon unto Jerusalem.

† Heb. *the captivity.*

CHAP. II.

The number of the People that returned, 1—35. *and of the Priests,* 36—39. *of the Levites,* 40. *of the singers,* 41. *of the Porters,* 42. *of the Nethinims,* 43—54. *and of Solomons Servants,* 55—58. *Concerning the Priests, that could not shew their Pedigree,* 61—63. *The whole number of them and their Substance,* 64—67. *Their Oblations,* 68—70.

NOW * these *are* the children of the province *a* that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city *b*;

* Neh. 7. 6.

a i. e. The Israelites, called *the Children of the Province*, either 1. Of *Babylon*, of which Province we oft read, as *ch.* 7. 16. *Dan.* 2. 48. & 3. 1, 12, 30. called *the Province* by way of eminency; of which they are called *Children*, because of their birth and habitation in it for a long time, it being usual to call the Inhabitants of any City or place its *Children*. Or rather 2. Of *Judea*, called a *Province*, *ch.* 5. 8. And he calls it thus emphatically to mind himself and his Brethren of that sad Change which their Sins had made among them, that from an illustrious, independent, and formidable Kingdom, were fallen to be an obscure, servile, and contemptible Province, first under the Chaldeans, and now under the Persians. *b* Either unto those Cities or Towns which belonged to their several Ancestors. Or rather, to those which were now allotted to them, and from this time possessed by them. For their former Cities were either demolished, or possessed by other Persons, which they were not now in a capacity of disturbing.

2 Which came with Zerubbabel *c*: Jeshua, Nehemia, ‖ Serajah, Reelajah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah: the number of the men of the people of Israel.

Or, *Seraiah*, Neh. 7. 7.

c As for this Catalogue, it differs in some names and numbers from that *Neh.* 7. which might be from divers causes, partly because several names were given to one and the same Person; and partly because of the many Changes which might happen in the same Families between the time of the first making of this Catalogue by *Ezra*, and the making of it anew so many Years as that Catalogue *Nehem.* 7. was made after the former.

3 The children *d* of Parosh *e*, two thousand an hundred seventy and two.

d i.e. The Posterity, as that word is for the most part, if not constantly taken in this Catalogue. *e* That descended either from *Parosh*, or from that Family whereof *Parosh* was the chief. And so for the rest.

4 The children of Shephaliah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five *f*.

f In *Nehem.* 7. 10. they were only 652. It seems 775 marched out of *Babylon*, or gave in their names that they would go; but some of them died, others changed their Minds, others were hindred by Sickness, or other Casualties, happening to themselves or their Relations; and so there came only 652 to *Jerusalem*. And the like is to be said in the like differences: which it suffices to hint once for all.

Neh. 7. 11

6 The children of * Pahath-moab, of the children of Jeshuah, *and* Joab *g*, two thousand eight hundred and twelve.

g Or, *of Jeshuah-Joab*, as the former was *Pahath-moab*.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

9 The children of Zaccai, seven hundred and threescore.

Or, *Sinai*, Neh. 7. 15.

10 The children of ‖ Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand and fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah *h*, ninety and eight.

h Of Ater the son of *Hezekiah*, not the king, but another famous person so called.

17 The children of Bezai, three hundred twenty and three.

18 The children of ‖ Jorah, an hundred and twelve.

Or, *Hariph* Neh. 7. 24.

19 The children of Hashum, two hundred twenty and three.

20 The children of ‖ Gibbar, ninety and five.

Or, *Gibeon*, Neh. 7. 25.

21 The children of Beth-lehem *i*, an hundred twenty and three.

i Either of a Man called *Bethlehem*, or the *Bethlehemite* by way of eminency. Or, of the place so called. And so these were the remainders of the Inhabitants of that City. And the like may be said of the two following names, *Netophah* and *Anathoth*, or others of the like Nature.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

Or, *Beth-azmaveth*, Neh. 7. 28.

24 The children of ‖ Azmaveh, forty and two.

25 The children of Kirjath-arim *k*, Chephirah, and Beeroth, seven hundred and forty and three.

k Or, *Kiriah-jearim*, as it is *Neh.* 7. 29.

26 The children of Ramah, and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

* Ezr. 8. 7

31 The children of the other * Elam *l*, a thousand two hundred fifty and four.

l For one *Elam* was mentioned before, v. 7.

32 The children of Harim, three hundred and twenty.

Or, *Hasid*, as it is in some copies.

33 The children of Lod, ‖ Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred forty and five.

35 The children of Sanaah, three thousand and six hundred and thirty.

* 1 Chron. 24. 7.

36 The priests: the children of * Jedajah of the house of Jeshua, nine hundred seventy and three.

* 1 Chron. 24. 14.

37 The children of * Immer, a thousand fifty and two.

* 1 Chron. 9. 12.

38 The children of * Pashur, a thousand two hundred forty and seven.

* 1 Chron. 24. 8.

39 The children of * Harim *m* a thousand and seventeen.

m The Head of one of the Twenty four Courses which *David* appointed, 1 *Chron.* 24. 8. Of all which Courses, some observe here are not above four or five that returned. There is another *Harim* mentioned above, v. 32. but that was no Priest as this was, v. 36.

40 The Levites: the children of Jeshua, and Kadmiel, of the children of ‖ Hodaviah, seventy and four.

Or, *Todah*, Neh. 7. 43. Or, *Hodevah*, Neh. 7. 43.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Halita, the children of Shobai, *in* all, an hundred thirty and nine.

43 The Nethinims *n*: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

n The persons devoted to the inferiour Services of the Priests and Levites: of whom see 1 *Chr.* 9. 2.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‖ Salmai, the children of Hanan,

Or, *Shamlai.*

47 The children of Giddel, the children of Gahar, the children of Reajah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ‖ Bazluth, the children of Mehida, the children of Harsha,

Or, *Batzlith*, Neh. 7. 54.

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha,

55 The children of Solomons Servants *o*: the children of Sotai, the children of Sophereth, the children of ‖ Peruda,

Or, *Perida*

o Either of those Strangers and Proselytes, whom *Solomon* used in the building of the Temple, 1 *Kings* 9. 21. to the service of which, as some add, he devoted them, as there should be occasion hereafter. Or, others who had lived in *Solomons* Family, and after his death, called themselves and their Families by that name, as esteeming it a great honour to them that they had been Servants to so great a Prince.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Ami,

Or, *Amon*, Neh. 7. 59.

58 All the * Nethinims, and the children of * Solomons servants, *were* three hundred ninety and two.

* 1 Chron. 9. 2. * 1 Kings 9. 21.

59 And these *were they* which went up from Telmelah, Tel-harsa *p*, Cherub, Addan, *and* Immer *q*: but they could not shew their fathers house, and their ‖ seed, whether they *were* of Israel:

Or, *Cherub*, Addan, Immer.

p The names of the places whence they came, and where they had lived in the time of their Captivity. *q* The names either of the Heads of the Families living in the places last mentioned; or of other places where the persons here underflood had dwelt.

60 The children of Delajah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the Priests: the children of Habajah, the children of Koz, the children of Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name.)

* 2 Sam. 17. 27.

r To wit, *Barzillai*. Which name he preferred before that of his own Family, accounting it, as it seems, a greater Honour to be allied to so noble a Family, than to be a Priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the Priesthood, as it is here noted, v. 62.

62 These sought their register *among* those that were reckoned by genealogy *s*, but they were not found: therefore † were they as polluted, put from the † Heb. *as polluted from the* priesthood.

s The Jews were generally very exact and careful in their Genealogies, partly from their own Choice and Interest, that they might preserve the distinctions of the several Tribes and Families, which was necessary both to make out their Claims or Titles to Offices or Inheritances, which might belong to them by death, or otherwise, as here we see, and to govern themselves thereby in the matter of Marriages, and some other things wherein the practice of some Laws required the knowledge of these things: and partly by the special Providence of God, that so it might be certainly known of what Tribe and Family the Messiah was born. But as they took care of all their Families, so doubtless they took a more punctual and regular care about the Royal Family, upon which all their hopes depended.

63 And the ‖ Tirshatha *t* said unto them, that they should not eat of the most holy things, till there stood up a priest with * Urim and with Thummim *u*.

Or, *Governour*

* Exod. 28. 30.

t i.e. The Governour, to wit, *Zerubbabel*. Whence *Nehemiah* also is so called, *Neh.* 8. 9. and 10. 2. *u* That this point which could not be found out by any human skill or industry, might be determined by divine direction. Hereby it appears that the Urim and Thummim were lost in the destruction of the City and Temple, tho' the Jews fed themselves with hopes of recovering them, but in vain. Of the Urim and Thummim, see *Exod.* 28. 30. *Numb.* 27. 21. 1 *Sam.* 23. 9.

64 The whole congregation † together *was* * forty and two thousand three hundred *and* threescore *v*:

† Heb. *as one.* ch. 3. 9. * Neh. 7. 66.

x The particular summs here recited come only 29818. Unto whom are added in this total summ 12542. Which either were of the other Tribes beside *Judah* and *Benjamin*: or were such as were supposed by themselves and others to be Israelites, but could not prove their pedigree by their genealogies, and therefore could not be so punctually and particularly described, as the former.

65 Besides their servants, and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing-men and singing-women *y*.

y For Women as well as Men were devoted to, and employed in this exercise in the Temple-Service, as appears from 1 *Chron.* 25.5,6. And the Parents of these Persons had taken care to instruct and exercise them as far as they could in this Art, both for Gods service, and for their own benefit, when *Jerusalem* and the Temple should be rebuilt; which they knew would be done after *Jeremiahs* 70 years were expired.

66 Their horses *were* seven hundred thirty and six: their mules two hundred forty and five:

67 Their camels four hundred thirty and five: *their* asses six thousand and seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the LORD *z* that *is* at Jerusalem, offered freely for the house of God to set it up in his place.

z i.e. To the ruins of the house; or to the place where that house stood.

* 1 Chron. 26. 2.

69 They gave after their ability unto the * treasure of the work, threescore and one thousand drams of gold ‖, and five thousand pound of silver, and one hund ed priests garments.

‖ A dram of gold is supposed to be of the weight of the fourth part of a shekel, and of the value of a French Crown.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

The Altar set up, 1——3. *The Feast of the Tabernacle kept,* 4. *Their continued offerings,* 5, 6. *Workmen hired,* 7. *Priests and Levites are appointed to set forward the work,* 8, 9. *The foundation of the Temple is laid, with great joy and mourning,* 12, 13.

AND when the seventh month was come *a*, and the children of Israel *were* in the cities, the people gathered themselves together, as one man to Jerusalem

a Or rather, *was coming*, or *drew near*. For the Altar was set up after this time, v. 2. which yet was employed the first day of this month, v.6. This was a sacred kind of month wherein there were divers Festivals, as appears from *Lev.* 23. for which the People had been preparing themselves, and now came to *Jerusalem* to the celebration of them.

(Or, *Joshua*) 2 Then stood up ‖ Jeshua the son of Jozadak *b*, and his brethren the priests, and ‖ Zerubbabel, the son *c* of * Shealtiel, and his brethren, and built the altar *d* of the God of Israel, to offer burnt offerings thereon, *as it is* * written in the law of Moses the man of

‖ Called *Zerubabel*, Mat. 1. 12. Luke 3.27. God

b The High-Priest, *i. e.* the grandson: for he was the son of *Jehoiada*, 1 *Chron.* 3. 17, 18, 19. *d* Which was of more present and urgent necessity than the Temple, both to make atonement to God for all their sins, and to obtain Gods assistance for the building of the Temple, and to strengthen their own Hearts and Hands in that great work wherein they saw they should have many Enemies.

* Deut. 12.5.

3 And they set the altar upon his bases, (for fear *was* upon them, because of the people of those countries) and they offered burnt offerings thereon unto the LORD, *even* burnt-offerings morning and evening.

4 They kept also the feast of tabernacles *e*, * *as it is* written, and * *offered* the daily burnt offerings *f* by number, according to the custom, ‖ as the duty of every day required;

* Exod. 23.16. Numb. 29. 12, &c.

† Heb. *the matter of the day in his day.*

e This seems to be mentioned Synecdochically for all the Solemnities of this Month, whereof this was the most eminent and most lasting. Otherwise it is not probable, that they would neglect the Day of Atonement which was so severely enjoyned, *Lev.* 23. 27, 28, 29. and was so exceeding suitable to their present condition; see on v. 6. ‖ Heb. *Burnt-offerings day by day*, i. e. Every day of that Feast they offered as many Sacrifices as were prescribed; of which see *Numb.* 29. 13, &c.

5 And afterward *offered* the continual burnt-offering *g*, both of the new-moons, and of all the set-feasts of the LORD, *that were* consecrated *h*, and of every one that willingly offered a free-will offering unto the LORD.

g The Morning and Evening Sacrifice: of which see on *Numb.* 28.3. *h i.e.* Set apart for the solemn and holy Service of God.

† Heb. *the temple of the Lord was not yet founded.*

6 From the first day of the seventh month began they to offer burnt-offerings; unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

i And the other Sacrifices which were to be offered with them upon that day, being the Feast of Trumpets, *Numb.* 29. 1, &c. *Burnt-offerings* are oft put for all Sacrifices, as hath been observed once and again. ‖ Though it is probable they had done something towards the removing of the rubbish, and preparing the way for it.

7 They gave money also unto the masons, and to the ‖ carpenters, and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of * Joppa, according to the grant that they had of Cyrus king of Persia.

Or, to.

* Ezra 6.3.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then stood Jeshua *l with* his sons, and his brethren, Kadmiel and his sons, the sons of ‖ Judah † together, to set forward the workmen *m* in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

Or, to.

† Heb. together.

l Not the High-Priest so called, but a Levite, of whom see ch. 2. 40.

m By their presence and favour to encourage them to a chearful and vigorous prosecution of the work.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the LORD, after † the * ordinance of David *n* king of Israel.

† Heb. by the hand of.

* 1 Chron. 16. 4.

n Heb. *By*, or *According to the hands of David*, i.e. in such manner, and with such Psalms, or Songs, and Instruments as God hath appointed by the Hands or Ministry of *David*.

11 And they * sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel: And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

* 1 Chron. 16. 34. & 2 Chron. 5. 13. Ezra 3. 10, 11. Psal. 136.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house *o*, when the foundation of this house was laid before their eyes, wept with a loud voice *p*; and many shouted for joy:

o Which divers of them might very well do; because it was destroyed not quite Sixty years ago, as is manifest from 2 *Kings* 25. 2 *Chron.* 36. & *Ezek.* 40. 1. *p* Partly because of the poor and small preparations made for this in comparison of what was made for the other Temple: partly because this Temple was divested and destitute of those things which were the principal Glory of the former Temple, to wit, the Ark, and the Urim and Thummim, &c. partly because these foundation-stones were far inferiour to the former, both for quantity and price, 1 *Kings* 7.9,10. and partly because these foundations were of a far narrower compass than the former: for although the foundations of this House of the Lord, strictly so called, were at least of equal largeness with those of the former, by comparing 1 *Kings* 6.2. and *Ezra* 6.1,2,3. yet the foundations of the whole building belong to the first Temple, and adjoyning to it, or in the courts of it, were far larger than these.

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

The Adversaries, being not accepted in the building of the Temple with the Jews, endeavour to hinder it, 1——5. *Their false and malicious Letter to Artaxerxes,* 7——17. *Artaxerxes's decree forbidding it hindred,* 18——24.

NOW when the adversaries of Judah and Benjamin *a*, heard that † the children of the captivity built the temple unto the LORD God of Israel;

† Heb. *the sons of the captivity.*

a The Samaritans, as appears from v.2,10.

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, let us build with you *b*; for we seek your God, as ye *do c*, and we do sacrifice unto him, since the days of † Esarhaddon king of Assur *d*, which brought us up hither.

† Heb. *Esar-haddon.*

b This they spake not sincerely, as appears from their disposition and designs discovered in the following History, but that by this conjunction with them they might pry into their counsels, and thereby get an opportunity to find some matter or pretences of accusation against them. *c* For so they did, though in a mungrel way: see 2 *Kings* 17. 26, &c. *d* Son of *Sennacherib*, and after him King of *Assyria*, 2 *Kings* 19.37. Who brought or sent these persons hither, Either 1. in the days of *Salmanasar*, who lived and reigned in *Assyria* but eight years before *Esarhaddons* Reign; and so *Esarhaddon* might be one of his most eminent Commanders, and the Man by whom that Colony was sent. Or, 2. in the Reign of *Esarhaddon*, who sent this second Colony to supply and strengthen the first.

3 But Zerubbabel, and Jeshua, and the rest of the chief

† Heb. *is chief of the fathers of Israel,* said unto them, Ye have nothing to do with us *e*, to build an house unto our God, but we our selves together *f* will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

e As being of another Nation and Religion, and therefore not concerned in *Cyrus* his Grant, which was confined to the Israelites and to the worshippers of the true God. *f i. e.* Who are united together by *Cyrus* his Grant in this Work. Or, *alone*, as this word is sometimes used, as *Job* 34.29. *Psal.* 33.15. *Isa* 11.7.

4 Then the people of the land *g* weakned the hands of the people of Judah, and troubled them in building *h*:

g Heb. *of that land*; the present Inhabitants of that Province, to wit, the Samaritans. *h* By false Reports and Threats, and other means, described afterwards.

5 And hired counsellers against them *i*, to frustrate their purpose, all the days of Cyrus king of Persia *k* even until the reign of Darius king of Persia *l*.

i Who by their Artifices and Intercessions in the Persian Court, should give some stop to their Work. *k* For though *Cyrus* still favoured the Jews, yet he was then diverted by his Wars, and his son *Cambyses* was left his Vice-Roy, who was a very wicked Prince, and an Enemy to the Jews and their Religion. *l* Heb. *and until*, &c. *i. e.* Not only in the Reign of *Cyrus*, but also of *Cambyses*, and of the Magician, after whom was this *Darius*: of whom see *chap.* 5, & 6.

6 And in the reign of † Ahasuerus *m*, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

† Heb. *Achashverosh.*

m Which is supposed by divers learned men to be from this time a common Name to divers succeeding Kings of *Persia*. And this makes it seem doubtful who this was. This was either 1. *Xerxes the fourth and rich* King of *Persia*, as he is called *Dan.* 11. 2. Or rather 2. *Cambyses* the Son and Successor of *Cyrus*, as may appear 1. Because none but he and *Smerdis* were between *Cyrus* and *Darius*. 2. Because *Cambyses* was known to be no friend to the Jewish Nation nor Religion; and therefore it is very imaginable that these crafty, and malicious, and indistrious Enemies of the Jews would omit so great an opportunity when it was put into their hands.

7 And in the days of Artaxerxes *n* wrote ‖ Bishlam, Mithridah, Tabeel, and the rest of their † companies, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted *o* in the Syrian tongue.

‖ Or, *Shimshai.*

† Heb. *associates.*

n Either 1. *Artaxerxes*, the Son of *Xerxes*. Or, 2. *Smerdis* the Magician. Or rather, 3. the same *Cambyses*, called by his Childes Name *Ahashuerus*, v. 6. and here by his Persian name *Artaxerxes*: By which name he is here called in the Inscription of this Letter, because so he was called by himself and others in the Letters written either by him, or to him. *o* Or, *exposed* or *declared*. The Scale is: It was written in the Chaldee or Syrian Language, and in the Syrian Character: for sometimes the Chaldee or Syrian words are written in the Hebrew Character, as Hebrew words are oft written in an English Character.

Or, *letter.*

8 Rehum the chancellour, and Shimshai the ‖ scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort.

‖ Or, *Chancellour.*

9 Then wrote Rehum the chancellour, and Shimshai the scribe, and the rest of their † companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites *p*.

† Heb. *associates.*

p Several People thus called from the several places of that vast Assyrian Empire, from whence they were fetched, and who were united together into one Body, and sent as one Colony by the Assyrian Monarchs into these parts.

10 And the rest of the nations, whom the great and noble Asnappar *q* brought over, and set in the cities of Samaria: and the rest that *are* on this side the river *r*, † and at such a time *s*.

Child. Heb. *Chesneh.*

q Either *Esarhaddon*, or some other Person then of great eminency, especially with his Subjects and Followers, who was Captain of this Colony, and conducted them hither. *r* To wit, *Euphrates*. *s* The date of the Epistle was particularly expressed in the Epistle, but here it was sufficient to note it in the general.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants, the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‖ fet up the walls thereof †, and † joined the foundations.

Or, *finished.* Child. *and repaired.* Child. *Heb. covered.* Or, *finished.* Child. *Heb. closed with.* Child. *Heb. sets of the palace.*

t Either 1. The Jews had begun to build or repair some part of the Walls which *Nebuchadnezzar* had left, which they aggravate in this manner. Or, 2. This is a meer fiction, which being confidently affirmed, they thought would eafily find belief with a King whose Heart and Ears they poffeffed by their hired Counfellours, and others of their Friends, or the Enemies of the Jews.

13 Be it known now unto the king, that if this city be built, and the walls fet up *again*, then will they not † pay toll, tribute, and cuftom, and ſo thou ſhalt endamage the ‖ revenue of the kings.

† Heb. *give.*

‖ Heb. *the palace.*

14 Now because † we have maintenance from *the*

† Heb. *we have ſalt of the palace.* Child. *we have diſhonour.*

kings palace, and it was not meet for us to ſee the kings † diſhonour *u*, therefore have we ſent and certified the king;

u Thus they pretend the Kings ſervice to their own malicious deſigns and private intereſts.

15 That ſearch may be made in the book of the records of thy fathers *x*: ſo ſhalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved ſedition † within the ſame of old time: for which cauſe was this city deſtroyed.

† Child. *made.*

x Political Fathers, *i. e.* thy Predeceſſors, the former Emperours of this Empire, namely in the Aſſyrian and Babyloniſh Records, which together with the Empire were now in the hands of the perſian Kings, to be ſearched or read, as the Kings pleaſure was, or as the affairs of the Empire required.

† Child. *in the midſt thereof.*

16 We certifie the king, that if this city be built *again*, and the walls thereof ſet up: by this means thou ſhalt have no portion on this ſide the river.

17 Then ſent the king an anſwer unto Rehum the chancellor, and to Shimſhai the ſcribe, and to the reſt of their † companions that dwell in Samaria, and unto the reſt beyond the river, Peace, and at ſuch a time.

† Child. *ſocieties.*

18 The letter which ye ſent unto us hath been plainly read before me.

19 And † I commanded, and ſearch hath been made, and it is found, that this city of old time hath † made inſurrection againſt kings, and that rebellion and ſedition have been made therein.

† Child. *I do decree it ſhall be ſet.* † Child. *lifted up it ſelf.*

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countries* beyond the River, and toll, tribute, and cuſtom was paid unto them.

21 † Give ye now commandment to cauſe theſe men to ceaſe, and that this city be not built, until *another* commandment ſhall be given from me.

† Child. *make a decree.*

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes letter was read before Rehum, and Shimſhai the ſcribe, and their companions, they went up in haſte to Jeruſalem unto the Jews, and made them to ceaſe † by force and power.

† Child. *by arm and power.*

24 Then ceaſed the work of the houſe of God *y*, which *is* at Jeruſalem. So it ceaſed unto the ſecond year of the reign of *Darius* king of Perſia *z*.

y For they neither could nor might proceed in that work againſt their Kings Prohibition, without a ſpecial Command from the King of Heaven, which they had *chap.* 6. 1, 2. *z* To wit, *Darius* the Son of *Hyſtaſpes*, Succeſſor of *Cambyſes*: not, as ſome would have it, *Darius Nothus*, the Son of *Artaxerxes Longimanus*, who was not Emperour till above 100 years after *Cyrus*, and conſequently from the beginning of the building of the Temple to the finiſhing of it muſt be about 130 years, which is not credible to any one that conſiders; 1. That the ſame *Zerubbabel* did both lay the Foundations and finiſh the work, *Zech.* 4. 9. 2. That ſome of the ſame perſons alſo ſaw the finiſhing of this ſecond houſe, had ſeen the glory of the firſt houſe, *Hag.* 2. 3.

CHAP. V.

Zerubbabel being encouraged by Haggai and Zechariah the Prophets, ſet-teth forward the work, 1, 2. *Their adverſaries oppoſe 'em again,* 3——5. *Their Letter to Darius concerning this matter,* 6——17.

THEN the prophets, * Haggai the prophet, and * Zechariah the ſon of Iddo *a*, prophecied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael *b*, *even* to them.

* Ver. 1. & 2. Hag. 1. 1. * Zech. 1. 1.

a i.e. Iddo's Grand-child; for he was the ſon of *Barachia*. *b* Commanding them from God to return to the work of building the Temple, with promiſe of his favour and aſſiſtance.

2 Then roſe up Zerubbabel the ſon of Shealtiel, and Jeſhua the ſon of Jozadak, and began to build the houſe of God which *is* at Jeruſalem: and with them were the prophets of God helping them *c*.

c Encouraging the People to work by their preſence, and aſſurance of ſucceſs.

3 At the ſame time came to them Tatnai, governour on this ſide the river, and Shethar-boznai *d*, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

d Not *Rehum* and *Shimſhai*, &c. who were either dead, or removed from their Offices by the new Emperour *Darius*, as is very uſual.

4 * Then ſaid we *e* unto them after this manner, † What are the names of the men † that make this building?

* Ver. 10. † Child. *that build this building.*

e Either 1. We *Tatnai* and *Shethar-boznai*. And ſo this is an additional and more expreſs enquiry concerning the names of the Builders. And this ſenſe is favoured by comparing v. 9, 10. where the ſame queſtions here ſeverally made, v. 3, and 4. are in like manner diſtinguiſhed. And ſo the ſacred Writer ſpeaks this in their

their Person. Such variation of Persons being frequent in the Hebrew Language, as the Learned know. Or, 2. *We* Jews; and so the Translation must be a little varied, and the words read without an Interrogation thus, *Then we told them accordingly*, *i. e.* according to what they asked) *what were the names of the men that made this building*, *i. e.* who were the chief Undertakers and Encouragers of this Work: For although the Hebrew Particle, *mah*, rendred *what*, seems always to be used interrogatively, yet the Chaldee Particle, *man*, here rendred what, is used otherwise, as is manifest from *Dan.* 4. 17.

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease *f*, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

f Because God over-ruled their Hearts and Hands, that they did not hinder them by force, as they could have done.

6 The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, and his companions the Apharsachites *g*, which *were* on this side the river *h*, sent unto Darius the king.

g A People so called, sent hither as a Colony. As for the other people mentioned *chap.* 4. 9. they seem to have had a greater power with *Rehum* and *Shimshai* than with these new Officers, who made choice of other Companions. *h* Whereby they are distinguished from those of their Brethren, who yet continued in their Native Country beyond the River, and were not transplanted hither.

† Chald. in the midst whereof. 7 They sent a letter unto him †; wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God *i*, which is built with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

† Chald. stones of rolling.

i Whom the Jews account the great God, the God of Gods, esteeming all others to be but little and false gods.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certifie thee, that we might write the names of the men that *were* the chief of them.

11 And they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was built many years ago, which a great king of Israel built, * and set up.

* 1 Kings 6.1.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchad-nezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

* 2 Kings 24.2. & 25.8.

13 But in the first year of * Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

* Ch. 1.1.

14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made ‖ governour.

* Ch. 1.7,8. & 6.5.

‖ Or, deputy

15 And said unto him, Take these vessels, go carry them into the temple that *is* in Jerusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which is in Jerusalem. And since that time even until now *k*, hath it been in building, and *yet* is not finished.

k Allowing for some interruptions.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

Darius answereth the former letter, 1——7. *and maketh a new decree,* 8——12. *By the help of the Adversaries, and the diligence of the Prophets, the Temple is finished,* 13——15. *The Feasts of the Dedication,* 16——18. *and of the passover, are kept,* 19——22.

† Chald. broke. † Chald. made to descend.

THen Darius the king made a decree *a*, and search was made in the house of the † rolls, where the treasures † were laid up in Babylon *b*.

a Either 1. To search the Rolls. Or rather 2. To permit and promote the building of the Temple. And so the following words may be rendred, *after search was made*, &c. the Hebrew Particle, *vau*, being oft so used, as hath been noted before. *b* Either, 1. In the Kingdom or Empire of *Babylon*, which he now possessed: Or rather, 2. In the City of *Babylon*, where search was first made, supposing that this Edict which was made presently after *Cyrus* had taken *Babylon*, was kept there, but not finding it there, they searched in *Achmetha*, and found it there.

2 And there was found *c* at ‖ Achmetha *d*, in the palace, that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

Ezra 4.24.

c Here the Kings answer may seem to begin, and this following account he sends to them, and after that lays down his commands. *d* The Royal City of the Medes and Persians.

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be built, the place where they offered Sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits *e*:

e He did not command them to make it so large, for he left the ordering of the proportions of the Building to their skill and choice; but he restrained them that they should make it no larger; lest they should hereafter make use of it to other purposes against himself: But those proportions differ much from those of *Solomon*'s Temple, which was but Thirty Cubits high, only the Porch was 120 Cubits high, and but 20 Cubits in breadth. Either therefore *Solomon* Cubits were sacred Cubits, which were larger than the other, and these were but common Cubits. Or, the 60 Cubits of heighth are meant only of the Porch, which he would not have to be so high and magnificent as that of *Solomon*; was, lest they should be puffed up with it, and by degrees arrive at their former heighth and insolence. And the word rendred *breadth*, may be, and is by some rendred more generally, *the extension, or amplitude, or the length* of it; it being improbable that the King should give orders about the breadth, and none about the length of it.

4 *With* three rows of great stones, and a row of new timber *f*: and let the expences be given out of the kings house.

f As *Solomon*'s Temple was built, 1 *Kings* 6. 36. Whereof *Darius* was informed by some of the Jews, who also desired that it might be done in this manner.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored *g*, and † brought again unto the † Chald. temple which *is* at Jerusalem, *every one* to his place; and place *them* in the house of God.

g To *Sheshbazzar*: For this is part of *Cyrus*'s Decree (which is here recited) and not *Darius*'s, which does not begin till the next verse.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the A- † Chald. pharsachites which *are* beyond the river, be ye far from thence *h*:

Ezra 5.3.

h i. e. From hindering or discouraging the work.

7 Let the work of this house of God alone: let the governour of the Jews, and the elders of the Jews, build this house of God in this place.

8 Moreover, † I make a decree, what ye shall do to † Chald. the elders of the Jews, for the building of this house of ye, or, I. God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † hindred *i*. † Chald. restrained.

i From proceeding in their work for want of money.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail.

10 That they may offer † sacrifices of sweet savours † Chald. unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, *I* let him be hanged thereon, and let his house be made a dunghil for this.

12 And the God that hath caused his name to dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Jews built, and they prospered through the prophecying of Haggai the prophet, and Zechariah the son of Iddo *k*; and they built and finished *it*, according to the commandment of the God of Israel, and according to the † com- † Chald. mandment of Cyrus, and Darius, and Artaxerxes *l*, king of Persia.

k This is a seasonable intimation that this great and unexpected success was not to be ascribed to chance, nor to the kindness or good humour of *Darius*, but unto God only, who by his Prophets had required and encouraged them to proceed in the work, and by his mighty power disposed *Darius* Heart to such kind and favourable

Purposes

Purposes and Actions. *l* Who is thought to be either 1. *Xerxes Darius* his Son and Successor, who was called also *Artaxerxes*, and *Assuerus*, who is here joyned with his Father *Darius*, partly because he favoured the Jews, and promoted their Cause with his Father, and law to the Execution of his Father's Decree, and was his Father's Vice-Roy, if not made Co-Emperor with his Father in his Life-time, which was not unusual. Or 2. *Artaxerxes Longimanus*, the Son of *Xerxes*, who was best known by the name of *Artaxerxes*, who is here joyned with *Cyrus* and *Darius*, because though the Temple was finished, as to the substance of the work, in *Darius*'s Reign, *c.* 15. yet it was after-wards more fully compleated and adorned by *Artaxerxes*, as is evident from *ch.* 7. *v.* 20, 27. by whom *Nehemiah* was sent to *Jerusalem* with a large Commission and full Power to take care about the building of the City, and all other things concerning the Jewish Nation and Religion.

15 And this house was finished on the third day of † Ezra 5.13 the month * Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests and the Levites, and the rest of † the child en of the captivity, kept the dedication of this house of God with joy.

† Chal. the sons of the captivity.

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a † sin *offering* for all Israel, twelve he-goats according to the number of the tribes of Israel.

† Or, sin offering.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God which *is* at Jerusalem; † * as it is written in the Book of Moses.

† Chal. according to.

19 And the children of the captivity kept the passover * upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their Brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen *m* of the land, to seek the LORD God of Israel, did eat:

m i. e. Such as had forsaken that filthy and Idolatrous Religion of the Heathens, and were proselyted to the Jewish Religion: for such were allowed to eat the Passover, *Exod.* 12. 48. *Numb.* 9. 14.

22 And kept the feast of unleavened *bread* seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria *n* unto them, to strengthen their hands in the work of the house of God, the God of Israel.

n i. e. Of the King of *Persia*, which was now King of *Assyria* also, or Emperor of that vast and famous Assyrian Empire: which was first subdued by the King of *Babylon*, who therefore is frequently called *the Assyrian*; and for the same reason the Persian Monarch is here so called emphatically, to note the great Power and Goodness of God in turning the Hearts of their great Monarchs, whose Predecessors had been the chief Persecutors and Oppressors of God's People.

CHAP. VII.

Ezra's Genealogy, 1——5. *The Priests, Levites and Ezra go up to Jerusalem,* 6——10. *The gracious Commission of Artaxerxes to Ezra,* 11——26. *Ezra blesseth God for his favour to his People,* 27, 28.

* Neh. 2.1. † 1 Chron. 6.14.

NOw after these things, in the reign of * Artaxerxes *a* king of Persia, Ezra † the son of Serajah *b*, the son of Azariah, the son of Hilkiah.

a The same of whom he speaks *ch.* 6. 14. *b i. e.* His Grandson. Here are divers Persons omitted for brevity sake, which may be supplied out of 1 *Chron.* 6, 7, 8, 9, 10, 11.

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerajah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon *c*, and he *was* a ready scribe *d* in the law of Moses, which the LORD God of Israel had given, and the king granted him all his request, according to the hand of the LORD his God upon him *e*.

c With the King's Consent and Commission. *d i. e.* A learned and expert Doctor: for in that sense the word *Scribe* is oft used, as *Jer.* 8. 8. *Matt.* 7. 29. & 17. 10. & 23. 2, 13. *Mark* 12. 28. compare with *Matt.* 22. 35, 36. *e i. e.* By the Grace and Favour of God disposing the Heart of the King.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and Ch. 2. 43. the porters, and * the Nethinims unto Jerusalem *f*, in the seventh year of Artaxerxes the king.

f This is here related in the general, but how he procured this is particularly related hereafter.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month † began † Heb. was he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. The foundation of the going up.

10 For Ezra had prepared his heart *g* to seek *h* the LAW of the LORD, and to do it, and to teach in Israel statutes and judgments.

g Or, *disposed*, &c. *i. e.* He had set his Mind and Affections upon it, and made it his chief design and business. *h i. e.* To search and find out the true Sense and meaning of it, and thence to learn what Sins or Errors were to be reformed, and what Duties were to be performed. *i* The order of things in this Verse is very observable: first he endeavours to understand God's Law and Word, and that not for Curiosity or Ostentation, but in order to Practice: Next he conscientiously practiseth what he did understand, which made his Doctrine much more effectual: And then he earnestly desires and labours to instruct and edifie others, that they also might know and do it.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments *k* of the LORD, and of his statutes to Israel.

Or, Ezra the priest, a priest, scribe of the

k The Phrase seems emphatical, noting that he explained both the words and the things: For the Jews in the Land of their Captivity had in a great measure lost both their Language, and the Knowledge of Gods Commands, and therefore Ezra and his Companions instruct them in both. Of which see more on Nehem. 8. 8.

12 Artaxerxes king of kings, unto Ezra the priest, Or, Ezra a scribe of the law of the God of heaven, perfect peace, *and* at such a time.

a priest, scribe of the

13 I make a decree, that all they of the people of Or, of the Israel, and of his priests, and Levites in my realm, *who* are minded of their own free will to go up to Jerusalem, go with thee.

God of heaven,

14 Forasmuch as thou art sent † of the king, and of † Chal. his † seven counsellers, *l* to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand *u*;

from before

l His chief Nobles and Officers of State; of whom see *Esth.* 1. 14. *m i. e.* To make enquiry into all Modes and Precedents from your Laws, and to reform them. *n* Which is now and always in thy hand, being the matter of the daily study and exercise which thou now carriest along with thee, the interpretation whereof belongeth unto thee.

15 And to carry the silver and the gold which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem;

16 * And all the silver and gold that thou canst † Ch. 8. 25. find *o* in all the province of Babylon, with the free-will-offering of the people *p*, and of the priests offering willingly for the house of their God, which *is* in Jerusalem:

o i. e. Procure, as that word is used, *Gen.* 6. 8. & 26. 12. *Psal.* 84. 3. & 119. 162. *Prov.* 1. 13. & 2. 4. & 3. 13. Whatsoever thou canst get of my Subjects by way of free gift. *p* To wit, of *Israel*.

17 That thou maist buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God, which *is* in Jerusalem:

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver, and gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

20 And whatsoever more shall be needful for the house of thy God *q*, which thou shalt have occasion to bestow, bestow *it* out of the kings treasure house.

q Towards the Reparation, or adorning, or compleating of it. See the Notes on *ch.* 6. 14.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasures which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths † Chal. cors. of wine, and to an hundred baths of oil, and salt without prescribing *how much r*:

r Because it was but of mean price, and of very common and necessary use in all their Sacrifices, *Lev.* 2. 13. *Mark* 9. 49.

23 † Whatsoever is commanded by the God of hea- † Chald. ven, let it be diligently done for the house of the God what soever of heaven: for why should there be wrath against the realm of the king and his son *s*?

of the decree.

e For the omission of any part of his Worship occasioned by my neglect. This danger and duty he discerned, partly by natural light, and principally by the information of *Ezra*, ch. 8. 22. who had the King's Ear and Heart.

24 Also we certifie unto you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom upon them.

25 And thou, Ezra, after the wisdom of thy God that *is* in thine hand *f*, set magistrates and judges which may judge all the people that *are* beyond the river, all such as know the laws of thy God, and teach ye them that know *them* not.

f i. e. Which God hath put into thy Heart, and which appears in the works of thy hand. Wisdom is sometimes ascribed to the hands, as *Psal.* 78. 72. See my Latin *Synopsis* on *Gen.*38. 14. Or, by *the Wisdom of God*, he means the Law of God, which was said to be *in his hand*, v. 14.

26 And whosoever will not do the law of thy God, and the law of the king *g*, let judgment be executed † Chal. *to rooting out.* speedily upon him, *whether it be* unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

g To wit, concerning these matters. Or, which Law of God is by this my sanction now become my Law also, to which I expect their punctual and ready obedience. For as for the Civil Laws of the Empire, *Ezra* neither was skilful in them, nor was intrusted with the Execution of them, which was committed to other hands.

27 Blessed *be* the LORD God of our Fathers, which hath put such a thing as this in the kings heart, to beautifie the house of the LORD, which *is* in Jerusalem:

28 And hath extended mercy unto me before the king and his counsellors, and before all the kings mighty princes: and I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

CHAP. VIII.

Ezra's Companions who returned from Babylon, 1——14. *He sendeth 12 Iddo for Levites to be Ministers for the Temple,* 15——20. *He keepeth a Fast at Ahava,* 21——23. *He committeth the Treasures to the Custody of the Priests,* 23——30. *From Ahava they come to Jerusalem,* 31, 32. *The Treasure is weighed in the Temple,* 33——35. *The Commission is delivered to the Adversaries, and they further the House of God,* 36.

THese *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinees; Gershom: of the sons of Ithamar: Daniel: of the sons of David; Hattush.

* Ch. 2. 3. 3 Of the sons of Shechaniah; of the sons of * Pharosh *a*; Zecharia: and with him were reckoned by genealogy of the males *b*, an hundred and fifty.

a i. e. One of the Sons of *Pharosh*: whereby he is differenced from the other *Shechaniah*, v. 5. *b* Though *the Males* only be expressed here, and in the succeeding Verses, yet it is more than probable they carried the Women along with them, as they did carry *little ones*, as it is expressed here, v. 21.

4 Of the sons of Pahath-moab; Elihoenai, the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel *c*, and with him three hundred males.

c Either his only Son, or the most eminent of his Sons, and therefore so called here.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of Elam; Jeshajah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

‖ Or, *the youngest son.* 12 And of the sons of Azgad; Johanan ‖ the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemajah, and with him threescore males.

[Or. *Zaccai* as some read. 14 Of the sons also of Bigvai; Uthai, and ‖ Zabbud, and with them seventy males.

15 And I gathered them together to the river that [Or, *pitched* runneth to Ahava *d*; and there ‖ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi *e*.

d Or, *the river of Ahava*, as it is called v. 21, 31. By comparing of these places, it seems that *Ahava* was the name both of the River, and of the Town or place by which it ran. Either this was that River which other Writers call *Adiabra*, which runs to *Assyria*, which thence is called *Adiabene*: or some other River running into *Euphrates*. *e* To wit, who were simple Levites, and not Priests. And therefore the Levites mentioned, *chap.* 7. 7. by anticipation were not yet come to him.

16 Then sent I for Eliezer *f*, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zecharia, and for Meshullam, chief men: also for Joiarib, and for Elnathan, men of understanding.

f To come to me, and go along with me to *Jerusalem*. *g* Who seem to have had more knowledge, than pious Zeal for God, and his House and solemn Worship, which was continued to *Jerusalem*.

17 And I sent them with commandment *g* unto Iddo the chief *h*, at the place Casiphia *i*, and † I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

† Heb. *I put in the mouth.*

g Which he might do, partly by virtue of that Authority which he had over them by his Priesthood; and partly by that Authority which he either had received, or could easily procure from the King to that purpose. *h* The Head of the rest, either by Ecclesiastical Order or Government, which the Persian Kings allowed to the Jews; or by some Grant or Commission from the King. *i* Not a place near the Caspian Lake, as some guess from the likeness of the names; for that was at too great a distance for his present purpose, but some other place not far from *Ahava*; where he knew that there was a College, or considerable company of Levites together.

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel and Sherebiah, with his sons, and with his brethren, eighteen:

19 And Hashabiah, and with him Jeshajah of the sons of Merari, his brethren and their sons, twenty.

20 * Also of the Nethinims, whom David and the * Succeeding princes had appointed for the service of the Levites *k*, two hundred and twenty Nethinims: all of them were expressed by name.

k The Gibeonites who were devoted to this Service by *Joshua* and the Princes of his time, *Jos.* 9. 21. and are said to be appointed by *David* and his Princes, because they were confirmed by them in their former Office, and more particularly applied to the several Services of the Temple: Though this be not distinctly related in 1 *Chr.*23.& 25.& 26.because his business there was to give an account only of the new Constitutions and Alterations made by *David* in those matters.

21 Then I proclaimed a fast there, at the river Ahava, that we might afflict our selves before our God, to seek of him a right way *l* for us, and for our little ones, and for all our substance.

l i. e. A safe and prosperous Journey; or such a way and course as might be best for us.

22 For I was ashamed to require of the king a band of Soldiers and Horsemen, to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good, that seek him, but his power and his wrath *is* against all them that forsake him.

23 So we fasted and besought our God for this, and he was entreated of us *m*.

m He gave us some Assurance of his gracious Answer to our Request.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them *n*:

n Or, *and Shorebiah*, &c. who were the Levites mentioned v. 18. who were jointly intrusted together with the Priests with the charge of carrying these things carefully and safely. The Particle *and*, is oft understood.

25 And weighed unto them the silver and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand, six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

27 Also twenty basons of gold, of a thousand drams, and two vessels of † fine copper, † precious as gold *o*.

† Heb. *bright.*

o Heb. *desirable as gold*, not that it was of equal price and worth with it, but for its incomparable Excellency in its kind, and for its great Rarity, for which cause there were only two Vessels of that sort.

28 And

† Heb. *holiness.* Lev. 21. 6. † Heb. *holy to the LORD.*

28 And I said unto them, Ye *are* † holy unto the LORD, the vessels *are* † holy also, and the silver and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh them before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, *in* the chambers of the house of the LORD.

30 So took the priests and the Levites, the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava, on the twelfth *day* of the first month, to go unto Jerusalem, and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way *p*.

p To wit, in the direct way. Whereby it may be conjectured, that God directed them to fetch a little compass, and to go a more uncouth and unfrequented way, as they had begged of God, v. 21.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver, and the gold, and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Phinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

† His/their free entry, or the safe captivity, the sing of the word: *penitus*, Gr. *Or, a place.*

35 † *Also* the children of those that had been carried away, which were come out of the captivity *q*, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for a sin offering*: all this *was a* burnt-offering unto the LORD.

q To wit, these now commers, whom God had safely conducted hither.

36 And they delivered the kings commissions unto the kings lieutenants, and to the governours on this side ‖ Or, *assisted.* the river; and they ‖ furthered the people, and the house of God *r*.

r In the adorning and furnishing of it with these Vessels and other Conveniencies; and in promoting Gods Worship and Service therein.

CHAP. IX.

Ezra and others, hearing of the unlawful Marriage of the People with Strangers, mourn for it, 1——4. *He prayeth unto God, and confesseth their Sins, and particularly this,* 5——15.

NOW when these things were done, the princes *a* came to me, saying, The people of Israel, and the priests, and the Levites have not separated themselves from the people of the lands *b*, *doing* according to their abominations *c*, *even* of the Canaanite, the Hittite, the Perizzite, the Jebusite, the Ammonite, the Moabite, the Egyptian, and the Amorite.

a Who feared God, and understood that *Ezra* was come with large Commission from the King, and with this design, to reform all Disorders, whereof this was not the least. *b* i. e. From the Heathen Nations round about them, which God had expressly commanded them to do, *Deut.*7.2,3. *c* To wit, either, 1. Marrying promiscuously whomsoever they liked, as the Heathens used to do; Or, 2. Imitating them in their Idolatrous or other wicked Practices, into which they were drawn by their Heathenish Affinities. Although they are not charged with any other Crime befides their Marriage in the following account of it.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have ‖ mingled themselves with the people of *those* lands *d*: yea, the hand of the princes and rulers *e* hath been chief in this trespass.

‖ Or, *polluted.*

d This they had done, either, 1. In the Land of their Captivity into which these People were carried as well as others, as appears from *Jer.* 25. 9, &c. Or rather, 2. Since their return, as may be gathered from v. 8, 9, 10, 14. *e* Who should have restrained the People from this Sin, by their Authority and Example; and by doing otherwise, made the Sin more general, and involved themselves and the Nation in the Guilt of it.

3 And when I heard this thing, I rent my garment, and my mantle, *f* and plucked off the hair of my head, and of my beard *g*, and sat down astonied *h*.

f Both my inner and my upper Garment. *g* In testimony of my great Grief and Indignation; which was usual among all those Eastern and Ancient People, wherein he did not transgress that Law, *Lev.*19.27. *Deut.*14.1. because he did not shave off all the Hair, but only plucked off some hairs. *h* Partly for Grief and Shame at the Sin; and partly for fear of some great and dreadful Judgment which he expected and feared for it.

4 Then were assembled unto me *i* every one that trembled at the words of the God of Israel *k*, because of the transgression of those that had been carried away *l*, and I sat astonied until the evening sacrifice *m*.

i To joyn with me both in lamenting the Sin, and in indeavouring the redress of it. *k* i. e. Who stood in awe of God, and of his Word, and durst not violate his Commands; or who feared his Threatnings against those that did so, and trembled for fear of God's Judgments upon them, and upon the whole Land for their sakes, at the following words imply. Compare *Isa.* 66. 2, 5. *l* To wit, into Captivity, and were lately returned from it, and yet were not reclaimed either by their former Affliction, or by their late Deliverance. *m* When the People used to Assemble together. See *Psal.* 141. 2. *Acts* 3. 1.

5 And at the evening sacrifice I arose from my ‖ heaviness, *n* and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

‖ Or, *affliction.*

n i. e. From that mournful posture, v. 4. and put my self into the posture of a Petitioner. Or, *by reason of my heaviness*, or *affliction.* Having mourned for the Sin, I considered that was not sufficient, and that God expected the Confession and Amendment of it, and therefore I fell to prayer.

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities *o* are increased over *our* head, *p* and our ‖ trespasses grown up unto the heavens.

‖ Or, *guiltiness.*

o He includes himself in the number of the Transgressors, not only by a Rhetorical figure called *Communication*, but partly because he himself was guilty of many Sins: and partly because the Princes and Priests, and so many of the People having done this, the Guilt was now become National. *p* Like deep Waters, in which we are as it were drowned, and ready to perish. Compare *Psal.* 32. 4.

7 Since the days of our fathers, *have we been* in a great trespass unto this day *q*; and for our iniquities have we, our kings, *and* our priests been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

q We are not purged from the Guilt and Filth of our Fathers Sins; but we are still feeling the sad Effects of their Sins in the continuing Captivity of a great number of our Brethren; and we are still repeating the same Sins.

8 And now for a † little space *r* grace hath been ‖ shewed from the LORD our God, to leave us a remnant to escape *s*, and to give us a ‖ nail *t* in his holy place *u*, that our God may lighten our Eyes *x*, and give us a little reviving in our bondage *y*:

† Heb. *moment.* ‖ Or, *remnant.* ‖ Or, *a place.*

r It is but a little while since God hath delivered and rescued us, and yet we are already returned to our former Sin and Folly. Or thus, we have enjoyed this Favour but a little while, and now we are sinning it away, and frustrating our own Happiness. *s* That by his Favour many of us should escape out of Captivity, whom he calls but *a remnant*, because the far greatest part of the Israelitish Nation were yet in Captivity. *t* i. e. Either 1. A fixt and merciful Prince of our own Nation and Religion; such being compared to Nails or Pins, as *Isa.* 22. 23. Or rather 2. Some kind of Settlement; whereas before we were toffed and removed from place to place as our Masters pleased. It is a Metaphor from Tents, which are fastened by Cords and Nails, or Pins. *u* i. e. In the holy Land, as the Land of *Judah* is called, *Zech.* 2. 12. Or, in *Jerusalem*, which is called *The holy City*, *Neh.* 11. 1, 18. *Dan.* 9. 24. which is peculiarly mentioned, because of the Temple, which was the Nail which fastened their Tents, and gave them some ground of hopes to continue in their Land. *x* i. e. That he might revive and comfort our hearts. For as *darkness* is oft put for a State of Sorrow and Affliction, so *light* is put for Joy and Comfort. *y* For we are not quite delivered, but still wear our Fetters upon us, being even here in subjection to our former Lords.

9 For we *were* bond-men *z*, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia *a*, to give us a reviving *b*, to set up the house of our God, and † to repair the desolations thereof, *c* and to give us † a wall *d* in Judah and in Jerusalem.

† Heb. *to set up.* † Heb. *a fence.*

z i. e. In greater Bondage than that in which we now are. *a* i. e. Hath given us to find Favour in their Eyes. *b* To recover us from the Grave of dreadful Calamities in which we lay like dead Men and dry Bones, *Ezek.*37.1.&c. *c* To wit, of the Temple: either to build the House where there was only an heap of the Ruins of the old Temple. Or rather 2. To frequent and celebrate the Worship of God in that place, which hath long lain like a desolate and neglected place by or the Building of that called *Ezra* mentioned in the next foregoing words. *d* Heb. *an hedge*, or a *fence*, either 1. The Wall built about *Jerusalem*. But it is probable that was not yet built, as we shall see by the following History. Besides, this fence is intimated to be as much a fence to the rest of *Judah*, as to *Jerusalem*: Or 2. The Favour and Protection of the Kings of *Persia*, whose Edicts on their behalf were under God their Security against all those Enemies wherewith they were encompassed. Or 3. The powerful and gracious Providence of God, which had brought them together, and planted them in their own Land, and watched over them from time to time.

10 And now, O our God, what shall we say after this *e*? for we have forsaken thy commandments,

e What Apology can we make for our selves after thou hast conferred such great and high favours upon us, and we have so grossly abused them?

† Heb. by the hand of thy servants.

11 Which thou hast commanded † by thy servants the prophets, saying, The land unto which ye go to possess, it is an unclean land with the filthiness of the people of the lands, *g* with their abominations, which have filled it † from one end to another, with their uncleanness.

† Heb. from mouth to mouth.

g This notes the cause or matter of this uncleanness. The Land was not unclean in it self, but only polluted by the filthiness of its Inhabitants. *g* Or, *of these Lands*, which are round about it. This Land is as corrupt as any of the rest of the Heathen Nations.

* Exod. 23.32. Deut. 7.3.

12 Now therefore * give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace, or their wealth for ever: *h* that ye may be strong *i* and eat the good of the land, and leave *it* for an inheritance to your children for ever.

h But root them out, as I have commanded you to do; which always they have abundantly deserved, both of mine, and of your hands. See *Deut.* 7.2. *i* Although you may fancy that this way of making Leagues and Marriages with them, is the only way to establish and settle you, yet I assure you, it will weaken and ruin you, and the contrary course will make you stronger.

13 And after all that is come upon us for our evil deeds, and for our great trespass *k*, seeing that thou our God † hast punished us less than our iniquities *deserved*, and hast given us *such* deliverance as this *m*,

† Heb. hast punished us beneath our iniquities.

k After all our former sinnings for our sins. *l* And after all thy favour shewed to us in the multitude of thy judgments. *m* So full, so sudden, and unexpected, and amazing, not only to our enemies, but also to our selves.

14 Should we again break thy commandments, *n* and joyn in affinity with the people of these abominations: wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping *o*?

n Was this a fit and just requital of all thy kindnesses? or was this thy end and design in these actions? or wilt thou take this well from our hands? *o* Can we reasonably expect any thing from thee less than utter ruine?

15 O LORD God of Israel, thou *art* righteous *p*, for we remain yet escaped *q*, as *it is* this day: behold, we *are* before thee in our trespasses *r*: for we cannot stand before thee *s*, because of this *t*.

p A just and holy God, who doth hate, and wilt infallibly punish sin and sinners. Or, *thou art merciful*, as appears from hence, that notwithstanding all our sins, thou hast not utterly destroyed us, but left a remnant of us. The Hebrew word here rendred *righteous*, is oft used for *merciful*; as is well known to all the Learned. *q* Or, *though we remain, &c. i. e.* Though thou hast yet spared us in part, yet thou art righteous, and therefore wilt certainly punish and destroy us according to our deserts, if we do not repent us, and reform this great wickedness. *r* We are here in thy presence, and do are all our sins; we are arraigning our selves before thy Tribunal, acknowledging our selves to be vile offenders, and thee to be just, if thou destroy us. *s* To wit, in Judgment, as that word is oft used, as *Psal.* 130. 3. Compare *Psal.* 1. 5. we must needs fall and perish at thy presence, as the phrase is, *Psal.* 9.3. *t* Because of this our great guilt, and the aggravations of it.

CHAP. X.

Shechaniah encourageth Ezra to reform the strange Marriages, 1——4. *All Israel sweare to do accordingly,* 5. *Ezra mourning, assembleth the people,* 6—8. *The people at the exhortation of Ezra repent, and promise amendment,* 9——14. *Their care to perform it,* 15,16. *The names of them that married strange wives,* 18——44.

NOw when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, and women, and children *a*: for the people † wept very sore *b*.

† Heb. wept a great weeping.

a Awakened by the words and example of this holy Priest, and great Potentate. So inexpressible is the good, which is done by the good example, and the evil, which is done by the bad example of a great Person, or of a Minister. The fame of his great zeal and grief, and of his many and publick expressions thereof in the Court before the Temple, being in an instant dispersed over all the City, brought a great company together. *b* Being greatly affected with *Ezra*'s prayer, and with the common sin.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed *c* against our God, and have taken *d* strange wives of the people of the land: yet now there is hope in Israel concerning this thing *e*.

c He saith, *we*, either, 1. Because he was guilty in this matter. Or rather, 2. In the name of the People, and their several Families, and his own amongst the rest. For this mans name is not in the following Catalogue, but there we have his Father, *Jehiel*, and his Fathers Brethren, five other Sons of his Grandfather *Elam*, v. 26. It was therefore an evidence of his great Courage, and good Conscience, that he durst so freely and fully discharge his duty, whereby he shewed, that he honoured God more than his nearest and dearest Relations. *d* To wit, into conjugal society with our selves. *e* In case of our repentance, and reformation. Therefore let us not sorrow like persons without hope, nor sit down in despair, but let us fall upon action, and amend our errours, and then trust to Gods mercy.

3 Now therefore let us make a covenant with our God, † to put away all the wives *f*, and such as are † Heb. to born of them *g*, according to the counsel of my lord *h*, bring forth. and of those that tremble at the * commandment of our God *i*, and let it be done according to the law *k*.

* Deut. 7.3.

f Which though it may seem harsh, yet is not unjust, if it be considered, 1. That Marriages made between some prohibited Persons; as suppose, between a Father, and his Daughter, a Brother, and a Sister, are not only unlawful, but void Marriages, and *ipso facto*, null, by the Political Laws of Civil Nations. And therefore these Marriages with Idolatrous and Heathen Women, being expressly and severely forbidden by God, might well be disannulled. And it was one of good *Theodosius* his Laws, that those actions which were done against law, should be accounted not only unlawful, but null. 2. That there were many peculiar laws given to the Jews concerning the marrying, and putting away of Wives, as hath been observed before in their proper places, and therefore it is not strange, if there be something more in this case, then is now usual with us. 3. Supposing the Matrimonial Tye had continued, yet they might be excluded from co-habitation with them, as a just punishment upon them for the wilful breach of a known and positive Law of God. *g* This may seem harder than the former, but many things may be said: 1. Whatsoever evil befel either them or their Children, they had all reason to accept it as the just and deserved fruit of their own sin. 2. That Children may, and sometimes do suffer, at least temporal evils, for their Parents sins, or upon occasion of them, is most evident, both by the Scripture instances, and by the Laws and Usages of Nations in some cases. 3. This may seem to have been a necessary part of severity, partly as a proper punishment of the Parents sin herein, and to deter others more effectually from the like practices: partly to prevent the corruption of their other Children by the Conversation and Society of this ungodly and idolatrous Brood: and partly, lest such Children, being continually present with them, and stealing into their affections, might at last prevail with them to take their ejected Wives again. 4. These Children were only cast out of the Families and Commonwealth of *Israel*, but were not utterly forsaken and ruined, but due care was probably taken by Authority, that they should have fome provision made for them, and some care taken about their Education in the Jewish Religion, *&c.* *h* Either 1. As thou counsellest and desirest us to do. Or, 2. Let us do it in such manner as thou shalt think fit and agreeable to the Law, as it follows: for it requires great caution, as being a matter of no small difficulty. *i* And of other serious and religious persons who may with thee consider and regulate the business. *k* This is meant, either 1. Of the matter of the business, let that be done which the Law requires; let them be put away. Or, 2. Of the manner of it, which must be according to the Rules of Gods Law.

4 Arise, for *this* matter *belongeth* unto thee! *l* we also will be with thee; be of good courage, and do *it*.

l Because thou hast both skill to manage it, and authority both from God, and from the Persian King to do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word. And they sware.

6 Then Ezra rose up before the house of God, and went into the chamber *m* of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

m That he with the Princes and Elders, as it follows v. 8. might consult about the execution of their Resolutions.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself † Heb. separated from the congregation *n* of those that had cursed. been carried away.

n Either by Banishment: Or rather by Excommunication from the Church, and People, and House, and Publick Worship of God.

9 Then all the men of Judah, and Benjamin *o*, gathered themselves together unto Jerusalem within three days: (*it was* the ninth month, on the twentieth *day* of the month) and all the people sat in the street of the house of God *p*, trembling because of *this* matter, and for † the great rain *q*.

† Heb. the rain of greatness.

o Not only of these two Tribes, as appears from the following Catalogue, where there are Priests and Levites; but all the Israelites, v. 25. who are thus described, partly because the greatest part of them were of these Tribes, though others were mixed with them: and partly because they all now dwelt in that Land which formerly was appropriated to those Tribes. *p* In that street of the City, which was next to the Temple, and within the view of it, that so they might be as in Gods presence, whereby they might be awed to a more faithful and vigorous prosecution of their work. And this place they might chuse rather than the Court of the People, because they thought it might be polluted by the delinquents, who were all to come thither. *q* Which they took for a token of Gods displeasure against them.

† Heb. sit in the street. Heb. trembling.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives to increase the trespass of Israel.

† Heb. made to dwell.

11 Now therefore make confession unto the LORD God

God of your fathers, and do his pleasure *r*, and separate your selves from the people of the land, and from the strange wives.

r You have sinfully pleased your selves, now please God by your Obedience to his Command.

12 Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this a* work of one day or two: for ‖ we are many that have transgressed in this thing.

‖ Or, we have great multitudes of sinners in this thing.

14 Let now our rulers of all the congregation stand *s*, and let all them which have taken strange wives *t* in our cities, come at appointed times, and with them the elders of every city, and the Judges thereof *u*, until the fierce wrath of our God ‖ for this matter, be turned from us *x*.

‖ Or, till this matter be dispatched.

s Let the great Council, called the *Sanhedrim*, be settled, and meet to judge and determine of all particular Causes. *t* To wit, of their heathen Nations such as were not proselyted to the Jewish Religion before their Marriage; or since revolted from it. *u* Who are best able to inform the great Council of the quality of the persons, and of all Matters of Fact and Circumstances. *x i. e.* Until the thing be done, and Gods wrath thereby removed.

15 Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, † were employed about this *matter y*: and Meshullam, and Shabbethai the Levite helped them.

† Heb. stood, or were employed.

y To wit, to take due care that the business should be executed in the manner proposed, that the Officers and Delinquents of every City should come successively in convenient time and order, as they should appoint, and to take and keep an exact account of the whole transaction, and of the names of the Cities and Persons whose Causes were dispatched, and to give notice to others to come in their turns, and to prepare the business for the hearing of the Judges. And these two were Priests, as their Coadjutors or Helpers were Levites; that so they might inform the persons concerned, if any matter of doubt did arise.

16 And the children of the captivity did so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated *z*, and sate down in the first day of the tenth month to examine the matter.

z i. e. Sequestred themselves from all other business, and gave themselves wholly to this.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua, the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hand *a* that they would put away their wives: and *being* guilty, *they offered* a ram of the flock for their trespass.

a i. e. They covenanted or swore by giving their hand; which was the usual gesture in those cases. Of which see *Levit. 6.2. Ezek.* 17.18.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the singers also, Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover of Israel *b*: of the sons of Parosh, Ramiah, and Jeziah, and Malchia, and Miamin, and Eleazar, and Malchijah, and Benajah.

b i. e. Of the People of *Israel*, distinguished from the Priests and the Levites hitherto named, who before were called *Judah* and *Benjamin*, v. 9. where see the notes.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai, Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaijah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab, Adna, and Chelal, Benajah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Matanai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadi, Amram, and Uel.

35 Benajah, Bedejah, Chelluh,

36 Vaniah, Meremoth, Eliashib.

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shemei,

39 And Shelemiah, and Nathan, and Adajah,

40 ‖ Machnadebai, Shashai, Sharai,

‖ Or, Mashaddai, according to some copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah. *and* Joseph.

43 Of the sons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benajah.

44 All these had taken strange wives: and *some* of them had wives by whom they had children *c*.

c Whereby he implies that most of their Wives were barren. Which came to pass by Gods special Providence, partly to manifest his displeasure against such matches, and partly that the practice of this great and necessary duty might not be encumbred with too many difficulties.

NEHEMIAH.

This Book seems not to have been written by Ezra, *because it is written in a quite differing, and more plain and easy stile, and without that mixture of Chaldee or Syriack words, which is in the Book of* Ezra, *but by* Nehemiah, *who writ an account of his own Transactions, as Ezra did of his. But whether this be the same* Nehemiah, *who came up with* Zerubbabel, Ezra 2.2. *and* Nehemiah 7.7. *may be questioned, the same name being oft given to divers persons. And for the name of* Tirshatha, *which is used both* Ezra 2. 63. *and* Nehemiah 7. 65,70. *that seems to be the Title of his Office, and so belongs to any Governour, whether it was* Zerubbabel, *or* Nehemiah, *or any other.*

CHAP. I.

Nehemiah understanding by Hanani, the affliction of the Jews, and the misery of Jerusalem, 1——3. *mourneth, fasteth and prayeth,* 4. *His prayer for them,* 5——10. *and for success in his petition to the King,* 11.

THE words *a* of Nehemiah the son of Hachaliah. And it came to pass in the month * Chisleu *b*, in the twentieth year *c*, as I was in Shushan *d* the palace,

* Zech. 7.1.

a Or rather, *the acts*, or *deeds* as the word oft signifies; of which here treats. *b* Which is the ninth month, containing part of *November*, and part of *December*. *c* Of *Artaxerxes*, *ch.* 2.1. *d* The Chief and Royal City of *Persia*, *Esth.* 3.15.

2 That Hanani, one of my Brethren *e* came, he and *certain* men of Judah, and I asked them concerning the Jews that had escaped *f*, which were left of the captivity *g* and concerning Jerusalem.

e Of my Family or Tribe or Nation. *f* Out of the slavery which they indured in strange Lands. *g* The remnant of those numerous Captives.

3 And they said unto me, the remnant that are left of the captivity there in the province *h are* in great affliction and reproach *i*: the wall of Jerusalem also *is* broken down, and the gates thereof are burnt with fire *k*.

* King. 25.10.

h i. e. In *Judea*, which was now made a Province under the Persian Monarchs: see the Notes on *Ezra* 4. 8. *i* Despised and distressed by the neighbouring Nations. *k i. e.* The walls and gates continue in the same woful plight in which *Nebuchadnezzar* left them, the Jews not being yet in a condition to rebuild them, nor having Commission from the Kings of *Persia* to do so, but only to build the Temple and their own private Houses. And this made their enemies scorn them; who also would have ruined them, but for fear of offending the *Persian* King.

4 And it came to pass when I heard these words, that I sate down and wept, and mourned *certain* days, and prayed before the God of heaven.

5 And said, I beseech thee, * O LORD God of heaven, the great and terrible God, * that keepeth covenant, and mercy for them that love him, and observe his commandments,

* Dan. 9.4. * Exod. 20.6.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee:

thee: both I, and my fathers house have sinned,

7 We have deale very corruptly *l* against thee, and have not kept the commandments, nor the statutes, nor the judgments which thou commandedst thy servant Moses.

l Or *we have wholly corrupted*, to wit, *our selves*, and our ways, and thy Worship.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, to deliver to us, saying, * *If* ye transgresse, I will scatter you abroad among the nations:

* Lev. 26. 33. Deut. 4.25,&c. * Deut. 30. 4.

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you cast out unto the uttermost part of heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive unto the prayer of thy servant, and to the prayer of thy servants, † who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man *m*. For I was the kings cup-bearer *n*.

† Heb. *who will fear, or delight to fear.*

m The King: who though a God by Office, is but a Man by Nature, and therefore his heart is wholly at thy disposal. *n* Whereby I had opportunity to speak to him, and some favour and freedom with him; which encouraged me to make this Prayer, and to hope for some success.

CHAP. II.

Artaxerxes unadvisedly the cause of Nehemiahs sadnesse, 1—6. Sendeth him with Letters to Jerusalem, 7,8. Nehemiah to the grief of the enemies cometh to Jerusalem, 9——11. and secretly by night vieweth the ruines of Jerusalem, 12——15. He encourageth the Jews to build, 17,18. The enemies deriding, charge them with rebellion against the King, 19. Nehemiahs answer, 20.

* Esth. 3. 7. AND it came to pass in the month * Nisan *a*, in the twentieth year of Artaxerxes *b* the King, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

a Which was four months after he had heard those sad tidings. The reason of this long silence and delay might be manifold; either because he thought fit that some time should be spent by himself and possibly others of his brethren in seeking God by solemn Prayer and Fasting, for Gods blessing and the good success of this great affair: or because he could not take so long and dangerous a journey in the depth of Winter: or because his turn of attending upon the King did not come to him till that time: or because till then he wanted a fit opportunity to move it to the King, by reason of the King's indisposition, or occasions, or multitude of attendants, among whom there probably were divers enemies to the Jews, who, he feared, might hinder his design and desire. *b Artaxerxes Longimanus*, the Son of the great *Xerxes*, who reigned both with his father, and after his death alone: whence the years of his reign are computed two ways, one from the death of *Xerxes*; and the other from his first entrance upon the administration of the Kingdom, which was committed to him in the fifth year of *Xerxes*, when he began the Grecian War, and left his Son King or Viceroy in his stead, as the manner of the *Persians* was. It may seem doubtful, and is not much material which way of computation is here used. Others understand this of *Artaxerxes Mnemon*.

2 Wherefore the king said unto me, Why *is* thy countenance sad *c*, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid *d*,

c His fasting joyned with inward grief had made a sensible change in his very countenance. *d* Partly being daunted by the Majesty of the King, and the suddennesse and sharpnesse of his question: partly fearing lest there was arising some jealousie or ill opinion in the King concerning him; partly because it was an unusual and ungrateful thing to come into the King of *Persia*'s presence with any badges or tokens of sorrow, *Esth.* 4. 2. and principally from his doubts or fears of disappointment, because his request was great and invidious, and odious to the most of the *Persian* Courtiers, and might be represented as dangerous, and might seem improper for a time of feasting and jollity.

3 And said unto the King, * Let the King live for ever *e*. Why should not my countenance be sad, when the city, the † place of my fathers sepulchres *f*, *lieth* waste, and the gates thereof are consumed with fire?

* 1 Kings 1.31. Dan. 2. 4. & 6. 21. † Heb. *house.*

4 Then the King said unto me, For what dost thou make request? So I prayed to the God of heaven *g*?

e My sadnesse comes not from any discontent with my own condition, or any dissatisfaction to the King, for whom my hearty Prayers are that he may live for ever; but from another cause. *f* Which by all Nations are effeemed sacred and inviolable and honourable. He saith not a word of the Temple or of Religion, for he wisely confidered that he spake before a heathen King and Court who cared for none of those things. *g* To direct my thoughts and words, and to incline the Kings heart to grant my request.

5 And I said unto the king, If it please the king *h*, and if thy servant have found favour in thy sight *i*, that thou wouldest send me unto Judah, unto the city of my fathers sepulchres, that I may build it.

h My request, whatsoever it is, I humbly and wholly submit it to the King's good pleasure, being resolved to acquiesce in it. *i* I pretend no merit, but am an humble Suppliant for thy Grace and favour, whereof having received some tokens, I am thereby emboldened to make this farther request.

6 And the king said unto me, (the † queen also sitting by him *k*) For how long shall thy journey be? and when wilt thou return *l*? So it pleased the king to send me, and I set him a time *m*.

† Heb. *with her.*

k Which is here noted, partly as an unusual thing; for commonly the Kings of *Persia* dined alone, and their Queens seldom dined with them, as Historians note: and peradventure, because the Queen expressed some kindness to him, and promoted his request with the King. *l* This question shewed the King's respect and affection to him, and that he was not willing to want his attendance longer than was necessary. *m* Either that 12 years mentioned, *ch.* 5. 14. & 13. 6. or rather a far shorter time: for which cause, among others, he built the walls with such dispatch, even in 52 days, *ch.* 6. 15. and probably not very long after that returned to the King by whom he was sent a second time with more ample Commission, and for the King's service, and the Government of that part of his Dominions.

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governours beyond the river, that they may convey me over *n* till I come into Judah.

n That they may safely conduct me through their several Territories.

8 And a letter unto Asaph the keeper † of the kings forrest, *o* that he may give me timber to make beams for the gates of the palace, which *appertained* to the house *p*, and for the wall of the city, and for the house that I shall enter into *q*. And the King granted me, * according to the good hand of my God upon me.

† Heb. *of.*

o Of the Forest of *Libanus*, famous for pleasure and for plenty of choice Trees. *p* To wit, of the Kings Palace, which was adjoyning to the house of God. Or, *of the Tower* or *Fence* belonging *to the House of God*, to wit, for the Gates of the Courts of the Temple: for though the Temple was built, the Courts and other Buildings belonging to the Temple might yet be unfinished. *q* Whereunto I may build an house in which I may dwell whilst I am there, and which I may dispose of as I see fit.

9 Then I came to the governours beyond the river, and gave them the kings letters. (Now the king had sent captains of the army, and horsemen with me.)

10 When Sanballat the Horonite *r*, and Tobiah the servant *s* the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

r So called, either from his Family, or from the place of his birth or rule, which is supposed to be *Horonaim*, an Eminent City of *Moab*, *Isa.* 15. 5. *Jer.* 48. 3. *s* So called probably from his servile original, or condition from which he was advanced to his present power and dignity: which also may be mentioned as one reason why he now carried himself so insolently and perversly towards the Jews; it being usual for Persons suddenly raised from a mean to an high estate, to fo demean themselves.

11 So I came to Jerusalem, and was there three days *t*.

t Resting my self after my long Journey, and enquiring into the state of the City.

12 And I arose in the night *u*, I and some few men with me, neither told I *any* man what God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon *x*.

u Concealing both his intentions and actions as far and as long as he could, as knowing that the life of his business lay in secrecy and expedition. *x* To prevent noise, and the notice of what I did.

13 And I went out by night *y*, by the gate of the valley *z*, even before the dragon-well *a*, and to the dung-port *b*, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

y The Footmen which accompanied him directing and leading him in the way. His design was to go round about the City, to observe the compass and condition of the Walls and Gates, that he might make sufficient provisions for the work. *z* Or, which see ch. 3. 13. *a* A fountain or water so called, either from some figure of a Dragon or Serpent which was by it: or from some living Dragons which abode there when the City was desolate: for Dragons delight to be in desolate places, and nigh to Springs of Water, as divers have observed. *b* Through which they used to carry the dung out of the City.

14 Then I went on to the gate of the fountain *c*, and to the kings pool *d*: but there was no place for the beast *that was* under me to pass *e*.

c i. e. Which led to the Fountain, to wit, of *Siloah* or *Gihon*. *d* That which King *Hezekiah* had made: of which see 2 *Chron.* 32. 30. *e* The way being obstructed with heaps of rubbish.

15 Then went I up in the night by the brook *f*, and viewed the wall, and turned back, and entred by the gate of the valley, and so returned *g*.

f Of *Kidron*; of which see on 2 *Sam.* 15. 23. *g* Having gone round about the City.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told it to the Jews nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did *h* the work *i*.

h Or, *were to do*, or *should do*, *i. e.* Whom he intended to employ in it. *i* Here following, of building the Walls.

17 Then said I unto them, Ye see the distresse that *we are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

18 Then I told them of the hand of my God which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for *this* good *work*.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian *i* heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? Will ye rebel against the king *l*?

k Either the King's Lieutenant in *Arabia*, as *Tobiah* was among the *Ammonites*, and *Sanballat* among the *Moabites*: Or, rather an *Arabian* by his birth. And it seems probable that both he, and *Sanballat*, and *Tobiah*, were chief Men or Governours among the *Samaritans*, or in their Army. See *ch.* 4. 1, 2, 3. *l* Do you design to fortifie this City against the King.

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but * ye have no portion, nor right *m*, nor memorial *n* in Jerusalem.

m You have no authority over us, nor interest in our Church or State, or City, but are meer Aliens from the Common-wealth of *Israel*. We disown and detest that mungrel-Worship and Religion which you have set up. We desire not your favour, or friendship, or help in this matter. And you have nothing to do to enquire into, or meddle with our concerns, or to hinder us in our present undertaking. *n* No Testimony, or Monument, either of your Relation to us by Birth or Religion, or of your kindness to us or to this place. But we have many memorials of your Malice and Enmity against us.

CHAP. III.

The Names of the several Families that builded; their Order wherein, and the Proportion, how much they builded, 1——32.

Ch. 12. 10. THEN * Eliashib the high priest *a* rose up *b* with his brethren the priests, and they built the sheep-gate *c*; they sanctified it *d*, and set up the doors of it; even unto the tower of Meah *e* they sanctified it, unto the tower of * Hananeel.

Jer. 31. 38

a Grand-child of *Jeshua*, the first High-Priest after their return from *Babylon*. *b* Began the work. *c* Which was next to the Temple: so called, either from the Sheep-Market, or the Sheep-pool of *Bethesda*, *John* 5. 2. where the Sheep were washed, and then brought to the Temple to be sacrificed. *d* Or, *they prepared* or *repaired it*: for to the word sometimes signifies. But our translation seems best, both because that use of the word is most common, and because this is spoken only of this gate, which being built by the Priests, and nigheft to the Temple, and with a special Eye to the service of the Temple, for which both Men and Things were most commonly brought in this way, and being also the first part of the building, might be in a peculiar manner *sanctified* by solemn Prayer and Sacrifice, whereby it was dedicated to God's Service, and this either, 1. As it was considered in it self, or with respect to the rest of the building, of which this was the beginning, and in a manner the first-fruits, and therefore in the sanctification of it the whole lump and building was sanctified. And seeing the whole City is oft called the *holy City*, it is not strange if the Walls and Gates of it be also holy, and said to be *sanctified*, and especially this Gate. Compare *Deut.* 20. 5. *e* Or, *of an hundred*; so called, either because it was an hundred Cubits high, or so far distant from the Sheep-Gate.

Ch. 12. 39. at the gate I.

2 And † next unto him built the men of Jericho *f*: and next to them built Zaccur the son of Imri.

† Or, *by.*

f The Posterity of the ancient Inhabitants of *Jericho*. See *Ezra* 2. 34.

3 But the * fish-gate *g* did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof *h*.

* Or, *the gate of fishes.* Neh. 12. 39. Zeph. 1. 10. Ch. 2. 14.

g Of which mention is made, 2 *Chron.* 33. 14. *Neh.* 12. 39. *Zeph.* 1. 10. so called, either from the Fish-market which was near it; or, because the Fish was brought in by it from the Sea, *Neh.* 13. 16. this Gate being North-Westward from *Jerusalem*. *h* This is either here related by anticipation, the whole work being here mentioned together, though this part was not done till afterwards, *ch.* 6. 1. & 7. 1. Or this was done to some of the Gates, but not to all; and therefore this is said to be done more compleatly and universally afterwards.

4 And next unto them repaired *i* Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

i To wit, the demolished or decayed Wall, there being no gate in this part. And so in the rest which follow.

5 And next unto them the Tekoites repaired; but their nobles put not their neck *k* to * the work of their Lord *l*.

Jer. 27. 2

k i. e. Did not submit to it, would not farther it, either through Pride, or Sloth, and Carelessnesse, or Covetousness, or Covetous Compliance with the Enemies of the Jews. *l* Either, 1. Of *Nehemiah*, who was their Lord and Governour, and had given a general command for the carrying on of this work. Or, 2. Of God, whom they owned for their Lord, whose work this was, partly because it had proceeded thus far by God's singular Providence and Blessing: and partly because it was done for the defence of the City, and People, and Temple of God. And therefore they are branded to all posterity for the neglect of so great and pious a work.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governour on this side the river *l*.

l i. e. Unto the place where the Governour of the Country on this side *Euphrates*, for, and under the *Persian* Kings, sometimes had a Palace or Throne, to which all perfons living in the adjacent parts, were to resort for judgment.

8 Next unto him repaired Uzziel the son of Harhajah, of the goldsmiths; next unto him also repaired Hananiah, the son of *one* of the apothecaries, and they † fortified *m* Jerusalem unto the broad wall.

† Or, *left fortified.*

m It is not said, *they repaired*, as was said of the rest, but they *fortified* it, either because this part of the Wall was less demolished than the other, and therefore they needed not to repair it, but only to make it stronger by some additions; or, to note their extraordinary care and diligence, that they would not only repair it, and restore it to its former state, but make it stronger than ever it was; which also might be fit to be done in that part of the City. Others render it, *they left*, as this word commonly signifies: and so the meaning is, They omitted the building of that part of the Wall, because it remained standing; this being that piece of 40 Cubits which was pulled down by *Joash* King of *Israel*, and rebuilt by *Uzziah*, who made it so strong, that the Children could not pull it down without more trouble than they thought fit to imploy about it. But this Chapter gives us an account of what they did in the Building, not of what they did not, but left as they found it.

9 And next unto them repaired Rephajah the son of Hur, the ruler of the half part of Jerusalem *n*.

n As *Rome* was anciently divided into several Quarters or Regions, so was *Jerusalem*, and especially this was divided into two parts, whereof one was in the Tribe of *Benjamin*, and nearest to the Temple, the other in the Tribe of *Judah*, and more remote from it: which accordingly had two several Rulers, this Man and the other, *verse* 12. but both under the chief Governour of the City.

10 And next unto them repaired Jedajah the son of Harumaph, even over against his house *o*: and next unto him repaired Hattush the son of Hashabniah.

o That part of the Wall which was next to him, which his own Interest obliged him to do with care.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *second.*

12 And next unto him repaired Shallum the son of Hallohesh, the ruler of the half part of Jerusalem *p*, he and his daughters *q*.

p i. e. Of the other half, *&c.* See on v. 9. *q* Who were either Heiresses, or rich Widows, and called part to be done at their charges.

13 * The valley-gate repaired Hanun, and the inhabitants of Zanoah, they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto * the dung gate.

* Ch. 2. 13

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem *r*: he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

r A Town or Territory, the Government whereof was divided between two persons.

15 But * the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of Mizpah, he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of † Siloah *s* by the kings garden, and unto the stairs that go down from the city of David.

* Ch. 2. 14. † Heb. *Shelah.*

s That part of the Wall which was directly against that Pool.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur unto *the place* over against the sepulchres of David *t*, and to the * pool *that was* made *u*, and unto the house of the mighty *x*.

* 2 Kings. 20. 20.

t i. e. The place which *David* appointed for his own Sepulchres, and the Sepulchres of his Successors the Kings of *Israel* and *Judah*. *u* To wit, by *Hezekiah*, 2 *Kings*, 20. 20. Whereby it is distinguished from that Pool which was natural. *x* Or, *of the valiant*: which possibly

possibly was formerly appointed for the receipt of those chief Captains that should attend upon the King in their courses, or of some other valiant Commanders, who should upon occasion resort to *Jerusalem*.

17 After him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armory *y* at the turning *of the wall z*.

y Either to the house of the Forreſt of *Lebanon*, which was their Armory from *Solomon's* days, *Isa.* 22. 8. or to some other place, which either before or since that time had been used as another, and less Armory for common occasions. *z* Or, *at the corner*: or, *which is in the corner*.

[Or, *Zacai.* 20 After him Baruch the son of ‖ Zabbai, earnestly repaired *a* the other piece, from the turning *of the wall b*, unto the door of the house *c* of Eliashib the high priest.

a Did his work with eminent diligence and fervency: which is here noted to his commendation. *b* Or, *from the corner*, as v. 19. *c* Unto that part of the Wall which was over against, or next to this door.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib *d*.

d Therefore the door was not in the middle of the House, as now they commonly are, but at one end of it.

22 After him repaired the priests, the men of the plain *e*.

e Either of the plains of *Jordan*; or *of the plain Country round about Jerusalem*, as it is called, *ch.* 12. 28. And they are thus called, because they, or their Parents, either were born, or now did, or formerly had dwelt in those parts; whence they came to *Jerusalem*, when the service of the Temple required it.

23 After him repaired Benjamin, and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall f*, and the tower *g* which lieth out from the kings high house *h*, that *was* by the * court of the prison *i*: after him, Pedajah the son of Parosh.

[a] Jer. 32. 2. & 33. 1. & 37. 21.

f In a part of the Wall, which jutted out as *the tower* here following did, and therefore was oppoſite to, or over against that turning. *g* Or, *even the tower*. *h* Either from the Royal Palace: or from some other smaller house which the King formerly built there, either for prospect or for defence. *i* A place oft mentioned: of which see *Jer.* 32. 2. & 38. 7, 13.

26 Moreover the Nethinims dwell in * ‖ Ophel *k*, unto *the place* over against * the water-gate *l* toward the east, and the tower that lieth out.

[a] 2 Chron. 27. 3. [b] Or, *the tower.* [c] Ch. 8. 3. & 12. 37.

k Or, *who dwelt in Ophel*: for this seems to be only a description of the person, whose work follows. *l* So called, because by that Gate Water was brought in, either by the People for the use of that part of the City, or rather by these *Nethinims*, who were Gibeonites, for the uſes of the Temple, for which they were *drawers of Water*, Jos. 9. 21.

27 After them the Tekoits *m* repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

m The same spoken of before, v. 5. who having dispatched their first share sooner than their Brethren had done theirs, freely offered their help to supply the defects of others, who, as it seems, neglected that part of the work which had been committed to them. And this their double diligence is noted both for the greater shame of their Nobles, who would not do any part of it, v. 5. and for their own greater honour, who were so far from being corrupted by the bad Example of their Nobles, that they were rather quickened and enflamed to greater Zeal and Industry in this publick and pious work.

[a] 2 Kings, 11. 16. Jer. 31. 40. 28 From above * the horse-gate *n* repaired the priests, every one over against his house.

n Not that belonging to the King's Palace, *2 Chron.* 23. 15. but one of the Gates of the City so called, either because nigh unto that were many Stables for Horses: or because the Horses commonly went out that way to their watering place.

29 After them repaired Zadock the son of Immer, over against his house: after him repaired also Shemajah the son of Shechaniah, the keeper of the east-gate *o*.

o To wit, of the City, or of the Temple: which being the chief Gate, was committed to his particular Care and Custody.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber *p*.

p Or, *chambers*, the singular Number for the plural.

31 After him repaired Malchiah, the gold-smiths son, unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ‖ going up of the corner. [Or, *corner.*

32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAP. IV.

The Enemies scoff and are angry, 1——3. *Nehemiah prayeth against them, and continueth the work,* 4, 5. *Understanding the wrath and design of their Enemies, he setteth a watch,* 7——12. *He inserts and encourageth the Labourers,* 13——18. *And giveth military precepts,* 19——23.

BUt it came to pass, that when * Sanballat heard that we built the wall, he was wroth, and took great indignation, and mocked the Jews *a*. [Ch. 3.

a Pretending contempt in his words when he had grief in his Heart.

2 And he spake before his brethren *b* and the army of Samaria *c*, and said, What do these feeble Jews? will they † fortifie themselves? will they sacrifice? will they make an end in a day *d*? will they revive the stones out of the heaps of the rubbish *e* which are burnt *f*?

[Or, restore.] [Or, finish.]

b Tobiah, v. 3. and *Geshem*, *ch.* 2. 19. and others, whom he calls *his Brethren*, because of their conjunction with him in office and interest. *c* Whom he designed hereby to incense against them, or at least to understand their minds therein. *d* Do they intend to begin, and finish the work, and keep the Feast of Dedication by Sacrifice all in one day? for if they spend any long time about it, they cannot think that we, and the rest of their Neighbours, will suffer them to do it. Thus he perſuaded himself and his Companions, that their attempt was ridiculous; and this mistake kept him from giving them any disturbance, till it was too late. So God infatuated him to his own grief and shame, and to the advantage of his people. *e* Will they pick up their broken stones out of the Ruines, and patch them together, for other Materials they want. *f i. e.* Which Stones were burnt, and broken, or confumed to powder, to wit, by the *Chaldeans* when they took the City. See *ch.* 1. 3.

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up *g*, he shall even break down their stone-wall *h*.

g He mentions the Foxes, because they were very numerous in those parts, and because in the late Desolations the Foxes did walk in the Mount and City of *Zion*, *Lamen.* 5. 18. wherewith he seems to upbraid them. *h* It is so low, that a Fox can easily get to the top of it, and so weak, and done so hastily and carelessly, that the least thrust will tumble it down.

4 Hear, O our God, for we are † despised: and turn their reproach upon their own head *i*, and give them for a prey in the land of captivity *k*:

[Or, *scorn.*]

i Let them be really as contemptible as they represent us to be. This, and the following requests, may seem harsh, but they were both just, as being directed against such malicious, inveterate, and implacable Enemies to God, and to his People, and necessary for the vindication, and defence of God's Honour, and Worship, and People. *k* Let them be removed from our Neighbourhood, and carried into Captivity; and there let them find no favour, but further severity. Or, *give them for a prey* to their Enemies, and let their carry them into *the land of captivity*.

5 And * cover not their iniquity, and let not their sin be blotted out from before thee *l*; for they have provoked thee to anger before the builders *m*.

[a] Psal. 109. 14. Jer. 18. 23.

l Let their wickedneſs be in thy sight, so as to bring down deserved judgments upon them, that either they may be convinced and reformed, or others may be warned by their example. God is said to cover or hide sin when he forbears to punish it. *m* *i. e.* They have not only provoked us Builders, but Thee also. Or, *they have provoked or derided the builders to their face*. *i. e.* openly and impudently, in contempt of God, and of this work, which is done by his direction and encouragement.

6 So built we the wall: and all the wall was joyned together unto the half thereof *n*: for the people had a mind to work.

n Either, 1. in length, or rather, 2. in height: for the whole circumference of the Wall was distributed among the Builders, who also had carried on thework, beginning at the sheep-gate, and ending there also, as appears from *ch.* 3. 1, 32. and *the walls of Jerusalem* are said to *be made up*, here v. 7.

7 But it came to pass *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that † the walls of Jerusalem were made up, *and* that the breaches began to be stopped *o*, then they were very wroth,

[Or, *Thus.*] [Or, *all will be upon you* v. 8.] [Or, *fortifying* v. 7.]

o i. e. That the breaches which the *Chaldeans* had made, and had left in the walls, were well-nigh stopped up.

8 And conspired all of them together, to come and to fight against Jerusalem, and † to hinder it.

[Heb. *to do.*]

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah *p* said, The strength of the bearers of

of burdens is decayed, and *there is* much rubbish *q*, so that we are not able to build the wall *r*.

p i. e. The Jews now dwelling in *Judah*, to wit, some of them being partly terrified by their Enemies, and partly wearied with hard and continual labours. *q* More than we are able suddenly to remove. *r* Being forced to spend our time in removing the rubbish, and other works imposed upon us; and therefore we muſt desist, at least for a season.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them *s*, and cause the work to cease.

s We will come secretly, and unexpectedly upon them, so as they shall neither foresee their danger, nor be able to prevent it.

12 And it came to pass that when the Jews which dwelt by them *t*, came, they said unto us ten times *u*, From all places, whence ye shall return unto us, *they will be upon you x*.

[Or, *That all will be upon us* v. 8.] [Or, *returne* v. 4.]

t Or, *among them*: whereby they came to the knowledge of their Counsels. *u i. e.* Very often. A certain number for an uncertain. *x i. e.* They will invade you every way, by which we can come to you, or you to us; and therefore do you keep Watches on every side. But these words may be otherwise rendred thus, *on all parts where you shall be quiet, or at rest*. *i. e.* secure: for the Hebrew *Schob* signifies not only to return, but also *to be quiet, or at ease*, as Hebricians know) they will be upon us, *i. e.* upon our people, and City *Jerusalem*, where you are. And they rather say *upon us* than *upon you*, to manifeſt their affection to them, and conjunction with them, and that they looked upon themselves as Members of the same Body and Church with them, and took what was designed or done against them, as if it were against themselves, and therefore gave them this friendly notice. Or the place may be rendred thus, *They told this* (to wit, the Enemies intentions) *to us ten times*, coming *from all places where they dwelt, or rested* (Heb. *you rested*. The second person being put for the third, as it is both in the Hebrew Language, as *Gen.* 10. 19, 30. & 25. 18. and in the Hebrew Text, *Psal.* 22. 9. and in other Languages and Authors: of which see my Latine *Synopſis* upon *Gen.* 10. 19. and that it is so here, we have the confent of the *Seventy*, and Arabick, and of some modern and accurate Interpreters, who render it by a Verb of the third perſon) *about us*; whence they came purposely to, inform and warn us. Or thus, *They told this to us ten times from all places whence they did return to us*. Which phrase of *returning to us*, *i. e.* to *Jerusalem*, suits very well with those perſons who came up with their Brethren from *Babylon* to *Jerusalem*, and went thence into several parts of the Country to dwell, where they thought meet, and returned now, and at other times, as they had occasion, to their brethren at *Jerusalem*.

[Heb. *from the two wayes*] [Or, *Tibe*] [Or, *&c.*]

13 Therefore set I † in the lower places behind the wall *y*, *and* on the higher places *z*, I even set the people after their families, with their swords, their spears, and their bows.

y To stand by, and within the Walls where they were loweſt and not yet raiſed to their due heighth, and therefore moſt liable to the Enemies assault. *z* Upon the the tops of the Walls where they were finiſhed, and the Towers which were built here and there upon the Wall; whence they might shoot arrows, or throw stones against their Enemies, when they made their Approaches.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: remember the LORD *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives, and your houses.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work *a*.

a Our Enemies being frustrated in their hopes, which were wholly built upon the secrecy, and suddenneſs of their attempt, we knowing this, returned to our buſineſs.

16 And it came to pass from that time forth *b*, *that* the half of my servants *c* wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons *d*; and the rulers *were* behind all *e* the house of Judah *f*.

b Left our Enemies should repeat their enterprize. *c* Of my domeſtick Servants, and of my Guards, who should have attended upon my own perſon. *d i. e.* All their weapons: they stood in their Arms prepared for Battel. *e* Partly to encourage them in their work, and sanctimes to affiſt with their own hands: and partly to direct and command them in case of an assault. *f i. e.* The Jews who were upon the wall.

17 They which built on the wall, and they that bare burdens, *with* those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon *g*.

g This is not to be taken properly, for they could never have done their work with one hand; and the next Verſe tells us the Sword was not in their hands, but by their sides; but figuratively; this being a proverbial speech, such as is frequent amongſt the Latines, as when they say of a man pretending kindneſs with evil design, *He carries bread in one hand, and a stone in another*.

18 For the builders, every one had his sword girded † by his side, and *so* built: and he that sounded the trumpet *h was* by me.

[Heb. *with his loyns.*]

h To call the People together, when, and where it was fit and neceſſary.

19 And I said unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet; resort ye thither unto us: our God shall fight for us.

21 So we laboured in the work: and half of them held the Spears, from the rising of the morning, till the stars † appeared *i*.

[Heb. *arose.*]

i Working very early, and very late.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem *k*, that in the night they may be a guard to us, and labour on the day.

k Not in the Suburbs, or adjoining Villages, as probably many of them did, returning thence to their work in the morning.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes *l*, ‖ *saving that* every one put them off for washing *m*.

[Or, *save that we went naked.*]

l Neither by day, nor by night, as the manner is when we go to Bed; they constantly kept themselves in a readineſs for fighting. *m* When they were to waſh and cleanſe themselves from some natural or moral impurity, which might befal them or their Garments.

CHAP. V.

The People complain of their Brethren, by reason of their Debts, Mortgages, and Bondage, 1——5. *Nehemiah rebuketh the Usurers, and causeth them to make a Covenant of Restitution,* 6——13. *He rebuketh his own Allowances, and keepeth Hospitality,* 14——17. *The quantity of his Preparations, and his Prayer,* 18, 19.

AND there was a great cry of the people, and of their wives, against their brethren the Jews *a*.

a To wit, the great and rich ones who had oppreſſed their Brethren.

2 For there were that said, We, our sons, and our daughters *are* many *b*: therefore we take up corn *for them c*, that we may eat, and live.

b Which is in it self a Bleſſing, but to us is turned into a Curſe. *c i. e.* We are forced by our and their Neceſſities to take up Corn, to wit, upon their own unreaſonable terms, as is here implied, and plainly expreſſed in the following Relation. Others, *Let us take up*, &c. *i. e.* seeing we do the publick Work, let Provition be made for us and our Children out of the publick Stock. But this is no Petition, but a Complaint, as will appear.

3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth *d*.

d Which might eaſily happen, both from the multitude of the People now in and near *Jerusalem*, and from their building work, which wholly took them up, and kept them from taking care of their own Families, and from the Expectation and Dread of their Enemies Invaſion, which hindred them from going abroad to fetch in Provision, and the People round about from bringing it in to them; or from divers other causes.

4 There were also that said, We have borrowed money for the kings tribute *e*, *and that upon* our lands and vineyards.

e Which was laid upon them all. See *Ezra* 4. 13. & 7. 24.

5 Yet now our flesh *is* as the flesh of our brethren *f*, our children as their children: and lo, we bring into bondage *g* our sons and our daughters *h* to be servants, and *some* of our daughters are brought into bondage *already*, neither *is it* in our power *to redeem them i*: for other men have our lands and vineyards.

f We are of the same Nature, and Nation, and Religion with them, although they treat us as if we were Beaſts or Heathens, forgetting both Humanity and God's Law, *Deut.* 15. 7. *g* We are compelled to ſell them for our Subsiſtence. *h* Which was an evidence of their great Neceſſity, because their Daughters were more tender, and weak, and unfit for Hard-service, and more expoſed to Injuries than their Sons. *i* Which we are allowed to do, *Exod.* 21. 7. but have not wherewith to do it.

6 And I was very angry when I heard their cry, and these words.

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury every one of his brother *k*. And I set a great assembly against them *l*,

[Heb. *my heart consulted in me.*]

k Which was against the plain and poſitive Law of God, *Deut.* 23. 19, 20. especially in this time of publick Calamity and Dearth. *l* I called a publick Congregation, both of the Rulers and People, the greateſt part whereof were free from this Guilt, and therefore more impartial Judges of the matter, and reproſentated it to them, that the Offenders might be convinced, and reform this Abuſe; if not for fear of God, or Love of their Brethren, yet at leaſt for the publick Shame, and the Cries of the Poor.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, *which were* sold unto the heathen *m*; and will ye even sell your brethren? or shall they be sold unto us *n*? Then held they their peace, and found nothing *to answer*.

[a] Lev. 25. 48.

m I.

m I, and my Brethren, and Predeceſſors, have uſed our utmoſt Intereſt and Power, both with the Kings of *Perſia*, that our Brethren might be redeemed from that Bondage into which God had told them for their Sins; and with particular Perſons in *Babylon*, and *Perſia*, and the adjacent parts, whoſe Bond-ſlaves the Jews were, and who would not part with them without a Price, which we paid and who would not part with them without a Price, which we paid for them. *n* Do you expect that we ſhould pay you a Price for them, as we did to the Babylonians? Or, muſt we uſe as much importunity to ſolicite you for their Redemption, as we did to their Enemies?

9 Alſo I ſaid, *It is* not good *o* that ye do: ought ye not to walk * in the fear of our God, becauſe of the reproach of the heathen our enemies *p*?

o i.e. It is a very bad and wicked thing; as this ſame Phraſe is uſed, *Prov.* 16. 29. & 17. 26. & 18. 5. & 19. 2. A common Figure, called *Meioſis*, where more is underſtood than is expreſſed. *p* Who are round about you, and obſerve all your Actions, and will loath and reproach both you for ſuch barbarous uſage of your Brethren, and Religion for your ſakes: Which if you have any Love or Reſpect either to God, or to your ſelves, you will prevent.

10 I likewiſe, *and* my brethren *q*, and my ſervants *r* † might exact of them money and corn *s*: I pray you let us leave off this uſury.

† Heb. *do lend them money.* So Gr.

q To wit, in Office; thoſe who are employed with me in the Government of this People. *r* In my name, and for my uſe. *s* As a juſt Recompence for our Pains and Care for the Publick Good, to which we wholly devote our ſelves, even to the neglect of all our private Concerns. But I will not rigorouſly exact, but do freely remit my own right, which, in thoſe Circumſtances, it is my duty to do; and therefore you alſo ought to do ſo, ſeeing I lay no burden upon you, but what I am willing to bear a part of upon my own Shoulders.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo *t* the hundredth *part u* of the money, and of the corn, the wine, and the oil, that ye exact of them.

t Alſo require not: which is to be ſupplied out of the next Verſe, where it is expreſſed in their anſwer to, and grant of this deſire. *u* Which they required every Month for the uſe of their Monies or Goods, according to the Cuſtom then uſed, and afterwards by the Romans.

12 Then ſaid they, We will reſtore *them* *x*, and will require nothing of them *y*, ſo will we do as thou ſayeſt. Then I called the prieſts *z*, and * took an oath of them *a*, that they ſhould do according to this promiſe.

* Jer. 34. 8, 9.

x To wit, the Lands and Houſes. *y* For the hundredth part. *z* Either 1. As Delinquents in that kind; or rather as Witneſſes; that the Oath being taken before the Prieſts, who acted in God's Name and ſtead, the Oath might make the more deep and durable Impreſſion upon their Conſciences. See *Numb.* 5. 19. 1 *Kings* 8. 31, 32. *a* Not of the Prieſts laſt mentioned, for it doth not appear that any of them were guilty, and it is abſurd to think that they only were guilty of this Extortion, as they muſt be, if this *them* belongs to them only; but of all the Perſons who were before charged with this Crime, 10, 3, 4. whether Prieſts or others, as is evident from the Text, and from the nature of the thing.

13 Alſo I ſhook my lap *b*, and ſaid, So God ſhake out every man from his houſe, and from his labour *c*, that performeth not this promiſe; even thus he he ſhaken out, and † emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

† Heb. *emptied.* So Gr.

b i.e. The Lap or extream parts of my Garment, which I firſt folded together, and then ſhook it and ſcattered it afunder. This was a Form of Swearing then in uſe. *c i.e.* From enjoying what he hath got by his labour.

14 Moreover from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years *d*, I and my brethren *e* have not eaten the bread of the governour *f*.

d Not that he continued ſo long together at *Jeruſalem*, of which ſee *ch.* 2. 6. but that he ſo long governed *Jeruſalem* by himſelf when he was preſent, and in his abſence, by a Deputy. *e* Either my Fellow-officers, or they whom I left in my ſtead, who, as they were to do my work, ſo might have required my rights. *f i.e.* That allowance which by the Laws of God and Nations, and of the King of *Perſia*, the Governours might require for the Maintenance or their own Dignity and Office, and of the publick Service.

15 But the former governours *g* that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide forty ſhekels of ſilver *h*; yea even their ſervants bare rule over the people *i*: but ſo did not I, becauſe of the fear of God *k*.

g Not *Ezra*, who was no Governour, but only a Prieſt ſent to teach them, and to reſtrain Church-abuſes, nor *Zerubbabel*, but others between him and *Nehemiah*, whom he forbears to name, becauſe he deſigned not to diſgrace any Perſon, but only to reform the Abuſes. *h* Which they required of the People for every day to defray their other Expences. *i i.e.* Ruled them with Rigor and Cruelty; which fault of the Servants is charged upon their Maſters, the former Governours, becauſe they did not reſtrain nor puniſh them. *k* Becauſe I feared to break Gods Commands, or to incur his Diſpleaſure by ſuch immoderate and unſeaſonable Oppreſſions of the People. This he ſpeaks not to commend himſelf, but rather to diminiſh his Praiſe, and to ſhew that this was no heroical Action, nor work of Supererogation, to be admired rather than imitated; but only his Duty in that caſe, which for his own ſake he durſt not decline; and conſequently that it was their Duty alſo now to relinquiſh even thoſe Rights which in other Times and Conditions they might lawfully require.

16 Yea, alſo I continued in the work of this wall *l*, neither bought we any land *m*: and all my ſervants *were* gathered thither unto the work.

l Overſeeing, directing, and encouraging the Workmen, which was my whole buſineſs; and this at my own Coſt. *m* Of our poor Brethren, whoſe Neceſſities gave me abundant opportunity of enriching my ſelf with good Bargains. But I durſt not build my Houſe upon other Mens Ruins.

17 Moreover, *there were* † at my table an hundred and fifty † of the Jews and Rulers *n*, beſides thoſe that came unto us from among the heathen that *are* about us.

† Or, *were ſitting.* † Or, *about.*

n Not only Jews of the inferior ſort, for whom meaner Proviſions might ſuffice, but alſo their Rulers, ſuch as there were in many places, for whom better Proviſion was fit; who reſorted to him upon all occaſions, either to pour out their Complaints, as here they did; or to give him notice of the Enemies deſigns; or to receive his orders and directions.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten days, ſtore of all ſorts of wine: yet for all this required not I the bread of the governour *o*, becauſe the bondage was heavy upon this people.

o But bore it out of my own Eſtate: Which was very conſiderable, his Office in the Perſian Court being a place of very great Profit as well as Honour, and that Profit no doubt continued to him in this abſence from the King. From this great and daily Expence, it ſeems more than probable, that *Nehemiah* did not continue here for twelve years together, as ſome would think, or at leaſt that he did not this all that time, but only during the great and preſent Exigences and Diſtreſſes of the Jews, which ceaſed in good part after the Walls were built, and the Hearts of all the Jews revived, and their Enemies diſpirited thereby.

19 * Think upon me, my God, for good, *according* to all that I have done for this people *p*.

* Ch. 13. 22.

p As I have done thy People good for thy ſake, ſo do me good for thine own ſake; for thou art pleaſed, and haſt promiſed graciouſly to reward us according to our works, and to meet to Men the ſame meaſure which they meet to others.

CHAP. VI.

Sanballat and Tobiah ſending to Nehemiah to meet them, intend to do him miſchief, 1, 2. *Nehemiah's anſwer,* 3. *They charge him with Rebellion,* 4——7. *his anſwer to it,* 8, 9. *Shemaiah's falſe Prophecies to diſcourage Nehemiah,* 10. *his reply,* 11——13. *The work is finiſhed to the terror of the Enemies,* 15, 16. *Secret Correſpondence between the Nobles of Judah and Tobiah,* 17, 18.

NOW it came to paſs, when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had built the wall, and *that* there was no breach left therein; (though at that time I had not ſet up the doors *a* upon the gates.)

a Not all of them. See on *ch.* 3. 1, 2, 3.

2 Then Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together *b* in *ſome one of the* villages in the plain of Ono *c*. But they thought to do me miſchief.

b To conſult about the common Service of our Maſter the King of *Perſia*; or to make a friendly Accommodation. *c* A City in the Tribe of *Benjamin*: Of which ſee *chap.* 11. 35. and 1 *Chron.* 8. 12.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work *d*, ſo that I cannot come down: why ſhould the work ceaſe, whilſt I leave it, and come down to you.

d He tells them one, but not the only, nor the principal reaſon of his refuſal, becauſe his coming might cauſe the work to ceaſe, not only by the neglect of it during his abſence, but by his death, which they by this means might compaſs; though he thought it not fit to expreſs ſo much to them.

4 Yet they ſent unto me four times after this ſort, and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner the fifth time, with an open letter *e* in his hand:

e Thereby bidding open Defiance to him, as before he had uſed ſecret Practices; and intimating that he would do that by manifeſt force, which he had intended to do by ſudden ſurprize.

6 Wherein *was* written, It is reported among the heathen *f*, and ‖ Gaſhmu *g* ſaith it, *that* thou and the Jews think to rebel: for which cauſe thou buildeſt the wall, that thou maiſt be their king, according to theſe words *h*.

‖ Or, *Gaſhmu ſaith it, that is, the Arabians ſay ſo.*

f The neighbouring People whom you proudly and diſdainfully call *Heathens* or *Gentiles*. *g* Called *Geſhem*, v. 1. Who affirmed it and would prove it: *h i.e.* According to theſe reports; or, that thou muſt juſtifie and verifie theſe Rumours. Others *according to theſe things, i.e.* When theſe things which thou art now doing ſhall be finiſhed. But the firſt ſenſe ſeems moſt agreeable to the uſe of the ſame words in the next verſe.

7 And thou haſt alſo appointed prophets to preach of thee at Jeruſalem, ſaying, *There is a* king in Judah: and now ſhall it be reported to the king, according to theſe words, Come now therefore, and let us take counſel together *i*.

i We have now a King of our own Nation, and are free from the Bondage of a Foreign Yoke. *k* That we may impartially examine the matter, that either thy Innocency may be cleared, and falſe Accuſations may be prevented; or if thou art guilty, the King may be informed.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſaiſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid *l*, ſaying, Their hands ſhall be weakned from the work, that it be not done. Now therefore, *O God*, ſtrengthen my hands.

l i.e. They endeavoured to do ſo, and actually did terrifie ſome Perſons.

10 Afterward I came unto the houſe of Shemajah, the ſon of Delajah *m*, the ſon of Mehetabel, who *was* ſhut up *n*; and he ſaid, Let us meet together in the houſe of God, within the Temple *o*; and let us ſhut the doors of the temple; for they will come to ſlay thee; yea, in the night will they come to ſlay thee.

m Probably one of the chief of the Prieſts, 1 *Chron.* 24. 26. *n* In his Chamber adjoyning to the Temple, upon pretence of ſingular Devotion, Sequeſtration from the World, and ſpecial Acquaintance, and much Communion with God in his Retirements, after the manner of the Prophets; and withal upon pretence of certain knowledge, which he had by the Spirit of God and of Prophecy, concerning their approaching Danger, from which they could be ſafe no where but in the Temple, which the very Heathens owned for a Sanctuary, which they might not violate. *o* For the danger is ſo near, that we cannot ſafely tarry here ſo long as to conſult what to do in this juncture. His deſign herein was partly to diſcourage and diſgrace *Nehemiah*, and thereby to ſtrike a Dread into all the People, and give a ſpeedy and full ſtop to the work; partly to prepare the way for the Enemies to aſſault and take the City, whilſt *Nehemiah* was ſhut up, and unable to give them any oppoſition; partly to juſtifie their Accuſation of *Nehemiah* to the King by his flight upon it; and partly, that there by the help of other Prieſts, who were conſcious of his Plot, he might either deſtroy him, or ſecure his Perſon till the City by ſome of his Complices were betrayed into the Enemies hands.

11 And I ſaid, Should ſuch a man as I *p* flee? and who *is there that being* as I *am*, would go into the temple to ſave his life *q*? I will not go in.

p I the chief Governour, upon whoſe Preſence, and Counſel, and Conduct, the very Life and Being of the whole City and Nation in a great meaſure depends: I who have profeſſed ſuch Reſolution, and Courage, and Confidence in God. I who have had ſuch eminent Experience of God's gracious and powerful Aſſiſtances, of his calling me to this Employment, and carrying me through it when our Danger was greater than now it is. Shall I now diſhonour God and Religion, and betray the People and City of God by my Cowardiſe? God forbid. This is not the counſel of God, nor of a friend, but a Plot of mine Enemies, as it here follows. *q* As if I had an evil Cauſe or Conſcience; as if I were a Malefactor, who fled thither for Refuge; as if I durſt not truſt God with my Preſervation, except I went into the Temple, which it is not lawful for me, being no Prieſt, to do.

12 And lo, I perceived *r* that God had not ſent him, but that he pronounced this prophecy againſt me: for Tobiah and Sanballat had hired him.

r Partly by conſidering the ſinful Nature and pernicious Conſequence of this Counſel; partly by the Suggeſtion of God's Spirit, whoſe Counſel and Help I fought in this matter; and partly by the Event which diſcovered that there was no ſuch Danger from the Approach of the Enemy, as was pretended.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin *s*, and *that* they might have *matter* for an evil report, that they might reproach me *t*.

s By going into a place forbidden to me, and that in ſuch a time, and manner, and upon ſuch an occaſion; which would have been both Sinful and Shameful. See on v. 11. *t* As a Coward, and conſcious of my own guilt, that ſo they might make me contemptible and odious, both to my own People, and to the King of *Perſia*.

14 My God, think thou upon Tobiah and Sanballat according to theſe their works, and on the propheteſs Noadiah *u*, and the reſt of the prophets that would have put me in fear.

u One that falſly pretended to the Spirit of Prophecy, to deceive and deſtroy *Nehemiah*. He prays to God to remember and puniſh theſe falſe Prophets, becauſe he was not yet in a capacity to do it, having ſuch powerful Enemies round about him, and ſo many rich and potent Jews highly diſcontented for their great loſs by his means, *ch.* 5.

15 So the wall was finiſhed in the twenty and fifth *day* of the *month* Elul *x*, in fifty and two days *y*.

x Anſwering part to our *Auguſt*, and part to *September*. *y* To be computed either 1. From the time of *Sanballat*'s ſending this Letter to him: Or, as moſt judge, from the beginning of the Work: Which though a great thing, yet it is not at all incredible, conſidering 1. That the Walls and Gates were not wholly pulled down by the Chaldeans: For to what purpoſe ſhould they make that vaſte of time and labour. 2. That where the Walls were thrown down, yet the Materials remained, which they now uſed. 3. That in the building of the Walls they minded not Curioſity, but only Strength and Safety. 4. The great numbers of the Builders, and the prudent Diſtribution of the Work among them, and their admirable Zeal and Diligence in the Work. 5. That there want not parallel Inſtances even in Heathen Authors; for both *Curtius* and *Arian* report, that *Alexander* the Great built the Walls of new *Alexandria*, which contained above ſeven Miles in length, within twenty days ſpace. 6. That there was an eminent hand of God in carrying on this Work, which their very Enemies here acknowledge.

16 And it came to paſs, that when all our enemies † heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were much caſt down in their own eyes *z*, for they perceived *a* that this work was wrought of our God *b*.

† Heb. *and fell their own eyes.*

z i.e. In their Opinion, or themſelves being Judges. For though ordinarily Men are very prone to judge partially, and ſtill to flatter themſelves with vain Hopes and Fancies, yet this caſe was ſo clear and remarkable, that they began to deſpair. Now they ſaw that all was loſt, that their Deſigns were broken, and that their Miſchief was now likely to fall upon their own heads. *a* By that admirable Courage, and Conſtancy, and quickneſs wherewith this Work was managed, notwithſtanding all their Difficulties and Diſcouragements. *b* That it was the Work of that mighty God of *Iſrael*, whom they had great reaſon to fear; and withal they took it for an ill Omen to them, and a ſure Preſage that God would ſtill watch over that City and People, and cruſh thoſe who ſhould oppoſe or diſturb them.

17 Moreover, in thoſe days the nobles of Judah † ſent many letters unto Tobiah *c*, and *the letters of* Tobiah came unto them.

† Heb. *multiplied their letters paſſing to Tobiah.*

c Correſponding with him againſt *Nehemiah*, and againſt their own City and Nation.

18 For *there were* many in Judah ſworn unto him *d*, becauſe he *was* the ſon in law of Shechaniah the ſon of Arah; and his ſon Ichanan had taken the daughter of Meſhullam, the ſon of Berechiah *e*.

d To be true to him in the proſecution of his wicked deſigns. *e* This is noted to ſhew the miſchief of ſuch unequal and forbidden Marriages; and how reaſonable and neceſſary *Ezra*'s Action was in the diſſolution of them.

19 Alſo they reported his good deeds before me, and uttered my ‖ words to him: *and* Tobiah ſent letters to put me in fear.

‖ Or, *matters.*

CHAP. VII.

Nehemiah committeth the Charge of Jeruſalem to Hanani and Hananiah, 1, 2. *His Advice to them,* 3, 4. *He finds out a Regiſter of the Genealogy of them that came at firſt out of Babylon,* 5——64. *The whole number of them,* 66, 67. *Their Subſtance,* 68, 69. *Their Offerings,* 70——73.

NOW it came to paſs when the wall was built, and I had ſet up the doors, and the porters, and the ſingers, and the Levites were appointed *a*.

a i.e. When I had taken order that the Levites ſhould be ſummoned from all places to celebrate the Dedication of the Wall, as it was done, *ch.* 12. 27.

2 That I gave my brother Hanani *b*, and Hananiah the ruler of the palace *c*, charge over Jeruſalem *d*: (for he *e was* a faithful man *f*, and feared God *g* above many *h*.)

b Of whom ſee *ch.* 1. 1, 2. *c i.e.* Of *Nehemiah*'s Court, juſtly ſo called, becauſe he lived in great Splendor, and like a Vice-Roy, though it was wholly at his own charge. *d* To preſerve its Peace and Safety, and to take particular care of the ſhutting the Gates of the City. *e* To wit, *Hananiah* laſt mentioned; for it was needleſs to ſay any thing in commendation of *Hanani*, who had ſhewn his Piety and Zeal for God and his Country, in taking a tedious Journey from *Jeruſalem* to *Shuſhan*, to inform *Nehemiah* of the ſad Eſtate of *Jeruſalem*, and to implore his helping hand to relieve it, *chap.* 1. *f* He choſe not Magiſtrates and Officers out of any partial or carnal Reſpects to his own Kindred, or Acquaintance, or Favourites, but from true Piety and Prudence, ſuch as were fitteſt for, and would be moſt Faithful in their Employments. *g* This is added as the Ground and Reaſon, both why he was Faithful, and why *Nehemiah* put ſuch Truſt and Confidence in him, becauſe he knew that the Fear of God would keep him from yielding to thoſe Temptations to Perfidiouſneſs, which he was likely to meet with when *Nehemiah* was gone, and againſt which a Man deſtitute of God's fear hath no ſufficient fence. *h* More than moſt Men did, or, above the common pitch of Piety.

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, until the ſon be hot *i*; and while the *k* ſtand by, let them ſhut the doors, and bar *them*, and appoint watches of the Inhabitants of Jeruſalem, every one in his watch, and every one to be over againſt his houſe *l*.

i i.e. Till it be clear and broad day; when Enemies approaching may be diſcovered, and the People of the City will be ready for the Defence in caſe of an Aſſault. *k i.e.* The Watches appointed to

that end, as is manifeſt from the following words. *l* i.e. Every one in his turn, keeping watch with others in that watching-place which is next to his houſe.

† Heb. *by the hand of Lords, or Superiors.*

4 Now the city was † large and great: but the people *were* few therein, and the houſes *were* not built *m*. *m* i.e. Not all, nor compleatly built; but only ſome ſlight Buildings of Boards or Stones were made for the preſent uſe of the generality o. the People.

5 And my God put into mine heart *n*, to gather together the nobles and the rulers, and the people *o*, that they might be reckoned by genealogy *p*, and I found a regiſter of the genealogy of them which came up at the firſt *q*, and found written therein;

n This Action, though meerly prudential, he doth not aſcribe to himſelf, or his own Wit, but to the Gift, and Grace of God diverting and inclining him to it. *o* Not only for the particular end here mentioned, but for divers other weighty purpoſes and matters, of which the following Chapters treat. *p* That ſo it might appear to what Families each perſon belonged, and where their ancient Habitations lay, which for a great number of them were in the City, the replenihing of which was now his deſign. *q* To wit, with *Zerubbabel*, as it follows, v. 7. But this following Catalogue differs in ſome particulars from that *Ezra* 2. of which ſee the Notes there.

* Ezra 2. 1, &c.

6 * Theſe *are* the children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one to his city;

7 Who came with Zerubbabel: Jeſhua, Nehemia, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nahum, Baanah: the number, *I ſay*, of the men of the people of Iſrael *was* this:

Or, Seraiah.

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatieth, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-Moab, of the children of Jeſhua, and Joab, two thouſand and eight hundred *and* eighteen.

12 The children of Elam, a thouſand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

15 The children of ‖ Binnui, ſix hundred forty and eight.

‖ Or, Bani.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and four.

‖ Or, *Jorah.*

24 The children of ‖ Hariph, an hundred and twelve.

‖ Or, *Gibbar.*

25 The children of ‖ Gibbeon, ninety and five.

26 The men of Bethlehem, and Netophah, an hundred fourſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

‖ Or, *Azmaveth.*

28 The men of ‖ Beth-azmaveth, forty and two.

‖ Or, *Kiriath-arim.*

29 The men of ‖ Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred forty and three.

30 The men of Ramah, and Geba, ſix hundred twenty and one.

31 The men of Michmaſh, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

33 The men of the other Nebo, fifty and two.

* See v. 12.

34 The children of the other * Elam, a thouſand two hundred fifty and four.

35 The children of Harim three hundred and twenty.

36 The children of Jericho, three hundred forty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

39 The prieſts: the children of * Jedajah of the houſe of Jeſhua, nine hundred ſeventy and three.

* 1 Chron. 24. 7.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred forty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of ‖ Hodevah, ſeventy and four.

‖ Or, *Judah.* Ezra 2. 40. *Hodaviah.*

44 The ſingers: the children of Aſaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reajah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha,

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

57 The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‖ Amon:

‖ Or, *Ami.*

60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

61 * And theſe *were* they which went up alſo from Tel-melah, Tel-hareſha, Cherub, Addon and Immer: but they could not ſhew their fathers houſe, nor their ‖ ſeed, whether they *were* of Iſrael.

* Ezra 2. 59.

‖ Or, *race.*

62 The children of Delajah, the children of Tobiah, the children of Nekoda, ſix hundred forty and two.

63 And of the prieſts: the children of Habajah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogy, but it was not found: therefore were they as polluted put from the prieſthood.

Or, *as polluted from the prieſthood.*

65 And ‖ the Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

‖ Or, *the Governour.*

66 The whole congregation together, *was* forty and two thouſand, three hundred and threeſcore.

67 Beſide their man-ſervants and their maid-ſervants, of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred forty and five ſinging-men, and ſinging-women.

68 Their horſes ſeven hundred thirty and ſix: their mules two hundred forty and five:

69 *Their* camels four hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 And † ſome of the chief of the fathers gave unto the

‖

the work: the Tirſhatha *r* gave to the treaſure a thouſand drams of gold, fifty baſons, five hundred and thirty prieſts garments.

r i.e. The Governour, to wit, *Nehemiah*. So it is no wonder that the number of the moneys, and other things here contributed, differ from that *Ezra* 2. becauſe this is another collection; that was made in *Zorobabel*'s time, and this in *Ezra*'s.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drams of gold, and two thouſand and two hundred pound of ſilver.

72 And *that* which the reſt of the people gave, *was* twenty thouſand drams of Gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, dwelt in their cities; and when the ſeventh month came, the children of Iſrael *were* in their cities.

CHAP. VIII.

Ezra bringeth, and expoundeth the Law of Moſes, and bleſſeth God with the people, 1——8. *Nehemiah and Ezra comfort the people,* 9——12. *The peoples forwardneſs to hear, and to be inſtructed in the Law,* 13——15. *They make themſelves booths,* 16, 17. *and keep a ſolemn ſeven days,* 18.

Ezra 3. 1.

AND all * the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate *a*, and they ſpake unto Ezra * the ſcribe, to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

Ezra 7. 6.

a Of which, ſee *Nehem.* 3. 26.

2 And Ezra the prieſt *b* brought the law before the congregation, both of men and women, and all † that could hear with underſtanding *c*, upon the firſt day of the ſeventh month.

† Heb. *of men and underſtanding.*

b Who came 12 or 13 years before *Nehemiah* to *Jeruſalem*; and either tarried there, or went back to *Babylon*, being forced to do ſo by the Kings command, or indiſpenſible occations, and then returned again with *Nehemiah*. *c* i.e. And ſuch children as were come to years of underſtanding.

3 And he read therein before the ſtreet that *was* before the water-gate, † from the morning until mid-day, before the men and the women, and thoſe that could underſtand: and the ears of all the people *were attentive* unto the book of the law.

† Heb. *from the light.*

4 And Ezra the ſcribe ſtood upon a † pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, and Shema, and Anajah, and Urijah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand, Pedajah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, and Meſhullam *d*.

† Heb. *tower of wood.*

d Partly to declare their conſent and concurrence with *Ezra* in what he ſaid and did: and partly that they, or ſome of them might bear a part in the work.

Hebrews.

5 And Ezra opened the book in the † ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up *e*.

† Or, *face.*

e Either in reference to God's Word; of which ſee *Numbers* 11. 32. *Judges* 3. 20. Or that they might hear his words the more diſtinctly: or rather, becauſe they obſerved that *Ezra* compoſed himſelf to prayer or thankſgiving; which is here generally declared, but doubtleſs was more particularly and largely expreſſed in that Aſſembly, as appears by their anſwering *Amen, Amen*, to his prayer.

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD with their faces to the ground.

7 Alſo Jeſhua, and Bani and Sherebiah, Jamin, Akkub, Shabbethar, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law *f*: and the people ſtood in their place *g*.

f As well the words, which being Hebrew, now needed to be tranſlated into the Chaldee or Syriack Language, which was now, and henceforth the common language of that people, who together with their Religion, had alſo in a great part loſt their language; as alſo the ſenſe and meaning of them: they expounded the mind and will of God in what they read, and applied it to the peoples preſent condition, as they ſaw fit, as the manner of the Prophets generally was. And hence the people were ſo deeply affected with it. *g* i.e. In their ſeveral places and ſtations into which the company ſeems to have been diſtributed for conveniency of hearing; it not being likely that ſo vaſt a Congregation could diſtinctly hear one mans voice. Or, *by their ſtations*, i.e. by the ſeveral ſtations of the Levites, and perſons laſt named; who ſeem to have had ſeveral faſtfolds, by comparing this with *ch.* 9. 4. upon which they ſtood, as *Ezra* did upon his Pulpit, v. 4.

8 So they read *h* in the book, in the law of God diſtinctly, and gave the ſenſe *i*, and cauſed *them* to underſtand the reading *k*.

h To wit, Ezra and his Companions ſucceſſively or ſeverally: i.e. The meaning of the Hebrew words, which they expounded in the common language. *k* i.e. That which they read, to wit, the holy Scripture: the action being put for the obiect, as *ſilion* itſelf put for the thing ſeen, and *hearing* for the thing heard, and *fear* for the thing feared. So they gave them both a tranſlation of the Hebrew words into the Chaldee, and an expoſition of the things contained in them, and of the duty incumbent upon the people by virtue of them, the declaration whereof was a great part of the Prieſts work, *Mal.* 2. 7.

9 And Nehemiah, which *is* ‖ the Tirſhatha, and Ezra the prieſt, the ſcribe, and the Levites that taught the people, ſaid unto all the people, * This day *is* holy unto the LORD your God *l*, mourn not nor weep: for all the people wept *m*, when they heard the words of the law.

‖ Or, *Atherſata.* Ezra 2. 63.

* Numbers 10. 10. Deut. 12. 12.

l To wit, as a day of feaſting and thankſgiving to God, and rejoycing in his mercies: for otherwiſe even faſting days were holy to God in the generall, though not in the ſenſe here meant. *m* Out of a deep ſenſe of their great guilt, and of their extream danger by reaſon of it.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet *n*, and ſend portions unto them for whom nothing is prepared *o*: for this day is holy unto our LORD *p*; neither be ye ſorry, for the joy of the LORD is your ſtrength *q*.

n Feaſt before the Lord, as the duty of the day obliged you to do. *o* For the reſt of your poor brethren, who are moſt mourn whilſt you reſt on the ſad ſtate of their affairs. Deut. 12. 11, 12, 18. *p* i.e. A feaſt, the feaſt of Trumpets, *Levit.* 23. 24. and the beginning of this peculiar ſolemn, wherein ſo many days of faſting and thankſgiving were to be obſerved. *q* i.e. Rejoyce in God in the manner preſcribed in his word, or ſerving him with chearfulneſs, and thankfulneſs, which is your duty always, but now eſpecially will give you that ſtrength both of mind and body, which you greatly need, both to perform all the duties required of you, and to indure and oppoſe all the crafty counſels and malicious deſigns of your enemies againſt you; whereas this diſpoſition of mind, and exceſſive grief, if you indulge it, will both offend God, and damp your ſpirits, and weaken your very bodies, and make you unfit for God's ſervice, or for your own neceſſary occaſions, and ſo an eaſie prey to your enemies.

11 So the Levites ſtilled all the people *r*, ſaying, Hold your peace *s*, for the day *is* holy, neither be ye grieved.

r Whoſe paſſions being once raiſed, could not ſuddenly be compoſed. *s* Ceaſe from weeping and mournful cries, and turn your lamentations into thankſgivings.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them *t*.

t Becauſe they now knew God's mind, and their own duty, which they were reſolved to practiſe; which gave them ground of hope and truſt in God's mercy, and conſequently of great and juſt joy.

13 And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites *u*, unto Ezra the ſcribe, even † to underſtand the words of the law.

Or, that might underſtand.

u Chuſing rather to confeſs their ignorance for their official ſake, if they vainly to pretend to more knowledge than they had: whereas now in the ſight of both true humility, and ſerious godlineſs, that they might be more careful to learn and practiſe their duty than to preſerve the falſe opinion of their reputation with the people. † That they might more exactly underſtand the meanin, of ſome things which they had heard before, and ſo inſtruct the people in them.

14 And they found *y* written in the law which the LORD had commanded † by Moſes, that the children of Iſrael ſhould dwell in * booths in the feaſt of the ſeventh month.

† Heb. *by the hand of Moſes.*

y Upon *Ezra*'s information, and their diſcourſe with him.

* Leviticus 23. 34. Deut. 31. 10.

15 And that they ſhould publiſh *z* and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount *a*, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees *b*, to make booths, as *it is* written.

z i.e. *And* they found this alſo written, which is to be ſupplyed out of the former verſe, *that they ſhould*, &c. which, though it be not particularly required, to it is expreſſed in the words here following, yet in the generall is required by vertue of that Precept *Ezra* 23. 4. *Numb.* 10. 10. And according to this tranſlation, it muſt be underſtood in the cloſe of this verſe, that they did accordingly publiſh and proclaim, &c. But theſe words may be rendred, which (as this Hebrew word is rendred here, v. 14. and moſt commonly alſo (ſo the Particle כי is uſed, *I.e.* 1. *Jon.* 1. 12. *thy ſake*, &c. For ſo they did, as is evident and acknowledged, and it ſeems fit that ſo much ſhould be expreſſed; and theſe words being ſo particular and proper to this ſpecial occaſion, ſeem to intimate, that this is rather an hiſtorical relation of what they now did, than a declaration of that which the law required them to do, which was but in very generall terms, and ſo exact and not particular as this following precept is ſaid to be. *a* The mount of Olives, which was next *Jeruſalem*, and ſtored with *Olive-branches*, and probably with the reſt here mentioned: for theſe Trees may ſeem to have been planted hereabouts principally, for the uſe of this Capital City in this very Feaſt, which, though, long neglected, ſhould have been celebrated once every year. And therefore this place ſeems to be here deſigned as the moſt eminent place, but with an uſual Synecdoche, this

place

place being put for any place neareſt to the ſeveral Cities of *Judah*, where theſe branches were to be procured. *b* Of which ſee on *Lev.* 23. 33. *Deut.* 16. 13.

15 So the people went forth, and brought *them*, and made themſelves booths, every one upon the roof of his houſe *c*, and in their courts *d*, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim *e*.

c For the houſes there were made flat; of which ſee *Deut.* 22. 8.

d Belonging to their own Houſes: for theſe might be any where in the open air. *e* That Gate of the city which led to the Tribe of *Ephraim*.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſate under the booths: for *f* ſince the days of Jeſhua the ſon of Nun, unto that day, had not the children of Iſrael done ſo *g*: and there was very great gladneſs.

f Or, *ſince*, as the Hebrew *Chi* is often uſed, as hath been noted before. For the following words ſeem not ſo much to give a reaſon of what was laſt ſaid or done concerning their dwelling in booths; as to contain the holy Writers reflection upon the preſent celebration of this Feaſt. *g* Either 1. *So* as to the matter or ſubſtance of the thing. So it implies that all this while the Feaſt of Tabernacles was not obſerved. Which ſeems altogether improbable, conſidering how expreſly this was commanded to be celebrated, *Lev.* 23. &c. and what excellent Kings and Prieſts, and Prophets there had been within that time, ſuch as were perſons of great underſtanding, and moſt expert and ſtudious in God's Word, and therefore could not be ignorant of ſo plain a duty; and withal ſo throughly pious and careful, and zealous for God, and the obſervation of his Law and Worſhip, and ſome of them commended for their univerſal Obedience to all God's Commands; and therefore would not be guilty of ſo groſs a neglect. Beſides that this Feaſt was obſerved, is ſufficiently implied in 1 *Kings* 8. 2, 65. and 2 *Chron.* 7. 9. and is particularly expreſſed *Ezra* 3. 4. Or rather, 2. *So*, as to the manner and circumſtances. They never kept this feaſt *ſo* joyfully, as the next words declare, having not only the ſame cauſes of rejoycing which they formerly had, but ſome ſpecial cauſes to increaſe their joy, to the wit, the remembrance of their ſtupendious deliverance both out of the Land of their Captivity, and out of the hands of their wicked and malicious Neighbours ever ſince their return, and eſpecially now when they were new building the Walls of *Jeruſalem*; they never kept it *ſo* ſolemnly and religiouſly: for whereas at other times, only the firſt and laſt day of that Feaſt were celebrated with an holy convocation, *Levit.* 23. 35, 36. *John* 7. 37. now there was an holy convocation, and the People aſſembled, and attended upon the reading of the Law every day of this Feaſt, as is noted in the next verſe.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God *h*: and they kept the feaſt ſeven days, and on the eighth day *was* † a ſolemn aſſembly, * according unto the manner.

† Heb. *a reſtraint.*

h Which was commanded to be done at this Feaſt, *Deut.* 31. 10.

* Lev. 23. 11, 12. though not enjoyned to be done every day, as now out of a ſingular zeal they did.

CHAP. IX.

The ſolemn faſt and repentance of the people, 1, 2. *and the manner of it,* 3. *The Levites confeſs and bleſs God for his goodneſs to them, and their fathers,* 4——6. *in Egypt,* 9, 10. *in their journey out of it,* 11, 12. *upon Mount Sinai,* 13, 14. *in their journey towards Canaan,* 15——18. *in the Wilderneſs,* 19——21. *in driving out the Nations before them,* 22——25. *in hearing their prayer when in trouble, and ſaving them,* 27——31. *They confeſs their ſins,* 32——37. *and ſeal a Covenant,* 38.

NOw in the twenty and fourth day of this month *a*, the children of Iſrael were aſſembled with faſting, and with ſackcloths, and with earth upon them.

a The next day but one after the Feaſt of Tabernacles, which began on the 14th day, and ended on the 22th day, *Levit.* 23. for their conſciences having then been fully awakened by the Law read to them, and their hearts being full of grief for their great ſins, which they were not allowed to expreſs in that time of Publick Joy and Triumph; now when that was paſt, they exſume their former thoughts and paſſions, and recalling their ſins to mind, fet apart a day for ſolemn faſting and humiliation.

* *Ezra* 10. 11. Ch. 13. 3. † Heb. *children of a ſtranger.*

2 And * the ſeed of Iſrael ſeparated themſelves from all † ſtrangers *b*, and ſtood and confeſſed their ſins, and the iniquities of their fathers *c*.

b From all familiar and unneceſſary ſociety with the heathens, and particularly from thoſe ſtrange Women whom ſome of them had married. For though *Ezra* had done this formerly, *Ezra* 10. as far as he had knowledge of the perſons faulty, and power to redreſs their faults, yet, it ſeems, there were ſome Criminals, who were either without his knowledge, or out of his power: or, theſe were ſome new Delinquents, that ſince that time had fallen into the ſame errour, and ſhewed the truth of their repentance, by the forſaking of their beloved ſins, and deareſt relations. See again *Nehem.* 13. 3. *c* Which they confeſs partly as one cauſe of their preſent ſufferings: and partly becauſe they by their practiſes had juſtified their fathers ſins, and made them their own.

3 And they ſtood up in their places, and read in the book of the law *d* of the LORD their God, *one* fourth part of the day *e*. and *another* fourth part they confeſſed *f*, and worſhipped the LORD their God *g*.

d So as they did before, giving them the ſenſe of what they read, of which ſee on *chap.* 8. 7, 8. *e* To wit, for three hours; for there were accounted twelve hours in their day, *John* 11. 9. Probably they began after the Morning Sacrifice, at which divers religious People uſed to be preſent, but now they were all aſſembled together upon this great occaſion: and they continued their work from that time till the Evening Sacrifice, with which they cloſed the work of the day. *f* Both God's mercies, as appears from the matter of the following Prayer, and their own ſins, as is expreſſed, v. 2. this day being chiefly ſet apart for that work. *g* Partly by the acknowledgment and adoration of his wonderful mercy in forgiving their ſins, and ſaving them from the deſerved Judgments, which they either felt or feared, and giving them his Law, and the knowledge thereof: and partly by imploring his further grace and mercy to them.

4 Then ſtood up upon the ‖ ſtairs of the Levites *h*, Jeſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice *i* unto the LORD their God.

h Or, *upon the ſcaffold*, &c. *i.e.* Upon ſuch ſtairs, or rather faldfolds, or pulpits, as the Levites uſed to ſtand upon, when they taught the People. But you muſt not think that all the perſons here named ſtood in one place, and uttered the following words together, which would have cauſed great confuſion in their ſpeeches, by which means but few of the People could have diſtinctly heard, or underſtood them, but that they ſtood upon ſeveral Pulpits, each of them either teaching of that part of the Congregation which was allotted to him, or praying, or bleſſing God with them. *i* Thereby teſtifying their deep ſenſe of their ſins and miſeries, and their fervent, and importunate deſire of God's mercy.

5 Then the Levites Jeſhua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid *k*, Stand up *and* bleſs the LORD your God for ever and ever *l*: and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

k All the following words. Either therefore they all uſed the ſame words, being compoſed and agreed upon by *Ezra* and themſelves; or they all prayed in the ſame manner, and to the ſame purpoſe, having agreed among themſelves concerning the matter of their Confeſſions and Prayers. And theſe are the words which one of them uſed; and it is implied that the reſt of their Prayers were of the ſame nature. *l* From day to day, as long as you live, and to all eternity.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the * heaven of heavens, with all their hoſt, the earth and all *things* that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and * the hoſt of heaven *m* worſhippeth thee.

* Gen. 1. 1. Pſal. 146. 6. Acts 4. 24. Rev. 14. 7. * Gen. 2. 1.

m Either 1. The Stars, which after their manner worſhip and praiſe God, as all the Creatures do after their manner, of which ſee *Pſal.* 148. or rather, 2. The Angels, who are ſo called, 1 *Kings*, 22. 19. *Luke* 2. 13. who do worſhip God truly and properly. And it is moſt uſual, and reaſonable to underſtand all words properly, where there is no need of a figurative interpretation. And if this were underſtood of metaphorical, and objective worſhipping of God, there ſeems to be no reaſon to appropriate that to *the hoſt of Heaven*, to wit, the Stars, ſeeing the Hoſts of Sea and Earth do in their ſenſe worſhip God no leſs than the Stars do, namely, in giving Angels and Men matter and occaſion of worſhipping and praiſing of God.

7 Thou *art* the LORD the God, who didſt chooſe * Abram *n*, and brought'ſt him forth out of Ur of the Chaldees, and gaveſt him the name of * Abraham.

* Gen. 11. 31. * Gen. 17. 5.

n Out of the midſt of all his Nation and Family. When thou didſt paſs by, and neglect the reſt of them, ſuffering them to walk on in their idolatrous and deſtructive courſes; thou didſt chuſe, and ſingle out him to ſerve and glorifie thee, to be Father of all the Faithful, the Progenitor of the Meſſias, and the perſon in whom, not we only, but all Nations ſhould be bleſſed, and to enjoy thee to all eternity.

8 And foundeſt his heart * faithful before thee, and madeſt a * covenant with him, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebuſite, and the Girgaſhite, to give it, *I ſay*, to his ſeed, and haſt performed thy words, for thou art righteous.

* Gen. 15. 6. * Gen. 15. 18. Exod. 23. 23. Deut. 7. 1. Acts 7. 7, 8.

o When thou madeſt that admirable trial of his Faith and Obedience, in requiring him to offer up his onely Son *Iſaac*, thou didſt find out, and diſcover his faithfulneſs, which was well known to thee before, and alſo was wrought in him by thy Grace.

9 * And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the red ſea:

* Exod. 2. 23, 24. 3. 7. Pſal. 106. 7.

10 And * ſheweſt ſigns and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou knoweſt that they dealt proudly againſt them *p*: ſo didſt thou get thee a name, as *it is* this day.

* Exod. 7. 10. 9. 14. 10. 1. 12. 29. Deut. 6. 22. Pſal. 135. 9. Jer. 32. 20.

11 * And thou didſt divide the ſea before them, ſo that they went through the midſt of the ſea on the dry *land*, and their perſecutors thou threweſt into the deeps, as a ſtone into the * mighty waters *q*.

* Exod. 14. 21. * Exod. 15. 5, 10. Pſal. 106. 9. Iſa. 63. 13.

p Treating thy People with great ſcorn and contempt, like Stocks and Beaſts. *q i.e.* The deep Waters, ſuch as theſe were, into which, when a Stone is thrown, there is no hopes of ſeeing it again.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

* Exod. 13. 21. Pſal. 78. 14. 105. 39. 1 Cor. 10. 1.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right

* Exod. 19. 20. Deut. 4. 36.

‖ judgments,

judgments, and † true laws *r*; good *s* ſtatutes and commandments;

† Heb. *laws of truth.*

r Not ſuch Laws as ſome of the heathen Laws were, which taught them laſſiviouſ, ſuperſtition, idolatry, and other Errors, but ſuch as diſcover the truth, and the true mind and will of God, and the true and onely way to life. *s* Both in themſelves, and to us alſo, being uſeful to teach, and comfort, and ſave us.

14 And madeſt known unto them thy holy ſabbath *t*, and commandeſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

t That holy and bleſſed Sabbath-day which thou didſt *bleſs* and *ſanctifie* to *Adam* in Paradiſe, *Gen.* 2. 3. commanding him, and in him, all his Poſterity to obſerve it, which yet almoſt all People and Nations have quite forgotten, yea ſo far, as to mock at them, *Lam.* 1. 7. thou didſt graciouſly reveal unto thy people, reviving that ancient Law by another particular Law about it given to us in the wilderneſs.

15 And * gaveſt them bread from heaven for their hunger, and * broughteſt forth water for them out of the rock, for their thirſt, and promiſedſt them that they ſhould * go in to poſſeſs the land, † which thou hadſt ſworn to give them.

* Exod. 16. 15. Pſal. 78. 24. 105. 40. John 6. 31. * Exod. 17. 6. Pſal. 78. 15. 105. 41. 1 Cor. 10. 4. * Deut. 1. 8. † Heb. *lift up mine hand to give.*

16 But *u* they and our fathers dealt proudly *x*, and hardened their neck, and hearkned not to thy commandments.

u Notwithſtanding all theſe ſingular and wonderful Mercies: which he hitherto recounted to aggravate their ſins, which he now comes to confeſs, and to lead them to a ſincere and ingenuous grief and repentance for their ſins, not only for the miſchief which they brought upon themſelves, but for the injury and indignity which they offered to God. *x i.e.* Sinned preſumptuouſly, and with contempt of God, as ſcorning to ſubmit their wills to Gods.

17 And refuſed to obey *y*, neither were mindful of thy wonders that thou didſt among them: but hardened their necks, and in their rebellion † appointed a * captain to return to their bondage: but thou *art* † a God ready to pardon, * gracious and merciful, ſlow to anger, and of great kindneſs, and forſookeſt them not.

† Heb. *a head.* * Num. 14. 4. † Heb. *a God of pardons.* * Exod. 34. 6. Pſal. 86. 15. 103. 8. 145. 8. Joel 2. 13. Jonah 4. 2.

y Perſiſted in their diſobedience after many Admonitions, and Invitations to Repentance. *z i.e.* Deſigned, purpoſed, and reſolved to do ſo, *Numb.* 14. 4. and therefore they are ſaid to do ſo as *Abraham* is ſaid to have offered up *Iſaac*, *Heb.* 11. 17. becauſe he intended, and attempted to do it.

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations,

* Exod. 32. 4. Deut. 32. 15.

19 Yet thou in thy manifold mercies forſookeſt them not in the wilderneſs *a*: the pillar of the cloud departed not from them by day to lead them in the way; neither the * pillar of fire by night to ſhew them light, and the way wherein they ſhould go.

* Exod. 13. 21. Num. 14. 14.

a Where if thou hadſt left them without thy conduct and comfort, they had been utterly loſt and undone.

20 Thou gaveſt alſo thy * good ſpirit *b* to inſtruct them, and with-holdeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

* Num. 11. 17. Pſal. 143. 10. * Exod. 16. 4. Neh. 9. 15. * Exod. 17. 6. Num. 20. 11. Pſal. 78. 15. 105. 41. 1 Cor. 10. 4.

b Which thou didſt graciouſly and plentifully impart unto *Moſes*, and then unto the ſeventy Elders, *Numb.* 11. 17, 25, 26. to the end that they might be able to direct and govern thy People wiſely, and in thy fear.

21 Yea, * forty years didſt thou ſuſtain them in the wilderneſs, *ſo that* they lacked nothing; their * cloths waxed not old, and their feet ſwelled not *c*.

* Deut. 2. 7. Deut. 8. 4. * Deut. 29. 5. Neh. 9. 21. Pſal. 105. 37.

c Of which, ſee the Notes on *Deut.* 2. 4.

22 Moreover, thou gaveſt them kingdoms, and nations, and didſt divide them into corners *d*: ſo they poſſeſſed the land of Sihon * and the land of the king of Heſhbon, and the land of Og king of Baſhan.

* Num. 21. 21, &c.

d Or, *into a corner.* But the ſingular number is very commonly put for the plural. This is underſtood, either, 1. Of the Iſraelites, to whom God divided by lot the *Kingdoms* and *Nations* laſt mentioned, and gave them all the *corners*, or *ſides*, or *quarters*, (for all theſe the word ſignifies) of their Land. Or, rather, 2. Of the Heathen *Nations*, whom God in a great meaſure deſtroyed, and the remainders of them *he diſperſed into corners*; that whereas before the Iſraelites came, they had large habitations and dominions, now they were cooped up into corners, ſome of them into one Town or City, and ſome into another, in the ſeveral corners of their Land, as indeed we find them afterward; whileſt the Iſraelites dwelt in a large place, and had the poſſeſſion of their whole land, ſome few and ſmall parcels excepted. Compare *Deut.* 32. 26. where the like phraſe is uſed in the ſame ſenſe.

23 Their children alſo multiplieſt thou as the ſtars of heaven, and broughteſt them into the land, concerning which, thou hadſt promiſed to their fathers that they ſhould go in to poſſeſs it.

* Exod. 32. 13. Deut. 1. 10. 10. 22. 28. 62. Heb. 11. 12.

24 So the children went in and poſſeſſed the land, and thou ſubdueſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hand, † Heb. *according to their will.* with their kings, and the people of the land, that they might do with them † as they would.

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, ‖ wells digged, vine-yards, and olive-yards, and † fruit-trees in abundance: *ſo* they did eat, and were filled, and * became fat, and delighted in thy great goodneſs *e*.

‖ Heb. *hewen.* † Heb. *trees of fruit.* * Deut. 32. 15.

e i.e. In all theſe comforts and bleſſings, which by thy great goodneſs they obtained and enjoyed.

26 Nevertheleſs, they were diſobedient, and rebelled againſt thee, and * caſt thy law behind their backs *f*, and ſlew thy * prophets, which teſtified againſt them, to turn them to thee, and they wrought great provocations.

* 1 Kings 14. 9. * 1 Kings 18. 4. 19. 10. 14. Neh. 9. 29. Jer. 2. 30. Luke 11. 47. 49. Acts 7. 52.

f i.e. Neglected and deſpiſed thy Laws, would not regard nor obſerve them; whereas they ſhould have had them continually before their eyes, to direct and govern them. Compare *Pſal.* 50. 17. *Ezek.* 23. 35.

27 * Therefore thou deliveredſt them into the hand of their enemies, who vexed them, and in the time of their trouble, when they cried unto thee, thou heardeſt them from heaven: and according to thy manifold mercies thou gaveſt them ſavours, who ſaved them out of the hand of their enemies.

* Judg. 2. 14. 3. 8. 4. 2. 6. 6. 1. 10. 7. 13. 1 Sam. 12. 9. Pſal. 106. 42.

28 But after they had reſt, † they did evil again before thee: therefore leſteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt *them* from heaven, and many times didſt thou deliver them, according to thy mercies.

† Heb. *returned to do evil.*

29 And teſtifieſt againſt them, that thou mighteſt bring them again into thy law: yet they dealt proudly, and hearkned not unto thy commandments, but ſinned againſt thy judgments (which if a man do, he ſhall live in them *f*) and † with-drew the ſhoulder, and hardened their neck *g*, and would not hear.

† Heb. *gave a withdrawing ſhoulder.*

30 Yet many years didſt thou † forbear them *h*, and teſtifieſt * againſt them by thy ſpirit † in thy prophets *i*; yet would they not give ear *k*: therefore gaveſt thou them into the hand of the people of the lands.

† Heb. *Thou drewſt out.* * 2 Kings 17. 13. 2 Chron. 36. 15. † Heb. *in the hand of.*

f Of which ſee on *Levit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Gal.* 3. 12. *g i.e.* Would not ſubmit to thy yoke, like ſtubborn oxen.

h i.e. Thou didſt delay to bring upon them theſe judgments which thou haſt threatned, and they had deſerved, and didſt wait for their Repentance. *i* By thy Prophets, who ſpake to them by the inſpiration of thy Holy Spirit, whom therefore they ſhould have obeyed. *k i.e.* Would not obey them, nor would they vouchſafe ſo much as to hear them.

31 Nevertheleſs for thy great mercies ſake thou didſt not utterly conſume them, nor forſake them, for thou *art* a gracious and merciful God.

32 Now therefore our God, the great, * the mighty, and the terrible God, who keepeſt covenant and † mercy, let not all the † trouble ſeem little before thee *m* that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people ſince the time of the kings of Aſſyria *n*, unto this day.

* Exod. 34. 7. † Heb. *mercies.* † Heb. *that hath found us.*

l i.e. Covenanted Mercy, or thy Covenant of Mercy, and Peace. Or, he adds *Mercy*, becauſe the *Covenant* in it ſelf was not a ſufficient ground of hope, becauſe they having ſo baſely broken it, God was diſcharged from keeping it, and therefore they fly to God's free and rich *Mercy* for relief. *m* Do not thou account it ſmall and inſufficient for our puniſhment, and that it is fit to continue and encreaſe it. *n* Strictly and properly ſo called; for from them was the beginning of all the calamities both of *Judah* and of *Iſrael*, as appears from 2 *Kings* 15. 19. and 18. 13. Or, the Kings of *Babylon*, ſo called, 2 *Chron.* 33. 11.

33 Howbeit, thou *art* juſt in all that is brought upon us: for thou haſt done right, but we have done wickedly.

34 Neither have our kings, our princes, our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies, wherewith thou didſt teſtifie againſt them.

35 For they have not ſerved thee in their kingdom, and in thy great goodneſs that thou gaveſt them, and in the large and fat land which thou gaveſt before them *o*, neither turned they from their wicked works.

o i.e. Which thou didſt lay open to their view and poſſeſſion, removing their Enemies, and all Impediments out of the way.

36 Behold, we *are* ſervants this day, and *for* the land that thou gaveſt unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* ſervants in it *p*.

p In that Land wherein heretofore, under thee, and by thy favour, we were rightful Lords and Owners.

37 And it yieldeth much increaſe unto the kings whom thou haſt ſet over us *q* becauſe of our ſins: alſo they

they have dominion over our bodies, and over our cattel *r* at their pleasure, and we *are* in great distress.

q We plow, and toil, and labour, and thou giveest thy blessing to our endeavours, and yet in a great measure this is not for our selves, as formerly it was, but for our kings, to whom we pay great and heavy tributes for such things; of which see *Ezra* 5. 8. and 7. 24. *r* Pressing or forcing both us and our Beasts to go and do what they please.

38 And because of all this *s*, we make a sure *covenant t*, and write *it*, and our princes, Levites, *and* priests † Heb. are † seal *unto it*.

s Because all this misery lies upon us for our sins, we do heartily repent of them, and resolve to forsake them. *t* Or, *we faithfully promise* and engage our selves to future obedience.

CHAP. X.

The Names of those that sealed the Covenant, 1——27. *The rest of the People cleave to them: The Covenant,* 28——39.

† Heb. *at the sealings*, or, *over the seal-ing*.

NOW † those that sealed *a were*, Nehemiah ‖ the Tirshatha *b*, the son of Hachaliah, and Zidkijah,

a Both in their own Names, and in the Name of all the rest. It may seem strange that *Ezra* doth not appear among them. But that might be because he was prevented, either by death, or by some sickness, or other extraordinary impediment, for which we have this presumption, That whereas *Ezra* appears, and preacheth, and prayeth with *Jeshua* and *Bani*, &c. before the Feast of Tabernacles, ch. 8. v. 4, &c. we have no mention of him, ch. 9. but the whole work of that solemn Fast-day was managed by them alone, without any mention of *Ezra*, whose name would not have been omitted, if he had been then present. It is true, we meet with *Ezra* after this, at the Dedication of the Wall of *Jerusalem*, ch. 12. 36. and therefore he was then freed from this Impediment, whatsoever it was; but thence it appears that he was not dead. *b* This is added to distinguish him from others of that Name, whereof we have one *Neh.* 3. 16.

‖ Or, *the Governour*.

2 Serajah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemajah: these *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel,
10 And their brethren, Shebaniah, Hodijah, Kelita, Pelajah, Hanan,
11 Micah, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah;
13 Hodijah. Bani, Beninu.
14 The chief of the people *c*, Parosh, Pahath-moab, Elam, Zattu. Bani,

c i. e. Their Elders, or Representatives, acting in the stead, and by the appointment of all the rest: for it had been troublesome and unnecessary for every one of the people to seal.

15 Binnui, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hiskijah, Azzur,
18 Hodiah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anajah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maasejah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

*Ezra 2.43. 28 * And the rest *d* of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding,

d Those who did not write and seal with their own hands, but only by their Deputies above-mentioned.

29 They clave to their brethren *e*, their nobles, and entred into a curse, and into an oath *f*, to walk † Heb. *by the hand of*. in Gods law which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments, and his statutes.

e They owned and ratified what the others had done in their names, declaring their assent to it by their words, or by the lifting up of their hands, as the manner was. *f* i. e. An Oath bound with a Curse or Imprecation upon themselves, in case they violated it.

*Exod. 34. 16. Deut. 7. 3. 30 And that we would not give *g* * our daughters unto the people of the land, nor take their daughters for our sons.

g To wit, in marriage. Having sworn obedience to God's Laws in the general, they now do so to some particulars, wherein they had lately transgressed, or were most prone to transgress.

‖

31 * And *if* the people of the land bring ware, or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave * the seventh year *h*, and the * exaction of † every debt *i*.

*Heb. Lending.

h i. e. Leave the Land at rest from plowing or tilling it in that year, according to God's command, *Exod.* 23. 10, 11. *Levit.* 25. 4, 5. † Heb. *hand*; *Debts* are called *hands*, because they are commonly contracted or confirmed by a bill under the hand of the Debtor.

32 Also we made ordinances for us, to charge our selves *k* yearly with the third part of a shekel, for the service of the house of our God;

k i. e. Every particular head or person among us. Which they had warrant to do both from the nature of the thing, because this was necessary to be done for the upholding of God's Worship, and from the warrant of former examples in the like case, 2 *Chron.* 24. 5.

33 For the shew-bread, and for the continual meat-offering, and for the continual burnt-offering *l* of the sabbaths, of the new moons, for the set feasts, and for the holy things *m*, and for the sin-offerings *n*, to make an atonement for Israel, and for all the work of the house of our God.

l Formerly these things were provided out of the Treasure of the Temple, 1 *Chron.* 26. 20. And when those failed, out of the King's Treasure, 2 *Chron.* 31. 3. But now both these failing, provision is here made for them another way. *m* i. e. For the Sacrifices, all which were holy. *n* Which are particularly mentioned, as most necessary and suitable to their present state, which was exceeding sinful, and therefore miserable, and calling aloud for atoning Sacrifices.

34 And we cast the lots amongst the priests, the Levites, and the people *o*, for the wood-offering *p*, to bring *it* into the house of our God *q*, after the houses of our fathers *r*, at times appointed, year by year, to burn upon the altar of the LORD our God, * as *it is* written in the law. Lev. 6. 12.

o To determine the time and order in which each of them should take the care of the business. *p* For the Wood, which was to be spent in great quantity, being used in every Sacrifice, and formerly had been supplied out of the Temples Treasures, or by the King; which could not now be done. *q* i. e. Into the place appointed to receive it in the buildings adjoyning or belonging to the Temple. *r* i. e. According to our several Families which were to take the charge of it by course.

35 And * to bring the first-*fruits* of our ground, and the first-*fruits* of all fruit of all trees, year by year, unto the house of the LORD. *Exod. 23. 19. Levit. 23. 17.

s i. e. Of the fruits of our ground. All the particulars of the first-fruits are exactly and diffinctly mentioned, that none might pretend ignorance when they withheld any part of the Priest's dues; which at that time especially the People were very prone to do, through poverty or Covetousness or Profaneness, and that the Priests rights might be firmly assured to them.

36 Also the first born of our sons, and of our cattle, (as *it is* written * in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: *Exod. 13. 12. Levit. 27. 26. Numb. 18. 15, 16.

37 * And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, to the chambers of the house of our God, and * the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage *t*. *Deut. 12. 6. Numb. 18. 21, 24. Levit. 27. 30. Numb. 18. 26.

t i. e. The tithes of all the fruits of the ground belonging to our several Cities.

38 And the priest the son of Aaron *u* shall be with the Levites, * when the Levites take tithes: and the Levites shall bring up *x* the tithes of the tithes unto the house of our God, to the chambers, into the treasure-house *y*. *Numb. 18. 26. Neh. 13. 12.

u i. e. Some Priest or Priests appointed to this Work, that so neither the People might wrong the Levites, nor the Levites defraud the Priests, of their dues. *x* At their own charges. *y* To wit, of the Temple; where it was laid up for the use of the Priests.

39 For the children of Israel, and the children of Levi, * shall bring the offering of the corn, of the new wine, and the oil, unto the chambers where *are* the vessels of the Sanctuary *z*, and the priests that minister, and the porters, and the singers ‖, and we will not forsake the house of our God †.

*Or, *for the Heave-offering*.

z Where other things belonging to the Temple are laid up, and therefore these things also shall be put there. ‖ i. e. Where also are the Priests and others that minister in their courses, for whole use these provisions are made. † i. e. We do here solemnly declare and engage our selves that we will take care from time to time, that the house and service of God be not neglected or forsaken, for want of necessary provisions to support it.

CHAP.

CHAP. XI.

The Rulers and the tenth Man chosen by Lot, dwell at Jerusalem, 1, 2. *A Catalogue of their Names, Numbers and Families,* 3——19. *The residue of the People dwell in other Cities,* 20——36.

AND the rulers of the people dwelt at Jerusalem *a*: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem *b* the holy city, and nine parts *to dwell* in other cities.

a Which their very Office in some fort obliged them to do. *b* That the Buildings of the City might be complicated, and the Honour and Safety of it better provided for.

2 And the people blessed all the men that willingly offered themselves to dwell at Jerusalem *c*.

c Because they denied themselves, and their own Safety and Profit for the Publick Good; for this City was the Butt of all the malicious Plots of their Enemies; and for the present it was rather chargeable than beneficial to its Inhabitants; whereas the Country did more easily and certainly afford them Supplies.

3 Now these *are* the chief of the province *d* that dwelt in Jerusalem: but in the cities of Judah, dwelt every one in his possession in their cities, *to wit*, Israel *e*, the priests, and the Levites, and the * Nethinims, and the * children of Solomons servants. *Ezra 2. 43. *Ezra 2. 55.

d i. e. Of *Judea*, which was now made a Province. *e* i. e. The generality of the People of *Israel*, whether of *Judah*, or *Benjamin*, or any other Tribe; as appears by this general Enumeration of all the Inhabitants of the Land, in which either the People of *Judah* and *Benjamin* are included under the Title of *Israel*, or they are not here mentioned; which is absurd to think, because they made up the greatest number of them. And these he calls *Israel* rather than *Judah*, partly because there were many of the other Tribes now joyned and incorporated with them; and partly because none of the Tribes of *Israel*, except *Judah* and *Benjamin*, dwelt in *Jerusalem*, as appears from the sequel.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin *f*: of the children of Judah; Athajah *g* the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, † of the children of Perez:

f For to these two Tribes this City anciently and most properly belonged, although some also of other Tribes dwelt in it. Of which, and other things relating to this Catalogue, see 1 *Chron.* 9. 3, &c. *g* And his Family and Relations with him, and under him as their head, as appears from v. 6.

5 And Maasejah the son of Baruch, the son of Colhozeh, the son of Hazaiah, the son of Adajah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men *h*.

h Such were most proper for this place and time, because of its many Enemies round about it.

7 And these *are* the sons of Benjamin: Sallu the son of Meshullam, the son of Joed, the son of Pedajah, the son of Kolajah, the son of Maasejah, the son of Ithiel the son of Jesajah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight *i*.

i So here were more of *Benjamin* than of *Judah*, because the City did chiefly and most properly belong to that Tribe, as hath been noted before.

9 And Joel the son of Zichri *was* their overseer *k*: and Judah the son of Senuah, *was* second over the city.

k The Captain of their Thousand.

10 Of the priests; Jedajah the son of Joiarib, Jachin,

11 Serajah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Merajoth, the son of Ahitub, *was* the ruler of the house of God *l*.

l One of the Chief Priests, who ruled with and under the High Priest, See *Numb.* 3. 32. 1 *Chron.* 9. 11. 2 *Chron.* 19. 11. & 31. 13.

12 And their brethren that did the work of the house † *were* eight hundred twenty and two: and Adajah the son of Jeroham, the son of Pelatiah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah. † *Heb. it.*

13 And his brethren chief of the fathers two hundred forty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren mighty *men* of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‖ the son of *one of* the great men *m*. Or, *the son of Haggedolim*.

m i. e. Of a Person then or lately eminent in Valour, or Worth, or Dignity. Or *of Gedolim*, or *Haggedolim*, a Man so called.

15 Also of the Levites; Shemajah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites † *had* the oversight of the outward business of the house of God *n*. † Heb. *were over*.

n i. e. For those things belonging to the Temple and its Service, which were to be done without it, or abroad in the Country, as for the gathering in of the voluntary Contributions, or other necessary Provisions out of the several parts of the Land. See 1 *Chron.* 23. 2, 3.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer *o*: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Jedithun.

o i. e. In the publick and solemn Prayers and Praises, which were constantly joyned with the Morning and Evening Sacrifice, at which the Singers were present, and praised God with a Psalm or Hymn, which this Man began.

18 All the Levites in the holy city, *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † the gates *were* an hundred seventy and two. † Heb. *at the gates*.

20 And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 * But the Nethinims dwelt in ‖ Ophel: and Ziha, and Gispa *were* over the Nethinims. * See chap. 3. 26.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God *p*. Or, *was*

p i. e. Were to take care at *Jerusalem* for the supply of such things as were necessary for the Temple and the Service of God, from time to time, whilst others minded *the outward business*, v. 16. And this Office was very proper for them, both as they were Levites, to whose care those things belonged; and as they were Singers, who were not to come to *Jerusalem* by turns, as other Levites, and as the Priests did, but were constantly to reside there, and therefore were more capable of minding this business. Besides their Employment was not so frequent, nor so great as some others were, and therefore they had more leisure for it.

23 For *q* it *was* the king's *r* commandment concerning them, that ‖ a certain portion should be for the singers, due for every day. Or, *a stated ordinance*.

q Or, *therefore*. For the following words contain either a reason why they were set over that business; or a Recompense for it; or a provision that they might diligently attend to it. *r* Either 1. *David's*, who made this Constitution. Or rather 2. The Kings of *Persia*, who is called simply *the king* in the next verse also; who took this care at the request and by the direction of *Ezra* or *Nehemiah*. Or this might be *Nehemiah's* Command, which is called *the King's Command*, because it was done by the King's Deputy, or a Commissioner whom the King impowered to do what he saw fit for the House and Service of God, commanding all the People to obey him therein; as he had formerly done to *Ezra* 7. 18, 22, 23.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the kings hand *s* in all matters concerning the people *t*.

s Or, *on the King's part*, to determine Civil Causes and Controversies between Man and Man, by the Laws of that Kingdom; which peradventure he understood better than *Nehemiah*, and therefore was appointed for this work, but still under *Nehemiah*. Or, *according to the King's appointment*, as *the hand* is used, as *Neh.* 8. 4. 13. 5. and elsewhere. *t* Either in civil differences between them, or in things between the King and People; as in matters of Tribute, or Grievances, &c. wherein this Man possibly was chief Justitiary under *Nehemiah*.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba *u*, and *in* the † villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and *in* the villages thereof, † Heb. *daughters*.

u This, and most of the other places here named, had been destroyed by the Chaldeans; but the Jews now repaired the best of the ruinated Houses, and by degrees rebuilt others.

26 And at Jeshua, and at Moladah, and at Bethphelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and *in* the villages thereof,

29 And at Enimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof: And they dwelt from Beer-sheba, unto the valley of Hinnom.

31 The children also of Benjamin ‖ from Geba *dwelt* ‖ at Michmash, and Aija, and Bethel, and *in* their villages, Or, *so the dwelt*

32 *And* at Anathoth, Nob, Anania,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebullat,
35 Lod, and Ono, * the valley of crafts-men x.
36 And of the Levites, *were* divisions *y in* Judah and *in* Benjamin.

* 1 Chron. 4. 14. x Or, *in the Valley*, &c. Or this is another place called *Ge-harashim*.

y Or, *for the Levites* (to wit, those of them who were not settled in *Jerusalem*) there were *divisions*, i. e. places appointed for them, and distributed among them.

CHAP. XII.

The Priests, 1——7. and Levites which came up with Zerubbabel, 8, 9. The Succession of High Priests, 10——21. Certain chief Levites, 22——26. The manner of dedicating the Wall, 27——43. The Offices of Priests and Levites, 44. of Singers and Porters, 45——47.

* Ezra 2. 1. NOW these are the * priests *a*, and the Levites, that went up with Zerubbabel the son of Shealtiel, and Jeshua: Serajah, Jeremiah, Ezra *b*,

a i. e. *The chief of the Priests*, as they are called here, v. 7. to wit, the heads of those twenty four courses which *David* appointed by Divine Direction, 1 *Chron.* 24. And whereas there are twenty four and here but Twenty two, and v. 12, &c. only Twenty, the reason of this difference may possibly be this, because Two of the Twenty four courses were extinct in *Babylon*, or at least none of them was then returned; and two of the Persons here named, v. 2, 5. to wit, *Hattush*, and *Maadiah*, may be omitted in the account of the Posterity of these Persons, v. 12, &c. because they had no Posterity. Possibly there were not the same courses which *David* had appointed, but others which *Zerubbabel* and *Jeshua* had constituted in imitation of that Order as far as they could. *b* Either this was another *Ezra*, or if it were the same mentioned *Ezra* 7. he lived to a great Age; which may well be supposed considering his great Sobriety, and Abstinence from those Evil Practices which shorten Mens Lives, and his great Piety to which God promised long Life, and withal the special Providence of God continuing him so long in such a season, wherein the Church of God did greatly need his help and counsel.

| Or, *Meshea* v. 14.

2 Amariah, ‖ Malluch *c*, Hattush.

c In the Repetition of this and some other Mens names hereafter v. 14, &c. there are some small Variations, which are very frequent in that Language.

| Or, *Shechaniah*, v. 14. ‖ Or, *Harim* v. 15. § Or, *Meraioth*, v. 15. ¶ Or, *Ginnethon*, v. 16.

3 ‖ Shechaniah, ‖ Rehum, ‖ Meremoth,
4 Iddo, ‖ Ginnetho, Abijah *d*,
5 ‖ Miamin, ‖ Maadiah, Bilgah,
6 Shemajah, and Jojarib, and Jedajah,
7 ‖ Sallu, Amok, Hilkiah, Jedajah: these *were* the chief of the priests, and of their brethren *e* in the days of Jeshua.

d The Progenitor of *John* the Baptist, Luke 1. 5.

e i. e. Of the Priests, who were their Brethren.

| Or, *Mattaniah*, v. 17. ‖ Or, *Sallai*, v. 20. ‖ That is, *the Porters of the Gate-keeping.*

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which* was over ‖ the thanksgiving, he and his brethren.
9 Also Bakbukiah, and Unni, their brethren *were* over against them in the watches *f*.

f i. e. In the places where they were appointed to stand, and wait, and perform their Office, one standing over against another, as it is explained v. 24. *a ward over against ward*; for the Hebrew word is the same there and here. Others, *according to their turns or courses*, of which see 1 *Chron.* 25. 9.

10 And Jeshua begat Joiakim *g*, Joiakim also begat Eliashib *h*, and Eliashib begat Joiada,

g Here follows a Catalogue of the Jewish High Priests; which was the more necessary, because their times were now to be measured, not by the years of their Kings as formerly, but by their High Priests. *h* Of whom see *Neh.* 3. 1. & 13. 4, 5.

11 And Joiada begat Jonathan, and Jonathan begat Jaddua *i*.

i Generally supposed to be the same Man who was High Priest in the days of *Alexander* the Great, as *Josephus* mentions; whence a great Difficulty ariseth, how *Nehemiah* could mention this Man, who seems not to have been high Priest till many years after *Nehemiah*'s death. But it seems not necessary that this *Jaddua* should be the same Person, for he might be the Father of that *Jaddua*, both being called by the same name. Or, if he were the same, the Blessing of a very long Life might be given to this great and excellent Governour, as it was to *Ezra*, that famous Scribe, as was noted on v. 1. and that for the very same reason. He might also live to see *Jaddua*, though not to see him High Priest, which might be many years after. Or this passage might be put into this Book by some sacred or inspired Person, there being some, though but few, such passages in the foregoing Books of Scripture, which were added by succeeding Men of God in after-times.

12 And in the days of Jojakim were priests *k*, the chief of the fathers: of Serajah, Meraiah: of Jeremiah, Hananiah.

k As their Fathers were Priests in the days of *Joshua*, so in the days of *Jojakim* the Son of *Jeshua*, the Sons of those Persons executed the Priesthood in their Fathers steads, some of their Fathers probably being yet living, and many of them now dead.

13 Of Ezra, Meshullam: of Amariah, Jehohanan:
14 Of Melicu, Jonathan: of Shebaniah, Joseph:
15 Of Harim, Adna: of Merajath, Helkai:
16 Of Iddo, Zechariah: of Ginnethon, Meshullam:
17 Of Abijah, Zichri: of Miniamin, of Moadiah, Piltai:
18 Of Bilgah, Shammua: of Shemajah, Jehohanan:
19 And of Joiarib, Mattenai: of Jedajah, Uzzi:
20 Of Sallai, Kallai: of Amok, Eber:
21 Of Hilkia, Hashabiah: of Jedaja, Nathaneel.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius *l* the Persian.

l Either *Darius Codomanus*, and then what was said concerning *Jaddua*, v. 11. must be in part repeated and applied here: or, *Darius Nothus*; and so this *Jaddua* might be Father to him who was in the days of *Darius Codomanus*, and of *Alexander* the Great.

23 The sons of Levi, the chief of the fathers, *were* written in the Book of the * Chronicles *m*, even until the days of Johanan the son of Eliashib.

* 1 Chron. 9. 14.

m i. e. In the publick Annals or Registers, in which the Genealogies of the several Families were set down by the Jews with great exactness, as all Persons agree.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise, *and* to give thanks, * according to the commandment of David the man of God, ward over against ward *n*.

* 1 Chron. 25. 6.

n Of which see on v. 9.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‖ thresholds of the gates *o*.

‖ Or, The Threshholds of the Gates, as it now is.

o To wit, of the Temple, their watching-place being close by the.

26 These *were* in the days of Jojakim, the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour; and of Ezra the priest, the scribe.

27 And at the dedication of the wall *p* of Jerusalem they sought the Levites out of all their places *q*, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings and with singing, *with* cymbals, psalteries, and with harps.

p And of the Gates which are mentioned v. 30. and of the City it self within the Gates; which is here dedicated to God, and to his Honour and Service, not only upon a general account, for which we ought to devote our selves, and all that is ours, to God; but upon a more special ground, because this was a place which God himself had chosen, and sanctified by his Temple and gracious Presence, and therefore did of right belong to him; whence it is oft called *the holy City*, as hath been observed before. And they restored it to God by this Dedication, without imploring the Presence, and favour, and Blessing of God to this City by solemn Prayers, and Praises, and Sacrifices, wherewith this Dedication was accompanied. See *Deut.* 20. 5. 1 *Kings* 8. 63. *Ezra* 6. 17. *Psal.* 30. title. *q* To which they were now retired after that great and general Assembly, ch. 8. & 9. & 10.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi.
29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had built them villages round about Jerusalem *r*.

r That they might be near at hand for the Service of God, and of his House.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall *s*.

s Partly by sprinkling the Water of Purification upon them, by which the Tabernacle and sacred Utensils were purified, *Numb.* 8. and partly by solemn Prayers and Sacrifices.

31 Then I brought up the princes of Judah *t* upon the wall *u*, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand *x* upon the wall toward * the dung-gate:

* Or, *Dung-port.*

t And *half of the People* with them, as it is expressed afterwards, v. 38.

u For the Wall was broad and strong, and so ordered that Men might conveniently walk upon it, as at this day it is in many Cities. x Towards the South and East.

32 And after them went Hoshajah, and half of the princes of Judah,
33 And Azariah, Ezra *y*, and Meshullam,

y Not the Scribe, as is evident from v. 36. but another *Ezra*.

34 Judah and Benjamin, and Shemajah, and Jeremiah.
35 And *certain* of the priests sons * with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemajah, the son of Mattaniah, the son of Michajah, the son of Zaccur, the son of Asaph:

* Num. 10. 2.

36 And his brethren, Shemajah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with * the musical instruments of David the man of God, and Ezra the scribe before them.

* 1 Chron. 23. 5.

37 And

* Ch. 2. 14. & 3. 15. ‖ Or, *Ascent*. * Ch. 3. 15. * Ch. 3. 26. & 3. 31. ‖ Or, *Ascent*. * Ch. 3. 8. ‖ Or, *Ascent*. * Ch. 3. 6. * Ch. 3. 8. * Ch. 3. 1.

37 And at * the fountain-gate, which was over against them, they went up by * the stairs of the city of David *z*, at the going up of the wall above the house of David, even unto * the water-gate eastward.

z By which they went up to the hill of *Sion*, and City of *David*.

38 And the other *company of them that gave* thanks, went over against *them a*, and I after them, and the half of the people upon the wall, from beyond * the tower of the furnaces, even unto the * broad wall *b*:

a To wit, on the other side of the City, Northward and Eastward. *b* Which they made thicker and stronger than the rest of the Wall, for some special reason.

* 2 Kings 14. 13. * Ch. 3. 6. * Ch. 3. 8. * Ch. 3. 1.

39 And from above * the gate of Ephraim, and above the * old gate, and above * the fish-gate, and the tower of Hananeel, and * the tower of Meah, even unto the sheep-gate: and they stood still in the prison gate *c*.

c Waiting, as also their brethren did, that they might go together in due order into God's House, there to perfect the solemnity.

40 So stood the two *companies of them that gave* thanks in the house of God *d*, and I, and the half of the rulers with me *e*:

d i. e. In the Courts of the Temple. *e* And *Ezra*, and the other half with him, as appears by comparing this with v. 31, 36.

41 And the priests; Eliakim, Maasejah, Miniamin, Michajah, Elioenai, Zechariah, *and* Hananiah with trumpets.
42 And Maasejah, and Shemajah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers † sang loud, with Jezrahiah their overseer.

† Heb. *made their voice to be heard.*

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy; the wives also, and the children rejoiced: so that the joy of Jerusalem was heard even afar off *f*.

f Either their loud voices and instruments were heard to a great distance: or the fame of it was spread far and near.

44 And at that time were some appointed over the chambers for the treasures, for the offerings *g*, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‖ of the law *h* for the priests and Levites: † for Judah rejoiced for the priests, and for the Levites † that waited *i*.

‖ That is, *required by the Law.* † Heb. *for the joy of Judah.* † Heb. *that stood.*

g Such as they had lately ingaged themselves to give, or other voluntary or prescribed offerings. *h* i. e. The foresaid first-fruits, and tithes, and other things which God by his Law appointed for them. *i* Partly for the eminent Gifts and Graces which they observed in many of them: and partly for the great benefit which they had now received by their Ministry: and therefore for the competent provision which hereby was made for them, that so they might wholly wait upon their Office, to the Peoples Edification and Comfort.

45 And both the singers and the porters kept the ward of their God *k*, and the ward of the purification *l*, * Chron. * according to the commandment of David, *and* of Solomon his son.

* 1 Chron. 25. & 26.

k i. e. That Ward, or Charge, or Business which God had prescribed to them. *l* And in particular *the charge of purification*, i. e. of taking care that no unclean person or thing might enter into the House or Courts of the Lord: which care did certainly belong to the Porters, as is expressed, 2 *Chron.* 23. 19. and at this time, and in some sort, as it seems to the singers, who, besides their proper employment were also *over the business of the house of God*, as is affirmed *chap.* 11. 22. Which being a general expression, may well comprehend, if it doth not principally design this, that they should take care to keep the House of God free from all pollution. And possibly as the Porters were to take care that no unclean thing might enter there, so if it should through their inadvertency enter in, the singers were to remove it.

* 1 Chron. 25. 1, &c.

46 For in the days of David * and Asaph *m*, of old *there were* chief of the singers *n*, and songs of praise and thanksgiving unto God.

m And *Heman*, and *Jeduthun*, 1 *Chron.* 25. 1. but *Asaph* only is mentioned here, as the most eminent and useful in that work. *n* There were some overseers, whose Office it was to see that the singers were fit for, and diligent in their work: and therefore they took care of it at this time.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers, and the porters every day his portion, and they † sanctified *holy things o* unto the Levites, * and the Levites sanctified *them* unto the children of Aaron.

† That is, *set apart.* * Numb. 18. 26.

o i. e. They sequestred or set apart the First-fruits and Tithes from their own share, and devoted them to the use of the Levites, to whom they belonged. And so did the Levites by the Tithe of the Tithes. Thus they all conscientiously paid their dues to God or his Affairs, and did not profane those things which God had sanctified, nor take them to their own common use, as divers ungodly or covetous persons had formerly used to do when they had opportunity.

CHAP. XIII.

Upon the reading of the Law, Separation is made between Israel and the mixt multitude, 1——3. Nehemiah at his return to Jerusalem, cleanseth the chambers to be cleansed, 4——9. He restoreth and reformeth the Offices of the Priests and Levites in the house of God, 10——14. and keeping the ordinance of the Sabbath, he contendeth with the Nobles of Judah, 15——22. He putteth the gates, and setteth a watch at them, 19——22. He punisheth those of marrying with strange wives, 23——28. Nehemiah's prayer, 29——31.

ON that day *a* † they read in the book of Moses in the ‡ audience of the people *b*; and therein was found written, * that the Ammonite and the Moabite should not come into the congregation of God for ever;

† Heb. *they read in the book of Moses in the ears of the people.* ‡ Heb. *audience.* * Deut. 23. 3.

a Not now presently after the Dedication of the Wall and Gate and City, but upon a certain day, as that Phrase is very commonly used in Scripture without any relation to the time of things mentioned next before it; to wit, then *Nehemiah* was returned again from the *Persian* Court to *Jerusalem*, as before is related, and sent for some considerable time, as I have noted in many places which he had been absent from thence, which now he endeavoured to redress, because it was not only the Priests, but also the People that transgressed and understand God's Law and the Duty and Privilege that the People hearing that this was the case, now after the great good, might the more willingly submit to the Reformation of some of which were also attended with this Act, without denial. *b* i. e. Not by Interpretation into the Chaldee Language, as *Israel*, nor be joyned with any *Hosts*, as some Jews would have it appears from verse 3. That Practice is not Consonant to this Law. But of this and the next see the Notes on *Ezra* 3, 3, 4.

2 Because they met not the children of Israel with bread and with water, but * hired Balaam against them, that he should curse them: howbeit our God turned the curse into a blessing.

* Deut. 23. 4.

3 Now it came to pass when they heard the law, that they separated from Israel all the mixed multitude *d*.

d i. e. All the heathenish People with whom they had contracted Alliances. See ch. 9. 2. and *Ezra* 10. 3.

4 And before † this Eliashib the priest *e* † having the oversight of the chamber *f* of the house of our God, *was* allied unto Tobiah *g*:

† Heb. *and before this.*

e The High-Priest, ch. 3. 1. or some other Priest so called, there being divers *Eliashibs* in or about this time, *Ezra* 10. 6. 24. 27. though the first seems most probable, by comparing this verse with v. 28. and with *chap.* 12. 10, 11. *f* i. e. Of the Chambers, as appears from the following verse, and from v. 9. where it is called *chambers*, and from the nature of the thing, the High-Priest having the chief power over the house of God, and all the chambers belonging to it. The singular number for the plural. *g* The *Ammonite*, and a violent Enemy to God's people, as this is noted as a great blemish to *Eliashib*, and as the cause of his other miscarriages noted v. 5.

5 And he had prepared for him a great chamber *g*; where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (‖ which was commanded † to be given to the Levites, and the singers, and the porters;) and the offerings of the priests.

‖ Or, *that was commanded.* † Heb. *to be given.*

g By removing the things which were in it, and uniting divers small Chambers into one, and furnishing it for the use of Tobiah when he came to *Jerusalem*: whom he seems to have had, of those, that he might have more free and secret communication with him in this being in a place where the people had no access.

6 But in all this *time* was not I at Jerusalem *h*: for in the two and thirtieth year of Artaxerxes king of Babylon, came I unto the king *i*, and † after certain days † Heb. *at the end of days.* obtained I leave of the king:

h And *Eliashib* took the occasion of my absence to do these things, supposing that I would no more return thither. *i* To Susa, and *Jerusalem*; where he had been once and again. † Heb. *from the end of days*, or *of a year*, as that word oft signifies.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.
8 And it grieved me sore *k*, therefore I cast forth all the houshold stuff of Tobiah out of the chamber.

k That so sacred a place should be polluted: one who in many respects ought not to have come there, being an Ammonite, an Ammonite, and one of the worst of that People; and that this should be done by the permission and order of the High-Priest, who by his Office should have punished and reformed that thing, say others.

9 Then I commanded, and they cleansed the chambers *m*: and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

m By such means and rites as were then usual in such cases. See *Numbers* 19. 9.

10 And I perceived that * the portions of the Levites had not been given *them n*: for the Levites and the singers that did the work, were fled every one * to his field *o*.

* Mal. 3. 8. * Numb. 35. 2.

n Which might be either, 1. From this corrupt High-Priest *Eliashib*, who took their portions, as he did the Sacred Chambers, to his own use, or employed them for the entertainment of *Tobiah*, and his other great allies. Or, 2. From the People, who either out of Covetousness referred them to themselves, contrary to their own solemn Agreement and Covenant, *ch.* 10. 37. or were so offended at *Eliashib's* horrid and manifest abuse of sacred things, that they abhorred the Offering and Service of God, as others did upon a like occasion, 1 *Sam.* 2. 17. and therefore neglected to bring in their Tithes, &c. which they knew would be perverted to bad ufes.

o To his poffeffion in the Country, being forced to do fo for a livelihood.

11 Then contended I with the rulers *o*, and faid, Why is the houfe of God forfaken *p*? And I gather'd them together *q*, and fet them in their † place *r*.

o I fharply reproved thofe Priefts to whom the management of thefe things was committed, for neglect of their Duty, and breach of their late folemn Promife. *p* You have not only injured men in with-holding their dues, but you have occafioned the neglect of God's Houfe and Service. *q* To *Jerufalem* from their feveral Country Poffeffions, in which they were difperfed. *r* Reftored them to the exercife of their Office.

12 Then brought all Judah the tithe *s* of the corn, and the new wine, and the oil unto the ‖ treafuries.

s Partly out of the refpect which they had to *Nehemiah*, and to his command: and partly becaufe they faw they would be applied to their proper ufes, and not abufed, as they had been.

13 And I made treafurers over the treafuries, Shelemiah the prieft, and Zadok the fcribe *t*, and of the Levites Pedajah: and † next to them *was* Hanan the fon of Zaccur, the fon of Mattaniah: for they were counted faithful *u*, and † their office *was* to diftribute unto their brethren *x*.

t The Eccleſiaſtical Scribe, who was to keep the accounts of the Receipts and Disburſements. *u* By common Fame, and the conſent of thoſe who knew them. Such he now fought out the more diligently, becauſe he had late experience of the perfidiouſneſs of the former Truſtees. *x* According to their ſeveral Families, as the Law had preſcribed.

14 * Remember me, O my God, concerning this *y*, and wipe not out my † good deeds that I have done for the houſe of my God, and for the ‖ offices thereof.

y What I have done with an upright heart for thy Houſe and Service be pleaſed graciouſly to accept, and remember for my good, according to thy promiſe.

15 In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the Sabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath day: and I teſtified *againſt them z* in the day wherein they ſold victuals.

z I proteſted againſt the action, and admoniſhed them to forbear it.

16 There dwelt men of Tyre alſo therein, which brought fiſh *a*, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem *b*.

a Which they might take in the Sea near *Joppa*, or bring from *Tyre* to *Joppa* by Sea, and thence to *Jeruſalem*, which was but a ſmall journey. *b* The holy City, where God's Houſe and Preſence was; and where the great Judicatories of the Nation were. So this is alſo read as an aggravation of their ſin, that this was done with manifeſt contempt with God and Men.

17 Then I contended with the nobles of Judah *c*, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

c *i. e.* Their chief Men and Rulers; whom he chargeth with this ſin, becauſe though others did it, it was by their countenance or connivance, and they ſhould and might have puniſhed and reſtrained it.

18 Did not your fathers thus, and did not our God bring all this evil upon us *d*, and upon this city? yet ye bring more wrath upon Iſrael by prophaning the ſabbath.

d Which you ſo well and fully remember, that I need not tell you the particulars.

19 And it came to paſs, that when the gates of Jeruſalem * began to be dark *e* before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates *f* * *that* there ſhould no burden be brought in on the ſabbath day.

e Which was about Sun-ſetting by reaſon of the Mountains which were *round about*, and near *Jeruſalem*, *Pſal.* 125. 2. *f* Out of a diffidence in thoſe to whom the keeping of the Gates was committed.

20 So the merchants and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? if ye do ſo again, I will lay hands on you *g*. From that time forth came they no *more* on the ſabbath.

g I will puniſh you and ſeize your goods. For this was a temptation to covetous or needy Jews, that lived in or near the City, to find opportunities of buying their Commodities, which then they might do with more advantage.

22 And I commanded the Levites, that they ſhould cleanſe themſelves *h*, and *that* they ſhould come *and* keep the gates *i*, to ſanctifie the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‖ greatneſs of thy mercy *k*.

h Partly becauſe the work they were now ſet upon, though common in its nature, yet was holy in deſign of it, and had reſpect unto the Sabbath: and partly, becauſe the day in which they were to do this was the Sabbath-day, for the obſervation whereof they were obliged to prepare and purifie themſelves. *i* Either, 1. The Gates of the Temple. But a particular command was ſuperfluous in that caſe, becauſe it was their conſtant work and charge to do this both Sabbath-days and every day. Or rather, 2. The Gates of the City; for of them he ſpake laſt, *v.* 19. and not daring to truſt the common Porters of thoſe Gates, not being able always to employ his men in that work, he committeth the charge of them to the preſent ſtation, and upon the Sabbath-days, to the Levites, to whom the care of ſanctifying the Sabbath did properly belong. *k* Whereby he intimates, that though he mentioned his Good-works as things wherewith God was well-pleaſed, and which he had promiſed to reward, yet he neither did, nor durſt truſt to their merit, or his own worthineſs, but, when he had done all, he judged himſelf an unprofitable ſervant, and one that needed God's infinite Mercy and Indulgence to pardon all his ſins, and particularly thoſe infirmities and corruptions which adhered to his good deeds.

23 In thoſe days alſo ſaw I Jews *that* † * had married † *wives of* Aſhdod *l*, of Ammon, *and* of Moab:

l A City of the Philiſtines, 1 *Sam.* 5. 1, 2, &c.

24 And their children ſpake half in the ſpeech of Aſhdod, and † could not ſpeak in the Jews language, but according to the language † of each people *m*.

m Which their Mothers inſtilled into them, together with their Principles and Manners.

25 And I contended with them, and ‖ curſed them *n*, and ſmote *o* certain of them *p*, and pluckt off their hair *q*, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

n *i. e.* Cauſed them to be Excommunicated and caſt out of the Society and Priviledges of God's People. This and the following Puniſhments were juſtly inflicted upon them, becauſe this tranſgreſſion was contrary both to a very plain and expreſs Law of God, and alſo to their own late ſolemn Covenants and Promiſes, of which ſee *Ezra* 10. *Nehem.* 10. 30. *o* *i. e.* I cauſed them to be beaten with ſtripes, according to the Law, *Deut.* 25. 2. *p* Such whoſe faults were moſt aggravated by their quality or other circumſtances: to whom he added this puniſhment over and beſides the former. *q* Or, *ſhaved them*. The Hair was an Ornament and Enſign of Liberty among the Eaſtern Nations; and baldneſs was a diſgrace and token of ſlavery and ſorrow. See *Iſa.* 3. 24. and 15. 2. *Jer.* 48. 37. *Ezek.* 29. 18.

26 Did not Solomon king of Iſrael ſin by theſe things? yet * among many nations was there no king like him, who was * beloved of his God, and God made him king over all Iſrael: * nevertheleſs even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you *r* to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

r Shall we juſtifie our action by permitting or not puniſhing it? God forbid.

28 And one of the ſons of Jojada *s*, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me *t*.

s Said by *Joſephus* to be that *Manaſſes* who by *Sanballats* intereſt procured Liberty to build the Samaritan Temple in Mount *Gerizim*; to which thoſe Prieſts who had married ſtrange Wives, or been otherwiſe criminal, betook themſelves, and with, or after them, others of the People in the ſame or like circumſtances. *t* *i. e.* From my Preſence and Court, and from the City and Temple, and all the Priviledges of the Prieſthood, and from the whole Congregation and Church of *Iſrael*, whereof I am a Member.

29 Remember them, O my God, † becauſe they have defiled the prieſthood, and * the covenant of the prieſthood *u*, and of the Levites.

u That Covenant made between me and his Progenitors for themſelves and their Poſterity, whereby I promiſed to give them *an everlaſting Prieſthood*, Numb. 25. 12, 13. and they covenanted with me that they would faithfully and fruitily execute that ſacred Function according to the Rules which I gave them, whereby among other things they were enjoyned to keep themſelves pure from all unlawful marriages; and from all other things which might pollute them, or the Prieſthood.

30 Thus cleanſed I them from all ſtrangers, and * appointed the wards of the prieſts and the Levites, every one in his buſineſs;

31 And for the * wood-offerings at times appointed, and for the firſt-fruits *x*. Remember me, O my God, for good.

x And particularly I took care for theſe things, becauſe they had been lately neglected.

‖ ESTHER.

ESTHER.

This Book was conſtantly received for a part of the Canon of the Scripture by the People of the Jews; whoſe authority herein is the more conſiderable, becauſe to them were committed the Oracles of God, Rom. 3. 2. *to keep them faithfully, and tranſmit them carefully to Poſterity. And it is a very ſtrong preſumption that they were true to their truſt, that our bleſſed Lord, and his holy Apoſtles, who taxed the Jews with many faults both greater and leſs, never charged them with unfaithfulneſs herein: which, if the Jews had been guilty, they would certainly have done, and by their Office were obliged to do it for the inſtruction and Caution of the Chriſtian Church, whoſe faith was built to reſt upon the Writings of the Prophets, than upon the Doctrine of the Apoſtles. The Penman of it is left by Joſeph and Chriſtian Interpreters, ancient and modern, thought to be* Mordecai: *who was both an holy man of God, and a principal Actor in this Hiſtory. And therefore will go for and keep for it as Sure eſt.*

CHAP. I.

Aſhaerus and Vaſhti make a Royal Banquet, 1——9. *He ſends for Vaſhti,* 10, 11. *ſhe refuſeth to come,* 12. *He conſulteth his wiſe men about it,* 13——15. *Their judgment and advice, to put her away,* 16——19. *He maketh the Decree of Men's Soveraignty in their own houſes,* 20——22.

NOW it came to paſs in the days of Ahaſuerus *a*, (this *is* Ahaſuerus, which reigned from India even unto Ethiopia, *over* an hundred and ſeven and twenty provinces *b*.)

a *Qu.* Who was this King? *Anſw.* It is confeſſed and manifeſt that this was one of the Kings of *Perſia*: But which of them it was is not yet agreed, nor is it of any neceſſity for us now to know. But it is ſufficiently evident that this was either, 1. *Darius Hyſtaſpis*, as divers both Jewiſh and Chriſtian Writers affirm: for his Kingdom was thus vaſt, and he ſubdued *India*, as *Herodotus* reports: and one of his Wives was called *Ateſſa*, which differs little from *Haddaſſa*, which is *Eſther's* other name, *Eſth.* 2. 7. Or, 2. *Xerxes*, whoſe Wife, as *Herodotus* notes, was called *Ameſtris*, which is not much differing from *Eſther*: by whom all theſe things were tranſacted whilſt he was potent and proſperous, before his unhappy expedition againſt the Grecians. Or, 3. *Artaxerxes Longimanus*, to whom the Characters of *Aboſuerus* repreſented in this Book do not diſagree. And whereas it is objected, that by this account *Mordecai* muſt be a Man of about 140 years, and conſequently *Eſther*, who is called his Uncles daughter, *chap.* 2. 7. muſt be too old to make a Wife for the King; as for *Mordecai*, it may be granted, there being divers inſtances of perſons of greater Age than that in facred and prophane Hiſtorians; and for *Eſther*, it may be ſaid that ſhe was his Uncles Grand-daughter, nothing being more frequent than for the names of *ſons* or *daughters* to be given to more remote Poſterity. *b* So ſeven new Provinces were added to thoſe 120 mentioned *Dan.* 6. 1.

2 *That* in thoſe days, when the king Ahaſuerus ſate on the throne of his kingdom *c*, which *was* in Shuſhan the ‖ palace *d*,

c *i. e.* Either was lately advanced to it: or rather was ſettled in the peaceable poſſeſſion of it. *d* Or, *the caſtle*: or *the chief* or *royal city*, as both Jewiſh and Chriſtian Interpreters render it. *Shuſhan* might be the proper name of the Palace, which thence was given to the whole City. Here the Kings of *Perſia* uſed to keep their Courts chiefly in Winter, as ordinarily they were in *Echatana* in Summer.

3 In the third year of his reign, he made a feaſt unto all his Princes, and his ſervants, the power *e* of Perſia and Media, the nobles and princes of the provinces *being* before him.

e *i. e.* The mighty men; the chief Officers of State, and Commanders of all his Forces: whom by this ſplendid entertainment he endeavoured to oblige and aſſure to himſelf.

4 When he ſhewed the riches of his glorious Kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days *f*.

f Making every day a magnificent Feaſt either for all his Princes, or for ſome of them, who might come to the feaſt ſucceſſively, as the King ordered them to do. The Perſian Feaſts are much celebrated in Authors for their length and luxury.

5 And when theſe days were expired, the king made a feaſt unto all the people *that were* † preſent *g* in Shuſhan the palace, both unto great and ſmall, ſeven days, in the court of the garden *h* of the kings palace.

g Both ſuch as conſtantly reſided there, and ſuch as were come thither upon their occaſions, of whatſoever condition or quality. *h* The Perſian Gardens were exceeding large and pleaſant.

6 *Where were* white, green, and ‖ blue *hangings* faſtened with cords of fine linnen and purple, to ſilver rings, and pillars of marble: the beds *i were* of gold, and ſilver, upon a pavement ‖ of red, and blue, and white, and black marble.

i For in thoſe Eaſtern Countries, and ancient times, they did not ſit at Tables, as we do, but reſted or leaned upon Beds: of which we have many teſtimonies both in Scripture, as *Eſth.* 7. 8. *Amos* 2. 8. and 6. 4. *John* 13. 23. and in all other Authors.

7 And they gave *them* drink in veſſels of gold, (the veſſels being divers one from another) and † royal wine in abundance, † according to the ſtate of the king.

8 And the drinking *was* according to the law, none did compel *k*: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

k *i. e.* According to this Law which the king had now made, that none ſhould compel another to drink more than he pleaſed: which the Perſians, and other looſe and heatheniſh Nations uſed to do, though that practice was condemned by the wiſe and ſober Heathens, and among others by this great Prince. Or, *no man did compel* another to drink *according to the law*, *i. e.* as by the Laws or Orders of the Perſians preſcribed and uſed in their Feaſts they might have done, if not reſtrained by this Law.

9 Alſo Vaſhti the queen made a feaſt for the women *l*, *in* the royal houſe which *belonged* to king Ahaſuerus.

l Whilſt the King entertained the Men. For this was the common cuſtom of the Perſians, that Men and Women did not feaſt together, but in ſeveral places.

10 On the ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven ‖ chamberlains *m* that ſerved in the preſence of Ahaſuerus the king,

m Or, *Eunuchs*, which were much in uſe, and in favour in the Eaſtern Courts, and particularly with the Perſian Emperours, as ancient Hiſtories inform us.

11 To bring Vaſhti the queen before the king, with the crown royal, to ſhew the people and the princes her beauty, for ſhe *was* † fair to look on.

12 But the queen Vaſhti refuſed to come *n* at the kings commandment † by his chamberlains: therefore was the king very wroth, and his anger burned in him.

n Being favoured in this refuſal by the Laws and Cuſtoms of *Perſia*, which was to keep Mens Wives, and eſpecially Queens, much more, might be, from the view of other Men.

13 Then the king ſaid to the wiſe men, (which knew the times *o*, (for ſo was the kings manner towards all that knew law and judgment

o Either, 1. The Hiſtories of former times, what Princes have done in ſuch caſes as this was. Or, 2. Things done or to be done in time; what was juſt and fit to be done, or what was the *Law and Judgment* in theſe caſes, as the following words explain it, and how and when things were to be done. See my Notes on 1 *Chron.* 12. 32. *Times* are oft put in Scripture, and other Authors, for the things done in them, by a common Figure called a Metonymy of the Adjunct. *p* To wit, to conſult with them in all matter of moment.

14 And next unto him was Carſhena, Shethar, Admatha, Tarſhiſh, Meres, Marſena, *and* Memucan, the * ſeven princes of Perſia and Media, * which ſaw the kings face *q*, *and* which ſate the firſt in the kingdom *r*)

q Which had conſtant freedom of acceſs to the King, and familiar converſe with him: which is thus expreſſed, becauſe the Perſian Kings were very ſeldom ſeen by their Subjects. *r* Which were his chief Counſellors and Officers, and had the precedency from all others.

15 † What ſhall we do unto the queen Vaſhti, according to law, becauſe ſhe hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered *r* before the king, and the princes, Vaſhti the queen hath not done wrong to the king only, but alſo to all the princes, and to all the people *s* that *are* in all the provinces of the king Ahaſuerus.

r Who, though laſt named, ſpake firſt, either becauſe the king firſt aſked him; or becauſe he was the chief of them all, either in Dignity, or in Reputation: or becauſe it then was, as now it is in many places, the cuſtom for the youngeſt Counſellors or Judges to deliver their opinion firſt. *s* By giving them an Example and Encouragement to contemn and diſobey their Huſbands. It is a crime of an high nature, and therefore deſerves an exemplary puniſhment.

17 For *this* deed of the queen ſhall come abroad unto all women, ſo that they ſhall deſpiſe their huſbands in their eyes, when it ſhall be reported, The king Ahaſuerus commanded Vaſhti the queen to be brought in before him, but ſhe came not.

18 *Likewiſe* ſhall the Ladies of Perſia and Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *ſhall there ariſe* too much contempt and wrath *t*.

t *Contempt* in the Wives, and thereupon *Wrath* in the Husbands; and conſequently Strife in Families; which may produce great and general miſchiefs.

19 † If

† Heb. *if it legend with the King.*
† Heb. *from among the Laws of the Persians, and the Medes,* † *that before him.*
† Heb. *that it pass not away.*
Chap. 2. 8. †Heb. *under the custody of the women.*

19 † If it please the king *u*, let there go a royal commandment † from him, and let it be written among the laws of the Persians, and the Medes, † that it be not altered *x*, that Vashti come no more before him, let him give her royal estate † unto another that is better than she.

x Which this cunning Politician knew it would do. *x* Which caution was necessary for his own security; for if the Queen should recover her state, and the kings favour, he was most likely to fall into his displeasure.

20 And when the kings decree which he shall make, shall be published throughout all his Empire, (for it is great) all the wives shall give to their husbands honour, both to great and small.

† Heb. *was good in the eyes of the king.*

21 And the saying † pleased the king and the princes *y*, and the king did according to the word of Memucan:

y Partly because their own Authority and Interest was concerned in it: and especially by the singular Providence of God, who designed to bring about his own great Work by this small occasion.

22 For he sent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and † that it should be published according to the language of every people *z*.

† Heb. *that one should publish in writing according to the language of his people.*

z That all sorts of Persons, not Men only (who by study or travel many times understand divers Languages) but the Women also might understand it, and therefore he inexcusable if they did not comply with it; for which end it was not only written in each language, for that Writing might come but to few hands, but moreover it was published in the several Cities and Towns by such Persons as used to publish the King's Edicts. Others, *That he should speak in the language of his own People, i. e.* that Men should not in compliance with their Wives, who were oft of other Nations and Languages, inure themselves to it, and bring their Wives Language into the Family; but that men should use their own proper Language, and cause their Wives and Children to use it, this being one sign of Dominion, and therefore frequent after this time among the *Greeks* and *Romans*, who, together with their victorious Arms, brought in their Language into other Countries, and in a great measure imposed it upon them.

CHAP. II.

The Virgins of the Kingdom being gathered together, a Queen is to be chosen, 1——4. *Esther, nursed by Mordecai, is chosen to be one of the Virgins,* 8. *and preferred before the rest,* 9——11. *The manner of her Purification,* 12——14. *She pleaseth the King, and is made Queer,* 15——17. *The King makes a Feast for his Princes and Servants,* 18——20. *Mordecai discovereth a Treason against the King,* 21, 22. *which is recorded in their Chronicles,* 23.

AFter these things when the wrath of king Ahasuerus was appeased, he remembred *a* Vashti, and what she had done, and what was decreed against her.

a With grief and shame, that in his Wine and Rage, he had so fiercely punished, and so irrevocably rejected so beautiful and desirable a Person, and that for so small a provocation, to which she was easily led by the modesty of her Sex, and by the Laws and Customs of *Persia*.

2 Then said the kings servants *b* that ministred unto him, Let there be fair young virgins sought for the king.

b Who for their own Interests were obliged to quiet the King's Mind, and procure him another amiable Consort.

3 And let the king appoint Officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to ‡ Or, *into* the house of the women, † unto the custody of ‖ Hegai *the keeper*, the kings chamberlain, keeper of the women *c*, and let ‖ Or, *his* their things for purification *d* be given *them*.

v. 8.

c Either, 1. Of the Virgins, who are oft called *Women*, as here v. 11, 12. and elsewhere. So it is a Synecdoche. Or, 2. Of all the Women, both Virgins and Concubines: only the Virgins he himself took care of, as requiring more care and caution, and the Concubines he committed to *Shaashgaz*, ver. 14. his Deputy. *d i. e.* To cleanse them from all impurities and indecencies, to anoint, and perfume, and adorn, and every way prepare them for the King's pleasure and service: for the legal purifications of the Jews he never regarded.

4 And let the maiden which pleaseth the king, be queen instead of Vashti. And the thing pleased the king, and he did so.

5 *Now* in Shushan the palace there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite,

* 2 Kings 24. 14. 2 Chron. 36. 10. Jer. 24. 1. 6 * Who *e* had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebucadnezzar the king of Babylon had carried away.

e This may be referred either, 1. To *Kish*, *Mordecai*'s Grandfather last mentioned; or, 2. To *Mordecai*, who *was then carried away*, either 1. In the Loins of his Parents, in which sense *Levi* is said to *be tithed in Abraham*, Heb. 7. and as those persons named *Ezra* 2. are said to have *been carried away by Nebuchadnezzar*, Ezra 2.1. which is not true of the most of them in their own persons, but only as in their Fathers Loins. Or, 2. In his own person; and that indeed he was a Man of more than ordinary years. But of that See the Notes on *chap.* 1. 1.

7 And he † brought up Hadassah (that *is* Esther *f*) his uncles daughter, for she had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

f Hadassah was her Hebrew name before her marriage; and she was called *Esther* by the King after it.

8 So it came to pass, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the kings house, to the custody of Hegai, keeper of the women.

g Or, *taken*, and that by force, as that word oft signifies: So great was the power and tyranny of the Persian Kings, that they could and did take what persons they liked to their own use.

9 And the maiden pleased him *h*, and she obtained kindness of him, and he speedily gave her things for purification, with † such things as belonged to her, and seven maidens *which were* meet to be given her, out of the kings house, and † he preferred her and her maids unto the best *place* of the house of the women.

† Heb. *gave.*

h Partly because she was very beautiful, and therefore he supposed she would be very acceptable to the King; which would be his advantage; and partly by the Divine Power, which moveth the hearts of men which way he pleaseth.

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her that she should not shew *it*.

i Left the knowledge hereof should either make her contemptible or odious; or bring some inconvenience to the whole Nation, as things might happen. But there was also an hand of God in causing this to be concealed, for the better accomplishment of that which he designed, though *Mordecai* was ignorant of it.

11 And Mordecai walked every day before the court of the womans house, † to know how Esther did, and what should become of her.

† Heb. *to know the peace of Esther.*

12 Now when every maids turn was come to go in to King Ahasuerus; after that she had been twelve months, according to the manner of the women *k*, for so were the days of their purifications accomplished, *to wit*, six months with oil of myrrhe *l*, and six months with sweet odours *m*, and with *other* things for the purifying of the women.

k Who were kept so long, partly for their better purification, as it here follows; partly out of State, as that which became so great a King; and partly that being so long in fate custody, the King might be sure that the Child begotten upon any of them was his own. *l* Which is useful both for making the skin exactly clean, and smooth, and solid, and for giving strength and vigour to the body. *m* Which was the more necessary, because the bodies of the women and Concubines of those hot Countries, did of themselves yield very ill scents, if not corrected and qualified by Art.

13 Then thus *n* came every maiden unto the king; whatsoever she desired *o* was given her, to go with her out of the house of the women, unto the kings house.

n Thus purified and prepared; and *thus* as it follows. *o* For ornament, or by way of attendance.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the kings chamberlain, which kept the concubines *p*: she came in unto the king no more, except the king delighted in her, and that she were called by name.

p Whereof *Darius Nothus* is reckoned to have had 360.

15 Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required nothing *q* but what Hegai the kings chamberlain, the keeper of the women appointed: and Esther obtained favour in the sight of all them that looked upon her *r*.

q To shew that she was not desirous to please the King, and that she was brought to the King without, and against her own inclination and choice. *r i. e.* Was admired by them for her beauty.

16 So Esther was taken unto king Ahasuerus, into his house royal *s*, in the tenth month (which *is* the month Tebeth) in the seventh year of his reign.

s And into his bed, as is implied. To which it is not strange, if she, though a virtuous person, did in these circumstances yield, considering the infirmity of Human Nature, and of that Sex, and the state of those Times, when plurality of Wives were permitted, and Concubines were owned as Wives; and these Virgins were by this action made his Wives or Concubines. Besides, it is not known to us

as whether *Mordecai* and *Esther* had not direction, or a dispensation from God in this matter; it being certain that God can dispense with his own positive Laws.

17 And the king loved Esther above all the women, and she obtained grace and ‖ favour † in his sight, more then all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

‖ Or, *kindness.* † Heb. *she lifted up favour before him.*

18 Then the king made a great feast unto all his princes and his servants, *even* Esthers feast, and he † Heb. *caused rest* made a † release to the provinces *t*, and gave gifts according to the state of the king.

t i. e. He took off a good part of those heavy taxes which the Persian Kings laid upon their people.

19 And when the virgins were gathered together the second time *u*, then Mordecai sat in the kings gate *x*.

u Either, 1. When *Esther*, with others, were brought to the Kings house, as it was decreed above, v. 2, 3. which is called *the second time*, because they had taken this course once before when *Vashti* was chosen Queen: But there is no mention of any such former use; and by the manner of proposing, it seems to have been a new project. Or, 2. Since *Esther* was declared Queen; for though that point was determined, the King's Lust was not yet satisfied, and therefore being pleased with the former Experiment, he desired another Collection of Virgins whom he might make his Concubines. And this seems best to agree with the following words. For it is not probable that *Mordecai* sate at the King's Gate till *Esther* was Queen; for till then he only *walked before the court of the womens house*, as is expressed v. 11. *x* Either 1. Voluntarily, to learn the progress of Affairs. Or, rather 2. By Office, as one of the King's Guard or Miniffers; being advanced to this place by *Esthers* favour, though without any discovery of her relation to him.

20 Esther had not *yet* shewed her kindred, nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 * In those days (while Mordecai sat in the kings gate) two of the kings chamberlains, ‖ Bigthan and Teresh, of those which kept the † door *y*, were wroth, and sought * to lay hand *z* on the king Ahasuerus.

* See Esth. 6. 1. ‖ Or, *Eunuchs.* † Heb. *threshold.* * See chap. 6. 2. * Heb. *to send forth the hand.*

y Either 1. Of the King's Chamber. Or, 2. Of his Court; and so they fate in the Gate, as *Mordecai* did, who by that means contracting some familiar Acquaintance with them, might make some discovery of their Minds and Designs. *z i. e.* Violent hand; to kill him as this Phrase is used, *ch.* 3. 6. and elsewhere.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen, and Esther certified the king *thereof*, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out, therefore they were both hanged on a tree: and it was written in the book of the Chronicles before the king ‖.

‖ This may be referred, either 1. To the Writing, to note that this was written in the King's presence by Scribes, who were continually present with the King to write all remarkable Passages happening in the Court from time to time. Or, 2. To the Book, which was laid up before the King, that he might more easily and frequently peruse it for his own delight or direction.

CHAP. III.

Haman is advanced by the King, 1——4. *being displeased by Mordecai, he seeketh to destroy all the Jews,* 5, 6. *He casteth Lots,* 7. *and accusing the Jews to the King, obtaineth a Decree to put them to death,* 8——11. *Letters sfued out to destroy all the Jews,* 12——15.

AFter these things did king Ahasuerus promote Haman the son of Hammedatha the * Agagite *a*, and advanced him, and set his seat above all the princes that *were* with him *b*.

* See Esth. 9. 24.

a i. e. An Amalekite of the Royal Seed of that Nation, whose kings were commonly and successively called *Agag*, as hath been observed before. It is true, he is called a *Macedonian* in the Apocryphal Additions to this Book, and so he might be by his Birth or Habitation in that place, though by his original he was of another People. *b* Gave him the first Place and Seat, which was next to the King. Compare 1 *Kings* 22. 28.

2 And all the kings servants that *were* in the kings † Heb. *bowed* gate bowed, and reverenced Haman; for the king had * See Esth. so commanded concerning him: but Mordecai * bowed 5. 9. not, nor did him reverence *c*.

c The reason of which obstinate refusal, was either 1. The Quality of the Person; that he was not only an infamously wicked Man, and an Heathen, but of that Nation, which God had obliged the Israelites to abhor and oppose from Generation to Generation; and therefore he durst not shew outward respect to a Man whom he did, and ought inwardly to contemn. Or, rather 2. The nature of the thing; for the Worship required was not only Civil, but Divine, which as the Kings of *Persia* did undoubtedly arrogate to themselves, and expect and receive from their Subjects and others who came into their presence, as is affirmed by divers Authors, so they did sometimes impart this Honour to some of their chief Favourites, that they should be adored in like manner. And that it was so here, seems more than probable, because it was wholly superfluous, and almost ridiculous, to give an express and particular command to *all the King's Servants that were in the King's Gate*, as here it was, to pay a civil Respect to so great a Prince, which of course they used, and were ever obliged to do, and therefore a Divine Honour must be here intended. And that a Jew should deny this Honour, or the outward Expressions of it, to such a Person, is not strange, seeing the wife and sober Grecians did positively refuse to give this Honour to the kings of *Persia* themselves, even when they were to make their Addresses to them; and one *Timocreon* was put to death by the Athenians for worshipping *Darius* in that manner.

3 Then the kings servants which *were* in the kings gate, said unto Mordecai, Why transgressest thou the kings commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai his matters would stand *d*; for he had told them that he *was* a Jew *e*.

d i. e. Whether he would persist in his refusal, and what the event of it would be. *e* And therefore did not deny this reverence to *Haman* out of Pride, or any personal Grudge against him, much less out of a rebellious Mind and Contempt of the King's Authority and Command, but merely out of Conscience, because he was a Jew, who was obliged to give this honour to none but to God only.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn *f* to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews *g* that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

f He thought that particular Vengeance was unsuitable to his Quality, and to the Greatness of the Injury. *g* Which he attempted, partly from that implacable Hatred which, as an Amalekite, he had against them; partly from his Rage against Mordecai, and partly from *Mordecai*'s reason of this Contempt, because he was a Jew, which as he truly judged, extended it self to all the Jews, and would equally ingage them all in the same neglect and hatred of his person.

7 In the first month (that *is* the month Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, before Haman from day to day, and from month to month *h*, to the twelfth *month* i, that *is*, the month Adar.

† Ch. 8. 12.

h The Diviners cast Lots, according to the Custom of those ancient and eastern People, what day, and what month would be most lucky, not for his Success with the king (of whose compliance with his request he made no doubt) but for the most effectual and universal Extirpation of the Jews. *i* Wherein appears both his implacable Malice, and unwearied Diligence in seeking Vengeance of them with so much, and so long trouble to himself; and God's singular Providence in disposing the Lot to that time, that to the Jews might have sufficient space of time to get the Decree reversed, as they did.

8 And Haman said unto king Ahasuerus, There is a certain people *k* scattered abroad, and dispersed among the people *l* in all the provinces of thy kingdom *m*, and * their laws *are* divers from all people *n*, neither keep they the kings laws *o*; therefore it is not † for the kings profit to suffer them *p*.

* Exod. 23. 33. † Heb. *to rest them.*

k Mean and contemptible, not worthy to be named. *l* Who therefore, if tolerated, may poison all the Subjects with their pernicious Principles; and seldom those men's oaths oaths without any great noise or difficulty. *m* For though many of their Brethren were returned to their own Land, yet great numbers of them staid behind, either because they preferred their Ease and worldly Commodities before their Spiritual Advantages, or because they wanted Conveniency or Opportunity for a remove, which might happen from divers causes. *n* They have peculiar and unmatchable Rites, and Customs, and Religion; and therefore are odious to all the People, and may either infect them with their Conceits, or occasion great Dilentions and Distractions among them. *o* As is manifest by *Mordecai*'s bold Contempt of thy late Edict concerning me, which being done by him as a Jew, the whole Nation are involved in his Crime, and are prepared to do to them they have occasion. *p* To live in his Kingdom. I do not seek herein to much my own Revenge as thy Service.

9 If it please the king, let it be written *q*; that they may be destroyed: and I will † pay ten thousand talents of silver *r* to the hands of those that have the † Heb. charge of the business *s*: to bring it into the kings treasuries.

† Heb. *weigh.*

q Let there be a written Edict from the King. *r* Whether their's were Hebrew, or Babylonish, or Grecian Talents, we cannot certainly know. But which soever they were, it was a vast Sum to be paid out of his own Estate, which he was willing to sacrifice to his Revenge. *s* Either 1. Of this business, to wit, of destroying the Jews, which as soon as they have procured to be done, I will pay the Money into their hands, that by them it may be paid into the King's Exchequer. Or rather 2. Of the King's Business, or of the Treasures, as is implied in the following words. I will pay it to the King's Receivers, that they may put it into the King's Treasures.

10 And the king took his ring from his hand, and gave it unto Haman *t* the son of Hammedatha the Agagite, the Jews ‖ enemy *u*.

‖ Or, *oppressor.*

t That he

t That he might keep it as a Badge of his Supreme Authority under the King, and that he might use it for the Sealing of this Decree which now he desired, or of any other as hereafter he should see fit. Compare *ch.* 8. 2, 8. and *Gen.* 41. 42. *u* So he was both by Inclination, as he was an Amalekite, and especially by this malicious and destructive Design and Resolution.

11 And the king said unto Haman. The silver *is* given to thee *x*, the people also, to do with them as it seemeth good to thee.

x Keep it to thy own use, I do not desire it, I accept thy offer for the deed.

12 Then were the kings ‖ Scribes *y* called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language, in the name of king Ahasuerus was it written, and sealed with the kings ring.

‖ Or, Secretaries.

y This he did so speedily, though it was a year before the intended Execution, left the King should change his Mind, either by his own Clemency, or by the Perswation of others.

13 And the letters were sent by posts into all the kings provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, * little children and women, in one day, *even* upon the thirteenth day of the twelfth month (which *is* the month Adar) and *to take* the spoil of them for a prey *z*.

* Or, crying.

z Which was to oblige them to the greater Severity and Readiness to execute this Edict for their own advantage.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastened by the kings commandment ‖, and the decree was given in Shushan the palace: and the king and Haman sat down to drink, but the city Shushan † was perplexed.

‖ Either by this Decree made in the King's name, or by some particular and forceding command, which *Haman* could easily obtain from the King. † Not only the Jews, but a great number of the Citizens, either because they were related to them, or engaged with them in worldly Concerns; or out of Humanity and Compassion towards so vast a number of innocent People now appointed as Sheep for the Slaughter; or out of a fear either of some Sedition and Disturbance which might arise by this means; or of some Damage which might accrue to themselves or Friends, who happily under this Pretence might be exposed to Rapine or Slaughter; or of a publick Judgment of God upon them all for so Bloody a Decree.

CHAP. IV.

The great Mourning of Mordecai and the Jews, 1—3. *He sheweth Esther the Cause of it, and adviseth her to Petition the King for her People,* 4—7. *She, excusing her self, is threatned by Mordecai,* 8—14. *She appoints a general Fast, and resolves to go into the King,* 15—17.

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on sack-cloth with ashes, and went out into the midst of the city, and cried with a loud and bitter cry *a*,

a Partly to express his deep Sense of the Mischief coming upon his People; partly to move the Pity of others to do what they could to prevent it; and partly that by this means it might come to the Queens Ear.

2 And came, even before the kings gate; for none *might* enter into the kings gate *b* clothed with sack-cloth *c*.

b And therefore he might not sit there, as he had hitherto done. *c* Left it should give the King any occasion of Grief or Trouble.

3 And in every province whithersoever the kings commandment and his decree came, *there was* great mourning among the Jews, and fasting, and weeping, and wailing, and † many lay in sack-cloth and ashes.

Sackcloth and ashes were laid under many times. † Heb. very many.

4 So Esthers maids, and her † chamberlains came and told it her. Then was the queen exceedingly grieved, and she sent raiment to cloth Mordecai *d*, and to take away his sackcloth from him: but he *received it* not.

d That so he might be capable of returning to his former place, if not of coming to her to acquaint her with the cause of that unusual Sorrow.

5 Then called Esther for Hatach, *one* of the kings chamberlains, † whom he had appointed to attend upon her; and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. whom he had set before her.

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the sum of money that Haman had promised to pay to the kings treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and declare *it* unto her, and to charge her *i* that she should go in unto the king to make supplication unto him, and to make request before him for her people.

i Not only in his own name, to whom she manifested a singular respect, though his relation to her was yet unknown, but also in the name of the great God.

9 And Hatach came and told Esther the words of Mordecai.

10 Again Esther spake unto Hatach, and gave him commandment to say unto Mordecai;

11 All the kings servants, and the people of the kings provinces do know *k*, that whosoever, whether man or woman, shall come unto the king into the inner court *l*, who is not called, *there is* one law of his to put *him* to death *m*, except such to whom the king shall hold out the golden scepter that he may live: but I have not been called to come in unto the king these thirty days *n*.

k By common Fame of this received Custom and Law. *l* Within which, the King's Residence and Throne was. *m* This was decreed, partly to maintain both the Majesty, and the Safety of the king's Person; and partly by the Contrivance of the greater Officers of State, that few or none might have Access to the King but themselves and their Friends. And many such severe Laws there were in the Persian Court, which Profane Historians relate, as that if any Person looked upon one of the King's Concubines, or wore any of his own Clothes, or drunk of that Water which he had appropriated to himself, and other such like things, he was punished with death. *n* Which gives me just cause to suspect and fear that the King's Affections are alienated from me, and therefore that neither my Person nor Petition will be acceptable to him.

12 And they told to Mordecai Esthers words.

13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the kings house *o*, more than all the Jews:

o I. e. Being, or because thou art in the King's House, and an eminent Member of his Family.

14 For if thou altogether holdest thy peace at this time, *then* shall there † enlargement and deliverance arise to the Jews from another place *p*, but thou and thy fathers house shall be destroyed *q*: and who knoweth whether thou art come to the kingdom for *such* a time as this *r*?

† Heb. arise.

p From another hand, and by another means; which God can, and I am fully perswaded, will raise up. *q* By the righteous and dreadful Judgment of God, punishing thy Cowardice, and Self-seeking, and thy want of Love to God, and to his and thy own People. *r* It is probable God hath raised thee to this Honour for this very Season; and therefore go on courageously, and doubt not of the Success.

15 Then Esther bad *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* † present in Shushan, and fast ye *s* for me, and neither eat nor drink *t* three days, night or day: I also and my maidens *u* will fast likewise *x*, and so will I go in unto the king, which *is* not according to the law *y*; and if I perish, I perish *z*.

† Heb. found.

s And Pray; which was the main business, to which Fasting was only an help and an Handmaid. *t* To wit, as you use to do, either deliciously or plentifully. Leave off your common Meals, Dinners by day, and Suppers at night, and eat and drink no more than meer necessity requires; that so you may give your selves to constant and fervent Prayers, for which your ordinary repasts will unfit you. For it is not likely that *She* would impose the burden of absolute Fasting so long upon all the Jews, which very few of them were able to endure. And so the like Phrase is taken, *Acts* 27. 33. where he saith, *This is the fourteenth day that ye have continued fasting, having taken nothing.* *u* Which she had chosen to attend upon her person, and were doubtless either of the Jewish Nation, or Proselyted by hers, or others means, to that Religion. *x* Which was her custom, either 1. To the thing only, that is they did fast. *So* would. Or, rather, 2. To the time of three days and three nights: for so the night do, though she went to the King *in the third day.* For the Fast began at evening, and so the night continue her Fast three whole nights, and two whole days, and the greatest part of the third; a part of a day being reputed a *day* in the account of Scripture, and other Authors: of which see on *Mat.* 12. 40. Yea she might fast all that day too: for it is probable she went not to the King till he had dined; when she supposed she might find him in the most mild and pleasant humour, and then returned to her Apartment, where she fasted till the Evening. *y* Which is against the law now mentioned. *z* Although my danger be great and evident, considering the expresness of that Law, and the uncertainty of the King's mind, and that severity which he shewed to my Predecessor Vashti; yet rather than neglect my duty to God, and to my People, I will go to the King, and cast my self cheerfully and resolutely upon God's Providence for my Safety and Success.

17 So Mordecai † went his way, and did according to all that Esther had commanded him.

† Heb. passed over.

CHAP.

CHAP. V.

Esther venturing on the King's favour, hath the golden Scepter held out to her, 1—3. *She inviteth the King and Haman to a banquet,* 4, 5. *And being encouraged by the King in her Petition,* 6. *Invites them to another banquet,* 7, 8. *Haman's joy, but angry with Mordecai for contemning him,* 9—13. *By the counsel of his Wife he builds a Gallows for him,* 14.

NOW it came to pass on the third day *a*, that Esther put on *her* * royal *apparel b*, and stood in the inner court of the kings house, over against the kings house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

* Chap. 6. 8. & 8. 15.

a Of which see the Notes on *ch.* 4. 15. *b* That she might render her self as amiable in the King's Eyes as she could; and so obtain her request.

2 And it was *so*, when the king saw Esther the queen stand in the court, *that she* * obtained favour in his sight: and the king held out to Esther the golden scepter that *was* in his hand *c*: so Esther drew near, and touched the top of his scepter *d*.

* Chap. 6. 8. & 7. 3.

c In testimony that he pardoned her presumption, and accepted her person, and was ready to grant her petition. *d* In token of her thankful acceptance of the King's great Favour, and of her reverence and submission to his Majesty, whereof that might possibly be an usual token, and it may be, at the king's call and invitation to her to come near to him.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? * it shall be even given thee to the half of the kingdom.

* See Mark 6. 23.

4 And Esther answered, If *it seem* good unto the king, let the king and Haman *e* come this day unto the banquet that I have prepared for him.

e Whom she invited, partly that by shewing such respect to the King's great Favourite, she might insinuate her self into the King's good opinion and affection; and partly, that if she saw fit, she might then present her request to the King.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said: so the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine *f*, What is thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

f Either 1. At the latter end of the Feast, when they used to drink Wine more freely, whereas in the former part, most of their drink was Water. Or, 2. At her Banquet; which is so called, because it consisted not of Meats, which probably the King had plentifully eaten before at his own Table, but of Fruits and Wines; which Banquets were very frequent among the *Persians*.

7 Then answered Esther, and said, My petition, and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said *g*.

† Heb. do so.

g I will acquaint thee with my humble request. She did not present her petition at this time, but delayed it till the next meeting, either through modesty, or because she was a little daunted with the King's presence, and had not yet good courage to propose her request: or, in policy, because she would further engage the King's affection to her by a second entertainment, and would also insinuate to him that her petition was of a more than ordinary nature: and principally by direction and disposition of the divine providence, which took away her courage or utterance for this time, that she might have a better opportunity for it the next time, by that great accident which happened before it.

9 Then went Haman forth that day, joyful, and with a glad heart: but when Haman saw Mordecai in the kings gate, that he stood not up, nor moved for him *h*, he was full of indignation against Mordecai.

h Partly left he should seem, or be interpreted to give him that adoration which he hitherto had justly denied: partly because by his bloody and barbarous design and practise, he had put off all humanity, and forfeited all respect; and partly to shew how little he feared him, and that he had a firm confidence in his God that he would deliver him and his people in this great exigency; which he was the more encouraged to hope, because God had inclined *Esther's* heart to that pious and valiant resolution of interceding with the King, which he doubted not would meet with good success.

10 Nevertheless, Haman refrained himself *i*, and when he came home, he sent and † called for his friends, and Zeresh his wife.

† Heb. consulted with.

i From taking present vengeance upon *Mordecai*, to which he was strongly inclined, and which he might easily have effected, either by his own, or any of his Servants hands, without any expectation, or fear of inconvenience to himself, who having obtained licence to destroy an whole Nation, could easily get a pardon for having killed one obscure and infamous Member of it. Herein therefore God's wise and powerful Providence appeared in disposing *Haman's* heart, contrary to his own inclination and interest, and making him, as it were, to put Fetters upon his own hands.

11 And Haman told them of the glory of his riches *k*, and the multitude of his children, and all *the things* wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

k Partly to gratifie his own vain-glorious humour, and partly to aggravate *Mordecai's* impudence in denying him civil respect, and to alleviate his own vexation caused by it.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king *l*.

l Thus he makes that matter of glorying which was designed for, and the occasion of his utter ruine. So ignorant are the wisest men, and subject to fatal mistakes, rejoycing when they have most cause of fear and grief, and sorrowing for those things which tend to joy and comfort.

13 Yet all this availeth me nothing *m*, so long as I see Mordecai the Jew sitting at the kings gate *n*.

m I. e. Gives me no content. Such torment did his envy and malice bring upon upon him. *n* Enjoying that honour and priviledge without disturbance, and denying me the worship due to me by my place, and by the King's command: though this last, and the chief cause of his rage, he was somewhat ashamed to express. Either *Mordecai* was come, having laid by his Sackcloth for this time, that he might be in a capacity of coming thither, and so of understanding how matters proceeded. Besides, this was a private Fast, and so he was not obliged always to wear his Sackcloth in publick, during the whole time of the Fast, though he did once come abroad with it, that the cause of it might be publickly known, and so come to *Esther's* ears.

14 Then said Zeresh his wife, and all his friends unto him, Let a † gallows be made of fifty cubits high *o*, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused * the gallows to be made.

† Heb. tree.

* Chap. 7. 10.

o That it might be more conspicuous to all, and thereby be more disgraceful to *Mordecai*, and strike all *Haman's* Enemies with the great dread of despising or opposing him.

CHAP. VI.

Ahasuerus's sleep being taken from him, commands the Chronicles to be read, 1. *And reading of Mordecai's discovery of the Plot against his Life, asks what Honour had been done to him,* 2, 3. *Haman coming to the King to have Mordecai hanged, unawares gives counsel to honour him,* 4—11. *Haman telling his friends what had befallen him, is foretold of his final ruine,* 12, 13. *He is called to Esther's banquet,* 14.

ON that night † could not the king sleep *a*, and he commanded to bring the book of records of the chronicles *b*: and they were read before the king *c*.

† Heb. the kings sleep fled away.

a How vain are all the contrivances and indeavours of this foolish impotent Man against the Wise and Omnipotent God, who hath the hearts and hands of Kings and all men perfectly at his dispose, and can by such trivial accidents (as they are accounted) change those minds, and produce such momentous and terrible effects! *b* His mind being troubled he knew not how, nor why, he chuseth this for a divertisement, God putting this thought and inclination to him, for otherwise he might have diverted himself, as he used to do at other times, with his Wives or Concubines, or Voices and Instruments of Musick, which was far more agreeable to his temper. *c* Until the Morning, when he intended to rise out of his Bed.

2 And it was found written, That Mordecai had told of ‖ Bigthana and Teresh, two of the kings chamberlains, the keepers of the † door, who sought to lay hand on the king Ahasuerus.

‖ Or, Bigthan. † Heb. threshold. ch. 2. 21.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the kings servants that ministred unto him, There is nothing done for him *p*.

p He hath had no recompence for this great and good service. Which might happen either through the King's forgetfulness; or through the envy of the Courtiers; or because he was a Jew, and therefore odious and contemptible.

4 And the king said, Who *is* in the court? (now Haman was come *q* into the outward court of the kings house *r*, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

q Early in the Morning, because his Malice probably would not suffer him to sleep; and he was impatient till he had executed his desired revenge; and he was resolved to watch for the very first opportunity of speaking to the King, before he was engaged in other matters. *r* Where he waited; because it was dangerous to come into the inner Court without special license, *ch.* 4. 11.

5 And the kings servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in, and the king said unto him, † What shall be done unto the man *s* † whom the king delighteth to honour? (now Haman thought in his heart *t*, To whom would the king delight to do honour more than to my self?)

† Heb. in whose behalf the king delighteth.

s He names none, because he would have the more impartial Answer. And probably he knew nothing of the difference between *Haman* and *Mordecai*. *t* As indeed he had great reason to presume

because he had not yet forfeited that favour which the King had shewed to him above all others.

7 And Haman answered the king, For the man † Heb. *in* † whom the king delighteth to honour,

8 † Let the royal apparel *u* be brought † which the king useth to wear, and the horse that the king rideth upon *x*, and the crown royal which is set upon his head *y*.

whose honour the King delighteth. †Heb. *let them bring the royal apparel.* † Heb. *wherewith the King clotheth himself.*

u His outward Garment which was made of Purple, interwoven with Gold, as *Iulius* and *Curtius* relate. *x* Usually: which was well known both by his excellency, and especially by his peculiar Trappings and Ornaments. Comp. 1 *Kings* 1. 33. *y* Either 1. Upon the King's head. Or, 2. Upon the Horse's head; which seems best to agree. 1. With that ancient Chaldee Interpreter, and other Jews who take it thus. 2. With the signification and order of the Hebrew Words. 3. With the following Verses, in which there is no further mention of this Crown, but only of the *apparel*, and of the *horse*, to which the Crown belonged, as one of his Ornaments. 4. With the custom of the *Persians*, which some affirm to have been this, to put the Crown upon the head of that Horse, upon which the King rode.

9 And let this apparel and horse be delivered to the hand of one of the kings moſt noble princes, that they may array the man *withal*, whom the king delighteth to honour, and † bring him on horſeback through the principal ſtreets of the city, and proclaim *z* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

†Heb. *cauſe him to ride.*

z i. e. Cauſe this to be proclaimed, to wit, by ſome publick Officer appointed for that ſervice. Compare *Gen.* 41. 43.

10 Then the king ſaid to Haman, Make haſt, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the *Jew*, that ſitteth at the kings gate: † let nothing fail of all that thou haſt ſpoken

†Heb. *fall not a whit to fail.*

11 Then took Haman the apparel, and the horſe, and arrayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed *a* before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

a Either himſelf, or by the Officer.

12 And Mordecai came again to the kings gate *b*: but Haman haſted to his houſe, mourning and having his head covered *c*.

b To his former place and office; ſhewing that as he was not overwhelmed by *Haman*'s threats and malicious deſign, as appears by *chap.* 5. 9. So now he was not puffed up with all this honour. Beſides, he came thither to attend the iſſue of the main buſineſs, and to be at hand to aſſiſt or encourage the Queen, if need were: which now he was more capable of doing, than hitherto he had been. *c* In token of his ſhame and grief for his unexpected, and great diſappointment of his hope and deſire, and for the great honour done to his moſt deſpiſed and abhorred Adverſary, and this by his own hands, and with his own publick diſgrace; and for ſuch further Inconveniences as this unlucky Omen ſeemed to preſage to him.

13 And Haman told Zereſh his wife, and all his friends, every *thing* that had befallen him. Then ſaid his wiſe men *d*, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews *e*, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely fall before him *f*.

d The Magicians, whom after the Perſian manner he had called together to conſult with upon this great and ſtrange emergency. *e* Which they were told, and was generally ſuppoſed, but they were not infallibly ſure of it. *f* This they concluded, either 1. By rules of policy, becauſe *Haman*'s reputation and intereſt was hereby ſhaking, and *Mordecai* (whom they underſtood to be a man of great wiſdom and courage, and government of himſelf) was now got into the King's favour, and thereby was likely to gain an opportunity of making his Addreſſes to the King, who being of a mild diſpoſition, might eaſily be moved to a diſlike (if not revocation) of his own bloody Decree, and conſequently to a deteſtation of that perſon who had procured it. Or, 2. By former experience, and the obſervation of God's extraordinary actions on the behalf of the Jews, and againſt their Enemies in this very Court and Kingdom. Or, 3. By inſtinct and inſpiration to their minds, either from God, who might ſuggeſt this to them, as he did other things to other wicked men, *Balaam*, *Caiaphas*, &c. for his own greater Glory, and the good of his people: or from the Devil, who, by God's permiſſion, might know this, and reveal it to them who fought to him in their ſuperſtitious and idolatrous methods.

14 And while they *were* yet talking with him, came the kings chamberlains, and haſted to bring Haman *g* unto the banquet that Eſther had prepared.

g Who was now ſlack to go thither, by reaſon of the great dejection of his own mind, and the fear of a worſe entertainment from the King and Queen than he had formerly received.

CHAP. VII.

Eſther maketh a Petition for her own and her Peoples life, 1——3. *She acculeth Haman, who had determined to deſtroy the Jews,* 4. *Haman is afraid,* 5. *the King in his anger,* 6——8. *being informed of the Gallows which Haman had built for Mordecai, cauſeth him to be hanged thereon,* 9, 10.

† Heb. *to drink.*

SO the king and Haman came † to banquet with Eſther the queen.

2 And the king ſaid again to Eſther, on the ſecond day, * at the banquet of wine *a*, What *is* thy petition, queen Eſther? and it ſhall be granted thee: and what *is* thy requeſt? and it ſhall be performed, even to the half of the kingdom.

Chap. 5.

a So it is called to note that it was not deſigned for a Feaſt to fill their bellies, but rather for a Banquet to delight and pleaſe their Palates with Wine and other Delicacies; ſee on *chap.* 5. 8.

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition *b*, and my people *c* at my requeſt.

b It is my humble and only requeſt. That thou wouldſt not give me up to the malice of that Man that deſigns to take away my life, and will certainly do it, if thou doſt not prevent it. *c* And the lives (which is eaſily ſupplied out of the fore-going branch) *of my People* the Jews, of whom I am deſcended.

4 For we are * ſold *d*, I and my people *e*, † to be deſtroyed, to be ſlain, and to periſh *f*: but if we had been ſold for bond-men, and bond-women, I had held my tongue *g*, although the enemy could not countervail the kings damage *h*.

* Chap. 3. 9. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

d By the craft and cruelty of that man who offered a great Sum of Money to purchaſe our deſtruction. *e* For we are all given up to his malice and rage, without any exception of my own Perſon. *f* The uſeth variety of expreſſions to make the deeper impreſſion upon the King's mind. *g* Becauſe that Calamity had neither been irrecoverable, nor intolerable, nor yet unpuniſhable to the King, for whoſe honour and ſervice, I ſhould willingly have ſubmitted my ſelf and People to any kind of bondage. *h* His ten thouſand Talents, i paid into the King's treaſury, would not repair the King's loſs in the Cuſtoms and Tributes which the King receives from the Jews within his Dominions.

5 Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who *is* he? and where *is* he, † that durſt preſume in his heart to do ſo *k*?

† Heb. *with whose heart.*

i The Expreſſions are ſhort and doubled, as proceeding from a diſcompoſed and enraged mind. *k i. e.* To circumvent me, and ſo ſubtilly to procure an irrevocable Decree, whereby not only my Eſtate ſhould be ſo much impaired, and ſo many of my innocent Subjects be deſtroyed without Mercy, but my Queen alſo ſhould be involved in the ſame danger and deſtruction.

6 And Eſther ſaid, † The adverſary and enemy *is* *l* † this wicked Haman. Then Haman was afraid before the king and the queen.

† Heb. *a man, adverſary and enemy.* † Heb. *this evil man.*

l Of the King, and of my Perſon and People.

7 And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden *m*: and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw *n* that there was evil determined againſt him by the king.

† Heb. *in the wrath of the wine-ſeaſon.* Or, *in his wrath.* † Heb. *from with him.* Or, *from by her.*

m Partly as diſdaining the company and ſight of ſo ungrateful and audacious a perſon: partly to cool and allay his troubled and inflamed Spirits, and partly to conſider within himſelf the heinouſneſs of *Haman*'s crime, and the miſchief which himſelf had done by his own raſhneſs, and what puniſhment was fit to be inflicted upon ſo great a Delinquent. *n* By the violent commotion of the King's mind and paſſions.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine, and Haman was fallen upon the bed *o* whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo † before me in the houſe *q*? As the word went out of the kings mouth they † covered Hamans face *s*.

† Heb. *to make full that word out of the mouth of the King.* † Heb. *they covered the face of Haman.*

o Or, *by*, or *beſide the bed*, on which the Queen ſat at Meat, after the manner: where he was fallen upon his knees, and upon the ground, at her feet, as humble Suppliants uſed to do, and as the Queen did at the King's feet, *ch.* 8. 3. *p* Will he now attempt my Queens Chaſtity, as he hath already attempted her life! His preſumption and impudence I ſee will ſtick at nothing. He ſpeaks not this out of a real jealouſie, for which there was no cauſe in thoſe circumſtances, but from an exaſperated mind which takes all occaſions to vent it ſelf againſt the perſon who gave the provocation, and makes the worſt conſtruction of all his words and actions. *q* In my own preſence and Palace. *r i. e.* The King's and Queen's Chamberlains then attending upon them. *s* Partly that the King might not be offended or grieved with the ſight of a Perſon whom he now loathed: and partly becauſe they looked upon him as a condemned Perſon; for the faces of ſuch uſed to be covered.

9 And * Harbonah, one of the chamberlains *t*, ſaid before the king, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken good for the king *u*, ſtandeth in the houſe of Haman. Then the King ſaid, Hang him thereon.

* See chap. 1. 10. † Heb. *the gallows of fifty cubits.*

t Who knew this either by his own Obſervation, or by the Information of ſome of his Brethren, who were lately ſent to *Haman*'s Houſe, *ch.* 6. 14. where they might eaſily ſee it, or at leaſt hear of it. And this he ſaid, either out of a diſlike which he had taken againſt *Haman* for his great inſolency, and barbarous cruelty: or in compliance with the King's inclinations, and the Queen's deſires. *u* Even to the ſaving of the King's life, *ch.* 2. 21, 22, 23. and therefore deſerved a better requital than this even from *Haman*, if he had not baſely preferred the ſatisfaction of his own revenge before the preſervation of the King's life.

10 So they hanged Haman on the gallows that he had

had prepared *x* for Mordecai. Then was the kings wrath pacified *y*.

x Which ſtood in his own Houſe, as was now ſaid, and made the puniſhment more grievous and ignominious. *y* Judgment being now moſt juſtly executed upon this abominable criminal.

CHAP. VIII.

Mordecai is advanced over the houſe of Haman, 1, 2. *Eſther maketh a Petition to the King to reverſe Haman's Letter,* 3——5. *Acheſuerus granteth to Eſther and Mordecai,* 7, *to write to the Jews to defend themſelves,* 8. *Mordecai's Letters in the King's Name to defend themſelves, and deſtroy their Aſſailants,* 9——14. *Mordecai's honour, and the Jews joy,* 15——17.

ON that day did the king Ahaſuerus give the houſe of Haman *a* the Jews enemy, unto Eſther the queen, and Mordecai came before the king *b*, for Eſther had told what he *was* unto her *c*.

a With all his Goods and Eſtate, which being juſtly forfeited to the King, he no leſs juſtly beſtows it upon the Queen, to compenſate the danger to which *Haman* had expoſed her. *b i. e.* Was by the Queen's deſire admitted into the King's Preſence, and Favour, and Family, and, as it ſeems, made one of the ſeven Princes. *c i. e.* How nearly he was related to her: which till this time the had wiſely concealed; this being the fit ſeaſon to declare it.

2 And the king took off his ring *d* which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman *e*.

d That King which he had formerly given to *Haman* for that preſent, or any further uſe, *ch.* 3. 10. he now gives to *Mordecai*, and with it that Power and Authority, whereof this King was a ſign, making him, as *Haman* had been, the Keeper of his Signet. *e* As her Steward, to manage that great Eſtate for her as he thought fitteſt.

3 And Eſther ſpake yet again before the king, and fell down at his feet, and † beſought him with tears, to put away the miſchief of Haman *f* the Agagite, and his device that he had deviſed againſt the Jews.

† Heb. *and wept and beſought him.*

f To repeal that cruel Decree, of which ſee *ch.* 3. 13.

4 Then the king held out the golden ſcepter *g* toward Eſther. So Eſther aroſe, and ſtood before the king.

g In token that he accepted her Perſon and Petition, and that ſhe ſhould ſtand upon her feet.

5 And ſaid, If it pleaſe the king, and if I have found favour in his ſight, and the thing *ſeem* right before the king, and I be pleaſing in his eyes *h*, let it be written to reverſe † the letters deviſed by Haman *i* the ſon of Hammedatha the Agagite, ‖ which he wrote to deſtroy the Jews which are in all the kings provinces *k*?

† Heb. *the writings.* ‖ Heb. *who wrote.*

h She uſeth various Expreſſions, that ſhe might inſinuate her ſelf into the King's Favour, by ſuch a full and repeated reſignation and ſubmiſſion of her ſelf to the King's good pleaſure. *i* Who prudently takes off all the envy and hatefulneſs of the action from the King, and lays it upon *Haman*, who had for his own wicked and ſelfiſh ends contrived the whole buſineſs, and circumvented the King in it: which ſhe allegeth as a reaſon why it ſhould be repealed, becauſe it was ſurreptitiouſly and craftily procured.

† Heb. *be able that I come unto my people?* Or, *and how can I endure to ſee the miſchief?*

6 For how can I † endure to ſee the evil *k* that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

k My heart will ſink under it, and I ſhall never be able to ſurvive it.

7 Then the king Ahaſuerus ſaid unto Eſther the queen, and unto Mordecai the Jew, Behold I have given Eſther the houſe of Haman, and him they have hanged *l* upon the gallows, becauſe he laid his hand upon the Jews.

l You ſee how ready I have been to grant your requeſts, and I do not repent of my Favour to you, and am ready to grant your further Deſires, as the Law will permit me to do.

8 Write ye alſo for the Jews *m* as it liketh you, in the kings name, and ſeal *it* with the kings ring *n*: for the writing which is written in the kings name, and ſealed with the kings ring, * may no man reverſe *o*.

* See chap. 3. 12. 13. 15. verſe *o*.

m On their behalf, to the Governours and Commanders of the King's Forces, or to whom you pleaſe. *n* I offer you my Authority and Seal to confirm whatſoever you ſhall think fit to write. *o* This reaſon may belong either, 1. To the writing of theſe preſent Letters: and ſo the ſenſe is, Theſe Letters will be moſt effectual, being no leſs irrevocable than the former, and coming laſt will repeal the former. Or, 2. To the former Letters, as a reaſon why he could not grant their deſires in recalling them, becauſe they were irrevocable by the Law of the *Medes* and *Perſians*. And this ſenſe, though rejected by many, ſeems to be the trueſt, becauſe here is no mention of *reverſing Haman's Letters*, which *Eſther* had deſired *v.* 5. and the King denied for the reaſon here alledged; and becauſe the following Letter doth not contain one word about the reverſing of the former, nor doth it take away that power which was given to all Rulers to deſtroy all the Jews, *chap.* 3. 12, 13. but only gives the Jews power and authority to ſtand up in their own defence, *v.* 11. which, all circumſtances conſidered, was ſufficient for their preſervation.

9 Then were the kings ſcribes called at that time in the third month (that *is* the month Sivan) on the three and twentieth *day* thereof *p*, and it was written (according to all that Mordecai commanded) unto the Jews *q*, and to the lieutenants, and the deputies, rulers of the provinces *r*, which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

p Which was above two months after the former decree. All which time God ſuffered the Jews to lie under the terrour of this dreadful day, partly that they might be more thoroughly humbled for, and purged from thoſe many and great ſins under which they lay; partly and particularly that they might be convinced of their great ſin and folly in neglecting the many offers and opportunities they had of returning to their native Country, and to the free and full exerciſe of the true Religion, which could be had no where but in *Jeruſalem*, by which means they being now diſperſed in the ſeveral parts of this vaſt Dominion, were like to be a very eaſie prey to their Enemies, whereas their Brethren in *Judea* were in a better capacity to preſerve themſelves; partly that their moſt malicious and inveterate Enemies might have an opportunity of diſcovering themſelves to their ruine, as the event ſhewed: and partly for the greater illuſtration of God's glorious Power, and Wiſdom, and Goodneſs, in giving his People ſuch an admirable, and unexpected deliverance. Yet God ſo ordered things, that this Letter ſhould be ſent in that time before it was too late: for there were yet near nine Months to come before that appointed day. *q* That they might underſtand their Liberty, and be encouraged to uſe it for their own defence. *r* That they ſhould publiſh and diſperſe them into all parts, that both themſelves and others might take notice of the King's pleaſure and kindneſs to the Jews.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſe-back, *and* riders on mules, camels, *and* young dromedaries:

s Which were not employed in the ſending of the former Letter: but this coming later required more care and ſpeed, that the Jews might be eaſed from the torment of their preſent fears, and have time to furniſh themſelves with neceſſaries for their own defence.

11 Wherein the king granted the Jews which *were* in every city, † to gather themſelves together, and to ſtand for their life *t*, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people *u* and province, that would aſſault them, *both* little ones, and women *x*, and *to take* the ſpoil of them for a prey:

† Liberty and authority.

t To ſtand up and fight for the defence of their Lives againſt all that ſhould ſeek to deſtroy them. *u* Either Governours or governed, without any exception either of Age, Dignity, or Sex, as it follows. *x* Which is here added, becauſe it was put into the former decree; and to ſtrike the greater terrour into their enemies; and according to the Laws and Cuſtoms of this Kingdom; whereby Children were puniſhed for their Parents offences: which alſo in ſome caſes was allowed and practiſed in ſacred ſtory. Yet we read nothing in the execution of this decree of the ſlaughter of Women or Children, nor is it probable that they would kill their innocent Children, who were to indulgent to their Families, as not to meddle with the ſpoil.

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day to avenge themſelves on their enemies.

† Heb. *was given.*

14 So the poſts that rode upon mules *and* camels went out, being haſtened, and preſſed on by the kings commandment *y*, and the decree was given at Shuſhan the palace.

y By his particular and expreſs Command to that purpoſe.

15 And Mordecai went out from the preſence of the king, in royal apparel of ‖ blue and white, and with a great crown of gold *z*, and with a garment of fine linen, and purple; and the city of Shuſhan *a* rejoiced and was glad:

‖ Or, white and blue.

z Which the chief of the Perſian Princes were permitted to wear, but with ſufficient diſtinction from the King's Crown. *a* Not only Jews, but the greateſt number of the Citizens, who by the Law of Nature written upon their hearts, had an abhorrency from bloody Counſels and Deſigns, and a complacency in acts of Benignity and Mercy: or for other reaſons; of which ſee *chap.* 3. 15.

16 The Jews had light *b*, and gladneſs, and joy *c*, and honour *d*.

b Which is oft put for gladneſs, as 2 *Sam.* 22. 29. *Pſal* 18. 5, 6. *Pſal.* 27. 1. becauſe Light is pleaſant and diſpoſeth a man to joy, whereas Darkneſs inclines a man to ſorrow. *c* This explains the former Metaphor by two words expreſſing the ſame thing, to note the greatneſs of the Joy. *d* Inſtead of that contempt under which they had lain.

17 And in every province, and in every city, whitherſoever the kings commandment and his decree came, the Jews had joy and gladneſs, a feaſt and a

good day *e*: and many of the people of the land became Jews; for the fear of the Jews *f* fell upon them.

e i.e. A time of feasting, and rejoycing, and thanksgiving.

f Whom possibly they had irritated by their former Threatnings, and now gave this evidence of their Repentance, that they were willing to submit to that severe precept of Circumcision.

CHAP. IX.

The Jews slay their Enemies, 1——9. *with the ten sons of Haman,* 11. *Ahasuerus at the request of Esther, granteth another day of slaughter. The days of Purim made festival.*

NOw in the twelfth month (that *is* the month Adar) on the thirteenth day of the same, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them *a*, (though it was turned to the contrary, that the Jews had rule over them that hated them.)

a In that day which was selected by *Haman* with great Industry and Art, as the most lucky day, and which their Enemies had oft times formerly thought of, and no doubt threatned the Jews with it.

2 The Jews gathered themselves together in their cities, throughout all the Provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them *b*: for the fear of them *c* fell upon all people.

b Their Enemies, though they did and were allowed to take up Arms against them, yet were easily conquered and destroyed by the Jews. *c* Who had such potent Friends at Court, and so great a God on their side, who by such unusual and prodigious Methods (whereof doubtless they had been particularly informed) had brought about such a mighty and unexpected deliverance.

3 And all the rulers of the provinces, and the lieu- †Heb. *the* tenants, and the deputies, and † officers of the king *d* ‖ helped the Jews: because the fear of Mordecai fell upon them.

which did the business that belonged to the king. ‖ Or, *extolled*, Gr. *honoured.*

d Heb. *and all them that did the King's business*, i. c. Not only the chief persons designed by the foregoing words, but all his other Ministers or Officers of what quality soever.

4 For Mordecai *was* great *e* in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

e i.e. The greatest in Place, and Power, and Favour with the King, both for his near relation to his beloved Queen, and for his good service done to him in preserving his Life, and managing his Affairs; and for those excellent Abilities and Virtues which he discovered in him; and especially by the disposition of the heart-ruling God.

5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did † what they would unto those that hated them.

† Heb. *according to their will.*

6 And in Shushan the palace *f* the Jews slew and destroyed five hundred men *g*.

f i.e. In the City so called, as was noted before *chap.* 1. 2. it not being probable either that they would make such a slaughter in the King's Palace, or that they would be suffered so to do. *g* Whom by long experience they knew to be their constant and inveterate Enemies, and such as would watch all opportunities to destroy them, which alto they might possibly now attempt to do. Part of them also might be Friends and Allies of *Haman*, and therefore the avowed Enemies of *Mordecai*.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman, the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their hand *h*.

h Either because they were desirous it should come into the King's Treasury: or because they would leave it to their Children, that it might appear that what they did that day was not done out of malice to their Persons and Families, or covetousness of their Estates, but out of meer necessity, and by that great and approved Law of Self-preservation, and that they were ready to mix Mercy with Judgment, and would not deal with their Enemies so all as it was apparent that their Enemies intended to do against them.

11 On that day the number of those that were †Heb. *came* slain in Shushan the palace, † was brought before the king *h*.

h Possibly with evil design to incense the King against the Jews.

12 And the king said unto Esther the queen The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the kings provinces *i*? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

i In which doubtless many more were slain. So that I have fully granted thy Petition. And yet, if thou hast any thing further to ask, I am here ready to grant it.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to morrow also according to this days decree *k*, and † let Hamans tens sons be hanged upon the gal- † Heb. *they* lows *l*.

k i. e. To kill their implacable Enemies. For it is not improbable that the greatest and worst of them had politickly withdrawn or hidden themselves for that day; after which, the Commission granted to the Jews being expired, they confidently returned to their homes; where they were taken and slain by vertue of this private and unexpected decree. *l* They were slain before; now let their Bodies be hanged upon their Father's Gallows, for their greater Infamy, and the terrour of all others who shall presume to abuse the King in like manner, or to perswade him to execute such cruelties upon his own Subjects. This custom of hanging up the Bodies of Malefactors after their death, was frequent among the Jews and Persians also, as is well known.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Hamans ten sons.

15 For the Jews that *were* in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan, but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand; but they laid not their hand on the prey:

17 On the thirteenth day *m* of the month Adar, and on the fourteenth day † of the same, † Heb. *it* rested they, and made it a day of feasting and gladness.

m This belongs not to the Feast, but to the work done before it. The meaning is, This they did, *i. e.* they slew their Foes, as was now said, v. 16. upon the thirteenth day.

18 But the Jews that *were* at Shushan, assembled together on the thirteenth *day* thereof, and on the fourteenth thereof: and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore *n* the Jews of the villages, that dwelt in the unwalled towns *o*, made the fourteenth day of the month Adar, *a day of* gladness and feasting, and a good day, and of sending portions one to another.

n To wit, because they did their whole work upon the thirteenth day, as was noted *verse* 17. to which this manifestly relates, the 18th *verse* coming in as it were by way of Parenthesis. *o* Heb. *In the cities of the villages*, i. c. in the lesser Cities and Villages: which are here oppoſed to the great City *Shushan*, and those who dwelt in it.

20 And Mordecai wrote these things *p*, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far;

p Either, 1. The Letters here following. But that is distinctly mentioned in the next words. Or, 2. The History of these things which was the ground of the Feast; which *Mordecai* knew very well ought to be had in remembrance, and to be told to their Children and Posterity, through all Ages, according to the many Commands of God to that purpose, and the constant Practice of the Holy Men of God in such cases.

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same *q* yearly:

q Because both these days had been set apart this Year, the latter at *Shushan*, the former in other parts; and because that great Work of God, which was the ground of this Solemnity, had been done both upon the thirteenth and the fourteenth day.

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor *r*.

r Which they used to give upon Days of Thanksgiving; of which see *Nehem.* 8. 10.

23 And the Jews undertook *s* to do as they had begun, and as Mordecai had written unto them:

s Having by this means opportunity to gather themselves together upon any occasion, the chief of them assembled together, and freely and unanimously consented to *Mordecai*'s desire in this matter, and bound it upon themselves and Posterity.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and * had cast Pur * Or, (that *is*, the lot) to † consume them, and to destroy † Heb. them.

‖ 25 But

†Heb. *when she came* 25 But † when *Esther* came before the king, he commanded by letters that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, That is, *lots.* after the name of ‖ Pur; therefore for all the words of this letter, and *of that* which they had seen *t* concerning this matter, and which had come unto them,

t i.e. Both for the respect which they justly bare to *Mordecai*'s Letter; and because they themselves had seen and felt this wonderful Work of God on their behalf.

27 The Jews ordained, and took upon them, and upon their seed, and upon all such as joined †Heb. *upon* themselves unto them *u*, so as it should not † fail, that they would keep these two days, according to their writing *x*, and according to their *appointed* time every year:

u i. e. Gentile Proselites; who were obliged to submit to other of the Jewish Laws, and therefore to this also; the rather because they enjoyed the benefit of this days deliverance; without which the Jewish Nation and Religion had been in a great measure, if not wholly, extinct in the World. *x i.e.* According to that writing which was drawn up by *Mordecai* with *Esther*'s consent, v. 23, 29. and afterwards confirmed by the consent of all the Jews in the several places.

28 And that these days *should be* remembred, †Heb. *passed.* and kept throughout every generation, every fa- †Heb. *decreed.* mily, every province, and every city; and that these days of Purim should not † fail from among the Jews, nor the memorial of them † perish from their seed.

29 Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with †Heb. *all* † all authority *y*, to confirm this second letter of *strength.* Purim.

y The former Letter, v. 20. did only recommend, but this enjoins the observation of this Solemnity; because this was not only *Mordecai*'s Act, who yet had by the King's Grant a great Power and Authority over the Subjects of that Kingdom, and consequently over the Jews, but it was the Act of all the Jews, binding themselves and Posterity to it, v. 27. Or, *with all might or efficacy*, and as that word usually signifies; He prefixed it with all earnestness and vehemency.

30 And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* words of peace and truth *z*;

z Or, even *words of peace and truth.* Which may respect either 1. The Form of the Writing, wherein after the custom he saluted them with hearty wishes of their true Peace or Prosperity, or of the continuance of those two great Blessings of God, *Truth*, i. e. the true Religion; and *Peace*, either among themselves, or with all men, that they might peaceably and quietly enjoy and profess the Truth. Or, 2. The Manner of his Writing, which was with *Peace*, i. e. Friendship and kindness to his Brethren, *and Truth*, i. e. Sincerity; which is the more noted and commended in him, because it is so unusual in such great Courtiers as he now was. Compare *chap.* 10. 3. or the Matter of his Writing; which was to direct and perswade them to keep both *Peace* and *Truth*, i. e. both to live peaceably and lovingly both one with another, and with all their Neighbours, not insisting over them upon their confidence in *Mordecai*'s great power, or upon this late and great success, as men naturally and commonly do, nor giving them any fresh provocations, and yet holding fast the true Religion in spight of all the Artifices or Hostilities of the Gentile among whom they lived.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew, and Esther the queen had enjoyned them, and as they had decreed † for themselves and for their † Heb. *set* seed, the matters of the fasting and of their *their seed.* cry ‖.

‖ For or about those great and overwhelming Calamities which were decreed to all the Jews, and for the removing of which, not only *Esther*, and the Jews in *Shushan*, but all other Jews in all places, as soon as they heard those dismal Tidings, did doubtless according to the Precepts of Scripture, and the constant practice of their godly Predecessors in all Ages, fly to that last and only Refuge of seeking to God by Fasting, and earnest Prayers, and strong Cries unto God; which God was pleased graciously to hear, and in answer thereunto to give them this amazing Deliverance. And this was that which they were now to remember, to wit, the greatness of their danger, and of their rescue from it. And accordingly the Jews use to observe the first of those days with Fasting, and Crying, and other Expressions of vehement Grief and Fear, and the latter with Feasting, and Thanksgiving, and all Demonstrations of Joy and Triumph.

32 And the decree of Esther † confirmed these matters of Purim, and it was written in the book *.

† Who had received Authority and Commission from the King to impose this upon all the Jews. * Either in the publick Registers of that Kingdom: Or rather, in the Records which the Jews kept of their most memorable passages.

CHAP. X.

Ahasuerus his greatness. 3. *Mordecai's advancement.*

AND the king Ahasuerus laid a tribute upon the land, and *upon* the iles of the sea *a*.

a i.e. Upon all his Dominions, whether in the main Continent, or in the Ilands.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king † advanced him, *are* they not † Heb. *made him great.* written in the book of the chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren *b*, seeking the wealth of his people, and speaking peace to all his seed *c*.

b Who did not envy his greatness, as men most commonly do in such cases, but rejoyced in it, and blessed God for it, and prayed and loved him for his right and sweet management of his vast power. *c* Or, *for all his seed*, to wit, the Jews, who were of the same Seed and root from which he was descended. He spoke and acted with great Kindness and Friendliness to them, when they resorted to him upon any occasion.

JOB.

Some things are to be premised in the General concerning this Book, before I come to the Particulars. 1. *That this was no Fiction or Parable, as some have dreamed, but a real History, which is sufficiently evident, both from the whole Contexture of the Book, wherein we have an exact and distinct account of the Places, Persons, and Things here mentioned, with their several Circumstances, and especially the concurring Testimony of holy Scripture, who mention him as a real and eminent example of Piety and Patience, as Ezek. 14. 14. James 5. 11. 2. That this is a Canonical Book of Scripture, which is manifest both from the Stile and Matter of it, and from the tacite Approbation given to it by Ezekiel and James, in the places now cited, and from that quotation taken from it as such, 1 Cor. 3. 19. and from the unanimous consent of the Church, both of Jews and Christians in all Ages. 3. The time in which Job lived, and these things were said and done, most probably was before Moses, and in the days of the ancient Patriarchs. This may be gathered, 1. From his long Life, which by comparing Chap. 1. with 42. 16. could not want much of 200 Years; whereas, after Moses, Mens Lives were far shorter, as is manifest. 2. From that considerable Knowledge of God, and of the true Religion, which then remained among divers Gentiles, which after Moses his time was in a manner quite extinguished. 3 From the Sacrifices here commonly used, whereas, after the giving of the Law, all Sacrifices were confined to the place of the Tabernacle or Temple; which even the Gentiles were to repair unto when they would Sacrifice to God. 4 From the way of God's imparting of his Mind to the Gentiles at this time by Dreams and Visions, agreeably to God's Method in those ancient times; whereas afterward those discoveries were withdrawn from the Gentiles, and appropriated to the People of Israel. 5 Because there is not the least mention in this Book of the Children of Israel, neither of their grievous Afflictions in Egypt, nor of their glorious Deliverance out of it; though nothing could have been more seasonable or suitable to the Matter which is here discoursed between Job and his Friends. 4. The Penman of this Book is not certainly known, nor is it material for us to know: For it being agreed who is the principal Author, it is of no moment by what Hand or Pen he wrote it: But most probably it was either, 1. Job himself, who was most capable of giving this exact account, who, as in his Agony he wished that his Words and Carriage were written in a Book, Chap. 19. 23, 24. so possibly when he was delivered from it, he satisfied his own and others desires therein. Only what concerns his general Character, Chap. 1. 1. and the time of his Death, Chap. 42. 16, 17. was added by another Hand; the like small Additions being made in other Books of Scripture. Or, 2. Elihu, which may seem to be favoured by Chap. 32. 15, 16. Or, 3. Moses, who when he was in the Land of Midian, where he had opportunity of coming to the knowledge of this History and Discourse, and considering that it might be very useful for the Comfort and Direction of God's Israel, who was now oppressed in Egypt, did by his own Inclination, and the Direction of God's Spirit, commit it to Writing. And whereas the Stile seems to be unlike to that of Moses in his other Writings, that is not strange, considering the differing nature of the Books, this being almost all Poetical, and the other meerly Historical, for the most part, or plain Precepts or Exhortations. And for the Arabick words here used, it must be remembred that Moses lived 40 Years in Midian, which was a part of Arabia, in which he must needs learn that Language.*

CHAP.

CHAP. I.

Job's Country and sincere holiness: his children: their feasts: and his religious care for them, 1——5. *Satan's appearance before God: God's character of Job,* 6——8. *Satan imputeth Job's goodness to his prosperity: and so obtaineth leave to afflict him in his goods,* 9——12. *Job's Oxen, Sheep, Camels, and Servants destroyed,* 13——17. *His Sons and Daughters perish,* 18,19. *Job with his mantle rent, head shaved, and upon the ground worshippeth: blesseth God: sinneth not,* 20——22.

THere was a Man in the Land of Uz *a*, whose Name *was* * Job, and that man was † perfect *b* and upright *c*, and one that feared God *d*, and eschewed evil *e*.

* Ezek. 14. 14. Jam. 5. 11. † Chap. 2. 3.

a Which was either in *Edom*, called, *The Land of Uz*, Lam. 4. 21. or in some part of *Arabia*, not far from the *Chaldeans* and *Sabeans*, as this Chapter witnesseth; so called probably from *Uz*, one of *Esau*'s posterity, *Gen.* 36. 28. *Jer.* 25. 20. *b* Not legally or exactly, as he confesseth *Ch.* 9. 20. but comparatively to such as were partial in their Obedience to God's Commands, and as to his sincere Intentions, hearty Affections, and constant and diligent Endeavours to perform all his Duties to God and Men. *c* Heb. *right*, exact and regular in all his dealings with Men; one of an unblameable Conversation, doing to others as he would have others to deal with him. *d* One truly pious, and devoted to God's Worship and Service. *e* *i. e.* Carefully avoiding all sin against God or Men.

2 And there were born unto him seven sons and three daughters.

3 His † substance also was seven thousand sheep, and three thousand camels *f*, and five hundred yoke of oxen, and five hundred she-asses *g*, and a very great † houshold; so that this man was the greateſt *h* of all the * men in the east *i*.

† Or, *cattle*. † Or, *husbandry*. * Heb. *sons of the east*.

f Camels in these parts were very numerous, as is manifeſt from *Judges* 7. 12. 1 *Chron.* 5. 21. and from the plain teſtimonies of *Ariſtotle* and *Pliny*, and very uſeful, and proper both for carrying of Burdens in theſe hot and dry Countries, as being able to endure thirſt much better than other Creatures, and for ſervice in War. *g* Which were preferred before He-Aſſes, as ſerving for the ſame uſes as they did, and for Breeding, and Milk alſo: But He-Aſſes alſo may be included in this Expreſſion, which is of the Feminine Gender, becauſe the greateſt part of them (from which the denomination is uſually taken) were She-Aſſes. *h* *i. e.* One of the richeſt. *i* To wit, that lived in thoſe parts: ſuch general Expreſſions being commonly underſtood with ſuch limitations.

4 And his ſons went and feaſted *k* in *their* houſes, every one his day *l*, and ſent and called for their three ſiſters to eat and to drink with them.

k To teſtifie and maintain their Brotherly Love. *l* Not every day of the Week, and of the Year; which would have been burdenſome and tedious to them all, and groſs Luxury and Epicuriſm, which holy *Job* would not have permitted; but each his appointed day, whether his Birth-day, or the firſt day of the Month, or any other fit time, it matters not.

5 And it was *ſo*, when the days of *their* feaſting was gone about *m*, that Job ſent and * ſanctified them *n*, and roſe up early in the morning *o*, and offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſons have ſinned *p*, and † curſed God *q* in their hearts *r*. Thus did Job continually *s*.

* Neh. 12. 30. † 1 Kings 21. 10, 13. † Heb. *all the days*.

m When each of them had had his turn, which peradventure came one ſpeedily, though not immediately after another. And there was ſome conſiderable interval before their next feaſting time. *n* *i. e.* He exhorted and commanded them to ſanctifie themſelves for the following Work, to wit, by purifying themſelves from all Ceremonial and Moral Pollution, as the manner then was, *Exod.* 19. 10. and by preparing themſelves by true Repentance for all their ſins, and particularly ſuch as they had committed in their time of feaſting and jollity, and by fervent Prayers to make their Peace with God by Sacrifice, by ſhewing his ardent Zeal in God's Service, and his Impatience till God was reconciled to him, and to his Children. *p* His Zeal for God's Glory, and his true Love to his Children, made him jealous; for which he had cauſe enough, from the Corruption of Man's Nature, the Frailty and Folly of Youth, the many Temptations which attend upon feaſting and Jollity, and the eaſineſs of ſliding from lawful to forbidden Delights. *o* Not in the groſſeſt manner and higheſt degree, which it is not probable either that they ſhould do, now eſpecially when they had no provocation to do it, as being ſurrounded with Bleſſings and Comforts, which they were actually enjoying, and not yet exercitied with any Affliction, or that *Job* ſhould ſuſpect it concerning them, but *deſpiſed and diſhonoured* God; for both Hebrew and Greek words ſignifying *curſing*, are ſometimes uſed to note only *reviling* or *detracting*, or *ſpeaking evil*, or *letting light* by a Perſon. Thus what is called *curſing* unto *Father* or *Mother*, Exod. 21. 17. is elſewhere called *letting light* by them, as Deut. 27. 16. Ezek. 22. 7. See alſo 2 Pet. 2. 11. *Jude* 8. and many other places. *r* By ſlight and low Thoughts of God, by neglecting or forgetting to give God the Praiſe and Glory of the Mercies which by his favour they enjoyed, by taking more hearty delight in their Feaſts and Jollity, than in the Service and fruition of God: for theſe and ſuch like Diſtempers of Heart are moſt uſual in times of Proſperity and Jollity, as appears by common Experience, and by the many Divine Cautions we have againſt them, as *Deut.* 6. 11. *Hoſ.* 2. 8. and elſewhere. And theſe miſcarriages, though inward and ſecret, *Job* calls by ſuch an hard name as uſually ſignifies *curſing*, by way of aggravation of their ſin, which peradventure they were too apt to ſlight as a ſmall and trivial miſcarriage. *s* *i. e.* It was his conſtant courſe at the end of every feaſting time.

6 Now there was a day *t*, when † the ſons of God *u* came to preſent themſelves before the Lord *x*, and * Sa-† Gr. *the angels of God.* * Heb. *Satan.*

t *i. e.* A certain time appointed by God. *u* *i. e.* The holy Angels, ſo called, *Job* 38. 7. *Dan.* 3. 25, 28. becauſe of their Creation by God, as *Adam* alſo was, *Luke* 3. 38. and for their great reſemblance of him in Power, and Dignity, and Holineſs, and for their filial adoption and Obedience to him. *x* *i. e.* Before his Throne, to receive his Commands, and to give him an account of their Negotiations. Compare 1 *Kings* 22. 19. *Zech.* 4. 14. *Luke* 1. 19. But you muſt not think that theſe things were really done, and that Satan was admitted with the holy Angels, or admitted into the preſence of God in Heaven, to maintain ſuch diſcourſes as this with the bleſſed God, or that he had formal Commiſſion and leave to do what follows; but it is only a parabolical Repreſentation of that great Truth, that God by his wiſe and holy Providence doth govern all the Actions of Men and Devils to his own ends: It being uſual with the great God to condeſcend to our ſhallow Capacities, and to expreſs himſelf, as the Jews phraſe it, *In the language of the ſons of men*; *i. e.* in ſuch manner as men uſe to ſpeak and may underſtand. *y* Being forced to come, and give his account.

Heb. *from going to and fro.*

7 And the LORD ſaid unto Satan, Whence comeſt thou? Then Satan anſwered the LORD and ſaid, From † going to and fro in the Earth *a*, and from † walking up and down in it.

† Heb. *from walking to and fro.*

z God being here repreſented as Judge, rightly begins with an enquiry, as the ground of his further proceedings, as he did *Gen.* 3. 9. and 4. 9. *a* Where by thy permiſſion I range about, obſerving with great diligence all the Diſpoſitions and Actions of Men, and working in them and among them as far as I have liberty and opportunity.

8 And the LORD ſaid unto Satan, † Haſt thou conſidered my ſervant *Job b*, that *there is* none like him in the Earth, a perfect and an upright man, one that feareth God and eſcheweth evil?

† Heb. *hast thou set thine heart?* Chap. 2. 3. 42. 8.

b Haſt thou taken notice of him, and his Spirit, and Carriage? and what haſt thou to ſay againſt him?

9 Then Satan anſwered the LORD, and ſaid, Doth Job fear God for nought *c*?

Or, *Heb.* for emptineſs.

c *i. e.* Sincerely and freely, and out of pure Love and Reſpect to thee? No. It is Policy, not Piety, that makes him good; he doth not ſerve thee, but ſerveth himſelf of thee, and is a meer Mercenary, ſerving thee for his own ends.

10 Haſt thou not made an hedge about him *d*, and about his houſe *e*, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his † ſubſtance is ‖ increaſed in the land.

† Or, *cattle*. ‖ Heb. *broken through*. Gen. 30. 30.

d *i. e.* Defended him by thy ſpecial Care and Providence from all harms and inconveniencies: which is able to oblige and win perſons of the worſt tempers. *e* His Children and Servants.

11 But put forth thine hand *f* now, and touch *g* all that he hath, * and he will curſe thee to thy face *h*.

* Matth. 26. 33.

f To wit, in way of Juſtice and Severity, as that Phraſe is uſed, *Iſa.* 5. 25. *Ezek.* 25. 7, 13, 16. *g* *i. e.* Afflict or deſtroy, as this word is uſed, *Gen.* 26. 11. *Ruth* 2. 9. *Pſal.* 105. 15. *Zech.* 2. 8. *h* He who is now ſo forward to ſerve and bleſs thee, will then openly and boldly blaſpheme thy Name, and reproach thy Providence, as unjuſt and unmerciful to him.

12 And the LORD ſaid unto Satan, Behold, all that he hath *is* in thy † power *i*, only upon himſelf † put not forth thine hand. So Satan went forth from the preſence of the LORD *k*.

† Heb. *hand.*

i I give thee full power and liberty to deal with his Wife, Children, Servants, and all his Eſtate, whatſoever thy Wit or Malice ſhall prompt thee to do. *k* His Perſon, Body, or Soul. *l* I reſtrain that place where God was repreſented as ſpecially preſent, being forward and greedy to do the Miſchief which he had permiſſion to do.

13 And there was a day when his ſons and daughters *were* eating and drinking wine in their eldeſt brother's houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them *m*:

m *i. e.* Beſide the Oxen, therefore both were taken away together.

15 And † the Sabeans *n* fell *upon them*, and took them away; yea, they have ſlain the ſervants with the edge of the ſword, and I only am eſcaped to tell thee *o*.

† Heb. *Sabeans.*

n A people of *Arabia*, who led a wandring Life, and lived by robbery and ſpoiling of others, as *Strabo* and other Heathen writers note. *o* Whom Satan ſpared no leſs maliciouſly than he deſigned the reſt, that *Job* might have ſpeedy and certain intelligence of his Calamity.

16 While he *was* yeſpeaking *p*, there came alſo another, and ſaid, † The fire of God *q* is fallen from Heaven *r*, and hath burnt up the ſheep and the ſervants, and conſumed them, and I only am eſcaped alone to tell thee.

† Heb. *Fire of God.*

p Before he could have time to compoſe his diſturbed Mind, and to digeſt his former loſs, or indeed to *ſwallow his Spittle*, as he expreſſeth it, *ch.* 7. 19. *q* A terrible flame of fire ſent from God in an extraordinary manner; to intimate that both God and Men were his Enemies, and all things conſpired to his ruin. *r* *i. e.* From the Air which is oft called *Heaven*, as hath been noted again and again, whereof Satan is the Prince, *Eph.* 2. 2.

17 While

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Caldeans *s* made out three bands *t*, and † fell upon the Camels, and have carried them away, yea, and ſlain the Servants with the edge of the ſword, and I only am eſcaped alone to tell thee.

† Heb. *fell.*

s Who alſo lived upon the Spoil, as *Xenophon* and others obſerve. *t* That they might come upon them ſeveral ways, and nothing might be able to eſcape them.

18 While he *was* yet ſpeaking, there came alſo another, and ſaid, Thy ſons and thy daughters *were* eating and drinking wine *u* in their eldeſt brothers houſe:

u *i. e.* Feaſting after their manner, and, as *Job* generally feared and ſuſpected, ſinning againſt God, v. 5. Which was a dreadful aggravation of the Judgment.

19 And behold, there came a great wind * from the Wilderneſs *x*, and ſmote the four corners *y* of the houſe, and it fell upon the young men *z*, and they are dead, and I only am eſcaped alone to tell thee.

* Heb. *from beside.*

x Whence the fierceſt Winds came, as having moſt power in ſuch open places. See *Jer.* 4. 11. and 13. 24. *y* In which the chief ſtrength of the houſe did conſiſt. It ſmote theſe either all together, or rather ſucceſſively, one immediately after another, being poſſibly a Whirl-wind, which comes violently and ſuddenly, whirling about in a Circle, and being driven about by the power of the Devil, which is very great. *z* His Sons in their youth, and his Daughters alſo, as appears from the ſequel.

20 Then Job aroſe *a*, and rent his ‖ Mantle *b*, and ſhaved his head *c*, and fell down upon the ground *d*, and worſhipped *e*.

Or, *Robe.*

a From his ſeat whereon he was ſitting in a diſconſolate poſture. *b* To teſtifie his deep ſenſe of, and juſt ſorrow for the heavy hand of God upon him, and his humiliation of himſelf under his hand. See *Gen.* 37. 34. *c* *i. e.* Cauſed the Hair of his Head to be ſhaved or cut off, which was then an uſual Ceremony in mourning, of which ſee *Ezra* 9. 3. *Iſa.* 15. 2. and 22. 12. *Jer.* 7. 29. and 41. 5. *Mich.* 1. 16. *d* In way of Self-abhorrency, and Humiliation and Supplication unto God. *e* To wit, God, who is expreſſed in the following verſe, and who is the only Object of Religious Worſhip: Inſtead of curſing God, which Satan ſaid he would do, he adored him, and gave him the Glory of his Soveraignty, and of his Juſtice, and of his Goodneſs alſo, in this moſt ſevere Diſpenſation.

Heb. *bowed down.* Gen. 18. 2. & 19. 1. Exod. 18. 7. Mat. 18. 26. & 20. 20.

21 And ſaid, * Naked came I out of my Mothers womb *f*, and naked ſhall I return thither *g*: the LORD gave, and the LORD hath * taken away *h*; bleſſed be the name of the LORD *i*.

* Eccles. 5. 15. 1 Tim. 6. 7.

f I brought none of theſe things which I have now loſt, with me, when I came out of my Mother's Womb into the World, but I received them from the hand and favour of that God who hath now required his own again. I ſtill have all that Subſtance wherewith I was born, and have loſt only things without and beſide my ſelf. *g* I ſhall be as rich when I die as I was when I was born, and therefore have reaſon to be contented with my condition, which alſo is the common lot of all men. *Thither*, *i. e.* into my Mother's Womb, which in the former clauſe is underſtood properly, but in this figuratively, of the Earth, which is our common Mother, as it is called by many Authors, out of whoſe Belly we were taken, and into which we muſt return again, *Gen.* 3. 19. *Eccleſ.* 12. 7. And as our Mother's Womb is called *the lower parts of the Earth*, *Pſal.* 139. 15. ſo it is not harſh if reciprocally the lower parts of the Earth be called our *Mother's Womb*. Nor is it ſtrange that the ſame Phraſe ſhould be taken both properly and metaphorically in the ſame Verſe; for ſo it is *Matth.* 8. 22. *Let the dead* ſpiritually *bury the dead* corporally. See alſo *Levit.* 26. 21. 24. *Pſal.* 18. 26. *&c.* *h* He hath taken away nothing but his own, and what he ſo gave to me that he reſerved the Supreme Dominion and Diſpoſal of in his own hand. So I have no cauſe to murmure or complain of him. Nor have I reaſon to fret and rage againſt the *Chaldeans* and *Sabeans*, and other Creatures, who were only God's Inſtruments to execute his wiſe and holy Counſel. *i* *i. e.* The Lord; God's *Name* being often put for God himſelf, as *Pſal.* 44. 5. and 48. 10. and 72. 18, 19. *Dan.* 2. 19, 20. As *Names* are put for *Men*, *Acts* 1. 15. *Rev.* 3. 4. The Senſe is, I have no cauſe to quarrel with God, but much cauſe to bleſs and praiſe him, that he did give me ſuch bleſſings, and ſuffered me to enjoy them more and longer than I deſerved; and that he hath vouchſafed to afflict me, which I greatly needed for my Soul's good, and which I take as a Token of his Love and Faithfulneſs to me, and therefore miniſtring more matter of Comfort than Grief to me; and that he hath left me the comfort of my Wife, and yet is pleaſed to continue to me the Health of my Body, and a compoſed Mind, and an Heart to ſubmit to his good pleaſure; and that he hath reſerved and prepared ſuch a felicity for me, whom no *Caldeans* or *Sabeans*, no Men nor Devils can take away from me: Of which ſee *Chap.* 19. 25.

Or, *attributed folly to God.*

22 In all this *k* Job ſinned not *l*, nor * charged God † foolihly *m*.

* Heb. *gave.*

k *i. e.* Under all theſe preſſures. Or, in all that he ſaid or did upon theſe ſad occaſions. *l* To wit, in ſuch manner as the Devil preſaged that he would, and as is expreſſed in the following words. As Chriſt ſaith, *John* 9. 3. *Neither hath this man ſinned, nor his parents*, to wit, ſo as you imagine, in an eminent or extraordinary degree. But both here and there human Infirmities are excepted, of which *Job* oft acknowledgeth himſelf to be guilty. Nor was the queſtion between God and Satan, whether *Job* had any ſin in him, but whether he was an Hypocrite, or would Blaſpheme God; which is here denied and diſproved. *m* Heb. *Nor imputed folly to God*; *i. e.* ſo far was he from blaſpheming God, that he did not entertain any diſhonourable thought of God, as if he had done any thing unworthy of

CHAP. II.

Satan's ſecond appearance before God: Job's charaſter continuing the ſame, condemneth Satan, 1——3. *Satan judgeth him not ſufficiently tried, unleſs his body ſuffer; and ſo obtaineth leave to hurt his body, but not touch his life,* 4——6. *Job smote with boils, ſcrapeth himſelf, and ſitteth down in aſhes,* 7, 8. *His Wife's folly; he reproveth her, acknowledging God's Soveraignty, and ſtirreth Mercies,* 9, 10. *His three friends, and their ſeven days,* 11——13.

AGain there was a day *a*, when * the Sons of God came to preſent themſelves before the LORD, and Satan came alſo among them, to preſent himſelf before the LORD.

* Gr. *the Angels of God.*

a Another fit time ſome convenient ſpace after the former calamities. Or this, and the two next Verſes, for the Notes on *Chap.* 1. 6, 7, 8.

2 And the LORD ſaid unto Satan, From whence comeſt thou? And † Satan anſwered the LORD, and ſaid, From going to and fro in the Earth, and from walking up and down in it.

† Chap. 1. 7.

3 And the LORD ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there* is none like him in the Earth, a perfect and an upright man, one that feareth God and eſcheweth evil? and ſtill *b* he holdeth faſt his integrity *c*, although thou movedſt me *d* againſt him, † to deſtroy him without cauſe *e*.

† Heb. *to swallow him up.* Chap. 1. 8. Chap. 1. 1. *b* Notwithſtanding all his Trials and Tribulations, and thy malicious ſuggeſtion to the contrary. *c* *i. e.* He continues to be the ſame perfect and upright Man which he was before. All thy endeavours to pull away his Integrity, have made him only to hold it the faſter. *d* *i. e.* Didſt perſuade me, and prevailed with me to do it. But this, as the reſt of this Repreſentation, is not to be underſtood properly, as if God could be moved by any of his Creatures to alter his purpoſes, which are all Eternal and Unchangeable, and eſpecially by Satan, as if God would gratifie him, by granting his deſires; but the deſign of theſe words is to ſignifie both the Devils reſtleſs Malice in promoting Man's miſery, and God's permiſſion of it for his own wiſe and holy Ends. *e* *i. e.* Without any ſpecial provocation, whereby he, more than others, deſerved ſuch heavy puniſhments. Which alſo *Job* himſelf oft alledgeth for his Juſtification; although he doth not deny himſelf to be a Sinner, as is apparent from *Ch.* 7. 20, 21. and 9. 2. and 13. 23, 26. Nor that Sin deſerves Judgments: Or, without any ſuch cauſe as thou didſt alledge, which was his Hypocriſie: Or, *in vain*, as this word is uſed *Prov.* 1. 17. *Eccl.* 6. 10. and elſewhere. So it is not referred to God's *deſtroying* him, but to Satan's moving God ſo to do. And ſo this place may be thus rendred exactly according to the Hebrew, *And thou haſt moved me to deſtroy him in vain*, or without effect, or to no purpoſe. *i. e.* Thou haſt loſt thy Deſign and Expectation therein, which was to take away his Integrity, which in ſpight of all thy Art and Malice he ſtill holdeth faſt.

4 And Satan anſwered the LORD, and ſaid, Skin for Skin, yea, all that a man hath will he give for his life *f*.

f The deſign of theſe words is plain, which is to detract from *Job*, and to diminiſh that Honour and Praiſe which God gave to *Job*, by pretending that he had done no more than the meaneſt Man commonly do by the Law of Self-Prefervation. And it is as clear that this was a proverbial Speech then in uſe, wherein if there be ſome difficulty to underſtand it at this diſtance of time, it is no more than the common lot of many other Proverbs, the ſenſe, and eſpecially the grounds whereof are frequently unknown to perſons of other Nations, and after times. Moreover, it is known, that in thoſe ancient Times, though they had ſome Money, yet the main of their Eſtate lay in Cattle, of which the Skins were a conſiderable part, and their chief Traffick lay in the exchange of one Commodity for another, and, among other things, it cannot be queſtioned, but that they did commonly exchange Skins of one kind for Skins of another ſort, according to their ſeveral inclinations or occaſions. So the meaning may be this, As Men willingly and commonly give one *Skin* in exchange for another *Skin*, and one Commodity for another, ſo (the Hebrew Particle *Vau*, being oft ſo uſed as a note of compariſon, as it is *Prov.* 17. 3. and 25. 3, 23, 25, 27.) *all that a Man hath*, his Houſe, Cattle, Children, *will he* give, and that moſt willingly for his *Life*: *i. e.* To redeem or ſave his own life: Or, rather thus, *Skin for Skin*, might then be a Proverb like that of ours, *Body for Body*, when one Man is ſo far obliged for another. And we have ſome ſuch Expreſſions among us; as when we ſay of a Man, who doth ſome dangerous Action, *He Skin*, *i. e.* his Body *will pay for it*, *i. e.* It may coſt him his Life. And this Proverb might be taken, 1. From Sacrifices, in which there was *Skin for Skin*; *i. e.* the Skin of a Beaſt for, or inſtead of, the Skin or Body of the Man, which deſerved to be uſed as the Beaſt was, and which was ſaved or preſerved by the ſuffering of the Beaſt, which was accepted by God inſtead of the Man, and by which the Man's ſins were expiated. Or, 2. From Hoſtages or Ranſoms, wherein one Man was given for, or inſtead of another. So now the Senſe may be this, Any Man will give *Skin for Skin*, *i. e.* the Skin, or Body, or Life, of another, whether Man or Beaſt, to ſave his own, *yea, all that a man hath*, whether Goods or Perſons, ſuch as *Job* hath loſt, *will he give for his Life*. *Job* is not much hurt nor concerned ſo long as his own Skin is whole and ſafe. Others thus: *Skin upon* (for ſo the Hebrew Particle *Behad*, is ſometimes uſed, as 2 *Kings*, 4. 5. *Amos* 9. 10. As alſo the Greek Particle *Anti*, which anſwers to it, in *Luke* 1. 16. *Grace for Grace*, *i. e.* Grace upon Grace, or all kinds or degrees of Grace) *Skin*, *and all that a Man hath*, (ſo all theſe words belong to the piece which a Man pays: now follows what he hath or expecteth to have for it:) *will he give for his life*, *i. e.* in exchange for his

his Life, or to save his Life. This also is a plausible Interpretation, only it is not very probable, That the same Hebrew Particle *Behad*, should be used in two so differing Senses in the same verse, in the former part to signifie *upon*, (which if this Sacred Writer had meant, he would likely have expressed it rather by that other Hebrew Particle, *Al*, which is commonly so used, than by this which is so ambiguous, and seldom so taken, and otherwise used in this very Verse) and in the latter to signifie *for*, or *instead of*. However the Sense is plainly this, This is so far from being an Evidence of *Job*'s sincere and generous Piety, that it is only an Act of deeper Hypocrisie, and meer Self-Love, he is well enough contented with the loss of his Estate, and Children too, so long as he keeps in a whole Skin; and he is well pleased, that thou wilt accept of all these as a Sacrifice or Ranson in his stead; and it is not true Patience and Humility which makes him seem to bear his Crosses so submissively, as dispair of policy, that by his feigned carriage he may appease thy Wrath against him, and prevent those further Plagues which, for his Hypocrisie and other sins, of which he is conscious, he fears thou wilst otherwise bring upon his own Carkass; as will plainly appear upon further trial.

5 But put forth thine hand now, and touch his †Heb. *bless.* bone and his flesh *g*, and he will † curse thee to thy face.

g Touch, i. e. smite him, not slightly, but to the quick, and to the Bones and Marrow, so as he may feel Pain and Anguish indeed, which is oft expressed by reaching to the Bones, as *Psal.* 6. 2. and 32. 3. and 51. 8.

6 And the LORD said unto Satan, Behold he *is* in * Or, *only.* thine hand, * but save his life *h*.

h Do not attempt to take away his Life, which I will not suffer thee to do.

7 So went Satan forth from the presence of the LORD, and smote Job with sore boils *i*, from the sole of his foot unto his crown *k*.

i Like those inflicted upon the *Egyptians*, which are expressed by the same word, and threatned to *Apostate Israelites*, *Deut.* 28. 27. wherewith he was made loathsom to himself, and to his nearest Relations, *Chap.* 19. 13. 15. and a visible monument of Divine Displeasure, and filled with tiring and consuming pains in his Body, and no less Torment and Anguish in his mind. *k* In all the outward parts of his Body. His Tongue he spared, that it might be capable of venting those Blasphemies against God which he expected and desired.

8 And he took him a Potsherd *l* to scrape himself withal; and he sat down among the ashes *l*.

l Partly to allay the Itch which his Ulcers caused: and partly to squeeze out, or take away that purulent Matter which was under them, or flowed from them, and was the great cause of his Torment. And this he did not with soft Linnen Cloaths, either because he had not now a sufficient quantity of them for so much use; or because therein he must have had the help of others who abhorred to come near him, *Ch.* 19. 13, 14, 15. Nor with his own hands or fingers, which were also ulcerous, and so unfit for that use; and besides he loathed to touch himself, but with Potsherds, either because they were next at hand, and ready for his present use; or in token of his Repentance and deep Humiliation under God's heavy hand, which made him decline all things which favoured of tenderness and delicacy. *l* Heb. *In dust or ashes*, as Mourners used to do: Of which see *Job* 42. 6. *Jonah* 3. 6. Mat. 11. 21.

9 Then said his wife *m* unto him, Dost thou still re- †Heb. *bless.* 1 Kin. 21. 10. 13. tain thine integrity *n*? † curse God and die *o*.

m Whom the Devil spared with cruel intent to be the Instrument of his Temptations, and the aggravation of *Job*'s misery by unnatural unkindnesh to him, which is declared *Ch.* 19. 17. and elsewhere. *n* Art thou yet so weak to persist in the practice of Piety, when it is not only unprofitable to thee, but the chief occasion of all these thy unsupportable miseries, and when God himself not only forsakes and leaves thee in this helpless and hopeless condition, but is turned to be thy greatest Enemy? *o* Seeing thy blessing of God availeth thee so little, it is time to change thy note, *Curse God and die*, i. e. reproach him to his face, and tell him of his Injustice and Unkindness to thee, and that he loves his Enemies, and hates his Friends, and that will provoke him to take away thy Life, and so end thy Torments. Or, curse God, though thou die for it: For although this word sometimes signifies *cursing*, as *Job* 1. 11. and 1 *Kings*, 21. 10. yet most properly and generally it signifies *blessing*, and so it may very well be underflood here as a Sarcastical or Ironical Expression, such as there are many in Scripture, as *Eccles.* 11. 9. *Lam.* 4. 21. and in all Authors. And so the Sense may be this, *Bless God, and die*, i. e. Since thou art not upon blessing of God, thou blesseth God for giving, and thou blesseth God for taking away, and thou art still blessing of God for thy loathsome and tormenting Diseases, and he rewards thee accordingly, giving thee more and more of that kind of Mercy for which thou blesseth and praiseth him. Go on therefore in this thy pious and generous courle, and die as a Fool dieth, and carry this Reputation to thy Grave, that thou hadst not common sense in thee to discern between Good and Evil, between thy Friends and thy Foes. Or, rather, awake out of this Stupidity and Lethargy, and give over this absurd and unreasonable practise, and as God gives thee no Help nor Comfort, let him lose thy Praises and Service. And this being her sense, it is not strange he reproveth her so sharply for it. And yet it seems hard to think that *Job*'s Wife should arrive at that height of Impudence and Impiety, as in plain terms to bid him, *Curse God.*

10 But he said unto her, Thou speakest as one of the foolish *p* women speaketh: What! Shall we receive good at the hand of God, and shall we not receive evil *q*? In all this did not Job sin with his Lips *r*.

p i. e. Like a rash, and inconsiderate, and weak person, that doth not understand, nor mind what thou sayest. Or, like a wicked and most prophane person; for such are frequently called *Fools* in Scripture, as *Psal.* 14. 1. and 74. 18. and every where in the *Proverbs*. *q* Shall we poor Worms give Laws to our Supreme Lord and Governour, and oblige him always to bless and favour us, and never to afflict us? And shall not those great and manifold, and long continued Mercies, which from time to time God hath freely and graciously given us, compensate for these short afflictions? Ought we not to bless God for those Mercies which we did not deserve, and contentedly to bear those Corrections which we deserve, and need: and (if it be not our own fault) may get much good by, *r* Ex any Reflections upon God, by any impatient or unbecoming Expressions.

11 Now when Jobs three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite *s*: for they had made an appointment together, to come to mourn with him, and to comfort him.

s Which were Persons then eminent for Birth and Quality, for Wisdom and Knowledge, and for the Profession of the true Religion, being probably of the Posterity of *Abraham*, and a kin to *Job* and living in the same Country with him.

12 And when they lift up their eyes afar off *t*, and knew him not *u*, they lift up their voice and wept, and they rent every one his Mantle, and sprinkled dust upon their heads toward heaven *x*.

t To wit, at some convenient distance from him: whom they found sitting upon the ground, either in the open Air, or within his own House. *u* His Countenance being so fearfully changed and disfigured by his Boils. *x* Either upon the upper part of their heads, which looks towards Heaven: or caft it up into the Air so as it should fall upon their heads; as they did *Acts* 22. 23. See *Jof.* 7. 6. *Nehem.* 9. 1. *Lam.* 2. 10.

13 So they sat down with him upon the ground *y* seven days, and seven nights *z*, and none spake a word to him *a*: for they saw that his grief was very great.

y In the posture of Mourners condoling with him. *z* Which was the usual time of mourning for the dead, *Gen.* 50. 10. 1 *Sam.* 31. 13. and therefore proper both for *Job*'s Children, who were dead, and for *Job* himself, who was in a manner dead, whilst he lived: But we must not fancy that they continued in this place and posture so long together, which no Laws of Religion or Civility required of them, and the necessities of Nature could not bear; but only that they spent a great, or the greatest part of that time in sitting with him, and silent Mourning over him. And so fuch general Expressions are frequently underflood, as *Luke* 2. 37. and 24. 53. *Acts* 20. 31. *a* Either, 1. about any thing. Or, rather, 2. about his Afflictions and the causes of them. The reason of this Silence was partly the greatnesh of their grief for him, and their surprise and astonishment at his condition; partly because they thought it convenient to give him some further time to vent his own Sorrows, and partly because as yet they knew not what to say to him: for though they had ever esteemed him to be a truly wise and godly Man, and came with full purpose to comfort him, yet the prodigious greatnesh of his Miseries, and that Hand and Displeasure of God which they manifestly perceived in them, made them at a stand, and to question *Job*'s Sincerity, fo that they could not comfort him as they had intended, and yet were loth to grieve him with those Convictions and Reproofs which they thought he greatly needed. And here they stuck till *Job* gave them occasion to speak their Minds.

CHAP. III.

Job curseth the day, 1——5. *Of his birth,* 10——12. *The state and honours of death,* 13——19. *Life in anguish, matter of complaint,* 20——24. *What he feared is now come upon him,* 25, 26.

AFter this opened Job his mouth *a*, and cursed his day *b*.

a He spake freely and boldly, as this Phrase is used *Prov.* 31. 8, 9. *Eph.* 6. 19. and elsewhere. *b* To wit, his Birth-day, as is evident from *verse* 3. which is called simply a Man's *day*, *Heb.* 7. 5. which also some others, through the same Imfirmity, and in the same Circumstances, have cursed, as we see *Jer.* 20. 14. In vain do some men endeavour to excuse this and the following Speeches of *Job*, who afterwards is reproved by God, and severely acquitteth himself for them, *Chap.* 38. 2. and 40. 4. and 42. 3, 6. And yet he doth not proceed so far as to curse or blaspheme God, but makes the Devil a Lyar in his Prognosticks: But although he doth not break forth into direct and down-right Reproaches of God, yet he makes secret and indirect Reflections upon God's Providence. His curse was sinful, both because it was vain, being applied to an unreasonable thing, which was not capable of Blessing and Cursing, and to a Day that was past, and so out of the reach of all Curses: and because it was applied to one of God's Creatures, all which were and are in themselves very good, and pronounced blessed by God, and so they are, if we do not turn them into Curses; and because it casts a blame upon God for bringing that Day, and for giving him that Life which that day brought into the World. He pronounceth that Day an unhappy, woful, and curfed Day, not in it self, but with respect to himself.

2 And Job * spake, and said: * Heb. *answered.*

3 † Let the day perish wherein I was born *c*, and the † Or, *Let night *in which* it was said *d*, There is a Man-child *be lost.* conceived *e*.

c Let the remembrance of that day be utterly lost. Yea, I heartily wish that it had never been. Such Wishes are apparently foolish and impatient, and yet have been sometimes forced from wise and good Men in grievous Distresses, not as if they expected any effect of their.

them, but only to shew their abhorrency of Life, and to express the intolerablenesh of their grief, and to give some vent to their passions. *d* With Joy and Triumph, as happy tidings. Compare *Jer.* 20. 15. *e* Or rather, *brought forth*, as this word is used, 1 *Chron.* 4. 17. For the time of Conception is unknown commonly to Women themselves, and doth not use to be reported among men, as this Day is supposed to be.

4 Let that day be darkness *f*, let not God regard it from above *g*, neither let the Light shine upon it.

f I wish the Sun had never risen upon that Day to make it Day, or, which is all one, that it had never been; and whensoever that Day returns, I wish it may be black, and gloomy, and uncomfortable, and therefore execrable and odious to all Men. *g i. e.* From Heaven, either, 1. By causing the Light of the Sun which is in Heaven to shine upon it. So it agrees both with the foregoing and following Branches of this Verse. Or, 2. By blessing and favouring it, or by giving his Blessings to Men upon it. Let it be effeemed by all an unlucky and comfortless Day. Or, *Let not God require it*, i. e. bring it again in its course, as other Days return. In this Sense God is faid to *require that which is past*, *Eccles.* 3. 15. Compare v. 3. 6.

Or, challenge it. † Or, Let them terrify it. 5 Let darkness and the shadow of death *h* ‖ stain it, *i* let a cloud dwell upon it, * let the blackness of the day terrifie it *k*.

h i. e. A black and dark shadow like that of the place of the dead, which is a *Land of Darkness*, and where there is *Light is Darkness*, as *Job* 10. 21, 22. Or, so gross and palpable Darkness, that by its horrors and damps may take away Mens Spirits and Lives. *i i. e.* Take away its beauty and glory, and make it abominable as a filthy thing. Or, *challenge it*, i. e. take and keep the entire possession of it, so as the Light may not have the least share in it. *k* To wit, the Day, *i. e.* Men in it. Let it be always observed as a frightful and dismal day.

† Or, Let it not be joined unto the days of the year *m*; let it not come into the number of the months *n*.

l i. e. Constant and extraordinary Darkness, without the least glimmering of Light from the Moon or Stars. *m i. e.* Reckoned as one, or a part of one of them. The night is distinguished from the artificial day, but it is a part of the natural day, which consists of 24 hours. Or rather, *let it not rejoice among the days*, &c. Joy here, and terror, v. 5. are poetically and figuratively ascribed to the day or night, with respect to men, who either rejoice or are affrighted in it. Let it be a foil, and as it were a funeral Day. *n i. e.* To be one of those Nights which go to the making up of the Months.

7 Lo, let that night be solitary *o*; let no joyful voice *p* come therein:

o i. e. Destitute of all society of Men meeting and feasting together, which commonly was done at night. Suppers being the most solemn Meals among divers ancient Nations. See *Mark* 6. 21. *Luke* 14. 16. *John* 12. 2. *Rev.* 19. 9. 17. *p* Neither of the Bride and Bridegroom, nor any that celebrate their Nuptials, or any other merry Solemnity.

Or, A Lamentation.

8 Let them curse it that curse the day *q*, who are ready to raise up ‖ their mourning *r*.

q i. e. Their Day, to wit, their Birth-day: For the Pronoun is here omitted for the Meeters sake: For this and the following Chapters are written in Verse, as all grant. So the Sense is, when their Afflictions move them to curse their own Birth-day, let them remember mine also, and bestow some Curses upon it. Or, the day of their distress and trouble, which sometimes is called simply *the day*, as *Obad.* 12. Or, the Day of the Birth or Death of that person whose Funerals are celebrated by the hired Mourners, who in their solemn Lamentations used to curse the Day that gave them such a Person, whom they should so suddenly lose, and therefore it had been better never to have enjoyed him, and to curse the Day in which he died as an unlucky and execrable Day. *r i. e. the day*, i. e. the Day-light: which to some persons is an hateful thing, and the Object of their Curses, namely, to lewd Persons and Thieves, to whom *the morning light is even as the shadow of death*, Ch. 24. 17. as also to persons oppressed with deep Melancholy, as it is here implied, v. 20. So the Sense is this, They who use to curse the day only, but generally love and bless the night, yet let this night be as abominable and execrable to them as the day time usually is. *s* Who are here full of sorrow, and always ready to pour out their Cries and Tears, and Complaints, and with them Curses, as Men in great paffions frequently do. Or, such Mourning-Men, or Mourning-Women, whole common Employment it was, and who were hired to mourn, and therefore were always ready to do so upon Funeral occasions; of which see 2 *Chron.* 35. 25. *Jer.* 9. 17, 18, 20. *Ezek.* 30. 2. *Joel* 1. 15. *Amos* 5. 16. *Matth.* 9. 23. And this Sense suits with the use of the last word in *Hebrew* Writers, of which a plain and pertinent Instance is given by the Learned *Mercer*. But because that word is commonly used in another Sense for the *Leviathan*, both in this Book, and elsewhere in Scripture, as *Psal.* 74. 14. and 104. 26. *Isa.* 27. 1. And because this very Phrase of *raising the Leviathan* is used afterward, *Ch.* 41. 25. others render the words thus, *Who are prepared*, or *ready to raise the Leviathan*. It is evident that the *Leviathan* was a great and dreadful Fish or Sea-Monster, though there be some disagreement about its kind or quality, and that the raising of, or endeavouring to catch the *Leviathan* was a dangerous and terrible work, as is plain from *Job* 41. And therefore those Seamen, who have been generally noted for great Swearers and Curfers, especially when their Paffions of Rage or Fear are raised, being now labouring to catch this Sea-Monster, and finding themselves and their Vessel in great danger from him, they fall to their old trade of Swearing and Curfing, and curse the day wherein they were born, and the day in which they ventured upon this most hazardous and terrible work. Others underfland this *Leviathan* mystically as it is used *Isa.* 27. 1. for the great Enemy of God's Church and People, called there alfo the *Dragon*, to wit, the Devil, whom the Magicians both now do, and formerly did use to raise with fearful Curses and Imprecations. Not as if *Job* did justifie this practice, but only it is a rash and passionate wish, that they who pour forth so many Curses undeservedly, would bestow their deserved Curses upon this Day.

9 Let the stars of the twilight thereof be dark *s*, let it look for light but have none *t*, neither let it see * the dawning of the day *u*: * Heb. *the Eyelids of the morning.*

s Let the Stars, which are the Glory and Beauty of the Night, to render it amiable and delightful to Men, *be covered with thick darkness*, and that both in the Evening *Twilight*, as is here expressed, when the Stars begin to arise and shine forth; and also in the further progress of the Night, even till the Morning begins to dawn, as the following words imply. *t* Let its darkness be aggravated with the disappointment of its Hopes and Expectations of Light. He alludes to Writers. *u* Heb. *The Eye-lids of the day*, i. e. the Morning-Star which ushers in the Day, and the beginning, and consequently the progress of the Morning-Light, and the Day following. Let this whole natural Day, consisting of Night and Day, be blotted out of the Catalogue of Days, as he wished before.

10 Because it *x* shut not up the doors *x* of my *Mothers* *y* Womb, nor hid sorrow from mine eyes *z*.

x To wit, the night or the day: to which those things are ascribed which were done by others in them, as is frequent in Poetical Writings, such as this is. Or, *he*, i. e. God: whom in modesty and reverence he forbears to name. Yet he doth not curse God for his Birth, as the Devil prefaced, but only wisheth that the day of his Birth might have manifeft Characters of a Curse imprefled upon it. *x* That it might either never have conceived me, or at least never have brought me forth. *y* Which word is here fitly supplied, both out of *Ch.* 1. 21. and 31. 18. where it is expressed; and by comparing other places where it is necessarily to be underflood, though the *Womb* only be mentioned, as *Job* 10. 19. *Psal.* 58. 3. *Isa.* 48. 8. *Jer.* 1. 5. *z* Because it did not keep me from entring into this miserable Life, and fearing, i. e. feeling, or experiencing, (as that word is oft used) those bitter sorrows under which I now groan.

11 Why died I not from the Womb *a*? Why did I not give up the Ghost when I came out of the Belly *b*?

a i. e. As soon as ever I was born, or come out of the Womb. *b* The same thing expressed in other words, which is an Elegancy usual both in the Hebrew, and in other Languages.

12 Why did the knees prevent me *c*? or why the breasts that I should suck *d*?

c Why did the Midwife or Nurse receive me and lay me upon her Knees, and did not suffer me to fall upon the bare ground, and there to lie in a neglected and forlorn condition, till merciful Death had taken me out of this miserable World into which the cruel kindnesh of my Mother and Midwife hath betrayed me? *d Why did the Breasts* prevent me (which may be fitly underflood out of the former Member) to wit, from perishing through hunger, or supply me *that I should* have what *to suck*? Seeing my Mother had not a miscarrying Womb, but did unhappily bring me forth, why had she not dry Breasts? Or, why were there any Breasts for me which I might suck? Thus *Job* most unthankfully and unworthily despiseth and traduceth those wonderful and singular Mercies of God towards poor helpless Infants, because of the present Inconveniences, which he had by means of them.

13 For now should I have lien still, and been quiet *e*, I should have slept; then had I been at rest,

e Free from all those torments of my Body and Mind which now oppress me.

14 With kings *f* and counsellors of the earth, which * Ch. 15. 28 * built desolate places for themselves *g*:

f I had then been as happy as the proudeft Monarchs, who affect all their great Atchievements and Endowments, go down into their Graves, where I also should have been sweetly reposed. *g* Which so shew their great Wealth and Power, or to leave behind them a glorious Name, rebuilt ruined Cities, or built new Cities and Palaces, and other Monuments, in places where before there was meer solitude and wasteness.

15 Or with princes that had gold, who filled their houses with silver.

16 Or * as an hidden *h* untimely birth *i* I had not * Psal. 58. 8. been *k*; as Infants which never saw light *l*.

h Undiscerned and unregarded. *i* Born before the due time, and therefore extinct. *k* To wit, in the Land of the Living, of which he here speaketh. *l* Being stifled and dead before they were born.

17 There *m* the wicked cease *from* troubling *n*: and there the † weary be at rest *o*. † Heb. *wearied in mind.*

m i. e. In the Grave, which though not expressed, yet is clearly implied in the foregoing Verses. *n* The great oppressors and troublers of the World cease from all those Vexations, Rapines, and Murders, which here they procured. *o* Those who were here molested and tired out with their Tyrannies, now quietly sleep with them, or by them.

18 *There* the prisoners rest together *p*; they hear not the voice of the oppressor *q*.

p i. e. One as well as another, they who were kept in the strongeft Chains, and closeft Prisons, and condemned to the most hard and miserable slavery, rest as well as those who were Captives in much better Circumstances. *Or, in like manner*, (as this word oft signifies) as those Oppressors and Oppressed do. *q* Or, *Exactor*, or *Taskmaster*, who urgeth and forceth them by cruel Threatnings and Stripes, to greater diligence in the Works to which they are condemned. See *Exod.* 3. 7. and 5. 6, 10, 13. *Job* meddles not here with their eternal state after Death, or the sentence and judgment of God against wicked men, of which he speaks hereafter, but only speaks of their

him, as some of their Brethren had done. And for this cause God was pleased, after some time of Trial, to give some special and further Grace, either by Christ or otherwise, whereby they should be infallibly confirmed in the state of Grace and Felicity. *x* Or, *with Vanity : i. e.* He discerned Folly and Vanity in the Angelical Natures, when he had first made them; which although he saw and pronounced them, no less than the visible Creatures, *Gen.* 1. to be *very good* in themselves, and free from the least degree or tincture of sin; yet comparing them with himself, and considering them in themselves alone, he saw something of Folly and Vanity in their very Natures, because they were Creatures, and therefore subject to manifold changes, and, among others, to fall from God, or into sin; as it appeared by the sad experience of some of them. Seeing therefore the Angels, which so far exceed Mankind in Wisdom, and Strength, and Purity, and Justice, and all other Perfections, do fall incomparably short of God in these things, it is most absurd as well as impious, to think that Man is more just or pure than God, as was said, *v.* 17. and as thou, O *Job*, seemest to surmise. Others, Nor (Heb. *And* not; the negative Particle being repeated out of the former branch of the Verse, as it is *Psal.* 9. 18. *Prov.* 17. 26. and elsewhere,) *in his Angels*, in whom (both which Particles are frequently understood, as hath been proved before) *he put Light*, or *Splendor*, to wit, singular Wisdom, and Purity, beyond what he put in Man.

* 2 Cor. 5. 1

19 How much less *y on* them *z* that dwell in * houses of clay *a*, whose foundation *is* in the dust *b*, *which* are crushed *c* before the moth *d*?

y Understand, *doth he put trust in them*, &c. Or, *How much more*, understand, *doth he charge folly on them*, &c. Either of these supplements are natural and easie, being fetched out of the former Verse, and necessary to make the sense compleat. The sense is, what strange presumption then is it for a foolish and mortal man to pretend to an higher Priviledge than the Angels do, to make himself more just than God, or to exalt himself above or against God, as thou dost? *z i. e.* On men, as it follows, who though they have immortal Spirits, yet those Spirits dwell in mortal Bodies, which are great Debasements, and Clogs, and Encumbrances, and Snares to them; and which are here called *Houses*, (because they are the Receptacles of the Soul, and the places of its settled and continual abode) and *Houses of Clay*, and *Earthly Houses*, 2 *Cor.* 5. 1. partly because they were made of *Clay*, or *Earth*, *Gen.* 2. 7. 1 *Cor.* 15. 47. and partly to note their great frailty and mutability; whereas the Angels are free Spirits, unconfined to such Carkasses, and dwell in celestial, and glorious, and everlasting Mansions. *b Whose* very *Foundation*, no less than the rest of the Building, *is in the dust*; who as they dwell in Dust and Clay, so they had their Foundation or Original from it, and they must return to it, *Eccles.* 12. 7. And, as to their Bodies, lye down and sleep in it, *Dan.* 12. 2. as in his *long home*, *Eccles.* 12. 5. and the only continuing City which he hath in this World. *c* Heb. *they crush them*, *i.e.* they are or will be crushed. The Active Verb used impersonally, as it is *chap.* 7. 3. and 34. 20. *Prov.* 6. 30. *Luke* 12. 20. *d i. e.* Sooner than a Moth is crushed, which is easily done by a gentle touch of the Finger. An Hyperbolical Expression. So the Hebrew word, *liphne*, commonly signifying place, doth here note time, as it is used, *Gen.* 27. 7. and 29. 26. and 36. 31. Or, *At the face*, or *appearance of a Moth.* No Creature is so weak and contemptible, but one time or other it may have the Body of Man in its power, as the Worms, the Moths Cousin-Germans, have in the Grave. But he instanceth in a *Moth* rather than a Worm, because it is the weaker of the two, and because it better agrees with the similitude of an House, in which Moths commonly are more frequent, and powerful, and mischievous, than Worms. How then canst thou think, O *Job*, to contend with thy Maker, that must become a Prey to such small and impotent Creatures?

† Heb. *beaten in pieces.* † Heb. *putting the heart.*

20 They are † destroyed from morning to evening *e*; they perish for ever *f* without any ‖ regarding *it g*.

e Either, 1. Speedily, between Morning and Evening, like the Grass; they flourish in the Morning, and in the Evening are cut off, *Psal.* 90. 5, 6. Or rather, 2. *All the day long*, as the Phrase is, 2 *Cor.* 11. 25. There is not a moment wherein Man is not sinking and drawing on towards Death and Corruption. *f* As to human appearance and the course of Nature, as many such like passages are to be understood in this Book; or in Reference to this present and worldly Life, which when once lost is never recovered, *Job* 16. 22. *Psal.* 39. 13. *g* Heb. *without putting* the Heart to it, the word *Heart* being understood here, as also *chap.* 23. 6. and 34. 23. *Isa.* 41. 20. as may appear by comparing 1 *Sam.* 9. 20. 2 *Sam.* 18. 3. *Isa.* 41. 22. and 57. 1. where the same Phrase is used, and the word *Heart* expressed. The meaning is either, 1. Yet few or no men that survive them lay it to Heart as they should do. Or, 2. They perish beside the Expectation of all men, when both themselves and others thought their Mountain was so strong, that it could not be removed. Or rather, 3. This is so common a thing for all men, though never so high and great, to perish in this manner, that no man heeds it, but passeth it by as a general accident not worthy of observation. Oth. *No man procuring* or *furthering it*; Heb. *without* any mans *putting* the hand to it, *i. e.* They perish of themselves without any violent hand.

* Psal. 39. 11. & 49. 14. * Ch. 36. 12

21 * Doth not their excellency *h which is* in them, go away *i*? they * dye even without wisdom *k*.

h Whatsoever is really or by common estimation excellent in Men, all their Natural, and Moral, and Civil Accomplishments, as high Birth, great Riches, Power and Wisdom, *&c.* These are so far from preserving men from perishing, as one would think they should do, that they perish themselves, together with those Houses of Clay in which they are lodged. *i* Or, *go away* (*i. e.* die and perish as that Phrase is oft used, as *Gen.* 15. 15. *Jos.* 23. 14. *Job* 10. 21. *Psal.* 58. 9. *Eccles.* 12. 5. *Matth.* 26. 24.) *with* (as *Beth* is oft used) *them*: it doth not survive them. *k* Either, 1 Like Fools. Wise men and fools die alike, *Eccles.* 2. 16. Or, 2. They never attain to perfect Wisdom, to that Wisdom which Man once had, much less to that Wisdom which is in God, which *Job* conceiveth he hath; otherwise he would not so boldly censure the Counsels and Works of God as unrighteous or unreasonable, because his human and narrow Capacity cannot fully understand them. Moreover, as *folly* is oft put for unrighteousness and wickedness; so is *wisdom* for justice and goodness; which is so known, that it is needless to prove it; and so by *wisdom* here may be meant that perfect justice and purity, which *Job* arrogated to himself, and which *Eliphaz* here denies to all men, *v.* 17, &c.

CHAP. V.

Wrath foolish: the wicked miserable, 1——5. Evil cometh not by chance. It is natural to our condition, 6, 7. This is our motive to prayer and trust in God, 8. whose unsearchable power and wisdom are against the high and crafty for the relief of the poor, 9——16. Their happiness, whom God correcteth, and God's gracious care of such, 17——27.

† Gr. *the Angels.* ‖ Or, *look.*

CAll now *a*, if there be any *b* that will answer thee *c*, and to which of † the Saints *d* wilt thou ‖ turn *e*?

a i. e. Invite, or make Proclamation; as this word is oft used, as *Deut.* 20. 10. *Judges* 12. 1. *Jer.* 2. 2. and 3. 12. and 7. 2. Call them all as it were by their names: consult the whole Catalogue of them all, which thou didst ever know or hear of. *b* To wit, of the Saints, as it follows. *c i. e.* Comply with thee, answer thy desires or expectations: Try if there be any one Saint that will defend or allow thee in these bold expostulations with God, Or, as it is in the Hebrew, *If there be any that doth answer thee*, i. e. whose Opinion or Disposition and Carriage is answerable, or like to thine. So *answering* is sometimes used, as *Prov.* 27. 19. *Eccles.* 10. 19. Thou wilt find many fools or wicked men, as it follows *verse* 2. to answer or imitate thee in their speeches and carriages, but not one of the Saints like thee; which deserves thy serious consideration, and gives thee just cause to question thine integrity. *d* Either, 1. The Angels, who are sometimes called *Saints*, as *Job* 15. 15. *Dan.* 8. 13. *Zech.* 14. 5. because they are eminently and perfectly holy; or rather, 2. Holy men; as appears both from the Word, which most commonly is so used; and from the opposition of the *foolish man* to these, *v.* 2. and because the example of men was more proper and effectual for *Job*'s Conviction than of Angels. *e* Or, *look*, look about thee, view them all, and see if thou canst find one like thee.

‖ Or, *indignation.*

2 For wrath *f* killeth the foolish man *g*, and ‖ envy *h* slayeth the silly one *i*.

f Either 1. The Wrath of God; or rather 2. A Man's own Wrath, fretting, and impatience, and indignation; which *kills* men, partly naturally, as it preys upon a Man's spirit, and wasteth him inwardly, and so hastens his death; of which see *Prov.* 14. 30. and 17. 22. partly morally, as it prompts him to those rash, and furious, and wicked actions which may procure his death: and partly meritoriously, as it provoketh God to cut him off, and to bring upon him those further and severe strokes, which he mentions in the following words. *g* Either, 1. The rash and inconsiderate man, who doth not ponder things impartially; but like a man mad, rageth against God, and torments himself and all that hear him. Or, 2. The ungodly Man, who is frequently called a *fool* in Scripture language, and who is here opposed to the *Saints*, *v.* 1. *h* He taxeth *Job*, who spoke with great envy at those that were never born, or were in their Graves, *chap.* 3. 10, 12, *&c.* *i* Properly, the Man, who for want of true Wisdom, is soon deceived with false Opinions and Appearances, and present Things; which is thy case, O *Job*! The sense of the Verse may be this; I perceive, O *Job*! that thou art full of envy at wicked men, who at present are, or seem to be in an happier condition than thou, and of wrath against God, who denies thee that Mercy, and loads thee with Afflictions; and this shews thee to be a foolish and weak man. For those Men, notwithstanding their present Prosperity, are doomed to great and certain misery, as it here follows. And so this Verse coheres with the following, as well as the foregoing Verses.

* Psal. 37. 35.

3 * I have seen *k* the foolish *l* taking root *m*; but suddenly *n* I cursed *o* his habitation *p*.

k I have oft observed it in my experience. Having severely rebuked *Job* for his transports of Passion, and intemperate Speeches against God, he now returns to his former Argument, and proves that such dreadful and destructive Judgments of God do not befall the righteous, but the wicked, as he observed, *chap.* 4. 7, 8. Withal he answers an Objection concerning the present and seeming prosperity of the wicked, which he confesseth that he himself had sometimes observed. *l i. e.* The wicked man, who is quite destitute of true, *i. e.* of spiritual and heavenly wisdom. *m* Not only prosperous for the present, but, as it seemed, firm and secure for the future, being strongly fortified with Power and Riches, and Children too, so as there was no appearance nor danger of a change. *n* In a moment, besides and before mine, and his own, and all other mens expectation. *o* Either, 1. I judged that he was a cursed Creature, notwithstanding all his Prosperity, and I foresaw and foretold it, by the Rules of Scripture, or the Direction of God's Spirit, that he would certainly sooner or later be stript of all his Blessings, and have God's Curse fall heavily upon him. Or rather, 2. I saw and perceived by the event which followed his Prosperity, that he was a Man accursed of God. For he speaks not in these words of what his estate constantly was even in the midst of his happiness, though even then he was really accursed; but of what it was by a sudden change. *p* Or, as the Hebrew word signifies, *his pleasant* or *commodious habitation*, persons or things in it, or belonging to it, being comprehended in that word by an usual Metonymy.

* Psal. 109. 10.

4 * His children *q* are far from safety *r*, and they are crushed in the gate *s*; neither *is there* any to deliver *them t*.

q Whose greatness and happiness he designed in all his enterprises, supposing that his Family was and would be established for ever. *r i. e.* Are exposed to great dangers and calamities in this life, and can neither preserve themselves, nor the great inheritance which their Fathers got and left for them. Thus to be far from *peace*, *Lam.* 3. 17. Is to be involved in desperate troubles. *s i. e.* In the place of Judicature; to which they are brought for their offences, and where they will find severe Judges, and few or no Friends; partly because being wickedly Educated, and trusting to their own greatness, they were insolent and injurious to all their Neighbours: and partly because those many persons whom their powerful Fathers defrauded or oppressed, do seek for Justice, and the recovery of their Rights, which they easily obtain against such persons as plainly declared by their Actions that they neither feared God, nor reverenced Man, and therefore were hated by all sorts of men. *t* They can find no Advocates nor Assistants, who are either able or willing to help them: But like *Ishmael*, as *their hand was* formerly *against every man*, so now *every Man's hand is against them.*

* Ch. 18. 9.

5 Whose harvest *u* the hungry *x* eateth up, and taketh it even out of the thorns *y*, and the * robbers *z* swalloweth up *a* their substance.

u Which they now justly and confidently expect to reap after all their cost and labour for that end, but are sadly and suddenly disappointed; Which is a great aggravation of their misery. *x i. e.* The Poor, whose necessities make them greedy and ravenous to eat it all up; and from whom he can never recover it, nor any thing in recompence of it. *y i. e.* Out of the Fields, notwithstanding the strong thorn Hedges, wherewith it is inclosed and fortified, and all other dangers or difficulties which may be in their way. They will take it, though they be scratched and wounded by the Thorns about it. *z* So called from their long Hair, which such persons nourished, either because of their wild and savage kind of life, which made them neglect the trimming of their hair and body: Or, that they might look more terribly, and so affright all those who should indeavour to oppose them: Or, *the thirsty*, as the word may signifie from another root. And so it answers well to the hungry, in the former branch *a*, Greedily, and so as there is no Hope of Recovering it.

‖ Or, *iniquity.*

6 Although *b* ‖ affliction *c* cometh not forth of the dust *d*, neither doth trouble spring out of the ground;

b Or, *For*, or rather, *Because*. So the following words may contain a reason why he should *seek unto God*, as he exhorts him, *v.* 8. Or, *Surely*, as that Particle is oft used. And so it is a note of his proceeding to another Argument. *c* Or, *Iniquity*; as this word oft signifies, and of this the following Sentence is true. And so this first branch speaks of sin, and the next branch of trouble, which is the fruit of sin: And both sin and trouble are said to come from the same Spring. But this word signifies also, *affliction*, or *misery*, or *trouble*, as *Psal.* 90. 10. *Prov.* 12. 21. Which seems most proper here, both because it is so explained by the following words *trouble*; and again *trouble*, *v.* 7. the same thing being repeated in several words, as is usual in holy Scripture, and because the great thing which troubled *Job*, and the chief matter of these Discourses was *Job*'s Afflictions, not his Sins. *d* It springs not up by chance, as Herbs which grow of their own accord out of the Earth: Or, it comes not from Men or Creatures here below, but it comes from a certain and an higher cause, even from God, and that for man's sins, and therefore thou shouldest *seek to him* for redress, as it follows, *v.* 8.

‖ Or, *labour.* † Heb. *the sons of the burning coal lift up to fly.*

7 Yet man is born unto ‖ trouble *e*, as † the sparks fly upward *f*.

e i. e. He is so commonly exposed to many and various troubles, as if he were born to no other end: Affliction is become in some sort natural and proper to man, and it is, together with sin, transmitted from Parents to Children, as their most certain and constant Inheritance; God having allotted this Portion to Mankind for their sins. And therefore thou takest a wrong course in complaining so bitterly of that which thou shouldest patiently bear, as the common lot of Mankind, and thy right method is to seek unto God who inflicts it, and who onely can remove it. *f i. e.* As naturally, and as generally, *as the sparks of fire fly upward*, which do so universally and constantly. Heb. *and the sparks*, *&c.* But the Particle *and* is oft used comparatively for *as*, as *Ch.* 12. 11. & 14. 12. & 34. 3. *Prov.* 25. 24. *Mark* 9. 49.

8 I would *g* seek unto God *h*, and unto God would I commit my cause *i*.

g If I were in thy condition; And therefore I would advise thee to the same course. *h* To wit, by Prayer, and Humiliation, and Submission, imploring his Pardon, and Favour, and Help, and not repine at him, and accuse his Providence, as thou doest. *i i. e.* Commend my afflicted condition to him by fervent Prayer, and resign my self, and all my concerns to him, and humbly hope for relief from him. Or, *propound my matters*, *i. e.* Make known my afflictions and requests to him; or, *put or dispose my words*, *i. e.* Pray to him, and pour out my complaints before him.

* Ch. 9. 10. Psal. 72. 18. & 40. 5. & 145. 3. Rom. 11. 33. † Heb. *and there is no search.* † Heb. *till there be no number.*

9 * Which doth great things † *k* and unsearchable; *l* marvellous things *m* † without number.

k Here *Eliphaz* enters upon a Discourse of the Infinite Perfection and Greatness of God's Nature and Works; which he doth partly as an Argument to enforce the Exhortation to *seek and commit his cause to God*, *v.* 8. because God was infinitely able either to punish him yet far worse, if he continued to provoke him, or to raise him from the dust, if he humbly addressed himself to him: and partly that by a true representation of God's Excellency and Glory, and of that vast disproportion which was between God and *Job*, he might both convince *Job* of his great sin in speaking so boldly and irreverently of him, and prevent his relapse into the same miscarriage. *l* Either such things as we may not boldly and curiously search into, *Deut.* 29. 29. *Rom.* 11. 33. *Col.* 2. 18. Or such as by searching we cannot find out, *Job* 11. 7. such as we cannot thoroughly understand either the works themselves, or God's way and manner of doing them; or God's designs or ends in doing them. And therefore, O *Job*! thou art guilty of great impiety and folly to censure the ways and works of God as unreasonable, *Chap.* 3. *v.* 11. 20. because thou dost not fully understand the nature and use of them. *m* Which (though common, as the following works are, and therefore neglected and despised, yet) are just matter of wonder even to the wisest Men.

† Heb. *outplaces.*

10 Who giveth rain *n* upon the earth, and sendeth waters *o* upon the † fields *p*.

n He beginneth with this ordinary and obvious work of God, in which he implies that there is something unsearchable and wonderful, as indeed there is in the rise of it from the Earth, in the strange hanging of that heavy Body in the Air, and in the distribution of it as God sees fit, *Amos* 4. 7. and how much more in the secret Counsels and hidden paths of Divine Providence, which *Job* took the liberty to censure. *o* Either Fountains and Rivers, which is another great and wonderful work of God: Or rather Rain-water, as the following words imply: the same thing being repeated in other words after the manner. *p* Or, *upon all places abroad*, *i. e.* which have no covering to keep out the Rain.

* 1 Sam. 2. 7. Psal. 113. 7.

11 * To set up on high those that be low *q*; that those which mourn may be exalted to safety *r*.

q These words contain either 1. A Declaration of God's end in giving Rain, which is to enrich those who were poor, or mourning for the drought, by sending Rain, and making their Lands fruitful: Or, rather, 2. another example of God's great and wonderful Works. And the *Infinitive Verb* is here put for the *Indicative*; *He setteth up*, &c. which is very frequent in the Hebrew, as *Psal.* 56. 13. *Zech.* 3. 4. & 12. 10. He giveth this instance to comfort and encourage *Job* to seek to God, because he can raise him out of his greatest depths, and useth to raise others in the like condition. *r* Notwithstanding all the craft and power of their Enemies.

* Neh. 4. 15. Psal. 33. 10. Isa. 8. 10. ‖ Or, *cannot perform any thing.*

12 * He disappointeth the devices of the crafty *s*, so that their hands ‖ cannot perform their enterprise *t*.

s Such as are cunning to work evil, and to cover it with fair pretences, as Hypocrites use to do, and as *Job*'s Friends charged him with doing; God breaks the hopes and designs of such Men; as he hath now blasted thy expectation, and taken away thy outward happiness, which was the thing thou didst design in taking up the Profession of Religion. *t* Or, *any thing*: or, *what is solid* or *substantial*: or, *wisdom*, *i. e.* their wise counsel, or crafty design. They cannot execute their cunning contrivances.

* 1 Cor. 3. 19.

13 * He taketh the wise in their own craftiness *u*; and the counsel of the froward *x* is carried headlong *y*.

u Wicked Men, who are *wise* to do evil, and wise in the opinion of the World, he not only deceiveth in their hopes and counsels, but turns them against themselves; as we see in *Achitophel*, *Haman*, &c. *x* Or *perverse*, or *wrestlers*: such as wind and turn every way, as wrestlers do, and will leave no means untried to accomplish their counsels. *y i. e.* Is tumbled down and broken, and that by their own precipitation and hast. Their malice cannot have the patience to proceed wisely and leisurely against God's Church and People, but makes them eager and venturous, and so to make more haste than good speed in their wicked designs.

* Deut. 28. 29. Ch. 12. 25. Amos 8. 9. ‖ Or, *run into.*

14 * They ‖ meet with darkness in the day time *z*, and grope *a* in the noon day as in the night.

z i. e. In plain things they run into gross mistakes and errors, and commonly chuse those counsels and courses which are worst for themselves. *Darkness* oft notes misery, but here ignorance or error, as it is also used, *Ch.* 12. 25. & 37. 19. and elsewhere. *a Like* blind Men to find their way, not knowing what to do.

15 But he saveth the poor *b* from the sword, from their mouth *c*, and from the hand of the mighty.

b Or *helpless*; who therefore flee to God for refuge. *c* Or *from the Sword* which cometh out of their *mouth*; *i. e.* from all their censures, slanders, threatnings, deceitful insinuations, false swearings of witnesses, unrighteous sentences of corrupt Judges; whereby their good names, or estates, or lives, may be exposed to the utmost hazards. And this is fitly opposed to the Sword of the *hand*, implied in the next branch of the Verse. Or, *from the Sword by their mouths*, *i. e.* by those wicked mens own words against the godly, which God wonderfully over-ruleth to the working out of their deliverance.

* Psal. 107. 42.

16 * So the poor hath hope *d*, and iniquity *e* stoppeth her mouth *f*.

d So this poor man obtaineth what he in some measure hoped or expected from God, to whom he committed his cause; and other poor Men will be encouraged by his example to place their hope in God; *e i. e.* wicked Men. The abstract for the concrete, as *pride*, *deceit*, *injustice*, are put for proud, deceitful and unrighteous Men, *Jer.* 13. 9. 2 *Pet.* 3. 13. *f i. e.* They are silenced and confounded, being convicted of their own wickedness and folly, and finding that not only the poor are got out of their Nets and Snares, in which they thought that they had them fast, but also the Oppressors themselves are insnared in them; and all this by sudden and unexpected means.

* Pro. 3. 12. Heb. 12. 5. James 1. 12 Rev. 3. 19.

17 * Behold *g*, happy *is* the man whom God correcteth *h*; therefore despise not thou *i* the chastening of the Almighty *k*.

g For what I am saying, though most true, will not be believed without serious consideration. *h* Heb. *Blessednesses* (*i. e.* various and great happiness, as the plural Number implies) belong to that *Man whom God rebukes*, to wit, with strokes, *Ch.* 33. 16, 19. Those afflictions are so far from making thee miserable, as thou complainest, that they are, and will be, if thou dost thy Duty, the means of thy Happiness: Which though a Paradox to the World, is frequently affirmed in holy Scripture; and the reason of it is plain, because they are pledges of God's love, which no man can buy too dear; and though bitter, yet necessary Physick to purge out that sin which is deeply fixed in all Mens Natures, and thereby to prevent far greater, even infinite and eternal Miseries. Without respect to which this Proposition could not be true or tolerable. And therefore it plainly shews, that good Men in those ancient times of the *Old Testament*, had

to thy Brother, both because God hath severely forbidden and condemned that Disposition and Carriage, and because God is able to punish thee for it, and meet unto thee the same hard measure which thou meetest to me. But this Verse is, and may be otherwise rendred, *Should a reproach* (for so the Hebrew *chesed* oft signifies) *be laid upon him that is afflicted by his friend, even that he forsaketh the fear of the Almighty?* Should my Friend have fastened such a reproach upon me, than which none is worse, that I am an impious Man, and destitute of the fear of God, *Chap.* 4. 6, 7, 8. This he mentions, as that which was most grievous and intolerable to him.

15 My brethren *l* have dealt deceitfully *m* as a brook, *and* as the stream of brooks *n* they pass away:

l i. e. My Kinsmen or three Friends; for though *Eliphaz* only had spoken, the other two shewed their approbation of his Discourse, or, at least, of that part of it which contained his Censure of *Job*'s Person and State. *m* Under a pretence of Friendship and Kindness, dealing unrighteously and unmercifully with me, and adding to these Afflictions which they faid they came to remove. *n* Which quickly vanish, and deceive the hopes of the thirsty Traveller.

16 Which are blackish by reason of the ice *o*, *and* wherein the snow is hid *p*.

o Which in Winter, when the Traveller neither needs nor defires it, are full of Water then congealed by the Frost. *p* Either 1. Under which the Water made of Snow, which formerly fell, and afterward was diffolved, lies hid. So he implies that he speaks not of thole Brooks which are fed by a constant Spring, but of them which are filled by accidental and extraordinary falls of Water or Snow melted, which run into them. Or 2. Wherein there is abundance of Snow mixed with or covered by the Ice: Or, *In which the Snow covers it self*, i. e. Where is Snow upon Snow. Which gives the Traveller hopes, that when he comes that way in Summer, he shall find good ftore of Water here for his Refreshment.

*Ch. 24. 19 † Heb. *they are cut off.* ‡ Heb. *in the heat thereof.* † Heb. *extinguished.*

17 * What time they wax warm *q*, † they vanish: ‡ when it is hot, *r* they are † consumed out of their place *s*.

q When the Weather grows milder, and the Frost and Snow is diffolved. *r* In the hot Season of the year, when Waters are most refreshing and neceffary. *s* In which the Traveller expected to find them, to his comfort: But they are gone he knows not whither.

18 The paths of their way are turned aside; *t* they go to nothing and perish.

t i. e. The course of those Waters is changed; they are gone out of their Channel, flowing hither and thither, till they be quite consumed; as it here follows.

19 The troops *u* of Tema *x* looked, the companies *y* of Sheba waited for them.

u As this word is used, *Gen.* 37. 25. *Isa.* 21. 13. Heb. *The wayes*, put for *the travellers in the wayes*, by an usual Metonymy. And so it muft needs be meant here, and in the next clause, because the following Verse, *they were confounded*, &c. plainly sheweth, that he here speaks of Persons, not of senseless things. *x* This place and *Sheba* were both parts of the hot and dry Country of *Arabia*, in which Waters were very scarce, and therefore precious and defirable, especially to Travellers, who by their Motion, and the heat to which they were exposed, were more hot and thirsty than other Men. *y* As before *the troops*. And thus he speaks, because Men did not there travel singly, as here we do, but in Troops and Companies, for their greater security against wild Beasts and Robbers, of which they had great ftore.

20 They *z* were confounded because they had hoped *a*; they came thither, and were ashamed *b*.

z i. e. The Troops and Companies. *a* They comforted themselves with the Expectation of Water there to quench their thirst. *b* As having deceived themselves and others with vain and false hopes.

21 ‖ For *c* now ye are † nothing *d*; ye see *my* calf ing down, and are afraid *e*.

‖ Or, *for now ye are like to them.* † Heb. *to it.*

c He gives the reason why he charged them with Deceitfulness, and compared them to these deceitful Brooks. *d* Or, as *noting*, the note of similitude being oft understood, Heb. as *not*. i. e. you are to me as if you had not been, or as if you had never come to me; for I have no benefit nor comfort from you and your Discourse, but only an increase of my Misery. *e* When you come near to me and perceive my great and manifold Calamities, you ftand as it were at a distance; you are shy of me, and afraid for your selves, either left my Sores or Breath should infect you; or left some further Plagues should come upon me, wherein your selves for my sake, or because you are in my company, should be involved: or, left I should be burdensom to you, and need and call for your charitable Contribution to support my self, and the small remainders of my poor Family, or for your helping hand to affift and save me from mine Enemies, who may possibly fall upon me in this place, as the Chaldeans and Sabeans did upon my Servants and Cattle elsewhere; which is implied in the next Verses. So far are you from being true Friends and Comforts to me, as you would seem to be.

22 Did I say *f*, Bring unto me *g*? or, give a reward for me *h* of your substance?

f Or, *Is it* because *I said*, Is this or what elfe is the reason why you are afraid of me, or alienated from me. *g* Give me something for my Support or Relief. Did either my former Covetousness or my present Neceffity make me troublesome or chargeable to you? *h* Either to the Judge before whom I am brought and accused, that he may give a favourable Sentence in my behalf: Or to the Enemy who hath taken me Captive. Or *give a gift for me*, i. e. for my use or need. Did I send for you to come and visit me for this end? Nay, Did you not come of your own accord? Why then are you thus unmerciful to me! Methinks you might at least have given me good and comfortable words, which is the eafieft and cheapeft part of a Friends work, when I desire and expected nothing elfe from you.

23 Or deliver me *i* from the enemies hand! or redeem me *k* from the hand of the mighty?

i By power and the force of your Arms, as *Abraham* delivered *Lot* by Price, or Ranfom.

24 Teach me *l* and I will hold my tongue *m*; and cause me to understand wherein I have erred *n*.

l Instead of censuring and reproaching, instruct and convince me by solid Arguments. *m* I will patiently hear and gladly receive your counsels. Or I will be silent, I will neither contradict you, nor complain of my own Griefs. Compare *Job* 40. 4, 5. *Prov.* 30. 32. *n* i. e. My Miftakes and Miscarriages.

25 How forcible are right words *o*? but what doth your arguing reprove *p*?

o i. e. The words of Truth or solid Arguments have a marvellous power to convince and perswade a Man; and if yours were such I should readily yield to them. *p* Or, *your arguing argue*. There is no truth in your Assertions, nor weight in your Arguments, and therefore are they of no account or power with me.

26 Do ye imagin to reprove words *q*, and to reprove the speeches of one that is defperate *r*, which *are* as wind *s*?

q i. e. Do you think that all your Arguments are solid and unanswerable, and all my Answers are but idle and empty words? Or, do you think it is sufficient to cavil and quarrel with some of my words and expreffions, without considering the Merits of the cause, and the Truth of my Condition, or giving an allowance for Humane Infirmity, or for my extream Misery, which may eafily force from me some indecent Expreffions? *r* Of a poor miserable, hopeless and helpless Man; for the words of such Persons are commonly neglected and despised, although there be truth and great weight in them. See *Eccles.* 9. 16. And such are generally thought to speak from deep Paffions and Prejudices more than from Reason and Judgement. *s* i. e. Which you esteem to be like the Wind, vain and light, without solid substance, making a great noise with little sense, and to little purpose. But this last branch of the Verse may be, and by many is rendred otherwise: *And*, do ye imagine (which is to be repeated out of the former clause, as is very usual in Scripture) *the words of one that is desperate to be but wind?* i. e. empty and vain. Do you take me for a desperate and diftracted Man, that knows not, or cares not what he faith, but only speaks what comes first into his Mind and Mouth? The *Wind* is oft used to expess vain words, as Chap. 15. 2. *Jer.* 5. 13. and vain things, *Job* 7. 7. *Prov.* 11. 29. Some render the whole Verse thus, *Do you in your arguings think, or ought you to think the discourses of a desisted, or despairing, or sorely afflicted Man* (such as I am) *to be but words and wind?* i. e. vain and empty, as indeed the Discourses of such Persons use to be esteemed by such as are in an higher and more prosperous condition. But you should judge more impartially, and more mercifully. Probably the Verse may be rendred thus, *Do you think to reprove the speeches of a desperate, or dejected, or miserable Man* (such as I am, and you use me accordingly) with (the Preposition being very frequently omitted and understood in the Hebrew Tongue) *words and with* (for the Hebrew præpos. *Lamed*, oft signifies *with*, as hath been formerly proved) *wind*. You think any words or Arguments will be strong enough against one in my Circumstances. So it agrees with the foregoing Verse.

27 Yea ye overwhelm *t* the fatherless *u*, and ye dig a pit for your friend *x*.

t Your words are not only vain and useless and uncomfortable to me, but also grievous and pernicious. *u* Heb. *You cast on the fatherless* upon him. For words in *Hiphil* are oft put reciprocally, as Hebraisms know. You fall upon him with all your might, and fin all that you can devise to charge and grieve him. A Metaphor from wild Beasts that fall upon their Prey to hold it fast and devour it. You load him with Censures and Calumnies. *x* Or *the desolate*, i. e. me who am deprived of all my dear Children, and of all my Estate, forsaken by my Friends, and by my heavenly Father; which should have procured me your Pity rather than your Censure. *x* Or, *you feed or feast* (for so this Hebrew word is oft used, as 2 *Sam.* 3. 35. 2 *Kings* 6. 23. *Job* 40. 15.) *upon your friend*, i. e. You insult and triumph over me, whom sometimes you owned for your Friend.

28 Now therefore be content, look upon me, *y* for it is † evident unto you, *z* if I lie.

y Be pleased either 1. To look upon my Countenance, if it betray any Fear or Guilt, or if I spoke contrary to my own Conscience. Or rather 2. To consider me and my cause further and better than you have done, that you may give a more true and righteous judgment concerning it. *z* You will plainly discover it. A little further consideration and discourse will make it manifeft, and I shall readily acknowledge it.

† Heb. *face.*

29 * Return. *a* I pray you, let it not be iniquity *b*; yea, return again, my righteousnes is ‖ in it *c*.

a Turn from your former course of perverse Judgment, lay aside Partiality and Prejudice against me, let me beg your second thoughts, and a serious review of my case. *b* To wit, in your Thoughts or Debates: I beg not your Favour, but your Justice; judge according to right, and do not conclude me to be wicked, because you see me to be miserable, as you have saffly and unjustly done. Or, *there shall be no iniquity*, to wit, in my words which I have spoken, and which I am further about to speak: Which you will find upon the review. *c* i. e. In this cause or matter between you and me; the Relative without the Antecedent, which is frequent in the Hebrew Language. You will find the right to be on my side.

*Curse.

30 Is there iniquity in my tongue *d*? cannot † my taste discern perverse things *e*?

d Consider again, and more throughly examine, if there be any Untruth or Iniquity in what I have already said, or shall further speak.

speak to you. *e* i. e. My Judgment which discerns and judgeth of Words and Actions, as the Taft or Palate doth of Meats. *f* i. e. False Opinions or sinful Expreffions. I am not to be heed of common Understanding, as not to be able to distinguish between good and evil, and therefore if I have uttered, or should utter any perverse words, I should apprehend them to be so as well as you do.

CHAP. VII.

Our Times are like those of Hirelings, restless and hopeless; Death desirable: Our days are as a Weaver's Shuttle: Our Life is as Wind: And he was ashamed of it, and should appear in it no more, 1—10. *Therefore he will speak to God,* 11, 12. *It tired out and weary of Life,* 13—16. *Man unworthy of God's notice,* 17—19. *He confesseth his sin, and prayeth for forgiveness,* 20, 21.

1 *Is there* not ‖ * an appointed time to man upon Earth *a*? *are* not his days alfo like the days of an hireling *b*?

a Is there not a certain and short time limited by God, wherein Man shall live in this sinful, and vain, and miserable World, after which he shall live in an holier and happier place and state? And is it a Crime in me, to desire that God would give me some ease and respite for the prefent, and bring me to that bleffed and joyful period? ‖ Whose time is limited and short, being but for a few years, *Isa.* 16. 14. & 21. 16. and sometimes but for days, *Job* 14. 6. *Matt.* 20. 1, 2. and whose Condition is full of Toil and Hardship.

* Chap. 14. 14. Psal. 89. 47.

† Heb. *yet.*

2 As a Servant † earnestly desireth the shadow *c*, and as an Hireling looketh for *the reward of* his work *d*:

c i. e. The Sun-set, or the Night, the time allotted for his rest and repose, *Psal.* 104. 23. And why may not I alfo desire the time of my rest? ‖ Heb. *his work*; which is oft put for the reward of it, as *Lev.* 19. 13. *Isa.* 40. 10. & 49. 4. Or, the end of *his work*.

3 So *e* am I made to poffels *f* months *g* of vanity *h*, and wearisom nights *i* are appointed to me.

e This *so* respects not so much the desire and expectation of an hired Servant, which is expressed v. 2. as the ground and reason of it, which is plainly implied there, to wit, his hard Toil and Service, which makes him thirst after rest. *f* God, by his soveraign Power and Providence, hath given me this as my Lot and Inheritance. *g* So he calls them rather than days, to note either the irksomnels and tediousnels of his Affliction, whereby every day seemed a month to him, or their length and continuance, which, as some infer from hence, had now been upon him some months. *h* Empty and unsatisfying, or false and deceitful, not giving me that ease and rest which they promised me, and I expected. *i* He mentions *nights*, because that is the saddeft time for sick and miserable Persons; the darkneſs and solitude of the night being of themselves uncomfortable, and giving them more opportunity for solemn and sorrowful Thoughts and Reflections upon their own Miseries.

* Deut. 28. &c. Chap. 18. 12. † Heb. *the* ‖ Or, *longing for the work.*

4 * When I lie down *k*, I say, when shall I arise, and † the night *l* be gone? and I am full of toffings to and fro *m* unto the dawning of the day *n*.

k To get some rest and sleep. *l* Heb. *the evening*. The part put for the whole, as it is *Gen.* 1. 5. *m* From side to side in the Bed, as Men in grievous pains of body, or anxiety of mind use to be. *n* So this Hebrew word is used also, 1 *Sam.* 30. 17. *Psal.* 119. 147.

5 My flesh is clothed *o* with † worms *p*, and clods of dust *q*; my skin is broken *r*, and become loathsom.

o i. e. Covered all over as with a Garment. *p* Which oft breed and breik forth in divers parts of living bodies, as History and Experience witneſseth, and which were eafily bred out of *Job*'s corrupted Flesh and Sores. *q* Either the Dust of the Earth upon which he lay, which his Sores would quickly lick up; or the Scabs of his Sores, which by degrees mouldred away into dust. *r* By Ulcers breaking forth in all parts of it.

† Or, *worms and clods of dust.*

6 * My days are swifter *s* than a Weavers Shuttle *t*, and are spent without hope *u*.

* Chap. 9. 25. & 16. 22. and are spent without hope *u*.

s The time of my Life haftens to a period; and therefore vain are those hopes which you give me of a Reſtitution to my former Estate. Prosperity in this World. *t* Which paſseth in a moment from one end to the other. *u* To wit, of enjoying any good day here.

7 O remember *x* that * my life is wind *y*; mine eye † shall no more ‖ see good *z*.

x He turneth his Speech to God, as appears from v. 8, 12, 14, 17, 20. *y* i. e. Vain. *Isa.* 57. 13. *Heb.* 8. 7. quickly paſſing away, to as never to come again, as is said *Psal.* 78. 39. *z* i. e. Enjoy (for so seeing is sometimes used, as *Psal.* 54. 12. *Jer.* 17. 6.) good, to wit, in this World, as my friends flatter me. Compare *Chap.* 14. 12. & 19. 25, 27.

* Psal. 78. 39. † Heb. *that it is, no more a*: thine eyes *are* upon me, and ‖ *I am* not *b*.

8 The eye of him that hath seen me, shall see me † no more *a*: thine eyes *are* upon me, and ‖ *I am* not *b*.

a In this mortal state: I shall never return to this Life again. *b* Either, 1. If thou doſt call one angry look upon me, *I am not*, i. e. I am a dead Man. So that Phraſe is used, *Gen.* 5. 24. & 42. 13. & 44. 20. *Psal.* 103. 16. *Jer.* 31. 15. Or, 2. *When thine Eyes* shall be upon me, (i. e. when thou shalt look for me to do me good, thou wilt find that) *I am not*, that I am dead and gone, and uncapable of that Bounty and Goodneſs which thou giveſt to Men in this World. Compare v. 21. *Psal.* 10. 15. *Jer.* 50. 20.

9 *As* the cloud is consumed *c* and vanisheth away *d*; ‖ so * he that goeth down to † the grave shall come up no more *e*.

* Job 16. 22. † Heb. *Sheol.* ‖ Heb. *so he.*

c Being dried up or diſſolved by the heat of the Sun. *d* Never returneth again. *e* To live a natural mortal Life amongſt Men. For, that he doth not deny a future Life, is manifeſt from *Chap.* 14. 25, &c.

10 He shall return no more to his house *f*, * neither shall his place know him any more *g*.

* Psal. 103. 16

f To enjoy his House and Poſſeſſions again, *g* i. e. He shall no more be seen and known in his former Habitation and Condition by his Friends and Neighbours. The *place* put for the Men of the place, as *Chap.* 8. 18. & 20. 9. *Psal.* 37. 10.

11 Therefore *h* I will not refrain my mouth, I will speak in the anguiſh of my spirit; I will complain in the bitterneſs of my soul *i*.

h Since my Life is by the common Condition of Mankind so vain and short, and when once loſt, without all hopes of recovery, and withal extreamly miserable, I will plead with God for pity and relief before I die; knowing that I muſt now speak, or elſe for ever after hold my peace, as to requeſts of this nature. *i* I will not smother my bitter Anguiſh within my own Breaſt, which will make it intolerable, but I will give it vent, and eaſe my self by pouring forth Complaints, and expoſtulating with my God, who, as I hope, will hear and help me one way or other.

12 *Am* I a Sea, or a Whale *k*, that thou ſetteſt a watch over me *l*?

k Am I so great, and powerful, and dangerous a Creature, that thou needeſt to uſe extraordinary Power and Violence to rule and subdue me? Am I as fierce and unruly as the Sea, which, if thou didſt not ſet a Watch over it, and Bounds to it, would overwhelm the Earth, and deſtroy Mankind upon it? Or, am I a vaſt and ungovernable Sea-monſter, which, if thou didſt not reſtrain it by thy powerful Providence, would overturn Ships, and deſtroy Men in it, and devour all the leſſer Fiſhes? Have I behaved my ſelf towards thee, or towards Men, with ſuch Rage and Violence, as to need ſuch Chains to be put upon me? Or, is my ſtrength ſo great as that of the Sea, which can endure ſo many and long Storms one after another, and yet can fubſiſt under them, and after them? Or, of a Whale, that can laugh at Darts and Spears? as is ſaid *Chap.* 41. 29. No Lord, thou knoweſt that I am but a poor weak Creature, which thou canſt cruſh with the leaſt touch of thy Finger, without theſe violent and unſupportable Pains and Miſeries; and that I have not been ſo fierce and boiſterous in my carriage, as to need or deſerve theſe extraordinary Calamities. *l* That thou ſhouldeſt guard and reſtrain me with ſuch heavy and unexampled Afflictions, leſt I ſhould break into Rebellion againſt thee, or into Cruelty towards Men.

* Chap. 7. 27, 28.

13 * When I ſay, my Bed ſhall comfort me, my Couch ſhall eaſe my complaint *m*:

m By giving me ſweet and quiet Sleep, which may take off the ſenſe of my Torments for that while.

14 Then thou ſcareſt me with dreams *n*, and terrifieſt me through viſions *o*.

n With ſad and dreadful Dreams ariſing either from that Melancholy Humour which is now ſo fixed in me, and predominant over me, or from the Devil's Malice, who by thy Permiſſion diſturbs me in this manner; ſo that I am afraid to go to ſleep, and my Remedy proves as bad as my Diſeaſe. *o* The ſame thing with Dreams; for there were not only Day-viſions, which were offered to Men by night, when they were awake; but alſo Night-viſions, which were preſented to Mens Fancy in their Sleep and Dreams. See *Gen.* 28. 12. & 41. 1, &c. *Dan.* 2. 1, 31. & 4, 5, 10.

15 So that my Soul chooſeth *p* ſtrangling *q*, and death rather † than my life *r*.

† Heb. *than my bones.*

p Not ſimply and in it ſelf, but comparatively, rather than ſuch a wretched Life. *q* The moſt violent, ſo it be but a certain and ſudden death. *r* Heb. *than my bones*, i. e. than my Body, formerly the Soul's dear and deſired Companion, or than to be in the Body, which commonly conſiſts of Skin and Fleſh, and Bones, but in *Job* was in a manner nothing but a bundle of bones; for his Skin was every where broken, and his Fleſh was quite conſumed; as he oft complains, and his Bones alſo were not free from Pain and Torment; for as Satan's Commiſſion reached to *Job*'s bones, *Job* 2. 5. ſo doubtleſs his Malice and wicked Deſign would engage him to execute it to the utmoſt.

* Ch. 6. 9. Ch. 7. 21. Ch. 14. 13. & 30. 24.

16 * I loath *it*, *s* I would not live alway *t*: * let me alone, *u* for my days are vanity *x*.

s To wit, my Life laſt mentioned. *t* In this World, if I might, no more, but in Proſperity; for even ſuch a Life is but Vanity, much leſs in this extremity of Miſery. Or, *Let me not live for ever*, ſpeaking in this miſerable manner, as if thou wouldeſt not ſuffer me to die, but haſt a deſign to perpetuate my Torments. Or, *let me not live for ever* here, or the laſt time of my Life, which by the courſe of Nature, I muſt die, for ſo the Hebrew word *Olam* is oft uſed; but cut me off, and that ſpeedily. *u* i. e. Withdraw thy hand from me, either 1. thy ſupporting hand which preſerves my Life, and ſuffer me to die: Or rather 2. thy correcting hand, as this ſame Phraſe is uſed, v. 19. *x* Either 1. my Life is in it ſelf, and in its beſt Eſtate a moſt vain, unſatisfying, uncertain thing; do not add this evil to it to make it miſerable. Or, 2. My Life is a vain, decaying, and periſhing thing, it will of it ſelf quickly vaniſh and depart, and doth not need to be forced from me by ſuch exquiſite Torments.

* Psal. 8. 4. & 144. 3. Heb. 2. 6.

17 * What *is* man that thou ſhouldeſt magnifie him *y*? and that thou ſhouldeſt ſet thine heart upon him *z*?

y What is there in that poor, mean, contemptible Creature called Man, *miſerable man*, as this word ſignifies, which can induce or incline thee to take any notice of him, to ſhew him ſuch reſpect, or to make ſuch account of him? Man is not worthy of thy favour, and he is below thy Anger. It is too great a condeſcention to thee, and too great an honour for man that thou wilſt contend with him, and draw forth all thy forces againſt him, as if he were a fit match for thee; whereas men uſe to neglect and ſlight mean Adverſaries, and will not do them the honour to fight with them. Compare 1 *Sam.* 24. 14. Therefore do not, O Lord, thus diſhonour thy ſelf, nor magnifie me. I acknowledge that even thy Corrections are Mercies and Honours, but, Lord, let me be no more ſo honoured. *z* i. e. Have any regard to him, ſo far as

doth ordinarily bless the Righteous, and punish the Wicked-
b Heb. *and how*, &c. *i. e.* And I know that no man is absolutely
juſt, or can defend his righteouſneſs, if God be ſevere to mark
what is amiſs in him. *c* Either, 1. being compared with God:
Or, 2. *before God*, as the ſame Phraſe is taken, 1 *Sam.* 2. 26. *Pſal.*
130. 3. if he be brought before God's Tribunal to debate the matter
with him.

3 If he will contend with him *d*, he cannot anſwer
him one of a thouſand *e*.

d It God be pleaſed to *contend*, (to wit, in judgment; debate, or
plead; for ſo this word is oft uſed, as *Hoſ.* 2. 2. and 4. 1. *Mich.* 6. 1.
Compare *Iſa.* 45. 9.) with man. *e* Either to one Accuſation or Ar-
gument among a thouſand which God ſhall produce againſt him:
Or, one time *of a thouſand*. So far will he be from being able to
maintain his own innocency againſt God, if God let himſelf againſt
him as his Adverſary.

* Ch.35. 5. 4 * He is wiſe in heart *f*, and mighty in ſtrength *g*:
who hath hardned *himſelf* againſt him *h*, and hath proſpered *i*?

f Either, 1. really and profoundly wiſe; or, 2. wiſe in his mind
or underſtanding, which in Hebrew is oft called *the heart*, as *Prov.*
2. 10. and 6. 32. *Hoſ.* 4. 11. becauſe the *Hebrews* make the *heart*
the Seat of the Underſtanding, or of the reaſonable Soul. The
ſenſe is, He is inwardly wiſe, and ſo knows all things, and ſearch-
eth all mens hearts and ways, and diſcovers a multitude of ſins
which mens ſhort-ſighted eyes cannot ſee; and therefore can
charge them with innumerable evils, where they thought them-
ſelves innocent, and ſees far more malignity than men could diſ-
cern in their ſins: and men cannot conceal any of their ſins from
him, nor cheat him, as they may other men, with craftly devices
and evaſions: So that there is no contending with him. *g i. e.*
Omnipotent; and therefore if men contumaciouſly perſiſt in con-
tending with him after they are convicted and condemned, he can
eaſily cruſh them. So that whether Men contend with God by wiſ-
dom or by ſtrength (which are the two ways of one mans contend-
ing with another) God will be Conqueror. *h i. e.* Obſtinately
contended with him. Or, *ſpoken hard things towards him*, quarrel-
ling with him, oppoſing and reproaching God's Providence towards
him as hard and unjuſt. Compare *Job* 9. 4. 10. 3. 15. 13. *i* Heb. *Hath been at*
peace; *i. e.* hath not provoked God to his own deſtruction. A com-
mon Figure, called *Metoſis*, whereby more is underſtood than is ex-
preſſed.

5 Which removeth the Mountains *k*, and they
know not *l*: which overturneth them in his anger *m*:

k He proceedeth to give particular Evidences of the Divine
Power and Wiſdom, which he mentioned *v.* 4. *l i. e.* Suddenly
and unexpectedly, e're they were aware of it. *They*, *i.e.*the Moun-
tains, to which he aſcribes Senſe and Knowledge figuratively, as hath
been oft noted. *m* In token of his diſpleaſure with men that lived
upon them, or near them.

6 Which ſhaketh the earth *n* out of her place, and
the pillars *o* thereof tremble.

n i. e. Great portions of it, by Earthquakes, or by removing I-
ſlands, which ſometimes hath been done. *o i. e.* The ſtrength or
the ſtrongeſt parts of it, the Mountains, yea the deep and inward
parts of it, which like Pillars ſupported thoſe parts which appear to
our view, and yet have been diſcovered and overturned by Earth-
quakes.

7 Which commandeth the Sun, and it riſeth not *p*,
and ſealeth up the ſtars *q*.

p He ſpeaks either, 1. Of that which God can do; or rather (as
he doth in the foregoing and following Inſtances. 2. Of what God
actually doth, and that either, 1. Ordinarily; and ſo he gives Laws
to the Sun that it ſhall not riſe, but at ſuch times, and to ſuch pla-
ces, and in ſuch manner as he hath appointed; as that it ſhall riſe
conſtantly at its ſet time, and never diſorderly; that it ſhall not
riſe for divers Months together in ſome parts of the World, *&c.*
Or rather, 2. Extraordinarily, (for of ſuch Works of God he diſ-
courſeth in this place) and ſo it may note either ſome ſtop given
to the Sun for a ſmall ſeaſon, like that in *Joſhua*'s time; which
hath been done, though it be not recorded, or ſome extraordina-
ry tempeſt or dark ſeaſon, wherein *the morning is made darkneſs*, as
the Phraſe is, *Amos* 4. 13. Compare 5. 8. wherein the Sun doth
not at all appear (as it was for many days together, *Acts* 27. 20.)
and conſequently is to thoſe places and perſons, as if he were not
riſen. For things in Scripture are oft ſaid to *be*, or not to *be*,
when they appear, or diſappear; of which ſome Inſtances have
been formerly given, and more we ſhall have hereafter, in their
proper places. *q i. e.* As it were, covereth and ſhutteth them up
that they may not ſhine, as in dark and diſmal Tempeſts, like that
now mentioned, *Acts* 27. 20. when *neither ſun nor ſtars appeared for*
many days.

* Gen. 1. 6. 8 * Which alone *r* ſpreadeth out the heavens *s*, and
† Heb. heights. treadeth upon the † waves of the ſea *t*:

r i. e. By his own ſingle power, without any other help. *s He*
ſpread them out like a curtain, Pſal. 104. 1, 2. and he in a manner
ſpreads them again every day; *i. e.* keeps them ſpread for the com-
fort and benefit of this lower World, and doth not roll and fold
them up, as he will do in due time: See *Iſa.* 34. 4. 2 *Pet.* 3. 10. *Rev.*
6. 14. Or, *bowreth down the heavens*, as the ſame Hebrew Verb is ren-
dred, *Pſal.* 18. 9. So it is a further deſcription of a black and tem-
peſtuous ſeaſon, wherein the Heavens ſeem to be brought down and
nearer to the Earth. *t i. e.* Repreſſeth and ruleth them when they
rage and are tempeſtuous: for *treading upon* any thing, ſignifies in
Scripture uſe Power and Dominion over it; as *Deut.* 33. 29. *Job* 40.
12. *Pſal.* 60. 12. and 91. 13. *Luke* 10. 19.

* Chap. 38. 9 * Which maketh *u* † Arcturus, Orion, and Pleia-
31. *&c.* des, and the chambers of the ſouth *x*.
Amos 5. 8. *u* Either 1. created them; or rather, 2. ordereth and diſpoſeth
† Heb. *Aſh*, *Cesil*, *& Cimah.* them, as the word *making* is ſometimes uſed in Scripture; govern-
eth their riſing and ſetting, and all their Influences. *x* Theſe he
names as Stars or Conſtellations of greateſt note and eminency; for,

ſo they are both in Scripture and other Authors, and ſuch as have
or are thought to have a ſpecial influence in raiſing Storms and
Tempeſts; but under them he ſeems to comprehend all the Stars,
which as they were created by God, ſo are under his Govern-
ment. *Arcturus* is a Northern Conſtellation, near that called the
Bear, which riſeth to us about the beginning of *September*, and by
its riſing produceth (as *Pliny* affirms) horrible Storms and Tem-
peſts. *Orion* is a more Southerly Conſtellation, that ariſeth to
us in *December*, and is noted by Aſtronomers for cauſing fearful
Winds and Tempeſts both by Sea and Land. The *Pleiads* is
a Conſtellation not far from *Orion*, and near that called the *Bull*,
which we call the *Seven Stars*: To us it riſeth at the begin-
ning of the Spring, and by its riſing cauſeth Rains and Tem-
peſts, and therefore is unwelcome to Mariners at Sea. *By the*
chambers, (or *inmoſt and ſecret chambers*, as the word ſignifies) *of the*
South, he ſeems to underſtand thoſe Stars and Conſtellations
which are towards the Southern Pole, which are fitly called *in-*
ward chambers, becauſe they are for the moſt part hid and ſhut up
(as chambers commonly are) from theſe parts of the World, and do
not riſe or appear to us till the beginning of Summer, when they al-
ſo raiſe Southerly Winds and Tempeſts, as Aſtronomers obſerve.

10 Which doth great things paſt finding out, yea and
wonders without number *y*.

y Which words were produced by *Eliphaz*, Chap. 5. 9. (where they
are explained) and are here repeated by *Job*, to ſhew his agreement
with him therein.

11 Lo, he goeth *z* by me *a*, and I ſee *him* not *b*:
he paſſeth on alſo *c*, but I perceive him not.

z i. e. He worketh by his Providence in ways of Mercy or Judg-
ment. *a* Or, *beſides*, or *before me*, in my Preſence. *b* I ſee the Ef-
fects, but I cannot underſtand the Cauſes or Grounds of his Actions,
for they are incomprehenſible by me, or by any other man: for
though he ſpeaks only in his own perſon, yet he means it of all men;
that ſuch is the weakneſs of mens Underſtandings, that they cannot
ſearch out God's Counſels and Ways: See *Alſo* 17. 27. *Rom.* 11. 33.
c He goeth from place to place, from one action to another: He
ſpeaks of God after the manner of men.

12 * Behold, he taketh away *d*, † who can hinder *d* Heb. *ſnatcheth away.*
him: who will ſay unto him, what doeſt thou *e*? † Heb. *Who ſhall turn him.*

d If he determine to take away from any man his Children or
Servants, or Eſtate, *e* If he hath done from any man who is able to re-
ſtrain him from doing it? Or who dare preſume to reprove him for
it? And therefore far be it from me to quarrel with God, whereas
you untruly accuſe me.

13 *If* God will not withdraw his anger *f*, the † proud *f* Heb. *it*
helpers *g*, do ſtoop under him *h*. † Heb. *the proud*

f i. e. If God reſolve not to withdraw his Rod and Stroak, the
Effect of his Anger. Or, without *if*, which is not in the Hebrew, *God*
will not withdraw his anger, *i. e.* not forbear to puniſh, neither be-
cauſe any man can over-power and reſtrain him; nor for fear left he
ſhould rebuke him for proceeding to puniſh, as is implied by com-
paring this Verſe with the former. *g i. e.* Thoſe men who ſhall un-
dertake to uphold and defend him whom God intends to puniſh and
deſtroy: who are fitly called *proud helpers*, becauſe this is a moſt proud
and inſolent, and preſumptuous act to oppoſe themſelves to the Lord
God Almighty, and to his Counſels and Courſes; or (as it is in the
Hebrew) *Helpers of pride*, becauſe they give aſſiſtance to that man
who carries himſelf proudly and ſtoutly towards God, under his
correcting hand: Or (as ſome tranſlate it) *the helpers of Egypt* or the
Egyptian helpers; *i. e.* the moſt potent helpers: for *Egypt* was in
Job's time a powerful and flouriſhing Kingdom, and not far from
Job's Country. And the word *Rahab* here rendred *pride*, is elſewhere
put for *Egypt*, as *Pſal.* 87. 4. *Iſa.* 51. 9. and (as ſome take it) *Job* 26. 12.
h i. e. Shall fall and be cruſhed by him; and conſequently they who
are helped by him muſt fall with them.

14 How much leſs ſhall *i* I anſwer him *k*, and
chooſe out my words *to reaſon* with him *l*?

i Since no Creature whatſoever can reſiſt his Power, and no man
living can ſearch out or comprehend his Counſels and Ways; how
can I, who am a poor, contemptible, diſpirited Creature; contend
with him? *k i. e.* Anſwer his Allegations and Arguments produced
againſt me. *l* Heb. *Chooſe my words with for before*, or *againſt* as this
Particle is uſed, *Deut.* 9. 7. *Pſal.* 94. 16. *Prov.* 30. 31.) *him*; *i. e.* Shall I
try whether God or I can chooſe fitter Words, or ſtronger Arguments?
Or ſhall I contend with him, and expect to get the better of him by
uſing choice, and forcible, and elegant words, as one man doth with
another?

15 Whom, though I were righteous *m*, *yet* would
I not anſwer *n*: *but* I would make ſupplication to my
judge *o*.

m Though I had a moſt juſt cauſe, and were not conſcious to my
ſelf of any ſin. *n i. e.* I durſt not undertake to plead my Cauſe a-
gainſt him; or maintain my Integrity before him, becauſe he knows
me better than I know my ſelf, and becauſe I am wholly in his hands,
and at his mercy. *o* To wit, that he would hear me meekly, and
judge favourably of me and my Cauſe, and not according to the ri-
gours of his juſtice.

16 If I had called *p*, and he had anſwered me, *yet*
would I not believe, that he had hearkned unto my
voice *q*:

p i. e. Prayed, as this word is commonly uſed; to wit, unto my
Judge, for a favourable ſentence, as he now ſaid, and therefore it was
needleſs here to mention the Object of his Calling or Prayer. *q* I
could not believe that God had indeed granted my deſire, becauſe he
had done it; becauſe I am ſo infinitely below him, and obnoxious to
him, and ſtill full of the tokens of his diſpleaſure; and therefore
ſhould conclude that it was but a pleaſant Dream or Fancy, and not a
real thing; Compare *Pſal.* 126. 1.

17 For he breaketh me *r* with a tempeſt *s*, and mul-
tiplieth my wounds without cauſe *t*.

r This is the reaſon of his foregoing Diffidence, that even when
G 2

God ſeemed to anſwer him in words, yet the courſe of his actions
towards him was of a quite contrary nature and tendency. *s* As
with a Tempeſt; *i. e.* unexpectedly, violently, and irrecoverably.
t Not ſimply without any deſert of his, or as if he had no ſin in him,
for he oft declares the contrary; but without any evident or ſpecial
cauſe of ſuch ſingular Afflictions; *i. e.* any peculiar and extraordina-
ry guilt, ſuch as my Friends charge me with.

18 He will not ſuffer me to take my breath *u*, but
filleth me with bitterneſs *x*.

u My Pains and Miſeries are continual, and I have not ſo much
as a breathing time free from them. *x* My Afflictions are not only
long and uninterrupted, but alſo exceeding ſharp and violent, contra-
ry to the common courſe of God's Providence.

19 If I *ſpeak* of ſtrength *y*, lo, *he is* ſtrong *z*: and if
of judgment *a*, who ſhall ſet me a time *to plead b*?

y If my Cauſe were to be decided by power, *z* he is ſtronger than I.
a If I would contend with him in a way of right. *b* There is no ſu-
perior Judge that can ſummon him and me together, and appoint us
a time of pleading before him, and oblige us both to ſtand to his Sen-
tence; and therefore I muſt be contented to ſit down with the loſs.

20 If I juſtifie my ſelf *c*, mine own mouth ſhall con-
demn me *d*: *if I ſay*, I *am* perfect *e*, it *ſ* ſhall alſo prove
me perverſe.

c If I plead againſt God mine own Righteouſneſs and Innocency.
d God is ſo infinitely wiſe and juſt, that he will find ſufficient matter
of condemnation from my own words, though ſpoken with all poſ-
ſible care and circumſpection; or he will diſcover ſo much wickedneſs
in me of which I was not aware, that I ſhall be forced to joyn with
him in condemning my ſelf. *e* If I were perfect in my own opini-
on; If I thought my ſelf completely righteous and ſaultleſs. *f i. e.*
My own mouth, as he now ſaid. Or, *&c. i. e.* God, who is eaſily un-
derſtood by comparing this with the former Verſes, where the ſame
he is oft mentioned.

21 *Though* I *were* perfect, *yet* would I not know my
ſoul: I would deſpiſe my life *g*.

g i. e. Though God ſhould acquit me in Judgment, and pronounce
me perfect or righteous, *yet would I not know*; *i. e.* regard or value
(as that word is oft uſed) *my ſoul*, *i. e.* my life; as the *ſoul* frequently
ſignifies, as *Gen.* 19. 17. *Pſal.* 26. *John* 10. 15, 17. and as it is explained
in the following branch, where *life* is put for *ſoul*, and *deſpiſing* for
not knowing: and ſo the ſame thing is repeated in differing words, and
the latter Clauſe explains the former, which was more dark and
doubtful, according to the uſage of Sacred Scripture. So the ſenſe is,
Though God ſhould give Sentence for me, yet I ſhould be ſo over-
whelmed with the dread and terrour of the Divine Majeſty, that I
ſhould be weary of my life. And therefore I abhor the thoughts of
contending with my Maker, whereof you accuſe me; and yet I have
reaſon to be weary of my life, and to deſire death. Or thus, *If I ſay*,
I am perfect, as the very ſame Hebrew words are rendred, *v.* 20. *i. e.*
If I ſhould think my ſelf perfect, *yet I would not know*, *i. e.* not ac-
knowledge, *my ſoul*; I could not own nor plead before God the per-
fection and integrity of my Soul, but would only make Supplication
to my Judge, as he ſaid, *v.* 16. and flee to his Grace and Mercy: *I*
would abhor, or *reject*, or *condemn my life*, *i. e.* my Converſation: So
the ſenſe is, I would not inſiſt upon, nor truſt to the integrity ei-
ther of my Soul and Heart, or of my Life, ſo as to juſtifie my ſelf be-
fore the pure and piercing Eyes of the All-ſeeing God.

22 This *is* one *thing b*, therefore I ſaid *it i*, he de-
ſtroyeth the perfect and the wicked *k*.

b In the other things which you have ſpoken of God's Greatneſs,
Juſtice, *&c.* I do not contend with you, but *this one* thing I do, and
muſt affirm againſt you. *i* I did not utter it raſhly, but upon deep
Conſideration. *k* God ſends Afflictions promiſcuouſly upon good and
bad men. Compare *Pſal.* 73. 2, 3. *&c. Eccleſ.* 9. 2. *Jer.* 12. 1. *&c.*

23 If the ſcourge ſlay ſuddenly *l*, he will laugh at
the trial of the innocent *m*.

l Either 1. If ſome common and deadly Judgment come upon
a People, which deſtroys both good and bad. Or, 2. If God inflicts
ſome grievous and unexpected ſtroke upon an innocent Perſon, as it
follows. *m* As he doth at the deſtruction of the Wicked, *Pſal.* 22. 1.
His outward Carriage is the ſame to both; he neglects the Innocent,
and ſeems not to anſwer their Prayers, and ſuffers them to periſh
with others, as if he took pleaſure in their ruin alſo. But withal, he
intimates the matter and cauſe of his laughter or complacency which
God takes in their Affliction, becauſe by them they are fitted for tryal
of their Faith, and Patience, and Perſeverance, which tends to God's
honour, and their own eternal advantage.

24 The earth *n* is given *o* into the hand of the
wicked *p*; he covereth the faces of the judges thereof *q*;
if not *r*, where, *and* who *is he s*?

n i. e. The poſſeſſion and dominion of men and things on earth.
o To wit, by God the great Lord and Diſpoſer of it by his Providence.
p Into their power. As good men are ſcourged, *v.* 23. ſo the wicked
are advanced, and proſpered in this World. *q i. e.* He blinds their
eyes that they cannot diſcern between Truth and Falſhood, Juſtice
and Unrighteouſneſs: He, Who? Either, 1. The wicked laſt men-
tioned, who either by power or by gifts corrupts the Officers of Ju-
ſtice. Or rather, 2. God, whom the Pronoun *he*, deſigned all along
this Chapter: Who is oft ſaid to *blind the minds* of men, which he
doth not poſitively by making them blind, but privately by with-
drawing his own light, and leaving them to their own Miſtakes and
Luſts. Or by *Job* as he may bear mean thoſe who are worthy of
that name, and duly adminiſter that Office; Whoſe *face* God may
be ſaid to *cover*, becauſe he removeth them from their high places
into obſcurity, and covers them with contempt, and in a manner
paſſeth a Sentence of Condemnation and Deſtruction upon them;
Covering of the face being the uſual poſture of condemned Perſons,
and of men in great miſery: Of which ſee *Eſth.* 7. 8. *Pſal.* 44. 22. *Iſa.*
50. 6, 7. *Jer.* 14. 4. So the ſenſe of this Verſe is, God commonly ad-
vanceth wicked men into Power and Honour, and caſteth down
men of true Worth and Vertue from their Seats. *r* If it be not as
I ſay, If God do not theſe things. *s* Either, 1. Who will confute
me by ſolid Arguments? Or, 2. Who doth theſe things? Who but
God doth diſpoſe of the World in this manner?

25 Now *t* my days *u* are ſwifter than a poſt *x*: * Ch. 7. 6.
they flee away, they ſee no good *y*.

t What he had ſaid of the Calamities which God uſually inflicted
upon good men, he now exemplifieth in himſelf. *u* The days either
of my Proſperity: For the time of Affliction is commonly declined
by the night: or rather, 2. Of my life, as the laſt Clauſe ſheweth;
for it were an abſurd and contradictious ſpeech to ſay that his pro-
ſperous days ſaw no good. *x* Who runs or rides upon ſwift horſes.
y I enjoy no good in them. *Seeing* is oft put for experiencing either
good or evil, *Job* 7. 7. *Pſal.* 34. 12. *John* 3. 36. and 8. 51.

26 They are paſſed away as the † ‖ ſwift ſhips *z*: † Heb. *ſhips*
* as the Eagle *a* that haſteth to the prey. *of deſire.*

‖ Or, *ſhips*
of Eberh.
† Heb. 1. 8.

z Heb. *Ships of deſire*, which make great haſte, as if they longed for
their *deſired Haven*, as it is called, *Pſal.* 107. 30. Or, *ſhips of pleaſure*,
Which fail more ſwiftly than ſhips of great burden. *a* Which gene-
rally flies moſt ſwiftly, *Deut.* 28. 49. *Jer.* 4. 13. *Lam.* 4. 19. eſpecially
when its own hunger, and the ſight of its prey, quickens his motion.

27 * If I ſay *b*, I will forget my complaints *c*, I will * Ch. 7. 13.
leave off my † heavineſs *d*, and comfort my ſelf *e*: † Heb. *face.*

b If I reſolve within my ſelf. *c* I will ceaſe complaining. *d* Heb.
mine anger; wherewith *Job* was charged by his Friends, *Chap.* 18. 4.
my angry expreſſions. *e* I will endeavour to take comfort.

28 I am afraid of all my ſorrows *f*: I know that
thou wilt not hold me innocent *g*.

f Or, my pains and griefs: I find all fuch endeavours vain; for if
my griefs be ſuſpended for a little time, yet my fears continue. *g* I
plainly perceive that my changing my note is to no purpoſe; for
thou, O God (to whom he makes a ſudden Apoſtrophe, as he doth
alſo *v.* 31.) wilt not clear my innocency by removing thoſe Affli-
ctions which make them judge me guilty of ſome great crime. Words
proceeding from great impatience and deſpair of relief.

29 If I be wicked *h*, why then labour I in vain *i*?

h Heb. *I ſhall be wicked*, or *guilty*, to wit, before thee. Whether
I be holy or wicked, if I diſpute with thee, I ſhall be found guilty.
Or thus, *I ſhall be uſed like a wicked man*, and puniſhed as ſuch. So
this is oppoſed to his *not being held innocent*, *v.* 28. *i. e.* not being ac-
quitted or exempt from puniſhment. *i* Why then ſhould I not in-
dulge my griefs, but reſtrain them? Why ſhould I comfort my ſelf
with vain hopes of deliverance, as thou adviſeſt me, *Ch.* 8. 6. or ſeek
to God, as I was directed, *Ch.* 5. 8. for that cafe which I ſee he is
reſolved not to give me? Why ſhould I trouble my ſelf with clearing
mine innocency, ſeeing God will ſtill hold me guilty?

30 * If I waſh my ſelf *k* with ſnow-water *l*, and * Jer. 2. 22.
make my hands never ſo clean;

k Either 1. really, by Sanctification, cleanſing my heart and life
from all filthineſs; or rather 2. declaratively or judicially; *i. e.* If I
clear my ſelf from all imputations, and fully prove my innocency be-
fore men. *l i. e.* As men cleanſe their Bodies, and as under the Law
they purified themſelves with water, which he here calls *water of*
Snow, either becauſe by its purity and brightneſs it reſembled Snow;
or becauſe in thoſe dry Countries, where freſh and pure water was
ſcarce, Snow-water was much in uſe, or becauſe that Water might be
much uſed among them in ſome of their ritual Purifications, as coming
down from Heaven.

31 Yet ſhalt thou plunge me in the ditch *m*, and
mine own cloths ſhall † abhor me *n*. † Or, *make*
me to be
abhorred.

m i. e. In miry and puddle water, whereby I ſhall become moſt
filthy. But as *Job*'s waſhing, ſo God's *plunging* him, *&c.* is not under-
ſtood literally, as if God would make him filthy, but only judicially, that
God would prove him to be a moſt guilty and filthy Creature, not-
withſtanding all the Proſeſſions and Evidences of his Purity before
men. *n i. e.* I ſhall be ſo altogether filthy, that my own cloths, if they
had any ſenſe in them, would abhor to touch me. A figure called
Proſopopœia.

32 For *he is* not a man as *I am o*, *that* I ſhould an-
ſwer him *p*, *and that* we ſhould come together *q* in
judgment.

o But one infinitely ſuperiour to me in Majeſty, and Power, and
Wiſdom, and Juſtice. *p* That I ſhould preſume to debate my Cauſe
with him, or anſwer his Allegations againſt me. *q* Face to face, to
plead upon equal terms before a ſuperiour and indifferent Judge.

33 * Neither is there † any *ſ* days-man *q* betwixt us, * 1 Sam. 2.
q that might lay his hand upon us both *r*. 25. ver. 15.

† Heb. *one*

q Or, *a Reprover*, or, *a Judge or Umpire*, whoſe office was to re-
prove the guilty perſon. *r i. e.* Like his Power and Authority to *up-*
point the time and place of our Meeting; to order and govern us in *argu-*
pleading; and to oblige us to ſtand to his decition. The *hand* is oft ſo
put for *power*, and *laying on the hand* upon another was oft times an *act*
act and ſign of Superiority and Dominion.

34 * Let him take his rod away from me, and let * Ch. 13. 21
his fear *ſ* terrifie me; & 33. 7.

ſ Objectively ſo called, *i. e.* The fear and dread of him, of his
Majeſty and Juſtice. Let him not deal with me rigorouſly accord-
ing to his Sovereign Dominion and perfect Juſtice, but according to
his vonted Grace and Clemency.

35 *Then* would I ſpeak, and not fear him *t*: † but † Heb. *But*
I am ſo
it is not ſo with me n.

t i. e. I would ſpeak freely for my ſelf, being freed from the dread
of his Majeſty, which takes away my ſpirit and courage, and ſtoppeth *with my*
ſelf.
my mouth. *u i. e.* I am not free from his terrour, and therefore can-
not and dare not plead my Cauſe boldly with him; and ſo have
nothing elſe to do but to eaſe my ſelf by renewing my Complaints, as
he doth in the next words. Others thus, *But I am not in with my*
ſelf, *i. e.* I am in a manner beſides my ſelf, diſtracted with the ter-
rours of God upon me. Or rather thus, *for I am not ſo with my ſelf*,
or in my own Conſcience, as I perceive I am in your eyes; to wit,
an Hypocrite and ungodly man. So this is a reaſon why he could
ſpeak to God without ſlavish fear, becauſe he was conſcious to him-
ſelf

self of his own Integrity: I have a good Conscience within my self, and therefore could use boldness in speaking to God, provided he would not deal with me in strict justice, but upon the terms of grace and mercy which he hath proposed to sinners, and with allowance to human Infirmities.

CHAP. X.

His Life a burthen: his complaint that he could not see the cause or end of God's punishment: God delighteth not to oppress; nor was his Innocence, though suspected by men, hid from God, 1——7. He urgeth that having God's work, in his hands, receiving all from him, God would not destroy him, 8——13. His sins expose him to God's wrath, which was terrible upon him, 14——17. Curseth his birth: Death desirable to him, 18——22.

MY * soul is ‖ weary of my life *a*, I will leave my complaint upon my self *b*; I will speak in (*or* of) the bitterness of my soul *c*.

* Ch. 7. 16. ‖ Or, *cut off while I live*

a So the sense is: My Soul is weary of dwelling in this rotten and miserable Carkass: Or, I am from my heart, or with my very Soul weary of my life; and therefore I may be excused if I complain. Or, *My soul is cut off while I live*; *i. e.* I am dead whilst I live; I am in a manner buried alive. *b* So the sense is, I will complain, and the burden or hazard of fo doing I will take upon my self, and be willing to bear it: I muſt give my sorrows vent, *let come on me what will*, as he saith, *Chap.* 13. 13. But the words may be read interrogatively, *Shall I* then (or, how *can I* then) *leave my complaint* (i. e. give over complaining) *within* or *concerning* (as the Hebrew *al* oft ſignifies) *my self?* Or they may be rendred thus, *I will ſtrengthen* (as this Verb ſignifies, *Neh.* 2. 8.) *my complaint againſt my self*; whereby he implies, that he would not complain againſt God, ſo as to accuſe him of Injuſtice, but only againſt himſelf, or againſt his own life; or *concerning my self*, *i. e.* I muſt renew and encreaſe my Complaints, as God renews and encreaſes my Sorrows. *c* My extream Misery forceth my Complaints from me.

2 I will ſay unto God, Do not condemn me *d*; ſhew me wherefore *e* thou contendeſt with me.

d Or, *pronounce me not to be a wicked man*, as my Friends do, neither deal with me as ſuch, as I confeſs thou mighteſt do by thy Sovereign Power and in Rigorous Juſtice: O diſcover my Integrity by removing this ſtroke, for which my Friends ſo highly cenſure and condemn me. *e i. e.* For what ends and reaſons, and for what ſins; for I am not conſcious to my ſelf of any peculiar and eminent ſins by which I have deſerved to be made the moſt miſerable of all Mortals.

3 *Is it* good unto thee *f* that thou ſhouldeſt oppreſs *g*? that thou ſhouldeſt deſpiſe *h* the work of thine hands *i*, and ſhine upon the counſel of the wicked *k*?

† Heb. *the labour of thine hands*

f Doſt thou take any pleaſure in it? Haſt thou any advantage or honour by it? Doſt thou think it right and juſt, and becoming the Ruler of the World? *g* By thy abſolute and irreſiſtible Power, without any regard to that Juſtice, and Equity, and Clemency, by which thou uſeſt to govern Mankind. *h i. e.* Shew thy contempt of them, either by denying them common favour and protection; or by deſtroying them. ‖ Which every Workman loves and maintains. *i. e.* By the Methods of thy Providence ſeem to favour the courſes and practiſes of wicked men, to whom thou giveſt proſperity and ſucceſs, whilſt thou frowneſt upon me and other good men. This may have reference, either to *Job*'s Friends, whoſe ungodly Cenſures God ſeemed to approve, by continuing *Job*'s Afflictions upon him: Or to the *Chaldeans* and *Sabeans*, who had ſucceeded in their wicked attempts upon *Job*: But it ſeems to be more generally meant of wicked men.

4 Haſt thou eyes of fleſh *l*? or * ſeeſt thou as man ſeeth *m*?

* 1 Sam. 16. 7.

l i. e. Of a man, who is called *fleſh*, as Gen. 6. 13. *Iſa.* 40. 6. *m* Man ſeeth outſides only, and judgeth by appearances, and is liable to many miſtakes, and cannot ſearch out ſecret faults without forcing men by cruel uſage to accuſe themſelves. But thou needeſt none of theſe Arts, thou ſeeſt mine heart and mine uprightneſs, which my Friends do not ſee, who therefore are more exceſſable in charging me with hypocriſie: But thou knoweſt all things, thou needeſt not examine me by Tortures, as thou now doeſt, v. 6. For, *thou knoweſt that I am not wicked*, as he ſaith, v. 7. and therefore do not thou deal with me as if I were wicked.

5 *Are* thy days as the days of man? *are* thy years as mans days *n*?

n Man's time is ſhort and uncertain, and therefore he muſt improve his time, whilſt he hath it, and diligently ſearch out the Crimes of Malefactors, and puniſh them whilſt he may: left by the loſs of the opportunity of doing Juſtice, and the Criminal get out of his power. But it is not ſo with thee, thou art eternal and unchangeable, and ſeeſt at one view all mens hearts, and all their actions preſent and to come; and therefore thou doeſt not need to proceed with me in this manner by making to long and ſo ſevere a ſcrutiny into my heart and life.

6 That thou * enquireſt after mine iniquity, and ſearcheſt after my ſin *o*?

* Ch. 14. 15

o Keeping me ſo long as it were upon the Rack to compel me to accuſe my ſelf, as men ſometimes do.

7 † Thou knoweſt that I am not wicked *p*, and *there is* none that can deliver out of thine hand *q*.

† Heb. *it is upon thy knowledge.*

p i. e. An Hypocrite, or an ungodly man, as my Friends account me; and therefore deal not with me as ſuch. *q* The ſenſe is, Either 1. Thou doſt not need to keep me faſt in thy Priſon, leſt I ſhould make an eſcape, or any ſhould reſcue me out of thy hands, which none can do; Therefore take off thy hand from me. Or, 2. If thou doſt not help and deliver me, none elſe can do it, Therefore do not thou fail me: which, conſidering God's merciful nature, is a good Argument. If any man oppreſs another, he may have relief from thee, who art higher than his Oppreſſor, *Eccleſ.* 5. 8. But thou art the ſupreme and uncontrollable Ruler of the World, and therefore thou muſt needs do right, *Gen.* 18. 25. And therefore do not thou oppreſs me. See above v. 3.

‖

8 Thine hands † have made me, and faſhioned me † Heb. *together round about r*; yet thou doſt deſtroy me *s*. *wrought*

r i. e. All of me, all the Faculties of my Soul, and all the parts of my Body, which are now over-ſpread with Sores and Ulcers; I am wholly thy Creature and Workmanſhip, made by thee and for thee. *s* Or, *ſwallow me up*, to wit, without cauſe, or any eminent provocation of mine; as if thou didſt delight in doing and undoing, in making and then deſtroying thy Creatures; which doth not become thy Wiſdom or Goodneſs.

9 Remember, I beſeech thee, that * thou haſt ‖ made me as the clay *t*, and wilt thou bring me into duſt again *u*?

* Gen. 2. 7. ‖ Or, *faſhioned*

t i. e. Of the Clay, the Note of ſimilitude here expreſſing the truth of things, as it doth, *Job* 10. 14. and elſewhere, as ſtands more obſerved: Or, as a Potter maketh a Veſſel of the Clay; and to this may note both the frailty of man's Nature, which of it ſelf decays and periſheth, and doth not need ſuch violent ſtrokes and ſtorms to overthrow it; and the excellency of the Divine Artiſice commended from the meaneſs of the Materials out of which it was made, which is an Argument why God ſhould not deſtroy it. *u* Which thou now cauſelly and violently deſtroy thy own Work. But the words are, and may be read without an Interrogation; *And thou wilt bring me into duſt again*, out of which I was made: I muſt die by the courſe of Nature, and by the Sentence of thy Law; and therefore whilſt I do live, give me ſome eaſe and conſort.

10 * Haſt thou not poured me out as milk! and curdled me like cheeſe *x*?

* Gen. 2. 7. Job 33. 4. Psal. 139. 15.

x Thus he modeſtly and accurately deſcribes God's admirable Work in making Man out of a ſmall and liquid, and at it were milky ſubſtance, by degrees congealed and conderſed into that exquiſite frame of man's Body.

11 Thou haſt clothed me *y* with skin and fleſh, and haſt † fenced me with bones and ſinews *z*.

† Heb. *hedged me up.*

y i. e. Covered my inward and more noble parts; which as Philoſophers and Phyſicians obſerve, are firſt formed. So he proceeds in deſcribing man's formation gradually. *z* Which are the ſtay and ſtrength of the Body; and ſome of them, as the Skull and Ribs, enclоſe and defend its vital and moſt noble parts.

12 Thou haſt granted me life *a* and favour *b*, and thy viſitation *c* hath preſerved my ſpirit *d*.

a Thou didſt not only give me a curious Body, but alſo a living and a reaſonable Soul: Thou didſt at firſt give me life, and then maintain it in me; both when I was in the Womb (which is a marvellous Work of God) and afterwards when I was unable to do any thing to preſerve my own life. *b* Or, *benignity*, or *bounty*, or *mercy*, or *kindneſs*; which is here, as oft elſewhere, put for its fruits or effects. Thou didſt not give a meer Life, but many other favours neceſſary, or convenient, or belonging to it, ſuch as Nouriſhment by the Breaſt, Education, Knowledge, and Inſtruction, *&c. c i. e.* The care of thy Providence watching over me for my good, and withſtanding me in mercy; as God's *viſiting* is underſtood, *Exod.* 4. 31. *Luke* 1. 78. though elſewhere it is an Act of Puniſhment. *d i. e.* My Soul or Life, which is liable to manifold Caſualties and Dangers, if God did not watch over us and guard us every day and moment. Thou haſt hitherto done great things for me, given me Life, and the bleſſings of Life, and daily Preſervations and Deliverances: And with thoſe now undo all that thou haſt done? And ſhall I who have been ſuch an eminent Monument of thy Mercy, now be made a Spectacle of thy Vengeance, and that without cauſe?

13 And theſe *things* haſt thou hid in thine heart *e*: I know that this *is* * with thee *f*.

* Heb. *with thee this.*

e This place may be underſtood, either 1. Of Job's preſent Afflictions: So the ſenſe is this; Yet in the midſt of all thoſe Manifeſtations of thy Grace and Kindneſs to me, thou didſt retain a ſecret purpoſe of changing thy courſe and carriage towards me, and of bringing theſe dreadful Calamities upon me. Or, rather, 2. Of his former Mercies, *thoſe* things, to wit, laſt mentioned; *thou didſt hid them in thy heart*; *i. e.* thou doſt exactly remember them, as this phraſe is uſed, *Pſal.* 119. 11. *Luke* 2. 51. So the Argument is this; Let the remembrance of thy former great Favours vouchſafed to me, move thee to give me further Bleſſings, and a ſpeedy Deliverance. For this is uſual both with God and Men, to chooſe and delight to do more good to thoſe to whom they have done much good already; which is the ground of that known paſſage, *Matth.* 13. 12. *To him that hath ſhall be given*. *f i. e.* In thy mind and heart; thou haſt not forgot it: So the ſame thing is here repeated in other words.

14 If I ſin *g*, then thou markeſt me *h*, and thou wilt not acquit me from mine iniquity *i*.

g If I commit the leaſt ſin; as who is there that liveth and ſinneth not? *h* Thou doſt not wink at or paſs by my Sins, as thou uſeſt to doſt other Mens, but doſt ſeverely and diligently obſerve them all, that thou mayeſt puniſh them: Compare *Chap.* 14. 16. & 31. 4. *i* I perceive thou art reſolved to puniſh me with Rigor, and that thou will not pardon, and pity, and help me: Words of great impatience and diſtruſt.

15 If I be wicked *k*, wo unto me! and if I be righteous *m*, *yet* will I not lift up my head *n*: I am full of † confuſion *o*, therefore ſee thou mine affliction *p*;

† Heb. *ſeeing I am ſatisfied with confuſion.*

k i. e. An ungodly Hypocrite, as my Friends eſteem me. *l* Friends I am truly and extraordinarily, and muſt be eternally miſerable. *m i. e.* An upright and good Man: So whether good or bad, all comes to one; I have no relief. *n* Or, yet *can I not*, *&c.* The Future Tenſe being uſed potentially: Yet I have no comfort, nor confidence, or hope of any good. *Lifting up the head* or *face*, is oft mentioned as a ſign of comfort and confidence, as *Pſal.* 3. 3. *Luke* 21. 28. As on the contrary, Grief and Shame are deſcribed by its dejection or caſting down. *o* Or, *reproach*, from my Friends, and from others, *Chap.* 20. 2. and from God too, who caſts me off and makes me contemptible: I have abundance of Shame in the diſappointment of all my hopes, and the continuance and aggravation of my Miſery; notwithſtanding all my Prayers to God to remove or mitigate it: And I am conſumed

founded within my ſelf, not knowing what to ſay or do. Let my Extremity move thee to pity, and help me.

16 For it increaſeth: thou * huntеſt me as a fierce lion *p*; and again thou ſheweſt thy ſelf marvellous upon me *q*.

* Job 38. 13 Lam. 3. 10.

p Which huntеth after his Prey with great eagerneſs, and when he overtakes it, falls upon it with great fury. *q* Heb. *And thou returneſt and ſheweſt thy ſelf marvellous upon or in, or againſt me.* The Lion tears its Prey ſpeedily, and ſo ends its Torments; but thou renewеſt my Calamities again and again, and makeſt my Plagues wonderful both for kind and extremity, and continuance.

17 Thou renewеſt ‖ thy witneſſes *r* againſt me, and increaſeſt thy indignation *s* upon me; changes and war *t* are againſt me.

‖ That is, *Plagues*, Job 10. 17.

r i. e. Thy Judgments, which are the Witneſſes and Evidences both of my Sins, and of thy Wrath. *s i. e.* My Miſeries the effects or ſtrong Anger. Theſe words are added to explain what he meant by *renewing witneſſes*. *t* Or, *changes and an army*; which may be a Figure called *Hendiadis*, for the *changes of an army*, *i. e.* many Miſeries ſucceeding one another, like Companies of the Soldiers of an Army in Battel: Or *changes* may note the various kinds, and an *Army* the great numbers of his Afflictions.

18 * Wherefore then haſt thou brought me forth out of the womb? O that I had given up the Ghoſt, and no eye had ſeen me *u*.

* Job 3. 11.

u To wit, alive; *i. e.* that I had never been born alive.

19 I ſhould have been *x* as though I had not been; I ſhould have been carried from the womb to the grave.

x Or, *O that I had been*: And ſo in the following branch, *O that I had been carried*. For why ſhould not theſe Verbs of the Future Tenſe be ſo rendred here, as that v. 18. is, the reaſon being wholly the ſame?

20 * *Are* not my days few? ceaſe *then*, *and* let me alone *y*, that I may take comfort a little:

* Chap. 7. 6. & 9. 25. & 14. 6.

x My Life is ſhort, and of it ſelf haſtens apace to an end, there is no need that thou ſhouldeſt puſh it forward, or grudge me ſome eaſe for ſo ſmall a moment. *y* Or, *lay aſide*, or *remove* thy hand or anger *from me*.

21 Before I go to the place *whence* I ſhall not return, *z even* to the land of darkneſs, and the ſhadow of death ‖

‖ Heb. *the darkneſs of the ſhadow of death.*

z Into this World and Life: See Chap. 7. 9, 10. ‖ *i. e.* A dark and diſmal Shade: See on Chap. 3. 5.

22 A land of darkneſs †, as darkneſs *it ſelf*, *and* of the ſhadow of death, without any order, *and where* the light *is* as darkneſs *.

† Heb. *the land of darkneſs as darkneſs it ſelf, and of the ſhadow of death, and without any order, and where the light is as darkneſs.*

* Either in things, without any Succeſſion of Day and Night, or Winter and Summer: Or among Perſons where great and ſmall are in the ſame condition, Chap. 3. 19. * Where there is no difference between Light and Darkneſs, where the Day is as dark as the Night; where there is nothing but perpetual and uninterrupted Darkneſs.

CHAP. XI.

Zophar's Reproof: Job's words too many and falſe even to mockery: in juſtifying himſelf, 1——4. Should God ſpeak, his Wiſdom and Juſtice, and all his Perfections would appear infinitely greater than what Job conceived of them, 5——10. God knoweth Man ſeeth Wickedneſs and conſidereth it; but Man is ignorant and fooliſh, and in vain pretendeth to Wiſdom, 11, 12. If Job would prepare his heart, and Put away his Sin, he ſhould again lift up his Head, and forget his Miſery, and his laſt days be brighteſt; but the Wicked ſhall periſh, 13——20.

THen anſwered Zophar the Naamathite, and ſaid

2 Should not the multitude of words be anſwered *a*? and ſhould † a man full of talk be juſtified *b*?

† Heb. *a man of lips.*

a Doſt thou think to carry thy Cauſe by thy long and tedious Diſcourſes, conſiſting of empty words without weight or reaſon? *b* Shall we by our ſilence ſeem to approve of thy Errors? Or ſhall we think thy Cauſe the better, becauſe thou uſeſt more words than we do?

3 Should thy ‖ lies *c* make men hold their peace *d*? and when thou mockeſt *e*, ſhall no man make thee aſhamed *f*?

‖ Heb. *thy vanities.*

c i. e. Thy falſe Opinions and Aſſertions both concerning thy ſelf and thy own Innocency, and concerning the Counſels and Ways of God. *d* As if thy Arguments were unanſwerable. *e* Both God, *Chap.* 13. and we, and our friendly and faithful Counſels, *Chap.* 8. 13. 15. 25. 26. *f* By diſcovering thy Errors and Follies.

4 For thou haſt ſaid †, my doctrine *g* is pure *h*, and * I am clean in thine eyes *i*.

† Heb. *my doctrine is pure.* * Job 10. 7. & 13. 18.

g Concerning God and his Providence. *h i. e.* True and certain. *i* I am innocent before God; I have not ſinned either by my former Actions, or by my preſent Expreſſions. Thou ſtandeſt wholly upon thy Juſtification. But *Zophar* aggravates and perverts *Job*'s words, for he did not deny that he was a Sinner in God's ſight, *Chap.* 7. 20, 21. & 9. 2, 3. & 10. 14. but only that he was an Hypocrite or ungodly Man, as they made him.

5 But, O that God would ſpeak, and open his lips againſt thee *k*;

k i. e. Plead with thee according to thy deſire, *Chap.* 9. 32, *&c.* He would ſoon put thee to ſilence and ſhame.

6 And that he would ſhew thee the ſecrets of wiſdom, † that *they are* double to that which is *m*: know therefore that * God exacteth of thee *leſs* than thine iniquity *deſerveth n*.

† Heb. *that they are double to that which is.* * Psal. 103. 10. Ezra 9. 13.

l i. e. The unknown and unſearchable depths of God's Wiſdom and Counſels, in dealing with his Creatures. *m i. e.* That they are far more and greater (the word *double* being uſed indefinitely for manifold, or plentiful, as *Iſa.* 40. 2. & 61. 7. *Jer.* 17. 18. *Zech.* 9. 12.) then that which hath a being or exiſtence, *i. e.* The ſecret Wiſdom of God is infinitely greater than that which is revealed to us by his Word or Works: The greateſt part of what is known of God, is the leaſt part of thoſe Perfections that are in him. And therefore thou doſt raſhly and fooliſhly in paſſing ſuch a bold cenſure upon God's ways, and judging ſo harſhly of his proceedings with thee, becauſe thou doſt not comprehend the reaſons of them, and in judging thy ſelf innocent, becauſe thou doſt not ſee thy Sins; whereas the all-knowing God ſees innumerable Sins in thee, for which he may utterly deſtroy thee, though thou diſcernеſt them not: But the words are and muſt be rendred, either thus, *that he hath double*, *i. e.* abundant Wiſdom: Or, *that they are double to*, or *in* that *being* or *eſſence* to it, to God, of whom he is here ſpeaking: Or, *it is the being*, *&c.* to God, who calls himſelf by the Name *I am*, *Exod.* 3. 14. which it makes ſtrong and who appropriates being to himſelf, *Iſa.* 45. 12. *I am*, *and there is none elſe beſides me*, as elſewhere he is ſaid to be *the only wiſe*, and *only Potentate*, and *only immortal* Being. 1 *Tim.* 1. 17. & 6. 15, 16. n Heb. *God leads us aſleep, or forgets you part of thine iniquity, or of thy puniſhment.* So far is he from dealing more ſeverely than thou deſerveſt, as thou doſt moſt falſly and wickedly accuſe him.

7 * Canſt thou by ſearching find out God? canſt thou find out the Almighty * unto perfection?

* Eccl. 3. 11 Rom. 11. 33. Chap. 26. 14

n i. e. Diſcover all the Depths of his Wiſdom, and the Reaſons of all his Actions.

8 *It is* † as high as heaven *p*, what canſt thou do? deeper than hell, what canſt thou know *r*?

† Heb. *the heights of heaven, what can they do? deeper than the hells, what canſt thou know?*

p Thou canſt not meaſure the heights of the viſible Heavens, much leſs the depths of the Divine Perfections. *q* To wit, to find him out. *r* Concerning him and his ways, which are far out of thy ſight and reach.

9 The meaſure thereof *is* longer than the earth *s*, and broader than the ſea *t*.

s From one end to the other. *t* Which is called *the great and wide Sea*, Pſal. 104. 25.

10 * If he ‖ cut off, and ſhut up *u*, or gather together *x*, then † who can hinder him *y*?

* Ch. 9. 12. ‖ Or, *maketh priſon* † Heb. *who can cauſe him to return?*

t To wit, a Perſon or a Family. *u* In a Priſon, or in the hands of an Enemy. This *ſhutting up*, is oppoſed to the *opening of the Priſon-doors*, and to that *enlargement*, which God is elſewhere ſaid to give to Men. *x* Either 1. in a way of Judgment, as a like word is uſed, *Pſal.* 56. 8. *Gather not my ſoul with ſinners*. Or, rather 2. in a way of Mercy, as this word is generally uſed in Scripture, this being every where promiſed by God to his People, as an eminent Mercy that he would *gather them together*. So this is oppoſed to the former actions, and the ſenſe of the place is, whether it pleaſeth God to ſcatter a Family, or to gather them together from their Diſperſions. *y* From doing what he pleaſeth and defigneth with his own Creatures: Who can reſtrain him either by giving Law to him, or by force and power? Or, *who can contradict or anſwer him*, or *object againſt him*, or *retort* or *return upon him*; *i. e.* charge him with Injuſtice in ſuch proceedings? Which ſenſe may ſeem to agree beſt both with the ſcope of the place, and ſtate of the queſtion between him and *Job*, which was not whether any Man could reſiſt God's power, but whether he could queſtion his Juſtice; and with the following Verſe.

11 For * he knoweth vain men *z*: he ſeeth wickedneſs alſo *a*; will he not then conſider *it b*?

* Pſal. 10. 11, 14. & 59. 22.

z Though Men know but little of God, and therefore are very unfit Judges of all his Councils and Actions, yet God knows Man exactly, and his *vanity*, or *falſhood*, or *folly*, or *ſinfulneſs*; for all theſe this word ſignifies. He knoweth that every Man in the World is guilty of much Vanity and Folly, and therefore doth ſufficient reaſon for his Severity againſt the beſt Men; ſuch as thou, O *Job*, tarriſht thy ſelf to be, and if thou were ſo, thou haſt no reaſon to wonder at or quarrel with his proceedings: And if thy quarrel be that he *ſpares* them, or *eaſes* them off, when he *gathers others* under his wing, and Protection, whom thou thinkeſt or knoweſt to be worſe than thy ſelf, while thou doſt impeach his Juſtice, thou doſt but betray thy own Vanity and Folly: For he knows both whom he chaſtiſeth, and whom he ſpareth, and why he doth it, though he do not acquaint thee with the reaſons of all his actions. *a* As he knoweth the Vanity of all Men, ſo he eaſily perceiveth the Wickedneſs of evil Men, though it be covered with the Veil of Religion. He ſeeth thy evil heart which diſcovers it ſelf by ſuch wicked and ſcandalous Speeches againſt the Juſtice and Goodneſs of his Providence, which gives him juſt cauſe to condemn and increaſe thy Miſeries. Though thou art partial, and ſtatteſt thy ſelf with a Conceit of thy own Integrity, yet he knoweth thy Hypocriſie and Wickedneſs. *b* Shall he only ſee it as an idle Spectator, and not obſerve it as a Judge to requite and puniſh it?

12 For † * vain man would be wiſe *c*, though man be born *d* like a wild aſſes colt *e*.

† Heb. *and* * Heb. *empty man.* Job 5. 2. Pſal. 32. 22.

c Or, *Yet*, or, *But vain or empty man*: that fooliſh Creature that ſinc the Fall is void of all true Wiſdom and ſolid Knowledge, and ſtands in need of inſtruction, and yet preſumes to be, and would be thought wiſe and able to judge and inſtruct others, Eccleſ. 6. 8. & 8. 17. & 9. 12. ways and works. Or thus, *But vain man is void*, or, *without heart*, *i. e.* without Underſtanding, unable to judge as he of his own ways and things of God. For a Verb very like this, and coming from the ſame Root, ſignifies to *have not heart taken away*, Cant. 4. 9. *A fool has no heart*, *i. e.* he is by his Birth ſuch; this evil is now natural and hereditary, and therefore common to all Men; and therefore it is not ſtrange if *Job* partake of the common Diſtemper. *e i. e.* Ignorant, and dull, and ſtupid, as to the knowledge of divine things, and unfit heady and untractable; and therefore very incompetent to judge of theſe high Arcanes.

13 * If thou *f* prepare thine heart *g*, and ſtretch out thine hands *h* towards him *i*;

* Chap. 5. 8. & 22. 21.

f O *Job*, thy buſineſs is not to quarrel with thy Maker, or his Works, but to addreſs thy ſelf to him. *g* To wit, to ſeek God, as it is expreſſed, 2 *Chron.* 19. 3. & 30. 19. *Pſal.* 78. 8. *If thou prepare thy heart*, ſincere Repentance for all thy hard Speeches of God, and Sins againſt him, and with a pure and upright heart ſeek unto him; without which thy Prayers will be in vain. Or, *If thou diſcheel, or reſtore thine heart*, turning thy bold Contentions with God into humble and ſincere Supplications to him. *h i. e.* Pray, which is here deſcribed by

its usual gesture, as *Chap.* 15.25. *Pſal.*88.9. *i i.e.* To God, as appears both from the nature of the thing, and from the Context.

14 If iniquity *be* in thine hand *k*, put it far away *l*, and let not wickedneſs dwell *m* in thy tabernacles *n*.

k Either 1. If thou haſt in thine Hand or Poſſeſſion, any Goods got by Injury or Oppreſſion, as it ſeems they ſuppoſed that he had. Or 2. more generally, If thou alloweſt thy ſelf in any ſinful practiſes. *The hand* is put for action, whereof it is the Inſtrument. *l* Keep thy ſelf at a great diſtance, not only from ſuch actions, but alſo from the very Occaſions and Appearances of them. *m* Let it not have a quiet and ſettled abode or allowance. *n i.e.* In thy Habitation, *i.e.* either in thy ſelf, or in thy Family; whoſe ſins *Job* was obliged as far as he could to prevent or reform; as he had done *Chap.*1. 5. He ſaith *Tabernacles*, becauſe anciently the Habitations of great Men conſiſted of ſeveral Tents or Tabernacles, as we ſee *Gen.*24.67. & 31. 33.

15 For then ſhalt thou lift up thy face *o* without ſpot *p*, yea, thou ſhalt be ſtedfaſt *q*, and ſhalt not fear.

o Which notes Chearfulneſs, and holy Boldneſs and Confidence; as a dejected Countenance notes Grief and Shame. See *Gen.*4. 5, 6. 2 *Sam.*2.22. *Job* 22.26. *Luke* 21.28. *p* Or, Being *without ſpot*: So it is only an *Elliptis* of the Verb Subſtantive, which is moſt frequent. And this fully follows as the ground of his Confidence, becauſe he ſhould in this caſe have a clear and unſpotted Conſcience, and a ſenſe of his own Innocency. Or *without blemiſh*, as the word properly ſignifies; *i.e.* without any ſenſe of guilt, or any ſhame conſequent upon it either from God or Men. The ground of the expreſſion is this, That when Mens Faces are ſpotted with Dirt, they are aſhamed to ſhew them. And *Job* was charged by his Friends, as having many Spots upon him, yea, ſuch as were not the Spots of God's Children. *Q* Or, *firm* or *fixed*: Either 1. as to his outward Condition, which ſhould be conſtantly proſperous. Or rather as to his Mind, which ſhould have ſtrong and comfortable aſſurance of God's Favour, and of his own Safety and Happineſs: For this *ſtedfaſtneſs* is oppoſed unto that *fear*, which is incident to wicked Men; who, even when they are free from actual Miſeries, yet oft-times are tormented with the dread of them.

16 Becauſe thou ſhalt forget *thy* miſery *r*, and remember *it* as waters *that* paſs away *s*:

r Thou ſhalt be free from fear, becauſe thy great and ſettled Proſperity ſhall baniſh out of thy Mind all thoſe ſad and irkſom thoughts of thy former Calamities, which naturally ingender fears of the continuance or return of them. Perſons bleſſed with eminent Deliverances, and an happy Settlement, are frequently ſaid in Scripture to *forget* their former Sorrows, as *Gen.*41.51. *Iſa.* 54. 4. *John* 16. 21. not that they ſimply forget them, but becauſe they have no fad or frightful remembrance of them: For *remembring* and *forgetting* in Scripture, do not ſimply note acts of the Mind, but alſo Affections and Practiſes ſuitable to them, as is well known. *s* Thou ſhalt remember them no more, than Men remember either a Land-flood, which as it comes to it goes away ſuddenly, and leaves few or no footſteps or memorials behind it, or the Waters of a River, which as ſoon as they are out of ſight, are out of mind, becauſe of the new Waters which immediately come in their ſtead.

17 And *thine age* *t* † ſhall be * clearer *u* than the noon-day *x*; thou ſhalt ‖ ſhine forth *y*, thou ſhalt be as the morning *z*.

† Heb. *Shall ariſe above the noon-day.*

t I.e. The remainder of thy Life and time in this World. *u* Heb. *ſhall ariſe*: Men are ſaid to *fall* into troubles, and to *ariſe* out of them. *x* Or, *above the noon-day*, or above the Sun at noon-day, when it is at its higheſt pitch, as well as in its greateſt Glory. *y* Light in Scripture commonly ſignifies Proſperity and Glory, as *Eſth.* 8. 16. *Job* 12.5, & 38.15. *Prov.*4.18. Or, *if thou art in darkneſs*, as this word properly ſignifies. *Job* 10.22. *Amos* 5.13. *i.e.* If thou comeſt into any diſtreſs and trouble. *z i.e.* That Night of trouble ſhall certainly and ſpeedily be followed with the Morning of Deliverance and Comfort, which like the Morning-light ſhall ſhine brighter and brighter, until the perfect day.

18 And thou ſhalt be ſecure becauſe there is hope *a*; yea, thou ſhalt dig *about thee b, and* * thou ſhalt take thy reſt in ſafety *c*.

* Jer. 23. 6. Pſal. 4. 8. & 16. 9. Prov. 3. 23.

a I.e. The Mind ſhall be quiet and free from Terrors, becauſe thou ſhalt have a firm and well-grounded Hope and Confidence in God's mercifull and providential Care of thee. Or, *Thou ſhalt be confident that thou ſhalt have what thou hopeſt for*; the act *hope*, being put for the object, as is very uſual. *i.e.* Thou ſhalt have aſſurance in and from God, that thy hopes ſhall not be diſappointed but fulfilled. This is oppoſed to that fear, v. 15. *b* Either to fix thy Tents, which after the manner of the *Arabians* were removed from place to place for convenience of Paſturage for their Cattel, or to find out Water for thy Cattel, as they did, *Gen.*26. 25. or to plough the Ground, as he had done, *Chap.*1.14. Or to make a Fence about thy Dwelling. For both the foregoing and following paſſages expreſs his ſecure and ſafe condition. *c* Free from Dangers and the fear of them; becauſe of God's fatherly Providence watching over thee when thou canſt not watch over thy ſelf.

19 Alſo thou ſhalt lie down, and none ſhall make † thee afraid; yea, many ſhall † make ſuit unto thee *d*.

† Heb. *make thee afraid*; † Or, *court thy face.*

d Deſiring thy favour and friendſhip, becauſe of thy great Power and Riches, and eminent Felicity: See *Gen.* 25. 26. *&c.* Pſal.45.12.

20 But the eyes of the wicked ſhall fail, and † they ſhall eſcape ſhall not eſcape *f*, and * their hope *ſhall be as* ‖ the *f*, giving up of the ghoſt *g*.

† Heb. *ſhall periſh from them.* * Heb. *the triall of the ghoſt.*

‖ Chap. 14. 7.

e Or, *be conſumed*, either with Grief and Tears for their ſore Calamities: Or with long looking for what they ſhall never attain, as this *f* Or, *a puff* phraſe is taken. *Pſal.*6.3. *Jer.*14.6. *Lam.*4.17. And this ſhall be thy condition, O *Job*, if thou perſiſteſt in thine Impiety. *f* They ſhall never obtain Deliverance out of their Diſtreſſes, but ſhall periſh in them. *g* I.e. Shall be as vain and deſperate as the hope of Life is in a Man, when he is at the very point of death. Or, as a *puff of breath*, which is gone in a moment without all hopes of recovery.

CHAP. XII.

Job's Anſwer: His Friend's Self-conceit: The Miſerable always deſpiſed though Upright: The Wicked proſper, 1—6. *God's Power and Providence is ſeen in his Works,* 7—11. *With the Ancient is Wiſdom, but eſpecially in God, and Power; Judges are Fools, Princes weak and mean, Darkneſs Light before him,* 12—22. *And whole Nations are over-ruled by him,* 23—25.

AND Job anſwered and ſaid,

2 No doubt, but ye *are* the people *a*, and wiſdom ſhall die with you *b*.

a You three, and you only are *the people*, *i.e.* People of all Perfections and Wiſdom, the only company of reaſonable Creatures; all others are but Fools or Beaſts: You have engroſſed all the Wiſdom of Mankind; and each of you have as much Wiſdom as an whole People put together. It is an Ironical Expreſſion, as the next Verſe ſheweth. *b* All the Wiſdom and Knowledge of Divine things which is in the World, lives in you, and will die and be utterly loſt when you die. This you think of your ſelves; and this makes you confidently and peremptorily deliver your Opinions, and give Laws to me and all Mankind, and even to God himſelf.

3 But * I have an † underſtanding *c* as well as ye; † *I am* not inferior to you *d*: yea, † who knoweth not ſuch things as theſe *e*?

* Heb. *an heart*; which is oft put for the *underſtanding*, as *Jer.*5.21. *Hoſ.* 4. 11. & 7. 11. & 8. 12. *i.e.* God hath given me alſo the Knowledge and Ability to judge of theſe matters. In theſe things, which he ſpeaketh, not in a way of vain-glorious Boaſting, but for the juſt and neceſſary vindication both of himſelf, and of that cauſe of God, which for the matter and ſubſtance of it he maintained rightly, as God himſelf atteſts, *Job* 42.7. *c* The truth is, neither you nor I have any reaſon to be puffed up with our Knowledge of theſe things: For the moſt ſkilful and learned Nations know that God is Infinite in Wiſdom, and Power, and Juſtice. But this is not the queſtion between you and me.

† Heb. *Who is not with theſe things?*

4 * I am as one mocked of his neighbour *f*, who * calleth upon God, and he anſwereth him *g*: * the juſt upright *man* is laughed to ſcorn *h*.

* Gen. 18. 12. Job 19. 18. & 30. 1. Pſal. 22. 7. & 119. 51. Jer. 20. 7. Lam. 3. 14. Obad. 12.

† Heb. *I am a deriſion* (the Infinite Being put for a Noun, as is uſual both in the *Hebrew* and other Languages) *to my neighbour*, *i.e.* to thoſe three who have pretended and would be thought to be my Friends and Neighbours; whom therefore for their ſake I ſhall very differently expreſs than I have done in the laſt words. *x* Or, *the ſpirit*, as that word is commonly uſed; *i.e.* the Immortal Soul; which is no leſs a Creature, and in God's power to diſpoſe of it, than the Animal Soul of unreaſonable Creatures.

Or, *life.* Heb. *all fleſh of man*

11 * Doth not the ear try words? and the † mouth taſt his meat *y*?

* Ch. 34. 3. Heb. *prove.* † Chap. 6. 30.

y As the Mouth taſteth and thereby judgeth of Meats, and as it liketh or diſliketh, ſo it receiveth or rejecteth what is put into it; ſo it is the Office of the Ear, or rather of the Mind, which hears and receives the Opinions and Diſcourſes of others by the Ear, not raſhly to approve or condemn every thing which it hears, but diligently and thoroughly to ſearch and try whether it be true, and ſo to be embraced; or falſe, and to be rejected. Interpreters are much puzzled about the Connexion and Deſign of theſe words: They ſeem to be either 1. An Apology for himſelf, why he did not comply with their Opinion and Arguments, becauſe they did not ſuit with his Ear or Mind; and though he had conſidered and tried them, he could not diſcern any weight in them. Or, rather 2. a Reproof to his Friends, that they did ſo haſtily condemn his Perſon and his Doctrine without a ſtrict and ſerious Enquiry. Or, 3. a Preface to his following Diſcourſe; whereby he invites them to hear and judge of his Words and Arguments more candidly and impartially; and not to ſcorn all that he ſaid, becauſe of his preſent Poverty and Miſery, as Men at eaſe uſe to do; nor to caſt away the good for any mixture of bad with it; but calmly to weigh and debate things both within and among themſelves and with him, that they and he too might all agree in diſallowing whatſoever ſhould appear to be falſe, and owning of every truth.

12 With the ancient *is* wiſdom, and in length of days underſtanding *z*.

z Theſe words contain a Conceſſion of what *Bildad* had ſaid, *ch.*8. 8, 9. and a joyning with him in that appeal; but withal, an intimation, that this Wiſdom was but finite, and imperfect, and liable to many Miſtakes, and indeed meer Ignorance and Folly, if compared with the Divine Wiſdom, of which he ſpeaks in the next and following Verſes. And therefore that Antiquity which they pretended for their Opinion, ought not to be received againſt the Oracles or Truths of the eternal and moſt wiſe God.

That is, *with God.* Chap. 36. 5.

13 ‖ With him *a is* wiſdom *b* and ſtrength; he hath counſel and underſtanding *c*.

a i.e. With God; the Relative being put for the Antecedent, which is eaſily and neceſſarily underſtood out of the Scope of the place, and all the following Verſes. *b* Perfect Wiſdom is only in him, and all Wiſdom in the World cometh from him, who giveth to old or young as it pleaſeth him: The ancient are not wife without his Gift and Grace, and with that a younger Man may be wiſer *than the Ancients*, as *David* was, *Pſal.*119.100. *c Counſel*, *i.e.* Practical Wiſdom to guide all the Affairs of the World, and *Underſtanding*, or a ſpeculative Knowledge of all Perſons and Things.

* Ch. 11. 10. Mat. 22. 22. Rev. 3. 7. Iſa. 22. 22. Pethington.

14 Behold, he * breaketh down *d*, and it cannot be built again: he ‖ ſhutteth † up *e* a man, and there can be no opening *f*.

d To wit, Houſes, Caſtles, Cities, which God deſigneth to deſtroy utterly. *e* If he will ſhut up a Man in Priſon, or in any ſtraits or troubles. *f* Without God's Permiſſion and Providence.

15 Behold, he with-holdeth the waters *g*, and they *h* dry up: alſo he ſendeth them out, and they overturn the earth.

g Which are referred in the Clouds, that they may not fall upon the Earth. *h i.e.* The Waters upon the Earth, Ponds, and Springs, and Brooks, and Rivers.

experience; which ſhews that the moſt wicked and injurious, and impudent Oppreſſors, Tyrants and Robbers, are ſo far from meeting with thoſe Diſappointments and Miſeries, wherewith thou didſt threaten them, that they commonly ſucceed in their curſed Enterprizes, and flouriſh in Wealth and Glory, and fill their Houſes with the Goods of others which they violently took away; whereof the *Chaldeans* and *Sabeans*, Chap. 1. 15, 17. are a preſent and pregnant *Evidence*. *n* They whoſe common practice it is to deſpiſe and provoke God, are, conſident and ſecure, live without Danger or fear. *o* So far is God from cruſhing ſuch Perſons, that he ſeems to favour them with wonderful Succeſs, and by his ſpecial and more than common Providence, *puts into their hands* the Opportunities which they ſeek, and the Perſons and Goods of other more Righteous Men which they lie in wait for.

7 But ask now the beaſts, and they ſhall teach thee *p*; and the fowls of the air, and they ſhall tell thee.

p To wit, objectively; *i.e.* If thou obſerveſt the Beaſts, and their Properties and Actions, and Events, from them thou mayeſt learn this Leſſon: What Leſſon? I anſwer, Either 1. that which was laſt mentioned, v. 5. God's Providence doth order things in the like manner among the very Beaſts, and Fowls, and Fiſhes; of which the moſt Ravenous and Miſchievous fare the beſt, whilſt thoſe which are more Harmleſs and Serviceable, and Beneficial to Men, meet with the hardeſt uſage. Or 2. That which *Zophar* had uttered with ſo much Pomp and Gravity, Chap. 11. 7, 8, 9. concerning God's Infinite Wiſdom, which, ſaith *Job*, thou needeſt not go into Heaven or Hell to know, but thou mayſt learn it even from the Beaſts, *&c.*

8 Or ſpeak to the earth, and it ſhall teach thee, and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe *q*, that the hand of the LORD hath wrought this *r*?

q Or, *by all theſe* Brute-creatures. *r* That God by his power and wiſdom hath created and ordered all this which is in them, or is done by and among them.

Num. 16. 22. Or, *life.* Heb. *all fleſh of man*

10 * In whoſe hand *s is* the ‖ ſoul *t* of every living thing *u*, and the breath *x* of † all mankind.

s i.e. At whoſe abſolute diſpoſal it is to give it, or take it away when and how it ſeemeth good to him. *t* The Life, or the Soul the Principle of Life. *u i.e.* Of all unreaſonable Creatures, of which he ſpoke v. 7. oppoſed to *man* in the laſt words. *x* Or, *the ſpirit*, as that word is commonly uſed; *i.e.* the Immortal Soul; which is no leſs a Creature, and in God's power to diſpoſe of it, than the Animal Soul of unreaſonable Creatures.

Ch. 34. 3. Heb. *prove.* Chap. 6. 30.

11 * Doth not the ear try words? and the † mouth taſt his meat *y*?

y As the Mouth taſteth and thereby judgeth of Meats, and as it liketh or diſliketh, ſo it receiveth or rejecteth what is put into it; ſo it is the Office of the Ear, or rather of the Mind, which hears and receives the Opinions and Diſcourſes of others by the Ear, not raſhly to approve or condemn every thing which it hears, but diligently and thoroughly to ſearch and try whether it be true, and ſo to be embraced; or falſe, and to be rejected. Interpreters are much puzzled about the Connexion and Deſign of theſe words: They ſeem to be either 1. An Apology for himſelf, why he did not comply with their Opinion and Arguments, becauſe they did not ſuit with his Ear or Mind; and though he had conſidered and tried them, he could not diſcern any weight in them. Or, rather 2. a Reproof to his Friends, that they did ſo haſtily condemn his Perſon and his Doctrine without a ſtrict and ſerious Enquiry. Or, 3. a Preface to his following Diſcourſe; whereby he invites them to hear and judge of his Words and Arguments more candidly and impartially; and not to ſcorn all that he ſaid, becauſe of his preſent Poverty and Miſery, as Men at eaſe uſe to do; nor to caſt away the good for any mixture of bad with it; but calmly to weigh and debate things both within and among themſelves and with him, that they and he too might all agree in diſallowing whatſoever ſhould appear to be falſe, and owning of every truth.

12 With the ancient *is* wiſdom, and in length of days underſtanding *z*.

z Theſe words contain a Conceſſion of what *Bildad* had ſaid, *ch.*8. 8, 9. and a joyning with him in that appeal; but withal, an intimation, that this Wiſdom was but finite, and imperfect, and liable to many Miſtakes, and indeed meer Ignorance and Folly, if compared with the Divine Wiſdom, of which he ſpeaks in the next and following Verſes. And therefore that Antiquity which they pretended for their Opinion, ought not to be received againſt the Oracles or Truths of the eternal and moſt wiſe God.

That is, *with God.* Chap. 36. 5.

13 ‖ With him *a is* wiſdom *b* and ſtrength; he hath counſel and underſtanding *c*.

a i.e. With God; the Relative being put for the Antecedent, which is eaſily and neceſſarily underſtood out of the Scope of the place, and all the following Verſes. *b* Perfect Wiſdom is only in him, and all Wiſdom in the World cometh from him, who giveth to old or young as it pleaſeth him: The ancient are not wife without his Gift and Grace, and with that a younger Man may be wiſer *than the Ancients*, as *David* was, *Pſal.*119.100. *c Counſel*, *i.e.* Practical Wiſdom to guide all the Affairs of the World, and *Underſtanding*, or a ſpeculative Knowledge of all Perſons and Things.

* Ch. 11. 10. Mat. 22. 22. Rev. 3. 7. Iſa. 22. 22. Pethington.

14 Behold, he * breaketh down *d*, and it cannot be built again: he ‖ ſhutteth † up *e* a man, and there can be no opening *f*.

d To wit, Houſes, Caſtles, Cities, which God deſigneth to deſtroy utterly. *e* If he will ſhut up a Man in Priſon, or in any ſtraits or troubles. *f* Without God's Permiſſion and Providence.

15 Behold, he with-holdeth the waters *g*, and they *h* dry up: alſo he ſendeth them out, and they overturn the earth.

g Which are referred in the Clouds, that they may not fall upon the Earth. *h i.e.* The Waters upon the Earth, Ponds, and Springs, and Brooks, and Rivers.

16 With him *is* ſtrength and Wiſdom *i*: the deceived and the deceiver *are* his *k*.

i He doth the things here mentioned in the foregoing and ſucceeding Verſes, and that both powerfully, to as no Creature can reſiſt and hinder him, and wiſely ſo as none can prevent and overreach him. The ſame thing he had ſaid before, v. 13. but he repeats it here to prepare the way for the following Events, which are eminent Inſtances, both of his Power and Wiſdom. *k* So. He alſo gives leſs Underſtanding to the Deceived, and withdraws from him either wholly, or in part, that common Light of Diſcretion, which is his Free Gift, and he may juſtly give, or take away as he pleaſeth, and leaves him to his own Ignorance and Error, Pride and Self-conceit, and to all thoſe Prejudices, Paſſions, and Luſts, which commonly corrupt Mens Minds, and to the Power and Crafts of Satan, that grand Deceiver. He governs the Deceiver, and ſets bounds to his Deceits, to whom, and when, and how far they ſhall extend; as is manifeſt from *Deut.* 13.1. 1 *Kings* 22. 20. *Pſa.* 105. 14. *Ezek.* 14. 9. *Matt.*24. 24. 2 *Theſſ.* 2. 11. *Rev.* 20. 3, 8. He alſo over-rules all this by his own Glory, and the accompliſhment of his righteous Deſigns of trying the good, and puniſhing wicked Men, by giving them up to believe Lies. Yet God is not the Cauſe or Author of any Error or Sin, but only the wiſe and holy Governour and Diſpoſer of it.

17 He leadeth counſellors away ſpoiled *l*, and maketh the judges fools *m*.

l The wiſe *Counſellors* or Stateſmen, by whom the Affairs of Kings and Kingdoms are ordered, *he leadeth away* as Captives in triumph, being *ſpoiled* either of that Wiſdom which they had, or ſeemed or pretended to have; or of that Power and Dignity which they had enjoyed. *m* Partly by diſcovering their Folly, and partly by inſtructing their Minds, and turning their own Counſels to their ruin: Of which ſee 2 *Sam.* 15. 31. & 17. 14, 23. *Iſa.*19. 11. 1 *Cor.*1. 20.

18 He looſeth the bond of kings *n*, and girdeth their loins with a girdle *o*.

n Either 1. Paſſively, whereby they are bound. He looſeth them from Priſon or Reſtraint. Or rather 2. Actively, that whereas they bind their Subjects to Obedience, to wit, their Power and Authority, and that Majeſty which God ſtamps upon Kings, to keep their People in awe: All which God can, and oft doth take away from them, and freeth the People from their Bonds, when it pleaſeth him: Of which all Hiſtories give Inſtances: See *Dan.*2. 21. & Either 1. With a Girdle of Dignity and Glory, which was put upon the Loins of Men in great Honour and Authority, as *Iſa.* 11. 5. & 22. 21. *Jer.*13.1,2. So this member of the Verſe is oppoſite to the former, and the ſenſe of the whole is, he either caſteth down Kings, or raiſeth them up, as he pleaſeth. But the Scripture no where mentions this *Girdle* as one of the Ornaments of Kings. Or rather, 2. With a ſervile Girdle: For ſeeing all, both the looſing and ſucceeding paſſages do evidently note acts of Judgment or Puniſhments, inflicted upon them, it ſeems improper to underſtand this alone of an act of God's Favour to them. So the ſenſe is, He reduceth them into a mean and ſervile Condition; which is thus expreſſed, becauſe Servants did uſe to gird up their Garments (which after the manner of thoſe parts and time were looſe and long) that they might be fitter for attendance upon their Maſters; of which ſee *Luke* 12.37. and 17.8. And ſo this is an amplification of the former ſentence. He not only depoſeth them from their Thrones, but brings them into Bondage and Slavery.

19 He leadeth princes *p* away ſpoiled, and overthroweth the mighty.

p So this word, which uſually ſignifies *Priefts*, is oft uſed, as *Gen.*41. 45. & 47. 22, 26. *Exod.* 2. 16. 2 *Sam.* 8. 18. Compared with 1 *Chron.* 18. 17.

* Ch. 32. 9. Iſa. 5. 15. Heb. *the ſtrength of the ancient.*

20 * He removeth away † the ſpeech *q* of the truſty *r*, and taketh away the underſtanding of the aged.

† Heb. *the lip.*

q Either 1. By taking away or reſtraining the Gift of Utterance from them, that they ſhould not be able to expreſs their Thoughts with ſuch clearneſs and Power as they uſed to do: which God doth to wife and eloquent Men. Or 2. By bringing them into ſuch ſtraits and troubles that they know not what to ſay or advile. Or 3. By taking away their Underſtanding which ſhould ſuggeſt and direct their Speech, as it here follows. Or 4. By paralyſing them to betray their Truſt, and either not to ſpeak when they ſhould, or to ſpeak otherwiſe than they ſhould, and to vile their Wit and Rhetorick, not to direct, but to deceive, and ſo deſtroy a Prince. *r i.e.* Of thoſe wiſe and eloquent Counſellors, that were, and for their great Abilities might be truſted by the greateſt Princes with all their Affairs.

Pſal. 107. 40.

21 * He poureth contempt upon princes, and ‖ weakneth *t* the ſtrength of the mighty.

Dan. 2. 21.

s i.e. He makes them contemptible to their Subjects and others. *t* Heb. *He looſeth the girdle.* Which Phraſe ſignifies Weakneſs, as the girdle of *Iſa.* 5. 27. as *the girding of the ſwords* notes ſtrength and Power, *Iſa.* 11. 5. & 45. 5. Both theſe Phraſes being taken from the quality of their Garments, which being looſe and long, did diſinable a Man for Travel or Work.

Ch. 28. 3. Dan. 2. 22. Mat. 10. 26

22 He * diſcovereth deep things out of darkneſs *u*, and bringeth out to light the ſhadow of death.

Heb. *lead.* Job 12.

u i.e. The moſt ſecret and crafty Counſels of Princes, which are 1 Cor. 4. 5. contrived and carried on in the dark.

23 * He encreaſeth the nations, and deſtroyeth *x* them: he enlargeth the nations *y* † ſtraiteneth them *again* *z*.

Pſal. 107. 38.

x What hitherto he ſaid of Princes, he now applies to Nations and People, whom God doth either increaſe or diminiſh as he pleaſeth. † Heb. *leadeth them.*

y He multiplies them ſo that they are forced to ſend forth Colonies into

into other Lands. *z* Or, *leadeth them in:* or, *bringeth them back* into their own Land; and confineth them there.

† Heb. *heads.*
* Pſal. 107. 40.

24 He taketh away the heart *a* of the † chief *b* of the people of the earth, and * causeth them to wander in a wilderneſs *where there is* no way *c*.

25 They grope *d* in the dark without light *e*, and he maketh them to † ſtagger like a drunken *man f*.

† Heb. *wander.*

d Like men that cannot ſee their way. *e* Two Phraſes expreſſing the ſame thing, emphatically to expreſs their profound darkneſs. *f* Who reels hither and thither without any certainty. So they ſometimes take one courſe, and ſometimes another, as reſolving to try all Experiments, and indeed not knowing what to do.

CHAP. XIII.

Job's friends not wiſer than he: he would reaſon with God; but they were lyars, and talked deceitfully for God, who would ſearch and reprove them for accepting perſons, 1——10. *God's excellency, and they as aſhes and clay,* 11, 12. *He is reſolute, being in extream miſery, and ſtarting confidence in God, before whom he would ſpeak, and God ſhould ſave him; not ſo with an hypocrite,* 13——16. *He ordereth his cauſe to plead with God; only deſireth a removal of God's hand upon him,* 17——22. *His requeſt, to know his ſins and God's purpoſe, ſince God delighteth not in our miſery,* 23——28.

LO, mine eye hath ſeen all *this*, mine ear hath heard and underſtood it *a*.

a All this which either you or I have diſcourſed concerning the infinite Power and Wiſdom of God, I know, both by *being* it, i.e. by my own Obſervation and Experience, and by *hearing* it from my Anceſtors; ſo that I did not need your tedious and impertinent diſcourſes concerning thoſe matters.

* Ch. 12.3. 2 * What ye know, *the ſame* do I know alſo: I *am* not inferiour unto you.

* Ch. 13.3. 3 * Surely I would ſpeak to the Almighty *b*, and I deſire to reaſon with God.

b According to thy with, *Ch.* 11. 5. I had rather debate the matter with God than with you. I am not afraid of preſenting my Perſon and Cauſe before him, who is a Witneſs of my Integrity, and would not deal ſo unmercifully with me as you do.

* Ch. 6.21. & 13.2. 4 But ye *are* forgers of lies *c*; * ye *are* all Phyſicians of no value *d*.

c i. e. Authors of falſe Doctrine, to wit, that great Afflictions are peculiar to Hypocrites and wicked Men. *d* Unfaithful an'd Unskilful, preſcribing bad Remedies, and miſapplying good ones.

5 O that ye would altogether hold your peace, and it ſhould be your wiſdom *e*.

e For then your Ignorance and Folly had been concealed, which is now manifeſt. Compare *Prov.* 17. 28.

6 Hear *f* now my reaſoning, and hearken to the pleadings of my Lips *g*.

f i. e. Attend to it, and conſider it more ſeriouſly than you have done. *g i. e.* To the Arguments which I ſhall produce.

* Ch. 17.5. & 32. 21. & 36.4. 7 * Will ye ſpeak wickedly for God *h*? And talk deceitfully for him?

h Will you utter Falſhoods upon pretence of pleaſing God, or of maintaining God's Honour or Juſtice? Doth he need ſuch defences?

8 Will ye accept his Perſon *i*? Will ye contend *k* for God?

i Not judging according to the right of the Cauſe, but the quality of the Perſon, as corrupt Judges do. *k i. e.* Wrangle and quarrel with me, and cavil at my Speeches, and pervert my meaning. *I i. e.* That you may gratifie him, or defend his Rights?

9 Is it good *m* that he ſhould ſearch you out *n*? or as one mocketh another, do ye ſo mock him *o*?

m Will it be to your Credit and Comfort? *n i. e.* Narrowly examine your Hearts and Diſcourſes, whether you have uttered Truth or Falſhood, and whether your Speeches proceed from true Zeal for God, or from your own Prejudices and Paſſions, and from a deſire to curry Favour with him. *o* To wit, by covering your unchriſtableneſs and corrupt affections with pretences of Piety, as if God could not diſcern your Artifices; or by pleading his Cauſe with weak and fooliſh Arguments, which is a kind of mockery to him, and an Injury to his Cauſe, or by ſeeking to flatter him with falſe Praiſes, as if he did diſtribute the things of this World with exact Juſtice, proſpecting only the good, and ſeverely afflicting none but wicked Men.

10 He will ſurely reprove you *p*, if ye do ſecretly *q* accept Perſons.

p i. e. Puniſh you; as this word is oft uſed, as hath been once and again obſerved. *q* Though it be concealed in your own Breaſts, and no Eye ſee it; yea, though it be ſo cloſe that your own Minds and Conſciences, through Ignorance, or Inadvertency, or Slothfulneſs, do not perceive it, yet He, who is greater than your Conſciences, ſees and knows it.

11 Shall not his Excellency *r* make you afraid *s*? and his dread fall upon you?

r His infinite Wiſdom which ſees your ſecret Fallhoods, and his Juſtice and Power, which can and will puniſh you for it. *s* Of ſpeaking raſhly or fallly of his Ways and Counſels.

12 Your remembrances *t are* like unto aſhes; your Bodies *u are* like to Bodies of Clay.

t Either 1 Actively, *i. e.* your Memorials, or your Diſcourſes and Arguments by which you deſign to bring things to my remembrance. So he might poſſibly allude to that paſſage, *Chap.* 4. 7. *Remember I pray thee*, &c. That, and all your other *Memento's are like unto aſhes*, *i. e.* contemptible and unprofitable: Heb. *are Parables*, or *Speeches of duſt, or aſhes.* Or 2. Paſſively, all that which is moſt excellent and memorable in you; your Wealth, and Dignity, and Wit, and Reputation, or whatſoever it is for which you expect or deſire to be remembered, it is all but poor deſpicable duſt and aſhes: And therefore you have juſt reaſon to abhor your ſelves, and to dread the Divine Majeſty, as I now adviſed you. *u* Though they be not full of ſores and boils as mine is, yet they are but duſt, and to duſt they ſhall return as well as mine. Heb. *Your backs*, which being the ſtrongeſt part of the Body, is put for the whole Body. Or, *Your Eminencies*, or *Excellencies*, as this word moſt properly ſignifies, as Hebricians obſerve, fo it anſwers to their *memorables*. All thoſe things wherein you do, or think that you do excel others, are but like Eminencies, or Lumps, or heaps of Clay, vain and uſeleſs things, if compared with the Excellencies of God. Or, *Your brights*, *i. e.* your ſorry Diſcourſes are like Clay, *i. e.* without ſolidity and ſtrength.

13 † Hold your peace *x*, let me alone that I may † ſpeak *y*, and let come on me what *will z*.

† Heb. *ſilence.*

x Do not now interrupt me in my Diſcourſe; which perad venture he obſerved by their geſtures, ſome of them were now attempting. *y* That I may freely utter my whole mind. *z* For the event of my Diſcourſe with God, wherewith you threaten me, I am willing to ſubmit my ſelf to him, to do with me as He pleaſeth: For I know He will not judge ſo ſeverely and partially of me, or my words, as you do, but will accept what is good, and paſs by any circumſtantial defects in my Perſon or Speech, as knowing that I ſpeak from an upright heart.

14 Wherefore do I take my fleſh in my teeth, and put my life in mine hand (z)?

(z) According to this Tranſlation the Senſe ſeems to be this, if you ſpeak truth, and God puniſheth none but wicked Men, why doth he bring me (whom he knows to be no Hypocrite, as you lunder me) to that extremity of pain and miſery, that I am almoſt conſtrained to tear, and eat my own fleſh (which is mentioned as the Character of Men in great anguiſh, *Jſa.* 9. 20, & 49. 26.) and am ready to lay violent hands upon my life? Is it ſo great a crime to complain in this caſe, or at leaſt to enquire into the cauſe of this unwonted ſeverity: But this ſenſe ſeems not well to ſuit either with the fore-going or following Verſes, but to come in abruptly. Others therefore render the words thus; *Why ſhould I take my fleſh in my teeth*, &c. And ſo this may be either 1. A reaſon of his ardent deſire of liberty of Speech, becauſe he could hold his Tongue no longer, but muſt needs tear himſelf to pieces, if he had not ſome vent for his grief. So this agrees well both with v. 13. where he defired this freedom, and with v. 15. where the ſame Senſe is expreſſed in plainer words. Or, 2. An Antidote againſt deſpair. I perceive, O my Friends, by your Diſcourſes, that you intend to drive me to utter Deſpair, if I do not turn to God in another manner than yet I have done. Which if it were true, I ſhould certainly tear my Fleſh, and violently take away my own Life: But I ſee no reaſon why I ſhould give way to any ſuch deſpair or deſire Aſſiſtance from and this alſo hath a good dependance upon the fore-going words; *Let come on me what will. C q. d.* But I have no reaſon to fear ſuch Conſequences as you ſuggeſt, nor to deſpair of a merciful Audience and Relief from God; and a good connexion with thoſe which follow, v.15. where he declares his Hope and Confidence in God. The Phraſe of having ones *Life in his hand*, notes a condition extreamly dangerous, and almoſt deſperate, as *Judges* 12.3. 1 *Sam.*19.5. & 28.21. *Pſal.*119.109.

15 * Though he ſlay me *a*, yet I will truſt in him *b*: * Rom. 8. 28. but *c* I will † maintain mine own ways *d* before him *e*. † Heb. reaſon.

a Though I ſhould yet more and more encreaſe my torments, ſo that I could bear them no longer, but ſhould perceive my ſelf to be at the point of Death, and without all hopes of Recovery in this World. *b* Or, *ſhall I not truſt* in him? Should I deſpair? No, I will not. I know he is a juſt, and a faithful, and merciful God, and he knows that mine Heart is upright before him, and that I am no Hypocrite. *c* Though I will truſt in him, yet I will humbly expoſtulate the matter with him. *d I will argue, or prove, or demonſtrate* my ways, i.e. I will make a full free Confeſſion of the whole courſe of my life, and I will boldly, though ſubmiſſively, aſſert mine own Integrity, which he alſo will, I doubt not, acknowledge. And what I have done amiſs I will as freely confeſs, and make ſupplication to my Judge for the pardon of it. *e* Before his Tribunal: For I deſire no other Judge but him.

16 He alſo *ſhall be*, (or *is*) my ſalvation *f*: for *g* an hypocrite ſhall not come before him.

f I reſt aſſured that he will ſave me out of theſe Miſeries ſooner or later, one way or other, if not with a temporal, yet with an eternal Salvation after Death; of which he ſpeaks, *Chap.* 19. 25, &c. *g* Or, *but*, as this Particle commonly ſignifies; for this Cauſe is put in way of oppoſition to the former; and the ſenſe is, But if I were an Hypocrite, as you alledge, I durſt not preſent my ſelf before him to plead my Cauſe with him, as now I deſire to do, nor could I hope for any Salvation from, or with him in Heaven.

17 Hear diligently my ſpeech *h*, and my declaration *i* with your ears.

h This he deſired before, v.6. and now repeateth, either becauſe they manifeſted ſome neglect or diſlike of his Speech, and ſome deſire to interrupt him: Or, becauſe he now comes more cloſely to his Juſtifineſs, the foregoing Verſes being moſtly in way of Preface to it. *i i. e.* The words whereby I declare my Mind.

18 Behold now, I have ordered *my* † cauſe *k*; I † Heb. *mine judgment.* know that I ſhall be juſtified *l*.

k To wit, within my ſelf. I have ſeriouſly and ſincerely conſidered the ſtate of my caſe, and what can be ſaid either for me, or againſt me, and am ready to plead my Cauſe. *l i. e.* Acquitted by God from that Hypocriſie and Wickedneſs wherewith you charge me, and declared a righteous and innocent Perſon, human Infirmities excepted.

19 Who *is* he that will plead with me *m*? for now if

if I hold my tongue, I ſhall give up the ghoſt *n*.

m Where is the man that will do it? Nay, O that God would do it: which here he implies, and preſently expreſſeth. *n* My grief for God's heavy Hand, and for your bitter Reproaches would break my heart, if I ſhould not give it vent.

20 Only do not two *things* unto me *o*: then will I not hide my ſelf from thee *p*.

o Which two he expreſſeth, v. 21. *p* Then ſhall I boldly preſent my ſelf and cauſe before thee.

* Ch. 9.34. & 33.7. 21 * Withdraw thine hand far from me *q*: and let not thy dread make me afraid *r*.

q i. e. Suſpend my Torments during the time of my pleading with thee, that my Mind may be at liberty. *r* Do not preſent thy ſelf to me in terrible Majeſty, neither deal with me in rigorous Juſtice; but hear me meekly, as one man heareth another, and plead with me upon thoſe gracious terms, wherewith thou uſeſt to deal with Mankind.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me *s*.

s Then chuſe thy own Method. Either do thou charge me with Hypocriſie, or more than common Guilt, and I will defend my ſelf: Or I will argue with thee concerning thy extraordinary Severity towards me: and do thou ſhew me the Reaſons of it. This Propoſal favoured of too great Self-confidence, and of Irreverence towards God; for which, and ſuch like Speeches, he is reproved by God, *Chap.*38.2,3. & 40.2.

23 How many *are* mine iniquities and ſins? Make me to know my tranſgreſſion and my ſin *u*.

t That I am a ſinner I confeſs; but that I am guilty of ſo many or ſuch heinous Crimes as my Friends ſuppoſe, I utterly deny; and if it be ſo, do thou, O Lord, diſcover it to my ſhame. *u* If peradventure my heart deceive me therein; for I am not conſcious to myſelf of any enormous Crime.

Deut.32. 24 Wherefore hideſt thou thy face *x*, and * holdeſt me for thine Enemy *y*.

Job 13.21. *x i. e.* Withdraweſt thy favour and help which thou didſt uſe to afford me; as this Phraſe is commonly uſed, as *Deut.*31.17. *Pſal.*13.1. & 102.2. *&c. y i. e.* Dealeſt as ſharply with me, as if I were thy profeſſed Enemy.

Lam. 3.3 25 * Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble *z*?

z Doth it become thy infinite and excellent Majeſty to uſe all thy might to cruſh ſuch a poor, impotent, frail Creature as I am, that can no more reſiſt thy Power, than a Leaf, or a little looſe and dry Straw can reſiſt the fury of the Wind or Fire.

Ch. 7.17. 26 For thou writeſt *a* bitter things *b* againſt me, and * makeſt me to poſſeſs the iniquities of my youth *c*.

a i. e. Thou appointeſt or inflicteſt. A Metaphor from Princes or Judges, who anciently uſed to write their Sentences or Decrees, concerning Perſons, or Cauſes, brought before them. See *Pſa.*149.9. *Jer.*22.30. *John* 19.22. *b i. e.* A terrible Sentence, or moſt grievous Puniſhments. *c* Thou doſt now at once bring upon me the puniſhment of all my ſins, not excepting thoſe of my Youth, which, becauſe of the folly and weakneſs of that Age, are uſually excuſed or winked at, or, at leaſt, but gently puniſhed.

Ch. 33.11. 27 * Thou putteſt my feet alſo in the ſtocks *d*, and † lookeſt narrowly unto all my paths *e*; thou ſetteſt a print upon the † heels of my feet *f*.

† Heb. *obſerveſt.*

d Thou encompaſſeſt me with thy Judgments, that I may have no way or poſſibility to eſcape. *e* When thou haſt me faſt in Priſon, thou makeſt a ſtrict and diligent ſearch into all the Actions of my life, that thou maiſt find matter to condemn me. *f i. e.* Thou followeſt me cloſe at the heels, either to obſerve my Actions, or to purſue me with thy Judgments, ſo that thou doſt oft tread upon my heels, and leave the prints of thy Footſteps upon them.

28 And he *g*, as a rotten thing, conſumeth; as a garment that is moth-eaten.

g Either, 1. Man, or *Job*, ſuppoſed to be God's Adverſary in this conteſt. So he ſpeaks of himſelf in the third Perſon, as is uſual in this and other Sacred Books. So the ſenſe is. *He, i.e.* this poor frail Creature, this Carkaſs or Body of mine; which poſſibly he pointed at with his Finger, *conſumeth* or pineth away, *&c.* So he mentions here the effect of God's ſevere proceedings againſt him, to wit, his Conſumption and utter Deſtruction, which was making haſte towards him. Or, 2. God, of whom he hitherto ſpoke in the ſecond Perſon, and now in the third Perſon, ſuch changes of Perſons being very frequent in Poetical Writings, ſuch as this is. So he continueth the former Diſcourſe, and as before he mentioned God's ſeverе Enquiry into his ways, and Sentence againſt him, ſo here he deſcribes the Conſequence and dreadful Execution of it upon him: *He, i.e.* God, *conſumeth* (for the Verb is Active) me *as rottenneſs* conſumeth that in which it is, or *as a rotten thing* is conſumed, and *as a Moth which eateth a Garment.*

CHAP. XIV.

Man's natural miſery, ſin, and ſhort life, our plea with God not to diſlodge us by his power, but ſuffer us to accompliſh our appointed time, 1——6. *The other Creatures decay and revive; but Man once dead, returneth not, till the end of all things,* 7——12. *He wiſheth to be hid in the Grave in hopes of the Reſurrection,* 13——15. *for that here God was ſtrict in marking his iniquity, and prevailed againſt him,* 16——20. *Man's miſery with reſpect to his Children,* 21, 22.

MAn *that is* born of a Woman *a*, *is* † of few days *b*, and * full of trouble *c*.

† Heb. *will give.*
† Gen. 47.9. Pſal. 39.5. & 89.47. Jam. 4.14.
* Ch. 5.7. & 7.1. & 14.1. Eccleſ. 2.23.

a This expreſſion is here uſed, either, 1. To intimate the cauſe of Man's Miſery, that he was born of Woman, a weak Creature, 2 *Pet.* 2. 7. and withal corrupt and ſinful, and of that Sex by which ſin and all Calamity was brought into the World. See *Chap.*15.14. and *Gen.* 3.17. 1 *Tim.*2.13,14. Or, 2. To note the univerſality of the thing, Every Man, every Mothers Son, as we uſe to ſpeak. Mens Fathers are oft times unknown and uncertain, but their Mothers are always

† Heb. *ſmitten.*

† Heb. *cut off.*

† Heb. *wither.*

† Heb. *periſheth.*

† Heb. *waſteth away.*

† Heb. *cut off.*

† Heb. *periſh.*

† Heb. *withered.*

† Heb. *cut off.*

† Heb. *periſh.*

† Heb. *waſteth away.*

† Heb. *periſh.*

† Heb. *withered.*

† Heb. *cut off.*

once the Fountain of his radical moisture is dried up, dies, and never revives again.

12 So man lieth down *c*, and riseth not *d*, till the heavens *be* no more, they shall not awake, nor be raised out of their sleep.

c To wit, in his Bed, the Grave, or to sleep the sleep of Death, as this Phrase is used, *Gen.*47.30. *Deut.*31.16. *2 Sam.* 7.12. *1 Kings* 1. 21. *d* To wit, to this Life: For he speaks not here of the Life to come, nor of the Resurrection of the Body after Death by the Divine Power, of his belief whereof he giveth sufficient evidences in divers places. *e* i.e. Either, 1. Never; because the Heavens, though they shall be changed in their Qualities, yet shall never cease to be as to the Substance of them. And therefore everlasting and unchangeable things are expressed by the duration of the Heavens; of which see *Psal.*72.5,7,17. & 89.30,36,37. *Matth.* 5.18. & 24.35. Or, 2. not until the time of the general Resurrection, and the Restitution of things, when these visible Heavens shall pass away, and be no more, at least in the same form and manner as now they are: Of which see *Psal.*102.26. *Luke* 21.33. *2 Pet.*3.7,10. *Rev.*21.1.

† Hebdeli. 13 O that thou wouldest hide me in † the Grave *f*, that thou wouldest keep me secret *g*, until thy wrath be past *h*, that thou wouldest appoint me a set time *i*, and remember me *k*.

f Either, 1. In some dark Vault under Ground, such as good men hide themselves in in times of Persecution, *Heb.* 11.38. Lord hide me in some hiding place from thy Wrath, and all the intolerable effects of it, which are upon me: for I cannot be hid from thee, but by thee. Or, 2. In the Grave, properly so called. Though I know Life once lost is irrecoverable, yet I heartily desire Death, rather than to continue in these Torments. And if the next words and with them to suppose the continuance of his Life, that is not simply: For he speaks like one almost distracted with his Miseries, sometimes wishing one thing, sometimes another, and the quite contrary, as such Persons use to do. And these Wishes may be understood disjunctively, I with either that I were dead, or that God would give me Life free from these torments. Or the place may be understood thus, I could wish, if it were possible, that I might lie in the Grave for a time, till these Storms be blown over, and then be restored to a comfortable Life. *g* In some secret and safe place, under the shadow of thy Wings and Favour, that I may have some support and comfort from thee. *h* Whilst I am oppressed with such grievous and various Calamities, which he calls God's *Wrath*, because they were, or seemed to be, the effects of his Wrath. *i* To wit, to my Sufferings, as thou hast done to my Life, v. 5. *k* i.e. Wherein thou wilt remember me, to visit, in mercy, or so as to deliver me: For it is well known that God is frequently said to *forget* those whom he suffers to continue in Misery, and to *remember* those whom he delivers out of it.

† Heb. my warfare. 14 If a man die, shall he live *again*? all the days of † my appointed time will I wait till my change come *m*.

l i.e. He shall not, namely in this World, as was said before. The affirmative question is equivalent to an absolute denial, as *Gen.*18.17. *Psal.*56.7. *Jer.* 5.9. and every where. *m* Seeing Death puts an end to all mens hopes of any comfortable being here, because man once dead never returns to life; I will therefore wait on God, and hope for his favour whilst I live, and it is possible to enjoy it, and will continue waiting from time to time, *until my change come*, *i.e.* either 1. Death, the great and last Change; which is expressed by the root of this word, *Job* 10.17. Or, 2. The change of my Condition for the better, which you upon your Terms encourage me to expect, and which I yet trust in God I shall enjoy: for this word properly signifies *Vicissitudes or Changes* in ones Condition; and this seems to suit best with the following Verse. And this Change, or a comfortable Life here (to be truly without, not only from that love of Life by nature and Comfort which is naturally implanted in all men, good and bad, and is not forbidden by God, which also was stronger in those Old Testament Saints, when the discoveries of God's Grace to sinners, and of Eternal Life, were much darker than now they are; but also because this would be an effectual vindication of his own Integrity and Good-name, and of the honour of Religion, both which did suffer some Eclipse from *Job*'s extream Calamities, as is evident from the Discourses of his Friends.

† Ch.14. 15 Thou shalt † call, and I will answer thee *n*: thou wilt have a desire to the work of thine hands *o*.

n I trust there is a time coming, when thou wilt grant me the Mercy which now thou denyest me, to wit, a favourable hearing, when thou *wilt call* to me to speak for my self, and *I shall answer thee*; which I know will be to the satisfaction and my comfort. Compare this with *Chap.* 13. 22. where the same words are used in this same sense. Or, *thou shalt call* me out of the Grave of my Calamities, *and I shall answer thee*, and say, Here I am, raised out of the Pit in which I was buried by thy powerful and gracious Command. *o* i.e. To me who am thy Workmanship in divers respects, from whom thou now seemest to have an aversion and abhorrency, but I doubt not thou wilt have a *desire*, i.e. shew thy Affection or Good-will to me; or a desire to look upon me, and to deliver me. Nor is it strange that *Job*, who lately was upon the brink of Despair, doth now breathe out words of Hope, such Ebbings and Flowings being usual, both with *Job* otherwhiles, as *Chap.*13.15,16. and with *David* frequently in the *Psalms*, and with others of God's People.

† Heb.155. 16 * For now *p* thou numbrest my steps *q*, dost thou not watch over my sin *r*?

Chap.13.27. Prov.6.21. Jer.32.19. *p* So this is a reason of his desire of Death, v. 13. Or rather, *But now*; for this seems to be added by way of opposition. I believe thou wilt pitty and help me, but for the present it is far otherwise with me. *q* Thou makest a strict enquiry into all my actions, that thou mayst find out all mine Errours, and punish them. Compare *Job* 13.27, & 31.4, & 34.21. *Psal.*56.6. *r* i.e. Doth thou not watch for my Halings, or Miscarriages, as if thou wast glad of an occasion to punish me? Or, *thou dost not delay the punishment of my sin*: For the same Hebrew word signifies both *sin*, and its *punishment*.

17 My transgression *is* sealed up in a bag *s*, and thou sewest up mine iniquity *t*.

‖

s As Writings or other choice things, that they may be safely kept, and all of them brought forth upon occasion, and not one of them forgotten or lost. Compare *Deut.* 32.34. *Job* 37.7. *Hos.* 13.12. *t* i.e. Thou keepest all my sins in thy memory, and fastenest the guilt of them upon my Conscience. Or, *thou addest to my sin*, one sin to another, the follies of my youth, *Job* 13.26. to those of my riper years. Or, *thou addest to my punishment*, i.e. thou punishest me more than mine Iniquities deserve, all things considered. For this sinful thought seems sometimes to have risen in *Job*'s mind, as may be gathered from divers parts of this Book: which therefore *Zophar* decries, and disproves, *Job* 11.6.

18 And surely as the mountain falling † cometh to † Heb. is nought *u*: and the rock is removed out of his place; *Josh.*

u As when a great *Mountain falls*, either by an Earthquake or Inundation of Waters, or from any other cause, it *moulders away*, *Job* 14.18. *fading Leaf*, (as the Hebrew word figures) and never recovers its former height and stability, *and as the Rock*, when by the violence of Winds or Earthquakes, &c. it *is removed out of its place*, and thrown down, is never re-advanced. And as *the waters* by continual dropings, or violent and frequent affaults, *wear away*, *or locately them*, *to pieces*, so as they can never be made whole again: And as *the things wasteth away*, to wit, by a great and violent Inundation which thus fendeth, *the things which grow out of the dull of the Earth*, to wit, Herbs, and Fruits and Plants, which once washed away are irrecoverably lost, *and*, (or *so* as this Particle is oft used, *i.e.* in like manner, to wit, irrecoverably,) *thou destroyest the hope of man*; *i.e.* So when man dies, all hope of living again in this World is utterly lost: and this seems to be the plain meaning, of these two Verses. And as before he declared the hopelesness of mans restauration from death to this animal life, by way of opposition to such things as did rise in a manner from death to life, v. 7, &c. so now he declares it by way of similitude or resemblance to such things, as being once lost and gone, are past all hopes of recovery.

19 The waters were the stones: thou † washest a † Heb. way the things which grow *out* of the dust of the earth, and thou destroyest the hope of man. *washest*

20 Thou prevailest for ever against him *x*, and he passeth *y*: thou changest his countenance, *z*. and sendest him away *a*.

x When once thou takest away this life it is gone for ever: For he speaks not here of Man's future and eternal life in another World, *y* i.e. He dieth, or is about to die: Man's death is oft called a *passage* or *a going*; to intimate that it is not an annihilation, but only a translation of him into another place and state. *z* Either, 1. His Visage, which by Death and its Harbingers, is quite transformed in colour and shape, as we see by daily experience. Or, 2. The face and state of his Affairs, as to worldly Riches, and Pleasures, and Honours, all which he leaves behind him. *a* To his long home by death.

21 His sons come to honour, and he knoweth it not *b*; and they are brought low, but he perceiveth *it* not of them.

b Either, 1. is ignorant of all such events: Or, 2. is not concerned nor affected with them. A dead or dying man minds not those things.

22 But his flesh upon him shall have pain, and his soul within him shall mourn *c*.

c This is man's condition; he is miserable both when he dies, because he dies without hope of returning to life, as he had discoursed before; and (as he now adds) whilst he lives, whilst *he feeth upon him, and his soul within him*; whilst the soul is clothed with or united to the body, he feels sharp *pain* in his body, and bitter grief in his soul. Seeing therefore the state of man upon earth is so vain and unhappy every way, Lord give me some comfort to sweeten my life, or take away my life from me.

CHAP. XV.

Eliphaz's reproof: Job's knowledge and talk vain: he feareth not God, nor prayeth to him; but his own mouth uttered his iniquity, and should condemn him, 1——6. *Job not the wisest of men,* 7, 8. *no wiser than they, who were elder then he,* 9, 10. *He describeth the confusions of God, and turned away his spirit against him,* 11——13. *The Angels not clean in God's sight; much less man,* 14——16. *A description of the Ancients: their wisdom and reports concerning destruction, and terrours on the wicked, and the causes of it,* 17——35.

THen answered Eliphaz the Temanite, and said,

2 Should a wise man *a* utter † vain know- † Heb. ledge *b*, and fill his belly *c* with the east wind *d*? knowledges

a Such as thou seemest and pretendest to be. *b* i.e. Empty words without any sense or solidity in them. *c* i.e. Satisfie his own Mind and Conscience, which being secret is compared to the inwards of the Belly, as Chap.22.19. *Prov.*20.27. & 22.18. *d* To with Discourses which are not only flashy and unprofitable, and without any weight, but also boisterous and pernicious both to himself and others; as the East-wind was in those parts, *Gen.* 41. 6. *Exod.* 10. 13. *Hos.*12.1.

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good *e*?

e Either to himself or others, but much hurt; which is implied by the contrary, as is usual.

4 Yea, † thou castest off fear *f*, and restrainest † prayer before God. *er g*

f Heb. *Thou maketh void fear*; i.e. the fear of God, as the word is oft used for *the word of God*; or Piety and Religion, which accometh under the name of *fear*. This may be understood, either 1. Of *Job* himself; that he cast off all Reverence to God, by uttering such bold and reproachful expressions concerning God and his Providence. Or, 2. with respect to others; that by his insolent and unworthy speeches of and carriage towards God, and by those false and pernicious principles which he had laid down; as that God dealt with men in way of absolute Soveraignty, not of justice; and that

he made no difference between good and bad in the course of his Providence, but did equally prosper or afflict both of them: he did that which tended to the subversion of the fear and worship of God. *g* As this *Hebrew* word fignifies alfo, *Pfal.* 102.1. Or, *meditation* or *speech*; which well agrees to Prayer which is accompanied with ferious thoughts and expreffions. The fenfe is, either 1. In ſtead of humble and fervent Prayer to God, which thy Condition calleth for, thou breatheſt forth falſe and blaſphemous ſpeeches againſt him. Or, 2. Thou doſt by thy words and examples, and principles, as far as in thee lies, baniſh Prayer out of the World, by making it uſeleſs and unprofitable to men.

† Heb. *thine iniquity teacheth thy mouth.* 5 For thy mouth † uttereth thine iniquity *h*, and thou chooſeſt the tongue of the crafty *i*.

h i.e. Thy words diſcover the naughtineſs of thy heart, and juſtifie my charge againſt thee, that *thou caſteſt off fear*, &c. *i* Thou ſpeakeſt wickedly, but craftily: thou covereſt thy impious principles and paſſions with fair pretences of Piety and reſpect to God, wherewith thou endeavoureſt to mock God, and deceive Men.

6 Thine own mouth condemneth thee *k*, and not I: yea, thine own lips teſtifie againſt thee.

k My Condemnation of thee is grounded upon thine own words.

7 *Art* thou the firſt man *that* was born *l*? or waſt thou made before the hills *m*?

l Haſt thou lived ever ſince the Creation of the World, and treaſured up the experiences of all Ages in thy own breaſt, that thou ſpeakeſt ſo arrogantly and magiſterially, and with ſuch contempt of other men? Art thou the moſt ancient and the wiſeſt of all mortal men? Whom doſt thou make thy felf? *m* Before the Earth was made and diſtinguiſhed into Mountains and Valleys.

† Gen. 11. 8 * Haſt thou heard the ſecret of God *n*? and doſt thou reſtrain wiſdom to thy ſelf?

n Hath God acquainted thee with all his ſecret Counſels, whereby he governs the World, that thou doſt paſs ſo bold a cenſure upon all his Deſigns and Actions? *o* Art thou the only wiſe man in the World, and we and all others but fools?

† Heb. with the ſecret of God. 9 What knoweſt thou that we know not *p*? *what* underſtandeſt thou, which *is* not † in us?

p He retorts upon *Job* his own expreſſions. *Chap.*12.3. & 13.2.

10 With us *q* are both the grey-headed, and very aged men, much elder then thy father.

q i.e. Among us; either 1. Some of us, who ſeem to have been very ancient; from *Chap.*32.7. Or, 2. Some others with whom we have converſed, and who are of our Opinion in this matter. And this they oppoſe to that paſſage of *Job*'s, *Ch.*12.12.

11 *Are* the conſolations of God ſmall with thee *r*? is there any ſecret thing with thee *s*?

r Are thoſe Comforts, which we in the Name and according to the Mind, and by the Direction of God, have propounded to thee upon condition of thy true Repentance, *Chap.*11.13,14, &c. ſmall and contemptible in thine eyes. *s* Haſt thou any ſecret and peculiar ground or way of Comfort which is unknown to us, and to all other men, except thy ſelf; for which, or in compariſon of which thou deſpiſeſt our Conſolations as mean and trivial? To pretend to this is vanity and impudence: And if thou haſt not this, to deſpiſe and reject our Comforts is horrible pride and ſtubbornneſs.

12 Why doth thine heart carry thee away *t*? and what do thine eyes wink at *u*,

t Why doſt thou ſuffer thy ſelf to be tranſported by the pride and luſts of thine heart, to uſe ſuch unworthy and unbecoming Expreſſions both concerning us, and concerning God and his Providence. *u* i.e. What doſt thou aim at? What benefit doſt thou expect from ſuch words and carriages? So it is a Metaphor from Archers, who wink when they take their aim at a mark. Or, *why do thine eyes wink*; i.e. Why doſt thou look with ſuch an angry, ſupercilious, and diſdainful Eye, expreſſing both thy contempt of us, and thy rage againſt God? The Eye is obſerved both by God and Men, as the great Diſcoverer of the heart; and *winking with the eye*, is a note of a malicious mind, *Pſalm* 35.19. *Prov.*6.13. and 10.10.

13 That *x* thou turneſt thy ſpirit *y* againſt God, and leteſt ſuch words go out of thy mouth?

x Or, *for*, or, *ſurely*. *y* i.e. Either thy breath; or thy rage; or thy ſoul: for all theſe the *ſpirit* ſignifies. Hebr. *thou makeſt thy ſpirit to return to*, or *to return again againſt* that God from whom thou didſt receive it.

† Heb. *What is man?* 14 * What † *is man* *z*, that he ſhould be clean? and *he which is* born of a woman *a*, that he ſhould be righteous *b*?

z Heb. *frail*, or *ſick*, or *wretched man*: His mean original and corrupt Nature (ſheweth him to be unclean. *a* From whom he derives luſtfulneſs and Corruption, and Guilt, and the Curſe conſequent upon it. *b* To wit, in his own Eyes, as thou, O *Job* art.

15 * Behold, he putteth no truſt in his ſaints *c*; yea, the heavens *are* not clean in his ſight.

c i.e. In his Angels, as appears by comparing *Chap.*4.18. who are called his *Saints* or *Holy ones*, *Deut.* 33.2. *Pſal.*103.20. *Dan.*4.13, 23. *Matth.*18.10. & 24.36. Who though they were created holy, yet he could not be confident in them, nor they be confident in themſelves that they would continue in their ſtedfaſtneſs if they were left to themſelves, and not upheld by God's ſpecial Grace and Aſſiſtance. See the Notes on *Job* 4.18. *d* Heb. *and the heavens*, i.e. either, 1. The Heavens properly ſo called; which though they be free from thoſe groſſe mixtures which are and appear in heavenly bodies, yet are not abſolutely pure, but have ſome ſpots and blemiſhes in them; as Philoſophers have diſcovered, and the All-ſeeing God knoweth: Compare *Chap.*25.5. where *the ſtars* are ſaid *not to be pure*: Unleſs *the ſtars* alſo there be metaphorically put for the Angels, as they are *Job* 38.7. and for other holy Miniſters of God, as *Dan.*8.10. *Rev.* 1. 16, 20. & 12.1,4. 2. The Angels that dwell in Heaven; Heaven being oft put for its Inhabitants; either for God, as *Pſa.*73.9. *Dan.*4.26. *Luke* 15.18, 21. Or for the Angels that dwell in Heaven, as *Pſal.*89.6. & 148.1,

2 So this is a repetition of the ſame thing in other words. And theſe are *not pure*; to wit, ſimply and perfectly, and comparatively to God; in which, and ſuch like reſpects, God only is ſaid to be *juſt* and *wiſe*, and *immortal*. The Angels are pure from corruption, but not from imperfection, nor from a poſſibility of ſinning, if God ſhould withdraw his help from them.

16 How much more abominable and filthy *is* man, which drinketh iniquity like water *e*?

e Who beſides his natural proneneſs to ſin, hath contracted habits and cuſtoms of ſinning, and ſinneth as freely and eaſily, as greedily and deliciouſly, as frequently and abundantly as men, eſpecially in thoſe hot Countries, uſed to drink up water. But this did not *Job*: And therefore though the things delivered by him and the reſt be true in the general, yet they commit a great errour in miſapplying them to *Job*, for which therefore they are afterwards reproved.

17 I will ſhew thee *f*, hear me, and that *which* I have ſeen *g*, I will declare.

f I will prove what I have affirmed, that ſuch ſtrokes as thine are peculiar to Hypocrites and Wicked men. *g* I ſpeak not by hear-ſay, only but from my own experience.

18 Which wiſe men *h* have told from their fathers *i*, and have not hid it *k*:

h Who are moſt able to be Witneſſes and Judges in thoſe matters. *i* Or *Anceſtors*; who diligently obſerved this, and carefully tranſmitted their own judgment and experience ſucceſſively to their Poſterity. *k* They judged it to be ſo certain and important a truth, that they would not conceal it in their own breaſts, but made confidence of publiſhing it for the inſtruction and comfort of ſucceeding Ages.

19 Unto whom alone the earth was given *l*, and no ſtranger *m* paſſed among them *n*.

l Either, 1. By the ſpecial and gracious gift of God: whereas wicked men invaded their parts of the Earth, and took them away by force. Or, 2. By the choice and content of the People, who for their great and known wiſdom and vertue conferred this power and truſt upon them. This he alledgeth partly to make their Teſtimony more conſiderable, becauſe theſe were not obſcure, and mean, and fooliſh men, whoſe words are commonly deſpiſed, but the moſt worthy and famous men in their places and ages; and partly to contradict and confute what *Job* had ſaid, *Chap.* 9. 24. That *the Earth was given into the hand of the wicked*. *By the earth* he means either the dominion of the earth, to wit, of that part of the earth in or nigh which *Job* and his friends lived: Or rather, the poſſeſſion of the earth, *i.e.* of a great portion of worldly goods: Or particularly, *the land*, or *that land* (as the word properly ſignifies) to wit, the land of *Canaan*, which was given by ſpecial gift unto *Abraham* (from whom it ſeems moſt probable that both *Job* and his friends were deſcended) and to *Iſaac* and to *Jacob*: who though they met with ſome common and ordinary afflictions, yet enjoyed a great meaſure of comfort and wealth, and honour, and power in the World, as the Fruits of God's Bleſſing, and of his Covenant made with good men, whilſt wicked men were expoſed to manifold Diſtreſſes and grievous Calamities. All which thoſe holy Patriarchs diligently obſerved, and induſtriouſly imparted to their Children, to encourage them to continue and proceed in the ways of true Piety. But how was the Earth or Land given to them *alone*, as is here ſaid? Anſwer, Either, 1. Becauſe *Noah* and his Sons (of whom ſome underſtand theſe words) had the ſole poſſeſſion and dominion of the Earth. Or, 2. Becauſe *Canaan* was given to *Abraham* and to his Seed alone: And ſome of *Abraham*'s Children had the dominion of, or an ample poſſeſſion in thoſe parts where *Job* and his Friends lived, who alſo ſeem to be in the number of them. Or, 3. Becauſe they only had it either by God's ſpecial and gracious Providence, or by the choice and approbation of the People; whereas wicked men took it by Rapine and Violence, without aſking leave either from God or Men. *m* i.e. The Enemy; for ſuch are called *Strangers* both in Scripture, as *Prov.*5.17. *Iſa.* 1.7. *Ezek.*11.9. & 28.10. and in other Authors. No perſon of a Man, a Nation and Poſſeſſion, or Religion. *n* i.e. Through their Land, as this phraſe is uſed, *Numb.*20.18. to with to as to moleſt or diſturb, or ſpoil them, as the *Sabeans* and *Caldeans* did then. God watched over thoſe wife and holy men ſo carefully, that no Enemy ſhould invade them, and ſo he would have done over theſe, if thou hadſt been ſuch an one.

20 The wicked man travelleth with pain *o* all *his* days, and the number of his years is hidden *p* to the oppreſſor *q*.

o i.e. Lives a life of care, and fear, and grief, by reaſon of God's Wrath, and the Torments of his own Mind, and his manifold and dreadful outward Calamities. *p* Is ſo little known not how ſhort the time of his tyranny and life is, and therefore lives in continual fear of loſing them. The number of a good man's years are alſo hid from him as well as they are from the wicked men: But to thoſe this is a great torment and miſchief; whereas it is not ſo to him. *Quæritur de ſumero*, ſaith *a number of years* put by a common *Hypallage* for *years of number*; as few years are called, *Job* 15. 22. becauſe they are ſoon numbred; as *many of number*, is put for a few men, *Gen.* 34.30. *Deut.*4.27. & 33.6.) *are laid*, or *treaſured up*; i.e. are allotted to him by God's ſecret Counſel; for God cuts off ſuch men in the midſt of their days, *Pſal.*55.23. whereas long life is promiſed, and commonly given to righteous men. *q* i.e. To the wicked man: but he names this one ſort of them, the Oppreſſors, partly becauſe he ſuppoſed *Job* to be guilty of this ſin, *Chap.*22.6. partly in oppoſition to what *Job* had affirmed of the ſafety and happineſs of ſuch perſons, *Chap.* 12. 5. and partly becauſe ſuch are moſt apt to expect and promiſe to themſelves a longer and happier life than other men, becauſe of their ſingular preheminences and advantages of life above other men.

21 † A dreadful ſound *is* in his ears *r*: * in proſperity † Heb. *a* the deſtroyer ſhall come upon him *s*. *ſound of*

r Even when he feels no evil, he is tormented with perpetual fears, and expectations of it from the ſenſe of his own guilt, and of God's all-ſeeing eye and righteous judgment. See *Lev.*26.36. *Deut.*28.65,67. *1 Theſſ.* 5. Or, *ſtill invade* and deſtroy *him* ſuddenly and unexpectedly: which is a great aggravation of it.

22 He

and interpreted, either 1. With respect to Christ, *And he, (i.e. God* last mentioned, to wit, God the Son, Christ Jesus) *will plead for a man (i.e.* for me, against whom you plead. He modestly speaketh of himself in the Third Person, as is usual,) *with God,* (to wit, with God the Father:) *and the Son of Man* (as Christ is oft called) *will plead for his friend, or Companion, or Neighbour, i.e.* For a Man whom he hath taken into that Relation to himself. It is plain, that the Mystery of Mans Redemption by Christ was known to the ancient Patriarchs, as hath been oft noted before; and to *Job* among others, *Chap.* 19. 25. Or 2. as the matter for which he prayed, and cried to God; *That* (to the Hebrew *I* as is frequently used) *he (i.e.* God) *would plead,* or *judge,* or *give sentence for a man (i.e.* for me, or in my cause) *with God, (i.e.* with himself, the Noun being put for the Pronoun, as *Gen.* 2. 20. & 3. 15. *Lev.* 1. 15. 16. and elsewhere, or at his own Tribunal, to which I have appealed) *as a man* pleadeth *for his Friend or Neighbour,* with or before an earthly Judge and Tribunal. This seems most agreeable to the Scope of the place, which was to maintain his own Integrity against his Friends before God.

†Heb. *years of number.* 22 When † a few years are come, then I shall go the way *whence I* shall not return *d.*

d i.e. To the state and place of the Dead, whence Men do not, and cannot return to this Life. The meaning is, my Death hasteneth, and therefore I earnestly desire that the cause depending before God between me and my Friends, may be searched out and determined, that if I be guilty of these things whereof they accuse me, I may bear the Shame and Blame of it before all Men, and if I be innocent, that I may live to see my own Integrity, and the Credit of Religion, (which suffers upon this occasion) vindicated, that so I may die in peace with God, and may leave the favour of a good name behind me.

CHAP. XVII.

His miserable Life: False Friends: Their Punishment, 1——5. *His Contempt, and Sorrow,* 6, 7. *The Righteous should be established,* 8, 9. *But he was given over to death,* 11——16.

[Or, *my spirit is spent.*] MY ‖ breath is corrupt *a,* my days are extinct *b,* the graves *c are ready* for me *d.*

a i.e. It stinks, as it doth in dying Persons. Or. *my Spirit is corrupted,* or *spent,* or *lost, i.e.* My vital Spirits, and natural Powers are wasted; my Soul is ready to leave the Body. *b* The Lamp of my Life is wasted, and upon the point of going out, and that in a Snuff. *c i.e.* The Grave; the plural number being put for the singular, as *Sepulchres,* 2 Chron. 21. 20. *Cities,* Judges 12. 7. *Affes,* Zech. 9. 2. are put for one of each of these. *d* Open their mouths as ready to receive me. The sense and scope of this Verse is the same with the former.

2 *Are there* not mockers with me *e?* And doth not †Heb. *lodge* mine eye *f* † continue in their provocation?

e Do not my Friends, instead of comforting, mock and abuse me, as if I had made use of Religion only as a Cloak to my Wickedness? Heb. *If there be not mockers with me,* understand, let God do so or so to me. It is a form of an Oath, which is defectively expressed after the manner of the Hebrews. Assuredly I am in the midst of cruel Mockers, which is a fore Aggravation of my Affliction. Thus he returns to what he had said, *Chap.* 15. 20. and intimates the neceffity and justice of his following appeal, which otherwife might be thought too bold. *f* Either 1. The Eyes of my Body. Do they not continue to provoke me to my Face? Or rather 2. The Eye of my Mind. Their provoking Scoffs and Reproaches do not only moleft me in the day-time when they are with me, but lodge with me in the night, and are continually in my thoughts, and break my fleep, and disturb me in Dreams. And therefore if I be a little disordered, I may be excused.

3 Lay down now, put me in a surety with thee *g,* who *is he that* will strike hands with me *h?*

g He turneth his Speech either to *Eliphaz,* who spake last; or rather to God, as is evident from the matter and scope of the words, and from the next Verse. These words contain, either 1. an humble desire to God that he would appoint him a Surety, who should undertake for his Friends, that they should refer the cause in difference between them to God, or to some other Person who should determine the matter in God's Name, and according to God's Will; Or that God would be his Surety, or appoint him a Surety who should maintain his righteous Cause against his Oppofers; for so this Phrase is oft used, as *Pfal.* 119. 121, 122. *Isa.* 38. 14. And some expound this, as they did *Chap.* 16. 21. of Christ Jesus, who was called our *Surety,* Heb. 7. 22. *Appoint, I pray thee, my Surety (i.e.* Christ who is now) *with thee,* to plead my Cause. Or rather 2. An Appeal from God unto God, or a kind of Challenge or Defire of debating his Cause with God. Which, though it favoureth of too much Boldness and Irreverence to God, yet seeing *Job* expresseth the same desire almoft in the same manner, *Chap.* 9. 33, 34. and is sharply reproved by God for *contending* with him, *Chap.* 40. 2. I know no inconvenience of ascribing the same thing to him here. So the sense is, Because I am not able to deal with thee immediately, considering the dread of thy Majesty, my only desire is, that thou wouldeft deal with me upon fair and equal terms, as if thou wert a Man like my self, and appoint some Man who shall in thy name and stead determine the time and place for the trial of my cause with thee. And this suits well enough with the two following Verses, because his Friends were without Understanding, v. 4. and partial, v. 5. therefore he desires to cease discourfing with them, and to debate his Cause with God, who was just and impartial, and also would be favourable to him. *h i.e.* Agree and promise, or be Surety to me; whereof that was the usual gesture, *Prov.* 6. 1, 2. & 17. 18. & 22. 26.

4 For thou hast hid their heart from understanding *i:* therefore shalt thou not exalt *them k.*

i Thou hast blinded the Minds of my Friends, that they cannot see those Truths which are moft plain and evident to all Men of Sense and Experience: Therefore I desire a more wise and able Judge. *k i.e.* Thou wilt not give them the Victory over me in this Conteft, but will give Sentence for me, and disparage them, and make them ashamed of their Confidence in affirming Falfhoods of thee, and punish them severely for their miscarriage. It is an usual figure, whereby much more is understood than is expressed.

5 He that speaketh flattery to *his* friends *l,* even the eyes of his children shall fail *m.*

l Hereby *Job* chargeth them either 1. With flattering him with vain Hopes, and Promises of the return of his former Prosperity, when he knew that his case was desperate. Or 2. With flattering and befriending God, and giving a partial sentence out of respect to him; for which he reproved and condemned them before, *Chap.* 13. 7, 8, 9. where see the Notes. Some render the words thus, *He that accuseth,* or *declareth his mind* or *thoughts* (as this word signifies, *Pfal.* 139. 2, 17. *with flattery, or to flatter* or deceive another. *m* He shall be severely punished, not only in his Person, but even in his Children, whose Eyes shall fail with vain Expectations of Relief and Deliverance out of those Calamities, which shall come upon them for this Sin of their Parents.

6 He *n* hath made me also * a by-word *o* of the people, and *p* ‖ aforetime *q* I was as a † Tabret *r.*

n i.e. God, who is oft defigned by this Pronoun in this Book. *Vide* *o* Or *Proverb, or common talk.* My Calamities are so great and notorious, that they till all People with Discourse, and are become a proverbial to expreis extream Miseries. Compare *Numb.* 21. 27, 28. *Deut.* 28. 37. *p* Or, *but, or although,* as this Particle is oft used. *q* So he aggravateth his present Misery by the mention of his former Prosperity. Or, *to their faces; or openly.* They do not only reproach me behind my Back, but revile and mock me, and make a Sport of my Calamities even to my Face. *r i.e.* I was the Peoples Delight and Darling, and matter of their Praise, and entertained by them with Applauses, and as it were with Instruments of Musick. Or, *I am as a Tabret, i.e.* matter of sport and merriment to them.

7 Mine eye also is dim by reason of sorrow *s,* and all ‖ my members *are* as a shadow *t.*

s Through excessive weeping and decay of Spirits, which cause a dimness in the sight. *t* My Body is so confumed, and my colour so wan and ghaftly, that I look more like a Ghoft, or a Shadow, than like a Man.

8 Upright *men* shall be aftonied at this *u,* and the innocent shall stir up himself against the hypocrite.

u Wise and good Men, when they shall see and consider my Calamities, will not be so forward to censure and condemn me, as you are, but will rather stand and wonder at the depth and myfteriousness of God's Counsels and Judgments, which fall so heavily upon innocent Men, while the worst of Men prosper. *x* But, or *Yet,* (notwithstanding all these Sufferings of mine) *the righteous* Man, and the aftonishment which they cause,) *innocent* (or religious Persons shall be so far from joyning their Opinions, and Counsels, and Interests, with *hypocrites,* or *prophane Men,* who thence take occasion to censure the afflicted Person, and to reproach, and condemn, and desert the Profession and Practice of Godliness, that they) *will stir up themselves against* them in holy Indignation, and will oppose their wicked courses, and will prefer afflicted Piety before prosperous Iniquity.

9 The righteous also shall hold on his way *y,* and he that hath clean hands *z* † shall be stronger and † Heb. *shall add strength* stronger *a.*

y i.e. Shall perfift in that good way into which he hath entered, and not be turned from it by any Afflictions, which may befall himself or any other good Men, nor by any contempt or reproach cast upon them by the Ungodly, by reason thereof. *z* i.e. Whose Life and the course of his Actions is Holy and Righteous, which is a sign that his Heart also is pure and perfect. *a* Shall not be shaken and discouraged by the grievous Afflictions of the Godly, nor by the bitter Censures and Reproaches of Hypocrites, or wicked Men, cast upon them for that cause, but will be confirmed thereby, and make more constant and resolute in cleaving to God, and his ways, and People, in spight of all Difficulties and Miseries.

10 But *as for* you all, * do ye return, and come now *b:* for I cannot find *one* wise *man c* among you.

b i.e. Come now again (as this Phrase is oft used) and renew the Debate, as I see you are prepared and resolved to do; and I am ready to receive you. Or, return into your selves, and consider my cause again; peradventure your second thoughts may be wiser. *c* To wit, in this matter. None of you speak like wise or good Men, but like rash and heady Persons, you censure me as a notorious Hypocrite, and misjudge of God's ways, and condemn the Generation of God's Children upon frivolous grounds.

11 * My days *d* are past, my purposes *e* are broken off, *even* † the thoughts of my heart *f.*

d The days of my life. I am a frail and dying man, and therefore the hopes you give me of the bettering of my condition are vain and groundless. *e* Or, *my designs, or thoughts,* to wit, which I had in my prosperous days, concerning my self and Children, and the continuance of my happiness. *f* Heb. *The possessions of my heart; i.e.* those thoughts which in a great measure possessed my heart, which were most natural, and familiar, and delightful to me. All my thoughts, and designs, and hopes are disappointed and come to nothing.

12 They *g* change the night into day *h:* the light *is* † short *i,* because of darkness *k.*

g Either 1. my Friends. Or 2. my Sorrows, of which he is here speaking. Or 3. my Thoughts left mentioned. Possibly these words may be joyned with them thus: *The thoughts of my heart change the night into day.* † They do so unreasonably, rather and disturb me, that I can no more rest and sleep in the dark and silent nights, than in the midst of the Light and Tumults of the day. Or, *they change the day into night.* Heb. *they put the night for,* or *instead of* (as the Hebrew *Lamed* is elsewhere used) *the day, i.e.* They make the day as sad and dark as the night to me. So it seems best to agree with the following branch of the Verse. *i i.e.* The day-light, which oft-times gives some little Comfort and Refreshment to Men in Misery, seems to be gone and fled as soon as it is begun. *k i.e.* Because of my grievous Pains and Torments which follow me by day as well as by night.

13 If I wait *l,* † the Grave *is* mine house *m:* I have made my bed in darkness *n.*

l If

l If I should give way to those hopes of my Deliverance and Restauration which you suggest to me. *m* I should be sadly disappointed; for I am upon the borders of the Grave, which is the only House appointed for me, instead of that goodly House which you promise to me here upon condition of my Repentance. *n* I expect no other rest but in the dark Grave, for which therefore I prepare my self.

14 I have † said to corruption *o,* thou *art* my father *p:* to the worm, thou *art* my mother: and my sister *q.*

†Heb. *cried, or called.*

o Heb. *To the pit* of Corruption, the Grave. *p* I am near a kin to thee, as being taken out of thee, and thou wilt receive and embrace me, and keep me in thy House, as Parents do their Children. *q* Because of the same original, and the moft strict and intimate Union and Conjunction between me and the Worms.

15 And where *is* now my hope *r? As for* my hope *s,* who shall see it *t?*

r And what then is become of that hope which you advised me to entertain? *s i.e.* The fulfilling of my hope, or the Happiness which you would have me expect. *Hope* being put for the thing hoped for, as *Prov.* 13. 12. & *Col.* 1. 5. *t* No Man shall see it; it shall never be.

16 They *u* shall go down to the bars of the pit *x,* when *our* rest together *is* in the dust *y.*

u Either 1. They that would see my hope, they must go into the Grave to behold it. Or rather 2. My hopes of which he spake in the singular number, v. 15. which he here changeth into the plural, as is very usual in these Poetical Books. *x i.e.* Into the closeft and innermoft parts of the Pit: My hopes are dying, and will be buried in my Grave. *y* So the Sense is, when those Spectators, together with my self, shall be in our Graves. Heb. *Seeing that* (as this Hebrew Particle, *im,* oft signifies: or, *certainly,* as it is used *Numb.* 17. 13. *Job* 6. 13. and elsewhere,) *our rest* shall be *together in the dust, i.e.* I and my hopes shall be buried together.

CHAP. XVIII.

Bildad's Reproof: Job's words many: He despised his Friends: He vexed himself; but in vain, 1——4. *The Calamity of the wicked,* 5——21.

THen answered Bildad the Shuhite, and said:

2 How long *will it be ere ye* a make an end of words? Mark *b,* and afterwards we will speak.

a Either 1. You my Brethren. Why do you not give over discourfing with *Job,* who is wholly transported with Rage, and not fit to be discoursed with, at least until both you and he have better considered what to say. Or rather 2. Thou, O *Job,* of whom he speaks here, as also v. 3. in the plural number, either because there were some other Person or Persons present at this Debate, who by their Words or Gestures shewed themselves Favourers of *Job*'s cause; or because it was a common Idiotism of the Eastern Language, to speak thus of one Person, especially where he was one of Eminency or Authority. *Job*'s Speeches were generally longer than his Friends, and they seemed very tedious to them. *b* Consider the matter and our words better. Or, *inform us,* Heb. *make us to understand.* Seeing thou lookeft upon us as ignorant and brutish Men, as it follows, do thou instruct and inform us. Cease cavilling and railing, and produce thy strong Reasons, that we may consider and answer them, or yield to them.

†Heb. *bind them.* 3 Wherefore are we counted as beasts *c,* and † reputed vile *d* in your sight *e?*

Lam. 4. 1.

c i.e. Ignorant, blockish and stupid Men, *Chap.* 17. 4. 10. *d* Heb. *polluted,* or *unclean, i.e.* not fit to be converfed or discoursed with, or contemptible, as such things are. *e* Either 1. To your Faces, or in your own hearing. Or 2. In thy sight or Judgment, O *Job;* for he speaks of *Job* in the plural number, as he did v. 2.

†Heb. *his God.* 4 He teareth † himself *f* in his anger: shall the earth be forsaken *g* for thee *h?* and shall the rock be removed out of his place *i?*

f i.e. *Job,* of whom he speaks in the third Person for the second, as *Chap.* 12. 4. & 16. 7. *Obad.* 3. 3. Or, *O thou that teareft thy self.* Thou complainest of us for vexing thee with our Speeches, when in truth thou art thy own greateft Tormenter by thy own Impatience and Rage. *g* To wit, by God. Shall God give over the Government of the Earth, and Men, and things in it, and suffer all things to fall out by chance, and promiscuously to good and bad Men, without any regard to his Truth, or Wisdom, or Justice? Shall God forbear to rule the World righteously, as he hath hitherto done, in favouring good Men, and destroying the wicked? *h i.e.* For thy sake; or to prevent thy Complaints and Clamours. *i* Shall the Counsels of God, which are more firm and unmovable than Rocks, and the whole course of his Providence be altered to comply with thy Fancies or Humours?

5 Yea, *k* the light of the wicked shall be put out *l,* and the spark of his fire *m* shall not shine.

k The thing is true and certain, notwithstanding the Diskindness and Oppofition against it. *l* All their Glory and Felicity shall perish. *m i.e.* Their highest and brightest Glory, which he calleth *the spark, &c.* because, like a Spark, it shines briskly for a moment, but is quickly extinct.

6 The light shall be dark in his tabernacle *n,* and ¶ Or, *Lamp.* his ‖ candle shall be put out with him *o.*

n i.e. In his Family. Instead of his former Splendor, both he and his shall fall into Extremity of Misery. *o i.e.* His Glory shall die with him, and not defcend to his Posterity, as he hoped and defigned. Or, *his Candle,* which was *with him,* or *upon him,* shall be put out.

7 The steps of his strength *p* shall be straitned *q,* and his own counsel shall cast him down *r.*

p i.e. His strong Steps, by a vulgar Hebraism. By *steps* he means his Counsels, as the next branch explains it, his attempts and actions; and by *steps of strength,* such of them as seem to be most firm and settled, contrived with greateft Strength of Understanding, and carried on with great resolution and might. *q i.e.* Shall be hindred and entangled. He shall be caft into great Difficulties, and Troubles, and Perplexities, so that he shall not be able to proceed, and to accomplish his Enterprizes, but shall find himself enfnared by his own Devices, as the next words declare it. This Phrase is used also *Prov.* 4. 11, 12. and it is oppoled to the *enlarging* of a Man's Way or Steps, which signifies Succefs and Prosperity, as *Pfal.* 4. 1. & 31. 8. *r* He shall be undone by his own Contrivances; either because God will give him up to dangerous and destructive Miftakes of his way; or because God will oppose him, and turn his own Devices against him; which he can eafily do, by throwing in unexpected Accidents.

8 For he is caft into a net by his own feet *s,* and he walketh upon a snare *t.*

s By his own choice, and defign, and actions. *t* And therefore muft needs be entangled and destroyed.

9 The * grin shall take *him* by the heel *u,* and the robber *x* shall prevail against him.

*Chap. 5. 5.

u i.e. Take faft hold of him, so as to keep him in those Distreffes. *x* When he is enfnared, the robber shall come upon him, and take, and spoil, or kill him. Or, *the horrible or terrible man,* the Huntsman, that laid the Snare for him. A Metaphor from those who hunt for wild Beafts, who first lay Snares for them, and then feize upon them in the Snares.

10 The snare *is* † laid for him in the ground *y,* and a trap for him in the way.

† Heb. *hid.*

y Where he doth not expect nor discern it. The former Snare he laid for himself, but this was laid for him by another.

11 * Terrours *z* shall make him afraid on every side, and shall † drive him to his feet *a.*

*Ch. 15. 21. Jer. 6. 25.

† Heb. *scatter.*

z Both from Men, and from God, and from his own unquiet Mind and guilty Conscience. *a* Shall force him to flee hither and thither, and he knows not whither, being fecure and safe no where, but purfued by Terrors from place to place.

12 His strength *b* shall be hunger-bitten *c,* and * destruction *shall* be ready at his side *d.*

*Ch. 15. 23.

b Either 1. His Children, which are, and are called a Man's Strength, as *Gen.* 49. 3. *Pfal.* 127. 4, 5. Or rather 2. His Wealth, and Power, and Prosperity. *c* Or *famished, i.e.* utterly confumed. *d i.e.* Shall follow him at the heels, as a moft diligent Servant, or conftant Companion.

13 It shall devour the † strength of his skin *e: even* the first-born of death *f* shall devour his strength.

† Heb. *the bars.*

e Heb. *The bars,* or rather, *the branches of the skin, i.e.* either the Veins, and Sinews, which branch out themselves through the Skin as well as elsewhere: Or the Fat and Flesh which like Bars support the Skin, and adorn and beautifie it, as branches do a Tree; with out which the Skin is shrivel'd up and deformed. *f i.e.* A moft remarkable and terrible kind of Death. The *first-born* was the chief of his Brethren, and therefore this Title is given to things eminent in their kind, as *Isa.* 14. 30. *Col.* 1. 18. *Heb.* 12. 23. Rev. 1. 5.

14 * His confidence *g* shall be rooted out of his tabernacle *h,* and it *shall* bring him to the king of terrours *k.*

*Ch. 8. 14. Psal. 12. 1. Prov. 28. 8.

g i.e. All the matter of his Confidence, his Riches, Children, &c.

h i.e. Out of his Habitation. *i* To wit, the loss of his Confidence. *k* Either 1. Into extream Fears and Horrors of Mind. Or 2. To Death, which even *Ariftotle* called, *The moft terrible of all terribles.* And this it will do, either because it will expose him to his Enemies, who will kill him, or because the Senfe of his Difappointments, and Losses, and Dangers, will oppress his Spirits, and break his Heart.

15 It shall dwell in his tabernacle *l,* because *it is* none of his *m:* brimstone shall be scattered upon his habitation *n.*

l It, *i.e.* Destruction, expressed v. 12. and defigned by this Particle, *it,* v. 13. shall not come upon him and his for a season, for then there might be some hopes of Recovery; but it shall fix its abode with him. *m* This may be added either 1. By way of Correction, did I say, *his Tabernacle?* I muft retract the Expreffion; for in truth, *it is none of his,* it is become another Man's. Or 2. As a reason of the ruin of his Tabernacle, because it is none of his own, but got from others by Deceit or Violence. But these words are, and may be joyned with the former, and both thus rendred. *It (strangers,* (Heb. one *that is not his,* that is not defcended from him, and hath no relation to him) *shall dwell in his Tabernacle, i.e.* shall poffefs his House and Goods. *n* It shall be utterly and prodigiously destroyed, as it were by Fire and Brimstone. He seems to allude both to the Destruction of *Sodom,* upon which God did scatter Brimstone and Fire, which happened not long before these times, and could not be unknown to those who lived near that place, and were diligent observers of God's Works; and to the Judgment which befel *Job, Ch.* 1. 16. when the Stranger hath taken and fired his Dwelling, he shall forsake it as an accursed place, and shall burn it with Fire and Brimstone; that there may be no Monument of so vile a Person left upon the Earth.

16 His roots shall be dried up beneath, and above shall his branch be cut off *o.*

o i.e. He shall be destroyed both Root and Branch, *i.e.* both himself and his Posterity. Compare *Mal.* 4. 1.

17 * His remembrance shall perish *p* from the earth, and he shall have no name in the street.

*Psal. 109. 13.

p Instead of that Honour and Renown which he defigned to have, both whilst he lived, and after his death, he is not so much as remembred, unless it be with contempt and reproach.

18 † He shall be driven *q* from light into darkness, and chased out of the world.

† Heb. *they shall drive him.*

q Heb. *They shall drive him, i.e.* his Enemies, or those whom he *him.* hath oppressed; or they whom God shall appoint to do it, whether Angels or Men. Or it is an imperfonal Speech, and to be rendred paffively, as it is also *Job* 7. 3. *Luke* 12. 20. & 16. 9. *r* From a

fulnesse and prosperous Life to Disgrace and Misery, and to the Grave, the Land of Darkness and Forgetfulness, as the following words explain it.

*Isa. 14. 22 19 * He shall neither *have* son nor nephew among *Jer. 22. 30. his people *t*, nor any remaining in his dwellings.

s But if any such survive, they shall be in the hands and power of Strangers, or rather of their Enemies.

20 They that come after *him* shall be astonied at his ‖ Or, *lived with him.* † Heb. *laid Psal. 37. 13. & 137. 7. Ezek. 21. 25. Obad. 12.* day *t*, as they that ‖ went before *u* † were affrighted *x*.

t i. e. At the day of his Destruction, as the word day is used, Friends were at his Calamities, *Chap.* 2. 12, 13. *u i. e.* Before the Persons last mentioned. Those who lived in the time and place where this Judgment was inflicted. *x* Or, *filled with horror*, partly through Humanity and Compassion, and partly for Fear, left the Judgment should overtake them also.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God *y*.

y i. e. Who doth not acknowledge, nor fear, nor serve God, as this Phrase is used, 1 *Sam.* 2. 12. *Psal.* 79. 6. 2 *Thess.* 1. 8.

CHAP. XIX.

Job's answer: His Friends' Strangeness and Reproaches vex him, 1—3. *He layeth before them his great Misery to provoke their Pity,* 6—22. *Wisheth his words might be recorded,* 23, 24. *His hope in his Redeemer and the Resurrection,* 25—27. *His Friends should not reproach his Integrity, for fear of like Judgment,* 28, 29.

THen Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words *a*.

a With meer empty words, void of Sense or Argument, with your impertinent and unedifying Discourses, and bitter Reproaches, as it followeth.

3 These ten times *b* have ye reproached me: ye ‖ Or, *harden your selves against me.* are not ashamed *that* ye ‖ make your selves strange to me *c*.

b i. e. Many times. A certain number for an uncertain. So this Phrase is oft used, as *Gen.* 31. 7. *Numb.* 14. 22, *&c.* *c* That you carry your selves like Strangers to me, and are not concerned nor affected with my Calamities, and condemn me as if you had never known my former Piety and Integrity.

4 And be it indeed, *that* I have erred *d*, mine errour remaineth with my self *e*.

d If my Opinion in this point be faulty and erroneous, as you pretend it is. Or, if I have sinned, (for Sin is oft called Error in Scripture) and am therefore punished. *e* Either 1. It is likely to continue, I see no cause from your reasons to change my Judgment. Or 2. I suffer deeply for my Sins, and therefore deserve your pity and help, rather than your Reproaches, whereby you add Affliction to the Afflicted.

5 If indeed ye will magnifie *your selves* against me *f*, and plead against me my reproach *g*:

f i. e. Use lofty, and imperious, and contemptuous Speeches against me: Or, seek Praise and Honour from others, by your conquering or out-reasoning of me. *g* Either 1. Your Reproaches of me: If your reproachful and censorious Speeches must pass for solid Arguments. Or 2. My Wickedness, which, if true, were just matter of reproach, and the cause of all my Miseries. Or 3. My contemptible and calamitous Condition, for which you reproach and condemn me as an Hypocrite and wicked Man.

6 Know now *h* that God hath overthrown me *i*, and hath compassed me with his net *k*.

h Consider what I am now saying. *i* Hath grievously afflicted me in all kinds: Therefore it ill becomes you to aggravate my Miseries, and if my Passions, hereby raised, have broken forth into some extravagant and unmeet Expressions, I might expect your Pity and favourable Construction, and not such severe Censures and Reproaches. Heb. *God hath perverted me*, i.e. either my State or Condition, as was now said, or my Right and Cause. He oppresseth me with power, and will not give me a fair Hearing, as it follows, v. 7. He giveth me very hard measure, and dealeth worse with me than I might in Reason and Justice expect from so wife and gracious a God. This is an harsh Reflection upon God; but such passages have sometimes come from good Men, when under sore Afflictions and Temptations, which was *Job*'s case. *k i. e.* With Afflictions on every side, so that I cannot escape, nor get any freedom to come to him and plead with him, as I desire.

‖ Or, *violence.* 7 Behold, I cry out *l* of ‖ wrong *m*, but I am not heard: I cry aloud, but *there is* no judgment *n*.

l To wit, unto God by Prayer or Appeal. *m* That I am oppressed, either 1. by my Friends: Or rather 2. by God, who deals with me according to his Sovereign Power, and exact and rigorous Justice, and not with that Equity and Benignity which he sheweth to the generality of Men, and hath promised to good Men, such as he knoweth me to be. *n* God will not hear my Cause, nor pass Sentence; which I might reasonably expect from him; but he quite neglects me, and hath utterly forsaken me, and left me in the hands of the Devil and wicked Men. See the like Complaints of other good Men in the like case of Desertion, *Psal.* 13. 2. & 22. 2. & 88. 15. *Lament.* 3. 8. *Habak.* 1. 2.

8 He hath fenced up my way that I cannot pass *o*, and he hath set darkness in my paths *p*.

o i. e. So that I know not what to say or do, and can see no means nor possibility of getting out of my Troubles. *p* So that I cannot discern my way, or what course I should take.

9 He hath stript me of my glory *q*, and taken the crown *r from* my head.

q i. e. Of my Estate, and Children, and Authority, and all my Comforts. *r i. e.* All my Ornaments.

10 He hath destroyed me on every side *s*, and I am gone *t*: and * mine hope *u* hath he removed like a tree *x*. *Chap. 14. 19

s i. e. In all Respects, and to all Intents and Purposes, my Person, and Family, and Estate. *t i. e.* I am a lost and dead Man. Going is oft put for dying, as *Gen.* 15. 2. *Psal.* 39. 13. *u i. e.* All my hopes of the present Life, as the oft expresseth it; but not of the Life to come, as appears from *Job* 13. 15, 16. & 19. 25, *&c.* *x* Which being once plucked up by the roots, never groweth again.

11 He hath also kindled his wrath against me *y*, and * he counteth me unto him, as *one* of his enemies *z*. *Chap. 13. 24

y He hath stirred up his Wrath against me of his own accord, without any Provocation of mine, Humane Infirmity excepted. *z i. e.* He useth me as sharply as if I were an inveterate Enemy of God and of all Goodness, though he knoweth I am and have ever been an hearty lover and Servant of him. Lam. 2. 5.

12 * His troops *a* come together, and raise up their way *b* against me, and encamp round about my tabernacle. *Chap. 6. 19.

a i. e. My Afflictions, which are but God's Instruments and Soldiers marching under his Conduct. *b* Either 1. Cast a Bank or Trench round about me, as an Army doth when they go to besiege a place. Or rather 2. make a Causeway or raised Path, as Pioneers usually do in low and waterish Grounds for the march of an Army: God removes all Impediments out of the way, and lays me open to all manner of Mischief.

13 * He hath put my brethren *c* far from me *d*, and * mine acquaintance verily are estranged from me. *Psal. 31. 11. & 38. 11. & 88. 8. & Luke 23. 49.

c i. e. My Kindred and Friends, who might and should have supported and comforted me in my Distress. *d* Either 1. In place; because they feared or disdained, or at least neglected to visit or succour me: Or 2. in their Affections which are far from me, when their Bodies are present with me, as I find in you. But this also I ascribe to God; he hath alienated your Hearts from me.

14 My kinsfolk have failed *e*, and my familiar friends have forgotten me *f*.

e To wit, to perform the Offices of Humanity and Friendship which they owe to me. *f i. e.* Neglect and disregard me as much as if they had quite forgotten me.

15 They that dwell in mine house *g*, and my maids *h* count me for a stranger *i*: I am an alien in their sight *k*.

g Heb. *The sojourners of my house*; *i. e.* such as had formerly sojourned with me, whether Strangers, Widows, and Fatherless, whom by the Law of Charity and Hospitality he entertained: Or hired Servants, who had for a good while their Habitation and Subsistence in his Family. *h* Who by reason of their Sex, commonly have and should have more tender and compassionate Hearts than Men. And therefore this is God's doing, who hath hardned their Hearts against me. *i* Regard my Commands and Concerns no more than a Stranger. *k* The same thing repeated through vehemency of Passion, because this lay very heavy upon him.

16 I called my servant *l*, and he gave *me* no answer *m*: though I intreated him *n* with my mouth *o*.

l To do some servile Office about me for my ease or relief. *m* He passed by as if he had been Deaf, because he loathed and feared to come near to me. *n* To my Commands I added humble and earnest Desires. *o* Either 1. with gentle and moving Speeches; Or rather 2. with my own Mouth and not by a Proxy.

17 My breath is strange to my wife *p*, though I entreated for the children's *sake* of † mine own body *q*. † Heb. *my belly.*

p Who by reason of the Stink of my Breath and Sores denied me her company. *q* By their Pledges of our Mutual and Matrimonial Love and Affection, the Children which came out of my Loyns, and were begotten by me upon her Body. But divers render the words thus; *and I entreated the children of my own body: i. e.* Either some of *Job*'s younger Children, who by reason of their tender years were kept at home with their Father, when their elder Brethren and Sisters were gone abroad to the Feast; or some of his Grand-children by those grown Sons and Daughters; for such also oft come under the name of *children*. But this Sense seems not to proper, partly because according to that Translation here is mention only of *Job*'s entreating them, but not a word of their denying his Request; which is the only matter of his present Complaint; and partly because according to the former Translation, it is a great and just Aggravation of his Wifes Unkindness, and exactly answers to the foregoing Verse, where the Servants Perverseness is aggravated in the same manner, and by part of the same words.

18 Yea ‖ young children *r* despised me; I arose *s*, and they spake against me. ‖ Or, *the wicked.*

r Or, *Fools*; the most contemptible Persons. *s* To wit, from my Seat, to shew my respect to them, though they were my Inferiors, to shew my readiness to comply with that mean and low Condition, into which God had now brought me. Or, *I Stood up*, for so this word sometimes signifies. I did not disoblige or provoke them by any uncivil and uncomely Carriage towards them, but was very courteous to them, and yet they make it their business to rail against me, as you also do.

19 * All † my inward friends *t* abhorred me: and * they whom I loved *u* are turned against me. *Psal. 41. 9. & 55. 13, 14. † Heb. *men of my secret.*

t Heb. *the men of my secret*; my Intimates and Confidents, to whom I imparted all my Thoughts, and Counsels, and Concerns. *u* Sincerely and fervently, which they fo ill requite. He saith not, *they who loved me*; for their love, had it been true, would have continued in his Affliction, as well as in his Prosperity.

20 * My bone *x* cleaveth to my skin *y*, ‖ and to my flesh *z*, and I am escaped with the skin of my teeth *a*. *Lam. 4. 8. ‖ Or, *is escaped.*

x i. e. My Bones, the Singular collectively put for the Plural; as *Chap.* 2. 5. *Prov.* 15. 30. *y* To wit, immediately, the Fat and Flesh next

next to the Skin being consumed. The Sense is, I am worn to Skin and Bone: See the same Phrase *Psal.* 102. 5. *z* Or, *as* (the Particle *and*, being often so used, as hath been observed before) *to my flesh*) *i. e.* either as formerly it clave to my Flesh: Or as near and as closely as it doth to these remainders of Flesh which are left in my inward parts. *a* I am scarce found and whole, and free from Sores in any part of my Skin, except that of my Jaws, which holdeth and covereth the roots of my Teeth. This being, as divers observe, the Devil's Policy to leave his Mouth untouched, that he might more freely express his Mind, and vent his Blasphemies against God, which he supposed sharp pain would force him to do, and which he knew would be of pernicious Consequence not only to *Job*, but to others also.

21 Have pity upon me, have pity upon me, O ye my friends *b*, for the hand of God hath touched *c* me.

b For such you have been and still pretend to be; and therefore fulfil that relation, and if you will not help me, yet at least pity me. *c i. e.* Smitten or afflicted me sorely, as this word is oft used; as *Chap.* 1. 11. *Psal.* 104. 32.

22 Why do ye persecute me as God *d*, and are not satisfied with my flesh *e*?

d Either 1. as God doth; or rather 2. as if you were gods and not Men; as if you had the same infinite Knowledge which God hath, whereby you can search my Heart and know my Hypocrisie, and the same sovereign and absolute Authority to fay and do what you please with me, without giving any reason or account of it, which is indeed the Prerogative of the great God, but it belongs not to you who are Men, and therefore liable to mistake and misjudging, and such as must give an account to God of all their words and carriages towards their Brethren, and particularly towards Persons in Affliction, and withal subject to the same Diseases and Calamities under which I groan; and therefore may need the pity which I expect from you. *e i. e.* With the Consumption and Torment of my whole Body, but add to it the Vexation of my Spirit by grievous Reproaches and Censures; but are like Wolves or Lions that are not contented with devouring the Flesh of their Prey, but also break their Bones.

Heb. *who shall give,* 23 † Oh that my words *f* were now written; oh that they were printed in a book!

f Either 1. the following and famous Confession of his Faith, v. 25, *&c.* Or rather 2. all his foregoing Discourses with his Friends, which he was so far from disowning or being ashamed of, that he was desirous that all Ages should know, that they might judge between him and them, whose Cause was better, and whose Arguments were stronger.

24 That they were graven with an iron pen *g* and lead *h*, in the rock for ever!

g Of which also there is mention, *Jer.* 17. 1. *h* Or, *or lead*; or *with lead*, the Particle *and* being oft so used; as *Gen.* 4. 20. *Exod.* 1. 5. *Jer.* 22. 7. For this Lead may be either 1. the Writing-pen which might be either of Iron or of Lead: For though Lead be of it self too soft, yet there was an Art of tempering Lead with other Metals, to such a degree of hardness, that it could pierce into a Rock; as they did also temper Brass, so that they could make Bows and Swords of them. Or 2. the Writing-table; for the Ancients did use to write divers things in Lead, as is well known. Or 3. the Writing-Ink, as I may call it: For they used to grave the Letters in a Stone with an Iron Tool, and then to fill up the Cuts or Furrows made in the Stone with Lead, that the words might be more plainly seen and read.

25 For *i* I know *k that* my redeemer *l* liveth *m*, ‖ Or, *let him alone, and that* he shall stand *n* ‖ at the latter day *o* upon the earth *p*.

i This is the reason of his great Confidence in the Goodness of his Cause, and his Willingness to have the matter depending between him and his Friends, published and submitted to any Tryal, because he had a living and powerful Redeemer to plead his Cause, and vindicate his Person from all their severe Censures, and to give Sentence for him. *k* I have no Knowledge nor Confidence, nor hope of Restitution to the Prosperities of this Life; yet this one thing I know, which is more comfortable and considerable, and wherein I rejoyce though I be now a dying Man, and in a desperate condition for this Life. *l* In whom I have a particular Interest, and he hath a particular Care of me. *Quest.* What Redeemer, and what Deliverance doth *Job* speak of in this and the two following Verses? *Answ.* Some late Interpreters understand this place Metaphorically, of God's delivering *Job* out of his disastful and desperate Condition, and restoring him to his former Splendor and Happiness in the World; it being a very usual thing in Scripture, to call eminent Dangers or Calamities by the name of *Death*; as *Psal.* 22. 15. & 88. 4, 5. *Ezek.* 37. 11, 12. 2 *Cor.* 11. 23. And great and glorious Deliverances by the name of *Quickning* and *Resurrection*; as *Psal.* 71. 20. *Isa.* 26. 19. *Rom.* 11. 15. But the most Interpreters, both Ancient and Modern, understand it of Christ and of his Resurrection, and of *Job*'s Reflection to Life by his Power and Favour: Which seems most probable for many reasons. As from that known Rule, that a proper and literal Interpretation of Scripture, is always to be preferred before the Metaphorical, where it suits with the Text, and with other Scriptures. 2. From the Hebrew word *Goel*, here used; which although sometimes it be used of God absolutely or essentially considered, yet it most properly agrees to Jesus Christ: For this word, as all Hebricians know, is primarily used of the next Kinsman, whole Office it was to redeem by a Price the *Lands*, John 6. 35, 40, 44. 54. & 11. 25. & 12. 48. 1 *Pet.* 1. 5. paid, the sold or mortgaged Estate of his deceased Kinsman, For this was the time when *Job*'s Redemption, of which he speaketh *Levit.* 25. 25. and to revenge his death, *Numb.* 35. 12. and to maintain his Name and Honour by raising up Seed to him, *Deut.* 25. 6. mates, that his Redeemer was not of things present and of World. All which most fitly agrees to Christ, who is our nearest Kinsman and Brother, of whom his Friends had discourfed so much, but of another *Brother, Heb.* 2. 11. as having taken our Nature upon him by Incarnation, and as far greater Relationship which should accrue to him in nation; who also hath redeemed that everlasting Inheritance which our first Parents had utterly lost and sold, by the Price of his own *Blood*; and hath revenged the Death of Mankind upon the great Contriver of it, the Devil, by destroying him and his Kingdom; *sworn, Death, 1 Cor.* 15. 25. and then shall raise up his People and

plead their Cause, and vindicate them from all the Calumnies and Injuries which are put upon them, and conduct them to Life and Glory.

p The place upon which Christ shall appear and stand at the last day. Heb. *upon the dust*; in which his Saints and Members lie or sleep, whom he will raise out of it. And therefore he is fitly said to *stand upon the dust*, or the Grave, or Death; because then he will *put that* among other *Enemies under his feet*; as it is expressed, 1 *Cor.* 15. 25, 26. Some render the words thus, and that very agreeably to the Hebrew, *The last*, or *at the last he shall arise* or *stand up against him* for this very Phrase is used, *Gen.* 4. 8. *Judges* 9. 18. *Psal.* 54. 3. *He shall*, and fight with it, and recover the Bodies of the Saints, which are held in it as Prisoners, from its Dominion and Territories. Some understand this of God, that *He* should *stand last in the field* as Conqueror of all his Enemies. But this neither agrees with the words, the Hebrew *Aphar*, signifying *dust*, and being never used of the field or place of Battel; nor with *Job*'s Scope, which was to defend himself against his Friends Accusations, and to comfort himself with his hopes and assurance of God's Favour to be exhibited to him in due time. Which end the words in that sense would by no means serve, because God might and would be Conqueror of all his Enemies, though *Job* himself had been one of them, and though his Cause had been bad, and his Friends should with God have triumphed over him.

‖ Or, *after I shall awake tho' this body be destroyed, yet out of my flesh shall I see God.*

25 ‖ And *though* after my skin, *worms* destroy this *body q*; yet *r* in my flesh *s* shall I see God *t*:

q The Style of this and other Poetical Books is concise and short, and therefore many words are to be understood in some places, to compleat the sense: The meaning of the place is this; Though my skin is now in a great measure consumed by Sores, and the rest of it, together with this Body, shall be devoured by the Worms, which may seem to make my Case quite desperate. Heb. *And* though (which Particle, as it is oft elsewhere, is here to be understood, as the opposition of the next Branch thereof) *after my skin* (which either now is, or suddenly will be consumed by Sores or Worms) *this* (*i. e. the destroyers or devourers*, as is implyed in the Verb; such Imperfonal Speeches being usual in the Scripture; as, *Gen.* 50. 25. *Luke* 12. 20. & 16. 9. where the Actions are expressed, but the Persons or Things acting are understood. And by the Destroyers, he most probably designs the Worms which do this work in the Grave) *destroy* or *cut off*, or *devour this*; *i. e.* all this which you see left of me, *this* which I now point to, all this which is contained with in my skin, all my flesh and bones, *this* which I know not what to call, whether a living Body, or a dead Carkass, because it is between both, and therefore he did not say, *this body*, because it did scarce deserve that name. *r* For the Particle *and* is oft used adverstatively; Or, *then*, as it is oft rendred. *s* Heb. *Out of my flesh*, or *with* (as the Particle *Mem* is used, *Cant.* 1. 2. & 3. 10. *Isa.* 57. 8.) *my flesh*; *i. e.* with *eyes of flesh*, as *Job* himself calls them *Chap.* 10. 4. Or with bodily eyes; my flesh or body being raised from the Grave, and restored and reunited to my Soul. And this is very fitly added, to shew that he did not speak of a mental or spiritual, but of a corporeal Vision, and that after his death. *t* The same whom he called his *Redeemer*, v. 25. *i. e.* Christ; of which see the Note there, who being God-man, and having taken flesh, and appearing in his flesh or body with and for *Job* upon the Earth, as was said v. 25. might very well be seen with his bodily eyes. Nor is this understood of a simple *seeing* of him; for so even they that pierced him shall see him, *Rev.* 1. 7. but oft seeing him with delight and comfort, as that word is oft understood, as *Gen.* 48. 11. *Job* 42. 16. *Psal.* 128. 5. *Isa.* 53. 11. of that glorious and beatifying Vision of God, which is promised to all God's People, *Psal.* 16. 11. & 17. 15. *Matth.* 5. 8. 1 *Cor.* 13. 12. 1 *John* 3. 2.

† Heb. *a stranger.* ‖ Heb. *in my bowels.*

27 Whom I shall see *u* for my self *x*, and mine eyes shall behold, and not † another *y*: *though* my reins be consumed ‖ within me *z*.

u In manner before and after expressed. No wonder that he repeats it again, because the meditation of it was most sweet to him. *x i. e.* For my own comfort and benefit, as that Phrase is oft used. Or, which is much of the same importance, on my behalf: to plead my cause, and vindicate me from all your reproaches. *y* To wit, for me or in my stead. I shall see God by ourselves eyes, but by my own, and by the best self same eyes in this same body which now I have. Heb. *Not a stranger*; *i. e.* This priviledge shall be granted to me and to all other sincere Servants of God, but not to *strangers*, *i. e.* to wicked men, who are oft called *strangers*; as *Psal.* 18. 44, 45. & 54. 3. *Prov.* 2. 12. because they are estranged or alienated from God, and from his Service and People. And if I were such an one, as you suppose me to be, I should never hope to enjoy that happiness. *z* This I do confidently expect and hope for, though at present my Case seems desperate, my very inward parts being even confumed with grief; and though, as I have said, the Grave and the Worms will consume my whole Body, not excepting the Reins which seem to be safest and furthest out of their reach. Or, without *though*, which is not in the Hebrew, *My reins are consumed within me*. So this may be a sudden and passionate Exclamation or Exclamation such as we find *Gen.* 32. 12. and oft in the Book of *Psalmes* arising from the Contemplation and confident Expectation of this his unspeakable happiness, wherein he expresseth his vehement desire and longing for that blessed time and state. *The reins* are oft put for earnest Desires or Affections, where of they are supposed to be the seat; as *Job* 38. 36. *Prov.* 23. 16. And Man are oft in Scripture said to be *consumed* or *eaten up*, or the like, by ardent Affections; as *Psal.* 55. 15. & 84. 2. & 119. 81, 82. *Job* 21. 7.

‖ Or, *and what is the matter is found in me?*

28 But *a* ye should say *b*, Why persecute we him *c*, ‖ seeing the root of the matter is found in me *d*?

a Or, *Therefore*, because this is my Case, and my Faith and Hope in God. *b* So the Future is used Potentially; as it is *Obad.* v. 12. and the sense is, It would become you, or, It is your duty upon this account to say. Or, *you will say*; *i. e.* Either, 1. I hope you will say so, and that you will be more moderate in your Censures and Expressions concerning me, as being convinced and sweetned by this sincere and solemn Profession of my Faith and Hope. Or, 2. Peradventure you will say; to wit, by way of Excuse for your selves. Or, it is a correction of themselves; seeing things are thus with him, we are blame-worthy that we have persecuted him with such bitter Invectives, and we will do so no more. Or, *wherein* or *how* (for so that Particle is sometimes used, as the Learned observe) *do we persecute him*, as he chargeth us, v. 22. He accuseth us falsly, and without cause given on our parts. So it is an Apology for their hard Speeches against him, which *Job* puts into their mouths as their Exception to his Charge which he mentioned, v. 22. and upon that occasion falls into a most serious and pathetical Exclamation, v. 23, 24. and into a most solemn Declaration of his Faith in God his Redeemer, v. 25, 26, 27. and after that digression he resumes the former matter, and here propounds an Objection, to which he gives a fit and full Answer, which may seem to suit much better with this than with the former Exposition. *c* These words contain either, 1. A Motive or Reason why they should correct themselves for persecuting him, and desist from it; *because*, saith *Job*, *the root of the matter*, or, *word is in me*. The root notes the Occasion or the Foundation, or the Truth and Subsistance of a thing. And by this *matter* or *word* may be meant either, 1. That famous Profession of his Faith and Confidence in God, v. 25, 26, 27. which, saith he, I have not uttered vain-gloriously or hypocritically, but from my very heart, wherewith I believe what I have spoken with my mouth, as is said upon another occasion, *Rom.* 10. 9, 10. The Word or Faith is rooted in mine heart, as it should be, *Matth.* 13. 21. *Col.* 2. 7. I am no Hypocrite, as you aspersie me, but an upright person, having a root of true Religion in me; which therefore should allay your Censures, and make you willing to bear with some circumstantial Defects or Mistakes in my Discourses, or Miscarriages into which my Passion and pain might transport me, and make you repent of your cruel usage of a truly good man. But although *Job* had this root in his heart, yet this was doubted of, and not discernable by *Job*'s Friends, and therefore could be no argument to them. Possibly it might be better to understand by this *root of the word*, to wit, of God's word, which is not called *the word* by way of eminence, the foundations or fundamental Truths of Divine Doctrine which is held; as appeared by this glorious Confession; howsoever he might err in the matter of Controversie with them; which being a difference in lesser things, they should mildly have born with it, and not aggravated it and traduced him, as if thereby he had renounced God and the very Principles of Religion, as they did. Or, 2. The word or thing under debate among them. So the sense may be this, *The root* or truth *of the thing* debated by us *is with me*, that is, in my life. Your Discourses and Arguments have no truth nor solidity in them, as mine have. You speak whatever cometh into your minds and mouths; but my Discourses are rooted and grounded upon found Knowledge and deep Consideration. But this was no convincing answer; for they could easily retort the same thing upon him again, and their Affirmation might seem as good as his; for it was only a begging of the thing in question. Or rather, 2.a defence of themselves and of their former sharp and severe Discourses, which *Job* called Persecution, v. 22. And having made a short, but vehement and important digression, v. 23, &c. he returns to the main question between them here: And the sense of this Verse (with submission to better Judgments) seems to me to be plainly this; *But ye will say*; *i. e.* I know will object against my Charge; *How or wherein*, or *why do we persecute him?* Why doth he charge us with so black a Crime; seeing *or for* (as *Ram* is oft used) *the root*; *i. e.* the Foundation or Cause, or occasion of the *word*; *i. e.* of those words or passages of ours which are so ill taken, or *of the matter*; *i. e.* of the thing now debated among us, *is in me*; *i. e.* *Job* gives the occasion to it by his boisterous Passions and wicked Expressions against God, which we neither can nor ought to endure, but are to be sharply reproved. And so this Verse contains their Objection or Apology which *Job* puts into their mouths, to which he makes a sharp and suitable reply in the following Verse.

29 Be ye afraid of the sword *e*; for wrath *bringeth* the punishment of the sword *f*, that ye may know *g* that *there is* a judgment *h*.

e i. e. Of some considerable Judgment to be inflicted on you which is called *the sword*; as *Deut.* 32. 41. and oft elsewhere. Do not please your selves with fresh pretences and crafty evasions, as if the flame were wholly in me, not in you: God will not be mocked by you, He sees and will punish your most unrighteous and uncharitable Judgment of me, and dealing with me. *f* For that *wrath* or fury which is in your hearts, and breaks out of your lips against me, doth deserve, and will certainly bring upon you *the punishment* (Heb. *iniquities* or *iniquities*: but *iniquity* is oft put for *punishment*) *of the wrath*; *i. e.* dreadful Judgment from God. Or, without any Supplement, except that which is generally understood, *for wrath* (that fin of Wrath or Rage against a Man, especially against one in Affliction) *is an iniquity* (Heb. *iniquities*, the Plural number being used by way of aggravation; as *Psal.* 73. 22. and elsewhere: Or, of *the iniquities*; the Hebrew prefix *Mem* being here understood, as it is in many other places) *of the sword*; *i. e.* one of those iniquities which use to be, or are fit to be punished by the sword; *i. e.* by Sword of Justice, as it is *Job* 31. 19. *An iniquity of the judges is an iniquity to be punished by the judges*, as our Translation hath it. *g* The sense is either, 1. This Admonition I now give you, that you may know it in time, and for your good, that you may seriously consider and prevent it. Or, 2. This Judgment will come upon you, that you may be taught by your sad and costly Experience what you would not learn without it. *h i. e.* That there will be a time of Judgment and Retribution, when I will call Men to an account for all their hard Speeches and Miscarriages, and particularly for their rash and uncharitable Censures of their Brethren. *Rev.* 7. 1. *Rom.* 14. 4. *James* 4. 11. either in this life, or at that last and dreadful Day of the General Resurrection (of which see Notes v. 25, &c.) and Judgment. God sees and observes, and will judge all your words and actions, and therefore do not flatter your selves with vain hopes of Impunity.

CHAP. XX.

Zophar's Answer: The ſhort portion of the wicked notwithſtanding for a time he may proſper and flouriſh, 1——29.

THen answered Zophar the Naamathite, and ſaid,

2 Therefore *a* do my thoughts cauſe me to anſwer *b*, and for this I make haſte *c*.

a For this thy ſevere Sentence and Denunciation of God's Judgments againſt us; *Chap.* 19. 29. which much more juſtly belongs to thy ſelf, and is actually executed upon thee; and becauſe of thy ſtupidneſs, as it followeth, v. 3. *b* I thought to have troubled my ſelf and thee with no further Diſcourſes, conſidering how exceptious and incorrigible thou art, but *my thoughts* or conſideration of thy reproachful words, force me to break ſilence, and *to anſwer* thee as the matter requires. *c* I ſpeak ſooner than I intended, becauſe I am not able to contain my ſelf longer, and fear leſt I ſhould forget what is in my mind. Poſſibly he interrupted *Job*, when he was proceeding further in his Diſcourſe. Or, he prevented ſome of his Brethren who made an offer to ſpeak.

3 I have heard *d* the check of my reproach *e* and the ſpirit *f* out of my underſtanding *g* cauſeth me to anſwer *h*.

d From thy mouth. Or, *ſhall I hear?* to wit, with patience and without a reply? Who can endure it? *e i. e.* Thy ſhameful and opprobrious reproofs of us, as if we and all thy Friends were void of all humanity and natural affection towards thee, and were haters and cruel perſecuters and even devourers of thee, *Chap.* 19. 19, 22. and as if we were guilty of moſt heinous Crimes, and might expect God's Vengeance upon us. *f i. e.* My Soul or Mind. *g* Or, *becauſe of* (for ſo the Hebrew *Mem* oft ſignifies) *my underſtanding*; *i. e.* Out of, or becauſe of that certain knowledge which I have of this matter from ſtudy and experience: I have not ſpoken, and I ſhall not ſpeak out of ignorance, or prejudice, or paſſion and rage againſt *Job*, as he aſperſeth us, but only what I evidently know, and yet hope that I can and ſhall convince thee of. *h i. e.* Forceth me to ſpeak. Or, *my ſhereth for me*; *i. e.* either vindicates me againſt thy Calumnies: or, ſuggeſteth an anſwer to me.

4 Knoweſt thou not this *i* of old *k*, ſince man was placed upon earth *l*?

i i. e. This which I am now about to ſay: How canſt thou, *thou* I ſay, who pretendeſt to ſuch an exact and univerſal knowledge of men and things, be ignorant of ſo notorious a thing which wicked men ſenſibly feel, and good men diligently obſerve, and all men are forced to acknowledge one time or other? *k i. e.* From the experience of all former Ages. Or, Since the World was made, and there were any men to obſerve God's Government of it.

5 * That the triumphing of the wicked *is* ſhort *m*, and the joy of the hypocrite *n but* for a moment?

m Heb. *Is from near*; *i. e.* from, or for a little time: They have no long enjoyed it, and it will ſhortly vaniſh. *n* This he adds by way of reflection upon *Job*, who though he did clear himſelf from groſs wickedneſs, yet might be guilty of deep hypocriſie.

6 * Though his excellency mount up to the heavens *o*, and his head reach unto the † clouds:

o Though he be advanced to great Dignity and Authority in the World.

7 *Yet* he ſhall periſh for ever, like his own dung *p*; they which have ſeen him *q* ſhall ſay, where *is he?*

p Which men caſt away with contempt and abhorrency. Compare 1 *Kings* 14. 10. & 2 *Kings* 9. 37. *q* With admiration at his felicity. *r i. e.* He is no more to be found; he is utterly loſt and gone.

8 He ſhall fly away * as a dream *s*, and ſhall not be found *t*: yea, he ſhall be chaſed away as a viſion of the night *u*.

s Which for the preſent makes a great ſhew and noiſe, and highly affects the Fancy, but hath nothing ſolid nor permanent in it; for as ſoon as the man awakes, all vaniſheth, and the remembrance of it is quickly loſt. *t* The man will be utterly loſt and gone together with all his riches and glory. *u* Which appears to a man in the night and in his ſleep.

9 * The eye alſo *which* ſaw him, ſhall *ſee him* no more, neither ſhall his place any more behold him *x*.

x i. e. It ſhall not acknowledge nor contain him. A figure called *Prosopopœia*, as *Job* 7. 10. Or, *neither ſhall it* (*i. e.* the Eye laſt mentioned) *behold him any more in his place.*

10 ‖ His children ſhall ſeek to pleaſe the poor *y*, and his hands ſhall reſtore their goods *z*.

y Either 1. To get ſome ſmall relief from them in their extream neceſſity. Or rather, 2. Left they ſhould revenge themſelves of them, for the great and many Injuries which their Father did them, or ſeek to the Magiſtrate for Reparations. *z* By the Sentence of the Judge, to whom the oppreſſed Poor will appeal, nothwithſtanding all their entreaties and endeavours to diſtwade them from ſo doing.

11 His bones *a* are full *of the ſin* of his youth *b*, which ſhall lie down with him in the duſt.

a i. e. His whole Body, even the ſtrongeſt parts of it, which may ſeem moſt remote from danger. *b* Heb. *Of his youth*; *i. e.* of his youthful Peaſtures and Luſts, by a *Metonymy* of the ſubject. And this may be underſtood either, 1. Of the ſins themſelves, that he ſhall perſevere in his youthful Luſts even in old Age, and ſhall die without Repentance. Or rather, 2. Of the puniſhment of his ſins, of which he is ſpeaking both in the foregoing and following Verſes. He of his kindred or friends ſhall trouble themſelves to ſeek for any Reliks of his Eſtate, as is uſually done after mens deaths. But this Verſe is and may be rendred otherwiſe: *Thoſe ſhall more be left for his meat*; *i. e.* he ſhall leave no heir who ſhall poſſeſs or enjoy his Goods (*Meat* (for ſo the Hebrew Partic. *Acheh* is oft uſed, as *Gen.* 38. 26. *Numb.* 14. 43. *Pſalm* 32. 7. & 40. 35.) ſome of *his goods ſhall remain*, either for his heir, or any other; all ſhall be utterly loſt.

12 Though wickedneſs be ſweet in his mouth *c*, though he hide it under his tongue *d*;

c i. e. To his taſte; though it greatly pleaſe him for the preſent. *d* As an Epicure doth a ſweet Morſel, which he is loath to ſwallow, and therefore keeps and rolls it about his mouth that he may longer enjoy the pleaſure of it. Though he be highly pleaſed with his Luſts, and cleave to them in heart by love, and reſolve to hold them faſt, and improve them to the greateſt delight and advantage.

13 *Though* he ſpare it *e*, and forſake it not, but keep it ſtill † within his mouth *f*;

e i. e. Will not part with it, or gratifie and obey it, in ſtead of ſubduing and mortifying it. *f* To ſuck out all the ſweetneſs or benefit out of it, though it be very delightful to him.

14 *Yet* his meat in his bowels is turned *g*; *it is* the gall of aſps *h* within him.

g Into another nature or quality, from ſweet to bitter. *h i. e.* Exceeding bitter and pernicious. Gall is moſt bitter; the Gall of Serpents is full of Poyſon, which from thence is conveyed to their mouths by Veins, as *Pliny* obſerves; and the poyſon of Aſps is moſt dangerous, and within a few hours kills without remedy.

15 He hath ſwallowed down riches, and he ſhall vomit them up again *i*: God ſhall caſt them out of his belly *k*.

i i. e. Be forced to reſtore them with great ſhame and torment, as gluttons ſometimes do loath, and with grief and pain caſt up that meat which they have eaten and ſwallowed down with much greedineſs and delight. *k* If no Man's hand can reach him, God ſhall find him out, and punish him himſelf.

16 He ſhall ſuck the poyſon of aſps *l*, the vipers tongue *m* ſhall ſlay him.

l That which he hath greedily and induſtriouſly ſucked in as pleaſant and wholſom Nourihment, ſhall in the iſſue be as ungrateful and deſtructive to him as the *poyſon* or *head* (for the Hebrew word ſignifies both, and the poyſon lyes in the head) of *Aſps* would be to one that ſucketh it. *m* Together with its Teeth, in which the Poyſon lurks, which it conveys by biting a Man.

17 He ſhall not ſee *n* the rivers, ‖ the floods, the brooks of honey and ‖ butter *o*.

n i. e. Not enjoy, as that word is oft uſed; as *Pſalm* 106. 5. *Eccle. Iroshy.* 2. 1. *o* That abundant ſatisfaction and comfort (oft ſignified by theſe) or ſuch like Metaphors; as *Pſalm* 36. 8. & 46. 4. *Isa.* 11. 9. 28. 41. 18.) either which he promiſed to himſelf from that great Eſtate which he had got by deceit and oppreſſion: or which good men through God's bleſſing may and commonly do enjoy.

‖ Or, *ſtreaming* Or, *cream.*

18 That which he laboured for *p*, ſhall he reſtore, and ſhall not ſwallow it down *q*: † according to *his* ſubſtance *ſhall* the reſtitution be *r*, and he ſhall not rejoyce *therein s*.

† Heb. *according to the ſubſtance of his labour.*

p Heb. *Labour*; *i. e.* the Goods which were gotten with labour, either 1. By the labour of others; or rather, 2. By his own labour: which may relate as well to the Goods of others, which he got not without pains and difficulty; or to his own Goods honeſtly gotten by the ſweat of his Brows. And this is an aggravation of his Miſery, that he was forced to reſtore not only other mens Goods which were in his hands, but his own alſo to make reparation for their damages. *q* To wit, ſo as to hold it; for otherwiſe he did ſwallow it, but withal did ſpeedily vomit it up again, v. 15. which was as if he had not ſwallowed it. He ſhall not poſſeſs it long, nor to any conſiderable purpoſe. *r i. e.* He ſhall be forced to part with all his Eſtate to make compenſation for his Wrongs done to others. *s i. e.* He ſhall not enjoy what he had gotten, becauſe it ſhall be taken from him.

19 Becauſe he hath † oppreſſed, *and* hath forſaken ‖ the poor *t*; *becauſe* he hath violently taken away an *houſe* which he built not *u*.

† Heb. *crushed.* ‖ Heb. *houſes.*

t By his Oppreſſion he brought men to utter Poverty, and then forſook or left them in that forlorn eſtate, affording no Mercy nor Help to them. Or, ſome he made poor by his Oppreſſion, and others that were poor he ſuffered to periſh for want of that Relief which he ſhould and might have afforded them; which is a crying ſin in God's ſight, and one of thoſe ſins for which God deſtroyed *Sodom*, *Ezek.* 16. 49. and their ſame ſhe fitly mentioned here as one of the ſins for which God puniſhed this wicked man. Or, *He oppreſſed and forſook poor*; as Heb. *Rapha* renders it. *u i. e.* Which was none of his. *He hath violently taken away an houſe, and (or, for) did not build* (or, *repair, as he did* ſing is oft uſed) *it*; to wit, that Houſe for his own uſe; *i. e.* he did not build or poſſeſs that Houſe as he intended to do, but was caſt off by God's hand before he could enjoy the fruit of his Oppreſſions.

* Eccleſ. 5. 12, 13. ‖ Heb. *Eyes.*

20 * Surely he ſhall not ‖ feel quietneſs in his belly *x*; he ſhall not ſave of that which he deſired *y*.

x i. e. He ſhall have no peace nor ſatisfaction in his mind in all his Gains, partly becauſe of his perpetual fears and expectations of the Wrath of God and Man, which his guilty Conſcience knoweth that he deſerves: and partly becauſe they ſhall be ſpeedily taken away from him. He ſtill continueth the Metaphor of a Glutton, whoſe belly is not quiet until it hath vomited up that wherewith he had oppreſſed it. *y i. e.* Any part of his good and deſirable things, but he ſhall forfeit and loſe them all.

21 ‖ There ſhall none of his meat be left *z*, therefore ſhall no man look for his goods *a*.

‖ Or, *There ſhall be none left for his meat.*

z For his own future uſe; but he ſhall be ſtript of all. *a* It be-

ghtly invade him, either because their necessity tempts and drives them to spoil others; or rather because they were such as had been brought into their Calamity by his Oppressions, and therefore now take Reparations from him.

23 *Then* he is about to fill his belly *d*, *God e* shall cast the fury of his wrath *f* upon him, and shall rain *it* upon him *g* while he is eating *h*.

d i.e. When he hath enough and abundance to satisfie all his Appetites, and shall design to take the pleasure of all his Gains, and to spend his days in Epicurism and Sensuality. *e* Who is oft understood in this Book; where he is not expressed, and to be inferred as appears from the following words; because there is no other person here expressed, who can to inflict these evil upon him; and because they are said to be *rained down upon him*; which implies their coming from Heaven, or from God. *f* Some dreadful and destructive judgment. *g* This Phrase notes both the Author of his Plagues, God, and the nature and quality of them, that they shall come upon him like rain; i.e. with great vehemency, and so as he cannot prevent or avoid it. *h* As it fell upon thy Sons, *Chap.* 1. 18, 19. Compare *Psalm* 78. 30, 31.

*Isa. 2. 18. Jer. 48. 43. Amos 5. 19

24 * He shall flee from the iron weapon *i*, *and the* bow *k* of steel *l* shall strike him through *m*.

i i.e. From the Sword or Spears; and so shall think himself out of danger. *k* An Arrow shot out of a Bow. A distant place and unknown hand shall unexpectedly fall upon him. So that he shall only go from one danger to another. *l* Which is of great strength, and therefore forcibly forth the Arrow with greater force. Compare *Psalm* 18. 34. Or, *of Iron*, as the word properly signifies: which the Ancients did to temper and harden, that their Darts were commonly made of it. *m* i.e. Mortally wound him.

25 It is drawn *n* and cometh out of the body *o* yea, † the glittering sword *p* cometh out of his gall *q*; † Heb. *the lightning cometh.* terrors *are* upon him *r*.

n Either 1. a Sword, which may be understood out of this Hebrew Verb, which is for the most part used of that Weapon; as *Numb.* 22. 23, 31. *Judges* 8. 20. &c. and out of the following Branch of the Verse. Heb. 3. 11. Or 2. the Arrow last mentioned, which had carried into his Body, and now was drawn out or cut either by himself, or by some other person; as is frequent in that Country, where the Arrows might be cut out. *o* Or, *out of his back*; i.e. the body of the wounded man; as appears both by the next Clause of the Verse, which is added to explain the former; where it is, *out of his gall*: and from the use of this Hebrew word, which signifies a man's body or carkass: as *Judges* 14. 8. 1 *Sam.* 31. 12. *Isa.* 34. 3. *Nahum.* 3. 3. *p* The word properly signifies *lightning*, and thence a *glittering weapon*, the bright Sword or Spear; as *Deut.* 32. 41. *Ezek.* 21. 15. *Nah.* 3. 3. *Hab.* 3. 11. Whereby it is implied, that he was doubly wounded; first, by the Arrow, and then to make more sure work, with the Sword or Spear thrust into him. But the word may as well signifie *the bright* and sharp *point of an arrow*, of which he spoke hitherto; and having in the general said, that it *came out of his body*, now he determines the part of the body, *the gall*; which if it were cut the Wound was both deep and deadly, as they are in that part. It is probable he mentioned this in reference to the like expression of *Job*, *Chap.* 16. 13. *q* Into which it had entred, and wherewith it was coloured. *r* To wit, the Terrours of Death; because he perceived by the tincture of his Gall upon the Weapon, that his wound was incurable. Or Horrours of Conscience, because he cannot live, and dare not die.

26 All darkness *s shall be* hid *t* in his secret places *u*; a fire not blown *x* shall consume him; it shall go ill with him that is left in his tabernacle *y*.

s i.e. All sorts of Miseries both of Soul and Body, and Estate. *t* Or, *is kid* or *laid up*; to wit, by God for him. This Phrase may note, That though it be not actually upon him, yet it is reserved and treasured up for him, and is kept as in a sure place, and shall infallibly overtake him. *u* Either 1. in his *kid treasures*, as this very word signifies, *Psalm* 17. 14. He treasures up wealth, and with God's wrath and curse. Or 2. in those places where he confidently hopes to hide and secure himself from all evils and enemies: yet even there God shall find him out. Or, *s*, *or in Head of* (or *with*, for both ways the prefix *Lamed* is oft cited) *his kid treasures*. *x* To wit, by man, but kindled by God himself, as that was, *Chap.* 1. 16. He thinks by his might and violence to secure himself from Men, but God by his own immediate hand, or in some unknown and unexpected manner will find him out. Some understand it of Hell-fire; of which see *Isa.* 30. 33. *y* i.e. With his Posterity or Family, who shall inherit his Curse as well as his Estate.

*Chap. 16. 18, 19.

27 * The heaven shall reveal his iniquity *z*, and the earth *a* shall rise up against him.

z i.e. God shall be a swift witness against him by some extraordinary Judgments; shall be reflected upon *Job*'s Case, and the Fire from Heaven, *Chap.* 1. *a* i.e. All Creatures upon Earth shall conspire with God to destroy him.

28 The encrease of his house *b* shall depart *c*, *and his goods* shall flow away *d* in the day of his wrath *e*.

b Either 1. his Posterity; or rather, 2. his Estate got by the labour, and employed for the use of his Family. *c* Shall be lost or taken away from him: See 2 *Kings* 20. 17. *d* Like Waters; to wit, swiftly and strongly, and so as to return no more. *e* i.e. Of God's wrath; when God shall come to execute Judgment upon him.

*Ch. 27. 13 † Heb. *of his decree from God.*

29 * This *is* the portion of a wicked man from God *f*, and the heritage † appointed unto him *g* by God.

f Who like a wife Master of a Family gives to every Man his proper Portion, and as a just Judge distributes to him according to his deserts. *g* Heb. *the heritage* (i.e. the Portion, as before; called here *an heritage*; partly to note the stability and assurance of it, that it is as firm as an Inheritance to the right Heir; and partly in oppolition to that Inheritance which he had gotten by fraud and violence) *of his word*: either 1. Of God's Word, i.e. which is allotted to him by the Word or Sentence of God. Or, 2. Of the wicked man's word, the reward of his speeches; which, like his actions, are and may well be presumed to be wicked and blasphemous, and many ways offensive to God: And he instanceth in his speeches rather than his actions, to meet with *Job*, who, tho' he had made some colourable excuses for his actions, yet was manifestly guilty of hard and sinful speeches against God, which he would hereby intimate, that they were not such humble and excusable things as *Job* pretended, as appeared by these severe judgments which they brought upon wicked men.

CHAP. XXI.

Job's Reply; he complaineth not to man, in whose judgment he hath most reason to grieve; but exciteth their attention to convincing and amazing truths, 1——6. The wicked prosper till in their pride they forsake not God, 7——15. yet he forgeth himself from their counsel, and acknowledgeth that often their destruction from God is manifest, at least in their children, 16——21. God is righteous in both cases, and both are alike in their death, 22——26. The wicked are indeed reserved for destruction, but who dareth now withstand them; and in the grave they are at rest, whether all others follow them, 27——34.

BUt *Job* answered and said,

2 Hear diligently my speech, and let this be your consolations *a*.

a Or, *This shall be your consolations*; i.e. I shall accept of your patient and diligent attention to me in stead of all those consolations which you owed to me in this condition, and which I expected from you.

3 Suffer me that I may speak *b*, and after that I have spoken, * mock on *c*.

*Chap. 13. 13.

b Without such interruption as you have given me, *Chap.* 20. 2. & 12. 2. *c* If I do not defend my Cause with solid and convincing Arguments, go on in your scoffs if you please.

4 *As for* me, *is* my complaint to man *d*? and if *it were so*, why should not my spirit be † troubled *e*? † Heb. *shortned.*

d Or, *of man*; for the prefix *Lamed* commonly signifieth both *to* and *of*: And this question implies a Denial, or that his Complaint is not to, or of man; to wit, only, but to, or of God; as is here sufficiently implied, and oft elsewhere expressed by *Job* in this Book. So the sense seems to be either 1. this, I do not make my moan or complaint unto, or expect relief from you, or from any men, but from God only: and therefore you have reason patiently to hear me when I am pouring forth my Complaints to God. Or rather 2. this, Do I only complain, or have I reason to complain only of you, and your unmerciful carriage to me; or of men who have dealt barbarously with me? *Chap.* 1. and 20. 1, 5, &c. Surely no: But my Complaint is of God, and of his hard and severe dealing with me. It is he who hath alienated my Friends affections from me, and stirred up mine enemies against me. And though it hath been my chief care and business to please and serve him, yet he hath also *set himself against* me, and shot all his Arrows into me. And therefore my Expostulations with him (which here follows, v. 7.) is the more reasonable; and if you will hear me calmly and patiently, you will find that I have cause of complaining. *e* i.e. If my Complaint were only of Man, I have cause to be troubled. Or, *if* it be so, i.e. If I do not complain of Man, but of God, it is no wonder if my Spirit be greatly opposed, and you ought to allow me the liberty of easing my troubled Mind, and modestly pleading my Cause before God. † Heb. *be foreshortned* or *straitned*; i.e. either grieved, or vexed, as this word signifies, *Exod.* 6. 9. *Numb.* 21. 5. *Judges* 10. 16. & 16. 16. The heart is enlarged by joy, and contracted by sorrow; as appears by Philosophy and Experience.

5 † Mark me, and be astonished *f*, and lay *your* hand upon *your* mouth *b*. † Heb. *look unto me.*

f Consider what I am about to say concerning the wonderful Providence of the world of Men, and the intolerable Pressures of some good Men, such as I have manifested, and shall prove that I am, and it is able to fill you that are but Spectators, with astonishment and horrour at the strange and mysterious course of Divine Providence herein; and therefore it is no wonder, if I who suffer such things from that God whom I have so faithfully served, am overwhelmed with the sense of it. *b* i.e. Be silent, as this Phrase is oft used, as *Chap.* 40. 4. *Prov.* 10. 32. *Micah.* 7. 16. for shame forbear to vex me with your words: Or, *you will lay*, &c. the Imperative being put for the Future, as is usual. I am perswaded you will be silenced and convinced by what I shall say.

6 Even when I remember *i*, I am afraid, and trembling taketh hold on my flesh.

i What I have partly observed, and partly felt of these things. The very remembrance of what is past, fills me with dread and horrour.

7 * Wherefore *k* do the wicked live *l*, become old *m*, yea, are mighty in power?

*Chap. 12. 6. Psal. 73. 12. Jer. 12. 1. Mal. 3. 15.

k He expostulates this matter partly with his Friends; If things be as you say, how comes this to pass, &c. partly with God himself; wherefore doth the righteous God distribute things so unequally? *l* To wit, long and happily; as *living* is oft taken, as *Lev.* 18. 5. *Deut.* 30. 19. & 32. 46. *Psal.* 22. 26. *Prov.* 3. 2. & 15. 31. *m* To wit, in their prosperous estate.

8 Their seed *n* is established *o* in their sight *p* with them, and their off-spring before their eyes.

n Either 1. the Fruits of their Ground: Or, rather 2. their Children; as it is explained in the next Branch of the Verse, the words both here and there used, being commonly so understood. *o* Is Thus multiply and prosper greatly. *p* Which is a great addition to their happiness.

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them *q*. † Heb. *Peace.*

q They neither fear nor feel any disturbance.

10 Their bull gendreth and faileth not, their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock *r*, and their children dance.

r Of Sheep or Goats, as the word signifies; in great numbers, and with sweet concord: which is a singular delight to them and to their Parents.

12 They take the timbrel and harp, and rejoyce at the sound of the organ.

13 They spend their days † in wealth *s*, and in a moment *t* go down to the † grave. † Or, *in a good.* † Heb. *hell.*

s In good; i.e. in the enjoyment of all the good things of this life, without any mixture of evil. *t* They do not die of a lingring and tormenting Disease, as I now, and many other good Men die, but suddenly and sweetly like Lambs; as is usually said in such cases.

*Chap. 22. 17

14 * Therefore *x* they say *y* unto God, Depart from us, for we desire not the knowledge of thy laws *z*.

x Because of their constant Prosperity. Heb. *And*: or *Tet*. Tho' God be so gracious to them, yet they say and do thus to him. *y* Sometimes in words, but commonly in their thoughts and affections, and the language of their lives: See *Psalm* 14. 1. & 36. 1, 2. *Mal.* 3. 14, 15. *Tit.* 1. 16. *z* Much less the practise.

15 What *is* the Almighty *a* that we would serve him? and * what profit should we have, if we pray unto him?

*Ch. 35. 3. Mal. 3. 14

a What excellency is there in him? and what advantage have we, or can we expect from him?

16 Lo, their good *is* not in their hand *b*: the counsel of the wicked is far from me *c*.

b This seems to be an answer to the foregoing Question, and a Confutation of that ungodly opinion and practise, v. 14, 15. Wicked men (saith he) have no reason to neglect and reject God, because of their Prosperity, for *their good*; i. e. all their Wealth and Felicity, is not *in their hand*; i. e. it neither was obtained, nor can be kept, by their own might, but only by God's power and favour, upon whom they wholly depend for it. Or, the sense is, Though they have Riches and Power, and Glory in their hands, yet *their* true and proper *good is not in their hand*; i. e. They are destitute of that in which their true happiness lies; to wit, in God's love and favour; and all the Comforts which they enjoy are attended with God's wrath and curse, and therefore not to be envied by any man in his wits. *They say to God, depart from us*, when indeed their true and only felicity consists in the enjoyment of him. Compare *Psalm* 4. 6, 7. *c* Therefore I am far from approving their Opinion, or following their Counsels, or enjoying their Prosperity, or desiring to partake of their Delicates upon such terms.

Or, *lamp.*

17 How oft *d* is the ‖ candle *e* of the wicked put out? and *how oft* cometh their destruction upon them? *God f* distributeth sorrows in his anger.

d This Phrase notes, either 1. The rarity and seldomness of it. This, I confess, sometimes happens, but not oft. Or rather, 2. The frequency of it; I grant that this happens oft, though not constantly, as you affirm. And this seems best to agree both with the use of this Phrase in Scripture, where it notes frequency; as *Psal.* 78. 40. *Matth.* 18. 21. *Luke* 13. 34. and never seldomness; and with the foregoing words, as a reason why *the counsel of the wicked was far from him*; because they oft-times pay dear for it in this life, and always in the next life; and with the following Verses, wherein he discourseth largely, not of the Prosperity of the wicked (as he should have done, if the sense of these words were this, that such have but seldom afflicted) but of their Calamities. *e* Or, *lamp*; i. e. their glory and outward happiness: as *Psal.* 18. 28. 2 *Sam.* 21. 17. *Psal.* 132. 17. *f* Who is manifestly underfood out of the following words, this being God's work, and proceeding from God's anger.

*Psal. 1. 4. & 35. 5. Isa. 5. 24. & 33. 3. Heb. *Gelesh a-wan.* ‖ That is, *the punishment of his iniquity.* * Exod. 20. 5. * Jer. 32. 18. 50. 15. *Lam.* 2. 21. 5. 22. *Ezek.* 18. 2. Jer. 31. 29, 30. Ezek. 18. 2, 3, 4. & 33. 10. & 16. 19. 15.

18 * They are as stubble before the wind, and as chaff that the storm carrieth away *g*?

g i.e. Their destruction shall be speedy, and certain, and irrecoverable.

19 God layeth up *h* ‖ his iniquity *i* * for his children: he rewardeth him, and he shall know it *k*.

h To wit, in his Treasures, *Rom.* 2. 5. *i* Or rather, *the punishment of his iniquity*, i. e. He will punish him both in his Person and in his Posterity. *k* i. e. He shall live to see the destruction of his Children.

20 His eyes shall see his destruction *l*, and * he shall drink *m* of the wrath of the Almighty.

l i. e. He shall be destroyed; *as to see death*, is to die, *Psal.* 89. 48. *Heb.* 11. 5. and *to see affliction*, or *any kind of evil*, is to feel it, *Psalm* 50. 15. *Lam.* 2. 21. and *to see good*, is to enjoy it, *Chap.* 7. 7. & 9. 25. *Psal.* 34. 12. Or this Phrase may be emphatical, he shall foresee his ruin happening towards him, and not be able to prevent or avoid it; he shall fensibly feel himself sinking and perishing: which aggravates his misery. *m* Not sip or taste, but *drink*; which word commonly notes the abundance of the thing spoken of.

Chap. 9. 13. Psal. 75. 8. Isa. 51. 17. Jer. 25. 15. Rev. 14. 10. & 16. 19.

21 For what pleasure *hath* he in his house after him *n*, when the number of his months is cut off in the midst *o*?

n Or, *for what desire*, or *care*, or *study hath he* for, or *concerning* (as *Beth* is oft used) *his house*, i. e. his Children. When he is dead and gone he cares not what becomes of his Children, as irreligion commonly makes men unnatural: he is not concerned nor affected with their felicity or misery. See *Chap.* 14. 21. And therefore God punish both him and his Children whilst he lives, v. 19, 20. Or thus: What delight can he take in the thoughts of the glory and happiness of his Posterity, when he finds that he is dying a violent and untimely death? So this is a farther proof that this man is neither happy in himself, nor with reference to his Posterity. *o* When that number of Months, which by his Constitution and the Course of Nature, he might have lived, is diminished and cut off by the hand of Violence.

Is. 16. 13 & 65. 6. Num. 11.

22 Shall *any* teach God knowledge *p*? seeing he judgeth those *q* that are high.

p i.e. Discretion, or how to govern the World? For so you do, whilst you tellthim that he must not forely afflict the godly, nor give the wicked much and long prosperity here. *q* Either 1. The highest

2 Cor. 2. 16

Persons, whether in Earth, as the greatest Kings; or in Heaven, as the Angels, he *judgeth* them, i. e. he exactly knows them, and accordingly gives Sentence concerning them, as he sees fit; and therefore it is great folly and presumption in us to direct or correct his Judgments. Or, 2. Those things that are high, and deep, and far out of our reach, as Gods secret Counsels and Judgments are.

23 One *r* dieth † in his full strength *s*, being wholly at ease and quiet. † Heb. *in his very strength.*

r To wit, either 1. One of these wicked men, of whose condition he is here speaking. Or, 2. Any one man, whether good or bad. *s* In a state of perfect Health, and Strength, and Prosperity; all *of his* which this Phrase implies. *perfection.*

24 His ‖ breasts *t* are full of milk, and his bones are moistened with marrow *v*. ‖ Or, *Milk-pails.*

t The Hebrew word is not elsewhere used, and therefore it is diverstly translated; either 1. *Breasts*. But that seems very improper here, because mens breasts do not use to be filled with Milk. Or, 2. *Milk-Pails*. But their fulness is common, and no sign of eminent plenty, which is here designed. Besides, the following Branch, which in *Job* and elsewhere frequently explains the former, implies that it signifies some part of man's body, as all the ancient Interpreters render it, either the *sides*, as some of them have it, or *the bowels*, as others. But for the following *Milk*, they read *Fat*; and the Hebrew Letters being exactly the same in both words: and the Hebrews by the name of *Milk* do oft understand *Fat*. † Which is opposed to the *dryness of the bones*, Job 30. 30. Psal. 102. 3. which is caused by Old Age, or grievous Distempers or Calamities.

25 And another *u* dieth in the bitterness of his soul *x*, and never eateth with pleasure *y*.

u Either 1. Another wicked man. Or, 2. Any other man promiscuously confidered, either good or bad. So hereby he shews how indifferently, and alike, God deals the Concerns of this Life to one and another, to good and bad. So he shews that there is a great variety in God's Dispensations; that he distributes great Prosperity to one, and great Afflictions to another no worse than he, according to his wise but secret Counsel. *x* i. e. With heart-breaking Pains and Sorrows. *y* i. e. Hath no pleasure in his Life, no not so much as at Meal-time, when men usually are most free and pleasant.

26 They shall lie down alike in the dust *z*, and the worms shall cover them.

z All these Worldly Differences are ended by Death, and they lie in the Grave without any distinction, till the time of General Resurrection and Judgment comes. So that no man can tell who is good, and who is bad by any Events which befall them in this Life.

27 Behold, I know your thoughts *a*, and the devices *b which* ye wrongfully imagine *c* against me *d*.

a I perceive what you think, and will object, and lay for your own defence. *b* Or, *evil thoughts*, for so this word is oft used, as *Prov.* 12. 2. & 14. 17. & 24. 8. *Isa.* 32. 7. *c* Or, *wrest*, or *violently force*. For they strained both *Job*'s words, and their own thoughts, which were byassed by their Prejudice and Passion against *Job*. *d* For I know very well that your Discourses, though they be of wicked men in the general, yet are particularly levelled at me.

28 For ye say *e*, where *is* the house of the prince *f*? and where *are* † the dwelling-places of the wicked *g*? † Heb. *the Tent of the Tabernacles of the wicked.*

e To wit, in your minds. *f* i.e. It is no where, it is loft and gone. This is spoken either 1. Of *Job*, or his eldeft Son, whose house God had lately overthrown. Or rather, 2. In general of wicked Princes or Potentates, as the following Answer sheweth. So the meaning of the question is, That it was apparent from common observation, that eminent Judgments, even in this Life, were sooner or later the portion of all ungodly men. *g* Which is added to limit the former Expression, and to shew that he spake only of wicked Princes.

29 Have ye not asked them that go by the way *h*? and do ye not know their tokens *i*?

h These are the words, either 1. Of *Job*'s Friends, who thus continue their former Discourse by a second Enquiry: Or rather, 2. Of *Job* himself, who answers one question with another. You may learn this, which is the matter of our debate, to wit, that good men are oft afflicted, and that wicked men do commonly live and die in great Prosperity, and are not punished in this World, even from *them that go by the way*, i. e. either from Travellers, who having seen and observed many Perfons, and Places, and Events, are more capable Judges of this matter; or from any Perfon that paffeth along the High-way, from every one that you meet with. It is so vulgar and trivial a thing, that no man of common sense is ignorant of it. *i* i. e. The Examples, or Evidences, or Signs of this truth, which they that go by the way can produce. They will shew here and there in divers places the goodly Houses and Castles, and other Monuments of Power and Dignity, which wicked Potentates have erected, and to this day do poffels, and in which divers of them live and die. He alludes here to those *Tokens* which are set up in High-ways for the direction of those who travel in them.

30 * That the wicked *k* is reserved *l* to the day of destruction? they *m* shall be brought forth *n* to † the day of wrath *o*.

* Pro. 16. 4. † Heb. *the day of Wrath.*

k This is the thing which they might learn of Passengers. *l* Or, *with-held* or *kept back*, to wit, from falling into common Calamities, though in truth he be not so much kept from evil, as kept for evil; he is reserved from a less, that hemay be swallowed up in a greater misery; as *Pharaoh* was kept from the other Plagues, that he might be drowned in the Sea. *m* He speaketh of the same person; only the singular number is changed into the plural, possibly to intimate, that although for the present only some wicked men were punished, yet then all of them should suffer. *n* To wit, by the conduct of God's Providence and Justice, as Malefactors are brought forth from Prison to Judgment and Execution, though they be brought to it slowly, and by degrees, and with some kind of Pomp and State, as this word signifies. *o* Heb. *To the day of wrath*; i. e. of special and extraordinary Wrath; either to some terrible and desolating Judgments which God sometimes sends upon wicked Princes or People: Or, to the

the day of the last and general Judgment, which is called in Scripture *the day of Wrath*: For the day of the general Refurrection and Judgment was not unknown to *Job* and his Friends, as appears from *Chap.* 19.25,&c. and other passages of this Book.

31 Who shall declare his way *p* to his face *q*? and who shall repay him *what* he hath done *r*?

p i.e. His wicked courfe and actions, and whither they lead him. His power and splendour is so great, that scarce any man dare reprove him for his sin, or shew him his danger. *q i.e.* Plainly, and, whilst he lives, as the same Phrafe is used, *Deut.*7.10. *r* No man can bring him to an account or punishment.

† Heb. *Graves.* † Heb. *watch in the heaps.*

32 Yet *s* shall he be brought *t* to the † Grave *u*, and shall † remain in the tomb *x*.

s Heb. *And.* The pomp of his Death shall be suitable to the glory of his Life. *t* With pomp and state, as the word signifies. *u* Heb. *to the Graves*; *i.e.* to an honourable and eminent Grave: The plural number being oft used emphatically to note Eminency, as Job 40.10. *Prov.*1.20. *Lam.*3.22. He shall not die a violent, but a natural Death, and shall lie in the Bed of Honour. *x* Heb. *Shall watch (i.e.* have a constant and fixed abode, as Watchmen have in the watching-place) *in the heap*, *i.e.* in his Grave, which is called *an heap*, either because the Earth is there heaped up, or because it was adorned with some Pyramid, or other Monument raised up to his Honour. His Body shall quietly rest in his Grave or Monument, where he shall be embalmed and preserved to entire and uncorrupted, that he might rather seem to be a living Watch-man, fet there to guard the Body, than to be a dead Corps.

33 The clods of the valley *y* shall be sweet unto him *z*, and every man shall draw after him ‖, as *there are* innumerable before him.

y i.e. Of the Grave, which is low and deep like a Valley. *z* He shall sweetly reft in his Grave, free from all cares, and fears, and troubles, *Chap.*3. 17, 18. ‖ Heb. *He shall draw every man after him*, to wit, into the Grave, *i.e.* All that live after him, whether good or bad, shall follow him into the Grave, *i.e.* shall die as he did. So he fares no worfe herein than all Mankind. He is figuratively said to *draw* them, because they come after him, as if they were drawn by his Example.

† Heb. *transgression.*

34 How then comfort ye me in vain, seeing in your answers there remaineth † falshood?

* Why then do you seek to comfort me with vain hopes of recovering my Prosperity if I repent, seeing your grounds are manifestly false, and common Experience sheweth, that good men are very oft in great tribulation, while the vilest of men thrive and prosper in the World.

CHAP. XXII.

Eliphaz's Answer: Man's righteousnesse profiteth not God; nor can God fear man, 1——4. *He chargeth Job's misery on his sins,* 5——11. *which God beheld, and knew, nor could they be hid from him,* 12——14. *The wicked, and their misery,* 15——17. *If they prospered he would not hold with them; but their destruction the righteous should laugh at,* 18——20. *He exhorteth Job to know God and his Law, and to turn to him; he should grow rich; God shall be his defence, his joy and confidence,* 21——26. *If he would pray God would hear; and his desire and purpose should stand,* 27——30.

* Ch. 35.7. Psal.16.2. Luke.17.10.

THen Eliphaz the Temanite answered and said:

2 * Can a man be profitable unto God *a*, ‖ as *b* he that is wise may be profitable to himself *c*?

a i.e. Add any thing to his Perfection or Felicity, to wit, by his Righteousnesse, as the next Verse shews. Why then doft thou infist so much upon thy own Righteousnesse, as if thou didst oblige God by it; or as if he could not without injury afflict thee, who suppose it the only way to be a righteous person, though indeed thou art not so, as is faith, v. 5, 6, &c. but if thou wert really so, God is not thy debtor for it. *b* Or, *because*; or, *but*; or, *yea rather*: so this latter Clause is to be read without an Interrogation, and the former with it. *c* A wise or good man (for these in Scripture use are one and the same) doth much good to himself; he promotes his own Peace, and Honour, and Happinesse by his Goodnesse; and having so great a reward for his Vertue, God is not indebted to him, but he is indebted to God for it.

may be profitable unto him ‖ *This good succeeds debt-wise to him?*

3 *Is it* any pleasure *d* to the Almighty, that thou art righteous? Or *is it* gain to him, that thou makest thy ways perfect *e*?

d i.e. Such a pleasure as he needs for his own ease and contentment, without which he could not be happy, as appears by the foregoing and following words: For otherwise God is oft said to delight in the good actions of his People, to wit, so far as to approve and accept them. *e* That thy Life is free from blemish, as thou pretendest, but fallly, as I shall shew.

4 Will he reprove thee *f* for fear of thee *g*? Will he enter with thee into Judgment *h*?

f Will, or *doth*, or *would he reprove thee?* *i.e.* punish thee. For this word is frequently used of real Rebukes or Chastisements, as hath been oft noted. *g* Because he is afraid, left if he should let thee alone, thou wouldst grow too great and powerful for him, as Princes oft-times crush those Subjects of whom they are afraid: Surely no. As thy Righteousnesse cannot profit him, so thy wickednesse can do him no hurt. Or, *for thy piety or religion*, which is commonly called by the name of *fear*? Doth he punish thee because thou feareft and serveft him, as thou doft insinuate? No surely, but for thy sins, as it follows. *h* And condemn thee, to wit, for the reason last mentioned, as appears from the Hebrew Text, where the words lye thus, *Will he for fear of thee reprove thee, or enter with thee into judgment?*

† Heb. *No end to thine iniquities.*

5 *Is* not thy wickednesse great, and † thine iniquities infinite?

i Thy great sins are the true and only causes of thy misery. The words may very well be rendred thus, *Is not thy evil* (*i.e.* thy punishment or affliction, which is frequently expressed by this very word) *great, because* the Particle *and* being oft used *causally*, as it is *Gen.*18. 13. & 22.12. & 24.56. *Isa.*20.1. & 64.5.) *thine iniquities are infinite?* Are not thy Calamities procured by, and proportionable to thy sins? Thy own Conscience tells thee they are so. And therefore thou hast no reason to accuse God, nor any perfon but thy self.

6 For thou hast taken *k* a pledge from thy brother *l* for nought *m*, and † stripped the naked of their Cloathing *n*.

† Or, *plunged.*

k Or, *Surely thou hast taken.* He speaks thus by way of conjecture, or strong presumption, when I consider thy grievous and unusual Calamities, I justly conclude thou art guilty of all, or some of these following Crimes; and do thou search thine own Conscience, whether it be not so with thee. *l i.e.* Either of thy Neighbour, or of thy Kinsman; which are both called by the name of *Brother*. This is added to aggravate the offence. *m i.e.* Without sufficient and justifiable cause. Which he might do many ways, either by taking what he ought not to take, *Deut.*24.6. or from whom he ought not, to wit, the Poor to whom he should give, *Prov.*3.27. or when, and in such manner as he ought not, of which see on *Deut.* 24.10,11. or by keeping it longer than he should, as when the poor man necessarily requires it, or when the debt is satisfied, *Ezek.*18.16. *n* Either by taking their Garment for a pledge, against the Law, *Exod.* 22.25. or otherwise by robbing them of their Rights, all other Injuries being Synecdochically comprehended under this. *Qu.* How could he strip the naked? *Answ.* He calls them *naked*, either 1. Because they had but very few and mean Cloaths, such being oft called naked, as *Deut.*28.48. 1 *Cor.*4.11. *James* 2.15. Or, 2. From the effect, because though he did not find them naked, yet he made them so. The like Phrases we have *Isa.* 47. 2. *grind Meal*, *i.e.* by grinding Corn make it Meal; *Amos* 8. 5. *falsifying the deceitful ballances*, *i. e.* by falsifying making true ballances deceitful: And so here, *to strip the naked*, is by stripping them to make them naked.

† Heb. *to drink water.*

7 Thou hast not given water *o* to the weary *p* to drink, and thou hast with-holden bread from the hungry *q*.

o Surely thou hast been so hard hearted as to deny a Cup of cold Water to those that needed and defired it. Water was oft times scarce and precious in those hot Countries, and was appropriated to particular Persons, without whole leave other persons might not take it. *p i. e.* To him, who by reason of hard labour or travel, is weary and thirsty. So this word is used, *Prov.*25.25. *q* To whom it was due by God's Law, *Prov.*3.27. which also was known to *Job* by the Light of Nature. Hereby he intimates the greatnesS of this Sin of Unchariablenesse, by ranking it with heinous Crimes, whereas *Job* (as he thought) esteemed it but a small fault, if any.

† Heb. *mighty man.* † Heb. *excellency.*

8 But *as for* † the mighty man, he had the Earth *r*; and the † honourable man dwelt in it *s*.

r Heb. *And, or but the man of Arm*, or *Strength*, or *Power*, to him *was the Earth*, or *the Land*, *i.e.* he had the firm possession, or fee enjoyment of it. Which is meant either, 1. Of *Job*, of whom he speaks ironically in the third person. The mighty man *Job* possessed, and enlarged, and enjoyed his Estate without any compassion to the Poor. Or rather, 2. Of other rich and potent men, who had the Earth or Land, either 1. By *Job*'s Judicial Sentence, which was generally given in favour of the Rich, and against the Poor: Or, 2. By *Job*'s kindness and courtesie. The Rich were always welcome to him, his House was open to them, his Land was before them, when the Poor were driven away from his House and Territories. *s* Either by thy sentence or permission, he had a peaceable and sure possession of it. He repeateth the same thing in other words.

† Heb. *honourable man.* *Or, repeateth this 8. v.*

9 Thou hast sent widows *t* away empty *u*, and the arms *x* of the fatherless have been broken.

t Whose helpless Estate called for thy pity, *Exod.*22.22. *Deut.* 24. 17,19. *u* Either by denying them that Relief which their Poverty required, or that right which their cause deserved; or by spoiling them of their Goods, because thou knewest them to be unable to oppose thee, or to right themselves in a Law. All their supports, and comforts, and rights. An heinous sin, but fallly charged upon *Job*.

10 Therefore *y* snares are round about thee *z*, and sudden fear *a* troubleth thee;

y For these and the like Crimes. The cause of thy ruin is not fetcht from God's Soveraign Power, and unsearchable Judgments (as thou pretendest) but plain and manifest, even thy own crying sins. *z* Thou art encompassed with Dangers and Calamities. *a* Befitting the present Miseries thou art tormented with the dread and expectation of further and forer Judgments.

11 Or darkneſs *b* that thou canſt not ſee, and abundance of waters *c* cover thee.

b Either 1. A darkneſs and confuſion of mind, ſo great that thou canſt not diſcern the true cauſe and uſe of all thy Sufferings. Or, 2. Grievous Calamities, which are oft called *darkneſs*, which are ſuch that thou canſt ſee no way nor poſſibility of eſcaping. Either thou art troubled with *fear* of further evils, as it is ſaid, v. 10. or with the groſs *darkneſs* of thy preſent ſtate of miſery. *c i. e.* Plenty and variety of ſore afflictions, which are frequently compared to *Waters*, as *Pſal.*18.16. & 66.12. *Iſa.*43.2.

† Heb. *Is not God in the height of heaven?* † Heb. *lead for the head of the ſtars.*

12 *Is* not God in the height of heaven *d*? and behold † the height of the ſtars how high they are *e*.

d Surely he is; and from that high Tower *he looketh down upon* all *men*, *Pſal.*14.2. to behold, and govern, and recompenſe all their actions, whether good or bad. And therefore O *Job*, thou are groſly miſtaken, in thinking that all things in this lower World are managed by Chance, and without any regard to Juſtice, or to juſt men, and not by the wiſe and holy Providence of God: For this is the genuine Conſequence of thy great Principle, that good men ſuffer as deeply as any others, whilſt the wileſt of men are exalted and proſperous. *e* Yet God is far higher than they, and from thence can eaſily ſpy all men and things here below; as the higheſt places afford the beſt proſpects.

Or, *Is not the head of the ſtars high?* † Heb. *Behold the head of the ſtars, how high they are.*

13 And *f* thou ſayeſt *g*, ‖ How doth God know *h*? can he judge through the dark cloud *i*?

f Or, *Therefore*: From this true and certain Principle thou draweſt

eſt this falſe and wicked Concluſion. Or, *Yet*, notwithſtanding this undeniable Argument. *g* Thou reaſoneſt thus within thy ſelf, as it may ſeem by thy Diſcourſes. *h i.e.* God cannot diſcern, and therefore doth not mind things ſo far below him and diſtant from him. *i i.e.* Through thoſe immenſe and innumerable Clouds which lye between the Heaven and the Earth, although our eyes ſee but few of them.

14 Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven *k*.

k His converſation and buſineſs and delight is in the higher and heavenly World, which is worthy of his care, but he will not diſparage nor broken himſelf with the care of this contemptible ſpot of earth: which was the opinion of many Heathen Philoſophers, and as they fancied, was *Job*'s Opinion alſo.

† Heb. *Everlasting way.* So Gr.

15 Haſt thou marked the † old way *l* which wicked men have troden?

l Heb. *The way of antiquity*, *i.e.* of men living in ancient times, or former ages: By this *way* is here meant, either 1. Their courſe or common practice: Or, 2. Their end or ſucceſs; as the *way* is taken, 1 *Sam.*6.8. and as death, which is, and is called *the end of all men*, *Eccleſ.*7.2. & alſo called *the way of all the earth*, *Joſ.*23.14. 1 *Kings* 2.2.

† Heb. *A ſtood was plucked away before their time.*

16 Which were cut down out of time *m*, † whoſe foundation was overflown with a flood *n*.

m i.e. Before their time; who died a violent and untimely death. *n* Who, together with their *foundation*, to wit, the earth and all their ſupports and enjoyments in it, were deſtroyed by the general Deluge; which doubtleſs was very well known to them, becauſe they lived not long after it; and which was moſt proper for this Argument. Or, *whoſe foundation*, *i.e.* all their power, and riches, and policy, upon which they build all their hopes and happineſs, *was like a flood powred forth*; which made a great ſhew and noiſe for a time, but ſpeedily vaniſhed and came to nothing.

* Ch. 21.14 Or, to God.

17 * Which ſaid unto God, Depart from us: and what can the Almighty do ‖ for them *o*?

o He reports *Job*'s words, *Chap.* 21.14, 15. (where they are explained) but to a contrary purpoſe. *Job* alledged them to ſhew that they proſpered notwithſtanding their profeſſed wickedneſs; and *Eliphaz* produceth them to ſhew that they were cut off for it.

* Ch. 21.16

18 Yet he filled their houſes with good *things p*: but * the counſel of the wicked is far from me *q*.

p Yet it is true, that for a time God did proſper them, as he did thee; which alſo was the aggravation of their ſin, and that which haſtned their ruin: but at laſt, and in due time, God cut them off in a tremendous and exemplary manner; as he will alſo do thee, if thou doſt not repent. *q* He rejects *Job*'s words. *Chap.* 21.16. but without reflection and ſome kind of deriſion: Thou diddſt ſay ſo, but without ſufficient reaſon, and againſt thy own principle, that God carries himſelf indifferently towards good and bad; but I who have obſerved God's terrible Judgments upon wicked men, have much more reaſon to abhor their Counſels which had ſo fad an iſſue.

* Ch. 21.17. 22.

19 * The righteous ſee *it r*, and are glad *s*: and the innocent laugh them to ſcorn *t*.

r Whom God oft ſpares in common Calamities, and makes them to ſurvive and ſee the deſtruction of the wicked; as *Noah*, *Lot*, &c. *s* Not that they inſult over, or rejoyce in the ruin of any men, but becauſe they delight in the vindication of God's Honour, and Juſtice, and Holineſs, which is conjoyned with the deſtruction of his enemies, and which is and ought to be dearer to them than all the intereſts of men. *t* They juſtly deride them, or their vain and yet ſtrong confidences which are now deſtroyed, and for their profane contempt of God and of his Judgments which now they feel, and for their deep and crafty counſels, which are now fruſtrated and turned againſt themſelves.

Or, *Shall not our ſubſtance be cut down, but the remnant of them* ‖ *Or, their excellency.*

20 Whereas *u* our ‖ ſubſtance is not cut down, but the † remnant *x* of them *y* the fire *z* conſumeth.

u Or, *when*, or, *ſeeing that*, or, *becauſe*: for this Hebrew Particle *Im*, is oft uſed for *Chi*. And ſo the following words may contain the reaſon of the Joy and Laughter of the Innocent mentioned, v. 19. becauſe when wicked Men are deſtroyed, they are preſerved; becauſe *our ſubſtance*, *i. e.* our Souls and Bodies, and Subſiſtence *was now cut down*. He ſhould have ſaid *their ſubſtance*, *i. e.* the ſubſtance of the Righteous; but he changeth the Perſon, and ſaith, *our ſubſtance*, either as including himſelf in the number of righteous Perſons, and thereby intimating that he pleaded the common cauſe of all ſuch, whilſt *Job* pleaded the cauſe of the wicked, as is elſewhere obſerved: or becauſe he would hereby thankfully acknowledge ſome eminent and particular preſervation given to him amongſt other righteous Men: or becauſe he and his Brethren were of the ſame ſubſtance with, and deſcended from the Loins of them whom God had miraculouſly preſerved, when others round about them were cut off; as God had done for *Abraham* and his Poſterity, of which Race theſe are conceived to have been. And a like change both of Perſon and Number we find, *Hoſ.* 4. 21. *He found him* (i. e. *Jacob in Bethel*) *and there he ſpake with us*; i. e. with him, as repreſenting us, and for all our good. *x* All that was left undeſtroyed in the general Calamity. Or, *their excellency*, all their deſirable and delectable things. ‖ *i. e.* Of thoſe who are oppoſed to the *righteous*, and in whoſe deſtruction the Righteous rejoiced. *z* To wit, of God's wrath: ſome dreadful Judgment, either proper Fire, poſſibly that which deſtroyed *Sodom* and *Gomorrah*, which ſuch knowing and inquiſitive Perſons could not be ignorant of, as a thing done near their times and places; or ſome other ſore calamity; for ſuch oft come under the name of *fire*. But this whole Verſe is, and may be otherwiſe rendred, and that interrogatively. *Is not*, (or rather, *was not*, the Hebrew Preſix, *he*, being here underſtood, after the manner of the Language, from v. 16. where it is expreſſed) *our ſubſtance* (i. e. almoſt all our nature and kind) *cut off* (almoſt all deſtroyed in the flood) *and did not the Fire conſume a remnant of them*; i. e. of Mankind, and of ungodly Men, in *Sodom* and *Gomorrah*?

† That is, *Wilt God.*

21 Acquaint now thy ſelf ‖ with him *a*, and be at peace *b*: thereby *c* good ſhall come unto thee *d*.

a i. e. With God, as appears both from v. 23. where he is expreſſed, and from the nature of the thing, there being no other way to Happineſs. Renew thy acquaintance and converſe with God by Prayer, which thou haſt reſtrained, *Chap.* 15. 4. and repentance for all thy ſins, and true humiliation under his hand, and hearty compliance with all his Commands, and diligent care to ſerve and enjoy him; and be no longer eſtranged from God, as thou now art. *b* This is either 1. a Promiſe, the Imperative being put for the Future of the Indicative Mood, *and ſo thou ſhalt have peace*; i. e. Proſperity and Happineſs: Or, rather, 2. A Counſel or Command, If God be an Enemy to thee, as thou ſayſt he is, reconcile thy ſelf to him by true Repentance, and earneſtly ſeek his Favour and Friendſhip, and do not provoke him further by the falſe and wicked Speeches of Him, or by thy froward carriage to Him: And whereas thou are full of unquietneſs and rage againſt God, learn to poſſeſs thy Soul in Patience, give over murmuring againſt him, and get a compoſed, and quiet, and ſubmiſſive Mind and Heart; which is called *Peace*, *Judg.* 6. 23. & 19. 20. Jer. 6. 14. & 8. 11. That ſay is the Command or Exhortation; now follows the Promiſe. *c i. e.* By following theſe Counſels. *d* Thou ſhalt be freed from all thy Calamities, and enjoy all the happineſs which thy heart can deſire.

22 Receive, I pray thee, the law from his mouth *e*, and lay up his words in thine heart *f*.

e Take the Law and Rule whereby thou governeſt thy thoughts, and words, and whole life, not from profane Heathens, whoſe Opinion concerning God's Providence thou haſt embraced, nor from thy own vain imaginations or violent Paſſions, which have led thee into thy preſent Errors and Diſcourſes, but from God, and from his Word, and from his Laws, which is written in thy own Mind, and from the Doctrines and Inſtructions of the holy Men of God, who are all of one mind in this matter. *f i. e.* Do not only hear them with thine Ears, but let them ſink into thy Heart, being received there by hearty affection, and fixed by ſerious, and frequent, and practical conſideration of them, *Pſalm* 119. 11. *Matth.* 13. 5, &c. *Luke* 2. 19. 51.

23 * If thou return to the Almighty *g*, thou ſhalt be built up *h*; thou ſhalt put away iniquity far from thy tabernacles *i*.

* Ch. 8.5, 6.

g Or, *home to the Almighty*; or, *ſo as to reach to the Almighty* and be joyned to him. The Hebrew Phraſe is extraordinary, and emphatical, and implies a thorough and effectual turning not only from Sin, (which an Hypocrite may do in great part, at leaſt for a time, upon carnal Motives, and without any reſpect or love to God) but alſo unto God, ſo as to love him, and cleave to Him, and ſincerely devote a Man's ſelf to his fear and ſervice. And he expreſſeth it in this manner, becauſe he thought *Job* to be an Hypocrite, and therefore counſelleth him to turn to God in another and better manner than he had done; to wit, with all his heart, and not feignedly. *h* God who hath pulled thee down in thy Eſtate, and Honour, and Children, will repair thy Ruines, and give thee more Children, which is oft called *building*; as *Gen.* 16. 2. *Exod.* 1. 21. *Ruth.* 4. 11. and bleſs thee with Proſperity and Happineſs, as *building* ſignifies, *Exod.* 1. 21. 2 *Sam.* 7. 11, 27. 1 *King.* 11. 38. 1 *Chron.* 17. 10. *i* This may be either 1. a Condition upon which God makes the following Promiſes. If (which Particle may be repeated out of the former part of the Verſe) *thou ſhalt put away*, &c. *i. e.* If thou ſhalt effectually purge thy ſelf and Family from all ſin, and keep thy ſelf and them, as far as thou canſt from all appearances and occaſions of ſin, which is the duty of all, and the practice of true Penitents. Whereby he ſeems to reflect upon *Job*, as if he had been too remiſs and negligent in the government of himſelf or Children, notwithſtanding his ſacrificing for them. *Chap.* 1. Or, rather 2. A Promiſe, becauſe the conditions required had been expreſſed to *Eliphaz*, v. 21. 22. and in the beginning of this Verſe, after which he comes to the Promiſes, and begins with this, *Thou ſhalt be built up*, and ſo proceeds to other Promiſes; and therefore it ſeems not probable to me that he ſhould return to the conditions again, and mix the Conditions and Promiſes together, which he hath ſo carefully ſeparated in theſe Verſes. And ſo it is either 1. a Spiritual Promiſe, If thou doſt ſincerely repent, God will give thee more Grace effectually to reform thy ſelf and family, according to that rule, *To him that hath, ſhall be given*. Or, 2. a temporal Promiſe, *Thou ſhalt put away iniquity or injury*, or *perverſeneſs* (i. e. either perverſe and injurious Men: Or, Gods Judgments, or the puniſhments of thy ſins; as iniquity is very oft uſed) *far from thy Tabernacles*; i. e. from all thy Dwellings, and Tents, and Poſſeſſions; no hand of violence ſhall come near them, no evil Plague ſhall come upon thy own Habitation, or upon the Habitations of thy Children, as lately it did for thine and their ſins.

† Heb. *in the duſt.* Or, *among the ſtones.*

24 Then ſhalt thou lay up gold † as duſt *l*, and the *gold* of Ophir † as the ſtones *m* of the brook.

† Heb. *as duſt.*

k Solid or choice Gold, as the Word ſignifies. *l i. e.* In great abundance. Or, *upon the duſt*, or *ground*: It ſhall be ſo plentiful, and therefore vile, that thou ſhalt not look it up in Chefts and Treaſuries, but ſcatter it any where, and let it lie even upon the ground. *m* As plentifully as if the pieces of Gold were but to many Pebble Stones, which are to be found in and near every Brook. Or, *for the Stones*; i. e. in ſtead of them. Or, *in the rocks*, or *among the rocks*: Gold ſhall be ſo abundant that thou mayſt lay it any where, even upon or among the rocks.

† Heb. *ſtrength.*

25 Yea, the Almighty ſhall be thy ‖ defence *n*, and † thou ſhalt have † plenty of ſilver *o*.

n God by his ſpecial and watchful Providence ſhall protect thee from all dangers and calamities. Heb. *thy defences*, or *munitions*. Or, God ſhall keep thee as ſafely as many Munitions. *o* Heb. *ſilver of ſtrength*, i. e. which by God's Bleſſing ſhall be thy Defence, *Eccleſ.* 7. 12. Or, *ſilver of heights*, i. e. high and heaped up like a Mountain.

* Ch. 11.15

26 For *p* then thou ſhalt have thy delight in the Almighty *q*, and ſhalt * lift up thy face unto God *r*.

p So this Verſe contains a Reaſon why he might confidently expect all thoſe former outward Bleſſings, becauſe he ſhould have God's Favour, which is the Spring and Foundation of them. Or, *Surely*: Or, *Yea, moreover*; for this Particle *Chi*, is ſometimes uſed by way

of aggravation, or amplification, as *Gen.* 45. 26. 1 *Sam.* 14. 41. *Isa.* 7. 9. & 32. 13. And this suits very well here; yea, God will do greater things than these for thee. *q* Thou shalt find delight not only in these outward comforts, but also, and especially in God, whose Face shall shine upon thee; who shall give thee these things not in anger and wrath, as he doth to wicked Men, but as pledges of his love and favour to thee, and of those greater and eternal Blessings which he hath in store for thee; and accordingly thou shalt delight thy self in worshipping, enjoying, and serving God in and with all his Mercies. *r* i. e. Look up to him by meditation and prayer, not as now thou doft, with horror and grief, which is signified by a dejected Countenance, 2 *Sam.* 2. 22. *Luke* 18. 13. but with cheerfulness and confidence, as this Phrase oft notes, as *Luke* 21. 28. See on *Job* 11. 15.

* Psal. 50. 14, 15. 27 * Thou shalt make thy prayer unto him, and he shall hear thee *s*, and thou shalt pay thy vows *t*.

s i. e. Anfwer thy Prayers, and not difregard them, and hide himself from thee, as now he doth. *t* i. e. Thou shalt obtain thofe Blessings for which thou didst make Vows to God, and therefore, according to thy Obligation, shalt pay thy Vows to him. The Antecedent is here fuppofed and underftood out of the Confequent.

28 Thou shalt alfo decree a thing, and it shall be eftablifhed *u* unto thee, and the light fhall fhine upon thy ways *x*.

u Thy purpofes and defigns fhall not be difappointed, but effected and ratified by God; which is a great fatisfaction. *x* In all thy Counfels, and Courfes, and Actions, God fhall give thee the light of his direction and governance, and of comfort and fuccefs; and thou fhalt not be in fuch a dark, and doubtful, and perplexed condition as now thou art.

29 When *men* are caft down *y*, then thou fhalt fay *z*, *There is* lifting up *a*: and *b* he *c* fhall fave *d* * Jam. 4. 6. * † the humble perfon *e*.

† Heb. *low* and imperfonal Speech, which is very common in the Hebrew Language) *fhall caft down* or *overthrow*; either 1. proud and wicked men, as may be guefsed by the oppofition of the humble and innocent, who fhould be faved, whilft thefe were deftroyed. So the fenfe is, when there fhall come a general calamity which fhall fweep away all the wicked round about them. Or, 2. Thee, or thine; which Pronoun is oft underftood. So the fenfe is, when through God's permiffion thou fhalt be brought into fome trouble, which God fees fit for thee. *z* Within thy felf with good affurance and confidence. *a* Or, there fhall be *lifting up*, either 1. for them, if they repent and humble themfelves, they fhall be preferved or reftored. And this thou wilt fhfe fhem of from thy own experience. Or, 2. for thee and thine: God will deliver thee, when others are crufhed and deftroyed. *b* Or, *for*, this Particle being oft put caufally, as hath been formerly noted. So the following words contain a Reafon why he might confidently fay, That there would be fuch a lifting up for a perfon fo humbled. *c* i. e. God, *unto whom only Salvation belongeth*, *Pfalm* 3. 8. *d* Either 1. Eternally; or 2. Temporally; to wit, from the Evils here mentioned. *e* Heb. *Him that hath low or caft down Eyes*: Which Phrafe may here note, either 1. Humility and Lowlinefs of Mind and Difpofition, as Pride is oft expreffed by *high* or *lofty looks*, as *Pfalm* 18. 27. & 101. 5. & 131. 1. *Prov.* 6. 17. And fo this is a tacit Admonition and Reproof for *Job*, whom, for his confident juftification of himfelf, and his contemptuous Expreffions and Cenfures concerning them, they judged to be guilty of intolerable Pride of Heart. Or, 2. Lowneſs of Eſtate or Condition, as *James* 1. 10. So it notes him whofe Eyes and Countenance are dejected by reafon of his great troubles and miſeries; as on the contrary, Profperity makes perfons lift up their Eyes and Faces.

|| Or, *the innocent fhall deliver the iſland.* 30 || He *f* fhall deliver *g* the Iſland of the innocent *h*: and it *i* is delivered by the pureneſs of thine hands *k*.

f i. e. God, as v. 29. whofe Prerogative it is to give deliverances. *g* To wit, upon thy requeſt, as the following Clauſe ſheweth: God will hear thy Prayers even for others: which is a great honour and comfort; and much more for thy ſelf. *h* Not only thy ſelf, when thou ſhalt become innocent and pure, but for thy ſake he will deliver the whole *Iſland* (or *Country*, that word being oft uſed not only for ſuch Lands or Countries as were ſeparated from *Canaan* by the Sea, as is commonly obſerved, but alſo for ſuch as were upon the ſame Continent with it, as appears from *Gen.* 10. 5. *&c.* *Pſalm* 72. 10. & 97. 1. *Iſa.* 41. 5.) in which thou dwelleſt. Or, *the guilty*, or *him that is not innocent*: For the word here rendred *Iſland*, is ſometimes uſed for *not*, in Scripture, as 1 *Sam.* 4. 21. *Prov.* 31. 4. So the Senſe is, God will have ſo great a reſpect to thy innocency and purity, that for thy ſake he will deliver thoſe that belong to thee, or live with thee, or near thee, though in themſelves they be ſinful Creatures and ripe for Deſtruction. See *Gen.* 18. 32. *i* To wit, the Iſland. Or, *he*, i. e. the guilty perſon. *k* i. e. By thy Prayers proceeding from a pure Heart and Conſcience. When thou ſhalt *lift up pure hands* to God in Prayer, as it is expreſſed, 1 *Tim.* 2. 8. Whereby as he ſet-ſeweth *Job* to Repentance: ſo withal he allegeth this as an Argument, or evidence that *Job* did not ſtretch out pure hands to God in Prayer, as he pretended, becauſe his Prayers could not prevail for the preſervation of himſelf or his Children, and much leſs for others at a greater diſtance.

CHAP. XXIII.

Job's reply: his deſire to plead with God, 1——5. *who ſhould not confound but ſtrengthen him,* 6, 7. *He cannot behold God's way; but he walked in the way of his law,* 8——12. *God in his Providences bringeth about what he had decreed: Job's trouble herein,* 13——17.

†Heb. *my hand.* THen Job anſwered and ſaid,

2 Even to day *a* is my complaint bitter *b*: † my ſtroke *c* is heavier than my groaning *d*.

a i. e. Even at this time, notwithſtanding all your Promiſes and pretended Conſolations, I find no eaſe or ſatisfaction in all your Diſcourſes: And therefore in this and the following Chapters, *Job* feldom applies his Diſcourſe to his Friends, but only addreſſeth his Speech to God, or bewaileth himſelf. *b* i. e. I do bitterly complain, and have juſt cauſe to do ſo. But this Clauſe is and may be otherwiſe rendred: *Even ſtill* (Heb. *at this day*) is *my complaint* called or accounted by you *rebellion or bitterneſs?* or the rage of an exaſperated mind? Do you ſtill puſh ſuch harſh Cenſures upon me after all my Declarations and Solemn Proteſtations of my Innocency? *c* Heb. *my hand*, paſſively; *i.* e. the hand or ſtroke of God upon me, as the ſame Phraſe is uſed, *Pſal.* 77. 2. and *mine eyeon*, *Job*, *Chap.* 20. 6. *d* i. e. Doth exceed all my Complaints and Expreſſions: So far are you miſtaken, that think I complain more than I have cauſe. Some render the words thus, *My hands are heavy* (i. e. feeble and *hanging down*, as the Phraſe is, *Heb.* 12. 12. My ſtrength and ſpirit faileth) *becauſe of my groaning.*

3 * O that I knew where I might find him *e*! *that* I might come *even* to his ſeat *f*. * Chap. 13. 3, 24.

e To wit, God, as his Friends well knew, and the thing it ſelf ſheweth: Thou bidſt me *acquaint my ſelf with him*, Chap. 22. 21. I define nothing more than his acquaintance and preſence, but alſo he hides his Face from me that I cannot ſee him, nor come near him. *f* i.e. To his Throne or Judgment-ſeat to plead my Cauſe before him, as it here follows, *verſe* 4. not upon terms of ſtrict Juſtice, but upon thoſe terms of Grace and Mercy upon which God is pleaſed to deal with his ſinful Creatures: See before *Chap.* 9. 24, 35. & 16. 21. & 17. 3. And this my Confidence may be ſome Evidence that I am not ſuch a groſs Hypocrite as you imagine me to be.

4 I would * order *my* cauſe *g* before him *h*, and fill my † mouth with arguments *i*. * Chap. 32. 14.

g i. e. Orderly declare the things which concern it, and prove the right of my Cauſe; *h* not only debating the Controverſie between my Friends and me, concerning my Sincerity or Hypocriſie before God, as a Witneſs or Judge; but alſo pleading with God as a Party, and modeſtly enquiring, whether he doth not deal more rigorouſly with me than I might reaſonably expect, wherein I deſire no other Judge but himſelf. *i* To prove my Innocency and Sincerity towards God, and conſequently that I am feverely uſed.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me *k*.

k I long to know what he would ſay, either to prove me an Hypocrite, or to juſtifie his harſh proceedings againſt me; and if he ſhall diſcover to me any ſecret and unknown ſins, for which he contendeth with me, I ſhould humble my ſelf before him, and accept of the puniſhment of mine iniquity.

6 Will he plead againſt me with *his* great power *l*? no, but he would put *ſtrength* in me *m*.

l i. e. Oppreſs me with his Soveraign and Abſolute Power, as Men do thoſe whom they cannot fairly and juſtly conquer? *m* The word *ſtrength*, or *power*, being fitly ſuppliedout of the former branch of the Verſe, as is very uſual in Scripture. He would not uſe his power againſt me, but for me; by enabling me to plead my Cauſe, and giving Sentence according to that Clemency and Benignity, which according to his gracious Covenant he uſeth towards his Children. Or, *He would put or ſet* his heart (this very Verb of *putting*, or *ſetting* being elſewhere uſed in this defective manner, for *putting* or *ſetting the heart*, as *Job* 7. 17. *Iſa.* 41. 20. as it is fully expreſſed, *Iſa.* 57. 1. *Ezek.* 40. 4. & 44. 5.) *in* the Preposition *Beth*, in, being ſometimes uſed for *al*, *upon*, as *Nehem.* 13. 22. 11.) *upon* me, to hear me and all my reaſons meekly, and to judge favourably, and to help and deliver me, as that and the like Phraſes commonly ſignifie in Scripture uſe.

7 There *n* the righteous *o* might diſpute with him *p*: ſo *q* ſhould I be delivered for ever from my judge.

n At that Throne of Grace, as it is called, *Heb.* 4. 16. where God lays aſide his Majeſty, and Power, and judgeth according to his wonted Grace and Clemency. *o* Such as I do and dare avow my ſelf to be, to wit, in ſincerity, though not in perfection. *p* Humble and modeſtly propounding the grounds of their Conſidence, and the Evidences of their Righteouſneſs. *q* Upon ſuch a fair and equal hearing. *r* Either, 1. From the ſevere Cenſures of all corrupt and partial Judges, ſuch as you my Friends are. Or rather, 2. From the Damnatory Sentence of God; for he is not only pleading before him, but alſo with him. He would give Sentence for me, and againſt himſelf. This and ſome ſuch Expreſſions of *Job* cannot be excuſed from Irreverence towards God, and too great a confidence in himſelf; for which therefore God ſharply reproves him hereafter, and *Job* abhorreth himſelf.

8 * Behold, I go forward *s*, but he *is* not *there*; and * Chap. 23. backward *u*, but I cannot perceive him:

s i. e. Towards the Eaſt, which in Scripture is accounted the fore-part of the World, as the Hebrew name of it ſignifies, becauſe of the Light of the Sun, which ariſeth there, and draweth the eyes of men towards it. *t* To wit, ſo as I would have him, as a Judge to hear and determine my Cauſe, of which he is here ſpeaking: For otherwiſe he knew and believed that God was eſſentially preſent in all places. *u* i. e. Towards the Weſt. So alſo the North is called the *Left-hand*, and the South the *Right-hand*, v. 9. becauſe ſo they all are to a man who looks towards the Eaſt. He names all the ſeveral parts of the World, to ſhew his eager deſire, and reſtleſs endeavours to find out God, and to preſent himſelf before him.

9 On the left hand where he doth work *x*, but I cannot behold *him*: he hideth himſelf *y* on the right hand, that I cannot ſee *him z*:

x To wit, in a ſpecial and peculiar manner, more than in other parts of the World; for ſo indeed God did work in thoſe parts which were Northward from *Job*, becauſe there Mankind (among whom God delights to be and to work) were moſt numerous, and moſt ingenious to diſcern God's Works. There alſo was the Seat of the *Aſſyrian* Empire, which was eminent in *Job*'s time, and afterwards of the other ſucceſſive Empires. In and by all which God did many great and glorious Works: But this Hebrew word is by others, and that very properly and fitly rendred, *when* or *whileſt he worketh*, to wit,

wit, in an eminent manner. So this is added to aggravate *Job*'s unhappineſs. We may certainly find any man when and where he is working: But I, ſaith he, ſearch for God even when and where he is working, and yet cannot find him out. *y* To wit, from me. He withdraweth his favour, and will not afford me his preſence and audience. *z* Either, 1. I cannot diſcern his Counſels, and Ways, and the Reaſons of his ſevere dealings with me. Or rather, 2. He doth not appear to me as a Judge, to examine my Cauſe and Arguments, but condemns me without hearing me.

†Heb. *the way that is with me.* 10 But *a* he knoweth † the way that I take *b*: *when* he hath tried me *c*, I ſhall come forth as gold *d*.

a Though I cannot ſee him, yet my comfort is, that he ſeeth me and my heart, and all my actions. Or, *for*, as this Particle commonly ſignifies. So this Verſe contains a reaſon why he ſo vehemently deſired that he might plead his Cauſe with or before God. *b* He cannot be deceived nor blinded, either by the Artifices of bold Accuſers or Advocates, or by his own Miſapprehenſions or Paſſions, but he exactly knows *the way* that is *with me*, i. e. the diſpoſition of my heart, and the whole courſe or manner of my life. *c* If he would examine me throughly, which above all things I deſire. *d* Which cometh out of the Furnace pure from all droſs. It would appear upon a fair hearing that I am free, though not from all ſin, as he had confeſſed before, yet from that Hypocriſie, and thoſe groſs Enormities wherewith my Friends charge me.

11 My foot hath held *e* his ſteps *f*, his way have I kept and not declined *g*.

e i. e. Made a free and fixed choice, and taken faſt hold of them: been firmly and ſtrongly ſettled, and reſolved to continue in them, as the word ſignifies. *f* Either, 1. Actively, the ſteps or ways in which God himſelf walks; the paths of Holineſs, Juſtice, Mercy, &c. wherein he *walked with*, or *after God*, as the Phraſe is, *Gen.* 5. 24. 2 *Kings* 23. 3. following his Example. Or, 2. Paſſively, the ſteps or paths which God hath appointed men to walk in, as *Chap.* 21. 14. *g* The ſame thing with that in the former part of the Verſe, in different expreſſions.

†Heb. *I have hid, or laid up.* ‖ Or, *my appointed portion.* 12 Neither have I gone back *h* from the commandment of his lips; † I have eſteemed *i* the word of his mouth more than ‖ my neceſſary food *k*.

h i. e. Not turned aſide to any crooked or ſinful path or courſe of life, human Infirmity excepted. *i* Heb. *I have hid*, or *laid it up*, as Men do their beſt Treaſures, or what they moſt love and value. The Phraſe notes an high eſtimation of it, an hearty affection to it, and a diligent care to preſerve it. *k* Or, *my appointed* food, or *my daily portion*; i. e. that food or proviſion which is neceſſary for the ſupport of my life, as this word is uſed, *Gen.* 47. 22. Prov. 30. 8. & 31. 15. which is more prized and deſired than all the riches in the world.

* Chap. 9. 12, 13. & 12. 14. & 11. 5.

13 But he *is* in one *mind l*, and * who can turn him *m*? and *what* * his ſoul deſireth even *that* he doth *n*.

l i.e. Notwithſtanding all theſe Evidences of my ſincere Piety, and all my Prayers to him, he ſtill continues in the ſame mind and courſe of afflicting me. Or, *but he is*, i. e. if he be, *againſt one*, or *againſt any man*, as that word is oft uſed, as he now ſetteth himſelf againſt me. Or, *But he is one*, the Hebrew prefix *Beth*, being here the note of a Nominative Caſe, as it is *Job* 18. 8. *Pſal.* 62. 5. *Iſa.* 13. 9. and elſewhere. So the ſenſe is, But why do I waſte words to no purpoſe? All my former conſtant Integrity, and my preſent poſſeſſion of it, gives me no eaſe, he is ſtill one and the ſame, conſtant, unchangeable in his Purpoſes and Counſels of proceeding againſt me. Or, he is alone, and there is none befides him, who can either reſtrain, or adviſe, or move him. *m* No Man can change his Counſels or courſe, or incline him to ſhew favour to me. He is moſt abſolute and free to do what he pleaſeth, and he deaſeth with me accordingly, and not by thoſe milder Methods which he uſeth towards other Men. He will not do what I pleaſe or deſire, but only what pleaſeth himſelf.

14 For he performeth *the thing that is* appointed for me *o*: and many ſuch things *are* with him *p*.

o Or, *he will perfect*, or *finiſh my appointed portion*, i. e. thoſe Calamities which he hath allotted to me for my portion, which as he hath begun to lay on me, ſo he is reſolved to make a full end of them. *p* There are many ſuch Examples of God's proceeding with Men in way of abſolute Sovereignty and Severity, and his Counſels and Providences, though always juſt, yet are oft ſecret, and we cannot diſcern the Reaſonableneſs or Equity of them, which is my caſe.

15 Therefore *q* am I troubled at his preſence *r*: when I conſider I am afraid of him.

q In conſideration of his glorious Majeſty, and ſoveraign, and irreſiſtible Power, by which he can do whatſoever pleaſeth him, without giving any account of his matters. *r* When I preſent him to my Thoughts. Or, when he appears or manifeſteth himſelf to me. Or, *for fear* or *dread of him*; or, by *reaſon of him*.

16 For God maketh my heart ſoft *s*, and the Almighty troubleth me:

s Or, *tender*. He hath bruiſed, and broken, or melted it, ſo that I have no Spirit, nor Courage, nor Strength in me, as this or the like Phraſe is uſed, *Deut.* 20. 3. *Pſal.* 39. 11. *Iſa.* 7. 4. *Jer.* 51. 46.

17 Becauſe I was not cut off *t* before the darkneſs *u*; *neither* hath he covered the darkneſs from my face *x*.

t Becauſe God did not cut me off by death. *u* i. e. Before theſe dark and diſmal Miſeries came upon me. Or, *before the face*, or by *reaſon of the darkneſs*, i. e. That God hath not yet cut me off by theſe Calamities, but prolonged my days under them, that he might increaſe my Torment. *x* So that I might no longer ſee, or feel my Miſeries, but might be taken out of them by my long deſired death. *Seeing* (and conſequently having before ones Face) is oft put for experiencing, or enjoying good, or feeling evil, as *Job* 20. 17. *Pſal.* 15. 10, 49. Or, *but he hath covered darkneſs*, to wit, death, which is ſo called, *Job* 10. 21, 22. and elſewhere, *from my Face*, i. e. he will not allow me the favour to ſee Death.

CHAP. XXIV.

The Practice and Proſperity of the Wicked, 1——16. *Their Puniſhment and Curſe in the End,* 17——25.

* Acts 1. 7 WHy ſeeing * times are not hidden from the Almighty, do they that know him, not ſee his days *a*?

a The ſenſe of the words is compriſed in this Queſtion, *Why* (how comes it to paſs) *ſeeing times*, (i. e. the ſeveral times of every Man's life, how long he ſhall live, or the meeteſt Seaſons and Opportunities (which are oft called *times*, as *Gen.* 24. 11. *Pſal.* 31. 15. & 119. 126. *Acts* 1. 6, 7.) for every Action, and particularly for the Puniſhment of wicked Men, about which the preſent Controverſie was) *are not hidden from*, or *unknown to the Almighty God* (i. e. ſeeing all times, and Men that live, and their ſeveral actions, are done, or to be done in their times and ſeaſons, are exactly known to God) *do they that know him*, (i. e. who love and obey him, as that word is oft uſed, as *Pſal.* 9. 10. & 36. 10. & 91. 14. or they who obſerve and regard his ways and works done in the World) not *ſee* (whence is it that they cannot diſcern) *his* (i. e. God's) *days*? i. e. his Times and Seaſons which he takes for the Puniſhment of ungodly Men; which if they were conſtant and fixed in this Life, as you pretend they are, they would not be unknown to good Men, to whom God uſeth to reveal his Secrets, and they could not be unobſerved by ſo many good Men, who make it their buſineſs to mind and ſtudy the Works of God, and eſpecially the courſe and Methods of his Providence towards good and bad Men. The times or days of God's executing Judgments upon Sinners, are frequently called *the days of the Lord*, as *Iſa.* 2. 12. & 13. 6. *Jer.* 46. 10. Compare *Job* 20. 28. *Prov.* 6. 34. *Acts* 2. 20. & the time of Man's judging is called *men's day*, 1 *Cor.* 4. 3. But this Verſe is in part, and may very agreeably to the Hebrew Text be rendred and interpreted thus, *Why or how are not times* (i.e. the times and ſeaſons appointed for the Puniſhment of evil-doers, about which the Diſpute was) *hidden or reſerved by or with God* (i. e. kept as a ſecret in his own Breaſt, and concealed from the Knowledge of Mankind: How can you ſay or think with any colour that thoſe times are fixed and manifeſt to all Men, and that Sinners are confidantly puniſhed in this Life, and that ſo notoriouſly, that all good Men ſee it, as was ſaid, *Chap.* 22. 15——19.) *ſeeing* (as the Particle *Vau* is rendred, *Chap.* 19. 28. or *for*, as it is frequently uſed) *they that know him* (that give themſelves to underſtand and conſider his doings in the World, who or all Men are moſt likely to know this, if it were true and certain) *do not ſee his days*, to wit, of puniſhing wicked in this Life, as was ſaid before. And this he mentions as a fit Preface to other in the following Diſcourſe concerning the manifold Wickedneſs of Men, and withal their preſent Impunity.

‖ Or, *feed* 2 *Some* remove the land-marks *b*; they violently take away flocks, and ‖ feed *thereof c*.

b Or, *they* (i. e. the Wicked, of whom he here treats) *touch* (to *them*. wit, in an unlawful manner, and with evil deſign, as this word is oft uſed, as *Gen.* 26. 11, 29. *Ruth* 2. 9. to as to invade, or poſſeſs, or remove,) *the Land-marks*, by which Mens Lands are diſcerned, and their Properties ſecured; that ſo they may inlarge their own Border by diminiſhing their Neighbour. Which is ſo horrid an Act of Iniquity, that it hath not only been ſeverely forbidden by God, *Deut.* 19. 14. & 27. 17. *Prov.* 22. 28. & 23. 10. but alſo declared execrable by the Heathens; among whom it was permitted to no Man to kill him that did it. *c* Or, *feed them*. They do not only rob or kill them, but openly feed them, either in their own poſſeſſion of Paſtures, which, by taking away the Land-marks, they have made their own, or in their own Paſtures, without any Remorſe, or Shame, or Fear of Puniſhment, either from God or Men.

3 They drive away the aſs *d* of the fatherleſs *e*; they * take the widows ox *f* for a pledge *g*. * Chap. 22. 6

d Either *the aſſes*, the ſingular Number being uſed collectively. Or he ſaith *the Aſs*, to aggravate their Sin, that they robbed him who had but one Aſs. Compare 1 *Sam.* 12. 3, 5, 4. *e* Whoſe helpleſs Condition requires their Pity and Mercy. † Thereby depriving her not only of the Uſe of it, but of all the benefit or its Labours by which ſhe ſuſtained her Life. *g* Contrary to God's Law, firſt written in Mens Hearts, and afterwards in Holy Scripture, *Exod.* 22. 25, 27. *Deut.* 24. 6, 10, &c.

4 They turn the needy out of the way *h*: * the poor * Prov. 28. of the earth hide themſelves i together *k*. 28.

h Either 1. Out of the way of Piety and Juſtice. They engage them to take evil Courſes by their Examples, or Promiſes, or Threatnings. Or 2. Out of their right. Or 3. Out of their courſe and way of living. Or rather (as the word properly ſignifies, and as the next Clauſe explains it) out of the high way; out of the path or place in which theſe wicked Oppreſſors walk and range. They labour to keep out of their way and fight for fear of their further Injuries and Oppreſſions. *i* For fear of theſe wicked Tyrants and Perſecutors. *k* For their mutual comfort and defence againſt thoſe who ſhould invade or diſturb them there. Or, *altogether*. Though ſome of the Poor are more nearly related, or have been more ſerviceable to theſe Oppreſſors, yet none of them can eſcape their Rage and Violence.

5 Behold, *as* wild aſſes *l* in the deſert *m*, go they * forth to their work *n*, riſing betimes for a prey: the wilderneſs *yieldeth* food for them *p*, *and* for *their* children *q*.

l Which are wild, and lawleſs, and untractable, and ſervice, and greedy of Prey, or Food, which they ſnatch out of the Ground, or elſewhere *wild Aſſes*. The Particle, *as*, is not in the Hebrew. Which is the proper Habitation of wild Aſſes, *Jer.* 2. 24. It is likewiſe underſtood of the wild Men, he placeth them in the *Deſert* and *Wilderneſs*, either becauſe they by their Sports and Violences have deſtroyed or driven away the People, as is inſinuated Verſe 4. and thereby turned populous places into Deſerts; or becauſe ſuch places as have but few Houſes and Inhabitants, (which are oft ſo called, as *Gen.* 21. 20, 21. *Joſ.* 15. 61, 62. 1 *Kings* 2. 34. & 9. 18. *Iſa.* 42. 11.

Matt. 2. 1.) are moſt fit for their Robberies. *n* Either 1. The Poor whom they ſpoiled and drove away from their own former Habitations into Deſerts, where they hid themſelves, and wrought hard for a Subſiſtence. Or rather 2. The Oppreſſors, who are more fitly compared to wild Aſſes, and more truly ſaid to ſeek for *prey*, than thoſe poor oppreſſed Perſons mentioned v. 4. and of whom he ſpeaks both in the foregoing and following Verſes. *o i.e.* To ſpoil and rob, which is their conſtant Work and Trade. *p* They are ſo diligent and induſtrious in that work, that they will fetch Food for them and theirs, even out of Deſert-places in which the Owners can very hardly ſubſiſt. *q* Or *Servants*; for the word ſignifies both *Children* and *Servants*, even the whole Family.

† Heb. *they mingled corn*, or *dredge*. † Heb. *the wicked go then the vintage.*

6 They *r* reap *every one* his † corn *s* in the field *t*: and † they gather the vintage of the wicked *u*.

r Either the Poor, who are forced to gather in the Corn and Grapes of their wicked Oppreſſors: Or rather 2. the Oppreſſors, of whom he ſpeaks, v. 4, 5, & 7. *s i.e.* The Corn of the Wicked, as it is in the next Clauſe. Or, *that which is not their own*; as the Seventy, and Chalder, and Vulgar Latin tranſlate it, reading the Hebrew as two diſtinct words: They reap other Mens labours. *t i.e.* In the Field of the right Owner from whom they take it. He notes their great Power and Boldneſs, that they did not come ſuddenly and carry away their Corn when it was laid up in the Barns, or in heaps, but they proceeded leiſurely, and ſtaid to reap the Corn, and by degrees carried it away; as it were in triumph, not fearing any Interruption or Hindrance either from God or Man. *u* Of ſuch as themſelves: So they promiſcuouſly robbed all, even their own Brethren in Iniquity; whereby alſo he may intimate the righteous Judgment of God in puniſhing one wicked Man by another, and in depriving Men of thoſe Goods which they had wickedly gotten. Or, *the wicked* (the Singular Number being uſed collectively for the Plural, as is frequent; the Oppreſſors) *gather the vintage*; to wit, belonging to other Men.

7 They cauſe the naked *x* to lodge *y* without cloathing *z*, that *they have* no covering in the cold *a*.

x i.e. Thoſe whom they have made naked, whom they ſtripped of their Garments and Coverings; ſo for were they them exerciſing Juſtice or Charity towards them. *y* To ſleep in the night, which is the coldeſt Seaſon. *z* Without Bed-cloaths to cover them. Compare *Deut.* 24. 13. *a* Of the Night of the Winter-ſeaſon. This Verſe is and may fitly be rendred thus; *They cauſe men to lodge naked, becauſe they have no cloathing*, (*i.e.* becauſe they leave them nothing wherewith they can cloath themſelves) *and no covering in the cold*: They leave them neither Rayment to wear in the Day, nor a covering for the Night.

8 They *b* are wet with the ſhowers of the mountains *c*, and embrace the rock *d* for want of a ſhelter.

b i.e. The Poor being ſtripped of their Rayment, and forced away from their Houſes. *c* With the Rain-water, which in great ſhowers runs down from the Rocks or Mountains into the Caves or Holes in the ſides of them, to which they fled for ſhelter. *d i.e.* Are glad when they can find a Cavern or Cleft of a Rock in which they may have ſome protection againſt the Injuries of the Weather, and an hiding-place from the fury of their Oppreſſors. Compare *Lam.* 4. 5.

9 They *e* pluck the fatherleſs from the breaſt *f*, and take a pledge of the poor *g*.

e The wicked Oppreſſor, as is manifeſt from the following words. *f* Either out of Cruelty, not ſparing poor Infants, but killing them: or out of covetouſneſs, and with deſign either to ſell the Mother, or to employ her in their work to which they ſo ſtrictly confine her, that they will not allow any of her time or ſtrength for the ſuckling of her Infant. *g* Of which ſee the Notes on *Chap.* 22. 6.

10 They cauſe *him b* to go naked without cloathing *i*, and they take away the ſheaf *from* the hungry *k*.

b The poor oppreſſed perſon. *i* Leaving him nothing, or next to nothing, to cover him in the Day-time, when he ſhould go abroad to his labour to get his living, but cannot for want of Cloaths to cover his Nakedneſs. *k* That ſingle Sheaf which the poor man had got with the Sweat of his Brows to ſatisfie his hunger, they unhumanly take away, and added it to their own Stores and full Barns. Or, *they are hungry*; or they ſent their away *hungry*; thoſe words being repeated out of the former clauſe of the Verſe, (as is moſt uſual) which *took* or *carried the ſheaf*, or *their ſheaves*; *i.e.* which reaped and gathered in the rich man's Corn, for which they received Injuries inſtead of a juſt Recompence for their labour; and that when God's liberality, and the bounty of the Earth to them, invited and obliged them to kind and generous actions to others.

11 *Which* make oil within their walls *l*, *and* tread their wine-preſſes *m*, and ſuffer thirſt *n*.

l To wit, the poor man laſt mentioned. Either 1. within their own Walls, *i.e.* in private and ſecret places for fear of the Oppreſſors. Or rather 2. within the Walls of the rich Oppreſſors for their uſe and benefit: For the poor, alas! had no Walls nor Houſes, nor Olive-yards nor Vine-yards left to them, but they were violently ſpoiled of, and driven away from all thoſe things, as was ſaid in the foregoing Verſes. *m i.e.* The Grapes in their Wine-preſſes, by a Metonymy of the thing containing, for the thing contained. *n* Becauſe they are not permitted to quench their thirſt out of the Wine which they make, though their labours both need and deſerve refreſhment.

12 Men groan *o* from out of the city *p*, and the ſoul *q* of the wounded crieth out: yet God layeth not folly *r* to them.

o Under the burden of Injuries and grievous Oppreſſions. *p* Not only in Deſerts or leſs inhabited places where theſe Tyrants have the greater opportunity and advantage to practice their Villanies, but even in Cities where there is a face of Order and Government, and Courts of Juſtice, and a multitude of People to obſerve and reſtrain ſuch actions; whereby they plainly declare that they neither fear God nor reverence Man. *q* Either 1. properly, their Soul ſympathizing with the Body, and being grieved for its inſupportable miſeries, crieth to God and Men for help. Or rather 2. the Life or Blood (which oft cometh under that name) of thoſe who are there *wounded* unto death, as this word properly ſignifies, *Ezek.* 30. 24. *crieth* aloud unto God for vengeance, *Gen.* 4. 10. *Rev.* 6. 9, 10. whereby God might ſeem in ſome ſort obliged to puniſh them, and yet he did not, as the next words declare. *r* So the ſenſe is, Yet God doth not impute or lay to their charge this folly, or wickedneſs; which in Scripture is commonly called *folly*; *i.e.* He takes no notice of theſe horrid Oppreſſions, nor hears the Cries of the Oppreſſed, nor puniſh the Oppreſſors. Or, *Yet God* (who ſeeth and permitteth all this) *diſpoſeth* or *ordereth*, or *doth*, (for all theſe things this Hebrew Verb ſignifies) *nothing which is abſurd*, or *fooliſh*, or *unjuſt*; *i.e.* doth nothing in this permiſſion and connivance unworthy of himſelf, or which a wiſe and conſiderate man cannot relliſh or approve, or which is not in it ſelf righteous and reaſonable, though we do not always diſcern the reaſonableneſs of it.

13 They are of thoſe that rebel againſt the light *s*; they know not *t* the ways thereof *u*, nor abide in the paths thereof *x*.

s This is added as the general Character of the perſons before mentioned, and as a great aggravation of their wickedneſs, that they were not modeſt ſinners which were aſhamed of their evil ways, and therefore ſinned in the dark, and in ſecret, as ſome who here follow: but ſinned impudently in the face of the Sun, and in ſpight of all their light, as well the Light of Reaſon and Conſcience, which abhors and condemns their wicked actions, as the Light of Divine Revelation, which was then in good meaſure imparted to the Church and People of God in this time, and ſhortly after was committed to Writing; all which they ſet at defiance, ſinning with manifeſt contempt of God, and of Men, and of their own Conſciences. † Either 1. they do not deſire or care to know them; they are willingly ignorant of them. Or 2. they do not approve, nor love, nor chooſe them; as *knowing* frequently ſignifies in the Scripture uſe. *u i.e.* Of the light, or in ſuch ways and courſes as are agreeable to the light. Or, *in his ways*, *i.e.* in the ways of God, who is oft underſtood in this Book where he is not expreſſed. *x* If they do ſome good actions, yet they do not perſevere in well-doing, they are not conſtant and fixed in a good courſe of life.

14 * The murderer riſing with the light *y*, killeth *z* the poor and needy *z*, and in the night is as a thief *a*.

y As ſoon as the Light appears, uſing no leſs diligence in his wicked practiſes, than Labourers do in their honeſt and daily employments. *z* Where he finds nothing to ſatisfie his Covetouſneſs, he exerciſeth his Cruelty. *a i.e.* He is really a Thief; the Particle *as* being oft uſed to expreſs, not the reſemblance, but the truth of the thing, as *Numb.* 11. 11. *Deut.* 9. 10. *Hoſ.* 4. 4. & 5. 12. *John* 1. 14. In the Night they rob men ſecretly and cunningly, as in the Day-time they do it more openly and avowedly.

15 * The eye alſo of the adulterer *b* waiteth for the twilight *c*, ſaying *d*, No eye ſhall ſee me: and † diſguiſeth *his* face *e*.

b i.e. The Adulterer; but he mentions his *Eye*, becauſe the Eye diſcerns the difference between light and darkneſs. *c* To wit, for the Evening twilight, which is his opportunity. *d* In his heart, comforting himſelf with the thoughts of ſecretneſs and impunity. *e* Heb. *putteth his face in ſecret*, covers it with a Vizard or Cloak, that he may be undiſcovered.

16 In the dark they *f* did through houſes, *which* they *g* had marked for themſelves *h* in the day-time: * they know not the light *i*.

f Either 1. the Adulterer laſt mentioned; although ſuch perſons do not uſe nor need theſe violent courſes to get into the Houſe of the Adultereſs, but are commonly admitted upon milder and eaſier terms. Or 2. the Thief or Robber, whoſe common practiſe this is, of whom he ſpoke v. 14. and having on that occaſion inſerted the mention of the Adulterer as one who acted his ſin in the ſame manner as the Night-thief did, he now returns to him again. *g* The Thief and his Complices. *h* Deſigning by ſome ſecret mark the Houſe of ſome rich man which they intended to rob, and the part of the houſe where they reſolved to enter into it. *i i.e.* Do not love nor like it, as *verſe* 13. but abhor it, as it follows.

17 For the morning *is* to them even as the ſhadow of death *k*: if *one know them, they are in* the terrours of the ſhadow of death *l*.

k i.e. Terrible and hateful, becauſe it both diſcovers them, and hinders their practiſes. *l* If they are brought to light or diſcovered, they are overwhelmed with deadly horrours and terrours. Or, as the words are, and may very agreeably to the Hebrew be rendred thus; *But* (as the Hebrew Particle commonly ſignifies) *they know* (Heb. *knoweth*, every one of them knoweth; *i.e.* approveth and loveth *the terrours of the ſhadow of death*, *i.e.* the greateſt darkneſs of the Night, which to other men is as terrible as the ſhadow of death, but to theſe men is moſt acceptable; So this Clauſe is fitly oppoſed to the former, he hates the light, and he likes darkneſs.

18 He *is* ſwift † as the waters *m*; their *n* portion *o* is curſed in the earth *p*: he beholdeth not the way of the vineyard *q*.

m In theſe words he deſcribes either, 1. The wicked man's diſpoſition and deportment, that ſuch perſons are *light* and frothy in their ſpirits; or *ſwift*, or *haſty* to do evil, or *unſtable* in their ways *as the waters*, or *upon the face of the waters*; *i.e.* like the foam or froath, or any other light thing which ſwims upon the top of the waters. Or rather, 2. His miſerable condition, of which he manifeſtly ſpeaks in the next words, and in the two next Verſes. For though *Job* conſtantly affirms and maintains it againſt his Friends, that many ungodly men do proſper and eſcape puniſhment in this life; yet withal he obſerves and aſſerts, that God will certainly ſooner or later puniſh them, and that he ſometimes doth it here, cutting them off by cruel and untimely Deaths, or otherwiſe inflicting ſome notable Judgment upon them; of which he alſo ſpeaks, *Chap.* 21. 17, &c. So the ſenſe is, *He is ſwift*, *i.e.* he quickly paſſeth away with all his glory, *as the waters* which never ſtay in one place, but are always haſting and running away; or like a Ship, or any other thing which ſwimmeth *upon the face of the waters*: Though he ſeems to ſtand as firm and unmoveable as a Rock, and to have taken deep rooting in the Earth, yet he is ſuddenly and unexpectedly removed and pulled up by the roots. *n* Or, *his*; for he ſtill ſpeaks of the ſame perſon, though with a change of the number, which is moſt familiar in this Book, and elſewhere in Scripture. *o* Or, *part*, *i.e.* his Habitation and Eſtate which he left behind him. *p* Is really accurſed by God, and is by all Men who live near it, or obſerve it, pronounced accurſed, becauſe of the remarkable Judgments of God upon it, and upon his Poſterity or Family to which he left it, and from whom it is ſtrangly and ſuddenly alienated. *q i.e.* He ſhall never more ſee or enjoy his Vineyards, or other pleaſant places and things, which ſeem to be comprehended under this particular.

† Heb. *is ſwift upon the face of the waters.*

19 Drought and heat † conſume the ſnow-water; ſo *doth* the grave *thoſe which* have ſinned *r*.

r As the Snow, though it doth for a time lye upon the Ground, yet at laſt is diſſolved into Water by the heat of the Seaſon, and that Water quickly ſwallowed up by the Earth when it is dry and thirſty: So ungodly ſinners, though they live and proſper for a ſeaſon, yet at laſt they ſhall go into the Grave, which will conſume them, together with all their Hopes and Comforts: Their jolly Life is attended with a ſad and oft times ſudden and violent Death, not with ſuch a death as the godly die, which perfects them and brings them to Happineſs, but with a confuming and never dying death.

† Heb. *is paſt to the heat.* Ch. 21. 33.

20 The womb ſhall forget him *s*, the worm † ſhall feed ſweetly on him *t*, he ſhall be no more remembred *u*, and wickedneſs *x* ſhall be broken *y* as a tree *z*.

s His Mother that bare him in her Womb, and much more the reſt of his Friends, ſhall ſeldom or never remember or mention him; to wit, with honour and comfort, but ſhall rather be afraid and aſhamed to own their Relation to one that lived ſuch a vile and wretched Life, and died ſuch an accurſed Death. This he ſhall have inſtead of all that Honour and Renown which he thirſted and laboured for, and expected ſhould perfume his Name and Memory. *t* This proud and inſolent Tyrant that preyed upon all his Neighbours, v. 2, 3, &c. ſhall himſelf become a prey and a ſweet morſel to the contemptible Worms. *u* To wit, with Honour, or ſo as he deſired and hoped, but his name ſhall rot, and ſcarce ever be mentioned but with Infamy and Execration. *x i.e.* The wicked man, of whom he is here treating; the Abſtract being put for the Concrete, of which many Inſtances have been formerly given. *y* Broken to pieces, or violently broken down, as the word ſignifies. He ſhall be utterly and irrecoverably deſtroyed. And this expreſſed mainly therewith, that the former Clauſes are not to be underſtood of the ſinner's happineſs in an eaſie and comfortable death, but of his curſed and miſerable end. *z* Which being once broken, either by its own weight, or by ſome violent wind, or by the hand of man, never groweth again.

† Heb. *it feeds it.*

21 He *a* evil entreateth *b* the barren *that* beareth not *c*, and doth not good *d* to the widow.

a Either 1. God, who is oft underſtood, who having cut off his Perſon, and brought him to his Grave, continues his Judgments upon his Wife or Widow, and Family. Or rather, the Oppreſſor, who is the principal Subject of almoſt all that is ſaid in this Chapter, whoſe great and manifold wickedneſs *Job* deſcribed from v. 2. to 18. where he proceeds to relate the Judgments of God upon him for his ſins; which having done v. 18, 19, 20. he here returns to the declaration of his further Wickedneſſes, the Cauſe of theſe Judgments. *b* Or, *feedeth upon*, or *devoureth*, or *breaketh in pieces*: for all theſe the word ſignifieth, and all come to one and the ſame thing. *c* Barrenneſs was eſteemed a Curſe and Reproach; and ſo he added affliction to the afflicted, whom he ſhould have pitied and helped: But becauſe ſuch had no Children, and the Widows no Husbands, to defend or avenge their Cauſe, he exerciſed Cruelty upon them. *d* Either, 1. He did her much wrong and harm, it being uſual in Scripture under ſuch Negative Expreſſions to contain the Affirmation of the contrary; as *Deut.* 20. 7. *Prov.* 17. 21 & 28. 21. And ſo this branch anſwers to the former, of *evil-entreating*. Or, 2. He afforded her no help, or advice, or comfort in her Diſtreſſes: And ſo he intimateth the greatneſs of Omiſſion-ſins, and that the common neglect or contempt of plain and poſitive Duties, whether of Piety to God, or of Charity to Men, is to be reckoned among high and hainous Crimes.

[Or, *he traffiteth with his own life.*

22 He draweth *e* alſo the mighty *f* with his power *g*: he riſeth up *h*, and ‖ no *man* is ſure of life *i*.

e Either into his Net, as *Pſalm* 10. 9. or to his Party, to aſſiſt and ſerve him in his Enterprizes. *f* Who are mighty in Place or Wealth, or Power: He practiſeth upon theſe, as well as upon the Poor. *g* Which being greater than theirs, he ſoon forceth them to comply with his deſires and demands. *h* To wit, againſt any man, as this Phraſe is uſed, *Pſalm* 18. 38. & 44. 5. When he ſets himſelf againſt a man, and reſolves to deſtroy him. *i i.e.* None of them whom he ſo oppoſeth can be ſecure or confident of holding his life, but all ſuch give up themſelves for loſt men, as knowing they cannot reſiſt his greater might: Compare *Deut.* 28. 26.

‖ That is, *Can't eſcape.*

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet ‖ his eyes *are* upon their ways *k*.

k Heb. *He giveth to him* to be *in ſafety*, or all things neceſſary for his ſafety, &c. This Verſe is underſtood either, 1. Of the Oppreſſor, If the Oppreſſor give a man his hand or promiſe, that he ſhall live in ſafety by him; or, If the Oppreſſed give Gifts to the Oppreſſor to purchaſe his quiet and ſafety, and as it follows, he *reſteth* upon that aſſurance given him, *yet his*, *i.e.* the Oppreſſors *eyes are upon their ways*, he watcheth for their halting, and ſeeks for all occaſions to quarrel with them, and to deſtroy them. Or rather, 2. Of God, and ſo the words are fitly rendred thus, *He*, *i.e.* God, *giveth*, or *granteth to him*, *i.e.* to the Oppreſſor, to be in ſafety, *i.e.* to live a quiet and comfortable life, *and he reſteth ſecure*, or *he reſteth* or *leaneth* upon him, *i.e.* upon God; his former experience of God's favour makes him confident of the continuance of it: So he is not only happy in his preſent enjoyments, but alſo of his freedom from diſtracting fears of future miſeries; *and his*, *i.e.* God's *eyes are upon their ways*, *i.e.* God bleſſeth and proſpereth him in all his undertakings, as this Phraſe moſt commonly ſignifies, as *Deut.* 11. 12. *Ezra* 5. 5. *Pſalm* 33. 18. Or, *yet his eyes are upon their ways*, *i.e.* although God giveth them ſuch ſtrange ſucceſſes, this doth not proceed from his ignorance or regardleſneſs of their wicked actions, for he ſees and obſerves them all, and will in due time puniſh them, though not always in this life, nor as ſoon as their ſins are committed, but in ſuch time and way as he in deep wiſdom ſeeth moſt fit.

† Heb. *are exalt.*

24 They are exalted for a little while *l* but † are gone *m*, and brought low *n*, they are † taken out of the way *o* as all *other p*, and cut off *q* as the tops of the ears of corn *r*.

† Heb. *are gone.*

l They live in honour and happineſs, but not for ever, but only at beſt during this ſhort and mortal life, which laſteth but for a very little time, and therefore their preſent happineſs is not to be envied; nor is it any reproach to God's Providence, which hath time enough to reckon with them hereafter. *m* Heb. *are not*; to wit, in this World, they die. *n* As low as their Graves: Or, *after* (as the Particle *Um* is elſewhere uſed, as hath been obſerved before) *they have been brought low*; to wit, by pining Sickneſs, or other grievous Judgments. *o i.e.* Out of this World and way of living, by Death. Or, *are withered* or *ſhut up*; to wit, in the Grave, the place of ſilence and impotency. *p* They can no more prevent or delay their Death, than the meaneſt Men in the World. *q* By Death's Sickle, or by a violent Hand. *r* To wit, in his greateſt height and maturity, when he is arrived at his perfect ſtature of worldly power and glory, then God cuts him off, and that ſuddenly and violently.

25 And if *it be not* ſo now *s*, who will make me a liar, and make my ſpeech nothing worth?

s To wit, as I have diſcourſed; if God doth not ſuffer wicked men to live long and proſperouſly in the World before he puniſheth them; and if good men be not ſometimes ſorely afflicted here, if all things do not fall alike to all men in theſe matters.

CHAP. XXV.

Bildad's anſwer. God's majeſty and purity is ſuch as that man cannot be juſtified before God; before him the heavenly lights be: their luſtre and purity, 1——6.

THen anſwered Bildad *a* the Shuhite, and ſaid,

a Not to that which *Job* ſpake laſt, but to that which ſtuck moſt in *Bildad*'s mind, and which ſeemed moſt reprovable in all his Diſcourſes; to wit, his bold Cenſure of God's proceedings with him, and his avowed and oft repeated deſire of diſputing the matter with him.

2 Dominion *b* and fear *c*, *are* with him *d*; he maketh peace in his high places ‖.

b i.e. Abſolute and Soveraign Power over all Perſons and Things, with whom to contend, is both rebellion and madneſs. *c* Actively underſtood, or *terrour*, *i.e.* that which juſtly makes him dreadful to all men, and eſpecially to all that ſhall undertake to diſpute with him; awful Majeſty, infinite Knowledge, whereby he knows mens hearts and ways, far better than they know themſelves, and ſees much ſin in them which themſelves do not diſcover, and exact purity and juſtice, which renders him formidable to ſinners. *d* Emphatically ſpoken: with him whom thou challengeſt; with him who is not lightly and irreverently to be named, much leſs to be contended with. And therefore it is thy duty to humble thy ſelf for thy preſumptuous words and carriages towards him, and quietly and modeſtly to ſubmit thy ſelf and thy cauſe to his preſidence. ‖ This Clauſe, as well as the following Verſe, ſeems to be added to prove what he laſt ſaid of God's Dominion and Dreadfulneſs: He keepeth and ruleth all perſons and things in Heaven in peace and harmony, and the order which he hath eſtabliſhed among them. The angels, though they be very numerous, and differing in orders and miniſteries, do all own his Soveraignty, and acquieſce in his Pleaſure, without any diſputing and murmuring. The Stars and heavenly Bodies, though in their bulk, and various in their motions, yet exactly keep their courſes and the order which God hath appointed them: And therefore it is great folly and impudence to exempt thy ſelf from God's Juriſdiction, or to quarrel with the methods of God's dealings with thee.

3 Is there any number of his armies *e*? and upon whom doth not his light ariſe *f*?

e Of the Angels, and Stars, and other Creatures, all which are his Hoſts, wholly ſubmitting themſelves to his Will, to be and do what God would have them: And therefore how inſolent and unreaſonable a thing is it for thee to quarrel with him! He ſpoke before of God's making peace; and here he mentions the Armies by which he keeps it. *f* Either 1. properly, his Sun, which riſeth upon all, *Matth.* 5. 45. Or rather 2. metaphorically, all that is in Men, which is or may be called *light*: the light of life, by which men ſubſiſt, and are kept out of the ſtate of the dead, called a *land of darkneſs*, *Job* 10. 22. The Light of Reaſon and Underſtanding, called God's *Candle*, *Prov.* 20. 27. by which then, O *Job*, art capable of arguing with God and with us, and all that peace, and proſperity, and comfort which thou ever didſt enjoy, which oft comes under the name of *Light*, as *Eſth.* 8. 15, 16. *Pſalm* 97. 11. & 112. 4. which being here called *light*, is, to continue the Metaphor, moſt fitly ſaid to *ariſe* upon men: all this is from God, and therefore is wholly at his diſpoſal: he freely gave it all, and he may juſtly take it away; as thou thy ſelf didſt truly obſerve and confeſs, *Job* 1. 21. and conſequently thou haſt no reaſon to reproach God for diſpoſing of his own as he pleaſeth. Thou haſt loſt nothing which was thine own, and having no propriety, there is no foundation for any judicial conteſt with God.

4 * How then, can man *g* be juſtified with God *h*? * Ch. 4. 17, or how can he *be* clean that is born of a woman *i*? &c. & 15.

g The word ſignifies *Man* that is *miſerable*, which ſuppoſeth him ſubject to ſe ſinful; and that ſuch a Creature ſhould quarrel with that Dominion of God, to which the ſinleſs, and happy, and glorious Angels willingly ſubmit, is moſt abſurd and impious. *h i.e.* Before God's Tribunal, to which thou doſt ſo boldly appeal. Thou muſt plead thy Cauſe with thy fellow Worms as we are, and expect to be juſtified,

justified, but wo to thee if the great God undertake to plead his Cause against thee; how severely and certainly wouldst thou then be condemned! *i* To wit, after the ordinary course; for otherwise Christ was born of a Woman, but in a singular manner. This Birth is alledged as an evidence of Man's filthiness, *Job* 14. 4. & 15. 14. *Psalm* 51. 5, and of his liableness to God's Curse and Wrath, *Gen.* 3. 16. *Ephes.* 2. 2. and consequently of his condemnation opposite to the justification here mentioned, and confidently expected by *Job* in this Context.

5 Behold even to the moon, and it shineth not *k*; yea, the stars are not pure in his sight *l*.

k The Moon, though a bright and glorious Creature *Job* 31. 26. *Cant.* 6. 10. if compared with the splendour of the Divine Majesty, is but as a dark and earthly lump, without any lustre or glory. He names the *Moon* and the *Stars*, rather than the *Sun*, because they many times are eclipsed or disappear even to our eyes, which is a plain evidence of their utter obscurity in respect of God's Light: whereas the Sun, though that also be obscure, if compared with God, yet it casts a constant and most clear light. Or by naming the *Moon*, and thence proceeding to the *Stars*, the *Sun* is included between them. *l* He can discern many spots and blemishes in them which we cannot see; and in like manner he can discover those corruptions or sins in us which are unknown to our own Consciences, which should make thee, O *Job*, tremble to appear before his Tribunal.

*Psal. 22. 6. 6 How much less man *that is a* worm *m*: and the son of man *which is a* worm *n*?

m To wit, mean, and vile, and impotent; proceeding from corruption, and returning to it; and withal filthy and loathsom, and so every way a very unfit person to appear before the high and holy God, and much more to contend with him. *n* The same thing repeated in other words; only for *miserable man* in the last Branch he here puts *the son of* any *man*, of what degree or quality foever, to shew and that this is true even of the greatest and best of men.

CHAP. XXVI.

Job's reply: this toucheth not Job, 1 ——4. *who acknowledgeth God's power and providence to be infinite and unsearchable; of which we have but small knowledge,* 5 ——14.

BUt *Job* answered and said,

2 How hath thou helped *a him that is* without power *b*? *how* savest thou the arm *that hath* no strength?

a Thou hast helped egregiously: It is an ironical expression, implying the quite contrary, that he had not at all helped. See the like, *Gen.* 22. 1. *Ruth* 2. 17. 1 *Cor.* 4. 8, 10. *b* Either 1. God, who it seems is weak and unwise, and needed to powerful and eloquent an Advocate as thou art, to maintain his Rights and plead his Cause. Or rather 2. *Job* himself: I am a poor helpless Creature, my strength and spirits quite broken with the pains of my Body and Perplexities of my Mind, whom Nature, and Humanity, and Religion should have taught thee to support and comfort, with a representation of the gracious Nature and Promises of God, and not to terrifie and overwhelm me with displaying his Soveraign Majesty, the thoughts whereof are already so distractive and dreadful to me.

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is *d*?

c Either 1. God: Thou hast in effect undertaken to teach God how to govern the World. Or rather 2 Me, whom you take to be a man void of Understanding, *Chap.* 11. 2, 3. whom therefore you should have instructed with wholesom Counsels, instead of these impertinent Discourses; and who indeed do want wisdom, being perfectly at a loss, and not knowing what to say or do. *d* Heb. *Essence*, the truth and fulfilment of the thing in question between us; Thou hast spoken the whole truth, and nothing but the truth, and all that can be said in the matter. Or *Wisdom*, as this word is used, *Prov.* 3. 21. A most wise and profound Discourse thou hast made, and much to the purpose: an ironical expression as before.

4 To whom hast thou uttered words? and whose spirit came from thee?

e For whose Instruction hast thou uttered these things? For mine? Did thou think me to be so ignorant that I do not know, that which the meanest persons are not unacquainted with; to wit, that God is incomparably greater and better than his Creatures? *f* So the sense is, whom hast thou revived or comforted by this Discourse? Not me surely. The spirit or breath of a man is in a manner suppressed and intercepted in deep sorrows and conflernations, such as *Job*'s were, and when he is cheared or refreshed, it finds vent and breath out freely as it did before. But I do not remember that ever this Phrase is used of this sense, but on the contrary, the giving or reflecting of life are expressed by *the coming in*, and not by *the going out of spirit* or *breath*, as appears from *Gen.* 2. 7. *Ezek.* 37. 5, 6, 10. The words therefore are and may be otherwise understood; either thus, *whose spirit or inspiration*, (as this word signifies, *Job* 32. 8.) *came from thee?* Who inspired thee with this profound Discourse of thine? Was it by Divine Inspiration, as thou wouldst have us to believe? Or was it not a rash suggestion of thy own vain and foolish mind? Or thus, *whose spirit went out* (to wit, of his Body by an extasie of admiration) *for thee*, by reason of thy Discourse? I may be thought partial in my Censure of it, but thou must perceive none of our friends here present admire it, except thy self. Or to, or for *whom* (the Particle *eth* being here understood out of the former Branch, as is usual among the *Hebrews*) *did breath go out from thee*, i. e. didst thou speak? For whose good, or to what end didst thou speak this? God needed it not, I receive no Edification or Benefit by it.

5 ‖ Dead *things g* are formed from under the waters, ‖ and the inhabitants thereof.

g *Job* having censured *Bildad*'s Discourse concerning God's Dominion and Power, as insignificant and impertinent to their question, he here proceedeth to shew how little he needed his Information in *(for inhabits* that Point, and that he was able to instruct him in that Doctrine, of *Rants t*

which accordingly he gives divers Proofs or Instances. Here he sheweth that the Power and Providence of God reacheth not only to the things which we see, but also to the invisible parts of the World, not only to the Heavens above and their Inhabitants, and to Men upon Earth, of which *Bildad* discourseth, *Chap.* 25. 2, 3. but also to such persons or things as are under the Earth, or under the Waters; which are under the Earth; which are out of our sight and reach; and might be thought to be out of the ken or care of Divine Providence. This Hebrew word sometimes signifies *Giants*, as *Deut.* 2. 11. 20. & 3. 13. & 1 *Chron.* 20. 8. Whence it may be translated to other great, and as it were, gigantick Creatures, and more commonly *dead men*, as *Psalm* 88. 11. *Prov.* 2. 18. & 9. 18. & 21. 16. *Isa.* 14. 9. & 26. 14. *things*; though there be no example of that use of the word elsewhere; and it may feem improper to call those things *dead*, which never had nor were capable of life. The next Hebrew word, or the Verb is primarily used of Women with Child, and figuratively for *bringing forth* their young Ones *with travel* or *grievous pains*, as *Job* 39. 3. *Psalm* 29. 9. *Isa.* 23. 4. & 45. 10. and thence it signifies either to *form* or *bring forth*, as below, *verse* 13. *Prov.* 26. 10. Or to *grieve* or *mourn*, or *to be in pain*. Accordingly these words are diverstly understood, either 1. *Of dead*, or *lifeless things*, such as Amber, Pearl, Coral, Metals, or other Minerals, which are *formed* or *brought forth*; to wit, by the Almighty Power of God, *from under the waters*; i. e. either in the bottom of the Sea, or within the Earth, which is the lowest Element, and in the Scripture and other Authors spoken of as under the Waters; this being observed as a remarkable Work of God's Providence, that the Waters of the Sea, which are higher than the Earth, do not overwhelm it, *and* from under (which may be repeated out of the former Clause of the Verse, after the manner of the Hebrews) *the inhabitants thereof*; i. e. either of the Waters, which are Fishes, or of the Earth, which are Men. Or rather. 2. Of the Giants of the old World, which were Men of great Renown whilst they lived, *Gen.* 6. 3. and the remembrance of them and of their exemplary and fruction was now in some fort fresh and famous; who once carried themselves insolently towards God and Men, but were quickly subdued by the Divine Power, and drowned with a Deluge, and now *mourn* or *groan from under the waters* where they were buried, *and* from under *the inhabitants thereof*, as before. Or, 3. of vast and *gigantick Fishes* or *Monsters* of the Sea, who by God's infinite power were *formed* or *brought forth under the waters*, with the other *inhabitants thereof*; to wit, of the Waters, the lesser Fishes. Or, 4. of *dead men*, and of the worst fort of them, such as died in their sins, and after death were condemned to further miseries; for of such this very word seems to be used, *Prov.* 21. 8. & 5. 18. who are here said to *mourn* or *groan from under the waters*; i. e. from the lower parts of the Earth, or from under those subterranean Seas or Waters, which are by Scripture and by Philosophers supposed to be within and under the Earth; of which see *Deut.* 8. 7. *Job* 28. 4. to. *Psalm* 33. 7. *and* from under *the inhabitants thereof*; i. e. either of the Waters or of the Earth, under which these Waters are, or *with the* other *inhabitants thereof*; i. e. of that place under the Waters, to wit, the Apostate Spirits. So the sense is, that God's dominion is over all men, yea even the dead, and the worst of them, who though they would not own God, nor his Providence, whilst they lived, yet now are forced to acknowledge and feel that power which they despised, and bitterly mourn under the fad effects of it in their subterraneal and infernal Habitations, of which the next Verse speaks more plainly. And this sense seems to be favoured by the Context and Scope of the place, wherein *Job* begins his Discourse of God's Power and Providence at the lowermost and hidden parts of the World, and thence proceeds to those parts which are higher and visible. Nor is it strange that *Job* speaks of these matters, seeing it is evident that *Job*, and others of the holy Patriarchs and Prophets of old, did know and believe the Doctrine of the future Life, and of its several Recompences to good and bad men. Others understand this of the Resurrection of the dead; *The dead shall be born* (as this word is used *Psal.* 2. 7. *Prov.* 8. 24, 25. *i. e.* shall be raised, which is a kind of Regeneration, or second Birth, and is so called, *Matth.* 19. 28. *Act.* 13. 33.) *from under the waters* (*i.e.* even those of them that lie in the waters, *Rev.* 20. 13. that were drowned and buried in the Sea, and devoured by Fishes, *&c.* whose case may seem to be most desperate, and therefore they only are here mentioned) *and* (or, even, this Particle being oft used expositively) *the Inhabitants thereof*, i. e. those dead Corps which lye, or have long lain there.

*Psal. 33. 6. Heb. Breathing, or Blast. *Isa.* 30. 33. 6. * Hell *h* is naked before him *i*, and destruction * Psal. 139. 8, 11. *k* hath no covering *l*.

h As this word is frequently used, as *Job* 11. 8. *Isa.* 57. 9. *&c.* And for it seems to be explained by the following word *destruction*, i. e. the place of destruction, which Interpreters generally understand of Hell, or the place of the Damned. Others *the Grave*, the most secret and obscure places and things. *i i. e.* It is in his Presence, and under his Providence. So far am I from imagining that God cannot see through a dark Cloud, as you traduced me, *Chap.* 22. 13. that I very well know, that even Hell it self, that place of utter darkness, is not hid from his sight. *k i. e.* The place of destruction, as it is also *Prov.* 15. 11. by a *Metonymy* of the Adjunct. *l* To wit, such as to keep it out of his sight.

7 * He stretcheth out the north *m* over the empty * Ch. 9. 8. Psal. 104. place *n*, and hangeth the earth upon nothing *o*.

m i. e. The Northern Pole, or part of the Heavens, which he particularly mentions, and puts for the whole visible Heaven, because *Job* and his Friends lived in a Northern Climate, and were acquainted only with that part of the Heavens, the Southern Pole and Parts near it being wholly unknown to them. The Heavens are oft and fitly said to be *spread* or *stretched out* like a Curtain or Tent, to which they are resembled. *n* To wit, the Air, so called, not Philosophically, as if it were wholly empty, but popularly, because it seems to be so, and is generally void of solid and visible Bodies. *o* Upon its own Center, which is but an imaginary thing, and in truth nothing: Or upon no Props or Pillars, but his own Power and Providence: Which is justly celebrated as a wonderful Work of God, both in Scripture, and in Heathen Authors.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them *p*.

p This

p This also is a miraculous Work of God, considering the nature of these Waters, which are fluid and heavy, and pressing downward, especially being oft times there in great abundance: and withal, the quality of the Clouds, which are thin and loose bodies of the same nature with Fogs and Mists upon the Face of the Earth, and therefore of themselves utterly unable to bear that weight, and to keep up those Waters from falling suddenly and violently upon the Earth.

9 He holdeth back *q* the face of his throne *r*, *and* spreadeth his clouds upon it.

q i. e. To wit, from our view, that its lustre and glory should not reach us, and so dazle our sight, he covereth it with a Cloud, as the next words explain it. Or, *He holdeth fast*, or *binds together*, or *strengthens* it, that it may be able to bear that burden. *r* Either 1. this lower Air, which is as the face or open part of the Heavens, which is often called God's *Throne*, as *Psalm* 11. 4. *Isa.* 66. 1. *Amos* 9. 6. Or 2. the appearance or manifestation of the Heaven of Heavens, where he dwelleth, whose light and glory is too great for mortal eyes, which therefore by Clouds and other ways he hides from us.

* Psal. 33. 7. & 104. 9. † Heb. *Hedgeth in the face of his throne*, *i. e.* *fast with the clouds*.

10 * He hath compassed the waters *s* with bounds †, until the day and night come to an end *u*.

s To wit, of the Sea; for of the upper Waters coming out of the Clouds he spake before. *t* Which are partly the Rocks and Shores, and principally God's appointment, made at the first Creation, and renewed after the Deluge, *Gen.* 9. 11, 15. that the Waters should not overwhelm the Earth: See *Job* 38. 8, 10, 11. *Psalm* 104. 3. *Jer.* 5. 22. *u i. e.* Unto the end of the World, for so long these vicissitudes of Day and Night are to continue, *Gen.* 8. 22. & 9. 9. &c. *Jer.* 5. 22. & 31. 35, 36.

11 The pillars of heaven *x* tremble, and are astonished at his reproof *y*.

x Either 1. Mountains which by their height and strength may seem to reach and support the Heavens, as the Poets fain of *Atlas*; for this is a Poetical Book, and there are many Poetical expressions in it. These tremble sometimes by force of Earthquakes, or by God's glorious appearance in them, as *Sinai* did. Or 2. holy Angels, but they are not subject either to trembling or to God's rebuke. Or, 3. the heavenly Bodies, as the Sun, and Moon, and Stars, which as they may seem in some fort to support, so they do certainly adorn the Heavens: And we know Pillars are oft made, not to support, but only for ornament; as the two famous Pillars of the Temple, *Jachin* and *Boaz*, 1 *Kings* 7. 21. And these oft times seem to tremble and be astonished, as in Eclipses or Tempests, and terrible Works of God in the Air, by which they are frequently said to be affected and changed, because they seem so to us; and many things are spoken in Scripture according to appearance: See *Isa.* 13. 10. & 24. 23. *Joel* 2. 31. *Matth.* 24. 29. *&c.* *y* Either 1. when God rebuketh them: for God is sometimes said in Scripture to rebuke the lifeless Creatures; which is to be understood figuratively of the Tokens of God's Anger in them. Or 2. when God reproveth not them, but men by them, manifesting his displeasure against sinful men by Thunders, or Earthquakes, or prodigious Works.

* Ps. 51. 15 Isa. 40. 19. 12 * He ‖ divideth the sea *z* with his power, and by his understanding *a* he smiteth thorough † the proud *b*.

z He speaks either 1. of God's dividing the Red-sea for the Israelites to pass over: And consequently the Hebrew word *Rahab*, which here follows, and is translated *pride*, or the *proud*, is meant of *Egypt*, which is oft called *Rahab*, as *Psalm* 87. 4. & 89. 10. *Isa.* 51. 9. But it seems most probable that that Work was not yet done, and that *Job* lived long before Israels coming out of *Egypt*. Or rather 2. of the common Work of Nature and Providence, in raising Tempests, by which he breaketh or divideth the Waves of the Sea, by making deep Furrows in it, and casting up part of the Waters into the Air, and splitting part of them upon the Rocks and Shores of the Sea. *a i.e.* By his wise Counsel and Administration of things, fo as may obtain his own glorious ends. *b* Either 1. the Whale, which is called *King over all the children of pride*, Job 41. 34. and which is sometimes by force of Tempests cast upon the shore. Or rather 2. the Sea, which is fitly called *proud*, as its Waves are called, *Job* 38. 11. because it is lofty, and fierce, and swelling, and unruly; which God is said to *smite* when he subdues and restrains its rage, and turns the storm into a calm.

* Ps. 33. 6. Heb. *Spirit*, or *Wind*. *Isa.* 27. 1. 13 By his * spirit *c* he hath garnished the heavens *d*; his hand hath formed the † crooked serpent *e*.

c Either 1. by his Divine Vertue or Power, which is sometimes called his *Spirit*, as *Zach.* 4. 6. *Matth.* 12. 28. Or 2. by his holy Spirit, to which the Creation of the World is ascribed, *Gen.* 1. 2. *Job* 33. 4. *Psalm* 33. 6. *d* Adorned or beautified them with those glorious Lights, the Sun, and Moon, and Stars. *e* By which he understands either 1. all the kinds of Serpents, or Fishes, or Monsters of the Sea. Or 2. the most eminent of their kinds, particularly the Whale, which may be here not unfitly mentioned (as it is afterwards more largely described) amongst the glorious Works of God in this lower World; as the garnishing of the Heavens was his noblest Work in the superiour visible parts of the World. Or 3. an heavenly Constellation, called the *great Dragon* and *Serpent*, which being most eminent, as taking up a considerable part of the Northern Hemisphere, may well be put for all the rest of the Constellations or Stars wherewith the Heavens are garnished. Thus he perfisteth still in the same kind of God's Works, and the latter branch explains the former. And this sense is the more probable, because *Job* was well acquainted with the Doctrine of Astronomy, and knew the nature and names of the Stars and Constellations, as appears also from *Chap.* 9. 9. and 38. 31.

14 Lo, these *are* parts *f* of his ways *g*, but how little a portion is heard of him *h*? but the thunder of his power *i* who can understand?

f Or, *the extremities*, but small parcels, the outside and visible work: How glorious then are his invisible and more inward Perfections and Operations. *g i.e.* Of his Works. *h i.e.* Of his Power and Wisdom, and Providence and Actions. The greatest part of what we see or know of him, is the least part of what we do not know, and of what is in him, or is done by him. *i* Either 1. of his mighty and terrible Thunder, which is oft mentioned as an eminent Work of God; as *Job* 28. 25. & 40. 9. *Psalm* 29. 3. & 77. 18. Or 2. of his mighty Power, which is aptly compared to Thunder, in regard of its irresistible force, and the terrour which it causeth to wicked men: This Metaphor being used by others in like cases; as among the *Grecians*, who used to fay of their vehement and powerful Orators, that they did *thunder* and *lighten*; and in *Mark* 3. 17 where powerful Preachers are called *Sons of Thunder*.

CHAP. XXVII.

He will not renounce his integrity, 1 ——6. *The character of an hypocrite, and his misery,* 7 ——12. *The portion and heritage of the wicked.*

MOreover, Job † continued *a* his parable *b*, and † Heb. *added to take up* said,

a When he had waited a while to hear what his Friends would reply, and perceived them to be silent. *b* His grave and weighty, but withal dark and difficult Discourse, such as are oft called *Parables*, as *Numb.* 23. 7. & 24. 3, 15. *Psalm* 49. 4. & 78. 2. *Prov.* 26. 7.

2 *As* God liveth *c*, *who* hath taken away my judgment *d*, and the Almighty, *who* hath † vexed my soul *e*; † Heb.

c He confirms the truth and sincerity of his Expostulation with an oath, because he found them very hard to believe all his protestations. *d* Or, *that doth my right*, or *my cause*, i. e. who, though he knows my Integrity and Piety towards him, yet doth not plead my Cause against my friends, nor will admit me to plead my Cause with him before them, as I have oft and earnestly desired, nor doth deal with me according to those Terms of Grace and Mercy wherewith he treateth other Men and Saints, but useth me with great rigour, and by his Soveraign Power punisheth me surely, without discovering to me what singular cause I have given him to do so.

3 All the while my breath *e* is in me, and ‖ the spirit of God *f* is in my nostrils;

e Which is the constant Companion and certain Sign of Life both coming in with it, *Gen.* 2. 7. and going out with it, 1 *Kings* 17. 17. *Gen.* 35. *Psalm* 146. 4. Or, *my Soul*, or *Life*. ‖ That Spirit or Soul which God breathed into me, *Gen.* 2. 7. and preserveth in me. Or rather, *the breath of God*, i. e. which God breathed into me, which eminently appears in a man's nostrils.

4 My lips shall not speak wickedness, nor my tongue utter deceit *g*.

g I will speak nothing but the truth with all plainness and impartiality, neither defending my self and cause by vain and false Professions of those Vertues or Graces which I know I have not; nor yet in compliance with your desire and design, falsly accusing my self of those Crimes wherewith you charge me, whereof I know my self to be innocent.

5 God forbid that I should justifie you *b*: till I die, * I will not remove *i* my integrity from me. * Ch. 2. 9.

b i.e. Your opinion and censure concerning me, as one convicted to be impious or hypocritical; by God's unlawful and severe dealing with me. *i* To wit, declaratively, as real words are frequently understood, or by renouncing or denying my integrity, of which God and my own Conscience bear me witness. I will not, to gratifie you, fay that I am an hypocrite, which I know to be false.

6 My righteousness I hold fast *k*, and will not let it go: my heart *l* shall not reproach *me m* † so long as † Heb. *from my days.* I live *n*.

k Heb. *I have held fast*, i. e. I have not only begun well, but continued in well-doing; which is a plain Evidence that I am no hypocrite. Or, the past tense is put for the future, as is useful, *I will hold fast*, declaratively, as before, I will maintain it, that howsoever you calumniate me, I am a righteous person. *l i. e.* My Conscience, as *the heart* is often used, as 1 *Sam.* 24. 5. & 25. 31. *Eccl.* 1. 5. 1 *John* 3. 20, 21. *m* Either 1. with betraying my own cause and innocency, and speaking what I know to be false, to wit, that I am an hypocrite. Or 2. for my former impiety, or hypocrisie, wherewith you charge me. *n* Heb. *Form*, or *Fashion*, or *conceiving my days*, i. e. the time of my Life, whether past or to come: Or the course of my Life: *days*, or *times* being put here, as it is elsewhere, for actions done in them by Metonymy.

7 Let mine enemy be as the wicked *o*, and he that riseth up against me *p*, as the unrighteous.

o I am so far from loving and practising wickedness, whereof you accuse me, that I abhor the thoughts of it, and it is my desire and wish to be rewarded as mine Enemy, I could wish him no greater mischief than to be a wicked man. *p* Either 1. you my Friends, who instead of comforting me, are risen up to torment me. Or rather, 2. my worst Enemies.

8 * For what *is* the hope of the hypocrite, though * Matth. 16. 26. he hath gained *q*, when God taketh away *r* his soul? 15. 22.

q There is no reason why I should envy or desire the portion of wicked men; for though they oft times prosper in the World, as I have said, and seem to be great gainers, yet death, which hasteneth to all men, and to me especially, will shew that they are far greater losers, and die in a most wretched and desperate condition; having no hope either of continuing in this life, which they chiefly desire, or of enjoying a better life, which they never regarded. But I have a firm and well grounded hope, not of that temporal restitution which you promised me, but of a blessed immortality after death, and therefore am none of those hopeless hypocrites, as you account me. *r* Or *expelleth*, or *plucketh up*: which notes violence, and that he died unwillingly. Compare *Luke* 12. 20. when good men are said freely and cheerfully to give themselves or their Souls unto God. * Psal. 18. 41. & 109. 7. Prov. 1. 28. Isa. 1. 15.

9 * Will God hear his cry *s* when trouble cometh upon him *t*? * Ch. 22. 27.

s An hypocrite doth not pray to God with comfort, or any solid Faith, nor hope that God will hear him, as I know he will hear me, though not Mine, in the way which you think. *t* When his guilty Conscience will fly in his face, fo as he dare not pray, and accuse him to God, fo as God James 4. 3. will not hear him.

10 Will

10 Will he delight himself in the Almighty *u*? will he always call upon God *x*?

u Will he be able to delight and fatisfie himself with God alone, and with his Love and Favour, when he hath no other matter of delight? This I now do, and this an hypocrite cannot do, becaufe his heart is chiefly fet upon the World, and when that fails him, his heart finks, and the thoughts of God are unfavoury and troublefome to him. *x* He may by his afflictions be driven to Prayer, but if God doth not fpeedily anfwer him, he falls into defpair and neglect of God and of Prayer; whereas I conftantly continue in Prayer, notwithftanding the grievoufnefs, and the long continuance of my Calamities.

‖ Or, *being in the hand,* &c. 11 I will teach you ‖ by the hand of God*y*: that which *u* with the Almighty *z*, will I not conceal.

y i. e. By God's help and inſpiration; as God is faid to *ſpeak to* the Prophet *with or by a ſtrong hand*, Iſa. 8. 11. I will not teach you my own vain conceits, but what God himſelf hath taught me. Or, *concerning* (as the preſix *Beth* is oft uſed, as *Exod.* 12. 43, 44. *Pſalm* 63. 2. & 87. 3. *Prov.* 4. 11.) *the hand of God*, *i. e.* his Counſel and Providence in governing the World, or the manner of his dealing with Men, and eſpecially with wicked men, of whoſe portion he diſcourſeth 11. 13, 14. &c. ſhewing how far the hand of God is either for them, or upon them, and againſt them. *z i. e.* What is in his Breaſt or Counſel, and how he executes his ſecret purpoſes concerning them; or, the truth of God, the Doctrine which he hath taught his Church about theſe matters.

12 Behold, all ye your ſelves have ſeen *it a*; why then are ye thus altogether vain *b*?

a I ſpeak no falſe or ſtrange things, but what is known and confirmed by your own, as well as others experiences. *b* In maintaining ſuch a foolish and falſe opinion againſt your own knowledge and experience. Why do you obſtinately defend your opinion, and not comply with mine, for the truth of which I appeal to your own Conſciences?

13 This *c is* the portion of a wicked man with God *d*, and the heritage of oppreſſors *e*, *which* they ſhall receive of the Almighty.

c That which is mentioned in the following Verſes. In which *Job* delivers either, 1. The Opinion of his Friends, in whoſe perſon he utters them, and afterwards declares his diſſent from them. Or rather, 2. His own Opinion, and how far he agreeth with them; for his Friends differs but little from what *Zophar* ſaid, *Chap.* 20. 29. *d* Either laid up with God, or in his Counſel and appointment; or, which he ſhall have from God, as the next words explain it. *e* Who are mighty, and fierce, and terrible, and miſchievous to Mankind, as this word implies, whom therefore men cannot deſtroy, but God will.

* Deut. 28. 41. Hoſ. 9. 13. 14 * If his children be multiplied, *it is* for the ſword*f*: and his off-ſpring ſhall not be ſatisfied with bread *g*.

f That they may be cut off by the Sword, either of War, or of Juſtice. *g* Shall be ſtarved, or want neceſſaries. A Figure called *Meioſis*.

15 Thoſe that remain of him *h* ſhall be buried in * Pſ. 78. 64. death *i*: and * his widows *k* ſhall not weep *l*.

h Who ſurvive and eſcape that Sword and Famine. *i* Either 1, ſhall die and ſo be buried. Or 2. ſhall be buried as ſoon as ever they are dead, either becauſe their Relations or Dependents feared leſt they ſhould come to themſelves again, and trouble them and others longer; or becauſe they were not able to beſtow any Funeral Pomp upon them, or thought them unworthy of it. Or 3. ſhall be in a manner utterly extinct in or by death; all their hope, and glory, and name, and memory (which they deſigned to perpetuate to all Ages) ſhall be buried with them, and they ſhall never riſe again to a bleſſed Life; whereas a good man hath hope in his death, and leaves his good name alive and flouriſhing in the World, and reſts in his Grave in aſſurance of Redemption from it, and of a glorious Reſurrection to an happy and eternal Life. *k* For they had many Wives, either to gratifie their Luſt, or to encreaſe and ſtrengthen their Family and Intereſt. *l* Either, becauſe they durſt not lament their death, which was entertained with publick joy: or, becauſe they were overwhelmed and aſtonished with the greatneſs and ſtrangeneſs of the Calamity, and therefore could not weep: or, becauſe they alſo, as well as other perſons, groaned under their tyranny and cruelty, and rejoyced in their deliverance from it.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay *m*:

m i. e. In great abundance.

17 He may prepare *it*, but the juſt ſhall put *it on n*, and the innocent ſhall divide *o* the ſilver.

n Either becauſe it ſhall be given to him by the Judge to recompence thoſe injuries which he received from that Tyrant: Or becauſe the right of it is otherwiſe tranſferred upon him by Divine Providence. *o* Either 1. to the Poor: he ſhall diſtribute that which the oppreſſors hoarded up and kept as wickedly as he got it. So this ſuits with *Prov.* 28. 8. *Eccleſ.* 2. 26. Or 2. with others, or to himſelf. He ſhall have a ſhare of it, when by the Judges Sentence thoſe ill-gotten goods ſhall be reſtored to the right owners.

* Ch. 8. 15. 18 * He buildeth his houſe as a moth *p*, and as a booth *that* the keeper maketh *q*.

p Which ſettleth it ſelf in a Garment, but is quickly and unexpectedly bruſhed off, and diſpoſſeſſed of its dwelling, and cruſhed to death. *q* Which the Keeper of a Garden or Vineyard ſuddenly rears up in Fruit-time, and as quickly and eaſily pulls it down again. See *Iſa.* 1. 8. *Lam.* 2. 6.

19 The rich man ſhall lie down *r*, but he ſhall not * 2 Kings 22. 20. be * gathered *s*: he openeth his eyes *t*, and he *is* not *u*.

r Either 1. to ſleep; as this word is uſed *Gen.* 19. 33. *Deut.* 6. 7. &c. Or 2. in death, of which it is uſed 2 *Sam.* 7. 12. *s* To wit, in Burial, of which this word is uſed 2 *Kings* 22. 20. *Jer.* 8. 2. & 25. 33. Inſtead of that honourable Interment and Burial with his Fathers, which he expected, he ſhall be buried with the burial of an Aſs, his Carkaſs ſhall lye like dung upon the Earth. *t* So the ſenſe is either 1. he awaketh in the Morning, promiſing to himſelf an happy Day. Or 2. he looks about him for help and relief in his extremity. But the words are and may be rendred thus: *One openeth his eyes, i. e.* whilſt a man can open his eyes, in a moment, or in the twinkling of an eye. *u* He is as if he had never been, dead and gone, and his Family and Name extinct with him.

20 * Terrours take hold on him *x* as waters *y*; a * Ch. 21. tempeſt ſtealeth him away in the night *z*.

x From the ſenſe of his approaching Death or Judgment. *y* Either 1. in abundance, one terror after another. Or 2. violently and irreſiſtibly, as a River breaking its Banks; or a Deluge of Waters bears down and overwhelms all that is before it. *z* God's Wrath and Judgment cometh upon him forcibly like a Tempeſt, and withal ſecretly and unexpectedly like a Thief in the Night.

21 The Eaſt-wind *a* carrieth him away *b*, and he departeth: and as a ſtorm hurleth him out of his place.

a i. e. Some violent and terrible Judgment, fitly compared to the Eaſt-wind, which in thoſe Parts was moſt vehement and furious, and withal peſtilent and pernicious; of which ſee *Exod.* 14. 13. & 15. 21. *Pſal.* 48. 7. & 78. 26. *Iſa.* 13. 15. *Jonah* 4. 8. *b Out of his place*, as it follows, out of his ſtately Palace wherein he expected to dwell for ever; whence he ſhall be carried either by an enemy that ſhall take him and carry him into Captivity, or by Death.

22 For *God* ſhall caſt upon him *c*, and not ſpare *d*: † In Heb. *from his hand.* he would fain flee out of his hand *e*.

c His Darts or Plagues, one after another. *d i. e.* Shall ſhew no Pity nor Mercy to him, when he crieth to God for it. *e* He cannefully deſires and endeavours by all ways poſſible to eſcape the Judgments of God, but all in vain.

23 *Men* ſhall clap their hands *g* at him, and ſhall hiſs him *h* out of his place *i*.

f Who ſhall ſee and obſerve theſe things. *g* Partly in token of their joy at the removal of ſuch a publick Peſt and Tyrant: and partly by way of aſtoniſhment: and partly in contempt, and ſcorn, or deriſion; all which this geſture ſignifies in Scripture uſe: of which ſee *Lam.* 2. 15. *Ezek.* 25. 6. *Nah.* 3. 15. *h* In token of their amazement, deteſtation and deriſion. See 1 *Kings* 9. 8. 2 *Chron.* 29. 8. *Jer.* 19. 8. *Micah.* 6. 16. *i* Now that he is out of his place and power, which they durſt not do whilſt he was in his place. Or, the men of his place that lived with him or near him, and daily felt the effects of his Tyranny.

CHAP. XXVIII.

The power and wiſdom of God in his works of nature, 1——11. *A knowledge and wiſdom anſwering this is not found in man, nor to be bought or acquired,* 12——21. *Death and deſtruction make their report of it,* 22. *It is only in God,* 23——27. *Man's wiſdom is to fear God,* 28.

1 Ur[Or, *ſurely*] there is ‖ a vein for the ſilver *a*, and a place for gold, ‖ *where* they fine *it b*. Or, *is the*

* Ezek. 22. 14. *a* Where it is hid by God, and found, and fetched out by the art and induſtry of man. The connexion of this Chapter with the former is difficult, and diverſly apprehended; but this may ſeem to be the faireſt account of it, *Job* having in the laſt Chapter diſcourſed of God's various Providences and Carriages towards wicked men, and ſhewed that God doth ſometimes, for a ſeaſon, give them Wealth and Proſperity, but afterwards calls them to a ſad account, and puniſheth them ſeverely, for their abuſe of his Mercies: and having formerly ſhewed that God doth ſometimes proſper the wicked all their days, ſo as they live and die without any viſible token of God's diſpleaſure againſt them, when on the contrary, good men are exerciſed with many and grievous Calamities, and perceiving that his Friends were, as Men in all Ages have been, ſcandalized at theſe methods of Divine Providence, and denied the thing, becauſe they could not underſtand the reaſon of ſuch unequal Diſpenſations: In this Chapter he declares that this is one of the depths and ſecrets of Divine Wiſdom, not diſcoverable by any mortal Man in this World, and that although Men had ſome degree of Wiſdom whereby they could dig deep, and ſearch out many hidden things, as the Veins of Silver, Gold, *&c.* yet this was a Wiſdom of an higher nature, and out of Man's reach. And hereby he ſecretly checks the arrogance and confidence of his Friends, who, becauſe they had ſome parts of Wiſdom, the knowledge of natural things, ſuch as are here contained, and of Human Affairs, and of ſome Divine Matters, therefore preſumed to fathom the depths of God's Wiſdom and Providence, and to judge of all God's ways and works by the ſcantling of their own narrow underſtandings. Poſſibly it may be conjected thus, *Job* having been diſcourſing of the wonderful ways of God, both in the Works of Nature, *Chap.* 26. from v. 5. to the end, and in his providential Diſpenſations towards wicked men, *Chap.* 27. from v. 13. to the end, he here returns to the firſt Branch of his Diſcourſe, and diſcovers more of God's Wiſdom and Power in natural things. And this he doth partly, that by this manifeſtation of his ſingular skill in the ways and actions of God; he might vindicate himſelf from that contempt which they ſeemed to have of him, and oblige them to hear what he had further to ſay with more attention and conſideration, and partly that by this repreſentation of the manifold Wiſdom and Power of God, they might be wrought to a greater Reverence for God and for his Works, and not preſume to judge ſo raſhly and boldly of them, and to condemn what they did not underſtand in them. *b* Or rather, as it is in the margent of our Bibles, which *they* to wit, the Refiners, *do fine*. For he ſpeaks not here of the Works of Men and of Art, but of God and of Nature, as is manifeſt from the foregoing and following words.

2 Iron is taken out of the ‖ earth *c*, and braſs *d is* Or, *ſtone* molten out of the ſtone *e*.

c Being made of Earth, concocted by the heat of the Sun, into that hardneſs, and by Miners digged out of the Earth. *d Or, ſtone.* *e* Wherewith it is mixed and incorporated in the Earth, and by fire and the art of the Metalliſt it is ſeparated from it, and taken out of it, as *Pliny* obſerves 34. 1, 10. & 36. 27.

3 He

Ch. 12. 22. 3 He ſetteth an end *g* * to darkneſs, and ſearcheth out all perfection *h*: the ſtones *i* of darkneſs, and the ſhadow of death *k*.

f Either 1. Man the Miner, or 2. God, of whoſe Works of Nature he here ſpeaks, or 3. God as the chief Author and Director, and Man as Gods Inſtrument in the Work. *g* Or, *a bound*, how far the darkneſs ſhall reach, and how far the dark and hidden parts and Treaſures of the Earth ſhall be ſearched, and diſcovered, and brought to light. *h i. e.* Metals and Minerals, which are nothing elſe but Earth concocted, and hardened, and brought to maturity and perfection. Or, *unto all perfection, i. e.* he perfectly and exactly ſearcheth them out, although the Hebrew *Lamed* may be here only a Note of the Accuſative Caſe, as our Tranſlation takes it. *i* Either Gems and precious Stones, which are called by this word *Prov.* 26. 8. or thoſe ſtones out of which the Metals forementioned are taken. *k* Which lye hid in the dark and deadly ſhades and bowels of the Earth.

4 The flood breaketh out *l* from the inhabitant *m*, *even the waters n* forgotten of the foot *o*: they are dried up, they are gone away from men *p*.

l This Verſe ſpeaks either 1. Of another great and remarkable Work of God, whereby in ſome places either new Rivers break forth, or old Rivers break in upon the Inhabitants, and drive them away; and in other places Rivers, or other Waters, are dried up, or derived into other channels or grounds, by which means thoſe Lands are rendred more uſeful and fruitful. Or rather, 2. Of an accident which commonly happens in Mines, where, whilſt men are digging, a flood of Waters breaks in ſuddenly and violently upon them, and diſturbs them in their work. *m* Heb. *from with the inhabitant*, *i. e.* out of that part of the Earth which the Miners in a manner inhabit, or where they have their fixed abode, and for the moſt part dwell. Or, *ſo that there is no inhabitant or abider*, *i. e.* ſo that the Miners dare continue there no longer, but are forced to come away. *n* Which word is eaſily and fitly underſtood out of the foregoing word *flood*. Or, without this ſupplement, *the flood* may be ſaid to be *forgotten*, &c. that ſingular word being collectively taken, and ſo conveniently joined with this word of the plural number. *o i. e.* Untrodden by the foot of man, ſuch waters as men either never did paſs over, or, by reaſon of their depth, cannot paſs over, or, ſuch as though the Miners at firſt for a while did paſs over, yet now cannot, or dare not, do ſo any more. *Forgetfulneſs* is here aſcribed to the foot, as it is to the hand, *Pſalm* 137. 5. and it is put for ignorance or unacquaintedneſs; as all ſinners are ſaid to *forget God*, though many of them never remembred nor minded him. *p* Heb. *they are dried up* (or, *drawn up*, to wit, by Engines made for that purpoſe) *from men*, (*i. e.* from the Miners, that they may not be hindred in their work. Or, *with, or by men*, the prefix *Mem* being oft put for *Beth*, *i. e.* by the labour of men) *they remove*, or *vaniſh*, or *paſs away*, and ſo the Miners return to their work.

5 *As for* the earth, out of it *q* cometh bread *r*: and under it *s* is turned up *t* as it were * *fire u*.

q Out of the upper parts of the Earth. *r* Bread-corn, or other food for man's uſe. *s* Either 1. under the ſame Earth, which either at the ſame time yields bread out of its upper, and fire out of its lower parts; or at ſeveral times; that Earth which once was fruitful, becoming, by the diſpoſition of Divine Providence, barren and ſulphureous, *&c.* Or 2. under other parts of the Earth. *t i. e.* Is digged out and fetched up. *u* Either Gold and precious Stones, which glitter and ſparkle like fire: or Coals, and Brimſtone, and other Materials of fire.

6 The ſtones of it *are* the place of ſaphirs *x*: and it ‖ hath duſt of gold *z*. Or, *Gold-ore.*

x i. e. Of precious Stones; the Saphire, as one of the moſt eminent, being put for all the reſt. In ſome parts of the Earth, the Saphires are mixed with Stones, and cut out of them and poliſhed. Of this Stone ſee *Exod.* 24. 10. *Ezek.* 1. 26. 10. 1. *Lam.* 4. 7. *y i. e.* The Earth containeth in or under it. *z* Which is a diſtinct thing from that Gold which is found in the maſs or lump, of which *v.* 2. both ſorts of Gold being found in the Earth.

7 *There is* a path *a* which no fowl knoweth, and which the vultures *b* eye hath not ſeen.

a To wit, in the dark depths and bowels of the Earth. *b* Whoſe eye is very quick, and ſtrong, and which ſearcheth all places for its Prey, but cannot reach to thoſe places, which yet the wiſdom of Man by the direction of God's Providence findeth out.

8 The lions whelps *c* have not trodden it, nor the fierce lion *d* paſſed by it.

c Heb. *The ſons of Pride*, a fit name for Lions, which are lofty and ſtately Creatures, deſigning both Men and all other Beaſts that oppoſe them. *d* Which rangeth all places for Prey, and findeth out the deepeſt Dens and Caves of the Earth. The Birds and Beaſts have oft times led men to ſuch places as otherwiſe they ſhould never have found out; but they could not lead men to thoſe Mines, but the finding out of them is a ſpecial gift of God, and an act of that Wiſdom which he hath put into Man.

* Ch. 5. 5. Or, *ſmit.* 9 * He putteth forth his hand upon the ‖ Rock *e*; he overturneth the mountains by the roots *f*.

e This and the two next Verſes are meant either, 1. Of other eminent and conſiderable Works of God, who ſometimes overturneth Rocks, and produceth new Rivers in unlikely places. Or rather 2. Of the ſame work of mining and digging for Gold, or other precious things of the Earth, and of other effects of Man's Art and Wiſdom in that Work. The Miners reſolve to break through all oppoſition, and by Iron tools, or Fire, or other ways, dig through the hardeſt Rocks. *f* He undermineth the very Mountains to find out the Metals lying at the bottom of them.

10 He cutteth out rivers among the rocks *g*, and his eye ſeeth every precious thing *h*.

g He maketh Channels there to convey away that Water which was breaking in upon him, and if not thus diverted, would have ſpoiled his work: of which ſee qu. 4. *h* Having with great art and indefatigable Induſtry broke through all Difficulties, he at laſt arriveth at his end, and finds out thoſe precious Treaſures which he fought for.

11 He bindeth the floods † from overflowing *i*, and † Heb. *from the thing that is* hid, bringeth he forth to light *k*. *weeping.*

i He reſtraineth them, and as it were bindeth them to their good behaviour, that they may not overflow the Mine. *k* Thoſe Metals which did lye hid in the ſecret parts of the Earth, he diſcovers to himſelf and others.

12 But where ſhall wiſdom *l* be found? and where *is* the place of underſtanding *m*?

l Heb. *that Wiſdom*, for here is an Article which ſeems to be emphatical. The ſenſe is, I confeſs that Man hath one kind of Wiſdom in a great Meaſure, to wit, to diſcover the Works of Nature, and to perform the operations of Art; but as for that ſublime and eminent Wiſdom, which conſiſts in the exact knowledge of all God's Counſels and Ways, and of the ſeveral manners and reaſons of his governing the World, and dealing with good and bad Men, this is far above Man's reach, and is the Prerogative of God alone. *m* There is no vein for that upon the Earth, as there is for Gold or Silver.

13 Man knoweth not the price thereof *n*, neither is it found in the land of the living *o*.

n Man knoweth neither where to purchaſe it, nor how much it is worth, nor what to offer in exchange for it. *o* Amongſt mortal men that live upon Earth, but only amongſt thoſe bleſſed Spirits that dwell above.

14 * The depth ſ ſaith, It *is* not in me: and the ſea ſaith. *It is* not with me. * Ver. 22. Rom. 11. 33, 34.

ſ To wit, of the Earth, becauſe the *Sea* here follows as a diſtinguiſhing place. This is a very common figure, whereby Speech is aſcribed to dumb and ſenſleſs Creatures. The meaning is, this is not to be found in any part of the Land or Sea, yea though a man ſhould dig or dive never ſo deep to find it, nor to be learned from any Creatures: For though theſe diſcover the Being, and Power, and in part, the Wiſdom of God, yet they do not inſtruct us in the methods and grounds of God's Providential Diſpenſations to good and evil Men: theſe are ſecrets of Wiſdom reſerved for God himſelf.

15 † It * cannot be gotten for gold *q*, neither ſhall † Heb. *Nor gold ſhall it be given for it.* ſilver be weighed *r* for the price thereof.

q The choiceſt Gold laid up in Treaſures, as the word ſignifies. *r* To wit, in the ballance: for in thoſe times Money was paid by weight, not by tale. See *Gen.* 23. 16. *Jer.* 32. 9, 10. * Prov. 3. 13, 14. & 8. 11, 19. & 16. 16.

16 It cannot be valued with the gold of Ophir *s*, with the precious Onyx *t*, or the Saphire.

s Which was the beſt ſort of Gold. See on 1 *Kings* 9. 28. *Job* 22. 24. *t* Or, *Sardonyx*. See on *Exod.* 28. 20.

17 The gold and the cryſtal *u* cannot equal it: and the exchange of it *ſhall not be for* ‖ jewels *x* of fine gold. ‖ Or, *veſſels of fine gold.*

u Or *Amber*, which in thoſe parts was of very great price. Or, *the Diamond*. The Hebrew word is not elſewhere uſed, and it hath in it the ſignification of *purity*, or *clearneſs*, or *brightneſs*. *x* Or, *veſſels*, wherein there is not only the excellency of the Materials, but the Curioſity of Art, which renders the other much more valuable.

18 No mention ſhall be made *y* of ‖ coral, or of pearls: for the price *z* of wiſdom *is* above rubies. Or, *Ramoth.*

y They are of no value, nor worthy to be named the ſame day with this, nor fit to be mentioned as a price or recompence, wherewith to purchaſe this. *z* Or, *the attraction* or *acquiſition*: or rather, *the extraction*, or *drawing forth*. For *Job* uſeth the word of art which was proper in the taking of *Pearls*, as the following word, rendred by our Tranſlators *Rubies*, is underſtood by divers, both Hebrews and Chriſtian Interpreters, and amongſt others by the late eminently learned *Bochart*, who proveth it by divers Arguments. Now theſe Pearls are and were taken by men that dived to the bottom of the Sea, and *drew them out* thence, which is the very word which both Arabick and Latin Authors uſe in the caſe, as indeed the ſame word is uſed of all Fiſhermen, who are ſaid to draw forth with their Hook, or Net, or otherwiſe, Fiſhes, or any other thing for which they are fiſhing. Moreover this diving, as it produced great profit, ſo it was not without ſome danger and difficulty; for if they heedleſly put their fingers into the gaping ſhell, within which the Pearl was, it ſpeedily cloſed upon them, and put them to exquiſite pain, to the loſs of their finger, and ſometimes of their life. Which is a fit repreſentation of the ſtate of thoſe perſons who ſearch after the knowledge of God's Counſels and Ways, and the grounds of them, who as when they modeſtly enquire into them, and truly diſcover them, they have infinite advantage and ſatisfaction therein, ſo if they prie into them too boldly, ſearching into thoſe things which God hath concealed, and raſhly judging of them above what they know, which *Job* judged to be his Friends caſe, they expoſe themſelves to manifold ſnares and dangers. And this *extraction*, or *drawing forth*, is aptly uſed concerning this Wiſdom, which being very deep and remote from the reach of ordinary men, is not to be obtained without diligent ſearch and conſideration. And ſo the place may be thus tranſlated, *the extraction* or *drawing forth of Wiſdom is above* that (to wit, the extraction) *of Pearls*.

19 The topaz *a* of Ethiopia *b* ſhall not equal it; neither ſhall it be valued with pure gold.

a Of which ſee *Exod.* 28. 17. & 39. 10. *b* Or, *of Arabia*: for *Cuſh* ſignifies both *Ethiopia* and *Arabia*; and the Topaz was found in the Red Sea, which lay between both, and ſo might be aſcribed to either.

20 * Whence then cometh wiſdom? and where is * Ver. 12. the place of underſtanding *c*?

c Where this precious Treaſure lies, and whence a man may fetch it.

21 Seeing it is hid from the eyes of all living *d*, and kept cloſe from the fowls of ‖ the air *e*. ‖ Or, *heaven*

d Of all men that live upon the Earth. *e* Though they flie high, and can fee far and well, yet they cannot discern this: Men of the most raised understandings cannot discover it. It is to be found no where in this visible World, neither in the upper nor lower parts of it.

* Ver.14. 22 * Destruction and death *f* say, we have heard the fame thereof *g* with our ears.

f Either 1. Men that are dead, and thereby freed from the encumbrance of their bodies, which depress their minds, and have more raised thoughts than men that live here. Or, 2. The Grave, the place of the dead, to which these things are here ascribed, as they are to *the deeps*, and to *the Sea*, v.14. by a Figure called *Prosopopeia*. If a man should search for this Wisdom, either amongst living men, or amongst the dead, he could not find it; yea, though he should and might enquire of all men that formerly lived in the World, fome of whom were persons of prodigious Wit, and Learning, and of vast Experience, as having lived nigh a thousand years, and made it their great business in that time to search out the depths of this Divine Wisdom in the Administration of the World. *g* We know it only by flight and uncertain rumours, but not fully and perfectly.

23 God *h* understandeth the way thereof *i*, and he knoweth the place thereof *k*.

h i. e. God alone; as appears by the denial of it to all other things. *i* Either the way how it is to be obtained: Or rather, the methods or courses which it takes in the management of all Affairs in the World, together with its grounds and ends in them. *k* Where it dwells, which is only in his own Breast and Mind, and in the best of men but in part, and only as far as it pleaseth him to afford it.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven *l*.

l He, and he only knows it, because his Providence, and that only, is infinite and universal, reaching to all places, and times, and things, past, present, and to come; whereas the most acute and knowing men have narrow understandings, and see but very few things, and small parcels of the Works of God, and therefore are very unfit to pass a Judgment upon them, because the Wisdom, and Justice, and Beauty of God's Works is not clearly nor fully seen till all the parts of them be laid together.

25 To make the weight for the winds *m*, and he weigheth *n* the waters *o* by measure *p*.

m Which of themselves are most light, and without any weight, and inconstant, and such as no Creature can order or govern them: But God manageth them all by weight, appointing to every Wind that blows, its fcason, its proportion, its bounds and limits, when, and where, and how much, and how long each Wind shall blow, and for what ends, whether for Mercy, as to refresh men in hot seasons with its gentle gales, to cherish the fruits of the Earth, to wast Ships on the Sea to their desired Havens, *&c.* or whether for Judgment, as to corrupt the Air, and thereby the Bodies of men, and Fruits of the Earth, to blow down Houses upon their Inhabitants, as he was pleased to deal with my poor unhappy Children. He only doth all these things, and he only knows why he doth them. He instanceth but in some few of God's works, and those which seem to be most trivial, and casual, and uncertain, that thereby he might more strongly imply and prove that God doth the same in other things which are more considerable, and are managed by more constant Causes, and certain Methods; that he doth all things in the most exact order, and weight, and measure. *n* But it seems a very improper speech, *to weigh* things *by measure*, and therefore this word may more fitly be otherwise rendred, *he examineth, or disposeth, or fitteth, or directeth*, for so this Verb is elsewhere used, as 1 *Sam.* 2. 3. *Psal.* 75. 3. *Prov.* 16. 2. & 21. 2. *o* To wit, the Rain-waters, as appears from the next Verse, which God layeth up in his Store-houses, or Bottles, the Clouds, and thence draws them forth, and sends them down upon the Earth in such times and proportions as he thinks fit, and as may serve his several designs and ends. *p* For liquid things are examined by measure, as other things are by weight: and here is both *weight* and *measure* to signifie with what exact and perfect Wisdom God doth govern the World.

26 When he made *q* a decree for the rain *r*, and a way *s* for the lightning of the thunder.

q Which was either from eternity, or at the first Creation, when he settled that course and order which should afterwards be continued. Or, *when he maketh*: But our Translation seems best to suit with the *then* in the next Verse, where the sense is compleated. *r* An appointment, and as it were a Statute Law, that it should fall upon the Earth, and that in such times, and places, and proportions, and manner, as he should think fit, either *for correction*, or *for mercy*, as *Elihu* speaks, *Job* 37. 13. *s* Or *path*, how it should get out of the thick Cloud in which it was shut up, and as it were imprisoned: or, *a course*, which should for the future be observed, as to the time, and measure, and ends, and other circumstances belonging to it.

27 Then *t* did he see it *u*, and ‖ declare it *x*; he prepared it *y*, yea, and searched it out *z*.

‖ Or, *numbered it.*

t Either from eternity, when he decreed what he would do, or when he first created them. *u i. e.* Wisdom, which is the subject matter of the prefent Discourse. This God *saw* not abroad, but within himself; he looked or reflected upon it in his own mind, as the rule by which he would proceed in the Creation and Government of all things, managing them in such ways and methods as were most agreeable to his own most wise and unsearchable Counsels, which no human or created Wit can reach or pierce into. Or, he *saw it*, to as to declare it, as it follows; so as to make it *visible* and manifest in fome measure to his Creatures. Or, he of *saw it*, *i. e.* he enjoyed it, *seeing* being oft put for *enjoying*, as *Psal.* 27. 13. & 34. 12. *Eccles.* 2. 13. & 2. 1. Compare *Prov.* 8. 22. *x i. e.* He made it evident, he discovered his deep Wisdom which lay hid before in his own breast; or he laid the foundation of that Discovery of it, which then was, or afterward should be made to Angels and Men, as the *Heavens* did in themselves *declare the glory of God*, Psal. 19. 1. before there was such a Creature as Man to take notice of it, because the object was visible in it self, and not made so by the Eye which afterwards beheld it. Or, *did number it*, *i. e.* shewed it as it were by number, not only in gross, but as it were by retails in all the several works which he made. *y i. e.* He had it in readiness for the doing of all his works, as if he had been for a long time preparing Materials for them. So it is a Speech of God after the manner of Men. Or, *he disposed it*, *i.e.* used or employed it in his works. Or, he *settled*, or *established it*, *i. e.* he firmly purposed to do such and such things in such manner as he thought meet, and he established the order which he first made in the World, that it should continue in after Ages. Or, *he directed it*, and directed and ordered all things by it. *z* Not properly; for fo searching implies Ignorance, and so it a man is at a loss, and requires time and industry, all which is repugnant to the Divine Perfections; but figuratively, as such expressions are oft used concerning God, *i. e.* He did, and doth, all things with that absolute and perfect Wisdom, and he knoweth all his own Counsels and Actions, and the reasons of them, so exactly, and perfectly, as if he had bestowed a long time in searching, and judging, to find them out. And this, and the other Acts mentioned in this verse, are to be understood of God solely and exclusively, it being here, as it is oft elsewhere in this Book, sufficiently implied, that this kind of Divine Wisdom, which consists in the accurate knowledge of all God's Counsels and Works, is far above, out of man's reach: Man doth not *see* this Wisdom, but only so far as God is pleased to reveal it to him, and therefore he cannot *declare* it to others; Man did not *prepare*, nor *order*, nor *contrive* it, and therefore no wonder if he cannot *search it out*. And so this is most fitly connected with the following verse: For as here he tells us what Wisdom is denied to man, so there he informeth us what is granted to him.

28 And *a* unto man *b* he said *c*, behold *d*, * the fear of the LORD *e* that is wisdom *f*, and to depart from evil *g* is understanding *h*.

* Prov. 1. 7. & 9. 10. & 15. 33. Psal. 111. 10.

a Or rather, *But*: For this is added by way of opposition, to shew that man's Wisdom doth not lie in a curious enquiry into, or an exact knowledge of the secret paths of God's Counsel and Providence, but in things of another, and of a lower nature. *b* Unto *Adam* at first, and in, and with him, to all his Race and Posterity. *c i. e.* God spake it, partly and at first inwardly to the mind of Man, in which God wrote this with his own finger, and engraved it as a firm Principle for his direction; and partly afterwards by the Holy Patriarchs, and Prophets, and other Teachers of his Church, whom God sent into the World to teach men true Wisdom; which accordingly he did, not by acquainting the People with the secrets and intricacies of God's Counsel and Providence, but by declaring the revealed Will of God, and instructing them in their duty towards God and Men, making this their great, if not only business to make men wife unto Salvation. See *Deut.* 4. 6. & 29. 29. *d* Which expreffion notes the great importance of this Doctrine, and withal man's dulness and backwardness to apprehend and consider it, and man's proneness to place his Wisdom in vain and curious speculations. *e i. e.* True Religion, and the right Worship of God, both inward and outward, all which cometh under this name, as ‖ part of it consists man's true Wisdom, because that, and that only, is his duty, and his safety, and happiness, both for this Life and for the next: and withal this is attainable, whereas the depths of God's ways are unknown, and unsearchable to human or created Capacities. *g i. e.* From fin, which is called *evil* eminently, as being the chief, if not the only Evil, and the cause of all other evils, and that which is constantly and immutably evil, whereas afflictions are frequently made good and highly beneficial. Religion consists of two branches, doing good, and forsaking evil; the former is expressed in the former clause of this Verse, and the latter in these words. *h* Is the best kind of Knowledge or Wisdom to which man can attain in this Life. The same thing is here twice expressed in several Phrases. And the design of *Job* in this close of his Discourse, is not only to shew the mistake, and reprove the arrogance and boldness of his Friends, in prying into God's secrets, and passing such a rash censure upon him, and upon God's ways and carriage towards him; but also to vindicate himself from the imputation of Hypocrisie and Profaneness, which they fastned upon him, by shewing that he had ever esteemed it to be his best Wisdom, and true Interest, to fear God, and to depart from evil.

CHAP. XXIX.

Job's former prosperity in God's favour, 1——5. his honour and repute, 6——11. for his charity, 12——16. and punishing the wicked, 17. his hope herein, 18. his glory and honour repeated, 19——25.

MOreover, Job † continueth his parable, and said,

† Heb. *addeth to.*

2 Oh that I were as *in* months past, as *in* the days *a* when God preserved me *a*:

a To wit, from all those miseries which now I feel. This he desires, not only for his own ease and comfort, but also for the vindication of his Reputation, and of the honour of Religion, which suffered by his means: For as his Calamities were the only ground of all their hard speeches and Censures of him, as a man forsaken and hated by God, fo he rightly judged that this ground being removed, and his Posterity restored, his Friends would take it for a token of God's favour to him, and beget in them a milder and better opinion of him.

3 When his ‖ candle *b* shined upon my head *c*, and *when* by his light I walked *through b* darkness *d*.

‖ Or, *lamp.*

b i. e. His Favour and Blessing, oft signified by the name light; as his displeasure, and a state of affliction is frequently called *darkness*. *c* Or, *over my head*, to comfort and direct me. The ground of the Expreffion is this, that lights used to be carried and set on high, that men may make the better use of them, as the Sun for that end was placed above us. *d* I passed safely through many difficulties, and dangers, and common Calamities, which befel others who lived round about me, and overcame those troubles which fell upon my self.

4 As I was in the days of my youth *e*, when the secret

secret of God *was* upon my Tabernacle *f*:

e i. e. In my former and flourishing days, which he calls the *days of youth*, because those are commonly the times of mirth and comfort, as old age is called *evil days*, Eccles. 12. 1. *f* When there was a secret Blessing of God upon me, and my Family, protecting, directing, and succeeding us in all our Affairs, which the Devil observed, *chap.* 1. 10. whereas now there is a visible Curse of God upon me and mine.

5 When the Almighty *was* yet with me *g*; when my children *h* were about me:

g i. e. On my side; whereas now he is against me, and hath forsaken me. *h* Or, *servants*, or both, and therefore he useth this word which comprehends both.

Or, *cream.* 6 When I washed my steps with ‖ butter *i*, and the rock poured † me out rivers of oil *k*:

Heb. *with i i. e.* When I abounded in all sorts of Blessings; which is oft signified by this or the like Phrases, as *Gen.* 49. 11. *Deut.* 33. 24. *Job* 20. 17. *Psal.* 81. 16. When I had such numerous Herds of Cattle, and consequently such plenty of Butter, that if I had needed it, or been pleased to to use it, I might have washed my feet with it. *k* When not only fruitful Fields, but even barren and rocky Places (such as that part of *Arabia* was where *Job* lived) yielded me Olive Trees and Oil in great Plenty. See on *Deut.* 32. 13.

7 When I went out *l* to the gate *m*, through the city *n*, *when* I prepared my seat *o* in the street *p*.

l From my dwelling. *m* To wit, of the City, as the following words shew; to the place of Judicature, which was in the Gates, as hath been oft observed. *n* Through that part of the City which was between my House and the Gate. Or, *to the City*, *i.e.* the Gate belonging to the City: So *Job* might live in the Country adjoyning to it. *o* When I caused the seat of Justice to be set for me. By this, and divers other Expreffions, it appears that *Job* was a Magistrate, or Judge in his Country. *p i. e.* In that void and open place within, or near the Gate, where the People assembled for the administration of Justice among them.

8 The young men saw me, and hid themselves *q*: and the aged arose, *and* stood up *r*.

q Either out of a profound Reverence to my Person and Dignity, or out of a Conficence of their own Guilt or Folly, which they supposed I might either understand by Information from others, or discover by their countenances or carriages in my prefence, for which they knew I would reprove them, and bring them to shame, or other punishment. *r* Whilst I either passed by them, or was present with them. See *Levit.* 19. 32. 1 *Kings* 2. 19. So great a veneration they had for my Person, in regard of that Wisdom, and Justice, and Faithfulness, which they discerned in me, and in all my proceedings. And therefore they judged quite otherwise of me than you now do.

9 The princes refrained talking *s*, and laid *their* hand on their mouth *t*.

s Either fearing that I should discern their weaknes by their words; or defiring to hear my words and sentence which they readily approved of, and fully assented to. Such an Opinion had they of my Wisdom, and did not think me such a foolish, erroneous, and impertinent Person as you fancy or represent me to be. *t* In token both of their wonder at *Job*'s wife Speeches and Sentences, and of their refolution to be silent. See *Job* 21. 5. *Prov.* 30. 32.

† Heb. *the voice of the* nobles *was hid.* 10 † The nobles held their peace, and their tongue *u* cleaved to the roof of their mouth *u*.

u It lay as still as if it had done so, and they could not have spoken.

11 When the ear heard *me*, then it blessed me *x*, and when the Eye saw *me*, it gave witnefs to me *y*:

x i. e. Pronounced me to be a Man blessed of God with eminent Gifts and Graces; or heartily prayed for God's Blessing upon me, because of that Wisdom and Integrity which they saw in all my actions, and of the satisfaction which I gave to all, and the relief which I gave to the oppressed, by my righteous and equitable decrees in all causes which were brought before me. *y* When my appearance gave them occasion to speak of me, they gave Testimony to my pious, and just, and blameless conversation. So far was I from being, or being thought to be guilty of those crimes wherewith you charge me; of which see *Ch.* 22. 9.

* Pfal. 72. 12. Prov. 21. 13. 12 Because * I delivered *z* the poor that cried, and the fatherless, and *him that had* none to help him *a*.

z From his potent Oppressor. They did not honour me for my great Wealth or Power, but for my impartial Justice and Pity to the Afflicted, and courage in maintaining their cause and right, against their mighty Adversaries. *a* None would own or help them, partly because they were poor, and unable to recompence them for it: and partly because their Enemies were great, and likely to crush both them and their helpers. Which made *Job*'s Virtue more glorious.

13 The blessing *b* of him that was ready to perish *c* came upon me: and I caused the Widows *d* heart to sing for joy *e*:

b Wherewith both he, and others for his sake blessed me, and begged that God would bless me. *c* To lose his Life or Estate by the malice and tyranny of wicked Men. *d* Who are the common object of injuries and oppressions, because for the most part they are unable, either to offend those who molest them, or to defend themselves from their Violence. *e* For her great and unexpected deliverance.

Wisd. 5. 17. Eph. 6. 14. 1 Thef. 5. 8. 14 * I put on Righteousness, and it cloathed me *f*: my judgment *was* as a robe and diadem *g*.

f As a Garment covers the whole Body, and is worn continually all the day-long, fo I was constantly just in the whole course of all my Administrations, publick and private, and never put off this Garment out of a partial respect to my self, or to the Persons of other Men, as the manner of many Judges is. *g* My judgments or decrees were so equal and righteous, that they never brought shame and reproach upon me, but always Honour and great Reputation.

15 I was eyes *b* to the blind *i*, and feet was I to the lame *k*:

b i. e. Instead of Eyes to instruct, and direct, and assist. *i* Either 1. Corporally. Or, rather 2. Spiritually; such as through Ignorance or weakness were apt to mistake, and to be seduced or cheated by the Craft and Artifices of evil minded men. Thefe I instructed, and advised, and led into the right way. *k i. e.* Ready to help him who was unable to help himself.

16 I *was* a father *l* to the poor; and the cause *which* I knew not *m* I searched out:

l i. e. Had the care and bowels of a Father to them. *m* Either 1. Those which were not brought to my Knowledge or Tribunal, either through neglect, or because the injured Persons durst not complain, I diligently enquired after. Or, 2. Those which were hard and difficult, and possibly were made so by the frauds or arts of the Oppressors, or their Advocates, which the poor injured Person could not find out, I took pains to discover.

17 And I brake † the jaws *n* of the wicked, and † plucked the spoil out of his teeth *o*.

† Heb. *breaks.* † Heb. *casts.*

n Or, *thy jaw bones*; or, *the grinders*, the sharpest and strongest Teeth in the Jaw, *i. e.* their power and violence wherewith they used to oppress others. It is a Metaphor from wild Beasts, which break their Prey with their Teeth. Compare *Psalm* 3. 7. & 58. 6. *o i. e.* forced them to restore what they had violently and unjustly taken away.

18 Then I said *p*, I shall die in my nest *q*, and I shall multiply my days as the sand *r*.

p i. e. I perfuaded my self, being thus strongly fortified with the Conficence of my own universal Integrity, and with the singular Favour of God, and of all Men. But although this was sometimes *Job*'s Opinion, yet at other times he was subject to Fears, and expectation of Changes, as appears from *Chap.* 3. 25. 26. *q* Not a violent or untimely, but a natural, and peaceable, and fashionable death, fweetly expiring in my own Bed and Habitation, in the midst of my Children and Friends, leaving the precious purchase of a good Name behind me, and a plentiful Inheritance to all my Posterity. *r* Which is innumerable. See *Gen.* 22. 17. & 41. 49.

19 My root *was* † spread out * by the waters, and the dew lay all night upon my branch *s*.

† Heb. *opened.* * Pfal. 1. 3. Jer. 17. 8.

s I was continually watred by Divine Favour and Blessing, as a Tree which is constantly supplied with moisture, both in its Root and Branches, and consequently must needs be fruitful and flourishing.

20 My glory *was* † fresh *t* in me *u*, and my * bow was † renewed *x* in my hand.

† Heb. *new.* * Gen. 49. 24.

t The Reputation which I had gained by my just and virtuous Life was not decaying, but growing, and every Day augmented, † Heb. with the accession of new Honours. *u* Heb. *with me.* 22. 6. My *changed.* strength, which is signified by a *Bow*, *Gen.* 49. 24. 1 *Sam.* 2. 4. because in ancient times the Bow and Arrows were principal Instruments of War. † Heb. *changed it* self, *i. e.* grew as it were a new Bow, when other Bows by much use, grow weak and useless. Or, *changed* its strength, which word may be here understood, as it is expressed, *Isa.* 40. 31. *i. e.* hath got new strength.

21 Unto *me* men gave ear, and waited and kept silence at my counsel *z*.

z Expecting till I spoke, and silently listening to my Counsel, which they were confident would be like the Oracle of God, Wise, and Just, and Good, and preferring it before their own Judgment.

22 After my words they spake not again *a*, and my speech dropped upon them *b*.

a Either to confute them as false, or to add to them as lame and imperfect. *b* To wit, as the Rain, as the next Verse explains it, which when it comes down gently and droppingly upon the earth, is most acceptable and beneficial to it; not so when it comes in great and violent showers.

23 And they waited for me, as for the rain *c*, and they opened their mouth *d* for me *as* for the latter rain.

c As the Earth, or the Husbandman waiteth *for the rain*, to wit, the former rain; of which see *Deut.* 11. 14. because *the latter rain* is here oppofed to it: See *Jam.* 5. 7. *d* To receive my words, and therewith to satisfie their thirst, as the dry and parched Earth gapes or opens its mouth to receive the Rain.

24 *If* I laughed on them *e*, they believed *it* not *f*, and the light of my countenance they cast not down *g*.

e Or *spared*, or *jested with them*: *i. e.* carried my self familiarly and pleasantly with them. *f* It was so acceptable to them to see me well-pleased with them, that they could scarce believe their Eyes and Ears that it was so: Compare *Gen.* 45. 26. *Psalm* 126. 1. 2. My Familiarity did not breed Contempt or Presumption in them to fay or do any thing that might grieve me, or make my countenance to fall, as it doth in cafe of shame or sorrow, *Gen.* 4. 5. They were very cautious not to abuse my smiles, nor to give me any occasion to change my Countenance or Carriage towards them.

25 I chose out their way *f*, and sat *g* chief *h*, and dwelt as a king in the army *i*, as one *that* comforteth the mourners *k*.

f They fought to me for my Advice in all doubtful and difficult Cases, and I chalked out their Path, and directed them what methods they should take to accomplish their desires. *g* As a Prince or Judge, whilst they stood waiting for my Counsel. *h* Or *Head*, as their Head or Ruler, and my mind and word was as a Law or

Oracle to them. *i* Whose Presence puts Life, and Courage, and Joy into the whole Army. And no less acceptable was my presence to them. *k* As I was able and ready to comfort any afflicted or forrowful Perſons, ſo my Conſolations were always grateful and welcom to them. Or, when he, to wit, the King, *comforteth the mourners*, i. e. his Army, when they are under ſome great Conſternation or Dejection, by reaſon of ſome great loſs or danger, but are revived by the Preſence and Speech of a wiſe and valiant King or General.

CHAP. XXX.

His Honour is turned into Contempt, 1—14. *His Proſperity into Calamity*; *Fears*, *Pains*, *Diſconſolateneſs*, 15—19. *Notwithſtanding his Prayer now, and his former Charity, and Hope*, 20—26. *His great Sorrow*, 27—31.

†Heb. *of fewer days than I.*

BUT now *a they that are* † younger than I *b* have me in derision *c*, whoſe fathers I would have diſdained *d* to have ſet with the dogs of my flock *e*.

a My Condition is farly changed for the worſe. *b* Whom both univerſal cuſtom, and the Light of Nature, taught to reverence their Elders and betters. *c* Make me the Object of their contempt and ſcoffs: Thus my Glory is turned into ſhame. *d* Or, rather, *I might have diſdained*, i. e. Whoſe condition was ſo mean and vile, that in the Opinion, and according to the cuſtom of the World, they were unworthy of ſuch an Employment. *e* To be my Shepherds, and the Companions of my Dogs which watch my Flocks. Dogs are every where mentioned with contempt as filthy, unprofitable, and accurſed Creatures; as 2 *Sam.* 16. 9. 2 *Kings* 8. 13. *Phil.* 3. 2. *Revel.* 22. 15.

2 Yea, whereto *might* the ſtrength of their hands *profit* me *f*, in whom old age was periſhed *g*?

f Nor was it ſtrange that I did, or would, or might refuſe to take them into any of my meaneſt Services, becauſe they were utterly impotent, and therefore unſerviceable. *g* Or, *loſt*, either 1. becauſe they never attain to it, but are conſumed by their luſts, or cut off for their wickedneſs by the juſt Hand of God, or Men, in the midſt of their Days. Or, 2. becauſe they had to waſted their Strength and Spirits by their evil courſes, that when they came to old Age, they were feeble and decrepit, and unfeſts for any labour. Or, 3. becauſe they had not that prudence and experience which is proper and uſual in that Age, by which they might have been uſeful, if not for Work, yet to Over-ſee and direct others in their Work. But the Words may be thus rendred, *In whom vigorous Age was periſhed*, i. e. who were grown impotent for ſervice. For the Word here rendred *old Age*, is uſed only here, and *Job* 5. 26. where alſo it may be ſo rendred, *Thou ſhalt come to thy Grave in a vigorous*, or *mature Age*, having the vigour of Youth even in thine old Age, and until thy Death, as *Moſes* had. And if this word do ſignifie *old Age*, yet it ſignifies not every, but only a flouriſhing and vigorous old Age; as the *Hebrews* note, and the word may ſeem to imply: Whence the Seventy Interpreters alſo render it *perfection*, to wit, of Age, and of the endowments belonging to Age.

‖Or, *darkneſs the night.* † Heb. *yeſternight.*

3 For want and famine *h they were* ‖ ſolitary: fleeing into the wilderneſs, † in former time deſolate and waſt:

h Brought upon them either by their own ſloth or wickedneſs, or by God's juſt Judgment. Heb. *In want and famine*, which aggravates their following Solitude. Although want commonly drives Perſons to places of reſort and company for relief, yet they were ſo conſcious of their own guilt, and contemptibleneſs, and hatefulneſs to all Perſons, that they ſhunned all company, and for fear or ſhame fled into, and lived in deſolate places.

4 Who cut up mallows *i* by the buſhes *k*, and juniper *l* roots *for* their meat.

i Or, *Purſlain*, or *Salt*, or *Bitter Herbs*, as the word ſeems to import, which ſhews their extreme neceſſity. *k* Or, *by the ſhrubs*, high unto which they grew. Or, *with the barky of trees*, as the Vulgar Latine renders it. *l* Poſſibly the word may ſignifie ſome other Plant, for the *Hebrews* themſelves are at a loſs for the ſignification of the Names of Plants.

5 They were driven forth from among *men m*, (they cried after them, as *after* a thief *n*)

‖Heb. *to dwell*

6 To dwell in the cliffs of the valleys, in † caves of the earth, and *in* the rocks.

m As unworthy of humane Society, and for their beggery and diſhoneſty, ſuſpected and avoided of all men. *n* Giving one another warning of their danger from them.

7 Among the buſhes they brayed *o*, under the nettles *p* they were gathered together.

o Like the wild Aſſes, *Job* 6. 5. for hunger or thirſt. *p* Which ſeem not proper for that uſe. This Hebrew Word is uſed but twice in Scripture, and it is acknowledged both by *Jewiſh* and *Chriſtian* Writers, That the ſignification of the Hebrew Words which expreſs Plants, or Beaſts, or Stones, *&c.* is very uncertain; and therefore this is by others, and may well be underſtood of ſome kind of Thorns: And ſo this is the ſame thing with the *buſhes* in the former Branch of the Verſe, under which they hid themſelves, that they might not be diſcovered when they were fought out for Juſtice.

8 *They were* children of fools *q*, yea, children of † baſe men *r*: they were viler than the earth *s*.

†Heb. *men of no name.*

q Either 1. The genuine Children of fooliſh Parents, their Children not only by Birth, but by Imitation; as they only are eſteemed *the Children of Abraham*, who *do the works of Abraham*, *John* 8. 39. Or, 2. Fools, by a common Hebraiſm, as the *ſons of men* are put for Men, and *the children of Wiſdom*, for wiſe men, *&c.* *r* Heb. *men without name*, i. e. without any degree of Credit or Reputation; as *men of name* is put for renowned Perſons, *Gen.* 6. 4. *s* Which we tread and ſpit upon, and are not willing to touch.

9 * And now am I their ſong *t*, yea, I am their by-word.

t The matter of their ſong and deriſion: They now rejoyce in my Calamities, becauſe formerly I uſed my Authority to puniſh ſuch Vagrants and Miſcreants.

10 They abhor me, they flee far from me *u*, † and ſpare not to ſpit in my face *x*.

u In contempt of my perſon and loathing of my ſores. † Neglect literally, for they kept far from him, as he now ſaid; but figurative ly, i. e. they uſe all manner of contemptuous and reproachful Expreſſions and Carriages towards me, not only behind my back, but even to my face.

11 Becauſe he *y* hath looſed my cord *z*, and afflicted me *a*, they have alſo let looſe the bridle *b* before me *c*.

y To wit, God, for it follows, He *afflicted me*, which was God's work. *z* Either 1. He hath ſlackned the ſtring (as this word ſometimes ſignifies) of my Bow, and ſo rendred my Bow and Arrows uſeleſs, either to offend others, or to defend my ſelf; i. e. He hath de-prived me of my Strength or Defence. So this is oppoſed to that expreſſion, *Chap.* 29. 20. Or, 2. He hath taken away from me that Power and Authority, wherewith, as with a Cord, I bound them to the good behaviour, and kept them within their bounds. The like Expreſſion is uſed in the ſame Senſe, *Job.* 12. 18. *a* Whom they perceived that God who had been my faithful friend, and conſtant Defender, had withdrawn me, and was become mine Enemy, they preſently took this advantage of ſhewing their malice againſt me. *b* They caſt off all former reſtraints of Law, or Humanity, or Modeſty, and gave themſelves full liberty to ſpeak or act what they pleaſed againſt me. *c* They durſt now do thoſe things before mine Eyes, which formerly they trembled left they ſhould come to my ears.

12 Upon *my* right *hand d* riſe *e* the youth *f*, they puſh away my feet *g*, and they raiſe up againſt me the ways *h* of their deſtruction *i*.

d This Circumſtance is noted, either becauſe this was the place of Adverſaries or Accuſers in Courts of Juſtice, *Pſal.* 109. 6. *Zach.* 3. 1. Or, to ſhew their boldneſs and contempt of him, that they durſt oppoſe him even on that ſide where his chief Strength lay. *e* To wit, in way of contempt and oppoſition, or to aſcribe and reproach me, as my Friends now do; as one who by my great, but ſecret wickedneſs, have brought theſe Miſeries upon my ſelf. ‖ Heb. *young Stripplings*, who formerly hid themſelves from my preſence, *Ch.* 29. 8. *g* Either 1. properly, they trip up my Heels. Or, rather 2. Metaphorically, they endeavour utterly to over-whelm my goings, and to caſt me down to the ground. *h* i. e. Cauſe-ways, or Banks: So it is a Metaphor from Soul-diers, who raiſe, or caſt up Banks, againſt the City which they beſiege. Or, they raiſe up a Level, or ſmooth the Path by continual treading it: they prepare, and contrive, and uſe ſeveral methods to deſtroy me. *i* Either 1. paſſively, ſo the Senſe is, *they raiſe*, or *lay upon me*, i. e. impute to me, *the ways*, i. e. the cauſes of *their ruine*. They charge me to be the Author of their ruine. Or, rather, 2. Actively, of that deſtruction which they deſign and carry on againſt me: Which beſt ſuits with the whole Context, wherein *Job* is conſtantly repreſented as the Patient, and wicked Men as the Agents.

13 They mar my path *k*, they ſet forward my calamity *l*, they *have* no helper *m*.

k As I am in great miſery, ſo they endeavour to ſtop all my ways out of it, and to fruſtrate all my Counſels and Courſes of obtaining Relief or Comfort. And although *Job* had no hopes of a temporal deliverance or reſtitution, yet he could not but obſerve and reſent the malice of thoſe who did their utmoſt to hinder it. Or, the ſenſe is, They pervert all my ways, putting perverſe and falſe conſtructions upon them, cenſuring all my conſcientious diſcharges of my duty to God and Men, as nothing but craft and hypocriſie. *l* Increaſing it by their bitter Taunts and Invectives, and Cenſures. Or, *they profit by*, or *are pleaſed and ſatisfied with my calamity*. It doth them good at the heart to ſee me in miſery. *m* This is added as an aggravation of their malice, they impudently perſiſted in their malicious deſigns againſt me, though none encouraged or aſſiſted them therein. Or, even *they* who had *no helper*, who were themſelves in a forlorn and miſerable condition; and yet they could ſo far forget or over-look their own calamities as to take pleaſure in mine.

14 They came *upon me* as a wide breaking in of *waters n*; in the deſolation *o* they rolled themſelves *upon me p*.

n As fiercely and violently as a River doth when a great breach is made in the Bank which kept it in. Heb. *as at a wide breach*, as a beſieging Army having made a breach in the Walls of the City, do ſuddenly and forcibly ruſh into it. *o* Or, *for*, or *inſtead of a deſolation*; i. e. that they might utterly deſtroy me, and make me deſolate. Or, *in the waſt place*; i. e. in that part of the Banl: or Wall which was waſted or broken down. *p* As the Waters, or Soul-diers come rolling or tumbling in at the Breach.

15 Terrors *q* are turned upon me *r*: they purſue † my ſoul *s* as the wind *t*: and my welfare *u* paſſeth away as a cloud *x*.

†Heb. *my principal.*

q To wit, from God, who ſets Himſelf againſt me, and in ſome meaſure joyns his Forces with theſe Miſcreants. *r* Are directed againſt me to whom they ſeem not to belong, as being the portion of wicked Men. *s* Heb. *my principal* or *excellent one*, i. e. my Soul, which is fitly ſo called, as being the chief part of Man; as it is called a Man's *Glory*, *Gen.* 49. 6. and his *only One*, *Pſalm* 22. 20. and which is the proper Seat and Object of Divine Terrors, as his Body was of his outward Pains and Ulcers. *t* i. e. Speedily, vehemently, and irreſiſtably. *u* All the happineſs and comfort of my Life. *x* Which is quickly diſſolved into Rain, or diſſipated by the Sun, or driven away with the Wind.

16 And

16 And now my ſoul is poured out *y* upon me *z*: the days of affliction have taken hold upon me.

y All the ſtrength and powers of my Soul are melted, and fainting, and dying away, through my continued and inſupportable ſorrows and calamities. *z* Or, *within me*, as this Hebrew Particle is elſewhere uſed; as *Pſalm* 42. 5, 6. *Iſa.* 25. 9. *Hoſea* 11. 8.

17 My bones are pierced *a* in me *b* in the night-ſeaſon *c*: and my ſinews *d* take no reſt.

a Heb. *It*, to wit, the Terror or Affliction laſt mentioned: Or, *He*, i. e. God, *hath pierced my bones*. This is no flight and ſuperficial, but a moſt deep wound that reacheth to my very heart and bones, and marrow. Nothing in me is ſo ſecret, but it reacheth it, nothing ſo hard and ſolid, but it feels the weight and burden of it. *b* Heb. *from above me*, by an Arrow ſhot from Heaven, whence my Calamities come, and that in a ſingular and eminent manner. Or, by that which is *upon me*: the fores which are upon my Skin, or outward Fleſh, do pierce and pain me even to the Bones. For now he is come from deſcribing the Terrors of his Mind, to expreſs the Torments of his Body. *c* When others do, and I ſhould receive ſome reſt and refreſhment. *d* And the Fleſh of my Body which covereth the Sinews, and is mixed with them, and may ſeem to be ſynecdochically expreſſed by the Sinews, which are the ſtrength and ſupport of the Fleſh. So he ſignifies that neither his Bones nor his Fleſh reſteth. Or, *and my Veins* or *Arteries*, which reſt or move ſlowly when the Mind and Body are well compoſed; but in *Job* did move vehemently and reſtleſsly, by reaſon of his great heat, and pain, and paſſion.

18 By the great force *of my diſeaſe* is my garment changed *e*: it bindeth me about *f* as the collar of my coat *g*.

e My Diſeaſe is ſo ſtrong and prevalent, that it breaks forth every where in my Body, in ſuch plenty of purulent and filthy Matter, that it infects and diſcolours my very Garments. Others, *By the great Power of GOD my Garment is changed*. In both theſe Tranſlations the Words, *of my Diſeaſe*, and *of God*, are not in the Hebrew Text, but are ſupplied by the Tranſlators. But the words are by ſome not untruly, nor unfitly rendred thus, without any ſupplement, *With great force my Garment is changed*; for to this Verb is uſed, 1 *Kings* 22. 30. So the Senſe is, I cannot ſhift or put off my Garments, without great ſtrength and difficulty, the reaſon whereof is rendred in the following Words. *f* It cleaveth faſt to me, being glewed by that filthy matter iſſuing from my Sores. *g* As my Collar girdeth in and cleaveth to my Neck. He alludes to the faſhion of the Eaſtern outward Garments, which were ſeamleſs, and all of a piece, and had a ſtrait mouth at the top which was brought over the head, and contracted and faſtned cloſe about the Neck.

19 He hath caſt me into the mire *h*, and I am become like duſt and aſhes *i*.

h He hath made me contemptible, and filthy, and loathſom for my Sores, my whole Body being a kind of Quagmire, in regard of the filth breaking forth in all its parts. *i* Like one dead and turned to duſt; more like a rotten Carkaſs than a living Man.

20 I cry unto thee, and thou doſt not hear me *k*: I ſtand up *l*, and thou regardeſt me *not m*.

k To wit, for as to anſwer or help me. *l* Or, *I ſtand*, to wit before thee, i. e. I pray, as this Phraſe ſignifies, *Jer.* 15. 1. & 18. 20. this being a geſture of Prayer, *Mat.* 6. 5. And ſo the ſame thing is here repeated in other words after the manner: Or, *I perſiſt*, or *perſevere* in praying; I pray importunately and continually, as thou requireſt. *m* So the Particle *not* is ſuppliid out of the former Clauſe. Or, without the Negation, *thou haſteneſt* or *obſerveſt me*, and all my Griefs and Cries, and yet doſt not pity nor help me, but rather takeſt pleaſure in the contemplation of my Calamities, as the following words imply. Or it may be taken interrogatively, *Doſt thou regard me?* i. e. thou doeſt not ſo.

†Heb. *turned to be cruel.* ‖Heb. *the ſtrength of thy hand.*

21 Thou art † become cruel *n* to me: with ‖ thy ſtrong hand thou oppoſeſt thy ſelf againſt me *o*.

n Heb. *Turned to be cruel*, as if thou hadſt changed thy very Nature, which is kind, and merciful, and gracious; and ſuch thou haſt been formerly in thy carriage to me: but now thou art grown fevere, and rigorous, and inexorable. *o* Thy power wherewith I hoped and expected that thou wouldſt have ſupported me under my troubles thou uſeſt againſt me.

‖Or, *Wiſdom.*

22 Thou liſteſt me up to the wind *p*: thou cauſeſt me to ride *upon it q*, and diſſolveſt my ‖ ſubſtance *r*.

p Thou doſt not ſuffer me to reſt or lie ſtill for a moment, but diſquieteſt me, and expoſeſt me, to all ſorts of ſtorms and calamities; ſo that I am like Chaff or Stubble lifted up to the Wind, and violently toſſed hither and thither in the Air, without the leaſt ſtop or hindrance. *q* i. e. To be carried and hurried about by it. *r* By this reſtleſneſs, and the vehemency of theſe Winds, my Body is almoſt conſumed and waſted, and my heart is melted within me.

23 For I know *that* thou wilt bring me *to* death *s*, and *to* the houſe appointed for all living *t*.

s I ſee nothing will ſatisfie thee but my death, which thou art bringing upon me in a lingering and diſmal manner. *t* To the Grave, to which all living Men are conducted and haſtening.

†Heb. *heap.*

24 Howbeit he will not ſtretch out *his* hand to the † grave, though they cry in his deſtruction *u*.

u There is great variety and difficulty in the Senſe and Connexion of theſe words: They may be joyned either 1. with the following Verſe, as deſcribing *Job*'s compaſſion to others in affliction, which by the Principles of Reaſon and Religion ſhould have procured him ſome pity from God and Men in his affliction. And to that purpoſe the Words are, or may be tranſlated thus; *But was not my Prayers* for them (which words may be underſtood out of the following Clauſe) when *he ſtretched out his hand?* (to wit, againſt them to deſtroy them) *in his deſtruction or oppreſſion* (underſtand it adverb, i. e. when God was about to deſtroy any other Man or Men) was not (the Negation being underſtood out of the former Branch of the Verſe, as it is uſual: *me cry for them*: the Feminine Gender being put for the Maſculin, as it is elſewhere; *to for two Reaſons*, 12, 13.) *in the Grave, though they*, i. e. the periſhing Perſons *cry or roar* (i. e. be ſorely pained and tormented) *in his deſtruction*, i. e. whileſt God is deſtroying them. Or, this laſt Clauſe may be read interrogatively, *Is there any cry in his deſtruction?* When a Man is cut off or deſtroyed by Death, doth he then cry and complain? No, there is an end of all theſe Miſeries. Or, rather, 2. A Confirmation of what he laſt ſaid. For the whole Context ſhews that *Job* is not taking any comfort to himſelf, but rather aggravating his Sufferings. I know, ſaith he, that I am a dead Man, and my Condition is deſperate, for *ſurely he*, i. e. God, will *not ſtretch out his hand* (to wit, to ſave or relieve me, as this Phraſe is uſed, *Pſalm* 18. 17. & 144. 7. compared with *Iſa.* 43. 2.) *to or in the Grave*, (i. e. to a dead Man, ſuch as I am in effect, having not onely one foot, but in a manner both feet in the Grave, as being upon the very brink of the Pit) *though they cry* (to wit, unto God, i. e. though there be a great and a general Cry and Lamentation for him among his Friends, or others, and an earneſt deſire of him, if poſſibly he might be reſtored to Life again) *in his deſtruction*, i. e. when he is deſtroyed or dead; yet all theſe Cries would be in vain.

25 * Did not I weep † for him that was in trouble *x*? was not my ſoul grieved for the poor *y*?

* Pſal. 35 13, 14.

†Heb. *for the hard of day.*

x Whence is it that neither God nor Man ſhew any compaſſion to me, but both conſpire to afflict me, and encreaſe my Torments? Both God now mete out to me the ſame meaſure which I meeted out to others? Have I now Judgment without Mercy, becauſe I afforded no Mercy nor Pity to others in Miſery? No, my Conſcience acquits me from this Inhumanity: I did not ſtrictly reſent, but ſympathize with, bitterly mourn and weep over others in their Miſeries; and therefore I had reaſon to expect more Compaſſion than I find. *y* Even for him who was not capable of requiting my kindneſs in caſe of his Recovery: which ſhews that my Sympathy was real, and not feigned, as it is in ſome who pretend great ſorrow for the Rich in their troubles, hoping thereby to intimate themſelves into their favour and friendſhip, and thereby to procure ſome advantage to themſelves.

26 When I looked for good, then evil came *unto me z*: and when I waited for light, there came darkneſs.

z Inſtead of the return of the like pity to me, which I might juſtly challenge and expect whenſoever I ſhould ſtand in need of it, I meet with a fad diſappointment, and my Pity is recompenced with others cruelty to me.

27 My bowels boiled and reſted not *a*: the days of affliction prevented me *b*.

a i. e. My inward parts boiled without ceaſing. The Bowels are the ſeat of Paſſion and of Compaſſion; and therefore this may be underſtood, either 1. of that Compaſſionate and deep ſenſe of others Miſeries; which is oft expreſſed by *Bowels*, as *Iſa.* 16. 11. *Col.* 3. 12. and elſewhere, of which he ſpake, v. 25. to which he fabjoyns the contrary vfage which he met with, v. 26. And then, in this firſt part of v. 27. he renews the mention of his compaſſion to others, and in the latter part he adds by way of Antithelis or Oppoſition, that his Mercy was requited with cruel Afflictions. Or, 2. of the grievouſneſs of his Troubles, which is ſometimes expreſſed by the troubling or boyling of the Bowels, or inward Parts, as *Lam.* 1. 20. *b* i. e. Came upon me ſuddenly, and unexpectedly, when I promiſed to my ſelf Peace and Proſperity, as the uſual recompence which God promiſeth and giveth to ſuch as fear and pleaſe him, as I have done.

28 * I went *c* mourning without the Sun *d*: I ſtood up *e*, *and* I cried *f* in the congregation *g*.

* Pſal. 38. 6. & 42. 9.

c Or, *I walked* hither and thither as I could. Or, *I went* or appear among others. *d* Spending my Days in Mourning without any Sun-light or Comfort; or ſo oppreſſed with ſadneſs, that I did not care nor deſire to ſee the Light of the Sun. Heb. *Black not by the Sun.* My very Countenance is changed and become black, but not by the Sun, which makes many other perſons black; *Cant.* 1. 5, 6. but by the force of my Diſeaſe and deep Melancholy which oft-times makes a Man's Viſage black and diſmal. See *Pſalm* 119. 83. *Lam.* 5. 10. And this he repeats in plainer terms, v. 30. as an eminent token of his exceſſive grief and anguiſh. Either becauſe my Diſeaſe and Pain made me weary of other Poſtures: Or, that others might take notice of me and be moved with pity towards me. *f* With a loud and direful clamour through great and ſudden anguiſh. *g* Where Prudence and Modeſty taught me to forbear it, if extream Neceſſity and Miſery had not forced me to it.

29 * I am a brother *h* to dragons *i*, and a companion † to owls *k*.

* Pſ. 102. 6. †Or, *Oſtriches.*

h To wit, by imitation of their cries: Perſons of like qualities are oft called *brethren*, as *Gen.* 49. 5. *Prov.* 18. 9. ‖ Which howl and wail mournfully in the Deſerts, *Mich.* 1. 8. either through hunger or thirſt, or when he fights with, and is beaten by the Elephant. *k* Whoſe Cid and mournful noiſes are known. Or, *Oſtriches*, which alſo is noted to make lamentable out-cries.

30 * My ſkin is black upon me *l*, and my bones are burnt with heat *m*.

* Pſ. 119. 83. Lam. 4. 8. & 5. 10.

l Either by his dark-coloured Scabs, wherewith his Body was in a manner

manner wholly overspread; or by Grief, as before. *m* The effect of his Fewer and Sorrow, which dried up all his moisture, and caused great Inflammations and burning Heats within him.

31 My harp also is *turned* to mourning *n*, and my organ into the voice of them that weep.

n Either 1. I have now nothing but bitter lamentations instead of my former expressions of joy. Or, 2. Those very things which formerly were occasions and instruments of my delight, do now renew and aggravate my sorrows.

CHAP. XXXI

He protesteth his Continency and Chastity, God's Providence, Prefence and Judgments, his Motives, 1——4. His just Dealings, 5——8 Free from Adultery, which ought to be punished by the Magistrate, 9——12. His just Carriage to his Servants, and the reason, 13——15. His Bounty to the Poor, for fear of God, and his Highness, 16——23. Not Covetous, nor Idolatrous, which ought to be punished by the Magistrate, 24——28. Not Revengeful, 29, 30. Hospitable to Strangers, 31, 32. His Repentance, 33. He wisheth God would answer, and his Words might be Recorded, 35——37. His Imprecation against himself, if he spake not the Truth, 38——40.

I Made a covenant with mine eyes *a*: why then should I think upon *b* a maid *c*?

a So far have I been from wallowing in the Mire of Uncleanneſs, or any groſs wickedneſs, wherewith you charge me, that I have abſtained even from the leaſt occaſions and appearances of evil, having made a ſolemn reſolution within my ſelf, and a ſolemn Covenant and Promiſe to God, That I would not wantonly or luſtfully fix mine Eyes, or gaze upon a Maid, leſt mine Eyes ſhould affect my Heart, and ſtir me up to further filthineſs. Hereby we plainly ſee, That that Command of Chriſt, *Matth.* 5. 29. was no new Command peculiar to the Goſpel, as ſome would have it, but the very ſame which the Law of God revealed in his Word, and written in Mens hearts by Nature, impoſed upon Men at the times of the Old Teſtament. See alſo 2 *Pet.* 2. 14. 1 *John* 2. 16. *b i. e.* Indulge my ſelf in filty and luſtful thoughts. Seeing I was obliged, and accordingly took care to guard mine Eyes: I was upon the ſame reaſon obliged to reſtrain my Imagination. Or, *why then ſhould I conſider, or contemplate, or look curiouſly, or thoughtfully, or diligently.* Since I had made ſuch a Covenant, why ſhould I not keep it?

c Which is emphatically added, to ſhew that the Circumſtance which provokes the Luſt of others, had no ſuch power over him, and that he reſtrained himſelf from the very thoughts and deſires of filthineſs with ſuch Perſons wherewith the generality of Men allowed themſelves to commit groſs Fornication, as deeming it to be either none, or but a very little ſin. Withal he inſinuates, with how much more caution he kept himſelf from Uncleanneſs with any married perſon.

2 For *d* what portion of God *is there e*, from above *f*? and *what* inheritance of the Almighty from on high *g*?

d The reaſon of my Continency and Chaſtity, was, the conſideration of God's Preſence, and Providence, and Judgments. *e* What fruit or recompence might be expected from God for thoſe who do ſuch things? Nothing but deſtruction, as it follows, v. 3. I conſidered, that though theſe Practices might at firſt pleaſe me, yet they would be bitterneſs in the latter end. *f* An emphatical Phraſe to note, That how ſecretly and cliely ſoever unchaſt Perſons carry the matter, ſo as Men cannot reprove or reproach them, yet there is one who ſtands upon an higher place, whence he hath the better proſpect, who ſeeth both when, and in what manner, and with what deſign they do theſe things.

3 *Is* not deſtruction to the wicked *f*? and a ‡ ſtrange puniſhment *g* to the workers of iniquity?

‡ Heb. *alienation*: So Gr.

f Deſtruction is their Portion. *g* Some extraordinary and dreadful Judgment, which of right and courſe belongs to them, and only to ſuch as they are, although it hath pleaſed God out of his Sovereign Power to inflict it upon me, who have lived in all good Conſcience before Him. Heb. *an alienation or eſtrangement*, to wit, from God and from his favour: Had I been ſuch an one, I neither could nor ſhould have expected any kindneſs or mercy from God, as now I do.

‡ 2 Chr. 16. 9. Ch. 34. 21. Prov. 5. 21. & 15. 3. Jer. 32. 19.

4 ‡ Doth not he ſee my ways *h*, and count all my ſteps?

h i. e. All my counſels and courſes: This is another reaſon why he was ſo circumſpect and exact in reſtraining his Thoughts and Senſes, and whole Man from ſinful Practiſes, becauſe he knew that God would diſcern them, and therefore puniſh them; as he ſaid Verſe 3.

5 If I have walked *k* with vanity *l*, or if my foot hath haſted to deceit *m*;

k i. e. Converſed in the World, dealt with Men, *l i. e.* with lying, or falſhood, or hypocriſie, as this word is oft uſed, as *Pſalm* 4. 2. & 12. 3. & 36. 3. *Prov.* 30. 8. and as the next words explain it. *m* If when I have had any temptation or opportunity of enriching my ſelf, by defrauding or wronging others, I have readily and greedily complied with it, as Hypocrites (ſuch as you account me) uſe to do, and have not rejected and abhorred it: for more is here underſtood then is expreſſed. The ſenſe is imperfect, and ſuppoſeth an Imprecation, which is either underſtood, after the manner of the *Hebrews*, or expreſſed in the next Verſe.

‡ Heb. *Let him weigh me in balances of Juſtice.*

6 ‡ Let me be weighed in an even balance *n*, that God may know mine integrity *o*.

n This is either 1. an Imprecation; or, rather 2. a Submiſſion to tryal, as the following words ſhew. The Senſe is, I am ſo far from being conſcious to my ſelf of any Hypocriſie, or ſecret wickedneſs wherehy I have brought theſe unuſual Judgments upon my ſelf, as you traduce me, that I deſire nothing more than to have my heart and life weighed in juſt Balances, and ſearched out by the All-ſeeing God. *o* Heb. *and let him know* (i. e. let him acknowledge and ſhew that he knoweth and approveth: or let him make known to my friends and others, who cenſure or condemn me. Or, *and he will know*; (i. e. upon ſearch he will find out: which is ſpoken of God after the manner of Men:) *mine integrity.* So this is an appeal to God to be witneſs of his ſincerity, and to vindicate him from the imputation of Hypocriſie.

7 If my ſtep hath turned out of the way *p*, and mine heart walked after mine eyes *q*, and if any blot hath cleaved to mine hands:

p If I have wittingly and willingly, and cuſtomarily (as you accuſe me) ſwerved from the way of truth and juſtice which God hath preſcribed to me: For otherwiſe no Man here is ſo juſt, but he ſometimes takes a wrong ſtep. *Eccleſ.* 7. 20. *q* If I have let my heart looſe to covet and ſeek after forbidden things, which mine Eyes have ſeen; which may deſign either 1. the Luſt of Uncleanneſs, but of that he had ſpoken v. 1. and reneweth the diſcourſe, v. 9. Or rather, 2. the Luſt of Covetouſneſs, which is called *the luſt of the eyes*, 1 *John* 2. 16. partly becauſe it is oft cauſed by Sight, as *Jer.* 7. 21. and partly becauſe oft-times all the ſatisfaction it gives, is to pleaſe the ſight, *Eccleſ.* 5. 11. And this ſin is moſt legible in the following puniſhment, v. 8. where his loſs anſwers to this evil gain. The Phraſe notes the common method and progreſs of ſin, which is to enter by the Eye to the Heart, *Gen.* 3. 6. *Num.* 15. 39. *Eccleſ.* 2. 10. & 11. 9. *r* Or, *blemiſh*, to wit, any unjuſt gain. If I have in my hands or poſſeſſion, any Goods gotten from others by fraud or violence, which would be a great ſcandal and a blot to my reputation.

8 Then let me ſow, and let another eat *s*; yea, let my off-ſpring *t* be rooted out.

s Let Strangers enjoy the Fruit of my Labours, according to God's Curſe, *Levit.* 26. 16. *Deut.* 28. 30. *t* As this word is uſed, *Job* 5. 25. & 27. 14. Or, rather, *my encreaſe, or growth*, or *my riſing*; *i. e.* all my Plants, and Fruits, and Improvements. For 2. to the Word properly ſignifies. 2. So this latter Branch of the Verſe explains the former, as is moſt frequent in this and ſome other Books of Scripture. 3. He had not now any Children to be rooted out.

9 If mine heart have been deceived by a woman *u*, or *if* I have laid weight at my neighbours door *x*.

u To wit, by a ſtrange Woman, or rather by my Neighbours Wife, as the next words limit it; for of a Maid he ſpoke before, v. 1. and this cannot be meant of his own Wife. He ſaith, *I a Woman, i. e.* either by gazing upon her Beauty, ſo as to be enamoured with it, and to luſt after her; or by her perſuaſions or allurements. Or, *concerning a Woman, i. e.* concerning impure converſation with a forbidden Woman. The Phraſe is very emphatical, taking from himſelf, and others, the vain excuſes wherewith men uſe to palliate their ſins, by pretending that they did not deſign the wickedneſs, but were merely drawn in, and ſeduced by the ſtrong inticements and provocations of others. All which *Job* ſuppoſeth, and yet neverthleſs owns the great guilt of ſuch practiſes even in that caſe, as well knowing that temptation to ſin is no juſtification of it. *x* Watching for a fit opportunity to deſile his Wife. Compare *Prov.* 7. 8, 9.

10 *Then* let my wife grind unto another *y*, and let others bow down upon her *z*.

y Either 1. Let her be taken captive, and made a ſlave to grind in other Mens Mills; which was a fore and vile ſervitude, *Exod.* 11. 5. *Judg.* 16. 21. *Iſa.* 47. 2. *Mat.* 24. 41. Or, rather 2. Let her be defiled by another Man, as the next words expound it, and as the *Hebrews* underſtand it, and as this very Phraſe is uſed by very ancient both *Greek* and *Latine* Authors: [Of which ſee my *Latine Synopſis* on this place.] And this is to be cautiouſly underſtood, not as if *Job* deſired, or would permit a requital in the ſame kind, but onely, that if in that caſe God ſhould give up his Wife to ſuch a wickedneſs, he ſhould acknowledge his Juſtice in it, and (though with abhorrency of the ſin) accept of that puniſhment of it. *z* Another modeſt expreſſion of a filthy action; whereby the Holy Ghoſt gives us a Pattern and a Precept, to avoid not only unclean Actions, but alſo all immodeſt Expreſſions.

11 For this *a is* an heinous crime; yea, it *is* an iniquity *to be puniſhed* by the Judges *b*.

a To wit, Adultery, whether committed by choice and deſign, or by the ſollicitation of the Woman, *v. 9. b* Heb. *an iniquity of the Judges*; *i. e.* which belongs to them to take cognizance of, and to puniſh, and that with death; and that not only by the Law of *Moſes*, *Deut.* 22. 22. but even by the Law of Nature, as appears from the known Laws and Cuſtoms of Heathen Nations in that caſe. See alſo *Gen.* 38. 24. This is oppoſed to thoſe ſecret and leſſer ſins, which are only known to, and puniſhed by God.

12 For it *is a* fire *that* conſumeth to deſtruction *c*, and would root out all mine encreaſe *d*.

c For this ſin would be as a ſecret but conſuming fire, waſting my Eſtate and Reputation, and Body and Soul too, provoking God, and enraging the Huſband, and bringing down ſome extraordinary Vengeance upon me: And therefore the fear of God kept me from this and ſuch like wickedneſs. *d i. e.* All my Eſtate: Compare *Prov.* 6. 27.

13 If I did deſpiſe the cauſe of my man-ſervant *e*, or of my maid-ſervant, when they contended with me *f*;

e If I uſed my power over him to overthrow him or his juſt rights. And ſeeing it is known that I was ſo juſt and kind to them, over whom I had ſuch unlimited power, it is not probable that I ſhould be guilty of ſuch cruelty to others, as you impute to me. *f* Either for impoſing heavier burdens than they could bear; or for not providing for them thoſe ſupports which their Nature and neceſſity required, or for any other plauſible cauſe. I heard them patiently and indifferently, and did them right even againſt my ſelf, if by any miſ-information or paſſion I had done them any Injury.

14 What

‡ Pſal. 44. 21.

14 What then ſhall I do when * God riſeth up *g*? and when he viſiteth *h*, what ſhall I anſwer him *i*?

g To wit, to plead the Cauſe of the Oppreſſed againſt the Oppreſſor, and to execute Judgment, as this Phraſe is uſed, *Pſalm* 82. 1. *Zach.* 2. 13. and elſewhere. I uſed my Servant like one who was alſo my ſelf a Servant, and had a Maſter in Heaven, *Col.* 4. 1. to whom I was to give an account of my carriage to my Servant and to all men. *h i. e.* When he ſhall call me to his Tribunal, and ſeverely examine all my actions, and particularly the Cauſe between me and my Servant. *i* What Apology ſhall I make for my ſelf?

* Chap. 34. 29. Prov. 14. 31. & 22. 2. Mal. 2. 10. &c. All the Saints in the World are but one Body.

15 * Did not he that made me in the womb, make him *k*? and ‖ did not one faſhion us in the womb *l*?

k I conſidered that he was, though my Servant, yet, my Fellow-creature made by the ſame God, and therefore one of God's Subjects, whom I could not abuſe without the injury of his Supream Lord. *l* Heb. *Did he not form us in one womb?* Not in one individual Womb, but in a Womb of the ſame kind, in an human Womb, with a Body and Soul of the ſame nature and quality, a reaſonable and immortal Creature, and made after God's Image, no leſs than my ſelf, to whom therefore I owed ſome reſpect for God's ſake.

16 If I have withheld the poor from *their* deſire *m*, or have cauſed the eyes of the widow to fail *n*:

m i. e. Denied them what they deſired of me, either in Juſtice or from Neceſſity: For he was not obliged to grant their vain, or inordinate deſires. *n* To wit, with tedious expectation of my Juſtice or Charity. I durſt neither deny or delay my help when they required and needed it.

17 Or have eaten my morſel my ſelf alone *o*, and the fatherleſs *p* hath not eaten thereof:

o Without communicating part of my Proviſions or Eſtate to the Poor, as it follows. *p* This one kind of neceſſitous perſons is put for all the reſt.

18 For from my youth *q* he was brought up with me *r*, as *with* a Father *s*, and I have guided ‖ her from my mothers womb *u*.

That is, he was my Guide.

q As ſoon as I was capable of managing my own Affairs, and of doing good to others. *r* In my Family, or at leaſt under my care and protection. *s i. e.* With all the diligence and tenderneſs of a Father. *t i. e.* The widow, mentioned v. 16. and commonly joyned with the Fatherleſs. *u i. e.* From my tender years; ever ſince I was capable of diſcerning good and evil, I have made conſcience of this Duty; and this my continuance in well-doing is a good Evidence of my ſincerity therein.

19 If I have ſeen any periſh for want of clothing *x*, or any poor without covering:

x When it was in my power to cloath and arm them againſt cold and nakedneſs.

20 If his loyns have not bleſſed me *y*, and *if* he were not warmed with the fleece of my ſheep *z*:

y i. e. Given him occaſion to bleſs and praiſe me, and to pray to God to bleſs me for covering them; *the loyns* being put ſynecdochically for the whole Body: See the like expreſſion, *Deut.* 24. 13. and compare *Gen.* 4. 10. *Luke* 16. 9. *z* With clothing made of my Wooll.

21 If I have lift up mine hand againſt the fatherleſs *a*, when I ſaw my help in the gate *b*:

a To ſmite him with the Fiſt of Wickedneſs, as the Phraſe is, *Iſa.* 58. 4. to bring him to the Judgment Seat, that under colour of Juſtice I might take away his Right, as powerful Oppreſſors uſe to do, or any ways to threaten, injure, or cruſh him. *b* When I underſtood my advantage againſt him, and that I could influence the Judges to do what I pleaſed.

22 *Then* let mine arm fall from my ſhoulder-blade *c*, and mine arm be broken from ‖ the bone.

Or, *the ſocket.*

c I can contented that that Arm which hath been ſo wickedly employed, may either rot off or fall out of joynt, and ſo be uſeleſs and burdenſom to me.

‡ Lev. 5. 1. Pſal. 15.

23 For * deſtruction *from* God *was* a terrour to me *d*, and by reaſon of his highneſs *e* I could not endure *f*.

d I was ſo far from denying or queſtioning God's Providence, wherewith you ſeem to charge me, that I always reverenced it, and when by reaſon of my great Wealth and Power, and Intereſt, I had little reaſon to fear Man, I ſtood in awe of God and of his Judgments, and made it my care and buſineſs to pleaſe God. *e* Or, *Excellency* or *Majeſty*, which is moſt glorious and terrible. *f* I found my ſelf utterly unable either to oppoſe his Power, or to bear his Wrath, and therefore I durſt not provoke him by any Impiety or Injuſtice.

Mark 10. 24. 1 Tim. 6. 17.

24 * If I have made gold my hope *g*, or have ſaid to the fine gold, *Thou art* my confidence;

g i. e. The matter of my hope and truſt, placing my chief joy and ſatisfaction in worldly Wealth, expecting ſafety and happineſs from it: Compare *Pſalm* 62. 10.

Pſal. 62. 10. Heb. *Gold.*

25 * If I rejoyced *h* becauſe my wealth *was* great, and becauſe mine hand had † gotten much *i*:

Heb. *much.*

h To wit, carnally and exceſſively, eſteeming my ſelf happy therein without God's Love and Favour; for the wife it is not only lawful, but a duty and gift of God moderately and thankfully to rejoyce in the good things of this life: Of which ſee *Deut.* 12. 7. *Eccleſ.* 2. 24, 25. 26. & 3. 12, 13. & 5. 18, 19. *i* Aſcribing my Wealth to my own Wit or Induſtry, rather than to God's Goodneſs and Mercy. And theſe ſins he the rather mentions, partly for his own vindication, leſt it ſhould be thought that God took away his Eſtate becauſe he had abuſed it to Pride, or Carnal Confidence or Luxury, or the Oppreſſion of others, &c. and partly for the inſtruction of

*Mankind in ſucceeding Generations, that they might take notice of the malignity and odiouſneſs of theſe practiſes, which by moſt men are reputed either laudable or harmleſs, or at worſt but light and trivial Miſcarriages.

26 * If I beheld *k* † the ſun *l* when it ſhined *m*, or the moon walking † *in* brightneſs *n*:

k Not ſimply, nor only with admiration (for it is a glorious work of God which we ought to contemplate and admire) but for the end here following, or ſo as to aſcribe to it the honour peculiar to God. *l* Heb. *the light*, to wit, the Sun, as appears by the oppoſition of the *Moon* following, which is called *the light* here, and *Gen.* 1. 16. *Pſalm* 136. 7, 8. by way of eminency, becauſe it is the great light, and the fountain of light to this viſible World. And this is underſtood either 1. of *Job*'s Worldly Glory, or Proſperity, which is oft compared to *light* in Scripture, as the contrary is to darkneſs: And ſo the ſenſe of thoſe and the following words is, If I reflected upon my Wealth and Glory, with pride and admiration, and ſatisfaction. But this he had now mentioned in plain and proper terms, v. 25. and therefore it is not likely that he ſhould now repeat the ſame thing in dark and metaphorical expreſſions. And although this be a great ſin before God, yet this is not one of thoſe ſins which fall under the cognizance of human Judges, as it here follows, v. 28. Or rather 2. of the Sun in the Firmament: and ſo this place ſpeaks of the Idolatrous Worſhip of the Hoſt of Heaven, and eſpecially of the Sun and Moon, the moſt eminent and glorious of that number, which was the moſt ancient kind of Idolatry, and was moſt frequent in the Eaſtern Countries, in one of which *Job* lived. *m i. e.* In my full ſtrength and glory; for then it did moſt affect mens eyes and hearts with admiration at its beauty and benefits, and ſo move them to adore it. Or, *when it began to ſhine*; (the compleat Verb being uſed of the beginning of it, as *he weighed*, is oft put for *he began to weigh*) i. e. at its firſt riſing, which was a ſpecial, and the chief time for its adoration. *n* When it ſhines moſt clearly, or when it is at the full, for then eſpecially did the Idolaters worſhip it.

† Heb. *in brightneſs.*

27 And my heart hath been ſecretly *o* enticed *p*, or † my mouth hath kiſſed my hand *r*:

o In my inward thoughts or affections, whilſt I made open profeſſion of my adherence to God and to the true Religion. *p* Or, *I did my ſelf ſeduced or deceived*, by its plauſible and glorious appearance, which I might eaſily cheat a credulous and inconſiderate perſon to believe that there was ſomething of a Divinity in them, and ſo induce him to worſhip it. This emphatical Expreſſion ſeems to be uſed with deſign to teach the World this neceſſary and uſeful Truth, that no miſtake or errour of mind would excuſe the practice of Idolatery. *q* Heb. *and*, which ſeems more proper here, becauſe the ſecret errour of the Mind, without ſome ſuch viſible Action and Evidence as here follows, had not been puniſhable by the Judges. *r* In token of Worſhip, whereof this was a ſign, whether given to Men, as *Gen.* 41. 40. *Pſalm* 2. 12. or to Idols, 1 *Kings* 19. 18. *Hoſ.* 13. 2. And when the Idols were out of the reach of Idolaters, that they could not kiſs them, they uſed to kiſs their hands, and, as it were, to throw kiſſes at them; of which we have many Examples in Heathen Writers: Of which ſee my Latin *Synopſis* on this place.

28 This alſo *s were* an iniquity *to be puniſhed by* the judge *t*: for I ſhould have denied the God *u that is* above *x*.

s No leſs than the other forementioned ſins, Adultery, Oppreſſion, &c. *t i. e.* By the Civil Magiſtrate; who being advanced and protected by God, is obliged to maintain and vindicate his Honour, and conſequently to puniſh Idolatry. And this did not ceaſe to be his duty, although the Magiſtrates of the World in *Job*'s time were ſo far from this, that they themſelves alſo were Idolaters. Yet confidering that both *Job* and his Friends, who lived in his time and neighbourhood, were moſt probably the Poſterity or Kindred of *Abraham* and his Family, and by him or his inſtructed in the knowledge of the true God, and were alſo Men of great Power and Authority in their places; it ſeems moſt likely that they did reſtrain and puniſh Idolatry in their ſeveral Juriſdictions, or at leaſt in their own Large and numerous Families, where the Maſters anciently had power of Life and Death without controul. *u* Not directly (for nothing is more evident than this, that divers of the wiſer Heathens, who did worſhip the Sun and Moon, did yet acknowledge and adore the Soveraign and Supream God over and above all) but by conſequence and conſtruction, becauſe this was to rob God of his Prerogative, by giving to the Creature that religious Honour or Worſhip which is peculiar to God. *x* Who is above the Sun and Moon, not only in place, his glorious Manſion and Palace being far above all viſible Heavens, but alſo in power and dignity, or adorable excellency.

‡ Prov. 17. 5. & 24. 17, 18.

29 * If I rejoyced at the deſtruction of him that hated me *y*, or lift up my ſelf *z* when evil found him:

y I was ſo far from malice and revenging my ſelf of mine Enemy, which is the common and allowed practiſe of ungodly men, that I did not ſo much as delight in his ruin, when it was brought upon him by other hands. Compare *Exod.* 23. 4. *Prov.* 24. 17, 18. Whence we may judge whether the great Duty of loving and forgiving our Enemies, be a peculiar Precept of Chriſtianity, or whether it be a natural and moral Duty, and a part and act of that Charity which now is, and ever was the Duty of one Man another in all Ages. *z* Heb. *ſtirred up my ſelf* to rejoice and inſult over his miſery.

‡ Mat. 5. 44. Rom. 12. 20.

30 * Neither have I ſuffered † my mouth *a* to ſin, by wiſhing a curſe to his ſoul:

a Heb. *my palate*, which being one of the Inſtruments of Speech is put for another, or for all the reſt. The ſenſe is, If any ever † Heb. *my palate* ſinned againſt me, I forthwith ſuppreſſed it, and did not ſuffer it to grow and break forth into an Imprecation of hurt to him.

31 If the men of my tabernacle *b* ſaid not, Oh that we had of his fleſh *c*! we cannot be ſatisfied *d*.

b i. e. My Domeſticks and familiar Friends, who were much converſant

verſant with me in my Houſe, and were Witneſſes of my carriage to others, and of their carriages to me, and therefore beſt able to judge in the caſe. *c* Either 1. of *Job*'s fleſh, which is thought to be an expreſſion, either 1. Of their fervent Love to him, cauſed by his great tenderneſs and kindneſs to them. But his meek and gentle carriage to his Servants he had expreſſed before in plain terms, v. 13. and therefore it is not likely he would repeat it at leaſt in ſuch an obſcure and ambiguous phraſe, as is no where uſed in this ſenſe, and is uſed in a contrary ſenſe, *Chap.* 19. 22. Or, 2. of their hatred and rage againſt him for the exceſſive trouble he put upon them in the entertainment of ſtrangers, which followes v. 32. But it is very improbable, either that ſo juſt and merciful a Man as *Job*, would put intolerable burdens upon his Servants; or that ſome extraordinary trouble brought upon them by hoſpitality, would inflame them to ſuch an height of rage as this phraſe implies, againſt ſo excellent and amiable a Maſter. Or 2. of the fleſh and other proviſions made by *Job* for ſtrangers; He feeds them liberally, but ſcarce alloweth us time to ſatisfie our ſelves therewith; which alſo is very unlikely. Or rather 3. of the fleſh of *Job*'s enemy, of whom he laſt ſpoke, v. 29, 30. And ſo this is an amplification and further confirmation of *Job*'s charitable diſpoſition and carriage to his Enemy, although his Cauſe was ſo juſt, and the Malice of his Enemies was ſo notorious and unreaſonable, that all who were daily converſant with him, and were Witneſſes of his and their mutual carriages, did condemn and abhor them for it, and were ſo concerned and zealous in *Job*'s quarrel, that they proteſted they could eat their very fleſh, and could not be ſatisfied without it. And yet notwithſtanding all theſe Provocations of others, he reſtrained both them and himſelf from executing vengeance upon them, as *David* afterwards did in a like caſe, 1 *Sam.* 24. 4. & 2 *Sam.* 16. 9, 10. *d* To wit, without eating his fleſh.

* Rom. 12. 13. Hebr. 13. 2. 1 Pet. 4. 9.
‖ Or, *to the way.*

32 * The ſtranger *e* did not lodge in the ſtreet *f*: *but* I opened my doors‖ to the traveller:

e Or *traveller*, as it follows. *f* But in my houſe, according to the Laws of Hoſpitality, and the uſage of thoſe times, when there were no publick Inns provided for the conveniency of ſuch perſons: See *Gen.* 18. 3, & 19. 2. *Judg.* 19. 15, 21.

‖ Or, *after the manner of man.*

33 If I covered my tranſgreſſions *g*, ‖ as Adam *h*; by hiding mine iniquity in my boſom *i*:

g This he adds to prevent or anſwer an Objection. So the ſenſe is, either 1. And whereas amongſt theſe and other Vertues it may well be preſumed, that I had divers failings, as I do not now deny them, ſo I never covered them, but was forward to confeſs them to God or to Men, as I had occaſion. Or (which I prepoſe with ſubmiſſion to better Judgments.) 2. If I uſed all this care and caution in my carriage towards Strangers and Enemies, and others, only as a Cloak to any ſecret and ſubtile way of wickedneſs, ſuch as you accuſe me of, and did not ſeek to purge out all ſin as in God's ſight, but only to hide my ſins from men, and to have the better opportunity for oppreſſing others, or indulging my ſelf in any other cloſe ſin, under a colour, and with a reputation of Juſtice and Holineſs. *h* Either 1. as *Adam* did in *Paradiſe*: Which Hiſtory is recorded by *Moſes*, *Gen.* 3. 7, &c. and was doubtleſs imparted by the godly Patriarchs to their Children before *Moſes* his time. Or 2. *like a man*, or after the manner of men in their corrupt eſtate. Compare *Hoſ.* 6. 7. *i* In my own breaſt, and from the ſight of all men.

34 Did I fear a great multitude, or did the contempt of families terrifie me: that I kept ſilence, *and* went not out of the door *k*?

k This Verſe either 1. contains new Matter and another Argument, or evidence of his Integrity taken from his Courage and faithfulneſs in the diſcharge of his duty as a Magiſtrate. The Interrogation implies a denial, and ſo the ſenſe is, either 1. This, *I did not for fear of a great Multitude, or for any Contempt, or Reproach,* or other inconvenience *which might befall me from great and numerous Families*, or combinations of People, who were ingaged for him, who had an unrighteous Cauſe, *forbear to ſpeak* for the poor oppreſſed and injured Perſon againſt them all oppoſed, or deny to *go out of the Door of my Houſe* to plead his Cauſe, as a timerous and manpleaſing Judge would have done. Or, 2. This, *Though I could have terrified, or, violently oppreſſed a great Multitude*, becauſe of my great power and intereſt, *yet did the moſt contemptible* Perſons, or *Families terrifie me*; i. e. I was afraid to do them any injury, not for fear of them, as appears from the former Cauſe, but for fear of God: *therefore I kept ſilence, and went not out of the Door*, i. e. I durſt neither move Tongue, nor Hand, nor Foot againſt them. Or, 3. It contains an Amplification or Confirmation of what he ſaid, v. 32. Either thus, did I cover, or conceal my Tranſgreſſions becauſe *I was afraid of the rage of the Multitude, or of the contempt of Families*, which would be brought upon me by the confeſſion of my wickedneſs? *Did I therefore keep ſilence*, i. e. forbare to confeſs my ſin, and *not go out of my Door?* But keep at home as one in that caſe aſhamed or afraid to be ſeen abroad? No, the fear of ſhame or contempt from men, did not hinder me from giving glory to God by confeſſing my faults. Or rather thus, did I therefore cover all my oppreſſions, and frauds, and other wickednеſſes (wherewith you tax me) with the Mask of Vertue and Piety, and uſe all poſſible caution and cunning in my evil Courſes, *becauſe I feared the great Multitude*, (who were my Friends and Admirers, but in caſe of the diſcovery of my wickedneſs, would have hated and perſecuted me:) *Or* becauſe *the contempt of* ſo many *Families* (whoſe favour and good opinion I needed or deſired) *terrified me?* Then (as the Particle *Vau* is oft uſed, i. e. If that were really my caſe:) *I ſhould be ſilent* (I ſhould ſilently and patiently bear all the ſtroaks of God and all the reproaches of my Friends) and *not go out of the door of my houſe*, as one aſhamed to ſhew his Face before Men. But my condition being through God's mercy far otherwiſe, and my Conſcience bearing me witneſs of my Integrity in theſe and many other things, I dare now lift up my Head and open my Mouth to plead my Cauſe, and I deſire nothing more than a fair hearing: *O that one would hear me!* As it follows in the next Verſe.

35 O that one would hear me *l*! ‖ behold, my deſire *is* that the Almighty would anſwer me *m*, and that mine adverſary *n* had written a book.

l O that I might have my Cauſe heard by any juſt and impartial Judge! *m* i. e. Anſwer my deſire herein, either by hearing me himſelf: or by appointing ſome indifferent Perſon to judge whether I be ſuch an Hypocrite as my Friends make me, or an wicked Perſon, and whether I have not cauſe to complain. *n* Whoſoever he be that ſhall contend with me, or accuſe me, God himſelf not excepted, nay, poſſibly being chiefly intended, though for reverence to him he forbare to expreſs it. So this is another of *Job*'s irreverent and preſumptuous Expreſſions, for which he is ſo ſharply reproved afterwards. *o* i. e. Had given me his Charge written in a Book or Paper, as the manner was in Judicial Proceedings, that I might put in my Anſwer into the Court, which I am ready to do.

Or, *Hath* my adverſary.
Heb. *that man.*

36 Surely I would take it *p* upon my ſhoulder *q*, *and* bind it *as* a crown to me.

p i. e. That Book containing my Charge or Accuſation. *q* As a Trophy or Badge of Honour. I ſhould not fear nor ſmother it, but glory in it, and make open ſhew of it as that which gave me the happy and long deſired occaſion of vindicating my ſelf, which I doubt not fully to do.

37 I would declare unto him *r* the number of my ſteps *s*; as a prince *t* would I go near unto him *u*.

r i. e. To my Judge, or Adverſary. *s* i. e. The whole courſe of my Life and Actions, which I would exactly number to him, ſtep by ſtep, ſo far as I can remember. I would not anſwer his allegations againſt me, but furniſh him with further matter of the ſame kind, and then anſwer all together. *t* i. e. With undaunted courage and confidence and aſſurance of ſucceſs, as being clearly conſcious of my own ſincerity, not like a ſelf-condemned Malefactor, as my Friends ſuppoſe me to be. *u* And not run away, or hide my ſelf from my Judge, as guilty perſons deſire to do.

38 If my land cry againſt me *x*, or that the furrows likewiſe thereof † complain;

x To wit, to God for revenge, as the like Phraſe is uſed, *Gen.* 4. 10. *Heb.* 2. 11. Becauſe I have gotten it from the right Owners by Fraud or Violence, as my Friends charge me, and as is implied in the next Verſe.

† Heb. *its furrows.*

39 If I have eaten † the fruits thereof without money *y*, or have † cauſed the owners thereof to loſe their life *z*.

† Heb. *its fruit.*
† Heb. *breathed.*

y Either without paying the price required by the right owner for the Land, or by defrauding my Workmen of the wages of their Labours. *z* Killing them that ſo I might have undiſturbed poſſeſſion of it, as *Ahab* did *Naboth*.

Or, *its fruit.*
Or, *its breath.*

40 Let thiſtles grow inſtead of wheat, and ‖ cockle inſtead of barley. The words of Job ‖ are ended.

‖ To wit, in anſwer to his Friends: for he ſpeaks but little afterwards, and that is to God.

Or, *its ſtrength.*

CHAP. XXXII.

Elihu, Job's fourth friend, ſpeaketh; he is angry with Job for juſtifying himſelf, and with his three friends for not ſatisfying, and yet condemning him, 1——5. *He excuſeth his youth; but wiſdom is from God, and not from age,* 6——9. *therefore he ſpeaketh, being full of matter, and his ſpirit conſtraining him, without accepting any man's perſon,* 10——22.

SO theſe three men ceaſed † to anſwer Job, becauſe he *was* righteous in his own eyes *a*.

† Heb. *to anſwer.*

a i. e. Was ſelf-conceited and obſtinately reſolved to juſtifie himſelf both againſt God and Men: therefore they give him over as incorrigible.

2 Then was kindled the wrath of Elihu the ſon of Barachel the Buzite *b* of the kindred of Ram *c*: againſt Job was his wrath kindled, becauſe he juſtified † himſelf rather then God *d*.

† Heb. *his ſoul.*

b Of the Poſterity of *Buz*, *Nahor*'s Son, *Gen.* 22. 21. *c* Or, of *Aram*; for *Ram* and *Aram* are uſed promiſcuouſly; Compare 2 *Kings* 8. 28. with 2 *Chron.* 22. 5. and *Ruth* 4. 19. with *Matth.* 1. 3. Others, of *Abraham*, who as he was called *Abram* poſſibly was at firſt called only *Ram*. His Pedegree is thus particularly deſcribed, partly for his honour, becauſe his ſpeech declares him to be both a wiſe and a good Man, and principally to evidence the truth of this Hiſtory, which otherwiſe might ſeem to be but a Poetical fiction. *d* He juſtified himſelf, not without reflection upon God, as dealing too ſeverely with him, and denying him that hearing which he ſo paſſionately deſired. He took more care to maintain his own innocency than God's glory.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer *e*, and yet had condemned Job *f*.

e To *Job*'s Allegations and Arguments as to the main Cauſe. *f* As an Hypocrite or ungodly Man.

4 Now Elihu had † waited *g* till Job *h* had ſpoken, becauſe they *were* † elder then he *i*.

† Heb. *ſtayed for Job in words.*

g With Patience, as the word notes. *h* Add, *and his three Friends*, as appears from the following words: It is a Synecdoche, whereof inſtances have been given before. *i* And therefore he expected more ſatisfaction from them, and gave them the precedency in the Diſcourſe. Wherein he ſhewed his prudence and modeſty.

† Heb. *elders of days.*

5 When Elihu ſaw that *there was* no anſwer in the mouth of *theſe* three men, then his wrath was kindled.

6 And Elihu the ſon of Barachel the Buzite, anſwered and ſaid, I *am* † young, and ye are very old, ſo

† Heb. *of dayes.*

wherefore I was afraid *k*, and † durſt not ſhew you mine opinion.

† Heb. *was afraid.*

k To wit, of diſcovering my weakneſs and folly, and of being thought forward and preſumptuous.

† Heb. 12 7 I ſaid, * Days *l* ſhould ſpeak *m*, and multitude of years ſhould teach wiſdom *n*.

* Or, 35. 11

l i. e. Multitude of days, by comparing the next Clauſe of the Verſe. Or men of *days*, i. e. of many days or years, old Men. *m* To wit, wiſely and pertinently, as the next words limit it. *n* Should inſtruct us that are younger in the paths of Wiſdom, and concerning the wife Counſels and Ways of God, about which the preſent Controverſie lay.

† Or, 35. 11
& 38. 36.
Prov. 2. 6.
Eccleſ. 2. 26.
Dan. 1. 17.
& 2. 21.
James 1. 5.

8 But *o there is* a ſpirit *p* in man: and * the inſpiration of the Almighty *q* giveth them underſtanding *r*.

o Or, *ſurely*: It muſt be confeſſed. *p* To wit, which gives him underſtanding, as is eaſily and fitly gathered out of the laſt words of the Verſe. And this is to be underſtood either 1. of the human Spirit, or reaſonable Soul, which is in every Man. So the ſenſe of the place is, Every man, as a man, whether old or young, hath a reaſonable Soul, by which he is able in ſome meaſure to diſcern between Good and Evil, and to judge of mens Opinions and Diſcourſes: And therefore I alſo may venture to deliver my Opinion. Or 2. of the Spirit of God; the latter Clauſe being explicatory of the former, according to the manner. So the ſenſe is, I expected a true and full diſcovery of the truth in this Controverſie from Perſons of your Years, Wiſdom, and Experience. But upon ſecond thoughts I conſider that the knowledge of theſe deep and divine Myſteries is not to be had or expected from any man as ſuch, though never ſo aged or wiſe, but only from God's Spirit, which alone knoweth the deep things of God. And this *Spirit* he ſaith is *in man*, not in every man, for the words are not univerſal, but indefinite, and *man* in this Branch is no larger than *thoſe* who receive Divine Inſpiration in the next Branch. And ſo the ſenſe is, God is pleaſed to give his Spirit unto Mankind, unto Men of all Ages and Qualities, as he pleaſeth; and having given it in ſome meaſure to me, I may take the boldneſs to utter my thoughts. *q* i. e. God's Spirit, or the gracious Gifts thereof breathed or inſpired into Man's Soul by God. *r* To wit, in Divine and Spiritual Matters, which are the Matter of this Debate and Book.

† Heb. *Neſhamah.*

9 Great men *s* are not always wiſe: neither doth the aged underſtand judgment *t*.

s i. e. Men of eminency for Age or Learning, or Dignity and Power, ſuch as *Job*'s three Friends ſeem to have been. *t* What is juſt and right: Or the Judgment of God, and the Methods and Reaſons of his Adminiſtrations.

10 Therefore I ſaid *u*, Hearken to me *x*: I alſo will ſhew mine opinion.

u Within my ſelf, and now I ſay it with my mouth. *x* Thou *Job* eſpecially, who art more nearly concerned (to whom therefore he ſpeaketh in the Singular Number) and thy Friends with thee.

† Heb. *ye.*
Or, *I will declare.*
Heb. *I alſo.*
† Heb. *knowledge.*

11 Behold, I waited † for your words: I gave ear to your † reaſons *z*, whileſt ye ſearched out † what to ſay *a*.

y With ſilence, and patience, and diligent attention: which therefore I now expect from you. *z* Or, *reaſonings*. Heb. *underſtandings, or minds*, the depth and ſtrength of your Diſcourſes, your moſt intelligent and forcible Arguments againſt *Job*; I ſearched and examined them to the bottom. *a* Whilſt you put your Inventions upon the Rack, and ſtudied to find out all that could be ſaid againſt him, and to turnish your ſelves with the moſt convincing words and reaſons.

† Heb. *words.*

12 Yea, I attended to you: and behold, *there was* none of you that convinced Job *b*, or that anſwered his words:

b By ſolid and ſatisfactory Anſwers to his Aſſertions and Allegations.

13 Leſt ye ſhould ſay *c*, We have found out wiſdom: God thruſteth him down, not man *d*.

c It is a defective Speech, and may be thus ſupplied: Thus it was, or God thus left you to your own weakneſs and miſtakes, and impertinent diſcourſes, *leſt ye ſhould ſay*, &c. i. e. leſt you ſhould aſcribe the conquering or ſilencing of *Job* to your own Wiſdom, Age, and Experience: Or leſt you ſhould boaſtingly ſay, We have diſcovered and faid all that can or need be ſaid in the Cauſe, the ſum and ſubſtance of the thing, that which may fully and finally end the Controverſie, which is contained in the following Words. *d* Theſe are alledged by *Elihu*, in the perſon of *Job*'s three Friends, or as their Words. The Senſe is, The ſtupendious Judgments which are upon *Job*, have not been brought upon him by Man ſolely and originally, for then there might have been ſome ground for *Job*'s Complaints, there might have been injuſtice or cruelty in them, but immediately by the Hand of God, of that God, who being Omniſcient, and Juſt, and True, and Merciful, would never have dealt thus hardly with *Job*, if he were not an Hypocrite, and guilty of ſome very groſs, though ſecret ſins: which is the ground-work of our diſcourſes. But, ſaith *Elihu*, this Argument doth not ſatisfie me, and therefore hear with me if I ſeek for better.

14 Now he hath not † directed *his* words againſt me *e*: neither will I anſwer him with your words *f*.

† Heb. *hath not directed.*

e I am not engaged in this diſcourſe by any provoking words of *Job*, as you have been, which hath drawn forth your Paſſions, and hvailed your Judgments, but meerly from Zeal, for the vindication of God's honour and love to Truth and Juſtice, and a ſincere deſire to adminiſter to *Job* matter both of conviction and of comfort. *f* i. e. With ſuch Words or Arguments as yours, either weak and impertinent, or fierce and opprobrious.

‖

15 They *g* were amazed *h*, they anſwered no more *i*, † they left off ſpeaking.

† Heb. *they removed words.*

g i. e. *Job*'s three Friends, of whom he ſpeaks ſometimes in the ſecond, and here in the third perſon, directing his Speech to *Job*, and the Auditors of this Diſputation. *h* They ſtood mute like men perſons amazed, not knowing what to reply to *Job*'s ſo unanſwerable and wounding at his bold and confident Aſſertions of his Integrity, and of his Intereſt in God, under ſuch fad and manifeſt tokens of God's juſt diſpleaſure againſt him. *i* Although *Job* gave them juſt occaſion to reprove and confute him for his intemperate Speeches, and preſumptuous and irreverent Expreſſions concerning God.

16 When I had waited, (for they ſpake not, but ſtood ſtill; and anſwered no more *k*;)

k Which he repeats as a ſtrange and unreaſonable thing that they ſhould be ſilent when they had ſuch Obligations to ſpeak for the Vindication both of God's Juſtice, and of their own Truth and Reputation.

17 I *ſaid*, I will anſwer alſo my part *l*; I alſo will ſhew mine opinion.

l I will take my turn and ſpeak what they have omitted.

18 For I am full of † matter *m*, † the ſpirit within me *n* conſtraineth me *o*.

† Heb. *words.*
† Heb. *the ſpirit of my belly.*

m i. e. I have many things to ſay in this Cauſe. *n* Either my own Spirit or Soul, which is wholly diſtaſteful with what hath been hitherto ſpoken, and clearly apprehends what may ſhew the truth and end the Diſpute. Or, God's Spirit which he hath put in me, the Spirit of Underſtanding, which hath diſcovered the truth of the matter to me, and the Spirit of Zeal, which urgeth me to plead God's Cauſe againſt *Job*. *o* Forceth me to ſpeak: It is a Metaphor from a Man or Woman whoſe Belly is full with Wind, or with a Child, and is never at reſt till it be emptied and eaſed of its burden.

19 Behold, my belly *p is* as wine *q* which † hath no vent; it is ready to burſt like new bottles *r*:

† Heb. *is not open.*

p i. e. My mind or heart, which is oft called a mans *belly*, as *Job* 15. 35. *Pſalm* 32. 8. *Hab.* 3. 16. *Job* 7. 32. *q* As new Wine pent up cloſe in a Bottle, as the following words explain it and determine it. The Wine is here put for the Bottle in which it is, by a common *Metonymy*. *r* i. e. Bottles of new Wine, by the ſame general Figure; for otherwiſe old Bottles are moſt apt to burſt, *Matth.* 9. 17.

20 I will ſpeak, † that I may be refreſhed *s*; I will open my lips, and anſwer *t*.

† Heb. *and I will breathe.*

s That I may eaſe my mind of thoſe thoughts which now oppreſs it. *t* I will not utter impertinent words, but ſolid anſwers to *Job*'s arguments.

21 Let me not, I pray you, accept any mans perſon *u*: neither let me give flattering titles unto man *x*.

u Do not expect that I ſhould out of fear or reſpect to any of you ſpeak partially, but hear with my free and plain dealing with you all. *x* As I ſhall not cenſure and reproach *Job* as an Hypocrite or profane perſon, which you have done, ſo neither ſhall I flatter him, but faithfully reprove him for his exorbitant Speeches of God.

22 For I know not to give flattering titles *y*: in ſo doing *z*, my maker would ſoon take me away.

y I.e. I have neither ſkill nor will to flatter *Job* or any Man ſo as to debauch my Conſcience, or corrupt the Truth, or ſpeak falſly for his ſake. *z* i. e. I ſhould be guilty of that ſin, God would quickly and ſurely puniſh me for it. Or, without this Supplement, *My Maker will quickly take me away*; to wit, out of this World. I dare not flatter any Man, becauſe I conſider I muſt ſhortly die, and go to Judgment, to give an account of all my Words and Actions.

CHAP. XXXIII.

He offereth himſelf in God's ſtead to reaſon with Job, 1——8. *who had two hard thoughts of God, who by his greateſt greefs is accuſed of but wrong,* 9——13. *God inſtructeth man by viſions,* 14——18. *by afflictions,* 19——22. *by his miniſters,* 23——26. *When man repenteth and confeſſeth God will be gracious,* 27——28. *Three ate God's methods of inſtructing man,* 29, 30.

WHerefore, Job, I pray thee *a*, hear my ſpeaches, and hearken to all my words *b*.

a Perceiving the Errour of *Job*'s Friends, and that by their violent and opprobrious Speeches they had exaſperated *Job*'s mind, and thereby hindred the ſucceſs of their Diſcourſes, he applies himſelf to him in milder ways, and treats him kindly, thereby to gain his attention and affection, that his words might have more acceptance with him. *b* Not only to what may pleaſe thee, but alſo to what may convince and reprove thee.

2 Behold, now I have opened my mouth *c*, my tongue hath ſpoken † in my mouth *d*.

† Heb. *in my palate.*

c Now I have begun to ſpeak, and intend with the good leaves I gather to proceed in my Diſcourſe with thee. *d* Heb. *in or with my palate*, for both Tongue and Palate are inſtruments of Speech; and that a man ſhould ſpeak plainly and diſtinctly (which he deſigned to do) it is neceſſary that his Tongue ſhould not cleave to the Palate or Roof of the Mouth.

3 My words *ſhall be of* the uprightneſs of my heart: and my lips ſhall utter knowledge clearly *e*.

e I ſhall not ſpeak paſſionately or partially, as one reſolved to defend what I have once ſaid, whether true or falſe, but from an honeſt mind, or what I verily believe to be true, and from a ſincere deſire to do thee good. *f* I ſhall not ſpeak my own fancies or devices, but only that which by diligent ſtudy, and divine inſpiration, I know to be true, and this I ſhall do plainly and clearly.

4 The spirit of God hath made me, and the breath of the Almighty hath given me life *g*.

g I am thy fellow Creature, made by God's Spirit, *Gen.* 1. 2. and quickned by that Soul which God breathed into Man, *Gen.* 2. 7. and therefore fit and ready to discourse with thee upon even and equal terms, according to thy desire.

*Ch.32.14 5 If thou canst answer me *h*, * set *thy words* in order before me; stand up *i*.

h I shall allow thee all freedom of Discourse, I cannot terrifie thee, as God would; I shall not reproach thee, nor cavil at thee, as thy Friends have done. *i* To contend with me as thine Adversary in this Cause.

* Ch.3.25. & 13.22. 6 * Behold, I *am* † according to thy wish in God's stead *k*: I also am † formed out of the clay.

‡ Heb. according to thy mouth, or thy words. † Heb. out of the clay.

k I will plead with thee in God's name and stead, and on his behalf, which thou hast oft wished that God would do upon equal terms, and laying aside his terrible Majesty, *&c.* Or, *I am as thou art with or towards God*; i. e. God's Creature like thy self, as the next words explain it.

*Ch.13.21 7 Behold, * my terrour shall not make thee afraid; neither shall my hand be heavy upon thee *l*.

l Which was the Condition of that Disputation which thou didst offer to undertake with God, *Chap.*9.34. & 13.21.

‡ Heb. *in mine ears.* 8 Surely thou hast spoken † in mine hearing *m*, and I have heard the voice of *thy* words, *saying*,

m I shall not charge thee with hypocrifie, as thy Friends do, which God only can discern, but with thode words which I have heard from thee.

* Ch.9.17. & 10.7. & 13.23. 9 * I *am* clean without transgression, I *am* innocent; neither *is there* iniquity in me *n*.

n Not simply and absolutely none, for he oft confesseth himself to be a sinner, as *Chap.* 9. 1, 2, &c. & 14. 4. but no such *transgression or iniquity*, as might give God just occasion to punish him so severely, as is implied in the next verse, where he blameth God for *finding occasions against him*, implying that he had given him none by his sins. And thus far *Elihu*'s Charge was just and true, and herein it differs from the Charge of *Job*'s three Friends, who oft accuse him, and that in words much like these, for asserting his own Righteousness and Innocency; although they did it, because they thought him a secret Sinner and an Hypocrite, whereas *Elihu* doth it upon other grounds, even because *Job*'s justification of himself was accompanied with Reflections upon God as hath been said.

* Ch.13.5. 10 Behold he findeth occasions against me *o*; * he counteth me for his enemy *p*.

o He picketh quarrels with me, and *watcheth over* and *searcheth after* all my Errours and Frailties, as *Job* said, *Chap.* 10. 6. & 14. 16. 17. severely marking what is amiss in me, that thence he may take occasion to punish me worse than mine Iniquities deserve. *p* Though I have endeavoured to be his Friend and faithful Servant all my days, yet he treats me like an Enemy. This *Job* said, *Chap.* 13. 24. and 19. 11.

*Ch.13.27 & 14.16. 11 * He putteth my feet in the stocks, he marketh all my paths *q*.

q He narrowly pries into all my actions, that he may find matter for further Severities against me.

12 Behold, in this thou art not just *r*: I will answer thee. That God is greater *s* than man.

r I do not accuse thee of hypocrifie, nor rip up the former Errours of thy Life; but in this thou art unjust and much to blame, that thou boastest so much of thine own Integrity, and chargest God with rigorous dealing, and calleth him to an account before thy Tribunal, and offereth to dispute the matter with him. *s* Not only in Power and Majesty, which thou acknowledgest, but also in Justice, and Wisdom, and Goodness, and therefore thou doft very foolishly, and profanely, and wickedly in contending with him, and censuring his Judgments: thou forgettest thy distance from him, and castest off that awe and reverence which thou shouldst constantly maintain towards thy Soveraign Lord.

† Heb. *he answereth not.* 13 Why *t* doft thou ſtrive againſt him *u*? for † he giveth not account of any of his matters *x*.

t Upon what grounds and for what ends? What advantage doft thou expect from it? *u* To wit, in a judicial way. See *Chap.* 13. 6. *x* He neither uſeth nor is by any Law obliged to give an account to any of his Creatures of the grounds and reaſons of his Judgments or Diſpenſations, as being the Supreme and Abſolute Governour of all Perſons and Things, in whoſe Will and Pleaſure it becometh all men to acquieſce. And therefore, O *Job*, thou exceedeſt all bounds of Modeſty and Humility and Reverence and Submiſſion which thou oweſt to thy Maker, in that thou preſumeſt to demand a reaſon for his dealings with thee, and to quarrel with him for not giving it to thee at thy deſire. Or, *he anſwereth not all his words*, i. e. He doth not for, or hath not told all that he can to juſtifie his actions, which he can do many more ways than we can imagine, but hath revealed ſo much of his will and ways to Mankind, as he hath thought meet, and as their narrow Capacity can comprehend; as he declareth in the following verſe.

14 For *y* God ſpeaketh † once, yea twice *a*, *yet man b* perceiveth it not *c*.

y Or, *Nevertheleſs*, as this Particle is ſometimes uſed. Although God doth not give men an account of his matters, yet he doth that for them which is much better, and which is ſufficient for them. † To wit, unto men by way of inſtruction or admonition, as appears from the following verſes. *a* i. e. Again and again, or oft times, this number being ſometimes put indefinitely, as below v. 29. 2 *Kings* 6. 10. *Pſal.* 62. 11. When one ſpeaking doth not awaken men, God is graciouſly pleaſed to give them another admonition. So God, though he will not gratifie mens Curioſity in enquiring into his hidden Judgments, yet he will ſupply their neceſſity, and acquaint them with their duty and intereſt ſo far as is fit, and they are concerned to know. *b* Which is eaſily and fitly underſtood here from the former branch of this verſe, as being the Perſon to whom God ſpeaketh, as appears from the next verſe. And ſuch Suppliments are not unuſual in the Hebrew Language, and eſpecially in theſe Poetical Books, where the Stile is very conciſe and ſhort, and many things to be underſtood. *c* Through his inadvertency or negligence or dulneſs. Man therefore hath no reaſon to charge God as if he were deficient in his notices and manifeſtations of his will, but to accuſe himſelf for not improving revealed things to his own advantage, but defiring rather to pry into God's ſecret Counſels, which was *Job*'s errour.

15 In a dream *d*, in a viſion of the night *e*, when deep ſleep falleth upon men *f*, in ſlumbrings *g* upon the bed.

d This he mentions as the uſual way of God's revealing his mind and will to Men in thoſe days, before God's Word was committed to writing, as *Gen.* 20. 6 & 41. 1. 28. *e* This is added by way of explication and limitation, to ſhew that he ſpeaks not of every dream, but of thoſe Divine dreams in which God was pleaſed to vouchſafe ſome vition or repreſentation of his will to the mind of a Man. *f* When mens ſenſes are bound up, and their minds free from all diſtracting cares and buſineſs of the World, and wholly at leiſure to receive Divine Impreſſions. *g* This is added, becauſe in this caſe the Man is like one that ſlumbereth, or between ſleeping and waking, or uncertain in which ſtate he is, as *Paul* could not tell whether he was in the Body, or out of the Body, when he was in his Extaſie, 2 *Cor.* 12. 1, 2.

16 Then † he openeth the ears of men *h*, and ſeal- † Heb. *he openeth their inſtruction i*. ſcutieth.

h i. e. He revealeth his Will to the Ears and Hearts of Men, as this Phraſe is uſed, *Job* 36. 10. *Pſal.* 40. 6. *Iſa.* 50. 4. *He* imprints thoſe Inſtructions, which he hath revealed to their Ears, upon their Minds, that after they have heard and received them, they do not let them ſlip, as Men commonly do moſt things which they hear, whether from God or Men; but do retain and hold them faſt, and are fully ſatisfied and aſſured of the truth and importance of them. Or, *he ſealeth their chaſtening*, or *correction*, for ſo this word ſignifies as well as inſtruction, i. e. He gives them aſſurance of his purpoſe of correcting them for their ſins, if they do not prevent it by a ſpeedy repentance. Or, *he ſealeth it* (i. e. his Word conveyed to their Ears and Minds) *with chaſtening them*, i. e. He gives them aſſurance of the truth and reality of his Revelation by ſtriking them with a ſacred dread and horrour, as was uſual in ſuch Dreams or night Viſions, as we ſee, *Job* 4. 13, 14. Which he did that they might remember it the better, and diſtinguiſh this from ſuch vain Dreams as are only the productions of Man's fancy.

17 That he *k* may withdraw man *from his* † purpoſe *l*, and hide pride *m* from man. † Heb. *his work.*

k i. e. God, who was expreſſed, v. 14. and deſigned in this Pronoun *he* both in the foregoing and following verſes. *l i. e.* from the execution of his purpoſe. *Heb.* from his *work*, i. e. from his evil work, as the *Chaldee* and *Seventy* underſtand it; from ſin, which is truly and fitly called Man's work, becauſe it hath its riſe in and from him, and is his own proper work, and very agreeable to his Nature in his preſent corrupt Eſtate, as on the contrary all the good that is in Man is God's proper and peculiar work, and is gracefully aſcribed to him in Scripture. So this is noted as the deſign of God's giving Man this warning, to keep him from executing that evil work which poſſibly he had deſigned to do; of which ſo examples, Gen. 20. 5, 6. & 31. 24. *m* i. e. Either, 1. To take it away, as God is ſaid to *hide* ſin, when he quite removes and forgives it, *Pſal.* 32. 1. and *ſorrow* is ſaid to *be hid*, Job 3. 10. when it never is nor ſhall *underſtanding* is ſaid to be *hid*, when it *periſheth*, Iſa. 29. 14. And *Pride* is here mentioned as the root of thoſe evil purpoſes or works laſt mentioned; which for the moſt part proceed from haughtineſs of ſpirit, whereby men learn to ſubmit themſelves, and their wills and actions to God's Authority, and preſume to advance themſelves above God, and reſolve to follow their own wills and luſts in fright of God, and with contempt of him. Or, *Pride* may be here put for all matter or occaſion of Pride. And God by this means is ſaid to *hide Pride from man*, becauſe by theſe glorious and terrible Repreſentations of his Divine Majeſty to a Man, he takes him off from the contemplation and admiration of his own excellency, which men are generally very prone to reflect upon, and brings him to a ſight of his own nothingneſs and weakneſs, and to a ſenſe of his dependence upon God, and to an humble and ready ſubmiſſion to his will and pleaſure.

18 * He keepeth back *l* his ſoul *m* from the pit *n*, and his life † from periſhing by the ſword *o*. * Heb. *his ſoul.* † Heb. *paſſing.*

l To wit, by theſe gracious admonitions whereby he leads them to repentance. *m* Either the Man, who is oft expreſſed by this or a part; or, *the life*, as the next branch explains it. *n i. e.* From the Grave, from Death or Deſtruction. *o i. e.* By ſome dreadful Judgment of God which was ready to fall upon him.

19 He is chaſtned alſo with pain *p* upon his bed, and the multitude of his bones with ſtrong *pain q*.

p Or *griefs*, with ſome painful and dangerous Diſeaſes; or Exceſſive Diſtempers, which is the ſecond way whereby God inſtructs men and excites them to repentance: which alſo was *Job*'s caſe. *q* The pain pierceth his very Bones, even all of them. Or, *even the very multitude of his Bones*, i. e. his Bones which are both many and ſtrong. Or, according to another reading, *the contention of his bones* (i. e. the pain of his Bones whereby God contends with him) is ſtrong. This alſo was *Job*'s Caſe, *Chap.* 30. 17.

20 * So that his life *r* ‖ abhorreth bread *s*, and his ſoul † dainty meat *t*. * Pſal. 107. 18. ‖ Heb. *maketh his life to abhor.* † Heb. *the deſire of dainty meat.*

r i. e. His Soul, as the next Clauſe explains it: or his Appetite, which is a ſign and an act of life. *s i. e.* Common and neceſſary food. *t* Such as others do, and he formerly did much deſire as a prize.

21 His fleſh is conſumed away *u*, that it cannot be ſeen *x*, and his bones *that* were not ſeen *y*, ſtick out.

u Through pain and pining ſickneſs. *x* Becauſe there is none left to be ſeen, but he who before was fat and flouriſhing, is now become a meer Skeleton. *y* Formerly, becauſe they were covered with Fleſh and Fat. But this Clauſe is, and may be rendred thus, *and his bones are broken*, and *are not ſeen*: which is to be metaphorically underſtood.

† Heb. *pit.* 22 His ſoul draweth near unto the † grave *z*, and his life to the deſtroyers *a*.

z He ſeems to himſelf, and others, to be loſt and paſt all hopes of recovery. Which he adds for *Job*'s comfort in his deſperate condition. *a* To the inſtruments of death or deſtruction, whether it be Angels, whom God ſometimes uſeth in thoſe caſes, or Devils, who *have the power of Death*, Heb. 2. 14. or Diſeaſes, which by God's appointment are ready to give the fatal blow.

*Ho.13.27. 23 If there be a meſſenger *b* with him *c*, an * interpreter *d*, one among a thouſand *e*, to ſhew unto man his uprightneſs *f*:

b Either 1. An Angel ſent to him from Heaven upon this errand; for the Angels are miniſtring Spirits, *Pſalm* 103. 20. *Heb.* 1. 14. and are, and eſpecially in that time and ſtate of the Church, were frequently employed by God upon Meſſages to Men. But why then ſhould he ſay, *one of a thouſand* Angels, ſeeing any the meaneſt Angel was very competent for this work? Or rather, 2. A Prophet or Teacher, for ſuch are oft called by this Name; as *Job* 5. 2. 1. *Mal.* 2. 7. & 3. 1. *Rev.* 8. 20. and ſuch Perſons are appointed by God for and are moſt commonly imployed in this work. *c* Either 1. With God to plead Man's Cauſe, and to pray to God for Man. Or, rather, 2. with Man, who is expreſſed in the laſt Clauſe of this Verſe, and of whom this ſame Pronoun *him* is twice uſed in the next Verſe. Nor is it ſtrange that the Pronoun Relative is put before the Noun to which it belongs, but uſual in the Hebrew Language, as *Exod.* 2. 6. *Prov.* 5. 22. & 13. 23. and elſewhere. *d* One whoſe Office and Work it is to declare the Mind of God unto the ſick Man, and wherefore God contends with him, and what God would have him to do. *e* A perſon rightly qualified for this great and hard work, ſuch as there are but very few, ſcarce *one of a thouſand*; which expreſſion is uſed to denote the rarity and fewneſs of Perſons, *Eccleſ.* 7. 28. By which Words he doth covertly reflect upon *Job*'s three Friends, and imply that they were not ſuch Perſons, though they had undertaken to perform this Office or Work to *Job*; and withal, modeſtly intimates, That although he was in himſelf mean and inferiour to all of them (as he acknowledgeth) yet he was ſelected by God for this work; which he faith, not out of a deſire of vain boaſting of himſelf, but to diſpoſe *Job* to a more diligent attention unto, and a more ready entertainment of his prudent Diſcourſes. *f* Or, Rectitude, or Righteouſneſs. *Heb.* i. e. either 1. Gods: To convince a Man that God is juſt and right in all his dealings with him, though never ſo ſevere; of which *Job* was not yet convinced. Or rather 2. Man's; to teach Man his Duty, or to direct him to the right way and method how he may pleaſe God, and procure that mercy and deliverance which he thirſts after; which is not by quarrelling with God, as *Job* did, but by an humble confeſſion, and hearty deteſtation and forſaking of his ſins, and ſupplications to God for mercy in and through Chriſt the Redeemer, of whom *Job* ſpoke before. Or thus, To diſcover to Man, that although he be afflicted, yet he is an upright and righteous Perſon, and conſequently in God's favour; about which good Men oft doubt, and need the help of a ſkilful Miniſter to ſatisfie them therein. But this ſeems not ſo well to ſuit *Job*'s caſe, who was ſufficiently, and more than enough perſuaded of his own Integrity, and needed no Miniſter to preach that Doctrine to him.

24 Then *g* he *h* is gracious unto him *i*, and ſaith, *k* Deliver him *l* from going down into the pit, I have ‖ found a ranſom *m*. ‖ Or, *an Atonement.*

g In that caſe, or upon the ſick Man's knowledge and practice of his duty. *h* Either 1. The Meſſenger or Interpreter laſt mentioned, who is pitiful unto the ſick Man, and in compaſſion to him doth all that he can for him, counſelling and comforting him, and praying to God for his Recovery in the following words, *Deliver him*, *&c.* for the ſake of that Ranſom which thou haſt revealed, and I have diſcovered to him. Or rather 2. God, who is oft in this Book deſigned by this Particle *he*, or *him*; whoſe property and prerogative it is to be gracious unto Man; and who alone can ſpeak the following words with power and authority. *i* Pardoning his ſins, and delivering him from his dangerous Diſeaſe, and from Death, and from the Hell which attends upon it. *k* To the Angel or Meſſenger. *l* To wit, miniſterially and declaratively; in which Senſe the acts of forgiving Sins, and reconciling Sinners, and loving Souls, are aſcribed to God's Miniſters; as *John* 20. 23. 2 *Cor.* 5. 19, 20. 1 *Tim.* 4. 16. Declare to him that I have pardoned and will heal him. *m* Although I might juſtly deſtroy him, and ſhould do it if I were ſevere to mark what is amiſs in him, yet I will ſpare him, for I have found out an expedient and a way of ranſoming and redeeming Sinners from Death, both temporal and eternal, which they by their ſins have deſerved, which is by the Death of my Son the Redeemer of the World, which ſhall be in the fulneſs of time, and with reſpect to which I will pardon this ſick Man, and others that ſhall repent and flee to me for mercy, as he hath done.

† Heb. *from going down.* 25 His fleſh ſhall be freſher † than a childs *n*: he ſhall return to the days of his youth *o*.

n i. e. More found and tender: Theſe joyful tidings delivered to him by God's Meſſenger ſhall revive his Spirit, and by degrees reſtore his former health and vigour. *o i. e.* To the ſame healthful and ſtrong conſtitution of Body which he had in his youth.

26 He *p* ſhall pray unto God *q*: and he will be favourable unto him *r*, and he ſhall ſee his face with joy *s*: for he will render unto man his righteouſneſs *t*.

p Either, 1. the Meſſenger, or rather, 2. the ſick Man. *q* Being engaged and encouraged to do ſo, either by the aforeſaid gracious Meſſage, or by his miraculous recovery through God's goodneſs. *r* In hearing and anſwering his Prayers, which before he ſeemed to neglect. *s* Either, 1. God will look upon the Man with a ſmiling or well-pleaſed Countenance; whereas before, he either hid his Face from him, or frowned upon him. Or, 2. The Man ſhall then be emboldened and encouraged to look God in the Face with comfort and joy; which before he was, not without cauſe, afraid to do: but now he ſhall find that God is reconciled to him by the bleſſed effects of it, both in his Body, and in his Conſcience. *t* i. e. According to his righteouſneſs, or the fruit of his righteouſneſs, as on the contrary *Iniquity* is oft put for the puniſhment of iniquity. The Senſe is, He will deal with him as with one reconciled to him through the Mediator, and ſincerely repenting of, and turning from his former ſins unto the ſerious practice of righteouſneſs and true holineſs, and therefore muſt needs be favourable to him, as he hath declared and engaged himſelf to be in ſuch caſes.

27 ‖ He looketh upon men *u*, *and if any* ſay, I have ſinned *x* and perverted that which was right *y*, and it ‖ Or, *he looked upon men, and I have ſinned, &c.* profited me not *z*.

u Either, 1. the ſick Man ſhall look upon, and converſe with Mankind, his Friends, or others, as he did before, *and ſhall ſay* (as the following words is, and may be rendred) *I have ſinned, &c.* i. e. He ſhall confeſs to them that God was not to be blamed, but that he, by his own ſin and folly, did bring that evil upon himſelf. And then he ſhall acknowledge God's great goodneſs to him, and ſhall add what follows in the next Verſe, *He hath delivered my ſoul, &c. and my life*, &c. as they render it. Or rather, 2. God diligently obſerves all Mankind, and their ſeveral carriages, eſpecially in ſickneſs and diſtreſs. *x* If there be any Man that uncorrectly ſaith thus, God hears it, and will pardon, and heal him, as it follows. *y* Either 1. I have judged perverſely of the juſt and right ways of God, cenſuring his proceedings againſt me as too ſevere and rigorous, whereas in truth I only was to be blamed. Or, 2. I have perverted God's righteous Law by bending it, and making it comply with my crooked ways. Or, I have ſwerved from the right and good way of God's commands: or, I have made crooked paths. So he repeats in other words what he ſaid in the former branch of the Verſe, *I have ſinned.* *z* I got no good by ſo doing, as I vainly promiſed my ſelf, but I got much hurt by it, even Diſeaſes, and Griefs, and extream Dangers. This was the juſt fruit of my ſins. It is *Heroick* whereby he ſeeks to God, and more is underſtood, of which we have ſeen many examples before.

28 ‖ He *a* will deliver his ſoul *b* from going into the pit, and his life *c* ſhall ſee the light *d*. ‖ Or, *he hath delivered my Soul, &c.*

a i. e. God, whoſe work alone this is. *b* Himſelf, or as it follows, *&c. and his life.* *c* See on v. 18. *d i. e.* Shall enjoy either 1. Proſperity, which is oft called *light*, as *darkneſs* is put for affliction, or 2. *the light of the living*, as it follows, v. 30. the light of this World, *i. e.* his Life, which was endangered, ſhall be reſtored and continued. This is oppoſed to his *going down into the Pit*, in the former branch.

29 Lo, all theſe things worketh God † oftentimes † Heb. *twice and thrice.* with man *f*.

e All theſe ways and methods doth God uſe to awaken, and convince, and ſave ſinners. *f* Either ſeverally, one way with one, and another way with another, or with the ſame Man, trying ſeveral means one after another, to bring him to repentance, and prepare him for deliverance.

30 * To bring back his ſoul from the pit, to be enlightened with the light of the living *g*. * Pſal. 56. 13.

g i. e. That he may enjoy the light of life, and continue in the Land of the Living, out of which he was going.

31 Mark well, O *Job*, hearken unto me, hold thy peace *h*, and I will ſpeak.

h Attend to what I have further to ſay to thee with patience and ſilence.

32 If thou haſt any thing to ſay *i*, anſwer me: ſpeak, for I deſire to juſtifie thee *k*.

i For thy own Juſtification, or in anſwer to the charge that I have already brought againſt thee. *k* To wit, as far as may conſiſt with Truth and Juſtice. I do not ſpeak with evil deſign, or a bitter mind, or as one reſolved to condemn thee whatever thou ſayeſt, and I ſhall be glad to hear any thing from thee, which may make for thy juſt vindication.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom *l*.

l i. e. What thy wiſdom and duty is in thy circumſtances.

CHAP. XXXIV.

He accuſeth Job for charging God with injuſtice, 1—9. God, the Almighty Diſpoſer, Governour, and Judge of the World, cannot be unjuſt, 10—15. It is not fit to ſay of Kings and Princes they are unjuſt, much leſs of God: His power over, ignorance of Man, who cannot hide from God, 18—22. He exerciſeth his Power and Juſtice over them, 23—30. Man's Duty under God's Afflictions, 31, 32. He reproveth Job's words againſt God, 33—37.

FUrthermore, Elihu anſwered, and ſaid,

2 Hear my words, O ye wiſe men *a*, and give ear unto me, ye that have knowledge.

a Who are here preſent: do you judge of the truth and reaſon of what I have ſaid, and am further to ſay: for I am willing to ſubmit all to the judgment of the truly wiſe.

3 * For the ear trieth words *b*, as the † mouth eateth meat. * Chap. 6. 30. & 12. † Heb. *the palate.*

b i. e. Man's mind judgeth of things ſpoken and heard. *The Ear*, i. e. the Senſe of Diſcipline is put for the mind to which things are conveyed by it. See the note on *Job* 12. 11.

4 Let us chooſe to us judgment *c*: let us know *d* among our ſelves what is good *e*:

c i. e. Juſtice and Equity, *Judgment* being oft ſynechdochically uſed for juſt Judgment, as *Job* 8. 3. & 10. 7. & 37. 23. *Pſal.* 37. 28. Let us not contend for victory, but only for Truth and Juſtice. This ſtill be my only care and buſineſs. Let us lay aſide all prejudices and animoſities.

salmostles, which I perceive have had too great an influence upon thee and thy Friends, and impartially consider the naked truth and right of the cause. *d i. e.* Let us discover or make it known one to another. *e* Who hath the best cause.

5 For Job hath said, I am righteous *f*: and my God hath taken away my judgment *g*.

f Either 1. I am perfectly righteous. But this *Job* did not say, but the contrary, *Job* 9. 2, 3. & 14. 4. Or, 2. I am a fincere Perfon, no Hypocrite, as my Friends make me. But this *Elihu* doth not deny. Or 3. I am fo far righteous, and have been fo holy and blamelefs in my life, that I have not deferved, nor had any reafon to expect fuch hard ufage from God. And this *Job* had oft intimated, and *Elihu* doth juftly blame him for it, that he blazoned his own righteoufnefs with tacit reflections upon God for dealing fo feverely with him. *g* For fo *Job* had faid, *Ch.* 27. 2. *i. e.* He denies me that which is but juft and equal, to give me a fair hearing, to fuffer me to plead my Caufe with, or before Him, to fhew me the reafons of his contending with me, and what fins befides common Infirmities, I have been guilty of, whereby I have deferved fuch extraordinary Judgments. Which *Elihu* juftly taxeth him with as a very irreverent and prefumptuous expreffion.

† Heb. *mine Arrow.* 6 Should I lie againft my right *h*? † my wound *i* incurable without tranfgreffion *i*.

Chap. 6. 4. & 16. 12. *h* So *Job* had faid in effect, *Ch.* 27. 4, 5, 6. Should I falfly accufe my felf of fuch fins of which I am no way confcious to my felf? Should I betray mine own Caufe, and deny my Integrity, and fay that I deferved worfe than I have done? *i. e.* Without any great, or hainous, or crying fin, as this word commonly fignifies, which might reafonably bring down fuch terrible Judgments upon my Head.

7 What man *is* like Job, *who* drinketh up fcorning like water *k*?

k i. e. Abundantly and greedily: who doth fo oft and fo eafily break forth into fcornful and contemptuous expreffions, not only againft his Friends, but in fome fort even againft God himfelf, whom he foolifhly and infolently chargeth with dealing rigorously with him. The words may be thus read, *What Man*, being *like Job*, *would drink up*, &c. That a wicked or foolifh Man fhould do thus, is not ftrange; but that a Man of fuch Piety, Gravity, Wifdom and Authority, as *Job*, fhould be guilty of fuch a fin, this is wonderful.

8 Which goeth in company with the workers of iniquity, and walketh with wicked men *l*?

l Although I dare not fay, as his three Friends do, that he is a wicked Man, yet in this matter he fpeaks and acts like one of them.

* Ch. 9. 22. & 35. 3. 9 For he hath faid *m*, * It profiteth a man nothing, that he fhould delight himfelf with God *n*.

m Not abfolutely and in expreís terms, but by unforced conſequence, and as concerning this Life, and with reference to himſelf; becauſe he faid that good Men were no leſs, nay, ſometimes more miſerable here than the wicked, *Ch.* 9. 22, &c. 30. 26. and that for his part he was no gainer as to this Life, by his Piety, but a loſer, and that God ſhewed him no more kindneſs and compaſſion than he uſually did to the vileſt of Men. Which was a very unthankful and ungodly Opinion and Expreſſion, ſeeing Godlineſs hath the Promiſe of this Life as well as of that to come, and *Job* had ſuch ſupports, and ſuch aſſurances of his own uprightneſs, and of his future happineſs, as he confeſſeth, as were and ſhould have been accounted even for the preſent, a greater comfort and profit, than all this World can afford. *n* That he ſhould chuſe and delight to walk with God, and make it his chief care and buſineſs to pleaſe Him, and to do His Commandments: which is the true and proper Character of a Godly Man.

† Heb. *men of heart.* 10 Therefore hearken unto me, ye † men of underſtanding *o*: * far be it from God *that he ſhould do* wickedneſs *p*, and from the Almighty, that he *ſhould commit* iniquity.

* Chap. 8. 3. & 36. 23. *o* You who are preſent, and underſtand theſe things, do you judge between *Job* and me. *p* This I muſt lay down as a Principle, that the higheſt and Holy God, neither doth, nor can deal unjuſtly with *Job*, or with any Man, as *Job* inſinuates that God had dealt with him.

* Pſal. 62. 12. Prov. 24. 12. Jer. 32. 19. Ez. 33. 20. Mat. 16. 27. Rom. 2. 6. 2 Cor. 5. 10. 1 Pet. 1. 17. Rev. 22. 12. 11 * For the work *q* of a man ſhall he render unto him, and cauſe every man to find according to *his* ways.

q i. e. The reward of his work; or according to his work. *Job's* afflictions, though great and ſharp, are not undeſerved, but juſtly inflicted upon him, both for his original corruption, and for many actual tranſgreſſions which are manifeſt to God, though *Job*, through his partiality, may not ſee them. And *Job's* Piety ſhall be recompenced it may be, in this life, but undoubtedly in the next. And therefore Piety is not unprofitable, as *Job* ſaith.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment *r*.

r As *Job* hath wickedly affirmed. For the Phraſe, ſee on Chap. 8. 3.

13 Who hath given him a charge over the earth *s*? † Heb. *all of it.* or who hath diſpoſed † the whole world?

s i. e. Over the Inhabitants of the Earth, to rule them according to his Laws, and to give an account to him of it? Who or where is his Superiour that made the World, and then delivered the Government of it to God? There is no ſuch Perſon. God himſelf is the ſole Creator, the abſolute and ſupream Lord and Governour of all the World, and therefore cannot do unjuſtly. The reaſon is partly becauſe all unrighteouſneſs is a tranſgreſſion of ſome Law, and God hath no Law to bound him but his own nature and will: partly becauſe the Creator and Lord of the World muſt needs have all poſſible Perfections in himſelf, and amongſt others, perfect Juſtice, and muſt needs be free from all imperfections and obliquities, and therefore from Injuſtice: and partly becauſe he is of himſelf All-ſufficient, and independent upon all other Perſons, and able to do and procure whatſoever pleaſeth him, and therefore as he hath no inclination, ſo he hath no temptation, to any unrighteous actions; ſins being generally the reaſon of all unrighteous actions in the World, becauſe the Perſons who do them either are obliged to do it, to gratifie ſome Superiour Authority who commands them to do it, or elſe do want or deſire ſomething which they cannot juſtly obtain. For he is a Monſter, and not a Man, who will take away any thing by injuſtice or violence, which he may have by right. *t* Or, *committed*, to wit, to him, to be governed by Him, in the Name, and for the uſe and ſervice of his Superiour Lord, to whom he muſt give an account.

14 * If he ſet his heart † upon man *u*; if he gather * Pſal. 104. 29. unto himſelf *x* his ſpirit and his breath *y*:

u Heb. *upon him*, i. e. Man, as may ſeem probable from v. 11. & † Heb. *to* v. 15. where *Man* is expreſſed, and from the next Claufe of this Verſe, *him.* where he ſpeaks of that *Spirit* and *Breath* which is in Man. If his Eye and Heart be upon Man, if he diligently and exactly obſerve Him, and all his ways, and whatſoever is amiſs in him, and which follows upon it of courſe, reſolve to puniſh him. Or, *if he ſet his heart againſt* (as this Particle *El* is uſed, *Amos* 7. 15. and elſewhere, as hath been noted before) *him*, to wit, to cut him off. *x* If he pleaſe him, *to gather to himſelf*, to wit, by Death, whereby God is ſaid to take *away* Mens *Breath*, Pſal. 104. 29. and to *gather* Mens *Souls*, Pſal. 26. 9. and the *Spirit* is ſaid to *return unto God*, Eccleſ. 12. 7. *y i. e.* That Spirit and Breath, or that living Soul that God breathed into Man, *Gen.* 2. 7. and gives to every Man that cometh into the World.

15 * All fleſh *z* ſhall periſh together *a*, and Man ſhall turn again unto duſt. * Gen. 3. 19. Eccleſ. 12. 7.

z i. e. Every Man, who is called *Fleſh*, *Gen.* 6. 3. 17. *Iſa.* 40. 6. 12. 5. *a* Or, *altogether*, without any exception, be they great or mean, wiſe or foolifh, good or bad, if God deſign to deſtroy them, they cannot withſtand his Power, but muſt needs periſh by his ſtroke. The deſign of this and the foregoing verſe is the ſame with that of v. 13. (where ſee the notes) namely, to declare God's abſolute and uncontroulable Soveraignty over all men, to diſpoſe of them either to life or to death, as it pleaſeth him, and conſequently to ſhew that *Job* had cauſe to be thankful to God, who had continued his life ſo long to him, which he might have taken away as ſoon as ever he had given it, and had no cauſe to complain of him, or to tax him with injuſtice for afflicting him, as he did.

16 If now *thou haſt* underſtanding, hear this *b*: hearken to the voice of my words.

b As thou art a Man of Underſtanding, hear and conſider what I ſay.

17 Shall even he that hateth right *c*, † govern *d*? † Heb. Bind. and wilt thou condemn him that is moſt juſt *e*?

c i. e. That is unrighteous. But this he expreſſeth in a moſt emphatical manner, the reaſon and weight whereof ſeems to me to be this; If God be unjuſt, he is not ſo from fear of any Superiour (as inferiour Magiſtrates do many unrighteous things againſt their Conſciences to pleaſe their Prince or Chief Ruler, or to avoid his diſpleaſure) but merely from an intrinſecal hatred of Juſtice, or love of Unrighteouſneſs: which being moſt abſurd to imagine concerning God, therefore he cannot poſſibly be unjuſt, or do any unjuſt action. *d* So this word, which properly ſignifies *to bind*, is fitly rendred by moſt Interpreters, and ſo it is uſed *Iſa.* 3. 7. becauſe Governours have a power to bind their Subjects by Laws and Penalties, and they are as it were the Ligaments by which Societies are bound and kept together, which without them would be diſſolved and broken to pieces. *Elihu's* Argument here is the ſame with that of *Abraham's*, *Gen.* 18. 25. and that of St. *Paul's*, Rom. 3. 5, 6. If *God be unrighteous, how ſhall he judge or govern the World?* And the Argument is undeniable; If God were unjuſt, there would be nothing but injuſtice and confuſion, and miſchief in the World, whereas we ſee there is a great deal of Juſtice adminiſtred by Rules in the World, and all this muſt proceed from him who is the Fountain and Author of all Juſtice, and Rule, and Authority. And as the *Pſalmiſt* ſaith, *Pſal.* 94. 9. *He that formed the eye, ſhall not he ſee?* So ſay I; He that makes men juſt, ſhall he be unjuſt? *e i. e.* God, who hath given to many clear and unqueſtionable Evidences of his Juſtice, in giving juſt and holy Laws, in encouraging and rewarding very many righteous Perſons in this life, and inflicting dreadful and remarkable Judgments upon Tyrants and Oppreſſours. Or, *him that is juſt and mighty*; for the next verſe ſpeaks of ſuch who were generally in thoſe times more conſiderable for their Power and Authority, than for their Juſtice. So here is a double Argument againſt *Job's* cenſures of God's Juſtice. He is *juſt*, and therefore giveth thee no cauſe to condemn him, and withal *potent*, and therefore can puniſh thee if thou ſpeak amiſs.

18 *Is it fit* to ſay to a King, *Thou art* † wicked *f*? † Heb. *Belial.* *and* to princes, *ye are* ungodly?

f Or, thou art *Belial*, or a Son of *Belial*. Though a King may really be unjuſt and wicked, yet their Subjects neither may nor dare preſume to call them ſo, *Exod.* 22. 28. And therefore if ſome evil Thought did ariſe in thee, yet how waſt thou not afraid to utter ſuch unworthy and almoſt blaſphemous expreſſions againſt God?

19 *How much leſs to him* that * accepteth not the perſons of princes *g*, nor regardeth the rich more than the poor: for * they all *are* the work of his hands *h*. * Deut. 10. 17. 2 Chron. 19. 7.

g i. e. To God, who reſpecteth not the greateſt Princes, ſo as to do any unjuſt thing to gain their favour, or to avoid their anger, to whom Princes and Peaſants are equally ſubject, and infinitely inferiour; who therefore is free from all temptation to injuſtice, which commonly proceeds from reſpect of Perſons, *Lev.* 19. 15. and to whom therefore thou doſt owe more reverence, than thy words have expreſſed. *h* And therefore of equal worth and price with him, and equally ſubject to his power and diſpleaſure.

20 In a moment *i* ſhall they *k* die, and the people *l* ſhall

ſhall be troubled *m* at midnight *n*, and paſs away *o*: and † Heb. *they that take away the mighty.* the mighty ſhall be taken away *p* without hand *q*.

i Whenſoever God doth but give the word, and ſend his Summons for them. *k i. e.* The Rich and the Prince, no leſs than the Poor, muſt ſubmit to the Law of Death which God hath impoſed upon all men, without exception, and they cannot charge God with injury therein. *l* Whole Nations or People are no leſs ſubject to God's Power than any particular Perſons: their Numbers cannot ſecure them from God's hand. *m i. e.* Diſturbed and terrified with thoſe Calamities which God ſhall bring upon them. *n* Suddenly, and when they are moſt ſecure. *o* Either, 1. Go into Captivity, or run, or fly away, they know not whether for their lives. Or, 2. Periſh or die, as he ſaid before, and as this word is oft uſed, as *Job* 14. 20. *Pſal.* 37. 36. *Eccleſ.* 1. 4. So the ſame thing is ſaid of the People, which in the firſt branch of the verſe was ſaid of the Princes. *p* Either from their place or power: or out of this life. *q* Without any hand or help of Man, by ſome ſecret and ſtupendious Work and Judgment of God; which he oft inflicts upon thoſe who are out of the reach of Men.

* 2 Chron. 16. 9. 21 * For his eyes *are* upon the ways of man *r*, and he ſeeth all his goings.

Chap. 31. 4 *r* This is added as the reaſon of the Judgments mentioned in the † Pſa. 34. 15. foregoing verſe, God doth not afflict nor deſtroy either Princes or & 119. 168 People unjuſtly, no nor out of his meer pleaſure and abſolute Sove- Prov. 5. 21. raignty (to which *Job* ſeemed to impute his Calamities) but for their & 15. 3. ſins, which God ſees exactly, although they uſe all poſſible arts and Jer. 16. 17. tricks to hide them from him. Therefore no man hath cauſe to complain of God, but of himſelf, for all that he may ſuffer in the World.

* Pſal. 139. 12. Amos 9. 2, 3. Heb. 4. 13. 22 * *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves *s*.

s They may flatter themſelves, or cheat others by covering their wicked actions with plauſible pretences and proſeſſions, but they cannot deceive God, nor keep their hearts and ways from his ſight.

23 For he will not lay upon man more *than right t*: † Heb. *to* that he ſhould † enter into judgment with God *u*.

t More or heavier Puniſhments than they deſerve, or then are proportionable to their ſins, which he accurately obſerves, as was now ſaid, and therefore can inflict Puniſhments to them. *u* Thereby to give him any pretence or occaſion of entring into Judgment with him, or condemning his proceedings; for which there might ſeem to be ſome colour, if God did lay upon Man more than right. And therefore thou, O *Job*, haſt no cauſe for thy Complaints againſt God.

† Heb. *without ſearching out.* 24 He ſhall break in pieces mighty men † without number *x*, and ſet others in their ſtead *y*.

x Neither their greatneſs, nor their numbers can ſecure them from the ſtroke of God's Juſtice. *y i. e.* Give away their power and dignity to others who ſhall come in their place.

† Heb. *weighed.* 25 Therefore he knoweth their works *z*, and he overturneth *them* in the night *a*, ſo that they are † deſtroyed *b*.

z i. e. Hence it appears that he knows all their evil works, becauſe he judgeth them for them. God or Men are oft times faid in Scripture to know or do a thing, when they only manifeſt their knowing and doing of it. *Becauſe*, &c. as this Particle is uſed, *Iſa.* 26. 14. & 61. 7. So this is ſubjoined as the ground or reaſon why he puniſheth them, as is related more in the foregoing, and in the following words, becauſe he ſees all their wicked deſigns and actions. *a i. e.* When they are at reſt and ſecure; *at midnight*, as it is v. 20. Or, *he turneth*, or *bringeth* upon them *the night*, to wit, of Calamity and Tribulation, as the next words explain it, and as the words *night* and *darkneſs* are oft uſed. Or, *he turneth the night*, to wit, into day, *i. e.* he knoweth all their deeds of darkneſs, and bringeth them to light. See above v. 22. *b* Heb. *And* (or *then*, or *therefore*; for both theſe ways this Particle is ſometimes uſed) *they ſhall be deſtroyed*, or *broken to pieces*.

† Heb. *in the place of the beholders.* 26 He ſtriketh them as wicked men *c* † in the open ſight of others *d*.

c i. e. As he uſeth to ſmite wicked men, with a grievous and terrible ſtroke. Compare *Pſa.* 27. 7. Or, *for wicked men*, or, *becauſe they are wicked men*, therefore he deſtroys them without any regard to their quality. *d* In publick view for their greater ſhame, and for the greater glory of God's Juſtice, and for the greater terrour of other Oppreſſours, and comfort of the Oppreſſed.

† Heb. *from after him.* * Pſ. 28. 5. Iſa. 5. 12. 27 Becauſe they turned back † from him *e*, and would not conſider * any of his ways *f*.

e From the God, whom they or their Progenitors had owned; and his Laws, which God hath written in the minds of all men, Rom. 2. 14, 15. and it may be from the practice of the true Religion which ſometimes they profeſſed. *f* Or, *underſtand*. They did not deſire nor endeavour to know them, at leaſt practically or to any good purpoſe. *g* Either, 1. God's Providential ways. They did not lay to heart any of God's Judgments inflicted upon ſuch Oppreſſours as themſelves, which ſhould have given them warning, but boldly perſiſted in the ſame wicked courſes. Or, 2. His Precepts; oft called his *ways*, becauſe he hath appointed them for us to walk in. For theſe ways they were in a ſpecial manner obliged to conſider and practiſe: and the next verſe giveth us an inſtance of their backſliding from theſe ways.

28 So that they cauſe the cry of the poor to come *h* unto him *i*, and he heareth the cry of the afflicted *k*.

h Heb. *To bring*, &c. which is ambiguous, and may be read, either 1. *that he*, i. e. God, *might bring*, &c. So this is a reaſon why God *ſmote them*, &c. as is ſaid, v. 26. Or 2. *that they*, i. e. thoſe wicked men, *might bring*, &c. and ſo theſe words contain either 1. A reaſon of what was laſt mentioned, to wit, why they would not conſider nor walk in God's ways, becauſe they were reſolved to oppreſs the Poor, and give them cauſe to cry unto God; which they neither would nor could have done if they had throughly underſtood and conſidered God's ways: or 2. An evidence or inſtance of it wherein it did appear, that *they had turned back from* God, &c. *i i. e.* Unto God, as the following words imply, it being God's work to *hear the cry* and plead the cauſe *of the afflicted* or *oppreſſed*. Others, *Upon him*, or upon *them*, or *upon each of them*, to wit, of the Oppreſſours; upon whom the cry of the oppreſſed is ſaid to come, becauſe the vengeance of God is by that cry brought down upon them. *k* He delivereth the oppreſſed by taking the Oppreſſour away.

29 * When he giveth quietneſs *l*, who then can make trouble *m*? and when he hideth *his* face *n*, who then can behold him *o*? whether *it be done* againſt a nation, or againſt a man only *p*. * Chap. 12. 14.

l Either to the poor and oppreſſed Perſons laſt mentioned, or to any other Perſon or People, as it follows. *m* No Man or Creature can hinder God's deſign and work. *n i. e.* Withdraws his favour and help from them, and thereby expoſeth them to all Oppreſſions or Calamities. *o i. e.* Who can look up to God with chearfulneſs or confidence, to deſire or expect his help? Or rather, *who then will look upon him*, or *regard him*, to wit, ſo as to pity or ſuccour him? If God be againſt him, what Man will or dare be for him? all men will forſake and oppoſe him, and ſo he will be utterly loſt. For this [*who*] anſwers to the [*who*] in the former branch of the verſe, and both of them ſpeak of Man and his act as oppoſed unto God, and to his act. *p* The caſe is the ſame in both: God can carry on his work either of Mercy or Juſtice, as eaſily and as irreſiſtibly upon an whole Nation or People as upon one particular Perſon.

30 That the hypocrite reign not, leſt the people be enſnared *q*.

q Having ſaid that God could and would carry on his own work and deſign effectually, whether againſt one Man, or againſt an whole People, he now proceeds to give a further inſtance of God's might, his power above and againſt the greateſt Monarchs, in whom their own and the Peoples ſtrength ſeem to be united, yet all together cannot oppoſe God in his work. God when he pleaſeth can and doth ſo order affairs, *that the Hypocrite* (*i. e. the profane wicked Prince*, as one of the Kings of *Judah* is called, *Ezek.* 21. 25. Bad Princes being called *Hypocrites*, becauſe they do commonly cover all their Oppreſſions, and Injuries, and Impieties too, with the ſpecious pretence of Juſtice and the Publick Good, and the diſcharge of their Truſt and Duty) *may not reign*, (i. e. may not continue his Reign and Tyranny, that he may and ſhall by his Soveraign Power and Omnipotent Providence be deprived of his Kingdom) *leſt the people be enſnared*, i. e. leſt the People ſhould be longer, and more and more kept and held in the Snares or Fetters of Tyranny and Oppreſſion; *i. e.* God doth this to free poor oppreſſed People from the ſnares which ungodly and unrighteous Princes lay for them. Or, *that the People be not enſnared* any longer, Heb. *that there be no ſnares of or for the People*. Or, *for the ſnares*, or *ſtandals* or *ſins* (which are oft ſo called) *of the People*. So the ſence is, That ſuch a wicked Prince may not continue to reign over that People, although by their ſins they had provoked God to give them ſuch a Prince, and to continue his power over them.

31 Surely it is meet *r* to be ſaid unto God *s*, I have born *chaſtiſement t*, I will not offend any more *u*.

r Certainly it is but fit and reaſonable that Man ſhould ſay thus, to his Maker and Supream Lord, and that inſtead of contending with God he ſhould ſubmit to him, Or (which comes to the ſame thing) *But hath he ſaid?* So the ſence is, I have ſhewed the abſolute Power which God hath over all his Creatures, and that he may juſtly, and doth oft times feverely puniſh all ſorts of men as he ſees fit: And this *Job* ſhould have applied to his own caſe. For, I appeal to all of you, *hath he* i. e. *Job* (who is the principal ſubject of this whole diſcourſe, and to whom he now begins to direct his diſcourſe) *ſaid*, that which here follows? which is a kind of form of Confeſſion or Humiliation, which *Elihu* puts into *Job's* mouth, as it to have been uſed by him. Nay, hath not his ſpeech and carriage been of a quite contrary nature and tendency? Inſtead of humbling himſelf under God's hand which was his duty, hath he not been full of murmurings and complaints againſt God? *s* Unto one ſo much thy Superiour, ſo mighty and ſo righteous in all his ways: with ſuch an one, a weak and ſinful Creature (as thou art) ſhould not preſume to conteſt. *t* Or, *I do*, or *ſhall bear it*, to wit, quietly and contentedly; I will bear the Lord's indignation, and accept of the puniſhment of my own iniquity, and not accuſe God falſly and foolifhly, as I have done. *u* Heb. *I will not corrupt*, to wit, my felf or my ways; which is oft underſtood in like caſes. Or, *I will take or demand no Pledge*: for ſo this Verb is oft uſed. So the ſence may poſſibly be, I confeſs I have been too bold with God, in deſiring that he would come with me into Judgment, and that I could have a Pledge or Surety that he would do ſo, but I will no longer deſire it, but ſubmit my ſelf wholly to him.

32 *That which* I ſee not, teach thou me *x*; if I have done iniquity, I will do no more *y*.

x I will no longer maintain mine innocency, but from thy judgments I will conclude and have reaſon to believe that there are ſome ſecret ſins in me, for which thou doſt chaſtiſe me, and which I through mine ignorance or partiality cannot yet diſcover, and therefore do beg that thou wouldſt by thy Spirit manifeſt them to me. *y* I will amend my former errours.

33 † *Should it be* according to thy mind *z*? he will † Heb. *Shall it be from with thee?* recompenſe it; *a* whether thou refuſe, or whether thou chooſe *b*, and not I *c*: therefore ſpeak what thou know-eſt *d*.

z Having adviſed and directed *Job* how to behave himſelf, and what to ſay to God in his caſe, he now proceeds to enforce his advice by ſolid Arguments. *Should it* (to wit, God's chaſtening of thee, about which the great Controverſie was) *be according to thy mind?* Heb. *from with thee*, as thou wouldſt have it? Shall thy Opinion or Affection give Laws and Meaſures to God that he ſhall aſſiſt only ſuch Perſons, and in ſuch a manner and meaſure, and ſo long as thou wouldſt have him? Doth God need, or ſhould he ſeek for thy advice how to govern the World, and whom, and when to reward or puniſh? Doſt thou quarrel with God, becauſe he puniſh-eth

eth thee worse and longer than thou expectest or desirest?
a To wit, thy iniquity: so prefixed, v. 32. *b* Whether thou art satisfied or offended with his proceedings, he regards not, as not being obliged to give thee an account of his matters; whether thou would refuse his punishments or accept of them. *c* It is not I, nor thou, that must prescribe to God, but he will do what he pleaseth. Or, *but not I, i. e.* do thou refuse or choose as thou pleasest, and contend with God for doing with thee otherwise, than according to thy opinion or good will; but fo would not I do, if it were my case, and I can fay nothing for this course which thou takest, and therefore do thou *speak what thou knowest*, or what thou canst say for it, as it here follows. *d* If thou canst fay any thing for this practice, here I am ready to hear thy defence, and to justifie thee as far as I can truly and righteously do. But this verse is and may well be otherwise rendred, and that very agreeably to the Hebrew, though still the sence will be the same, *Shall he, i. e.* God, *renders*, or *recompence it* (to wit, thy iniquity) *according to thy mind*, (i. e. no further than thou doft like and confent) *because thou refuseft?* (to wit, his Chaftifement. Is he obliged to forbear punifhing thee becaufe thou art not pleafed with it? Shall not he difpenfe either favours or afflictions as he fees fit without thy confent?) *Ihate thou chuse, and not I?* (So *Elihu* fpeaks this in the Name and Perfon of God: fuch fudden changes of Perfons being not unufual in this Book. Shalt thou, O *Job*, choofe for me, and not I for my felf?) *therefore speak what thou knowest*. If this be thy opinion, fpeak what thou canft in defence of it: and here am I ready to plead for God againft thee. So here *Elihu* returns to fpeak in his own Perfon.

† Heb. of heart.

34 † Let men of underftanding tell me, and let a wife man hearken unto me *e*.

e I am content that any wife Man fhould judge of my words, and let fuch confider what I fay. Or, as others tranflate the place, *Men of Underftanding will fpeak for or with* (as the prefix *Lamed* is fometimes ufed, as *Gen. 46. 28. Numb. 18. 11. Job 17. 5.*) *me, and wife n will hearken or affent unto me.*

35 Job hath fpoken without knowledge *f*, and his words were without wifdom.

f Foolifhly and inconfiderately.

36 || My defire *is that* Job may be tried *g* unto the end *h*, becaufe of his anfwers *i* for wicked men *k*.

|| Or, *my Father, let Job be tried.*

g Either 1. That he may be further tried by God, or exercifed with Afflictions, till he be throughly convinced or humbled. But it feems hardh that he fhould pray for the continuance or increafe of *Job*'s Afflictions. Or rather, 2. That his words and caufe which I am now debating may be examined and fifted, that you that are here prefent, or any other wife men, may confider and judge thereof, as he defired above, v. 2, 10, 34. *h i. e.* Thoroughly and exactly, till the Caufe be brought to an iffue. Or, *unto victory*, *i. e.* till judgment be brought forth unto victory. *i* Or, *concerning* his *anfwers*, or *replies* or *difcourfes*; for *anfwering* is oft ufed in Scripture, both in the Old and New Teftament for *fpeaking*. So he limits and changeth the ftate of the Controverfie: I do not meddle with *Job*'s former life, nor charge him with hypocrifie, as his three Friends have done, but I juftly reprove him for his hard Speeches againft God, whereby he hath reproached his Juftice and Goodnefs. *k i.e.* On their behalf, or for their ufe. He hath put Arguments into their Mouths againft God and his Providence. Or, *with* or *among wicked men*, as if he were one of them: or fuch Anfwers as they ufe to make, which therefore are very unbecoming fuch a Man as *Job* is, or pretends to be.

37 For he addeth rebellion unto his fin *l*, he clappeth *his hands* among ſt us, and multiplieth his words againſt God *m*.

l He finned before, as other ways, fo by impatience under his afflictions, which may be afcribed to human Infirmity; but now he is grown obftinate and incorrigible, and inftead of repenting and humbling himfelf for his fins, he excufeth them, and juftifieth himfelf, and arraigneth the bleffed God. Or thus, For otherwife, unleſs he be throughly tried and rebuked, *he will add rebellion unto his fin*, he will break forth into open rebellion againſt God, and (as it follows) *he will clap*, &c. For the Hebrew words are of the future tenſe, although ſuch are oft rendred by the paſt tenſe. *m* In token of joy and victory, as this phraſe is uſed, *Pſal.* 47. 1. & 98. 8. inſulting and triumphing, not only over us, as if none of us were able to anſwer him, but in a fort over God himſelf, inaſmuch as he hath again and again defired leave of God to debate his Cauſe with or before him, and in that cafe did not doubt to maintain it, but could not obtain the favour or juſtice of a fair hearing. *n* Whereas the reverence which he oweth to God, and his infinite diſtance from him ſhould teach him to be very modeſt and ſparing in his Speeches of God, *Job* on the contrary poureth forth whole ſtouds of bold and preſumptuous Expoſtulations with God, and Reflections upon God's proceedings with him.

CHAP. XXXV.

Our good or evil extendeth not to God, 1——7. *but to men on earth who are likewiſe oppreſſed, and cry out, but not unto God, nor are delivered*, 8——12. *He exhorteth to hope in God, though for the preſent he be angry*, 13——16.

MOreover Elihu ſpake and ſaid,

2 Thinkeſt thou this to be right *a*, *that* thou ſaideſt, My righteouſneſs *is* more than Gods *b*?

a Canſt thou in thy Conſcience, upon ſecond Thoughts, approve of what thou haſt ſaid? *b* Not that *Job* ſaid this in expreſs terms, but he ſaid thoſe things from which this might ſeem to follow, as that God puniſhed him more than he deſerved or expected, all things conſidered; and that if he might be admitted to debate his cauſe with or before God, he did not doubt to carry it, and to obtain that eaſe and favour from God, which otherwiſe God would not afford him. But this Charge againſt *Job* he proves in the next verſe.

* Ch. 33. 9. 3 For * thou ſaideſt, *c* What advantage will it *d* be unto thee *e*? *and* what profit ſhall I have‖ *if I be clean* from my ſin *f*?

‖ Or, *is more than*

c This verſe contains the proof of the foregoing Charge: *Job* by what he had oft affirmed, that he was and ſtill continued to be Righteous, though he had no preſent benefit by it, but much bitterneſs with it: and God was not kind to *Job* notwithſtanding all his former and preſent Piety, but dealt with him as if he had been a moſt wicked Man: which was in effect to ſay, That he was more righteous than God. *d* To wit, his Righteouſneſs laſt mentioned. *e* *i. e.* Unto me; ſuch charges of Perſons being very frequent in the Hebrew Language. *f* Or, *by the expiation of my ſin*: for the ſame Hebrew word ſignifies both to *ſin* and to *purge out* or *expiate ſin*. Or, by it (to wit, my righteouſneſs) *more than by my ſin*. So the ſence is, I have no more preſent benefit by all my care to pleaſe and ſerve God, than wicked men have by their ſins againſt him. God regards my cries no more than theirs, and ſhews no more kindneſs or pity to me, than he doth to the moſt profligate Wretches. But ſtill remember *Job* ſpeaks not here of the future life, wherein he knew he ſhould have much advantage, as he profeſſed before, but only of this preſent ſtate.

4 † I will anſwer thee, and thy companions *g* with thee.

† Heb. *I will return to thee* Word.

g i. e. Thoſe who are of thy opinion, or with whom thou doſt aſſociate thy ſelf in thoſe Speeches and Carriages. Which ſeems to be meant not of *Job*'s three Friends (as many underſtand it, for their opinions were contrary to *Job*'s in this point) but of wicked *men*, with whom *Job* is ſaid to *walk*, and *go in company* for this ſame opinion or affection, *Chap.* 34. 8. 9. And theſe men he here calls *Job*'s *companions*, partly becauſe they are very forward to harp upon the ſame ſtring, and to accuſe God and juſtifie themſelves upon all occaſions; and partly, that he might awaken *Job* to a more ſerious review of his former aſſertions, by repreſenting to him, whoſe Cauſe he pleaded, and who were his Confederates and Colleagues in this Opinion.

5 * Look unto the heavens, and ſee, and behold the † clouds *which* are higher than thou *h*.

* Ch. 22. 12. † Heb. *thick clouds.*

h How much more is God, who is far above all Heavens, higher than thoſe? And therefore God is out of the reach of all profit or loſs by thy actions; if thy goodneſs do not profit thee, it is certain it doth not profit him; and therefore doth not lay any Obligation upon him to indulge or recompence thee for it, have only ſo far as he hath graciouſly obliged himſelf: and therefore thou canſt not accuſe him of injuſtice for afflicting thee, nor pretend that thou haſt deſerved better uſage from him. And this infinite diſtance between God and thee, ſhould cauſe thee to think and ſpeak more modeſtly and reverently of that glorious Majeſty.

6 If thou ſinneſt, what doeſt thou againſt him *i*? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

i Thy ſins do him no hurt, and therefore thy righteouſneſs brings him no benefit, as it follows.

7 * If thou be righteous what giveſt thou him? or * Ch. 22. 2. Pſal. 16. 2. Rom. 11. 35. what receiveth he of thine hand *k*?

k He gaineth nothing by it, nor can indeed receive any good from thee, becauſe all thy good comes from him. And therefore thou haſt no reaſon to boaſt of, nor to upbraid God with thy Piety, which is much to thy advantage, but nothing to his.

8 Thy wickedneſs *may hurt* a man as thou *art*, and thy righteouſneſs *may profit* the ſon of man.

l If God were ſuch an one as thou art, he might have benefit or hurt by thine actions: but being an infinite, independent and ſelf-ſufficient being, he is far exalted above all thy good or evil.

9 By reaſon of the multitude *m* of oppreſſions, they make *the oppreſſed* to cry *n*: they cry out by reaſon of the arm of the mighty *o*.

m Or, *greateſt*. This verſe is ſuppoſed to contain an Argument to prove what he ſaid, v. 8. that one Mans wickedneſs may hurt another. But he rather ſeems to begin a new matter, and having anſwered one of *Job*'s Objections, to proceed to another, which may be either 1. That which *Job* had oft complained of, that he carried to God, and God did not hear his cry; which *Elihu* anſwers by a Parallel caſe of men, crying out for oppreſſion; whom yet God doth not hear, nor help, and that for juſt reaſons, which he leaves to *Job* to apply to himſelf. Or, 2. that which *Job* had alledged, *Chap.* 24. 12. and which might ſeem to reflect upon God's Providence. This therefore *Elihu* repeats in this verſe, and anſwereth in the following. *n* Not only to murmur and complain, but to cry out by reaſon of fore oppreſſion, and to cry to the Oppreſſours, or others for pity and help. *o* Becauſe their Oppreſſours are too ſtrong for them.

That is, God.

That is, *Job.*

10 But none *p* ſaith *q*, Where *is* God my Maker *r* who giveth * ſongs *s* in the night *t*?

* Pſal. 42. 8.

p Few or none (for few are oft called and accounted as none, both in Scripture and other Authors) of the great numbers of oppreſſed Perſons. *q* To wit, ſeriouſly or ſincerely, and it may be not ſo much as in word and profeſſion. *r* They howl and cry out of men, and to men, but they ſeek not after God, they do not acknowledge him in all their ways: they praiſe him not for that eaſe, and liberty, and eſtate, and other mercies which God gave them; and he the unthankfulneſs they forfeit their mercies, and therefore if God hear not ſuch Oppreſſours to take them away, they have no cauſe to complain of God, but only of themſelves: they will not vouchſafe to yeeld to God ſeriouſly and fervently, either to continue or to reſtore their loſt mercies; and therefore if God do not hear, nor regard their bruiſh cries ariſing only from a natural ſenſe of their miſery, it is not ſtrange nor unjuſt. *s* Who alone made me, and whole Power and Providence preſerveth me every day, and who only can protect and deliver me. All which were Obligations upon them to praiſe God and pray to him, and depend upon him, and aggravations of their groſs neglect of God. *Heb. my Makers*, in the Plural Number. Which being uſed not only here, but alſo, *Eccle.* 12. 1. *Iſa.* 54. 5. and that without any neceſſity, when it might as well have been put in the ſingular number, yea though *Eliphaz* in Plural.

as it is *Gen.* 1. 1. plainly implies a Plurality of Perſons in the Divine Eſſence, of which ſee on *Gen.* 1. 26. *t i. e.* Matter of Songs: great occaſion to rejoyce and praiſe God. *u* Either 1. Metaphorically taken, *i. e.* in the night of affliction: implying that they want not cauſe to bleſs God even in their afflictions. Or rather 2. Properly, as this word is always uſed in *Job*, one place excepted which is doubtful, to wit, *Chap.* 36. 20. which he may mention rather than the day; either becauſe oppreſſed Perſons, who in the day time are cruelly uſed by their Oppreſſours, are permitted to reſt in the night: or becauſe the Hand and Mercy of God is more manifeſt in the preſervation, and reſt, and ſleep of the Night, than in the Bleſſings of the Day, which are procured by Man's induſtry: or becauſe the Day is the time of Action, the Night of Contemplation, when we do and ought to remember God's Mercies with Thankſgiving: Compare *Pſal.* 42. 8. & 119. 62.

11 Who teacheth us more then the beaſts *x* of the earth, and maketh us wiſer then the fowls of heaven.

x This is mentioned as a further aggravation of Mens neglect of God in their Miſery. God hath given to Men thoſe Gifts which he hath denied to Beaſts, Reaſon and Religion, Wiſdom to know God and themſelves, and their Obligations to God, and their dependance upon him. And therefore it ill becometh them to be like Brute-creatures, roaring and crying out in their Miſeries, without taking any notice of God in way of Prayer or Praiſe; and if they do ſo, it is no wonder if God take no notice of them.

12 There *y* they cry, (but none giveth anſwer) becauſe of the pride of evil men *z*.

y Or, *Then*, as this Particle is uſed, *Pſal.* 14. 5. *Eccleſ.* 2. 17. *Zeph.* 1. 14. In that time or condition. *z* Either 1. Of the Oppreſſours. So this is the reaſon not of the laſt Clauſe, why none anſwereth, but of the former vile they cry, the latter Clauſe being therefore (but ſo within a Parentheſis, and the words therefore to be tranſpoſed, as ſome place them; *There they cry, becauſe of the pride of evil men, but none giveth anſwer.* The reaſon whereof followeth in the next verſe. Or rather 2. of the oppreſſed Perſons. And ſo there is no need of any Parentheſis, or Tranſpoſition. And ſo theſe words contain one reaſon of the words immediately foregoing, which is moſt natural and eaſie, and uſual, to wit, why *none giveth anſwer*, *i. e.* why God doth not anſwer nor regard their cries, becauſe of their Pride, &c. becauſe they are both *evil*, wicked and impenitent, and *proud*, unhumbled for thoſe ſins for which God brought theſe Miſeries upon them, and unſubdued to the Obedience of God.

Gen. 18. 25. Rom. 3. 5. 6. 13 * Surely God will not hear vanity *a*, neither will the Almighty *b* regard it.

a Either 1. vain and light Perſons, that have no true Wiſdom or ſolid Piety in them, but are wholly addicted to vain and worldly things, rejoycing immoderately when they have them, and crying out for want of them, as here they do. Or 2. vain cries, which proceed not from Faith or Piety, but only from Self-love and a Natural Senſe of their Miſery; which is common to them with Brute-beaſts. The Abſtract is here put for the Concrete, as *wickedneſs* is oft put for wicked men, and *pride* for proud Perſons, and the like. *b* Though God be able to help them, as this title of God implies, and though he be the Judge of the World, as the former Name of God ſignifies, to whom therefore it belongs to right the Oppreſſed againſt the Oppreſſour, yet in this caſe he juſtly refuſeth to help them.

14 Although thou ſayeſt, thou ſhalt not ſee him *c*, *yet* judgment *a* before him *d*, therefore truſt thou in him *e*.

c Or, *thou canſt not ſee him*; the Future Tenſe of the Indicative Mood being oft put potentially; *i. e.* Thou canſt not have thy deſire in appearing and pleading thy Cauſe before him. So this is a new matter, and *Elihu* anſwers another Objection of *Job*'s: of which ſee *Chap.* 23. 8. 9. and tells him that he is not to judge of God by prefent appearance; becauſe though God may for a ſeaſon hide his Face, and delay to give him an anſwer, yet he will certainly do him right. *d* *i. e.* Before God, or in his Preſence, or at his Tribunal, or in all his Ways and Adminiſtrations. *e* That *Judgment* is put for Juſtice or juſt Judgment, as it is *Job* 8. 3. *Pſal.* 37. 28. 89. 14. and oft elſewhere. So the ſenſe is, God is and will ſhew himſelf to be juſt in all his ways, and therefore thou doſt wickedly in reflecting upon God's Juſtice. Or, vet *judge thy ſelf before him*: inſtead of accuſing God, condemn thy ſelf, acknowledge thy ſins, and then thou mayſt hope for mercy. Compare *1 Cor.* 11. 31. *c* Inſtead of murmuring againſt him, put the truſt in him. Repent of what is paſt, and humble thy ſelf under God's hand, and do not deſpond for the future, but wait upon God patiently in his way till deliverance come to thee; for it will certainly come if thou doſt not hinder it.

15 But now becauſe *it is* not ſo *f*, ‖ he *g* hath viſited in his anger *h*, yet ‖ he knoweth *it* not *i* in great extremity *k*.

* Pſal. 55. 19.

f i. e. Becauſe *Job* doth not acknowledge God's Juſtice and his own Sins, and wait upon God in his way for Mercy, according to the laſt Advice given to him, v. 14. *g* To wit, God, to whom this great Work of *viſiting* is aſcribed every where in Scripture. *h i. e.* Hath laid grievous Afflictions upon him; all which is too little to bring *Job* to compliance with God. *i* *Job* is not ſufficiently ſenſible of it, ſo as to be humbled under God's hand. *k* Or, though (which Particle is ſometimes underſtood, of which Examples have been before) *in great extremity*, or *abundance*, to wit, of Afflictions. Though *Job* hath hitherto been and ſtill is exerciſed with very ſore Calamities, yet they have not brought *Job* to the knowledge of God and of himſelf. But this verſe is and may be rendred thus; *And now* (or *but now*) *he* (*i. e.* God's) *anger hath viſited thee little or nothing*, (a Hyperbolical expreſſion) *neither hath he known* (i. e. judged or puniſhed, as this word is uſed, *Proverbs.* and elſewhere) *thee in or according to* (as the prefix *Beth* is ſometimes uſed) *the great abundance*, to wit, of thy ſins. And therefore thy Complaints againſt God are very unrighteous and unreaſonable.

16 Therefore *l* doth Job open his mouth in vain *m*: he multiplieth words without knowledge *n*.

l Hence it is manifeſt. *m i. e.* Poor forth his Complaints without any ſucceſs, and gets no eaſe by them. *n* Thereby diſcovering his ignorance of God and of himſelf.

CHAP. XXXVI.

God is juſt in all his ways; towards the wicked, 1——6. *the godly*, 7——11. *the hypocrites*, 12——14. *the poor*, 15. *Job's ſins hindered God's ſalvation to him: he admoniſheth him*, 16——21. *God's power and ſovereignty, and all his perfections to be magnified*, 22——33.

ELihu alſo proceeded, and ſaid,

2 Suffer me a little *a*, and I will ſhew thee † ‖ that *I have* yet to ſpeak on Gods behalf *b*.

† Heb. *that there are words of me.*

a Give me thy patient attention but a little longer, and I have yet words done. *b* That I have not ſaid all that can be ſaid to juſtifie God's proceedings againſt thee.

3 I will fetch my knowledge from afar *c*, and will aſcribe righteouſneſs to my maker *d*.

c i. e. From remote times, and places, and things. I will not confine my Diſcourſe to thy particular Caſe, but will juſtifie God by declaring his great and glorious Works of Creation and Providence both in the Heaven and Earth, and the manner of his dealing with men in other Parts and Ages of the World: for theſe are the chief Heads of the following Diſcourſe, and therefore the beſt Comment upon this General Expreſſion. *d* I will acknowledge that which is true, that God is Righteous. He adds the words, *my Maker*, either 1. as an Argument or Evidence of God's Righteouſneſs; partly becauſe it is not likely that God ſhould be unjuſt to his own Creature, ſince even Men are not only juſt, but kind to their own Works and Relations: and partly becauſe the Work of Creation gave unto God an abſolute right and power to diſpoſe of *Job* as he ſee fit, as the Potter hath power over the Clay, *Rom.* 9. 21. and therefore there was no foundation for Job's righteouſneſs, nor any temptation upon God to do it: and partly becauſe Man's Maker muſt needs be a Being of all poſſible Perfection, and therefore one of perfect Righteouſneſs. Or, 2. as a Motive or Obligation upon him to plead God's Cauſe. I do not engage my ſelf in this Controverſie out of a pragmatical or contentious humour, nor out of any prejudice or ill will to thee, but merely from the ſenſe of my duty to my Heavenly Creator. Withal, he reflects upon Job's guilty of great folly and ingratitude in contending with him, in or by whom he lived, and moved, and had his being.

4 For truly, my words *ſhall not be* falſe *e*: * he that is perfect in knowledge *is* with thee *f*.

* Ch. 37. 16.

e I will not ſpeak any thing againſt my own Conſcience, nor againſt Truth, either to flatter God, or to vex thee, as thou ſuppoſeſt thy other friends have done, *Chap.* 13. 7. and elſewhere. *f* This is meant either 1. of God. Thou haſt to do with a God of perfect Knowledge, by whom all thy words and actions are weighed, and therefore haſt need to be more wary and circumſpect in thy expreſſions and behaviour. Or rather 2. of himſelf, as the former part of the verſe is. And he ſpeaketh of himſelf in the third Perſon for modeſties ſake. He ſpeaks not of abſolute, but of comparative Perfection. And whatſoever perfection of knowledge he had, he doth not aſcribe it to himſelf, but to God's Spirit, *Chap.* 32. 8. And the meaning may be this; Thou haſt not to do with a Novice, but with one who hath accurately conſidered, and through God's grace doth fully underſtand theſe matters. Therefore hearken to me. But the word rendred *perfect* ſignifieth alſo *ſincere* or *upright*, or *right*. And this may ſeem beſt to agree with the former Clauſe, wherein he faith that he would not ſpeak what he knew to be falſe: and here he adds, That he was and would be *upright* in the uſe of his *knowledge*, or in the delivery of his *opinion* in this matter, and not be biaſſed by any paſſion or prejudice either to ſpeak otherwiſe than he thought, or to judge otherwiſe than he ſhould.

5 Behold, God is mighty, and deſpiſeth not *any*: * *he is* mighty in ſtrength and † wiſdom *b*.

* Ch. 9. 4.

g His greatneſs doth not make him (as it doth men) to bear, or to contemn us, as we do our Servants, *Job* 31. 13. 15. but to conſider, and to relieve us. Though he may do what he pleaſeth, and none can hinder him, yet he will not uſe it to do us wrong, as *Job* feemed to infinuate, *Chap.* 23. 13. 27. & 24. 12. Heb. *b* His Strength is guided by Wiſdom, and therefore cannot be inſufficiently employed to do any thing unbecoming God, or unjuſt to his Creatures, for either of theſe is folly. Or, *in ſtrength*, or *power*, *of heart*: for the *and* is not in the Hebrew. So the ſenſe is, He is truly magnanimous, of a great and generous Mind or Heart, and therefore not Unrighteous: for all Injuſtice proceeds from littleneſs or wickedneſs of heart. Truly great Souls ſcorn unjuſt actions.

6 He preſerveth not the life of the wicked *i*: but giveth right to the ‖ poor *k*.

‖ Or, *afflicted.*

i To wit, for ever; but will in his due time forſake them, and *Pſal.* give them up to the Deſtroyer. Or, *he doth not*, or *will not preſerve* is put for, *he will certainly and juſtly deſtroy*, by the Figure called *Meiofis*, uſed *Prov.* 17. 21. and oft elſewhere. *k* He doth uphold, and he will certainly in his time deliver his poor oppreſſed ones from all their Oppreſſours.

7 * He withdraweth not his eyes from the righte- * Pſal. 33. ous *l*: but with kings *are they* on the throne *m*; yea, he doth eſtabliſh them for ever *n*, and they are exalted *o*.

l He never ceaſeth to care for and watch over them, no not when they are afflicted or perſecuted, when he may ſeem to neglect and forſake them. *m* Though they may be oppreſſed for a time, he not only delivers them, but alſo raiſeth them to the higheſt Honour and Happineſs in this Life: Compare 1 Sam. 2. 8. *Pſal.* 113. 8. *n* Their Felicity is more ſtable and permanent than that of the wicked. *o* Having mentioned the Cauſe, that is, *Gods favour to the righteous*, he now mentions the effect, that *they are or ſhall be exalted*: they are not caſt down from their Dignity, as the wicked commonly are.

8 And * if *they be* bound in fetters *p*, *and* be holden * Pſal. 2. in cords of affliction:

p If through the viciſſitude of Wordly Affairs, and the Righteous Judgment of God upon them for their ſins, they be brought from their Throne into a Priſon, as ſometimes hath been done.

9 Then he ſheweth them their work *q*, and their tranſgreſſions, that they have exceeded *r*.

q i. e. Their evil Works, as the next Clauſe explains and limits it. By theſe Afflictions he brings them to a ſight of their Sins and to Repentance, which is the way and means of their recovery. *r* That they have greatly ſinned by ſhutting their Power and Proſperity; which even good men are too prone to do.

Ch.33.16. 10 * He openeth alſo their ear *s* to diſcipline *t*, and commandeth *u* that they return from iniquity *x*.

s i. e. He enableth and enclineth them to hearken to what God ſpeaks by the rod, who would not hear in the time of their Proſperity: like them, *Jer.* 22. 21. *t* Or, *to inſtruction*, i. e. to receive inſtruction: *or to chaſtening*, i. e. to hear the rod, and who hath appointed it; as is ſaid, *Mich.* 6. 9. *u* Either by his Word or Spirit accompanying the Affliction and diſcovering the Mind and Will of God in this Diſpenſation. *x* Which is the chief Cauſe of their Calamity.

†Ch.21.13 11 If they obey *y* and ſerve *him*, they ſhall * ſpend their days in proſperity *z*, and their years in pleaſures *a*.

y God's Admonition and Command. *z* They ſhall be reſtored to their former Proſperity, and ſhall live and die in it. This he ſpeaks according to the Tenour of God's Promiſes, eſpecially in the Old Teſtament ſtate of the Church, and according to the common courſe and method of God's Providence, which *Elihu* and other good men had obſerved. *a* Abounding in worldly Comforts, and being enabled by God to rejoyce in them, which is God's gift, *Eccleſ.* 3. 13. and delighting themſelves in God's love and favour to them.

† Heb. *they ſhall paſs away by the Sword.* Ch.33.18. 12 But if they *b* obey not, † they ſhall periſh by the ſword, and they ſhall die without knowledge *c*.

b The Righteous ſpoken of v. 7. oppoſed to the *Hypocrites* here following, v. 13. for even good men may ſometimes be diſobedient to Divine Admonitions, and may ſuffer deeply, yea, even Death it ſelf, for their folly; See 1 *Cor.* 11. 30. *c* In or for their ignorance or inadvertency or folly. Or, *becauſe they are without knowledge*: becauſe they are fooliſh, or brutiſh, and will not learn the Leſſons which God ſo plainly teacheth them.

*Rom.2.5. 13 But the hypocrites in heart *d* * heap up wrath *e*: they cry not *f* when he bindeth them *g*.

d Such as are truly void of that Piety which they profeſs. Whereby he either ſecretly inſinuates that *Job* was ſuch an one: or gives him this occaſion to ſearch himſelf whether he were not ſo: or rather admoniſheth him not to carry himſelf like ſuch an one, as he had hitherto done, and for which he reproved him, *Chap.* 24. 8. *e i. e.* By their impious and obſtinate carriage in all Conditions, they treaſure up God's wrath againſt themſelves. *f* Unto God for help. They live in the groſs neaſeſt of God, and of Prayer. *g* To wit, with the Cords of Affliction, or wrethed, v. 8. which is mentioned as an Aggravation of their Wickedneſs: becauſe even wicked men, if not profitably bad, will ſeek God in a time of Affliction, *Hoſea* 5. 15. Withal he ſecretly reflects upon *Job* as one that behaved himſelf like a wicked Man, becauſe though he cried out of God in way of Complaint, yet he did not cry unto him by humble Supplication.

*Ch.15.32 & 22. 16. Pſ.55.23. † Heb. *Their ſoul (i.e. they themſelves) ſhall die in youth.* ‖ Or, *their life ſhall die*, or be cutt off: which Verb is underſtood out of the former Clauſe after the manner of the Hebrews. ‖ Or, *the filthy*, or *Whoremongers*, or *Sodomites*; to whoſe deſtruction (which happened not long before this time) he may ſeem to allude. The ſame is, They ſhall die by ſome dreadful and exemplary ſtroke of Divine Vengeance. 14 * † They die in youth *h*, and their life is *i* among the ſunclean *k*.

b They provoke God to cut them off before their time. Heb. ‖ Or, *afflicted*.

15 He delivereth the ‖ poor in his affliction, and openeth their ears *l* in oppreſſion *m*.

l i. e. Cauſeth them to hear, and underſtand, and do the will of God; *Enemy* being oft put for *obeying*. And this latter Clauſe ſeems to be added to intimate, that he will not deliver all afflicted Perſons, but only thoſe whoſe Ears he openeth to receive his Counſels. *m i. e.* In the time of their oppreſſion. Or, *by oppreſſion or tribulation*, as the means of opening their Ears and Hearts.

16 Even ſo would he *n* have removed thee *o* out of the ſ ſtrait *into* a broad place *q*, where *there is* no ſtraitneſs, and † that which ſhould be ſet on thy table *r*, *reſt of thy ſtanded* be full of fatneſs. *table.*

n If thou hadſt opened thine Ear to God's Counſels, and humbled thy ſelf under his *correcting* hand, and fled to God for Mercy. *o* As this Verb is uſed, 2 *Chron.* 18. 31. Or, *allured*, or *inticed*, or *perſwaded thee*, as the word properly ſignifies: which poſſibly may here be emphatical, and may imply as that *Job* had by his ſins brought himſelf into thoſe ſtraits, ſo that God could have brought him out of them by the uſual and ordinary way, to wit, by perſwading him to turn from his ſins, and humbly and earneſtly to cry to God for Mercy, which if he had complied with, God would have delivered him. *p* Heb. *out of the mouth or iaws of tribulation*; which like a wild Beaſt was ready to devour him. *q i. e.* Into a ſtate of eaſe and freedom. *r* The Diſhes, or the Food in them.

17 But thou haſt fulfilled the judgment *s* of the wicked: † judgment and juſtice take hold *on thee t*.

s Or, *the cauſe of Sinners*, as the word moſt properly ſignifieth. Thou haſt [illegible] the wicked men in their own Cauſe, and juſtified the hard and reproachful [illegible] which wicked men in their rage utter againſt God, or againſt [illegible] and juſtifying themſelves. † Or, therefore (which is of undoubted uſe) *the ſentence and judgment* [illegible] *inficted ſentence*, to wit, of the wicked now mentioned *ſhall take hold* on thee. Thou haſt maintained their Cauſe againſt God, and God ſhall paſs againſt thee their Sentence, or the Sentence of Condemnation due to ſuch wicked men.

18 Becauſe *there is* wrath *u*, *beware* *x* leſt he take thee away with *his* ſtroke *y*: then * a great ranſom† Heb. *Let not* cannot † deliver thee *z*. *Ge.39.*

u To wit, conceived by God againſt thee. Becauſe by thy pleaſing the Cauſe of the wicked, thou haſt deſerved that God ſhould give Sentence againſt thee, as was now ſaid, and haſt provoked God's wrath againſt thee, therefore look to thy ſelf, and reconcile thy ſelf to God by true Repentance whilſt thou maiſt, and before he near them. This Tranſlation and Interpretation ſeems better to agree with the Context than that which is more common, *Man doth behold it* (i. e. God's Work or Works) *afar off*, i. e. They ſee them darkly and imperfectly, as things at a great diſtance, but not clearly and plainly as things near at hand, and therefore they are ſo apt to miſtake them, and miſjudge of them.

26 Behold, God *is* great *r*, and we know *him* not *u*; Pſ.50.21. neither can the number of his years be ſearched out *x*. Ch.22.12. *r* Infinite in Majeſty, and Power, and Wiſdom, and all Perfections, and therefore juſt in all his Ways. *u* To wit, perfectly. Heb. 1.12. Though we fee ſomething of him in his Works, as was now ſaid, yet we fee and know but little of him in compariſon of that which is in him. He is incomprehenſibly great in his Eſſence and in his Works, and therefore be not ſo raſh, O *Job*, as to cenſure thoſe Ways of God which thou canſt not fully underſtand. *x* He is from everlaſting to everlaſting eternal, as in his Being, ſo in all his Counſels; which therefore muſt be infinitely wiſe and above the comprehenſion of ſhort-liv'd men.

27 For *y* he maketh ſmall the drops of water *y*, they *z* pour down *a* rain according to the vapour thereof *b*:

y Having affirmed that God's Works are incomprehenſibly great and glorious, he now enters upon the proof of it; and he proveth it from the moſt common and viſible Works of Nature and Providence, which if throughly conſidered, are full of wonder, and paſt the reach of the greateſt Philoſophers, who indeed ſpeak of them only by gueſs, and by their innumerable Diſputations about them diſcover their ignorance in them. And hence he leaves it to *Job* to conſider how incomparably more deep and unconceiveable the ſecret Counſels and Judgments of God muſt needs be, and therefore how fooliſh and preſumptuous a thing it was for him to judge and cenſure them. *y i. e.* He orders matters ſo wiſely and graciouſly, that the Waters which are in the Clouds, do not fall down at once in Spouts, or Rivers, or Seas; which would be both unprofitable and pernicious to the Earth and to Mankind; but by degrees, and in drops; which is beſt for mens ſafety and comfort, and for the refreſhment of the Earth. And this he obſerves as a wonderful Work of God, without whoſe Providence herein thoſe Waters might conſtantly or commonly fall in Spouts, as ſometimes part of them hath done. *z* Either the Waters, laſt mentioned; or the Clouds, as it is expreſſed in the next verſe: or the Active Verb is uſually impertonally, which is frequent in the Hebrew Language; *they pour down rain*, for, *the rain is poured down*. *a* Or, *melt or diſſolve*, which word is borrowed from Metaliſts, who diſſolve Metals with Fire, and then pour them forth by degrees and in parcels; as the Clouds are diſſolved, and then poured forth in drops, as was now expreſſed. *b i.e.* According to the proportion of Vapours which the heat of the Sun hath drawn up from the Earth or Sea into the Clouds. Or, *into the vapour thereof*. So it notes that great Work of God by which the Rain is firſt made of Vapours, and afterwards reſolved into Vapours, or into the matter of ſucceeding Vapours, by a conſtant rotation and reciprocation.

‖Heb. *of his abundants* 28 Which the † clouds do drop, *and* diſtil upon man ‖ abundantly *c*.

c In ſuch plenty as the neceſſities of the Earth require: which alſo is a wonderful Work of God.

29 Alſo can *any* underſtand the ſpreadings of the † clouds *d*, or the noiſe of his tabernacle *e*. †Heb. *clouds*

d Or rather, *of a Cloud*, as it is in the Hebrew: whence it comes to paſs, that a ſmall Cloud, no bigger than a Man's hand, doth ſuddenly ſpread over the whole Heavens: how the Clouds come to be ſuddenly gathered together, and ſo condenſed as to bring forth Thunder and Lightning, which here follows. *e i. e.* The Thunder produced in the Clouds, which are oft called God's *Tent* or *Tabernacle*, as *Pſal.*18.11. & 104.2. because there he oft times ſeems to dwell, and gives forth Tokens of his powerful and glorious Preſence in thoſe mighty Works of Thundring and Lightning, wherewith Men are frequently aſtoniſhed and affrighted.

30 Behold, he ſpreadeth his light *f* upon it *g*, and † Heb. *the roots.* covereth † the bottom of the ſea *h*. Ch.37.13 & 38. 23.

f i. e. The Lightning; of which the whole Context ſpeaks, which is ſtily called *God's Light*, as it is called *God's Lightning*, Pſal.144.6. becauſe God only can light it. *g i. e.* Upon the Cloud, which is in a manner the Candleſtick in which God ſets up this Light. *h* The Lightning ſpreads far and wide over all the parts of the Sea, and thereby eaſily and over and covering the Body of a Man or Woman; or as God is ſaid to *cover himſelf with light as with a garment*, Pſal. 104.2.

31 For * by them judgeth he the people *i*; he giveth meat in abundance *k*.

i By Thunder and Lightning, he manifeſts his Diſpleaſure and executes his Judgments againſt ungodly People or Countries. *k* Or, and (which Conjunction is oft underſtood) *he giveth meat*, &c. i.e. By the ſelf-ſame Clouds he puniſheth wicked men by Thunder and Lightning, and provideth for others by thoſe plentiful Showers which accompany them.

32 With clouds *l* he covereth the light *m*, and commandeth it *not to ſhine n*, by *the cloud* that cometh betwixt *o*.

l With thick and black Clouds ſpread over the whole Heavens, as it is in times of great Thunders and Lightnings. Heb. *with hands*; either the Clouds are ſo called for their reſemblance to hands, 1 *Kings* 18.44. as being hollow and ſpread abroad: or the meaning is, that

God covereth the Light as it were by the hollow of his Hand, as a Man ſometimes covers the Light of a Candle. *m* Either the Lightning, or rather the Sun, which is ſtily called *Light*, *Job* 31.26. *Pſal.* 136.7. as being the Fountain of Light. *n* Or, *giveth a charge concerning it*, to wit, that it ſhall be covered: Or, *forbiddeth it*, as this Hebrew word, joyned with this Propoſition, uſually ſignifies, as *Gen.* 2. 17. & 28. 6. 1 *Kings* 2. 43. & 11. 11. and elſewhere, i. e. hindereth it, as it were by an expreſs Command or Prohibition, from its uſual and proper work, to wit, from ſhining. *o* Which God interpoſeth as a Vail between the Sun and Earth: by which he doth, as it were, deliver his Command or Prohibition to the Sun, that he ſhould not ſhine.

33 The noiſe thereof *p* ſheweth concerning it *q*; † Heb. *that* the cattle alſo concerning † the vapour *r*. *which goeth up.*

p To wit, of or within the black or thick Cloud, ſpoken of v. 32. *q i. e.* Or, *his*, i.e. God's *voice*, to wit, the Thunder, which is called *God's voice*, Pſal. 29.3. 4. 5. *r* To wit, the Rain, which is the principal Subject of theſe verſes, of which he ſpeaketh expreſly, v. 27, 28. and of its Companions, the Clouds, and Thunder and Lightning in all the following verſes. The ſenſe is, The Thunder gives notice of the approaching Rain. † And as the Thunder, ſo *alſo the Cattle* ſheweth (which Verb is underſtood out of the foregoing Clauſe, after the manner) *concerning the vapour*, i. e. concerning the coming of the Rain: for he puts *Vapour* for the *Rain*, becauſe divers Cattle are very ſagacious in this matter, and do not only perceive the Rain when it is ready to fall, but forſake it at ſome diſtance by the Vapours which are drawn up by the Sun in great abundance, and by divers Motions and Actions, give Men timely notice of it, as hath been obſerved not only by Husbandmen, but alſo by Learned Authors.

CHAP. XXXVII.

God's great Works, Lightning, Thunder, Snow, Rain, Winds, Froſt, Clouds, and his Providences towards Nations, whether for correction or Mercy, call for reverence and fear, 1——13. *as alſo his unſearchable Wiſdom in them*, 14——18. *We are ignorant, and cannot ſpeak to God; but muſt fear him who is reflective wiſe*, 19——24.

AT this alſo *a* my heart trembleth, and is moved out of his place *b*.

a Of which I have already ſpoken, and am now to ſpeak further, to wit, the Thunder which hath oft times made even Atheiſts, and other wicked Men to tremble with a fear of horrour, and good men to tremble with a fear of reverence, and a due dread of God's Judgments. *b* Leaps and beats exceſſively, as if it would leap out of my Body.

2 † Hear attentively *c* † the noiſe of his voice *d*, and † Heb. *hear in hearing.* the ſound *that* goeth out of his mouth *e*. † Heb. *his voice with trembling.*

c It ſeems not improbable that whilſt *Elihu* was ſpeaking it Thunder'd greatly, and that Tempeſt was begun, wherewith God ſuffered in his Speech, as it here follows, *Chap.* 38. 1. and that this occaſioned his return to that Subject of which he had diſcourſed before, and his Exhortation to them to mind it with deeper attention. *d* Or, *his Voice*, (to wit, the Thunder, which is called a *Voice*, Exod. 20.18. and *God's Voice*, Pſal. 29. 4.) *with trembling*; becauſe the Thunder is an effect or evidence of God's mighty Power, and of times of his Anger alſo. *e* As the voice (and Thunder is God's Voice) goeth out of Man's mouth. Or, that is produced by God's Word or Command, which is oft ſignified by his *Mouth*.

3 He directeth it *f* under the whole Heaven *g*, and his † lightning unto the † ends of the earth *h*. †Heb. *light.*

f To wit, his Voice: which he ſhooteth or guideth like an Arrow to the Mark, ſo diſpoſing it that it may do that work for which *wings of* he ſends it. *g* Far and wide through all the parts of this lower *the earth.* World. *h* From one end of the Heaven to the oppoſite end or part of the Earth, as *from Eaſt to Weſt*, Matth. 24.27.

4 After it * a voice *i* roareth: he thundreth with * Pſ.29.2. the voice of his excellency *k*, and he will not ſtay *l* them *m* when his voice is heard.

i. i. e. After the Lightning. For though the Thunder be in order of Nature before the Lightning, yet the Lightning is ſeen before the Thunder is heard. † Or, *with his excellent*, or *high*, or *lofty Voice*, both loud and full of Majeſty and Awfulneſs. *l* Or, *delay*. Heb. *take them by the heel*, as *Jacob* did *Eſau* in the Womb, to delay or ſtop him from entring into the World before him. *m* Either 1. the Lightnings ſpoken of in the beginning of the verſe. But theſe do not ſtay till his Voice be heard, but come before it. Or rather, 2. The Rains and Storms, of which he ſpoke before, and will ſpeak again, v. 6.

5 God thundreth marvellouſly *n* with his voice: * great things doth he, which we cannot compre- * Ch. 5.9. hend *o*. & 36.26.

n With a wonderful and terrible noiſe, and ſo as to produce many wonderful effects, as the breaking down of great and ſtrong Trees or buildings, the killing of Men in a ſtupendious manner, &c. *o* Even in the courſe of Nature, and in viſible things: which all men ſee, but fearce any can give the true and ſatisfactory reaſons of them, for the greateſt Philoſophers ſpeak only by gueſs, and are greatly divided among themſelves about them. And therefore it is not ſtrange if the ſecret and deep counſels of Divine Providence be out of our reach; and it is great arrogance in thee, O *Job*, to cenſure them, becauſe thou doſt not fully underſtand them.

6 For * he ſaith to the ſnow, be thou *on* the earth *p*: * Pſ. 147. likewiſe to the ſmall rain: and to the great rain of 15, 16. † Heb. *and to the* his ſtrength *q*. *ſtrength of his ſtrength.*

p By his powerful Word and Will the Snow is made in the Air, and falls upon the Earth where and when he ſeeth fit. *q i. e.* Thoſe great ſtorms or ſhowers of Rain which come with great force and impetuoſity.

7 He ſealeth up the hand of every man *r*, that all *His ſtrength* men may know his work *s*. *of rain &*

r By theſe great Snows and Rains he drives men out of the

Fields, and feals or binds up their hands from all that Work, and drives them home to their Houſes, and in a manner ſhuts them up there. *See Gen. 7. 16. Exod. 9. 19.* Or, *By his Hand, or Power (i. e.* By thoſe powerful Works of his Hand here mentioned) *he ſealeth, or ſhutteth up, or keeps their cloſe every man,* to wit, in his Houſe, as the Beaſts in their Dens, v. 8. *s* That Men being hindered from action and their own work, and ſo being idle and at perfect leiſure, may fall to a ſerious contemplation of theſe, and other great and glorious Works of God. Or, *that he* (i. e. *every man,* as was now expreſſed) *may know (or acquire into,* or *take an account of) all his workmen :* So which the proper ſenſe is when they are all hindred from their work, and brought together into the Houſe.

8 Then *t* the Beaſts go into dens *u*, and remain in their places.

t In great Rains or deep Snows. *u* For ſhelter and comfort.

† Heb. *out of the chamber.* † Heb. *ſcatter, winde.*

9† Out of the ſouth *x* cometh the whirlwind *y*: and cold *z* out of the † north.

x Heb. *out of the inner chamber*; as the Southern part of the World is called, becauſe in a great part it was, and is hid and unknown to thoſe who live in the Northern Hemiſphere, in which *Job*'s habitation lay; Or, *out of the Chambers of the South*, as it is more largely expreſſed, *Job 9. 1.* for this is oppoſed to the *North* in the following Clauſe. *y* Violent and ſtormy Winds: which in thoſe parts moſt frequently came out of the South, whence they are called *whirlwinds of the South*, Zech. 9. 14. So alſo *Isa.* 21. 1. *z i. e.* Cold and freezing Winds, which generally come from that quarter.

* Chap. 38. 25, 30. Pſal. 147. 17, 18.

10 * By the breath of God *a* froſt is given: and the breadth of the waters is ſtrained *b*.

a i. e. By the Word of God, as this very Phraſe is explained. *Pſal.* 33. 6. By his will or appointment, to which as the principal cauſe, all theſe Works are aſcribed. *b* The Froſt dries up the Waters in great meaſure, and bringeth the remainder into a narrower compaſs, as we ſee.

† Or, *cleareth many a cloud.* † Heb. *the ſtars.*

11 Alſo by † watering *c* he weareth the thick clouds *d*: he ſcattereth † his bright cloud *e*.

c To wit, the Earth. By cauſing them firſt to receive and reſt there, and then to pour forth abundance of Water. *d* By filling and thickening them with much Water, and making them to go long Journeys to water remote parts, and at laſt to ſpend and empty themſelves there: all which things make men weary; and therefore are here ſaid to make the Clouds weary by a common figure called *Prolepſis*. *e* As for the white and lightſome Clouds (which are oppoſed to the thick and black Clouds in the former Clauſe) he diſtributeth and diſſolveth them by the Wind or Sun. Or, *he ſcattereth other Clouds by his light*, as the beams of the Sun. So he gathereth ſome, and ſcattereth others, as he pleaſeth, cauſing either clear, or dark, and rainy weather.

† Or, *clear-eth many a cloud.* † Heb. *the ſtars.*

12 And it is turned round about *f* by his counſels *g*: that they may do whatſoever he commandeth them *h* upon the face of the world in the Earth.

f The Clouds (now mentioned) are carried about to this or that place. *g* Not by chance (though nothing ſeems to be more caſual and uncertain than the motions of the Clouds) but by his order and governance. *h* Either be diſperſed and paſs away without effect to the diſappointment of the Husbandmens hopes, or be diſſolved in ſweet and fruitful ſhowers.

* Exod. 9. 18, 23. 1 Sam. 12. 18, 19. Ezr. 10. 9. Chap. 36. 27, 31. † Heb. *a rod.*

13 * He cauſeth it to come *i*, whether for † correction *k*, or for his land *l*, or for mercy *m*.

i Heb. *He maketh it* (to wit, the Cloud or Clouds, and the Rain which is in it) *to find*, to wit, a path, or to find out the Perſons or Place to which God intends either good or hurt by it. *k* Heb. *for a rod*, to ſcourge or correct men by immoderate ſhowers. Or, *for a Tribe*, or certain Portion of Land, which God intends particularly to puniſh in that kind. *l i. e.* For God's Land, whereby he underſtands, either 1. The Land which he favoureth, and where his Servants live, ſuch as *Canaan* was, which for that reaſon God bleſſed with Rain, as is noted *Deut.* 11. 12. *Pſal.* 68. 9, 10. But in *Job*'s time God's People were not in *Canaan*, but in *Egypt*, where little or no Rain fell. Or, 2. The uninhabited or defect parts of the World, which may be called *God's Land* peculiarly, becauſe it is immediately and only under God's care, as being not regarded nor poſſeſſed by any man. For it is noted as a ſpecial act of God's Providence, that he cauſeth Rain to fall upon ſuch places, *Job* 38. 26, 27. Or 3. *his Earth*, as it may be rendred, to wit, the whole Earth, which is ſaid to be *the Lord's*, Pſal. 24. 1. & 50. 12. and which may be here oppoſed to a *Tribe*, or little part of the Earth. And ſo this may note a general Judgment by exceſſive Rains inflicted upon the whole Earth, and all its Inhabitants, even the Univerſal Deluge, which then was in a manner of freſh memory, which came in a great meaſure out of the Clouds. And thus theſe two firſt Members ſpeak of Correction, and the laſt of Mercy. *m* For the comfort and benefit of Mankind by cooling and cleanſing the Air and refreſhing and improving all the Fruits of the Earth, and other ways.

14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God *n*.

n If there be ſo much matter of wonder and adoration in the moſt obvious and ſenſible works of God, how wonderful muſt his deep and ſecret Counſels and Judgments be? And therefore it would better become thee humbly to admire, and quietly to ſubmit to them, than to murmur or quarrel with them.

15 Doſt thou know when God diſpoſed them *o*, and cauſed the light of his cloud to ſhine *p*?

o To wit, the things before mentioned, the Clouds, Rain, Snow, Thunder and Lightning, and other Meteors. Did God ask Counſel from thee to acquaint thee with his Counſels in the producing and ordering of them, when and where, and in what manner he ſhould diſpoſe them? God ordereth all theſe things not as it pleaſeth thee, but as he thinks meet; and in like manner he diſpoſeth of all humane Affairs, and of thine among the reſt. *p* Which may be underſtood either 1. of the Light of the Sun breaking through the Clouds, when it is moſt glorious and comfortable. But though this Light break through the Clouds, yet it is very improper to call it *the light of the Clouds*. Or, 2. The Lightnings, which is properly ſo called, as being produced by and in a Cloud. Or, 3. The Rainbow, which is a lightſom and glorious Work of God, and therefore not likely to be omitted in this place, and which is ſeated in a Cloud, *his Bow*, as the Rain-bow is called, *Gen.* 9. 13.

16 Doſt thou know the balancings *q* of the clouds; the wondrous works of him which is perfect *in* knowledge *r*?

q How God doth as it were weigh and ſuſpend the Clouds in Balances, ſo that although they are ponderous and full of Water, yet they are by his power kept up in the thin Air from falling down upon us in ſpouts and floods, as ſometimes they have done, and generally would do, if not over-ruled by an higher Providence. *r* Who exactly knows the weight. Theſe are effects and evidences of his infinite Power and Knowledge.

17 How thy garments *are* warm *s*, when he quieteth the earth *t* by the ſouth *wind u*?

s How and why thy Garments keep thee warm; of which as there are ſome natural cauſes, ſo it is certain that they are not ſufficient to do it without God's bleſſing, as experience ſhews. *Hagg.* 1. 6. *t i. e.* The Air about the Earth. *u* Which though ſometimes it brings Tempeſts, v. 9. yet commonly it ſhereth in hot weather, *Luke* 12. 55. as the North-wind brings cold, v. 9. Or, *from the South-wind, i.e.* from the Tempeſt which was noted to come out of the South, v. 9. Heb. *from or by the South*, i.e. by the Sun's coming into the Southern Part, which makes the Air quiet and warm.

18 Haſt thou with him * ſpread out the ſkie *x*, *which is* ſtrong *y*, *and* as a molten looking glaſs *z*.

* Gen. 1. 6.

x Waſt thou his Co-worker or aſſiſtant in ſpreading out the Skie like a Tent or Canopy over the Earth? Or, canſt thou ſpread out ſuch another Skie? Then indeed thou mayſt with ſome colour pretend to be privy to his Counſels, and to judge of his Works. *y* Which though it be very thin and tranſparent, yet is alſo firm and compact and ſtedfaſt, and of great force when it is pent up. *z* Made of Braſs or Steel, as the manner then was.

19 Teach us what we ſhall ſay unto him *a*: for we cannot * order *our ſpeech b* by reaſon of darkneſs *c*.

* Or, *compoſe.*

a i. e. Unto God, either by way of Apology for thee: or rather by way of debate and diſputation with him about his Counſels and Ways; about which we know not what to ſay, and therefore are willing to be taught by thee who pretendeſt to ſuch exquiſite knowledge of theſe matters. So it is a reproof of his preſumption and arrogance. *b* We know neither with what words or matter, nor in what method and manner, to maintain diſcourſe with him, or plead againſt him. The words *our ſpeech*, are eaſily underſtood out of the former Clauſe of the verſe. *c* Both becauſe of the darkneſs of the matter, God's counſels and ways being a great depth, and far out of our reach; and becauſe of the darkneſs or blindneſs of our minds.

20 Shall it be told him that I ſpeak *d*? if a man ſpeak *e*, ſurely he ſhall be ſwallowed up *f*.

d Heb. *that I will ſpeak.* Shall I ſend, or who dare carry a Challenge from me to God, or a Meſſage that I am ready and deſirous to debate with him concerning his proceedings? This indeed thou haſt done in effect, but far be ſuch preſumption from me. *e* If a Man ſhould be ſo bold and venturous to enter the Liſts with God. *f* With the ſenſe of God's infinite Majeſty and ſpotleſs Purity.

21 And *g* now *h men* ſee not *i* the bright light *which is* in the clouds *k*, but the wind paſſeth *l* and cleanſeth them *m*.

g Or, *For*, as this Particle is oft rendred; the following words containing a reaſon of thoſe which go before. *h* This Particle is either 1. A note of preſent time, and ſo intimates a ſudden change which then was in the Weather, which having been very dark, began now to clear up: Or rather, 2. A note of inference to aſſert in the argument. *i* Either 1. do not obſerve (as *ſeeing* is oft uſed) nor conſider theſe glorious Works of God; or 2. cannot behold, or at leaſt not gaze upon it. *k* Or, *in the Skies*: For the Hebrew word ſignifies both *Clouds* and *Skies*. This is to be underſtood, either 1. Of bright and lightſome Clouds: or rather 2. of the Sun, which is oft and emphatically called *Light*, as was noted before. *And ſee the bright Light*: which men oft times cannot behold, either when it is covered with a black and thick Cloud; or when, as it follows, the Skie is very clear, and conſequently the Sun-ſhine is very bright. And therefore it is not ſtrange if we cannot ſee God, who dwelleth in darkneſs, *1 Kings* 8. 12. nor diſcern his Counſels and Ways which are covered with great obſcurity; and if we dare not approach to him, with whom is, as it here follows, terrible Majeſty; and if we preſume to do ſo, we muſt needs be ſwallowed up, as was ſaid v. 20. *l* Or rather, *when* (as this Particle is oft uſed) *the wind paſſeth*. *m* Either the Clouds, *i. e.* cleanſeth the Air from them: or the Skies by driving away thoſe Clouds which darkned it.

22 † Fair weather *n* cometh out of the north *o*: with God *is* terrible Majeſty *p*.

† Heb. *Gold.*

n Or, *when* (which Particle may well be underſtood out of the foregoing verſe; and ſo this may be a further deſcription of the time when men cannot ſee or gaze upon the Sun, namely when) *fair Weather*, &c. Heb. *Gold*, either 1. properly. And ſo this may be noted as another wonderful Work of God, that the choiceſt of Metals, to wit, Gold ſhould be found in and fetched out of the bowels of cold Northern Countries. Or, 2. Metaphorically, as this word is oft uſed of bright and ſhining things; as we read of golden *Oxi, Zech.* 4. 12. and we call happy times *golden Days*. And ſo bright and fair Weather may well be called *golden*, becauſe then the Sun gilds the Air and Earth with its beams, which alſo are called

called by Poets *golden Beams*. *o i. e.* From the Northern Winds which ſcatter the Clouds, and clear the Skie, *Prov.* 25. 23. *p* And therefore we neither can nor may approach too near to him, nor ſpeak preſumptuouſly or irreverently to him, or of him. And ſo this is the Application of what he had now ſaid, that we could not ſee the Sun, &c. much leſs God: and withal it is an Epiphonema or Concluſion of the whole foregoing Diſcourſe. Thoſe glorious Works of his which I have deſcribed, are Teſtimonies of that great and terrible Majeſty which is in him; which ſhould cauſe us to fear and reverence him, and not to behave our ſelves ſo inſolently towards him, as *Job* hath done.

† 1 Tim. 6. 16. * Chap. 36. 5. † Lam. 3. 33

23 *Touching* the Almighty, * we cannot find him out *q*; he * *is* excellent in power *r*, and in judgment *s*, and in plenty of juſtice †; † he will not afflict *u*.

q To wit, to perfection, as it is expreſſed *Job* 11. 7. We cannot comprehend him: his Being, Power, Wiſdom, Juſtice, and his Counſels proceeding from them are paſt our finding out: and therefore it is moſt abſurd and intolerable that thou, O *Job*, preſumeſt to cenſure what thou doſt not underſtand. *r* And therefore as he doth not need any unrighteous action to advance himſelf, ſo he cannot do it, becauſe all ſuch things are acts and evidences of impotency or weakneſs. *s i.e.* In the juſt and righteous adminiſtration of Judgment, as this word is oft uſed, and as the thing it ſelf, and the following words plainly evince. And this he adds, to intimate that although God had indeed a Power to cruſh *Job*, or any other Man, yet he never did nor can exerciſe that power unjuſtly or tyrannically, as *Job* ſeemed to inſinuate. *t* In great and weighty Juſtice, ſuch as no Man can juſtly reproach. *u* To wit, without juſt cauſe, and above meaſure: as it may and muſt be limited both from the foregoing words, and from *Job*'s Complaint which was of that very thing; and from the nature of the thing, becauſe otherwiſe this Propoſition that *God will not afflict*, is not ſimply and univerſally true. Or theſe laſt words may be joyned with the former; and to ſome render the place, *He is excellent in power, and or but*, or *yet, will not afflict* any Man *with judgment and much* (i. e. too much) *juſtice*, i.e. with extremity or rigour of Juſtice.

24 Men do therefore fear him *x*: he reſpecteth not *y* any *that are* wiſe of heart *z*.

x For this cauſe, to wit, becauſe of God's infinite and excellent Perfections, and eſpecially thoſe mentioned in the foregoing Verſe, *men do*, or *ſhould* (for the future Tenſe is oft uſed Potentially as Hebreicians know) *fear* or *reverence him*, and humbly ſubmit to him, and not preſume to quarrel or diſpute with him, as thou, O *Job*, haſt done. *y* Heb. *He doth not*, or *will not behold*, to wit, with reſpect or approbation; he beholdeth them afar off with ſcorn and contempt. *z i. e.* Such as are wiſe in their own eyes, that lean to their own underſtandings, and deſpiſe all other men in compariſon or themſelves, and from all their Counſels; that are ſo puffed up with the opinion of their own Wiſdom, that they dare contend with their Maker, and preſume to cenſure his Counſels and Actions. Which he hereby intimates to be *Job*'s fault, and to be the true reaſon why God did not reſpect nor regard him, nor his Prayers and Tears, as *Job* complained. And ſo this is alſo a tacit advice and exhortation to *Job* to be humble and little in his own eyes, if ever he expected or deſired any favour from God.

CHAP. XXXVIII.

The Lord Anſwers Job, 1—3. declareth his works of Creation; the foundation and the meaſures of the earth, 4—6. the Stars, the Sea and its bounds, 7—11. the morning and its light, 12—15. the depthof the ſea: the gates and ſhadow of death: the breadth of the earth, 16—18. the place of light and darkneſs: the treaſures of ſnow and hail for battel, 19—23. the eaſt-wind, ſhowers, and rain for the earth, 24—30. the planets, ordinances of heaven, and their dominion on the earth: clouds and lightnings, 31—36. Wiſdom and underſtanding in the heart of man; and in his works more then we can underſtand: he feedeth the Lion and the Raven, 36—41.

* Nah. 1. 3

THen the LORD anſwered Job *a* * out of the whirlwind *b*, and ſaid,

a i. e. Began to debate the matter with him, as *Job* had deſired. *b i.e.* Out of a dark and thick Cloud, from which he ſent a terrible and tempeſtuous Wind, as the Harbinger of his Preſence. In this manner God appears and ſpeaks to him, partly becauſe this was his uſual method in thoſe times, as we ſee *Exod.* 19. 18. *Numb.* 9. 15, 16. See alſo 1 *Kings* 19. 11. *Ezek.* 1. 4. partly to awaken *Job* and his Friends, to the more ſerious and reverend attention to his words; partly to teſtifie his diſpleaſure both againſt *Job*, and againſt his three Friends, and partly that all of them might be more deeply and throughly humbled and abaſed within themſelves, and prepared the better to receive, and longer to retain the inſtructions which God was about to give them.

2 Who *is* this *c* that darkeneth counſel *d* by words *e* without knowledge *f*?

c It is a queſtion of admiration and reprehenſion, What and where is he that preſumeth to talk at this rate? This Language becomes not a Creature, much leſs a Profeſſour of Religion. The Perſon here deſigned is not *Elihu* who ſpoke laſt, but *Job* who had ſpoken moſt, as is apparent from the 3. and from *Chap.* 42. 3. where *Job* takes the following reproof to himſelf, and from the following Diſcourſe wherein God convinceth *Job* by divers of the ſame kind of arguments which *Elihu* had uſed againſt him. *d* Either 1. his own Counſel; i.e. that expreſſeth his own mind darkly and doubtfully. But that was not *Job*'s fault. He ſpake his mind too plainly and freely. Or rather, 2. God's Counſel, which is called ſimply *Counſel* by way of eminency, as *the word* and *the commandment* are oft put for *the word* and *command of God*. For the great matter of the diſpute between *Job* and his Friends, was concerning God's Counſel, and Purpoſe, and Providence in afflicting *Job*; which being a wiſe, and juſt, and glorious action of God, *Job* had endeavoured to obſcure and miſrepreſent and reſtrain. And God's Decrees and

Judgments are frequently called his *Counſels*, as *Pſal.* 33. 11. *Prov.* 19. 21. *Iſa.* 28. 29. *Acts* 2. 23. *e* God doth not charge *Job*, as his three Friends had done, with hypocriſie and wickedneſs in the courſe of Life, nor with Atheiſtical Opinions of God, or his Providence, as ſome of the Hebrew Writers do, but confines his Reproof to his hard Speeches. *f* Proceeding from ignorance, and miſtake, and inconſiderateneſs; not from malice or rage againſt God, as his Friends accuſed him.

3 * Gird up now thy loins *g* like a man; for I will † demand of thee *h* and † anſwer thou me.

* Heb. *make me* Compare with me, which thou haſt oft deſired. I accept of thy Challenge, *Chap.* 13. 22. and effectively. † Heb. *cauſe thee to know.*

g As Warriors then did for the Battle. Prepare thy ſelf for the Combate with me, which thou haſt oft deſired. I accept of thy Challenge, *Chap.* 13. 22. and effectively. *h* Or, *I will ask thee queſtions*; which he doth in the following verſes.

4 * Whe e waſt thou *i*, when I laid the foundations of the earth *k*? declare, † if thou haſt underſtanding *l*

* Pſal. 104. 5. † Heb. *in underſtanding.*

i Then thou waſt no where, thou haſt no being; thou art but a Worm of yeſterday; and doſt thou preſume to judge of my eternal Counſels! I made the World without thy help, and therefore can go on to govern it without thy Counſel, and I do not need thee to be the Contriver, or Cenſurer of my Works. *k* When I made the Earth, which is as the Foundation or lower part of the whole World; and ſettled it as firm and faſt upon its own Center as if it had been built upon the fureſt Foundation. *l* But if thou art ignorant in theſe manifeſt and viſible Works, do not pretend to the exact knowledge of my ſecret Counſels and myſterious Providences.

5 Who haith laid the meaſures thereof *m*, if thou knoweſt? or who hath ſtretched the line *n* upon it?

m Who hath preſcribed how long and broad and deep it ſhould be. *n* To wit, the meaſuring Line for regulating all its Dimentions, ſo as might be moſt convenient both for beauty and uſe.

6 Whereupon are the † foundations thereof † ſaſtened *o*? or who laid the corner ſtone thereof *p*?

† Heb. *Sockets.*

o This ſtrong and durable Building hath no Foundation but in God's Power and Word which hath miraculouſly eſtabliſhed it upon it ſelf. *p* By which the Moral Walls and parts of the Building are joyned and faſtened together, and in which, next to the Foundation, the ſtability of any Building does conſiſt. The ſenſe is, Who has it ſtarted bold this goodly Fabrick, and eſtabliſhed it ſo firmly that it cannot be moved without a Miracle.

† Heb. *made it to ſink.* *Or, ſtones thereof.* *So Gr.*

7 When the morning ſtars *q* ſang together, † and all the ſons of God *r* ſhouted for joy *s*.

q Either 1. the Stars properly ſo called, who are ſaid to ſing and praiſe God, objectively, becauſe they give men ample occaſion to do it in regard of their glorious Light and ſtupendious Motions, &c. Compare *Pſal.* 19. 1. & 148. 1, &c. But 1. theſe Stars are not here the Objects or Matter, but the Authors or Inſtruments of God's Praiſes for the founding of the Earth. 2. The Stars were not created when the Earth was founded, but upon the fourth day. 3. There is no ſatisfactory reaſon given why all the Stars ſhould be called *Morning-ſtars*, eſpecially when there is but one Star known by that name. Or rather 2. the Sons of God, as it here follows, the latter Clauſe of the Verſe being explicatory of the former, as is moſt frequent in this and ſome other Books of Scripture, to wit, the Angels, who may well be called *Stars*, as even Men of eminent underſtanding particularly Miniſters of God's Word are called *Lights*, *Dan.* 12. 3. *Rev.* 1. 16, 20. and *Morning-ſtars*, becauſe of their excellent luſtre and glory, for which they are called *Angels of light*, 2 *Cor.* 11. 14. and Chriſt for the ſame reaſon is called the *Morning-ſtar*, Rev. 22. 16. *r* The bleſſed Angels; for Man not being yet made, God had then no other Sons; and theſe are called *the ſons of God*, partly becauſe they had their whole being from him, and partly becauſe they were made partakers of his Image and glorious Life. And all theſe are ſaid to joyn in this work of praiſing God, probably becauſe none of the Angels were as yet fallen from their firſt eſtate, though they did fall within a very little time after. *s* Expreſſed in and blended God for his works. Whereby he intimates, that they neither did adviſe or are way aſſiſt him in his works, nor diſlike or cenſure any of his works, as *Job* had preſumed to do with the works of his Providence, which are not inferiour to thoſe of Creation.

8 * Or *who* ſhut up the ſea with doors *t*, when it brake forth *u as if it* had iſſued out of the womb.

* Gen. 1. 9.

t Who was it, thou or I, that did ſet bounds to the vaſt and raging Ocean ... ſo that it was to come with ſwing within its proper place and ſtore-houſe, that it might not overflow the Earth; which without God's powerful reſtraint it would do? *See Pſal.* 33. 7. & 104. 9. This ſenſe ſeems moſt proper, and to be confirmed by the following verſes. *u* Or, *after it had broken forth*, to it, from the womb or bowels of the Earth, within which the Waters were for the moſt part contained. *Gen.* 1. 2. Compare 2 *Pet.* 3. 5. and out of which they were by God's command brought forth into the proper place or channel which God had appointed for them.

9 When I made the cloud the garment thereof *v*, and thick darkneſs *w* a ſwadling band for it *x*:

x When I covered it with Vapours and Clouds which ariſe out of the Sea, and by God's appointment hover above it, and cover it like a garment. *y i. e.* Black and dark Clouds, called *Darkneſs* by an uſual Metonymy of the Adjunct. So the ſame thing is repeated in other words after the manner. *z* Having compared the Sea to a New-born Infant, he continues in the ſame Metaphor, and makes the Clouds as ſwadling-bands to keep the Sea within its bounds: though indeed neither Clouds, nor Air, nor Sands, and Shores, can bound the Sea, but it is God alone who doth it in and with theſe things.

10 And † brake up for it my decreed *place a*, and † Or, *ſet bars.* † Heb. *and.*

a i. e. Made thoſe Valles or Channels, and hollow Places in the Earth, which might ſerve for a Cradle to receive and hold this great and goodly Infant when it came out of the Womb. *See Gen.* 1. 9, 10. *Pſal.* 33. 7. Or, *ordained, or eſtabliſhed my Decree upon it*

ing it. *b* i.e. Fixed its bounds as strongly as if they were forwith Bars and Doors.

11 And said, Hitherto shalt thou come, but no further: and here *e* shall † thy proud waves *f* be stayed.

e Jer. 5. 22. at the Sand and Shore of the Sea, *Jer.* 5. 22. *f* Which rage and swell as if they would over-whelm all the Earth.

12 Hast thou commanded the morning *g* since thy days; and caused the day-spring to know his place?

g i. e. The Morning-light, or the Sun which is the cause of it. Let us then create the Sun, and appoint the order and succession of Day and Night? *h* Since thou wast born. This Work was not done before, but by me, and that long before thou wast born. *i* To observe the punctual time when, and the point of the Heavens where it should arise; which varies every day. Was this thy contrivance or mine?

† Heb. wings. * Ch. 37. 3.

13 That it might take hold of the † ends of the earth *k*, that the wicked might be shaken out of *it*?

k That this Morning-light should in a moment spread it self over the Face of the whole Earth, from one end of the Hemisphere to the other. *l* From the Face of the Earth. And this effect the Morning-light hath upon the wicked, partly because it discovers them, and drives them into their lurking holes; whereas the darkness hides them and draws them forth and gives them opportunity to execute their villanies without observation, *Job* 24. 15, 16, 17. and partly because it brings them to condign punishment, the Morning being the most fit and the most usual time for executing judgment: of which see *Psal.* 101. 8. *Jer.* 21. 12.

Or, *of.*

14 It *m* is turned *n* as clay † *to* the seal *o*, and they *p* stand *q* as a garment *r*.

m To wit, the Earth mentioned in the next foregoing verse. *n* It transformed and changed in its shape and appearance. *o* Or, *by the seal*, which makes a beautiful or valuable impression upon that Clay, which in it self hath no form, nor worth, nor comliness in it. So the Earth, which in the darkness of the Night lies like a confused heap without either form or beauty, when the light ariseth and shineth upon it, appears; in excellent order and great glory. *p* Either 1. the Inhabitants of the Earth, and particularly the wicked, mentioned both in the foregoing and following verses. Or 2. more generally, the men and things of the Earth, whether Natural, as living Creatures, Herbs and Trees, *&c.* Or artificial, as Books or other Buildings. *q* i. e. Present themselves to our view, for which that posture of standing is most convenient. Or, *exhibit, or display, or are constituted.* *r* Wherewith the Earth is in a manner clothed and adorned as with a Garment; as the blessed God himself is said to *cover himself with light as with a garment*, Psal. 104. 2.

* Psal. 10. 15

15 And *s* from the wicked their light *t* is withholden, and *u* the high arms *u* shall be broken.

s Or, *but*, for the following words seem to be added by way of opposition to what went before. The Earth, and the Men, and the Things in it have the comfort and benefit of the Light, but to have not the wicked. *t* i. e. Their portion of Light: That Light which is enjoyed by others is withholden from them, either by their own choice, because they love and chuse darkness rather than light; or by the judgment of God, or the Magistrate, by whom they are cut off *from the light of the living*, as it is called, *Job* 33. 30. or at least deprived of their Peace, and Comfort, and Prosperity, which frequently goes under the name of *Light* in Scripture, and may be so called here by ancient allusion to the natural Light of the Sun mentioned before. *u* Their great strength which they used tyrannically to the oppression and crushing of others.

† Or, *even unto.* Heb. *wings.*

16 Hast thou entred into the † springs *w* of the sea? or hast thou walked in the search of the depth *y*?

w Heb. *the Towers*; i. e. the several Springs out of which the Waters of the Sea flow as rivers do from the eyes. *x* Hast thou found out the utmost depth and bottom of the Sea, which in divers places could never be reached by the wisest Mariner, or the longest Cable? And how then canst thou fathom the depths of my Counsels?

* Ps. 9. 13.

17 Have * the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death *a*?

y Hast thou seen, or dost thou perfectly know the place and state of the Dead; the depths and bowels of that Earth in which the generality of dead men are buried; or the several ways and methods of Death; or the various states and conditions of men after death? *a* The same thing repeated.

18 Hast thou perceived the breadth of the Earth *b*? declare *c* if thou knowest it all.

b Dost thou exactly know the whole Compass and all the parts of the Earth, and the state and quality of all Countries, and of the men and things in them? *c* Give me an answer to these Questions, which is far more easier to do, than to answer me to many other Questions which I could put to thee about my secret Counsels and Providences, and the Reasons of my dealing with thee as I do.

19 Where *is* the way *d* *where* light dwelleth *e*? and *as for* darkness where *is* the place thereof?

d Or rather, *the place*, as the next Clause explains it, and the Hebrew Phrase will bear. *e* i.e. Hath its constant and settled abode. For in the place where *Job* lived, and in most other parts of the inhabited World, it is like a Traveller that cometh and goeth continually every day. This may be referred, either 1. to the places under the two Poles, where first the light, and then the darkness continues for six Months together. Or rather 2. to the Sun the Fountain of Light. And as this is a Poetical Book, so this may be a Poetical Expression and Question, Whither goes the Sun when it departs from this Hemisphere? Where is the Tabernacle and the Chamber in which both breed, as *Psal.* 19. 4, 5. and profane Poets suppose the Sun to rest? Dost thou know the place where the Sun when it sets may be found, and whence thou canst fetch it back again. For it is to be carefully observed that he speaks not here of a bare and simple knowledge of this matter, which was plain and easie to *Job*, and many others, who were not ignorant that the Sun was the Fountain of Light, from whose approach light comes, and by whose departure Darkness is caused; but of an operative Knowledge, even such as could and did enable him to say *it to the found thereof*, as it follows v. 20. And without he seems here to speak not only of the daily course and motion of the Sun, and the vicissitude of Day and Night, but also and especially of the first production of the Light which was before *Job* was born, as is evident from v. 21. And this makes the Question more difficult and more considerable, the finde whereof may be this; Seeing there was a time when there was nothing but gross and comfortless Darkness upon the face of the Earth, what way came light into the World? Which was the place where Light dwelt at that time, and whence it was fetched? and whence came that orderly constitution and constant succession of Light and Darkness? Was this thy work? Or was it not done privy to it, or a Counsellor, or Assistant in it? Or was it not done by me alone long before thou hadst a being?

20 That thou shouldst take it *f* ‖ to the bound thereof *g*, and that thou shouldst know *h* the paths to the house thereof *i*?

Or, *it.*

f i. e. Taking, bring or lead it, as this Verb is oft used, as *Exod.* 25. 2. *Psal.* 88. 29. compared with *Eph.* 4. 11. 1 *Kings* 3. 24. & 17. 10. *Hosea* 14. 2. And many other such pregnant Verbs there are in the Hebrew Language having the signification of two Verbs included in one. And this *it* refers principally to the *Light*, and secondarily to *Darkness*, as the consequent of the other. *g* i. e. Its whole course from the place of its abode whence it is supposed to come, to the end of its journey which it is to go. Distil thou direct or guide the Light or the Sun, that he should at first take, and afterward constantly continue in that course which now it holds: that it should go from East to West, and rise sometimes in one point or part of the Heaven, and sometimes in another, and that its days journey should be longer in one season of the year, and shorter in another? This regular and excellent course must needs be the effect of great Wisdom. And whose wisdom was it? thine or mine? *h* To wit, practically, so as to direct or lead it in the manner now expressed. *i* Where thou must find it, and whence thou must fetch it.

21 Knowest thou *it* because thou wast then born? or *because* the number of thy days *is* great?

k An ironical Question, If thou pretendest that thou knowest these things, and canst readily answer these Questions, how comest thou by this knowledge? Was it from hence because thou wast born when I made the World, and that first constitution of the Light and Darkness in that order and succession which continues to this day, and thereby hadst the opportunity of inspecting my Works, and seeing whence the Light came, and because thou hast gained this knowledge by long experience, as having lived ever since the Creation of the World until this time? Whereas in truth thou art but *of yesterday, and knowest nothing*, as was said, *Chap.* 8. 9. But the words are and may be otherwise rendred, *dost or didst thou know*, either by thy own contemplation, or by the information of others, *that thou wast then born* (to wit, when I made the World? Or, *didst thou know that thou shouldst then be born, then*, to wit, when thou wast born? Or, *didst thou then know*, the two Hebrew Particles being transplaced, as is not unusual in that Language, *that thou shouldst be born?* How couldst thou know this when thou hadst no being?) *and that the number of thy days should be great?* That thou shouldst live so long as thou hast lived. Thou couldst neither foreknow the time of thy Birth, nor the length of thy Life. Or, *and is the number of thy days great?* i. e. So great that it reacheth to the time of the Worlds Creation.

22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail *l*.

l Dost thou know where I have laid up those vast quantities of Snow and Hail which I draw forth when I see fit? dost thou know the causes of them, and the way to produce them? But if thou art unacquainted with these treasures, it is intolerable presumption in thee to pretend that thou knowest those treasures of Wisdom which be hid in my own Breast.

23 Which *m* I have reserved against the time of trouble *n*, against the day of battle and war?

m i. e. Which Snow, and especially Hail. *n* i. e. When I intend to bring trouble or calamity upon any Country or People for their sins, or for their trial. Or, *against the time of the enemy*, i. e. when I intend to punish mine or my Peoples Enemies, and to fight against them with these Weapons. Of which see instances, *Exod.* 9. 14. *Jos.* 10. 11. Compare 1 *Sam.* 7. 10. *Job* 36. 31. *Isa.* 30. 30.

24 By what way *o* is the light parted *p*, *which* scattereth the east-wind upon the earth *q*?

o Dost thou know all the Causes, Means, Methods, and Circumstances of this Work of God? *p* Or *dispersed*, or *distributed*, to wit, in the Air, or upon the face of the Earth. By *Light* he understands either, 1. the Lightning, which breaks forth suddenly out of a Cloud, and with strange swiftness dispereth it self, and driveth from East to West, as is noted *Matth.* 24. 27. But this word *Light* put by it self, and being underfood properly, is constantly used in this Book for the Light of the Sun, and never for the Lightning; and where it is meant of the Lightning, there is some other word added to it, as *Chap.* 37. 15. where it is called *the light of his Cloud*. And besides, he speaks of the Lightning in the next verse, which were superfluous if it were here mentioned. Or rather, 2. of the light of the Sun, which is commonly called *light* without any other word added to it, as *Job* 3. 4, 9, 15. & 24. 14. & 25. 3. & 30. And this light of the Sun, is variously parted or distributed in the World, shining in one place and time, when it doth not shine in another, or for a longer time, or with greater brightness and power and vertue than it doth in another. All which are the effects of God's infinite Wisdom and Power, and such as were out of *Job*'s reach to understand, or

or at least to effect. *q* i. e. Which light *scattereth*, &c. i. e. raiseth the East-wind, and causeth it to blow hither and thither upon the Earth. For as the Sun is justly called by the Poets, and others, *the Father of the Winds*, because he draws up those Exhalations which give matter to the Winds, and for other reasons; so in particular the East-wind is oft observed to rise together with the Sun, from which also it hath both its Latine and Greek Name. But some make this a distinct Question from the former, and render the words thus, And (repeat, *by which way*) *the East-wind* (under which all the other Winds may be comprehended) *scattereth it self upon the Earth*, i. e. Whence the Winds come, and whither they go, which is mentioned as a secret in Nature, *Job* 3. 8. and how it comes to pass that they blow in such several manners, and with such various and even contrary effects. Or thus, and by which way *the East-wind scattereth* (to wit, the Clouds, or other light things: for this is noted in Scripture to be a most vehement Wind, and to scatter the Clouds, *Exod.* 14. 21. *Jonah* 4. 8.) *upon the Earth*; i. e. whence it comes to pass that the East-wind was so violent and furious. Eat the words may be rendred thus, Which (*i. e.* which light of the Sun, or when it, to wit, this Light) *scattereth it self* (as divers here render this Word, that conjugation being often used reciprocally, as is confessed) from (the preist *Mem* being underfood, as it is very frequently in the Hebrew Text) *the East* (for this Hebrew Word doth not only signifie the *Eastern Wind*, but also the *East*, or the Eastern part of the Heavens or Earth, as *Ezek.* 40. 19. & 42. 16. *Habak.* 1. 9. and in many other places, (and *Kedem*, the root of this word is constantly so used) *upon or over the Earth, all over the Earth.* And this is justly mentioned as a wonderful Work of God, That as soon as ever the Sun ariseth, it parteth or scattereth its light in an instant, from one end of the Hemisphere to another: But this I propose with submission.

25 Who hath divided a water-course for the overflowing of waters *r*? or a way for the lightning of thunder *s*,

r For the Showers of Rain which come down out of the Clouds, orderly, moderately, and gradually, as if they were conveyed in Pipes or Channels; which, without the care of God's Providence, would fall confusedly, and all together; and, instead of refreshing, would over-whelm the Earth. *s* i. e. For that Lightning which breaking out of the Cloud with violence, causeth Thunder. Or, *for Lightning and Thunder.* Who opened a passage for them out of the Cloud in which they were impelled? And these are here joyned with the Rain, because they are commonly accompanied with great Showers of Rain; which is here noted as a wonderful work of God, that Fire and Water should come out of the same Cloud?

26 To cause it to rain *t* on the earth *where* no man *is*; *on* the wilderness wherein *there is* no man *u*?

t That the Clouds being broken by Lightning and Thunder might pour down Rain. *u* To wit, to water those parts by art and industry, as is usual in cultivated and inhabited places. Which makes this work of Divine Providence more necessary and more remarkable in providing for the relief of the wild Beasts and Plants and other fruits of these forsaken Lands, which otherwise would perish with drought.

Heb. 107.

27 * To satisfie *u* the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth *x*.

u By Raining not sparingly, but liberally and abundantly upon it. *x* There being many excellent and useful Herbs found in Desart Places, which otherwise would be utterly neglected and despised.

28 Hath the rain a father *y*? or who hath begotten the drops of the dew?

y To wit, besides me. Is there any Man upon Earth that can beget or produce Rain at his pleasure? No, this is my peculiar work. And therefore seeing thou knowest and canst do nothing as to the government of these ordinary effects of Nature, how great presumption is it to arrogate to thy self the knowledge and management of the secret and mysterious affairs of my Providence in the disposal of men.

29 Out of whose womb came the ice? and the hoary frost of heaven who hath gendred it *z*?

z What Man either can produce them, or doth fully understand where or how they are engendred? For Philosophers speak of these things only by guess, and the reasons which some assign for them are confuted by others, and so they will confute one another to the end of the World, and prove nothing solidly, but their own ignorance and the reasonablenes of these Questions.

30 The waters are hid as *with* a stone *a*, and the face of the deep *b* † is frozen.

Heb. *is taken.*

a i. e. With ice as hard as a Stone. *b* i. e. The great Sea, which is oft called *the deep*, as *Gen.* 7. 11. *Psal.* 107. 24. *Isa.* 51. 10. & 63. 13. 2 *Cor.* 11. 25. which in some parts is frozen, which is a wonderful work of God.

Or, *the seven Stars.* Heb. *Cesil.* Heb. *Caesil.*

31 Canst thou bind *c* the sweet influences *d* of ‖ † Pleiades *e*, or loose the bands † of † Orion *f*?

c i. e. Restrain or hinder them. Canst thou bind or shut up the Earth when they open it? *d* Or, *the delights*, because this Constellation by its benign and opening influences brings in the Spring, the Herbs and Flowers, and other delights of the Earth. *e* Called also the Seven Stars. Of this, and the following Constellation, see *Job* 9. 9. *f* By which it binds up the Air and Earth, by bringing storms of Rain or Hail, or Frost and Snow; and with bad winds or seals the hands of Workmen, as is noted *Job* 37. 7. *g* This is another Constellation which riseth in *November*, and brings in Winter. So the Sense of the Verse is, Thou canst not bind the Earth when the one looseth or openeth it, nor loose or open it, when the other binds or shutteth it up.

Or, *the twelve Signs.* Heb. *guide them.*

32 Canst thou bring forth *h* ‖ Mazzaroth *i* in his season, or canst thou † guide Arcturus *k* with his sons *l*?

h To wit, into view. Canst thou make him to arise and appear

in thy Hemisphere? *i* By which he designs either 1. all the Constellations, and especially the Twelve Signs of the Zodiack: or, rather, 2. some particular Constellation, as all the rest here mentioned are understood. But whether this be that which is called the *Chambers of the South*, Chap. 9. 7. Or, the Dog-Star, or some other, visible in *Job*'s Country, but not in ours, we may be safely and contentedly ignorant, seeing even the Hebrew Doctors are not agreed therein. *k* A Northern Constellation, of which see on *Job* 9. 9. *l* To wit, the lesser Stars, which belong to it, and are placed round about it; and attend upon it, as Children upon their Parents.

33 Knowest thou *m* * the ordinances of heaven *n*? canst thou set the dominion thereof in the earth *o*?

* Jer. 31. 35.

m Either 1. simply, and by speculation, dost thou understand them. Or, 2. practically, or operatively, so as to establish or rule them, as the next Clause implies. *n* The Laws which are firmly established concerning their order, motion, or rest, and their powerful influences upon this lower World. Dost thou give these Laws? Or dost thou perfectly know them? *o* Canst thou manage and overrule their influences that they shall bring such Seasons and such Weather as thou wouldst have?

34 Canst thou lift up thy voice to the clouds *p*, that abundance of waters may cover thee *q*?

p Either thundering in them: or calling to them with a loud voice, commanding them to rain. *q* i. e. Thy Land when it needs and requires rain.

35 Canst thou send *r* lightnings, that they may go, and say unto thee, † Here we *are*?

† Heb. *lifted us.*

r At thy pleasure and upon thy errand. ‖ An expression of Servants, declaring their readiness to obey their Masters commands; of which see *Gen.* 22. 1. *Isa.* 6. 8.

36 * Who hath put wisdom in the inward parts †, or who hath given understanding to the heart *u*?

* Ch. 32. 8. Eccles. 2. 26.

† To wit, of a Man. Comp. *Job* 19. 27. *Psal.* 51. 6. Who gave thee that wit and understanding which thou hast, and which thou now useth so arrogantly and wickedly, to contend with me, and to censure my actions? *u* So he limits the former general expression in the *inward parts*. The heart is made by the Hebrews the seat or the understanding, and is commonly put for it in Scripture.

Or, *who can number the clouds in wisdom?* or † who can stay the bottles of heaven *x*?

Or, *by wisdom.* Heb. *lay down.*

x Who can wisely search out and exactly find the number of the † Heb. of Clouds? They are numberless and filled with water, as the next two verses Clause implies. † To wit, the Clouds, in which the Rain is kept, as in Bottles, out of which God poureth them when he sees fit.

38 ‖ When the dust † groweth into hardness, and the clods cleave fast together *a*?

Or, *when the dust is.*

z This Verse containeth a description, either 1. of a great drought, when the Earth grows very hard, and chink, and compact: Or, 2. of the condition of the Earth presently after the fall of Rain, when the Earth, which in time of great drought was much of it distilled into dust, is now by the Rain cemented or united to it. In either of these cases it is the work of God alone to keep the Clouds from pouring down more Rain upon the Earth.

39 * Wilt thou hunt the prey for the Lion *a*? or † fill the † appetite of the young Lions.

Psal. 147. 9. Heb. *the soul.*

a Is it by thy care and providence that the Lions who live in desert places are furnished with necessary provision? This is justly here mentioned as another wonderful work of God.

40 When they couch in *their* dens *b*, *and* abide in the covert to lie in wait *c*?

b When through Age and Infirmity they cannot range abroad for Prey, as the young Lions do, but lie still in their Dens, as it were expecting their Food from God, from whom also they receive it. *c* Watching till some Beast comes that way upon which they may Prey.

41 * Who provideth for the Raven *d* his food? when his young ones cry unto God, they wander for lack of meat.

* Psal. 147. 9. Mat. 6. 26.

d Having mentioned the noblest of Brute Creatures, he now mentions one of the most contemptible and loathsome, to shew the care of God's Providence over all Creatures, both great and small. Which is more remarkable in Ravens, because 1. they devour flesh, which it is not easie for them to find. 2. They are greedy, and eat very much. 2. They are generally neglected and forsaken by Mankind. 4. Their young ones are so soon forsaken by their Dams, that if God did not provide for them in a more than ordinary manner, they would be starved to death.

CHAP. XXXIX.

Of the wild Goats and Hinds, 1——4. The wild Ass, 5——8. The Unicorn, 9——12. The Peacock, Stork, and Ostrich, 13——18. The Horse, 19——25. The Hawk, the Eagle, 25——30. These Creatures are subject to Man, but given to him, are obliged to consume him, That he is no fit Judge of the Counsels of God.

KNowest thou the time *a* when the wild goats of the rock *b* bring forth *c*? or canst thou mark

* Psal. 104. 18.

a That thou mayest then go to them, and afford them the help in their hard work. *b* Which dwell in high and steep Rocks where no Man can come. See 1 *Sam.* 24. 2. *Psal.* 104. 18. *c* Which they do with great difficulty, as is implied *Psal.* 29. 9. and noted by Philosophers, wherein they have no assistance from Man, but only from God. *d* When God by his secret influence directs them to a certain Herb called *Spleen*, which, as Naturalists report, doth hasten and help forward their Birth.

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth *e*?

e Dost

e Dost thou exactly know when they did conceive, and when they will bring forth: which is more uncertain in these, than in other Creatures, because there fall out many accidents which cause them to bring forth before their time, as thunder, *Psal.* 29. 9. and other like causes of sudden fear, which may be many and various, in those defert places where they live.

3 They bow themselves *f*, they bring forth their young ones *g*, they cast out their sorrows *h*.

f Being taught by a Divine Instinct to dispose themselves in such a posture as may be fittest for their safe and easie bringing forth.
g To wit, with great pain, being almost torn or rent asunder with the Birth, as the word signifies: or, without any of that help, which tame Beasts tak have. *h* i. e. Their young ones, and their sorrows together. Or, though (which Particle is oft understood) *they vomit* or *put away their sorrows*, i. e. Though instead of cherishing and furthering their sorrows, which for their own ease and safety they should do, they foolishly hinder them, and so increase their own danger, yet by God's good Providence to them they are enabled to bring forth, as was now said.

4 Their young ones are in good liking *i*, they grow up with corn *k*: they go forth, and return not unto them *l*.

i Or, *grow strong*, or *fat*; notwithstanding their great weakness caused by their hard entrance into the World. *k* Which they find and feed upon in the Fields. Or, as *with Corn*, i. e. as if they were fed with Corn; the Particle *as* being oft deficient and to be supplied. Or, *in the field*, as this Word in the Chaldee or Syriak Dialect signifies. *l* Finding sufficient Provisions abroad by the care and conduct of God's Providence.

5 Who hath sent out the wild ass free *m*? or who hath loosed the bands of the wild ass *n*?

m Who hath given him this disposition that he loves freedom, and avoids and hates that subjection which other Creatures quietly and contentedly endure? 2. Which is not to be understood privatively, as if God took off the bands which Men had put upon him, but Negatively, that he keeps him from receiving the bands, and submitting to the service of Man. Who hath made him so untractable and unmanageable? Which is the more strange, because home-bred Asses are so tame and tractable.

*Ch. 24. 5. †Heb. *Salt the places.*

6 * Whose house I have made the wilderness *o*, and † barren land *p* his dwellings.

o Who useth and loveth to dwell in Desert Lands, *Jer.* 2. 24. *Hos.* 8. 3. 9. *p* Called *barren*, not simply, for then he must be starved there, but comparatively, unmanaged, and therefore in a great measure unfruitful Land.

7 He scorneth *q* the multitude of the city *r*, neither regardeth *s* he the crying † of the driver *t*.

† Heb. *of the Exactor*

q Either 1. he feareth them not when they purfue him, because he is swift, and can eafily escape them. Or, 2. he values them not nor any provisions or advantages which he may have from them, but prefers a vagrant and solitary life in the Wilderness before them. Or, 3. he disdains to submit himself to them, and resolutely maintains his own freedom. *r* He mentions *the City* rather than the Country, partly, because there is the greatest Multitude of People to purfue, and overtake, and subject him: and partly because there is the greatest plenty of all things to invite him; the Fruits of the Country being laid up in Cries in greatest abundance. *s* Heb. *heareth*, i. e. obeyeth. *t* Heb. *of the Taskmaster*, or *Exactor* of Labour, i. e. He will not be brought to receive his Yoke, nor to do his Drudgery, nor to answer to his cries or commands, as tame Asses are forced to do.

8 The range of the mountain *u* is his pasture, and he searcheth after every green thing.

u That which he searcheth out, or findeth in the Mountains. He prefers that mean provision and hardship with his freedom, before the fatteft Paftures with Servitude. Why so weak and harmless a Creature as the wild Ass should be untamable, when the most Savage Lions and Tigers are so tame; and how there comes to be so vast a difference between the tame and the wild Ass, thou canst give no reason, but must refer it wholly to my good pleasure, to which alfo thou shouldst upon the same grounds refer all the various methods of my providence and dealings with thee, and with other Men, and not so boldly censure what thou dost not understand.

9 Will the Unicorn *x* be willing to serve thee *y*, or abide by thy crib *z*?

x It is much disputed among the Learned, but is not needful to be known by others, whether there be, or ever was such a Creature as we call the Unicorn; or whether this *Reem*, which is the Hebrew Name of it, be the *Rhinoceros*, as some would have it; or a certain kind of wild Goat, called *Oryx*, which is very tall and strong, and untractable; or one of that kind of wild Oxen or Bulls, called *Uri*; which may seem most probable, both from the description of this Creature here, and elsewhere in Scripture, which exactly agrees with its description given by other Authors; and from the description of his work in this place; which must in all reason be agreeable to Creatures of that general kind; and from the conjunction of this Creature with Bullocks in Scripture, *Deut.* 33. 17. and especially *Isa.* 34. 6. 7. where having put *Lambs*, and *Goats*, and *Rams* together, v. 6. as Creatures of the same, or very like sort; he mentions *Bullocks*, and *Bulls*, and *Reems*, v. 7. as belonging to the same general sort of Creatures. But this I shall not positively determine here. He that would know more, may see what the Reverend and Learned Mr. *Caryl* hath upon this Text out of *Bochart* and others, and my Latine *Synopsis* on *Numb.* 23. 22. *y* Canst thou tame him, and bring him into subjection to thy command. *z* Will he suffer himself to be tied or confined there all night, and to be reserved to the work of the next day, as the Oxen do? Surely no. And if thou canst not rule such a Creature as this, much less art thou able to govern the World, or to teach me how to govern it, which thou presumest to do.

10 Canst thou bind the Unicorn with his band in the furrow *a*? or will he harrow the valleys *b* after thee *c*?

a i. e. In thy furrowed Field, by a *Metonymy*. Or, *to*, or *for* (as the prefix *Beth* is oft used, as *Gen.* 11. 4. *Levit.* 16. 22. *Job* 24. 5.) *the Furrows*, i. e. to make Furrows, or to Plow: for which work Cattle use to be bound together, that they may be directed by the Husbandman, and may make right Furrows. *b* To wit, the low Grounds; which are most proper for, and most imployed in the work of Plowing. *c* Under thy conduct, following thee step by step.

11 Wilt thou trust him *d* because his strength is great *e*? or wilt thou leave thy labour *f* to him *g*?

d To wit, for the doing of these works? *e* Because he is very able for thy work. And wilt thou by thy power make him willing, or force him to put forth and spend his strength in thy service? *f* Either, 1. thy work of Plowing and Harrowing. Or, rather 2. the Fruit of thy Labour, or the Goods gotten by thy labour, as this word is oft used, as *Deut.* 28. 33. *Job* 20. 18. *Pfal.* 78. 46 & 128. 2. *Job.* 4. 38. to wit, the Fruits of the Earth procured by God's Blessing upon thy industry. *g* To be brought home by him into thy Barnes, as the next Verse explains it.

12 Wilt thou believe him that he will bring home thy seed *h*, and gather *it into* thy Barn?

h Heb. *will return thy Seed*, either 1. by Plowing and Harrowing thy Land so well that it shall make a good return to thee for thy seed. Or rather, 2. by bringing into thy Barn, as it follows, thy seed, i. e. the product of thy seed, or thy fheaves of Corn, as this word is used, *Hagg.* 2. 19.

13 *Gavest thou i* the goodly *k* wings *l* unto the Peacocks *m*? or ‖ wings and feathers unto the Ostrich *n*? Or, *is*

i The Stile of this Book is very concise, and some Verbs is manifestly wanting to supply the sense; and this seems to be fully supplied out of v. 19. where it is expressed. *k* Or, *triumphant*, that resembles wherein it triumpheth or prideth it self. *l* Or, *feathers*. Heb. wing or *feather*. The Peacocks beauty lies in its tail; which may well enough be comprehended under this Name, as it is confessed, that the Latine word *Ala*, which properly signifies a *wing*, is used by *Martial* and *Claudian* to express the Peacock's tail. *m* Or, *is* some render it, *to the Ostrich*: whose Wings are much more great and goodly, than those of the Peacock. And for the other word in the next Clause, which is rendred *Ostrich*, they translate it another way. For that the Hebrew word *Hasidah* doth not signifie *an Ostrich*, seems plain from the mention and description of that Bird, *Pfal.* 104. 17. *Jer.* 8. 7. *Lam.* 4. 3. *Zech.* 5. 9. which doth not at all agree to the Ostrich. And forasmuch as the following Verses do evidently speak of the Ostrich, and it is absurd to discourse of a Bird which had not been so much as named, and consequently the Name of it must be found in this Verse, and there is no other Word in this Verse which bids so fair for it, it may seem probable that this Word is not to be rendred the *Peacock*, (though it be so taken by most) but the *Ostrich*. Nor is it likely that both the Peacock and the Ostrich should be crouded together into one Verse: especially when all the following Characters belong only to the latter of them. Add to this, that it is confessed, even by the Hebrew Writers themselves, That there is a great uncertainty in the signification of the Name of Birds and Beasts; and therefore it is not strange if many Interpreters were mistaken in the signification of this word. *n* Or, *is the wings or feathers of the Stork* (or, or) *the Ostrich?* Or, *surely* (the Particle *im* being oft used as a note of confirmation, as *Pfal.* 89. 16. & 64. 7. *Prov.* 8. 24. & 22. 18.) it hath *wings and feathers* like those of a *Stork*; for so indeed they are, black and white like them. And this may be noted as a great and a remarkable Work of God, that it should really have wings and feathers as other Birds have, and particularly the Stork, who comes nearest to it in bulk and colour, although otherwise, by its vaft bulk, it might seem to be a Beast rather than a Bird, as it is alfo called by *Aristotle* and *Pliny*, and others.

14 Which *o* leaveth her eggs in the earth *p*, and warmeth them in the dust *q*,

o i. e. Which Ostrich; whose property this is noted to be by Naturalists. Or, *But*: for this unnatural quality is oppofed to the goodliness of her Wings or Feathers. *p* In the place where she lays them: where she leaves them, either 1. from care, left she should crush and break them, if her vaft Body should fit upon them: or rather, 2. from forgetfulness, or carelessness, or unnaturalness, or folly; to which it is manifestly ascribed in the following Verses. *q* Either 1. covering them with Sand, that they may be warmed and hatched by that, together with the heat of the Sun. But this is judged a fabulous report; for the *Arabians*, amongst whom this Bird is most frequent, and best known, affirm, That such Eggs do quickly perish and putrefie. Or, rather 2. exposing them to the heat of the Sun, which being exceffive in those hot Countries, doth, and must needs quickly destroy or spoil them. And the Ostrich is faid to warm them, because her leaving them there is not onely the occasion, but in some fort the cause of the Sun's warming them.

15 And forgetteth that the foot *r* may crush them, or that the wild beast may break them.

r To wit, of wild Beasts (as it follows) passing that way.

16 She is hardned *s* against her young ones *t*, as though *they were* not hers *u*: her labour *x* is in vain without fear *y*;

s Or, *He*, i. e. God *hardens her*, or, *she hardeneth her self*. *t* Or, Against her Eggs, which he calls her *young ones* emphatically, to aggravate her fault and folly in destroying those Eggs, which, if not neglected, would have been young ones. *u* As if they were not her's; some other Bird. Or, *that they may not be to her*, i. e. that they may be utterly loft and destroyed; or as if it were her design to destroy them

very being. *x* To wit, in laying her Eggs is wholly loft. *y* This may be added as a farther aggravation. She doth this, not because she is compelled to forsake her Eggs for fear of Men or Beasts, but meerly out of an unnatural carelessness. Or, *she is without fear*, or, *for want of fear*, to wit, of a provident fear and care about them.

17 Because God hath deprived her of wisdom, neither hath he imparted to her understanding *z*.

z Because God hath not implanted in her that natural Instinct, and Providence, and Affection, which he hath put into other Birds and Beasts towards their young. And yet no Man presumes to reproach me for making this difference in my Creatures. And as little reason hast thou to blame me for afflicting thee, when others not so bad as thou for the present go unpunished: because I have no less authority over thee, than over them, and can dispose of all my Creatures according to my good pleasure. The great folly of this Bird is noted by *Arabick* Writers, who beft know her, and that not only for this property of forsaking her own Eggs, but alfo for other things, as that she eats any thing which is offered to her, as Iron, Stones, Glass, hot Coals, &c. Whereas other Birds and Beasts have so much Sagacity, as to reject improper and unwholsome things: that being purfued by the Hunter, she thinks her self safe and unseen, by hiding her head in the Sand: For which, and other such qualities, it is a Proverb among the *Arabians*, *More foolish than an Ostrich.*

18 What time she lifteth up her self on high *a*, she scorneth the horse and his rider *b*.

a To flee from her Purfuer: to which end she lifteth up her head and body, and spreads her wings. *b* She despiseth them in regard of her greater fwiftness; for though she cannot fly because of her great bulk, being faid to be as big as a new-born Camel, yet by the aid of her wings she runs so fast, that Horsemen cannot reach her, as both Greek and other Authors have noted.

19 Hast thou given the horse strength *c*? hast thou clothed his neck with thunder *d*?

c Either Strength of Body: or rather courage and generous confidence, for which the Horse is highly commended. *d* i. e. With snorting and neighing; in the making of which found the Neck, in regard of the Throat which is within it, and a part of it, is a principal Instrument: which noble may not unfitly be called *thunder*, because of the great vehemency and rage, wherewith it is attended, and the great Terrour which it causeth, especially in War and Battel, of which see *Jer.* 8. 16. and compare 1 *Sam.* 12. 17, 18. where this very term of *thundering* is ascribed to a far lower and less terrible noise. Nor is this, as some alledge, an improper Speech, because this thunder or neighing, is rather cloathed with the Neck, as being within it, than the Neck with it; for nothing is more common in Scripture than to say, That Men are cloathed *with righteousness, humility*, and other Graces, which yet are in fitchnels of Speech within the Man, and not he within them. But because this word, in this form, is not elsewhere extant, some render it otherwise, *with a mane*, with a thick, and full, and deep Mane, as the Phrase of being clothed with it implies. For this is mentioned by all Writers of Horses, as a notable mark of a generous Horse; which therefore they conceive would not be omitted here, where so many several properties and excellencies are described. And the Verb *Raam*, whence this comes, in the *Syriack* Language signifies not only to *thunder*, but also *to be high* or *lofty*: which fitly agrees to the Mane, which is in the highest part of the Horse.

20 Canst thou make him afraid as a grasshopper *e*? the glory of his nostrils *f* is † terrible.

† Heb. *terrour.*

e Which is eafily affrighted and chafed away by the least noise of a Man. Or, as divers others render the place, *didst thou make him to move like a Grasshopper*, skipping and leaping as he goes! So he describes the posture of a gallant and generous Horse, who curvets, and prances, and as it were daunceth as he walks. *f* That snoring, or sound, and smoke which comes out of his Nostrils, especially when he is inraged and ingaged in Battel, which is another note of a generous Horse, and strikes a terror into his adverfary. Or, *the vehemency*, or *majesty*, or *magnificence of his snorting*, or *snoring*, as this word is rendered, *Jer.* 8. 16.

21 ‖ He paweth *g* in the valley *h*, and rejoiceth in *his* strength *i*: he goeth on to meet † the armed men *k*.

‖ Or, *his fierceness.* † Heb. *the armour.*

g Or, *He diggeth*. Through courage and wantonness he cannot stand still, but is beating, as it were digging up the Earth with his feet. *h* This he adds, partly because the ground being there more plain and smooth, he hath the better conveniency for his prancing and pawing with his feet, which in hilly and uneven ground he cannot so well do; and partly because Battels use to be pitched in Valleys, or low grounds, especially Horse Battels. *i* Making semblance of great pride and complacency in it. *k* With great readiness and undaunted courage.

22 He mocketh at fear *l*, and is not affrighted: neither turneth he back from the Sword *m*.

l i. e. At all Instruments and Objects of Terror, as Fear is oft used, as *Prov.* 1. 26. & 10. 24. He despiseth what other Creatures dread. *m* Or, *because of the Sword*: or, *for fear of the Sword*, as this Phrase is used, *Isa.* 21. 15. & 31. 8. *Jer.* 14. 16. & 50. 16.

† Heb. *the flame of the Spear.*

23 The quiver *n* rattleth against him, † the glittering spear and the shield *o*.

n Or, although *the Quiver*, &c. So this comes in as an aggravation of his courage notwithstanding the just causes of fear which are mentioned in this Verse. And the *Quiver* is here put for the Arrows contained in it, by a Metonymy, very usual in this very case, and in all sorts of Authors, which being shut against the Horse and Rider, make this rattling noise here mentioned. *o* Or, rather the *Javelin* or *Jaculus*. For that this was not a defensive, but an offensive Weapon, seems plain, both from this place, where it is mentioned among such, and as on object of fear, which

the Shield is not, and from *Isa.* 2. 18. 1 *Sam.* 17. 45. where it is so used.

24 He swalloweth the ground *p* with fierceness and rage: neither believeth he that *it is* the sound of the trumpet *q*.

p The Senfe is either, 1. He is so earnest and eager upon the Battel, that he rusheth into it with all speed, and runs over the ground so swiftly, that he might seem to have swallowed it up. Or, 2. He is so full of war-like Rage and Fury, that he not only champs his Bridle, but is ready to tear and devour the very ground on which he goes. And the Phrase here used is not unusual, both in Arabick, and in other Authors: of which see my Latine Synopsis on this place. *q* i. e. He is so pleased with the approach of the Battel, and the sound of the Trumpet calling to it, that he could scarce believe his Ears for gladness. Compare *Gen.* 45. 26. *Judg.* 24. 41. Or, thus, *He cannot stand still, at least*, (as this Verb and the derivative from it is used, not only in the Chaldee and Syriack Dialect, but also in the Hebrew, as *Deut.* 28. 59. 1 *Sam.* 2. 25.) *when the Trumpet soundeth*: His Rider can hardly keep him still, but he strives and longs to run to the fight.

25 He saith among the trumpets, ha, ha *r*; and he smelleth *s* the battle afar off *t*, the thunder of the captains *u*, and the shouting.

r An Expression of Joy and Alacrity, declared by his proud neighings, whereby he doth in some fort answer the sound of the Trumpets, in way of scorn and disdain, i. e. He perceiveth, as this Phrase is used, *Judg.* 16. 2. *s* At some distance, either of place, or rather of time, as the word is most frequently used. He perceives by the motion of the Souldiers, and the clattering of the Arms, that the Battle is at hand, which is very welcome to him. *t* By which he understands, either the military Orations which the Captains make and deliver with a loud voice to animate their Souldiers to the Battle: Or rather, the loud and joyful clamour heard by the Commanders, and followed by the Soldiers when they are ready to join Battle, that thereby they may both daunt their Enemies, and encourage themselves.

26 Doth the hawk flie *x* by thy wisdom *y*, *and* stretch her wings toward the south *z*?

x In so singular a manner, so strongly and speedily, so constantly and unweariedly, so swiftly and speedily, so regularly and cunningly to catch her Prey. *y* Didst thou inspire her with that Wisdom? *z* Which she doth, either 1. when she casts her old Feathers, and gets new ones, which is furthered either by the warmth of Southerly Winds, or by the heat of the Sun, which was South-ward from Job's Country, as it is from ours. Whence it is, that as wild Hawks do this by natural Instinct, so the places which Men build for the keeping of tame Hawks, are built towards the South. Or in, or towards Winter, when wild Hawks flie into warmer Countries, as being impatient of cold weather.

27 Doth the Eagle mount up *a* † at thy command, † Heb. *by thy mouth* and make her nest on high *b*?

a Flies directly upward till she be out of thy sight; which no other Bird can do. *b* In the highest and inaccessible Rocks. Compare *Jer.* 49. 16. *Obad.* v. 4.

28 She dwelleth and abideth upon the rock, upon the crag of the rock *c*, and the strong place.

c Which she doth, partly for the security of her self, and her young: and partly that she may thence have the better prospect to discern her Prey, as it followeth.

29 From thence she seeketh the prey, *and* her eyes behold afar off *d*.

d Her sight is exceeding sharp and strong, so that she is able to look upon the Sun with open Eyes, and to behold the smallest prey upon the Earth or Sea, when she is mounted out of our sight; which when she spies, she flies to it with incredible fwiftness, even like an Arrow out of a Bow.

30 Her young ones also suck up blood *e*: and * where the slain *are f*, there is the *g*.

* Matt. 24. 28. Luke 17. 37.

e Either of the Prey which the Eagle hath brought to her Neft for them, or of that which themselves catch and kill, being betimes inured to this work by their Dams. Naturalists note of the Eagle, That she drinketh no Water but Blood only. *f* Where any dead Carkafes are, viz. or are like to be: For natural Hiftorians write of the Eagles, That they can prelage or smell a Battle some days before it be fought. And although some Writers affirm, That there are divers Eagles who do not feed upon Carkafes, and will not meddle with them, yet that many Eagle do feed on them is sufficiently evident, by the Teftimony both of Scripture, as *Mat.* 24. 28. and of divers Authors, both ancient and later Writers. *g* To wit, in an instant, flying thither with admirable celerity.

CHAP. XL.

God's reproof of Job. 1, 2. *He humbleth himself.* 3——5. *God again declareth his Righteousness, Majesty, and the power of his Wrath to abase the proud.* 8——14. *A description of Behemoth.* 15——24.

MOreover, the LORD answered Job *a*, and said,

a Having made a little pause to try what *Job* could answer to his questions, and *Job*, being it seems astonished with God's Rebukes, or expecting what God would further say, continued silent.

2 † Shall he that contendeth with the Almighty † Heb. *to plead with the Almighty* instruct *him b*? he that reproveth God *c*, let him answer it *d*.

b Shall *Job*, who presumeth to contend with me in Judgement, *Isa.* 40. 13. and to dispute the reasonableness and equity of my proceedings, *Jer.* 12. 1. *Rom.* 9. 19. give

give me Instructions or Directions how to manage my own Affairs, and govern my Creatures? He justly mentions his Almightiness, as a convincing Argument of his Justice. For how can he be unjust to his Creatures, who hath no Obligation to them, and never did nor can receive any thing from them, and who hath an absolute Soverain, and uncontroulable Dominion over them, and who being infinitely and necessarily perfect, and allsufficient within himself, can neither have any inclination to Unrighteousness, which is an imperfection, nor any temptation to it, from any need he hath of it to accomplish his Designs, which he can do by his own Omnipotence, or from any advantage accruing to him by it. *c* That boldly censureth his ways or works; which thou hast done. *d* Let him answer my former and further questions at his peril.

3 Then Job answered the LORD, and said,

4 Behold, I am vile *e*, what shall I answer thee? *f*

* Pr.30.9. * I will lay mine hand upon my mouth *g*.

e What am I a mean and contemptible Creature, that I should presume to contend with my Maker and Judge? I confess my fault and folly. *f* I neither define nor am able to dispute with thee. *g* I will for the future bridle my Tongue, and instead of contending with thee, do here humbly and willingly submit my self to thee.

5 Once have I spoken, but I will not answer *h*: yea, twice *i*, but I will proceed no further *k*.

h Or, *speak* again; *answering* being oft put for *speaking*. I will contend no more with thee. *i i. e.* Oft times, or again and again, the definite number being used indefinitely. *k* In such bold and presumptuous Expressions and Accusations of thy Providence towards me. Vain therefore are the Excuses which some Interpreters make for *Job*, as if he were faultless in his foregoing Discourses, when both God chargeth him with faultiness therein, and *Job* himself confesseth it.

6 Then answered the LORD unto Job out of the whirl-wind *l*, and said,

l Which was renewed when God renewed his Charge upon *Job*, whom he intended to humble more throughly than yet he had done. Both this and the next verse are repeated out of *Chap.* 38.1,3. where they are explained.

* Ch.42.4. 7 * Gird up thy loins now like a man: I will * demand of thee, and declare thou unto me.

* Pr. 51.4. Rom.3.4.

8 * Wilt thou also disanul my judgment *m*? Wilt thou condemn me that thou maist be righteous *n*?

m Every word is emphatical, *Wilt* (Art thou resolved upon it) *thou* (thou *Job*, whom I took to be one of a better mind and temper; had it been a Stranger, or my Enemy who had spoken thus of me, I could have born it, but I cannot bear it from thee) *also* (not only vindicate thy self, and thy own integrity, but also accuse me) *disanul* (not only question and dispute, but even condemn, repeal and make void, as if it were ungrounded and unjust) *my judgment? i. e.* my Sentence against thee, and my Government and Administration of Human Affairs? *n* Wilt thou make me unrighteous that thou maist seem to be righteous?

9 Hast thou an arm like God *o*? or canst thou thunder with a voice like him *p*?

o Thou art infinitely short of God in Power, and therefore in Justice: for all his Perfections are equal and infinite. Injustice is much more likely to be in thee, an impotent Creature, than in the Almighty God; of which see the Notes on *v.* 2. *p* Therefore do not presume to contend with him.

* Pr.14.4.1. 10 * Deck thy self now *with* majesty and excellency *q*, and array thy self with glory and beauty.

q Seeing thou makest thy self equal, yea, superiour to me in Justice, and consequently in Power and Majesty, take to thy self thy great Power, come and sit in my Throne, and display thy Divine Perfections in the sight of the World. These and the following are ironical expressions, to make *Job* more sensible of his distance from, and subjection to God.

11 Cast abroad the rage of thy wrath *r*: and behold every one *that is* proud, and abase him *s*.

r Inflict heavy Judgments upon thine Enemies, the *Chaldeans* and *Sabeans*, and others who have injured or provoked thee. *s* Destroy him with an angry look, as I can do and delight to do with such Persons.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place *t*.

t Either 1. wheresoever they are. Or, 2. Where they are in their greatest strength and glory, and therefore are most secure and confident. Or, 3. Forthwith, upon the spot, that the quickness and immediateness of the stroke may discover that it comes from a Divine hand.

13 Hide them in the dust together *u*, *and* bind their faces *x* in secret *y*.

u Kill *every one* of them (as he said *v.* 12.) at one blow, as I can do, and bring them all to their Graves, that they may sleep in the Duft, and never offend them, nor trouble others more. *x i. e.* Condemn or destroy them. He alludes to the manner of covering the Faces of condemned Persons, *Esther* 7. 8. and of dead Men, *John* 11. 44. & 20.7. See on *Job* 9.24. *y* Either in a secret place, bury them in their Graves: Or, secretly, with a secret and invisible stroke, that it may appear it comes from the hand of a God.

14 Then will I also confess unto thee, that thine own right hand can save thee *z*.

z i. e. That thou art mine Equal, and maist venture to contend with me. But since thou canst do none of these things, it behoves thee to submit to me, and to acquiesce in my dealings with thee.

15 Behold now ‖ Behemoth *a* which I made with Or, *thee*
Elephant,
thee *b*, he eateth gras as an ox *c*. in force from *v.* 15. and from the peculiar Characters given to him, which
Him.
are not common to all great Beasts. But what it is, is matter of some dispute amongst the Learned. The generality of them are agreed that this is the Elephant, and the following Leviathan the Whale; which being two of the goodliest and vastest Creatures which God made, the one of the Land, the other of the Sea, and withal such to whom the description here given for the most part manifestly agrees, and the like is presumed concerning the rest, may seem to be here intended. And the difficulty of reconciling some few Passages to them, may arise either from our ignorance of them, or from the different nature and qualities of Creatures of the same general kind in divers parts. But some late and very learned men take the Leviathan to be the Crocodile, and the Behemoth to be a Creature called the Hippopotamus, which may seem fitly to be joyned with the Crocodile, both being very well known to *Job* and his Friends, as being frequent in the adjacent Parts, both amphibious, living and preying both in the Water and upon the Land, and both being Creatures of great bulk and strength. I shall not undertake to determine the Controversie; but shall shew how each part of the following Description is or may be applied to them severally. And this being no Point concerning Faith or a Good Life, every one may take the more liberty to underfland the place of one or other of them. *b* Either 1. upon the Earth where thou art, whereas the Leviathan is in the Sea. Or, 2. as I made thee, for this Hebrew Particle is oft used as a Note of Comparison, as *Job* 9.26. *Psal.* 143. 7. and elsewhere; in the same manner, and upon the same day. Whereby he may intimate, that being equally the Creator and Soveraign Lord both of *Job*, and of this Behemoth, he had equal right to dispose of them in such manner as he thought meet. Or, (*nigh* as the Particle oft signifies) *unto thee*, *i.e.* in a place not far from thee, to wit, in the River *Nile* where the Hippopotamus, as well as the Crocodile, doth principally abide. But although those Creatures were now in that River, yet they were made elsewhere, even where the first Man was made. *c* This is mentioned as a thing strange and remarkable, as indeed it is, either 1. of the Elephant, in which God hath wifely and mercifully planted this disposition that he should not prey upon other Creatures, which if he had, being so strong and vast a Creature, he must needs have been very pernicious to them, but feed upon Gras as an Ox doth. Or, 2. of the Hippopotamus; of whom Historians relate, that he comes out of the River upon the Land to feed upon Corn, and Hay, or Gras, as an Ox doth, to whom also he is not unlike in the form of his Head and Feet, and in the bignes of his Body, whence the *Italians* call him *the Sea-ox*.

16 Lo now, his strength *is* in his loins *d*, and his force *is* in the navel of his belly *e*.

d He hath strength answerable to his bulk, but this strength by God's wise and merciful Providence is not an offensive strength, confisting in or put forth by horns or tusks, as it is in ravenous Creatures, but only defensive and seated in his Loins, as it is in other Creatures, whereby he is rendred more serviceable to Men by the carrying of vast burdens. *e* Which though in the Elephant it be weaker than his Loins, whence the *Rhinoceros* fighting with him aims at that part, yet hath a more than ordinary strength in it, as appears by the binding of the heaviest burdens under and about it. This also agrees to the Hippopotamus in an eminent degree, whole whole skin is noted by ancient Writers to be harder than any other Creatures, and almost impenetrable.

17 ‖ He moveth his tail *f* like a cedar: the sinews Or, *is stronger*
of his stones *g* are wrapt together.

f Which though it be but short both in the Elephant and in the Hippopotamus, yet when it is extended, is exceeding stiff and strong. But this may be underflood, either 1. of his Generative Part, which is oft called by that, or the like name, which the following Clause of the verse may seem to favour. Or, 2. of the Elephants trunk, which being so eminent and remarkable a part, would not probably be omitted in this Description, to which these words very fitly agree, because of its admirable motion and strength. Nor is it strange that this is called his Tail, because that word is oft used improperly for any end of a thing, as *Isa.* 7. 4. See also *Deut.* 25. 18. & 28. 13, 44. *g* This may be noted because the Elephants Testicles do not hang down below the belly, as they do in other Beasts, but are contained within his belly, where they are fastned by Ligaments of extraordinary strength. Or, *the sinews of the terror thereof*, to wit, of the Trunk last mentioned under the name of the Tail, *i. e.* its terrible Sinews are strongly and strangely wrapped together, that by them it can move it as he listeth with wonderful dexterity and strength. Or, *the Sinews of his Thighs*, as the latter word oft signifies in the Arabick Tongue, which is very near akin to the Hebrew. The Thighs and Feet of the Hippopotamus are noted to be so sinewy and strong, that one of them is able to break or overturn a large Boat.

18 His bones *b are as* strong pieces of Brass *i*; his bones *are* like bars of iron.

b Under which title are comprehended his Ribs (as the LXX. here render it) and his teeth. *i* Exceeding hard and strong, as they are in both these Creatures.

19 He *is* the chief of the ways of God *k*: he that made him, can make his sword to approach *unto him l*.

k i. e. Of God's Works, to wit, of that sort, or among living and brute Creatures. This is eminently and unquestionably true of the Elephant, in regard of his vast bulk, and strength joyned with great activity, and especially of his admirable Sagacity and aptness to learn, and of his singular usefulness to Mankind, his Lord and Master, and God's Vicegerent in the World, and many other commendable qualities. And the Hippopotamus also is in some sort, as others note, the chief, or one of the chief of God's Works-

in regard of its great bulk and strength and sagacity, and the manner of his living both in the Water and upon the Land. But it must be granted that the Elephant doth exceed the Hippopotamus in many things. *l* Though he be so strong and terrible, yet God can easily subdue and destroy him, either immediately, or by arming other Creatures, as the Rhinoceros, or Dragon, or Tiger, against him. Or, *he that made him hath applied or given to him his Sword*, or Arms, to wit, his Trunk, which may not unfitly be called his Sword, because thereby he doth both defend himself, and offend his enemies. And this Trunk of his being a thing very observable and admirable in him, and therefore not likely to be neglected in his Description, if it were not intended by his *Tail*, *v.* 17. may seem to be designed in these words.

20 Surely the mountains bring him forth food *m*: where all the beasts of the field play *n*.

m Though this Creature be vastly great, and require much food, and no Man careth for it, yet God provides for it out of his own stores, and makes even defert Mountains to afford him sufficient sustenance. The Hippopotamus also, though he live most in the Water, fetched his food from the Land, and from the Mountains or Hills, which are nigh unto the River *Nile*. *n* They not only feed securely, but sport themselves by him or with him, being taught by experience that he is gentle and harmless, and never preys upon them.

21 He lieth under the shady trees, in the covert of the reeds, and fens *p*.

o The Elephant lies down to rest himself: and it is but fabulous which some Writers affirm that they have no joynts in their Legs, and so cannot lye down, but sleep or rest themselves standing or leaning against a Tree. Which is denied and confuted by *Aristotle* in his *History of Living Creatures*, 2.4. and by later Writers. *p* For the Elephant being a Creature naturally hot, and living generally in hot Countries, diligently seeks for and delights in shady and watersih places, as is noted by *Aristotle*, and after him by *Pliny* and *Ælian*.

22 The shady trees cover him with their shadow *q*; the willows of the brook *q* compass him about.

q Or, of *Nilus*, of which the word is oft used in Scripture. And this seems to be the chief Argument by which the learned *Bochart* proves this to be meant of the Hippopotamus, whose constant residence is in or near the River of *Nilus*, or the Willows that grow by it. But it is well alledged by our Learned and Judicious *Caryl*, that this word *Nahal* is never used to express *Nilus* when it is put by it self, as here it is, but only where the word *Egypt* is added to it, as it is in all the places which *Bochart* produceth. And this very phrase, *the Willows of the Brook*, is used of other Brooks or Rivers besides *Nilus*, as *Levit.* 23. 40. Compare *Isa.* 15. 7.

†Heb. *he confideth.*

23 Behold, † he drinketh up *r* a river *s and* hasteth not *t*: he trusteth that he can draw up Jordan into his mouth *u*.

r Or, *He shutteth*, or *draweth*, or drinketh up as it were with force and violence, as the word signifies. *s i.e.* A great quantity of water, hyperbolically called a *River*, as it is also *Psal.* 78.15. & 105. 41. This may be fitly applied to the Elephant, which because of its great bulk and vehement thirst, drinks a great deal of Water at one draught, as Naturalists and Historians have observed. *t* He drinks not with fear and caution and sparingly, as the Dogs do at *Nilus*, for fear of the Crocodile, but such is his Courage and Self-confidence, that he fears no Enemy either by Water or by Land, but drinketh securely and liberally. *u* He drinks as if he designed, or hoped, or defired to drink up the whole River. He mentions *Jordan*, either as a River well known in and nigh unto *Job*'s Land; or because possibly there were many Elephants which used to drink at it; or as a River in some parts of it but small, which therefore might give more colour to the Hyperbole, and to the Elephants fancy or expectation, than a vaster River, such as *Euphrates*, would have done. *Bochart* expounds this also of the Hippopotamus, which, though he cannot swim, and may be drowned, as Naturalists report, yet will continue securely under Water at the bottom of *Nilus* for some days together; and he renders the verse thus, *Behold, if a River oppress* or cover him, *he fears not, he is confident* or *secure, though* Jordan (which is here put for any River) *should break forth* or *over-flow above his mouth*, i.e. should overwhelm him. But the judgment of this I leave to the Reader.

†Or, *will one take him in his sight? or bore his nose with a gin?*

24 ‖ He taketh it with his eyes: *his* nose pierceth through snares *x*.

x According to this Translation the sense is this, *He taketh*, or *snatcheth*, or *draweth up* (as was now said, *v.* 23.) *it* (to wit, the River *Jordan*) *with his eyes*, i. e. when he sees it, he trusteth that he can drink it all up; as we use to say, *The eye is bigger than the belly*: *his nose* or *snout* pierceth, &c. i. e. he securely thrusteth his Snout into the River, even to the bottom of it, to stir up the Mud, because he delights to drink muddy Water, and if there be any Snares laid for other Creatures, he breaks them to pieces. But this verse is otherwise translated by others, *Will or Can* any man *take him in his eyes?* (i. e. openly and by manifest force? Surely no. His force and strength is too great for Man to resist or overcome: and therefore Men are forced to use many wiles and engines to catch him; which is true both of the Elephant and of the Hippotamus:) *Or pierce his Nose with Snares or Gins?* No. He may be taken by art and cunning, but not by violence.

CHAP. XLI.

God's Kingly Power and Authority above all the Children of Pride seen in the Leviathan, 1—34.

†That is, *a Hook*, or *a Fish-hook*. ‖ Or, *a Rope*. *a* Heb. *a Reed*. *b* Or, *a Hook*.

CAnst thou draw out ‖ Leviathan with an hook †? or his tongue with a cord *which* thou lettest down *a*?

a Canst thou take him with a Hook and a Line, as Anglers take ordinary Fishes? Surely no. *Quest.* What is this Leviathan? *Answ.* This is granted on all hands, that it is a great and terrible Monster, living in the Sea or Rivers, as *Behemoth* is a Land Monster. It is the general and received Opinion that is the Whale, which is unquestionably called the *Leviathan*, *Psal.* 104. 25, 26. which having been discovered in the Seas next bordering upon *Arabia*, probably was not unknown to *Job*, who was a very inquisitive Person, and well studied in the Works of God, as this Book manifests. But some later and very learned Interpreters conceive that it is the Crocodile; which was very well known in *Egypt* and all the Parts adjacent to it. And this is evident, that the Hebrew *Tannin* (which is parallel to this word *Leviathan*, these two words being synonymous, and the one promiscuously used for the other, as appears from *Psal.* 74. 13, 14. *Isa.* 27. 1. *Ezek.* 32. 2.) is used of the *Crocodile*, *Ezek.* 29. 3, 4. & 32. 2, 3. But I shall not positively determine this Controversie; but only then how far the Text may be underflood of both of them, and then submit it to the Reader's Judgment, this being a matter of no great moment, wherein Christians may vary without any hazard. Only this I will say, That whatever becomes of the *Behemoth* of the former Chapter, whether that be the Elephant, or the Hippopotamus, that doth not at all determine the sense of this *Leviathan*, but leaves it indifferent to the Whale or the Crocodile, as the Context shall determine, which I confess seems to me to favour the latter more than the former. To which may be added, that it seems more probable that God would speak of such Creatures as were very well known to *Job* and his Friends, as the Crocodile was, than of such as it is very uncertain whether they were known in those parts, and in *Job*'s time. This verse, noting either the impossibility, or rather the great and terrible difficulty, of taking this Monster with his Hook or Line, or such like Instruments, may agree to either of them. For the Whale there is no doubt; nor much doubt as to the Crocodile; the taking whereof was generally esteemed by the Ancients to be very difficult and perilous; whatsoever peculiar virtue or power from Nature or Art the *Tentyrites* had against them, as the *Pfylli* were faid to have against Serpents. Some indeed object, That the last Clause cannot agree to the Crocodile, because that hath no Tongue, as is affirmed by *Aristotle*, *Pliny*, and other Ancient Authors. But that is a mistake, and the ground of it is plain, because their Tongues are but small in proportion to their vast Bodies, and withal fastned to their under Jaws, as the same Authors note. And that the Crocodile hath a Tongue is positively affirmed by the said Ancient Authors, and by the Hebrew Writers, and by the *Arabians*, to whom this Creature was best known, and by later Authors.

2 Canst thou put an hook *b* into his nose *c*? or bore his jaw throw with a thorn *d*.

b Heb. *a Bulrush*; i.e. an Hook like a Bulrush with its head hanging down, as is expressed *Isa.* 58. 5. *c* To hang him up by it for sale, or to carry him home for use, after thou hast drawn him out of the Sea or River, of which he spake in the former verse. *d* Or, with an Iron Hook or Instrument as sharp as a Thorn; wherewith thou useft to carry little Fishes.

3 Will he make many supplications unto thee? will he speak soft words unto thee *e*?

e Doth he dread thine anger or power? or will he humbly and earnestly beg thy favour, that thou wouldst spare him, and not purfue him, or release him out of Prison? It is a Metaphor from Men in distress and misery, who use these means to them to whose power they are subject.

4 Will he make a covenant with thee *f*? will thou take him for a servant for ever?

f To wit, to do these faithful service, as the next words explain it. Canst thou bring him into bondage, and force him to serve thee?

5 Wilt thou play with him as *with* a bird *g*? or wilt thou bind him for thy maidens *h*?

g As Children play with little Birds kept in Cages, or tied with strings; which they do at their pleasure and without any fear. *h* For thy little Daughters; which he mentions rather than little Sons, because such are most subject to fear.

6 Shall the companions *i* make a banquet of him *k*? shall they part him among the merchants *l*?

i Thy Friends or Affistants in the taking of him. *k i. e.* Feed upon him. Or, *for him*, *i.e.* for joy that thou hast taken him. *l* As is usual in such cases, that all who are Partners in the labour and hazard may partake of the profit also and divide the spoil.

7 Canst thou fill his skin with barbed irons, or his head with fish-spears *m*?

m This may be understood, either 1. of the Whale. And whereas it is objected, that the Whales at this day are taken in this manner, and therefore this cannot be underflood of them: It may be replied, both that this art and way of taking Whales is a late invention, and was not known in *Job*'s time; and that he doth not speak of the absolute impossibility, but of the great difficulty of taking them. Or 2. of the Crocodile, whose skin is so hard that an Iron or Spear will not pierce it, as we shall see hereafter.

8 Lay thine hand upon him *n*, remember the battel *o*, do no more.

n Either 1. in a familiar and Friendly manner, that thou maist catch him by deceit when thou canst not do it by force. Or rather 2. in way of Hostility, seize upon him and take him by a strong hand, if thou darest do so. *o* But e're thou do attempt that, consider what thou art doing, and how hazardous the enterprize is, and with whom, and with what disadvantage thou art going to fight, and as it follows, *do no more*, proceed no further, draw back thy hand, and be thankful for so great a deliverance. Or the verse may be rendred thus: If (which Particle is oft underflood) *thou* offer-

fereſt or attempteſt *to lay* violent *hands on him, thou wilt* have cauſe to *remember* (the Imperative being put for the Future, (which is frequent in the Hebrew Language) *the battel, and thou wilt do ſo no more*; If thou doſt eſcape, thou wilt never forget thy danger, nor attempt any thing of like nature for the time to come.

9 Behold, the hope of him *p*, is in vain: ſhall not *q one* be caſt down, even at the ſight of him *r*?

r Either 1. of the Fiſh, *i. e.* the hope of taking or conquering him. Or rather, 2. of the Man who laid hands upon him, as hoping to take him by force, but in vain. *q* The prefix *He* being put for *Hath*, as it is oft times in the Hebrew Text, as *Gen.*27.36. 1 *Sam.* 2.28. *Jer.* 3.6. & 31.20. *Ezek.* 20.30. *r* Not only the fight, but the very ſight of him is moſt frightful. Such is the fight of the Whale to Mariners, who fear the overturning of their Veſſel. And ſuch is the fight of the Crocodile, by which alone ſome have been affrighted out of their wits.

10 None *is ſo* fierce that dare ſtir him up *s*: who then is able to ſtand before me *t*?

s When he ſleepeth or is quiet. None dare provoke him to the Battel. *t* To contend with me his Creator, as thou *Job* doſt, when one of my Creatures is too hard for him.

* Rom.11. 35. Phil. 24.1. & 50.12.

11 * Who hath prevented me *u* that I ſhould repay *him ought*? *whatſoever is* under the whole heaven is mine *y*.

1 Cor.10. 26.

u To wit, with Offices or Service done for me, by which he hath laid the firſt Obligation upon me, for which I am indebted to him. Who can be before-hand with me in kindneſſes, ſince not only the Leviathan, but all Men, and, as it follows, all things under Heaven, are mine, made by my hand, and inriched with all their indowments by my favour, without which, *O Job*, thou wouldſt not have had either reaſon or ſpeech to uſe ſo perverſly to reproach my Providence. Having now ſaid and largely proved that Man could not contend with God in power, he now adds, that he cannot do it in juſtice, becauſe God oweth him nothing, nor is any way obliged to him. Which having briefly hinted to prevent an Objection, he returns to his former Argument, the Deſcription of the Leviathan. *x* That I ſhould be obliged to requite his favours. *y* Created by my power and favour, and wholly in my poſſeſſion, and at my diſpoſe, and therefore cannot poſſibly prevent me, as was now ſaid.

†Heb. *bars.* Ch. 18.13.

12 I will not conceal *z* his † parts *a*, nor his power, nor his comely proportion *b*.

z i. e. I will particularly ſpeak of them. Here is a *Meioſis*, as there is, *Chap.* 12.11. & 14.18. and oft elſewhere. *a* Heb. *his Lavi*, *i. e.* the Members of his Body, which are ſtrong like bars of Iron. *b* Which is more amiable and admirable in ſo vaſt a bulk.

13 Who can diſcover *c* the face of his garment *d*? or, who can come *to him* ‖ with his double bridle *e*?

‖ Or, *within or* with.

c Or, *uncover*, or take off from him. *d* The upper or outward part of his Garment, or, the Garment it ſelf: the word *face* being oft redundant, as *Gen.* 1.2. & 23.3. and oft elſewhere. And by the *Garment* is meant the Skin which covers the whole Body, and may be taken off from the Body like a Garment. Who dare attempt to touch his very outward Skin? much leſs dare any venture to approach to him, to give him a deep or deadly wound. *e* To put it into his mouth, and lead him by it to thy Stable and Service, as thou doſt by an Horſe. Or rather, (becauſe he plainly ſeems to perſiſt in deſcribing the ſeveral parts of his Body: of which he ſpeaks both in the foregoing and following words) *Who can come within his double Bridle*, to wit, his waſt Jaws, which have ſome reſemblance to a double Bridle: whence the Greeks call thoſe parts of the face which reach to the Jaws on both ſides, *the Bridles*.

14 Who can open the doors of his face *f*? his teeth *are* terrible round about *g*.

f To wit, his Mouth. If it be open, none dare enter within it, as he now ſaid; and here he adds, that if it be ſhut, none dare open it. *g* This is true of ſome kinds of Whales, though others are ſaid to have either none, or no terrible teeth: but it is more eminently and unqueſtionably true of the Crocodile, of which this very thing is obſerved by all Authors who write of it.

† Heb. *ſtrong pieces of ſhield.*

15 *His* † ſcales *are* his pride *b*, ſhut up together *as with* a cloſe ſeal *i*.

b He prides and pleaſeth himſelf in his ſtrong and mighty Scales. Heb. *his ſtrong ſhields* (*i. e.* Scales) are his *pride*. Or (as other, both ancient and modern Interpreters render it) *His body* (or, *His back*, as this word is uſed, *Ezek.* 37.11. which, if meant of the Crocodile, is emphatical, becauſe his ſcales and ſtrength is in his Back, whereas his Belly is very ſoft and eaſily pierced,) is *the ſtrength of ſhields*, *i. e.* fortified with Scales ſtrong as Shields. This is meant either, 1. of the Whale, whoſe Skin, though it be ſmooth and entire, and without Scales, may be ſaid to be, as (which Particle is oft underſtood) *ſtrong ſhields*, becauſe it is, as *Galen* reports, exceeding hard and ſtrong, and almoſt impenetrable, and like a Shield, eſpecially then when Shields were made of Leather; and ſo it is not only on the back, as in the Crocodile, but alſo in the belly all over. Or, 2. of the Crocodile, which hath Scales properly ſo called, and thoſe moſt truly ſuch as here deſcribed, as all Authors and Eye-witneſſes conſent. ‡ Cloſely compacted together, as things that are faſtned together by a ſeal.

16 One is ſo near to another *k* that no air can come between them.

k Which plainly ſhews that the Shields or Scales are ſeveral, which agrees better to the Crocodile, than to the Whale, whoſe Skin is all one entire piece, unleſs there were a ſort of Whales having thick and ſtrong Scales, which ſome have affirmed, but is not yet known and proved.

17 They are joined one to another; they ſtick together, that they cannot be ſundred *l*.

l It is exceeding difficult, and almoſt impoſſible by any power of Art to ſever them one from another.

18 By his neeſings *m* a light doth ſhine, and his eyes *are* like the eye-lids of the morning *n*.

m Which may be underſtood, either 1. of any commotion or agitation of the Body, like that which is in neezing, as when the Whale ſtirreth himſelf, and caſteth or ſhooteth up great ſprouts of Water into the Air by the Pipes which God hath planted in his Head for this uſe; which Water being thin and tranſparent, and illuminated by the Sun-beams, caſts forth a ſhining light. Or, 2. of neezing properly ſo called, which the Crocodile is ſaid frequently to do, becauſe it commonly turneth its eyes to the Sun, as *Strabo*, and others note; which when a Man doth, he is apt to neeze. *n* To which they ſeem very fitly compared, becauſe the Eyes both of the Whale and Crocodile are dull and dark under the Water, but as ſoon as they appear above Water, they caſt forth immediately a bright and clear light, though not like that of the Sun at noon day, which had been too great an Hyperbole, yet like the Morning light, ſuddenly breaking forth after the dark Night.

19 Out of his mouth go burning lamps *o*, *and* ſparks of fire leap out.

o i. e. His breathings and blowings are very hot, or flaming, as the following verſes explains this. This alſo may ſeem better to agree to the Crocodile, which breaths (as *Ariſtotle* affirms) like the *Hippotamus*, of which ancient Authors affirm, that *his Noſtrils are very large, and he breaths forth a fiery ſmoak like that of a Furnace*, than to the Whale, which rather caſts forth ſtreams of Water, as was noted before, than flames of Fire, there being no ſuch great heat obſerved in Whales, nor as far as I know, in any other fiſhes.

20 Out of his noſtrils goeth ſmoak, *as out* of a ſeething pot or caldron *p*.

p Heb. *Pael*. So a great Caldron is called, becauſe it ſends forth a great ſmoak as a Pool doth vapours; as in like manner the great brazen Laver in the Temple is called a *Sea*, for the great quantity of Water which it held.

21 His † breath kindleth Coals *q*, and a flame go-eth out of his mouth.

† Heb. *Nafhamoth.*

q An Hyperbolical Expreſſion, noting only extraordinary Heat.

22 In his neck remaineth ſtrength *r*, and † ſorrow is turned into joy before him *s*.

† Heb. *Deſpair.*

r His Neck is exceeding ſtrong. This is meant, either 1. of the Whale, who though he hath no Neck no more than other fiſhes have, yet he hath a part in ſome ſort anſwerable to it, where the Head and Body are joyned together. Or, 2. of the Crocodile, than *Ariſtotle* (who made it his buſineſs to ſearch out the ſeveral Natures and Parts of all living Creatures, and had all the helps and advantages which he deſired to find them out,) and *Scaliger*, and others, affirm to have a Neck, though ſome deny it. *s i. e.* The approach of any Enemy, which uſually cauſeth fear and ſorrow in others, fills him with joy, as being deſirous of nothing more than fighting. Or, *ſorrow reſpecteth, or draweth*, &c. i. e. is prevalent and victorious, and quickly invades and conquers all thoſe Men, or other Creatures, which are in his way. Sorrow is his Companion, or Harbenger, which attends upon him whereſoever he goes. This may be a Poetical Expreſſion, like that of the Poets, when they bring in Anger and Fear going along with or before *Mars* into the battle.

23 † The flakes *t* of his fleſh *u* are joined together: they are firm in themſelves, they cannot *x* be moved *y*.

† Heb. *falling.*

t Or, *Parts*, which ſtick out, or hang looſe, and are ready to fall from other Fiſhes, or Creatures. *u* The word *Fleſh* is uſed of Fiſhes alſo, as *Lev.* 11.11. 1 *Cor.* 15.39. *x* Without difficulty. *y* To wit, out of their place, or from the other Members of the Body.

24 His heart *z* is as firm as a ſtone, yea, as hard as a piece of the nether *mill-ſtone a*.

z Either, 1. That part of the Body is moſt firm, and hard, and ſtrong. Or, 2. His Courage is invincible; he is void of fear for himſelf, and of compaſſion to others, which is oft called *hardneſs of heart*. *a* Which being to bear the weight of the upper, ought to be the harder and ſtronger of the two.

25 When he raiſeth up himſelf *b*, the mighty *c* are afraid: by reaſon of breakings *d* they purifie themſelves *e*.

b Shewing himſelf upon the top of the Waters. Or, *lifteth his Height* or *Greatneſs*, or *Majeſty*, for he is reprehended as a Boaſter, v. 34. *c* Even the ſtout-hearted Mariners or Paſſengers, who uſed to be above fear. *d* Either, 1. Of the Sea, cauſed by his motion, which daſheth the Waves in pieces one againſt another. Or rather 2. Of their Mind and State: by reaſon of their great anger and diſtreſs; which is expreſſed by this very word, *Pael*, *i. e.* *Breakings*. *e* Either 1. Naturally; that being the uſual effect of great terrour. See *Ezek.* 7.17. Or rather 2. Morally, as this word is generally uſed. Thoſe Mariners who ordinarily live in a ſtrict and general neglect of God, and of Religion, are ſo affrighted at their imminent danger, that *they cry unto God in their troubles*, as it is in like caſe, *Pſal.* 107.28. and endeavour to purge their Conſciences from the guilt of their ſins, by confeſſing and forſaking the ſinfulneſs of them, and to make their peace with God, and obtain his favour and help, by their Vows, and Promiſes, and Prayers.

26 The ſword of him that layeth at him *f* cannot hold *g*: the ſpear, the dart, nor the ‖ habergeon *h*.

Or, *Breaſt-plate.*

f That approacheth to him, and dare ſtrike at him. *g* Heb. *cannot ſtand*, *i. e.* either, 1. Cannot endure the ſtroke, but will be broken by it. Or rather, 2. Cannot abide or take hold of him, or be fixed in him; but is inſtantly beaten back by the exceſſive hardneſs of the Skin, which cannot be pierced by it, as may be gathered from this and other paſſages before and after it. This alſo ſeems better to agree to the Crocodile, whoſe Skin no Sword, nor Dart, nor Muſquet Bullet (as others add) can pierce, than to the Whale, whoſe Skin is eaſily pierced, as experience ſheweth in our Whales; except the Whale here ſpoken of were of another kind; which is not impoſſible. *h* Or, Breaſt-plate. As offenſive Weapons cannot hurt him, ſo defenſive Weapons cannot ſecure a Man from him. But Men that go upon the deſign of taking either Whales or Crocodiles do not uſe to fortifie themſelves in that manner. Some therefore take this to be another offenſive Weapon, a kind of Dart, as this word ſignifies in the *Arabick* Language; which is but a Dialect of the Hebrew, and from which the true ſignification of many Hebrew words muſt be gathered.

27 He eſteemeth iron as ſtraw *i*, and braſs as rotten wood.

i He neither fears nor feels the blows of the one more than of the other.

28 The arrow *k* cannot make him flee: ſling-ſtones *l* are turned with him into ſtubble *m*.

k Heb. *the ſon of the bow*; as it is elſewhere called *the ſon of the quiver*, Lam.3.13. the Quiver being as it were the Mother or Womb that bears it, and the Bow as the Father that begets it, or ſends it forth. *l* Great Stones caſt out of Slings, which have a great force and efficacy: of which ſee on 2 *Chron.* 26.14. *m* Hurt him no more than a blow with a little ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear *n*.

n So far is he from fearing it, and fleeing from it, that he ſcorns and deſies it.

† Heb. *Sharp-pieces of the ſharp-pointed.*

30 † Sharp ſtones *are* under him: he ſpreadeth ſharp-pointed things upon the mire *o*.

o According to this Tranſlation the ſenſe is, His Skin is ſo hard and impenetrable, that the ſharpeſt Stones are as eaſie to him as the Mire, and make no more impreſſion upon him. But the words are and may be otherwiſe rendred as continuing the former ſenſe, They (to wit, the Arrows, Darts or Stones caſt at him) are, or fall under *him*, like (which Particle is oft underſtood) *ſharp ſtones*, or *fragments of ſtones*, *he ſpreadeth ſharp pointed things* (to wit, the pieces of Swords or Darts which were flung at him, and broken upon him) *upon the mire*. The fragments of broken Weapons lie as thick at the bottom of the Water in the place of the fight, as little ſtones do in the Mire, or as they do in a Field after ſome fierce and furious Battle. Or thus, *with him* (or *for him*, *i.e.* for his defence) *are ſharp ſtones*, *he ſpreadeth himſelf* like *an arrow*, or *threſhing inſtrument* (which is filled and fortified with Iron) *in the mire or mud* in the bottom of the Water: So he doth not deſcribe his reſting place, but rather his Back, which he not unfitly compares to ſharp Stones or threſhing Inſtruments, becauſe the Darts or Stones caſt at him pierce no more into him than they would do into them if they were thrown at them.

31 He maketh the deep *p* to boil like a pot *q*: he maketh the ſea *r* like a pot of ointment *s*.

p The deep Waters, or the Sea, which is called *the deep*, Pſal. 107.24. *Jonah* 2.3. as it is explained in the next Clauſe. *q* To ſwell, and foam, and froth by his ſtrong and vehement motion, as any Liquor doth when it is boiled in a pot. *r* Either the great Sea, the proper place of the Whale, *Pſal.* 104.26. or the great River *Nilus*, which is called a *Sea*, both in Scripture, as *Iſa.* 11.15. and in other Authors (of which ſee my Latin *Synopſis*) as *Euphrates* is called *the Sea of Babylon*, Ifa. 21.1. Jer. 51.36. or Lakes or Pools, which are moſt frequently called *Seas* both in the Old and New Teſtament, as every one knows. And ſuch large and huge Crocodiles are no leſs than in *Nilus*, as it is atteſted by *Herodotus*, and *Strabo*, and others. *s* This Clauſe ſeems to be added very emphatically to intimate that this Leviathan cauſeth not only a vehement commotion, but alſo a great fragrancy in the Sea or Waters where it is. Which, though it was not obſerved by the Ancients, yet is unanimouſly affirmed by later Authors upon their own knowledge and experience, that it caſts a perfume like Muſk; of which ſee the Names and Words of the Authors in my Latin *Synopſis*.

32 He maketh a path to ſhine after him; *one* would think the deep *to be* hoary *t*.

t When he raiſeth himſelf to the top of the Waters, he doth as it were plow it up and make large furrows, and caſteth a white froth or foam upon the Waters.

Or, who deems the deep to be hoary.

33 Upon earth *u* there is not his like ‖ who is made without fear *x*.

u Either 1. Strictly ſo called, as it is diſtinguiſhed from the Sea or Rivers. There is no Land-creature comparable to him for ſtrength and courage. Or 2. largely taken. No Creature equals him in all points. Or, *upon the duſt*, as the word properly ſignifies, *i. e.* among all things that creep in the duſt, among which this may in ſome ſort be numbred for the ſhortneſs of its feet. But this were no great honour to it to be the chief of creeping things; and therefore the former Tranſlation ſeems more proper for the preſent deſign of magnifying this Creature above all others. *x* Fears no Enemy as being full of courage, and ſenſible of his own invincible ſtrength. Or, *is made to be without fear*, *i. e.* *cannot be terrified or be kept*, by reaſon of his prodigious harneſs, of which I have ſpoken before.

34 He beholdeth all high *things y*: he *is* a king over all the children of pride.

y He doth not turn his back upon, nor hide his face from the high-eſt and proudeſt Creatures, but looks upon them with a bold and undaunted countenance, as being without any fear of them, as was now ſaid. *z* He carries himſelf with Princely Majeſty, and Courage towards the ſtouteſt and loftieſt Creatures, which, though of far higher ſtature than himſelf, he ſtriketh down with one ſtroke of his Taile, as he commonly doth Cows, and Horſes, and ſometimes Elephants.

CHAP. XLII.

Job's humiliation and repentance, 1——6. *God preferring Job's cauſe, reproveth his friends, for whom Job muſt intercede, and God will accept him,* 7——9. *God magnifieth and bleſſeth Job,* 10——15. *His age and death,* 16,17.

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do a* every *thing b*, and *that* ‖ no thought can be withholden from thee *c*.

‖ Or, *no thought can be hindred.*

a Not only by power, (for that he always thought) but alſo by right; about which he had in ſome ſort doubted and diſputed. For *thine can* is a Maxim in Law, That a Man *can* only do that which he hath a right to do. *b* Whatſoever it pleaſeth thee to do with the Creatures. *c* He ſpeaks either, 1. of *Job*'s thoughts. Thou knoweſt me and all my ſinful and unworthy thoughts of thy Providential Dealings with me, though I was not able to ſee the evil of them. Or 2. of God's thoughts. Whatſoever thou think ſt or purpoſeſt, it is in vain for thou canſt or muſt do it; and neither I nor any of the Creatures can either reſtrain thee from it, or condemn thee for it, as I have raſhly and wickedly preſumed to do. So this laſt Clauſe of the verſe explains the former.

3 * Who *is he d* that hideth counſel without knowledge? therefore *f* have I uttered that I underſtood not; * things too wonderful for me, which I knew not *g*.

* Ch.38.2. * Pſ. 40.5. & 139.6.

d i.e. What am I that I ſhould dare to do ſo? Ah ſilly and raſcious Wretch that I am, that I ſhould be guilty of ſuch madneſs! *e* Which words are repeated out of *Chap.* 38.2. where they are explained. *f* Becauſe my mind was without knowledge, therefore my ſpeech was ignorant and fooliſh. Or, Being ſenſible of my ignorance and raſhneſs, I think fit to make this humble and ingenious confeſſion. *g* I have ſpoken fooliſhly and unadviſedly of things far above my reach, even of God's infinite and ſoveraign Majeſty, and of his deep and unſearchable Counſels and Providence.

4 Hear, I beſeech thee, and I will ſpeak *b*: I will demand of thee *i*, and declare thou unto me.

b Hear and accept my humble and penitent Confeſſion and Recantation. *i* Or, and *enquire*, to wit, Counſel or Inſtruction, as a Scholar doth of his Maſter, as the following words note. I will no more ſawcily diſpute the matter with thee, but ſeek information from thee. The words which God had uttered to *Job* by way of challenge, *Chap.* 38.3. & 40.7. *Job* returns to him again in way of ſubmiſſion.

5 I have heard of thee by the hearing of the ear, but now mine eye ſeeth thee *k*.

k The knowledge which I had of his Divine Nature, and Perfections and Counſels, was hitherto dark, and doubtful, and conjectural, being grounded chiefly, if not only, upon the Traditions and Reports of other Men; but now it is clear and certain, as being immediately inſpired into my Mind by this glorious Apparition and Revelation, and by the Operation of thy Holy Spirit; which makes thoſe things as certain and evident to me, as if I ſaw them with my bodily Eyes.

6 Wherefore I abhor *l my ſelf in*, and repent in duſt and aſhes *n*.

l i. e. Diſlike, and deteſt, and loath. *m* Or, *my former words and carriage*. One of theſe, or ſome like Supplement is neceſſary to compleat the ſenſe, and is clearly gathered from the following words. *n* Sitting in Duſt and Aſhes, by which humbled I have come in token of my grief for my Affliction; but now I deteſt and refolve to do in teſtimony of my Penitence for my Sins.

7 And it was ſo that after the LORD had ſpoken theſe words unto Job, the LORD ſaid to Eliphaz the Temanite *o*, My wrath is kindled againſt thee, and againſt thy two friends *p*, for ye have not ſpoken of me *the thing that is* right, as my ſervant Job *hath q*.

o As the eldeſt of the three, and becauſe he ſpoke firſt, and by his evil example led the reſt into the ſame miſtakes and miſcarriages. *p* To wit, *Bildad* and *Zophar*, who are not excuſed, but ſeverely reproved, although they were drawn into the ſin by *Eliphaz* his authority and influence. *Elihu* is not here reproved, becauſe he dealt more juſtly and mervilouſly with *Job*, and did not condemn his Perſon, but only rebuke his raſh expreſſions. *q* Either, 1. as *Job* hath now ſpoken: you have not acknowledged your errours as he hath done. Or rather, 2. as *Job* did in his Diſcourſes with you. Which is not to be underſtood raſhly and abſolutely (as is manifeſt from God's cenſure upon *Job* for his hard and evil ſpeeches of him) but comparatively; becauſe *Job* was not ſo much to be blamed as they, partly becauſe his provocations, the methods of God's Providence, and the indifferency and promiſcuouſneſs of its diſpenſations towards good and bad men was truer than theirs, which was that God did generally reward good men and punith ſinners in this Life; partly becauſe their miſbelief of God's counſels and dealing with men was attended with horrid uncharitableneſs and cru-

elty

city towards *Job*, whom they wounded with bitter and injurious Speeches, and condemned as an Hypocrite, not only without sufficient evidence, as not being able to search his Heart, but upon false and frivolous grounds, to wit, his fore Afflictions, and against many Evidences of Piety which *Job* had given: and partly because *Job*'s heavy preſſures might eaſily cloud and darken his mind, and draw forth his impatience and paſſionate Speeches; which although it did not wholly excuſe *Job*, yet did certainly much extenuate his Offences; whereas they were under no ſuch Temptations or Provocations, either from God or from *Job*, but voluntarily broke forth into their hard, and ſevere, and untrue Expreſſions concerning God's Counſels and *Job*'s Conditions, thereby adding Affliction to him whom God did ſorely afflict, which was moſt unfriendly and inhuman.

8 Therefore take unto you now ſeven bullocks, and ſeven rams, and go to my ſervant Job *r*, and offer up *s* for your ſelves a burnt offering, and my ſervant † Heb. *his face, or, perſon.* Job ſhall pray for you, for † him will I accept *t*: leſt I deal with you *after your* folly *u*, in that ye have not ſpoken of me the *thing which is* right, like my ſervant Job.

r Whom though you have cenſured and condemned as an Hypocrite, I own for my faithful Servant, human infirmity excepted. *s* By the hand of *Job*, whom I do hereby conſtitute your Prieſt to Pray and Sacrifice for you. *t* To wit, on your behalf as well as on his own. *u* Leſt my Wrath and juſt Judgment take hold of you for your falſe and fooliſh Speeches.

9 So Elphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them *x*: the LORD † Heb. *the face of Job.* alſo accepted † Job *y*.

x Shewing their repentance by their ſubmiſſion to God, and to *Job* for God's ſake, and by taking ſhame to themſelves. *y* Both for his Friends and for himſelf, as the next verſe explains it.

10 And the LORD turned the Captivity of Job *z* when he prayed for his friends *a*: alſo *b* the LORD † Heb. *added all that had been to* Job gave Job twice as much as he had before.

z i.e. Brought him out of that ſtate of Bondage in which he had been ſo long held by Satan and by his own Spirit, and out of all his Diſtreſſes and Miſeries. Or, *returned* Job's *captivity*, *i. e.* the Perſons and Things which had been taken from him, not the ſame which he had loſt, but other equivalent to them, and that with advantage. *a* Whereby he manifeſteth his Obedience to God and his true Love and Charity to them, in being ſo ready to forgive them and heartily to pray for them; for which God would not let him loſe his Reward. *b* An emphatical Particle. He not only gave him as much as he loſt, but double to it.

11 Then *c* came there unto him all his brethren, and all his ſiſters *d*, and all they that had been his acquaintance before, and did eat bread with him *e* in his houſe: and they bemoaned him *f*, and comforted him over all the evil *g* that the LORD had brought upon him: every man alſo gave him a piece of money, and every one an ear-ring of gold *h*.

c When *Job* had humbled himſelf, and God was reconciled to *Job*, he quickly turned the Hearts of his Friends to favour him, according to *Prov.* 16. 7. as during his impenitency, and for his trial and humiliation he had alienated their Hearts from him, of which *Job* ſo ſadly complains. *d* Largely ſo called, according to the Scripture-uſe of theſe Titles, to wit, his Kindred diſtinguiſhed from his other *Acquaintance*. *i. e.* Feaſted with him, as that Phraſe is commonly uſed in Scripture, to congratulate with him for God's great and glorious favour already vouchſafed to him in ſo eminent a Viſion and Revelation. *f* They declared the ſenſe which they had of his Calamities whilſt they were upon him, although they had hitherto wanted opportunity to expreſs it. *g* Or, *concerning all the evil*; which though it was bitter to endure when it was preſent, yet the remembrance of it revived in him by the diſcourſes of his Friends was very delightful, as is uſual in ſuch caſes. *h* Partly to make up his former loſſes, and partly as a teſtimony of their honourable reſpect to him.

12 So the LORD bleſſed *i* the latter end of Job more then his beginning: for he had fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

i Not only with Spiritual, but alſo with Temporal and Earthly Bleſſings.

13 He had alſo ſeven ſons and three daughters.

14 And he called *k* the name of the firſt, Jemima, and the name of the ſecond, Kezia, and the name of the third, Keren-happuch.

k Giving them ſuch Names as ſignifie their excellent beauty, of which ſee my Latin *Synopſis*.

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them *l* inheritance among their brethren.

l Gave his Daughters a ſhare, and poſſibly an equal ſhare with his Sons in his Inheritance: which in ſo plentiful an eſtate he might eaſily do, eſpecially to ſuch amiable Sifters, without the envy of their Brethren: and which peradventure he did to oblige them to ſettle themſelves amongſt their Brethren, and to marry into their own Religious Kindred, not to Strangers, who in thoſe times were generally ſwallowed up in the gulph of Idolatry.

16 After this lived Job an hundred and forty years, and ſaw his ſons, and his ſons ſons, even four generations.

17 So Job *m* died being old, and full of days *n*.

m After God had turned his Captivity, as is ſaid v. 10. *n* By which length of his days it ſeems moſt probable that he lived before the times of *Moſes*, when the days of human life were much ſhortned, as he complains.

PSALMS.

PSALMS.

The ARGUMENT.

THE divine Authority of this Book of Pſalms is ſo certain and evident, that it was never queſtioned in the Church: Which being fixed, it is of ſmall moment that the Penmen of ſome of them is not now known: Nor doth this any more leſſen its Authority, than it invalidates the Decree of a Prince, or an Act of Parliament, that it is not certain by whoſe Pen it was drawn up. Moſt of them were compoſed by David, *as it is evident both from the title of them, and from the expreſs Teſtimony of the New Teſtament concerning ſome of them, and that by the inſpiration of Gods Spirit, as appears both from the divine matter and frame of them, and from* 2 Sam. 23. 1. Mat. 22. 43. *&c.* Act. 1. 16. and 2. 25. *But ſome of them were compoſed by other Perſons; by* Moſes, *as* Pſal. 90. *by* Heman, *and* Ethan, *and* Aſaph, *as the title of the* Pſalms *ſhew; and by others after their times, whoſe names are not mentioned, as is manifeſt from* Pſal. 126. *&* 137. *It is apparent that the* Pſalms *were not written in the order in which they now lie; and they were put into this order either by* Ezra, *as the Hebrew Doctors affirm; or by ſome other holy Prophet or Prophets. It is ſufficient for us, that the whole Book is owned as Canonical by our bleſſed Saviour,* Luke 24. 44.

PSAL. I.

The ARGUMENT.

This Pſalm was put firſt as a Preface to all the reſt, as a powerful perſwaſive to the diligent reading, and ſerious ſtudy of the whole Book, and of the reſt of the Holy Scripture, taken from that bleſſedneſs which attends upon the ſtudy and practice thereof.

The Godly bleſſed, 1. *Their delight in Gods Law,* 2. *Their fruitfulneſs,* 3. *The wretched courſe and condition of the ungodly,* 4—6.

*Prov. 4. 14. Jer. 15. Or, aſſembly. *Jer. 15. 17.

BLeſſed * *is* the man *a* that walketh not in the counſel of the ‖ ungodly *b*, nor ſtandeth *c* in the way *d* of ſinners *e*, * nor ſitteth in the ſeat *f* of the ſcornful *g*.

a The Hebrew words are very Emphatical: *Bleſſedneſs belongs to that man*; or, *O the bleſſedneſs of that man!* Thrice bleſſed is that man; who is here deſcribed negatively, and in the next verſe poſitively. *b i. e.* That doth not lead his Life according to their counſel, or courſe, or manner of living: That doth not aſſociate himſelf with them, nor follow their evil inſtigations or examples. *Walking*, notes choice of it, and continuance or progreſs in it, otherwiſe good men do ſometimes ſtep aſide into an evil Action. For the explaining of the Phraſe ſee *Gen.* 49. 6. 2 *Chron.* 22. 3, 4. 5. *Prov.* 1. 15. *&* 4. 14. *Mic.* 6. 16. *c* Which notes a more fixed abode, hardneſs and obſtinacy in it. *d i. e.* In their courſe or manner of Converſation; in the practice of thoſe things which they chuſe and uſe to do; which is called a mans *way*, *Pſal.* 5. 8. *&* 25. 4. 2 *Pet.* 2. 2, 15. *e* Emphatically ſo called here, as alſo *Pſal.* 26. 9. *Eccleſ.* 9. 2. *Mat.* 26. 45. *Luke* 7. 47. *John* 9. 16, 31. who give up themſelves to the power and practice of ſin, making it their great buſineſs and their delight. *f* Which notes their aſſociation, or incorporation of themſelves with them; a conſtant and reſolved perſeverance in their wicked courſes, with great content and ſecurity; and a great proficiency and eminency in the ſchool of Wickedneſs, and an ability and readineſs to inſtruct others therein. *g* Of thoſe who are not only diſeaſed, but reject, deſpiſe, and ſcorn all Remedies; who make a mock of ſin, and of Gods threatnings and judgments againſt Sinners; who deride all wholeſome reproofs and counſels, and make it their trade to ſcoff at goodneſs and good men. Divers have obſerved a gradation in this verſe; the following clauſe ſtill exceeding the former, for *ſtanding* is more than *walking*, and *ſitting* more than *ſtanding*. And *the way* or courſe may ſeem to be worſe than the *counſel* or deſign, and the *ſeat* is worſe than *the way*: And *Sinners* in Scripture uſe, are worſe than the *ungodly*, and *the ſcornful* are the worſt of *Sinners*: But I could not ſee great ſtreſs upon ſuch obſervations.

Pſa. 1. 2. Heb. 1. 8. 9 But his delight *is* in the law *h* of the LORD, * and in his law doth he meditate *i* day and night *k*.

h (*i. e.*) In the ſtudy and practice of it, as appears from the Context. The *Law* of God may be here underſtood of the whole Doctrine delivered by God to the Church conſiſting of Doctrines, Precepts, Promiſes, and Threatnings; *&c.* as it is taken *Pſalm* 37. 31. *&* 78. 1. *Iſa.* 51. 7. *John* 10. 34. or more particularly of the preceptive part of it, which is commonly ſo called; and ſo this is noted as the peculiar character of a good man, that he delighteth himſelf not only in the Promiſes, which a bad man may do, *Mat.* 13. 20. but even in the commands of God, *Pſal.* 112. 1. *&* 119. 47, 127, 143. 1 *John* 5. 3. which are unwelcome and burthenſom to a wicked man. *i* The word implies a deep, and ſerious, and affectionate thoughtfulneſs about it: ſee *Pſal.* 19. 14. *&* 49. 3. *Prov.* 24. 2. *Iſa.* 33. 18. *k* Not ſeldom and ſlightly, as Hypocrites do, but diligently, frequeatly, conſtantly, and upon all occaſions.

Ezek. 47. 12. 3 And *l* he ſhall be like a tree * planted by the rivers *m* of water, that bringeth forth his fruit in his ſeaſon *n*; his leaf alſo ſhall not † wither *o*, and whatſoever he doth ſhall proſper *p*.

† Heb. *fade*

l Or, *for*, as this particle is oft uſed, as *Pſal.* 60. 12. *&* 108. 13. *Prov.* 4. 17. This being the proof of that bleſſedneſs of a good man, which he had only aſſerted (*v.* 1.) *m* (*i. e.*) A river; the plural number being put for the ſingular, as it is *Judg.* 12. 7. *Jonah* 1. 5. and oft elſewhere. *n* (*i. e.*) In the time of fruit-bearing: Which being applyed to the good man, notes either, 1. His active goodneſs, that he ſeeketh and improveth all opportunities for the doing of good, exerciſing godlineſs, juſtice, temperance, charity, patience, *&c.* according to the ſeveral occaſions offered to him; or rather, 2. His certain proſperity and happineſs, as may be gathered from the end of this verſe, and the oppoſite ſtate of the ungodly, *v.* 4. 5. That he ſhall have the fruit or benefit of his godly life in due time, or when it is expedient for him; poſſibly in this life, but aſſuredly in the next life. *o* His happineſs is not ſhort and tranſitory, as all worldly felicity is, but fixed and everlaſting, like thoſe trees which are continually green and flouriſhing: Or, *and* (like a tree) *whoſe leaf never withers.* *p* All his actions ſhall be crowned with ſucceſs and a bleſſed end or effect; ſee *Rom.* 8. 28.

4 The ungodly are not ſo *q*: but *are* * like the chaff † which the wind driveth away *r*.

* Pſa. 1. 5. Pſal. 17. † Heb. *duſt.*

q Their condition is far differing from the former. *r* In regard 1. either, 1. of their inful diſpoſition. They are vain and fooliſh, unprofitable and hurtful, without any root of true and ſolid goodneſs, without any certain end, or conſtant courſe, toſſed to and fro with every wind of their own luſts or temptations. Or rather, 2. of their wretched condition: They are reſtleſs and unquiet in their own minds and conſciences; their ſeeming felicity, in which they pleaſe and pride themſelves, hath no firm foundation, but quickly vaniſheth and fleeth away as chaff doth before the wind, and their end is to be burned, ſee *Pſ* 21. 18. *Pſal.* 35. 5. *Mat.* 3. 12.

5 Therefore *s* the ungodly ſhall not * ſtand *t* in the judgment *u*, nor ſinners in the congregation of the righteous *x*.

* Pſa. 24. 3.

s To wit, becauſe they are ungodly: Or *becauſe*, as this particle is ſometimes uſed, as *Gen.* 38. 26. *Num.* 11. 31. *&* 14. 43. *Pſal.* 42. 6. for this verſe is added to enforce or prove what he ſaid in the former. *t* (*i. e.*) Not fulfill or endure the trial; or not be juſtified or carry his cauſe; as this word is oft uſed, being oppoſed to *falling*, as *Pſal.* 12. 8. *&* 22. 8. *Mal.* 3. 2. *Luke* 21. 36. *Rom.* 14. 4. *Eph.* 6. 13. *u* Either 1. in the time of temporal calamities, when God ſhall ariſe to judge and puniſh them; for then the hearts of the wicked fail, and their conſciences are filled with horrour. Or 2. in that great and general judgment of the whole World, called here *the judgment* emphatically; in that ſolemn and general Congregation of all mankind, as the next words expreſs it. *x* (*i. e.*) In that ſociety which ſhall conſiſt of none but righteous Perſons, or amongſt the righteous ones on Chriſts right hand, *Mat.* 25. 32.

6 For *y* the LORD * knoweth *z* the way of the righteous: but the way of the ungodly ſhall perish †.

* Pſa. 31. 7. Prov. 21.

y He now gives a reaſon of this great difference between the righteous and the ungodly, expreſſed in the foregoing verſes. *z* Either 1. properly and ſpeculatively he ſeeth and knoweth all their hearts and ways, or actions; and therefore will preſerve, proſper, and bleſs them; which may be gathered out of the following and oppoſite clauſe of this verſe, and out of *v.* 1, 2. Or 2. practically and affectionately, as words of knowledge in Scripture do very frequently imply affection, as *Exod.* 1. 8. *Pſal.* 31. 7. *&* 142. 4. *Hoſ.* 8. 4. *Amos* 3. 2. He approveth, loveth, and delighteth in them, and in the courſe of their lives, and therefore will recompence them: Or, he careth for and directeth their actions to a bleſſed iſſue. † All their wicked deſigns and courſes ſhall come to nothing, and they ſhall periſh with them.

PSAL. II.

The ARGUMENT.

THE Penman of this Pſalm was *David*, as is affirmed, *Act.* 4. 25. As for the matter or ſubject of it, it may ſeem to have ſome reſpect unto *David*, and to his advancement to and ſettlement in the Throne of *Judah* and *Iſrael*; but the chief deſign and ſcope of it, and the primary intention of the Holy Ghoſt in it, was to deſcribe the Meſſiah and his Kingdom, as is manifeſt, 1. From expreſs teſtimonies of the New Teſtament to that purpoſe, as *Acts* 4. 25. *&* 13. 33. *Heb.* 1. 5. *&* 5. 5. *and*, 2. From the conſent of the ancient *Hebrew* Writers who did unanimouſly expound it ſo, as is confeſſed by their own brethren, particularly by *Rabbi Salomon Jarchi* upon this place; who hath this memorable paſſage, *Our Doctors expounded this Pſalm of the King Meſſiah, but that we may anſwer the Hereticks* (by which he means the Chriſtians, as all know) *it is expedient to interpret it of* Davids *perſon, as the words ſound.* Which words although they are left out of the latter Editions of that Book, either by the fraud of *Jews* or careleſneſs, or miſtake of others, yet are extant in the ancient Editions of it. 3. From divers paſſages of the Pſalm which do not agree to *David* but to Chriſt only, as the title of *Son*, of which ſee *Heb.* 1. 4, 5. The extent of his Kingdom, *v.* 8. and divine Worſhip, *v.* 11, 12.

The Kingdom of Christ, and the opposition of the Heathen foretold.
1—3, 6, 7. *God giveth him the Earth for his possession,* 8, 9.
He summons all the Kings and Judges of the Earth to submit themselves to him. 10—12.

Acts 4.25 ‖ Or, *tumultuously assemble.* † Heb. *meditate.*

1 WHY *a* do the heathen *b* ‖ rage, and the people *c* † imagine a vain thing *d*?

a Upon what provocation, or to what end or purpose? *b* Or, *Gentiles*; who did so against *David*, as we see 2 *Sam.* 5. 6, 17. 1 *Chron.* 14. 8. *&c.* and against Christ, *Luke* 18. 32. *Acts* 4. 25. *&c.* *c* This is either another expression of the same thing, as is usual in Scripture; or as the former word notes the *Gentiles*, so this may deign the *Jews* or *Israelites*, who also combined against *David*, 2 *Sam.* 2. 8, *&c.* and against Christ, *Acts* 4. 27. though they were all of one nation, and defended from one and the same mother, as this word signifies, and it is used *Gen.* 25. 22. *d.* What they shall never be able to affect, and if they could, it would do them no good, as they fancy, but great hurt.

2 The kings *e* of the earth *f* set themselves *g*, and the rulers take counsel together, against the LORD *h*, and *i* against his anointed *k*, *saying*,

e Either those mentioned 2 *Sam.* 5. & 8. or rather *Herod* the Great, and the other *Herod*, and *Pilate* and others with or after them. *f* So called in way of contempt, and to shew their madness in opposing the God of Heaven. *g* The word notes their firm purpose and professed hostility, and the combination of their counsels and forces. *h* Either directly and professedly; or indirectly and by consequence, because against his anointed, and against his counsel and command. *i* Or, *that is*, as that particle is oft used, the latter clause explaining the former, and shewing in what sense they fought against that God whom they pretended to own and worship. *k* Against such a King whom God hath chosen and exalted, and wonderfully accomplished and set up for his work and service, who therefore will certainly defend him against all his Enemies.

Nah. 1. 13. 3 * Let us break their *l* bands *m* asunder, and cast away their cords from us *n*.

l (*i. e.*) The Lords and his anointed. *m* Which they deſign to put upon our necks that they may bring us into subjection. They mean the laws of God, which the King would oblige them to observe, which though easie and pleasant in themselves and to good men, *Mat.* 11. 29, 30. 1 *John* 5. 3. yet are very grievous and burthensome to corrupt Nature, and to men of wicked lives. *n* The same thing expressed with a little more emphasis. Let us not only break off their yoke and the cords by which it is fastened upon us, but let us cast them far away, that they may never be recovered, and we may never be brought into bondage again.

Psal. 37. 13. & 59. 8. Prov. 1. 26. 4 * He that sitteth *o* in the heavens *p* shall laugh *q*: the LORD shall have them in derision.

o As the Judge upon his Tribunal, and as the King of the whole World upon his Royal Throne; who without ſtirring from his place, can with one look or word deſtroy all his enemies. *p* This is oppoſed to their being, and reigning upon *earth*, v. 2. and is mentioned here, as it is in other places of Scripture, as an evidence both of Gods clear and certain knowledge of all things that are done below, as is noted *Pſal.* 11. 4. and of his ſoverign and irreſiſtible power, as is hence gathered, *Pſal.* 115. 3. See the Preface to the Lords Prayer. *q* (*i. e.*) Shall both deſpiſe and deride them and all their crafty devices, which he ſhall manifeſt to the World to be ridiculous, and contemptible follies. Compare 2 *Kings* 19. 21. *Pſalm* 37. 13.

‖ Or, *trouble.* 5 Then *r* ſhall he ſpeak to them in his wrath *s*, and † vex them in his fore diſpleaſure.

r In the midſt of all their plots and confidences of ſucceſs. *s* He ſhall ſeverely rebuke them, not ſo much verbally as really, by dreadful Judgments. For Gods *ſpeaking* is oft put for his actions; and ſo here it is explained by *vexing* in the next branch. Or, he ſhall pronounce a terrible Sentence againſt them.

† Heb. *anointed.* † Heb. *upon Zion the hill of my holineſs.* 6 Yet *t* have I † ſet *u* my king *x* † upon my holy hill of Zion *y*.

t Notwithſtanding all their artifices and powerful combinations. *u* Heb. *I have anointed*, (*i. e.*) deſigned, appointed, or conſtituted, as this word is commonly uſed in Scripture, as of Priests, 1 *Chron.* 29. 22. and of Prophets, 1 *Kings* 19. 16, 15, 20. So alſo of Kings, as *Judg.* 9. 8, 15. 2 *Sam.* 2. 4, 7. & 5. 3. *Pſal.* 89. 20. *Iſa.* 45. 1. *Ezek.* 28. 14. *x* In a ſingular manner, who hath not his Kingdom by ſucceſſion from former Kings, nor by election of the People, as other Kings have, but by my ſpecial and extraordinary deſtination; and who ruleth in my head, and according to my will, and for my ſervice and glory. *y* (*i. e.*) Over my Church and People. *Sion* properly and ſtrictly taken, was an Hill on the North part of *Jeruſalem*, *Pſalm* 48. 2. where there was a ſtrong Fort, which when *David* had taken he called it *the city of David*, 2 *Sam.* 5. 7, 9. and made it the head of his Kingdom. But in a more large and improper ſenſe it is frequently put for the City *Jeruſalem*, *Pſal.* 48. 12. & 87. 2. & 110. 2. and for the Temple of *Jeruſalem*, *Pſal.* 137. 3. *Iſa.* 18. 7. *Jer.* 51. 10. which was built upon the Hill of *Moriah*, which was either a part of Mount *Sion*, or another Hill adjoyning to it; and for the Church of the *Jews*, *Pſalm* 99. 2. & 69. 36. & 97. 8. and for the Chriſtian Church, *Heb.* 12. 22. *Rev.* 14. 1. And by theſe things it is plain why *Sion* is here called Gods *holy Hill*.

‖ Or, *for a decree.* Acts 13. 33. Heb. 1. 5. 7 I will declare *z* ‖ the decree *a*: the LORD hath ſaid unto me, * Thou *art* my ſon *b*, this day have I begotten thee *c*.

z Or *publiſh*, that all people concerned may take notice of it, and ſubmit to it upon their peril. Publication or promulgation is eſſential to all Laws or Statutes. *a* Or, *concerning the decree*, (*i. e.*) the will or pleaſure and appointment of God concerning my advancement into the Throne, and the ſubmiſſion and obedience which the People here following ſhall yield to me. *b* Which tho' it may in ſome ſort be ſaid to, or of *David*, who was in ſome reſpects the Son of God, and begotten by him, as all Believers are, *John* 1. 12. 1 *John* 3. 9. *Jam.* 1. 18. yet much more truly and properly belongs to Chriſt, who is commonly known by this Title both in the Old and New Teſtament, as *Prov.* 30. 4. *Hoſea* 11. 1. *Mat.* 2. 15. & 3. 17. & 4. 3, 6. and oft elſewhere: And to whom this Title is expreſly appropriated by the Holy Ghoſt, who is the beſt interpreter of his own words, *Acts* 13. 33. *Heb.* 1. 5. & 5. 5. and to whom alone the following Paſſages belong. *c* This is alſo applyed by ſome to *David*, and to *this day* is the day of his Inauguration, when he might be ſaid to be begotten by God, inaſmuch as he was then raiſed and delivered from all his troubles and calamities, which were a kind of death, and brought forth and advanced to a new kind of life, of Royal State and Dignity; and ſo this was the Birth-day tho' not of his Perſon, yet of his Kingdom, as the Roman Emperors celebrated a double Birth-day; firſt the Emperor's, when he was born, and then the Empires, when he was advanced to the Empire. But this is but a lean and far-fetched and doubtful Senſe; and therefore not to be allowed by the Laws of Interpretation, when the words may be properly underſtood concerning Chriſt. And ſo this may be underſtood either, 1. Of his eternal generation. *This day*, from all Eternity, which is well deſcribed by *this day*, becauſe in Eternity there is no ſucceſſion, no [yeſterday,] no [to morrow,] but it is all as one continued day or moment without change or flux; upon which account *one day* is ſaid to be *with the Lord* as long as a *thouſand years*, *and a thouſand years* as ſhort as *one day*, 2 *Pet.* 3. 8 or rather, 2. Of the manifeſtation of Chriſts Eternal Sonſhip in time; which was done partly in his Birth and Life, when his being the Son of God was demonſtrated by the Teſtimony of the Angel, *Luke* 1. 32. and of God the Father, *Matth.* 3. 17. & 17. 5. and by his own words and works; but principally in his Reſurrection, which ſeems to be here mainly intended, of which day this very place is expounded, *Acts* 13. 32. Where Chriſt was in a moſt ſolemn manner *declared to be the Son of God with power*, *Rom.* 1. 4. And this day or time Chriſt might very well be ſaid to be begotten by God the Father, partly becauſe the Reſurrection from the dead in Scripture called a *regeneration* or ſecond birth, *Mat.* 19. 28. as well it may, being a reſtitution of that very Being which Man received by his firſt Birth, and that by the peculiar and mighty power of God: Partly becauſe in this reſpect Chriſt is called *the firſt begotten of the dead*, *Rev.* 1. 5. and partly becauſe of that common obſervation, That *things are oft ſaid to be done in Scripture whereby are only declared or manifeſted to be done*: of which ſee inſtances, *Gen.* 41. 13. *Jer.* 1. 10. *Ezek.* 43. 3. and elſewhere.

8 * Aſk of me *d* and I ſhall give *thee* the heathen for *e* thine inheritance *e*, and the uttermoſt parts of the earth *f* for thy poſſeſſion.

d Claim or demand it of me, as thy right by my promiſe, and thy Birth and purchaſe. *e* To be poſſeſſed and enjoyed by me in a manner of an Inheritance, to wit, conſtantly, ſurely, and perpetually. *f* Either 1. the whole land of *Canaan* from one end of it to the other, as this Phraſe is uſed, *Pſal.* 61. 2. & 72. 8. which is but a very narrow ſcantling, and that was but a very ſmall kingdom, and no way agreeable to thoſe magnificent expreſſions here uſed. Or rather, the whole world, not only the Jewiſh Church, but the Gentiles alſo, as this phraſe is almoſt univerſally uſed in the old Teſtament, as *Pſal.* 19. 4. & 22. 28. & 45. 16. & 59. 13. *Iſa.* 40. 28. & 45. 22, &c. And to theſe words declare the great amplitude of the Kingdom of the Meſſiah.

Rev. 2. 27. 9 * Thou ſhalt break them *g* with a rod of iron *h*; thou ſhalt daſh them in pieces like a potters veſſel.

g (*i. e.*) Thoſe people that will not quietly ſubmit to thee, ſhall be crucified and deſtroyed by thee. *h* With thy mighty power, which they ſhall never be able to reſiſt.

10 Be wiſe *i* now *k* therefore, O ye kings *l*: be inſtructed, ye judges *m* of the earth.

i Underſtand your true intereſt. *k* Whileſt you have time and ſpace for repentance and ſubmiſſion. *l* You and your people: Both ſpeaks of, and to Kings only, partly, becauſe their moſt needful the admonition, as preſuming upon their own power and greatneſs; and thinking it below them to ſubmit to him; partly, becauſe their authority and example could do much with their people; and partly, to intimate the greatneſs of this Monarch, and that he was *King of Kings, and Lord of Lords*. *m* Or rulers, or governours. The ſame called *Kings* in the former branch.

11 Serve the LORD with fear *n*, and rejoyce *o* with trembling *p*.

n (*i. e.*) with reverence and an awful ſenſe of his great and glorious Majeſty, as very careful and diligent to pleaſe him, and afraid to offend him. *o* Do not only turn his fear into ſorrow and grievance; but know that it is a greater glory and happineſs to be the Subjects of this King, than to be Emperors of the greateſt Empire; and accordingly rejoyce in it, and bleſs God for this ineſtimable grace and benefit. *p* This is added to expreſs the quality of this joy to which he calls them, and to diſtinguiſh it from that carnal and worldly rejoycing, which is uſually attended with ſecurity and preſumption and licentiouſneſs, and to warn them to take heed that they do not turn this grace of God into wantonneſs, nor ſlacken their dread of Gods tremendous Majeſty, and of his terrible Judgments, if they ſhould hereafter revolt from him, or rebel againſt him; but on the contrary *work out their ſalvation with fear and trembling*, as it is preſcribed *Phil.* 2. 12. compare *Mat.* 28. 8.

12 Kiſs *q* the ſon *r* leſt he be angry, and ye periſh ‖ from the way *s*, when his wrath is kindled but a little *t*: * bleſſed *are* all they that put their truſt in him *u*.

q In token of your ſubjection and adoration; which ceſt this was a ſign among the Eaſtern Nations, as is manifeſt both from Scripture, as 1 *Sam.* 10. 1. 1 *Kings* 19. 18. *Hoſea* 13. 2. and from the Heathen Authors. Submit to his Perſon and Government. *r* To Jeſus Chriſt, the Son of God, as appears from v. 7. called here *the Son*

by way of eminency and in a ſingular manner. Which agrees much better to Chriſt than to *David*, who is never particularly called by this name. *s* (*i. e.*) Be taken out of the way by death or deſtruction. Or, periſh out of the *way*, (*i. c.*) by loſing the right way, by taking wrong and evil courſes, the end of which will be your certain and utter ruine. Or, for *the way*, (*i. c.*) for your evil way or manner of living, for your perverſe and foolish courſe of oppoſing my Son inſtead of ſubmitting to him. Or, in (which particle is oft underſtood) *the way*, (*i. e.*) in your wicked way or courſe, in the midſt of your plots and rebellions againſt him: and ſo you will *dye in your ſins*, as it is expreſſed *John* 8. 24. which is a ſad aggravation of their death, and therefore here fitly propoſed as a powerful Argument to diſſwade them from ſuch dangerous and deſtructive courſes. *t* (*i. e.*) The leaſt degree of his anger is very terrible, much more the heat and height of it, cauſed by ſuch a deſperate provocation as this is. Or, *for his wrath will be kindled ſhortly, or ſuddenly, or within a very little time*, as this word is uſed *Pſal.* 81. 14. *Cant.* 3. 4. *Iſa.* 26. 20. His patience will not laſt always, but will ſhortly be turned into fury; and therefore take heed that you neither deny nor delay ſubjection to him, but ſpeedily comply with his offers and commands before it be too late. *u* Who put themſelves under his power and protection, believing in him, and expecting ſafety and happineſs from him. Which cannot with any colour be applied to *David*, who always diſſuades all men from putting their truſt in Princes, or in any men or thing beſides or below God, *Pſal.* 20. 7. & 44. 6. & 62. 6, 7, 8. & 118. 8. & 146. 3. and every where; and therefore it would very ill have become him to invite others to *put their truſt in him*. And he is pronounced *accurſed that truſteth in man*, *Jer.* 17. 5. But Chriſt is every where propounded as an object of truſt, not only in the New Teſtament, but alſo in the Old, as *Iſa.* 28. 16. And therefore they are moſt truly and fitly ſaid to be *bleſſed that put their truſt in him*. Under which ſentence the contrary is implied, that they are moſt curſed and miſerable creatures that provoke and oppoſe him; and ſo curſed and miſerable that *David* dreaded the very thoughts and mention of it, and therefore expreſſeth it by the contrary and bleſſed condition of his Friends and Subjects. And ſuch like ſignifications of the miſeries of ſinners by the bleſſedneſs of others oppoſed to them, we have *Mat.* 23. 39. *Rev.* 14. 13.

PSAL. III.

A Pſalm of David *a*, * when he fled *b* from Abſalom his ſon.

2 Sam. 15. 14.

a Compoſed by *David*, as this phraſe implies, *Pſalm* 110. 1. compared with *Mat.* 22. 43. and generally elſewhere. *b* Or, *after he had fled*. Either this Pſalm was compoſed in his flight, or the matter of it was then in his thoughts; which afterwards he digeſted into this form and order.

The Pſalmiſt complaineth of the multitude of his Enemies, 1, 2. *But comforteth himſelf with his confidence in and reliance on God,* 3—6. *And the manifold experiences of his former aſſiſtances,* 7. *He prayeth for his own and the Church's Salvation,* 8.

1 LORD, how are they increaſed that trouble me? many *are* they that riſe up againſt me *c*.

c He might well ſay ſo; for almoſt all his people joyned in that Conſpiracy.

2 Many *there be* which ſay of my ſoul *d*, *There is* no help for him in God *e*. Selah *f*.

d (*i. c.*) Of me: the *ſoul* being commonly put for the perſon, as *Iſa.* 46. 2. *Rom.* 6. 8. compare with *Gen.* 22. 16. *e* God hath utterly forſaken him for his many crimes, and will never help him more. *f* This word is no where uſed but in this Poetical Book of the *Pſalms*, and in the Song of *Habakkuk*, chap. 3. 3, 9, 13. Which makes that opinion probable that it was a Muſical Note, directing the Singer either to lift up his Voice, or to make a ſhort ſtop or pauſe, or to lengthen out the tune. But withal, it is generally placed at ſome remarkable paſſage; which gives occaſion to think that it ſerved alſo to quicken the attention or obſervation of the Singer and Hearer.

10 Deut. 33. 29. 3 But thou, O LORD, *art* a ſhield ‖ for me *g*: my glory *h*, and the lifter up of my head *i*.

g Or, *about me*, on every ſide, where alſo mine enemies are. *h* Either, 1. The Author of my Princely Glory and Majeſty. Thou didſt firſt give it, and I doubt not, thou wilt defend and reſtore it. Or, 2. The matter of my glorying, thou haſt formerly and frequently given, and wilt ſtill further give me occaſion of glorying or boaſting of thy power and favour to me. *i* Thou doſt and wilt enable me to hold up my head in comfort and chearfulneſs, and upon mine Enemies with confidence, and thou wilt lift me out of the mire in which I now lye, and reſtore me to my former power and dignity from which I am fallen. For the Phraſe ſee *Gen.* 40. 13. *Jeh* 11. 15. *Luke* 13. 13.

Psal. 4. 2. Prov. 3. 24. 4 I cried unto the LORD with my voice *k*, and he heard me out of his holy hill *l*. Selah.

k The witneſs of my Faith and fervency of affections. *l* Either out of Heaven, ſo called *Pſal.* 15. 1. compare *Iſa.* 66. 1. Or rather, 2. Out of the hill of *Sion*, where God was ſpecially preſent, the Ark being there at this time: towards which the Saints then uſed to direct their Prayers, and from thence God heard and anſwered and bleſſed them, *Pſal.* 128. 5. & 134. 3.

Psal. 27. 3. 5 * I laid me down and ſlept *m*; I awaked *n*, for the LORD ſuſtained me *o*.

m To wit, ſecurely, caſting all my cares and fears upon God, and relying upon his help. *n* In due time and manner, after a ſweet and undiſturbed ſleep. *o* Or, *ſupported me*, as it were with his right hand, that I ſhould not fall under my burthen. He upheld my ſpirit, and perſon, and cauſe.

Psal. 27. 3. 6 * I will not be afraid of ten thouſands of people that have ſet *themſelves* againſt me round about *p*.

p So that I ſee no humane way to eſcape.

7 Ariſe *q*, O LORD, ſave me, O my God *r*, * for thou haſt ſmitten all mine enemies *s upon* the cheek bone *t*; *r.* Psal. 3. 7. *s.* Job 16. 10. *t.* Psal. 58. 6. thou haſt broken the teeth *u* of the ungodly.

q Beſtir thy ſelf on my behalf, and be no longer as an idle ſpectator of my miſeries. *r* Who art mine by ſpecial relation and covenant, and I am thy ſon and thy ſervant: Lord love ſhew on. Thou haſt hitherto helped me, do not now leave me. † Which implies either contempt and reproach, as this phraſe ſignifies, and forces of the blow, whereby, as the next clauſe explains it, their teeth were ſtruck out, and ſo they did not only receive hurt themſelves, but were diſenabled from doing that miſchief to others which they deſired and were acquainted to do. *u* (*i. e.*) Their ſtrength and the inſtruments of their cruelty. He compares them to wild Beaſts.

Psal. 3. 8. Jer. 3. 23. Hoſ. 13. 4. Jon. 2. 9. 8 * Salvation *belongeth* unto the LORD *x*: thy bleſſing is *y* upon thy people *z*. Selah.

x I expect not Salvation from my forces, but from thy power and favour alone. *y* Or rather, *let it be*. So he cloſeth with a Prayer. *z* Either upon my friends and followers, who alone are thy people, the reſt being Rebels to thee as well as to me. Or, upon all thy people *Iſrael*, to preſerve my Friends, to convince and convert mine Enemies, and to ſave the Body of the Nation, which without thy Mercy are likely by this Civil War to be brought to utter ruine.

PSAL. IV.

To the ‖ chief muſician *a* on Neginoth *b*, a pſalm of David.

‖ Or, *overſeer.*

a The Maſter or Director of the ſkilled Muſicians and Muſick of the Temple: of whom See 1 *Chron.* 6. 31. & 15. 15, 17. & 25. 1, 2. 2 *Chron.* 20. 21. & 34. 12, 13. *Heb. To them that in prayeth, or excelleth*, or *triumpheth*, to wit, in his profeſſion of Muſick. *b* Or, *on Things of Inſtruments*, as this word is tranſlated 1 *Hab.* 3. 19. for the Hebrew verb *nagan*, whence this is derived, ſignifies to *play with the hand* upon an Inſtrument, 1 *Sam.* 16. 23. & 18. 10. This Pſalm is for the matter or ſubſtance of it much like the former, and ſeems to have been made upon the ſame or ſome other like occaſion, when he was diſtreſſed either by *Abſalom*, or by *Saul*, or by ſome other great and powerful Enemies.

David *prayeth for audience*, 1. *He reproveth the wicked*, 2. *The priviledge of the godly and his Faith in God*, 3. *An exhortation to Duty*, 4, 5. *True ungodly ſatisfaction with Earthly Bleſſings, but true godly cannot be at reſt without the favour of God*, 6, 7, 8.

1 HEar me when I call * O God of my righteouſneſs *c*: thou haſt enlarged me *d* when I was in diſtreſs; † have mercy upon me *e* and hear my prayer.

Psal. 3. 4. & 17. 1. Or, *Lo.*

c Either the witneſs and defender of my righteous cauſe: Or, from whom I expect that righteous judgment and deciſion of my cauſe, which I cannot obtain from mine Enemies, who load me and my cauſe with manifold Injuries and Calumnies. Or, *O my righteous God*. Or, *O God of my mercy*; which title is given to God elſewhere, as *Pſalm.* 59. 10, 17. whence this title, *O God of my righteouſneſs*, is not given to God in any other place of Scripture, *Pſalm.* 59. 10, 17. O God, to whole mercy I owe all that I have or hope for: which was a very fit and powerful Argument in Prayer, and very agreeable to the following words, in which there is an acknowledgment of Gods former Mercies, and a petition for Mercy. And to this and other words in Hebrew and Greek which properly ſignifie *righteouſneſs*, are oft uſed for *mercy or kindneſs*, as *Iſa.* 52. 8. *Pſal.* 51. 1. & 36. 10. 2 *Chr.* 9. 9. and in many other places. *d* (*i. e.*) Freed me from my former ſtraits and troubles. So he urgeth God and ſtrengtheneth his own Faith with his former Experiences. *e* Thou muſt juſtly deſtroy me for my many and great ſins, and therefore I flee from thy Juſtice to thy Mercy, on which all my hopes are grounded.

Psal. 2. 4. 2 * O ye ſons of men *f*, how long *will ye turn* my glory into ſhame *g*? *how long* will ye love vanity *h*, *and* ſeek after leaſing *i*? Selah.

f (*i. e.*) Princes and Potentates, as this Hebrew Phraſe ſeems, and is thought to ſignifie, who are engaged with *Saul* or *Abſalom* againſt me. *g* Or, ſhall *my Glory* be *for a ſhame*, (*i. e.*) be made by you matter of reproach and ſcorn? By his *Glory* probably he means that high Honour and Royal Majeſty which God had either promiſed to him, or confirmed upon him; wherewith, when he was in great ſtraits and dangers, they might juſtly reproach him in ſome ſort as this. Is this the Man, whom God ſo highly loves and honours and will exalt, who now flies from one Mountain or Cave to another, who runs away to the *Philiſtines*, whom his own Son hath baniſhed out of the Land? Is this the effect of his glorying and boaſting of Gods favour and promiſes? *h* (*i. e.*) Addeſt and purſue theſe courſes and deſigns of oppoſing me and my Kingdom, which you will certainly find to be vain and to no purpoſe. *i* Or, *lying*, the ſame thing with *vanity*; thoſe things which being promiſcuously uſed, as *Pſal.* 62. 9. Only this ſeems to add ſome Emphaſis, and to intimate the fair hopes and promiſing probabilities of Succeſs which they had, and which aggravates their diſappointment. Or, *by lying*, by many deſigns thoſe horrid Calumnies which the Partiſans either of *Saul* or *Abſalom* had raiſed againſt him, and which they joyned with their other indeavours to make him odious to all the people, and ſo the better to effect his Ruine.

3 But know that the LORD *k*, hath ſet apart *l* him that is godly *m* for himſelf *n*: the LORD will hear when I call unto him *o*.

k You fight not againſt me but againſt the Lord. *l* Or, *hath wonderfully ſeparated me*; hath rejected the other Royal Perſon and Family, and hath called me by Name, and choſen me out of all the Tribes and Families of *Iſrael*, and out of my Fathers Family, though I was the youngeſt of them, and thought by *Samuel* and by my Father to be moſt remote from the Throne. *m* (*i. e.*) Me, whom

whom, though you traduce and cenſure, as if I were an egregious Hypocrite and Impoſtor, who only pretended Religion for my own ambitious ends, God hath pronounced to be *a man after his own heart*, 1 *Sam.* 13. 14. And that I am ſuch in ſome good meaſure, both my own Conſcience and the general courſe of my Life bear me witneſs: Which teſtimony *David* gives to himſelf, not out of a vain-glorious humour, but merely becauſe he was conſtrained to it by the Calumnies of his Enemies, for his own juſt and neceſſary Vindication. ·Or, *his favourite*, as this word oft ſignifies: Him, whom he hath been pleaſed to chuſe and advance, not for any worth or merit of mine, but out of his free grace and kindneſs to me; who therefore will maintain the work of his own hands and grace, although I cannot deny that I have been guilty of divers frailties and miſcarriages, for which God might juſtly reject me, if he ſhould deal with me according to the rigours of his Juſtice. *n* Either 1. In his ſtead, or to be his Vicegerent, as all Kings are, and eſpecially the Kings of Gods own People. Or rather 2. For his own ſervice and glory, *to fulfil all his will*, as it is expreſſed, *Acts* 13. 22. Which may be ſpoken by way of oppoſition to *Saul*, who had no regard to God, nor to his Will and Glory, but minded only his own honour and advantage. *o* Therefore I am aſſured that God will hear my Prayers and ſave me out of your hands.

4 Stand in awe *p*, and ſin not *q*: commune with your own heart upon your bed *r*, and be ſtill *s*. Selah.

p Tremble therefore and be afraid, if not of me, yet at leaſt of God, who hath engaged himſelf in my Cauſe or Quarrel, and will be an Adverſary to my Adverſaries, Or, *be angry*, as this word is here rendered by all the antient and ſome modern Tranſlators, and, as it is thought, by the Apoſtle, *Eph.* 4. 26. Or, *Are ye angry*, for it may be taken interrogatively: Admit you be angry or diſpleaſed that God hath preferred me an obſcure Perſon and of a mean Family, before ſo many noble and mighty men, *yet or but* (as it follows) *ſin not*; *(i. e.)* do not ſo far indulge your anger as to break forth into murmuring againſt God, or rebellion againſt me: but ſeaſonably ſuppreſs and mortifie your unadviſed and ſinful Paſſion, leaſt it break forth to your own Ruine. This Hebrew word ſignifies in general a vehement *commotion of the mind or heart*, whether through grief, as 2 *Sam.* 18. 33. or fear, as Exod. 15. 14. *Deut.* 2. 25. or anger, as *Gen.* 45. 24 2 *Kings* 19. 27, 28. *Prov.* 20. 9. *Eccl.* 16. 43. *q* By cheriſhing and profecuting your anger and malice againſt me, and your Rebellion againſt Gods Authority. *r* Calmly and deeply conſider thoſe things in your own Breaſts in the ſilent night, when you are at leaſure from the croud of diſtracting buſineſs, and free from the company of crafty and dawbing Paraſites. *s* Either 1. As to your outward Actions; for this Verb oft ſignifies a ceaſation of Actions, as *Jer.* 10. 13. *Job* 30. 27. Proceed no further in your wicked ſpeeches and contrivances againſt me. Or rather 2. As to your inward paſſions. Compoſe your tumultuous minds; as this Verb is uſed, *Pſal.* 37. 7. and 62. 2. and 137. 2. Suppreſs your anger and rage which tho' directed againſt me only, yet is indeed againſt God and againſt his Counſel and Providence.

* Pſal. 51. 19. Prov. 16. 6. & 21. 27. 5 Offer *t* * the ſacrifices of righteouſneſs *u*: and put your truſt in the LORD *x*.

t To wit, unto God, that he may be reconciled to you, and may pardon all your Murmurings and Inſurrections againſt him and againſt me. For it ſeems plain that this, as well as the former verſe, is ſpoken not to *David*'s Friends and Favourers, as ſome think, but to his Enemies, even to thoſe *ſons of men*, v. 2. to whom he directeth his ſpeech v. 3. *But know*, and v. 4. *Stand in awe*, and here *Offer*. *u (i. e.)* Righteous Sacrifices; which requires that the perſons offering them be righteous and do righteous things, and offer them with an honeſt mind, and with faith (as it follows) and true repentance. Without which he intimates that all their Sacrifices were of no eſteem with God, and would be wholly unprofitable to them. And withal, it is probable that he reflects upon the followers of *Saul* or of *Abſalom*, who had the only place of Sacrifice in their poſſeſſion, whileſt *David* was debarred of the opportunity of ſacrificing, as he complains, 1 *Sam.* 26. 19. and accordingly they gloried in their Sacrifices, and upon that account promiſed themſelves ſucceſs againſt *David*, who was by Gods providence deprived of the opportunities of reconciling and engaging God by Sacrifices. *x* And then *(i. e.)* ſo doing, you may rely upon God, and confidently expect his aſſiſtance, which otherwiſe it is in vain for you to hope for. Withal he ſeems to reflect upon his Enemies who truſted to an arm of fleſh, to their own great numbers and power, and to intimate what his courſe was, to wit, to truſt in the Lord.

* Num. 6. 25. Pſal. 21. 6. & 44. 3. & 67. 1. 6 There be many *y* that ſay, Who will ſhew us *z* any good *a*? LORD, * lift thou up the light of thy countenance upon us *b*.

y Either 1. Of my own followers, who are weary of waiting upon God and ready to deſpair. Or rather, 2. Of mine Enemies, *(i. e.)* Who will put an end to our preſent Broils and Troubles, and give us that tranquility and outward happineſs which is the only thing that we deſire. Withal he may ſeem to intimate the reaſon and motive which induced ſo many perſons to take part againſt him, which was their eager deſire of Honour or Worldly Advantage, which they promiſed to themſelves by appearing againſt *David*. See 1 *Sam.* 22. 7. *b (i. e.)* Upon me and my Friends. Give us aſſurance of thy love and favour to us, and evidence it to us by thy powerful and gracious aſſiſtance.

7 Thou haſt put gladneſs in my heart *c* more than in the time *that* their corn and their wine increaſed *d*.

c Whatſoever thou ſhalt do with me for the future, as to my outward difficulties and concernments, I have at preſent unſpeakable pleaſure and full ſatisfaction in the impreſſions and teſtimonies of thy love in and to my Soul; whereby alſo I am encouraged with confidence to expect good ſucceſs to my righteous Cauſe. *d* Then worldly perſons have in the time of a plentifull Harveſt, which is a time of great rejoycing, *Judg.* 9. 27. *Iſa.* 9. 3. *Jer.* 48. 33.

8 * I will both *e* lay me down in peace *f*, and ſleep: * Pſal. 3. 5. for thou LORD onely makeſt me dwell in *g* ſafety *g*. ‖ Heb. confidence.

e This word relates to the two following Verbs; as ſoon as I have laid down I will quietly compoſe my ſelf to ſleep; whereas many lye down upon their beds and cannot ſleep through diſtracting cares or troubles. Or, *in like manner*, *(i. e.)* as they do who have abundance of Corn and Wine, of whom he laſt ſpoke, *Luke* 12. 29. *f* Either 1. In outward peace or ſafety, as the next clauſe explains it. Or 2. In inward peace or tranquility of mind, as *Luke* 2. 29. reſting ſecurely upon Gods promiſes, and the conduct of his wiſe and gracious providence. *g* I owe not my ſafety to my own valour or wiſdom, nor to the courage of my ſubjects, but to thee onely. Or, *Thou Lord, makeſt me to dwell alone in ſafety*: Either 1. *Alone*, or apart from mine Enemies, Compare *Deut.* 33. 28. Or rather, 2. Though I be in a manner *alone*, *(i. e.)* forſaken and deſtitute of friends or helpers, as that word is uſed, *Pſalm* 102. 7. *Lam.* 1. 1.

PSAL. V.

To the chief muſician upon Nehiloth *a*, A pſalm of David *b*.

a This is no where elſe uſed in Scripture. It is generally and probably thought to be a term belonging to Muſick, and to ſignifie either ſome kind of tune: or rather an inſtrument, and particularly a Wind-inſtrument, as Negineth in the title of the laſt Pſalm ſignified *ſtringed Inſtruments*. *b* This Pſalm ſuppoſeth *David* to be in ſome great diſtreſs or trouble, either from *Saul*, or from *Abſalom*, or ſome of their Courtiers.

David *earneſtly beſeecheth God to hear his Prayer*, 1—3. *And aſſureth himſelf of Gods juſtice againſt his Enemies*, 4—6. *Profeſſeth his truſt in God*, 7. *He prayeth him to guide his goings*, 8. *to execute vengeance againſt his Enemies cruelty*, 9. *and prayeth God to deſtroy them*, 10. *but to preſerve the godly*, 11, 12.

1 GIve ear to my words, O LORD, conſider my meditation *c*.

c (i. e.) My prayer, as the words foregoing and following ſhew. Which he calls his *Meditation*, to note that it was not a hip-prayer only, but that it proceeded from, and was accompanied with the deepeſt thoughts and moſt fervent affections of his Soul.

2 Hearken unto the voice of my cry, my King *d*, and my God; for unto thee will I pray *e*.

d It is the part and duty of a King to anſwer the juſt and humble deſires of his Subjects. *e* To thee alone I will direct all my Prayers, and therefore from thee alone I expect ſuccour and relief.

3 * My voice ſhalt thou hear in the morning *f*, O LORD, in the morning will I direct *my prayer g*, unto thee, and will look up *h*. * Pſal. 88. 13.

f Either 1. metaphorically, *(i. e.)* early, ſeaſonably, in a time when thou wilt be found, and art ready to hear. Or 2. properly, every morning. *As ſoon as I awake, I am ſtill with thee*, as he ſaith, *Pſal.* 139. 18. The firſt thing that I do is to pray to thee, I neither neglect nor delay that work. But this is not ſpoken excluſively as to his other times of Prayer, as appears from *Pſal.* 55. 17. but only eminently, to ſhew his conſtancy, diligence, and eagerneſs in the work. *g* Or, *mine Eyes*: Which may be well under ſtood out of the following word; which is uſual in Scripture. Or, it, (*h* it is only a defect of the Pronoun, which is moſt frequent) to wit, my voice, laſt mentioned; or, which is equivalent, *my words*, which is alſo underſtood with this very Verb, *Job* 33. 5. and is expreſſed with it, *Job* 32. 14. And the Verb here and there uſed is very emphatical, and notes his great care and exactneſs in to *direct* or *order*, or *compoſe* himſelf and his Prayers in ſuch a manner as was moſt pleaſing to God. *h* To wit, unto thee (as he ſaid) for help. The word implies a confident, and withal a patient expectation of relief, as *Pſal.* 130. 6. *Mic.* 7. 7. *Hab.* 2. 1. See alſo *Pſal.* 141. 8. *Acts* 3. 4.

Or, *direct my prayer unto thee, and look up.*

4 For *i* thou *art* not a God that hath pleaſure in wickedneſs *k*; neither ſhall *l* evil dwell with thee *l*.

i Or, *but*, or *ſurely*. *k* Or, *in wicked men*. Thou doſt not approve of, nor delight in them, or in their Prayers, but doſt hate and wilfully *deſtroy* them, as it here follows, compare *Prov.* 17. 15. And this he ſaith partly for the conviction and diſcouragement of his Enemies, who were ſuch; and partly for his own vindication, to ſhew that he was not ſuch a wicked man, as they falſly and maliciouſly reprehended him. *l (i. e.)* Have any friendſhip or fellowſhip, or quiet abode with thee, as thoſe that dwell together uſually have one with another.

For, *for ſurely*.

5 * The fooliſh *m* ſhall not ſtand † in thy ſight *n*: thou hateſt all workers of iniquity *o*. * Pſal. 73. 3. † Heb. before thine eyes.

m Or, *the mad men*, as the word properly ſignifies, as *Eccleſ.* 1. 17. 2. 12. and 7. 7. and 10. 13. *Iſa.* 44. 25. *(i. e.)* Wicked men, as the next words explain it: who are indeed morally and really mad men in fighting with the Lord God Almighty, and in expoſing themſelves to ſuch dreadful Hazards and Miſchiefs, for ſuch mean and momentary Advantages. *n* Either in battel againſt thee, as this Phraſe is uſed, *Deut.* 7. 24. *Joſ.* 1. 5. and 7. 12. Or, in Judgment at thy Tribunal; of which ſee on *Pſal.* 1. 5. compare 1 *Sam.* 6. 20. *Job* 41. 10. *o (i. e.)* Such as make Sin their choice, deſign and buſineſs, giving up themſelves to the conſtant or cuſtomary practice of it. Compare *Mat.* 7. 23. Otherwiſe, in a general ſenſe, there is no man that doth not ſin, or work iniquity. *Eccleſ.* 7. 20.

6 Thou

6 Thou ſhalt deſtroy them that ſpeak leaſing *p*: the LORD will abhor † the bloody and deceitful man *q*. † Heb. the man of bloods and deceit.

p Or, *lies*, that make it their buſineſs to raiſe and ſcatter Calumnies and Reproaches concerning me; as many did. *q* Thoſe who deſign miſchief againſt me or my Friends under a pretence of kindneſs: of whom he oft ſpeaks.

7 But *as for* me, I will come *r into* thy houſe *ſ* in the multitude of thy mercy *t*: *and* in thy fear *u* will I worſhip toward † thy holy temple *x*. † Heb. the temple of thy holineſs.

r To wit, with holy boldneſs and confidence, as becomes thy Son and Servant: Whereas mine Enemies cannot appear in thy preſence with any comfort and ſafety, v. 5. *s* To wit, the Tabernacle: from which, though I be now excluded through the malice and power of mine Adverſaries, yet thou wilt ſtil, I doubt not, reſtore me to my former opportunities of coming thither to worſhip thee, which was my conſtant cuſtom and chief joy. *t* Or, *By thy great Mercy*, *(i. e.)* truſting only to thy great Mercy for admittance thither, and acceptance there. Or, *for or because of thy many Mercies* to me: for which I will come to pay my thanks and ſervice unto thee. *u* With an holy dread and reverence of thy Majeſty and of thy Houſe, and a due care to preſerve thee in my Religious Worſhip, and in the whole courſe of my Life. Which he oppoſeth to the careleſneſs of his Enemies who came thither ſo rudely and preſumptuouſly, and with the Confidence of ſuch wicked Heart and Lives. *x* Looking towards it, when I cannot come to it. Compare *Dan.* 6. 10. Or, *at thy holy Temple*, *(i. e.)* the Tabernacle, which is ſometimes called by that name.

8 Lead me *y* O LORD in thy righteouſneſs *z*, becauſe of † mine enemies *a*; * make the way *b* ſtraight *c* before my face *d*. † Heb. of mine obſervers. * Pſal. 26. 4. & 27. 11.

y Direct my heart and counſels, and affairs, and all the courſe and actions of my life. *z* In thy righteous Laws; which ſometimes are called *righteouſneſs*, as *Pſal.* 119. 172. *Mat.* 3. 15. Or *for or because of*, or *according to thy righteouſneſs*; which is a Phraſe and Argument frequently uſed in this Book of *Pſalms*. *a* Either 1. That I may give them no occaſion of ſlandering me or Religion for my ſake. Or rather 2. Becauſe they are moſt malicious and miſchievous, and withal cunning and treacherous, as he deſcribes them in the next verſe (which he uſeth as an Argument to enforce this Petition) and they lay Snares for me, and if thou doſt not aſſiſt me, will be too hard for me, and will triumph over me; which will reflect dishonour upon thee alſo. *b (i. e.)* The way wherein thou wouldeſt have me to walk, or the courſe which thou wouldeſt have me to take; for Gods Precepts or Counſels are moſt commonly called his *way*. *c* Or, *plain or ſmooth* that I may clearly diſcern it, and readily walk in it without miſtake or lett, or ſtumbling, or offence. This was a needful requeſt, becauſe many good men are oft at a loſs what their Duty is in ſeveral Circumſtances. And God granted this requeſt to *David*, as in many other things, ſo in this, that he ſhould not cut off *Saul* when he had opportunity and inſtigation to do it, 1 *Sam.* 24. and 26. but that he ſhould wait till God took him away. *d* To my view and for my walk: For man walk forward, not backward. Or, *Hold-forth*. Heb. *in the ſmooths, that is in the mouth of one of them.* Heb. *perfect.* Heb. *ſtraits.*

9 For *there is* no ‖ faithfulneſs † in their mouth, their inward part *is* † very wickedneſs *e*; * their throat *f* is an open ſepulchre, they flatter with their tongue *g*. ‖ Heb. *ſtedfaſtneſs.* † Heb. *in the mouth of them.* * Pſal. 140. 3. Rom. 3. 13.

e They ſpeak one thing and mean another, and another a pretence of kindneſs they ſeek my deſtruction; which makes it difficult for me to know how I ſhould carry my ſelf to them; wherein therefore I have begged thy direction. *f* Either 1. Metonymically; their ſpeech coming out of their Throat, though ſmooth and falſe, yet is moſt pernicious to me. Or 2. Properly; their Throat and Mouth are wide opened ready to devour all that come within their reach. A Metaphor from wild Beaſts gaping for the Prey. *g* They make ſhew of piety and friendſhip, that they may more eaſily deceive and deſtroy me. Or, *make them guilty.*

10 ‖ Deſtroy thou them *h*, O God; let them fall † by their own counſels *i*: caſt them out *k* in † the multitude of their tranſgreſſions, for they have rebelled againſt thee *m*. ‖ Heb. *Hold them guilty*, *(i. e.)* Condemn and puniſh them. Or, *make them to offend*, to wit, in their Counſels, as it follows: for as they may either be given up to bad and fooliſh Counſels; or left in the execution of their wiſe or crafty Counſels. Or, *make them fortunate*, as the word is uſed, *Geneſ.* 6. 6. *Joel* 1. 18. *i (i. e.)* Make their Counſels not only unſucceſsful againſt me, but alſo deſtructive to themſelves. Or, *from their, &c. (i. e.)* Let them fall ſhort of their aims and deſigns. Or, *becauſe of their Counſels*, which are ungodly and unjuſt, and ſo deſerve deſtruction. *k* Out of thy Land, and from among thy People, whom they either inſect or moleſt by their wicked Counſels. *l* Or, *for or becauſe of*, as before. ‖ againſt thy Authority and declared Will concerning my advancement to the Throne; which divers *Iſraelites* oppoſed againſt their own Conſciences. See 2 *Sam.* 3. 8, 9, 10. Or, *from their counſels.* † Heb. *in the multitudes of their tranſgreſſions.*

11 But let all thoſe that put their truſt in thee *n*, rejoyce *o*: let them ever thout for joy, becauſe † thou defendeſt them: let them alſo that love thy name *p* be joyful in thee. † Heb. *thou coverſt over them.*

n That dare rely upon thy word and promiſe when all humane hopes and refuges fail; which was oft the caſe of *David* and his followers. *o* Let them have cauſe of great joy from thy love and care of them, and *becauſe thou defendeſt them*, as it follows. *p (i. e.)* Thy Majeſty, thy Word and Worſhip, and Glory; all which is called Gods *name* in Scripture. *David* doth not confine his Prayer to his Party, but prays for all good men, though by their own miſtakes, or other mens artifices, ſome of them might now be a ſtate of oppoſition againſt him.

12 For thou, LORD, wilt bleſs *q* the righteous: with favour *r* wilt thou † compaſs him as with a ſhield *s*. † Heb. *crown him.*

q (i. e.) Thou art reſolved, and haſt engaged thy ſelf by promiſe and covenant to bleſs them. And therefore my Prayer for them is agreeable to thy will. *r* With thy Love and gracious Providence. *s (i. e.)* Keep him ſafe on every ſide.

PSAL. VI.

To the chief muſician on Neginoth *a* ‖ upon Sheminith *b*, A pſalm of David *c*. ‖ Or, *upon the eighth.*

a Of which ſee on *Pſal.* 4. 1. *b* Or, *upon the eighth.* It is thought to be the thrilleſt or loſteſt Note, as *Alamoth* is the ſweeteſt; of which ſee 1 *Chron.* 15. 20, 21. and, as ſome add, *Nach-laſiah*, *Pſal.* 6. the mean. But all this is only conjecture; and the *Jews* themſelves have no certain knowledge of them nor even ancient Muſick, and of the ſignification of the Terms belonging to it. The occaſion of the *Pſalm* ſeems plainly to have been ſome grievous Diſtreſs or Diſeaſe of the body then upon him, accompanied alſo with great trouble of Conſcience for his Sins, whereby he had brought it upon himſelf.

David being very weak, and feeble, profecuteth his miſery before God, 1—3. *prayeth for his Mercy and Recovery*, 4 — 8. *And being aſſured of a gracious hearing, triumphs over all his enemies*, 9, 10.

1 * O LORD, rebuke me not *d* in thine anger *e*, * Pſal. 38. 1. neither chaſten me in thy hot diſpleaſure *f*.

d (i. e.) Do not chaſtiſen or correct me, as the next Clauſe explains it, and as this word is frequently uſed, as *Job* 22. 4. *Pſal.* 50. 21. *Iſa.* 37. 4. *Rev.* 3. 19. *e* With rigour or ſeverity, as my Sins deſerve, but with gentleneſs and moderation. *Jer.* 10. 24. and 30. 11. *f* To ſo *as it may not be the effect of thy firſt* or ſecond Anger, but of my Mercy and Fatherlineſs. *g* The ſame thing repeated after the manner.

2 Have mercy upon me *g*, O LORD; for I *am* weak *h*: O LORD, heal me *i*, for my bones are vexed *k*.

h I plead not my merit, but thy free Mercy. *i* Or, *I languiſh*, my Body pines away, and my Spirit fails through my exceſſive pains or troubles. *k (i. e.)* The diſtempers of my Soul and body of both which this word is uſed, *Pſal.* 41. 4. and 103. 3. and 147. 3. My torment is ſo great and ingenerall that it troubles, and very grieves even to my Bones, though they are as it were hidden from the eye or reach of it. and alſo ſtrong and ſolid, and therefore can beſt bear it. See the like expreſſions, *Job* 4. 14. and 33. 19. *Pſal.* 32. 3. and 51. 8.

3 My ſoul is alſo ſore vexed *l*: but thou, O LORD, how long *m*?

l Partly by ſympathy with my Body; and partly with the burthen of my Sins, and the ſenſe of thine Anger, and my own danger and miſery. *m* Wilt thou ſuffer me to lye and languiſh in this condition? It is a Figure called Apoſiopeſis, very agreeable to men in pain or anguiſh, who uſe to cut their words ſhort.

4 Return *n*, O LORD, deliver my ſoul *o*: oh, ſave me for thy mercies ſake.

n Unto me, from whom thou haſt withdrawn thy face, and thy ſmiling Countenance, and thy helping Hand. *o (i. e.)* Save me out of my life, as the *Soul* oft ſignifies, as *Gen.* 9. 5. and 12. 13. *Job* 2. 6. 14. *Pſal.* 33. 19. *David* and other good men in his time were much afraid of death, partly becauſe the manifeſtations of Gods Grace to his people were then more rare and dou btful; and partly becauſe thereby they were deprived of all opportunities of advancing God's Glory and Kingdom in the World. *Compare Iſa.* 38. 1, 2, 3.

5 * For in death *p there is* no remembrance of thee *q*: in † the grave who ſhall give thee thanks? * Pſal. 115. 17. & 88. 10, 11. & 30. 9. & 6. 5. *p* Amongſt the dead; or in the grave, as it follows. *q* To wit, by me *David*, conſiſting both of Soul and Body: and not in the remembrance, to wit, in way of the inſtances and praiſe, as the next Clauſe of the Verſe limits and explains it: which he might have ſaid, would be true, not only becauſe he ſhould not have opportunity of publick God's Service, but alſo becauſe he ſhould be under the horrible agonies of Conſcience, and unſpeakable terrors of Gods wrath and his eternal Condemnation; which being oft incident to the Saints of God under the New Teſtament, it is much ſtrange it it were not ſo to them of the Old Teſtament. Beſides he ſpeaks of the remembrance of the Celebration of Gods Name and Grace in the Land of the Living, to the enlargement and edification of Gods Church, and the propagation or true Religion among men; which is not ſo true in the other life, and was publick proof of his high eſtate as *David* and other holy men, to whom therefore it muſt needs be a ſpecial grief to be for ever deprived of ſuch opportunities. For otherwiſe *David* very well knew, and finally believed that Souls departed were not extinct, but did go to God's *Eccleſ.* 12. 7. and there remembered and adored and enjoy God, though quite in another way than that of which he here ſpeaks. † Heb. *in the grave.*

6 I am weary with my groaning, ‖ all the night *r*; I *Or, cauſe* make my bed to ſwim *s*; I water my couch *t* with my tears. ‖ Heb.

r He mentions this time, by way of aggravation of his miſery, becauſe that is often, which is to others by Gods appointment a time of reſt, was to him very ſad and doleful, whether from his Diſeaſe, which then came upon him more ſtrongly, as it is uſual; or from the opportunity which the ſolitude and ſilence of the Night gave him to think of his own Sins, or his Enemies Bold conſpiracy and Malice, or God's Diſpleaſure, or his future Eſtate. *s* To ſwim with tears. See the like Hyperbole *Jer.* 9. 1. *Lam.* 3. 48. *Pſal.* 77. 17. Or, *my bed-cloaths.*

7 * Mine eye is conſumed *u* becauſe of grief *x*; it waxeth old becauſe of all mine enemies. * Heb. 31. 9. & 69. 3. Lam. 5. 17.

u Or, *grown dim or dull*, through plenty of late tears which I ſhed. *x (i. e.)* My grief cauſing me to weep ſo much, that my eyes are ſore and dim with weeping. Or, through the decay of my ſpirits. *a (i. e.)* My grief ariſing from

from mine Enemies, as the next Clause interprets it, and from the consideration of their multitude and rage, and fallsness.

* Mat. 7. 23. & 25. 41. Luke 13. 27. Psal. 119. 115. * Psal. 31. 22.

8 * Depart from me *y*, all ye workers of Iniquity *z*; for the LORD hath heard *a* the * voice of my weeping *b*.

y I advise you for your own sakes to cease from opposing or molesting me, or insulting over me, or approaching to me, with design of deceiving and betraying me: for all your labour will be lost. *z* All you wicked Enemies of mine. *a (i. e.)* He will hear, the just time being put for the future, as is usual in prophetical Passages, such as this was; *David* having received by the Spirit of God particular assurance that God would hear and deliver him. *b. (i. e.)* Of my fervent Prayers joined with my Tears.

9 The LORD hath heard *c* my supplication; the LORD will receive my prayer

c And therefore will hear, as it follows. He draws an Argument from his former Experience.

10 Let all mine Enemies be ashamed *d* and sore vexed: let them return *e and* be ashamed suddenly *f*.

d Of their vain hopes and confidence of conquering and destroying me. Or, *they shall be ashamed*, because of their great and unexpected disappointment. *e* To wit, from their wicked ways, from their hostile and malicious practises against me, and let them come and submit to me, from whom they have revolted. Or, *let them turn back*, as it is expressed *Psal.* 56. 9. let them be put to flight. Or, *let them be converted. (i. e.)* Repent of their Sins and return to their Obedience to me. Although it seems more probable both from the foregoing and following words, that this *turning* or *returning* is rather penal than penitential. Or, *they shall turn or return*. Or this Verb may be taken adversially and joyned to the following Verb, as it is frequently in other places, and both may be thus rendered, *Let them*, or *They shall be again ashamed*, clothed, as it were, with double shame. *f* Sooner than I could hope, or they did expect or believe.

PSAL. VII.

Shiggaion *a* of David, which he sang unto the LORD, concerning the | words *b* of Cush *c* the Benjamite.

† Or, Expositi. *a* This seems to be the name of a certain kind either of Song or Tune, or Instrument, which was very well known, but now is only matter of conjecture; wherewith I think is not fit to trouble the unlearned Reader: And the learned may consult my latin *Synopsis*. *b* The false and slanderous Reports raised or fomented by him. This was the occasion of this *Psalm*. *c* By which he designs either 1. *Saul*: whom he thought it indecent to express by his proper Name, for which he might at this time have divers reasons, and then force he deciphers him enigmatically, which is not unusual in holy Scripture; where *Babylon* is called *Sheshach*, *Jer.* 25. 26. and 51. 41. and *Rome* is called *Egypt* and *Sodom*, and *Babylon* in the *Revelation*; and *John* the Baptist is called *Elias*. And he might call him *Cush*; partly, by a tacit Allusion to his Father's Name *Kish*; and partly, with respect to his black and wicked Disposition planted and firmly rooted in him: Compare *Jer.* 13. 23. *Amos* 9. 7. Or 2. Some eminent and potent Commander or Courtier under *Saul* called *Cush*, though he be not elsewhere named; it being the lot of many other persons to be named but once in Scripture. And he is called the *Benjamite*, because he was one of that Tribe, in which *Saul* put most confidence: See 1 *Sam.* 22. 7.

The Psalmist prayeth for deliverance from his persecuting Enemies, 1, 2. *and maketh a solemn profession of his Innocency,* 3—7. *by Faith he foreth his Defence,* 8—11. *and the destruction of his Enemies,* 12—17.

1 O LORD my God, in thee do I put my trust *d*: save me from all them that persecute me, and deliver me.

d All my hope and confidence is in thy Favour and Faithfulness to make good thy Promise made to me.

2 Left he *e* tear my soul *f* like a lion *g*, renting *it* in † Heb. *nor* pieces, while *there is* † none to deliver *h*. *a deliverer*

e (i. e.) Mine enemy, as it is expressed v. 4. even *Saul*, or any of his followers. *f* Out of my Body. Or destroy me and my Life, as *Psal.* 5. 6. *g* To which he compares him both for Power and Cruelty, and withal intimates his own inability to oppose or escape his Rage without God's almighty help. *h* Whilest I have no considerable Force to defend my self, but am forced to flee to Mountains and Caves, and Woods for my Safety.

3 O LORD my God, if I have done this *i*; if there be Iniquity in my hands *k*:

i (i. e.) That which *Cush* and others fallly lay to my Charge. If I design or have endeavoured to take away *Saul's* Crown and Life by Violence, as *Saul's* Courtiers maliciously reported, 1 *Sam.* 24. 9. 12. and 26. 18. *(i. e.)* In my actions or carriage towards *Saul*. The *hand* is oft put for *actions*, whereof the hand is a great and common Instrument, as *Psal.* 78. 42. and 109. 27. *Jonah* 3. 8. If I design, or have attempted to lay violent hands upon *Saul*.

4 If I have rewarded evil unto him that was at peace with me *l*: (yea *m*, I have delivered him *n* that without cause *o* is mine enemy.)

l (i. e.) To *Saul*, when he was peaceable and friendly towards me: For *David* was charged with evil Designs against *Saul*, before *Saul* broke out into open Enmity against him. *m* This Particle is here used by way of correction or opposition, as it is also *Psal.* 2. 6. *Prov.* 2. 16. So far have I been from doing this, that I have done the contrary. *n* When it was in my power to destroy him, as 1 *Sam.* 24. and 26. *o* Without any Provocation on my part.

5 Let the enemy persecute my soul, and take it *p*; yea, let him tread down my life upon the earth, and lay mine honour *q* in the dust. Selah.

p I am contented, and wish that *Saul* may so persecute my life as to overtake it, and take it away. *q* Either 1. That honourable and royal Estate to which I am chosen and designed. Or 2. My Reputation and Memory. Or rather 3. The fame thing which he called his *soul* and his *life* in the former branch of the verse, and here his *honour*; it being very frequent to express one thing in several words or phrases in one verse. And so here may be observed a gradation. Let him 1. Perfist to *persecute* it; 2. *Take* it; 3. *Tread* it down, or destroy it, and 4. *Lay it in the dust*, or bury it, to prevent all hopes of Restitution.

6 * Arise, O LORD, in thine anger *r*, lift up thy * Psa. 35. self *s*, because of the rage of mine enemies; and 23. awake for me to the judgment *that* thou hast commanded *t*. † Or, is

r Oppose thy just Anger to their causeless and sinful Rage against me. *s* That thou mayst give them a deadly blow. A Metaphor from men who arise and lift up themselves to do so. *Heb. Be thou exalted*; glorifie thy self, and shew thy self to be above them. *t* To execute that just and righteous Sentence of *Saul's* Deposition, and my Advancement, which thou hast *commanded*. *(i. e.)* appointed, as that word is used *Psal.* 148. 5. 1 *Kings* 17. 4. and in this very case, 1 *Sam.* 13. 13. and declared by thy holy Prophet *Samuel*.

7 So shall the congregation of the people *u* compass thee about *x*: for their sakes *y* therefore return thou on high *z*.

u Either 1. A great number of all sorts of people, who shall observe thy Justice, and Holiness, and Goodness in pleading my righteous Cause against my cruel and implacable Oppressor. Or rather 2. The whole Body of thy people *Israel*, to whom both these Hebrew Words are commonly ascribed in holy Scripture. *x* Their will, and I as their King and Ruler in thy stead will take care that they shall come from all parts and meet together to worship thee, which in *Saul's* time they have greatly neglected, and been perverted to neglect, and to offer to thee Praises and Sacrifices for thy Favour to me, and for the manifold Benefits which they shall enjoy by my Means, and under my Government. *y* Or, *for its sake. (i. e.)* For the sake of thy Congregation, which now is wofully disperst and oppressed, and have in a great measure lost all administration of Justice, and exercise of Religion. *z* Or, *return to thy high place. (i. e.)* To thy Tribunal to sit there and judge my cause. An Allusion to earthly Tribunals, which generally are set up on high above the people. 1 *Kings* 10. 19.

8 The LORD shall judg the people *a*: judg me, O LORD, * according to my righteousnes, and * Psal. 18. according to mine Integrity *that is in me b*. 20.

a It belongs to thee to judg all persons and people, and to give Sentence between them, especially when they appeal unto thee; which I now do. *b* If the guilty of those evil Designs, towards him, wherewith *Cush* and others charge me, do thou give Sentence against me; but if I be just and innocent towards him, as thou knowest I am and have been, do thou plead my right.

9 O let the wickednes of the wickednes come to an end *c*, but establish *d* the just *e*: * for the righteous God * Isa. trieth the heart and reins *f*. 16.

c Let the Malice of mine Enemies cease, put a stop to their wicked Practises, either by changing their Hearts, or by tying their Hands, or some other way: Say to it, as thou dost to the Sea, Hitherto hast thou gone, but thou shalt go no further, and here shall thy proud Waves be stayed. Or, *The Wickedness of the Wicked shall have an end*, not an end of perfection, which is to be accomplished; but an end of termination, it shall cease; and an end of Destruction, it shall be routed out. Or, *Let, I pray thee, Wickedness consume the wicked. (i. e.)* thou, that are maliciously and insurreptitiously such. And to this Prayer is opposed to that following Prayer for the just. And such Prayers against some wicked Men as are used by prophetical Persons, which are not rashly to be drawn into precident by ordinary Persons. *d* Or, *and thou wilt establish*, or *confirm*, or *uphold*: which is opposed to that *coming to an end*, or *confuming* last mentioned. *e* All just Persons and Causes, and mine in particular which is so. *f* And therefore he knows that I have not so much as a thought or a desire of that mischief which *Cush* and others report I am designing against *Saul*.

10 † My defence *is* of God *g*, which saveth the † Heb. *My shield is* upright in heart *h*. *upon God.*

g Heb. *My shield is upon God*. He doth as it were carry my Shield before me. See 1 *Sam.* 17. 7. He doth and will protect me against all mine Enemies. *h* And therefore me, whom he knoweth to be sincere and honest in my Carriage toward him and towards *Saul*.

11 ‖ God judgeth *i* the righteous, and God is angry † Or, *is with the wicked k* every day *l*. *provoked.*

i (i. e.) Defendeth, or avengeth, or delivereth, as this word is oft used, as *Deut.* 32. 36. *Psal.* 9. 4. and 10. 18. and 25. 1. &c. To *judge*, is properly to give Sentence; which because it may be done either by absolving and acquitting from punishment; or by condemning and giving up to Punishment, therefore it is sometimes used for the one, and sometimes for the other, as the Circumstances of the place determine it. ‖ Which though it may seem a bold Supplement, yet is necessary, and easily fetched out of the next and following verses. † Even then, when his Providence seems to favour them, and they are most secure and confident.

12 If he *m* turn not *n*, he will whet his sword *o*; he hath bent his bow *q*, and made it ready.

m (i. e.) The wicked Man last mentioned, either *Cush*, or *Saul*. *n* From this wicked course of Calumniating or Persecuting me. *(i. e.)* God, who is often designed by this Pronoun, being easily to be understood from the nature of the thing. *o (i. e.)* Will prepare, and hasten, and speedily execute his Judgments upon him. Which I say, *He will do it*, nay, *he hath* already done it, his Sword is drawn, his Bow is bent, and the Arrows are prepared and ready to be shot.

13 He hath also prepared for him *r* the instruments of death *s*; he † ordaineth *t* his arrows against the perse- Heb. Ma- cutors *u*. chin.

r Either 1. For or against the Persecutor, as it follows. Or rather 2. For himself, for his own use, to wit, to shoot against his Enemies. *s (i. e.)* Arrows, or other deadly Weapons. † Heb. *maketh or worketh*, designeth or fitteth for his very use. *u* Or, *against furious and fiery Persecutors*, as the word signifies, and as it is used *Gen.* 31. 53. *Psal.* 10. 2. *Lam.* 4. 19.

14 * Behold, he *x* travelleth with iniquity, and hath * Job 15. conceived mischief and brought forth falshood *y*. 35. & 59. 3. & Jer. 4. 14.

x (i. e.) The Wicked, as is undeniably manifest from the matter and context. *y* This Metaphor noteth his deep Design, and continued Course, and vigorous Endeavours for the doing of Mischief, and his reflections and pain till he have accomplished it.

15 † He made a pit, and digged it, * and is fallen † Heb. *he* into the ditch *which* he made *z*. *digged.* * Job 4. 8. Psal. 9. 15. & 10. 2. & 35. 8. & 94. 13. & Prov. 22. 8. & Psal. 57. 6. & 119.

z Hath brought that Evil upon himself which he intended against me. Which may be understood either of *Saul*, who whilst he plotted against *David's* Life, ran into apparent hazard of losing his own. 1 *Sam.* 24. and 26. Or of some Courtier or Courtiers of *Saul*, in whom this was evidently verified; although the History and Memory of it be now lost.

16 * His mischief shall return upon his own head, and his violent dealing shall come down ‖ upon his own pate.

‖ Which Phrase may note whence this retribution should come, even from Heaven or from the righteous and remarkable Judgment of God.

17 I will praise the LORD according to his righteousnes †: and will sing *praise* to the name of the LORD most high.

† Declared and affected by him in their exemplary Punishment, and my seasonable and wonderful Deliverance.

PSAL. VIII.

To the chief musician upon Gittith *a*, A Psalm of David *b*.

a The same title is prefixed to *Psal.* 81. and 84. This also is supposed to be the Name of a Tune or Song, or Instrument so called, because it was either invented or much used in *Gath*. Some render it, *For the Winepresses*, and fay it was to be sung at the time of Vintage. *b* It is a great Question among Interpreters, whether this *Psalm* speak of Man in general, and of the Honour which God put upon him in his Creation; or only of the Man Christ Jesus. Possibly both may be reconciled and put together, and the Controverfy, if rightly stated, may be ended. For the Scope and busines of this *Psalm* seems plainly to be this, to display and celebrate the great Love and Kindness of God to Man-kind not only in his Creation, but also, and especially in his Redemption by Jesus Christ; whom, as he was Man, he advanced to the Honour and Dominion here mentioned, that he might carry on that great and glorious Work. So Christ is the principal Subject of this *Psalm*, of whom it is interpreted both by Christ himself, *Mat.* 21. 15. and by his holy Apostle, 1 *Cor.* 15. 27. *Heb.* 2. 6, 7.

David *exalteth the Majesty, Power, and Providence of God in the World,* 1—3. *and his Love and Kindness to Mankind,* 4, 5. *in giving him Power over the Earth,* 7. *the Air, and the Sea,* 8, 9.

1 O LORD our Lord, how excellent *is* thy name *c* in all the Earth *d*! * who hast set thy glory above Psal. 113. 4. & 148. 13. the heavens *e*.

c (i. e.) Thy Fame or Glory, as it is explained in the next clause, and as the same commonly signifies, as *Gen.* 6. 4. *Ecclef.* 7. 1. *Phil.* 2. 9. And this Glory of God is most eminent in the Gospel, and the work of Redemption. *d* Not only in *Israel*, to which the Name and Knowledg of God was confined, *Psal.* 76. 2. and 147. 19. but among all Nations. Which shews that this *Psalm* speaks of the Messias, and the times of the New Testament. See *Isa.* 40. 5. *Mal.* 1. 5. &c. *e* What do I speak of the *Earth*? thy *Glory* or *Praise* reacheth *to the Heavens*, and indeed, above all the visible Heavens, even to the Heaven of Heavens; where thy Throne and Glory is established, where the blessed Angels celebrate thy Praises, where Christ sitteth at thy right Hand in glorious Majesty, from whence he poureth down excellent Gifts upon *Babes*, &c. as it followeth.

Mat. 21. 16. Heb. Medit. Ecclef. 2 Out of the mouth of babes and sucklings *f* hast thou † ordained strength *g*, because of thine enemies, that thou mightest † still *h* the enemy *i* and the avenger *k*.

f Either 1. Properly such. For there is much of God's Glory seen in Infants in their Conception and strange Progress from small and contemptible Beginnings, in their Preservation and Nourishment in the dark Cell of the Womb, in their bringing forth, and bringing up, in providing Breasts and Milk for them, and keeping them from innumerable Dangers, from which they are utterly unable to keep themselves. But this though it sets forth God's Praise, yet how it stills the Enemy and Avenger, seems not clear. Or rather, 2. Metaphorically so called, *babes* not so much in age and years, as in disposition and condition; weak and foolish, and contemptible and harmless Persons, who are very frequently called *Babes* or *Children*, as 2 *Chron.* 13. 7. *Prov.* 1. 4. *Ecclef.* 10. 16. *Isa.* 3. 4. *Mat.* 18. 3. *Eph.* 4. 14. &c. For such are very unfit to grapple with an Enemy: and therefore when such Persons conquer the most powerful and malicious Enemies, it must needs exceedingly confound and silence them, and mightily advance the Glory of God: as indeed it did, when such mean and obscure Persons as the Apostles, and Ministers, and Disciples of Christ were, did maintain and propagate the Gospel in spight of all the Wit, and Power, and Rage of their Enemies. See 1 *Cor.* 1. 25, 27, 28, 29. And of such *Babes* as these Christ himself expounds this place, *Mat.* 21. 16. Of which more, God willing, upon that place. *g* Or, *thou hast founded* (or *confirmed*, or *established*, or *firmly settled*, or *fitted*, or *perfected*, as it is rendered by the LXX and vulgar Latin here, and by St. *Matthew*, Ch. 21. 16. *(i. e.)* perfectly or firmly settled) *Strength*: By which he seems to understand either 1. The Celebration or Praise of his Strength or Power, by comparing this with *Mat.* 21. 15. where it is rendered *Praise*. So it is only a Metonymy of the Adjunct, which is most frequent in Scripture and all Authors. And so the word *Strength* seems to be taken *Psal.* 29. 1. and 96. 7. Or 2. A strong and mighty Kingdom, the Abstract being put for the Congrete, than which nothing is more frequent, even the Kingdom of Christ, or his Gospel, which is oft called the *Arm* or *Power of God*, as *Psal.* 110. 2, *Isa.* 53. 1. 1 *Cor.* 1. 18, 24. And this Kingdom being an everlasting, and invinsible, and all-conquering Kingdom, *Dan.* 2. 44. it is no wonder it is here called *Strength*. And this Gospel or Kingdom is here said to be founded or established, not by the Hands or valiant Actions of Men of Might, as other Kingdoms are, but merely by *the Mouths of Babes, &c. (i. e.)* by the Words and Discourses of Christ's Apostles and Disciples. Which is justly observed and celebrated here as a wonderful Work of God. *h (i. e.)* Silence, and Confound, and Conquer, either by Convincing and Converting them, or by destroying them. *i* The Enemies of God and of his People, the Devil, the head of them, whole Kingdom and Power is abolished by this means, and all Men who fight under his Banner against God and Christ and his Members. *k* Which Title most truly and fitly agree, first to the Devil, who being sentenced by God to Eternal Flames, and Conquered, and Tormented by Christ, maketh it his great business to revenge himself, which because he cannot do upon God and Christ, he indeavours to do it upon their Servants and Children; and next, to all those Men who are his Vassals and do bear his Quarrel; who also are provoked and conceive, though falsly, that they are injured by the Gospel, and by the Preachers, Professors, and Practisers of it, and therefore seek to revenge themselves of them. Wherein we have an eminent instance, *Rev.* 11. 10. Compare *Heb.* 11. 37.

3 When I consider the heavens *l*, the work of thy fingers *m*, the moon and the stars *n* which thou hast ordained *o*;

l Taine by Creation, as it follows. *m (i. e.)* of thy hand, as it is expressed *Psal.* 19. 2. 25. A part being here put for the whole: God's *hand* and *finger* being indifferently used to note his Power, as *Exod.* 8. 19. *Luke* 11. 2. &c. Though some conceive that by this Phrase he intended to signifie, both with that facility God made this glorious Work, even with a touch of his finger; and with what curious and exquisite Artifice he framed it; the finger being much used in such Works. *n* Either the Sun is included under this general Title: or he omitted it, because he made this *Psalm* by Night, when the Sun did not fall within his Contemplation. *o* Or, *established, or disposed, or disposed, or ordered, (i. e.)* placed in that excellent and unalterable order, and directed to all their several Courses or Motions.

4 * What *p* is man *q* that thou art mindful of him *r*? * Job 7. 17. and the son of man *s* that thou visitest him *t*? Heb. 2. 6.

p (i. e.) How mean and inconsiderable a thing is Man, if compared with thy glorious Majesty, who art so infinite in Power and Wisdom, as thou hast shewed in the Frame of the Heavens, &c. *q* Heb. *infirm*, or *miserable* Man. By which it is apparent that he speak of Man, not according to the State of his Creation, but as fallen into a state of Sin and Misery, and Mortality. *(i. e.)* Careful for him, and conferred of such high favours upon him. *r* Heb. *the son of Adam*, that great Apostate from, and Rebel against God, the sinful Son of a sinful Father, his Son by likeness of Disposition and Manners no less than by Procreation. All which tends to magnifie the following Mercy. *s* Not in anger, as that Word is sometimes used, but with thy Grace and mercy. See Gen. 21. 1. *Exod.* 4. 31. *Psal.* 65. 9. and 106. 4. and 144. 3.

5 For thou hast made him a little lower than † the † Heb. *the* angels *u*, and hast crowned him *x* with glory and *Gods*. honour. Heb. 2. 6. & 138. 1.

u Thou hast in and through Christ mercifully and wonderfully restored Man to his primitive and happy Estate, in which he was but one remove below the Angels: from which he was fallen by sin. *x (i. e.)* Man, fallen and lost Man: who is indeed actually crowned and restored to the Glory and Dominion here following, not in his own person, but in Christ his Head and Representative, who received this Crown and Dominion, not so much for himself, who did not need it, as for Man's good and in his stead; which also he will in due time communicate unto all his Members. And for the two differing Expositions of this place concerning Mankind and concerning Christ, may be reconciled. For he speaks of that happy and honourable Estate by God's Favour conferred first upon Christ, of whom therefore this place is rightly Expounded, *Heb.* 2. 6, 7, 8. and then by his hands upon Mankind, even upon all that believe in him. And to this whole place compared with that may be thus Paraphrased. What is Man that thou should set mind to visit him by thy Son whom thou hast before made the World? Who, for a single nefore Man to that happy and glorious Estate which is but a little below that of the Angels, was pleased to take upon him Man's miserable and mortal Nature, and thereby to make himself (who was far above all Angels, even their Lord and God) lower than the Angels, mortal and miserable for a little time; after which he was advanced to the highest Honour, and to an universal Dominion over all God's Works, the Angels not excepted.

6 * Thou hast made him to have Dominion *y* over the * Gen. 1. works of thy hands; * thou hast put all *things z* under 26, 28. his feet ‖: 1 * Cor. 15. 25.

y Thou didst give all Power and all things into his hands, *Mat.* 28. 18. *John* 13. 3. *z* Both in Heaven, where are the Angels mentioned v. 5. and in the Earth, Air and Sea, as it follows. For nothing is excepted besides God, 1 *Cor.* 15. 25, 27. *Heb.* 2. 8. *(i. e.)* Made them subject to him, as this Phrase oft signifies. See *Deut.* 33. 3. *Judg.* 3. 27. *Pfal.* 18. 38. and 110. 1.

7 † All

† Heb. *Flocks of Oxen all of them.*

7 † All ſheep and oxen†, yea, and the beaſts of the field *.

8 The fowl of the air, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſea.

9 O LORD our Lord, how excellent *is* thy name in all the earth.

† Here is no perfect Enumeration, but under theſe are comprehended all other Beaſts, and much more Men and Angels. * *i.e.* The wild Beaſts: which together with divers Fowls and Fiſhes were ſubject to Chriſt, and are governed and employed as it pleaſeth him; although many of them be without the reach, and are not brought under the Power of any other Man.

PSAL. IX.

To the chief muſician upon Muth-labben *a*, a Pſalm of David.

a This alſo ſeems to be another Title of ſome Song or Tune, or Inſtrument: of which we muſt and may be content to be ignorant, as the Jewiſh Doctors alſo are. Some render it, *Upon the death of his Son*, to wit, *Abſalom*, or of one called *Labben*, or, *of the middle Man*, or *the Man* that ſtood *between* the two Armies, to wit, *Goliah*, who is ſo called in the Hebrew Text, 1 *Sam.* 17. 4. But none of theſe fuit with the deſign and matter of the *Pſalm*, which is more general, and relates to his former manifold Dangers, and the Deliverance which God had graciouſly given him out of them. And that of *Goliah* agrees not with v. 14. where there is mention of Praiſing God in *Zion*, which then and long after was in the Hands of the *Jebuſites*.

David *reſolveth to praiſe God*, 1, 2. *for executing Judgment upon his Enemies*, 3–8. *God is a Refuge to the Oppreſſed*, 9, 10. David *calls the People of* Iſrael *to praiſe the Lord*, 11, 12. *He prayeth him to conſider his Trouble*, 13. *that he might have cauſe to praiſe him*, 14. *The Heathen, by God's Judgment, fall into the ſnare they made for others*, 15, 16. *The portion of the wicked that forget God*, 17. *A Promiſe of Mercy to the Needy and poor*, 18. *And a Prayer for Judgment on the Ungodly*, 19, 20.

‖ Or, *I will I praiſe thee Lord.*

‖ I Will praiſe *thee*, O LORD, with my heart *b*; I will ſhew forth all thy marvelous works *c*.

b (*i.e.*) With a ſincere, and affectionate, and united Heart. *c* I will diſcourſe in the general of thy manifold Wonders wrought for me, and for thy Church and People formerly. The Particle *all* is here, as it is oft elſewhere taken in a reſtrained Sence.

2 I will be glad and rejoyce in thee *d*: I will ſing praiſe to thy name, O thou moſt high.

d (*i.e.*) In thy favour and help vouchſafed to me.

3 When mine enemies are turned back *e*, they ſhall fall and periſh *f* at thy preſence *g*.

e (*i.e.*) Diſcomfited and put to flight. *f* They ſhall not ſave themſelves by Flight, and reſerve themſelves to do further Miſchief, but ſhall ſtumble as it were at Gall-traps by thee laid in their way, and ſhall be purſued and overtaken, and cut off. *g* Upon thy appearance againſt them. One angry Look of thine is able to confound and deſtroy them. Heb. *from thy face*, becauſe thou diddſt march in the head of our Armies, and againſt them. They could not ſtand before thee. So he ateribes the Honour of his Victories to God only, and to his Preſence and aſſiſtance.

† Heb. *Thou haſt made my judgment.* † Heb. *In righteouſneſs.*

4 For † thou haſt maintained my right and my cauſe *h*; thou ſateſt in the throne † judging † right *k*.

h (*i. e.*) My righteous Cauſe againſt thine and mine Enemies. *i* Thou didſt rule and give Sentence for me. *k* Or, *O righteous Judge*, or, *as a juſt Judge*.

5 Thou haſt rebuked *l* the heathen *m*, thou haſt deſtroyed the wicked, thou haſt put out their name *n* for ever and ever.

l (*i. e.*) Puniſhed, as *Pſal.* 6. 1. or deſtroyed, as it is explained in the next Clauſe. *m* To wit, the *Philiſtins* and other heathen Nations, who did from time to time moleſt *David*, or the People of *Iſrael*. *n* Either that Fame and Honour which they had gained by their former Exploits, but now utterly loſt by their ſhameful Defeats: or their very Memorial, as it fared with *Amalek*.

Or, *the deſtructions of the enemy are come to a perpetual end, and their cities Thou haſt deſtroyed, &c.*

6 ‖ O thou enemy *o*, deſtructions are come to a perpetual end *p*: and thou *q* haſt deſtroyed Cities, their memorial is periſhed with them *r*.

o This is a ſudden Apoſtrophe to the Enemies of God's People, *Philiſtins, Amalekites*, or other Nations, who had formerly made great Havock and Waſte among them. *p* Thou haſt deſtroyed the *Jebuſiſtin* Nation utterly and irrecoverably, and, as it follows, their defenced Cities, and their very Name and Memory, according to thy own deſire. So it is a Sarcaſme or Irony, an uſual Figure in Scripture and all Authors, whereby the quite contrary is ſignified; To wit, That they were not only fruſtrated of their Deſires and Hopes of deſtroying the *Iſraelites*, but were alſo ſubdued, and in a great part deſtroyed by them. Or this Verſe may be underſtood of the great Waſte and Ruin which God's Enemies had brought upon *Iſrael* before this time: which is here remembred, to make the *Iſraelites* more thankful for their later or preſent Deliverances. Or it may be taken as a Prophecy of the future Calamities which the Enemies ſhould by God's Permiſſion bring upon *Iſrael*, of which he ſpeaks as of a thing paſt and done, after the manner of the Prophets. But this place is otherwiſe rendred in the Margent of our Bibles, and by divers others, *The Deſtructions of the enemy* (which may be underſtood either 1. Actively, which they cauſed. Or 2. Paſſively, which they felt) *are come to a perpetual end*, or, *are fully and finally compleated*. *q* Either 1. Thou, O God, who is oft underſtood and couched in a Pronoun in this manner, Thou haſt deſtroyed their Cities. Or rather 2. Thou, O Enemy: as may be gathered both from the foregoing Clauſe, wher, it is ſo expreſſed; and from the next Verſe, where it follows by way of oppoſition to this, *But the Lord*, &c. *r* The Places and People are utterly extinct.

7 But the LORD ſhall endure for ever *s*: he hath prepared *t* his throne for judgment.

s Though Cities and People may periſh for ever, yet the Lord abides for ever. Which is ſufficient for the Enemies Terror, and for the Comfort of his Church. † Or, *eſtabliſhed*, by his immutable Purpoſe, and his irrevocable Promiſe.

8 And * he ſhall judge the world *u* in righteouſneſs; he ſhall miniſter judgment to the people in uprightneſs.

u Not you onely, but all the Enemies of his People, and all the Men of the World.

9 * The LORD alſo will be † a refuge for the oppreſſed *x*, a refuge in † times † of trouble.

x God will not only judg the World at the laſt day, and then give Sentence for his People againſt their Enemies, but even at preſent he will give them his Protection.

10 And they that know *y* thy name *z* will put their truſt in thee; for thou, LORD, haſt not forſaken them that ſeek thee *b*.

y (*i.e.*) That throughly underſtand and duly conſider. *z* (*i.e.*) Thy Nature and Perfections, thy infinite Power and Wiſdom, and Faithfulneſs and Goodneſs: which make a Perſon a meet tit and proper Object for Truſt. *The name of God* is moſt frequently put for God, as he hath manifeſted himſelf in his Word and Works, as Deut. 28. 58. *Pſal.* 7. 17. and 20. 1. *Prov.* 18. 10. *&c.* a The experience of thy Faithfulneſs to thy People in all Ages, is a juſt ground for their Confidence. *b* (*i. e.*) That ſeek Help and Relief from thee by fervent Prayer, mixed with Faith, or truſt in God, as is expreſſed in the former Clauſe.

11 Sing *praiſes* to the LORD which dwelleth in *Zion* *c*: declare among the people *d* his doings.

c Whoſe ſpecial and gracious Preſence is there; for there was the Ark at this time. *d* (*i. e.*) To the heathen Nations, that thus alſo may be brought to the knowledge and Worſhip of the true God.

12 * When he maketh inquiſition for blood *e*, he remembreth them *f*: he forgetteth not the cry of the ‖ humble *g*.

e Heb. *Bloods*. The bloodſhed or murder of his innocent and holy Subjects: which though he may connive at for a ſeaſon, yet he will certainly call the Authors of it to a very ſevere Account, and avenge it upon them. *f* Either 1. The Humble, as it follows, or the Oppreſſed, v. 9. That truſt in him, and ſeek to him, v. 10. Which he ſeemed to have forgotten. Or 2. *The bloods* laſt mentioned, for that Noun, and this Pronoun are both of the maſculine Gender: and then *remembring* is put for revenging or puniſhing, as it is Deut. 25. 17, 19. *Neh.* 6. 14. *Jer.* 14. 10. and 44. 21. and oft elſewhere. *g* Or, *meek*, as this word which is uſed alſo *Zech.* 9. 9. is Tranſlated *Mat.* 21. 5. Who do not, and cannot, and will not avenge themſelves, but commit their Cauſe to me, as the God to whom Vengeance belongeth. Or *afflicted*, or *oppreſſed men*.

13 Have mercy upon me, O LORD, conſider my trouble *h* *which I ſuffer* of them that hate me, thou that liſteſt me up from the gates of death *i*:

h To wit, Compaſſionately and effectually, ſo as to bring me out of it. *i* From the Brink or Mouth of the Grave into which I was dropping, being as near Death as a Man is to the Grave, that I come to the very Gates of it. And ſo the Phraſe is uſed *Pſal.* 107. 18. *Iſa.* 38. 10. and in other Authors, [of whom ſee my Latin Scripture.] *Gates* elſewhere ſignifie Power and Policy, becauſe the Gates of Cities were places both of Counſel and Strength; but *the Gates of Death* are never ſo taken in Scripture.

14 That I may ſhew forth thy praiſe in the gates *k* of the daughter of Zion *l*: I will rejoyce *m* in thy ſalvation.

k (*i. e.*) In the great Aſſemblies, which were uſually in the Gates. Compare *Prov.* 31. 31. *Iſa.* 3. 26. Thoſe Gates be elegantly oppoſeth to the former, and declareth that if he be brought off from he will go into thoſe. *l* Either 1. Of *Jeruſalem*, ſo called *Iſa.* 1. 8. and 10. 32. Or 2. Of the People who live in or belong to, or meet together for civil and religious Matters in *Zion*. For Cities are ſo Metonymically called their People, giving them Birth and Breeding, and therefore the People are commonly called their *Daughters*. So the Names of the *Daughters of Egypt*, *Jer.* 46. 11. and of *Babylon*, *Lam.* 4. 21, 22. and of *Tyre*, *Pſal.* 45. 12. and of *Babel*, *Pſal.* 137. 8. and *Jeruſalem*, *Lam.* 2. 13, 15. *Mich.* 4. 8. Are put for the People of thoſe places. *m* To wit, with ſpiritual Joy and Thankſgiving: elſe it were no fit Motive to be uſed to God in Prayer.

15 * The heathen are ſunk down in the pit *that they* made *n*: in the net which they hid is their own foot taken.

n Fallen into that Deſtruction which they deſigned to bring upon us.

16 The LORD is known *o*, by the judgment which he executeth *p*: the wicked is ſnared in the work of his own hands, * Higgaion *q*, Selah.

o Or, *hath made himſelf known*, or famous even among his Enemies, by his moſt wiſe Counſels and wonderful Works. *p* Upon the Wicked, as it followeth. *q* This is either a muſical Term, or a Note of Attention, a kind of *behold*, intimating that the Matter deſerves deep and frequent *Meditation*, or *Conſideration*, as the word ſignifies.

17 The wicked ſhall be turned into hell *r*, and all the nations *s* that forget God *t*.

r Either 1. Into the Grave, which is oft called *Sheol*, into which they are ſaid to *be turned*, or *to return*, becauſe they were made of, or taken out of the Duſt, *Eccleſ.* 12. 7. Or 2. Into the place of eternal Perdition; which alſo is ſometimes called *Sheol*, as *Prov.* 15. 24. and elſewhere. For he ſeems to ſpeak here of thoſe Puniſhments which are peculiar to the Wicked, whereas the Grave is common to good and bad. And as v. 8. He ſeems to ſpeak of the laſt and general Judgment of all the World, ſo this Verſe may be underſtood of the general puniſhment of *all* Perſons and *Nations* conſequent upon it. And into this place wicked men may be ſaid to *be turned back*, or to return, either 1. Becauſe it is their own proper place, *Acts* 1. 25. to which they belong, and from which they have their original and their wicked qualities, as being of their Father the Devil, *Joh.* 8. 44. In which reſpect the *Locuſts* (who are by all Interpreters underſtood to be living Men) are ſaid to *come out of the bottomleſs pit*, *Rev.* 9. 2, 3. Or 2. Becauſe they had fet themſelves as it were in Battel-array againſt God, and were beaten back and driven his Preſence into their Graves, and into Hell it ſelf. *s* Whom their great Numbers and Power cannot protect from Gods Wrath. *t* That do not conſider nor regard God, nor his Precepts, nor his Threatnings and Judgments, but go on ſecurely and preſumptuouſly in their oppreſſive and wicked Courſes.

18 For the needy ſhall not alway be forgotten *u*: * the expectation of the poor ſhall *not* x periſh for ever.

u Or, 1. *Shall not* be forgotten by God, nor periſh utterly, as the Wicked ſhall. 2. Or, *ſhall not* be forgotten by Men, nor periſh out of their Memory, as the Wicked ſhall, v. 17. *x* Which negative Particle is ſtily underſtood out of the former Clauſe, as it is *Pſal.* 1. 5. and 44. 18. *Iſa.* 23. 4. and 28. 27, 28.

20 Put them in fear *y*, O LORD, *that* the nations may know themſelves *to be but* men *z*. Selah.

y Subdue their proud and inſolent Spirits, and ſtrike them with Terror, or with ſome terrible Judgment. ‡ Heb. *Words, and miſerable, and mortal Men*, and therefore altogether unable to oppoſe the omnipotent and eternal God. This he ſaith, becauſe wicked Men when they are advanced to great Power and Majeſty are very prone to forget their own Frailty, and to carry themſelves as if they were Gods. See *Iſa.* 31. 3. *Ezek.* 30. 7, 8. *Dan.* 5. 21.

PSAL. X.

The ARGUMENT.

THis *Pſalm* contains *David*'s Complaint unto God againſt his malicious Enemies, eſpecially thoſe of his own People, whoſe wicked and deceitful Practices he here deſcribes, and then commits his cauſe to God, and begs his help againſt them.

The Pſalmiſt complaineth of Gods hiding himſelf, 1. *and of the outrage and pride of the wicked*, 2—5. *The language*, 6, 7. *and malicious practice of the wicked*, 8—10. *and their denying Gods omniſcience*, 11. David *prayeth for remedy againſt, and puniſhment upon the wicked*, 12—15. *and acknowledgeth Gods mercy in hearing the oppreſſed*, 16—18.

1 WHY ſtandeſt thou afar off *a*, O LORD? why hideſt thou *thy ſelf* † in times of trouble *c*?

a Like one that neither ſees nor hears, nor regards me, nor intendeſt any help for me. *b* Or, *thy face*, out of v. 11. which did ſometimes ſhine upon me: Or, *thine eyes*, by comparing this with *Prov.* 28. 27. *Iſa.* 1. 15. *c* When I moſt need thy Pity and Succour. Do not add Affliction to the Afflicted.

† Heb. *in the pride of the wicked he doth perſecute the poor, &c.* † Pſ. 73. 6. † Or, *in his Exaltation.* Prov. 5. 22.

2 † The wicked in *his* pride *d* doth perſecute *e* the poor *f*: * let them be taken in the devices that they have imagined.

d Through *pride* of Heart; which makes him forget God, v. 4. and deſpiſe the Poor, and oppreſs others, either becauſe they oppoſe or diſlike his wicked Courſes, or that he may have more fewel for his Pride or Ambition. Or, *in his Exaltation*. This is the uſe that he makes of that power and authority to which thou haſt advanced him, to perfecute thoſe whom he ſhould protect and cheriſh. He ſeems to point at *Saul* or his Courtiers. *e* With great fervency and burning fury, as the word ſignifies. *f* To wit, me who am through their Tyranny poor and deſtitute, and miſerable, and therefore the more proper Object for thy Compaſſion, and others who favour my righteous Cauſe.

† Heb. *Souls.* Prov. 28. 25. Or, *the enemies deſireth* himſelf, &c. *abhorreth* the LORD.

3 For the wicked boaſteth *g* of his † hearts deſire *h*, and * ‖ bleſſeth the covetous *i*, *whom* the LORD abhorreth *k*.

g Or *glorieth*, or *praiſeth*, or *pleaſeth* himſelf. *h* Or, *in*, or *concerning*, or *becauſe of the deſire*, or *concupiſcence*, or *luſt of his heart*, or *ſoul*; which word is added to note the vehemency and fervency of it. He glorieth in his very Luſts, which are his Shame, *Phil.* 3. 19. and eſpecially in the ſatisfaction of his deſires how wickedly ſoever he gets it. *Deſire* is oft put for the thing deſired, as *Pſalm* 21. 2. and 78, 29, 30. *i* And as he applaudeth himſelf, ſo he commends others that are greedy after, and get abundance of gain, though it be done by fraud and violence, accounting ſuch the onely happy Men. Or, *the covetous* (the ſame with *the wicked* enlarging his deſire, as was now ſaid) *bleſſeth*, or *applaudeth*, or *flatereth* himſelf in what he hath already gotten, and in the confident expectation of the continuance and increaſe of his Worldly Wealth and Glory. *k* So his judgment as well as practice is contrary to Gods. Or, rather without any Supplement, as it is in the Margent, *He abhorreth*, or *deſpiſeth*, or *provoketh the Lord*. He fets himſelf not only againſt Men but againſt God himſelf, as he declareth more fully in the next Verſe.

4 The wicked, through the pride *l* of his countenance *m*, will not ſeek *after God n*: ‖ God *is* not in all his * thoughts *o*.

l By which he ſcorns to ſtoop to God, or to own any Superiour, and makes himſelf and his own Luſts his only Rule, and his laſt end. *m* Or, There is no God. *n* Pſ. 14. 1. & 53. 1. *o* Or, *all his inventions are*, There is not a thought in his heart, but he is ſo far from ſeeking after God, that he is not ſo much as mindful of him. Or, *all his thoughts are*, There is no God. Pſ. 14. 1. & 53. 1. *n* (*i. e.*) Not ſeek, or enquire into the Mind and Will of God, to order his Life by it ſo as to pleaſe God, nor look to him by Prayer for his Favour and Bleſſing. But the words *after God*, are not in the Hebrew, and it is thought by ſome too great boldneſs to add them here. And therefore others omit it and render the Hebrew words, *will not ſeek*, or *conſider*, to wit his Actions, which ſeems to be a more natural and eaſie Supplement: he will not trouble himſelf to enquire whether his Actions be juſt or unjuſt, pleaſing or offenſive to God, but without any care or conſideration raſheth into Sin, and doth whatſoever cometh right in his own Eyes. But thoſe and the former words are and may be, and that very agreeably to the Hebrew, thus rendered without any Supplement, *The wicked through his pride* (for ſo this Hebrew word by it ſelf ſignifies, *Ia.* 9. 15. and 10. 33. *will not ſeek his* (*i. e.*) Gods, which is plain both from the foregoing and following words) *face*, which is an uſual phraſe in Scripture, as 2 *Chron.* 7. 14. *Pſalm* 24. 6. and 27. 8. and 105. 4. *&c.* o The hath no ſerious thought of, nor regard unto God or his word, which ought to command him, or his Threats and Judgments, which ſhould keep him in awe. Or, *all his thoughts are there is no God*, to wit, no ſuch God as minds the Affairs of the World, and the Actions of Men, and puniſheth Sinners. He was a Deiſt and owned a God, at leaſt in words, but denied his Providence.

5 His ways are alwayes grievous *p*: * thy judgments *q* are far above out of his ſight *r*: *as for* all his enemies, he puffeth at them *s*.

p His whole courſe and carriage is vexatious to all that are within his reach, but eſpecially to the poor who cannot right themſelves, and to juſt and good Men, whom he baiteth and perſecuteth. Or, *his ways*, (*i.e.*) his deſigns and enterprizes, *at all times are proſperous, or ſucceſsful*, or *do bring forth:* for this Verb ſignifies as the pains and trouble, ſo alſo the ſucceſs and comfort, of childbearing, or the bringing forth Children. *q* *Pſal.* 73. 5. *Iſa.* 33. 1. *Jer.* 48. 31. And the accompliſhment or diſappointment of deſigns is frequently expreſſed by this Metaphor: of which ſee 2 *Kings* 19. 29. *Pſal.* 7. 14. *Iſa.* 59. 4. *&c.* And this ſenſe ſeems beſt to ſuit with the Context. *q* Either 1. Thy Laws, which are oft called *Judgments*. Or rather, thy Threatnings denounced againſt, and Puniſhments inflicted upon Sinners. † Either 1. He doth not feel them, thou removeſt them far from him: which indulgence of thine is the cauſe of his inſolence. Or rather 2. He doth not diſcern nor regard, nor fear them, nor think of them, but goes on ſecurely and reſolvedly in his wicked courſes. He hath not to much Faith nor Reaſon as to apprehend or conſider them, but like a Brute-Beaſt looks only downward to the Earth, and minds nor things above him. And thus it ſeems beſt to agree with the foregoing and following Clauſes. His Devices ſucceed, and therefore he neither fears Gods Judgments nor the power of his Enemies, but fancies his Happineſs to be unchangeable, as it follows, v. 6. (*i. e.*) He deſpiſeth them, being confident that he can blow them away with a Breath. This is a Geſture of contempt oft uſed in both in Scripture, as *Pſal.* 12. 5. *Mal.* 1. 13. and in other Authors, as in *Plautus*; where one ſpeaks thus to a proud and bragging Captain, *Thou haſt blown away whole Legions with thy Breath, as Leaves are blown away by a wind.*

† Heb. *ſaith in his heart.*

6 He hath ſaid in his heart *t*, I ſhall not be moved *u*: for I *ſhall* † never be in adverſity *x*.

t He thinketh or perſwadeth himſelf. *u* Or, *removed*, to wit, *ſecurum* from my place and happy ſtate. *x* Or, *becauſe I am not in adverſity*, or *infelicity*, therefore I never ſhall be in it. His preſent proſperity makes him ſecure for the future. Compare Rev. 18. 7. Or, yea (for this particle ſometimes hath no other ſignification or uſe, but only to amplifie or aggravate, as it is alſo taken 1 *Sam.* 15. 22. and 24. 11.) I ſhall *never be in evil*. So the ſenſe of the place is, I ſhall not only be kept from total ruine or a removal from my place and eſtate, but I ſhall not meet with the leaſt croſs or trouble. For this *evil* is not the evil of Sin, as ſome here underſtand it, in which he knew that he was, and was reſolved ever to continue, but the evil of puniſhment, which was the only thing that he feared or regarded.

† Heb. *and.*

7 * His mouth is full of curſing *y*, and † deceit and fraud *z*: under his tongue *a is* miſchief and vanity *b*.

y Either 1. Of Oaths and Blaſphemies againſt God. Or 2. Of Threatning, reviling and execration of other men, eſpecially thoſe that are either good; or thoſe that ſtand in his way and hinder his wicked deſigns. *z* Or, *Injuries*. Or rather 3. Of Oaths and Imprecations againſt himſelf, of which ſort this word is uſed *Numb.* 5. 21. *Deut.* 29. 12, 21. *Neh.* 10. 29. By which he indeavours to gain Credit, and to make his Neighbours ſecure, and ſo to make way for the deceit and fraud which here follows. For this wretched Man is repreſented both here, and in the ſucceeding Verſes, as one that doth not act with open Violence and Hoſtility, but with ſubtil and ſecret Artifices, uſing all cunning ſuggeſtions, and Flatteries, and Lies, and among others, Oaths, of which an Atheiſtical Politician ſaid, that Men were to be deceived with Oaths, and Children with Rattles or Toyes. *a* Two words ſignifying the ſame thing, to note the greatneſs and frequency of his Deceits. Or one word may ſignifie the deceit lurking

ing in his heart, and the other the manifeſtation of it in external Frauds and Stratagems. *a* Either 1. In his Heart, which is under the Tongue. Or rather 2. Under his fair and plauſible Speeches, the *Miſchief* here following is hid and covered. Withal he ſeems to allude to Serpents whole poyſon lies hidden under the Tongue, or within their Teeth. *b* Or rather *iniquity*, as this word is oft rendered, or *injury*, the vexation or oppreſſion of other men, which he covers with theſe fair pretences.

* Hab. 3. 14. 8 He ſitteth in the lurking places of the villages *c*, *in the ſecret places *d* doth he murder the innocent: his † Heb. *hide* eyes † are privily ſet *e* againſt the poor.

themſelves

c Not within the Villages, which is not a fit place for lurking, but about them, in the ways bordering upon them or leading to them, as Robbers uſe to do. *d* That he may avoid the ſhame and puniſhment of Men; which is the only thing that he fears. *e* Heb. *Are hid.* The ſenſe is either 1. He winketh as men do when they ſhoot their Arrows at a mark. Or rather 2. He watcheth and looketh out of his lurking-places; to ſpy what paſſengers come that way. He alludes ſtill to the practices of Robbers.

† Heb. *in the ſecret places.* 9 He lieth in wait † ſecretly as a lion in his den *f*: he lieth in wait to catch the poor: he doth catch *g* the poor when he draweth him *h* into his net.

f Where he lurks and waits for prey. *g* Or *ſnatch*, or *ſeize upon*, to wit, with violence, and to devour or deſtroy him. *h* Or, *by drawing him*: or, *after he hath drawn him.* He layeth Snares for him, and when he takes him, tears him in pieces.

† Heb. *he breaketh himſelf.* ‖ Or, *into his ſtrong parts.* 10 † He croucheth, *and* humbleth himſelf *i*, that the poor may fall ‖ by his ſtrong ones *l*.

i Like a Lion (for he continues the ſame Metaphor) which gathereth himſelf together and lies cloſe upon the ground, partly that he may not be diſcovered, and partly that he may more ſuddenly, and ſurely, and fiercely lay hold upon his prey. But for this Tranſlation, becauſe this *and is* not in the Hebrew, and there is another *and* there preſixed to the firſt Verb; ſome joyn that firſt Verb to the end of the tenth Verſe, and render the place thus, *He catcheth the poor by drawing him into his net, and breaks* him *to pieces*, as that Verb properly ſignifies. So there is only a defect of the pronoun, which is moſt frequent. And this makes the Senſe compleat, which otherwiſe would be imperfect in that verſe, and thereof it was that he doth with his prey when he hath taken it. And this 10*th* verſe begins very well with the next Verb, *He humbleth* himſelf: or, *He ſtoops*, or *bends* himſelf. *k* Or, *that he may fall* (for this Verb is ſometimes taken actively, as *Joſ.* 11. 7. *Job* 1. 15.) upon *the poor.* That having firſt couched and lay'n down, and then of a ſudden riſing, he may leap and fall upon his prey, like a Lion. *l* (i. e.) By his ſtrong members, his teeth or paws. So it is an Ellipſis of the Noun Subſtantive; whereof we have examples, as 2 *Sam.* 21. 16. *new ſon* a *new ſword*; and *Pſal.* 73. 10. *full* for a *full Cup*: and *Mat.* 10. 42. *cold* for *cold water.*

11 He hath ſaid in his heart, God hath forgotten *m*: * Job 22. 13. he hideth his face *n*, he will never ſee it *o*.

m To wit, *the poor*, v. 10. or *the humble*, which we are taught Pſal. 94. 7. to ſupply out of v. 12. where he faith, *forget not the humble.* He & 64. 5. forgets and neglects all their Oppreſſions and Prayers, and doth not avenge their cauſe, as he hath ſaid he would do, nor execute Judgments upon their Oppreſſors, as he hath ſometimes done or been thought to do. *n* Left he ſhould ſee. He takes no notice of their ſufferings left he ſhould be engaged to help them. He will not encumber himſelf with the care of things done upon Earth, but leaves it wholly to men to manage their Affairs as they think fit. *o* To wit, the oppreſſion of the poor, or the deſign of oppreſſors againſt them, which is the chief ſubject of the whole *Pſalm*, and is particularly expreſſed, v. 10.

12 Ariſe, O LORD, O God, lift up thine hand *p*: ‖ Or, *aſſiſted.* forget not *q* the ‖ humble.

p To reſcue the poor, and to ſmite their oppreſſors with an hand ſtretched out and lifted up, that the blow may be the greater. Compare Exod. 7. 5. *Iſa.* 5. 25. and 9. 12. *&c. q* Shew by thy appearance for their Vindication, that thou doſt remember and regard them.

13 Wherefore doth the wicked contemn God *r*? he hath ſaid in his heart, thou wilt not require *it.*

r The ſenſe is either 1. What is the cauſe of his contempt of God? To which queſtion the next words give an anſwer, Thy connivance makes him ſecure. Therefore ſhew thy ſelf. Or 2. Why doſt thou by giving them impunity ſuffer, and occaſion them to deſpiſe thee? Do ſo no longer. Which tacit deſire he inforceth by repreſenting their atheiſtical denial of Gods providence.

† Heb. *leaveth.* 14 Thou haſt ſeen it *s*, for *t* thou beholdeſt *u* miſchief and ſpite *x*, to requite *it* with thy hand *y*: the poor † committeth himſelf *z* unto thee; thou art the helper of the fatherleſs *a*.

s Or, but *thou haſt ſeen it*, and therefore they are horribly miſtaken, as they will find to their coſt. *t* Or, *ſurely*, as this particle is oft uſed, as *Job* 8. 6. *Pſal.* 73. 18. *u* Not as an idle Spectator, but with an eye of obſervation and vindication, as it follows. *x (i. e.)* All the injurious and ſpiteful, or malicious carriages of wicked men towards thoſe who are more righteous than they. *y* Heb. *to give* (i. e. to reſtore or pay, the ſimple Verb for the compound; which is uſual in the Hebrew tongue) *it* (to wit, the miſchief which they have done to others) *with thy hand*, (i. e.) by thy own immediate and extraordinary providence, becauſe the oppreſſed were deſtitute of all other ſuccours. Or, *to put & giving* being oft uſed for *putting*, as hath been obſerved before) *it in or into thy hand*, that thou mayeſt have it always in thine Eye, and under thy care and conſideration, as the like phraſe is evidently uſed, *Iſa.* 49. 16. Therefore thou doſt not, and canſt not forget it, but wilt certainly require it. *z* Or, *his matters or cauſe*, (i. e.) The care of his perſon and righteous cauſe. Heb. *he leaveth.* Which word is uſed for committing to the truſt of another, *Gen.* 39. 6. *Job* 39. 14. *Iſa.* 10. 3. *a (i. e.)* Of ſuch poor oppreſſed ones as have no friend nor helper. one kind of them being put for all the reſt.

15 Break thou *b* the arm *c* of the wicked, and the evil *man*: * ſeek our his wickedneſs *d till* thou find none *e*. * Pſ. 10. 3. 37. 36.

b Or, *Thou wilt break.* For it may be either a prayer or a prophecy. *c (i. e.)* His ſtrength, the inſtrument of violence and miſchief. *d* Search for it to puniſh it, and puniſh thoſe wicked Atheiſts to ſeverely. *e (i. e.)* No ſuch wickedneſs, to wit, undiſcovered and unpuniſhed, or indeed left in the World, or at leaſt, in the Church. Which might happen becauſe thoſe wicked men here ſpoken of ſhould be generally either convinced or reacted out, and the reſt ſhould be warned and reformed by their Example, and ſo this *lewdneſs* ſhould *ceaſe out of the Land*, as the phraſe is Ezek. 22. 48. That is faid to *be ſought for and not found*, which is utterly loſt, as *Job* 20. 7, 8. *Pſal.* 37. 36. *Rev.* 15. 20. and 18. 21. And this phraſe is uſed both of good men, whoſe ſins are taken away by Gods Grace and Mercy, pardoning and purging them away, and of wicked men in the ſenſe above-mentioned.

16 * The LORD is king *f* for ever and ever *g*: * Pſal. 29. 10. the heathen *h* are periſhed out of his land *i*.

f To whom it belongs to protect his Subjects. Therefore thou wilt ſave the humble and puniſh the oppreſſors. *g* Therefore his peoples cauſe is never deſperate, ſeeing he ever lives and reigns to help them, and therefore he will help them in his time former or later. *h* Either 1. Thoſe impious *Iſraelites* who oppreſſed David and other good men, whom, although they were reputed Iſraelites by themſelves and others, yet he might call them *heathens* for their heatheniſh opinions of God and his providence, and for their ungodly and unrighteous lives. Compare *Iſa.* 1. 9. *Amos* 9. 7. Or 2. The *Canaanites*, whom God as King of the World, did expel or deſtroy, and gave their land to his people. By which great example he confirms his faith and hope for the future. *i (i. e.)* Out of *Canaan*, which God calls *his Land*, *Levit.* 25. 23. becauſe he ſpread it out for them, *Ezek.* 20. 6. and gave it to them, and fixed his preſence and dwelling in it.

17 LORD, thou haſt heard the deſire of the humble *k*: thou wilt ‖ prepare *l* their heart, thou wilt † cauſe thine ear to hear *m*: ‖ Or, *fix* † Heb. *to cauſe.*

k And therefore v. 18. ſtill do it, being unchangeable and the ſame God for ever. *l* Or, *direct* or *fit*, by thy Grace and good Spirit, either that they may fo pray as thou wilt hear; or that they may be made fit to receive the mercies which they deſire; which likewiſe they are, they ſhall have their prayers heard. *m*, Or, *thou wilt confirm*, or *ſtabliſh* (as this Verb is oft uſed) *their heart*, to bear their preſent preſſures, and to wait upon, and hope, and truſt in thee for deliverance, until thou ſeeſt fit to hear and help them. *m* In due time, though for a ſeaſon thou ſeemeſt to turn a deaf ear to them. But this and the foregoing Verb may be taken as a prayer, ſome Verbs being oft uſed imperatively. *Prepare* or *ſtabliſh thine heart* (by giving them ſupport and aſſurance of help in the time of need, and then) *cauſe thine ear to hear.*

18 To judge *n* the fatherleſs and the oppreſſed, that the man of the earth *o* may no more ‖ oppreſs *p*. ‖ Or, terrify

n (i. e.) To defend them, and give ſentence for them, and againſt his Enemies, as this word is uſed, *Deut.* 32. 36. *Pſal.* 7. 8. and 135. 14. *o (i. e.)* Earthly and mortal men, who are made of the duſt and muſt return to it, ſuch as the oppreſſors of thy people are; who yet preſume moſt audaciouſly and madly to contend with thee their Maker and Judge. Therefore it is time for thee to reſpect ſuch impudency, and to ſhew how unable they are to ſtand before thee. *p* To wit, the Fatherleſs laſt mentioned.

PSAL. XI.

To the chief muſician *a Pſalm* of David.

This *Pſalm* ſeems to have been compoſed by *David* when he was perſecuted by *Saul*, and forced to flee from place to place for ſafety.

David *encouraged himſelf in God*, 1. *againſt the wicked Counſel of his Enemies*, 2, 3. *The Providence and Juſtice of God*, 4. *to the righteous and wicked*, 5.

1 IN the LORD *a* put I my truſt: how ſay ye *b* to my ſoul *c*, Flee *as* a bird *d* to your mountain *e*.

a (i. e.) In his faithfulneſs, who hath promiſed, and will, doubtleſs not, give me the Kingdom. *b* Either 1. Ye my Friends: who through diffidence and diſpondency adviſed him to this courſe. Or 2. Ye my Enemies: who ſaid it ſcoffingly and inſultingly: *How* ſay ye. With what face or reaſon can you ſay thus to him who hath the Lord God Almighty for his refuge? *c (i. e.)* To me, as *Pſal.* 6. 4. and 7. 2. *d* Suddenly and ſwiftly, and to ſome remote place, where thou muſt be out of *Sauls* reach. Feed not thy ſelf with vain hopes of the Kingdom, but conſult for thy own ſafety, which thou canſt not do without taking *the wings of a Dove*, or ſome other Bird, that thou maiſt *flee away* out of the land, *and be at reſt*, as thou ſayeſt *Pſal.* 55. 6. Or, *flee away, O thou Bird*, thou liſtneſt by Bird; left the Royal Eagle ſeize upon thee. *e (i. e.)* To ſome of your Mountains in *Judah*, and there hide thy ſelf. But this was *Davids* common practice; and therefore there was no need that any ſhould adviſe him to it, or that he ſhould reprove them for that advice. Or, from *ſ* which prefix is oft wanting and to be underſtood, as *Joſ.* 10. 13. 2 *Sam.* 23. 24.) *your Mountain, (i. e.)* from *the Mountain, or mountainous Country* of Judah, as it is called *Joſ.* 20. 7. *The Mountain* being frequently put for a Mountainous Country, as *Numb.* 13. 29. and 23. 7. *Pſ.* 9. 1. and 11. 1. and oft elſewhere; or, from *your Mountains*, in which ſenſe Companions uſe to hide your ſelves: Flee into ſome Foreign Land where you may be ſafe. For this was the deſign of *Davids* Enemies, as he complains 1 *Sam.* 26. 19. and afterward when *David* was under ſore Temptations, it was his practice once or twice.

2 For lo *f*, the wicked * bend *their* bow, they make † Heb. *ready their arrow upon the ſtring g*, that they may † privily *h* ſhoot at the upright in heart *i*. * Pſ. 64. 3, 4. † Heb. *in darkneſs.*

f Theſe are the words, either 1. Of *Davids* Friends or Enemies; confirming their former advice: which might ſuit with it, if that was the Counſel of his Friends; but not, if it was (as it ſeem to have been) the counſel of his Enemies; for theſe would never have called themſelves *wicked*, nor *David* and his men *upright in heart*, or rather 2. Of *David* himſelf: who having directed his heart to his Enemies, v. 1. now turns it to God, and pours out before him his Complaints againſt his Enemies, as his uſual courſe is in this Book. They do not only ſpeak feornfully of me, as I have ſaid, but, O Lord, they act againſt me with all their might and malice. *g* They lay deſigns for my deſtruction and they make all things ready to execute them. *h* Out of their lurking holes, compare *Pſal.* 10. 8, 9. and 64. 5. For as ſome of his Enemies did openly oppoſe him, ſo others did ſecretly undermine him, and with pretences of Friendſhip ſeek to betray him. *i* At me and my followers, who have manifeſted our integrity both towards God, and towards *Saul*, whom I have faithfully ſerved and ſpared when I could have taken away his life.

Pſal. 60. 8. 75. 5. 82. 5. Heb. *baſe.* 3 If † * the foundations *l* be deſtroyed, what † can the righteous do *m*?

k Or, *for*, or *when*. *l (i. e.)* Piety and Juſtice, and Fidelity and Mercy, which are the *Pillars* or *Foundations* of a State or Kingdom, as they are called *Pſal.* 75. 2, 3. and 82. 5. By which they are eſtabliſhed, *Prov.* 29. 14. and which *Saul* and his Courtiers had manifeſtly violated and overthrown in perſecuting *David* and his Friends. The ſenſe is, There is nothing in public adminiſtrations, but diſorder and oppreſſion, and right can take no place. *m* The condition of all righteous men (whom thou haſt engaged thy ſelf to protect and deliver) will be deſperate; which will not be for thine honour. Heb. *What hath the Righteous done.* As for me and my Friends upon whom all the blame is laid, what have we poor, but righteous perſons (for ſuch thou knoweſt us to be) done? namely, to cauſe all theſe Calumnies and Perſecutions, or to occaſion all theſe Commotions and Diſturbances of publick Peace and Juſtice. It is eaſie to ſlander us, but let them prove their Accuſations by any one of our Actions.

4 * The LORD *n* is in his holy temple *o*; the LORD's throne *p* is in heaven: his eyes behold, * his eye-lids try the children of men *q*. * Pſal. 33. 13, 14. & 34. 15. & 66. 7.

n To whom I appeal from mens unjuſt Tribunals. *o* Either 1. In his Tabernacle, which is ſometimes called his *Temple*, as 1 *Sam.* 1. 9. and 3. 3. *Pſal.* 18. 6. and 28. 2. and 68. 29. where he reſides to hear the Prayers and Appeals of all his People. Or 2. In Heaven, as it is explained in the next Clauſe; which is alſo called Gods *Temple*, *Mich.* 1. 2. *Rev.* 7. 15. and which ſeems to be moſt emphatical here; for Gods being in Heaven is oft mentioned as an evidence of his glorious Majeſty, of his ſoveraign Power and Dominion over all men and things, and of his accurate Inſpection into all men and their actions here below, which from that high Tower he can eaſily behold, as it here follows. *p* Where he fits to examine all Cauſes, and to judge all Men, and to give forth righteous Sentences according to every mans works; which is my great Comfort and Joy. *q (i. e.)* He doth exactly and thoroughly diſcern all men, and all that is in men, their moſt inward and ſecret Actions, *Pſal.* 7. 9. And therefore he ſees and will reward my Innocency notwithſtanding all the Reproaches and Calumnies of mine Enemies; and withal he ſees all their ſecret and ſubtil, and malicious Deſigns againſt me through all their cunning Pretences, and will diſcover and defeat them.

5 The LORD trieth *r* the righteous: but the wicked and him that loveth violence *s*, his ſoul hateth *t*.

r Either 1. He examines them, and knows them to be righteous, and conſequently approveth and loveth, and will preſerve and bleſs them; which may be gathered from the contrary Condition of the Wicked, whom God is ſuppoſed to try, though that be not expreſſed, and upon Trial finds them to be wicked, and therefore hates and puniſheth them, as it follows. The like Ellipſis of an whole Sentence ſee on *Pſal.* 1. 6. Or 2. He tryeth and exerciſeth them and their Graces by Afflictions, or he corrects them for their Sins; which is oft called *trying*, as *Pſal.* 66. 10. *Zech.* 13. 9. *Jam.* 1. 12. 1 *Pet.* 4. 12. So this is ſpoken by way of conceſſion, and to remove the Offence which ſome men might take at *David*, whoſe perſon and cauſe they might be apt to condemn becauſe of his troubles. Therefore he faith, God *tries*, (*i. e.*) chaſtens, even righteous perſons, yet ſtill he loves them, and therefore will in due time deliver them. But as for the wicked, let not them rejoyce in my Tryals, for far worſe things are appointed for them: God hates them, and will ſeverely puniſh them. By which Character he deſcribes and brands his Enemies, and aggravates their Malice, becauſe they choſe and practiced Violence againſt him, not for any need which they had of it (for *David* was a moſt peaceable and harmleſs man, and neither pretended nor indeavoured to do any more than to defend himſelf, and that, as far as was poſſible, without the Offence or Injury of any other man) but meerly from their love to Injuſtice and Violence and their implacable Hatred againſt goodneſs and good men. *t* He hateth with, or from his Soul, (*i. e.*) inwardly and ardently.

* Exod. 32. 22. Or, *a burning tempeſt.* † Pſ. 15. 5. 6 * Upon the wicked he ſhall rain *u* ſnares *x*, fire, and brimſtone, and ‖ an horrible tempeſt †: *this ſhall be* the portion of their * cup *y*.

u Which notes their original to be extraordinary, and from Gods hand, and withal that they ſhould come plentifully, ſwiftly, and ſuddenly, violently and unavoidably, as Rain commonly doth fall from Heaven. *x (i. e.)* Grievous Plagues or Judgments which are called *Snares* here, as alſo *Job* 18. 9, 10. and 22. 10. *Iſa.* 8. 14. and 24. 17, 18. Partly becauſe wicked men are oft times ſurprized with them when they leaſt expect them, *Luke* 21. 25. And partly becauſe they cannot eſcape them, nor get out of them, but are held faſt and deſtroyed by them. ‖ (*i. e.*) Dreadful Judgments ſo called † Pſal. 11. 6.

metaphorically, and by alluſion to the deſtruction of *Sodom* and other places by thoſe means. But this he ſeems to ſpeak not ſo much of preſent and temporal Calamities, as of their future and eternal puniſhments; becauſe he manifeſtly ſpeaks of thoſe miſeries which are peculiar to wicked men; whereas *David* knew very well both by his own Experience, and by the Hiſtory of *Job*, and of *Iſraels* Bondage in *Egypt*, that *all things* here *came alike to all men*, good or bad, *Eccleſ.* 9. 2. and that good men had many times a greater ſhare of worldly troubles than Gods own people; as *David* acknowledgeth and complaineth of it, *Pſal.* 73. *y* This is their portion, and as it were the meat and drink appointed to them by God. This ſhall certainly and unavoidably be their ſtate or condition; which is oft called a mans *part* or *portion*, as *Pſal.* 16. 5. and 63. 10. and 75. 8. *Mat.* 24. 51. He alludes to the antient cuſtom of Maſters of Families, or of Feaſts, who uſed to diſtribute the ſeveral portions of Meat to their Domeſticks or Gueſts.

† Heb. *the LORD is* 7 For * the † righteous LORD loveth righteouſneſs: his countenance doth behold the upright *z*.

* So this is given as the reaſon why God hates the wicked, *righteous*, wicked men ſo dreadfully, becauſe he loves righteouſneſs, and therefore muſt needs hate wickedneſs and puniſh wicked men. Or, *But righteouſneſs* this Particle is oft rendered. For this ſeems to be added by way of oppoſition to what he now ſaid concerning the ſtate of wicked men. *z* To wit, with an eye of Approbation, and true and tender Affection, and watchful and gracious Providence; which is oft ſignified by Gods *beholding* or *looking* upon men, as *Exod.* 2. 25. *Ezra* 5. 5. *Pſal.* 25. 18. and 33. 18. and 34. 15. *&c.* As on the contrary God is oft ſaid to hide or turn away his Face, or Eyes from wicked men.

PSAL. XII.

To the chief muſician ‖ upon Sheminith *a*, A Pſalm of David *b*. ‖ Or, upon the eighth.

a The ſame Title is prefixed to *Pſal.* 6. *b* This *Pſalm* was compoſed in the time, and upon the occaſion of *Sauls* ill Government and his Perſecution of *David*, and other good men who favoured him.

David *being deſtitute of humane Comfort, craveth help of God*, 1. *He exclaims againſt flattering and deceitful Tongues*, 2. *and comforteth himſelf with Gods Judgment on them*, 3. *and aſſureth himſelf of his truſt Mercies to the needy*, 4—8.

1 HElp *c* LORD, for * the godly *d* man ceaſeth: † or, for the faithful fail *e* from among the children † Heb. *fail* of men. * Mic. 7. 2.

c Or, *ſave* me and other good men, from the Subtilty and Rage of wicked men. *Saul* will not help us, and other men cannot help: therefore it is a fit ſeaſon for thee to help. *d* Or *kind*, or *merciful*, as this word is oft uſed, as *Pſal.* 30. 5. and 31. 24. and 86. 2. 4. *d.* 1 and my friends are forely and cauſefully perſecuted, baniſhed from our Homes and Friends, and which is worſt of all, from Gods Sanctuary, and yet few or none pity us; all Mercy and humanity is loſt. *e* Men have loſt not only ſerious Piety, but even common Honeſty in their words and dealings with men.

2 They ſpeak vanity *f* every one with his neighbour: * *with* flattering lips, *and* with † a double heart *g* do they ſpeak. * Pſ. 28. 3. † Heb. *an heart and an heart.*

f Or, *falſhood*, which is a vain thing, and wants the ſolidity of truth. *g* Pretending one Heart, and that they ſpeak from a kind and upright Heart, when they really have another, even a cruel and deceitful Heart.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things *g*. † Heb. *great things.*

g Or *great words*, either bragging or threatning great what they will do, and what great things they will effect, to wit, things by their Tongues, as they themſelves explain it in the next verſe, which they will uſe ſo cunningly and powerfully that they ſhall not need to uſe their Hands, or ſtrike a Stroke.

4 Who have ſaid, With our tongue will we prevail *h*, our lips † *are* our own *i*: who *is* Lord over us *k*? † Heb. *are with us.*

h By raiſing and ſpreading Slanders and evil Reports concerning him, whereby both *Saul* will be highly and implacably inraged againſt *David*, and the hearts of the People alienated from him; which was indeed a very likely way to prevail againſt him, and that by their Tongues only. *i (i. e.)* At our own diſpoſe to ſpeak what we pleaſe. *k* Who can controll or reſtrain us? This was not the Language of their Mouths, for they were *Iſraelites* that owned a God above them, and they were Subjects of *Saul*, but the Language of their Actions. Scripture oft tells us not only what men do actually ſay, but what they would ſay if they durſt, or what their Actions mean, as *Pſal.* 64. 5. *Mat.* 1. 17, 18. and 2. 17. They take as great a liberty in their Speech as if they believed there was no God or Man ſuperiour to them; becauſe neither the fear of God, nor the reverence of Men, can keep them from ſpeaking whatſoever they pleaſe, or what they ſuppoſe makes for their Intereſt.

5 For the oppreſſion of the poor *l*, for the ſighing of the needy, now *m* will I ariſe (ſaith the LORD); I will ſet *him* in ſafety *from him that* ‖ puffeth at him *n*. ‖ Or, *would puff.*

l Oppreſſed by *Saul* through the inſtigation and artifices of his envious fawning Courtiers. *m* Speedily, ſooner than they imagine or deſire. *n (i. e.)* From him that deſpiſeth him, and hopeth to deffroy him with a puff of Breath, or a puff of Words. See this Phraſe *Pſal.* 10. 5. Only there it is conſtrued with *both* and here with *lamed*; which may make ſome difference. And the Supplement in our Tranſlation may ſeem to be large, and not neceſſary. And the place is, and may be otherwiſe rendered according to the Hebrew, without any ſuch large Supplement, *I will ſet him* (to wit, the needy laſt mentioned, for it is an Ellipſis of the Pronoun, which is moſt frequent, *in ſafety: for ſo* (to wit, the Lord mentioned before)

fore) *ſhall ſpeak,* (as this Verb ſignifies, *Prov.* 6. 19. and 14. 5. and 19. 9. (*i. e.*) ſhall ſpeak comfortably, by a Synecdoche; or *ſhall ſpeak plainly,* as this Verb is uſed, *Prov.* 12. 17. *Hab.* 2. 3.) *to him,* (*i. e.*) to the needy here mentioned. Or, *he* (*i. e.*) God, *ſhall ſpeak,* (to wit, in his wrath, as it is expreſſed *Pſal.* 2. 5.) *to him,* who is the cauſe of his oppreſſion, of whom he ſpeaks v. 3, 4. Or, *ſhall puff at him,* as he uſed to do at his enemies, *Pſal.* 10. 5.

6 The words of the LORD *are* pure *o* words: * as ſilver tried in a furnace of earth *p*, purified ſeven times.

* 2 Sam. 22. 31. Pſ. 18. 30. & 119. 140. Prov. 30. 5

o Or, *ſincere,* without the leaſt mixture of Vanity or Falſhood; and therefore ſhall infallibly be fulfilled.

p (*i. e.*) Tried and cerning what was laſt ſaid. You tell us, *Yee Lord ſaith, I will ſet him in ſafety, &c.* But laying and doing are two things. They are ſo indeed in men, who oft ſpeak rafhly what they cannot perform, and deceitfully what they never intend: But all Gods words are pure from all manner of dreſs; from all folly or fraud, or uncertainty; he is holy and true in all his Doctrines, Threatnings, Predictions and Promiſes.

7 Thou ſhalt keep them *q*, O LORD; thou ſhalt preſerve † them from this generation for ever.

† Heb. *him,* that is, *every one of them.*

q Either 1. The poor and needy, v. 6. from the Craftes and Malice of *him* crooked and perverſe *Generation* of men, and for ever. Or 2. thy words or promiſes laſt mentioned, v. 6. Theſe thou wilteſt *obſerve* and *keep* (as theſe two Verbs commonly ſignifie) both now, and *from this generation for ever.* (*i. e.*) Thou wilteſt not only keep thy Promiſe to me in preſerving me, and advancing me to the Throne, but alſo to my Poſterity from Generation to Generation.

8 The wicked walk on every ſide *r*, when † the vileſt men *s* are exalted.

† Heb. *the vileſt of the ſons of men are exalted.*

r Which Phraſe may note 1. their great numbers, they fill all places. 2. Their Freedom and Safety, they are not reſtrained nor puniſhed, but go about boldly and ſecurely whither they pleaſe. 3. Their proficiency and ſucceſs, which is ſometimes ſignified by this Verb, as *Gen.* 26. 13. 1 *Sam.* 2. 21. *Iſa.* 40. 31. They grow worſe and worſe, and proſper in and by their Wickedneſs. 4. Their unceaſſant and unwearied Induſtry in doing Miſchief to good men. Compare 1 *Pet.* 5. 8. And this is very fitly here added as another Argument to prevail with God to ariſe to help his poor people who are oppreſſed by wicked men. *s* Heb. *Vileneſſes,* (*i. e.*) all manner of wickedneſs, lying and blaſphemy, profaneneſs, oppreſſion, cruelty and the like: Or, vile perſons, the abſtract being put for the concrete, which is frequent, as *pride Pſal.* 36. 11. for a proud man, and many ſuch like; both comes to one, vile perſons and vile practices were both advanced and incouraged through *Sauls* Miſgovernment, whereby all the foundations were deſtroyed, as he complained, *Pſal.* 11. 3. The Hebrew word *zolel* (whence this *zuleh* comes) ſignifies firſt a *glutton,* or *drunkard,* as *Deut.* 21. 20. *Prov.* 23. 21. and thence any *vile perſon,* as *Jer.* 15. 19. *Lam.* 1. 11.

PSAL. XIII.

To the ‖ chief muſician, a pſalm of David.

‖ Or, *maſter.*

The occaſion of this *Pſalm* was *Davids* deep and long continued Diſtreſſes, from which he prays for Deliverance.

David complaineth to God of his delay to help, 1. *and the Enemies triumph,* 2. *He praying for preventing Grace,* 3. *proſpereth his truſt in God,* 4. *and bragſteth of divine Mercy,* 5.

1 HOW long wilt thou forget me, O LORD, for ever *a*? how long wilt thou * hide thy face *b* from me?

* Pſ. 89. 46.

a How long wilt thou forget (i. e. neglect or diſregard*) me? For ever? b* (*i. e.*) Withdraw thy favour and aſſiſtance.

2 How long ſhall I take counſel in my ſoul *c*; *having* ſorrow in my heart daily? how long ſhall mine enemy be exalted over me?

c How long ſhall I be in ſuch perplexities and anxieties of Mind, not knowing what courſe to take, nor how to get out of my Troubles.

* Pſ. 38. 10. 3 Conſider *and* hear me, O LORD my God: * lighten mine eyes *d*, leſt I ſleep *the ſleep* of death *e*;

d Either 1. Becauſe I find my Counſel inſufficient, or 2. do thou enlighten my mind, and guide me by thy Counſel and Spirit into the right way of obtaining thy Mercy and Help. So this Phraſe is uſed *Pſal.* 19. 8. *Eph.* 1. 18. Or 2. Do thou revive and comfort, and deliver me from the darkneſs of Death, which is ready to come upon me and to cloſe mine Eyes. Nothing is more common than to expreſs great Dangers and Calamities by *Darkneſs,* and great Comforts and Deliverances by *Light,* as *Pſ* 19. 22. and 17. 13. and 30. 25. and by an *enlightning of the Eyes,* as *Ezra* 9. 8. Compare *Prov.* 15. 30. and 29. 13. *Ecclus.* 22. 12. Left I ſink under my burthen and dye; for Death is oft called a *Sleep* in Scripture, as *Job* 3. 13. and 14. 12. *Pſal.* 76. 5. *John* 11. 11.

* Pſ. 25. 2. 4 * Leſt mine enemy ſay, I have prevailed againſt him; *f and* thoſe that trouble me, rejoyce when I am moved *g*.

f To wit, by my art or ſtrength; which will reflect diſhonour upon thee, as if thou wert either unfaithful and unmindful of thy Promiſes; or unable to make them good. Therefore repreſs this their Arrogancy and Blaſphemy, and maintain thine own Honour.

g Or, *ſtumble, or fall,* to wit, into Miſchief.

5 But I have truſted in thy mercy *h*; my heart ſhall rejoyce in thy ſalvation.

h Neither their Threats and Drags, nor my own Dangers ſhall ſhake my Confidence in thy Mercy promiſed to me.

6 I will ſing unto the LORD, becauſe he hath dealt bountifully with me *i*.

i Either 1. In giving me that ſupport and aſſurance of his favour which for the preſent I enjoy. Or 2. in giving me that Mercy which he hath freely promiſed me: for being a common thing to *David* and other Prophets to ſpeak of future Deliverances as if they were already come, that ſo they may ſignifie both the infallible certainty of the thing, and their firm aſſurance thereof. And ſo the words may be rendered, *When he ſhall have dealt bountifully with me.* This Verb properly ſignifies to *requite,* or *reward* (as it may be taken here, for there is a *reward of Grace,* as well as of *Debt, Rom.* 4. 4.) but here it ſignifies a *free and bountiful giving,* as it doth alſo *Pſal.* 119. 17. and 142. 7.

PSAL. XIV.

To the chief muſician, *a Pſalm* of David.

The deſign of this *Pſalm* is to deſcribe and bewail the horrible Wickedneſs and Corruption of Mankind, and eſpecially of ungodly Men, and of his own Enemies.

David ſheweth the Atheiſm and Corruption of men, 1—3. *He conſoleth the wicked by the light of Conſciences,* 4—5. *and bragſth for the Salvation of God,* 7.

1 THE * fool *a* hath ſaid in his heart *b*, *there is* no God *c*: they * are corrupt *d*, they have done abominable works, *there is* none *e* that doeth good *f*.

* Pſ. 53. 1. & 10. 4.

a (*i. e.*) The wicked man: For ſuch are commonly and juſtly called *Fools* every where in Scripture, and that purpoſely to meet with their falſe, yet common Conceit of themſelves, as if they were the only wiſe men, and all others were Fools. *b* (*i. e.*) In his ſecret Thoughts, or within himſelf, being afraid and aſhamed to utter it with his mouth. Not that it was his fixed and conſtant Opinion and Judgment, but this he faith by Conſtruction, becauſe he heartily wiſheth there were no God, and lives as if there were none. So this Text may be explained by comparing it with *Pſal.* 36. 1. and 10. 1. 11. *c* He denies not Gods Being or Exiſtence, but only his Providence. He ſaith not, *there is no Jehovah,* which name of God notes his being, but *no Elohim,* which expreſſeth God as the Judge and Governour of the World, who obſerves and recompenſeth all the Actions of all men according to their moral qualities. *d* Heb. *They have corrupted,* to wit, themſelves, or their ways, as this word commonly ſignifies. Their great and wilful Wickedneſs is alledged as a ground of their Atheiſm or Infidelity. *e* To wit, of the Fools here deſcribed. *f* None of their Actions are really and thoroughly good or pleaſing to God; for if ſome of them be materially good, as when they do an act of Juſtice or Charity, yet they are poiſoned with bad Principles or Ends, not being performed by them out of a good Conſcience, and ſerious Care to pleaſe God, for then they would do one good Action as well as another, but in Hypocriſie, or with vain Glory, or ſome ſiniſter and unworthy deſign.

2 The LORD looked down from heaven *g*, upon the children of men *h*, to ſee if there were any that did underſtand, *and* ſeek God *i*.

g To ſearch out the Truth. God knoweth all things without any enquiry: But this is a figure called Antiropopathia, whereby Scripture oft ſpeaks of God after the manner of Men. *h* Upon the whole Body of the Iſraelitiſh Nation, and upon the generality of Mankind under Heaven; for he ſpeaks of all except his *People,* and the *Righteous* ones, who are here oppoſed to the reſt, v. 4. 6. That did truly *know God,* to wit, ſo as to love, and fear, and truſt, and obey him, (for all theſe are frequently ſignified in Scripture by this Expreſſion of *knowing God*) and that did diligently ſeek him, (*i. e.*) Study his Mind and Will that they might do it, and ſeek his Grace and Favour.

3 They are all gone aſide *k*; they are *all* together become † filthy *l*: * *there is* none that doth good, no not one.

† Heb. *ſtinking.* * Rom. 3. 12.

k To wit, from God, whom they ſhould have ſought, v. 2. and from the Rule which he hath given them, and by which they ſometimes profeſſed, and ſeem'd to govern themſelves. Or, *are gone aſtray,* as this word ſignifies, *Pſal.* 119. 4. 12. And ſo this is a Metaphor from corrupted Drinks, as the next is taken from rotten Meat. *l* Heb. *ſtinking,* (*i. e.*) loathſom and abominable to God, and to all wiſe and ſober Men.

4 Have all the workers of iniquity no knowledge *m*? * who eat up *n* my people *o* as they eat bread *p*, and call not upon the LORD *q*.

* Pſ. 79. 6. Jer. 10. 25.

m Have they loſt their Wits? have they neither Religion nor common Diſcretion, either of which would teach them not to make themſelves ſo hateful to the all-ſeeing and almighty God, and to all Men? The words may be rendered thus, *Do not all the workers of Iniquity know it?* So it is only an Ellipſis of the Pronoun, which is frequent, as I have ſhewed before. Are they not Confcious to themſelves of the Truth of what I ſay? I dare appeal to their own Conſciences. But this I propound with ſubmiſſion. *n* Or, *eat up,* (*i. e.*) devour and deſtroy, as this word ſignifies, *Deut.* 7. 16. *Prov.* 30. 14. *Jer.* 50. 17. *Nah.* 3. 15. *o* (*i. e.*) The poor and godly *Iſraelites,* of whom he principally ſpeaks: whom he calleth *my people.* Either 1. Gods people, as they were in many reſpects: Or rather, 2. *Davids* people: For *David* ſpeaks both theſe words, and all the reſt of this *Pſalm* in his own Name and Perſon. And *David* might well call them *his People,* either becauſe they were his Friends and Favourers: Or becauſe he being anointed their King, they were conſequently his People: Or becauſe he was now actually their King, and ſo they were actually his People: For ſome conceive that this *Pſalm* was made in the time, and upon the occaſion of *Abſalome* Rebellion. *p* (*i. e.*) With as little regret or remorſe, and with as much greedineſs, and delight, and Conſtancy too, as they uſe to eat their Meat. The Particle *as* is here underſtood, as it is *Pſal.* 125. 2. *Prov.* 25. 5. and in many other places. *q* They are guilty not only of groſs Injuſtice and Oppreſſion and Cruelty to men, but alſo of horrid Impiety and Contempt of God, whoſe Providence they deny, and whoſe Worſhip they wholly neglect and deſpiſe.

5 There *r* were they in great fear *s*: for *t* God *is* in the generation of the righteous *u*.

r (*i. e.*) In the place, or upon the ſpot, where they practiſed theſe Inſolences, God ſtruck them with a panick fear. Or, *Then they feared with fear,* (*i. e.*) Vehemently, *where there was* no cauſe of fear, as is here implied, (for they are now ſuppoſed to be in a State of Power and Tyranny) as is expreſſed in the Parallel place, *Pſal.* 53. 5. Or, *they ſhall be greatly afraid,* the paſt Tenſe being put for the future Prophetically. *s* For they remembred what a potent Adverſary they had, and therefore had cauſe enough to fear. Or, *But,* as this Particle is taken, *Gen.* 45. 8. *Pſal.* 37. 20. *Eccleſ.* 2. 10. and 6. 2. So he deſcribes the contrary and fafe Condition of the Righteous. Or, *when,* as it oft ſignifies, and ſo it Anſwers to the *then* in the beginning of the Verſe, when God ſhall once appear for his People, a dreadful Horror ſhall ſeize upon their wicked Enemies. *u* (*i. e.*) Among them, with his gracious and powerful Preſence to defend them, and to fight againſt their Enemies. Or, *God is for,* &c. as the Hebrew *beth* often ſignifies, that is, God is on their ſide, and therefore their Enemies have great cauſe to tremble.

* Pſal. 22. & 8.

6 * Ye have ſhamed *x* the counſel of the poor; becauſe *y* the LORD *is* his refuge.

x (*i. c.*) Deſired and endeavoured to bring it to ſhame or diſappoint it. Compare *Pſal.* 5. 10. Or, *ye have reproached or deſpiſed it,* as a foolith thing. *y* (*i. e.*) The cauſe which he hath taken to defend himſelf, which is not by lying and flattery and violence, and all manner of wickedneſs, which is your Counſel and uſual Practice, but by truſting in God and keeping his ways, and calling upon his Name. *z* This was the ground of their Contempt and Scorn, that he lived by Faith in Gods promiſe and Providence. Or, *for,* as in the foregoing Verſe. So there ſeems to be an Elegant and fit Oppoſition. You reproach them, but God will own and protect them, and juſtifie their Counſel which you deride.

† Heb. *who will give,* Zion ‖! when the LORD bringeth back the captivity of his people † Jacob * ſhall rejoyce *and* Iſrael ſhall be glad.

* Pſal. 53. 6.

‖ Theſe words directly and immediately Concern the deliverance of the People of *Iſrael* out of that ſinful and deplorable Eſtate, in which they now were; which having deſcribed in the Body of the Pſalm, he concludes, after his manner, with a prayer to God to hear and help them *out of Zion,* where the Ark then was, where God uſed to hear and Anſwer his Peoples prayers. But ultimately and principally they Deſign a further, even the ſpiritual Redemption and Salvation of all Gods *Iſrael* by the *Meſſias,* as may appear by divers Conſiderations; 1. That the Ancient Jews did thus underſtand it, and among others, *Jonathan's* Targum or Paraphraſe on the Bible, expounds it thus: *Who will grant Salvation to Iſrael, which was but Corporeal, nor that of Samaria——but the Salvation of the* Meſſias. With whom agrees the Targum of *Jeruſalem.* 2. That the Doctrine of *Iſrael's* Redemption or Salvation by Chriſt was very well known as to other ancient Patriarchs, *Job* 8. 5. 1 *Pet.* 1. 10. 11, 12. ſo particularly to *David,* of whom it is expreſly ſaid, that he *knew* and *ſpoken* this Myſtery, *Acts* 2. 30. 31. in whoſe Book of Pſalms there are more and more plain and clear Prophecies of it, as we have in part ſeen upon *Pſal.* 2. and 8. and ſhall ſee more fully and Evidently hereafter. 3. That *David* and other holy Prophets in the midſt of their faſt Thoughts, and Fears, and Troubles, did uſually Comfort themſelves with the Promiſe and Expectation of the Meſſias, by whom, and by whom alone they ſhould receive that plenary Salvation for which they groaned; of which it is thought we have one inſtance in the Text. 4. That many unanſwerable Inſtances in the Prophecy of *Iſaiah,* as *Ch.* 7. 14. and 9. 6. *&c.* And this Courſe might be the more reaſonable for *David,* becauſe he ſpeaks here of his Troubles after he was ſetled in his kingdom, (as may be gathered from the mention of *Zion,* where the Ark was not till that time) and poſſibly of the ſad and ſinful State of his Kingdom during *Abſalom's* Rebellion; and therefore finding himſelf ſo ſtrangely appointed to Suffer and Live Happily, which he Confidently expected when once he came to the kingdom, and wiſely and juſtly preſaging that his Children and the following Generations of *Iſraelites* for the ſame Cauſes were likely to meet with the ſame or greater Calamities than this, he weareth himſelf with the Expreſſion of his Belief, and deſire of the coming of the Meſſias to ſave his People. 4. To this alſo ſuits the mention of *Zion* becauſe the Prophets knew and foretold that the Meſſias or Deliverer ſhould firſt come to *Zion,* and ſhould ſet up his Throne there, and from thence ſend forth his Laws and Edicts to the Gentile World; as is poſſitively affirmed, *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 3. and 59. 20. Compared with *Rom.* 11. 25. and in many other places. 5. The following words agree only to this time, wherein he ſpeaks of bringing back the Captivity of his people with the univerſal joy of all *Jacob* and *Iſrael*; which cannot agree to *David's* time, wherein there was no ſuch Captivity of the People, but only a Civil war and mutual ſlaughter, which is quite another thing; nor to the time of *Iſrael's* return from *Babylon,* when there was no ſuch return of all *Iſrael,* but only of *Judah* and *Benjamin,* and ſome few of the other Tribes, and the joy which the returning *Iſraelites* then had, was but low and mixed with many Fears and Dangers, and Reproaches; as we ſee in the Books of *Ezra* and *Nehemiah.* And therefore they muſt belong to the times of the Meſſias, by whom this Promiſe was fulfilled to the true *Iſrael* of God, who were brought back from that moſt real and dreadful, though ſpiritual, Captivity of ſin and Satan, as is declared; *Luke* 4. 18. *Eph.* 4. 8. and ſhall be litterally accom-

5 There

Heb. *they feared a fear.*

pliſhed to the natural ſeed of *Jacob* or *Iſrael* according to the Expectation and belief of all the Jews in their ſeveral Ages, and of moſt Chriſtian Writers. † (*i. e.*) His Captive people, *Captivity,* being oft put for *Captives,* as *Deut.* 21. 10. and 30. 3. *Pſal.* 126. 1, 4. Or, his people from Captivity, of which ſee the former Note. * (*i. e.*) The ſeed or Children of *Jacob,* as *Aaron* is named for his Sons, 1 *Chron.* 12. 27. and 27. 17. and *David* for his Sons, and the like.

PSAL. XV.

The ARGUMENT.

THE occaſion and time of Compoſing this *Pſalm* is uncertain: but the Scope of it is plain, which is to give the Character of an holy and happy Man, and to deſcribe the way to true Bleſſedneſs. Wherein this is obſervable, that he is wholly ſilent as to the Ceremonial or Ritual Obſervations of the Law; not that he doth diſlovn them, or allow the neglect of them, as is manifeſt from *David's* conſtant Practice, and from many other paſſages, but that he might undeceive the Hypocritical *Iſraelites,* who laid too great a ſtreſs upon thoſe things, as if the diligent performance thereof would excuſe their wicked Lives, which Error almoſt all the Prophets do obſerve and Condemn in them; and that he might inform the Church of that, and all ſucceeding Ages, that the ſubſtance of Religion did conſiſt in the Practice of true Holineſs and Righteouſneſs.

A Pſalm of *David.*

David deſcribeth a Citizen of Zion, 1. i. e. *He is juſt in Heart,* 2. *Governeth his Tongue,* 3. *Cuſtomes a vile Perſon, but Honours him that fears God,* 4. *He is no Uſurer,* 5.

1 LORD *a*, * who ſhall † abide *b* in thy tabernacle? *c* who ſhall dwell in thy holy hill *d*?

* Pſal. 24. 3. &c. † Heb. *ſojourn.*

a O thou who art the ſoveraign Lord of this holy Hill and Tabernacle, to whom it belongs to give Laws to it, and to admit or reject *gueſts.* Perſons, as thou ſeeſt it, I beg of thee the reſolution of this important queſtion. And he propoſeth this queſtion to God that the Anſwer coming from him, may have the greater Authority and influence upon mens Conſciences. *b* Heb. *ſojourn,* to wit, ſo as to dwell, as it is explained in the next clauſe. Unleſs this clauſe be meant of ſojourning in the Church here, and the next of dwelling in Heaven hereafter. Who ſhall enter thither and abide there, with thy good leave and liking, (*i. e.*) to thy Church, either 1. Militant. Who is a true and will be a perſevering Member of this Church? Or, 2. Triumphant, or in Heaven; which is called the *true Tabernacle not made with mans hands, Heb.* 8. 2. and 9. 11. *Revelat.* 21. 3. To wit, of *Zion,* ſo called *Pſal.* 2. 6. which is oft put for the Church and for Heaven. Who ſhall ſo dwell in thy Church here, as to dwell with thee for ever hereafter in Heaven?

2 * He that walketh uprightly *e*, and worketh righteouſneſs *f*, and ſpeaketh the truth † in his heart *g*?

* Iſa. 33. 15.

e Or *perfectly, or ſincerely,* without guile, or Hypocriſie, Loving, Worſhipping and ſerving God, and living his Neighbour not in word and deed only, but in truth and reality; and this conſtantly, and in the whole courſe of his Life, as *walking* implies. *f* Maketh it his work and buſineſs to do juſtly, (*i. e.*) to give to every one his due, firſt to God, and then to men; for the words are general, and not reſtrained to either. *g* His words and profeſſions to God and men, agree with and proceed from the thoughts and purpoſes of his Heart.

3 *He that* back bites not with his tongue *h*, nor doeth evil † to his neighbour *k*, nor ‖ taketh up *l* a reproach againſt his neighbour.

† Or, *to.* ‖ Heb. *beareth.*

h He doth not take away or diminiſh his Neighbours good name, or, *undermine* either by deceiving him his due praiſes, or by laying any thing to his *reth,* Charge falſely or without ſufficient cauſe and Evidence. *i* (*i. c.*) Exod. Any hurt or injury. *k* (*i. e.*) To any man; as is evident, 1. from 23. 1. the Nature of this precept which reacheth to all, it being plain and certain, that both by Laws of Nature and of *Moſes,* it was not lawful to do evil to any man, except where God the Soveraign commanded it, as he did to the *Canaanites* and *Amalekites.* 2. From the Scripture uſage of this word *Neighbour,* which frequently ſignifies every man, though a ſtranger or an Enemy, as appears from *Gen.* 20. 4. *Exod.* 20. 16, 17. *Levit.* 18. 20. and 19. 15. *&c. Prov.* 24. 29. *Luke* 10. 29, &c. *Mat.* 5. 43, 44. And he uſeth this word, *Neighbour,* becauſe he who is ſtrictly ſo is moſt within our reach, and moſt liable to the injuries which one man doth to another. To wit, *into his Lips* or *Mouth,* which is underſtood here, as *Exod.* 23. 7. *Job* 31. 27. and fully expreſſed: *Pſal.* 15. 4 and 50. 16. (*i. e.*) Doth not raiſe it, though that may ſeem to be included in the firſt Clauſe, *that Backbiteth not:* Or, doth not ſpread and propagate it; which men are too prone and ready to do; and which makes that a publick, which before was but a private injury and miſchief. Or, *nor taketh or receiveth,* (*i. e.*) Entertaineth it cheerfully and greedily, as men uſually do ſuch things, and eaſily believe that it without ſufficient reaſon. See *Exod.* 23. 1. *Levit.* 19. 12. Or, *nor beareth or endureth,* as this phraſe ſignifies, *Pſal.* 25. 7. *Ecclus.* 25. 15. He doth not ſuffer another to defame him without ſome rebuke or ſignification of his diſlike, *Prov.* 25. 23.

4 In whoſe eyes *m* a vile perſon *n* is contemned *o*; but he honoureth *p* them that fear the LORD: *he that* ſweareth *q* to his *own* hurt *r*, and changeth not *s*?

m (*i. e.*) In whoſe Judgment and Eſtimation. *n* (*i. e.*) One that deſerves Contempt, an ungodly or wicked Man, as appears from the next clauſe: where *he that feareth God* is oppoſed to him. *o* Or, *deſpiſed,* notwithſtanding all his Wealth and Glory, and Greatneſs. He doth not admire his Perſon, nor envy his Condition, nor court him with flatteries, nor value his Company and Converſation, nor approve of or comply with his Courſes, but he thinks meanly of him, he judgeth him a moſt miſerable man, and a great object of Pity, he abhers his wicked practices, and labours to make ſuch ways Contemptible and hateful to all men, as far as it lyes in his power.

But

But this contempt of wicked men must be so managed as not to cause a just Authority, which if it be lodged in a wicked hand, doth Challenge not only Obedience, but also Honour and Reverence; as is manifest from the Precepts and Examples of Christ and of his Apostles, who charge this upon the Chistians, every where, although the Magistrates of those times were unquestionably, vile and wicked men. See *Alts* 23. 5. *Rom.* 13. 1 *Pet.* 5. 1, 2, &c. *t (i. e.)* He highly esteemeth and heartily loveth them, and therewith great respect and kindness to them, though they be mean and obscure as to their worldly Condition, and though they may differ from him in some Opinions or practices of lesser moment. *q* To wit, a promissory Oath, engaging them by solemn Oath, to do something which may be beneficial to his Neighbour. *r (i. e.)* To his own damage or prejudice. As if a man solemnly swear by the name of the great God, that he will fell him such an Estate at a price below the full worth; Or that, he will give a poor Man such a Sum of Money, which when afterwards he comes to review and Consider, he finds it very inconvenient and burdensom to him, where he is tempted to break his Oath. *s* To wit, his purpose or Course, but continues firm and resolved to perform his promise, and Sacrificeth his interest and profit to his Conscience, and the Reverence of God and of an Oath. See *Ezek.* 17, 18, 19.

ᵛ Exod. 22. 25. Lev. 25. 36. Deut. 23. 19. Ezek. 18 8. 17 22. 12. Deut. 16. 19. ᵛ Exod. 23. 8.

5 * *He that* putteth not out his money to usury *v*, * or taketh reward *u* against the innocent. He that doth these things *x*, shall never be moved *y*.

t In such manner as is contrary to God's law: Of which see in *Exod.* 22. 25. *Levit.* 25. 36, 37. *u* Or, *a bribe* from him who hath a bad cause; that he may either condemn the innocent or acquit the guilty: Both which God abhorreth. *x* Here enumerated, and such things as naturally and necessarily flow from them, or are a-kin to them, and joyned with them. *y* He shall constantly persevere in Gods Church here, and though he may be shaken, and stagger and fall, yet he shall never wholly and finally be removed or fall away from it, nor from that happiness, which was propofed and promised to him, but shall abide with God here, and go to him when he dies and be for ever with the Lord.

PSAL. XVI.

[Or, *a golden* Psalm of David.

‖ Michtam *a* of David.

a Divers render this word, *a Golden Psalm*, because of the preciousness and excellency of the matter of it; for it Treats of Christ's Death and Refurrection. But because this Title is prefixed to *Psal.* 56, 57, 58, 59, 60. wherein there is no such peculiar Excellency, it may seem rather to be a Title belonging to the Musick or the Song, which, with the rest, is now lost and unknown. It is a great queftion among Expositors, in whose Name and Person he speaketh this *Psalm*, whether his own or Christ's. It seems hard to exclude *David*'s Person, to whom almost the whole *Psalm* properly and literally belongs, and to whom some parts of it do more conveniently belong than to Christ: And some parts of it do peculiarly belong to Christ, of whom it is expounded by the two great Apostles, *Peter* and *Paul*, *Alts* 2. 25. and 13.35. And yet it seems probable by the contexture of the *Psalm*, and the coherence of the several Verses together, that the whole *Psalm* speaks of one and the same Person. But because *David* was a mixt Person, being both a Member, and an eminent Type, of Christ, he may without any inconvenience be thought to speak of himself sometimes in the one and sometimes in the other Capacity, to pass from the one to the other. And therefore having spoken of himself as a Believer or Member of Christ, in the former part of the *Psalm*, he proceeds to confider himself as a Type of Christ, and having Christ in his Eye, and being inspired by the Holy Ghoft with the knowledge and Contemplation of Christ's Paffion and Refurrection, towards the close of the *Psalm* he speaks fuch things, as though they might be accommodated to himself in a very imperfect, obscure, and improper Sence, yet could not truly, literally, and properly, fully and compleatly, belong to any but to Christ, to whom therefore they are justly appropriated in the New Testament.

David *disturbing his own Merit, and hating Idolatry, fleeth to God for Preservation,* 1—4. *He sheweth the Hope in Life and Death,* 5—9. *Of the Refurrection and Everlasting Life,* 10—11.

1 PReserve me *b* O God: for in thee do I put my truft *c*.

b From all mine Enemies. *c* Therefore thou art in Honour and by Promife obliged not to deceive my Truft.

*Pfal. 15. 2. *Pfal. 2. 2. Thou *art* my Lord *f*: * my goodneſs *g* *extendeth* not to thee *h*;

2 * *O my ſoul d*, thou haſt ſaid *e* unto the LORD, Pfal. 55. 9. Rom. 11. 35.

d Which words are ftly underſtood: For it is manifeſt he ſpeaks to one Perſon of another. And it is uſual with *David* to turn his Speech to his Soul, as *Pſal.* 42. 6. and 43. 5. Thou haſt oft times avouched and profeſſed it, and doſt ſtill perſiſt to do ſo. *e* By Creation and preſervation and otherwiſe; to whom I owe all Service and Obedience upon that account. *g* Whatſoever Piety or Vertue, or Goodneſs is in me, or is done by me. *h (i. e.)* Doth not add any thing to thy Felicity, for thou doſt not need me nor my Service, nor art capable of any advantage from it: Or, *is not for thee*, as this word is uſed, *Gen.* 16. 5. 2 *Sam.* 1. 26. *(i. e.)* For thy uſe or Benefit. Or, *is not upon thee*, *(i. e.)* It lays no Obligation upon thee, as this very word is taken, *Judg.* 9. 20. *Pſal.* 56. 12. *Ezek.* 45. 17. All comes to the ſame thing. The Sence is, God is al-ſufficient and infinitely happy, and the Author of all the good that is in, or is done by any of his Creatures; and therefore cannot prevent nor oblige God any further, than he is graciouſly pleaſed to oblige himſelf. Thus he renounceth all Opinion of merit, and though he urged his truft in God, as a motive to perſwade God to preſerve him, v. 1. yet he here declares that he did not do it, as thinking that God was indebted to him for it.

3 *But i* to the Saints that *are* in the Earth *k*, and to the excellent *l* in whom *is* all my delight *m*.

i (i. e.) But my goodneſs extendeth, which is eaſily underſtood out of the former Verſe: From which alſo there may be fetched another Supplement. *O my ſoul, thou haſt ſaid, to the Saints, &c. k (i. e.)* To thoſe holy and righteous Perſons that live upon Earth with me: To theſe only or principally my goodneſs is extended. Becauſe I cannot reach thee, I endeavour to pay a ſingular Reſpect and Love, and Kindneſs to all Saints, for thy ſake whoſe Friends and Servants they are, and whoſe image they bear. This may ſeem more properly to agree to *David*, than to Chriſt, whoſe goodneſs was principally deſigned for, and imparted to Sinners, and did not find men Saints, but make them ſo; nor was it confined to them, that lived with him upon the Earth, but extended to all the Believers of all Ages before and after him. *l* Or, *the magnificent*, or *mighty*, or *honourable*, to wit, the Saints, as he now called them, whom, becauſe they were mean and deſpicable in the Eyes of the World, he honours with their juſt Titles, and by appropriating them to the Saints he ſufficiently intimates that all other men how great ſoever, are but ignoble and *vile Perſons*, as he had called them. *Pſal.* 15. 4. *m (i. e.)* Whoſe Company and Converſation is moſt Pleaſant and deſirable to me. Compare *Pſal.* 119. 63.

4 Their ſorrows ſhall be multiplied that ‖ haſten *after* another *God n*: their drink offerings *o* of blood *p* will I not offer, * nor take up their names *q* into my lips.

‖ Or, *ſhall Swift ly.*

n Or, that *preſent*, or *endow* (as this Verb ſignifies, *Exod.* 22. 15.) another *God*, to wit, with Oblations, as it follows. God is not expreſſed in the Hebrew text, but ſeems fitly and neceſſarily to be underſtood, becauſe of the following *Offerings*, which are made to none that is not either really or by Reputation a God. The Senſe is, Idolaters, notwithſtanding all their zeal or coſt about their Idols, gain nothing to themſelves, but abundance of Sorrow and miſery. This he mentioneth partly as one Reaſon, why he would have no fellowſhip with them in their Idolatrous worſhip, which he adds in this Verſe: and partly that by this Compariſon he might illuſtrate and commend his own Happineſs, in having the Lord for his Portion, of which he ſpeaks, v. 5, 6. Or thus, *let their ſorrows be multiplied*, &c. Having ſhewed his great Reſpect and Affection to the Saints, and excellent Servants of the true God, he now declares what an abhorrency he had for thoſe that forſake the true God, and worſhip Idols. To whom he wiſheth increaſe of their ſorrows, whereby they may either be awakened and converted to the Lord again, or may be cut off; if they be impenitent and incorrigible. *o* Under which he comprehends all their Offerings, the reaſon being for Subſtance the ſame in all: but he mentions thoſe particularly, becauſe of a ſpecial Corruption in them above the other Sacrifices, to wit, that the very matter of them was unlawful, as we ſhall ſee: Which alſo might ſerve both to convince and deter thoſe *Iſraelites* which heartkened after Idolatry, and made no Conſcience of maintaining Communion with Idolaters, which was the Caſe of many of them in *Saul*'s time; and to juſtifie himſelf for his Deteſtation of them, and of all fellowſhip with them. *p* In which the *Gentiles* uſed (as divers learned men have obſerved) to Offer and ſometimes to drink part of the Blood of their Sacrifices, whether of Beaſts or of Men, as either of them were Sacrificed. Which muſt needs be very hateful to God, becauſe he had ſo ſeverely forbidden the drinking of Blood to his people either at their Sacrifices, or in their common Food. *q (i. e.)* Of thoſe other Gods mentioned before. I abhor the very name and memory of them. Not that he thought it unlawful to name theſe Idols, which is frequently done by holy Prophets, but to expreſs the odiouſneſs of the thing by his loathing of the very name and ſhadow of them. Compare *Exod.* 23. 13. *Deut.* 12. 3. *Hoſ.* 2. 16, 17. *Eph.* 5. 3. Or the Senſe is, I will not ſwear by them: For *taking up* ones name is uſed for ſwearing, *Exod.* 20. 7.

ᵖ Deut. 32. 38. Pſal. 16. 4. 106. 37. Jer. 7. 18. 19. 13. Ezek. 20. 28. 39. 29. Joel 2. 14. Hag. 2. 12. Zech. 9. 7. ᵠ Exod. 23. 13.

5 * The LORD *is the* portion † of mine inheritance *r*, and of my cups *s*: thou maintaineſt my lot *t*.

† Deut. 32. 9. Pſal. 73. 26. 119. 57. 142. 5. Lam. 3. 24. Ezek. 44. 28. Hoſ. 9. 4. Zech. 2. 12. Mat. 3. 12. Luke 3. 17.

r Or, *of my diviſion*, *(i. e.)* Of that inheritance which God hath mercifully divided, or diſtributed to me, and which I by his grace have choſen for my ſelf. I envy not the vaſt Riches and Glory of Idolaters, but do heartily rejoice in God as my portion, and deſire no better nor other nor more felicity. God who hath fuffered other Nations to walk in their own Idolatrous ways, hath granted this favour to me, to know and worſhip him the only true God. And as other Nations have choſen, and do adhere to their falſe Gods, ſo have I choſen God and will cleave to him. *s* The ſame thing repeated in other words. *Toe portion of my Cup*, is the portion which is put into my Cup, as the ancient manner was in feaſts, where each had his portion of Meat, and of Wine allotted to him. See *Pſal.* 11. 6. The Cup oft denotes a Mans portion or Condition, as *Mat.* 20. 22. and 26. 39. *t (i. e.)* My inheritance divided to me by lot, as the Cuſtome then was, *Pſ.* 78. 11. *Judg.* 1. 3. *q. d.* As thou haſt given me an excellent lot, having planted me among thine own People, and in that place which thou haſt choſen for thy dwelling and worſhip, ſo, I doubt not, thou willſt uphold and preſerve me there, in ſpight of all the malicious deſigns of mine enemies that ſeek to drive me hence.

6 * The lines *u* are fallen unto me in pleaſant *places* *x*; yea, I have a goodly heritage.

ᵘ Pſal. 16. 11. Cant. 7. 12. Compare Pſal. 119. 54. and 132. 13, 14.

u (i. e.) My portion, which was meaſured with lines. Compare *Joſ.* 17. 5. *Deut.* 32. 9. *x* In a fweet land flowing with Milk and Honey, and above all bleſſed with the Preſence and Knowledge, and Service of the true God.

7 I will bleſs the LORD, who hath given me counſel *y*; my reins *z* alſo inſtruct me *a* in the nightſeaſons *b*.

y Heb. *conſulted for me*, *(i. c.)* By his wiſe and gracious Counſel hath provided ſo good an heritage for me, and withal inſpired that Counſel and Wiſdom into me, by which I have choſen the Lord for my portion, and am ſo fully ſatisfied with him. *z (i. e.)* My inward thoughts and affections (which are commonly ſignified by the *Reins*, as *Pſal.* 7. 9. and 26. 2. and 73. 21. and 139. 13. *Jer.* 11. 20. and 12. 2. and 17. 10.) being inſpired and moved by the holy Spirit. *a (i. e.)*

Direct me what courſe to take, how to pleaſe and ſerve God, and to put my whole Truſt and Confidence in him, as it follows. *b* Not only in the day time, but alſo in the night, when others are aſleep, but my mind is working upon God, and the things of God, and improving the ſilence and leaſure, and ſolitude of the night to holy Meditations, and the exciting of my affections towards God.

Pſal. 2. 2. 5 Pſal. 73. 23. & 139. 5.

8 * I have ſet the LORD always before me *c*: becauſe * *he is* at my right hand *d*, I ſhall not be moved *e*.

c (i. e.) I have always preſented him to my mind, as my Rule and Scope, as my Witneſs and Judge, as my Patron and Protector in the diſcharge of my Office, and in all my Actions. Hitherto *David* ſeems to have ſpoken in his own Perſon, and with ſpecial reſpect to himſelf, but now he ſeems to have been tranſported by an higher Inſpiration of the Spirit of Prophecy, and to be carried above himſelf, and to have an Eye to the man Chriſt Jeſus, who is and was the end of the Law, and the great Scope of all the Prophets and to ſpeak of himſelf only as a Type of Chriſt, and with more ſpecial reſpect unto Chriſt, in whom this and the following Verſes were much more truly and fully accomplished than in himſelf. Chriſt as man did always fet his Fathers will and Glory before him, as he himſelf oft declareth, eſpecially in St. *John*'s Gospel. *d* To wit, to ſtrengthen me, (for the right hand is the chief feat of a Man's ſtrength, and inſtrument of Action,) to Protect, aſſiſt and Comfort me, as this Phraſe ſignifies, *Pſal.* 109. 31. and 110. 5. And this aſſiſtance of God was neceſſary to Chriſt as man. *e* Or, *removed*, either from the diſcharge of my Duty, or from the attainment of that Glory and Happineſs which is prepared for me. Though the Archers ſhoot grievoully at me, and both men and Devils ſeek my Deſtruction, and God ſets himſelf againſt me as an Enemy, withdrawing his favour from me and filling me with deadly ſorrows, through the Sence of his anger; yet I do not deſpair, but am aſſured that God will deliver me out of all my Diſtreſſes.

9 Therefore *f* my heart *g* is glad, and my glory *h* rejoyceth *i*: my fleſh alſo ſhall † reſt *k* in hope *l*.

† Heb. *dwell confidently.*

f Upon this ground and Confidence. *g* The proper ſeat of joy and of all the Affections. *h* Either 1. my ſoul, which is indeed the Glory of a man. Or rather 2. my Tongue, which alſo is a mans Glory and Priviledge, above all other living Creatures, and the Inſtrument of glorifying both God and man; and which is oft called a mans *Glory*, as Gen. 49. 6. *Pſal.* 30. 12. and 57. 8. and 108. 1. and 145. 1. And ſo this very word is tranſlated, *Alts* 2. 26. And thus the diſtinction between *Heart* and *Glory*, and *Fleſh* is more certain and evident. *i* Or, *exulteth*. *(i. e.)* Declares or expreſſeth my inward joy. For this Verb ſignifies not ſo much internal joy, as the outward and viſible Demonſtrations of it, in Words or Geſtures and Carriages. *k (i. e.)* My body ſhall quietly and ſweetly reſt in the Grave, to which I am haſtening. *l (i. e.)* In confident aſſurance of its Incorruption there, and of its Reſurrection to a bleſſed and immortal Life, as it is explained v. 10, 11. The fleſh or body is in it ſelf, but a dead and ſenceleſs lump of clay, yet *Hope* is here aſcribed to it figuratively, as it is to the brute Creatures, *Rom.* 8. 20. becauſe there is Matter and Foundation for ſuch hope, if it were capable of it, the good promiſed and expected being certainly future.

ᵏ Act. 2. 31. 13. 35.

10 * For thou will not leave my ſoul *m* in hell *n*; neither will thou ſuffer thine holy One *o* to ſee corruption *p*.

m (i. e.) My Perſon, as this word is every where uſed, by a Synecdoche of the part, and then the Perſon by another Synecdoche of the whole is put for the Body. *Toe ſoul* is oft put for the Body, either for the living Body, as *Pſal.* 35. 13. and 105. 18. or for the Carkaſs or dead Body, as it is taken, *Levit.* 9. 28. and 21. 1. *Numb.* 5. 2. and 6. 6, 9, 11. and 9, 10. and 19. 11, 13. And ſo it is interpreted in this very place, as it is oft, in the Pſalms, *Alts* 2. 25, &c. and 13. 26, 37. *n (i. c.)* In the Grave or ſtate of the Dead, as appears, 1. From the Hebrew word *Sheol*, which is very frequently ſo underſtood, as is undeniably evident from *Gen.* 42. 38. *Numb.* 16. 30. *Job* 14. 13. Compare with 17. 13. *Pſal.* 18. 5. and 30. 3. and 141. 7. *Eccleſ.* 9. 10. *Ezek.* 32. 21, 27. *Jonah* 2. 2. and many other places. 2. From the following clauſe of this Verſe. 3. From *Alts* 2. and 13. where it is ſo expounded and applied. *o (i. c.)* Me thy holy ſon, whom thou haſt ſanctified and ſent into the World. It is peculiar to Chriſt, to be *the holy one of God*, *Alts* 1. 2. 4. *Luke* 4. 34. *p* Or *Rottenneſs*, (i. c.) To be corrupted or putrified in the Grave, as the Bodies of others are. *Seeing* is oft put for perceiving by experience. In which Sence men are ſaid *to ſee good*, *Pſal.* 34. 13. and *to ſee Death*, or *the Grave*, *Pſal.* 82. 48. *Luke* 2. 26. *John* 8. 51. and *to ſee ſleep*, *Eccleſ.* 8. 16. And the Hebrew word *Shocharth*, though ſometimes by a Metonymy it ſignifies the Pit or *place of Corruption*, yet properly and generally it ſignifies *Corruption* or *Putrifaction*, as *Job* 17. 14. and 33. 18, 30. *Pſal.* 35. 7. and 55. 23. *Jonah* 2. 6. and is ſo rendered by the ſeventy Jewiſh Interpreters, *Pſal.* 107. 20. *Prov.* 28. 10. *Jer.* 13. 14. and 15. 3. *Lament.* 4. 20. *Ezek.* 19. 4. and 21. 31. And ſo it muſt be underſtood here, although ſome of the Jews to avoid the force of this Argument render it *the Pit*. But in that Sence it is not true, for, whether it be meant of *David*, as they ſay, or of Chriſt, it is confeſſed that both of them did ſee the Pit, *(i. e.)* Were laid in the Grave. And therefore it muſt neceſſarily be taken in the other Sence now mentioned; and ſo it is properly and literally true in Chriſt alone, although it may in a lower and Metaphorical Sence be applied to *David*, who had a juſt and well grounded Confidence, that altho God might bring him into great Dangers and Diſtreſſes, which are called *the ſorrows of Death*, and *the pains of Hell*, *Pſal.* 116. 3. yet God would not leave him to Periſh in or by them.

ᵐ Pſal. 16. 10. Act. 2. 27, 31. 13. 35. ⁿ Pſal. 6. 5. 30. 9. 88. 3, 10, 11, 12. Iſa. 38. 18. ᵒ Pſal. 89. 19. Luke 1. 35. ᵖ Pſal. 16. 10. Act. 2. 27, 31. 13. 35. Pſal. 21. 6

11 Thou wilt ſhew me *q* the path of life *r*: * in thy preſence *s* is fulneſs of joy *t*, at thy right hand *u* *there are* pleaſures for evermore.

q (i. e.) Give me an exact and experimental knowledge of it for my own Comfort, and the benefit of my People. *r (i. e.)* The way that leadeth to Life, not to a temporal and mortal Life here, for he is ſuppoſed to be dead and buried, v. 10. But to an endleſs and immortal, and bleſſed Life after death in the preſence of God, as it followeth; the way to which is by the Reſurrection of the Body. So the Sence is, Thou wilt raiſe me from the Grave, and Conduct me to the place and ſtate of everlaſting Felicity. *s* Heb. *With* or *before thy face*, *(i. e.)* In that heavenly Paradiſe, where thou art graciouſly and gloriouſly preſent, where thou doſt clearly and fully diſcover thy Face, and the light of thy Countenance; whereas in this Life thou hideſt thy Face and thyſelf as only thy Back-parts, and we are in a ſtate of abſence from thee, and ſee thee only through a Glaſs darkly, and enjoy thee but in part. *t (i. e.)* Full and perfect joy and Satisfaction, which it is in vain to expect in this Life, and is only to be found in the ſight of thee. See *Exod.* 33. 14. *Pſal.* 17. 15. *Mat.* 5. 8. 1 *John* 3. 2. *u* Which he mentions as a place of greateſt Honour, as this was *Gen.* 48. 13, &c. 1 *Kings* 2. 19. *Pſal.* 45. 9. and the place where the Elect and Saints are placed at the laſt day, *Mat.* 25. 33, &c. and laſtly, at the place where Chriſt himſelf is ſaid to ſit, *Pſal.* 110. 1. *Mat.* 26. 64. *Col.* 3. 1. *Heb.* 1. 3. *x* Everlaſting delights in the Contemplation and fruition of God.

ᵠ Pſal. 21. 6 ʳ Pſal. 27. 4. 63. 2. 84. 2, 10. Iſa. 26. 8. ˢ Pſal. 4. 6. 89. 15. Iſa. 9. 3. ᵗ Pſal. 36. 8. Iſa. 65. 13. Joh. 15. 11. 16. 22. 24. 20. Act. 2. 28. ᵘ Pſal. 45. 9. 110. 1. Mat. 22. 44. 26. 64. Mark 12. 36. 14. 62. Luke 20. 42. Act. 2. 34. Heb. 1. 13. 8. 1. 10. 12. 12. 2.

PSAL. XVII.

A prayer of David *a*.

a *David* being now grievoully perſecuted and diſtreſſed by *Saul* and other Enemies, and being alſo boyſtartered with many Calumnies, he appeals to the heart-ſearching God, makes a ſolemn Proteſtation of his integrity, carneſtly begs of God protection and Deliverance, and being made weary of this Life, by his preſſing and manifold Calamities, he Comforts himſelf with the Contemplation and hope of an happier Life.

David *in confidence of his Integrit*, 1—5. *prayeth to God for defence againſt his Enemies*, 7—9. *He ſheweth their Pride, Craft, and Eagerneſs to make a Prey of the Innocent*, 10—12. *And prayeth againſt them in confidence of his hope*, 13—15.

1 HEar † the right *b*, O LORD, attend unto my cry *c*; give ear unto my prayer *that goeth* † not out of feigned lips *d*.

† Heb. *receive.* *without*

b Heb. *righteouſneſs*, *(i. e.)* Me who, notwithſtanding all their Accuſations and ſlanders, am righteous; Or, my righteous cauſe; *Judge* this cauſe now notice of it and give Sentence for me: or my righteous Prayer. I deſire nothing that is unreaſonable or unjuſt, but that thou wouldeſt judge righteouſly between me and mine Enemies, and vindicate thine own Honour, and faithfulneſs in making good thy Promiſe to me; which thy righteouſneſs obliges thee to do. *c (i. e.)* My ſervent Prayer attended with ſtrong Cries. *d* Heb. *not with deceitful lips*, which ſpeak one thing when my Heart knoweth and defigneth another. And this profeſſion of his ſincerity in his Words, doth fitly make way for his ſolemn appeal to God in the following Verſes.

2 Let my ſentence *e* come forth from thy preſence *f*: let thine eyes * behold the things that are equal *g*.

* Heb. 11. 5

e Heb. *my right* or *judgment*, *(i. e.)* judgment in my cauſe, or on my behalf. *Let it come*: From thee, and from thy tribunal to which I bring my cauſe. Do not loſiguard or delay it, but ſpeedily examine my cauſe and give ſentence in it. *g* Or, *Right*. For though I deſire and need thy Grace and Favour in many other Reſpects, yet I beg only the Juſtice in this cauſe between me and them.

3 Thou haſt proved *h* mine heart, thou haſt viſited *me i* in the night *k*, * thou haſt tried me *l*, *and* thalt find * *Pſal* 23. nothing *m*: I * am purpoſed *n* that my mouth ſhall not tranſgreſs *o*

Pſal. 26. 2. Mal. 3. 2, 3. 1 Pet. 1. 7. * Pſal. 39. 1

h Or *ſearched* or *tried* it, by many and ſore Temptations and Afflictions, whereby the ſincerity or hypocriſie of mens hearts are eaſily and commonly diſcovered, and eſpecially by thy all-ſeeing Eye. And that is my great comfort, that thou art Witneſs of my innocency. *i* Thou haſt made an inſpection and enquiry into my Heart. *k* Either 1. Metaphorically, *(i. e.)* in the time of Trouble. Or, 2. properly; when mens minds being freed from the incumbrance and diſtraction of Buſineſs, and from the Preſence and Society of men (Which either lays a reſtraint upon them, or tempts them to uſe Diſſimulation,) do act moſt vigorouſly and freely, either upon Good or Evil, according to their ſeveral inclinations. *I* Accurately and ſeverely, as Gold-ſmiths do Metals. *m (i. e.)* Nothing of unrighteouſneſs, in Heb. *ſhall not find*, To wit, that whereof mine Enemies accuſe me, namely Hypocriſie towards thee, and evil Deſign againſt *Saul*, covered under fair Pretences, as they alledge. So this general Phraſe is to be limited from the Context, as other generals moſt frequently are. For he was far from thinking himſelf Sinleſs, that he often acknowledgeth his many and great ſins, and particularly, that, *if God ſhould enter into Judgment with him*, and be ſevere to *mark iniquities*, *no living man could be juſtified*, Or, *ſtand before him*, *Pſal.* 130. 3. and 143. 2. *n* Or, *I have reſolved* upon Deliberation, as the word imports. *o* I am ſo far from praiſing againſt *Saul*'s Life, as they charge me, that I will not wrong him ſo much as in a Word. Some join thoſe Words with the next foregoing, and render the place thus, That which *I have thought, my mouth ſhall not tranſgreſs*, or rather, *hath not tranſgreſſed*; *(i. e.)* My Thoughts and Words always agree together. I abhor falſhood and Diſſimulation.

ʰ Pſal. 26. 2. Mal. 3. 2, 3. 1 Pet. 1. 7. ⁱ Pſal. 39. 1 ᵏ Pſal. 16. 7. ˡ Pſal. 66. 10. Iſa. 48. 10. Zech. 13. 9. Mal. 3. 3. 1 Pet. 1. 7. ᵐ Pſal. 7. 3. 18. 23. ⁿ Pſal. 39. 1. ᵒ Pſal. 39. 1. Jam. 3. 2.

4 Concerning the works of men *p*, by the word of thy lips *q*, I have kept *me from r* the paths *s* of the deſtroyer *t*.

p Concerning my care and Caution about my Words, I have now ſpoken v. 3. now I may ſay the like concerning my works. As for the works which men generally Practice. Or, *Becauſe* of (as the prefix, *Lamed* is oft uſed, as *Gen.* 2. 23. *Numb.* 16. 34. *Jer.* 4. 31. and 22. 10. and 23. 9.) *The works of men.* So the Sence may be this, Obſerving and confidering the quality of the Works of the men of this Age, with whom I converſe, or of all mankind, ſome few

few excepted, considering, I say, how wicked and unreasonable and pernicious they are, not only to others, but also to themselves; I was resolved to take more care in the ordering of my own Actions. *q (i. e.)* By the help of thy bleſſed Word and the excellent Rules, Promiſes and Threatnings thereof, which by deep and frequent Meditation I have hid and fixed in mine Heart, as the beſt Antidote againſt ſin and temptation, *Pſal. 119. 9, 11.* *r* So the ſame Verb is uſed with the like Supplement, *Joſ. 6. 18.* which alſo is in a manner included in the Verb. Or, *I have obſerved*, in wit, ſo as to avoid them. *s* Or, *ways*, *(ſi. e.)* The Cuſtoms and Practices, or the imitation of them; as may be gathered from the next Verſe, where he prays to be kept in Gods *paths*, which are oppoſed to theſe *paths*. *t* Or, of the *violent Man*: Such as *Saul* and his Courtiers and Soldiers have ſhewed themſelves towards me. Although their rage and violence againſt me, might have tempted me to have repayed them in their own Coyn, yet I forbore it, and ſpared both others, and *Saul* himſelf when his Life was at my Mercy, *1 Sam. 24.* and *26.* and this I did in obedience to thy Word, which required me to Honour and preſerve the Lords Anointed.

5 Hold up my goings in thy paths *u* that my foot-
† Heb. *be not moved.* ſteps † ſlip not *x*.

u As by thy Word and Grace thou haſt hitherto kept me from the paths of evil men, and led me into thy paths, ſo, I pray thee, enable me by the ſame means to perſevere in thy ways, and in mine abhorrency of wicked courſes. *x* That I may not fall into that ſin of revenging my ſelf upon *Saul*, to which I may be more and more tempted, nor into any other ſin, whereby thou mayſt be provoked, or men may be offended, and Religion diſgraced.

6 I have called upon thee *y*, for thou wilt hear me,
O God *z*: incline thine ear unto me, *and* hear my ſpeech.

y It hath been and ſtill is, and ſhall be my conſtant courſe, to apply my ſelf to thee for aſſiſtance and for deliverance. *z* For though thou mayſt delay for a ſeaſon, I am well aſſured that thou wilt hear and anſwer me.

*Pſ. 31. 21 Or, *That ſaveſt them* truſt *in thee*

7 * Shew thy marvellous loving kindneſs *a*, O thou ‖ that ſaveſt by thy right hand *b*, them which put their truſt *in thee c*, from thoſe that riſe up *againſt them d*.

which truſt *a* To wit, in preſerving and delivering me: which, if thou doſt, in thee, I muſt ever acknowledge it to be an Act of *Kindneſs*, or free Grace, *from thoſe* or undeſerved bounty, yea and of *marvellous kindneſs*, becauſe of *that riſe up* my extream and preſſing Dangers, out of which nothing but a *againſt thy* wonder of Gods mercy and power can ſave me. *b (i. e.)* By thy *right hand* great power. *c* Or, *in it*, *(i. e.)* In thy right hand, as was now expreſſed. Or, *becauſe of* (as the Hebrew prefix *Mem* oft ſignifies, as *Pſal. 12. 5.* and elſewhere) *thoſe that exalt themſelves*, (as this word ſignifies, *Job 20. 27.* and *27. 7. Pſal. 59. 1.*) not only againſt me, but againſt thee who haſt engaged and declared thy ſelf for me. So this Prayer is like that *Pſal. 66. 7. Let not the rebellious exalt themſelves*. But this place is otherwiſe tranſlated in the Margent of our Bibles, with which divers others, both Antient and latter Interpreters agree, and that more agreeably to the order of the words in the Hebrew Text, *O thou that ſaveſt (or uſeſt to ſave) them which truſt in thee* (or, as the Hebrew word may be properly rendred without any Supplement, *believers*) *from thoſe that riſe up againſt thy right hand*, *(i. e.)* Either againſt thy mighty power, which thou haſt already ſhewed in my wonderful preſervation: Or, againſt thy Counſel (which is called Gods *hand*, *Acts 4.* 28.) and revealed Will concerning my advancement to the Kingdom, which divers of thoſe men did knowingly oppoſe, as may be gathered from *2 Sam. 3. 9, 10.* Or, *againſt* the man (which word is oft underſtood, whereof examples have been given, and here we ſhall have in this Book) *of thy right hand*, as *David* is called *Pſal. 80. 17.* According to this Tranſlation his Prayer is inforced with a double motive, to wit, his truſt in God, and his Enemies oppoſition againſt God.

*Deut. 32. 10. Zech. 2. 8. 8 * Keep me as the apple of the eye *e*: hide me under the ſhadow of thy wings *f*.

e Which God hath marvellouſly fenced on every ſide, and men uſe their utmoſt care and diligence to keep. *f* As an Hen doth her Chickens.

†Heb. *that waſte me.* † Heb. *my enemies* *againſt the ſoul.* 9 From the wicked *g* † that oppreſs me, *from* † my deadly enemies *h*, *who* compaſs me about *i*.

g Or, *Becauſe of the wicked*. *h* Heb. from *thoſe who are mine Enemies* in or for, or *againſt* my (which Pronoun is eaſily ſupplied out of the foregoing Word, where it is expreſſed) *Soul* or *Life*, *(i. e.)* Whom nothing but my Blood and Life will ſatisfie. *i* Which ſhews both their extream Malice and his great Danger.

*Pſ. 119. 70. 10 * They are incloſed in their own fat *k*: with their mouth they ſpeak proudly *l*.

k They live in great ſplendour and proſperity, whilſt I am exerciſed with many and ſore Troubles. The like Phraſe we have *Job 15. 27. Pſal. 73. 7.* *l* Not only againſt us whom they ſcorn, but even againſt God himſelf whom they deſpiſe, boaſting of their own power, and what great things they will certainly effect againſt me.

11 They have now compaſſed us in our ſteps *m*; they
have ſet their eyes *n* bowing down to the earth *o*:

m (i. e.) In all our ways. We go from place to place, to Rocks
† Heb. *the* and Caves, and Woods; but wherſoever we go they are at hand,
likeneſs of and ready to ſurround us. Of which ſee an example, *1 Sam. 23. 26.*
him (that *n* To wit, upon or againſt us, *(i. e.)* They have diſcovered us, and
is, *of every* keep their eyes fixed upon us, that we may not eſcape, or as de-
one of ſigning to ſhoot at us. *o (i. e.)* Couching and caſting themſelves
them) is *as* down upon the Earth, that they may not be diſcovered, and ſo
a lyon that may watch the fitteſt opportunity to ſurprize us. Which Senſe is
deſireth to favoured by the next verſe, and by comparing, *Pſal. 10. 10.* Oth.
raven. *To caſt us down to the Earth.*

† Heb. *ſitting.* 12 † Like a lyon *that* is greedy of his prey *p*, and as it were a young lyon † lurking in ſecret places *q*.

p When he is hungry and therefore cruel. *q* See *Pſal. 7. 2.* and *10. 8, 9, 10.*

13 Ariſe, O LORD, † diſappoint him *r*, caſt him † Heb. *cauſe* down: deliver my ſoul from the wicked, ‖ *which is thy* ſword *s*.

him to fall.

r Heb. *Prevent his face*, *(i. e.)* Go forth againſt him, and meet him and face him in battle, as Enemies uſe to do. Or, Prevent the ex- ‖ Or, *by* ecution of his miſchievous deſigns againſt me; ſtop him in his attempt, and give him the firſt blow. *s* Or, thy hand, as it follows, *v. 14. (i. e.)* Thy inſtrument to execute vengeance upon thine Enemies, or to chaſtiſe and exerciſe thy people: For which reaſon the *Aſſyrian* is called Gods *Rod*, *Iſa. 10. 5.* as being ordained for Correction, *Hab. 1. 12.* The Senſe is, do not puniſh me by this Rod: let me fall into thy hands, and not into the hands of wicked men, *2 Sam. 24. 14.* Or, by (which Prepoſition is underſtood, *Pſal. 2. 12.* and oft elſewhere,) *thy Sword*, *(i. e.)* by thy power.

14 ‖ From men *which are* thy hand *t*, O LORD, ‖ Or, from men of the world *u*, * *which have* their portion in *this* life, and whoſe belly *x* thou filleſt with thy * hid treaſure *y*: ‖ they are full of children *z*, and leave the reſt of their *ſubſtance* to their babes.

t Wherewith thou doſt Correct me. *u (i. e.)* Who proper in Deſire and fet their Hearts upon this vain and tranſitory World, and neither have, nor chuſe, or deſire any other Portion or Felicity, as it *reſpects* follows. *x (i. e.)* Mind or Appetite, as that word is uſed, *Pſ. 20. 20. Prov. 20. 30.* *y (i. e.)* Not only with common Mercies, as Food and Raiment, but with thy choiceſt and moſt precious good things, ſuch as men uſe to hide or keep in their treaſures, with extraordinary Wealth and Glory, and all the Delights and Comforts of the preſent Life. *z* When many of the faithful Servants are barren, theſe are bleſſed with a numerous Poſterity. Or, their *Children are filled or ſatisfied* as well as their Parents. There is abundantly enough both for them and for their Children, and to ſpare for their Childrens Children, as it follows.

15 As for me *a*, I will *[or ſhall]* behold thy face *b* in righteouſneſs *c*: I ſhall be ſatisfied *d* when I awake *e* with thy likeneſs *f*.

a I do not envy this their Felicity, but my Hopes and Happineſs are of another Nature. *b* I do not place my portion in earthly and temporal Treaſures, as they do, but in *beholding Gods face*, *(i. e.)* In the enjoyment of Gods preſence and favour; which is indeed enjoyed in part in this Life, but not fully and to Satisfaction, of which *David* here ſpeaks, as appears from the laſt Clauſe of this Verſe; *Tee ſight of God*, and *of his face*, being frequently ſyſhon of, both in the Old and New Teſtament, as a privilege denied even to the Saints, in this Life and peculiar to the next Life, as is manifeſt from *Exod. 33. 20. Judg. 13. 22. Mat. 5. 8. 1 Cor. 13. 12. 2 Cor. 5. 12. 1 John 3. 2.* *c* With the Comfort of a good Conſcience, bearing me Witneſs that, notwithſtanding all the Calumnies and Cenſures of mine Enemies, I have been, and am upright and righteous in the courſe of my Life, both towards thee and towards all men. Which Teſtimony will enable me to look God in the Face with boldneſs, when mine Enemies, being Confcious to themſelves of groſs and manifold unrighteouſneſs towards thee and me, and others, will be afraid to appear in thy Preſence. *d* I am now greatly diſtreſſed and diſſatisfied, and mine Enemies are filled and ſatisfied with good things; but my turn will come, the time is coming wherein I ſhall be abundantly ſatisfied, to wit, with beholding thy Face, which is to me more comfortable and ſatisfactory than all the Poſſeſſions of this World. *e* Either 1. When I ſhall be delivered from my preſent Diſtreſſes and Calamities. For theſe never are in Scripture, nor indeed can eaſily be called by the name of *Sleep*, which is every where ſpoken of as a ſtate of reſt, and quietneſs; as *Pſal. 3. 5. 4. 8. 127. 2. John 11. 11, 13.* and conſequently deliverance from them, cannot be compared to *awaking*. Or rather, 2. When I ſhall ariſe from the Dead: For *Death* is very frequently called *Sleep* both in Scripture, as *1 Kings 1. 21. Iſa. 26. 19. Jer. 51. 39, 57. Dan. 12. 2. John 11. 11, 13.* and in other Authors; and conſequently Reſurrection from the Dead, is juſtly and fitly called an *awaking*, as it is *Job 14. 12. Dan. 12. 2. Joh 11. 11.* and ſince the Doctrine of the Reſurrection of the juſt to a bleſſed and endleſs Life was not unknown to the Holy Men of God in the Old Teſtament, as it were very eaſie to prove, nor to *David* in particular, as appears from *Pſal. 16. 10, 11.* and from divers other Paſſages, it cannot be imagined but *David* would Support and Comfort himſelf in his greateſt Agonies, with the Conſideration thereof, this being incomparably the moſt weighty and effectual Argument and ground of Comfort, which he could poſſibly uſe. And this alſo beſt ſuits with the Context; for *David* is here oppoſing his hopes and portion to that of his Enemies, and having noted, not without a ſecret reflection and reproach upon them for it, that their portion was in this life, *v. 14.* it was moſt conſonant to the place and to the thing it ſelf, that he ſhould ſeek and have his Happineſs in the future Life. *f* Or *Image*. By which may be underſtood either, 1. Chriſt, the Son of God, who was known to *David* and other Prophets, as is evident, and that under the name of *the Son of God*, *Pſal. 2. 7, 12. Prov. 30. 4. Iſa. 11. 1.* compare with *Mat. 2. 15.* who being exactly like to his Father, might moſt fitly be called his *likeneſs* or *Image*, as he is, *Heb. 1. 3.* Or 2. the Image of God ſtamped upon his glorified Soul; which muſt needs afford him infinite delight and ſatisfaction. Or 3. God himſelf, or the Face of God mentioned in the former Clauſe, and explained here by another Phraſe, as is very uſual in thoſe Writings. And this Interpretation may receive ſtrength from *Numb. 12. 8.* where *ſeeing the ſimilitude of the Lord* is evidently the ſame thing, which is elſewhere called *ſeeing his face*, and from *Heb. 10. 1.* where *the image* doth not note the likeneſs or repreſentation, but the truth and exiſtence of the thing.

PSAL.

PSAL. XVIII.

The ARGUMENT.

This *Pſalm*, with ſome few and ſmall Variations, is written 2 *Sam. 22.* It was compoſed by *David* towards the end of his Reign and Life upon the occaſion here mentioned.

To the chief muſician, *a Pſalm* of David, the ſervant of the LORD *a*, who ſpake unto the LORD the words of † this ſong, in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul *b*: And he ſaid:

† Heb. *this*

a Who eſteemeth it a greater Honour to be thy Servant, than to be King of *Iſrael*, and who doth intirely devote himſelf to thy Service and Glory. *b (i. e.)* After the Death of *Saul*, and the Conqueſt of all his ſucceeding Enemies, and his own firm eſtabliſhment in his Kingdom.

David *profeſſeth his Love to God*, 1. *and his confidence in his Attributes*, 2. *He praiſes God for deliverance out of Trouble*, 3—5. *His experience of Gods hearing him in an awful manner*, 6——31. *He acknowledgeth Gods help againſt his Enemies*, 32——46.

Pſ. 144. 1 * I Will love thee *c*, O LORD my
ſtrength *d*.

c Moſt affectionately and with my whole Soul; as the Hebrew word ſignifies. I can return thee no better thing for all thy Favours than my Love and Heart, which I pray thee to accept. By *having* him he underſtands not only his inward affection, but alſo all the outward Expreſſions and Teſtimonies of it, praiſing and glorifying, and ſerving of him. *d* From whom alone I have received all my ſtrength and ſucceſs and ſettlement, and in whom alone I truſt, as it follows *v. 2.*

2 The LORD *a* my rock *e* and fortreſs, and my
† Heb. *my* deliverer: my God, † my ſtrength * in whom I will
Heb. *or* truſt, my buckler, and the horn *f* of my ſalvation, *and*
Gr. my high tower.

e To which I flee for refuge, as the *Pſaltiers* did to their Rocks. See *Judg. 6. 2. 1 Sam. 13. 6. f* By which I have both defended my ſelf and ſubdued mine Enemies. It is a Metaphor from thoſe Beaſts whoſe ſtrength lyes in their Horns. The *Horn* is oft put for *power*, as *Pſal. 92. 10. Amos 6. 13.* and elſewhere.

3 I will call upon the LORD *who* is worthy to be
praiſed, ſo ſhall I be ſaved *g* from mine enemies.

g Or, *I did call——and was ſaved*. For the future Tenſe is commonly uſed for that which is Paſt. And this ſeems beſt to agree with the whole Context, which is to praiſe God for mercies already received.

Pſ. 116. 3. † Heb. *Belial.* 4 * The ſorrows of death *h* compaſſed me, and the floods of † ungodly men *i* made me afraid:

h (i. e.) Dangerous and deadly Troubles. Or, *the Bands* or *Cords of Death*, which had almoſt ſeized me, and was putting its Bands upon me. Compare *Pſal. 73. 4. i* Their great multitudes and ſtrength, and violent aſſaults, breaking in upon me like a Flood.

Pſ. *Cords.*

5 The ſ ſorrows of hell *k* compaſſed me about: the
ſnares of death prevented me *l*.

k Or, *of the Grave*, which brought me to the brink of the Grave. *l* I had almoſt taken hold of me, ere I was aware of my danger.

6 In my diſtreſs I called upon the LORD, and cryed
Pſ. 116. 4. unto my God; he heard my voice out of his * temple *m*,
and my cry came before him, *even* unto his ears.

m Either 1. Out of his Sanctuary; whence he promiſed to hear and anſwer the prayers of his people, which are either made there or directed thither. Or 2. Out of his Heavenly Habitation, which is oft called his Temple; ſee on *Pſal. 11. 4.*

7 Then the earth ſhook and trembled *n*, the founda-
tion alſo of the hills were moved and ſhaken *o*, becauſe he was wroth.

n Then God appeared on my behalf in a miraculous and glorious manner, and with the great Terror and Confuſion of all mine Enemies, which is here compared to an Earthquake. *o* The Earthquake was ſo deep and violent, that it overthrew whole Mountains by the Roots. Whereby he deſigns his lofty and potent Enemies; ſuch being oft compared to Mountains, as *Pſal. 46. 3, 4.* and *144. 5. Iſa. 41. 15. &c.*

† Heb. *by him.* † Heb. *him.* 8 There went up a ſmoke † out of his noſtrils *p*, and fire out of his mouth devoured: coals were kindled † by it *q*.

p As is uſual in perſons tranſported with great anger and rage. He manifeſted his great diſpleaſure againſt my Adverſaries. *q* Which notes the fervency, conſtancy and efficacy of his anger.

Pſ. 144. 5. 9 He bowed the heavens *r* alſo and came down *s*, and
darkneſs *was* under his feet.

r By producing thick and dark Clouds, by which the Heavens ſeem to come down to the Earth. *s* Not by change of place, but by the manifeſtation of his preſence and power on my behalf.

10 And he rode upon a cherub *t*, and did fly: yea,
Pſ. 104. 3. * he did fly upon the wings of the wind *u*.

t Or, *upon the Cherubims*, by an Enallage of number, that is, upon the Angels, who are ſo called, *Gen. 3. 24. Heb. 9. 5.* who are alſo called Gods *Chariots*, *Pſal. 68. 17.* upon which he is ſaid to ſit and ride. All which is not to be underſtood grofly, but only to note Gods uſing of the Miniſtry of Angels, in raiſing ſuch Storms and Tempeſts as are here deſcribed. *u* As ſwiftly as the Wind. He came to my reſcue with all ſpeed.

11 He made darkneſs his ſecret place *x*: his pavilion
round about him, *were* dark waters *y*, *and* thick clouds of the ſkies.

x Or, *his hiding place*, *(i. e.)* He covered himſelf with dark Clouds, from whence he ſecretly ſhot at his Enemies, as it follows. *y (i. e.)* Watry Vapours and thick Clouds, as the next Words expound theſe.

12 At the brightneſs *that was* before him *z* his thick
clouds paſſed *a*, hail-ſtones and coals of fire.

z At his glorious and powerful appearance. *a* Or, *paſſed away*, *(i. e.)* Vaniſhed, (as this Word is oft taken, as *Pſal. 102. 5, 6. Iſa. 25. 8. Heb. 3. 10.*) being diſſolved into ſhowers of Hail-ſtones, *&c.*

13 The LORD alſo thundered *b* in the heavens,
and the Higheſt gave his voice *c*: hail-*ſtones* and coals of fire.

b To wit againſt my Adverſaries. *Thunder* is a figa of Gods Anger, *1 Sam. 2. 10.* and *7. 10. c (i. e.)* Thunder, oft ſo called. The ſame thing expreſſed in other words.

14 Yea he ſent our his arrows *d*, and ſcattered them *e*;
and he ſhot our lightnings, and diſcomfited them.

d To wit Lightnings, as it is explained in the next Clauſe. *e* To wit, mine Enemies: Which is ſufficiently underſtood from *v. 3.* and 17. and from the whole Context.

15 Then the channels of waters were ſeen, and the
foundations of the world were diſcovered *f*: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

f By mighty and terrible Earthquakes which overturned the Earth, and made its lower parts uppermoſt and viſible.

16 * He ſent *g* from above; he took me, he drew Pſ. 144. 7.
me out of ‖ many waters. Or, *of an* Heb. *Sea.*

g Angels, or aſſiſtance otherwiſe.

17 He delivered me from my ſtrong enemy, and from
them which hated me *h*; for they were too ſtrong for me.

h From them that wanted neither Malice nor Power.

18 They prevented me *i* in the day of my calamity:
but the LORD was my ſtay.

i They were too cunning for me, and had almoſt ſurprized me; but they could not prevent thee.

19 * He brought me forth *k* alſo into a large place *l*: Pſ. 118. 5.
he delivered me, becauſe he delighted in me *m*.

k Out of my ſtraits and difficulties; out of the little Caves in which I was ſhut up and impriſoned. *l* Into a ſtate of Freedom and Plenty, and Comfort. *m* Or, *loved me*, or *had a good will to me*, as this phraſe commonly ſignifies. Whereby he aſcribes all his Mercies and Bleſſings to Gods good Pleaſure and free Grace, as the firſt ſpring of them. Which he thought fit to premiſe, leſt the following Expreſſions ſhould ſeem to favour of boaſting of his own Merits, which he oft diſclaims.

20 The LORD rewarded me according to my righ-
teouſneſs *n*; according to the cleanneſs of my hands *o* hath he recompenſed me.

n As I had a juſt Cauſe, and made it my care and buſineſs to deal righteouſly with God and with *Saul* and all others, ſo God (who hath engaged himſelf by his Promiſe, to ſuccour and reward them that are ſuch) was graciouſly pleaſed to own me, and to plead my Cauſe againſt my unrighteous Enemies. And becauſe I would not deliver my ſelf from ſtraits and miſeries, by unrighteous means, namely, by killing *Saul*, as I was adviſed to do, God was pleaſed to deliver me in a more honourable and effectual manner. *o (i. e.)* The innocency of my Actions, and carriage towards *Saul*, from whoſe Blood I kept my hands pure.

21 For I have kept the ways of the LORD *p*, and
have not wickedly departed from my God *q*.

p I have obſerved and obeyed his Precepts, and made mine own Will, and Paſſions and Intereſt ſtoop to them. *q (i. e.)* I have not knowingly and wilfully forſaken God, and broken his Laws as wicked men do. Which he adds by way of Correction and Explication, leſt the former or following Clauſes ſhould be interpreted as a Profeſſion of ſuch a perfect and ſinleſs righteouſneſs, when by he might in ſtrict Juſtice be juſtified by, and before God; which he elſewhere utterly diſowns, *Pſal. 130. 3.* and *143. 2.* and which *David*, eſpecially towards the end of his days, (when this Pſalm was Compoſed, as the Title ſhews) could not pretend to without great Arrogancy and Faithood, as having been guilty of thoſe great Sins of Murder and Adultery, and many other Errors, as he confeſſeth, *Pſal. 19. 12.* and oft elſewhere.

22 For all his * judgments *were* before me *r*, and I
did not * put away his ſtatutes from me *s*.

Pſ. 10. 5.

r (i. e.) Before the Eyes of my Mind, I diligently ſtudied and conſidered them, that I might govern my whole Life by them. *s (i. e.)* Out of my view, as ungodly men do; who like not to retain God nor his Word in their Hearts or Thoughts.

23 I was alſo ‖ upright † before him *t*: and I kept Or, *perfect.* Job 11. 4.
† Heb. *with.* my ſelf from mine iniquity *u*.

24 Therefore hath the LORD recompenſed me ac-
cording to my righteouſneſs, according to the cleanneſs of my hands † in his eye ſight.

† Heb. *before him.*

t I did not pretend Religion before men for my own ends, but before his did approve my heart and ways to the all-ſeeing God. *u (i. e.)* Even From that ſin which I was moſt inclined or tempted to: Either, 1. From my Hereditary and Natural Corruption. So far that it ſhould not have dominion over me, nor break forth into any prefumptuous or ſcandalous ſins. Or rather 2. From the ſin of killing *Saul*, which might be called *his ſin*, becauſe this might ſeem moſt agreeable and deſireable to him both as a Man and as a Souldier, and as anointed to be King, as being a likely way, both to revenge and to preſerve and to advance himſelf: to which alſo he might ſeem to be both invited by the fair opportunity which Providence had put into his hand, *1 Sam. 24. 4.* and *26. 8.* and neceſſitated by *Sauls* implacable Malice, and his own perpetual and extream

Dangers and Diſtreſſes; and to which he was ſo ſtrongly tempted by his own followers, in the place now quoted.

25 With the merciful man thou wilt ſhew thy ſelf merciful: with an ‖ upright man thou wilt ſhew thy ſelf upright *x*.

‖ Or, *perfect*

x Or, *ſincere*, to wit, in performing what thou haſt Promiſed to ſuch Perſons, this being a great part or act of Sincerity, when ones Deeds and Words, or Profeſſions agree together; as on the contrary for thoſe that deal Hypocritically and wickedly with thee, thou wilt make them to *know thy breach of Promiſe*, as it is expreſſed, *Numb.* 14. 34. The Sence of the Verſe is, Thou meteſt to every one the ſame meaſure, which he meteth out to others, and giveſt to him the Fruit of his own doings, and therefore thou wilt perform mercy and truth, to thoſe who are merciful and true to others, as through thy mercy I have been.

26 With the pure thou wilt ſhew thy ſelf pure; and with * the froward thou wilt ſhew thy ſelf ‖ froward *z*.

* Lev. 26. 23, 24, 27, 28.

‖ Or, *wreſtle.*

y Free from the leaſt mixture or appearance of unrighteouſneſs, or unfaithfulneſs, or unkindneſs: or ſimply and ſincerely ſuch as thou uſeſt, and haſt promiſed to be to them that are ſuch: for *Purity* is oft put for *Sincerity*. *z* Or, *perverſe*, (*i. e.*) Thou wilt Croſs him and Walk contrary to him, as thou haſt threatned, *Levit.* 26. 23, 24. See alſo, *Prov.* 2. 24. Man's *perverſeneſs* here is moral and ſinful, but God's *perverſeneſs* is judicial and penal.

27 For thou wilt ſave the afflicted people *a*; but wilt bring down high looks *b*.

a ſuch as I and my poor followers were. *b* (*i. e.*) Proud Perſons who diſcover the Pride of their Hearts, by their haughty looks and Carriages, *Pſal.* 101. 5. *Prov.* 6. 17. ſuch as mine Enemies were.

‖ Or, *Lamp.*

28 For thou wilt light my ‖ candle *c*: the LORD my God will enlighten my darkneſs.

c Or, *thou doſt light*, or *haſt lighted my Candle*, (*i. e.*) given me Safety and Comfort, and Proſperity and Glory, and Poſterity alſo; all which are oft ſignified by a *Candle* or a *Light*, as *Eſth.* 8. 16. *Job* 21. 17. and 29. 3. *Pſal.* 97. 11. and 132. 17. &c.

(Or, *breach.*)

29 For by thee I have ‖ run through a troop *d*; and by my God have I leaped over a wall *e*.

d (*i. e.*) Broken through the armed Troops of mine Enemies. *e* I have ſcaled the Walls of their ſtrongeſt Cities and Caſtles, and ſo taken them.

* Deu. 32. 4. Dan. 4. 37. Rev. 15. 3. * Pſ. 12. 6. & 119. 140. Prov. 30. 5.

30 *As for* God his * way *is* perfect *f*: the word of the LORD is * ‖ tryed *g*: he *is* a buckler to all thoſe that truſt in him.

‖ Or, *refined.*

f His Counſel and Providence, though it may ſometimes be dark and hard to be underſtood, yet is always wiſe and juſt, and every way perfect or unblameable. *g* The truth of God's promiſes is certain, and approved by innumerable Experiences, and mine among the reſt.

* Deut. 32. 35.

31 For who *is* God ſave the LORD *h*? or who is a Rock ſave our God!

h It muſt needs be as I have ſaid, becauſe our Lord is the only God, and therefore there is none, neither God nor Creature, that can hinder him from accompliſhing his own word and work, or from defending thoſe that truſt him: He is unchangeable and invincible. Or this is an Amplification, as God is, what I have now deſcribed him to be, ſo he only is ſuch, and there is no other God, or Rock in which they may ſafely truſt.

1 Sam. 2. 2. Pſal. 86. 8. Iſa. 45. 5.

32 *It is* God that girdeth me with ſtrength *i*, and maketh my way perfect *k*.

i That gives me ſtrength both of Mind and Body for Battel. It is a Metaphor taken either from a Military Girdle, or from a Common Girdle, wherewith their looſe Garments were girt about them, whereby they were rendred fitter for any Action. *k* (*i. e.*) Perfectly plain and ſmooth, and clear from Impediments, as Pioneers uſe to prepare the way for the March of an Army. He guided me in all my Counſels and enterprizes, ſo that I neither miſs my way, nor ſtumble in it, nor come ſhort of my end.

* Deut. 32. 13. & 33. 29.

33 He maketh my feet like hinds *feet l*, and * ſetteth me *m* upon my high places.

l (*i. e.*) Moſt ſwift and nimble. As he made me wiſe in Counſel and Contrivance, (which he elſewhere ſaith) ſo he made me ſpeedy and Expeditious in the Execution: Which are the two great Excellencies of a Captain. He gave me great Agility either to flee and eſcape from mine Enemies, when prudence required it, or to purſue them, when I ſaw occaſion. *m* Heb. *maketh me to ſtand*, (*i. e.*) Either he placeth me in ſafe and ſtrong places, out of the reach of mine Enemies: Or he confirms and eſtabliſheth me in that high and honourable eſtate into which he hath advanced me, and gives me Wiſdom to improve my Victories.

* Pſ. 144. 1.

34 * He teacheth my hands to war *n*, ſo that a bow of ſteel is broken by mine arms *o*.

n To him I owe all that Military skill, or ſtrength or Courage which I have. *o* My ſtrength is ſufficient not only to bend it, but to break it.

35 Thou haſt alſo given me the ſhield of thy ſalvation *p*, and thy right hand hath holden me up *q*, and thy gentleneſs hath made me great.

‖ Or, *with thy meekneſs thou haſt multiplied me.*

p Thy Safeguard and Protection, which hath been to me like a ſhield to defend me. *q* Kept me from falling into thoſe Snares and Miſchiefs, which mine Enemies deſigned and I feared. *r* Or, *meekneſs*, as this word ſignifies, *Numb.* 12. 3. *Pſal.* 10. 17. and 45. 4. *Zeph.* 2. 3. (*i. e.*) Thy Clemency, whereby thou haſt pardoned my ſins, which might otherwiſe have undone me, and mitigated thy Corrections which I have deſerved; thy Grace and Benignity, which thou haſt freely ſhewed to me and for me.

†Heb *mine Ancles.*

36 Thou haſt inlarged my ſteps *s* under me, that † my feet did not ſlip *t*.

s Which before were ſtraitned and confined to a little Compaſs, and intangled with the narrowneſs and difficulty of the way. *Thou haſt ſet my feet in a large Room*, *Pſal.* 31. 8. and 118. 5. (*i. e.*) Thou haſt brought me out of all my ſtraits and Difficulties, into a ſtate of Freedom and Safety. *t* Or, *ſtumble*, as they are apt to do in narrow and uneven ways.

37 I have purſued mine enemies, and overtaken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet *u*.

u (*i. e.*) Caſt down to the Ground, ſo as I may tread upon their Necks after the manner of Conquerors, *Deut.* 33. 29. *Jſ.* 10. 24.

39 For thou haſt girded me with ſtrength *x* unto the battel: thou haſt † ſubdued under me thoſe that roſe up againſt me.

† Heb. *cauſed to bow.*

x He repreats what he had ſaid v. 32. leſt he ſhould ſeem to arrogate to himſelf his great Atchievements and Victories mentioned, v. 37, 38. and that he might give God the whole Praiſe and Glory of them.

40 Thou haſt alſo given me the necks *y* of mine enemies, that I might deſtroy them *z*.

y Either, 1. That I might ſmite or behead them. Or 2. That I might put my yoke upon their Necks, or bring them into Subjection. Or rather thus, *Thou haſt made them turn their Backs* to me, (*i. e.*) Flee away from me: for ſo this very Phraſe is uſed and rendred, *Exod.* 23. 27. *Jſ.* 7. 8. 12. and elſewhere. So far are they miſtaken, that ſay this Hebrew word *Oreph* is only uſed for the *Neck*, and not for the *Back*. *z* That I might have Opportunity to deſtroy them.

41 They cryed, but *there was* none to ſave *them*: * even unto the LORD *a*, but he anſwered them not.

* Jſ. 1. 15. & 59. 12.

a He ſpeaks of his *Iſraelitiſh* Enemies, who in their Diſtreſſes prayed to God for help againſt him.

Prov. 1. 28. Jſa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Mich. 3. 4. Zech. 7. 13.

42 Then did I beat them ſmall as the duſt before the wind: I did * caſt them out *b* as dirt in the ſtreets.

* Or, *Kid them away*, as Dirt is uſually ſwept or carried out of Houſes or Streets. Or, *tread them down*; Or *bruiſe them*, as men do Dirt when they walk in the Streets.

43 Thou haſt delivered me from the ſtrivings of the people *c*: *and* thou haſt made me the head of the heathen *d*: a people whom I have not known *e* ſhall ſerve me.

c From Contentions, and Seditions, and Tumults of my own people under *Saul*, and *Iſhboſheth* and *Abſalom*. *d* Of the *Ammonites*, *Moabites*, *Edomites*, *Syrians* and others. *e* Whom I had no acquaintance with, nor Relation to, no not by thy Promiſe or Grant; even barbarous and remote Nations.

44 † Aſſoon as they hear of me *f*, they ſhall obey me: † the ſtrangers ‖ † ſubmit themſelves unto me *g*.

† Heb. *at the hearing of the ear.* Heb. *ſhall lye.* Or, *ſhall diſſemble.* Heb. *ſhall wax old.* Or, *ſhall gird themſelves.*

f Either 1. At the fame of thy Name, and Victorious Arms. Or 2. At the firſt tidings of my coming towards them. Or rather, 3. As ſoon as they underſtand my Will and Pleaſure, they ſhall inſtantly comply with it. *g* Heb. *Shall lie unto me*, (*i. e.*) Shall ſubmit themſelves to me not willingly and cheerfully, as they will pretend, but only out of fear, and by conſtraint. By which it appears that this is ſpoken with reference to *David*, and not (as ſome would have it) to Chriſt, becauſe Chriſt's people are a willing People, *Pſal.* 110. 3. and thoſe whom he Conquers do freely obey him.

45 The ſtrangers ſhall fade away *h*, and be afraid *i* out of their cloſe places *k*.

h (*i. e.*) Shall wither and decay in their hopes and ſtrength. *i* (*i. e.*) Shall come trembling: one Verb being put for two, as *Pſal.* 22. 21. *thou haſt heard me*, (*i. e.*) Having delivered me, and 42. 1. *panteth*, (*i. e.*) Panting hotheaded, and in many other places. *k* Out of their ſtrong holds, where they ſhall lurk and keep themſelves for fear of me, and whence they dare not ſtir without trembling. Or, for (as the Particle *Mem* is oft uſed) *their cloſe places*, (*i. e.*) Leſt I ſhould aſſault and take them.

46 The LORD liveth *l*, and bleſſed *be* my rock *m*: and let the God of my ſalvation be exalted.

l He and he only is the true living God, and he hath manifeſted himſelf to be for my Comfort, and for the Confuſion of mine Enemies, when other Gods are dead and impotent Idols. Or, *Let the Lord live.* So it is a joyful and thankful Acclamation, ſpoken after the manner of earthly Princes. *m* Let him have all bleſſing and praiſe, for he is worthy of it.

47 It is God that * avengeth me *n*, and ‖ ſubdueth the people under me.

‡ Heb. *gives vengeances for me.* Or, *ſubdues.* ‖ Heb. *cauſeth.*

n That executed Vengeance both by me, againſt Malicious Enemies, and for me againſt *Saul*, of whom I would not avenge my ſelf.

48 He delivereth me from mine enemies: yea, * thou lifteſt me up above thoſe that riſe up againſt me: thou haſt delivered me from the † violent man *p*.

* Pſ. 18. 48. † Heb. *man of violences.*

o Above their Malice and Power. *p* From *Saul*: whom for Honours ſake he forbears to mention.

49 * Therefore will I ‖ give thanks unto thee, O LORD, among the heathen *q*: and ſing *praiſes* unto thy name.

* Rom. 15. 9. ‖ Or, *confeſs.*

q Or, *among the* Gentiles or *Nations*; (*i. e.*) Either, 1. In the great Congregations conſiſting of the *Iſraelites* of all Tribes; of whom this very word is uſed, *Pſal.* 35. 17. and 40. 1. *Ezek.* 2. 3. and elſewhere, as hath been noted before, Or 2. In the Preſence of thoſe

thoſe *Gentiles*, who reſorted to *Jeruſalem* in great numbers, or before others of them, who are either ſubject to me, or Confederate with me, as I have occaſion of ſpeaking or writing to any of them. But this was but an uncertain and inconſiderable Aſſembly. And therefore *David* is here tranſported beyond himſelf, even to his ſeed for ever, as it is expreſſed v. 50. and ſpeaks this in ſpecial Relation to Chriſt, who was to be his ſeed, and of whom he was an Eminent Type, and by whom alone this was done, to any purpoſe. And therefore this is juſtly applied to him, and to his Preaching to and calling of the *Gentiles*, *Rom.* 15. 9.

50 Great deliverance giveth he to his king *r*: and ſheweth mercy to his anointed, to David, and to his ſeed *s* * for evermore.

1 Sam. 2. 10.

r To the King whom God himſelf choſe and anointed or conſtituted. *s* To all his Poſterity, and eſpecially to the Meſſias, who is called *David's ſeed*, *Acts* 13. 23. *Rom.* 1. 3. and his *Son*, *Pſal.* 89. 27. and 110. 1. Compare with *Mat.* 22. 42. and *the Seed* by way of Eminency, *Gal.* 3. 16. and *Gods anointed* and *King*, *Pſal.* 2. 2.

PSAL. XIX.

The ARGUMENT.

THE deſign of this *Pſalm* is to adore and magnifie the name of God for the diſcovery of his Wiſdom and Power, and Goodneſs, both by his great and glorious Works of Creation and Providence; and eſpecially by his Word and the holy Scripture; which he prefers before the former.

To the chief muſician, a Pſalm of David.

The Heavens declare the Glory of God, 1. *So do Night and Day*, 2. 3 *and the Sun*, 6. *The Perfection, Purity, and Extent of Gods Law; its Effects*, 7—12. *He prays to be againſt Preſumptuous Sins*, 13.

Gen. 1. 6. 1 THE * heavens *a* declare *b* the glory of God *c*: and the firmament *d* ſheweth his handywork *e*.

* Thoſe viſible Heavens ſo vaſt and ſpacious, richly adorned with Stars, ſo various and admirable in their Courſe, or Station; ſo uſeful and powerful in their Influences. *b* Not properly, but Objectively, as the *Earth* and *Trees* and *Stones* are ſaid to ſpeak, *Job* 12. 8. and 38. 7. *Iſa.* 55. 12. they demonſtrate or make it evident and undeniable to all men, of Sence or Reaſon: They are as a moſt legible Book, wherein even he that runs may Read it. *c* (*i. e.*) His glorious Being or Exiſtence, *his eternal Power and God-head*, as it is particularly expreſſed, *Rom.* 1. 20. his infinite Wiſdom and Goodneſs. All which are ſo viſible in them, that it is Ridiculous to deny or doubt of them, as it is offenced Ridiculous to think of fe meaner works of Art, as an Houſe or a Book, *&c.* that they were made without an Artiſt, or without an Hand. *d* Or, *the Expanſum*, (*i. e.*) All this vaſt ſpace extended from the Earth to the higheſt Heavens, with all its goodly Furniture, the ſame thing which he called *Heavens*. *e* The Excellency of the work diſcovers who was the Author of it, that it did not come by chance, nor ſpring of it ſelf, but was made by the Lord God Almighty.

2 Day unto day *f* uttereth *g* ſpeech *h*, and night unto night ſheweth knowledge *i*.

f Or rather, *after* (as the Hebrew *Lamed* oft ſignifies, as *Exod.* 16. 1. and 25. 38. 2 *Chron.* 30. 21. *Pſal.* 56. 2.) *Day*: For the day doth not utter this to the Day, but to us upon the Day. The Sence is, Either, 1. That orderly and conſtant, and uſeful Succeſſion of Days and Nights one after another, declare this. But of the Courſe of the Sun, the effect whereof this Succeſſion is, he ſpeaks, v. 5. Or rather, 2. Every Day and Night renews or repeats thoſe Documents and Demonſtrations of God's Glory. He that neglects them one day, may learn them the next day. *g* Or, *poureth forth*, to wit, conſtantly and abundantly and forcibly, as a Fountain doth Water, as this Hebrew Verb ſignifies. *h* Or *the Word*, or *Diſcourſe*, To wit, Concerning God. It hath as it were a Tongue to ſpeak the Praiſes of its Maker; (*i. e.*) It gives men occaſion to Magnifie and adore him. *i* (*i. e.*) Gives us a clear and certain Knowledge or Diſcovery of God their Author.

‖ Or, *ſeeth*, or *thoſe Viſions ſeveral Nights.* † Heb. *without a voyce.* Heb. *their voyce is not heard.*

3 *There is* no ſpeech nor language ‖ † *where* their voyce is not heard *k*.

k Or, *underſtood*, as the Verb oft ſignifies, as *Gen.* 11. 7. and 42. 23. 2 *Kings* 18. 26. 1 *Cor.* 14. 2. for the *hearing* of it, would have been inſignificant without the underſtanding of it, in which the force of the Argument lyes. The Sence is, there are divers Nations in the World, which have ſeveral Languages, ſo that one cannot Diſcourſe with, or be underſtood by another, But the Heavens are ſuch an univerſal and admirable Teacher, that they can ſpeak to all People under them, and be clearly underſtood by all. *Is Nation*, or *People*, ſaith that wiſe and learned Heathen, *Tull.* *Is ſo barbarous and ſeſtiſh, as, when they look up to the Heavens, not to preſume that there is a God, or to imagine that thoſe things are the Effects of blind Chance, which are made with ſuch wonderful Art and Wiſdom, that it requires extraordinary Art to underſtand their excellent Orders and Courſe?* But this Verſe is by divers Learned men otherwiſe Tranſlated, not without an elegant Gradation, as ſome obſerve. *They have no Speech nor Word, nor* is any *Voyce or ſound heard*, in or from them. Then follow the next Verſe by way of Oppoſition, yet *their line*, &c. Or thus, *They have no Speech, nor Words*, (which is ſuppoſed to be here ſaid by way of Prolepſis, to ſoften and explain his former Expreſſions of the Heavens, *declaring* and *ſpeaking*) *yet* (or, but *without* them) *their Voyce is heard or underſtood.*

Rom. 10. 18.

4 * ‖ Their line *l* is gone out *m* through all the earth *n*, and their words *o* to the end of the world: in them hath he ſet a tabernacle *p* for the ſun *q*;

‖ Or, *rule.* Or, *meaſure.*

l Either, 1. their admirable ſtructure made exactly, and as it were by line: ſee *Jſa* 28. 10. *Zech.* 1. 16. Or, 2. *Their lines*, the ſingular number being put for the plural, for the line anſwereth to the *Words* in the next Clauſe. And by *line* or *lines* he may underſtand their writing, as this very Word is taken, *Iſa.* 28. 10. which

is made up of ſeveral lines. And this Expreſſion may ſeem to be very fit and Proper, becauſe the Heavens do not teach men audibly, or by ſpeaking to their Ears, but viſibly by propounding things to their Eyes, which is done in lines or writings. *m* (*i. e.*) Is ſpread abroad or drawn forth. *n* So as to be ſeen and Read, by all the Inhabitants of the Earth. *o* (*i. e.*) Their magnificent Structure, and their exquiſite Order, and moſt regular Courſe, by which they declare their Author, no leſs than if they uſed many Words, or long Diſcourſes to that purpoſe, or no leſs than men diſcover their Minds by their Words. See more concerning this Verſe, upon *Rom.* 10. 18. where it is applied to the Preaching of the Goſpel by the Apoſtles, in the ſeveral parts of the World. *p* Which is a moveable Habitation, and therefore fitly applied to the Sun, which is here deſcribed, to be in conſtant and perpetual Motion, v. 5, 6. *q* Which being the moſt Illuſtrious and uſeful of all the Heavenly Bodies, is here particularly mentioned.

5 Which *is* as a bridegroom *r* coming out of his chamber *s*; *and* * rejoyceth as a ſtrong man *t* to run a race.

* Eccl. 1. 5.

r Gloriouſly adorned with Light as with a beautiful Garment, and ſmiling upon the lower World with a pleaſant Countenance. *s* In which he is Poetically ſuppoſed to have reſted all Night, and thence to break forth as it were on a ſudden, as both Sacred and profane Poets repreſent the Matter. *t* Who being Conſcious and Confident of his own ſtrength, and promiting to himſelf Victory and the Glory which attends it, ſets upon his Work with great Pleaſure.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it *u*: and there is nothing hid from the heat thereof *x*.

u His Courſe is conſtant from Eaſt to Weſt, and thence to the Eaſt again. *x* There is no part of the Earth which doth not one time or other feel the Comfort and Benefit of its Light and Heat.

7 The ‖ law of the LORD *y* is perfect *z*, ‖ converting *a* the ſoul: the teſtimony of the LORD *f* is ſure *g*, making wiſe *h* the ſimple *i*.

‖ Or, *Doctrine.* ‖ Or, *reſtoring.*

y (*i. e.*) The Doctrine delivered by God to his Church, whether Hiſtorical or Moral Laws, as it is, *Rom.* 2. 23, 25, 27, 21. but alſo to the whole Word of God, as *Pſal.* 1. 2. and 119. 1, 2, 3, &c. *Jer.* 8. 8. *Mal.* 2. 6. to the Pſalms, as *John* 10. 34. and 15. 25. Compare with *Pſal.* 82. 6. and 35. 19. and to the Writings of the Prophets, 1 *Cor.* 14. 21. Compare with *Iſa.* 28. 11. yea even to the Goſpel it ſelf, as *Iſa.* 2. 3. and 42. 4. and 51. 4, 7. *Rom.* 3. 27. *Gal.* 2. 21. And in this general Sence it muſt be here underſtood, becauſe the Effects here following, do not flow from one but from all the Parts of it, Precepts and Counſels, and Threatnings, and Promiſes, and God's gracious Covenant made with man therein revealed. Having diſcourſed hitherto of the Glory of God ſhining forth in, and Demonſtrated by, the viſible Heavens, and the Heavenly Bodies, he now proceeds to another Demonſtration of God's Glory, which he Compares with and prefers before the former. Which he doth partly to prevent that Exceſſive admiration of the ſplendour and beauty of the Sun and Stars, by the Contemplation whereof the Heathens were brought to adore them, an Error which the *Iſraelites* were not free from the Danger of, *Deut.* 4. 19. and partly to make the *Iſraelites* ſenſible of their ſingular Obligations to God, who beſides that common Light and Influence of the Heavenly Bodies, had given them a peculiar and a more neceſſary and beneficial Light; and partly, to awaken and provoke the *Gentiles* (into whoſe hands thoſe Pſalms might come) to the ſtudy and love of God's law, by repreſenting thoſe excellent Advantages, which they no leſs than the *Jews* might obtain by it. *z* Without Error or Defect, fully and exemplarly diſcovering both the Nature and Will of God, and the whole Duty and Buſineſs of man, whom and how he is to Worſhip and Serve, what he is to believe and Practice, and whatſoever is neceſſary to his preſent and eternal Happineſs. Wherein their ſeems to be a ſecret Reflection upon the former and natural diſcovery of God, by his works of Creation, as that which is defective and inſufficient for the great and Glorious ends here following, which although it did declare ſo much of God's being and Nature, as left all men without excuſe, *Rom.* 1. 20. yet did not fully nor clearly manifeſt the Mind and Will of God, nor direct and bring men to eternal Salvation. *a* To wit, from the Errors of Mind and Converſation, in which men without this Light do generally wander and periſh, unto God, from whom all men are naturally revolted. Or, *Comforting* or *Reviving*, as this Word is uſed, *Ruth* 4. 15. *Pſal.* 23. 3. *Lam.* 1. 11. 16. Heb. *reſtoring or Reviving the Soul*, which was drooping and even going out of the Body, through grievous Troubles of the outward Man, and Terrors of the Mind and Conſcience. *f* (*i. e.*) His law, ſo called becauſe it is a Witneſs between God and Man, what God requires of Man, and what upon the performance of that Condition, he will do for Man. *g* Heb. *faithful* or *true*, which is moſt Excellent and Proper, and neceſſary in a Witneſs: It will not miſ-lead or deceive any man, that truſteth to it or followeth it; But will certainly and infallibly bring him to Happineſs. *h* Unto Salvation, as is expreſſed, 2 *Tim.* 3. 15. Which is the only true Wiſdom. *i* This is added Either, 1. By way of Commendation, or as a qualification of the Perſon whom God's word will make wiſe, he muſt be humble and fooliſh, and little in his own Eyes, and willing to be taught: See *Mat.* 11. 25. 1 *Cor.* 1. 25, &c. For God reſiſteth the proud and ſcornful, and will not give this Wiſdom to them; or rather, 2. By way of Contempt, which ſeems moſt agreeable both to the uſe of the Words, *Prov.* 1. 4. and 9. 6. and 14. 15. and 22. 3. and to the Scope of the place, which is to ſet forth the Excellency and Efficacy of God's Law in the general, without any Reſtriction to this or that ſort of Men. So it may note the weak and fooliſh even Perſons of the loweſt Capacities, and ſuch are apt to miſtake and are eaſily reduced, as

the Word implies. And yet theſe, if they will hearken to the Inſtructions of God's word, ſhall become Wiſe, when thoſe who *profeſs themſelves Wiſe*, ſhall by leaning to their own underſtanding, and deſpiſing or neglecting the Directions of God's word, *become and prove themſelves to be Fools*, *Rom.* 1. 22. But this is not ſpoken excluſively, as if no men of better Abilities were thus made Wiſe, but by way of Amplification, to ſhew the Uſefulneſs of God's Word to men of all ſorts and frees.

8 The ſtatues *k* of the LORD are right *l* rejoycing the heart *m*: the commandement of the LORD *n* is
Pſal.119. * pure *o*, enlightning the eyes *p*.
140. *k* Another word ſignifying the ſame thing with *Law* and *Teſtimonies*. *l* Both in themſelves, as being free from Crookedneſs or Error; and in their Effect, as guiding and directing men in the right and ready way to eternal Happineſs. Which alſo reflects upon that knowledge of Divine things, which men have by the light of Nature and works of God, or by the Doctrines of the Philoſophers or others, that wanted or neglected the light of God's word, wherein there is a great deal of darkneſs and uncertainty, and Error and Danger. *m* Partly by that clear and certain knowledge of Divine things which it gives, for *knowledge is pleaſant to the Soul*, *Prov.* 2. 20. and partly by the diſcoveries of God's Love and Grace to ſinful men, in Offers and Promiſes of Mercy therein contained. *n* (*i. e.*) All his Commands. *o* Without the leaſt mixture of Error, or injuſtice or Deceit: Which cannot be ſaid of humane Laws. *p* To wit, of the Mind, with an evident and compleat manifeſtation of God's Will and Man's Duty: both which the works of Nature, and all the Writings of men diſcover but darkly and imperfectly.

9 The fear of the LORD *q* is clean *r*, enduring for
† Heb. *truſt.* ever *s*: the judgments of the LORD *t* are † true *and* righteous altogether *u*.

q By which he underſtands not the Grace of God's fear, as this Phraſe is commonly taken; nor the whole Worſhip of God, as it is taken, *Pſal.* 34. 5, 11. *Mat.* 15. 9. but the Law and Word of God, which is the only thing that is here commended, and which is meant by all the other parallel Titles of his *Teſtimony*, and *Statutes*, and *Commandements*, and *Judgments*, and conſequently by this of his *Fear*, which is as it were hemmed in within them. And this may well be ſo called by an uſual Metonymy, becauſe it is both the Object and the Rule, and the Cauſe of this Grace of holy Fear; as God himſelf is called *Fear* for the like reaſon, *Gen.* 31. 53. and in the Hebrew, *Pſal.* 76. 11. *r* (*i. e.*) Sincere, not adulterated with any mixture of Vanity, or Falſhood, or Vice; not requiring nor allowing any uncleanneſs or wickedneſs, as the Religion of the *Gentiles* did, *s* Conſtant and unchangeable, the ſame for Subſtance in all the Ages of the Church and the World. Which is moſt true, both of the moral Law, and of the Doctrine of God's Grace and Mercy to ſinful and miſerable man; which two are the Principal parts of that Law, of which he here ſpeaks, as is Evident from the whole Context. For as the difference between the Old and the New Teſtament, that lyes only in Circumſtantial and Ceremonial, or Ritual things, which are not here intended; and that Alteration alſo was foretold in the Old Teſtament, and conſequently, the accompliſhment of it did not deſtroy, but confirm the certainty and conſtancy of God's word. This alſo is oppoſed to humane Laws, wherein there are, and ought to be manifold Changes, according to the difference of Times and People and Circumſtances. (*i. e.*) God's Laws frequently called his *Judgments*, becauſe they are the Declarations of his righteous Will and as it were his legal or judicial Sentence by which he expects that men ſhould govern themſelves, and by which he will judge them at the laſt day.

* Pſ. 117. 10 More to be deſired *are they* than gold, * yea, than
12, 127. much fine gold *x*: * ſweeter alſo than honey *y*, and † the
Prov. 8. honey comb *z*.
11, 19. *x* Than Gold of the beſt quality, and in the greateſt quantity.
* Pſ. 119. *y* Which was moſt ſweet in thoſe Eaſtern Countries. † Than that
103. Honey which the Bees have moſt diligently wrought in their Combs,
† Heb. *the dropping of Hony-combs* and which freely flows from them; which is ſweeter than the reſt.

11 Moreover, by them is thy ſervant *a* warned: *and* in keeping of them *b there is* great reward *c*.

a I thy ſervant, though a King and a Prophet, and of ſome Repute for Wiſdom and Knowledge, yet I am daily taught by them. Or, *enlightned*, as *Dan.* 12. 3. or *clearly admoniſhed*, as this word ſignifies, *Exod.* 18. 20. 2 *Kings* 6. 10. *Eccleſ.* 4. 13. *Ezek.* 3. 17, &c. and 33. 3, 9. It is a faithful and excellent Monitor to ſhew me my Duty in all Conditions, and to preſerve me from falling into ſin and danger, and Miſchief. *b* To thoſe that make it their great Deſign, and care to conform their whole Lives to them. For he ſpeaks not of a Legal and perfect keeping of them, which no man attaineth to in this Life, *Eccleſ.* 7. 20. *Gal.* 3. 10, 11, 12. 1 *John* 1. 8. but of doing it in an Evangelical Sence, with the allowances which God through Chriſt makes for Humane infirmities. *c* In this Life, and eſpecially in the next.

*Pſ.40.12. 12 * Who can underſtand *d his* Errors *e*? cleanſe thou me *f* from ſecret faults *g*.

d This may be here added Either, 1. As a further Proof of the Excellency and neceſſity of God's Law, becauſe mens Errors are ſo many and hard to be diſcovered and prevented, that they indifpenſably need ſuch a Friend and Counſellor as the Law is, to give them the true knowledge of themſelves and of their ſins. Or 2. As a juſt and ſorrowful Cenſure of himſelf, upon the Conſideration of the exact Purity of God's Law, and the Comparing of his Life with it. Thy Law, O Lord, is Holy and juſt and Good. But I am a poor ſinful Wretch falling infinitely ſhort of it, and Condemned by it. Or 3. As a ſignification of the inſufficiency of God's Law, ſtrictly ſo called for the healing and ſaving of mens Souls, and of the neceſſity of further ſupplies of the Goſpel, and grace of God; whereby the eyes of their Minds may be enlightned to ſee that light which ſhines in God's Law, and their Hearts may be renewed to yeild univerſal Obedience to it, for which therefore he prays in the following words. And withal he implies, that he did not expect that *reward* which he laſt mentioned as a juſt Recompence to his Obedience, which he confeſſeth to need a Pardon more than to deſerve a Reward, but only as an effect of God's grace and goodneſs. *e* Either, 1. His ſins of ignorance, of which this word is uſed, *Levit.* 4. 2, 22, 27. *Eccleſ.* 5. 6. Or rather, 2. His ſins in general (which afterwards he divides into *ſecret* and *preſumptuous ſins*) Or all deviations from God's Law, which are thus called, 1 *Sam.* 26. 1. *Pſal.* 119. 67, 118. *Heb.* 9. 7. *Jam.* 5. 20. The Sence is, I cannot comprehend the numbers or the ſeveral kinds, or all the Hainous Aggravations of my ſins. *f* Both by juſtification or the Pardon of my ſins, through the Blood of thy Son which is to be ſhed for me; and by Sanctification through thy holy Spirit, co-working in and with thy Word, to the further Renovation of my Heart and Life: For theſe are the two ways of *cleanſing* Sinners, moſt frequently mentioned both in the Old and New Teſtament. Though the firſt may ſeem to be Principally, if not only, Intended, becauſe he ſpeaks of his paſt ſins, which could be cleanſed no other way but by Remiſſion. *g* (*i. e.*) From the guilt of ſuch ſins as were ſecret Either, 1. From others; ſuch as none knows but God and my own Conſcience: Or 2. From my ſelf; ſuch as I never obſerved, or did not diſcern the evil of. Pardon my unknown ſins, of which I never repented particularly, as I ſhould have done.

13 Keep back *h* thy ſervant alſo from preſumptuous
ſins *h*, * let them not have dominion over me *i*: then * Pſ. 119.
ſhall I be upright *k*, and I ſhall be innocent *l* from ‖ the 133.
great tranſgreſſion *m*. Rom. 6.
12. 14.

h Or, *reſtrain*, or *withdraw*. Which word is emphatical, and ‖ Or, much
ſignifies Mans natural and great proneneſs even to the worſt of ſins, and the neceſſity of God's Grace, as a Bridle, to keep men from ruſhing upon them. Having begged Pardon for his former Errors, he now begs grace to keep him from Relapſes for the time to come. *h* From known and evident ſins, ſuch as are committed againſt knowledge and Deliberation, with deſign and reſolution, and Eagerneſs, with reſiſtance againſt the Checks of Conſcience, and the Motions of Gods Spirit, and with Contempt both of God's commands and Judgments, and ſo with *Pride* and *Inſolency*, which this word ſignifies. See *Exod.* 21. 14. And ſuch a ſin was that of *David* in the Matter of *Uriah*, to which he ſeems to have an Eye; and prayeth to be kept from ſuch Miſcarriages. *i* If I be at any time tempted to any ſuch ſins, Lord let them not prevail over me, and if I do fall into them, let me ſpeedily riſe again, and not willingly give up my ſelf to the Cuſtomary practice of them. *k* That will be an Evidence of my ſincerity, and I ſhall have this Comfort, that although I am not abſolutely Perfect, but incompaſſed with many Infirmities, yet I am an upright Perſon, and ſuch as thou wilt accept. *l* Thou wilſt hold me for Innocent. Or, *I ſhall be cleanſed*, or *kept pure*, as this Word primarily ignifies. *m* (*i. e.*) From the guilt of ſuch Preſumptuous ſins, which are indeed very great Tranſgreſſions, and ſuch, as if accompanied with Oſtinacy and Impenitency, thou wilt not Pardon. But as for other ſins of ignorance or infirmity, thou wilt graciouſly remit them for thy Covenants ſake, made with me in and through thy Chriſt. Oth. *From much Tranſgreſſion*, or from innumerable ſins, which uſually follow the Commiſſion of one Preſumptuous ſin, as *David* found by his own ſad Experience.

14 Let the words of my mouth, and the meditation
of my heart *n* be acceptable in thy ſight *o*, O LORD,
† my ſtrength *p* and my redeemer *q*. † Heb. *my Rock*

n Having prayed that God would keep him from ſinful Actions, Rock. he now prays that God would govern, and ſanctifie his Words and Thoughts, wherein he had many ways offended, as he here implies, and oft in this Book confeſſeth and bewaileth. And this he the rather doth, becauſe this Gaution was very neceſſary to preſerve him from Preſumptuous ſins, which have their firſt riſe in the Thoughts, and thence proceed to Words and Expreſſions, before they break forth into Actions. *o* (*i. e.*) Be really good and Holy, and ſo well-pleaſing to thee. *p* O thou who haſt hitherto ſtrengthned me both againſt my temporal and ſpiritual Enemies, and whoſe gracious and powerful Aſſiſtance, is abſolutely neceſſary to keep me from my own corrupt Inclinations, and from all Temptations, to finiſh Thoughts and Words, and Actions. *q* This Expreſſion ſeems to be added emphatically, and with ſpecial reſpect to Chriſt, who was certainly much in *David*'s Eyes, to whom alone this word *God* can here Properly belong, as may appear by my Notes, on *Job* 19. 25. to which I refer the Reader, and by whoſe Blood and Spirit alone, *David* could and did expect the Bleſſings and Graces, for which he here prayeth.

PSAL. XX.

The ARGUMENT.

This *Pſalm* contains a Prayer to be uſed by the People, both now on the behalf of King *David*, when he was undertaking ſome great Expedition, going forth, as is ſuppoſed, againſt the *Ammonites*, and *Syrians*, 2 *Sam.* 10. or ſome other potent Enemies, and hereafter in like Caſes.

The Church prayeth God to hear and defend the King, 1. and for a Bleſſing on all his Deſigns, 2—6. and ſheweth wherein the Confidence of ſome is; but theirs is in God, 7—9.

To the chief muſician, *a Pſalm* of David.

1 THe LORD hear thee in the day of trou-
ble *a*: the Name of the God of *Jacob* *b* † de- † Heb. *ſet thee on high*
fend thee. *place.*

a In this time of War and Danger. *b* (*i. c.*) God himſelf; For *Names* are oft put for Perſons, as *Numb.* 26. 53. *Alls.* 1. 15. and 4. 12. and *the Name of God*, for God, as *Deut.* 28. 58. *Neh.* 5. 9. *Pſal.* 44. 98. 20. *Prov.* 18. 10. and oft elſewhere. He calls him *the God of Jacob*, or *Iſrael*, partly to diſtinguiſh him from falſe Gods; and partly as an Argument to enforce the Prayer, becauſe God had made a League, or Covenant with *Jacob* and his Poſterity, who

who are called by the Name of *Jacob*, *Pſal.* 147. 19, 20. *Iſa.* 44. 2. and whoſe cauſe *David* was now pleading againſt their Enemies.

† Heb. *the God of Jacob, for perfect.* 2 Send † thee help from the ſanctuary *c*: and † ſtrengthen thee out of Zion.

c Either, 1. From Heaven, as it is expreſſed, v. 6. Or rather, 2. From the Tabernacle in *Sion*, as it is explained in the next Words, where the Ark then was; toward which the *Iſraelites* directed their Prayers, and from which God heard and anſwered them.

† Heb. *turn to aſhes; Or, make fat.* 3 Remember *d* all thy offerings *e*, and † accept *f* thy burnt-ſacrifice, Selah.

d To wit, with acceptance, as it follows. *e* Offered either by thee, at thy Entrance upon this Expedition: Or by us thy People on thy behalf, or by thine appointment. *f* Heb. *turn to Aſhes*, by fire ſent from Heaven, in token of his acceptance, as was uſual; of which ſee *Levit.* 9. 24. 1 *Kings* 18. 38.

4 Grant thee according to thine own heart *g*, and
fulfil all thy counſels *h*.

g (*i. c.*) That good ſucceſs which thy Heart deſires. *h* Thy preſent deſign for God, and for his and thy People.

* *Exod.* 17. 15. *Iſa.* 26. 4. † Heb. *Lift up.* 5 We will rejoyce *i* in thy ſalvation, and * in the Name of our God *k* we will ſet up *our* banners *l*: the LORD fulfil all thy Petitions.

i Hereby they ſhew their Confidence in God, and their aſſurance of the Victory. *k* (*i. c.*) To the Honour of God, as the Conqueror. *l* In way of Triumph; which among other ways was celebrated by the ſetting up of Banners or Trophies.

† Heb. *from heaven to his holy heaven.* † Heb. *by the ſtrength of his Salvation of his right hand.* 6 Now know I *m*, that the LORD ſaveth *n* his anointed *o*; he will hear him † from his holy Heaven, † with the ſaving ſtrength of his right hand *p*.

m We are already ſure of Victory by the Confideration of God's power and faithfulneſs and Love to *David*, and to his People. They ſpake as one Perſon, becauſe they were united, and Humanimous in this Prayer. *n* (*i. c.*) Will certainly ſave. *o* Our Lord and King. *p* This ſhews how God will hear him, even by ſaving him with a ſtrong hand.

† Heb. *in the Name of our God.* 7 * Some *truſt* *q* in chariots, and ſome in Horſes;
but we will remember *r* the Name of the LORD
Pſal. 31. our God.

q Or, *Remember*; which may better be ſupplied out of the next Cauſe. *r* Or, *make mention of*, to wit, ſo as to boaſt of it, or truſt in it; for ſuch things men oft remember or mention.

8 They are brought down *s* and fallen, but we are
riſen and ſtand upright *t*.

s From their Horſes and Chariots, to which they truſted. Heb. *They bowed down*, as being unable to ſtand longer becauſe of their mortal Wounds. Compare *Judg.* 5. 27. *t* Stand firmly upon our Legs, and keep the field, as Conquerors uſe to do.

9 Save, LORD, let the king *u* hear us when we
call.

u Either, 1. *David*. So the Sence is, O Lord preſerve and aſſiſt the King, that when we are diſtreſſed and Cry to him for Help, he may be able and ready to Help us, Or 2. God, the Supream Monarch, the King of Kings, and in a peculiar manner the King of *Iſrael*, hear and anſwer us, when we pray for our King and People. And for the change of Perſons in this Verſe, nothing is more common. Or 3. Chriſt, called *the King* both in the Old and New Teſtament. But this Verſe is by divers learned Men rendred thus, *Lord ſave the King. He (i. e. the Lord) will hear us* (Or, *Let him hear us*; For the future Tenſe is oft put Imperatively:) *When we Cry*, Or *call* upon him. And this verſion is very agreeable to the Hebrew Text. For whereas the only ground of the other Tranſlation, is, that the Hebrew Accent called *Athnach* is put under the word *ſave*, which is ſuppoſed to ſtop the Sence there, it is ſufficiently evident, that *Athnach* doth not always make ſuch a Diſtinction in theſe Poetical Books, as appears from *Pſal.* 11. 5. and 17. 10. and 19. 4. and 22. 31. and therefore this may ſeem to be the better Verſion.

PSAL. XXI.

To the chief muſician, *a Pſalm* of David *a*.

a The ſubject of this *Pſalm* is the ſame with the former, both being being made for the Peoples uſe, concerning the King. Only the Prayers there uſed, are here turned into Praiſes, for the Bleſſings received in anſwer to their Prayers. And as *David* was an illuſtrious Type of Chriſt, ſo in many of theſe Expreſſions he may ſeem to look beyond himſelf unto Chriſt, in whom they are more properly, and fully accompliſhed, and of whom divers of the Ancient Hebrew Doctors underſtand it.

David, out of a ſenſe of God's anſwering his Prayers, for all he aſk'd, profeſſeth his joy and gladneſs in him, 1—6. His Confidence for further Succeſs, 7. that God will find out and conſume his Enemies, 8——12. He prayeth that God would exalt his Strength, that he might praiſe his Power, 13.

1 THe king ſhall joy in thy ſtrennth *b*, O LORD,
and in thy ſalvation how greatly ſhall he
rejoyce?

b Conferred upon him, and put forth by thee, on his behalf againſt his Enemies.

2 Thou haſt given him his hearts deſire, and haſt not
withheld the requeſt of his lips. Selah.

3 For thou preventeſt him *c* with the bleſſing of
goodneſs *d*; thou ſetteſt a crown of pure gold *e* on his
head.

c Or, *didſt prevent him*, Crowning him with manifold bleſſings, both more and ſooner, than he either deſired or expected, ſurpri-

Pfal. 101. 5. and 139. 5. *Ita.* 1. 13. Or, for which *they were unable*, or *insufficient*. Or, but *they did not prevail*, as this Verb fignifies, *Pfal.* 13. 4. and 129. 2. This Clause feems to be added to teach us this great and neceffary Leffon, that men are juftly punifhed by God for their wicked Intentions, although they be hindred from the Execution of them, contrary to what fome Jewifh Doctors, and others have taught.

‖ Or, *thou fhalt fet them as a Butt.*
† Heb. *Shoot fcr.*
* Pf. 7. 13.

12 Therefore ‖ fhalt thou make them turn their † back *x*, *when* thou fhalt * make ready *thine arrowes* upon thy ftrings, againft the face of them *y*?

13 Be thou exalted, LORD, in thine own ftrength *z*: *fo* will we fing and praife thy Power.

x (*i. e.*) Flee away at the firft fight of thee, whereby alfo they will be a mark for thine Arrows. Or, *Thou fhalt fet them*, as a *Butt* to fhoot at, as the like Phrafe is ufed, *Deut.* 7. 10. *Job* 7. 20. and 16. 12. *y* Or, *againft them*, the word *Face* being oft redundant. *z* By thy own Power, or by the manifeftation thereof, whereby thou wilteft have the whole Glory of the work.

PSAL. XXII.

The ARGUMENT.

THat queftion mentioned, *Acts* 8. 34. is very Proper here, *Of whom fpeaketh the Prophet this* (Pfalm?) *of himfelf, or of fome other Man?* It is conteffed that *David* was a Type of Chrift, and that many *Pfalms* or paffages of the *Pfalms*, though properly and litterally underftood of *David*, did bear a further and Myftical reference to Chrift, in whom they were accomplifhed. But there are fome other *Pfalms* or paffages in the *Pfalms*, as alfo fome Chapters or paffages in other Prophets, efpecially in *Ifaiah*, who lived not very long after *David*, which either by thofe facred Pen-men, or at leaft by the Holy Ghoft infpiring them, which is one and the fame thing, were directly, Primarily and Immediately intended for, and are Properly and litterally to be underftood of the Meffias; though withal there may be fome refpect and allufion to the ftate of the Pen-man himfelf, who being a Type of Chrift, it is not ftrange if there be many Refemblances between them. And this feems to be the ftate of this *Pfalm*, which is underftood of the Meffias, by the Hebrew Doctors themfelves, and by Chrift himfelf, and by his Apoftles, as we fhall fee. And there are many paffages in it, which were moft litterally accomplifhed in him, and cannot in a tolerable Sence be underftood of any other, as we fhall fee in the particular Verfes. And therefore, I doubt not, that *David*, though he had an Eye to his own Condition, in divers paffages here ufed, yet was carried forth by the Spirit of Prophecy beyond himfelf and unto Chrift, to whom alone it truly and fully agrees.

§ Or, *the Hind of the Morning.*

To the chief mufician upon ‖ Aijeleth Shahar *a*, a *Pfalm* of David.

a Or *the hind of the Morning*. To note that the Perfon here defigned was like an *Hind*, comely and meek and every way Lovely but withal Perfecuted by wicked men, and that oftentimes *is in the Morning*, when fhe comes out of her lurking and Lodging place, and when the Hunters ufe to go abroad to their Work. Or this was the Title of fome Mufical inftrument, or Tune, or Song, which was ufually fung in the Morning.

The Prophet as a Type of Chrift, complaineth that God had forfaken him, 1. *and heard not his Prayers,* 2——*He fheweth that he heard his Fathers, and delivered them,* 3—5. *But owns himfelf a Worm,* 6. *And the Reproach of Men,* 7. *He fheweth the Language of the Enemy againft him, yet his truft is in God,* 8————21. *He calleth all Ifrael to praife him,*22——25. *He fheweth the Happineſs of the Meek,* 26. *And of all the Gentiles,* 27————31.

* Mat. 27. 46. Mark 15. 34. † Pfal. 31. 14. † Heb. *from my Salvation.*

MY * God *b*, my * God *c*, why haft thou forfaken me *d*? *Why art thou* ſo far † from helping me, *and from* the words of my roaring *e*?

b Whom, notwithftanding thy forſaking me, I heartily Love, and in whom I truft; who art my Friend and Father, though now thou frowneſt upon me. *c* The Repetition Notes, the depth of his diſtreſs which made him Cry fo earneſtly, and the ſtruggling of his Faith, with his Fears and Sorrows. *d* (*i. e.*) Left me in the hands of Malicious men, withdrawn the Light of thy Countenance, and the ſupports and Comforts of thy Spirit from me, and filled me with the Terrors of thy wrath, ſo that I am ready to ſink under my Burden. This was in part verified in *David*, but much more fully in Chriſt, who applies theſe Words to himſelf, *Mat.* 27. 46. *e* (*i. e.*) From regarding, or Pitying, or delivering my ſtrong Prayers, and Immentiable Out-cries forced from me, by my intolerable Diſtreſſes and Miſeries.

† Heb. there is *no* heareft me not; and in the night-ſeaſon, and † am not ſilence to me. ſilent *f*.

2 O my God, I cry in the day-time, but thou

f (*i. e.*) I continue praying Day and Night without Intermiſſion. Or thus, *I have no ſilence*, (*i. e.*) No quietneſs or Reſt, as this Word ſignifies, *Judg.* 18. 9. In which reſpect alſo the Sea and Waves thereof are ſaid to be *ſilent*, ſtill (*i. e.*) and quiet, *Pſal.* 107. 29. *Mark* 4. 39. And ſo this laſt Clauſe anſwers to and expounds the Former, *Thou heareſt me not*, which is moſt uſual in this Book.

3 But thou *art* holy *g*, *O thou* that inhabiteſt the praiſes of *Iſrael g*.

g (*i. e.*) Juſt and true in all thy ways, and therefore hearing Prayers, and keeping thy Covenant; a true Lover of Holineſs, and of all holy Men. This he adds Either, 1. To aggravate his Miſery, that ſuch a God ſhould neglect and forſake him. Or rather, 2. To ſtrengthen his Faith, and to enforce his Prayers, and prevail with God for the Honour of his holy Name, to hear and help him. *g* Either, 1. That dwelleſt in thy Tabernacle and Ark, which is called *Noah's glory*, 1 *Sam.* 4. 21. and the place *where God was praiſed*, *Ita.* 64. 11. Or 2. That receiveſt and rightly poſſeſſeth the praiſes of *Iſrael*, whom thy people are perpetually praiſing for one Miſery or another; and therefore I truſt I alſo ſhall have occaſion to praiſe thee. But becauſe this Hebrew Verb when it is uſed Tranſitively, and is taken for *inhabiting* is generally, as far as I have obſerved, Confrued with a Prepoſition, which here it is not, this Verſe may ſeem to be better rendred thus, as it is by divers Learned men. *But thou abideſt*, or *perſevereſt*, or *Continueſt to be* (as this Verb is uſed, *Pſal.* 9. 7. and 55. 19. and 102. 12.) *Holy*, (notwithſtanding thy preſent neglect of my Prayers and Miſeries) *O the praiſes*, Or, *O thou who art the praiſes* (*i. e.*) the great Cauſe and Object of the *praiſes*) of *Iſrael*, (*i. e.*) whom *Iſrael* folemnly and uſually praiſed, *Deut.* 10. 21. *Jer.* 17. 14.

4 Our Fathers truſted in thee: they truſted, and thou didſt deliver them *h*.

h This he adds for the Reaſons mentioned in the firſt Note, v. 3.

5 They cryed unto thee, and were delivered: * they truſted in thee and were not confounded *i*. * Pſal. 25. 2, 3. & 31. 1. Iſa. 49. 23. Rom. 5. 5.

i (*i. e.*) Not diſappointed of that for which they prayed and hoped.

6 But I am a Worm *k* and no man; a reproach of men, and deſpiſed of the people *l*.

k Our Fathers were Honoured by thee and by others, becauſe of thy appearance for their defence and deliverance, but I am treated like a Worm, (*i. e.*) Neglected and deſpiſed, both by thee who doſt not afford me Help, and by the men of my Age and Nation, as it follows. For the Phraſe ſee *Job* 25. 6. *Ita.* 41. 14. I Not only of the great Men, but alſo of the common People. Which doth not ſo truly agree to *David* (who, though he was hated and perſecuted by *Saul* and his Courtiers, was Honoured and Beloved by the Body of the people) as to Chriſt, Compare *Iſa.* 53. 2, 3.

7 * All they that ſee me, laugh me to ſcorn *m*: they † ſhoot out the lip *n*, they ſhake the head *o*, ſaying *p*. * Mat. 27. 39. † Heb. *open.* Heb. *ſcatter the head.*

m Inſtead of Pitying or Helping, deride me and inſult over me; ſuch is their inhumanity. *n* They gape with their Mouths, and put forth their Tongues, in Mockery. See *Job* 16. 10. *Iſa.* 57. 4. *o* Another poſture of Scoffers. See *Job* 16. 4. *Pſal.* 44. 14. *Iſa.* 37. 22. This and the next Verſe are applied to Chriſt, *Mat.* 27. 39. 43. *p* This Supplement is very uſual, and here it is neceſſary, becauſe the next Words are the Expreſſions of his inſulting Enemies.

8 * † He truſted on the LORD *q*, *that* he would deliver him *r*; let him deliver him, ‖ ſeeing he delighted in him *s*. * Mat. 27. 43. † Heb. *He rolled* (that is, caſt it upon) *the* LORD. ‖ Or, *for*

q *He Rolled* himſelf *upon the Lord*. Where they ſeem to Scoff not only at the thing, but at the Expreſſion. Their Sence is, He pretended that he did wholly lean and reſt himſelf, and caſt his cares upon God, and quietly and confidently commit all his Affairs to his Providence, *Pſal.* 37. 5. affuring himſelf of an happy iſſue from him. *r* Or, without any Supplement, *let him deliver him*, as it follows, though the Hebrew words be differing. And ſo the ſame thing is twice repeated to ſhew both the Vehemency of their hatred, and their Confidence of Succeſs againſt him. They thought his Caſe deſperate, and paſt all hope and Remedy. *s* As he uſeth to alledge and boaſt, but how vainly the Event now ſheweth.

9 But thou *art* he that took me out of the Womb *t*; thou ‖ didſt make me hope *u when I was* upon my mothers breaſts *x*. ‖ Or, *keptſt me in hope.*

t This is noted as an Effect of God's wonderful and gracious Providence. And although this be a Mercy which God grant to all mankind, yet it may well be alledged here, partly in way of gratitude for this great, though common Mercy; nothing being more reaſonable and uſual than for *David* and other holy men to praiſe God for ſuch Bleſſings; and partly as an Argument to encourage himſelf to expect and to prevail with God, to grant him the Deliverance which now he deſires, becauſe he had formerly delivered him: This being a very common Argument, See 1 *Sam.* 17. 37. 2 *Cor.* 1. 10. But this is applicable to Chriſt in a ſingular manner, not, as a late learned Writer takes it, that God ſeparated him from the Womb, but that God did *bring him out* (as the word properly ſignifies) *of the Womb*, to wit, immediately and by himſelf, and without the help of any Man, by the miraculous Operation of the Holy Ghoſt, which made him there, or elſe he could never have been brought thence. *u* Or, *Truſt*: (*i. e.*) Thou didſt give me ſufficient ground for Hope and Truſt, if I had then been capable of acting that Grace, becauſe of thy wonderful and watchful Care over me, in that weak and helpleſs State. Which was eminently true of Chriſt, whom God ſo miraculouſly preſerved and provided for in his Infancy; the Hiſtory whereof we read, *Mat.* 2. It is not ſtrange that *Hope* is figuratively aſcribed to Infants, ſeeing even the Brute-Creatures are ſaid to *Hope*, *Rom.* 8. 20. *x* (*i. e.*) When I was ſucking Child. Which may be properly underſtood.

10 * I was caſt upon thee *y* from the Womb: thou *art* my God from my Mothers belly. * Pſ. 71. 6.

y I was like one forſaken by his Parents, and caſt wholly upon thy Providence. I had no Father upon Earth; and my Mother was poor and helpleſs.

11 Be not far from me *z*, for trouble *is* near *a*; for *there is* † none to help *b*. † Heb. *not.*

z To wit, as to affection and ſuccour. *a* At hand and ready to ſwallow me up. And therefore if thou doſt not ſpeedily deliver me it will be too late. Which is an Argument that *David* ſet aſide, as *Pſal.* 5. 5. and 88. 11. &c. *q* Thy help therefore will be the more ſeaſonable, becauſe it is moſt neceſſary, and thou wilt have the more of Glory by it, becauſe it will appear that it is thy work alone.

12 Many bulls *c* have compaſſed me: ſtrong *bulls* of Baſhan *d* have beſet me round.

c Wicked and violent, and potent Enemies; for ſuch are ſo called, *Ezek.* 39. 18. *Amos* 4. 1. *d* (*i. e.*) Fat and Luſtily, as the

the Cattel there bred were, *Deut.* 3. 13. and 32. 14. and therefore fierce and furious.

13 They † gaped upon me *with* their mouths *e*, *as a* ravening and a roaring lyon. † Or, *ſo did.*

e Partly to affright me, and principally to tear and devour me, as the following Metaphor explains it. Otherwiſe it might be unſuitable to the Author of their Crying out with loud and earneſt Voyces, that he might be Condemned and put to Death.

14 I am poured out like water *f*, and all my bones are ‖ out of joynt *g*: my heart *h* is like wax *i*; it is melted in the midſt of my bowels. ‖ Or, *ſeparated.*

f My Heart faileth, my Spirits are ſpent and gone like water which once ſpilt can never be recovered; my very fleſh is melted within me, and I am become as weak as Water. See the like Phraſe *Joſ.* 7. 5. and Compare 2 *Sam.* 14. 14. *Job* 14. 11. *g* I am as weak and unable to move or help my ſelf, and withal as full of Torment, as if I were upon a Rack, and all my bones were diſjointed. Or, *all my bones are ſeparated*, one from another; as they were in ſome fort in Chriſt, by the ſtretching of his Body upon the Croſs. *h* The ſeat of Life and fountain which ſupplies Spirits, and Vigour to the whole Body. *i* Melted, as it follows, through fear and overwhelming grief, Compare *Pſal.* 68. 2. and 97. 5.

15 My ſtrength is dryed like a potſherd *k*, and my tongue cleaveth to my jaws *l*, and thou haſt brought me into the duſt of death *m*.

k I have in a manner no more Radical moiſture left in me, than is in a dry potſherd. *l* Through that exceſſive thirſt and drought. See *Job* 19. 20. *m* Partly by thy Providence, delivering me into the power of mine Enemies, and partly by thy Terrors in my Mind and Soul.

16 For dogs *n* have compaſſed me; the aſſembly of the wicked *o* have incloſed me; they pierced my hands and my feet *p*.

n So he calls his Enemies for their vileneſs and filthyneſs, for their inſatiable Greedineſs, and implacable fury and fierceneſs againſt him. *o* He explains what he means by *Dogs*, even wicked men, who are oft ſo called, not ſome few of them ſingly, but the whole *Company* or *Congregation* of them; whereby may be noted, either their great Numbers, or their conſulting and conſpiring together, as it were in a lawful aſſembly. Which was moſt literally and eminently fulfilled in Chriſt. *p* Theſe words cannot with any probability be applied to *David*, nor to the attempts of his Enemies upon him; for their deſign was not to Torment his Hands, or Feet, but to take away his Life. And if it be pretended that it is to be underſtood of him in a Metaphorical Sence, it muſt be Confeſſed, that it is ſo uncouth and unuſual a Metaphor, that thoſe who are of this Mind cannot produce any one example of this Metaphor, either in Scripture or in other Authors, nor are they able to make any tolerable Sence of it, but are forced to wreſt and ſtrain the Words. But what need is there of ſuch forced Metaphors, when this was moſt properly and literally verified in Chriſt, whoſe Hands and Feet were really pierced and nailed to the Croſs, according to the manner of the Roman Crucifixions, to whom therefore this is applied in the New Teſtament. See *Mat.* 27. 35. *Mark* 15. 24. *Luke* 23. 33. *John* 19. 18. 23. 37.

Mat. 15. 17 I may tell all my bones *q*: * they look *and* ſtare upon me *r*. * Or, *look and ſtare.*

q Partly through my Leanneſs cauſed by exceſſive grief, which is much more Credible of Chriſt than of *David*; and partly by my being ſtretched out upon the Croſs. *r* To wit, with Delight and Complacency in my Calamities, as this Phraſe is uſed, *Pſal.* 35. 21. and 37. 34. and 54. 7. and 59. 10. *Obad.* v. 12. Compare *Luke* 23. 35.

18 They part my garments among them, and caſt lots upon my veſture *s*.

s This alſo cannot be applied to *David*, without an uncouth and ſtrained Metaphor, but was literally fulfilled in Chriſt, *Mat.* 27. 35. *John* 19. 24.

19 But be not thou far from me, O LORD; O my ſtrength haſt thee to help me.

† Heb. my *darling.* ‖ Heb. *from the hand of the dog.*

20 Deliver my ſoul from the ſword *t*: † * my darling from the ‖ power *x* of the dog.

t (*i. e.*) From the rage and violence of mine Enemies, as the next Clauſe explains it, and as *the Sword* is oft taken in Scripture. See *Jer.* 25. 16. 27. 29. *Ezek.* 38. 21. * Heb. *My one*, or *only One*; to wit, *his Soul*, as he now ſaid: which he fo calls, either becauſe it was very dear to him: Or rather becauſe it was left alone and deſtitute of Friends and Helpers; for ſo this word is uſed, *Pſal.* 25. 16. and 25. 17. *x* Heb. *the hand*: Which is oft put for *Power*, and in that Sence is aſcribed to a *Flame*, *Iſa.* 47. 14. and to *Evil*, *Hab.* 2. 9.

21 Save me from the lyons y mouth, for thou haſt heard me *z* from the horns of the unicorn *a*.

y Either the Devil, that raging and roaring Lyon; who did many ways aſſault and annoy him: Or his Lyon-like Enemies *z* (*i. e.*) Anſwered and delivered me. *a* A ſtrong and fierce and untameable Wild beaſt: though the learned are not agreed about the kind of it. See of it, *Deut.* 33. 17. *Job* 39. 9, 10. *Pſal.* 92. 10. *Iſa.* 34. 7. and my Latin *Synopſis* on *Numb.* 23. 22. For it is not worth while to trouble the unlearned Reader with ſuch Diſputes.

Heb. 2. 12 22 * I will declare *b* thy name *c* unto my brethren *d*: in the midſt of the congregations *e* will I praiſe thee.

b (*i. e.*) Publiſh or celebrate it; when thou haſt delivered me, thou ſhalt have the glory of it, as now thy Honour is eclipſed by my Calamities. *c* (*i. e.*) That power and faithfulneſs and goodneſs, and thoſe Perfections which thou haſt manifeſted on my behalf. *d* The ſame whom he calls *the Congregation* in the next Clauſe, and *the ſeed of Jacob* and *Iſrael* in the next Verſe. Which alſo doth not ſo fitly agree to *David*, who never to my remembrance gives this Title to any, but fuch as were near a-kin to him, as it doth to Chriſt, who extendeth this name to all his Diſciples and Believers, *Mat.* 12. 48, 49. and 25. 40. and 28. 10. and to whom this very Text is applied. *Heb.* 2. 11, 12. *e* Not only privately but even in the publick Congregation.

23 Ye that fear the LORD, praiſe him *f*; all ye the ſeed of Jacob glorify him; and fear him, all ye the ſeed of Iſrael *g*.

f Partly for my ſake, and chiefly for your own benefit received by my Deliverance. *g* The two univerſal Particles ſeem to intimate that he ſpeaks not only of the Carnal, but alſo of the Spiritual Seed: which alſo is more than probable, by Comparing this with v. 27, 28.

24 For he hath not deſpiſed *h*, nor abhorred *i* the affliction of the afflicted: neither hath he hid his face from him *k*, but * when he cried unto him, he heard. * Heb. 5. 7.

h I was deſpiſed by the People, v. 6. but not by God. *i* (*i. e.*) He did not turn away from it, as men do from things which they abhor, but looked upon it with Compaſſion. *k* To wit, for ever: for he did ſo for a time: But now, ſaith he, he hath lift up upon me the Light of his Countenance.

25 * My praiſe *ſhall be* of thee in the great congregation *l*: * I will pay my vows *m* before them that fear him. * Pſal. 35. 18. * Pſal. 50. 14.

l Either in the general aſſemblies of the *Iſraelites*, at their ſolemn Feaſts: Or in the univerſal Church, made up of *Jews* and *Gentiles*, as the following Verſes explain it. *m* (*i. e.*) Thoſe Praiſes and Services, which in my diſtreſs, I vowed to return unto thee, when thou didſt deliver me.

26 The meek *n* ſhall eat and be ſatisfied *o*: they ſhall praiſe the LORD that ſeek him *p*; * your *q* heart ſhall live *r* for ever *s*. * Pſal. 69. 32.

n (*i. e.*) Faithful or Godly Perſons, who are frequently called *meek* ones, as *Pſal.* 25. 9. and 76. 9. and 149. 4. *Iſa.* 11. 4. and 51. 1. *Zeph.* 2. 3. becauſe the grace of God doth ſoften and ſweeten the Hearts of Sinners, and ſubdues their Pride and paſſion, and Rebellion againſt God, and their fierceneſs towards men. Or *the Poor*, as this word is oft rendred; which ſeems well to ſuit this place, Partly, becauſe thoſe are oppoſed to the *fat* ones upon Earth, v. 29. Partly, becauſe the following *Eating* and *Satisfaction* may ſeem moſt proper and acceptable to ſuch as were in want: Partly, becauſe here is an alluſion to the legal Feaſts, made of the remainders of the Sacrifices, in which the poor had a ſhare: and Partly, becauſe this well agrees to the time of Chriſt's coming, when the Body of the Jewiſh Nation were a poor and afflicted people, and *the Poor* eſpecially *did receive the Goſpel*, *Mat.* 11. 5. which is mentioned as a great Bleſſing, *Iſa.* 61. 1. as it is threatned as a grievous Curſe that men ſhould *Eat and not be ſatisfied*, *Levit.* 26. 26. *Mich.* 6. 14. But becauſe it was Comparatively a poor and mean thing to have ones Belly filled and ſatisfied, with that food which perifheth and paſſeth away preſently after it is received, this magnificent promiſe is doubtleſs to be underſtood, ſpiritually of thoſe ſpiritual Bleſſings, that Grace and Peace, and Comfort and full Satisfaction, which all believing and pious Souls have in the Sence of God's Love, and the pardon of their Sins, and in the influences of God's Spirit into their Souls. *p* That ſeek his Favour: Or that enquire after him, and Labour to know and diſcern him. Wherein paſſibly the Spirit of God may intimate to us, the neceſſity of ſeeking, and the Difficulty of finding or diſcovering God, when he ſhall appear in the fleſh and in the Form of a Servant; which was likely to hide him from the Eyes of the moſt Learned, and Carnall, and Self-conceited, but to ſhine more clearly to the Humble, and to be diſcerned, but by thoſe that were ſtudious and inquiſitive concerning the mind of God revealed in the Scriptures, concerning that matter. *q* (*i. e.*) Their: For he ſpeaks of the ſame Perſons ſtill, though their be a change from the third to the ſecond Perſon, as is uſual in thoſe poetical and prophetical Books of Scripture. *r* (*i. e.*) Shall be greatly Refreſhed and Comforted; *Life* being oft put for an Happy and Comfortable Life, as 1 *Kings* 1. 25. *Pſal.* 34. 12. in which reſpect *Jacobs* Heart or Spirit is ſaid to have *revived*, *Gen.* 45. 27. as on the contrary *Rahabs Heart* was ſaid to have *died within him*, 1 *Sam.* 25. 37. when it was oppreſſed with great fadneſs. *s* Your Comfort ſhall be ſhort and Tranſitory, as worldly Comforts are, but everlaſting.

27 * All the ends of the world *t* ſhall remember *u* and turn unto the LORD *x*; and all the kindreds *y* of the nations ſhall worſhip before thee. * Pſal. 2. 8. & 22. 11. & 86. 9.

t (*i. e.*) All Nations from one end of the World to the other. So this is an evident Prophecy of the calling of the *Gentiles* to the knowledge of God and Chriſt by thy Goſpel, and Conſequently a clear Proof, that this *Pſalm* doth directly and immediately ſpeak of Chriſt; to whom alone, and not to *David*, this and divers other paſſages of it, do manifeſtly belong. *u* It is not particularly expreſſed, what they ſhould remember, becauſe there were ſeveral things, that ſhould and would be remembred by them; which were likely to occaſion their turning to the Lord. They ſhall remember their former and manifold Wickedneſs with Grief and Shame, and Fear; and particularly their ſin and folly, in worſhipping dead and impotent Idols, that never did nor could do them, either good or hurt: They ſhall remember that God who did make lively Impreſſions upon their Minds, which yet they had in great meaſure blotted out and forgotten, but now by the preaching of the Goſpel they ſhall be revived: They ſhall remember their great and manifold Obligations to God, which they had quite forgotten, his Patience and Goodneſs in ſparing them ſo long, in the midſt of all their impieties, and in revealing his Goſpel to them, and giving his Son for them: They ſhall remember the gracious Words and glorious Works of Chriſt, and what he did, and ſuffered for them; which po-ſibly

possibly divers of them had been Eye and Ear-witnesses of in *Judea* (although, with the unbelieving *Jews*, they despised and misconstrued them,) and others had heard the fame, and tydings of them. *z* Unto the only true God, and unto Jesus Christ, to whom this Name of *Jehovah* is oft-times ascribed in Scripture. *y* Heb. *all the Families*. Which is not to be understood strictly, of every particular Person and Family, but of all sorts, and of great numbers of them; as such universal Phrases are very frequently taken in Scripture.

28 For the kingdom *is* the LORDS, and he *is* the governour among the nations *z*.

z This is added as a Reason, why the *Gentiles* should be converted, because God is not only the God and Lord of the *Jews*, but also of the *Gentiles*, and of all Nations, *Rom.* 3. 29, 30. And therefore though for a time he thought fit to confine his Kingdom to *Israel*, yet he had resolved in due time to enlarge his Kingdom, and to set up his Throne and Government in the *Gentile* World, which were no lefs Created and Redeemed by him, than the *Jews*. Compare *Zech.* 13. 2. and 14. 9.

29 All *a they that be* fat upon the earth *b* shall eat *c* and worship *d*; all they that go down to the dust *e* shall bow before him, and none can keep alive his own soul *f*.

a (*i. e.*) Many of them, as the word *all* is oft used, as *Psal.* 72. 11. *Mat.* 3. 5. and 17. 11. *Luke* 6. 26. *John* 3. 26. 2 *Tim.* 3. 9. *b* (*i. c.*) Kings and Princes, and the great Men of the World, who are oft described by this Metaphor, as *Psal.* 78. 31. *Isa.* 10. 16. Compare *Job* 15. 27. *Psal.* 17. 10. and 73. 7. Whose Conversion to Christ is also foretold in other places, as *Psal.* 45. 12. and 72. 10, 11. *Isa.* 60. 3, 5, 10. 1 *Tim.* 2. 1, 2. *Rev.* 21. 24. These are opposed to the poor and miserable part of the World, of whom he speaks in the next words, as also v. 26. where see the first note. So the Sense of the place is, That both poor and rich should embrace the Gospel. But the *Syriack* Interpreter renders these words otherwise, *the bunges of the Earth*. And another, to the same purpose, *they that are turned to Abor* (by which name I should rather say, *they that lye down in Ashes*, which is an usual description of poor, afflicted, and humbled Persons) *on the ground*. For the first Hebrew word, rendred *fat*, with the change but of one point, signifies *Ashes*. *c* And be satisfied, as it was more fully expressed, v. 26. shall feed upon the bread of Life, Christ and all his benefits. *d* This is added to explain the former word, and to shew what kind of Eating he spoke of, not of a Carnal, but of a Spiritual Feeding and Worship. *e* They that languish and draw nigh to Death, through Poverty or Misery, or anguish of Mind and Confcience: For such are oft said to *go down into*, or to *fit in the Dust*, as *Job* 30. 19. *Psal.* 44. 25. and 113. 7. *Isa.* 29. 4. and 47. 1. These may be oppofed to the *fat* ones mentioned in the first Clause of the Verse. *f* This may seem to be a further description of the same Persons, and an aggravation of their miserable Condition, from this Circumstance, that it was not in their Power to help themselves, their Soul was going down to the Dust, as he said in the last foregoing Clause, and now he adds that none of them could stop it, or keep himself alive; so that their Case was wholly desperate as to themselves; and this drove them out of themselves, to seek relief from God, and to receive Jesus Christ and the Gospel of Salvation gladly. Heb. *and he* who (the Pronoun Relative being here understood, as it is in very many places) *doth not, or cannot quicken, or enliven his own Soul, (i. e.)* himself, as *the Soul* is oft taken; and *quickening* may be put either for *nourishing*, as *Isa.* 7. 21. or for *comforting*, as here v. 26. or *preserving Life*, whether Temporal or Spiritual, and Eternal, as *Gen.* 19. 19. *Ezek.* 13. 19. and 18. 27. But these words are and may be rendred otherwise, and that very agreeably to the Hebrew Text, and the Scope of the place. Having faid that all Nations should *bow before him, (i. e.)* before Christ and unto Christ, whom they should own as their Lord and Saviour, he now adds these Words, Either, 1. As a Reason why they did receive him, or believe in him, because (for so the Particle *Vau* is frequently rendred, as 1 *Kings* 1. 21. and 18. 3, 4. *Psal.* 60. 12. *Isa.* 16. 2. and 64. 5. and oft elsewhere) *he did not keep alive his own Soul*, as he could easily have done, by his divine Power in spight of all that his Enemies could do, but freely gave himself to Death for them. Because he laid down his Life for sinners, which the Father had commanded him, and he had promised to do, therefore God loved him, *John* 10. 17, 18. and glorified him, and performed his Promise made to him upon that Condition, that *if he did make his Soul an offering for sin, he should see his seed*, &c. *Isa.* 53. 10. Or, 2. As an Amplification or Commendation of the Faith of the *Gentiles*, in coming and bowing to Christ, *although* (for so also the Hebrew *Vau* is often taken, as *Psal.* 59. 8. *Prov.* 26. 23. *Ecclef.* 9. 15.) *he did not keep alive his own Soul*, but laid down his own Life, and suffered himself to be killed by wicked men: Which was one principal Reason, why the *Jews* would not believe on him, as is noted, *Mat.* 27. 40, 42, 43. and therefore was a just Commendation to the *Gentiles*, that notwithstanding this great stumbling Block, believed on him. But this I propose with Submission. Only it may be observed that this last Clause of the Verse in the Hebrew, is in the singular number, and therefore more likely to belong to *him*, immediately going before it, which is of the same number, than to the other preceding Clauses, which are all expressed in the plural number. And though I know Enallage of numbers, be very usual, yet they are not to be suppoled without necessity.

30 A feed *g* shall serve him; it shall be accounted to the LORD for a generation *h*.

g Christ shall not want a feed or posterity, *Heb.* 2. 13. For though the Jewish Nation should generally reject and forsake him, which may seem to be here implied, Christ shall have many Disciples or followers, and the *Gentiles* shall come in their stead. Compare this promise with that, *he shall see his Seed, Isa.* 53. 10. Or, their Seed, *(i. e.)* The feed of the *Gentile* Worshippers last mentioned. Christian Religion shall not be the business of one Age, but, as the *Gentiles* shall believe in Christ, so shall their posterity in succeeding Generations: This being Gods usual method, to take Children into Covenant with their Parents, of which see *Deut.* 10. 15. and 30. 19. *Psal.* 89. 36. *Isa.* 43. 5. and 44. 3. And as when the *Jews* refused Christ, their Children were cast out of Covenant with them; so when the *Gentiles* embraced the Gospel-Covenant, their Children were admitted with them. *h* That believing feed shall be Reputed both by God and Men, *The Generation*, or *Children*, or *People of the Lord*, as the *Jews* formerly were. But upon the *Jews* Contempt of Christ and the Gospel, the *Gentiles* shall come in their stead, and enjoy their Titles and Priviledges. Compare this place with *Psal.* 87. 5.

31 They *i* shall come *k*, and shall declare his righteousness *l* unto a people that shall be born *m*, that he hath done *this n*.

i Either, the Converts and Worshippers, v. 27. 29. Or their feed last mentioned, v. 30. Or this may be indefinitely spoken as such Verbs are oft used, *they shall come, (i. e.)* Some or other shall come and do the Work here mentioned, to wit, the Apostles and Ministers of the Gospel. *k* To wit, from *Judea* and *Jerusalem* (from whence the Gospel was first to go forth) to the *Gentile* World, to the several parts whereof the Apostles went upon this Errand. *l* Gods Righteousness: Either, 1. His wonderful grace and mercy to mankind, in giving them Christ and the Gospel; for *Righteousness* is oft put for *Mercy* or *Kindness*, as hath been noted again and again. Or, 2. That Righteousness which God hath appointed for the justification of Sinners, called *the Righteousness of Faith*, *Rom.* 3. 21, 22. *Philip.* 3. 9. which the *Jews* were ignorant of and would not submit to, *Rom.* 10. 3. but the *Gentiles* joyfully embraced; or 3. His truth or faithfulnefs, (which is very frequently, and fitly called *Righteousness*,) in the performance of thole exceeding great and precious Promises made, and recorded in the Old Testament, and especially those two, concerning the feeding of the Messias, and concerning the calling of the *Gentiles*. *m* Either, 1. Spiritually, *(i. e.)* Born again: for Regeneration is oft called a *Birth*, as *Psal.* 87. 4, 5. *John* 1. 13. 1 *Pet.* 1. 23. and 2 Creation, *Psal.* 102. 18. Or rather, 2. Naturally, *(i. e.)* Unto succeeding Generations. Whereby *David* gives us a Key to understand this *Psalm*, and teacheth us that he speaks not here of himself, or of the Occurrences of his time, but of things which were to be done in after-Ages, even of the spreading of the Gospel among the *Gentiles*, in the time of the New Testament. *n* (*i. e.*) They shall declare that this is the work of God, and not of Man, and carried on by his only power in the World, against all the Wit and force of Men. Or rather, *because* (this being added as a Proof or Demonstration of that *Righteousness* of God now mentioned) *He (i. e.* the Lord, plainly underflood here, and expreffed in the foregoing Verse) *hath done or wrought it*, to wit, his Righteousness. *(i. e.)* He hath executed with his Hand, what he spake with his Mouth; he hath demonstrated the truth of his Promises by his Actions, and by the Accomplishment of them.

PSAL. XXIII.

The ARGUMENT.

THe matter of this *Psalm*, gives us fome general Difcovery of the time of its writing; which was when *David* was delivered out of his Distresses, and quietly settled in his Kingdom.

David *describeth his own Happiness*, 1. *both in Temporal* 2. *and in Spiritual things*, 3—5. *His confidence in Gods Mercy, and vow to dwell in his House for ever*, 6.

A Psalm of David.

1 THe LORD *is* * my shepherd *a*, I shall not * Heb. as 11. want *b*.

a He hath ftewed himfelf to be fo by his gracious Providences towards me, and for me: and he hath taken upon him, that Office and Relation to me, by his entring into Covenant with me, whereby he hath engaged himfelf to rule, and feed, and preferve and heal me, and do all which Shepherds do, or are oblig'd to do to their Flocks: which *David* very well underftood, and had doubtleſs carefully performed his Duty to his Sheep; and therefore he ſtrengthens his Faith by this Conſideration, that God was his Shepherd; and as God was a much better Shepherd than he, or any man could be, ſo he might confidently expect more than ordinary Benefits from his Conduct. *b* To wit, any thing which is really neceſſary for me, either for this Life or for the next. But foolish man may think many things to be neceſſary for him, which the all-wiſe God knoweth to be not only unneceſſary but hurtful, and therefore mercifully denies what men ignorantly deſire to their hurt.

2 He maketh me to lye down *c* in † green paſtures *d*: he leadeth me *e* beſide *f* the † ſtill waters *g*.

c To reſt and repoſe my ſelf at Noon, as the manner was in thoſe hot Countries. See *Cant.* 1. 7. *Iſa.* 13. 20. *Ezek.* 34. 15. *d* Where there is both delight and plenty of Proviſions. *e* Leſt I ſhould wander and periſh. Heb. *He leadeth me ſwiftly and gently*, accommodating himſelf to my weak Infirmities, as Shepherds do to their Sheep, *Gen.* 33. 13. *Iſa.* 40. 11. and 45. 10. *f* Or, *to*, the Particle *al* being oft put for *el*, as *Gen.* 1. 30. and 16. 7. *g* Quiet and gentle Waters, either put into Watering-Troughs or Running in ſmall and ſhallow Channels; which are oppoſed to great Rivers, which both affright the Sheep with their noiſe, and expoſe them to the danger of being carried away by their ſwift and violent Streams, whilſt they are drinking at them.

3 * He reſtoreth *h* my ſoul: he leadeth me in the paths of righteouſneſs *i* for his names ſake *k*.

h Heb. *He bringeth it back*; Either, 1. From its Errors or wandring. Or, 2. Into the Body, out of which it was even departing and fainting away. He reviveth or comforteth me. Compare *Ruth* 4. 15. 1 *Sam.* 30. 12. *Lament.* 1. 11. *i* In ſtraight and plain, and ſafe paths, where the Sheep is neither hurt, nor wearied, nor in danger of wandering. By his Word he directs me to the right ways of Truth, and Holineſs, and Righteouſneſs, and by

his Spirit he inclines and inables me to chuſe them, and to continue to walk in them. *k* Not for any worth in me, but meerly for the Demonſtration and Glory of his Juſtice, and Faithfulneſs, and Goodneſs.

* Pſ. 3. 6. 118. 6. 4 Yea, though I walk through the valley of the ſhadow of death *l*, * I will fear no evil *m*: for thou *art* with me, thy rod and thy ſtaff *n*, they comfort me *o*.

l Through a dark and diſmal Valley, full of Terrors and Dangers, as this Phraſe ſignifies, *Job* 24. 17. *Pſal.* 44. 19. and 107. 10, 14. *Jer.* 2. 6. *m* I will not give way to my Fears, but confidently rely upon God. *n* Two words noting the ſame thing, and both deſigning Gods paſtoral Care over him, expreſſed by the ſign and inſtrument of it. *o* The Conſideration thereof ſupports me, under all my Fears and Diſtreſſes.

† Heb. *meſis ſat.* 5 Thou prepareſt a table *p* before me, in the preſence of mine enemies *p*: thou † anointeſt mine head with oyl *q*, my cup runneth over *r*.

p (*i. e.*) Thou furniſheſt me with plenty and variety of Proviſions and Comforts. *p* They ſeeing and envying, and fretting at it, but not being able to hinder it. *q* Or *Ointment*, as the *Syriack* and *Arabick* Interpreters render it; with Aromatical Ointments, which were then uſed at great Feaſts, *Pſal.* 92. 10. *Amos* 6. 5. *Mat.* 6. 17. *Luke* 7. 38. The Senſe is, thy Comforts delight my Soul, compare 45. 7. *r* Thou haſt given me a very plentiful portion, ſignified by the Cup, given to the Gueſts by the Maſter of the Feaſt.

6 Surely goodneſs and mercy *s* ſhall follow me † all the days of my Life *u*, and I will dwell in the houſe of the LORD † for ever *x*.

† Heb. *to length of days.*

s (*i. e.*) Gods Favour, and the bleſſed and comfortable effects and benefits of it. † By which Emphatical Expreſſion he ſignifies Gods admirable freeneſs and readineſs to do Good to his People, and his preventing them with Bleſſings. *u* Which he juſtly concludes, from the former influences of Gods Favour to him, becauſe of the unchangeablenefs of Gods Nature, and the ſtability of his Covenant and promiſes. *x* Whereas I have formerly been driven from Gods Houſe, I reſt aſſured that I ſhall now conſtantly enjoy that bleſſed priviledge of ſerving and enjoying God in his Sanctuary, which I prize more than all my Dominions.

PSAL. XXIV.

The ARGUMENT.

THis *Pſalm* is generally and probably thought to have been Compoſed by *David* upon that ſolemn Occaſion, of bringing the Ark of God from the Houſe of *Obed-Edom*, into the Tabernacle which *David* had built for it, 2 *Sam.* 6. Wherein he hath a further Proſpect even to the Temple which he earneſtly deſired and intended to build, and which he knew would be built by his Son. And when this was done, and the Ark brought into it, this *Pſalm* was to be ſung, and indeed to this time it ſeems chiefly directed. For *Davids Pſalms* were not only uſed by himſelf upon the firſt Occaſions for which he made them, but they were committed to the Prefects of ſacred Muſick, for the uſe of the Church in all ſucceeding times. And being a Prophet, he ſpeaks, as the Prophets uſed, of things to come, as if they were already preſent, and turns his Speech to the Temple, and its Gates as if they were now built. Moreover becauſe the Tabernacle and Temple and Ark were manifeſt Types of Chriſt, and of his Church, and of the place and ſtate of Heavenly Glory, *David* extended his thoughts to them alſo, or at leaſt the Holy Ghoſt deſigned to comprehend them under thoſe Typical Expreſſions.

A Pſalm of David.

David *acknowledgeth Gods Soveraignty over the World*, 1, 2. *A Deſcription of the Perſons that ſhall be of his Spiritual Kingdom*, 3, 4. *Their Bleſſings*, 5, 6. *An Exhortation to receive it*, 7, 8, 9. *Who the King of Glory is*, 10.

* Exod. 9. 29. 1 Sam. 2. 8. Job 41. 11. Pſal. 89. 11. Iſa. 24. 1. 1 Cor. 10. 26, 28. 1 THE * earth is the LORDS, and the fulneſs thereof *a*: the world, and they that dwell therein.

a All the Creatures, and eſpecially the Inhabitants wherewith it is replenished. Gods general Dominion over, and Intereſt in all perſons and places, ſeems to be here premiſed and aſſerted, Either, 1. To ſhew his right to chuſe any Nation whom he pleaſed to be his peculiar people: Which priviledge being conferred upon the *Iſraelites*, was a great ſtumbling Block to the Heathen Nations. Or 2. To ſet forth the ſingular kindneſs and mercy of God to *Iſrael*, who choſe them out of all the Nations of the World to be near to him, and to have ſpecial acquaintance with him, although other wiſe he had no other Relation to them, than what he had to all mankind, to wit, that of a Creator and Governour. Or, 3. To demonſtrate the Excellency of the Jewiſh Worſhip, and Religion above all others, becauſe the God whom they ſerved, was the God and Maker of the whole World, when the Gods of the *Gentiles* were forry Idols, and eſteemed by themſelves to be but local and confined Deities.

* Job 38. 6. Pſal. 104. 5. & 136. 6. 2 * For he hath founded it *b* upon the ſeas *c*, and eſtabliſhed it upon the floods *c*.

b Juſtly have I ſaid, that *the Earth is the Lords*, for he made it, and laid the Foundation of it, and that in a wonderful manner. *c* By the *Seas* and *Floods*, he means the whole Collection of Waters, as well the Sea and Rivers running into it, as that great Abyſs of Waters, which is contained in the Bowels of the Earth, of which ſee *Gen.* 7. 11. and 49. 25. 2 *Pet.* 3. 5. This is here mentioned as an evidence of Gods wiſe and powerful and gracious Providence, that he hath built ſo vaſt a Building upon ſo weak a foundation, as the Waters are, *Mic.* 6. 2. and that although the Waters are lighter than the Earth, and therefore are naturally inclined to be above it, as they were at firſt, yet God hath ſo far over ruled the inclinations of Nature, that the Waters ſhall as it were deny themſelves and run down into Channels and Caverns of the Earth,

3 * Who ſhall aſcend into the hill of the LORD *d*? * Pſ. 15. 1. and who ſhall ſtand *e* in his holy place *f*?

d To wit, *Sion* or *Moriah*, the place of Gods Sanctuary and ſpecial Preſence. This is here ſubjoyned, Either, 1. By way of Oppoſition, though God is the God of the whole World, yet he is in a peculiar manner the God of *Iſrael*, and to be worſhipped no where but in their holy place. Or 2. As an Inference. Having aſſerted and proved Gods Authority and Dominion over all Mankind, and conſequently their Obligations to ſerve and worſhip him, he now propoſeth a moſt neceſſary and important Queſtion, eſpecially in thoſe times, when all Nations except *Iſrael*, were under deep Ignorance and Errors herein, namely, where and how, and by whom God will be ſerved, and his Favour and Bleſſing may be enjoyed. The place is here deſcribed, and the qualification of the perſons in the following Verſes. *e* To wit, to miniſter before him, as this word is commonly uſed with reſpect either to Men, as 1 *Kin.* 1. 2. compared with 10. 8. *Dan.* 1. 5, 15. or to God, as *Deut.* 10. 8. and 18. 7. *Dan.* 7. 10. *Zech.* 3. 4. *Standing* is the poſture of Miniſters or Servants. So the Senſe is, Who ſhall ſerve God, to wit, with Gods acceptation, and to his own Advantage. *f* In the place which he hath ſanctified for his Service.

4 * † He that hath clean hands *g*, and a pure heart *h*; who hath not lift up his ſoul into vanity *i*, nor ſworn deceitfully *k*.

* Iſa. 33. 15, 16. † Heb. *the clean of Hands*

g Whoſe Actions and Converſations are holy and unblameable. It is here very obſervable, that the Character of a right and acceptable Worſhipper of God is not taken from his Nation and Relation to *Abraham*; nor from all thoſe coſtly and laborious Rites and Ceremonies of the Law, in which the generality of the *Iſraelites* pleaſed themſelves, but in Moral and Spiritual Duties, which moſt of them grolly neglected. *h* Purged from Hypocriſie, and inward Filthineſs, and careful to approve it ſelf to God, as well as to Men, ordering a Mans very Thoughts and Affections according to Gods Word. This is fitly added, becauſe a man may keep his hands clean in good meaſure, upon meer Worldly motives, or with an evil Deſign, or without any reſpect to God. *i* Either, 1. Who doth not worſhip Idols, which are oft called *Vanities* in Scripture. Or 2. Who doth not ſwear vainly or falſly, the Phraſe here being much the ſame with that in the third Commandement, of *taking Gods Name in vain*. But that ſeems to be a quite differing Phraſe, and the *Name of God* there mentioned, determines the Senſe of that general Phraſe to Oaths, which, without that addition, or ſomething equivalent is never, to my knowledge, uſed in Scripture in that ſenſe. Nor do all thoſe learned men, who ſo expound this place give one inſtance of that ſignification of this Phraſe. And for their other Argument for that Senſe, that this Clauſe is conjoyned with the next, by the Conjunction *Vau*, and therefore is to be explained by it, it ſeems to have no weight, becauſe the ſame Conjunction joyns the two firſt Charakters together, and yet it is confeſſed that *clean Hands* and a *pure Heart*, are two diſtinct and very differing things. Or rather, 3. Who doth not immoderately value and affect, or ardently deſire (as this very Phraſe of *lifting up the Soul* doth oft ſignifie, as *Deut.* 24. 15. *Pſal.* 25. 1. *Jer.* 22. 27. and 44. 14. *Ezek.* 24. 25. *Hoſea* 4. 8.) the vain things of this preſent Life and World, ſuch as Honours, Riches, Pleaſures, and the like, which are oft called *vain things*, or *Vanities* in Scripture, as *Pſal.* 4. 2. and 119. 37. *Eccleſ.* 1. 2. and 12. 8. And this is very fitly mentioned as a Character of a truly good man, becauſe hereby he is diſtinguiſhed from all ungodly men whatſoever, whoſe inſeparable Property, this is both in the Old and New Teſtament noted to be, to *love Vanity*, and to ſet their Hearts chiefly upon the Good things of this Life, ſuch as *Corn and Wine*, *Pſal.* 4. 6, 7. and to *have their Portion in this Life*, *Pſal.* 17. 14. and to *mind Earthly things*, *Phil.* 3. 19. and to be *Friends of the World*, *Jam.* 4. 4. and to *Love the World, and the things of the World*, 1 *John* 2. 15. Whereas good men are every where deſcribed to be ſuch as make God *their Portion*, *Pſal.* 16. 5. and prize and deſire his Favour and Service infinitely more than all the enjoyments of this Life, yea, even than Life it ſelf, *Job* 23. 12. *Pſal.* 4. 6, 7. and 63. 3. and 119. 72. and ſuch as are *weaned* from Earthly things, *Pſal.* 131. 1, 2. and have *their affections ſet on things above, not on things of the Earth*, *Col.* 3. 2. and *live not up their Treaſure in Earth, but in Heaven*, *Mat.* 6. 19, 20. all which is directly oppoſite to this *lifting up the Soul to vanity*. † Heb. *unto*, or *with deceit*, (i. e.) Falſly, or with a purpoſe of deceiving or injuring others thereby. Under this Negative the contrary Affirmative is included, that he is one who when he is called to ſwear, doth *ſwear in Truth, in Judgment, and in Righteouſneſs*, *Jer.* 4. 2.

5 He ſhall receive the bleſſing *l* from the LORD *m*, and * righteouſneſs *n* from the God of his ſalvation. * Iſa. 45. 8.

l (*i. e.*) The bleſſings which God hath promiſed to his Church and People, to wit, *Grace and Glory, and all other good things*, as they are ſummed up, *Pſal.* 84. 11. He and he only ſhall be truly bleſſed. *m* Which is added ſignificantly, by way of oppoſition to the *Bleſſings*, which men received either from the Princes or from other men, which were oftentimes given unto unworthy perſons, and in that Caſe were without any effect or benefit, whereas Gods bleſſings are given only to good men, and are always effectual for their Good. *n* (*i. e.*) The bleſſed fruit or reward of his Righteouſneſs, as the *Work* is oft put for the reward of it, as *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 20. Or, kindneſs or mercy, and thoſe benefits which flow from it, which are oft called by the Name of *Righteouſneſs*, as *Judg.* 5. 11. 1 *Sam.* 12. 7. *Pſal.* 48. 11. and 112. 9.

6 This *is* the generation *o* of them that ſeek him *p*, that ſeek thy face *q*, ‖ O Jacob *r*. Selah. ‖ Or, *O God of Jacob.*

o The true Progeny which God regards. Whereby he reflects upon them, who boaſted of and truſted to their carnal Generation of Deſcent from *Jacob*. *p* To wit, God, mentioned in the end of v. 5. or his Face, as it is more fully expreſſed in the next Clauſe, *(i. e.)* That make it their Care and Study to know him and his

Mind and Will, and to please and serve him, as this Phrase is usually understood. *q (i. e.)* His Face, by a familiar change of the person; of which many Instances have been already Noted, and *his Face, (i. e.)* His Grace and Favour, which is often called Gods *Face*, as *Gen.* 4. 14. *Exod.* 33. 14, 15. *Psal.* 16. 11. and 17. 2. and 44. 3. And so this phrase is used, 2 *Chron.* 7. 14. *Psal.* 27. 8. *Hos.* 5. 15. *r* So the Sense is, that seek the true Church, here called *Jacob*; that desire the knowledge of it, and Conversation with it, in which Sense many are said to *seek Solomons Face*, as the phrase is in the Hebrew, 1 *Kings* 10. 24. 2 *Chron.* 9. 23. and the Harlot to *seek* her Lovers *Face*, *Prov.* 7. 15. And so this is by some expounded of the *Gentiles*, who enquired after the true Church, and finding it in *Jacob*, were desirous to become profelytes, and to joyn themselves to the Church of *Jacob* or *Israel*. But it must be remembred that the *Psalmist* is not here speaking of the calling of the *Gentiles*, but only of the character or qualification of the true *Jacobites* or *Israelites*, who cannot conveniently be faid to *seek the Face of Jacob, (i. e.)* their own. And the phrase of *seeking the face of Jacob* or *of the Church*, is no where ufed in Scripture. Or, as it is in the Margent, *O God of Jacob*. But that feems to be too large a Supplement. Or, this is *Jacob*, the Pronoun *this* being eafily underftood out of the beginning of the Verfe. Or, the Generation (which may in the fame manner be fupplied) of *Jacob*, *Jacob* being here put not for the perfon, but for the poftority of *Jacob*, as it is *Gen.* 49. 7. *Numb.* 22. 7, 10, 23. *Deut.* 32. 9. *Pfal.* 14. 7. or for the Church or people of God, which is oft called *Jacob* or *Israel*, as *Ifa.* 14. 1. 44. 1, 2. and 44. 1, 5, 21. &c. So the Senfe is, this and this only is the true *Jacob* or *Israel*, or Church of God, and all others are fo only in Name and Title, although they be defcended lineally from him. Or, in *Jacob*, the Particle *in* being here underftood, as it is in *Pfal.* 2. 12. and 17. 12. and in many other places. So the Senfe of the place is, this is the true Generation of them that feek Gods Face in *Jacob*. *(i. e.)* Either in *Jacobs* Land, or Sanctuary, the only place where God was to be fought: Or, among the *Jacobites*, or *Israelites*. By which he infinuates, what is expreffed, *Rom.* 9. 6. that, *all are not Ifrael, that are of Ifrael*, and that all were not *Ifraelites* indeed that were fprung from *Jacob*, but only thofe of them who were fuch as he defcribed, *v.* 4. Compare *John* 1. 47. *Rom.* 2. 28, 29.

* Pf. 92. 8. 7 * Lift up your heads, O ye gates, and be ye lift up, ye everlafting doors *s*, and the King of glory *t* fhall come in.

t The queftion was put; Who fhall afcend into Gods Hill and Holy place, *v.* 3. To which Anfwer hath been given, and the Perfons defcribed, *v.* 4, 5, 6. But becaufe there ftill were impediments in the way, and there were *Gates* and *Doors* to this Holy place, to fhut out thofe who would afcend thither, therefore he poetically fpeaks to thofe *Gates*, to open and let in the King of Glory, who would make way for his Subjects and followers. Here is a Reprefentation of a Triumphant entrance of a King into his Royal City and Palace; for which the Gates ufe to be enlarged, or at leaft wide opened. He fpeaks here of the *Gates* and *Doors*, Either, 1. Of his Royal City of *Sion*, through which the Ark was at this time to be brought to the Tabernacle, which *David* had built for it, called *Everlafting*; either for the ftability and durableneſs of the matter, or from *Davids* Defires and Hopes, that God would make them fuch in fome fort, becaufe he *loved the Gates of Sion*, *Pfal.* 87. 2. Or rather, 2. Of the Temple, which by Faith and the Spirit of Prophecy, he beheld as already built, and accordingly addreſſeth his Speech to it, whofe *Doors* he calls *Everlafting*, not fo much becaufe they were made of ftrong and durable Materials, as in Oppofition of thofe of the Tabernacle, which were removed from place to place, whereas the Temple and its Doors were conftantly fixed in one place; and if the fins of *Ifrael* did not hinder, were to abide there for ever, *(i. e.)* as long as the Mofaical Difpenſation was to laſt, or until the coming of the Meſſias, as that Phrafe is very commonly taken in the Old Teſtament. Thefe Gates he bids *lift up their Heads*, or Tops, either by allufion to thofe Gates which have a Portcullis at the top of them, which may be let down or taken up, and accordingly makes the Entrance either higher and lower: Or, that by this figurative addreſs to the Gates, he might fignifie the Duty of the People, to make their Gates higher and wider, to give their King a more magnificent entrance. But though this be the litteral fenſe of the place, yet there is alſo a myſtical fenſe of it, and that too defigned by the Holy Ghoſt. And as the Temple was undoubtedly a Type of Chriſt, and of his Church, and of Heaven it ſelf; ſo this place may alſo contain a Reprefentation, either of Chriſts entrance into his Church, or into the Hearts of his faithful People, who are here commanded to ſet open their Hearts and Souls, which are not unfitly called *Everlaſting Doors*, for his Reception: Or of his Aſcenſion into Heaven, where the Saints or Angels are poetically introduced as preparing the way, and opening the Heavenly Gates to receive their Lord and King, returning to his Royal Habitation, with Triumph and Glory. Compare *Pſal.* 47. 5. and 68. 25. *Alls* 2. 33. *Eph.* 4. 8. *t* The glorious King *Jehovah*, who dwelt in the Temple, and between the Cherubims: Or the Meſſias, the King of *Iſrael*, and of his Church, called *the King*, or *Lord of Glory*, 1 *Cor.* 2. 8. *Jam.* 2. 1. both for that Glory which is inherent in him, and that which is purchaſed by him for his Members.

8 Who *is* the King of glory *u*? the LORD ſtrong and mighty, the LORD mighty in battle *x*.

u This ſeems to be a Proleptis, or removal of an Objection: You will ſay, What is the cauſe of this imperious Call? and why, or for whom muſt thoſe Gates be opened, in ſo ſolemn and extraordinary a manner? *x* This contains an Anſwer to the Queſtion, He is no ordinary Perſon, no meaner and no other than *Jehovah*, who hath given ſo many Proofs of his Almightineſs, who hath ſubdued all his Enemies, and is now returned in Triumph. Here is in this, and the foregoing Verſe, a ſacred Dialogue between ſeveral Perſons. And ſome ſuppoſe that the Sacred Muſicians, which attended upon the Service of the Ark and Tabernacle, and were doubtleſs employed in this Solemnity, 2 *Sam.* 6. 5. were divided into two Quires, whereof one ſpake the former, and the other the latter Verſe.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doors, and the King of glory ſhall come in *y*.

y The ſame Verſe is repeated again, partly to ſhame and awaken the dulneſs of mankind, who are ſo hardly brought to a ſerious preparation for ſuch Solemnities; and partly, to ſignifie the great worth and importance of the matter, contained under theſe Expreſſions.

10 Who is *this* King of glory? the LORD of hoſts *z*, he *is* the King of glory, Selah.

z Under whoſe Command are all the Hoſts of Heaven and Earth, Angels and Men, and all other Creatures.

PSAL. XXV.

The ARGUMENT.

This *Pſalm* ſeems to have been Compoſed, when *David* was under ſome ſtraights and preſſures, when his outward afflictions were accompanied with inward horrors of Conſcience for his Sins, by which he had forfeited Gods favour, and procured theſe Calamities to himſelf.

David being diſtreſſed by his Enemies, taketh his refuge in God, 1—6. Prayeth for the remiſſion of the Sins of his Youth, 7. He ſheweth the Goodneſs of the Lord to the meek, to ſuch as keep his Covenant, to ſuch as fear him, 8—15. He prayeth for help in affliction, 16—18. and againſt his Enemies, 19—21. and for redeem his Church from trouble, 22.

A Pſalm of David.

UNto thee, O LORD, do I * lift up my ſoul *a*. * Pſ. 143. 8.

a (i. e.) I direct my Deſires and Prayers, (which are expreſſed by this Phraſe, *Pſal.* 24. 4. *Jer.* 22. 27. *Lam.* 3. 41.) with hope or expectation of a gracious Anſwer, which alſo it implies, *Deut.* 24. 15.

2 O my God, I * truſt in thee, let me not be aſhamed *b*: let not mine enemies triumph over me. * Pſ. 22. 5. & 31. 1.

b (i. e.) Diſappointed of my Hope, which will be reproachful & 34. 2. to me, not without Reflection upon thee, of whoſe Power and Faithfulneſs I have made my boaſt. Pſ. 28. 7. Rom. 10.

3 Yea, let none that wait on thee be aſhamed *c*; let them be aſhamed *d* which tranſgreſs *e* * without a cauſe *f*. * Pſal. 119. 78.

c With me and for me: For if I be fruſtrated, all that truſt in thee will be diſcouraged, and upbraided with my Example. *d* Blaſt their wicked deſigns and hopes. *e* Or, *prevaricate*, or *deal perfidiouſly* with me, violating their Faith given to me. *f* Without any provocation of mine, or without any ſufficient Reaſon.

4 * Shew me thy ways *g*, O LORD, teach me thy paths. * Pſ. 5. 8. & 27. 11.

g (i. e.) The way of thy Precepts, what I ought to do in my Circumſtances and Difficulties; by what Methods I may obtain thy Favour and Help. Whatſoever thou doſt with me as to o- & 143. 8. ther things, grant me this Favour, teach me my Duty, and cauſe me to keep cloſe to it, notwithſtanding all Temptations to the contrary.

5 * Lead me in thy truth *h*, and teach me: for thou *art* the God of my ſalvation *i*, on thee do I wait all the day. * Pſ. 25. 5.

h (i. e.) In the true and right way preſcribed in thy Word, which is oft called *Truth*, as *Pſal.* 119. 30. *John* 8. 45, 46. and 16. 13. &c. Or, *by or because of thy Truth*, *(i. e.)* Becauſe thou art Faithful, do thou lead or guide me as thou haſt promiſed to do. *i (i. e.)* Who haſt ſaved me formerly, and haſt engaged to ſave me, and from whom alone I expect Salvation.

6 Remember, O LORD, * † thy tender mercies, * Pſ. 119. and thy loving kindneſſes *k*, for they *have been ever of* old *l*. † Or, the mercies of thy loving kindneſſes.

k O Conſider thy own merciful Nature, and thy former manifold Jer. 33. 11. Favours vouchſafed to me; and to other miſerable Sinners, and do like thy ſelf. *l* Thou haſt been gracious to ſuch as I am, from the beginning of the World to this day, and to me in particular from my very Infancy, as he oft acknowledgeth in this Book; yea, from all Eternity thou haſt had a good Will to me, and therefore, do not now deſiſt and deſert me. † Heb. *from of old.*

7 Remember not *m* * the ſins of my youth *n*, nor * Job 20. my tranſgreſſions *o*: according to thy mercy remember thou me, for thy goodneſs ſake *p*, O LORD.

m So as to lay them to my Charge. *n* The ſins committed in my young and tender years, *Eccleſ.* 11. 9, 10. which God frequently puniſheth in riper Age, *Job* 13. 26. *Jer.* 3. 25. and therefore he now prays that God would not deal ſo with him. *o* Nor any of my ſucceeding or other ſins, which either have been Acted by me, or may be imputed to me. *p* Being a ſinner I have nothing to plead for my ſelf, but thy free *Mercy* and Goodneſs, which I now implore.

8 Good *q* and upright *r* is the LORD: therefore will he teach ſinners in the way *s*.

q (i. e.) Bountiful and gracious to ſinners, ready to do good, and delighting in it. *r* Or, *Right*, *(i. e.)* Holy and True, ſincere in making Promiſes, and in all his Declarations and Offers of Mercy to ſinners, and faithful in fulfilling them. *s* Being ſuch an one, he will not be wanting to ſuch poor ſinners as I am, but will guide them by his Word and Spirit, and gracious Providence, into the way of Life and Peace. *Be ſinners*, he doth not underſtand all that are ſo; nor ſuch as are obſtinate and Proud, and fearleſs, whom God hath declared

declared, that he will not teach nor direct, but will leave them to the Errors and Luſts of their own Hearts, and will blind and harden them to their Ruine, as is often expreſſed in Scripture; but only ſuch as being truly ſenſible of their ſins, do humbly and earneſtly ſeek God for his Grace and Mercy, or ſuch as are *Meek*, as the next Verſe explains it; for theſe he will not fail to aſſiſt and Relieve.

9 The meek *t* will he † guide in judgment *u*: and the meek will he teach his way *x*. † Heb. *direct in judgment.*

t (i. e.) The humbly and lowly, ſuch as meekly ſubmit themſelves to Gods hand and word, and are willing and deſirous to be directed and governed by him. *u (i. e.)* In the Paths of judgment, or in the right way wherein they ſhould walk, as the next Clauſe explains this; or by the Rule of his word, which is oft called his *Judgment*, or *Judgments*. Or, *with Judgment*, *(i. e.)* with a wiſe and prevident Care, and a due regard to all their Circumſtances. See *Jer.* 10. 23. 1 *Cor.* 10. 13. *x* Either Gods way, which God preſcribes: Or, his own way, in which he ought to walk.

10 All the paths of the LORD *are* mercy and truth *y*, unto ſuch as keep his covenant *z* and his teſtimonies.

y All the dealings of God with them, yea even thoſe that are afflictive, and grievous to the fleſh, are done in kindneſs and faithfulneſs to them, as being very neceſſary for them, and tending to their great advantage. *z (i. e.)* The Laws or Conditions required of them by his Covenant; Or, as it follows, his Teſtimonies, *(i. e.)* His Precepts, which are the Teſtimonies or Witneſſes of God's Will, and of mans Duty.

11 For thy names ſake *a*, O LORD, pardon mine iniquity: for it is great *b*.

a (i. e.) For the Honour of thy Goodneſs, and Truth, which is concerned herein. *b* And therefore none but ſuch a God can pardon it, and nothing but thy own Name can move thee to do it; and the pardoning of it, will well become ſo great and good a God, and will tend much to the Illuſtration of thy Glory, as the greateſt and deſperateſt of the Diſeaſe advanceth the Honour and Praiſe of the Phyſician. Or this may be urged, not as an Argument to move God, but as the Reaſon that moved him to pray ſo earneſtly, and that for God's Name ſake. Or, *though* (as this Particle is oft rendred, as *Exod.* 24. 9. *Pſal.* 41. 4. and elſewhere) *it be great*. Poſſibly he ſpeaks of his ſin againſt *Uriah* and *Bathſheba*. Or, *for* or *though it be much* or *manifold*: For the Hebrew word ſignifies both *great* and *much*.

12 What man *is* he *c* that feareth the LORD? him ſhall he teach in the way *that* he ſhall chooſe *d*.

c (i. e.) Whoſoever he be, whether *Jew* or *Gentile*, whether more innocent, or a greater Sinner, which is my Caſe. *d (i. e.)* Which God appointeth, or approveth. Or, which *he*, *(i. e.)* ſuch Perſon, *ſhould* chuſe; for the future Tenſe is oft put Potentially, and that for God's Name ſake. Or, *though* (as this Particle is oft rendred, as *Exod.* 24. 9. *Pſal.* 41. 4. and elſewhere) *it be great*. Poſſibly he ſpeaks of his ſin againſt *Uriah* and *Bathſheba*. Or, *for* or *though it be much* or *manifold*: For the Hebrew word ſignifies both *great* and *much*.

13 His ſoul † ſhall dwell *e* at eaſe *f*; and * his ſeed ſhall inherit the earth *g*. † Heb. *shall lodge.* * Pſal. 37. 11. Matth. 5. 5.

e (i. e.) Heb. *ſhall Lodge*, *(i. e.)* Continue, as this word ſignifies, *Job* 17. 2. *Prov.* 19. 23. It notes the Conſtancy and Stability of his Happineſs, both whilſt he Lives and when he is Dead; which the next Clauſe ſeems to ſuppoſe. *f* Heb. *in Good*, *(i. e.)* In the poſſeſſion and enjoyment of the true Good. *g* Or, *the Land*, to wit, *Canaan*; which was promiſed and given, as an earneſt of the whole Covenant of Grace, and all its promiſes, and therefore is Synecdochically put for all of them. The Senſe is, his Seed ſhall be Elected.

14 * The ſecret of the LORD *h is* with them that fear him; † and he will ſhew them his covenant *i*. * Prov. 3. 32. Pſa. 147. 19. Amos 3. 7. † Or, *and he will make them to know his Covenant.*

h Either, 1. His Word and Counſel, to direct and guide them in the right way, which he oft mentions here as a ſingular Bleſſing, v. 8, 9, 12. to ſhew them their Duty in all Conditions, and the way to their eternal Salvation. And ſo this may ſeem to be explained by the following Words, *He will ſhew them his Covenant*. And this though it was revealed, yet might be called a *ſecret*, becauſe of the many and deep Myſteries in it, and becauſe it is faid to be hid from many of them, to whom it was revealed, *Mat.* 11. 25. 2 *Cor.* 3. 13, 14, 15. and 4. 3. and it is not to be underſtood to any purpoſe, without the Illumination of their Minds, by God's Spirit, as is manifeſt from *Pſal.* 119. 18, 19. and many other places of Scripture. Or rather, 2. His Love and Favour, which is called his *ſecret*, *Job* 29. 4. *Prov.* 3. 32. and that very fitly, becauſe it is known to none but him that enjoyeth it; *Prov.* 14. 10. *Rev.* 2. 17. Or his gracious and fatherly Providence: Which is here ſaid to be *with them*, Or, as it is in the Hebrew, *towards them*, taking Care of them, and working for them; even then when God ſeems to frown upon them. *i* Or, *and he will make them to know* (for the Infinitive is here thought to be put for the future Tenſe of the Indicative, as it is *Eccleſ.* 3. 14, 15, 18. *Hoſea* 9. 13. and 12. 3.) *his Covenant*, *(i. e.)* He will make them clearly to underſtand it, both its Duties or Conditions, and its Bleſſings or Priviledges; neither of which ungodly Men rightly underſtand: Or, he will make them to know it by Experience, Or, by God's making it good to them; as on the contrary God threatens to make ungodly Men to *know his Breach of Promiſe*, *Numb.* 14. 34. Or, as it is in the Margent of our Bibles, *and his Covenant*, *(i. e.)* He hath ingaged himſelf by his Promiſe or Covenant) *to make them know* it, to wit, his ſecret, *(i. e.)* That he will manifeſt either his Word or his Favour to them.

15 Mine eyes *are* ever towards the LORD *k*: for he ſhall † pluck my feet out of the net *l*. † Heb. *bring forth.*

k (i. e.) My truſt is in him, and my Expectation of Relief is from him only. *l* He will deliver me out of all my Temptations and Tribulations.

16 Turn thee unto me *m*, and have mercy upon me; for I *am* deſolate *n* and afflicted.

m Turn thy Face and Favour to me, O thou who now haſt turned thy Back upon me, and forſaken me. *n* Deſtitute of all other Hopes and Succours; perſecuted by mine Enemies, and forſaken by the moſt of my Friends, as he was in *Abſalom's* Rebellion.

17 The troubles of my heart *o* are enlarged: * O bring thou me out of my diſtreſſes. * Pſal. 68. 6.

o My outward Troubles are accompanied with grievous Torments of my Mind and Heart for my ſins, which have procured them, and thy great Diſpleaſure manifeſted in them.

18 Look upon *p* mine affliction, and my pain, and forgive all my ſins *q*.

p With Compaſſion, as *Exod.* 2. 7, 8. *Pſal.* 31. 7. and 106. 44. *q* The procuring and continuing Cauſe of my Trouble.

19 Conſider *r* mine enemies, for they are many, and they hate me with † cruel *s* hatred. † Heb. *the violence of hatred.*

r Heb. *Look upon*, as *v.* 18. to wit, with a Revengeful Eye, as *Exod.* 14. 24. 1 *Chron.* 12. 17. *Pſal.* 14. 32. For this general Expreſſion of *looking upon*, is taken ſeveral ways in Scripture, and is to be determined by the Context. *s* Heb. *Violent* or *Injurious*, Either without any Cauſe given by me: Or without any bounds, or in an implacable manner.

20 O keep my ſoul *t* and deliver me: let me not be aſhamed, for I put my truſt in thee.

t (i. e.) My ſelf or my Life, as that word is commonly taken: For his Soul was out of his Enemies reach, who could only *kill* his *Bodi*, *Luke* 12. 4.

21 Let integrity and uprightneſs preſerve me *u*: for I wait on thee.

u Though I have greatly offended thee, yet remember that I have dealt honeſtly and ſincerely with mine Enemies, whilſt they have dealt falſly and injuriouſly with me; and therefore judge between them and me, and deal with me according to thy Righteouſneſs of my Cauſe, and Carriage towards them.

22 Redeem Iſrael *x*, O God, out of all his troubles.

x If thou wilt not pity and help me, yet ſpare thy people, who ſuffer for my ſake, and in my Sufferings.

PSAL. XXVI.

The ARGUMENT.

This *Pſalm* was certainly made by *David*, when he was in Difficulty and particularly when he was falſly accuſed, and defamed by his Adverſaries, as he frequently was by *Saul*, and his Courtiers: and therefore for his Vindication, he makes a ſolemn appeal to God, and a Proteſtation of his own Innocency, to which he was forced by their Clamours and Reproaches.

A Pſalm of David.

David declareth his Integrity and Innocency, 1, 2, 3. His Hatred to the Congregation of the Wicked, 4, 5. He juſtifieth God's Ways, 7. Loves to dwell in his Houſe. 8. He prays in Deſiderance from his Enemies, 9, 10. and promiſes Thankfulneſs to God, 11, 12.

1 JUdge * me, O LORD, for I have walked in mine integrity *b*: I have truſted alſo in the LORD *c*: *therefore* I ſhall not ſlide *d*. * Pſal. 7. 8.

a (i. e.) Plead my Cauſe, or give Sentence for me; as this Phraſe is commonly uſed, as *Pſal.* 10. 18. and 43. 1. and 72. 4. *Ifa.* 1. 17. I can obtain no right from Man. The Supream and Subordinate Magiſtrates, are mine implacable and reſolved Enemies. Do thou therefore do me Juſtice againſt them. *b* For though they accuſe me of many Crimes, they can prove none of them, and thou and mine own Conſcience, and theirs too are Witneſſes for me, that my Carriage towards them hath been innocent and unblameable. *c* I have committed my Cauſe and Affairs to thee, as to a juſt Judge and merciful Father, and my Hope and Truſt is fixed upon thee alone. *d* Therefore thou wilt not deceive my Truſt, but wilt uphold me againſt all mine Enemies. For thou haſt Promiſed to ſave thoſe that Truſt in thee. Or, that *I ſhall not yield* or *fall*. So this declares the matter of his Truſt.

2 * Examine me, O LORD, and prove me; try my reins and my heart. * Pſal. 7. 9. & 17. 3.

e Becauſe it is poſſible, that I may deceive my ſelf, and be partial & 66. 10. in my Cauſe, or at leaſt mine Enemies will ſo judge of me, I appeal & 139. to thee, O thou Judge of Hearts, and beg that thou would karch 23. Zech. and try me, by ſuch ways and means as thou ſeeſt fit, and make me 13. 9. known to my ſelf, and to the World, and convince mine Enemies of mine Integrity.

3 For thy loving kindneſs *is* before mine eyes *f*: and I have walked in thy truth *g*.

f I dare appeal to thee with this Confidence, becauſe thou knoweſt that I have a true and deep Senſe of thy Loving kindneſs to me upon mine Heart, by which I have been obliged, and in a manner conſtrained to Love and Obey thee, and in all things to approve my Heart and ways to thee, and to abſtain from all ſuch evil Practices, as mine Enemies Charge me with, whereby I ſhould have forfeited thy Loving kindneſs, which I prize more than Life, *Pſal.* 22. 3. and expoſed my ſelf to thy juſt Diſpleaſure. My Experience of and Truſt in thy Goodneſs, doth fally ſatisfie and ſupport me, that I neither do nor need to uſe any indirect or irregular Courſes for my Relief. *g (i. e.)* According to thy Word, which is oft called *Truth*, as *Pſal.* 119. 142. 151. *John* 17. 17. 1 *Theſſ.* 2. 13. believing its Promiſes, and obſerving its Precepts and Directions; and not according to the Courſe of the World, as it follows.

4 * I have not ſate *h* with vain perſons *i*, neither will I go in *k* with † diſſemblers *l*. * Pſal. 1. 1. 1 Heb. *cloſe* 17.

h (i. e.) Choſen or uſed to Converſe with them: for ſitting is a poſture of Eaſe and of Continuance. I have been ſo far from an Approbation, or Intention of their wicked Courſes, wherewith mine Enemies reproach me, that I have avoided even their Company.

pany, and if accidentally I came into it, yet I would not abide in it. *i* (i. e.) With Lyars, or falſe and deceitful Perſons, as the next Clauſe explains it. And *Vanity* is very frequently put for falſhood or Lying. & Into their Company, or with deſign to joyn in their Councils or Courſes, as the ſame Word is uſed, *Jſa.* 22. 7. And Converſation is oft expreſſed by *going out and coming in.* † Heb. *with ſuch as hide themſelves*, covering their Crafty and wicked Deſigns with fair Pretences. I abhor ſuch Perſons and Practices; though I am acuſed to be ſuch an one.

5 I have hated the congregation of evil doers *m*; and will not ſit with the wicked.

m Either, 1. Their whole Rank or Society. I have an Antipathy againſt all ſuch Perſons, without any Exception. Or, 2. To meet and joyn with them, in their Aſſemblies and Conſultations, or *ſit* with them, as it follows.

* Exo. 30. 20. Pſ. 73. 13. 6 I will * waſh mine hands in innocency *n*; ſo will I compaſs thine altar *o*, O LORD,

n Or, *with Integrity*, Or with a pure Heart and Conſcience. I will not do, as my Hypocritical Enemies do, who Content themſelves with thoſe outward waſhings of their Hands, or Bodies preſcribed in the Law, *Exod.* 29. 4. &c. *Deut.* 21. 6. *Heb.* 9. 10. whilſt their Hearts and Lives are filthy and abominable: But *I will waſh* or *I have waſhed my Hands*, and withal purged my Heart and Conſcience from dead Works. Compare *Iſa.* 1. 15, 16. 1 *Tim.* 2. 8. *o* (i. e.) Approach to thine Altar with my Sacrifices: which I could not do with any Comfort or Confidence, if I were Conſcious to my ſelf of thoſe Crimes, whereof mine Enemies accuſe me. For the Phraſe of *Compaſſing the Altar*, Either, 1. He alludes to ſome Levitical Cuſtom of going about the Altar, as the Prieſts did in the Oblation of their Sacrifices, and the People, eſpecially thoſe of them who were moſt devout and Zealous, who poſſibly moved from place to place, but ſtill within their own Court, that they might better diſcern what was done on the ſeveral ſides of the Altar, and ſo be the more affected with it. Or rather, 2. He implies that he would offer many Sacrifices together, which would imploy the Prieſts round about the Altar, and ſo he is ſaid to *Compaſs* it, becauſe the Prieſts did it in his Name, and upon his Account, as Perſons are very oft ſaid in Scripture to *offer* thoſe Sacrifices, which the Prieſts offer for them.

7 That I may publiſh *p* with the voyce of thankſgiving *q*, and tell of all thy wondrous works.

p Or, *Proclaim*, to wit, *thy wondrous Works*, as it here follows. *q* Accompanying my Sacrifices, with my own ſolemn Thankſgiving and Songs of Praiſe.

8 LORD, I have loved the habitation of thy houſe *r*, and the place † where thine honour *s* dwelleth.

† Heb. *of the Tabernacle of thy Honour.* *r* (i. e.) Thy Sanctuary and Worſhip: which is an Evidence of my Piety to thee, as I have given many Proofs of my Juſtice and Integrity towards Men. Nothing is more grievous to me then to be hindred from ſeeing and ſerving thee there. *s* Or, *thy Glory*, Either, 1. The Ark ſo called, 1 *Sam.* 4. 22. *Pſal.* 78. 61. Or 2. Thy glorious and gracious Preſence, Or the manifeſtation of thy Glory, or of thy glorious Power, and Faithfulneſs, and Goodneſs.

† Or, *Take not away.* Pſal. 28. 3. † Heb. *men of Bloyd.* 9 ‖ Gather not my ſoul *t* with ſinners *u*, nor my life with † bloody men.

t (i. e.) My Life, as it is explained in the next Clauſe. Do not bind me up in the ſame Bundle, nor put me into the ſame accurſed, and miſerable Condition with them. Seeing I have had ſo great an Antipathy againſt them, in the whole Courſe of my Life, *v.* 4, 5. let me not die their Death; as *Balaam* on the contrary deſired to *die the Death of the Righteous*, *Numb.* 23. 10. And ſeeing I have loved thy Houſe and Worſhip, and endeavoured to ſerve thee acceptably, not only with Ceremonial cleanneſs, but with moral purity of Heart and Life, *v.* 6, 7, 8. do not deal with me as thoſe wilful with thoſe that are filled with ungodlyneſs and unrighteouſneſs; do not deſtroy me with them, *the Righteous with the Wicked*, *Gen.* 18. 23. but ſave me in the common Calamity, as thou haſt promiſed and uſed to do in like Caſes. The Hebrew word, *Aſaph*, rendred *gathering*, is oft put for *taking away*, as *Gen.* 30. 23. *Iſa.* 4. 1. *Jer.* 8. 13. and 16. 5. and that by Deſtruction and Death, as 1 *Sam.* 15. 6. *Iſa.* 57. 1. *Jer.* 8. 13. *Ezek.* 34. 22. *Hoſea* 4. 3. The ground of which Phraſe may be either, becauſe by death mens Souls or Spirits are gathered and returned to God, *Eccleſ.* 12. 7. who had diſperſed them all the World over: or becauſe the ſeveral ſorts of Men, good and bad, which live here together Promiſcuouſly, are there ſevered, and all of one ſort of them gathered together, *unto their Fathers or Peoples*, as it is expreſſed, *Gen.* 15. 15. *Numb.* 20. 24. 2 *Kings* 22. 20. Compare *Heb.* 12. 23. *u* Profligate and Obſtinate ſinners, as the following Words deſcribe them, ſuch being oft called *ſinners* by way of Eminency, as 1 *Sam.* 15. 18. *Pſal.* 1. 1. and 104. 35. *Iſa.* 1. 28. and 33. 14.

10 In whoſe hands *is* miſchief *x*: and their right hand *y* † Heb. *ſull.* † full of bribes.

11 But *as for* me, I will walk in mine Integrity: redeem me, and be merciful unto me.

x Who not only imagine Miſchief in their Hearts, but perfit in it, and execute it with their Hands. *y* Which ſhould be ſtretched out to execute Juſtice, and puniſh Offenders.

* Pſ. 27. 11. 12 My foot ſtandeth in * an even place *z*: in the congregations will I bleſs the LORD.

z Heb. *in Reſtitude*, or *in a Right or Streight*, or *Plain*, or *even Place*. Which may be underſtood, Either, 1. Civilly, or in regard of his outward Condition. So this is oppoſed to the *ſlippery places*, in which wicked men are ſaid to be, *Pſal.* 35. 6. and 73. 18. *Jer.* 23. 12. and the Sence is, I ſtand upon a ſure and ſolid Foundation, where I fear no fall, nor to be overthrown by the aſſaults of mine Enemies, being under the Protection of God's promiſe, and his Almighty and watchful Providence. Or, 2. Morally, or in regard of his Converſation. So the Sence is, I do and will perſiſt or continue (which is oft ſignified by *ſtanding*, as *Pſal.* 1. 1.) in my plain, and righteous, and ſtreight Courſe of Life, not uſing thoſe frauds and wicked Arts, and perverſe and crooked Paths, which mine Enemies chuſe and walk in, or whereof they do falſly accuſe me. And ſo this is the ſame thing for Subſtance, with his *walking in his Integrity*, expreſſed in the foregoing Verſe, as alſo *v.* 1. ‖ I will not only privately acknowledge, but publickly, and in the Aſſemblies of thy People celebrate thy Praiſes, both for thy Grace, inabling and inclining me to chuſe and Love, and perſevere in the ways of Holineſs and Righteouſneſs, and for thy Protection hitherto afforded to me, in the midſt of all my Dangers and Troubles, and for that well-grounded aſſurance which thou haſt given me, of thy Favour, and of my future Deliverance.

PSAL. XXVII.

The ARGUMENT.

IT is apparent from the Body of this *Pſalm*, that *David* was not yet fully delivered from the Trouble which his Enemies gave him, both by their Slanders and other ways. But whether it be long to that Hiſtory which is recorded, 2 *Sam.* 21. 15, 16, 17. as the *Jews* conceive, whom ſome others follow, is wholly uncertain, and not neceſſary for us to know.

A Pſalm of David.

David declareth that God is his only Comfort and Confidence in all Dangers, 1—3. His hearty Deſire to be in the Houſe of God, 4. Too advantage of it, 5, 6. He prayeth for the Light of God's Face, and his Salvation, 7——12. and from Experience, exhorts others to wait upon him, 13, 14.

1 THE LORD *is* * my light *a*, and my ſalvation, * Micah. whom ſhall I fear? * the LORD *is* the ſtrength † Heaven. of my life *b*, of whom ſhall I be afraid?

2 When the wicked, even mine enemies, and my foes † came upon me to eat up my fleſh *c*, they ſtumbled and † Heb. *they ſtumbled & fell.* fell.

a (i. e.) My Counſellor in all my Difficulties, and my Comforter and Deliverer in all my Diſtreſſes. *b* (i. e.) The Supporter and preſerver of my Life. *c* Greedy to devour me at one Morſel. Compare *Job* 19. 22. and 31. 31.

3 * Though an hoſt ſhould encamp againſt me, my * Pſal. 3. 6. heart ſhall not fear: though war ſhould riſe againſt me, in this *d will I be* confident.

d In that which I have now ſaid, that God *is my light*, &c. *v.* 1. and in the Experience of his Favour and Protection, *v.* 2.

4 One *thing* have I deſired of the LORD *e*, that will I ſeek after, that I may dwell in the houſe of the LORD all the dayes of my Life *f*, to behold † the beauty of the LORD *g*, and to enquire *h* in his temple *i*. † Or, *the delight.* Pſal. 27. 4. & 90. 17.

e Though I am exerciſed with many Troubles, there is but one thing that I am very ſolicitous for, or deſirous of, and that is not Victory, and Triumphs over all mine Enemies, aſſured Peace and Settlement in my Throne, the Wealth and Pleaſure, and Glory of enlarging, or Ruling my Empire: Or, if I have any deſire to any of thoſe things, it is chiefly for the ſake of that which here follows. *f* That I may not be diſturbed in, or driven from the Sanctuary, and worſhip of God as I have been, but may have Opportunity of conſtant Attendance upon God. *g* That there I may Exerciſe and Delight my ſelf, in the Contemplation of thy amiable and glorious Majeſty, and of the infinite Wiſdom, Holineſs, Juſtice, Truth, Grace and Mercy, and other Perfections, which, though but in a great meaſure from the World, are clearly manifeſted in the Church, and Ordinances. *h* Or, *diligently to ſeek*, either God's Face and Favour: Or his Mind and Will, and my own Duty: Or, *the Lords beauty*, laſt mentioned, which is diſcovered more or leſs, as men are diligent, or negligent in ſeeking or enquiring into it. *i* (i. e.) In his Tabernacle; which he here and elſewhere calls his *Temple*, becauſe it was the ſame thing for Subſtance; and becauſe his Thoughts and Affections did conſtantly and eagerly run out upon the Temple, and ſince he was not permitted to build the thing, he would at leaſt take occaſion to ſolace himſelf with the Name, and thereby to enter his Proteſt, of his earneſt deſire to build it, if God had ſeen it fit.

5 For † * in the time of trouble he ſhall hide me *k* in † Heb. *in the day of trouble.* his pavilion: in the ſecret of his tabernacle *l* ſhall he hide me; he ſhall ſet me up upon a rock *m*.

k Or, *hath hid me*: Or, *uſeth to hide me*. Juſtly do I prize the Love and Service of God ſo highly, both becauſe I have ſuch vaſt Obligations to him for his former Protection and Favours, and becauſe all my hope and confidence, and ſecurity depends upon him. *l* In his Tabernacle, into which mine Enemies cannot come, and in a ſecret place in it, where, if they come, they cannot find me. Or, as it were *c* for the note of ſimilitude is oft underſtood) *in the ſecret of his Tabernacle*, (i. e.) In as ſafe a place as the Holy of Holies, which is called Gods *ſecret*, *Ezek.* 7. 22. where none might come but the High-Prieſt, and he but one day in a year. He alludes to the antient Cuſtom of Offenders, who uſed to flee to the Tabernacle or Altar, where they eſteemed themſelves ſafe, 1 *Kings* 2. 28. *m* A place high and inacceſſable, ſtrong and impregnable.

6 And now ſhall mine head be lifted up above mine enemies *n* round about me: therefore will I offer in his tabernacle ſacrifices of joy † *o*; I will ſing, yea, I will ſing † Heb. *of ſinging.* *praiſes* unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

n He will advance me above them, and give me a compleat Victory over them. *o* Or, *of ſhouting or reſounding*; (i. e.) Of Thankſgiving: Which were accompanied with the ſound of Trumpets and

and other Inſtruments, *Numb.* 10. 10. 1 *Chron.* 16. 41, 42. *Pſal.* 33. 3.

8 ‖ *When thou ſaidſt p*, Seek ye my face *q*; my heart ſaid unto thee *r*, thy face, LORD, will I ſeek. Or, *my heart ſaid*, &c.

p Either by thy Word, commanding and inviting me ſo to do; or by thy Spirit, directing and inclining me to it. *q* (i. e.) Seek my Preſence and Favour, and Help, by fervent and faithful Prayer. *r* My heart readily and thankfully complied with the motion; and upon the encouragement of this Command, or invitation and promiſe couched in it, I reſolved I would do ſo, and do ſo at this time. But this Verſe is a little otherwiſe rendred by divers learned men. And the words lye in another Order, in the Hebrew Text, which runs thus: *To thee my Heart ſaid*, Thou haſt ſaid, (which Verb may well be underſtood here, as it is alſo, 1 *Kings* 20. 34. and as divers other Verbs are underſtood in the ſacred Text, as *Levit.* 24. 2. 2 *Sam.* 18. 12. and 23. 17. Compare with 1 *Chron.* 11. 19. and in many other places; which is not ſtrange in ſo conciſe and ſhort a Language, as the Hebrew is) *Seek ye my Face*, (This is thy great Command, ſo oft and ſo vehemently urged, as containing the very Subſtance and Foundation of all true Piety) *Thy face Lord I will ſeek*. I cheerfully do and will obey thy Command therein: Or the Verſe may be thus tranſlated without any Supplement, which, where it can be done, is conſeſſedly the beſt way of Tranſlation, *Concerning thee* (as the Particle *Lamed* is oft uſed: Or, *For*; or, *Inſtead of thee*, as it is unqueſtionably uſed, *Gen.* 11. 3. *Exod.* 13. 16. *Prov.* 21. 18. (i. e.) In thy Name and Words, and according to thy Mind) *My Heart ſaid*, (To wit, to, or within my ſelf, as the word *ſaid* is frequently taken, (i. e.) I ſeriouſly conſider within my ſelf, this following Command of thine oft inculcated in thy Word, and preſs it upon my own Conſcience) *Seek ye my Face; Thy Face Lord will I ſeek.* Thou commandeſt it, and I will obey thee therein.

9 Hide not thy face *s* far from me, put not thy ſervant away *t* in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

s Which I in Obedience to thy Command am now ſeeking. *t* To wit, from thy Face or Preſence, or from the place of thy Worſhip, from which he either now was, or formerly had been driven: Two ways God and he might be parted, either by Gods departure, or withdrawing from him, which he might do even in the place of his Worſhip; or by Gods putting him away from his Preſence. Againſt the firſt he ſeems to direct his Prayer in the firſt Clauſe, and againſt the latter in this.

10 ‖ * When my father and my mother forſake me *u*, ‖ then *x* the LORD † will take me up *y*. † Or, *left me*, as being unable to help me, and rather a burden than an help to me; for which Reaſon, *David* deſired them to leave him, and diſpoſed of them in another place, 1 *Sam.* 22. 3. his Father and Mother were now Dead. Or, by his *Father and Mother* he may ſignifie his near Relations and Friends, which forſook him in the time of Trouble, as men uſually do. Or, the Words may be rendred, *Tough my Father and Mother ſhould forſake me.* *u* Or, *yet*, as the Hebrew *Vau* frequently ſignifies. *y* Or, *will receive me*, to wit, to himſelf, as this Verb is uſed, *Jſa.* 22. 4. *Judg.* 19. 15. *Mat.* 25. 35.

11 * Teach me thy way *z*, O LORD, and lead me † in a plain path *a*, becauſe of † mine enemies *b*. † Heb. *in a path of my obſervers.*

z (i. e.) What Courſe I ſhall take to pleaſe thee, and to diſcharge my Duty, and to ſave my ſelf from Ruine. *a* Of which ſee the Note on *Pſal.* 26. 2. where the Hebrew words are the ſame. *b* That I may neither open their Mouths againſt me or Religion, by my Miſcarriages, nor fall into their Hands, by my folly, nor give them any occaſion of Triumphing over me.

12 Deliver me not over unto the will *c* of mine enemies: for * falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty *d*.

c Or, *Luſt or Deſire*: Heb. *Soul*, which is ſo taken, *Pſal.* 41. 2. and 78. 18. *Ezek.* 16. 27. *d* He preſſeth his Requeſt from the quality of his Enemies, who were both falſe and cruel, and in both reſpects hateful to God and Men.

13 *I had fainted e*, unleſs I had believed to ſee the goodneſs of the LORD *f* in the land of the living *g*.

e Theſe words are added to compleat the Senſe: For the Speech is abrupt and imperfect, as is very uſual, not only in the Holy Scripture, but in many other Authors, in all vehement Paſſions or Commotions of Mind, ſuch as *David* was in at this time. Having declared what perfidious and cruel Enemies did now aſſault and encompaſs him, he now ſubjoyns what impreſſion the Thoughts thereof made upon him, and ſpeaks like one that wanted Words to expreſs, how ſad and deſperate his Condition would have been, if he had not been ſupported by Faith in Gods promiſes. *f* To enjoy (which is oft expreſſed by *ſeeing*) the Mercy which God hath promiſed me. *g* (i. e.) In this World, which is oft ſo called, as *Job* 28. 13. *Pſal.* 52. 5. and 116. 9. and 142. 5. *Iſa.* 38. 11. and 53. 8. *Jer.* 11. 19. *Ezek.* 32. 32. and is oppoſed to the Grave, which is the place of the Dead. And *David* was thus earneſtly deſirous of this Mercy in this Life, not becauſe he placed his Portion in theſe things, which he ſo ſolemnly diſclaims, *Pſal.* 17. 14. but becauſe the Truth and Glory of God, were highly concerned in making good the Promiſe of the Kingdom made to him.

14 * Wait on the LORD *h*: be of good courage, and he ſhall ſtrengthen thine heart *i*: wait, I ſay, on the LORD.

h O my Soul: to which he now turneth his Speech; as he frequently doth in this Book. *i* He will uphold thee, and keep thee from fainting and ſinking under thy burdens.

PSAL. XXVIII.

The ARGUMENT.

THis *Pſalm* ſeems to be made upon the ſame Occaſion with the former, and is mixed, as many others of his *Pſalms* are, of hopes and fears, of Prayers and Praiſes.

David prayeth earneſtly for himſelf, 1, 2. that he might not be led away with the wicked, 3, 4. The reaſon of his Prayer, 5. He bleſſeth God for hearing him, 6—8. and prayeth for the people, 9.

A Pſalm of David.

1 UNto thee will I cry, O LORD my rock, be not ſilent *a* † to me: * leſt *if* thou be ſilent to † Heb. me, I become like them that go down into the pit *b*. *from me.*

a Be not deaf to my Prayers, nor dumb as to thy Anſwers to them. *b* (i. e.) Leſt I be in the like or ſame condition with them, (i. e.) a loſt Creature; as I ſhall certainly be, if thou doſt not ſuccour me. * Pſ. 143. 7.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands ‖ towards thy holy † Or, *towards the* oracle *c*, † Or, *towards the Oracle of his Sanctuary.*

c (i. e.) Towards the Holy of Holies, which is ſo called, 1 *Kin.* 6. 5. 23. Compare with 2 *Chron.* 3. 10. Compare alſo 1 *Kings* 6. 5. *thy Sanctuary*, and 8. 6. becauſe there the Ark was; from whence God gave Oracular Anſwers to his People; and to which they accordingly directed their Prayers, not only when they drew near to it, but when they were at a diſtance from it, as *Dan.* 6. 10.

3 Draw me not away with the wicked *d*, and with the workers of iniquity: * which ſpeak peace to their † Heb. 12. 2. neighbours, but miſchief *e* is in their heart *e*. & 55. 21.

d The Senſe is, either 1. Do not farther me to be drawn away by Sin & 52. 4. their Counſel or Example to imitate their evil Courſes. For God is Jer. 9. 8. oft faid to do that which he doth not effect, but only permit and order, as 2 *Sam.* 12. 12. Or, 2. Do not draw me into the ſame ſnares and miſchief with them; do not drag me, as thou doſt or wilſt do all thoſe Malefactors, to execution and deſtruction. Let me not dye the death of the wicked: Comp. *Pſal.* 26. 9. Thus *Learning* is uſed for drawing to death, *Job* 21. 33. *Ezek.* 32. 20. This ſeems beſt to ſuit with the following Context, wherein he imprecateth and foretelleth the deſtruction upon his Enemies, which he deprecated for himſelf. *e* Which are hypocritical and perfidious Perſons, whilſt I through thy Grace am upright and ſincere. Seeing then I am ſo unlike them in diſpoſition and practice, let me not be made like them in their Ruine.

4 Give them according to their deeds, and according to the wickedneſs of their endeavours *f*: give them after the work of their hands, render to them their deſert.

f *David* uſeth theſe Imprecations partly to vindicate himſelf from the ſlanders of his Enemies, who reported him to be as wicked as they were, only more cloſe and cunning therein; which if he had been, he had bitterly curſed himſelf; which it could not reaſonably be preſumed that he would do: Partly, from his great and long Experience of their implacable and incorrigible Malignity, not only againſt him, but againſt God, and his declared Will, and againſt all truly good Men, and that covered with pretences of Piety to God, and of peaceableneſs towards their Neighbours, *v.* 3. which made their wickedneſs more inexcuſable and deteſtable: Partly by the inſtinct and direction of Gods Spirit, by which inſpiration he uttered this, as well as the reſt of the Pſalm; and partly, that hereby he might provoke them to Repentance; for this Curſe belongs only to thoſe, who ſtall obſtinately perſiſt in their wicked Courſes. Add to all this, that as Verbs of the Imperative Mood, are oft uſed by the Hebrews for Futures, ſo theſe may not be proper Imprecations, but predictions of their Deſtruction.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands *g*, he ſhall deſtroy them, and not build them up *h*.

g (i. e.) The providential works of God, both for and towards his Church and People in general; the ſtrious obſervation whereof would have made them afraid of oppoſing them, and deſirous to joyn themſelves with them; and for and towards me in particular, concerning whoſe ſucceſſion to the Kingdom, God hath ſo expreſly declared his Mind and Will, and to whom he hath given ſo many, and ſuch wonderful preſervations, that they who will not acknowledge it, but continue to oppoſe it, may well be preſumed to be guilty of Rebellion againſt Gods Will, and of the Contempt of his Providences. *h* (i. e.) Deſtroy them utterly and irrecoverably: becauſe they wilfully ſhut their Eyes againſt the Light of Gods Word and Works.

6 Bleſſed *be* the LORD, becauſe he hath heard *i* the voice of my ſupplications.

7 The LORD is my ſtrength and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

i He ſpeaks of it as paſt, either becauſe God had in part heard, and aſſured him already: Or, becauſe God aſſured him by his Spirit, that he had heard and accepted his Prayers, and would aſſuredly anſwer him in due time.

8 The LORD *is* ‖ their ſtrength *k*, and he *is* the † ſaving ſtrength *l* of his anointed *m*. Or, *his ſtrength.* † Heb. *ſtrengths of Salvations*

k (i. e.) The ſtrength of his people, mentioned in the next Verſe: the Relative being put before the Antecedent, which is left to be gathered out of the following matter, as it is, *Numb.* 24. 17. *Pſal.* 87. 1. Or, *his ſtrength*: for the Hebrew Affix *Ms*, which commonly is plural, is ſometimes taken ſingularly: of which ſee my Latin *Synopſis* here, and on *Lev.* 23. 3. And *him*, (i. e.) Of his anointed,

anointed, as the next Clauſe explains it. Or, the Words may be thus rendred, *ſtrength is*, or *belongs to the Lord*: Heb. *The Lord, ſtrength is his*, or *to him*. It is an Hebrew Pleonaſme. *l* Heb. *The ſtrength of the Preſervations*, or *Deliverances*, or *Victories*, or *Salvations*, (i. e.) He by whoſe ſtrength alone he hath got theſe Victories, &c. *m* (i. e.) Of me whom he hath anointed all for God, and therefore he will defend, he ſpeaks of himſelf in the third Perſon, which is uſual in the Hebrew Tongue.

9 Save thy people, and bleſs thine inheritance *n*: ‖ Or, *Rule.* ‖ feed them alſo, and lift them up *o* for ever.

n Iſrael, for whom I pray; partly, becauſe thou haſt in ſome ſort committed them to my charge; and partly becauſe *Saul* did not take due care of them. *o* Raiſe them out of their low and afflicted condition, in which they are, by reaſon of *Sauls* weakneſs and neglect, and by the prevailing power of the Philiſtines, and advance them to a ſtate of lafety and honour, and that not for a ſeaſon, but with Conſtancy and Perpetuity, as it follows.

PSAL. XXIX.

The ARGUMENT.

IT is ſuppoſed that this *Pſalm* was made upon the occaſion of ſome terrible Tempeſt of Thunder and Rain; which God might make uſe of for the time of Battel to aſſiſt *David*, and diſcomfit his Enemies; as he had done formerly upon like Occaſions. It contains an Admonition to the Potentates of the Earth, and eſpecially to thoſe who bordered upon the Land of *Iſrael*, that they would own and Worſhip the true God; which he manifeſteth from the great Majeſty and Power of *Iſrael's* God above all other Gods, and particularly, from that great and glorious inſtance thereof in Thunder; which hath ſtrick the proudeſt Monarchs with the dread of that God, whom at other times they deſpiſed.

A Pſalm of David.

David *exhorteth the Mighty of this World to give Glory to God*, 1. 2. *who manifeſteth his Power by Thunder, Lightning, and in other Creatures*, 3——10. *He ſheweth Gods Protection and Bleſſing of his People*, 11.

*1Chr.15. 28, 25. Pſal. 96. 7, 8, 9. † Heb. *ye Sons of the mighty.* ‖ Or, *of God.*

1 GIve * unto the LORD, O † ye mighty *a*, give unto the LORD *b* glory and ſtrength *c*.

a Ye Potentates and Rulers of the Earth. To theſe he addreſſeth his Speech; partly, becauſe they are moſt apt to forget and contemn God, and inſolently to aſſume a kind of Deity to themſelves; and partly, becauſe their Conviction and Converſion was likely to have a great and powerful influence upon their people. *b* By an humble and thankful acknowledgment of it; for other ways we can give nothing to God. *c* (i. e.) *The glory of his ſtrength* or *true ſtrength.*

†Heb. *the Honour of his name.* ‖ Or, *in his glorious Sanctuary.*

2 Give unto the LORD † the glory due unto his name *d*: worſhip the LORD ‖ in the beauty of holineſs *e*.

d (i. e.) The Honour which he deſerves: which is to prefer him before all other Gods, and to forſake all others, and to own him as the Almighty, and the only true God. *e* Or, *of the Sanctuary*, which is commonly called by this Name; in his *Holy and beautiful Houſe*, as it is called, *Iſa.* 64. 11. the only place where he will receive Worſhip. So he exhorts them to turn Proſelytes to the Jewiſh Religion; which was their Duty and Intereſt.

‖ Or, *great the God of glory thundreth, the* LORD *is upon* ‖ *many Waters.*

3 The voice of the LORD *f* is upon the waters *g*: the God of glory thundreth, the LORD *is* upon ‖ many waters *h*.

f (i. e.) Thunder, as is manifeſt from the next Clauſe, and the following Effects: which is oft called *the Lords voice*, as *Exod.* 9. 23, 28, 29. *Pſal* 37. 21, 4, 5. *Pſal.* 18. 14. and 46. 6. *g* Either, 1. Upon the Seas; where its noiſe ſpreads far and wide, and is very terrible. But the following Verſes ſpeak of the Effects of it, upon the Earth only. Or rather, 2. Above in the Clouds, which are called *Waters*, *Gen.* 1. 7. *Pſal.* 18. 11. becauſe they are of a watry Subſtance. And this Circumſtance is conſiderable here, to magnifie the Divine Power, which diſplayeth it ſelf in thoſe high places, which are far above the reach of all Earthly Potentates, and from whence he can eaſily and unavoidably ſmite all that dwell upon the Earth, and will not ſubmit to him. *h* (i. e.) Upon the Clouds, in which there are vaſt treaſures of Water, and upon which God is ſaid to ſit or ride, *Pſal.* 18. 10, 11. and 104. 3.

† Heb. *in Power.* † Heb. *in Majeſty.*

4 The voice of the LORD *i* † powerful: the voice of the LORD *is* † full of majeſty *i*.

i Is an evident Proof of Gods Glorious Majeſty.

5 The voice of the LORD breaketh the cedars *k*: yea, the LORD breaketh the cedars of Lebanon *l*.

k By Thunder-bolts; which have oft thrown down Trees and Towers. *l* A place famous for ſtrong and lofty Cedars. See 2 *Chron.* 2. 8. *Cant.* 5. 5. and 5. 15.

6 He maketh them *m* alſo to ſkip like a calf; Lebanon and * Syrion *n* like a young unicorn *o*.

*Deut.3.9

m The Cedars laſt mentioned; which being broken by the Thunder, the parts of them are ſuddenly and violently hurled about hither and thither. * An high Mountain beyond *Jordan* joyning to *Lebanon*: of which ſee *Deut.* 3. 9. and 4. 48. *Lebanon* and *Sirion* are here underſtood: Either, 1. Properly; and ſo they are ſaid to *ſkip* or *leap*, both here, and *Pſal.* 114. 4. by a poetical Hyperbole very uſual, both in Scripture and other Authors; which is ſo known that it is needleſs to give any Inſtances of it. Or, 2. Metonymically for the Trees or People of them, as *the Wilderneſs*, v. 8. may ſeem to be taken; and as *the Earth*, by the ſame Figure, is frequently put for the people, which dwell in it. *n* Heb. *Reem*: Of which ſee on *Numb.* 23. 22. *Pſal.* 22. 21.

† Heb. *cauſeth out.*

7 The voice of the LORD † divideth *p* the flames of fire.

† Heb. *Heweth out*; (i. e.) It breaketh out of the Clouds, and thereby makes way for the Lightnings, which are ſuddenly diſperſed over the face of the Earth.

8 The voice of the LORD ſhaketh the wilderneſs *q*: the LORD ſhaketh the wilderneſs of Kadeſh *r*.

q (i. e.) Either the Trees, or rather the Beaſts of the Wilderneſs, by a Metonymy as before, v. 6. Compare this with the next Verſe. *r* Which he mentions as an eminent Wilderneſs, vaſt and terrible, and well known to the *Iſraelites*, *Numb.* 20. 1, 16. and wherein poſſibly they had ſeen, and obſerved ſome ſuch effects of Thunder, as are here mentioned.

‖ Or, *calveth* in *Jun.* Or, *caſteth abortive fruit* &c.

9 The voice of the LORD maketh the hinds ‖ to calve *s*, and diſcovereth *t* the foreſts: and *u* in his temple doth every one ſpeak of *his* glory.

s Through the Terror which it cauſeth, which haſtens the Birth in theſe and other places: See 1 *Sam.* 4. 19. He ſtileth the *hinds*, becauſe they bring forth their young with difficulty. *Job* 39. 1, 2. † Heb. *maketh bare*, either of its Trees, which it either breaks or ſtrips off their Leaves: Or, of the Beaſts, which it forceth to run into their Dens. *u* Or, *but*. Having ſhewed the terrible effects of Gods power in other places, he now ſhews the bleſſed priviledge of Gods people, that are praiſing and glorifying God, and receiving the comfortable influences of his Grace in his Temple, when the reſt of the World are trembling under the Tokens of his Diſpleaſure. By which he ſecretly invites and perſwades the *Gentiles*, for their own ſafety and comfort, to own the true God, and to Worſhip him in his Sanctuary, as he did exhort them, v. 2. Or, *therefore*, (i. e.) Becauſe of theſe and ſuch like diſcoveries of Gods excellent Majeſty and Power, his people fear and praiſe him in his Temple.

10 The LORD ſitteth upon the flood[illegible] * Pſal. L. 15. LORD ſitteth King for ever.

x He moderateth and ruleth (which is oft [illegible] this being the poſture of a Judge, or Ruler: of which ſee *Pſal.* 9. 7, 8, &c. and 47. 9. *Joel* 3. 12.) the moſt abundant and violent Inundations of Waters, which ſometimes fall from the Clouds upon the Earth; where they would do much miſchief if God did not prevent it. And theſe are here fitly mentioned, as being many times the Companions of great Thunders. And this may be alledged as another Reaſon, why Gods people did praiſe and worſhip him in his Temple, becauſe as he ſendeth terrible Tempeſts and Thunders, and Floods, ſo he alſo reſtrains and over-rules them. But moſt Interpreters refer this to *Noahs* Flood, to whom the word here uſed is elſewhere appropriated. And To the Word may be rendred, *For Lord did ſit upon*, or *at the Flood*, in *Noahs* time. When it is probable theſe vehement Rains were accompanied with terrible Thunders. And ſo having ſpoken of the manifeſtation of Gods power, in Storms and Tempeſts in general, he takes an occaſion to run back to that antient and moſt dreadful Example of that kind, in which the Divine Power was moſt eminently ſeen. And having mentioned that inſtance, he adds, that as God ſhewed himſelf to be the King and Judge of the World at that time, ſo he doth ſtill *ſit*, and will ſit as *King for ever*, ſending ſuch Tempeſts when it pleaſeth him. And therefore his people have great reaſon to worſhip and ſerve him.

11 The LORD will give ſtrength *y* unto the people; the LORD will bleſs his people with peace *z*.

y To ſupport and preſerve them in the moſt dreadful Tempeſts, and conſequently in all other dangers, and againſt all their Enemies. *z* Enough now he ſees fit to exerciſe them with ſome troubles.

PSAL. XXX.

A Pſalm *and* ſong *a*, at the dedication of the houſe of David *b*.

a Or, *a Pſalm of Sing*; (i. e.) Either, 1. *A Pſalm* to be ſung with the Voice to an Inſtrument. Or 2. A *Pſalm* of joy and praiſe: for ſo this is. And this Hebrew word, *Schir*, may be here taken not ſimply for a *Song*, but for a *joyful Song*, as it is, *Gen.* 31. 27. *Exod.* 15. 1. *Pſal.* 33. 3. and 42. 8. *Prov.* 25. 20. *Iſa.* 30. 29. *Amos* 8. 3, 10. *b* Either, 1. At the dedication of the Temple, called *the Houſe*, or *that Houſe*, eminently and emphatically. So the *Chaldee* Paraphraſt and the Hebrew Doctors underſtand it. And then the laſt words, *of David*, are to be joyned with the firſt, *a Pſalm and Song*. But this ſeems not probable; becauſe the Temple was not built by *David*, nor in his days, although he might preſcribe a *Pſalm* to be uſed afterwards upon that occaſion. Or, 2. At the Dedication of *Davids* Houſe, which was built, 2 *Sam.* 5. 11. and doubtleſs was dedicated, as God had commanded: See *Deut.* 20. 5. *Nehem.* 12. 27. Or, 3. At the ſecond Dedication of *Davids* Houſe, after it had been polluted by *Abſalom* and his Conſubines. But there is no Law of God for any Re-Dedication of Houſes in ſuch Caſes; nor any Evidence that *David* did ſo. And indeed it ſeems ſtrange, if this *Pſalm* was made upon this occaſion; or upon any of theſe Dedications here mentioned, that there ſhould not be one Line in it ſuitable to that occaſion. Others therefore make theſe words, *the Dedication of the Houſe*, not to note the Matter of this *Pſalm* or *Song* ſung, but either, 1. The name of the Tune to which this Song was ſung, which was the ſame that *David* uſed at the Dedication of his Houſe: and ſo this gives us a Reaſon, why the word *Song* is added to that of *Pſalm*, and why this *Pſalm* was called, *A Song of the Dedication*. Or, 2. The time when it was ſung; which was at the Dedication of *Davids* Houſe. For ſuch Dedications were performed in a very ſolemn manner, with divers Rites and Prayers, and Praiſes to God, as the Nature of that Buſineſs required. And it ſeems probable from the Matter of this *Pſalm*, Compared with the Title, that *David* had about this time been delivered from ſome eminent diſtreſſes, and particularly from ſome dangerous ſickneſs: For which he here gives thanks to God, taking advantage of this publick and Solemn occaſion.

For

The Pſalmiſt praiſeth God for deliverance out of great dangers, 1——3. *and exhorteth others to do the ſame*, 4, 5. *He acknowledgeth to God, that his Prayer was heard, and himſelf guided with Gladneſs*, 6——11. *He will give Thanks to God for ever*, 12.

1 I Will extol thee, O LORD, for thou haſt lifted me up *c*, and haſt not made my foes to rejoyce over me *d*.

c Or, *drawn up*, to wit, out of the deep Pit, or Waters; to which great Dangers and Afflictions are frequently Compared. *d* Which they both deſired, and Confidently expected an occaſion to do.

2 O LORD my God, I cryed unto thee, and thou haſt healed me *e*.

e (i. e.) Delivered me from the Fears and Troubles of my Mind, which are oft compared to Diſeaſes, and from very dangerous Diſtempers of my Body.

*Pſal. 71. 20. † Heb. the grave. ‖ Heb. *from*. Ezek. 32.

3 O LORD, * thou haſt brought up my ſoul from † the grave *f*: thou haſt kept me alive *g*, that I ſhould not go down to the pit *h*.

f My deliverance is a kind of Reſurrection from the Grave, upon the very brink whereof I was. *g* This he adds to explain the former Phraſe, which was Ambiguous. *h* (i. e.) into the Grave which is oft called, *the Pit*, as *Pſal.* 28. 1. and 69. 15. and 88. 4. *Iſa.* 38. 17.

*Pſal. 97. 12. Or, *at the remembrance of his holineſs*.

4 Sing unto the LORD, O ye ſaints of his, and * give thanks ‖ at the remembrance of his holineſs *i*.

i Or, *at our mention*, &c. When you call to mind, or when others Celebrate, as I do this day, the Holineſs of God's Nature; which he Demonſtrates by his Works, by his Faithfulneſs, Care, and Kindneſs towards his holy Ones.

† Heb. *is but a moment in his anger, life in his favour.*

5 For † his anger *endureth* but a moment *k*; in his favour *is life*: weeping may endure † for a night, but † joy cometh in the morning *m*.

k Commonly the Afflictions which he ſends upon his People are ſhort; and laſt but for a few moments of their Lives. *l* Or, *Life*, (i. e.) Our whole Life, *is in his Favour*, (i. e.) He heapeth his Favours upon them, for the greateſt part of their preſent Lives, and in the next Life which endures for ever; of which the *Chaldee* Paraphraſt expounds this place. And indeed without the Conſideration of eternal Life, the difference between the duration of the Afflictions, and of the Happineſs of God's people, were neither Evident nor Conſiderable, as *David* here makes it. *Life* is oft put for a long and Happy time, as *Pſal.* 34. 12. and 133. 3. *Prov.* 3. 2. and for an Eternal and immortal Duration, 2 *Tim.* 1. 10. *Jam.* 1. 12. And in Civil Affairs, Eſtates for Life are oppoſed to thoſe that are but for a ſhort time. *m* (i. e.) It comes ſpeedily and in due ſeaſon.

*Pſal. 59. 8.

6 And * in my proſperity I ſaid, I ſhall never be moved *n*.

n I thought my ſelf paſt all Danger of further Changes, forgetting my own Frailty, and the uncertainty of all Worldly things.

7 LORD, by thy favour thou haſt † made my * mountain to ſtand ſtroug *o*; thou * didſt hide thy face *p*, and *I* was troubled *q*.

o Thou haſt ſo firmly ſettled me in my Kingdom: which he calls an *high Mountain*, Partly, becauſe Kingdoms are uſually called Mountains in Prophetical writings, as *Pſal.* 46. 3, 4. *Iſa.* 2. 2. *Jer.* 51. 25. *Dan.* 2. 34, 35. 44, 45. and Partly, with reſpect to Mount *Sion*, where he built his Royal Palace, the Dedication whereof is mentioned in the Title of the Pſalm. † (i. e.) Withdraw thy Favour and Help. *p* I was quickly brought into ſuch Diſtreſſes of Body, and Anxiety of Mind, that I ſaw the Vanity of all my Carnal Confidences.

*Pſal. 5. 6. 27. 22. 30. 7. Iſa. 17.

9 What profit *is there* *r* in my blood *s*, when I go down to the pit *t*? * ſhall the duſt praiſe thee? ſhall it declare thy truth?

r To wit, unto thee, as the latter part of the Verſe explains it. What wilt thou gain by it? *s* (i. e.) In my violent Death, as *Blood* is frequently uſed, as *Gen.* 37. 26. *Numb.* 35. 33. *Jer.* 26. 2. 1 *Sam.* 25. 26. 33. *Mat.* 27. 6. *t* When I dye. See above, on v. 3. Shall they that are Dead, or gone down into the Duſt, Celebrate thy Faithfulneſs and Goodneſs in the Land of the Living? Or, ſhall my Duſt or Dead Corps praiſe thee? No Lord, ſhouldeſt thou cut me off in the beginning of my Reign, thy Name would loſe the Praiſes, which many will return to thee for my Life, and be expoſed to Reproaches, as if thou hadſt not kept thy Word with me: and I ſhould loſe thoſe Opportunities of praiſing thy Name, and ſerving my Generations, which I prize above my Life.

10 Hear O LORD, and have mercy upon me: LORD, be thou my helper.

11 * Thou haſt turned *u* for me my mourning into dancing: thou haſt put off my ſackcloth *x*, and girded me with gladneſs *y*.

u Having related his Prayer, he now declares the gracious Anſwer which God gave him. *x* (i. e.) Given me occaſion to put off that Sackcloth, which they uſed to wear in times of Mourning. See *Eſth.* 4. 1. *Pſal.* 35. 13. *Iſa.* 32. 11. *Joel* 1. 13. *y* Either, with Garments of Gladneſs, or Rejoycing: Or, with joy, as with a Garment ſurrounding me on every ſide; as he is for the like Reaſon, ſaid to be *girded with ſtrength*, *Pſal.* 18. 32.

12 To the end that ‖ *my* glory *z* may ſing *praiſe* to thee, and not be ſilent; O LORD my God, I will give thanks unto thee for ever.

z My Soul: Or, rather my Tongue, to which both *ſinging* and *ſilence* moſt properly belong. See on *Pſal.* 7. 5. and 16. 9.

PSAL. XXXI.

The ARGUMENT.

THis Pſalm was Compoſed either, when *David* was in great Diſtreſs; Or afterwards in remembrance thereof, and of God's ſingular Goodneſs in delivering him out of it, whence it is mixed of Prayer and Praiſes, of Hopes and Fears. But what thoſe particular Troubles were, which *David* here ſpeaks, is only matter of Conjecture, and therefore I ſhall rather omit, than Confidently determine.

To the chief muſician, *A Pſalm* of David.

David *prayeth for Preſervation, according to his Confidence which he patteth in God*, 1——6. *that he might rejoyce in his Mercy*, 7, 8. *He declareth what he ſuffered from his Enemies and Friends*, 9——13. *But Magnifieth the Care and Tenderneſs of God*, 14——18. *and praiſeth him for his Goodneſs to himſelf, and to the Faithful*, 19——24.

*Pſal.22.5. Iſa. 49.23, * Pſal.

1 IN thee, * O LORD, do I put my truſt, let me never be aſhamed *a*: * deliver me in thy righteouſneſs *b*.

a To wit, of my Confidence in thy Promiſes. *b* (i. c.) By or For: Or, according to thy Faithfulneſs and Goodneſs; both which come oft under the Name of *Righteouſneſs*.

Pſal. 143. 1.

2 Bow down thine ear to me, deliver me ſpeedily *c*: be thou † my ſtrong rock, for an houſe † of defence to ſave me.

c Becauſe of the greatneſs and urgency of my Danger, which is even ready to ſwallow me up.

Heb. *to me for a Rock of ſtrength.* † Heb. *of Fortreſſes.* * Pſal. 22. 3.

3 For thou *art* my rock and my fortreſs: therefore * for thy names ſake *d* lead me, and guide me *e*.

d For the Glory of thy Name, (i. e.) Of thy Power and Truth, and Mercy to thy miſerable Servant. *e* Two words expreſſing the ſame thing with more Emphaſis: Direct me clearly, and continually in a right and ſafe Path: For without thy Conduct, I can neither diſcern the right way, or continue in it.

* Luk. 23. 46.

4 Pull me out of the net, that they have laid privily for me: for thou art my ſtrength.

5 * Into thine hand *f* I commit my ſpirit *g*: thou haſt redeemed *me h*, O LORD God of truth *i*.

f (i. e.) To thy Care and Cuſtody. *g* (i. e.) My Soul or Life, called a Man's *Spirit*, as *Eccleſ.* 2. 21. and 12. 7. *&c.* Either, 1. To receive it: for my Life is almoſt Deſperate, and I am ready to give up the Ghoſt. Or, 2. To preſerve it from the Plots and Malice of mine Enemies. *h* Thou haſt delivered me formerly in great Dangers, and therefore I willingly and Cheerfully commit my ſelf to thee, for the future. *i* Who haſt ſhewed thy ſelf to be ſo to me, in making good thy Promiſes.

*Jon. 2.8,

6 I have hated them † * that regard *l* lying vanities *m*: but I truſt in the LORD.

k Their very Perſons, not ſimply, but for their Wickedneſs. Compare *Pſal.* 139. 21, 22. *l* Heb. *that obſerve*, to wit, with reſpect to them, Dependence upon them, or Expectation of any good from them. *m* Or, *moſt vain Vanities*: Such as are fooliſh and deceitful, and fruitleſs. By which he underſtands, Either, 1. All humane or Carnal Helps, any Arm of fleſh; for he that truſteth therein is pronounced *Curſed*, *Jer.* 17. 5. and therefore is hateful. Or, 2. Idols, which are oft called *Vanities*, as *Deut.* 32. 21. *Jer.* 2. 5. and 8. 19. *&c.* Or 3. Curious Arts, and all ſorts of Divinations by Stars, Or the Motions, or Inwards of living Creatures, or by the Dead: which Practices were common and prevalent among thoſe Eaſtern people, and by their Example, were too rife among the *Iſraelites* alſo, *Iſa.* 2. 6. of whom he here ſpeaks: for the *Gentiles* that obſerved theſe Vanities, he rather pitied than hated; but the *Iſraelites* that did ſo were Apoſtates from God, and profeſſed Enemies to him and his Laws, and therefore were the proper Objects of juſt hatred.

7 I will be glad, and rejoyce in thy Mercy: for thou haſt conſidered my troubles; thou haſt known *n* my ſoul in adverſities,

n (i. e.) Loved me, and cared for me; for Words of knowledge commonly imply Affection.

8 And haſt not ſhut me up into the hand of the enemy *o*: * thou haſt ſet my foot in a large room *p*.

* Pſal. 4. 1. Or. 18. 19.

o Whereof I was in great and imminent Danger, if thou hadſt not delivered me. See 1 *Sam.* 23. 7. *p* Made way for me to eſcape, when I was Encompaſſed by them, and ſet me at Liberty.

9 Have mercy upon me, O LORD, for I *am in* trouble: mine eye is conſumed with grief *q*, *yea*, my ſoul *r*, and my belly *s*.

q With continual weeping. See on *Pſal.* 6. 8. *r* My ſorrows are not Counterfeit or ſlight, but inward and Hearty; my Mind is oppreſſed, my Heart is ready to ſink under my Burden. *s* (i. e.) My Bowels contained in my Belly; which are the ſeat of the Affections, and Fountains of ſupport and Nourihment to the whole Body. Thus the whole Man both Soul and Body, inſide and outſide, are Conſumed.

10 For my life *t* is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity *u*, and my bones *x* are conſumed *y*.

t (i. e.) The time of my Life, as the next Clauſe explains it. *u* Either through my deep and juſt Senſe of my ſins; which have provoked God to Afflict me in this manner: Or, for the punihment of mine iniquity, as this Word is frequently uſed. *x* In which my

chief

chief strength lyes. *y* The juice and Marrow of them, being almost dryed up with excessive Grief.

11 I was a reproach *z* among all mine enemies, but
* Jer. 29. 18. & 42. 18. especially among my neighbours *a*, and a fear *b* to mine acquaintance: they that did see me without fled from me *c*.

z (*i. e.*) The matter of their Reproaches, and Scorns. This, said they, is *David*, anointed to be King of *Israel*, a goodly Monarch indeed, forsaken by God and Men, and in a perishing and desperate Condition: He pretends great Piety to God, and Loyalty to *Saul*, but in Truth he is a great Impostour, and a Traitor, and Rebel to his King. *a* Which aggravates their sin, and his Misery, Partly, because they were obliged by the Laws of Neighbourhood, to perform all friendly Offices to him: and Partly, because they were daily Witnesses of his Integrity, and therefore sinned against their own Knowledge. *b* Or, *a Terror*. They were afraid to give me any Countenance or Assistance, or to be seen in my Company; being warned by *Abimelech*'s punishment for it, 1 *Sam.* 22. *c* Either, loathing me as a Monster of men, and an unlucky Spectacle, and such a Villian as mine Enemies represented me, and they believed me to be: Or, to prevent their own Danger and Ruine, which might be occasioned by it.

† Heb. *a Vessel that perisheth,*

12 I am forgotten *d* as a dead man *e* out of mind: I am like a † broken vessel *f*.

d Whatsoever good Service I have done to the King, or Kingdom, or to any particular Persons, Neighbours, Friends, or others, which sometimes they have acknowledged and highly Commended, is now quite forgotten by all of them; Or, at least, they carry themselves to me, as if it were so. *e* Whose Name and Memory is quite lost, within a few dayes. See *Psal.* 88. 12. *Eccles.* 9. 5. † Made of Earth; which is irreparable, and useless, and therefore despised by all.

* Jer. 6. 25. & 20. 3. Lam. 2. 22.

13 For I have heard *g* the slander of many *h*: * fear *i* was on every side, while they took counsel together against me, they devised to take away *k* my life.

g Partly with my own Ears; and Partly by the Information of others. *h* Who reproach and defame me, as a Turbulent and seditious Person, an Enemy to the publick Peace, a Conspirator against the King's Life or Dignity. *i* (*i. e.*) Just cause of Fear, even of the loss of my Life, as appears from the next Clause. *k* To wit, unjustly and violently; as this Word is used, *Gen.* 34. 2. and 23. 11.

14 But I trusted in thee, O LORD: I said, Thou *art* my God *l*.

l Mine by paternal Relation and Care, and Affection, and by thy Promise or Covenant made with me.

15 My times *m are* in thy hand *n*: deliver me from the hand of mine enemies, and from them that persecute me.

m Either, 1. The time of my Life, how long I shall Live. Or, 2. *My Opportunities*, or *fit seasons*, for working out my Deliverance. Or rather, 3. All the Affairs and Events of my Life: for *time* is oft put for things done, or Accidents happening in time, as 1 *Chron.* 29. 30. *Job* 11. 17. *Psal.* 37. 18. *Eccles.* 9. 11. *Dan.* 2. 21. *Acts* 17. 26. *n* (*i. e.*) Are wholly in thy Power, to dispose and Order as thou seest fit, and not at all in mine Enemies Power, who can do nothing against me, unless it be given them from above.

* Psal. 4. 6. 16 * Make thy face to shine upon thy servant *o*: save me for thy mercies sake.

o Manifest thy Love and Favour to me, by answering my Prayers, and saving me from all mine Enemies.

* Ps. 25. 2. * 1 Sam. 2. 9. 17 * Let me not be ashamed, O LORD, for I have called upon thee *p*: let the wicked be ashamed *q*, and ‖ let * them be silent in the † grave *r*.

‖ Or, *let them be cut off for the Grave.* † Heb. *Hell.*

p And therefore thy Honour, will be Eclipsed in my Disappointment, as if thou didst not hear Prayers, nor keep Promise, nor make any difference between good and bad Men. *q* Frustrated in their wicked Designs, and Carnal Confidences. *r* Seeing they are implacable in their Malice and Rage against innocent and good Men, do thou cut them off by thy just Judgment; and since either the Righteous, or the wicked must be cut off, let Destruction fall upon them, who most deserve it.

* Ps. 12. 3. † Heb. *a hard thing.* 18 * Let the lying lips *s* be put to silence *t*, which speak † grievous things *u*, proudly and contemptuously *x* against the righteous *y*.

s Slanderous Tongues. *t* Either, by thy Vindication and discovery of my Integrity: Or, by some Eminent judgment, which may either Convince them, or cut them off. *u* Heb. *hard Words*, or *Things*, the singular Number, being put for the plural. Of this Expression, See 1 *Sam.* 2. 3. *Psal.* 60. 3. and 64. 4. *Jude* v. 15. He means such as were grievous, and hard to be Born, as bitter Calumnies, Cruel Mockings, Terrible Threatnings, and the like. *x* With great Arrogancy, and Confidence of success, and Contempt of me and mine, whom they look upon as few in number, and impotent and Fugitives, and such whom they can blow away with a Breath. *y* Against us, whom thou knowest to be Righteous, notwithstanding all their false Accusations: and therefore for thy Love to Righteousness save us, and silence our unjust Enemies.

* Isa. 64. 4. 1 Cor. 2. 9. 19 * O how great *is* thy goodness *z*, which thou hast laid up *a* for them that fear thee; *which* thou hast wrought *b* for them that trust in thee, before the sons of men *c*.

z No words can express the greatness of thy Love and Blessings. *a* Or, *hidden*, to wit, with thy self, or in thy own Breast. The word is very Emphatical, and removes an Objection of ungodly Men, taken from the present Calamities of good Men. His Favour, it is true, is not always manifested, to or for them, but it is laid up for them in his Treasure, whence it shall be drawn forth when they need it, and he sees it fit. *b* Or, *hast Prepared*, as *Exod.* 15. 17. Or, *wilst work*, the past time being put for the Future, to note the certainty of it, as is Common in the Prophetical writings. *c* (*i. e.*) Publickly and in the view of the World, their very Enemies seeing and admiring, and envying it, but not being able to hinder it.

20 Thou shalt hide them in the secret of thy presence *d* from the ‖ pride of man *e*: thou * shalt keep them secretly in a pavilion *e* from the strife of tongues *f*.

‖ Or, *Pollicitations.* Or, *Contumelies.*

d Or, as *in the secret of thy Presence*: Either, 1. As if they were Familiars in thy presence Chamber, where thine own Eye and Hand guardeth them, from all the assaults of their Enemies; called his secret. Partly, because the greatest part of the World are strangers to God and his Presence: and Partly, because it is a safe and secure place, such as Secret and unknown places are. Or, 2. As if they were in *the secret of* God's *Tabernacle*, as it is called, *Psal.* 27. 5. the place of God's special Presence, where none might enter save the High-priest. Or, 3. With thy secret Favour and Providence, which works mightily, yet secretly for them, and saves them by hidden and unknown Methods. This is opposed to those Caves, or other obscure and unsafe places, where *David* was forced to hide himself. *e* From their Vain-glorious Boasts and Threats, and from their bold and insolent Attempts. *f* Or, as in *thy Pavilion*, or *Tabernacle*; and so this Clause explains the former, and the Pronoun thy, is here easily, and aptly understood out of the foregoing Branch. *f* (*i. e.*) From the Malice of Contentious and slanderous Tongues.

* Psal. 17. 7. 21 Blessed *be* the LORD; for * he hath shewed me his marvellous kindness in a ‖ strong city *g*.

‖ Or, *great City.*

g To wit, in *Keilah*: Where God wonderfully preserved me; of which see 1 *Sam.* 23. 7. Others, as *in a strong City*. He hath kept me as safe in Woods and Caves, as if I had been in a fenced City.

22 For I said * in my haste *h*, I * am cut off from before thine eyes *i*: nevertheless thou heardest the voyce of my supplications *k*, when I cryed unto thee.

* Ps. 116. 11. & 31. 22. & 77. 7. 2 King. 2. 9. Ezek. 24. 26. & 33. 21.

h (*i. e.*) In my hasty flight from *Saul*, when he and his men had almost Encompassed me. 1 *Sam.* 23. 26. which happened presently after his Deliverance, in and from the strong City of *Keilah*. Or, *my haste in my Fear, or Trembling*, when my Faith on took away my Confidence, ration, and weakened my Faith. *i* (*i. e.*) Cast out of thy sight, and out of the Care of thy gracious Providence; my Case is desperate. Or, cut off whilst thou lookest on, and dost not pity nor help me. *k* My Fears were quickly Confuted by thy gracious Answer to my Prayers.

23 O love the LORD, all ye his saints: for the LORD preserveth the faithful *l*, and * plentifully *m* rewardeth the proud doer *n*.

* Ps. 31. 6. & 97. 5.

l Or, *keepeth Faithfulness*, or *Faithfulness*. (*i. e.*) Is faithful in fulfilling his Promises: Or rather, *the Faithful*, who is opposed to the *Proud doer* in the next Clause of the Verse. *m* Heb. *With* (for so the Hebrew *al* sometimes signifies) *abundance*. *n* The Enemies and persecutors of God: faithful Ones before mentioned, whom he calls here *Proud doers*, because of their Rebellion against God's Will, and their Contempt of his Threatnings and Judgments, and their most insolent and Contemptuous Carriage towards his People: all which proceeds from the pride of their Heart, *Psal.* 10. 4.

† Heb. *I will confess thee: mine or thall begun thee.*

24 * Be of good courage *o*, and ‖ he shall strengthen your heart, all ye that hope in the LORD.

* Psal. 27. 14.

‖ Or, *he shall be strong.*

o Or, *Be strong*, in the Lord, and by Confidence in his Promises; which will not fail you; as I have found by Experience.

PSAL. XXXII.

‖ *A Psalm* of David, Maschil *a*.

‖ Or, *A Instruction.*

a Or, *an Instructive*. This *Psalm* is most fitly so called, because it was Composed for the information of the Church, in that most important Doctrine, Concerning the way to true Blessedness.

They are Blessed whose sins are forgiven, 1—2. *Confession of sins Blessed-giveth courage to the Confidence,* 3—7. *God's promise to them, that trust in him,* 8—11.

1. BLessed *is he whose* * transgression *is* forgiven, *whose* sin is covered *a*.

* Rom. 4. 6. 7.

a I did indeed say, that they and they only were Blessed, that did *not walk in the Counsel of the ungodly*, &c. But *did delight in, and Meditate on Gods Law*, *Psal.* 1. 1. 2. And it is true, this is the only way to Blessedness. But if enquiry be made into the Cause of mans Blessedness, we must seek that elsewhere. All men having sinned and made themselves Guilty before God, and fallen short of the Glory of God, and of that Happiness which was Conferred upon their first Parents, now there is no way to recover this lost Felicity, but by seeking and obtaining the Favour of God, and the pardon of our sins. Which is the very Doctrine of the Gospel: to the Confirmation whereof this Text is justly alledged, *Rom.* 4. 6. 7. Our sins are Debts, and they need *forgiving*: they are filthy and abominable in Gods sight, and need *covering*.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity *b*, and * in whose spirit *there is* no guile *c*.

* Isa. 61. 7.

b. Whom God doth not Charge with the guilt of his sins, as he might justly do, but graciously accepts and pardons him in Christ, and deals with him as if he had not sinned. *c.* Who freely Confesseth all his sins without Dissembling and Concealing of them; which may seem to be the main thing here intended, by Comparing this with the following Verse; and who is sincere in his Professions of Repentance, turning from sin to God with all his Heart, and not feignedly.

3 When I kept silence *d*, my bones waxed old through my roaring all the day long *f*.

d To wit,

d To wit, from a full and open Confession of my sins, as appears from v. 5. and from pouring out my Soul to God in serious and fervent Prayers for pardon and peace. Whilst I concealed my sins: Or, smothered my Fears, and stifled the workings of my own Conscience. *e* My Spirits failed, and the strength of my Body decayed. *f* Because of the continual horrours of my Conscience, and sense of Gods wrath, wherewith I was as yet rather oppressed and overwhelmed, than brought to thorough Repentance.

4 For day and night thy hand *g* was heavy upon me: my moisture was turned into the drought of summer *h*, Selah.

g Thy afflicting hand bringing my sins to remembrance, and filling me with thy terrors for them. *h* My very radical moisture was in a manner dryed up, and wasted through excessive Fears and Sorrows.

5 I acknowledged my sin unto thee, and mine iniquity have I not hid: * I said, I will confess my transgressions unto the LORD *i*; and thou forgavest the iniquity of my sin *k*. Selah.

* Prov. 28. 13. Isa. 59. 24. 1 Joh. 1. 9.

i At last I took up a full Resolution, that I would no longer dally nor deal deceitfully with God, nor vainly seek to hide my sins from the all-seeing God, but that I would openly and candidly confess and bewail all my sins with all their Aggravations, and humbly implore the pardon of them. *k* (*i. e.*) The guilt of my sin. Or, *Thou didst take away the punishment* (as this Hebrew word oft signifies) *of my Sin*: Or, *my exceeding sinful sin*, two words signifying the same thing, being here put together by way of aggravation according to the manner of the Hebrews.

6 For this *l* shall every one that is godly pray unto thee, † in a time when thou mayest be found *m*: surely * in the floods of great waters *n*, they shall not come nigh unto him *o*.

† Heb. *in a time of finding.* * Psal. 69. 1. Isa. 59. 6. * Psal. 32. 2. & 124. 4. 5.

l (*i. e.*) Upon the incouragement of my Example, and thy great mercy vouchsafed to me, in Answer to my humble Confession and Supplication. *m* Heb. *in the time of finding thee*; the Pronoun *thee*, being easily and fitly repeated out of the next foregoing Clause, (*i. e.*) *While he may be found*, as it is expressed *Isa.* 55. 6. or while he is near, *Psal.* 69. 13. in an acceptable and seasonable time, while God continues to offer Grace and Mercy to Sinners, *before the Decree bring forth, Zeph.* 2. 2. and Sentence be passed or executed upon them. By which Clause he seems to intimate the difference between the Godly, who pray and cry earnestly to God for mercy in its season; and the Wicked, who will do so when it is too late, and the season is lost. *n* (*i. e.*) In the time of great Calamities which are frequently compared to *great Waters*. *o* To wit, so as to overwhelm or hurt him. Or, God will set him in an high and safe place, out of the reach of them, as he provided an Ark for *Noah* when the Deluge came: to which peradventure he alludes in this place.

7 * Thou *art* my hiding place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance *p*. Selah.

* Ps. 9. 9. & 27. 5. & 32. 7.

p (*i. e.*) With such great deliverances on all sides, as will give just occasion to sing forth thy praises.

8 I will instruct *q* thee *r*, and teach thee in the way which thou shalt go: † I will guide thee with mine eye *s*.

† Heb. *I will counsel thee: mine eye shall be upon thee.*

q This and the next Verse are the words, either, 1. Of God, whom *David* brings in as returning this Answer to his Prayers, and the profession of his trust in God. Or rather, 2. Of *David* himself: who having received singular Favours from God, and having declared what the Godly would do upon that occasion, v. 6. he now undertakes to instruct the wicked what they should do. Which he doth, partly, to express his thankfulness to God, for delivering himself, and his Land to admire the Honour and Service of God in the World; partly as an Act of Justice, that he might make some amends to those whom he had injured, and provoke them to Repentance, whom by his sins he had scandalized; and either drawn to sin, or incouraged and hardened in sin, which he was obliged and did promise to do, upon this, or the like occasion, *Psal.* 51. 13. and partly for the discharge of his Office and Duty, as he was both a King and a Prophet, and a good Man; in all which Capacities he was obliged to indeavour the Conversion and Salvation of Sinners. *r* Thee O sinner, whosoever thou art, who hast no understanding, but art a wicked man, as the two following Verses explain it. He speaks this to the generality of impenitent sinners, as the next Verse shews, which begins in the plural number, *Be not ye, &c.* Only he expresseth it here singularly, as appealing and applying himself particularly to the Conscience of every individual person, which he thought the most effectual way of proceeding, as he had found in himself, when *Nathan* applyed his indefinite Discourse to him, saying *Thou art the Man*. *s* (*i. e.*) In which thou oughtest to walk; the Future Tense oft noting a mans duty, as *Gen.* 20. 9. *Mal.* 1. 6. † I will lend thee the Eyes of my Mind: Or, I will be to thee *instead of Eyes*, as the Phrase is, *Numb.* 10. 31. to advise and direct, and caution thee; which I am able to do, not only by those Gifts and Graces which God hath given me, but also from my own Experience. I will guide thee, as the Rider doth his Horse, to which the person to be guided is compared, v. 9. Or, as a Master doth his Scholar; or as a Guide doth him who knoweth not the right way. Or, the words may be thus rendred, *I will give* thee *Counsel, mine Eye* shall be *upon thee*, as it is more fully expressed, *Gen.* 44. 21. *Jer.* 24. 6. and 40. 4. (*i. e.*) I will watch over thee, and instruct or admonish thee, as I have occasion.

* Ps. 25. 3.

9 Be ye not as the horse, *Or* as the mule which have no understanding *u*: whose mouth must be held in with bit and bridle, lest they come near unto thee *x*.

u Be not such brutish and foolish Creatures, as I have been, not having Reason or Grace to govern your selves, nor hearkening to the Counsels and Admonitions of others. *x* Lest they should come too near to thee, so as to bite or kick thee. But neither is this the common practice of Horses or Mules, of which he seems to speak; nor is this the proper use of a Bit or Bridle, to keep them from biting, but rather to bring them nearer to the Rider for his use, and to keep them under his Conduct and Power, from whom they are otherwise apt to run away. The words therefore are, and may be otherwise rendred, *because they do not, or will not come near unto thee*: To wit, for thy Service, unless they be forced to it by a Bit or Bridle. And so all the antient Translators understand it.

10 Many sorrows *shall be* to the wicked *y*: but he that trusteth in the LORD *z*, mercy shall compass him about.

11 Be glad in the LORD, and rejoyce ye righteous: and shout for joy all *ye that are* upright in heart.

y This is an Argument to enforce the foregoing Admonition, if any men will be refractory and unruly, God hath many ways to curb and chastise them, and bring them to his Will. *z* Who relyes upon his Providence and Promise for his preservation and deliverance, and commits himself to Gods Care and Conduct, waiting upon him in his way, and not turning aside to crooked or sinful paths, for safety or satisfaction.

PSAL. XXXIII.

The ARGUMENT.

THis *Psalm* contains a Celebration of God for his great and glorious Works both of Creation and Providence.

God is to be praised by reason of his Goodness, 1—5. *of his Power,* 6—11. *and of his Providence,* 12—15. *And they that fear him shall find Mercy and reliefe in him,* 16—22.

1 REjoyce in the LORD *a*, O ye righteous, *for* * praise is comely for the upright *b*.

* Psal. 147. 1.

a Let his excellency discovered in his works, be the matter of your joy and praise. *b* It well becomes them to exercise themselves in this work of praising and blessing of God; partly, because they have such singular and abundant obligations and occasions to do so; and partly, because they will praise God worthily and heartily, and with due Reverence and Thankfulness, as God requires, and deserves to be praised; whereas ungodly men do indeed disparage and pollute the Holy Name of God, while they pretend to praise it, and therefore God rejects their Praises and Prayers. See *Psalm* 50. 16. and 109. 7. *Prov.* 28. 9.

2 Praise the LORD with harp: sing unto him with the psaltery, *and* * an instrument of ten strings *c*.

* Psa. 92. 3.

c He mentions these Instruments, because they were used in the publick Worship and Praises of God in the Tabernacle.

3 * Sing unto him a new song *d*; play skilfully with a loud noise.

* Psa. 96. 1. & 98. 1.

d Either, 1. Newly Composed. As God gives you fresh occasions, so do not you content your selves with the old Songs or Psalms, made by the holy men of God, but make new ones suited to the occasions. But neither had all the *Righteous*, to whom he speaks, v. 1. the gift of composing Songs, nor was it of any necessity or importance, that they should make new Songs to praise God, at least for the works here mentioned, when there were so many made by *David*, and other Holy Prophets, for the use of Gods Church and People, when they had any such occasion. Or, 2. Renewed or repeated, or sung again; in which sense *Job* saith, his *Glory was new*, or *fresh in him*, *Job* 29. 20. (*i. e.*) Renewed or continued from day to day, and the command of Love is called *new*, *John* 13. 34. because it was renewed and reinforced by Christ. So this Song is here called *new*, not to mush from the matter, as from the singing of it; because it was sung afresh, or again.

Isa. 42. 10.

4 For the word of the LORD *is* right *e*; and all his works *are done* in truth *f*.

e All Gods Counsels and Commands, either contained in the Scriptures, or given forth in his Providence, for the Government of the World, are Wise, and Just, and Good, without deceit or defect. *f* (*i. e.*) All his works of Providence agree with his Word, and are no other than the accomplishment of his Promises or Threatnings, or other declarations of his Mind, and Will in his Word, although sometimes for a season, they may seem contrary to it.

5 * He loveth righteousness and judgment *g*: * the earth *i* full of the ‖ goodness of the LORD *h*.

* Ps. 45. 7. * Ps. 119. 64. ‖ Or, *mercy.*

g (*i. c.*) Just Judgment, by a Figure called *Hendiadis*, as *Jer.* 22. 3. Or, *Justice* relates to the Sentence, and *Judgment* to the Execution of it. He not only doth Justice to all men, as was implied, v. 4. but, which is more, he loves it, and delights in it. *h* He not only doth no man wrong, but he is very kind and merciful to all men in the World, to whom he gives many Favours and Invitations to his love and service. See *Mat.* 5. 45. *Acts* 14. 17. *Rom.* 1. 20, 21.

Gen. 1. Psa. 3. 7. Joh. 2. 13. Heb. 11.

6 * By the word of the LORD *i* were the heavens made; and all the host of them *k*, * by the breath of his mouth *l*.

i Either, 1. By the Hypostatical word, Christ, who is oft called God's *Word*, even by the *Chaldee* Paraphrast; as also *John* 1. 1. 2, 3. where he is said to be that *Word*, by whom *all things were made*. So that which is here spoken more darkly and doubtedly, according to that state of the Church, is more clearly declared in the New Testament. Or, 2. By his Will or Command, as this very phrase is here used, v. 4. and as it seems to be explained, v. 9. And so it hath a great Emphasis in it, that God made this admirable structure of the Heavens, and all its glorious Stars; not with great pains and time, and help of many Artists and Instruments, as men do far meaner Works, but with one single Word; which is much to the Glory of the Creator. *k* The Angels: or the Stars. See on *Gen.* 2. 1. *l* Either, 1. By the Holy Ghost, so called, *Job*

33. 4. And ſo here are all the perſons of the Trinity *Jehovah*, the Father, and the *Word*, and the *Spirit*; to each of which this work of Creation is elſewhere aſcribed, as was noted on *Gen.* 1. 26. Or, 2. By his Word; as it was expreſſed in the laſt Clauſe, which is *c*. called *Lu.* 11. 4. 2 *Theſſ.* 2. 8.

* Gen. 1. 9. Job 26. 10 & 38. 8. * Pſ. 78. 13. 7 * He gathereth *m* the waters of the ſea together, * as an heap *n*: he layeth up the depths in ſtore-houſes *o*.

m Or, *gathered*; For he ſpeaks of the firſt Creation when this was done, *Gen.* 1. *n* By which Expreſſion he brings to our minds this great work of God, that the Sea which is lighter and higher than Earth, is yet confined within its bounds, that it might not overflow the Earth. *o* Either in the Clouds, or in the Bowels of the Earth; whence he can draw them forth when he ſees fit.

8 Let all the earth *p* fear the LORD: let all the inhabitants of the world ſtand in awe of him.

p All the people of the Earth, as the next Clauſe expounds this; not only Jews, but *Gentiles*, who equally enjoy the Benefit of this great and glorious work of God.

* Pſ. 148. 6. 9 For * he ſpake, and it *q* was *done*; he commanded, and it ſtood faſt *r*.

q The work here mentioned, v. 6, 7. *r* Or, *ſtood forth*, as a Servant at his Maſters Command, or *was*, or *did* exiſt.

* Iſa. 19. 3. † Heb. *maketh fruſtrate.* 10 * The LORD † bringeth the counſel of the heathen *s* to nought: he maketh the devices of the people of none effect.

s Or, *of the Nations*; though Nations combine themſelves and their Councils together, yet he defeats them when he pleaſeth. Thus he paſſeth from the work of Creation, to the works of Providence, and from the Inſtances of his Power, in ſenſleſs and unreaſonable Creatures, to manifeſt his power in over-ruling the Thoughts and Wills, and Actions of all Men, whether ſingle or united.

* Prov. 19. 21. Iſa. 46. 10. † Heb. *the Generation and Generation.* 11 * The counſel of the LORD ſtandeth for ever *t*; the thoughts of his heart † to all generations.

t All his Purpoſes and Deſigns, and eſpecially thoſe which concern his choſen people, of whom he ſpeaks in the next Verſe, are a ways ſucceſsful and irreſiſtible.

* Pſ. 65. 4. & 144. 15. 12 * Bleſſed *is* the nation whoſe God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance *u*.

u Seeing the Lord is ſo great and glorious in Wiſdom, and Power, and Goodneſs, as hath been hitherto ſaid, as they muſt needs be very miſerable, who are Strangers or Enemies to him, ſo thrice happy is that people of *Iſrael*, who, though they be deſpiſed by the *Gentiles*, are choſen by this Almighty God, to be his peculiar Portion and Friends, and Servants.

* 2 Chro. 16. 9. Job 28. 24 Pſal. 11. 4. 13 * The LORD looketh from heaven: he beholdeth all the ſons of men *x*.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

x Although he hath a ſpecial relation to *Iſrael*, yet he hath a general Care and Inſpection over all Mankind, all whoſe Hearts and Ways he diſcerns and obſerves.

15 He faſhioneth *y* their hearts alike *z*: he conſidereth all their works *a*.

y Or *faſhioned*, or *made*, or *formeth*. For this may relate either, 1. To the Work of Creation. So he proves what he ſaid, v. 13, 14. that God beheld all men, becauſe he made them; yea, even their Hearts, the moſt ſecret piece of them. Or, 2. To the Works of his Providence. Having ſaid that God ſees and obſerves all Men, he now adds that he rules and governs them; yea, even their Hearts which are moſt Maſterleſs and unmanageable, and yet he frameth and diſpoſeth and inclineth them, this way or that according to the Counſel of his Will. See *Exod.* 34. 24. *Pſal.* 105. 25. *z* Or, *equally*, one as well as another: Whether they be *Jews* or *Gentiles*, Bond or Free, Princes or Peaſants; all are alike ſubject to his Juriſdiction. *a* Both outward and inward, all the workings of their Minds and Affections, and all their Indeavours and Actions.

16 There is no king *b* ſaved by the multitude of an hoſt *c*: a mighty man is not delivered by much ſtrength.

b He inſiſteneth in theſe, as the moſt potent and uncontrolable perſons in the World, and moſt confident of themſelves, and leaſt ſenſible of their dependance upon God. By which he ſtrongly proves his general Propoſition, of Gods powerful Providence over all Men. *c* But only by Gods Providence, who diſpoſeth of Victory and Succeſs, as he pleaſeth, and that frequently to the weakeſt and moſt fooliſh ſide, *Eccleſ.* 9. 11.

* Pſal. 147. 10. Pr. 21. 31. † Heb. *a Lye.* 17 * An horſe *d* is † a vain thing *e* for ſafety: neither ſhall he deliver *any* by his great ſtrength.

d Though he be ſtrong, *Jo* 39. 19. &c. and *fit for battle*, *Prov.* 21. 31. or for flight, if need requires. And ſo this is put for all Warlike proviſions; of which Horſes were and are a very conſiderable part. *e* Heb. *a Lye*; becauſe it promiſeth that help and ſafety which it cannot give.

* Job 36. 7 Pſ. 34. 15. 1 Pet. 3. 12. 18 * Behold the eye of the LORD *f* is upon them that fear him *g*: upon them that hope in his mercy *h*.

f Whoſoever therefore would have ſafety and deliverance, muſt ſeek and expect it only from the watchful Eye, and Almighty Hand and Mercy of God. *g* Theſe are the chief Objects of his Care and Favour. *h* That place their Hope and Truſt, and Happineſs not in any Creature, but only in God, and in his Mercy and Bleſſings. The Connection and Order of theſe two qualifications of the Perſon whom God careth for is obſervable here, they muſt be ſuch as *fear God*, and ſo make Conſcience of keeping his Commands, *Eccl.* 12. 13. and then they may and muſt *hope in*, or relye upon his *Mercy*, for their ſafety and happineſs.

19 To deliver their ſoul *i* from death, and to keep them alive * in famine.

* Job 5. 20. Pſ. 37. 19.

i (i. e.) Their Life, when he ſees it to be expedient for them; ſometimes it is better for them to dye than to live, as both good and bad Men have declared, and when it is ſo, it is known to God, but not to us. And therefore the conſtant accompliſhment of this and the like promiſes in a literal ſenſe, is not to be expected, nor ſimply deſired, but with ſubmiſſion to Gods Wiſe and Gracious Will.

20 Our ſoul waiteth for the LORD: he *is* our help *k* and our ſhield.

k The help of us *Iſraelites*, to whom he hath made many Promiſes and glorious Diſcoveries of his Goodneſs.

21 For *l* our heart ſhall rejoyce in him: becauſe we have truſted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

l Or, *therefore*: For this ſeems to be an Inference, either from the foregoing, or from the following Sentence.

PSAL. XXXIV.

A Pſalm of David, when he changed *a* his behaviour *b* before ‖ Abimelech *c*: who drove him away, and he departed.

‖ Or, Achiſh. 1 Sam. 21. 13.

a A *Pſalm* made upon that occaſion, though not at that time. *b* Or, *his Habit or Poſture*, or *his Reaſon*, as this word is taken, 1 *Sam.* 25. 33. *Pſal.* 115. 66. *Prov.* 11. 22. When he counterfeited madneſs. Wherein whether he ſinned or not, is matter of Diſpute; but this is undoubted, that Gods Favour, and his Deliverance at that time was very remarkable, and deſerved this ſolemn acknowledgment. *c* Called *Achiſh*, 1 *Sam.* 21. 12. But *Abimelech* ſeems to have been the common Name of the Kings of the *Philiſtins*, *Gen.* 20. 2. and 26. 1. as *Pharaoh* was of the *Egyptians*, and *Cæſar* of the Romans.

David *praiſeth God*, 1, 2. *and exhorteth others thereto from his own experience of Gods kindneſs*, 3——7. *He ſheweth that they are bleſſed who truſt in God*, 8——10. *He exhorteth others to learn to fear him*, 11. *and ſheweth the way to Happineſs*, 12——14. *The proſperities of the Righteous, and the puniſhment of the Wicked*, 15——22.

1 I Will bleſs the LORD at all times *d*: his praiſe *ſhall* continually *be* in my mouth.

d I will never forget to bleſs God for this miraculous Deliverance.

2 My ſoul ſhall make her boaſt in the LORD *e*: the humble *f* ſhall hear *thereof* and be glad *g*.

e Shall glory in this, that I have ſo powerful and ſo gracious a Lord and Maſter. *f* Or *the meek*, (i. e.) the Godly, oft called in ſcripture by that Title; and particularly my Friends and Favourers in *Iſrael*, whom he thus calls in oppoſition to his proud and furious adverſaries in *Sauls* Court and Camp. *g* Both for their love to me, and to the publick good of *Iſrael*, which they know that I deſign and ſeek above all things; and for the comfort and benefit of my example to them, in like ſtraits and difficulties.

3 O magnifie the LORD with me *h*, and let us exalt his name toge:her *i*.

4 I ſought the LORD, and he heard me, and deliverd me from all my fears.

h Join your Prairs with mine, O all ye humble ones. *i* Not in place, for *David* was now baniſhed from the place of Gods publick Worſhip, but in affection and work: Let our Souls meet, and let our Praiſes meet in the Ears of the all-hearing God. Or *alike*, (i. e.) with equal Zeal and Fervency; let none be willing to be outſtripped by another.

5 They ‖ looked unto him *l*, and ‖ were lightned *m*, and their faces were not aſhamed *n*.

‖ Or, *they ſhall look to him.* Pſ. 31. 15.

k The humble, v. 2. or they that fear him, v. 7. when they were in diſtreſs. Or, it is an indefinite Expreſſion. *l* Either, 1. Unto the Lord, expreſſed v. 4. (i. e.) They ſought and expected help from him. Or rather, 2. Unto *this poor man*, as it follows, v. 6. or unto *David*. So he ſpeaks of himſelf in the third Perſon, which is uſual. So the ſenſe is, when I was delivered, v. 4. men looked upon me with wonder and aſtoniſhment, as one ſaved in a prodigious manner. *m* (i. e.) Comforted and encouraged by my Example. But theſe and the foregoing Words are by the antient Interpreters, read Imperatively, as an Exhortation to others, to whom he oft addreſſeth his Speech, as v. 3. 8, 9, 11. *Look unto him*, (with an Eye of Faith and Prayer) *and be inlightned*, (i. e.) Take Comfort in the expectation of Mercy from him. And then the laſt Words they render thus, *and your*, Heb. *their* (But the change of Perſons is very frequent in this Book) *fear ſhall not be aſhamed*. *n* They were not diſappointed of their hope, but found relief, as I did.

6 This poor man *o* cryed, and the LORD heard *him*; and ſaved him out of all his troubles.

o (i. e.) *David*, of whom they that *looked*, &c. v. 5. ſpake theſe words.

7 The angel *p* of the LORD * encampeth round about them *q* that fear him, and deliverеth them.

* Zech. 9. 8. Sec. 12. 8. 2 Kings 6. 17.

p (i. e.) The Angels, the ſingular number being put for the plural, as it is *Pſal.* 78. 25. and 105. 23, 40. for it is both improper and unuſual to aſcribe *encamping*, and that *round about* all good men, to one created Angel. And we find many Angels employed in this work, *Gen.* 32. 1, 2. 2 *Kings* 6. 17. *q* Guardeth them from dangers on every ſide; to which work they are appointed by God, *Heb.* 1. 14.

8 O * taſte *r* and ſee that the LORD *is* good *s*: * bleſſed *is* the man *that* truſteth in him.

* Pſ. 119. 103. 1 Pet. 2. 3.

r (i. e.) Conſider it ſeriouſly and thoroughly, and affectionately; make tryal of it by your own and others Experiences. This is oppoſed to thoſe ſleight and vaniſhing Thoughts, which men have of it. *s* (i. e.) Merciful and Gracious, to wit, to all his people.

9 O fear the LORD *t*, ye his ſaints: for *there is* no want to them that fear him.

t (i. e.) Reverence and ſerve him, and truſt in him: for *Fear* is commonly put for all the parts of Gods Worſhip.

* Job 4. 10, 11. Or, the lion. 10 * The young lyons *u* do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not want any good *thing x*.

u Either 1. Properly; ſee *Job* 4. 11. Or 2. Metaphorically ſo called, the great Potentates of the Earth, who are oft ſo called, as *Jer.* 2. 15. *Ezek.* 38. 13. *Nah.* 2. 13. *x* Which is neceſſary and truly good for them, all Circumſtances conſidered; of which God alone is a competent Judge. And therefore although God doth uſually take a ſpecial care to ſupply the wants of good Men, and hath oft done it by extraordinary ways, when ordinary have failed, yet ſometimes he knows, and it is certainly true, that Wants and Croſſes are more needful, and uſeful to them than Bread, and in ſuch Caſes it is a greater mercy of God to deny them ſupplies than to grant them.

11 Come ye children *y*, hearken unto me: I will teach you the fear of the LORD *z*.

y Whom I love as mine own Children, and who own me as your Civil Father, your Prince; ſee 2 *Kings* 2. 12. and as your Spiritual Father, a Prophet: For the Diſciples of the Prophets were called their *Sons*, 2 *Kings* 2. 3. *z* (i. e.) The true and principal way of worſhipping and ſerving God with his acceptation, and to your own Salvation.

1 Pet. 3. 10. 12 * What man *is he that* deſireth a life *b*, *and* loveth *many* days, that he may ſee good *c*?

a To wit, ſeriouſly and in good earneſt, ſo as to be willing to uſe any indeavours which ſhall be preſcribed to him: For otherwiſe the queſtion were needleſs: For there is no man but deſires it, at leaſt coldly and faintly. *b* A long and happy Life, begun in this World and continued for ever in the next. And the *Life* is oft uſed, 25. *Pſal.* 16. 11. and 30. 5. *c* Heb. *Loveth days to ſee* (i. e. In which he may ſee, i. e. enjoy) *good*, to wit, Proſperity or Happineſs.

13 Keep thy tongue from evil *d*, and thy lips from ſpeaking guile *e*.

d From all manner of evil ſpeaking, from all opprobrious, injurious, falſe and deceitful Speeches: Which, though men commonly uſe to eaſe and gratifie their own Minds, or to compaſs their deſigns, do frequently fall upon their own Heads, by provoking both God and Men againſt them. *e* Or guileful words contrary to thy intentions, and with a purpoſe of deceiving men by them.

1 Pet. 3. 11. 14 * Depart from evil *f*, and do good *g*: ſeek peace *h*, and purſue it *i*.

f (i. e.) From all ſin, and eſpecially from all wicked and injurious acts and practices againſt thy Neighbour. *g* Be ready to perform all good and friendly Offices to all men, as thou haſt opportunity. *h* Study by all means poſſible to live peaceably and quietly with all men, avoiding Grudges, Debates, Diſſenſions, Strifes and Enmities. *i* Do not only embrace it gladly when it is offered, but follow hard after it, when it ſeems to flee away from thee, and uſe all poſſible indeavours by fair words, by condeſcentions, and by the mediation or aſſiſtance of others to recover it, and to compoſe all differences which may ariſe between thee and others. It is here obſervable, that whereas he ſaid he would *teach* them *the fear of the Lord*, v. 11. the Leſſons he teacheth them, v. 13, 14. are only ſuch as concern men. Not that he meant to exclude Duties of piety towards God, which he every where enjoyneth and preſſeth as moſt neceſſary, but only to teach us what is oft inculcated both in the Old and New Teſtament, that ſincere Religion towards God, is always accompanied with a Conſcientious diſcharge of our Duties to men; and to convince the Hypocritical *Iſraelites*, and particularly his Adverſaries, that ſo long as it was their daily courſe and practice to ſpeak and act all manner of Evil againſt him, and other good men, all their pretences to Religion were but vain.

* Job 36. 7. 15 * The eyes of the LORD *are* upon the righteous *k*, and his ears * *are open* unto their cry.

Iſa. 33. 18. Iſa. 3. 12. * Neh. 1. 6.

k This is added to prove his laſt aſſertion, to wit, that the practice of thoſe Duties, v. 13, 14. is the true and beſt, and indeed the only way to *ſee* that *good* promiſed and promiſed, v. 12. both becauſe ſuch righteous perſons, howſoever they may meet with affronts and injuries from men, are under the ſpecial Care and Favour of God, in this Verſe; and thoſe who do the Evils there forbidden, ſhall find to their coſt that God is their Enemy, v. 16.

* Jer. 44. 11. Amos 9. 4. 16 * The face *l* of the LORD *is* againſt them that do evil *m*, to cut off the remembrance of them from the earth *n*.

l (i. e.) His Anger, oft called his *Face*, as *Levit.* 17. 10. and 20. 5. *Jer.* 44. 11. *Lam.* 4. 16. becauſe Anger diſcovers it ſelf in the face. *m* (i. e.) Whoſe common courſe and ſtudy, and buſineſs it is to do Evil: For *elſe there is not a juſt man upon Earth, that doth good and ſinneth not*, *Eccleſ.* 7. 20. *m* Utterly to deprive both them and their Children of that Worldly Happineſs; which is the only thing that they deſire, and ſeek, by their wicked Courſes.

17 *The righteous* cry *o*, and the LORD heareth and deliverеth them out of all their troubles.

n Heb. *Tzeʕaqah*, to wit, the righteous, as is manifeſt both from the Nature of the thing, and from v. 15. where they are ſo called, and with which this Verſe is to be continued, the 15th Verſe coming in by way of parentheſis, as is very uſual in many places of Scripture.

* Pſ. 145. 19. 18 The LORD *is* nigh *p* † unto them that are of a

broken heart: and ſaveth ſuch as be † of a contrite ſpirit *q*.

† Heb. *Contrite of Spirit.* * 2 Tim. 3. 11, 12.

19 * Many *are* the afflictions of the righteous: but the LORD deliverеth him out of them all.

p Ready to hear and ſuccour them; though by the ſevere courſe of his Providence towards them, he ſeems to themſelves and others to ſtand afar off, as *David* complains, *Pſal.* 10. 1. *q* By which he underſtands, either, 1. Thoſe whoſe Spirits are oppreſſed, and even broken with the greatneſs of their Calamities. But this may be, and frequently is the lot of wicked Men. And therefore in this Senſe, and to ſuch Perſons, this propoſition and promiſe is not true: Or rather, 2. Thoſe whoſe Hearts or Spirits are truly and deeply humbled under the hand of God and the ſenſe of their ſins and Gods diſpleaſure for them, which was *David's* Caſe, *Pſal.* 6. 1, 2, 6. and 32. 3, 4. whoſe proud and ſelf-willed Hearts are ſubdued, and made obedient to Gods Will, and ſubmiſſive to his Providence. For to all ſuch, and to ſuch only, this promiſe is verified.

20 He keepeth all his bones *r*; not one of them is broken *s*.

r (i. e.) All the parts and members of their Bodies, which are Synecdochically expreſſed by the Bones, which are the ſtay and ſtrength of the reſt. *s* God will not ſuffer any miſchief to befal him: thou, h he may be oft afflicted, yet he ſhall not be deſtroyed. But theſe words, though they are here ſpoken of the righteous man in general, of whom they are true in a Metaphorical Senſe; yet they had a further meaning in them, being deſigned by the Spirit of God (which dictated to *David*, not only the matter, but the very words and expreſſions) to ſignifie a great Myſtery, that none of Chriſts Bones ſhould be broken; to which purpoſe they are alledged, *John* 19. 36.

* Pſal. 94. 23. Or, *ſhall be guilty.* 21 * Evil *t* ſhall ſlay the wicked, and they that hate the righteous ſhall be deſolate.

t Either, 1. The evil of ſin: his own wickedneſs, though deſigned againſt others, ſhall deſtroy himſelf. Or, 2. The evil of Miſery. When the afflictions of good men ſhall have an happy iſſue, theirs ſhall end in their total and final deſtruction. *u* That perſecute them, and plot their ruine; which is an evidence that they are ſo them, whatſoever they may pretend to the contrary.

* Pſ. 79. 10. 22 * The LORD redeemeth the ſoul of his ſervants *x*; and none of them that truſt in him ſhall be deſolate.

x (i. e.) Their Lives or their Perſons, from the malicious Deſigns of all their Enemies, and from deſolation or utter ruine, as it follows.

PSAL. XXXV.

The ARGUMENT.

THis *Pſalm* was Penned by *David*, when he was ſlandered and perſecuted by *Saul* and his Servants, as is manifeſt from the whole body of it.

A Pſalm of David.

David *prayeth for his own ſafety*, 1, 2. *and his Enemies deſtruction*, 3——10. *ſheweth their falſehood, and unthankfulneſs and malice*, 11——21. *He prayeth for their confuſion*, 22——26. *but for the proſperity and joy of the godly*, 27, 28.

1 PLead * *my cauſe*, O LORD *a*, with them that † ſtrive with me: fight againſt them that fight againſt me.

* Pſ. 43. 1. & 119. 154. Lam. 3. 58. † Heb. *impugn me.*

a Seeing I am unable to right my ſelf, and the Magiſtrates refuſe to do me juſtice, be thou my patron and protector.

2 Take hold of ſhield and buckler *b*, and ſtand up for mine help.

b Therewith to cover and defend me. Compare *Pſalm* 91. 4. *Prov.* 2. 7.

3 Draw out alſo the ſpear *c*, and ſtop *the way d* againſt them that perſecute me: ſay unto my ſoul *e*, I *am* thy ſalvation.

c Thy offenſive Weapons. He alludes to the practice of ſoldiers in Battle. *d* In which they are marching directly and furiouſly againſt me. But divers Interpreters, both Hebrews and others, take this Hebrew word for a Noun, and render it *a Sword*; or as the word may ſignifie, *a cloſe Weapon*: For the Pſalmiſt here repreſenting God as a Man of War, and accordingly furniſhing him with other Weapons, it ſeems not probable that he would omit this Weapon, which was moſt conſtantly and univerſally uſed. *e* (i. e.) Unto me; either, 1. By thy Spirit aſſuring me of it: Or 2. By thy Providence effecting it; for Gods *ſaying* or *ſpeaking* is oft meant of his doing, becauſe his Word is ſufficient for the doing of whatſoever he pleaſeth.

* Pſ. 40. 15. Jer. 43. 3. 4 * Let them be confounded *f* and put to ſhame, that ſeek after my ſoul; let them * be turned back *g*, and brought to confuſion, that deviſe my hurt.

f (i. e.) Fruſtrated in their wicked deſigns and hopes againſt me. Concerning this and the like, and following Imprecations, which may ſeem ſtrange and ſevere, it muſt be conſidered, 1. That they did not proceed from any paſſionate or revengeful Spirit in *David* towards his Enemies (from which how free he was, appears not only from his own words here, v. 12, 13, 14. but from the whole courſe of his Life, and the frequent Inſtances mentioned in his Hiſtory, of his meek and merciful Carriage to his Enemies, when they were in his power,) but from his Zeal for God, and for Piety and Juſtice, to which they ſhewed themſelves to be conſtant and implacable Adverſaries, and by the direction of the Prophetical Spirit of God wherewith he was inſpired, which Spirit did exactly know the condition of his Enemies, and that thoſe againſt whom they are levelled, were hardened and incurable. 2. That they contain nothing but a Prayer to God, that he would accompliſh his own Threatnings, and execute his own Law of Retaliation,

tion, of *Eye for Eye, and Tooth for Tooth*, and ſo bring upon them the Evils which they deſigned againſt him. Which alſo was of great and good uſe, both to glorifie Gods Juſtice, and to warn and reform other ſinners by the terror of their Example. 3. That they may be taken only for predictions, as hath been obſerved before upon the like occaſion. *g* Either, 1. Stopped or hindered in the execution of their wicked deſigns. Or rather, 2. (which is more ſuitable to the Context) diſcomfited and put to flight, as this Phraſe is frequently uſed, as *Pſal.* 9. 3. and 70. 2. and 78. 9. *Iſa.* 42. 17. *Jer.* 46. 5, 21.

* Job. 21. 18. Pſal. 1. 4. Iſa. 29. 5. Hoſ. 13. 3.

5 * Let them be as chaff before the wind *h*, and let the angel of the LORD *i* chaſe *them*.

h (i. e.) Diſperſed and chaſed from place to place, finding reſt and ſafety no where. *i* Whom God uſeth to defend his people, and to deſtroy their Enemies.

† Heb. *down-ſteps and ſlippe-ryneſs.* * Pſal. 73. 18. Jer. 23. 12

6 Let their way *k* be † * dark and ſlippery *l*, and let the angel of the LORD perſecute them.

k By which they flee, being chaſed, as was now ſaid. *l* So as they can neither diſcern the right path, nor be able to ſtand in it, and much leſs to run away, eſpecially from ſo ſwift a perſecutor as an Angel, whereby they muſt unavoidably fall into their Enemies hands, and be deſtroyed.

7 For without cauſe *m* have they hid for me their net, *in a* pit, *which* without cauſe they digged for my ſoul *n*.

m Out of meer malice, without any injury or provocation on my part, and without any neceſſity on their parts. They are no common, but the worſt of Enemies; and therefore I may juſtly pray againſt them, as I do. *n* Theſe Expreſſions aggravate their ſins, and ſignifie that their perſecution of him was not the effect of a ſudden Paſſion, but of a deep and habituel Hatred and Malice, and of an evil deſign, carried on in a conſtant and continued courſe with deliberation, and cunning, and deceit, and that againſt his Soul or Life; for nothing leſs would ſatisfie them.

† Heb. *which he knoweth not of.* * Pſal. 7. 14, 15. & 57. 6. Prov. 5. 22

8 Let deſtruction come upon him *o* † at unawares, and * let his net that he hath hid, catch himſelf: into that very deſtruction let him fall.

o (i. e.) Upon each of thine and mine implacable Enemies, of whom he hath hitherto ſpoken.

9 And my ſoul ſhall be joyful in the LORD *p*: it ſhall rejoyce in his ſalvation.

p In and for his Glory and Service, which ſhall be advanced by this means, and for his favour to me, otherwiſe I am far from rejoycing in their Calamities.

10 All my bones *q* ſhall ſay *r*, LORD, who *is* like unto thee, which deliverеſt the poor from him that is too ſtrong for him, yea, the poor and the needy from him that ſpoileth him!

q (i. e.) My whole Body, by a Synecdoche, as *Pſal.* 34. 20. as well as my Soul, mentioned *v.* 9. I will glorifie thee, both with my Soul and with my Body. *r* Speech is aſcribed to the Bones figuratively, as elſewhere they are ſaid to *fear* and to *rejoyce*, *Pſal.* 6. 2. and 51. 8. and as *the Lims* are ſaid to *bleſs*, *Job* 31. 20. If they could ſpeak they would expreſs thy Praiſes, becauſe having been dryed up with Sorrow, they are now refreſhed by thy Mercy.

† Heb. *Witneſſes of wrong.* † Heb. *they asked me.*

11 Falſe † witneſſes did riſe up; † they laid to my charge *things* that I knew not *s*.

s They accuſed me to *Saul* of Treachery and Deſign againſt his Crown and Life, and other Crimes whereof I was wholly innocent and ignorant.

* Pſ. 38. 20. & 109. 5. † Heb. *depriving.*

12 * They rewarded me evil for good *t*, to the † ſpoiling of my ſoul *u*.

t For the good Offices which I did to divers of them when I had Favour and Power in *Sauls* Court and Camp. *u* (i. e.) To the ſtripping of my perſon of all my Comforts and Hopes, and of my Life it ſelf.

* Job 30. 1. ‖ Or, *afflicted.*

13 But *as for* me, * when they were ſick *x*, my clothing *was* ſackcloth *y*: I ‖ humbled my ſoul *z* with faſting, and my prayer returned into mine own boſom *a*.

x Or in any other great miſery. *y* Which was the Habit of Mourners, *Gen.* 37. 34. *Mat.* 11. 21. *Rev.* 11. 3. *z* Heb. I afflicted my Soul (of which phraſe ſee *Lev.* 16. 29, 31. and 23. 27, 32. *&c.*) partly with Faſting, and partly with Compaſſion and fervent Prayers for them. *a* According to this Tranſlation the Senſe may be this, *And*, or *But*; Or, *Although my* Faſtings and *Prayers* did them no good, neither abated their malice, nor prevailed with God for them, ſo far as I deſired, but *returned* to me without ſucceſs, like a Gift ſent to an uncivil perſon, who diſdainfully rejects it, and returns it to the Giver. But, 1. This is not true, that his Prayers returned empty to him, and did them no good, for they prevailed with God for their Recovery, as appears by the following Verſes. 2. This doth not ſeem to ſuit well with the Context; for both in the foregoing and following words, he is only deſcribing what he did for them, and not what the effects of it were, which he deſcribes in the ſucceeding Verſes. Others therefore render the words otherwiſe, either, 1. Thus, *And my Prayer in my Boſom returned*, (i. e.) I did daily and frequently repeat my Prayers for them, and that not only in publick when I joyned with others, in a Faſt-day appointed for them, which might be done in policy or for oſtentation, but alſo in ſecret, between God and my own Soul, and that with a ſincere and hearty Affection: For what is done ſecretly and affectionately, is ſaid to be done *in the Boſom*, *Numb.* 11. 12. *Pſal.* 89. 50. *Prov.* 21. 14. although indeed there is in thoſe places another Propoſition; which may poſſibly alter the Caſe. Or, 2. (Which ſeems the trueſt Senſe) *and as for my Prayer* (to wit, which I joyned with my Faſting on their behalf) *let it return* (nothing being more frequent than for Future Verbs to be put Imperatively) *into my own Boſom*, (i. e.) If any ſhall think or ſay, that my Faſting for them was but counterfeit or politick, and that I did not pray for them, but rather againſt them, as I do in this Pſalm, and that under all this ſhew I ſecretly wiſhed their Death or Deſtruction; my earneſt deſire is, that the All-ſeeing and Heart-ſearching God would grant unto me, when I come into their Circumſtances, the ſame things which I begged for them, whether Good or Evil. And this ſenſe agrees with the common uſe of this phraſe in Scripture, where whatſoever is repayd to any man, is ſaid to be *render'd into his Boſom*, as *Pſal.* 79. 12. *Iſa.* 65. 5, 7. *Jer.* 32. 18. *Luke* 6. 38. as elſewhere it is ſaid, to *return upon his Head.*

14 I † behaved my ſelf *b* † as though *he had been* my friend, *or* brother: I bowed down *c* heavily, as one that mourneth *for his* mother *d*.

† Heb. *walked.* † Heb. *as a Friend, a Brother.* † Heb. *black.*

b Heb. *I walked*, either to him, to viſit and comfort him; Or, *about the Streets*, whither my Occaſions led me. Though *walking* is oft put for a Mans Carriage or Converſation. *c* Went hanging down my Head, as Mourners uſed to do, *Iſa.* 58. 5. *d* He mentions the *Mother* rather than the *Father*, either, becauſe her tender Affection and Care, and Kindneſs to him, had more wone upon his Heart, and made him more ſenſible of the loſs; Or, becauſe through the depravation of Mans Nature, Children are many times leſs ſenſible of their Fathers loſs or Death, becauſe it is compenſated with ſome advantage to themſelves; which doth not uſually happen upon the Mothers death. Some render it, *as a Mourning Mother*, for the loſs of her Son. But this doth not ſeem to ſuit ſo well with the order of the Hebrew words.

15 But in mine † adverſity *e* they rejoyced, and gathered themſelves together *f*: * yea, the abjects *g* gathered themſelves together againſt me, and I knew *it* not *h*; they did tear me *i*, and ceaſed not *k*.

† Heb. *Halting.* * Pſal. 35. 21. & 56. 2. & 59. 3, 4.

e Heb. *in my halting*, (i. e.) When I was in great danger of falling into miſchief. When I had any Sickneſs, or ill ſucceſs in my Affairs, and was almoſt loſt; for ſuch are ſaid to *halt*, *Mich.* 4. 6, 7. *Zephan.* 3. 19. See alſo *Pſal.* 38. 17. *Jer.* 20. 10. *f* To *fall againſt me*, as it is expreſſed in the next Clauſe; either becauſe they were ſo full of joy at the Tydings, that they could not contain it in their own Breaſts, but fought to communicate it to others: Or, that they might inſult over me, and pleaſe and recreate themſelves, and one another with Diſcourſes about it: Or that they might conſult how to improve the advantage which they now had againſt me, to my utter deſtruction. *g* Or *alſe Perſons*, either for the meaneſt of their condition, or for their wickedneſs, for which they were *worthy to be beaten*, as the Phraſe is, *Deut.* 25. 2. Where the Hebrew word is of the ſame Root with this. Or, *the lame*, as this very word is rendred, 2 *Sam.* 4. 4. and 9. 3. to wit, *of their Feet*, as it is there expreſſed. The Cripples that could not walk without trouble and pain, were as forward as any to go to theſe meetings upon this occaſion. *h* This may be added to expreſs either their hypocriſie and pretences of reſpect and affection to him, by reaſon whereof he had no ſuſpicion of them, nor of any ſuch practices of theirs; or his own danger, that he did not know, and therefore could not prevent their Plots and Conſpiracies againſt him. Heb. *and I know not.* Which is by others, and well may be rendred thus, *Even* they whom *I know not*, they whom I was ſo far from provoking by any Injury, that I never ſaw their Faces, nor heard of their Names. *i* (i. e.) My good Name with Sculls and Calumnies, and Reproaches and Curſes. *k* Heb. *were not ſilent*, (i. e.) did thus inveterately and continually.

16 With hypocritical *l* mockers *m* in † feaſts *n*: they † gnaſhed upon me with their teeth *o*.

† Heb. *Cake.*

l Or *Profane*, as this word ſignifies, *Job* 8. 13. and 15. 34. and 17. 8. and as ſome add, in all other places. *m* Whoſe common practice it is to ſcoff and deride others, and me in particular. *n* Or, *of or for a Cake*: Or, *a Morſel of Bread*, as this word ſignifies, 1 *Kings* 17. 12, 13. and 19. 6. By which he further ſhews what vile and worthleſs perſons theſe were, that would *transgreſs for a Morſel of Bread*, as it is ſaid *Prov.* 28. 21. They make themſelves Buffoons and Jeſters, and accuſtomed themſelves to mock and deride *David*, that thereby they might gain admittance to the Acquaintance and Tables of great Men, where they might fill their Bellies; which was all that they ſought for, or got by it. *o* They uſed all expreſſions of Rage and Hatred againſt me, among which this was one, *Job* 16. 9. *Lam.* 2. 16. This they did to curry favour with my great and potent Adverſaries.

17 LORD, how long wilt thou look on *o*? reſcue my ſoul from their deſtructions, † my darling *p* from * the lions.

† Heb. *my only one.* * Pſ. 57. 4.

o Like an idle Spectator, without affording me any Pity or Help! *p* To wit, *my Soul*, as it is in the former Clauſe. Heb. *my only One*; which is now left alone and forſaken by my Friends, and hath none to truſt to but God. See on *Pſal.* 22. 21.

18 * I will give thee thanks in the great congregation *q*: I will praiſe thee among † much people.

* Pſ. 22. 25. & 35. 18. & 111. 1. † Heb. *ſtrong.*

q When I ſhall be reſtored to the Liberty of the publick Aſſemblies and ſolemn Feaſts.

19 Let not them that are mine enemies † wrongfully † rejoyce over me, *neither* let them wink with their eye *r*, * that hate me without a cauſe

† Heb. *falſly.* * Pſ. 25. 19. & 119. 78. & 123. 3, 4. & 141. 10. Lam. 3. 52. Joh. 15. 25.

r (i. e.) Mock me or inſult over me, as this Phraſe ſignifies, *Prov.* 6. 13. and 10. 10.

20 For they ſpeak not peace *s*: but they deviſe deceitful matters *t* againſt *them that are* quiet in the land *u*.

s They are Enemies to all peaceable Counſels; they breathe out nothing but Threatnings and War. *t* They uſe not only open Violence but Deceit, and ſubtil Artifices. *u* Againſt me and my followers, who deſire nothing more than to live quietly and peaceably under *Sauls* Government.

21 Yea,

* Pſ. 40. 15. *and* ſaid * Aha, aha *y*, our eye hath ſeen *z*.

21 Yea, they opened their mouth wide againſt me *x*,

x Either, 1. To devour me. It is a Metaphor taken from wild Beaſts, when they come within reach of their prey. Or 2. To pour forth whole Floods of Scoffs and Slaunders, and Contumelies. *y* An Expreſſion of Joy and Triumph. See on *Job* 39. 25. *Pſ.* 40. 15. *z* Heb. *hath ſeen*, to wit. what we have long deſired and hoped for. See the ſame or like Ellipſis, *Pſal.* 54. 7. and 59. 10. and 112. 8.

22 This thou haſt ſeen *a*, O LORD, keep not ſilence *b*: O LORD, be not far from me *c*.

a As they ſay they have ſeen, ſo my Comfort is, thou alſo haſt ſeen, and doſt obſerve all their Plots and Threats, and all my Diſtreſſes and Calamities, which I ſuffer for thy ſake. *b* Or, *be not deaf*, to wit, to my Prayers. The ſame word ſignifies, both *to be ſilent*, and *to be deaf*. See on *Pſal.* 28. 1. *c* Do not withdraw thy Favour and Help from me.

23 Stir up thy ſelf and awake to my judgment, *even* unto my cauſe *d*, my God and my Lord.

d At laſt undertake to plead my Cauſe againſt mine Adverſaries.

24 Judge me, O LORD my God, according to thy righteouſneſs *e*, and let them not rejoyce over me.

e Whereby thou uſeſt and loveſt to defend the Innocent, and to puniſh their Oppreſſors.

† Heb. *Ah, ah our Soul.*

25 Let them not ſay in their hearts, † Ah, ſo would we have it *f*: let them not ſay, we have ſwallowed him up.

f Heb. *Aha, our Soul*, (i. e.) Oh our Soul cryeth, *Aha*: an expreſſion of mirth, as before *v.* 21. Or, *aha*, we have *our Wiſh* or *Deſire*, as the *Soul* is taken, *Pſal.* 41. 2. *David* is now as low as we could with him.

* Verſe 4. Pſ. 40. 14.

26 * Let them be aſhamed and brought to confuſion together *g*, that rejoyce at mine hurt: let them be clothed with ſhame and diſhonour, that magnifie *themſelves h* againſt me.

g As they gathered themſelves together to deride and oppoſe me, ſo do thou gather them together to deſtroy them. Or, *in like manner*, one as well as another: let the proud and great ones of them be diſappointed and aſham'd, as well as the meaneſt among them. *h* The ſame Ellipſis we have, *Pſal.* 38. 16. and 55. 12. *Jer.* 48. 26. Or, *their Mouth*, as it is expreſſed *Obad.* 1. 12. So *Ezek.* 35. 13. That exalt themſelves and their power, and look upon me with ſcorn and contempt.

† Heb. *my righteouſneſs.*

27 Let them ſhout for joy, and be glad, that favour † my righteous cauſe *i*: yea, let them ſay continually, Let the LORD be magnified *k*, which hath pleaſure in the proſperity of his ſervant.

i That with well to it, although they want either Strength or Courage to plead it. *k* (i. e.) Exalted and praiſed for his Righteouſneſs, and Truth and Goodneſs, manifeſted in my deliverance. Mine Enemies great deſign is *to magnifie themſelves*, *v.* 26. but my chief deſire is, that God may be magnified.

28 And my tongue ſhall ſpeak of thy righteouſneſs, *and* of thy praiſe, all the day long.

PSAL. XXXVI.

The ARGUMENT.

This *Pſalm* ſeems to have been Compoſed by *David*, when he was perſecuted by *Saul* and his Courtiers. Upon which occaſion he enlargeth his Thoughts further, and contemplates the ſad ſtate and condition of the World, and of the Church at that time, in which Wickedneſs of all ſorts greatly abounded and ſeemed to proſper; and withal, he declares the great Felicity and Safety of Gods People, and gives an account of their ſupports and comforts, under the ſenſe of theſe publick Diſorders and Miſchiefs.

To the chief muſician, *a Pſalm* of David, the ſervant of the LORD *a*.

a (i. e.) One wholly and reſolvedly devoted to the Service of God, both in my private and publick Capacity. This Title is, as I remember, but twice uſed in this Book, *Pſal.* 18. (of which ſee there) and in this *Pſalm*, where it ſeems to be prefixed as a publick proteſtation of his Reſolution, to cleave unto the Lord in this time of general Corruption, of which he is now going to ſpeak.

David ſheweth the grievous ſtate of the wicked, 1—4. *the excellency of Gods mercy*, 5—9. *and prayeth for favour to the children of God*, 10—12.

1 THe tranſgreſſion of the wicked ſaith within my heart, *that there is* no fear of God before his eyes *b*.

b When I conſider the great and manifold Tranſgreſſions of ungodly Men, I conclude within my ſelf, that they have caſt off all fear and ſenſe, and ſerious belief of the divine Majeſty.

* Deut. 29. 19. Pſ. 10. 3. & 49. 18. † Heb. *to find his iniquity to hate.*

2 For *c* * he flattereth himſelf in his own eyes *d*, † until his iniquity be found to be hateful *e*.

c So this is the Proof of that Aſſertion, *v.* 1. Or, *although*; and ſo it is an anticipation of an Objection againſt it. *d* He deceiveth himſelf with vain and falſe perſwaſions, either, 1. Concerning God, that he doth not ſee or mind his ſins, or that he will not puniſh them: Or, 2. Concerning himſelf and his ſins, either that they are not ſins; which a Mind bribed by Paſſion and Intereſt, can eaſily believe: Or that they are but ſmall and venial ſins: Or that they will be exceſſed, if not juſtified by honeſt intentions, or by outward profeſſions and exerciſes of Religion or by ſome good actions, wherewith he thinks to make ſome compenſation for them, or ſome other way. Oth. thus, *He flatteeth him* (i. e. God) *in his Eyes*, (i. e.) Openly and publickly makes a ſhew of Religion, as if he deſigned to deceive or mock God, whilſt inwardly and ſecretly he is proſecuting wicked. ſs. But it ſeems better to underſtand the laſt word reciprocally of *his own Eyes*, as the ſame word is uſed in the end of the foregoing Verſe. *e* (i. e.) Until God by ſome dreadful Judgment undeceive him, and *find*, (i. e.) diſcover and convince him and others to find and feel by Experience, that it is a ſin and a very hateful one too. Or, *Until his abominable iniquity be found out*, (i. e.) puniſhed, as the ſame word and phraſe is uſed, *Numb.* 32. 23. *Your ſin ſhall find you out*, (i. e.) bring you to condign puniſhment. In the Hebrew it is, *to find or his iniquity to hate*. But Active Verbs are often taken paſſively, of which there are plain inſtances, *Pſal.* 2. 5. *Ezek.* 6. 6. *Pſal.* 22. 5. and 51. 8. compare with *Rom.* 3. 4. and *Pſal.* 119. 4. and to hate, *to find*, is put to *be found*, and *to hate* for *to be hated*, or *to be hateful*.

3 The words of his mouth *are* iniquity and deceit *f*: he hath left off to be wiſe, *and* to do good *g*.

f (i. e.) Are wicked and deceitful. *g* Once he had ſome ſhadows or degrees of Wiſdom, and ſometimes did ſome things that were good in their kind, but now he hath not ſo much as the appearance of it, and is become an open Apoſtate from that which once he profeſſed.

* Micah 2. 1. † Or, *Vanity.*

4 * He deviſeth † miſchief upon his bed *h*; he ſetteth himſelf *i* in a way *that is* not good *k*; he abhorreth not evil *l*.

h Which notes that he doth it, 1. Conſtantly and unweariedly preferring it before his own reſt. 2. Earneſtly and ſeriouſly, when his Mind is freed from all outward diſtractions, and ſolicitous at leiſure to attend that buſineſs about which it is employed; compare *Pſal.* 4. 4. 3. Wholy, from his own inclination, when none are preſent to provoke him to it. *i* He doth not repent of his wicked Devices, but reſolutely proceed to execute them, and perſiſts therein. *k* (i. e.) Which is very bad, as this phraſe is uſed, 1 *Sam.* 2. 23. *Prov.* 20. 23. and 21. 22. and elſewhere. *l* Though he ſometimes pretends remorſe, and doubts from his vigilant practices againſt me, as *Saul* did, yet he doth not truly repent of nor abhor his ſin, and therefore is ready to return to it, when any occaſion offers it ſelf.

* Pſ. 57. 10. & 108. 4.

5 * Thy mercy *m*, O LORD, *is* in the heavens *n*, *and* thy faithfulneſs *o reacheth* unto the clouds *p*.

m Though this be the diſpoſition and carriage of mine Enemies towards me, and therefore I can expect no good from them, yet thou O Lord, bleſſed be thy Name, art of another temper; thy ways are cruel and p.rverſe, and unrighteous, but thou art inmate in *Mercy*, and *Faithfulneſs*, and *Righteouſneſs*, and *Loving-kindneſs*, as it here follows; and therefore though I deſpair of them, yet I truſt in thee, as other ſaints do for their Reaſons, *v.* 7. *n* Or, *heaven* (as the proſaick *Beth* oft ſignifies, as *Gen.* 11. 4. and elſewhere, and as it is here explained in the following Clauſe) for *Heavens*. As it is on the Earth, of which there was no queſtion, ſo it reacheth thence to the Heavens, (i. e.) it is infinite and incomprehenſible. *o* The truth both of thy Threatnings againſt thine and mine Enemies, and of thy promiſes made to me and other good men. *p* (i. e.) Is far above our reach, greater and higher than we can apprehend it.

† Heb. *the mountains of God.* Pſ. 71. 19. & 80. 11. 2. Rom. 11. 33. Job 11. 7, 8. 1 Tim. 4. 10.

6 Thy righteouſneſs *q* is like † the great mountains *r*; thy * judgments *s are* a great deep *t*, O LORD, * thou preſerveſt man and beaſt *u*.

q In all thy Counſels and Ways in the Government of the World. *r* Either, 1. Steddfaſt and unmoveable. Or 2. Eminent and conſpicuous to all men: Or rather, 3. Very high and out of our reach: For ſo it agrees beſt with the foregoing and following expreſſions. *s* (i. e.) Thy executions of thy Counſels, or thy adminiſtrations of the Affairs of the World, and of thy Church. *t* (i. e.) Unſearchable, as the Ocean is in ſome parts. *u* The worſt of men; yea, and the Brute-beaſts have Experience of thy Care and Kindneſs, and therefore I have no Reaſon to doubt of it.

† Heb. *precious.* * Pſal. 31. 20. & 145. 4.

7 How † excellent *is* thy * loving kindneſs *x*, O God! therefore the children of men put their truſt under the ſhadow of thy wings *y*.

x Or, *thy Mercy*: For it is the ſame word which is uſed and ſo rendred, *v.* 5. The ſenſe is, though all thine Attributes now reckoned, and the reſt of them be excellent and glorious, yet above all thy Mercy is moſt *excellent or precious* and amiable, as being moſt neceſſary and beneficial unto us, poor ſinful miſerable men. *y* (i. e.) Cheerfully commit themſelves to thy Care and Kindneſs, notwithſtanding their own Sinfulneſs, and the Rage and Power of their Adverſaries, againſt all which thy Mercy is a ſufficient ſecurity.

† Heb. *watered.* Prov. 5. 15. Hag. 2. 24. Jer. 31. 14.

8 They *z* * ſhall be † abundantly ſatisfied *a* with the fatneſs of thy houſe *b*: and thou ſhalt make them drink *c* † the river *d* of thy pleaſures *e*.

z (i. e.) Thoſe Children of Men who truſt in thee, as he even ſaid. *a* Though now they are ſtraitned, oppreſſed and perſecuted, yet they ſhall not only be protected and ſupported for the preſent, but in due time ſhall have all their wants and deſires fully ſatisfied. Heb. *ſhall be made drunk*, (i. e.) Shall be as it were over-whelmed with the plenty of it, which they ſhall no more be able to comprehend, than a drunken man is able perfectly to underſtand and judge of things; and ſhall be free, as drunken men alſo are, from all Cares and Fears, either of not obtaining it, or of loſing it. *b* With thoſe rich and delightful proviſions, which thou haſt prepared for them in thy Habitation, (i. e.) either in the Tabernacle, where they uſed to feaſt upon the remainders of the Sacrifices; to which alſo he ſeems here to alludc. Or rather, 2. In Heaven; which is called Gods *Houſe*, both in Scripture, as *John* 14. 2. and in divers Antient Heathen Authors. For the Expreſſions

pressions here used are too magnificent to be bestowed upon those Feasts, or indeed upon any of the enjoyments of this Life, and do ill become him, who professedly disowns the having of his *Portion in this Life*, and declares his expectation of Happiness in the next Life, *Psal.* 17. 14, 15. And seeing it is apparent from *Heb.* 11. and from many other Scriptures both of the Old and New Testament, that both *David* and *Job*, and *Abraham*, and the rest of the Holy Patriarchs and Prophets, had a firm belief and hope of the future Life, and their reliefy therein; it seems most reasonable to understand all those passages of *David*, and the other Prophets of it, which naturally, and without any force may be so understood: Of which number certainly this Verse and the following is one. c Before they had *Fatness*, *(i. e.)* Fat Meats; and now, *Drink*; to note the compleatness of their Feast. d Which notes both their plenty, and their constancy and perpetuity. e Which thou prepareſt, and which thou enjoyeſt; whence it is called *the joy of the Lord*, *Mat.* 25. 21. Or this notes their great eminency; for things moſt excellent in their kinds are entitled to God, as the goodlieſt Cedars, Mountains, *&c.* are called *Cedars of God*, *Mountains of God*, &c.

9 For with thee *f* *is* the fountain *g* of Life *h*: in thy light *i* ſhall we *k* ſee light *l*.

f (i. e.) In thy power to give it, and in thy preſence to be enjoyed. *g* Which notes, 1. Cauſality. It is in God as in a Fountain, and from him is derived to us, 2. Abundance, 3. Excellency. Water is ſweeteſt in the Fountain; and Fountains were rare and highly prized in thoſe hot Countries. *h* Of that glorious and bleſſed, and endleſs Life, which alone is worthy of the name of *Life*, this Life being only a paſſage to Death, and a theater of great and manifold Calamities. Although it be true, that God is the Fountain both of Natural and Spiritual Life. *i* In the light of thy Countenance or glorious preſence, which then ſhall be fully manifeſted unto us, when we ſhall ſee thee clearly, and Face to Face, and not through a Glaſs, and darkly, as we now ſee, 1 *Cor.* 13. 12. Comp. *Pſal.* 17. 15. *k (i. e.)* Enjoy, as *ſeeing* frequently ſignifies; of which ſee on *Pſal.* 34. 12. *l* *The light of Life*, as it is called, *John* 8. 12. *Light* in this Branch being the ſame thing with *Life* in the former, *(i. e.)* Joy and Comfort, and Happineſs, which is oft ſignified by *Light*, as the contrary is by *Darkneſs*. See *Job* 29. 3. *Pſal.* 27. 1. *Iſa.* 5. 2. There we ſhall have pure Light without any mixture of *Darkneſs*. The word *Light* is elegantly repeated in another ſignification; in the former Clauſe it is Light diſcovering, in this Light diſcovered or enjoyed.

10 O † continue *m* thy loving kindneſs unto them that † Heb. *draw out at length.* know thee *n*; and thy righteouſneſs *o* to * the upright in heart.

*Pſ.54.10. & 125. 4.

m As this word ſignifies, *Pſal.* 85. 5. *Eccleſ.* 2. 3. *Jer.* 31. 3. As thou haſt begun, ſo continue the manifeſtation and exhibition of it, both in this Life, and to the next. Or, *extend*, or *draw forth*. Let it not be like a Fountain ſcaled, but let it be drawn forth for their Comfort. *n (i. e.)* Sincerely love thee, as it is explained in the next Clauſe: for *knowing* implies Affection, as *Pſal.* 9. 10. and oft elſewhere. *o* Which will appear in giving them that protection and aſſiſtance, which thou art by thy Nature inclined, and by thy promiſe engaged to give them.

11 Let not the foot of pride *p* come againſt me *q*, and let not the hand of the wicked remove me *r*.

p (i. e.) Of my proud and inſolent Enemies: the Abſtract being put for the Concrete, as *Jer.* 50. 31, 32. So alſo *Prov.* 12. 27. and 13. 6. *q* Or, upon me, to wit, ſo as to overthrow, or remove me, as it is in the next Clauſe. *r* Either, 1. From my truſt in thee, or obedience to thee. Or, 2. From my place and Station, from the Land of my Nativity, and the place of thy Worſhip. Or, *ſhake me*, or *caſt me down*, *(i. e.)* Subdue and deſtroy me.

12 There *s* are the workers of iniquity fallen *t*: they are caſt down, and ſhall not be able to riſe.

s Where they come againſt me, and hope to ruine me. He ſeems as it were to point at the place with his Finger, as if it were already done, and he could tell all the circumſtances of it. Or, *then*, *(i. e.)* when they thought all ſure, and me irrecoverably loſt. *t (i. e.)* They ſhall certainly and ſuddenly fall; which the Prophets uſe to expreſs in the time paſt.

PSAL. XXXVII.

The ARGUMENT.

THE deſign of this *Pſalm* is to defend the Providence of God, and to ſatisfie the minds of Men, in that great queſtion, concerning the ſeeming inequality of Gods diſpenſations, in afflicting good Men, and giving proſperity to the worſt of Men, and to inſtruct Gods people how to demean themſelves in their preſent condition, and what ſupports and comforts they have in it.

A Pſalm of David.

The Pſalmiſt perſwadeth to Patience and Confidence in God, 1—8. And ſhewеth the different ſtate of the godly and wicked in all their dealings. 9—40.

* Pſ. 73.3. Prov. 23. 17. & 24. 1. 9. 19.

FRet * not thy ſelf *a* becauſe of evil doers *b*; neither be thou envious *c* againſt the workers of iniquity.

a Give not way to immoderate Grief or Anger, or Impatience. *b* Becauſe they proſper in their wicked Enterprizes, whilſt thou art ſorely afflicted. *c* Effecming them happy, and ſecretly wiſhing that thou wert in their condition.

2 For they ſhall ſoon be cut down like the graſs, and wither as the green herb *d*.

d For their Happineſs, the matter of thy Envy is but ſhort-lived.

† Heb. *in truth*, or *ſtedfaſtneſs.* 3 Truſt in the LORD *e*, and do good *f*; ſo ſhalt thou dwell in the land *g*, and † verily thou ſhalt be fed *h*.

e Depend upon Gods Providence and Promiſe for thy proteſtion and ſuſtentation for their Infidelity is the root of their wickedneſs. *f* Continue in the practice of that which is good and well-pleaſing to God. *g (i. e.)* Upon this condition ſhalt dwell ſafely and quietly in *Canaan*; as God had oft promiſed. In the Hebrew it is, *Dwell in the Land*, as if it were a Command to abide in *Canaan* when Troubles come, and not to flee to the *Philiſtins*, or other Heathens for ſhelter, as he had fooliſhly done. But it is rather a promiſe, by comp. this with *v.* 27. 29. ſuch promiſes being oft expreſſed by Imperative Verbs put for Futures, as *Gen.* 12. 2. and 42. 18. *Pſal.* 128. 6. *Amos* 5. 4. *h* Heb. *Thou ſhalt be fed (i. e.* every way provided for) *in Truth*, *(i. e.)* truly or aſſuredly; or with, or by Faith, as this word ſignifies, *(i. e.)* by thy truſting in the Lord; thou ſhalt *live by thy Faith*, as it is ſaid, *Habak.* 2. 4.

4 Delight thy ſelf alſo in the LORD *i*, and he ſhall give thee the deſires of thine heart *k*.

i In his Favour and Service, and in the ſtudy of his Word and Promiſes. *k (i. e.)* Thy juſt deſires, or whatſoever is truly deſirable and good for thee. Which limitation is neceſſarily to be underſtood, both from divers places of Scripture, and from the Nature of the things; for it is unreaſonable to imagine that God would engage himſelf to grant their ſinful and inordinate deſires, and it would alſo be a Curſe to them to have them granted.

5 † * Commit thy way *l* unto the LORD: truſt alſo in him, and he ſhall bring it to paſs *m*.

† Heb. *Roll thy way upon the LORD.*

l (i. e.) All thy cares and buſineſs, thy deſires and neceſſities. Commend them to God by fervent Prayer, referring them to his good Will, and expecting an happy iſſue of all from him. *m* Heb. *He ſhall do*, or *work*, to wit, for thee, or what is fit to be done; or what thou deſireſt in the Senſe given on *v.* 4.

* Pſ. 112. Prov. 13. Mat. 5. Luke 12. 22.

6 And he ſhall bring forth *n* thy righteouſneſs as the light *o*, and thy judgment *p* as the noon-day.

† Pſ. 37.

n To the view of the World; from which it hath hitherto ſeemed to be hid or eclipſed by Reproaches, and by grievous Calamities, which moſt men are apt to miſtake for Tokens and Puniſhments of great Wickedneſs. *o* It ſhall be as viſible to Men, as the light of the Sun, and that at Noon-day, as it is in the next Branch. So effectually will he plead thy Cauſe. *p* The ſame thing with *Righteouſneſs*, as this word is uſed here below, *v.* 28. and 59. 4. and oft elſewhere.

7 † Reſt in the LORD *q*, and wait patiently for † Heb. *Be ſilent to* him: fret not thy ſelf becauſe of him who proſpereth in *the LORD.* his way *r*; becauſe of the man who bringeth wicked devices to paſs.

q Heb. *be ſilent unto*, or *for*, or *becauſe of the Lord*; *(i. e.)* Do not murmur nor repine at his dealings, but ſilently and quietly ſubmit to his Will, and adore his Judgments, and as it follows, *Wait* for his Help. This Advice and Command is preſſed again and again, to teach us how hard it is, to learn and practice this Leſſon. *r (i. e.)* In his evil way, as it is limited in the following words.

8 Ceaſe from anger *s*, and forſake wrath: fret not thy ſelf in any wiſe, to do evil *t*.

s Either againſt the ſinner for his ſucceſs; or againſt God, for ſo diſpoſing of things, as *Jonah* was, *ch.* 4. 1. *t* Or, *at leaſt ſo far as to do Evil.* If any ſuch Anger, or Grief, do ſecretly ariſe in thee, take care that it do not tranſport thee, either to reproach or diſtruſt Gods Providence, or to the diſlike of his ways, or to an approbation or imitation of the wicked practices of thoſe Men, in hopes of the ſame ſucceſs.

9 For evil doers ſhall be cut off *u*: but thoſe that wait upon the LORD, they ſhall inherit the earth *x*.

u To wit, from the Earth, by comparing this with the next Clauſe, and with *Pſal.* 34. 16. Their end ſhall certainly be moſt miſerable. *x* According to Gods promiſe oft made to ſuch; which alſo for the moſt part was literally fulfilled in that ſtate of the Church; and if it was not, it was fulfilled with far greater advantage in Spiritual and Eternal Bleſſings.

10 For yet a little while *y* and the wicked *ſhall not be*: yea, * thou ſhalt diligently conſider his place *a*, and it *ſhall not be*.

* Job 7. 10. & 20. 9.

y Their Time and Proſperity is very ſhort, and therefore no matter of Envy. *z* To wit, in the Land of the Living. He ſhall be dead and gone, as this Phraſe is commonly taken. *a* Induſtriouſly ſeeking to find him. *b (i. e)* His place and Eſtate, and Glory ſhall be gone. Or, *he ſhall not be*, as before.

11 * But the meek *c* ſhall inherit the earth, and ſhall delight themſelves in the abundance of peace *d*.

* Pſ.69.32. Mat. 5. 5

c (i. e.) The Godly, who are frequently thus called, as *Pſal.* 22. 26. and 149. 4. thoſe who patiently bear Gods afflicting hand, and meekly paſs by injuries from ungodly men. *d* Partly of outward Peace and Proſperity, which God in his due time will give them: and principally of inward peace and ſatisfaction of mind, in the ſenſe of Gods Favour, and the aſſurance of his own endleſs Happineſs.

12 The wicked ‖ plotteth againſt the juſt, and gnaſheth upon him with his teeth *e*.

‖ Or, *Parleth.*

e Out of Malice and Rage. See on *Pſal.* 35. 16.

13 * The LORD ſhall laugh at him *f*, for he ſeeth * Pſ. 2. 4 that his day *g* is coming.

f (i. e.) Shall deſpiſe and deride all their hopes and indevours againſt the good, as moſt vain and fooliſh. *g* Either, 1. Gods day, which is an uſual phraſe, as *Iſa.* 2. 12. and 13. 9. Or 2. His own day, as 1 *Sam.* 26. 10. *Ezek.* 21. 25, 29. Both ſignifie the ſame thing, the day appointed by God for his puniſhment or deſtruction, as *Iſa.* 9. 4. *Jer.* 50. 27.

14 The wicked have drawn out the ſword, and have bent their bow *h* to caſt down the poor and needy, *and to ſlay* † ſuch as be of upright converſation *i*.

† Heb. *The right of way.*

h They are furniſhed with all ſorts of Arms, and are ready to give the deadly blow. *i* Such againſt whom they have no Quarrel, for any injury they have done them, but only for their Integrity and Righteouſneſs, or becauſe they are better than themſelves, and will not comply with their wicked Counſels and Courſes.

15 Their ſword ſhall enter into their own heart *k*, and their bows ſhall be broken.

k God will not only defend the upright from their Miſchievous Deſigns, but will make them to fall upon their own Heads.

16 A little that a righteous man hath, *is* better than the riches of many wicked *l*.

l Becauſe he hath it with many great and glorious Advantages, with God's Favour and Bleſſings, with great Serenity and Satisfaction of his own Mind, which is infinitely more Deſirable and Comfortable than all Earthly Poſſeſſions, (with the Conſolations of God's Spirit, and the aſſurance of ever-laſting Felicity:) whilſt wicked mens Riches are loaded with many incumbrances, with the Wrath and Curſe of God, the Torment of their own Conſciences and Paſſions, and the dreadful Expectation of an after-reckoning, and of endleſs Miſeries.

* Pſal. 10. 15.

17 For * the arms of the wicked ſhall be broken: but the LORD upholdeth the righteous *m*.

m. This is a Proof of what he ſaid, *v.* 16. For what the wicked have, ſhall ſuddenly be loſt and gone, but God will maintain the righteous in their happy Eſtate.

* Pſal. 1. 6. & 34. 7. Prov. 4. 19.

18 The LORD * knoweth *n* the days of the upright *o*, and their inheritance ſhall be for ever *p*.

n Obſerveth with ſingular Care and Affection. *o (i. e.)* Their Condition, and all things which do or may befal them, their Dangers and Fears, and ſuffering from ungodly men; and therefore will watch over them, and preſerve them from all the Deſigns and Attempts of their Enemies. *Days* or *Years*, or *Times*, are oft put for things done, or Events happening in them, as *Deut.* 32. 7. *Pſal.* 31. 15. and 77. 5. and 143. 5. *Iſa.* 63. 11. *p* To them and there feed for ever: Comp. *v.* 29. And when they dye their inheritance is not loſt, but exchanged for one infinitely better.

Pſ. 49. 19. 19 They ſhall be aſhamed *q* in the evil time: and * in the days of famine, they ſhall be ſatisfied.

q. For the diſappointment of their Hopes, but their Hopes and Deſires ſhall be ſatisfied, as it follows.

† Heb. *The fat of lambs.* 20 But the wicked ſhall periſh, and the Enemies of the LORD *ſhall be* † as the fat of lambs *r*; they ſhall conſume, into ſmoke ſ ſhall they conſume away.

r Which in an inſtant melteth before the Fire. *s (i. e.)* Utterly and irrecoverably.

* Pſ. 112. 5

21 * The wicked borroweth, and payeth not again: but the righteous ſheweth mercy and giveth.

t Either through Covetouſneſs and inſolence; or rather, becauſe of that great penury into which God ſhall bring him; whilſt the righteous is not onely provided ſufficiently for himſelf, but hath abundance and to ſpare for others. For he is here comparing the wicked and the righteous, not ſo much in their Vertues or moral Qualities, as in their outward Conditions, which alſo appears from the following Verſe, which gives the reaſon of this.

22 For *ſuch as be* bleſſed of him *u* ſhall inherit the earth; and *they that be* curſed of him ſhall be cut off.

u (i. e.) Of the Lord, as appears both from *v.* 20. where he is named, and from the Nature of the thing, this being God's Prerogative to Bleſs or to Curſe men. And this he mentions, both as the Foundation, and as the Proof of the Certainty of their future Happineſs.

Or, *Preſcribed.* 23 The ſteps of a *good* man *x* are ‖ ordered by the LORD: and he delighteth in his way *z*.

x Or, of that *Man*, to wit, the Righteous or Bleſſed Man, expreſſed, *v.* 21, 22. *y* Or, *directed* or *diſpoſed*, *(i. e.)* So governed, as to attain the end and Happy iſſue at which he Aims. Or, *ſtrengthned* or *eſtabliſhed*, ſo as he ſhall not ſtumble nor fall into Miſchief. For ſtill he ſeems to be deſcribing, not their Vertue, but their Felicity. *z* Or, *and he ſavoureth his way*, *(i. e.)* Succeeds and proſpers his Counſels and Enterprizes.

From 24. 15. Cor. 4. 9. 24 * Though he fall *a*, he ſhall not be utterly caſt down *b*: for the LORD upholdeth him with his hand.

a Either, 1. Into ſin, as this Word is uſed, *Jer.* 8. 4. 1 *Cor.* 10. 12. Or rather, 2. Into Diſtreſs or Trouble, as *Mich.* 7. 8. *b. (i. e.)* Not totally, nor irrecoverably ruined.

* Pſ. 55. 22. Mat. 5. 6

25 I have been young, and *now* am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread *c*.

c. This aſſertion ſeems to be Contradicted by many Experiences: nor can it be denied, that both good Men and their Children, have ſometimes been reduced to great want. Queſt. How then is this true? Anſ. 1. Some render the laſt Clauſe thus, *nor* (did I ever ſee) *his ſeed* (to wit, *forſaken*, as was now laid) though *begging Bread*. So the Sence is, I have ſeen him brought to beggery, yet even then God did not forſake him. But this Sence agrees not with the Context, nor Scope, which is to ſhew the Plenty and Proſperity, where-with God bleſſeth him. 2. This is to be underſtood of the ſeed of the Righteous, treading in their Fathers ſteps: from which if they degenerate, they loſe all their Priviledges, as many places of Scripture witneſs. 3. Some few Exceptions, do not deſtroy the Truth of a general Propoſition. 4. Theſe temporal Promiſes were more expreſs, and particular to the *Jews* in the times of the Old Teſtament, than to Chriſtians in the New, and therefore were more litterally fulfilled. 5. He ſpeaks not of any kind of wanting or deſiring, or receiving Relief from others, for ſo *David* himſelf did, 1 *Sam.* 21. 3. and 25. 8. but of the Cuſtomary Practiſe and Trade of begging, which was threatned as a Curſe to the diſobedient, *Deut.* 28. *Pſal.* 109. 10. 6. *Not begging*, to wit, in vain, Or, ſo as to be *forſaken*, as now expreſſed, and may very well be here underſtood, Or, ſo as to be ſuſtained or relieved by others. 7. *David* ſpeaks only of his own Experience, which if ſince that time it be Contradicted by other mens Experiences, it is no more than what happens in all the Concernments of humane Life.

* Pſ. 112. 9. † Heb. *all the day.*

26 * He is † ever merciful, and lendeth *d*, and his ſeed is bleſſed *e*.

d He is ſo far from begging from others, that he hath Ability as well as Inclination, to give or lend to others, as need requires. *e* Not onely with Spiritual, but with Temporal bleſſings. So far ſhall he be from waſting his Eſtate, and undoing himſelf, and Family by his Bounty and Charity, as Covetous Worldlings objected or feared.

* Pſ. 34. 14. *g* for evermore *h*.

27 * Depart from evil, And do good *f*: and dwell

f Having therefore theſe glorious Promiſes and Priviledges, let no man do any Evil or unjuſt thing, to enrich or ſecure himſelf, nor abſtaining from Pious and Charitable Actions, for fear of undoing himſelf by them, but let every man Live in the Confidentable diſcharge of all his Duties to God and Men, committing himſelf and all his Affairs to God's fatherly Care and Providence, and Confidently expecting his Bleſſing thereupon. *g (i. e.)* Thou ſhalt dwell, as before, *v.* 3. to wit, in the Land, as is expreſſed, *v.* 3. and afterwards in Heaven. *h* Either Properly: Or for a long time; of which that Word is oft uſed.

* Pſ. 122. 23. 28 For the LORD loveth judgment *i*, and forſaketh not his Saints *k*; * they are preſerved for ever: but the ſeed of the wicked ſhall be cut off.

i (i. e.) Juſt judgment, or Righteouſneſs, as that Word is oft taken, as hath been ſhewed again and again; Either, 1. In himſelf, *(i. e.)* He loveth to execute Judgment upon the wicked, and for the Righteous; which he doth in the manner expreſſed in this Pſalm. Or, 2. In the Righteous themſelves, whoſe Juſtice and Piety, and Charity he loves and Loves, and will reward it. *k* Or, *his Favourites*, *or thoſe whom he hath a good will to*: Or, *his beloved Ones*, who exerciſe Benignity and Charity to others.

29 * The righteous ſhall inherit the land, and dwell therein for ever *m*.

* Pſ. 2. 21.

l See on *v.* 3. *m* See on *v.* 18.

30 * The mouth of the righteous ſpeaketh *n* wiſdom, and his tongue talketh of judgment *o*.

* Prov. 10. 31.

n And that Freely, and Cuſtomarily, and from his Heart, as the next Verſe ſhews. Having ſhewed in divers Verſes, God's ſingular Care over, and Reſpect to the Righteous, he proceeds to give a Character of them, and withal to aſſign one Reaſon of the great Difference of God's dealings with them, and with other Men. *o* Either, 1. For the Matter of it, with Wiſdom, and Judgment. Or, rather, 2. For the Matter of it, Heavenly Wiſdom, and Godly judgment, or Word or Law, as it follows, *v.* 31. When the Diſcourſes of other Men, are either Wicked or Vain, and uſeleſs, his are ſerious and Edifying, and full of concerning the Word and ways of God.

31 * The law of his God *is* in his heart *p*; * none of his ſteps ſhall ſlide *q*.

* Pſ. 40. 8. & 119. 98.

p According to Gods Command, *Deut.* 6. 6. and Promiſe, *Heb.* 8. 10. 8. 10. His Thoughts and Meditations, and Affections are fixed upon it. He doth not talk Religiouſly in Deſign, or with Oſtentation, but out of the abundance of his Heart. *Mat.* 12. 35. *q* This paſſage deſcribes, Either, 1. His Safety, Conſequent upon his Piety: God will uphold and preſerve him from falling into that Miſchief, which wicked men Plot againſt him. Or rather, 2. His Vertue or Piety: Which is evidenced by his Words, *v.* 30. by his Heart, in the former part of this Verſe, and by his Actions in theſe Words. *His ſteps* or *goings (i. e.* his Actions) *ſhall not*: (or rather, *do not*: For this Verb though Future, may and ſhould be rendred by the preſent, as Futures frequently are in the Hebrew Language, and as the two forgoing Future Verbeare rendred, *v.* 30.) *Helps or ſtays*, or *forces*, to wit, from the Rule, or from God's Law. Which is to be underſtood as that Paſſage, *Pſal.* 119. 3. *They do no iniquity*; and ſome ſuch Expreſſions, not ſimply and abſolutely, as if all good Men were Sinleſs; which is abundantly Confuted, both by many Scriptures and by univerſal Experience; but Comparatively, and in Reſpect of his Deſign and Courſe, of his Converſation is ordinarily Regular and unblamable. He not only begins well, but Conſtantly perſevers in God's ways, and will not be drawn to forſake God and Religion upon any Terms.

32 The wicked watcheth *r* the righteous, and ſeeketh to ſlay him.

r To find out a fit ſeaſon or occaſion to deſtroy him.

33 The LORD will not leave him in his hand *s*, nor condemn him *t* when he is judged.

s (i. e.) Not give him up to his Power and Rage. *t (i. e.)* Not give his Conſent to the Sentence of Condemnation, which the wicked have pronounced againſt him, but will juſtifie him, and vindicate his innocency and deliver him: For ſuch Negatives do oft imply the contrary Affirmatives; as God's *not holding* a man *Guiltleſs*, commonly implies that he will ever ly punish him.

* Pſ. 116. 34 Wait on the LORD *u*, and keep his * way *x*, and he ſhall exhalt thee to inherit the land: * when the wicked are cut off, thou ſhalt ſee *it y*.

35. 27. 32. 33. * Pſ. 51. 8.

u Seeking and truſting to him, and to him only, for Help and Deliverance. *x* Continue in the Practiſe of thy Duty, or in thoſe ways, which God hath preſcribed to thee in his Word, and do not uſe indirected and irregular means to deliver thy ſelf. *y* Thou ſhalt

shall not onely escape the Destruction which they Design for thee, but shall Live to see their Ruine.

* Job 5.3. 35 * I have seen the wicked in great power *z*, and
‖ Or, *a* spreading himself *a* like a ‖ green bay-tree *b*;
green Tree *z* Or *Formidable*: Not only himself out of Danger, as it seem-
eth in his ed, but terrible to others. *a* And therefore firmly and deeply
own soil. rooted. *b* Which is continually green and flourishing, yea even in the Winter-season. Or, *like a green* Tree *in its own Native soil*; where Trees flourish much better than when they are transplanted into another Soil.

36 Yet he passed away *c*, and lo, he *was* not: yea, I sought him, but he could not be found *d*.

c He was gone in an instant, like a Tree blasted and blown down or cut off and rooted out, and carried away in a moment. *d* There was no Monument nor Remainder of him left.

37 Mark the perfect *man*, and behold the upright, for the end of *that* man is peace *e*.

e Though he may meet with Troubles in his way, yet all shall end well with him; he shall be happy at last.

38 But the transgressours shall be destroyed together *f*, the end of the wicked shall be cut off *g*.

f Or, *alike*, one as well as another, all without any exception or respect of Persons. *g* (*i.e.*) He shall be cut off at last, or in the end. His Prosperity shall end in Destruction. Or, *the Posterity* (as this word signifies, *Psal.* 109. 13. *Jer.* 32. 17. *Ezek.* 23. 25. *Dan.* 11. 4.) *of the wicked*, &c.

39 But the salvation of the righteous *is* of the LORD *h*; *he is* their strength in the time of trouble.

40 And the LORD shall help them and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

h And therefore it shall certainly come to them.

PSAL. XXXVIII.

The ARGUMENT.

THis is reckoned one of *Davids* Penitential *Psalms*. It was Composed upon occasion of some fore Disease, or grievous Calamity; which he rightly judged to be inflicted upon him for his Sins.

* Psal. 70. Tit. *A Psalm of* David to bring * to remembrance *a*.

a Either, 1. To God, that by this humble and mournful Prayer, he might prevail with God, to remember and pity him; for now he seemed quite to have forgotten him. Or 2. To himself, that by reviewing this Psalm afterwards, he might call to Mind his former danger and misery, and Gods wonderful mercy in delivering him from them; which we are very apt to forget. And that others allo might remember and consider what God had done to him, first in chastening, and then in restoring him, and might make use of his Example for their benefit.

David being visited with Sickness, rehearseth his woful condition, 1—3. by reason of his Sins, 4—8. Prayeth for forgiveness, help and fa-vour, 9, 10. He layes before God the unfaithfulness of his Friends, 11—18. and the cruelty of his Enemies, 19—22.

1 O LORD, rebuke me not in thy wrath, neither chasten me in thy hot displeasure *b*.

b I confess, I doth deserve Chastisement and need it, and therefore I desire not that thou wouldst remove it, but only moderate it. See the same expression, *Psal.* 6. 1.

* Job 6.4. 2 For * thine arrows *c* stick fast in me, and thy hand presseth me fore *d*.

c (*i.e.*) Thy Judgments inflicted upon my outward and inward Man, oft compared to *Arrows*, as *Deut.* 32. 23. *Psal.* 7. 13. and 45. 5. and 91. 5. *d* Or, *comes down upon me*, as when a strong Man lifts up his Hand and Weapon, that it may fall down with greater Violence, and make the deeper Wound.

3 *There is* no soundness in my flesh because of thine
* Psal. 6.2. anger; * neither *is there any* † rest in my bones *e* because
† Heb. *Peace, or Health.* of my sin *f*.

e My disease or grief, hath seized upon all the parts of my Body, my very Bones not excepted, so that my Bed can give me no rest. *f* Which hath provoked thee to deal thus severely with me.

* Ezra 9.6. 4 For mine iniquities *g* are gone over my head *h*: as an heavy burden they are too heavy for me.

g Or, *the Punishment of mine iniquities*, as this word is frequently used: Which best agrees both with the foregoing and following Verses, and with the Metaphor here used; which in other places of Scripture is generally applyed to Afflictions, and not to Sins. *h* Like deep Waters wherewith I am overwhelmed and almost drowned, *Psal.* 42. 7. and 69. 2. and 124. 4. 5.

5 My wounds ſtink, *and* are corrupt *i*: because of my foolishness *k*.

i The Bruises and Sores caused by my Disease, are not only painful but loathsome, to my self and to others. *k* (*i.e.*) Sin, which really is, and is commonly called *folly*, as *Psal.* 69. 5. *Prov.* 13. 16. and 14. 17. and 15. 2. *&c.*

† Heb. *wearied.* 6 I am † troubled *l*, I am bowed down greatly; I go
‖ mourning * all the day long.
‖ Or, *in black.* *l* Heb. *Disturbed*, or *depressed*: Or, as it is expressed by another word, ſignifying the ſame thing, *bowed down*, to wit, in my Body,
Mal. 3.14. as diseased perſons commonly are, and withal dejected in my Mind. *m* Heb. *In black*, the ſign of Mourning, which may here ſignifie the thing, as ſigns oft do. When for my eaſe I riſe out of my Bed and walk, or rather creep about in my Chamber, I do it with a ſad Heart, and dejected Countenance. Or, if he did walk further, his Diſeaſe had ſome Intervals and Mitigations. Or *going*, may be here meant of his languiſhing, or going towards the Grave, as this ſame word is uſed, *Gen.* 15. 2. Compare with 25. 32. *Jer.* 23. 14.

7 For my loins are filled with a loathsome *disease n*, and *there is* no soundness in my flesh.

n Or, *with filthineſs*: Or, *with ſcorching heat*. The Diſeaſe might be ſome burning Feaver, being alſo Malignant or Peſtilential, either burning inwardly, or breaking forth outwardly in Carbuncles, or Boyls. It is true, this and the other Expreſſions may be taken figuratively, of ſome grievous Calamity. But we ſhould not forſake the proper and the literal ſenſe of the Words without neceſſity, which ſeems not to be in this place.

8 I am feeble and sore broken: I have roared *o* by reason of the disquietness of my heart *p*.

o Like a Bear or a Lyon, through extream Pain and Miſery. *p* For the great Anxiety and Torment of my Mind, cauſed by the deep ſenſe of my ſins, and of Gods wrath, and of the fad iſſue of my Diſeaſe; which being added to my bodily pains, makes them more intolerable.

9 Lord, all my desire *is* before thee; and my groaning is not hid from thee *q*.

q I do not utter all theſe Complaints, nor roar out that thou mayſt hear and know them, for thou heareſt and knoweſt, even my loweſt Groans; yea, mine inward Deſires and all my Neceſſities. And therefore, I pray thee, pity and deliver me, as I truſt thou wilt do.

10 My heart panteth *r*, my strength faileth me: as for the light of mine eyes, it also † is gone from me *s*. † Heb. *is* with me.

r Or, *goes round*, wanders hither and thither, as the word ſignifies: is perplexed and toſſed with many and various Thoughts, not me. knowing what to do, nor whither to go. *s* Mine Eyes are grown dim; either through grief and tears, as *Pſal.* 6. 7. Or through weakneſs, as 1 *Sam.* 14. 28, 29.

11 * My lovers and my friends stand aloof *t* from my † sore; and ‖ my kinsmen stand afar off. * Pſ. 31.11. Mat. 27.

† Either through Neglect and Contempt, or diſdain of me: Or through Delicacy and Abhorrency, from loathſome and ſadding Spectacles: Or through fear of Infection, or ſome other Inconveniences. † Heb. *Body.* ‖ Or, *my Neighbours.*

12 They also that seek after my life, lay snares *for me u*; and they that seek my hurt, speak mischievous things, and imagine deceits *x* all the day long.

u That if my Diſeaſe do not kill me, they may deſtroy me ſome other way. *x* They deſign miſchief, but cover it with fair pretences.

13 But I, as a deaf *man*, heard not; and I *was* as a dumb man, that openeth not his mouth *y*.

y I carried my ſelf towards them, as if I had no Ears to hear, what they ſaid either to me, or for me, nor a Tongue to Anſwer, or reprove them for their Reproaches and Calumnies. Which he did not for want of juſt Anſwers to them, but to teſtifie his Humiliation for his Sins, and his patient ſubmiſſion to, and acceptation of the puniſhment which he had brought upon himſelf. Of which ſee an inſtance, 2 *Sam.* 16. 10, 11, 12. Wherein alſo he was an eminent Type of Chriſt, who *when he was reviled, reviled not again*, 1 *Pet.* 2. 23.

14 Thus I was *as* a man that heareth not, and in whose mouth *are* no reproofs *z*.

z Or *Arguments*, to convince or confute them, or to defend my ſelf.

15 For ‖ in thee, O LORD, do I hope *a*: thou ‖ Or, *From* wilt ‖ hear, O LORD my God. *I will* hear.

a I bear their Carriage ſilently and patiently, becauſe I hoped and knew that thou wouldeſt Anſwer for me, and plead my Cauſe better than my ſelf; which I would not prevent by my impatience, and avenging my ſelf. Or, *But in thee do I hope, (i.e.)* Though friends forſake me, and mine Enemies plot and practice againſt me, yet I do not deſpair, becauſe I have thee on my ſide.

16 For I said *b Hear me*, lest *otherwise* they should rejoyce over me *c*: when my foot slippeth *d*, they magnifie *themselves* against me *e*.

b To wit, in my heart and Prayers, I uſed this Argument which I knew was prevalent. *c* In my deſtruction, which alſo will reflect upon thee; who haſt undertaken to defend and ſave me, and for whoſe ſake I ſuffer ſo much from theſe wicked men, v. 20. *d* When I fall either into any groſs ſin, or into any miſery, or into both, as I have now done. *e* They triumph in the accompliſhment of their deſigns or deſires.

17 For I *am* ready † to halt *f*, and my sorrow *is* con- † Heb. *Halting.* tinually before me *g*.

f Juſt falling into utter deſtruction; ſee *Jer.* 20. 10. and therefore if thou doſt not help me ſpeedily, it will be too late. *g* I am deeply and conſtantly penſible of thy juſt hand, and of my ſins the cauſe of it; wherewith I ſhall be overwhelmed, if thou doſt not prevent it.

18 For I will declare mine iniquity *h*; I will be sorry *i* for my sin *k*.

h Either to thee; or publickly to the World, becauſe my ſin hath been publick and ſcandalous. *i* Heb. *I will be* (or, *I am*: Futures being oft to taken) *ſollicitous or anxious*, full of Grief for what is paſt, and of Cares and Fears for the Future; partly, leſt I ſhould relapſe into the ſame folly upon new Temptations; and partly, leſt thou ſhouldeſt cut me off for my ſins. Therefore pity and pardon, and ſave me. *k* Or, *by reaſon of my ſin*, or upon that occaſion.

19 But mine enemies † are lively *l*, *and* they are † Heb. *be* strong; and they that hate me wrongfully are multi- *ing are ſtrong.* plied.

l Heb.

l Heb. *Living.* (*i.e.*) Thriving or flouriſhing, or proſperous, as *Life* is uſed, *Pſal.* 22. 26. and 31. 12. and elſewhere.

* Pſ. 35.12. 20 They also * that render evil for good *m*, are mine adversaries: because I follow *the thing that* good *is n*.

m They hate and perſecute me, not only without any injury or provocation on my part, but as it were in requital of the good which I have done to them. *n* Becauſe I love and diligently practice Juſtice and Godlineſs, which they hate, and which they take to be a reproach to them, and which I did exerciſe, as I had opportunity in the puniſhment of ſuch as they are. Compare *John* 15. 15. 1 *John* 3. 12.

21 Forsake me not, O LORD: O my God, be not far from me.

† Heb. *for my help.* 22 Make haste † to help me, O LORD, my salvation.

PSAL. XXXIX.

The ARGUMENT.

THis *Pſalm* was written by *David*, when his Mind was much diſcompoſed and diſquieted with the Contemplation of the proſperity of ſinners, and the afflictions of the Godly; which being exemplified in himſelf and in his Enemies, he ſpeaks of the Caſe in general, but as in his own perſon.

To the chief musician, *even* to * Jeduthun *a*, *A Psalm* of David.

* 1 Chron. 16. 41. 42. 2 *Chron.* 5. 12.

a One of the three chief Maſters of the Sacred Muſick: of whom ſee 1 *Chron.* 16. 41, 42. 2 *Chron.* 5. 12.

David taketh care of his thoughts, words and works, 1—3. He confi-dereth the brevity and vanity of Mans Life, 4—5. Puts his hope in God, 6, 7. Prayeth for the forgiveness of his sins, 8—11. and for favour in his pilgrimage, 12, 13.

1 I Said *b*, I will take heed to my ways *c*, that I sin not with my tongue *d*: I will keep † my mouth as with a bridle *e*, while the wicked is before me *f*.

† Heb. *a bridle of my mouth.*

b I fully reſolved. *c* (*i.e.*) To order all my Actions aright, and particularly to govern my Tongue, which is very hard to do, and eſpecially under theſe provocations. *d* That if any evil Thoughts or Paſſions do ariſe in me, I will indeavour to ſuppreſs and mortifie them, and not ſuffer them to boyl and break forth into ſinful and ſcandalous Reflections upon God and his Providence, as they uſually do upon ſuch occaſions. *e* (*i.e.*) With all poſſible care and diligence. The Phraſe implies the great difficulty of ruling the Tongue. *f* Either, 1. In my Preſence. Or rather, 2. In my Thoughts, as the ſame Phraſe is underſtood, *Pſal.* 51. 3. (*i.e.*) whilſt I conſider the flouriſhing Eſtate of wicked Men.

† Heb. *Silence.* 2 I was dumb with silence *g*; I held my peace, *even* from good *h*, and my sorrow was † stirred *i*.

g I was ſo long, and ſo obſtinately ſilent, that I ſeemed to my ſelf and to others to be dumb. Two words put together, expreſſing the ſame thing, to aggravate or increaſe it. Or, *I was dumb with quietneſs, (i.e.)* Not out of fullenneſs, but with ſubmiſſiveneſs to Gods Diſpenſations, which is oft noted by *ſilence*. *h* I forbare to ſpeak what I juſtly might upon that occaſion, left the Flood-gates of Speech being once opened, and Speech ſtirring up my Paſſion, I ſhould by degrees break forth into ſome indecent and ſinful Expreſſions, to the diſhonour of God, the wounding of mine own Conſcience, and the offence of others. Or, this may be a Proverbial Speech ſignifying ſtrict ſilence; like that *Gen.* 31. 29. *ſpeak, to him neither good nor bad*, (*i.e.*) Nothing at all, to wit, about that matter to perſwade him to return. *i* My ſilence did not aſſwage my Grief but increaſe it, as it naturally and commonly doth.

† Heb. *I held back from.* ‖ Or, *Pain was ſtirred.*

3 My heart was hot within me; while I was musing *k*, the fire burned *l*: then spake I with my tongue *m*.

k (*i.e.*) Conſidering in my own Thoughts, the great wickedneſs and ſucceſsfulneſs of mine Enemies, and other wicked men, and withal mine own and other good Mens Integrity, attended with great troubles and miſeries in this Life. *l* My Thoughts kindled my Paſſions. *m* To wit, ſuch words as I had purpoſed not to ſpeak, v. 1. raſh and impatient words: Either, 1. Some words not here expreſſed; which having uttered to men, he turneth his ſpeech to God, v. 4. Or, 2. Thoſe which here follow.

4 LORD *n*, * make me to know *o* my end *p*, and the measure of my days, what it *is* *q*, *that* I may know how frail I am *r*.

* Pſ. 90.12. *n* This Verſe contains either, 1. A correction of himſelf for his impatient motions or ſpeeches, and his retirement to God for relief under theſe perplexing and ſadding Thoughts. Or, 2. A declaration of the words which he ſpake. *o* Either, 1. Practically to endeavour to prepare for it. Or, 2. Experimentally, as words of Knowledge are oft uſed. And ſo this is a ſecret deſire of Death, that he might be free from ſuch Torments, as made his Life a burden to him. Or, 3. By Revelation; that I may have ſome proſpect or fore-knowledge when my Calamities will be ended: Which argued impatience, and an unwillingneſs to wait long for Deliverance. *p* (*i.e.*) The end of my Life, as is evident from the following words. *q* How long or ſhort it is, or the utmoſt extent or period of the days of my Life. *r* Or, *How long* (Or, *How little*, for the Latine *ac* ſhall *continue* here.

5 Behold, thou hast made my days as an handbreadth *s*, and mine age *is* nothing *t* before thee *u*: verily every man * at his best state *y is* altogether * vanity *x*. Selah.

* Pſ. 62.9. *s* Which is one of the leaſt meaſures, (*i.e.*) very ſhort. Thele and the following words are either, 1. A confeſſion of his Complaint that although his days were of themſelves very ſhort, yet God ſeemed to grudge him their natural length, and threatned to make them ſhorter, and to cut him off before his time. Or rather, 2. A Conſolation and Correction of his laſt words, as if he ſaid: Why, am I ſo greedy to know the end of my Life, ſeeing I do already know this that my Life cannot laſt very long, and therefore if my Troubles be ſharp, they will be but ſhort. *t* Next to nothing for ſubſtance and for continuance. *u* (*i.e.*) In thy Judgement, and therefore in Truth and Reality: Or, if compared with thee, and with thy everlaſting duration. Comp. *Pſal.* 39. 4. 2 *Pet.* 3. 8. * Prince or Peaſant, Wife or Fools, good or bad. *y* Heb. *though ſettled or eſtabliſhed*: When he ſtands faireſt, and likely to continue longeſt, in regard of his Health and Strength, and of the probable means whereby Life may be ſecured, ſupported or prolonged. *x* All that he is or hath, is as light and vain, and unſtable as Vanity it ſelf, there is nothing but vanity and uncertainty in all his outward enjoyments, in the Conſtitution of his Body; yea, in the very Temper and Endowments of his Mind. By which general conſideration of all mankind, he indeavours to quiet and compoſe his Mind to bear the common Lot.

* Job 27. 17. 6 Surely every man walketh *a* in † a vain shew *b*: † Heb. *an image.* surely they are disquieted *c* in vain *d*: * he heapeth up *riches*, and knoweth not who shall gather them *f*.

a (*i.e.*) Paſſeth the courſe of his Life; or goeth about buſily, and reſtleſly hither and thither, as this Verſe and Pſalm uſually ſignifies, and as the next Verb more plainly expreſſeth. *b* Heb. *In a ſhadow or Image*, (*i.e.*) in an imaginary rather than a real Life: in the purſuit of vain Imaginations, in which there is nothing ſolid or ſatisfactory. Or, as ſome read it, *Like a ſhadow*, to which Mans Life is compared, *Job* 14. 2. Man and his Life, and all his Happineſs in this World, are rather Appearances and Repreſentations and Dreams, than Truths and Realities. *c* Or, *troubled*. Heb. *They make a noiſe, or Buſtling, or Tumult*, with unwearied Induſtry, ſeeking for Riches, as it follows, and troubling and vexing both themſelves and others in the purſuit of them, as this word implies. *d* To no purpoſe; or without any real or conſiderable benefit, to him or his. *e* For his own uſe, and for his Poſterity after him. *f* Whether his Children, or Strangers, or Enemies, shall poſſeſs and enjoy them.

7 And now LORD, what wait I for? my hope *is* in thee *g*.

g Seeing this Life and all its enjoyments are ſo vain and ſhort to all Men, and eſpecially to me, I will never expect nor ſeek for Happineſs here, from theſe Vanities, I will compoſe my ſelf patiently and contentedly to bear both my own Afflictions, and the proſperity and glory of ungodly men, for both are vaniſhing and tranſitory things, and I will ſeek for Happineſs no where but in the Love and Favour of God, in ſerving, and glorifying him here, and in the hope or confident expectation of enjoying him hereafter; and in the meantime, of receiving from him thoſe ſupplies and aſſiſtances, which my preſent condition calls for.

8 Deliver me from all my transgressions *h*; make me not the reproach *i* of the foolish *k*.

h That I may not be diſappointed of my hopes of enjoying thee, and thy Favour, which is the only thing that I deſire, pardon all my ſins, which ſtand like a thick Cloud between thee and me, and fill me with Fears about my Condition both here and hereafter. *i* Let not their Proſperity and my Miſery give them occaſion to deride and reproach me, for my ſerving of thee, and truſting in thee, to ſo little purpoſe or advantage. *k* (*i.e.*) Of wicked men, who though they profeſs and think themſelves to be Wiſe, yet indeed are Fools, as is manifeſt from their eager purſuit of fruitleſs Vanities, v. 6. and from their great Gods neglect of God, and of his Service, who only is able to make them happy.

* Job 22.3. 9 * I was dumb, I opened not my mouth *l*; because thou didst *it m*.

l To wit, in way of murmuring or repining againſt thee, or thy Providence, as I promiſe I would be, v. 1. For though when I looked only to inſtruments, I was diſcompoſed, and ſpake at laſt ſpeak a foolish word, yet when I did recollect my ſelf and looked up to thee, the firſt cauſe and ſoveraign diſpoſer of this, and all other things, I return to my former filence. *m* What? Either, 1. And particularly *Afflictions* Rebellion; wherein I acknowledge thy juſt hand in puniſhing my ſins. Or, 2. And more generally, whatſoever is done in theſe matters; all the Events which befall all Men, whether good or bad: The Afflictions of the one, and the Proſperity of the other: All which are the effects of thy Counſel and Providence, in which all Men ought to acquieſce.

10 * Remove thy stroke away from me *n*: I am consumed *o* by the † blow of thine hand.

* Job 9.34. † Heb. *Conflict.*

n But although I may not, I will not, open my mouth to complain of thee, yet I may open it to complain and pray to thee, that thou wouldeſt take off the Judgment, which thou haſt inflicted upon me. *o* Help me therefore, before I be utterly and irrecoverably loſt.

† Heb. *it is ſo.* 11 When thou with rebukes *p* dost correct man for iniquity *q*, thou makest † his beauty *r* to consume away like a moth *s*: * surely every man *is* vanity *t*. Selah.

p (*i.e.*) With Puniſhment, which are oft ſo called. See *Pſal. Heb. to melt* 6. 1. and 75. 6. *q* (*i.e.*) Doſt puniſh him as his iniquity deſerves. *r* Heb. *his deſire*, (*i.e.*) his deſirable things, as this word ſignifies, *Lam.* 1. 11. *Dan.* 9. 23. and 10. 3. 11, 19. His Comelineſs, Strength, Wealth and Proſperity, and all his preſent Excellencies or Felicities. *s* Either 1. Paſſively, as a Moth is quickly and eaſily cruſhed to pieces with a touch; as this Phraſe is uſed, *Job* 4. 19. Or 2. Actively, as a Moth conſumeth a Garment, as it is, *Job* 13. 28. *Iſa.* 50. 9. to which God compareth himſelf and his Judgments, ſecretly and inſenſibly conſuming a People, *Iſa.* 51. 8. *Hoſea* 5. 12. *t* And this confirms what I ſaid, v. 5. *That every Man is Vanity*. Which though men in the height of their proſperity will not believe, yet when God contendeth with them, by his Judgments they are forced to acknowledge it.

12 Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears *u*: * for I *am* a ſtranger *x* with thee *y*, *and* a ſojourner, as all my fathers *were* *z*.

* Lev. 25. 23. 1 Chron. 29. 15. Pſal. 119. 19. Heb. 11. 13. 1 Pet. 2. 11.

u Joyned with my Prayers, *Heb.* 5. 7. *x* Though I be not only a Native, but either anointed, or actually King of this Land, yet in Truth I am but a Stranger, both in regard of my very uncertain and ſhort continuance here, where I am only in my Journey or Paſſage to my real and long Home, which is in the other World; and in reſpect of the many wants, and hardſhips, and contempts, and injuries to which I am expoſed, as men uſually are in ſtrange Lands. And therefore I greatly need and deſire thy pity and help. Oh thou who art the Patron of Strangers, whom thou haſt commanded to our care and kindneſs, *Exod.* 22. 21. 23. 9. *Lev.* 19. 33. and 25. 35. &c. *y* Either 1. In thy ſight or Judgment, and therefore truly. We are apt to flatter our ſelves, and can hardly believe that we are but Strangers here, where we ſeem to have ſettled Habitations and Poſſeſſions, but thou knoweſt the Truth of the Buſineſs, that we are really ſuch. Or, 2. In thy Land or Territory, in which I ſojourn only by thy leave and favour, and during thy pleaſure, as this whole Phraſe is uſed, *Levit.* 25. 23. whence thoſe words are taken, as alſo to 35, 36, 39, 40, 45, 47. where that branch of it, *with thee*, is ſo meant. And withal this Phraſe both here and *Levit.* 25. 23. may have a further Emphaſis in it, implying that every *Exciſe*, and particularly *David* himſelf, in reſpect of men, were the proprietors or owners of their portions, of which no other man might deprive or diſpoſſeſs them, and therefore *Davids* Enemies had done wrongfully in baniſhing him from his, and from the Lords inheritance; but yet in reſpect of God they were but ſtrangers, and God was the onely Proprietor of it. *z* Both in thy Judgment expreſſed, *Leu.* 25. 23. and in their own Opinion, *Heb.* 11. 13. *&c.* Upon which account thou didſt take a ſpecial care of them, and therefore do ſo to me alſo.

13 O ſpare me ‖ that I may recover ſtrength † before I go hence *, and be no more.

‖ Or, *Caſe from me*, (i. e.) From afflicting me, do not deſtroy me. My Life at beſt is but ſhort and miſerable, as I have ſaid, and thou knoweſt, inſufficient for it is the Evil thereof: do not add Affliction to the Afflicted. † Both in my outward and inward man, both which are much weakened and oppreſſed. Or, *that I may be refreſhed*, or *cauſe to reſt*, eaſed of the burden of my ſins, and thy terrors conceipient upon them, and better prepared for a comfortable and happy diſſolution. * Heb. *Before I go*, to wit, unto the Grave, as this phraſe is uſed, *Gen.* 15. 2. and 25. 32. *or the way of all the Earth*, as the phraſe is compleated, *Joſ.* 23. 14. or *whence I ſhall not return*, as it is *Job* 10. 21. or which is all one, into that place and ſtate in which I ſhall not *be*, to wit, amongſt the Living, or in this World, as this Phraſe is frequently uſed, both in Scripture, as *Gen.* 5. 24. and 37. 30. and 42. 36. and in Heathen Authors: Of which ſee my Latin *Synopſis*.

PSAL. XL.

The ARGUMENT.

This *Pſalm* is a Celebration of Gods great Goodneſs and Mercy vouchſafed unto him, and all his People. It is certain and evident that *David* ſpeaks ſome things in this Book of *Pſalms*, in his own Name and Perſon, and ſome things in the Name and Perſon of Chriſt, of whom he was an eminent Type; and that ſometimes he ſpeaks in both theſe Capacities in the ſame *Pſalm*; as hath been noted before. And this ſeems to be the Condition of this *Pſalm*: wherein there are ſome Paſſages which cannot belong to Chriſt, as 2. 13. and ſome which do not properly belong to *David*, or to that time and ſtate of the Church, but only to Chriſt, and to the Times of the New Teſtament, as v. 6. 7.

To the chief muſician, *A Pſalm* of David.

David *by his own experience ſheweth the benefit of truſting in God.* 1—5. *Chriſts Obedience and Sacrifice*, 6—10. *His ſufferings for his ſins, his fervent Prayer*, 11—17.

1 I † Waited patiently *a* for the LORD, and he inclined *b* unto me, and heard my cry.

† Heb. *in waiting I waited.*

2 He brought me up alſo out of † an horrible pit *c*, * out of the miery clay *d*, and ſet my feet upon a rock *e*, and eſtabliſhed my goings *f*.

† Heb. *a Pit of noiſe.* * Pſal. 69. 2. *and*

a Heb. *In waiting I waited*, which doubling of the word, notes that he waited diligently and earneſtly, patiently and perſeveringly, until God ſhould pleaſe to help him. *b* Or, *bowed*, to wit, *himſelf*, as this very word is rendred, *Judg.* 16. 30. or, *his Ear*, as it is more fully expreſſed, *Pſal.* 17. 6. and 31. 2. Such elliples or defects are frequent in Scripture, as *Pſal.* 3. 6. and 10. 1. *Eccleſ.* 6. 3. and 7. 15. *c* Or, *out of a ſounding Pit*, ſo called, either, from the Clamours of Men, or Beaſts falling into it: Or, from the many Waters which fall down into it, not without a great Noiſe. I was not only upon the brink, but in the very bottom of the Pit, (*i. e.*) In deſperate Dangers and Calamities, as this Phraſe ſignifies, *Pſal.* 69. 16. and 69. 1, 2. *d* In which my feet ſtuck faſt. *e* A place of ſtrength and ſafety. *f* Or, *my ſteps*, (*i. e.*) Kept me from ſtumbling or falling into Miſchief.

3 And he hath put a new ſong in my mouth *g*, *even* praiſe unto our God: many ſhall ſee *it* *h*, and fear *i*, and ſhall truſt in the LORD *k*.

g Partly, by giving me new matter or occaſion for a Song; and partly, by inſpiring me with the very words of it. *h* (*i. e.*) Shall obſerve Gods wonderful Mercies vouchſafed to me. *i* (*i. e.*) Shall ſtand in awe of that God, who by this inſtance they ſee to have ſo great Power, either to ſave or to deſtroy, and tremble at his Judgments, and give him that Reverence and Worſhip, and Obedience which he requires. *k* Yet their Fear ſhall not drive them from God, or bring them into Deſpair, but ſhall draw them to God, and be attended with truſting in God.

4 Bleſſed *is* that man that maketh the LORD his truſt *l*, and reſpecteth not *m* the proud *n*, nor ſuch as turn aſide *o* to lyes *p*.

l (*i. e.*) His only truſt or refuge, as appears from the following words, *q. d.* I ſaid, many *ſhall truſt in the Lord*, and they ſhall not be loſers by it, nor diſappointed of their hope, but they are and ſhall be Bleſſed. *m* Heb. *Lookgth not towards*, to wit, with Love and Delight, and deſire to imitate them: Or, with confidence and expectation of relief from thence, as this Phraſe is uſed, as *Pſal.* 25. 15. and 69. 3. and 121. 1. and 141. 8. and as the oppoſition of this Clauſe to the foregoing, ſeems to imply. *n* Or, *the mighty*, (*i. e.*) The great and proud Potentates of the World, to whom moſt men are apt to look and truſt, and in whom the Pſalmiſt forbids us to put our truſt, *Pſal.* 146. 3. *o* To wit, from God, in whom alone they ought to truſt. *p* (*i. e.*) To lying Vanities, ſuch as Worldly Power, and Wiſdom, and Riches, and all other Earthly things, or perſons, in which men are prone to truſt: Which are called *Lies* here, and *Pſal.* 4. 2. and 62. 9. *Micb.* 1. 14. and elſewhere, becauſe they promiſe more than they can perform. See alſo *Pſal.* 7. 14. and 119. 118. *Iſa.* 10. 13. and 12. 1.

5 * Many, O LORD my God, *are* thy wonderful *q* works *q which* thou haſt done, and * thy thoughts *r* *which are* to us-ward *s*: ‖ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak of them *t*, they are more than can be numbred *u*.

* Job 5. 9. Pſal. 71. 19. & 92. 5. * Pſal. 139. 17, 18.

q For which I and the reſt of thy people, included in the Pronoun plural, *us*, have abundant cauſe to praiſe thee, and to truſt in thee, as was ſaid, v. 3. And by which it will appear, that he that truſteth in thee, is in a moſt bleſſed and ſafe condition as he ſaid v. 4. And this Verſe, wherein he paſſeth from the ſingular Number to the plural, may ſeem to be interpoſed as a Wall or Partition, between that which *David* ſpeaks in his own Perſon, and that which he ſpeaks in the Perſon of the Meſſias, in the following Verſes. *r* (*i. e.*) Thy gracious Counſels or Contrivances. *s* (*i. e.*) To me and to the reſt of thy People, with whom *David* oft joyns himſelf in this Book. But theſe words may be, and are by ſome joyned to the following words, and the place thus rendred. It is *not with us*, or, *in our Power*; (*i. e.*) It paſſeth our skill (and reach) *to order*, or *to reckon them up in order unto thee*, becauſe indeed they are innumerable, and therefore cannot be digeſted into any order. *t* So the Particle *if* or *when* is wanting, and to be ſupplied here, as it is *Pſal.* 30. 12. and in many other places. Heb. Yet, *I will declare and ſpeak*, to wit, ſome part of them; which accordingly he doth in the following Verſes. *u* Although I am not able to expreſs or reckon them all.

6 * Sacrifice and offering thou didſt not deſire *x*; * mine ears haſt thou † opened *y*: burnt offering and ſin-offering haſt thou not required.

* Pſal. 51. 16. & 50. 8. Heb. 10. 5. † Heb. digged.

x Theſe and the following words, may in an improper Senſe belong to the perſon and time of *David*; when God might be ſaid, *not to deſire or require* Legal Sacrifices comparatively, as negative Expreſſions are frequently underſtood, as *Mat.* 9. 13. 1 *Cor.* 1. 17. and in this very Caſe of Sacrifices, as *Pſal.* 51. 16. *Jer.* 7. 22, 23. *Hoſea* 6. 6. So the Senſe is; thou didſt deſire Obedience more, or rather than Sacrifices, as was ſaid 1 *Sam.* 15. 22. But in a proper and literal and full ſenſe, they belong only to the perſon and times of the Meſſias, in whoſe Name *David* uttereth theſe words. And ſo the ſenſe of the place is, God did *not deſire or require* them, for the Satisfaction of his own Juſtice, and the Expiation of Mens ſins, which could not poſſibly be done by the Blood of Bulls or Goats, as is ſaid *Heb.* 10. 4, 5, 6. But only by the Blood of Chriſt, which was Typified by them, and which Chriſt came into the World to ſhed, in purſuance of his Fathers Will, as it here follows, v. 7, 8. So here is a prediction concerning the Ceſſation and Abolition of the Legal Sacrifices, and the ſubſtitution of a better inſtead of them. *y* Heb. *bored*. The Senſe is, either, 1. Whereas many men have no Ears to hear, as is implyed, Rev. 2. 7, 11, 17. or ſtop their Ears, as *Pſal.* 58. 4. *Zech.* 7. 11. thou haſt given me open Ears to hear and obey thy Precepts, as this Phraſe is uſed, *Iſa.* 50. 5. although indeed there is another Verb in that Text; which much alters the Caſe. Or 2. I have wholly devoted my ſelf to thy perpetual Service, and thou haſt accepted of me as ſuch, and ſignified ſo much by the *boring of mine Ears*, according to the Law and Cuſtom in that Caſe, *Exod.* 21. 5, 6. *Deut.* 15. 17. And whereas only one Ear was then bored, and here it is *Ears*, this may be either an Enallage of the Plural Number for the Singular; whereof divers inſtances have been given: Or elſe it may be ſo expreſſed Empnatically, to intimate that Chriſt was more ſtrictly obliged to a more univerſal Obedience, not only Active, to which the Legal Servants were bound, but Paſſive alſo, to be obedient even unto the Death, to which they were not obliged. The LXX Jewiſh Interpreters, whom the Apoſtle follows, *Heb.* 10. 5. tranſlate theſe words, *A Body haſt thou prepared me*: Wherein though the Words differ, the Senſe is the ſame; for the *Ears* ſuppoſe a *Body* to whom they belong, and the *preparing* of a *Body*, implies the preparing or diſpoſing of the Ears, and the obligation of the Perſon, for whom a Body was prepared, to ſerve him who prepared it; which the boring of the Ear ſignifies.

7 Then *z* ſaid I *a*, Lo, I come *b*: in the volume of the book, *it is* † written of me *c*:

† Heb. *in the head of the book.*

z When I underſtood and conſidered thy Mind and Will therein, expreſſed v. 6. *a* Either within my ſelf, by a firm purpoſe: Or, unto thee by way of promiſe or engagement. *b* He may ſeem to ſpeak like a Servant, anſwering to the Call of his Maſter, and ſignifying his readineſs to obey him; in which ſenſe it may be accommodated to *David*. But the Servants Anſwer is uſually expreſſed in Scripture by another Phraſe, *Here am I*, and never, to my remembrance, in theſe words. Beſides this Phraſe in that Senſe, ſeems not to be proper in this place, but rather, *Lo I come*, which beſt ſuits with the foregoing words, *mine Ears haſt thou opened*. But theſe words do moſt literally and truly belong to Chriſt, and the Senſe

Senſe is this: Seeing thou requireſt a better Sacrifice than thoſe of the Law, Lo, I do offer my ſelf to *come*, and I will in due time *come*, to wit, *from Heaven or in the Fleſh, or into the World*, as this Phraſe is more fully expreſſed, and explained in divers places of Scripture, and particularly *Heb.* 10. 5. where this place is explained and applied to Chriſt. *c* Theſe two words, *Volume* and *Book* are indifferently uſed of any Writing, and both words ſeem here to expreſs the ſame thing, as may appear by comparing *Jer.* 36. where we have the very ſame words, and what is called *the Roll or Volume of a Book*, v. 2. 4. is called ſimply *a Roll or Volume*, v. 2. 23, 25. and *the Book*, v. 10. 13. it being uſual with the Scribes to joyn two words together in like manner; of which we have an inſtance here above, v. 2. *Meſ-Clay*, Heb. *Clay of Meſs.* Now this *Volume of the Book* is meant, either, 1. Of the Book of Predeſtination, in which Chriſt was written, as being *foreordained before the Foundation of the World*, 1 *Pet.* 1. 20. But that is a ſecret Book not to be Read by any man living, and therefore not duly alledged as an Evidence in this matter. Or, 2. Of a Legal Inſtrument, wherein the Contract was drawn between God and him, wherein he did oblige himſelf to ſerve God, and to execute his Will in all things; it being the manner of the Hebrews to write their Contracts in a little *Volume or Book*. But 1. We read of no ſuch uſage among the Hebrews in the Contracts between Maſter and Servant, but only of the boring of the Servants Ear, *Exod.* 21. 6. So the Foundation of this Alluſion is deſtroyed. 2. At leaſt there was no ſuch contract written between God and him. And if it be ſaid, that he only ſpeaks thus by way of Alluſion, that is but a ſuppoſition without ground. And when the words may be properly underſtood as they found, of a thing really done, why ſhould we forſake the plain Senſe without neceſſity? 3. The Phraſe here uſed doth not agree to this Senſe; for then he ſhould have ſaid, I *am written in the Volume of the Book*, (*i. e.*) In the Catalogue of thy Servants; for in that caſe the Perſons or their Names are conſtantly ſaid to be written, as *Exod.* 32. 32, 33. *Pſal.* 69. 28. *Dan.* 12. 1. *Luke* 10. 20. *Heb.* 12. 23. *Rev.* 12. 8. and 20. 15. and 21. 27. and not any thing to be written of them, as it is here. Or, 3. Of the Holy Scriptures. In which ſomething indeed was written concerning *David*: Namely, that he was a *man after Gods own Heart*, 1 *Sam.* 13. 14. But it muſt be remembred, that thoſe Books were not written till after *Davids* Death, in whoſe time here was no other part of Scripture extant, but the five Books of *Moſes*, unleſs you will except the Book of *Job*. And therefore this is meant of the Law of *Moſes*, which is commonly and emphatically called *the Book*, and was made up in the form of a Roll or Volume, as the Hebrew Books generally were. See *Ezeb.* 2. 1, 2, 3. *Zech.* 5. 1, 2. *Luke* 4. 17, 20. And ſo this place manifeſtly points to Chriſt, and muſt neceſſarily be underſtood of him, and of him only, concerning whom much is ſaid in the Books of *Moſes*, as is evident from *Luke* 24. 27, 44. *John* 5. 46. *Acts* 3. 22. and 26. 22. and 28. 23. And this Senſe being plain and natural, and authorized, and exactly agreeing both with the words, and with the truth of the thing, and with the belief of all Chriſtians, I ſee no reaſon why I may not acquieſce in it.

8 * I delight to do thy will *d*, O my God: yea, thy law *is* † within * my heart *e*.

* Pſal. 119. 77. † Heb. *in the midſt of my bowels.*

d This though in a general Senſe, it may be true of *David* and of all Gods people; yet if it be compared with the foregoing Verſe, and with the explication thereof in the New Teſtament, *Heb.* 10. 7. in which thoſe Myſteries which were darkly and doubtfully expreſſed in the Old Teſtament, are fully and clearly revealed; muſt be appropriated to Chriſt, of whom it is eminently true, and is here obſerved as an Act of Heroical Obedience, that he not only reſolved to do, but delighted in doing the Will of God, or what God had commanded him, and he had promiſed to do, which was to dye, and that a moſt thankful and painful and cruel Death. See *Luke* 12. 50. *John* 10. 18. *Heb.* 10. 9, 10. *e* (*i. e.*) I do not only hear and underſtand it, but I receive it with heartieſt love and affection, delighting both to meditate of it, and to yield Obedience to it.

9 * I have preached righteouſneſs *f*, in the great congregation *g*: lo I have not refrained my lips *h*, O LORD, thou knoweſt *i*.

* Pſal. 22. 22. Heb. 2. 12.

f To wit, *thy Righteouſneſs*, as it is expreſſed in the next Verſe, (*i. e.*) thy faithfulneſs, as it is there explained: Or Righteouſneſs properly ſo called; for both were fully declared and demonſtrated in Chriſt, the former in ſending him into the World according to his Promiſe, *Acts* 13. 23. and the latter in inflicting Death upon him for Mans ſin, *Rom.* 3. 25, 26. *g* In the moſt publick and ſolemn Aſſemblies: not only to the *Jews*, but alſo to all other Nations; to whom Chriſt preached by his Apoſtles, as is obſerved *Eph.* 2. 17. *h* To wit, from preaching it, out of Sloth or Fear, or Self-love, but have preached it publickly, and even to the Face of mine Enemies, though I knew my Preaching would coſt me my Life. *i* I call thee to witneſs the Truth of what I ſay.

10 I have not hid thy righteouſneſs within my heart *k*; I have declared thy faithfulneſs and thy ſalvation *l*: I have not concealed thy loving kindneſs, and thy truth from the great congregation.

k I had it there, v. 8. but I did not ſmother or ſhut it up there, but ſpread it abroad for Gods Glory, and the good of the World. *l* Which thou haſt wrought both for me, and by me.

11 Withhold not thou thy tender mercies from me, O LORD *m*: let thy loving kindneſs and thy truth continually preſerve me.

m This Prayer is uttered by *David*, either, 1. In the Perſon of Chriſt; to whom it may agree. Or, 2. In his own Perſon. Having been tranſported and carried forth by the Spirit of God to the Contemplation and Commemoration of the great Myſtery of the Meſſias, of whom he was an illuſtrious Type, now he ſeems to be hal back by the ſame Spirit, to the Conſideration of himſelf and his own particular Caſe.

12 For innumerable evils have compaſſed me about, mine iniquities *n* have taken hold upon me *o*, ſo that I am not able * to look up *p*: they *q* are more than the hair of mine head, therefore my heart † faileth me.

* Pſal. 38. 4. † Heb. *forſaketh me.*

n Either, The puniſhment of mine iniquities, as *Gen.* 4. 13. 1 *Sam.* 28. 10. *Pſal.* 31. 10. Or, 2. The iniquities themſelves: This Phraſe cannot be underſtood of Chriſt. For although our ſins are ſaid to be *laid upon Chriſt*, *Iſa.* 53. and upon that account he is ſaid to be *made ſin for us*, 2 *Cor.* 5. 21. yet the Scripture every where repreſents him, as one that never *knew ſin* or *did* any ſin, as in that place, and 1 *Pet.* 2. 22. and conſequently he was not his puniſhment is deſcribed, yet it is expreſly noted, that he did not ſuffer for himſelf, or for his own ſins, but only for us, and for our ſins, as *Iſa.* 53. 4, 5. *Dan.* 9. 26. 1 *Pet.* 2. 24. And therefore it is not probable that the holy Ghoſt would uſe ſuch an Expreſſion concerning the ſinleſs Chriſt of God, as is never uſed in Scripture, but either of a Mans own ſins, or of the puniſhment deſerved by his own ſins. *o* Mens ſins are figuratively ſaid to *follow* them, 1 *Tim.* 5. 24. and to *find* them out, *Numb.* 32. 23. and here to *take hold* of them, as a Serjeant takes hold of a Man whom he Arreſts. *p* Unto God or Men, with any Comfort and Confidence: I am aſhamed and confounded, by reaſon of my numberleſs ſins. Or, *ſo that I was not able to ſee*, either, becauſe he was as it were drowned or overwhelmed with his ſins: Or becauſe his Eyes did fail, or were conſumed through Grief, as he complains, *Pſal.* 6. 7. and 38. 11. Or he means that he could not forbear them, the Simple Verb being put for the Compound, as it is frequently among the Hebrews. They came upon him unawares, and therefore were the more grievous to him. *q* To wit, *mine iniquities* here mentioned, properly ſo called: For Gods people are more apt to aggravate their ſins, than the puniſhments of them. See *Ezra* 9. 13, 14.

13 * Be pleaſed, O LORD, to deliver me *r*: O LORD, make haſte to help me.

* Pſal. 70. 1. &c.

r From my ſins, and the puniſhments due to them.

14 * Let them be aſhamed and confounded *s* together, that ſeek after my ſoul *t* to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

* Pſal. 35. 4. & 70. 2. & 71. 13.

s For the diſappointment of their Hopes and Deſigns. *t* (*i. e.*) My Life, as *Exod.* 4. 19. 1 *Sam.* 20. 1.

15 Let them be deſolate *u* for a reward of their ſhame *x*, that ſay unto me, Aha, aha.

u Or *amazed* or *aſtoniſhed*, or *wonder-ſtruck*. Of ſuch Imprecations I have ſpoken before. *x* (*i. e.*) Their baſeful and ſhameful Actions, as *Shame* is put for a ſhameful Idol, *Hoſea* 9. 10. and as *Evil* is oft put for the Evil Fact.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation *y* ſay continually, The LORD be magnified *z*.

y Either, 1. Such as ſit looſe and reſpect in the Salvation and Deliverance which thou giveſt to me and to others of thy people: which was a great Eye-ſore and Grief to the wicked. Or 2. Such as expect and ſeek for their Salvation and Happineſs not from Idols, nor from their wicked Courſes, nor from any Creatures, as other men do, but from thee only, and gladly accept and embrace that Salvation which thou haſt promiſed, together with the Conditions required to it, to wit, Faith and Repentance. Or 3. Such as love thy Meſſias, upon whom both *Davids* and other holy Prophets, and Saints, Thoughts and Affections were much fixed, as is evident from many places of Scripture, as *John* 8. 56. *Acts* 3. 24. 1 *Pet.* 1. 10, 11. who is called *the deſire of all Nations*, *Hag.* 2. 7. and *the Glory and Conſolation of Israel*, *Luke* 2. 25, 32. yea and, by the very Title here uſed, Gods *Salvation*, *Iſa.* 52. 11. *Luke* 2. 30. whoſe appearance or coming the Godly of all Ages did love and long for: and of whom *David* had ſo lately and clearly ſpoken, v. 6, 7. *&c.* All which conſidered, this ſenſe of Eem a ſeems to be very far fetched Interpretation. *z* Let them have continual occaſion to magnifie God for his Mercies vouchſafed to them.

17 But I *am* poor and needy, yet the LORD thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

PSAL. XLI.

The ARGUMENT.

The Occaſion of this *Pſalm* was manifeſtly ſome ſore Diſeaſe or Affliction which God had inflicted upon *David*, and which gave his Enemies Opportunity to diſcover their Hatred and Malice againſt him.

To the chief muſician; *A Pſalm* of David.

David *ſheweth Gods care of the Poor*, 1—3. *His confeſſion of Sins, and complaints of his Enemies treachery*, 4—9. *But truſteth to God for ſuccour*. 10—13.

1 BLeſſed *is he* that conſidereth *a* the poor *b*; the LORD will deliver him *c* † in time of trouble.

† Heb. *in the day of Evil.*

a Or, *That carries himſelf wiſely and prudently, with an eye towards the Ends of Life*, to wit, ſtedily and foolihly Cenſures and Condemns him as my Evil. pretended Friends dealt with me, v. 8. nor inſolently over him, which is a fooliſh as well as wicked thing; but conſiderath that it may be his own Caſe, and therefore pitieth and helpeth him; which is the likelieſt way to obtain the like pity for himſelf in his Trouble. *b* Or rather, *The Weak or Sick*, or *Languiſhing Perſon*, as may be gathered by comparing this with v. 3. where the Mercy which he is ſuppoſed to have afforded to him, is returned upon himſelf, and with v. 8. *c* Either, 1. The poor afflicted man. Though his Enemies conclude his Caſe to be deſperate, v. 8. God will confute them, and deliver him. Or, 2. The Conſiderer of the poor, of whom alſo this ſame Pronoun, *him*, is confidently

meant, v. 2, 3. And so it is a promise of Recompence, the wife and merciful Man shall find Mercy.

‖ Or, *do not thou deliver.*

† Heb. *Soul*, Psal. 35. 25.

2 The LORD will preserve and keep him alive *d*, *and* he shall be blessed upon the earth ; and ‖ thou wilt not deliver him into the † will of his enemies *e*.

d Heb. *quicken him*, (i. e.) revive and restore him. Either, he will preserve him from Trouble ; or if God see Trouble necessary or fit for him, and therefore suffer him to fall into it, he will raise him out of it. *e* (i. e.) To destruction, which they earnestly desire and endeavour to procure.

† Heb. *turn.*

3 The LORD will strengthen him upon the bed of languishing *f* : thou wilt † make all his bed *f* in his sickness.

f Either, 1. Change or overturn his bed of sickness ; which is done when a man is restored to health. Or rather, 2. Give him Ease and Comfort, which sick men receive by the help of those who turn and stir their whole Bed, to make it soft and easie for them. For the words foregoing and following these, suppose him to be and continue in a state of sickness. Thus the Lord elsewhere compares himself to a Servant, waiting upon his people at Table, *Luke* 12. 37. as here, to one that makes their Bed ; Metaphors implying strange condescension.

4 I said, LORD, be merciful unto me ; heal my soul *g*, for I have sinned against thee *h*.

g (i. e.) Either, 1. My self, to wit, my Body. So it is a double Synecdoche. And *the Soul* is so taken, *Psal.* 16. 10. Or 2. My Soul properly so called ; which is said to be *healed*, when it is pardoned and purged, as 2 *Chron.* 30. 20. *Isa.* 53. 5. compared with 1 *Pet.* 2. 24. *Mat.* 13. 15. comp. with *Mark* 4. 12. *Jam.* 5. 15. So he strikes at the root of his misery, and prays for the removal of the sin of his Soul, as the Cause of the Disease of his Body. If This may be added either, 1. As a Reason or Motive to God, to grant this Request, *for I have sinned*, and therefore thy Grace in healing me will be more glorious and admirable : Or, for I acknowledge that I have sinned ; for the Act is oft put for the Declaration of it, as *Exod.* 33. 13. *Psal.* 51. 5. Or 2. As a Reason moving him thus to pray, *I said, Lord be merciful unto me, heal my Soul* ; and great Reason I had to say so, *for I have sinned against thee.*

5 Mine enemies speak evil of me *i* : When shall he die, and his name perish ?

i Vent their ill wishes against me, in the following words.

6 And if he come to see *me k*, he speaketh vanity *l* : his heart gathereth iniquity to it self *m* ; *when* he goeth abroad he telleth *it n*.

k To visit me in my sickness according to the Custom. *l* Or, *falshood*, pretending Sympathy with me, and friendship to me, whilst they plot mischief in their hearts against me. *m* Even when he is with me, and pretends hearty affection to me, his Heart cannot forbear its customary practice of meditating and deviling Mischief against me ; for which he watcheth and seeketh for all occasions from my Speeches, or Carriage, or the Circumstances of my Condition, which he observes. *n* Partly to delight his Companions, and partly to encourage them to, and direct them in, their malicious designs against me.

† Heb. *Evil to me.*

7 All that hate me whisper together against me *o* : against me do they devise † my hurt.

o (i. e.) Secretly detame me, and closely plot against me.

† Heb. *a thing of Belial.*

8 † An evil disease *p*, *say they*, cleaveth fast unto him : and *now* that he lieth, he shall rise up no more *q*.

p Heb. *A word or thing of Belial*, (i. e.) Either, 1. Some wicked Calumny which they had raised, and which stuck close to him. Or, 2. His great wickedness, whereof this is a sign. Or rather, 3. This sore Disease or Mischief, either sent upon him in way of Vengeance for his horrid Crimes ; or such as God useth to inflict upon the Sons of *Belial*, to shew that he is in Truth such an one, whatsoever he pretends to the contrary. *q* Seeing God hath begun to punish him, he will make an end of him.

* Job 19. 19. Jer. 20. 10.

† Heb. *the man of my Peace.*

† Heb. *magnified.*

9 * Yea, † mine own familiar friend *r* in whom I trusted, which did eat of my bread, hath † lift up *his* heel *r* against me.

r He means either *Achitophel*, or some other perfidious Counsellor or Courtier, who was a Type of *Judas*, to whom therefore it is applied, *John* 13. 18. as *David* was a Type of Christ in being thus betrayed. So these words were literally fulfilled in *David*, and yet the Holy Ghost which dictated them, looked further in them, even to Christ and *Judas*, in whom they received a further and fuller accomplishment. *r* A phrase implying Injury, joyned with Insolency and Contempt ; taken from an unruly Horse, which kicks at him that owns and feeds him.

10 But thou, O LORD, be merciful unto me *s*, and raise me up that I may requite them *t*.

s They censure me grievously, and conclude my Case to be desperate, but, Lord, do thou vindicate me, and confute them. *t* Or, *and I will requite them*, (i. e.) punish them for their malicious and perfidious and wicked practices ; which, being now a Magistrate, he was obliged to Revenge, *Rom.* 13. 4. although when he was a private person, he was so far from revenging evil, that he rendred good for it, as we see *Psal.* 35. 12, 13. and elsewhere.

11 By this I know that thou favourest me *u*, because mine enemy doth not triumph over me *x*.

u Bestow a good Will to me, and art resolved to make good thy promises to me, and wilt still plead my righteous Cause against them. *x* Because hitherto thou hast helped and supported me, and prolonged my days to the disappointment of their hopes, and designed triumphs. This Mercy I thankfully receive as a Token of further Mercy. Compare 1 *Sam.* 17. 37. 2 *Cor.* 1. 9, 10.

12 And *as for* me, thou upholdest me in mine integrity *y* : and settest me before thy face for ever *z*.

y As I have kept my Integrity, so thou hast kept me, in and with it. Or, *for mine Integrity*, because thou hast seen my Innocency notwithstanding all the Calumnies of mine Enemies ; and thou hast promised and useth to afford thy protection to the innocent and upright. *z* Or, *hast confirmed*, or *Established me* in thy Presence (i. e. Either, under thine Eye and special Care : Or, to minister unto thee, not only in thy Temple, but as a King over thy People, or in that Land, where thou art peculiarly present) for ever, either, 1. Properly : And so this was done to *David*, either in his own person, partly here, and partly in the next *Life* : Or in regard of his Posterity, in whom the Kingdom was established for ever. Or 2. For my whole Life, or for a long time, as that phrase is commonly used.

13 Blessed *be* the LORD God of *Israel*, from everlasting, and to everlasting. ‖ Amen and amen †.

‖ Or, *from Age to Age*, as long as the World lasts, and to all Eternity. † *Amen* signifies an hearty Assent, and Approbation, and withal an earnest Desire and Confidence of the thing, to which it is annexed. And as the Psalms are divided into five Books, so each of them is closed with this word ; the first here ; the second *Psal.* 72. the third, *Psal.* 89. the fourth, *Psal.* 106. the last in the end of *Psal.* 150. the doubling of the word shews the fervency of his Spirit, in this work of praising God.

PSAL. XLII.

The ARGUMENT.

THe Penman of this *Psalm* is uncertain, as not being named in the Title. It was Composed, either, 1. By *David*, when he was banished from the house of God, either by *Sauls* Tyranny, or by *Absalons* Rebellion : Or 2. By the Sons of *Korah*, in the time of the Captivity of *Babylon*. Whence some read the words of the Title of this *Psalm*, *Maschil of the Sons of Korah*. But this is not usual in this Book, to name the Author of a *Psalm* so obscurely and indefinitely : For the Sons of *Korah* were a numerous Company, and it is not likely, that either all, or divers of them did joyn in the Enditing of this and the following *Psalms* so called. Nor is there any one *Psalm* where the Author is named, but he is one certain and single Person. And therefore it seems more probable that *David* penned this, as it is confessed he did some other *Psalms* which have not his Name in the Title.

To the chief musician, ‖ Maschil for the sons of Korah *a*.

‖ Or, *giving to understanding*. See the Title of *Psal.* 32.

a Who were an eminent Order of Singers in the House of God : Of whom see 1 *Chron.* 6. 33. and 9. 19. and 26. 1.

The Psalmist being deprived of Gods service, ardently desires to be in his House again, 1—4. *Rouseth up his Soul unto a firm hope and confidence in God*, 5—9. *His Enemies reproach him*, 10. *His Faith in God*, 11.

1 AS the hart † panteth after the water-brooks *b*, † Heb. *bowleth.* so panteth my soul after thee *c*, O God.

b The Hart is naturally hot and thirsty. And this Thirst is increased ; partly, by its dwelling in desert and dry places, to which it retireth for fear of Men and Wild Beasts ; and partly, by its long and violent running, when it is pursued by the Hunters : And some add, by eating of Serpents. *c* After the enjoyment of thee in thy Sanctuary, as it appears from v. 4.

2 * My soul thirsteth *d* for God, for the living God *e* : when shall I come and appear before God *f*. * Ps. 63. 1. & 84. 2.

d Thirst is more vehement than Hunger, and more impatient of distastisfaction. *e* This he mentions as a just Cause of his Thirst. He did not Thirst after vain useless Idols, but after the only true and living God, who was *his Life, and the length of his Days*, as he said, *Deut.* 30. 20. and without whose Presence and Favour, *David* accounted himself for a dead and lost man, *Psal.* 143. 7. *f* In the place of his special Presence and publick Worship. See *Exod.* 23. 15. and 25. 30. What is called *before the Lord*, 1 *Chron.* 13. 10. is *before*, or *with the Ark*, 2 *Sam.* 6. 7.

3 * My tears have been my meat *g* day and night, * Ps. 6. 6. & 42. 3. & 80. 5. & 102. 9. while they * continually say unto me ; Where *is* thy God *h* ? * Ps. 79. 10.

g Which notes both the great abundance and constant course of his Tears, and the secret satisfaction and ease which he found in giving vent to his Passion this way. Posibly his Food and Grief took away his Appetite, and he were to him instead of Food. *h* Of whom thou hast so often boasted, as of one so able and ready to help all that trust in him, and call upon him ; and particularly, as one ingaged to thee by many great and special Promises. He is gone and departed from thee, and no where to be found of thee. He is either unable or unwilling to help thee, or regardeth of thee.

4 When I remember these *things i*, I pour out my soul *k* in me ; for I had gone *m* with the multitude *n*, I went with them *o* to the house of God ; with the voice of joy and praise, *with* a multitude that kept holy-day *p*.

i Either, 1. Which follow, to wit, my former Freedom. Or rather, 2. Last mentioned, my banishment from Gods presence, and mine Enemies scoffs and triumphs upon that occasion. *k* This Phrase notes either, 1. His fervent Prayer, as it is taken, 1 *Sam.* 1. 15. *Psal.* 62. 8. Or 2. His bitter Sorrows, whereby his very Heart was almost melted, or dissolved, and his Spirits spent, and he was ready to faint away ; as it is used *Job* 30. 16. *Lam.* 2. 12. Comp. *Psal.* 22. 14. Or rather, 3. Both together ; that he breathed out his Sorrows and fad Complaints unto God by fervent Prayers. *l* (i. e.) Within my own Breast ; between God and my own Soul ; not openly, left mine Enemies should turn it into matter of rejoycing and insulting over me. *m* To wit, in the way to *Jerusalem*. And my sorrow was increased by the remembrance of my former Enjoyments. Comp. *Lam.* 1. 7. *n* According to the Custom, and in the company of *Israelites*, who went thither in great numbers. Comp. *Psal.* 84. 6, 7. *o* Or, *I led them*, encouraging them by my presence and forwardness. *p* Or, *That kept the Feast*, to wit, the three Solemn Festival Solemnities, which they kept holy unto the Lord.

* Psal. 43. 5. † Heb. *Jewel of.* ‖ Or, *give thanks, for his Presence is Salvation.*

5 * Why art thou † cast down *q*, O my soul ! and why art thou disquieted within me ? hope thou in God, for I shall yet ‖ praise him ! *for* the help of his countenance *r*.

q With exceſſive Sorrow and Despair. *r* Heb. *for the Salvations of his Face*, (i. e.) For those Supports, Deliverances and Comforts which I doubt not I shall ere long enjoy, both in his Presence and Sanctuary, to which he will restore me, and from his Presence, and the Light of his Countenance, which he will graciously afford to me.

‖ Or, *the little hill.*

6 O my God, my soul is cast down within me : therefore *r* will I remember thee *s* from the land of Jordan, and of the Hermonites, from ‖ the hill Mizar *t*.

r That I may revive my drooping Spirits. *s* I will consider thy infinite Mercy and Power, and Faithfulness, and thy gracious Presence in the Sanctuary, from whence thou dost hear and answer all those that call upon thee, in all the parts of the Land. *t* (i. e.) From all the places and parts of the Land, to which I shall be driven ; whether from the parts about, or beyond *Jordan* on the East : Or the *Hermonim*, (i. e.) either the People inhabiting *Hermon* ; or the Mountain of *Hermon*, which was in the Northern parts, *Numb.* 32. 7. *Deut.* 3. 8. *Psal.* 89. 12. here called *Hermonim* in the plural Number, because of its great largeness, and many tops and parts of it, which are called by several Names : Or, *the Hill Mizar*, an Hill so called, though not mentioned elsewhere, which is supposed to have been in the Southern parts of the Land : But peradventure it was in the East and beyond *Jordan* : And *David* might mention these places, because when he was banished by *Absalom*, he had been successively at all of them, and in all of them had remembred God, and directed his Prayer to him.

* Job 22. 26. Isa. 58. 14. † Heb. *I will say.*

7 * Deep calleth unto deep *u* at the noise of thy waterspouts : all * thy waves and thy billows *x* are gone over me *y*.

* Psal. 88. 7. Jon. 2. 3.

u (i. e.) One Affliction comes immediately after another, as if it were called for, and invited by the former. Which he expresseth by a Metaphor taken, either, 1. From the old Flood, when *the upper deep*, or *abyss of Waters* (in the Clouds) *called for the lower deep*, or Abyss of Waters in the Sea and Rivers, that both might unite their Forces together to drown the World. And thus the *Chaldee* understands it. Or 2. From the Sea, when its Waves rage, and it is full of deep furrows, into which Ships and Paſſingers sink down, and then rise and sink again, successively and continually. But these Tempests are caused in the Sea by Gods mighty Winds, rather than by his Water-spouts. Or 3. From violent and successive showers of Rain ; which frequently come down from Heaven, as it were *at the Noise*, or Call of Gods *Water-spouts*, to wit, the Clouds ; which by their rattling Noises and terrible Thunders, do in a manner invite and call forth the Showers which are contained in their Bowels. *x* Thou hast sent one sharp Tryal or Affliction upon me after another. *y* (i. e.) Are gone over my Head, as this same Verb is used, *Psal.* 38. 4. They do not lightly sprinkle me, but almost overwhelm me.

* Job 35. 10. Isa. 12. 1. & 42. 10. & 51. 3. & 54. 1. & 65. 19.

8 *Yet* the LORD will command *z* his loving kindness *a* in the day-time, and * in the night *b* his song *shall be* with me *c*, *and* my prayer shall be unto the God *d* of my life *e*.

z (i. e.) Will effectually procure or confer upon me, as this Verb is used, *Lev.* 25. 21. *Psal.* 7. 6. &c. The Verb is Future, but come render it by the time past : *The Lord hath commanded*, making this Rehearsal of his former Experiences of Gods goodness, his Argument to support himself, and to prevail with God in Prayer. Which may seem to suit best with the foregoing and following Verses. But we must remember that *Davids* Hopes and Fears were strangely mixed, and his Expressions of them are commonly interwoven in the same Psalm, and sometimes in one and the same Verse, as it is here v. 5, 11. And therefore there is no necessity of departing from the proper signification of the Verb. *a* (i. e.) His Blessings, the effects of his Loving-kindness, which God is oft said to *command*, as *Deut.* 28. 8. *Psal.* 133. 3. *b* Both Day and Night, (i. e.) Continually. *c* (i. e.) I shall have constant matter of singing and praising God for his loving kindness. *d* And therefore I will boldly and believingly direct my Prayers to him, of whose readiness to hear and help me, I have had such ample Experience. *e* The giver and preserver of my Life from time to time.

9 I will say unto God *f* my rock *g*, Why hast thou forgotten me *h* ? Why go I mourning *i* because of the oppression of the enemy ?

f I will expostulate the Case with him. *g* Who hath formerly been a sure Refuge to me. *h* Why dost thou now seem quite to forget and neglect me ? I Why doft thou leave me in this mournful state, and not succour me speedily ?

‖ Or, *as with breaking.*

10 As with a ‖ sword in my bones *k*, mine enemies reproach me : While they say daily unto me, Where *is* thy God ?

k Or, *in my Body*, the *Bones* being oft put for the *Body*, whereof they are as a very considerable part. Or as a Sword, which pierceth and cutteth my Flesh even to the Bones, and cutteth or breaketh the very Bones also. So painful and vexatious are their Reproaches *l* Of which see above on v. 3.

11 Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God, for I shall yet praise him, *who is* the health of my countenance *m*, and my God *n*.

m Heb. *the Salvations of my Face*, (i. e.) Either, 1. Which are present and manifest, being before my Face. Or 2. Which will make my Face to shine, and my Countenance cheerful, which suppoſeth the gladness of the Heart, and the bettering of his Condition. Or 3. Of his Person ; as *the Face* sometimes signifies, as 2 *Sam.* 17. 11. *Isa.* 3. 15. As also the Greek word signifying *Face*, is very frequently put for the *Person*, whereof the Face is an eminent part. *n* As he formerly was, so he still is, and ever will be, and will suddenly shew himself to be my God, although for a season he may hide his Face, or withdraw his help from me.

PSAL. XLIII.

The ARGUMENT.

THis *Psalm* seems to have been Composed by the same Author, and upon the same Occasion, with the former.

David prayeth against his grave and crafty Enemies, 1. *and to be restored to his Temple*, 2, 3. *Promiseth to serve him joyfully*, 4. *He encourageth his Soul to trust in God*, 5.

1 JUdge me *a*, O God, and plead my cause against an ‖ ungodly *b* nation *c* : O deliver me † from the deceitful and unjuſt *d* man *e*.

‖ Or, *unmerciful.* † Heb. *from a man of deceits and iniquity.*

2 For thou *art* the God of my strength, why doſt thou caſt me off ? * Why go I mourning because of the oppression of the enemy ?

* Pſ. 42. 9.

a Or, *judge*, or *give Sentence* for me, as this Phraſe is used *Pſal.* 26. 1. and elsewhere. *b* Or *unmerciful*, (i. e.) Cruel or inhumane ; for it is a *Metoſis*. *c* So he calls the company of his Enemies for their great numbers, and because they were the far greater part, and ammoſt the whole Body of the Nation. *d* Who covereth his wicked designs with fair and falſe pretences : Which sort of men are hateful to thee, and to all good men. *e* Either *Sauls* or rather, *Achitophel* or *Absalom*. For he speaks of the holy Hill of Zion, v. 3. which was not to till after *Sauls* time. Or *Man* may be put collectively for the men of that time.

3 O ſend out *f* thy light and * thy truth *g* ; let them lead me, let them bring me unto thy holy hill *h*, and to thy tabernacles *i*.

* Pſ. 57. 3.

f (i. e.) Actually impart and discover them ; for at present thou ſeemeſt to conceal and withhold them from me. *g* (i. e.) Thy Favour, or the Light of thy Countenance, and the Truth of thy Promiſes made to me ; as Gods Mercy and Truth oft go together, as 2 *Sam.* 15. 20. *Pſal.* 51. 7. and 89. 14. &c. Or this may be a Figure called *Hendiadys*, whereby *Light* and *Truth* is put either for *the Light of Gods Truth* ; or rather, for true Light, the Illumination of Gods Spirit, and the direction of his gracious Providence, whereby he might be led (as it follows) in the right way, which would bring him to Gods holy Hill. *h* To wit, of *Zion*, the place of Gods Preſence and Worſhip. *i* (i. e.) Tabernacle. Which he calls *Tabernacles*, either, 1. Because there were now two Tabernacles, one at *Zion*, where the Ark was ; and another at *Gibeon*, 1 *Chron.* 16. 37, 39. Although he here ſeems to ſpeak but of one of them, even of that which was upon Gods holy Hill. Or 2. Because of the ſeveral parts of it, the moſt Holy, and the holy place, and the Church. Theſe indeed were in that of *Gibeon*, but not in that of *Zion*. Or rather 3. By a meer Enallage of the number, the plural for the ſingular ; which is frequent as in other words, ſo in thoſe which belong to this matter, as *Tabernacles*, *Pſal.* 43. 4. and *Sanctuaries*, *Levit.* 21. 23. *Pſal.* 73. 17. *Ezek.* and 74. 7. *Jer.* 51. 51. Nay the moſt Holy place, though but one ſimple part is by the Greeks called *Hagia*, or *Hagion*, as in other Authors, we read of *Rivers of Niles*, of that one River ; and *Right hands*, for one Right hand ; and many like Phraſes.

4 Then will I go unto the altar of God *k*, unto God † my exceeding joy ! : yea, upon the harp will I praiſe thee, O God, my God.

† Heb. *the gladneſs of my joy.* * Pſal. 42. 5, 11.

5 * Why art thou caſt down, O my ſoul ? and why art thou diſquieted within me ? hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

k To offer Sacrifices of Thankſgiving for my Deliverance. *l* The principal Author and Matter of all my Joy and Comfort.

PSAL. XLIV.

The ARGUMENT.

THere is no certainty, either concerning the Author, or the particular occaſion of this *Pſalm*. This is confident that it was Compoſed with reſpect unto the Calamitous Condition of the Church and People of *Iſrael*, whom it ſuppoſeth to be in a ſtate of Captivity and Perſecution. But whether it was made by *David*, who foreſaw and foretold by the Spirit of God, their future Captivity, and framed this for their uſe in that Eſtate ; or by ſome other holy Man of God, when they were actually in this Condition, is not determined, nor neceſſary to know for the underſtanding of it.

To the chief muſician for the ſons of Korah Maſchil.

The Church commemorates past Mercies, 1, 2. *The Arm of God, not the Sword of* Iſrael *put them in poſſeſſion of the Land*, 3. *Their confidence is in God, not in their Bow*, 4—8. *They complain of divers Troubles*, 9——16. *Twice Sin the cauſe of their troubles*, 17, 18. *They proteſt their integrity*, 19—22. *A fervent Prayer for help*, 23—26.

1 WE have heard with our ears, O God, our fathers have told us, *what* work thou didſt in their days *a*, in the times of old.

a They alledge their former Experiences, as Encouragements to

to their Faith, and Motives to God, to continue to be gracious to them.

* Exod. 15. 17. Pſ. 77.55. & 80. 8. 2 *How* * thou didſt drive out the heathen *b* *with* thy hand, and plantedſt them *c*; *how* thou didſt afflict the people, and caſt them out *d*.

b The *Canaanites*. *c* To wit, our Fathers, eaſily underſtood both from the matter, and from v. 1. where they are expreſſed: The pronoun being referred unto the remoter Antecedent, as it is *Gen.* 1. 2. 12. and 19. 13. *Pſal.* 18. 15. and oft elſewhere. *d* So *them* muſt be *the People*, or *Heathens*. But becauſe the comparing of this branch of the Verſe with the former, *Planteſt them*, to which this anſwers, and with the following, *they*, makes it more than probable, that this *them*, belongs to the Fathers, this is to be either rendred, either, 1. Thus, *and them out*, to wit, free or unincumbred out of *Egypt*, of which this ſame Verb is uſed, *Exod.* 5. 1. and 12. 33. And then the foregoing *People* are the *Egyptians*, not the *Canaanites*. Which yet ſeems not to agree with the foregoing and following paſſages, both which ſpeak of the *Canaanites* only, nor with the order of the words in this Verſe, it being improper to mention their coming out of *Egypt*, after their being planted in *Canaan*. Or rather, 2. Thus, *made them ſpread or ſpoil forth*, to wit, *Branches*, as it is more fully expreſſed, *Pſal.* 80. 11. *Ezek.* 17. 6. where this Verb is uſed. And this moſt Naturally and properly follows upon and after their *Planting* mentioned in the former Clauſe.

* Deut. 8. 17. Joſ. 24. 12. 3 * For they got not the land in poſſeſſion by their own ſword *e*, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance *f*, becauſe thou hadſt a favour unto them

e (*i. e.*) By their Arms or Valour. *f* (*i. e.*) Thy Favour, as the next words explain it; thy gracious and glorious preſence, which went along with us.

*Pſ. 74. 12. 4 * Thou art my King *g*, O God, command *g* deliverances for Jacob.

g *Jacob* or *Iſrael* Kings, in a peculiar manner. The whole People ſpeak like one Man, as being united together in one Body *g* (*i. e.*) Effectuall preſence by the commanding word.

5 Through thee will we puſh down *h* our enemies; through thy name *i* will we tread them under that riſe up againſt us.

h Such *Similes with the Horn*, (*i. e.*) Subdue and deſtroy. The Phraſe is taken from *Deut.* 33. 17. and is borrowed from horned Beaſts. Compa. 1 *Kings* 22. 11. *i* (*i. e.*) By the help of thy power.

6 For I will not truſt in my bow *k*, neither ſhall my ſword ſave me.

k But in the only, as the next Verſe implies; and therefore do not fruſtrate my Hope and Confidence fixed upon thee.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt *l* all the day long, and praiſe thy name for ever. Selah.

l As in a moſt ſure Rock, are our only Refuge.

* Pſal. 60. 1. & 74. 1. & 83. 38. 9 But * thou haſt caſt us off *m*, and put us to ſhame *n*, and goeſt not forth with our armies *o*.

m Let now thy Countenance and Carriage, quite changed to us. *n* Made us aſhamed of our boaſting, and truſt in thee, which we have ſo profeſſed to the Face of our Enemies. *o* To lead them, and fight for them, as this Phraſe ſignifies, *Judg.* 4. 14. 1 *Sam.* 8. 20. He ſeems to allude to Gods marching with and before the *Iſraelites* in the Wilderneſs, and afterwards, as occaſion was offered. Comp. *Pſal.* 68. 7.

10 Thou makeſt us to turn back from the enemy *p*: and they which hate us ſpoil for themſelves *q*.

p By withdrawing thy help and our Courage, according to thy Threatnings, *Levit.* 26. 36. *q* (*i. e.*) Take away our Eſtates to their own uſe, and for their only benefit, not in compliance with thy Will, which was to puniſh us for our Sins, nor for thy Service and Glory. They minded nothing but their own advantage.

* Rom. 8. 36. † Heb. *as ſheep of Meat.* 11 * Thou haſt given us † like ſheep *appointed* for meat, and haſt ſcattered us among the heathen *r*.

r Thoſe of us who were not ſlain are carried into Captivity, and diſperſed in ſeveral places.

* Jer. 15. 13. † Heb. *without Riches.* 12 * Thou ſelleſt thy people † for nought *s*, and doſt not increaſe *thy wealth* by their price *t*.

s For a thing of nought. Or *without Money*, and without Price, as it is ſaid *Iſa.* 55. 1. For a very ſmall, or for no price; *for a pair of Shoes*, as we read *Amos* 2. 6. *t* Thou haſt not advanced thy Honour and Service thereby; for thy Enemies do not ſerve thee more and better than thy people, nor yet ſo much.

* Deut. 28. 37. Pſal. 79. 4 13 * Thou makeſt us a reproach to our neighbours *u*, a ſcorn and a deriſion *x* to them that are round about us.

u They contemn our perſons, and ſport themſelves in our Miſeries.

*Jer. 24. 9. 14 * Thou makeſt us a by-word *x* among the heathen: a ſhaking of the head *y* among the people.

x Or *a Proverb*. They uſed to try Proverbially, *How deſpicable, or miſerable thou art Iſrael!* *y* A geſture of ſcorn and inſultation. See on *Pſal.* 22. 7.

15 My confuſion *z* continually before me *a*, and the ſhame of my face hath covered me *a*.

z Before the Eyes of my Mind and Body too. They vilifie me, not only behind my Back, but even before my Face. *a* (*i. e.*) I am filled with ſhame of my Face on every ſide, being aſhamed to ſhew my face in any place or Company.

16 For the voice of him that reproacheth and blaſphemeth *b*; by reaſon of the enemy and avenger *c*.

b That doth not only reproach me, which I could better bear, but blaſpheme God and our Religion for our ſakes; which is intolerable to me. *c* Who executeth both Gods and his own Vengeance upon me, perſecuting me with a deſpightful hatred and with great cruelty.

17 All this is come upon us *d*; yet have we not forgotten thee, neither have we dealt falſly in thy covenant *e*.

d All the Evils before-mentioned. *e* Although we cannot excuſe our Lives from many other ſins for which thou haſt juſtly puniſhed us, yet this we muſt ſay for our ſelves, that through thy Grace we have kept our ſelves from Apoſtacy and Idolatry, notwithſtanding all the Examples and Provocations, Rewards propoſed and promiſed, or Puniſhments threatned to induce us thereunto. Which we hope thou wilt graciouſly conſider and not ſuffer us to be tempted above what we are able to bear.

18 Our heart is not turned back *f*, neither have our ſteps declined from thy way *g*.

f To wit, from thee, or thy Worſhip and Service unto Idols, as it follows, v. 20. *g* Becauſe it is eaſie and ordinary falſly to pretend ſincerity of Heart, which men cannot diſcern nor contra; they proye it from the unblameableneſs of their Lives and Actions.

19 Though thou haſt ſore broken us in *h* the place of dragons *i*, and covered us with the ſhadow of death *k*.

20 If we have forgotten the name of God *l*, or ſtretched out our hands *m* to a ſtrange God.

l Or rather *it*, as others render it; which ſeems much more Emphatical. And ſo this Verb may be rendred, *thou haſt humbled, or brought us down*, as all the Antients rendred it. Or this is a pregnant Verb, as they call them, or one Verb put for two; of which there are many inſtances, as hath been ſhewed. So it may be rendred, *thou haſt ſore broken us*, caſting us *into*: Or, *thou haſt by ſore oppreſſion*, brought us *into*. Or inflicting upon us one breach after another, thou haſt at laſt brought us to this paſs. *i* Which ſignifies a place extremely deſolate, ſuch as Dragons love, *Iſa.* 13. 22. 22. and 34. 13. and 35. 7. and therefore full of horror, and danger, and miſchief. Thou haſt thrown us among People as fierce and cruel as Dragons. *k* (*i. e.*) With deadly Horrors and Miſeries. See on *Job* 3. 5. and *Pſal.* 23. 4. *l* (*i. e.*) Either God himſelf; or its Worſhip and Service; which we have denied that we have done, v. 17. *m* In way of Prayer or Adoration, whereof this is a Geſture, *Exod.* 9. 29. 1 *Kings* 8. 22. *Pſal.* 143. 6.

21 Shall not God ſearch this out? for he knoweth the ſecrets of the heart *n*.

n We appeal to the Heart-ſearching God, concerning the ſincerity of the Profeſſion of ours.

* Rom. 8. 36. 22 * Yea *o*, for thy ſake *p* are we killed all the day long; we are counted as ſheep for the ſlaughter.

o Or, *But*. We do not ſuffer for our Apoſtacy, but becauſe we will not Apoſtatize from thee. *p* Becauſe we are thy People, and continue conſtantly and reſolutely in the profeſſion and practice of thy Worſhip, which they abhor, and from which they ſeek to draw or drive us.

23 Awake, why ſleepeſt thou, O LORD? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face *q*? *and* forgetteſt our affliction and our oppreſſion *r*?

q (*i. e.*) Doſt not regard our Miſeries, nor affordeſt us any Pity or Help. *r* When we have not forgotten thee. This ſeems not well to become thy faithfulneſs and goodneſs.

25 For our ſoul *s* is bowed down to the duſt: our belly cleaveth unto the earth *u*. * Pſ. 119. 25.

s (*i. e.*) Either our Lives, or Perſons; or rather Bodies, as it is explained in the next Clauſe, and as *the ſoul* is oft taken by a Synecdoche, as *Numb.* 11. 6. *Pſal.* 16. 10. and 106. 15. *&c.* Either to the ground where we lye proſtrate at our Enemies feet: Or to the Grave. *u* We are not only thrown down to the Earth, but we lye there like dead Carkaſſes fixed to it, without any ability or hope of riſing again.

26 Ariſe † for our help, and redeem us for thy mercies ſake *x*. † Heb. *help for us.*

x We mentioned our ſincerity and conſtancy in thy Worſhip, only as an Argument to move thee to pity, and not as a ground of our Truſt and Confidence, or as if we merited Deliverance by it; but that we expect and implore only upon the account of thine own free and rich Mercy.

PSAL. XLV.

The ARGUMENT.

THE ſubject matter of this *Pſalm* is by the Conſent both of Jewiſh and Chriſtian, Antient and Modern Interpreters agreed to be the Meſſias, and his Marriage with the Church of God. Of which it Treats, Either. 1. Remotely, under the Type of *Solomon* and his Marriage with *Pharaoh's* Daughter, of which it is to be Primarily and Literally underſtood, and then mediately and ultimately of Chriſt: Or rather, 2. Immediately and directly; although the Words be ſo ordered, that they carry a manifeſt Alluſion either to that, or ſome other royal Marriage. Which ſeems more than probable from the following Arguments: 1. From the great Congruity of the matter and Style of this *Pſalm*, with that of the Book of Canticles; whereof this ſeems to be a kind of Abridgement. 2. From the Magnificent preface, v. 1. which ſeems too ſublime and ſpiritual, for ſuch Carnal and Earthly Matters. 3. And eſpecially from the Par-

ter of the *Pſalm*. For here are many things which do not agree to *Solomon*; ſuch as the Warlike poſture and exploits, v. 3. 4. 5. and the Title of God, v. 6. which is appropriated to Chriſt, and affirmed to be incommunicable to any meer Creature, *Heb.* 1. 8. Compare with v. 5. and that numerous Poſterity, and the Amplitude of their Dominion, v. 16. and divers other Paſſages, as we ſhall ſee in the Progreſs.

To the chief muſician upon Shoſhannim *a*, for the ſons of Korah, ‖ Maſchil. A ſong of loves *b*.

a Which Title is alſo prefixed to *Pſal.* 69. and with ſome ſmall Addition, *Pſal.* 8. and with a little Variation, *Pſal.* 60. It ſeems to be the Name of a Song or Tune, or Inſtrument of Muſick. It properly ſignifies *Lillies* or *Roſes*; which ſome apply to the ſubject of the *Pſalm*, becauſe thoſe flowers were uſed in Garlands, or otherwiſe in nuptial Solemnities, and becauſe Chriſt calls himſelf the *Lilly* and the *Roſe*, *Cant.* 2. 1. *b* To wit, of Chriſt and his Church. Or, *of the beloved Ones*, to wit, the Virgins, who waited upon the Bride, as ſome men did upon the Bridegroom, who theſe were called his *Friends*, *Joh.* 3. 29. In whoſe Name and Perſon this *Pſalm* may ſeem to be uttered.

Shoſhannim ſingeth of the beauty of Chriſt, above that of the children of men, 1, 2. of his terribleneſs and conqueſt over his Enemies, 3—5. of his everlaſting Throne, and unction above his fellows, 6, 7. and 9. The Church is invited to forſake her Fathers houſe, that Chriſt might delight in her, 10—12. her glory and excellency by his graces, which ſhall be remembred and praiſed for ever. 13—17.

My heart *c* † is enditing *d* a good matter *e*: I ſpeak of the things which I have made *f* touching the king *g*: my tongue *is* the pen *h* of a ready writer *i*. † Heb. *My heart boileth.* Or, *is caſting forth.*

c I am about to utter not vain or raſh, or fooliſh or falſe Words, but ſuch as proceed from my very Heart, and moſt ſerious Thoughts and cordial Affections. *d* *Heb. Boyleth*, or *bubbleth up*, like water in a Pot over the Fire. This Phraſe notes that the workings of his heart in this Matter, were frequent and abundant, Fervent and Vehement, free and Chearful, and withal kindled by Gods Grace, and by the inſpiration of the Holy Ghoſt. *e* Either, 1. Pleaſant or Delightful, and fit for the Nuptial Solemnity here expreſſed; as a Feaſt-day is ſometimes called a *Good day*. Or, 2. Excellent, as this Word is oft uſed, as *Numb.* 24. 5. *Deut.* 8. 12. Or, Holy and Spiritual, as it is moſt commonly uſed. This is no Vain or Carnal, or Wanton Love-Song, but Sublime and Heavenly, and full of Majeſty, as is manifeſt from the Body of this Pſalm. *f* Which I by Divine Inſpiration have Compoſed. *g* Or rather, *to the King*: for to him he addreſſeth his Speech in the following Verſes: and this Hebrew prefix, *Lamed*, generally ſignifies, *to*, though ſometimes it be rendred, *of* or *concerning*. *h* Or, *as the Pen*. Whereby he intimates that he was onely the Pen or Inſtrument in uttering this Song, and that it had another and an higher Original, to wit, the Spirit of God, by whoſe hand this Pen was guided and managed. *i* Whereby he underſtands Either, 1. Gods Spirit, who writ or ſpoke this by the Pen, or mouth of the Pſalmiſt; Or, 2. Himſelf: whom he ſo calls, not out of vain Oſtentation, or Self-Commendation, but to teach us, that this Song was not the effect of his own deep and ſerious ſtudy, but did freely flow into him by Divine Inſpiration, and did as freely and readily flow from him.

2 Thou art fairer *k* than the children of men *l*: grace is poured into thy lips *m*: therefore *n* God hath bleſſed thee for ever.

k Or, *more Beautiful*, (*i. e.*) Lovely and amiable. He ſpeaks not here ſo much of his outward Beauty, which, though it be an Ornament both to a Bridegroom and to a King, yet is not very conſiderable in either, nor is much admired, or applauded by Wiſe men, as of the inward and glorious Endowments of his Mind or Soul, ſuch as Wiſdom, and Righteouſneſs and Meekneſs, *&c.* as the particulars of this Beauty are declared, ver. 4. 7. *l* Than all other men. Which is moſt true of Chriſt; but not of *Solomon*; whom many have excelled, if not in Wiſdom, yet in Holineſs and Righteouſneſs, which is the chief part of this Beauty, and moſt celebrated in this Pſalm. *m* God hath plentifully poured into thy mind and tongue, the gift of ſpeaking with admirable Grace, (*i. e.*) moſt Wiſely and Eloquently, and therefore moſt Acceptably, ſo as to find Grace with, and work Grace in thy Hearers. This was in the ſame fort true of *Solomon*, but far more Eminently and Effectually in Chriſt: of which ſee *Iſa.* 50. 4. *Luke* 4. 22. *John* 7. 46. The former Clauſe noted his inward perfections; and this ſignifies his Ability and Readineſs to Communicate them to others, a Which notes not the meritorious cauſe, for that Beauty and Grace now mentioned, are declared to be the free gifts of God, and were the Effects, and not the Cauſes, of Gods bleſſing him, but rather the final Cauſe, or the end for which God endowed him with thoſe excellent Qualifications; and ſo the Senſe of the place is, Becauſe God hath ſo eminently adorned and qualified thee for Rule, therefore he hath truſted and bleſſed thee with an everlaſting Kingdom. Or, *becauſe*, as this Particle is uſed, *Gen.* 38. 20. *Pſal.* 42. 6. and elſewhere. And ſo God's bleſſing him with ſuch ſolid and everlaſting Bleſſings, is noted as the Cauſe of this ſingular Beauty and Grace here expreſſed. a Heb. *help for him.*

3 Gird thy ſword upon *thy* thigh *o*, O *moſt* mighty, with thy glory and thy majeſty *p*.

o Either, 1. As an Enſign of Royal Majeſty. But that is uſually and much better expreſſed in Scripture, by *putting a Crown upon his head*. Or rather, 2. As an Inſtrument for War and Battel, to invite his Enemies, as it is declared, ver. 4. 5. And *the Sword* is here put Synecdochically for all his Arms, as it is in many other places, as appears from ver. 5. where we read alſo of his *Arrows*. And this Sword of the Meſſias is nothing elſe but the Word of God coming out of his mouth; which is fitly compared to a Sword, as may appear from *Iſa.* 49. 2. *Eph.* 6. 17. *Heb.* 4. 12. *Rev.* 1. 16. which is elſewhere called *the Rod of his Mouth*, *Iſa.* 11. 4. and *the Rod of his Power*, *Pſal.* 110. 2. *p* Or, which is *thy Glory* and *thy Majeſty*; Or, *magnificence* or *Beauty*: For theſe Words are joyned with the *Sword*, by way of apoſition. Which Sword or Word is the great inſtrument of maintaining and propagating thy Honour, and Glory, and Kingdom.

4 And in thy majeſty *q* † ride proſperouſly *r*, becauſe of truth and meekneſs, *and* righteouſneſs *s*: and thy right hand ſhall teach thee terrible things *t*. † Heb. *Proſper thee, Ride on.*

q Being thus gloriouſly, or magnificently Girt and Armed. *r* March on ſpeedily (which is ſignified by *Riding*) and ſucceſsfully againſt thine Enemies, (*i. e.*) Thou ſhalt do it, as it is in the laſt Clauſe, *thall teach thee*. So Imperatives are oft put for Futures, and Predictions are expreſſed in the form of Commands or Exhortations. *s* Or, *becauſe of the Truth*, *&c.* (*i. e.*) Becauſe thou art worthy of this Dominion and Succeſs; for thou neither didſt obtain nor wilt manage thy Kingdom, by Deceit or Violence and unrighteouſneſs, as the Princes of the Earth frequently do, but with Truth and Faithfulneſs, with meekneſs and gentleneſs towards thy People, and to all that ſhall ſubmit to thee; with impartial Juſtice and Equity, whereby thy Throne will be eſtabliſhed, *Prov.* 16. 12. and 20. 28. Or, as it is in the Hebrew, Word for Word, *upon the Word of Truth*, *&c.* which may ſeem beſt to ſuit with the foregoing Words, which according to the Hebrew are, *Proſper thou. Ride thou*, and then immediately follows; *upon the Word of Truth*, *&c.* To wit, the Goſpel; which is oft called *Truth*, as *Joh.* 8. 32. *Col.* 1. 5. *&c.* and *the Word of Truth*, *Eph.* 1. 13. and may no leſs truly be called *the Word of Meekneſs*, becauſe it is not delivered with Terror, as the Law was at *Sinai*, but meekly and ſweetly by Chriſt, and by his Miniſters, *Mat.* 21. 5. 2 *Tim.* 2. 25. and *the Word of Righteouſneſs*, becauſe it brings in everlaſting Righteouſneſs, *Dan.* 9. 24. and ſtrongly obligeth and exciteth all men, to the practiſe of Righteouſneſs and Holineſs. And ſo the Goſpel is Compared, to an Horſe or Chariot, upon which Chriſt is ſaid to ride, when the Goſpel is Preached, and carried about from place to place, *Rev.* 19. 11. And this may be here added, to ſhew the great difference between the Kingdoms of the World, that are managed with outward Pomp and Glory, and the Kingdom of Chriſt, which is a ſpiritual Kingdom and like a Spouſe, ver. 13. *All Glorious within*, as conſiſting in ſpiritual Vertues and Graces, *Truth*, *Meekneſs* and *Righteouſneſs*. *t* (*i. e.*) Thou ſhalt do great and glorious Exploits, which ſhall be Grievous and Terrible to thine Enemies: as the next Verſe explains it, and this not by great Forces, and thine Affluence of other, but by thine own ſingle power. Compare *Iſa.* 63. 3. Which doth let us mens eyes agree to Chriſt, who was a man of Peace, and not engaged in any martial Action againſt his Enemies; and, if he had done any thing Conſiderable in that kind, he could not do it by his own Right hand, but by the help of his Souldiers. But this doth excellently agree to the Meſſias, and to him onely. *Obſ.* The things which were done by the Meſſias at his firſt Coming, were rather Comfortable than Terrible. *Act.* They were indeed comfortable to all good Men, but withal they were Terrible to the ungodly, and particularly to the Body of the *Jewiſh* Nation, to whom Chriſt was a Stone of ſtumbling, and Rock of offence, and an occaſion of their utter Deſtruction. And upon that and other Accounts, not onely Chriſt's ſecond, but even his firſt Coming, is reprehended as dreadful, as *Joel* 2. 20. *Mal.* 3. 2. and elſewhere. For the Phraſe, *thy Right hand ſhall teach thee*, it is not to be taken Properly, for to be taught his Hand, and not his Hand him, but the meaning is, that his Hand ſhould *Show* (as we Diſcover and work before him: for Verbal words are oft underſtood Really, as *Calling* is put for *Being*, as *Ex.* 1. 25. and 6. 5. for *teaching* or *ſhowing*, is put for *doing*, as *Pſal.* 16. laſt, and 60. 2.

5 Thine arrows *u* are ſharp in the heart of the kings enemies *x*, whereby the people fall under thee *y*.

u The ſame thing, for Subſtance with the *Sword*, v. 3. both noting the Inſtruments by which he Conquers his Enemies; which is no other than his Word, which is ſharp and powerful, and piercеth the Hearts of Men, *Heb.* 4. 12. which alſo ſtrift wounds Sinners, and then heals them; and which is *for the Fall*, as well as *for the Riſing of many*, *Luke* 2. 34. and *for Judgment*, as well as for Mercy. *John* 9. 39. *to ſome a Savour of Death*, and *to others a Savour of Life*, 2 *Cor.* 2. 16. and therefore is fitly Compared to an Arrow. This Title is ſometimes given to words, as *Pſal.* 64. 4. and frequently to God's Plagues or Judgments, *Deut.* 32. 23. *Pſal.* 18. 14. and 64. 7. ſuch as the Word becomes to ungodly Men by their own Fault. And theſe Metaphorical Weapons are oft aſcribed to Chriſt; who hath a *Rod*, *Revel.* 6. 2. and *Weapons of Warfare*, 2 *Cor.* 10. 4. and whoſe *Mouth* God is ſaid to *make a Sword*, and an Arrow, *Iſa.* 49. 2. (*i. e.*) Of thine Enemies; for the third Perſon being put for the ſecond, as is uſual in Prophetical Writings; which here may be eaſie to have ſome Emphaſis, as deſcribing the Perſons againſt whom he ſhot his Arrows, and the Reaſon why he did ſo, becauſe they were the Enemies of his Kingdom, and *would not have him to Reign over them*, *Luke* 19. 27. *y* Either, as ſlain by thine Arrows; Or, as proſtrate at thy Feet, after the manner of Conquered Perſons, *Pſal.* 18. 38. and 20. 8. According to this and many other Traditions, the Words are Tranſplaced, which in the Hebrew Text run thus, *Thine Arrows are ſharp*, whereby *the People do fall under thee, in the Heart, (i. e.* in the midſt, which is oft called *the Heart*, as *Ex.* 15. 8. *Deut.* 4. 11. And ſo it may be here; for the Arrow, as ſuch, hath no Heart, Properly ſo called. And ſo this is alſo aſſigned, as a Proof of the ſharpneſs and force of his Arrows, that they not onely wound thoſe who march in the Front, but even thoſe who are in the midſt of the Army, where they may ſeem ſecure, and out of their Reach) *of the King's Enemies*. But the middle Words may be, and are by many included within a Parenthеſis, and ſo they may agree with our Tranſlation thus, *Thine Arrows are ſharp (For the People fall under thee*, which is an Evidence of their ſharpneſs) *in the Heart (or againſt the Heart*; Or, piercing *into the Heart*. Which is an caſie and uſual Ellipſis) *of the King's Enemies*.

* Pf. 93. 2. Heb. 1. 8.

6 * Thy throne, O God *a*, *is* for ever and ever *a*: the scepter of thy kingdom *is* a right scepter *b*.

a It is moſt Evident, that the Speech is ſtill continued to the ſame Perſon, whom he calls *King*, v. 1. 11. and here *God*, Which change of the Title was very expedient, and in ſome ſort neceſſary to give us a true underſtanding of this Pſalm, and to aſſure us that he doth not ſpeak of *Solomon* (to whom neither theſe nor the foregoing nor the following Words agree, becauſe his Reign was peaceable and ſhort, and ſtained with many and great iniquities) but a far greater King, even of the Meſſias, who is not onely a Man, but alſo *the mighty God*, as he is called. *Iſa.* 9. 6. and as the Apoſtle ſolidly proves from this place, *Heb.* 1. 8. For though the Name of *Elohim*, or *God*, be ſometimes given in Scripture to ſome Creatures, yet in thoſe Caſes it is always Clogged with ſome diminiſhing Expreſſion, ſignifying that they are onely made or called *Gods*, and that onely for a certain Time and Purpoſe, as is manifeſt from *Exod.* 4. 16. and 7. 1. *Pſal.* 82. 6. and it is no where put ſimply and abſolutely for any Perſon, but him, who is *God Bleſſed for ever*, *Rom.* 9. 5. *a* To wit, Properly and in thine own Perſon, in which as he Lives for ever, ſo he muſt neceſſarily Reign for ever: whereas *David*, whoſe *Throne* is ſaid to be *Eſtabliſhed for ever*: 2 *Sam.* 7. 16. was a Mortal man, and therefore that Promiſe was not intended of, nor could be fulfilled in, his Perſon, without including his Poſterity. And as he here gives to the Meſſias, the Name of *God*, which was never given to *David* nor *Solomon*, ſo he aſcribes an everlaſting Kingdom to him, in ſuch a Sence as it was never given to them. So *Dan.* 2. 44. and 7. 14. *b* It is not ſtrange that thy Throne is not liable to the ſame uncertainties, and Caſualties with the Thrones of earthly Princes, becauſe their Scepters are commonly managed with great injuſtice and manifold iniquities, which lay the Foundation of their overthrow; whereas thou ruleſt with exact Righteouſneſs and Equity, whereby thy Throne is Eſtabliſhed, *Prov.* 16. 12.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs *c*: therefore *d* God, thy God *e* hath anointed thee with the oyl of gladneſs *f* above thy fellows *g*.

c Thou doſt not onely do that which is good, and avoid that which is Evil; Which even bad Princes and Men may do, and ſometimes actually do for Politick, or Prudential Reaſons, but thou doſt this ſincerely, and from an inward Principle, even from a true Love to God, and Goodneſs, and from an implacable Hatred againſt all Wickedneſs. *d* So this Particle is commonly uſed. And ſo it denoteth, Either, 1. The reward of Chriſt's righteous Adminiſtration of his Kingdom. So the Sence is: Becauſe thou haſt given ſo many and great Proofs of thy Love to Righteouſneſs, and of thy Hatred of ſin, and that not onely by the conſtant Courſe of thy Life, but alſo by thy Death and Paſſion, therefore God hath raiſed and exalted thee far above all Men and Angels, to a ſtate of Joy and endleſs Glory at his right Hand; which is fitly expreſſed by *the Oyl of Gladneſs*. For *anointing* doth not always ſignifie the Conferring of inward Gifts or Endowments, but ſometimes onely notes the Deſignation or inauguration of a Perſon, to ſome high Dignity or Employment, as *Ezek.* 28. 14. and elſewhere: Or, 2. The final Cauſe, or end of Chriſt's Unction. So the Sence is; To that end, (*i. e.*) That thou mightеſt love Righteouſneſs, and hate Wickedneſs and govern thy ſelf, and thy Kingdom accordingly, God *hath anointed thee*, &c. (*i. e.*) Hath endowed thee with all the Gifts, and Graces of thy Holy Spirit, *Alls* 10. 38. in an Eminent and peculiar manner, to the Comfort and Refreſhment of thine own, and all thy Peoples Hearts; and hath Solemnly called thee to be the Prieſt and Prophet and King of all his People. But the former Sence ſeems to be the trueſt, and is for Subſtance the ſame thing, which is ſaid in other Words, *Phil.* 2. 8, 9, 10. *e* According to thy humane Nature, *John* 20. 17. though in reſpect of thy divine Nature, thou art his *Fellow*, *Zech.* 13. 7. and his *Equal*, *Phil.* 2. 6. and one with him, *John* 10. 30. *f* So called here, as alſo *Iſa.* 61. 3. Partly, becauſe it not onely makes the Countenance freſh and pleaſant, *Pſal.* 104. 15. but alſo *rejoyceth the Heart*, *Prov.* 27. 9. and Partly, becauſe it was a Token of gladneſs, and uſed in Feaſts, and other Solemn occaſions of Rejoycing: Of which ſee *Pſal.* 23. 5. *Dan.* 10. 3. *Amos* 6. 6. *g* (*i. e.*) Above all them who partake with thee in this Unction: Either, 1. Above all that ever were anointed for Prieſts or Prophets, or Kings. Or, 2. Above all Believers, who alſo have received this ſame Unction, 1 *John* 2. 20. 27. and are made *Prieſts and Kings unto God*, *Rev.* 1. 6.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia *h*: out of the ivory palaces *i*, whereby *k* they have made thee glad *l*.

h Wherewith they uſed to Perfume their Garments: See *Gen.* 27. 27. This may denote thoſe glorious and ſweet ſmelling Vertues, which as they were Treaſured up inwardly in Chriſts Heart, ſo did they manifeſt themſelves outwardly and viſibly, and give forth a grateful Smell, in the whole Courſe of his Life and Actions; his Doctrine alſo was a ſweet Savour unto God and Men, 2 *Cor.* 2. 14, 15. *i* Which may be referred: Either, 1. To the Garments, which were uſually kept in, and now upon this extraordinary Solemnity were brought out of, *Palaces*, or Houſes, or Wardrobes of *Ivory*, ſo called here, as alſo, *Amos* 3. 15. not becauſe they were wholly made of Ivory, but becauſe they were adorned, or covered here and there with it. Or rather, 2. To the King himſelf, who is here ſuppoſed to reſide in his ivory Palaces, and his Garments are ſo fragrant, that they do not onely Perfume the whole Palaces in which he is; but the ſweet Savour thereof is perceived by thoſe that paſs by them, or are at ſome diſtance from them. All which is poetically ſaid, and with a manifeſt Alluſion to *Solomon*'s glorious Garments and Palaces. By theſe *ivory Palaces*, he may mean either, 1. His humane Nature, in which Chriſt *dwelt*, *as in a Tabernacle*, as the Greek word ſignifies, *John* 1. 14. in which all theſe fragrant Vertues were, and from whence they were diffuſed every where. Indeed the Body is called a *Temple*, *John* 2. 19. and an *Houſe* or *Tabernacle*, 2 *Cor.* 5. 1, 2. and ſo it might be called a *Palace*. But why it ſhould be called *Palaces*, and that of Ivory, ſeems not ſo plain. Or rather, 2. Thoſe glorious and heavenly Manſions, *John* 14. 2. which may not unfitly be called *ivory Palaces*, as elſewhere in the ſame figurative manner they are ſaid to be made of, or adorned with *Gold* and *Precious ſtones*, *Revel.* 21. 18, 19. from which Manſions Chriſt came into the World, *John* 3. 13. and into which Chriſt went, and where he ſetled his abode after he went out of the World, *John* 13. 1. *Alls* 1. 11. and from whence Chriſt poured forth all the fragrant Gifts and Graces of his Spirit, into the World and Church, *Alls* 2. 33. Although there is no neceſſity to ſtrain every particular Circumſtance in ſuch poetical Deſcriptions, nor to find out ſome particular thing in Chriſt to which it agrees; for ſome Expreſſions may be uſed, onely as Ornaments in ſuch Caſes, as they are in Parables; and it may ſuffice to know and ſay, that the Glories and Excellencies of the King Chriſt are deſcribed by ſuch things in which earthly potentates do place their Glory. *k* Or *from which*: Either, 1. From which place or Palaces. Or rather, 2. From which thing, (*i. e.*) From the ſweet ſmell of thy Garments out of thoſe ivory Palaces, or from the Effuſion of the Gifts and Graces of thy Spirit from thy Fathers right hand in Heaven; which as it is a great Bleſſing and Comfort to thoſe who receive them, ſo doth it rejoyce the Heart of Chriſt, both as it is a Demonſtration of his own Power and Glory, and as it is the happy Inſtrument of doing much good in the World, and of bringing Souls to God, which is Chriſts great work and delight. *l* (*i. e.*) Thou art made glad; ſuch Phraſes being often uſed indefinitely and imperſonally, as *Luke* 15. 32. and in many other places.

9 Kings daughters *were* among thy honourable women *m*: upon thy right hand *n* did ſtand o the queen in gold of Ophir *p*.

m (*i. e.*) Amongſt them that attend upon thy Spouſe, as the manner was in Nuptial Solemnities; as men attended upon the Bridegroom, whence they were called *Friends*, *Joh.* 3. 29. In reference to Chriſt, as the Spouſe or Queen is the Church in general, ſo theſe honourable Women are particular Believers, who are daily added to the Church, *Alls* 2. 47. and ſubmit themſelves to it. And although the Church is made up of particular Believers, yet ſhe is diſtinguiſhed from them, for the Decency of the Parable, as the whole is oft diſtinguiſhed by our Minds, from the parts of which it conſiſts, and as the Daughters of *Jeruſalem* are diſtinguiſhed from the Spouſe in the Book of the Canticles, though the Spouſe be wholly made up of them. And theſe Believers may be ſaid to be *Kings Daughters*, Either, becauſe amongſt others many perſons of Royal or princely Races did embrace the Faith, as was prophecied of them, *Iſa.* 49. 7. and 60. 10, 11. &c. or becauſe they are in a ſpiritual Sence, *Kings unto God*, *Revel.* 1. 6. *n* The moſt honourable place next to the Kings. See 1 *Kings* 2. 19. *Mat.* 26. 64. *o* Which is the poſture of a Servant: to ſhew that as ſhe is a Queen, ſhe is alſo his Subject to ſerve and obey him. Or, *is placed or ſtanded*: Which ſeems more agreeable to the perſon of a Queen, 1 *Kings* 2. 19. and of a Spouſe at the Nuptial Solemnity. *p* Clothed in the richeſt Garments made of the choiceſt Gold. By which he deſigns the Graces wherewith the Church is accompliſhed.

10 Hearken *q*, O daughter *r*, and conſider, and incline thine ears *s*: forget alſo thine own people, and thy fathers houſe *t*.

q Theſe Words are ſpoken; Either, 1. In the perſon of the Attendants upon the Bride or Bridegroom. Or, 2. Of the Bridegroom. Or rather, 3. By the Prophet himſelf: who having hitherto ſpoken to the Bridegroom, or King, now addreſſeth his Speech to the Bride or Queen. *r* So he calls her, partly, in token of his Reſpect and Affection to her, and partly, becauſe ſhe is ſuppoſed to be young and beautiful, and therefore the Prophet ſpeaks like and Elder and graver perſon, and as her ſpiritual Father and Counſellor. *s* He uſeth ſeveral Words, ſignifying the ſame thing, to ſhew his ſerious and Vehement deſire of her good, and the great importance and difficulty of practiſing the following Counſel. *t* Not ſimply, but Comparatively, ſo far as they cloſe or hinder the diſcharge of thy Duty to thy Husband; or ſo far as they are Corrupted in Doctrine or Worſhip, or practice. He alludes to the Law of Matrimony, *Gen.* 2. 24. and to what *Solomon* did ſay, or ſhould have ſaid to Pharaohs Daughter, to wean her from the Idolatry and other Vices of her Fathers houſe. But this, as well as the reſt of the Pſalm, reſpects Chriſt, and is a ſeaſonable and neceſſary Advice, and command to all perſons that deſire to come to Chriſt, whether *Jews* or *Gentiles*, that they would caſt off all their inveterate Errors and prejudices, all thoſe Superſtitious or Idolatrous or wicked Opinions or practices, which they had received by long and antient, and therefore venerable Tradition from their Fathers, and intirely give up themſelves to Chriſt to be inſtructed by him, and to receive his Doctrine, though it would ſeem new to them. And by theſe Words he ſeems to intimate and tacitly to foretel that not onely the Superſtitious inventions and Traditions of Men, but even the legal Worſhip appointed by *Moſes*, and delivered to them from their Parents, ſucceſſively for many Generations ſhould be relinquiſhed by the believing *Jews*, and aboliſhed by Chriſt's coming.

11 So ſhall the King greatly deſire thy beauty *u*: for he *is* thy Lord *x*, and worſhip thou him *y*.

u So doing thou ſhalt be amiable and acceptable to thy Husband; which will abundantly recompence thee, for the loſs of thy Fathers houſe. *x* As he is thy Husband, and alſo as he is thy King, and God, as he was called, v. 6. And this is added, as a Reaſon not of the laſt Words, why *the King* would *deſire her Beauty*; but of the Advice given to her, v. 10. *y* By which he implies that her Husband was no meer Man, but God alſo, and therefore might be adored without any Violation of that known and immutable Precept of worſhipping God onely.

12 And the daughter of Tyre *z* *ſhall be there* with a gift *a*, even * the rich amongſt the people *b* ſhall intreat † thy favour.

* Pſ. 72. 10. † Heb. Face.

z (*i. e.*) The people or Citizens of *Tyre*; as *the Daughter of Zion*, or *Jeruſalem*, or *Babel*, &c. are put for their Inhabitants, 2 *Kings* 19. 21. *Pſal.* 137. 8. *Zech.* 5. 7. He mentioneth the *Tyrians*; Partly,

partly, becauſe they did give Preſents to *Solomon*, 1 *Kings* 5. 1. &c. to whom here is a continued alluſion through the whole Pſalm; and partly, becauſe they among others, and before many others, were to be converted to Chriſt, as they were. See *Mat.* 11. 21. 22. *Mark* 3. 8. and 7. 24. *Alls* 21. 3, 4, 5. But they are here put Synecdochically for all the *Gentiles*, whom that City fitly repreſents, as being *the Mart of the Nations*, as ſhe is called, *Iſa.* 23. 3. And being a very rich and proud, and therefore a ſelf-conceited, and a ſtiff-necked people; their *Merchants being Princes*, *Iſa.* 23. 8. they may in a particular manner repreſent all thoſe great and proud Princes and ſtubborn people of the Gentile-World, which ſhould be ſubdued to Chriſt by the preaching of the Goſpel. *a* Partly to teſtifie their Homage, which was done by Gifts or Preſents, as appears from 1 *Sam.* 10. 27. 2 *Sam.* 8. 2. &c. and partly to procure thine, and conſequently thy Husbands Favour, as it here follows. *b* Of other Nations.

13 The kings daughter *c* *is* all glorious within *d*; her clothing *is* of wrought gold *e*.

c (*i. e.*) The Spouſe; ſo called, either, becauſe ſhe was the Daughter of one King, and the Wife of another: Or becauſe the Spouſe or Wife is ſometimes called the Husbands *Daughter*; partly, becauſe ſhe is ſuppoſed to be younger than he; and partly, becauſe of that reſpect and ſubjection which ſhe oweth to him, and that Fatherly Care and Affection which he oweth to her. See 2 *Sam.* 12. 3. *Jer.* 3. 4. So the Bridegroom calls his *Spouſe* his *Siſter*, *Cant.* 4. 10. Thus *Livia*, the Wife of *Auguſtus* is called his *Siſter* in antient Coins. *d* Either, 1. Even in her retiring Chambers in the Kings Palace, and not only when ſhe ſheweth her ſelf abroad. Or rather, 2. In her Mind and Soul, or in ſpiritual Endowments, the excellent Vertues and Graces wherewith ſhe is accompliſhed. For 1. This is oppoſed to her outward Clothing. 2. This being ſo great and ſo neceſſary a qualification of a worthy Spouſe, it is not likely it ſhould be omitted in her deſcription and commendation, eſpecially when the Bridegroom is commended for many inward Accompliſhments, as well as for his outward Glory, v. 4. 7. 8. The Church is this Bride, as hath been ſaid and proved before, whoſe true and chief Beauty is inward and ſpiritual, and not conſiſting in outward pomp and glory. *e* Her inward Perfections do not reſt within her, but break forth into vertuous and honourable Actions, wherewith ſhe is adorned in the view of the World. This ſuits well with the ſtyle of the Holy Scriptures, wherein the Saints are oft ſaid to be cloathed with Vertues and Vertuous Actions. See *Pſal.* 132. 9. 1 *Pet.* 5. 5.

14 She ſhall be brought unto the king *f* in raiment of needle-work: the virgins her companions *g* that follow her ſhall be brought unto thee.

f He alludes to the Cuſtom of conducting the Bride to the Bridegrooms Houſe. *g* (*i. e.*) Her Bride-maidens attending upon her, called her *honourable Women*, v. 9. (where ſee the Notes) and here *Virgins*, becauſe of their Spiritual Purity and Chaſtity, 2 *Cor.* 11. 2.

15 With gladneſs and rejoycing *h* ſhall they be brought: they ſhall enter into the Kings palace.

h Full of Joy for the Glory and Felicity of the Bride and Bridegroom, and for the comfort and benefit which redounded to themſelves from it.

* 1 Pet. 2. 6. Iſa. 1. 8. & 6. 10. & 28. 16.

16 In ſtead of thy fathers ſhall be thy children, * whom thou mayeſt make princes in all the earth *i*.

i Having directed his Speech to the Bride, he now returns to the Bridegroom, as may be gathered both from the Hebrew words, which are of the Maſculine Gender; and from the next Verſe, which unqueſtionably belongs unto him: Yet ſo that he ſuppoſeth the Bride to be concerned, and partakes with him in the priviledge here mentioned, and the Children to be common to them both. And therefore this Verſe and Pſalm cannot be underſtood of *Solomon*, and his Marriage with *Pharaohs* Daughter, becauſe he had no Children by her, and but very few by all his Wives and Concubines; and his Children were ſo far from exceeding their Parents in the largeneſs of their Dominions, or being made *Princes in all the Earth*, as is here ſaid, that they enjoyed but a ſmall part of their Fathers Dominions, and that with many Tribulations and but for a ſhort time. But this was moſt truly and fully accompliſhed in Chriſt: who inſtead of his Fathers of the Jewiſh Nation, from whom he deſcended, and by whom he was forſaken and rejected (which here ſeems to be implyed, and elſewhere is expreſly affirmed) had a numerous Poſterity of Gentile Chriſtians of all the Nations of the Earth, which here and elſewhere are called *Princes* and *Kings*, becauſe of their great Power with God and with Men, becauſe they ſubdued a very great part of the World to the Obedience of Chriſt, and ruled them in his Name and ſtead.

17 I will make thy name to be remembred in all generations *k*: therefore ſhall the people praiſe thee for ever and ever.

k As he began the Pſalm with the Celebration of the Kings Praiſes, ſo now he endeth with it, and adds this important Circumſtance, that this Nuptial Song ſhould not only ſerve for the preſent Solemnity, as others of that kind do, but that it ſhould be remembred and ſung in all ſucceſſive Generations. Which plainly ſheweth that it was not Compoſed upon ſuch a ſleight and tranſitory occaſion, as that of *Solomons* Marriage with *Pharaohs* Daughter, which was ſoon forgotten, and the *Iſraelites* had little cauſe to remember it with any ſatisfaction; but upon that great and glorious and everlaſting Marriage between Chriſt and his Church; of which this is moſt properly and literally verified.

PSAL. XLVI.

The ARGUMENT.

The occaſion of this *Pſalm* is thought to be that happy ſucceſs and ſettlement, and Peace which God granted to the People of *Iſrael* in *Davids* time, and by his meane, 2 *Sam.* 8.

To the chief muſician ‖ for the ſons of Korah, a ſong upon Alamoth.

‖ Or, of.

The confidence and ſafe condition of the Church under Gods care, 1—5. *manifeſted in His wonderful deliverance from her Enemies*, 6—9. *He exhorteth all to conſider it, to the magnifying his name*, 10, 11.

1 God *is a* our refuge and ſtrength, a very preſent *b* help in trouble.

a (*i. e.*) He hath now manifeſted himſelf to be ſo by the courſe of his Providence. *b* Or, *a ſufficient*, as this word is ſometimes uſed, as *Job* 17. 16. *Zech.* 10. 10.

2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea *c*.

† Heb. *the heart of the Seas.*

c Though there ſhould be nothing but ſhakings and Confuſions, and Deſolations in all the Nations round about us: which are oft expreſſed by ſuch Metaphors, as *Jer.* 51. 25. *Hag.* 2. 21, 22. *Rev.* 6. 14.

3 *Though* the waters thereof roar, *and* be troubled *d*: *though* the mountains ſhake with the ſwelling thereof *e*. Selah.

d Though the Sea be very tempeſtuous, and its Waters fly which a multitude of People is oft ſignified, as *Rev.* 17. 1. 15.) rage, to wit, againſt us, as appears from the following Verſes. *e* Though its raging Waves affault mighty Princes and Kingdoms, and make them ſhake and be ready to fall down.

4 *There is* a river, the ſtreams whereof *f* ſhall make glad *g* the city of God *h*: the holy *place* of the tabernacles *i* of the moſt High.

f He either ſpeaks of, or at leaſt alludes to, the River of *Kidron*, 2 *Sam.* 15. 23. *John* 18. 1. and its two Streams or Rivolets following from it, *Gihon* and *Siloah*, 2 *Chron.* 32. 30. *Iſa.* 8. 6. which being ſmall and contemptible, or ſtill or gentle Waters, are not unfitly oppoſed to the vaſt and unruly Waters of the Sea. He inſinuates the weak condition of Gods Church as to outward advantages, that they had not one Sea to oppoſe to another, but only a ſmall River; which though in it ſelf deſpicable, yet was ſufficient to refreſh and defend them in ſpight of all their Enemies. And as *the Sea* and *Waters* thereof, v. 2, 3. are to be underſtood Metaphorically, as all agree, ſo alſo in all probability, are this River and Streams: Which therefore may deſign the gracious Preſence and Aſſiſtance, and Bleſſing of the Lord, (which is very frequently deſcribed under the Name of *Waters*, as *Iſa.* 11. 9. and 12. 3. *Zech.* 14. 8. *&c.*) or the Lord himſelf, who is expreſly ſaid to be unto the City of *Zion* for its defence, *a place of broad Rivers and Streams*, *Iſa.* 33. 21. which probably alludes to this River, or at leaſt explains it. *g* (*i. e.*) Shall not barely defend it from utter ruin, but preſerve it from danger, and give great occaſion for rejoycing and thanksgiving. *h* (*i. e.*) *Zion* or *Jeruſalem* ſo called alſo *Pſal.* 48. 1. *Iſa.* 60. 14. *i* (*i. e.*) Of the Tabernacle, the plural Number for the ſingular, as *Pſal.* 43. 3. The place where Gods holy Tabernacle is ſetled.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right early *k*.

† Heb. *on the morning.*

k Heb. *as ſoon as the Morning appeareth*, (*i. e.*) Speedily, after a ſhort Night of affliction; Comp. *Pſal.* 30. 5. and Reaſon why, *Morning* the Danger is greateſt, and the Enemies prepare to make the aſſault; *a prevaith*, which is commonly done in the Morning.

6 The heathen raged *l*, the kingdoms were moved: he uttered his voice *l*, the earth melted *m*.

l To wit, againſt God, and againſt his People. *l* Either his *high place* thundred; or he ſpoke to them in his Wrath, as is ſaid *Pſal.* 2. 5. *m* The Inhabitants of the Earth who were combined againſt *Zion*, were diſpirited and conſumed.

7 The LORD of hoſts *is* with us, the God of Jacob *is* † our refuge. Selah.

† Heb. *an high place.*

8 * Come, behold the works of the LORD, † what deſolations he hath made in the earth *n*.

* Pſ. 66. 5. Or, *who*

n (*i. e.*) Among thoſe people of the Earth who were neighbouring and vexatious to Gods people, and therefore were cut off by *David*, and their Lands and Cities in great part waſted.

9 He maketh wars to ceaſe *o* unto the end of the earth *p*: * he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire *q*.

* Pſ. 76. 3.

o He hath ended our Wars, and ſettled us in a firm and well-grounded peace. *p* Or, *of this Land*, to wit, of *Iſrael*: from one end of it to the other. *q* He ſpeaks of the *Bows* and *Spears*, and *Chariots* of their Enemies; for he preſerved thoſe which belonged to his people.

10 Be ſtill *r*, and know that I *am* God *s*: I will be exalted *t* among the heathen, I will be exalted in the earth.

r He ſpeaks either, 1. To the *Iſraelites*, *be ſtill*, (*i. e.*) Do you henceforth ſilently and quietly wait upon me without fear or Diffidence. Or rather 2. *To the Heathen*, who had *Raged*, v. 6. and therefore now he ſeaſonably admoniſheth them *to be ſtill*, and to ſtir no more againſt Gods people. *s* The only True and Almighty God; and your Gods are but dumb and impotent Idols. *t* (*i. e.*) I will make my ſelf glorious by my great and wonderful Works.

PSAL. XLVII.

The ARGUMENT.

This *Pſalm* may ſeem to have been Compoſed upon the occaſion of that great Solemnity of carrying the Ark from the Houſe of *Obed-Edom* into the City of *Zion*; of which ſee 2 *Sam.* 6.

and 1 *Chron.* 13. and 16. But as *Zion* was a Type of the Church, and the Ark a Type of Christ, so this hath a further reference, even to Christs Ascension into Heaven, and as consequent thereunto, to the spreading of his Kingdom in all the Parts and Nations of the World. Which is the chief Scope and Design of the Psalmist, or at least of the Holy Ghost, in this *Psalm* ; as will plainly appear from the words and matter of it.

‖ Or, *of.* To the chief musician, *a Psalm* ‖ for the sons of Korah.

The Church is exhorted to praise God, who subdueth her Enemies, 1—3. and give her an excellent inheritance, 4—7. A promise of calling and gathering the Gentiles. 8—9.

1 O Clap your hands all ye people *a* ; shout unto God *b* with the voyce of triumph.

a Either, 1. All the Tribes of *Israel* : For the several Tribes are sometimes called several *Peoples*. See *Josh.* 5. 14. *Ezek.* 2. 3. *Act.* 4. 27. Or 2. All Nations, not only *Jews*, but *Gentiles* ; for all of them either had or might have benefit by the Ark, upon their Addresses to God there, and especially by Christ and his Ascension. *b* In the Worship, and unto the Glory of the God of *Israel*.

2 For the LORD most high *is* terrible *c* ; *he is* a great King over all the earth *d*.

c Or, *is myt tigh* (in himself, above all Gods) and (which Conjunction is oft understood) *terrible*, to all his Enemies. *d* The universal Monarch of the whole World, and not of only *Israel*.

3 He shall subdue *e* the people under us *f*, and the nations under our feet.

e Or, *lead* like *Sheep* ; or *bring into the Fold* ; as divers render the word, by comparing *Isa.* 5. 17. *Mich.* 2. 12. He seems to speak of such a subjugation of them, as was for the good of the people subdued, because this is matter of rejoycing to them, v. 1. Which is true both of those people whom *David* subdued, who thereby had Opportunities, Obligations and Encouragements, to own and worship the true God, which was the only way to their true and lasting Happiness ; and especially of those *Gentiles* who were subdued to Christ by the preaching of the Gospel. *f* The Gentile Converts were in some sort brought under the *Jews*, because they were subjected to Christ, and to his Apostles, and to the primitive Church, which were *Jews*. Or the Psalmist may speak this in the Name of the whole Church, which then were *Israelites* only, but afterwards were made up of *Jews* and *Gentiles*, unto which all particular Believers were to submit themselves in and for the Lord.

4 He shall choose *g* our inheritance *h* for us, the excellency *i* of Jacob *k* whom he loved *l*. Selah.

g (*i.e.*) He won appoint and bestow upon us. This Verb of the Future Tense may seem to agree well with the *Gentiles*, because this Blessing was not now present but future, and so the Sense designed by the Holy Ghost may be this : Though at present we are wicked and wretched Creatures, and Strangers to the Commonwealth of *Israel*, yet there is a time coming wherein God will chuse or take us into the number of his Children by gracious Adoption. But Futures are variously rendred ; and accordingly the Vulgar *Latin*, *Syriack* and *Arabick* render this word, *He hath chosen*. The *Chaldee* renders this and the following words, *He will take Pleasure in us, & us to give us our Inheritance*. *h* Either the Land of *Canaan* : Or Heaven ; which was typified by that Land : Or rather, God himself who is called his peoples *Portion* or *Inheritance*, as *Psal.* 16. 5. and 73. 26. and elsewhere, or the Presence and Worship, and Blessing of God. This God had chosen for the *Israelites*, and resolved to chuse or fet apart for the *Gentiles*. *i* Or, *Glory* ; wherein *Jacob* gloryed and excelled all other people. See *Psalm.* 24. 21. *Amos* 6. 8. and 8. 7. *k* Either 1. Of the person of *Jacob* ; who, though he never had the possession of the Land of *Canaan*, yet had the Lord and his Presence, and Blessing for his Inheritance. Or rather, 2. Of the people of *Jacob* or *Israel*, who are frequently called *Jacob*, as *Numb.* 23. 7, 10, 23. *Psal.* 14. 7. and 44. 4. &c. for these did actually enjoy the promised Inheritance of *Canaan*, and the presence of God in his Sanctuary. *l* This he adds ; partly as the reason why he chose such a noble Inheritance for them, not for any peculiar worth in them more than in other people, but only for his free love to them, as he declareth, *Deut.* 7. 7, 8. and 9. 5. and partly, as an evidence of the excellency of this Inheritance, because it was chosen for his beloved people.

* *Psal.* 62. 24, 25. 5 * God is gone up *m* with a shout ; the LORD with the sound of a trumpet.

m This is meant litterally of the Ark, wherein God was present, which went or was carried up to the Hill of *Zion*, where the Tabernacle was erected for it, and afterwards to the Hill of *Moriah* into the Temple ; which Solemnity was accompanied with the shouts and acclamations of the People, and with the sound of Trumpets : but Mystically it reflects Christs Ascension in Heaven, as may be gathered by comparing this with *Eph.* 4. 8. where the like words uttered concerning the Ark upon the same occasion, *Psal.* 68. 18. are directly applied to Christs Ascension.

6 Sing *praises* *n* to God, sing *praises* : sing praises unto our King *o*, sing praises.

n Those words are repeated four times in this Verse, to shew how vehemently desirous the Psalmist was, that God might have his due Praise and Glory ; and of how great necessity and importance it was to men to perform this great, though much neglected, duty. *o* For so he is in a special manner.

‖ Or, *every one that hath understanding*, Or, *sing Maschil.* *Psal.* 45. 7 For God *is* the King of all the earth *p*, sing ye *praises* ‖ with understanding *q*.

p Not only ours, as I now said, but also of all the Nations of the World ; and therefore he may well require, and doth highly deserve all our praises. *q* Not rashly, or formally and carelessly, but seriously, considering the greatness of this King whom you praise, and what abundant cause you have to praise and admire him. Which is an intimation that the matter of this Psalm is more sublime and important than ordinary.

8 God reigneth over the heathen *r* : God sitteth upon the throne *s* of his holiness.

r (*i.e.*) Over all heathen Nations, as being *the King of all the Earth*, v. 7. Which was not true in *Davids* time, but was fulfilled by Christ. *s* To wit, as Judge and King, exercising Dominion, or *Reigning*, as he now said ; this being only another expression of the same thing. And this *Holy Throne* is either, 1. The Ark, upon which God was said to sit to govern the *Israelites*. Or rather, 2. Heaven ; which is oft called Gods *Throne*, *Psal.* 11. 4. *Isa.* 66. 1. whence God is said to behold and to rule all Nations ; of which general Dominion of God he here speaks. And here Christ sits at his Fathers Right-hand, for that purpose.

9 ‖ The princes of the people *t* are gathered together, *even* the people of the God of Abraham *u* : for the shields of the earth *x* belong unto God : he is greatly exalted *y*.

‖ Or, *The voluntary of the people are assembled unto the people of the God of Abraham.*

t Either 1. The heads of the Tribes of *Israel* who were gathered together to the Tabernacle, or Temple upon solemn Feasts. Or rather 2. *The Princes* (or *the voluntary* or willing ones, as this word is rendred, *Psal.* 110. 3.) of the *Gentiles*, who are here known by the Name of the People, v. 1, 2. who were divided in their Principles, and Interests, and Religions, but are now united and gathered together unto Christ, laying their Scepters at his Feet, and joyntly owning and promoting his Worship and Service. So he speaks of the Conversion of the *Gentiles* ; although he mentions only their Princes, because their Conversion might seem to be most difficult in sundry respects, and therefore that being affirmed, the conversion of their people, with or after them, might very reasonably be supposed. *u* So he explains the former Clause, and shews what people he spake of ; and it is observable, he doth not fay *the People of Abraham*, left this should be appropriated to the *Israelites* ; but *the People of the God of Abraham* ; (*i.e.*) which Worship the God of *Abrahim*, whether they be *Jews* or *Gentiles*. So this is a Prophecy of the Conversion of the *Gentiles* ; which also is intimated by the Name here used, which is not his Old and first Name, *Abram*, but his new Name, *Abraham*, given to him to signifie, that he should be *the Father of many Nations*, *Gen.* 17. 5. Or these words with the former, may be, and are by divers learned Interpreters rendred thus : *The Princes of the People*, (*i.e.*) Of the *Gentiles*) *are* (*i. e.* Shall be, as is usual in Prophetick style) *gathered* unto (which Particle is sometimes understood, as *Psal.* 5. 8. *Jer.* 26. 10. *Hosea* 2. 14.) *the people of the God of Abraham*, (*i.e.*) Unto the *Jews*, and to both *Jews* and *Gentiles* shall be united in one Religion ; and to God *shall reign over the Heathen*, and *be King of all the Earth*, as is here said v. 7, 8. and *all people* shall *clap* their *hands* for joy, as it is v. 1. *x* Either 1. The protection of the people of all the Earth. Or rather 2. Their Princes or Rulers, who are fitly called *Shields*, *Hosea* 4. 18. because by their Office they are or should be the common Parents and Protectors of all their people, to defend them from all Oppressions and Injuries. Thefe, faith he, are *the Lords*, (*i. e.*) At his disposal, or subject to his dominion, both as to their Hearts and Kingdoms. And fo this is here conveniently added, as the Reason of that great and improbable Event, foretold in the foregoing words, that the Princes of the People (which of all others were most lofty and wilful, and incorrigible) should joyn and subject themselves to the Lord, and to his Church. *y* By this means God shall be greatly Glorified, and appear to be far above all the Princes of the World, and above all other Gods.

PSAL. XLVIII.

The ARGUMENT.

This Psalm was Composed upon the Occasion of some eminent Deliverance vouchsafed by God to the City of *Jerusalem*, from some potent Enemy, and dreadful Danger ; either that in *Jehoshaphats* time, 2 *Chron.* 20. or that under *Hezekiah*, 2 *Kings* 18. and 19. In both which times there were Holy Prophets, by some of whom this *Psalm* might be made.

A song *and* psalm *a* ‖ for the sons of Korah. ‖ Or, *of.*

a Of which see on *Psal.* 20. which hath the same Title.

The Prophet describeth the glory and excellency of the Church, 1—3. professed from her potent Enemies, 4—8. For which God is glorified, 9, 10. and the faithful invited to take notice of its beauty and firmness, to transmit it to following generations, 11—13.

1 GReat *is* the LORD, and greatly to be praised in the city of our God *b*, *in* the mountain of his holiness *c*.

b In *Jerusalem*, which he hath chosen for his dwelling place. *c* (*i. e.*) In his holy Mountain, either *Zion* where the Ark and Tabernacle was : Or rather *Moriah* ; where the Temple now was. Although both of them are supposed by some to be but one Mountain, having two tops ; and it is certain that both are frequently called by one Name, to wit, *Zion*.

2 * Beautiful for situation, the joy of the whole earth *d* is mount Zion, *on* the sides of the north *e*, * *Psal.* 50. 2. *Ezek.* 20. 40. *Lam.* 2. 4. *Tit.* 1. 2. *Heb.* 6. 18. the city of the great king *f*.

d *Jerusalem* may be so called here, as it is also *Lament.* 2. 15. Not actually, as if all people did rejoyce in it, or for it ; but Fundamentally or Causally, because here was very great cause or ground of rejoycing for the Gentile World, if they had understood themselves, or their true Interest ; because here God was graciously present and ready to hear and answer the just Desires and Prayers, not only of the *Israelites*, but of any stranger of what Nation soever, according to *Solomons* Prayer, 1 *Kings* 8. 41. &c. and here the *Gentiles* might find That God, whom like blind Men they groped for, as the Greek Phrase implies, *Acts* 17. 27. and here they might be informed of the Nature and Properties, as also of the Mind and Will of the Almighty and Everlasting God, of which they were so grosly ignorant, and of that Messias, who was

the desire of (and consequently matter of great Joy unto) *all Nations*, *Hagg.* 2. 7. And 2. Prophetically, because the joyful Doctrine of the Gospel was to go from thence unto all Nations ; of which see *Isa.* 2. 2, 3. *Mich.* 4. 1, 2. Yet these words may be and are by others rendred and understood thus, *the Joy of the* or *this* (for here is an Emphatical Article) *whole Land*. *e* (*i. e.*) Which is on the Northern part of *Jerusalem*. But because *Josephus* and some others affirm, that Mount *Zion* stood Southward from *Jerusalem*, this Clause possibly may be added to signifie that *Zion* is not here to be understood strictly and properly for that Mountain, or part of the Mountain so called, but for that other Mountain, or part of the same Mountain upon which the Temple was built, which was strictly called *Moriah*, but is here called *Zion*, because that Name was far better known in Scripture, as being oft put for the Temple, as *Psal.* 137. 3. *Isa.* 18. 7. *Jer.* 51. 10. *Lam.* 5. 18. and for the whole City, and for the Church of God, in a multitude of places of Scripture. *f* (*i. e.*) The City of God, as it was now called, v. 1. who justly calls himself *a great King*, *Mal.* 1. 14. as being *King of Kings*, *and Lord of Lords*, *Rev.* 19. 16.

3 God is known *g* in her places *h* for a refuge *i*.

g To his people by sensible and long Experience, and to all neighbouring Nations, by their own observation. *h* (*i.e.*) In the Habitations, or to the Inhabitants of that City. Possibly he may here point at the Kings Palace and the Temple, which was the Palace of the King of Heaven ; which two Palaces God did in a singular manner protect, and by protecting them, he protected the whole City and People. *i* Under whole shadow we are more safe and secure, than other Cities are with their great Rivers and impregnable Fortifications.

4 For lo, the kings *i* were assembled, they passed by *k* together.

i Either those Kings Confederate against *Jehoshaphat*, 2 *Chron.* 20. or the *Assyrian* Princes ; whom they vain-gloriously called *Kings*, *Isa.* 10. 8. *k* In their march towards *Jerusalem*. Or, *they passed away*, (*i. e.*) departed without the Success, which they designed and confidently expected.

5 They saw *it*, *and* so they marvelled *m* ; they were troubled *and* hasted away *n*.

l They did only look upon it, but not *come into it*, *we stood an Arrow's shoot*, *—we call a Bank against it*, as is said upon this or the like occasion, 2 *Kings* 19. 32. *m* Not so much at the structure or strength of the City, as at the wonderful Works wrought by God on their behalf. *n* See 2 *Kings* 19. 35.

6 Fear took hold upon them there, *and* pain *o*, as of a woman in travail.

o Partly, at the Tidings of *Tirhakahs* coming against them, 2 *Kings* 19. 9. and partly for that terrible Slaughter of their Army, there v. 35.

7 Thou breakest the ships of Tarshish with an eastwind *p*.

p This is not reported as a matter of Fact, for we read of no Ships in those Expeditions to which this Psalm relates, nor did any ships come near *Jerusalem*, because that was at a great distance from the Sea, and from any Navigable River running into the Sea ; but only added by way of illustration, or allusion. The Sense is, Thou didst no less violently and suddenly destroy these proud and raging Enemies of *Jerusalem*, than sometimes thou destroyest the Ships at Sea with a fierce and vehement Wind, such as the Eastern Winds were in those parts, *Exod.* 14. 21. *Job* 27. 21. *Psa.* 48. 17. *Ezek.* 27. 26. The Words are and may be rendred thus : *Thou didst break* them as (such Ellipsis of the Pronoun, and of the note of similitude being very frequent ; as I have again and again shewed, *the Ships of the Sea* (for *Tarshish*, though properly the Name of a Maritime place in *Cilicia*, *Ezek.* 27. 25. *Jonah* 1. 3. is usually put for the Sea, as 1 *Kings* 10. 22. 2 *Chron.* 9. 21. *Psal.* 72. 10. *Isa.* 2. 16. *Jer.* 10. 9.) *are broken with an East-wind*. Albeit the Enemies of *Jerusalem*, which are compared to the raging Waters of the Sea, in *Psal.* 46. 2, 3. may as fitly be compared to Ships upon the Sea.

8 As we have heard, so have we seen *q* in the city of the LORD of hosts, in the city of our God : God will establish it for ever *r*. Selah.

q The predictions of the Prophets, either 2 *Chron.* 20. 14. or 2 *Kings* 19. 20. &c. have been verified by the Events. Or we have had late and fresh experiences of such wonderful works of God, as before we only heard of by the Report of our Fathers. *r* From this miraculous deliverance we plainly see that God hath a singular love to it, and care of it, and therefore will defend it in all succeeding Ages, against all her Enemies. And so God would have done, if *Jerusalem* had not forsaken God, and forfeited his favour and protection.

9 We have thought of *s* thy loving kindness, O God, in the midst of thy temple.

s It hath been the matter of our serious and deep Meditation, when we have been Worshipping there in thy Temple. For when the Priests were effering Incense or Sacrifice, the Religious People exercised themselves in holy Meditation, or secret Prayer to God, as may be gathered from *Luke* 1. 10. and many other places of Scripture, and from the Nature of the thing. Or, *We have silently* or *patiently waited for*, as some Antient and other Interpreters render it.

10 According to thy name, O God, so *is* thy praise *t* unto the ends of the earth : thy right hand is full of righteousness *u*.

t For this and such like glorious Actions, thou art praised and acknowledged, and evidently proved to be such an one as thou hast affirmed thy self to be in thy Word, *God Almighty* or *All-sufficient*, *the Lord of Hosts*, *the King of the Church and People*, *and a Rock*, *Tower* &c. *all that trust in thee*, and all other things which thou art called in Scripture. Thy Name is not an empty Title, but is filled up with honourable and praise-worthy Works answerable to it. *u* (*i. e.*) Of righteous Actions ; by which thou discoverest thy Justice and Holiness in destroying the Wicked, and incorrigible Enemies of thy People, and in fulfilling thy promises made to thy Church.

11 Let mount *x* Zion rejoyce, let the daughters of Judah *y* be glad, because of thy judgments *z*.

x Synecdochically put for *Jerusalem*. *y* (*i. e.*) The other and leffer Cities, and Towns or Villages (*i. e.* all the People) of *Judah* : for such are commonly called *Daughters* in respect of the Mother City, to which they are Subjects : See *Jos.* 15. 45. and 17. 12. *Psal.* 45. 12. and 137. 8. He mentions *Judah* only, and not all *Israel* ; partly because they were more immediately and eminently concerned in *Jerusalems* deliverance ; and principally because ten of the Tribes of *Israel* were now cut off from *Jerusalem*, and from the Kingdom of *Davids* House, and possibly carried away captive, 2 *Kings* 18. 5, 10, 11. *z* Upon thine and their Enemies. At which they were glad not simply, but because it was highly conducible to Gods Honour, and to the preservation and enlargement of Gods Church in the World.

12 Walk about Zion, and go round about her *a* : tell the towers thereof *b*.

a He speaketh, either, 1. To the Enemies, as triumphing over them. Or rather 2. To the People of that City and Kingdom, who had been Eye-Witnesses of this glorious work of God, as appears from the following Verses. *b* He bids them *mark well* her *Towers*, *Bulwarks* and *Palaces*, here and in v. 13. not with vain oft-attention, or carnal confidence, for he had said that *God* only was their Refuge, v. 3. but with thankfulness to God, when they should find upon enquiry, that not one of them was demolished, or any way defaced by so potent an Enemy.

13 † Mark ye well her bulwarks, ‖ consider *c* her † Heb. *set your heart to her Bulwarks.* palaces : that ye may tell it to the generation following *d*.

‖ Or, *mark.*

c Or *Exalt*, or *admire*. *d* That they may be excited to continue their Praises to God for this Mercy, by which they hold and enjoy all their Blessings, and to trust in God in the like difficulties for the future.

14 For this God *e* is our God for ever and ever ; he will be our guide *even* unto death *f*.

e Who hath done this great Work. *f* (*i. e.*) Whilst we have a Being. Death and Life, and the several Ages of Life and Death, are oft ascribed to Churches and Commonwealths, both in Scripture and in other Authors. This Promise was made to the Old and Earthly *Jerusalem*, upon condition of their Obedience, wherein they failing to godliness, lost the benefit of it, but it is absolutely made good to the New and Heavenly *Jerusalem*, the Church of Christ.

PSAL. XLIX.

The ARGUMENT.

This *Psalm* is penned upon the same occasion with *Psal.* 37. and 73. to wit, upon the Contemplation of the Afflictions of Gods people, and of the prosperities and glory of ungodly men. The design is to justifie Gods providence in this dark Dispensation, and to shew that all things being considered, good men have no cause for immoderate dejection of Spirit, nor wicked men for glorying in their present Felicities.

To the chief musician ; *a Psalm* ‖ for the sons of Korah. ‖ Or, *of.*

The Psalmist having filled up all Men to attention, 1—5. discovereth their vain trust in Riches, 6—14. and the contrary trust of the faithful in God, 15. Exhorteth them not to fear the prosperity of the wicked, for it cannot deliver him from the Grave, 15—20.

1 HEar this, all *ye* people *a*, give ear all *ye* inhabitants of the world :

2 Both * low and high, rich and poor together. * *Psal.* 62. 9.

a Heb. *All Peoples* ; *Jews* or *Gentiles* : For all are concerned in this matter, as being apt to stumble and murmur at it.

3 My mouth shall speak of wisdom, and the meditation of my heart *shall be* of understanding *b*.

b It concerns you diligently to attend to me, for I am about to speak not of vulgar and trivial things, or such as come suddenly into my Mind, and rush as hastily out of my Mouth, but of such things as are the result of my most serious and considerate thoughts, and such as, if you observe them and lay them to heart, will make you truly wise, and keep you from those Errors and Follies and Mischiefs, which the generality of Mankind for want of a right understanding do run into.

4 * I will incline mine ear *c* to a parable *d* ; I will open *e* my dark saying *f* upon the harp, * *Psal.* 78. 2. *Mat.* 13.

c This is another Argument to perswade them to hearken to him : I will hearken what God by his Spirit speaks to me, and that and nothing else will I more speak to you : and therefore it is well worth your hearing. I also shall joyn with you in attending to it, that whilst I teach you, I may self may learn the same Lesson. For as Ministers now teach themselves whilst they teach others, so the Holy Prophets did oft times search into, and study to find out the meaning of their own Prophecies, as appears plainly from 1 *Pet.* 1. 10, 11. The Phrase is thought to be taken from the Musicians, who lay their Ear close to the Instrument when they tune it, and by their Ear try how the Voice and Instrument agree. *d* Which properly is a Figurative and Allegorical Speech, but is oft more largely taken for any excellent and important, and withal dark or difficult, Doctrine or Sentence, see *Numb.* 23. 7. and 24. 3. 15. *Psal.* 78. 2. comp. with *Mat.* 13. 35. *e* (*i. e.*) I will not smother it in my own Breast, but publish it to the World. *f* So he mildly calls the following Discourse, because the things in question is and ever hath been thought difficult, and hard to be understood.

5 Wherefore ſhould I fear *g* in the days of evil *h*,
* Hoſ. 7.2. *when* the iniquity of my heels *i* ſhall * compaſs me about ?

g He ſpeaks in his own perſon, becauſe he had now ſaid that he would *incline* his *Ear*, v. 4. (*i. e.*) Learn and practice what he was teaching others; but his meaning is more general, that there is no ſufficient cauſe, why he or any good man ſhould *fear*. Which is to be underſtood of exceſſive or immoderate and prevailing Fear, cauſing deſertion or deſpondency, or diſtruſt of Gods Providence and Goodneſs, or diſcontent with his Condition. In which ſenſe men are ſaid not to *fear*, *Gen.* 50. 19. *Mat.* 28. 5. comp. with *Mark* 16. 6. Thus *Gen.* 45. 5. *Be not grieved*, to wit, inordinately: for otherwiſe they ought, and he would have had them to grieve for their ſin. Thus *to lead a man into temptation*, *Mat.* 6. 13. is *to ſuffer* him *to be overcome* by it, by comparing 1 *Cor.* 10. 13. And the object or cauſe of this forbidden Fear is double, the one the afflictions of good men, here following; the other, the proſperity of the ungodly, as it is declared v. 16. and of which he begins to treat in the very next Verſe, and continues the Diſcourſe of it to the end of the Pſalm. *h* Either, 1. Of ſin: when iniquity of all ſorts abounds; which is many ways grievous and vexatious to every good man. Or 2. Of miſery; in times of great Diſtreſs and Calamity, either publick or private, when wicked men flouriſh, (of which he ſpeaks in all the reſt of the Pſalm,) and good men are oppreſſed and perſecuted. *i* By which he underſtands either, 1. His afflictions: which he might juſtly call the puniſhment of his ſinful actions; for *iniquity* is commonly put for the puniſhment of it, and *the Heels* are put for a Mans Foot-ſteps, and Metaphorically, for ones ways or actions, as *Pſal.* 56. 6. and 89. 51. Or 2. *Toe iniquity*, (*i. e.*) The violent and injurious deſigns and practices of his ungodly and malicious Enemies, who, as he here ſaith, *did compaſs him about*. Whereby he notes their proſperous ſucceſs againſt him, and his being indangered and vexed by them, as this Phraſe implies, *Job* 16. 13. *Pſal.* 17. 9, 11. and 22. 12. and 140. 9. *Habak.* 1. 4. and withal their intention and endeavour to vex and perſecute and deſtroy him, as this Phraſe is uſed, *Pſal.* 17. 9. and 22. 12, 16. and in many other places. This Senſe is favoured both by the *Syriack* and *Arabick* Interpreters: whoſe of the former renders the words thus, *the iniquity of mine Enemies hath compaſſed me*, and the latter thus, *When mine Enemies ſhall compaſs me about*: And by the main ſcope of the Pſalm, which is to comfort himſelf and other good men, againſt that great ſcandal of the proſperity of the Wicked, and the oppreſſions and miſeries of the Righteous. But all the difficulty is, why or how he calls this, *the iniquity of his Heels*. For the clearing whereof, it is humbly propoſed to Conſideration, that this Genitive Caſe, *of my Heels*, ſeems to note not the efficient or meritorious cauſe of this *iniquity*, or puniſhment of it, but the Object about which this iniquity is exerciſed; as Nouns in the Genitive Caſe are frequently taken. Thus *the ſpoil of the Poor*, *Iſa.* 3. 14. is not that ſpoil which was made by them, but upon them: and *the violence of the Children of Judah*, as it is in the Hebrew Text, *Joel* 3. 19. is that which was done againſt them, as we truly tranſlate it. See alſo *Dan.* 4. 27. *Mat.* 10. 1. *Acts* 4. 9. In like manner here, *the iniquity of my Heels*, is the iniquity wherewith they compaſs and ſeek to trip up my Heels; for we ſhall find *David* oft ſpeaking of the malicious practices of his Enemies, with reſpect to his *Heels* or *Feet*, or *Steps*. So he tells us they *pierced his Hands and Feet*, *Pſal.* 22. 16. they *compaſſed* and *marked*, and *prepared a Net for* his *Steps*, *Pſal.* 17. 11. and 56. 6. and 57. 6. as *Jeremy* alſo complains of his Enemies, that they hid *Snares for* his *Feet*, *ch.* 18. 22. And therefore it is not ſtrange that the iniquity of his Enemies is here noted to be exerciſed about his *Heels* or *Footſteps*, as this word ſignifies, either becauſe they did malignantly obſerve all his ſteps or ways, that they might find occaſion to load him with reproaches in order to his Ruin; or becauſe they *purpoſed* to trip up his Heels, or to *overthrow his goings*, as he complains *Pſal.* 140. 4. Beſides the words may be rendred, *the iniquity of my Supplanters*; for the Hebrew word rendred *Heels*, may be, and is by ſome learned Interpreters, taken for a Participle of that Verb, which ſignifies to *ſupplant* or trip up the Heels or circumvent, from whence *Jacob* had his Name. And this Character fitly agrees to *Davids* Enemies, who were not only moſt malicious, but alſo very deceitful and treacherous, as he every where complains.

* Job 31. 24. Pſ. 62. 10. Mark 10. 24. 1 Tim. 6. 17.

6 They that * truſt in their wealth *k*, and boaſt themſelves in the multitude of their riches,

k As that which can and will ſecure them, from Gods Judgments and from the Calamities of humane Life. The Pſalmiſt having ſaid that he and other good men, had no ſufficient cauſe of Fear, from their preſent ſufferings from ungodly men, now he proceeds on the contrary to ſhew, that his ungodly Enemies had no reaſon to be ſecure and confident, becauſe of their preſent Riches and proſperous ſucceſs.

7 None of *them* can by any means redeem *l his* brother *m*, nor give to God *n* a ranſom for him.

l To wit, from Death, as appears from v. 9, 10. &c. neither from the firſt Death, nor from the ſecond, which he points at ver. 14, 19. *m* Whom he would do his utmoſt to preſerve in Life: and conſequently not himſelf. But he ſeems to mention *his Brother* rather than himſelf, becauſe when his Brother is ſick, he being in Health hath the full command and free uſe of all his Wealth, and Strength, and Wit, and all other means of redeeming his Brother; which he hath not, when he himſelf is dangerouſly or deſperately ſick. *n* The only Lord of Life, and the Judge who hath paſſed upon him the Sentence of Death.

* Job 36. 18, 19. 8 (For * the redemption of their ſoul *o* is precious *p*, and it ceaſeth for ever *q*.)

o (*i. e.*) Of their Life, as Soul is commonly uſed. *p* (*i. e.*) Rare, as the word is uſed, 1 *Sam.* 3. 1. *Dan.* 2. 11. hard to be obtained. But he doth not call it ſimply impoſſible, becauſe Chriſt hath purchaſed this priviledge for his true Diſciples, that in ſome ſenſe they ſhall not ſee Death, *John* 8. 51. *q* (*i. e.*) It is never to be accompliſhed, to wit, by any meer man, for himſelf or for his Brother.

9 That he ſhould ſtill live for ever, *and* * not ſee corruption *r*. * Heb. 49.

r Or *the Pit*, or *the Grave*, (*i. e.*) Not dye, as that Phraſe is oft uſed, as hath been noted before.

10 For he ſeeth *s that* * wiſe men die, likewiſe the fool and the brutiſh perſon periſh *t*, and leave their wealth to others *u*. * Eccl. 2. 16.

s An imperſonal expreſſion: Every man ſees and knows it; it is viſible and evident, both from Reaſon and from univerſal Experience. *t* All men die without any difference between wiſe and fools, good and bad. *u* He ſaith not, to Sons or Kindred; but indefinitely, *to others*, becauſe he is wholly uncertain to whom he ſhall leave them, to Friends, or Strangers, or Enemies; which he mentions as a great Vanity in Riches. They neither can ſave them from Death, nor will accompany him in and after Death, and after his Death will be diſpoſed, he knows not how nor to whom.

11 Their inward thought *is x*, that their houſes *y* *ſhall continue* for ever *z*, *and* their dwelling places † to all generations; they call *their* lands after their own names *a*. † Heb. *in Generation and Generation.*

x Though they are aſhamed to expreſs it, yet it is their ſecret opinion and hope, and wiſh. *y* Either, 1. Their poſterity, oft called mens *Houſes*, as 2 *Sam.* 7. 11. &c. *Pſal.* 113. 9. and 115. 12. Or 2. Their Manſion-Houſes, as it is explained in the next Clauſe, which alſo ſerve for this purpoſe, to preſerve a mans name for ever. *z* Not to them in their own perſons, but to them and theirs in ſucceeding Generations, as it follows. A ſtrongly dreaming by this means to immortalize their Names and Memories.

12 Nevertheleſs *b* * man *being* in honour *c* abideth not *d*: he is like the beaſts *that* periſh *e*. * Pſ. 49. 20.

b Notwithſtanding all theſe fine fancies and devices. *c* Living in all the ſplendour and glory above mentioned. *d* The Hebrew word properly ſignifies *to lodge for a Night*, as Gen. 32. 21. *Judg.* 19. 10. and thence to *abide for a long* or *conſiderable time*, as *Pſal.* 25. 13. and 55. 7. *Prov.* 15. 31. All his Dreams of perpetuating his Name and Eſtate, ſhall vaniſh and be confuted by Experience. *e* (*i. e.*) That are utterly loſt and extinct. So he is in reference to all his Wealth and Honour, of which he here ſpeaks.

13 This their way *f* *is* their folly *g*; yet their poſterity † approve their ſayings *h*. Selah. † Heb. *in their Mouth.*

f (*i. e.*) Their Counſel and Contrivance to immortalize themſelves. *g* Though to themſelves and ſome others it ſeem to be wiſdom, yet in truth it is apparent folly and madneſs. For they neither obtain that immortal Name which they ſeek and hope for: Nor, if they do, doth it yield them any comfort or benefit. *h* Heb. *their Mouth*, (*i. e.*) their Counſels and Suggeſtions which they gave them concerning theſe matters. The *Mouth* is oft put for the words which come out of it, as *Numb.* 23. 30. *Job* 7. 11.

14 Like ſheep *i* they are laid in † the grave *k*; death ſhall feed on them *l*, and the * upright *m* ſhall have dominion over them in the morning *n*, and their ‖ beauty *o* ſhall conſume *p* ‖ in the grave, from their dwelling *q*. † Heb. *Hell.* * Dan. 7. 22. Mal. 4. 3. Luke 22. 30. ‖ Heb. *to it.*

i Which for a ſeaſon are fed in large and ſweet Paſtures, but at laſt the Owners pleaſure are put together in cloſe and comfortleſs Folds, and led away to the Slaughters, not knowing nor conſidering whither they are going. *k* Or *in Hell*: For the Hebrew word ſignifies both. *l* The firſt Death ſhall conſume their Bodies in the Grave, and the ſecond Death ſhall devour their Souls. *m* Good men whom here they oppreſſed and abuſed at their pleaſure. *n* Either 1. Suddenly, or within a very little time, as this phraſe is oft uſed, as *Pſal.* 30. 5. and 46. 5. and 101. 8. and 143. 8. &c. Or 2. In the day of general Judgment, and the Reſurrection of the Dead. For whereas Death being called *the night*, *John* 9. 4. and *ſleep* in many places, ſo it that day is ritly compared to the morning, when men awake out of ſleep, and enter upon that everlaſting day. But whether this or the former be the true meaning of the Phraſe, it is ſufficiently evident the thing here ſpoken of is not done in this Life, but in the next: For 1. This propoſition and priviledge being general, and common to all upright perſons is not verified here, it being the lot of many good men to be oppreſſed and killed by the wicked, as is manifeſt both from Scripture, as *Pſal.* 44. 22. *Eccleſ.* 8. 14. and 9. 2. and from the Experience of all Ages of the Church. 2. This dominion of the juſt over the wicked happens after the wicked are *laid in their Grave*, as is here expreſſed, and conſequently ſuppoſeth their future Life and Reſurrection: For when one perſon rules over another, both are ſuppoſed to exiſt or have a being. Nor is there any Argument againſt this Senſe, but from a vain and abſurd conceit which ſome men have entertained, that the Saints in the Old Teſtament had no firm belief nor expectation of the recompences of the Life to come. Which is againſt evident Reaſon; and againſt many clear places of the Old Teſtament, that cannot without force be wreſted to any other Senſe; and againſt the expreſs teſtimony of the New Teſtament concerning them, *Heb.* 11. and in many other places. *o* Or *their Form*, or *Figure*, or *Image*, all which come to one, and ſeems to intimate that all their Glory and Felicity which they had in this Life, was rather imaginary than real, and indeed but a *ſhadow*, as it is called *Eccleſ.* 6. 12. and 8. 13. *p* Heb. *it ſo conſume*, or *to be conſumed*, (*i. e.*) ſhall be conſumed: the Infinitive Verb being here put for the Future, as it is *Pſal.* 22. 2. *Zech.* 3. 4. and 12. 10. *q* (*i. e.*) They ſhall be hurried from their large and ſtately and pleaſant Manſions, into a cloſe and dark Grave. But thoſe words are by divers Interpreters rendred otherwiſe, and that peradventure more truly and fitly, to this purpoſe, viz. that the word *Sheol* ſignifies not only the *Grave* (or rather *Hell*, as before, and as this word *Sheol* is conſeſſedly oft uſed in the Old Teſtament, but no where more conveniently than here) ſhall be *a dwelling*, or *for a dwelling unto him*, or *them*, or *every one of them*. Which in the Prophets phraſe

is called *dwelling with everlaſting burnings*, *Iſa.* 33. 14. and in the Phraſe of the New Teſtament, to *be caſt into* and abide *in the lake of Fire and Brimſtone*, *Rev.* 20. 10.

† Heb. *from the hand of the Grave.* *Or, Heb. the.*

15 But God will redeem *r* my ſoul *s* † from the power of ‖ the grave *t*; for he ſhall receive me *u*. Selah.

r Though no man can and out a Ranſom to redeem himſelf or his Brother, yet God can and will redeem me. *s* Either properly: Or my life or Life; for all comes to one. *t* Or of *Hell*: for he ſpeaks of that *Sheol* in which the wicked are left. The Grave ſhall not have power to retain me, but ſhall be forced to give me up into my Fathers hands; and Hell ſhall have no power to ſeize upon me. *u* Or *take me*, out of this vain, mortal and miſerable Life, unto himſelf, or into Heaven, as this Phraſe is uſed, *Gen.* 5. 24. *Pſal.* 73. 24. *Acts* 7. 59.

16 Be not thou afraid *x* when one is made rich, when the glory of his houſe is increaſed;

x (*i. e.*) Diſcouraged or dejected. The proſperity of the Sinners is oft matter of fear and dread to good men; partly, becauſe it enables them to do more miſchief; and partly, becauſe it ſhakes their Faith in Gods Providence and Promiſes, and is apt to engender ſuſpicions in Mens minds, as if God did not regard the actions and affairs of men, and made no difference between the good and the bad, and conſequently all Religion were vain and unprofitable. See *Pſal.* 73. 12, 13.

* Job 27. 19. 17 * For when he dieth, he ſhall carry nothing away *y*: his glory ſhall not deſcend after him.

y For as he will ſhortly die, ſo all his Wealth and Power, and Glory will die with him, and thou wilt ſee no cauſe either to envy or fear him.

† Heb. *in his Life.* 18 Though † whiles he lived, he bleſſed his ſoul *z*: and *men* will praiſe thee *a*, when thou doſt well to thy ſelf *b*. * Pſ. 10. 3.

z (*i. e.*) He applauded himſelf as a wiſe and happy Man, comp. *Luke* 12. 19. *a* And as he pleaſeth and flattereth himſelf, ſo he meets with Paraſites, that applaud and flatter him for their own advantage. For he ſtill ſpeaks of the ſame man, as is manifeſt from the foregoing and following words, though there be a ſudden change of the third into the ſecond Perſon; which is moſt frequent in theſe Books. *b* When thou doſt indulge and pleaſe thy ſelf, and advance thy own Worldly Intereſt. For the Name of *good* in Scripture is oft aſcribed unto the pleaſures and profits of this Life, as *Job* 21. 13. *Pſalm* 4. 6. *Eccleſ.* 2. 24. and 4. 8. and 11. 9.

† Heb. *the Soul ſhall go.* 19 † He ſhall go *c* to the generation of his fathers *d*; they ſhall never ſee *e* light *f*.

c Now he returns again to the third Perſon. Such ſudden and repeated Changes are frequent in this Book. *d* (*i. e.*) To the Grave and Hell, where he ſhall meet with his wicked Parents, who by their Counſel and Example, led him into his evil Courſes; as the Godly alſo are ſaid to be *gathered to their Fathers*, *Gen.* 15. 15. *Deut.* 32. 50. *Judg.* 2. 10. *e* (*i. e.*) Never enjoy, as *ſeeing* is oft taken. *f* Neither *the Light of the Living*, as it is called *Job* 33. 30. *Pſal.* 56. 13. or of this Life, to which they ſhall never return: Nor of the next Life, to which they ſhall never be admitted, but they ſhall be caſt *into utter darkneſs*, *Mat.* 8. 12.

* Ver. 12. Eccl. 3. 18. 20 * Man *that is* in honour and underſtandeth not *g*, is * like the beaſts that periſh *h*.

g (*i. e.*) Hath not true Wiſdom, to know and conſider what he is, and what his true buſineſs and intereſt in this World is, and what uſe he ſhould make of his Life, and of all his Riches and Honour, and Power, and whither he is going, and what courſe to take for the attainment of true and laſting Happineſs. *h* Though he hath the outward ſhape of a Man, yet in truth he is a Beaſt, or a brutiſh, ſtupid, and unreaſonable Creature, and he ſhall periſh like a *brute Beaſt made to be deſtroyed*, 2 *Pet.* 2. 12.

PSAL. L.

The ARGUMENT.

THE deſign of this *Pſalm* is partly to reprove and proteſt againſt the common Miſcarriages of many Profeſſors of Religion, who ſatisfied their own Conſciences, and fancied that they pleaſed God with their External and Ceremonial Performances, notwithſtanding their groſs neglect of thoſe more neceſſary and Fundamental Duties of Piety, and Juſtice, and Charity: Partly to inſtruct Men concerning the Nature of the true and acceptable Worſhip of God; and partly to prepare the *Iſraelites* for, and tacitly warn them of, that Change which would be made in the outward form and way of Gods Worſhip, under and by the Meſſias, and of the abolition of the Legal Sacrifices, which God did not appoint for his own need, nor for his Peoples perpetual uſe.

A pſalm ‖ of Aſaph *a*.

‖ Or, *for Aſaph.* † Heb. *God of Gods.* ‖ Or. *a*

a Who was not only the chief of the ſacred Singers, 1 *Chron.* 15. and 16. and 25. 2. but alſo a Prophet, 1 *Chron.* 25. 1. and a Compoſer of ſome *Pſalms*, as it is apparent from 2 *Chron.* 29. 30. and therefore, as is moſt probable, of thoſe that go under his Name.

God cometh with great Majeſty into his Church, 1—4. *and gathereth together his Saints*, 5, 6. *Teſtifieth he has no pleaſure in Ceremonies*, 7—13. *but in ſincerity of Obedience*, 14—15. *Threatneth the wicked for contemning his Word*, 16—22. *and ſheweth who it is that glorifieth him*, 23.

1 † The mighty God, *even* the LORD hath ſpoken, and called the earth from the riſing of the ſun, unto the going down thereof *b*.

b (*i. e.*) All the Inhabitants of the Earth, from one end to the other. Whom he here ſummons to be Witneſſes of his proceedings in this ſolemn Judgment, between him and his people, which is here poetically repreſented. For here is a Tribunal erected, the Judge coming to it, the Witneſſes and Delinquents ſummoned, and at laſt the Sentence given, and Cauſe determined.

2 Out of Zion *c* the perfection of beauty *d*, God hath ſhined *e*.

c The place where he was ſuppoſed to reſide, and where he would now ſit in Judgment. Or from whence he would come to a more publick and conſpicuous place, where all the World might ſee and hear the Tranſactions. *d* The moſt beautiful and amiable place of the whole World, becauſe of the Preſence and Worſhip, and Bleſſing of God, which was there and there only. *e* (*i. e.*) Hath appeared or manifeſted himſelf in a glorious manner, as Judges do when they come to the Judgment-ſeat.

3 Our God *f* ſhall come *g*, and ſhall not keep ſilence *h*: * a fire ſhall devour before him, and it ſhall be very tempeſtuous round about him *i*. * Pſ. 97. 3.

f Theſe words are uſed here, as they are alſo *Heb.* 12. 22. emphatically. The Prophet ſpeaks this in the perſon of the *Iſraelites* and Worſhippers of God, whereof he was one, and thereby takes off their fond pretence, as if becauſe God was *their* God, in Covenant with them, and nearly related to them, by *Abraham* his friend for ever, he would bear with their Miſcarriages, and would not deal ſo ſeverely with them, as ſome fancied; which alſo was their conceit, *Jer.* 7. 4. &c. *Mat.* 3. 9, 10. No, ſaith he, though he be our God, yet he will come to execute Judgment upon us. *g* Either 1. From Heaven, his dwelling place, to *Zion*, to ſit in Judgment there. Or 2. Out of *Zion* to ſome other place, as was ſaid on v. 2. *h* So the Senſe is, he will no longer forbear or connive at the hypocriſie and profaneneſs of the Profeſſors of the true Religion, but will now ſpeak to them in his Wrath, and will effectually reprove and chaſtiſe them. But becauſe the Pſalmiſt is not now deſcribing what God did, or would fay againſt them, which he doth below, v. 7. &c. but as yet continues in his deſcription of the preparation or coming of the Judge to his Throne, it ſeems more proper to tranſlate the Words, as ſome do, *he will not keep ſilence* (for this Verb ſignifies not only a ceſſation from Speech, but from Motion or Action, as it doth 2 *Sam.* 13. 11. *Pſal.* 83. 1. *Iſa.* 42. 14, 15.) (*i. e.*) Not neglect or delay to come. So here is the ſame thing expreſſed, both affirmatively and negatively (as is frequent in Scripture, whereof divers inſtances have been formerly given) for the greater aſſurance of the truth of the thing. *i* This is a farther deſcription of that terrible Majeſty, wherewith God clothed himſelf when he came to his Tribunal, in token of that juſt ſeverity which he would uſe in his proceedings with them. He alludes to the manner of Gods appearance at *Sinai*, *Exod.* 19. and intimates to them, that although *Zion* was a place of Grace and bleſſing to all true *Iſraelites*, yet God would be as dreadful there, to the Hypocrites among them, as ever he was at *Sinai*. See *Iſa.* 33. 14.

4 He ſhall call to the heavens from above, and to the earth *k*, that he may judge his people *l*.

k Either to the places themſelves, and to it is a Figure called *Proſopopeia*: Or to the Inhabitants of them, all Angels and Men, whom he calls in for Witneſſes and Judges of the Equity of his preſent proceedings. Comp. *Deut.* 4. 26. and 31. 28. and 32. 1 To wit, in their preſence and hearing.

5 Gather *m* my ſaints *n* together unto me *o*: thoſe that have made a covenant with me by ſacrifice *o*.

m O ye Angels, ſummon and fetch them to my Tribunal. Which is poetically ſpoken; not as if they were actually to do ſo; but only to continue the Metaphor, and repreſentation of the Judgment here mentioned. *n* The Delinquents, the *Iſraelites*, whom he calls *Saints*; partly becauſe they were all by profeſſion *an holy People*, as they are called *Deut.* 14. 2. partly by an Irony, intimating how unworthy they were of that Name: and partly as an Argument or Evidence againſt them, becauſe God had choſen and ſeparated them from all the Nations of the Earth, to be an holy and peculiar people to himſelf, and they alſo had ſolemnly and frequently confecrated and devoted themſelves to God, and to his faithful Service; all which did greatly aggravate their preſent Apoſtacy. *o* (*i. e.*) Which have entred into Covenant with me, and have ratified that Covenant with me by Sacrifice, not only in their Parents, *Exod.* 24. 4. &c. but alſo in their own perſons from time to time, even as oft as they offer Sacrifices to me. This Clauſe ſeems to be added here, to acquaint them with the proper Nature, uſe and end of Sacrifices, which were principally appointed to be Signs and Seals of the Covenant made between God and his people; and conſequently to convince them of their great miſtake and wickedneſs in truſting to their outward Sacrifices, when they neglect the very Life and Soul of them, which was the keeping of their Covenant with God; and withal to diminiſh that over-reaching Conceit which they had of Sacrifices, and to prepare the way for the abolition of them, as being only neceſſary to confirm the Covenant; which being once for all confirmed by the Bloud of Chriſt, they might without any inconvenience be laid aſide and abrogated.

6 And * the heavens ſhall declare his righteouſneſs *p*: for God *is* judge himſelf. Selah *q*. * Pſ. 97. 6.

p Which they were called to witneſs, v. 4. So was the Earth alſo. But here he mentions the Heavens only, as I humbly conceive, becauſe they were the moſt impartial and conſiderable Witneſs in the caſe; for men upon Earth might be falſe Witneſſes, either through Ignorance and Miſtake, or through Prejudice and Partiality, and Paſſion: But the Angels underſtand things more thoroughly and certainly, and are ſo exactly pure and juſtice, that they neither can nor will tell a lye for God; and therefore their teſtimony is more valuable. Or the meaning is, that God would convince the people of his Righteouſneſs, and of their own Wickedneſs, by terrible Thunders and Lightnings, and Storms or other extraordinal Signs wrought by him in the Heaven or the Air: by which he did convince his people in two like Caſes, *Deut.* 5. 22, 23. &c. 1 *Sam.* 12. 17, 18, 19. *q* In his own perſon, or immediately. God will not

not now reprove them, or contend with them by his Priests or Prophets, with whom they may eafily ſtrive, as they uſed to do, but he will do it in an immediate and extraordinary manner from Heaven; and therefore they ſhall be forced to acknowledge his Righteouſneſs, and their own unrighteouſneſs; as they muſt needs do, when the Conteſt is between them and that God who is the great Judge of the World, and cannot poſſibly do any unrighteous thing, *Job* 34. 12. *Rom.* 3. 6. who exactly knows all their Hearts, and Works, and cannot be deceived nor contradicted.

* Pſ. 81. 8. 7 * Hear, O my people, and I will ſpeak *r*; O Iſrael, and I will teſtifie againſt thee *s*: I *am* God, *even* thy God *t*.

r Having brought in God, as coming to Judgment with them, he now gives an account of the proceſs and of the ſentence of the Judge, whoſe words are contained in this and the following Verſes. *s* I will plead with thee, and declare my Charge or Indictement againſt thee. *t* Not only in general, as thou art my Creature, but in a ſpecial manner, by many ſingular Favours and Obligations, and by that ſolemn Covenant made at *Sinai*; whereby I avouched thee to be my peculiar people, and thou didſt avouch me to be thy God, *Deut.* 26. 17, 18.

* Hoſ. 6.6. 8 I will not reprove thee * for thy ſacrifices, or thy burnt-offerings *u*, *to have been x* continually before me.

u I do not charge thee, or at leaſt this is not the principal matter of my Charge, that thou haſt neglected Sacrifices which thou ſhouldeſt have offered; for although thou haſt many times omitted thy Duty in that kind, yet I have greater things than theſe to charge thee with. *x* Or *they have been*. I confeſs thou haſt been frequent in that work, and haſt laid too great a ſtreſs upon it, and ſatisfied thy Conſcience with it, as if thereby thou hadſt made me amends for the Errors of thy Life.

* Mic. 6.6. Acts 17. 25. 9 * I will take no bullock out of thy houſe, *nor* he-goats out of thy folds *y*

y But be not to vain and foolish, as to imagine that thou doſt lay any obligations upon me by thy Sacrifices; or that I required them, becauſe I had need of them, or took any pleaſure in them for themſelves, or for my own ſatisfaction by them.

10 For every beaſt of the forreſt *is mine z*, *and* the cattle upon a thouſand hills *a*.

z I could command or diſpoſe them at my pleaſure, without thy leave or affiſtance. *a* Which feed upon innumerable Hills, or in Valleys and Fields.

11 I know *b* all the fowls of the mountains *c*: and the wild beaſts of the field *are* † mine.

† Heb. *with me.*

b Where they are, and whence I can eaſily fetch them when I think good. *c* Not only tame and domeſtick Fowls, but even ſuch as are wild and fly up and down upon Mountains; which though out of mans reach, are at Gods command.

* Exod. 12. 5. Deut. 12. 14. Job 41. 11. Pſal. 24. 1. 1 Cor. 10. 26, 28. 12 If I were hungry *d*, I would not tell thee *e*, * for the world *is* mine, and the fulneſs thereof *f*.

d If I wanted or deſired any thing, as I do not, being the All-ſufficient God. *e* That thou mighteſt ſupply my wants. *f* (*i. e.*) All thoſe Creatures wherewith it is replenished.

13 Will I eat the fleſh of bulls, or drink the blood of goats *g*?

g If I did want any thing, haſt thou ſuch carnal and groſs conceptions of me, that I need or delight in the Blood of Brute Creatures.

* Hoſ. 14. 2. Heb. 13. 15. 14 * Offer unto God thankſgiving *h*, and pay thy vows *i* unto the moſt High.

h If thou wouldeſt know what Sacrifices I moſt prize, and indiſpenſably require, in the firſt place, it is that of Thankfulneſs and Praiſe proportionable to my great and glorious and numberleſs Favours; which doth not conſiſt barely in Verbal acknowledgments, but proceeds from an Heart truly and deeply affected with Gods mercies, and is accompanied with ſuch a Courſe of Life, as is grateful or well-pleaſing to God; all which is plainly comprehended in *Thankſgiving*, as that Duty is explained in other Scriptures. *i* Either 1. Ceremonial Vows, the Sacrifices which thou haſt vowed to God. Or rather, 2. Moral Vows: for the things here named are directly oppoſed unto Sacrifices, and preferred before them: for having diſparaged, and in ſome fort rejected *their Sacrifices and Burnt-Offerings*, v. 8. it is not likely that he ſhould have a better opinion of, or value for their vowed Sacrifices; which were of an inferiour fort. He ſeems therefore to underſtand thoſe ſubſtantial Vows and Promiſes, and Covenants, which were the very Soul of their Sacrifices, and to which their Sacrifices were but Appurtenances and Seals, as was noted above, on ver. 5. whereby they did *avouch the Lord to be their God, and to walk in his ways*, &c. as it is expreſſed *Deut.* 26. 17. and engaged themſelves to love, and ſerve and obey the Lord according to that Forme Vow and Covenant which they entred into at *Sinai*, *Exod.* 24. 3, 7, 8. which they oft renewed, and indeed did implicitly repeat in all their Sacrifices, which were appointed for this very end to confirm this Covenant.

* Job 22. 27. 15 And * call upon me *k* in the day of trouble *l*; I will deliver thee, and thou ſhalt glorifie me *m*.

k And make Conſcience of that great Duty of conſtant and fervent Prayer to me; which is an acknowledgment of thy ſubjection to me, and of thy truſt and dependance upon me, and therefore is pleaſing to me. *l* When trouble comes, do not avoid it by ſinful ſhifts, nor truſt to Creatures for relief, as Hypocrites generally do, but give Glory to me, by relying upon my Promiſes, and expect help from me by hearty and unfeigned Prayer. *m* This is mentioned; either, 1. As a priviledge; thou ſhalt have occaſion to praiſe and glorifie me for thy Deliverance. Or 2. As a further Duty; from that give me the Glory of thy Deliverance, by praiſing me for it, and improving it to my Service and Glory.

16 But unto the wicked *n* God ſaith *o*, What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth *p*?

n (*i. e.*) The ſame ungodly and hypocritical Profeſſors, whom he calleth *Saints*, v. 5. in regard of their profeſſion, and here *wicked* in reſpect of their practice, and the truth of the thing. *o* He told them what he would not reprove them for, v. 8. and why, v. 9. 10. &c. now he tells them for what he did reprove and condemn them, even for a vain and falſe profeſſion of Religion. *p* With what confidence dareſt thou make mention of, or boaſt of Gods Grace and Favour vouchſafed unto thee, in giving thee ſuch a Covenant and Statutes, pretending to embrace them, and to give up thy ſelf to the obſervation of them? This concerns not only the Teachers (of whom ſome underſtand theſe words) but all the *Iſraelites* in general: Of whom he rather ſeems to ſpeak.

17 * Seeing thou hateſt inſtruction *q*, and caſteſt my words behind thee *r*. * Rom. 2. 21, 22.

q Seeing thy practice contradicts thy profeſſion, and makes thee a notorious and impudent Lyar. Though *with thy mouth thou bleſſeſt much love* (as is ſaid of them, *Ezek.* 33. 31.) to my Statutes and Counſels, yet in Truth thou hateſt them, as they are Curbs to thy beloved Luſts, and Inſtruments of thy juſt Condemnation, and a manifeſt reproach to thy Converſation. Or *ſeeing thou hateſt Reproof*, as this word is oft rendred. And this above all other parts of Gods Word, is moſt hateful to ungodly men, *Prov.* 9. 8. and 12. 1. and 15. 10, 12. *Amos* 5. 10. And therefore this is fitly alledged as an evidence of their wickedneſs. *r* As men do things which they abhor or deſpiſe.

18 When thou ſaweſt *s* a thief, then thou conſenteдeſt with him *t*, and † haſt been partaker with adulterers *u*. † Heb. *thy portion was with.*

s Or, *didſt obſerve*, or *conſider*: When he came into thy preſence and company, and thou didſt underſtand and conſider his knaveries and his deceit and impunity, and he invited thee to a participation of his proſit. *t* Or, as many render it, *then thou didſt run with him*, thou didſt readily and greedily aſſociate thy ſelf with him, to his unrighteous Courſes. Thou didſt yield to his motions, and that with great complacency and diligence. *u* By joyning with them, in their lewd and filthy practices.

19 Thou † giveſt *x* thy mouth to evil *y*, and thy tongue frameth deceit *z*. † Heb. *ſendeſt forth.*

x Heb. *thou ſendeſt forth*, to wit, free; for the word is uſed of Beaſts diſmiſſing their Wives, or their Servants; whom they left to their Freedom. Thou haſt an unbridled Tongue, and caſteſt off all reſtraints of Gods Law, and of thy own Conſcience, and giveſt thy Tongue liberty to ſpeak what thou pleaſeſt, though it be chiefly ſive and diſhonourable to God, and injurious to thy Neighbour, or to thy own Soul. Which is juſtly produced as an evidence of their Hypocriſie. *y* Either to ſinful or miſchievous Speeches. *z* (*i. e.*) Utter-eth Lyes or fair Words, wherewith to circumvent thoſe who deal with them.

20 Thou ſitteſt *and* ſpeakeſt *a* againſt thy brother *b*; thou ſlandereſt *c* thine own mothers ſon.

a Thou doſt not only ſpeak evil in a ſudden Paſſion, or upon ſome great provocation, but this is thy conſtant and deliberate practice and buſineſs, which thou doſt purſue with great facility and complacency: all which this phraſe implies. *b* Strictly to be called, as the next Clauſe explains it. Which is a great aggravation of the ſin, and a proof of his inveterate and obſtinate wickedneſs. *c* Takeſt away his good Name, which is better than all Riches; yea, than Life it ſelf. Which is contrary to my expreſs and oft repeated commands.

21 Theſe *things* haſt thou done, and I kept ſilence *d*: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf †: but I will reprove thee *e*, and ſet *them* in order before thine eyes *f*.

d I did not expreſs my diſpleaſure againſt thee in ſuch grievous Judgments as thou didſt deſerve. Or, *I was deaf*: I carried my ſelf like one that did not hear thy ſinful Speeches, nor ſee or take any notice of thy wicked Actions. † Thou didſt miſconſtrue and abuſe this my patience and long-ſuffering, as if it had proceeded from my Ignorance, or regardleſneſs, or approbation of thy evil Courſes, which I ſeemed by my connivance to paſſie or allow; and thereupon didſt grow more audacious and impudent in ſin. See *Eccleſ.* 11. 9. *Iſa.* 26. 10. *Rom.* 2. 4, 5. *e* Not with words, but real Reproofs, (*i. e.*) By ſeverer punishments, as the word is uſed *Job* 13. 10. *Pſal.* 6. 1. and 38. 1. and 39. 11. and oft elſewhere. I will quickly undeceive and convince thee of the contrary to thy coſt. *f* I will bring to thy remembrance, and lay upon thy Conſcience all thy ſins, in full number and in their order, with all their circumſtances; and thou ſhalt then ſee and know that I diſſemblingly obſerved and hated them all, and that none of them ſhall go unpuniſhed.

22 Now conſider this, ye that forget God *g*, leſt I rear *you* in pieces *h*, and *there be* none to deliver *i*.

g Ye hypocritical and ungodly *Iſraelites*, who have *forgotten* (as *Moſes* forctold you would do, *Deut.* 32. 18.) *the God that formed you*, and made you his People, and forgotten his Mercies and Judgments, by which you ſhould have been inſtructed, and the Covenant which you made with him, and by which you ſtand obliged to him. *h* Leſt my patience be turned into fury, and I proceed to take Vengeance on you. *i* Or, *for* (as the Hebrew Particle is oft rendred) *there is none that can, or will deliver you*. None can relieve you from the power of mine Anger.

23 Whoſo * offereth praiſe *k*, glorifieth me *l*: and to him † that ordereth *his* converſation *aright m*, will I ſhew *n* the ſalvation of God *o*. * Pſal. 69. 30, 31. † Heb. *diſpoſeth his way.*

k Or, *Thankſgiving*, as this word is rendred, v. 14. See the like note there. *l* He and he onely gives me the Honour that I require and prize, and not he who loads my Altar with a multitude of Sacrifices; whereby you vainly and falſly Conceit that you pleaſe and glorifie me, although in the mean time you live in the groſs neglect of the more important Duties of Piety and Juſtice, and Charity; whereas in truth you greatly diſhonour me, and my Worſhip and Service by your infamous Lives. *m* Heb. *that Compoſeth*, or *diſpoſeth the Way*, or manner of *his* (which Pronoun is frequently underſtood) Life, (*i. e.*) That lives orderly, and according to Rule: for Sinners are ſaid to walk *diſorderly*, 2 *Theſſ.* 3. 6, 7. 11. and *by Chance*, as it is in the Hebrew Text, *Levit.* 26. 21. 23. which is oppoſed to Order: and the Scripture owns no *Order*, but what God preſcribes or approves; and therefore this Word, *aright*, is juſtly added in our Tranſlation. *n* Heb. *I will make him to ſee*, (*i. e.*) To enjoy, as that Verb is oft uſed, as we have ſhewed again and again. *o* (*i. e.*) My Salvation; that true and everlaſting Happineſs, which I have prepared for all my faithful Friends and Servants, and for them onely. So falſe is that Poſition of ſome of the Jewiſh *Rabbins*, that *every Iſraelite hath a Portion in the World to come.*

PSAL. LI.

To the chief muſician *a*, *a Pſalm* of David, * when Nathan the prophet came unto him *b*, after he * had gone into Bathſheba. * 2 Sam. 12. 1. * 11. 2.

a To be ſung by him, and other ſacred Muſicians publickly in the Temple through all Ages; that his Repentance might be as manifeſt and publick as his Crime and Scandal was. *b* After his Conſcience was awakened by *Nathan*'s Words, 2 *Sam.* 12. and *Nathan* was gone, *David* falls very ſeriouſly upon the Practice of ſincere Repentance, and digeſted his Meditations into this *Pſalm*.

David *prayeth to God for the remiſſion of his Original and Actual Sins*, 1, 2. *whereof he maketh a deep Confeſſion*, 3—5. *and for the renovation of his Holy Spirit, to ſupport himſelf, and inſtruct others*, 6———14. *promiſing him alſo unfeigned, and ſincere Thankfulneſs*, 15—17. *with a Prayer for the good of the whole Church*, 18, 19.

1 HAve mercy upon me *c*, O God, according to thy loving kindneſs *d*: according unto the multitude of thy tender mercies *e*, blot out *f* my tranſgreſſions.

c Pity and Help and Anſwer me, in the Diſtreſs I am now ſpreading before thee. *d* I pretend to no merit, but humbly implore thy free Grace and Mercy. *e* Thy mercies are infinite, and therefore ſufficient for my Reliefe, and ſuch indeed do I need. *f* Either, 1. Out of my Conſcience and Soul, where it hath left a ſtain and filthy Character. Or, Out of thy Book of Remembrance, and Accounts, in which all mens ſins are written, and out of which all men ſhall be judged hereafter, *Revel.* 20. 12. Which is ſpoken of God after the manner of men. See of this Phraſe *Iſa.* 43. 25. and 44. 22.

2 Waſh me throughly *g* from mine iniquity, and cleanſe me from my ſin.

g Heb. *Multiply to waſh me.* By which Phraſe he implies the greatneſs of his guilt; and the inſufficiency of all legal Waſhings and the abſolute neceſſity of ſome other and better thing to waſh him, even of Gods Grace and the Blood of Chriſt; which as *Abraham* law by Faith, *John* 8. 56. ſo did *David*, as is ſufficiently evident (allowing for the darkneſs of the Diſpenſation and Expreſſions of the Old Teſtament) from divers paſſages of the Pſalms; of which I have ſpoken in their proper places: and his earneſt and paſſionate deſire of Pardon; which he deſires above all other things. Wherein he ſheweth himſelf to be a true Penitent, becauſe his chief Care and deſire was to obtain God's Favour, and the forgiveneſs of his ſins, and not the Prevention of thoſe external fore Judgments, which God by *Nathan* threatned to bring upon him and his Houſe, 2 *Sam.* 7. 10, 11. about which here is not one Word in this Pſalm; whereas the Cares and Deſires of Hypocrites, chiefly are bent towards Worldly things, as we ſee in *Cain*, *Gen.* 4. 13, 16, 17. and *Saul*, 1 *Sam.* 15. 30. and others, *Hoſ.* 7. 14.

3 For I acknowledge *h* my tranſgreſſions *i*: and my ſin *is* ever before me *k*.

h With Grief and Shame, and abhorrency of my ſelf and of my ſins; which hitherto I have diſſembled and covered. And being thus truly penitent, I hope and beg that I may find Mercy with thee. *i* For it was not a ſingle, but a Complicated, Wickedneſs, Adultery, Murder, Injuſtice, Perfidiouſneſs, and frequent Repetition of, and long and ſtupid Continuance in abominable filthineſs, and that with publick Scandal. *k* That which I had caſt behind my Back, is now Conſtantly in my view, and fixed in my Thoughts and Memory.

4 Againſt thee, thee onely *l* have I ſinned, and done *this* evil in thy ſight *m*: * that thou mighteſt be juſtified *n* when thou ſpeakeſt *o*, *and* be clear when thou judgeſt *p*. * Rom. 3. 4.

l Which is not to be underſtood ſimply and abſolutely, becauſe he had unqueſtionably ſinned againſt *Bathſheba* and *Uriah*, and many others who were either injured by it, or ſcandalized at it, but Comparatively. So the Sence is this, though I have ſinned againſt my own Body and Conſcience, and againſt others; yet nothing is more grievous and Terrible to me, than to conſider that I have ſinned againſt thee; Partly, upon a general Account, becauſe this is the chief Malignity, and ſinfulneſs of ſin, that it offends and injures the Glorious and Bleſſed God; and partly, upon particular Reaſons; Becauſe I ſet thee at Defiance, and having uſed all wicked Arts to conceal my ſins from Men, and being free from Fear of puniſhment from them, I went on boldly in ſin, caſting off all Reverence to thy Holy and Omniſcient Majeſty, and all dread of thy Judgments, and becauſe I ſinned againſt thee, to whom I had ſuch numerous and peculiar and eminent Obligations, as thy Prophet *Nathan* truly ſuggeſted to me, 2 *Sam.* 12. 7, 8. *m* With groſs Contempt of God, whom I well knew to be a Spectator of my moſt ſecret Actions. *n* The Particle, *that*, is not taken Cauſally, or Intentionally, as if this was *David*'s Deſign, but Eventually; as it is *Exod.* 11. 9. *Pſal.* 30. 12. *Hoſ.* 8. 4. This will be the Fruit or Conſequent of my ſin, that whatſoever Severities thou ſhalt uſe towards me and mine, it will be no blemiſh to thy Benignity, or Righteouſneſs, or Fidelity, but the blame of all will reſt upon my Head, as I deſire it may, and thy Juſtice will be Glorified by all Men. *o* Heb. *In thy Words*, (*i. e.*) In all thy Threatnings denounced againſt me by *Nathan*; and in any further Sentence which thou ſhalt paſſe or paſs upon me. *p* When thou doſt plead or contend with me, or execute thy Sentence or Judgment upon me. Or, *when thou art judged*, as it is rendred, *Rom.* 3. 4. For the Word may be taken Paſſively, as well as Actively. When any man ſhall preſume to Cenſure thee, as not keeping thy Covenant and Mercy promiſed to *David*.

5 Behold, I was ſhapen in iniquity *q*; and in ſin did my mother † conceive me *r*. † Heb. *Warm me.*

q This Verſe is both by *Jewiſh* and *Chriſtian*, by Antient and Latter Interpreters, generally and moſt truly underſtood of Original ſin: Which he here mentions, as an Aggravation of his Crime: and the Sence of the place is this, Nor is this the only ſin which I have Reaſon to acknowledge and bewail before thee; for this filthy ſtream leads me to a corrupt Fountain: and upon a ſerious Review of my Heart, and Life I find, that I am guilty of innumerable other ſins, and that this Hainous Crime, though driven forth by external Temptations, yet was indeed the proper Fruit of my own filthy and vile Nature, which, without the reſtraints of thy Providence or Grace, ever was, and ſtill is like to be, inclinable and ready to commit theſe and ten Thouſand other ſins, as occaſion offers it ſelf. For which Contrariety of my very Nature to thine, thou mayſt juſtly loath and Condemn me; and for which I humbly beg thy Pardon and Grace. *r* Heb. *Warm*, or *Cheriſh me*, in the Womb, before I was *ſhapen*, or *formed* there.

6 Behold, thou deſireſt *s* truth *t* in † the inward parts: † Heb. *in the hidden part* *u* thou ſhalt make me to know *x* wiſdom *y*. * *Rev.* 2. 23.

s Or, *delighteſt in*: Or, *requireſt*: Heb. *willeſt*. † Either, 1. Sincerity in Confeſſing my ſins; which therefore I have now acknowledged, though hitherto I have practiſed much Falſhood and Diſſimulation in indeavouring to conceal them from Men. Or rather, 2. Integrity or uprightneſs of Heart; which ſeems to be here oppoſed to that *hidden* part mentioned in the laſt Verſe, in which he was, and all Men are, framed and Born. And this may ſeem to be added; partly, as a Proof or Aggravation, of the Falſhood of Original Corruption, becauſe it is contrary to the holy Nature and Will of God, which requireth not onely unblameableneſs in mens Actions, but alſo Univerſal innocency, and Rectitude of their Minds and Hearts: and partly, as an Aggravation of his actual ſin, wherein he had uſed ſuch groſs Deceit and Treachery. *u* (*i. e.*) In the Heart, called *the hidden Man of the Heart*, 1 *Pet.* 3. 4. and *the ſecret* Part, *Rom.* 2. 16. which in the former Branch he called *the Reins*, or *inward Parts*. *x* So declares his Hope, that God would Pardon and cure his Folly, which he had diſcovered, and make him Wiſe for the Future. But this ſeems not to ſuit well with the Context, which runs wholly in another ſtrain. The word therefore is, and may be rendred otherwiſe; *Teach half made me to know*. So this is another Aggravation of his ſin, that it was Committed againſt that Wiſdom and Knowledge, which God had not only revealed to him outwardly in his Word, but alſo inwardly by his Spirit, writing it in his Heart according to his Promiſe. *Jer.* 31. 33. Or thus, *do thou make me to know*, the future Verb being here taken Imperatively, and as a Prayer; as the following Futures are here Tranſlated, ver. 7, 8. Having now ſaid, for the Aggravation of his ſin, that God did *deſire* or *require Truth in the inward Parts*: He takes that Occaſion to look forth into Prayer, which alſo he continues in the following Verſes. Wherein he prays there for juſtification or pardon of ſin, ſo here he prays for Renovation or Sanctification. So his meaning is this, *Therefore* (as the Particle, *and*, is oft uſed, as hath been ſhewed) *in the hidden Part, do thou make me to know Wiſdom*. Or thus, *that would'ſt have me know*: for Futures are oft taken Potentially, as *Pſal.* 118. 6. and *Mat.* 12. 25. Compared with *Mark* 3. 23. and elſewhere. And Verbs which ſignifie *making* or *cauſing* are ſometimes underſtood onely of the Will or Command; as *Jeroboam* is ſaid to *make Iſrael to ſin*, 1 *Kings* 14. 16. becauſe he Commanded them to do ſo, *Hoſ.* 5. 11. This I propoſe with diffidence, but if this Sence be admitted, the laſt clauſe of the Verſe anſwers very well to the former, as it doth in the foregoing and following Verſes, and every where in their Books: For this, *thou wouldeſt have me know*, Anſwers to that, *thou willeſt or deſireſt*; and *in the hidden* part Anſwers to that, *in the inward Parts*; and *Wiſdom*, is the ſame thing for ſubſtance with *Truth*, onely called by another Name. *y* (*i. e.*) True Piety and Integrity, which is called *Wiſdom*, *Job* 28. 28. *Pſal.* 111. 10. and in many other Texts, as ſin on the contrary is commonly called, as it really is, *Folly*. And to *know Wiſdom*, is here meant of *knowing* it practically and Experimentally, ſo as to approve and love and practiſe it; as Words of knowledge are moſt frequently taken in Scripture, and in other Authors.

7 * Purge me with hyſſop *z*, and I ſhall be clean: waſh me, and I ſhall be * whiter than ſnow. * Levit. 14. 6 Numb. 19.

z Or, *as with Hyſſop*: the note of ſimilitude being frequently underſtood. As Lepers and other unclean perſons, are by thy appointment purified by the uſe of Hyſſop and other things, *Levit.* 14. 6. *Numb.* 19. 6. ſo do thou cleanſe me, a moſt Leprous and polluted Creature, by thy Grace, and by the Vertue of that Blood of Chriſt, which is ſignified by theſe Ceremonial uſages. * Heb. 9. 13, 19.

8 Make me to hear joy and gladneſs *a*, *that* the bones *which* thou haſt broken, may rejoyce *b*.

a Send me glad Tidings of thy Reconciliation to me, and by thy Spirit ſeal the pardon of my ſins to my Conſcience, which will ſill me with joy. *b* That mine Heart which hath been ſorely Wounded, and Terrified by thy dreadful Meſſage ſent by *Nathan*, and

and by the dismal Sentence of thy Law, denounced against such Sinners as I am, now by this Occasion brought home to my Conscience, may be revived and Comforted by the Manifestation of thy Favour to my Soul.

9 Hide thy face from my sins *c*, and blot out *d* all mine iniquities.

c Do not look upon them with an Eye of indignation and Revenge, but forget and forgive them. *d* See *ver.* 1.

10 Create in me a clean heart *e*, O God; and renew ‖ Or, *a constant Spirit.* new *f* ‖ a right *g* spirit *h* within me *i*.

e Seeing I have not onely defiled my Self by these actual sins, but also have a most filthy Heart, corrupted even from my Birth, purifie, do thou Effectually work in me an Holy frame of Heart, whereby both my inward filth may be purged away; and I may be prevented, from falling into such actual and scandalous sins. *f* That good Temper which before this Apostacy I had in some measure, be pleased graciously to restore it to me with Advantage. *g* Heb. *Firm* or *Constant*, or *Stedfast*, that I may not be so easily shaken and cast down by Temptation, as I have been, but that my Resolution may be more fixed and unmoveable. *h* Temper or Disposition of Soul or Spirit; as the Word *Spirit* is very frequently used in Scripture. i Heb. *In my inmost Parts.* He wisely strikes at the Root and Cause of all sinful Actions.

11 Cast me not away from thy presence *k*, and take not thy holy spirit *l* from me.

k (*i. e.*) From thy Favour and Care, and gracious Commution with thee. *l* Thy sanctifying Spirit, by which alone I can have Acquaintance and fellowship with thee.

12 Restore unto me the joy of thy salvation *m*, and ‖ Or, *let thy free*, Or, *princely Spirit uphold me.* uphold me *n with thy* free *o* spirit.

m The Comfortable Sence of thy saving Grace and Help, promised and vouchsafed to me, both for my present and everlasting Salvation. *n* A weak and frail Creature, never able to stand against Corruption, and Temptation without thy powerful and gracious Succours. *o* Or, *ingenuous*, or *Liberal*, or *Princely*. Which he seems to oppose to his own base and illiberal and Dis-ingenuous and servile Spirit, which he had discovered in his wicked and unworthy practises; and Desires a better Spirit of God, which may free him from the Bondage of sin, and inable and incline him freely and cheerfully, and constantly to run the way of Gods precepts. See *Exod.* 35. 21. *Psal.* 110. 3. *Rom.* 8. 15, 16. 2 *Cor.* 3. 17.

13 *Then* will I teach transgressors thy ways *p*, and sinners shall be converted unto thee *q*.

p Either, 1. Thy Will and their Duty, and the way to their eternal Happiness: Or rather, 2. The manner of thy dealing with Sinners; whom thou dost so severely Chastise for their sins, and yet so graciously receive to Mercy upon their Repentance. Both which I will shew them in my own Example, which I will declare unto them, although I shall therewith publish my own Shame; which I shall most willingly bear, that I may in some measure repair the Injury which I have done to thee and others by my publick and scandalous Crimes. *q* And I perswade my Self that my Indeavours shall not want Success; and that either thy Justice or Severity, or thy Goodness and Clemency, will bring them to Repentance.

† Heb. *Bloods.* 14 Deliver me from † blood-guiltiness *r*, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness *s*.

r Heb. *from Bloods*, because he had been the Cause of the Death, not onely of *Uriah* but of others of the Lords people with him, 2 *Sam.* 11. 17. *s* Either, 1. Thy Faithfulness in making good thy Promises: Or rather, 2. Thy Clemency and Goodness, as that Word is frequently used.

15 O LORD, open thou my lips *t*, and my mouth shall shew forth thy praise.

t Which are shut with shame and Grief and Horror. Restore unto me the Opportunity and Ability, and Liberty which formerly I had of speaking to thee with Freedom and Boldness, and Familiarity, as this Phrase signifies, *Ezek.* 3. 27. and 24. 27. *Eph.* 6. 19, 20.

* Ps. 50.8. Isa. 1. 11. Jer. 7. 22. Hos. 6. 6. ‖ Or, *that* 16 For * thou desirest not sacrifice *u*, ‖ else would I give it *w*: thou delightest not in burnt-offering.

u Which is not to be understood absolutely, and Universally, as appears from ver. 19. but comparatively, of which see on *Psal.* 40. 6. and with particular respect to *David*'s Crimes of Murder and adultery, which were not to be expiated by any Sacrifice, but by the Law of God were to be punished with Death. Thou requirest more and better Sacrifices, which here follow. *w* Else I should have spared no cost in that kind.

* Isa. 57. 15 & 66. 2. 17 * The sacrifices *y* of God *z* are a broken spirit: a broken and a contrite heart *a*, O God, thou wilt not despise *b*.

y This is instead of, or of more Value than many Sacrifices. *z* Which God in such Cases as mine requires, and will accept: in which Sence we Read of *the Work of God*, *Joh.* 6. 28. *a* (*i. e.*) An Heart deeply afflicted and grieved for sin, humbled under the Sence of God's displeasure, and earnestly seeking and willing to accept of Reconciliation with God, upon any Terms. See *Isa.* 57. 15. and 61. 1. and 66. 2. *Mat.* 11. 28. This is oppoſed to that *hard* or *stony Heart*, of which we Read so oft, which signifies an Heart insensible of the Burden of sin, stubborn and Rebellious against God, impenitent and incorrigible. *b* (*i. e.*) Thou dost highly approve; as such Negative Phrases oft signifie, as hath been formerly proved.

18 Do good in thy good pleasure *c* unto Sion *d*: build thou the walls of Jerusalem *e*.

c Or, *For*, or *according to* (for the Hebrew prefix *Beth* is frequently used both those ways) *thy good Grace*, or *Favour*, or *Pleasure*, (*i. e.*) Thy free and rich Mercy, and thy gracious Purpose and Promise, made to and concerning *Zion*: Of which see *Psal.* 132. 14. and do not repent of it, nor retract it, as I have given thee cause to do. *d* Synecdochically put for *Jerusalem*, as the next Clause explains it, and both put for the whole People of *Israel* and Church of God: whom I have highly scandalized and injured already, and exposed to the Danger of utter Destruction, which thou mightest inflict upon them, for the sins of their King, as thou useſt to do in like Cases. *e* Perfect the Walls and Buildings of that City, and especially let the Temple be built and eſtablished in this City, notwithstanding its Pollution by my sins, which I pray thee to Purge away.

19 Then *f* shalt thou be pleased with * the sacrifices *g* of righteousness *h*; with burnt-offering, and * whole burnt-offering: then shall they *i* offer bullocks *k* upon thine altar. * Mal. 3. 3. † Sam. 7.

f When thou hast granted my humble Requests expressed in the former Verses, when thou hast renewed and Pardoned, and Comforted me, and restored thy Favour unto thy People, and this City. *g* Which now for our sins thou mayst justly reject and abhor. *h* Which I and my People being justified and reconciled to thee, shall offer with sincere and penitent Hearts. These are opposed to *the Sacrifices of the Wicked*, which God abhors, *Prov.* 15. 8. *Isa.* 1. 11. &c. *i* (*i. e.*) They who by thy appointment are to do that Work, the Priests in the Name and on the behalf of thy People. *k* The best and costliest Sacrifices, and that in great Numbers in Testimony of their gratitude to God, for thy great Favour in pardoning mine and their sins, and preventing that Total Ruin, which we had reason to expect and Fear upon that Account.

PSAL. LII.

To the chief musician Maschil, *a Psalm* of David, * when Doeg the Edomite *a* came and told Saul, * 1 Sam. and said unto him, David is come to the house of Ahimelech. 22. 9.

a So called; Either, 1. Because he was born or bred in *Edom*, Or, 2. From his Treacherous and Bloody disposition; for which the *Edomites* are infamous in Scripture: as the *Ityraelites* are called *Sodom* and *Gomorrah*, *Isa.* 1. 10.

David *reproveth the Insolency of* Doeg, 1——4. *Prophesieth his Destruction*, 5. *The Righteous rejoice at it*, 6. *He ascribeth the strength and hope of this wicked Man*, 7. *but placeth his own Confidence and Trust in God, and praiseth him*, 8, 9.

1 WHy boastest thou thy self *b* in mischief, O mighty man *c*? the goodness of God *endureth* † Heb. *all the day.* †continually *d*.

b As if thou hadst done a great Exploit, which none else durst undertake; and thereby established the Crown upon *Saul*'s Head, and thy self in his Favour; and broken all *David*'s Designs, by striking a Terror into all his Favourers by this fact Example. *c* He speak ironically. O Valiant Captain! O glorious Action! To kill a few Weak and unarmed Persons in the Kings Presence, and under the Protection of his Guards. Surely thy Name will be Famous to all Ages, for such Heroical Courage. *d* God's Love and Favour to his People, and in particular to me, is not fading and inconstant, but everlasting and unchangeable, and therefore not to be hindred or defeated by any wicked Designs or Practices. And therefore though he hath permitted thee, and may do others to Rage for a season, yet he will defend, and in due time deliver his People.

2 Thy tongue deviseth *e* mischiefs: * like a sharp ¶ Ps. 5. 9. & 55. 21. & 64. 3. rasor, working deceitfully *f*.

e (*i. e.*) Expresseth what thy wicked Mind had devised. Thus *Stedfastness* is ascribed to those *Hands*, which are governed by a stedfast or prudent Man, *Psal.* 78. last. This Word implies that *Doeg*'s Words were not uttered rashly and unadvisedly, but with premeditated malice, and a mischievous Design, which he waited for an opportunity to Execute; and therefore he readily took the first occasion which offered it self. *f* Wherewith a man pretending onely to shave off the Hair, doth sometimes unexpectedly cut the Throat. So *Doeg* pretended onely to Vindicate himself from the Imputation of Disloyalty, 1 *Sam.* 22. 8. but really intended to expose the Priests, who were Friends to *David*, to the Kings fury and cruelty.

3 Thou loveſt evil more than good *g*; *and* lying *h* rather than to speak righteousness *i*, Selah.

g Evil and *Good* may be here taken; Either, 1. Morally. Thou loveſt Wickedness and not Goodness: for so comparative passages are oft meant, as *Psal.* 118. 8. *It is better to trust in the Lord, than to put Confidence in Man*: (*i. e.*) It is good to trust God, but it is not good to trust Man; for this is absolutely forbidden, *Psal.* 146. 3. *Jer.* 17. 5. Or, 2. Physically. Thou loveſt to speak or Act to thy hurt and Ruin of others, rather than to their Benefit. Thou mightest, without any Danger to thy self, have been silent concerning *Abimelech*'s Fact; or have put a favourable construction upon it; but thou hast chosen rather to mis-represent and Aggravate it. He saith, *thou loveſt*, to imply that he did this not by any constraint or necessity, but by choice, and with complacence, and out of a Love to mischief. *h* Which *Doeg* was guilty; Partly, in reporting that *he* (*i. e. Ahimelech*) *enquired of the Lord for him*, (*David*,) 1 *Sam.* 22. 10. which he did not, *Chap.* 23. where all that history is recorded; and partly, in putting a false Interpretation upon what he did, in *giving him Victuals, and a Sword*, as if he had done it knowingly, and in conspiracy with *David*, and against *Saul*, as appears by comparing *Doeg*'s Answer with *Saul*'s enquiry, 1 *Sam.* 22. 7, 8. *i* (*i. e.*) The whole and naked Truth, without any such lying, or Malicious Comment upon it, which was but an Act of Justice, due from thee to any Man, and much more on the behalf of so innocent and Sacred a Person.

† Thou

‖ Or, *the Sacrifice of God.* 4. Thou loveſt all devouring words *k*; ‖ O *thou* deceitful tongue.

k Such as might swallow up and destroy an whole Family at once.

† Heb. *Root out from.* 5 God shall likewise *l* † destroy thee for ever; he shall take thee away, and pluck thee *m* out of *thy* dwelling place *n*, and root thee out *o* of the land of the living *p*, Selah.

l (*i. e.*) Totally and unavoidably, as thou didst destroy the Priests. *m* (*i. e.*) Violently and Irresistibly and suddenly remove thee, as the Hebrew word signifies. *n* From thy House and Lands, and all the Wages of thy unrighteousness. Or, *out of* his (*i. e.* the Lord's) *Tabernacle*; in which thou didst seek and take the Matter of thy Slanders, and from which thou didst cut off the Lords Priests. Therefore God shall Excommunicate thee from his Presence, and from the Society of the Faithful. *o* Though thou seemest to have taken very deep Rooting, and to be the more firmly settled for this barbarous Cruelty, yet God shall pluck thee up by the very Roots, and destroy thee both Root and Branch. *p* Out of this World, as the Phrase is taken, *Isa.* 53. 8. *Ezek.* 32. 32. and elsewhere. Which was very Terrible to him who had all his Portion in this World.

6 The righteous also shall fear *q*, and fear *r*, and shall laugh at him *s*.

q To wit, thy Remarkable downfal, and consequently shall survive thee in spight of all thy Power and Malice against them. *r* Both reverence Gods just Judgment upon thee, and be afraid of provoking God to send like Judgment upon them. *s* Not taking pleasure in his Ruin as such, but onely in the Glory of Gods Justice Vindicated thereby, *Rev.* 18. 20. and deriding their Vain and carnal Confidence in their wicked Courses.

7 Lo, *this is* the man *t* that made not God his strength *u*: but trusted in the abundance of his riches *x*, ‖ Or, *Sub-stance.* and strengthned himself in his ‖ wickedness.

t These are the Triumphant Words of the Righteous. This is the great and Famous man, take special Notice of him, and of his doleful end. *u* That trusted and feared *Saul* more than God, and was willing to gratifie *Saul*'s Favour with Gods Displeasure. *x* Thought himself secure in his great and growing Wealth, without God's Protection or Blessing.

† Or, *Established in.* 8 But I ‖ *am* like * a green olive-tree *y* in the house † of God *z*: I trust in the mercy of God for ever and ever.

‖ Heb. *I.* Ps. 13. 5. *y* When *Doeg* and his Brethren shall Wither and Perish, I, who have made God my Refuge, I whom he despised and persecuted and thought to be in a desperate Condition, shall be established and flourish. *z* Either, 1. In God's Church, or among his People. Or, 2. In God's Tabernacle, from which *Doeg* shall be plucked away, ver. 5. and from which I am now banished by the Tyranny and Malice of this Man and his Confederates: But, I doubt not, I shall be restored to it, and *dwell in it all the days of my Life*, which is the one thing that *I desire*, *Psal.* 27. 4.

9 I will praise thee for ever, because thou hast done *it* *: and I will wait on thy name ‖, for *it is* good before thy saints †.

* (*i. e.*) Destroyed *Doeg*, and all mine and thine implacable Enemies, and Established me in the Throne, and in thy House; of which I am no less assured, than if it were already done. ‖ I will continue in thy way, placing my whole Trust and Confidence in thy Power and Goodness, and Faithfulness, all which are called God's *Name*, and not turn aside to any crooked paths for my Deliverance, as others do, *Psal.* 125. 5. † (*i. e.*) In the Eyes of thy Saints. They, whose Judgements onely are to be valued, approve of this Practise, of trusting God, and keeping his way as the wiseſt and safeſt Course, and have ever found it so to be by their own Experience; however *Doeg* and his Complices account it meer Folly, and the ready way to Ruin. But the last Words of this Clause may very conveniently be joyned with the former Clause, thus, *I will wait upon thy Name before thy Saints*; which seems best to suit with the first Clause, *I will praise thee*; which surely we must of Praising God publickly, or before the Saints; and thus it follows conveniently. And in the mean time, *I will wait on thy Name, in the Presence of thy Saints*, who shall plainly see that I do so by the whole Course of my Life. And those Words, *for it is good*, may be inclosed within a Parenthesis, as is very usual in Scripture, and may be referred; Either to God's Name, *for thy Name is good*; or to *wait on it*, *for it is good to wait upon it*.

PSAL. LIII.

The ARGUMENT.

This *Psalm*, some few Words excepted, is wholly the same with *Psal.* 14. and therefore the Reader must reſort thither for the Interpretation of it. And it is repeated; Partly, because the matter of it is so important and necessary to be known and considered; and Partly, because there arose some new and suitable Occasion, which made *David* sing it a second time, and that with some small Alterations. And the Compiler or Compilers of *David*'s *Psalms*, had so great a Reverence for their Composer, whom they knew to be guided by Divine Inspiration, that they would not lose any of his Fragments, and therefore repeated this *Psalm* with the Variations which he had made.

To the chief musician upon Mahalath *a*, Maschil, *a Psalm* of David.

a This also seems to be the Name of a Musical Instrument, or Tune; Wherein, as in the reſt of them, it is better to confeſs our Ignorance, as the Hebrew Doctors themselves do, than to give way to Vain and groundless Conjectures about them.

David *describeth the Atheism and Corruption of Men*, &c. See *Psal.* 10. and 14.

1 THE * fool hath said in his heart, *There is* no God: corrupt are they, and have done abominable iniquity: * *there is* none that doth good. * Ps. 10. 4. & 14. 1. & 53. 1. & Ro. 3. 10.

2. God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did seek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the workers of iniquity no knowledge? who eat up my people *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* no fear *was b*: for God hath scattered the bones *c* of him that encampeth *against* thee *d*; thou *e* hast put *them to* shame *f*, because God hath despised them *g*. † Heb. *they feared a fear.*

b (*i. e.*) Where there was no great nor sufficient Cause of Fear, See *Lev.* 26. 36. *Deut.* 28. 65. *Job* 15. 21. *Prov.* 28. 1. They who defigned to secure themselves from all Fear and Danger by their Contempt of God, and by the Perfecution of good Men, and by other wicked Courses, were by those means filled with the Terrors which they sought to avoid. *c* Hath not onely broken their *Bones* (*i. e.*) Their strength and force, which is oft noted by the Bones, as *Psal.* 6. 2. and 31. 10. and 51. 8. but also disperſed them hither and thither, so as there is no Hopes of a Reunion and Reſtauration. *d* (*i. e.*) Against my *People*, expreſſed *ver.* 4. or *Israel*, or *Sion*, as it is in the next Verſe. *e Thou* O *Zion* or *Jerusalem*, which they beſiege. *f* For the great and strange disappointment of their Hopes and Confidence. It was a great Reproach to them, for such numerous and mighty Forces, to be baffled and Conquered by those whom they thought to swallow up at a Morsel. *g* Or, *Rejected them*. Cursed them. Therefore it is no wonder if they could not stand before thee.

6 † O that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoyce, and Israel shall be glad. † Heb. *Who will give Salvation.* Or...

PSAL. LIV.

To the chief musician on Negiroth, Maschil *a Psalm* of David, * when the Ziphims came and said to *Saul*, Doth not David hide himself with us? *a*. * 1 Sam. 23. 19. & 26. 1.

a Of which he speaks, 1 *Sam.* 23. when they did seek to betray him a second time.

The Psalmist complaining of his Oppressors, prayeth for God's Protection; and for the righteous punishment of his Enemies, 1—3. *Placing his hope in God's help*, 4—6. *he promiseth a free Sacrifice of Thanksgiving to him*, 6.

1 SAve me, O God, by thy Name *b*, and judge me *c* by thy strength.

b (*i. e.*) By thy own strength, as the next Words explain it, because I have no other Refuge. Or, *for thy Name*, (*i. e.*) For thy own Glory, which is concerned in my Deliverance. *c* (*i. e.*) Judge or give Sentence for me, or plead my Cause, as this Phrase is oft taken, as we have seen.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For * strangers *d* are risen up against me, and * Ps. 86. 14. oppressors seek after my soul; they have not set God before them *e*. Selah.

d The *Ziphites*, whom, though *Israelites*, he calls *Strangers* in regard of their Barbarous and perfidious Disposition, and Carriage towards him, by which they shewed themselves to be *estranged from God*, as the wicked are said to be, *Psal.* 58. 3. and from the Common-wealth of *Israel*, and from all the Laws of Piety and Humanity. For which Causes he calls such Persons *Heathens*, *Psal.* 59. 5. and elsewhere. *e* They cast off all regard to thy Presence and Authority, and all Fear of thy Judgments.

4 Behold *f*, God *is* mine helper: * the LORD *is* with them that uphold my soul *g*. * Ps. 118. 7.

f Consider it, and see the Vanity of all your wicked practices against me. *g* He fights for them, and on my behalf, and therefore against all mine Enemies.

5 He shall reward evil unto † mine Enemies; cut them off in thy truth *h*. † Heb. *to thy Enemies observe*

h Or, *for or according to thy Truth*; whereby thou art engaged to me. fulfil thy Promises made to me, and thy Threatnings denounced against mine and mine implacable Enemies.

6 I will freely *i* sacrifice unto thee; I will praise thy name, O LORD, for it *k* is good *l*.

i Not by Constraint, as many do, because they are obliged to it, and cannot neglect it without Shame and Inconvenience to themselves, but with a willing and cheerful mind; which thou loveſt in and above all Sacrifices. *k* Either thy Name: Or rather, to Praise thy Name. *l* (*i. e.*) An Act of Justice and Piety and Gratitude.

7 For he hath delivered me out of all trouble: and mine eye hath seen *m* his desire *n* upon mine Enemies.

m He speaks of it as a thing already done; Either, to expreſs his Assurance of it: Or, because this Psalm was made after it was done. *n* Or, *thy Vengeance*: Which may be understood out of *ver.* 5. But there is no necessity of any Supplement; the Words

in the Hebrew run thus, *Mine eye hath looked upon mine Enemies*: Either with delight, as this Phraſe ſignifies, *Pſal.* 22. 17. and 27. 4. and elſewhere: Or without fear or ſhame. I ſhall not be afraid to look them in the Face, having God on my ſide.

PSAL. LV.

The ARGUMENT.

THis *Pſalm* was certainly Compoſed by *David*, when he was greatly diſtreſſed and perſecuted; either by *Saul*, or rather by *Abſalom*, and betrayed by ſome pretended or former Friend.

To the chief muſician on Neginoth, Maſchil, *A Pſalm of* David.

David *being ſurrounded and ſurprized with danger and diſtreſs, complaineth to God,* 1—8. *Prayeth for the fruſtrating the practice of his cruel and falſe Enemies,* 9—15. *and ſtrengtheneth himſelf with Gods promiſe,* 16—22. *and his Enemies utter deſtruction,* 19—23.

1 GIve ear to my prayer, O God: and hide not thy ſelf *a* from my ſupplication.

a Turn not away thy Face and Ear, as one reſolved not to hear nor help.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noiſe *b*.

b For my Miſery is very great, and forceth Tears and bitter Cries from me.

3 Becauſe of the voice *c* of the enemy, becauſe of the oppreſſion of the wicked: for they caſt iniquity upon me *d*, and in wrath they hate me *e*.

c (*i. e.*) Their Clamours and Threats, and Slanders and inſolent Boaſtings; all which are hateful to thee, as well as injurious to me. *d* The ſenſe is; either, 1. They make me the great object of the moſt wicked and injurious, and miſchievous practices: Or, 2. They lay many Crimes to my Charge falſly, as if by my wickedneſs I was the cauſe of all my Calamities. *e* Their Anger and Rage againſt me, is no ſudden and tranſitory Paſſion, but is ſtoyled up into Malice and Hatred.

4 My heart is ſore pained *f* within me: and the terrors of death *g* are fallen upon me.

f With pains, like thoſe of a travelling woman, as the word ſignifies. My heart, which hath commonly Supported me in my diſtreſſes, is now ready to fail within me. Therefore I beſeech thee and help me. *g* Either deadly terrors; ſuch as ſeize upon Men in the Agonies of Death: or fear of Death; which is the more grievous to me, becauſe my Death will reflect dishonour upon thee, and bring many miſeries upon the people.

5 Fearfulneſs and trembling are come upon me, and † Heb. *co-* horror hath † overwhelmed me. *vered me.*

6 And I ſaid, O that I had wings like a dove *h*; *for then* would I fly away and be at reſt *i*.

7 Lo *then* would I wander far off, *and* remain in the wilderneſs *k*. Selah.

h Which being fearful, and purſued by birds of prey, flyes away, and that very ſwiftly and far, and into ſolitary places, where it hides and ſecures it ſelf in the holes of the Rocks, or in ſome other ſecret and fate place. All which ſtily reprehends *David*, preſent diſpoſition and deſire. *i* Or, *that I might, or where I might be at reſt*, or *dwell*, in ſome ſettled and ſafe place, and be delivered from thoſe uncertainties and wanderings to which I am now expoſed. *k* Where I might be free from the company and rage, and treachery of my wicked Enemies; who are worſe than the wild Beaſts of the Wilderneſs.

8 I would haſten my eſcape from the windy ſtorm *and* tempeſt *l*.

l From the force and fury of mine Enemies, which now highly threatens me.

* John 7. 40, 41, &c. Joh. 10. 19, 20, &c. Acts 23. 7, 8, &c.

9 Deſtroy, O LORD, *and* * divide *m* their tongues *n*: for I have ſeen *o* violence and ſtrife *p* in the city *q*.

m (*i. e.*) Deſtroy them by dividing. *n* (*i. e.*) Their Speech, as thou didſt at *Babel*, *Gen.* 11. their Votes and Opinions and Counſels. Which was eaſily done among *Abſalom*'s followers, 2 *Sam.* 17. *o* Or, *I have ſeen or perceived*, by certain and general report. *p* That ſubtile and fraud, and Oppreſſion and Contention bear rule there, inſtead of that publick Juſtice and Peace which I eſtabliſhed and maintained in it. *q* Either 1. In *Keilah*, where *David* thought to abide, 1 *Sam.* 23. Or 2. In *Gibeah*, where *Saul* had his abode. Or rather, 3. In *Jeruſalem*; which is called *the City*, by way of eminency; and which in *Abſalom*'s time was the chief Seat of Rebellion, and a mere ſink of all Sins. And this Circumſtance is noted as an aggravation of their wickedneſs, that it was committed in that City, where the Throne and Seat of publick Juſtice was ſettled; and where God was in a ſpecial manner preſent and worſhipped; and where they had great opportunities, both for the knowledge and practice of their ſeveral Duties.

10 Day and night they *r* go about it *s* upon the walls thereof *t*: miſchief alſo and ſorrow *are* in the midſt of it.

r (*i. e.*) The violence and ſtrife laſt mentioned, v. 10. *s* Do encompaſs it, and are as it were the Garriſon, by which they deſign to defend it. *t* In the more outward parts, as alſo *in the very midſt of it*, as it follows. So that all parts were horribly corrupted.

11 Wickedneſs *is* in the midſt thereof: deceit and guile depart not from her ſtreets *u*.

u The places of buying and ſelling, and of publick and common Converſation. So their ſins were both univerſal and impudent.

12 For it *was* not an enemy *x* that reproached me, then I could have born it *y*; neither *was it* he that hated me *z*, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him *a*.

x Either 1. Not an open and profeſſed Enemy: Or rather, 2. Not an old and inveterate Enemy, as may be gathered from the following deſcription. *y* With more patience, becauſe I could expect nothing elſe from ſuch perſons. *z* With a manifeſt or old hatred. *a* I could and ſhould eaſily have prevented or avoided the effects of his hatred.

13 But *it was* thou, † a man, mine equal *b*, * my guide *c*, and mine acquaintance. † Heb. *Man as I.* *Marg. Inverted.*

b Not in Power and Dignity, which could not be, but in reputation for his deep Wiſdom and excellent Conduct, and the great influence which he had upon me, and upon all my people. *c* Whoſe * Pſ. 74. 12. Counſel I highly prized, and conſtantly fought and followed. All which agrees very well to *Achitophel*. See 2 *Sam.* 15. 12, 31. and 16. 23.

14 † We took ſweet counſel together *d*, *and* we walked unto the houſe of God *e* in company *f*. † Heb. *ſweetned Counſel.*

d I imparted my ſecret Thoughts and Deſigns to thee with great delight and ſatisfaction. *e* We agreed no leſs in exerciſes of Piety, than in acts of State and Policy. *f* Or, *in conſort*; or *with conſent*, as all the Antients render it. He ſeemed as forward in Religion as I.

15 Let death ſeize upon them *g*, *and* let them go down quick into * † hell *h*: for wickedneſs *is* in their dwellings *i*, *and* among them *k*. * Num. 16. 30, 33. † Heb. *Sheol.*

g (*C.*) Him and all ſuch falſe-hearted Wretches, that pretend to Religion with wicked deſign, and now have manifeſtly Apoſtatized both from the profeſſion and practice of it, and fallen into all manner of wickedneſs. For ſuch are the vileſt of Men, and moſt obnoxious to the Curſe of God. *h* Or, *into the Grave*, cut them off by a ſudden and violent Death, as thou didſt thoſe *Numb.* 16. 32. But theſe Imprecations uſed by inſpired perſons in extraordinary caſes, is no preſident for our imitation. *i* Or, *where they ſojourn.* They carry their wickedneſs along with them from place to place, and leave the impreſſions and effects of it wherſoever they come. *k* Heb. *In their inwards.* Wickedneſs is deeply rooted in their Hearts, and it breaks forth in all their Houſes and Actions.

16 As for me, I will call upon God: and the LORD ſhall ſave me *l*.

l Whilſt he deſtroys them. As they and I differ in the courſes of our Lives, ſo ſhall we in our ends.

17 Evening and morning, and at noon *m* will I pray and cry aloud: and he ſhall hear my voice.

m The three ſtated times of Prayer amongſt the *Jews*. See *Dan.* 6. 10. *Acts* 3. 1. and 10. 2, 9, 30.

18 He hath delivered *n* my ſoul in peace *o*, from the battel *that was* againſt me: for there were many with me *p*.

n Either this is an Argument whereby he encourageth himſelf now to truſt God, becauſe of former deliverances: or he ſpeaks of a future deliverance, as a thing done, becauſe of the certainty of it. *o* Or, *into Peace*. He hath reſtored me from the ſtate of War, to my former Peace and Tranquility. *p* For there were more with me than againſt me; even the holy Angels whom God employed to defend and deliver me. See 2 *Kings* 6. 16. *Pſal.* 34. 7. and 57. 3. Or, *for*, (or rather, *though*, as this Particle is often rendred) *there were many with me*, or *about me*, or *againſt me*, as this Particle is rendred, *Pſal.* 89. 3. and 94. 16. and in other places. So he ſpeaks here of his Enemies; which ſeems beſt to ſort with the Context; for of them he ſpeaks impliedly in the foregoing words, and expreſly in the following.

19 God ſhall hear *q* and afflict them *r*, even he that abideth of old *s*, Selah: ‖ becauſe they have no changes *t*, ‖ Or, *with* therefore they fear not God *u*. *whom there be*

q Either, 1. My Prayers againſt them, mentioned v. 16. Or, 2. Their reproaches, v. 12. their deceitful and treacherous ſpeeches, v. 20, 21. He ſaid God would *hear his voice*, v. 17. now he adds that *God* ſhall hear his Enemies voice alſo, of which he ſpake, v. 9. *r* God. *r* Or, *teſtifie againſt them*, or *give an anſwer to them*; not in words, but really, and by dreadful puniſhments, as this word ſignifies, *Ezek.* 14. 4. which ſeems beſt to agree with the next foregoing word, *God will hear and anſwer them*. *s* Heb. *he that inhabiteth Antiquity* or *Eternity*; who is eternal, and therefore unchangeable, and almighty; and conſequently as he ever was, ſo he ſtill is and will be ready to defend his People, and to deſtroy their Enemies; and none can prevent nor hinder him, in either of thoſe deſigns. *t* Either 1. For the better: Becauſe they do not repent nor turn from their ſins. But then the next Clauſe muſt be rendred, as it is in the Hebrew, *and not fear God*. Or rather, 2. For the worſe; for of ſuch deſtructive Changes, this word when applied to perſons, is generally uſed in Scripture, as *Job* 10. 17. and 14. 14. &c. Becauſe they meet with no croſſes nor diſappointments, and hitherto all their Counſels ſucceed well, and the People flow in to them unanimouſly; as it was in the beginning and progreſs of *Abſalom*'s Rebellion. *u* Their proſperous ſucceſs makes them go on ſecurely and obſtinately in their wicked courſes, without any regard to God, or dread of his Judgments: There being nothing which more hardens mens hearts, and makes them preſumptuous and incorrigible, than uninterrupted proſperity. See *Pſal.* 30. 6. *Prov.* 1. 32. *Jer.* 22. 21.

20 He *x* hath put forth his hands *y* againſt ſuch as be at peace with him *z*: † he hath broken his covenant *a*. † Heb. *he hath profaned.*

x (*i. e.*) They, the perſons laſt mentioned. Before the ſingular number,

number, v. 13, 14. was ſuddenly changed into the plural, v. 15 that the Puniſhment might reach not him only, but his Partners, in thoſe treacherous and treaſonable Actions. And here is as ſudden a change, from the plural into the ſingular, and he returns to that perſon, who was the chief contriver and promoter of this Rebellion under *Abſalom*, even to *Achitophel*, of whom he ſpoke, v. 13. and though he doth not excuſe the reſt, as we have ſeen, yet he lays the chief blame upon him, and here he adds new aggravations of his Treaſon. *y* In way of force or violence, as this Phraſe is uſed, *Gen.* 37. 22. 1 *Sam.* 25. 9. *Neh.* 13. 21. *Acts* 12. 1. *z* Againſt me, who gave him no provocation nor diſturbance, but lived in great peace, and ſecurity and friendſhip with him. *a* All thoſe ſolemn obligations, by which he was tyed to me, both as his King and as his Friend.

* Pſ. 28. 3. & 37. 4. & 64. 3. 21 * *The words* of his mouth were ſmoother than butter, but war *was* in his heart *b*: his words were ſofter than oyl, yet *were* they drawn ſwords *c*.

b He covered his Treaſonable and Bloody Deſign, with fair and flattering Speeches. *c* Pernicious in their Deſign and Conſequences.

* Pſ. 37. 5. Nat. 6. 25. Iſa. 12. 2. 22 * Caſt thy ‖ burden *d* upon the LORD, and he ſhall ſuſtain thee: he * ſhall never ſuffer the righteous to be moved *e*.

‖ Pſ. 55. 22. *d* Or *Portion*, Heb. *Gift*: Whatſoever affliction God giveth, or ‖ Or, *Gift*. Gods *Gifts* in Scripture, *Phil.* 1. 29. *John* 18. 11. So it is a Synecdochical Expreſſion. Or, whatſoever Gift thou deſireſt from him. Although the following words of the Verſe ſeem to reſtrain it to Afflictions. The Senſe is: All thy Affairs and Croſſes, and Cares and Fears, lay them upon the Shoulders of the Almighty, by Faith and Prayer, with a confident expectation of a good iſſue. He directeth this Speech to himſelf, or his own Soul, as he doth in this Book, and withal to all good Men in like circumſtance. *e* (*i. e.*) To be removed, to wit, from his ſure and happy eſtate. Or, which agrees as well with the Hebrew, *He ſhall not ſuffer the Righteous to be moved*, or *fall for ever*, as he doth wicked Men. Though he may for a ſeaſon ſuffer them to be ſhaken, yet he will not ſuffer them to be utterly overwhelmed.

23 But thou, O God, ſhalt bring them *f* down into the pit of deſtruction: † * bloody and deceitful men ſhall not live out half their days *b*; but I will truſt in thee *i*. † Heb. *men of bloods and deceit.* * Pſ. 5. 6.

f My wicked Enemies of whom I have hitherto ſpoken. *g* That colour their cruel intentions with ſpecious and deceitful pretences; which are moſt hateful to God, and all Men. *b* Not half of what others live, and that by the courſe of Nature might live; but ſhall be cut off by Gods juſt Judgment, by an untimely and violent Death. *i* And in this confidence I will quietly and patiently wait upon thee, for their downfal and for my deliverance.

PSAL. LVI.

To the chief muſician upon Jonath-elem rechokim *a*. ‖ Michtam of David, when the * Philiſtins took him in Gath *b*.

‖ Or, a golden Pſalm of David. *a* 1 Sam. 21. 11.

a Which is ſuppoſed to be the Name of a Song. But many render it, as the words ſignifie, *Concerning the dumb Dove afar off*. All which agrees very well to *David* in his preſent circumſtances. He calls himſelf a *Dove* for his innocency; and folly (which is aſcribed to the *Dove*, *Hoſea* 7. 11.) in caſting himſelf into this ſnare; and for his vexation and perſecution by his Enemies thoſe birds of prey; and for his ſad and mournful poſture. *Silent* he was, and it was his prudence ſo to be in this place and condition; and he was in a place remote enough from his Fathers Houſe, and from Gods Sanctuary where his Heart was. *b* When being chaſed by *Sauls* reſtleſs Malice, he had put himſelf into the hands and power of the *Philiſtins at Gath*. Where when he was, the following Meditations came into his Mind, which after his eſcape he digeſted into this Order and *Pſalm*.

David, *praying to God, complaineth of his ſufferings, and magnifieth his Word,* 1—10. *is confident of Gods ſuſtaining it, and promiſeth to praiſe him for it,* 11, 12.

1 BE merciful unto me, O God, for man *c* would ſwallow me up *d*: he fighting daily oppreſſeth me.

c (*i. e.*) Men, weak and miſerable Men, as the word ſignifies, whom thou canſt truſt in an inſtant; *Saul* and his Courtiers, who have driven me hither; and now *Achiſh* and the *Philiſtins*, who have oft fought my ruine, which now they have opportunity to effect. *d* Like wild and ravenous Beaſts, rather than Men. Heb. *hath ſwallowed me up*. The thing is begun, and in a manner done, if thou doſt not miraculouſly prevent it.

† Heb. *mine obſervers.* 2 † Mine enemies *e* would daily ſwallow *me* up: for *they be* many that fight againſt me *f*, O thou moſt High *g*.

e Heb. *my obſervers*, that narrowly look to all my paths, and watch for my Haltings, and for an Opportunity to deſtroy me. *f* They truſt to their great numbers; wherein they know themſelves to be much ſuperiour to me. *g* Who from thine high place beholdeſt all their plots, and canſt moſt eaſily diſturb and blaſt them.

3 What time I am afraid I will truſt in thee *h*.

h When I have the greateſt cauſe of Fear, I will relye upon thy Providence and Promiſe for my Deliverance.

* Ver. 10, 11. * Pſ. 118. 6. Heb. 13. 6 4 * In God I will praiſe his word *i*; in God I have put my truſt, I * will not fear * what fleſh *k* can do unto me.

i The Senſe is, either, 1. I will praiſe or boaſt in the Lords Word, or the Lord for his Word. Or 2. *With or by the Lord* (*i. e.* By his favour or help) *I will praiſe his Word*. Or rather, 3. This, as I humbly conceive: There are many things to be praiſed and celebrated in God, his Power, and Wiſdom, *&c.* but amongſt all and above all, I ſhall at this time praiſe him for his *Word*, which *he hath magnified above all his Name*, as is ſaid *Pſal.* 138. 2. even for his promiſes of proteſtion and deliverance, made to his people in all their exigencies, and particularly and eſpecially for that promiſe of the kingdom made to me; for which I will now praiſe him, becauſe I am as ſure of its accompliſhment, as if I had it already in mine hand. *k* Infirm and mortal men, altogether unable to oppoſe thy infinite Majeſty; called *Fleſh* by way of contempt, as *Pſal.* 78. 39. *Iſa.* 31. 3. *Jer.* 17. 5.

5 Every day ‖ they wreſt my words *l*: all their thoughts *are* againſt me for evil *m*. ‖ Or, *my words bring ſorrow.*

l They miſconſtrue and pervert my moſt innocent expreſſions, and turn them into matter of Calumny, wherewith they may incenſe *Saul* againſt me. Or, *They perplex my Affairs*. *m* It is their whole ſtudy to do me miſchief.

6 They gather themſelves together *n*, they hide themſelves *o*, they mark my ſteps *p* when they wait for my ſoul *q*.

n After they have ſeverally imployed their Thoughts againſt me, they meet together to compare their thoughts, and to put them in execution. *o* They lurk ſecretly; either that they may pry into all my moſt private actions; or that they may ſurprize me with miſchief unawares. Compare *Pſal.* 10. 8. *Prov.* 1. 11. *p* (*i. e.*) All my goings and doings, that they may find ſome occaſion to reproach, or entangle and to deſtroy me. *q* Or *Life*, to wit, to take it away from me.

7 Shall they eſcape by iniquity? *in thine* anger caſt down *r* the people *t*, O God.

r Shall they ſecure themſelves by ſuch injurious and malicious practices whereby they do not only vex me, but provoke and deſpite thee? Shall they have ſucceſs inſtead of the puniſhment which thou haſt threatned, and they have deſerved? God forbid. But the words may be read without an Interrogation, *By their iniquity they* hope to eſcape; or, *they do eſcape*, at preſent: But Lord *they ſhall not* eſcape long, nor eſcape at laſt. *t* That Lord *they ſhall not* eſcape long, nor eſcape at laſt. *t* That People of whom I am ſpeaking, to wit, my malicious and wicked Enemies, as well thoſe followers of *Saul*, as thoſe *Philiſtins* amongſt whom I now am.

8 Thou telleſt my wandrings *u*, put thou my tears into thy bottle *x*: * *are they* not in thy book *y*? * Mal. 3. 16.

u Ver. 1. I have been hunted from place to place, and am now driven hither. *x* Regard and remember, and pity them. *y* But why do I pray to God to do that which I am well aſſured he is of himſelf inclined to do, and hath already done?

9 When I cry *unto thee*, then ſhall mine enemies turn back *z*: this I know, for God *is* for me.

z When I have no other Arms or Force, which is my preſent caſe, my Prayers ſhall be ſufficient to overthrow mine Enemies.

10 * In God will I praiſe *his word*: *in* the LORD *a* will I praiſe *his word a*. * Ver. 4.

a What I have already engaged to do, v. 4. that I do again and again promiſe to do, and I cannot ſufficiently praiſe thy Goodneſs in making Promiſes, and thy Faithfulneſs in keeping them.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 * Thy vows *are* upon me *b*, O God: I will render * Pſ. 51. 12. praiſes unto thee.

b As I have prayed to thee, and am aſſured that thou wilt deliver me, ſo in confidence thereof I have made Vows to expreſs my gratitude to thee: and I acknowledge my ſelf obliged, and do reſolve to perform them.

13 For * thou haſt delivered my ſoul from death *c*: * Pſ. 116. 8. *wilt* not *thou deliver* my feet from falling *d*, that I may walk before God *e* in * the light of the living *f*? Job 33. 30.

c Which my Enemies deſigned, and my extream dangers threatned. *d* I am confident that thou will deliver, becauſe of thy promiſes, and my former experience. *e* (*i. e.*) That I may pleaſe, and ſerve, and glorifie thee, as this Phraſe implies, *Gen.* 5. 24. compare with *Heb.* 11. 5. as alſo *Gen.* 6. 9. and 17. 1. 1 *Sam.* 2. 30. which is the great end for which I deſire Life. *f* Either in Heaven. Or rather, 2. In this Life, which is here oppoſed to the Death laſt mentioned, as it is *Job* 28. 13. which is called *Light*, *Job* 3. 20. as Death is called *Darkneſs*, *Job* 10. 21. 22. and oft elſewhere, and which is expreſſed, by *beholding the Light*, and *the Sun*, *Eccleſ.* 11. 7.

PSAL. LVII.

To the chief muſician ‖ Al-taſchith *a*, Michtam of David, * when he fled from Saul in the cave *b*. ‖ Or, *deſtroy not.*

a The word ſignifies, *deſtroy not*. Which ſome think to be a Preface, *ſhew mercy*, or containing the ſum of the *Pſalm*, and reminding *David* of his Golden great diſtreſs, in which he then was; which obliged him to Pſalm. make fervent Prayers to God, that he would not deſtroy him, * 1 *Sam.* nor give him up into the hands of his Enemies, who always deſigned and deſired to deſtroy him, and now ſeemed to have a & 24. 3. fair opportunity to do it. *b* Either 1. That of *Adullam*, 1 *Sam.* 22. 1. or that of *Engedi*, 1 *Sam.* 24. 1.

The Pſalmiſt, in Prayer, flieth to God for protection and ſavour in his dangerous condition, 1—5. *diſſuadeth the wicked projects of his Enemies,* 6. *and encourageth himſelf from Gods mercy, to praiſe him,* 7—11.

1 BE merciful unto me, O God, be merciful unto * Pſ. 61. 4. me *c*, for my ſoul truſteth in thee: yea, in * the & 73. 28. ſhadow

shadow of thy wings *d* will I make my refuge, until *these* calamities *e* be over past.

c The repetition implies both the greatness of his danger, and the fervency of his Spirit in this request, and withal that his whole trust and hope was in Gods mercy. *d (i.e.)* Of thy protection; to which alone I trust, and not to the shadow of this dark Cave, in which I now hide my self. *e* Or the time of *those Calamities*, which, I know, will shortly have an end.

[a] Ps.138.8. 2 I will cry unto God most high: unto God that * performeth *all things* for me *f*.

f Heb. *that performeth* (or *perfecteth* or *finisheth*, as this word is rendred, *Psal.* 138. 8. *(i. e.)* will certainly perform or finish) *for or towards*, or *concerning me*. He doth not express what he performeth, or perfecteth, or fulfilleth, but leaveth it to be understood: *He performeth*, or *perfecteth*, good, as being safe to be understood: *He performeth*, or *perfecteth*, to wit, all that he hath promised, engageth himself to perform, what he hath begun to do, or what is yet to be performed; it being usual in the Hebrew Language to understand a Verbal Noun after the Verb. He implies that God is not like men, who make large promises, but either through inability or carelesness, or unfaithfulness, do not perform them, but will certainly be as good as his word.

‖ Or, *he reproacheth him that would swallow me up.* 3 He shall send *g* from heaven, and save me ‖ from the reproach of him that would swallow me up *h*; Selah. * God shall send forth his mercy and his truth *i*.

g Either, 1. His Angels, as *Dan.* 3. 28. Or 2. His help. Or 3. His hand; which is understood after this Verb, 2 *Sam.* 6. 6. by comp. 1 *Chron.* 13. 9. where it is expressed. Or rather, 4. *His Mercy and his Truth*, as it here follows where also this Verb is repeated, before those words. *h (i. e.)* From that shameful destruction which they design to bring upon me. Or rather, as it is rendred in the Margent of our Bible, and by many others, and as it is in the Hebrew, *He hath reproached, (i. e.* He will certainly put to shame or reproach) *him that would swallow me up*, by disappointing his expectation, and delivering me from his rage. *i (i. e.)* Shall discover them by their proper fruits, to wit, by affording his gracious help in pursuance of his Promises.

[b] Ps.56.1,2. & 58. 2. [c] Ps.55.21. 4 My soul *is* among * lions *k*; I *lye I even among m* them that are set on fire *n*, *even* the sons of men *o*, whose teeth *p* are spears and arrows *q*, and their * tongue a sharp sword.

k I live in the midst of a generation of fierce and bloody men; which both in Scripture and other Authors, are oft called *Lyons*. *l* I have my abode and converſation. *m* Which Particle is eaſily borrowed out of the foregoing Clauſe. *n* To wit, *of or from Hell*, as is fully expreſſed *Jam.* 3. 6. who are meer Fire-brands and Incendiaries, that are continually breathing out their Wrath and Threatnings, and incenſing *Saul* againſt me. *o* Whereby he explains what he meant by *Lyons*, and tells us, they were Beaſts in the ſhape of Men. *p* Which may be conſidered; either, 1. As Inſtruments of Deſtruction, as they are in Lyons. Or rather, 2. As Inſtruments of Speech, as they are in Men; for it here follows by way of explication, as the manner is, *and their Tongue*. And both ſeem to ſignifie their wicked and pernicious Calumnies, of which he every where complains, and particularly in the Hiſtory, to which this Pſalm ſeems to relate, 1 *Sam.* 24. 10. and by which they deſigned to promote his deſtruction. *q (i. e.)* They grievouſly wound my Name, and are deviſed to do me miſchief.

[d] Pſ. 7. 6. & 148.13. 5 * Be thou exalted *r*, O God above the heavens *s*: let thy glory *be* above all the earth *t*.

r Glorifie thy Power, and Goodneſs, and Juſtice, and Faithfulneſs by my Deliverance, all which are expoſed to cenſure and reproach, whilſt thou ſuffereſt ungodly wretches to oppreſs and triumph over the Innocent and Righteous, that put their truſt in thee. *s (i. e.)* Higher than the Heavens, or to the higheſt degree poſſible; or above all the falſe Gods which are ſuppoſed to reſide in Heaven. *t (i. e.)* Above all Men upon Earth, ſome whereof do now audaciouſly lift up themſelves againſt thee, and above thee. Or, *through* (as the Hebrew Particle is commonly rendred, and it is no new thing to have the ſame Word or Particle diverſly taken in the ſame Verſe, as hath been formerly ſhewed) *the whole Earth*; not only amongſt thine own people, but ſo that even the Heathens ſhall be forced to acknowledge and admire thy Glorious Deeds.

[e] Pſ. 7.15. & 5. 15. 6 * They have prepared a net for my ſteps, my ſoul is bowed down *u*: they have digged a pit before me *x*, into the midſt whereof they are fallen *themſelves* y. Selah.

u Or, *was bowed down*: I was even ready to fall and periſh. Or, mine Heart was oppreſſed and almoſt overwhelmed. *x* Heb. *Before my Face*: not in my ſight, for that would have been in vain, *Provo.* 1. 17. but in my way, where they thought I would go. *y* This was fulfilled in *Saul*, who by purſuing fell into his hands, 1 *Sam.* 24. 3.

[f] Pſ. 108. 1. & [g] Or, *Prepared.* 7 * My heart is ‖ fixed *z*, O God, my heart is fixed: I will ſing and give praiſe.

z Or, *eſtabliſhed*, in a full aſſurance of thy merciful help. It was ready to ſink with fear, or *bowed down*, ver. 6. but now I have through thy Grace conquered my Fears, and am fixed in a ſtedfaſt belief of thy Promiſes. Or, *is prepared*, to wit, to ſing and give praiſe, as it follows.

8 Awake up my glory *a*, awake pſaltery and harp: *I my ſelf* will awake early *b*.

a Either, 1. My Soul: Or rather, 2. My Tongue, the Inſtrument of *Singing*, which he was now about to do, v. 7, 9. *b* I will rouſe up and imploy all the Powers of my Soul and Body, to ſet forth Gods Praiſes.

9 I will praiſe thee, O LORD, among the people *c*: I will ſing unto thee among the nations.

c In the great Congregations, amongſt the *Iſraelites* of all Tribes, who are called by this Name, *Deut.* 33. 19. and amongſt Heathens, as I ſhall have occaſion, as he often had.

10 * For thy mercy *is* great unto the heavens *d*, and thy truth unto the clouds. [d] Pſ.36.5. & 57.10. & 89.2. & 103.11. & Iſa. 55.9.

d (i. e.) Is moſt evident, and greatly exalted.

11 Be * thou exalted, O God above the heavens: let thy glory *be* above all the earth *e*.

e See the Note *t* on v. 5.

PSAL. LVIII.

The ARGUMENT.

THis *Pſalm* was Compoſed, as very many others were, upon the occaſion of thoſe wickedly Calumnies, and unjuſt Cenſures, and Sentences which were paſſed upon him by *Saul* and his Courtiers.

To the chief muſician, ‖ * Al-taſchith, Michtam of David. [a] Or, *destroy not.* [b] 1 Sam. 22, 1. & Gedeon Pſalm 9 David.

David *reproving wicked Judges, deſcribeth their Nature, 1—5. and prayeth God to puniſh and deſtroy them, 6—9. for his own Glory, and the joy of the Righteous*, 10, 11. * Pſal. 57. Tit.

1 DO ye indeed ſpeak righteouſneſs *a*, O congregation *b*? do ye judge uprightly, O ye ſons of men *c*?

a The queſtion implies a Denial: You cenſure me freely without any regard to Truth or Juſtice. *b* The word ſignifies a Band or Company of Men; and ſeems to point at *Saules* Judges and Counſellers; who met together to conſult what they ſhould do againſt *Davids*: and probably paſſed a Sentence upon him, as guilty of Treaſon and Rebellion. *c* So he calls them; either, 1. In contempt and oppoſition to the ſons of God, or good Men. Or 2. By way of admonition, to mind them that they alſo were Men, and muſt give an account to God for all their hard ſpeeches, and unrighteous decrees againſt him.

2 Yea, in heart *d* ye work wickedneſs; ye * weigh the violence of your hands *e* in the earth *f*. [c] Pſ.82.2.

d Or, *with your Heart*, with free choice and conſent, and not only by conſtraint, and out of compliance with *Saul*. Or, *ye weigh violence, or injuſtice with your hands*. The Phraſe of weighing hath reſpect to their Office, which was to adminiſter Juſtice, which is uſually expreſſed by a pair of Ballances. So he intimates that they did great wrong under the pretence, and with the formalities of Juſtice, and whilſt they ſeemed exactly to weigh and conſider the true and fit proportion between the Actions and the Recompences allotted to them, they turned the Scale; and partly to carry Favour with *Saul*; and partly from their own Malice againſt *David*; pronounced an unjuſt Sentence againſt him. *e* Or, *in this Land*, where God is preſent, and where you have Righteous Laws to govern you, and you profeſs better things.

3 The wicked are eſtranged *g* from the womb *h*; they go aſtray ‖, * as ſoon as they be born *i*, ſpeaking lyes. * Pſ.51.5. Iſa. 48.8.

g To wit, from God, *Eph.* 4. 18. and from all Goodneſs. *h* Either, 1. Hyperbolically; even from their tender years. Or 2. Strictly and properly. So the Senſe is: No wonder they act ſo unrighteouſly, for their very Natures and Principles are corrupt, even from their Birth: They are the wicked off-ſpring of ſinful Parents. And this hereditary and native corruption, though too common to all Men, he particularly aſcribes to thoſe men; either becauſe their immediate Parents were ſuch as did not only convey a corrupt Nature to them, but greatly improved it by wicked Counſel and Example: Or becauſe they themſelves had improved that ſtock of Original Corruption, and inſtead of mortifying it, had made it their great deſign, and conſtant buſineſs to gratifie and obey it. ‖ By Actual ſins, the Fruit of their Original ſin. *i* From their Childhood, as ſoon as ever they were capable of the exerciſe of Reaſon, and the practice of ſinning.

4 * Their poiſon *k is* † like the poiſon of a ſerpent *l*; *they are* like the deaf ‖ adder *that* ſtoppeth her ear: [d] Pſ.140. 3. Eccl. 10. 11. † Heb. *according to the likeneſs.* ‖ Heb. *deaf.*

k Their virulent and malicious diſpoſition. *l* Partly in it ſelf, being natural and inveterate, and incurable; and partly in its moſt pernicious effects.

5 Which will not hearken to * the voice of charmers, ‖ charming never ſo wiſely *m*. * Or, *to the Leader.* † Or, *to the Leader.* ‖ Or, *in a Company.*

m This ſimilitude doth neither juſtifie the practice of Charming, which in the very word here uſed, is condemned, *Deut.* 18. 11. no more than thoſe which are drawn from the unjuſt Steward, *Luke* 16. 1. *&c.* and 18. 2. *&c.* and from a Thief, *Rev.* 16. 15. nor yet affirm the truth of what is reported, concerning the *diſpoſition* or Adders, which are ſaid to lay one Ear cloſe to the ground, and to cover the other with their Tail, that ſo they may avoid the danger of Enchantment; but only was taken from the common Opinion, which he practically mentions to this purpoſe: As they commonly fay of the Aſps or Adders, *&c.* ſuch really are theſe Men: Deaf to all my Counſels, and to the Dictates of their own Conſciences, and to the Voice of Gods Law. And yet of the *charmeſſing* or *inchanting* of Serpents, mention is made both in other places of Scripture, as *Eccleſ.* 10. 11. *Jer.* 8. 17. and in all ſorts of Authors, Antient and Modern, *Hebrew* and *Arabick*, and *Greek* and *Latin*, (Of which ſee my Latin *Synopſis*.) And particularly the *Arabick* Writers (to whom theſe Creatures were beſt known) name ſome ſorts of Serpents; among which the Adder is one, which they call *deaf*, not becauſe they are dull of Hearing, but, as one of them expreſly ſaith, becauſe they will not be Charmed.

6 * Break their teeth *n*, O God, in their mouth: break out the great teeth *o* of the young lions, O LORD. [e] Job. 4. 10.

n Their Power and inſtruments of doing Miſchief. He mentions *Teeth*; partly, becauſe the Adders poiſon lyes in its Teeth; and partly,

partly, to make way for the following Metaphor. *o* Called *the Grinders*; which are more ſharp and ſtrong than the reſt, and more uſed in breaking and tearing what they are about to eat.

7 Let them melt away as waters, *which* run continually *p*: * *when* he *q* bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces *r*. * Pſ.64. 3.

p As waters ariſing from melted Snow, or great Showers, or ſome other extraordinar Cauſe, which at firſt run with great force and noiſe, and throw down all that ſtands in their way, but are ſuddenly gone, and run away and vaniſh, and return no more. *q* To wit, any or every one of mine Enemies, as appears from the foregoing and following words. *r (i. e.)* Like Arrows broken aſunder, whilſt a Man ſhoots, which can do no hurt.

8 As a ſnail *which* melteth *s*, let *every one of them* paſs away *: like the untimely birth of a woman, *that* they may not ſee the ſun *t*. * Job 3. 16.

s Which thruſts forth; and ſeems to threaten with its Horns, but is quickly diſſolved: For when it goes out of its Hell, it ſpends its viral moiſture, until by degree it waſte away and periſh. *t* Which indeavouring violently and unſeaſonably to break forth from the Womb is choaked in the attempt, and doth not live to ſee the Light of the Sun.

9 Before your pots can feel the thorns *u*, he ſhall take them *x* away as with a whirlwind *y*, † both living, and in *his* wrath *z*. † Heb. *as living as* Wrath.

u (i. e.) The heat of the Fire kindled by the Thorns put under them for that purpoſe: Before your Pots can be thoroughly heated. *x* To wit, mine Enemies; whoſe ſudden deſtruction he deſcribes under this ſimilitude. *y (i. e.)* Violently and irreſiſtibly. *z* Heb. *as living (i. e.* Alive, as he did *Korah, Numb.* 16. the Particle, *as*, being here not a Note of Similitude, but of Truth or Aſſeveration, as it is *Job* 1. 14. and oft elſewhere, as hath been noted:) *as in* (which propoſition is frequently underſtood) *wrath, (i. e.)* As a Man moved with great Wrath deſtroys his Enemy without Mercy, and is ready to devour him alive, if it were poſſible: Or, *both that which is raw* (as the Hebrew word *Chai* ſignifies, *Lev.* 13. 16. 1 *Sam.* 2. 15. to wit, the raw fleſh, which is ſuppoſed to be put into the pot, that it may be boyled) *and the burning Fire.* There is indeed great variety of conſtruction and interpretation of theſe Hebrew words; which is not ſtrange, eſpecially conſidering the conciſeneſs of the Hebrew Language, and that this is a Proverbial Speech; nor is it of any great importance, becauſe it is not in any great point of Faith, and becauſe the Senſe of it is agreed, the only difference being about the manner and ground of the Phraſe. The learned Reader may ſee more upon this place in my Latin *Synopſis*.

10 The righteous ſhall rejoyce when he ſeeth the vengeance: * he ſhall waſh his feet in the blood of the wicked ‖. [f] Pſ. 68. 23.

* *(i. e.)* The Vengeance of God upon his implacable Enemies; not ſimply for himſelf, but for the bleſſed effects of it; the vindication of Gods Honour, and the deliverance of himſelf and of all good Men. ‖ *(i. e.)* There ſhall be ſo great a ſlaughter of his Enemies that he might, if he ſo pleaſed, waſh his feet in their blood. See the ſame or like Expreſſions, *Pſal.* 68. 23. *Iſa.* 63. 3. *Revel.* 14. 20.

† Heb. *Fruit of the, &c.* 11 So that a man ſhall ſay, Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth †.

† And theſe Adminiſtrations of Gods Providence ſhall be ſo evident and convincing, that not only good Men ſhall be ſenſible thereof, but any man that ſees them, yea, even ſuch as were apt to diſpute or doubt of Gods Providence, ſhall upon this eminent occaſion, break forth into ſuch Exclamations as this, Now I ſee that Religion is not a vain and unprofitable thing, and that there is a God who doth now obſerve and govern, and when he ſees fit, judgeth the Inhabitants of the Earth, and will hereafter judge the whole World in Righteouſneſs, and recompence every man according to his works.

PSAL. LIX.

The ARGUMENT.

THe matter and deſign of this *Pſalm* is the ſame in general, and for ſubſtance with the former, to wit, a declaration of the Cruelty and Treachery of his Enemies; and a Prayer to God to deliver him out of their hands.

To the chief muſician, ‖ Al-taſchith, Michtam of David: * when Saul ſent and they watched the houſe to kill him. [a] Or, *destroy not.* [b] 1 Sam. 19. 11. & Gedeon Pſalm 9 David.

David, *in danger, prayeth unto God for deliverance from his Enemies, 1, 2. relating his own Innocency and their Cruelty. He truſteth in God, and prayeth againſt them, 3—15. Promiſeth thankfulneſs to God for being his defence and refuge*, 16, 17. * Pſal. 57. Tit.

1 * DEliver me from mine enemies *a*, O my God: † defend me from them that riſe up againſt me. * Pſal. 48. 2. Heb. *ſet on high.*

a He chiefly underſtands *Saul*, but ſpeaks in the Plural Number, out of Reverence to his King, and that he might, as far as he could in Truth, derive the Envy and Hatred of theſe odious practices, upon thoſe that were about him; as he doth 1 *Sam.* 26. 19. and elſewhere.

2 Deliver me from all the workers of iniquity, and ſave me from bloody men.

3 For lo, they lye in wait for my ſoul; the mighty are gathered againſt me: not *for* my tranſgreſſion, nor *for* my ſin, O LORD *b*.

b Without any provocation, or cauſe given them by me. I am a ſinner before thee O Lord, but I have done them no injury.

4 They run *c* and prepare themſelves *d* without *my* fault: awake † to help me *e*, and behold. † Heb. *to my meeting.*

c To and fro, firſt to receive *Sauls* Commands, and then to execute them with all ſpeed and diligence. *d* Or, *diſpoſe themſelves*, here and there round about my Houſe, that they may catch me when I go out of it. *e* Heb. *to meet me*, as I come abroad, and to conduct me aware with Safety.

5 Thou therefore, O LORD God of hoſts, the God of Iſrael *f*, awake to viſit all the heathen *g*: be not merciful *h* to any wicked tranſgreſſors *i*. Selah.

f A God in Covenant with all true *Iſraelites*, whom thou haſt promiſed to protect and bleſs. *g* Or, *thoſe Heathens*, or *Gentiles*: Who though they are called and accounted *Heathens* by their birth; yet in Truth, and in their Diſpoſitions and Manners, are meer Heathens and *Barbarians*: In which reſpect ſuch men are elſewhere called *Strangers*, *Pſal.* 54. 3. Men *of Sodom and Gomorrah*, *Iſa.* 1. 10. and *Ethiopians*, *Amos* 9. 7. As among us ungodly Chriſtians, are oft called *Turks*, or *Turkiſh*, or *Heathens*. *h* For indeed thou canſt not with thine Honour, nor according to thy Word, be merciful to any ſuch incorrigible offenders. *i* Or, *perfidious Tranſgreſſors*, ſuch as perfecute me, and other good men, out of malice, and againſt their own Conſciences, which tell them that I am innocent, and with pretences of Friendſhip. He might well pray ſo vehemently againſt ſuch, not only for his own preſervation, but for the juſt and neceſſary vindication of Gods Honour, and for the publick good of Mankind; whoſe common intereſt it was, that ſuch vile Miſcreants ſhould be taken out of the way.

6 They return at evening ‖: they make a noiſe like a dog *k*, and go round about the city *m*. ‖ Or, *they prate with their mouth.*

k After they have been buſie all day; either in plotting againſt me, or in hunting after me. In the Evening, when they ſhould compoſe themſelves to reſt, they return to their old trade of watching for me: Which they did at this time all the Night long, 1 *Sam.* 19. 11. *l* Either when he is hungry and purſuing his prey, and howls for meat; or when he is enraged, and grins and ſnarles where he cannot, or dare not bite. *m* When they did not find him in his own Houſe, they fought for him in other Houſes, and parts of the City, where they ſuppoſed him to lurk.

7 Behold, they belch out *n* with their mouth: ſwords *o* are in their lips; for * who, *ſay they*, doth hear *p*? * Pſ. 10. 11.

n Or, *they pour forth* (to wit, words, for what elſe ſhould come & Pſ. 11. out of the mouth? Even ſharp and bitter words, as the next & 64. 7. Clauſe explains it) abundantly and vehemently, as a fountain doth Waters, as this word ſignifies, ſee *Prov.* 15. 28. *Per.* 6. 7. *(i. e.)* Words as keen and miſchievous as Swords, as *Pſal.* 55. 21. and 57. 4. *p David* doth not hear us, either to diſcover, and ſo to prevent our plots, or to puniſh us for them: and God either doth not hear, or not regard what we ſay, and do againſt *David*: And therefore we may ſpeak and act what we think fit.

8 But thou, O LORD, * ſhalt laugh at them *q*; thou ſhalt have all the heathen in deriſion. * Pſ. 2. 4. & 37. 13.

q Diſappoint their high confidences, and hopeful deſigns, and then deride them, and make them ridiculous and contemptible to others.

9 *Becauſe* of his ſtrength *r* will I wait upon thee: for God *is* † my defence. † Heb. *my high place.*

r (i. e.) *Sauls* ſtrength: Becauſe he is too ſtrong for me. Or rather, *O my ſtrength*, as it is v. 17. And all thoſe antient and venerable Tranſlators, the LXX. and *Chaldee*, and vulgar *Latin*, render it, *my Strength*. In the Hebrew it is, *his ſtrength, (i. e.)* *David*. For *David* ſpeaks of himſelf in the third perſon, as he oft doth. And ſuch ſudden changes of perſons are uſual, both in thoſe Poetical Books (as hath been noted before) and elſewhere, as *Dan.* 9. 4. *Mich.* 1. 2.

10 The God of my mercy *s* ſhall prevent me *t*: God ſhall let * me ſee my deſire *u* upon † mine enemies. * Pſ. 22. 21.

s (i. e.) The giver of all that Mercy and Comfort which I either † Heb. have or hope for. Heb. *of his Mercy*. But here alſo there is ſo *what* appears by comparing this with v. 17.) a change of the perſon, as is very. there was in the foregoing Verſe. *t* To wit, *with the Bleſſings of Goodneſs*, as it is more fully expreſſed, *Pſal.* 21. 3. That that help me, and that ſeaſonably, before it be too late, and ſtrike him I expect. *u* In their diſappointment and overthrow, as it follows: Which was very deſirable to *David*, no leſs for the publick good, than for his own ſafety and happineſs.

11 * Slay them not *x*, leſt my people *y* forget *: * ſcatter them *z* by thy power; and bring them down *b*, O LORD our ſhield. * See Pſ. 59. 11. *x* To wit, ſuddenly, or at once. *y* My Country-men: or thoſe over whom thou haſt appointed me to be Governour in due time. *z* Their former Danger, and thy Glorious Mercy in delivering them, and their own Duty to thee for it. Hereby it muſt plainly appear, that *David* in thoſe and the like Imprecations againſt his Enemies, was not moved thereunto by his private Malice, or deſire of Revenge, but by the reſpect which he had to Gods Honour, and the general good of his people. *a* Heb. *make them to wander*. As they wandred about the City and Country to do me miſchief, v. 6. ſo let their puniſhment be agreeable to their ſin; let them wander from place to place, to wit, for Meat, as it is expreſſed v. 15. that they may carry the Tokens of thy Juſtice, and their own ſhame to all places where they come. *b* From that Power and Dignity in which thou haſt let them, which they do ſo wickedly abuſe; and from the height of their carnal hopes and confidences of ſucceſs againſt me.

12 *For* the ſin of their mouth, *and* the words of their lips *c*, let them even be taken *d* in their pride *e*; and for curſing and lying *f which* they ſpeak *g*.

c For

e For their ungodly and injurious, and pernicious Speeches, of which he speaks *v.* 7. and in many other places. *d* As in a snare in order to their ruine. Let thy Judgments overtake them. *e* For their proud and insolent Speeches against thee, *v.* 7. *f* For their Execrations and lying Reports, which they have raised or spread abroad concerning me. *g* Which they are ready to utter upon all occasions.

13 Consume *them h* in wrath, consume *them*, that they *may* not *be i*: and let them know *k* that God ruleth *l* in Jacob *m*, unto *n* the ends of the earth *o*. Selah.

h By degrees; and after thou hast made them to wander about, *v.* 11. *i* To wit, in the Land of the Living any more: As this Phrase is frequently understood; whereof divers instances have been given. *k* Experimentally, and to their cost. *l* Over and above them: That though *Saul* be King, yet God is his superiour in Power and Authority, and all things among us shall be disposed, not as it pleaseth *Saul*, which his Parasites are always suggesting to him, but as God will; and therefore I shall be preserved, and in fit time Crowned, in spight of all that *Saul* or his Forces can do against me. *m* In the Land, and over the people of *Israel*, whose King and Governour he is in a peculiar manner. *n* Or, and *unto*: The Conjunction, *and*, being oft understood, as hath been noted before. These words may be referred; either 1. To Gods Ruling, let them know *that God ruleth*, not only in *Jacob*; but also *to the ends of the Earth*. Or 2. To mens knowing, *let them*, or *let men know even to the Ends of the Earth, that God ruleth in Jacob*: Let thy Judgments be so manifest and dreadful in the destruction of thy wicked Enemies, that not only *Israelites*, but even the remote Nations of the World may see it, and acknowledge thy Power and Providence in it. *o* Either of this Land; or rather, of the World. The Sense is, That by those eminent and extraordinary discoveries of thy Power and Wisdom, and Justice, it may be evident both to them, and to all that hear of it, that thou art no Puny or Inferiour, or Topical God, like the Gods of Heathens, whose Government is confined to a narrow compass, but the high and mighty God, and the great Ruler of the whole World.

14 And at evening let them return, *and* let them make a noise like a dog, and go round about the city *p*.

p What was their sin, and their choice to do with evil design, let it be their punishment to do it by constraint, and for Meat, as it follows *v.* 15.

† Heb. *to eat.* || Or, *if they be not satisfied, then they will stay all Night.*

15 Let them wander up and down † for meat *q*; || and grudge if they be not satisfied *r*.

q To get a Livelyhood. *r* When their Bodies are hungry, let their Minds be discontented. Or as others render the words, *And lodge*, or *be forced to lodge all Night, when they are not satisfied.* Let them go to their rest with an empty Stomach.

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee *s*, O my strength, will I sing: for God is my defence, *and* the God of my mercy.

s (*i. e.*) To thy Honour: Or rather, *of* or *concerning thee*; as that Particle is sometimes used.

PSAL. LX.

|| Or, *a Golden Psalm.* * 2 Sam. 8. 3, 13. 1 Chr. 18. 3. 12.

To the chief musician upon Shushan-eduth *a*, || Michtam of David, to teach *b*; * when he strove with Aram-naharaim *c*, and with Aram-Zobah *d*, when Joab returned, and smote of Edom in the valley of salt, twelve thousand *e*.

a This, like the rest, seems to be the Name of an Instrument, or Song, or Tune, then well known, but now quite unknown and forgotten; it may be, and is by some rendred, *The Lilly*, or *Rose of the Testimony*, or *Oracle*: But why it was so called, is a matter of meer conjecture, and of small importance to us to know. *b* To wit, in an eminent manner: Or for the special instruction of Gods Church and People in some points of great moment; as, concerning the grievous Calamities, to which Gods Church and People were obnoxious, *v.* 1. 2, 3. and concerning the certainty of Gods promises, and of their deliverance out of them, upon Condition of their Faith and Obedience. Which Doctrines were of great moment, especially to the *Israelites*, who were, and were likely to be exercised in the same manner, and with the same variety and vicissitudes of Condition, under which their Ancestors had been. Or, whereas other Songs were to be learned only by the *Levites*, or by some of them, this possibly was one of them, which the people also were to be taught, and were to sing upon occasion, because of the publick and general Concernment which they all had in the matter herein contained. *c* Or, *the Syrians* (so called from *Aram*, the Son of *Sem*, *Gen.* 10. 22.) *of the two Rivers*, or *of Mesopotamia*, the Country between those two great and famous Rivers, *Tygris* and *Euphrates*. *d* Or, *the Syrians of Zobah*, part of *Syria* so called, 2 *Sam.* 8. 5, 12. *e* This Report seems not to agree with the Histories to which this *Psalm* is supposed to relate, 2 *Sam.* 8. 13. and 1 *Chron.* 18. 12. neither in the persons slain, who are *Edomites*, 1 *Chron.* 18. 12. but *Syrians* here, and 2 *Sam.* 8. 13. nor in their numbers, which are here only twelve thousand, and there eighteen thousand; nor in the persons to whom this Victory is ascribed, who is *Joab* here, *David*, 2 *Sam.* 8. 13. and *Abishai*, 1 *Chron.* 18. 12. But these Difficulties may easily be resolved by these Considerations: 1. That *David* being King, and *Joab* Lord General of all his Forces, and *Abishai* his Lieutenant-General, as to a considerable part of his Army, the same Victory may well be ascribed to any, or every one of them; as it is usually done in like Cases in the *Roman* and *Grecian* Histories. 2. That the *Edomites* and *Syrians* were united in this War. 3. That twelve thousand might be slain in the pitcht battel, and the rest by the pursuers in their flight. 4. That these several places may speak of several Fights. See more of this business in the Notes, on 2 *Sam.* 8. 13.

The Psalmist complaining of former sad Judgments, 1—3. acknowledgeth Gods present Mercy, 4. Comforting himself in the promises, he prayeth for help, and therein trusteth, 5—12.

1 O God, * thou hast cast us off *f*, thou hast † scattered us *g*, thou hast been displeased; O turn thy self to us again. * Ps. 44. 9. † Heb. *broken.*

f Or *rejected*, or *forsaken us*, as to thy gracious and powerful presence, not only in the time of the Judges, but also during *Sauls* Reign. *g* Heb. *broken us*; partly by that dreadful overthrow by the *Philistins*, 1 *Sam.* 31. and partly by the Civil War in our own Bowels, between me and *Ishbosheth*.

2 Thou hast made the earth to tremble *h*; thou hast broken it: heal * the breaches thereof *i*, for it shaketh. * Ps. 75. 3.

h A Poetical and Hyperbolical Expression, signifying great and dreadful changes among the people, as *Hagg.* 2. 7. comp. with *Heb.* 12. 26, 27. See also 1 *Sam.* 14. 15. *i* Reconcile all those differences which our Civil Wars have made among us.

3 Thou hast shewed *k* thy people hard things: thou hast made us to drink the wine of astonishment *l*.

k Heb. *Made* them *to see*, (*i. e.*) to experience or feel, as *seeing* is oft put, as *Psal.* 40. 10. and oft elsewhere. *l* Thou hast filled us with no less horrour and trembling, than men intoxicated with strong and stupifying Drink, which they are forced to drink. Compare *Isa.* 51. 17, 21.

4 Thou hast given *m* a banner *n* to them that fear thee *o*: that it may be displayed because of the truth *p*. Selah.

m Either, 1. Formerly. As thou hast sometimes afflicted thy people, so at other times thou hast delivered them. Or rather, 2. Now lately by and under me. *n* Which is a Sign and Instrument. 1. Of Union. This people who were lately divided and under several Banners, thou hast now gathered together and united under one Banner, to wit, under my Government. 2. Of Battel. Thou hast given us an Army, and power to oppose our Enemies. We had our Banner to set against theirs. 3. Of Triumph. We have not lost our Banner, but gained theirs, and brought it away in Triumph: Compare *Psal.* 20. 5. *e* Or *for*, or *on the behalf of them that fear thee.* An emphatical passage implying, that God gave so great a Blessing to the people of *Israel*, for the sake of those few sincere *Israelites* which were among them. *p* Not for any merit of ours, but to shew thy faithfulness in making good thy promises which thou hast made, both to me, concerning the establishing of this Kingdom to me, and to my seed for ever, and to thy people in general; whom thou hast frequently promised to hear and help when they call upon thee in times of trouble.

5 * That thy beloved *q* may be delivered, save *with* thy right hand, and hear me. * Ps. 108. 6, &c.

q Thy beloved people last mentioned.

6 God hath spoken *r* in his holiness: I will rejoyce *t*; I will divide *u* Shechem *x*, and mete out the valley of Succoth *y*.

r Having prayed that God would save and hear him, he now intimates that God had done it already, and had prevented his prayers, and *had spoken* to him, and of him, about the stablishing of his Throne. *s* Or, *in the Sanctuary*, or *Holy place*, to which *David* used to resort to ask Counsel, and from whence God usually gave out his Oracles. Or rather, *by his Holiness*, as this very Word is rendred, *Psal.* 89. 35. which carries the form of an Oath, and implies that God did not simply speak, but *swore by his Holiness*, as it is there expressed. *t* Therefore I will turn my prayers into praises, and Rejoycings for what God had already done. and as I am assured, will further do on my behalf. *u* Or, *Distribute*; which supposeth possession and dominion. *x* A place within *Jordan*, in Mount *Ephraim*. See *Gen.* 33. 18. *Jos.* 20. 7. *y* A place without *Jordan*. See *Gen.* 33. 17. *Jos.* 13. 27. He mentions *Shechem*, and *Succoth*; either, Synecdochically for all the Land of *Canaan*, within and without *Jordan*; which having been formerly divided between him and *Ishbosheth*, was now intirely in his possession: Or because these two places had been in *Ishbosheths* hands, and possibly were extraordinarily devoted to *Sauls* House, and utterly averse from *David*; or for some other Reason now unknown.

7 Gilead *z is* mine, and Manasseh *a is* mine; Ephraim also *is* the strength of mine head *b*; * Judah *is* my lawgiver *c*. * Gen. 49. 10.

z All their Land beyond *Jordan*, which was possessed by *Reuben* and *Gad*, and half of the Tribe of *Manasseh*, *Numb.* 32. 29, 33, 40. *Deut.* 3. 10. &c. *Jos.* 13. 25, &c. *a* The other half of that Tribe within *Jordan*. *b* Either, 1. Mine Horns wherewith I shall push mine Enemies, according to *Moses* his prophecy of that Tribe, *Deut.* 33. 17. Or, 2. *The keeper of mine Head*, as *Achish* spake, 1 *Sam.* 28. 2. A chief part of my strength, either to offend mine Enemies, or to defend my self. For this Tribe was very numerous, and valiant and rich. See *Gen.* 48. 19. *Deut.* 32. 11. *Psal.* 78. 9. *c* The chief Seat of my Throne and Kingdom, and of the inferiour *Thrones of Judgment*, *Psal.* 122. 5. the Tribe to which the Royal Scepter and Law-giver, are appropriated by Gods appointment, *Gen.* 49. 10.

8 Moab *is* my wash-pot *d*; over Edom *e* will I cast out my shooe *f*: Philistia, || triumph thou because of me *g*. || Or, *triumph thou over me* (by an irony).

d In which I shall wash my Feet. I shall bring them into the lowest degree of Servitude, and make them contemptible and miserable. See 2 *Sam.* 8. 2. *e* An old and proud, and insolent and cruel Enemy of *Israel*. *f* (*i. e.*) I will use them like Slaves; either, holding forth my Shoes, that they may pluck them off, or throwing my Shoes at them; either in anger or contempt, as the manner of many Masters was, and is in such Cases. Or, *I will take possession of them*; which was done by treading upon their Land. Or, *I will tread upon their Necks*; as they did in like Case, *Jos.* 10. 24. But these Notions suit not with this phrase, of *casting* or *throwing the Shoe*. *g* Or, *over me*, as thou didst in former years use to triumph and insult over the poor *Israelites*. It is an Ironical expression, signifying that her Triumphs were come to an end.

9 Who will bring me *h into* the † strong city *i*? * who will lead me into Edom *k*? * Ps. 108. 10. † Heb. *City of strength.*

h None can do it but God, as he declareth in the following Verses. *i* (*i. e.*) The Cities; the singular number for the plural, which is usual. Having beaten his Enemies out of the Field, and into their strong Cities; from whence they hoped to renew the War, he desires Gods Assistance whereby he may take their strong Holds, and so secure himself from further Attempts against him. *k* Which was an high and rocky Country, *Obad.* *v.* 3. fortified by Nature, as well as by Art, and therefore not to be invaded, and subdued without a Divine Hand.

10 Wilt not thou O God, *which* * hadst cast us off? and *thou*, O God, *which* didst not go out with our armies *l*? * Ps. 44. 9. & 108. 11.

l To wit, in former times; but now hast graciously returned to us. He brings to his own and peoples minds, their former Calamities, that they may be more thankful for present Mercies and Deliverances.

11 Give us help from trouble: for vain *is* the † help of man *m*. † Heb. *Salvation.*

m Though I have some Reputation for Valour and Conduct, and though my People are very numerous, and now united under me, yet all this will avail little or nothing without thy Almighty help.

12 Through God * we shall do valiantly: for he *it is that* shall tread down our enemies. * 1 Chr. 19. 13.

PSAL. LXI.

The ARGUMENT.

The occasion of this *Psalm*, was some great distress of *Davids*; either by *Saul*, or by *Absalom*; though it might be Composed some time after it was past.

To the chief musician upon Neginah, *a Psalm* of David.

David, *in great danger, fleeth to God for deliverance, upon experience of his former Love, 1—3. promising him perpetual Service for hearing his Prayers, 4, 5. And assuring himself a long Life, he voweth thankfulness, 6—8.*

1 Hear my cry, O God, attend unto my prayer.

2 From the end of the earth *a* will I cry unto thee, when my heart is overwhelmed: lead me to the rock *that* is higher than I *b*.

a Or rather, *of the Land*: To which *David* was driven by the Tyranny of his Enemies. *b* Convey me into some high and secure Fortress, which I could not reach without thy succour, and where mine Enemies cannot come at me. He alludes to their custom of securing themselves in Rocks, 1 *Sam.* 13. 6. *&c.*

3 For thou hast been a shelter for me, *and* a strong tower from the enemy.

4 I will abide in thy tabernacle for ever *c*: I will || trust in the covert of thy wings *d*. Selah. || Or, *make my Refuge.*

c I shall, I doubt not, be restored to the Tabernacle from which I am now banished, and, according to the desire of my Heart, worship and enjoy thee there all my days. *d* In the mean time, whilst I am in danger and trouble, I will cast my self upon thy protection with full confidence.

5 For thou, O God, hast heard my vows *e*: thou hast given *me* the heritage of those that fear thy name *f*.

e My fervent Prayers, attended with many Vows and Promises, as was usual, especially in cases of great danger or difficulty, *Gen.* 28. 20. *Judg.* 11. 30, 31. *f* Thou hast allotted me my portion, with and amongst them that fear and worship thee, who are the *excellent* ones, *in whom is all my delight*: And upon that account I must acknowledge it to thy praise, that *the Lines are fallen to me in pleasant places: Yea, I have a goodly Heritage*, *Psal.* 16. 3, 6. Thou hast granted me this singular Mercy, to live in Gods Land, and to enjoy his Presence and Favour, and to worship in his Tabernacle; which is the Heritage that I and all that fear thee, prize and desire above all things in the World.

6 † Thou wilt prolong the kings life *g*, *and* his years *h*, † as many generations *i*. † Heb. *Thou shalt add days to the days of the King.* † Heb. *as generation and generation.*

g (*i. e.*) My Life. He calls himself *King*; either, 1. Because he was actually *King*, though *Absalom* Usurped the Throne: Or 2. Because he was designed and anointed to be King; and by calling himself *King*, he supports himself under his present straits, and declares his confidence in Gods promise of the Kingdom to him. Yet we must not think that *David* did commonly and publickly call, or own himself to be *King*, which had neither been true nor convenient for his Affairs: But this Psalm, either was not Composed whilst *Saul* lived, or at least was penned only for his private use and Comfort, and not *committed to the chief Musician*; which indeed it could not be till *David* had the Kingdom, and the inspection of the sacred Musick and Service of the Tabernacle. *h* (*i. e.*) The years of my Life and Reign. *i* As long as if I had a Lease of it for many Ages. Thus he speaks; partly, because his Kingdom was not like *Sauls*, a matter of one Age, expiring with his Life, but established to him and his Heirs for ever; and partly, because Christ, his Son and Heir, should actually, and in his own person possess the Kingdom for ever.

7 He shall abide *k* before God *l* for ever: O prepare *m* * mercy and truth *n which* may preserve him. * Prov. 20. 28.

k Or *sit*, to wit, in the Throne, *Jer.* 13. 13. *l* Living and ruling as in Gods presence, and serving God with his Royal Power; and Worshipping him in his Tabernacle. *m* Or, *order* or *appoint*, as this word signifies, *Jonah* 1. 17. and 4. 6. *n* Either, 1. The Graces of *Mercy* or *Compassion*, and *Truth* or *Faithfulness*; which are the great supporters of Thrones, *Prov.* 20. 28. and 29. 14. Or rather, 2. Thy Mercy and Truth, (*i. e.*) The effects of them. Thy *Truth* in giving me those Mercies which thou hast promised to me; and thy *Mercy* in giving me such further Blessings, as I need, and thou seest fit to give me.

8 So will I sing *praise* unto thy name for ever, that I may daily perform my vows *o*.

o That so I may pay unto thee those Services and Sacrifices, which I vowed to thee when I was in trouble.

PSAL. LXII.

The ARGUMENT.

This *Psalm* was made in a time of great Danger and Distress, or at least with respect to it, as is manifest from *v.* 3, 4.

To the chief musician, † to Jeduthun *a*, *A Psalm* of David. † Heb. *upon.*

a A famous Musician; of whom see 1 *Chron.* 9. 16. and 16. 42. Heb. *Upon Jeduthun.* Which might be the Name of a Musical Instrument, or Tune invented by that *Jeduthun*, and therefore called by his Name.

David *testifieth his safety and quietness in God, to the discouragement of his Enemies, 1—7. but to the encouragement of the Godly, 8. No trust to be put in Man, or Worldly things, but in God, 9, 10. to whom Power, Mercy and Justice belong, 11, 12.*

1 † Truly *b* my soul † waiteth *c* upon God: from him *cometh* my salvation *d*. † Heb. Or, *only.* † Heb. *is silent.*

b Or, *Surely.* This is my certain and fixed resolution. Or, *Nevertheless*, as this Particle is oft rendred. So the beginning of this Psalm is abrupt, as it is in some other Psalms. This seems to be the Conclusion of a long and hard Conflict, which *David* had within himself, as he often had, what course he should take to get out of his trouble. *c* Heb. *is silent*, as it is also *Psal.* 37. 7. (*i. e.*) silently, quietly and patiently looks up to God for deliverance, and that in his time and way, without murmuring or despair, or using indirect and sinful practices. *d* I have no hope of deliverance, but from and by him.

2 He only *is* my rock, and my salvation: *he is* my † defence; I shall not be greatly moved *e*. † Heb. *high place.*

e Though I may be shaken, yet I shall not be overthrown. Compare *Psal.* 37. 24. 2 *Cor.* 4. 9.

3 How long will ye *f* imagine mischief against a man *g*? ye shall be slain all of you *h*: * as a bowing wall *shall ye be, and as* a tottering fence *i*. * Isa. 30. 13.

f Mine Enemies; to whom now he turneth his Speech. *g* (*i. e.*) Against me, *a Man* like your selves, whom common Humanity obligeth you to pity; a single Man, who is no fit match for you; a poor, contemptible, miserable and impotent Creature; as the word *Man* is oft used, as *Psal.* 9. 20. and 82. 7. &c. *a dead Dog*, or *a Flea*, or *a Partridge*, as upon the same account he calleth himself, 1 *Sam.* 24. 14. and 26. 20. whom you cannot thus pursue, without reflecting disparagement upon your selves, as he there saith. *h* The mischief which you design for me shall fall upon your own heads. And accordingly *Saul* and the generality of those Men were slain, 1 *Sam.* 31. *i* (*i. e.*) As suddenly and easily overthrown as these are.

4 They only consult to cast *him k* down from his excellency *l*; they delight in lies *m*; * they bless with their mouth, but they curse † inwardly. Selah. * Ps. 28. 3. † Heb. *in their inward parts.*

k To wit, the man mentioned *v.* 3. (*i. e.*) himself: Of whom he continues to speak in the third Person. *l* From the hopes and attainment of that Royal Dignity, to which God hath designed and anointed me. *m* In secret Slanders and Execrations covered with Flatteries and fair Speeches, as it here follows.

5 My soul, wait thou only upon God: for my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *n is* my salvation and my glory *o*: the rock of my strength, *and* my refuge *is* in God.

n Heb. *upon* or *with God.* It depends upon him, and his Favour and Help. *o* Either, 1. The matter of my Glorying. Or 2. That Honour which I either have or hope for.

8 Trust in him at all times, ye people *p*; pour out your heart *q* before him: God *is* a refuge for us. Selah.

p By my Example be encouraged, and learn to trust God. *q* (*i. e.*) Make known all the desires, and cares, and griefs, of your Hearts to him, freely and frequently, with confident expectation of obtaining what you want or desire from him.

9 * Surely men of low degree *are* vanity *r*, *and* men of high degree *are* a lye *s*: to be laid in the ballance, they *are* || altogether lighter than vanity. * Psal. 39. 5, 11. Rom. 3. 4. || Or, *alike.*

r (*i. e.*) Most vain, impotent and helpless Creatures in themselves. This he delivers as a Reason or Argument, to enforce his foregoing Exhortation, *Trust in God*, because there is no other person or thing to which you can safely trust. *s* Because they promise much, and raise Mens expectations upon consideration of their great Power and Dignity, but are not able to perform, and generally deceive those who trust in them. In which respect *Lying* is ascribed to *a Fountain*, *Jer.* 15. 18. to *Wine*, *Hos.* 9. 2. to *the Olive*, *Habak.* 3. 17. when they do not give what they promise.

10 Trust not in oppression *t*, and become not vain *u*

in

* Job 31. 25. Luk. 12. 15. 1 Tim. 6. 17. in robbery: * if riches increaſe, ſet not your heart *upon them* x.

t As you may not truſt any other Men, ſo neither muſt you truſt to your ſelves, nor to your own Wit or Induſtry, or Courage by which you may oppreſs others, and ſo think to ſecure and enrich your ſelves. *u* Lifting up, and feeding your ſelves with vain Hopes, and Expectations of Safety and felicity, from thoſe Riches which you take from others by Robbery or Violence. *x* So as to pleaſe your ſelves immodcrately in them, to place your Hope and Truſt, and chief Joy in them, or to grow proud and inſolent becauſe of them.

11 God hath ſpoken once: twice *y* have I heard this, that ‖ power *belongeth* unto God *z*.

‖ Or, *Strength.*

y (i. e.) Frequently, as *Job* 33. 14. both immediately as at *Sinai*, and by his holy Prophets, from time to time. *z* That Power is God's Prerogative; and Conſequently all Creatures, either againſt or without him, are poor Impotent things, to which no Man can truſt without certain Diſappointment, and God alone is fit to be truſted.

* Job 34. 11. Pr. 24. 12. Jer. 32. 19. Ezek. 7. 27. & 33. 20. Mat. 16. 27. Rom. 2. 6. 1 Cor 3. 8. 2 Cor. 5. 10 Epheſ. 6. 8. Col. 3. 25. Rev. 22. 12.

12 Alſo unto thee, O LORD, belongeth mercy *a*; for ‖ * thou rendreſt to every man according to his work †.

a Or, *Benignity*, or Readineſs to do good. Thou art no leſs willing than able, to defend and preſerve all that put their Truſt in thee. ‖ Or, *therefore*. For the following Words ſeem to be either a Reaſon, or Proof of, or an inference from, the two foregoing Properties of God, *Power* and *Mercy*. God is Almighty, therefore he can eaſily ſubdue and deſtroy all his and mine ungodly Enemies, and Recompence unto them all their Malicious and wicked Practiſes. He is alſo mild and merciful, and therefore will pardon good Mens Failings, and graciously reward me and others of his people according to our Integrity. † According to the Nature and quality, though not according to the proportion, of their Works, whether they be good or bad. And this as he is obliged to do by his holy Nature, and by that Reſpect which he oweth to his own Glory, ſo he is able to do it, being Omnipotent, and willing to do it to the godly (which was the onely thing that might be doubted, becauſe of their manifold and great Corruptions, and Imperfections, and Miſcarriages) becauſe he is merciful and gracious.

PSAL. LXIII.

A Pſalm of David when he was in the wilderneſs of Judah *a*.

a Where he hid himſelf from *Saul*, 1 *Sam.* 22. 5. and 23. 14, 15. and 26. 1, 2.

David *in the Wilderneſs complaining bitterly of his Baniſhment from Gods Houſe, thirſteth and longeth for it.* 1—3. *His manner of bleſſing God.* 4. *The Experience, Hope and Delight in God,* 4—8. *comforteth himſelf, that his Enemies ſhall be deſtroyed, and that he ſhall be in Safety,* 9—11.

1 O God, thou *art* my God *b*, early *c* will I ſeek thee: * my ſoul thirſteth for thee *d*; my fleſh longeth *e* for thee in a dry and † thirſty land, ‖ where no water is *f*.

* Pſ. 42. 2. & 143. 6. † Heb. *weary.* ‖ Heb. *without Water.*

b In Covenant with me. *c* Heb. *in the Morning.* Which implies the doing it with greateſt Diligence and Speed, taking the firſt, and the beſt time for it, as *Job* 8. 5. *Pſal.* 78. 34. *Prov.* 1. 28. *d (i. e.)* For the Preſence and Enjoyment of thee in thine Houſe and Ordinances, as the next Verſe declareth it. *e* Or, *Languiſheth, or Pineth away.* The deſire of my Soul after thee, is ſo Vehement and inſatiable, that my very Body feels the Effects of it, as it commonly doth of all great Paſſions. *f* So called; Either, 1. Metaphorically; In a Land where I want the refreſhing Waters of the Sanctuary. Or, 2. Properly: I thirſt not ſo much for Water (which yet I greatly want) as for thee.

2 To ſee *g* thy power and thy glory *h*, ſo as I have ſeen thee *i* in the ſanctuary.

g (i. e.) To enjoy, as *ſeeing* is oft taken. *h* Either, 1. The Ark, which is called God's *Strength* and *Glory*, 1 *Sam.* 4. 21. 1 *Chron.* 16. 11. *Pſal.* 78. 61. Or rather, 2. The powerful and glorious Effects, and Evidences of thy gracious preſence there. *i* Whereof I have formerly had great and comfortable Experience; which makes me more ſenſible of my preſent loſs, and more Thirſty after thoſe ſweet Enjoyments.

3 Becauſe *k* thy loving kindneſs *l* is better than life *m*, my lips ſhall praiſe thee *n*.

k This is the Reaſon of the foregoing thirſt after God. *l (i. e.)* The Diſcoveries and Influences of thy Grace and Favour, which thou uſually imparteſt to thy people in the Sanctuary. *m* Is more durable and comfortable, and ſatisfactory than the preſent Life, with all imaginable Advantages belonging to it. *n* Both for my former Taſts and Experiences of this Truth; and for the Aſſurance of my Reſtitution to the ſame bleſſed Enjoyments.

4 Thus *o* will I bleſs thee while I live: I will lift up my hands *p* in thy name *q*.

o (i. e.) So as I have done and now do. Or, upon that occaſion, when I ſhall be reſtored. Or, for this Reaſon, being ſo ſenſible of the ſweetneſs of thy Favour. Or, *certainly*: For this Particle is ſometimes uſed as a note of Affeveration, as it is, *Pſal.* 127. 2. *Iſa.* 25. 6. *p* Towards thee in Heaven, in Prayers and Praiſes. *q* According to thy Command. Or, with Confidence in thy Name.

*Pſ. 103. 5. † Heb. *Fatneſs.*

5 * My ſoul ſhall be ſatisfied *r* as *with* † marrow and fatneſs; and my mouth ſhall praiſe *thee* with joyful lips.

r When thou ſhalt fulfil my earneſt Deſire of enjoying thee in the Sanctuary: though now in my exile I Groan and Pine away for want of that Mercy.

6 When * I remember thee *s* upon my bed *t*, and * Pſ. 42. 8. & 119. 55. meditate on thee in the *night*-watches *u*.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce *x*.

s In the mean time, whilſt I cannot enjoy thee, I will Quiet and Comfort my ſelf with the Thoughts, and Remembrance of thy Kindneſs to me. *t* Heb. *Upon my Beds*, implying that he was frequently forced to change his Bed and Lodging, being driven from place to place. *u* In the ſeveral ſeaſons of the Night, which was divided into three or four Watches; of which ſee *Exod.* 14. 24. *Judg.* 7. 19. *Mark* 13. 35. When others ſleep ſecurely, my ſleep is interrupted by my Perplexity and Grief for my abſence from thy Houſe, and when I awake, my Thoughts are fixed upon thee, &c. *x* I will reſt ſecurely and joyfully in thy Protection.

8 My ſoul followeth hard after thee *y*: thy right hand upholdeth me *z*.

y (i. e.) Purſueth thee Eagerly and Diligently, and Reſolvedly, and as it were ſtep by ſtep, when thou ſeemeſt to run away from me: Which is the Emphaſis of this Hebrew word. My Soul and Spirit *cleaveth* to thee, as this Verb ſignifies, *Gen.* 2. 24. *Jer.* 13. 11. when my Body is abſent from thy Sanctuary. *z* I do not loſe my Labour in following hard after thee; for though I am not yet reſtored to the Enjoyment of thy Preſence in thy Houſe, yet I have preſent ſupports from thee, whereby my Spirit is kept from fainting under my manifold Preſſures, and is enabled with Faith and Patience to wait upon thee, till thou ſeeſt fit to deliver me.

9 But thoſe *that* ſeek my ſoul to deſtroy *it a*, ſhall go into the lower parts of the earth *b*.

a (i. e.) To take away my Life. *b* Either, 1. Into Hell. Or rather, 2. Into their Grave, as this Phraſe is uſed, *Ezek.* 31. 14, 18. But how is this true, when they are ſuppoſed to be devoured by Foxes, v. 10. Anſw. This may be underſtood; Either, 1. Of divers Perſons. Some of their ſlain might be Buried, and others lye unburied. Or, 2. Of the ſame Perſons; they did go into the Earth, but not immediately, but were firſt devoured of Foxes, and the remainders of them were Buried, as is frequently done in ſuch Caſes. Or, this Phraſe may note not ſo much the Place, as the State, of the Dead; this being univerſally Eſtabliſhed of thoſe that dye, whether they are buried or unburied, that they *return to the Earth* or *Duſt*, *Job* 1. 21. *Eccleſ.* 12. 7.

10 † They ſhall fall by the ſword *c*, they ſhall be a portion for foxes *d*.

† Heb. *They ſhall make him to fall by the hands of the Sword.*

c (i. e.) Dye in battel, as *David* foretold, 1 *Sam.* 26. 10. and as was Accompliſhed in *Saul*, and his followers, who were *David's* greateſt Enemies, 1 *Sam.* 31. *d* Their Carkaſſes ſhall be unburied upon the Earth, and thereby become a prey to Wild and Ravenous Creatures, and eſpecially to Foxes, which were in thoſe Parts in great abundance; and which did and do feed not onely upon Fruits, *Cant.* 2. 15. but alſo upon Fleſh, as Experience ſheweth. Beſides ſome very Learned men think that the Word rendred, *Foxes*, is more general, and comprehends, beſides Foxes, another ſort of Creatures, like unto them called *Toves*, which were very numerous in this Country: Of which ſee on *Jud.* 15. 4.

11 But the king *e* ſhall rejoyce in God, every one that ſweareth by him *f* ſhall glory *g*: but the mouth of them that ſpeak lyes *h*, ſhall be ſtopped *i*.

e I who am already anointed King, and who ſhall be actually King, when theſe mine Enemies are fallen by the Sword. He ſpeaks of himſelf in the third Perſon, either out of Modeſty; or out of Prudence, becauſe it was Ambiguous, and might be underſtood; Either of himſelf, or of *Saul*, whereby he might avoid the Envy of the Expreſſion; if the Pſalm was Compoſed before he was King. *f* Either, 1. By the King; by whom they ſometimes did ſwear, as *Gen.* 42. 15. 2 *Sam.* 15. 21. But they did alſo ſwear by ſome other Perſons, of Eminent Place and Authority, though under the King, as 1 *Sam.* 1. 26. and 20. 3. Nor is it likely, that the Pſalmiſt would juſtifie thoſe kinds of Oaths, this Practice of ſwearing by ones Name, being Accounted a part of that Worſhip which is proper to God, both in the Old and New Teſtament. Or 2. This word is meant of the King, it might better be rendred, *that ſweareth to* (for ſo the Particle *Beth* is ſometimes uſed) *him*, as Subjects uſed to ſwear Homage to their Prince. So the Sence is: All thoſe that ſhall own me for their King. Or, 2. By God, who was laſt mentioned, that ſweareth by the Name of God, to wit, *in Truth, and Judgment, and Righteouſneſs*, as it is expreſſed, *Jer.* 4. 2. (*i. e.*) Every ſincere Servant and Worſhipper of God; *Swearing*, being oft put for the whole Worſhip of God, whereof it is a Conſiderable part, and *Sweerers* by God for Worſhippers of him, as *Iſa.* 19. 18. and 45. 23. Compared with *Rom.* 14. 11. and *Iſa.* 65. 16. *g* Shall rejoyce in my Deliverance and Exaltation, both for their Reſpect to the Honour and Service of God, which I ſhall advance, and for the Benefits which all good Men, and the whole Kingdom ſhall feel by my Government; whereas in *Saul's* time the vileſt Men were exalted, and good Men oppreſſed and perſecuted, and the whole Kingdom Groaned under his Tyranny. † That now make it their Buſineſs to invent or ſpread lying and ſlanderous Reports concerning me and others of God's People. *i* I ſhall ſeverely reſtrain and puniſh ſuch wicked Practices.

PSAL. LXIV.

The ARGUMENT.

The Matter of this *Pſalm* plainly declares that it was made in a time when *David* was greatly Diſtreſſed and Reproached: Which he was both under *Saul*, and in the time of *Abſalom's* Rebellion.

To the chief muſician, *a Pſalm* of David.

The Pſalmiſt complaining of his Enemies, and deſcribing their craft, and wicked Practices, prayeth unto God for guard and deliverance. 1——6.

1——6. *ſo eſteth alſo their utter ruine, to the Honour of God, and Joy of the Righteous,* 7——10.

1 HEar my voyce, O God, in my prayer; preſerve my life from fear *a* of the enemy.

a (i. e.) From Danger: The Act or Paſſion of *Fear*, being oft put for its Object, *Danger*, as *Pſal.* 14. 5. 1 *Pet.* 3. 14. and oft elſewhere.

2 Hide me from the ſecret counſel *b* of the wicked; from the inſurrection of the workers of iniquity.

b (i. e.) From the ill Effects of their Plots againſt me.

* Pſ. 11. 2. * Pſ. 57. 4. 3 * Who whet their tongue like a ſword, and * bend their *bows to ſhoot* their arrows *c even* bitter words *d*.

c Of which Phraſe ſee the notes on *Pſal.* 58. 7. *d* Slanderous and pernicious Speeches againſt me.

4 That they may ſhoot in ſecret *e* at the perfect *f*: ſuddenly *g* do they ſhoot at him, and fear not *h*.

e Lying in Ambuſh, or hiding themſelves in ſecret places, as Robbers commonly do. *f* Or, *upright Man*; *(i. e.)* At me, who in ſpight of all their Calumnies, dare avow that my Heart is perfect with God, and that I am blameleſs as to them, having given them no juſt Provocation. *g* At the very firſt Opportunity. *h* Neither men, becauſe they conceal it from them, as appears from the foregoing and following Words; nor God, whoſe Judgments they deſpiſe.

[Or, *Search* † Heb. *to ſearch out.*

5 They encourage themſelves *i in* an evil ‖ matter, they commune † of laying ſnares privily: they ſay, who ſhall ſee them *k*?

i Heb. They *ſtrengthen*, or *fortifie themſelves*, by firm Reſolutions, by aſſured Confidence of Succeſs, by uniting their Counſels and Forces together, and by mutual Encouragments and Exhortations. *k* Their ſnares are ſo ſecretly laid that *David* cannot diſcern, and therefore not avoid them.

[Or, *we are Confounded that ſeek that ſeek* † Heb. *to ſearch.* ‖ Heb. *a perfection.*

6 They ſearch out iniquities *l*; ‖ they accompliſh † a diligent ſearch *m*; both the inward *thoughts* of every one of *them*, and the heart *is* deep *n*.

l They ſtudy Diligently and Conſtantly, to find out either Matter, which they may lay to my Charge, or new Ways and means of doing me Miſchief. *m* They have long and accurately ſearched, till at laſt they have Ripened and perfected their Thoughts, and found out a very cunning and deep Plot. Or, they ſay, *We have accompliſhed our accurate ſearch.* By long ſearching we have at laſt found what we deſired. *n* Mine Enemies are not onely Cruel and Malicious, but alſo very Cunning, both to contrive and conceal, and to execute their Plots.

7 But God ſhall ſhoot at them *o with* an arrow, ſuddenly *p* † ſhall they be wounded.

† Heb. *Their Word ſhall be.*

o Though I can neither ſearch out, or prevent their ſubtil Devices, yet God can and will certainly do it. *p* Shortly and unexpectedly.

8 So they ſhall make their own tongue to fall upon themſelves *q*; all that ſee them, ſhall flee away *r*.

q The Miſchief of their hard Speeches and Threats, and Crafty Counſels againſt me, ſhall be turned againſt themſelves. *r* Partly, through Abhorrency of them; and Partly, through Fear of being involved in their Deſtruction.

9 And all men *s* ſhall fear, and ſhall declare the work of God *t*; for they ſhall wiſely conſider of his doing *u*.

s (i. e.) A greater number of thoſe who ſhall ſee theſe Events. *t (i. e.)* This admirable work of Divine Power and Wiſdom, and Faithfulneſs. *u* Learning Wiſdom by their Folly and Miſery, and avoiding thoſe Evil Courſes, which brought them to Ruin.

10 The righteous ſhall be glad in the LORD *x*, and ſhall truſt in him; and all the upright in heart ſhall glory *y*.

x Or, *for the Lord*, (i. e.) Not out of Malice or ill Will to the Perſons of their Enemies, but for the Honour of God, which by this means is fully Vindicated, and greatly advanced. *y* To wit, in God, as their ſure Rock and all-ſufficient Portion.

PSAL. LXV.

The ARGUMENT.

THe Deſign of this *Pſalm*, ſeems to be to declare the Great and Glorious work of Divine Providence, both towards his Church, and the Land of his People, and towards the reſt of Mankind.

To the chief muſician, *a Pſalm and* ſong of David.

David *praiſeth God for ſpiritual Bleſſings, as hearing Prayer, and purging away ſin,* 1—3. *and for the bleſſedneſs of thoſe that dwell in his Courts,* 4. *and alſo for temporal Bleſſings, as governing the World, and the abundance of all worldly Enjoyments,* 5————15.

† Heb. *is ſilent.*

1 PRaiſe † waiteth *a* for thee, O God, in Zion *b*; and unto thee ſhall the vow be performed *c*.

a Heb. *is ſilent or ſilence, (i. e.)* Quietly waits, as this Phraſe is uſed, alſo *Pſal.* 62. 1. And *praiſe* may be here put for the Perſon or Perſons, who uſe to praiſe God upon all occaſions, and who are now prepared and ready to do ſo: as *Deceit* is put for *a deceitful Man*, as *Prov.* 12. 24. and *ſin* for *the Sinner*, *Prov.* 13. 6. and *Dreams* for *Dreamers*, *Jer.* 27. 9. So the meaning may ſeem to be this, God's people Patiently and believingly wait for an Opportunity, to offer their Praiſes to God: For at preſent they ſeem to be in ſome ſtraits, as divers Paſſages of this Pſalm do intimate. *b* Tho' all the People of the World have great cauſe to Praiſe thee, yet none pay thee this Tribute, but thy People in *Sion*; and they indeed have many peculiar and Eminent Obligations, and Occaſions to perform this Duty. *c* All the thank-offerings which thy People vowed unto thee in the time of their Danger, ſhall be faithfully paid, to wit, *in Zion*: Which is to be repeated out of the firſt Clauſe of the Verſe.

2 O thou that heareſt prayer *d*, unto thee ſhall all fleſh come.

d That uſeſt and delighteſt to hear and Anſwer the Prayers of thy People *in Zion*. Which he juſtly mentions, as one of the chiefeſt of God's Favours, and Privileges vouchſafed to his Church. *e (i. e.)* Men of all ſorts and Nations, who were allured by this and other ſingular Benefits, to joyn themſelves to the Jewiſh Church, according to *Solomon's* Prediction, 1 *Kings* 8. 41, 42, 43. Without this may be a Tacit Prophecy of the Converſion of the *Gentiles*.

3 † Iniquities prevail againſt me *f*: *as for* our tranſgreſſions, thou ſhalt † purge them away *g*.

† Heb. *Words and Matters of* 38. 4.

f They are a burden too heavy for me, as he Complains, *Pſal.* They are to many and great, that for them thou mighteſt juſtly reject my Prayers, and deſtroy my Perſon. † Heb. another glorious Privilege granted to thy people, and that, in Anſwer to their prayers, thou doſt graciouſly pardon and purge away their ſins.

4 Bleſſed *is the man whom* thou chooſeſt *h*, and cauſeſt *i* to approach *unto thee k*, *that* he may dwell in thy courts *l*: * we ſhall be ſatisfied *m* with the goodneſs of thy houſe *n*, * Pſ. 36. 8. *even* of thy holy temple.

h Out of the Lump of Mankind, to be one of thy peculiar people. *i (i. e.)* Permitteth and Commandeſt, and by the diſpoſal of thy Providence, and the influences of thy Grace, procureſt and ordereſt. *k* To draw near to God in his Houſe and Ordinances, by prayer and praiſes, and other Acts of Acquaintance and Communion with him. *l* In the Courts of thy Houſe. The mentioning *Courts*, becauſe the people were permitted to go no further into God's Houſe. *m* For they onely get that ſolid Satisfaction which all Men deſire, but no other perſons or people can find elſewhere. *n* With the ſpiritual and everlaſting Bleſſings there conferred upon thy people, the Grace and Favour and fellowſhip of God, Remiſſion of ſin, Renovation of heart and life, the knowledge of God, and of our ſelves, and of our Duty, and true Intereſt, Joy and peace, and well-grounded Hopes of inheritance of eternal life: in Compariſon whereof all the Enjoyments of this World, are but Droſs and Dung.

5 By terrible things *o* in righteouſneſs *p* wilt thou anſwer us *q*, O God of our ſalvation: *who art* the confidence *r* of all the ends of the earth *s*, and of them that are afar off *upon the* ſea *t*.

o Or, *In a Terrible manner*; (i. e.) So as to ſtrike thy people with an holy Awe and Reverence of thee and of thy Judgments, and thine Enemies with Dread and Horror. Or, *In a wonderful manner*, as this Word is rendred in the *Chaldee*, *Deut.* 10. 21. *things wonderful* and *Terrible*, being put together, as expreſſing the ſame thing, *Pſal.* 106. 22. *p (i. e.)* By Vertue of thy Juſtice, or Faithfulneſs, or Goodneſs; whereby thou art inclined, and engaged to help thy people when they are in Diſtreſs, and reſort unto thee by prayer. *q* Thou wilt graciouſly Anſwer and grant our prayers and Deſires. *r (i. e.)* The onely Object of a fixt and undeceiving Confidence; for there is no other perſon, or thing in the World, that any man Living can truſt to without Fear and certainty of Diſappointment. Or, Thou art the ſtay and ſupport of all Mankind, by the powerful and gracious Providence, *Pſal.* 104. 27. *Acts* 17. 28. *Heb.* 1. 3. Others refer this to the Calling of the *Gentiles*. But that ſeems not to ſuit with the following Verſes, which manifeſtly ſpeak of God's general Providence. *s* Not onely of thy people *Iſrael*, but of all perſons and Nations, even as far as to the End of the earth, or of this vaſt Continent in which we Live. *t* Or, *in the Sea*, (i. e.) to the Iſlands of the Sea, which are here diſtinguiſhed from the Continent; and under thoſe two Heads, are Compreheinded all the inhabitants of the World.

6 Which by his ſtrength ſetteth faſt the mountains *u*; *being* girded with power *x*.

u That they are not overthrown by Floods or Winds, or Earthquakes, or other natural or violent Cauſes: Which ſtability they have onely from God's Providence, which ſuſtains all perſons, and all things. *x* This our God being able to do it, and that with one ſingle Word.

7 * Which ſtilleth the noiſe of the ſeas, the noiſe of * Pſ. 89. 9. their waves *y*, and the tumult of the People *z*.

y When the Sea is Tempeſtuous, and Threatens to ſwallow up Ships and Men that are in it, or to overflow the Earth. *z* And as the Hills the Natural, ſo alſo he quiets the Metaphorical Seas, Tumultuous and unruly people, for multitudes of people are often called *Seas*, in prophetical Writings, as *Iſa.* 17. 12, 13. *Jer.* 51. 42. *Rev.* 17. 15.

8 They alſo that dwell in the uttermoſt parts *a* are afraid at thy tokens *b*: thou makeſt the out-goings of the morning and evening *c* ‖ to rejoyce. [Or, *to ſing.*

a To wit, *of the Earth*, which is added to this Word, v. 5. *b* Or *Signs*: Either, 1. At the Sun and Moon and Stars, which are called *Signs*, *Gen.* 1. 14. But theſe are not Matter of Terror, but of delight to Men; and the Commonneſs and Conſtancy of their Courſes, makes moſt Men neither fear nor much regard them. Or, 2. At the great and terrible Judgments, which God inflicts upon wicked Men, and particularly upon the Enemies of his people. Or rather, 3. At thoſe terrible Thunders and Lightnings, and Earthquakes, and Comets, or other ſtrange Meteors, or Works of God in the Air: For he is here ſpeaking of the natural Works of God. By which he underſtands; Either, 1. The Eaſt, from whence the Morning or the Sun, the cauſe of it, goeth forth, as it is expreſſed, *Pſal.* 19. 6. and the Weſt, from whence the Evening or Night, is Poetically ſuppoſed to come forth. So the meaning is, That God

gives all the People of the World from East to West, occasion to rejoice in the Effects of his Bounty and Goodness: then. But if the Psalmist had meant this, it is not probable that he would have expressed it in such a dark and doubtful Phrase, which is never used in that Sence, but rather by those known and usual Expressions, *from East to West*, or, *from the rising of the Sun, to the going down thereof*, which Phrase he useth, *Psal.* 50. 1. and 113. 3. Or rather, 2. The successive Courses of the Morning and Evening; Or of the Sun and Moon which go forth at those times, thereby making the Morning and Evening; both which are said to *Rejoyce* poetically, because they give Men occasion of Rejoycing, which the Sun or the Morning doth, because it gives them Opportunity for the dispatch of Business, and for the Enjoyment of manifold Recreations and Delights; and the Moon or Evening doth so, because it invites men to that rest and sleep, which is both refreshing and necessary for them. Thus this the whole Verse speaks of the natural Works of God, the former Clause of such as are extraordinary and Terrible, the latter of such as are ordinary and delightful.

‖ Or. *after thou hast made it to desire Rain. or thou desirest it.*

9 Thou visitest *d* the earth *e* and ‖ * watereſt it *f*: thou greatly enricheſt it with the river of God *g which is* full of water: thou prepareſt *h* them *i* corn, when thou haſt ſo provided for it *k*.

* Psal. 68. 9,10.

d To wit, in mercy or with thy Favour, as this Word is oft uſed. *e* The whole Earth, which is full of thy Bounty. So he continues to declare the general Providence of God, to all men and people. Or rather *the Land*, or *this Land*, for here is an Emphatical Article. And ſo he comes from God's general Providence over all places and Nations, to his particular and ſpecial Providence over his people in the Land of *Canaan*, whereof he gives one Eminent and Conſiderable inſtance, to wit, his giving them Rain and fruitful Seaſons, and that after a time of drought and ſcarcity, to which it is not improbably ſuppoſed that this Pſalm relates. And this may be the particular occaſion, for which the Pſalmiſt ſaid, that *Praiſe waited for God in Zion*, v. 1. *f* This is added to determine and explain the former general Word, or to limit how or wherein God viſited it. *g* Either, 1. With the Rivers which God hath made in the ſeveral parts of the Earth, to make it moiſt and fruitful. Although the fertility of the greateſt part of the Earth, doth not depend ſo much upon the Rivers below, as upon the Rains from above. Or, 2. With the River *Jordan*, which ſometimes overflowed its Banks. But that overflow reached onely to a ſmall part of the Land. Or rather, 3. With ſhowers of Rain, which he very ſignificantly calls a *River* for their plenty, and *the River of God*, (*i. e.*) Of God's immediate making and providing when he ſees fit; which is oppoſed both to thoſe little Rivulets or Channels, which Husbandmen or Gardiners cut for the watering of their Grounds; and to thoſe greater Rivers, which run with a conſtant Courſe, and by their little Channels derived from them, or by their overflows do Water and inrich the Earth, as *Nilus* did *Egypt*; to which the Words may ſeem to have a ſpecial Reference, eſpecially if they be Compared with Deut. 11. 10, 11, 12, &c. *h* By this means thou prepareſt the Earth, for bringing forth Corn, and Ripeneſs the Corn in the Earth. *i* For them; To wit, the Inhabitants of the Earth, or Land here mentioned, for their uſe and Benefit. *k* Or, *diſpoſed* or *ordered*, or *prepared it*, to wit, the Earth, which without this would be hard and Barren.

‖ Or, *thou cauſeſt it to deſcend into the furrows thereof.* † Heb. *thou diſſolveſt it.*

10 Thou watereſt the ridges thereof abundantly: thou ſettled *l* the furrows thereof: † thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof *m*.

† Heb. *the year of thy Goodneſs.*

11 Thou crowneſt † the year with thy goodneſs *n*, and thy paths o drop fatneſs *p*.

12 They *q* droop *upon* the paſtures of the wilderneſs *r*; † Heb. *are girded with Joy.* and the little hills *s* † rejoyce on every ſide *t*.

l To wit, in that Condition which is fit for Fruit. Or, *thou bringeſt down*: for the Rain diſſolves the high and hard Clods of Earth. *m* When all is done, the Fruitfulneſs of the Earth muſt not be aſcribed to the Rain or Sun, or any ſecond Cauſes, but to thy Bleſſing alone.

n Thou by thy powerful Goodneſs, doſt inrich and adorn all the Seaſons of the Year, with their proper Fruits and Bleſſings. o The Clouds, upon which God is frequently ſaid to Walk or Ride, as *Job* 36. 28. and 38. 26, 27. *Pſal.* 104. 3. *Nah.* 1. 3. Which Sence is favoured by the next Verſe, where theſe Paths are ſaid to *drop*, &c. *p* Make the Earth Fat and Fruitful.

q God's paths. *r* Which though neglected by Men, are furniſhed by God with Food for wild Beaſts, which being his Creatures, he careth for by this means. *s* The Hills of *Canaan*, which for the generality of them, were but ſmall, if Compared with the great and high Mountains in divers parts of the World. He mentions *the Hills*, becauſe theſe being moſt dry and parched with the Sun, moſt need and are moſt refreſhed with the Rain. *t* As being moiſtened and ſatisfied with Rain, in all parts and ſides of them.

13 The paſtures are clothed with flocks, the valleys alſo are covered over with corn *u*, they ſhout for joy, they alſo ſing *x*.

u This is added as the Effect of theſe Comfortable Rains, that they fill the Paſtures with Graſs for Cattel, and the Valleys (which he mentions as the moſt fruitful places, though he doth not exclude the reſt,) with Corn for the uſe of Man. *x* (*i. e.*) They are abundantly ſatisfied with thy Goodneſs, and in their manner ſing forth the Praiſes, and declare the Goodneſs of their Creator and Benefactor. Compare *Pſal.* 147. 8. ſuch Paſſions or Actions, as theſe are oft figuratively aſcribed to Life-leſs Creatures, both in Sacred and profane Poetical Writings; which are ſaid to *Rejoyce* or *Mourn*, &c. when their Condition is ſuch as calls for Rejoycing or Mourning, and would cauſe them to do ſo, if they were Capable of ſuch Actions.

PSAL. LXVI.

The ARGUMENT.

THE Author and time of the Compoſing of this *Pſalm* are uncertain. This is manifeſt and ſufficient for our underſtanding of it, that it was made upon the occaſion of ſome great and glorious Deliverance afforded to the *Iſraelites*, after and out of ſome grievous and general Calamity, and, as ſome not improbably conceive, that out of *Babylon*.

To the chief muſician, a Song *or* Pſalm.

T. e Prophet exhorteth all to praiſe God for his wonderful Works, 1—8. eſpecially for delivering his Church out of all trouble, 9——12. He promiſeth unto God Thankſgiving, and to pay the Vows he made in Trouble, 13—15. calling to others to ſee God's Goodneſs to his Soul, bleſſeth him for it, 16——20.

1 MAke a joyful noiſe unto God, † all ye † Heb. *all the Earth.* lands *a*.

a Ye people of all Nations, who have ſeen the wonderful Power and Wiſdom, and fidelity, and goodneſs of God in our Deliverance; it becomes you to acknowledge it with Admiration and Rejoycing. Or, *all the Land*, or *this Land*. But the former Sence is more probable from v. 4. where this Word is ſo uſed. And it is very proper in this place, and uſual in other places of Scriptures, to invite the *Gentile* World, to the Contemplation and Celebration of God's Works, to and for his people. See Deut. 32. 43. 1 Chron. 16. 23, 24.

2 Sing forth the honour of his name; make his praiſe glorious *b*.

b (*i. e.*) Praiſe him in an extraordinary and Eminent degree, ſo as he may have much Glory from you.

3 Say unto God, How terrible *are thou* in thy works! through the greatneſs of thy power ſhall thine enemies † Or, *yield feigned.* † ſubmit themſelves unto thee *d*.

c To wit, to thine Enemies, as it follows. *d* Heb. *Lye unto thee*, (*i. e.*) Profeſs ſubjection to thee, not ſincerely and freely, but by Conſtraint, and out of a ſervile Fear.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee *e*; they ſhall ſing *to* thy Name, Selah.

e Many people of divers Nations ſhall be ſo affected with thy ſtupendious Works, that they ſhall worſhip and praiſe thee for them, and all people ſhall do ſo, and ſhall have juſt cauſe to do ſo; and the time will come when all Nations will actually do ſo, to wit, in the days of the Meſſias.

5 * Come and ſee *f* the works of God; *he is* terrible * Pſ. 46. 8. *in his* doing toward the children of men *g*.

f Conſider them wiſely and ſeriouſly, for God's Glory, and for your own good. *g* To all his Enemies; whom he calls *the Children of Men*; partly, in way of Contempt, to ſhew how unable they are; Either, to avoid or refiſt the great God; and partly, in oppoſition to his own people, who are frequently called *the Children of God*.

6 * He turned the ſea into dry land; * they went * Exod. 14. 21 through the flood *h* on foot; there did we *i* rejoyce in * Pſal. 34. 5. him.

h Or *River*, to wit, *Jordan*. *i* (*i. e.*) Our Nation, or our anceſtors, in whoſe Loyns we then were, and the Benefit of which Antient Deliverance we at this day enjoy. See the like Expreſſions, *Pſal.* 81. 5. *Hoſea* 12. 4. The whole people of *Iſrael* are oft Conſidered as one Body, continued through all ſucceeding Generations, United in the Bond of the ſame Covenant and Worſhip, and in the poſſeſſion of the ſame Promiſes, and Priviledges, and Bleſſings, and Acted by one and the ſame Spirit; and therefore ſeveral and contrary things may reaſonably be aſcribed to them, in regard of their ſeveral Parts and Ages, and what was done in one Age, may be imputed to another by Vertue of their ſtrict Conjunction with the ſame Body.

7 He ruleth by his power for ever *i*; * his eyes be- * Pſ. 11. 4. hold the nations *k*: let not the rebellious exalt themſelves *l*. Selah.

i The ſame Power which God had and put forth for his people in Antient time, he ſtill hath in as great Vigour as ever, and is not at all weakened by Age, and is as able and ready to Act for them now, as ever he was: which he hath ſhewed by this Late and Glorious inſtance. *k* He ſees all their ſecret and ſubtil Devices, and can and will defeat them, when he ſees fit. *l* Lift up their Hands againſt God, or againſt his people. Or, *the Rebellious* (*i. e.* Thoſe people which rebel againſt this Almighty God and his Laws) *ſhall not exalt themſelves*, as they Vainly hope and Deſign to do, but ſhall be brought down and deſtroyed, as is hereby implyed.

8 O bleſs our God, ye people *m*, and make the voyce of his praiſe to be heard.

m Of other Nations, that have ſerved, or yet do ſerve other Gods.

9 Which † holdeth our ſoul in life *n*, and ſuffereth not † Heb. *putteth.* our feet to be moved *o*.

n Who by a Succeſſion of Miracles of Mercy, hath kept us alive in the midſt of a thouſand Deaths, to which we were expoſed, and hath reſtored us to Life, when we were like Dead men and dry Bones ſcattered at the Mouth of the Grave. *o* To wit, ſo as to fall into Miſchief and utter Ruin, as our Enemies deſigned.

10 For *p* * thou, O God, haſt proved us, thou haſt * Pſ. 17. 3 tryed us, as ſilver is tryed *q*.

p Or, *Yet* or *Nevertheleſs*. Though thou haſt hitherto helped us, and now delivered us, yet for a ſeaſon thou haſt ſorely afflicted us. *q* (*i. e.*) Severely, as if it were in a burning Furnace; and with a Deſign to try our ſincerity, and to purge out the Droſs, or the wicked from among us.

11 Thou

11 Thou broughteſt us into the net *r*; thou laidſt affliction upon our loyns.

r Which our Enemies laid for us, and which could never have taken or held us, but by the Permiſſion and Diſpoſal of thy Providence, which gave us into their hands.

12 Thou haſt cauſed men *s* to ride over our heads: *t* we went through fire, and through water *u*; but thou broughteſt us out into a † wealthy *place x*. † Heb. *moiſt.*

s Weak and Mortal, and miſerable Men, as the Word ſignifies, no better nor ſtronger than we, if thou hadſt not given them Power over us. *t* To Ride upon our Shoulders. By thy Permiſſion they have uſed us like Slaves, yea like Beaſts, to carry their Perſons or Burdens. Compare *Iſa.* 51. 23. *u* (*i. e.*) Through various and dangerous Tryals, and Calamities. See *Pſal.* 32. 6. and 69. 2. *Ezek.* 15. 7. and 32. 8. *x* Heb. *Into a moiſt*, or *Well-watered place*, ſuch as *Canaan* was, both in a Proper Sence, and figuratively, as being replenished with Divine Graces and Bleſſings.

13 I will go *y* into thy houſe with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath ſpoken when I was in trouble.

† Heb. *opened.*

15 I will † offer unto thee burnt-ſacrifices of † fatlings, with the incenſe of rams *z*: I will offer bullocks with goats, Selah.

† Heb. *makes fat.* † Heb. *manner.*

y Hitherto he ſpoke in the plural Number, but now he begins to ſpeak in the ſingular Number, but ſtill the Speech is continued of the ſame Perſon or Perſons: onely ſometimes the whole Body ſpeaks; and ſometimes one Man ſpeaks in the Name of all the reſt. *z* with the fat of Rams, which in theſe Peace-offerings was burnt upon the Altar, and ſo vaniſhed into Smoke like Incenſe, and which is no leſs pleaſing to God than Incenſe.

16 Come *and* hear, all ye that fear God *a*, and I will declare what he hath done for my ſoul *b*.

a Whether *Iſraelites* or *Gentiles* profelyted to them. Let every *Iſraelite* take notice of what God hath done for the Nation in general, and let the *Gentiles* obſerve God's goodneſs to the Children of *Iſrael*. *b* Which he hath held in Life, as he ſaid v. 9. in the greateſt dangers of Death.

17 I cryed unto him with my mouth *c*, and he was extolled *d* with my tongue.

c With a loud Voyce and great Fervency: Or it is a Pleonaſme, as *Pſal.* 44. 1. *We have heard with our Ears.* *d* (*i. e.*) Praiſed by me; To wit, for Anſwering my Prayers.

18 If * I † regard *e* iniquity *f* in my heart *g*, the LORD will not hear *me h*. * Heb. 25. † Heb. *ſee.* Iſa. 1. 15. Jam. 4. 3. 1 Joh. 3. 21.

e Heb. *If I have or had ſeen*, or *looked upon*, to wit, with approbation and affection, as in *Job* 31. 26. *Hab.* 1. 13. Men look upon what they like, and turn away their Face from what they loath or hate. *f* Any ſin whatſoever, and eſpecially *Hatred*, which is oft expreſſed by this Word, to which the *Iſraelites* were very prone, and to which they had moſt powerful Temptations from the Examples, and Counſels, and Promiſes, and Threats of the Idolatrous Nations whoſe Land and Power they had been. And ſo this is a Purgation of themſelves from that Crime, ſomewhat like that *Pſal.* 44. 20, 21. and in general, from thoſe groſs and reigning ſins, which of they had been guilty formerly. *g* If my heart was falſe to God, and did cleave to Idols, or to any Wickedneſs, although I might for ſome prudential Reaſons forbear the groſs and outward Acts. Compare *Pſal.* 44. 17, 18. If I had been guilty of that Hypocriſie, wherewith mine Enemies charged me, and had been a ſecret Favourer of Wickedness when I pretended great Piety. Or, If I did not Cry unto God with my heart, but onely howled for Corn and Wine, &c. and which I cryed to God with my Tongue, my Heart was fet upon ſin, or I deſired onely that which I reſolved in my Heart to ſpend upon my Luſts. *h* Or, *Would not have heard me*; as divers learned Interpreters tranſlate it, the Future being put Potentially, as is uſual among the Hebrews. For God heareth not ſinners, *Joh.* 9. 31. nor Hypocrites, *Job* 27. 8, 9. *Prov.* 15. 29.

19 But verily God hath heard me *i*; he hath attended to the voyce of my prayer.

i Which is a publick Vindication, and a divine Teſtimony of my Integrity, againſt all my falſe Accuſers.

20 Bleſſed *be* God, which hath not turned away *k* my prayer, nor his *mercy l* from me.

k Or, *rejected* or *removed*, to wit, from his ſight and Audience, but hath received and granted it. *l* Though he had now aſſerted his own Innocency, and ſincere Piety, yet he imputeth not God's hearing of his Prayers to that, but ſolely unto God's Grace and Mercy.

PSAL. LXVII.

The ARGUMENT.

THis *Pſalm* contains a Prayer for the Church of *Iſrael*, as alſo for the Gentile-World, whoſe Converſion he Prophetically deſcribes.

To the chief muſician on Neginoth, a Pſalm *or* Song.

The Church pra eth for the Enlargement of the Kingdom of God, 1, 2. to the Joy of the Nations, 3—5. and for the increaſe of Spiritual and Temporal Bleſſings, 6, 7.

1 GOd be merciful unto us *a*, and bleſs us, *and* * cauſe his face to ſhine † upon us *b*. Selah. * Pſ. 4. 6. † Heb. *with us.*

a Thy People of *Iſrael*. *b* As thou haſt hid thy Face and Favour from us, ſo now do thou manifeſt it to us. For the Phraſe ſee *Numb.* 6. 25, 26. *Pſal.* 31. 16.

2 That thy way may be known upon earth *c*, thy ſaving health among all nations.

c Nor do we deſire this Mercy onely for our Comforts, but alſo for the Advancement of thy Glory, and the Propagation of the true Religion among all Nations, who by the Contemplation of thy Gracious and wonderful Works, to and for us, will be induced to Love and ſerve thee, and to lift themſelves among thy People. By God's *way* he underſtands; Either, 1. That way wherein God Walks; or the manner of his dealing with his people, how Gracious and bountiful a Maſter thou art to all thy Servants. Or rather, 2. That way wherein God requires Men to walk, the way of God's Precepts, the way of Truth, or the true Religion; as *the ways* or *ways of the Lord*, are frequently taken, *Gen.* 18. 19. *Judg.* 2. 22. *Pſal.* 18. 21. and 119. 1. *Acts* 18. 25, 26, &c. the ſame which in the next Clauſe is called his *Saving Health*, Heb. *Salvation*, and both together ſignifie the way of Salvation, which the Pſalmiſt deſires may be known among all Nations; which was expected by the Antient and godly *Jews*, at the coming of the Meſſias, who is called *the Way*, *John* 14. 6. and God's *Salvation*, *Luke* 2. 30. And ſo the Sence of the place is this, Deal ſo graciouſly with thy People *Iſrael*, that thereby the Gentile-World may at laſt be allured to joyn themſelves with them, and to embrace their Religion and Meſſias; according to that famous Prophecy, *Zech.* 8. 23. *In thoſe days ten Men——out of all——Nations ſhall take hold of the skirt of——a Jew*, ſaying, *We will go with you, for we have heard that God is with you.*

3 Let the people praiſe thee, O God; let all the people praiſe thee *d*.

d O haſten that time, when all the *Gentiles* ſhall forſake their dumb Idols, and ſerve and Praiſe the true Living God, as they will have abundant cauſe to do.

4 O let the nations be glad and ſing for joy *e*; for thou ſhalt judge *f* the people righteouſly *g*, and † govern *h* the † Heb. *Lead.* nations upon earth, Selah.

5 Let the people praiſe thee, O God, let all the people praiſe thee.

e …r thy Tranſcendent Mercy to them, in refuſing them from the Worſhip and damnable Errors of their Fathers, and in bringing them to the knowledge of the true God, and of eternal Life (*i. e.*) Rule and govern them, as it is explained in the next Clauſe, and as this Phraſe is uſed. *g* Which is the great Commendation of any Government, and the greateſt Argument and Encouragement to the *Gentiles* to put themſelves under it; the rather becauſe they had found the Slavery or Living under the unrighteous and Tyrannical Government of the Devil, and of their Idolatrous and heatheniſh Rulers. *h* Heb. *lead*, To wit, gently, as a Shepherd doth his Sheep; and not rule them with Rigour, as other Lords had done.

6 * Then ſhall the earth yeild her increaſe *i*, *and* God, * Pſ. 85. 12. even our own God *k* ſhall bleſs us.

i When the people of the Earth ſhall be Converted to the Worſhip and Service of the true God, God will take away his Curſe from the Earth, and cauſe it to yield them abundance of all forts of Fruits. Under which are likewiſe comprehended, under the Law to them that obey God, all other Bleſſings both Temporal and Spiritual are Comprehend'd, as is very uſual in the Old Teſtament. He who is *Iſrael's* God in a peculiar manner, by that everlaſting Covenant which he hath made with us.

7 God ſhall bleſs us, and all the ends of the earth ſhall fear him.

PSAL. LXVIII.

The ARGUMENT.

THe occaſion of this *Pſalm* ſeems to have been *David's* Tranſlation of the Ark to *Zion*, which was managed with great Solemnity and Devotion, and Celebrated with ſome *Pſalms*, and this among the reſt. For the firſt Words are the very ſame which *Moſes* appointed for ſuch occaſions, *Numb.* 10. 35. and the following Verſes purſue the ſame Matter with the firſt. Thence he falls into a Deſcription of ſome of the excellent Properties and glorious Works of the God to whom this Ark belonged. But becauſe *David* very well knew that both himſelf and the Ark were Types of Chriſt, and that the Church and people of *Iſrael* were a Type of the Catholick Church, conſiſting of *Jews* and *Gentiles*, and that their Legal Adminiſtrations and Actions were Types of thoſe of the Goſpel, he therefore by the Spirit of prophecy, looked through and beyond the preſent Actions and Types, unto the great Myſteries of Chriſt's Reſurrection and Aſcention into Heaven, and of the ſpecial priviledges of the Chriſtian Church, and of the Converſion of the *Gentiles* unto God, and there-upon intermixeth ſome paſſages, which directly and immediately belong to thoſe things, although the Words be ſo ordered, that they carry a manifeſt Alluſion to the preſent Actions, and may in ſome ſort be applied to them, though in a more obſcure and improper and ſecondary Sence. Nor is it at all ſtrange, that in the ſame *Pſalm* there is ſuch a mixture of things, whereof ſome belong onely to the Actions or Events of that time and ſome onely to Chriſt, and the Goſpel times; If it be conſidered, that the Pſalmiſt in himſelf doth frequently expreſs divers and thoſe contrary Paſſions and Diſpoſitions, as Hope and Fear, Sex in the ſame *Pſalm*, and ſometimes in the ſame Verſe, and eſpecially that the ſacred Pen-Men in the Compoſition of their Writings were Men wholly inſpired and governed, and moved by the Holy Ghoſt, 2 *Pet.* 1. 21. by whom they were variouſly tranſported, as he ſaw fit, and ſometimes carried down to ſpeak of the higheſt Myſteries of the Goſpel, even ſuch things as they themſelves did not fully underſtand, as appears from 1 *Pet.* 1. 11.

To the chief muſician, a Pſalm *or* Song of David.

At the removing of the Ark, David exhorteth to praiſe the Lord, 1—3 to be wonderful. Power and Love in delivering his people out of Egypt, &c. leading and ſupporting them in the Wilderneſs, 7—12. Aſcribing

their Enemies, 12. and chuſing Zion for his Habitation, 13——18. He bleſſeth God for his Judgments on the Churches Enemies, 19, 20. for his promiſes to his people, 21——25. and for his Threats to the Cruel, 30, 31. The Kingdoms of the Earth are called to ſing to the Lord, whoſe Power and Majeſty is heard in the Heavens, and whoſe Strength and Excellency is over Iſrael, 32——35.

* Num.10. 1 LEt * God ariſe *a*, let his enemies be ſcattered: let them alſo that hate him *b*, flee † before him.

a O that God would ariſe from his Seat, and beſtir himſelf and go forth to fight with his Enemies, who, if he do ſo, will eaſily and ſuddenly be ſcattered. Or, *God will ariſe.* And ſo the other Verbs following may be rendred, as being of the Future Tenſe: *Shall be ſcattered, ſhall flee*, &c. Although the Futures are frequently rendred Imperatively; and ſo they are truly rendred, *Numb.* 10. 35. whence this Verſe is taken. *b* All God's Enemies are here ſaid to *hate* God, not directly and formally, for there are few ſuch perſons, but becauſe they hate his Laws and Government, and his people and Image, and becauſe they fight againſt him and his, which is juſtly taken for an Evidence of hatred.

† Heb. *from his face.*

2 As ſmoke is driven away *c*, ſo drive *them* away; as wax melteth before the fire, ſo let the wicked periſh at the preſence of God.

c As ſmoke at firſt mounts high and fills a great ſpace of Air, but ſpeedily Vaniſheth into Air, or is diſperſed with the Wind.

† Heb. *rejoice with Gladneſs.* ‖ Or, *prepare the way for him.* So Gr.

3 But let the righteous be glad, let them rejoice before God; yea, let them † exceedingly rejoyce *d*.

4 Sing unto God, ſing *praiſes* to his name: ‖ extol him *e* that rideth upon the heavens *f* by his name IAH *g*, and rejoyce before him *h*.

d For God's gracious appearance on their behalf, and for his ſettled preſence with them. *e* By praiſing him, of which this Verb is uſed, *Prov.* 4. 8. Or rather, *raiſe up the way for him*; For ſo this Word is commonly uſed, as *Iſa.* 57. 14. and 62. 10. and elſewhere. And this doubtleſs they did for this Solemnity of bringing the Ark to *Zion*. Compare *Iſa.* 40. 3. *f* Which phraſe is uſed, below v. 33. though in differing Words. Or, *that did Ride in the Deſert*, where the Ark was carried, and God marched along with it in the Cloudy Pillar. Or, *that now Rideth* as (which particle is frequently underſtood) *in the Deſert*, (i. e.) That is now carried from place to place as it was in the Deſert. The word here rendred *Heavens*, doth generally ſignifie the *Deſert* or *plain Fields*, as *Numb.* 33. 48. v. 20 and 36. 13. *Joſ.* 5. 10. 2 *Sam.* 4. 7. *Iſa.* 40. 3. Compared with *Luke* 3. 4. *g* Whereby he is known and diſtinguiſhed from all falſe Gods. For *Jah* is generally conceived to be an abbreviature of the Name *Jehovah*, which the Heathens pronounced *Jao*. *h* Before the *Ark* where he is preſent, as *David* himſelf is ſaid to *Dance before the Lord*, upon this Occaſion, 2 *Sam.* 6. 14.

* Pſ.146.5. Jer.49.11. 5 * A father of the fatherleſs, and a judge of the widows *i*, *is* God in his holy habitation *k*.

i He now enters upon ſome of the Matters or Reaſons, for which God is to be extolled: Whereof this is one, that he is the Patron of ſuch as are injured and oppreſſed, and have not power to help themſelves. *k* Either in his Tabernacle: Or in Heaven. Though he dwells there, yet the Eyes of his Fatherly Providence and Care run to and fro to help his people when they are diſtreſſed.

* Pſ.113.9. † Heb. *in a houſe.* * Pſal.107. 10,&c. Iſa.42.7. * Pſal.107. 34. 6 * God ſetteth the ſolitary † in families *k*; he † bringeth out thoſe which are bound with chains *l*, but * the rebellious *m* dwell in a dry *land*.

k Such as were ſingle and Solitary, he bleſſeth with a Wife and Children, as he did *Abraham*. *Hoſea* are oft put for Poſterity, as *Exod.* 1. 21. *Ruth* 4. 11. 2 *Sam.* 7. 11. *l* He ſetteth Captives and priſoners at Liberty, as he did the *Iſraelites*, &c. *m* Thoſe who Rebel againſt God, as the *Egyptians* did. *n* Are deprived of all true Comfort, and plagued with manifold Calamities.

7 O God, when thou wenteſt forth before thy people *o*, when thou didſt march through the wilderneſs, Selah,

o In the Cloudy Pillar, as their Captain leading them out of *Egypt*.

* Ex.19.18 ¶ Judg. 5. 4. the preſence of God; *even* Sinai it ſelf *was moved r* at Iſa.64.1.3. the preſence of God, the God of Iſrael.

8 * The earth *p* ſhook, the heavens alſo dropped *q* at

p Either 1. Metonymically, the Inhabitants of thoſe parts of the Earth, by Comparing *Exod.* 15. 14. Or, 2. properly, by Comparing *Pſal.* 114. 5, 6, 7. There was a great Earthquake, as a token of God's dreadful preſence. *q* (i. e.) Poured down great Showers, which accompanied thoſe mighty Thunders, as uſually it doth. *r* Or, *ſtopped*; which may be repeated out of the former Clauſe; was even melted or diſſolved with Fear. It is a poetical Repreſentation of the Terribleneſs of God's appearance.

†Heb. *ſhake out.* † Heb. *confirm it.* 9 Thou, O God, didſt † ſend a plentiful rain *t*, whereby thou didſt † confirm *t* thine inheritance *u* when it was weary *x*.

s Either, 1. In the Wilderneſs; where they oft wanted Water and were by God's extraordinary Care ſupplied with it. Or rather, 2. In the Land of *Canaan*, which he calls God's *Inheritance* in the next Words; as alſo *Exod.* 15. 17. and in many other places of Scripture, in which Gods people are ſaid to *dwell* in the next Verſe, of which, and the things of it, he ſpeaks in the following Verſe, and which, being both parts of thoſe Conſtant ſupplies from the overflowings of a great River, which *Egypt* enjoyed. God took a ſpecial Care to ſupply with rain as occaſion required; of which ſee *Deut.* 11. 11. 12. *t* Or, *bleſſeth*, or *ſupports*, or *juſtifies*. *u* Either thy people: Or rather thy Land, as was now ſaid. *x* Dry and Thirſty, and parched with exceſſive heat, and ready to faint for want of Rain; Compare *Pſal.* 63. 1.

10 Thy congregation *y* hath dwelt therein: thou, O God, haſt prepared *z* of thy goodneſs *a* for the poor *b*.

y The people of *Iſrael*, who are all united in one Body, under the Head and Governour. For though this Word ſometimes ſignifies *Living Creatures*, yet ſometimes it ſignifies a Company of Men, as here below, v. 31. and 2 *Sam.* 23. 13. Compared with 1 *Chron.* 11. 15. and *Pſal.* 74. 19. Or, the proper ſignification of the Word may be retained, and it may be rendred, *thy Flock*; for God oft Compares himſelf to a *Shepherd*, and his people to Sheep, and particularly, he is ſaid to *have led his people like a Flock*, by the *Hand of Moſes and Aaron*, *Pſal.* 77. 20. To wit, in the Wilderneſs: and Conſequently he may be here ſaid to have brought his Sheep into, and made them to dwell in *Canaan*, as in a Green and good *Paſture*, as God ſpeaks of his people under this very Metaphor, *Pſal.* 23. 2. *z* Or, *prepared it*, which pronoun is oft underſtood, and here moſt eaſily out of the foregoing Clauſe of this Verſe, where it is expreſſed: *Prepared* it, to wit, this Land for the uſe of thy people: which God did many ways; partly, by deſigning it for them, and expelling the old Inhabitants to make way for them; and partly, by furniſhing it with all ſorts of proviſions, both for neceſſity and delight, and making it fruitful by his ſpecial Bleſſing, in giving Rain in its proper Seaſons. *a* By thy free and ſingular Goodneſs. Which may be referred both to the Cauſe of this preparation, God did it not for their Righteouſneſs or Worthineſs, but out of his meer Mercy, as God oft telleth them; and to the manner and Meaſure of it, God did wonderfully increaſe the Fruits of it, that it might ſuffice for the ſupply of ſuch a numerous people; which without his extraordinary Bleſſing it would not do, as appears by the ſtate of that Land at this Day, as it is Reported by Travellers and Eye-witneſſes of it. *b* To wit, for thy people of *Iſrael*, whom he here calls *poor*; partly, to repreſs their pride and Arrogance, to which they are exceeding prone; and to mind them of the Dependance upon God for all that they have and hope for: and partly, becauſe they really were, when God undertook the Conduct of them into *Canaan*, a very poor and beggarly people, and ſo they would have ſtill been, if God had not provided for them in a ſingular manner.

11 The Lord gave the word *c*; great *was the* † company of thoſe that publiſhed *it d*.

† Heb. *Army.*

c (i. e.) The Matter of the Word or Diſcourſe here following. He put this Triumphant Song into their Mouths; he gave his people all thoſe Succeſſes and Victories, which are here Celebrated. Or, *gave the Matter or thing*, which was publiſhed. *d* The words of God on the behalf of his people were ſo glorious and wonderful that all ſorts of perſons, both men and women, that heard of them, broke forth into Songs of praiſe to God for them. The Hebrew word is of the Feminine Gender, becauſe it was the manner of the Hebrews, that when the Men returned Victorious from the Battel, the Women went out to meet them with Songs of Triumph; v. 25. *Exod.* 15. 20. *Judg.* 11. 34. 1 *Sam.* 18. 6.

† Heb. *ſhe that tarried at home divided the ſpoil f.* 12 Kings of armies *e* † did flee apace: and he that *ſhe ſtaid* at home

e The Kings of *Canaan*, and other Nations which came forth againſt the *Iſraelites*, accompanied with great and numerous Armies. *f* The ſpoil was ſo much, that there was enough, not only for the proper uſe of thoſe who took it, but alſo to be divided to their Wives and Children, when they came home. This Verſe, and that which follows may be taken; Either, 1. For the Triumphant Song ſung by thoſe Publiſhers mentioned, v. 11. Or, 2. For the Words of *David*, continuing the Relation of the Victories granted by God to *Iſrael* over their Enemies.

‖ Or, *Though ye be i as* the wings of a dove covered with ſilver, and *her* feathers with yellow gold *k*. 13 Though ye *g* have lien among ‖ the pots *h*, *yet ſhall*

g Ye *Iſraelites*: to whom he now turneth his Speech. *h* Like Scullions that commonly lye down in the Kitchin among the Pots or Hearth-ſtones, whereby they are very much diſcoloured and deformed: Which is fitly oppoſed to the following Beauty. Though you have been filled with Affliction, and Contempt. *i* Or, *when then.* Which may ſeem more ſuitable to the Context both foregoing and following, wherein he doth not ſpeak prophetically of things to come, but Hiſtorically of things paſt. So the Sence of the Verſe is; Though you have formerly been expoſed to great Servitude and Reproach, and Miſery, to wit, in *Egypt*, yet ſince that time God hath changed your Condition greatly for the better. *k* Beautiful and Glorious, like the Feathers of a Dove, which according to the Variety of its poſtures, and of the light ſhining upon it, look like Silver or Gold.

‖ Or, *Eſtabliſh, or, Scatter.* 14 When the Almighty ſcattered kings ‖ in it *l*, ‖ it *was white as* ſnow in Salmon *m*.

l In *Canaan*, at the coming of the *Iſraelites* thither. The Land was as white as Mount *Salmon* is with the Snow, which falls and lies for a long time upon it; which is oppoſed to the Native obſcurity of that Mountain by the many ſhady Trees which were there, *Judg.* 9. 48. But becauſe there is nothing certain; Either, concerning the great height of this Mountain, or, concerning its Snow, as we do read of *Snow of Lebanon*, *Jer.* 18. 14. other Interpreters, both Hebrew and Chriſtian, and the *Chaldee* among the reſt, take this Word *Salmon* for a Common, and not a Proper Name, ſignifying *Darkneſs* or a *Shadow*, as the Root, from whence it comes, unqueſtionably ſignifies. Nor is it ſtrange, if this Word be uſed where elſe taken in that Sence but here, becauſe that is the fate of many Hebrew Words, or of ſome ſignifications of them, that they are to be found but in one Text of Scripture. This being granted, the Words are or may be rendred thus, *it was Snow-white*, or *then made it Snow-white in Darkneſs*, or as the *Chaldee* renders this Word, *in the Shadow of Death*; (i. e.) Thou didſt cauſe Light to ſhine out of Darkneſs: When the ſtate of thy people, and of the Land of *Canaan* which thou haſt given to them, was Dark and Diſmal or Bloody, by reaſon of the Wars raiſed againſt them by the

the Canaanitiſh Kings, thou didſt quickly change it, and whereas it was Red like Scarlet or Crimſon, thou madeſt it whiter than Snow.

15 The hill of God *n is as* the hill of Baſhan *o*; an high hill *as* the hill of Baſhan.

n (i. e.) Or *Zion*, the ſeat of Gods Arke. *o* Equal to it, to wit, in height, as the next Clauſe explains it, which yet is not to be underſtood of an external and viſible height, for *Zion* was a low and little Hill, and *Baſhan* a very high Hill; but of its ſpiritual height, or exaltation, in regard of the glorious priviledges of Gods Preſence, and Worſhip, and Bleſſing conferred upon it: in which reſpect *the Mountain of the Lords Houſe*, is ſaid to be *eſtabliſhed on the top of the Mountains, and exalted above the Hills*, *Iſa.* 2. 2.

* Pſ.87.1. &132.13. 16 Why leap ye *p*, ye high hills? * *this is* the hill *which* God deſireth to dwell in; yea, the LORD will dwell in it for ever *q*.

p Why do you triumph and boaſt of your height, and look upon poor *Zion* with ſcorn and contempt, as an obſcure and inconſiderable Hill, if compared with you? He ſpeaks to the Hills by an uſual Figure called *Proſopopeia*. *q* This Hill, though deſpicable in your Eyes, is precious and honourable in Gods Eyes, and choſen by him for his ſettled and perpetual reſidence. For though the Ark was removed from this particular place, in which it was now to be placed, to the Hill of *Moſiah*, upon which the Temple was built, yet it muſt be remembred, that *Zion* and *Moriah* ſtood one near to the other, being both in *Jeruſalem*, and are by ſome ſaid to have been but two tops of one and the ſame Hill.

* Pſal.33. Dan.7.10. Heb.12. 22. Jer.52.6. and eminent part in thoſe times and places) which attend upon God to do his pleaſure, and to fight for him and for his people. 17 * The chariots of *r* God *are* twenty thouſand *s*, ‖ † *even* thouſands of angels: the Lord *is* among them *t*, *as* in Sinai, in the holy *place*.

‖ Or, *even two-thouſands.* † Heb. *Jah.* † Heb. *in Sinai in the Sanctuary.*

r (i. e.) The Hoſts or Armies (whereof Chariots were a great

s (i. e.) An innumerable company, a certain number being put for an uncertain, as *Pſal.* 3. 6. and 91. 7. and in many other places.

t Here is not only the preſence of the Angels, but of the great and bleſſed God himſelf. And here the Pſalmiſt ſeems to be tranſported by the Prophetical Spirit, from the Narration of thoſe external Succeſſes, and Victories of which he had been ſpeaking in the former part of the Pſalm, unto the prediction of higher and more glorious things, even of the coming of the Meſſiah; and of the happy and tranſcendent Priviledges and Bleſſings accruing to Mankind by it, deferibed in the next Verſe. And the connexion of this new matter with the former, is ſufficiently evident. For having preferred *Zion* before other Hills, v. 15, 16. he now proves its excellency by an invincible Argument, becauſe this is the place to which the Lord of Hoſts himſelf, the Meſſiah, God manifeſted in the Fleſh, was to come, as is manifeſt from *Pſal.* 2. 6. and 110. 2. *Iſa.* 2. 2. and 28. 16. compared with 1 *Pet.* 2. 6. *Iſa.* 59. 20. compared with *Rom.* 11. 26. and many other places of Scripture. And when he did come into the World, he was attended with a multitude of holy Angels, which celebrated his Birth, *Luke* 2. 14. *t* God is no leſs gloriouſly, though leſs terribly, preſent here than he was in *Sinai*, when the great God attended with Thouſands of his Angels, ſolemnly appeared there to deliver the Law. Heb. *Sinai is in ſor Sanctuary, or holy place.* Which is a Poetical and a very Emphatical Expreſſion, and very pertinent to this place. For having advanced *Zion* above all other Hills, he now equals it to that venerable Hill of *Sinai*, which the Divine Majeſty honoured with his glorious Preſence. Here, ſaith he, you have in ſome ſort Mount *Sinai* it ſelf, to wit, all the Glories and Priviledges of it, the preſence of *Jehovah* attended with his Angels, and the ſame Law and Covenant, yea, and a greater Priviledge than *Sinai* had, to wit, the Lord *Jehovah* deſcending from Heaven into an Humane Body, as appears by his aſcending thither again, which the next Verſe deſcribes, and viſibly coming into his own Temple, as it was prophecied concerning him, *Mal.* 3. 1.

Pſa.48. Heb. Mon. 18 * Thou haſt aſcended on high *u*; thou haſt led captivity *x* captive; thou haſt received gifts *y* † for men *z*, yea, *for* the rebellious alſo *a*, that the LORD God might dwell *among them b*.

u Having ſpoken of the Lord, and of his preſence upon Earth, he now turneth his Speech to him, as is moſt uſual in this Book. And the Contents of this Verſe do not agree to the Text, or occaſion of carrying the Ark to *Zion*, but have a manifeſt reference to Chriſt, and to his Aſcenſion into Heaven, in whom, and in whom alone they are literally and fully accompliſhed, and to whom therefore they are aſcribed, *Eph.* 4. 8. Although the Expreſſions here uſed, are borrowed from the Antient Cuſtom of Princes, or Generals of Armies, who, after ſome glorious Atchievements and Victories, uſed to go up into their Royal Cities in triumphant Chariots, being attended by their captive Enemies, and afterward to diſtribute divers gifts to their Soldiers and Subjects, and ſometimes to do ſome Acts of Grace and Clemency even to their Rebels and Enemies, and to receive them into the number of his own people. *x* Either 1. Thoſe who did formerly take thy people Captives. Or rather 2. Thoſe whom thou haſt taken captive, as this word is moſt commonly uſed, as *Numb.* 21. 1. *Deut.* 21. 10. *Judg.* 5. 12, &c. So *poverty* is put for the poor, 2 *King* 24. 14. This is meant of Death and Sin, and the Devil, and all the Enemies of Chriſt, and of his People, whom Chriſt led in triumph, having *ſpoiled them*, and *making a ſhew of them openly*, as it is expreſſed *Col.* 2. 15. *y* Though as thou art God thou art uncapable of receiving any thing more than thou haſt, yet according to thy Manhood thou haſt received from God all the treaſures of wiſdom and knowledge, and all thoſe Gifts and Graces of the Holy Spirit which are neceſſary either to the perfection of thy Nature, or to the diſcharge of thine Office, or to the ſervice and good of the Church and People. *z* Not for thy ſelf, for thou didſt not need them, having *the fulneſs of the God-head dwelling in thee bodily*, *Col.* 2. 9. but for the ſons of men, or which thou mighteſt give unto men; whence for *receiving for men*, the Apoſtle juſtly ſaith, *gave to men*, *Eph.* 4. 8. Becauſe he received them for no other end but to give them, and to ſuch ends *receiving* or *taking* is oft put for *giving*, or for *taking and giving*, as *Exod.* 25. 2. *Judg.* 14. 2. 1 *Kings* 3. 24. and 17. 19, &c. *a* Nor didſt thou only receive Gifts for, and give them to thy Friends and People, as the manner of other Conquerors is, but alſo to thy moſt ſtubborn and rebellious Foes, even Jews or Gentiles, who refuſed to *bend his hands and feet*, and to *call away thy cords from them*; as is ſaid *Pſal.* 2. 3. And would *not have thee to reign over them*, *Luke* 19. 14. Who crucified him, and put him to open ſhame; and yet to thee, as well as others, thou didſt give thoſe living Gifts and Graces, as we read *Acts* 2. and elſewhere. *b* That having received ſuch Gifts, and thereby being made fit habitations for God, he who as then is deſcended into the high eſt heavens might, as God, come down to them, and dwell with them, not only in and by his Ordinances in which he is preſent, but alſo by his Spirit dwelling in their hearts by Faith. Or, *that they might dwell with the Lord God*; the Particle with being either underſtood, as it is in many places, or being contained in the Hebrew Verb *Shacan*, which, as ſome Hebrew Criticks obſerve, ſignifies not only to *dwell*, but to *dwell with another*; of which the Learned may ſee many inſtances in *Buxtorf* in his Hebrew Lexicon. So the ſenſe is, that they who were estranged, and at a diſtance from God, and Enemies to him, might draw near to him, and dwell with him both here and in Heaven.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits*, † *even* the God of our ſalvation *d*. Selah.

† Heb. *Even God of our Salvation.*

And beſides that great and glorious Bleſſing of his Aſcenſion which once he wrought for us, he is daily conferring new favours upon us. Heb. *Bleſſed be the Lord Day by Day.* Which may be underſtood either, 1. Of the burden of afflictions, for which God is pleaſed to give cauſe to bleſs God upon many occaſions. Or rather 2. Of Benefits and Favours, which is more agreeable to the Context; becauſe with in common ſpeech men are ſaid to be loaded by another when they receive them from him in great abundance. *c* The only Author and Finiſher both of our preſent and of our Eternal Salvation.

20 He that is our God, *is* the God of ſalvation, and † unto GOD the Lord *belong* e the *i* ſſues ‖ from death *g*.

† Heb. *to God the Lord Iſſues.* ‖ Or, *from the Iſſues.* Rev. 1. 18.

e (i. e.) They are only in his hand and power to diſpoſe them of. Or, as he plainlieth. *f* Heb. *Exe or egreſſes*, or *goings out*, or *places of going out*, or *deliverances*, as a Greek word is. The ſame Expreſſion is uſed, 1 *Chron.* 12. 13. *g* Or, *in* (as the Hebrew Letter is often uſed, *Pſal.* 18. 6. and 31. 17.) *death*, (i. e.) the moſt deadly dangers, even ſuch death it ſelf, in and from which God through Chriſt delivers his people.

21 But God ſhall wound the head *h* of his enemies, *and* the hairy ſcalp *i* of ſuch a one as goeth on ſtill in his treſpaſſes *k*.

h Either 1. The political Head, their Rulers or Rulers, the Devil or other wicked Chriſtians: Or rather 2. The Natural Head, as appears from the following expreſſion added to explain this, and *the hairy ſcalp*: And ſo ſpeaks of one, but of all his Enemies, the ſingular number being put for the plural, that which nothing is more frequent in the Hebrew Phraſe and Idiom. *i* Or, *fierce and terrible Enemies.* For in ancient times they uſed to wear long and ſhaggy Hair, that they might appear more terrible to their Enemies. *k* Of thoſe who continue in their ſins and rebellion againſt him. Whereby he ſhews that he will not ſhew mercy to his very Enemies, if they return and repent and turn to him.

22 The Lord ſaid *l*, I will bring again from Baſhan, I will bring *my people* again * from the depths of the ſea *m*.

* Exod. 14. 22.

l Either within himſelf, he purpoſed or he ſpake it to his Prophets, as he had done by divers of his Prophets, though their Writings which are here uſed, yet to the ſame purpoſe. *m* By the ſame or the like ancient favours, and give my people as great cauſe of Joy and Praiſe as merly did, when I ſaved them from the bottom of the Red Sea and from Baſhan, who came out againſt them with an Hoſt like unto that of whom I delivered into their hand, as it there is ſaid. This deliverance is oft mentioned in ſucceeding Scriptures, as one of the moſt eminent. *n* From the *Egyptians*, or from the Red Sea, or from the Red Sea it ſelf, through which I brought them with honour and ſafety, when it overwhelmed their enemies.

23 * That thy foot may be dipped in the blood of *thine* enemies, and the tongue of thy dogs in the ſame *o*.

* Pſ.58.10.

o And as it was at the *Red Sea*, and at *Baſhan* before, ſo ſhall again thine Enemies ſhall be ſlain in ſuch great numbers, that thou mayſt wade in their blood, and thy Dogs ſhall be filled with it.

24 They have ſeen *p* thy goings *q*, O God, even the goings of my God, my King, in the ſanctuary.

p It is an indefinite expreſſion. That they have ſeen, or that the people to their comfort, and thine enemies to their terror and puniſhment. *q* Either 1. How thou haſt conducted thy people through the *Red Sea* and the Wilderneſs, even unto the borders of bring them into *Canaan*, and afterward into *Zion*. Or rather 2. How thou didſt ſabdue their Enemies, and carry on the proceſſion of the Ark to *Sion*, the ſolemnity whereof is ſo particularly deſcribed in the following Verſes. *r* Or, *in the Sanctuary*, for it was not a light and carnal, but an holy thing in the holy place; as the Ark, in and with which God is ſaid to be, was moſt very holy and truly be called. Or, *into the Sanctuary*, or holy Tabernacle prepared for it; whither the Ark was now coming.

25 * The ſingers went before, the players on inſtruments *followed* after *s*, amongſt *them were* the damſels playing with timbrels *t*.

* Chr. 13. 15. Pſal.47.5.

s Or

t Of

s Of which see 2 Sam. 6. 15. 1 Chron. 13. 8. t According to the usage of those times. See Exod. 15, &c.

26 Bless ye God in the congregations; even the Lord, from the fountain of Israel u.

‖ Or, ye that are of the fountain of Israel.

u Or, as it is rendred in our Margent, and by many others, ye that are of or from the fountain of Israel, or Jacob, (i. e.) All ye people of Israel, who are called the fountain of Jacob, Deut. 33. 28. and said to come forth out of the waters of Judah, Isa. 48. 1. and consequently of Jacob, or Israel. See also Prov. 5. 18. Isa. 51. 1. And this sense seems to be confirmed by the following Verse, wherein this fountain is distributed into its several streams, the Tribes of Israel. But these words may be, and are by some joyned with the former, either thus, Bless——the Lord for the fountain of Israel, (i. e.) for that fountain which God hath opened to Israel for the purging away of sin and uncleanness, as it is expressed Zech. 13. 1. even the Blood and Spirit of Christ and all those Spiritual Blessings which God confers upon his people in his Sanctuary, and by his Ordinances; which are oft compared to waters, as Isa. 12. 3. Ezek. 47. 1. and to a Fountain or Well, as Joel 3. 18. John 4. 14. Ezek. 47. 1. and to a Fountain or Well, as Joel 3. 18. John 4. 14. See also Prov. 14. 27. Jer. 2. 13. Or thus, Bless——the Lord who is of the fountain of Israel, (i. e.) who though he be the most high God, yet according to the Flesh is descended from Israel, as is noted Rom. 9. 5. But the first sense seems most natural and easie.

27 There is x little y Benjamin z with their ruler a;

‖ Or, with their company.

the princes of Judah ‖ and their council b, the princes of Zebulun, and the princes of Naphtali c.

x Present in this solemn pomp of carrying the Ark to Zion under the conduct of David their King. y That Tribe is called little, partly because it was the youngest, as being descended from Jacobs youngest son Benjamin; and principally because it was exceedingly diminished and almost extinguished under the Judges, Judg. 20. and 21. He mentions this Tribe, partly because they were nearest unto Judah, and to the place whither the Ark was going; and partly to note their reconciliation and submission to David, against whom they had flood out with more obstinacy than any other Tribe, as having been so long used to government, and loth to part with the Regal Dignity which was by Gods appointment first seated among them. a With the Prince of their Tribe, who marched in the head of them. Heb. the ruler, (i. e.) the Tribe which had lately swayed the Scepter, but now submitted themselves to David, and waited upon him in this Expedition. But the first sense seems the truest, because the Princes of all the following Tribes are here mentioned. b Their Counsellors; or rather, their company, as it is in the Margent, the people of that Tribe who waited upon them in that action. Which may seem to be here noted to intimate, that though the Princes only of the following Tribes be named, yet the people are comprehended under them, and were present with them in that solemnity. c He mentions these Tribes, either 1. Because they excelled in Learning and Knowledge, as is gathered from Gen. 49. 21. Deut. 33. 13. Judg. 5. 14. Or 2. Because they were more hearty and forward in complying with David, and in his service than the rest, as may seem from the great number of them which came from the ends of the Land to David in Hebron, 1 Chron. 12, 33, 34. Or 3. Because they lived in the remotest parts of the Land of Canaan. And so by naming two of the nearest Tribes, and two of the farthest, he leaves it to be understood that the other Tribes also did come upon this occasion, as is manifest from 2 Sam. 6. 15, 19. and 1 Chron. 13. 2, 5, 6, 8. and 15. 3, 28.

28 Thy God d hath commanded e thy strength f:

*Pf. 57.2.

strengthen, O God, that which thou * hast wrought for us g.

d Having spoken of Israel, and of their several Tribes, v. 26, 27. he now directeth his speech to them. e (i. e.) Hath ordained or effectually procured, as this word is oft used, as Levit. 25. 21. Deut. 28. 8. Pfal. 42. 8. and 44. 4. f All that strength and power which thou hast put forth at any time in fighting with thine Enemies, and which is now greatly increased by the recollection and union of all the Tribes under one head, which is the work of God himself, without whom all the differences and animosities which had for many years been among them could never have been compofed and quieted. g Seeing therefore all our strength is in thee and from thee alone, we pray unto thee for the continuance and increase of our strength, and that thou wouldst proceed to finish that good work which thou hast begun among us, by preserving and confirming and perpetuating this blessed union, and by giving us a more full and universal deliverance from our Enemies.

*Pf. 72.10.

29 Because of thy temple h at Jerusalem, * shall kings i bring presents unto thee.

h Either 1. The old Tabernacle which then was; which is oft called by this name. But that was now at Gibeon, not at Jerusalem. Or rather 2. The Temple which Solomon should build, which David knew should be very magnifical, of fame and of glory throughout all Countries, as he saith, 1 Chron. 22. 5. and such as would command esteem and reverence even from Heathenish Princes and People, and that not only for its most splendid and glorious Structure, but especially for the wonderful works of the God of that Temple wrought by him on the behalf of his people, and in answer to the Prayers made in the Temple, of which see 1 Kings 8. 41, 42, 43. i Kings of the Gentiles: which was done in part in the times of Solomon and Hezekiah, 1 Kin. 10. 11, 24, 25. 2 Chron. 32. 23. and afterwards by others; but more fully when the Lord Christ was come into his Temple, according to that Prophecy Mal. 3. 1. and had built a better Temple instead of it, even the Christian Church, to which the Kings and Nations of the Earth were to flow in great abundance, according to the tenour of many Prophecies in the Old Testament.

‖ Or, the beast of the reeds.

30 Rebuke k ‖ the company l of spear-men m, the multitude of the bulls n, with the calves of the people, till every one submit himself with pieces of silver o:

‖ Or, to scatterest.

scatter thou p the people that delight in war q.

k To wit, really: humble and chastize those that will not bring presents to thee, as the Kings did, v. 29. till they see their error and submit themselves. l So this word signifies here above, v. 12. and 2 Sam. 23. 11. Pfal. 74. 19. Or, the beast, or wild beast, as this word is elsewhere used, (i. e.) the Beasts; the singular being put for the plural: so the sense is the same. m Heb. Of the reed, (i. e.) that use Spears or Arrows; which may be called reeds, either because in length and form they resemble reeds; or because anciently they were made of reeds. And this sense seems favoured by the last words of this Verse, in which he explains this and the other Metaphors of Warriors. Or the reed may be taken properly; and by the beast of the reed he may understand the King of Egypt, who then was a very potent and a most Idolatrous King, and a great and old enemy to the true Religion, and to the people of Israel, whom therefore he desires God to rebuke and humble, that he may acknowledge the true God, which is foretold that he shall do, v. 31. As for this enigmatical deignation of this King, that is agreeable enough both to the usage of the Prophets in such cases, and to the rules of prudence; and upon the same account the Prophet Jeremy threatning destruction against Babylon, calls it enigmatically Sheshach, Jer. 25. 26. and 51. 41. and S. Paul calls Nero, the Lyon, 2 Tim. 4. 17. But then this one King, being eminent in his kind, is by an usual Synechdoche put for all of them which were enemies to Gods people. n By which he doubtless understands Men of War, as the following words expound it; the great and potent and fierce and furious Adversaries of God, and of his Church, as this word is used Pfal. 22. 12. Isa. 34. 7. And consequently the calves must be their People or Soldiers depending upon them, and joyning with them in those acts of hostility against thine Israel. o This he adds as a limitation of his request, Rebuke them, O Lord, not to utter destruction, but only till they be humbled and submit themselves, and in token thereof bring pieces of silver for presents, as was foretold, v. 29. For submit himself, it is in the Hebrew cast himself down, or offers himself to be trod upon. But because this supplement may seem too large, and not necessary, the words are and may be rendred otherwise, that tread upon, or walk proudly in, or with fragments or pieces of silver, wherewith eminent Captains used to adorn themselves and their very Horses. And so this belongs to the bulls and calves, whose pride and wealth and power is described in this manner. p Heb. He hath scattered, (i. e.) He will certainly scatter, according to the Prophetical Style. So this may contain an answer, or his assurance of an answer to his prayer: I prayed, Rebuke the company, &c. and God hath heard my prayer, and I doubt not, will rebuke or scatter them. q That without any necessity or provocation, and merely out of a love to mischief and spoil make war upon others, and upon us particularly. Now that thou hast given thy people rest, and settled the Ark in its place, O Lord rebuke all our malicious and bloody Enemies, and give us assured peace that we may worship the Lord without disturbance. And withal David may seem to utter this for his own vindication. It is true, O Lord, I have been a Man of War, and therefore have lost the honour of building the Temple, and am now forced to lodge the Ark in a mean Tabernacle, which I have erected for it, but this thou knowest, that I have not undertaken any of my Wars out of wantonnefs, or ambition, or love to War and Mischief, but only by constraint and necessity for the just defence of my self and of thy people; and therefore do not lay my Wars to my charge.

31 Princes shall come out of Egypt; Ethiopia r shall soon stretch out her hands unto God s.

r He names only these, as the great and antient Enemies of God, and of his People, and a most wicked and idolatrous and incorrigible sort of men, see Jer. 13. 23. Amos 9. 7. but by them he Synecdochically understands all other Nations, and people of the like Character. s Either in way of humble supplication and submission, begging Mercy of him: Or to offer up the presents expressed v. 29. But this Prophecy, as also the next Verse, evidently belongs to the times of the Messiah, when the Gentile were to be brought to the knowledge and worship of the true God; with the thoughts and hopes whereof David oft comforteth himself in that confined and afflicted state of the Church in his time.

32 Sing unto God, ye kingdoms of the earth t: O sing praises unto the Lord. Selah.

t Not only Egypt and Ethiopia, but other Kingdoms and Nations also, who shall partake of the same Grace with them.

33 To him * that rideth upon the heavens u which were of old x; lo, he doth † send out his voice, and that a mighty voice y.

*Pf. 68.4, 33. † Heb. giveth.

u Upon the highest Heavens, as Deut. 10. 14. his truest and best Sanctuary. By which Expreffions, he prevents all mean and carnal conceptions of God, as if he were confined to the Ark or Tabernacle, and fifteenth up the Minds, both of Jews and Gentiles to Heaven, and represenleth God as dwelling there in infinite Glory and Majesty, and from thence looking down upon all the Inhabitants of the Earth, and ruling them by his Almighty Power, and therefore moft fit to be owned and received by all Kings and Kingdoms, as their Lord and Governour. x (i. e.) From the very beginning of the World; whereas the Ark was only some hundred years old. Or, which are everlasting; for this Hebrew word answers to that which looks not only backward to time past, but forward to the future, of which this word is by divers understood. Deut. 33. 15. This is also oppofed to the condition of the Ark and Tabernacle and Temple; all which, as David by the Spirit of Prophecy well knew, would be abolished and diffolved. y By which he understands; either, 1. The Thunder called Gods Voice, Pfal. 29. 3. and elsewhere. Or rather, 2. His Word, to wit, the Gospel, published by Christ and by his Apostles, affifted by the holy Spirit sent from Heaven; which might well be called Gods Voice, and that a mighty Voice, because it produced such great and wonderful Effects,

as are here above-mentioned, in converting all the Kings and Kingdoms of the Earth.

34 Ascribe ye strength unto God z: his excellency a is over Israel b, and his strength is in the ‖ clouds c.

‖ Or, Heavens.

z Acknowledge that he is mighty and able to do whatsoever he pleaseth for his people, or against his and their Enemies. a His excellent Power and Goodnefs. b Dwells among them, and is employed for them, as occasion requires. He is indeed the universal Lord of the whole Heaven and Earth, but in a special and excellent manner, he is the God of Israel. c Or, in the Heavens. He hath two dwellings and Thrones, the one in his Church and People, and the other in Heaven. See Isa. 57. 15.

35 O God, thou art terrible d out of thy holy places e: the God of Israel is he that giveth strength and power unto his people f: blessed be God.

d Or, Venerable, deservedly to be both reverenced and feared. e Or, Sanctuaries. He uses the plural number; either, 1. Of the Sanctuary in Zion, because the Tabernacle and Temple consisted of three parts, the Court, the Holy Place, and the Holy of Holies. Or rather, 2. With respect to that twofold Sanctuary here mentioned, one in Zion, and the other in Heaven. And out of both these Holy places God appeared, and put forth such Acts of his Power, as might justly terrifie his Enemies. f The strength which the Kingdom of Israel now hath, is not to be ascribed to my Valour or Conduct, nor to the Courage or numbers of the People, nor to that happy Union now made, and eftablished among all the Tribes, but only to the might and Grace of God.

PSAL. LXIX.

The ARGUMENT.

This Psalm of David, consists of his Complaints and fervent Prayers, and comfortable predictions of his Deliverance, and of the ruine of his Enemies. But the condition of this Psalm is like that of divers others, wherein although the matter or substance of it agree in some sort to David, yet there are some singular passages, which he delivers with a particular respect unto Christ, of whom he was an eminent Type, and upon whom his Thoughts were much and often fixed, and of whom they are more fitly and fully underflood: and therefore they are justly applied to him in the New Testament, as we shall see.

To the chief musician upon Shoshannim, a Psalm of David.

David (as a Type of Christ) complaineth of his heavy and manifold Afflictions, 1—12. Fervently prayeth for his help and deliverance, 13—21. Giveth over his Enemies to destruction, 22—29. And praiseth God in confidence of being accepted, 30—34. and Sion, favored, 35, 36.

*Pf. 60. 5. 1

SAve me, O God, for * the waters a are come in unto my soul b.

a (i. e.) Tribulations, which are oft expressed by Waters; as hath been observed. b (i. e.) To my Vital parts; so that I am ready to be swallowed with them. My Soul is exceeding sorrowful even unto Death.

Psa. 124. 4, 5. Heb. the Sea. Jer. 38. 6. Heb. the Mire of the deep. Pf. 40. 2. Heb. depths of waters. Pf. 124. 4.

2 * I sink in † deep mire c, where there is no standing d: I am come into † deep waters, where * the floods overflow me.

c Heb. In the Mire of the deep Waters. I am not in the Shallows, or nigh the bank, but in the middle, and deepest parts, and in the very Mire, which is at the bottom of the Waters. d No firm and sure footing, but I sink in deeper and deeper, and, without thy speedy and almighty help, shall be overwhelmed and destroyed.

3 I am weary of my crying e, my throat is dried f: mine eyes fail g while I wait for my God.

e I have prayed and cryed to God, long and fervently, and yet God seems to neglect and forsake me. f With loud and frequent cryes. g With looking to God for that affistance which he hath promised, and I confidently expected, but in vain.

Pfa. 119. 83. Lam. 4. 17.

4 They that * hate me without a cause g, are more than the hairs of mine head: they that would destroy me being mine enemies wrongfully, are mighty: then I restored that which I took not away h.

g Without any injury or occasion given them by me. h Either, because they unjustly and violently forced me to it: Or, because I was willing to do it to my own wrong for peace sake. By this one kind of wrong, he underflands all those injuries and violences, which they practiced against him.

Heb. folishness.

5 O God, thou knowest my foolishness, and my † sins are not hid from thee i.

i This is added; either 1. As a proof of his Innocency which he had now asserted by way of appeal to God; do thou, O Lord, judge between me and them, whether I be guilty of those Follies and Sins, which they lay to my Charge. And such Appeals indeed David useth, Pfal. 7. 3, 4. and elsewhere: But then they are delivered in form of a Suppofition, and not a positive Affertion, as this is. Or rather, 2. As an exception to what he last said. But, O Lord, although I have been innocent to mine Enemies, and have given them no cause to hate or persecute me, as they do, yet I must confess, I am guilty of many Sins and Follies against thee, and have given thee just cause to punish me, and to give me up into their hands, and to deny or delay thine help unto me. By Foolishness he means Sin, as he explains it, which is commonly so called in Scripture; or by his Foolishness, he means lesser Sins contrasted through Ignorance or Inconsiderateness, and by Sins, those of a greater Nature.

6 Let not them that wait on thee f, O LORD GOD of hosts, be ashamed g for my sake h: let not those that seek thee, be confounded for my sake, O God of Israel.

f (i. e.) They godly people, who relye upon thy promises, which thou hast made to all thine in general, and to me in a special manner, wherein they also are concerned. g (i. e.) Frustrated of their just hopes; which will make them ashamed either, to look up unto God, or to look upon their Enemies, when they shall frustrate them for their Confidence in God. h Either, 1. For the sake of my sins last mentioned; let not all good men suffer for my sins. Or 2. Because of my sad disappointments. For if they see me rejected and forsaken of God, whom they have esteemed a great example of Faith, and Prayer, and all Vertue and Piety, they will be exceedingly discouraged by this Example; which will tend much to thy dishonour and disservice.

7 Because for thy sake i I have born reproach: shame hath covered my face k.

i For my trust in thy Promise, and Obedience to thy Commands, and Zeal for thy Glory, and against all Wickedness: All which they turn into matter of derision and reproach. k In which Mans Majesty and Glory is most evident, which I am in a manner ashamed to shew amongst men.

*Pf. 31. 11. Joh. 2. 17. * Ro. 15. 4.

8 I * am become a stranger unto my brethren, and an alien unto my mothers children l.

l My nearest Kinsmen estranged themselves from me; partly, out of fear, left they should be involved in my sufferings; and chiefly, out of dislike of his Piety and excessive Zeal in Religion, as it here follows.

*Pf. 119. 139. * Ro. 15. 3.

9 * For m the zeal of thine house n hath eaten me up o, * and the reproaches of them that reproached thee p, are fallen upon me q.

m This is the Reason of that alienation of my Brethren and others from me, because there is a vast difference and contrariety in our Tempers. They mind not the concerns of God and of Religion, but are wholly intent upon Wealth and Honour, and Worldly greatness. n That fervent Passion which I have for thy House and Service, and Glory. and People. o Exhausted and wasted my Natural Moisture, and Vital Spirits, which is oft effected by Grief and Anger, and fervent Love and Desire; of which Passions Zeal is compofed. p That speak contemptuously or wickedly of thy Name or Providence, or Truth, or Worship and Service. q Either, 1. By imputation: They reflect upon me, because I am engaged in the defence of thy Cause and Glory, which wicked men oppose and despise, and therefore must needs suffer in it, and with it. Or 2. By Choice and Affection. I have been so deeply affected with thy Reproaches, as with mine own. This whole Verse, tho' truly belonging to David, yet was also directed by him, or at least by the Spirit of God in him, to an higher use, to represent the disposition and condition of Christ, in whom this was more truly and fully accomplished then in David, to whom therefore it is applied in the New Testament, the first part of it, John 2. 17. and the latter, Rom. 15. 3.

† Heb. and I wept in fasting, that was to my reproach n,

10 † When I wept r, and chastened s my soul t with fasting, that was to my reproach n,

r For their Impiety and Reproaches, which they cast upon God and Godliness. s Which word is here underflood, out of Pfal. 35. 13. as it is also in 2 Chron. 20. 18. 1 Kings 12. 11. and that, where it is expressed. t Either my Body; or my self, the Soul. &c. being oft used both ways. u They derided me for my Piety and Devotion, and for my Faith in Gods promises, and hopes of assistance from him.

11 I made sackcloth also my garment x, and I became a proverb to them y.

x Wearing it next to my Skin, in token of my Humiliation and hearty Sorrow, as the manner then was in days of Fasting. y They used my Name proverbially of any person, whom they thought vainly and foolishly Religious.

*Pf. 35. 15, 16. † Heb. drinkers of strong drink.

12 They that sit in the gate z, speak against me, and * I was the song of the † drunkards a.

z Either, 1. Vain and idle persons, that spend their time in the Gates and Markets, in which there used to be a confluence of people. Or rather 2. The Judges and Magistrates, who used to sit, which was their posture, Exod. 18. 14. Prov. 22. 8. &c.) in the Gates of Cities, the usual places of Judicature: For David oft complains of his hard usage from these men, as Pfal. 52. 1, 2. and 119. 23. and elsewhere; which was the more grievous, because these who were obliged by their Office to protect and right him, did joyn with others in reproaching and oppressing him. a Of the scum of the people; of all lewd and debauched persons. Thus both high and low conspired against him.

2 Cor. 5. 2.

13 But as for me, my prayer is unto thee b, O * LORD, * in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation c.

b But whilst they scoff I will pray, and not be driven from God, and from my Prayers and other Duties, by all their Reproaches or other discouragements. c Heb. In a time of Acceptation, or Grace; or thy good Will, or good Pleasure. These words may be joyned: either 1. With the following words, by way of limitation: Hear me in thy accepted time, (i. e.) I do not limit thee to a day or time, but when thou seest fit, hear and help me. Or rather 2. With the foregoing, as an Argument to enforce his Prayer, I pray in a time of Grace or Acceptation, I seek thee, when they might be found, as Pfal. 32. 6. Isa. 55. 6. in a good Day, as they call it 1 Sam. 25. 8. in the day of Grace and Mercy, in a time of great Trouble, which is the proper season for Prayer, Pfal. 50. 15. and whilst I have thee engaged to me by Promise, which thy Honour and Truth oblige thee to perform, I come not too late, and therefore do thou hear me. c Or for, or according to thy saving Truth, or Faithfulness; whereby thou art obliged to grant unto me that Salvation which thou hast graciously promised.

13 De-

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me *d*, and out of the deep waters.

d Whereby he explains his meaning in theſe Metaphors of *Mire*, and *Waters*, and *Deep*, and *Pit*.

15 Let not the water-flood overflow me, neither let
*Pſ.55.23. the deep ſwallow me up, and let not * the pit ſhut her mouth upon me.

16 Hear me, O LORD, for thy loving kindneſs *is* good *e*, turn unto me according to the multitude of thy tender mercies.

e (i. e.) Is eminently and unſpeakably good: the poſitive degree being put for the ſuperlative, as it is *Luke* 1. 28. 1 *Cor.* 12. 23, &c. It is moſt ready to communicate it ſelf to indigent and miſerable Creatures.

17 And hide not thy face from thy ſervant, for I am
† Heb. *make haſte to hear me.* in trouble: † hear me ſpeedily.

18 Draw nigh unto my ſoul *f*, *and* redeem it: deliver me becauſe of mine enemies *g*.

f To ſupport and relieve it, O thou who ſeemeſt to be departed far away from me. *g* Perils, becauſe they perſecute it, and greedily ſeek to deſtroy it; and partly, becauſe they are thine as well as mine Enemies, and if they ſucceed, will triumph not only over me, but in ſome ſort over thee, and over Religion.

* Pſal. 22. 6, 7. 19 Thou haſt known * my reproach, and my ſhame, and my diſhonour *h*: mine adverſaries *are* all before
Iſa. 53. 3. Heb. 12. 2. *thee* *i*.

h Thou ſeeſt how much of it I ſuffer, and that for thy ſake; as he ſaid v. 7. *i* Thou knoweſt them thoroughly, and all their injurious and wicked devices, and implacable malice againſt me, and all their impiety and contempt of thee; for which they deſerve to be utterly and ſpeedily deſtroyed.

20 Reproach hath broken my heart *k*, and I am full
† Heb. *to Lament* with me. of heavineſs: and I looked *for ſome* † to take pity, but *there was* none *l*, and for comforters, but I found none.

k For reproach is moſt grievous to the moſt generous and noble Souls; and beſides, this was the higheſt degree, and the worſt kind of Reproach, being caſt upon him for Gods ſake, and upon God alſo for his ſake. *l (i. e.)* Few or none, as that word is frequently uſed, both in ſacred and profane Writers. For whether you underſtand it of *David*, or of Chriſt, there were ſome who joined both of them.

* Mat. 27. 34. 48. Mar. 15. 36 *m* Or, *Poiſon*; or *bitter Herbs*, *Hoſea* 10. 4. See *Deut.* 29. 18. Joh. 19. 29 *Jer.* 9. 15. *Lament.* 3. 15. 21 They gave me alſo gall *m* for my meat, * and in my thirſt they gave me vinegar to drink *n*. Inſtead of giving me that pity and comfort which my Condition required, they barbarouſly added to my Afflictions. *n* Theſe things were Metaphorically fulfilled in *David*, but Properly and Literally in Chriſt, the deſcription of whoſe Sufferings was principally intended here by the Holy Ghoſt, who therefore directed *David's* Pen to theſe words, and poſſibly informed him, that this ſhould be accompliſhed in Chriſt. Which may not ſeem improbable to him that conſiders the following Imprecations, which are ſo many and ſo ſevere, that they may ſeem to exceed the bounds of Juſtice and Charity, if they be applied to *David's* Enemies, as a juſt recompence for their Injuries done to him; whereas they moſt deſervedly and nitly belong to the Enemies, and Murderers of Chriſt.

* Rom. 11. 9, 10. 22 * Let *o* their table *p* become a ſnare before them *q*: and *that which ſhould have been for their* welfare, *let it become* a trap *r*.

o Theſe and the following Words, which are expreſſed in the form of Imprecations, are thought by divers to be the only Predictions, and that the Imperatives are put for the Futures, as ſometimes they are. And accordingly they tranſlate the words thus; *Their Table ſhall become a Snare*, &c. But if they be Imprecations, here was ſufficient Cauſe for them. And beſides it is apparent, that they were not the Dictates of Humane Paſſion, but of Divine Inſpiration, and proceeded from a juſt Zeal for Gods Glory, as hath been obſerved before. *p (i. e.)* Their Food and all their Proviſions for Neceſſity or Delight; either for Body or Soul; for the Curſes here following are Spiritual and Eternal, as well as Temporal. And ſo this may comprehend their Sacrifices and other Legal Ordinances, and the Word of God: all which became to the *Jews* through their own default, a great occaſion of ſtumbling at Chriſt. And this puniſhment in their *Table*, exactly anſwers to their ſin, in giving Chriſt *Gall* in his *Meat*, v. 21. *q* Heb. *Before them (i. e.)* Their Table or Meat, which is ſet *before them*, which is the uſual expreſſion in this caſe, as *Gen.* 18. 8. 2 *Kings* 6. 22.) *become a Snare, (i. e.)* The occaſion or inſtrument of their deſtruction. It is a Metaphor taken from Birds, or Fiſhes, that are commonly enſnared and taken with their Baits. *r* Heb. *And as for their great Peace* (which the Plural Number ſeems to import, and that Tranquility and Proſperity which they do, or may enjoy) let it be a *Trap*. Or, *And their Peace-offerings* (which Sacrifices may be here mentioned, becauſe the officers did partake of them, and feaſt upon them; and ſo this agrees with the *Table* expreſſed in the former Clauſe) *a Trap*. And ſo they were to the unbelieving *Jews*, whoſe falſe conceit of the everlaſtingneſs of the Moſaical Diſpenſation, was one Cauſe of their Rejection of Chriſt. Or thus; *And for Recompences, (i. e.* An abundant compenſation of all their Injuries) *and for a Trap.* For thus it is rendred by divers, both Antient and Modern Interpreters, and which is more conſiderable, by the Apoſtle, *Rom.* 11. 9.

23 Let their eyes *s* be darkned that they ſee not:
and make their loins continually to ſhake *t*.

s Not the Eyes of their Bodies (for ſo this was not accompliſhed in *Davids*, nor in Chriſts Enemies) but of their Minds, that they may not diſcern Gods Truth, nor their own Duty, nor the way of Peace and Salvation. Puniſh them in their own kind: As they that thut their Eyes and would not ſee, ſo do thou judicially blind them. This was threatned and inflicted upon the *Jews*, *Iſa.* 6. 10. *John* 12. 39, 40. *t* This alſo belongs to the Loyns of their Minds or Souls; of which we read *Luke* 12. 35. 1 *Pet.* 1. 13. The Loyns of the Body are the ſeat of Strength, and the great inſtrument of Bodily Motions and Actions. Which being applied to the Mind, the Senſe may be; either, 1. Take away their Courage and Alacrity, and give them up to Puſillanimity, and Terror, and Deſpair: Or rather, 2. Take away their Strength and Ability for Spiritual Actions. In the former branch, he wiſheth that they may not be able to ſee, or chuſe their way; and here, that they may not be able to walk in it, nor to execute the good Counſels which others may give them. As on the other ſide, when God gives Men ſtrength, they are able not only to Walk, but to Run in the ways of God, *Pſal.* 119. 32. *Cant.* 1. 4. *Iſa.* 40. 31.

24 Pour out thine indignation upon them *u*, and let
thy wrathful anger take hold of them.

u In ſuch other ways and judgments, as thou ſhalt think fit.

25 * Let † their habitation *x* be deſolate, *and* † let * Acts 1. 20. none *y* dwell in their tents.

x Heb. *their Palaces*, as this word ſignifies, *Gen.* 25. 16. *Numb.* † Heb. 31. 10. *Cant.* 8. 9. Either their Temple, in which they place *Heve Pa.* their Glory and Safety. Or rather, 2. And more generally, their *laces.* ſtrongeſt and moſt magnificent Buildings, and Houſes, in which * Heb. *be* they dwelt, as it follows in the next Clauſe, which explains this *Heve* no. clauſe. *y* Either, 1. None of their Poſterity. Deſtroy them both Root *Dwellers.* and Branch. Or 2. None at all. Let the places be accounted inhabitable and dreadful.

26 For they perſecute * him whom thou haſt ſmit- * Iſa. 53. ten *z*, and they talk *a* to the grief of † thoſe whom thou haſt *Or, to the* wounded. *z* Which is an act of barbarous Cruelty, and inhumane Malice. *a* Reproaching them with, and inſulting and triumphing in their Calamities.

27 Add ‖ iniquity to their iniquity *b*; and let them not Or, Pu- come into thy righteouſneſs *c*. niſhment.

b Give them up to their own vain Minds and vile Luſts, and to a reprobate ſenſe, and take off all the reſtraints of thy Grace and Providence, and expoſe them to the Temptations of the World, and of the Devil, that ſo they may grow worſe and worſe, and at laſt may fill up the meaſure of their ſins; as it is ſaid *Mat.* 23. 32. compare *Rom.* 1. 22, &c. Or, *Add Puniſhment to their Puniſhment*; as this Word is oft taken: Send one Judgment upon them after another, without ceaſing. *c* Let them never partake of thy Righteouſneſs, *(i. e.)* Either, 1. Of thy Faithfulneſs, in making good thy promiſes to them. Or, 2. Of thy Mercy and Goodneſs. Or rather, 3. Of thy Righteouſneſs; properly ſo called, of that *revolving Righteouſneſs*, which the Meſſiah ſhall bring into the World, *Dan.* 9. 24. which is called the *Righteouſneſs of God*, *Rom.* 1. 17. *Phil.* 3. 9, &c. Which is ſaid to be *Witneſſed by the Law, and the Prophets*, *Rom.* 3. 21. by, and for, which God doth juſtifie or pardon ſinners, and accept them in Chriſt as righteous perſons. For this was the Righteouſneſs which the *Jews* rejected to their own ruin, *Rom.* 10. 3. according to this prediction. Thus as the firſt branch of the Verſe maketh, or ſuppoſeth them guilty of many Sins, ſo this excludes them from the only remedy, the remiſſion of their Sins. And this juſtifying rather than ſanctifying Righteouſneſs is here meant, ſeems moſt probable from the Phraſe, which ſeems to be a judicial phraſe, as we read of *coming, or coming into Judgment*, *Joh* 22. 4. and 34. 23. and *into Condemnation*, *Pſa.* 5. 24. oppoſite unto which is this phraſe, of *coming into Juſtification*; or which is all one, *into thy Righteouſneſs*.

28 Let them be blotted out of the book of the living *d*
and not be written with the righteous *e*.

d Or, *Of Life*. Either, 1. Of this Life: Out of the number of living men; which antiently uſed to be written in Catalogues, out of which the Names of thoſe who died were blotted: Or rather, 2. Of Eternal Life, as both *Jewiſh* and *Chriſtian* Interpreters commonly underſtand it. Which agrees beſt, 1. To the uſe of this phraſe in Scripture: For in this ſenſe men are ſaid to be *written in the Book, Dan.* 12. 1. or *in Gods Book, Exod.* 32. 32. or *in the Book of Life, Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 17. 8. and 20. 12. and 21. laſt. 2. To the laſt Clauſe of the Verſe, which explains it, of that Book, wherein none but *the Righteous* are written; whereas this Life, and that attended with health and proſperity, is promiſcuouſly given to and taken from good and bad men, v. 5. To the quality of the perſons of whom this is ſaid; which are the malicious enemies of God, and of his people, and the murderers of the Lord of Glory; who ſhall be puniſhed with eternal Death. In this Book Men may be ſaid to be written: Either 1. In reality, by Gods Election or Predeſtination. Or 2. In appearance, when a Man is called by God to the profeſſion and practice of the true Religion, and into Covenant with himſelf, and profeſſeth to comply with it; and ſo is *written, in the writing of the Houſe of Iſrael*, which is ſaid of all that are *in the Aſſembly of Gods People*, *Ezek.* 13. 9. and ſo ſeems to others, and it may be to himſelf; to be really written in the Book of Life. And when a Man renounceth this Profeſſion and Religion, he may be ſaid to be *blotted out of that Book*, becauſe his Apoſtacy makes it evident, that he was not written in it, as he ſeemed to be. For this is a known and approved Rule for the underſtanding of many Texts of Scripture, that things are oft ſaid to be done when they only ſeem to be done, and are not really done; as he is ſaid to *find his Life*, *Matt.* 10. 39. who falſly imagined that he did find it, when in truth he loſt it; and to *have*, *Mark* 12. 12. who only *ſeemed to have*, as it is explained in the parallel place, *Luke* 8. 18. and to *live*, *Rom.* 7. 9. when he vainly conceited himſelf to be alive. And in like manner Men may be ſaid to be *written in*, or *blotted out of this Book*, when they ſeem to be ſo, by the courſe of their Lives and Actions. But

that this *blotting out* is not meant, properly and poſitively, is clear from the laſt branch of this Verſe; which, after the manner of theſe Books, expounds the former, wherein this doubtful phraſe is explained, by one which is evident and unqueſtionable, even by his *not* being *written* in it. For it is impoſſible that a Mans Name ſhould be properly blotted out of that Book in which it was never written. The Senſe of the Verſe ſeems to be this: Let their Wickedneſs be ſo notorious, and the tokens of Gods Wrath upon them ſo manifeſt, that all men may diſcern that they are blotted out; that is, that they never were written in the Book of Life, in which the Righteous are written. *e (i. e.)* In the Book of Life, in which all righteous or holy perſons, and only they are written, whereby it may appear that whatſoever ſhew or profeſſion they once made, yet they neither are nor were truly righteous perſons.

29 But I *am* poor and ſorrowful: let thy ſalvation,
O God, ſet me up on high *f*.

f Out of the reach of mine Enemies: Or, lift me out of the deep Waters, and the Mire, in which I was ſinking, v. 14.

30 I will praiſe the name of God with a ſong, and will
magnifie him with thankſgiving.

Pſ. 50. 13, 14. 23. 31 * *This* alſo ſhall pleaſe the LORD better than an oxe *or* bullock *g* that hath horns and hoofs *h*.

g This ſincere and hearty Sacrifice of Praiſe, is and ſhall be more grateful to God, than the moſt Glorious Legal Sacrifices; for ſuch Moral Services ever were, 1 *Sam.* 15. 22. *Hoſea* 6. 6. and ſuch Sacrifices ſhall be accepted when thoſe legal ones ſhall be abolished. *h* This is added as a deſcription and commendation of the Sacrifice, or Bullock, which he ſuppoſeth to be of the beſt ſort, both tender and mature, as it is when the Horns bud forth, and the Hoofs grow hard.

* Pſ. 22. 26. ‖ Or, meek. 32 * The ‖ humble ſhall ſee *this*, *and* be glad *i*, and your heart ſhall live *k*, that ſeek God.

i Thoſe pious perſons who are grieved for my Calamities, ſhall have occaſion to rejoyce, and they will heartily rejoyce in my deliverance and exaltation. *k* Or, *be revived*, to wit, with joy, which were dejected, and in a manner dead with ſorrow. Comp. *Gen.* 45. 27. *Pſal.* 22. 26. and 109. 21.

33 For the LORD heareth the poor, and deſpiſeth
not his priſoners *l*.

l Thoſe who are in Priſon, or any ſtraits and afflictions for his ſake; which is my caſe v. 7.

34 Let the heaven and earth *m* praiſe him, the ſeas
and every thing that † moveth therein.

† Heb. *ſwarmeth, creepeth.*

m Either, 1. Angels and Men. Or rather, 2. The Heaven and Earth themſelves, as in the next branch, *the Seas, and every thing that moveth therein*. All which by an uſual Figure, he invites to praiſe God, as he doth elſewhere, becauſe they all give men occaſion to praiſe God.

35 For God will ſave Sion *n*, and build the cities of
Judah: that they *o* may dwell there *p*, and have it in poſſeſſion.

n The City of *Sion* or *Jeruſalem*; and his Church and People, which are frequently expreſſed under that Title. *o The humble and poor*, v. 32, 33. or *his Servants*, as is explained in the following Verſe. *p* In the literal *Canaan* for a long time, and in the Heavenly *Canaan* for ever.

* Pſ. 102. 28. 36 * The ſeed alſo of his ſervants ſhall inherit it *q*,
and they that love his name ſhall dwell therein.

q Their poſterity ſhall flourith after them, and partake of the ſame Happineſs with them.

PSAL. LXX.

The ARGUMENT.

THE Contents of this *Pſalm* are almoſt all to be found *Pſal.* 40. 13, &c. Nor is it ſtrange that they are here repeated: becauſe the ſame or like Occaſions were oft repeated; and *David* returning Diſtreſſes might well make him ſometimes repeat the ſame Words. And as theſe things were joyned with many other paſſages in *Pſal.* 40. ſo they are diſtinctly repeated, as a Form of Prayer, which himſelf or others might uſe in ſuch a Condition. What is neceſſary for the underſtanding of this *Pſalm*, the Reader may find in the Notes on *Pſal.* 40.

To the chief muſician, *a Pſalm* of David, to bring to remembrance.

David *prayeth to God for ſpeedy help, to the ſhame of his Enemies,* 1—3. *The joy of the Godly, and the magnifying of his Name,* 4, 5.

* Pſal. 40. 13, &c. Pſ. 71. 12. Pſal. 22. 19. Pſ. 38. 22. Pſ. 13. 3, 4. 1 *Make haſt*, * O God, to deliver me: make haſt † to help me, O LORD.

2 * Let them be aſhamed and confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt

3 Let them be turned back for a reward of their ſhame,
that ſay, Aha, Aha.

4 Let thoſe that ſeek thee rejoyce, and be glad in
thee: and let ſuch as love thy ſalvation, ſay continually, Let God be magnified.

Pſ. 69. 29. 5 But * I *am* poor and needy, make haſte unto me, O
God: thou art my help and my deliverer, O LORD, make no tarrying.

PSAL. LXXI.

The ARGUMENT.

THE matter of this *Pſalm* plainly ſheweth that it was written in a time of *Davids* great diſtreſs, and his *Old Age*, mentioned v. 9. and 18. which proves that it belongs not to *Sauls* time; but rather to the time of *Abſaloms* Rebellion, which happened in his *Old Age*.

The Pſalmiſt in confidence of his Faith, and in experience of paſt favours, prayeth unto God to deliver him, but conjoyns his Enemies, his perſevering Strength and Power, 17, 18. *Acknowledgeth his Troubles to be from God,* 19—21. *Promiſeth thankſulneſs to him for his deliverance,* 22—24.

1 IN * thee, O LORD, do I put my truſt, let me * Pſal. 25. never be put to confuſion *a*. 2, 3. & 31. 1.

a This Verſe and the next are taken out of *Pſal.* 31. 1, 2.

2 Deliver me in thy righteouſneſs, and cauſe me to
eſcape: incline thine ear unto me, and ſave me.

3 † Be thou my ſtrong habitation, whereunto I may † Heb. *be* continually reſort: thou haſt given commandment *b* to *ſave* me, for thou art my rock and my fortreſs. *to give to me for a Houſe.*

b By which he underſtands Gods purpoſe and promiſe; and his Providence, watching to execute them; all which are as certain and powerful as a Command.

4 Deliver me, O my God, out of the hand of the
wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O LORD God, *thou art*
my truſt from my youth.

6 * By thee have I been holden up from the womb *c*; * Pſal. 22. thou art he that took me out of my mothers bowels *d*, 9, 10. my praiſe *ſhall be* continually of thee. Iſa. 46. 3.

c (i. e.) From the time when I came out of the Womb. *d (i. e.)* Out of her Womb. Which he juſtly mentions as a great and wonderful, though a common and neglected work of Gods Power and Goodneſs.

7 * I am as a wonder *e* unto many, but thou *art* my * Zech. 3. 8. ſtrong refuge *f*.

e Or *Prodigy*; either, 1. Of Mercy, for the wonderful protections and deliverances which God hath given me. Or rather, 2. Of Judgment, for my many and ſore Calamities, as appears from the next words. They wondred both at the Calamities themſelves which befel me; which were great and various, and ſtrange; and that they ſhould befal me, one who have made it the chief care and buſineſs of my Life to pleaſe and ſerve and glorifie God; and one whom God hath owned in ſo eminent a degree, and crowned with ſuch a conſtant ſucceſſion of bleſſings and Deliverances from time to time. That ſuch a Man ſhould be forſaken by ſo gracious a God; and perſecuted even to Death by his own Son, whom he had ſo tenderly loved; and deſerted by the body of his own people, who had generally expreſſed ſo great an opinion of him, and affection to him, and had ſo many obligations to him, and ſuch ſingular benefits, by his wiſe and juſt, and pious Government; this was indeed cauſe of wonder. *f* But although men deſert me, and look askew at me, God is a ſure refuge to me.

8 Let my mouth be filled *with* thy praiſe *g*, *and with*
thy honour all the day.

g Give me occaſion to multiply my Praiſes to thee, for delivering me out of my preſent diſtreſs.

9 Caſt me not off in the time of old age *h*; forſake
me not when my ſtrength faileth.

h When I am moſt feeble, and moſt need thy help, and one who is grown Old in thy ſervice.

10 For mine enemies ſpeak againſt me, and they that
† lay wait *i* for my ſoul, take counſel together. † Heb.

i Or, *Watch it*, that they may find occaſion to deſtroy it, and *Watch, or obſerve.* that it may not eſcape their Hands.

11 Saying, God hath forſaken him: *k* purſecute and
take him, for *there is* none to deliver *him*.

k For his Adultery and Murder, and other Wickedneſſes, and therefore we ſhall certainly prevail againſt him.

12 * O God, be not far from me: O my God, make * Pſ. 70. 1. haſt for my help.

13 * Let them be confounded *and* conſumed, that are * Pſal. 35. adverſaries to my ſoul: let them be covered *with* re- 4. 26. proach and diſhonour that ſeek my hurt.

14 But I will hope continually, and will yet praiſe
thee more and more *l*.

l For which I know thou wilteſt yet give me abundant occaſion.

15 My mouth ſhall ſhew forth thy righteouſneſs, *and*
thy ſalvation all the day: for * I know not the numbers * Pſ. 40. 5. *thereof* *m*.

m (i. e.) Of thy Salvations and Mercies vouchſafed to me, which being innumerable, oblige me the more to celebrate thy Praiſes.

16 I will go *n* in the ſtrength of the Lord GOD *o*:
I will make mention *p* * of thy righteouſneſs *q*, *even* of * Ver. 2. thine only *r*. 15. 24.

n I will not ſit down in deſpair, but *I will go on*, or proceed in my buſineſs courageouſly and cheerfully, in making neceſſary proviſions for my own defence. *o* Relying only upon thy ſtrength, and not upon my own military preparations. *p* Partly to praiſe and celebrate it; and partly to ſupport and comfort my ſelf with the remembrance of it. *q* Either, 1. Of thy Mercy and Good-

ness. Or rather, 2. Of thy Faithfulness in making good all thy promises to me, as this Word is most commonly used in this Book. *r* Not of my Subjects and Friends, who are false and perfidious to thee, and to me: Nor of my own; for I have been most unfaithful to thee, and have broken my Covenant with thee.

17 O God, thou hast taught me *s* from my youth, and hitherto have I declared thy wondrous works.

s Partly, by thy Word and Spirit, convincing and assuring me; and partly, by my own Experience, *of thy Righteousness* last mentioned, the wondrous Effects whereof I have received and declared from time to time, as it here follows.

† Heb. *unto old Age, and gray Hairs.* 18 Now also † when I am old and gray-headed, O God forsake me not: until I have shewed thy strength *t* unto *this* generation, *and* thy power to every one *that* is to come *u*.

† Heb. *thine Arm.*

t Either, 1. This further Act, or instance of thy strength. Or rather, Thy great Power, which will more Eminently appear in this, than it hath done in former Deliverances, as my Danger is now greater, because this is a Civil War, and the Generality of mine own people are ingaged against me, and my Forces are very inconsiderable to theirs, and without thy Help, my Case is desperate. *u* (i. e.) To all succeeding Generations, to whom I will leave a lasting Monument of this glorious Example of al-sufficiency, such as this Psalm is.

19 Thy righteousness also, O God, *is* very high *x*, who hast done great things: O God, who *is* like unto thee?

x (i. e.) Most Eminent and Evident, as high things are.

20 *Thou* which hast shewed me great and sore trouble, shalt quicken me again, and shalt bring me up again from the * depths of the earth *y*.

* Psal. 63. 9. & 88. 6. *y* (i. e.) From the Grave; for I was like one Dead and buried, and past all hope of Deliverance, without thy Almighty assistance.

21 Thou shalt encrease my greatness *z*, and comfort me on every side.

z I am assured that thou wilt not only restore to me that Royal Majesty, which my Son hath invaded, but also increase my Honour and power.

† Heb. *with the Instrument of Psaltery.* 22 I will also praise † thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel.

23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto Shame that seek my hurt.

PSAL. LXXII.

The ARGUMENT.

That this *Psalm* was made by *David* is Evident, from v. 20. and that it was made with Respect to *Solomon*, is no less certain from the very Title of it. And that *David*, or at least the Holy Ghost which dictated this *Psalm*, did look beyond *Solomon*, and unto the Messiah, of whom *Solomon* was an Illustrious and unquestionable Type, seems as manifest from divers passages of this *Psalm*, which do not agree to *Solomon*, nor to any other King but the Messiah, and from the Confession of the Jewish Doctors themselves, who so understand it. It must therefore be acknowledged, that, as many others are, so this *Psalm* is also a mixt *Psalm*, belonging to *Solomon* in part, and obscurely and imperfectly, but unto Christ, more clearly and fully; divers Expressions being designedly so ordered, that the Reader might be led by them to the Contemplation of Christ, and of his Kingdom upon this occation. Which was the more necessary for the support and Comfort of God's true *Israel*, because the Spirit of God foresaw *Solomon*'s dreadful Apostacy, and the great Miscarriages and Calamities of his Successors, and of the Kingdom under their hands, and therefore was pleased to fortifie their Hearts with that glorious Condition, which they should certainly enjoy under the Messiah, who should certainly come.

‖ Or, *of.*

A Psalm ‖ for Solomon.

David *praying for* Solomon, *sheweth the blessed and glorious State of his Kingdom (as Typifying Christ's) in its duration,* 1——7. *Largeness,* 8——11. *and graciousness,* 12——17. *and concludeth all with a hearty Thanksgiving,* 18——20.

1 GIve the king *a* thy judgments *b*, O God, and thy righteousness *c* unto the kings son.

a Solomon, who was now anointed King, his Father yet Living, 1 *Kings* 1. 39. And this Psalm may seem to be made for that great and solemn Occasion. *b* (i. e.) Either, 1. Thy Statutes and Precepts, which are often called God's *Judgments*; which as thou hast given already to thy Book, so give them to him a second, and a better way, by writing them upon his Heart, or by giving him a solid knowledge of them, and an hearty Love and Obedience to them. Or rather, 2. Thy manner of Government or Administration, which is oft called *Judgment*, as *Psal.* 94. 15. *Isa.* 28. 6. &c. that he may follow thy Example in governing thy people, as thou governest them, to wit, in *Righteousness*, as it follows. He saith *Judgments* in the plural Number, because though the Office of judging and ruling was but one, yet there were divers parts and Branches, and Acts of it; as to acquit the Innocent, to Condemn the Guilty, &c. in all which he begs that *Solomon* may be directed to do as God doth, or would have him to do in such Cases. *c* That Grace of *Righteousness*, which is a part of thine image, and is absolutely necessary for good Government.

2 He shall judge *d* thy people *e* with righteousness, and thy poor *f* with judgment.

d To wit, if thou giveſt him what I have desired. And by this prediction he doth tacitly admonish him of, and oblige him to the performance of his Duty herein. Or, *Let him Judge*, the Future being put for the Imperative, as hath been oft observed. So it is a Prayer. *e* For they are thine more than his; and therefore he must not govern them according to his own Will and pleasure, but according to the Rules of thy Word, and for thy Service and Glory. *f* Or, *thy afflicted*, or *oppressed ones*; for such are *thine* in a special manner, thou art their Judge and Patron, *Psal.* 68. 5. and hast Commanded all thy people, and especially Kings and Magistrates, to take a singular Care of them, because they have few or no Friends.

3 * The mountains *g* shall bring peace *h* to the people, and the little hills by righteousness. * See v. 16. Jer. 31. 23.

g He meutioneth the *Mountains* and *Hills*, as bringing forth this blessed fruit: Either, because such places are usually Barren, and therefore this was an Evidence of extraordinary fruitfulness, and a special blessing of God: Or, because they are dangerous to passengers, in Regard of the Robbers and Wild beasts, which commonly abide there. Whereby it is implyed, that other places should do so too, and that it should be common and universal. *h* All manner of prosperity and Felicity, which the Hebrews frequently expresh by that word.

4 He shall judge *i* the poor of the people; he shall save the children of the needy *k*, and shall break in pieces the oppressour.

i (i. e.) Vindicate them from their potent oppressours, as *judging* is used, *Psal.* 43. 1. and oft elsewhere. *k* Whom the rich peradventure did seize upon for Bond-men, upon some pretence or other.

5 They shall fear *l* thee *m* as long as the sun and moon endure, * throughout all generations. * Heb. *Generation and Generation.*

l Or *Reverence*, or *Worship*, as this Word is used, *Isa.* 29. 13. Compared with *Mat.* 15. 9. and elsewhere. *m* Either, 1. Thee, O King, to whom he suddenly turneth his Speech. And so this is Hyperbolically true of *Solomon*, but truly and litterally of Christ. Or rather, 2. Thee, O God, of whom he had spoken before, and that in the second Person, v. 1, 2. as it is here; whereas he never speaks of the King in the whole Psalm, in the second Person, but constantly in the third. And so the Sence is, This shall be another blessed fruit of this righteous Government, that together with peace true Religion shall be established, and that *throughout all Generations*, as it here follows. Which was begun in *Solomon* days and continued, though not without Interruption, in the time of his Successors, the Kings of *Judah*, and afterwards until Christ, in and by whom this prediction and promise was most fully accomplished. *n* Heb. *With the Sun and before the Moon*. (i. e.) Whilst they continue in the Heavens. Others expound it thus, both Day and Night, as the *twelve Tribes* are said to *serve God*, *Acts* 26. 7. But the former Interpretation seems more probable, by Comparing this Verse with v. 17.

6 * He shall come down *n* like rain upon the mown grass *o*: as showers *that* water the earth. * Heb. *as grass.*

n To wit, by the influences of his Government upon his people under him. But this phrase doth much better agree to Christ, who was yet to come, and who did come down from Heaven, and brought or sent down from Heaven his Doctrine, which is oft Compared to Rain, and the sweet and powerful Influences of his Spirit. *o* Which it doth refresh and improve, or causeth to grow and flourish, and thus Rain was very acceptable, especially in *Canaan*, where Rain was more scarce, and more necessary than in many other places, because of the scorching Heat, and the natural dryness of the soyl, and the want of Rivers to overflow, or water the Land.

7 In his days shall the righteous flourish *p*, and abundance of peace † so long as the moon endureth. † Heb. *till*

p As the wicked shall be discountenanced and punish'd, *Psal.* 37. 9. good men shall be encouraged and advanced, and multiplyed. *q* (i. e.) *Men.* As long as time and the World shall last. Which neither was nor could be true of *Solomon*, who lived not long, and the Peace of whose Kingdom was sadly disturbed, and in a manner wholly lost presently after his Death, but was undoubtedly and Eminently accomplished in Christ, who brought *peace upon Earth*, *Luke* 2. 14. and left it as his Legacy to his Disciples, *John* 14. 27.

8 He shall have dominion also from sea to sea *r*, and from the rivers *s* unto the ends of the earth *t*.

r Either, 1. From the Dead Sea, or the Lake of *Sodom*, or from the Red Sea, to the Midland Sea. For so far did *Solomon*'s Dominion extend: but so did *David*'s also; and therefore in that Respect *Solomon* hath not that Pre-eminence, which this Promise plainly seems to give him above his Predecessours. Or, 2. More generally from one Sea to another, or in all the parts of the habitable World. So it was truly and fully accomplished in Christ, and in him only. *s* To wit, *Euphrates*: which was the Eastern border of the Kingdom of *Canaan* allotted by God, *Exod* 23. 31. *Numb.* 34. 5. but enjoyed onely by *David* and *Solomon*, and afterwards by Christ. Of whole Kingdom this may be here mentioned, as one of the Borders; partly, because the Kingdom of Christ is here described under the Type, and Shadow of *Solomon*'s Kingdom, whole bound this was: and partly, because though Christ's Kingdom did for a time extend it self beyond *Euphrates*, yet the chief part, and almost the whole Body of it, both did and doth lye on this side of it: and things do generally receive their Denomination from the greatest part. *t* Either, 1. Of the Land of *Canaan*. Or, 2. Of the World.

9 They that dwell in the wilderness *u* shall bow before him: and his enemies shall lick the dust *x*.

u In solitary places: Even rude and barbarous people, who lived without Order and Government among themselves: Of which fort great numbers submitted to Christ, and received the Gospel. *x* (i. e.) Shall prostrate themselves to the ground, in token of Reverence

Reverence and Subjection, as the Custome of the Eastern people was. See *Isa.* 49. 23. *Mich.* 7. 17.

* Psal. 45. 12. *Isa.* 49. 7. 60. 9. 10 * The kings of Tarshish and of the isles *y* shall bring presents: the kings of Sheba and Seba *z* shall offer gifts.

y Or, *of the Sea* (as *Tarshish* is underſtood, 1 *Kings* 22. 48. *Psal.* 48. 7.) *and*, (Or, that is: for that Conjunction is oft uſed Exegetically) *of the Isles*. (i. e.) Of remote Countries, to which they uſed to go from *Canaan* by Sea; all which are frequently called *Isles* in Scripture, as hath been noted before. The Kings that Rule by Sea (where *Solomon* had no great Power) or by Land. *z* Two *Arabian* Countries: unleſs the one be *Arabia*, and the other *Ethiopia* beyond *Egypt*.

11 Yea, all kings shall fall down before him: all nations shall serve him *a*.

a Which cannot be ſaid of *Solomon* with any Truth or Colour, but was unqueſtionably verified in Chriſt; of whom therefore this muſt be underſtood. For what is ſaid, 1 *Kings* 4. 21. that *Solomon Reigned over all Kingdoms*, is there limited to them that Reigned *from the River unto——Egypt*: Whereas the Expreſſions here are unlimited and univerſal.

12 For he * shall deliver the needy when he cryeth: the poor also, *and him* that hath no helper *b*. * Job 29. 12.

b The Fame of his juſt and merciful Government ſhall induce multitudes either to put themſelves under him, or to ſhew great Reſpect and Reverence to him.

13 He shall spare the poor and needy, and shall save the souls *c* of the needy.

c Properly ſo called; this being Chriſt's proper Work to ſave Souls: Or, *the Lives*, which Oppreſſours ſhall indeavour to take away.

14 He shall redeem their soul from deceit and † Heb. ore violence *d*: and * precious shall their blood be in his sight *e*. * Pſ. 116. 15.

d The two ways whereby the Souls or Lives of Men are uſually deſtroyd. *e* He will not be prodigal of the Lives of his Subjects, caſting them away meerly to gratifie his own Revenge, or Covetouſneſs, or inhabitable Deſire of enlarging his Empire, as earthly Kings commonly do, but like a true Father of his people, will tenderly preſerve them, and feverely avenge their Blood upon thoſe who ſhall ſhed it.

15 And he shall live *f*, and to him † shall be given of the gold of Sheba *g*; prayer also shall be made for him *h* continually, *and* daily shall he be praiſed. † Heb. ſhall live.

f To wit, long and proſperouſly, as *Solomon* did; yea Eternally, as Chriſt did. Other Kings muſt loſe both their Lives and Kingdoms: but this King, whom *Solomon* typified, ſhall Live for ever, and his Kingdom ſhall have no end. *g* As a Preſent, or Tribute. This was done to *Solomon*, 1 *Kings* 10. 15. and to Chriſt, *Mat.* 2. 11. and afterwards as need required. Although ſuch Expreſſions as theſe being uſed of Chriſt and his Kingdom, are commonly underſtood in a ſpiritual Sence. *h* His Subjects ſhall be obliged and excited by his righteous and happy Government, to pray heartily and frequently for him; Either, 1. For *Solomon*. Or, 2. For Chriſt; not ſo much for his perſon, which needed not their prayers, as for the protection and propagation of his Kingdom and Goſpel, and Intereſt in the World.

16 There shall be an handful of corn *i* in the earth *k* upon the top of the mountains *l*; the fruit thereof shall shake like Lebanon *m*, and they of the city *n* shall flourish like grass of the earth *o*.

i Which intimates the ſmall beginnings of this Kingdom; and therefore doth not agree to *Solomon*, whoſe kingdom was in a manner at large at the beginning of his Reign, as at the End; but it exactly agrees to Chriſt and his Kingdom, *Mat.* 13. 21, 32. *k* Sown in the Earth. *l* In the moſt barren grounds; and therefore this was an Evidence of extraordinary and prodigious Fertility. *m* It ſhall yeild ſuch abundance of Corn, that the Ears being thick and high and full of Corn, ſhall, when they are ſhaken with the Wind, make a noiſe not unlike that which the tops of the Trees of *Lebanon*, ſometimes make upon the like occaſion. Which Expreſſions, as well as many others of the like Nature in the Prophets, being applied to Chriſt, are to be underſtood in a ſpiritual Sence, of the great and happy Succeſs of the preaching of the Goſpel. *n* The Citizens of *Jeruſalem*, which are here Synecdochically put for the Subjects of this Kingdom. *o* Shall both encreaſe in number, that there may be mouths to receive the Meat provided, and enjoy great proſperity and Happineſs. † Heb. *ſhall be.*

17 His Name † shall endure for ever: † his Name ſhall be continued *q* as long as the Sun *r*, and * men ſhall be bleſſed in him *s*; all nations ſhall call him bleſſed. † Heb. *ſhall be as a Sun before him.* * Or, *continue* his Name. † Heb. *Be bleſſed.*

p The Honour and Renown of his eminent Wiſdom, and Juſtice, and Goodneſs. Which agrees but very obſcurely, and imperfectly to *Solomon*, who ſtained the Glory of his Reign, by his prodigious Luxury and Oppreſſion, and Apoſtacy from God; into which he fell in the latter part of his days. *q* Or, *ſhall be Propagated*, or *Transmitted to his Children*. Which ſuits much better to Chriſt, from whom we are called Chriſtians, than to *Solomon*. *r* Heb. *before the Sun*; Either, 1. Publickly, and in the Face of the Sun. Or, 2. Perpetually; as a conſtant and inſeparable Companion of the Sun; as long as the Sun it ſelf ſhall continue. See before on v. 5. *s* Either, 1. As a Pattern of Bleſſedneſs. When any man ſhall wiſh well to a King, he ſhall ſay: The Lord make thee like *Solomon*. See on *Gen.* 22. 18. Or rather, 2. As the Cauſe of it, by and through his Merits and Mediation. Gen. 12. 3 & 22. 18.

18 Bleſſed *be* the LORD God, the God of Iſrael, who onely doth wondrous things *t*.

t Who hath given to his people ſuch a Glorious and excellent King and Governour, and ſuch wonderful Bleſſings as they do, and ſhall enjoy under his Government.

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory *u*, Amen and amen.

u Heb. *The whole Earth ſhall be filled with his Glory.* For this may be either a Prayer for, or a Prophecy of the ſpreading of the true Religion in the Gentile-World. Which evidently relates to Chriſt and his Kingdom.

20 The prayers of David the ſon of Jeſſe are ended *x*.

x This Pſalm is called the laſt of *David*'s Pſalms (which are called *Prayers*, because they conſiſt very much of Prayer) either, 1. The laſt of that part, or Book of the Pſalms, which reached from the beginning of the Pſalms hitherto, wherein the ſix greateſt number were Compoſed by *David*, and all of them digeſted into this Order; the reſt of which follow, being Collected by ſome other holy Man, or Men of God after *David*'s Death, and Compoſed part by *David*, and part by other Prophets. Or rather, 2. The laſt Pſalm which *David* Compoſed: For this was done but a little before his Death, of which ſee the laſt Note on this Pſalm.

PSAL. LXXIII.

The ARGUMENT.

THe Subject of this *Pſalm* is the ſame with *Pſal.* 37. concerning the promiſcuous Carriage of God's Providence towards good and bad Men.

‖ *A Pſalm* of Aſaph *a*.

‖ Or, *for Aſaph*, the famous Muſician, to whom divers of *David*'s *Pſalms* for Pſalms were committed, as *Pſal.* 50. 1. &c. But becauſe *Aſaph* Aſaph. was not onely a skilful Muſician, but alſo was Divinely Inſpired, and the Author of ſome *Pſalms*, as is manifeſt from 2 *Chr.* 29. 30. and the ſtyle of this *Pſalm* may ſeem to be ſomething differing from that of *David*, it may be thought not Improbable that *Aſaph* was the Author or Pen-man of it. a Or, *for Aſaph.*

The Prophet under Temptation by reaſon of wicked Mens Proſperity, 1——12. *his diſtreſſe thereupon,* 13——15. *his way to overcome ſuch Temptations,* i. e. *The knowledge of God's Purpoſe in delivering the Wicked,* 17——20. *and that the Faithful might be contented alone with God, and commend to him,* 21——28.

1 † TRuly *b* God *is* good to Iſrael *c*, even to ſuch as are † of a clean heart *d*. † Heb. *Only.* † Heb. *Such as.*

b Or, *Nevertheleſs*. The beginning is abrupt, and ſuddenly intimates that he had a great conflict within himſelf about this Matter, and that many doubts and Objections were raiſed in his mind concerning it. But at laſt he breaks forth like the Sun out of a Cloud, and having by God's Grace ſilenced and Conquered his ſcruples, he lays down this following Concluſion. *c* Though he may ſometimes ſeem negligent of, and hurth and ſevere to his people, yet if all things be conſidered it is moſt certain, and another day will be made manifeſt, that God is Really and Superlatively *good*, (*i. e.*) Moſt kind and bountiful and a true Friend to them, and that they are moſt happy in him, and have no Reaſon to envy the greateſt, their preſent and ſeeming Felicity. *d* To all true *Iſraelites*, who ſerve God with their whole Heart, and ſerve him in Spirit and Truth, and uprightneſs. See *John* 4. 23. *Rom.* 2. 28, 29. So this Clauſe limits the former, and takes off a great part of the force of the Objection, even all that concerns the Calamities which befel the profane or Falſe-hearted *Iſraelites*, which were vaſtly the greateſt number of that people.

2 But *as for me* *e*, my feet were almoſt gone *f*: my ſteps had well nigh ſlipt *g*.

e Yet I muſt acknowledge this with grief and ſhame concerning my ſelf, notwithſtanding all my Knowledge of this Truth, and my own Experience and Obſervation of God's gracious dealings with me, and other good Men. *f* My Faith in God's Promiſes and Providence was almoſt overthrown by the force of this Temptation; and I was almoſt ready to repent of my Piety, v. 13. and to follow the Example of ungodly Men. *g* Heb. *Were almoſt poured forth*, like Water upon the ground which is unſtable, and Runs hither and thither, with great diſorder and uncertainty, till it be irrecoverably loſt. So was I almoſt Tranſported by my own unruly Paſſions, into unworthy Thoughts of God, and a ſinful Courſe of Life.

3 * For I was envious at the fooliſh, *when* I ſaw the proſperity of the wicked *h*. * Job 21. 7. Pſal. 37. 1.

h I grudged and murmured at it, and had a ſecret Deſire to fare as they did, and to partake of their Delicates.

4 For *there are* no bands in their death *i*, but their ſtrength is † firm *k*. † Heb. *Fat.*

i They are not dragged to Death, neither by the Hand or Sentence of the Magiſtrate, which yet they deſerve; nor by any lingring and grievous Torments of Mind or Body, which is the Caſe of many good Men; but they enjoy a ſweet and quiet Death, dropping into the Grave, like ripe Fruit from the Tree, without any Violence uſed to them. Compare *Job* 5. 23. and 21. 13. *k* Heb. *and their ſtrength is fat*, (*i. e.*) Sound and good: the beſt of any thing being called *Fat* in Scripture, as *Gen.* 41. 2. *Deut.* 32. 15. And in their Life-time they have great Eaſe and Health, and Content, till they expire like a Lamp, meerly for want of Moyſture.

5 They *are* not † in trouble *as other men l*: neither are they plagued † like *other* men. † Heb. *in the trouble of Men.* † Heb. *like Men.*

l Either, 1. As good Men frequently are. Or, 2. As Men generally are. They do by a ſecret and favourable Providence of God, eſcape even common Calamities.

6 Therefore pride compaſſeth them about as a chain *m*; violence covereth them *as* a garment.

m This Phraſe notes both the extent of their Pride, which appears on every ſide of them, in their Countenances, Diſcourſes, Geſtures, &c. and their glorying in it. The like may be ſaid of the next phraſe.

*Pſal.119. 70. 7 * Their eyes ſtand out with fatneſs *n*; † they have more than heart could wiſh.

†Heb. *they paſſ the Thoughts of the Heart.* *n* As they do in ſome fat perſons, though not in others. The meaning is: They live in great plenty and proſperity, as the next Clauſe explains it.

8 They are corrupt *o*, and ſpeak wickedly *concerning* oppreſſion *p*: they ſpeak loftily *q*.

o Or, *diſſolved* in pleaſure. Or, *they Corrupt* themſelves. *p* Wickedly boaſting of their Oppreſſions: Either, of what they have done; or of what they intend to do, in that kind. *q* Arrogantly preſuming upon their own ſtrength, and deſpiſing both God and Men.

9 They ſet their mouth againſt the heavens *r*, and their tongue walketh through the earth *s*.

r (*i. e.*) Againſt God, blaſpheming his Name, denying or deriding his Providence, reviling his Saints and Servants. *s* Uſing all manner of Liberty, introducing and reproaching all ſorts of Perſons, not caring whom they diſpleaſe, or hurt by it.

10 Therefore his people *t* return hither *u*: and waters of a full *cup* are wrung out to them *x*.

t Either, 1. The people of thoſe wicked Blaſphemers; all their Children and Servants, and Friends, encouraged by their Example. Or rather, 2. The people of God, who is oft underſtood under the pronoun Relative, *he* or *his*, though he be not expreſſed, as *Pſal.* 105. 15. *Iſa.* 23. 23. See the like, *Pſal.* 87. 1. *Cant.* 1. 2. But then as God's *People are of two ſorts*, ſome that are ſo really and ſincerely, and others that are ſo only in Profeſſion and Shew, in which Senſe the whole Body of the *Iſraelitiſh* Nation, yea even the wicked among them, are called his *People*, as *Pſal.* 81. 11. *Iſa.* 1. 3. *Jer.* 2. 11. &c. ſo this may be underſtood; Either, 1. Of thoſe wicked *Iſraelites*, *ver.* 1. Even the godly were ſtartled and ſtumbled at this, as *David* was, *Pſal.* 37. and *Jeremy* chap. 12. But although they might have ſome murmuring Thoughts about this Matter, it ſeems not probable that they would either give Way to ſuch Thoughts, or break forth into ſuch Expreſſions as are here aſcribed to them, *ver.* 11. nor are ſuch things to be imputed to them without neceſſity; nor did either *David* or *Jeremy* in their Conflicts, utter any thing of this Nature. Or rather, 2. Of the Carnal Hypocritical *Iſraelites*, who perceiving the impunity and proſperity of theſe ungodly Wretches, were eaſily drawn to the Approbation and imitation of their Courſes. And this may ſeem moſt ſuitable to the context; for the Deſcription of the Condition, and Carriage, and Words of theſe ungodly men, which begins *v.* 4. ſeems to be continued to *v.* 13. then follows the Pſalmiſt's reflection and Conſideration upon the whole Matter, from *ver.* 13. to the end. *u* Or, *turn hither*, (*i. e.*) To this wicked Company, or to their Courſe. *x* *Waters* in Scripture, do oft-times ſignifie Afflictions, and as oft Comforts and Mercies. So the Senſe may be; Either, 1. And whilſt the wicked proſper, God doth wring out Waters out of the Cup of Tribulation, and cauſeth his holy Ones to drink them up: Compare *Pſal.* 75. 8. and 80. 5. *Iſa.* 51. 17. *Jer.* 25. 15. &c. Or rather, 2. And thoſe Hypocritical *Iſrael's*, find themſelves gainers by their Apoſtacy, and and they partake of the ſame proſperity with their Leaders, and God ſeems to give them a full Cup of Conſolation, and to pour forth his Mercies upon them in ſuch abundance, as if he would wring or ſqueeze out all his Bleſſings, out of his ſtores, to beſtow upon them. And meeting with ſuch ſucceſs to their Wickedneſs, it is not ſtrange if they put that queſtion, *v.* 11.

11 And they *y* ſay, How doth God know? and is there knowledge in the moſt High?

y Either, 1. The godly. Or rather, 2. Thoſe wicked ones, whoſe Words and Actions he hath been hitherto deſcribing, or the *People* Confederate with them. For theſe and ſuch like opinions are oft aſcribed to the wicked in Scripture, but never, as far as I know, to any good man. And *Job*, though he uſed many intemperate Speeches, and though ſome ſuch Expreſſions as this were charged upon him by his Friends, as *Job* 22. 13. yet he utterly diſowned them. *z* Seeing theſe curſed and impudent Blaſphemers of God, and Enemies of all goodneſs are Crowned with ſo many Bleſſings, how is it Credible, that there is a God who ſees and Orders the Affairs of this lower World? For if God did know theſe things, certainly he neither could nor would ſuffer them to be thus managed.

12 Behold theſe *are* the ungodly *a*, who proſper in the world, they encreaſe *in* riches.

a This is their Condition and Carriage in it. Theſe ſeem to be the Words of the Pſalmiſt, ſumming up the Matter, and preparing his paſſage to the other part of the Pſalm.

*Job 21. 15 & 34. 5. 13 * Verily I have cleanſed my heart in vain *b*, and waſhed my hands in innocency *c*.

*Pſ. 26. 6. 35. 3. *b* Hence I was ſometimes tempted, to think that Religion was a vain and unprofitable thing, at leaſt as to the Happineſs of this Life, which yet God had promiſed as a reward to Piety. True Religion is here raſhly and fully deſcribed by its two principal parts and works, the cleanſing of the Heart from ſinful Luſts and Paſſions, and of the Hands, or outward Man from a Courſe of ſinful Actions. And although it be God's work to cleanſe the Heart, yet he ſaith; *I have cleanſed it*, becauſe every good Man doth Co-operate with God's Grace in cleanſing it. Compare 2 *Cor.* 6. 1. and 7. 1. *c* (*i. e.*) Kept my Hands (the great Inſtruments of Action, and conſequently the reſt of the Members of my Body) innocent and pure from evil Practiſes. I have waſhed my Hands, not onely Ceremonially with water, wherewith Hypocrites ſatisfie themſelves, but alſo Morally, or with the Waters of God's Grace and Spirit, Innocency or Purity.

14 For all the day long have I been plagued, and † chaſtened every morning *d*.

† Heb. *was Chaſtiſed.* *d* Whilſt their ungodlineſs hath been attended with conſtant proſperity, my piety hath been exerciſed with continual afflictions.

15 If I ſay, I will ſpeak thus *e*, behold, I ſhould offend *againſt* the generation of thy children *f*.

e I will give Sentence for the ungodly in this manner. *f* By grieving and diſcouraging and Condemning them, and by tempting them to revolt from God, and Godlineſs. But becauſe the Hebrew Verb, *Bagad*, in this Senſe is always, ſo far as I have obſerved, Conſtrued with the Prepoſition, *Beth*, which is not here; and is conſtantly put before that Prepoſition and Word which it governs, and not after, as here it is, I rather joyn with them, who render the place thus; which is more agreeable to the Words and Order of the Text, *Behold the Generation of thy Children*, (or, *Behold* theſe are *the Generation of thy Children*, as appears by thy fatherly Care of, and indulgence and kindneſs to them, whilſt thou doſt at preſent ſeem to treat them like Baſtardsſwho are more truly called thy Children, dealing roughly and feverely with them.) *I ſhall* (or rather, *ſhould*, to wit, in ſpeaking ſo) *Tranſgreſs* or *Prevaricate*, ſpeak againſt the Truth, and againſt my own Conſcience, which aſſureth me that theſe are the haters of God, and hated and Curſed by him.

16 When I thought to know this *g*, † it *was* too painful for me *h*.

† Heb. *it was labour in mine Eyes.* *g* To find out the Reaſon of this Myſterious Courſe of thy Providence. *g* I was gravel'd with the Difficulty. *E. Ev.*

17 Until I went into the ſanctuary of God *i*, *then* underſtood I their end *k*.

i Till I conſulted with the Oracle, or Word of God. He alludes to the Practiſe of thoſe times, which was, in dark and difficult Caſes to reſort to God's Sanctuary, and the Oracle in it for Satisfaction. *k* There I learned that their proſperity was ſhort, and would quickly have an End, and that a moſt diſmal and terrible one; that their fair Morn would be followed with a black and dreadful Evening, and an everlaſting Night.

18 Surely * thou didſt ſet them in ſlippery places *l*; * Pſ. 35. 6. thou caſteſt them down into deſtruction *m*.

l Their Happineſs hath no firm Foundation; it was very unſtable, like a mans ſtanding in very ſlippery ground. *m* The ſame hand which raiſed them, will caſt them down into the Pit of utter Deſtruction.

19 How are they *brought* into deſolation, as in a moment *n*? they are utterly conſumed with terrors *o*.

n Their fall is wonderful both for its ſuddenneſs, and for its ſuddenneſs. *o* Either, with the Horrors of their own Minds: Or rather, with God's dreadful Judgments unexpectedly ſeizing upon them.

20 * As a dream when *one* awaketh *p*, ſo, O LORD, * Job 20. 8. when thou * awakeſt *q* thou ſhalt deſpiſe *r* their * Pſ. 73. 20. image *s*.

p Their Happineſs is like that in a Dream, wherein a man ſeems to be highly pleaſed and Tranſported with Raviſhing Delights, but when he awakes he finds himſelf deceived and unſatisfied. *q* (*i. e.*) Stirreſt up thy ſelf to puniſh them. Or rather, *when they ſhall awake*, out of the pleaſant Dream of this vain ſinful Life, by Death, and the Torments following it. For this ſeems to agree beſt with the Metaphor here before mentioned. And the Hebrew words being onely theſe, *in awaking*, may be applied; Either to God, or to them, as the Context directs. *r* Not ſo much Really, for ſo God ever did deſpiſe it, in the height of all their Glory, but declaratively, things being oft ſaid to be done in Scripture when they appear, or are manifeſted; as hath been more than once noted. Thou ſhalt pour Contempt upon them; make them deſpicable both to themſelves and to all others; and raiſe them *to Shame, and everlaſting Contempt*, as is ſaid, *Dan.* 12. 2. (*i. e.*) All their Felicity and Glory, which as indeed it ever was, ſo now it ſhall be Evidently diſcerned to be, no Real or Subſtantial and ſolid thing, but a meer image or ſhadow, or vain ſhew, which can neither abide with them, nor yeild ſatisfaction to them. See *Pſal.* 39. 6. *Acts* 25. 23. where what is rendred, *Pomp* in the Greek ſignifies a meer *Fancy* or *Imagination*. *s* *Cor.* 7. 31.

21 Thus *t* my heart was grieved, and I was pricked in my reins *u*.

t So as I have above expreſſed; for this particle ſo taken, doth not belong to what he had now wiſely and pioully ſaid in the next foregoing Verſes, but to what he had unadviſedly ſpoken in the former Verſes, as is Evident from the following Verſe. Or, *Becauſe theſe things*, as this particle is oft uſed. Although I knew very well that the proſperity of ſinners would have a ſudden and diſmal end, yet I was ſo fooliſh as to be grieved at it. *u* I was heartily and deeply wounded with diſquieting Thoughts, and tormenting Paſſions, Envy and Sorrow, and Anger.

22 * So fooliſh *was* I, and † ignorant: I was *as a* beaſt *x* † before thee *y*.

* Pſ. 22. 6. † Heb. *I knew not.* *x* Heb. *Beaſts*, which may ſignifie a great Beaſt; a moſt ſtupid and ſottiſh Creature, like one not onely void of Grace, but of Reaſon too: For Reaſon it ſelf, eſpecially affiſted by the Holy Scriptures, did ſufficiently diſcover, that all things conſidered, I had no ſufficient cauſe to Envy the proſperity of wicked Men. I minded onely preſent things, as the Brutes do, and did not conſider things to come, as reaſonable Creatures do, and ought to do. *y* In thy tight or Judgments, and therefore in Truth, *Rom.* 2. 2. howſoever I ſeemed to my ſelf or others, to have ſome degree of Senſon and Diſcretion.

* Or, *with*

23 Neverthleſs *z* I *am* continually with thee *a*, thou haſt holden *me* by my right hand *b*.

z Not-

withſtanding all my Temptations, and my groſs folly in yeilding to them. *a* Either, 1. In a way of Duty; Yet I did not depart from thee, nor from thy ways, but did at laſt Conquer them, and firmly cleave unto thee by Faith. Or rather, 2. In a way of Mercy and Favour, of which he ſpeaks in the next Clauſe of this, and in the following Verſe. Although I gave thee juſt cauſe to caſt me off, yet thou didſt continue thy gracious Preſence with me, and thy Care and Kindneſs to me. And this phraſe, *with thee*, ſeems to have ſome Emphaſis in it, as being oppoſed to the other *with thee*, *v.* 22. I was a Beaſt with thee, ſuch was my folly and Wickedneſs: and yet, I was in Favour with thee, ſuch was thy goodneſs: thou didſt pardon and Cure it. *b* That my Faith might not fail, and I might not be overthrown by this, or any other Temptations.

24 Thou ſhalt guide me *c* with thy counſel *d*, and afterward receive me ‖ to glory *e*.

‖ Or, *with Glory. So Gr.* *c* As thou haſt kept me hitherto in all my Tryals, ſo I am aſſured thou wilt ſt lead me ſtill into right paths, and keep me from wandring or ſtraying from thee, or falling into Miſchief. *d* Partly, by thy gracious Providence, executing thy purpoſe of Mercy to me, and watching over me: Partly, by thy word which thou wilſt open mine Eyes to underſtand, as *Pſal.* 119. 18. and principally by thy Holy Spirit, ſanctifying and directing me in the whole Courſe of my Life. *e* Either, 1. Advance me to honour here. Or rather, 2. Tranſlate me to everlaſting Glory in Heaven. For 1. Thus God doth for his people moſt conſtantly and certainly, whilſt all the Occurrences of the preſent Life, do happen indifferently to good and bad; which was the common Obſervation of *Job*, and *David*, and *Solomon*, and other Holy men of God in Scripture. 2. This is far more Conſiderable than the former, and the more Satisfactory Relief againſt the preſent proſperity of the wicked, and the Afflictions of good men. 3. This future Glory is that Myſtery which was to be learned onely in Gods Sanctuary, *v.* 17. 4. As the deſtruction of the wicked mentioned, *v.* 18, 19, 20. looks beyond this Life, ſo doth the Glory of God's people.

25 Whom have I in heaven *f* but thee *g*? and *there is* none upon earth *that* I deſire beſides thee.

f Or, *in earth*, as it follows. There is no other perſon nor thing in the World, from which I can ſeek or hope for Happineſs, or which I am willing to accept as my Portion. Let ſinners have an earthly proſperity, I am ſatisfied with thee, and with thy Favour. Since thou giveſt me ſupport and Conduct here, and carrieſt me ſafe from hence to eternal Glory, what can I deſire more? Or what can I deſire more? *g* Which words muſt neceſſarily be underſtood here from the next Clauſe, where they are expreſſed.

26 My fleſh and my heart faileth *h*, *but* God is the † ſtrength of my heart, and my portion for ever *i*.

† Heb. *Rock.* *h* In my ſelf, I confeſs I am a poor weak Creature, and my Body and Spirit may fail, and be ready to faint under ſuch Temptations and Tribulations as theſe, and I know I ſhall ſhortly return to the Duſt, out of which I was taken. *i* But though I have no ſtrength in my ſelf, I have it in God, my never-failing Refuge, to whom I will truſt whilſt I live, and who will be my Portion to Eternity.

27 For lo, they that are far from thee *f* ſhall periſh: thou haſt deſtroyed *l* all them that go a whoring from thee *m*.

k They that forſake thee, and thy ways, preferring the proſperity of this preſent evil World before thy Love and Favour, and Service, they who eſtrange themſelves from the Love and Life, and Acquaintance of God, that *ſay to God, depart from us, for we deſire not the Knowledge of thy ways*, as they did, *Job* 21. 14. *l* Thou wilſt certainly and dreadfully deſtroy them. *m* Thoſe who having profeſſed Subjection to thee, ſhall afterwards revolt from thee, and fell themſelves to work Wickedneſs; which is called *Whoredom* in Scripture. For none are more hateful to God, than wilful and wicked Apoſtates from the Principles and Practiſe of the true Religion, which once they owned.

28 But it is good for me to draw near to God *n*; I have put my truſt in the LORD GOD *o*, that I may declare all thy works *p*.

n But whatſoever they do, I am abundantly ſatisfied, that it is as my Duty, ſo my Intereſt and Happineſs to cleave unto thee, by Faith and Love, and Obedience, and diligent Attendance upon all thine Ordinances. *o* I depend upon him alone for all my Comfort and Felicity. *p* From which I know I ſhall have this benefit, that I ſhall have many and great occaſions, to declare God's Acts of Mercy and Kindneſs to me.

PSAL. LXXIV.

‖ Maſchil of Aſaph *a*.

‖ Or, a Pſalm for Aſaph to give inſtruction. *a* (*i. e.*) Compoſed by *Aſaph*; Either, 1. By that famous *Aſaph*, who flouriſhed in *David*'s time, and by the Spirit of God foreſaw and foretold the things here mentioned. But the clear and exact, and particular, and moſt pathetical Deſcription of the thing here expreſſed, looks much more like a Narrative of what is paſt, than a Prophecy of what is to come; which uſually is delivered more darkly. Beſides ſuch a Prophecy of the Deſtruction of the Temple before it was built, would have been a great diſcouragement to the building of it, and would probably have been taken notice of by *Solomon* in his Prayer for it, when it was newly built. Or, 2. By ſome of his Poſterity, who is called by their Fathers name, *Aſaph*, as the Children of *Iſrael* are frequently called, *Jacob* or *Iſrael*, and *David*'s Succeſſours, *David*; as hath been noted. Or, 3. By ſome other perſon of that name, though of another Family: who then was a man of Renown, though now his Memory be loſt. Or this may be rendred *for Aſaph*, (*i. e.*) For his Poſterity; and it might be ſaid by ſome other Holy man of God. But the former ſeems more probable. This is Evident, that this *Pſalm* ſpeaks of the Deſtruction of the Temple and of *Jeruſalem* and of God's people by the *Chaldeans*; though ſome think it looks further, even to the pollution of the Temple by *Antiochus*. Although the things ſaid to be done, *v.* 6, 7, 8. agree much better to the former, and were not done by *Antiochus*.

The Church complaineth of the deſolation, which the Enemies had made, in the Temple and Synagogue, 1——9. prayeth God to help, by his great Power, 10——17. againſt the Reproach and Blaſphemy of the Enemies, 18. He prayeth for God's beloved and covenanted Ones, 16——23.

O God, why haſt thou caſt us off for ever *b*? *why* doth thine anger *c* ſmoke againſt * the ſheep of * Pſ. 95. 7. thy paſture *d*.

b So as to leave us no viſible Hopes of Reſtitution. *c* Or *thy Wife*. A Metaphor from a man who in a great Rage ſends forth Fumes out of his Noſtrils. *d* Againſt thy choſen and peculiar people.

2 Remember *e* thy congregation *f*, *which* thou haſt purchaſed *g* of old *h*: the ‖ rod of thine inheritance *i*, *which* thou haſt redeemed, this mount Zion *k*, wherein thou haſt dwelt.

‖ Or, *Tribe.*

e Shew by thine Actions, that thou haſt not utterly forgotten and forſaken them. *f* Thy Church or people. *g* Or, *Redeemed*, as it follows; Or *bought*, as it is *Deut.* 32. 6. or *procured*, though without price, as this Word is uſed, *Ruth* 4. 9, 10. *h* When thou broughteſt them out of *Egypt*, and formedſt them into a Commonwealth, and gaveſt them Laws, and didſt enter into Covenant with them at *Sinai*. *i* That people which thou haſt meaſured out, as it were by Rod, to be thy Portion or Inheritance, as they are called alſo, *Deut.* 32. 9. See alſo, *Pſal.* 16. 5, 6. *Jer.* 10. 16. Or, *the Tribe* (as this Word commonly ſignifies) *of thine Inheritance*, (*i. e.*) The Tribe of *Judah*, which thou haſt in a ſpecial manner choſen for thine Inheritance, and for the ſeat of the Kingdom, and for the Birth of the Meſſiah. And thus here is an Elegant Gradation from the general to particulars; Firſt, the *Congregation* conſiſting of all the Tribes; then the *Tribe of Judah*; and laſtly, *Mount Zion*. Nor is it ſtrange, that he mentions this Tribe particularly, becauſe the Calamity and Captivity here remembred, did principally befal this Tribe, and *Benjamin*, which was united with it, and ſubject to it, and the moſt that returned were of this Tribe. For the generality of the other Tribes, were long before diſperſed into other Lands, and continue in their Captivity to this day. *k* Which is oft put for the Temple, or the Hill of *Moriah*, on which it was built.

3 Lift up my feet *l* unto the perpetual deſolations *m*; *even* all that the enemy hath done wickedly in the ſanctuary *n*.

l (*i. e.*) Come ſpeedily for our reſcue, and do not ſit or ſtand ſtill, as hitherto thou ſeemeſt to do. *m* Or rather, *Becauſe of* (as this prefix oft ſignifies) *the perpetual Deſolations*. So it is a powerful Motive to God, to come to their Help, becauſe otherwiſe our Deſtruction is everlaſting and irrecoverable. *n* Or, *againſt thy Sanctuary*: Of which ſee *v.* 7.

4 Thine enemies roar *o* in the midſt of thy congregations *p*; they ſet up their inſigns *for* ſigns *q*.

o (*i. e.*) Make loud Out-cries; Either, from their Rage and Fury, againſt the Conquered and captivated *Iſraelites* now in their power: Or rather, in way of Triumph for their Succeſs and Victory. *p* In the places where thy people uſed to aſſemble together for thy Worſhip; whereby they deſigned to inſult not only over us, but over thee alſo, as if their Gods had been too ſtrong for thee. *q* Or, *Trophees*, or Monuments of their Victories obtained over God, and over his people, as Conquerors uſed to do in like Caſes.

5 *A man* was famous according as he had lifted up axes upon the thick trees *r*.

r So the meaning is this, The Temple was ſo noble a ſtructure, that it was a great Honour to any man to be imployed in the meaneſt part of the work, though it were but in cutting down the Trees of *Lebanon*. And this Tranſlation may ſeem to be favoured by the oppoſition in the next Verſe; *But now*, &c. But others underſtand the Words thus tranſlated in another Senſe: That every one of the Enemies got Renown, accordingly as they ſhewed moſt barbarous Rage in deſtroying *the thick Wood-work* (which in the next Verſe is called *the Carved Work*) of the Temple. But this ſeems not to ſuit well with the oppoſition between this work and that of the next Verſe, which is aſſerted in by, *But now*. The words therefore may be (and in part are by ſome) rendred thus; *It is known* (or *manifeſt*, Heb. *It will be known*: It will be publiſhed to all Poſterity, as matter of aſtoniſhment and admiration.) That, *as one liſteth up his Axe* (Heb. *Axes*, the plural Number for the ſingular, as it is elſewhere) *upon thick Trees*, to cut them down. This is the firſt part of the ſimilitude, called the Protaſis; Then follows the latter part of it, called the Apodoſis, in the next Verſe; So (Heb. *And*. Which is ſometimes put for a Note of ſimilitude, as in that paſſage of the Lords Prayer, *Mat.* 6. 10. *as it is in Heaven*; and oft in the Book of the *Proverbs*) *now* (For though this Pſalm was Compoſed after the thing was done, yet he ſpeaks of it, as if it were now in doing, as the manner of the ſacred Writers frequently is, that it may be more Lively repreſented to mens Minds) *They break down the Carved Works, &c.* The meaning is, they neither regard the Sacredneſs of the place, nor the exquiſite Curioſity and Art of the work, but cut it down as indifferently, and raſhly, as men cut down the thick and intangled boughs of the Trees of the Foreſt.

6 But now they break down the carved work thereof at once *s*, with axes and hammers *t*.

s See the Note on the former Verſe. *t* It hath been ingeniouſly obſerved, that theſe two Words are not Hebrew, but *Chaldee* or *Syriack* Words, to point out the time when this was done, even when the *Chaldeans* brought in their Language together with their Arms among the *Iſraelites*.

7 * † They

* 2 Kings 25. 5. † Heb. *they have ſent thy Sanctuary into the fire.* † Heb. *Breach.*

7 * † They have caſt fire into thy ſanctuary; they have defiled by *caſting down* the dwelling place of thy name to the ground *u*.

u Firſt they polluted it, and then they burnt it, and broke it in pieces.

8 They ſaid in their heart, Let † us deſtroy them together *x*; they have burnt up all the ſynagogues of God in the land *y*.

x Root and Branch, one as well as another, or all at once. So they deſired, and many of them intended, although afterwards, it ſeems, they changed their Counſel, and carried ſome away Captives, and left others to manage the Land. *y (i. e.)* All the publick places wherein the *Jews* uſed to meet together to worſhip God, every *Sabbath Day*, as is noted *Acts* 13. 27. and upon other occaſions. That the *Jews* had ſuch Synagogues, is manifeſt both from thoſe and other places of Scripture; and from the teſtimony of the Hebrew Doctors, and other Antient and Learned Writers, who affirm it, and particularly of *Jeruſalem*, in which they ſay there were above four hundred Synagogues; and from the nature and neceſſity of the thing: For being it is undeniable that they did worſhip God publickly, in every Sabbath, and other holy times, even then when they neither did, nor could go up to *Jeruſalem*, both Conſcience and Prudence muſt needs direct them to appoint convenient places for that purpoſe.

* 1 Sam. 3. 1. Amos 8. 11.

9 We ſee not our ſigns *z*; * *there is* no more any prophet *a*, neither *is there* among us any that knoweth how long *b*.

z (i. e.) Thoſe Tokens of Gods gracious preſence, which we and our Anceſtors formerly uſed to enjoy; either, 1. Miracles wrought for us, which are called *Signs*, *Pſal.* 78. 43. and 135. 9. Or, 2. The Ordinances of God, the Temple and Ark, and Sacrifices, and ſolemn Feaſts, all which were ſigns between God and his people. *a* Either, 1. Any Teacher. We have few or no Teachers left to us. Or, 2. Any extraordinary Prophet, who can foretel things to come, as the next words explain it. For as for *Ezekiel* and *Jeremiah*, they might be dead when this Pſalm was Compoſed; and *Daniel* was involved in Civil Affairs, and did not teach the people as a Prophet, and the Prophetical Spirit, which ſometimes came upon him, and made thoſe great diſcoveries to him, which we read in his Book, might poſſibly at this time ſuſpend his influences. Beſides it is not unuſual in Scripture, to ſay that there is none of a ſort of perſons or things, when there is a very great ſcarcity of them. But others make this their great Argument, that this Pſalm ſpeaks of that Perſecution in the time of *Antiochus*, when indeed there was no Prophet at all. *b* Either, 1. How long their Captivity ſhould continue: For though ſeventy years were determined, yet there might ariſe doubts among them, as there now are among us, whence they were to be computed, which might make their end uncertain. Or, 2. How long they ſhould lye under reproach, as it follows *v.* 10. which they really did, and might foreſee that they ſhould, even after the expiration of their Captivity, *Nehem.* 1. 3.

10 O God, how long ſhall the adverſary reproach *c*? ſhall the enemy blaſpheme thy Name for ever?

c Underſtand here *thy Name*, which is expreſſed in the next Cauſe of the Verſe, by ſaying that thou art either unkind to thy People, or unfaithful in thy Covenant, or unable to deliver thine out of their Miſeries.

11 Why withdraweſt thou thy hand, even thy right hand *d*? pluck *it* out of thy boſom *e*.

d Why doſt thou ſuſpend or forbear the exerciſe of that Power, which thou haſt ſo oft put forth on the behalf of thy people? *e* In which thou now ſeemeſt to hide it, as idle perſons uſe to do, *Prov.* 19. 24. and 26. 15.——Beſtir thy ſelf to the behalf of thy people.

* Pſ. 44 4. 12 For * God *is* my king *f* of old, working ſalvation in the midſt of the earth *g*.

f In a ſingular manner: It belongs therefore to thine Office to protect and ſave me. *g* In the view of the World: So ſaving thy people, ſo eminently and gloriouſly, that all people round about them obſerved and admired it.

* Exod. 14. 21. † Heb. *Break.* ‖ Or, *Whales.* 13 * Thou didſt † divide the ſea by thy ſtrength: thou brakeſt the heads of the ‖ dragons *h* in the waters *i*.

h Or, *the Crocodiles*. He means *Pharaoh* and all his mighty Men, who were like their Beaſts in Strength and Cruelty. *i* To wit, of the Sea, where they were drowned.

14 Thou brakeſt the heads *k* of leviathan *l* in pieces, *and* gaveſt him *to be* meat to the people inhabiting the wilderneſs *m*.

k (i. e.) The Head; called *Heads*; partly for the greateſt of this Beaſt, as that great Monſter is called *Beaſts*, *Job* 40. 20. for the ſame reaſon; and partly for the ſeveral Heads or Princes, who were and acted under his influence. *l Pharaoh.* *m* Heb. *To the People in*, or *of the deſert*; either 1. To the *Iſraelites*, then in the Wilderneſs, to whom the deſtruction of *Pharaoh* and his Hoſt, was *Meat*, *(i. e.)* matter of great ſupport and refreſhment. Or 2. To thoſe ſavage people to whom they were *Meat*; becauſe they lived upon Fiſhes, and might eat thoſe very Fiſhes which had devoured *Pharaohs* Hoſt in the bottom of the Sea. Or rather, 3. To thoſe ravenous Beaſts and Birds of the Deſert, which after their manner feaſted and feaſted themſelves upon the Carcaſſes of the *Egyptians*, who were caſt upon the Sea-ſhore, *Exod.* 14. 30. which were properly and immediately *Meat* unto them. And when words can be taken properly, we ought to prefer that before the Metaphorical Senſe, as is agreed by Interpreters. And this was a very ſuitable puniſhment for this proud and inſolent people, that they who were ſo haughty, that they would not own nor ſubmit to the Lord himſelf, *Exod.* 5. 2. ſhould be devoured by thoſe contemptible Creatures, which was a great reproach, 1 *Sam.* 17. 44, 45. and oft threatned by God as a grievous Curſe, as *Deut.* 28. 26. *Jer.* 7. 33. and 16. 4. &c. Neither let any think it ſtrange, that the Name of *People* is given to theſe Creatures, for it is given to Conies, Graſhoppers, Piſmires, *&c.* both in Scripture, as *Prov.* 30. 25, 26. *Joel* 1. 6. and in *Homer*, and other Antient profane Writers. Nay, here is an elegancy in the Expreſſion; for theſe Creatures are ſignificantly called *the People of the Wilderneſs*, becauſe they are the only People that inhabited it, this being *a Wilderneſs* wherein was *no Man*, as is ſaid *Job* 38. 26.

15 * Thou didſt cleave the fountain and the flood *n*; * Exod. 17. Numb. 20. 11. thou driedſt up † mighty rivers *o*.

n (i. e.) Thou didſt by cleaving the Rock, make a Fountain in it, and a flood or ſtream to flow from it, for the refreſhment of his People in thoſe dry Deſerts. The Phraſe is like that *Iſa.* 41. 2. 41. *Grind meal, (i. e.)* By grinding the Corn, make Meal. *o* Either, 1. *Jordan*, which was then more mighty than ordinarily, as having overflowed all his Banks, and therefore may be called *Rivers*, 3. 13. becauſe it was now equivalent to two or three ſuch Rivers; or it † Heb. *Rivers* is only an Emallage of the Plural Number for the Singular, whereof was I have given many inſtances formerly. Or rather, 2. Both *Jordan* and the *Red Sea*; for the Sea it ſelf; yea, a greater Sea than that, is called a *River*, *Jonah* 2. 3. for the Hebrew word is the ſame which is here uſed, though there it be rendred *Floods*. And the ſame Title is expreſly given to the Sea, by *Homer* and other antient Writers. To theſe the Antient *Chaldee* Interpreter addeth the Rivers of *Arnon* and *Jabbok*, in or about which ſome extraordinary work was wrought, yea ſomething which was like Gods work at the *Red Sea*, as may ſeem by the conjunction of theſe together, *Numb.* 21. 14.

16 The day *is* thine, the night alſo *is* thine *p*: thou haſt prepared *q* † the light *r* and the ſun. † Heb. *Light.*

p It is not ſtrange nor incredible that thou haſt done theſe great Works and wonderful Works, for thou haſt made the Heavenly Bodies, and the viciſſitudes of day and night, depending upon them, which is a far greater work. *q* Or rather, *Eſtabliſhed*, as this word oft ſignifies; not only Created, but ſettled in a conſtant and orderly courſe. *r* Either, 1. That primitive light, *Gen.* 1. 3. which afterwards was condenſed and gathered into the Sun. Or rather, 2. The Moon, as divers, both Antient and Modern Interpreters underſtand it, called here *the Light*, to wit, the leſſer Luminary or Light; wherein there is either a Synecdoche of the general for the particular, or an Elliplis of the Adjective, both which figures are very uſual. And that *the* leſſer *Light* is here meant, may ſeem probable, both becauſe it is oppoſed to the greater Light, the Sun here following; and becauſe this is to rule the Night, as the Sun is to rule the Day, *Gen.* 1. 16. and ſo this Clauſe anſwereth to, and explaineth the former, wherein both *Day* and *Night* are mentioned.

17 Thou haſt ſet all the borders of the earth *s*: thou haſt † made ſummer and winter. † Heb. *framed.*

s Thou haſt fixed the bounds, both of the habitable World in general, ſo as the Seas, though they do encompaſs and aſſault them, yet they ſhall never be able to remove them, and of all the Countries and People upon Earth, whom thou haſt confined to ſuch bounds as thou ſeeſt fit. And as this Clauſe of the Verſe ſheweth Gods Power and Government over all places, ſo the next Clauſe diſplays his dominion over all times and ſeaſons. And both together are fitly alledged as a motive to God, that he would at this time take care of his poor people, and reſtore them to their antient Land and Borders, in which he had been pleaſed to ſet them.

18 * Remember this, *that* the enemy hath reproached * Ver. 22. thee, O LORD *t*, and *that the* fooliſh people *u* have blaſphemed thy name.

t Though we deſerve to be forgotten and deſtroyed, yet remember thy ſelf, and do not ſuffer thine and our Enemies to reproach and blaſpheme the Name of that great and glorious God, the Creator and Sovereign Lord of the whole World, whom they ought always to reverence and adore. *u* Who, though they think themſelves, and are thought by others to be wiſe, yet in truth are fools, and herein ſhew their ſtupendious folly, that they vilifie and provoke that God, whoſe powerful anger they can neither reſiſt, nor eſcape, nor endure.

19 O deliver not the ſoul *x* of thy turtle-dove *y* unto ‖ the multitude *of the wicked z*; forget not the congrega- † Or, *to the wild Beaſts.* tion of thy poor for ever. ‖ Or, *Life.*

x (i. e.) The Life: Thou haſt delivered thy people into Captivity; do not deliver them to Death, nor ſuffer their Enemies utterly to deſtroy them. *y (i. e.)* Of thy Church, which is fitly compared to a Turtle-Dove, becauſe of the great reſemblance of their Diſpoſitions and Conditions, being ſimple and harmleſs, and meek, and faithful, and mournful, and expoſed to manifold Injuries, and unable to defend its ſelf from them. *z* Or, *to the wild Beaſt*, as this word oft ſignifies. Or, *to the Troop*, to wit, of his Enemies.

20 Have reſpect unto the covenant *a*; for the dark places of the earth *b* are full of the habitations of cruelty *c*.

a Made with *Abraham*, whereby thou didſt give the Land of *Canaan* to him, and to his ſeed for ever, and thou didſt further promiſe, that if thy people were carried captive into ſtrange Lands, and did there humble themſelves, and pray and turn unto thee, thou wouldſt mercifully reſtore them, 1 *Kings* 8. 47, 48, 49, 50. Do thou therefore now reſtore us to that pleaſant and lightſome Land, which thou haſt given to us. *b (i. e.)* This dark and diſmal Land in which we live, wherein there is nothing but Ignorance and Confuſion, and all the works of darkneſs. Or which the Pſalmiſt ſpeaks in general Terms, out of a Principle of Prudence; becauſe the particular deſignation of the place was unneceſſary, and might have been of ill conſequence. *c* Here is nothing but Injuſtice and Oppreſſion, and Tyranny, under which we

groan in all the parts of this great Empire, where we have our abode.

21 O let not the oppreſſed return *d* aſhamed; let the poor and needy praiſe thy name.

d From thee, and from the Throne of thy Grace, to which they make their reſort in this their diſtreſſed Condition.

† Ver. 18. 22 Ariſe, O God, plead thine own cauſe *e*; * remember how the fooliſh man reproacheth thee daily.

e Maintain thy Honour and Worſhip, and Service againſt thoſe that reproach thee, as it here follows, and was noted before, *v.* 10. 18. As we are reviled and perſecuted for thy ſake; ſo thou art injured in all our wrongs.

23 Forget not the voyce *f* of thine enemies; the tu- † Heb. *of thoſe that riſe up againſt thee* mult *g* of thoſe † that riſe up againſt thee continually. † encreaſeth *h* continually.

f Their inſulting and reproachful Expreſſions againſt thee, as well as againſt us. *g (i. e.)* The tumultuous noiſe of the loud Clamours. *h* Heb. *aſcendeth*, to wit, into Heaven, being either directed thither by them; *their Mouths* being ſet *againſt Heaven*, as them was, *Pſal.* 73. 9. or at leaſt being perceived there by God, whoſe Ears were pierced with the loud cry of their ſins. See *Gen.* 4. 10. and 18. 20. Or *aſcending*, may be here put for *increaſing*, as it is, *Iſa.* 55. 13. *Jer.* 46. 7. So the Senſe is; They grow worſe and worſe, encouraging and hardening themſelves in their wicked Courſes, by their continual ſucceſs and proſperity, and by thy Patience extended to them.

PSAL. LXXV.

To the chief muſician, ‖ Al-taſchith, a Pſalm *or* Song ‖ of Aſaph *a*. ‖ Or, *do not deſtroy*, or, *corrupt*, Aſaph.

a As the Author. Or, *to or for Aſaph*; which may be put by way of oppoſition, to the foregoing and general Expreſſion; *to the chief Muſician*, which is here limited to and explained of *Aſaph*. As *Pſal.* 62. having ſaid: *To the chief Muſician*, he adds to *Jeduthun*; and then follows the Author, *David*. This *Pſalm* was either Compoſed by *David*, or by *Aſaph* in *Davids* Name and Perſon, as it is not unuſual for Poets to bring in Princes, ſpeaking in their Poems. It ſeems to relate to the time when *David* had obtained the Crown, but not got full poſſeſſion of the Kingdom.

The Pſalmiſt praiſing God for his wonderous works, promiſeth to judge uprightly, 1—3. Rebuking the pride and folly with Gods Providence, 4—8. Publeth them down, but exalteth the righteous, 9, 10.

1 UNto thee, O God, do we † give thanks, *unto thee*, do we give thanks; for that thy name *c* is near *d*, thy wondrous works *e* declare. † Or, *We do give thanks*, *& ſet time.* *& Gr.*

b I in my own and in my peoples name. *c (i. e.)* Thy ſelf; or thy power. *d* Is preſent with us, and moſt ready to help us, when we cry unto thee, as this Phraſe is taken, *Pſal.* 34. 19. and 145. 18. Thou art not departed from us; thou doſt not now ſtand *aſar off*, as once thou didſt, *Pſal.* 10. 1. *e* Wrought on my behalf, and for the good of thy people.

2 ‖ When I ſhall receive the congregation *f* I will ‖ Or, *Whatſoever a time I* judge uprightly *g*. *do receive the Congregation.*

f To wit, the whole Congregation, or Body of thy People, to wit, all the Tribes; which are now diſtreſted and diſordered by a Civil War, which is a great hinderance to the Adminiſtration of Juſtice. Or, *when I ſhall receive or obtain the appointment, (i. e.)* What God hath appointed and promiſed to me, to wit, the full and firm poſſeſſion of the Kingdom: Or, *the time*, or *place appointed* by God for that work. Some make theſe and the following paſſages, the Words of God concerning his Church or People. Which ſeems not probable; partly becauſe he ſpeaks of God in the third Perſon, as one diſtinct from him that ſpeaks theſe words. *v.* 7, 8. and partly becauſe it is evident, that one and the ſame perſon ſpeaks from hence to the end of the Pſalm, and the ninth Verſe cannot be ſpoken by God. *g* I will not uſe my Power tyrannically and wickedly, as *Saul* did, and as moſt other Princes do; but holily and righteouſly for the good of my people.

* Pſal. 60. 3. † Or, *ſet.* *v.* 62. 5. 3 * The earth and all the inhabitants thereof are diſſolved *h*; I bear up the pillars of it *i*. Selah.

h Or *melted*, conſumed or deſtroyed; partly by the ill Government of *Saul* and *Iſhboſheth*, and the great Officers of State and War under them; and partly by inteſtine Divitions and Wars. How ſoever I am not deſtroyed by mine Enemies, as the great diſturber of the Land, I muſt do my ſelf this right to aſſert that under God, I do ſupport and eſtabliſh it, by maintaining Religion and Juſtice, and by ſetting up good Magiſtrates, and encouraging good Miniſters, and good Men, which are indeed the Pillars of a Nation.

4 I ſaid *k* unto the fools *l*, Deal not fooliſhly *m*; and to the wicked, Lift not up the horn *n*.

k With Authority and Command; I charged them. *l (i. c.)* *The wicked*, as that is explained in the next Clauſe. *m* Deſiſt from your impious and injurious practices, which ſhall not now go unpuniſhed, as they have done. *n* Do not carry your ſelves either arrogantly boaſting of your own ſtrength, or ſcornfully and maliciouſly towards me, or others of Gods people.

5 Lift not up your horn on high *o*; ſpeak not *p* with a ſtiff neck *q*.

o A Metaphor from untamed and ſtiff-necked Oxen, which will not bow their Heads to receive the yoke, but lift up their Heads and Horns to avoid it. Or, *againſt the High*, *(i. e.)* againſt God, who is mentioned under this ſame Title, *Pſal.* 56. 2. though there it be rendred, *moſt High*. *p* To wit, againſt me and my Government. *q* With Pride and Contempt of my Perſon, and with Rebellion againſt Gods Will declared concerning my advancement, of which you are not ignorant. See 2 *Sam.* 3. 17, 18.

† Heb. *Mount.* 6 For promotion *cometh*, neither from the eaſt, nor from the weſt, nor from the † ſouth *r*.

r For though you envy and oppoſe my advancement, becauſe I was but a poor Shepherd, and of a mean Family, yet you ought to know and conſider what is notorious and viſible in the World, that the Dignities and Scepters of the World are not always diſpoſed according to humane expectations and probabilities; but by Gods Soveraign Will and Providence, as it follows. It is true, men that expect Preferment, have their Eyes fixed upon the great Perſons of the World, who are thought to have the diſpoſition of them in their Hands, and according to their ſeveral inclinations or intereſts; ſome look Eaſt-ward, others Weſt-ward, and others South-ward, expecting affiliance from ſome of theſe Quarters; but all in vain.

7 But God *is* the judge *s*; * he putteth down one, and * 1 Sam. 2. 7. ſetteth up another *t*.

s To wit, the righteous Judge, and ſupreme Lord and Governour of all the Kingdoms of the World, giving them to whomſoever he pleaſeth. *t* It is he who hath rejected *Saul* and his Family, and put me in his ſtead: And who art thou that diſputeſt with God, and reſiſteſt his declared Will?

8 For *u* in the hand of the LORD *x there is* a cup *y*, and the wine is red *z*, it is full of mixture *a*, and he poureth out of the ſame *b*: but the dregs thereof *c* all the wicked of the earth *d*, ſhall wring *them* out *e*, *and* drink *them*.

u This Verſe is added; either, 1. As a Reaſon or Confirmation of the aſſertion, *v.* 7. and to ſhew that God in removing one King to make way for another, did not proceed in a way of abſolute Soveraignty, which yet he might have done, but in a way of Juſtice and Equity. Or, 2. As another Argument to inforce his Advice given, *v.* 4, 5. which he had now preſſed by one Argument, *v.* 6, 7. *x* God is here compared to the Maſter of a Feaſt, who then uſed to diſtribute portions of Meats or Drinks, to the ſeveral Gueſts as he thought fit. *y* A Cup in Scripture, is ſometimes taken in a good ſenſe, for Gods Bleſſings, as *Pſal.* 16. 5. and 23. 5. and ſometimes, and more frequently in a bad ſenſe, for Gods Vengeance and Judgments, as *Pſal.* 11. 6. *Iſa.* 51. 22. *Jer.* 25. 12. *Mark* 10. 23, *&c.* And ſo it is here underſtood, as the following words ſhew. *z* Such as the beſt Wine of *Judea* was, *Pſal.* 23. 5. *Prov.* 23. 31. and ſo ſtrong and heady, and intoxicating. *Or, is Troubled*; as the word more properly ſignifies, and is rendred by divers. Which may note its newneſs, when it is in fermentation, not yet cleared nor ſettled, and ſo more intoxicating. So he expreſſeth the power and increaſes of Gods Wrath and Judgments. *a* The Wine is mingled not with Water, as was uſual in thoſe hot Countries, *Prov.* 9. 5. but with Spices, as *Cant.* 8. 2. Or rather, ſtrengthning and intoxicating Ingredients, which Drunkards uſed, *Iſa.* 5. 22. *b* To wit, to the Children of Men; promiſcuouſly to good and bad. Whereby he removes the ſcandal which his Enemies might take from thoſe Troubles which God ſaw fit to inflict upon *David* and his followers. *c* The worſt and moſt dreadful part of thoſe Tribulations. *d* Or, *of the Land*, to wit, of *Canaan*, of which he ſpake *v.* 2. *e* Which Expreſſion may imply either, that they ſhall be forced to ſqueeze out the worſt for their own drinking; or that this dreadful draught was prepared for them, and brought upon them by their own choice and wickedneſs.

9 But I will declare *f* for ever; I will ſing *praiſes* to the God of Jacob.

f To wit, this great and glorious work of God, or the Praiſes due unto God for it, as the next words imply.

10 * All the horns of the wicked *g* alſo will I cut * Zech. 1. off *h*; *but* the horns of the righteous ſhall be exalted *i*. 21, 21.

g Their Honour and Power, which they made an Inſtrument of miſchief to oppreſs good men. A Metaphor from horned and miſchievous Beaſts. *h* When I ſhall be advanced to the Throne, and have Power and Authority to do what now I can only deſire and pray for. *i* Good men ſhall be encouraged and recompenced, and intruſted with the management of all publick Affairs, which will be a great bleſſing to all my People.

PSAL. LXXVI.

To the chief muſician on Neginoth, a Pſalm *or* Song ‖ of Aſaph. ‖ Or, *for* Aſaph.

a Or, *for Aſaph*. Either it was Compoſed by the Prophet *Aſaph*; or Compoſed by *David*, or ſome other Holy Prophet of God, and committed to *Aſaph*, or to his Poſterity; it being uſual to put the Parents Name for his Children, of which I have formerly given divers Inſtances. The ſpecial and immediate occaſion of this *Pſalm* was unqueſtionably ſome eminent deliverance vouchſafed by God to his people of *Iſrael*, and eſpecially to *Jeruſalem*, which the Pſalmiſt thought fit to celebrate: But which and when it was, is both needleſs to enquire, and hard to determine.

A declaration of Gods Majeſty and Gracious Preſence in his Church, 1—5. At his rebuke the Enemy ſpoils, and by his Arm the meek are ſaved, 6—10. An exhortation to ſerve him with reverence, 11, 12.

1 IN Judah *is* God known *b*; his name *is* great *c* in * Pſ. 48. 1. &c. Iſrael.

b Gods People do not worſhip an unknown God, as the *Athenians* did, *Acts* 17. 23. but one who hath made himſelf known, not only by his Word and Ordinances, but alſo by the glorious effects of his Wiſdom and Power on their behalf, and againſt their potent and malicious Enemies. *c (i. e.)* Famous and renowned, and greatly to be praiſed and admired.

2 In Salem *d* alſo is his tabernacle, and his dwelling place in Zion *e*.

d In *Jeruſalem*, which was antiently called *Salem*, *Gen.* 14. 18. *Heb.* 7. 1. *e* Largely ſo called, as it includes *Moriah* an adjoyning hill, or another branch of the ſame hill.

3 There *f* brake he the arrows *g* of the bow, the ſhield, and the ſword *h*, and the battel *i*. Selah.

f (*i. e.*) in *Judah*; or at, or near *Jeruſalem*. *g* Heb. *the Sparks*, the ſparkling Arrows, bright and ſhining, ſwift and piercing, like ſparks of Fire. *h* Both offenſive and defenſive Weapons, ſo as they could neither hurt Gods people, nor ſave themſelves from ruine. *i* The force and fury of the Battle, and all the power of the Army, which was put in Battel-array.

4 Thou *k* art more glorious *and* excellent than the mountains of prey *l*.

k O God: To whom he directeth his Speech here, as alſo *v.* 6, 7, 8. *l* Either, 1. Than the greateſt Kings and Empires of the Earth, which in Prophetical Writings are oft compared to Mountains, as *Pſal.* 46. 2, 3. *Ia.* 41. 15. *Jer.* 51. 25. *Hab.* 3. 6. And they are called Mountains *of prey*; becauſe then they generally were eſtabliſhed by Tyranny, and maintained by preying upon their own Subjects, or other inferiour Kingdoms. Or, 2. (Which amounts to the ſame thing) than the moſt powerful Enemies of thy People, upon whom they uſed, and now deſired and expected to prey: Such perſons being oft expreſſed by the name of Mountains, as *Pſal.* 144. 5. *Zech.* 4. 7. &c.

5 The ſtout-hearted are ſpoiled *m*; they have ſlept their ſleep *n*: and none of the men of might have found their hands *o*.

m Of all that Glory and Advantage which they either had already gotten, or further expected from the ſucceſs of their preſent expedition which they promiſed to themſelves. They became a prey to thoſe upon whom they hoped to prey. *n* Even a perpetual *ſleep*, as *Jer.* 51. 39, 57. or *the ſleep of Death*, *Pſal.* 13. 3. called *their ſleep* emphatically, as being peculiar to them, and ſuch like men, and not that ſleep which is common to the good and bad. Their Death he ſeems to call *Sleep*, becauſe they were ſlain in the Night, when they had compoſed themſelves to reſt and ſleep, and ſo paſſed inſenſibly from one ſleep to another. For it is thought by many that this Pſalm was Compoſed upon the occaſion of that prodigious Slaughter of the *Aſſyrians* in *Judah*, 2 *Kings* 19. 35. *o* They had no more ſtrength in, or uſe of their hands, againſt the deſtroying Angel, than they who have no hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe *p* are caſt into a dead ſleep.

p The men who rode upon, and fought from Chariots and Horſes, who fight with moſt advantage, and uſually have moſt Courage; and much more unable to reſiſt or avoid the ſtroke.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy ſight *q* when once thou art angry?

q To wit, to continue with thee. *Standing* is here oppoſed to flight or falling before the Enemy. See *Pſal.* 1. 5. *Dan.* 8. 4.

* Pſ. 46. 6. 8 * Thou didſt cauſe judgment to be heard from heaven *r*; the earth feared, and was ſtill *s*.

r Thou didſt execute Judgment upon thine Enemies, by an Angel ſent from Heaven: which is ſaid *to be heard*, either becauſe that was accompanied with terrible Thunders and Earthquakes, which was not unuſual in the deſcent of an Angel, as *Matth.* 28. 2. and elſewhere: Or becauſe the fame of it was quickly ſpread abroad in the Land, and in the World. *s* The effect of this terrible Judgment, was that the reſt of the World were afraid to invade or diſturb the Land and People of *Iſrael*, and choſe rather to ſit ſtill in their own Territories.

9 When God aroſe to judgment *t* to ſave all the meek of the earth *u*. Selah.

t When God, who for a ſeaſon had ſat ſtill, began to beſtir and ſhew himſelf againſt his Enemies. Or, *After God had riſen, &c.* Or, *Becauſe God did ariſe, &c.* *u* To ſave all the godly perſons (who are oft called *meek* ones, as hath been noted again and again) in *Iſrael*, for whoſe ſakes God wrought this great Deliverance, which reached to all the people of the Land.

10 Surely the wrath of man ſhall praiſe thee *x*; the remainder of wrath ſhalt thou reſtrain *y*.

x The blaſphemous Speeches, and furious attempts of thine Enemies, ſhall ſerve thy Glory, and cauſe thy people and others to praiſe and magnifie thee for that admirable Wiſdom and Power, and Faithfulneſs, and Goodneſs, which thou ſhalt diſcover upon that occaſion. *y* Thou ſhalt prevent and diſappoint the ſucceeding malicious deſigns of thine Enemies, who will meditate Revenge for thoſe ſhameful and terrible overthrows. Or, *the remainder of wrath, now ſhalt gird thy ſelf with, (*i. e.*)* Put it on as an Ornament, which the Girdle was; thou ſhalt adorn thy ſelf with it, as a Conqueror doth with the ſpoils of his Enemies.

11 Vow *z*, and pay *a* unto the LORD your God; † Heb. to the fear. Gen. 31. 42. 53. let all that be round about him *b* bring preſents † unto him that ought to be feared *c*.

z Vow a Sacrifice of Thankſgiving; either at this time, for this wonderful deliverance: Or hereafter in all your future ſtraits and troubles: Let this Experience encourage you to make ſuch Vows to God, with confidence of ſucceſs. *a* But when God hath accepted your Vows, and given you the deſired deliverance, forget not to pay your Vows. *b* Either, 1. All the Tribes of *Iſrael*, who have the benefit of this Mercy. Or rather, 2. All the neighbouring Nations on every ſide, to whom the fame of this mighty work of God ſhall come, I adviſe them for the future, if they love themſelves, to ceaſe from all Hoſtilities againſt God, or his people, and to ſubmit themſelves to the God of *Iſrael*. *c* Whom though they do not love, yet they fee and feel that they have great reaſon to fear and to ſeek his favour.

12 He ſhall cut off *d* the ſpirit *e* of princes; *he is* terrible to the kings of the earth.

d As Men do their Grapes in time of Vintage, as the Hebrew Verb implies: To wit, ſuddenly, violently and irreſiſtibly. This is all which they ſhall get by oppoſing him; and therefore it is their Wiſdom to bring Preſents to him. *e* Either, 1. Their Courage. Or rather, 2. Their Breath and Life, as he did in the *Aſſyrian* Army.

PSAL. LXXVII.

The ARGUMENT.

This *Pſalm* was Compoſed upon the occaſion of ſome ſore and long Calamity of Gods People: Either the Babyloniſh Captivity or ſome other.

To the chief muſician, † to Jeduthun, *a Pſalm* ‖ of † Heb. to Aſaph *a*. Pſal. 62.

a Either that *Aſaph* who lived and prophecied in *Davids* time; or ‖ Or, to one of his Succeſſors long after him, called, as was uſual, by his Aſaph. Progenitors name.

The Prophet ſheweth what great ſhifting and combate (though by Prayer and Watching) he had with diffidence, 1—9. By the conſideration of Gods wonderful works and former Mercies, he is raiſed and ſtrengthened, 10—20.

1 I Cried unto God with my voice: *even* unto God with my voice, and he gave ear unto me *b*.

b This Verſe ſeems to contain the ſum of the whole Pſalm, conſiſting of two parts, to wit, his earneſt Cry to God in his deep diſtreſs; and Gods gracious return to his Prayers, by ſupporting him under them, and giving him aſſurance of a good iſſue out of them: of both which he ſpeaks more diſtinctly and particularly, of the firſt from *v.* 2. to *v.* 10. of the latter thence to the end.

2 In the day of my trouble I ſought the LORD; † my ſore ran *c* in the night *d*, and ceaſed not: my ſoul † Heb. my hand. refuſed to be comforted *e*.

c Tot hand in the Hebrew Tongue, and Scripture uſe, is oft put for a blow or ſtroke given by the hand. Heb. *My hand* or *Hands* (the ſingular number being frequently put for the plural) *ſhaked* or *poured forth*, (*i. e.*) ſpread abroad to God in Prayer. This Phraſe he uſeth rather, than *were ſtretched out*, which is frequent in like Caſes, to imply that his Caſe was low and almoſt deſperate, his Spirits and Strength quite gone, ſo that he was not able to ſtretch them out, as he had done. *d* Which to others was a time of reſt and quietneſs, but to me of torment. *e* I rejected all thoſe Conſolations, which either my Friends, or my own Mind ſuggeſted to me.

3 I remembred God, and was troubled *e*: I complained *f*, and my ſpirit was overwhelmed *g*. Selah.

e Yea the thoughts of God, and of his infinite Power and Truth, and Goodneſs, which uſed to be very ſweet and comfortable to me, were now matter of terror and trouble, becauſe they were all engaged againſt me, and God himſelf my only Friend, was now very angry with me, and become mine Enemy. *f* Unto God in Prayer. *g* So far was I from finding relief by my Complaints that they increaſed my Miſery.

4 Thou holdeſt mine eyes waking *h*: I am ſo troubled that I cannot ſpeak *i*.

h By thoſe ſharp and continual Griefs, and thoſe perplexing and tormenting Thoughts and Cares, which from time to time thou ſtirreſt up in me, *i* The greateneſs of my ſorrows ſtupifie my mind, and make me both lifeleſs and unable to ſpeak; nor can any words ſufficiently expreſs the extremity of my miſery.

† Heb. *the years of old*. 5 * I have conſidered *k* the days of old *l*, † the years of ancient times.

k If by that means I could get any Comfort. *l* (*i. e.*) The mighty works of God done for his people in former times. Day is oft put for Events done in them, as *Pſal.* 37. 13. and 137. 7. and *Obad. v.* 12. *Mich.* 7. 4.

6 I call to remembrance my ſong in the night *m*: I commune with mine own heart, and my ſpirit made diligent ſearch *n*.

m The many and great Mercies and Favours of God vouchſafed by him to me, and to his people, which have obliged me to adore him, and ſing his Praiſes not only in the day, the time appointed for that work, but alſo by night, as oft as they come into my mind. *n* What ſhould be the cauſe of this ſtrange and vaſt Alteration, and how thoſe ſore Calamities could come from the hand of ſo gracious and merciful a God, as ours is, and what might be expected as to their continuance or removal.

7 Will the Lord caſt off *o* for ever? and will he be favourable no more?

o His peculiar and choſen people? This doth not ſeem to agree either with Gods Nature, or with that everlaſting Covenant which he hath made with them.

8 Is his mercy clean gone for ever *p*? doth his promiſe † Heb. *is* fail † for evermore *q*? *perfected*.

p Are all the ſtores of his Mercy quite ſpent? Doth he now *Greweth* ceaſe to be what he hath ſtyled himſelf, The Lord gracious and merciful, long-ſuffering, and abundant in goodneſs? *q* Will he never more make good thoſe gracious Promiſes upon which he hath commanded us to hope?

9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah

r Becauſe he hath ſo long diſuſed it. *s* So as they can never flow forth, no not to his own people.

10 And I ſaid *t*, This *is* my infirmity *u*: *but I will remember x* * the years of the right hand of the moſt High *y*. * Pſ. 102. 24, 25.

t I thus anſwered thoſe Objections. *u* Theſe ſuſpicions of Gods faithfulneſs and Goodneſs, proceed from the weakneſs of my Faith, and from the miſtake of a diſtreſſed Mind. *x* Which words may be underſtood out of the following Verſe, as other words frequently are in like Caſes. *y* The years wherein God hath done great

great and glorious Works, which are oft aſcribed to Gods Right hand, as *Pſal.* 17. 7. and 20. 6. and 45. 4. and 118. 15. But the word rendred *years* doth alſo ſignifie *changes*, and accordingly this Verſe is by other Learned Interpreters, and may well be rendred otherwiſe without any ſuch Supplement as is in our Tranſlation, thus, *And I ſaid, This is my Affliction or Grievance, (*Chald. *ſickneſs or ill, and the chief cauſe of my Trouble and Anxiety is this) the change of the right hand of the moſt High*, that that right hand which formerly hath done ſuch great and wonderful things for his people, is at this time not only hid in Gods Boſom, and not drawn forth for their defence, but is alſo ſtretched forth againſt them, and is the principal cauſe of all our preſent miſeries. I could bear the malice and rage of our Enemies, from whom we could not expect better things, but that our gracious and Covenanted God ſhould forſake and perſecute his own people, this is that which makes it intolerable.

11 I will remember the works of the LORD, ſurely I will remember thy wonders of old *z*.

z And yet upon ſecond and ſerious thoughts of what God had formerly done for his people, many times far above their expectation, I will take comfort in remembrance of them, becauſe God is ſtill the ſame that he was in Power and Goodneſs, and love to his people, and therefore will pity and help us in this preſent Calamity, as he hath oft done in others of the ſame Nature.

12 I will meditate alſo of thy work, and talk of thy doings.

Pſ. 22. 24. &c. 13 * Thy way *a*, O God, *is* in the ſanctuary *b*: who is *ſo* great a God as *our* God *c*?

a (*i. e.*) Thy doings, or the courſe of thy Providence, which is oft called Gods *way*; the various methods and cauſes of thy dealings with thy people. *b* Is there contained and declared. As the proſperity of wicked men, is alſo the grievous calamities of Gods people, are great riddles and ſtumbling blocks to the ignorant and unſpiritual World, but a full and ſatisfactory reſolution of them may be had from Gods Sanctuary, as is obſerved in the former caſe by this ſame *Aſaph*, *Pſal.* 73. 16, 17. and here in the latter. Or, is *in Holineſs*. So the Senſe is, God is holy and juſt, and true in all his Words; yea even in his Judgments upon his own people, as will evidently appear from the iſſue of them. *c* And although our God at preſent ſuſpends his Power, and doth not put it forth to deliver his people out of the hands of their Idolatrous Enemies, who thence take occaſion to blaſpheme his Name, and to exalt their Idol-Gods above him, yet he is ſtill infinitely Superiour in Power, both to them and to their Gods, and can, and will in his due time, reſcue his people from them.

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people *d*.

d By the miſerable effects of it here following.

* Ex. 5. 5. 15 * Thou haſt with *thine* arm redeemed thy people *e*, the ſons of Jacob and Joſeph *f*. Selah.

e To wit, out of *Egypt*, after a long and hard Bondage. Which he here mentions to ſtrengthen his Faith in their preſent Captivity. *f* Which he mentions ſurely as a moſt eminent portion of the Sons of *Jacob*, branched forth into two numerous Tribes; partly becauſe the ſons of *Joſeph* were born in *Egypt*, which *Jacobs* other Sons were not; and partly, becauſe he laid the foundation of that Redemption by bringing them into *Egypt*, and preſerving, and *multiplying Jacob* and his Sons there, *as a little Child is nouriſhed*, as it is expreſſed in the Hebrew Text, *Gen.* 47. 12. in which reſpect he was a fecond Father to them, and that they might well be called his *Sons*; without whoſe Care (to ſpeak humanely) there had been no ſuch Redemption, nor people to be redeemed.

* Exod. 14. 21. Pſ. 114. 3. Iſa. 51. 10. &c. 16 * The waters ſaw thee *g*, O God, the waters ſaw thee: they were afraid *h*; the depths alſo were troubled.

g They felt the viſible effects of thy powerful Preſence. *h* And ſtood ſtill as Men, or Beaſts aſtoniſhed commonly do.

† Heb. *The voice of thy thunder*. 17 † The clouds poured out water *i*, the skies ſent out a ſound: thine arrows *k* alſo went abroad.

i When the *Iſraelites* paſſed over the Sea: In reſpect whereof the *Iſraelites* are ſaid to have been *baptized in the Cloud* (*i. e.* ſprinkled with Water, poured forth from the Clouds) *and in the Sea*, 1 Cor. 10. 2. *k* Either Hail-ſtones, or rather Lightnings or Thunderbolts, which are called Gods *Arrows*, *Pſal.* 18. 14. & 144. 6.

† Heb. *In the wheel*. *Ezek.* 1. 16. 18 The voice of thy thunder *was* † in the heaven: * the lightnings lighted the world, the earth trembled and ſhook *l*.

* Exod. 19. 16. Pſ. 97. 4. *l* This Tempeſt is not particularly recorded in its proper place, yet it may well be gathered from what is ſaid, *Exod.* 14. 24, 25 and is in effect acknowledged by *Joſephus* in his Hiſtory. And this is no new thing in Scripture, for ſome Circumſtances of hiſtory omitted in the firſt and propereſt places to be ſupplied in following paſſages; whereof inſtances have been already given.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy footſteps are not known *m*.

m Or rather; *was* at that time: Thou didſt walk and lead thy People in untrodden paths. *n* Becauſe the waters ſuddenly returned and covered them.

* Exod. 14. 15. Pſ. 78. 52. & 136. 13. 20 * Thou leddeſt thy people *o* like a flock *p*, by the hand of Moſes and Aaron.

o Firſt through the Sea, and afterwards through the vaſt howling Wilderneſs to *Canaan*. *p* With ſingular Care and Tenderneſs, as a Shepherd doth his Sheep. And therefore I hope thou wilt take care of thy poor diſperſed and diſtreſſed Flock, and bring them once again into their own Land.

PSAL. LXXVIII.

The ARGUMENT.

The Scope of this *Pſalm* is plainly expreſſed, *v.* 6, 7, 8. and is this, that the *Iſraelites* might learn to hope and truſt in God, and thankfully to keep his Laws and Covenant. Which to do, I have no preſent upon them, from the ſad effects of the contrary practices in their Fore-fathers, of which he gives a brief, yet full account in a recapitulation of the moſt remarkable paſſages in the hiſtory of their Church and Nation.

‖ * Maſchil of Aſaph. *An Inſtruction to attend to, and inſtruct others in the moſt uſeful matters of the Lord, 1—8. A recital of Gods Iſrael by degrees; their unbelieving and obſtinate Rebellions, 9—11. In their journey out of Egypt to the Land of Canaan, 12——55. Reſtleſs in the reſt of the Tribes, he chooſeth Zion for a place of Worſhip, and David, to their Kingdom, 67—72.*

‖ Or, *A Song to Aſaph.* Pſalm 50. 1. 1 GIve ear, O my people *a*, to my law *b*: incline your ears to the words of my mouth.

a It *Aſaph* was the Compoſer of this Pſalm, he might well call the *Iſraelites his People*, not only as he was their Prophet and Teacher, but alſo becauſe they were of the ſame Country and Parentage with him, upon which account this very Phraſe of *my People* is uſed of them, not only by Queen *Eſther*, *Eſth.* 7. 3. but alſo by the *Shunamitiſh* Woman, 2 *Kings* 4. 13. *b* (*i. e.*) The Doctrine which I am about to deliver to you, concerning your Duty, and the danger of neglecting it.

2 * I will open my mouth *c* in a parable *d*: I will * Pſ. 49. 4. utter dark ſayings *e* of old *f*. Matth. 13. 35.

c Speak to you with all freedom and plainneſs. *d* Uttering the moſt grave and weighty Sentences (for ſuch are oft called *Parables* in Scripture) or paſſages of great antient fame and authority and advantage. *e* So he calls the following paſſages, becauſe both the Words and Sentences are in themſelves hard to be underſtood. For they are generally hiſtorical and ſhort, but becauſe the things contained in them, concerning Gods tranſcendent Goodneſs to an unworthy People, and their unparalleled ingratitude for, and abuſe of, ſo eminent Favours; and their ſtupid ignorance and inſenſibleneſs, under ſuch evident and evident teachings of God's Word and Works, are indeed Myſteries of Iniquity to be underſtood. *f* Of things done in antient times, and in a great meaſure worn out of mens minds.

3 * Which we have heard and known, and our fathers * Pſ. 44. 1. have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes *g* of the LORD, and his ſtrength, and his wonderful works that he hath done.

g (*i. e.*) His glorious and praiſe-worthy Actions, as the following words explain it.

5 For he eſtabliſhed *h* a teſtimony *i* in Jacob *k*, and appointed a law in *Iſrael*; which he commanded our fathers * that they ſhould make them known to their * Deut. children *l*. 4. 9.

h This is juſtly put in the firſt place, as the chief of all the following Mercies, and the Foundation both of their temporal, and of their eternal Felicity. *i* (*i. e.*) The Law, as it is called in the next Clauſe; which is very oft called a *Teſtimony*, becauſe it is a witneſs between God and Men, declaring both the Duties which God expects from Men, and the Rewards and Puniſhments which Men in the performance of his Duty may expect from God. *k* Peculiarly; for no other Nation enjoyed this privilledge, as is more fully expreſſed, *Pſal.* 147. 19, 20. *l* Which Teſtimony or Law God revealed to them, not for their own private uſe, but for the benefit of all their Poſterity, whom their Parents were obliged to teach, *Deut.* 6. 7. and all their Children to hear and read, and ſtudy. For which we have no warrant in the Goſpel, but rather that fooliſh and wicked aſſertion is, that Ignorance is the Mother of Devotion.

6 That the generation to come might know *them*, even the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children.

7 That they might ſet their hope in God *m*, and not forget the works of God, but keep his commandments.

m That by the conſideration of ſome great and wonderful Works wrought by God for his People, they might be incouraged to truſt in him.

8 And might not be as their fathers, * a ſtubborn and * Exod. 32. 9. rebellious generation; a generation † *that* ſet not their † Heb. *prepared*. heart aright *n*, and whoſe ſpirit was not ſtedfaſt with Pſal. 78. 37. God *o*.

n Who though they outwardly and feemingly complyed with the forms of Worſhip which God had preſcribed, yet *did not direct*, ‖ Heb. or *prepare their Hearts*, to the Obedience and Service of God. That *o* Who quickly diſcovered their Hypocriſie by their apoſtacy from God, and from the Religion which they profeſſed.

9 * The children of Ephraim *p being* armed and car- * Pſ. 78. rying bows *q*, turned back in the day of battel. 67. Jer. 41. 2.

p This paſſage concerns; either, 1. The whole Kingdom, and ſome exploit of theirs, wherein they met with this diſgrace: Which if ſo, it is not recorded in Scripture, but only ſome of the moſt memorable acts, becauſe that Tribe was the chief of them: and the ſeat of the Kingdom. And ſo this is referred by ſome to the Captivity of the ten Tribes, 2 *Kings* 17. Although the Hiſtorical references of this

Pſalm, ſeem not to go beyond *David's* time. Or rather, 3. All the Tribes and People of *Iſrael*, who are ſometimes deſigned by the Name of *Ephraim*, as *Jer.* 31. 9, 18, 20. *Zech.* 10. 7. as well they might be, becauſe of the eminency of this Tribe, out of which came *Joſhua* their firſt Governour in *Canaan*, and in which the Ark of God continued for a long time, and whoſe people were both moſt numerous, and moſt valiant, and therefore they are fitly named for all, to ſhew that this ſlaughter was not made amongſt them for any defect of power or courage in them, but merely from God's juſt judgment upon them for their ſins here following. And that *Ephraim* is here put for all *Iſrael* ſeems to be evident from the following Verſes, wherein the ſins, upon which this overthrow is charged, are manifeſtly the ſins of all the children of *Iſrael*, and they who are here called *Ephraim* are called *Jacob* and *Iſrael*, v. 21. And 67 is this paſſage is by divers Learned Interpreters referred unto that dreadful overthrow related 1 *Sam.* 4. Wherein they did not ſtand to fight, but turned their backs and fled, as is there expreſſed, which thought it reached all *Iſrael*, yet *Ephraim* is particularly named, becauſe as the Ark ſo the fight was in that Tribe; and therefore it may be preſumed that the *Ephraimites* were a very conſiderable part of that *Iſraelitiſh* Army. And the Pſalmiſt having related this amazing Providence and Judgment of God upon his own People, he falls into a large Diſcourſe of the cauſes of it, to wit, the great and manifold and continual ſins of that and the former Generations, which having proſecuted from hence to ver. 60. he there returns to this Hiſtory, and relates the ſad conſequences of that diſaſter, to wit, the Captivity of the Ark, and Gods forſaking of *Shiloh* and *Ephraim*, and removing thence to the Tribe of *Judah* and Mount *Zion*, the reaſon of which change of place he deſigned to give in the relation of this paſſage. *q* Which includes Arrows, and thoſe being then the chiefeſt and moſt common Weapons are put for all other Arms.

10 They kept not the covenant of God, and refuſed to walk in his law *r*.

r Their diſobedience was accompanied with obſtinacy and contempt of Gods Laws.

11 And forgate *s* his works, and his wonders that he had ſhewed them

s Not hiſtorically, but practically. They did not ſo remember them, as to love and fervet, and truſt that God of whoſe infinite power and goodneſs they had ſuch ample experience. Words of knowledge, ſuch as knowing, remembring, &c. in Scripture uſed frequently comprehend affection and practice, as hath been oft obſerved.

12 Marvellous things did he in the ſight of their fathers in the land of Egypt, in the field *t* of Zoan *u*.

t (i. e.) In the territory or juriſdiction, not excluding City it ſelf. In the like ſenſe we read of the *field of Edom*, and *of Moab*, *Gen.* 32. 3. and 36. 34. *Ephraim*. 21. 20. *u* An ancient and eminent and the Royal City of *Egypt*. See *Numb.* 13. 22. *Iſa.* 19. 11. and 30. 2, 3, 4.

* Exod. 14. 21. * Exod. 15. 8. * Exod. 13. 21. & 14. 24. Pſal. 105. 39.

13 * He divided the ſea, and cauſed them to paſs through, and * he made the waters to ſtand as an heap.

14 * In the day time alſo he led them with a cloud *x*, and all the night with a light of fire.

x Which was very comfortable both for a ſhadow from the ſcorching heat of the Climate and Seaſon, and for a companion and director in their Journey.

* Exod. 17. 6. Numb. 20. *Deut.* 32. 13. 11. Pſal. 105. 41. 1 Cor. 10. 4.

15 * He clave the rocks *y* in the wilderneſs, and gave *them* drink as out of the great depths *z*.

y He uſeth the plural number becauſe it was twice done, once in *Rephidim*, *Exod.* 17. 6. and again in *Kadeſh*, *Numb.* 20. 1, 11. *z* In great abundance.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run like rivers *a*.

a Which did miraculouſly follow them in all their travels, even to the borders of *Canaan*. See *Deut.* 9. 21. *Pſal.* 105. 41. 1 *Cor.* 10. 4.

* Exod. 16. 2.

17 And they ſinned yet more againſt him, by provoking the moſt High in the wilderneſs *b*.

b Where they had ſuch ſtrong and ſingular obligations to obedience both from the great things which God had then and there done for them, and from their dependance upon Gods favour and help for their life, and ſubſiſtance. This was a great aggravation of their ſin and folly.

* Exod. 16. 2.

18 And * they tempted *c* God in their heart, by asking meat for their luſt *d*.

c Deſired a tryal and proof of Gods power, as the text Verſ. plainly ſheweth. See *Numb.* 11. 4. *d* Not for their neceſſary ſubſiſtence for which they had *Manna*, but out of an inordinate and luxurious appetite.

* Numb. 11. 4. † Heb. *Ordered*. * Exod. 17. 6. Numb. 20. 11.

19 * Yea, they ſpake againſt God: they ſaid, Can God † furniſh a table in the wilderneſs?

20 * Behold, he ſmote the rock, that the waters guſhed out *e*, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?

e Which, all things conſidered, ſeems not ſo wonderful, ſince Fountains of Water ſometimes break forth unexpectedly from or through Rocks. But it is far more difficult to give us bread and fleſh, which we know not whether he can do. Or at leaſt we have juſt cauſe to doubt of his good will to us, who hath made ſuch a penurious proviſion for us, and denies us thoſe common bleſſings of bread and fleſh, which he gives to the worſt of men.

21 Therefore the LORD heard *this*, and was wroth; ſo a fire was *f* kindled againſt Jacob, and anger alſo came up againſt Iſrael.

f Either properly, as it was *Numb.* 11. 1. or figuratively, the fire of God's anger, as it follows.

22 Becauſe they believed not in God, and truſted not in his ſalvation *g*.

g That he both could and would ſave them from the famine and deſtruction which they feared.

23 Though he had commanded † the clouds from above, and opened the doors of heaven *h*:

* Heb. *Ver.* 23.

h Which he compares to a Granary or Store-houſe, whereof God keeps the Key, and either ſhuts or opens the doors of it, either gives or with-holds proviſions, as he ſees fit.

24 * And had rained down manna upon them to eat, and had given them of the corn of heaven *i*.

* Exod. 16. 4. John 6. 31.

i Which was made in Heaven, or the Air, and ſent down thence to the Earth.

25 ‖ Man did eat angels food *k*: he ſent them meat to the full *l*.

‖ Heb. *Ver.* 24.

k Manna, ſo called, either, 1. Becauſe it was made by the Miniſtry of Angels. Or rather, 2. Becauſe of its excellency, ſuch Food as might befit the Angels, if they could eat Food, and ſuch as hath ſome reſemblance with the bleſſed Angels in regard of its Heavenly Originals, its pure and ſpirituous ſubſtance, its vigour and efficacy in preſerving and nourihing thoſe who uſed it according to Gods appointment. Or this place may be tranſlated as it is in the Margent, *Every one did eat the bread of the mighty, (i. e.)* Even the common *Iſraelites* fed upon as delicious food as the greateſt Nobles and Princes uſed to do. *l* Which may belong, either, 1. To the Fleſh mentioned in the following Verſes which God gave them even to ſatiety or glutting, which he threatned to do, *Numb.* 11. 18, 19, 20. Or rather, 2. To the Manna of which he is here ſpeaking, which he gave them in ſuch plenty, that their deſire of other Food could not proceed from their neceſſity, but merely from wantonneſs and luſt.

26 * He cauſed an Eaſt-wind † to blow in the heaven: and by his power he brought in the South-wind *m*.

* Numb. 11. 31. † Heb. *to move*.

m Either he brought in firſt an Eaſtern, and afterwards a Southern Wind; or the Wind was South-eaſt; from which Quarter thoſe Quails might come as well as from the Weſt, where their more common abode is; this work being confeſſedly miraculous.

27 He rained fleſh alſo upon them as duſt, and † feathered fowls *n* like as the ſand of the ſea.

† Heb. *winged Fowl*.

n Heb. *Winged Fowl*, which is noted to ſhew that it was a ſupernatural work, whereby God took away from them the uſe of their Wings, and made them to fall into the hands of the *Iſraelites*.

28 And he let it fall in the midſt of their camp ‖ round about their habitations.

‖ Heb. *Or his camp*; either *Iſraels* Camp, or Gods Camp; for ſeeing *Iſrael* was Gods people, and he dwelt among them, their Camp was his Camp.

29 So they did eat, and were well filled: for he gave them their own deſire *p*.

p What they deſired both for quality and quantity.

30 They were not eſtranged from their luſt *q*: but * while their meat *was* yet in their mouths.

* Numb. 11. 33.

q The ſenſe is either, 1. Whilſt their greedy appetite yet continued, and was not fully ſatisfied, before they began to loath it, as they did afterwards, *Numb.* 11. 20. Or 2. Before they were deprived or deſtitute of their deſired food, whilſt they enjoyed it, and were ſtill feeding upon it, as the next Clauſe explains this: Gods patience did not wait upon them till that food was ſpent, but fell upon them inſtantly.

31 The wrath of God came upon them, and ſlew the fatteſt of them *r*, and † ſmote down the ‖ choſen *men* of Iſrael.

† Heb. *Made to bow down*. ‖ Or, *young men*.

r The moſt healthy and ſtrong, who probably were moſt deſirous of this food, and fed moſt eagerly upon it, and grew fatteſt upon it, and leaſt ſuſpected their own danger.

32 For all this * they ſinned ſtill: and believed not for his wondrous works.

* Numb. 14. 11. & 16. 41.

33 Therefore their days did he conſume in vanity *s*, and their years in trouble *t*.

s In tedious and fruitleſs marches hither and thither, ſometimes forward, and ſometimes backward, which they knew would never bring them in their own perſons to their promiſed and much deſired Land. *t* In manifold diſeaſes, dangers, perplexities and horrors of their own Minds and Conſciences.

34 When he ſlew them, then they ſought him *u*: and they returned *x* and enquired early after God *y*.

u They prayed to him to deliver them from their deadly dangers; which even *Pharaoh* frequently did. *x* To wit, from their Idols unto the outward worſhip of God: or being moved with fear they ceaſed for the preſent from their groſly wicked courſes, which they might eaſily do without a dram of true Repentance, or hearty converſion to God. *y* Speedily and earneſtly ſought to God for eaſe and ſafety and comfort, as wicked men in ſuch caſes frequently do.

35 And they remembred that * God *was* their rock, and the high God their redeemer *z*.

* Deut. 32. 4.

z They conſidered that God and God alone had preſerved them in all their former exigencies, and that he only could now help them, and not thoſe Idols or Creatures which they had preferred before him, and therefore being driven by abſolute neceſſity they fled to him for relief.

36 Nevertheleſs, they did flatter him with their mouth, and they * lied unto him with their tongues *a*.

* Pſ. 78. 57.

a They made glorious but falſe profeſſions and proteſtations of their ſincere reſolutions of future obedience, if God would ſave them.

37 For

37 For their heart was not right with him *b*, neither were they ſtedfaſt in his covenant *c*.

b All their confeſſions and petitions were but hypocritical and forced, and did not proceed from an upright heart truly grieved for their former offences, and firmly reſolved to turn unto the Lord. *c* They diſcovered their hypocriſie by their Apoſtacy from God as ſoon as their danger was paſt.

* Heb. *Reputed*, or, *counted*. Pſal. 6. 3.

38 But he *being* full of compaſſion † forgave *their* iniquity, *d* and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath *e*.

d Not ſimply and abſolutely, for ſo it is undeniably certain from the Holy Scriptures that God pardons none but true penitents, ſuch as thoſe were not, but reſpectively, and ſo far as not to deſtroy them at that time which he threatened, and was about to do, as the next words limit and explain it. He remitted their puniſhment, for *iniquity* is oft put for *the puniſhment* of it. Heb. *He expiated their iniquity*. He accepted of their attonement, or of their profeſſed repentance ſo far as to compenſate it with a removal of this outward and preſent affliction; as he did alſo to wicked *Ahab* upon his hypocritical humiliation, 1 *Kings* 21. 29. And this God doth for the encouragement of all true penitents, who may hence learn how much greater and better recompences they may expect and ſhall receive from God. *e* But ſet bounds to it, and though he chaſtened them, yet he would not utterly deſtroy them, as they deſerved.

† Pſ. 103. 13.

39 For * he remembred that they *were but* fleſh *f*; a wind that paſſeth away and cometh not again *g*.

f Which here notes either 1. The corruption of their natures, which was perpetually inclining them to ſin and conſequently expoſing them to God's wrath, which muſt needs have conſumed them utterly and ſpeedily, if God had let looſe his anger upon them. See the ſame argument uſed to a like purpoſe, *Gen.* 8. 21. Or rather, 2. The frailty or infirmity of their natures, as the next clauſe interprets this; which is ſuch, that if I ſhould not reſtrain my wrath, I ſhould quickly cut off the body of this wicked people, and their children with them, whom I have promiſed to carry into *Canaan*, Numb. 14. 21. *g* That are quickly cut off, and when once they are dead they never return to this life.

† Or, *provoked him* * Num. 14. 22.

40 How oft did they † provoke him in the wilderneſs, and * grieve him in the deſert?

41 Yea, * they turned back and tempted God, and limited the holy one of Iſrael *h*.

h They limited either 1. God's power, as above, *Verſe* 19, 20. Or, 2. God's will, directing and preſcribing to him what to do, and when, and in what manner, and murmuring at him if he did not always grant their particular and various deſires.

† Heb. *ſet*.

42 They remembred not his hand *i*, *nor* the day *k* when he delivered them ‖ from the enemy.

‖ Or, *from oppreſſion*.

i The great and glorious works of his hand on their behalf. *k* Nor that remarkable and never to be forgotten day, that *feaſt ſame day*, as it is called *Exod.* 12. 41. which God had fixed four hundred years before, *Gen.* 15. 13. in which God delivered them from their greateſt enemy, the tyrant *Pharaoh*.

* Ex. 7. 20.

43 How he had † wrought his ſigns in Egypt, and his wonders in the field of Zoan.

† Heb. *ſet*.

* Ex. 7. 20. & 8. 24.

44 * And had turned their rivers *l* into blood; and their floods that they could not drink.

l The ſeveral branches and ſtreams of the river *Nilus*, and thoſe many rivulets which they brought from it.

* Ex. 8. 24. & 10. 5.

45 * He ſent divers ſorts of flies among them, which devoured them *m*; and * frogs, which deſtroyed them.

m Or, *deſtroyed them*; which they might do by their cruel and numerous ſtings, for theſe flies were doubtleſs extraordinary in their nature and quantity, and poyſonous and hurtful qualities. And the like is to be thought concerning the frogs here following, who alſo might deſtroy the people by infecting the air with their ſtink, and corrupting their meats and drinks.

* Ex. 8. 17. 24.

46 He gave alſo their increaſe unto the caterpillar, and their labour *n* * unto the locuſt.

n The herbs and grains which were come up by their care and diligent labour.

* Exod. 23. 30. † Heb. *Eſd.* ‖ Or, *great ſycamore-trees*

47 * He † deſtroyed their vines with hail, and their ſycamore-trees *o* with ‖ froſt.

o Or, *wild Fig-trees*, which were there in great plenty. Under theſe and the vines all other trees are comprehended. And this hail and froſt did deſtroy the fruits of the trees, and ſometimes the trees themſelves.

† Heb. *He ſhut up, or, hedged*.

48 † He gave up *p* alſo their cattel to the hail, and their flocks to ‖ hot thunder-bolts.

p Heb. *He ſhut up* as in a priſon that they could not eſcape them.

† Heb. *Aſſembly of evil*.

49 He caſt upon them the fierceneſs of his anger, wrath, and indignation *q* and trouble, by ſending † evil angels *among them r*.

q Other moſt grievous plagues which were mixed with, and were the effects of his anger and wrath; whereby their miſeries were greatly aggravated and diſtinguiſhed from the afflictions which God ſent upon the *Iſraelites* in *Egypt*, which were onely fatherly chaſtiſements and the effects of God's love and occaſions of their deliverance. *r* Heb. *the ſending* (or the operation or effects) *of evil Angels*, or *of the Angels* or *meſſengers of evil things*, either of the Angels whom God imployed in producing thoſe plagues; or of *Moſes* and *Aaron* who were to the Egyptians meſſengers of evil, and by whom theſe judgments were ſent to and inflicted upon them.

50 † He made a way *ſ* to his anger, he ſpared not their ſoul from death *t* but gave ‖ their life *u* over to the peſtilence.

† Heb. *He weighed a path*. ‖ Or, *their ſoul to*

ſ Heb. *He weighed a path or caſt-way*, (i. e.) He made a moſt ſmooth and even and exact path as if he had done it by weight and meaſure, that ſo his anger might paſs ſwiftly and freely without interruption. The phraſe alſo ſeems to note the wiſdom and juſtice of God in weighing out their plagues proportionable to their ſins, and exerciſing great ſeverity towards them andſeverably to their great and barbarous cruelty towards his people. *t (i. e.)* He puniſheth them with death or killing plagues, as the next words explain it. *u* Or *their health*. So he ſpeaks of the murrain among their cattel. But our Tranſlation ſeems better to agree with the next foregoing and following paſſages which plainly ſpeak of the death of perſons.

* Exod. 12. 29.

51 * And ſmote all the firſt-born in Egypt: the chief of their ſtrength *x* in the tabernacles of Ham *y*.

x Another expreſſion noting the firſt-born, who are ſo called, *Gen.* 49. 3. *y* Of the *Egyptians*, the poſterity of *Ham*, *Gen.* 10. 6. which title he there gives them to intimate that they were the curſed children of a curſed parent. *Ham*, *Gen.* 9. 25. and therefore were proper objects for divine wrath and vengeance.

* Pſ. 77. 20. & 80. 1.

52 But * made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.

53 And he led them on ſafely, ſo that they feared not: & but the ſea * † overwhelmed their Enemies.

* Ex. 14. 28. 27. † Heb. *covered*.

& But it is ſaid that *they were ſo afraid*, Exod. 14. 10. *Acts* 7. 39. 1. They were afraid at firſt, but after *Moſes* had encouraged them they grew bold and ſecure, one evidence whereof was, that they confidently went into the middle of the Sea, and paſſed between the vaſt heaps of water which were on both ſides of them. 2. The meaning may be that they had no juſt cauſe to fear: for men are oft faid to do not onely what they actually do, but alſo what they ought to do, as *Mal.* 1. 6. and 2. 7. *&c.*

54 And he brought them to the border of his ſanctuary *z*, *even* to this mountain *a*, * which his right hand had purchaſed.

* Pſ. 44. 3.

z Or, *of his holineſs*, or *his holy place*, (i. e.) the Land of *Canaan*, which is ſo called, *Ezra* 9. 8. *Zech.* 2. 8. *&c.* as being ſeparated by God from all other Lands, for his people and ſervice, and ſanctified by his preſence and dwelling in it. *a* Either 1. The Mountain upon which the Tabernacle or Temple ſtood. Or rather 2. The mountainous Country of *Canaan*, which is called *a Land of hills and valleys*, Deut. 11. 11. And the word *mountain* is oft uſed in Scripture for a mountainous Country, as *Gen.* 36. 8. *Deut.* 1. 7. *Joſ.* 11. 21.

55 He caſt out the heathen alſo before them, and * divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tent.

* Joſ. 14. 1. Pſ. 105. 11.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies.

57 But turned back, and deale unfaithfully like their fathers: they were turned aſide * like a deceitful bow *b*.

* Hoſ. 7. 16.

b Which either breaketh when it is drawn, or ſhooteth awry, and fruſtrateth the Archers deſign and expectation. So when they pretended, and both God and men expected obedience and gratitude to their great benefactor, they behaved themſelves unfaithfully and unſatisfactorily towards him.

* Deut. 32. 16. 21.

58 * For they provoked him to anger with their high places, and moved him to jealouſie with their graven images.

59 When God heard *c this*, he was wroth, and greatly abhorred Iſrael.

c (i. e.) Perceived or underſtood, (as *hearing* is oft uſed, as *Gen.* 11. 7. and 41. 15. *&c.* It is ſpoken of God after the manner of men.

† Heb. *and*

60 * So that he forſook the tabernacle of Shiloh, *even* the tent *which* he placed among men *c*.

* 1 Sam. 4. 11. Jer. 7. 12. 14. and 26. 6. 9.

d Which then was placed in *Shiloh*, from whence as the *Iſraelites* fetched the Ark, ſo God withdrew himſelf. *e* Whereby he intimates both God's wonderful condeſcention and favour to ſuch worthleſs and wretched creatures, and their ſtupendious folly and wickedneſs in deſpiſing and ſinning away ſo glorious a priviledge.

61 And delivered his ſtrength *f* into captivity, and his glory *g* into the enemies *h* hand.

f To wit, the Ark, called God's *ſtrength*, 1 *Chron.* 16. 11. and *the Ark of his ſtrength*, Pſal. 132. 8. becauſe it was the ſign and pledge of his ſtrength or power put forth on his peoples behalf. *g* So the Ark is called, as being the Monument and ſeat of God's glorious preſence, and an inſtrument of his glorious works. *h* Namely, the Philiſtins: Of which ſee 1 *Sam.* 4.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 * The fire conſumed their young men; and their maidens were not † given to marriage *i*.

* Jer. 15. 8. Dan. 11. 20. † Heb. *praiſed*.

i Becauſe the young men who ſhould have married them were ſlain. Heb. *were not praiſed*, to wit, with Marriage-ſongs, which was uſual at Marriage-Solemnities among the Jews, as appears from *Jer.* 7. 34. and 16. 9. and 25. 10.

64 Their prieſts *k* fell by the ſword, and their widows made no lamentation *l*.

k Hophni and *Phinehas* and others. *l* No Funeral Solemnities: either becauſe they were prevented by their own death, as the

wife of *Phinehas* was, or disturbed by the invasion of the enemy; or so overwhelmed with the fence of the publick calamity that the resentment of their private losses was swallowed up by it. See *Job* 27. 15. *Eccl.* 24. 25.

65 Then the LORD awaked as one out of sleep *m*, *and* like a mighty man that shouteth by reason of wine *m*.

m For God by giving up not onely his people but his Ark to the contempt and idolatry of the Philistins might seem to be asleep and insensible of his own honour and interest, till by a sudden and unexpected blow he convinced his enemies of the contrary. *m* Whose spirit and courage is revived and inflamed by a liberal draught of generous wine. Which comparison is no more injurious to the Divine Majesty than that of a *thief coming in the night*, to which Christ's second coming is compared, *1 Thess.* 5. 2.

* 1 Sa.5.6. & 6.4. 66 * And he smote his enemies in the hinder parts *n*: he put them to a perpetual reproach *o*.

n With the Disease of the Emerods which was both painful and shameful. *o* He caused them to perpetuate their own reproach by sending back the Ark of God with their golden Emerods, the lasting monuments of their shame.

67 Moreover, *p* he refused the tabernacle of Joseph *q*: and chose not the tribe of Ephraim *r*:

p And as he wrote his enemies for their sins; so he punished his own people for the same cause. *q* Either, He rejected the Kingdom of the ten tribes, whereof *Ephraim* was the Head. But this Psalm reacheth not so far as the erection of that Kingdom. Or rather, 2. He would not have his Ark to abide longer in the Tabernacle of *Shiloh*, which was in the Tribe of *Joseph* or *Ephraim*. See 1 *Sam.* 5. 12. and 7. 1, 2. *Jer.* 7. 12, 14. and 26. 6, 9. *r* The same thing repeated in other words after the manner.

68 But chose the tribe of Judah *s*, the mount Zion which he loved.

s Either, 1. For the seat of the Kingdom. Or rather, 2. For the seat of the Ark and of God's Worship. *Obj. Jerusalem* was in the Tribe of *Benjamin*, Jos. 18. 27. *Ans.* 1. It was so in part, and part of it was in *Judah*, as appears from *Jos.* 15. 63. To which Tribe *Zion* belonged by special reason, because *David* the Head of that Tribe conquered and took it. 2. *Benjamin* after the division of the two Kingdoms was incorporated with *Judah*, and is oft comprehended under the name of *Judah*.

69 And he built his sanctuary *t* like high *palaces* *u*, like the earth which he hath † established for ever *x*.

† Heb. *founded*.

t The Temple of *Solomon*. *u* Magnificent and gloriously. *x* Not now to be removed from place to place, as the Tabernacle was, but as a fixed place for the Arks perpetual residence, unless the people by their Apostacy should cause its removal.

* 1 Sa.16. 11. 2 Sa. 7. 8. † Heb. *from after*. * 2 Sa.5.2. 1 Chr.11.2. 70 * He chose David also his servant, and took him from the sheep-fold.

71 † From following the ewes great with young *y*, he brought him * to feed Jacob his people, and Israel his inheritance.

y By which employment he was inured to that care and diligence and self-denial which is necessary in a King or Governour; and instructed to rule his people with all gentleness and tenderness.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands *z*.

z He commends *David* for the two necessary ingredients of a good Prince. 1. *Integrity*, whereby he sincerely sought the good and welfare of his people, avoiding and abhorring those counsels and courses which were contrary thereunto. 2. *Skilfulness*; whereby he managed all the publick affairs with singular *prudence*; which is here ascribed to *his hands*, not because it was seated in them, but because it was acted and discovered by them, and appeared in all his actions or administrations.

PSAL. LXXIX.

The ARGUMENT.

THis *Psalm* was doubtless composed upon the sad occasion of the destruction of *Judea* and *Jerusalem*, either by *Antiochus*, or rather by the *Chaldeans*; as may be gathered from 1 *Mac.* 7. 15, 17. where in the relation of the persecution of *Antiochus* the second and third Verses of this Psalm are cited.

‖ Or, *For Asaph.*

A Psalm ‖ of Asaph.

The Psalmist complaining of the desolation and ruine of Jerusalem, 1——4. *expostulateth with God about his long anger and jealousie*, 5——7. *entreateth for the forgiveness of their sins, and speedy help and mercy*, 8——12. *to the everlasting praise of his Name*, 13.

* Ps. 74.7. 1 O God, the heathen are come *a* into thine inheritance *b*; * thy holy temple have they defiled *c*; they have laid Jerusalem on heaps *d*.

a As Invaders and Conquerors. *b* Into *Canaan* and *Judea*, which thou didst chuse for thine inheritance. *c* By entring into it, and touching and carrying away its holy Vessels, and shedding blood in it, and burning of it. *d* Made of the ruines of thole goodly houses which they burned, or threw down.

2 The dead bodies of thy servants *e* have they given *to be* meat unto the fowls of heaven *f*; the flesh of thy saints unto the beasts of the earth.

e Either, 1. Of thy faithful and holy servants, who they oft as cruelly as the worst of the people. Or, 2. Of the Jews, whom, though the generality of them were very wicked, he calleth God's *Servants* and *Saints*, because they were all such by profession; and some of them were really such; and the *Chaldeans* did never know nor regard those that were so, but promiscuously destroyed all that came in their way. *f* By casting them out like dung upon the face of the earth, and not suffering any to bury them.

3 Their blood they shed like water *g* round about Jerusalem, * and *there was* none to bury *them h*.

* Ps.142.7. Jer.14.16.

g Plentifully and contemptuously, valuing it no more than common water. *h* Because their friends who should have done it, were either slain or fled, or were not permitted, or durst not undertake to perform that office to them.

4 * We are become a reproach to our neighbours *i*; a scorn and derision to them that are round about us *i*.

* Ps.44.13.

i We who were their terrour and scourge are now neither feared nor pitied, but become the matter of their scoffs and reproaches. See *Psal.* 80. 6. and 127. 7. *Ezek.* 24. 2. 12, &c.

5 * How long, LORD, will thou be angry for ever? shall thy jealousie burn like fire?

* Ps.74.1. Jer.14.22.

6 * Pour out thy wrath upon the heathen *k* that have not known thee, and upon the kingdoms that have not called upon thy name.

k Though we confess that we have deserved thy wrath, yet the Heathen, by whom thou hast scoured us, deserve it much more, as being guilty of far greater impieties than we, living in gross ignorance and contempt of God and of his worship. And therefore we pray transfer thy wrath from us to them.

7 For they have devoured Jacob *l*, and laid waste his dwelling place.

l The posterity of *Jacob*, whom thou didst love, and with whom and his Seed thou madest a sure and everlasting Covenant; whereby thou didst ingage thy self to be *an enemy to their enemies*, *Exod.* 23. 22. Besides thou hatest cruelty, especially when the wicked devour those who are more righteous than themselves. *Habak.* 1. 13.

8 * O remember not against us ‖ former iniquities *m*: let thy tender mercies *n* speedily prevent us *o*, for we are brought very low *p*.

* Ps.102.13. Or, *sins*.

m The sins committed by our Forefathers, and by us who have filled up the measure of their sins, for which, we confess, thou hast most righteously brought this desolating judgment upon us. *n* Upon which all our confidence is fixed; for merit and righteousness we have none. See *Dan.* 9. 7. 16. *o* Prevent our utter extinction which we have deserved, and have great reason to expect. *p* Past the hopes of all humane help, and therefore we glory or our deliverance will be wholly thine.

9 Help us, O God, of our salvation *q*, for the glory of thy name *r*, and deliver us, and † purge away our sins for thy names sake.

† Heb. *cover*.

q From whom we have oft received, and from whom alone we can now expect, salvation. *r* Which is now obscured by the insolence and blasphemy of thine enemies, who ascribe this Conquest to their Idols, and triumph over thee no less than over thy people, as not unable to deliver them out of their hands. See *Deut.* 32. 26.

10 * Wherefore should the heathen say, Where *is* their God? Let him be known among the heathen, *r* in our sight, *s* by the † revenging of the blood of thy servants *which* is shed.

* Ps.115.2. ‖ Heb. *poured out*.

r Or, *in the sight of the heathen*. *s* He whom they served, and of whom they boasted. He is lost and gone, or grown impotent or idle. † By the execution of his judgments upon them according to *Psal.* 9. 16. * That we may see to fix it and praise thy name for it.

11 Let * the sighing of the prisoner *u* come before thee, † according to the greatness of thy power: † preserve thou those that are appointed to die *x*.

* Ps.142.7. † Heb. *leave*.

u Of thy poor people now in prison, or at least, in captivity. *x* Heb. *the children of death*, *(i. e.)* Which were either designed to death, or in manifest danger of it, as being wholly in the power of their cruel and barbarous enemies.

12 And render unto our neighbours sevenfold into their bosom *y*; the reproach wherewith they have reproached thee *z*, O Lord.

y *(i. e.)* Either, 1. Abundantly, as this Phrase notes, *Isa.* 65. 7. *Jer.* 32. 18. *Luke* 6. 38. Or, 2. Sensibly, so as it may come home to them, and fall heavily upon them in their own persons. *z* As impotent or unfaithful or unmerciful to his own people. So they intimate that this desire did not proceed from a revengeful mind, but from a due fence of God's favour.

13 * So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise † to all generations.

* Ps.74.1. Heb. *thy sheep*. † Heb. *to generation and generation*.

PSAL. LXXX.

The ARGUMENT.

THis *Psalm* was Composed either 1. Upon the same occasion with the former, to wit, the destruction of *Jerusalem* by the *Chaldeans*, as most conceive. Which yet seems not probable, because here is no mention of the Temple, nor of *Jerusalem*, as there is in the foregoing *Psalm*; nor of the Tribe of *Judah*, which was most concerned in that desolation, but of *Joseph*, *Vers.* 1. and of the Tribes of *Ephraim* and *Manasseh*, which were carried captive long before that time; nor do the expressions of this *Psalm* import such a desolating judgment, as those of the former do. Or, 2. Upon occasion of captivity of the ten Tribes, as sometimes think. But why then is *Benjamin* named, which is none of that number, nor went into captivity with them, but was joyned with *Judah*? Or, 3. Upon occasion of some other calamity, or calamities which befel the Tribes of *Israel* after their division into two Kingdoms, and before the captivity and destruction of either of them. In which time all the evils mentioned in this *Psalm* did befal them, sometimes in one Tribe or part, and sometimes in another, as is manifest from their History.

To the chief musician upon Shoshannim Eduth *a*, *a Psalm* ‖ of Asaph.

‖ Or, *for Asaph.*

a It seems to be the name of a Musical Instrument: though many separate the latter part of the word from the former, and expound *Eduth*, *a testimony*, or witness between God and his people, of his relation to them, and of their dependence upon him.

The Psalmist bemoaneth the miseries and sad Condition of the Church, 1——7. *That God's past manifold Mercies wee changed into deplorable Judgments*, 8——13. *He prayeth for deliverance out of them; with a promise of Thankfulness*, 14——19.

1 GIve ear, O shepherd of Israel *b*, thou that leadest *c* Joseph *d* like a flock; thou that dwellest *between* the cherubims *e*, shine forth *f*.

b Thou who hast undertaken to feed and govern thy people of *Israel*, as a shepherd doth his flock, now perform thine office, and relieve thy flock from those grievous Wolves which devour and destroy them. *c* Or, *didst lead* formerly, though now thou hast forsaken them. *d* *(i. e.)* The Children of *Joseph*, or of *Israel*, as he now said, this Clause being but a repetition of the former in other words. Compare *Psal.* 77. 15. And the name of *Joseph*, the most eminent of the Patriarchs both for his dignity and piety and the right of primogeniture transferred upon him from *Reuben*, 1 *Chron.* 5. 1. is elsewhere put for all the ten Tribes, as *Ezek.* 37. 16, 19. *Amos* 5. 6, 15. and 6. 6. *Zech.* 10. 6. And for all the Tribes, as *Psal.* 81. 5. *Obad.* v. 18. *e* Which were the Mercy-seat above the Ark. By which title he prudently and pitifully minds the ten Tribes of their revolt from God, and of the vanity of their superstitious Addresses to their Calves at *Dan* and *Bethel*, and of the necessity of their returning to the true worship of God before the Ark at *Jerusalem*, if they desired or expected any relief from him. And by this title it seems more than probable that this *Psalm* was not made upon occasion of the Babylonish Captivity, in and after which time there was no Ark nor Cherubims, nor do I remember that *Daniel* or any Prophets did then apply themselves to God by that Title. See *Dan.* 9. *f* Out of the clouds wherein thou seemest to hide thy self. Shew forth thy power and goodness to and for thy poor oppressed people in the face of thine and their Enemies.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength *g*, and † come *and* save us.

† Heb. *come for salvation to us.*

g *(i. e.)* Before all the Tribes of *Israel*; for whom he mentions only these three Tribes, either 1. Because of their special relation to *Joseph* here named, *Vers.* 1. *Ephraim* and *Manasseh* being his Sons, and *Benjamin* his Brother, both by his Father and Mother: Or 2. Because these were eminent Tribes, *Ephraim* the Head of the Kingdom of the ten Tribes; *Manasseh* was planted and powerful on both sides of *Jordan*; and *Benjamin*, because the greatest part of *Jerusalem* and the Temple was in its lot. Or 3. With respect and allusion to the ancient scituation of the Tabernacle in the wilderness, where these Tribes were placed on the West-side of the Tabernacle, *Numb.* 2. 18, &c. in which the Ark was, which consequently was before them. So the fence is, O thou who didst of old go forth before these Tribes, &c. do so again at this time. Or, 4. Because these Tribes had a greater share of the Calamities here designed than others; which might be very true, though it be not expressed in the sacred History, in which we have only the substance of things, and such circumstances are commonly omitted. *h* Which seems now to be asleep, or idle and useless.

3 Turn us again, *i* O God, and * cause thy face to shine, and we shall be saved.

* Psal.4.6.

i Father, 1. To our former quiet and flourishing estate: Or, 2. To thy self; from whom *Ephraim* and *Manasseh* with the rest of the ten tribes have apostatized. See the like prayer of *Elijah* for them, 1 *Kings* 18. 37.

† Heb. *How long wilt thou smoke*. Or, *in the prayer*.

4 O LORD God of hosts, how long † wilt thou be angry ‖ against the prayer of thy people? *k*.

k Thou art so far from answering our prayers whereby we seek to appease thee, that by thy continuance and increase of our miseries thou seemest to be the more incensed against us by them.

5 Thou feedest them with the bread of tears, *l* and * giveſt them * tears to drink in great measure.

* Ps.102.9.

l Either with tears instead of bread, which they either want, or cannot eat because their grief hath taken away their appetites: or with tears as frequent and constant as their eating it. See the like Phrase, *Psal.* 42. 3.

* Ps.44.14. 6 * Thou makeſt us a strife *m* unto our neighbours *n*, and our enemies laugh among themselves *o*.

m *(i. e.)* The object or matter of their strife or contention: either 1. They strive one with another who shall do us most mischief, or take our spoils to themselves. Or, 2. They are perpetually quarrelling with us, and seeking occasions against us. *n* Who used and ought to live peaceably and kindly with us. *o* Insult over us, and take pleasure in our miseries.

7 Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

* Ps.44.2. 8 Thou hast brought a vine *n* out of Egypt *b*: * thou hast cast out the heathen, *c* and planted it.

n To which the Israel or Church of God is oft compared; as *Isa.* 5. 2. *Jer.* 2. 21. *Ezek.* 17. 6. *Mat.* 21. 33. *b* He alludes to the custom of transplanting trees for their more advantageous growth. *c* The Nations of *Canaan*.

9 Thou preparedeſt *room d* before it, and didſt cause it to take deep root *e*, and it filled the land.

d Or, *didst purge* or *cleanse* the Soil, taking out stones or sticks, or other roots or plants which might hinder the growth or fruitfulness. Thou didst root out those idolatrous and wicked Nations which might mar their corrupt or destroy them. *e* Thou gavest them a firm settlement in that Land.

10 The hills were covered with the shadow of it *f*: and the boughs thereof *were like* † the goodly cedars *g*.

† Heb. *the cedars of God*.

f They grew so numerous, that they filled not onely the fruitful *cedars of God*, but even the barren mountains. *g* Far differing from *God*. ordinary Vines whose boughs are weak and small, and creep upon the ground.

11 She sent out her boughs unto the sea, and her branches unto the river *h*.

h They possessed or subdued the whole Land from the Mid-land Sea to the River *Euphrates*; which were the bounds allotted to them by God, *Gen.* 15. 18.

12 Why hast thou *then* * broken down her hedges *i*, ſo that all they which paſs by the way do pluck her? *k*.

* Ps.89.40. Isa. 5. 5.

i Taken away thy protection, which was to them for walls and bulwarks. *k* Pluck up her grapes and boughs, and strike at her very root.

13 The boar out of the wood *l* doth waſte it, and the wild beaſt of the field doth devour it.

l Where Boars use to lodge, as it is noted by many Authours, by which he understands their fierce and furious enemies.

14 Return, we beſeech thee, O God of hosts: look down from heaven, and behold and viſit this vine;

15 And the vineyard *m* which thy right hand hath planted *n*, and the † branch *o* *that* thou madeſt ſtrong for thy ſelf *q*.

† Heb. *the son*.

m Or, *the vent*, or *stock* or *plant*, as others render it. *n* Which thou hast planted or fixed with thy might and power; whereof the right hand is both a sign or symbol and an instrument. † Heb. the son *(i. e.)* either 1. The son of man, as it is more fully expressed, *Vers.* 17. Or rather, 2. The branch; for as yet he continues the metaphor; which is called *the son*, to wit, of the root or stock mentioned in the former clause, as the Branches are called *Daughters* in the Hebrew Text, *Gen.* 49. 22. *p* Either, 1. By supporting it with stakes or walls upon which the vine groweth up: Or rather, 2. By causing it to grow in bulk and thickness, and consequently in strength. *q* For thy own especial delight and service and honour.

16 *It is* burnt with fire, *it is* cut down: they *r* perish at the rebuke of thy countenance *s*.

q To wit, thy vineyard or branch. *r* Thy people of *Israel* signified by the vine. So now he passeth from the Metaphor to the thing designed by it. *s* Through the effects of thine anger, without which their enemies could do them no hurt.

17 Let thy hand be upon *t* the man of thy right hand *u*; upon the ſon of man *x* *whom* thou madeſt ſtrong for thy ſelf.

t To protect and strengthen him. *u* Whom thy right hand planted, *Vers.* 15. whom thou hast loved and respected even as thy right hand, which is very dear to us, *Mat.* 5. 30. and 18. 8. Compare *Zech.* 13. 7. thy *Benjamin* whom he mentioned, *Vers.* 2. to whose name he seems to allude, which signifies *the son of the right hand (i. e.)* a dearly beloved son, as *Benjamin* was to *Jacob*. *x* By *man* or *son of man* he understands either 1. The Messias, oft called in Scripture *the son of man*; let him come, and let his Kingdom be established, and let thine *Israel* shall be saved and delivered out of all its troubles. Or, 2. The Royal Family, the House of *David*, on whose safety and welfare the happiness of the whole nation was wrapt up. Or rather, 3. The people of *Israel* who are oft spoken of as one person, as God's *son* and *first-born*, *Exod.* 4. 22. and here as one vine. And seeing all the foregoing complaints have been concerning the calamities of the people of *Israel*, it must reasonable to understand this prayer to be made for them; the rather because the following clause here applied to the man and *Son of man*, *whom thou madeſt ſtrong for thy ſelf*, is used of the same or branch of the vine, *Vers.* 15.

18 So will not we go back from thee *y*: quicken us *z*, and we will call upon thy name.

y This glorious favour of thine shall oblige us to love and serve thee, and trust in thee so long as we have a being, and no more to revolt from thee to idolatry or wickedness, as we have too oft done. *z* Revive and restore us to our former tranquility and happiness.

19 Turn us again, O LORD God of hosts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

The ARGUMENT.

THis *Psalm* seems to have been made for the use of the Church in solemn Feasts; particularly either upon every first day of the Month, or upon the first day of the seventh month which was celebrated with a more solemn blast of Trumpets, *Levit.* 23. 24. *Numb.* 29. 1. Because that Month was more sacred than others, by reason of the concurrence of divers Religious Solemnities in it.

To the chief muſician upon Gittith *a*, *a Pſalm* of Aſaph.

a Of which Title see the Note on *Psalm* 8.

An Exhortation to a solemn praising of God, and to thankfulness for his manifold Mercies, and threatnings of punishments to disobedience, and the subjection of his people to their enemies, for complaints of their disobedience, with a promise of the contrary upon repentance, 11——16.

1 SIng aloud unto God our ſtrength *b*: make a joyful noiſe unto the God of Jacob.

b Who is all our refuge and safeguard against all our Enemies.

2 Take a pſalm, and bring hither the timbrel, the pleaſant harp with the pſaltery *c*.

c All which inſtruments were then preſcribed and uſed in their ſolemn meetings.

3 Blow up the trumpet in the new moon *d*, in the time appointed, on our ſolemn feaſt-day *e*.

d Which was a ſacred and feſtival time, as appears from *Numb.* 10. 10. and 28. 11, 14. 2 *Kings* 4. 23. *Iſa.* 66. 23. But this may be underſtood either 1. Generally of every New Moon. Or rather, 2. Specially of *that New Moon*, as the word may be rendred, which begun the ſeventh month; as may be gathered both from the following words, and by comparing this place with *Levit.* 23. 24. and *Numb.* 29. 1. Where this very day is called *a day of blowing of Trumpets*. *e* Or, *for the day, or time of our ſolemn feſtivity*; whereby may be underſtood either 1. the day of the New Moon, on which the Trumpets were blown for the celebration of that ſolemn time. Or, 2. The ſeventh Month, which that New Moon did introduce or begin, and in which, beſides other Solemnities, they kept the Feaſt of Tabernacles, which the Hebrew Doctors call *the Feaſt* by way of eminency, and *Joſephus* affirms to have been the moſt ſacred and the chief of all the Jewiſh Feaſts.

‖ Deut. 32. 24. Nu. 12. 12. 4 For * this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob *f*.

f For this is no humane device but an appointment and command of the great God and your Lord.

5 This *g* he ordained in Joſeph *h for* a teſtimony *i*, when he ‖ went out *l* through the land of Egypt *m*: where I *u* heard a language *that* I † underſtood not *o*.

‖ Or, *againſt*. † Heb. *knew not*.

g To wit, the blowing of Trumpets. *h* Among the poſterity of *Joſeph*, to wit, the people of *Iſrael*, as is evident both from the foregoing Verſe where they are called *Iſrael*, and from the following words in this Verſe, where they are deſcribed by their coming out of *Egypt*, which was common to all the Tribes of *Iſrael*, who are ſometimes called by the name of *Joſeph*; of which ſee on *Pſal.* 80. 1. *i* Either, 1. For a Law, which is oft called a *teſtimony*. Or rather, 2. For a witneſs and memorial of that glorious deliverance mentioned in the following words. For, 1. That this was a *ſtatute and law* he had expreſſed, *Verſ.* 4. which it is not likely that he would here repeat, eſpecially in a more dark and doubtful phraſe. 2. He ſeems to declare the end of that Law, which was to be a *teſtimony*. *k* To wit, God, *he* who *ordained*, as was now ſaid. *l* As a Captain in the head, or on the behalf of his people. *m* To execute his judgments upon that Land or People. Or, *againſt*, &c. to deſtroy it. Or, *out of* it, as both antient and other Interpreters render this Particle *ab*, which is elſewhere put for *mod*, and *mod* is put for *min*, *from* or *out of*, as is manifeſt by comparing 2 *Kings* 21. 8. with 2 *Chron.* 33. 8. So this Text notes the time when this and the other Feaſts were inſtituted; which was at, or preſently after their coming out of *Egypt*, even at *Sinai*. *n* (i. e.) My progenitors, for all the ſucceſſive Generations of *Iſrael* make one body, and are ſometimes ſpoken of as one perſon. *o* Either, 1. The Language of God himſelf ſpeaking from Heaven at *Sinai*, which was ſtrange and terrible to me. Or rather, 2. The Egyptian Language, which at firſt was very ungrateful and unknown to the *Iſraelites*, *Gen.* 42. 23. and probably continued ſo for ſome conſiderable time, becauſe they were much ſeparated both in place and converſation from the Egyptians through *Joſeph*'s pious and prudent deſign. This Expoſition is confirmed from *Pſal.* 114. 1. where this very thing is mentioned as an aggravation of their miſery; and from other places of Scripture where this is ſpoken of as a curſe and plague to be with a people of ſtrange Language, as *Deut.* 28. 49. *Jer.* 5. 15.

6 I removed his ſhoulder from the burden *p*: his hands † Heb. *pot*. were delivered from the pots *q*.

p I delivered him from burdenſome ſlavery. *q* As this word is taken, 1 *Sam.* 2. 14. 2 *Chron.* 35. 13. Or *baskets*, as it ſignifies, 2 *Kings* 10. 7. *Jer.* 24. 2. In the general it ſeems to note all thoſe Veſſels wherein they carried water, ſtraw, lime, bricks, &c.

* Exo. 23. 25. * Exo. 17. 7 * Thou calledſt in trouble *r*, and I delivered thee; I anſwered thee in the ſecret place of thunder *s*: I * proved thee at the waters of ‖ Meribah. Selah. 6. 7. Nu. 20. 13.

‖ Or, *Moſes*.

r At the Red Sea, *Exod.* 14. 10, 11, 12. *s* From the dark and cloudy pillar, whence I thundred and fought againſt the *Egyptians*. See *Exod.* 13. 21. and 14. 19, 24. Others refer this to the thunder at *Sinai*. But at that time they were not *in trouble*, but in a ſafe and glorious condition.

* Pſ. 50. 7. 8 * Hear, O my people, and I will teſtifie unto thee *t*: O Iſrael, if thou wilt hearken unto me;

t Concerning my will and thy duty. I will give thee Statutes and Judgments, in the execution of which thou mayſt live and be happy for ever. This God did preſently after he brought them from *Meribah*, even at *Sinai*.

9 There ſhall no ſtrange God be in thee: neither ſhalt thou worſhip any ſtrange God *u*.

u Thou ſhalt renounce all falſe Gods and worſhips, and worſhip me onely.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: open thy mouth wide *x*, and I will fill it.

x Either, 1. To pray for mercies. Aſk freely and abundantly and boldly (as this Phraſe oft ſignifies) whatſoever you need, or in reaſon can deſire. Or, 2. To receive the mercies which I am ready to give you. *y* I will give or grant them all, upon condition of your obedience.

11 But my people would not hearken to my voice; and Iſrael would none of me *z*.

z Or, *did not aſſent to me*, or *acquieſce in me*, or *obey me*, or my commands.

12 * So I gave them up ‖ unto their own hearts luſt *a*, *and* they walked in their own counſels *b*.

* Pſal. 78. 29. and 106. 15. Rom. 1. 24, 26. ‖ Or, *to*

a Upon their obſtinate and oft-repeated Rebellions and Reje- *Their hardneſs*
ctions of my Grace and Mercy offered to them I withdrew all the *of heart*.
reſtraints of my providence and my Holy Spirit and Grace from *Pſal. 81.*
them, and wholly left them to follow their own vain and foolish *12.*
imaginations and wicked luſts. *b* They practiſed thoſe things both *Prov. 1.*
in common converſation and in religious Worſhip which were moſt *31.*
agreeable not to my commands or counſels, but to their own fancies and inclinations, as appeared in the Golden Calf and many other things.

13 * O that my people had hearkened unto me, *and* Iſrael had walked in my ways!

* Deut. 5. 29. and 32. 29. Iſa. 48. 18.

14 I would ſoon have ſubdued their Enemies *c*, and turned my hand againſt their adverſaries.

c Thoſe ſtem-inders of the *Canaanites* whom now for their unbelief and apoſtacy I have left in the Land to be ſcares and plagues to them.

15 The haters of the LORD *d* ſhould ‖ † have ſubmitted themſelves unto him *e*: but their time *f* ſhould have endured for ever *g*.

‖ Or, *diſſembled*. † Heb. *lied*.

d All the haters and enemies of God's people, as the neighbouring Nations were; whom he calls *haters of God*, partly becauſe they hated the *Iſraelites* for God's ſake, and for the ſingularity of their Religious Worſhip, as the Heathen oft declared; and partly to ſhew the ſtrict League and Union which was betwixt God and them, by vertue whereof God had declared all their Friends and Enemies to be his own, which was a great aggravation of their wickedneſs. *e* Should have profeſſed and owned their ſubjection to them. For the Phraſe ſee on *Pſal.* 18. 44. *f* (i. e.) *Iſrael*'s time; the Relative belonging to the remoter Antecedent; as it is in many other places of Scripture, whereof I have formerly given inſtances. By *their time* he means either, 1. Their happy time, as *life* is oft put for an happy life or ſtate, as *Pſal.* 34. 12. and 49. 18. *Deut.* 4. 1. and 5. 33, &c. Or, 2. The duration of their Common-wealth. *g* (i. e.) Laſted for a very long time; whereas now their latter and doleful end is haſtening towards them.

16 He ſhould have fed them alſo † with the fineſt of the wheat; and with honey *h* out of the rock ſhould I have ſatiſfied thee.

† Deut. 32. 13, 14. Or, *Even*

h Either, 1. Metaphorically, with all pleaſant and precious fruits and with all delights, as all neceſſaries may be expreſſed under the name of *wheat*. Or rather, 2. Properly: this Land of Canaan being commended for its excellent and plentiful honey; and the bees there did oft-times harbour and make their honey in the holes of Rocks and ſuch like places, from which it flowed down upon the ground. See *Deut.* 32. 13. 1 *Sam.* 14. 25, 26.

PSAL. LXXXII.

The ARGUMENT.

THis *Pſalm* contains an Admonition either 1. To the chief Rulers of *Iſrael*, whether Judges or Kings, or their great Council called the *Sanhedrim*. Or rather, 2. To all the Rulers of the ſeveral Nations of the World, to whom this word might come; as may be gathered partly from the expreſſions here uſed, which are general and not peculiar to the Governours of *Iſrael*, and therefore not rightly and unneceſſarily to be reſtrained; and partly from the laſt Verſe, where he mentions the whole *earth* and *all nations*, as concerned in the Contents of this *Pſalm*.

A Pſalm ‖ of Aſaph.

‖ Or, *for* Aſaph.

The Pſalmiſt exhorting and expoſtulating with the Judges, 1——5. *reproveth their want of Judgment and Negligence,* 5——7. *and preacheth the Lord to judge,* 8.

1 GOd ſtandeth *a* in the congregation of † the mighty *b*: he judgeth *c* among the gods *d*.

† Heb. *El*. Or *God*.

a As a Judge diligently to obſerve all that is ſaid or done there; and to give ſentence accordingly. The Judge ſits when he heareth Cauſes, but ſtandeth up when he giveth ſentence. Or *ſtanding* doth not note the poſture; but onely the being or preſence of a perſon, as *Iſa.* 11. 10. *Dan.* 11. 20. *John* 3. 29. Whence this Hebrew Word is by ſome learned Interpreters readred, *is present*, and by others, *preſideth*, as this word is uſed, 1 *Sam.* 19. 20. and 22. 7. *b* Or, *of the gods*, as it is explained and expreſſed in the next Clauſe; the ſingular number being here, as it is frequently elſewhere, put for the plural. By *Gods*, or the *mighty*, he underſtands Kings, or other chief Rulers, who are ſo called becauſe they have their power and commiſſion from God, and act as his Deputies in his name and ſtead, and muſt give an account to him of all their Actions. And by their *congregation* he underſtands not a convention or aſſembly of ſuch perſons which feldom meet together, but either 1. All Congregations or Aſſemblies of People in which Magiſtrates ſit to execute Juſtice. Or, 2. All perſons whatſoever of this high and ſacred Order or Number: for the Hebrew Word here rendred *congregation*, doth not always ſignifie an Aſſembly of perſons met together in one place, but ſometimes notes all the particular perſons of or belonging to ſuch a fort and body of men, though diſperſed in divers places, as *Pſal.* 26. 5. *I have hated the congregation of evil doers*, (i. e.) all evil doers. *Prov.* 21. 16. *he ſhall remain in the congregation of the dead*, (i. e.) ſhall be one of that number and ſtate. See alſo *Pſ.* 22. 20. *Pſal.* 74. 19. Some render it as it is in the Hebrew, *in the congregation of God*, in his own Congregation, the Noun being put for the Pronoun, as is uſual in the Hebrew Text, (i. e.) in the Conventions or Tribunals of Princes or Rulers, which he rightly calls *his*, becauſe their authority is wholly derived from him. But the former Expoſition ſeems more agreeable both to the following words, and to the ſcope and whole Body of the Pſalm. *c* Accurately obſerveth all their carriages, and paſſeth ſentence upon them accordingly. *d* (i. e.) Judges and Magiſtrates, who are called *gods* below, *Verſe* 6. and *Exod.* 12. 12. and 22. 28. compared with *Alls* 23. 5. *Pſal.* 138. 1. and of whom this is expounded, *John* 10. 34, 36.

2 How long will ye judge unjuſtly *e*, and * accept the perſons *f* of the wicked? Selah.

* Deut. 1. 17. 2 Chron. 19. 7.

e The Pſalmiſt ſpeaketh to them in Gods Name, and reproves them for their continued and reſolved unrighteouſneſs in their publick adminiſtrations. *f* By over-looking the merits of the cauſe and giving ſentence according to your reſpect or affection to the perſon.

3 † Defend the poor and fatherleſs *g*: do juſtice to *h* the afflicted and needy.

† Heb. *Judge*.

g So far as juſtly you may; as this Clauſe muſt be limited by comparing this with *Lev.* 19. 15. *h* Heb. *Juſtifie*, to wit, when his cauſe is juſt, and he is oppreſſed by a potent Adverſary.

* Pſ. 24. 11 4 * Deliver the poor and needy *i*: rid *them* out of the hand of the wicked.

i Thoſe he recommends to the ſpecial care and protection of Magiſtrates, becauſe ſuch are commonly neglected and cruſhed by men in higher place and power, and they are unable to right themſelves.

5 They † know not *l*, neither will they underſtand *m*; they walk on *n* in darkneſs *o*: all the foundations of the earth are † out of courſe *p*.

† Heb. *to feel*.

k The Magiſtrates of whom this Pſalm treats. *l* To wit, the truth and right of the cauſe, nor the duty of their place. Men are oft faid in Scripture *not to know* what they do not love and practice. *m* This their ignorance is wilful and affected: they will not ſearch out the truth, and they ſhut their eyes leſt they ſhould ſee what they would not. *n* They perſiſt and proceed: it is not one rath and tranſient action, but their conſtant courſe. *o* Either, 1. In ignorance: Or, 2. In their ſinful and unrighteous courſes, as *Darkneſs* is taken Pſal. 74. 17, 18. and 82. 5. 1 *John* 1. 6. Being blinded by their corrupt affections and intereſts, *Exod.* 23. 8. *p* This corruption of the ſupreme Rulers doth flow from them to their inferiour Officers and Members, and manifeſtly tends to the diſſolution of all Civil Societies, partly by ſubverting that order and honeſty by which they are ſupported; and partly by provoking God the Governour of the World to deſtroy them for their wickedneſs.

† Pſ. 82. 6. 6 * I have ſaid, Ye *are* gods *q*, and all of you *r* are children of the moſt High *s*.

q I have given you my Name and Power to rule your People in my ſtead. *r* Not only the Rulers of *Iſrael*, but of all other Nations; *for all powers are ordained by God*, *Rom.* 13. 1. *s* Repreſenting my Perſon, and bearing both my Name and Jewel Characters of my Majeſty and Authority, as *Children* bear the Name and Image of their Parents.

7 But ye ſhall die † like men *u*, and fall like one of the princes *x*.

† Or, *as*

t But let not this make you inſolent and ſecure; for though you are *gods* by Name and Office, yet ſtill you are mortal men, you muſt die and give up your account to me your ſuperiour Lord and Governour; and you ſhall die and fall by the hands of my Juſtice, if you periſh in your unjuſt and ungodly courſes. *u* Or, *like ordinary men*, as the Hebrew word, *Adam*, ſometimes ſignifies, as it doth *Pſal.* 49. 2. If it be objected, that there *Adam* is oppoſed to *Iiſh*, which notes perſons of an high her rank; in like manner it is here oppoſed to the ſame ſort of men, who are here called *Elohim*. *x* So the ſenſe is, *You* (who are eſteemed by your ſelves and others, gods upon earth) *ſhall fall* (or *die*, as he ſaid in the former branch: *Falling* being oft put for dying, with this addition that it notes not an ordinary, but a violent and judicial death, as *Exod.* 19. 21. *Jer.* 25. 18. *Hoſea* 5. 5. *I ſhy one* (or *like other*, or *others*, as this very word is rendred, *Judg.* 12. 7, 11. which alſo is expounded there, *Ver.* 17. *like every* or *any*) *of the princes* (i. e.) as other unrighteous or tyrannical Rulers have done in all foregoing Ages, and ſtill do. your eyes feeing it; even in like manner ſhall you, to whom now I ſpeak, fall and periſh, if you do not learn by their Examples. But theſe words are by ſome late learned Interpreters tranſlated otherwiſe, and that very agreeably to the Hebrew words and accents, *And you, O ye princes* (or you *that are princes*, before called *gods*) *ſhall fall like one* or *like every* or *any* of them, (i. e.) of the ordinary men laſt mentioned. So there is only an *Ellipſis* of the Pronoun, which is frequent in the Hebrew Language. Or, *ſhall fall together*, as this word is tranſlated, *Ezra* 2. 64. and 5. 9. or *alike*, as it is rendred *Eccleſ.* 11. 6. *in like manner*, to wit, as ordinary men do. Your god-head ſhall be taken away from you, and your death ſhall ſhew you to be but mortal men as others are.

8 Ariſe, O God, judge the earth *y*, for thou ſhalt inherit all nations *z*.

y Seeing the ſtate of the World is ſo univerſally corrupt and deſperate, and thy Vicegerents betray their truſt, and oppreſs and ruine the Nations of the Earth, whom they were appointed to preſerve, do thou therefore, O God, take the ſword of Juſtice into thine own hand, and maintain the cauſe and rights of the oppreſſed againſt their potent Oppreſſors, and let Truth and Juſtice be eſtabliſhed in all the parts of the Earth. *z* For as thou waſt the Creator, ſo thou ſhalt art the ſupreme and unqueſtionable Lord and Poſſeſſor and Ruler of all Nations, and therefore do thou proteſt and reſcue them from all thoſe who invade thine and their rights. And although at preſent thou ſeemeſt in ſome fort to confine thy care to *Iſrael*, and to neglect other Nations, yet there is a time coming when thou wilt bring all Nations to the knowledge of thy ſelf, and the obedience of thy Laws, and govern them by thy Son and Spirit which thou wilt ſend into the World for that purpoſe. Do thou therefore preſerve them in the mean time till that bleſſed day cometh, and haſten the coming of it.

PSAL. LXXXIII.

The ARGUMENT.

THe occaſion of the *Pſalm* is manifeſt from the body of it; and it ſeems to have been a dangerous attempt, and conſpiracy of divers Neighbouring Nations againſt *Iſrael* or *Judah*. Probably it was that which is mentioned 2 *Chron.* 20. wherein all the people here mentioned might be engaged, though all of them be not there expreſſed; this being uſual in the ſacred Hiſtorians for the latter to record ſome particulars which the former omitted. Or it may belong to ſome other hiſtory. Or it may have a more general reſpect unto the ſeveral Enterprizes and Combinations of all thoſe people againſt them, ſome at one time, and ſome at another.

A Song or Pſalm ‖ of Aſaph.

‖ Or, *for* Aſaph.

The Churches complaint to God of her Enemies conſpiracies, 1—3. *Her Prayer againſt Oppreſſors,* 9—16. *That God would fill them with ſhame, and make them know that he alone is* Jehovah, 16—18.

1 KEep not thou ſilence *a*, O God: hold not thy peace *b*, and be not ſtill *c*, O God.

a Refuſe not to act, not by words, but by thine actions. *b* Or, *be not deaf*, to our Prayers, and to the blaſphemies or thine and our Enemies. *c* (i. e.) Unactive and unconcerned for us.

2 For lo, thine enemies *d* make a tumult *e*; and they that hate thee, have lift up the head *f*.

d They are not only enemies to us thy people, but alſo to thy Will, and Name, and Glory. *e* Or, *make a tumultuous noiſe* both with their Tongues reproaching thee, and threatning us, and with their Arms. *f* Are grown potent, and inſolent and inſolent.

3 They have taken craftie counſel againſt thy people, and conſulted againſt thy hidden ones *g*.

g (i. e.) The people of *Iſrael*, as it is explained in the foregoing words, and in the next Verſe; who are called *Gods hidden or ſecret ones*, to intimate the ſingular care and reſpect which God hath to them, as to his *peculiar treaſure*, as they are called *Exod.* 19. 5. *Pſal.* 135. 4. whom he will hide and preſerve in the cleft of his preſence, and under the ſhadow of his wings: and withal to note their folly in feeking the deſtruction of thoſe whom God was ingaged and reſolved to protect.

4 They have ſaid, Come, and let us cut them off from *being* a nation; that the name of Iſrael may be no more in remembrance *h*.

h Whereby they ſhewed both their implacable rage and malice, and their great aſſurance of ſucceſs.

5 For they have conſulted together with one † conſent: they are confederate againſt thee *i*.

† Heb. *heart*.

i They have laid aſide all their private quarrels and animoſities, and agreed to eſpouſe one cauſe againſt thee.

6 The tabernacles *k* of Edom *l*, and the Iſhmaelites *m*, of Moab, and the Hagarenes.

k But for the People dwelling in them, as *Job* 12. 6. *Prov.* 15. 11. *Heb.* 3. 7. *l* Called *the children of Seir*, 2 *Chron.* 20. *m* Some of the poſterity of *Ishmael*, called by their Fathers Name, as others of them are ſuppoſed by divers to be called *Hagarens* from their Grandmother *Hagar*. See 1 *Chron.* 5. 19, 20.

7 * Gebal *n*, and Ammon, and Amalek, the Philiſtins with the inhabitants of Tyre.

* Jud. 10. 12. 1 Sam. 15.

n Either, 1. The *Gibliens*, o. *Gebalites* dwelling near *Zidon*, of whom 1 *Kings* 5. 18. *Ezek.* 27. 9. Or, 2. An *Arabian* people ſo called by ancient Writers dwelling in the Southern Border of *Canaan*, where moſt of the people here mentioned had their abode. Yet ſome of thoſe were in the Northern parts, and not far from the other *Gebal*, as ſome of the *Philiſtines* and the *Tyrians*.

8 Aſſur alſo is joyned with them: they have holpen the children of Lot *p*. Selah.

o In their Counſels, and paſſeth with ſome of their Forces, though not ſo openly and powerfully as aforeſaid. *p* *Moab* and *Ammon*, who were the principal parties in that War, 2 *Chron.* 20. called here the Children of *Lot*, to intimate their horrible degeneration from their pious Progenitors.

9 Do unto them as *unto* the * Midianites: as *to* * Siſera, as *to* Jabin, at the brook of Kiſon;

* Judg. 7. 22. * Judg. 4. 15, 21. & 5. 21.

10 *Which* *q* periſhed at En-dor: they became as dung for the earth *r*.

q Either, 1. The *Midianites*. Or rather, 2. *Jabin* and *Siſera*, who were overthrown near *Taanach* and *Megiddo*, *Judg.* 5. 19. nigh unto which places was this *Endor*, as appears from *Joſ.* 17. 11. *r* They were trodden under foot, and their Carkaſſes left unburied. Compare 2 *Kings* 9. 37. *Jer.* 8. 2. and 16. 4.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and as Zalmunna:

* Judg. 7. 25. * Judg. 8. 12, 21.

12 Who ſaid, let us take to our ſelves the houſes of God *s* in poſſeſſion:

s The Houſes and Lands of the *Iſraelites* which their God, as they pretend, gave them in *Canaan*, to which they have no right-ful Title. For that we ſee was formerly objected by the *Ammonites*, *Judg.* 11. 13. who were a chief party in this War. So they ſeem to call them *houſes of God*, by way of irony and deriſion.

13 O my God, make them like a wheel *t*: as the ſtubble before the wind.

t Whereas they promiſe to themſelves a fure and firm poſſeſſion in our Land, let them be like *a wheel*, or *a round ball*, which being once tumbled down from the top of an hill, runs down with great force and faſtneſs, and ſtays not till it comes to the bottom, and there alſo is very unſtable, and ſoon removed.

14 As the fire burneth the wood, and as the flame ſetteth the mountains *u* on fire;

u Under-

u Understand by a Metonymy the Woods or Forests upon the Mountains, which in thofe hot Countries, when they had once taken fire, either by Lightning, or by the defign of men, or by any accident, did burn with great fpeed and irreliftible violence.

15 So perfecute them with thy tempeft, and make them afraid with thy ftorm.

16 Fill their faces with fhame: that they may feek thy name *x*, O LORD.

x That being difappointed of their hopes, and difcerning the impotency of their Idols they may own and worfhip thee as the only true God.

17 Let them be confounded and troubled for ever: yea, Let them be put to fhame, and perifh *y*.

y But thofe of them that will not humble themfelves before thee, let them be utterly deftroyed.

18 That *men* may know *z*, that thou whofe name alone *is* JEHOVAH, *are* the moft high ‖ over all the earth.

z Or, *that they may know*, to wit, by coftly experience, even by their own ruine, what they would not know by information by their own good. ‖ The moft high God, and the God not only of his People *Ifrael*, as the Heathan fancied, and as their Gods were confined to their particular and feveral Territories, but the God and Governour of all the Nations and parts of the Earth.

PSAL. LXXXIV.

The ARGUMENT.

THe Author of this *Pfalm* feems to have been *David*, partly becaufe it is afcribed to no other, and partly becaufe it is moft agreeable to his Style and Condition, and the occation of it, his banifhment or abfence from the place of Gods Worfhip: Either that, 1. In *Sauls* time, which fuits not with *ver.* 7. For then the Tabernacle was not in *Zion*. Or rather, 2. During *Abfalams* Rebellion.

To the chief muſician upon Gittith, *a Pſalm* ‖ for the ſons of Korah.

The Prophet commending the Sanctuary, 1. Ingreth few Communion with it, 2, 3. Sheweth the bleſſed ſtate and condition of ſuch as dwell therein, 4—7. Prayeth to be reſtored unto it, 8, 9. Perſwadeth one day therein before a thouſand elſewhere, 10. What the Lord is to up-rright walkers in, 11, 12.

1 HOw amiable *are* thy tabernacles *a*, O LORD of hoſts.

a Thy Tabernacle, called *Tabernacles*; either 1. Becauſe it conſiſted of ſeveral parts: Or 2. To note its excellency; as *Behemoth* or *Beaſts* is put for one eminent Beaſt, *Job* 40. 15. and *Wiſdom* for excellent Wiſdom, *Prov.* 1. 20.

* Pſal. 42. 1, 2. 2 * My ſoul longeth, yea, even fainteth *b* for the courts *c* of the LORD: my heart and my fleſh crieth out *d* for the living God.

b Or, *is conſumed*, with grief for want of them, and with wholeſome deſire to enjoy them, and with the deferring and diſappointment of his hopes. See *Prov.* 13. 12. *c* To enter into the outward Court with the People, and to ſee what is done by the Prieſts in the inner Court, and to ſ joyn with them in their Religious Exercifes. *d* With a doleful cry, of which this word is uſed alſo, *Lam.* 2. 19. which elſewhere, and commonly ſignifies a joyful ſhout. Thy Faithful, my Soul and Body are pained; or the paſſion of my Heart maketh my Tongue cry out.

3 Yea, the ſparrow hath found an houſe *e*, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine altar *f*, O LORD of hoſts, my king, and my God.

e (i. e.) An habitation, to wit, a neſt, as it here followeth. *f* Or *nigh* (as this Hebrew Particle *eth* is elſewhere uſed, and as it is rendred by the *Septuagint* and the *Chaldee*, *Judg.* 4. 11.) *thine Altar*, Heb. *Altars*, that of Burnt-Offerings, and the other of Incenſe. At, or near which theſe Birds might well and truly be ſaid to have their Neſts, becauſe they were either in ſome part of the Tabernacle or Temple in which the Altars were; or in ſome buildings belonging, or near at leaſt to it.

4 Bleſſed *are* they that dwell in thy houſe *g*: they will be ſtill praiſing thee *h*. Selah.

g That ceaſelantly or frequently reſort to and abide in thy houſe; either the Prieſts and Levites, who kept continual watch there; or other devout *Jews* who were there perpetually, as *Anna*, *Luke* 2. 37. *h* For they are continually employed in that bleſſed and glorious work of praiſing and ſerving thee in the place which thou haſt appointed for that end.

5 Bleſſed *is* the man whoſe ſtrength *is* in thee *i*: in whoſe heart *are* the ways *of them* *k*,

i Who truſteth in thee as his only ſtrength and refuge and portion. Or, *who hath ſtrength in* (or rather *for*, as the Hebrew preпis *Beth* is frequently uſed, as hath been noted again and again) *thee* (*i. e.*) who hath (or who uſeth: for *having* is ſometimes put for *uſing*) of which ſee *Mat.* 13. 12. 1 *Cor.* 7. 2.) ability of Body and Mind for thee, and for thy ſervice; or for that Journey which here he ſeems to inſinuate, and in the following Words and Verſes he particularly deſcribes. For it muſt be conſidered that all the Males of *Iſrael* were obliged to come to the Tabernacle or Temple thrice in a year, *Exod.* 34. 23, 24. and that ſome of them lived at a great diſtance, and conſequently were to take a long and troubleſome Journey, which alſo might at ſome times and places be accompanied with hazards and other inconveniences; and therefore ſuch as wanted either courage or bodily ſtrength might be diſcouraged or hindred from undertaking it, and from the enjoyment of God in his ſolemn and publick Worſhip. Which though in ſome caſes it might not be their ſin, yet ſurely it was a great affliction and infelicity; and conſequently it was a bleſſed thing to be freed from thoſe impediments, as the Pſalmiſt here endevors. *k (i. e.)* Or thoſe men; for though *man* be the ſingular number, it is underſtood collectively of all that ſort or company of men. But theſe words of *them*, are not in the Hebrew, and as ſome learned Men have obſerved, ſeem to diſturb or darken the ſenſe. Others therefore ſeem to render the words better and more agreeably to the Hebrew Text, *in whoſe heart are thy* (which Pronoun is oft underſtood) *ways*, to wit, thoſe ways which lead to thy houſe; or, *the ways*, To called emphatically, or by way of eminence, *the ways of* (or, *to*) *Zion*, as they are called *Lam.* 1. 4.) in whoſe heart from the ſeventh Verſe of this Pſalm. So the meaning is, Bleſſed are they whoſe thoughts and affections are much and ſtrongly fixed upon the high ways, and their journeys to *Zion*, who have both ſtrength of Body, as is faid in their former branch, and readineſs of Heart, as is here added, to go to *Zion*; which are the two qualifications requiſite for that journey. Bleſſed are they whoſe hearts are ſet upon *Zion* and their journeys thither; that are continually, or from time to time ſtirring up, and beſpeaking themſelves and others as they did, *Jer.* 31. 6. *Ariſe ye, let us go up to Zion unto the Lord our God.* As when a Mans Heart is knit in true friendſhip to one that lives at ſome diſtance from him, he is oft thinking with great deſire and delight of the place where he dwelleth, and of the way leading to it.

6 Who paſſing *l* through the valley ‖ of Baca *m*, make it a well *n*: the rain alſo ſ filleth the pools *o*.

l Or, *being uſed to paſs*; for he ſeems not to ſpeak of one particular act, but of a common courſe or cuſtom. For a place ſo called which *Lame* Jewiſh and other Writers affirm to have been a very dry place, and therefore incommodious for Travellers in thoſe hot Countries, and in hot Seaſons. Which place may be here mentioned not exclufively to other ways and paſſages, for this high way being but one, and on one ſide of *Jeruſalem*, could not be a general way for all the *Iſraelites* thither, but Synecdochically for all places of like nature, which made their journey to *Jeruſalem* unpleaſant or incommodious. But their Great God here as did eaſily overcome this and other difficulties. Or, *the valley of tears*, as this valley might be called for the trouble or vexation which Travellers found there by reaſon of drought, or otherwiſe. *m* Or, *wells*, (*i. e.*) they dig divers little pits or wells in it for their eaſe. This trouble they willingly undertook rather than to neglect the opportunity of going up to *Jeruſalem* at their ſolemn times. And profitably they did this, not only for their own eaſe, but for the benefit of other Travellers who came after them; whereby they ſhowed both their Piety and Charity. *n* God recompenſeth their diligence in making pits, or little pools, or ciſterns, with his bleſſing, ſending Rain wherewith they may be filled, and the thirſty Travellers refreſhed. Poſſibly the words may be thus rendred, which is more agreeable to the order of the Hebrew Text, *yea, or alſo* (and ſo the Hebrew Particle *Gam*, hath that emphaſis, which, as ſome learned Interpreters obſerve, is not given to it in other Tranſlations. That is do not only make little pits or wells, as it was now ſaid, but alſo) *pools or ciſterns* (for this Hebrew word is by the Learned rendred both ways) *which*, ſo the Relative Particle is to be underſtood, as it is very frequently in many Texts of Scripture) *the rain filleth*, *or may fill*, (*i. e.*) which may receive and keep the Rain which God ſendeth for the refreſhment of theſe Travellers, whoſe great numbers made the proviſion of water more neceſſary. For it is not neceſſary to underſtand this and the following Clauſe of what theſe Paſſengers did for their own uſe, as they travelled through this or ſuch like places, but it may be meant of what pious perſons did before that time, who, having their Hearts ſet upon Gods Houſe, and the pathways leading to it, as was ſaid ver. 5. and being deſirous to advance the Worſhip of God, and to encourage the people to come to *Jeruſalem*, endeavoured to make thoſe ways (ſome parts whereof were very incommodious) eaſie and convenient; and particularly, becauſe thoſe Eaſtern Countries were hot and dry, and ſprings of water were fcarce there; as we may learn from *Gen.* 26. 15. and *Judg.* 1. 15. and many other paſſages of Sacred Scripture and other Authors, which was a great annoyance to Travellers, they made thoſe pits and pools or ciſterns in ſuch places where they were moſt neceſſary, and through which great numbers of people paſſed in their journey to the Houſe of God.

7 They go ‖ from ſtrength to ſtrength *p*; ‖ *every one* of *them*, in Zion appeareth before God *q*.

p The further they travel onward in that way, inſtead of being faint and weary as Travellers in ſuch caſes uſe to be, they grow ſtronger and ſtronger, being greatly refreſhed with the comfortable expectation of their journey's end in the following words. Or, *they go from company to company*. For they uſed to travel in Troops or Companies for many reaſons, and ſome Companies were before others, accordingly as they were nearer to the place of Worſhip, or more diligent or expeditious in their travel. And ſuch as were moſt zealous would uſe their utmoſt endeavours to out-ſtrip others, and to overtake one company of Travellers after another, that ſo they might come with the firſt unto God in *Zion*. *q* This is here added as the bleſſed deſign and fruit of their long and tedious Journey, as that which put Life into them, and made them bear all inconveniences with great chearfulneſs, they are all graciouſly admitted into the preſence of God in *Zion*. But the words are and may be otherwiſe rendred, until every one of them *appear before the God of gods in Zion*. Or, *The God of gods ſhall be ſeen* (or *will be ſeen*) *to appear*, or *manifeſt himſelf*: for the future Tenſe oft notes the continuance of the action) *in Zion*. Which is mentioned in the concluſion as the reaſon of that affection and induſtry, which is deſcribed in the foregoing paſſages.

8 O LORD God of hoſts *r* hear my prayer *s*: give ear, O God of Jacob. Selah.

r Who canſt eaſily remove and ſubdue thoſe enemies of mine who baniſh and keep me from the place of thy Worſhip. ‖ In reſtoring me to thy Houſe and Service; which is my chief deſire *ver.* 2, 3.

9 Behold,

9 Behold, O God our ſhield, and look upon the face *t* of thine anointed *u*.

t Do not turn away thine eyes from him as men do from thoſe whom they hate or deſpiſe, but caſt a favourable eye towards him. By *face* he means either his perſon, the word *face* being oft redundant, as it is *Gen.* 43. 3. or his ſtate and condition. *u* Either, 1. Of Chriſt, whoſe proper name is *the Meſſiah*, or *the anointed*. So the meaning may be, Lord, I deſerve not one good look from thee, becauſe by my great wickedneſs I have procured thy juſt diſpleaſure, and this baniſhment; but look upon thy Chriſt, whoſe coming and meritorious paſſion, through future to us, is preſent to thee, and for his ſake look upon me. Or, 2. Of me who, though a vile Sinner, am thine anointed King. 2 *Sam.* 12. 7. and 23. 1.

10 For a day in thy courts is better than a thouſand *x*: ‖ I had rather be a door-keeper *y* in the houſe of my God, than to dwell in the tents of wickedneſs *z*.

x Had rather *elſewhere*; which is neceſſary to compleat the ſenſe: Or, *better ſorts of wickedneſs*; which may be ſupplied out of the next Clauſe. Such Ellipſes are uſual in Scripture, as *Pſal.* 61. 7. *at thy ſide*, (*i. e.*) left ſide, *Prov.* 19. 1. *&c. y* Which was generally held a mean and contemptible Office, and belonged to the common Levites, 1 *Chron.* 9. 19. and 26. 1. and therefore might ſeem very diſhonourable for *David*. *z* Than to live in the greateſt glory and plenty and pleaſure; which is ordinarily the lot of wicked men, as *David* obſerved before, *Pſal.* 17. 14. and 73. 6, 7. and elſewhere.

11 For the LORD God *is* a ſun *a* and * ſhield *b*: the LORD will give grace *c* and glory *d*: * no good *thing e* will he withhold from them that walk uprightly *f*.

a To enlighten and quicken and direct and comfort all his people; whereas they that live without God in the World, *Walk in darkneſs, and know not whither they go*, as is ſaid, *John* 12. 35. *b* To ſave his People from all their Enemies, and from thoſe dreadful and deadly miſeries which attend all other men. *c* His favour and friendſhip, which is better than life, *Pſal.* 63. 3. and all the bleſſed fruits of it. *d* Not the vain-glory and ſplendour of this World, of which *David* would not have troubled his magnificently, becauſe upon all occaſions he expreſſeth a great contempt of thoſe things, but the Honour which comes from God here, and that eternal and ineſtable Glory laid up for Gods People in the future world. *e* Nothing that is truly good in it ſelf, and which is good for them; for ſometimes afflictions, which are evil in themſelves, are good and neceſſary, and highly advantageous to good men; and the good things of this World would do them much hurt; which is certified by frequent experiments. *f* That walketh God ſincerely, and order their Converſations aright. Which Clauſe *David* feems to me, to add deſignedly to prevent or remove an Objection againſt what he had now ſaid, which might be taken from his own caſe, whereby it appeared that God was no ſuch ſun or ſhield to him, he expoſed him to great and ſore calamities. Which being certain and evident, *David* here aſſigns the true reaſon of it, which was not from any defect in Gods goodneſs and ſufficiency, but only from his own groſs miſcarriages whereby he had clouded this ſun, and caſt away this ſhield, and forfeited thoſe privileges by departing from his integrity.

12 O LORD of hoſts, * bleſſed *is* the man that truſteth in thee *g*.

g Who, though he be deprived of the opportunity of paying that outward Worſhip to thee which is appropriated to thy Houſe, yet giveth thee that inward worſhip which is more valuable in thy account, and placeth his chief truſt and hope and happineſs in thee alone.

PSAL. LXXXV.

The ARGUMENT.

THis *Pſalm* is thought to have been made after the Peoples return from the *Babyloniſh* Captivity; wherein he partly gives God thanks for that glorious deliverance; and partly implores Gods Mercy in compleating that work, and refcuing his People from the reliques of their Bondage, and from the vexation which they had by their Neighbours after they were returned to *Canaan*.

To the chief muſician. *A Pſalm* ‖ for the ſons of Korah.

The Pſalmiſt out of the experience of former Mercies, prayeth for the continuance of them, 1—7. Reſolveth to wait on the Lord, and hear what he will ſpeak, 8. His Confidence in his Godneſs, Mercy and Truth, 9—13.

1 LORD, thou haſt been ‖ favourable unto thy land *a*: thou haſt brought back the captivity *b* of Jacob.

a (i. e.) Unto thy People, in removing the ſad effects of thy diſpleaſure. *b* The Captives, as that word is uſed *Pſal.* 14. 7. and 68. 18. and elſewhere.

2 * Thou haſt forgiven the iniquity of thy people; thou haſt covered all their ſin *c*. Selah.

c So as not to impute it to them, or to continue the puniſhment which thou didſt inflict upon them for it.

3 Thou haſt taken away all thy wrath *d*: ‖ thou haſt turned *thy ſelf* from the fierceneſs of thine anger.

d Thoſe Calamities which were the effects of thy juſt wrath conceived againſt us.

4 Turn us *e*, O God of our ſalvation, and cauſe thine anger towards us to ceaſe *f*.

e Either, 1. Convert us. As thou haſt brought back our Bodies to thy Land, ſo bring back our Hearts to thy ſelf, from whom many of them to this day are alienated. Or rather, 2. Reſtore us to our former tranquillity, and free us from the troubles which we yet groan under from our malicious Neighbours and Enemies. For this hath ſuits with the following Clauſe of the Verſe, which commonly explains the former. *f* He prudently indeavours to take away the root and cauſe of their continued miſeries, to wit, Gods anger procured by their ſins.

5 Wilt thou be angry with us for ever? wilt thou draw our thine anger to all generations?

6 Wilt thou not revive us again *g*, that thy people may rejoyce in thee?

g Thou haſt once revived us in bringing us out of Captivity; give us a ſecond reviving in bringing home the reſt of our Brethren, and in rebuking and reſtraining the remainder of our Enemies wrath.

7 Shew us *h* thy mercy, O LORD, and grant us thy ſalvation.

h (i. e.) Grant it to us, as the next words explain it, and as *ſhewing* ſignifies, *Pſal.* 4. 6. ſo alſo *Pſal.* 5. 3. and 71. 20. Or, manifeſt thy ſecret purpoſe of mercy to us by thy Providential Diſpenſations.

8 I will hear *i* what God the LORD will ſpeak *k*: for * he will ſpeak peace *l* unto his people, and to his * *Pſalm* 30. 5. ſaints *m*: but let them not turn again to folly *n*.

i (i. e.) Diligently obſerve: And the Pſalmiſt by declaring what he would do, teacheth all the *Iſraelites* what they ought to do. Or he ſpeaks in the name of all the People of God. *k* Either by his Prophets or Meſſengers; or by the works of his Providence; for that alſo hath a voice. What anſwer God will give to thoſe my Prayers. *l* For I am aſſured from Gods gracious nature and declared will and promiſe, that he will give an anſwer of peace. *m* Which Clauſe ſeems to be added by way of explication and reſtriction, to ſhew that this glorious priviledge did not belong to all that were called Gods people, but only to thoſe that were true and really ſuch, even *to his ſaints* or *holy ones*. *n* (*i. e.*) To ſin, which in Scripture is commonly called *folly*. This is added as a neceſſary caution: but when God ſhall ſpeak peace to his people, let them not grow wanton and ſecure, nor return to their former wicked courſes; which if they do, they will provoke God to repent of his kindneſs to them, and to inflict further and ſorer Judgments upon them. Others render the place, *and they ſhall not, ſo that they may not return to folly*. But the Particle *al* being prohibitive, our Tranſlation ſeems to be better.

9 Surely his ſalvation *o* is nigh them that fear him *p*: that * glory may dwell in our land *q*.

* Zech. 2. 5.

o That compleat ſalvation and deliverance for which all the *Iſraelites* of God do pray and wait; even the Redemption of *Iſrael* by the *Meſſiah*; of which not only Chriſtians, but even Jewiſh Writers underſtand this place; and to which the following paſſages do moſt properly and perfectly belong. And the Pſalmiſt might well ſay of this Salvation that it was *nigh*, becauſe the Seventy weeks determined by *Daniel* for this work, *chap.* 9. 24. were now begun, this Pſalm being written after *Daniels* time. *p* The true *Iſraelites* of God, even all thoſe that love and fear him. By which words he both excludes all hypocritical *Iſraelites* from this Salvation, and tacitly aſſigns it to all that fear God, whether Jews or Gentiles. *q* And when that Salvation ſhall come we ſhall be freed from all that ſhorn and contempt under which we now groan, and ſhall recover our ancient Glory; and the glorious preſence of God, the moſt eminent tokens whereof we have now utterly loſt; and the God of Glory himſelf, even Chriſt, who is called *the brightneſs of his Fathers glory*, *Heb.* 1. 3. compare *John* 1. 14. and *the glory of Iſrael*, *Luke* 2. 32. ſhall come and viſibly dwell in this now deſpiſed Land.

10 Mercy and truth are met together: righteouſneſs and peace *r* have kiſſed *each other s*.

r This is to be underſtood, either, 1. Of thoſe Graces or Vertues in Men. So the ſenſe is, when that deſired time ſhall come, thoſe Vertues which now ſeem to be baniſhed from humane Societies, ſhall be reſtored, and there ſhall be an happy conjunction of *mercy* or benignity; *truth* or veracity; *righteouſneſs* or faithfulneſs, and peace or peaceableneſs and concord. Or rather, 2. Of the bleſſings of God, of which the whole Context ſpeaks. And the ſenſe is, That great Work of Redemption by Chriſt ſhall clearly manifeſt and demonſtrate Gods *mercy* in redeeming his People *Iſrael*, and in the calling and converſion of the Gentiles; his *truth* in fulfilling that great promiſe of the ſending of his Son, which is the foundation of all the reſt; his *righteouſneſs* in puniſhing the unrighteouſneſs in his Son, and in conferring riches which upon guilty and loſt creatures; and his *peace* or reconciliation to them, and that peace of Conſcience which attends upon it. *s* As Friends uſe to do when they meet. See *Exod.* 4. 27. and 18. 7. So this is another expreſſion of the ſame thing.

11 Truth ſhall ſpring out of the earth *t*: and righteouſneſs ſhall look down from heaven *u*.

t Either, 1. Truth among men, which ſhall be ſo common amongſt all men, as if it grew out of the earth. Or rather, 2. The truth or faithfulneſs of God; which is moſt truly and fitly ſaid to *ſpring out of the earth*, partly becauſe it had long been hid and buried like a *tree in a dry ground*, without any hopes of a reviving; from whence yet God made it to grow, as is noted, *Iſa.* 53. 2. and partly becauſe Chriſt, who is *the truth*, *John* 14. 6. and a *witneſs of the circumciſion*, (*i. e.* of the Circumciſed, or of the Jews) *for the truth of God to confirm the promiſes made unto the Fathers*, was born upon the earth of a Virgin Woman. *u* Even Gods Juſtice, which was offended with Men, ſhall then be ſatisfied, and ſhall through Chriſt look down upon mankind men with a reconciled and ſmiling Countenance.

12 Yea, the LORD ſhall give *that which is* good *x*; and * our land ſhall yield her increaſe. * Pſ. 67. 6.

z (i. e.) All that is good in itſelf and for us, all Spiritual and Temporal Bleſſings.

*Pſ.26.14. 13 * Righteouſneſs ſhall go before him *y*, and ſhall † Heb. *he* ſet † *us* in the way of his ſteps *z*.

ſteps in the way, or his ſteps in the way. So Gr.

y As his Harbinger or Attendant. He ſhall work and fulfil all Righteouſneſs; he ſhall glorifie and ſatisfie the Righteouſneſs of God, and ſhall advance the practice of Righteouſneſs and Holineſs among Men. † *(i. e.)* Shall cauſe us to walk in thoſe righteous ways wherein he walketh, and which he hath preſcribed to us. But this *us* is not in the Hebrew, and may ſeem too liberal a ſupplement. And the words may be, and are by almoſt all other Interpreters rendred otherwiſe, *He (i. e. God) ſhall ſet* (which may note his ſtability and conſtancy in ſo doing) *it* (to wit, *righteouſneſs* laſt mentioned) *in the way of his ſteps, (i. e.)* in the way wherein he walketh. So the ſenſe of this laſt Clauſe is the ſame for ſubſtance with the former, as is very uſual in this Book; Righteouſneſs in that Clauſe goes before him, and in this it goes along with him.

PSAL. LXXXVI.

A Prayer of David *a*.

‖ Or, *a prayer, becoming a Pſalm of David.*

David *ſtrengthened himſelf in Prayer by the Truth of his Religion,* 1—4. *And by Gods goodneſs and his readineſs to hear,* 5—10. *Deſireth the continuance of his Grace,* 11—13. *Complaining of his proud Enemies, he entreateth for ſome token of his Love, to their ſhame and confuſion,* 14—17.

1 BOw down thine ear, O LORD; hear me, for I *am* poor and needy *b*.

b Forſaken and perſecuted by men, and utterly unable to ſave my ſelf, and therefore a very proper object for thy power and goodneſs to work upon.

2 Preſerve my ſoul, for I *am* ‖ holy *c* : O thou my God *d*, ſave thy ſervant that truſteth in thee *e*.

Or, *one whom thou favoureſt.*

c Sanctified in ſome meaſure by thy Grace, and ſincerely devoted to thy ſervice. This *Davids* ſpeaks, not in a way of vain oſtentation, but partly as a powerful argument to move God to hear his Prayers, becauſe he was one of that ſort of men to whom God had engaged himſelf by his Promiſe and Covenant; and partly by way of juſt and neceſſary vindication of himſelf from the cenſures of his Enemies who repreſented him to the World, as a groſs diſſembler, and ſecretly a very wicked man; concerning which he here makes a ſolemn appeal to God, deſiring audience and help from God, upon no other terms, than upon this ſuppoſition, that he was an holy man. Which, by the way, favoureth of no more arrogancy than when he elſewhere profeſſeth his great love to and longing after God, his ſincere Obedience to all Gods Commands, and his hatred of every ſilfe way, and the like. *d* By thy Covenant, and my own choice. *e* Whereby thou feemeſt obliged in honour, and by promiſe to help me.

3 Be merciful unto me, O LORD: for I cry unto thee ‖ daily.

‖ Or, *all the day.*

4 Rejoyce the ſoul of thy ſervant: for unto thee, O LORD, do I lift up my ſoul *f*.

f The expreſſion notes fervent deſire joyned with hope or expectation, as appears by comparing *Deut.* 24. 15. *Jer.* 22. 27.

*Ver. 15. 5 * For thou, LORD, *art* good and ready to forgive, and plenteous in mercy unto all them that call upon thee *h*.

g Herewith he relieveth himſelf under the ſenſe of his guilt, whereby he had brought his preſent calamities upon himſelf. *h* To wit, *in truth*, as it is explained *Pſal.* 145. 18. or with an upright heart: for *if* a man *regard iniquity in his heart, God will not hear* him, *Pſal.* 66. 18.

6 Give ear, O LORD, unto my prayer, and attend to the voice of my ſupplications *i*.

i He repeats and multiplies his requeſts both to eaſe his own troubled mind, and to prevail with God, who is well pleaſed with his Peoples importunity in Prayer. See *Luke* 18. 1, &c.

*Pſ.50.15. 7 * In the day of my trouble I will call upon thee: for thou wilt anſwer me *k*.

k Whereof I have aſſurance both from the benignity of thy Nature, and from the truth and certainty of thy Promiſes, and from my own and others experiences in former times.

8 Among the gods there is none like unto thee *l*, O LORD; * neither *are there any works* like unto thy works.

* Exod. 15. 11. Deut. 3. 24

l Either for power or readineſs to hear and anſwer Prayers. I am not now calling upon a deaf and impotent Idol, for then I might cry in my heart out, and all in vain, as they did, 1 *Kings* 18. 26, &c. but upon the Almighty and moſt gracious God.

Pſal. 65. 2.

9 All nations whom thou haſt made, ſhall come and worſhip before thee, O LORD: and ſhall glorifie thy name *m*.

m So true is that which I have now ſaid of thee, *ver.* 8. that the time is coming when all the Nations of the Earth ſhall acknowledge it, and, forſaking their impotent Idols, ſhall worſhip thee alone. Which being a work of thy Power and Grace clearly proves that no God is like to thee, and no works like thine. And thoſe words, *whom thou haſt made*, are added to prevent or remove Objections concerning the inſuperable difficulty and incredibility of this work. The God, ſaith he, that made them can eaſily convince and convert them to himſelf.

*Pſ.72.12. & 77. 14. *Deut. 6. 4 & 32. 39. Iſa. 37. 16. & 44. 6. Mar. 12. 29 * Iohn 10. 30. 1 Cor. 8. 4.

10 For thou *art* great, and * doſt wondrous things *n* : * thou *art* God alone *o*.

n This is added as a reaſon either why the Nations ſhould own the true God, becauſe they ſhould ſee his wonderful Works; or why that great work, *ver.* 9. was not incredible, but ſhould certainly be accompliſhed. *o* And all the Idols of the Heathen are no gods, but vanities; as the Gentiles themſelves ſhall ſee and acknowledge.

11 * Teach me thy way *p*, O LORD, I will walk in thy truth *q*: unite my heart *r* to fear thy name.

*Pſ. 25. 4. & 119. 33. & 143. 8.

p Wherein thou wouldſt have me to walk. As thou haſt taught me by thy Word, ſo alſo by thy Spirit enlighten my mind that I may clearly diſcern thy Will and my Duty in all Conditions and Circumſtances. *q* In the way of thy Precepts which are true and *right in all things*, as he ſaith *Pſal.* 119. 128. and the only true Rule of thy Worſhip, and the only true way to Mans happineſs. *r* Engage and knit my whole heart to thy ſelf and ſervice, and deliver me from inconſtancy and wavering, that I may not at any time, nor in the leaſt degree be withdrawn from thee either to any corrupt Worſhip, or to the love and purſuit of the luſts or vanities of this preſent evil World.

12 I will praiſe thee, O LORD my God, with all my heart: and I will glorifie thy name for evermore *s*.

s Either, 1. If thou grantedſt my requeſt, *ver.* 11. Or, 2. Becauſe thou haſt done what is expreſſed *ver.* 13.

13 For great *is* thy mercy toward me, and thou haſt delivered my ſoul *t* from † the loweſt hell *u*.

† Heb. *the* loweſt.

t My perſon or life, as in the next Verſe. *u* Either, 1. From death, hell properly ſo called. Or rather, 2. From extreme and deſperate dangers and miſeries; by comparing this with *Deut.* 32. 22. and with *Pſal.* 88. 6. *Thou haſt laid me in the loweſt* (the fame word in the Hebrew which is here) *pit*. Where by the *pit* he means, as is evident and confeſſed, *the grave*, which is commonly called *Sheol*, the word here uſed.

Pſ. 63. 9. Pſ. 140. 11.

14 O God, * the proud are riſen againſt me, and the aſſemblies of † violent *men* have ſought after my ſoul; and have not ſet thee before them *x*.

† Heb. *ſtrengths.*

x They have no reverence nor regard for thee, neither for thy Word which hath conferred the Kingdom upon me; nor for thine all-ſeeing Eye which beholds all their wicked devices and practices againſt me; nor for thy Juſtice which will undoubtedly bring their miſchief upon their own heads.

Exod. 34. 6. Numb. 14. 18. Neh. 9. 17. Pſ. 103. 8. & 145. 8. Joel. 2. 13. Jon. 4. 2.

15 * But thou, O LORD, art a God full of compaſſion, and gracious: long-ſuffering and plenteous in mercy *y* and truth.

y To wit, to thy People, and to me in particular; and therefore true wilteſt forget and forgive my manifold ſins for which thou mighteſt juſtly reject me, and make me to know thy breach of Promiſe; and therefore thou wilteſt ſave me from my cruel Enemies.

16 O turn unto me, and have mercy upon me: give thy ſtrength *z* unto thy ſervant, and ſave * the ſon of thine handmaid ‖.

Pſ. 116. 16.

z To aſſiſt, ſupport and ſave me. ‖ Me, who by thy gracious Providence was born not of Heathen, but of Iſraelitiſh Parents, and therefore was in Covenant with thee from my Birth, and whole Mother was thy faithful Servant, and did intirely devote me to thy Service.

17 ſhew me a token for good, † that they which hate me may ſee *it*, and be aſhamed; becauſe thou, LORD, haſt holpen me, and comforted me.

† Vouchſafe unto me ſome evident and eminent token of thy good will to me, for the conviction of mine Enemies, and mine own comfort.

PSAL. LXXXVII.

The ARGUMENT.

This *Pſalm* was doubtleſs Compoſed after the Building of the Temple; and as Learned Men think, and it ſeems probable, when the People were newly returned out of *Babylon*, and labboured under many Diſcouragements about the return of moſt of their Brethren, and the Difficulties which they met with in the rebuilding of their Temple and City.

A Pſalm *or* Song ‖ for the ſons of Korah. ‖ Or, *of*

The Prophet ſpeaketh of the Nature and Glory of the Church, and Gods love to it, 1—3. *Of the Increaſe, Honour and Comfort of the Members thereof,* 4—7.

1 HIS foundation *a is* * in the holy mountains *b*.

*Pſ. 48. 1.

a Whole Foundation? Either, 1. The foundation, *(i. e.)* the argument or matter of this Pſalm or Song. So theſe words are thought to be a part of the Title, the words lying thus in the Hebrew Text, *For the Sons of Korah a Pſalm or Song whoſe foundation is in the holy mountains.* But 1. The Hebrew word rendred *foundation* is no where uſed in that ſenſe. 2. There is no example of any ſuch like Title in the Book of the *Pſalms*. Or rather, 2. Of the City or Temple of God, of which he ſpeaks in the following Verſes. And whereas the beginning is ſomewhat abrupt, which ſeems to be the only ground of the foregoing Expoſition, that is no unuſual thing in Scripture, and the Pronoun Relative, ſuch as this is, is to be fetched out of the following Words or Verſes: As *Numb.* 24. 17. *I ſhall ſee him*, or *it*, to wit, the Star, which follows afterward; *Pſal.* 105. 19. *his word, (i. e.)* the Lords, *Zeph.* 2. 8. *to her houſe, (i. e.)* the Harlots, mentioned *ver.* 10. And eſpecially *Cant.* 1. 2. *Let him kiſs*, to wit, my beloved, who is there underſtood, but not expreſſed, till *ver.* 14. And the ground of that abrupt and imperfect ſpeech there ſeems to be the ſame with this here: for as the Church was there in deep meditation, and a great paſſion about her beloved, which cauſed that abruptneſs of ſpeech, which is uſual in ſuch caſes, ſo the Pſalmiſts thoughts were ſtrongly fixed upon the Temple and City of God; and therefore this Relative

tive *his* had a certain Antecedent in his thoughts, though not in his words. The word *foundations* may poſſibly be emphatical, becauſe this Pſalm might probably be compoſed when the foundations of the ſecond Temple were newly laid, and the old men who had ſeen the glory of the former Houſe were dejected at the ſight of this, of which ſee *Ezra* 3. 11, 12. And ſo the meaning of this paſſage may be this, Be not diſcouraged, oh ye Jews, that your Temple is not yet erected and built, but onely the foundations of it laid, and thoſe too are mean and obſcure in compariſon of the Magnificence of your former Temple, but take comfort in this, that your Temple hath its foundations laid, and thoſe ſure and firm, fare in themſelves, becauſe they are not laid in the ſand, nor in boggy or fenny grounds, but in the mountains; and ſure by divine eſtabliſhment, becauſe thoſe mountains are holy, conſecrated to God, and therefore maintained and eſtabliſhed by him. Or, he may uſe this word *foundations* in oppoſition to the Tabernacle, which was moveable, and without foundations, to note the ſtability and perpetuity of this Building. *b* Or, *Among, or within the holy mountains*, to wit, in *Jeruſalem*, which was encompaſſed with mountains, *Pſal.* 125. 2. and in which were two famous mountains, to wit, *Zion* and *Moriah*. Or the plural Number is here put for the ſingular, whereof we have ſeen examples formerly, and *mountains* are put for *the mountain*; either for Mount *Moriah*, upon which the Temple ſtood: or for Mount *Zion*, which is mentioned in the next Verſe; which is often taken in a large and comprehenſive ſence, ſo as to include *Moriah*; in which ſence the Temple is ſaid to be in *Zion*. *Pſal.* 74. 2. and 76. 2. *Iſa.* 8. 18.

2 The LORD loveth the gates *c* of Zion *d* more than all the dwellings of Jacob *e*.

c (i. e.) The City *gates* being oft put for *cities*, as *Deut.* 15. 7 and 16. 5. *Pſal.* 9. 14. *d* Largely ſo called, as was now ſaid, to wit, of *Jeruſalem*, which was built upon and near Mount *Zion*. He ſaith *Zion* rather than *Jeruſalem*, to intimate that he loved *Jeruſalem* for *Zions* ſake, or for the Temple which is oft ſaid to be in *Zion*; which place he loved and choſe for his peculiar dwelling place. *e* More than all other places of the Land of *Canaan* in which *the Iſraelites* dwelt. For although the Tabernacle was for a ſeaſon in ſome other parts of the Land, yet the Temple, the place of God's fixed reſidence, was no where but in this City.

3 Glorious things are ſpoken of thee, O city of God *f* Selah.

f O *Jeruſalem*, though thou and thy Temple are yet in ſom[e] fort in your ruines, and deſolate and contemptible not onely to thine enemies, but alſo in the eyes of thine own People, yet conſort thy ſelf with theſe great and glorious things foretold concerning thee in the Holy Prophets, as *Iſa.* 60. 1, 7. and 65. 18, &c. and 66. 10, &c. *Zech.* 1. 14, &c. and 2. 4, 12. and 8. 3, &c. and 12. 2, &c. Among other things, it was foretold that *the glory of the latter houſe ſhould be greater than of the former*, Hagg. 2. 9. All which Prophecies are to be underſtood, as this place alſo is, of a Spiritual and Evangelical Glory accruing to *Jeruſalem*; as by the birth and preſence of Chriſt in it, ſo alſo by the acceſſion of all People and Nations to it, of which he ſpeaks in the nex[t] Verſe.

Pſal. 68. 31. Iſa. 56. 5.

4 I will make mention *g* of * Rahab *h*, and Babylon *i*, to them *k* that know me *l*: behold *m*, Philiſtia, and Tyre, with Ethiopia *n* : this *man* was born there *o*.

g (i. e.) I will reckon or account them in the number of m[y] Children and Subjects. *h (i. e.) Egypt*, ſo called *Pſal.* 89. 10. *Iſa.* 51. 9. but whether from its pride or natural ſtrength, or figur. or ſhape, is not material. *i* Under theſe two and *Philiſtia*, the old and conſtant enemies of *Iſrael*, he ſeems to underſtand all the[ſe] keeneſt enemies of the *Iſrael* or Church of God, who ſhall now be not onely reconciled but united to them; which alſo was foretold under the ſimilitude of *the wolfs dwelling wi h the lamb*, &c. *Iſa.* 11. 6. *k* Or *with or among them*, as the prefix *Lamed* is frequently uſed. *l* To wit, truly, clearly, affectionately and practically, [a]s to love, ſerve and obey me, as this Phraſe is very frequently uſed in Scripture. And upon this account, not onely Heathens, but wicked *Iſraelites* are ſaid *not to know God*, as 1 *Sam.* 2. 12. and oft elſewhere. *m* Take notice of it as a thing new and ſtrange and comfortable. *n* The Nations on every tide of them, for *Tyrus* was on the North, *Ethiopia* or *Arabia* (for that ſeems rather to be meant by *Cuſh*, as hath been before obſerved) on the South, ſhall come to them, and thoſe more remote from them, that lived in the *uttermoſt parts of the Earth*, as this very Land is called, *Mat.* 12. 42. *o* Or, ſaying *this* man, &c. for this cohereth with the firſt words thus, *I will make mention of Rahab, &c.* ſaying, *this* man *(i. e.* theſe Men or People now mentioned, the ſingular number put collectively for the plural; and the Scripture oft ſpeaks of a Nation as of one man, as *Pſal.* 22. 25. and 130. 8.) *was born there*, or, *is here*, as it is expreſſed, *Verſe* 5. to wit, in *Zion*, born by Adoption and Regeneration. See *John* 1. 12. and 3. 3, 7. *Gal.* 3. 26. and 4. 28. 1 *Pet.* 1. 23. The Gentiles ſhall be ingrafted into the Jewiſh Church, and into all their Priviledges.

5 And of Zion *p* it ſhall be ſaid *q*, This and that man *r* was born in her: and the Higheſt himſelf ſhall eſtabliſh her *ſ*.

p (i. e.) Of *Jeruſalem*, or the Church of God. *b* It ſhall be mentioned by God, as was ſaid, *Verſe* 4. and it ſhall be obſerved and acknowledged by men as a great and wonderful work of God. *r (i. e.)* Men of this and that Nation, *(i. e.)* of every Nation, indifferently, Jews or Gentiles, according to that prediction that *Egypt* and *Aſſyria* and *Iſrael* ſhould be all joyned together, and bleſſed and owned by God for his People, *Iſa.* 19. 24, 25. Heb. *Man and man, (i. e.)* every man or all ſorts of men without difference of Nations; as this very Phraſe *man and man*, *Lev.* 17. 10, 13. is rendred *every*, or *whatſoever man*; and as by *day and day* is meant every day, or from day to day, *Eſt.* 3. 4. *Pſal.* 61. 8. *ſ* And this ſhall not be a ſudden and tranſient, but a laſting work; *Zion* ſhall continue in its ſtrength and fertility becauſe the Almighty God is her Founder and Protector, and will finiſh the work which he hath begun.

6 The LORD ſhall count when he writeth up the people *t*, *that* this man was born there. Selah.

t Or, his *people*. So it is onely a defect of the Pronoun *his*, which is very frequent and eaſily underſtood out of the foregoing word, *the Lord*. The ſence is, when God, the Maker and Governour of this City ſhall take a ſurvey of all his Citizens and Subjects. It is an alluſion to Princes or Governours of Cities that uſe to write and keep a Regiſter of all their people. Hence holy Men and true Iſraelites are ſaid to be written *among the living in Jeruſalem*, Iſa. 4. 3. Or, *in the writing of the houſe of Iſrael*, Ezek. 13. 9.

7 As well the ſingers as the players on inſtruments *u* ſhall be *there*: all my Springs *are* in thee *x*.

u There ſhall be great rejoycing and praiſing God both with vocal and inſtrumental muſick for this glorious and ſtupendious work of the Converſion of the Gentiles. He deſcribes Evangelical Worſhip by Legal Phraſes and Cuſtoms, as the Prophets frequently do. *x (i. e.)* In *Zion* or the Church. Theſe words may be here addcd as the burden or matter of the Song, which theſe ſingers are ſuppoſed to have ſung, and that either 1. In their own names, and in the name of all the *Limites* or people of God. So the ſence is: all our deſires and delights are in thee, all the ſprings of Mercy, Grace and Glory flow to us onely in and thorow thee: for *ſpring, or fountains* are oft put for all precious or deſirable things, as *Pſal.* 36. 9. *Iſa.* 12. 3. *Hoſ.* 13. 15. Or, 2. In God's name, whoſe words were frequently ſung by the ſingers in the Old Teſtament. And ſo the ſence is, all the Springs or Fountains of good things, or of my Bleſſings are in *Zion*, or in the Church, out of which no true bleſſings are to be expected or found. And this ſeems be to ſuit with the Phraſe, *my Springs*; partly, becauſe it ſeems more proper to call them God's Springs, who is the author and giver of them, than mens Springs who are onely the receivers of them; and partly, becauſe this is more agreeable to the Phraſe and Stile of Scripture, which every where aſcribes and appropriates them to God.

PSAL. LXXXVIII.

The ARGUMENT.

This *Pſalm* was compoſed upon a particular Occaſion, to wit, *Heman's* deep diſtreſs and dejection of mind almoſt to deſpair. But though this was the occaſion of it, it is of more general uſe for the inſtruction and conſolation of all good men when they come into ſuch Deſpondencies, and therefore was by the direction of God's Spirit made publick, and committed to the Sons of *Korah*.

A Song *or* Pſalm ‖ for the ſons of Korah, to the chief muſician upon Mahalath *a*, Leannoth *b*, ‖ Maſchil of * Heman *c* the Ezrahite.

‖ Or, *a Song or Pſalm of Heman the Ezrahite, giving inſtruction.*

a Which ſeems to be the name of the tune or inſtrument, as *Pſal. Gittith* 53. *b* This may be either the latter part of the proper name of the tune or inſtrument: or an appellative name, and its divers to take it and render it, *to be long*, or *to be long* to wit alternately or by turns. *c* Probably the ſame perſon who was famous in *Davids* time both for his ſkill in Muſick, and for general wiſdom: of whom ſee 1 *Kings* 4. 31. 1 *Chron.* 6. 33. *d* As *Ethan* alſo is called 1 *Kings* 4. 31.

1 Chr. 2. 6.

See Pſalmiſh declares his former practice of prayer to God, 1. *begets preſent confidence,* 2. *acquainteth the Lord with his miſery and frailty,* 3, 4. *which he ſuffereth by God's wrath, and his Friends forſaking him,* 5———8. *his Mourning and Expoſtulation,* 9———18.

1 O LORD God of my ſalvation *e*, I have cried day *and* night before thee.

e Who haſt ſo often ſaved me from former diſtreſſes, and, I hope, wilt ſtill do ſo at this time.

2 Let my prayer come before thee; incline thine ear unto my cry.

3 For my ſoul *f* is † full of troubles, and my life draweth nigh unto the grave.

† Heb. *ſatisfied with evils.*

f Properly ſo called; for that he was under great troubles of mind from a ſence of God's wrath and departure from him is evident from *Verſe* 14, 15, 16.

4 I am counted with them that go down into the pit *g*: I am as a man *that hath* no ſtrength.

g I am given up by my friends and Acquaintance for a loſt man.

5 Free among the dead *h*, like the ſlain that lie in the grave, whom thou remembreſt no more *i*; and they are cut off ‖ from thy hand *k*.

‖ Or, *by thy hand.*

h Well-nigh diſcharged from the warfare of the preſent life, and entred as a member into the ſociety of the dead; as Iſraelitiſh ſervants when they were made free were thereby made Denizons of the Commonwealth of *Iſrael*. I expect no other freedom from my miſeries but that which death gives, as *Job* 3. 17, 19. Whom thou ſeemeſt wholly to neglect and to bury in oblivion: for he ſpeaks of theſe matters not as they are in truth, for he knew very well that forgetfulneſs was not incident to God, and that God did remember all the dead, and would call them to an account, but only as to ſence and appearance and the opinion of the World, and the ſtate and things of this life. *i* From the care and conduct of thy providence. Which is to be underſtood as the former Clauſe. Or *by thy hand*. But our tranſlation ſeems better to agree with both the foregoing branch which it explains and improves, and with the order of the words; for it ſeems improper after he had repreſented the perſons as dead, and in their graves, to add that they are *cut off*, to wit, by death.

6 Thou haſt laid me in † the loweſt pit, * in darkneſs, * in the deeps *l*.

† Or, *in the grave.* *Deut. 32. 22. *Pſ. 139. 8.

1 Either firſt in the grave; the ſame thing being expreſſed in divers words; or ſecondly, in hopeleſs and remedileſs calamities.

* Pſ. 42.7. 7 They wrath *m* lieth hard upon me, and * thou haſt afflicted *me* with all thy waves *n*. Selah.

m Either firſt the ſence of thy wrath; or rather ſecondly the effects of it; as the next clauſe explains this. *n* With thy judgments, breaking in furiouſly upon me like the waves of the Sea.

* Job 19. 13. 8 * Thou haſt put far away mine acquaintance far from me; thou haſt made me an abomination unto them *o*:

*Pſ.142.4. I *am* ſhut up *p*, and I cannot come forth.

o I am ſo laid a ſpectacle of thy vengeance that my friends avoid and deteſt me, left by converſing with me they ſhould either be filled with terrors, which men naturally abhor; or be made partakers of my guilt or plagues. *p* Either in the pit or deep mentioned, v. 6. or in my own Houſe or Chamber, being afraid or aſhamed to go abroad.

9 Mine eye mourneth by reaſon of affliction; LORD, I have called daily upon thee, I have ſtretched out my hands unto thee *q*.

q Underſtand, *without effect*: for thou doſt not hear nor anſwer me.

* Pſ. 6. 5. 10 * Wilt thou ſhew wonders to the dead *r*? ſhall the dead ariſe *and* praiſe thee *s*! Selah.

r To wit, in raiſing them to live again in this World, as it is in the next clauſe. I know that thou wilt not. And therefore now hear and help me, or it will be too late. *s* To wit, amongſt mortal men in this World.

11 Shall thy loving kindneſs be declared in the grave *? or* thy faithfulneſs in deſtruction *t*.

t I am not without hopes that thou haſt a true kindneſs for me, and wilt faithfully perform thy gracious promiſes made to me and to all that love thee and call upon thee in truth. But then this muſt be done ſpeedily, or I ſhall be utterly uncapable of ſuch a mercy.

12 Shall thy wonders be known in the dark *u*? and thy righteouſneſs in the land of forgetfulneſs *x*?

u In the grave, which is called *the land of darkneſs*, Job. 10. 21, 22. *x* In the grave ſo called, either firſt actively becauſe there men forget and neglect all the concerns of this life, being indeed but dead carkaſſes without any ſence or remembrance. Or rather ſecondly paſſively; becauſe there men are forgotten, not only by men, as is noted, *Job* 24. 20. *Pſal.* 31. 12. but by God himſelf, as he complained, v. 5.

13 But unto thee have I cryed, O LORD, and in the morning ſhall my prayer prevent * thee *y*.

*Pſ.88.14. Heb. & Pſ. 95. 2.

y (*i. e.*) Early come to thee before the ordinary time of Morning Prayer, or before the dawning of the Day, or the riſing of the Sun. The ſence is, Though I have hitherto got no anſwer to my Prayers, yet I will not give over praying nor hoping for an anſwer.

14 LORD, why caſteſt thou off my Soul? *why* hideſt thou thy face from me *z*!

z This proceeding ſeems not to agree with the benignity of thy nature, nor with the manner of thy dealing with thy people.

15 I *am* afflicted and ready to die, from *my* youth up *a*: *while* * I ſuffer thy terrors *b*, I am diſtracted.

* Job 6.4. *a* My whole life hath been filled with a ſucceſſion of deadly calamities. O Lord, take ſome pity upon me, and let me have a little breathing ſpace before I die. *b* Upon my mind and conſcience, which do accompany and aggravate my outward miſeries.

16 Thy fierce wrath goeth over me, thy terrors have cut me off.

Palmiſt cut. ‖ Or, *all the day.*

17 They came round about me ‖ daily like water *c*, they compaſſed me about together.

c As the Waters of the Sea encompaſs him which is in the midſt and bottom of it.

18 Lover and friend haſt thou put far from me *d*, *and* mine acquaintance into darkneſs.

d Of which ſee the note on v 8.

PSAL. LXXXIX.

The ARGUMENT.

THis *Pſalm* manifeſtly treats of the declining and calamitous time and ſtate of the Houſe and Kingdom of *David*, either firſt in *Rehoboam*'s Reign, as a late judicious Interpreter conceives. To which thoſe expreſſions vs. 40, 41, 42. do not agree; or rather ſecondly, in or about the time of the Babyloniſh Captivity.

‖ Maſchil of * Ethan the Ezrahite *a*.

‖ Or, *a pſalm for Ethan the Ezrahite to give inſtruction.* * 1Ch.2.6.

a Either firſt, He who is mentioned 1 *Kings* 4. 31. And then the Pſalm is prophetical of things to come; which yet, after the manner of the Prophets, he repreſents as preſent. And this Prophetical Pſalm might be left upon record as a cordial for *David*'s Family in their future diſtreſſes which *Ethan* by the ſpirit of Prophecy foreſaw. Or ſecondly, ſome other perſon of the ſame name, and inſpired by the ſame ſpirit, who had lived in the times of which the Pſalmiſt here ſpeaketh.

The Pſalmiſt praiſeth God for making and keeping Covenant with David *and his Seed,* 1——4. *for his great power and care over his Church,* 5——18. *for his favours to the Kingdom of* David, 19——22. *The deſolation of his enemies,* 23. *the faithfulneſs of God to them in covenants with him,* 24——37. *Complaining of contrary Events,* 38——45. *he expoſtulateth with, prayeth unto, and bleſſeth the Lord,* 46——52.

I Will ſing of the mercies of the LORD for ever *b*: with my mouth will I make known thy faithfulneſs *c*, † to all generations.

† Heb. to and of the Kingdom, he prefaceth this, partly left the following complaints of preſent miſeries ſhould argue ingratitude for former mercies: and partly to move God to pity from the remembrance of his former mercies. *c* Whatſoever hath befallen or ſhall befal *David*'s Houſe, or any other, it proceeded not from thy unfaithfulneſs but from ſome other cauſes. *and gracious*

2 For I have ſaid *d*, Mercy ſhall be built up for ever *e*: * thy faithfulneſs ſhalt thou eſtabliſh in the very heavens *f*. * Pſ. 119. 89.

d Within my ſelf. I have been aſſured in my own mind. *e* As thou haſt laid a ſure foundation of mercy to *David*'s Family by that everlaſting Covenant which thou haſt made and eſtabliſhed with it; ſo I concluded, That thou wouldſt carry on the ſame project of mercy towards it; that thou wouldeſt build it up and not deſtroy it. *f* So the ſence may be this, Thou ſitteſt in the heavens, and there thou diſpoſt make this everlaſting and unchangeable Decree and Covenant concerning *David* and his Houſe, and from thence thou beholdeſt and ordereſt all the affairs of this lower World, and therefore, I doubt not, thou wilt ſo order theſe matters as to accompliſh thine own counſel and word. But the Hebrew words are by ſome others, and may very well be tranſlated thus, *with* (as the Hebrew prefix *Beth* is oft rendred) *the very heavens*, (*i. e.*) as firmly and durably as the Heavens themſelves, as *with the ſun* in the Hebrew Text, *Pſal.* 72. 5. is by moſt Interpreters rendred, *as long as the ſun endureth*, as our tranſlation hath it. And ſo this phraſe in this laſt branch of this Verſe anſwers to *for ever* in the former; as it it is alſo in the foregoing Verſe, and ſo in v. 4. in both which Verſes *for ever* in the firſt clauſe is explained thus in the latter, *to all generations*. *even*

3 I have made a covenant with my choſen *g*; I have ſworn unto *David* my ſervant. * 2 Sam. 7. 11, &c.

g With *David*; whom I have choſen to the Kingdom.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne † to all generations *h*. Selah. † Heb. to

h I will perpetuate the Kingdom to thy Poſterity; which was promiſed upon condition, and was literally and fully accompliſhed and in Chriſt who was of the ſeed of *David*. *is graciouſly*

5 And * the heavens *i* ſhall praiſe thy wonders, O LORD: thy faithfulneſs alſo *k*, in the congregation of the ſaints *l*. * Pſ. 119. 89.

i (*i. e.*) The Inhabitants of Heaven, the Holy Angels, as Pſ. 15. 1. who clearly diſcern and conſtantly adore thy mercy and faithfulneſs; when men upon earth are filled with doubts and perplexities about it. *k* Underſtand, *ſhall be praiſed*, out of the foregoing clauſe; which ſupplements are moſt uſual in Scripture, as hath been already ſhewed by divers inſtances. *l* Either firſt of thy Saints upon Earth in their publick Aſſemblies; who always acknowledge and celebrate thy truth, although they cannot always diſcern the footſteps of it. Or rather ſecondly, of the Angels of Heaven, of whom he ſpeaks in the foregoing clauſe; who are oft called *Saints* or *holy ones*, as *Deut.* 33. 2. *Job* 15. 15. *Dan.* 4. 13, 17. and 8. 13.

6 For * who in the heaven can be compared unto the LORD? *who* among the ſons † of the mighty *m*, can † be likened unto the LORD? * Pſ. 113. 5. † Heb. *of God*. ‖ Or, *to*. Iſa. 57. 8.

m Either firſt among the Potentates of the Earth: or rather ſecondly among the higheſt Angels; who well may and needs muſt admire and adore thee becauſe thou art incomparably and infinitely more excellent than they.

7 God is greatly to be feared *n* in the aſſembly of the ſaints *o*; and ‖ to be had in reverence of all *them that are* about him *p*. ‖ Or, *to be had in reverence of all them that are about him*.

n With a fear of reverence: for dread and terrour have no place in thoſe bleſſed Manſions and holy Spirits. *o* To the whole Society of Angels, called *Saints*, as v. 5. *p* The Angels which are always in his preſence and encompaſs his Throne. *all that are about him*. So Gr.

8 O LORD God of hoſts, † who *is* a ſtrong LORD like unto thee *q*? or to thy faithfulneſs round about thee *r*? † Heb. *Jah*. *is ſtrong like unto*. *O LORD*.

q Who is equal to thee in Power, or, as it follows in faithfulneſs. *r* Heb. *and thy faithfulneſs is round about thee*, like a girdle, adorning and encompaſſing thee. It appeareth in all thy paths and actions, in thy words and works.

9 * Thou ruleſt the raging of the ſea *s*: when the waves thereof ariſe, thou ſtilleſt them. * Pſ. 65. 7.

s Giving commands and ſetting bounds to its waves when they are moſt impetuous and unruly.

10 * Thou haſt broken ‖ Rahab *t* in pieces, as one that is ſlain *u*; thou haſt ſcattered thine enemies † with thy ſtrong arm. * Ex. 14. 27. ‖ Or, *Egypt*. † Heb. *the arm of thy ſtrength*.

t *Egypt*, as *Pſal.* 87. 4. *u* Thou didſt wound them not ſlightly but unto death. See *Exod.* 14. 15.

11 * The heavens *are thine*, the earth alſo *is* thine: *as for* the world, and the fulneſs thereof *x*, thou haſt founded them *y*. * Gen. 14. 22. Pſ. 24. 1, 2. 50. 12.

x All the Creatures wherewith it is replenished, as *Pſal.* 24. 1. and 50. 12. *y* They are all thy Creatures, and therefore wholly ſubject to thy power and pleaſure: and therefore all the Monarchs and Kingdoms of the Earth cannot hinder thee from making good thy Promiſe to the Houſe and Kingdom of *David*.

12 The north and † the ſouth *z* thou haſt created them: Tabor and Hermon *a* ſhall rejoice *b* in thy name *c*. † Heb. *the right hand*.

z The northern and ſouthern parts of the World, yea even the remoteſt ends thereof, though not yet known to us, were made and are ruled by thee. Or poſſibly he may underſtand the northern and ſouthern Empires and people of the World, who have from time to time annoyed and diſturbed the Kingdom of *David* and of *Iſrael*, of which this Pſalm principally treats, ſuch as *Syria*, *Chaldea*, and *Aſſyria*; which in Scripture phraſe are called *the north*, in reference to that Kingdom; and *Egypt*, and *Ethiopia* and *Arabia*, which are ſouthward from it. Theſe, ſaith he, are all thy Creatures, and none of them can withſtand thee, if thou will undertake to deliver thy people. But this I onely propoſe with ſubmiſſion. *a* Two eminent Mountains in the land of *Canaan*, *Tabor* in the Weſt and within *Jordan*, *Hermon* on the Eaſt and without *Jordan*. By which he may underſtand either firſt the Weſtern and Eaſtern parts of the World: and ſo all the four parts of the World are contained in this Verſe. But this may ſeem an uncouth and incongruous deſcription of the Eaſt and Weſt, partly becauſe the North and the South here mentioned are not thoſe parts of the land of *Canaan* but of the World with reſpect to it; and therefore the Eaſt and Weſt ſhould in reaſon have been ſo too; and partly becauſe theſe places were not ſo ſituated in *Canaan*, for *Tabor* was not in the Weſt part of *Canaan*, but rather in the middle ſpace between the Sea and *Jordan*; and *Hermon* was not ſo much on the Eaſt as on the North, being indeed the northern border of the land without *Jordan*. Or ſecondly the ſeveral parts of the land of *Canaan*, both within *Jordan*, where Mount *Tabor* is; and without it, where *Hermon* lyes. And the Mountains may be named rather than the Valleys, becauſe when their fertility is expreſſed, the fertility of the Valleys is more ſtrongly ſuppoſed. *b* (*i. e.*) Shall be fruitful and proſperous, and ſo give their Inhabitants cauſe to rejoyce. Joy and ſinging are oft aſcribed to Mountains and Fields, *&c.* in a Poetical ſtrain. *c* In or by thy favour and the Fruits thereof.

† Heb. *an arm with might*.

13 Thou haſt † a mighty arm: ſtrong *is* thy hand *d*, and high *is* thy right hand.

d Either thy left hand, becauſe thy right hand ſeems to be oppoſed to it, or thy right hand, as it is limited and explained in the next clauſe. *e* Or, *it or ſhall be exalted*, or *lifted up*. The ſtrength of thy hand hath been, or ſhall be, put forth for thy people as occaſion requireth.

‖ Or, *eſtabliſhment, or, place*. * Pſ. 85. 13.

14 Juſtice and judgment *f* are the ‖ habitation *g* of thy throne: * mercy and truth ſhall go before thy face *h*.

f (*i. e.*) Juſt judgment or juſtice in judging, as *Jer.* 9. 24. and 22. 3. A common figure called *Hendiadys*. *g* Or, *the baſis or foundation*, as this word is uſed, *Ezra* 2. 68. and 3. 3. *Pſal.* 89. 2. and 104. 5. the ground-work of all his proceedings and the ſtability of his Throne and Government. For God could not be the Judge and Ruler of the World if he did not right, *Gen.* 18. 25. Compare *Prov.* 16. 12. The ſence and ſcope of this Verſe may be this, Though thy preſent diſpenſations in breaking thy Covenant with *David*, and in ſuffering his Poſterity and thine own people to be devoured by ſuch as are much more wicked than they, be a great deep and ſecret, yet I reſt ſatisfied that they are juſt. In like manner the Prophet fortifies himſelf under the like thoughts, *Jer.* 12. 1. *h* As thy Harbengers and Companions wherefoever thou goeſt. Thou art neither unmerciful nor unfaithful in any of thy dealings.

* Nu. 10. 6. Pſ. 33. 1. & 147. 1. & 27. 6. 15 Bleſſed *is* the people *i* that know the * joyful ſound *k*: they ſhall walk, O LORD, in the light of thy countenance *l*.

i The Pſalmiſt intending to deſcribe the doleful eſtate of the Royal Family and Kingdom of *Iſrael*, aggravates it by the conſideration of their former felicity. *k* (*i. e.*) Who enjoy the preſence of God and his Ordinances, and the tokens of his grace and mercy to them, to which they were called and invited by the ſound of Trumpets, which upon that onely reaſon was very pleaſant and grateful to the *Iſraelites*. See *Numb.* 10. 9, 10. So the ſign is put for the thing ſignified, as doth moſt frequently appear both from the following clauſe of the Verſe, and becauſe otherwiſe the hearing of the outward ſound of Trumpets could never make them bleſſed. *l* They live under the comfortable influences of thy grace and favour; whereof at preſent we are bereaved.

16 In thy name *m* ſhall they rejoyce all the day: and in thy righteouſneſs *n* ſhall they be exalted.

m In the knowledge and remembrance of thy name, (*i. e.*) of thy infinite power and goodneſs, revealed and imparted to them. *n* Whereby thou art both inclined and in ſome ſort engaged to hear the Prayers of thy people, and to ſave them from all their Enemies.

17 For thou *art* the glory of their ſtrength *o*: and in thy favour our horn ſhall be exalted *p*.

o All that ſtrength in which they do or may glory is not their own, but is a meer vouchſafement of thy grace, and to thee alone belongs the glory of all their valiant atchievements. *p* (*i. e.*) Our power and honour, which now lies in the duſt, ſhall be raiſed and recovered.

‖ Or, *our Shield is of the LORD, and our King is of the holy one of Iſrael.*

18 For *q* ‖ the LORD *is* our defence: and the holy one of Iſrael *is* our king *r*.

q This Verſe gives a reaſon of the Pſalmiſts confidence that their horn would be exalted. *r* Having therefore ſo potent a friend, we have no reaſon to deſpair of our reſtitution to our former kingly. Or, as the words may well be, and are by divers, rendred, *Of or From the Lord is or was our ſhield*, (to wit, our King, as it is explained in the next branch of the Verſe, compared with *Pſal.* 47. 10.) *and of or from the holy one of Iſrael*, (*i. e.* the Lord, who is oft ſo called) is or was *our King*. He gave us our King and Royal Family at firſt, and therefore he can eaſily reſtore it when he ſees it fit.

19 Then *s* thou ſpakeſt in viſion *t* to thy holy one *u*, and ſaidſt, I have laid help *x* upon *one that is* mighty *y*; I have exalted *one* choſen out of the people *z*.

s (*i. e.*) Of old: for this Particle is ſometimes put indefinitely. Or, Then when thou didſt ſet *David* in the Throne. *t* Which then was the uſual way by which God ſpake to the Prophets, *Numb.* 12. 6. *u* To thy holy Prophets; the ſingular number being put for the plural; eſpecially to *Samuel* and *Nathan*; for part of the following meſſage was delivered to the former, and part to the latter. *x* I have provided help and relief for my people which I have put into ſafe hands. *y* Upon a perſon of ſingular courage and wiſdom and every way fit for ſo great a charge. *z* One whom I have picked and choſen out of all the people, as the fitteſt for the Kingly Office, one enriched with eminent gifts and graces, *&c.*

20 * I have found a David my ſervant: with my holy oyl have I anointed him. * 1 Sam. 16. 12.

a This is ſpoken of God figuratively after the manner of men, to imply the great fearcity of ſuch perſons, and the difficulty of finding them out. *b* Both with material oyl, 1 *Sam.* 16. 13. 2 *Sam.* 5. 3. and with the gifts and graces of my holy Spirit, which are oft ſignified by oyl or unction, as *Pſal.* 45. 8. compared with *Heb.* 1. 9. *Iſa.* 61. 1. 1 *John* 2. 2, 27

21 * With whom my hand ſhall be eſtabliſhed *c*: mine arm alſo ſhall ſtrengthen him. * Pſ. 80. 17.

c (*i. e.*) Conſtantly abide to protect and aſſiſt him.

22 * The enemy ſhall not exact upon him *d*: nor the ſon of wickedneſs afflict him *e*. * Pſ. 7. 10.

d Not conquer him or make him tributary. Or, *ſhall not deceive or circumvent him*, as this word is uſed Gen. 3. 13. 2 *Kings* 18. 29. *e* To wit, ſo as to overthrow or deſtroy him.

23 And I will beat down his foes before his face, and plague them that hate him.

24 But my * faithfulneſs and my mercy *ſhall be* with him: and in my name *g* ſhall his horn be exalted. * Pſ. 61. 7.

f *Faithfulneſs* in making good all my promiſes to him; and *mercy* either in doing more for him than I have promiſed, or in pardoning his ſins, for which I might juſtly make him to know my breach of promiſe. *g* By my favour and help.

25 I will ſet his hand *h* alſo in the ſea *i*, and his right hand in the rivers *k*.

h (*i. e.*) Eſtabliſh his power and dominion. *i* The midland Sea. *k* To wit, *Euphrates*, called *Rivers* in the Plural Number, as *Nilus* alſo is, *Iſa.* 18. 1. *Ezek.* 29. 3, 4. in regard of divers branches of it and rivers which flow into it. So here is a deſcription of the uttermoſt bounds of the promiſed Land, *Exod.* 23. 31. *Numb.* 34. 3. to which the Iſraelitiſh power was extended by *David* and *Solomon*.

26 He ſhall cry unto me, Thou *art* my father *l*, my God, and the rock of my ſalvation.

l He ſhall find me to be a true and a kind father to him, and ſhall familiarly and confidently make his addreſſes to me as ſuch, for all neceſſary ſupplies and affiſtances, which Parents willingly afford to their children, as need requires.

27 Alſo I will make him *my* firſt-born *m*, higher than the kings of the earth *n*.

m As he calls me father, v. 26. ſo I will make him my ſon, yea my firſt-born; who had divers priviledges above other ſons. This and the following paſſage in ſome ſort agree to *David*, who may well be called Gods *firſt-born*, as all the people of *Iſrael* are, *Exod.* 4. 22. and ſo is *Ephraim*, *Jer.* 31. 9. Nor can I ſee it wholly to exclude *David* here, of whom all the foregoing and following Verſes may, and ſome of them muſt be, underſtood. But this is more fully and properly accompliſhed in Chriſt. and ſeems to be aſcribed to *David* here as a type of Chriſt, and that our manſion might be led through *David* to him whom *David* repreſented, even to the Meſſias, to whom alone this doth ſtrictly and literally belong. *n* This alſo was in ſome ſort accompliſhed in *David*, partly becauſe he had a greater power and dominion than any of the Neighbouring Kings, yea than any other kings of his age and in thoſe parts of the world, except the Aſſyrian Monarch; nor is the expreſſion here univerſal, but indefinite, and if it had been ſaid, *higher than all the Kings*, yet even ſuch univerſal expreſſions admit of ſome limitation or exception, as is manifeſt and confeſſed: and partly becauſe *David* had many priviledg's wherein he did excel all other Kings of the Earth of his Age without exception; which probably he did in the honour and renown which he got by his military atchievements; and by that wiſdom and juſtice wherewith he managed all his Dominions; but certainly he did in this, that he was a King choſen and advanced by the immediate order and appointment of God himſelf; that he was for ever Gods own peculiar and beloved people; that he was intruſted with the care and Patronage of the true Religion and the worſhip of God in the World; and eſpecially that he was not onely an eminent type, but alſo the Progenitor, of the Meſſias, who is King of kings and Lord of lords, and God bleſſed for ever.

28 * My mercy *o* will I keep with him for evermore, and my covenant *p* ſhall ſtand faſt with him. * Iſa. 55. 3.

o Declared and promiſed to him and his Seed, as it here follows. *p* Of which ſee 2 *Sam.* 7. 12, 13, *&c.*

29 His ſeed alſo will I make *to endure* for ever *q*, and his throne as the days of heaven *r*.

q (*i. e.*) To ſit upon the Throne for ever, as the next words explain it. This was accompliſhed onely in Chriſt, the eternal King of the Church, and of the World, who was or *David*'s Seed according to the fleſh. *r* (*i. e.*) For ever, as he now ſaid, ſo long as the World ſhall have a being. It ſhall be as unchangeable and durable as the Heavens themſelves, which are of an incorruptible nature. See the like expreſſion, *Deut.* 11. 21. *Jer.* 31. 35, 36.

30 If

30 If his children forſake my laws *s*, and walk not in my judgments:

s Of this and the two next Verſes, ſee the notes on 2 *Sam.* 7. 14, 15.

† Heb. *profane my ſtatutes.* 31 If they † break my ſtatutes, and keep not my commandments *t*:

t By this variety of expreſſions he implies, that God will pardon not only their leſſer but even their greater ſins.

*2Sa.7.14. 32 Then * will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

*Heb. *I will not make void from him.* 33 Nevertheleſs my loving kindneſs *u* * will I not utterly take from him, nor ſuffer my faithfulneſs † to fail.

†Heb. *to lie* *u* My mercy promiſed to *David*.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

* Heb. *If I lie.* 35 Once have I ſworn by my holineſs *x*, * that I will not lye unto David.

x Here he gives ſome reaſons why he would not break his Covenant with *David*, though he ſhould have juſt cauſe to do ſo, and though he had upon ſuch juſt cauſe broke his Covenant made with others: firſt becauſe this Covenant was confirmed by his Oath, which adds not onely more ſolemnity, but more ſtability and certainty to it, as is evident from *Heb.* 6. 17. wherein he ſheweth that God addeth an Oath to his Promiſe or Covenant to make and prove it to be immutable; and from *Heb.* 7. 20, &c. where he proveth the Prieſthood of *Melchiſedech* to be unchangeable, becauſe it was confirmed by an Oath. And though judgments ſimply threatned have not always been executed, but ſometimes were prevented, yet thoſe comminations which were confirmed by Oath were thereby rendred and declared to be irrevocable, as we ſee *Numb.* 14. 28, 29, 30. *Jer.* 44. 26. Secondly, becauſe this is ſaid to be ſworn *once*, which word and phraſe ſometimes implies the compleatneſs, certainty and irrevocableneſs of the thing ſaid or done, as *Prov.* 22. 13. *Iſa.* 28. 4. &c. Thus Chriſt is ſaid to have *died* or *ſuffered once*, *Rom.* 6. 10. *Heb.* 9. 26, 28. Thirdly, becauſe God ſware by his *holineſs*; in or by which God is but ſeldom read to ſpeak or ſwear, and when he is, it conſtantly adds more weight and confirmation to the ſpeech, as *Pſal.* 60. 6. and 108. 7. *Amos* 4. 2.

*Pſa.72.16. Luke 1.33. Joh.12.34. * Pſ. 72.5. 36 * His ſeed ſhall endure for ever, and his throne as the ſun *y* before me.

y In reſpect of perpetual duration, as appears both from the foregoing words, and from the following Verſe.

17. 37 It ſhall be eſtabliſhed *for* ever as the moon, and as a faithful witneſs in heaven *z*. Selah.

z Whereby he underſtands, either, firſt the moon laſt mentioned, to which this clauſe may be added rather than to the Sun, to imply that as the Moon, though ſubject to Eclipſes and frequent and manifold changes, yet doth conſtantly and perpetually remain in Heaven; as a witneſs of my *covenant of the night*, as it is called *Jer.* 33. 20. ſo ſhall the Houſe and Kingdom of *David* continue for ever notwithſtanding all the Changes and Calamities which it may undergo. Or ſecondly the Rainbow, which though in it ſelf it be unſtable and tranſient, and doth but ſeldom appear, which learned men object againſt this opinion, yet in Scripture is mentioned as Gods faithful and perpetual witneſs, being called *a token of Gods everlaſting covenant between God and every living creature for perpetual generations*, Gen. 9. 12, 16. And although it do not always appear to us, neither do the Sun or Moon do ſo, yet its appearances are doubtleſs very frequent in one or other part of the World, and will be repeated from time to time to the end of the World. Add to this that the word here rendred *Heaven*, may as well be rendred *the Cloud* or *Clouds*, as it is uſed *Deut.* 33. 26. *Job* 35. 5. and 36. 26. *Pſal.* 18. 12. and 77. 17. and 78. 23. *Prov.* 3. 20. *Iſa.* 45. 8. And ſo the place being thus tranſlated, *and as the faithful witneſs in the Cloud* or *Clouds*, doth plainly point us to the Rainbow.

38 But *a* thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed *b*.

a Having hitherto declared the certainty of Gods promiſes, he now proceeds to ſhew the unſuitableneſs of the preſent diſpenſations of God's Providence thereunto; and humbly expoſtulates with God about it. *b* That Perſon and Family which thou haſt inveſted with the Kingdom.

39 Thou haſt made void *c* the covenant of thy ſervant *d*: thou haſt prophaned his crown *e*, *by caſting it* to the ground.

c Which ſeems contrary to thy word given, v. 34. *d* (i. e.) Made with him. *e* By expoſing that ſacred Perſon and Family and Kingdom to contempt, and giving his Scepter and Power into the hands of the Uncircumciſed.

*Pſ.8.2. 40 * Thou haſt broken down all his hedges *f*; thou haſt brought his ſtrong-holds to ruine.

f All the means of his protection and ſafety.

41 All that paſs by the way ſpoil him: he is a reproach *g* to his neighbours.

g An object of their ſcorn and reproach. Is this the anointed of the Lord? Is this the Everlaſting Family and Kingdom?

42 Thou haſt ſet up the right hand of his adverſaries *h*: thou haſt made all his enemies to rejoyce.

h Thou haſt given them Courage, and Power and Succeſs.

43 Thou haſt alſo turned the edge of his ſword *i*, and haſt not made him to ſtand *k* in the battel.

i So that he can neither offend his Enemies, nor defend himſelf. *k* But to flee and fall before his Enemies: for more is underſtood than what is expreſſed.

44 Thou haſt made his † glory to ceaſe, and caſt his † throne down to the ground. † Heb. *brightneſs.*

45 The days of his youth haſt thou ſhortned *l*: thou haſt covered him with ſhame. Selah

l The youthful and flouriſhing eſtate of *David*'s kingdom was very ſhort, and reached not beyond his next ſucceſſor, and it hath been languiſhing by degrees till this time when it ſeems to be dead and buried.

46 * How long, LORD, wilt thou hide thy ſelf, for ever? ſhall thy wrath burn like fire? * Pſ. 79.5. Job 27.23 Cant.8.6. and 5.2. Iſa.45.14.

47 Remember how ſhort my time *m* is: wherefore haſt thou made all men in vain *n*!

m (i. e.) Our time, the time of our King and kingdom, in whoſe name the Pſalmiſt puts up this petition, and about whom he was much more ſolicitous than about himſelf, as is evident both from the following verſes and from the whole body of the Pſalm. The ſence ſeems to be this, Our king and all his people, and I among the reſt, are ſhort-lived and periſhing creatures, that of themſelves and according to the courſe of nature muſt ſhortly die. And therefore there is no need that thou ſhouldeſt add further afflictions to ſweep them away before their time. *n* Wherefore haſt thou made us and our king (and conſequently all other men whoſe condition is in nothing better than ours, and in reſpect of thy grace and mercy is much worſe than ours) in vain or to ſo little purpoſe? Didſt thou raiſe us and him, eſtabliſh us for thy people, ſettle the crown upon *David* and his ſeed for ever by a ſolemn and unchangeable Covenant, erect a magnificent and glorious Temple, and vouchſafe ſo many and great promiſes and priviledges, and all this but for a few years, that our Crown and glory ſhould be taken from us within a little time after it was put upon our heads; that our Kingdom ſhould be broken almoſt as ſoon as it was firmly eſtabliſhed; that thy worſhip ſhould be ſo ſoon corrupted, and thy Temple quickly robbed, and not long after frequently ſhaked, and polluted and waſted, and now at laſt utterly demoliſhed? It is not ſtrange that ſuch confiderations as theſe did fill the Pſalmiſts mind with amuſement and ſad and perplexing thoughts. Nor doth the Pſalmiſt accuſe or upbraid God herewith, but onely uſeth it as an argument to move God to repair and reſtore their decayed ſtate, that they might live to praiſe and ſerve and glorify him, and not be ſuch uſeleſs and inſignificant Creatures as now they were in this fooleriſh eſtate of things, and as they ſhould be if they ſhould go into the place and ſtate of the dead before the reſtitution of their broken State and Kingdom.

48 * What man *is he that* liveth, and ſhall not ſee * Pſ. 49. death *o*? ſhall he deliver his ſoul from the hand of † the † Heb. *the* grave! Selah.

o All men at their beſt eſtate are mortal and miſerable, Kings and People muſt unavoidably die by the condition of their natures; and therefore, Lord, do not increaſe our affliction which of it ſelf is more than enough; neither proceed in theſe violent courſes upon us who, without ſuch ſeverity, muſt periſh of and from our ſelves.

49 Lord, where *are* thy former loving kindneſſes, *which* thou † ſwareſt unto David in thy truth *p*? † Heb. *ſwareſt.*

p Haſt thou forgotten or repented of all that mercy and kind-neſs which thou haſt promiſed and ſworn, and ſometimes performed unto *David* and his Family and Kingdom?

50 Remember, Lord, the reproach of thy ſervants; how I *q* * do bear in my boſom *r* *the reproach of* all the * Heb. mighty people *s*. 12.

q (i. e.) We thy ſervants, as he now ſaid; our King and his people; of whom he ſpeaks as of one perſon, as is very uſual in holy Scripture. Or, the Pſalmiſt ſheweth how particularly and paſſionately he reſented thoſe reproaches which were caſt upon their King and Kingdom, as if they were caſt upon himſelf. *r* This phraſe may denote either firſt the multitude of theſe reproaches, things being ſaid to be given or received into a mans boſom, which are given or received in great plenty, as *Iſa.* 65. 6. *Luke* 6. 38. Or ſecondly their groundleſs, that they ſuffered him to fix very heart, which is ſometimes called *the boſom*, as *Eccl.* 7. 9. *s* Of the great Potentates and Princes of the World who now reproached the Houſe of *David* with their vain and confident boaſting of the everlaſtingneſs of their Kingdom, which was now in a deſperate and loſt condition. Or, *all* the reproaches *of many people*.

51 Wherewith thine enemies have reproached, O LORD, wherewith they have reproached the footſteps of thine anointed *t*.

t Or, *of thy Meſſiah*. By whom he ſeems to underſtand either firſt the Kings of *Judah*, the ſingular number being put for the plural; and by their *footſteps* may be meant either their ways or actions, and the ſad conſequences thereof; or the traces or memorials of their antient ſplendor and dominion, wherewith they now upbraid them; Or rather ſecondly the Meſſiah moſt properly and eminently ſo called; of whom not onely many Chriſtians, but the Chaldee Paraphraſt and the Hebrew Doctors, underſtand this place. And this ſuits very well both with the ſingular number here uſed which points at one particular and eminent perſon anointed by God to be the King of his People, and with the matter and occaſion of this Pſalm. For it was univerſally believed by the Jews, that the Meſſiah ſhould come of the Seed of *David*, and that by him the antient glory and power of *David*'s Houſe ſhould be revived and vaſtly increaſed. And this coming of the Meſſiah the Jews did continually expect for a long time together before he did come, and ſupported themſelves therewith under all their Calamities. All which being well known to many of the Heathens, they reproached the Jews with the vanity of this belief and expectation. And by *the footſteps* of the Meſſiah he may underſtand his coming, as by the *feet* or *footſteps* of Miniſters, *Iſa.* 52. 7. their coming and bringing the Goſpel with them is underſtood.

52 Bleſſed *be* the LORD *u* for evermore. Amen and Amen.

u Let thine Enemies reproach thee and thy promiſes concerning the ſtuding of the Meſſiah, and the deliverance of thy people by his hand, I do and will heartily bleſs and praiſe thee for them, and encourage my ſelf with them, not doubting but thou wilt conſider and take away all our reproaches, and in thine own due time (which is the beſt) ſend him who is the conſolation and expectation of *Iſrael*, and the deſire of all Nations.

PSAL. XC.

A Prayer of Moſes the man of God *a*.

a Who conſidering that terrible but righteous ſentence of God concerning the cutting off all that ſinful Generation in the Wilderneſs, of which ſee *Numb.* 14. takes that occaſion to publiſh theſe Meditations concerning Mans Mortality and Miſery in this Life, which might be uſeful both to that and to all ſucceeding Generations.

Moſes ſetting forth the Eternity and Providence of God, 1, 2. deſcribeth the misery and ſhortneſs of Mans Life, 3—11. Prayeth for Wiſdom to number his days, 12. And for the knowledge and ſenſible Experience of Gods gmd Providence, 13—17.

1 LORD, thou haſt been our dwelling-place † in all generations *b*. † Heb. *in generation and generation.*

b Although we and our Fathers, for ſome Generations, have had no certain and fixed habitation, but have been *ſtrangers in a Land that was not ours*, and *afflicted* for *four hundred years*, according to thy prediction, *Gen.* 15. 13. And although we now are, and have been for ſome time, and ſtill are like to continue in a vaſt howling Wilderneſs, having no Houſes, but dwelling in Tents, and wandring from place to place, we know not whither; yet thou, O Lord, haſt fully ſupplyed this want, and haſt been in ſtead of, and better than, a dwelling place to us, by thy watchful and gracious Providence over us in all places and exigences. And this is a very proper Preface to this Pſalm, to intimate that all the following miſeries were not to be imputed to God but unto themſelves who by their own ſins had brought theſe miſchiefs upon themſelves.

2 Before the mountains *c* were brought forth, or ever thou haſt formed the earth, and the world *d*, even from everlaſting to everlaſting, thou *art* God *e*.

c Which he mentions as the moſt fixed and ſtable part of the Earth. *d* (i. e.) From Eternity; which is frequently deſcribed in this manner, as *Prov.* 8. 25, 26. *Job.* 17. 24. *Eph.* 1. 4. becauſe there was nothing before the Creation of the World but Eternity. And thus the words here following do explain it. And this Eternity of God is here mentioned, partly that Men by the contemplation thereof might be wrought to a deeper ſenſe of their own frailty and nothingneſs, which is the foundation of humility and of all true piety; and to a greater reverence and admiration of the Divine Majeſty; and partly for the comfort of Gods people, who notwithſtanding all their preſent miſeries have a ſure and everlaſting refuge and portion. *e* Or, *thou art the ſtrong God*. Thou haſt thy power and all thy perfections, not by degrees, as man have theirs, but from all Eternity. Or, *thou* art or waſt, *O God*.

3 Thou turneſt man to deſtruction *f*, and ſayeſt *g*, Return ye children of men.

f But as for man, his caſe is far otherwiſe, his time is ſhort, and though he was made by thee an happy Creature, and ſhould have been immortal, yet upon and for his ſin thou didſt make him mortal and miſerable. *g* Or, *didſt ſay*, (i. e.) pronounce that ſad ſentence here following, *Return*, O man, to the duſt out of which you were taken, *Gen.* 2. 19. *Pſal.* 104. 4. *Eccleſ.* 12. 7.

4 * For a thouſand years in thy ſight *i* are but as yeſterday ‖ when it is paſt *k*, and as a watch *l* in the night *m*. * 2 Pet. 3. 8. ‖ Or, *which is paſt.*

h If we ſhould now live ſo long as ſome of our Progenitors well-nigh did. And he compared Mans duration with Gods in reſpect of its beginning, v. 2. to here he compareth them in reſpect of the end, or continuance. *i* In thy account, and therefore in truth; which is oppoſed to the partial and falſe judgment of men, who think time long becauſe they do not underſtand Eternity: Or in compariſon of thy endleſs duration. *k* Which is emphatically added; becauſe time ſeems long when it is to come, but when it is paſt, and men look backward upon it, it ſeems very ſhort and contemptible, and men value one hour to come more than a thouſand years which are paſt. *l* Which laſted but for three or four hours; for the night was antiently divided into three or four Watches. See *Judg.* 7. 19. *Mark.* 6. 48. and 13. 35. *Luke* 12. 38. *m* Which alſo hath its weight; for the ſilence and ſlumbers of the night makes time ſeem ſhorter than it doth in the day.

*Pſ.103. 15. * Pſ. 103. 16. Iſa. 40. 6. 1 Pet. 1. 24. 5 Thou carrieſt them away as with a flood *o*; * they are as a fleep *p*: in the morning * *they are* like graſs which ‖ groweth up *q*. ‖ Or, *is changed.*

n (i. e.) Mankind, of whom he ſpake, v. 3. *o* Unexpectedly, violently and irreſiſtibly, univerſally, without exception or diſtinction. *p* Short and vain, as ſleep is, and not minded till it be paſt. Or like a Dream, when a Man ſleepeth, wherein there may be ſome real pleaſure, but never any ſatisfaction, or ſome real trouble, but very inconſiderable, and ſeldom or never pernicious. Even ſuch an idle and inſignificant thing is humane life conſidered in it ſelf without reſpect to a future ſtate, in which there is but a meer ſhadow or dream of felicity, only the calamities attending upon it are more real and weighty. *q* Heb. *which is changed*, either firſt for the worſe, *which paſſeth away*, as ſome render the word. Which having generally affirmed here, he may ſeem more particularly to explain in the next Verſe. Or rather ſecondly for the better, as this word is ſometimes uſed, as *Job* 14. 7. *Iſa.* 40. 31. which ſprouteth out of the Earth, and groweth more apparent and green and flouriſhing. And this interpretation is confirmed from the next Verſe, where this ſame word is uſed in this ſenſe; where alſo *the morning* is again mentioned, and that as the time not of its decay, but of its flouriſhing.

6 In the morning it flouriſheth, and groweth up; in the evening it is cut down and withereth *r*.

r The whole ſpace of Mans Life is compared to one day, and his proſperity is confined to a part of that day, and ended in the cloſe of it.

7 For we *s* are conſumed *t* by thine anger *u*, and by thy wrath are we troubled.

s Either, 1. We Men: Or rather, 2. We *Iſraelites* in this Wilderneſs. *t* Either naturally by the ſcarſe of our bodies, or violently by extraordinary judgments. Thou doſt not ſuffer us to live ſo long as we might by the courſe of Nature. *u* Cauſed by our ſinful ſtate and lives.

8 Thou haſt ſet our iniquities before thee *x*; our ſecret *ſins* *y* † in the light of thy countenance. † Heb. *the lumine of thy countenance.*

x Thou doſt not now cover or blot out or paſs by our ſins, as thou haſt uſually done to thy people; but thou doſt diligently ſearch them out, and accurately obſerve them, as a fevere, but righteous Judge, and art now calling us to an account for them. *y* Thou doſt not only puniſh us for our notorious and ſcandalous ſins, which thine honour may ſeem to oblige thee to do, but even for our ſecret Luſts, the murmuring, and unbelief, and apoſtaſie, and idolatry of our hearts; which though hid from the eyes of men, thou haſt ſet before thine eyes, and brought them to light by thy Judgments.

9 For all our days are † paſſed away *z* in thy wrath: † Heb. *are we ſpend our years* ‖ as a tale *that is* told *a*. *paſſed away.* ‖ Or, *as a meditation.*

z Or, *turn away themſelves* or *their face* from us. They do not continue with us, but quickly turn their backs upon us, and leave us. *a* Which may a little affect us for the preſent, but is quickly ended and gone out of mind. Or, *as a word*, as *Pſ.* 37. 2. which in an inſtant is gone, and that irrevocably. Or, *as a thought*, or *a ſigh*, or *a breath*. All which come to one ſenſe.

10 † The days of our years *b* are threeſcore years and ten *c*; and if by reaſon of ſtrength *d* they be four-ſcore years, yet is their ſtrength *e* labour and ſorrow *f*; for it *g* is ſoon cut off *h*, and we flee away *i*. † Heb. *is the days of our years in theſe are ſeventy years*

b Either, 1. Of the *Iſraelites* in the Deſart, who being twenty years old, and ſome thirty, ſome forty, ſome fifty years old when they came out of *Egypt*, and dying in the Wilderneſs, as all of that age did, *Numb.* 14. 29. a great number of them doubtleſs died in their ſeventieth or eightieth year, as is here implyed. Or rather, 2. Of the generality of mankind, and the *Iſraelites* no leſs than others, in that and all following Ages, ſome few perſons excepted, amongſt whom were *Moſes*, and *Caleb*, and *Joſhua*, who lived an hundred and twenty years; which is therefore noted of them as a thing ſingular and extraordinary. This ſenſe ſuits beſt with the following words, and with the ſcope of *Moſes*; which was to repreſent the vain and tranſitory condition of men in this life, and how much mankind was now ſunk below their Anceſtors, who commonly lived many hundreds of years, and that the *Iſraelites*, though Gods peculiar people, and endowed with many priviledges, yet in this were no better than other men. All which may be conſidered, either as an argument to move God to pity and ſpare them, or as a motive to awaken and quicken the *Iſraelites* to ſerious preparations for death, by comparing this with v. 12. *c* Which time the antient Heathen Writers alſo fixed as the uſual ſpace of mens lives. *d* (i. e.) By the ſtrength of their Natural Conſtitution; which is the true and common cauſe of longer life. *e* Their ſtrength and moſt vigorous old Age. Or, *their excellency*, or *pride*; that old age which is their glory, and in which men do commonly glory. *f* Filled with troubles and griefs from the infirmities of Age, the approach of Death, and the contingencies of Humane Life. *g* Either our Age, or our Strength. *h* It doth not now decline by many degrees and ſlow ſteps, as it doth in our young and flouriſhing age, but decayeth apace, and ſuddenly cleeth away. *i* We do not now go to Death, as we do from our very Birth, nor ſtay, but dee ſwiftly away like a Bird, as this word ſignifies.

11 Who knoweth *k* the power of thine anger *l*? even according to thy fear *m*, *ſo is* thy wrath *n*.

k Few or none ſufficiently apprehend it, or ſtedfaſtly believe it, or duly conſider it, or are rightly affected with it. For all theſe things are comprehended under this word *knoweth*. *l* The greatneſs and farce and dreadful effects of thine anger conceived againſt the ſins of men, and in particular againſt thine own people for their miſcarriages. *m* (i. e.) According to the fear of thee; as *my fear* is put for *the fear of me*, *Mal.* 1. 6. and *to knowledge* for *the knowledge of him*, *Iſa.* 53. 11. According to that fear or dread which ſinful men have of a juſt and holy God. Theſe fears of the Deity are not vain Bugbears, and the effects of ignorance and ſilly or ſuperſtition, as Heathens and Atheiſts have ſometimes ſaid, but are juſt and built upon ſolid grounds, and juſtified by the terrible effects of thy Wrath upon Mankind. *n* It bears full proportion to it, may indeed doth far exceed it. It cannot be ſaid of Gods Wrath, which is ſaid of Death, that the fear of it is worſe than the thing it ſelf. But this Verſe is by many both antient and later interpreters rendred otherwiſe, and that very agreeable to the Hebrew Text, *Who knoweth the power of thine anger, and thy wrath according to thy fear?* (i. e.) Either, 1. According to the fear of thee, or ſo as thou art to be feared, or antiwarily to thy terrible diſpleaſure againſt ſin and ſinners. Or, 2. So as to fear and dread thee in ſuch manner and meaſure as ſinful Creatures ought to fear the infinite and offended Majeſty of God their Creator and Judge, and Soveraign, and thereby to be moved to humble himſelf before thee, and fervently to ſeek thy face and favour; which is the only true wiſdom, for which he prayeth in the next Verſe.

* Pſ. 39.4. †Heb. *cauſe to come.*

12 * So teach us *o* to number our days *p*, that we may † apply *our* hearts unto wiſdom *q*.

o By thy Spirit and Grace, as thou haſt already taught us by thy Word. Or, *Teach us rightly* (as this word is uſed *Numb.* 27. 7. and 2 *Kings* 7. 9.) *to number*, &c. as it follows. *p* To conſider the ſhortneſs and miſeries of this Life, and the certainty and ſpeedineſs of Death, and the cauſes and conſequences thereof. *q* That we may heartily devote our ſelves to the ſtudy and practice of true wiſdom, which is nothing elſe but piety, or the fear of God. And why ſo? Not that the *Israelites* might thereby procure a reverſation of that peremptory ſentence of Death paſſed upon all that Generation; nor that other men might hereby prevent their Death, both which he very well knew to be impoſſible, but that men might arm and prepare themſelves for Death, and for their great account after Death, and might make ſure of the happineſs of the future Life. Of which this Text is a plain and pregnant proof.

13 Return, O LORD *r*, how long *s*! and let it repent thee concerning thy ſervants *t*.

r To us in Mercy; for thou ſeemeſt to have forſaken us and caſt us off. *s* Underſtand, *with thoſe he angry*; or, *will it be ere thou return to us.* *t* (*i.e.*) Of thy ſevere proceedings againſt us, and change thy courſe and carriage to us.

14 O ſatisfie us early *u* with thy mercy, that we may rejoyce, and be glad all our days.

u Speedily or ſeaſonably, before we be utterly conſumed.

15 Make us glad according to the days *wherein* thou haſt afflicted us, *and* the years *wherein* we have ſeen evil *x*.

x Our Afflictions have been ſharp and long, let not our Proſperity be ſmall and ſhort.

16 Let thy work appear unto thy ſervants, and thy glory unto their children *y*.

y Let that great and glorious work of giving thy people a compleat deliverance, which thou haſt long ſince deſigned and promiſed, be at laſt accompliſhed and manifeſted unto us, and in the ſight of the World.

17 And let the beauty of the LORD *z* our God be upon us, and eſtabliſh thou the work of our hands upon us *a*; yea the work of our hands eſtabliſh thou it.

z (*i.e.*) His favourable countenance, and gracious influence, and glorious preſence. *a* Or, *in us*. Do not only work for us, but in us. And becauſe the glorious work of thy hands is hindered by the evil works of our hands, be thou pleaſed by thy Holy Spirit to *direct* or *eſtabliſh* (for this Hebrew word ſignifies both) *the works of our hands*, that we may ceaſe to do evil and learn to do well, and turn and conſtantly cleave unto thee, and not revolt and draw back from thee, as we have frequently done to our own undoing.

PSAL. XCI.

The ARGUMENT.

THE Penman of this Pſalm is uncertain. The occaſion of it ſeems to have been that great Peſtilence recorded, 2 *Sam.* 24.

The Pſalmiſt repreſenteth the ſtate of the Godly, 1, 2. *Their ſafety, and place of habitation*, 3—10. *Comfortable promiſes of Gods preſervation them*, 11. *Of his ſupport and ſalvation*, 12—16.

* Pſal. 27. 1 & 91. 1.

HE that * dwelleth in the ſecret place *a* of the moſt High ſhall † abide under the ſhadow of the Almighty *b*.

a Or, *hiding place*. He that makes God his habitation and refuge, as he is called below, v. 9. reſorting to him, and reſting upon him in his dangers and difficulties. *b* He ſhall not be diſappointed of his hope, but ſhall find a quiet and ſafe repoſe under the Divine Protection. A *ſhadow* in Scripture phraſe commonly ſignifies protection. See *Gen.* 19. 8. *Judg.* 9. 15. *Pſal.* 17. 8 *&c.*

† Heb. *lodge.*

2 I will ſay of the LORD, *He is* my refuge *c*, and my fortreſs: my God, in him will I truſt.

c Upon that ground I will conſidently commit my ſelf and all my affairs to God.

* Pſ. 124.7. 3 Surely * he ſhall deliver thee *d* from the ſnare of the fowler, and from the noiſom peſtilence *e*.

d O thou believing pious Soul, who after my example ſhalt make God thy refuge, thou ſhalt partake of the ſame priviledge which I enjoy. *e* From the Peſtilence, which like a Fowlers ſnare taketh men ſuddenly and unexpectedly, and holdeth them faſt, and ſoon moſtly delivers them up to Death.

* Pſ. 57.1. 4 * He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his truth *f* ſhall be thy ſhield and buckler.

f Whereby he is obliged to fulfil all his gracious promiſes, and amongſt the reſt, that of protection in dangers.

* Job 5. 22. & 39. 22. † Heb. *Iaſe.*

5 * Thou ſhalt not be afraid for the terror by night *g*; nor for the arrow *h* that fleeth by day *i*:

g When evil accidents are moſt terrible and leaſt avoidable. The Peſtilence, or any ſuch common and deſtructive Calamity; for ſuch are frequently called *Gods arrowes*, as *Deut.* 32. 23, 42. *Lam.* 2. 12, 13, *&c.* *i* Which is the time for ſhooting of Arrows. The ſenſe of the Verſe is, He ſhall be kept from ſecret and open miſchiefs at all times.

Prov. 3. 25. Iſa. 43. 2.

6 *Nor* for the peſtilence *k that* walketh *l* in darkneſs *m*: *nor* for the deſtruction *that* waſteth at noonday *n*.

k This Verſe explains the former, and ſheweth what that *terror* and *arrow* ſignifies. *l* That ſpreadeth or maketh progreſs. *m* Either inviſibly, ſo as we can neither foreſee nor prevent it. Or rather, by night; as v. 5. *n* That like a bold Enemy aſſaults us openly, and though diſcovered cannot be reſiſted.

7 A thouſand ſhall fall at thy ſide *o*, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee *p*.

o At thy left *ſide*, becauſe this is oppoſed to the right *ſide* here following. See the like *Ellipſis*, *Numb.* 5. 15. *Pſal.* 84. 11. *p* This and ſuch like promiſes are not to be underſtood abſolutely and univerſally, as if no truly good man could be cut off by the Plague or other common Calamities, which is confuted both by other plain Texts of Scripture, and by unqueſtionable experience, but with due limitations and conditions, either on mans part, as if there be a defect in his Faith or Obedience; or on Gods part, when God ſees that Death is more for his good than Life, as it apparently is when righteous men are taken away from the evil to come, as is ſaid *Iſa.* 57. 1. In which caſe though God doth not give the thing promiſed, yet he giveth a far greater Mercy inſtead of it, and ſo fulfils his promiſe in the beſt ſenſe, and with moſt advantage. As if one man ſhould ſolemnly promiſe to another to give him his daily food every day, he not only might but ought, notwithſtanding this promiſe, to deny and withdraw this food, when his Body is ſo diſtempered, that in the judgment of the wiſeſt Phyſicians the taking of his Food would evidently endanger his Life.

8 Only * with thine eyes ſhalt thou behold *q*, and ſee the reward of the wicked *r*.

* Pſ. 54. 7.

q Without any terrour or danger to thy ſelf, and with a delightful and thankful reflection upon Gods goodneſs to thee. *r* The juſt recompence of their ſins, or the vengeance of God upon them.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt High thy habitation *s*,

s Or, as the words lye in the Hebrew, and others render them, *Becauſe thou, O Lord, art my refuge*, thou O my Soul (which is rarely underſtood out of the foregoing words, and to which David ſuddenly turneth his ſpeech) *haſt made the moſt High thine habitation.* Which is the only ground and reaſon of that ſafety laſt mentioned. As for the variation of perſons, that he ſometimes ſpeaketh to and of others, and ſometimes to and of himſelf, nothing is more frequent in this Book; nor doth it make any alteration in the ſenſe.

10 There ſhall no evil befal thee, neither ſhall any plague come nigh thy dwelling *t*.

t To wit, ſo as to deſtroy thee, as the next Verſe limits and expounds it. For ſurely this promiſe is not made to all that dwell nigh to his Children and Servants, who may poſſibly be wicked men, and ſo ſtrangers from Gods Covenant and Promiſes. How far this ſecures his own perſon, ſee on v. 7.

11 * For he ſhall give his angels *u* charge over thee, to keep thee in all thy ways *x*.

* Pſ. 34. 7. Mat. 4. 6.

u Thoſe bleſſed and powerful and watchful ſpirits, whom God hath appointed to mind the affairs of this lower World, and to take care of the Heirs of Salvation, *Heb.* 1. 14. *x* In the whole courſe of thy life, and in all thy lawful undertakings.

12 They ſhall bear thee up ‖ in *their* hands *y*, leſt thou daſh thy foot againſt a ſtone *z*.

‖ Or, *as upon.*

y Suſtain or uphold thee in thy goings, as we do a Child or a weakly Man, eſpecially in uneven or dangerous paths. Or, they carry thee aloft as upon Eagles Wings, when it ſhall be neceſſary for thee. *z* So as to hurt thy foot, or to cauſe thee to fall.

13 Thou ſhalt tread upon the lion *a*, and adder: the young lion and the dragon *b* ſhalt thou trample under feet.

Or, *the*

a The Lyon ſhall lie proſtrate at thy feet, and thou ſhalt fearleſly put thy Feet upon his Neck, as the *Iſraelites* did upon the Necks of the *Canaanitiſh* Kings, *Joſ.* 10. 24. *b* By which he ſignifieth generally underſtands all pernicious Creatures, though never ſo ſtrong and fierce and ſubtil, and all ſorts of Enemies.

14 Becauſe he hath ſet his love upon me *c*, therefore will I deliver him *d*: I will ſet him on high *e*, becauſe he hath known my name *f*.

c This and the two following Verſes are the words of God, whom the Pſalmiſt here, as oft elſewhere, introduceth as giving an account of the reaſons of Gods ſingular care of all believing or pious perſons. *d* I will abundantly recompence his love with my favour and bleſſing. *e* In an high and ſafe place, where no evil can reach him. *f* With a true and living knowledge, ſo as to love me and put his truſt in me. Gods *name* is here put for God himſelf, as it is alſo *Deut.* 28. 58. *Pſal.* 20. 2. and 115. 1.

* Pſ. 91. 15.

15 * He ſhall call upon me *g*, and I will anſwer him: I *will be* with him in trouble *h*; I will deliver him, and honour him.

g To wit, in trouble, which is expreſſed in the following clauſe. As he knoweth and loveth me, ſo he will offer up ſincere and fervent Prayers to me upon all occaſions. *h* To keep him from ſinking under his burden.

16 With † long life *i* will I ſatisfie him, and ſhew him my ſalvation *k*.

† Heb. *length of days.*

i Either in this World, when it is expedient for my ſervice and for his benefit; or, at leaſt, in the next World, where he ſhall live to Eternity in the bliſtful light and enjoyment of God in glory. *k* Either here or hereafter.

PSAL. XCII.

A pſalm *or* ſong for the ſabbath-day *a*.

a To be ſung upon the Weekly Sabbath. To which the matter of this Pſalm very well agrees. For it celebrates the works of God, both that firſt and great work of Creation, and that ſucceeding and no leſs wonderful work of his Providence, by which he

holds and governs all his Creatures, and eſpecially that by which he ruleth all ſorts of men, both good and bad, and that by which he preſerveth and manageth his Church and People.

The Prophet exhorteth to praiſe God, 1—3. *for his great works*, 4, 5. *His puniſhments on the wicked*, 6—9. *Gracious Promiſes to righteouſneſs*, 12—15. *They ſhall be fruitful*, 13—15.

* Pſ. 147. 1.

IT *is a* * good *thing b* to give thanks unto the LORD, and to ſing *praiſes* unto thy name, O moſt High.

b It is a good work and a juſt debt to God.

2 To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs † every night *c*.

† Heb. *in the nights.*

c To adore and celebrate thy goodneſs and truth continually, and eſpecially at thoſe two ſolemn times of Morning and Evening, which on every day, and eſpecially upon the Sabbath-day, were devoted to the worſhip and ſervice of God.

3 Upon an inſtrument of ten ſtrings, and upon the pſaltery; ‖ upon the harp † with a ſolemn ſound.

‖ Or, *upon the ſolemn ſound with the harp.* † Heb. *the harp with ſolemnity.*

4 For thou, LORD, haſt made me glad through thy work: I will triumph in the works of thy hands *d*.

d Which thou didſt create by thine Almighty Power, and doſt ſtill govern with infinite Wiſdom; one inſtance whereof we have in the following Verſes.

* Pſ. 104. 24. & 111. 2. & 139. 17.

5 * O LORD, how great are thy works! and * thy thoughts *e* are very deep.

e Thy Counſels and Methods in the Government of the World and of thy Church.

* Pſ. 73. 22.

6 * A brutiſh man *f* knoweth not: neither doth a fool underſtand this *g*.

f Who cannot or doth not ſeriouſly conſider things, whoſe mind is corrupted by his ſenſual and bratiſh appetites; who is led by Senſe, and not by Reaſon and Faith. *g* The depth of Gods Counſels and Works mentioned, v. 5. or that particular work of God deſcribed, v. 7.

* Job 12. 6. Pſ. 10. 4. & 14. 1. & 53. 1. † Heb. *in the ſpringing.*

7 * When the wicked ſpring as † the graſs, and when all the workers of iniquity do flouriſh, *it is* that they ſhall be deſtroyed for ever *h*.

h Their preſent worldly proſperity is a preſage and occaſion of their utter and eternal ruine.

† Heb. *to ſtand.* Iſa. 44. 14.

8 But thou, LORD, *art* moſt High for evermore *i*.

i So this Verſe is added by way of oppoſition to the former. *They ſhall periſh, but thou ſhalt endure*, as is ſaid in a like compariſon *Pſal.* 102. 26. they flouriſh for a ſeaſon, but thou reſteſt for ever to judge and puniſh them. Or, *for* (as this Hebrew Particle is not ſeldom uſed, whereof inſtances have been formerly given) *thou, Lord, art*, &c. So this Verſe gives a reaſon of the former, as well as the firſt branch of it, why God ſuffers the wicked to flouriſh ſo long, becauſe he is not like Man, of ſhort and uncertain continuance here, to whom a little time is long and tedious, who therefore impatiently expects the time of vengeance, and fears leſt the offender ſhould eſcape it; whereas God is unchangeable and everlaſting, and therefore long-ſuffering without any inconvenience, and the longeſt time of the proſperity of the wicked is but ſhort and inconſiderable in his Eyes, *a thouſand years* being *in his ſight but as yeſterday, when it is paſt*, *Pſal.* 90. 4. and they can never eſcape out of his hands: as alſo of the latter branch of the Verſe, why the wicked muſt expect no end of ever, becauſe God lives and reigns for ever to execute that juſt ſentence of everlaſting puniſhment which he hath pronounced againſt them.

9 For lo *k*, thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquity ſhall be ſcattered

k He repreſents their deſtruction as preſent, and as certain which the repetition of the words implies.

10 But my horn ſhalt thou exalt *l* like *the horn* of an unicorn *m*: I ſhall be anointed *n* with freſh oil *o*.

l But as for me, and other righteous perſons (of whom he faith the ſame thing, v. 12.) we ſhall be advanced to the height of honour, and true and laſting felicity. *m* Of which ſee on *Deut.* 33. 17. *n* I ſhall have great cauſe of rejoycing and teſtifying my joy by anointing my ſelf, as the manner was in Feaſts and all joyful Solemnities. *o* Sweet and uncorrupted.

11 Mine eye alſo ſhall ſee *my deſire p* on mine enemies; *and* mine ears ſhall hear *q my deſire* of the wicked that riſe up againſt me.

p To wit, in the ruine of thine and mine incorrigible Enemies. *q* What I do not ſee my ſelf, I ſhall underſtand by the certain reports of others.

Pſal. 1. 3-5

12 * The righteous ſhall flouriſh like the palm-tree *r*: he ſhall grow like a cedar *s* in Lebanon.

r Which is conſtantly green and flouriſhing, and fruitful, *Cant.* 7. 8. and growing even when it is preſſed down; and ſo it is a fit emblem of a juſt mans perſon and condition. See *Reveal.* 7. 9. *s* Which ſpreads it ſelf wide, and grows very high and ſtrong, and is very durable, and in ſome ſort incorruptible.

13 Thoſe that be planted *t* in the houſe of the LORD *u*, ſhall flouriſh in the courts *x* of our God.

t Whom God by his Gracious Providence and Holy Spirit hath planted or fixed there. *u* (*i.e.*) In its Courts, which are a part of the houſe, and oft come under that name in Scripture. And by this *Houſe* he means the Church of God, whereof all juſt perſons are real and living members. *x* Which he mentions rather than the houſe, becauſe he ſpeaks not here of the Prieſts, but of all juſt men, who were permitted to come no further than into the Courts.

14 They ſhall ſtill bring forth fruit in old age *y*: they ſhall be fat, and † flouriſhing:

† Heb. *fruitful.*

y When their nature ſtrong is decayeth, it ſhall be renewed; their laſt days ſhall be their beſt days, wherein they ſhall grow in grace, as they ſhall increaſe in comfort and fruitfulneſs.

15 To ſhew that the LORD *is* upright *z*: *he is* my rock, and *there is* no unrighteouſneſs in him

z The glorious work of God in compounding the ſhort proſperity of the wicked with everlaſting puniſhment, and of exchanging the momentane Afflictions of the juſt with everlaſting and happineſs, doth clearly demonſtrate that God is perfectly righteous in all the diſpenſations of his Providence in the World.

PSAL. XCIII.

The ARGUMENT.

THIS Pſalm contains an aſſertion of the Kingdom of God, the reign and univerſal dominion of and over the whole World. Which is here ſet forth, partly for the comfort of Gods Church and People againſt all the aſſaults of their numerous and potent Adverſaries; and partly to give an intimation and aſſurance of the accompliſhment of that great Promiſe of the Kingdom of the Meſſias, which was not to be confined to the Iſraelites, but to be extended to all the Nations of the Earth; which, though unſeen and unfruitful in our Eyes, the Supream and Almighty Ruler of the World could eaſily effect. This and the ſix following Pſalms, according to the opinion of the Hebrew Doctors, belong to the times of the Meſſias.

A deſcription of the Majeſty, 1. *and Power of God*, 2—4. *The certainty of Gods Word, and excellency of holineſs in his Houſe*, 5.

1 * THE LORD reigneth *a*, * he is clothed with majeſty; the LORD is clothed with ſtrength *b wherewith* he hath girded himſelf: the world alſo is eſtabliſhed, that it cannot be moved *c*.

* Pſ. 96. 10. & 97. 1. & 99. 1.

a He is the King, and Governour, not only of Iſrael, but of the whole World, as the laſt clauſe of the Verſe expreſſeth it; and accordingly he will in his due time ſet up his Empire over all Nations, in the hands of his Son the Meſſias. *b* For Majeſty and Strength which he always had in himſelf, he now both and will thereby much more ſhew it forth in the Eyes of all people, by the effect of Gods Government of the World in all the parts thereof, in order and over-rule all the Conſultions, and Diviſions, and Hoſtilities in the World, ſo as they ſhall end in an orderly, peaceable and happy ſettlement, and in the erection of that Kingdom of the Meſſias, which can never be moved.

2 * Thy throne *is* eſtabliſhed † of old: thou *art* from everlaſting *d*.

* Pſ. 45. 6. † Heb. *from then.*

d And this Kingdom of thine is no new or upſtart thing, but as it may ſeem to the ignorant World, nay, but of the moſt ancient Kingdoms, being from Everlaſting to Everlaſting. Nor is it now not always equally manifeſted in the World.

3 The floods *e* have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves *f*.

e The Enemies of thy Kingdom, who are oft compared to waters for their numbers, force, rage, &c. See *Iſa.* 8. 7. *Jer.* 46. 7. 8. *Rev.* 13. *Jer.* 46. 7. 8. *f* Have both by their number and violence made oppoſition againſt it.

4 The LORD on high *is* mightier than the noiſe of many waters; *yea, than* the mighty waves of the ſea *g*.

g The King of Heaven is too ſtrong for all Earthly Potentates, and will ſubdue them under his feet.

5 Thy teſtimonies *h* are very ſure: holineſs becometh thine houſe *i*, O LORD, † for ever.

† Heb. *to length of days.*

h (*i.e.*) Thy words; either, 1. Thy Precepts, which are commonly called Gods *teſtimonies*. And ſo having ſpoken of Gods Kingdom, he now ſheweth that the Laws of that Kingdom are juſt and true, and holy; which is a ſingular commendation of it. Or, 2. Thy Promiſes, as may be gathered from the following words, *are ſure*, or *true*, or *faithful*; which Attributes properly belong, and every where in Scripture is aſcribed to Promiſes rather than to Precepts. And the Promiſes no leſs than the Precepts are Gods *Teſtimonies*, or the witneſſes or declarations of his Mind and will to Mankind. And he ſeems here to ſpeak of thoſe great and glorious promiſes concerning the erection and eſtabliſhment of the Kingdom in the World by the Meſſias. Which, though moſt faithfully true, and ſhall certainly be accompliſhed in the fulneſs of time, yet were not fully underſtood by the Jews. *i* This is to be underſtood, either, 1. Of Gods Church, which are ſometimes called Gods *houſe*, and which ſometimes in this light is in Gods Houſe and Service there performed. Or, 2. Of Chriſt, who dwelt in his Houſe, from whence he gave forth his Oracles, and where all his teſtimonies were kept upon record. And ſeems better to ſuit with the Context, the buſineſs of the Pſalm being rather to deſcribe the dominion of God than the duty of his people. And ſo the ſenſe ſeems to be this, *Holineſs* is the conſtant Ornament and Glory of thy Houſe. Or it becometh thee, O God, dwelt in thy Houſe to be holy in all thy words and actions: and therefore thy teſtimonies are very ſure, and thou wilt undoubtedly fulfil all thy Promiſes. For *holineſs* ſeems to be here taken for Gods faithfulneſs, as it is *Pſal.* 60. 6. and 89. 35. or which comes to the ſame thing, for his Juſtice or Righteouſneſs, whereby he is obliged to make good all his promiſes, as that word is very commonly uſed.

PSAL. XCIV.

The ARGUMENT.

The matter of this Pſalm plainly declares the occaſion of it to be the oppreſſions and perſecutions of Gods people by wicked and cruel Tyrants and Enemies, againſt whom he prays for the divine aid.

For Pſalmiſt calling to God for Juſtice, 1—3. complaineth of Tyranny with the diſmal effects of Affliction, 12, 13. and a promiſe of his preſence with the afflicted, 14, 15. He is their ſupport, 16—23.

† Heb. God of vengeance. † Heb. ſhine forth. Pſ. 80. 1.

1 O LORD † God to whom vengeance belongeth; O God, to whom vengeance belongeth, † ſhew thy ſelf.

a As thou art the ſupreme Judge of the World, the Patron and protector of the Righteous, and the declared Enemy of all wicked-neſs and wicked men.

* Pſ. 7. 6. * Gen. 18. 25.

2 * Lift up thy ſelf *b*, thou * judge of the earth: render a reward to the proud.

b Either, 1. Aſcend thy Tribunal to pronounce the Sentence. Or 2. Ariſe from thy ſeat, and beſtir thy ſelf to puniſh thy proud Enemies, as it here follows.

3 LORD, how long ſhall the wicked, how long ſhall the wicked triumph!

4 *How long* ſhall they utter *c*, *and* ſpeak hard things *d*! *and* all the workers of iniquity boaſt themſelves *e*.

c Or *pour forth* freely, conſtantly, abundantly, as a fountain doth waters, as this Hebrew word ſignifies. *d* Grievous, and inſolent, and intolerable words againſt thee and thy people; blaſphemous, malicious, contemptuous and minatory words. *e* Boaſt of their invincible power, and proſperous ſucceſs in their wicked deſigns.

5 They break in pieces thy people, O LORD, and afflict thine heritage *f*.

f Thoſe righteous perſons whom thou haſt choſen for thy portion or inheritance.

6 They ſlay the widow and the ſtranger, and murder the fatherleſs *g*.

g Whom common humanity obliged them to ſpare, and pity and relieve.

* Pſal. 10. 11. 12. & 59. 7.

7 * Yet they ſay, The LORD ſhall not ſee *h*: neither ſhall the God of Jacob *i* regard *it*.

h Their impunity and proſperity in their impious and barbarous practices makes them ready to doubt of, or to deny the Providence of God in the government of his Church and of the World. *i* So they call him ſarcaſtically, He who taketh that name to himſelf, but hath no regard to his people, but gives up his *Jacob* to the ſpoil, and to the rage of their Enemies.

* Iſ. 32. 6.

8 * Underſtand, ye brutiſh among the people *k*: and ye fools, when will ye be wiſe!

k You who though you think your ſelves the wiſeſt of men, yet in truth are the moſt brutiſh of all people; for the Hebrews oft expreſs their ſuperlatives in this manner, as *Prov.* 30. 2. *Cant.* 1. 8. *&c.* You that have only the ſhape, but not the underſtanding, of a man in you.

* Exod. 4. 11. Prov. 20. 12.

9 * He that planted *l* the ear, ſhall he not hear *m*! he that formed *n* the eye ſhall he not ſee!

l The word is very emphatical, ſignifying the excellent ſtructure of the Ear, or the ſeveral Organs or Inſtruments belonging to the ſenſe of Hearing, and the exact poſition and firm ſettlement of all thoſe parts in their proper places; which is juſtly admired by all that underſtand it. *m* He muſt neceſſarily hear. The truth of the inference depends upon that evident and undeniable principle in reaſon, that nothing can give to another that which it hath not either formally or more eminently in it ſelf, and that no effect can exceed the vertue of its cauſe. *n* By which word he ſeems to intimate the accurate and moſt curious workmanſhip of the Eye, which is obſerved by all that write upon that ſubject.

10 He that chaſtiſeth the heathen, ſhall not he correct *m*! he that teacheth man knowledge *n*, *ſhall not he know o*!

m He who, when he pleaſeth, can and doth puniſh the Gentiles or Nations of the World, is he not able to puniſh you for your wicked ſpeeches and actions? Or, *He that inſtructeth*, or *teacheth* (as this word ſignifies, *Prov.* 9. 7. *Iſa.* 8. 11. *&c.*) *the nations* (not only the Jews, but all other people, all mankind, as this clauſe is explained by the next, *he that teacheth man knowledge ſhall not be cureſt or reprove?* and therefore muſt not he diſcern and know all your hard ſpeeches and wicked actions? Thus the conſequent ſeems to be put for the antecedent, as is frequent in Scripture, and that not without emphaſis, to imply that God does not know their ſins with a ſimple or ſpeculative knowledge, but ſo as to proceed upon that knowledge to judge and puniſh them. *n* By giving him underſtanding, and the knowledge of many excellent things by the Light of Nature. *o* To wit, mens thoughts, of which ſee *v.* 11. and their words and actions, of which he ſpoke, *v.* 6, 7. Theſe words are not in the Hebrew Text, but are eaſily underſtood out of the foregoing clauſe. And the like defects we find elſewhere, as 2 *Sam.* 5. 8. comp. with 1 *Chron.* 11. 6. eſpecially in vehement commotions of the mind, when a mans paſſion ſtops his ſpeech, as it is here, and *Pſal.* 6. 3. and in other Authors.

* 1 Cor. 3. 20.

11 * The LORD knoweth the thoughts of man *p*, that they are vanity.

p This is an Anſwer to the foregoing Queſtion, *ſhall not he know?* Yes, he *knoweth* all things, yea even the moſt ſecret things, as *the thoughts of men*; and in particular your atheiſtical thoughts, and much more doth he know your wicked practices, which you fan-

he did not ſee, *v.* 6, 7. And he knows that they are generally vain and fooliſh, and that whilſt you mock God and applaud your ſelves in ſuch thoughts, you do not relieve, but only delude your ſelves with them.

12 * Bleſſed *is* the man whom thou chaſteneſt, O LORD, and teacheſt him out of thy law *q*.

* Heb. 12. 11.

q And whereas theſe ungodly perſons eſteem themſelves the only happy men, and conclude thy people to be of all men the moſt miſerable, becauſe of the manifold perſecutions and afflictions which they commonly ſuffer, and upon this account diſpute againſt thy Providence, ſo far is their opinion from the truth, that the contrary is moſt certain, that as their proſperity is a real miſchief to them, ſo thoſe afflictions of good men which are accompanied with divine inſtructions are great and true Bleſſings to them, themſelves being judges.

13 That thou may'ſt give him reſt from the days of adverſity, until the pit be digged for the wicked *r*.

r For their preſent and ſhort troubles prepare them for, and lead them to true reſt and bleſſedneſs, whilſt the ſeeming felicities of the wicked make way for thoſe tremendous judgments which God hath prepared for them.

14 * For the LORD will not caſt off his people *s*, neither will he forſake his inheritance.

* 1 Sam. 12. 22. Rom. 11. 1, 2.

s Though God may for a time correct his people, yet he will not utterly deſtroy them, as he will their Enemies, but will in his time put an end to all their Calamities.

15 But judgment ſhall return unto righteouſneſs *t*; and all the upright in heart † ſhall follow it *u*.

† Heb. *ſhall be after it.*

t But although the World is now full of unrighteous judgments, *le ayan.* and even God himſelf ſeems not to judge and adminiſter things juſtly, becauſe he ſuffers his people to be oppreſſed, and the wicked to triumph over them, yet the ſtate of things ſhall be otherwiſe ordered, God will declare himſelf to be a righteous Judge, and will advance and eſtabliſh Juſtice in the Earth, and eſpecially among his People. *u* To wit, juſt Judgment reſtored; they will all approve of it, and imitate this Juſtice of God in all their actions, whereas *the wicked will ſtill do wickedly*, as is ſaid *Dan.* 12. 10. and *in a land and ſtate of uprightneſs will deal unjuſtly, and will not behold the majeſty of the Lord*, as it is *Iſa.* 26. 10. Oth. *ſhall follow him*, to wit, the Lord, expreſſed *v.* 14. whoſe act it is to bring Judgment to Juſtice. Whilſt the wicked forſake God, thele will cleave to him, as being confident that, howſoever he may ſuffer them to be oppreſſed for a ſeaſon, yet he will in due time plead their cauſe, and bring forth their Righteouſneſs.

16 Who will riſe up for me *x* againſt the evil doers? *or* who will ſtand up for me againſt the workers of iniquity?

x To defend and help me. I looked hither and thither, *and* called to my Friends for their help, ſaying, *why will*, &c. But none of them appeared, but God alone helped me, as he doth in the next Verſe.

17 Unleſs the LORD *had been* my help, my ſoul had ‖ almoſt dwelt * in ſilence *y*.

‖ Or, quickly. * Pſ. 115. 17, 18.

y In the place of ſilence, to wit, the Grave. Compare *Pſ.* 31. 17, 18. *Pſal.* 88. 12. and 115. 17.

18 When I ſaid, My foor ſlippeth *z*, thy mercy, O LORD, held me up.

z I am now upon the point of falling into miſchief and utter deſtruction.

19 In the multitude of my thoughts *a* within me, thy comforts *b* delight my ſoul.

a Whilſt my Heart was filled with *various and perplexing thoughts*, as this Hebrew word ſignifies, and tormented with cares and fears about my future ſtate. *b* Thy promiſes contained in thy word, and ſet home by thy Spirit upon my Soul, and the remembrance of my former experiences of thy care and kindneſs to me. Comp. *Pſal.* 119. 50, 76.

20 Shall the throne of iniquity have fellowſhip with thee *c*, which * frameth miſchief *d* by a law *e*!

* Heb. 10.

c Wilt thou take part with the unrighteous powers of the World who oppreſs thy people? It is true they partake of thy Name, being called *gods*, *Pſal.* 82. 1. but, I know, thou wilt not afford them thy Protection and Patronage, but wilt manifeſt thy juſtice and diſpleaſure againſt them. This ſeems to have been one of thoſe comfortable thoughts wherewith the Pſalmiſt delighted his Soul, as he now ſaid. *d* Who deviſe wicked devices, and lay heavy burdens upon men that are more righteous than themſelves. *e* Either by vertue of thoſe unrighteous decrees which they have made in form of Laws: Or by falſe pretences of law. Or, *againſt law*, againſt all right and the laws both of God and Men.

21 They gather themſelves together againſt the ſoul *f* of the righteous, and condemn the innocent blood *g*.

f Againſt the Life, as *the Soul* commonly ſignifies, and as the next clauſe explains it. They are not ſatisfied with the ſpoil of their Eſtates, but do alſo thirſt after their Lives. *g* They ſhed the blood of thoſe innocent perſons whom they have wickedly condemned. *Innocent blood* is here put for the Blood or Life of an innocent perſon, as it is alſo 1 *Sam.* 19. 5. *Mat.* 27. 4.

22 But the LORD is my defence: and my God is the rock of my refuge.

23 And * he ſhall bring upon them their own iniquity *h*, and ſhall cut them off in their own wickedneſs *i*; yea, the LORD our God *k* ſhall cut them off.

* Heb. 10. 30.

h (*i. e.*) The fruit and puniſhment of their Sins. *i* Either in the midſt of their Sins: Or, by their own wicked Devices, the miſchief whereof he will cauſe to fall upon their own Heads. *k* The God of *Jacob*, of whom they ſaid that he did not

nor regard them, but now they find the contrary proved to their coſt.

PSAL. XCV.

The ARGUMENT.

The Author of *Pſalm* was *David*, as is affirmed *Heb.* 4. 7. and although this *Pſalm* be delivered in general terms as an invitation to mankind to yield unto the true God that praiſe, and worſhip, and obedience, which he requireth and deſerveth, yet it hath a ſpecial reference to the dayes of the Meſſiah; of which Chriſtians have no great reaſon to doubt, ſeeing it is ſo underſtood by the Hebrew Doctors themſelves; as alſo by the Apoſtle, *Heb.* 3. 7, *&c.* and eſpecially *Heb.* 4. 3, 4, 5, 6, 7, 8, 9. where he not onely expounds it of thoſe times, but proves that it cannot be meant of the former times and ſtate of the Church.

An Exhortation to praiſe God, 1, 2. for his great power, goodneſs, and tenderneſs to his people, 3——7. A caution againſt hardneſs of heart, 8. it grieves the Lord, 9, 10. God's threatning againſt it enforced with an Oath, 11.

1 O Come, let us *a* ſing unto the LORD; let us make a joyful noiſe to the rock of our ſalvation.

a He ſpeaks to the *Iſraelites*, whoſe backwardneſs to this work in the times of the Goſpel was foreſeen by the ſpirit of God which dictated this *Pſalm*.

† Heb. *prevent his face.*

2 Let us † come before his preſence *b* with thankſgiving, and make a joyful noiſe unto him with pſalms.

b Which he will then afford us in a ſingular manner in his Son the Meſſiah, in and by whom he will be viſibly preſent with the Sons of men.

* Pſ. 95. 4. & 135. 5. * Pſ. 82. 2.

3 For * the LORD *is* a great God, and a great King above * all gods *c*.

c Above all that are accounted and called *Gods*, Angels, and Earthly Potentates. and eſpecially the falſe gods of the Heathens, which upon Chriſts coming into the World were ſtruck dumb, and could no more deliver their Oracles, as *Plutarch* and other Heathens obſerved with admiration, nor deceive the World, but were forced to give place to the true God, and to the knowledge and worſhip of him alone, which was propagated among all Nations by the Goſpel.

† Heb. *in whoſe hand.*

4 † In his hand *d* are the deep places *e* of the earth: ‖ the ſtrength of the hills *f* is his alſo.

‖ Or. *the heights of mountains are his.*

d Under his Government. *e* Thoſe parts which are far out of mens ſight and reach, and much more thoſe that are at mens diſpoſal. *f* The ſtrongeſt or higheſt Mountains are under his feet and at his diſpoſal. The ſence of the Verſe is, All the parts of the Earth, whether high or low, are ſubject to his power and providence, and therefore it is not ſtrange if all the Nations of the Earth be brought to the acknowledgment of him, and if the Gentiles receive his Goſpel.

† Heb. *whoſe the ſea is.*

5 † The ſea *is* his, and he made it: and his hands formed the dry lands.

6 O come, let us worſhip, and bow down: let us kneel *g* before the LORD our maker.

g By which expreſſions he teacheth that even in Goſpel-times God is to be gloried and worſhipped as well with the members of our bodies as with the faculties of our Souls.

Pſ. 100. 3. & 74. 2. & 119. 73. & 138. 8. Iſa. 64. 7.

7 For he *is* our God *h*, and * we *are* the people of his paſture *i*, and the ſheep of his hand *k*: * to day *l* if ye will hear his voice *m*.

h In a peculiar manner; and therefore it will be moſt unreaſonable and anoninable for us to forſake him when the Gentiles ſubmit to his law. *i* Whom he feedeth and keepeth in his own proper Paſture, or in the Land which he hath appropriated to himſelf. *k* Which are under his ſpecial care and conduct or government, which is oft expreſſed by *the hand*, as *Numb.* 4. 28. and 31. 49. *Judg.* 6. 29. 1 *Ch.* 6.) Forthwith or preſently, as this word is uſed *Deut.* 4. 4, 8. and 27. 9. *Joſ.* 22. 16, 18, *&c.* Or *this day*, in this ſolemn day of grace or of the Goſpel, which the Pſalmiſt ſpeaks of as preſent according to the manner of the Prophets. And this word though belonging to the following clauſe, as appears from *Heb.* 3. 7. may ſeem to be thus placed to ſhew that it had ſome reſpect to the foregoing words alſo. For the ſence of the place may be this. *We* (Jews) are or ſhall be *the people of his paſture and the ſheep of his hand*, God will ſtill own us for his people *this day*, (*i. e.*) in the dayes of the Meſſiah, if *this day* or in that time we *ſhall hear his voice*. Otherwiſe God will reject us and receive the Gentiles in our ſtead. *m* If you will hearken to his call and obey his further commands. Which may be added as a neceſſary caution and admonition to the Iſraelites, that they might underſtand and conſider that Gods preſence and favour was not abſolutely, neceſſarily, and everlaſtingly fixed to them, as they were very apt to believe but was ſuſpended upon the condition of their continued obedience, which if they violated they ſhould be rejected, and the Gentiles performing it ſhould be received to his mercy. And this clauſe may be connected either 1. with the former words, as the condition of their intereſt in God as their God, as was now ſaid. Or 2. with the following Verſe, if you are willing to hearken to Gods call delivered by his Son, take the following counſel.

* Exod. 17. 7. Numb. 14. 22. Pſ. 78. 18. Dan. 5. 15. † Heb. *harden not your hearts.* * Pſ. 106. 32. Heb. 3. 8.

8 Harden not your hearts *n*, * as *in the* † provocation *o*, *and as in the* day of temptation *p* in the wilderneſs:

n By wilful diſobedience and obſtinate unbelief rebelling againſt the light, and reſiſting the Holy Ghoſt and his clear diſcoveries of the truth of the Goſpel. *o* As you did in that bold and wicked conteſt with God in the Wilderneſs. Or, *As* in *Meribah*, which was the proper name of the place where that happened, and which alſo was called *Maſſah*, as is evident from *Exod.* 17. 7. and *Deut.* 33. 8. *p* In the day in which you tempted me. Or, *as in the day of Maſſah, (i. e.)* when you were at *Maſſah*.

9 When *q* your fathers tempted me, proved me, and ſaw *r* my works *s*.

q Or, In *which place*. Which may belong either to *Meribah* and *Maſſah*; or to the Wilderneſs laſt mentioned. Or, *Surely*, as this word is oft uſed in Scripture, as hath been obſerved once and again. *r* Or, *Although* or *After that they ſaw* or *had ſeen*. Which is added as a juſt and great aggravation of their unbelief after ſuch a ſenſible and evident experience of Gods power and goodneſs to them. *s* Both my works of mercy which gave them abundant cauſe to truſt me; and my works of juſtice, for which they had reaſon to fear and pleaſe me. Heb. *my work*, to wit, that great and ſtupendious work of bringing my people out of *Egypt* with a ſtrong hand, and of conducting them ſafely through the Red Sea into the Wilderneſs, and of deſtroying the Egyptians. For not many more of Gods great works were done before they came to *Meribah*.

10 Forty years long was I grieved with *this* generation *t*, and ſaid, *It is a* people that do err in their hearts *t*: and they have not known *u* my ways *x*.

s Or rather, *with* that *generations* which then lived, who were your Anceſtors. *t* They do not onely ſin through infirmity and the violence and ſurprizal of temptations, but their hearts are unſincere and inconſtant, and given to backſliding, and therefore there is no hopes of their amendment. Compare *Pſal.* 78. 8. *u* Or, *they do not know*, to wit, with a practical and uſeful knowledge, as that word commonly notes in Scripture. They did not rightly underſtand nor duly conſider, nor ſeriouſly lay to heart. They remain ignorant after all my teachings and diſcoveries of my ſelf to them. *x* Either, 1. my laws or ſtatutes, which are frequently called Gods *ways*. Or rather, 2. my works, as it is expreſſed, *v.* 9. which alſo are commonly ſo called. They did not know, nor conſider and remember, thoſe great things which I had wrought for them and among them.

11 Unto whom I ſware in my wrath *y*, † that they † Heb. *If ſhould not enter into my reſt z*. *they enter*

y Being full of juſt wrath againſt them I paſſed an irrevocable ſentence and confirmed it by an Oath; of which we read *Numb.* 14. 2. Into the promiſed land, which is called *the reſt*, *Deut.* 12. 9. See alſo 1 *Chron.* 23. 25. *Pſal.* 132. 14. And this Hiſtory of Pſalmiſt propounds to the men of his Age, not as a matter of meer ſpeculation, but as an inſtruction for all after Ages, and particularly for thoſe Iſraelites who ſhould live in the times of the Meſſias, that they ſhould *take heed of falling after the ſame example of unbelief*, as the Apoſtle infers from this place, *Heb.* 3. 11.

PSAL. XCVI.

The ARGUMENT.

This *Pſalm* was compoſed by *David* upon occaſion, or at the time, of the bringing of the Ark of God into the Tabernacle which *David* had prepared for it in *Zion*, as may be gathered by comparing it with 1 *Chron.* 16. 7, 22, 24, *&c.* where almoſt the whole Pſalm is to be found. But as the Ark was an evident type of the Meſſiah, which *David* very well knew, as hath been oft noted before; ſo *David*'s thoughts, or at leaſt the deſign of Gods ſpirit, which indited this *Pſalm*, was extended beyond and above it, even to the times of the Meſſiah, and to his glorious and univerſal Kingdom, in which not the Jews onely but the Heathen Nations alſo ſhould worſhip the true God and kiſs his Son the Meſſiah.

All the Inhabitants of the Earth and Sea are called to praiſe the Lord, for his great Honour and Majeſty, 1——7. for his wife government of the World, 8—10. Heaven and Earth are called to rejoyce before him, for his Righteous Judgment, 11—13.

1 O * Sing unto the LORD a new Song *a*: ſing unto the LORD all the earth *b*.

* 1 Chr. 16. 23.

a Upon this new and great occaſion, not the removal of the Ark, wherein there was nothing new but an inconſiderable circumſtance of place, and that not yet fixed; but the coming of the Meſſiah, and the confirming of the New Covenant by his blood, and the calling of the Gentiles. *b* All the Nations of the Earth, who ſhall then partake of thoſe great bleſſings and priviledges which are now peculiar to *Iſrael*.

2 Sing unto the LORD, bleſs his name: ſhew forth his ſalvation *c* from day to day.

c That great work of the redemption and ſalvation of the World by the Meſſias.

3 Declare his glory among the heathen, his wonders among all people *d*.

d You who ſhall be called out of all the Heathen Nations to the knowledge of God and Chriſt, publiſh this glorious and wonderful work amongſt all the Heathen Nations to whom you belong or may come.

4 For the LORD *is* great, and greatly to be praiſed: * he is to be feared above all gods *e*.

* Pſ. 95. 3.

e The gods of the nations as the next Verſe expounds it.

5 For all the gods of the nations *are* idols *f*; but the LORD made the heavens.

f Or, *nothings*, as they are called, 1 *Cor.* 8. 4. and 10. 19. or *vain things*, as the word ſignifies and is tranſlated by others. The ſence is, Though they have uſurped the name and place of the Divine Majeſty, yet they have nothing of his nature or power in them.

6 Honour and majeſty *are* before him *g*: ſtrength and beauty *are* in his ſanctuary *h*.

g (*i. e.*) In his preſence, like beams ſhot out from his face, who is the Sun of righteouſneſs. There is an unconceivable glory and majeſty in his countenance and in the place of his preſence. *h* Or, *in his holy place*, where he records his name and affords his preſence.

There are the manifeſtations of Gods power and grace, or goodneſs, and all his perfect ways.

7 Give unto the LORD, O ye kindreds of the people *h*, give unto the LORD *k* glory and ſtrength

h Or, *O families of the people* of the World. And the word *Gentiles* muſt be underſtood either 1. ſtrictly and properly; and ſo Chriſtianity muſt be eſtabliſhed that this great bleſſing of ſalvation by Chriſt ſhould not be imparted to whole Nations, but onely to ſome perſons taken *out of every people and nation*, as it is expreſſed, *Revel.* 5. 9. or 2. more largely for nations, as it is taken *Gen.* 12. 3. *Jer.* 4. 2. *Zech.* 14. 18. and ſo it may be implied that not onely ſome of the Heathen people ſhould be brought to the acknowledgment and worſhip of the true God, as was uſual in the times of the Old Teſtament, but that whole Nations ſhould come in to the Church of God together. *k* Aſcribe to him or acknowledge to be in him.

* Pſ. 22. 23. & 96. 7. 8 * Give unto the LORD the glory † *due unto* his name: bring an offering and come into his courts *l*.

† Heb. *of his name.*

l Into the Courts of his Houſe. But under this one part of worſhip he comprehends the whole of worſhip of God; and he ſpeaks of the worſhip of the New Teſtament under the expreſſions of legal worſhip, as the Prophets elſewhere do, as *Mal.* 1. 11. and elſewhere.

*Pſ. 111. 9. † Or, *in the beauty of holineſs.* 9 O worſhip the LORD * || in the beauty of holineſs *m*: fear before him all the earth.

m Either in the holy place which he ſhall appoint to that end; or clothed with all thoſe holy Ornaments, thoſe gifts and graces, which are neceſſary and required in Gods worſhip.

* Pſ. 93. 1. & 97. 1. 10 Say among the heathen *n*, *that* * the LORD reigneth *o*: the world alſo ſhall be eſtabliſhed that it ſhall not be moved *p*: he ſhall judge the people righteouſly *q*.

n You converted Gentiles declare this to thoſe who yet remain in the darkneſs of Heatheniſm. *o* That God hath now ſet up his Throne and Kingdom in the World. *p* And as that *Kingdom ſhall never be deſtroyed* but *ſhall ſtand for ever*, as is ſaid *Dan.* 2. 44. ſo the Nations of the World ſhall by the means of it enjoy an eſtabliſhed and laſting peace; which is every where mentioned as one of the bleſſings which the Meſſiah ſhall give to the World, as *Pſal.* 72. 3, 7. *Iſa.* 9. 6, 7. and 66. 12. *Mic.* 5. 5. *Zech.* 9. 10. *q* He ſhall not abuſe his invincible power and eſtabliſhed dominion to the oppreſſion of his people, as other Princes frequently do, but ſhall govern them by the rules of juſtice and equity, which is the onely foundation of a true and ſolid peace. See *Iſa.* 32. 17.

11 Let the heavens rejoice, and let the earth be glad *r*; * let the ſea roar, and the fulneſs thereof.

* Pſ. 98. 7.

r It is a figure called *Proſopopœia*, whereby he ſignifies the great felicity of thoſe times, which ſhall be ſuch that even thoſe livelеſs Creatures would teſtifie their joy and thankfulneſs for it, if they were in a Capacity ſo to do.

12 Let the field be joyful, and all that is therein: then ſhall all the trees of the wood rejoyce,

13 Before the LORD *s*; for he cometh, for he cometh to judge the earth *t*: * he ſhall judge the world with righteouſneſs, and the people with his truth *u*.

* Rev. 11. 18.

s At the preſence and approach of their Lord and Maker. *t* To take to himſelf that power and authority which belongs to him, to ſet up his Throne and Dominion among all the Nations of the Earth. *u* Or, *in his faithfulneſs*, (*i. e.*) to as he hath promiſed to do. He will certainly and abundantly fulfil all Gods promiſes made to his people.

PSAL. XCVII.

The ARGUMENT.

THis *Pſalm* ſeems to have both the ſame Author and the ſame ſcope with the former. And although the Pſalmiſt might take occaſion to penn it from thoſe ſignal manifeſtations of Gods power and righteouſneſs on his behalf, and againſt his enemies, yet he had a further aim in it, even at the coming of the Meſſias, which he here deſcribes. And whereas there are two comings of Chriſt plainly diſtinguiſhed in the New Teſtament, theſe are but confuſedly mentioned in the Old Teſtament: and the Prophets ſometimes ſpeak of his firſt coming in words and phraſes which ſeem more properly to agree to the ſecond, as *Mal.* 3. 1. 2. and 4. 1, 2. But whatſoever the Pſalmiſt deſigned or underſtood, this is certain, that the Holy Ghoſt meant the laſt clauſe of v. 7. of Chriſt, as is affirmed *Heb.* 1. 6. and therefore it is more than probable that all the reſt of the Pſalm is to be underſtood of him and of his coming and kingdom.

A deſcription of the Majeſty of Gods Kingdom, 1——6. *The Church rejoyceth at his Juſtice and Judgment upon Idolaters,* 7—9. *with an Exhortation to godlineſs and ſpiritual rejoycing,* 10—12.

1 THE LORD reigneth *a*, let the earth rejoyce: let the † multitude of Iſles *b* be glad *thereof*.

† Heb. *many or great Iſles.*

a See on *Pſal.* 96. 10. *b* The Gentile Nations, as this word being uſed *Iſa.* 42. 4. it expounded *Mat.* 12. 21. even thoſe which are moſt remote from *Judea*, (then the onely ſeat of Gods people and worſhip) from which they were divided by the Sea, or to which they uſually went by Sea: ſuch places being commonly called *Iſles* in Scripture, as *Gen.* 10. 5. *Iſa.* 11. 11. and 66. 19. Which being mentioned, becauſe there might be ſome doubt about them, it is differently implied that thoſe Countries which were nearer to them ſhould as ſpecially partake of the ſame priviledge.

* Pſ. 50. 3. 2 Clouds and darkneſs are round about him *c*: * righteouſneſs and judgment *d* *are* the || habitation *e* of his throne.

|| Or, *ſtabliſhment, or place.*

c A dark Cloud doth encompaſs him. Wherein he ſeems to allude to that dark Cloud in which God did anciently ſo often manifeſt his preſence for the comfort of his Saints, and for the terror and puniſhment of evil-doers. The deſign of theſe words is to deſcribe either 1. the depth and unſearchableneſs of Gods judgments. Or 2. the obſcurity of Chriſts coming, that the Divine Majeſty ſhould vail himſelf with fleſh and came not with that outward ſplendour which the Jews expected. Or rather 3. the terror of his preſence and coming to his Enemies, of which he manifeſtly ſpeaks in the following Verſes; and of which the Prophets frequently ſpeak, when they make mention of his coming, as *Pſal.* 2. 31, 32. *Mal.* 4. 1. *d* (*i. e.*) Righteous judgment or righteouſneſs in judgment. Or, *the foundation* or *eſtabliſhment*; for *the throne* is eſtabliſhed (and the Hebrew Verb there is the ſame from whence this word comes) *by righteouſneſs*, *Prov.* 16. 12. All his Decrees and adminiſtrations are grounded upon and managed with righteouſneſs.

3 A fire goeth before him, and burned up his enemies round about *f*.

f This fire, and lightning and Earthquake, and the ſad effects of them mentioned here, and in 4, 5. ſignifie thoſe dreadful judgments of God which ſhould be inflicted upon the Jews and others for their refuſal and contempt of the Meſſias; which was foretold in the Old Teſtament, and accompliſhed in the New Teſtament.

4 * His lightnings enlightened the world *g*: the earth ſaw, and trembled.

* Pſ. 77. 18.

g This phraſe ſignifies not ſo much illumination as terrour and judgments, as appears both from the following words, and from the conſtant uſe of the phraſe in that ſence, as *Pſal.* 12. 4. and 144. 6. *&c.*

5 * The hills *h* melted like wax at the preſence of the LORD: at the preſence of the LORD of the whole earth *i*.

* Micah 1. 4.

h The ſtrongeſt and ſtabliſheſt parts of the Earth. Whereby he may underſtand the great Potentates of the World who ſet themſelves againſt the Meſſias. *i* Whole Dominion ſhall not then be confined in *Canaan*, as now in a manner it is, but ſhall be enlarged over the whole Earth.

6 * The heavens *k* declare his righteouſneſs: and all the people ſee his glory *l*.

* Pſ. 50. 6.

k Either 1. the thunders and lightnings and tempeſts ſent from Heaven to plead his righteous cauſe againſt his enemies. Or 2. the Angels, viz. God himſelf from Heaven, who ſent the manifeſt teſtimonies of the righteouſneſs of the Meſſias. *l* Both Jews and Gentiles ſhall ſee and feel the glorious effects of his coming.

7 * Confounded be *m* all they that ſerve graven images, that boaſt themſelves of idols: * worſhip him all ye gods *n*.

* Pſ. 135. 18. Iſa. 42. 17. & 44. 9, 11. Jer. 10. 14. & 51. 17. Hab. 2. 18.

m Let them be aſhamed of their former folly herein, and ſo thereby brought to deteſt and forſake them, and thoſe who will obſtinately perſiſt in their impiety and Idolatry let them be brought to confuſion. Or, *They ſhall be confounded*: for this may be a prediction and not an imprecation. *n* All you whom the Gentiles have made the objects of their worſhip, and who are capable of giving him worſhip; which two qualifications agree principally, if not ſolely, to the Angels of God, whom the Heathens manifeſtly worſhipped in their images as an inferiour ſort of gods, of whom therefore this Text is expounded, *Heb.* 1. 6.

8 Zion *o* heard *p*, and was glad, and the daughters of Judah *q* rejoyced; becauſe of thy judgments, O LORD.

o Thy people dwelling in *Zion*, or *Jeruſalem* and *Judah*, to whom Chriſt came, and among whom the Goſpel was firſt preached. Or, thy Church and People who both in the Prophetical Writings are oft called *Zion*. *p* The fame of thy judgments, as the following words declare; the ruine of Idolatry and the ſetting up the Kingdom of the Meſſias in the World. *q* Particular Churches or other perſons members of *Zion*. *r* Not that there is any pleaſure in the ruine of others, but becauſe that made way for the advancement of Gods glory and Chriſts Kingdom in the World.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods *s*.

s As thou always wert ſo in truth, ſo thou haſt now proved and declared thy ſelf to be ſuch in the Eyes of the whole World, by ſubduing them under thy feet.

10 Ye that love the LORD *t*, * hate evil *u*: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked *x*.

* Amos 5. 15. Rom. 12. 9.

t O all you who love and worſhip the true God and his anointed, and rejoice in the eſtabliſhment of his Kingdom. *u* Shew your love to him by your abhorrency of all Idolatry, which is ſometimes called *evil* or *ſin* by way of eminency, and of all other wickedneſs. *x* And although you that love the Lord Chriſt and his Kingdom will meet with many troubles and perſecutions, yet be not diſcouraged, for he will preſerve you in troubles, and in his time deliver you out of them all.

11 * Light *y* is ſown *z* for the righteous, and gladneſs for the upright in heart.

* Pſ. 112. 4.

y (*i. e.*) Joy and felicity, as this word is uſed *Eſth.* 8. 16. *Pſal.* 112. 4. and oft elſewhere. *z* Is prepared or laid up for them, and ſhall in due time be reaped by them, poſſibly in this life, but undoubtedly in the next. And therefore bear your afflictions for Chriſt with patience and cheerfulneſs.

12 Rejoyce in the LORD, ye righteous: and give thanks || at the remembrance of his holineſs *a*.

|| Or, *to the memorial.*

a In conſideration of his holy and righteous nature and government, or of his faithfulneſs in making good that great promiſe of ſending the Meſſias into the World: for *holineſs* is ſometimes taken for *faithfulneſs*, which is one part or branch of it.

PSAL. XCVIII.

The ARGUMENT.

THe matter and ſcope of this *Pſalm* is the ſame with the former, and is an evident prediction of the coming of the Meſſias, and of the bleſſed effects thereof.

A Pſalm.

The Prophet exhorteth Jews, Gentiles, *and all the Creatures, to praiſe God for his Truth and Salvation,* 1———9.

* Pſ. 33. 3. & 96. 1. O * Sing unto the LORD a new ſong, for he hath done marvellous things: his right hand and his holy arm * hath gotten him the victory *a*.

* Iſa. 59. 16. & 63. 5. *Heb.*

a God by his own onely power hath overcome all difficulties and Enemies, and hath in ſpight of all ſet Chriſt upon his Throne and prepared his Kingdom in the World.

* Iſa. 52. 10. Or, *is made known.* 2 * The LORD hath made known his ſalvation *b*: his righteouſneſs *c* hath he || openly ſhewed in the ſight of the heathen.

b The redemption or ſalvation of the World by the Meſſias: which was hitherto reſerved as a ſecret among the Jews, yea was not thoroughly known and believed by the moſt of the Jews themſelves. *c* Either his faithfulneſs in accompliſhing this great promiſe of ſending the Meſſias: or his goodneſs and mercy oft called by this Hebrew word: or the righteouſneſs of God or of Chriſt revealed in the Goſpel.

3 He hath remembred his mercy and his truth *d* toward the houſe of Iſrael: all the ends of the earth *d* have ſeen *e* the ſalvation of our God.

d He hath now actually given that mercy which he had promiſed to the Iſraelites. *d* All the inhabitants of the Earth from one end to another. *e* (*i. e.*) Enjoyed it, as this word is oft uſed, as hath been proved again and again.

4 Make a joyful noiſe unto the LORD all the earth *f*: make a loud noiſe, and rejoice, and ſing *praiſe*.

f Becauſe you all do now partake of the ſame priviledges with the Jews, join with them in worſhipping and praiſing of God.

5 Sing unto the LORD with the harp; with the harp, and the voice of a pſalm *g*.

g The worſhip of the New Teſtament is here deſcribed in phraſes taken from the rites of the old, as *Pſal.* 92. 3. and oft elſewhere.

6 With trumpets, and ſound of cornet: make a joyful noiſe before the LORD, the king.

7 Let the ſea roar, and the fulneſs thereof *h*: the world, and they that dwell therein.

h All thoſe Creatures wherewith it is replenished, which by a poetical ſtrain are invited to praiſe God. See of this and the next Verſes the notes on *Pſal.* 96. 11, 12, 13.

8 Let the floods clap *their* hands: let the hills be joyful together,

* Pſ. 65. 13. 9 Before the LORD; * for he cometh to judge the earth: with righteouſneſs ſhall he judge the world, and the people with equity.

PSAL. XCIX.

The ARGUMENT.

THis *Pſalm* is ſuppoſed to be *Davids*, and the matter of it ſeems to ſuit to his time and the ſtate of affairs which then was: although as *David* was a type of Chriſt, ſo this *Pſalm* may look beyond *David* unto the Meſſias. But it doth not ſpeak ſo fully nor clearly of the Meſſias as the foregoing *Pſalms* do.

The Pſalmiſt ſetteth forth the weighty power of God in Zion, 1, 2. *Gods Holineſs a reaſon for our praiſing him,* 3. *Equity and Righteouſneſs executed in* Jacob, 4. *The Church exhorted by the Example of their Forefathers,* 5——8. *to praiſe and magnifie him in his holy hill,* 9.

* Pſ. 93. 1. & Pſ. 80. 1. † Heb. *Stagger.* 1 THE LORD reigneth, let the people *a* tremble: * he ſitteth *between* the cherubims *b*, let the earth *c* be † moved *d*.

a To wit, ſuch as are enemies to God and to his people. *b* Upon the Ark. See 1 *Sam.* 4. 4. He is preſent with his people to protect them and to puniſh their Enemies. *c* The people of the Earth, by comparing this clauſe with the former. *d* To wit, with fear and trembling, as in the former clauſe.

2 The LORD *is* great in Zion *e*, and he *is* high above all people *f*.

e In the Hebrew Text the words lie in this order, *The Lord in Zion (i. e.* which dwelleth in *Zion*, as is ſaid *Pſal.* 9. 11. *Iſa.* 8. 18. *Joel* 3. 21.) *is great.* *f* Above all the people of the Earth, of whom he ſpake ver. 1. who ſhall exalt themſelves againſt him.

3 Let them *g* praiſe thy great and terrible name: *for* it *is* holy *h*.

g To wit, *all people* laſt mentioned. *h* For it is not onely great but holy, and therefore moſt praiſe-worthy.

* Pſ. 98. 6. 4 * The kings ſtrength alſo loveth judgment *i*: thou doſt eſtabliſh equity *o*; thou executeſt judgment and righteouſneſs in Jacob *p*.

i Though his Dominion be abſolute and uncontrolable and his power irreſiſtible, yet he doth not *abuſe* it to tyranny and oppreſſion, as the Princes of the World commonly do, but tempers and manageth it with righteouſneſs, and not onely doth judge juſtly, but, which is more, loves to do ſo. *The Kings ſtrength* is by a known Hebraiſm put for *the ſtrong*, or *powerful King*. *o* To wit, in all thy proceedings. Equity is thy conſtant and ſtable courſe. *p* Amongſt thine own people; whom, when thy do anſly, he puniſheth no leſs than other people, as he notes below v. 8. whereby he ſhews that he is no reſpecter of perſons, but a righteous and impartial Judge to all ſorts of men.

5 Exalt ye the LORD our God, and worſhip at his foot-ſtool *q*: for || he *is* holy *r*.

|| Or, *it is holy.*

q Before the Ark; which is ſo called 1 *Chron.* 28. 2. *Pſal.* 132. 7. *c.* Or rather, for *it* (to wit, the Ark) *is holy*: it is conſecrated to be a pledge of Gods preſence and the only place of Gods publick worſhip.

6 Moſes and Aaron among his prieſts, and Samuel among them that call upon his name *s*: they called upon the LORD, and he anſwered them *t*.

s He preſents them to perform the duty of praiſing and worſhipping God by the examples of three eminent perſons who practiſed this duty, and that with happy ſucceſs. The preheminence among the Prieſts not without cauſe, partly becauſe before the inſtitution of the Prieſthood he exerciſed that office, *Exod.* 24. 6. *Numb.* 7. and partly becauſe he oft interceded to God for the peoples which was a very conſiderable part of the Prieſts work. See *Numb.* 6. 23. *Deut. Joel* 2. 17. *t* Who alſo moſt nobly and ſolemnly to intercede with God for the behalf of the people: the general expreſſion is here uſed ſynecdochically for that particular kind of prayer: ſuch Synecdoches being very frequent in Scripture. *u Moſes, Exod.* 32. and elſewhere; *Aaron, Numb.* 12. *Samuel, 1 Sam.* 7. 9. and 12. 18. Compare *Jer.* 15. 1.

7 He ſpake unto them *x* in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them *y*.

x (*i. e.*) To ſome of them; for the expreſſion is ſtill ſynecdochical, and therefore doth not neceſſarily reach to all or moſt of them. *Moſes* frequently; to *Aaron, Exod.* 32. 24. and 33. 9. 11. *Numb.* 12. 5. *&c.* And for *Samuel*, he anſwered him if not in words, yet really and by his actions, thundering againſt the Philiſtins, 1 *Sam.* 7. 9. *&c.* which is ſuppoſed to be a Cloud, what a Cloud it is, v. 10. This is added, not onely for their commendation but for the inſtruction of the Iſraelites to teach them that God will not hear the Prayers of them who do not keep his Commandments.

8 Thou anſweredſt them *z*, O LORD our God: thou waſt a God that forgaveſt them *a*, though thou tookeſt vengeance of their inventions *b*.

z The Interceſſors before mentioned. *a* Either 1. Moſes and Aaron, who did ſin, and whoſe ſins God did pardon. For although he did puniſh them with exclusion from the Land of Canaan, yet he did not ſee *Numb.* 20. 12. *Deut.* 32. 51. Or rather, 2. the people for whom they prayed; which though not expreſſed in the Text, is abundantly evidenced from the following words and from the hiſtories to which thoſe words relate. For this *forgiving* was evidently the effect of Gods *anſwering* the Prayers of the perſons above mentioned. And therefore as their Prayers are recorded in Scripture were not for the pardon of their own ſins, but for the pardon of the peoples ſins, ſo this forgiveneſs granted was for the ſins of the people. And whereas the people are not here mentioned it is more uſual in that in Scripture the relative is frequently put without the antecedent, as it is *Numb.* 11. 2. and 14. 20. *&c.* and the following clauſe limit, and explain, the former. How far this forgiveneſs of the people was abſolutely and univerſally, or in the ſenſe of the former threatnings, hath ſo far as it was to ſubſiſt the Text and hiſtory of Gods diſpenſations upon them which they delerved, and their ſuffering for it. See *Exod.* 32. 10, 14. 34.

9 Exalt the LORD our God, and worſhip at his holy hill *c*: for the LORD our God is holy.

c Either in *Zion*: or in his Church typified by it, and oft called *Zion*.

PSAL. C.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed for the uſe of the *Iſraelites* in their thankſ-offerings, or upon other ſolemn occaſions of praiſing God, as the title ſpeaks; but without ſuch a further proſpect even to the days of the Meſſiah, as ſome of the Hebrew Doctors acknowledge, and to the calling of the Gentiles whom he invites to join with them in the praiſes of God their Lord and Maker.

A Pſalm of † praiſe.

† Or, *A Pſalm for the thankſgiving.*

An Exhortation to praiſe God joyfully, 1, 2. *to his glorious praiſe,* 3. *with cheerfulneſs, and faithfulneſs to his Covenant,* 4.

1 MAke a joyful noiſe *a* unto the LORD † all ye lands *b*.

† Heb. *all the lands.*

a Partly with Voices and Songs of reſolving and thankſgivings and partly with inſtrumental inſtruments as the manner then was. *b* All the inhabitants of the Earth. Or, *all you Lands*, as the Jewiſh people of *Iſrael* dwelling in this Land. Although his invitation ſeems to be more general, extending alſo to the Gentiles with whom many even in thoſe days joined themſelves to the Church of God.

2 Serve the LORD with gladneſs: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God: *it is* he *that* hath made us *c*, || and not we our ſelves; we are his people, and the ſheep of his paſture.

|| Or, *and we are his.*

c Both by Creation, and by adoption and regeneration, whereby he is made us his people, which alſo is called a new creation, as in Deut. 32. 6. *Iſa.* 43. 21. and 44. 7. *&c.* Therefore we owe him homage and ſervice, and him onely and not other gods who made us not.

4 Enter into his gates *d* with thankſgiving, *and* into his courts with praiſe: be thankful unto him, *and* bleſs his name.

d The

d The gates of his Courts; for the people might enter no further, and the Courts had Walls and Gates as well as the Houſe.

5 For the LORD *i* good: his mercy *is* everlaſting:
† Heb. *to generation and generation.* and his truth *endureth* † to all generations.

PSAL. CI.

The ARGUMENT.

This *Pſalm* was compoſed by *David* between times of God's promiſing the Kingdom to him and his actual and plenary poſſeſſion of it, as appears both from *v.* 2. and from the contexture of the *Pſalm*, wherein he ſpeaks not of his preſent practice, but of his purpoſe for the future, and ſolemnly declares his reſolution, and obligeth himſelf to theſe things when he ſhall be in a capacity to put them in Execution.

A Pſalm of David.

David *maketh a vow to praiſe the Lord,* 1. *to walk perfectly for an Example,* 2. *to deſtroy all the wicked,* 3—5. *and to delight in the faithful of the Land,* 6—8.

1 I Will ſing of mercy and judgment *a*: unto thee, O LORD, will I ſing.

a Either 1. of God towards me; of Gods mercy towards me, and of his juſt judgments upon mine Enemies. Or 2. of mine towards my people, I will in my Song declare my obligation and full purpoſe to execute mercy and judgment in my Dominion; which are the two Pillars of Government: of which he ſpeaks in the following Verſes. Interpreters are much divided which to chuſe. Poſſibly both may be joyned together, and the ſence may be this, I will praiſe thee, O Lord, as for all thy other excellencies, ſo particularly for thoſe two Royal perfections of *mercy* and *juſtice* or *judgment*, which thou haſt ſo eminently diſcovered in the Government of the World, and of thy people *Iſrael*; and I will make it my care and buſineſs to imitate and follow thee as in other things ſo eſpecially in thoſe vertues which are ſo neceſſary for the diſcharge of my truſt and the good government of thy and my people.

2 I will behave my ſelf wiſely in a perfect way *b*; O when wilt thou come unto me *c*! I will walk within my houſe *d* with a perfect heart *e*.

b I will manage all my affairs with wiſdom and integrity; which are the two chief qualifications requiſite for all men, *Mat.* 10. 16. and moſt neceſſary in Princes. *c* O when will thou give me the Kingdom which thou haſt promiſed me, that ſo I may be capable of executing theſe good purpoſes both for my own comfort and for the benefit of thy people! Or, without an interrogation, as this Particle is uſed, *Exod.* 20. 24. *when thou ſhalt come to me,* to wit, in the performance of that promiſe to me. He ſpeaks not excluſively, as if he would not walk wiſely and righteouſly in the mean time, but emphatically, that he would continue to do ſo when he was advanced to the Kingdom, and that he would not ſuffer himſelf to be corrupted by his Royal Power and Dignity, as the Princes of the World commonly were. Withal he may intimate, that now he could not do as he deſired, and that by the neceſſity of his affairs he was forced to make uſe of ſuch men as he did not like, and to wink at thoſe miſcarriages, which it was not now in his power to reform. God is oft ſaid in Scripture to *come* to men when he fulfils a promiſe to them, or confers a favour or bleſſing upon them, as *Gen.* 18. 10. *Exod.* 20. 24. *Pſal.* 80. 2. *Iſa.* 25. 4. *&c.* *d* In my own Court and Family, as well as in my publick adminiſtrations; knowing how great an influence the example of my private converſation will have upon my people either to reform or corrupt them. *e* This Clauſe adds weight to the former, I will not onely walk in a perfect or right way (which a man may do for politick reaſons or with evil deſign, but I will do ſo) with an upright and honeſt heart, which is moſt acceptable to God.

† Heb. *thing of Belial.* 3 I will ſet no † wicked thing before mine eyes *f*: I hate the work of them that turn aſide *g*; *it* ſhall not cleave to me.

f To wit, to look upon it with deliberation and deſign, or with deſire and delight, as this phraſe here and elſewhere implies. If any ungodly or unjuſt thing ſhall be ſuggeſted to me, whatſoever ſpecious pretences it may be covered with, as reaſon of ſtate or worldly advantage, I will caſt it out of my mind and thoughts with abhorrency, ſo far will I be from putting it in Execution. *g* From God and from his Laws. *h* To wit, ſuch work: Or, the Contagion of ſuch Examples. I will neither imitate nor indure ſuch works, nor ſuch workers.

4 A froward heart *i* ſhall depart from me *k*: I will not know *l* a wicked *perſon*.

i A man of a corrupt mind and wicked life, ſuch as other Princes chuſe and prefer as being fuitable to themſelves, and to their wicked deſigns. *k* Shall be turned out of my Court, leſt they ſhould tempt me or infect the reſt of my Family, or be injurious or ſcandalous to my people. *l (i. e.)* Not own nor countenance.

5 Whoſo privily ſlandereth his neighbour *m*, him will I cut off: him that hath an high look, and a proud heart *n*, will not I ſuffer.

m Such as by ſecret and falſe informations and accuſations of others ſeek to gain my favour and to advance themſelves by the ruine of others; which are the common peſts of Courts and Kingdoms; *n* Thoſe he mentions, becauſe Pride is the common Plague of Courts, and the Fountain of many enormities in Courtiers; it makes them imperious and inſolent towards the poor oppreſſed Subjects that reſort to them for relief; it inclines them to thoſe counſels and courſes not which are beſt for the publick good, but which are moſt for their own honour and advantage, it makes them oppreſſive and injurious to others that they may have wherewith to ſatisfie their own luſts.

6 Mine eyes *ſhall be* upon *o* the faithful *p* of the land, that they may dwell with me *q*: he that walketh ‖ in a perfect way *r*, he ſhall ſerve me *s*.
‖ Or, *poſſeſſeth in the*

o Either 1. to find them out. Or 2. to favour or encourage them, as this phraſe is oft uſed, as *Pſal.* 34. 15. *Jer.* 39. 12. and 40. 4. *p* Men of truth, juſtice and integrity, who will be faithful firſt to God and then to me and to my people. *q* Or, *to ſit or abide or converſe with me,* in mine Houſe and Counſels and publick adminiſtrations. *r* In the way of Gods precepts which are pure and perfect. *s* In domeſtick and publick employments.

7 He that worketh deceit *t* ſhall not dwell within my houſe: he that telleth lies *u* ſhall † not tarry in my ſight *x*.
† Heb. *ſtabliſh not before.*

t He who ſhall uſe any frauds, or cheats, or ſubtil artifices to abuſe or wrong any of my people. Which *David*'s Courtiers were more likely to indeavour, becauſe he would not permit any open violence. *u* He that ſhall abuſe me with lyes, as Courtiers uſually do their Princes, either to defend and excuſe the guilty, or to betray the innocent. *x* I will certainly and immediately banish him from my preſence.

8 I will * early *y* deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD *z*.
* Heb. *in the mornings.*

y Speedily and without delay, as ſoon as I ariſe in the Morning, or, as ſoon as I am ſeated in the Throne, that ſo I may both prevent all that miſchief which otherwiſe they might do; and hinder the infection of others by their evil example; and diſcourage and deter all my Subjects from the like practiſes. Heb. *In the mornings, (i. e.)* every Morning, as the ſame phraſe is uſed alſo, *Job* 7. 18. *Pſal.* 73. 14. *Iſa.* 33. 2. The Morning was the time aſſotted for the exerciſe of judgment. See *Jer.* 21. 12. *Zech.* 7. 9. and to the great Anti-Church, the Kingdom of myſtical *Babylon*, *Revel.* 11. 8, 13. and 17. 18, *&c.*

PSAL. CII.

A Prayer ‖ of the afflicted when he is overwhelmed, and poureth out his complaint before the LORD *a*.
‖ Or, *for.*

a This Pſalm contains a form of Prayer and Expoſtulation with God compoſed for the uſe of all true Iſraelites, in the name and behalf of their Mother the Church of *Iſrael*. It ſeems to have been compoſed in the time of their Captivity and near the end of it, *v.* 13, 14. But as the literal *Jeruſalem* was a type of the ſpiritual or of the Church of God and of Chriſt, and the rebuilding of the former a type of the reviving and edification of the latter, ſo the Pſalmiſt looks through that mercy of the rebuilding of the City of *Jeruſalem* and the Temple to the further progreſs and to the end and perfection of that work, which was in the coming of the Meſſiah, by whom it was to be compleated, and by whom the Gentiles were to be brought to the knowledge and worſhip of the true God.

The Church prayeth for audience, 1, 2. *and maketh a grievous complaint of her heavy afflictions,* 3——11. *comforteth her ſelf in the eternal Mercy of God,* 12——17. *which is to be recorded for future generations,* 18. *Deliverance from the* Babylonish *Captivity, and the reſtauration of Jeruſalem predicted,* 19——28.

1 HEar my prayer, O LORD, and let my cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine ear unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my days are conſumed ‖ like ſmoke *b*, and my bones *c* are burnt as an hearth *d*.
‖ Or, *is conſumed like ſmoke.*

b Which paſſeth away in obſcurity and ſwiftly and irrecoverably. Or, *into ſmoke*, as Wood or any combuſtible matter put into the fire waſteth away in ſmoke and aſhes. *c* The moſt ſtrong and ſolid parts of my body which ſeemed faſeſt from the fire. *d* Either as an Hearth is heated or burnt up by the Coals which are laid upon it: or as the Hearth being ſo heated burns up that which is put upon it.

4 My heart is ſmitten, and withered like graſs *e*; ſo that I forget to eat my bread *f*.

e Which is ſmitten and withered by the heat of the Sun either whilſt it ſtands, or after it is cut down. *f* Becauſe my mind is wholly ſwallowed up with the contemplation of my own miſeries.

5 By reaſon of the voice of my groaning, * my bones cleave to my ‖ ſkin *g*.
* Job 19. 20. Lam. 4. 8.
‖ Or, *flesh.*

g My fleſh being quite conſumed with exceſſive ſorrows.

6 * I am like a pelican *h* in the wildernеſs: I am like an owl of the deſert.
* Pſal. 22. 15.

h Or, *bittern*, as the ſame word is tranſlated, *Iſa.* 34. 11. *Zeph.* 2. 14. It is a ſolitary and mournful Bird, as alſo the *Owl* here following is.

7 I watch, and am as a ſparrow *i* alone upon the houſe-top.

i Which

i Which hath loſt its Mate, and then is very ſad and ſolitary, as ſome report; although that be uncertain and improbable. But this Hebrew word doth not only ſignifie a *Sparrow*, but in general *any Bird*, as *Levit.* 14. 4. *Deut.* 14. 11. *Dan.* 4. 9, 11, 21. And ſo it may here deſign any one or more ſort of Birds, which uſed to ſit alone watching and mourning upon houſe-tops.

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, are ſworn againſt me *k*.

k Or, and *being mad* or *enraged at* or *againſt me they ſwear againſt me*, they ſwear they will do me yet more miſchief: Or, *they ſwear by me*, they make uſe of my name and miſery in their forms of ſwearing and imprecation; as when they would expreſs their malicious and miſchievous intentions againſt another, they ſwear that they will uſe him or make him as miſerable as *Jeſus*. See the like expreſſions *Numb.* 5. 21. *Iſa.* 65. 15. *Jer.* 29. 22.

9 For *I* have eaten aſhes like bread *m*, and * mingled my drink with weeping *n*.
* Pſ. 42. 3. & 80. 5.

l So this Verſe gives a reaſon either of his great ſadneſs, expreſſed *v.* 6, 7. or why they ſwore by him in the ſenſe laſt given. Or, *Surely*, as this Particle is oft uſed. Or, *Therefore*, becauſe of thoſe bitter reproaches laſt mentioned. *m* The ſenſe is, Duſt and Aſhes are as conſtant and familiar to me as the eating of my Bread; I cover my head with them; I ſit, yea lye down and roll my ſelf in them, as Mourners oft did, 2 *Sam.* 12. 19. *Job* 2. 8, 12. and 42. 6. *Iſa.* 47. 1. *Mich.* 1. 10. by which means the Aſhes might eaſily be mingled with their Meat, as Tears were with their Drink in the next Clauſe. *n* He alludes to the cuſtom of mingling their wine with water.

10 Becauſe of thine indignation and thy wrath *o*: for thou haſt lifted me up, and caſt me down *p*.

o Becauſe I do not only conflict with men, but with the Almighty God, and with his anger. *p* As a man lifts up a perſon or thing as high as he can, that he may caſt it down to the ground with greater force. Or he aggravates his preſent reproach and miſery by the conſideration of that great honour and happineſs to which God had formerly advanced him, as *Job* did, *ch.* 29. and 30. and the Church, *Lam.* 1. 7.

11 * My days *q* are like a ſhadow that declineth *r*: and I am * withered like graſs.
* Pſ. 109. 23. & 144. 4. *Eccl.* 6. 12. & 8. 13. *Jer.* 6. 4. & 9. 5. *Lam.* 5. 17.

q Our hopes and comforts and happineſs; *days* being oft put for happy days, or an happy ſtate, as *Pſal.* 37. 18. *Lam.* 5. 21. as elſewhere they are put more generally for the events which happen in thoſe days: in both which caſes it is a Metonymy of the Adjunct. Or, *that is extended or ſtretched out* to its utmoſt length, as it is when the Sun is ſetting, when it ſpeedily and viſibly manifeſteth. And juſt ſo the hopes of our reſtitution, which ſometimes we have, are quickly cut off and diſappointed.

12 But * thou, O LORD, ſhalt endure for ever *s*, and * thy remembrance *t* unto all generations.
* Lam. 5. 19. * Pſ. 135. 13.
Or, *&c.*

s But this is my comfort, although we dye and our hopes vaniſh, yet our God is everlaſting and unchangeable, and therefore invincible by all his and our enemies, conſtant in his counſels and purpoſes of Mercy to his Church, ſtedfaſt and faithful in the performance of all his promiſes; and therefore he both can and will deliver his people. *t* Either 1. The fame and memory of thy wonderful works. Or rather, 2. Thy name, *Jehovah*, mentioned in the former Clauſe, which is called by this very word, Gods *remembrance* or *memorial*, and that *unto all generations*, *Exod.* 3. 15. Thus this clauſe exactly anſwers to the former; and both of them deſcribe the Eternity of Gods exiſtence, whereby the Pſalmiſt relieves and ſupports himſelf under the conſideration of his own and his peoples frailty and vanity.

13 Thou ſhalt ariſe, *and* have mercy upon Zion *u*: for the time to favour her, yea the ſet time *x* is come.

u Upon *Jeruſalem*, or thy Church and People. *x* The end of thoſe ſeventy years which thou haſt fixed: of which ſee *Jer.* 25. 12. and 29. 10. *Dan.* 9. 2.

14 For thy ſervants take pleaſure in her ſtones, and favour the duſt thereof *y*.

y Thy people value the duſt and rubbiſh of the holy City more than all the Palaces of the Earth, and paſſionately deſire that it may be rebuilt.

15 So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory *z*.

z Which was in ſome ſort fulfilled when the rebuilding of the Temple and City of God was carried on and finiſhed through ſo many and great difficulties and oppoſitions, to the admiration, envy and terrour of their Enemies, as we read *Neh.* 6. 16. Compare *Pſal.* 126. 2. but much more truly and fully in building of the Spiritual *Jeruſalem* by Chriſt, unto whom the Gentiles were gathered, and the Princes of the World paid their acknowledgments.

16 When the LORD ſhall build up Zion, he ſhall appear in his glory *a*.

a His glorious power and wiſdom and goodneſs ſhall be manifeſted to all the World.

17 He will regard the prayer of the deſtitute *b*, and not deſpiſe *c* their prayer.

b (i. e.) Of his poor forſaken deſpiſed people in *Babylon*. *c (i. e.)* Will accept and anſwer.

18 This ſhall be written *d* for the generation to come *e*: and * the people which ſhall be created *f* ſhall praiſe the LORD.
* Pſ. 22. 31.

d This wonderful deliverance ſhall not be loſt nor forgotten, but carefully recorded by thy people. *e* For the inſtruction and incouragement of all ſucceeding Generations. The ſingular number put for the plural, as is ordinary. *f* Which may be underſtood, either, 1. Of the Jews which ſhould be reſtored, who were in a manner dead and buriſed in the grave, and meer dry bones, *Iſa.* 26. 19. *Ezek.* 37. and therefore their reſtauration might well be called a Creation; or as it is elſewhere, a Reſurrection. Or 2. Of the Gentiles who ſhould be converted, whoſe Converſion is frequently, and might very juſtly be called a ſecond *Creation*. See 43. 1, 7, 15. and 65. 18. *Eph.* 2. 10. 15.

19 For he hath looked down *g* from the height of his ſanctuary *h*: from heaven did the LORD behold the earth;

g To wit, upon us not like an idle ſpectator, but with an eye of pity and relief, as the next Verſe declares. *h* From his higher or upper Sanctuary, to wit, Heaven, as the next Clauſe explains it, which is called Gods *high and holy place*, *Iſa.* 57. 15.

20 * To hear the groaning of the priſoner; to looſe † thoſe that are appointed to death *i*.
* Pſ. 79. 11.
† Heb. *ſons of death.*

i To releaſe his poor Captives out of *Babylon*, and, which is more, from the Chains and Fetters of Sin and Satan, and from eternal deſtruction.

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem *k*;

k That they being delivered might publiſh and celebrate the name and praiſes of God in his Church.

22 When the people are gathered together, and the kingdoms to praiſe the LORD *l*.

l When the Gentiles ſhall gather themſelves to the Jews, and joyn with them in the praiſe and worſhip of the true God, and of the Meſſias. This Verſe ſeems to be added to intimate, that although the Pſalmiſt in this Pſalm reſpects the deliverance of the Jews out of *Babylon*, yet he had a further deſign and a principal reſpect unto that greater and more general deliverance of his Church and People by the Meſſias.

23 He *m* † weakned my ſtrength in the way *m*; he ſhortned my days *n*.
† Heb. *afflicted.*

m To wit, God, to whom he aſcribes theſe Calamities, *v.* 24. to whom then, here he addreſſeth himſelf for relief. *n* Either, 1. In the midſt of our expectations. Whilſt we are expecting the accompliſhment of thy promiſe, either of bringing us out of *Babylon*, or of ſending the Meſſias, we faint and one of us periſh after another, and our hope is like the giving up of the Ghoſt. Or rather, 2. In the midſt of the courſe of our lives. Which ſenſe is confirmed, 1. From the following clauſe. Which after the manner explains the former, *he ſhortned my days*; as alſo from the next Verſe where he begs relief from God againſt this miſery in theſe words, *take me not away in the midſt of my days.* 2. From the uſe of this word *way*, which is uſed for the courſe of a Mans life, *Pſal.* 2. 12. and (which comes to the ſame thing) for the courſe of a journey as it is oppoſed to the end of the journey, *Gen.* 24. 27. *Exod.* 23. 20. and elſewhere; the life of man being oft compared to a journeying or travelling and death to his journeys end. And the Pſalmiſt here ſpeaks (as other ſacred Writers do elſewhere, and as all ſorts of Writers frequently do) of the whole Commonwealth as of one man, and of its continuance as of the life of one man. And ſo this ſeems to be the matter of his compleint and humble expoſtulation with God; O Lord, thou didſt chuſe us out of all the world to be thy peculiar people, and didſt plant us in *Canaan*, and cauſe a glorious Temple to be built to thy Name to be the only place of thy publick and ſolemn worſhip in the World, and didſt make great and glorious promiſes, that thine *eyes and heart* ſhould be *upon it perpetually*, 1 *Kings* 9. 3. and that thy people ſhould be planted in thy land ſo as not to be moved any more or afflicted, as they had been in the dayes of the Judges, 2 *Sam.* 7. 10, 11. from whence we promiſed to our ſelves a long and ſetled proſperity. But alas, how ſoon were our hopes blaſted, not long after the beginning of our ſettlement, in *Rehoboams* time, and to this preſſive hour in the courſe of our affairs under the following Kings, till at laſt thou didſt give us up to ruine and deſolation, as at this day. And this he doth not allledge to accuſe God, or excuſe himſelf or his people, but only that he might move the Divine Majeſty to ſhew them ſome pity conſidering the ſhortneſs of their days, and his own Eternity, as he purſues the Argument in the following Verſes. *n* The days of my life, or of my poſterity ſtrong, above *ver.* 11. for adverſity is a kind of death, and is frequently ſo called.

24 I ſaid, O my God; * take me not away *o* in the midſt of my days *p*: thy years *are* throughout all generations *q*.
* Pſ. 102. 24.

o Do not wholly cut off and deſtroy thy people of *Iſrael*. *p* Before they come to a full age and ſtature, and to the plenary poſſeſſion of thy promiſes, and eſpecially of that great and fundamental promiſe of the Meſſias, in and by whom alone their happineſs is to be compleated, and until whoſe coming, thy Church is in ſtrong ſenſe of which ſee *Gal.* 4. 1, 2, 3, 4. Poſſibly the Pſalmiſt (whom ſome learned Interpreters ſuppoſe to be *Daniel*) may have reſpect to that Prophecy, *Dan.* 9. 24, 25. which probably was publiſhed before this time; for this time was almoſt preciſely the midſt of the days between the building of the material Temple by *Solomon*, and the building of the Spiritual Temple or the Church by the Meſſias; there being about a thouſand years diſtance between thoſe two periods, whereof ſeventy Prophetical weeks, or four hundred and ninety years were yet to come. And to be prayed that God would not root them out in this Babyloniſh Captivity, but would graciouſly reſtore them to their own Land, and preſerve them as a Church and Nation there until the coming of the Meſſias. *q* Though we ſucceſſively die and periſh, yet thou art the everlaſting and unchangeable God, and therefore art and wilt ever be able to deliver thy people, and faithful in performing all thy promiſes; and therefore we beſeech thee to give our land and kingdom a ſtate, and give us a more ſetled and laſting, felicity than yet we have enjoyed; and therefore we truſt that thy people ſhall *continue and be eſtabliſhed before thee*, as he ſaith *v.* 28. becauſe as thou art the everlaſting God, ſo thou haſt made an everlaſting Co-

venant with them, *Pſal.* 105. 10. *Iſa.* 55. 3. *Jer.* 32. 40. to be their God for ever; and therefore thou wilt not now forſake or reject us.

* Heb. 1. 10. 25 * Of old haſt thou laid the foundation of the earth, and the heavens *are* the work of thy hands *r*.

r The Eternity of God looks both backward and forward, it is both without beginning and without end. The former is affirmed and illuſtrated v. 24, 25, 27. the latter is clearly implyed in this Verſe. Thou haſt a being before the Creation of the VVorld, when there was nothing but Eternity, but the Earth and Heavens had a beginning given them by thy Almighty Power.

* Iſa. 51. 6. † Heb. *ſtand.* 26 * They ſhall periſh *s*, but thou ſhalt † endure: yea, all of them ſhall wax old *t* like a garment *u*; as a veſture ſhalt thou change them, and they ſhall be changed.

s Either 1. As to the ſubſtance of them, which ſhall be annihilated. *Ver.* 2. As to their preſent nature and uſe. See *Ez.* 65. 17. and 66. 22. 2 *Pet.* 3. 7, 10, 11. The heavens and the Earth, although they be the moſt permanent of all viſible beings, and their continuence is oft mentioned to ſignifie the ſtability and immutability of things, yet if compared with thee are as nothing, they had a beginning and ſhall have an end. *t* (*i. e.*) Decay and periſh. *u* Which is worn out and laid aſide, and exchanged for another. And ſo ſhall this preſent frame of Heaven and Earth be.

27 But thou *art* the ſame, and thy years ſhall have no end.

28 The children of thy ſervants ſhall continue *x*, and their ſeed ſhall be eſtabliſhed before thee *y*

x Though the Heavens and the Earth periſh, and though we thy ſervants *pine away in our iniquities*, according to thy righteous ſentence and threatning, *Lev.* 26. 39. and dye in Captivity, yet by vertue of thy eternal and unchangeable Nature and Covenant, we reſt aſſured that our Children, and their Children after them, ſhall enjoy the promiſed Mercies, an happy reſtitution to, and ſettlement in their own Land, and the preſence of our and their Meſſiah, whom, being not to come till after 490 years, we ſhall not live to ſee. The expreſſion here uſed is general, not without deſign, partly to ſhew that this promiſed bleſſing belongs to the Jews not upon the account of any carnal relation to *Abraham*, but as they are and continue to be Gods ſervants, from whom if they revolt, they loſe this and all their other priviledges; and partly to imply that it belongs to all Gods faithful Servants, and to their Children, whether they be Jews, or Gentiles, of whole Converſion he ſpeaks v. 22. In the place of thy gracious preſence, either here in thy Church, or hereafter in Heaven, from which we are now baniſhed. And this phraſe further intimates that their happineſs did not conſiſt in the enjoyment of the outward Bleſſings of the Land of *Canaan*, but in the preſence and fruition of God there, which he mentions as the top and upſhot of all his deſires and their felicities.

PSAL. CIII.

The ARGUMENT.

THis Pſalm contains a thankful Commemoration and Celebration of Gods Mercies to the Pſalmiſt himſelf, and to the people of *Iſrael*, and to all good men.

A Pſalm of David.

David *ſtirreth up himſelf to bleſs God*, 1, 2. *who forgiveth his Sins*, 3. *Redeemeth and ſatisfieth his Soul*, 4, 5. *For other manifold Mercies himſelf and the Church*, 6—14. *He conſidereth the frailty of Man*, 15. *and ſheweth Gods Everlaſting Mercy to his Covenanted ones*, 17—19. *He exhorteth all Creatures to praiſe him*, 20—22.

* Pſ. 104. 1. & 146. 1. BLeſs the LORD, O my ſoul: and all that is within me, *bleſs* his holy name *a*.

a Let all my thoughts and affections be engaged, and united and ſtirred up to the higheſt pitch in and for this work.

2 Bleſs the LORD, O my ſoul, and forget not all his benefits.

* Mat. 9. 2, 6. Mar. 2. 11. Luk. 7. 47. 3 * Who forgiveth all thine iniquities: who healeth all thy diſeaſes *b*.

b Either, 1. Spiritual Diſeaſes, Luſts or Corruptions which he ſubdues and purgeth out by his Grace; as this phraſe is uſed *Pſal.* 41. 4. *Iſa.* 6. 10. and 53. 5. Or 2. Corporal Diſeaſes or Miſeries, of which this word is uſed, 2 *Chron.* 21. 18, 19. *Jer.* 14. 18. and 15. 4.

4 Who redeemeth thy life from deſtruction *c*; who crowneth thee *d* with loving kindneſs and tender mercies.

c Both temporal and eternal, from deadly dangers and miſeries. *d* (*i. e.*) Encompaſſeth and adorneth thee, as a Crown doth.

5 Who ſatisfieth thy mouth with good *things* e, *ſo that* *Iſa. 40. 31 * thy youth is renewed like the eagles *f*.

e Who ſatisfieth all thy juſt deſires and neceſſities. *f* Either, 1. As the Eagle reneweth her youth by caſting all her old Feathers and getting new ones, whereby it ſeems to grow young again. But this being common to all Birds would not have been appropriated to the Eagle. Or rather, 2. Like the youth of an Eagle. As the Eagle lives long in great ſtrength and vigour, ſo that the *old age of* an *Eagle* is uſed proverbially for a lively and vigorous old age. So this is a promiſe of a long and comfortable life.

* Pſ. 145. 7. 6 The LORD * executeth righteouſneſs and judgment for all *that are* oppreſſed *g*.

g Which being a ſingular perfection, and that wherein moſt of the Princes of the World were and are defective, is juſtly celebrated in God.

7 He made known his ways *h* unto Moſes; his acts *i* unto the children of Iſrael.

h Either 1. His Laws, which are oft called Gods *ways*. Or 2. The manner and methods of his dealings with men, and eſpecially with his people, called in the next clauſe his *acts*; his mereiful and gracious Nature and Providence, which is particularly called Gods *ways*, *Exod.* 33. 13. compared with v. 18. 19. and with *Exod.* 34. 6, 7. and which is here deſcribed in the following Verſes. *i* His marvellous and gracious works.

8 * The LORD *is* merciful and gracious, ſlow to * Exod. 34. 6. anger *k*, and † plenteous in mercy. † Heb. great in

k Not ſpeedily puniſhing ſinners, but patiently waiting for their Repentance. Num. 14. 18. Deut. 5. 10. Neh. 9. 17. Pſ. 86. 15. Jer. 32. 18. Joel 2. 13. Jon. 4. 2. Nah. 1. 3.

9 * He will not always chide *l*; neither will he keep * Iſa. 57. 16. *his anger m* for ever.

l Or, *contend*, by his Judgments with Sinners, but is ready to be reconciled to them, to wit, upon their true Repentance, as is manifeſt from innumerable Texts, and from the whole Scope and deſign of Scripture. *m* Which word is underſtood here, as alſo *Levit.* 19. 18. *Jer.* 3. 5. *Nah.* 1. 2. as is evident from the thing it ſelf and from the former clauſe. The Hebrew is 2 concile Language, and there are many ſuch Ellipſes in it, as 2 *Sam.* 6. 6. compared with *Exod.* 9. 9. and 1 *Chron.* 18. 6. comp. with 2 *Sam.* 8. 5. *Pſal.* 3. 7. *Eccleſ.* 7. 15.

10 He hath not dealt with us after our ſins *n*; nor rewarded us according to our iniquities.

n He hath puniſhed us leſs than our iniquities have deſerved, as was confeſſed *Ezra* 9. 13.

11 For † as the heaven is high above the earth, *ſo* † Heb. *according to* great *o* is his mercy toward them that fear him *p*.

o So much above their deſerts and expectations, and above the mercy which one man ſheweth to another. *p* Which clauſe he adds here, as alſo ver. 17, 18. to prevent mens miſtakes and abuſes of Gods mercy, and to daſh the vain hopes of impenitent ſinners in Gods mercy.

12 As far as the eaſt is from the weſt; *ſo* far hath he removed our tranſgreſſions from us *q*.

q The guilt of our ſins from our perſons and conſciences. The ſenſe is, He hath fully pardoned them, ſo as never to remember them more, as he promiſeth *Jer.* 31. 34. *Heb.* 8. 12. 10. 17.

13 Like as a father pitieth *his* children, *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame *r*; * he remembreth * Pſ. 78. 39. that we *are* duſt.

r Either, 1. The corruption of our Natures; which God is pleaſed ſometimes to make an argument to pity and ſpare men; as *Gen.* 8. 21. So the ſenſe is, He conſidereth that great and conſtant propenſion to evil, which is naturally in all mankind, and that therefore if he ſhould deal ſeverely with us, he ſhould immediately deſtroy us all. So this clauſe contains one motive of Gods pity, and the next another. Or rather, 2. The weakneſs and mortality of our Natures, and the frailty and miſery of our Condition, as it ſeems to be explained in the following clauſe, *that we are but duſt*. So the ſenſe is, He conſidereth that if he ſhould let looſe his hand upon us, and pour forth all his wrath, we ſhould be ſuddenly and irrecoverably deſtroyed, and therefore he ſpareth us.

15 *As for* man *, his days *are* as graſs: * as a flower * Pſ. 90. 5. 6. Iſa. 40. 6. Jam. 1. 10. 1 Pet. 1. 24. *of the field s*, ſo he flouriſheth.

s Which is more expoſed to Winds, and other violences, than the Flowers of the Garden, which are ſecured by the art and care of the Gardiner.

16 For * the wind paſſeth over it *t*, and † it is gone: * Iſa. 40. 7. and the * place thereof ſhall know it no more *u*. † Heb. *is not*

t A blaſting or ſtormy wind bloweth upon it. *u* There is no more any appearance nor remembrance of it in the place where it ſtood and flouriſhed. Job 7. 10. & 20. 9. Pſ. 37. 36.

17 But the mercy of the LORD *is* from everlaſting to everlaſting *x* upon them that fear him *y*: and his righteouſneſs *z* unto childrens children:

x But though we quickly decay and periſh, yet Gods mercy to us doth not die with us, but as it was from Eternity exerciſed in gracious purpoſes, ſo it will be continued unto eternity in that future and endleſs life. *y* See before on v. 11. *z* Either his faithfulneſs; or (that this branch may anſwer to the former) his mercy or benignity: this word being frequently uſed in both theſe ſenſes, as hath been proved before. But it is here called *righteouſneſs*, to intimate that Gods kindneſs to the poſterity of his people is not only an act of his goodneſs, but alſo a diſcharge of his obligation under which he put himſelf to them, as elſewhere, *Exod.* 20. 6. to which this place ſeems to relate. Hence it is called *mercy to Abraham*, and *truth to Jacob*, *Mic.* 7. 20.

18 * To ſuch as keep his covenant *a*, and to thoſe that * Deut. 7. 9. remember his commandments to do them *b*.

a To them that perform the condition of Gods Covenant; that ſincerely love and obey him. Such reſtrictions are oft added, as in the general to overthrow the preſumptuous hopes of ungodly men, ſo particularly to admonith the *Iſraelites* not to reſt too much upon the priviledges of their Parents, or the Covenant made with them, nor to expect any benefit by it, but upon condition of their continuance in Gods Covenant. *b* That have them much in their thoughts, and practice them in the courſe of their lives.

19 The LORD hath prepared *c* his throne in the heavens *d*; and his kingdom ruleth over all *e*.

c Or rather, *eſtabliſhed*. Having celebrated Gods mercy to his people, he now praiſeth him for his excellent Majeſty and univerſal Dominion. *d* Which notes the eminency, glory, power, ſtability and unchangeableneſs of Gods kingdom. *e* Over all Creatures both in Heaven and in Earth.

20 Bleſs the LORD ye his angels † * that excel in † Heb. *in* ſtrength *g*, that do his commandments *h*, hearkening unto the voice of his word *i*.

f Which, though glorious Creatures, are but his ſervants and meſſengers, as the word ſignifies. And by inviting the Angels to

bleſs God, he quickens men to the ſame Duty as having more dependance upon God, and obligation to him. *g* Of which ſee one evidence 2 *Kings* 19. 35. You are freed from the impotencies and infirmities of mankind. *h* That live in an univerſal, conſtant and perfect obedience to all Gods Commands, which the beſt of men through the infirmity of the fleſh do frequently violate. *i* That diligently wait for Gods Commands or Errands, and execute them with all chearfulneſs and readineſs.

21 Bleſs ye the LORD, † all ye his hoſts *k*, ye miniſters *l* of his that do his pleaſure *m*. † Pſ. 148. 2.

k Ye Angels; to whom he ſtill continues his addreſs, and whom he more particularly deſcribes by the name of *hoſts*, a title oft given to the Angels, as *Gen.* 32. 2. 1 *Kings* 22. 19. 2 *Chron.* 18. 18. *Luke* 2. 13. *Revel.* 19. 14. in regard of their vaſt numbers, mighty power, unanimous concurrence, and exquiſite order. In the former Verſe the expreſſion was indefinite and general, *ye his Angels*, here it is univerſal and yet particular, *all ye his hoſts*. He ſeems to apply himſelf to the ſeveral Orders of Angels, of whom ſee *Eph.* 3. 10. *Col.* 1. 16. and to each individual Angel. *l* This Hebrew word is commonly uſed of the higheſt and moſt honourable ſort of Servants. *m* Whoſe conſtant buſineſs and delight it is to execute the will and commands of God.

22 Bleſs the LORD all his works in all places of his dominion *n*: bleſs the LORD, O my ſoul *o*.

n All Creatures both in Heaven and Earth, according to your ſeveral capacities. *o* Which thou haſt ſpecial and abundant reaſon to do. Thus he ends the Pſalm with the ſame words wherewith he began it.

PSAL. CIV.

The ARGUMENT.

AS the next foregoing Pſalm treats of the ſpecial favours of God to his Church and People, ſo this declares and celebrates the wonderful and gracious works of God to all Mankind in the Creation of this viſible World, and in the wiſe and powerful diſpoſition of all things therein to mans uſe and comfort.

The Prophet ſtirreth up himſelf to praiſe God for his Power manifeſted in the Creation, 1—5. *His wonderful Wiſdom and Power in governing of all things*, 7—23. *Voweth perpetually to praiſe him*, 34. *And cenſureth the unthankfulneſs of the wicked*, 35.

1 BLeſs the LORD, O my ſoul: O LORD my God, thou art very great *a*; * thou art clothed *b* * Pſ. 93. 1. with honour and majeſty *c*.

a As in thy own nature and perfections, ſo alſo in the glory of thy works. *b* Surrounded and adorned. *c* With honourable majeſty.

2 Who coverest *d thy ſelf* with light *e*, as *with* a garment: who ſtretcheſt out the heavens like a curtain *f*.

d Or *adorneſt* or *cloatheſt*. *e* Either, 1. With that *light which no man can approach unto*, as it is called 1 *Tim.* 6. 16. wherewith there is here no need he ſhould be cloſed or hid from the eyes of mortal men. Or rather, 2. With that firſt-created Light, *Gen.* 1. 3. which the Pſalmiſt fitly puts in the firſt place, as being the firſt of Gods viſible works. *f* The uſe whereof it hath, partly in reference to that glorious Manſion of the bleſſed God and his holy Angels, which thoſe viſible Heavens (far above which it is, *Eph.* 4. 10.) do well and cover; and partly in reference to the Earth which they encloſe and protect.

* Amos 5. 8. * Iſa. 42. 16. 3 * Who layeth the beams of his chambers in the waters *g*; who maketh the clouds his chariots, * who walketh upon the wings of the wind *h*.

g *In the waters above the heavens*, as they are called *Gen.* 1. 7 Or, in the Clouds, as it is explained in the next Clauſe. In which he many times reſides and rides, and manifeſts his preſence. *h* Who manageth and employeth the Clouds and Winds in his ſervice.

* Heb. 1. 7. 4 * Who maketh his angels ſpirits *i*: his miniſters a flaming fire *k*.

i (*i. e.*) Of a ſpiritual or incorporeal Nature, that they might be fit for their employments. Or, *who maketh his Angels winds*, as thoſe laſt word moſt commonly ſignifies, (*i. e.*) Who made them like the Winds, powerful and active and nimble in executing Gods pleaſure. Or, who uſeth and governeth thoſe glorious Creatures at his pleaſure, as he commands the ſenſleſs Winds. *k* Or like a *flaming fire*, the note of ſimilitude being here underſtood as it is *Gen.* 40. 9. *Deut.* 32. 22. *Pſal.* 11. 1. and oft elſewhere: to which he compares the Angels for their irreſiſtible force, and great agility and fervency in the execution of Gods Commands. Or the ſenſe is, who ſometimes cloatheth his Angels with ſubtil bodies of Wind or air, or of Fire, as he ſees fit. And the Angels may and often be mentioned in this place amongſt and in the cloſe of thoſe works of God which were done in the Heavens, of which he hath hitherto ſpoken, v. 2, 3. becauſe they were made at the ſame time when the Heavens were made, and for the ſame uſes and purpoſes, and becauſe they are commonly employed by God in managing the Clouds and VVinds and Meteors to accompliſh Gods deſigns by them. But this Verſe is otherwiſe rendred both by Jewiſh and ſome Chriſtian Interpreters, and that very agreeably to the Hebrew Text, *He maketh the winds his angels*, and *the flame* or *flames of fire* (*i. e.* the Lightning and Thunder, and other fiery Meteors in the Air) *his miniſters*, He maketh uſe of them no leſs than of the holy Angels; and oft-times for the ſame purpoſes, and they do as certainly and readily obey all his Commands as the bleſſed Angels themſelves do. This interpretation may ſeem moſt agreeable to the ſcope of the Pſalm, and to the Context, wherein he is ſpeaking of the viſible works of God. The only difficulty is, that this ſeems to invalidate the Allegation and Argument of the Apoſtle, who expounds it of the Angels, *Heb.* 1. 7. But indeed it doth not: for (to ſay nothing of other ſolutions given by other men) when the Pſalmiſt ſaith that God *maketh* or *uſeth the winds as his Angels*, &c. he plainly ſignifies that the Angels are Gods Miniſters or Servants, no leſs than the winds. And that is ſufficient to juſtifie the Apoſtles Argument, and to prove the preeminency of Chriſt above the Angels; which is the Apoſtles deſign in that place.

5 † * *Who* laid the foundations of the earth *l*, *that* it † Heb. *he* it ſhould not be removed *m* for ever *n*. *hath founded*

l *He hath founded* or *eſtabliſhed the Earth upon its own baſis or foundations*, (*i. e.*) upon it ſelf or its own weight, whereby it ſtands as faſt and unmoveable, as if it were built upon the ſtrongeſt foundations imaginable. VVhich is a ſtupendious work of divine power and wiſdom. *m* Out of its proper place, which is the loweſt part of the world. *n* As long as the world continues. *the Earth upon their baſes.* * Job 26. 7. & 38. 4. Pſal. 24. 2. & 102. 6.

6 Thou coveredſt it *with* the deep *o* as *with* a garment: the waters ſtood above the mountains *p*.

o Either, 1. In the general Deluge. Or rather, 2. In the firſt Creation, as we read *Gen.* 1. 2, 6. of which the Pſalmiſt is here ſpeaking. *p* The Mountains were not made by the Deluge, as ſome have thought, who for that reaſon underſtand this Verſe of the ſaid Deluge, for it is apparent they were before it, *Gen.* 7. 19. and moſt probably were in the firſt Creation, becauſe this variety of Mountains and Valleys is both ornamental and uſeful to the World.

7 * At thy rebuke *q* they fled *r*: at the voice of thy * Gen. 8. 1. thunder *s* they haſted away.

q Upon thy levere command, *Gen.* 1. 9. which he calls a *rebuke*, to imply that there was ſomething in that ſtate of things which might ſeem to need reproof and correction, even that confuſion of Earth and Water together, which therefore God amended in his ſecond days work. *r* They immediately went to the place which God had allott. *t* to them. *s* Of thy Sovereign Command, which as they could not but hear, ſo they durſt not diſobey. He aſcribes Senſe and Reaſon to inanimate Creatures by a figure called *Proſopopeia*.

8 ‖ They go up by the mountains; they go down by † Or, *It goes up by the mountains, it goes down by the valleys* the valleys *t* unto the place which thou haſt founded for *valleys, &c.* them *u*.

t In that firſt diviſion of the Waters from the Earth, ſome part of them by Gods Command, contrary to their own Nature, went upwards, and became ſprings in the Mountains, and the greateſt part went downwards to the Chanels made for them. Others, both antient and later Interpreters, read the words thus, *The Mountains aſcend, the Valleys deſcend*, when the Waters were ſeparated, part of the Earth went upward and made the Mountains, and part went downward and made the Valleys or low Grounds. But our Tranſlation ſeems the beſt, as being moſt agreeable to the Context, becauſe the peaks of the Waters ſhould in the foregoing and following Verſes. *u* Unto their proper Chanels and Receptacles which God provided for them.

9 * Thou haſt ſet a bound *x*, * that they may not paſs * Pſ. 33. 7. over: that they turn not again to cover the earth *y*. * Gen. 9.

x Even the ſand of the Sea-ſhore, as it is expreſſed *Jer.* 5. 22. which, though in it ſelf contemptible, and a very poor defence to the Earth againſt that ſwelling and raging Element, yet by Gods Almighty Power and gracious Providence is made ſufficient for that purpoſe. Which is noted as a wonderful work of God, *Jer.* 32. 2, *&c.* *y* To wit, the whole Earth, as it did in the beginning of the Creation. This was Gods appointment, and the courſe of Nature ſettled by him. But when men tranſgreſſed their bounds, all the Laws of God and Men, it is not ſtrange if the Waters alſo tranſgreſſed their bounds, and once again overwhelmed the Earth in the general Deluge.

10 † He ſendeth the ſprings *z* into the valleys, *which* † Heb. *he ſends* † run among the hills *a*. *the Springs in the Earth.*

z And the Rivers which come from them. *a* Wherewith God hath ſtuft in the Rivers where he ſaw fit, that they might not overflow. Heb. *between the hills.*

11 They give drink to every beaſt of the field: the wild aſſes *b* † quench their thirſt. † Heb. *break.*

b Which he mentions partly becauſe they are dry and thirſty Creatures; and partly becauſe they live in dry and deſolate Wilderneſſes, and are neither ruled nor regarded by men, and are moſt ſtupid Creatures, and yet are plentifully provided for by the care and bounty of Divine Providence.

12 By them *c* ſhall the fowls of the heaven have their habitation, *which* † ſing among the branches *d*. † Heb. *give a voice.*

c Either upon the Waters, whoſe many Fowls have their common abode; or in the ground nigh unto them; or in the Trees, which commonly grow by the Banks of Rivers. *d* Which being delighted and refreſhed by the Waters fend forth their pleaſant Notes.

13 * He watereth the hills *d* from his chambers *e*: * Pſ. 147. 8. * the earth is ſatisfied *f* with the fruit of thy works *g*. * Pſ. 65. 9.

d Which moiſt need moiſture and have leaſt of it in them. *e* From the Clouds, as above v. 3. *f* By this means all the parts of the Earth, the Mountains as well as the Valleys, are made fruitful. *g* With the effects of thoſe fewet flowers, which he calls Gods *works*, becauſe he alone can and doth give them, as is noted *Jer.* 10. 12. and 14. 22.

14 * He cauſeth the graſs to grow for the cattel, and * Gen. 1. herb for the ſervice of man *h*: that he may bring forth Pſ. 147. 8. food out of the earth *i*.

h Both for delight, and for neceſſity either as Food or Phyſick. *i* And this God doth, he watereth the Earth that thereby it may be prepared or diſpoſed for the production of neceſſary proviſions for Beaſts and for Men, *that* ſo *he* (to wit, God) *may bring forth* * Heb. *to bring food out of the Earth*, which without this bleſſing of God the Earth would never yield. *fort.* Pſal. 104. 14.

15 And * wine *k that* maketh glad the heart of man, *with oil*, and † oyl to make *his* face to ſhine *l*, and bread *m* *which* ſtrengthneth mans heart *n*. † Heb. *to make the face to ſhine from oil.*

k He alſo bringeth out of the Earth the Vines which yield Wine. *l* He alludes to the cuſtom of thoſe times and places which was upon ſolemn and feſtival occaſions to anoint their Faces with Oyl. See *Pſal.* 23. 5. But theſe words with the former are by divers Learned Interpreters rendred otherwiſe, which ſeems more agreeable to the order and contexture of the Hebrew Text, *And* (he giveth) *wine that maketh glad the heart of man, to make (or, that he may make*, (i. e.) more than it doth when it is anointed with Oyl: Or, as *with oyl.* So he ſpeaks only of the Wine which he commends from two qualities, that it makes the Heart chearful, and the Countenance pleaſant. *m* (i. e.) Bread Corn, by a Metonymy. *n* Which hath a ſingular faculty to preſerve or renew our ſtrength and vigour; whence it is called *the ſtaff of life.*

Heb. *Are ſatisfied.* So Gr.

16 The trees of the LORD *o* are † full of *ſap* *p*: the cedars of Lebanon *q* * which he hath planted.

o (i. e.) Which the Lord hath planted, as the next Clauſe expounds this; which came up and grew, and thrive not by Mans Art and Induſtry, but merely by the care of Gods Providence. *p* Heb. *Are filled* or *ſhall be ſatisfied*, to wit, with the Rain, of which good effects is yet ſpeaking. *q* Yea even the talleſt and largeſt Cedars, ſuch as theſe were, are ſupported and nouriſhed by it.

*Nu. 24. 6.

17 Where the birds make their neſts: *as for* the ſtork *r*, the fir-trees *s* are her houſe

r Which make their Neſts not only in the tops of Houſes, but alſo in the Field and in high Trees, as *Varro* and others have noted. *s* Which alſo are Trees of great height and bigneſs; and which being here laid to aſſord the Storks an Houſe, are thereby ſuppoſed to be preſerved and nouriſhed by the Rain water.

18 The high hills *are* a refuge for wild goats, *and* the rocks for the conies *t*.

t So he paſſeth from the Rain to other works of Gods Providence, as that God hath made ſuitable and ſufficient proviſion for the ſecurity of thoſe Creatures againſt their Perſecutors. Although this Verſe alſo may have a reference to the former work, and the barren and rocky hills may be mentioned as receiving benefit by the Rain, and it may be thus rendred, *And the high hills* (underſtand, *are refuge*), which is exerciſed v. 15. and may very well be carried thither; which (that Particle being frequently underſtood) *are a refuge for wild goats, and the rocks* (underſtand out of the former member, according to the uſual manner, *which are a refuge*) *for the conies*; or, as others tranſlate this word, *for the mountain-mice.*

19 He appointeth the moon for ſeaſons *u*; the ſun knoweth his going down *x*.

u To meaſure and diſtinguiſh the times, both Months, and, amongſt many Nations, Years alſo; as alſo the Seaſons of divers Natural Events, as of the ebbing and flowing of the Waters, and of the humours in Mans Body; and other Seaſons for ſacred and civil affairs, which were commonly regulated by the Moon, not only amongſt the Jews, but among Heathens alſo. See on *Gen.* 1. 14. *x* To wit, the time and place in which he is to ſet every day of the Year, which, though varied from day to day, yet he ſo regularly and exactly obſerves, as if he had the underſtanding of a Man or Angel to guide him in obeying the Laws of his Creator. See *Job* 38. 12. What is here expreſſed concerning his ſetting, is neceſſarily ſuppoſed concerning his riſing alſo; but he mentions only his ſetting, as moſt agreeable to the Context, becauſe that did alter in the riſing of the Moon, of which he now ſpake, and the entrance of the Night, of which he ſpeaks in the next words.

20 Thou makeſt darkneſs *y*, and it is night; wherein † all the beaſts of the foreſt do creep forth *z*.

† Heb. *all the beaſts thereof do trample*

y Which ſucceeds the Light by vertue of thy Decree and eſtabliſhed Order. *z* To look out for prey, which in the day time they dare not do for fear of men. So by this viciſſitude of day and night God hath wiſely and mercifully provided both for men, that they may follow their day-labours without danger from wild beaſts, and for the beaſts that they may ſeek for a ſubſiſtence.

* Job 38. 39.

21 * The young lions *a* roar after their prey *b*, and ſeek their meat from God *c*.

a Which can do no more, ſubſiſt without Divine Providence than thoſe which are moſt old and decrepit. *b* They roar when they come within ſight and reach of their prey, as Naturaliſts obſerve; whereby this place may be reconciled with *Amos* 3. 4. *c* This is a Figurative and Poetical Expreſſion: their roaring is a kind of Natural Prayer to God for relief, as the cryes of Infants are a kind of Prayers to their Mothers for the Breaſt. And this is juſtly noted as an act of Gods ſpecial Providence, becauſe the Lions are very ravenous and need much prey, and alſo are dull in their feet, and ſo difficultly find it, and flow in their motion, and unable to reach it: and therefore God hath provided another Creature, of quicker ſenſe and motion, which is uſually confederate with them, and procures prey for them, partaking of it with or after them.

22 The ſun ariſeth, they gather themſelves together *d*, and lay them down in their dens.

d Or rather, *they retire* or *betake themſelves*: for the Lions do not commonly go in Companies to one place, but ſeverally, each to his own Den.

23 Man goeth forth *e* to his work, and to his labour until the evening.

e With ſecurity and confidence, knowing the Nature and Cuſtom of wild beaſts, that they hide themſelves by day.

24 O LORD, how manifold *are* thy works! in wiſdom haſt thou made them all: the earth is full of thy riches *f*.

Hebraiſm. *f* Of excellent and comfortable things, which are the effects of thy hands, thy bounty and power.

25 *So is* this great † and wide ſea, wherein *are* things creeping *g* innumerable, both ſmall and great ‖ beaſts.

† Or, *Even ſo is*

g This word is common to all Creatures that move without Feet, touching with their Belly the Element in which they move, whether they creep upon the Earth or ſwim in the Sea.

26 There go the ſhips; *there* is that Leviathan *h*, *whom* thou haſt † made to play therein *i*.

† Heb. *formed.*

h Either the Whale, or the Crocodile. Of which ſee the notes on *Job* 41. and 41. *i* Who being of ſuch vaſt ſtrength and diſmal Dominion in the Sea, tumbles in it with great ſecurity, and ſports himſelf with other Creatures, which he taketh and devoureth at his pleaſure.

27 * Theſe all *k* wait upon thee *l*, that thou mayeſt * Heb. *give them their meat in due ſeaſon *m*.* 28.

k Both Beaſts and Fiſhes. *l* Expect ſupplies only from thee by Providence. Which is ſaid of them figuratively, and with an alluſion to the manner of tame Beaſts and Fowls which commonly look after and wait upon thoſe perſons who bring their food to them. *m* Whenever it is neceſſary or convenient for them. Or which expreſſion he intimates the moderation of the Beaſts in their deſires of food, and tacitly reproves the intemperance of men who feed themſelves in ſeaſon and out of ſeaſon.

28 *That* thou giveſt them, they gather *n*: thou openeſt thine hand *o*, they are filled with good.

n Whatſoever they receive is from thy bounty and gift. *o* Thou providеſt plentifully for them; as this phraſe implies, Deut. 15. 8. comp. *Pſalm.* 81. 10.

29 Thou hideſt thy face *p*, they are troubled *q*; * thou † takeſt away *r* their breath, they dye, and return to their duſt *s*. * Heb. *addeſt* † Heb. *gatherеſt*

p When thou withdraweſt or ſuſpendeſt the favour and care of thy Providence. *q* Dejected and diſtreſſed. *r* So this word is uſed, *Hoſea* 4. 3. *Zeph.* 1. 2. and elſewhere. *s* To the Earth from whence they had their firſt original.

30 Thou ſendeſt forth thy ſpirit *t*, they are created *u*: and thou reneweſt the face of the earth *x*.

t Either, 1. That Spirit by which they live, which is called *the ſpirit of a beaſt*, *Eccleſ.* 3. 21. which is called *their breath* or *life* (for the word is the ſame there and here) v. 29. and here may be called Gods *ſpirit*, becauſe it was given and preſerved by him. Or rather, 2. Thy quickning Spirit; for here ſeems to be an oppoſition between *their ſpirit*, v. 29. and *thy ſpirit* here, and the latter is mentioned as the creating or productive cauſe of the former. And this may be underſtood either, 1. Of the Holy Ghoſt; to whom, no leſs than to the Father and the Son, the work of Creation is aſcribed, *Job* 33. 4. *Pſal.* 33. 6. Or rather, 2. That quickning power of God by which he produceth Life in the Creatures from time to time. For he ſpeaks not here of the firſt Creation, but of the continued and repeated production of living Creatures. *u* Either, 1. The ſame living Creatures which were languiſhing and dying are ſtrangely revived and reſtored; which may not unfitly be called a *Creation*, as that word is ſometimes uſed, becauſe it is in a manner the giving of a new life and being to a Creature. Or 2. Other living Creatures are produced or generated: the word *created* being taken in its largeſt ſenſe for the production of things out of indigeſted matter by ſecond Cauſes, as it is uſed, *Iſa.* 45. 20. and 54. 16. *Jer.* 31. 22. *x* And thus by thy wiſe and wonderful Providence thou preſerveſt the ſucceſſion of living Creatures upon the Earth, which otherwiſe would be deſolate or without inhabitants.

31 The glory of the LORD † ſhall endure for ever: the LORD ſhall rejoyce in his works *y*. † Heb. *is*

y So the ſenſe is, Thus God doth and will advance the glory of his wiſdom and power and goodneſs in upholding and continuing the works of his hands from generation to generation, and in doing ſo will take pleaſure both in the preſervation and bleſſing of his works, as alſo in his reflection upon thoſe works of his Providence, as he did reſt and delight himſelf in the contemplation of his works of Creation, as is noted *Gen.* 1. 31. and 2. 2, 3. But the words are by divers, and, as it may ſeem, more agreeably to the Hebrew Text, rendred thus, *Let* (for the firſt word is of the Imperative Mood) *the glory of the Lord endure for ever, and let the Lord rejoice in his works.* Which is a ſolemn Doxology or Thankſgiving after the commemoration of his great and gracious works: and the ſenſe may be this, Seeing therefore God hath enriched the Earth and us with ſo many fruits of his bounty, let it be our conſtant deſire and endeavour, that God may be perpetually ſerved and glorified to and for them, and that God may be no more grieved at the remembrance of his kindneſs to us, as he was *Gen.* 6. 5, 6. and therefore be again provoked to deſtroy us, but may take pleaſure in beholding and cherishing of his pious workmanſhip.

32 He looketh on the earth, and it trembleth; * he toucheth the hills, and they ſmoke *z*. * Heb. *And*

z This is a further illuſtration of Gods powerful Providence over all the Creatures, and their dependance upon him: As when he affords his favour to Creatures, they live and thrive, ſo on the contrary one angry look or touch of his upon the Hills or Earth, makes them tremble and ſmoke, as once *Sinai* did when God appeared in it. And this conſideration he may profitably uſe to enforce the foregoing exhortation of glorifying God, becauſe if we do not give him the glory due to his name, he can quickly right himſelf, and deſtroy us and all his works.

33 * I will ſing unto the LORD *a* as long as I live: * Heb. *While* I will ſing *praiſe* unto my God, while I have my being.

a But whatſoever others do, I will not fail to give God his glory and due praiſes.

34 My meditation *b* of him *c* ſhall be ſweet *d*: I will be glad in the LORD *e*. † Or, *ſhall*

b Or, *my ſpeech* or *diſcourſe*, my praiſing of God mentioned ver. 33. *c* Concerning the glory of his works. *d* Either, 1. To God: he will graciouſly accept it; praiſe being his moſt acceptable Sacrifice, as is affirmed *Pſal.* 69. 30, 31. Or rather, 2. To my ſelf, as may be gathered from the next Clauſe. He implies that he ſhall not only do this work, which a man may do unwillingly or by conſtraint, but that he will do it chearfully and with delight; which is moſt pleaſing to God. *e* I will rejoice in the contemplation of Gods works, and in praiſing him for them.

35 Let the ſinners be conſumed out of the earth, and let the wicked be no more *f*: bleſs thou the LORD, O my ſoul *g*: Praiſe ye the LORD.

f But as for thoſe ungodly Creatures who do not regard the works of the Lord, which is noted as a moſt grievous ſin, and puniſhed with a grievous imprecation, like this *Pſal.* 28. 4, 5. nor give him the glory due to his name, but diſhonour God and abuſe his Creatures, and thereby provoke God to deſtroy the earth, and the men and things which are upon it, it is my Prayer for their honour and for the ſafeguard of all mankind, that thoſe Sinners who obſtinately and reſolutely continue in this practice of diſhonouring and diſobeying their Creatour may be taken out of this World, that they may no longer infect it nor procure its total deſtruction. Or it may be a prediction delivered in the form of an imprecation, as hath been noted before in like Caſes. *g* But thou, O my Soul, come not into this wretched Society, but employ thy ſelf in this great work of bleſſing and praiſing God; and it is my deſire and hope that others will follow my Example,

PSAL. CV.

The ARGUMENT.

THe Penman of this Pſalm was *David*, as is manifeſt from 1 *Chron.* 16. 8, 7&c. It is a thankſgiving to God for his Mercies to his People of *Iſrael*.

An exhortation to praiſe God, and to remember his works and wonders, 1—6. *The ſtory of God's Promiſes to, and Providences over Abraham,* 7—15. *Joſeph,* 16—22. *and* Jacob in Egypt, 23—25. *and Moſes delivering the Iſraelites,* 26—38. *and over them whom he fed in the wilderneſs, and planted in* Canaan, 37—45.

1 Chro. 16. 8, 7, &c.

O *Give thanks unto the* LORD, call upon his name *a*; make known his deeds among his people *b*.

a Or, *proclaim his name*, (i. e.) the fame and glory of his works, as it follows. *b* Each of you amongſt his and your people, or even among the Heathens, as you have opportunity.

2 Sing unto him, ſing pſalms unto him: talk ye of all his wondrous works

3 Glory ye in his holy name *b*: let the heart of them rejoice that ſeek the LORD *c*.

b Glory in the God whom you ſerve, as the only true God, and one of infinite power and goodneſs. *c* That ſeek his face or preſence, as it follows, his acquaintance and favour, above all the World.

4 Seek the LORD, and his ſtrength *d*: ſeek his face *e* evermore.

d (i. e.) By a Figure called *Hendiadys*, *the Lord in his ſtrength*, to wit, in his Sanctuary, or before the Ark, which is called God's *ſtrength*, *Pſal.* 63. 2. and 78. 61. and *the ark of his ſtrength*, *Pſal.* 132. 8. *e* (i. e.) His gracious preſence in his Sanctuary and the bleſſed fruits of it. See on *Pſal.* 27. 8.

5 Remember his marvellous works that he hath done; his wonders and the judgments of his mouth *f*.

f Either, 1. The Laws delivered from his mouth. Or rather, 2. The plagues and puniſhments (as this ſame word is uſed here in v. 7. and every where) which he brought upon *Egypt* by his more word or command, as is oft noted in the Hiſtory of them in *Exodus*.

6 O ye ſeed of Abraham his ſervant, ye children of Jacob *g* his † choſen.

Heb. *elect ones.*

g To whom he reſtrains the former more general expreſſion, becauſe theſe were the only branch of *Abrahams* Seed to whom the following Covenant and Bleſſings belong.

7 He *is* the LORD our God; his judgments *are* in all the earth *h*.

h Either, 1. The fame of his Judgments upon the Egyptians is ſpread over the face of the Earth. Or, 2. God executes his Judgments upon all Nations and People. Which may be here noted as a foil to magnifie Gods Grace to them who were the Monument of his Mercy, when all the World beſides them fell under his juſt ſeverity.

8 He hath remembred *i* his covenant for ever; the word *k* *which* he commanded *l* to a thouſand generations *m*.

i Practically, ſo as to perform it; as that word is frequently uſed in Scripture. *k* The word of promiſe or the Covenant, as is explained both in the foregoing and following words. And ſo the *word* is taken, *Judg.* 13. 12. *Luke* 1. 38. *l* (i. e.) Eſtabliſhed or ordained or appointed, as this word is oft taken, as *Pſal.* 68. 28. and 71. 3. and 133. 3. *Iſa.* 13. 3. and 23. 11. *m* To all generations; a certain number being put for an uncertain. He ſeems to allude to that paſſage *Exod.* 20. 6.

Gen. 17. 7. &c. 22. 15. &c. 26. 3. &c. 28. 13. &c. 35. 11. *and* Exod. 6. 3. Heb. 8. 10. *and* 10. 16.

9 * Which *covenant* he made with Abraham, and his oath *n* unto *Iſaac*.

n Wherewith he ratified the Covenant with *Iſaac*, Gen. 26. 3.

10 And confirmed the ſame unto Jacob for † a law *o*, and to Iſrael *for* an everlaſting covenant.

† Either that it might be as firm and irrevocable as a Law; or that it might have the uſe and force of a Law towards God, becauſe God did hereby put himſelf under an obligation of making it good in regard of his own truth and righteouſneſs.

11 *Saying*, * Unto thee will I give the land of Canaan, † the lot *p* of your inheritance: * Gen. 13. 15. & 17. 8. & 28. 13. & 35. 12. † Heb. *the cord.*

p The portion aſſigned to you by lot and the diſpoſition of Divine Providence. See on *Deut.* 32. 9. *Pſal.* 16. 5.

12 * When they were † *but* a few men in number, yea, very few, and ſtrangers in it. * Gen. 25. 8. † Heb. *Men of number.*

q Heb. *Men of number*, (i. e.) few, who could eaſily be numbred, *Deut.* 4. 27. *very few*, as the next words explain it. Deut. 26. 5. † *As when*

13 When they went from one nation to another, from *one* kingdom to another people:

r Both in *Canaan*, where there were ſeven Nations, *Deut.* 7. 1. and in *Egypt*, &c.

14 He ſuffered no man to do them wrong: yea, he reproved *s* kings for their ſakes

s Both verbally, and really, by his Judgments. See *Gen.* 12. 17. and 20. 3.

15 *Saying*, Touch not *t* mine anointed *u*, and do my prophets no harm.

t Hurt not, as this word is uſed of theſe very perſons, *Gen.* 26. 11, 29. and elſewhere. *u* My Prophets, as the next words explain it, to wit, *Abraham* and *Iſaac* and *Jacob*, as is evident; who are called Gods *anointed* becauſe they were eminently bleſſed of God, and conſecrated to be his peculiar people, and to be Kings and Prieſts in their Families, and replenished with the Gifts and Graces of the Holy Ghoſt, in reſpect whereof many perſons are ſaid to be anointed in Scripture, who never had any material Oyl applied to them, as *Pſal.* 45. 8. *Iſa.* 61. 1. 2 *Cor.* 1. 21. And they are called *Prophets*, becauſe God did familiarly converſe with them and revealed his mind and will to them, and by them to others: and becauſe they were inſtructers or teachers of others in the true Religion. See *Gen.* 12. 17. and 20. 7.

16 Moreover, † he called for *x* a famine upon the land: he brake the whole ſtaff of bread *y*. † Or, *he effectually procured*

x (i. e.) He effectually procured, as this word is uſed, 2 *Kings* 8. 1. *Jer.* 27. 1, 5. and 52. 2. *Ezek.* 17. 5. (i. e.) Bread which is the ſtaff and ſupport of our animal lives. See *Lev.* 26. 26. *Pſal.* 104. 15. *Iſa.* 3. 1.

17 * He ſent *z* a man before them, † even Joſeph who was ſold for a ſervant. * Gen. 45. 5. † Heb. *whom they ſold.*

z Not out of his fierce Providence.

18 † Whoſe feet they hurt with fetters: † he was laid in iron *a*. † Heb. *They hurt his feet with fetters.* Gen. 39. 20.

a Into *the foul cave into him.* Which ſeems to be added emphatically to aggravate his impriſonment, and to the ſame purpoſe is what it was to this way, which muſt needs much trouble and grieve his body, and moreover was greatly reviled to exaſperate the great injury which was done to him, and yet the final and publick ſcandal which lay upon him.

19 Until the time *b* that his word *c* came: the word of the LORD tried him *d*.

b Till which time, his extraordinary Prudence, and Innocency, and piety gave him no relief. *c* Either, 1. Joſephs word, or his Prophecy concerning the chief Baker and Butler, which is ſaid to come, when it was fulfilled, as that word, Heb. 12. 12. 1 *Kings* 2. 23. and elſewhere. But the word *Joſeph* is not in the Text, and was not delivered at that time, but many years after it. Gen. 40. 20. Or rather, 2. *The word of the Lord*, even Gods Promiſe or Declaration by the Prophetical Relative being here put before the ſubſtantive, to which it belongs, as it is alſo *Exod.* 2. 6. *Job* 33. 2. *Prov.* 6. 20. and 14. 13. It ſeems to ſpeak of that word or revelation which came unto *Pharaoh* in a Dream, *Gen.* 41. 1, 2. &c. and that unto *Joſeph* concerning the interpretation of it, v. 15, 16. For the word of the Lord is ſaid to *come*, not only when it comes to paſs, but alſo and moſt commonly when it is firſt revealed, as *Jer.* 7. 1. and 11. 1. and 18. 1. and God is ſaid to *come* when he doth reveal it, as *Gen.* 20. 3. and 31. 24. *d* Either, 1. Tryed his ſincerity and conſtancy. But that was not done by Gods Word, but by his Providence. Or rather, 2. Diſcovered him, to wit, unto *Pharaoh* and his Courtiers, to be innocent, and holy, and knowing a perſon fit to be employed from thence. Calumnies which were caſt upon him, and ſo prepared the way for his releaſe, which here follows. Thus this Verſe may well be readred thus, *Until the time the word came, even the word of the Lord, which tried him*; ſuch Elliptes being moſt uſual in the Hebrew Text.

Heb. *elect.*

20 * The King ſent and looſed him: *even* the ruler of the people, and let him go free. * Gen. 41. 14.

21 ‖ He made him Lord of his houſe, and ruler of all his † ſubſtance *d*. ‖ Heb. *Bound.* † Heb. *poſſeſſion.*

d Unto *all his poſſeſſion*, (i. e.) of his whole Kingdom.

22 To bind his Princes *e* at his pleaſure, and teach his Senators *f* wiſdom. * Heb. *his ſouls.*

e Or, his Commands, and if they were refractory, to puniſh them. *f* His wiſeſt Counſellors, whom he commanded to receive inſtructions from Joſeph upon all occaſions.

23 * Iſrael *g* alſo came into Egypt, and Jacob ſojourned in the land of Ham *h*. * Gen. 46. 6.

g Jacob in his Perſon, and with his Children. *h* Into *Egypt*, ſo called here, alſo *Pſal.* 78. 51. and 106. 22. from that ſecond *Ham*, Gen. 9. 22. who was the Father of *Mizraim*, or the *Egyptians*, Gen. 10. 6. And the Pſalmiſt is not to be blamed for this name, to intimate that they were the people of Gods Curſe, and thereby to caution the Readers againſt reſenting to that Land, which they were particularly forbidden to do, *Deut.* 17. 16.

24 And † he increaſed his people greatly: and made them ſtronger than their enemies. † Heb. *It.*

i Not meerly, but according to their Enemies apprehenſions and expreſſions, *Exod.* 1. 9. Or, *more numerous*, as this word is elſewhere uſed. So this latter branch anſwers to the former. And this

was true; for though they were not ſimply more in number than the Egyptians, yet they multiplied much faſter.

‖ Ex. 1. 8. 25 ‖ He turned their heart to hate his people *k*, to deal ſubtilly with his ſervants *l*.

k Not by putting this wicked hatred into them, which is not conſiſtent either with the holineſs of Gods nature, or with the truth of his word, and which was altogether unneceſſary, becauſe they had that and all other wickedneſs in them by nature; but partly by withdrawing the common gifts and operations of his ſpirit, and all other reſtraints and hindrances to it, and wholly leaving them to their own miſtakes and paſſions, and corrupt affections, which of their own accord were ready to take that courſe; partly by ordering the affairs of his people in ſuch manner, as might give them occaſion of hatred; and partly by directing and governing that hatred, which was wholly in and from themſelves, ſo as it ſhould fall upon the Iſraelites rather than upon other people. *l* To deſtroy them by crafty devices: of which ſee *Exod.* 1. 11, &c.

* Ex. 3. 10. 26 * He ſent Moſes his ſervant, *and* Aaron whom he had choſen *m*.

m To be the companion and interpreter of *Moſes* in this expedition of which ſee *Exod.* 3. 10. and 14. 12, *&c.* This clauſe he adds, to ſhew that *Aaron* was no leſs called and choſen by God to this work than *Moſes*, which otherwiſe was not ſo evident from the Hiſtory: Or, this clauſe may belong to both *Moſes* and *Aaron*.

† Ex. 7. 3. † Heb. *he ſet in his ſigns.* 27 † They ſhewed * his ſigns *n* among them, and wonders in the land of Ham.

n Heb. *the words of his ſigns*, an emphatical expreſſion. Firſt, they boldly declared the Word and Will of God concerning the ſeveral Plagues, and then they actually inflicted them.

* Exod. 10. 22. 28 * He ſent darkneſs, and made it dark: and they rebelled not againſt his word *o*.

o Either, 1. the darkneſs and other Plagues; which obeyed Gods word, and inſtantly came at Gods call. So this may be a reflection upon the Egyptians, that thoſe brutiſh or unreaſonable Creatures were more obedient to the will and command of God than they were. Thus diſeaſes are ſaid to *come* or go at Gods command, *Mat.* 8. 8. Or rather, 2. *Moſes* and *Aaron*, mentioned v. 26. and called *they*, v. 27. whoſe obedience in denouncing and inflicting thoſe Plagues, and eſpecially that Plague of darkneſs, is noted and commended here as an act of great faith and fortitude, becauſe they inflicted that Plague after *Pharaoh* had threatned them. *Exod.* 10. 12. as the obedience of their Parents is commended as a great act of faith, becauſe they preſerved and hid their Son contrary to the expreſs command of the King of *Egypt*.

† Ex. 7. 20. 29 † He turned their waters into blood, and ſlew their fiſh.

‖ Ex. 8. 6. 30 ‖ Their land *p* brought forth frogs in abundance, in the chambers *q* of their kings *r*.

p Their Country: for otherwiſe they were produced by their Rivers, *Exod.* 8. 3. *q* Which entred *into the Chambers*. *r* Of *Pharaoh* and his Sons, and his chief Nobles and Governours of Provinces under him; for ſuch perſons are oft called *Kings* in Scripture, *Pſalm.* 1. 7. 1 *Kings* 20. 1, 12. *Ho.* 13. 2.

* Exod. 8. 17, 24. 31 * He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts *s*.

s Or, Borders, *viz.* in all their Land, even to the utmoſt Ends or Borders of it.

‖ Ex. 9. 23. † Heb. *he gave their rain hail.* 32 ‖ † He gave them hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo and their fig-trees, and brake the trees of their coaſts.

* Ex. 10. 4, 13. 34 * He ſpake, and the locuſts came, and caterpillars, and that without number.

35 And did eat up all the herbs in their land: and de voured the fruit of their ground.

† Ex. 12. 29. 36 † He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength *t*.

t To wit, their firſt-born, as it is in the firſt clauſe, who are ſo called *Gen.* 49. 3. *Pſal.* 78. 51. *and the beginning of their ſtrength*, Deut. 21. 17.

‖ Ex. 12. 35. 37 ‖ He brought them forth alſo with ſilver and gold: and *there* was not one feeble *perſon u* among their tribes.

u Diſeaſed or unable for his journey: which in ſo vaſt a Body, and in a time of ſuch Mortality as it had been in *Egypt*, and in a People which had been ſo long and ſo dreadfully oppreſſed as the Iſraelites were, was wonderful; but they all journeyed on foot, *Exod.* 12. 37.

* Ex. 12. 33. 38 * Egypt was glad when they departed: for the fear of them *x* fell upon them.

x (i. e.) Of the Iſraelites, loſt God for their ſakes ſhould deſtroy them.

† Ex. 13. 21. 39 † He ſpread a cloud for a covering *y*, and fire to give light in the night.

y To protect them from the heat of the Sun, which in that hot and open Country had otherwiſe been intolerable to them, eſpecially in ſo long a Journey.

* Ex. 16. 12, &c. † Pſal. 78. 24, 25. 40 * *The people* asked, and he brought quails *z*: and † ſatisfied them with the bread of heaven *a*.

z The ſpeaks of the firſt giving of Quails, *Exod.* 16. 13. which God gave them as a refreſhment, notwithſtanding their Sin in deſiring them, which he graciouſly pardoned; and not of that ſecond giving of Quails, which God gave them in judgment, *Numb.* 11. and therefore would not have been numbered here amongſt Gods favours vouchſafed to them. *a* With Manna which came out of the Air, which is commonly called *Heaven*.

41 * He opened the rock, and the waters guſhed out; † they ran in the dry places *like* a river *b*. * Ex. 17. 6. Num. 20. 11. † Heb. *they went.*

b They flowed in Channels which God provided for them, and followed the Iſraelites in the March, as is noted 1 *Cor.* 10. 4. Hence they complained no more of want of Water till they came to *Kadeſh*. *Numb.* 20. which was many years after this time.

42 For he remembered * his holy promiſe, *and* Abraham *c* his ſervant. * Gen. 15. 14.

c Or, rather, *with* (as this Particle is oft uſed) *Abraham*; made with or to *Abraham*.

43 And he brought forth his people with joy, *and* his choſen with † gladneſs:

44 * And gave them the land of the heathen: and they inherited the labour of the people *d*: † Heb. *with gladneſs.* * Deut. 6. 11. Joſh. 24. 13.

d The fruits of their labour, their Cities, Vineyards, Olive-yards, *&c.*

45 ‖ That they might obſerve his ſtatutes, and keep his laws. Praiſe ye the Lord. ‖ Deut. 4. 6. & 6. 24, 25.

PSAL. CVI.

The ARGUMENT.

THis *Pſalm* was unqueſtionably compoſed in the time of the *Iſraelites* Captivity and Diſperſion, as is manifeſt from v. 47. but whether it was that of *Babylon*, or ſome other of a later date, is neither caſe nor neceſſary to determine.

The Pſalmiſt exhorteth to praiſe God, 1—3. proveth for the remiſſion of his ſin, 4, 5. The Story of the Iſraelites *rebellion, and of Gods Power, in their Journey from* Egypt *to* Canaan *rehearſed, 7—46. concluding with prayer and praiſe unto the Lord, 47, 48.*

1 † PRaiſe ye the Lord; O * give thanks unto the Lord, for he *is* good, for his mercy *endureth* for ever *a*. † Heb. *Hallelujah.* * 1 Chron. 16. 34. Pſal. 118. 1, 29. & 136. 1. Jer. 33. 11.

a He deſerves our Praiſes, notwithſtanding all our ſuſpicions which are not to be imputed to him, for he is Gracious and Merciful but onely to our own Sins.

2 Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe *b*? Pſal. 145. 4.

b (i. e.) His Praiſe-worthy actions, by an uſual Metonymy.

3 Bleſſed *are* they that keep judgment *c*, *and* he that doth righteouſneſs at all times *d*.

c That obſerve and practiſe what is juſt and right towards God and Men; which in the next clauſe he calls *Juſtice*, *righteouſneſs* *d* in Adverſity as well as in proſperity. And this clauſe may belong either, 1. to the laſt foregoing Words, *that doth righteouſneſs at all times*, conſtantly and perpetually: Or rather, 2. to the firſt Words, *they are bleſſed at all times*, even in the Day of their calamity, which therefore ought not to hinder us from this grave and juſt Duty of praiſing God. And ſo this verſe cohæres with the *Firſt*.

4 Remember me *e*, O Lord, with the favour † *that thou beareſt unto* thy people *f*: O viſit me with thy ſalvation *g*. † Heb. *of.*

e Or, *for*: for he ſpeaks here in the name, and on the behalfe of the whole Nation, as is evident from v. 6, 7, 47. of which he ſpeaks as of one Perſon. *f* With thoſe favours and bleſſings which thou doſt uſually and peculiarly give to thy people; ſuch as the pardon of all our ſins, by which we have procured our preſent miſeries, and a compleat deliverance, and that improved to thy praiſe and glory, as well as to our own comfort, as is clearly implyed v. 47. *g* Give me that ſalvation or deliverance which thou haſt promiſed, and which none but thou canſt give.

5 That I may ſee *h* the good of thy choſen *i*, that I may rejoice in the gladneſs of thy nation *k*: that I may glory *l* with mine inheritance *m*.

h (i. e.) Enjoy, as the next clauſe explains it, and as this word is frequently uſed. *i* Of thy choſen people; which thou uſeſt to give to thine Elect, or to ſuch as are Iſraelites indeed, *k* With ſuch joy as thou haſt formerly afforded unto thy beloved Nation or people. *l* That we may have occaſion to glory in Gods Goodneſs towards us. *m* Eith r in the Congregation of thy people: that we thy people may jointly and ſolemnly praiſe thy Name: Or, as thy people, who are commonly called Gods *inheritance*, in former ages have frequently done, for the particle, *with*, is ſome times uſed as a Note of compariſon, as it is in the very next Verſe, and *Job* 9. 25. *Iſa.* 2. 16. and 7. 11.

6 * We have ſinned with our fathers *n*: we have † committed iniquity, we have done wickedly. * Dan. 9. 8. † Heb. *have done perverſely.*

n As our Fathers did, and have not been made wiſer or better by their examples, as we ſhould have done.

7 Our fathers underſtood not *o* thy wonders in Egypt; they remembred not the multitude of thy mercies, † but † Exo. 14. 11, 12. provoked *him* at the ſea, *even* at the Red ſea *p*.

o Or, *conſidered not*, to wit, ſo as to be rightly affected with them, to give thee that Love, and praiſe, and Truſt, and Obedience, which they deſerved and required. *p* When thoſe wonders of thy power and Goodneſs in *Egypt* were but newly done, and freſh in memory.

8 Nevertheleſs; he ſaved them for his names ſake, that he might make his power to be known.

q That he might glorifie his name, and vindicate it from the blaſphemous reproaches, which the Egyptians and other nations have caſt upon it, if they had been deſtroyed. This argument was urged by *Moſes*. Numb. 14. 13, &c.

9 * He rebuked the Red ſea alſo, and it was dried up: * Nah. 1. 4. 50

ſo he led them through the † depths as through the wilderneſs *r*. † Pſal. 135. 6. Iſa. 63. 13. Heb. 11. 29.

r As if rarely it had ever been uſed upon the dry Land.

10 And he ſaved them from the hand of him that hated *them ſ*, and redeemed them from the hand of the enemy:

ſ Of *Pharaoh* who purſued them with cruel Rage and Hatred.

† Ex. 14. 28. 11 * And the waters covered their enemies: there was not one of them left.

12 ‖ Then believed they his words; they ſang his praiſe. ‖ Exo. 14. 31.

13 * † They ſoon *t* forgat his works; they waited not for his counſel *u*. * Exo. 15. 24. † Heb. *they made haſte, they forgate.*

t Even within three days, *Exod.* 15. 22, 23. *u* They did not wait patiently and belkvingly upon God for ſupplies from his hand, in ſuch manner and time as he in his own counſel had appointed and thought fit.

* Num. 11. 4, 5. † Heb. *luſted a luſtful luſt in the deſart.* 14 * But † luſted exceedingly *x* in the wilderneſs, and tempted God in the deſart.

x To wit, for fleſh, as the next Verſe ſheweth.

15 ‖ And he gave them their requeſt, but ſent leanneſs into their Souls *y*. ‖ Num. 11. 31.

y Either into their perſons: Or rather, their Bodies, which are oft underſtood by this word; of which ſee the Notes upon *Pſal.* 78. 19, 20. So their inordinate deſire of pleaſing and pampering their Bodies, was the occaſion of deſtroying them; whileſt God denied his Bleſſing, which alone makes food able to nourish us, and inflicted his curſe, which made their food as deſtructive as poyſon to them.

* Num. 11. 33. 16 * They envied Moſes alſo in the camp, *and* Aaron the Saint of the Lord *z*.

z So called here not ſo much for his inherent Holineſs, whereof *Aaron* had a greater ſhare, but becauſe he was conſecrated or ſet apart by God that ſacred office of the Prieſt-hood, in which reſpect all the Prieſts are ſaid to be *holy*, Lev. 21. 6, 7, 8. Hereby he inſinuates, that their Envy and Rebellion was not onely againſt *Aaron*, but againſt God himſelf.

* Num. 16. 31, &c. 17 † The earth opened, and ſwallowed up Dathan *a*, and covered the company of Abiram. † Deut. 11. 6.

a With his company, which is ſufficiently underſtood out of the following clauſe, and out of the Hiſtory, *Numb.* 16.

* Num. 16. 35, 46. 18 ‖ And a fire was kindled in their company *b*, the flame burnt up the wicked. ‖ Num. 16. 35.

b In their Aſſociates or Confederates, thoſe *wicked* men, as he calls them in the next clauſe, to wit, *Korah* and his company, who were *enjoined by a Voice from the Lord*, *Numb.* 16. 23. compared with v. 1, 2, 19, 17. 18, 12.

* Exo. 32. 4. 19 * They made a calf in Horeb *c*, and worſhipped the molten Image

c When they were but very lately brought out of *Egypt* by ſo wonderful Power and Goodneſs of God, and had ſeen the dreadful plagues of God upon the Egyptian Idolaters, and upon their Idols too, as is noted *Numb.* 33. 4. and when the Law of God was but newly delivered to them in ſuch a ſolemn and tremendous manner, and the moſt High God was yet preſent, and delivering further precepts to *Moſes* for their benefit upon the top of that very Mount. This greatly aggravated their ſin.

Rom. 1. 21, 23. 20 Thus * they changed *d* their glory *e* into the ſimilitude of an * ox that eateth graſs *g*. * Pſal. 106. 4.

d As far as in them lay, and in reſpect of their Worſhip. *e* Their God, who was indeed their glory; for they had this juſt occaſion of triumphing and glorying over all the Nations of the World; that whereas all other Nations worſhipped ſtocks and ſtones, or the heavenly Bodies, or dead Men, they only worſhipped the living true God, who was preſent and in Covenant with them, and with them only. *f* Into the Golden Image of an Ox or Calf. *g* Which is ſo far from feeding his people, as the true God did the Iſraelites, that he muſt be fed by them. And yet the Image of ſuch a creature was preferred by them, before the all-ſufficient and ever-bleſſed God, which was an evidence of their horrid contempt of God; and alſo of their prodigious folly and ſtupidity.

21 They forgat God their Saviour, which had done great things in Egypt.

22 Wondrous works in the land of Ham, *and* terrible things by the Red ſea.

* Exo. 32. 10. † Heb. 3. 17. 23 † Therefore he ſaid *h* that he would deſtroy them, had not Moſes his choſen ſtood before him in the breach *i*: to turn away his wrath, leſt he ſhould deſtroy *them*.

h He declared his intention in expreſs words, as *Exod.* 32. 10. and elſewhere. *i* God had made an Hedge or Wall about them: but they had made a gap or breach in it by their ſins, at which the Lord, who was now juſtly become their Enemy, might enter to deſtroy them; which he had certainly done, if *Moſes* by his prevailing interceſſion had not hindered him. See *Deut.* 9. 12. and 10. 10. It is a Metaphor from a Beſieged City, where the Enemy indeavour to make a breach in the Walls, and thereby to enter into the City; which he will do, unleſs ſome valiant Champion ſtand in the gap to oppoſe him.

‖ Heb. *a breach.* 24 Yea, they deſpiſed *k* the pleaſant land *l*: they believed not his word *m*:

k Preferring *Egypt* and their former Bondage before it. *Numb.* 14. 3, 4. and but thinking it worthy of a little hazard and difficulty in taking the poſſeſſion of it. *l Canaan*, which was ſo not only in truth, *Deut.* 11. 11, 12. *Jer.* 3. 19. *Ezek.* 20. 6. but even by the relation of thoſe Spies, who diſcouraged them from entring into it. *m* (i. e.) His promiſe of giving them the land, and ſubduing all their Enemies before them; which they knew by ſure and manifeſt experience, that God was both able and willing to do.

25 * But murmured in their tents, *and* hearkned not unto the voice of the Lord *n*. * Nu. 14. 2.

n To Gods Commands, which was, that they ſhould boldly and confidently go into it.

26 † Therefore he lifted up his hand *o* againſt them, † to overthrow them in the wilderneſs: † Nu. 14. 28.

o The Phraſe, as this Phraſe is commonly uſed, as *Gen.* 14. 22. *Deut.* 32. 40. *Iſa.* 26. 11. *Ezek.* 20. 5, 6. of this dreadful and irrevocable Sentence and Oath of God. See *Numb.* 14.

27 † * To overthrow their ſeed *p* alſo among the Nations, and to ſcatter them in the lands. † Heb. *to make them fall.* * Lev. 26. 33. Deut. 28. 64.

p He ſware alſo (though not at the ſame time) that he would punſh their Sins, not only in their perſons, but alſo in their poſterity. See *Exod.* 20. 5. and 34. 34. *Numb.* 14. 18. others refer Ezek. 20. this to the ſame Oath and Hiſtory, *Numb.* 14. becauſe God intended 23. at firſt to deſtroy both Parents and Children: even the whole Nation, to 12. 15. though afterwards upon *Moſes* his interceſſion he limited the judgment to that Generation. But that Deſtruction that ſtanded was by the *Peſtilence*, v. 12. not, as here, by Captivity and Baniſhment. Beſides, God *ſaid* that, v. 11. but he did not *ſwear* it, but the Oath came afterward, v. 21.

28 * They joyned themſelves † alſo unto Baal-peor, * Num. 25. 3, 5. & and ate the ſacrifices of the dead *q*. † Heb. *they conſecrated themſelves.* Hoſ. 9. 10.

q To wit, in Worſhip, whereby they had an union and communion with him, as Gods people: here with God in a falſe and Worſhip. And this phraſe ſeems alſo to be in their Oath of Confederation with the *Daughters of Moab* in the Wilderneſs, unto the ſame of *Baal-Peor*. *r* Which were offered to Idols, who therefore *dead*, in oppoſition to the true and living God, and to their Worſhip of him; and to note the fruitfulneſs of Idolatrous Worſhip. Idols things, as ſticks and ſtones or dead Men. And if theſe words are conceive that this is ſpoken with particular reference to *Baal-Peor*, or *the Lord of Peor*, a place ſo called, which had been a Seat of great eminency in thoſe parts, and therefore was often viſited according to the cuſtom of the Heathens, after his Death, by Sacrifices and rcaſts appointed for his Honour and Memory.

29 Thus they provoked *him* to anger with their inventions: and the Plague brake in upon them.

30 † Then ſtood up Phineas and executed judgment, † Nu. 25. 7, 8. and ſo the Plague was ſtayed.

31 And that was counted unto him for righteouſneſs *s*, unto all generations for evermore.

s Not as though that action of his might ſeem harſh, and raſh, and irregular, as being done by a private perſon and a Prieſt, and in a time of the Deſtruction no ſpace for Repentance, it was accepted and rewarded by God as an act of Juſtice and Piety agreeable to his mind, and proceeding from a Heavenly and Divine Spirit in him, and for the good of thoſe perſons and that generation, and a publick teſtimonial of the juſt ſentence of God againſt all ſuch tions, and the Priſt hood to be continued to his poſterity in all ſucceeding Generations, of all which ſee *Numb.* 25.

32 * They angered *him* alſo at the waters of ſtrife, * Num. 20. 3, 13. ſo that it went ill with Moſes for their ſakes: † Deut. 1. 37. & 3. 26. & 4. 21.

† Or, *becauſe of them*, upon occaſion of their and murmuring, whereby he was provoked to ſpeak unadviſedly, as he here follows.

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly *t* with his lips.

t So this word is thought to ſignifie, *Lev.* 5. 4. *Pſal.* 12. 3. Or, *he ſpake*, as the word commonly ſignifies. Not that he in it felf a ſin to ſpeak, but becauſe *he ſpake* when he ſhould have been ſilent; or *he ſpake* to the people, when God commanded him only to ſpeak to the Rock. *Numb.* 20. 8, 9, 10. or, *he ſpake*, to it, the provocation of his ſpirit, or ſuch words as were agreeable to it, and might be expected from it. He mentions not here what *Moſes* ſpake, becauſe that was fully known from the Hiſtory, and becauſe he would throw a veil over *Moſes* his infirmity, and rather ſimply then expreſs his fault.

34 † They did not deſtroy the nations, ‖ concerning whom *x* the Lord commanded them. † Judg. 1. 21, 27, &c. ‖ Deut. 7. 2.

x (i. e.) Concerning whole deſtruction: Or rather, *which* thing, to wit, to deſtroy thoſe Canaanitiſh Nations: for in the Hebrew there is nothing but *alſo*, which ſignifies only, either *and* or *which*.

35 * But were mingled *y* among the heathen, and learned their works. * Judg. 3. 5, 6.

y In their Habitations and Negotiations, as alſo in Marriages.

36 And they ſerved their idols which were a ſnare unto them *z*.

z Which Idols were an occaſion of their falling both into Idolatry and greater ſins, as it follows in v. 37, 38. and into other ſorts of as this phraſe alſo notes, *Exod.* 23. 33. *Jud.* 2. 12. &c.

37 Yea, † they ſacrificed their ſons and their daughters *a* unto devils *b*: † Heb. *they ſlew.*

a Of which Heatheniſh practice, ſee the notes on *Levit.* 18. 21. & 20. 2. *b* By which expreſſion he informeth them that they did not worſhip God, as they pretended and ſometimes deſigned, but rather ſerved their Idols; and that thoſe ſpirits, which were ſome of the Heathen Idolaters to inhabit in their Images, and which they worſhipped in them, were not Gods or good ſpirits, as they imagined, but evil Spirits or Devils. See *Levit.* 17. 7. *Deut.* 32. 17. 1 *Cor.* 10. 20. *Revel.* 9. 20.

38 And ſhed innocent blood *c*, *even* the blood of their ſons

sons and of their daughters, whom they sacrificed unto
‖ Num. 33. 33. the Idols of Canaan: and ‖ the land was polluted with blood.

c The blood of their Children, who, though Sinners before God, yet were innocent as to them, from any crime deserving such barbarous usage from them.

39 Thus were they defiled with their own works, and went a whoring with their own inventions *d*.

d Committed spiritual Whoredom by worshipping those Idols which were but humane inventions, and that in such an unnatural and blood manner, as they had devised.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen, and they that hated them, ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

*Jud. 2. 15 † Or. *improvished*, or, *weakned*. 43 * Many times did he deliver them, but they provoked *him* with their counsel *e*, and were † brought low for their iniquity.

e By forsaking Gods counsel and the way which he had appointed, and following after their own inventions and evil inclinations, as he charged them to do. See the like *Numb.* 15. 37.

‖ Jud. 2. 6. & 4. 3. & 6. 7. & 10. 10. *Deut. 30. 3. 44 Nevertheless, he regarded their affliction, when ‖ he heard their cry.

45 * And he remembred for them his covenant *f* and repented *g* according to the multitude of his mercies.

f The Covenant made with their Fathers, which, notwithstanding their horrible violation of it, he made good unto them: and in consideration thereof delivered them. *g* Changed his course and dealing with them, as penitent persons usually do. See the Note on Gen. 6. 6.

† 1 Kings 8. 50. Jer. 42. 12. 46 † He made them also to be pitied of all those that carried them captives *h*.

h by changing their opinions of them, and inclining their hearts towards them, which he had alienated from them. See 1 *Psal.* 106. 25.

47 Save us, O LORD our God *i*, and gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praise *k*.

i O thou who hast so often pardoned and saved us, notwithstanding our former and manifold provocations, be thou pleased once more to deliver us. *k* In thy Praise-worthy work wrought for us; *Praise* being put for actions worthy of Praise, as it is here above v. 2. 1 *Chron.* 16. 35. *Psal.* 9. 14. *Phil.* 4. 8. and oft elsewhere.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD

PSAL. CVII.

The ARGUMENT.

THE most of the *Psalms* have a peculiar respect unto the Church or People of God, or to some eminent members thereof; but there are some few *Psalms* which have a more general respect to all Nations, of which number this is one. Wherein the Psalmist discourseth of the merciful Providence of God towards all mankind, and of his readiness to help them in all their difficulties, from few particular influences whereof he mentioneth, and taketh occasion to be underhand, there being the same reason of all. But withal he takes notice also of Gods Judgments upon wicked person and people, And by this representation of Gods mercies and judgments, he invites all Nations to an acknowledgment of the true God, to praise him for his favours, and to tremble at his judgments, which is their just duty and reasonable service.

An Exhortation to the redeemed to praise and celebrate the Lord, and to observe his manifold Providences, 1—3. to strangers and captives, 4——16. to fools, and sea-men, 17——32. and to all others, commending them that carefully observe this. 33. 43.

*PE 105. 1. & 118. 1. & 136. 1. O * Give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever *a*.

a This whole verse occurs also *Psal.* 106. 1. Only there the address is made to the Israelites, and here to all mankind.

2 Let the redeemed of the LORD *b* say *so*, whom he hath redeemed from the hand of the enemy *d*.

b All they whom God hath redeemed, as it is expressed in the next clause, or delivered from all the following calamities. *c* To wit, that *the Lord is good*, &c. as it is v. 1. *d* Of such as had taken them Captives, either in Battel, or in their Travels, to which they were led by their own inclinations, or by their necessary occasions.

† Heb. *from the Sea.* 3 And gathered them out of the lands, from the east and from the west, from the north *e*, and † from the south *f*.

e Bringing them into their own land, out of the several quarters of the World into which they had been carried. *f* Heb. *from the Sea*. Which in Scripture commonly notes the West, because the great Mid-land Sea was on the West of *Canaan*; but here, as it appears from the opposition of this to the *North*, it notes the South. So called from the Red-Sea, which was on the South and which is sometimes called *the Sea*, simply and without addition, as *Psal.* 72. 8. and 114. 3.

4 They wandred in the wilderness *g* in a solitary way, they found no city to dwell in *h*.

g Mistaking their way, which they might easily do in the vast and sandy deserts of *Arabia*. *h* Or rather, *as Lit.* or *Tran.* inhabited, where they might refresh themselves, as Travellers used to do; for they did not go into the Wilderness to seek for a City or habitation there, but only intended to pass through it, as appears by the context, and by the nature of the thing.

5 Hungry and thirsty, their Soul fainted in them *i*.

i Partly for want of necessary provitions, and partly through anguish of spirit.

6 Then they cryed unto the LORD *k* in their trouble, *and* he delivered them out of their distresses *l*.

k Heb. *Unto Jeovah*, to the true God. For the Heathens, of whom he speaks, had many of them some knowledge of the true God, and did in their manner worship him with and in their Idols; and especially in their distresses, when they discovered the impotency of their Idols, they did direct their Prayer immediately to the true God, of which there are many instances of Heathen Writers. *l* In answer to their prayers, which he did not, because their prayers were acceptable to him, but partly out of the laniginity and compassionateness of his nature to all his creatures; partly to encourage and preserve the use of Prayer and Religion among the Gentiles, and to oblige them to a more diligent search after the knowledge of the true God, and of his Worship; and partly to give his own people assurance of his great readiness to hear and answer all those prayers, which with upright hearts they offered to him according to his word.

7 And he led them forth *m* by the right way, that they might go to a city of habitation *n*.

m Out of the Wilderness where they had lost their way, v. 4. *n* See before on v. 4.

8 † Oh that *men* would praise *o* the LORD *for* his goodness, and for his wonderful works to the children of men *p*.

o Heb. *Let them praise.* Or, *They shall praise, (i. e.)* They are highly obliged to praise. *p* Not only to his peculiar people, but to all mankind, to whom he is very kind and bountifull.

9 For he satisfieth the longing *q* soul, and filleth the hungry soul with goodness *r*.

q Either the thirsty, opposed to the hungry here following: or the hungry, as this general phrase is limited and explained by the next clause. *r* With the fruits of his goodness, *who giveth all things*, Psal. 104. 5. *with food and gladness*, *Acts* 14. 17. with that good which they wanted and desired.

10 Such as sit in darkness and in the shadow of death; *being* bound in affliction and iron *t*.

s In a discontolate and forlorn condition, in dark prisons or dungeons. *t* With afflicting or grievous irons. Or, *in the evils affliction*, as they are called *Job* 36. 8. and particularly in the fetters.

11 Because they rebelled against the words of God *u*, and contemned the counsel of the most High:

u Against Gods commands made known either 1. by his written Word delivered to the Jews, of which the Gentiles were meerly ignorant, which therefore they should have diligently enquired after and searched out, as the Queen of Sheba came from the utmost parts of the earth to hear the wisdom of *Solomon*, and as divers of the Heathens travelled into very remote parts to gain a more perfect knowledge of the Arts and Sciences: which will justifie he laid to their charge, and condemn them for their neglect of that Divine wisdom, which was treasured up in the holy Scriptures. Or, 2. in the Prophets, who some times were sent to the Gentiles. Or, 3. by the Law and light of Nature, and by its interpreters, that wise and learned Philosophers, who delivered many excellent rules and precepts of piety and vertue which were sufficient, though not for their salvation without Christ, yet for the conduct of their lives to a great measure, and to leave them without excuse for their gross disobedience thereunto.

12 Therefore he brought down their heart *x* with labour; they fell down, and there was none to help *z*.

x The pride and rebellion and obstinacy of their hearts. *y* Or, *with trouble or troubles*. *z* They fell into their enemies hands, and into hopeless and remediless miseries.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 * He brought them out of darkness, and the shadow of death, and brake their bands in sunder.

15 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

16 For he hath broken the gates of brass, and cut the bars of iron in sunder *a*.

a He restored them to liberty in spight of all impediments and oppositions.

17 ‖ Fools *b*, † because of their transgressions *c*, and ‖ because of their iniquities, are afflicted *d*.

b (*i. e.*) Wicked men, whom he calls *fools*, because of the mischiefs which through their own folly they bring upon themselves. *c* Heb. *because of the way of their transgression*, that is, their custom and course of sinning; as the word *way*, is used *Psal.* 1. 1. *Prov.* 2. 12. They did not fall into sin one or twice, as good men may do, but it was their usual practice, and therefore they are justly punished. *d* With wasting sickness, as appears from v. 18. Compare *Job.* 33. 19. &c. *Psal.* 32. 10. &c.

18 * Their soul *e* abhorreth all manner of meat; and they draw ‖ near unto the gates of death *g*.

e Either themselves with all their soul: or their appetite, as it is

taken. *Job* 33. 20. *Isa.* 29. 8. *f* Which is an usual effect of great sickness. *g* They are sick well-nigh unto death.

19 Then they cry unto the LORD in their trouble, he riveth them out of their distresses.

20 He sent his word *h*, and healed them, and delivered *them* from their destructions.

h his command, or his blessing, which came with power.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men

22 And * let them sacrifice the sacrifices of thanksgiving *i*, and declare his works with † rejoycing.

i Either properly so called 1. or, praises and thanksgivings to God, which in Scripture are called *Sacrifices*, because they are no less acceptable to God than costly Sacrifices.

23 They that go down to the sea *k* in ships; that do business *l* in great waters:

k Heb. *Goers down*, either because the Sea or the shore of it is commonly lower than their habitations from whence they come, or than the natural or artificial banks which are raised to prevent the inundation of the waters: or because the Sea is lower than the earth, as may be gathered from the rivers which run down into it. *l* Whole occupation lies there, either as Merchants, or as Mariners.

24 These see the works of the LORD, and his wonders *m* in the deep.

m In wonderful works, either, 1. of Creation, fishes of various kinds and shapes, and some of prodigious greatness, which are unknown to other men. Or, 2. Of Providence, in raising and laying storms, of which he speaks in the following verses.

25 For he commandeth, and † raiseth the stormy wind *n* which lifteth up the waves thereof.

n The winds and storms come not by chance, but by the disposition of Divine providence.

26 They mount up to the heaven, they go down again to the depths *o*, their soul is melted, because of trouble *p*.

o Towards the bottom of the Sea. *p* Through the perplexity of their minds, and fear of sudden and violent death.

27 They reel to and fro, and stagger like a drunken man *q*, and * are at their wits end.

q Not so much from the giddiness of their heads, which is not usual in persons accustomed to the Sea, as through the violent and various motions of the Sea and the ship.

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men.

32 Let them exalt him also in the congregation of the people *r*, and praise him in the assembly of the elders *s*.

r Not only in their own hearts and families, but even in publick assemblies, and before all persons, as they have opportunity. *s* The Magistrates or Rulers; who are here opposed to the people. The least is, let them not be ashamed nor afraid to speak of Gods wonderful works and praises before the greatest of men, as mean persons commonly are. Compare *Psal.* 119. 46. Or he mentions the Elders particularly, because they were most apt to neglect and forget God, and to exalt themselves above and against him; and therefore it was meet and necessary that they should be acquainted with the almighty power and universal providence and dominion of God, that they themselves might learn subjection and reverence to God, and might promote it among their people.

33 He turneth rivers *t* into a wilderness *u*, and the water-springs into dry ground:

t Either 1. properly so called; which he can divert or dry up when he pleaseth, as sometimes he hath done. Or rather, 2. those grounds which are well watered, and therefore very fruitful, as the next verse explains this. And *to the water-springs* here and to 35. and *the standing water* to 35. are taken. *u* Into a dry ground, as it follows, which is like a parched and barren wilderness.

† Heb. *fruitfulness.* 34 A fruitful land into † barrenness *x*, for the wickedness of them that dwell therein *y*.

x Heb. *Into saltness*, who procures barrenness. See *Deut.* 22. 23. *Jud.* 9. 45. *y* He doth not inflict these judgments by chance or without cause, but for the punishment of sin in some, and the prevention of it in others.

*Isa. 41. 18 35 * He turneth the wilderness into a standing water *z*, and dry ground into water-springs.

z Or, a watered and fruitful land.

36 And there he maketh the hungry *a* to dwell, that they may prepare a city for habitation;

a Poor people who could not provide for themselves, or were banished from their own land by potent oppressors, and were driven there. See also the like *Job* 30. 3. which God in pity to them made fruitful.

37 And sow the fields, and plant vineyards, which may yield *b* fruits of increase *c*.

b Heb. *and they shall make or procure* from their fields and vineyards. *c* Such fruits as they use to produce.

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattel to decrease *d*.

d Inclosures them from abortion and deadly diseases, and on the contrary causeth them to increase, as he had in the former branch, which is here expressed in other words after the same manner.

39 Again they *e* are minished and brought low *f*, through oppression, affliction and sorrow *g*.

e Those persons, who when they are cast out and ill used by God, like *Israel*, and grow insolent and secure, as the manner of men is. *f* And by Gods just judgment diminished in their numbers and in their blessings. *g* Or, *through wicked oppression* by the tyranny of others, who God sends to spoil them of their abused riches *j* and *h*. other *griefs* or grievous calamities which God inflicts.

40 * He poureth contempt upon princes *h*, and * Job 12. 21. causeth them to wander in the *i* wilderness where there is Psal. 89. 40. no way *i*.

h Those who were honourable and adored like Gods by their people, and terrible to all their enemies, he renders them odious to their own Subjects, and to other Nations; and this by God's both suddenly, abundantly, and unavoidably. See this same *powring it out upon them* seems to imply. *i* Either, 1. by bringing them up to foolish and pernicious counsels, by which they are exposed to contempt, and brought to their wits end, not knowing what course to take. Or, 2. he banished them from their own Courts and Kingdoms, and forced them to live into desolate wildernesses for shelter and subsistence.

41 * Yet setteth he the poor on high *k* from affliction, Psal. 113. 7. and maketh *him* families like a flock *l*. 1 Sam. 2. 8.

k And whilst he bringeth down great potentates, at the same time he advanceth those who were obscure and contemptible. *l* Which increase very much in a little time.

42 † The righteous shall see it *m*, and rejoyce *n*, and Job 22. 19. all * iniquity *o* shall stop her mouth *p*. Psal. 63. 11.

m Or rather, *hope unto it*, as it is usually in the most verses. They shall diligently observe these wonderful acts of God, mercies and judgments upon his implacable enemies, which afford matter of rejoicing to good men, as hath been once and again declared in this book, both for the former which God hath by them, and for the sins and calamities of others, which by this means are prevented. *n* (*i. e.*) Unrighteous or ungodly men, the abstract being put for the concrete, as *faintfulness* for *the faithful*. *Psal.* 12. 1. and *pride* for *the proud*, *Psal* 59. 12. *p* Shall be put to silence. So did to the like phrase is used *Judg.* 18. 19. *Job* 5. 16. and 21. 5. and 29. 9. They who used to *speak hyphils and wickedness*, and to *set their mouth against the heavens*, as they did *Psal.* 73. 8. 9. to reproach God and his providence as either negligent or unrighteous in the management of the world, shall now be forced to acknowledge his power and justice in those judgments which he hath brought upon them.

43 * Whoso *q* wise, and will observe these *things* *r*, Hos. 14. 9. even they *s* shall understand the loving kindness of the LORD *t*.

q Or, *Who?* for the Hebrew particle, *mi*, is interrogative *h*, *implied* for *if* as the conjunctive part. is frequently used *to prove things*. All who are truly wise will consider these events, and lay them to heart, as having very useful for their own instruction. *r* Or, *eaen these*, all such wise and considering persons. *s* Will live and acknowledge that God is kind or *good* to *us*, *and that his tender mercies are over all his works*, as it is said, *Psal.* 145. 9. and singularly kind and gracious to all wise and godly men.

PSAL. CVIII.

The ARGUMENT.

THIS *Psalm* is almost word for word taken out of two foregoing *Psalms*, the first five verses out of *Psal.* 57. 7. 8. &c. 9. 10. and the rest out of *Psal.* 60. 5. &c. to which the Reader must refer for the explication of it. This only is observable, that the Psalmist designing to take the body of this *Psalm* out of *Psalm* 57. doth indefinitely lay aside that mournful Preface in v. 1. 2. 3. 4. and borrows one more pleasant out of *Psal.* 57. The reason of which change is supposed to be this, that *Psal.* 57. was composed in the time of his danger and distress, and the latter after his deliverance.

A Song, *or* Psalm of David.

David *raiseth up himself to praise the Lord*, 1——5. *prayeth for his assistance, being fully assured of it, against his enemies*, 5——13.

1 O God, my heart * is fixed, I will sing and give Psal. 57. 7. praise even with my glory *a*. &c.

a Either, 1. with my heart or soul, which is fixed for that work, as he said in the former branch. Or rather, 2. with my tongue, which is called a man's *glory*, *Psal.* 16. 9. compared with *Acts* 2. 26. So the first branch describes the inward disposition, to which this adds the expression of his mouth.

2 Awake psaltery and harp: I *my self* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing *praises* unto thee among the nations.

4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the *b* clouds. *b* Or, *skies*

5 Be

the Meſſias v. 1. now turneth his ſpeech to him. *l* From *Jeruſalem*, which is frequently underſtood by the name of *Zion*, which was an eminent and venerable part of it, as *Pſal.* 48. 12. and 87. 2. and 102. 14, 17, &c. Where the Scepter of the Meſſias was firſt to be eſtabliſhed according to the predictions of the Prophets, *Pſal.* 2. 6, 8. and 48. 2. *Iſa.* 2. 3, &c. to which the event exactly anſwered, *Luke* 24. 47. *Acts* 1. 4. and 2. 1, 2, &c. and from whence it was to be ſent forth into all the parts and kingdoms of the World, to bring in the Gentiles, which alſo the Prophets had foretold, as *Iſa.* 2. 3. and in divers of the foregoing Pſalms, as hath been already frequently obſerved and proved. *m* Thou ſhalt rule, the Imperative being here put for the Future, as it is *Gen.* 12. 12. *Pſal.* 37. 27. and oft elſewhere. For this is not a command, but a prediction or a promiſe that he ſhall rule. Which he doth partly by his Grace, converting ſome, and ſo ruling their Hearts by his Word and Spirit, and ſubduing their Luſts in them, and their external enemies for them; and partly by his powerful providence, whereby he defends his Church and People, and ſubdues and puniſheth all their adverſaries. *n* Who ſhall ſee it, and do what they can to oppoſe thy dominion, but ſhall never be able to hinder it, but ſhall ſpite themſelves againſt it.

‖ Or, *give free-will-offerings.* * Or, *more than the womb of the morning: thou ſhalt have,* &c.

3 Thy people *o* ‖ *ſhall be* willing *p* in the day of thy power *q*, in the beauties of holineſs *r* * from the womb of the morning: thou haſt the dew of thy youth *s*.

o Thy ſubjects. *p* Heb. *willingneſſes, (i. e.)* moſt willing, as ſuch plural words are frequently uſed, as *Pſal.* 5. 10. and 21. 7. Or, *freewill-offerings*, as the word properly ſignifies. Whereby he may intimate the difference between the Worſhip of the Old Teſtament and that of the New. They ſhall offer and preſent unto thee as their King and Lord, not Oxen or Sheep or Goats, as they did under the Law, but themſelves, their ſouls and bodies, as living ſacrifices, as they are called *Rom.* 12. 1. and as freewill-offerings, *giving up themſelves to the Lord*, 2 *Cor.* 8. 5. to live to him, and to die and be offered for him. The ſenſe is, Thou ſhalt have friends and ſubjects as well as enemies, and thy ſubjects ſhall not yield thee a forced and feigned obedience, as thoſe who are ſubdued, or conquered by, Earthly Princes frequently do, of which fee on *Pſal.* 18. 44, 45. but ſhall moſt willingly and readily and chearfully obey all thy commands without any diſpute or delay or reſervation, and they ſhall not need to be preſſed to thy ſervice, but ſhall voluntarily liſt themſelves, and fight under thy Banner againſt all thy enemies. *q* When thou ſhalt take into thy hands *the rod of thy ſtrength*, as it is called ver. 2. and ſet up thy Kingdom in the World, and put forth thy mighty Power in the preaching of thy Word, and winning Souls to thy ſelf by it. Or, *in the day of thine army*, or *forces*, when thou ſhalt raiſe thine Army, conſiſting of Apoſtles, and other Preachers and Profeſſors of the Goſpel, and ſhalt ſend them forth to conquer the World unto thy ſelf. *r* Adorned with the beautiful and glorious Robes of Righteouſneſs and true Holineſs, wherewith all new Men or true Chriſtians are cloathed, *Eph.* 4. 24. compare *Revel.* 19. 8, 14. with various gifts and graces of Gods Spirit, which are beautiful in the eyes of God and of all good men. The laſt clauſe noted the inward diſpoſition, the willingneſs, of Chriſts Subjects, and this notes their outward habit and deportment. Wherein there ſeems to be an alluſion either, 1. to the beautiful and glorious garments of the Levitical Prieſts, all Chriſtians being *Prieſts unto God*, *Rev.* 1. 6. 1 *Pet.* 2. 5, 9. Or, 2. to the military robes wherewith Soldiers are furniſhed and adorned, all Chriſtians being Soldiers in the Chriſtian warfare. But the words are and may well be rendred thus, *in the beauties or glories of the Sanctuary, (i. e.)* by an uſual Hebraiſm, in the beautiful and glorious Sanctuary, which is called the *Holy and beautiful houſe*, *Iſa.* 64. 11. either in the Temple at *Jeruſalem*, which was honoured with Chriſts preſence, whereby it excelled the glory of the firſt houſe, according to *Hagg.* 2. 9. in which both Chriſt and the Apoſtles preached, and by their preaching made many of their willing people: or in *Jeruſalem*, which is oft called the *Holy* place or city, by the ſame word which is here rendred *Sanctuary*: or in the Church of God and of Chriſt, which was the Antitype of the old Sanctuary or Temple, as is evident from 1 *Cor.* 3. 16, 17. 2 *Cor.* 6. 16. *Heb.* 3. 6. 1 *Pet.* 2. 5. And this place may be mentioned in the place either where Chriſts people are made willing, and ſhew their willingneſs, or where Chriſt exerciſeth and manifeſteth that power laſt mentioned. *s* This place is judged the moſt difficult and obſcure of any in this whole Book. The words are diverſly rendred and underſtood. They are to be underſtood either, 1. of Chriſt himſelf, and that in reſpect either, 1. of his divine and eternal generation, which may be called *the dew of his youth or birth*, and which he may be ſaid to have had *from the womb of the morning*, before the firſt Morning or Light was created or brought out of its Womb; that is, before the World was, which is a common deſcription of Eternity in Scripture. Or, 2. of his Humane Nature and Birth, and ſo the words may be thus rendred, *From the womb of the morning.* (Or, as it is rendred by divers others, *From the womb, from the morning (i. e.* from thy very firſt birth) *thou haſt or haſt the dew of thy youth, (i. e.)* thoſe eminent Bleſſings and Graces wherewith thou waſt enriched, or *thy youth or childhood was like the dew*, precious and acceptable. Or rather, 2. of Chriſts ſubjects or people, of whom he evidently ſpoke in the former part of the Verſe, wherewith theſe words are joyned. And it ſeems not probable, that the Pſalmiſt after he had diſcourſed of Chriſts advancement to his Kingdom, and his adminiſtration of it, and ſucceſs in it, both as to his enemies and friends, would run back to his birth, either Divine or Humane, both which were evidently and neceſſarily ſuppoſed in what he had already ſaid of him. But then theſe words may be read either, 1. ſeparately, as two diſtinct cauſes, as they ſeem to be taken by our Engliſh Tranſlators, and by the Colon which they placed in the middle. And ſo the firſt clauſe belongs to the foregoing words, as noting the time when *the people ſhould be willing*, which having declared more generally in thoſe words, *in the day of thy power*, he now deſcribes more particularly and exactly, that they ſhould be ſo even *from the morning*, or in a Poetical ſtrain, which is very ſuitable to this Book, *from the womb of the morning*, to wit, of that day of his power, *(i. e.)* from the very beginning of Chriſts entrance upon his Kingdom, which was after his Reſurrection and Aſcenſion into Heaven, and from the very firſt preaching of the Goſpel after that time, when multitudes were made Chriſts willing people by the preaching of the Apoſtles, as we read *Acts* 2. and 3. and 4. and 5, &c. And for the ſecond clauſe, it is to be underſtood thus, *thou haſt*, or as it is in the Hebrew, *to thee is, the dew of thy youth*, or *of thy childhood*, for the word *jeled*, from which this is derived, ſignifies ſometimes a *young man*, and ſometimes a *child* or *infant*. By *youth* or *childhood* he here ſeems to underſtand thoſe young men or children which ſhall be born to the Meſſias, who are called his *children*, *Heb.* 2. 13. and *his ſeed*, *Iſa.* 53. 10. wherein poſſibly there might be an alluſion to this *dew*. Thus the abſtract is here put for the concrete, which is very frequent in the Hebrew Tongue, as *Circumciſion* and *Uncircumciſion* are put for the Circumciſed and the Uncircumciſed, &c. And even in the Latin Tongue this very word *youth* is oft uſed for a *young man* or for a *company* of young men. By *the dew of youth* he means *youth* or young men like *dew*, the note of ſimilitude being oft underſtood. And this progeny of Chriſt is compared to the dew, partly becauſe of their great multitude, being like drops of dew innumerable, and covering the whole face of the earth; ſee 2 *Sam.* 17. 12. and partly becauſe of the ſtrange manner of their generation, which like that of the dew, is done ſuddenly and ſecretly, and not perceived till it be accompliſhed, and to the admiration of thoſe that behold it; of which ſee *Iſa.* 49. 21. Or, 2. joyntly, as one entire ſentence, *The dew of thy youth (i. e.* Thy poſterity, which is like the dew, as was noted and explained before) is as the dew (which may very well be underſtood out of the foregoing clauſe, as the word *jeled* is underſtood in like manner, *Pſal.* 18. 33. *He maketh my feet like hinds feet*) of or *from the womb of the morning*, it is like the *morning dew*, as it is called both in Scripture, as *Hoſ.* 6. 4. and in other Authors. Nor is it ſtrange that a *womb* is aſcribed to the morning, ſeeing we read of *the womb of the Sea*, and of *the womb of the earth* and *froſt*, *Job* 38. 8, 28, 29.

4 The LORD hath ſworn *t*, and will not repent, * Thou art *u* a prieſt *x* for ever *y* after the order of Melchizedek *z*. * Heb. 5. 6. & 7. 17, 21.

t Which he did not in the Aaronical Prieſthood, *Heb.* 7. 21. but did it here, partly becauſe the thing was new and ſtrange, and might ſeem incredible, becauſe God had already ereƈted another, and that an *everlaſting Prieſthood*, *Numb.* 25. 13. and given it to *Aaron* and his poſterity for ever, and therefore this needed all poſſible aſſurance: and partly that this Prieſthood might be *eſtabliſhed upon better promiſes*, as is ſaid *Heb.* 8. 6. and made ſure and irrevocable, and ſuch that God neither could nor would repent of it, as it follows. To wit, by my order and conſtitution: thou ſhalt be ſo, and I do hereby make thee ſo. *u* As well as a King. Thoſe Offices which were divided before between two Families, are both united and inveſted in thee, both being abſolutely neceſſary for the diſcharge of thine Office, and for the eſtabliſhment of thy Kingdom, which is of another kind than the Kingdom of the World, ſpiritual and heavenly, and therefore needs ſuch a King as is alſo a Miniſter of holy things. This word plainly diſcovers that this Pſalm cannot be underſtood of *David*, as ſome of the Jews would have it, but only of the Meſſias. And although this word *Cohen* be ſometimes uſed of a Prince or great Perſon in the State, as the Jews obje&t, yet it cannot be ſo underſtood here, partly becauſe it ſignifies a *Prieſt* in *Gen.* 14. 18. from whence this expreſſion is borrowed; partly becauſe that word is never uſed of a Soveraign Prince or King (ſuch as the Jews confeſs the Meſſias to be) but only of inferiour Princes or Miniſters of State, as *Gen.* 41. 45. 2 *Sam.* 8. *ult.* partly becauſe ſuch an inconſiderable aſſertion would never have been uſhered in by ſo ſolemn an Oath, eſpecially after far greater things had been ſaid of him in the ſame kind, ver. 1, 2, 3. and partly becauſe the Meſſias is called a *Prieſt*, *Zach.* 6. 13. compare *Jer.* 20. 21. and 33. 15, 18. *y* Not to be interrupted or tranſlated to another perſon, as the Prieſthood of *Aaron* was upon the death of the Prieſt, but to be continued to thee for ever. *z* Or, *after the manner*, &c. ſo as he was a Prieſt and alſo a King, and both without any ſucceſſor and without end, in the ſenſe intended *Heb.* 7. 3.

5 The LORD *a* at thy right hand ſhall ſtrike thorow kings *b* in the day of his wrath *c*.

a Either, 1. God the Father, whoſe words and oath he laſt mentioned, v. 4. So this is an Apoſtrophe of the Pſalmiſt to Chriſt, Thy God and Father is at thy right hand, to wit, to defend and aſſiſt thee, as that phraſe is uſed *Pſal.* 16. 8. and 109. 31. and elſewhere. See the Notes on v. 1. And he, to wit, God the Father, *ſhall ſtrike*, &c. as it follows. Although this latter clauſe may belong to the Meſſias; and as in the former he ſpake to him, ſo in this he ſpeaketh of him; ſuch changes of perſons being very frequent in this Book. Or, 2. God is the *Lord* alſo *at thy right hand*, as was ſaid before v. 1. *ſhall ſtrike*, &c. So this is an Apoſtrophe to God the Father concerning his Son. This ſeems beſt to agree with the following verſes; for it is evident that it is the ſame perſon who *ſtrikes thorow Kings*, and *judgeth among the heathen*, and *fulfilleth*, &c. And ſo this whole verſe, and thoſe which follow, ſpeak of one perſon, which ſeems moſt probable. *b* Shall mortally wound and deſtroy all thoſe Kings and Potentates who are obſtinate enemies to him and to his Church. *c* In the day of battel, when he ſhall contend with them, and pour forth the floods of his wrath upon them.

6 He ſhall judge *d* among the heathen; he ſhall fill *the places d* with the dead bodies *e*: he ſhall wound the heads *f* over ‖ many countries. ‖ Or, *great.*

d Either, 1. conquer and govern them: or rather, 2. condemn and puniſh them, as it is explained in the following clauſes, and as this word is uſed *Gen.* 15. 14. *Rom.* 2. 1, 2. 1 *Pet.* 4. 5. and elſewhere. *d* Or, *the place* of battel, which is neceſſarily ſuppoſed in the fight, and therefore may very well be underſtood. *e* Of his

his enemies ſlain by his hand, and lying in the field in great numbers and heaps, and that unburied to their greater infamy. *f* Heb. *the head.* Which may be underſtood either, 1. of ſome one perſon and eminent adverſary of Chriſt and of his Kingdom, either the Devil, by comparing this with *Gen.* 3. 15. *Heb.* 2. 14. who was indeed the Head or Ruler of many Countries, and indeed of all Nations, except that of *Iſrael*: or the *Roman* Empire, which was the great enemy and obſtructer of Chriſts Kingdom, and therefore was to be deſtroyed by him, as is declared *Dan.* 2. 44, 45. and 7. 7, &c. or the great Antichriſt, or the Beaſt after which the whole World wondered, *Revel.* 13. 3. which Chriſt will deſtroy, as we read 2 *Theſſ.* 2. 8. and in divers places of the *Revelation*. Or, 2. of all thoſe Heads or Princes which oppoſe him; the Singular number *Head* being here put collectively for *Heads*, as is very uſual in the Hebrew Tongue and Text. And ſo the meaning is, that none of Chriſts enemies, though never ſo many or great, and their Empire be never ſo large and potent, ſhall be able to withſtand his force, or eſcape out of his hand; and that he ſhall not onely deſtroy the common Soldiers, but alſo their greateſt Commanders and Princes, who in ſuch caſes do frequently make their eſcape. But this and the other like paſſages both here and in the Prophets, are not to be underſtood groſſly and carnally, but ſpiritually, according to the nature of Chriſts Kingdom, the weapons of Chriſts warfare, by which he accompliſhed his great works, being ſpiritual; and therefore ſuch muſt be his battels and judgments, as is evident from many other Scriptures, although theſe alſo are followed many times with temporal plagues.

7 He ſhall drink of the brook in the way *g*: therefore *h* ſhall he lift up the head *i*.

g This may be underſtood either, 1. properly, to expreſs the fervency and diligence of the Meſſias in the proſecution of his buſineſs; who having routed and deſtroyed the main body of his enemies forces, purſues thoſe that fled with ſuch eagerneſs, that he will not loſe any time in refreſhing himſelf, as might ſeem neceſſary after ſuch hot and hard ſervice, but will content himſelf with drinking a little water out of the brook which he met in his way, that being a little refreſhed therewith, he may proceed with more vigour and efficacy in his work. And ſo this place alludes to the hiſtory of *Gideons* 300 men, who onely lapped a little of the water; of whom ſee *Jud.* 7. Or, 2. metaphorically, to expreſs the humiliation and paſſion of the Meſſias, and thereby to prevent a great miſtake which might ariſe in mens minds concerning him, that becauſe of his victories and triumphs aforeſaid to him, which might induce them to think that the Meſſias ſhould be exempted from all ſufferings, and be crowned with conſtant and perpetual Triumph. To conſtate this conceit, he intimates here, that the Meſſias, before he ſhould obtain that power and glory mentioned in the foregoing verſes, ſhould have a large portion of afflictions in the way to it, or whilſt he was in the way or courſe of his life, before he came to his end or reſt, and to that honour of ſitting at his Fathers right hand. *Waters* in Scripture do very frequently ſignifie afflictions or ſufferings, as *Pſal.* 42. 7, &c. To *drink* of them ſignifies to feel or bear them, as *Iſa.* 51. 17. *Jer.* 25. 15. and 49. 12. *Mat.* 20. 22. and in this caſe it may note Chriſts willing ſubmiſſion to them. A *brook* or *river* of water is oft uſed in Scripture to expreſs a great abundance either of comforts, as *Pſal.* 36. 8. or of tribulations, as *Pſal.* 18. 4. and 124. 4. and therefore it may be more fitly uſed in this place than a *cup*, by which the afflictions of other men are commonly expreſſed, to intimate that the ſufferings of the Meſſiah were unſpeakably more and heavier than the ſufferings of other men, and that he ſhould drink up not a ſmall cup, but the whole river or Sea of his Fathers wrath due to our ſins. *h* Which word may note either the effect or the conſequent of his ſufferings. *i* (*i. e.*) Shall be delivered from all his ſorrows and ſufferings, and exalted to great glory and joy and felicity, as this phraſe uſually ſignifies, as *Pſal.* 3. 4. and 27. 6. *Jer.* 52. 31. and oft elſewhere; as on the contrary, to *hang down the head* is a ſignification of great grief and ſhame, as *Lament.* 2. 20.

PSAL. CXI.

The ARGUMENT.

THE excellency of this *Pſalm* appears, as from other things, ſo from the Pſalmiſts care to expreſs the ſeveral parcels of it into an exact order according to the order of the letters of the Hebrew Alphabet, that it might be better fixed in the memories of thoſe who read it. It is a ſhort yet full commemoration of Gods works.

The Pſalmiſt by his own Example exhorteth all men to praiſe God, 1. rehearſeth his glorious and wonderful works, 2—4. his kepeing Covenant with them that fear him, 5——7. whoſe fear is the beginning of wiſdom, 10.

1 * PRaiſe ye the LORD. I will praiſe the LORD with my whole heart, in the aſſembly of the upright *a*, and *in* the congregation. * Heb. Hal-lelujah.

a Of the ſincere Worſhippers of God, of the *Iſrael* of God, as this very word is explained, *Numb.* 23. 10. where they who are called *Iſrael* in one clauſe, are called *righteous* or *upright* in the next. And this title he gives to the Aſſembly or Congregation of *Iſraelites*, partly becauſe many of them were ſuch, and he was obliged in charity to judge all of them to be ſo, of whom he had no evidence to the contrary; partly becauſe upright perſons do moſt exerciſe and delight themſelves in this duty of praiſing God; and hypocrites, though ſometimes they give themſelves to prayer, yet are very apt to neglect the duty of thankſgiving; partly becauſe this duty of *praiſe* is moſt *comely for the upright*, *Pſal.* 33. 1. and partly becauſe *David's* heart was moſt united to the ſincere *Iſraelites*, and his deſire was, as far as he could, to aſſociate himſelf with ſuch in the worſhip and ſervice of God.

2 The works of the LORD *b* are great *c*, ſought out *d* of all them that have pleaſure therein *e*.

b Either, 1. the works of Creation: or rather, 2. the works of his Providence in the World, and eſpecially in and for his Church and people; of which he ſpeaks in the reſt of the Pſalm. *c* For the inmite power and wiſdom and goodneſs manifeſted in them. *d* Highly valued and regarded, as this very word and phraſe is uſed *Deut.* 11. 12. *Jer.* 30. 14. or frequently called to mind, and diligently meditated upon, when others either never regarded them, or infinitely forget them: ſee *Jonathan*, as the word is taken *Ezek.* 25. 1. the antecedent being put for the conſequent, which is frequent in Scripture, as *Rom.* 12. 2. where *proving* or *trying* for the Greek word there ſignifies) is put for *approving*, which follows after it. And *read* ſo, *(i. e.)* truly and throughly underſtood, both as to the nature of them, and Gods counſels and ends in them; whereas the works of God are oft-times not apprehended or minded, or are miſtaken and miſconſtrued, by ungodly men. *e* Or all them who take delight in obſerving and conſidering the works of God.

3 His work *f* is * honourable and glorious *g*: and his righteouſneſs *h* endureth for ever *i*. * Heb. *honour and glory*

f Either all his works of which ſee the Note on v. 2. or that eminent branch of thoſe works, his providence towards his people, as it is expreſſed afterwards. *g* Becoming the Divine Majeſty, and bringing glory to him from all that obſerve and conſider it. *h* His juſtice or faithfulneſs in performing his word. *i* Hath always been and will ſtill be evident to his people in all generations and in all conditions, even when he afflicts them, and ſeems to deal moſt ſeverely, and to break his promiſe with them.

4 He hath made his wonderful works to be remembred *k*: the LORD *is* gracious and full of compaſſion *l*.

k Either, 1. by thoſe memorials which he hath left of them in his Word: or rather, 2. by their own wonderful nature, and the falling effects and benefits flowing from them, which are ſuch as cannot eaſily be forgotten. *l* Towards his people, as appears from his works and carriage towards us, in pitying and pardoning and reſtoring and preſerving us when we have deſerved to be utterly deſtroyed.

5 He hath given * meat *m* unto them that fear him *n*: he will ever be *n* mindful of his covenant *o*. * Pſal. 146. 7.

m Which includes all neceſſary proviſions for their being and well-being. The word ſignifies *prey*, and ſo may relate to the ſpoil of the *Egyptians*, granted by God to the *Iſraelites*; but it is ſometimes uſed for *food*, as *Prov.* 31. 15. *Mal.* 3. 10. *n* To the *Iſraelites*, the only people in the world which feared and worſhipped the true God according to his will; and eſpecially to thoſe among them that truly feared God, and, for their ſakes, to the body of that Nation, as well in the Wilderneſs, as in their following ſtraits and miſeries. *n* Or, *he hath ever been*; for both in the firſt branch of this verſe, and in the foregoing and following verſes he is ſpeaking of the former works of God. So the Future tenſe is put for the paſt, as it is frequently, and as on the contrary the paſt tenſe is put for the Future. *o* Which he made with *Abraham* and with his ſeed for ever; whereby he obliged himſelf to be their God, and to provide all neceſſaries for them.

6 He hath ſhewed *p* his people the power of his works *q*, that he may give them the heritage of the heathen *r*.

p Not only by words, but by his actions, *q* His mighty power in his works, and eſpecially in that which here follows. *r* The land of *Canaan*, which had been poſſeſſed and inherited by the heathen.

7 The works of his hands *s* are verity and judgment *t*; * all his commandments *u* are ſure *x*. * Pſ. 19. 9.

s All that he doth either on the behalf of his people, or againſt his or their enemies; of both which forts of works thoſe in the foregoing verſe. *t* Are exactly agreeable to his word or promiſes, and to the rules of juſtice. *u* Either, 1. his Laws given to the *Iſraelites*, eſpecially the Moral Law conſidered with its ſanction, the promiſes made to the obſervers of it, and the threatnings denounced againſt tranſgreſſors. Or, 2. his works, as it is in the firſt clauſe, called his *commands*, becauſe they were done in virtues of his decree, and by his power and authority; as in like manner God is ſaid to *command* thoſe bleſſings which he purpoſeth to give, and doth effectually procure, as *Deut.* 28. 8. *Pſal.* 42. 8. and 68. 28. and 133. 3. and to *command* thoſe creatures which he moveth and affecth as he pleaſeth, as 1 *Kings* 17. 4. *Mat.* 8. 27. *x* Or *faithful* or *certain*, conſtant and unchangeable, as his Laws are, being grounded upon the immutable rules of juſtice or equity; infallible and irreſiſtible, as his counſels and words are.

8 * They † ſtand faſt y for ever and ever, *and are* done *z* in truth and uprightneſs. * Heb. 1. 8. † Heb. *are eſtabliſhed.*

y Heb. *They are eſtabliſhed* upon the ſure foundations of truth and uprightneſs, as it follows. *z* Conſtituted or ordered.

9 He ſent redemption *a* unto his people; he hath commanded *b* his covenant for ever *c*: holy and reverend *d* is his name.

a That deliverance out of *Egypt*, which was a type and pledge of that greater and higher redemption by Chriſt. *b* (*i. e.*) Appointed or eſtabliſhed firmly by his power and authority. And ſo this word is oft uſed, as *Pſal.* 33. 9. and 42. 8. and 105. 31, 34. See alſo before on v. 7. the ground of which ſignification may be taken from hence, that the command of a ſufficient authority, concerning any thing, doth commonly eſtabliſh and effect it. *c* Through all ſucceſſive generations of his people to the end of the world; for the Covenant is the ſame for ſubſtance in all, and differed onely in circumſtances. *d* Terrible to his enemies, and venerable in his peoples eyes, and holy in all his dealings with all men.

10 * The fear of the LORD *e* is the beginning of wiſdom *f*: * Prov. 1. 7. & 9. 10. & Job 28. 28. Pſal. 19. 9.

‖ Or, *good* wisdom *f*: ‖ a good understanding have all they † that *fulfil* do his *commandments g*: his praiſe endureth for ever.

† Heb. *that do them.*

Pſ. 19. 9.

e Piety or true Religion, which conſiſts in the fear or worſhip and ſervice of God. *f* Is the onely foundation of and introduction to all true wiſdom. Or, is the chief part of wiſdom; thoſe things which are moſt excellent in their kinds being oft faid to be *firſt*, to wit, in dignity, as *Num.* 24. 20. *Deut.* 18. 4, *&c.* and in other Authors. And *the firſt command*, *Mark* 12. 28. is called *the greateſt command*, *Mat.* 22. 36. *g* Heb. *that do them*, to wit, Gods commands, or the things which the fear of God requireth.

PSAL. CXII.

The ARGUMENT.

This *Pſalm* containeth a deſcription of a good mans gracious diſpoſition and carriage; as alſo of his bleſſed condition even in this life as well as in the next.

The bleſſedneſs of them that fear the Lord in this Life, and in that to come. 1——7. *For which the wicked envy them, and are grieved.* 10.

* Heb. *Hal-lu-Jah.*

* PRaiſe ye the LORD. Bleſſed *is* the man *that* feareth the LORD *a*, *that* delighteth greatly *b* in his commandments *c*.

a The fear of God, as it is mans onely wiſdom, *Pſal.* 111. 10. ſo it is his onely way to true happineſs. *b* Who makes it his chief delight, care, and buſineſs to ſtudy and obey Gods commandments. *c* He intimates that zeal and fervency in Gods ſervice, is eſſential to true piety.

2 His ſeed ſhall be mighty upon earth: the generation *d* of the upright ſhall be bleſſed.

d (i. e.) The poſterity, as this word is oft uſed, as *Lev.* 23. 43. *Numb.* 9. 10. *&c.* called *his ſeed* in the former branch.

3 Wealth and riches ſhall be in his houſe *e*; and his righteouſneſs *f* endureth for ever.

e Poſſeſſed by him whilſt he lives, and continued in his family after his death. *f (i. e.)* The fruit or reward of his righteouſneſs, which is Gods bleſſing upon his eſtate: for the work is oft put for the reward of it, as in the Hebrew, *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 20. And *righteouſneſs* may be here taken for his bounty or charity, as it is below *v.* 9. and as this Hebrew word is frequently taken.

* Pſ. 97. 11. 4 Unto the upright their ariſeth * light in the darkneſs *g*: *he h is* gracious, and full of compaſſion, and righteous.

g And although he is ſubject to the troubles and calamities of this life, as others are, yet God will give him ſupport and comfort in them, and an happy iſſue out of them, whereas the wicked ſink under their burdens, and their preſent miſeries uſher in their eternal deſtruction. *h* Either, 1. God. And ſo this is added as a reaſon why God cauſeth light to ſhine to the upright out of darkneſs, becauſe the Lord is *gracious*, &c. Or rather, 2. the good or upright man, of whom he ſpeaks both in the foregoing and following words. So this is either, 1. a reaſon why God dealeth thus with good men; it is not from a partial and fond affection to them, but becauſe they are ſuch perſons to whom God hath ingaged himſelf by promiſe and Covenant to bleſs them, they are *gracious*, &c. Or, 2. as an effect of their affliction and deliverance out of it; thereby they learn to be more *merciful* and *compaſſionate* and *juſt* or bountiful to others in want and miſery.

5 A good man ſheweth favour and lendeth *i*; he will guide his * affairs *k* with † diſcretion *l*.

* Heb. *words.*

† Heb. *judgment.*

i Giveth freely to ſome, and kindly lendeth to others according to the variety of their conditions. *k* Maintain and manage his eſtate or domeſtick affairs. *l* Heb. *with judgment*, ſo as is fit and meet, and as God requires, not getting his eſtate unjuſtly, nor caſting it away prodigally or wickedly, nor yet withholding it uncharitably from ſuch as need it.

6 Surely he ſhall not be moved for ever *m*: the righteous ſhall be in everlaſting remembrance *n*.

m Though he may for a ſeaſon be afflicted, yet he ſhall not be utterly and eternally deſtroyed, as wicked men ſhall. *n* Though whilſt he lives he may be expoſed to the cenſures and ſlanders and contradictions of ſinners, yet after death his memory will be precious and honourable both with God and with all men, his very enemies not excepted.

7 He ſhall not be afraid of evil tidings *o*: his heart is fixed, truſting in the LORD *p*.

o At the report of approaching calamities and judgments of God, at which the wicked are ſo diſmayed and affrighted. *p* Caſting all his care upon God, and ſecurely relying upon his providence and promiſe.

* Pr. 1. 33. 8 His heart *is* eſtabliſhed; * he ſhall not be afraid, until he ſee *his deſire* upon his enemies *q*.

q And although his enemies be many and mighty and terrible, yet he ſhall confidently and cheerfully wait upon God, until he ſee their ruine and his own deliverance and ſafety.

* 2 Cor. 9. 9. 9 * He hath diſperſed *r*, he hath given to the poor; † Pſ. 75. 10. his righteouſneſs *s* endureth for ever *t*; † his horn ſhall be exalted with honour *u*.

r To wit, his goods, and that freely and liberally, to ſeveral perſons, as occaſion is offered, as this word implies. *s (i. e.)* His liberality, as this word is uſed *Prov.* 10. 2. and 11. 4. *Dan.* 4. 27. 2 *Cor.* 9. 9, 10, *&c.* or the reward of it, as before *v.* 3. † Either, 1. his charity is not a tranſient or occaſional act, but his conſtant courſe, of which he is not weary, but perſeveres in it to the end of his life. Or, 2. what he gives is not loſt nor caſt away, as covetous or ungodly men judge of alms, but indeed is the onely part of his eſtate, which will abide with him unto all eternity. *u* Though he may be reproached by ungodly men, yet his innocency ſhall be cleared, and his name and honour gloriouſly exalted.

10 The wicked ſhall ſee *it*, and be grieved *x*; he ſhall gnaſh with his teeth, and melt away; the deſire *y* of the wicked ſhall periſh.

x At the felicity of good men, partly from his peculiar hatred of all godly men: and partly becauſe it is a plain teſtimony of Gods juſtice and providence, and therefore a certain preſage of his own ruine. *y* His deſire either of the miſery of good men; or of his own conſtant proſperity and happineſs in the world.

PSAL. CXIII.

The ARGUMENT.

This *Pſalm* is a declaration of Gods powerful and univerſal providence towards all men, and eſpecially towards his afflicted people.

An Exhortation for all men to praiſe the Lord, for his Excellency and Greatneſs, 1——5. *for his condeſcenſion to the poor and humble-minded,* 6——9.

1 * PRaiſe ye the LORD. Praiſe, O ye ſer- * Heb. *Hal-lu-Jah.* vants of the LORD *a*: praiſe the Name of the LORD.

a Ye Levites, who are peculiarly devoted to this ſolemn work, who ſometimes are called Gods *ſervants* in a ſpecial ſence, and all you faithful ſouls.

2 * Bleſſed be the Name of the LORD, from this * Dan. 2. 20. time forth and for evermore.

3 * From the riſing of the ſun unto the going down of * Malach. the ſame *b*; the LORD D's Name is to be praiſed *c*.

b From one end of the world to the other; from Eaſt to Weſt, which he mentions rather than from North to South, becauſe thoſe parts of the world were at this time much inhabited and unknown. *c* For his glorious works of Creation and Providence, the benefit of which all Nations enjoy; and for his gracious purpoſe and promiſe of bringing in all Nations to the knowledge of his truth by the Meſſias.

4 The LORD *is* high above all nations *d*, *and* * his * Pſa. 2. 2. glory above the heavens *e*.

d Superiour to all Princes and bodies of people in the world. *e* Whereas the glory of earthly Monarchs is confined to this lower world and to ſmall pittances of it, the glory of God doth not only fill the earth, but heaven too, where it is celebrated by thouſands and myriads of bleſſed Angels, yea it is far higher than heaven, being infinite and incomprehenſible.

5 Who *is* like unto the LORD our God, who * dwel- * Heb. *is lifted up.* leth on high *f*?

f To wit, far above all heavens, as was now ſaid, being exalted as in place, ſo in power and dignity, above all perſons and things viſible and inviſible.

6 ‖ Who humbleth *himſelf* to behold *the things that* Or, *is* are in heaven, and in the earth *g*? *the thing*

g Who is ſo high, that it is a wonderful vouchſafement and condeſcenſion in him to take any notice or care of his holy and heavenly houſe, and much more of ſinful and miſerable men upon earth, which yet he is pleaſed to do. *before.* So Gr. * Pſ. 138. 6.

7 * He raiſeth up the poor *h* out of the duſt *i*, *and* * Hiz. 9. 2. lifted the needy out of the dunghil: Pſ. 107. 40.

h Yea he ſtoops ſo low as to regard and advance thoſe whom all men, and even their own brethren ſlight and deſpiſe. *i* From a moſt contemptible and miſerable condition. Beggers and mourners uſed to lie in the duſt, or, as it follows, upon *the dunghil*, 1 Sam. 2. 8. *Lament.* 4. 5.

8 That he may * ſet *him* with princes *k*; *even* with * Pſ. 35. the princes of his people *l*.

k In equal honour and power with them, as he did *Joſeph*, *Daniel*, and others. *l* Which in Gods account and in truth are far more honourable and happy than the Princes of Heathen and barbarous Nations, becauſe their Subjects are more noble, and they have Gods ſpecial prefence and providence among them.

9 * He maketh the barren woman † to keep houſe *m*, * 1 Sam. 2. 5. † Heb. *to dwell in an houſe or family.* *and to be* a joyful mother of children. Praiſe ye the LORD.

m Heb. *to dwell in an houſe* or *family*, or *amongſt children*, to wit, coming out of her own womb, as is clearly implied by the oppoſition of this to her barrenneſs. And the word *houſe* is oft put for children, as *Exod.* 1. 21. *Ruth* 4. 11. *Pſal.* 115. 12, 13. And ſo it is explained in the next clauſe.

PSAL. CXIV.

The ARGUMENT.

This *Pſalm* is a ſolemn commemoration of *Iſraels* deliverance out of *Egypt*; and probably it was to be ſung, amongſt others, at the celebration of the Paſſover.

The Pſalmiſt rehearſing God's delivering the Iſraelites *out of* Egypt, *exhorteth all Creatures to praiſe him,* 1——8.

1 WHen * Iſrael went out of Egypt, the houſe of * Ex. 13. 3. Jacob from a people of ſtrange language *a*;

a Which was a great aggravation of their captivity and miſery. Compare *Jer.* 5. 15.

2 Judah *b* was his *c* ſanctuary *d*, *and* Iſrael his dominion *e*.

b Or, *Iſrael*, as it is explained in the next clauſe; one Tribe being put for all; which is a common Synecdoche. *Judah* he mentions as the chief of all the Tribes, not onely in number and power, but alſo in dignity, in which the Kingdom was to be eſtated, *Gen.* 49. 10, *&c.* as at this time it actually was, and from which the Meſſias was to ſpring. *c (i. e.)* Gods, which is eaſily underſtood from the whole context, and from the nature of the thing. *d* Or, *holineſs*, *the people of* Gods *holineſs*, as they are called *Iſa.* 63. 18. or, *his holy people*, as *Deut.* 26. 19. *Dan.* 8. 24. ſanctified or ſet apart from all the Nations of the World to be his peculiar people and poſſeſſion. *e* In a peculiar manner to be governed by his laws, and honoured with his ſpecial preſence and favour.

* Ex. 14. 3 * The ſea ſaw *it f*, and fled; † Jordan is driven back. Pſ. 77. 16. † Joſh. 3. 16.

f To wit, this glorious work of God in bringing his people out of *Egypt*.

4 The mountains *g* skipped like rams, *and* the little hills like lambs.

g *Horeb* and *Sinai*, two tops of one mountain, and other neighbouring hills or mountains. Compare *Exod.* 19. 18. *Pſal.* 68. 8. *Habak.* 3. 6, 10.

* Hab. 3. 8. 5 * What *ailedſt* thee, O thou ſea, that thou fleddeſt *h*? thou Jordan, that thou waſt driven back?

h What was the cauſe of this unuſual motion? Such ſpeeches directed to ſenſeleſs creatures, are very frequent both in Scripture and in other Authors, and eſpecially in Poetical writings, ſuch as this is.

6 Ye mountains, *that* ye skipped like rams; and ye little hills like lambs?

7 Tremble thou earth at the preſence of the LORD *i*; at the preſence of the God of Jacob.

i But why do I ask theſe queſtions? Ye mountains did no more than what was juſt and fit at the approach and appearance of the great God: yea the whole earth hath reaſon to tremble and quake upon ſuch occaſions.

* Exod. 17. 6. Num. 20. 11. 8 * Which turned the rock *into* a ſtanding water, the flint into a fountain of waters.

PSAL. CXV.

The ARGUMENT.

The occaſion of this *Pſalm* was to manifeſt ſome eminent danger or diſtreſs of the people of *Iſrael* from ſome Idolatrous Nations. But whether it was that mentioned 2 *Chron.* 20. or what other, is but matter of conjecture, and not worth our inquiry.

The Church prayeth to God to keep them for his glorious Name, 1——3. *from the vanity of Idol-worſhip,* 4——8. *exhorteth to confidence in him, being aſſured of his bleſſing,* 9——17. *they reſolve for ever to praiſe the Lord,* 18.

1 NOt unto us, O LORD, not unto us, but unto thy Name give glory *a*, for thy mercy, *and* for thy truths ſake.

a As we intreat thy favour and aid, and that thou wouldſt work gloriouſly on our behalf to bring us out of our preſent ſtraits and extremities, ſo we do not deſire this out of a vainglorious humour, as vitually men do in ſuch caſes, that we may get renown by the conqueſt of our proud and mighty enemies, but that thy honour may be vindicated from all their contempts and blaſphemies; and if thou wilt deliver us, we will not arrogate the praiſe and glory of it to our own worth or valour, but onely to thy *mercy* and *truth*, as it follows.

* Pſ. 42. 10. 2 Wherefore ſhould the heathen ſay *b*, * Where is now *c* their God *d*?

b Why doth thou ſuffer them, or give them any colour or occaſion to ſay or think ſo, by contriving at their wickedneſs, and by giving thy people into their hands? *c* He is to where; he is loſt or at a loſs, either unable or unwilling, or not at leiſure to ſave them. *d* Who hath undertaken to be their God and Saviour, and whom they onely worſhip, and of whom they uſe to boaſt and inſult over us and over our Gods.

* Pſ. 135. 6. 3 * But our God *e* is in the heavens *f*; he hath done whatſoever he pleaſed *g*.

e Whom, notwithſtanding your reproaches, we are not aſhamed to own for our God. *f* Although he have no viſible ſhape nor bodily preſence with us here upon earth, as your Idols have, which is a certain proof of their baſeneſs and weakneſs, yet he hath a certain and a glorious place where he reſideth, even the higheſt heavens, where he is cloathed with infinite Power and Majeſty, and from whence he beholdeth and governeth this lower world, and all that is in it. *g* Or, *he doth*, &c. By his onely will and pleaſure all things were at firſt made, and are ſtill diſpoſed, and without this nothing cometh to paſs. And therefore all your inſolencies and injuries and acceſſes againſt us do not come from an invincible power in you or in your Idols, nor from any defect or ſtrength or goodneſs in our God, but onely from hence, that it pleaſed him for many wiſe and good reaſons to afflict us, and to give you proſperity for a time.

* Deut. 4. 28. Pſ. 135. 15. 4 * Their idols *are* ſilver and gold *h*, the work of mens hands *i*.

h Thus glorious and powerful is our God, O ye heathens, of whom you ſo boldly aſk, who and where he is: but as for your Gods or Idols, they have no power nor worth in them, but what is taken from their materials. *i* As their matter is wholly from the earth, ſo their form or figure they have from the art of man; and therefore they ſhould rather, if it were poſſible, worſhip man, as their Creator and Lord than be worſhipped by him.

5 They have mouths, but they ſpeak not *k*; eyes have they, but they ſee not.

k For although the blind Heathen are by their Idolatrous Prieſts made to believe otherwiſe concerning their Idols, in regard of the Spirits which they pretend to dwell in them, yet this is the truth of the matter, and confirmed by long and conſtant experience, that they are but vain and ſenſeleſs things, they can neither *ſpeak* in anſwer to your prayers of inquiries, nor *ſee* what you do or what

you want; nor *hear* your petitions; nor *ſmell* your incenſes and ſacrifices; nor *handle* or uſe their hand: either to take any thing from you, or to give any thing to you; nor ſo much as *matter*, or *utter* any ſignification of their apprehenſion of your condition and concerns.

6 They have ears, but they hear not; noſes have they, but they ſmell not.

7 They have hands, but they handle not; feet have they, but they walk not; neither ſpeak *l* they through their throat.

l Or, *mutter*, or *make a noiſe*, as this word ſignifies *Iſa.* 13. 14. They are ſo far from ſpeaking with their throat and other inſtruments of ſpeech, as men do, that they cannot make ſuch an inarticulate and ſenſeleſs ſound with them, as the beaſts do.

8 They that make them *m* * are like unto them *n*; *ſo* * Heb. *let them be* *is* every one that truſteth in them. *like unto*

m Or, *they that faſhion or worſhip them.* For the Pſalmiſts quarrel was not ſo much with thoſe few Artiſts who formed the Images, as with all the adorers of them. And the word here rendred *make* doth ſometimes ſignifie to *worſhip*, as ſome underſtand it, not without probability, *Exod.* 32. 35. *becauſe they made* (*i. e.* worſhipped) *the calf which Aaron made*, and as in other Languages words anſwering to this do ſignifie, as hath been oft obſerved by learned men; and it oft ſignifies to *obſerve*; as when men are ſaid *to make* (as it is in the Hebrew) *the Sabbath*, *Deut.* 5. 15. and *the paſſover*, and *the feaſt of weeks*, as *Deut.* 15. 1. and 16. 1. 10. *n* This is a ſharp reflection, either 1. upon the Idols, whoſe higheſt preferment it is to be made like unto man, a mortal, weak and miſerable creature, infinitely inferiour to the true God. Or, 2. to the makers or worſhippers of them, who by this abſurd and fooliſh action, ſhew that they are as ignorant and ſtupid and void of all ſenſe and reaſon as their Images. *So Gr.*

9 O Iſrael *o*, truſt thou in the LORD: he *is* their help *o* and their ſhield.

o Do not thou follow the example of theſe brutiſh Idolaters, but ſerve thy Lord onely. *o* Who truſt in God, as he now required. Or, *their* is put for *your* by a change of perſons, which is moſt frequent in Scripture, and eſpecially in theſe Books.

10 O houſe of Aaron *p*, truſt in the LORD: he *is* their help and their ſhield.

p You Prieſts and Levites proceeding from *Aaron*, or related to him, who have ſpecial reaſon and many obligations to do it, who have a more diſtinct knowledge of God, which is the foundation of truſt, *Pſal.* 9. 10. and who are to be both inſtructers of and examples to the people in this as well as in other duties.

11 Ye that fear the LORD *q*, truſt in the LORD: he *is* their help and their ſhield.

q All and every one of you who worſhip the true God, not onely Aaronites and Iſraelites, but even Gentile-proſelytes, who are ſaid to *come to truſt under the wings of the God of Iſrael*, Ruth 2. 12. And ſuch there were many at this time in the Church of *Iſrael*, whom therefore he firſt invites to truſt God, becauſe he is noleſs their, than the Iſraelites, help and ſhield, as it follows.

12 The LORD hath been mindful of us *r*; he will bleſs *us*, he will bleſs the houſe of Iſrael, he will bleſs the houſe of Aaron.

r In our former ſtraits and calamities, and therefore we truſt he *will* ſtill *bleſs us*, &c. as it follows. Or, *is* or *will be mindful of us.* Though he hath chaſtened us ſore, yet he hath not yet caſt us out of the care of his providence.

13 He will bleſs them that fear the LORD, *both* ſmall ‖ and great *s*. ‖ Heb. *with.*

s Either in age or condition, of whatſoever quality, high and low, rich and poor; for he is no reſpecter of perſons.

14 The LORD ſhall encreaſe you *t* more and more, you and your children.

t In number, notwithſtanding all the attempts of your enemies to diminiſh and deſtroy you. Or, *ſhall add to you*, to wit, further and greater bleſſings.

15 Ye *are* bleſſed of the LORD, which made heaven and earth *u*.

u Who therefore can bleſs you indeed in ſpight of all your enemies curſes and oppoſitions; and not of an impotent Idol that can do you neither good nor hurt.

16 The heaven, *even* the heavens *are* the LORD'S *x*: but the earth hath he given to the children of men *y*.

x To wit, in a peculiar manner, where he dwelleth in that light and glory to which no man can approach, and whence he beholdeth and diſpoſeth all perſons and things upon earth. *y* For their habitation, poſſeſſion and uſe. But theſe words may be and are thus rendred by others, *and the earth* which (which particle is very oft underſtood) *he hath given*, &c. And then as the foregoing verſe declared that God was the Creator of Heaven and Earth, ſo *v.* 16. do this aſſerts that he is alſo their Lord and Governor to diſpoſe of all men and things as he pleaſeth.

17 * The dead *z* praiſe not the LORD, neither any * Pſ. 88. 10, that go down into † ſilence *a*. 11, 12.

† Such as we ſhall ſuddenly be, if thou doſt not ſuccour us, Iſa. 38. 18.

z Into the place of ſilence, the grave. † Pſ. 94. 17.

18 * But we will bleſs the LORD *b*, from this time * Dan. 2. 20. forth and for evermore. Praiſe the LORD.

b But we hope for better things, that notwithſtanding our preſent and urgent danger, yet thou wilt deliver us, and ſo give us occaſion to bleſs thy Name; whereby thou wilt have the praiſe and glory of our deliverance.

PSAL.

although *David* alludeth to himſelf and his own condition, yet it is not to be doubted but that having the Prophetical Spirit, by which he foreſaw the coming of Chriſt, and his ill uſage from the Jews, of which he ſpeaks very particularly *Pſal.* 22. and elſewhere; and having his thoughts much taken up with Chriſt and the events of his Kingdom, of which he ſpeaks in divers of his Pſalms, he had his eye principally fixed upon him in theſe and the following expreſſions. And therefore this place is juſtly expounded of Chriſt in the New Teſtament, as *Mark* 12. 10. *Acts* 4. 11. *Rom.* 9. 32. *Eph.* 2. 20. 1 *Pet.* 4. 6. compared with *Iſa.* 28. 16. And to him indeed the words agree much more properly and fully than to *David*.

† Heb. *this is from the LORD.*

23 † This *g* is the LORD's doing *h*; it *is* marvellous in our eyes.

g This ſtrange event: the Feminine gender being put for the Neuter, as it is in other places of Scripture. *h* Peculiarly, an effect of his Omnipotent Wiſdom; done not only without the help of man, but againſt all the artifices and forces of men.

24 This *is* the day *which* the LORD hath made *i*; we will rejoyce and be glad in it.

i Either created; or exalted and glorified, as this word is uſed 1 *Sam.* 12. 7. or ſanctified by his glorious preſence and work and by his appointment, as a time or ſeaſon never to be forgotten, but to be obſerved with great thankfulneſs and rejoycing, as it follows.

25 Save now, I beſeech thee *k*, O LORD: O LORD, I beſeech thee, ſend now proſperity.

k Or, *we beſeech thee*: for the Hebrew words may be rendred either way. Theſe ſeem to be the words of the Levites, to whom he ſpake *v.* 19. or of the people, uſing theſe joyful acclamations or prayers to God for the preſervation of their King and Kingdom. This alſo is interpreted of and was applied to Chriſt, even by the Jews themſelves. *Mark* 11. 9. *John* 12. 13.

* Mat. 21. 9. & 23. 39. Mar. 11. 9. Luke 19. 38. See Zech. 4. 7.

26 * Bleſſed *be* he *l* that cometh *m* in the Name of the LORD *n*: we have bleſſed you out of the houſe of the LORD *o*.

l We earneſtly pray that God would bleſs his perſon and government and all his enterprizes. *m* To wit, unto us, from whom he was long baniſhed; or unto the Throne; or from his Father into the World: the Meſſias, who is known by the name of him *that cometh or is to come*, as *Mat.* 11. 3. and 21. 9. *Luke* 7. 20. and 13. 35. *John* 12. 13. and of whom this very word is uſed, *Gen.* 49. 10. *Iſa.* 35. 4. He who is about to come, or will certainly come. *n* By command and commiſſion from him, and for his ſervice and glory. *o* We who are the Lords Miniſters attending upon him in his houſe, and appointed to bleſs in his Name, *Numb.* 6. 23. *Deut.* 10. 8. do pray for, and in Gods Name pronounce his bleſſing upon thee. So theſe are the words of the Prieſts.

† Heb. *The LORD is God, and hath ſhewed us* light; bind the ſacrifice with cords, *even* unto the horns of the altar *r*.

27 † God *is* the LORD *p* which hath ſhewed us light *q*; bind the ſacrifice with cords, *even* unto the horns of the altar *r*.

p God hath proved himſelf to be the Lord Jehovah by the accompliſhment of his promiſes. See the Notes on *Exod.* 6. 3. Or, as it is in the margent, *the Lord* or *Jehovah is God*, as it was ſaid upon another ſolemn occaſion and appearance of God, 1 *Kings* 18. 39. or, *is the mighty God*, as this Name of God ſignifies, and as he ſhewed himſelf to be by this his mighty and wonderful work. *q* Who hath cauſed light to ariſe out of darkneſs; who hath ſcattered our thick and dark clouds, and put us into a ſtate of peace and comfort and ſafety and happineſs; all which are frequently ſignified by *light* in the holy Scripture. Or, who hath diſcovered and will in due time ſend the Meſſias, who is called *the light of the Gentiles*, or *of the world*, or *of men*, *Iſa.* 42. 6. *John* 1. 4. and 8. 12. and 12. 35. 46. and by whom he will more clearly and full reveal his whole mind and will to us, *and tell us all things*, as the Jews expected, *John* 4. 25. who alſo will enlighten our dark mind by his Spirit. *r* Theſe words, as well as thoſe which go before them in this verſe, and thoſe which follow after them, *v.* 28. make the words of *David* unto the Prieſts, who had now bleſſed him in Gods Name, *v.* 26. And this bleſſing of God which you wiſh me, God hath already given me; and therefore in way of gratitude I will offer Sacrifices to him, which do you, O ye Prieſts, according to your Office, *bind to the horn of the Altar*: of which ſee *Exod.* 27. 2. Which horns are ſuppoſed by divers learned men to be made for this very uſe, that the beaſts ſhould be bound and killed there. And this may ſeem probable from *Exod.* 29. 11, 12. and *Levit.* 4. 7, &c. where we read that the beaſts were to be killed *by the doſe of the Tabernacle*, which was very near the Altar of Burnt-offerings, and then immediately part of their *blood* was to be put *upon the horns of the Altar*, and the reſt *poured out at the bottom of it*. Although theſe words may be thus rendred, *Bind* and bring (one pregnant word being put for two, as above *v.* 5. and in many other places of Scripture) *the ſacrifice with cords unto the horns of the Altar*, that it may be killed beſide it, and its blood put upon the horns after the manner. So they may be *Davids* words to his ſervants to go and bring one of his beaſts to be offered to God in his Name.

28 Thou *art* my God, and I will praiſe thee; *thou art* my God, and I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy endureth for ever.

PSAL. CXIX.

The ARGUMENT.

THe Author of this Pſalm was *David*; which I know none that deny; and of which there is no juſt reaſon to doubt. The ſcope and deſign of it is manifeſt, to commend the ſerious and diligent uſe, and the ſtedfaſt belief and the conſtant practice of Gods Word, as incomparably the beſt counſellor and comforter in the World, and as the only way to true bleſſedneſs. And this he confirmeth by his own example, which he propoſeth to them for their imitation; and he declareth the great and frequent experience which he had of its admirable ſweetneſs and manifold benefits in all conditions, and eſpecially in the times of his diſtreſſes. And becauſe it was an hard thing rightly to underſtand this Word in all its parts, and harder to put it in practice, he therefore intermixeth many prayers to God for his help therein, thereby directing and encouraging others to take the ſame courſe. And becauſe this Pſalm was very large, and the matter of it of greateſt importance, the Pſalmiſt thought fit to divide it into two and twenty ſeveral parts, according to the number of the Hebrew Letters, that ſo his might both prevent tediouſneſs, and fix it in the memory. It is further obſervable, that the Word of God is here diverſly called by the names of *Law*, *Statutes*, *Precepts* or *Commandments*, *Judgments*, *Ordinances*, *Righteouſneſs*, *Teſtimonies*, *Wa.* and *Word*. By which variety he deſigned to expreſs the nature and the great perfection and manifold parts and uſes of Gods Word. Which is called his *Word*, as proceeding from his mouth, and revealed by him to us; his *Way*, as preſcribed by him for us to walk in; his *Law*, as binding us to obedience; his *Statutes*, as declaring his Authority and Power of giving us Laws; his *Precepts*, as declaring and directing our Duty; his *Ordinances*, as ordained and appointed by him; his *Righteouſneſs*, as exactly agreeable to Gods righteous Nature and Will; his *Judgments*, as proceeding from the great Judge of the World, and being his Judicial Sentence to which all men muſt ſubmit; and his *Teſtimonies*, as it contains the witneſſes of Gods mind and will, and of mans duty. And there are very few of theſe 176 verſes contained in this Pſalm, in which one or other of theſe Titles is not found.

This Pſalm contains the commendation of Gods Word: Davids *love to it*: *A Prayer for Grace to carry himſelf according to it*: *With an account of Gods Law, Inſtitutions, Commandments, Teſtimonies, Precepts, Word, Promiſes, Ways, Judgments, Name, Righteouſneſs, Truth*, &c. *With a Prayer for help and aſſiſtance.*

ALEPH.

BLeſſed *are* the ‖ undefiled *a* in the way *b*, who walk in the law of the LORD *c*.

‖ Or, *the perfect* or *ſincere*, as this word properly and moſt frequently ſignifies; ſuch whoſe hearts and courſe of life agrees with their profeſſion. *b* Either, 1. in their way or courſe of life, which in Scripture is oft called a man's way: Or, 2. in the way of the Lord, as it ſeems to be explained by the next clauſe. *c* Who order their lives according to the rule of Gods Law or Word.

2 Bleſſed *are* they that keep *d* his teſtimonies *e*, *and that* † ſeek him *f* with the whole heart *g*.

d In mind and heart, that carefully and diligently obſerve. *e* The Precepts. For the reaſon of this and the other Titles of Gods Word, ſee the Argument or Preface to this Pſalm. *f* To wit, the Lord, expreſſed *ver.* 1. that ſeek his preſence and favour and acquaintance. *g* Sincerely, induſtriouſly and fervently, above all other things. This is oppoſed to hypocriſie and ſloth and lukewarmneſs in Religion.

3 They alſo do no iniquity *r*; they walk *s* in his ways *t*.

r Or, *are not workers of iniquity*, (i. e.) do not knowingly and reſolvedly and induſtriouſly and cuſtomarily continue in ſinful courſes. So this phraſe is underſtood *Job* 31. 4. and 34. 8. *Pſal.* 5. 5. and 6. 8. and 125. 5. *Prov.* 10. 29. *Luke* 13. 27. otherwiſe *there is not a juſt man upon earth that ſinneth not*, *Eccl.* 7. 20. *s* That is their conſtant practice, and the general courſe of their lives, which is commonly ſignified by *walking*, as *Pſal.* 1. 1. and every where. *t* In the paths which God hath preſcribed to them.

4 Thou haſt commanded *us* to keep thy precepts diligently *u*.

u Nor is it ſtrange that thy people do ſo exactly and diligently obſerve and practice thy precepts, becauſe they are commanded to do by thee their Sovereign Lord.

5 O that *x* my ways were directed *y* to keep thy ſtatutes!

x My deſires anſwer thy commands. *y* Or, *eſtabliſhed*, to wit, by thy Grace and Holy Spirit; for the direction of Gods word he had already.

6 Then ſhall I not be * aſhamed *z*, when I have reſpect *a* unto all thy commandments *b*.

z Either of my actions; or of my profeſſion of Religion; or of my hope and confidence in thy favour. When ſinners ſhall be aſhamed both here, *Rom.* 6. 21. and hereafter, *Dan.* 12. 2. Having the confidence of mine own integrity ſhall lift up my head with courage and *boldneſs* both before men, when they either accuſe or perſecute me; and before God *in the day of judgment*, as it is faid 1 *John* 4. 17. *d* A due and true reſpect, which implies high valuation, hearty affection, diligent ſtudy, and common practice. *b* So as not to be partial in my obedience, not to allow my ſelf in the practice of any known ſin, or in the neglect of any known duty.

7 I will * praiſe thee *c* with uprightneſs of heart *d*, when I ſhall have learned † thy righteous judgments *e*.

c (i. e.) Worſhip thee, one eminent duty of Gods worſhip being put for all, as is frequent in Scripture. *d* Or, *with a right mind*; or *heart*, in a right manner, ſo as may be acceptable to thee, and beneficial to my ſelf. *e* When by thy good Spirit I ſhall be more effectually inſtructed in the meaning of thy Word, which is the only rule of thy Worſhip; for want of a found knowledge whereof many perſons run into ſuperſtitious or erroneous practices.

8 I will keep thy ſtatutes *f*: O forſake me not utterly *g*.

f It is my full purpoſe to do ſo, whatſoever it coſt me. *g* Not totally and finally; for then I ſhall fall into the fouleſt ſins and greateſt miſchief. Not that he was contented to be forſaken in the leaſt degree, but this he more eſpecially deprecates, as he had great reaſon to do.

BETH.

9 Wherewithal ſhall a young man *h* cleanſe his way *i*? by taking heed *thereto* according to thy word *k*.

h Or, any man. But he names the *young man*, becauſe ſuch are commonly void of wiſdom and experience, heady and wilful and impatient of admonition, full of violent paſſions and ſtrong luſts, and expoſed to many and great temptations. *i* Reform his life, or purge himſelf from all filthineſs of fleſh and ſpirit. *k* By a diligent and circumſpect watch over himſelf, and the examination and regulation of all his actions by the rules of thy Word.

10 With my whole heart have I ſought thee *l*: O let me not wander *m* from thy commandments.

l Deny me not thy grace and aſſiſtance, which I have ſo ſincerely and earneſtly deſired, and laboured to obtain. *m* Heb. *do not make me to wander*, to wit, by leading me into temptation, by withdrawing thy grace, which is neceſſary to keep me from wandring.

11 * Thy word have I hid in mine heart *n*, that I might not ſin againſt thee *o*.

n I have not contented my ſelf with bare hearing or reading thy Word, but have received it in the love of it, have diligently pondered it, and laid it up in my mind and memory like a choice treaſure, to be ready upon all occaſions to counſel or comfort or quicken or caution me, as need requires. *o* That by a diligent and affectionate conſideration of thy precepts and promiſes and threatnings I might be kept from ſinful courſes, againſt which theſe are the beſt Antidote.

12 Bleſſed *art* thou *p*, O LORD: * teach me thy ſtatutes *q*.

p Thou art infinitely bleſſed, and moſt worthy of all bleſſing and praiſe, and therefore do thou bleſs me in teaching me, as it follows. Or, *Bleſſed be thou*. I bleſs and praiſe thee for that great bleſſing of thy Word, *v.* 11. *q* Both to know and to practice them better.

13 With my lips have I declared *r* all the judgments of thy mouth.

r If thou will teach me, I will teach others, as I have already done; and ſo thou ſhalt have glory, and others benefit by it.

14 I have rejoiced in the way of thy teſtimonies *s*, as * much *as* in all riches.

s In the ſtudy and practice of them.

15 I will * meditate in thy precepts *t*, and have reſpect unto *u* thy ways.

t I will diligently and ſeriouſly conſider the nature and deſign and extent of thy precepts, and eſpecially ſo far as they concern my own duty. *u* Or, *look unto* them, as workmen conſtantly and carefully look to their rule to guide themſelves by it.

16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

GIMEL.

17 Deal bountifully *v* with thy ſervant, *that* I may live *x*, and keep thy word *a*.

v I plead no Merit, but only thy free Grace and rich Mercy. *x* Safly and comfortably, in ſpight of all the attempts of mine enemies to take away my life. *a* I do not deſire Life that I may ſatisfie my own luſts, but that I may ſpend it in thy ſervice.

18 † Open thou mine eyes *b*, that I may behold * wondrous things out of thy law *c*.

b Enlighten my mind by the light of thy Holy Spirit, and diſpel all ignorance and errour. *c* Thoſe great and marvellous depths of Divine Wiſdom and Goodneſs, and thoſe profound Myſteries of Chriſt and of Gods Grace to mankind, and of that future and everlaſting ſtate, which are contained in Gods Law, and which were not to be known but by divine illumination, *Mat.* 16. 17. 1 *Cor.* 2. 11, 14. 2 *Cor.* 3. 14. and 4. 4, 6. *Eph.* 1. 17. eſpecially in the times of the Old Teſtament.

19 * I *am* a ſtranger *d* in the earth, hide not thy commandments *e* from me.

d Or, *ſojourner*. I am not here as in my home, but as a pilgrim travelling homeward in a ſtrange land: which calls for thy pity and help. That Law of Nature, which thou haſt planted in all mens minds, teacheth them to ſhew humanity to ſtrangers, and to direct travellers. Much more may this be expected from thee. *e* Which are my chief ſupport and guide in my pilgrimage.

20 * My ſoul breaketh *f* for the longing *that it hath* unto thy judgments *g* at all times.

f Fainteth, as it frequently doth, when a thing vehemently deſired is denied or delayed. Compare *Prov.* 13. 12. *g* To a more found knowledge and ſerious practice of them.

21 Thou haſt rebuked *h* the proud *i that are* ‖ curſed *k*, which do erre *l* from thy commandments.

h Or, *doſt rebuke*, (i. e.) ſeverely punith and deſtroy. And therefore I juſtly long for thy judgments, as for the love which I have to them, ſo for fear of thoſe terrible judgments which thou ſendeſt upon the deſpiſers of them. *i* Obſtinate and preſumptuous ſinners, who ſin with an high hand, and with contempt of God and of his Law, and of his Judgment; all which is the effect of pride. *k* That have the Curſe of God upon them, and upon all which they have or do: which is the depth of miſery. *l* Or, *wander*, knowingly and wilfully and maliciouſly, as proud ſinners uſe to do.

22 Remove from me reproach *m* and contempt, for I have kept thy teſtimonies *n*.

m Which I ſuffer unjuſtly and for thy ſake; as he elſewhere complains. *n* And therefore I am innocent from thoſe crimes for which they cenſure and reproach me. Or, and therefore thou wilt maintain mine honour and intereſt according to thy promiſe made to ſuch as keep thy teſtimonies, and I beg with ſome confidence that thou wilt do it.

23 Princes alſo did ſit *and* ſpeak *o* againſt me: *but* thy ſervant did meditate in thy ſtatutes *p*.

o Did ſpeak againſt me continually (*for ſitting* notes continuance) and when their fate upon their ſeats of Judicature, and when they ſate together in companies, entertaining one another with Diſcourſes. *p* All their Contumelies and Reproaches did not diſcourage nor divert me from the ſtudy, belief and practice of thy Word.

24 Thy teſtimonies alſo *are* my delight *q*, and † my counſellors *r*.

q My chief comfort under all their cenſures and perſecutions. *r* To teach me how to carry my ſelf under them.

DALETH.

25 My ſoul cleaveth unto the duſt *s*: quicken thou me *t* according to thy word *u*.

s I am in evident danger of preſent death, through the rage and power of mine enemies: I am like one laid in the grave without all hopes of recovery. So this phraſe is uſed *Pſal.* 22. 15. *t* Preſerve my life, or revive me and raiſe me out of the duſt by thy Almighty power. *u* According to thy promiſe.

26 I have declared my ways *x*, and thou heardeſt me: * teach me thy ſtatutes.

x My ſins, in way of confeſſion; and all my cares and fears and troubles and concerns, in way of humble petition to thee, as appears from Gods anſwer.

27 Make me to underſtand *y* the way of thy precepts *z*: ſo ſhall I talk of thy wondrous works *a*.

y More thoroughly and more practicably. Either, 1. The full mind and meaning of thy Precepts, which are exceeding broad, as he ſaith afterwards: Or, 2. The way wherein I may walk according to thy Precepts. *z* How to demean my ſelf in all the varieties of my condition, and in all my cares and actions. So as is moſt agreeable to thy precepts. *a* Even the wonders of the Law mentioned before, *v.* 18.

28 My ſoul † melteth *b* for heavineſs *c*: ſtrengthen thou me *d* according unto thy word.

b Like wax before the fire; it hath ſo ſtrength nor confidence left in it, but conſumeth or pineth away. *c* Through grief, partly for my extream danger and miſeries, and principally for my ſins, and thy wrath and terrors following upon them. *d* That ſo I may bear my burdens patiently and cheerfully, and vanquiſh all my temptations.

29 Remove from me the way of lying *e*; and grant me thy law graciouſly *f*.

e Or, *of falſhood*: Either, 1. The practice of lying and diſſembling and cheating, which is to take in Gods Court, and in the Courts of mor Princes; but I have NOT practiſed in my Courts. Or rather, 2. Every falſe way of Doctrine or Worſhip; Every falſe way he oppoſeth Gods Law in the next clauſe. And he juſtly prayeth to God to keep him from Apoſtacie, hereſie, ſlothfulneſs and ſuperſtition, becauſe his own corrupt Nature of it ſelf and without Gods Grace, was prone to thoſe errours, and not only theſe, but many hereſies did frequently ſlip into them. *f* Vouchſafe me to me an accurate knowledge and an intimate love of thy Word, and that I may conſtantly attend and adhere to it, and govern my life by it in all things.

30 I have choſen the way of truth *g*: thy judgments have I laid *before me h*.

g To wit, thy Word or Law, for my portion and the rule of my worſhip and whole life. *h* Or, *ſet before me*, as the Phraſe is fully expreſſed, *Pſal.* 16. 8. as a delightful object; or as a mark to aim at; or as a rule to direct me.

31 I have ſtuck unto thy teſtimonies *i*: O LORD, put me not to ſhame *k*.

i I have reſolutely perſiſted in the practice of thy precepts in ſpight of all temptations, reproaches, perſecutions and diſcouragements, to which I was expoſed in and for ſo doing. *k* Either, 1. By giving me over to Apoſtaſie or Tranſgreſſion, which will bring ſhame. Or rather, 2. By the diſappointment of my hopes and confidence in thoſe promiſes of the bleſſings of this life, as well as of the next, which thou haſt made to the obedient, of which I have made my boaſt.

32 I will run the way of thy commandments *l*, when thou ſhalt enlarge my heart *m*.

l I will obey thy Precepts with all readineſs, fervency and diligence. *m* Either, 1. When thou ſhalt bring me out of my preſent ſtraits or diſtreſſes. This indeed is called *enlarging*, as *Pſal.* 4. 2. and 18. 36. but never, to my remembrance, *the enlargement of the heart*. Or rather, 2. When thou ſhalt replenith my heart with more wiſdom, and love to, and delight in thee and thy Law; for this *enlargement of heart* in Scripture is aſcribed to wiſdom, 1 *Kings* 4. 29. and love, 2 *Cor.* 6. 11. and joy, *Iſa.* 60. 5. 6. When thou ſhalt knock off thoſe fetters of remaining corruption, and give me a more noble and generous diſpoſition towards thee, and inableſt me *with thy free Spirit*, as it is expreſſed *Pſal.* 51. 12. That *David* both owns his Duty, and aſcribs the abſolute neceſſity of Gods Grace to the performance of it.

HE.

33 Teach me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end *n*.

n Or, *that I may keep it*, &c. That I may perſevere; for Apoſtaſie proceeds from the want of a good underſtanding.

34 Give me underſtanding, and I ſhall keep thy law; yea, I ſhall obſerve it with my whole heart.

35 Make me to go *o* in the path of thy commandments; for therein do I delight *p*.

o By directing my mind into the right way, by inclining my will, and ſtrengthening my reſolution. *p* Forſake not him who delighteth in thee and in thy ſervice: and as thou haſt wrought in me to will, work in me alſo to do.

*Pſ. 141. 4. 36 * Incline my heart unto thy teſtimonies *q*, and not to coveteouſneſs *r*.

q To the love and practice of them. *r* Not to the inordinate love and deſire of riches. Which particular luſt he mentions, partly becauſe this luſt is moſt ſpreading and univerſal, and there is ſcarce any man who doth not deſire riches either for the love of riches, or upon pretence of neceſſity, or for the ſervice of pride or luxury, or ſome other luſt: partly becauſe this luſt is moſt oppoſite to Gods teſtimonies, and doth moſt commonly hinder men from receiving Gods Word, and from profiting by it. See *Matth.* 13. 22. *Luke* 16. 14. and partly becauſe this luſt is moſt pernicious, as being the root of all evil, 1 *Tim.* 6. 10. and is moſt miſchievous in Princes and Governours, ſuch as *Davids* was, and therefore in a ſpecial manner forbidden to them, *Exod.* 18. 21.

† Heb. make to paſſe. 37 † Turn away mine eyes from beholding vanity *s*: * Ver. 72. *and* quicken thou me in thy * way *t*.

s The vain things and luſts of this preſent evil world, ſuch as riches, honours, pleaſures: *from beholding* them, to wit, with admiration and inordinate affection: for ſuch a ſight of the eyes doth uſually affect the heart, and ſtir up mens luſts and paſſions. Of which ſee *Numb.* 15. 39. *Job* 31. 1. *Prov.* 4. 25. and 23. 5, 6. *Mat.* 5. 28. *t* As I deſire that I may be dull and dead in affections to worldly vanities; ſo, Lord, make me lively and vigorous and fervent in thy work and ſervice.

38 Stabliſh thy word *u* unto thy ſervant, who *is devoted* to thy fear.

u Confirm and perform thy promiſes as concerning the Kingdom, ſo alſo for the giving of gracious aſſiſtances, directions and comforts to thoſe that fear thee, of which number I am one.

39 Turn away my reproach *x* which I fear: for thy judgments *are* good *y*.

x Either, 1. for the ſhameful diſappointment of my hopes and confident boaſtings concerning the truth and certainty of thy promiſes: Or, 2. for my manifold ſinfings, and particularly for that ſhameful matter about *Uriah* and *Bathſheba*: Or, 3. for my inſtability in or apoſtacy from thy ways; which in reſpect of mine own weakneſs and folly, I have great cauſe to fear. *y* This may be a reaſon either, 1. why he prayed and hoped that God would turn away reproach from him, becauſe Gods Word and Statutes were good, and therefore it was not fit for any to ſuffer reproach in and for his diligent obſervation of them: Or, 2. why he feared reproach, becauſe he had, and feared he might hereafter, tranſgreſs thoſe judgments or ſtatutes of God which were and he very well knew to be *good*, (i. e.) juſt and holy and excellent, and therefore it was a ſhameful thing to violate them.

40 Behold, I have longed after thy precepts *z*: quicken me *p* in thy righteouſneſs *q*.

z After a more ſolid knowledge and conſtant performance of thy precepts. *p* Do thou preſerve and maintain both my natural and ſpiritual life. *q* According to thy juſtice or faithfulneſs, which obligeth thee to make good thy promiſes.

VAU.

41 Let thy mercies come alſo unto me *r*, O LORD, * Ver. 49. *even* thy ſalvation according to thy * word.

r Let promiſed mercies be performed to me.

‖ Or, *ſo ſhall I anſwer him that reproacheth me.* 42 ‖ So ſhall I have wherewithal to anſwer him that reproacheth me *s*: for I truſt in thy word *t*.

s That chargeth me with folly for my piety and truſt in thy promiſes. *t* Or, *becauſe I truſt*, &c. This was the matter of their reproach.

43 And take not the word of truth utterly out of my mouth *u*; for I have hoped in thy judgments *x*.

t Do not deal ſo with me, that I ſhall be altogether aſhamed to mention thy word, which I have ſo often affirmed to be a word of truth and infallible certainty, of which I have often made my boaſt. *u* Either in thy word and promiſes, or in thy judicial adminiſtrations and government of the world, which as it is matter of terrour to the wicked, ſo it is matter of comfort and hope to me.

44 So ſhall I keep thy law continually *y*, for ever and ever.

x So ſhall I be obliged and encouraged to the conſtant and perpetual ſtudy and obſervation of thy Laws.

† Heb. at Large. 45 And I will walk † at liberty *y*: for I ſeek thy precepts.

y Or, *I ſhall walk at large*, as it is in the margent; I ſhall be delivered from all my preſent ſtraits both of the outward and inward man, and enjoy great freedom and comfort in thy ways.

46 I will ſpeak of thy teſtimonies alſo before kings *z*, and will not be aſhamed.

z Who commonly entertain all godly diſcourſes with ſcorn and contempt.

47 And I will delight my ſelf in thy commandments *a* which I have loved.

a Whereas other Princes place their delight in the glories and vanities of this World, and the ſtudy and practice of Religion it generally irkſom and loathſom to them, thy Law ſhall be my chief delight and recreation.

† Gen. 13. 15. 48 * My hands alſo will I lift up *b* unto thy command- * Exod. 33. ments which I have loved: and I will meditate in thy ſtatutes *c*.

b To lay hold upon them, to receive and embrace thy precepts and promiſes by faith and love, and chearfully and vigorously to put them in practice: for as the *hanging down of the hands* is a geſture of ſloth and liſtleſneſs, as 2 *Chron.* 15. 7. and elſewhere; ſo *the lifting up of the hands* is the poſture of a man entring upon action, as *Gen.* 41. 44. 2 *Sam.* 20. 21. *c* My deepeſt thoughts, as well as my hands, ſhall be exerciſed in them.

ZAIN.

49 Remember the word *d* unto thy ſervant, upon which thou haſt cauſed me to hope *e*.

d Thy promiſes. *e* By thy command requiring it of me, and by thy grace working it in me.

50 This *f* is my comfort in my affliction: for thy word hath quickned me *g*.

f To wit, thy word, as is evident both from the foregoing and following words. *g* Hath preſerved my life in manifold dangers, and hath revived and cheared my ſpirit.

51 The proud have had me greatly in deriſion *h*: yet have I not declined from thy law.

h For my godlineſs and truſt in thy word, as the following words imply.

52 I remembred thy judgments of old *i*, O LORD, and have comforted my ſelf.

i The former and ancient diſpenſations to the children of men in puniſhing the ungodly, and protecting and delivering thy faithful ſervants, whoſe experience is my encouragement.

53 Horrour *k* hath taken hold upon me, becauſe of the wicked that forſake thy law *l*.

k A mixed paſſion made up of indignation at their perſons as inſul, and abhorrency of their ſins, and dread and ſorrow at the conſideration of the judgments of God coming upon them. *l* For the diſhonour which they bring to God, the ſcandal and miſchief to others, and their own certain ruine.

54 Thy ſtatutes have been my ſongs *m* in the houſe of my pilgrimage *n*.

m The matter of my ſongs, my delight and recreation. *n* Either, 1. in this preſent world, which I do not own for my home, wherein I am a ſtranger and pilgrim, as all my fathers were, *Pſal.* 39. 13. comp. *Gen.* 47. 9. Or, 2. in mine exile and in the wildernеſſes and other places where I have been oft forced to wander, when I was baniſhed from all my friends, and from the place of thy Worſhip, and had no other ſupport or comfort but the remembrance of thy ſtatutes.

55 I have remembred thy Name *o*, O LORD, in the night *p*, and have kept thy law *q*.

o Thy holy Nature and Attributes, thy bleſſed Word, and thy wonderful Works: all which come under the title of Gods *Name*. *p* When darkneſs cauſeth fear in others, I took pleaſure in remembring thee; and when others abandon all buſineſs, and wholly give themſelves up to reſt and ſleep, my thoughts and affection were working towards thee. *q* This was the fruit of my ſerious remembrance of thee.

56 This *r* had, becauſe I kept thy precepts *s*.

r This comfortable and profitable remembrance and contemplation of thy name and ſtatutes, of which he ſpoke ver. 54, 55. *s* Which if I had wilfully and wickedly broken, the remembrance of theſe things would have been ſad and frightful to me, as now it is comfortable, becauſe I kept them.

CHETH.

57 * *Thou art* my portion *t*, O LORD; I have * Pſal. 142. ſaid *u*, that I would keep thy words.

t Whereas other men place their portion and happineſs in worldly things, I have choſen thee for my portion and chief treaſure, as he ſaid *Pſal.* 16. 5. and 73. 26. and thou haſt an all-ſufficient and an excellent portion for me. *u* I have not only purpoſed it in my own heart, but have profeſſed and owned it before others, and I do not repent of it.

58 I intreated thy † favour *x* with *my* whole heart: † Heb. be merciful unto me according to thy word. the face.

x Thy gracious preſence and merciful aſſiſtance, as it follows.

59 I thought on my ways *y*, and turned my feet unto thy teſtimonies *z*.

y I ſeriouſly conſidered both my former counſels and courſes, that I might be humbled for my paſt errours, and might now amend them, and my duty in all my future actions. *z* And finding that my feet had too often ſwerved from thy rule, I turned them to it. And although the ways of ſinful pleaſure and aduantage were preſented to my mind, yet I rejected them, and turned my ſelf wholly to thy ways.

60 I made haſte, and delayed not *a* to keep thy commandments.

a Being fully convinced of the neceſſity and excellency of obedience, I preſently reſolved upon it, and immediately put it in execution.

61 The ‖ bands of the wicked have robbed me *b*: ‖ Or, *but* I have not forgotten thy law. *troops*

b Or, *made a prey of me*: done me many injuries, for my reſpect to thy Law.

62 At midnight I will riſe *c* to give * thanks unto thee: * Ver. 164. because of thy righteous judgments *d*.

c Out of my bed to praiſe thee in a ſolemn manner; not being contented with thoſe ſhort ejaculations which he might have uſed lying in his bed. *d* (i. e.) Laws, which are ſo uſeful to direct and comfort me.

63 I *am* * a companion of all *them* that fear thee, * Psal. 119. 74. and of them that keep thy precepts.

e Not excepting the pooreſt and meaneſt, whoſe ſociety other Princes diſdain.

64 The

64 The earth, O LORD, is full of thy mercy *f*: teach me thy ſtatutes *g*.

f Thou doſt ſatisfie the juſt deſires and neceſſities of all men and all creatures with the fruits of thy goodneſs. *g* The generality of other men chiefly deſire the bleſſings of this life; but, Lord, give me thy ſpiritual bleſſings, the ſaving knowledge, love and practice of thy Law.

TETH.

65 Thou haſt dealt well with thy ſervant, O LORD, according unto thy word.

Or, good- neſs, or bounty, as Pſal. 119. 68. and elſewhere ſo Or. 66 Teach me ‖ good judgment *h* and knowledge *i*: for I have believed thy commandments *k*.

h Whereby I may rightly diſcern between truth and falſhood, good or evil, between the mind of God, and my own or others inventions; that ſo I may be kept from thoſe miſtakes and errours in which many are involved, that I may truly judge what thy Law requires or permits, and what it forbids. Heb. *the goodneſs of taſte*, an experimental ſenſe and reliſh of divine things. Comp. *Pſal.* 34. 8. *i* A ſpiritual and experimental knowledge. And *judgment* or *taſte* and *knowledge* may, by an uſeful Figure called Hendiadys, be put for *judicious* or *ſolid* or *practical knowledge*. *k* I have believed the divine authority of them, and the truth and certainty of thoſe promiſes and threatnings which thou haſt annexed to them.

Ver. 71. *Heb.* 5. 67 * Before I was afflicted I went aſtray *l*: but now have I kept thy word.

l As men generally do in their proſperity. See *Deut.* 32. 15. *Pſal.* 73. 4, 5, 6, &c. *Prov.* 1. 32. *Jer.* 22. 21.

68 Thou *art* good *m*, and doſt good *n*: teach me thy ſtatutes *o*.

m Gracious and bountiful in thy nature. *n* To all men, both good and bad, *Mat.* 5. 45. and in all things, yea even when thou afflicteſt. *o* Which is the good that I deſire above all things.

Heb. ſmeared ſo I will keep thy precepts *q* with *my* whole heart. 69 The proud have † forged a lie *p* againſt me: but

p A ſlander, charging me with hypocriſie towards God, and rebellion againſt my Prince. *q* My practice ſhall confute their calumnies.

70 Their heart is as fat as greaſe *r*: *but* I delight in thy law *s*.

r The ſenſe is, either 1. they are ſtupid and inſenſible and paſt feeling, not affected either with the terrours or comforts of Gods word. So the like phraſe is uſed *Iſa.* 6. 10. comp. with *John* 12. 40. or 2. they proſper exceedingly, and are even glutted with the wealth and comforts of this life. *s* But I do not envy them their jollity, and I have as much delight in Gods Law, as they have in worldly things.

71 *It is* good *t* for me that I have been afflicted, that I might learn thy ſtatutes *v*.

t Neceſſary and greatly beneficial. *v* He repeats what in effect he ſaid before, *v.* 67. partly to intimate the certainty and importance of this truth, and partly becauſe it is a great Paradox to worldly men, who generally eſteem afflictions to be evil, yea the worſt of evils.

Pſal. 119. 10. Prov. 3. 11. 72 * The law of thy mouth *is* better unto me *u*, than thouſands of gold and ſilver.

u Not only thy promiſes, but even thy preceepts, which are ſo unpleaſant and hard to ungodly men, to me they are more deſirable and more needful and profitable, becauſe they do not only give me abundant ſatisfaction and comfort in this life, but alſo they conduct me with ſafety and delight unto that eternal and moſt bleſſed life, where gold and ſilver bear no price.

Job 10. 8. *JOD.*

73 * Thy hands have made me and faſhioned me: give me underſtanding that I may learn thy commandments *x*.

x I am thy Creature, and therefore obliged to ſerve and obey thee with all my might; which that I may do aright I beg thy inſtruction or aſſiſtance. Or, thou haſt made me once, make me a ſecond time, and renew thy decayed image in me, that I may know and ſerve thee better, and that as I was made by thee, ſo I may be guided by thy Grace to ſerve and glorifie my Creator.

Ver. 77. 74 * They that fear thee, will be glad *y* when they ſee me *z*: becauſe I have hoped in thy word *a*.

y Partly for my ſake, of whoſe innocency and piety they are convinced, and therefore ſympathize with me: and partly for their own ſakes, both for the encouragement they have by my example to truſt in God, and for the manifold benefits, both ſpiritual and temporal, which they expect from my government. *z* To wit, alive and in ſafety, notwithſtanding all the force and malice of mine enemies, and advanced to the Kingdom. *a* In thy promiſe, and have not been diſappointed of my hope, which is a great confirmation of their faith and hope in God, that they ſhall obtain all the good things which God hath promiſed them.

Heb. righteouſneſs. *Pſal. 119. 138.* 75 I know *b*, O LORD, that thy judgments *c* are † right, and *that* thou in faithfulneſs *d* haſt afflicted me.

b By the convictions of my own Conſcience, and by experience. *c* (i. e.) Thy corrections, as the next clauſe explains this. *d* In purſuance of thy promiſes, and in order to my good, that by my afflictions thou mightеſt purge me from thoſe ſins which might provoke thy wrath againſt me, and prepare me for a better adminiſtration, and more laſting and comfortable enjoyment of my Kingdom.

Heb. to comfort. 76 Let, I pray thee, thy merciful kindneſs be † for thy comfort, according to thy word *e* unto thy ſervant.

e Yea in judgment remember mercy, and give me that comfort and aſſiſtance in, and that deliverance out of my troubles, which thou haſt promiſed me.

77 Let thy tender mercies come unto me, that I *may* live *f*: for thy law *is* my delight *g*.

f That I may be preſerved from that violent and untimely death which mine enemies deſign to bring upon me. *g* I humbly beg and expect thy protection, becauſe I am thy faithful ſervant.

78 Let the proud be aſhamed, for they deale perverſly with me *h* without a cauſe; *but* I will meditate in thy precepts *i*.

h Heb. *they have perverted me*, either by their Calumnies, whereby they have put falſe and perverſe conſtructions upon all my words and actions; or by endeavouring to overthrow and deſtroy me, or to turn me out of the way of thy precepts. *i* All their wicked attempts againſt me ſhall never drive me from the ſtudy and love and practice of thy precepts.

79 Let thoſe that fear thee, turn unto me *k*, and thoſe that have known *l* thy teſtimonies.

k Either, 1. turn their eyes to me as a ſpectacle of Gods wonderful mercy: Or rather, 2. turn their hearts and affections to me, which have been alienated from me, either by the artifices and calumnies of my adverſaries, or by my own raſh and long diſtruſts, which made them prone to think that either I had deceived them with falſe pretences, or that God for my ſins had utterly forſaken me. Which doubtleſs was a very grievous burden to *David*, who had a far greater eſteem and affection for ſuch perſons, than for all other men, and deſired above all things to ſtand right in their opinions. *l* (i. e.) Loved and practiſed them; as words of knowledge are oft uſed.

80 Let my heart be † found *m* in thy ſtatutes; that I † Heb. ſincere. be not aſhamed *n*.

m Heb. *perfect* or *entire*, that I may love and obey them ſincerely, conſtantly and univerſally. *n* To wit, for my ſins, which are the onely juſt cauſes of ſhame, and for the diſappointment of my hopes following upon them.

CAPH.

81 * My ſoul fainteth *o* for thy ſalvation: *but* I hope * Pſ. 84. 2. in thy word.

o With longing deſire and earneſt expectation and hope deferred, and hitherto diſappointed.

82 * Mine eyes fail *p* for thy word, ſaying, When * Ver. 123. wilt thou comfort me!

p With looking hither and thither, and to thee for help.

83 For I am become like a bottle in the ſmoke *q*: *yet* do I not forget thy ſtatutes.

q Hung up in a ſmoaking Chimney. My natural moiſture is dryed and burnt up, I am withered and deformed and diſpoſed, and my cafe grows worſe and worſe every day.

84 How many *are* the days *r* of thy ſervant? when wilt thou execute judgment on them that perſecute me?

r Either, 1. the days of my life, as the word *days* is commonly uſed *Gen.* 6. 3. *Job* 7. 1, 6. *Pſal.* 39. 5, 6. I have but a little while to live in the world; give me ſome reſpite before I die, and help me ſpeedily, otherwiſe it will be too late: Or rather, 2. the days of my miſery, as the next clauſe implies, and as *days* are taken *Pſal.* 37. 13. and 116. 2. and elſewhere. How long, Lord, ſhall my miſeries laſt? for ever?

85 * The proud have digged pits for me *s*, which *are* * Pſ. 35. 7. not after thy law.

s Have fought to deſtroy me by deceit and treachery, as well as by violence. *t* Either, 1. which men have no reſpect to thy Law, which forbids ſuch things. Or rather, 2. which thing, to wit, to dig pits for me, an innocent and juſt man, is not agreeable to thy Law, but directly contrary to it.

86 All thy commandments *are* † faithful *u*: they per- † Heb. ſecute me wrongfully; help thou me. faithful.

u They are in themſelves moſt juſt and true, and they require juſtice and faithfulneſs from men, promiſing many bleſſings to thoſe that perform it, and ſeverely forbid all fraud and falſeneſs, threatning grievous puniſhments to thoſe that uſe it, and ſuch promiſes and threatnings are true, and ſhall certainly be executed.

87 * They had almoſt conſumed me upon earth * Ver. 109. and 141. *x*: but I forſook not thy precepts.

x As to my preſent life and all my happineſs upon earth, where by he implies that his immortal Soul and eternal happineſs in Heaven, of which he ſpeaks, *Pſal.* 16. 11. and 17. 15. and elſewhere, was ſafe and out of their reach.

88 Quicken me after thy loving kindneſs; ſo ſhall I keep *y* the teſtimony of thy mouth.

y Heb. *and I will keep.* I will teſtifie my gratitude to thee by my obedience.

LAMED.

89 * For ever, O LORD, * thy word is ſetled in * Pſ. 89. 2. heaven *z*. *Ver. 152.

z Although many things happen upon earth which ſeem contrary to thy word, and at which men take occaſion to queſtion the truth of thy word, yet in Heaven it is ſure and certainly true. *In heaven*, either 1. with thee in thy heavenly habitation, or in thy breaſt: as thy Nature is unchangeable, ſo thy Word is infallible. Or rather, 2. in the heavenly bodies, which are not ſubject to thoſe changes and decays which are in this lower world, but conſtantly continue the ſame in their ſubſtance and order and courſes, and this by vertue of that Word of God by which they were made and eſtabliſhed in this manner; and therefore Gods Word delivered to his people upon earth, which is of the ſame nature, muſt needs be of equal certainty and ſtability. This ſenſe beſt ſuits with the following verſes, and with other Scriptures wherein the certainty

150 They draw nigh *m* that follow after miſchief: they are far from thy law *n*.

m To wit, to me, or againſt me, as *Pſal.* 27. 2. they are at hand and ready to ſeize upon me. *n* They caſt away far from them all thoughts of and reſpect to thy Law, which forbids ſuch wicked practices.

151 Thou *art* near, O LORD: and all thy commandments *p are* truth.

o To me. Thou art as ready and preſent to ſuccour me, as they are to moleſt me. *p* Conſidered with the promiſes and threatnings, which are frequently annexed to them. Or, the promiſes, as this word ſeems to be uſed, *Pſal.* 111. 7. and elſewhere in this *Pſalm.* And God is ſaid to *command* not onely his precepts or the obſervation thereof, but alſo his *Covenant*, *Pſal.* 105. 8. and 111. 9. which is a collection or body of the promiſes; and his *loving kindneſs*, *Pſal.* 42. 8. which is the fountain of the promiſes; and his *bleſſing*, *Pſal.* 133. 3. which is the fruit of his promiſes; and *deliverances*, 44. 4. which are the things promiſed. And therefore it is not ſtrange if the promiſes be ſometimes called *Commandments*.

† Heb. *I know of old from thy precepts.* So Gr. ver. 89. Pſ. 111. 7, 8

152 † Concerning thy teſtimonies, I have known of old *q*, that thou haſt founded them for ever *r*.

q By my own long experience, ever ſince I arrived at any knowledge in thoſe matters. *r* That thou haſt eſtabliſhed them upon ſure and everlaſting foundations.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

* Pſ. 35. 1. Mich. 7. 9. 154 * Plead my cauſe, and deliver me: quicken me according to thy word.

155 Salvation is far from the wicked: for they ſeek not thy ſtatutes *s*.

s And therefore on the contrary I truſt that thou wilt ſave me becauſe I do ſeek them. My wicked enemies ſhall certainly be deſtroyed, by which means I ſhall be delivered.

‖ Or, *many.* 156 ‖ Great *are* thy tender mercies, O LORD: quicken me according to thy judgments *t*.

t According to the manner of thy adminiſtrations towards thy people, as 119. 149.

157 Many *are* my perſecutors, and mine enemies; *yet* do I not decline from thy teſtimonies *u*.

u Though they tempt me to do ſo, and perſecute me becauſe I will not do it.

158 I beheld the tranſgreſſors *x*, and was grieved, be cauſe they kept not thy word.

x I obſerved and conſidered their ungodly courſes.

* Ver. 132. 159 Conſider how * I love thy precepts *y*: quicken me, O LORD, according to thy loving kindneſs.

y Which was the cauſe of my grief for their violation of them.

† Heb. *The beginning of thy word is* ever. * every one of thy righteous judgments endureth for ever.

160 † Thy word *is* true *from* the beginning *z*: and

z Either from the beginning of the world: or ever ſince thou haſt revealed thy mind by thy word to the ſons of men; all thy words have been found to be true and certain, and ſo they will be to the end of the world, as is implied in the next clauſe. Or, as it is in the margent, *the beginning* (or, as others render it, *the ſumme*, as this very word is uſed, *Exod.* 30. 12. *Numb.* 26. 2. and 31. 26. to wit, the whole of it, there is not the leaſt part of it, which is not ſo) *of thy word is true.*

* Ver. 89.

SCHIN.

161 Princes *a* have perſecuted me without a cauſe: but my heart ſtandeth in awe of thy word *b*.

a Who had power to do it, and who ought to have uſed their authority to proteſt me whom they knew to be innocent and injured. *b* But I feared thine offence and diſpleaſure more than their wrath.

162 I rejoice at thy word, as one that findeth great ſpoil.

163 I hate and abhor lying *c*: *but* thy law do I love.

c Or, *falſhood*, either 1. in my ſpeech and actions; all hypocriſie and deceit, which is the common practice of mine enemies: and of all godleſs Politicians: or, 2. in doctrine and worſhip, as this word ſeems to be uſed v. 29. becauſe both there and here it is oppoſed to Gods *Law*.

* Ver. 62. 164 * Seven times *d* a day do I praiſe thee: becauſe of thy righteous judgments.

d Many times; that definite number being oft taken indefinitely, as *Levit.* 25. 28. and elſewhere.

† Heb. *they ſhall have no ſtumbling block.* Pr. 22. 5. 165 Great peace *e* have they *f* which love thy law, and † nothing ſhall offend them *g*.

e Either outward proſperity and happineſs, which God in his Law hath expreſly promiſed to good men; or at leaſt inward peace, ſatisfaction and tranquillity of mind, ariſing from the ſence of Gods love to them and watchful care over them in all the concerns of this life and of the next. *f* Heb. *is to them*, or, ſhall be *to them*; for the Verb being not expreſſed, it may be underſtood either way. Although they may meet with ſome diſturbances, yet *their end ſhall be peace*, as is ſaid *Pſal.* 37. 37. *g* Heb. *they ſhall have no ſtumbling block*, to wit, ſuch at which they ſhall ſtumble and fall into miſchief and utter ruine, as ungodly men have, before whom God doth oft lay ſtumbling blocks or occaſions of ſin and deſtruction, as it is affirmed by God himſelf, *Jer.* 6. 21. *Ezek.* 3. 20. *Rom.* 9. 33. out of *Iſa.* 8. 14.

* Gen. 49. 18. 166 * LORD, I have hoped for thy ſalvation, and done thy commandments *h*.

h Thus performing the condition which thou haſt required, I juſtly and confidently hope for thy mercy promiſed.

167 My ſoul hath kept thy teſtimonies, and I love them exceedingly *i*.

i I have not onely obeyed thy commands, which an hypocrite may ſometimes and in part do for worldly ends, but I have done it with my very ſoul, and from an hearty love to them.

168 I have kept thy precepts and thy teſtimonies: for *k* all my ways * *are* before thee.

* Or, *are.*

k Or, *becauſe*. This is added either, 1. as the reaſon or motive of his obedience, which was the conſideration of Gods Omniſcience, and his deſire to approve himſelf and his ways to God: or, 2. as a proof and evidence of it. Whereas this and all his former profeſſions of his piety were charged by his enemies with deep hypocriſie, and might ſeem to favour of pride and vain-glory, here in the cloſe of them he makes a ſolemn appeal to that God, who knew his heart and all his ways, and whether theſe things were not true and real; which if they were not, he tacitly imprecates Gods judgment upon himſelf.

TAU.

169 Let my cry come near before thee *l*, O LORD: give me underſtanding *m* according to thy word.

l Which at preſent thou ſeemeſt to *ſhut out*, as the Church complained, *Lam.* 3. 8. *m* Whereby I may both know and perform my duty in all particulars.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 * My lips ſhall utter praiſe, when thou haſt taught me thy ſtatutes.

* Ver. 7.

172 My tongue ſhall ſpeak *n* of thy word, for all thy commandments *p are* righteouſneſs.

n Heb. *ſhall pour forth* freely and abundantly like a fountain. *o* In praiſe of it, for its righteouſneſs, as it here follows, its truth and purity and other excellencies. *p* Even thoſe which to men of corrupted minds ſeem harſh and unjuſt.

173 Let thine hand help me: for * I have choſen thy precepts *q*.

* Or, *for.* Heaſ.

q For my guide and companion and chief joy and treaſure.

174 I have longed for thy ſalvation *r*, O LORD: and thy law *is* my delight.

r Either, 1. for deliverance from my preſent ſtraits and calamities, that I may ſerve thee with more freedom, and may glorifie thy Name in a more ſolemn and publick manner: or, 2. that thou wouldeſt compleatly ſave me, not onely from my outward preſſures, but alſo from my ſins, from my dulneſs and deadneſs in thy ſervice, from all inclinations and temptations to Apoſtaſie and impiety, and from my other indiſpoſitions and corruptions, againſt which he prayeth in divers parts of this Pſalm; and that at laſt thou wouldeſt crown me with eternal Salvation in thy Kingdom, which it is apparent that *David* did believe and expect, and hath been already proved from divers paſſages of this Book.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy judgments *s* help me.

s Either, 1. thy providential diſpenſation whereby thou judgeſt and ruleſt the world, puniſhing the wicked, and protecting and delivering the godly. Or, 2. thy word or teſtimonies, as this word moſt commonly ſignifies in this Pſalm, which are the onely ground of my hope in help.

176 I * have gone aſtray like a loſt ſheep *t*, ſeek thy ſervant *u*: for I do not forget thy commandments.

* Iſa. 53. 6. Luke 15.

t This is meant either, 1. of ſinful errours. I have too often ſwerved from the path of thy precepts through mine own infirmity, or the power of temptation: or, 2. of penal errours. I have been baniſhed by the power and tyranny of mine enemies from all my friends and relations, and, which is far worſe, from the place of thy worſhip and preſence, and forced to wander hither and thither, hiding my ſelf in mountains and caves and woods, expoſed to a thouſand ſtraits and dangers. *u* As the ſhepherd doth his wandring ſheep, and bring me back into thy fold.

PSAL. CXX.

The ARGUMENT.

THis *Pſalm* ſeems to have been compoſed, either, 1. by *David* in the time of his perſecution by *Saul*, when he was expoſed both to the ſwords and to the calumnies of his enemies; of which two evils he complains in this *Pſalm*: or, 2. by ſome other holy Prophet in a time of the Churches perſecution.

A ſong * of degrees *a*.

* Or, *of aſcents*

a Or, *of aſcents*, as others render it, and as the word properly ſignifies. This title is given to this and to the fourteen following Pſalms; concerning the reaſon whereof there are divers conjectures, the chief of which are theſe; either, 1. becauſe of the excellent matter of them, as eminent perſons are called *men of high degree*, 1 *Chron.* 17. 17. For in them are contained, as learned men have obſerved, many doctrines or inſtructions of great uſe and importance, and thoſe delivered with extraordinary brevity and elegancy: or, 2. becauſe they were ſung upon the fifteen degrees of ſtairs of the Temple, which the Jewiſh Writers mention, or, at leaſt, upon ſome high places: or, 3. becauſe they were ſung with a very loud voice: or, 4. becauſe they were ſung by the Jews when they returned from *Babylon* and went up to *Jeruſalem*. Which ſome judge the more probable, becauſe it ſuits with the order of theſe Pſalms; whereof the firſt was to be uſed by them when they were preparing for their departure, and ſuffered delays in it from the calumnies of their enemies; the ſecond, in their journey; the third, upon their arrival at *Jeruſalem*; the fourth, after the building of the City and Temple, &c. And although one of theſe Pſalms is aſcribed to *David*, and another to *Solomon*, yet theſe alſo, as well as the reſt, might be appli d to this uſe; and ſo might this Pſalm alſo, though *David* firſt compoſed it upon another occaſion: or, 5. from ſomething which was peculiar in them either in the Poetry or in the manner of ſinging them. But theſe things being now loſt and unknown, not onely to Chriſtians, but even to the Jews themſelves, we muſt be contentedly ignorant of this as well as of moſt other Titles of the Pſalms; and the rather, becauſe they do not at all concern the matter, nor are they neceſſary to the underſtanding of them.

1 IN * my diſtreſs I cried unto the LORD, and he heard me.

* Or, *When*

2 Deliver my ſoul, O LORD, from lying lips *b*, *and* from a deceitful tongue *c*.

b From the unjuſt cenſures and malicious ſlanders of mine enemies, who traduce me as an egregious hypocrite, as a rebel and traitor. *c* Which covereth miſchievous deſigns with pretences of kindneſs.

Or, *What ſhall be given unto thee? or what ſhall be done unto thee?* 3 ‖ What ſhall be given unto thee *d*? or what † be done unto thee, thou falſe tongue?

d Whoſoever thou art who art guilty of theſe practices. He applies himſelf ſeverally to the conſciences of every one of them. Or, he deſigns *Doeg* or ſome other perſon in *Sauls* Court eminent for this wickedneſs. The ſence may be this, It is true, thou doſt me ſome miſchief. But what benefit doſt thou get by it, if all thy accounts be caſt up? For although thou mayſt thereby obtain ſome favour and advantage from *Saul*, yet thou wilt aſſuredly bring upon thy ſelf the curſe and vengeance of God; and then thou wilt be no gainer by the bargain. And to do miſchief to another without benefit to thy ſelf, is an inhumane and diabolical wickedneſs.

Or, *It is ſharp arrows* 4 ‖ Sharp arrows of the mighty, with coals of juniper *e*.

e So this verſe contains an anſwer to the queſtion in v. 3. and declares the ſinderers recompence: which is the wrath and vengeance of the mighty God, which in Scripture, and particularly in this Book, is oft compared to *arrows*, as *Pſal.* 7. 13, 14. &c. and here to *arrows of the mighty*, (i. e.) ſhot by the hands of a ſtrong man; and to *coals*, *Pſal.* 140. 10. and here to *coals of juniper*, which being kindled burn very fiercely and retain their heat for a long time. And the Pſalmiſt may poſſibly expreſs it in theſe words, to theſe the ſuitableneſs of the puniſhment to the ſin; as thy tongue ſhoots arrows, for ſo calumnies are called *Pſal.* 57. 4. and 64. 3.) and kindles coals, ſo thou ſhalt bring Gods arrows and coals kindled by the fire of his wrath upon thy ſelf. But according to the other Tranſlation, which is in the margent, this is a further declaration of the ſin of calumny. Though, all things conſidered, it doth thee no good, yet it doth others much hurt, to whom it is like *ſharp arrows*, &c.

5 Wo is me, that I ſojourn in Meſech; *that* I dwell in the tents of Kedar *f*.

f Meſech and *Kedar* are two ſorts of people oft mentioned in Scripture, and reckoned amongſt the heathen and barbarous Nations. But their names are not here to be underſtood properly, for we do not read that either *David*, or the Iſraelites in the Babyloniſh Captivity dwelt in their lands) but onely Metaphorically, as the ungodly Iſraelites are called *Sodom* and *Gomorrah*, *Iſa.* 1. 10. and *Amalek* and *Hittites*, *Ezek.* 16. 3, 45. and as in common ſpeech among us, men of an evil character are called *Turks* or *Pagans*. And ſo he explains himſelf in the next verſe by this deſcription of them, *him* or *them that hated peace*, although *David* fought peace with them, v. 7. And ſo he ſpeaks either, 1. of the Philiſtins, among whom he ſojourned for a time. But he did not ſeek peace with them, but fought their ruine, as the event ſhewed; nor did they wage war againſt him, whilſt he lived peaceably among them. Or rather, 2. the Courtiers and Souldiers of *Saul*, and the generality of the Iſraelites, who to curry favour with *Saul*, fought *David's* ruine, and that many times by treachery and pretences of friendſhip; of which he oft complains in this Book; whom as he elſewhere calls *Heathen*, as *Pſal.* 9. 5. and 59. 5. it is not ſtrange if he compares them here to the ſavage *Arabians*. And amongſt ſuch perſons *David* was oft forced to ſojourn in *Saul's* time; and with them he fought peace by all ways poſſible, but they hated peace, and the more he purſued peace, the more eagerly did they proſecute the war, as it here follows.

6 My ſoul hath long dwelt with him that hateth peace.

He, *or, a man of peace* 7 *I am* ‖ *for* peace: but when I ſpeak, they *are for* war.

PSAL. CXXI.

The ARGUMENT.

THe matter of this *Pſalm* ſufficiently ſheweth, that the Pſalmiſt was conflicting with great difficulties and oppoſitions, and looking hither and thither for help, as men in ſuch caſes uſe to do, and then turning his eyes to God and his Providence, and encouraging himſelf by Gods promiſes made to his people.

A ſong of degrees.

Or, *ſhall lift up*	*The Pſalmiſt ſheweth that the great ſafety of the godly is from the*
mine eyes	*Lord*, 1——5. *who keepeth them, in their out-goings and in-comings*
from whence cometh my help?	*from all evil*, 6—8.

1 ‖ I Will lift up mine eyes unto the * hills *a* from whence cometh *b* my help.

* Iſa. 37. 24.

a Either to *Sion* and *Moriah*, which are called *the holy mountains*, *Pſal.* 87. 1. or rather, 2. to the hills in general, whereof there were many in the land of *Canaan*, and upon which the Forces, which he hoped would come to his aid, might be ſeen at a great diſtance. *b* Or, *may come*, Heb. *will come*.

2 * My help *cometh* from the LORD *c* which made heaven and earth.

* Pſ. 121. 8.

c From God alone, and therefore to him alone will I turn mine eyes.

3 He will not ſuffer thy foot *d* to be moved *e*: he that keepeth thee will not ſlumber *f*.

d He ſpeaketh as it were from God to himſelf, but without to the encouraging of his followers and of all good men. *e* To wit, ſo as to fall into miſchief. *f* Will not overſleep, nor neglect any thing which is neceſſary for thy preſervation.

4 Behold, he that keepeth Iſrael, ſhall neither ſlumber nor ſleep.

5 The LORD *is* thy keeper: the LORD *is* thy ſhade *g* upon thy right hand *h*.

g Both to refreſh thee and keep thee from the ſcorching heat of the Sun, as it is expreſſed in the next verſe, and to protect thee by his power from all thine enemies; for which reaſon God is oft called a *ſhadow* in Scripture. *h* Partly to uphold thy right hand, which is the chief inſtrument of action; and partly to defend thee in that place where thine enemies oppoſe thee: of which ſee on *Pſal.* 109. 6. And compare *Pſal.* 16. 8. and 110. 5.

6 The ſun ſhall not ſmite thee *i* by day, nor the moon by night.

i With exceſſive heat. *k* With that cold and moiſture which comes into the air by it and with it. Intemperate heats and colds are the two ſprings of many diſeaſes. He alludes both to the conditions of Souldiers or Travellers, who are expoſed to the open air by day and by night, and alſo to the cloudy Pillar which defended the Iſraelites both by day and by night. The ſence is, He ſhall protect thee from all evils both by day and by night.

7 The LORD ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The LORD ſhall preſerve thy going out, and thy coming in *l*, from this time forth, and even for evermore.

l Shall guard and aſſiſt thee in all thy expeditions and affairs and actions either at home or abroad. So this phraſe is uſed *Numb.* 27. 17. *Deut.* 28. 6.

PSAL. CXXII.

The ARGUMENT.

THis *Pſalm* ſeems to have been written by *David* for the uſe of the people when they came up to *Jeruſalem* to the ſolemn feaſts.

A ſong of degrees of David.

David proſpereth his joy, when he went into the Houſe of the Lord, v. 1. prayeth for the welfare, proſperity and peace of it, v. 2——.

1 I Was glad when they ſaid unto me, Let us go into the houſe of the LORD.

a exhorting one another to it, as *Deut.* 33. 12. Or, *we will go*. The ſence is, It delighteth me much to hear that the people, who had ſo long lived in the neglect or contempt of Gods worſhip, were now ready and forward in it.

2 Our feet † ſhall ſtand *b* within thy gates, O Jeruſalem *c*.

† Heb. *were, ſtanding.* So Gr.

b Whether we ſhall come, and there we ſhall make our abode during the time of ſolemn worſhip: or in that City, where the Ark is now fixed. We ſhall wander no more from place to place as the Ark was removed.

3 Jeruſalem is built as a city that is * compact together *d*.

* See c. 48 5. &c.

d Partly in its buildings, which are not diſperſed, as they are in Villages, nor divided into two Cities, as it was before, but united and enlarged, 1 *Chron.* 11. 7, 8. and principally in its Government and Religion, which was diſtinct and oppoſite, before *David* took the Fort of *Sion* from the *Jebuſites*.

4 * Whither the tribes *e* go up, the tribes of the LORD *e*, *unto* the teſtimony of Iſrael *f*, to give thanks unto the name of the LORD *g*.

* Exod. 23. 17. Deut. 16.

e Not ſome few pious people of each Tribe, as in *Saul's* time, and under the Judges, but whole Tribes, nor onely one or two of the Tribes, as it was during the late Civil Wars, but all the twelve Tribes. *e* Whom God hath choſen to be his people, and whom he hath invited and required to reſort thither. *f* Unto the Ark, which is oft called the *Teſtimony*, as *Exod.* 16. 34. *Levit.* 16. 13. and 24. 3. *Numb.* 17. 4. and more fully, the *Ark of the Teſtimony*, as *Exod.* 25. 22. and elſewhere; becauſe of the Tables of the Covenant laid up in it, which are called Gods *Teſtimony*, and the *Tables of the Teſtimony*, as *Exod.* 25. 16. and 31. 18. *Deut.* 10. 5. And this may well be called *the Teſtimony of* or *to Iſrael*, becauſe it was given by God to them and for their good. Or, by or according *to the Teſtimony of Iſrael*, (i. e.) Gods command given to *Iſrael*, which may be alledged here as the reaſon which moved them to this journey. *g* To worſhip God; this one eminent part and action thereof being put for all the reſt.

5 For *h* there † are ſet thrones of judgment *i*: the thrones of the houſe of David *k*.

† Heb. *Do ſit.*

h This is added as another reaſon inviting and obliging them to go up to *Jeruſalem*, and as another commendation of this City. *i* The ſupream Courts of Juſtice for Eccleſiaſtical, and eſpecially for Civil affairs, as the next clauſe explains it. *k* The Royal Throne allotted by God to *David* and to his poſterity for ever, and the inferiour Seats of Juſtice eſtabliſhed by and under his Authority. See 2 *Chron.* 19. 8, 9, 10.

having no deep root, never comes to maturity. And so all their designs shall be abortive, and never come to perfection.

7 Wherewith the mower filleth not his hand; nor he that bindeth sheaves, his bosom.

8 Neither do they which go by say, The blessing of the LORD *be* upon you *k*: we bless you in the name of the LORD.

k Which was an usual salutation given by passengers to reapers, as *Ruth* 2. 4. So the meaning is, it never continues till the harvest comes.

PSAL. CXXX.

The ARGUMENT.

This Psalm was composed by the Prophet when he was conflicting with horror of his Conscience for the guilt of his Sins, and imploring Gods Mercy and Pardon.

A song of degrees.

The Psalmist being troubled for, and acknowledging his Sins, professeth his hope in God, 1—6. *and exhorteth* Israel *to hope also in him,* 7, 8.

1 OUt *of the depths *a* have I cried unto thee, O LORD. * Lam. 3. 55. Jon. 2. 2.

a Being overwhelmed with deep distresses and terrors, and ready to despair.

2 Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

*Psa. 130. 3. 3 * If thou, LORD, shouldest mark iniquities *b*, O LORD, who shall stand *c*?

b Observe them accurately, and punish them severely, as they deserve. *c* In thy presence, or at thy Tribunal. No man can acquit himself or escape the sentence of condemnation, because all men are sinners, *Eccles.* 7. 21. *Jam.* 3. 2. *To stand* is a judicial phrase, and notes a man being absolved or justified upon an equal trial, as *Psal.* 1. 5. *Rom.* 14. 4. where it is opposed to *falling.*

4 But *there is* forgiveness with thee *d*, that thou mayest be feared *e*.

d Thou art able and ready to forgive repenting sinners. *e* Not with a slavish, but with a Child-like fear and reverence. This Grace and Mercy of thine is the foundation of all Religion and Worship of thee in the World, without which men would despise, and not proceed on in their impious courses without any thought of Repentance.

*Psa. 27. 14. & 31. 24. 5 I * wait for the LORD *f*; my soul doth wait, and in his word *g* do I hope.

f That he would manifest his favour to me in the pardon of my sins. *g* Wherein he hath declared his merciful nature, *Exod.* 34. 6, 7. and his gracious purpose and promises for the pardon of sinners.

6 My soul *waiteth* for the LORD, more than they || Or, *which watch unto the morning.* that wait for the morning *h*: || *I say, more than* they that wait for the morning.

h Whether Souldiers that keep the Night-watches in an Army or City, or the Priests or Levites who did so in the Temple; who being wearied with hard service and want of convenient rest, diligently look for and fervently desire the morning when they may be discharged. Compare *Psal.* 119. 148.

7 Let Israel *i* hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption *k*.

i Every true Israelite by the encouragement of mine example. *k* Abundantly sufficient for all persons who shall accept it upon Gods terms, and for the remission of all sins: and therefore here is good ground of hope for all contrite and returning sinners.

8 And he shall redeem *l* Israel *m* from all his iniquities *n*.

l The Lord, either God the Father by his Son, or God the Son by his own blood. *m* All true Israelites, whether of the carnal or spiritual seed. *n* From the guilt and punishment of all their sins.

PSAL. CXXXI.

The ARGUMENT.

This Psalm seems to have been composed by *David* during *Sauls* persecution. When he was charged with boundless ambition, and a greedy affectation of the Royal Throne, and that he fought it by wicked practices against *Sauls* life and dignity. And for his own just vindication he is forced to publish his own integrity, and to declare that as the right of the Kingdom was not fought or coveted by him, but freely conferred upon him by the unexpected and undeired favour of God, so that he had no thought or design to invade the Throne before his time, but was willing to stay Gods leisure for it, and in the mean time was resolved to behave himself towards *Saul* as became a faithful Subject, seeking nothing but to preserve his own Life from the rage of unrighteous and bloody Men.

A song of degrees of David.

David *testifieth his humility,* 1, 2. *and exhorteth* Israel *to trust in the Lord,* 3.

1 LORD, my heart is not haughty *a*, nor mine eyes † Heb. *walk.* *Psa. 131. 6. || Heb. *wonderful.* lofty *b*: neither do I † exercise my self in great * matters, or in things too || high for me *c*.

a Or, *lifted up*, with that pride whereof I am accused, as thou the searcher of all hearts knowest. *b* Which is a sign and effect of pride, *Prov.* 6. 17. and 21. 4. *c* Heb. *neither have I walked in great matters,* &c. It neither is nor hath been my course to attempt or arrogate any thing to my self above my degree and private capacity, or to affect worldly glory or domination.

2 Surely I have behaved and quieted † my self *d* * as a child that is weaned of his mother *e*; my soul is even as a weaned child. † Heb. *Soul.* * Mat. 18.

d When my mind was provoked to irregular practices either by my own corrupt heart, or by *Sauls* implacable rage and tyranny, or by the solicitation of any of my followers, as 1 *Sam.* 24. & 26. I restrained and subdued all such evil motions. *e* Either, 1. as void of all that ambition and malice wherewith I am charged: as a Child newly weaned: Or rather, 2. as wholly depending upon Gods Providence for the way and time of bringing me to the Kingdom, as the poor helpless Infant, when it is deprived of its natural and accustomed food, the Mothers Milk, takes no care to provide for it self, but wholly relies upon its Mothers care and providence for its support.

3 Let Israel hope in the LORD *f*, † from hence- † Heb. *from.* forth and for ever.

f Let all Israelites learn by my example to commit themselves to God in well-doing, and to fix all their hope and trust upon him alone.

PSAL. CXXXII.

The ARGUMENT.

The Penman of this Psalm was either, 1. *David*, when God had graciously declared his acceptance of *Davids* desire to build an House for God, and his purpose of establishing the kingdom to *David* and his seed for ever: Or, 2. *Solomon*, as may be gathered from the whole matter of the Psalm, which seems better to agree to him than to *David*, and particularly from v. 8, 9, 10. compared with 2 *Chron.* 6. 41, 42. where we have the same words with no great alteration.

A song of degrees.

David *in Prayer commendeth unto God the care he had for the Ark,* 1—7. *With his Prayer over it,* 8—10. *A rehearsal of Gods Oath and Promises of the everlasting Kingdom of Christ,* 11—18.

1 LORD, remember David *a*, *and* all his afflictions *b*.

a rather, 1. thy Covenant made with *David*: Or rather, 2. Davids eminent piety and zeal for thy service, amplified by the following clause. *b* All his sufferings for thy sake, all the difficulties of his mind, all his hard and vexatious labours for thy service and glory, and for provisions towards the building of thy Temple, and for the establishment of thy people in peace and tranquility, that so way might be made for that great work.

2 How he sware unto the LORD, *and* vowed *c* unto the mighty *God* of Jacob *d*;

c He made a solemn Vow, and confirmed it with an Oath. Which he undoubtedly did, although no mention be made of it, 2 *Sam.* 7. Thus many historical passages which were omitted in their proper places, are afterwards recorded upon other occasions; of which examples have been formerly noted. *d* Of *Isaac*; *Jacob* and *Israel* are frequently put for their posterity, as hath been frequently observed.

3 Surely I will not come into the tabernacle of my house, nor go up to my bed *e*;

e This and the following clauses are not to be understood strictly and properly, as if he would never come into his House or Bed till this was done, which is confuted by the history, 2 *Sam.* 11. 2. but figuratively, as an hyperbolical expression, such as are usual both in Scripture and in all other Authors, to signifie his passionate desire of doing this work, which was so earnest, that neither his House nor Bed nor Sleep could give him any content till this work was done, or in some forwardness.

4 I will not give sleep to mine eyes, *or* slumber to mine eye-lids:

5 Until I find out a place for the LORD *f*, † an habitation for the mighty *God* of Jacob. † Heb. *Places.*

f Either, 1. until I can understand from God what place he hath chosen for his house to be built in. Or rather, 2. until I have fitted or raised an house in which the Ark may be put; *an habitation,* as this is explained both in the next clause, and in v. 7. and *Acts* 7. 46. For this and not the former was the matter both of *Davids* desire, and of Gods answer delivered by *Nathan*, 2 *Sam.* 7.

6 Loe, we have heard of it *g* at Ephratah *h*: we found it *i* in the fields of the wood *k*.

g Of the place or habitation for the Lord last mentioned. *h* Either, 1. in *Bethlehem*, which is called *Ephratah*, *Gen.* 35. 19. and 48. 7. *Mich.* 5. 2. So the sense is either this, We heard a rumour at *Bethlehem* among *Davids* Relations, that the Ark should be removed to a new place, and that *David* had pitched upon it: Or this, We heard that *Bethlehem* would be the place for it, because it was the City of *David*. Or rather, 2. in the Tribe of *Ephraim*, which was called also *Ephratah* or *Ephrathah*, as is manifest, because the men of *Ephraim* were called *Ephrathites*, as *Judg.* 12. 5. in the Hebrew Text, though in the English it be *Ephraimites*. So *Jeroboam* is called an *Ephrathite*, 1 *Kings* 11. 26. So the sense is, We heard it from our Fathers, that the ancient place of it was *Shiloh*, which was in the land of *Ephraim*. Whereby he cowardly intimates that God rejected and forbade that place, and chose out *the tribe of Ephraim*, as it is said *Psal.* 78. 67. that he might make way for *Zion*, which was the place chosen by God for it, as it follows here v. 13. *i* Afterwards we found it elsewhere. *k* Either in a field, or in one of the fields of the Wood; for that little spot of ground in which the Tabernacle or Temple was built, was not likely to be in several fields. Thus *Jephtah* was buried *in the cities of Gilead*, *Judg.* 12. 7. (*i.e.*) in one of them. This is meant either of the Mount *Moriah*, which might poetically be called *the field of the wood*, as being anciently a place full of wood, *Gen.* 22. 13. or of *the threshing-floor of Araunah*, of which see 2 *Sam.* 24. 22. which before the building of the Temple is said to have been a wooden place. Or rather, 2. of *Kiriath-jearim*, which signifies a city of wood, and

the field or territory whereof the Ark was seated for twenty years, as we read 1 *Sam.* 7. 1, 2. And from this place it was removed to *Zion*, 2 *Sam.* 6. 1, &c.

7 We will go *l* into his tabernacles *m*: * we will worship at his footstool *n*.

l Seeing the Ark is now fixed in a certain place, we will go to it more generally and constantly than formerly we did. *m* Into his Tabernacle or Temple, the Plural number put for the Singular, as *Psal.* 43. 3. and 46. 4. &c. *n* Either the Temple: or rather the Ark, so called 1 *Chron.* 28. 2. *Lament.* 2. 1. because God is oft said to *sit between the Cherubims*, which were above the Ark.

* 1 Sam. 12. 3. 1 Chron. 5. 41. 42. 8 * Arise *o*, O LORD, into thy rest *p*: thou, and the ark of thy strength *q*.

o (*i.e.*) Arise and come. One word put for two, as *Gen.* 42. 23. (*i.e.* marvelled looking) *one at another* 1 and v. 34. *he took meses*, 2. *he took and sent meses*, as our Translation renders it. And this word is very proper in this place, because it was to be used by Gods appointment when the Ark was to be removed from one place to another, *Numb.* 10. 35. as now it was from the Tabernacle in *Zion* to the Temple in *Moriah*, upon which occasion this and the two following verses were used by *Solomon*, 2 *Chron.* 6. 41, 42. *p* Into thy resting place, the Temple so called *Isa.* 66. 1. where thou hast now a fixed habitation. *q* The seat of thy powerful and glorious presence, from whence thou dost put forth and manifest thy strength on the behalf of thy people when they desire and need it.

* Ver. 16. 9 Let thy priests be cloathed with * righteousness *r*; and let thy saints shout for joy *s*.

r Not onely with those outward Sacerdotal garments of glory and beauty which thou hast appointed for them, but especially with those inward ornaments of righteousness and true holiness that so their persons and services may be accepted by thee both for themselves and for all thy people, and they may be *cloathed with salvation*, as it is expressed here below v. 16. and 2 *Chron.* 6. 41. which is the effect or consequent of the former clothing. *s* Let all thy people have cause of rejoycing in the tokens of thy goodness: which they eminently had at the dedication of the Temple, as is noted 1 *Kings* 8. 65.

10 For thy servant Davids sake *t*, turn not away the face *u* of thine anointed *x*.

t In regard of thy singular kindness and promises vouchsafed to *David*, as this is explained in the following verses. And this verse makes it more than probable, that *David* was not the Penman of this *Psalm*, who never used to beg mercies from God for his own sake, but constantly for *his names sake*, and *for the sake of his truth, mercy, goodness* or *righteousness*, as will be evident to any one that reads this Book. *u* Cast me not out of thy presence, do not reject or deny my request, as this phrase is expounded, 1 *Kings* 2. 16. *x* Of me whom thou hast anointed to be King over thy people. He speaks of himself in the third person, as is usual.

* Ps. 89. 3, 4. 35. &c. 2 Sam. 7. 12. 1 Kin. 8. 25. Psal. 110. 4. Heb. *thy* 11 * The LORD hath sworn *in* truth *y* unto David, he will not turn from it, * Of the fruit of † thy body *z* will I set upon thy throne. † Heb. *the fruit.*

y Not falsly or deceitfully, as men sometimes do, but sincerely and faithfully, what he will inviolably observe and fulfil, as the next clause expounds this. *z* Some of thy posterity.

12 If thy children will keep my covenant and my testimonies that I shall teach them; their children also shall sit upon my throne for evermore.

13 For the LORD hath chosen Zion *a*: he hath desired *it* for his habitation.

a Not strictly, but largely taken, either for the whole mountain, whereof *Zion* and *Moriah* were two parts or tops; or for *Jerusalem*, which was in a great part built upon Mount *Zion*, whence it is oft called *Zion*, as hath been noted again and again. For he speaks here of that place which he chose to be his *rest for ever*, as it follows v. 14. which unquestionably was the Temple: whence also it appears that this *Psalm* was not written by *David*, nor before the building of the Temple.

* Ps. 132. 14. 14 * This *is* my rest for ever: here will I dwell *b*, for I have desired it.

b I will no more wander to several places as I have done, but here I have fixed my abode.

* Ps. 147. 14. 15 * I will † abundantly bless her provision *c*: I will satisfie her poor with bread. † Or, *blessing.*

16 I * will also cloath her priests with salvation *d*: * Chron. 6. 41. and her saints shall shout aloud for joy.

c I will plentifully provide for *Jerusalem* and all that live in her or resort to her for Worship: nor shall they seek my face in vain. *d* With my saving graces and blessings, *with righteousness*, as thou didst desire v. 9. and moreover with that protection and benediction which by my promise belongs to righteous persons.

* Luke 1. 69. 17 * There *e* will I make the horn of David to bud *f*: I have ordained a || lamp *g* for mine anointed. || Or, *candle.*

e In *Jerusalem*, the seat of the Kingdom, and, which is no small advantage to that family, the only place of my presence and worship in the world. *f* His power and glory to flourish and increase and to be propagated to his posterity. *g* A successor or succession to continue for ever in his family, as this phrase is expounded 1 *Kings* 11. 36. and 15. 4. and particularly one eminent and glorious light, to wit, the Messias, who shall come out of his loyns, and revive and vastly enlarge his Kingdom.

18 His enemies will I cloath with shame *h*: but upon himself *i* shall his crown flourish.

h For the shameful and unexpected disappointment of all their vain hopes and wicked designs. *i* Upon him and his posterity, which are nothing else but a mans self multiplied.

PSAL. CXXXIII.

The ARGUMENT.

This *Psalm* was composed by *David* upon the happy occasion of the ending of the Civil War between the two Houses of *Saul* and *David*: in which having felt the sad effects of discord and division, both the King and People were more sensible of the great blessing of reconciliation and unity.

A song of degrees of David.

David *extolleth the benefit and excellency of the unity and brotherly Communion of the faithful,* 1—3.

1 BEhold, how good and how pleasant *it is a*, for brethren *b* to dwell † together in unity. † Heb. *even dwell.*

a You have been hatrafied by a Civil War, take notice of this blessed change with thankfulness to God for it. *b* For to who are brethren not only by nature and blood, but also by confederation in one and the same Commonwealth, and by the profession of the same Religion.

2 *It is* like the * precious ointment upon the head, * Ex. 30. 25. that ran down upon the beard, *even* Aarons beard *c*, that went down to the † skirts *d* of his garment. † Or, *Collar.*

c It is no less grateful and refreshing than that oyl which was plentifully poured forth upon *Aarons* head at the time of his Consecration to the Priestly office, which was exceeding pleasant, not only for the extraordinary fragrancy of it, but because by this together with the other Rites prescribed, he was instituted into that sacred Office, which was so acceptable to God, and so comfortable and beneficial to the people, as being the happy instrument of making attonement to God for them, and of procuring and maintaining their peace with God, upon which all their happiness of this life and of the next depends. *d* Or, *Skirt*, for the Hebrew word is of the Singular number. Not to the Lower skirt or bottom of his Sacerdotal garment, for that the sacred oyl was poured forth in so great plenty as was not probable, nor was it necessary or convenient; but to the upper skirt of it, or the mouth of it, as this Hebrew word properly signifies: or to the collar of his upper Priestly garment, which the oyl almost falling upon his beard, might easily reach.

3 As the dew of * Hermon *e*, *and as the dew* that * Deut. 3. 8. descended upon the mountains of Zion *f*; for *g* * there *h* the LORD commandeth blessing *i*, *even* life for evermore. * Ps. 42. 6. Deut. 28. 3.

e It is no less grateful than the dew is which falls upon that great and goodly hill of *Hermon*, whereof it hath refreshful and fruitful. *f* And as the dew which usually accompanies that of Sion (*i. e.*) either upon the several parts and ridges or tops of that mountain, whereof one was properly called Sion, and another *Moriah*, or upon the mountains which are round about *Jerusalem*, *Psal.* 125. 2. which is oft called *Zion*, as *Psal.* 132. 13. And this may be compared to *Hermon*, which was remarkable for the *dew* is not to be taken literally, for the falling of the dew would very little to the refreshment or improvement of the hills of Sion and *Moriah*, especially as now they were filled with buildings, but Allegorically, for the favour or blessing of God, which is frequently called and compared to the *dew*, as *Prov.* 19. 12. *Isa.* 18. 4. *Hos.* 14. 5. *Mich.* 5. 7. And thus it may seem to be explained in the following clause: and to the fence of the place is this, it is as desirable as the natural dew which falls upon mount *Hermon*, nay which is more, as that blessed and heavenly dew of Gods ordinances and graces which he hath commanded to fall upon the mountains of *Sion*, (*i. e.*) either upon mount *Sion*, or rather upon Sion being put for the Singular, as it is *Psal.* 132. 13. and oft elsewhere, as I have observed in several places; or upon the mountains of *Zion* and *Moriah*, and others which are round about *Jerusalem*, as was now said. And if it seem strange, that the *dew* should be taken literally in the first clause, and mystically in the next, we have a like instance *Mat.* 8. 22. *Let the dead (spiritually) bury their dead* (naturally.) *g* He now gives the reason why this benefit is so good a thing; or why the dew descending upon Zion, to which that is compared, is so desirable. And to open this occasion he thides into the commendation of *Zion*, Elicity, as the sacred Writers frequently do upon other like occasions. *h* Either, 1. where brethren live in peace and unity; or rather, 2. to those last mentioned. *i* Ordained, promised, confirmed and established this blessing, to wit, all manner of blessings for this people, but more especially worship him in that place. *k* To which are likewise and plentiful life, or to live in misery is accounted and called in *Scripture* both in Scripture and in other Authors.

PSAL. CXXXIV.

The ARGUMENT.

The form of this *Psalm* seems to be dramatical. In the two first verses the Psalmist speaks in the name of the whole Church or person, either the King, or Chief Heads, exhorting and requiring all the Priests and Levites to perform the duties of their place and calling; and in the last verse in the name of the Priests and Levites returning him thanks for his good advice.

A song of degrees.

The Priest and Levites are exhorted to blessing the Lord in the Sanctuary, 1—3.

1 BEhold, bless ye the LORD *a* all ye servants of 1 Chron. 9. the LORD *b*, * which by night † stand *c* in the house *e* of the LORD. * Or, that. † Heb. *are standing.*

a Do not stand there like statues, dumb and idle, but employ your hearts and tongues in singing forth the praises of the Lord. *b* Peculiarly so called, Priests and Levites, who are set apart to the service of God and of the Sanctuary, as the next clause confirms this general expression. *c* Not onely by day, but also and especially by night, when their watch was more needful. See

Exod. 27. 21. *Levit.* 8. 35. 1 *Sam.* 3. 3. As you watch by night when others ſleep, ſo do you utter the praiſes of God when others are ſilent. *d* (*a.* 6.) Serve or miniſter, as this word is uſed *Deut.* 10. 8. and 18. 7. and oft elſewhere. *e* Which word includes both the Temple and Courts belonging to it, as hath been noted before.

‖ Or, in *holineſs.*

2 Lift up your hands *f* ‖ *in* the ſanctuary *g*: and bleſs the LORD.

f Unto God in prayer and praiſes, thus expreſſing and exciting your inward devotion. *g* In that holy houſe of God where you ſtand, v. 1. Or, in or with *holineſs*: *Lift up your hands*, as it is preſcribed, 1 *Tim.* 2. 8. Do not content your ſelves with lifting up your hands, but ſee that this be done with pure and holy hearts.

3 The LORD that made heaven and earth, bleſs thee *h* out of Zion *i*.

h Either, 1. thee whoſoever thou art who doſt faithfully perform the duty here commanded. Or, 2. thee, O King, or Prieſt, who doſt engage and encourage us in this bleſſed work. *i* Where God dwells, and from whence he heareth the prayers of his people, and giveth them the bleſſings which they deſire and need.

PSAL. CXXXV.

The ARGUMENT.

This *Pſalm* contains an exhortation to all the Iſraelites, and eſpecially to the Prieſts and Levites, to praiſe God for his great and wonderful works; ſome particulars whereof are here recorded.

Two ſervants of the Lord are exhorted to praiſe him for his Mercy to Iſrael, *by his Might and Power*, 1——7. *for his Judgments on* Egypt *and other Nations*, 8——14. *Two vanity of idols, and terrify that truſt in them*, 15——18. *The Houſe of* Aaron *and* Levi *are exhorted to bleſs God*, 19——21.

1 PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe him, O ye ſervants of the LORD *a*.

2 Ye that ſtand in the houſe of the LORD, in the courts *b* of the houſe of our God.

a Ye Prieſts and Levites, as *Pſal.* 134. 1. *b* Either in the Temple or the inner Court, which were appropriated to the Prieſts and Levites; or in the outward Court, which was for the people. See 2 *Chron.* 4. 9.

3 Praiſe ye the LORD, for the LORD *is* good *c*: ſing *praiſes* unto his name, for *it is* pleaſant *d*.

c Bountiful and gracious, eſpecially to you: and therefore he juſtly expects and deſerves your praiſes. *d* The work it ſelf of praiſes to God is pleaſant, as it is more fully expreſſed, *Pſal.* 147. 1.

* Ex. 15. 5. 4 For * the LORD hath choſen Jacob for himſelf, Deut. 7. 6. *and* Iſrael for his peculiar treaſure.

* Pſ. 95. 3. 5 For I know that * the LORD *is* great, and *that* our LORD *is* above all gods *e*.

e Above all that are called *Gods*, or worſhipped as Gods by the heathen people. And therefore ſeeing they commonly praiſe and extol their Idols, it becometh you not to be ſilent as to the praiſes of your God.

* Pſ. 115. 3. † Heb. *depths.* 6 * Whatſoever the LORD pleaſed *f*, *that* did he in heaven and in earth *g*, in the ſeas, and all † deep places *h*.

f Either in the creation or government of them. *g* His power and juriſdiction is univerſal, and not like that of the heathen Gods, which is confined to their ſeveral Countries. *h* In the viſible Seas, and in thoſe inviſible depths both of earth and of the waters which are contained in the bowels of the earth.

* Jer. 10. 13. & 51. 16. † Or, *clouds* So Prov. 25. 14. * Job 38. 24, &c. Zech. 10. 1. 7 * He cauſeth the † vapours *i* to aſcend from the ends of the earth *k*; * he maketh lightnings for the rain *l*: he bringeth the wind out of his treaſuries *m*.

i Which are the matter of clouds and rain. *k* Either, 1. from the Sea, the common ſource of vapours, 1 *Kings* 18. 44. *Amos* 5. 8. wherewith both the earth in general, and ſeveral particular countries, are terminated or bounded: or rather, 2. from all parts of the earth from one end to another; as *the borders of a land* are commonly put for the whole land from one border to another, as *Pſal.* 105. 31, 33. and 147. 14. and oft elſewhere. For in this ſence this phraſe is generally uſed in Scripture, as *Job* 28. 24. and 38. 13. *Pſal.* 19. 4, 6. and 48. 10. and every where. *l* He bringeth water even out of the fire: he maketh thick clouds, which being broken, produce lightnings, and ſo are diſſolved into ſhowers of rain. So the lightnings are both a ſign and in ſome ſort the cauſe of rain. Or, *he maketh lightnings with* (as this Particle is uſed *Gen.* 45. 26. *Pſal.* 89. 4 and 115. 16. 58.) *rain*, (*i. e.*) he cauſeth both of them to come out of the ſame cloud. *m* Out of thoſe ſecret places where he reſerves them, and whence he bringeth them, as he ſees fit. Thus we read of *treaſuries of ſnow and hail*, *Job* 38. 22. not that they are formally laid up in any certain places, but to ſignifie that God hath them as much at his diſpoſal, as any man hath that which he hath laid up in his ſtores.

* Ex. 12. 12, 29. † Heb. *among you.* 8 * Who ſmote the firſt-born *n* of Egypt, † both of man and beaſt.

n From the general works of Nature he comes to Gods ſpecial works of Providence towards his people.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants

* Num. 21. 21, 24, 26, 33. Deut. 2. 26, 33. & 3. 1, 2. 10 * Who ſmote great nations and ſlew mighty kings.

11 Sihon king of the Amorite, and Og king of Baſhan, and * all the kingdoms of Canaan.

12 * And gave their land *for an* heritage; an heritage * Joſh. 12. unto Iſrael his people. 7. Pſ. 78. 55. & 105. 44.

13 They * name, O LORD, *endureth* for ever; * Pſ. 102. *and* thy memorial, O LORD, † throughout all gene- 12. † Heb. *to* rations *o*. *generation.*

o Theſe wonderful works of thine ſhall never be forgotten, and are an everlaſting monument of thy power and goodneſs, and an obligation and encouragement to truſt in thee in all our preſent or future difficulties.

14 For the LORD will judge his people *p*, and he will repent himſelf concerning his ſervants *q*.

p Will in due time plead the cauſe of his people, or give judgment for them, as this phraſe is uſed *Deut.* 32. 36. *Jer.* 5. 28. and 22. 16. *q* He will recal that ſevere ſentence which for their ſins he had paſſed upon them, and be reconciled to them.

15 * The idols of the heathen *are* ſilver and gold *r*, * Pſ. 115. 4. the works of mens hands. Iſa. 2. 8. & 40. 19. & 44. 9, &c.

r Of this and the following verſes ſee the Notes on *Pſal.* 115. 4, 5, &c.

16 They have mouths, but they ſpeak not: eyes have they, but they ſee not.

17 They have ears, but they hear not: neither is there *any* breath in their mouths.

18 They that make them † are like unto them: *ſo is* † Heb. *he* every one that truſteth in them. *them.*

19 Bleſs the LORD, O houſe of Iſrael: bleſs the So Gr. LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi: ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion *s*, which dwelleth at Jeruſalem *t*. Praiſe ye the LORD.

s By the aſſemblies of his people in *Zion* or *Jeruſalem*. † This cauſe may be added either to diſtinguiſh the true God from the gods which were worſhipped in other places and countries; or as a reaſon why they ſhould bleſs God, becauſe he had bleſſed and honoured that place with his gracious and glorious preſence.

PSAL. CXXXVI.

The ARGUMENT.

The matter of this Pſalm is the ſame with the former, only it is a little more ſtited to the uſe and ſervice of the Temple, by the continued repetition of that ſolemn *claule, for his mercy endures for ever*, which was much uſed by the ſacred ſingers. See 2 *Chron.* 7. 3. and 20. 21.

The Pſalmiſt exhorteth all to praiſe God, for his power and wiſdom in creating and governing the World, 1——3. *for delivering the* Iſraelites *out of* Egypt, *and bringing them to the promiſed Land*, 10——26.

1 O * Give thanks unto the LORD, for *he is* good: * Pſ. 106. 1. for his mercy *endureth* for ever. & 107. 1. & 118. 1. & 136. 1. 2 O give thanks unto * the God of gods *a*: for his * Deut. mercy *endureth* for ever. 10. 17.

a Who is infinitely ſuperiour to all that are called *gods*, whether Angels, or Princes, or Idols.

3 O give thanks unto the Lord of lords: for his mercy 17. *endureth* for ever.

4 To him who alone *b* doth great wonders: for his mercy *endureth* for ever.

b He and none elſe. Or, he without the help of any other perſon or thing; whereas no other being can do any thing alone or without his help.

5 * To him that by wiſdom *c* made the heavens: for * Genes. his mercy *endureth* for ever. 1. 1. Jer. 10. 12.

c To wit, by eminent and admirable wiſdom, far exceeding the capacity of all humane or Angelical creatures.

6 * To him that ſtretched out the earth above the * Genes. waters *d*: for his mercy *endureth* for ever. 1. 6.

d Of which ſee on *Gen.* 1. 5. *Pſal.* 24. 2.

7 * To him that made great lights: for his mercy *en-* * Genes. 1. 14. *dureth* for ever.

8 The ſun † to rule by day *e*: for his mercy *endureth* † Heb. *for* for ever. *ruling.*

e Of which phraſe and the like in the next verſe, ſee my Notes on *Gen.* 1. 16.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 * To him that ſmote Egypt in their firſt-born: for * Exod. 12. his mercy *endureth* for ever. 29.

11 * And brought out Iſrael from among them: for * Ex. 12. his mercy *endureth* for ever. 41. 51. & 13. 3.

12 * With a ſtrong hand, and with a ſtretched out * Ex. 13. arm: for his mercy *endureth* for ever. 14. Deut. 4. 34. & 5. 15. & 26. 8. & 34. 12. Jer. 32. 21.

13 * To him which divided the Red ſea into parts: * Ex. 14. for his mercy *endureth* for ever. 21, 22.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

f To wit, without fear or danger, by comparing this with the next verſe.

15 * But † overthrew Pharaoh and his hoſt in the * Ex. 14. Red ſea: for his mercy *endureth* for ever. 23. † Heb. *ſhook off.*

16 * To him which led his people through the wilder- * Exod. 13. 18. neſs *g*: for his mercy *endureth* for ever.

g Through that vaſt howling wilderneſs where there was neither way nor proviſion; through which none but the Almighty God could have ſafely conducted them.

* Pſ. 135. 11. 17 * To him which ſmote great kings: for his mercy *endureth* for ever.

* Deut. 29. 7. & Pſ. 135. 10. 18 * And ſlew famous kings: for his mercy *endureth* for ever.

* Num. 21. 21, 24. 19 * Sihon king of the Amorite: for his mercy *endu-* & 32. *reth* for ever.

* Num. 21. 33. 20 * And Og the king of Baſhan: for his mercy *endu-* & Deut. 3. *reth* for ever.

21 And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant *h*: for his mercy *endureth* for ever.

h He ſpeaks of all that people as of one man, becauſe they were united together in one body in the worſhip of one and the ſame God. Thus God calleth them all *his firſt-born*, *Exod.* 4. 22.

23 Who remembred us in our low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

* Pſ. 104. 25. & 145. 15. 25 * Who giveth food to all fleſh *i*: for his mercy *endureth* for ever.

i Either to all mankind: or to all living creatures. For which God deſerves great praiſes, which the Pſalmiſt by his example teacheth us to render to God: for them, becauſe thoſe who are moſt concerned either cannot or do not perform this duty.

26 O give thanks unto the God of heaven: for his mercy *endureth* for ever.

PSAL. CXXXVII.

The ARGUMENT.

The Penman of this *Pſalm* is uncertain: the occaſion of it was unquestionably the conſideration of the Babyloniſh Captivity: and it ſeems to have been compoſed either during the time of that Captivity, or preſently after their deliverance out of it.

The ſad complaint of the Jews *in captivity*, 1——3. *Of the ſcoffing of their enemies, yet their conſtancy to remember* Jeruſalem, 4, 5. *Judgments imprecated upon* Edom *and* Babylon, 6——9.

1 BY the rivers of Babylon *a*, there we ſat down *b*; yea, we wept when we remembred Zion *c*.

a Either, 1. of the City of *Babylon*, and then the river is *Euphrates*, here called *rivers* for its greatneſs, and by a common Enallage of the Plural for the Singular, as *Tigris* alſo is, *Nah.* 2. 6. yea and *Jordan*, *Pſal.* 74. 15. Or, 2. of the Territory of *Babylon*, in which there were many rivers, as *Euphrates*, which alſo was divided into ſeveral ſtreams or rivulets; and *Tigris* and others. Here they were either by the appointment of their Lords for the making or repairing of the works beſide the river: or by choice, retiring themſelves thither from the noiſe and obſervation of their enemies, as the moſt convenient, that they might diſburden their oppreſſed minds before the Lord. *b* The uſual poſture of mourners, *Ezra* 9. 4. &c. *Job* 2. 12. *Iſa.* 47. 1, 5. *c* Either, 1. our former enjoyments in *Zion*, which greatly aggravated their preſent miſery, *Lament.* 1. 7. Or, 2. *Zions* preſent diſolations and pollutions.

2 We hanged our harps *d* upon the willows *e*, in the midſt thereof.

d Theſe are not without great probability ſuppoſed to be the words of ſome holy Levites, who had been accuſtomed to muſick, both vocal and inſtrumental, in the Service of the Temple. *Harps* are here put for a Synecdoche for all inſtruments of muſick. It is further to be obſerved, That although the harp was uſed by the Greeians in mourning, yet it was uſed by the Hebrews in rejoycing, as is manifeſt from *Gen.* 31. 27. 2 *Chron.* 20. 27, 28. *Pſal.* 43. 4. &c. This paſſage is to be underſtood either, 1. figuratively, ſignifying onely that they abandoned all ſigns and means of comfort: or rather, 2. properly, as the following ſongs are, which the Babylonians required them to ſing to their harps. And thoſe harps they might either, 1. bring from *Jeruſalem*, which they might deſire to do to preſerve thoſe ſacred utenſils, and their enemies might either permit or command them to do for their own delight: or, 2. procure in *Babylon*, that they might ſometimes ſolace themſelves with the practice of ſome of the Temple-muſick, which they deſired and intended to do; but when they came to the trval, they were not able to do it, and therefore laid them by. *e* Which commonly grow upon the banks of rivers as they did by *Euphrates* in ſuch plenty, that from thence it is called *the brook of willows*, Iſa. 15. 7.

3 For there they that carried us away captive, required of us † a ſong; and they that † * waſted us, *ſaid* of a required of us mirth, *ſaying*, Sing us *one* of the ſongs of *ſong.* † Heb. *laid waſte us.* Zion *f*.

f Such ſongs as you uſed to ſing in the Temple at *Sion*. Which they required either out of curioſity, or to delight their ears, or rather by way of ſcoffing and inſultation over them and their Temple and Religion.

† Heb. *land of a ſtrange land* 4 How ſhall we ſing the LORD's ſong *g* in a † ſtrange land *b*?

g Theſe ſongs which were appointed by God, and to be ſung onely to his honour and in his ſervice. *b* When we are baniſhed from our own Temple and Land, and amongſt thoſe who are ſtrangers and enemies to God and to his Worſhip? So we ſhould preſtitute and profane Gods Ordinances. And this Anſwer they either expreſſed to their enemies, or kept in their own breaſts when they refuſed to comply with their deſire.

5 If I forget thee *i*, O Jeruſalem, let my right hand *k* forget *her cunning l*.

i If I do not retain a deep and ſorrowful ſence of thy ruine and miſery or if I indulged my ſelf in mirth and lollity, as if I had forgotten thee. *k* The chief inſtrument of playing upon muſical inſtruments and of other actions. *l* (*i. e.*) Loſe its skill of playing. In the Hebrew it is onely, *forget*, without expreſſing what, to intimate the extent and generality of this with, Let it forget or be diſenabled not onely for playing, but for every action in which it was formerly uſed.

6 If I do not remember thee *m*, let my tongue cleave to the roof of my mouth *n*; if I prefer not Jeruſalem above † my chief joy *o*.

† Heb. *the head of my joy.*

m With affection and ſympathy, ſo as to damp my joys. *n* So I made uncapable of ſinging or ſpeaking or moving, as it is in ſome diſeaſes. Compare *Job* 29. 10. *Pſal.* 22. 15. *o* If I do not value and deſire *Jeruſalems* proſperity more than all other delights, and conſequently if *Jeruſalems* miſery doth not ſo deeply affect me as to hinder my delight in all other things.

7 Remember, O LORD, *p* * the children of Edom *q* * Jer. 49. 7. in the day *r* of Jeruſalem; who ſaid *s*, † Raſe *it*, raſe *it*, Ezek. 25. even to the foundation thereof. 12. Obad. 10.

p So as to puniſh them. *q* Our conſtant and inveterate enemies, who had no regard either to conſanguinity or humanity. *r* In the *Hebrew* time of its calamity or deſtruction, which is oft called a *day*, as in *Job* 18. 20. *Pſal.* 37. 13. *Ezek.* 30. 9. *Hoſ.* 11. 11 *Obad.* 12. 13. *s* To the Babylonians, whom they aſſiſted and provok'd againſt *Jeruſalem*: of which ſee *Lam.* 4. 11. *Ezek.* 25. 12. *Obad.* 11, 12, 13, 14.

† Heb. *waſted.* 8 O daughter of Babylon *t* who art to be † deſtroyed *u*: happy *ſhall he be w* ‖ that * rewardeth thee, as thou ‖ Heb. *that recompenſe.* haſt ſerved us *y*.

t By which he underſtands the City and Empire of *Babylon*, and the people thereof. *u* Who are by Gods righteous and irreſiſtible ſentence devoted to certain deſtruction. *w* As being Gods *deſtroying inſtrument* to vindicate his honour, and execute his juſt judgments upon wicked Jeruſalem: of which ſee *Lam.* 4. 11. *Ezek.* 25. 12. *Obad.* 11, 12, 13, 14. * Jer. 50. Hiſtory. *y* That ſhall uſe thee with equal cruelty. 15. &c.

9 Happy *ſhall he be* that taketh and * daſheth thy little * Pſ. 137. ones againſt † the ſtones *z*. 9. † Heb. *the rock.*

z As thou didſt uſe our little ones. So this was but a juſt retaliation foretold here, as alſo *Iſa.* 13. 16.

PSAL. CXXXVIII.

The ARGUMENT.

This is a *Pſalm* of thankſgiving to God for thoſe great deliverances which he had granted to *David* from *Saul* and other enemies. By the remembrance whereof *David* encouraged himſelf to truſt in God in all his future difficulties.

A *Pſalm* of David.

David praiſeth God for his Goodneſs and Truth ſhewed to him, and foretelleth, that the Kings of the Earth ſhall alſo praiſe him, 1——3. *and proſpereth the ſoul of his truſting in God in the midſt of troubles*, 7, 8.

1 I Will praiſe thee with my whole heart: * before * Pſ. 119. the gods *a* will I ſing praiſe unto thee. 46.

a Either, 1. before the Angels, who were repreſented by the Cherubims upon the Ark, who are called *Gods*, *Pſal.* 8. 6. and *Angels*. 97. 7. Comp. with *Heb.* 1. 6. and 2. 7. who alſo are preſent in the congregations of Gods people, 1 *Cor.* 11. 10. Or rather, 2. before Kings and Princes, by comparing this with v. 4. *All Kings* (provoked by my example) *ſhall praiſe thee*; and with *Pſal.* 119. 46. *I will ſpeak of thy teſtimonies before kings*. And theſe are moſt commonly called *Gods* in Scripture, as *Exod.* 21. 6. and 22. 8, 28. comp. with *Deut.* 19. 17. Beſides, *David* mentions this as ſomething unuſual and extraordinary, and deſigned by him, whereas the doing of this before the Angels is common to all, and is unavoidably neceſſary.

2 I will worſhip towards thy holy temple *b*, and praiſe thy Name, for thy loving kindneſs and for thy truth: for thou haſt magnified thy word above all thy Name *c*.

b Where the Ark was. He faith *towards it*, becauſe he was not permitted to enter into it. *c* For thou haſt glorified thy word or promiſe or thy faithfulneſs in fulfilling thy promiſes unto me more than any other of thy glorious perfections by which thou art known. Not that one of Gods Attributes is really and in it ſelf more great or glorious than another, or can be made ſo, but becauſe one may be more celebrated and admired by men than another, as to God, gracious promiſe made to *David*, and the wonderful accompliſhment thereof in ſpight of all thoſe difficulties which ſtood in the way, and which ſeemed to men to be inſuperable. was at this time more obſerved and admired than any other of his Attributes or actions. But here we muſt remember, that amongſt the reſt of the promiſes made to *David*, one was that the Meſſias ſhould come out of his loyns, and that thoſe parts of the promiſed in cries which *David* had actually received, were pledges to aſſure him that he ſhould receive the reſt in due time, and eſpecially that great and eminent word of promiſe concerning the Meſſias, which might well be ſaid to be magnified above all Gods name.

3 In the day when I cried, thou anſweredſt me: *and* ſtrengthenedſt me *with* ſtrength in my ſoul *d*.

d This laſt clauſe limits and explains the former, how God anſwered him ſo ſpeedily, not by giving him the thing which he de-

fired in that very instant, but by giving him inward support and patience to wait Gods time, and to bear all his troubles chearfully in the mean time, which was a singular mercy, and indeed greater than the actual donation of any temporal blessing.

4 All the kings of the earth *e* shall praise thee, O LORD, when they hear the words of thy mouth *f*.

e Either, 1. All neighbouring Kings: or, 2. the generality of Kings and Princes upon earth. And so this is a Prophecy of the calling of the Gentiles. Which seems to be confirmed by the next verse, which expresseth their extraordinary joy and an eminent advancement of Gods glory, which agrees much better to this great occasion, than to that of *Davids* exaltation to the Throne, whereunto the other Kings of the earth were not much concerned. *f* Either, 1. thy promises declared unto them by me: or, 2. the Gospel preached among them.

5 Yea, they shall sing in the ways of the LORD *g*; for great *is* the glory of the LORD.

g *viz.* of, or, *for or because of the ways of the Lord, (i. e.)* his wonderful counsel and gracious providences towards themselves and others. *h* Or, *great* shall be. At that time the worship and glory of God shall not be confined to one small land as now it is, but shall be extended to all the parts of the world.

Ps. 113. 6, 7. 6 * Though the LORD *be* high, yet † hath he † respect unto the lowly *i*; ‖ but the proud he knoweth afar off *k*.

i Unto such as are mean and obscure in the world; to me a poor contemptible shepherd whom he hath preferred before great Princes, and to such as are little in their own eyes. *k* But as for the great men of the world, who are lifted up in pride, he looks upon them as they do upon others, with scorn and contempt, and at a great distance, as disdaining to admit them into his presence. But the words may be, and by divers Interpreters are rendred otherwise, *And he who is high or the lofty one from afar (i. e.* from his high and holy place, even the highest Heavens where he dwells, notwithstanding that distance) *doth know* them, or *will owne* them. So this is the repetition of the former sentence, as is very usual in this Book. And this seems left to suit as with the foregoing, so also with the following words, and thus all will be understood of one and the same sort of persons.

7 Though I walk in the midst of trouble *l*, thou wilt revive me *m*: thou shalt stretch forth thine hand *n* against the wrath of mine enemies *o*, and thy right hand shall save me.

l *(i. e.)* Be encompassed with dangers. *m* Thou wilt clear my spirit and preserve my life. *n* Put forth thy Almighty power. *o* To oppose and restrain their rage, and to save me from them, as it follows.

Phil. 1. 6. 8 * The LORD will perfect *that which* I concerneth me *p*: thy mercy, O LORD, *endureth* for ever *q*: ‖ Or, *so me.* forsake not *r* the works of thine own hands *s*.

p Will finish that great work of my deliverance and advancement, which he hath undertaken and carried on hitherto. *q* It is not inconstant and changeable, as mens affections are, but everlasting. And this may be either a proof of the foregoing affection, *the Lord will perfect*, &c. or an argument to enforce the following petition, therefore *forsake not*, &c. *r* Or, *leave not, doth not desist from* or *give over*. *s* The work of my salvation which is thus far advanced, not by any humane help, but by thine own extraordinary power, and providence, and therefore it is not for thine honour to desert it at last. This he calls *works* in regard of the many and various parts and actions which concurred to this work.

PSAL. CXXXIX.

The ARGUMENT.

This *Psalm* is esteemed by the Hebrews the most excellent in the whole Book. The matter of it is noble and sublime, and so is the style. The occasion of it seems to have been those heavy censures and reproaches wherewith *David* was loaded by his enemies, who branded him for a notorious hypocrite and impostor that pretended Religion onely for the covering and promoting his own ambitious and wicked designs against his lawful King, whose life and Crown he fought to take away. Against which he comforteth himself with the consideration of God Omnipresence, to whom he appeals as the onely proper Judge of the integrity of his heart.

To the chief Musician, A Psalm of David.

David *magnifieth the All-seeing Providence of God,* 1——16. *His great and tender mercies to him before he had a being in the world,* 17, 18. *abhorreth all converse with wicked men,* 19——22. *prayeth for, and teslifieth his, Sincerity,* 22, 24.

1 O LORD, thou hast searched me, and known me *a*.

2 Thou knowest my down-sitting, and mine uprising *b*; thou understandest my thought *c* afar off *d*.

a (i. e.) Known me exactly, as men do those things which they diligently search out. *b* All my postures and motions, my actions and my cessations from action. *c* All my secret counsels and designs. *d* Before they are perfectly formed in my mind. Thou knowest what my thoughts will be in such and such circumstances, long before I know it, yea from all eternity.

‖ Or, *wherewith.* 3 Thou ‖ compassest my path *e*, and my lying down *f*, and *art* acquainted *with* all my ways.

e Thou watchest me on every side, and therefore discernest every step which I take. It is a Metaphor either from huntsmen watching all the motions and lurking places of wild beasts, that they may catch them; or from Souldiers besieging their enemies in a City, and setting watches round about them. *f* Me when I lye down in my bed, where men oft contrive what they execute in the day time.

4 For *there is* not a word in my tongue, *but* lo, O LORD, thou knowest it altogether *g*.

g Thou knowest what I speak, and with what design and disposition of mind. Or rather, as others render it, and which is more admirable, *When* there is *not a word*, &c. Thou knowest what I intend to speak either in prayer to thee, or in conversation with men, when I have not yet uttered one word of it.

5 Thou hast befet me behind and before *h*, and laid thine hand upon me *i*.

h With thine all-seeing and all-disposing Providence. *i* Thou keepest me, as it were with a strong hand, in thy sight and under thy power.

6 * *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it *k*. Psa. 131. 1.

k I am so far from equalling thy knowledge, that I cannot apprehend it, in what manner thou dost so perfectly know all things, even such as are most secret and have yet no being, and seem to depend upon many casualties and uncertainties.

7 * Whither shall I go from thy spirit *l*? or whither † Heb. thy shall I flee from † thy presence *m*. face.

l Either, 1. from the Holy Ghost, the third Person in the Trinity: or, 2. from thee who art a Spirit, and therefore canst penetrate into the most secret parts: or, 3. from thy mind or understanding, of which it is here speaking, as this word seems to be taken, *Isa.* 40. 13. compared with *Rom.* 11. 34. for what there is called *the Spirit & the Lord*, is here called *the mind of the Lord*. And as the *Spirit of God* is oft used in Scripture for its gifts and graces, so the *Spirit* of God in this place may be put for that knowledge which is an Attribute or action of God, *m* A man can go to no place which is out of thy sight. So Gr.

8 * If I ascend up into heaven, thou *art* there: if I make my bed in hell *n*, behold, thou *art there*. Amos 9. 2, 3.

n If I should or could repose and hide my self in the grave or in the lowest parts of the earth, which are at the farthest distance from Heaven.

9 If I take the wings of the morning, *and* dwell in the uttermost parts of the sea *o*:

o If I should flee as swiftly from thy presence as the morning light doth, which in an instant is carried from East to West: for the Sea being the Western border of *Canaan*, is oft put for the West in Scripture. And *wings* are poetically ascribed to the morning or morning light here, as they are elsewhere to the Sun, as *Mal.* 4. 2. and to the winds, as *Psal.* 18. 11. and 104. 3. and to other things of eminent swiftness.

10 Even there shall thy hand lead me, and thy right hand shall hold me *p*.

p I could neither go thither without thy conduct, nor abide there without thy powerful support, and much less could I get out of thy sight; for a man may see many things which are out of his power.

11 If I say, Surely the darkness shall cover me; even the night shall be light *q* about me.

q So, it be as clear and manifest to God as the light it self.

12 Yea, * the darkness † hideth not from thee; but the night shineth *r* as the day: † the darkness and the light *are* both alike to thee *s*. Job 22. 13. & 24. 16. Heb. 4. 13.

r Or, *enlighteth*, as this word is used *Psal.* 19. 9. *Prov.* 29. 13. &c. discovereth me and all mine actions. *s* This is repeated to confute the ridiculous conceits of many ungodly men, who flatter themselves with hopes of secrecy and impunity for those sins which they commit in the dark. See *Isa.* 29. 15.

13 For thou hast possessed *t* my reins *u*: thou hast covered me *x* in my mothers womb.

t Or, *thou hast possess*, thou dwellest in them, thou art the Owner and Governor of them, and therefore must needs know them. Or, *thou hast formed*, as some of the Ancients and others render it. *u* The most inward and hidden part of the body, supposed also to be the seat of mens lusts and passions. *x* Either, 1. with that covering called the *after-birth*, wherein the infant is wrapped and preserved in the womb by the wonderful care of Divine providence. Or, 2. *with skin and flesh*, as it is expressed *Job* 10. 11.

14 I will praise thee, for † I am fearfully and wonderfully made *y*; marvellous *are* thy works *z*, and *that* my soul knoweth † right well *a*.

y Thy infinite power and wisdom manifested in the rare and curious structure of mans body, doth fill me with wonder and astonishment: and with the dread of thy Majesty. *z* Either as the lesser world, man, and in the greater. *a* I am well assured both by thy word and by the contemplation and study of thy works, to which I have much addicted my self, that they are wonderful, although I do not so accurately understand all the particulars of them as I would do.

15 * My ‖ substance *b* was not hid from thee, when I was made in secret *c*; *and* curiously wrought *d* in the lowest parts of the earth *e*.

b Or, *My bones*, as the LXX and others render the word. And *bone* may be here taken collectively for *bones*, as is usual in such words. or for the whole fabrick of the bones. And the nerves may be very fitly mentioned here, because they are inward and invisible, as being covered with skin and flesh and sinews. Or, the whole body be put Synecdochically for the whole body, as being the most essential part of it, as they are *Psal.* 35. 17. *c* In the dark womb of my mothers womb. *d* Heb. *embroidered*, exquisitely compacted of bones and muscles and sinews and veins and arteries and other parts, all framed with such wonderful skill, that even Heathens upon the contemplation of all the parts of mans body, and how excellently

they were framed both for beauty and use, have broken forth into pangs of admiration and adoration of the Creator of man, as *Galen* particularly did. *e* Or, as it were *in the lowest parts of the earth*. So there is onely an Ellipsis of the note of similitude, which is very frequent in Scriptures, as hath been often said and proved. In a place as secret and remote from humane eyes, as the lowest parts of the earth are, to wit, in my mothers womb. And so what was said in the former clause is repeated in this in other words.

16 Thine eyes did see my substance yet being unperfect *f*, and in thy book *g* † all *my members* were written, ‖ *which* in continuance were fashioned *i*, when *as yet there was* none of them *k*. † Heb. *all* Or, what *is* in continuance. Or, *to day* or *a day*. Or, *created*.

f When I was a meer Embryo, a rude and shapeless lump, when I was first conceived. *g* In thy counsel and providence, by which thou didst contrive and effect this great work and all the parts of it according to that model which thou hadst appointed. This is a Metaphor taken from workmen, who when they are to make some curious structure, they first draw a rude draught or delineation of it, by which they govern themselves in the building of it. *h* All the several parts of my substance. *i* Which in due time and by degrees were formed into bones, fleshy sinews, &c. Or, as it is in the margent, what *days* (and *the days* in which, *they were or should be fashioned*, by what steps, in what order and time each part of the body should receive its proper form. This also was written or appointed by God. *k* Heb. *and not one of them*, understand either *was*, as it is in our Translation; or, *was lacking*, to wit, in thy book. All my parts without exception were written by thee, and then thefe words are not to be joyned with those immediately foregoing, but with the former, and the words are to be read thus, *in thy book all my* members *were written* (which *in continuance were fashioned*) *when* as yet, &c.

Ps. 40. 5. 17 * How precious also are thy thoughts *l* unto me, O God! how great is the summe of them *m*!

l *Thy* is taken either, 1. passively, my thoughts of thee: or rather, 2. actively, *thy thoughts*, counsels or contrivances on my behalf, which are admirable and amiable in mine eyes. Thou didst not only form me at first, but ever since my conception and birth thy thoughts have been employed for me in preserving and providing for me and blessing of me. *m* Thy gracious designs and providences towards me are numberless, as it follows.

18 *If* I should count them, they are more in number than the sand: when I awake, I am still with thee *n*.

n To wit, by my thoughts and meditations. Thy wonderful counsels and works on my behalf come constantly into my mind, not only in the day time, but even in the night season, which is commonly devoted to rest and sleep, whensoever I awake either in the night or in the morning: These are my last thoughts when I lye down, and my first when I rise.

19 Surely thou wilt slay the wicked *o*, O God: depart from me therefore *p*, ye bloody men *q*.

o And as thou hast precious and gracious thoughts towards me and all that love and fear thee, so thou hast other kinds of thoughts and purposes towards wicked men, such as thou knowest mine enemies to be, even to destroy them utterly. *p* I renounce your friendship and society. I will not partake with you in your sins, lest I should also partake of your plagues. *q* Heb. *ye men of bloods*, either, 1. passively, deserving death, or *guilty of blood or of death*, as the phrase is, *Numb.* 35. 27, 31. *Mat.* 26. 66. Or rather, 2. actively, bloody-thirsty, or shedders of blood, as this phrase is generally taken, as 2 *Sam.* 16. 8. *Psal.* 25. 9. & 55. 24. & 59. 2. Having called them *wicked* men in general, he now gives a particular account of their wickedness, they were unjust and cruel towards men, and withal profane and impious towards God, as he tells us in the next verse.

20 For they † speak against thee wickedly *r*, *and* thine enemies take *thy Name* in vain *s*. † Heb. *speak of thee for wickedness.*

r By profane scoffs, and a profaned denial or contempt of thine Omnificence and Providence. Or, *they speak of thee* in or *unto wickedness*, they make use of Religion to cover or further their wicked designs. But our Translation is more favoured by the Context, which speaks of Gods open and profeffed enemies. *s* Or, according to the order of the Hebrew words, and *take* thy Name *in vain*, and are *thine enemies*, or haters of thee, as it follows v. 22. Their words, *thy Name*, are understood here, as also *Isa.* 2. 7. out of *Exod.* 20. 7. where they are expressed. They abuse thy blessed Name with hellish oaths and perjuries and blasphemies.

21 Do not I hate them, O LORD, that hate thee *t*? and am I not grieved with those that rise up against thee *u*?

t I appeal to thee the omnipresent and omnisicient God, whether I do not perfectly hate them for *as* they are enemies to God and goodness. *u* In open hostility and rebellion against thine Authority.

22. I hate them with perfect hatred: I count them mine enemies *x*.

x I am no less grieved with their enmity against thee than if they directed it against my self.

Job 31. 23. 23 * Search me, O God, and know my heart: try me, and know my thoughts *y*.

y And whether I do not speak this from my very heart, do thou judge who art the Searcher of hearts, and deal with me accordingly.

Heb. 12. 2. 24 And see it *there be any* † wicked way in me *z*, and ‖ lead me in the way everlasting *a*. † Heb. *way of trouble or grief.* ‖ Or, *guide, or, govern.*

z Heb. *Way of trouble or grief*, any course of life which is grievous, either, 1. to my self, as all sin is to the sinner sooner or later: or, 2. to others; as I am accused of casting much trouble and disquieting mischief to the King and Kingdom. *a* In the right and good way, which is lasting and leads to everlasting life, wherein the *ways of wickedness*, to which this is opposed, will perish, as is

PSALM CXL.

The ARGUMENT.

This Psalm was composed by *David* upon occasion of those illanderous and reproachful speeches and treacherous dealings which *David* had from his enemies in *Sauls* time, of which we have an account in the history.

To the chief Musician, A Psalm of David.

The Psalmist prayeth for deliverance and safety from wicked men, 1—7. *for judgment upon them,* 8—11. *and Comforteth himself with an assurance of God's righteousness,* 12, 13.

1 Deliver me, O LORD, from the evil man *a*: preserve me from the † violent man. † Heb. *men of violences.*

a Either *Saul* or *Doeg* or some other malicious enemy, or rather many enemies: this word *man* being taken collectively for *men*, as are those parts from the next verse, where he speaks of this man in the Plural number.

2 Which imagines mischiefs in *their* heart: continually are they gathered together for war *b*.

b To execute those bloody enterprises which they had devised in the first clause of this verse.

3 They have sharpned their tongues *c* like a serpent *d*; * adders poison *is* under their lips. Rom. 3. 13.

c Their malicious hearts stirred up their tongues to utter villanders against me. *d* Either whetting their tongues as serpents are said to whet theirs when they shoot to hit: or rather, biting words as sharp and piercing as the sting of a serpent.

4 Keep me, O LORD, from the hands of the wicked; preserve me from the violent man, who have purposed *e* to overthrow my goings *f*.

e Whose designs and full resolution it is, if they dost not prevent it. *f* Or, *my feet or footsteps*, *i. e.* to throw me down to the ground, to defeat all my hopes and counsels, and bring me to ruine.

5 * The proud *g* have hid a snare for me, and cords; they have spread a net by the way †side *h*: they have set grins for me. Selah. † Heb. *of.*

g My insolent enemies who despise me for my meanness, and exalt themselves against me. *h* In which I used to walk.

6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.

7 O GOD the Lord, the strength of my salvation, thou hast covered my head *i* in the day of battel.

i With thy powerful protection as with a helmet or shield.

8 Grant not, O LORD, the desires of the wicked; further not his wicked device *k*, ‖ * lest they exalt themselves. Selah. ‖ Or, *bring not to pass.*

k Which is to destroy me. *l.* Not only against me, but against all those also, as by their power and policy they had frustrated the designs and promise made to me.

9 *As for* the head *m* of those that compass me about, * let the mischief of their own lips cover them *n*.

m Or, *heads*, the Singular number put for the Plural, as is frequent. By which he understands either, 1. their politick heads, their chiefs or ring-leaders, who were most malicious, and by whom all the rest were supported and stirred up: or, 2. their proper and natural heads, as this word is used v. 7. and this covering of their heads here is opposed to that covering of *Davids* head there, as if the mischief which by their Calumnies they design against me, fall upon themselves.

10 * Let burning coals *o* fall upon them, let them be cast into the fire: into deep pits, that they rise not up again *p*.

o Divine vengeance, which is compared to coals of fire, as *Psal.* 18. 12. and elsewhere. *p* Either to my danger, or their own comfort.

11 Let not † ‖ an evil speaker *q* be established in the earth: evil *r* shall hunt the violent man to overthrow him. † Heb. *a man of tongue.* ‖ Or, *prepared.*

q Such as slander me and other innocent persons, to exasperate Princes against us. *r* Either the evil of punishment, or, which comes to the same thing, the evil of sin, their own wickedness, which shall recoil upon themselves.

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.

s Both by Gods word which hath promised it, and by my own constant experience of it in the course of Gods providence.

13 Surely the righteous shall give thanks unto thy Name: the upright shall dwell in thy presence *u*.

t Shall have occasion to praise thee for their deliverance. *u* Shall constantly enjoy thy gracious and powerful presence and assistance.

PSAL. CXLI.

The ARGUMENT.

This Pſalm alſo muſt be referred to the time of *Davids* perſecution by *Saul*. It is an humble prayer that God would deliver him from the rage and malice of his enemies, and from thoſe ſins to which he might be inclined or provoked upon that occaſion.

A Pſalm of David.

David prayeth that he might be heard and Comforted, 1—2. that his ſervice might be ſincere, 3—5. and his Life ſafe from the ſnares of his Adverſaries, 7—10.

1 LORD, I cry unto thee, make haſte unto me, give ear unto my voice, when I cry unto thee.

2 Let my prayer be † ſet forth before thee as *a* incenſe *b*; *and* the lifting up of my hands *c* as the evening ſacrifice *d*.

† Heb. *directed.*

a Heb. *Be directed to thy face.* Let it not be loſt, but let it come unto thee and find audience. *b* Owned and accepted by thee no leſs than the incenſe, which by thy command, *Exod.* 30. 7, &c. is offered upon thine Altar, from which I am now baniſhed and ſo debarred to offer it there, and therefore I truſt thou will accept my prayer inſtead of it. *c* My prayer made with hands lifted up, which was the uſual geſture. See *Job* 11. 13. *Pſal.* 63. 5. & 88 10, &c. *d* Which was offered every evening, *Exod.* 29. 39, &c. which he mentions either, 1. by way of oppoſition to the incenſe which was offered in the morning: or, 2. Synecdochically, ſo as to include the morning-ſacrifice and all the ſacrifices of the day, of which this was the cloſe; ſuch Synecdoches being moſt frequent, as hath been already obſerved: or, 3. becauſe the evening-ſacrifice was more ſolemn than the morning, and was attended with more company and more prayers, whence the *ninth hour*, which was the time of this ſacrifice, is called *the hour of prayer*, *Acts* 3. 1.

3 Set a watch, O LORD, before my mouth; keep the door of my lips *f*.

e That I may not through mine own infirmity and the great provocations of mine enemies, break forth into any unadviſed ſpeeches, or any expreſſions of impatience or diſtruſt or envy or malice, &c. *f* My lips which are the door of my mouth whence words come forth.

4 Incline not *g* my heart *h* to *any* evil thing, to practiſe wicked works with men that work iniquity *i*: and let me not eat of their dainties *k*.

g Suffer it not to be inclined or led aſide, either by my own errours or luſts, or by the temptations of the world or of the Devil. Thus God is frequently ſaid *to harden* men's *hearts* not poſitively, for he can do no evil, not tempt any man to it, *Jam.* 1. 13. but privatively, by denying ſtrong grace. *h* Keep me not only from wicked ſpeeches, v. 3. but from all evil motions of my heart, which otherwiſe will draw me to many evil ſpeeches and actions. *i* Either, 1. to joyn with them in their unlaful courſes: or, 2. to do wickedly as they do. *k* Let me never enjoy or deſire worldly comforts upon ſuch terms as they do, to wit, with Gods wrath and curſe, as inſtruments of wickedneſs, and of my own eternal deſtruction. My athiſtomies are more deſirable than ſuch proſperity. Let none of their ſweet morſels, the pleaſures or advantages which they gain by their wickedneſs, tempt me to approve of or imitate their ways.

5 * Let the righteous ſmite me *l*, *it ſhall be* a kindneſs *m*; and let him reprove me, *it ſhall be* an excellent oil *n*, *which* ſhall not break my head *o*: for yet my prayer alſo *ſhall be* in their calamities *p*.

* Pro. 9. 8. || Or, *let the righteous ſmite me ſiendly, and reprove me; let not their precious oil break my head, &c.*

l To wit, with his tongue by reproofs as, the next clauſe explains it, which are called *wounds*, *Prov.* 27. 6. As I pray unto thee that thou wouldeſt keep me from ſinful practices, ſo I beg it of all juſt men, that if I do tranſgreſs, or if by the arts and ſlanders of mine enemies, any of them are made to believe that I am guilty of evil deſigns againſt *Saul*, or of any other wickedneſs, that they would freely admoniſh and reprove me for it. And their reproofs ſhall pleaſe me better than the dainties of the wicked laſt mentioned, v. 4. *m* I ſhall be ſo far from being offended with it as an of enmity or ill will, as they may ſuſpect, that I ſhall eſteem it an act and ſign of true friendſhip. *n* Or, it ſhall be *as the oil of the head*, as it is in the Hebrew, (*i. e.*) which is poured upon the head, as the manner was in great feaſts and ſolemnities. *o* Not hurt or diſturb it, but on the contrary, ſhall heal and greatly refreſh and delight it. Which is here underſtood by a known figure called *Metoſis*, whereby more is intended than is expreſſed, as *Prov.* 17. 21. and oft elſewhere. *p* Either, 1. in the calamities of thoſe righteous perſons who reproved and cenſured him. So this is an evidence of what he laſt ſaid, that he ſhould take their reproofs for a kindneſs, becauſe when they came into ſuch calamities as thoſe wherein he was involved, as all righteous men muſt expect ſufferings at one time or other, he would not inſult over them nor cenſure them, but pity them and pray for them: or, 2. in the calamities of his enemies, of which he ſpeaks in the next words. And ſo this may be added as a reaſon why he did ſo freely offer himſelf to the righteous to be reproved by them, if he or his cauſe were to be loſed as his enemies made them, becauſe he was well aſſured that he was sincere and his cauſe good, and that God would bring him out of all his calamities, and bring his enemies into ſuch calamities, that they ſhould need and deſire his prayers, which alſo he would willingly grant to them; and then all good men would be full ſatisfied of the juſtice of his perſon and cauſe.

6 When their judges *q* are overthrown *r* in ſtony places *s*, they ſhall hear my words, for they are ſweet *t*.

q The Hebrew is of mine enemies, their Governors Civil and Military. *r* Or, *ſhall be ſwallowed*, or caſt down headlong by thine exemplary vengeance. Or, as others, *were left free*, unhurt by me, when it was in my power to deſtroy them: of which ſee 1 *Sam.* 24. & 26. to which hiſtories this place is by divers learned Interpreters thought to allude. And then by *their Judges* he means *Saul*, although he thought not fit diſtinctly to mention him, but onely to intimate him in an obſcure and general way. *s* Heb. *in the hands or by the ſides of the rock.* Which may relate either, 1. to the rocky nature of thoſe places in which *Saul* fell into *Davids* hands. See 1 *Sam.* 24. 2. or, 2. to the ancient manner of punithing malefactors, which was by throwing them down from the tops of rocks: of which ſee 2 *Chron.* 25. 12. or, 3. to aggravate their overthrow; for falls in ſtony places are as moſt eaſie and frequent, ſo alſo moſt miſchievous. *t* Then *they*, either the Judges, who will be wiſe too late; or the people ſpared by my favour, when others were overthrown and warned by that fearful example, *will hear my words*, (*i. e.*) hearken to my counſels and offers which now they deſpiſe, and then *they*, my words, *will be ſweet* and acceptable to them, which now they reject. Others thus, *then they did hear my words that they were ſweet*, then they acknowledged that my words and carriage towards *Saul* were full of meekneſs and gentleneſs, and that I was not ſo falſe and malicious, as they had repreſented me to be.

7 Our bones *u* are ſcattered at the graves mouth *x*, as when one cutteth and cleaveth *wood* upon the earth *y*.

u My bones and the bones of my friends and followers. Our ſkin and fleſh is in a manner conſumed, and there is nothing left of us but a company of dead and dry bones. Whereby he eſtimates that their condition was deſperate. Comp. *Ezek.* 37. 11. *x* Either, 1. literally and properly. So barbarouſly cruel were our enemies, that they not only killed us, but left our carkaſſes unburied, by which means our fleſh and ſinews, &c. were conſumed or torn in pieces by wild beaſts, and our bones diſperſed upon the face of the Earth, our common grave: or, if any of my followers were dead and buried, they pulled their bones out of the grave, and ſcattered them about: or rather, 2. Metaphorically. So the ſence is, Our caſe is almoſt as hopeleſs as of thoſe who are dead, and whoſe bones are ſcattered in ſeveral places. *y* As much neglected and deſpiſed by them as the chips which a Carpenter makes when he is cutting wood, which he will not ſtoop to take up. Or rather, as the LXX. and Chaldee and Syriack underſtand it, and as it is in the Hebrew, *as when one* (to wit, the husbandman) *cutteth and cleaveth the earth or in the earth*; which he teareth without any mercy.

8 But mine eyes are unto thee, O GOD the Lord: † Heb. *in thee is my truſt*, † leave not my ſoul deſtitute *z*. *mine eyes.*

z Or, *naked*, as this word ſignifies *Pſal.* 137. 7. and as *Aaron* is ſaid to have *made the people naked*, *Exod.* 32. 25. (*i. e.*) deprived of thy favour and protection. Or, *do not pour out my ſoul*, to wit, unto death, as this word is uſed, *Iſa.* 53. 12. † Or, *naked.*

9 Keep me from * the ſnare *which* they have laid for me, and the grins of the workers of iniquity.

* Pſal. 119. 110. & 140. 5.

10 Let the wicked fall into their own nets *a*, whilſt that I withal *b* † eſcape.

† Heb. *paſs.*

a Heb. *Into his nets*, either into Gods nets, the Relative being put without the Antecedent, as is uſual in ſuch caſes, where it is eaſily underſtood. Or, each *into his own nets*, to wit, the miſchiefs which he deſigns againſt me. *b* Or, *together*, to wit, with my followers: or, *in like manner*, as I have done formerly. But this word may ſeem to be more fitly joyned to the foregoing clauſe, to which it is next placed in the Hebrew, and the verſe may be and is by divers both ancient and later Tranſlators, thus rendred, *Let the wicked fall.* (Or, *The wicked ſhall fall*) *into their own nets together*, (altogether, or *alike*, one as well as another, *Saul* himſelf not excepted, whom though I dare not deſtroy, God will judge) *whilſt that I eſcape*, am preſerved from that common calamity in which mine enemies ſhall perith. Which was verified by the event. For *David* was ſtrangely kept out of harms way when *Saul* and other of *Davids* enemies were cut off by the Philiſtims, 1 *Sam.* 31.

PSAL. CXLII.

|| Maſchil of David; a prayer when he was in the cave *a*.

Or, a Pſalm of David.

a Either that of *Adullam*, 1 *Sam.* 22. or that of *Engedi*, 1 *Sam.* 24. There he meditated this Pſalm, which afterwards he more accurately compoſed and committed to writing.

The ARGUMENT.

David, finding help no where in his ſtraits and afflictions, 1—4. orieth and comforteth himſelf in prayer to God. 11. 12.

1 I Cried unto the LORD with my voice *b*: with my voice unto the LORD did I make my ſupplication.

b Either, 1. with the voice of my ſoul. But ſo this addition would be ſuperfluous, and much more the repetition of it, becauſe that is neceſſarily implied in the former word, *I cried*, and in the following, *I make my ſupplication*. Or rather, 2. with my corporeal voice, which the fervor of my ſoul forced me to uſe, when I could not do it without ſome danger, the enemy being at the mouth of the cave. And ſo this addition is emphatical, and therefore is repeated. But it is probable that *David* ſpoke with a low voice, and that he might do ſo without very great danger, is manifeſt from that diſcourſe which paſſed between *David* and his men, even when *Saul* was entred into the cave, 1 *Sam.* 24. 4, 5, 6, 7.

2 I * poured out *c* my complaint before him: I ſhewed † Pſ. 102. 1. before him my trouble.

c I did it fully and fervently and confidently.

3 When my my ſpirit was overwhelmed within me, * then thou kneweſt *d* my path *e*: * in the way wherein I walked *f* have they privily laid a ſnare for me.

* Pſ. 77. 3. & 143. 4. *d* To wit, practically, ſo as to direct me to it. *e* What paths I ſhould chuſe whereby I might eſcape *Saul*, when I fled hither and thither in deſarts and mountains and woods; and which way I ſhould get out of his hands when he and all his men were at the cave

caves mouth, which paſſed my skill. *f* Wherein I uſed to walk, or they ſuppoſed that I would walk.

|| Or, *look on the right* * *there was no man h* that would know me; † refuge † failed me: || no man cared for my ſoul *k*. * Pſ. 88. 8. † Heb. *periſhed from me.* || Heb. *no man ſought after my ſoul.*

g The place where the Patron or Aſſiſtant uſed to ſtand. See *Pſal.* 16. 8. & 109. 31. & 121. 5. *h* To wit, in *Sauls* Court or Camp: none of my former aquaintance and friends and relations. *i* Own me, or ſhew any reſpect or kindneſs to me. *k* Or, *for my life*, to wit, to preſerve it; but they all conſpired to take it away; which is here implied.

4 I cried unto thee, O LORD, I ſaid, Thou *art* my refuge, *and* * my portion *l* in the land of the living *m*. * Pſ. 16. 5. & 73. 26.

l Thou onely art both *my refuge* to defend me from all evil, and *my portion* to ſupply me with all the good which I need and deſire. *m* Even in this life, wherein I doubt not to ſee Gods goodneſs, as he ſaid *Pſal.* 27. 13.

5 Attend unto my cry, for I am brought very low: deliver me from my perſecutors, for they are ſtronger than I.

6 Bring my ſoul out of priſon *n*, that I may praiſe thy Name: the righteous ſhall compaſs me about *o*: for thou ſhalt deal bountifully with me.

n Bring me forth out of this cave wherein I am impriſoned, and ſet me at perfect liberty. *o* Shall flock to me from all parts, partly out of curiosity to ſee ſuch a ſpectacle and miracle of Gods power and mercy; and partly to rejoyce and bleſs God with me and for me, and for all the benefits which they expect from my government.

PSAL. CXLIII.

The ARGUMENT.

This Pſalm is much of the ſame nature with the former, and ſeems to have been compoſed much about the ſame time and upon the like occaſion. This is the laſt of thoſe which are called Penitential Pſalms, the former being *Pſal.* 6. & 32. & 38. & 51. & 102. & 130.

A Pſalm of David.

The Pſalmiſt proveth that God in faithfulneſs would hear him, and not enter into Judgment with him, 1, 2. Complaineth of his proſecuting enemies, 3, 4. praying alſo for ſpeedy deliverance: Inſtructions in Gods wayes, and the deſtruction of his Enemies, 5—12.

1 HEar my prayer, O LORD, give ear to my ſupplications; in thy faithfulneſs anſwer me, *and* in thy righteouſneſs *a*.

a Whereby thou art inclined and engaged to favour righteous perſons and ſuit cauſes.

2 || And enter not into judgment with thy ſervant *b*: for * in thy ſight ſhall no man living be juſtified *c*.

Or, *but.* * Exod. 33. 7. Job 4. 17. & 15. 15. Pſal. 130. 3. & 143. 2. Gal. 2. 16.

b But when I appeal to thy righteouſneſs, I do it onely with reſpect to mine enemies, whoſe cauſe as well as their perſons is worſe than mine, but not in reference to thee, as if I could abſolutely juſtifie my ſelf upon a ſevere tryal at the Tribunal of thy Juſtice; for if thou ſhouldeſt rigorouſly examine all the paſſages of mine heart and life, I dread the thoughts and conſequences of it. *c* To wit, upon terms of ſtrict juſtice, without thy indulgence and infinite mercy.

3 For *d* the enemy hath perſecuted my ſoul *e*; he hath ſmitten my life down to the ground *f*: he hath made me to dwell in darkneſs *g*, as thoſe that have been long dead *h*.

d This is not a reaſon of what he laſt ſaid, v. 2. but an argument to enforce his petition delivered v. 1. and repeated v. 7, &c. For though I am not faultleſs, if thou ſhouldeſt make an exact ſcarch into me, yet mine enemies are more culpable and highly unjuſt, and therefore I hope for thy help againſt them, from thy juſtice as well as mercy. *e* (*i. e.*) My life; for nothing leſs will ſatisfie him. *f* He hath beaten me down to the ground where I lie ſtruggling for life. *g* He hath forced me to have mine abode in dark vaults and caves. *h* Where I am out of ſight and memory, and in as forlorn and hopeleſs a condition in the eye of man, as thoſe that have lain long rotting in the grave.

4 Therefore is my ſpirit overwhelmed within me *i*: my heart within me is diſolate *k*.

i See on *Pſal.* 61. 2. & 142. 3. *k* Deprived of all hope and comfort. Or, *is aſtoniſhed.*

* Pſal. 77. 5. 11.

5 I * remember the days of old *l*, I meditate on all thy works: I muſe on the works of thy hands.

l (*i. e.*) What thou haſt done for thy ſervants in former times; Which he mentions either, 1. as matter of terror to conſider how unlike God now was unto himſelf and to his former dealings: or, 2. as matter of ſupport from former experience, becauſe God was ſtill the ſame. Either way it drive him to his prayers, which here follow.

* Pſ. 63. 1.

6 I ſtretch forth my hands unto thee *m*: * my ſoul *thirſteth* after thee *n*, as a thirſty land *o*. Selah.

m I pray to thee fervently. See on *Pſal.* 141. 2. *n* After thy favour and help. *o* To wit, thirſteth for rain.

* Pſ. 22. 1. Or, *as for the dry land, &c.*

7 Hear me ſpeedily, O LORD, my ſpirit faileth: * hide not thy face from me *, || leſt I be like unto them that go down into the pit *p*.

* Pſ. 28. 1. || Heb. *Ezek.*

p That are dead and buried, of whom there is no hope.

8 Cauſe me to hear thy loving kindneſs in the morning *q*, for in thee do I truſt: cauſe me to know the way wherein I ſhould walk *r*, for * I lift up my ſoul unto thee.

* Pſ. 25. 1.

q (*i. e.*) Early, as this phraſe is taken, *Pſal.* 90. 14. and elſewhere; ſeaſonably and ſpeedily. *r* So as to pleaſe thee, and to ſecure my ſelf.

9 Deliver me, O LORD, from mine enemies: † flee unto thee to hide me *s*. † Heb. *I hide me with thee.*

s Without whoſe care theſe caves and rocks can give me no protection.

10 * Teach me to do thy will *t*, for thou *art* my God: * Pſal. 25. thy ſpirit *is* good, lead me *u* into the land of uprightneſs *x*. 4. 5. & 143. 8.

t To exatinue in faithful obedience to thee, notwithſtanding all temptations to the contrary. *u* Or rather, as it is exactly in the Hebrew, and as many both ancient and modern Tranſlators render it, *Let thy good Spirit lead me.* Leave me not to my own blind and vain mind or corrupt affections, neither give up to the evil ſpirit, as thou didſt *Saul*, but conduct me in all my ways by the *good*, (*i. e.*) gracious and holy *Spirit*. *x* Or, *in plain* or even *Land* or ground; as a ſtraight and ſmooth path, that I may not ſtumble, nor tollecter into ſin or miſchief. This is oppoſed to the crooked and rugged ways in which ſinners are ſaid to walk. See *Pſal.* 125. 5. *Prov.* 2. 15. *Iſa.* 42. 4.

11 Quicken me, O LORD, for thy Names ſake: for thy righteouſneſs ſake bring my ſoul out of trouble.

12 And of thy mercy † cut off mine enemies, and † Pſal. deſtroy all them that afflict my ſoul: for * I *am* thy ſervant. 54. 5. * Pſal. 116. 16.

y Out of thy mercy to me, whoſe life they ſeek.

PSAL. CXLIV.

The ARGUMENT.

The matter of this Pſalm is partly gratulatory for mercies received, and partly petitionary for further bleſſings. It ſeems to have been compoſed after *Sauls* death, and in the beginning of *Davids* reign, when he was expoſed to many perils both from his own rebellious Subjects, and from the Philiſtins and other forreign enemies, yet ſo far he had a good proſpect and aſſurance of a more compleat and eſtabliſhed felicity.

A Pſalm of David.

David bleſſing God for his mercy to him in his Wars, and for ſundry other, both his own, and man's nothingneſs, 1—4. prayeth that God would deliver him from his powerful Enemies, 5—8. and for victory to praiſe him, 9—11. The happineſs of that kingdom, whoſe God is the Lord, 12—15.

1 BLeſſed be the LORD † my ſtrength, * which † Heb. teacheth my hands † to war, *and* my fingers to fight *a*. * 2 Sam. 22. 35. † Heb. *for war.*

a Who haſt given me that ſkill in military conduct, and that dexterity in the management of my weapons, which is above or unlikable to and much above my education and former courſe of life.

2 * || My goodneſs *b* and my fortreſs, my high tower * 2 Sam. and my deliver, my ſhield, and *he* in whom I truſt: who 22. 2, 3. ſubdueth my people under me *c*. & 48. 14. || Or, *my mercy*: or, the God *of my mercy*, as God is called *Pſal.* 59. 10, 17. the Name of *God* being eaſily underſtood from the foregoing verſe. Or, he who is exceeding good or merciful to me, as good as goodneſs it ſelf: the abſtract being put for the concrete, as it is frequently in ſpeeches of God, who is called *Wiſdom*, *Truth*, *Goodneſs*, &c. and ſometimes of men, as *Pſal.* 120. 2. *Prov.* 8. 7. where *faithfulneſs* and *uprightneſs* are put for *faithful* and *upright men*. *c* Who haſt diſpoſed my peoples hearts to receive and obey me as their King.

3 * LORD, what *is man d*, that thou takeſt knowledge of him *e*? or the ſon of man, that thou makeſt account of him *f*? * Job 7. 17. Pſal. 8. 4. Heb. 2. 6.

d He aggravates Gods goodneſs to him expreſſed v. 2. by the conſideration of his own meanneſs. Though I am King over my people, yet alas I am but a man, a baſe, ſinful, mortal and miſerable creature, if compared with thee, leſs than nothing and vanity. *e* (*i. e.*) Hath any care and kindneſs for him, or knowledge commonly imply'd in Scripture. *f* The ſame thing repeated in other words.

4 * Man is like *g* to vanity *h*: his days *are* as a ſhadow * Job 14. that paſſeth away *i*. 2.

g In his nature and continuance in the world. *h* Or, *to a ſigh* Pſal. 39. or *a breath*, as *Iſa.* 57. 13. which is gone in an inſtant. *i* Or, *Iſa* & 62. *declineth*, as *Pſal.* 102. 11. & 109. 23. that groweth leſs and leſs till it be quite out of ſight and loſt.

5 † Bow thy heaveus, O LORD, and come down: * † Pſ. 18. touch the mountains, and they ſhall ſmoke *l*. 9. * Pſal. 104. 32.

l To help me, before it be too late, removing what a terrible and perilhing creature I am. *l* Or, *that they may ſmoke*; or, *and let them ſmoke*, as *Sinai* did at thy glorious appearance, *Exod.* 19. 18. This is figurative and Poetical deſcription of Gods coming to take vengeance upon his enemies, which is continued in the next verſe.

6 * Caſt forth lightning, and ſcatter them: ſhoot out † Pſal. 18. thine arrows *m*, and deſtroy them. 14. † Heb. *multiply.*

m Thy thunderbolts which uſe accompany the lightnings and thunder.

7 * Send thine † hand from above, rid me, and deli- * Pſal. 18. ver me out of great waters: from the hand of ſtrange † Heb. children *n*. *ſtrangers.*

n Either of the Heathen nations which envy and hate me: or of the rebellious Iſraelites, who, though they profeſs themſelves to be the Lords people, yet are in truth and by their carriage to me are like the barbarous Heathens.

8 Whose mouth speaketh vanity *o*: and their right hand *p* *is* a right hand of falsehood *q*.

o Either, 1. vain brags and threatnings which shall come to nothing: or, 2. vain and deceitful promises or professions or friendship. *p* Here mentioned either, 1. as it is used in swearing, to note their perjury: or rather, 2. as an instrument of action. *q* Deceiving either, 1. themselves, by being unable to do what they designed: or, 2. others, by not giving them that help which they promised to them.

* Psal. 33. 2, 3. 9 I will * sing a new song unto thee *r*, O God: upon a psaltery, and an instrument of ten strings will I sing *praises* unto thee.

r When thou hast granted this request of mine, *v.* 7, 8. which I know assuredly thou wilt do.

‖ Or, *Victory.* 10 *It is he* that giveth ‖ salvation unto kings *s*: who delivereth David his servant from the hurtful sword.

s Who are not preserved by their own power or prudence, but by Gods special providence, which for the publick good of the world watcheth over them.

11 Rid me, and deliver me from the hand of strange children *t*; whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood.

t And upon these accounts grant me the mercy which I desired before, and now again do repeat.

12 That our sons *may be* as plants grown up in their youth *u*; *that* our daughters *x may be* as corner-stones

† Heb. *cut.* † polished *after the* similitude of a palace *y*.

u This mercy I beg not onely for my own sake, but for the sake of thy people, that thine and our enemies being subdued, and peace established in the land, thy people may enjoy those blessings which thou hast promised to them; and particularly, *that our sons*, which are the strength and safety and hopes of a nation, may be *like plants*, flourishing and thriving and growing in height and strength, as plants do *in their youth*, and they onely; for when they grow old, they whither and decay. *x* Upon whom the hope of posterity depends. *y* Strong and beautiful, and adorned with all the ornaments belonging to their sex.

13 *That* our garners *may* be full, affording † all manner of store: *that* our sheep may bring forth thousands,

† Heb. *from kind to kind.* and ten thousands in our streets *z*.

z So as they may fill our streets, being brought in thither for food to the Towns and Cities. Or, *in our folds* or *stables*, as the Chaldee and others render it; or, as the LXX. and others, *in their* (or rather, *in our*, as it is in the Hebrew) *outlets* or *outgings*, (i. e.) in the fields where they abide.

† Heb. *able to bear burdens*, or, *laden with flesh.* 14 *That* our oxen *may be* † strong to labour *a*: *that there be* no breaking in *b*, nor going out *c*: that *there be* no complaining *d* in our streets.

a Heb. *laden*, either with flesh and fat, as many understand it; or, as others, with young: but then the foregoing word is not to be rendred *oxen*, but *cows*, as the same word and in the same Masculine gender is used *Deut.* 7. 13. And to this agrees best with the former prayer for the sheep *v.* 13. and he withseth the same blessing of fruitfulness both for greater and smaller cattel. *b* To wit, of enemies invading the Land, or assaulting our Cities, and making breaches in their walls. *c* To wit, of our people, either out of the Towns and Cities to fight with an invading enemy: or out of the Land into captivity. *d* Or, *no outcry*, or *howling* for any sad tidings, or publick grievances or calamities.

* Psal. 33. 12. & 65. 4. 15 * Happy *is that* people that is in such a case: *yea*, happy *is that* people, whose God *is* the LORD *e*.

e This is a correction of the last sentence. This is a very desirable estate, but the true and chief happiness of our *Israel* doth not consist in these things, which are common to others with us, but in this peculiar priviledge that the true and blessed God is our God by covenant and special relation.

PSAL. CXLV.
The ARGUMENT.

This Psalm and the rest which follow to the end are wholly laudatory, setting forth the praises of God. The excellency of this Psalm appears not onely from the opinion of the Hebrew Writers, but also from the care which the Psalmist took to digest it into such accurate and Alphabetical order, that it might be more easily fixed in the mind and memory of the reader.

Davids *Psalm* of praise.

David Magnifieth God for his greatness, and terrible Acts, 1—7. for his goodness and everlasting Kingdom, 8—13. for his care and providence over all, 14—16. and for his saving mercies to them that fear him. 17—21.

‖ Or, *the King.* Compare Jer. 32. 5. 1 I Will extol thee my God ‖ O King *a*, and I will bless thy Name for ever and ever.

a Or, *the King*, by way of eminency; the King of kings, the God by whom Kings reign, and to whom I and all other Kings owe subjection and obedience.

2 Every day will I bless thee, and I will praise thy Name for ever and ever.

† Heb. *and of his greatness.* 3 Great *is* the LORD, and greatly to be praised; † and * his greatness *b is* unsearchable.

b In his being, Majesty and Glory, and all Perfections.

† Heb. *there is no search.* † Job 5. 9. & 9. 10. 4 One generation shall praise thy works to another *c*, and shall declare thy mighty acts.

c The people that live in one age shall relate them to their posterity, and so successively in all ages.

† Heb. *things*, or, *words.* 5 I will speak of the glorious honour of thy majesty *d*, and of thy wondrous † works.

d Here are divers words heaped together to intimate that no words were sufficient to express it.

6 And *men* shall speak of the might of thy terrible acts: † and I will † declare thy greatness.

7 They shall ‖ abundantly utter the memory of thy great goodness *e*, and shall sing of thy righteousness.

e The memorials of thy kindness to thy people, thy never to be forgotten blessings.

* Exod. 34. 6. 8 * The LORD is gracious and full of compassion; † slow to anger, and † of great mercy.

9 The LORD is good to all *f*, and his tender mercies *are* over all his works.

f not to *Israel* onely, but to all mankind, *whose hearts he fills with food and gladness*, as it is said *Acts* 14. 17. yea to all his creatures; so it is in the next clause, to beasts, as well as men. See *Psal.* 33. 5. and 147. 9.

10 All thy works shall praise thee *g*, O LORD, and thy saints shall bless thee.

g Objectively, they give men and Angels just occasion to praise thee.

11 They shall speak of the glory of thy kingdom, and talk of thy power.

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom,

13 Thy kingdom *is* † an everlasting kingdom, and thy dominion *endureth* throughout all generations.

† Heb. *a kingdom of.*

14 The LORD upholdeth all *h* that fall, and * raiseth up all *those that* be bowed down.

h Either, 1. all that look up to him for help: or, 2. all that are upheld: whose support is not from themselves, nor from other men, but onely from Gods powerful and good providence.

15 The eyes of all *i* ‖ wait upon thee *k*, and * thou giv'st them their meat in due season *l*.

Or, *look.*

i Of all living creatures. *k* Expect and receive their supplies wholly from thy bounty. Expectation is here figuratively ascribed to brute creatures, as *Psal.* 104. 27. *Rom.* 8. 22. if when they need it.

16 Thou openest thine hand, and satisfiest the desire of every living thing *m*.

m Or, as divers render it, and which is more agreeable to the order of the words in the Hebrew Text, *thou satisfiest every living thing* with thy *favour* or *good-will*, (i. e.) with the fruits of thy bounty: the Pronoun *it*, being easily and fitly understood out of the foregoing clause.

17 The LORD is righteous in all his ways, and holy *n* in all his works

n Or rather *merciful*, which word most commonly signifies. There is a mixture of both in all the great and terrible works of God in this life, *but the mercies* being referred for the next life, *Jam.* 2. 13. *Rev.* 15. 3.

18 * The LORD *is* nigh unto all them *o* that call upon him, to all that call upon him in truth *p*.

o To answer their prayers for relief. *p* Sincerely or with an upright heart trusting to Him, and waiting upon him in his way.

19 He will fulfil the desire *q* of them that fear him: he also will hear their cry, and will save them.

q So far as it is agreeable to his own will, and convenient for their good; not unreasonable desires, which God commonly denies to his people in mercy, and granteth to his enemies in anger.

20 The LORD preserveth all them that love him: but all the wicked will he destroy *r*.

r Frequently in this world, but infallibly in the next.

21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy Name for ever and ever.

PSAL. CXLVI.
The ARGUMENT.

The design of this Psalm is to perswade men to trust in God, and in him alone.

The Psalmist voweth perpetual praises to God, 1—2. and exhorteth, that none put their trust in man, but in God, 3—4. in regard of his power, faithfulness and everlasting Government, 5—10.

1 † PRaise ye the LORD. Praise the LORD, O my soul.

2 * While I live will I praise the LORD: I will sing *praises* unto my God, while I have any being.

3 * Put not your trust in princes, *a*, *nor* in the son of man, in whom *there is* no ‖ help *b*.

a In men of greatest wealth and power, in whose favour men are very prone to trust. *b* Who are utterly unable frequently to give you that help which they promise, and you expect.

4 * His † breath goeth forth, he returneth *c* to his earth *d*: *in* that very day *e* his thoughts *f* perish.

† Heb. *spirit.* Psal. 104. 29. Eccles. 12. 7. *c* To that earth from which all men by kind, Princes not excepted, had their original. *d* As it were to rot in. he is dead. *f* All his designs and undertakings either for himself or for others.

5 Happy *is he* that *hath* the God of Jacob for his help; whose hope *is* the LORD his God:

6 * Which made heaven and earth, the sea, and all that therein is: which keepeth truth for ever *g*:

g Both because he liveth for ever to fulfil his promises and because he is eternally and unchangeably faithful.

* Psal. 103. 6. * Psal. 68. 6. 7 * Which executeth judgment for the oppressed, which giveth food to the hungry: * the LORD looseth the prisoners.

* Psal. 145. 8. 8 * The LORD openeth *the eyes of* the blind *h*; * the LORD raiseth *them that are* bowed down; the LORD loveth the righteous *i*.

h Either, 1. the eyes of their mind, which he enlightens and directs in doubtful and difficult cases: or, 2. their bodily eyes; which he did abundantly by his Son Jesus Christ. *i* Even when he doth afflict them, which also he doth out of love, *Heb.* 12. 6.

9 * The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down *k*.

k He *overthroweth their goings*, as the phrase is *Psal.* 140. 4. He maketh them to lose their way; he not onely frustrateth their plots and enterprises, but turneth them against themselves. This and all the foregoing sentences are fit many arguments to encourage all good men to trust in God in all their straits and afflictions.

10 * The LORD shall reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

PSAL. CXLVII.
The ARGUMENT.

This *Psalm* may seem from *v.* 2. and 13. to have been composed by some holy Prophet after the return of *Israel* from the Babylonish Captivity. It containeth an ample celebration of Gods praises both for common mercies, and for special favours.

The Prophet exhorteth the people to praise God for his care over his Church, 1——14. His Wisdom and Government over all, 15——18. And for his Salvation to the Faithful, 19, 20.

* Psal. 92. 1. 1 PRaise ye the LORD: for *it is* * good *a* to sing *praises unto* our God; for *it is* pleasant, *and* * praise is comely.

* Psal. 33. 1.

a It is acceptable to God, and greatly comfortable and beneficial to our selves.

2 The LORD doth build up Jerusalem *b*: * he gathereth together the out-casts *c* of Israel.

* Psal. 51. 18.

b It is the Lords own doing, and not mans. *c* Or, *the banished*, who were carried captives out of their own land, and dispersed in divers strange countries.

3 He healeth the broken in heart *d*, and bindeth up their † wounds.

† Heb. *griefs.*

d Either with the fence of their sins: or with their sorrows and grievous calamities. He seems to speak peculiarly of the captive Israelites now returned.

4 * He telleth the number of the stars *e*: he calleth them all by *their* names *f*.

* Isa. 40. 26.

e Which no man can do, *Gen.* 22. 17. For those thousand and twenty five which Astronomers number, are onely such as are most distinctly visible to the eye, and most considerable for their influences. *f* This signifies, 1. that he exactly knows them as we do those whom we can call by name; he is able to give distinct names to each of them, because he accurately understands their several natures and operations: 2. That he hath a Soveraign power over them, as men have over their children or servants or foulders whom they can call by name; that he appointeth and governeth all their motions and influences to the fulfilling of his own pleasure and purpos.

† Heb. *of his understanding* is no number. 5 Great *is* our LORD, and great power: † his understanding *is* infinite.

6 * The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving: sing *praises* upon the harp unto our God

* Psal. 104. 14. 8 * Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

* Job 38. 41. Psal. 104. 21. Joel 2. 22. Psal. 136. 25. 145. 15. 9 * He giveth to the beast his food, ‖ *and* to the * young ravens *g* which cry.

Or, even. * Job 38. 41.

g Which he mentions partly because they were most contemptible, especially to the Jews, to whom they were unclean and forbidden for food: partly because they are greedy and voracious; and partly because they are not onely neglected by men, but also forsaken by their dams as soon as ever they can flie, and so are wholly left to the care and keeping of Divine providence.

Psal. 33. 17. Prov. 21. 31. Isa. 30. 2. 10 * He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man *h*.

h As if he needed either the one or the other for the accomplishment of his designs.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy *i*.

i That believing and patiently expect and seek relief and happiness from God alone, and from his meer grace and mercy, and not from any creature, nor from their own merits.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion.

† Heb. *who maketh thy borders peace.* 13 For he hath strengthened the bars of thy gates *k*: he hath blessed thy children within thee.

k Thy strength consists not in thy walls and gates and bars, but in his protection.

† Heb. *fat of wheat.* Psal. 81. 16. 14 † He maketh peace in thy borders *l*, *and* * filleth thee with the † finest of the wheat.

l In all thy land, even to its utmost borders, which are most liable to the incursion of enemies.

15 He sendeth forth his commandment *m* upon earth: his word runneth very swiftly *n*.

m Which is fruitless without any instruments to execute whatsoever pleaseth him, either in works of nature or of providence. *n* The thing is done without delay or difficulty.

16 He giveth snow like wool *o*: he scattereth the hoar frost like ashes *p*.

o Not onely in colour and shape and softness, but also in swift, keeping the fruits of the earth warm. *p* In colour and shadiness of parts, as also in its sudden ensuing on fire.

17 He casteth forth his ice *q* like morsels: who can stand before his cold *r*?

q Either, 1. pieces of ice, which God may be said to cast forth or *breath down*, because he freezeth it, and so causeth it to fall: or, 2. great hail-stones, which are of more violence and destruction, and which are very properly *cast forth* or *down* out of the clouds, and that like morsels or fragments, the particles being congealed in them. *r* The cold which he sometimes sends into the Countries, that it would be intolerable, if men did not defend themselves from it by houses, cloaths, fire, &c.

18 He sendeth out his word, and melteth them: he causeth his † wind *s* to blow, *and* the waters flow *t*.

† Heb. *spirit.*

s The southern or some other wind sent with a mighty force to dissolve the ice. *t* The rivers return to their course, which before were bound up by, or turned into, ice.

19 He sheweth † his word *u* unto Jacob *x*; his statutes and his judgments unto Israel.

† Heb. *his words.*

u He fully declared his mind and will by revelation and by his word. *x* To the children of *Jacob* or *Israel*, and to them alone, as it follows.

20 * He hath not dealt so with any nation *y*: and as for his judgments, they have not known them. Praise ye the LORD.

* Psal. 76. 1. & 78. 5. & 103. 7. & 147. 8. & 19. *y* He left all others to their own native darkness and blindness, and to those dim discoveries of God and of themselves which they had from the light of Nature.

PSAL. CXLVIII.
The ARGUMENT.

The nature of this *Psalm* is for the most part the same with the former containing an invitation to all the creatures to praise God for his manifold blessings.

The Psalmist exhorteth all celestial and terrestrial creatures, together with man, to praise God for the Fabrick and Ornaments of the World, 1——14.

1 † PRaise ye the LORD. Praise ye the LORD from the heavens *a*: praise him in the heights.

† Heb. *Hallelujah.*

a All the hall of Heaven, which he particularly expresseth in the following verses. *b* In those high and heavenly places.

2 * Praise ye him all his Angels *c*: praise ye him all his hosts *d*.

* Psal. 103. 20, 21.

c He inviteth the Angels here, and the fittest creatures afterward, to praise God, not as if the former needed, or the latter were capable of, his exhortation, but onely by a poetical figure, the design whereof is, that men by this means might be more provoked to this duty. *d* The Angels, called *hosts*, here and Luke 2. 13. for their vast numbers, exquisite order, and perfect subjection to their General, the Lord of hosts.

3 Praise ye him sun and moon *e*: praise him all ye stars of light.

e You which are adored by the blind Heathens for gods, you are but his creatures, and therefore were obliged, if you were capable, to worship and praise him for your glorious light and powerful influences.

4 Praise him ye heavens of heavens *f*, and ye waters that *be* above the heavens *g*.

f Ye highest and most glorious Heavens, the place of Gods Throne and glorious presence, as this phrase is used, *Deut.* 10. 14. 1 *Kings* 8. 27. *Neh.* 9. 6. *Psal.* 115. 16. Or ye starry Heavens, which also may well be so called, because they are above all, which is oft called *Heaven* in Scripture. *g* Yea all ye which are above a part of the Heavens. Or which see upon Gen. 1. 7.

5 Let them praise the Name of the LORD: for he commanded, and they were created *h*.

h They owe their being wholly to Gods good will.

6 * He hath also established them for ever and ever: he hath made a decree ‖ which shall not pass *i*.

Or, *law.*

i Either absolutely as to the substance of them, or at least as to the end of the world. He hath made them constant and the course of nature not changeable and perishing, as the things of the lower world are. *k* Either concerning their several courses and influences, or rather for their continuance for ever; which hath agreed with the foregoing and following words. *l* Which decree shall never be made void.

7 Praise the LORD from the earth, ye dragons *m* and all deeps.

m Either, 1. dragons and serpents, which abide in the deep caverns and holes of the earth: or, 2. whales or other sea-monsters, which dwell in the depths of the sea, which are often called by this name, as *Job* 7. 12. *Ezek.* 32. 2. and elsewhere, as the word here rendred *deeps* is most commonly used, comprising the Sea.

8 Fire *n* and hail, snow and vapour *o*, stormy wind fulfilling his word *p*.

n Lightnings and other fire-works of the air. *o* Or, fumes, or exhalations, as the word properly signifies. Would exhalations be

comprehended under the title of *snow*. And both of them arising from the earth, are here fitly mentioned as belonging to it. *p* Executing his commands either for the comfort and refreshment, or for the punishment, of the inhabitants of the earth.

9 Mountains and all hills, fruitful trees and all cedars *q*.

q Admirable for you height and strength and use, though not for your fruit.

†Heb. *birds of wing.* 10 Beasts and all cattel, creeping things, and † flying fowl.

11 Kings of the earth *r*, and all people: princes, and all judges of the earth.

r Who, though you are called *gods*, and adored like Gods by your Subjects, yet are but men, and the creatures and Subjects of this Soveraign Lord, to whom you owe both your being, and all your power and dignity.

12 Both young men and maidens, old men and children.

13 Let them praise the Name of the LORD: for * Pf. 8. 1. * his Name alone is † excellent; his glory *is* above the Ier. 12. 4. earth and heaven *s*.

* Heb. *exalted.* *s* Not so much in place as in excellency, above all the glories which are in earth and in Heaven.

14 He also exalteth the horn of his people *t*, the praise *u* of all his saints, *even* of the children of Israel, a people near unto him *x*. Praise ye the LORD.

t To wit, above the horns of all the people in the world, in respect of their spiritual and eternal priviledges, as it here follows. *The horn* in Scripture doth commonly note strength, victory, glory and felicity, as *Deut.* 33. 17. and every where. *u* Either, 1. He *is the praise*, as God is called *Deut.* 10. 21. to wit, *the God* of their *praise*, as 109. 1. the chiefest object and matter of it: or, 2. which is *the praise*. Which work of God in exalting their horn is their glory, and maketh them praise-worthy, or obligeth and provoketh them in a singular manner to perform this great duty of praising God, which is so generally neglected by others. *x* By special relation and friendship and covenant, and by familiar intercourse, God manifesting his face and favour to them, and they frequently and solemnly approaching into his presence, and worshipping him at his footstool.

PSAL. CXLIX.

The ARGUMENT.

THe scope and design of this *Psalm* is to stir up and encourage Gods people to praise him, either, 1. for their deliverance out of *Babylon*, and the promises which God had given them of the perfection of that work and of the enlargement of their power and dominion in the world, or rather, 2. for the establishment of the Kingdom of *Israel* in *Davids* hands, and for that safety and glory and victory over their enemies which they expected by that means. But withal, the Holmift, or the Spirit of God which dictated this Psalm to him, had a further prospect, even to the Messiah, of whom *David* was a Type, and who was to succeed *David* in the Throne, and to bring that Kingdom to its highest perfection. And so divers of the Jewish Doctors understand this Psalm.

An Exhortation to praise God for his love to his people, 1——5. *and for enabling them by his power to overcome their enemies.* 6——9.

†Heb. *Hal-lelujah.* 1 † PRaise ye the LORD. * Sing unto the LORD a new song *a*: *and* his praise in the congrega-
* Pf. 33. 3. tion of saints.

a For these new mercies conferred upon us, denied to former times.

*Pf. 100. 3. 2 Let Israel rejoyce in * him that made him *b*: let the children of Zion be joyful in their king *c*.

b That made them not onely his creatures, but, which is unspeakably greater, his people: or, that advanced and adorned them with singular priviledges, as this word is used, 1 *Sam.* 12. 6. and elsewhere. *c David* and his posterity, and especially the chief of all of them, the Messiah. Let them rejoyce and bless God that they have so potent, so wise, and so just a King.

* Pf. 81. 2. 3 * Let them praise his Name ‖ in the dance: let them ‖ Or, *with* *praises* unto him with the timbrel and harp *d*.
the pipe.

d According to the usage of that time and dispensation.

4 For the LORD taketh pleasure in his people *e*: he will beautifie *f* the meek *g* with salvation *h*.

e He loveth them above all people, and rejoyceth over them to do them good. *f* Heb. *adorn* or *glorifie*, make them amiable and honourable in the eyes of the world, who now hate and despise them. *g* Or, *humble*, to wit, his people, as he now said, who are oft in Scripture described by that character, because all true Israelites are such, and all Israelites profess and ought to be such. Or, *the afflicted*, as that word is oft used in Scripture, which hath been observed before; his poor afflicted and oppressed people, to whom the following salvation is most needful and acceptable. *h* Both temporal, in delivering them from, and setting them above, all their enemies, and afterwards, with everlasting salvation and glory.

5 Let the saints be joyful in glory *i*: let them sing aloud upon their beds *k*.

i For the honour which God putteth upon them. *k* Either, 1. for their safe and sweet repose and peace, which is signified by *resting in beds*, *Isa.* 57. 2. Or, 2. by night as well as by day, even in the time devoted to rest and sleep, which they shall borrow to praise God for his eminent and extraordinary blessings, as *David* frequently did upon such occasions.

6 *Let* † the high praises of God *be* ‖ in their mouth *l*, † Heb. *exaltings.* and a * two-edged sword in their hand *m*:

‖ Heb. *in their throat.* Which signifies vocal praise, and that with a loud voice. *m* Not onely to defend themselves from their enemies, but, as it follows, to revenge themselves upon them. * Heb. *mouthed.* Rev. 1. 16.

7 To execute vengeance upon the heathen *n*, *and* punishments upon the people.

n For all their cruelties and injuries towards Gods people. This was literally accomplished by *David* upon the Philistines, Ammonites, Syrians, and other neighbouring Nations and Princes, which were bitter enemies to Gods people. And the same thing was done afterward in the Christian world, when God raised up Christian Princes, who did by the help of the Christians fighting with and under them, severely revenge the blood of the martyred Christians upon their cruel Persecutors and Tyrants in divers ages. It may also be understood of the spiritual plagues which Christ by the hand or minisfry of his Apostles and Ministers did inflict upon the hearts and consciences of his incorrigible enemies, who by Gods word and ordinances were either tormented or hardned to their destruction. Yea it may have a respect unto the last day of judgment, in which the Saints shall judge the world, 1 *Cor.* 6. 2. which will be a most dreadful execution of this vengeance, *&c.*

8 To bind their kings with chains, and their nobles with fetters of iron *o*.

o Of which see the Note on the foregoing verse.

9 * To execute upon them the judgment written *p*: * Deut. 33. 3. this honour have all his saints *q*. Praise ye the LORD. Jud. 5.

p Appointed and declared in the holy Scripture, as *Deut.* 12. 32. and 29. 15. and 32. 41, 42, 43. and elsewhere. This is added to shew that they do not this work to satisfie their own malicious or revengeful inclinations, but in obedience to Gods command, and onely in such manner as God hath allowed in his word. *q* The honour of these actions belongs to all the Saints, for whose sake God appointed this in his word, and afterwards executed it by his providence.

PSAL. CL.

The ARGUMENT.

THis *Psalm* agrees much with the former; and is an invitation to all men to praise God, and especially to the Levites, or those of them who were appointed to this work, as may be gathered both from the place in which they are to praise him, which is, according to our Translation, *in his Sanctuary*, v. 1. and from that great variety of instruments here mentioned, all which were frequently used in their Temple-service, and seldom elsewhere.

An Exhortation to praise the Holiness, Power, and Kindness of God, with all sort of musical Instruments, 1——5.

† Praise ye the LORD. Praise God in his sanctuary *a*: praise him in the firmament of his † Heb. *Hal-lelujah.* power *b*.

a In his Temple, where this work was to be performed constantly and solemnly. Or, who dwelleth *in his Sanctuary*. So it describeth and limiteth the object of their praises. Or, *for* (as this particle is used in the next verse) *his Sanctuary*, for this great favour of placing his Sanctuary and dwelling place amongst men. *b* In his heavenly mansion, there let the blessed Angels praise him. Or, who dwelleth *in the firmament*, or *spreading forth of his power*, to wit, in the Heavens which were stretched out by his great power, and in which are the most glorious testimonies of his infinite power. Or, *for the firmament*, &c. for that glorious and astonishing piece of his workmanship.

2 * Praise him for his mighty acts: praise him accor- * Pf. 145. 5, 6.
ding to his excellent greatnels *c*.

c As his infinite Majesty deserves to be praised.

3 Praise him with the sound of the ‖ trumpet: * praise * Ezra 3. 10. him with the psaltery and harp. * Pf. 81. 2. & 147. 7. & 150. 3. Ezek. 33. 32.

4 Praise him with the timbrel and ‖ dance: praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

6 Let every thing that hath breath *d*, praise the LORD. Praise ye the LORD.

d Every living creature in heaven and in earth, *Apoc.* 5. 13. according to their several capacities, some objectively, others actively, as was noted before.

PROV.

PROVERBS.

THe Pen-man of this Book is expressed in the Title, Solomon, *who was famous for his Proverbs, of which* he spake Three Thousand, *as it is recorded,* 1 King. 4. 32. *the most eminent and useful of them being doubtless collected in this Book. And that the greatest part of this Book was composed by* Solomon *doth sufficiently appear because that part of it which was collected and composed by other hands is so plainly distinguished from the foregoing part,* Ch. 25. 1. *The Nine first Chapters contain a Preface or Introduction to the Book, or an Exhortation to true Wisdom; and all the following Chapters contain the Precepts of Wisdom called Proverbs. Wherein we are not to expect that order and coherence which is in many other Books of Scripture.*

CHAP. I.

The use of the Proverbs, 1——6. *An Exhortation to fear God, and to love his Word,* 7. *The Glory of those Children that obey the instruction of their Parents,* 8, 9. *A caution against yielding to enticing sinners,* 10. *The contrivance,* 11, 12. *Arguments and invitation of those Sinners,* 13, 14. *Reasons against a complying with them,* 15——19. *Wisdom's call to Repentance,* 20——22. *Her promise,* 23. *Her complaints and threatnings,* 24——30. *The fruit of sin,* 31——32. *Peace to the Penitent,* 33.

THe * proverbs *a* of Solomon *b*, the son of David, king of Israel. * Ecclus. 47. 15.

a Proverbs are antient, and wise, and short Sayings in common use: whereof some are plain and easie, others are intricate and obscure. *b* Proceeding from *Solomon*, and most of them digested by him into this Book. See the Preface.

2 To know *c* wisdom *d* and instruction *e*, to perceive the words of understanding *f*,

c Written to help men to know throughly and practically. *d* Both humane Wisdom to conduct our Affairs in this Life, which divers of the following Proverbs do, and especially Divine Wisdom which *Solomon* chiefly designed; or to make men wise to know their duty, and to save their Souls. *e* The Counsels and Instructions delivered either by God, or by Men, in order to the attainment of Wisdom. *f* Either 1. Which are the effects of a good understanding: Or 2. Which teach a man true Understanding, whereby to discern between Truth and Error, between Good and Evil, to chuse the former, and to refuse the latter.

3 To receive the instruction *g* of † wisdom *h*, justice, and judgment, and † equity *i*,

g Willingly to receive the Counsels of others, which is a good step to Wisdom, and a part of it. *h* Such as is wife, and tends to make men wise and prudent. This is oppofed to *the Infatuation of Fools* and *Sots*, of which *Prov.* 16. 22, & 19. 27. For folly or wickedness hath its School, and multitudes of Scholars, that are very apt to learn its Lessons. *i* Which teach men just judgment or equity, to wit, their whole Duty, both to God and to others, and to themselves. These three words seem to signifie the same thing, and are heaped together to note either the neceffity of the Precept, or the exactness and diligence which is required in the practice of it. † Heb. *Hifl.*

4 To give subtilty *k* to the simple *l*, to the young man *m* knowledge and ‖ discretion. ‖ Heb. *thought.*

k Or rather, *Prudence*, as this word is used, *Prov.* 3. 21. & 5. 2. & 8. 5, 12. which elsewhere is taken in an evil sense for *craft* or *subtilty*. *l* Such as want wisdom, and are easily deceived by others, and therefore most need this blessing. *m* Which wants both Experience and Self-government.

5 * A wise *man* will hear *n*, and will encrease learning *o*; and a man of understanding shall attain unto wise counsels *p*.

n Is not self-conceited, as Fools are, but willing to learn from others; and therefore will attend to the following Instructions. *o* And therefore will gain this great benefit to grow in knowledge and wisdom. This he adds to shew that this Book is useful and neceffary, not only to the simple, but also to the most wise and knowing Persons. *p* Not to deep speculations, but practical confideration; to the art of governing himself or others well and prudently.

6 To understand a proverb and ‖ the interpretation ‖ Or, *the*
p the words of the wise, and their dark sayings *r*.

q i. e. The Interpretation of a Proverb, by a Figure called *Hendiadis*, or the meaning and use of the wife sayings of God, or of men; to know this practically, and for his direction and benefit; for practice is the great design of this Book. *r* Such as are hard to be understood by inconsiderate and ungodly men, but to be found out by diligence, and humble enquiry.

7 * The fear of the LORD *s* is ‖ the beginning *t* of knowledge: *but* fools *u* despise wisdom and instruction *x*. * Pf. 111. 10. Prov. 9. 10. & 15. 33. Job 28. 28. ‖ Or, *the principal part of knowledge.*

s Reverence and obedience to God, or his Worship and Service, as this word is commonly used. *t* Either the Foundation, or the Top, and Perfection, or chief Point, without which all other knowledge is vain and ufeless. *u* Wicked men, called *Fools* through this whole Book; such as do not fear God. *x* Are so far from attaining true Wisdom, that they despise it, and all the means of getting it. Which fully proves what he now said, that *the Fear of the Lord is the beginning of Wisdom.*

8 My son *y*, * hear the instruction of thy father *z*, * Heb. *Hear, my son.*
and forsake not the law of thy mother *a*.

y He speaks to his Scholars with paternal Authority and Affection to make them more attentive and obedient. Teachers among the Hebrews and others were commonly called *Fathers*, and their Scholars their *Sons*. *z* His good and wholsome Counsels, but not such as are contrary to Gods Law. *Prov.* 19. 27. *a* Those pious instructions which thy Mother infilled into thee in thy tender years. See *Prov.* 31. 1. 2 *Tim.* 1. 5. & 3. 14, 15. This he adds, because Children when grown up, are very prone to slight their Mothers advice, because of the infirmity of their Sex, and because they have not that dependance upon, and Expectation from their Mothers which they have from their Fathers.

9 For they *shall be* † an ornament of grace unto thy † Heb. *an adding.* head, and chains about thy neck *b*.

b This will make thee amiable and honourable in the sight of God and of men; whereas the forsaking of those good Counsels will make thee contemptible.

10 My son, if sinners *c* entice thee, consent thou not. *c* Eminently so called, as *Gen.* 13. 13. *Pfal.* 1. 1. & 26. 9. Sinners fell themselves to work all manner of Wickedness; particularly Thieves, and Robbers, and Murtherers, as appears from the next verse, as also Oppressors and Cheaters, by comparing this with v. 19.

11 If they say, Come with us *d*, let us lay wait for blood *e*; let us lurk privily *f* for the innocent *g* without cause *h*:

d We are numerous, and strong, and forcible. *e* To shed Blood. He expresseth not their words, which would rather alright than inveigle a young novice, but the true nature and consequence of the Action, and what lies at the bottom of their specious pretences. *f* So we shall neither be prevented before, nor discovered and punished afterward. *g* Harmless Travellers, who are more careless and secure, and unprovided for opposition, than such Villains as themselves. *h* Though they have not provoked us, nor deserved this usage from us. This *Solomon* adds to discover their malignity and baseness, and so deter the young Man from all affociation with them.

12 Let us swallow them up alive as † the grave *i*, † Heb. *Sheol.* and whole, as those that go down into the pit *k*. Num. 16. 30.

i Which speedily covers and consumes dead Bodies. See *Pfal.* 55. 15. & 124. 3. We shall do our work quickly, eafily, and without fear of discovery. *k* Into some deep Pit, into which a Traveller falls unawares, and is utterly lost and never discovered.

13 We shall find all precious substance; we shall fill our houses with spoil *l*.

l As our danger is little, so our profit will be great.

14 Cast in thy lot among us *m*; let us all have one purse *n*:

m i. e. Put in thy Money into our Stock. Or rather, *Now shalt cast thy lot amongst us*, i. e. thou shalt have a share with us, and that equally and by lot, although thou art but a Novice and we Veteranes. This agrees best with their design, which was to allure him by the promise of advantage. *n* Or, *we will have*, &c. One Purse shall receive all our profits and furnish us with all expences. So we shall live with great facility and true friendship.

15 My Son *o*, walk not thou in the way with them; *o* Ch. 4. 14. refrain thy foot from their path *p*.

o Avoid their counsels, and their conversation, and company. *p* When thou hast any thought, or inclination, or temptation to follow their counsels or examples, suppress it, and restrain thy self as it were by force and violence, as the word implies.

16 * For their feet run *q* to evil *r*, and make haste to * Isa. 59. 7. shed blood *s*. Rom. 3. 15.

q They make haste, as it follows without considering what they are doing. *r* To do evil to others as was expressed, v. 11, 12. which also will bring evil upon themselves. *s* To shed innocent blood: which is an inhumane and dangerous practice.

17 Surely in vain the net is spread † in the sight of † Heb. *in the eyes of* any bird *t*.

t The design of these words is to set forth the folly of these men expressed by the similitude of a Bird, which yet is very variously applied and *things that* understood by divers Interpreters. But I shall not confound the Reader *hards* with the rehearsal of them. This Clause, *in vain*, upon the understanding whereof the whole depends, may be understood, either, 1. in respect of the Fowler. So the sense is, The Fowler who spreads his Net in the sight of the Bird loseth his labour, because the Bird perceiving the danger, will not be tempted to come to the Bait, but flies away from it. *Or*, 2. in respect of the Bird. So the sense is, The silly Bird, although it see the spreading of the Net, yet is not at all instructed and cautioned by it, but through the greedinels of the Bait rusheth upon it, and is taken by it. And these men are not one jot wiser, but albeit they know and find that by these practices they expose themselves to the justice of the Magistrate, and to the vengeance of God, the sad effects whereof they daily fee

in the destruction of their Brethren in iniquity, yet they will boldly and madly run themselves into the same miseries. Both ways the sense comes to the same.

18 And *u* they lay wait for their *own* blood *x*; they lurk privily for their lives.

u Or, *But*, or *Yet*, or *So*, for all these ways this Particle is used. Which is more fully expressed in the next Verse. *x* The destruction which they design to others, falls upon themselves. *Their blood* answers to *their feet*, v. 16. and belongs to the same Persons.

19 So *y are* the ways *z* of every one that is greedy of gain *a*: *which b* taketh away the lives of the owners thereof *c*.

y As is expressed both in the foregoing and following words. *z* The actions and courses, which are *so* in the tendency and event of them. *a* That seeks gain by unrighteous and wicked practices. *b* Either *which greediness*: or rather, *which gain*, by comparing the last words. *c* Brings sudden and violent death upon those who had made themselves Masters and Possessors of such gain.

†Heb *Wisdoms*, that is, *excellent Wisdom*.

20 † * Wisdom crieth *d* without *e*; she uttereth her voice in the streets;

d Having expressed the counsels and invitations of folly and of wicked men, he now declareth the voice of Wisdom. By the name of Wisdom or *Wisdoms* he seems to understand the Wisdom or counsel of God revealed to the Sons of men by his Word. Which he calls *Wisdom* here, as also *Prov.* 9. 1. either to note the excellency of this Wisdom beyond all others, as the greatest and chief of Beasts is called *Behemoth* or *Beasts*, Job 40. 15. or because it consisteth of a multitude of wise Precepts; or because it hath been delivered to Mankind at sundry times, and in divers manners, and by many Persons, Prophets and Apostles, and especially by the Son of God, who is called *the Wisdom of God*, Luke 11. 49. And this wisdom is said to *cry* with a loud voice, to intimate both God's earnestness in inviting sinful and secure sinners to repentance, and their inexcusableness if they do not hear such loud cries. *e* Or, *abroad*, or *in the streets* or *open places*, as many others render it, and as it is in the next Clause. Not in corners and privily, as Seducers perswade men to error or wickedness, being afraid of the light, but openly and publickly before all the World.

* Ch. 8. 1.

21 She crieth in the chief place of concourse *f*, in the opening of the gates *g*: in the city *h* she uttereth her words, *saying*,

f Where there is probability of most success. *g* Where Magistrates sit in Judgment, and People are assembled. So it crieth both to the wise and to the unwise, as *Paul* preached, *Rom.* 1. 14. *h* Not only in the gate, but in every part of the City. Or, *in the Cities*, the Singular number being put for the Plural.

22 How long ye simple ones *i* will ye love simplicity *k*? and the scorners *l* delight in their scorning, and fools *m* hate knowledge?

i Ye ignorant, and safe, and credulous Persons, who are so soon cheated by the World and the Devil, and do not understand your own Interest. *k* Being unwilling to part with it, or to be made wiser. *l* That scoff at all Religion, and contemn the Word and faithful Ministers of God. *m* Willful and wicked fools, as *Prov.* 17. 10. & 26. 4.

* Is. 44. 3. 23 Turn ye *n* at my reproof *o*: behold, I will pour out *p* my * spirit *q* unto you; I will make known my words unto you *r*.

n From your evil courses unto me. *o* Upon this admonition here given to you. *p* It you will do so, I will freely and abundantly impart unto you. *q* Either my mind, as *Spirit* is taken, *Psal.* 77. 6. *Prov.* 29. 11. or the gifts and graces of my Spirit, which he hath promised to such Persons, *Luke* 11. 13. *John* 4. 14. & 7. 39. *r* By my Spirit I will cause you truly and livingly to understand my word which is hid from others, 2 *Cor.* 4. 3.

* Is. 65. 2. 66. 4. Jer. 7. 13. Ezek. 8. 18. 24 * Because I have called *s*, and ye refused; I have stretched out my hand *t*, and no man regarded *u*;

s By my Ministers, and by my Judgments upon you or others, and by the motions of my Spirit and your own Consciences. *t* Offering Grace and Mercy to you, and earnestly inviting you to accept of it. Left through your deafness or distance from me you should not hear, I have beckned to you with my hand, which this Phrase signifies, *Isa.* 13. 2. & 65. 2. *u* Few or none complied with it.

* Psa. 107. 11. Luk. 7. 30. 25 But ye * have set at naught *x* all my counsel *y*, and would none of my reproof:

x Or *despised*, or *made void*, resisted its power and authority. *y* Either, 1. my design of doing sinners good, which you have made of none effect to your selves. Or, 2. my commands and counsels, which suits better with the next Clause.

26 I also *z* will laugh at your calamity *a*: I will mock when your fear *b* cometh;

z As you have scoffed at me and my ways. *a i. e.* destroy you without pity and take pleasure therein. Comp. *Revel.* 18. 20. *b* The misery which you do or should fear. The act for the object, as *Isa.* 8. 12. and elsewhere.

27 When your fear cometh as desolation *c*, and your destruction cometh as a whirlwind *d*; when distress and anguish cometh upon you.

c As some desolating Sword or Judgment, which quickly over-runs a whole Country. *d* Which instantly spreadeth it self from place to place with great and irresistible violence and doing much mischief.

* Job 27. 9. Isa. 1. 15. Jer. 11. 11. & 14. 12. Mic. 3. 4. Zech. 7. 13. 28 * Then shall they call upon me, but I will not answer; they shall seek me early *e*, but they shall not find me *f*.

e Or, *in the morning*, as the word properly signifies, and is here rendred by others, as soon as their calamity comes; or rather, with great diligence and fervency, as this Phrase commonly signifies. *f* Because they do not seek me by choice and with sincerity, but only by constraint and that they may be freed from their miseries.

29 For that they hated knowledge *g*, and did not chuse the fear of LORD.

g To wit, the practical knowledge of God and of their duty to him, as it is explained in the following Clause. *g* Not heartily approve of it and love it, but only made some shew of it.

30. They would none of my counsel *h*: they despised all my reproof.

h They refused to be guided by my Counsels or Precepts.

31 Therefore shall they eat of the fruit of their own way *i*, and be filled with their own devices *k*.

i They shall receive punishments answerable to their sins. *k* With the fruits or effects of their wicked devices. What was sweet in their Mouths shall be bitter in their Bellies, and that destruction which they have plotted against others shall fall upon themselves.

32 For the turning away *l* of the simple shall slay them, and the prosperity of fools shall destroy them *m*.

l To wit, from God and from his counsels and reproofs; for this is opposed to *hearkning unto* God, v. 33. Or, as it is rendred in the Margent, and by divers others, *the ease* or *rest*, the peace or tranquility, as it seems to be explained in the next Clause. *m* It commonly proves the occasion of their ruine, by making them presumptuous, and secure, and worldly, and proud, and forgetful of God and of their own Eternal happiness, whereby they provoke God's Wrath, and bring upon themselves swift and certain destruction. Thus he meets with the common objection against the fear of God, taken from the present impunity and prosperity of ungodly men.

33 But whoso hearkneth unto me, shall dwell safely *n*, and shall be quiet from fear of evil *o*.

n Or, *securely* or *confidently*, resting himself upon the conscience of his own integrity, and upon the promises and favour of God. *o* from sinful and tormenting cares and fears. And as a wicked Man's mind is oft full of anxiety in the midst of all his outward prosperity and glory, so the mind of a good man is filled with peace and joy even when his outward man is exposed to many troubles.

CHAP. II.

Solomon exhorteth his Son to get Wisdom, 1—4. *Telleth him the benefit, he shall receive thereby*, 5—10. *And the evils which he shall avoid*, 11, 12. *The wicked mans ways are described*, 13—20. *A habitation promised the righteous*, 21. *The end of the wicked miserable*, 22.

1 MY son *a*, if thou wilt receive my words, and * hide my commandments with thee *b*;

a These words are spoken by *Solomon*, either, 1. in the name of wisdom, as before: Or rather, 2. in his own name. *b* Lay them up in thy Mind and heart with care, as men do their choicest Treasures.

2 So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding *c*:

c Give thy self to the study of it with affection and diligence.

3 Yea, if thou criest *d* after knowledg, and † lift'st thy voice for understanding:

d To wit, unto God, the only giver of it, *v.* 6. Heb. *if thou callest*, invitest it to come unto thee; earnestly desirest its conduct.

4 * If thou seekest her as Silver, and † searchest for her, as *for* hid treasures *e*:

e With the same unwearied diligence and earnest desire and patient expectation under all delays, disappointments and difficulties, which Worldlings use in the purchase of Riches, or in digging in Mines of Silver.

5 Then shalt thou understand *f* the fear of the LORD *g*, and find the knowledge of God.

f More perfectly and profitably; for that very *seeking* and *searching after it*, v. 4. supposed some understanding. *g* Which is *the beginning of this Wisdom*, Chap. 1. 7.

6 * For the LORD † giveth *h* wisdom: out of his mouth *i cometh* knowledge and understanding.

h Heb. *will give*, hath promised to give it, to wit, to those that so seek it. Whereby he also teacheth them not to ascribe any Wisdom which they may obtain, unto their own Wit and Industry, but only unto God's favour and blessing. *i* From his Word, or appointment and good will; as *the word of God* is taken, *Deut.* 8. 3.

7 He layeth up sound wisdom *k* for the righteous: * *he is* a buckler to them *l* that walk uprightly.

k Heb. *Essence* or *substance*, either, 1. solid and true felicity, opposed to the vain enjoyments of this World, which are said to have no substance or being, *Prov.* 23. 5. Or 2. true and substantial Wisdom, which is satisfactory and everlasting, opposed to worldly Wisdom, which is but an empty shadow of Wisdom, and perisheth with us. *l* To protect and save them from that mischief and ruine which shall befall all wicked men.

8 † He keepeth * the paths of judgment *m*, and preserveth the way of his Saints *n*.

m He guardeth and guideth the paths or ways, *i. e.* the counsels and actions of good men, as the next Clause explains this, which are called *Paths of Judgment*, or, righteous Paths, *Judgment* being here put for *Righteousness*, as it is in *Psal.* 99. 4. and oft elsewhere. And *keeping of Paths* may be put for keeping them in their Paths to as they shall neither swerve from them, nor stumble and fall in them. *n* The same thing repeated in other words.

9 Then *o* shalt thou understand righteousness, and judgment, and equity *p*; *yea*, every good path *q*.

o When thou hast done thy part expressed, v. 1, 2, 3, &c. and God in answer to thy desires hath given thee Wisdom, *v.* 6. or when it is with thee, as it follows, *v.* 10. *p.* All the parts of thy duty to Man, as well as *the fear of God*, *v.* 5. which contains all duties to God. These three words are used here, as also Chap. 1 3. to signifie the same thing. *q* The practice of all Vertues and Graces.

10 When wisdom entreth into thine heart *r*, and knowledge is pleasant unto thy Soul;

r When thou dost truly love it and passionately desire it, and hide its Precepts in thy Heart, according to *Psal.* 119. 11.

11 Discretion shall preserve thee *s*, understanding shall keep thee:

s From wicked courses and the mischiefs which attend upon them; as is particularly expressed in the following Verses.

12 To deliver thee from the way of the evil *man t*; from the man that speaketh froward things *u*.

t From following his counsel or example, which others for want of Wisdom commonly do. *u* With design to corrupt thy mind and entice thee to evil Principles or Practices.

13 Who leave the paths of uprightness *x*, to walk in the ways of darkness *y*:

x The way of God's Precepts. *y i. e.* Of sin, which is oft called *darkness*, as *Rom.* 13. 12. &c. *Ephes.* 5. 11. because it comes from darkness, ignorance and errour, and loves darkness and hates light, and leads to utter darkness.

14 Who rejoyce to do evil *z*, *and* delight in the frowardness of the wicked *a*.

z Seeking and embracing occasions of sin with diligence and greediness, and pleasing themselves both in the practice and remembrance of sin, whereas upright men abhor and watch against all occasions of sin beforehand, and mourn bitterly for it afterwards. *a* Not only in their own sins, but in the sins of other wicked men, which shews a greater malignity of mind and love to sin. See *Rom.* 1. 32.

15 † Whose ways *are* crooked *b*, and *they* froward in their paths.

† Heb. *whose wicked*

b Or, *Who make their ways crooked*, i. e. whose course of Life swerves from the right and straight way of God's Law.

16 To deliver thee from the strange woman *c*; even from the stranger *which* flattereth with her words *d*.

c From the Adulteress or Whore; called *strange*, partly because such Persons were commonly Heathens, or are supposed to be such by reason of that severe Law against such sorts of persons in *Israel*, Deut. 23. 17. or are justly reputed Heathens, as being degenerate *Israelites*, which are oft called *Strangers*, as hath been noted in the book of the *Psalms*: and partly because conversation with such Persons is forbidden to men, as those *Israelites* which were not Levites are called *Strangers*, *Numb.* 1. 51. in respect of the Holy things which they were prohibited to touch; and forbidden Fire is called *strange fire*, Numb. 3. 4. *d* Which cheats all arts and ways to allure men to unchast actions: one kind being put for all the rest.

17 Which forsaketh * the guide of her youth *e*, and forgetteth *f* the covenant of her God *g*.

e To wit, her Husband whom she took to be her guide and governour, and that in her youth; which circumstance is added to aggravate her sin and shame, because love is commonly most sincere and fervent between *an Husband and Wife of youth*, as they are for that reason emphatically called, *Prov.* 5. 18. *Isa.* 54. 6. *Joel* 1. 8. *Mal.* 2. 14, 15. *f i. e.* Violateth or breaketh, as that word is commonly used in a practical sense. *g* The marriage Covenant; so called partly because God is the Author and Institutor of that society and mutual Obligation: and partly because God is called to be the witness and judge of that solemn Promise and Covenant, and the avenger of the transgression of it.

18 For her house inclineth unto death *h*, and her paths unto the dead *i*.

h Conversation with her (which was most free and usual in her own House) is the ready and certain way to Death, which it brings many ways, by wasting a Mans Vital spirits and shortning his life, by expending him to many and dangerous Diseases, which Physicians have declared and proved to be the effects of inordinate lust, as also to the fury of jealous Husbands or Friends, and sometimes to the Sword of Civil Justice, and undoubtedly, without repentance, to God's wrath and the second Death. This is here mentioned as one great priviledge and blessed fruit of Wisdom, to be delivered from this evil. *i* Or, as the Chaldee and some others render it, *unto the Giants*, to wit, those rebellious Giants, *Gen.* 6. 4. or, as others, *unto the damned*, or, *unto Hell*. See for this word, *Job* 7. 9. *Psal.* 88. 11. *Prov.* 9. 18. & 21. 16.

19 None *k* that go unto her *l*, return again *m*; neither take they hold of the paths of life *n*.

k Few or none. An hyperbolical expression used, *Isa.* 64. 7. *l* That go to her House, or that lie with her, as this Phrase is used, *Gen.* 16. 4. & 30. 4. *Jer.* 2. 3. *m* From her and from this wicked course, unto God. Adulterers and Whoremongers are very rarely brought to repentance, but are generally hardned by the power and deceitfulness of that Lust, and by God's just judgment, peculiarly inflicted upon such Persons, *Heb.* 13. 4. He alludes to the nature of corporal death, from which no man can without a Miracle return to this life. *n* Of those courses which lead to true and eternal Life.

20 That thou mayest *o* walk in the way of good *men p*, and keep the path of the righteous.

o This depends upon *v.* 11. and is mentioned as another happy fruit of Wisdom, the former being declared from *v.* 12. to this Verse. *p* Follow the counsels and examples of the godly. Where by he intimates, that it is not sufficient to abstain from evil company and practices, but that we must chuse the conversation of good men.

21 * For the upright shall dwell in the land *q*, and the perfect shall remain in it.

q Shall have a peaceable and comfortable abode in the Land of Canaan, which also is a type of their everlasting felicity. See *Psal.* 37. 3, 9. 18, 29.

22 * But the wicked shall be cut off from the earth, and the transgressors shall be † rooted out of it. * Prov. 10. 28. Psal. 104. 35. † Or, plucked up.

CHAP. III.

Solomon exhorteth his Son to Obedience, 1—4. *To Faith*, 5, 6. *and trust in God, the benefits that they shall receive thereby*, 7, 8. *To honour God with our substance*, 9. *The advantage in so doing*, 10. *To patience under Gods Chastisements*, 11. *A reason for it*, 12. *The happiness of him, that findeth wisdom*, 13. *Wisdom set out with the benefits that attend her*, 14—18. *The effects*, 19, 20. *Another exhortation to perform our duty*, 21—26, 27. *To charitableness*, 28. *To avoid strife*, 29, 30. *Against envy*, 31. *The misery of the wicked and blessings of the just*, 32—35.

1 MY son, forget not my law *a*; * but let thine heart keep my commandments *b*: * Deut. 8. 1. & 32. 46.

a My doctrine or counsel; or the Law of God, which might be called *his Law*, as the Gospel is called *Paul's Gospel*, 2 Tim. 2. 8. because delivered by him. *b* By diligent meditation and hearty affection.

2 For * length of days, and † long life, and peace shall they add to thee *c*.

* Chap. 4. 10, 22. † Heb. *years of life.*

c God will add these Blessings which he hath promised to the obedient, *Deut.* 8. 18. & 30. 20. 1 *Tim.* 4. 8.

3 Let not mercy and truth *d* forsake thee: * bind them about thy neck *e*; write them upon the table of thine heart *f*. * Exod. 13. 9 Deut. 6. 8. Chap. 6. 21. & 7. 3

d Either, 1 God's Mercy and Truth. So it is a promise. God's Mercy and Truth shall not forsake thee. Or rather, 2. That Mercy and Truth which is Man's duty. So it is a Precept: which seems most probable both from the form of the Hebrew Phrase, and from the following words of this Verse, which are plainly preceptive, and from the promise annexed to the performance of this Precept in the next Verse. *Mercy* and *Truth* are frequently joyned together as they are in God, as *Psal.* 25. 10. & 57. 3. &c. or in men, as *Prov.* 16. 6. & 20. 28. *Hos.* 4. 1. and here. *Mercy* notes all that benignity, clemency, charity, and readiness to do good freely to others; *Truth* or *Faithfulness* respects all those duties which we owe to God or Man to which we have special Obligation from the Rules of Justice. *e* Like a Chain, wherewith Persons adorn their Necks, at it is expressed, Chap. 1. 9. which is fitted these and not ealily lost, which also is continually in ones view. *f* Either 1. upon those Tablets which the Jews are fain to have worn upon their Breasts, which are always in sight. So he alludes to *Deut.* 6. 8. Or 2. in thy mind and heart, in which all God's commands are to be received and engraven, as is oft required in this Book, and every where. So *the Table of the Heart* seems to be opposed to *the Tables of stone* in which God's Law was written, as it is *Jer.* 31. 33. 2 *Cor.* 3. 3.

4 * So shalt thou find favour *g*, and ‖ good understanding *h* in the sight of God *i* and man. * Psal. 111. 10. ‖ Or, *good success*

g i. e. Obtain acceptance, or be gracious and amiable to them. *h* Whereby to know thy duty, and to discern between good and evil. The serious practice of Religion is an excellent mean to get a solid understanding of it: as on the contrary a vitious life doth exceedingly debase and darken the mind, and keep men from the knowledge of Truth, which not only Scripture but even Heathen Philosophers have oft observed. Others render it, *good successe*. Which seems not to suit well with the following words, 1 *Grace* or *favour* with God, and that *understanding* which is *good in God's sight*, i. e. truly and really; as a truly good Man is called *good before God*, in the Hebrew, *Eccles.* 7. 26.

5 Trust in the LORD *k* with all thine heart, and lean not unto thine own understanding *l*.

k Wholly and securely rely upon God's Promises and Providence for help and relief in all thine affairs and dangers. *l* Think not to accomplish thy designs by the strength of thine own Wit without God's Blessing. Under this one kind of carnal confidence, which is most frequent and most plausible, he understands, and forbids all other confidences in bodily strength, wealth, friends, &c.

6 * In all thy ways *m* acknowledge him *n*, and he shall direct thy paths *o*. * 1 Chr. 28. 9.

m Designs and undertakings for the things of this Life or of the next. ✱ Heb. *know him*, to wit, practically; or, *own him*, his Wisdom in following his counsels, his power and goodness in expecting success from him, his Soveraignty in managing all thy Affairs so as to please and glorifie him. *o* Assist and bless all thine endeavours, and keep thee from the paths of sin and destruction.

7 * Be not wise in thine owneyes *p*: fear the LORD, and depart from evil. * Rom. 12. 16

p Be not puffed up with vain conceit of thine own Wisdom, as if that were sufficient for the conduct of all thine affairs without direction or assistance from God, or without the Advice of others. *q* This he adds because the reverence and dread of the Divine Majesty will make a man, when he compareth himself with God, little and vile in his own eyes. Reverence God's Wisdom, and thou wilt despise thine own.

8 It shall be † health to thy navel *r*, and † marrow *s* to thy bones. † Heb. *medicine.* † Heb. *waterings*, or *moistning.*

r i. e. To thy Body, which is signified by the *Navel*, which is a noble and useful part of the Body, by which the Infant receives nourishment in the Womb, and which is the ligament or bond by which the bowels, a principal part of the Body, are united together and preserved. *s* Which is the nourishment and strength of the bones, and a great preserver and prolonger of life, as the decay of it is a chief cause of the weakness and diseases and decay of the Body. The sense of the Verse is, This Wisdom or fear of God is not only useful to the Salvation of the Soul, but allo to the health and welfare of the Body, both as it prevents those Diseases and Distempers which are oft procured by sinful Lusts and Passions, and as it giveth us an

Interest in all God's promises, and putteth us under the care of his special Providence.

9 * Honour the LORD with thy substance *t*, and with the first-fruits *u* of all thine increase.

t Or, *with thy Riches.* Lay out thy Estate not only to please and advance thy Self or Family, but also to glorifie God; which is done by the payment of all those offerings and dues which God hath required; by giving according to thy Abilities, whatsoever is necessary for the support and advancement of God's Worship and Service in the World; by free and liberal Contributions to those whom God hath made his Domestics, and, as I may say, the Receivers of his Rents, to wit, faithful Ministers and good Christians, and all others who need and require thy help. The performance of these Duties is here called an *honouring of God*, partly because that word is sometimes used for *giving of gifts*, as 1 *Tim.* 5. 17. and elsewhere; and partly because it is a Testimony of our respects to God, of our obedience to him as our Sovereign Lord, and that in hard and costly Duties, of our thankfulness to him as our chief Benefactor and Donor of all that we have, and of our belief of his Promises made to the faithful practicers of this duty; which if they were believed, the most covetous Persons would be the most charitable.

u Or, *with the chief* or *best*, or *first*, which answers to the first-fruits under the Law.

10 * So shall thy barns be filled with plenty *x*, and thy presses shall burst out *y* with new wine.

x This is not the way to diminish thy estate, as covetous and profane Persons allege, but rather to increase it. *y* Shall be so filled, that they would burst out if not carefully prevented.

11 * My son, despise not *z* the chastning of the LORD: neither be weary of his correction *a*.

z Either 1. by making light of it, or not being duly affected with it; and so this is one exercise opposed to the other in the next clause. Or rather 2. by accounting it an unneedfull, and useless and troublesome thing, but rather esteem it as a priviledg and favour from God, and a benefit to thy self; for such Negatives do oft imply the contrary Affirmatives by a common figure called *Meiosis*, as *Prov.* 17. 21. and oft elsewhere. And this sense seems to agree better both with the following Clause, which repeats the same thing with some aggravation, after the manner; and with the reason used to enforce this and the following command, *v.* 12. which concerns not such as are insensible, but rather such as had too deep a sense of the evil of affliction. *a* Neither esteem it tedious and intolerable, but endure it with patience and chearfulness.

12 For whom the LORD loveth, he correcteth *b*, even as a father the son, *in whom* he delighteth.

b Afflictions are not insensibilities but benefits and comforts, because they are Testimonies of God's love, which is infinitely more delirable than any evil can be terrible. They shew God's purpose, and desire, and care to purge us from our sins, and to make us fit for his Presence and Kingdom. This and the former Verse seem to be here inserted in the midst of his commendations of Wisdom to remove an objection against the excellency and benefits of wise or pious men, taken from those many Calamities to which such Persons are frequently exposed, the reason of which Providence he here giveth.

13 Happy *is* the man *c that* findeth *d* wisdom, and † the man *that* getteth *e* understanding.

† Heb. *the man that draweth out and/or powreth forth.*

c Notwithstanding all his afflictions. *d* Which supposeth his diligent searching for it, expressed, Chap. 2. 4. *e* Heb. *that draweth out and/or powreth forth.* Which expression implies two things, 1. that Man hath it not naturally in himself, but must have it from another, even from God and his word. 2. that men should labour for it, as those do that dig and draw forth Metals out of the Earth.

14 * For the merchandise of it *is* better than the merchandise of silver, and the † gain thereof than fine gold *b*.

† Heb. *the going.*

b It is more necessary and advantageous, because it is so, not only for this short life, but also to the future and everlasting life, in which Gold and Silver bear no price.

15 She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her *c*.

c For true worth and usefulness.

16 Length of days *is* in her right hand: *and* in her left hand riches and honour *d*.

d Wisdom is here represented as a great and generous Princess distributing gifts to her Subjects. She giveth them *long life*, &c. unless when the foresees that those things would prove snares and mischiefs to them, as they very frequently do to others.

17 Her ways *are* ways of pleasantness *e*, and all her paths *are* peace *f*.

e Are exceeding delightful, to wit, to those who know them and walk in them. Whose judgment is certainly to be preferred before the contrary opinion of ungodly men who are grossly ignorant of them, and professed enemies to them. *f* Procure a blessed tranquility in a Man's Mind and Conscience, prosperity in his undertakings, and eternal rest with God in glory.

18 She *is* * a tree of life *g* to them that lay hold upon her *h*; and happy *is every one* that retaineth her *i*.

g She is a certain Pledge and mean of Everlasting life and happiness. Be alludes to the *Tree of Life*, Gen. 2. 9. & 3. 22. which if eaten by Man in Paradise before his Fall, should have perpetually preserved him in life and health and vigor; and intimates, that this is the only reliever of that life which we have lost by sin. *h* That egregious purpose after her, and when they overtake her do greedily and gladly apprehend and embrace her, as the Hebrew word signifies. *i* That holdeth her fast and is constantly resolved not to forsake her.

19 * The LORD by wisdom *k* hath founded the earth *l*; by understanding hath he † established *m* the heavens.

† Heb. *prepared.*

k Either 1. by Christ, the co-essential and co-eternal Wisdom of God the Father. Or, 2. by that Divine perfection of Wisdom, which is the fountain of that Wisdom that is in Men, which *Solomon* hath hitherto commended; and therefore the commendation of that Wisdom tends to the commendation of this which is a thing flowing from it. *l* Hath fixed it in the lowest part of the World. *m* Or, *fitted* or *ordered them*, framed them in that exquisite order which now they have.

20 By his knowledge the depths are broken up *n*, and the † clouds drop down the dew *o*.

† Heb. *distil.*

n That great Abyss or Depth of Waters which was raised with and contained in the bowels of the Earth did break forth into Fountains and Rivers for the use of men and beasts. Which is justly remembred here as an illustrious Effect of God's Wisdom, by which the Earth was made habitable, and the Waters serviceable. *o* Under which the Rain is comprehended as being of the same nature and use.

21 My son, let them *p* not depart from thine eyes *q*: keep sound wisdom and discretion.

p To wit, *wisdom and discretion*, of which he hath hitherto discoursed, and which are expressed in the end of this Verse, and may be referred hither by a Figure called Trajection; and the words may be put into this order, *Let not sound Wisdom and Discretion depart from thine Eyes, but keep them diligently.* The like Trajections are found in other Texts of Scripture. *q* *i.e.* From the Eyes of thy Mind. Constantly and seriously meditate upon them, and upon those excellent Precepts and Rules which proceed from them.

22. So shall they be * life unto thy soul *r*, and grace to thy neck *s*.

r Either 1. to thee or thy Person. They shall prolong and perpetuate thy life and make it life indeed, to wit, pleasant and happy; whereas a miserable life is reputed a kind of Death, and such it is called. Or, to thy Soul properly so called. They shall quicken and delight and save thy Soul. *s* Like a beautiful Chain or Ornament about the Neck, as above *v.* 3. & Chap. 1. 9.

23 * Then shalt thou walk in thy way † safely *t*, and thy foot shall not stumble *u*.

† Heb. *confidently.*

t Manage all thy employments and concerns. *u* Or, *securely*, or *confidently*, without danger or fear; calling thy care upon God in the discharge of thy duty. *u* At those stumbling-blocks and temptations at which needless Sinners commonly stumble and fall. This shall thereby be kept from falling into sin, and that mischief which generally attends upon it.

24 * When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet *y*.

y Free from distracting cares and terrours which oft-times haunt Sinners even in their sleep, because thy Mind shall be composed and serene through the sense of God's Favour and Providence, and the Conscience of thine own integrity.

25 * Be not afraid *z* of sudden fear *a*, neither of the desolation of the wicked *b* when it cometh.

z *i.e.* Thou shalt not be afraid. For that it is a Promise, seems most probable from the Context: only it is for greater Emphasis delivered in the form of a Precept; I allow thee and require thee not to be afraid, which is both thy duty and priviledge. *a* For sudden and unexpected evils are most frighetful and grievous. And therefore fear for the evils feared, as *Prov.* 1. 26, 27. and oft elsewhere. *b* Either 1. actively, of that which they bring upon thee. Or rather 2. passively, which befalls them, when *the Lord marcheth out of his place to punish the Inhabitants of the Earth for their iniquity*, as it is expressed, *Isa.* 26. 21. and then mayest be apt to fear left thou shouldst be involved in the common calamity; but fear not, for God will shut him thee in his Chambers, as he promised, *Isa.* 26. 20.

26 For the LORD shall be thy confidence *c*, and shall keep thy foot from being taken *d*.

c A sufficient and sure ground of confidence to thee. *d* In the snares either of sin, or of mischief.

27 With-hold not *e* good *f* from † them to whom it is due *g*, when it is in the power of thine hand to do it *h*.

† Heb. *from the Masters of it.*

e Do not deny it, but readily and chearfully impart it, which is implied in the contrary, as above, *v.* 11. and oft in this Book as we shall see. *f* Any thing which is good, either Spiritually, as counsel, comfort, reproof, &c. or civilly, the good things of the present life, as *good* is taken, *Psal.* 4. 6. called *the Worlds good*, 1 John 3. 17. *g* Heb. *from the Lords* or *owners of it*; from those who have any kind of right to it, either 1. by the Law of Justice and Equity prescribed both by the natural and written Laws of God, and by the civil Laws of men. So this place commands the payment of just debts, and the restitution of things either found or committed to our trust, or taken from others by fraud or violence. Or, 2. which seems to be chiefly intended by comparing this with the next Verse, though the former is not to be excluded; by that great and sovereign Law of Love or Charity, which God hath written in the Hearts of men by Nature, and frequently and sorely injured in his word, whereby every Man is obliged according to his ability and opportunity, to pity and relieve such as are in real want or misery: who in that case are here called *the Owners* of our goods, not in respect of men, as if men in want might seize upon the richer's riches, but in respect of God who is the sovereign Lord, and only rightful Proprietary of all mens Estates, who giveth them when and to whom he pleaseth, and who doth not give away his right, nor make men absolute Lords of them to dispose them as they will, but only allows them the use and comfort of them upon such conditions, and with such reservations and Rent-charges, as I may call them, as he hath appointed, whereof this is one, that men should readily and freely communicate them to other men who need and require their help. And

And such actions, though they be acts of Charity and Bounty to men, yet, as to God, they are acts of *Righteousness* as they are called, *Prov.* 11. 18. 2 *Cor.* 9. 9. and in many other places. *h* Either 1. to withold it. Or, 2. to do good. And this Clause may be added, either 1. as a limitation, to intimate that God expects from men *according to what they have, and not according to what they have not*, as is said, 2 *Cor.* 8. 12. Or, 2. as an argument to perswade them to take the present season, to perform this duty when they are capable of so doing, because by the changes of this World, and the course of Divine providence they may be disenabled from the performance of this great and necessary duty, and then they will be without excuse.

28 * Say not *i* unto thy neighbour *k*, Go, and come again, and to morrow I will give *l*: when thou hast it by thee.

i The former Verse forbad the denial, and this forbids the delay of this duty. *k* Unto any Man, as the word *Neighbour* is commonly used in Scripture, as hath been oft proved. *l* To wit, what is thy due in manner before expressed, or what thou needst: for this word is generally used concerning free or charitable gifts, and not concerning due debts.

29 || Devise not evil *m* against thy neighbour, seeing he dwelleth securely by thee *n*.

|| Or, *plotteth.*

m Any thing injurious or hurtful. Having commanded doing of good, *v.* 27, 28. he here forbids doing or designing any evil. *n* Relying upon thine integrity: do not therefore betray thy trust, which is hateful even to Heathens.

30 Strive not *o* with a man without cause *p*, if he have done thee no harm *q*.

o Either by words before the Magistrate; or otherwise by thine actions. *p* Without just and necessary cause. *q* Whereby he clearly implies, that in case of injury a Man may by all lawful means defend himself.

31 * Envy thou not † the oppressor *r*, and choose none of his ways *s*.

† Heb. *a man of violence.*

r For his impunity and success in his wicked designs, and the Wealth which he gains by his unrighteous practices. *s* For what men envy in others they seek to obtain for themselves.

32 For the froward *t is* abomination to the LORD *u*: * but his secret *is* with the righteous *x*.

t Or, *perverse*, who walketh in crooked or sinful paths as the Oppressour last mentioned; opposed to the upright Man, who is called *right* or *straight*, as *Deut.* 32. 4. *Prov.* 29. 27. *u* God hates him, and therefore sooner or later he must needs be extremely and eternally miserable. *x* They are God's Friends and Favourites, to whom he familiarly imparts, as men use to do to their Friends, his mind and counsels, or his secret favours and comforts to which other men are strangers. Compare *Psal.* 25. 14. *Joh.* 15. 15. *Revel.* 2. 17.

33 * The Curse of the LORD *is* in the house of the wicked *y*: but he blesseth the habitation of the just.

y Not only upon his own Person, but also upon his Posterity and upon all his domestical concerns.

34 * Surely he scorneth *z* the scorners *a*: but he giveth grace *b* unto the lowly.

z He will expose them to scorn and contempt. *a* Proud and insolent Sinners, who *make a mock at sin*, Prov. 14. 9. and at God and Religion also, and despise all counsels and means of amendment. Comp. *Psal.* 1. 1. & *Prov.* 1. 22. *b* To wit, favour, both with himself and with men, as this Word and Phrase is used, *Exod.* 3. 21. & 11. 3. & 12. 36. *Ecclesiast.* 9. 11. *Luk.* 2. 52. &c.

35 The wise shall inherit glory *c*; but shame † shall be the promotion of fools *d*.

† Heb. *lift up.*

c Shall enjoy it not only for a season, as wicked men oft-times do, but as an Inheritance constantly and to perpetuity. *d* Instead of that glory which they greedily seek they shall meet with nothing but ignominy. Or, as it is in the Margent, *shame exalteth or lifteth up fools*, *i.e.* it makes them manifest and notorious, as this very word is used, *Prov.* 14. 29. Or, as the words lie in the Hebrew Text, *fools take or carry away* (as this word is here rendred by divers both ancient and modern Translators, and as it is used, *Levit.* 6. 10, 15. and oft elsewhere) *shame*, to wit, as his proper Portion or Inheritance; which is here very fitly opposed to the Portion or Inheritance of the Just. And although the Verb be singular, yet it agrees well enough with the Noun plural, because this is taken distributively, such constructions being very usual in the Hebrew Text.

CHAP. IV.

Solomon sheweth the excellency of his Doctrine, 1—4. His counsel to get Wisdom, 5, 6. And Understanding, 7. The Honour which cometh thereby, 8, 9. The good effects of it, 10—12. He delivers from the path of the Wicked, by the evil consequences thereof, 13—19. And exhorteth to keep several precepts for the better government of himself, 20. Concerning Eyes, 21, 22. His Heart, 23. His Mouth, 24. And his feet, 25—27.

HEar, ye children, the instruction of a father *a*, and attend to know understanding.

a Of me your Teacher, who have paternal authority over you and affection to you.

2 For I give you good doctrine *b*; forsake ye not my Law *c*.

b Not vain or foolish or false or pernicious counsels, but such as are true and profitable. *c* God's Law or Commands delivered to you by my mouth. See on Chap. 3. 1.

3 For I was † my fathers son *d*, * tender *e* and only beloved *f* in the sight of my mother.

† Heb. *a son to my father.*

d In a special manner, his best-beloved Son and designed to be his Successor in the Throne. *e* Young and tender in years and capable of any impressions, and tenderly educated. *f* Heb. *only*, or *the only Son*: Or rather, because *Bathsheba* seems to have had other Sons,

1 *Chron.* 3. 1. *as an only Son*, as dearly beloved as an only Son: in which sense this Title is given to *Isaac*, *Gen.* 22. 2. 12. 16. though he had another Son, and to others. And all these circumstances are mentioned to shew the necessary and great benefit of wholesome instruction, which his Royal Parents would not neglect, no not in the tender years, and thereby to prepare and excite them by his example to receive instruction.

4 * He taught me also, and said unto me *g*, Let thine heart retain my words; * keep my commandments and live *h*.

g The following Verses, at least as far as the Tenth Verse, are propounded as the words of *David*, that the Name of so great a King and Holy a Prophet might add the more Authority and Efficacy to his Counsels. *h* *i.e.* Thou shalt live. It is a promise in the form of a command, as Chap. 3. 2.

5 Get wisdom, get understanding: forget it not; neither decline from the words of my mouth *i*.

i From the belief and practice of my Word.

6 Forsake her not, and she shall preserve thee: love her *k*, and she shall keep thee.

k He intimates, that it is not enough to do what is good, which may sometimes proceed from worldly or sinful Motives, but that we must have a sincere and fervent love to it.

7 Wisdom *is* the principal thing *l*; *therefore* get wisdom: and with all *m* thy | getting get understanding.

| Or, *in.*

l The most excellent of all possessions. *m* Even with the price of all, though it cost thee the loss of all which thou hast. Or, *among all.* Whilst you labour for other things, do not neglect this.

8 Exalt her *n*, and she shall promote thee: she shall bring thee to honour *o*, when thou dost embrace her.

n Let her have thine highest esteem and affection. *o* Both with God and men: which *Solomon* knew by experience.

9 She shall give to thine head * an ornament of grace *p*: | a crown of glory shall she deliver to thee.

| Or, *A.*

p *i.e.* An acceptable or beautiful ornament, such as they used to put upon their heads.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have taught thee in the way of wisdom *q*: I have led thee in right paths.

q Either, 1. which procureth Wisdom. Or 2. which Wisdom directeth thee to walk in.

12 When thou goest, thy steps shall not be straitned *r*, * and when thou runnest, thou shalt not stumble *s*.

r Thou shalt manage thine affairs with great facility and safety and success. It is a Metaphor from those who walk in a strait and uneven path, where they are apt to stumble and fall. *s* Not miscarry.

13 * Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life *t*.

t The comforter, and preserver, and comfort of thy life.

14 * Enter not into the path of the wicked *u*, and go not *x* in the way of evil *men*.

u Avoid their counsels and company. *x* Do not proceed further as I shew left unadvised, entred into it, do not persist in it, but get thee speedily out of it.

15 Avoid it, pass not by *it y*, turn from it *z*, and pass away.

y Keep at a great distance from it. Compare Chap. 22. 25. *Prov.* 7. 8. *z* Shun all occasions of sin.

16 For they sleep not *a* except they have done mischief: and their sleep is taken away unless they cause some to fall *b*.

a They cannot compose themselves to sleep with quietness and satisfaction to their own minds. *b* Into their own Snares, either into sin, or into mischief.

17 For they eat the bread of wickedness *c*, and drink the wine of violence *d*.

c The sense is either, 1. Wickedness is as necessary and as pleasing to them as their Bread. Which suits well with the former Verse. Or, 2. They live wholly upon what they get by wicked courses. Which gives the reason of what he last said, why they could not sleep without prey. *d* *i.e.* Gotten by violence. See on the former Clause.

18 But the path of the just *is* as the shining light *e*, that shineth more and more unto the perfect day *f*.

e The common course of their lives or actions is pure and spotless clear and certain, safe and comfortable, as light is. *f* Just men daily move and move grow in knowledge, and grace, and consolation, until all be perfected and swallowed up in glory.

19 The way of the wicked *is* as darkness *g*: they know not at what they stumble *h*.

g Full of gross ignorance and errour, of uncertainty and confusion, of wickedness, of danger and misery: all which come under the name of *darkness* in Scripture use, and suit well with the context. *h* Heb. *shall stumble.* Though they are always in danger, yet they are always secure, and do not discern their danger, nor the cause, or manner, or time of their ruine, till they be surprized with it.

20 My Son, attend to my words: incline thine ear unto my sayings.

21 * Let them not depart from thine eyes: keep them in the midst of thine heart *i*.

i Heartily

i Heartily love them and stedfastly retain them.

22 For they *are* life unto those that find them, and
Ch. 3. 8. * † health to all their flesh.

†Heb. *Medicine.*

23 Keep thy heart *k* † with all diligence: for out
† Heb. *Issues above all keeping.*

of it *are* the issues of life *l*.

k Thy mind and thoughts, and especially the will and affections, which are the more immediate and effectual cause of all mens actions.

l From thence proceed all the actions, as of the natural, so of the Spiritual life, which lead to Eternal life and happinesse; as on the contrary all evil actions tending to Death spring from thence, which is here implied.

† Heb. *froward-nesse of mouth, and perverse-nesse of Lips.*

24 Put away from thee † a froward mouth *m*, and perverse lips put far from thee.

m All sorts of sinful words, which proceed from and discover an evil Heart.

25 Let thine Eyes look right on *n*, and let thine eye-lids look straight before thee.

n Direct all thine actions by a good intention to a right end, and neither keep thy mind fixed upon that way which leads to it, and neither look nor turn aside to the right hand nor to the left, as it follows v. 27.

†Or, *all thy ways shall be ordered aright.*

26 Ponder the path of thy feet *o*, and ‖ let all thy ways be eſtabliſhed *p*.

o Conſider thine actions before thou doeſt them, and ſee that they agree with the Rule. *p* Let thine Actions be uniformly and conſtantly good in ſpight of all temptations to the contrary. Or, *Let thy ways be directed* or *diſpoſed aright*, as this Hebrew word ſignifies. Or, *thy ways ſhall be eſtabliſhed*. So this is a promiſe to confirm the foregoing Precept. If thou doeſt ponder them, thou mayeſt expect God's bleſſing and good ſucceſs in them.

Deut. 5. 32. & 28. 14.

27 * Turn not to the right hand, nor to the left *q*: remove thy foot from evil.

q Fly all extreams, and neither add to God's commands nor take from them.

CHAP. V.

An Exhortation to the ſtudy of Wiſdom, 1, 2. *To ſhun the company of ſtrange Women,* 3, 4. 5. *The miſchief of Whoredom and Riots,* 14. *In a married eſtate exhorted to Chaſtity in that ſtate, and reſpect with wife the of his youth* 15—19. *God's pondering our ways, an Argument to cloſe with the Exhortation,* 20, 21. *The miſerable end of the Wicked,* 23.

MY ſon, attend unto my wiſdom, *and* bow thine ear to my underſtanding.

2 That thou maiſt regard *a* diſcretion *b*, and *that* thy lips may keep knowledge *c*.

a Or, *keep*, *i. e.* hold faſt, as it is in the next clauſe. *b* Spiritual Wiſdom for the conduct of thy Life, as this word is uſed, *Prov.* 1. 4. and elſewhere in this Book. *c* That by wiſe and pious diſcourſes thou maiſt preſerve and improve thy Wiſdom for thine own and others good.

Ch. 2. 16. & 6. 24. † Heb. *paſture.*

3 * For *d* the lips of a ſtrange woman drop *as* an hony-comb *e*, and her † mouth *is* ſmoother than oil.

d It concerns thee to get, and to uſe diſcretion, that thou maiſt be able to reſiſt and repel thoſe manifold Temptations to which thou art expoſed. *e* Her words and diſcourſes are ſweet, and charming and prevalent.

4 But her end is bitter as wormwood *f*; ſharp as a two-edged Sword.

f Her deſign, and the effect of that lewdneſs to which ſhe enticeth men, is the ſinners deſtruction.

Chap. 7. 27.

5 * Her feet *g* go down to death: her ſteps take hold on hell.

g Her courſe or manner of Life.

6 Leſt thou ſhouldſt ponder the path of life *h*, her ways are moveable *i*, *that* thou canſt not know *them* *k*.

h To prevent thy ſerious conſideration of the way and manner of refuſing thy ſelf from this deadly courſe of Life. *i* Various and changeable. She tranſforms her ſelf into ſeveral ſhapes to accommodate her ſelf to the humours of her Lovers, and hath a Thouſand Arts and Deceits to enſnare them, and hold them faſt. *k* Thou canſt not diſcover all her ſubtil practices, and much leſs deliver thy ſelf from them.

7 Hear me now therefore, O ye Children, and depart not from the words of my mouth.

Chap. 7. 7, 8, &c.

8 * Remove thy way far from her, and come not nigh the door of her Houſe *l*.

l Leſt thine eyes affect thine Heart, and her allurements prevail over thee.

9 Leſt thou give thine honour *m* unto others *n*, and thy years *o* unto the cruel *p*.

m Thy Dignity and Reputation, the ſtrength and vigour of thy Body and Mind, which is an honour to a man, and which are commonly waſted by Adulterous practices. *n* Unto Whores and their Huſbands and Children and Friends. *o* The flower of thine age, thy youthful years. *p* To the Harlot, who though ſhe pretends ardent Love and kindneſs to thee, yet in truth is one of the moſt cruel Creatures in the World, waſting thy Eſtate and Body without the leaſt pity, and then caſting thee off with ſcorn and contempt, and when her Intereſt requires it, taking away thy very life, of which there are innumerable examples, and damning thy Soul for ever.

†Heb. *thy ſtrength.*

10 Leſt ſtrangers *q* be filled with † thy wealth, and thy labours *r* be in the houſe of a ſtranger,

q Not only the ſtrange women themſelves, but Bawds, Panders, and other Adulterers, who are in league with them. *r* Wealth gotten by thy labours.

11 And thou mourn at the laſt *s*, when thy fleſh, and thy body *t* are conſumed *u*,

s Bitterly bewail thy own madneſs and miſery when it is too late. *t* Thy Fleſh, even thy Body; the particle, *and*, being put expoſitively. *u* By thoſe manifold diſeaſes which filthy and inordinate Luſts bring upon the Body, of which Phyſicians give a very large and ſad Catalogue, and the Bodies of many Adulterers give full proof.

12 And ſay, How have I hated inſtruction *x*, and my heart deſpiſed reproof *y*?

x Oh what a mad beaſt have I been to hate and ſlight the late warnings which were given me, and againſt mine own knowledge, to run headlong into this pit of deſtruction! Which are not the words of a true penitent mourning for, and turning from his ſin, but only of a man who is grieved for the ſad effects of his delightful Luſts, and tormented with the horrour of his own guilty Conſcience. *y* I did with my whole Heart abhor all admonitions.

13 And have not obeyed the voice of my Teachers *z*, nor enclined mine ear to them that inſtructed me.

z Of my Parents and Friends, and Miniſters, who faithfully and ſeaſonably informed me of thoſe miſchiefs and miſeries which now I feel.

14 I was almoſt in all evil *a*, in the midſt of the congregation and aſſembly *b*.

a Oh what a miſerable man am I! There is ſcarce any miſery in reſpect of Eſtate, or Body, or Soul, into which I am not already plunged. The words alſo are and may well be rendred thus, *In a moment I am come into all evil.* In how little a time, and for what ſhort and momentany pleaſures am I now come into extream and remedileſs miſery! *b* I who deſigned and expected to enjoy my luſts with ſecrecy, and impunity, am now made a publick example and ſhameful ſpectacle to all men, and that in the Congregation of Iſrael, where I was taught better things, and where ſuch Actions are moſt infamous and hateful.

15 Drink Waters out of thine own ciſtern; and running waters out of thine own well *c*.

c This Metaphor contained here, and v. 16, 17, 18, is to be underſtood, either 1. of the free and lawful uſe of a mans eſtate, both for his own comfort, and for the good of others. Or rather 2. of the honeſt uſe of Matrimony, as the proper Remedy againſt theſe filthy practices. This beſt ſuits with the whole context both foregoing and following: and thus it is explained in the end of v. 18. So the Senſe is, Content thy ſelf with thoſe delights which God alloweth thee, with the ſober uſe of the Marriage Bed. Why ſhouldſt thou ramble hither and thither, trelpaſſing againſt God and men, to ſteal their Waters which thou mightſt freely take out of thine own Ciſtern or Well. The ground of the Metaphor is this, that waters were ſcarce and precious in thoſe Countries, and therefore men uſed to make Ciſterns and Wells for their own private uſe. And the ſame Metaphor of *Waters*, and of a *Pit*, or *Well* is applied to things of this nature elſewhere, as *Prov.* 23. 27. *Iſa.* 48. 1. & 51. 1.

16 Let thy fountains *d* be diſperſed abroad *e*, *and* rivers of Waters in the ſtreets.

d Thy Children proceeding from thy Wife, called *thy fountain*, v. 18. and from thy ſelf, as the Iſraelites are ſaid to come from the *fountain of Iſrael*, *Deut.* 33. 28. *Pſal.* 68. 26. Compare *Iſa.* 51. 1. And *fountains* are here put for *Rivers* flowing from them, as it is explained in the next clauſe, and as it is *Pſal.* 104. 10. by a Metonymy of the Cauſe for the Effect. And this title may be the more fitly given to Children, becauſe as they are Rivers in reſpect of their Parents, ſo when they grow up, they alſo become fountains to their Children. *e* They ſhall be multiplied, and in due time appear abroad in the World to thy Comfort and Honour, and for the good of others: whereas Whores are commonly barren, and men are aſhamed to own the Children of Whoredom.

17 Let them be only thine own, and not ſtrangers with thee *f*.

f Hereby thou mayeſt be ſecured, that thou doſt not father and leave thine Eſtate to other mens Children; whereas the Parents of Harlots Children are common or uncertain.

18 Let thy fountain *g* be bleſſed *h*: and rejoyce with the wife *i* of thy youth *k*.

g Thy Wife, as the next clauſe explains it. *h* She ſhall be bleſſed with Children; for Barrenneſs was eſteemed a curſe and reproach, eſpecially among the Iſraelites. Or rather, ſhe ſhall be a Bleſſing and a Comfort to thee, as it follows, and not a Curſe and a Snare, as an Harlot will be. *i* Seek not to Harlots for that delight which God alloweth thee to take with thy Wife. So here he explains the foregoing Metaphor, and applies it to his preſent deſign. *k* Which thou didſt marry in her and thine own youthful days, with whom therefore in all reaſon and juſtice thou art bound to ſatisfie thy ſelf, even when ſhe is old. Or he mentions *Youth*, becauſe that is the ſeaſon in which men are moſt prone to unclean practices, againſt which men are commonly fortified by the Infirmities of Old Age.

19 *Let her be as* the loving hind *l*, and pleaſant roe; let her breaſts *m* † ſatisfie thee at all times *n*; and *be* thou ravisht *o* always with her love.

l Or, *as the beloved Hind*, Heb. *the Hind of Loves*; an amiable and delightful as the Hinds are, either 1. to their Males, the Harts; or 2. to Princes and great men, who uſed to make them tame and familiar, and to take great delight in them, as hath been noted by many Writers; of which ſee my Latine *Synopſis*. *m* I. e. Her Loves and Embraces, expreſſed by *lying between the Breaſts*, Cant. 1. 13. Compare *Ezek.* 23. 3. 8. 21. *n* At all convenient times: For that there may be excels in the uſe of the Marriage-bed is

is manifeſt, not only from many Scriptures, but from the light of Nature, and the conſent of wiſe and ſober Heathens, who have laid reſtraints upon men in this particular. A man may be drunk with his own Wine, and intemperate with his own Wife. Or, in all ages and conditions. Do not only love her when ſhe is young and beautiful, but alſo when ſhe is old and deformed. *o* Love her fervently. It is an Hyperbolical Expreſſion.

20 And why wilt thou, my ſon, be raviſht with a ſtrange Woman *p*, and embrace the boſome of a ſtranger?

p Why wilt thou deſtroy and damn thy ſelf for thoſe delights which thou maiſt enjoy without ſin or danger?

Gen. 16. 21. * For the ways of man *are* before the eyes of the LORD *q*, and he pondereth all his goings *r*.

Pſal. 4. 33. 22. Jer. 16. 17. & 32. 19. Chap. 1. 5. 6. Heb. *ſm.*

q God ſees all thy filthy actions, though done with all poſſible cunning and ſecrecy. *r* He taketh an exact account of all their doings, that he may recompence them according to the kinds, degrees, numbers, and aggravations of all their unchaſt actions.

22 His own iniquities * ſhall take the wicked himſelf, and he ſhall be holden with the cords of his † ſins *s*.

s In vain doth he think to diſentangle himſelf from his luſts by repenting when he grows in years, and to eſcape puniſhments; for he is in perfect bondage to his Luſts, and is neither able nor willing to ſet himſelf at Liberty, and if he do eſcape the rage of a jealous Husband, and the ſentence of the Magiſtrate, yet he ſhall be infallibly overtaken by the righteous Judgment of God.

Pſal. 32. 1. Jer. 30. 12.

23 * He ſhall die without inſtruction *t*, and in the greatneſs of his folly *u* he ſhall go aſtray *x*.

t Becauſe he neglected Inſtruction. Or, *without Correction or Amendment.* He ſhall die in his ſins, and not repent of them, as he deſigned and hoped to do before his death. *u* Through his ſtupendious Folly, whereby he cheated himſelf with hopes of Repentance or Impunity, and expoſed himſelf to endleſs torments for the momentany pleaſures of ſinful Luſts. *x* From God and from the way of Life, and from eternal Salvation.

CHAP. VI.

A Dehortation againſt ſuretyſhip, 1. *The danger of it,* 2. *And the way of delivery,* 3—5. *Sluggards reproved by a Similitude of the Ant,* 6—11. *The carriage of the wicked deſcribed,* 12—14. *And his ſudden ruin,* 15. *Of ſeven things which are diſpleaſing to God,* 16—19. *The benefits of keeping the Commandments,* 20—24. *The Miſchief of Adultery,* 25. *It's evil conſequences,* 26—35.

MY ſon, if thou be * ſurety *a* for thy friend; if thou haſt ſtricken thy hand *b* with a ſtranger *c*:

a To wit, raſhly, without conſidering for whom, or how ſir thou doſt oblige thy ſelf, or how thou ſhalt diſcharge the Debt, if occaſion require it. Otherwiſe ſuretyſhip in ſome caſes may be not only lawful, but an Act of Juſtice, and Prudence, and Charity. See *Gen.* 42. 37. & 43. 8. *Philem.* v. 19. Or, *to* (as this prefix moſt commonly ſignifies) *a friend.* *b* Obliged thy ſelf by giving thine Hand, or joining thine Hands with another mans, as the cuſtom then was in ſuch caſes: Of which ſee *Job* 17. 3. *Prov.* 17. 8. and 22. 26. *c* With the Creditor, whom he calls a *Stranger*, becauſe the Uſurers in *Iſrael*, who lent Money to others for their neceſſary occaſions, upon condition of paying uſe for it, were either Heathens, or were reputed as bad as Heathens, becauſe this practice was forbidden by Gods Law, *Deut.* 23. 19. Or, *to* or *for a Stranger*; for here is the ſame prefix which is rendred *for* in the former clauſe. And ſo he may ſimply, that whether a man be ſurety to, or for, a friend, or to, or for, a ſtranger, the caſe and courſe to be uſed is much of the ſame kind.

2 Thou art ſnared *d* with the words of thy mouth; thou art taken with the words of thy mouth.

d Thy Freedom is loſt, and thou art now in Bondage to another.

3 Do this now, my ſon, and deliver thy ſelf, when thou art come into the hand *e* of thy friend *f*, go humble thy ſelf *g*, ‖ and make ſure thy friend *h*.

Heb. *e* Into the Power. *f* Either 1. Of the Creditor, who poſſibly may be alſo thy Friend; yet take the following courſe with him, and much more if he be a Stranger. Or 2. Of the Debtor, for whom, as being thy Friend, thou didſt become Surety; whereby thou art not only in the Creditors Power, to exact payment, but alſo in the Debtors Power, by his neglect or unfaithfulneſs, to expoſe thee to the payment of the Debt. And this may ſeem beſt to agree both with v. 1. where *Friend* is taken in that ſenſe, and is diſtinguiſhed from the Creditor who is called a *ſtranger*, and with the words here following; for this *humbling of himſelf* was not likely to have much power with a Stranger, and a griping Uſurer; but it might probably prevail with his Friend, either to take effectual care to pay the Debt, or at leaſt to diſcharge him from the Obligation, or to ſecure him againſt it ſome other way. *g* Heb. *Offer thy ſelf to be trodden upon*, or *Throw thy ſelf down* at his feet. As thou haſt made thy ſelf his Servant, bear the fruits of thine own Folly, and humbly and earneſtly implore his Patience and Clemency. *h* Or, *and prevail with thy Friend*, ſtrive to win him by thine inceſſant and earneſt ſolicitations. Or, *honour* or *magnifie thy Friend*, which is fitly and properly oppoſed to, and indeed is in ſome good meaſure done by the humbling a mans ſelf before him.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids *h*.

h To wit, until thou haſt taken care for the diſcharge of this obligation. Be not ſecure, nor negligent, nor dilatory in this matter.

5 Deliver thy ſelf as a roe from the hand *of the Hunter* *k*, and as a bird from the hand of the fowler.

k With all poſſible expedition, as the Roe runs ſwiftly away.

6 Go to the ant *l*, thou ſluggard; conſider her ways *m*, and be wiſe:

l This is another diſtinct precept; and it is for the moſt part as needleſs to ſeek, as hard to find, Coherence in the Proverbs and Counſels of this Book. *m* Her Actions and manner of living, eſpecially her Diligence and Providence, which are the things commended in her, v. 7, 8. of which Naturaliſts give many Inſtances, as that the Ants watch the fitteſt ſeaſons for all things; that they provide meſt plentifully againſt the time of Famine, that they never hinder, but always aſſiſt one another in their work, and unite their force together to carry away ſuch things as are too large or heavy for one of them, that they prepare fit cells or repoſitories for their Corn in the ground, and ſuch as the Rain cannot eaſily reach; and if through exceſſive rain their Corn be wet, thy bring it forth to be dried, that they bite off the ends of the Grains of Corn that they may not grow, *&c.*

7 Which having no guide, overſeer, or ruler *n*,

n Which might direct them in, or quicken them to the work, as the Bees have their Kings, and many other Creatures have their Leaders. This heightens their commendation.

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt *o*.

o When they come forth in great numbers, as in Winter they ſtir not out of their holes.

9 * How long wilt thou ſleep *p*, O ſluggard? when wilt thou ariſe out of thy ſleep?

Ch. 24. 33.

p When the Ants are watchful and labour not only in the day-time, but even by night, when the Moon ſhineth.

10 Yet a little ſleep, a little ſlumber *r*, a little folding of the hands *s* to ſleep.

r This he ſpeaks in the perſon of the ſluggard, refuſing to ariſe, and requiring more ſleep, that ſo he might expreſs the diſpoſition and common practice of ſuch perſons. *s* Which is the geſture of men compoſing themſelves to ſleep.

11 * So ſhall thy poverty come as one that travelleth *t*, and thy want as an armed man *u*.

Ch. 24. 34. & 20. 4.

t Suddenly and unexpectedly. *u* Irreſiſtibly or unavoidably.

12 A † naughty perſon, a wicked man walketh with a froward mouth *x*.

†Heb. *Man of Belial.*

x He ſheweth the naughtineſs of his Heart by the wickedneſs of his Talk and Diſcourſes, to which he doth accuſtom himſelf, as *walking* implies.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers *y*.

y He vents his wickedneſs, as by his ſpeech, ſo alſo by his geſtures, whereby he ſcreeth ſignifies what he is afraid or aſhamed to expreſs openly to his complices, his intentions or deſires of ſome evil towards another perſon: which having in the general declared by the motion of his Eyes or Feet, he points out the particular perſon by his fingers.

14 Frowardneſs 2. *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord *a*.

†Heb. *caſteth forth.*

z Perverſe or wicked thoughts and deſires. *a* Either out of malice againſt others: or out of a baſe deſign of improving it to his own advantage.

15 Therefore ſhall his calamity come ſuddenly: ſuddenly ſhall he be broken without remedy *b*.

b Heb. *and there* ſhall be *no healing*: no prevention of it beforehand, nor recovery afterward.

16 Theſe ſix things doth the LORD hate *c*; yea, ſeven *are* an abomination † unto him:

† Heb. *of*

c To wit, above many other ſins, which have a worſe name in the World.

17 * † A proud look *d*, a lying tongue *e*, and hands that ſhed innocent blood.

* Pſal. 18. 27.

† Heb. *Pride.*

d Pride of heart, which commonly diſcovers itſelf by a mans looks and geſtures. See *Pſal.* 101. 5. & 131. 1. *Prov.* 30. 13. *e* He *haughty* that accuſtometh himſelf to lying and deceit in his common converſation.

18 An heart that deviſeth wicked imaginations *f*, * feet that be ſwift in running to miſchief *g*.

* Rom. 3. 15.

f He whoſe practice it is to deſign and contrive Wickedneſs. *g* Such as greedily and readily execute their wicked deſigns, without any reſtraint or delay.

19 A falſe witneſs *that* ſpeaketh lies *h*, and him that ſoweth diſcord among brethren *i*.

h To wit, in judgment: whereby this differs from the former lying, v. 17. *i* Dear Relations or Friends.

20 * My ſon, keep thy fathers commandment *k*, and forſake not the law of thy mother *l*.

*Chap. 1. 8.

k So far as it is not contrary to Gods command. *l* Whom Children are too apt to deſpiſe. See *Prov.* 1. 8.

21 * Bind them continually upon thine heart *m*, *and* tie them about thy neck *n*.

*Chap. 3. 3.

m Conſtantly remember, and duly conſider them. *n* See on *Prov.* 1. 9. & 3. 3.

22 When thou goeſt, it ſhall lead thee *p*; when thou ſleepeſt, it ſhall keep thee: and *when* thou awakeſt, it ſhall talk with thee *q*.

p The Law of God which thy Parents have taught thee, and preſſed upon thee. *p* Direct thee how to order all thy ſteps and actions *q* It ſhall give thee Counſel and comfort.

23 * For the commandment is a ‖ lamp *r*, and the law *is* light, and reproofs of inſtruction *s are* the way to life *t*;

* Pſal. 19. 8. & 119. 105.

‖ Or, *candle*

r It

r It enlightens thy dark mind, and clearly discovers to thee the plain and right way. *s* Wife and instructive Reproofs or Admonitions. *t* Both to preserve and prolong this Life, and to procure eternal Life to those that obey them.

* Chap. 2. 16. & 5. 3. ‖ *Or, of the strange tongue.*

24 * To keep thee from the evil woman *u*; from the flattery ‖ of the tongue of a strange woman.

u Which is mentioned as a great commendation of Gods word, because neither worldly Discretion, nor civil Education, nor moral Precepts, nor any other considerations, are sufficient Preservatives against this lust, as is manifest from daily experience.

*Mat 5.28.

25 * Lust not after her beauty in thine heart *x*; neither let her take thee with her eye-lids *y*.

x Do not give way to, nor delight thy self with unchaste thoughts or affections. Compare *Mat.* 5. 28. *y* Either with her Beauty, which consists much in the Eyes; or rather with her amours and wanton glances.

*Ch 29.3. † Heb. *she bringeth* a piece of bread *z*: and † the adultress will hunt for the precious life *a*.

z To extream Poverty, so as to want and be forced to beg his bread. *a* To take away a mans life; either by consuming his body and spirits, and so shortning his days; or more directly and strictly, when she hath any great provocation to it, or any prospect of considerable advantage by it. Or, *for the precious Soul*, which she corrupteth and destroyeth. But I prefer the former sense.

27 Can a man take fire in his bosom, and his cloths not be burnt *b*?

b The question implies a denial: he cannot escape burning. No more can he who burns in Lust avoid Destruction.

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife *c*: ‖ Or, *not be acquitted.* whosoever toucheth her *d*, shall ‖ not be innocent *e*.

c That lieth with her, as the Phrase signifies, *Gen.* 19. 31. and 30. 21. 23. &c. *d* i. e. Hath carnal knowledge of her, as this word is used, *Gen.* 20. 6. 1 *Cor.* 7. 1. and in *Terence*, and other Writers. *e* Shall be punished as a Malefactor either by God or Man.

‖ Or, *despiseth.* 30 *Men* do not ‖ despise *f* a thief, if he steal to satisfie his Soul when he is hungry:

f i. e. Abhor or reproach him, but rather pity and pardon him, who is urged by meer necessity to these practices.

31 But *if* he be found, he shall restore seven-fold *g*, he shall give all the substance of his house.

g Cuoff. How doth this agree with Gods Law, which required only that he should restore double, or, at most, four-fold, or five-fold? *Exod.* 22. 1. 4. *&c.* 1. The number of *Seven* may be here put indefinitely for many times, as it is *Gen.* 4. 24. *Levit.* 26. 28. and in many other places. 2. Some think that as Theefs were multiplied, so the punishment of it was increased in *Solomon's* time, or at least, that it was the Practice of some Nations to require this seven-fold restitution. 3. He speaks not of that restitution which the Law required, but of that which either the wronged Person being potent might force the Thief to make, or which the Thief would willingly give rather than be exposed to publick shame; as appears by the following Clause, wherein he adds to this seven-fold restitution *all his substance*, which no Law of God or Man required. See on *Exod.* 22. 4.

32 *But* whoso committeth adultery with a woman † Heb. *heart.* lacketh † understanding *h*: he *that* doth it, destroyeth his own soul *i*.

h Is a brutish and silly Man, who madly rusheth upon these filthy courses without any sense or consideration of the horrid shame, and certain destruction which attends upon them. *i* Or, *life*: is guilty of self-murder and of Soul-murder.

33 A wound ‖ and dishonour shall he get, and his reproach shall not be wiped away *l*.

‖ Or, *blows.* *k* Civil or corporal punishment from the Magistrate, or rather from the Womans Husband, as it follows. *l* Unlesse it be forgiven by God, yet the reproach and scandal of it remains.

34 For jealousie *is* the rage of a man *m*; therefore he will not spare in the day of vengeance *n*.

m It enflames a Man with rage and fury against the Adulterer. *n* When he hath an opportunity to avenge himself upon the delinquent.

† Heb. *he will not accept the face of any ransom.* 35 † He will not regard any ransom: neither will he rest content, though thou givest many gifts *o*.

o He will accept of no other recompence for the injury beneath thy life.

CHAP. VII.

Solomon again perswadeth to keep his Lawes, and delight in Wisdom, 1—5. A young man void of Understanding is inflamed by an Harlot, 6—9. A description of an Harlot, 10, 11. From her Pratlike, 12, 13. Of her Subtilty, 14—20. By which she gain'd compliance to her desire, 21, 22. The danger of it, set forth under the similitude of a Bird, 23. He craveth their attention, 24. And deliverteth from carelessnesse, 25—27.

*Chap.2.1. 1 MY Son, keep my words, and * lay up my commandments with thee.

*Lev.18.5. Chap.4.4. 2 * Keep my commandments, and live *a*: and my law as the apple of thine eye *b*.

a i. e. Thou shalt live. A promise in the form of a command, as *Prov.* 3. 35. *b* With all possible care and diligence, as men guard that part from all dangers, yea even from the least more. The Eye is a most noble and necessary, and therefore highly esteemed and beloved part of the Body, and the Apple thereof is the most honourable, and beautiful, and useful part of that part, and it is a most tender part, easily hurt or destroyed, and therefore needs to be diligently watched.

3 * Bind them upon thy fingers *c*; write them upon the table of thine heart *d*.

*Deut.6.8. Chap.3.3.

c As a Ring which is put upon them, and is continually in a Mans Eye. Constantly remember them, and meditate upon them. *d* Fix & settle them in thy mind and affection. See on *Prov.* 3. 3.

4 Say unto wisdom, Thou *art* my sister; and call understanding *thy* kinswoman *e*:

e When other foolish young men seek wanton Mistresses, whom they frequently call *Sisters* or *Kinswomen*, let wisdom be thy Mistress; acquaint and delight thy self with her, and let her have the command of thy Heart, and the conduct of thy life.

5 * That they may keep thee from the strange woman *f*; from the stranger *which* ‖ flattereth with her words.

*Chap.6.24. ‖ Or, *maketh soft.*

f This priviledge *Solomon* doth fo oft inculcate, either because he found in himself the great power and befotting nature of lustful inclinations; or because he observed these Vices to abound more in his time, in which Peace and Prosperity made way for Luxury and Uncleanneſs.

6 For at the window of my house I looked through my casement *g*,

g This is either an historical relation, or rather a parabolical representation of that which frequently happened.

7 And beheld among the simple ones, I discerned among † the youths, a young man *h* void of understanding,

† Heb. *sons.*

h Whose strength and heat made him most subject to lustful impressions, and who wanted judgment and experience as well as grace to keep him from such courses.

8 Passing through the street *i* near her corner *k*; and he went the way to her house *l*;

i Idle and careleſs. *k* Near the corner of the Street in which her House stood, fuch places being most convenient for that wicked purpose, as giving opportunity either for the discovery of Passengers in several Streets, or for the escape of such as might be in danger of being taken in her House. Comp. v. 12. *l* Not with intention to act gross filthiness with her, as may be gathered from the following passages, but to gratifie his curiosity, and to understand the manner of such Persons, and to please himself with the sight of her, or discourse of her.

9 In the twilight † in the evening *m*, in the black, † Heb. and dark-night *n*.

m When the Day labour being ended he was at leisure for any thing; and when such Strumpets used to walk abroad for prey. *n* When it begun to be black and dark.

10 And behold, there met him a woman *with* the attire of an harlot *o*, and † subtil *p* of heart.

† Heb. *kept of heart.*

o With an habit and carriage agreeable to her quality and design. *p* Or, *wary* or *reserved*, as the shewed in her following discourse, wherein the propoſeth all things which might invite him, and conceals whatsoever might discourage him.

11 * She *is* loud *q* and stubborn *r*, * her feet abide not in her house *s*.

*Ch.5.11. Jer.14.6.

q Or, *clamorous*, or *full of talk*, which ſerved her deſign. *r* Rebellious against God, and against her Husband, and incorrigible by all admonitions of Murthers or Friends. *s* She minds not her business, which lies at home, but gives up her self wholly to idleneſs, and pleasure, which she seeks abroad with other men.

12 Now *is she* without *t*, now in the streets *u*, and lieth in wait at every corner *x*.

t Standing or waiting without or nigh the Door of her house. *u* In places of resort. *x* At the corners of the Streets, where she might either conceal or discover her self, as she saw fit.

13 So she caught him and kissed him, and † with an impudent face said unto him,

† Heb. *strengthened her face and said.*

14 † *I have* peace-offerings with me; this day have I payed my vows *y*.

† Heb. *Peace offerings were with me.*

y I have paid my Peace-offerings which I had Vowed. Whereby she ſignifies, either 1. that she was no common Harlot, but *simply* one of good repute for Religion. Or rather 2. that she had plenty upon of Peace-offerings, and excellent Provisions at her House for his entertainment. For the Peace-offerings were to be of the best Flesh, *Levit.* 22. 21. and a considerable part of these Offerings fell to the Offerers share, wherewith they used to feaſt themselves and their friends. See *Levit.* 7. 11. *&c.* and *Deut.* 12. 6, 7. 11. *&c.* and 14. 26. *&c.* and 16. 11. *&c.* whereas the Burnt-offerings were wholly consumed, and the Flesh of the Sin-offerings and Treſpass-offerings belonged to the Priest.

15 Therefore came I forth to meet thee *z*, diligently to seek thy face *a*, and I have found thee.

z As not being able to take any pleasure in my Feast without thy company. *a* By an happy providence of God complying with my desires.

16 I have deckt my bed with coverings of tapestry, with carved works, with fine linnen of Egypt *b*.

b She designs to inflame his lust by the mention of the Bed, and by its Ornaments and perfumes.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let us take our fill of loves until the morning, let us solace our selves with loves.

19 For the good-man *c is* not at home; he is gone a long journey;

c Whom

c Whom she doth not call her Husband, left the mention of that name should awaken his Conscience or Discretion.

20 He hath taken a bag of money † with him *d*, *and* will come home at the ‖ day appointed *e*.

† Heb. *in his hand.* ‖ Heb. *fulness of day.*

d Which is an evidence that he designs to go far, and to stay a considerable time. *e* So that we need not fear any ſurpriſal.

21 With much fair speech *f* she caused him to yield *g*; with the flattering of her lips she forced him *h*.

f Which implies that her alluring words were more effectual with him than her impudent kisses, which possibly had a little alienated his mind from her. *g* Whereby he ſignifies that no provocation to ſin is a sufficient excuſe for ſin. She prevailed over him. Which argues that there was some reluctancy in his judgment or conſcience against it.

22 He goeth after her † straightway *i*, as an oxe to the slaughter *k*, or as a fool to the correction † of the stocks *l*.

† Heb. *as the going of a bullock.* † Or, *as a chain of the stocks.*

i Without delay and consideration. *k* Either being drawn and driven to it: Or going to it ſecurely, as if it were going to a good Pasture. *l* Or, which is more agreeable to the order of the words in the Hebrew Text, *as one in fetters*, or, bound with Fetters, *to the correction of a Fool*, i. e. to receive ſuch correction or punishment, as belongs to fools. Which may imply, either 1. that he hath no more ſenſe of the shame and mischief which he is bringing upon himself than a Fool. Or, 2. that he can no more reſiſt the temptation, nor avoid the danger then a man faſt tied with Chains or fetters can free himself; although his be a moral and voluntary and not a natural impotency.

23 Till a dart strike through his liver *m*, as a bird hasteth to the snare, and knoweth not *n* that it *is* for his life.

m i. e. His vital parts, whereof the Liver is one. Till his life be loſt, as it is explained in the next Clauſe. *n* Which may be referred either to a fooliſh and inconſiderate young Man; or to the filly Bird to which he is compared, which comes to the same thing.

24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways *o*; go not astray in her paths.

o Either to the Paths which lead to her Houſe: or to her manner of living.

26 For she hath cast down many wounded; yea many strong *men p* have been slain by her.

p Men that excel others, either 1. in bodily ſtrength, upon which they preſume, which yet is waſted, and by degrees ruined by thoſe courſes. Or, 2. in wiſdom and fortitude and reſolution. Whereby he implies how much more neceſſary it is for a weak and fooliſh young Man to uſe all poſſible care and diligence to avoid this miſchief.

27 * Her house *is* the way to hell *q*, going down to the chambers of death.

*Ch.5.5. & 7.27.

q Or, *to the Grave*; for the word is uſed in both ſenſes; and this ſenſe ſeems better to agree both with the foregoing and following words. Although, without repentance, Hell will certainly be their portion, and their firſt death will be followed by the ſecond.

CHAP. VIII.

Wisdom's Fame, Call, and Exhortation, 1—9. Her Excellency, Nature, and Hatred of evil, 10—13. Her Power, 14—16. And Love to the Godly, 17. Her Riches, 18, 19. Her Eternity, 20—30. Her Delight in the Children of Men, 31. An Exhortation to true Wiſdom, 32, 33. And the Bleſſedneſs of them that are truly Wiſe, 34, 35. The Enmity of Sin, 36.

DOth not * wisdom *a* cry? and understanding put forth her voice *b*!

*Chap.1.20.

a It is a great Queſtion what this *Wiſdom* is, of which *Solomon* diſcourſeth ſo largely and profoundly in this Chapter. Some understand it of their attributes or perfection of the Divine nature which is called Wiſdom, whereby God perfectly knoweth all things, and maketh known to men what he judgeth neceſſary, or expedient for them to know. Others underſtand it of the ſecond Perſon in the God-head, the Son of God, who is called *the Wiſdom of God*, *Luk.* 11. 49. And it cannot fairly be denied that ſome paſſages do beſt agree to the former, and others to the latter Opinion. Poſſibly both may be joined together, and the Chapter may be underſtood of Chriſt conſidered partly in his Perſonal capacity and partly in regard of his Office which was to impart the mind and will of God to Mankind, which he did, 1. by revealing it to, and writing it upon the mind of Man, at his firſt Creation: for it was Chriſt who then gave being, and life, and light to Mankind, as is undeniably evident from *John* 1. 1, 2, 3, 4, *&c.* 2. By publiſhing it unto the Holy Patriarchs and Prophets in the time of the Old Teſtament; for it was Chriſt who ſpake and diſcovered things to them from time to time, as is manifeſt from 1 *Pet.* 1. 11. & 2. 18, 19. 20. and from many other Scriptures both of the Old Teſtament, as I have formerly noted in their proper places, and in the New Teſtament, as we ſhall ſee hereafter. 3. By declaring it from his own mouth and by his Apoſtles and Miniſters under the Goſpel. Clearly and audibly inſtructing men how to avoid thoſe fleſhly lusts. He oppoſeth the inviting words of Wiſdom to the ſeducing ſpeaches of the Harlot.

2 She standeth in the top of high places *c*: by the way in the places of the paths *d*.

c Where ſhe can be beſt ſeen and heard, not in corners and in the dark, as the Harlot did. *d* Where many paths meet, where there is a great concourſe, and where Travellers may need direction.

3 She crieth at the gates *e*, at the entry of the City *f*; at the coming in at the doors *g*.

e The places of Judgment, and of the conſultance of People. *f* To invite Paſſengers or their beſt comings, and to conſult them to her House. *g* To wit, of her House, as the Harlot ſtood at her Door to invite Lovers.

4 Unto you, ‖ O men, I call, and my voice *is* ‖ to the sons of men *h*.

‖ Or, *O ye men.* ‖ Or, *to you.*

h To all men without exception, even to the meaneſt, who are thus called, *Pſal.* 49. 2.

5 O ye simple *i*, understand † Wisdom; and ye fools *k*, be ye of an understanding heart.

† Heb. *subtilties.*

i Who want knowledge and experience, and are eaſily deceived. *k* Wilful and obſtinate Sinners.

6 Hear, for I will speak of † excellent *things*; and † Heb. the opening of my lips *shall be* right things.

† Heb. *princely things.* *uprightly*

l Heb. *of princely things*: worthy of Princes to learn and practiſe things. them. Or, ſuch as excel common things as much as Princes do ordinary Perſons.

7 For my mouth shall speak *m* truth, and wickedness *is* † an abomination to my lips *n*.

† Heb. *the abomination of my lips.*

m Heb. *ſhall meditate*, i. e. ſhall ſpeak not raſhly, and haſtily, but conſider what I have well conſidered and digeſted. *n* I hate to ſpeak it; *and therefore* you may be aſſured that I ſhall not deceive you.

8 All the words of my mouth *o are* in righteousness; *there is* nothing † froward or perverse in them *p*.

† Heb. *perverted.*

o All my Precepts, Promiſes, Threatnings, &c. *p* Not the leaſt *wreathed*, mixture of vanity, or error, or folly in them, as there is in the words of the wiſeſt Philoſophers, &c.

9 They *are* all plain *q* to him that understandeth *r*, and right to them that find knowledg *s*.

q Evident and clear to their minds: or, *right*, juſt and good. *r* Either to him who with an honeſt mind applies himſelf to the ſtudy of them in the diligent uſe of all the means appointed by God to that end: or to him whoſe mind God hath enlightned by his Spirit, through whom they were otherwiſe to ignorant and carnal-minded men. *s* That are truly wiſe and diſcerning Perſons and taught of God.

10 Receive my instruction, and not silver *t*; and knowledg rather than choice gold.

t i. e. Rather than Silver. As ſuch negative expreſſions are underſtood, *Gen.* 45. 8. *Exod.* 16. 8. 1 *Sam.* 22. 8. 16. 19, 15. and in many other places. Though with all he ſeems to intimate the inconſiſtency of thoſe two ſtudies and deſigns, and the great kindneſs which the love of Riches give to the ſtudy of Wiſdom.

11 * For wisdom is better than rubies; and all the things that may be desired, are not to be compared to it.

*Job 28. 18. Pſal. 19. 10. & 119. 127. Chap. 3. 15. & 16. 16.

12 I wisdom dwell with ‖ prudence *t*, and find out knowledg *u* of witty inventions *x*.

‖ Or, *subtilty.*

t I do not content my ſelf with high Speculations, but my unſeparable Companion is Prudence to govern all my own actions, and *ſtily*. to direct the actions of others, by good counſels. This he ſaith, becauſe ſome Perſons have much wit and knowledge, and nothing of diſcretion. *u* i. e. I know them as clearly and certainly as if I had found them out by diligent ſearching. Or, *I find out*, is put for I help men to find out, as the Spirit is ſaid to *ſearch all things*, Rom. 8. 26. when it helpeth us to do ſo. *x* Of all ingenious deſigns and contrivances for the ſervice and glory of God, and for the good of our ſelves and others. But why may it not be rendred, *of wicked Workes*, as this very word is tranſlated, *Prov.* 12. 2. & 14. 17. & 24. 8. For finely this is one great work of Prudence to diſcover and to avoid all evil counſels or devices, and the effects of them. But this I propoſe with diſtinction, becauſe I have not the concurrence of any Interpreter in this Expoſition.

13 The fear of the LORD *y is* to hate evil: pride *a* and arrogancy, and the evil way, and the froward mouth *e* do I hate.

y Which he had before noted to be *the beginning of Wiſdom*, Chap. 1. 7. † It conſiſts in a careful abſtinence from all ſin, and that not from carnal or prudential Motives, but from a true diſlike and hatred of it. *a* Which he mentions firſt, as that which is moſt hateful to God, and moſt oppoſite to true Wiſdom and to the fear of God, which conſtantly produce humility. *b* All wicked Actions, eſpecially ſinful cuſtoms and courſes. *c* Falſe Doctrines, and bad Counſels and Deceits.

14 Counsel *is* mine, and sound wisdom *d*: I *am* understanding *e*, † I have strength *f*.

† Heb. *I am strength.*

d All ſolid and ſubſtantial and uſeful, yea eſſential Wiſdom *is ſtrength* is natural and eſſential to me, for the word properly ſignifies *eſſence, mine.* *e* By my nature and eſſence, as was now ſaid. Or, I am the Author of Underſtanding: as *Job* 12. 3. *Text in Life Eternal* i. e. this is the cauſe or means of it. *f* Courage and reſolution to execute all my Counſels and to conquer all difficulties.

15 * By me kings reign *g*, and princes decree justice *h*.

*Dan.2.21. Rom 13.1.

g Either 1. They get their Kingdoms by mine appointment and providence. Or rather 2. They rule their Kingdoms wiſely, and juſtly, and happily by my counſel and aſſiſtance. For this beſt ſuits with the next Clauſe. *h* Their injuſtice or wickedneſs is from themſelves, but all the juſt and good things which they do, they owe to my conduct.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me *i*; and * those that seek me early, & shall find me.

*Jam.1.5.

i I do not deſpiſe their love, though it be but a ſmall and inconſiderable thing to me, but I kindly accept it and will recompence it with my love and favour. *k* i. e. With fervent affection, and great diligence, and above all other perſons or things in the world. Which

he mentions as the effect and evidence of their love: for otherwise all men pretend to love God.

*Ch. 3. 16. 18 * Riches and honour *are* with me: *yea,* durable riches and righteousness *l.*

l Which he mentions here, either 1. as the best and surest way to get and to keep Riches, for Estates unjustly gotten quickly vanish, as is manifest both from Scripture and from common observation. Or 2. to signifie that this Wisdom gives both Worldly, and Spiritual or Heavenly Blessings together to its followers, whereas God gives Riches alone to ungodly men, and they are to expect no other Portion.

*Ch. 3. 14. 19 * My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver.

‖ Or, *walk.* 20 I ‖ lead in the way of righteousness, in the midst of the paths of judgment *m.*

m Keeping at an equal distance from both extreams, and from every bad degree of them: which is called a *putting away iniquity far from us,* Job 22. 23.

21 That I may cause those that love me, to inherit substance *n*: and I will fill their treasures.

n Substantial, and true, and satisfying happiness: which is here opposed to all worldly enjoyments, which are said *not to be,* Prov. 23. 5. which are but meer shadows and dreams of felicity.

22 The LORD possessed me *o* in the beginning *p* of his way *q*, before his works of old.

o As his Son by Eternal Generation, who was from Eternity *with him,* as is said, *Joh.* 1. 1. and *in him* as *he* also was *in us,* Joh. 14. 10. *p* Yea and before the beginning, as it is largely expressed in the following Verses. *q* Either 1. of his counsels or decrees. Or rather 2. of his works of Creation, as it follows.

23 I was set up *r* from everlasting, from the beginning *s*, or ever the earth *t* was.

r Heb. *anointed,* ordained or constituted to be the Person by whom the Father resolved to do all his works, first to create, and then to uphold and govern and judge, and afterwards to redeem and save the World: all which works are particularly ascribed to the Son of God, as is manifest from, *Joh.* 1. 1. *&c. Col.* 1. 16, 17. *Heb.* 1. 3. and many other places, as we may see hereafter in their several places. *s* Before which there was nothing but a vast Eternity. *t* Which he mentions, because this together with the Heaven, was the first of God's visible works.

24 When *there were* no depths *u*, I was brought forth *v*: when *there were* no fountains abounding with water.

u No abyss or deep Waters either mixed with the Earth, as they were at first, or separated from it. *v* Begotten of my Fathers Essence.

‡ Heb. *sunk.* 25 Before the mountains were † settled *y*; before the hills, was I brought forth,

y Or, *fixed* by their Roots in the Earth.

26 While as yet he had not made the earth *i*, nor ‖ Or, *open place.* the ‖ fields *a*, nor ‖ the highest part *b* of the dust of the ‖ Or, *the chief part.* Heb. *head.* world *c.*

i i.e. The dry Land called *Earth* after it was separated from the Waters, *Gen.* 1. 10. *a* The plain and open parts of the Earth distinguished from the *Mountains* and *Hills,* and the Valleys inclosed between them. *b* Or, *the first part,* or *beginning*: or, *the best part,* Heb. *the Head*: that which exceeds other parts in riches or fruitfulness: which he seems to distinguish from the common Fields. *c* Of this lower part of the World which consisteth of Dust.

‖ Or, *a circle.* 27 When he prepared the heavens, I *was* there *d*: when he set ‖ a compass upon the face of the depth *e*:

d Not as an idle Spectator, but as a co-worker with my Father. *e i.e.* Of that great and deep abyss of Water and Earth mixed together, which is called both *Earth* and *Water* and *the deep,* Gen. 1. 2. When he made this lower World round, or in the form of a Globe agreeable to the form of the upper World.

† Heb. *the skies.* 28. When he established † the clouds above; when he strengthened the fountains *g* of the deep *h*:

f Heb. *strengthned,* by his Word and Decree, which alone upholds the Clouds in the Air, which of themselves are thin and weak Bodies and would quickly be dissolved or dispersed. *g* When he shut up the several Fountains in the Cavities of the Earth, and kept them there as it were by a strong hand for the use of Mankind. *h* Which have their Original from the deep, either from the Sea, or from the Abyss of Waters in the Bowels of the Earth.

* Gen. 1. 9, 10. Job 38. 10, 11. Psal. 104. 9. Jer. 5. 22. 29 * When he gave to the sea his decree *i*, that the waters should not pass his commandment *k*: when he appointed *l* the foundations of the earth *m.*

i Or, his bound or limits, to wit, those parts of the Earth which border upon it. *k i. e.* Not overflow the Earth. *l* Or, *laid.* *m* Either, 1. the Center of the Earth: Or, 2. the Earth it self, which is the Foundation of the World: Or rather, 3. the firm standing of the Earth upon its Foundations notwithstanding all the Assaults which the Waters of the Sea or within the Earth make against it: which is a singular work of God's Providence.

* Joh. 1. 1. ‖ Or, *a fost-Child* † Heb. *sporting.* 30 * Then I was by him *n*, *as* ‖ one brought up *with him o*: and I was daily *his* delight, † rejoycing always before him *p*:

n Conversant with him, and united to him, as was said before. *o* As one tenderly and dearly beloved by him. *p* He and I had constant and intimate and swee: converse together.

† Heb. *sporting.* 31 † Rejoycing in the habitable part of his earth *q*, and my delights *were* with the sons of men *r.*

q In contemplating the wonderful Wisdom and Goodness of God in the making and ordering of all his Creatures, and of Man especially. *r* To uphold them by my Power and Providence, to reveal my Self and my Fathers mind and will to them from Age to Age, to assume their Nature and to redeem and save them, which I would not do for the fallen Angels.

32 Now therefore *s* hearken unto me, O ye children: for * blessed *are they that* keep my ways.

* Psal. 119. *s* Seeing I have such a true love to you, and seeing I am so thoroughly acquainted with my Fathers mind, and so excellently qualified to reveal to be your Counseller and Ruler.

33 Hear instruction, and be wise, and refuse it not *t.*

t Or, *do not make it void,* or unprofitable to you by your own sloth or wilfulness.

34 Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors *u.*

u As Servants and Clients, and others wait at the doors of Princes or Persons of eminency for place, or power, or wisdom, that they may be admitted to speak or converse with them.

35 For whoso findeth me, findeth life, and shall † obtain favour of the LORD.

† Or, *draw* 36 But he that sinneth against me *x*, wrongeth his own soul: all they that hate me *z*, love death *a*

x By the neglect or contempt of, or rebellion against my commands. *y* Is guilty of self-murder and of Soul-murder. *z i. e.* Who reject and disdain my counsels and live wickedly, which in God's account is an hating of him, as is here implyed and elsewhere, as *Exod.* 20. 5. *Deut.* 7. 10. & 32. 41. *a* Not directly or intentionally, but by consequence, because they love those practices which they know will bring certain destruction upon them.

CHAP. IX.

Wisdom's call to her People unto blessed communion and fellowship with her self, set out under a similitude of making a Feast, 1. *Her Preparation,* 2. *and Invitation,* 3—5. *She deliverleth from evil company,* 6. *Her Councels concerning reproof and instruction,* 7—9. *A description of the Fear of God,* 10. *with the Benefits thereof,* 11, 12. *The Nature of a foolish Woman,* 13—15. *Her Invitation,* 16. *and Arguments to enforce the Simple,* 17. *The Miserable State of them that are deceived by Her,* 18.

1 WIsdom hath built her house *a*: she hath hewn out her seven *b* pillars *c.*

a For the reception and entertainment of her Guests, as appears from the following passages. This House is opposed to the Harlots House mentioned, *Prov.* 7. 8. and it is to be understood, either 1. of the heavenly House or the Palace of Glory: Or rather 2. of the Church which Christ, the Wisdom of the Father, hath erected, and established in the World, in which this following Feast is made which is called God's *House,* 1 *Tim.* 3. 15. *Heb.* 3. 3, 4. *b i. e.* Many Pillars; whereby is intimated both the beauty and the stability of the Church. *c* Prophets, and Apostles, and Ministers of Holy things, which, in Scripture are called *Pillars,* as *Gal.* 2. 9. and elsewhere.

2 * She hath killed † her beasts *d*; she hath mingled her wine *e*; she hath also furnished her table *f.*

* Matth. 22. 4. † Heb. slain.

d i. e. Made provision for the Guests: which is meant of the Ordinances, Gifts, Graces, Comforts and Eternal Felicities which God doth offer and give to men in and by the Church. *e* Either 1. with Spices, to make it strong and delightful, this mixed Wine being mentioned as the best, *Prov.* 23. 29, 30. Or 2. with Water, as they used to do in those hot Countries, partly for refreshment, and partly for wholsomeness. Whereby also may be intimated that Wisdom teacheth us temperance in the use of our comforts. *f* With all necessaries, and now waits for the Guests.

3 She hath sent forth her maidens *g*; * she crieth upon † the higest places *h* of the city:

* Heb. cryeth. † Heb. the heights.

g Her Servants to invite the Guests, Ministers of the Word among whom he calls *Maidens* partly for the decency of the parable; and for Wisdom being compared to a great Princess, was fit to be attended upon by Maidens; and partly to shew that God by his Word did work sweetly, though strongly, and did allure and draw, rather than drive sinners to repentance. *h* Either upon the tops of the Houses which were flat: Or rather from such high seats as those from which Judges delivered their Sentences, and Officers made Proclamations, for the conveniency of the Peoples better hearing.

4 Whoso *is* simple *i*, let him turn in thither: as for him that wanteth understanding *k*, she saith to him,

i Ignorant, and weak, and subject to delusion and willing to learn: to shew that Wisdom rejects those Scholars, who are proud and self-conceited. *k* Heb. *heart,* which signifies *understanding, Jer.* 5. 21. *Hos.* 7. 11.

5 * Come, eat of my bread, and drink of the wine, *which* I have mingled.

* Cant. 5. 1. Isa. 55. 1.

6 Forsake the foolish *l*, and live: and go in the way of understanding *m.*

l i. e. The wicked, and their courses and society: you must either forsake them or me, for we are irreconcilable enemies. *m* Which leads to it and is prescribed by it.

7 He that reproveth a scorner *n*, getteth to himself shame *o*: and he that rebuketh a wicked man, *getteth* himself a blot *p.*

n The connexion may be conceived thus, Having invited the simple, he forbids the invitation of Scorners: Or thus, He foreseeth who

who he meant by the *foolish,* v. 6. even *scorners* and *wicked men,* as they are here called, and he presseth his salt advice of *forsaking* them because there was no good, but hurt to be got by conversation with them. *o* Partly from the scorner who will revile and deride him; and partly from others, because he is fruftrated in his design and hope, and by his imprudence hath brought an inconvenience upon himself. *p* A censure or reproach.

Lev. 19. 17. 8 * Reprove not a scorner *q*, lest he hate thee: r rebuke a wise man *s*, and he will love thee *t.*

q An obstinate and incorrigible sinner who scornfully rejects and despiseth the means of amendment. Thus Physicians deny Physick to Persons in desperate condition. *r* Whereby thou wilt not only expose thy self without necessity to his malice and rage, but also make thy self utterly uncapable of doing him that good which possibly thou mightest do by other more prudent and proper means. *s* Who is opposed to the *Scorner,* to intimate that *Scorners,* howsoever they are thought by themselves or others to be witty or wise, yet in God's account, and in truth, are fools. *t* Both for that faithfulness and charity which he perceiveth in thee, and for that benefit which he receiveth from thee.

Ch. 1. 5. 9 * Give *instruction* u to a wise man, and he will be yet wiser: teach a just man *x*, and he will increase in learning.

u In the Hebrew it is only, *give:* for as *receiving* is put for learning, *Prov.* 1. 3. so *giving* is put for teaching both in Scripture and in other Authors: of which see my Latin *Synopsis. x* Called *a wise Man* in the former branch; to intimate that good men are the only wise men.

Job 28. 28. Psal. 111. 10. & 112. 1. Prov. 1. 7. 10 * The fear of the LORD *is* the beginning of wisdom: and the knowledg of the holy *y* is understanding *z.*

y Either 1. of holy men, whether such as all Saints learn, or rather such as the holy men of God, the Servants of this Wisdom, teach from God's Word: Or rather 2. of Holy things, the Hebrew word being here taken in the Neuter Gender, as it is *Numb.* 5. 17. and elsewhere: for this seems best to answer to *the fear of the Lord* in the other branch. *z* Is the only true and necessary and useful knowledge.

Deut. 32. 29. 11 * For by me thy days shall be multiplied: and the years of thy life shall be increased.

Heb. *added.* 12 If thou be wise, thou shalt be wise for thy self *a*: † but *if* thou scorneft, thou alone shalt bear it *b.*

a Thou doft not profit me, but thy self by it: I advise thee for thine own good. *b* The blame and mischief of it falls wholly upon thee, not upon me or my Word or Ministers who have warned thee.

Ch. 21. 9. 13 * A foolish woman *c is* clamorous *d*; she is simple and knoweth nothing *e.*

* Prov. 7. 11. & 27. 13.

c By which he understands, either 1. folly, which is opposite to that Wisdom of which he hath been so long discourling, and to it may include all wickedneſs, either in principle, as Idolatry, Hereſie, *&c.* or in practice. Or 2. the Harlot: which with submiſſion, ſeems moſt probable to me, partly becauſe all the following deſcription exactly agrees to her, eſpecially what is ſaid, *v.* 17. as alſo *v.* 18. which in effect was ſaid of the Harlot before, Ch. 2. 18. & 5. 5. and partly becauſe ſuch tranſitions from diſcourſing of Wiſdom, to a diſcourſe of Harlots are frequent in *Solomon,* as we have ſeen Chap. 2. 16. & 5. 3. & 7. 5. *d* Speaks loudly that ſhe may be heard and vehemently that Perſons might be moved by her perſuaſions. *e* To wit, aright, nothing that is good, nothing for her good, though ſhe be ſubtil in little artifices for her own wicked ends.

14 For ſhe ſitteth at the door of her houſe *f* on a ſeat, in the high places of the city.

f Which notes her ſillineſs and impudence and diligence in watching for occaſions of ſin.

15. To call paſſengers, who go right on their ways *g:*

g Who were going innocently and directly about their buſineſs without any unchaſt deſign; for others needed none of theſe invitations or offers, but went to her of their own accord. And beſides ſuch lewd Perſons take a greater pleaſure in corrupting the innocent.

16. Whoſo is ſimple *h*, let him turn in hither; and as for him that wanteth underſtanding, ſhe ſaith to him,

h Which title is not given to them by her, for ſuch a reproach would not have allured them, but driven them away; but by *Solomon* who repreſents the matter of her invitation in his own words that he might diſcover the truth of the buſineſs, and thereby diſſwade and deter thoſe whom the invited.

Prov. 30. 17. * Stolen waters *i* are ſweet *k*, and bread † *eaten* in ſecret is pleaſant.

† Heb. *of hidden things.*

i By which he underſtandeth, either 1. Idolatry or other wickedneſſes, which in *Solomon's* time before his fall were publickly forbidden and puniſhed, but privately practiſed. Or rather 2. Adultery. *k* Partly from the difficulty of obtaining them; partly from the art which men uſe in contriving ſuch ſecret ſins; and partly becauſe the very prohibition renders it more grateful to corrupt Nature.

18. But he knoweth not *l* that the dead *are* there, *and that* her gueſts *are* in the depths of hell.

l i.e. He doth not conſider it ſeriouſly, whereby he proveth his folly

CHAP. X.

From this Chapter to the five and twentieth, are ſuch Obſervations of Moral Virtues, and their contrary Vices, with Exhortations for the Government of our Converſation.

1 THe proverbs of *Solomon a.* * A wiſe ſon maketh a glad father: but a foolish ſon *is* the heaviness of his mother *b.*

* Chap. 15. 20.

a Properly ſo called; for the foregoing Chapters, though they had this title in the beginning of them, yet in truth were only a Preface or preparation to them, containing a general Exhortation to the ſtudy and exercife of wiſdom, to ſtir up the minds of men to the greater attention and regard to all its Precepts, wherever ſome here follow. Of which in general theſe things are fit to be obſerved, to help us in the underſtanding of them: 1. That theſe ſentences are generally diſtinct and independent, having no coherence one with another, as many other parts of Scripture have: 2. That ſuch ſentences being very ſhort, as their nature requires, more is underſtood in them than is expreſſed, and the Cauſes are commonly to be gathered from the Effects, and the Effects from the Cauſes, and one oppoſite from another, as we ſhall ſee. 3. That they are delivered by way of compariſon and oppoſition, which for the moſt part is between Virtue and Vice, but ſometimes is between two Virtues, or two Vices *b i. e.* Prudent and eſpecially virtuous and godly, as this word is commonly meant in this Book, and in many other Scriptures. *c* And a glad Mother too: for both Parents are to be underſtood in both branches, as is evident from the nature of the thing which affects both of them, and from parallel places, as *Ch.* 17. 21. & 23. 15, 24. although one only be expreſſed in each branch, for the greater Elegance. *d* The occaſion of her great ſorrow, which is decently aſcribed to the Mothers, rather than to the Fathers, becauſe their paſſions are moſt vehement, and make deepeſt impreſſion in them.

2 * Treaſures of wickedneſs *e* profit nothing *f*: but righteouſneſs *g* delivereth from death *h.*

* Ch. 11. 4.

e Either 1. All worldly Treaſures and Riches, which are called the *Mammon of Unrighteouſneſs,* Luke 16. 9. of which ſee the Reaſons there, to which Righteouſneſs or Holineſs, which are ſpiritual and heavenly Riches, may be fitly oppoſed. Or 2. Such Treaſures as are got by any ſort of unjuſt or wicked practices. *f* They do the poſſeſſor no good, but, which is implied from the oppoſite member, much hurt; they do not only not deliver him from death, but oft expoſe him to it, either from men, who take away his Life that they may enjoy his Wealth, or from God, who ſhortens his days, and makes his death more terrible, as being attended with guilt, and with the ſecond death. *g* Either 1. True Holineſs of Heart and Life. Or 2. Juſtice and Equity in the getting of Riches, or an Eſtate honeſtly obtained, which may be fitly oppoſed to *Treaſures of Wickedneſs. h* Or 3. A liberal and charitable uſe of Riches, which is oft called Righteouſneſs, as *Pſal.* 112. 9. *Dan.* 4. 27. 2 *Cor.* 9. 10. &c. and is indeed but an act of Juſtice, of which ſee on *Prov.* 3. 27. which alſo is conveniently oppoſed to an unjuſt getting of Riches; and in this contains a great Paradox, yet a certain truth, that the charitable laying out of Money is more profitable to men than an unjuſt and covetous living it up. *i* Oft times from temporal death, becauſe men generally love, and honour, and will aſſiſt ſuch perſons in caſes of danger, and God gives them the bleſſing of a long life; and always from eternal death, when ſuch Charity proceeds from a ſincere and honeſt mind, and a good Conſcience.

3 * The LORD will not ſuffer the ſoul of the righteous to famiſh *i*: but he caſteth away ‖ the ſubſtance of the wicked *k.*

* Psal. 37. 19, 25. & 34. 10. ‖ Or, *wicked for their wickedness.*

i Will preſerve them from Famine, according to his Promiſes, *Pſal.* 34. 10. and elſewhere, which, as other temporal Promiſes, is not to be underſtood ſimply and unconditionally, but with this limitation, except this be neceſſary for God's Glory, which in all reaſon ſhould overrule the Greateſt good: and for their own greater benefit. For to ſay nothing of eternal Felicities which follow every good mans death, it is certainly in ſome times and caſes a leſs evil for men to be killed with Famine, than to live to ſee and feel thoſe miſeries which are coming upon them, and upon the Land where they live. *k* As this word is uſed, *Pſal.* 52. 7. or *Wickedneſs, i. e.* the wealth gotten by wickedneſs, as *Ezek.* 7. 23. is by divers underſtood of an Eſtate got with Righteouſneſs. *l* Who by that means ſhall be expoſed to want and Famine.

4 * He becometh poor, that dealeth with a ſlack hand *m*: but * the hand of the diligent maketh rich *n.*

* Chap. 12. 24. & 13. 4. * Ch. 13. 4. & 21. 5.

m Negligently and ſlothfully, as appears from the *diligence* oppoſed to it in the next branch, and from the uſe of this word in this ſenſe, *Prov.* 12. 24, 27. & 19. 15. *Jer.* 48. 10. Heb. with a *deceitful hand,* ſo called, partly becauſe it ſeems and pretends to do ſomething, when in truth it doth nothing; and partly becauſe ſuch perſons uſually endeavour to maintain themſelves by deceit and wickedneſs, which they cannot or will not do by honeſt labour and diligence. *n* Not by it ſelf, nor neceſſarily, as is manifeſt from Experience, and is noted, *Eccleſ.* 9. 11. but through God's bleſſing, which commonly is given to ſuch, by comparing this verſe with v. 22. here following.

5 He that gathereth *o* in ſummer *p*, *is* a wiſe ſon: *but* he that ſleepeth in harveſt *is* a ſon that cauſeth ſhame *q.*

o The fruits of his field. *p* In harveſt, as it follows, which is a part of Summer. He that watcheth for and improveth the proper ſeaſons and opportunities of doing good to himſelf, and to others. *q* Both to himſelf for his folly, and that Poverty and Miſery cauſed by it, and to his Parents, to whoſe negligence or evil Education ſuch things are oft, and ſometimes juſtly imputed.

6 Bleſſings *are* upon the head of the juſt *r*: but * violence covereth the mouth of the wicked *s.*

* Ver. 11.

r All sorts of blessings are wished to them by Men, and conferred upon them by God. He saith, *upon their head*, either to shew that these Blessings come from above: and that openly in the sight of the World, to that he can manifestly speak of them to God's Praise, and to his own Comfort and Honour; or because Blessings were commonly pronounced by men with this Ceremony by laying their hands upon the Head of the party blessed. *s Violence* (either 1. Their own Violence or Injustice, which may be here put for the fruit or punishment of it, as *Iniquity* is oft put for the punishment of Iniquity. Or 2. Violence, or the violent and injurious, and mischievous practices of others against them, deserved by their own Violence committed against others, and inflicted upon them by the curse of God, or for themselves. Or 3. to intimate that Gods judgment upon them should be publick and evident to all that behold them, as any covering put upon a mans Mouth or Face is, as for the same reason the Blessings of the Just were said to be upon their Heads. And the *Mouth* may be put for the *Face*, or *Countenance*, by a *Synecdoche*: But this clause is otherwise rendred by diverse learned Interpreters, *the mouth of the wicked covereth* (i. e. concealeth or smothereth within itself, and doth not utter that) *violence* or *injury*, which he meditateth in his Heart, and designeth to do to others, and therefore shall be accursed and miserable. But this suits not so well with the former clause, wherein the *Blessings of the just* are not meant actively of those Blessings which they wish or give to others, but passively of those Blessings which others wish or give to them, and consequently this *violence* is not understood of their which they do to others, but of that which is done to them by others.

7 * The memory of the just *is* blessed *t*: but the name of the wicked shall rot *u*.

t i. e. Honourable and acceptable to those who mention them. Compare *Job* 31. 20. *Psal.* 62. 5. *u* Shall perish, and be cursed and detested amongst men, shall stink above ground.

8 The wise in heart will receive commandments *x*: but † a prating fool † shall fall *z*.

† Heb. *a fool of lips*, *z* Is ready to hear and obey the Counsels and Precepts of God or, *shall be beaten.* and of Men, by which means he shall stand fast and live. *y* One who is slow to hear, and fwift to speak, instead of receiving good Admonitions, cavils, and disputes against them. In the Hebrew he is called *a fool of Lips*, either because he discovers the folly of his Heart by his Lips, and thereby expofeth himfelf to the mischief here following, or because he is *without heart*, as is faid of *Ephraim*, Hof. 7. 11. or, his *Heart is little worth*, as is faid here, v. 20. or because he speaks rafhly without any consideration. Or, it may be rendred, *a fool by his lips*, i. e. his foolish and wicked speeches, contrary to the commands of God, by talking much and ill, when it is more comely and neceffary for him to hear and receive Instruction from others. *z* To wit, into mischief: or, *be punished*, as the word is used, *Hof.* 4. 14. or, *be beaten*, as below v. 10.

9 * He that walketh uprightly *a* walketh surely *b*: but he that perverteth his ways *c* shall be known *d*.

a Who is sincere, and just, and faithful in his dealings with God and with men. *b* Or, *fecurely*, or *confidently*, as the word properly fignifies, and is here rendred by all the ancient Interpreters, and by moft of the others, quietly refting upon Gods Favour, and gracious Providence for his Protection, and being fupported by the Teftimony of a good Conscience, and therefore not fearing nor caring what is knows or obferves his Actions, which he endeavours to approve both to God, and to men. *c* That walks perverfly, or frowardly, or in crooked and finful paths; that dealeth hypocritically and deceitfully with God, or with men, uſing all poſſible crafts to conceal his wickedneſs. *d* His wickedneſs ſhall be publickly diſcovered, and ſo he ſhall be expoſed to all that ſhame and punishment which his ſins deſerve, and which he thought by his cunning practices to avoid.

10 * He that winketh with the eye *e* cauſeth ſorrow: but *g* a prating fool *h* ſhall fall.

* Ch. 6. 13. * Verſ. 8. row *f*: but *g* a prating fool *h* ſhall fall.

§ Or, *ſhall be beaten.* *e* That ſecretly and cunningly deſigns miſchiefs againſt others, as this Phraſe is uſed, *Pſal.* 35. 19. *Prov.* 6. 13. *f* To others, and afterwards to himſelf. *g* Or, *and*, as it is in the Hebrew: for vice is not here oppoſed to virtue, as it is in many other Proverbs, but one vice is compared with another. *h* Who is ſo far from ſuch deceits, that he runs into the other extream, and *interceth all his wits*, as is ſaid of the Fool, *Prov.* 29. 11. and thereby ſpeaks many things offenſive to others, and miſchievous to himſelf.

11 * The mouth of a righteous man *i* is a Well of life *i*: but * violence covereth the mouth of the wicked. * Pſ. 37. 30. Ch. 14. 14. * Ver. 6.

i Continually ſending forth Waters of Life, or ſuch good and wholſome words, as are very refreſhing and uſeful both to themſelves and others, for the preſerving of their natural Life, and for the promoting of their Spiritual and eternal Life. We have the ſame Phraſe, *Pſal.* 23. 9. *k* The ſame words were uſed before, v. 6. where ſee the Notes; and they may be underſtood in the ſame ſenſe here, and the oppoſition of this clauſe to the former, may be conceived thus: As the Mouth of a good man ſpeaketh thoſe things which are good and beneficial to himſelf and others, ſo the Mouth of the wicked uttereth violence, or injury, or things injurious to others, which at laſt fall upon himſelf. But it is no new thing for the ſame words and Phraſes to be taken in different ſenſes, in the ſame Chapter, and ſometimes in the ſame verſe, as *Matth.* 8. 22. and elſewhere; and therefore theſe words may here be, and are, by many tranſlated and interpreted thus, *the mouth of the wicked covereth* (i. e. concealeth,)

violence or *miſchief*, which he plotteth againſt others. And ſo here is a double oppoſition between the Righteous and the wicked; firſt in the contrary effects, the former cauſeth Life, the latter miſchief and death; and ſecondly in the manner of producing them, the righteous doth it by uttering his words, and the wicked doth it by concealing his mind.

12 Hatred ſtirreth up ſtrifes *l*: but * love covereth all ſins *m*. * Col. 3. 13. 1 Pet. 4. 8.

l Upon every ſlight occaſion, by filling men with ſuſpicions and ſurmiſes, whereby they imagine faults where there are none, and aggravate every ſmall offence. *m* Either doth not ſeverely obſerve, or doth willingly forget and forgive the Offences or Injuries of others and ſo preventeth contention and miſchief.

13 In the lips of him that hath underſtanding wiſdom is found *n*: but * a rod *is* for the back of him that is void of † underſtanding *p*. * Heb. *leaſts.*

n His Wiſdom ſheweth it ſelf in his prudent ſpeeches, by which he eſcapeth that rod which fools meet with, and gaineth that Reputation and Advantage to himſelf which Fools leſe. *o* He may expect Rebukes and Puniſhments from God and men. *p* Which he ſheweth by his fooliſh words.

14. Wiſe men lay up *q* knowledg *r*: but the * mouth of the fooliſh *is* near deſtruction *s*. * Ch. 10. 14.

q To wit, in their minds and memories, to be brought forth thence upon fit occaſions. *r* Whereby they may be enabled to ſpeak both what, and when it is ſeaſonable, for their own or others good. *s* Fools are more forward to lay out than to lay up, and for want of knowledge ſpeak much and fooliſhly, whereby they frequently bring deſtruction upon themſelves.

15. * The rich man's wealth *is* his ſtrong city *t*: the deſtruction *u* of the poor *is* their poverty. * Ch. 10. 15.

t Either 1. really, as *money is* called a *defence*, Eccl. 7. 12. becauſe it oft-times redeems a man from Dangers and Calamities. Or, 2. *in his own conceit*, as his explained, and fully expreſſed, Ch. 18. 11. It makes him ſecure and confident. *u* It is the cauſe of their ruin. Or, *the exaction*, or *the tyranny*, or *conſternation*, as others, both ancient and modern, render it. Their Poverty takes away their Spirit and Courage, and fills them with Fear and Deſpair.

16. * The labour of the righteous *tendeth* to life *x*: the fruit *y* of the wicked to ſin *z*. * Ch. 10. 16.

x Either 1. the deſign of his labour is only this, that he may have wherewith to live honeſtly, without ſinful ſhifts. Or, 2. the fruit or effect of his labour or induſtry (as this word, *labour*, is moſt commonly underſtood, and this beſt anſwers to the following clauſe, where *fruit* is put inſtead of this *labour*) is the preſervation, and prolongation of this Life, and the obtaining of eternal Life, to which an honeſt and conſcientious Diligence in mens Worldly Callings doth in ſome manner contribute. *y* The fruit of all their Labours and endeavours. *z* Tendeth to ſin, ſerves only for fuel to mens Pride, and Luxury, and Worldlineſs, and by that means oft cauſeth Temporal, and always, without Repentance, Eternal Death.

17 He *is in* * the way of life *a* that keepeth inſtruction *b*: but he that refuſeth reproof, † erreth *c*. * Ch. 6. 23. † Or, cauſeth others to err.

a Which leadeth to Life and Bleſſedneſs. *b* That obſerveth and obeyeth the wholſom Counſels of God, and of good men. *c* To wit, from the way of Life, or into the ways of ſin, and ſo of Death. Heb. *leadeth into error*, or *ſeduceth*, to wit, himſelf, as appears by the oppoſition of this to the former clauſe, he wittingly and willingly expoſeth himſelf to Temptation and Wickedneſs, becauſe he rejecteth that Admonition which is a proper Preſervative from it.

18 He that hideth hatred *with* lying lips *d*, and he *e* that uttereth a ſlander, is a fool *f*.

d With flattering words and falſe pretences of Friendſhip. *e* Heb. *he*, i. e. both of them, one no leſs than the other. So he condemneth two oppoſite vices, ſecret Hatred, and manifeſt ſlander. *f* Becauſe a ſinner; and becauſe the miſchief of theſe things will fall upon himſelf.

19 In the multitude of words there wanteth not ſin *g*: but he that refraineth his lips *h* is wiſe.

g Men that love and commonly uſe much talking, do frequently run in many miſcarriages, becauſe ſuch perſons for the moſt part, want Wiſdom to order their words aright. *Eccleſ.* 5. 3. and ſpeak fruitfully without care and conſideration. *h* That forbeareth to utter what cometh into his mind, before he hath weighed whether it be true, and fit to be ſpoken, or not.

20 The tongue of the juſt *is as* choice ſilver *i*: the heart *k* of the wicked is little worth.

i Of great worth and uſe, bringing credit to himſelf, and much benefit to others. *k* And conſequently the Tongue, which ſpeaketh *out of the abundance of the Heart*, Mat. 12. 34.

21 The lips of the righteous feed many *l*: but fools die for want † of Wiſdom *m*. † Heb. *of heart.*

l By their wiſe and pious Diſcourſes, Counſels, and Comforts, which are ſo many evidences of their Wiſdom. *m* They have not Wiſdom to feed or preſerve themſelves, much leſs to feed others.

22 The bleſſing of the LORD, it maketh rich *n*, and he addeth no ſorrow with it *o*.

n Riches are not got by Wiſdom or diligence, but only by God's Bleſſing, Deut. 8. 17, 18. *o* *i. e.* With that bleſſing which gives Riches, Favour and Bleſſing. *o i. e.* With that bleſſing which gives Riches, but gives them content and comfort in their Riches, which is a ſingular gift and bleſſing of God, of which ſee *Eccleſ.* 2. 24, 26. & 3. 13. & 5. 17, 18. whereas the Riches which wicked men get, are attended with God's Curſe, with many diſcontents, with tormenting cares and fears, with horrours of Conſcience, and with the juſt dread of a ſad account to God for them.

23 * *It is* as a ſport *p* to a fool to do miſchief *q*: but a man of underſtanding *hath* wiſdom *r*. * Ch. 14. 9. Ver. 22.

p He doth it with eaſe and delight, and without any ſhame, or remorſe, or fear. *q* Or, as others, *to work wickedneſs*, yea, great and premeditated wickedneſs, as the Hebrew word properly ſignifies. *r* Whereby he is kept from committing Wickedneſs, and eſpecially from ſporting himſelf with it. But this clauſe is by diverſ learned Interpreters rendred thus, *and, or ſo is Wiſdom to a man of Underſtanding*, it is a ſport or pleaſure to him to practiſe Wiſdom or Piety. Which Tranſlation makes the Oppoſition more evident.

24 The fear *s* of the wicked it ſhall come upon him: but the deſire of the righteous ſhall be granted *t*. * Ch. 10. 24.

s The evils which he feareth, or hath cauſe to fear, as *fear* is often taken. *t* God will not only prevent the miſchiefs which they fear, but grant them the good things which they deſire.

25 As the whirlwind paſſeth *u*, ſo *is* the wicked no more *x*: but * the righteous *is* an everlaſting foundation *y*. * Ch. 10. 25.

u Which is ſuddenly gon, though with great noiſe and violence. *x* His Power and Felicity is loſt in an inſtant. *y* Or, hath *an everlaſting*, &c. His hope and happineſs is built upon a ſure and unmoveable Foundation.

26 As vinegar to the teeth *z*, and as ſmoak to the eyes, ſo *is* the ſluggard *a* to them that ſend him.

z Which by its cold and ſharpneſs it offends. *a* Unſerviceable and vexatious.

27 The fear of the LORD † prolongeth days *b*: but * the years of the wicked ſhall be ſhortned. † Ch. 10. 27. * Ch. 9. 11.

b Partly becauſe it gives them a title to the Promiſe of long life, as well as to other Promiſes; partly becauſe it gladdeth the heart, which doth good like a Medicine, *Prov.* 17. 22. and preſerves a man from thoſe wicked practices which tend to the ſhortning of the days.

28 The hope of the righteous *ſhall be* gladneſs *c*: but the * expectation of the wicked ſhall periſh *d*. * Ch. 10. 28.

c Though at preſent it be mixed with doubts, and fears, and diſappointments, yet at laſt it ſhall be accompliſhed, and turned into enjoyment. *d* Shall be utterly fruſtrated, and ſo end in ſorrow.

29 The way of the LORD *e is* ſtrength *f* to the upright; but deſtruction *g ſhall be* to the workers of iniquity.

e Either 1. The way or courſe of God's Providence in the government of the world. Or rather 2. The way of God's Precepts, as God's *way* or *ways* are moſt commonly underſtood in Scripture, or walking in God's ways; for this is oppoſed to *working iniquity* in the next clauſe. *f* Gives ſtrength, *i. e.* either courage and confidence: or ſupport and protection from that *deſtruction* here following. *g* Or, *terrour* or *conſternation*, as the word properly ſignifies, and many render it. The deſign of this verſe is to ſhew that Piety is the only true Policy.

30 * The righteous ſhall never be removed *h*: but the wicked ſhall not inhabit the earth *i*. * Pſ. 15. 5.

h They ſhall live long and happily here, when this is moſt expedient for them, and eternally in Heaven. *i* They ſhall not have ſo much as a long and quiet abode upon Earth, unleſs where this is a Curſe and Miſchief to them, and much leſs ſhall they have any poſſeſſion in Heaven.

31 * The mouth of the juſt bringeth forth *k* wiſdom *l*: but the froward tongue ſhall be cut out *m*. * Pſ. 37. 30.

k Freely, and abundantly, and conſtantly, as the Earth or a Tree bring forth their proper fruit, as the word properly ſignifies. *l* Wiſe Counſels, by which he directeth and ſecureth himſelf and others. *m* Becauſe it bringeth forth not Wiſdom, but Folly and Wickedneſs.

32 The lips of the righteous know *n* what is acceptable *o*: but the mouth of the wicked *ſpeaketh* † frowardneſs. † Heb. *perverſeneſs.*

n To wit, practically, ſo as to conſider and ſpeak. Knowledg is here aſcribed to the *Lips*, as it is to the *Hands*, Pſal. 78. 72. becauſe they are conducted by knowledg and Wiſdom. *o* To God and good men, or what is truly worthy of acceptation; for this is oppoſed to what is *froward* or wicked in the next clauſe.

CHAP. XI.

1 A * † falſe balance *a is* abomination *b* to the LORD *c*: but † a juſt weight *is* his delight. * Deut. 25. 13. † Heb. *a ſtone of deceit.*

a The uſe of all falſe weights and meaſures in commerce. *b. i. e.* Highly abominable, as the abſtract ſignifies; which is oppoſed to this falſe opinion of men who account it a fineneſs of wit, or, at worſt, but a trivial fault. *c* Partly becauſe this wickedneſs is acted under a colour of Juſtice; and partly becauſe it is deſtructive to humane Society, and eſpecially to the poor, whoſe Patron the Lord owneth himſelf to be.

2 When pride cometh, then cometh ſhame *d*: but with the lowly *is* Wiſdom *e*.

d Pride, as it is the effect of Folly, ſo it bringeth a man to contempt and deſtruction, ſuch perſons being commonly hated both by God, and by all men. *e* Whereby they are kept from thoſe foolish and wicked actions which expoſe men to ſhame.

3 * The integrity of the upright *f* ſhall guide them *g*: but the perverſeneſs of tranſgreſſors ſhall deſtroy them *h*. * Pſ. 25. 21.

f Their ſincere Obedience to Gods Laws. *g* Shall keep them from crooked and dangerous courſes, and lead them in a right and ſafe way. *h* Thoſe wicked devices by which they deſign and expect to ſecure themſelves, ſhall be the inſtrument of their diſtruction.

4 * Riches profit not in the day of Wrath *i*: but † righteouſneſs *k* delivereth from death *l*. * Ch. 10. 2. Ezek. 7. 19. Zeph. 1. 18. † Heb. *juſtice.*

i In the time of God's Judgments, when he is executing Wrath and Vengeance upon Sinners. *k* Or, *Alms*, as this word is oft rendred, or Charity to the poor, which is ſelf-ſpoiled to Riches laid up in ſtore. *l* It moveth God to deliver them out of their temporal Calamities, and always from eternal Death, where ſuch actions are done from a right Principle.

5 The righteouſneſs of the perfect ſhall † direct his way *m*: but the wicked ſhall fall by his own wickedneſs. † Heb. *make.*

m Shall bring all his deſigns and endeavours to an happy iſſue, by comparing this clauſe with the next.

6 The righteouſneſs of the upright ſhall deliver them *n*: but * tranſgreſſors ſhall be taken in *their own* naughtineſs. * Ch. 5. 22.

n From many ſnares and dangers.

7 When a wicked man dieth *his* expectation ſhall periſh *o*: and the hope of unjuſt *men* † perifheth. † Heb. *perifhed.*

o All his hope and felicity, which he placed wholly in earthly things, is loſt and gone with him. *p* So it is a repetition of the ſame thing in other words. Or, as divers render it, *the hope* of their *ſtrength*, *i. e.* which they place in their carnal ſtrengths, their Riches, Children, Friends, &c. So this is added by way of aggravation.

8 * The righteous is delivered out of trouble, and the wicked cometh in his ſtead *q*. * Ch. 12. 13. & 18.

q By God's Providence brought into the ſame miſeries which either he deſigned againſt the Righteous, or had formerly inflicted upon the Righteous, and now lately removed from them.

9 An hypocrite with *his* mouth *r* deſtroyeth his neighbour: but through knowledge *s* ſhall the juſt be delivered *t*.

r By his corrupt communication, whereby he endeavours to draw him to errour or wickedneſs. † To wit, of God, and of his word, which makes men wiſe, and diſcovers, and fo prevents the frauds of Deceivers. *t* From the infection of the Hypocrites evil and crafty Counſel.

10 When it goeth well with the righteous *u*, the city rejoiceth *x*: and when the wicked periſh, *there is* ſhouting *y*.

u When ſuch men are encouraged and advanced into places of Power and Truſt. *x* The Citizens or Subjects of the Government rejoyce, becauſe they confidently expect Juſtice and Tranquility, and many other benefits, by their adminiſtration of publick affairs. *y* A common rejoycing, partly for the juſt vengeance of God upon them who have been the inſtruments of ſo much miſchief, and partly for their deliverance from ſuch publick grievances and burdens of the Land.

11 By the bleſſing of the upright *z* the city is exalted: but it is overthrown by the mouth of the wicked *a*.

z Wherewith they bleſs the City, to wit, by their ſincere Prayers, and wiſe and wholſom Counſels. *a* By their Curſes, and Oaths, and Blaſphemies, and wicked and pernicious Counſels, whereby they both provoke God, and miſlead men to their own ruine.

12 He that is † void of wiſdom deſpiſeth his neighbour: but a man of underſtanding holdeth his peace *c*. † Heb. *of heart.*

b Which contempt he ſheweth, either 1. by contemptuous or reproachful expreſſions of him; or 2. by not asking, or not regarding his advice, but trufting wholly to his own underſtanding. *c* Either 1. He forbeareth all ſuch expreſſions againſt his neighbour. Or 2. He ſilently and patiently bears thoſe Reproaches from his neighbour, and does not render one Reproach for another; wherein he ſheweth true Wiſdom. Or 3. He delivereth and beſeecheth to the Counſels of others. Any of theſe ways the oppoſition is ſufficiently evident.

13 † A tale-bearer *d* revealeth ſecrets *e*: but he † Heb. *a walker.* that is of a faithful Spirit *f* concealeth the matter *g*. † Heb. *walketh.*

d Or, *He that goeth about* (from one place or perſon to another, as the manner of ſuch is) *telling tales*, making it his buſineſs to ſcatter Reports. *e* This tatling humour is ſo prevalent with him, that he cannot forbear to publiſh, either his neighbours ſecret frailty, or ſuch things as were committed to his truſt with a charge of ſecrecy. *f* That hath a ſincere, and conſtant, and faithful mind, which both can and will govern his Tongue. *g* So far as he can lawfully do.

14 * Where no counſel *is*, the people fall; but in the multitude of counſellors *there is* ſafety. * 1 King. 22. 6. &c. Pro. 15. 22. & 24. 6.

h Or, *No wiſe counſel*, as the word properly ſignifies, as Pſal. 32. 12. *Prov.* 1. 5. *i* To wit, of wiſe and good Counſellors, for ſuch will employ and unite their Counſels together for the publick good.

15 He that is ſurety for a ſtranger † ſhall ſmart for it: and he that hateth † ſuretiſhip *k*, is ſure. † Heb. *ſhall be broken.*

k Whoſe condition he doth not throughly underſtand, and therefore knows not his own danger. † Of which ſee on *Prov.* 6. 1.

16 A gracious woman *l* retaineth honour *m*: and ſtrong *men* retain riches. * Heb. *a woman of grace.*

m Heb. *a Woman of grace and favours, i. e.* one who by her meekness, and modesty, and prudence, and other Virtues renders her self acceptable and amiable to God and to men. *n* Or, *holdeth* her self acceptable and amiable to God and to men. *n* Or, *holdeth her fast her honour*, or good reputation, with no less care and resolution, than strong men do Riches, as it here follows. *o* Or, *as*; for so this conjunction is oft used in this Book, of which we have seen some, and may afterwards see more instances.

17 The merciful man doeth good to his own soul *p*: but *he that is* cruel *q*, troubleth his own flesh *r*.

p i. e. To himself, because his liberality shall turn to his own infinite advantage both in this life, and in the next. *q* Hard-hearted and uncharitable to others. *r* Either 1. his own Children, or Kindred, who are commonly expressed by this very word, for whose sakes he is thus covetous and uncharitable, that he may hoard it up for them: but they, saith the wise Man, shall have nothing but trouble and vexation, and God's curse with it. Or 2. himself denominated here from his *flesh* or Body as in the former Branch from *his* Soul. But he may seem to mention his *flesh* rather than his *Soul*, to intimate that the mischiefs of his covetousness shall not only fall upon his Soul, which he despiseth, but upon his Flesh or outward Man, which is the only thing that he fears eth.

18 The wicked worketh a deceitful work *s*: but to him that soweth *t* righteousness *u*, *shall be* a sure reward.

r A work which will deceive his expectation of that good for which he worketh. *t* That worketh it with constancy, and diligence, and hope of recompence, as they do who sow in Seedgence, and hope of recompence, as they do who sow in Seed-time. *u* Good works, acts of Piety towards God, and Charity to men.

19 As righteousness *tendeth* to life, so he that pursueth evil *x*, *pursueth it* to his own death.

x Who are not over-taken by sin, as a good Man may be, *Gal.* 6. 1. but studiously design it, and follow after the occasions of it earnestly, and greedily, and industriously.

20 They that are of a froward heart *y*, *are* abomination to the LORD *z*; but *such as are* upright in *their* way *a*, *are* his delight.

y Hypocrites, as appears from the opposition of these to the *upright* in the next Clause: whose Hearts are false to God, and contrary to their own professions. *z* Though by their cunning Artifices they may deceive men, and gain their good opinion and favour, yet God sees their naughty Hearts and hates them. *a* In the course of their lives and actions. By which changing of the Phrase, from *Heart* in the first Clause, to *way* here, he intimates that the sincerity and hypocrisie of mens hearts are discovered, and to be judged by their conversations.

Ch. 16. 5. 21 * *Though* hand *joyn* in hand *b*, the wicked shall not be unpunished *c*: but the seed of the righteous *d* shall be delivered *e*.

b Though they are fortified against God's judgments by a numerous Host and Kindred, and Friends, and by mutual strong combinations or confederacies. *c* They shall be punished even in their own Persons, as well as in their Posterity. They shall not be able either totally to prevent God's judgment, or to delay it from coming in their days. *d* Not only their Persons, but their Children. *e* Without any such Auxiliaries, by God's special Providence.

22 *As* a jewel of gold in a swines snout *f*, *so is* a † Heb. *discerneth* fair woman which † is without discretion *g*.

f Which would not adorn the Swine, but only be disparaged it self. It was the custom of some of the *Jews* to wear Jewels upon their Noses, and some of their Neighbours wore them in their Noses. *g* Which disgraceth the beauty of her Body by a foolish and filthy Soul.

23 The desire *h* of the righteous *is* only good: *but* the expectation of the wicked is wrath.

h Either 1. properly so called. So the sense is, His desires are generally and constantly to do good to men, as wicked mens designs are to do hurt, and to execute wrath and hatred against them. Or rather 2. the object, or event, or effect of their desire, as appears from the next Clause, where *expectation* is clearly put for the object or event of it: And the sense of the Proverb seems to be this, The desires and expectations of the Righteous shall end in their good and happiness, but the desires and expectations of wicked men shall be sadly disappointed, and end in the wrath of God, and their utter ruine.

24 There is that scatter eth *i*, and yet increaseth *k*; and *there is* that withholdeth more than is meet *l*, but *it tendeth* to poverty *m*.

i That giveth liberally of his Goods to the Poor: for so this Hebrew word is used, *Psal.* 112. 9. *He hath dispersed*, which is explained in the following words, *he hath given to the Poor*. *k* Through God's secret Blessing upon his Estate. *l* Heb. *from what is right or just*, *i. e.* what by the Law of God, and the Rules of general justice, he is obliged to give: of which see *Prov.* 3. 27. *m* By God's Providence secretly blasting his Estate, either in his own or his Childrens hands, as it very frequently befals covetous 2 Cor. 9. Wretches.

8, 9, 10. 25 * † The liberal soul *n* shall be made fat *o*: and † Heb. *The soul of blessing.* he that watereth shall be watered also himself *p*.

n Heb. *the Soul of Blessing*, that man who is a Blessing to others, who blesseth them, *i. e.* doth good to them as *Blessing* is oft used for a gift, as *Gen.* 33. 11. 1 *Sam.* 25. 27. 2 *Cor.* 9. 5. *o* Shall be greatly enriched both with Temporal and Spiritual Blessings. *p* Possibly it is a Metaphor from a Fountain, which when it poureth forth its waters is instantly filled again, whereas if it be stopped it groweth empty, and the Water seeketh another course. Others render it, *he shall be a Rain*, *i. e.* he shall receive such liberal supplies from God that he shall be able to pour forth showers of good things upon others.

26 He that withholdeth corn *q*, the people shall * Amos 8. 5. curse him: but blessing *r shall* be upon the head of him that selleth it *s*.

q In a time of scarcity, when others need and desire it. *r* The blessing of God which the People shall heartily beg for him. *s* Upon reasonable terms.

27 He that diligently seeketh *t* good *u*, procureth favour *x*: * but he that seeketh mischief *y* it shall come unto him *z*.

t Which is opposed to those who content themselves with lazy desires, or cold and careless endeavours. *u* To do good to all men, as he hath opportunity. *x* With God and men. *y* To do any mischief or injury to others. *z* It shall be required either by mens malice and revenge, or by God's just judgment.

28 * He that trusteth in his riches *a* shall fall *b*: but * the righteous *c* shall flourish as a branch *d*.

a As his chief portion, and felicity, and ground of safety. *b* As a withered Leaf, by comparing this Clause with the latter. *c* Who maketh God alone, and not riches, his trust. *d* To wit a green and flourishing branch.

29 He that troubleth his own house *e*, shall inherit the wind *f*: and * the fool shall be servant to the wise of heart *g*.

e He who bringeth trouble and misery upon himself and Children, either 1. by carelesness, slothfulness, improvidence, prodigality, or any wickedness, whereby he consumeth his Estate. So this *troubling of his House* may be opposed to a Man's *building of his House*, Jer. 29. 28. Or 2. by covetous desires and restless endeavours to heap up Riches, whereby he greatly vexes and troubles both himself and all his Family, with excessive cares and labours, which is called *coveting an evil covetousness to his House*, Habak. 2. 9. *f* Shall be as unable to keep and enjoy what he gets as a Man is to hold the Wind in his Fist, or to feed and satisfie himself with it: he shall be brought to poverty. *g* By which means such a troublesome fool shall through his extreme necessity be forced even to sell himself to such as are wiser.

30 The fruit of the righteous *h is* * a tree of life *i*, and he that † * winneth souls *k is* wise *l*.

h i. e. He produceth; his discourses and his whole conversation. *i* Is like the fruit of the Tree of Life; is a great preserver of his life, and a procurer of Eternal Life, not only to himself, but to others also. *k* Heb. *that taketh Souls*, as a fowler doth Birds; that maketh it his design and business, and useth all his skill and diligence to gain Souls to God, and to pluck them out of the paws of the Devil. *l* Sheweth himself to be a truly wise and good Man. But this Clause is and may be rendred thus, *and he that is wise* (the same with the *Righteous* in the former Clause) *winneth Souls*, or brings them to life. So this Clause agrees very well with the former.

31 Behold the righteous shall be recompensed *m* in the Earth *n*: much more *o* the wicked and the sinner *p*.

m i. e. Punished for his sins, as appears from the next Clause, the general word being here used of this one particular, by a Synecdoche. *n* Whereby he intimates, that all his sufferings are confined to this World, which is an unpleasable felicity. *o* They shall be punished more certainly and more severely, either in this life, or in the next. *p* Those who make sin their great study, and daily and most delightful exercise. Compare this Verse with 1 *Pet.* 4. 18. which is a good Comment upon it.

CHAP. XII.

1 WHoso loveth instruction *a*, loveth knowledg *b*: * but he that hateth reproof, *is* † Or, brutish *c*. *a* Admonition or reproof, as appears from the next Clause, which is a singular means of getting true and sound knowledge. *b* Sheweth that he is a true lover of knowledge, because he is willing to purchase it upon such unwelcome terms, as reproofs are generally esteemed. *c* Discovereth himself to be a most foolish and stupid Creature, because he is an enemy to himself and to his own happiness.

2 A good *man* † obtaineth favour *d* of the LORD: but a man of wicked devices *e* will he condemn *f*. † Heb. draweth out. *d* Whereby he is and shall be acquitted and justified. *e* Who designeth and induftriously committeth wickedness. *f* When he stands in judgment; however he may for the present justifie himself and deceive others into a good opinion of him.

3 A man shall not be established by wickedness *g*: but the * root of the righteous shall not be moved *h*. * Psal. 52. 5. *g* By any sinful courses by which he useth to secure or establish himself; whereby he implies that he shall be rooted up. *h* To wit, out of its place. He shall stand fast and flourish like a well-rooted Tree.

4 * A virtuous woman *is* a crown *i* to her husband: but she that maketh ashamed *k is* as rottenness in his bones *l*. * Cant. 6. 8. *i* A singular ornament and matter of his glorying and joy. *k* That by her folly or wickedness bringeth shame to her self and to her Husband. *l* Loathsom and vexatious, and pernicious.

5 The thoughts of the righteous *are* * right *m*: *but* the counsels of the wicked *are* * deceit *n*. * Heb. judgment. * Psal. 119. 118. *m* His constant purpose is to deal justly and truly with God and with men. *n* His great care and contrivance is to wreng and deceive others by fair pretences and cunning Artifices.

5 The

6 * The words of the wicked *are* to lie in wait for blood *o*: but the mouth of the upright shall deliver them *p*. * Psal. 59. 7. *o* Are designed and ordered to intrap or deceive others, and to destroy them. *p* To wit, from those that lie in wait for them: which it doth, either 1. by prayer to God for their deliverance: Or 2. by pacifying the wicked with soft and gentle answers, or by diverting them from their evil courses by their good counsels and admonitions: Or 3. by pleading their righteous cause in a judicial or other way.

7 * The wicked are overthrown, and *are* not *q*: but the house *r* of the righteous shall stand. * Psal. 37. 35, 36. *q* Both they and their Families shall suddenly perish. *r* The Family or Posterity.

8 A man shall be commended *s* according to his wisdom *t*: but he that is † of a perverse heart *u* shall be despised *x*. † Heb. of a perverting. *s* To wit, by wise and good men. *t* More or less according to the degree of Wisdom which his discourses and actions discover to be in him. *u* Which he sheweth by his wicked words and conversation. *x* By God and all wise men.

9 *He that is* despised *y* and ‖ hath a servant *z*, *is* better *a* than he that honoureth himself *b*, and lacketh bread *c*. ‖ Or, is despised and hath. *y* That liveth in a mean and obscure condition in the World, for such are commonly despised by men of an higher rank. *z* Hath but one Servant. Or rather, as it is in the Margent, *is Servant to himself*, hath none to wait upon him or work for him but himself, *that* getteth Bread by his own labours. *a* Is happier. *b* That glorieth in his high Birth or gay attire. *c* Wants necessaries for his own subsistance.

10 * A righteous *man* † regardeth the life of his beast *d*: but the ‖ tender mercies of the wicked *are* cruel *e*. † Heb. knoweth. ‖ Or, bowels. *d* Which is employed in his Service; he will not destroy it either by labours beyond its strength, or by denying to it necessary food or rest, or by any other way: and much more will he be pitiful to his own Servants, and to poor men. *e* There is much cruelty mixed even with their most merciful actions, when they pretend or intend to thew mercy. Heb. *the Bowels of the*, &c. those very Bowels which in others are the seat of pity, in him are hardned and shut up, and only stir him up to cruelty. In stead of that Mercy which is natural to other men, he hath nothing but cruelty. Their *Mercies* are here said to be *cruel*, as *the foolishness*, and *weakness of God*, are said to be *wise* and *strong*, 1 *Cor.* 1. 25.

11 * He that tilleth his land *f* shall be satisfied with bread: but he that followeth vain *persons g is* void of understanding *h*. * Ch. 28. 19. *f* That employeth his time and strength in an honest calling. *g* That useth their society and idle course of living. *h* Shall through his own folly want Bread.

12 The wicked desireth ‖ the net of evil *men i*: but the root of the righteous yieldeth *fruit k*. ‖ Or, desireth. *i* He approveth and useth those cunning and deceitful arts, which wicked men use like Nets to ensnare other men, and to take their goods to themselves. Or, *he desireth the Portrefs of wicked men*, or, *of wickedness*, *i. e.* he seeks to fortifie and stablish himself by wicked practices. *k* That Justice and Piety, in which he is rooted, and which is the root of his actions, doth of it self, without the aid of any indirect and sinful courses, yield him sufficient fruit both for his own need, and to do good to others. But, because the word *fruit* is not in the Hebrew, and may seem to be too great a supplement, it is and may be rendred thus, *the root of the Righteous giveth it*, to wit, that Fortress or security which others seek in wickedness.

13 † * The wicked *is* snared *l* by the transgression of *his* lips *m*: but the just shall come out of trouble *n*. † Or, discovered. *l i. e.* Brought into trouble. *m* By his wicked speeches against God and men. *n* To wit, by his wise and holy, and inoffensive speeches, whereby he pacifieth men and gaineth God's favour and protection.

14 * A man shall be satisfied with good by the fruit of his mouth *o*, and the recompense of a mans hands *p* shall be rendred unto him *q*. * Heb. from good. *o* By his pious and profitable Discourses. *p i. e.* Of his works and actions, of which the hand is the great instrument. Whereby also may be implied that God will not regard nor recompence good words, unless they be accompanied with a good conversation. *q* To wit, by God to whom the work of retribution belongs.

15 * The way of a fool *r* is right in his own eyes *s*: but he that hearkeneth unto counsel *t is* wise. * Ch. 21. 2. *r* The counsel and course which his own mind suggests to him in ordering of his affairs. *s* Highly pleaseth him, so that he neglects and despiseth the opinions and advices of others. *t* That disquiseth his own judgment, and seeketh counsel from others.

16 A fools wrath is † presently known *u*: but a prudent *man* covereth shame *x*. † Heb. his vexation. *u* By his rash words and indecent actions, whereby he exposeth himself to shame. *x* Either 1. the shame, or reproach, or injury done to him by others, which he concealeth and beareth with patience and passeth by, as his duty and interest obligeth him to do. Or 2. his own shame, to which the folly of rash anger would have betrayed him.

17 * *He that* speaketh truth *y*, sheweth forth righteousness *z*; but a false witness deceit *a*. * Ch. 14. 25. *y* He that *will speak truth*, *i. e.* he who accustometh himself to speak truth in common conversation; for the future Tense in the Hebrew tongue oft notes a continued act or habit. *z* To wit, as a witness in publick judgment, he will speak nothing but what is true and just, you may depend upon his Testimony. *a* He who useth himself to lying in his common talk, will use falsehood and deceit in judgment.

18 * There is that speaketh like the piercings of a sword *b*: but the tongue of the wise *is* † health *c*. * Ps. 57. 4. & 59. 7. † Or, healmens minds and manners, or scandalize them, or injure them in their Reputation, Estate, or Life, or otherwise. *c* His speech both in judgment, and in common discourse, is found and wholsom in it self, and tending to the comfort and benefit of others.

19 The lip of truth shall be established for ever: but a lying tongue is but for a moment *d*. *b* Hurtful and pernicious words, whereby they either corrupt or *d* The speaker of truth is constant, and always agreable to himself, and his words the more and longer they are tried, the more doth the truth of them appear; whereas Liars, though they may make a fair shew for a season, yet are easily and quickly convicted of falshood.

20 Deceit *e is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy. *e* Either 1. towards others, whom they design to deceive, and then to destroy, whilst good Counsellors bring safety and joy to others. Or rather 2. to themselves. So the sense of the Verse is, They whose hearts devise mischief against others, shall be deceived in their hopes, and bring that trouble upon themselves which they design against others; but they who by good counsels labour to promote the Peace and Happiness of others, shall reap the comfort and benefit of it to themselves.

21 There shall no evil *f* happen to the just: but the wicked shall be filled with mischief. *f* Either 1. of sin, or rather 2. of suffering or mischief, as the next clause explains this. No such evil shall befall them, as doth commonly befall the wicked, who are filled, or overwhelmed, and utterly destroyed by it; whereas good men are supported under their troubles, and shall be delivered out of them, and receive much benefit by them.

22 * Lying lips *are* an abomination to the LORD; but they that † deal truly *g are* his delight. * Ch. 6. 17. † Heb. do truths. *g* That speak and act sincerely and truly. He implies that although lying lips alone are sufficient to purchase God's hatred, yet truth in a mans speech is not sufficient to procure God's favour, unless there be also Truth and Justice in his actions. Job. 3. 21.

23 * A prudent man concealeth knowledge *h*: but the heart of Fools proclaimeth foolishness *i*. * Ch. 13. 16. & 15. 2. *h* He doth not vain-gloriously and unseasonably utter what he knows, but keeps it in his breast till he hath a fit occasion to bring it forth for God's Glory and the good of others. *i* Whilest he makes ostentation of his knowledge, he betrays his Ignorance and Folly. Compare *Eccles.* 10. 3.

24 * The hand of the diligent shall bear rule *k*: but the ‖ slothful *l* shall be under tribute. * Ch. 10. 4. ‖ Or, deceitful. *k* Shall procure Wealth and Power. *l* Heb. *The deceitful*. So he calls the slothful, because Deceit and Idleness are commonly companions, and such men seek to gain by Fraud what they either cannot or will not get by honest Labour. Compare *Prov.* 10. 4.

25 * Heaviness in the heart of man maketh it stoop; but * Ch. 15. 13. & 17. 22. & Isa. 50. 4. a good word *l* maketh it glad. *l* A compassionate or encouraging word from a friend or Minister.

26 The righteous *is* more ‖ excellent *m* than his neighbour *n*: but the way of the wicked *o* seduceth them *p*. ‖ Or, aboundant. *m* Either 1. In his temper and disposition, more just, and generous, and publick spirited, and merciful, &c. Or 2. In his condition, more happy, notwithstanding all his sufferings and the contrary opinion of the world concerning them. *n* Than any other men. *p* Heb. *maketh them to err* or *wander*, to lose that excellency or happiness which they had promised to themselves, in and by their wicked practices.

27 The slothful *man q* rosteth not that which he took in hunting *r*: but the substance of a diligent man *is* precious *s*. *q* Or, *The deceitful man*, as *v.* 24. who seeks to enrich himself by fraudulent and unjust practices. *r* Doth not enjoy the fruit of his Labours or devices, either because he doth not labour, and so hath nothing to waste or enjoy; or because God oft-times deprives him either of such ill-gotten goods, or at least of a quiet and comfortable fruition of them. *s* Yields him great comfort and satisfaction, partly because it abides with him, and partly because he hath God's favour and blessing with it.

28 In the way of righteousness *is* life, and in the path-way thereof there is ‖ no death *t*. ‖ Or, immortality. *t* The practice of Justice and Godliness, though it expose a man to some dangers and inconveniences in the World, yet it will certainly lead him to Life and Happiness, whereas the end of all wicked courses is death and destruction.

CHAP.

CHAP. XIII.

1 A Wise son *heareth* a his fathers instruction *b*: but a scorner heareth not rebuke *c*.

a Which word is underflood out of the next clause, as is frequent in the Hebrew text. *b* Or, *Rebuke* or *Reproof*. *c* He hateth reproof either from his Father or from any other man.

*Ch.12.14. 2 * A man shall eat good *d* by the fruit of *his* mouth *e*: but the soul *f* of the transgressors *g shall eat* violence *h*.

d Shall receive much comfort, and credit, and benefit to himself. *e* By his wise and profitable discourses. *f* i. *e*. The person, as *the soul* is oft used. *g* Who transgresseth with their Lips, as this general Phrase may be restrained from the former clause. *h* Shall have that violence and injury returned upon themselves which they have offered to others in word or deed.

*Ch.18.21. & 21. 23. 3 He that keepeth his mouth *i*, keepeth his life *k*: *but* he that openeth wide his lips *l* shall have destruction *m*.

i To wit, flout, for this is opposed to the opening of it: who speaks sparingly, and with due care and caution. *k* Prevents many sins and mischiefs which others run into. *l* That takes liberty to speak every thing which pleaseth him, or cometh into his mind. *m* From God or men.

*Ch.10.4. 4 * The soul of the sluggard desireth, and *hath* nothing *n*: but the soul of the diligent shall be made fat *o*.

n Because he contenteth himself with lazy desire without diligent endeavours. *o* He shall be enriched with the fruit of his own Labours.

5 A righteous *man* hateth lying *p*: but a wicked † Or, *confoundeth & shameth.* *man q* is loathsom, and cometh to shame *r*.

p Both in himself and in other men, whereby he getteth that good name which is like a precious Ointment. *q* Who accustometh himself to lying, as may be gathered from the foregoing words. *r* Makes himself contemptible and hateful to all that know him; there being scarce any reproach which men more impatiently endure, and leverely revenge, than that of being called or accounted a Lyar.

*Ch.11.3, 5, 6. 6 * Righteousness keepeth *him s that is* upright in the way: but wickedness overthroweth † the sinner *t*.

† Heb. *Subverteth.* *s* Either from sin: or from that overthrow, which befals sinners in the next clause. *t* Heb. the man *of sin*, who giveth up himself to wicked courses.

*Ch.12.9. 7 * There is that maketh himself rich, yet *hath* nothing *u*; *there is* that maketh himself poor, yet *hath* great Riches *x*.

u Some men who have little or nothing, pretend to have great Riches, and carry themselves accordingly; either out of Pride and Vanity, or with a design to gain Reputation with others whom they intend to defraud. *x* Some rich men seem and profess themselves to be very poor that they may preserve and increase their estates by concealing them from those who would either desire a share in them, or take them away by deceit or violence.

8 The ransom of a mans life *are* his Riches; but the poor heareth not rebuke *y*.

y This Verse sets forth, Either *1*. The several advantages of Riches and Poverty. Riches enable a man to redeem his life when it is in greatest danger, and Poverty preferves a man from those Rebukes and Injuries which endanger and oft destroy the Rich. Or *2*. The convenience of Poverty above Riches. Riches frequently expose men to the peril of losing their Lives by falle Accusers, or Thieves, or Tyrants, which they are forced to redeem with the loss of their Riches; whereas Poverty commonly secures men not only from such kinds of death, but even from Rebukes and Injuries; partly because such persons are cautious, that they may not offend or provoke others; and partly because their persons and actions are neglected and slighted, and they are esteemed Objects of pity.

*Job 22. 28. 9 * The light *z* of the righteous rejoiceth *a*; * but the ‖ lamp of the wicked shall be put out *b*.

*Job 18.6. & 21. 17. ‖ Or, *candle.* *z* The Prosperity or Happiness, which is oft called a *Light* or *Lamp* in Scripture, and other Authors. *a* Shineth with a pleasant and constant Brightness and Glory; for this is opposed to the *putting out* in the next clause. *Rejoycing* is here ascribed to the light, as it is to the Sun, *Pfal.* 19. 5. both Metaphorically, because they would rejoyce in it, if they were capable of any such passions, and Metonymically, because they refresh and cheer mens Spirits. So Mountains and Trees are said to rejoyce, *Pfal.* 65. 12. & 96. 12. *b* Their felicity shall have a sudden and a dismal end.

10 Only by pride cometh contention *c*; but with the well-advised *d is* wisdom *e*.

c Which is not to be understood exclusively as to all other causes; for contentions oft spring from Ignorance, or Mistake, or Covetousness or other Passions, but eminently, because as Pride bloweth up those coals of Contention which other Lusts kindle, so oftimes Pride alone, without any other cause, thirsteth up strife; which it doth by making a man self-conceited in his opinions, and obstinate in his Resolutions, and impatient of any opposition, and many other ways. *d* Who are not governed by their own passions, but by prudent consideration, and the good Counsel of others. *e* Which teacheth them to avoid and abhor all contention.

*Ch. 10.2. & 20.21. ‖ Heb. *with the hand.* 11 * Wealth *gotten* by vanity *f*, shall be diminished *g*; but he that gathereth † by labour ‖ *h* shall increase.

f By vain, or deceitful, or wicked practices. *g* Because the Curse of God attends upon it. *h* By diligence in an honest Calling.

12 Hope deferred *i* maketh the heart sick; but when the desire *k* cometh, * *it is* a tree of life *l*.

i Delays in obtaining that good which a man passionately desireth and hopeth for. *k* The good desired and expected; which being put off from the Objects. *l* It is most sweet, and satisfactory, and reviving.

13 Whoso despiseth *m* the word *n*, shall be destroyed *o*; but he that feareth the commandment *p*, ‖ shall be rewarded.

m Disobeyeth it wilfully and presumptuously. *n* The word of God, which is called *the word* by way of eminence, *Deut.* 32. 14. Compare with *Rom.* 10. 18. 1 *Tim.* 5. 17. and elsewhere. *o* Except he repent, and return to his Obedience. *p* That hath a Reverence to its authority, and is afraid to violate it.

14 * The law *q* of the wise *r* is a fountain of life, to depart from the snares of death.

q The Doctrine, Instruction, or Counsel; as the word, *Law*, is frequently understood in Scripture. *r* Of holy men, who are commonly called *wise*, as sinners are called *Fools*, in this Book.

15 Good understanding *s* giveth favour *t*; but the way *x* of transgressors is hard *y*.

s Discovering itself by a mans holy and righteous practices and ways, as appears from the opposition of *the way of transgressors* to it; and as words of *Understanding* in this and other Books of Scripture commonly include practice. *t* Maketh a man acceptable both to God and Men. *x* The carriage or manner of conversation. *y* Or, *rough*, as this very word is used, *Deut.* 21. 4. offensive and hateful to God and Men, as rough ways are to a Traveller; fierce, and intractable, and incorrigible.

16 * Every prudent *man* dealeth *z* with knowledge *a*; but a fool † layeth open *his* folly *b*.

z Heb. *acteth*, or *doth*, manageth all his affairs. *a* Considerately and discreetly. *b* By his heady and foolish Actions.

17 A wicked messenger *c* falleth into mischief *d*; but a faithful ambassador *is* health *e*.

c Who is unfaithful in the execution of that which is committed to his charge, as appears by the opposite clause. *d* Shall not escape punishment from God, or from them who sent him. *e* Or, *wealthom*, procureth safety and benefit, as to his Master, so also to himself.

18 Poverty and shame *shall be to* him that refuseth instruction *f*; but he that regardeth reproof *g* shall be honoured *h*.

f Whereby he might have been kept from destructive and dishonourable courses. *g* That considers it seriously, receiveth it kindly, and reformeth himself by it. *h* And enriched, which is implied from the former branch. Not that it is so always, but commonly, and when God sees it good for a Man. Or, if he do not always gain Riches, he shall certainly have honour both from God and Men.

19 * The desire accomplished is sweet to the soul *i*; but *it is* an abomination to fools, to depart from evil.

i The satisfaction of a mans desires by the enjoyment of the things desired is very acceptable to him. Which may be taken either 1. Of the desire of Fools, which may be understood out of the next clause. So the sense of the Verse is, It is sweet to sinners to indulge and satisfie their desires, which are wholly carnal and sinful, and for that reason they love sin, and hate the thoughts of leaving it, because their desires are wholly and fully set upon it. Or 2. Of good desires, or of the desires of wise and good men, as the LXX. and Chaldee, and Syriack, and Arabick Interpreters understand it, by the opposition of *Fools* in the next clause. So the sense may be this, The desires of good men are set upon what is good, and they rejoice when they attain to it, and are grieved when they fall short of it; but the desires of the wicked are set upon sin, and it is a pleasure to them to commit it, and an abomination to them to be hindred from it. Or rather 3. Of desires in general. Whatsoever men do earnestly desire, the enjoyment of it is very sweet and grateful to them; and therefore sinners rejoice in the pursuit and satisfaction of their sinful Lusts, and abhor all Restraint and Mortification of them: For this is certain and confessed, that many things are undersood in these short proverbial Speeches which are not expressed. *k* Or, *and*, as this particle properly signifies; or, *therefore*, as it is frequently used.

20 He that walketh *l* with wise *men*, shall be wise *m*; but a companion of fools † shall be destroyed.

l i. e. Commonly converseth and associateth himself. *m* Shall learn Wisdom and Goodness both from their Counsels and Examples. The design of this Proverb is to shew the wonderful influence which a mans society hath upon him, either to save, or to corrupt and destroy him.

21 Evil *n* purfueth *o* sinners *p*: but to the righteous good *q* shall be repayed.

n Evil of punishment proportionable to their evil of sin, as appears from the next clause. *o* And sooner or later shall certainly overtake them, albeit they please themselves with hopes of impunity. *p* Obstinate and incorrigible sinners. *q* Gods blessings and true happiness.

22 A good *man* leaveth an inheritance to his children's children, and the * wealth of the sinner *is* laid up for the just *r*.

r By God's powerful Providence oft-times transfated to good men of another Family, who will be more faithful Stewards of it.

23 * Much

Ch.11.1. & 20.14 23 * Much food *is in* * the tillage of the poor *s*; but there is *that is* destroyed *t* for want of judgment *u*.

s Poor and mean persons by their diligent labours in tillage or other employments, and Gods Blessing upon them oft-times grow rich. *t* Or, *consumed*, to wit, in his estate, brought to poverty. *u* Either 1. For want of discretion and convenient care and diligence in tilling his Land, and in managing his Affairs which he neglects himself, and leaves to the care of others; whereas poor men are forced by their necessities to look to their own concerns, and to use their utmost diligence in them. Or rather 2. By Injustice, as this Phrase is used, *Prov.* 16. 8. *Jer.* 17. 11. & 22. 13. *Ezek.* 22. 29. Nor do I find it in any other Scripture. By his Frauds, Rapines, and Oppressions, and other unjust and wicked practices, whereby he seeks to enrich himself, as refusing and scorning to get an Estate by honest labours. So this agrees with what is said v. 11.

Ch.19.18 & 20.30 24 * He that spareth *x* his rod *y*, hateth his son *z*: but he that loveth him, chasteneth him betimes ‖.

x Heb. *withholdeth* it from his Son when it is due to him. *y* That correction which his Sons fault requires, and he as a Father is required to give him. *z* Not directly and properly in regard of his Affection, but consequently, and in respect of the event. His fond affection is as pernicious to him as his or another mans hatred could be. ‖ Either 1. In his tender years, as soon as he is capable of it. Or 2. Speedily, before he be hardened and inveterate in sin.

Prov.12.10 25 * The righteous eateth to the satisfying of his soul †; but the belly of the wicked shall want.

† Gods Favour and Blessing gives him a competent Estate, and an Heart to use it, and Comfort and Satisfaction in it; whereas wicked men commonly want either all these Blessings, or some of them.

CHAP. XIV.

1 EVery wise woman *a* buildeth her house *b*; but the foolish plucketh it down with her hands *c*.

a He speaks of the *Woman* not to exclude the Man, of whom this is no less true, but because the Women, especially in those times, were very industrious in managing their Husbands Estates; of which see *Prov.* 31. *b* Maintaineth and improveth her Family and Estate, as this Phrase is used, *Exod.* 1. 21. 2 *Sam.* 7 11. *Pfal.* 127. 1. *c* Either by her idleness and not using her hands, or by her foolish and sinful courses.

2 He that walketh in his uprightness *d*, feareth the LORD *; but *he that is* perverse in his ways, despiseth him *e*.

d Whose conversation is sincerely pious and righteous. The design of this Proverb and Verse is to shew, that God doth, and men may judge of mens outward professions and inward dispositions by the common course of their lives. *e* Plainly declares that he doth not fear God, but despise him, and his commands, and threatnings.

3 In the mouth of the foolish *is* a rod of pride *f*; but the lips of the wise shall preserve them *g*.

f His proud and insolent speeches as they are like a Rod, offensive and injurious to others, so they make a Rod for their own Backs, by provoking God and men against them. Which sense seems most probable both from the opposite Clause, and by comparing this place with *Prov.* 10. 13. & 26. 3. For this Phrase, *The Rod of Pride*, it may be compared with other like Phrases, as *the fruit of Pride*, Pfal. 36. 11. *The scourge of the Tongue*, Job 5. 21. and *the Rod of the Mouth*, Isa. 11. 4. *g* From that Rod.

4 Where no Oxen *are*, the crib *is* clean *h*: but much increase *is* by the strength of the oxe *i*.

h The Barn or Stable is empty of food for Cattel, and much more for Man, whose food is more scarce and dear. In the same sense *cleanness of Teeth* is put for Famine, *Amos* 4. 6. *i* By their labours, or by diligence in Husbandry, which then was principally managed by Oxen.

Ch.12.5. 5 * A faithful witness will not lie *k*; but a falſe witness will utter lies *l*.

k To wit, in common discourse and conversation, whereby he sheweth his love to truth, and giveth assurance that when he is called to be a Witness, he will be true and faithful. *l* Or, as the words lie in the Hebrew, *And* or *But* he that *will utter lies* (that accustometh himself to lying) is or will be *a falſe Witness*, when occasion requires it. Having debauched his Conscience by daily lying, he is thereby prepared and disposed to falſe-witness-bearing. Compare *Prov.* 12. 17.

6 A scorner *m* seeketh wisdom and *findeth it* not *n*; but * knowledge *is* easy unto him *o* that understandeth *p*.

m A proud, self-conceited, and profane Person. *n* Because he doth not seek it aright, to wit, sincerely, and earnestly, and seasonably, and in a constant and diligent use of all the means which God hath appointed to that end, and with an honest intention of employing his knowledge to the service of God, and the furtherance of his practice of Religion. *o* Is plain and easily attained by him. *p* That knoweth and is deeply sensible of his own want of knowledge, and of the great worth and necessity of knowledge, which will make him use all possible means to it, and, among other ways, pray earnestly to God for it. Or, that is honeſt and pious: for words of knowledge are oft understood practically, especially in this Book.

7 Go from the presence of a foolish man *q*, when thou perceivest not *in him* the lips of knowledg *r*.

q Avoid the company and conversation of ungodly men. *r* When they break forth into foolish or wicked discourses, lest thou either be infected by them, or seem to approve of them.

8 The wisdom of the prudent *is* to understand his way *s*; but the folly of fools *is* deceit *t*.

s It consists not in vain Speculations, nor in a curious prying into other mens matters, nor in cunning arts of deceiving others, but in a diligent study of his own duty, and of the way to true and eternal happiness. *t* The wit of ungodly men, which, though they account their Wisdom, is really their folly; is employed only in finding out ways of over-reaching and deceiving others, and themselves too.

9 * Fools *u* make a mock at sin *x*; but among the righteous *y there is* favour *z*. *Ch.10.23. *Ch.21.10.

u Wicked men, as appears from their opposition to the *righteous* in the next Clause. *x* Please and support themselves with their own and other mens sins, which is an high offence and provocation to God and Men. Or, as others render it, *exercise or scorn sin*; sin against God or men, and then sustaine or extenuate their sins, which is to double the sinne. Possibly this Clause may be thus rendred, *Sin deludes or makes a mock of Fools*, or sinners, *i. e.* exposeth them to shame and contempt, which is fitly opposed to *favour* in the next Clause. And thus two Ancient and Learned Interpreters, *Aquila* and *Theodution*, render it. And this suits exactly with the Hebrew words, whereas in the other Transtation the Noun and Verb governed by it are of divers Numbers, which though sometimes it be allowed, yet is not to be supposed without necessity. But this I submit to the Learned and judicious. *y* Who are so far from making a mock of sin, or excusing it, that they do not allow themselves to commit it. *z* They find favour both with God and men, as this very word thus generally expressed is used, *Prov.* 11. 27. because they make conscience of ordering their lives so that they offend neither God nor men; or if they offend either, they heartily repent of it, so far are they from excuting it or pleasing themselves with it. Or, there is *good will*, as the word properly and usually is taken: they have a real love, and are ready to do all Offices of kindness one to another, and therefore neither sin against others, nor rejoyce in the sins of others.

10 The heart knoweth † his own bitterness *a*, and † Heb. *the bitterness of his Soul.* a stranger *b* doth not intermeddle with his joy *c*.

a The sense of the Verse is this, The inward griefs and joys of mens Hearts, though sometimes they may be guessed at by outward signs, yet are not certainly known to any but a mans self. Compare 1 *Cor.* 2. 11. The scope of the Parable may be to keep men from murmuring under their own troubles or envying other mens happiness. *b* Any other Person without or besides a Mans self. *c* Doth not partake of it, nor understand it.

11 The house *d* of the wicked shall be overthrown; but the tabernacle *e* of the upright shall prosper.

d Their dwelling and family. *e* Which is a weak, and poor, and unstable thing, soon reared up, and soon taken down, and is here opposed to the large, and strong, and magnificent House of wicked men.

12 * There is a way which seemeth right unto a man *f*, but the end thereof *is* the ways of death *g*. *Ch.16.25.

f There are some evil actions or courses which men may think to be lawful and good, either through gross and affected ignorance; or through partiality or self-flattery; or through want of necessary diligence in examining them by the rule of God's will or word; all which are culpable causes of the mistake, and therefore do not excuse the error. *g* The event sheweth that they were sinful and destructive.

13 Even in laughter the heart is forrowful, and * the end of that mirth *is* heaviness *h*. *Ch. 5. 4.

h The outward signs of joy are commonly mixed with or end in real and hearty sorrow. The design of the Proverb is to declare the vanity of all worldly joys and comforts, and to teach men moderation in them, and to persuade us to seek for more solid and durable joys.

14 * The backslider in heart *i* shall be * filled with his own ways *k*; and a good man *shall be satisfied* from himself *l*. *Pf.14.18. *Ch. 1.31. & 12. 14.

i He who departeth from God and from the way of his Precepts with all his Heart, which implies the doing it upon deliberation, with free choice, and full purpose, and customary practice, as ungodly men commonly do, and is opposed to the slips of humane frailty; for otherwise every sin is a revolt from God. *k* With the fruit of his ways or doings, the punishment of his sins. *l i. e.* From his ways, as appears by the opposition; from the pious temper of his own Heart which cleaveth to the Lord, when the hearts of sinners forsake him, and from the holy and righteous course of his life, from which he shall receive unspeakable comfort and satisfaction, both here and hereafter to all Eternity.

15 The simple *m* believeth every word *n*; but the prudent *man* looketh well to his going *o*.

m Either the harmless Man: or rather a foolish Man, because he is opposed to the prudent. *n* Is easily deceived with the smooth words and fair pretences of falſe and deceitful men. *o* Either 1. to his own going, as this is generally understood; he ordereth his conversation and dealings in the World with due circumspection, not considering so much what other men say as what he ought to do. Or, 2. to the going of the deceiver, whose the word in the former clause is supposed to be. So the sense is, he judgeth of mens words and professions by their conversations; which is a good rule.

16 * A wise *man* feareth *p*, and departeth from evil *q*; but the fool rageth *r* and is confident *s*. *Ch. 22.3,

p Trembleth at God's judgements when they are either inflicted or threatned. *q* From sin, which is the procuring cause of all calamities. *r* Fretteth against God; or is enraged against his Messengers

gers who bring the threatning; or disquieteth himself in vain. Or *transgresseth*, as this Verb in its simple form and first Conjugation commonly signifies; or, *goeth on in sin constantly and resolutely*, according to the *Emphasis* which this Conjugation commonly adds to the simple Verb. And this is most fitly opposed to *departing from evil*: as being *confident* is opposed to *fearing*. *t* Secure and insensible of his danger till God's Judgments overtake him.

17 *He that is* soon angry dealeth foolishly *t*, and a man of wicked devices *u* is hated *x*.

t His passion hurries him into many rash and foolish speeches and actions. *u* One who suppresseth his passion, but designeth and meditateth revenge, watching for the fittest methods and opportunities of executing it. *x* Both by God and men, as being most deeply malicious and like the Devil, and most dangerous and pernicious to humane Society; whereas men that are soon angry give a Man warning and are quickly pacified, and therefore pitied and pardoned.

18 The simple inherit folly *y*; but the prudent are crowned with knowledg *z*.

y They possess it as their Inheritance or portion, holding it fast, improving it, delighting and glorying in it. In like manner *David* took God's *Testimonies* for his *Heritage*, Psal. 119. 111. where the word is the same: Without he may imply that folly is Natural and Hereditary to them. *z* They place their honour and happiness in a found and practical, and saving knowledge of God and of their own duty, and therefore earnestly purfue after it, and heartily embrace it.

19 The evil bow before the good *a*, and the wicked at the gates *b* of the righteous.

a Giving Honour to them, and supplicating their favour and help, either for supply of their wants, as being brought low for their sins, or for counsel or comfort, or for their prayers to God for them. *b* As Clients, and Petitioners, and Beggers use to wait at the Doors, and Houses of Great and Potent men. The sense is, Good men shall have the pre-eminency over the wicked, oft times in this life, when God sees it expedient, but assuredly in the next life.

*Ch.19.7. † Heb. *man-ys are the lovers of the Rich.*

20 * The poor is hated *c* even of his own neighbour *d*; but † the rich *hath* many friends.

c i. e. Despised and abandoned, as hateful Persons and Things are. *d* Strictly so called, who is nearest to him, either by habitation or by relation, and therefore most obliged to love and help him.

21 He that despiseth his neighbour *e*, sinneth *d*: *Ps.112.9. * but he that hath mercy *e* on the poor, happy *is* he *f*.

e That doth not pity and relieve the poor, as this is explained in the next Clause, the word *Neighbour* being here generally taken for any Man, as it is most commonly ufed in Scripture; which not relieving him, proceeds from a contempt of his Person. *d* And therefore shall be punished for his inhumanity, which is oppofed to his being *happy* in the next Clause. *e* That fheweth his compassion by his bounty and relief. *f* He doth a worthy action, and shall be blessed in his deed.

22 Do they not err *g* that devise *h* evil *i*? but mercy and truth *k shall be to* them that devise good *l*.

g They do certainly err from the right way, and miftake their mark, and fhall mifs of that advantage and felicity which they promife to themselves by fuch practices. *h* That do not only commit it, but make it their defign, and ftudy, and bufinefs; that are Artifts or Masters in it, as the word fignifies. *i* Either 1. mischief to men. Or 2. any kind of wickedneſs againſt God or men; for the expreſſion is general; and this feems beſt to agree to the following Clause. *k* Either 1. from men; Men fhall deal truly and kindly with them, partly becauſe ſuch men by their carriage oblige them to do ſo, and partly becauſe God inclineth their hearts to it. Or 2. from God to whom theſe two properties are jointly aſcribed in divers places of Scripture. *l* That deligneedly and in duſtriouſly apply themſelves to the doing of all good offices to God and men.

23 In all labour there is profit; but the talk of the lips *tendeth* onely to penury *m*.

m Diligent labour is the ready way to riches, but idle talking, wherein too many ſpend moſt of their pretious time, will bring a Man to poverty.

24 The crown of the wiſe *is* their riches *n*: *but* the foolishness of fools *is* folly *o*.

n They are a ſingular advantage and ornament to them, partly as they make their Wiſdom more regarded, when *the poor Man's wiſdom is deſpiſed*, Eccleſ. 9. 16. and partly as they give a Man great opportunity to diſcover and exerciſe his Wiſdom or Vertue by laying out his Riches to the honour and ſervice of God, and to the great and manifold good of the World; which alſo highly tends to his own glory and happineſs. *o* But as for rich fools, for to them the general word is to be reſtrained from the oppoſite Clauſe, their folly is not cured, but made worſe and more manifeſt by their riches. Their Riches find them Fools, and leave them Fools; they are not a Crown, but a reproach to them, and an occaſion of their greater contempt. For the Phraſe, we have the like in the Hebrew Text, 1 *Sam.* 1. 24. *The Child* Samuel was *a Child*. It is an elegant Figure called *Antanaclaſis* uſed in all Authors.

* Prov. 5. 25 * A true witneſs deliverеth Souls *p*; but a deceitful *witneſs* ſpeaketh lies *q*

p i. e. Perſons, to wit, ſuch as are innocent from the miſchief of falſe Accuſations, by declaring the truth, which is ſufficient for their Vindication. *q* To the injury and deſtruction of the Innocent; which is eaſily underſtood out of the former Clauſe, and from the practice of falſe Witneſſes.

26 In the fear of the LORD *is* ſtrong confidence *r*; and his children *s* ſhall have a place of refuge.

r A ſure ground of confidence; or a ſtrong refuge, as the next Clauſe explains it. *s* Either 1. God's Children. Or 2. the Children of them that fear God, who are ſufficiently underſtood out of the former Clauſe.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death *t*. *Ch.13.14.

t To preſerve men from deadly and deſtructive courſes.

28 In the multitude of people *is* the kings honour *u*; but in the want of people *is* the deſtruction of the prince.

u Becauſe it is an evidence of his wiſe and good government. Under *honour* he here comprehends alſo ſtrength and ſafety, (as appears from the oppoſite Clauſe,) which depend much upon a Princes reputation. And *honour* may be here put for ſtrength, as *ſtrength* is put for honour or glory, *Pſal.* 8. 2. and 29. 1. and 96. 7.

29 *He that is* ſlow to wrath is of great underſtanding *x*: but *he* that *is* † haſty of ſpirit, exalteth folly. † Heb. *ſhort of ſpirit.*

x Sheweth great and true wiſdom in conquering his ſinful and ſhameful paſſions. *y* Heb. *liſteth up*, like a Banner, makes it known and viſible to all men.

30 A ſound heart *z* is the life of the fleſh *a*; but envy the rottenneſs of the bones *b*.

z Free from envy and ſuch like inordinate paſſions, which are commonly called *the Diſeaſes of the Soul*, not only in Sacred, but even in Heathen Writers. Or, as others render it, *An healing Heart*: mild, and merciful, and kind to others, which is oppoſed to envy. *a* Procureth and maintaineth the health and vigor of the whole body. *b* It wafteth the Spirits, and conſumeth even the ſtrongeſt and moſt inward parts of the Body.

31 * He that oppreſſeth the poor *c*, reproacheth his maker *d*: but he that honoureth him *e*, hath mercy on the poor *f*.

c That uſeth him hardly, as the Syriack renders it; that with-holdeth from him that which is his due, either by the rules of ſtrict juſtice, or by the great Charity, of which ſee *Prov.* 3. 27. and ſo it is oppoſed to *having mercy* in the next Clauſe. *d* Whoſe Image the poor Man bears, which might challenge reſpect; *Job* 31. 15. by whoſe counſel and providence he is made poor; 1 *Sam.* 2. 7. *Prov.* 22. 2. and who hath declared himſelf to be their protector and avenger. *e* His Image, and Works, and Laws. *f* Doth not only forbear oppreſſing or injuring of him, but affords him his pity and help.

32 The wicked is driven away *g* in his wickedneſs *h*: * but the righteous hath hope *i* in his death *k*.

g To wit, in his Death, as is gathered from the oppoſite Clauſe: *driven away* from God's favour and preſence, and from the Society of the Juſt, and from all his hopes of Happineſs both in this life and in the next. This expreſſion notes that this is done ſuddenly, violently, and irreſiſtibly, as the ſmoke or chaff are driven away by a ſtrong wind. *h* Or, *for his wickedneſs*, Heb. *in his evil*, which may be underſtood of the evil of puniſhment; in the day of his calamity, when he ſhall flee to God for help. *i* Of deliverance from it, or of great and everlaſting advantage by it. *k* In his greateſt dangers and diſtreſſes, yea even in Death it ſelf, which therefore he can receive with comfort and confidence.

33 * Wiſdom reſteth *l* in the heart of him that hath underſtanding; but *that which is* in the midſt *m* of fools is made known *n*.

l Is laid up and hid there, and not vainly nor raſhly uttered by him, but only upon neceſſary or fit occaſions. *m i. e.* In the heart, which is expreſſed by this very word, *Pſal.* 64. 6. and elſewhere. That Folly which is there inſtead of Wiſdom: or, that ſmall degree of Wiſdom or Knowledge which they have. *n* They will publiſh it in all times and companies, without any conſideration or diſcretion.

34 Righteouſneſs exalteth a nation *o*; but ſin *is a* reproach † to any people *p*. † Heb. *mercies.*

o Maketh it honourable in the Eyes of God, and of all other Nations, as it did the ancient Romans. *p* Brings contempt and ruine upon them by provoking both God and men againſt them.

35 The kings favour *is* toward a wiſe ſervant; but his wrath *is againſt* him * that cauſeth ſhame *q*. *Ch.14.35.

q Both to himſelf, by his fooliſh management of the Kings affairs committed to him, and to the King who made ſo fooliſh a choice of a Servant.

CHAP. XV.

1 A * ſoft *a* anſwer *b* turneth away *c* wrath; but grievous words *d* ſtir up anger *e*. *Ch.25.15.

a Mild or gentle. *b* Which may imply a foregoing charge or accuſation, although the word is and may be rendred, *ſpeech* or *diſcourſe*. *c* From the ſpeaker. *d* Fierce and vexatious Replies or Speeches. *e* Kindle it, and cauſe it to flame forth.

2 The tongue of the wiſe uſeth knowledg aright *f*; * but the mouth of fools † poureth out *g* fooliſhneſs. *Ver.28. & Ch.12.23. † Heb. *bubbleth.*

f Expreſſing what he knows prudently and gracefully; taking due care both what, and when, and to whom, and in what manner he ſpeaks. *g* Plentifully, continually, promiſcuouſly, and vehemently as a Fountain doth Waters, as this word ſignifies.

3 * The

3 * The eyes of the LORD *h are* in every place, beholding the evil *i* and the good. *Job 34.21. Prov. 5.21. Jer. 16.17. Zech. 4.10. Heb. 4.13.

h His Knowledg and Providence. *i* Who are firſt mentioned, becauſe they either doubt of, or deny God's Providence.

4 † A wholſom tongue *k is* a tree of life *l*; but perverſeneſs therein *m is* a breach in the Spirit *n*. † Or, *The tongue of the wiſe is a tree of life, &c.*

k Which uttereth found, and comfortable, and uſeful Counſels. *l* Is greatly uſeful to preſerve the preſent Life, and to promote the Spiritual and Eternal Life, both of the Speaker and Hearers. *m* All ſorts of filfe or corrupt Speeches. *n* Diſturbs and wounds, and oftimes corrupts and deſtroys the Spirits or Souls both of the Speaker and Hearers.

Ch. 10.1. 5 * A fool deſpiſeth *o* his fathers *p* inſtruction; but he that regardeth reproof *q is* prudent. *Ch.13.18. & 19.20. & 23.22.

o Doth not regard nor obey it, which is an evidence of contempt. *p* Who hath both Love to him, and Authority over him; which greatly aggravates his Folly. *q* The reproof of any perſon whatſoever, and much more of a Father.

6 In the houſe *r* of the righteous *is* much treaſure; but in the revenues of the wicked is trouble *s*.

r Or, *Family*. Whereby he implies that it is not only enjoyed by him, but alſo left to his poſterity. *s* Though he may obtain great revenues, yet they are attended with much trouble & vexation; either becauſe they are ſtrangely blaſted and taken from them, or becauſe they are imbittered to them by their own inſatiable deſires, or tormenting cares and fears, or the horrours of their guilty Conſciences, or by divers other ways.

7 The Lips of the wiſe diſperſe knowledge *t*; but the heart of the fooliſh *doth* not ſo *u*.

t Freely communicate to others what they know, as they have opportunity. *u* Either becauſe he hath no knowledge to diſperſe, or becauſe he hath not an heart to perform his duty, or to do good to others. Or, as others render it, and as the laſt Hebrew word is rendred, *Gen.* 42. 34. and elſewhere, is *not right*; or, the place may be rendred, *the heart of fooliſh* (underſtand out of the former clauſe, as is very uſual, *diſperſeth by his Lips*) *that which is not right*, fooliſh and corrupt diſcourſe, which is oftly oppoſed to *knowledge*.

8 * The ſacrifice *x* of the wicked *is* an abomination to the LORD; but the prayer *y* of the upright *is* his delight. *Ch.21.27. Prov. 28.9. Isa. 1.11. Jer. 6.20. Amos 5.22. Mic. 6.6, 7. Mal. 1.8.

x All the religious ſervices, yea, the beſt and moſt coſtly of them; one kind being put for all the reſt. *y* The cheapeſt and meaneſt ſervices.

9 The way *z* of the wicked *is* an abomination unto the LORD; but he loveth him that followeth after righteouſneſs *a*.

z The Converſation or Courſe of Life. This verſe ſeems to contain a reaſon of the foregoing. God hates wicked mens religious Performances, becauſe they are accompanied with ungodly Lives, and they pull down with one hand what they build with another. *a* That earneſtly deſires, and conſtantly and diligently endeavours to be holy and righteous in the courſe of his Life, although he doth not attain to that perfect Righteouſneſs which he thirſts after.

10 ‖ Correction *is* grievous *b* unto him that forſaketh the way *c*, and he that hateth reproof ſhall die *d*. ‖ Or, *Correction is grievous to him that forſaketh the way, &c.*

b He hateth Reproof, becauſe it is a reproach to him, and becauſe it ſtrikes at that ſin which he loveth. *c* God's way, emphatically called *the way* here, as alſo *Pſal.* 119. 1. & 139. 24. *Prov.* 12. *d i. e.* Be deſtroyed, both here and for ever: whom this is a more grievous thing than an harſh reproof.

Prov. 5.6. & 15.24. 11 * Hell and deſtruction *c are* before the LORD; how much more then * the hearts *f* of the children of men? *Job 26.6. & 28.22. & Pſal. 139.8.

c Put for the place of deſtruction, by an uſual Metonymy; the place and ſtate of the damned, of which men know nothing but by divine Revelation. *f* Whoſe thoughts and affections, though they lie deep, diſcover themſelves by outward ſigns and actions.

Prov. 9.8. & 13.24. 12 A ſcorner loveth not *g* one that reproveth him, neither will he go unto *h* the wiſe *i*.

g i. e. Hateth and avoideth it; for more is here underſtood than is expreſſed, as it is *Prov.* 11. 21. & 12. 3. and elſewhere. *h* Seek their Company and Converſation, as his duty and intereſt obligeth him. *i i. e.* The godly, becauſe he knows they who are ſo indeed will make Conſcience of reproving him.

13 * A merry heart maketh a chearful Countenance; but by ſorrow of the heart the ſpirit *k* is broken. *Prov. 17.22.

k Either 1. His vital Spirits. Or rather 2. His Courage and Vigor, the decay whereof ſheweth it ſelf in his Countenance, as is implied from the former clauſe.

14 The heart of him that hath underſtanding ſeeketh knowledg; but the mouth of fools feedeth on fooliſhneſs *l*.

l Their hearts are ſet upon wickedneſs, which is meat and drink to them.

15 All the days of the afflicted *m are* evil *n*; but he that is of a merry heart *o* hath a continual feaſt *p*.

m Of the troubled in mind or heart, as this general Expreſſion may very fitly be reſtrained from the following clauſe. *n* Tedious and uncomfortable; he takes no content in any time or thing. *o* Heb. *of a good heart*, *i. e.* compoſed, and quiet, and contented. *p* Hath conſtant ſatisfaction and delight in all conditions, yea, even in affliction.

16 * Better *is* little with the fear of the LORD *q*, than great treaſure, and trouble *r* therewith. *Pſal.37.16. Prov.16.8. 1 Tim.6.6.

q Which gives a man Tranquillity and Comfort in what he hath. *r* Tumultuous Luſts and Paſſions, Vexatious Cares, and Fears, Horrours of Conſcience, and expectation of God's Curſe and Judgment, which ſtrikes gotten without God's Fear do commonly produce.

17 * Better *is* a dinner of herbs where love *s* is, than a ſtalled Ox, and hatred therewith. *Ch.17.1.

s True Friendſhip and Kindneſs between thoſe that eat together.

18 * A wrathful man ſtirreth up ſtrife *t*; but he *that is* ſlow to anger appeaſeth ſtrife. *Ch.26.21. & 29.22.

t Becauſe he is very apt both to give, and to take all occaſions of contention.

19 The way of the ſlothful *man u is* as an hedge of thorns *x*: but the way of the righteous *y* † *is* made plain *z*. † Heb. *is raiſed up as a cauſey.*

u The way in which he doth or ought to walk; any good work which he pretends or deſires to undertake. *x* As a way hedged up with Thorns, as it is expreſſed, *Hoſ.* 2. 6. troubleſom, and perplexed, and full of ſuch difficulties as he deſpaireth, and therefore never ſtriveth, to overcome. *y* Who is always diligent in his Callings, which is one branch of Righteouſneſs, and therefore is fitly oppoſed to *the ſlothful*, who is joyned with *the wicked*, Mat. 25. 26. and confirmed as ſuch both in Scripture and Heathen Authors, becauſe idleneſs is both in itſelf a ſin, and it leads the way to many other wickedneſſes. *z* Is eaſie and pleaſant to him, notwithſtanding all his diſcouragments and difficulties.

20 A wiſe ſon maketh a glad father *a*; but a fooliſh man deſpiſeth his mother *b*.

a By giving him that Honour and Obedience which he oweth to him. *b* Whereby he maketh her ſad. See the notes on *Prov.* 10. 1. where we have the ſame Proverb.

21 * Folly *is* joy *c* to *him that is* † deſtitute of wiſdom; but a man of underſtanding walketh uprightly *d*. *Ch.10.23. † Heb. *wanteth heart.*

c He doth not only work Wickedneſs, but taketh pleaſure in it. *d* Heb. *direfteth*, or *maketh ſtreight his going*, *i. e.* ordereth all his actions by the rule of God's word, and delighteth in ſo doing, which is underſtood from the oppoſite clauſe.

22 * Without counſel *e* purpoſes are diſappointed *f*; but in the multitude of counſellors *g* they are eſtabliſhed *h*. *Ch.11.14. & 20. 18.

e When men do not ſeek, or will not receive advice from others in weighty affairs. *f* Their deſigns are ill managed, and ſucceed accordingly. *g i. e.* Of wiſe and good Counſellors, for ſuch only deſerve that name. *h i. e.* Accompliſhed and brought to a good iſſue.

23 A man hath joy by the anſwer *i* of his mouth; and a word *ſpoken* † in due ſeaſon *k*, how good *is it!* † Heb. *in his ſeaſon.*

i i. e. By a wiſe, or good and ſeaſonable Anſwer or Advice, as is manifeſt both from the oppoſite clauſe, and from the nature of the thing, becauſe it is manifeſt and undeniable, that a fooliſh Anſwer can be no credit nor comfort to the Anſwerer. Thus above *v.* 10. *the way* is put for Gods way; and ſuch Synechdoche's are frequent in Scripture. *k* Counſel or comfort given to another in fit time and manner. *l* It is highly acceptable and uſeful.

24 * The way of life *is* above to the wiſe *m*, that he may depart from hell beneath *n*. *Phil 3.20. Col. 3.1,2.

m The way or courſe which a wiſe man taketh to preſerve and obtain Life, is to place his Heart, and Treaſure, and Converſation in things above, and to manage all his affairs in this world with due reſpect and ſubſervience to the happineſs of a better Life. *n* Or, *from the Sepulchre*, or *Grave*, *Hell*; not *from the grave*, as this word is elſewhere uſed, for no wiſdom can prevent that, but from hell properly ſo called, as this word is elſewhere uſed, as hath been formerly obſerved.

25 * The LORD will deſtroy the houſe of the proud *o*; but * he will eſtabliſh the border *p* of the widow. *Ch.12.7. & 14.11. *Pſal.68. 5, 6.

o Of the moſt mighty Oppreſſors, who conceit to themſelves to be unmoveably fixed. *p* Either 1. The Eſtate, *the border* being oft uſed, for the Land within the Borders, as *Pſal.* 105. 33. and elſewhere. Or 2. The Border by which Lands were then Bounded and diſtinguiſhed, which thoſe proud perſons endeavoured to remove contrary to God's Laws, *Deut.* 19. 14. & 27. 17.

26 * The thoughts of the wicked *q are* an abomination to the LORD; but *the words* of the pure *r are* † pleaſant *s* words. *Ch.6.18. † Heb. *words of pleaſantneſs.*

q And much more their words which expreſs their thoughts; for lewd conceived for the ſins of their thoughts. *r* Which diſcover and proceed from their thoughts, *Matt.* 15. 19. *s* Acceptable to God, which is oppoſed to *abomination* to him.

27 * He that is greedy of gain *t* troubleth his own houſe *u*; but he that hateth *x* gifts *y* ſhall live *z*. *Ch.1.19.

t That ſeeketh wealth by unjuſt courſes, as appears from the oppoſite clauſe. *u* Bringeth God's Curſe and Deſtruction upon himſelf and his Family, whom he deſigned to enrich and eſtabliſh. *x* Who refuſeth them not with diſſimulation, nor only from prudential Reaſons, but from an hearty abhorrency of all Unrighteouſneſs. *y i. e.* Bribes given to corrupt Judgment. See *Exod.* 18. 21. & 23. 8. *Deut.* 16. 19. *z* Shall preſerve himſelf and (which is underſtood out of the former clauſe) his Family from ruine.

*Ch.16.23. 28 * The heart of the righteous ſtudieth to anſwer *a*: but the mouth *b* of the wicked poureth out evil things *c*.

a He anſwers or ſpeaks conſiderately and conſcientiouſly, and therefore profitably, or to the uſe and Edification of the Hearers. *b* Not the Heart, for he is without Heart in Scripture account, and he raſhly ſpeaks what comes into his mouth, without the direction of his Heart, or Conſcience. *c* Fooliſh, and unprofitable, and hurtful Speeches.

*Pſ.34.16. *Pſal. 145, 18, 19. 29 * The LORD *is* far from the wicked, but * he heareth the prayer of the righteous.

d To wit, when they pray to him, as the next clauſe explains, and therefore doth not hear nor regard them, as he is ſaid to be *nigh to the righteous*, Pſal. 34. 18. & 145. 18. But this ſarneſs or nearneſs reſpecteth not God's Eſſence, which is every where, but his gracious and helpful preſence.

‖ Or, *good-neſs.* as Ch. 25. 25. 30 The light of the Eyes rejoiceth the heart *e*: *and* ‖ a good report *f* maketh the bones fat *g*.

e The light which we ſee with our Eyes, and by the help of which we ſee many other pleaſant Objects, is a great comfort and refreſhment. Compare *Eccleſ.* 11. 7. *Truly the light is ſweet, and a pleaſant* thing it is *for the eyes to behold the Sun*: which is a good Comment upon this place. *f* Either 1. Glad tidings. Or rather 2. A good-Name, which is a more laſting thing, and makes deeper impreſſion. *g* Not only cheereth a man for the preſent, but gives him ſuch ſolid and ſtable comfort as doth both revive his ſoul, and give Health and Vigour to his body. So he compares two Senſes together, Seeing and Hearing, with reſpect to their ſeveral Objects, and prefers the latter before the former.

*Ver. 5. & Ch. 12. 1. 31 The ear that heareth *b* the reproof of life *i*, abideth * among the wiſe *k*.

b The man that heareth to it, and delights in it. *i* That Reproof and good Counſel which leads to Life. *k* Heb. *Dwells*, or *will abides*, &c. Either 1. He will thereby be made wiſe, and be eſteemed one of that number. Or rather 2. He ſeeketh and delighteth in the Company and Converſation of the Wiſe, by whom he may be admoniſhed; as on the contrary, Fools, who hate Reproof, do avoid and abhor the Society of Wiſe men and Reprovers, *Amos* 5. 10.

‖ Or, *correction.* ‖ Or, *thoughtleſneſs.* † Heb *poſſeſſeth an heart.* 32 He that refuſeth ‖ inſtruction, deſpiſeth his own ſoul *l*; but he that ‖ heareth reproof, † getteth underſtanding *m*.

l Which hereby he expoſeth to the danger of utter deſtruction, whereby he ſhews his Folly. *m* Whereby he ſaveth his Soul. Heb. *poſſeſſeth an heart*, which the Hebrews make the ſeat of Wiſdom.

*Ch.18.12. 33 The fear of the LORD *is* the inſtruction of wiſdom *n*, and * before honour *is* o humility *p*.

n Doth inſtruct men in, or lead them to true Wiſdom; whence it is ſaid to be *the beginning of Wiſdom*, Prov. 1. 7. & 9 10. & 15. 33. *o i. e.* It is the ready way to Honour both from God, and from Men. *p* Whereby men ſubmit to God, and yield to Men, which gains them Love and Reſpect; whereas Pride procures them Hatred and Contempt from God and Men.

CHAP. XVI.

*Ver. 9 & Ch. 19. 21. & 20. 24. Jer. 10. 23. ‖ Or, *diſpoſings.* THE ‖ preparations of the heart in man, and the anſwer of the tongue *is* from the LORD *a*.

a Men can neither think nor ſpeak wiſely and well of themſelves, or without divine aſſiſtance. Or, as many others, both ancient and modern Interpreters render the Verſe, *The preparations*, or *diſpoſitions*, or *orderings of the heart are in or from a man*, (*i. e.* a man may conſider and contrive in his own thoughts what he wills or deſigns to ſpeak. Which is ſpoken by way of conceſſion, yet not excluding mans dependance upon God therein, which is evident both from many plain Texts of Scripture, and from undeniable Reaſon) But *the anſwer or ſpeech* (as this word is oft uſed) *of the tongue is from the Lord*. Man cannot expreſs their own thoughts without Gods leave and help, and their tongues are oft over-ruled by God to ſpeak what was beſides and above their own thoughts, as he did *Balaam*, *Numb* 23. and *Caiaphas*, *Joh.* 11. 49, 50, 51.

*Ch. 21. 2. 2 * All the ways of man *are* clean in his own eyes *b*, but the LORD weigheth *c* the ſpirits *d*.

b Many Men can eaſily flatter and deceive themſelves into a good opinion of themſelves, and of their own actions, though they be fooliſh. See below, v. 25. and compare 1 *Cor.* 4. 4. *i. e.* Exactly knoweth, as man do the things which they weigh and examine. *d* The hearts of men, from which both mens actions, and the goodneſs and badneſs of them in a great meaſure, proceeds; their ends and intentions, their diſpoſitions and affections, which are hid not only from others, but oft-times from a mans ſelf; whereby he is unfit to judge in his own cauſe, and eaſily miſtaken, if he do not uſe great diligence and fidelity. In this laſt clauſe he intimates the reaſon why men deceive themſelves, in judging of their ſtate and Actions, becauſe they do not ſearch their own hearts.

*Pſal.37.5. & 55. 22. Mat. 6. 25. Luk. 12. 22. 1 Pet. 5. 7. † Heb. *roll.* 3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed *f*.

f Heb. *roll*, &c. as a man rolls a burden to another, which is too heavy for himſelf, imploring his help. Refer all thy actions and concerns to God, and to his Glory, as the end of them, and in the diſcharge of thy own duty depend upon God's Providence for aſſiſtance and ſucceſs. *f* Thy honeſt deſires and deſigns ſhall be brought to an happy iſſue one way or other.

*Job 21. 20. Rom. 9. 22. 4 The LORD hath made *g* all *things* h for himſelf *i*; * yea, even the wicked *k* for the day of evil *l*.

g Or, *hath wrought*, or *doth work*; for the Hebrews expreſs the preſent as well as the paſt time by this tenſe: he ordereth or diſpoſeth: for this may be underſtood either of the works of Creation, or of Providence. *h* And eſpecially all men. *i* For his own ſervice and glory; for the diſcovery and illuſtration of his own Wiſdom, Power, Goodneſs, Truth, Juſtice, and his other moſt glorious Perfections. *k* Wilful and impenitent Sinners. *l* For the time of puniſhment, as this Phraſe is uſed, *Pſal.* 49. 5. *Jer.* 17. 18. and elſewhere: of which the Scripture frequently ſpeaks, both to warn ſinners of their danger, and to ſatisfie the minds of them which are amazed and diſquieted with the conſideration of the preſent impunity and felicity of wicked men. Men make themſelves wicked, and God therefore makes them miſerable.

*Ch. 15. 8. 5 * Every one *that is* proud in heart *m*, *is* an abomination to the LORD; *though* hand *joyn* in hand *n*, he ſhall not be † unpuniſhed.

† Heb. *& 2.* *m* Though he diſſemble it in his outward carriage and countenance, as *Pſal.* 10. 4. In whoſe heart Pride rules. *n* Though they have many Friends and Affiſtants. See the ſame Phraſe, *Prov.* 11. 21.

6 By mercy and truth *o* iniquity is † purged *p*; † Heb. *expiated.* and by the fear of the LORD *q* men depart from evil *r*.

o Either 1. By God's Mercy or Grace, and by his truth in performing his Promiſes made to ſinners in Chriſt. Or 2. By *mens* Mercy and Truth, as thoſe very words are joyntly uſed, *Prov.* 3. 3. & 20. 28. and elſewhere; and ſo, in the following clauſe, *the fear of the Lord* is a Grace or Diſpoſition in men: by a merciful and juſt and faithful frame of heart and courſe of life: which are here oppoſed to Sacrifices, as *mercy* is, *Hoſ.* 6. 6. by which the hypocritical Jews ſeeked to obtain the expiation of their ſins. *p* Not meritoriouſly but inſtrumentally, as they qualifie a man to offer up acceptable Prayers to God for the Pardon of his ſins, and to receive and apply to himſelf that pardon which Chriſt by his Blood hath purchaſed for all ſincere Believers, who are filled with Mercy and Truth, and other Graces. *q* By a filial Reverence or Reſpect unto God, and by an holy fear of offending God, and by a dread of God's Judgments. *r* They are kept from abuſing pardoning Mercy, and from returning to Folly or Wickedneſs. So he ſheweth that Juſtification and Sanctification are conſtant and inſeparable Companions.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him *s*.

s By diſpoſing their hearts to kindneſs towards him.

8 * Better *is* a little with righteouſneſs, than great † revenues without right *t*.

† Heb. *increaſes.* *t* This was in effect ſaid before, *Prov.* 15. 16. and is here repeated, partly becauſe of the great importance and uſefulneſs of this truth, and partly becauſe men are very hardly brought to a ſerious belief of it.

9 * A mans heart deviſeth his way *u*, but the LORD directeth his ſteps *x*.

u Conſiders and propoſeth to himſelf what he will do. *x* Overruleth and diſpoſeth all their deſigns and actions as he pleaſeth, and not as they will.

10 † A divine ſentence *y is* in the lips of the king *a*; * his mouth tranſgreſſeth not *b* in judgment.

† Heb. *Divination*, which is ſomtimes taken in a good ſenſe for *Prudence*, as it is, *Iſa.* 2. 2. A great ſagacity and piercing judgment to diſcern dubious and difficult caſes. 2 Or, *ſhould be*, for the verb is wanting in the Hebrew, and this may be ſupplied as well as *is*. And he ſeems not ſo much to ſpeak of the matter of fact, as if it were thus in all Kings, which is notoriouſly and confeſſedly untrue, as of the duty of Kings, in whom Wiſdom is a neceſſary qualification. For thus the two following Proverbs concerning Kings, v. 12. 13. muſt be underſtood, otherwiſe they are repugnant to common Experience. *a* Either 1. Of wiſe Kings; who only are worthy of the Name and Office; *King* being here put for a wiſe King, as a *Knave* is put for a *good Name*, and a *Woman* for a *good Woman*, Eccleſ. 7. 28. and then this is true in fact, as it was in *David*, 2 *Sam.* 14. 17. and in *Solomon*, 1 *King.* 3. 28. Or, 2. Of Kings in general, in the ſenſe before given: for ſeeing the word is generally expreſſed without any limitation both here and v. 12, 13. it may ſeem preſumption to confine it to thoſe few Kings which are, or were, wiſe and good. *b* Or, *Shall*, or *ſhould not tranſgreſs*, or go beyond the bounds of Religion and Juſtice.

11 * A juſt weight and balance *are* the LORD's; † all the weights *d* of the bag *are* his work.

† Heb. *All the weights &c.* *c* Are God's work, as it follows; made by his direction and appointment, ſo as no man can corrupt or alter them without violating God's Rights and Authority, and incurring his diſpleaſure. *d* Heb. *the ſtones*, which they then uſed as weights. See on *Prov.* 11. 1.

12 *It is* an abomination to kings to commit wickedneſs *e*; for * the throne is eſtabliſhed by righteouſneſs *f*.

e They ſhould not only abſtain from all wicked practices, but abhor them both in their own perſons, and in all their ſervants and ſubjects. It is too plain, that he ſpeaks not of the common practice, but of the duty, of Kings, as on v. 10. And ſuch affirmative expreſſions are oft uſed in Scripture to expreſs mens duty only, as 2 *Cor.* 6. 19. *your body is* (*i. e.* ſhould be) *the temple*, &c. and 7. 32. *careth*, &c. *i. e.* ought to care. *f* And (which is implied) wiſeſt, and moſt ſecure.

13 Righteous lips *are* the delight of kings *g*, and they love him that ſpeaketh right.

g All wiſe and good Kings do, and all Kings ſhould, delight in employing ſuch Counſellors, Judges, and Officers under them, as are juſt and faithful in their Counſels, and Sentences, and Actions becauſe ſuch bring great honour and advantage to them.

Prov. 19. 12. 14 * The wrath of a king *is as* meſſengers of death *h*; but a wiſe man will pacifie it *i*.

h Is as terrible as if many Meſſengers were ſent to denounce the ſentence of death, and to execute it. *i* Will uſe all prudent and lawful means to pacifie it.

15 In the light of the kings countenance *is* life *k*, and * his favour *is as* a cloud of the latter rain *l*.

Prov. 19. 12. *k* His Favour and ſmiling countenance is moſt ſweet and refreſhing, eſpecially to him that was under a Sentence of death, v. 14. *l* As acceptable as thoſe clouds which bring the latter Rain, whereby the fruits are filled and ripened a little before the Harveſt: of which ſee *Deut.* 11. 14. *Job* 29. 23. *Jam.* 5. 7.

16 * How much better *m is it* to get wiſdom than gold *n*? and to get underſtanding, rather to be choſen than ſilver?

m It is inexpreſſibly and unconceivably better, as this Phraſe implies, *Pſal.* 31. 19. & 36. 7. & 92. 5. &c. *n* Becauſe it brings a man more certain, and compleat, and laſting comfort and advantage.

17 The high-way of the upright *o* is to depart from evil *p*: he that keepeth his way *q* preſerveth his ſoul *r*.

o Their common road, in which they conſtantly purpoſe and deſire, and cuſtomarily uſe, to walk, although ſomtimes through frailty or temptation they ſlip into the by-paths of ſin. *p* From the evil of ſin, and conſequently from the evil of puniſhment. *q* That takes heed to walk in that high-way. *r* From that miſchief which befalls thoſe that walk in the crooked paths of wickedneſs.

Prov. 18. 12. & 29. 23. 18 * Pride *goeth* before deſtruction *s*, and an haughty ſpirit before a fall.

s It commonly a forerunner and cauſe of mens ruine, becauſe it highly provokes both God and Men.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud *t*.

t Who will ſpoil and rob others to maintain their own Pomp and Luxury.

20 ‖ He that handleth a matter wiſely *u*, ſhall find good *x*; and whoſo * truſteth in the LORD *y* happy *is* he *z*.

‖ Or, *underſtandeth.* *u* He who orders his affairs with deſcretion. Or, as others, both ancient and later Interpreters take it, *He that underſtandeth*, or *attendeth to the Word*, to wit, the Word of God, which is called abſolutely *the Word*, Prov. 13. 13. and elſewhere, making that the rule of his actions. *x* Shall obtain happy ſucceſs. *y* Who doth not truſt to his own prudence or diligence, but to God's providence and bleſſings. Or, who mixeth God's Word with Faith, as the Phraſe is, *Heb.* 4. 2. *z* He ſhall not only find ſome good, but ſhall certainly attain to true happineſs.

21 The wiſe in heart ſhall be called prudent *a*, and the ſweetneſs of the lips *b* increaſeth learning *c*.

a The ſenſe is either, 1. He who hath Wiſdom or found knowledg in his Heart, will ſhew it by his prudence in ordering his Actions. Or rather, 2. He who is truly wiſe, or prudent, or intelligent (all which words moſt commonly ſignifie one and the ſame thing, both in this and in other Books of Scripture) ſhall be ſo called or accounted by others. *b* Eloquence added to Wiſdom; the faculty of expreſſing a Man's mind fitly, and freely, and acceptably. *c* Both in himſelf, for whilſt a Man teacheth others, he improveth himſelf; and eſpecially in others, who by this means are induced to hear and receive his good inſtructions. Wiſdom gets a Man repute with others, but this faculty of right ſpeaking, makes a wiſe Man more inſtrumental to do good to others.

Prov. 13. 14. & 14. 27. 22 * Underſtanding *is* a well-ſpring of life *d* to him that hath it *e*; but the inſtruction of fools *is* folly *f*.

d Is continually ſuggeſting wholeſom and ſaving inſtructions. *e* And to others alſo, as is underſtood from the following clauſe. *f* Their moſt grave and ſerious counſels are fooliſh

Prov. 16. 23. 23 The heart of the wiſe † teacheth his mouth *g*, and addeth learning to his lips *h*.

† Heb. *Underſtandeth.* *g* Directeth him what, and when, and how to ſpeak, and keepeth him from ſpeaking raſhly and fooliſhly. *h* i. e. Inableth him to ſpeak learnedly and wiſely. Or, *increaſeth Learning* (in himſelf and others) *by* (as this Hebrew Particle oft ſignifies, and is by ſome rendred here) *his lips*, *i. e.* by his wiſe ſpeeches; that this may agree with the latter clauſe of v. 21. where this ſame Phraſe is uſed.

Prov. 16. 24. 24 * Pleaſant words *are as* an honey-comb, ſweet to the ſoul, and health to the bones *k*.

i The Diſcourſes of the wiſe, laſt mentioned, v. 23. which yield both profit and delight; their wholeſom counſels and refreſhing comforts. *k* To the body, Synecdochically expreſſed by the bones the ſtrongeſt and greateſt parts of it, and the ſupporters of the reſt.

Prov. 14. 12. 25 * There is a way that ſeemeth right unto a man, but the end thereof *is* the ways of death *l*.

l This whole Verſe was delivered before Ch. 14. 12. and is here repeated partly for its great importance and uſefulneſs to prevent that fatal deceit, which is ſo common and dangerous; and partly to keep men from leaning too much to their own underſtanding, and to oblige them to ſeek and receive the good counſels of wiſe and holy men.

26 * † He t'at laboureth, laboureth for himſelf *m*, for his mouth † craveth it of him *n*.

*Eccl. 6. 7. † Heb. *the ſoul of him.*

m For his own uſe and benefit. The ſcope of the Proverb is to commend and preſs diligence in a Man's calling, and to condemn idleneſs. *n* Heb. *labours to him*, as a ſimplitude; begged him to labour that it may have ſomething to put into it for its own comfort, and for the nouriſhment of the whole Body. † Heb. *it craveth of him.*

27 † An ungodly man diggeth up evil *o*, and in his lips *there is* as a burning fire *p*.

† Heb. *a man of Belial.* *o* Inventeth or deſigneth miſchief to others, and proſecuteth his evil deſigns with great and conſtant induſtry. *p* As his thoughts, ſo alſo his words are very vexatious and pernicious; his Tongue is ſet on fire of Hell, and ſets himſelf and others on fire by lies and ſlanders, and other provoking ſpeeches.

Ch. 6. 12, 13. & 16. 28. & 26. 28. Jam. 3. 5, 6. 28 * A froward *q* man † ſoweth ſtrife *r*, and * a whiſperer *s* ſeparateth chief friends *t*.

† Or, *perverſe*, who perverteth his words and ways; who pleaſeth not God, and is contrary to men, as was ſaid of the Jews, 1 *Theſſ.* 2. 15. *q* By whiſpering ſuch things as may provoke one againſt another. *r* Who ſecretly carry Tales from one to another, publiſhing thoſe evil words and actions which they ſhould conceal, and detracting from their good actions, and perverting ſuch as are innocent with their falſe conſtructions. † Heb. *a chief Friend*, the Singular number put for the Plural, as is frequent in the Hebrew Text.

Ch. 17. 9. 29 A violent man *u* enticeth his neighbour *x*, and leadeth him into the way *that is* not good *y*.

u Heb. *A Man of violence*, *i. e.* devoted to violent and injurious courſes. *x* Into a confederacy with him in his wicked practices, as it follows. *y i. e.* That is very ſinful, as this Phraſe is uſed, *Prov.* 17. 26. & 18. 5. and oft elſewhere.

Heb. *ſmiteth with the eyes.* 30 He † ſhutteth his eyes *z* to deviſe froward things; Heb. *perverſe things.* moving his lips *a* he bringeth evil to paſſ.

z That his Thoughts may be more free and intent to contrive miſchief. *a* Which is the geſture, either 1 of one whoſe Thoughts are deeply engaged. Or 2 of one that ſpeaketh or makes ſigns to others to aſſiſt him in executing that wickedneſs which he hath contrived.

Ch. 20. 29. † Heb. *is found.* 31 * The hoary head *is* a crown of glory *b*, if † it be found in the way of righteouſneſs *c*.

b A great Honour and Ornament, as it is a ſingular Bleſſing of God, a token of great experience and prudence, as it comes neareſt to God, who is called, *The Ancient of Days*, Dan. 7. 9. *c* If it be accompanied with true Piety, otherwiſe *an old Sinner is accurſed*, Iſa. 65. 20. He *is ſhall be found*, &c. This is a priviledge promiſed to righteous Perſons, Exod. 20. 12. *Prov.* 3. 16. & 4. 22. whereas ungodly men *ſhall not live out half their days*, Pſal. 55. 23.

32 *He that is* ſlow to anger *d*, *is* better e than the mighty; and he that ruleth his ſpirit *f*, than he that taketh a city.

d Not apt to revenge, but ready to forgive, injuries. *e* Becauſe he is more like to God, more wiſe to foreſee and to prevent miſchief both to himſelf and others, which oft cometh from raſh anger, of a more gallant and generous ſpirit, and more valiant and victorious, as it follows. This is oppoſed to the perverſe judgment of the World, who eſteem ſuch Perſons puſillanimous and cowardly. *f* That ſubdueth his paſſions; for his victory is the more glorious, becauſe he fights with the ſtronger enemy, he conquers by his own, and not by other mens hands, and he gets a greater glory and advantage to himſelf; and that without the injury and ruine of others, wherewith the Conqueſts of Cities are commonly attended.

Ch. 18. 18. † Heb. *diſpoſing thereof.* 33 * The lot is caſt into the lap *g*, but the whole † diſpoſing thereof *is* of the LORD *h*.

g As the ancient practice was in dividing Inheritances, and deciding doubtful things, of which ſee *Numb.* 26. 55. *Joſ.* 7. 16. 1 *Sam.* 10. 20, 21. & 14. 41, 42. *Prov.* 1. 14. *Act.* 1. 26. *h* The event though caſual to men, is directed and determined by God's counſel and providence. *judgment.*

CHAP. XVII.

*Ch.15.17. ‖ Or, *good* 1 BEtter *is* * a dry morſel, and quietneſs therewith, than a houſe full of ‖ ſacrifices *a* with ſtrife.

a Of the remainders of Sacrifices, of which they uſed to make Feaſts: of which ſee on *Prov.* 7. 14. Or, *of ſlain* Beaſts, as that word is uſed, *Gen.* 31. 54. and elſewhere.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame *b*, and ſhall have part of the inheritance among the brethren *c*.

b Either as being by his Father appointed Tutor or Guardian to his Son; or being by his Wiſdom advanced to that Eſtate and Dignity, which the other poſſibly hath loſt by his folly. *c* Partly as a juſt recompence for his faithful Service, as Gen. 15. 2. 3. &c. and partly as an Obligation to him, to take care of his Children.

*Pſ. 26. 2. Ch. 27. 21. Jer. 17. 10. Mal. 3. 3. † Or, *trial* 3 * The fining-pot *is* for † ſilver, and the furnace for ‖ gold, but the LORD trieth the hearts *d*.

d The Hearts of men cannot be ſearched and known by any human art, but by God only.

‖ Or, *trial of this ſort.* 4 A wicked doer *e* giveth heed to † falſe lips *f*: *and* a liar giveth ear to a naughty tongue *g*.

† Heb. *lips of iniquity.* *e* Or, *a meditator* or *meditavans* Man, whole practice and delight it is to bring trouble to others. *f* Heb. *a Lips of Iniquity*, to any wicked counſels or ſpeeches, to falſe Accuſations and Calumnies, which give him occaſion and encouragement to do miſchief. *g* He who accuſtometh himſelf to falſe and wicked ſpeaking delighteth to the

the like speeches of other men. This Proverb contains a comparison between an evil-doer, and an evil-speaker, and sheweth their agreement in the same sinful practice of being greedy to hear false and wicked speeches.

Ch.14.31. 5 * Whoso mocketh the poor *h*, reproacheth his Maker *i*; *and* he that is glad at calamities *k*, shall not
† Heb. *held innocent.* be † unpunished.

h Derideth or reproacheth him with or for his poverty. *i* God who by his Providence made him poor. See the same assertion, *Prov.* 14. 31. *k* At the miseries of other men.

* Pf.127.3. 6 * Childrens children *are* the crown of old men *l*, & 128. 3. and the glory of children *are* their fathers *m*.

l Their honour and happiness, because they are in themselves Blessings of God and Testimonies of God's favour, although some times they may become the shame of their Fathers Houses. *m* Namely such Fathers as are wife and godly, as is evident from the nature of the thing, for wicked Parents bring infamy upon their Children.

† Heb. *a lip of excellency.* † Heb. *a lip of lying.* 7 † Excellent speech *n* becometh not a fool *o*; much less do † lying lips a prince.

n Either 1. discourse of high and excellent things far above his capacity. Or, 2. lofty or eloquent speech, which fools oft affect. Or 3. vertuous and godly Discourse. *o* Either properly so called: Or, 2. this word is most commonly used in this Book, a wicked man, whose actions give the lye to his Expressions.

*Ch.18.15. † Heb. *a stone of grace.* 8 * A gift *is as* † a precious stone *p* in the eyes of him that hath *it q*; whithersoever it turneth *r*, it prosper-eth.

p Pleasant and acceptable; and withal dazleth his eyes. *q* Heb. *of the Lord*, or *owner of it*, either 1. of the giver: Or, rather 2. of the Receiver of it, who by the giver is made Lord of it; for to his eyes it was exposed, that he might discern the beauty and worth of it, and thereby be allured to do what was desired, which accordingly he did, as it here follows. *r* To whomsoever it is presented. But this, as also many other Proverbs, are to be understood of the common course or effect with most men, but not universally of all men.

*Ch.10.12. ‖ Or, *prevereth.* 9 * He that covereth a trangression *s*, ‖ seeketh *t* love *u*; but he that repeateth *s* a matter *y*, separateth very friends *z*.

s That concealeth, as far as he may, other mens faults against himself or against their friends. *t i. e.* Findeth or obtaineth, as this word is used here below, *ver.* 19. & *Prov.* 11. 27. *u* Either *1.* to himself. Or rather 2. to the transgressor, or offending Friend; he maintains love among Friends, as it may be explained from the opposite clause. *x* That publisheth and spreadeth it abroad; that recals it to mind after it was past and forgotten. *y* Or, *the matter* last mentioned, to wit, the transgression. *z* Either 1. he alienateth his Friend from himself. Or rather 2. he raiseth jealousies and dissensions among Friends. This Phrase we had before, Chap. 16. 28.

Or, *a reproof worketh more a wise man, than to strike a fool an hundred stripes.* 10 ‖ A reproof entreth more into a wise man *a*, than an hundred stripes into a fool.

a Is more effectual for his reformation.

11 An evil *man* seeketh only rebellion *b*; therefore a cruel messenger *c* shall be sent against him.

b It is the constant study and business of wicked men to rebel, either 1. against men in Authority. But this is not universally true, for many most wicked Persons are not guilty of that sin. Or rather 2. against God: For 1. thus it is true of all wicked men. 2. This word is used of rebellion against God, *Deut.* 31. 27. *Ezek.* 2. 5, 6. 3. 9. &c. 3. This word being put alone without any addition of the object seems most probably to be meant of the highest and worst kind of rebellion, according to the common rule of interpretation in such cases. *c* Or, *a cruel Angel*, the Angel of Death, the Devil, or some bloody men employed by God to avenge his quarrel; or some dreadful punishment; it being very usual in Scripture to represent things under the notion of Persons; as *Rom.* 7. and elsewhere.

*Hos.13.8. 12 Let * a bear robbed of her whelps *d* meet a man, rather than a fool in his folly *e*.

d When she is most cruel and fierce. *e* In the heat of his Lust or passion, because the danger is greater, all things considered, and more unavoidable.

*Rom.12. 17. 1 Theff. 5. 15. 1 Pet. 3. 9. 13 Whoso * rewardeth evil for good, evil shall not depart from his house *f*.

f From his Person and Family; because such a Man is most hateful to God and to all Mankind; God will punish him, and men will not pity nor relieve him.

14 The beginning of strife *is as* when one letteth out water *g*; therefore * leave off contention before it be meddled with *h*.

*Ch.20.3.

g By cutting the Bank of a River, in which case the Water quickly widens the breach and breaks in with irresistible violence and fury, and causeth great mischief and destruction. *h* Avoid the occasions, any prevent the beginnings of contention.

*Ex.23.7. Ch.24.24. Isa. 5. 23. 15 * He that justifieth *i* the wicked, and he that condemneth the just, even they both are abomination to the LORD.

i That acquitteth him as innocent by a judicial Sentence, or otherwise approveth or commendeth his evil practices. By which we may easily understand what it is to *condemn the just*.

16 Wherefore *is there* a price *in* the hand of a fool to get wisdom *m*, seeing *he hath* no heart to *it*?

k The Question implies that it is unworthily placed, and that it is to no purpose or benefit of the Possessor. *l* Possessions or Riches as all the ancient Translators render it, of which this word is used, *Isa.* 55. 1. and elsewhere, under which all opportunities and ability of getting it are comprehended. *m* For the obtaining wherof, each Men have many and great advantages above others. *n* Neither common discretion to discern the worth of Wisdom, and his advantage to get it; nor any sincere desire to get it; for *the heart* is commonly used in Scripture both for the understanding, and for the will and affections.

17 * A friend *o* loveth at all times *p*, and a brother *q* is born for adversity *r*.

o A sincere and hearty Friend. *p* Not only in prosperity, but also in adversity, when false Friends forsake us. *q* Who is not only by Name and Blood, but by brotherly affection. *r* Who sent into the World for this among oth.r ends, that he might comfort and relieve his Brother in his adversity. So this Proverb compareth a Friend with a Brother, and sheweth that a Friend doth this freely, and by a choice, which a Brother doth by the force and obligations of Nature, But this last clause may be, and is by divers (or, *becomes, or is made a Brother, i. e.* puts on brotherly affection, as if he had received a second Birth and was born his Brother, fitly expresses being not unusual both in Scripture, and in other Authors) *in* or *against the* time of adversity. So the sense is, He is a Friend at all Times, but in adversity he is more than an ordinary Friend, even a Brother.

18 * A man void of † understanding striketh hands *s*, *and* becometh surety in the presence of his friend *t*.

s In token of his becoming Surety: Of which Phrase, and of the thing it self, see on *Prov.* 6. 1. & 11. 15. *t* The *Friend* here is either 1. before, and to the Creditor. Or rather 2. before, and with and for the Debtor, for whom, as being his Friend, he becomes Surety, as the manner of Friends is. See on *Prov.* 6. 3. And this Proverb is fitly placed after that v. 17. to intimate, that although the laws of Friendship oblige us to love and help our friends in troubles, as far as we are able, yet they do not oblige us to become Surety for them rashly, and above what we are able to pay, for by that means we make our selves unable to do good to other friends, or to others, or to our selves.

19 He loveth transgression, that loveth strife *u*; *and* he that exalteth his † gate *x*, seeketh destruction *y*.

u Becomes contention is in it self a sin, and is commonly accompanied or followed with many sins, as detraction, malice, hatred, pride, &c. *x* Either 1. his mouth. *i. e.* who speaketh loftily: for we read of *the gate* or *doors of ones mouth* in *Mich.* 7. 5. and elsewhere; but then the word *Mouth* or *Tongue* is added to determine the sense: but the Mouth is nowhere called *the gate*, simply or absolutely. Or 2. the Gate of his House, that maketh it, and consequently his House, lofty and Magnificent, beyond what befits his quality, which being an evidence and effect of pride and haughtiness of Spirit is here mentioned for all the rest. So the sense is, He who carries himself loftily and scornfully. *y* He seeketh those things which will expose him to destruction, because he maketh himself odious both to God and men. Or *findeth destruction*; *seeking* being put for finding or procuring, as above v. 9.

20 † He that hath a froward heart *z*, findeth no *good a*; and he that hath a perverse tongue *b*, falleth into mischief.

z Whose Heart is not plain and upright, but false towards God or men. *a* Shall not get that advantage by his dissimulation which he intends and expects, but shall fall into mischief, as is implied from the opposite Clause. *b* That speaks deceitfully or wickedly. So here is a comparison between an evil heart and an evil Tongue, and the ill effects of both of them.

21 * He that begetteth a fool *c*, *doth it* to his sorrow; and the father *d* of a fool hath no joy *e*.

c Not a Natural, but a wilful fool, or a wicked Son. *d* And consequently the Mother also. *e* Which Parents usually have in the Birth of a Child, and especially of a Son, but with great ease of sorrow, the contrary being implied in this and such like expressions, as in Scripture, as *Prov.* 10. 1, &c. so also in profane Authors: whose words see in my Latin *Synopsis*.

22 * A merry heart *f* doth good *g* ‖ *like* a medicine; but a broken *h* spirit drieth the bones *i*.

f Chearfulness of Soul, especially that which is solid, and arising from the witness of a good Conscience. *g* Even to the Body; it contributes very much to the restoration or preservation of bodily Health and Vigour, as Physicians observe, and Experience sheweth. *h* Sad and dejected. *i* Wasteth the marrow of the Bones, and the moisture and strength of the Body.

23 A wicked *man k* taketh a gift out of the bosom *l* to pervert the ways of judgment *m*.

k Whether Judge or Witness. *l* In secret, as this Phrase is expounded, *Prov.* 21. 14. being privily conveyed from the bosom of the giver into his own bosom. *m* To give or procure an unjust sentence.

24 * Wisdom *is* before him *n* that hath understanding; but the eyes of a fool *are* in the ends of the earth *o*.

n Or, *in* (as the particle *both* is used, *Deut.* 2. 7. and is here rendered by divers Interpreters) *the face or countenance*. The sense is either 1. His Wisdom appears even in his gestures and looks, which are modest, and composed, and grave. Or 2. Wisdom is before him, or in his sight, as the mark at which he aims, or as the rule by which he constantly walketh, and ordereth all his steps from time to time minding his present duty and business. The sense of this clause also is either 1. His folly appears in his light and unsteddy, and disorderly carriage and looks. Or 2. His mind is wavering and unsettled; he neither proposeth a right and certain end to himself, nor is he constant in the use of fit means to attain it; he neglects his present business, and true interests, and wonders higher and thither in the pursuit of vainly vanities, minding most

most those things which are remotest from him, and least concern him.

Ch.10.1. 25 * A foolish son *is* a grief to his father, and bitterness to her that bare him *p*.

p This he *did* before, *Prov.* 15. 20. and elsewhere, but he here repeats it as a point of great moment and constant use, and as a powerful motive to oblige both Children to carry themselves wisely and dutifully to their Parents, as they would not be thought to be unnatural or inhumane, and Parents to educate their Children prudently and religiously, at least for their own comfort, if not for the publick good.

Ch.11.15. 26 Also *q* † to punish the just *r is* not good *s*; nor to strike princes for equity *t*.

q This particle seems to have relation to the next foregoing Proverb to imply that it is a very evil thing for Children to cause grief to their Parents, as it is also to do what here follows. *r* For Parents, or Princes, or Rulers, to whom alone this power belongs to punish innocent and good men. *s* Is highly evil and abominable, as is implied. See above, *v.* 20. and *Prov.* 16. 29. & 17. 15. &c. *t* Nor to smite Magistrates, either with the Hand or Tongue, for the execution of Justice, as condemned persons are apt to do. Or, as some learned Interpreters render it, *Nor for Princes to strike* any man *for equity*, or for doing his duty, or what is just. So this clause best agrees with the former. Besides it belongs to Princes or Magistrates to punish or strike.

27 * He that hath knowledg spareth *u* his words; *and a* man of understanding is of ‖ an excellent spirit *x*.

u Heb. *refraineth*, as at other times, so especially when he is provoked to passion, in which case fools utter all their mind. *x* Which he sheweth by commanding his passions, and bridling himself from lastly and unadvised speeches. Or, as others render it, is of a *cool Spirit*, calm and moderate, not eafily provoked, *humble*, as the Chaldee renders it, *patient* or *long-suffering*, as the LXX and Arabick Interpreters render the words. Or as others, *sparing* (Heb. *precious*, which is put for *rare* or *scarce*, 1 *Sam.* 3. 1. *Prov.* 25. 17. *Isa.* 13. 12.) *of his breath*, *i. e.* of his speech, as this very word is used, *Prov.* 29. 11. *Ha.* 11. 4. compared with 2 *Tessf.* 2. 8.

28 * Even a fool when he holdeth his peace, is counted wise *y*: *and* he that shutteth his lips *is* esteemed a man of understanding.

y Because he is sensible of his own folly, and therefore forbears to speak left he should discover it; which is a great point of true Wisdom.

CHAP. XVIII.

1 ‖ THrough desire a man having separated himself, seeketh *and* intermeddleth with all wisdom *a*.

a According to this interpretation the sense is, *Through desire* (of *it*, to wit, of Wisdom, which is eafily understood out of the end of the verse; such Ellipses being frequent in Scripture) *a man having separated himself* being sequestred from the company, and noise, and business of the World, betaking himself to retirement and solitude, as men do that apply themselves to any serious study) *seeketh* and *intermeddleth with all wisdom*, *i. e.* useth all diligence, that he may search and find out all solid knowledge and true Wisdom. And this earnest desire and endeavour to get true Wisdom within a man self is fitly opposed to the fools contempt of Wisdom, or to his desire of it, nor for life and benefit, but only for vain ostentation, which is expressed in the next verse, although coherence is little regarded by Interpreters in the several Verses and Proverbs of this Book. But this verse is otherwise rendred in the margin of our English Bible, and by divers others, *He that separateth himself* (either 1. From his friend. Or rather 2. From other men) who affects singularity is wedded to his own Opinion and through self-conceit despiseth the opinions and conversation of others) *seeketh according to his desire* (seeketh to gratifie his own Inclinations and Affections, and chuseth those opinions which most comply with them) and *intermeddleth* (for this word is used in a bad sense, *Prov.* 17. 14. & 20. 3. and it is not found elsewhere, save in this place) *in every business*, as proud and singular persons are commonly pragmatical, delighting to find faults in others, that they may get some Reputation to themselves by it. Heb. *in every thing that is*, thrusting themselves into the affairs and affairs of other men. Or, as this last clause is and may be rendred, and *contendeth* (Heb. *mingleth himself*; for words of that signification are commonly used for *contending or fighting*, as *Deut.* 2. 5, 9, 19. *Isa.* 36. 8. *Dan.* 11. 10.) *with or against* (for the Hebrew prefix, *beth*, oft signifies *against*) *all sound or Wisdom*: whatsoever any man speaketh against his opinion and desire, though it be never so reasonable and evident, he rejecteth it, and obstinately maintains his own opinion.

2 A fool hath no delight in understanding *b*, but that his heart may discover it self.

b In getting found and saving knowledg, either by his own study, or by the instructions of wife and good men. *c* Heb. *but* (his delight *is*) *in the discovery of his own heart*, *i. e.* in uttering that folly and wickedness which is in his heart: being more forward to speak than to hear, which is one badge of a fool.

3 When the wicked cometh *d*, *then* cometh also contempt *e*; and with ignominy reproach *f*.

d Into any place or company. *e* Either 1. Passively; he is justly contemned and reproached by those who converse with him. Or rather 2. Actively; he despiseth and scorneth all Instruction and Reproof, neither fearing God, nor reverencing Man: For he seems here to note his sin, rather than his punishment. *f* And he doth not only contemn others in his heart, but sheweth his contempt of them by ignominious and reproachful expressions and carriages.

4 * The words of a mans *g* mouth *are as* deep waters *h*, *and* the well-spring of wisdom *as* a flowing brook *i*.

Ch. 20 5.

g i. e. A wife mans, as the next clause explains this; who is worthy of the name, and hath the understanding of a man in him. This Hebrew word oft-times notes an eminent or excellent person, and therefore is opposed to *Adam*, which designs any ordinary man. *h* Full of deep Wisdom. *i* That Wisdom which is in his heart is continually pouring forth wife and good counsels.

5 * It is not good *k* to accept the person *l* of the wicked, to overthrow the righteous in judgment.

*Lev.19.15. Deut.1.17. & 16. 19. Ch. 24.23.

k i. e. It is a most wicked and hateful thing. See on *Prov.* 17. 15, 26. *l* To favour his unrighteous cause.

6 A fools lips enter into contention *m*, and his mouth calleth for strokes *n*.

m A fool by his rash and wicked speeches provoketh others to quarrel with him, and, as it follows, to strike him. *n* Procureth strokes to himself.

7 * A fools mouth *is* his destruction, and his lips *are* the snare of his Soul.

*Ch 12.14. & 12. 13. & 13. 3.

8 The words of a tale-bearer *o are* ‖ as wounds *p*, and they go down into the † innermost parts of the belly *q*.

Ch.12.18. & 26. 22.

o Who privily flandereth his Neighbour. *p* Deeply wound the Reputation, and afterwards the Heart, of the flandered person. Compare *Prov.* 12. 18. Or, as others render the word, *are as lambs* or *flattering*, *i. e.* they really are so; the particle *as*, being oft used to expres the truth of the thing, as both here and also *Job.* 1. 14. They are softer than Oil, as is faid *Prov.* 15. 21. *q* Heb. kindnefs and compassion to them whom they traduce. They wound mortally, piercing to the heart, which is oft meant by *the belly*, as *Job* 15. 35. & 32. 19. &c.

Or, *are as lambs.* ‖ Or, *are as lambs.* † Heb. *the chambers of the belly.*

9 He also that is flothful in his work, is brother to him that is a great waster *r*.

r They are alike, though they take several paths, yet both come to one end, even to extream want and poverty.

10 * The name of the LORD *s is* a strong tower *t*; the righteous *u* runneth into it, and † is safe.

2 Sam.22. 3. & 23. 5. Pf. 61. 3. & 62. 7. & 144. 2.

s i. e. The Lord, as he hath revealed himself in his works, and especially in his word by his Promises, and the Declarations of his infinite perfections, and of his good will to his People. *t* Is sufficient for our Protection in case of the greatest dangers. *u* Which limitation he adds to beat down the vain confidences of those men, who though they live in a gross neglect and contempt of God, will expect Salvation from him.

† Heb. *is set aloft.*

11 * The rich mans wealth *is* his strong city, and as an high wall in his own conceit *x*.

*Ch.10.15.

x He trusts to his Wealth, as that which will either enable him to resist his enemy, or at least purchase his favour.

12 * Before destruction the heart of man is haughty *x*, and before honour *is* † humility.

*Ch.11.2.

x Pride is a cause and presage of ruin, as is noted *Prov.* 16. 18. † Or, *goeth.* This clause we had, *Prov.* 15. 33.

13 He that † answereth a matter before he heareth *it z*, it *is* folly and shame *a* unto him.

† Heb. *returneth a word.*

z Before he hath fully heard and considered what another is speaking about it. *a* It is a shameful folly, though he seek the reputation of a wife man by it, as if he could readily and throughly understand all that another can say before he hath uttered it.

14 The spirit *b* of a man will sustain his infirmity *c*; but a wounded *d* spirit who can bear *e*?

b i. e. The soul, to wit, which is unwounded, as appears by the opposite branch of the verse; which is vigorous and chearful, supported by the sense of God's Love, and the Conscience of its own Integrity, and the prospect of its present Peace, and future Happiness. *c* Will eafily support him under any bodily or outward troubles, as God's people have oft found by experience. *d* Dejected with the sense of its own guilt and misery. *e* It is most grievous and intolerable without divine assistance.

15 The heart of the prudent getteth knowledg *f*, and the ear of the wife getteth knowledg *g*.

f By employing his thoughts and studies upon it. *g* By a greedy and diligent attention to those from whom he may learn it.

16 * A mans gift maketh room for him *h*, and bringeth him before great men *i*.

*Ch.17.8. & 21.14.

h Procures him free access to great men. Heb. *enlargeth him*, as this very Phrase is rendred, *Pfal.* 4. 1. and elsewhere; freeth him from straits and oppressions. *i* Gets him favour and free conversation with them.

17 *He that* is first in his own cause *k seemeth* just *l*; but his neighbour cometh *m* and searcheth him *n*.

k He that first pleadeth his cause. *l* Both to himself and to the Judg or Court, by his fair pretences. *m* To contend with him in judgment, and to plead his cause. *n* Examineth the truth and weight of his Allegations, and disproveth them, and detecteth his weakness. Or, *discovers him*: for *seeking* or *searching* are oft put for *finding*, as *Prov.* 17. 9, 19. and elsewhere.

18 The lot causeth contentions to cease *o*, and parteth *p* between the mighty *q*.

o By determining the matters in difference. *p* Maketh a partition, giveth to every one what is right or meet, by the disposition of divine Providence. *q* So it doth also between mean persons, but he mentions *the mighty* because they are most prone to contention, and most fierce and intractable in it, and most capable of doing great mischief to themselves and others by it, and therefore they most need this remedy.

19 A brother offended *r* is *harder to be won s* than a strong city *t*, and *their* contentions *are* like the bars of a castle *u*.

r To wit, by his Brothers unkindness or injury. *s* Or, *is stronger*, which is sufficiently understood by the mention of a *strong City*, to which he is compared; such Ellipses being frequent in the Hebrew, as hath been noted before. *t* Which is hardly to be conquered. *u* Which are very strong, and not to be broken, and make the castle strong, and hardly to be won. The truth of this assertion is confirmed by the testimony of *Aristotle* and other learned Authors, who affirm the same thing; and the reason of it is evident, because the nearness of the Relation greatly heightens the provocation, and Love abused frequently turns to extream hatred.

*Ch.12.14. & 13.2. 20 *A mans belly shall be fatisfyed with the fruit of his mouth *x*, *and* with the encrease of his lips shall he be filled.

x Wise and edifying discourses tend to the comfort and satisfaction of the Speaker, as well as to the good of the Hearers.

21 Death and life *are* in the power of the tongue *y*, and they that love it *z* shall eat the fruit thereof *a*.

y Are brought upon men by the good or bad use of their tongues. *z* Either 1. The Tongue; that love and use much talking, which is oft censured as a fin, and a cause of mischief. See *Prov.* 10. 19. *Jam.* 1. 19. Or, 2. The use of their tongue in either of those ways, which are plainly supposed in the former clause of the verse: they who do not only speak well, which a wicked man may sometimes do; or speak ill, which a good man may possibly do, but do love, and therefore accustom themselves to speak well or ill. *a* Shall receive either good or evil according to the quality of their Speeches.

*Ch.19.14. 22 **Whoso* findeth a Wife *b*, findeth a good *thing c*, and obtaineth favour of the LORD *d*.

b Either 1. Simply a Wife; for a Wife, though she be not the best of her kind, is to be esteemed a blessing, being useful both for society of life, *Gen.* 2. 18. and for the mitigation of a mans cares and troubles, and for the prevention of sins. Or, 2. Good Wife; one that deserves the Name, and performs the duty of that relation: a wife and worthy Wife, as this word may seem to imply, being deduced from the Hebrew word, *iseh*, which sometimes notes a man of Eminency. And this limitation and explication of the word may be gathered both from the following commendations, which would hardly be given to a bad Wife, and from the usage of Scripture in which this Ellipsis is frequent, as a *path* or *way* is put for a *good path* or *way*, Psal. 119. 1. Prov. 15. 10. *an answer* for a *good answer*, Prov. 15. 23. *a King* for a *good King*, Prov. 16. 10 & 29. 2. *a name* for a *good name*, Prov. 22. 1. Eccles. 7. 1. &c. *c* A singular Blessing. *d* Obtaineth her not by his own Wit, or Art, or Diligence, but by God's good Providence towards him, which ordereth that and all other events as it pleaseth him.

23 The poor useth intreaties *e*, but the rich answereth * roughly *f*.

*Jam. 2.3. *e* Humbly begs the favour of rich men, as his necessities and occasions require it. *f* Speaketh proudly and scornfully either to the poor, or to others that converse with him, being puffed up with a conceit of his Riches, and of his self-sufficiency.

24 A man *that hath* Friends *g* must shew himself friendly; * and there is a friend *that* sticketh closer *h* than a brother.

*Ch.17.17. *g* Heb. *A man of Friends*; either 1. Who desires the friendship of others. Or, 2. Who professeth friendship to others. *h* To him that desires and needs his help: Who is more hearty in the performance or all friendly Offices.

CHAP. XIX.

*Ch.28.6. 1 *Better *is* the poor that walketh in his integrity *a*, than *he that is* perverse in his lips *b*, and is a fool *c*.

a Who is upright in his words and actions. *b* That useth to speak wickedly, which proceeds from a wicked heart, and is usually attended with an evil Life. *c* Is an Hypocrite, or a wicked man, for this is opposed to the upright man in the former clause; yea, though he be rich, which is implied from the same clause.

2 Also *that* the soul *d* be without knowledge *e*, *it is* not good *f*: and he that hasteth with *his* feet *g*, sinneth.

d Which is the principal cause and direction of all mens actions. *e* Without Wisdom or Prudence to discern his way, and what, and how, he ought to act in his several cases and concernments. *f* It is very evil and pernicious. *g* That rashly and headily ruſheth into actions without serious consideration. So two vices are here censured, the want of knowledg, and the neglect or disuse of knowledg in a mans actions.

3 The foolishness of man perverteth his way *h*, and his heart fretteth against the LORD *i*.

h Either 1. enticeth him to sin. Or, rather 2. Crosseth and blasteth his designs and enterprises, and brings losses and miseries upon him. *i* He ascribes his unhappiness not to his own sin and folly, which is the true cause of it, but to God and his Providence, against which he unjustly murmurs.

*Ch.14.20. 4 * Wealth maketh many friends; but the poor is separated from his neighbour *k*.

k Is disowned and forsaken by those who are most obliged to help him.

* Ver. 9. Ex. 23.1. Deut.19.16, 18. 5 * A false witness shall not be † unpunished *l*, and *he that* speaketh lies *m* shall not escape.

19 Ch. 6. *l* Though he escape the observation and punishment of men yet 19. & 21.28. he shall not avoid the judgment of God. *m* That accustometh himself to † Heb. *hold* lying, either in judgment, or in common conversation.

6 Many will entreat the † favour of the prince *n*, and every man *is* a friend *o* to † him that giveth gifts.

n Or, as others, *of the liberal or bountiful man*: which comes to the same thing: for *Kings* were anciently called *Benefactors*, Luke 22. 25. *o* Not sincerely, as daily experience shews, but in shew or profession, or in the outward expressions of it, whereby they may oblige him.

7 * All the brethren *p* of the poor do hate him *q*: how much more do his friends *r* go far from him: he pursueth *them with* words *s*, *yet* they are wanting to him *t*.

p His nearest and dearest Relations, who are oft called *Brethren* in Scripture, by a common Synecdoche. *q i.e.* Despise and slight him, as men do any thing which they hate, and as the following words explain it. *r* His former companions, who in his prosperity professed friendship to him. *s* Earnestly imploring their pity. Or, *he urgeth* (Heb. *pursueth*) their *words*, *i.e.* alledgeth their former promises, and professions of Friendship. Or, without any complement, *he seeketh words*, as the Preacher *sought to find out acceptable words*, Eccles. 12. 10. wherewith he might prevail or move them to pity. *t* Heb. *they are not*, either 1. His friends are not, to wit, what they pretended to be, friends to him. Or, 2. Their words are vain, and without effect; there is no reality in them.

8 He that getteth † wisdom, loveth his own soul *u*; † He he that keepeth understanding *x* shall find good *y*.

u Or *loveth himself*, because he procures great good to his Soul, or to himself, as it follows, as sinners on the contrary are said to *hate their Souls*, *Prov.* 29. 24. because they bring mischief upon them. *x* That observeth and carefully practiseth its precepts, as that Phrase is commonly used. *y* Shall have great benefit by it, both for his conduct in this Life, and for his happiness in the next.

9 A false witness shall not be unpunished, and *he that* speaketh lies shall perish *z*.

z This was said before, *v.* 5. and seems to be here repeated, either for its great use and weight in humane society, and to shew how much God abhors such practices; or to shew the pernicious effects of this sin, and consequently of all other sins, one eminent kind being put for all the rest, and this in opposition to the good effects of Wisdom or Piety, which he declared in the foregoing verse.

10 * Delight *a is* not seemly for a fool *b*; much less a servant *c* to have rule over princes *d*.

a To live in Pleasure, and Plenty, and outward Glory. *b* It doth not become him, nor suit with him; partly because Prosperity corrupts even wise men, and makes fools mad; and partly because it gives him more opportunity to discover his folly, and to do mischief both to himself and others. He implies that a rod or punishment is fitter for him than pleasure, as is noted, *Prov.* 10. 13. & 26. 3. *c* Who is of a servile condition and disposition, not much differing from a *fool*; who is a servant to his Lusts, and wholly unfit to rule other men. *d i. e.* Over men of better quality than himself: for servants are commonly ignorant, and when they are advanced they grow insolent, and presumptuous, and intolerable.

11 * The ‖ discretion of a man deferreth his anger, and *it is* his glory to pass over a transgression *e*.

‖ Or, *wisdom*

e This is opposed to the perverse judgment of worldly men who account it folly and stupidity, not quickly to relent a provocation, and a dishonour and reproach not to revenge it.

12 * The King's wrath *is as* † the roaring of a lion; but his favour *is as* † dew upon the grass.

13 * A foolish son is the calamity of his father, * and the contentions of a wife *are* a continual dropping *f*.

f Are like rain continually dropping upon an house which by degrees marreth the House and Houshold stuff, and driveth the inhabitants out of it. He compareth her to a *continual dropping*, because of that inseparable Union and necessary cohabitation of Husband and Wife together, notwithstanding such contentions.

14 House and riches *are* the inheritance of fathers; and * a prudent wife is from the LORD *g*.

g Is vouchsafed to a man by the singular providence of God, who is the only Searcher and Ruler of hearts, exactly discerning who are prudent or pious, in which even wife men judgments are commonly mistaken, and inclining the minds and hearts of persons one towards another.

15 Slothfulness casteth into a deep sleep *h*, and an idle soul shall suffer * hunger.

h Maketh a man careless and negligent, and like one asleep in his business, whereby he cometh to want. *a* it follows.

16 * He that keepeth the commandment *i*. keepeth his own soul; *but* he that despiseth his ways *k*, shall die.

i The commands of God, called by way of eminence *the commandment*, as *the Word* is often used Emphatically for the word of God, as hath been noted before. *k* Either 1. His own ways, by not taking heed to † is ways, so as to order his Conversation aright. Or 2. The ways of God, who is underſtood in the former clause.

17 * He that hath pity on the poor, lendeth unto the LORD *l*, and ‖ that which he hath given will he pay him again.

l Who takes what is done to them as done to himself, because it is done to them whom God, as to this particular, hath put in his own stead, to be his receivers, and whom God hath in a peculiar manner commended to the care and charity of all other men.

18 * Chasten thy son while there is hope *m*, and let not thy soul spare *n* ‖ for his crying *o*.

m Before custom in sin, and thy indulgence hath made him hardhearted and incorrigible. *n* Forbear not to give him due and necessary correction.

correction. *o* Which oft stirs up a foolish and pernicious pity in Parents towards them. This word, with some small difference in the points, is used in this sense, *Isa.* 14. 11. Or, as it is in the margent, *to his destruction*, insinuating that this is a cruel pity, and a likely way to expose him to that death threatned to stubborn Sons, *Deut.* 21. 18. But this clause is, and may be, rendred otherwise, *yet*, or *but do not lift up thy soul* (which signifies a vehement desire, *Deut.* 24. 15. *Psal.* 25. 1. *Jer.* 44. 14. let not thy passion, or eager desire of chastening him, transport thee so far as) *to cause him to die*, *i. e.* use moderation in this work.

19 A man of great wrath *p* shall suffer punishment; for if thou deliver *him q*, yet thou must † do it again *r*.

p Or, *He who is of great wrath*, of strong passions. Which may be understood either 1. More particularly, of a Son of such a temper, who is very impatient of correction, and breaks forth into violent passions upon that occasion; and then the following words contain the Parents duty, which is to take care to punish him; because if he spare him that time for his passion, he must do so again and again, the same cause returning upon him, and so must wholly forbear to chasten him. Or 2. More generally, of any man of a fierce and furious temper and carriage, and then the next words declare only the event, by his great and repeated provocations he will bring punishment upon himself either from God or Men. *q* If either a Parent, or another person provoked by him, forbear to punish him. He turneth his speech to the party, as is usual in Scripture, and in other Authors. *r* Heb. *thou must add*, to wit, to deliver him again and again, as oft as he shall offend: or, *thou wilt add or encrease*, to wit, his wrath, which thou should'st subdue.

20 Hear counsel, receive instruction, that thou mayest be wise in * thy latter end *s*.

s Before thy Death come. Which he adds not exclusively, as if he ought not to be wise before, but Emphatically to shew, that how foolishly soever he had spent his former and younger years, it highly concerned him to be wise before it was too late, or before Death came.

21 **There* are many devices in a mans heart *t*, nevertheless the counsel of the Lord *u* that shall stand *x*.

t Understand out of the opposite Clause, which shall not stand but be disappointed. *u* His eternal and unchangeable and most wise Decree, which oft-times contradicts, and always over-rules the designs and purposes of men. *x i. e.* Be certainly fulfilled, as this Phrase is used, *Jer.* 44 28, 29. and elsewhere.

22 The desire of a man *y is* his kindness, and a poor man *z is* better than a liar *a*.

y Either 1. of any or every man. All men desire, and it is desirable to be in a capacity of being kind and bountiful to others, whereby they gain love and honour, and many other great advantages. Or 2. of the poor man, expressed in the next Clause. The hearty will or desire of being kind or liberal to others in necessity, is all the kindness which a poor Man can shew, and is accepted by God, and should be owned by men as a real kindness. Compare 2 *Cor.* 8.12. Or 3. of the rich Man, as may be gathered from the opposition of this Man to the poor Man in the following Clause; such Ellipses being very common in this Book, as hath been noted again and again. So the sense may be this, There be a fort of rich men all whose kindness and charity consists in good desires and well-wishes to Persons in misery, *saying to them, depart in peace, be ye warmed and filled, but not giving them those things which are needful*, as it is expressed, *Jam.* 2. 16. And this sense seems to agree very well with the following Clause. But being singular in this exposition, I submit it to the judicious Reader. *z* Who is not able to give what he desires to do. *a* Than a rich Man who feeds the poor with good words and fair promises, but doth not perform what he pretends, and is able to do.

23 The fear of the LORD *tendeth* to life, and *he that hath it* shall abide satisfied *b*; he shall not be visited with evil *c*.

b Shall want nothing, and shall be fully contented with God's favour and blessings. *c* With any adductive affliction.

24 * A slothful *man* hideth his hand in *his* bosom *d*, and will not so much as bring it to his mouth again *e*.

d Either to keep it warm in cold Weather: Or, to give it rest, being loth to oppress it with the labour of any action. It is a farcastical Hyperbole. *e* To wit, to feed himself; he expects that the Meat should drop into his Mouth.

25 * Smite a scorner *f*, and the simple *g* † will beware; and reprove one that hath understanding, *and* he will understand knowledge *h*.

f An obstinate and impudent Transgressor, who rejects and scorns all admonitions, and therefore is to be taught with blows. *g* Who sin through ignorance, and imprudence, and infirmity, being possibly drawn to sin by the scorners evil counsel or example. *h* A verbal reproof will be more effectual for his reformation than the severest punishments will be to a scorner.

26 He that wasteth *his* father *i*, *and* chaseth away *his* mother *k*, *is* a son that causeth shame, and bringeth reproach *l*.

i i. e. His Fathers estate by unjust or riotous courses. *k* Causeth her to avoid and abhor his presence and society, and to go from the House where he is. *l* Both to himself and to his Parents and Family. But this Verse may very well be rendred otherwise, the left words being made the subject of the Proposition, as is found in Scripture. *A son that causeth shame and bringeth reproach* (upon himself and his friends by wicked ways) *wasteth his Fathers* (estate and health and comfort) *and chaseth or driveth away his Mother*. These are the effects of his wickedness.

27 Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge *m*.

m If thou hast formerly, yet do not now any longer hearken to those false Doctrines or evil counsels which tend to withdraw thee from the belief or practice of God's holy Word.

28 † An ungodly witness scorneth judgment *n*, and † Heb. *a witness of Belial* the mouth of the wicked devoureth iniquity *o*.

n Hath no reverence to the place of Justice, nor to the presence of God there, nor to that Sacred and Solemn Work of executing Judgment, but in spight of all gives in a false Testimony. *o* Uttereth with as great greediness, and delight, and ease, as they swallow down delicious Meats and Drinks. Compare *Job.* 15. 16.

29 Judgments are prepared *p* for scorners, and stripes for the back of fools.

p Either by men, or at least by God; although they be deferred for a time, yet they are treasured up for them, and shall infallibly be inflicted upon them.

CHAP. XX.

1 Wine *is* a mocker *a*, strong drink *is* raging *b*, and whosoever is deceived thereby is not wise *c*.

a Wine immoderately drunk makes men mockers or scoffers at God and men. Compare *Hos.* 7. 5. *b* Makes men full of rage and passion. *c* Is a Fool, or a mad Man, because he depriveth himself of the use of his reason.

2 * The fear of a King *d is* as the roaring of a lion; *whoso* provoketh him to anger, sinneth *against* his own soul *e*.

*Ch.16.14. 19.12.

d Passively taken, the terror which the wrath of a King causeth, by comparing this with Ch. 19. 12. *e* Exposeth himself to manifest danger of Death.

3 * *It is* an honour to a man to cease from strife *f*; but every fool will be medling *g*.

*Ch.17.14.

f Either to prevent it, or, if it be begun, to put an end to it: which, although proud and prophane Persons esteem dishonourable to them, is indeed their glory, because it is an evidence of their great wisdom and power over their passions, and of their respect and obedience to their Soveraign Lord, in which their Honour and Happiness consists. *g* To writ, with matters of strife; he is always ready to begin strife, and obstinate in the continuance of it.

4 * The sluggard will not plow by reason of the ‖ cold *h*; *therefore* shall he beg in harvest, and *have* nothing *i*.

* Ch. 10.4. ‖ Or, winter.

h Of the Plowing season, which is in *Autumn* and towards Winter. He hates and avoids all laborious and difficult work, although his own necessity and interest oblige him to it. *i* And not obtain an Alms; not in that time of Plenty and bounty, because many Beggars are justly hardened against that Man who by his own sloth and wilfulness hath brought himself to want.

5 * Counsel *k* in the heart of man *is like* deep Water; but a man of understanding will draw it out *m*.

* Ch 18 4

k Either 1. Wisdom or ability to give good Counsel. Or 2. Designs or purposes of doing something of moment: for this word is frequently used in both senses, but the last seems fittest here. 1 Either 1. is there in great abundance. Or 2. is secret and hard to be discovered. *m* By prudent Questions and Discourses, and a diligent Observation of his words and actions.

6 Most men will proclaim every one his own ‖ goodness *n*; but a faithful man *o* who can find *p*?

‖ Or, *bounty*

n Most men are forward to profess Religion, and speak of their own good deeds. *o* One who is indeed what he seemeth and professeth himself to be. *p* There are but few such to be found.

7 The just *man* walketh in his integrity *q*; * his children are blessed after him *r*.

* Psal 112.2

q He proveth himself to be so not only by his profession, of which he spoke in the former Verse, but by his sincere and unblameable conversation. *r* By virtue of that Covenant which God hath made with such men, which is not confined to their Persons, but entaileth Blessings upon their Posterity.

8 * A King that sitteth in the throne of judgment *s*, scattereth away all evil *t* with his eyes *u*.

*Ch.15.10. 2 Chr 8.16. Ver. 26.

s That makes it his great care and business to execute Judgment and Justice among his People, especially if he do this in his own Person, as was usual in ancient Times, and sees things with his own Eyes. As for the Phrase, the sign or gesture is here put for the thing signified by it. *t* Effectually punisheth and suppresseth all wickedness. *u* With his very looks, or by his diligent inspection into affairs.

9 * Who can say *x*, I have made my heart clean, I am pure from my sin *y*?

*Kin.8.46. 2 Chr 6.36. Job 14.4. Psal 51. 5. Prov. 20. 9. 1 Joh. 1.8.

x No Man living upon Earth can say this truly and sincerely. Compare 1 Kings 8. 46. & *Job* 14. 4. & 15. 14. *Eccles.* 7. 20. 1 *Joh.* 1. 8. *y* I am perfectly free from all guilt and filth of sin in my heart and Life.

10 * † Divers weights, *and* † divers measures, both of them *are* alike abomination to the LORD.

* Ver. 23. Deut. 25. 13. &c. Ch. 11. 1. & 16. 11.

z One greater and true for publick thew, and one lesser and false for private use, when they had an opportunity of deceiving

11 Even a child is known by his doings *a*, whether his work *b* be pure, and whether *it be* right.

† Heb. *a lad*

a Young Children discover their inclinations or dispositions even by *their childish* their childish speeches and carriages, as not having yet learnt the art *of dissembling*. *b* Or rather, *will it*; for it is not expressed in the † Heb. *an Hebrew*, and therefore may be either way supplied. The sense is, *Examine and* The future disposition and conversation of a Man may very probably be conjectured from his childish manners.

12 * The hearing ear, and the seeing eye, the LORD hath made even both of them *c*.

* Ex. 4.11. Psal 94. 9.

c It is God alone who gives us our Senses, and Natural Faculties, and the use and exercise of them, and especially a power of employing them aright to see and observe the works of God, and to hear and receive his Word and all wholsome instructions. Whence he leaves it to us to gather, that God doth exactly see and hear all mens words,

and actions though never so secret. He names *the Eye*, and *Ear*, because these are the two Senses by which instructions are conveyed to the mind; but under them he seems to comprehend all other senses and powers of Soul or Body, by a Synecdoche.

* Ch. 6. 9. & 12. 14. & 19. 15.
13 * Love not sleep *d*, lest thou come to poverty: open thin eyes *e*, and thou shalt be satisfied with bread.

d i. e. Immoderate sleep, or sloth or idleness. Take sleep because necessity requires it, not from any love to it. *e* Awake out of sleep, shake off sloth and betake thy self to thy employment with diligence and vigor.

14 *It is* naught *f*, it is naught saith the buyer *g*, but when he is gone his way *h*, then he boasteth *i*.

f The commodity is but of little worth. *g* To wit, to the Seller: he discomends it that he may bring down the price of it. *h* With the commodity purchased. *i* That by his wit he hath over-reached the Seller, and got a great advantage to himself. This he notes, as a common but reprovable practice.

15 There is gold *k*, and a multitude of rubies, but
*Ch. 3. 15. & 8. 11. * the lips of knowledge *are* a precious jewel *l*.

k To wit, in the World, in divers mens hands, by whom it is highly prized. *l* But wise speeches proceeding from an understanding or honest Heart are of far greater worth and use, both to him that uttereth them, and to those that receive and improve them to their own benefit.

*Ch. 22. 27. & 27. 13.
16 * Take his garment *m* that is surety *for* a stranger *n*; and take a pledg of him *o* for a strange woman *p*,

m To wit, as a pledg, without which he ought not to be trusted because by this action he sheweth himself to be a Fool, and he taketh the ready way to beggery. *Obj.* This precept contradicts that Law which forbad the taking of a Garment for a Pledge, *Exod.* 22. 26. *Answ.* It doth not contradict it, for the cases vastly differ; for that Law concerned only the poor, who were forced to borrow for their own necessity, and therefore deserve pity; whereas this reacheth only those who are or would be thought rich and sufficient Security for others, and who borrow not for their own need, but for a meer Stranger, for which folly they deserve to be severely punished. Besides, this may be only a Prediction, though it be delivered in the form of a Precept, as many Predictions are; and so shews what may be expected by him that is guilty of such folly, even that he shall be stripped of his Garments and other necessaries. *n* For a Forreigner or a Person unknown to him. *o* That is surety: which words are to be understood out of the foregoing Clause. *p* For an Harlot, who is so called, *Prov.* 2. 16. and elsewhere.

* Ch. 9. 17. † Heb. *bread of lying*, or, *falshood*.
17 * † Bread of deceit *q is* sweet to a man, but afterwards his mouth shall be filled with gravel *r*.

q Gain or pleasure procured by unrighteous courses. *r* It shall be bitter and pernicious at last, like gritty Bread which offends the Teeth and Stomach: It will certainly bring upon him the horrors of a guilty Conscience, and the wrath and judgments of the Almighty God.

*Ch. 15. 22. * Ch. 24. 6.
18 * Every purpose is established by counsel *s*, and *t* * with good advice make war.

s The way to bring our purposes and desires to a good effect, is to manage them with serious consideration and good advice. *t* Or, *therefore*. This is necessary in every common undertaking, and much more in a thing of such high importance as War is.

*Ch. 11. 13. ‖ Or, *inticeth*.
19 * He that goeth about *as* a tale-bearer, revealeth secrets *u*; therefore *x* meddle not with him *y* that ‖ flattereth with his lips *z*.

u He that delighteth in and accustometh himself to the practice of spreading Tales or evil Reports, will not forbear to publish the greatest secrets which are committed to his trust. Or, as others render it, and as the words lie in the Hebrew Text, *He that revealeth secrets* (contrary to his promise or the trust reposed in him, you may by that token be assured that) *he doth and will go about as a Tale-bearer*. He who divulgeth secrets cannot or will not forbear to publish other things, and so is not fit to be trusted with any thing. *x* To prevent that mischief. Heb. *and*. So the following Sentence is not inferred from the former, but only added to it. *y* Avoid frequent and familiar society and conversation with him. *z* By which artifice he seeks to gain thy affections, and so to fish out all thy secrets, which he may impart to others whom he may oblige hereby, and so render his company more acceptable.

*Ex. 21. 17. Lev. 20. 9. Mat. 15. 4. ‖ Or, *Candle*.
20 * Whoso curseth his father or *a* his mother, his ‖ lamp *b* shall be put out in obscure darkness *c*.

a Heb. *and*; which is used for *or*, *Exod.* 12. 5. *Levit.* 6. 3. and elsewhere. *b* His comfort and happiness, his Name and Memory which are oft compared in Scripture to a *Lamp* or *Light*. *c* Shall utterly perish; he shall die Childless, and with Ignominy.

*Ch. 28. 20.
21 * An inheritance may be gotten hastily at the beginning *d*; but the end thereof shall not be blessed *e*.

d An Estate sometimes is got suddenly in the very beginning of a Man's labours for it, in which case it may be presumed that some undirect and unrighteous courses were used, for the getting of it, because Riches are very seldom given by God, or gotten by men, without mens diligence. But this, as well as many other Proverbs, are to be understood of the common course, although it admit of some exceptions. For sometimes Merchants or others get great Estates speedily by one happy Voyage, or by some other prosperous event. This Translation follows the Hebrew Marginal reading, but according to the Textual reading, it may be thus rendred and understood. *An Inheritance gotten in the beginning* (to wit, of a mans endeavours) *is abominable*, to wit, unto God, being supposed to be unjustly gotten, as was now said. *e* At last it shall be cursed and wither by God's just judgment.

* Deut. 32. 35. Ch. 17. 13. & 24. 29. Rom. 12. 17. 1 Thes. 5. 15. 1 Pet. 3. 9.
22 * Say not thou *f*, I will recompense evil; *but* wait on the LORD, and he shall save thee.

f In thy Heart: give not way to any such evil Thoughts or Purposes. *g* To whom it belongs to execute vengeance, and to deliver his People from all their Enemies.

* Ver. 10. † Heb. *Balances of deceit*.
23 * Divers weights *are* an abomination unto the LORD *h*, and † a false balance *is* not good *i*.

h Of which see above on *v.* 10. *i* Is very wicked and hateful to God and men.

* Psal. 37. 23. Chap. 16. 9. Jer. 10. 23.
24 * Man's goings *k are* of the LORD *l*; how can a man then understand his own way *m*?

k All mens purposes and actions. *l* Are ordered and over-ruled by God's wise and powerful Providence to accomplish his own counsel and good pleasure, and not what men list or intend. *m* Either 1. what course he ought to take; which he cannot know without God's direction and assistance, Compare *Prov.* 16. 9. *Jer.* 10. 23. Or 2. what the issue of his designs will be, whether they shall succeed or be disappointed; *the way* being taken for the end or event to which it leads, as it is in many other places. The scope of the Proverb is to shew, that all the events of humane life are neither ordered nor foreseen by Man's, but only by God's Providence, and therefore men should only mind the doing of their duty, and then quietly depend upon God for a good Issue to their endeavours.

25 *It is* a snare *n* to the man *who* devoureth *that which is* holy *o*, and after vows to make enquiry *p*.

n It brings guilt and God's curse and vengeance upon him. *o* i. e. Those Meats or Drinks which were devoted or consecrated to God. Under which one kind he comprehends and forbids all alienation of Sacred or Dedicated things from God to a Man's private use or benefit: Of which see *Levit.* 27. 9. *Deut.* 23. 21. *Mal.* 3. 8, 9. *Acts* 5. 1, &c. *p* After a Man hath made Vows to consider whether he can possibly, or may lawfully keep them, and to invent or enquire of others all ways possible to break his Vow, and to satisfie or deceive his Conscience in so doing. Which enquiry is justly censured as a sin and snare, because it is an evidence of a covetous or irreligious Mind, and is the ready way and first step towards the open violation of it.

* Psal. 101. 5. Ver. 8.
26 * A wise King *q* scattereth *r* the wicked, and bringeth the wheel over them *s*.

q Who seriously minds his Duty and his true interest. *r* Breaks their Companies and Confederacies, and forceth them to flee several ways for their own safety; driveth them from his presence, and from the Society of honest men, as the Chaff is by the Husbandman separated from the Corn, and driven away by the Wind, of which this Hebrew word is commonly used; and to which the next Clause hath some reference. *s* As the Cart-wheel was anciently turned over the Sheaves to beat the Corn out of them, *Isa.* 28. 27, 28. He punisheth them severely, as their Offences deserve. This or such like punishments were not unusual among the Eastern Nations, as we may gather from, 2 *Sam.* 8. 2. & 12. 31. *Amos* 1. 3.

‖ Or, *Lamp*.
27 The spirit *t* of a man *is* the ‖ candle *u* of the LORD *x*, searching all the inward parts of the belly *y*.

t i. e. The reasonable Soul. *u* Is a clear and glorious light set up in Man for his information and direction. *x* So called partly because it comes from God in a more immediate and peculiar manner than the Body doth, *Eccles.* 12. 7. and partly because it is in God's stead to observe and judge all a Man's actions. *y* Discerning not only his outward actions, which are visible to others, but his most inward and secret thoughts and affections, which no other Man can see, 1 *Cor.* 2. 11. *The Belly* is here put for the Heart, as it is frequently. The Soul can reflect upon and judge of its own dispositions and actions. Which plainly sheweth that the Heart is not so deceitful, but that a Man by diligent study of it, and the use of the means appointed by God, may arrive at a certain knowledge of its state and condition, in reference to God, and to Salvation.

* Psal. 101. 1. Chap. 29. 14.
28 * Mercy *z* and truth *a* preserve the king *b*, and his throne is upheld by mercy *c*.

z Clemency to Offenders, and bounty to worthy, and to indigent Persons. *a* Faithfulness in keeping his Word and Promises inviolably. *b* Because they engage God to guard him, and gain him the reverence and affections of his People, which is a King's greatest safety and happiness. *c* Which is again mentioned, to shew that although it be an act of Grace, and therefore in some sort free, yet Princes are obliged to it both by their duty, and by their interest, because it is a singular means of their preservation.

*Chap. 16. 31.
29 The glory of young men *d is* their strength; and * the beauty of old men *is* the gray head *e*.

d That wherein they glory as their Priviledge above old men. *e* i. e. Their old Age expressed by the outward sign of it, wherein they glory as their peculiar Priviledge, as a Testimony of their Piety and God's Blessing, and as a token of their great experience and wisdom. The design of this Proverb is to declare the several advantages of several Ages, and the mutual need they have one of another, and thereby to engage them to mutal love and assistance, and to friendly converse, and to make every one contented with his own Age and Condition, and not to envy nor yet despise his Brother, or the difference of their Ages, as is very usual among men.

† Heb. *a purging Medicine against*.
30 The blueness of a wound *f* † cleanseth away evil *g*; so *do* stripes *h* the inward parts of the belly *i*.

f Grievous wounds which make men black and blew, or severe punishments. *g* Are the most effectual means to reclaim a wicked Man, and to purge out his corruption. *h* Heb. *and Stripes*, which answer to the *wounds* in the former Clause. *i* Either 1. Which pierce even to the inward parts of the Belly, and so we are to understand out of the former Branch, *cleanse away evil*. Or 2. They cleanse the inward parts of the Belly, *i. e.* of the Heart. So this is an addition to the former Clause, and the sense of the whole is, Grievous wounds or stripes do cleanse not only the outward Man by keeping it from evil actions, but even the inward Man, by expelling or subduing vile affections. Which is mentioned as a great and blessed benefit of afflictions.

CHAP.

CHAP. XXI.

1 THe kings heart *a is* in the hand of the LORD, *as* the rivers of water *b*; he turneth it *c* whithersoever he will *d*.

a His very inward purposes and inclinations, which seem to be most in a Man's own power, and out of the reach of all others, and much more his Tongue and Hand, and all his outward actions. He names *Kings* not to exclude other men, but because they are more arbitrary and uncontrollable than other men. *b* Which Husbandmen or Gardiners can draw by little Channels into the adjacent grounds as they please, and as their occasions require. *c* Directeth and boweth, partly by suggesting those things to their Minds which have a commanding influence upon their wills, and partly by a direct and immediate motion of their wills and affections, which being God's Creatures must needs be as subject to his power and pleasure as either mens Minds or Bodies are, and which he moves sweetly and suitably to their own Nature, though strongly and effectually. *d* So as they shall fulfil his counsels and designs, either of Mercy or of Correction to themselves, or to their People.

2 Every way of a man *is* right in his own eyes; but the LORD pondereth the hearts *e*.

e This was said, *Chap.* 16. 2. where it is explained, and is here repeated, either for the great importance and usefulness of it, or because he perceived that the *Israelites* were very prone to self-deceit.

* 1 Sam. 15. 22.
3 * To do justice and judgment *f*, *is* more acceptable to the LORD than sacrifice *g*.

f The conscientious performance of all our duties to men. *g* Than the most costly, outward services offered to God, joyned with the neglect of our Moral duties to God or men. The same thing is affirmed, 1 *Sam.* 15. 22. *Hos.* 6. 6. *Mic.* 6. 7, 8, &c.

4 * † An high look *h*, and a proud heart *i*, *and* the plowing *k* of the wicked, *is* sin *l*.

h One gesture or sign of Pride put for all the rest. *Prov.* 6. 17. *i* Pride lurking and reigning in the Heart, though it do not discover it self to men by outward actions, but be disguised with a shew of humility, as it is frequently. *k* Either 1. strictly and properly so called: even their civil or natural actions, which in themselves are lawful and good, are made sinful as they are managed by ungodly men, without any regard to the service and glory of God, which ought to be the great end of all our actions, 1 *Cor.* 10. 31. and with a design of serving their own wicked lusts by it. Or 2. Metaphorically, their designs and endeavours, which are said to be *sin*, because they are wholly and fully set upon sin, and they make sin their trade or business, which is called *Plowing wickedness*, Job 4. 8. But all the ancient Interpreters, and divers others render the word *the Lamp* or *Light*, as this Hebrew word, even thus pointed, is rendred, 1 *Kings* 11. 36. & 15. 4. 2 *Kings* 8. 19. 2 *Chron* 21. 7. and the *Lamp of the wicked* is a Phrase used in this Book, Chap. 13. 9. & 24. 20. as also, *Job* 21. 17. whereas *the Plowing of the wicked* is a Phrase not elsewhere used. And this seems best to agree with the Context, for by their *Lamp* he seems to understand all their pomp and glory, that worldly Greatness and Prosperity, which is the Fewel of their Pride, and therefore is most fitly joyned with it. *l* It is by them turned into sin, and made the occasion of much wickedness. The whole Verse may be thus rendred, *An high look, and a proud Heart*, which is *the light* or *glory of the wicked* (*i. e.* wherein they glory, esteeming it magnanimity or gallantry of spirit) is *sin*, *i. e.* is a great and grievous sin. And in this manner the learned *Mercer* renders the Verse, save only that he translates the Hebrew word *Nir*, *the Plowing*.

5 * The thoughts of the diligent *m* tend only to plenteousness; but of every one *that is* hasty *n*, only to want *o*.

m Who carefully and industriously prosecutes what he hath wisely contrived and resolved. *n* Who manageth his affairs rashly without due consideration. *o* Is likely to bring himself to poverty.

6 * The getting of treasures by a lying tongue *p is* a vanity tossed to and fro *q* of them that seek death *r*.

p By false-witness-bearing, or by any other false or deceitful words or actions, whereby many men get riches. *q* Is like the Chaff or Smoak driven away by the Wind; it is neither satisfactory nor durable, but quickly vanisheth away, as hath been frequently observed of Estates ill gotten. *r* Not designedly but eventually, that take those courses which will bring Death or Destruction upon them or theirs.

7 The robbery of the wicked shall † destroy them *s*, because they refuse to do judgment *t*.

s The injury which they do to others shall either by God or men be returned upon their own heads. *t* They wilfully and obstinatly give up themselves to unrighteous practices.

8 The way *u* of man *x is* froward and strange *y*; but *as for* the pure, his work *is* right *z*.

u The course of his life. *x* Of every Man; of Man by Nature and in his corrupt estate; of a wicked or impure man, to whom *the pure* is opposed in the next Clause. *y* Estranged from God and from Man's primitive Integrity, and from the rule of his actions, Reason and Scripture: in which respects wicked men are called *strangers*, *Psal.* 54. 3. *Ezek.* 44. 7. and elsewhere. *z* But he whose Heart is pure and upright, his conversation is agreeable to it.

9 * *It is* better to dwell *a* in a corner of the house-top *b*, than with † a brawling woman in a † wide house *c*.

a To wit, alone in quietness, as appears from the opposite clause. *b* Of the roof of the House, which in those Countries was flat and plain and habitable, but was exposed to all the injuries of the Weather. *c* Or, *in a common House*, or, *an House of Society*, where husband and Wife live together, or which is capable of many Friends or Companies.

*Jam. 4. 5. † Heb. *is not favoured*.
10 * The soul of the wicked desireth evil *d*: his neighbour † findeth no favour in his eyes *e*.

d *His Heart is fully* and earnestly *set in him*, as it is expressed, *Eccles.* 8. 11. *to do evil*, to work wickedness, to do mischief to others, to satisfie his own lusts, though it be with injury of others. *e* If he either dissuade him from his wickedness, or stand in the way of his Lusts. He spares neither friend nor foe.

*Chap. 19. 25.
11 * When the scorner is punished, the simple *f* is made wise: and when the wise is instructed *g*, he receiveth knowledg.

f The honest or plainhearted men, as *Chap.* 19. 25. where this whole verse for the substance of it is contained and explained. *g* Or, *prospers*, as this word is used, *Prov.* 17. 8. and elsewhere. So the sense of the verse is, The simple learn Wisdom, both from the punishment of wicked men, and from the prosperity of good men.

12 The righteous *man* wisely considereth the house of the wicked *h*; *but i* God overthroweth *k* the wicked for *their* wickedness.

h He looketh through its present Power and Glory (which dazleth the Eyes of others) unto that ruine to which it is designed. *i* Or, *now*, or *that*, this being the thing which he wisely considereth. *k* Or, *will overthrow* in his due time, though for a season he bear with them.

* Mat. 18. 30, &c.
13 * Whoso stoppeth his ears at the cry of the poor *l*, he also shall cry himself *m*, but shall not be heard.

l When they cry out by reason of Oppression or want, and beg relief from him. *m* Unto God or Man, in his straits which God will bring upon him.

*Ch. 17. 8. & 18. 16.
14 * A gift *n* in secret *o* pacifieth anger, and a reward in the bosom *p*, strong wrath.

n To a person offended and angry with us, as the following words shew. *o* Which makes it more acceptable; for gifts openly given favour of ostentation in the giver, and cause some shame or contempt to the receiver. *p* Secretly conveyed into his bosom. See on *Prov.* 17. 8. & 18. 16.

15 *It is* joy to the just *q* to do judgment *r*; but destruction *s shall be* to the workers of iniquity.

q The sense is either 1. He is highly pleased and delighted with it. Or 2. He reapeth much comfort and benefit by it, which is opposed to the following *destruction*: *joy* is put for matter or cause of joy. *r* To do what is just or good, for this is opposed to *working of iniquity*. *s* Or, as others render it, *terror* or *horror*, opposite to joy.

† Heb. *shall rest*.
16 The man that wandereth out of the way of understanding *t* shall † remain in the congregation of the dead *u*.

t That forsaketh the rule of Gods word, and walketh after his own Lusts. *u* Shall, without Repentance, be condemned to eternal Death or Damnation.

‖ Or, *sport*.
17 He that loveth ‖ pleasure *x shall be* a poor man *y*; he that loveth wine and oil *z* shall not be rich.

x That gives up himself to the pursuit and enjoyment of sensual and immoderate pleasures. *y* Takes the ready course to Poverty. *z* Which are put for all delicious fare and luxurious feasting; for Wine and Oil were much used in Feasts in those parts.

*Ch. 11. 8.
18 * The wicked *shall be* a ransom for the righteous *a*, and the transgressor for the upright.

a The wicked shall be brought into those troubles which were either threatned by God, or designed by wicked men against the righteous, and by that means, as by a ransom, the righteous shall be delivered. Thus *Achan* was a ransom for *Israel*, *Josh.* 7. 20. and *Haman* for *Mordecai*.

* Vers. 9. † Heb. *in the land of the desert*.
19 * *It is* better to dwell † in the wilderness, than *b* with a contentious and angry woman.

b Understand, *in a wide house*, as it is expressed above, *v.* 9. and as the opposition here requires.

* Psal. 112. 3.
20 * *There is* a treasure to be desired, and oil in the dwelling of the wise *c*: but a foolish man spendeth it up.

c Wise-men lay up all necessary and desirable treasures for their own use, and for their Children, and Families. *Oil* is particularly mentioned, partly because that was a considerable part of their Wealth and Treasures in those Countries, of which see *Deut.* 7. 13. & 28. 40, 51. *Judg.* 9. 9. *Mic.* 6. 15. &c. and partly to shew that his Providence reached not only to necessaries, but even to matters of just and lawful delight.

21 He that followeth after *d* righteousness and mercy *e*, findeth *f* life, righteousness, and honour.

d That fervently desires, and diligently and constantly endeavours to attain to them, for such shall and will certainly obtain them. *e* Living in the constant exercise of these virtues. *f* Shall obtain from God, what is right and due to him, either from God by virtue of his gracious promise, or from men, whose hearts God will dispose to deal justly and kindly with him.

*Eccl. 9. 14, &c.
22 * A wise *man* scaleth the city of the mighty *g*, and casteth down the strength of the confidence thereof *h*.

g Wisdom and policy is oft-times more considerable and powerful than strength. *h* The strongest forts to which the Citizens trust most for their defence.

*Ch. 12. 13. & 18. 21.
23 * Whoso keepeth his mouth and his tongue *i*, keepeth his soul *k* from troubles *l*.

i From offensive and provoking speeches. *k* His person. *l* Which a licentious and abusive Tongue frequently brings upon a man.

Gggggg 2 24 Proud

24 Proud *and* haughty scorner *is* his name *m*, who
† Heb. *in the wrath of pride.* dealeth † in proud wrath *n*.

m Instead of that respect and glory which he seeks by such courses, he shall be branded with the Title and Imputation of an arrogant and scornful person, which is most contemptible and hateful to Mankind. *n* Who in the conduct of his affairs and dealings in the world, is not governed by Reason and Justice, but by his own Pride and Passions.

*Ch.13.4. 25 * The desire of the slothful killeth him *o*: for his hands refuse to labour.

o Either 1. Tormenteth him almost to death, whilst he passionately desires that which he sees he shall not enjoy, and will not take pains to procure. Or 2. Exposeth him to extream want, and so to death, or to such wicked courses for the supply of his wants, as bring him to an untimely death.

26 He *p* covetceth greedily all the day long *q*: but
*Ps.112.9. the * righteous giveth and spareth not *r*.

p The slothful man mentioned in the last verse. But because the Verses in this Book are for the most part independent one upon another, this clause is and may be otherwise rendred, There is that *coveteth*, &c. Or, the wicked (which may be understood from the opposition of the *righteous* in the next clause) *coveteth*, &c. *q* Spends his whole time in vain and lazy desires, but will not labour to get any thing, either to use himself, or to give to others. *r* By Gods Blessing upon his industry he procures enough, not only for his own support, but also for the liberal relief of others.

*Prov.15.9. 27 * The sacrifice *s* of the wicked *is* abominati-
Chap.15.8. on *t*: how much more *when u* he bringeth it † with a
Isa.66.3. wicked mind *x*!
Jer.6.20.
Amos 5.22.
† Heb. *in wickedness?*

s All the most glorious and costly services which they offer to God. *t* God rejects and abhors them, because they are offered by such men, and in such manner as God justly abhors. *u* Or, *because*, as all the ancient Translators render it, the Hebrew particle, *ash*, being explctive: Or, *even because*; to the following clause gives the reason of the former Proposition. *x* With an hypocritical and impenitent Heart, or with a bad design, not in obedience to Gods Command, and with respect to his honour and service, but either to cover, or countenance, or promote some wicked intention or course, which, notwithstanding all his professions of Religion, he is resolved to prosecute.

*Ch.10.18. 28 * † A false witness *y* shall perish *z*: but the man
† Heb. *that heareth speaketh constantly* that heareth *a*, speaketh constantly *b*.

1 Heb. *A witness of lies*, one who is forward to swear or speak false things, or such things as he hath not heard nor learned from others, nor seen, but devised in his own heart. *z* Shall be severely punished either by God or Men, and shall be confounded and silenced, because none will for the future regard or credit his testimony. *a* He who hears before he speaks, and witnesseth nothing but what he hath heard or seen, and knows to be true. *b* Doth not contradict himself, but always affirmeth the same thing. Or, as most other Interpreters render the words, *speaketh for, may speak*, dare speak freely, and boldly) *for ever*; when lyars are cut off, he lives, and is in a capacity of speaking and bearing witness again and again, as occasion requires, as long as he lives, and his Testimony will be received.

29 A wicked man hardeneth his face *c*: but *as for*
† Or, *emphatically, directeth* the upright, he † directeth his way *d*.

c Continueth in evil courses with obstinacy and impudence, in spight of all the Commands of God, or Counsels of Men. *d* He ordereth his steps aright, and if at any time he goeth awry, he doth not add Rebellion to his sin, nor persist in his errour, but considereth his ways, and turneth his feet to Gods testimonies, as *David* did, *Psal.* 119. 59. Or, *considereth his way*, remembring with grief and shame what he hath done, and taking better heed to himself for the future.

*Jer.9.23. 30 * There *is* no wisdom, nor understanding nor counsel against the LORD *e*.

e Which can prevail against the Counsel and Will of God.

*Psal.33.17. 31 * The horse *f* is prepared against the day of
Ecc.9.11. battle: but * safety *is* of the LORD *g*.
* Ps. 3. 8.

f Under which particular all warlike provisions are comprehended. *g* The success of the battle depends not upon any humane strength or art, but meerly upon Gods Providence, who gives the victory when and to whom he pleaseth, and oft times to those that have least reason to expect it. Compare *Eccl.* 9. 11.

CHAP. XXII.

*Eccl. 7. 1. 1 A * good name *a is* rather to be chosen than great
Or, *favour is better than, &c.* riches *b*, and † loving favour *c* rather than silver and gold.

a Heb. *a name* put for *good name*, as *Eccles.* 7. 2. the word *good* being easily understood out of the next clause, in which it is expressed in the Hebrew text. A good reputation amongst wise and good men. *b* Partly because it is a most special blessing from God being appropriated to worthy Persons, whereas God commonly throws away Riches upon the basest of men; partly because it gives a man that tranquility and satisfaction of mind, and that content and comfort in his condition, which no Riches can purchase: and partly because as it is commonly an evidence of a mans Virtue and Piety, so it is accompanied with God's Love and Favour, whereas Riches are oft given by God in wrath, and to the hurt of the owner. *c* Or, *good Grace or Esteem*, a good Report among men, especially among good men, and that hearty Love and Kindness which attends upon it.

*Ch.29.13. 2 * The rich and poor meet together *d*: the LORD *is* the maker of them all *e*.

d Either 1. In a way of hostility or opposition, as this word is sometimes used, the rich contemning and oppressing the poor, and the poor envying and perhaps ruining the rich, and in the following words are a reason why that hostility should cease. Or 2. In the way of mutual converse, they live together, and need one another.

e Not only as they are men, but also as they are poor or rich, which difference comes wholly from God's Providence. They have one common Creator, and Lord, and Judge, and the one cannot despise nor grudge at the other without a reflection upon God.

3 * A prudent man foreseeth the evil *f*, and hideth
himself *g*: but the simple pass on *h*, and are punished.

f The Calamity or Judgment of God threatned, and approaching. *g* Retireth to his strong Tower, mentioned *Prov.* 18. 10. *h* Proceed carelessly and securely, as Travellers do in a road where they apprehend no danger.

4 * ‖ By humility *i*, *and* the fear of the LORD *k*
‖ Or, *by humility, that is, &c.* riches, and honour, and life *l*.

i Or, *because of humility*: or, as many others render it, *the reward of humility*, that reward which God hath graciously promised, and will give to Humility; which is a grace of great price in God's Esteem. See *Isa.* 57. 15. *Jam.* 4. 6. & By which he did signifie both true and Christian Humility from counterfeit and moral Humility, I mean that arising from a deep sense of God's greatness, and purity, and perfection, compared with our meanness and nakedness, and manifold imperfections, whereas this is quite of another nature, and from other grounds. *k* The comforts of this life, and the happiness of the next, both which are promised to Godliness, 1 *Tim.* 4. 8.

5 Thorns *and* snares *are* in the way of the froward *m*:
he that doth keep his soul *n* shall be far from them *o*.

m The wicked by their evil courses expose themselves to many dangers and accidents both of sin and mischief. *n* That takes care to himself, and to his affairs, and to the well being of his Life and Soul. *o* Either 1. Will avoid the society of such lewd and perfidious persons. Or 2. Shall be the circumspection preserve himself from such snares, &c. with which the Pronoun, *them*, agrees in number.

6 ‖ Train up *p* a child † in the way he should go:
‖ Or, *initiate or instruct.* † Heb. *in, or according to his way.* and when he is old, he will not depart from it *r*.

p Either 1. according to his capacity. Or rather 2. In that course or manner of life which then would best have him chuse and follow. Or, as one learned man renders it, *in the beginning of his way*, i. e. in his tender years, as soon as he is capable of instruction. Heb. *in his mouth*, &c. *The mouth* is oft put for the beginning or entrance of any place. as *Gen.* 29. 2. *Jer.* 12. 18. *Prov.* 8. 6. 15. 7. *r* Either 1. Will not easily and ordinarily. The imprellion made in childs years will remain, as hath been observed by all sorts of Learned Writers. But this, as many Proverbs of like nature, are not to be understood as if this were universally and necessarily true, which Experience confutes, but because it is so for the most part, except some extraordinary cause hinder it.

7 * The rich ruleth over the poor *s*, and the borrower *is* servant † to the lender *t*.

s To wit, with rigor and Tyranny, taking advantage of his necessities. *t* Is at his mercy, and therefore forced to comply with his pleasure. The design of the Proverb is partly to correct the covetousness of the rich, and partly to oblige all men to diligence, whereby they may deliver themselves from this servitude.

8 * He that soweth iniquity *u* shall reap vanity *x*:
‖ and the rod of his anger shall fail *y*.

u Or *unrighteousness* whose common practice it is to wrong or oppress others. *x* Or *trouble or sorrow*, as this word is commonly rendred, and as divers here render it. The mischief which he hath done to others shall be returned to him by God's righteous sentence. *y* That power which he used with fury and cruelty shall be taken away from him.

9 * † He that hath a bountiful eye *z*, shall be blessed
† Or, *either* ed. *a*: for he giveth of his bread to the poor.

z Heb. *A good eye.* He who looks upon the wants and miseries of others with compassion and kindness, as this Phrase is used, *Matt.* 20. 15. & *an evil eye*, is put for one that beholds others with envy and unmercifulness, *Deut.* 15. 9. *Prov.* 23. 6. & 28. 22. a Both by God and Men.

10 * Cast out *b* the scorner *c*, and contention shall go out; yea, strife and reproach *d* shall cease.

b Out of your society, avoid conversation with him. *c* Whether feats God, nor reverences Man, but is to all dimensions unmindful and unmoved by the pleasing of himself, and the gratifying of his own Lusts, which is the chief cause of most contentions. *d* Wherewith he loads those that either oppose or admonish him.

11 * He that loveth pureness of heart *e*, ‖ *for the*
grace of his lips shall have the king *f* for his friend *g*.

e Who is plain hearted or sincere, and abhors dissimulation. *f* For those gracious Speeches which naturally and commonly flow from a pure heart. Or, and (understand, *loveth*, out of the former clause) *the grace of his lips*. Whose discourse is gracious and sincere. *g* The greatest men will, or should, defire and highly prize the acquaintance and advice of such persons, rather than of Dissemblers and Flatterers, wherewith they are most commonly pestered.

12 The eyes of the LORD preserve *h* knowledge *i*,
and he overthroweth † the words *k* of the transgressor.

h God by the watchful Eye of his Providence maintains and defends. *i* To wit, men of knowledge; the abstract being put for the concrete, as *Pride* is put for a *proud man*, Psal. 36. 11. *Deceit for the deceitful*, as *Prov.* 12. 17. So here *knowledge* for knowing and good men, such as the last verse spoke of, whose hearts are pure, and speeches gracious. not only the king shall be their friend, which follows, but God also, which he adds here. *k* Their false and deluding speeches, whereby they designed and expected to gain the favour and friendship of great men, which are opposed to the sincere and gracious speeches of good men, implied in the first clause of this verse, and expressed in the foregoing verse. Or, as others render it, and the word is very commonly used, *the matters*, all his Counsels, Hopes, Enterprizes, and Concerns.

† The

Chap.22. 13 * The slothful *man* saith *l*, *There is* a lion without *m*: I shall be slain in the streets *o*.

l Alledgeth as his excuse to them who upbraid him with idleness, or perfuade him to diligence. *m* There are extream dangers and invincible difficulties in my way. *n* By that Lion, or some other way. *o* Which is added to shew the ridiculousness of his excuse; for Lions abide in the woods or fields, not in the streets of Towns or Cities.

14 * The mouth *p* of strange women *is* a deep
pit *q*: he that is abhorred of the LORD *r* shall fall therein.

p Her fair and flattering Speeches wherewith she enticeth him to gross filthiness, as it is noted, *Prov.* 7. 21. *q* Into which it is easie to fall, but hard, if not impossible, to get out of it. It is a rare thing for any person, once entred into the course of Whoredom, sincerely to repent of it, and turn from it. See *Prov.* 2. 19. *r* To wit, in an high and singular manner; who by his former impieties, and contempt of God and of his Grace, hath provoked God to leave and loth him, and to punish one sin with another: for otherwise all sinners, as such, are abhorred by God.

15 Foolishness *is* bound *s* in the heart of a child; *but*
* the rod of correction shall drive it far from him *t*.

s Is fixed and setled there, as being born with him, and rooted in his very nature, and not plucked up without great difficulty and diligence. *t* The smart of punishment makes him weary of his sin, and watchful against it.

16 He that oppresseth the poor to encrease his *riches*,
and he that giveth to the rich *u*, *shall* surely *come* to want.

u That vainly and prodigally casts away his estate upon those who do not need it, or gives it to them with evil design, as that they may affift him in oppressing the poor, or at least hinder him in it.

17 Bow down thine ear, and hear the words of the
wise *x*, and apply thine heart *y* unto my knowledge *z*.

x Of wise and holy men of God. *y* Think after it, and give up thy self to the diligent study of it. *z* The knowledge of God, and of thy several duties, which I am here delivering to thee.

18 For *it is* a pleasant thing if thou keep them *a*
† within thee *b*; they shall withal be fitted *c* in thy
lips.

a The words of the wise. *b* Heb. *in thy belly*, i. e. in thine heart, which implies receiving them in Love, and retaining them in mind and memory. *c* Be fitly expressed: or, *be disposed or ordered*. The sense is, when thou hast got them into thine heart, thou wilt be able and ready to discourse pertinently and profitably of them.

19 That thy trust may be in the LORD *d*, I have
made † known to thee this day, ‖ even to thee.

d That knowing God, and his word, and Promises, thou mayst chearfully and confidently trust in him, which is the only way to thy safety and happiness.

20 Have not I written unto thee † excellent things *e*
in counsels and knowledg *f*:

e Or, *princely things*, as they are called, *Prov.* 8. 6. *the great Charter of Gods Law*, as *Hos.* 8. 12. *f* Consisting of *Counsels* to direct thy practice, and *Knowledg* to inform and enrich thy mind. Or by that known Figure *Hendiadis*, *in counsels of knowledg*, *i. e.* in good counsels which proceed from found knowledge, and make a man knowing and wise, which are opposed to *the counsels of the wicked*, *Prov.* 12. 6. which are without knowledg.

21 That I may make thee know the certainty of
the words of truth *g*; that thou mightest answer the
words of truth *h* ‖ to them that send unto thee *i*?

g That I may teach thee, not fable, or vain, or uncertain things, as the Teachers of the Heathen Nations do, but the true and infallible Oracles of God. *h* That being instructed by me, thou maist be able to give true, and solid, and satisfactory answers. *i* To wit, for thine advice in great and difficult matters. Or, *to those that send unto thee*, i. e. that employ thee in any business of moment, wherein they expect an account from thee.

22 Rob not the poor, because he *is* poor *k*: * neither oppress the afflicted in the gate *l*.

k This may be mentioned, either 1. As a motive to this Robbery, because he was unable to resist him, or to revenge himself upon him: Do not take advantage of his Poverty. Or 2. As an Argument against it, because he is a fitter object for thy pity and Charity, than for thy Injustice or Cruelty. It is base and inhumane to crush such a person. *l* In the place of Judgment, or under pretence of Justice, and much less in other ways where there is no colour of Justice.

23 * For the LORD will plead their cause *m*, and
spoil the soul *n* of those that spoiled them.

m Which he hath in a peculiar manner undertaken to do. *n* Take away not only their goods but their Lives too. So fully will he recompence their wickedness to them.

24 Make no friendship with an angry man, and
with a furious man thou shalt not go *o*:

o Into his company: not converse frequently and familiarly with him, as friends use to do.

25 Lest thou learn his ways *p*, and get a snare *q* to
thy soul.

p Lest thou be infected by his example, or provoked by his person to return the like to him. *q* Either 1. A mischief, which is oft the effect of unbridled rage. Or 2. An occasion of sin either by drawing thee to an imitation or requital of his rage; or by tempting thee to unfaithfulness in performing the great office of a Friend, to wit, Admonition or reproof, which, by reason of his furious temper, does either cost not, or willil not do.

26 * Be not thou *one* of them that strike hands, *or*
* Chap. 6. 1. 2. 11. 15. of them that are sureties for debts *r*.

r To wit, rashly, or unsuccessfully.

27 If thou hast nothing to pay, why should he * take
* Chap. 16 away thy bed from under thee *s*?

s Why wilt thou put thy self into the hands of luch a man, who will exact the debt from thee without any compassion? For though God did not allow this practice, covetous Creditors would frequently do it.

28 * Remove not the ancient ‖ land-mark *t* which
* Deut. 19. 14. & 27. 17. thy fathers have set.

t Whereby the Lands of several possessors were distinguished and divided. Do not encroch thy self with the injury of other men: Or, *bound* Do not invade the rights of others.

29 Seest thou a man diligent *u* in his business? he
shall stand before kings; he shall not stand before
† Heb. *mean.* † mean *men*.

u Or, *expert dexterous*, as the word properly signifies, one of quick dispatch, vigorous and speedy in executing what hath been well and wisely contrived. *x* He is fit to be employed in the affairs of the greatest Princes.

CHAP. XXIII.

1 When thou sittest to eat with a ruler *a*, consider
diligently what *is* before thee *b*.

a When thou art invited to a Feast with a great man. *b* Either 1. What person or persons. Or rather 2. What thing, what plenty and variety of meats and drinks, by which they might easily be tempted to excess, and by that means induced to use such speeches or carriages, as may be unfit for thee, or many way unbefitting to thee.

2 And put a knife to thy throat *c*, if thou be a man
given to appetite *d*.

c Restrain and moderate thine appetite, as if it were, or some other thing stuck in thy Throat, and hindred thee from receiving what thou didst desire; or, as if it were a thing with a knife in thy Throat ready to kill thee, if thou didst transgress: or, thy appetite is as ardent to receive to day, as if it should be a thing with a knife in thy Throat ready to be imbrued, that is, mortal to thee if thou do not restrain it. So this is to be understood and paraphrased, *put a knife to thy throat*, as *Phaedrus* of the wise Crane, *Lib.* 3. *Mor.* 6. 50, 51. Or, *if thou be a man of the voice and, &c.* as the word is sometimes used, as the Greek Interpreter here does it; *or if thou be a man of a voracious appetite*, or *glutton*) *put a knife to thy throat*. So that the sense is, when thou art at such a feast, thou dost expose thy self and thy estate and thy self-denial, to thy own incompetency and to all the dangers and consequences, and to the ill-will, of other mens intemperance.

3 Be not desirous of his dainties: for they *are* deceitful meat *e*.

e Either because they do not yield those true satisfaction which they shall expect from them, but rather load the stomach with ill humors, and the seeds of divers diseases; or because they are not provided for thee with sincerity and good Will, but with some evil design upon thee, either to discover and betray thee, or to entrap thee. See Below 23. 6, 7.

4 * Labour not *f* to be rich: cease from thine own
* Chap. 28. 22. 1 Tim. 6. 9. wisdom *g*.

f Heb. Do not weary thy self with immoderate cares and labours, as many covetous men do. *g* From that carnal Wisdom which is natural to man in his corrupt estate, which perswades him to believe that it is their interest to get all possible means to get Riches, and that the happiness of their Lives consists in the abundance of their Possession, directly contrary to the assertion of our blessed Lord, *Luke* 12. 15.

5 † Wilt thou set thine eyes upon that *b* which is
† Heb. *Causest thine eyes to fly upon it.* not? for *riches* certainly make themselves wings, they
* Deut. 28. 49. Hos. 8. 1. Hab. 1. 8. fly away as an eagle * towards heaven.

b i. e. Look upon it with earnestness and greedie desire, employing the Eyes of thy Mind and Body about it. Which hath no solid and setled being; which *is not*, or *is nothing*, but not so to him which is always upon the wing, and a thing gone in the twinkling of an Eye, to that the owner of it cannot look, and cannot tell whether he hath his Estate, or whether he hath lost it. *c* Swiftly, thoughtly, and irrecoverably. We quickly lose the sight and possession of them. Their flying away from us is elegantly opposed to our Eyes being set, or, as it is in the Hebrew, flying upon them in the beginning of the verse.

6 Eat thou not the bread of *him that hath* an evil
eye *d*, neither desire thou his dainty meats.

d Of the envious or covetous man, who looks with grudgeth that the meat which he sets before thee, is thy Portion and Food. *Deut.* 28. 54. *Matt.* 20. 15. as on the contrary a liberal man is said to have a good Eye, *Prov.* 22. 9.

7 For as he thinketh in his heart, so *is he*: Eat
and drink, saith he to thee, but his heart *is* not with
thee *e*.

e You are not to judge of him by his words, for he is full of kindness, as it follows, but by the constant temper of his mind, which he hath fully discovered to all that know him by the course of his Life. *f* He hath no sincere kindness to thee, but inwardly grudgeth thee that which he outwardly offers to thee.

8 The morsel *which* thou hast eaten, shalt thou vomit up *g*, and lose thy sweet words *h*.

g When thou perceivest his churlish disposition and carriage, his meat will be loathsom to thee, and thou wilt wish that thou hadst never eaten it, or that thou couldst vomit it up again. *h* Thy pleasant discourse wherewith thou didst adorn his Table, and design both to delight and profit him, which, under no other to him, and thou wilt be ready to repent of it.

* Ch. 9. 8. 9 * Speak not in the ears of a fool *q*: for he will despise the wisdom of thy words *r*.

q Cast not away good Counsels upon obstinate and incorrigible sinners. We have the same advice given *Matt.* 7. 6. *r* He will scornfully reject thy wise and good admonitions.

* Deut. 19. 14. & 27. 17. Hos. 5. 10. 10 * Remove not the old *s* land-mark; and enter not into the fields of the fatherless *t*:

s Either to take away their goods; or rather to possess their Lands, as the Philistins did, 2 *Sam.* 5. 6.

Jer. 50. 34. Rev. 18. 8. 11 * For their redeemer *t* is mighty; he shall plead their cause with thee.

t Heb. *their avenger*, or *kinsman*, to whom it belongs to avenge their wrongs, and to recover and maintain their rights, of which see *Lev.* 25. 25. *Numb.* 35. 12. Thus God is stiled to call himself, to shew how much he concerns himself for the relief of oppressed and helpless persons.

12 Apply thine heart unto instruction *u*, and thine ears unto the words of knowledge.

u Contrast not thy self with outward hearing or reading of it, but let it effectually receive it into thine heart, and lay it up there as choice Treasure.

Chap. 22. 15. 13 * Withhold not correction from the child: for if thou beatest him with a rod, he shall not die *w*.

Deut. 18. 20. & 21. 18. 21. *w* It is likely meant to prevent their corruption, and the death of profligation which commonly follows it, as the next verse explains this.

14 Thou shalt beat him with the rod, and shalt deliver his soul from hell.

15 My son, if thine heart be wise, my heart shall rejoice *y*, even mine.

y To the good proficiency of my Counsels, and in thy Piety and Diligence, which is as truly comfortable and pleasant to me, as my own.

16 Yea, my reins shall rejoice *z*, when thy lips speak right things.

z I shall rejoice not only in thee and profession, but inwardly, and with all my soul.

Phil. 2. 12. 17 * Let not thine heart envy sinners *a*: but *be* thou in the fear of the LORD *b* all the day long;

a Let not the consideration of their prosperity in iniquity and profession, or of their ease, either to envy them, or to approve and imitate their evil courses. *b* Reverence the presence of the Divine Majesty, and dread his power and justice, and those judgments which he hath prepared for sinners, and then what see no cause to envy, but rather to pity them. *c* Not only when thou art in trouble, but in all times and conditions.

Chap. 24. 14. 18 * For surely there is an end *d*, and thine expectation shall not be cut off *e*.

d An expected and hoped and so such as for God, which was intended *e* Or, *a reward* as this Hebrew word is rendered; *Psal.* 62. 5. Thus shall confirm unto thee the good which thou expectest, the wicked shall have their Portion which they enjoy.

19 Hear thou, my son, and be wise *f*, and guide thine heart *g* in the way *h*.

f Not only in hearing, but so that thou growest wiser and better by it. *g* Order the wholly course of thine affections and actions. *h* In God's way, or called the way, as hath been observed before.

20 * Be not amongst wine-bibbers *i*; amongst riotous eaters of flesh:

i Avoid their company and conversation, lest thou be either in danger to imitate them.

21 For the drunkard and the glutton shall come to poverty: and drowsiness *k* shall clothe a man with rags.

k Immoderate sleeping, or Sluggishness, which is as ready a way to Poverty as Drunkenness or Gluttony.

Chap. 1. 8. 22 * Hearken unto thy father that begat thee *l*, and despise not thy mother when she is old *m*.

l And therefore despise and forsake thy good in all his counsels. *m* When the infirmity of age is added to that of her sex, which is apt to breed contempt.

Ch. 4. 5. 23 * Buy the truth *n*, and sell it not *p*; *also* wisdom, and instruction, and understanding *q*.

n Purchase it upon any terms, spare no pains nor cost to get it. *o* The true and saving knowledge of Gods Mind and Will concerning your Salvation, and the way that leads to it. *p* Do not forget it, nor forsake it for any worldly advantages, as ungodly men frequently do, *q* Whereby you may love and practise the truth known and received.

Ch. 10. 1. 24 * The father of the righteous shall greatly rejoice, and he that begetteth a wise *child*, shall have joy of him.

25 Thy Father and thy mother shall be glad *r*, and she that bare thee *s* shall rejoice.

r By reason of this argument so powerful Argument to prevail with all children, that are not void of natural affection, to labour to be advantages to them in their way, and the hearts of their Parents to whom they owe such high and indelible obligations. *s* With to much tenderness and kindness, and brought them up with such tender care, whom they can have better reputed.

26 My son, give me thine heart *t*, and let thine eyes observe *u* my ways *w*.

t Set to my Counsels with thy whole heart. *Solomon* speaking to God Psal. 119. 69. and could, requires the heart to be given to him.

u Let thy mind seriously and practically consider. *w* Either 1. The ways in which I have walked, my evil practices; or observing my joyful example. Or 2. The ways which I prescribe to you in the Apostles call I the Gospel which they preached, *Heb.* 3. 10. 1 Thess. 4. 2 Tim. 2. 8.

27 * For a whore *is* a deep ditch *y*; and a strange woman *is* a narrow pit.

y In which a man is in evident danger of perdition, and out of which it is exceeding difficult to escape.

28 * She also lieth in wait as for a prey *z*, and increaseth the transgressors among men *a*.

z Watching all opportunities of ensnaring young men to their destruction. *a* She is the cause of innumerable sins against God, and against the Marriage-bed, against the Soul and Body too, and by her wicked Examples and Arts, inveigleth many persons in the guilt of her sin.

29 * Who hath woe *b*? who hath sorrow? who hath contentions? who hath babling *c*? who hath wounds without cause *d*? who hath redness of eyes?

b From the sin of Lust he proceeds to that of drunkenness, which doth frequently accompany it. *c* The sin of much and loquacious talking: or, *tumultuous noise or clamour*, which is usual among Drunkards. See *Prov.* 20. 1. *d* Upon every slight occasion, which men enflamed with Wine are very apt to take.

30 They that tarry long at the wine; they that go to seek mixt wine *e*.

e Either mixed with Water, or with other ingredients to make it strong and delicious. Heb. *mesahmar*, mixed drinks of several sorts fitted to their Palates.

31 Look not thou upon the wine *f* when it is red *g*, when it giveth his colour in the cup, *when* * it moveth itself aright *h*.

f Earnestly, so as to enflame thine Appetite towards it; in which sense men are forbidden to *look upon a virgin*, Job 31. 1. Mat. 5. 28. *g* Which was the colour of the best Wine in that Country, which therefore are called *Blood*, Gen. 49. 11. Deut. 32. 14. and such were used by them in the Passover. *h* When it sparkleth and frisketh, and seems to smile upon a Man.

32 At the last it biteth like a serpent, and stingeth like an adder *i*.

i It hurts the Body in many respects, impairs the vigor of the Mind, wastes the Estate and Reputation, wounds the Conscience, and without Repentance, will destroy the Soul.

33 Thine eyes shall behold *k* strange women, and thine heart shall utter perverse things *l*.

k With evil intent, or indecently, which is the effect of drinking much Wine, as is noted in Scripture, Gen. 19. 31, 35. Hos. 4. 11. and other Authors. *l* Thine Heart, which when thou hadst the use of thy wit, concealed, will then discover its wickedness, by filthy and perverse speeches.

34 Yea, thou shalt be as he that lieth down *m* in the midst of the sea *n*, or as he that lieth upon the top of a mast *o*.

m To sleep, of which that word is frequently used. *n* In a Ship in the midst of the Sea. This Phrase notes the temper and condition of the Drunkard: the giddiness of his Brain, the imaginations of his Mind, and especially his extream danger joyned with great security. *o* The worst part of the Ship, both for its perpetual rollings, and for the hazard of him that sleeps in it.

35 They have stricken me *p*, *shalt thou say*; and I was not sick *q*; they have beaten me, *and* I felt it not: when shall I awake, I will seek it yet again *r*.

p I cannot deny that I exposed my self to any Drunkards reproaches and injuries. *q* I was not then sensible of it, neither do I now find any great hurt by it; it was but the effect of a present frolick, at which I have no cause to be much troubled. *r* At present I find some inconvenience, and my condition requires sleep to settle my self, and when I am compleated and refitted, I purpose to return to my former course. But that which Solomon here puts forth, seems rather to be the Language of their Hearts or Lives, than of their Tongues. Compare *Prov.* 1. 11.

CHAP. XXIV.

1 BE not thou * envious against evil men, neither desire to be with them *a*.

a Their Company or manner of life.

2 * For their heart studieth destruction *b*, and their lips talk of mischief.

b How they may oppress and destroy others, which yet at last falls upon their own heads.

3 Through wisdom is an house built, and by understanding it is established *c*.

c There is no need that those should rob their Neighbours by ruining others, as the manner of wicked men is, which they might more easily and efficiently do by Wisdom, and the fear of God.

4 And by knowledge *d* shall the chambers be filled with all precious and pleasant riches.

d Which in Scripture Phrase includes the love and practise of that which we know.

5 * A wise man † *is* strong; yea, a man of knowledge † increaseth strength.

e Is courageous and resolute, and able by Wisdom to do greater things than others can accomplish by their own strength.

6 * For by wise counsel thou shalt make thy war *f*: and in multitude of counsellors *there is* safety.

f War is better managed by Wisdom than by strength. So this proves what he said in the last Verse.

7 Wisdom *is* too high *g* for a fool *h*; he openeth not his mouth in the gate *i*.

g Either 1. really, it is above his reach or capacity. Or 2. in his opinion; he judgeth it too hard for him, he despairs of attaining it, he pretends the impossibility of it, because he will not put himself to the charge or trouble of getting it; as on the contrary *Wisdom* is said to be easie *to him that understandeth*, Prov 14. 6. because he seriously giveth his mind to it, and therefore easily and certainly attains to it. *h* For a wilful Fool, or a wicked Man, whose lusts ensseble and darken his Mind, and make it uncapable of Wisdom. *i* Either 1. he can say nothing for himself when he is accused before the Magistrate, for which he gives frequent occasion. Or 2. he knows not how to speak acceptably, and profitably in the publick Assembly among wise men.

8 He that deviseth to do evil, shall be called a mischievous person *k*.

k Heb. *a Master of mischief*. The sense is, Though he cover his wicked devices with fair pretences and would be better esteemed, yet he shall be noted and branded with that infamy which is due to him.

9 The thought of foolishness is *sin* *l*: † and the scorner *m* is an abomination to men *n*.

l The very inward thought or contrivance of evil, of which he spake, *v.* 8 even before it break forth into action, it is a sin in God's sight, and it is hateful to God. Or, *foolishness* is put for foolish or wicked men, by comparing this with the next clause where *the scorner* is opposed to it. So the sense is, All the Thoughts of wicked men are only evil and that continually, as is said of man in his corrupt estate, *Gen.* 6. 5. and therefore abominable to God. *m* He who not only deviseth and practiseth wickedness, but obstinately persists in it, and rejects all admonitions against it. *n* Is abominable not only to God, as all sinners are, but to all sober men.

10 If thou faint *o* in the day of adversity, thy strength *is* † small *p*.

o If thou art impatient and unable to bear sufferings; if thy resolution flag, and thou givest way to despondency or dejection of Mind. *p* Heb. *is narrow*, it lives in a little compass; it is as straight as thy condition is; for there is an elegant allusion in the Hebrew words. The sense is, This is a sign that thou hast but little Christian strength or courage, for that is best known by adversity.

11 * If thou forbear to deliver *them q that are* drawn unto death *r* and *those that are* ready to be slain *s*:

q When it is in thy power to do it lawfully. *r* To wit, unjustly or by the violence of lawless men. *s* That are in present danger of Death or Destruction.

12 If thou sayest, Behold, we knew ‖ it not *t*, doth not he that pondereth the heart consider *it u*? and he that keepeth thy soul *x*, doth *not* he know it? and shall *not* he render to *every* man * according to his works *y*?

t I was ignorant either of his innocency, or of his extream danger, or of my power to relieve him. *u* That this is only a frivolous excuse, and that the true reason of thy neglect was thy want of true love to thy Brother, whose life thou wast by the Law of God, and of Nature obliged to preserve, and thy sinful self-love, and a carnal fear of some mischief or trouble which might befal thee in the discharge of thy duty. *x* God who is *the preserver of men*, Job 7. 20. who daily doth and whoonly can keep thee both in and from the greatest dangers. And this favour of God may be here mentioned partly as a strong obligation upon him to preserve him who is made after God's Image, and whom God hath commanded him to love and preserve; partly as an encouragement to the performance of his duty herein from the consideration of God's special care and watchfulnes over those that do their duty; and partly to intimate to them the danger of the neglect of this duty whereby they will forfeit God's protection over themselves, and expose themselves to manifold dangers and calamities. Or, as others render it, and as the Hebrew Verb is frequently used, *he that observeth thy Soul*, that feeth all the secret Thoughts and inward motions of the Heart. Which expolition is favoured both by the following words, *Doth not he know it?* Which agrees better to God's *observing* than to his *preserving* a man's *Soul*, and by the former clause, to which this Translation doth more exactly answer, the same thing being here repeated in other words, after the manner of the fe Sacred Writers. *y* God will certainly deal with thee as thou haft dealt with him, either rewarding thy performance of this duty, or punishing thy neglect of it.

13 My son, eat thou honey *z*, because *it is* good; and the honey-comb which is sweet † to thy taste.

z This is not a command but a concession, and is here expressed only to illustrate the following Verse. Honey in those parts was excellent, and an usual and an acceptable food. See *Deut.* 8. 8. *Judg.* 14. 18. 1 *Sam.* 14. 25.

14 * So *shall* the knowledge of wisdom *be* unto thy soul, when thou hast found *it a*; * then there shall be a reward *b*, and thy expectation shall not be cut off.

a Whereby he implies, that there is indeed some difficulty and trouble in the pursuit of Wisdom, but that it is abundantly compensated with the sweetnels and advantage of it when a Man arrives at it. Heb. *and*, or, *also there is a reward*. It is not only as good as honey, sweet for the present, but it is infinitely better, bringing a pure and everlasting reward with it.

15 Lay not wait, *c* O wicked *man*, against the dwelling of the righteous *d*. spoil not his resting place.

c Do him no injury either by subtile and secret devices, or, as it follows by manifeft violence. *d* Against his Person or Family or Poffeffion.

16 * For a just *man* falleth *e* seven times *f*, and riseth up *again*: but * the wicked shall fall into mischief *g*.

e Either 1. Into sin. Or, rather 2. into calamities, of which he evidently speaks both in the foregoing Verse, and in the oppolite and following branch of this Verse, and so this word is used in the next Verse, and *Pfal.* 37. 24. *Ifa.* 24. 20. *Jer.* 25. 27. *Amos* 8. 14. *Mic.* 7. 8. *&c.* And so this is fitly alledged as a just reason to diffuade wicked Men from their unjuft attempts against righteous Men, because they should not succeed in them; and although they might, by God's permiffion, bring them into some diftreſs for a time, yet God would deliver them out of their hands, and they should be disappointed of their hopes. *f* i. e. Frequently. *g* Into unavoidable and irrecoverable destruction, oft-times in this life, and infallibly in the next.

17 * Rejoyce not when thine enemy falleth *h*, and let not thine heart be glad when he ſtumbleth:

h To wit, into mischief, as in the former Verse. Please not thy self in his destruction. Which plainly shews that the love of our enemies is a Precept of the Old Law as well as of the Gospel. See *Exod.* 23. 4, 5.

18 Leſt the LORD ſee *it*, * and † it displeaſe him and he turn away his wrath from him.

i Understand, *upon these*, which is implied in the Hebrew Phrase, such defects being usual in that concise Language, *Pſal.* 84. 11. *Prov.* 19. 1. and oft elsewhere. This consideration strikes at the root of that sinful and inhumane disposition, which is an expectation of injury or advantage to himself by his enemies downfall, which, saith he, by this very mean thou shalt lose, for thine enemy shall be raised, and thy danger greatly increased by thy provoking both God and him against thee.

19 * ‖ Fret not thy self *k* because of evil *men* *l*, neither be thou envious at the wicked.

k Which Translation of the word is confirmed by the Parallel word in the following clause. *l* For their present impunity and good ſucceſs.

20 For there ſhall be no reward to the evil *man m*, * the ; candle of the wicked ſhall be put out *n*.

m All his hopes and happiness shall quickly and eternally perish, *v.* 8. and he shall have no share in those solid Felicities and blessed Recompences of a better life which thou shalt enjoy. Therefore they shall not need to envy him. *n* All their comfort and glory shall cease.

21 My ſon, fear thou the LORD, and the king *o* *and* meddle not with † them *p* that are given to change *q*.

o Honour and obey both God and the King, and all in Authority. He puts God before the King, because God is to be ſerved in the firſt place, and our obedience is to be given to Kings only in ſub-ordination to God, and not in those things which are contrary to the will and command of God, as is manifeſt both from plain Scripture, as *Act.* 5. 29. and from the judgment and practice of wiſe and ſober Heathens. *p* Heb. *Mix not thy ſelf with them*, either in their counſels and practices, or in familiar converſation. *q* That love or uſe changes; that are unſtable in their Obedience to God or to the King, and are prone to rebellion againſt either of them. Thoſe men that wickedly forſake God, and break his Laws are ſaid to change *their God*, Jer. 2. 11. and to *change* God's *Judgments* and *Ordinances*, Iſa. 24. 5. *Ezek.* 5. 6.

22 For their calamity ſhall riſe ſuddenly; and who knoweth *r* the ruin of them both *s*?

r Who can conceive how ſore and ſudden it will be! *s* Or them that fear not God, and of them that fear not the King, for they have two potent and terrible enemies; and therefore if they will not obey them out of Conſcience, as their duty binds them, yet they ſhould do it at leaſt for their own ſakes, and for fear of thoſe ſevere puniſhments which they will certainly inflict upon Rebels.

23 Theſe *things* alſo † *belong* to the wiſe *u*. * *It is* not good † to have reſpect of perſons in judgment *x*.

t Theſe Proverbs or Counſels here following to the end of the Chapter no leſs than thoſe written *v.* 1. *u* Are worthy of the conſideration, and fit for the uſe of them who are or would be wiſe; for only ſuch are capable of underſtanding and improving theſe Proverbs, as was noted, Chap. 1. 5, 6, 7. and elſewhere. *x* For Judges to determine Controverſies partially, according to the quality of the Perſons, and not according to the merits of the Cauſe.

24 * He that ſaith *y* unto the wicked, Thou *art* righteous *z*; him ſhall the people curſe; nations ſhall abhor him *a*.

y To wit, publickly and in judgment, as he now ſaid, and as appears by the publickneſs of the Curſe following upon it, for *People* or *Nations* do neither obſerve nor hate every Man who faith thus privately. *z* That juſtifie wicked men in their unrighteous courſes. *a* Partly for the groſſneſs and odiouſneſs of the Crime; and partly for the great and general miſchief which ſuch practices bring to civil Societies.

25 But to them that rebuke *him b* ſhall be delight *c*, and † a good bleſſing *d* ſhall come upon them.

b That publickly and judicially rebuke and condemn the wicked. *c* The peace of a good Conſcience, and the Comfort of a good Name. *d* Which the People ſhall wiſh, and by their Prayers obtain from God for them; which is fitly oppoſed to *the Peoples curſe* in the laſt Verſe.

26 *Every man* ſhall kiſs *his* lips † that giveth a right anſwer *f*.

e Shall highly reſpect and love him, of which kiſſing was a ſign. *f* Who being called to ſpeak either as a Judge, or Witneſs, or otherwiſe, in weighty matters, ſpeaks pertinently, and plainly, and truly, to the conviction and ſatisfaction of the hearers.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and afterwards build thine houſe *g*.

g This is a Domeſtical Precept requiring both Induſtry and Prudence in the management of a Man's concerns, that he take care in the

the firſt place to furniſh himſelf with Cattel and the Fruits of the Field which are neceſſary for his ſubſiſtence, and after that he may procure ſuch things as are for Ornament and Comfort, ſuch as the building of a convenient Houſe is.

28 Be not witneſs againſt thy neighbour *b* without cauſe *i*: and † deceive *not k* with thy lips.

†Gr. *be not wiſe in thy lips.*

b Either in judgment or in private converſation. *i* Raſhly or ſillily, without juſt and ſufficient cauſe. *k* Neither thy Neighbour, to whom thou haſt made a ſhew of friendſhip, nor the Judge, nor any other hearers with falſe information. Or, this clauſe forbids flattering him to his face, as the former forbids ſlandering him behind his back.

*Ch.20.22. Rom 12. 17, 19.

29 * Say not *l*, I will do ſo to him as he hath done to me: I will render to the man according to his work *m*.

l Within thy ſelf: give not way to any ſuch Thoughts or Paſſions. *m* I will repay him all his calumnies and injuries.

30 I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding;

31 And lo, it was all grown over with thorns, *and* Nettles had covered the face thereof, and the ſtone wall thereof was broken down.

† Heb. *I ſaw my heart.*

32 Then I ſaw, *and* † conſidered *it* well: I looked upon it, *and* received inſtruction *n*.

n Learned Wiſdom by his folly, and by his groſs idleneſs was provoked to greater care and diligence.

* Ch. 6. 9, &c.

33 * Yet a little ſleep *o*, a little ſlumber, a little folding of the hands to ſleep:

o See this, and the following Verſe in *Prov.* 6. 10, 11.

34 So ſhall thy poverty come, as one that travelleth; † Heb. *a runner.* and thy want as † an armed man.

CHAP. XXV.

Obſervations about Kings, 1–7. a caution againſt Contentions, 8. againſt revealing of Secrets, 9. The reaſon of this Caution, 10. With divers other Rules, 11—28.

1 THeſe *are* alſo proverbs of Solomon, which the men of *b* Hezekiah king of Judah copied out *c*.

a Which are contain'd in this and the following Chapters. *b* Certain perſons appointed by *Hezekiah* for that work, whether Prophets, as *Iſaiah*, *Hoſea*, or *Micah*, who lived in his days, or ſome others, it is neither evident nor material. Moſt of them are political Precepts, and ſuch as in a ſpecial manner concerned *Hezekiah*, and other Princes, to know, for the conduct of their Houſe and Kingdom. *c* Either out of other Books or Writings of *Solomon*, concerning natural or civil things, of which we read 1 *Kings* 4. 32. Or out of the hiſtorical Records which were then extant concerning *Solomon*'s ſpeeches and actions in the Hiſtory of the Kings of *Judah*, which is oft mentioned in holy Scripture.

* Deut. 29. 29. Rom. 11. 33.

2 * *It is* the glory of God *d* to conceal a thing *e*: but the honour of kings *is f* to ſearch out a matter *g*.

d It is agreeable to the Nature, and highly conducing to the Honour of God, becauſe it is a Teſtimony of his infinite Wiſdom and Knowledg, of his abſolute Power and Sovereignty, and of his other incomprehenſible Perfections. *e* To keep his counſels, and the reaſons of his actions in his own Breaſt, that he needs not to impart them to any other for their advice and aſſiſtance, as being ſelf-ſufficient both for the contrivance and execution of whatſoever pleaſeth him, and accountable to none for any of his matters. *f* But Kings muſt not affect to be like God in this reſpect, becauſe they are Creatures, and therefore ignorant and inſufficient, and accountable to an higher Authority. *g* In the conduct of their great affairs, not to lean to their own underſtandings, nor to be wedded to their own wills, but to communicate their counſels to others, that ſo they may ſearch and find out the true and right way, and to be ready to give a ſatisfactory account of the Juſtice and reaſonableneſs of them as occaſion ſhall require.

3 The heaven for height, and the earth for depth *h*, and the heart of kings † *is* unſearchable *i*.

† Heb. there is no ſearching.

h As no Man upon Earth can exactly diſcover the height of Heaven, or the depth of Earth, or diſcern what is contained in them. *i* Though wiſe Kings will ſearch out other men and things, yet their inward thoughts and purpoſes are hardly diſcoverable; partly becauſe every Man's Heart lies out of the ſight of others; and partly becauſe it is the practice of Kings induſtriouſly to conceal their intentions.

4 Take away the droſs from the ſilver, and there ſhall come forth a veſſel for the finer *k*.

k Then, and not till then it is fit for that uſe.

* Ch. 20. 8. 5 * Take away the wicked *from* before the king, *l* and his throne ſhall be eſtabliſhed *m* in righteouſneſs *n*.

l From his Court and Councils. *m* By removing them who by their wicked counſels and practices provoked God's diſpleaſure againſt the King, and blaſted his Reputation, and alienated the hearts of his People from him. *n* By ſuch impartial execution of Juſtice.

† Heb. *ſet not thy glory.*

6 † Put not forth thy ſelf o in the preſence of the king, and ſtand not in the place of great *men p*.

o Heb. *Do not magnifie, or, glorifie thy ſelf*, by vaunting ſpeech or carriage, but, which is implied, carry thy ſelf humbly and modeſtly, which is moſt pleaſing to Kings, and moſt becoming and ſafe for thee. *p* Do not affect nor uſe frequent and familiar Society with greater Perſons than thy ſelf, whereby thou maiſt eaſily involve thy ſelf in much guilt, and expoſe thy ſelf to envy or contempt, and to many other inconveniences.

† Luke 14. 10. 7 * For better *it is q* that it be ſaid unto thee *r*, Come up hither: than that thou ſhouldſt be put lower in the preſence of the prince whom thine eyes have ſeen *s*.

q It is more for thy credit and comfort. *r* By ſome publick Officers, or by the King himſelf. *s* Into whoſe preſence and acquaintance thou haſt ſo boldly intruded thy ſelf, who as before he obſerved thy impudence, ſo now he ſees and ſuffers this publick diſgrace to be caſt upon thee.

8 Go not forth haſtily *t* to ſtrive *u*; leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame *x*.

t Without neceſſary cauſe and due conſideration. *u* Either judicially or otherwiſe. *x* For thy folly in undertaking what thou waſt not able to accompliſh, and for thy injuſtice in charging him wrongfully.

9 Debate thy cauſe with thy neighbour *himſelf y*; and || diſcover not a ſecret *z* to another,

|| Or, *reveal*

y If thou haſt any quarrel with him, firſt try to compoſe it by private diſcourſe with him. Compare *Mat.* 5. 25. & 18. 15. *Luk.* 12. 58. *z* Any ſecret. Let no heat of contention provoke thee to divulge any of his ſecret counſels committed to thy truſt, or to reproach him with any of his ſecret faults, as is uſual in Law ſuits, and other contentions. Or, *the ſecret*, any ſecret difference between thee and him, which therefore is fitteſt to be ended ſecretly between you, and not to be imparted to any other.

10 † Leſt he that heareth *it*, put thee to ſhame *a*, and thine infamy turn not away *b*.

† Heb. *Leſt he that heareth it put thee to ſhame, and thine infamy turn not away.*

a Reproach thee for thy groſs violation of the Laws of Prudence, and Juſtice, and Charity, and Friendſhip therein. *b* And that diſgrace which thou didſt deſign againſt another fall, and be faſtned upon thy ſelf.

11 A word † fitly ſpoken *c is like* apples of gold in || pictures of ſilver *d*.

† Heb. *upon his baſes.* || Heb. *baſkets.*

c For the matter, and ſeaſon, and other circumſtances of it. *d* Which it ſeems was uſual in thoſe times, and was grateful to the Eye for the beauty and variety both of the Colours and Figures, the golden Apples appearing through Net-work of Silver, or being ingraven or pourtrayed upon Tablets of Silver.

12 *As* an earing of Gold, and ornament of fine gold *e*, *ſo is* a wiſe reprover *f* upon an obedient ear *g*.

e Highly acceptable and a great Ornament, and not an offence, and diſhonour, as fools eſteem it. *f* That reproves an offender faithfully. Yet prudently in the fitteſt manner and ſeaſon. *g* To a Man that hearkens to it, and is inſtructed and reformed by it.

13 * As the cold of ſnow *h* in the † time of harveſt, *ſo is* a faithful meſſenger to them that ſend him: for he † refreſheth the ſoul of his maſters *i*.

† Heb. *in the days of harveſt.*

h Either 1. as drink cooled with Ice or Snow, as was uſual in hot Countries. Or 2. as a cool Air ſuch as is in Snowy ſeaſons. Or 3. as drink which is as cold as Snow. *i* With a true account and ſpeedy diſpatch of thoſe important affairs which were committed to him.

14 Whoſo boaſteth himſelf † of a falſe gift *k*, *is like* * clouds and wind without rain *l*.

† Heb. *a gift of falſhood.*

k Pretending that he hath given, or promiſing that he will give, what Man thoſe gifts, which he neither hath given, nor intendeth to give him. *l* Like empty Clouds carried about with wind, and not affording that Rain which by their appearance they promiſe.

15 * By long forbearing *m* is a prince perſuaded *n*, *and* a ſoft tongue *o* breaketh the bone *p*.

m By patient ſubmiſſion and expectation. *n* Or, *pacified*, whereas as his rage is increaſed by oppoſition. Compare *Eccleſ.* 10. 4. *o* A mild and humble anſwer. *p* Softeneth his heart which is as hard as Bone or Stone. He alludes to thoſe Oyls which ſink through the Fleſh to the very Bone. See *Pſal.* 109. 18.

16 * Haſt thou found honey *q* † eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it *r*.

† Heb. *there is no ſufficiency.*

q Which in thoſe parts was oft found in Woods or Fields, as *Judg.* 14. 8, &c. 1 *Sam.* 14. 25. By *Honey* he underſtands, not only all delicious Meats, but all preſent and worldly delights, which we are here taught to uſe with moderation. *r* Honey exceſſively taken diſpoſeth a Man to vomiting.

17 || Withdraw thy foot from thy neighbours houſe *s*, leſt he be † weary of thee, and *ſo* hate thee *t*.

|| Or, *Let thy foot be rare in* &c. † Heb. *and ſo he hate thee.*

s Viſit him not too frequently nor unſeaſonably. *t* As men are apt to loath thoſe Meats of which they ſurfeit, as was now obſerved Ver. 16.

18 * A man that beareth falſe witneſs againſt his neighbour, *is* a maul, and a ſword, and a ſharp arrow *u*.

u Is as cruel and pernicious to him as any inſtrument of Death. The deſign of the Proverb is to ſhew the wickedneſs of ſlander, and that a falſe witneſs is in ſome reſpect as bad as a Murderer.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt *x*.

x It is not only deceitful, but hurtful, as a broken Tooth though it make ſhew of helping, yet is not only unhelpful to a Man for chewing his Meat, but alſo troubleſome and painful; and as a Foot out of Joynt, doth not help but hinder, and pain him that attempts to walk upon it.

20 *As* he that taketh away a garment in cold weather *y*, *and as* vinegar upon nitre *z*; *ſo is he that* ſingeth ſongs to an heavy heart *b*.

y When it is moſt ſeaſonable and neceſſary. *z* Which diſſolves the Nitre, and makes it uſeleſs and ineffectual. *a* He is no leſs abſurd and impertinent. *b* Whoſe grief is not relieved, but increaſed by it, as common experience theweth, and divers learned Authors have obſerved.

21 * If thine enemy be hungry, give him Bread *c* to eat: and if he be thirſty, give him water to drink,

c By *Bread* and *Water* he underſtands all things neceſſary for his ſubſiſtence.

22 For

* Pſ. 11. 6. 22 For *d* thou ſhalt heap * coals of fire upon his head *e*, and the LORD ſhall reward thee *f*.

Rom. 12. 20.

d Underſtand, *ſo doing*, which words are expreſſed *Rom.* 12. 20. where this Text is quoted. *e* Either 1. in a bad ſenſe, Thou ſhalt hereby aggravate his Sin, and occaſion a more ſpeedy and grievous Vengeance from God, which, like fire from Heaven, ſhall fall upon his head and conſume him. Not that he perſuades him to do a kindneſs with an evil intent, with an expectation or deſire, or deſign of bringing God's wrath upon him, but only he foretells what would happen, and diſſwades him from taking Vengeance, and provokes him to Kindneſs inſtead of it, becauſe Vengeance is God's peculiar Work which he will certainly inflict upon ſuch Perſons; which Argument is uſed to that very purpoſe by St. *Paul*, *Rom.* 12. 19. Or 2. in a good ſenſe, Thou ſhalt melt him into Repentance, and inflame him with Love and Kindneſs to thee for ſo unexpected and undeſerved a Favour; he ſhall be as heartily grieved and tormented with the Thoughts of his vile and wicked Carriage to thee, as a man would be that had burning Coals of Fire heaped upon his head. But if theſe Coals of Fire do not melt him, but ſtill he hardens his heart againſt thee, they will conſume him. Thus either by the one or by the other way thou ſhalt be ſecured and deliver'd from him. The Metaphor may ſeem to be taken from Founders, who melt the hardeſt Metals by heaping Coals of Fire upon them. And *the head* may be here mentioned rather than any other part, becauſe in Scripture-Phraſe both Bleſſings and Curſes are ſaid to fall upon mens Heads, *i. e.* upon them, *Heads* being frequently put for Perſons. *f* Thy Charity to him ſhall be fully recompenſed to thee, if not by him, yet by God, which is far better.

Job 27. 23. 23 * || The North-wind driveth away rain: ſo *doth* an angry countenance *g* a backbiting tongue *h*.

|| Or, *the North-wind driveth forth rain*, &c. † Heb. *ſo doth the face a ſad tongue.*

g In the Hearer, who by his Countenance ſheweth his Diſlike of ſuch Perſons and Practices. *h* Heb. *a ſecret Tongue*, which *privily ſlandereth his Neighbour*, as it is expreſſed *Pſal.* 101. 5. and as the manner of Backbiters is. But this Verſe is otherwiſe rendred in the Margent, and by divers others, *The North wind bringeth forth* (as this Verb properly and moſt frequently ſignifies, and as it is rendred by all the Ancient Interpreters, and by many others) *Rain*: (which it doth in *Judea*, becauſe the Sea lies Northward as well as Weſtward, from it, as alſo in *Africa*, as *Ariſtotle* obſerves, though it drive away Rain in Countries of another ſituation) *ſo doth a backbiting Tongue* (cauſe) *an angry Countenance*: it cauſeth much Anger and Miſchief, both to the Perſon ſlandered, and to the Slanderer, and to other Perſons who may be concerned with or for either of them, as is manifeſt from common Experience.

Prov. 21. 9. 24 * It is better to dwell in a corner of the houſe top, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul, *ſo is* good news from a far country *i*.

i Becauſe it comes thither more rarely and difficultly, after it hath been long expected and earneſtly deſired; all which Circumſtances make it more acceptable.

26 A righteous man falling down *k* before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

k Either 1. into Sin. So the Senſe is, When a juſt Man is either allured or terrified into any ſinful Practice before wicked Men, or in to any baſe and ſervile Compliance with their Luſts, he who by his excellent Counſels was like a Fountain or *Well of Life*, as his Name is called *Prov.* 10 11. ſending forth refreſhing Streams for the Benefit of many, is now corrupted and rendered unſerviceable. Or rather, 2. into Miſery, of which kind of falling this Word is conſtantly uſed, and never to my remembrance of falling into Sin. And ſo the Senſe is this, When righteous Men are oppreſſed and devoured by the Wicked, the ſtate of that Commonwealth is as deplorable, as if the publick Fountains, from whence all the People fetch their Water, were corrupted, and it is a ſign that the Fountains of Juſtice are poiſoned.

Prov. 25. 16. 27 * *It is* not good *l* to eat much honey; ſo *for men* to ſearch their own glory *m*, *is not* glory *o*.

l To wit, for the health of the Body. *m* Which words are eaſily underſtood both out of the foregoing Clauſe, where the Honey is ſuppoſed to be eaten by Men, and out of the following words which are evidently meant of them. *n* Induſtriouſly to ſeek for Honour and Applauſe from Men. *o* Is not only ſinful, but ſhameful alſo, and a ſign of a vain and mean Spirit. The Negative Particle *Not*, is here underſtood out of the former part of the Verſe, as it is *Pſal.* 1. 5. and 9. 18.

Pſ. 62. 32 28 * He that *hath* no rule over his own ſpirit *p*, *is like* a city *that is* broken down *and* without walls *q*.

p Over his Paſſions, and eſpecially his Anger, which is ſignified by this Word, *Prov.* 16. 2. *Eccleſ.* 10. 4. *q* Expoſeth himſelf to manifold Dangers and Miſchiefs.

CHAP. XXVI.

Rules how to carry it towards Fools, 1—12. The ſlothful Man deſcribed, 13—16. The Charaſter of a Contentious Man, and of a Buſie-body, and Tale-bearer, 17—23. The Evil of Hypocriſie and Lying, 24—28.

1 AS ſnow in ſummer, and as rain in harveſt *a*, ſo honour is not ſeemly for a fool *b*.

a Unbecoming and unſeaſonable. *b* Becauſe he neither deſerves it, nor knows how to uſe it, but his folly is both increaſed and publickly manifeſted by it.

2 As the bird by wandring *c*, as the ſwallow by flying, ſo the curſe cauſleſs ſhall not come *d*.

c From place to place, by its perpetual reſtleſneſs it ſecures it ſelf from the Fowler, that he cannot ſhoot at it, nor ſpread his Net over it. *d* To wit, upon the innocent Perſon, but he ſhall eſcape from it like a Bird, &c.

3 * A whip for the horſe, a bridle *e* for the aſs, and * Pſ 32. 9. a rod *f* for the fool's back. Ch. 10. 13.

e Which was very proper and uſual for an Aſs, when they rode upon it, (as the *Jews* moſt commonly did) though not to reſtrain him from running away, which is the principal uſe of it in Horſes, yet that the Rider might rule and guide him, which was very neceſſary for that ſtupid Creature. Although the ancient Interpreters render it *a Goad*, or *Spur*, or *Iron* thing of the like Nature and Uſe. *f* Which is moſt proper and neceſſary for him. Not Words, but Blows, muſt make him better.

4 Anſwer not a fool *g* according to his folly *h*, leſt thou alſo be like unto him *i*.

g How can theſe contrary Rules be reconciled, *anſwer* him *not*, and *anſwer* him? *Anſ.* Eaſily, by conſidering the difference of Perſons, and Times, and Places, and other Circumſtances, and of the manner of anſwering. And ſuch ſeemingly contradictory Precepts are not only uſed by, but are elteemed elegant in, other Authors. *Anſwer* him *not*, when he is incorrigible, or when he is enflamed with Paſſion or Wine, &c. or when it is not neceſſary, nor likely to do him good. *Anſwer* him, when he is capable of receiving good by it, or when it is neceſſary for the Glory of God, or for the Diſcharge of a Man's Duty, or for the good of others. *h* So as to imitate his Folly, by ſuch paſſionate, or reproachful, or fooliſh Speeches as he uſeth to chee. *i* Shew thy ſelf to be as great a Fool as he.

5 Anſwer a fool according to his folly *k*, leſt he be wiſe in † his own conceit *l*.

† Heb. *his eyes.*

k So as his Folly needs and requires, convincing him ſtrongly, reproving him ſharply, expoſing him to juſt Shame, and correcting him with a Rod, when he deſerves it. and thou haſt a juſt power to uſe it. *l* Leſt thy ſilence make him arrogant and preſumptuous, as it his Words were unanſwerable.

6 He that ſendeth a meſſage by the hand of a fool *m*, cutteth off the feet *n*, *and* drinketh || damage *o*.

|| Or, *Violence.*

m He that employeth a Fool upon any important Errand or Buſineſs which is too hard for him. *n* To wit, of his Meſſenger; he buds one go that wants Legs: he ſends one who wants that Diſcretion, which is neceſſary for that Employment as Legs are for going. *o* He bringeth upon himſelf abundance of Loſs and Miſchief, nor only ſpoiling that buſineſs about which he ſends him, but making himſelf contemptible to the Perſon to whom he ſends him, and to others with him, as if he had not common Prudence to chuſe a fit Meſſenger, and giving occaſion, by the Folly of his Meſſenger, to farther Miſunderſtandings, and Jealouſies, and Inconveniencies. For the Phraſe, we may obſerve that *Drinking* in Scripture frequently notes the plentiful doing or receiving or any thing, as they who multiply Sins are ſaid to *drink iniquity like water*, *Job* 15. 16. and 24. 7. and they who are greatly afflicted are commonly ſaid to *drink the Cup*.

7 The legs of the lame † are not equal *p*, ſo *is a* parable in the mouth of fools *q*.

† Heb. *are lifted up.*

p Heb. As (which note of Similitude is plainly underſtood from the Particle *ſo* in the following Clauſe) *the legs of the lame are lifted up*, to wit, in going, or rather in dancing, which is done with great Inequality and Uncomelineſs. *q* No leis abſurd and indecent are wiſe and pious Speeches from a fooliſh and ungodly man, whoſe actions do ſo greatly contradict them, whereby he makes them contemptible, and himſelf ridiculous.

8 As he that bindeth a ſtone in a ſling, ſo *is he* || that giveth honour to a fool *s*.

|| Or, *As* † Heb. *as one that putteth a precious ſtone in a heap.*

r Whereby he hinders his own Deſign of throwing the Stone out of it, or, who faſtens it there only for a ſeaſon, that he may ſpeedily caſt it out, and violently throw it away. Or, as it is rendred in our Margent, *in an heap* and by many others, *As he that putteth a precious ſtone* (Heb. *a ſtone, if ſtones.* which is oft emphatically uſed for a precious Stone, both in Scripture, as *Exod.* 39. 10. 1 *Chron.* 29. 8. and elſewhere, and alſo in other Authors) *in an heap of Stones*, where it is obſcured and loſt. *s* No leſs abſurd is he that giveth to a Fool that Honour and Praiſe which he is not capable either of receiving, or retaining, or uſing aright, but it is quite waſted upon him, and doth him more hurt than good.

9 *As* a thorn goeth up into the hand of a drunkard *t*, ſo *is a* parable in the mouth of fools.

t As a Thorn is in a Drunkards hand, which he cannot hold and manage cautiouſly, but employeth to his own and others hurt. *u* As improper and unprofitable, and, by accident, hurtful to himſelf and others. See on *Verſe* 7.

10 || The great *God* that formed all *things*, both rewarded the fool, and rewardeth tranſgreſſors *x*.

|| Or, *a great man* † Heb. *greieveth all.*

x God, who is oft called *great*, *x Pſal.* 85 10 and 135. 5. &c. *greieveth* and is deſcribed by the name of *the moſt high*, as *Pſal.* 7. 17. and 21. 7. &c. who created all things, and therefore obſerveth and governeth all Men and Things, will certainly give that Recompence which is meet for and deſerved by *Fools and Tranſgreſſors*, *i. e.* by ſuch as ſin *vers alſo* either through Ignorance and Headineſs, or wilfully and wickedly. *Tranſg.* Or, as it is in the Margent, *A great man* (i. e. one of Power and Authority, who are called by this Title, *Eſth.* 1. 8. Dan. 1. 3 &c.) *greieveth* (as this Word is uſed, *Iſa.* 51. 9. and 53 5. and elſewhere) *all* (or with all, that are ſubject to him, or all that ſtand in his way) *he hurteth* (as this Word moſt commonly ſignifies) *the fools, he hureth alſo Tranſgreſſors.* So the Senſe is, It is the manner of many Princes to vex and oppreſs their Subjects, which becauſe they cannot do by themſelves alone, they hire others, both *Fools*, who do not know or conſider what they do, and *Tranſgreſſors*, who are ready to execute all their Commands, right or wrong, that they may be their Inſtruments in that Work.

11 * As a dog returneth to his vomit *y*, ſo a fool * 2 Per. 2. 22. † returneth to his folly *z*. † Heb. *iteraeth his Folly.*

y To lick up that which he had lately vomited, forgetting how burdenſome and vexatious it was to him. *z* Such like is the Impudence and Madneſs of Sinners, who having ſmarted for their Sins, and been forced to forſake them for a time, do afterwards return to the Commiſſion of them.

* Ch. 29. 20. 12 * Seest thou a man wise in his own conceit *a*? *there is* more hope of a fool *b* than of him.

a Who, being a Fool, thinks himself wife, and therefore forsweth the Counsels of others. *b* Of doing good to one who is a Fool, and sensible of his Folly, and ready to receive Instruction.

13 The slothful *man* saith *b*, *There is* a lion in the way, a lion *is* in the streets.

b To excuse his Idleness, and keeping himself at home. See on *Chap.* 22. 13.

14 *As* the door turneth upon his hinges *c*, so *doth* the slothful upon his bed.

c Moving hither and thither upon it, but not removing one jot from its place.

* Ch. 19. 24. 15 * The slothful hideth his hand in *his* bosom, ‖ it grieveth him to bring it again to his mouth *d*.

‖ Or, *he is weary*. *d* He will not take the least pains for the most necessary things.

16 The sluggard *is* wiser in his own conceit *e*, than seven men that can render a reason *f*.

e Because by his Idleness he avoids those Troubles and Dangers to which other Men by their Activity expose themselves, forgetting in the mean time what Reproach and loss, and how much greater Mischiefs, both here and hereafter, are brought upon him by his slothfulness. *f* To wit, a satisfactory Reason of all their Actions, *i. e.* who are truly wise Men.

‖ Or, *is enraged*. 17 He that passeth *by g*, *and* ‖ meddleth with strife *belonging* not to him *h*, *is like* one that taketh a Dog by the ears *i*.

g Who is going upon the way, and about his business: But this word is by some referred to the last clause, is like *one that taketh a dog by the ears as he is passing by* him, without any thought of doing him harm; which agrees very well both with the order of the Words in the Hebrew Text, and with the Matter of the other Clause to which this Similitude is referred. *h* In which he is not concerned, nor any way obliged to meddle. *i* Exposeth himself to great and needless Hazards, as a Man that causelessly provoketh a Mastiff dog against himself.

† Heb. *one that maketh himself mad*. ‖ Heb. *flames or sparks*. 18 As † a mad *man* ‖ who casteth † fire-brands *l*, arrows, and death *m*:

k *As one feigneth himself mad*, that under that pretence he may do Mischief with impunity. *l* To hurt his Neighbour's Person, or to consume his House or Goods. *m* Any instruments of Death.

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport *n*?

n That wrongs him under a false pretence of Kindness and Familiarity.

† Heb. *without wood*. * Ch. 22. 10. ‖ Or, *whisperer*. † Heb. *is silent*. * Ch. 15. 18. & 29. 22. † Heb. *chambers*. 20 † Where no wood is, *there* the fire goeth out, so * where *there is* no ‖ tale-bearer *o*, the † strife ceaseth.

o To carry such Reports from one to another, as may provoke them to mutual Rage and Strife.

21 * As coals *are* to burning coals, and wood to fire, so *is* a contentious man *p* to kindle strife.

p Heb. *a man of Contentions*, that loveth and giveth himself up to Contentions.

22 The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly *q*.

q This was delivered before, *Chap.* 18. 8. and is here repeated as being a Point of great Concernment to the Peace and Welfare of all Societies, and fit to be oft and earnestly prested upon the Consciences of Men, because of their great and general pronenes to this Sin.

‖ Or, *is burning*. 23 Burning † lips, and a wicked heart, *are like* a potsherd covered with silver dross *r*.

r Either 1. With Love. Words delivered with shew of true and fervent Affection. Or rather 2. With Malice or Hatred. A flanderous or evil Tongue: For this Word is constantly used in a bad Sense, and notes the heat of Rage and Persecution. *s* Such a Tongue and Heart are of no real worth, although sometimes they make a shew of it, as Dross doth of Silver.

‖ Or, *is knowing*. 24 He that hateth ‖ dissembleth *t* with his lips, and layeth up deceit within him.

t Or, *carrieth himself like another man*, pretends Love and Kindness; which Sense seems to agree best both with the next Clause of this Verse, and with the two following Verses.

† Heb. *maketh his voice gracious*. ‖ Or, *hated is covered in secret*. * Pfal. 7. 15, 16. & 9. 15, 16. & 57. 6. Eccl. 10. 8. 25 When he † speaketh fair, believe him not, for *there are* seven abominations in his heart.

26 ‖ *Whose* hatred is covered by deceit *u*, his wickedness shall be shewed before the *whole* congregation *x*.

u With false Professions of Love. *x* Instead of that Secrecy and Impunity which by this Art he designed and promised to himself, he shall be brought to publick Shame and Punishment.

27 * Whoso diggeth a pit *y* shall fall therein, and he that rolleth a stone *z* it will return upon him.

y That another may fall into it. It is a Metapher from Hunters, who used to dig deep Pits, and then to cover them slightly with Earth, that wild Beasts passing that way, might fall into them, and sometimes in the heat of pursuit fell into them themselves. *z* To wit, up the Hill with design to do mischief to some Person or Thing with it.

28 A lying tongue hateth *those that are* afflicted by it ‖, and a flattering mouth † worketh ruine.

‖ Because by his Calumnies he hath made them his Enemies. † Which though it be more smooth and plausible than a flandering Mouth, yet is in truth no less pernicious, betraying others either to Sin, or to Danger and Mischief.

CHAP. XXVII.

Counsel against Self-conceitedness, 1, 2. *The evil Effects of Envy*, 4. *The Praises of a Faithful Friend*, 5—10. *The Misfortune Wants of Providence and Folly*, 11, 12. *Sundry Rules and Cautions*, 13—27.

1 * BOast not thy self of † to morrow *a*, for thou knowest not what a day may bring forth *b*.

a Of any good thing which thou purposest to do, or hopest to receive to morrow, or hereafter: the time being here put Metonymically for all the things done or had in the time, as *Prov.* 4. 32. *Eccles.* 2. 22. & 8. 15. The same caution is given, *Jam.* 4. 12, &c. *b* What may happen in the space of one day, which may hinder thy designs or expectations. *The day* is said to *bring forth* what God by his Almighty Power and Providence doth either cause or suffer to be brought forth or done in it.

2 Let another man praise thee, and not thine own mouth *c*: a stranger, and not thine own lips.

c Except it be really necessary, either for thy own just vindication, or for the honour of God, or for the edification of others, in which cases this hath been allowed and practised by wise and virtuous men, as particularly by *St. Paul*, 2 *Cor.* 11. 12.

3 A stone *is* heavy, and the sand weighty; but a fools wrath *is* heavier *d* than them both.

d More grievous and intolerable, as being without cause, without measure, and without end.

4 † Wrath *is* cruel, and anger *is* outragious, but who is able to stand before † envy *e*?

e Envy is worse than both of them, partly because it is more unjust and unreasonable, as not caused by any provocation, as wrath and anger are, but only proceeding from a malignity of mind, where no by a man is grieved for another mans happiness, in which he should rejoyce; partly because it is more deeply rooted and implacable, as whereas the other passions are commonly allayed; and partly because it is more secret and undiscernible, and therefore the mischievous effects of it are hardly avoidable; whereas wrath and anger discover themselves, and so forewarn and forearm a man against the danger.

5 Open † rebuke is better *g* than fecret *h* love.

† Heb. *which is manifested or discovered*, either, 1. Publickly and before others, when it is needful, in which case, though it put a man to some shame, yet it doth him good. Or, 2. Privately, and to the offenders face, a plain and down-right reproof. *g* More delectable and beneficial. *h* Which lies hid in the heart, and doth not shew it felf by friendly Actions, and particularly by free and faithful Reproof, which is a principal End and Benefit of Friendship.

6 * Faithful *are* the wounds ‖ of a friend; but the † kisses *i* of an enemy *are* ‖ deceitful *m*.

i They proceed from an upright, and truly loving, and faithful Soul, and really promote the good of the person reproved. *k* The sharpest reproofs which for the present wound his Spirit and Reputation. *l* All the fair Speeches and outward Professions of Friendship. *m* Or, *are to be deprecated*, are perfidious and pernicious, and such things as one may pray to God to be delivered from them. Or, *are feared*, like things which are procured with great difficulty, and many intreaties.

7 The full foul *n* † loatheth an honey comb; but to * to the hungry foul every bitter thing is fweet.

n A man whose appetite or desire (which is oft expressed in Scripture by the name of *Soul*) is fully satisfied. *o* The most delicious meats. The design of this Proverb is to shew the inconvenience that oft times attends upon plenty, and the advantage of Poverty, that the Rich might learn moderation, and the Poor content.

8 As a bird that wandereth from her nest *p*, *so is* a man that wandereth from his place *q*.

p That flies very much abroad from place to place, whereby she is exposed to all the arts of Fowlers, and to Birds of Prey, from which she is safe whilest she keeps her nest. *q* That through vanity or lightness changeth the place of his abode, or, his Calling and course of Life, the ill effects whereof have been frequently observed and noted, even in vulgar Proverbs, as when we say, *A rolling Stone gathers no Moss*.

9 Ointment and perfume rejoyce the heart *r*; *so doth* the sweetness of a mans friend † by hearty counsel *s*.

r By increasing and comforting the spirits. *s* No less grateful and pleasant is the company and conversation of a true friend, in respect of his good and faithful counsel, which comes from his very Heart and Soul, and contains his most inward and serious Thoughts: whereas deceitful persons give such counsels, not as they think to be best, but as most serve their Lusts or Designs.

10 Thine own friend and thy fathers friend *t* forsake not; nither go into thy brothers house *u* in the day of thy calamity; *for* * better *is a* neighbour *x that is* near, than a brother far off.

t Of whose friendship thou hast had long experience. *u* To wit, for comfort and relief, and so as to forsake or neglect thy friend for him. *x* The friend mentioned in the beginning of the verse, who hath shewed himself to be a true and a good neighbour. *y* Either 1. In place by cohabitation. Or rather 2. In affection, in which respect God is oft said to be *near* to the righteous, and *far* from the wicked.

11 * My son, be wise, and make my heart glad, that I may answer him that reproacheth me *z*.

z For being the father of a wicked son, as if I had either deserved it by neglect of his education. See *Ezek.* 16. 44. 1 *Tim.* 3. 4.

12 A prudent *man* foreseeth the evil, *and* hideth himself, *but* the simple pass on, *and* are punished *a*.

a This was delivered *Chap.* 22. 3. and is here repeated to enforce the foregoing Exhortation, by representing the great advantage of Wisdom.

† Chap. 22. 26. 13 * Take his garment that is surety for a ſtranger, and take a pledge of him for a ſtrange woman *b*.

b Possibly this is here repeated as a part of the Fathers counsel to his Son begun v. 11. to avoid rash Suretyship, to which Young men are most prone, and by which they are exposed in the beginning of their days to many sins and miseries, which they carry with them to their graves.

14 He that bleſseth his friend *c* with a loud voice *d*, riſing early in the morning *e*, it ſhall be counted a curſe to him *f*.

c That ſaluteth, or praiſeth, and applaudeth him to his face, as the manner of flatterers is. *d* That both he, and others, may be ſure to take notice of it. *e* To perform this Office, to ſhew his great forwardneſs, and diligence, and zeal in his Service, which was the cuſtom of the *Romans* afterward, and poſſibly of ſome of the Jews at this time. *f* His friend will value this kind of bleſſing no more than a curſe, becauſe it plainly diſcovers a baſe deſign, and is an high reflection upon him, as if he either did not underſtand ſuch groſs and palpable flattery, or were ſo ridiculouſly vainglorious as to be pleaſed with it.

15 * A continual dropping in a very rainy day, and a contentious woman are alike *g*.

g Are equally troubleſom, the firſt not ſuffering a man to go a head with comfort, the latter not permitting him to ſtay at home with quietneſs.

16 Whoſoever hideth her *h*, hideth the wind *i*, and the ointment of his right hand *k which* bewrayeth *it ſelf*.

h i. e. Attempts to ſmother or bridle her paſſion, that it may not break forth to her ſhame, and to his own diſcomfort and reproach. *i* Undertakes that which is impoſſible. *k* Which being the great inſtrument of action by its much ſtirring diſcovers the favour of it.

17 Iron ſharpeneth iron *l*, ſo a man ſharpeneth the countenance of his friend *m*.

l Iron Cutting-tools are made bright, and ſharp, and fit for uſe by rubbing them againſt the File, or ſome other Iron. *m* So a Man, who being alone is ſad, and dull, and unactive, by the Company and Converſation of his Friend is greatly refreſhed, his very wits are ſharpened, and his Spirit revived, and he is both fitted for and provoked to Action. *The countenance* is here put for the Mind or Spirit, whoſe Temper or Diſpoſition is commonly viſible in Mens Countenances.

18 Whoſo keepeth the fig-tree *n*, ſhall eat the fruit thereof; ſo he that waiteth on his maſter *o* ſhall be honoured *p*.

n Which he mentions becauſe they abounded in *Canaan*, and were more valued and regarded than other Trees. *o* That ſerves him faithfully, prudently, and diligently. *p* Shall receive that Reſpect and Recompence which he deſerves.

19 As in water face *anſwereth* to face, ſo the heart of man to man *q*.

q The Senſe is either, 1. As the image of a Man's Face in the water anſwers to his natural Face who looks into it; or, as in water one Man's Face is like anothers, the Difference of Mens Faces being not there viſible, ſo one Man reſembles another, either in the Temper of his Mind or Body, in which many Men are alike one to another; or in the Corruption of his Nature, in which all are alike. Or, 2. As a Man may ſee his own Face if he look into the Water, which is Nature's Looking glaſs, or into any other Looking-glaſs, ſo a Man may diſcern his own Heart, if he look into thoſe Glaſſes whereby it diſcovers it ſelf; if he examine his Thoughts and Inclinations, together with the general courſe of his Actions. Or, 3. As the Face of a Man ſtanding by the Waters, is viſible not only to himſelf, but to others, by the Shadow or Image of it in the Waters, ſo the Heart of a Man is in ſome meaſure diſcernible, not only to himſelf, but to others alſo, who obſerve his Diſpoſition and Carriage.

20 * Hell and deſtruction are † never full *r*, ſo * the eyes *s* of man are never ſatisfied.

r The Grave devours all the Bodies which are put into it, and is always ready to receive and devour more and more without end. *s* *i. e.* The Deſires which work and diſcover themſelves by the Eyes, 1 *John* 2. 16. and other Senſes; for otherwiſe *the Eyes* in themſelves are neither capable of Satisfaction nor of Diſſatisfaction.

21 * As the ſining-pot for ſilver *t*, and the furnace for gold, ſo *is* a man to his praiſe *u*.

t Is appointed and uſed for the trial of Silver, and the detection and ſeparation of the Droſs from it. *u* Or, *according to his Praiſe*. The Senſe is, So a Man is known by his Praiſes, either 1. By the quality of thoſe who praiſe and applaud him; and as they are good or bad, ſo is he thought to be. Or 2. By his Carriage under Praiſes; as he carries himſelf either humbly and modeſtly with Thankfulneſs to God, and a due Senſe of his own Infirmities, which is the Caſe and Temper of a good Man; or arrogantly and vainglorioully taking to himſelf the Honour which he ſhould give to God, as ungodly Men generally do in that caſe.

22 Though thou ſhouldſt bray a fool *x* in a mortar, among wheat with a peſtil, *yet* will not his foolihneſs depart from him.

x Not a natural, but a moral and wilful Fool, who by long continuance in Sin is hardened and ſtupified, and ſo incorrigible under all the means of Amendment.

23 Be thou diligent to know the ſtate of thy flock *y*, *and* † look well *z* to thy herds.

y That thou may'ſt preſerve and improve what thou haſt, and take care that thine Expences may not exceed thine Incomes. *Flocks and Herds* are here put for all Riches and Poſſeſſions, becauſe anciently they were the chief part of a Man's Riches. *z* Heb. *ſet thine heart*. That not wholly to thy Servants, as many do, that they may give up themſelves wholly to Eaſe and Pleaſure, but make uſe of thine own Eyes and Reaſon for the Conduct of thine Affairs, leſt thou come to ruin, as many have done by this very means.

24 For † riches *are* not for ever, and doth the † crown *b endure* † to every generation?

† Heb. *ſtrength*. † Heb. *to generation and generation*.

a Or, *Treaſure*. The Senſe is, What thou doſt now poſſeſs, or haſt laid up, will not laſt always, but will ſoon be ſpent, it thou doſt not take care to preſerve and improve it. *b* So which he underſtands a condition of the greateſt Honour and Plenty. If a Man had the Wealth of a Kingdom, without provident Care and due Diligence it would quickly be brought to nothing. Hence the greateſt Kings have minded Husbandry, as *Solomon*, *Uzziah*, and others.

25 The hay appeareth, and the tender graſs ſhe-weth it ſelf *c*, and herbs of the mountains *d* are gathered *e*.

c In their proper Seaſons. Theſe things may be here mentioned, either, 1. As the matter of his Diligence. Take care that thy hay and Graſs may be well managed, and ſeaſonably gathered for the uſe of thy Cattel. Or rather 2. As another Argument and Encouragement to Diligence, becauſe God invites thee to it by the plentiful proviſions wherewith he hath enriched the Earth for thy take. Thou needeſt not compaſs Sea and Land for them, for God puts them into thy hand if thou will'ſt but receive them. *d* Even the moſt barren parts afford thee their help. *e* Or, *are to be gathered*, as ſuch Paſſive Verbs are often uſed; they are ripe and ready for the gathering. So this Clauſe ſuits beſt with the former.

26 The lambs *are* for thy clothing *f*, and the goats *are* the price of the field *g*.

f By their Wool and Skins, either uſed to cloath thy ſelf with, or ſold to purchaſe all manner of Cloathing for thy ſelf and Family. *g* By the Sale whereof thou may'ſt either put the Rent of the field which thou hireſt, or purchaſe Fields or Lands for thy ſelf. Either *Goats* are put for all Cattel, or he mentions *Goats*, becauſe theſe might better be ſpared and ſold than *Sheep*, which brought a more certain and conſtant Profit to the Owner.

† Heb. *life*. 27 And *thou ſhalt have* goats milk enough for thy food *h*, for the food of thy houſhold, and *for* † maintenance for thy maidens *i*.

h Or, if thou chuſeſt rather to keep than to ſell thy Goats, the Milk of them will ſerve thee for Food to thy ſelf, and to thy Family. In ancient times men uſed a plain and ſimple Diet, and neither knew nor uſed that Curioſity and Luxury in it which After-Ages invented. *i* Who are named, becauſe this Nourihment was more proper for the weaker Sex, whereas Men required a ſtronger Diet.

CHAP. XXVIII.

The Character of the righteous and of the Wicked, with the bleſſed Fruits of Integrity, and evil Effects of Sin, 1——12. *The Euil of Concealing, and Bleſſedneſs of Confeſſing Sin*, 13. *The Evil of Oppreſſion and Violence, the Benefit of Induſtry and Faithfulneſs, with ſundry other Obſervations*, 15——28.

* Lev. 26. 17, 36. 1 THe * wicked flee when no man purſueth *a*: but the righteous are bold *b* as a lion.

a Becauſe the Conſcience of their own Guilt puts them into a continual Expectation and Dread of God's Judgments. *b* Are courageous and reſolute, having the Witneſs of a good Conſcience, and the Aſſurance of Divine Favour and Protection, and the Suppors and Conſolations of the Holy Ghoſt.

‖ Or, *by men of understanding*. † Heb. *prolonged*. 2 For the tranſgreſſion of a land, many *c are* the princes thereof: but ‖ by a man of underſtanding *and* knowledge *d* the ſtate *thereof* ſhall be prolonged *e*.

c Either 1. Together, contending for Supremacy. Or rather 2. Succeſſively, as appears from the following Clauſe. Their Princes are ſoon cut off, and other perſons, and oft times perſons of other Families, come in their ſtead, which is juſtly threatned as a Curſe, *ſhall they* becauſe ſuch frequent Changes are ſeldom for the better, and commonly for the worſe, and are frequently attended with Blood and Slaughter, with the Change and Subverſion of Laws, with heavy Taxes and Charges, with the Ruin of many Families, and with many other Miſchiefs. *d* By a wiſe and good Man. Which may be underſtood either 1. Collectively, for *Men of Underſtanding*, &c. as it is rendred in the Margent; *i. e.* when the Men or People of a Land are wiſe and good. Or rather 2. Singularly, and that either 1. Of a wiſe and righteous Prince, who by the good Government of himſelf, and his Family, and Kingdom, by puniſhing and preventing the Tranſgreſſions of the People, turns away God's Wrath, and ſaves himſelf and People. Or 2. Of any other Man of eminent Wiſdom or Piety, who prevents this Judgment, either by his good Counſels given to the Prince and People, and entertained by them, or by his Interceſſion to God; for God hath ſometimes ſpared a People for the ſake of one Man, as he did *Zoar* for *Lot*, *Gen.* 19. 20, 21. and the *Iſraelites* for *Moſes*, *Pſal.* 106. 23. *e* The Land ſhall enjoy its former State and Tranquillity, and the Life of their good Prince ſhall be prolonged.

3 A poor man that oppreſſeth the poor *f*, *is like* a ſweeping rain † which leaveth no food *g*.

† Heb. *without*. *g* Is *faid*.

f When a poor Man being advanced into a place of Authority, abuſeth it to oppreſs thoſe that are poor and unable to reſiſt him, like a violent Rain or Flood, which waſheth away the very Seeds which are in the Earth, and ſpoileth the Corn and Fruits which are upon it. He is the worſt of all Oppreſſors, becauſe as he is of a baſe Mind, which alſo is made much worſe by a ſudden Change and Elevation into an high Condition, ſo his own Neceſſities inſtame his Deſires,

and make him greedy to take all, yea, even the small Advantages of enriching himself. Which the Ancients expressed by the Similitude of an empty Horsleech, which succeeth much more strongly than that which is already filled; and of a dry Sponge, which licks up far more water than that which was wet before.

* Prov. 1. Rom. 1. 32.

4 * They that forsake the law *b* praise the wicked *i*: but such as keep the law contend with them *k*.

b That live in the Contempt of, and Disobedience to God's Law.

i Honour their persons, contrary to *Psal.* 15. 4. freely and familiarly associate themselves with them, and approve of their sinful Courses; all which proceeds from their great Likeness to them *k* Are so far from praising or applauding them, that they severely rebuke them, and to the utmost of their power oppose them in their wicked Enterprizes.

* 1 Cor. 2. 15. 1 Joh. 2. 20, 27.

5 Evil men understand not *l* judgment *m*: but * they that seek the LORD *n*, understand all *things* *o*.

l Because their Minds are naturally blind, and are farther blinded by their own Prejudices and Passions, and by the God of this World who rules in and over them. *m* I. e. What is just and right; what is their Duty in all Cases and Conditions, as *Judgment* is frequently understood. *n* By diligent study of his Word, and by fervent Prayers to him for Advice. *o* Which are necessary to be known by them, either for the discharge of all their present Duties to God and Men, or for their everlasting Happiness.

* Ch 19. 1. † Heb. *two ways.*

6 * Better *p* *is* the poor that walketh in his uprightness, than *be that is* perverse † *in his ways* *q*, though he be rich.

p In a much safer and happier Condition. *q* Heb. in *two ways*, halting between two ways, pretending to Virtue, but practising Vice; or, covering his wicked Designs with good Pretences; or sometimes erring on one hand, and sometimes on the other, as wicked Men commonly do.

* Ch 28. 3. ‖ Or, *feedeth* glutt-ons.

7 * Whoso keepeth the law, *is* a wise son *r*: but he that ‖ is a companion of riotous *men* *s*, shameth his father *t*.

r And consequently a Credit and Comfort to his Father, as hath been oft noted before. *s* Which is both a manifest Violation of God's Law, which forbids this Society, and is the ready way to a real and final Apostacy from God, and from his Law. *t* Because he is a foolish Son.

* Chap. 12. 22. Ezek. 22. 12. † Heb. *by increase.*

8 * He that by usury and † unjust gain *u* increaseth his substance, he shall gather it for him that will pity the poor *x*.

u Heb. *by usury and* (or, *or*) *encrease*, i. e. by any kind of Usury, whereby the Poor are oppressed, as is implied from the opposite Clause; or by any unrighteous Practices. See more of these Words at the first thing on *Exod.* 22. 25. *Lev.* 25. 35, 36. *Psal.* 15. 5. *Ezek.* 18. 8. *x* It shall not long continue with him or his, but shall by God's righteous and powerful Providence be disposed into more just and merciful hands.

* Prov. 13.

9 * He that turneth away his ear from hearing the law *y*, even his prayer *shall be* abomination *z*.

y That obstinately refuseth to yield Audience or Obedience to God's Commands. *z* To God, whose Law he despiseth. God will abhor and reject his Person, and all his Services.

* Ch. 26. 27.

10 * Whoso causeth the righteous to go astray in an evil way *a*, he shall fall himself into his own pit; but the upright shall have good *things* in possession *b*.

a That by evil Counsel, or Example, or Artifice, draws them into such Practices as expose them to great Danger and Mischief. *b* Shall by God's good Providence towards him, both keep the Good of which the Wicked seeks to deprive him, and escape that Mischief which he plotteth against him.

* Heb. *in his eyes.*

11 The rich man *is* wise † in his own conceit *c*: but the poor that hath understanding searcheth him out *d*.

c Thinks himself to be wise when he is not, being puffed up with the Opinion of his Riches, which also he imputes to his own Wisdom, and with the Admirations and Applauses of Flatterers, which commonly attend upon them. *d* Knoweth him better than he knoweth his self, and, looking through all his pomp and vain shew, he sees him to be what indeed he is, a foolish and miserable Man, notwithstanding all his Riches, and discovers the Folly of his Words and Actions.

* Ver 28. Chap. 11. 10. ‖ Or, *sought for.*

12 * When righteous *men* do rejoyce *e* *there is* great glory *f*; but when the wicked rise *g*, a man is ‖ hidden *h*.

e Are encouraged and promoted to Places of Trust and Power. *f* In that Commonwealth. The state of that Kingdom is honourable, and comfortable, and *vice versa*, for good Men can shew their Faces with Courage and Confidence. *g* Are advanced to Honour and Authority. *h* The State of that Nation is so shameful and dangerous, that wise and good Men, who only are worthy of the Name of *Men*, wish to draw themselves, or run into Corners and obscure Places; partly out of Grief and Shame to behold the Wickedness which is publickly and impudently committed; and partly to avoid the Rage and Injuries of wicked Oppressors, and the Judgments of God, which commonly follow such persons and their Confederates in Sin. Or, as others, both ancient and later Interpreters render it, *a man is sought out.* Sober and good Men who had retired themselves, are searched for, and brought forth like Sheep to the slaughter, as being most suspected, and hated, and feared by bloody Tyrants.

* Pr 32. 5. † Heb. *covereth.* 1 John 1. 9, 10.

13 * He that covereth his sins † shall not prosper *k*: but whoso confesseth and forsaketh *them* *l* shall have mercy *m*.

i That doth not confess them (as appears by the opposite clause) to God, and to Men too, when occasion requires it. That being convinced or admonished of his Sins, either publick, or domestick, or excuseth them. *k* Shall not succeed in his Design of avoiding Punishment by the Concealment of his Sins; shall not find means, as is implied from the next Clause. *l* By hearty Dislike and Hatred of all his Sins, and by a resolved Cessation from a sinful Course of Life. This is added, to shew, that although the confessing or hiding ones Sins is sufficient for his Damnation, yet meer Confession without forsaking of Sin is not sufficient for Salvation. *m* Both from God who hath promised, and from Men who are ready to grant Pardon and Favour to such persons.

14 Happy is the man *n* that feareth *o* alway *p*: * but † he that hardeneth his heart *q* shall fall into mischief.

* Rom. 11. 20.

n Because he shall thereby avoid that Mischief which befalls fearless Sinners, which is expressed in the next Clause, and procure that eternal Salvation which they lose. *o* To wit, the Offence and Judgments of God. Who having confessed and forsaken his Sins, as was now said, is afraid to return to them again, and careful to avoid them, and all occasions of them. *p* In all Times, Companies, and Conditions; not only in the time of great trouble, when even Hypocrites will in some sort be afraid of sinning, but in times of outward Peace and Prosperity. *q* That goeth on obstinately and securely in sinful Courses, casting off due Reverence to God, and just Fear of his Threatnings and Judgments.

15 *As* a roaring lion, and a ranging bear *r*, *so is* a wicked ruler *s* over the poor people *t*.

r The Lion and Bear are always cruel and greedy in their natures, and especially when they are hungry and want Prey, in which also the Lions roar *Psal.* 104. 21. *Isa.* 31. 4. and Bears range about for it. ‖ Instead of being a mufling Father, and a faithful and tender Shepherd, as he ought to be, he is a cruel and infatiable Oppressor and Devourer of them. *t* Whom he particularly mentions, either to note his policy in oppressing them only who were unable to withstand him, or to revenge themselves of him; or to aggravate his sin in devouring them, whom the Laws of God, and common Humanity bound him to relieve and protect; or to express the effect of his ill government, in making his people poor by his frauds and rapines.

16 The prince that wanteth understanding, *is* also a great oppressor *u*; but he that hateth covetousness *x*, shall prolong *his* days *y*.

u The Tyranny or Oppression of a Prince, though by some accounted Wisdom, is in truth a manifest act and sign of great folly, because it alienateth from him the Hearts of his People, in which his Honour, and Safety, and Riches consist, and oft times causeth the shortning of his days, either from God who cuts him off by some sudden judgment, or from men who are injured by him and exasperated against him. *x* Which is the chief cause of all oppressions and unjust practices. *y* By Gods favour, the peace and satisfaction of his own mind, and the hearty love of his people, which makes them careful to preserve his life by their fervent Prayers to God for him, by willingly hazarding their own Estates and Lives for him, when occasion requires it, and by all other possible means.

17 A man that doth violence to the blood of *any* person *z*, shall flee to the pit *a*; let no man stay him *b*.

z That sheddeth any mans Blood, or taketh away his Life unjustly. *a* Shall speedily be destroyed, being pursued by divine Vengeance, and the Horrours of a guilty Conscience, and the Avengers of Blood. *b* So it is a prohibition that no man should endeavour to save the Life of a wilful Murderer, either by intercession, or by offering satisfaction, or any other way. Of which see *Gen.* 9. 6. *Exod.* 21. 14. *Numb.* 35. 31. Or, as the ancient and many other Interpreters render it, *no man shall stay him*: None shall desire or endeavour to save him from his deserved punishment: He shall die without pity, being an object of publick hatred.

18 * Whoso walketh uprightly, shall be saved *c*: † Ch. but *he that* is perverse *in his ways* *d*, shall fall at once *e*.

c To wit, from destruction, because God hath undertaken, and promised to protect him. *d* Heb. *in two ways*, of which Phrase see above on *v.* 6. *e* Once for all, so as he shall not need a second thrust, 1 *Sam.* 26. 8. and so as he shall never rise more. Or, *in vain*, to wit, of his ways. Though he hath various ways and arts to secure himself, yet none of them shall save him, but he shall perish in one or other of them, and shall be given up by God to the mistake of his way, that he shall chuse that course which will be most pernicious to him.

19 * He that tilleth his land shall have plenty of † Ch. bread: but he that followeth after vain *persons* *f*, shall have poverty enough.

f Chusing their Company, and imitating their Example; who gives up himself to vanity and idleness, and so is duly opposed to the diligent man in the former clause.

20 * A faithful man *g* shall abound with blessings; † Ch. but he that maketh haste *h* to be rich, shall not be ‖ innocent *i*.

g Heb. *A man of truth*, or *truths*, who deals truly and justly in all his bargains and transactions with men. *h* More than God alloweth him; that taketh the nearest and readiest way to riches, whether it be right or wrong; that is unfaithful and unjust in his dealings. *i* Shall not obtain the blessings which he seeks, but shall bring curses and miseries upon him instead of them.

21 * To have respect of persons, *is* not good: for, † Ch. for a piece of bread that man will transgress *k*.

k When a Man hath once viriated his Conscience, and accustomed himself to take Bribes, a very small advantage will make him fall Justice, and his own Soul into the Bargain. The design of the Proverb is to warn men to take heed of the beginings of that sin, and consequently of other sins.

22 He that hasteth to be rich, *hath* an evil eye *l*, and

Or, *he that hath an evil eye* ‖ and considereth not that poverty shall come upon him *m*.

l Is uncharitable to Persons in want, envious towards those who get any thing besides him, and covetous or greedy of getting Riches by all ways possible, whether just or unjust. Thus *an evil Eye* is Taken, *Prov.* 23. 6. *Mat.* 20. 15. as a good Eye notes the contrary disposition, *Prov.* 22. 9. *m* And consequently that he shall need the pity and help of others, which he cannot expect either from God or men, who hath so hardened himself against others in misery.

23 * He that rebuketh a man, afterwards *n* shall find more favour than he that flattereth with the tongue.

n When he comes calmly to consider the fidelity of the reprover, and the benefit coming to himself by the reproof, and withal the baseness and mischief of flattery.

24 Whoso robbeth his father or his mother, and saith *n*, *It is* no trangression; the same *is* the companion of † a destroyer *o*.

n In his Heart, supposing that he hath a right to his Fathers goods by Law. *o* Either 1. he thereby sheweth that he is fallen into such wicked Society, from whom he had such counsel or example. Or 2. he is no less guilty than a Thief who robs and destroys men upon the High-way: he is a Thief and Robber, because he hath no right to the actual possession of his Fathers goods before his Death or without his consent.

† Heb. *a man destroying.*

25 * He that is of a proud heart *p* stirreth up strife *q*: but he that putteth his trust in the LORD *r*, shall be made fat *s*.

p Whose property it is to overvalue himself, and to trust to himself and his own Wit, or Wealth, or Strength. *q* Because he makes it his great business to advance and please himself, and hateth and opposeth all that stand in his way, and despiseth other men, and is very jealous of his honour and Impatient of the least slighting, or affront, or injury, and indulgeth his own passions; and therefore shall not be fat, but lean and miserable, as is implyed from the opposite clause. *r* Which is mentioned as a plain and certain evidence of an humble Man, who is mean and vile in his own Eyes, and therefore trusts not to himself, but to God only, making God's will, and not his own will, and passion, and interest, the rule of all his actions, and can easily deny himself, and yield to others, all which are excellent preventives of strife. *s* Shall live happily and comfortably, because he avoids that strife which makes mens lives miserable.

26 He that trusteth in his own heart *t* is a fool *u*: but whoso walketh wisely *x*, he shall be delivered *y*.

t He trusts to his own wit, neglecting or slighting the advice of others, and the counsel of God himself. *u* And shall receive the fruit of his folly, to wit, destruction. *x* Distrusting his own judgment, and seeking the advice of others, and especially of God, as all truly wise men do. *y* From those dangers and mischiefs which fools bring upon themselves; whereby he sheweth himself to be a wise Man.

27 * He that giveth unto the poor shall not lack *z*: but he that hideth his eyes ‖, shall have many a curse †.

z Shall not impoverish himself by it, as covetous men imagine or pretend, but shall be inriched, which is implied. ‖ Left he should see poor and miserable men, and thereby be moved to pity or obliged to relieve them. So he cunningly avoids the beginnings and occasions, and provocations to Charity, teaching us to use the same caution against sin. † Partly from the Poor, whose Curses being not causeless shall come upon him, and partly from God, who will curse his very Blessings, and bring him to extream want and misery.

28 * When the wicked rise, men hide themselves †: but when they perish, the righteous increase ‖.

† *Men*, i. e. righteous men, as appears from the following clause, are ashamed and afraid to appear publickly; of which see on *v.* 12. ‖ They who were righteous do now again appear in publick, and being advanced to that power which the wicked Rulers have lost, they use their Authority to encourage and promote Righteousness, and to punish Unrighteousness, whereby the number of wicked men is diminished, and the righteous are multiplied.

CHAP. XXIX.

The Excellency of Wisdom, with Rules for Government, 1—14. *The Parents Duty to correct their Children,* 15—17. *The misery of them that know not God's Law,* 18. *Of Anger, Pride, Thieving, Cowardise, and Corruption,* 18—25. *The godly and wicked an Abomination to each other,* 27.

† Heb. *a man of reproofs.*

1 † He that being often reproved, hardneth *his* neck *a*, shall suddenly be destroyed, and that without remedy *b*.

a Is incorrigible and obstinately perfists in those sins for which he is reproved. *b* Utterly and irrecoverably.

2 * When the righteous are ‖ in authority *c*, the people rejoyce *d*: but when the wicked beareth rule the people mourn *e*.

c Which interpretation is confirmed from the opposite clause. The Hebrew word signifies to increase either in number, or in dignity and power. *d* For the blessed effects of their good government. *e* Both for the oppressions and mischiefs which they feel, and for the dreadful Judgments of God which they justly fear.

3 * Whoso loveth wisdom *f*, rejoyceth his father: * but he that keepeth company with harlots *g*, spendeth *his* substance *h*.

f And therefore heareth and escheweth all folly and wickedness. *g* Whereby he plainly discovers himself to want Wisdom; of which see *Prov.* 7. 7, &c. *h* Whereby he not only ruineth himself; but also grieveth his Father, as is implied from the opposite clause.

4 The king by judgment *i* stablisheth the land: but † he that receiveth gifts *k*, overthroweth it.

† Heb. *a man of Offerings.*

i By the free and impartial exercise of Justice. *k* Heb. *a Man laturus.* (for he would not vouchsafe to call him a King, as being unworthy of that Name and Office) *of Oblations, or Gifts*, i. e. whose delight and common practice is to take Bribes, and kill Justice.

5 A man that flattereth his neighbour *k*, spreadeth a net for his feet *l*.

k That praiseth or applaudeth another in a sinful flate or course. *l* Lifts him under a pretence or kindness: is an occasion of his sin, and consequently of destruction, which perhaps he may design to accomplish by that means.

6 In the transgression of an evil man *there is* a snare *m*: but the righteous doth sing and rejoyce *n*.

m His sin will bring him to dreadful horrors and certain ruin. *n* Because he hath sweet peace in his own Conscience and assurance of present mercy and eternal happiness.

7 * The righteous *o* considereth the cause of the poor *p*: *but* the wicked regardeth not to know it *q*.

* Job 29. 16.

o Whether Magistrate or any private Person concerned to know it, and capable of helping him in it. *p* His poverty neither hinders him from taking pains to examine it, nor from a righteous determination of it. *q* Will not put himself to the trouble of searching it out, either because it yields him no profit, or because he resolves to give away his right.

8 Scornful men ‖ bring a city into a snare *r*: but † wise *men* *s* turn away wrath *t*.

‖ Or, *set a City on fire.* † Heb. *men of Wisdom.*

r Expose it to God's wrath and to destruction by their self conceit and wilfulness, by their wicked counsels and courses whereby they seduce and infect the generality of the People, by their Contempt of God, of his just Laws and righteous Judgments, and of the Opinions and Advices of wise men. *s* Who do not scorn, but hearken to the Counsels of God and of prudent men. *t* The wrath of God or of men who were enraged against it.

9 *If a* wise man contendeth with a foolish man *u*, whether he rage or laugh, *there is* no rest.

u Either judicially or otherwise debating any matter with him, endeavouring to convince him of any error. *x Whether he*, the wise man, *rageth* (or *is angry*) *or laugheth*, (i. e.) whether he deal sharply and severely with him, rebuking him for his folly, or calmly, and pleasantly smiling at it, *there is no rest*, no end or fruit of the Debate, the Fool will not be satisfied nor convinced. Or, as it is in the Hebrew, *He* (to wit, the Fool last named, to whom the following Carriages may seem more fitly to agree) *hath rageth and laugheth*, (He will not yield nor be convinced, but persists in his folly, which he discovers sometimes by his furious and unbridled Passions, and sometimes by foolish Laughter and Scorning) *and there is no rest*, he will never be quieted.

10 † The blood-thirsty hate the upright *y*: but the just seek his soul *z*.

† Heb. *men of Blood.*

y And consequently seek their ruin, as is implied from the following Clause. *z* Either 1. to require his Soul or Life at the hands of those who have taken it away. Or, 2. to preserve it from those who attempt to take it away, as this Phrase is taken, *Psal.* 142. 4. though commonly it signifie to seek to destroy it.

11 * A fool uttereth † all his mind *a*: but a wise *man* keepeth it in till afterwards *b*.

* Ch 14. 33. † Heb. *all his spirit.*

a All at once, unmercifully, and unseasonably, without reservation or caution. *b* Till he have fit occasion to express it.

12 If a ruler hearken to lies *c*, all his servants are wicked *d*.

c Delight in Flatteries or Calumnies, or any lying Words or deceitful and wicked Practices. *d* Partly because he chooseth only such for his Service; and partly, because they are either corrupted by his Example, or engaged by their place and interest to please him, and comply with his base Lusts.

13 The poor and ‖ the deceitful *e* man meet together *f*: the LORD lighteneth both their eyes *g*.

‖ Or, *the Usurer.*

e Heb. *the Man of Deceits*, or *of Usuries*, i. e. who hath enriched himself by such Practices. *f* Converse together, and one feedeth the other, as *Chap.* 22. 2. *g* Either their bodily eyes with the Light of the Sun, which pron incunably shines upon both; or the Eyes of their Minds with the light of Reason and Grace, which he indifferently gives to them; and therefore the one should not envy nor despise the other, but be ready to do good one to another, as God doth good to both.

14 * The king that faithfully judgeth the poor *h*, * Ch. 20. his throne shall be established for ever. 28.

h And the rich too: but he names *the poor*, because these are most oppressed and injured by others, and least regarded by Princes, and yet committed to their more special care by the King or Kings.

15 * The rod and reproof *i* give wisdom: but a * Ver. 17. child left *to himself* *k* bringeth his mother to shame. * Ch 22. 15.

i Correction and Instruction going together. *k* Suffered to follow his own will or Lusts without restraint and chastening. *l* And Parents too; but he names only *the Mother*, either because her Imbecility and Indulgence oft spoils the Child, or because Children commonly stand in least awe of their Mothers, and abate the weakness of their Sex, and tenderness of their Natures.

16 When the wicked are ‖ multiplied *m*, transgression † increaseth *n*: but * the righteous shall see their fall *o*.

‖ Or, *in Authority.* † Or, *in Sin.* * Ps 37. 34. Ob. 3. 19.

m Or rather, *are advanced*, because this is opposed to their *falling* in the next Clause; and so this Hebrew word is taken above, *verse* 2. 28. *n* Sin and Sinners abound and grow impudent by Impunity, and the Example and Encouragement of such Rulers. *o* The Destruction of such Transgressors, in due time.

17 * Cor-

17 * Correct thy son, and he shall give thee rest *p*; yea, he shall give delight unto thy soul.

p Satisfaction to thy Mind, and Comfort in his Amendment.

18 Where *there is* no vision *q*, the people ‖ perish *r*: but he that keepeth the law *s*, happy *is* he.

q i. e. No Prophecy, for *the Prophets* were anciently *called Seers*, 1 *Sam.* 9. 9. *i. e.* no publick Preaching of God's Law or Word (as appears by the oppolite Clause) which is called *Prophecy*, Rom 12. 6. 1 *Cor.* 14. 1, *&c.* Where the People are deftitute of the means of Inftruction. *r* Becaufe they want the only means of Salvation. Or, *is made naked*, ſtripped of their beſt Ornaments, God's Favour and Protection, as this Word is often, *Exod.* 32. 25. *s* This he ſaith rather than, *he that hath viſion*, which the Laws of Oppoſition might ſeem to require, to teach us, that although the want of God's Word be ſufficient for Mens Deſtruction, yet the having, and hearing, or reading of it, is not ſufficient for their Salvation, except they alſo keep or obey it.

19 A Servant *t* will not be corrected by words *u*: for though he underſtand *x* he will not anſwer *y*.

t Who is ſo not only in Condition, but alſo in the temper of his Mind, diſingenuous, perverſe, and ſtubborn. *u* By meer Words without Blows. Compare *Prov.* 19. 29. *x* Though he know thy Mind, and Words, and his own Duty. *y* Either by Words, expreſſing his Readineſs; or by Deeds, ſpeedily and chearfully performing thy Commands; but will neglect his Duty, pretending that he did not hear or underſtand thee.

20 Seeſt thou a man *that is* haſty ‖ in his words *z*? *there is* more hope of a fool *a*, than of him *b*.

‖ Or, *in his matters*

z Or rather, *in his Buſineſs*; who is raſh and heady in the management of his Affairs. *a* Who is ſenſible of his Folly, and willing to hearken to the Advice of others, as this Word is uſed *Chap.* 26. 12. though commonly it be meant of a wilful and wicked Fool. *b* Becauſe he is ſelf-confident, and neither conſiders things ſeriouſly within himſelf, nor ſeeks counſel from the wiſe.

21 He that delicately bringeth up his ſervant *c* from a child, ſhall have him become *his* ſon *d* at the length.

c Allowing him too much Freedom, and Familiarity, and delicate fare. *d* Will find him at laſt grow inſolent and preſumptuous, and forgetful of his ſervile Condition.

* Ch. 15. 18. & 22. 24. 22 * An angry man ſtirreth up ſtrife: and a furious man aboundeth in tranſgreſſion *e*.

e Is he his Paſſion eaſily tranſported into grievous and manifold Sins againſt God, and others, and himſelf, as Swearing, and Curſing, and Violence, yea ſometimes even to Murder.

* Job. 22. 29. Ch. 16. 33 & 18. 12. Mat. 23. 12. Luk. 14. 11 & 18. 14. Jam. 4. 6 10. 1 Pet. 5. 5. 23 * A mans pride ſhall bring him low *f*: but honour ſhall uphold the humble in ſpirit *g*.

f Becauſe both God and Man conſpire againſt him and abhor him. *g* As others render it, without any difference in the Senſe, *the humble in ſpirit ſhall hold their honour*, ſhall be honoured by God and Men. Thus Honour, like a ſhadow, flees from them that purſue it, and follows them who flee from it.

24 Whoſo is partner with a thief *h*, hateth his own ſoul *i*: he heareth curſing *k*, and bewrayeth it not *l*.

h By receiving a ſhare of the ſtolen Goods upon condition of his concealment of the Theft. *i* He cares both himſelf towards it as if he hated it: he woundeth and deſtroyeth it. *k* He *heareth the voice of ſwearing*, as is ſaid *Levit.* 5. 1. the Oath given to him by a Judge adjuring him and other ſuſpected Perſons to give information concerning it. *l* Which he is bound to do both by virtue of his Oath, and for the publick Good, which ought to be preferred before all private Contracts or Friendſhips.

† Heb. *ſhall be ſet on high.* 25 The fear of man *m* bringeth a ſnare *n*: but whoſo putteth his truſt in the LORD *o*, † ſhall be ſafe.

m Inordinate fear of harm or miſchief from Men, which is ſinful or unlawful to avoid in God, becauſe it comes from a diſtruſt of God's Promiſe and Providence. *n* Is an occaſion of many Sins, and of great danger, both of Injuries from Men, and of ſore Punishments from God. *o* In keeping God's ways, and ſecurely relying upon God to protect him from the Deſigns and Rage of wicked Men.

* Ch 15. 6. † Heb. *the face of a Ruler.* 26 * Many ſeek † the rulers favour *p*: but every mans judgment *q cometh* from the LORD.

p Men ſtudy to pleaſe and engage their Rulers by their obliging Carriage, and humble Petitions, and all other means, ſuppoſing that to be the only way to procure either Right or Favour from them, as they need or deſire it. *q* The Deciſion of his Cauſe, and the Succeſs of all his Endeavours. *r* Dependeth wholly upon God who ruleth and inclineth their Minds and Hearts as it pleaſeth him, *Prov* 21. 1.

27 An unjuſt man *is* an abomination to the juſt: and *he that is* upright in the way, *is* abomination to the wicked *t*.

t Becauſe ſuch Men, as ſuch, are hated by God, and Haters of, and Enemies unto God and all Goodneſs, and publick Plagues to the Church and State in which they lives and therefore he who loves theſe muſt needs hate them, as true Friends hate thoſe who are Enemies to their Friends. *t* Of which ſee above on *Ver.* 10.

CHAP. XXX.

Agur's Prophecy, 1. Wherein he acknowledgeth his own ignorance, 2, 3. The Purity of God's Word, with the Happineſs of them that truſt in him, 5. He diſſuades from adding to the Scriptures, by the danger of it, 6. Two two points of his Prayer, with their reaſon, 7—9. Four wicked Generations, 10—14. Four things inſatiable, 15. Parents not to be deſpiſed, 17. Four things hard to be known, 18, 19. The way of an Adulterous Woman, 20. Four things intolerable, 21—23. Four things little, but wiſe, 24—28. Four things ſtately, 29—31.

1 THe words of Agur the ſon of Jakeh *a*, *even* the prophecy *b*: the man ſpake unto Ithiel, even unto Ithiel and Ucal *c*,

a A Perſon ſo called, as appears from the Deſignation of his own and his Father's Name, who lived either in Salomon's time, or rather afterwards, and was famous in his Generation for Wiſdom, and Piety, and Prophecy, and therefore his Proverbs were thought fit to be added to thoſe of *Salomon* either by thoſe men of extraordinary mention *Chap.* 25. 1. or by ſome other. But that this ſhould be meant of *Salomon*, may eaſily be ſuppoſed, but cannot be proved: nor is it probable, as being contrary both to the Style of the whole Chapter, and to the Matter of ſome part of it, as *Ver.* 7, 8, 9. which agrees not to *Salomon*; and to the Laws of good Interpretation, one of which is, that all Words ſhould be taken in their moſt natural and proper Senſe, when there is no evidence nor neceſſity of underſtanding them improperly and figuratively, which is the preſent caſe. *b* The Prophetical Inſtruction; for as the Prophets were publick Preachers as well as Foretellers of things to come, ſo their Sermons, no leſs than their Predictions, are commonly called their *Prophecies*. *c* Two Friends or Diſciples, and Contemporaries of *Agur*, called by thoſe Names, who having a great and juſt Opinion of his Wiſdom, deſired his Inſtructions. Others, *concerning Ithiel* and *Ucal*; which they underſtand of Chriſt called *Ithiel*, which ſignifies *God with me*, and anſwers to *Immanuel*, which is *God with us*; and *Ucal*, which ſignifies *Power* or *Prevalency*. But if he had meant this of Chriſt, why ſhould he deſign him by ſuch obſcure and ambiguous Names, as if he would not be underſtood? Why did he not call him by the Name of *Shiloh* or *Meſſiah*, or ſome other Scripture-Title belonging and aſcribed to him? Beſides, this Interpretation agrees not with the Contents of this Chapter, wherein there is only a ſhort and occaſional mention of Chriſt, but the Chapter conſiſts in a manner wholly of Counſels and Sentences of a quite other kind.

2 Surely *I am* more brutiſh than ‖ *any* man, and have not the underſtanding of ‖ a man *d*.

‖ Or, *great*

d You come to me with a great opinion of my Wiſdom, and you expect that I ſhould inform and inſtruct you in all things, yea, even in the greateſt Myſteries: but you are much miſtaken in me; I am as ignorant and fooliſh as other men generally are, yet more than many others. Which he utters either 1. from a deep ſenſe of the common Corruption of Humane Nature, and of the blindneſs of mens minds in things concerning God and their own Duty, and of the neceſſity of Inſtruction from God's Word, and of Illumination from his Spirit, without which they can never underſtand theſe matters. Or 2. from a modeſt and humble apprehenſion of his own Ignorance, which hath extorted ſuch like Expreſſions even from Heathen Philoſophers: whence *Pythagoras* rejected the Title of a *Wiſe Man* when it was aſcribed to him; and *Socrates*, though reputed the Wiſeſt Man of his Age, profeſſed that he *knew nothing but this, that he knew nothing*.

3 I neither learned wiſdom *e*, nor † have the knowledge of the holy *f*.

† Heb. *ſcience.*

e I have not been taught in the Schools of Wiſdom, as the Sons of Prophets were, but muſt own my ſelf to be an unlearned Man, as the Prophet *Amos* was, *Amos* 7. 14, 15. Or, I have not learned it, neither by my own Underſtanding and Study, nor by the help of other men. *f* Either 1. of the Holy Angels, who are called *Holy* by way of Eminency, as *Deut.* 33. 2. *Job* 15. 15. *Dan.* 4. 13. 17, 23. and 8. 13. But it was vain to deny that Angelical Knowledge to be in him, which no man imagined to be in him, and which was not in *Adam* in the ſtate of Innocency. Or 2. of the Holy Prophets. So the Senſe is, I have not ſuch Divine Inſpirations as Prophets ſtrictly ſo called have received, whereby I ſhould be enabled to know or explain thoſe great Myſteries wherein you deſire Information from me. Or 3. of holy things, of the Mind and Will of God concerning Man's Salvation, and the way which leads to it. Not that he denieth that he had any knowledge of theſe things, but only a full and comprehenſive and perfect Knowledge, which they falſly ſuppoſed to be in him.

4 * Who *g* hath aſcended up into heaven *h*, † or deſcended *i*? * who hath gathered the wind in his fiſts *k*? who hath bound the waters *l* in a garment? who hath eſtabliſhed all the ends of the earth *m*? what *is* his name, and what *is* his ſons name, if thou canſt tell *n*?

† Heb. *who hath aſcended.*

g What meer Man? None at all; and therefore I may truly ſay, that I have not that which no mortal Man ever yet had. *h* There is to learn the Mind of God who dwells there, and that Wiſdom which is from above. *i* Or rather, *and deſcended*, to teach Men below what he had learned above. The Meaning of the Place is, No Man can fully know and teach us the things which he hath been in Heaven and ſent down from thence to the Earth to that end. Whence our Saviour Chriſt juſtly applies theſe Words to himſelf, *Joh.* 3. 13. and appropriates this work of declaring God's Nature and Will, to Men, to himſelf, upon this account, that he alone was in his Fathers boſom, *Joh.* 1. 18. *k* To hold them in, or let them out, and rule them at his pleaſure? Where is the e a Man that can do this? And none but he who made and governs all the Creatures, can know and teach theſe things. *l* Thoſe above in the Clouds, and thoſe below, the Sea which God keeps as it were *within Doors*, and in a *Garment*, and *Swadling-band*, as it is expreſſed *Job* 38. 8, 9. and the Waters which he ſtuts up in the Bowels of the Earth. *m* The whole Earth from one end to another, which God upholdeth in the Air by the Word of his Power, and ſecureth from the Rage of the Sea, by the Banks and Shores wherewith he hath begirt it for the purpoſe. *n* The Senſe is, Either 1. ſeeing it is apparent that no Man hath this Power, and conſequently this Knowledge, but that this is the Prerogative of the great God, declare, if thou are able, his Name, *i. e.* his Nature and Perfections, and the eternal Generation, and the Perſonal Attributes and Perfections, and the reſt of thoſe things which are ſuch actions of his Son. Or rather 2. if thou thinkeſt there be any ſuch Man who can do theſe things, I challenge thee to produce his Name; for, if he be long ſince dead, and gone out of the World, the Name of any of his Poſterity that can aſſure us that their Progenitor was ſuch a Perſon. Which becauſe thou canſt not do, I muſt conclude that none can throughly underſtand this matter but the bleſſed God and his Son Chriſt, and they to whom God ſhall reveal them by Chriſt.

5 * Every

5 * Every word of God *is* † pure *o*: he is a ſhield unto them that put their truſt in him *p*.

† Heb. *refined.*

o And therefore you, *Ithiel* and *Ucal*, muſt not expect the full knowledge of Divine Myſteries from me, nor from any Man, but from the Word of God, which is a certain Rule both of your Belief and Practice, becauſe every pare and parcel of it is Holy, and True, and Good, and there is not the leaſt mixture of Falſhood and Folly in it, as there is in all the Words and Writings of Men. *p* Which ſuppoſeth their knowledge of him by his Word. *Pſal.* 9. 10. and contains their reliance upon his Promiſes, joined with Obedience to his Commands.

6 * Add thou not unto his words *q*, leſt he reprove thee *r*, and thou be found a liar.

q And as the Word of God is pure, *do* not thou corrupt or abuſe it, by adding to it thine own or other Mens Inventions and Opinions, and delivering or receiving of them in the Name and as the Words of God. He here forbids only adding to it, not diminiſhing from it, which yet is equally forbidden, *Deut.* 4. 2. and 12. 32. becauſe the *Jewiſhes* then and always were, and others are more prone to add than to diminiſh, becauſe it is more eaſie to add under colour of interpreting, and becauſe it is more agreeable to the humour of Mankind, which is much delighted with its own Inventions, as the experience of all Ages ſheweth. *r* By words or deeds; by diſcovering thy folly and bringing thee to deſerved ſhame and puniſhment.

7 Two *things* have I required *s* of thee, † deny me them not before I die *t*.

† Heb. *Withhold them not from me before I die, i. e.* whilſt I live, as things of great and continual neceſſity for thy honour and ſervice, and my own good.

s I do earneſtly and eſpecially deſire. *t* Heb. *Withhold them not from me before I die, i. e.* whilſt I live, as things of great and continual neceſſity for thy honour and ſervice, and my own good.

8 Remove far from me *u* vanity *x* and lies *y*: give me *z* neither poverty nor riches, * feed me with food † convenient for me *a*:

* Gen. 28. 20. † Heb. *bread of my portion.*

u From my Heart, and from the courſe of my Life. This is the ſuit of *Agur's* Petitions. *x* Either 1. all vain and falſe Opinions concerning God or the things of God; all Unbelief, Idolatry, or Miſbelief. Or 2. all vanity of Heart and Life; a vain Converſation, an Affectation of the vain things of this World, as Riches, Pleaſures, or Honours, the bewitching power and ſad effects whereof he had obſerved in others, and feared in himſelf, as the following Requeſt implies. *y* All Falſhood and Deceit in my Words and Carriage towards God or Men. *z* This is his ſecond Requeſt, which may ſeem to have ſome reference to the former, *Poverty* being commonly the Occaſion and Temptation to the Sin of *Lying*, and *Riches* being the great Occaſions and Enticements to *Vanity*. Thus as his firſt Petition was againſt the Sins themſelves, ſo this latter is againſt the Occaſions of them. *a* Moderate and ſuitable both to my natural Neceſſities, and to that eſtate and condition of Life in which thou haſt put me, and to that work and ſervice which thou haſt for me to do. And this Mediocrity of Eſtate is ſo amiable, that it hath been oft deſired by wiſe Heathens as more eligible than a ſtate of the greateſt plenty and glory.

9 * Leſt I be full, and † deny *thee b*, and ſay, Who *is* the LORD *c*? or leſt I be poor, and ſteal, and take the name of my God *in vain d*.

* Deut. 32. 15. † Heb. *lie.*

b By truſting to Riches, which is a Denial of God, *Job* 31. 24--28. by unthankfulneſs for, and abuſe of his Mercies, and by Rebellion againſt him, and divers other Courſes and common Practices of rich Men, whereby God is denied in Truth, and in Works, even when he is owned in words and in ſhew. *c* That I ſhould obey or ſerve him. I do not need him, I can live of my own without him. Leſt by degrees I ſhould arrive at downright Atheiſm or Inſidelity, which is moſt incident to rich and great men, as is manifeſt from Experience. *d* Uſe falſe Oaths either to vindicate my ſelf when I am ſuſpected or accuſed of Theft, and my Oath is required according to the Law, *Exod.* 22. 8--11. or to gratifie others for filthy lucre, as poor men frequently do.

10 † Accuſe not *e* a ſervant *f* unto his Maſter, leſt he curſe thee *g*, and thou be found guilty *h*.

† Heb. *Accuſe not.*

e To wit, raſhly, raſhly, or without juſt and ſufficient Cauſe: for otherwiſe, in ſome caſes this may be not only lawful, but a Duty, as when a Servant lives wickedly, or robs his Maſter, or the like. *f* Whoſe Condition is in it ſelf mean and miſerable, and therefore thou ſhouldſt not make it worſe without great and apparent neceſſity. *g* Deſire God to curſe and puniſh thee, which, though it may be ſinful in him, yet being deſerved by thee, thou haſt reaſon to fear and expect. *h* By God, who is ready to plead the Cauſe of the Afflicted, and upon ſtrict ſearch ſhall find thee guilty, and puniſh thee accordingly.

11 *There is* a generation *i that* curſeth their father *k*, and doth not bleſs their mother.

i A ſort of Men, abominable both to God and Men; which is implied concerning theſe and the following kinds of Sinners, *v.* 12, 13, 14. *k* And Mother too, as it follows; ungrateful and unnatural Monſters.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not waſhed from their filthineſs *l*.

l Who not only pretend to others, but conceit within themſelves that they are truly religious Perſons, when they live in a courſe of Wickedneſs.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up *k*.

* Pſal. 131. 1. Ezek. 16. 49. *k* Who are proud and inſolent, advancing themſelves, and deſpiſing all others in compariſon of themſelves, and ſhewing the pride of their Hearts in their Countenances and Carriage.

14 * *There is* a generation whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devour the poor *l* from off the earth, and the needy from *among* men.

l Extortioners, and cruel Oppreſſors, who grind the Faces of the Poor.

15 The horſe-leach *m* hath two daughters *n*, crying, Give, give *o*: There are three *things p that* are never ſatisfied *q*, yea, four *things* ſay not *r*, † *It is* enough.

† Heb. *Wealth.*

m An inſatiable Creature, ſucking blood till it be ready to burſt. *n* Which are either 1. The two Forks into which her Tongue is divided, and wherewith ſhe feeks: But thoſe who have more accurately obſerved and deſcribed the frame of that Creature, tell us that they have no Tongue, and that they ſuck either by three little Teeth, or ſeveral parts of the Mouth gathered and compreſſed together. Or rather 2. The following things, which reſemble the Horſe-leach in its inſatiableneſs; nothing being more ordinary than to call thoſe Perſons or Things *the Sons* or *Daughters* of thoſe whoſe Examples they imitate. And whereas it is objected, that they are not only two, but *three*, yea, *four*, as is ſaid in the next Clauſe, the Anſwer is eaſie, That though he begin with two, yet he proceeds from thence to three, and four, all which are ſaid to be the Daughters of the Horſe-leach, if the Words be rendred conſtantly, and as they are in the Hebrew, as we ſhall preſently ſee. *o* Never filled, and always craving, and ready to receive more and more. *p* Or, *yea* (which may be underſtood in this, as it is in our Tranſlation of the next Clauſe) *they* (to wit, the Daughters of the Horſe-leach) are *three*. *q* Which is added partly to explain the former Clauſe, *Give, give*, and to ſhew the cauſe of that exceſſive Deſire of more, becauſe they were not contented with what they had, and partly to give the reaſon why he calls them *the Daughters of the Horſe leach*. *r* Or, yea, *they* (the Daughters forementioned) are *four*, which *ſay not*.

16 † The grave, and the barren womb *s*, the earth *that* is not filled with water, and the fire *u* that ſaith not, It is enough.

† Heb. *hell.* Ch. 27. 20. Hab. 2. 5.

s For as the Iſraeliſh Women did generally and vehemently deſire many Children, for divers Reaſons elſewhere mentioned, ſo thoſe who were barren amongſt them, were moſt eager in thoſe Deſires, as we ſee in *Rachel*, *Gen.* 30. 1. and as in all other caſes, Perſons moſt prize and chiefly after thoſe good things which they want. *t* Which when it is dry thirſts for Rain, and in a like time ſucks up great quantities of Water, and gapes for more. *u* Which continually burns as long as there is any combuſtible matter left for it.

17 The eye *that* mocketh at *his* father *u* and deſpiſeth to obey *his* mother, the ravens of ‖ the valley ſhall pick it out *x*, and the young eagle ſ ſhall eat it.

‖ Or, *the brook.*

u He that ſcorneth or deriderh his Parents, though it be but with a Look or Geſture, and much more when he breaks out into opprobrious Words and Actions. *x* He ſhall die an unnatural, and untimely, and ignominious Death, and after Death ſhall lie unburied, and ſo be expoſed to the Birds and Beaſts of Prey, and amongſt others, to the Crows, or Ravens, who uſe to feed upon dead Carcaſes, and particularly to pick out their eyes, as is noted by all ſorts of Writers; of which ſee my Latin Synopſis. He ſaith, *the ravens of the valley*, either becauſe they moſt delight in Valleys, or with a particular reſpect unto that Valley near *Jeruſalem*; which was called *the valley of dead bodies*, Jer. 31. 40. from the Carcaſes caſt out there, to which therefore the Ravens reſorted in great numbers according to their manner: Or, as others render, *the ravens of the brooks*, becauſe they are of an hot and dry temper, and therefore delight in places adjacent to the brooks of Water. *y* Which alſo preyeth upon dead Carcaſes, and eſpecially upon their eyes, as the Ravens do, the reaſon being the ſame in both, whether it be the ſoftneſs of that part which makes it more eaſie to them to take, or from the pleaſant taſte of it.

18 There be three *things* which are too wonderful for me *y*, yea, four which I know not:

y The way whereof I cannot trace or find out.

19 The way *z* of an eagle in the air, the way of a ſerpent upon a rock *a*, the way of a ſhip in the † midſt of the ſea *b*, and the way of a man with a maid *c*.

† Heb. *heart.*

z Either 1. The manner of her Flight, which is exceeding high, and ſwift, and ſtrong. Or rather 2. The way or part of the Air through which ſhe paſſeth, without leaving any print or ſign in it, which though it be true of all Birds, yet is here attributed to the Eagle, of whom this is more true, becauſe ſhe flies out of ſight, where neither her Body, nor any ſign of it, can be diſcerned. *a* Where ſhe leaves no impreſſion, nor Slime, nor Token where ſhe was, as ſhe doth in ſofter Bodies, and as Birds leave their Feathers there. *b* Which though at preſent it make a Furrow, yet is ſpeedily cloſed again. *c* Either 1. The various Methods and Artifices which Young-men uſe to entice or perſwade young Virgins, either to honeſt Love and Marriage, or to unlawful Luſt and Uncleanneſs. Or rather, 2. The impure Converſation of a Man with one who goeth under the name of a Maid, but is not ſo in truth, which is managed with ſo much Secrecy and Cunning, that it can very hardly be diſcovered. Which Expoſition agrees beſt with the foregoing Similitudes referred to it, and with the following Verſe.

20 Such *d is* the way of an adulterous woman *e*; ſhe eateth *f*, and wipeth her mouth *g*, and ſaith, I have done no wickedneſs *h*.

d So ſecret and undiſcernible. *e* Of her who though ſhe be called and accounted a *Maid*, yet in truth is an Adultereſs, not a common Strumpet; for of ſuch the following words are not true, but one that ſecretly lives in the Sin of Adultery or Fornication. *f* To wit, *the bread of deceit in ſecret*, by which is underſtood the Food of Filthineſs, *Prov.* 9. 17. and 20. 17. which ſuch perſons do as greedily deſire, and as delightfully feed upon, as hungry perſons do upon Bread. Thus chaſtly doth the Holy Ghoſt expreſs the moſt filthy actions, to teach us to avoid all immodeſt and obſcene Speeches as well as Actions. *g* As a Child doth when it hath eaten ſome forbidden food, and would not be diſcovered. *h* Denies the Fact, and avoweth her Innocency.

21 For

21 For three *things* the Earth *i* is disquieted, and for four *which* it cannot bear *k*.

i Either 1. The earth it self trembleth and is moved, fo it is an Hyperbole. Or rather 2. The Inhabitants of the Earth. They do by their insolence and impudence cause great and dreadful disturbances in the places where they live. *k* Which are intolerable in humane focieties.

22 * For a fervant when he reigneth *l*, and a fool *m* when he is filled with meat *n*;

l When he is advanced to great Power and Dignity; for fuch an one is ignorant and unfit for his place, and therefore commits many errours; he is poor, and therefore an infatiable oppreffor, according to *Prov.* 28. 3. he is proud and imperious, and being maligned and hated by others he is provoked to hate them, and to be injurious and cruel to them. *m* A conceited and wilful fool, or an obftinately wicked man. *n* Either 1. When he is glutted with meat or drink, which dulls mens Reafon, and heats their Blood, and ftirs them up to many infolencies. Or rather 2. When he abounds in Wealth, which in that cafe is like a Sword in a mad mans hand, being an inftrument and occafion of innumerable wickednefles and mifchiefs, as appears from common experience.

23 For an odious *o woman* when fhe is married *p*, and a handmaid that is heir to her miftrefs *q*.

o Proud, and perverfe; and full of hateful and offenfive qualities. *p* For then fhe difplayeth, and exerciseth all thofe ill Humours, which before for her own ends fhe concealed; then fhe is puffed up, and imperious, and becomes intolerable to her own Family, and to her Relations and Neighbours. *q* That poffeffeth her Eftate, either by the gift of her Miftrefs, into whofe Favour fhe had infinuated her felf by her cunning and officious Carriage: or rather by the Marriage of her Maffer, which great and fudden change tranfports her befide her felf, and makes her infufferably proud, and fcornful, and injurious to all that converfe with her.

24 There be four *things which are* little upon the earth, but they *are* † exceeding wife *r*.

† Heb. *wife made wife.*

r Comparatively to other brute Creatures. They act very wifely and providently, not from any reafon which they have, but by the direction of Divine Providence, which fecretly guides them to do thofe things for their own Preforvation which are moft agreeable to the Rules of Wifdom. The Defign of this Obfervation is either 1. To commend Wifdom to us, and to teach us to imitate the Providence of thefe Creatures, as we are provoked to imitate their diligence, *Prov.* 6. 6. Or 2. To keep us from being proudly conceited of our own Wifdom, becaufe we are either equalled or exceeded therein by the unreafonable Creatures in the wife Conduct of their Affairs. Or 3. To direct us to whom to retort for Wifdom when we want and defire it, even to that God who is able to infpire Wifdom even into the brute Creatures.

* Ch. 6. 6, &c.

25 * The ants *are* a people *s* not ftrong, yet they prepare their meat in the fummer *t*,

s Which Title is oft given to the unreafonable Creatures both in Scripture, as *Joel* 1. 6. and 2. 2. and in *Homer*, and *Virgil*, and divers other Authors. *t* Of which fee on *Prov.* 6. 6, 7, 8.

* Pf. 104. 18.

26 * The conies *are* but a feeble folk, yet make they their houfes in the rocks *u*.

u In rocky ground, or in the holes of Rocks for their fafety, againft their too potent Enemies.

27 The locufts have no king *x*, yet go they forth all of them † by bands *y*.

† Heb. *go the ord. gether.*

x To rule and order them. *y* In great numbers, and in fevera Companies, and in exact order, as is obferved in Scripture, as *Judg.* 6. 5 & 7. 12. *Joel* 1. 7. & 2. 7. and by other Writers.

28 The fpider taketh hold *z* with her hands *a*, and is in kings palaces *b*.

z Of the thread which fhe fpins out of her own bowels. *a* With her Legs which he calls *Hands*, becaufe they ferve her for the fame purpofe, to do her work, to weave her web, and to catch Gnats or Flies, &c. *b* Is not only in poor Cottages, but many times in Palaces alfo, where fhe makes a ftuff to keep her abode, notwithftanding all the care and pains which is taken to fweep and cleanfe it.

29 There be three *things* which go well, yea, four are comely in going *c*:

c That walk decently, and with great Alacrity and Courage; which are here commended to us to imitate in the management of our affairs.

30 A lion *which* is ſtrongeſt among beaſts, and turneth not away for any *d*.

d He doth not flee from his Purſuers, whether Men or Beaſts, but walketh away with a ſlow and majeſtick pace, as is obſerved by *Ariſtotle*, and many others.

|| Or, *Horſe.* † Heb. *girt in the Loins.*

31 A || † gray-hound *e*, an he-goat *f* alſo, and a king, againſt whom *there is* no riſing up *g*.

e Called in Hebrew, *girt in the loins*, either becauſe its loins are ſlender, and as it were girt up into a little compaſs, and tight or well cruſhed up: or becauſe of its great agility and ſwiftneſs; for the girding of the loins was uſed for expedition in going or working. Or as it is rendred by others, *an Horſe*, to wit, a War-horſe, having his Armour gird about him, and marching to the Battel, which he doth with great Majeſty and Courage, as God himſelf obſerves at large, *Job* 39. 19, &c. *f* Which marcheth in the head of the Flock in grave and ſtately manner, conducting them with great Courage and Reſolution, and being ready to fight for them, either with Beaſts or Men that oppoſe him. Whence great Captains are oft compared to *he-goats*, as *Iſa.* 14. *e. Jer.* 50. 8. *Dan.* 8. 5, 21. *Zech.* 10. 3. *g* A mighty and victorious King, whoſe power none can withſtand, who therefore goeth hither and thither, and proceedeth in his affairs with invincible Courage and Majeſty. But this place, with the variation of one Hebrew Point, reading *ammo* for *immo*, may be rendred, as a very learned Man obſerves. *a King and his People with him*, a King when he hath the Hearts and Hands of his People going along with him in his Undertakings.

32 If thou haſt done fooliſhly in lifting up thy ſelf *h*, or if thou haſt thought evil *i*, * *lay* thine hand upon thy mouth *k*.

* Job 21. 5. & 40. 4.

h Either 1. By Rebellion or Sedition againſt the King laſt mentioned. Or 2. By Anger or Wrath, of which he ſpeaks in the next Verſe. But this Verſe hath no neceſſary dependance either upon the foregoing or following Verſe. Or 3. Through thy Pride, which makes men carry themſelves very fooliſhly, and ſcornfully, and injuriouſly, and is the root of Contention, as was obſerved *Prov.* 13. 10. *i i. e.* Deſigned any miſchief or injury againſt thy Neighbour. *k* To wit, to ſtut it: Be ſilent, as this Phraſe is uſed, *Job* 21. 5 and 29. 9. Refrain thy ſelf, do not ſpeak one word, much leſs do any thing tending to the accompliſhment of it. Do not open thy mouth to juſtifie or excuſe it, but ſilently and ſeriouſly conſider the evil of it, and repent of it, and do ſo no more.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth blood: ſo the forcing of wrath *l* bringeth forth ſtrife *m*.

l The ſtirring up of Wrath, either 1. In a mans ſelf towards others, by giving way to Paſſion, or by fixing his Thoughts upon thoſe things which may enflame it. Or 2. In others by Reproaches, Injuries, or any other Provocations. *m* Is the cauſe of many Quarrels, and much miſchief among men.

CHAP. XXXI.

Lemuel's Leſſon concerning Chaſtity and Temperance, 1—5. The proper uſe of Wine, 6, 7. An Exhortation to righteous judgment, 8, 9. A Deſcription of a virtuous Wife, 10. With her Husband's Confidence in her, 11. Her work and careful proviſion for her Houſhold, 12—20. Their Furniture and Cloathing, 21, 22. The Properties and Praiſe of a good Wife, 23—29. The Vanity of Beauty, the Good are to be praiſed, 30, 31.

1 THe words of king Lemuel *a*, the prophecy *b* that his mother *c* taught him.

a i. e. Of *Solomon*, by the general Conſent both of Jewiſh and Chriſtian Writers; to whom this Name doth very fitly agree, for it ſignifies one of, or *from God*, or *belonging to God*, and ſuch an one was *Solomon* eminently, being given by God to *David* and *Bathſheba*, as a pledge of his Reconciliation to them after their Repentance, of whom it is expreſly ſaid, that *the Lord loved him*, 2 Sam. 12. 24. and who was by God himſelf appointed to ſucceed *David* in the Kingdom. Poſſibly his Mother gave this name to mind him of his great Obligations to God, and of the Juſtice and Neceſſity of his devoting himſelf unto God's Service and Glory. *b* So called, either 1. More ſpecially, becauſe ſhe did either by natural Sagacity, or by divine Inſpiration, foreſee *Solomon*'s Danger, and what ſins he was moſt likely to be either inclined or tempted to commit; and therefore thought fit to give him theſe Precautions. Or 2. More generally, as all godly Diſcourſes or Counſels are called *Prophecies*; of which ſee on *Prov.* 30. 1. and elſewhere. *c Bathſheba*, who having truly repented of her Adultery, did not only avoid it in her ſelf for the future, but ſeriouſly endeavoured to prevent that and ſuch like ſins in others, and eſpecially in *Solomon*, whom the remembrance of her ſin might poſſibly provoke to an imitation of her example. But when ſhe gave him theſe Inſtructions, is but matter of conjecture. Probably it was, either 1. When ſhe firſt diſcerned his inclinations to thoſe ſins of which ſhe here warns him, to which ſhe ſaw he was like to have many and ſtrong Provocations. Or 2. After he was made King, and had more plainly diſcovered his proneneſs to theſe Exceſſes, although he had not yet broken forth into thoſe ſcandalous Enormities into which he afterwards fell.

2 What *d*, my ſon! and what, the ſon of my wombe! and what the ſon of my vows *f*!

d A ſhort Speech, arguing her great paſſion for him; What duſt thou do? or, What words ſhall I take? What Counſels ſhall I give thee? My heart is full, I muſt give it vent: but where ſhall I begin? *e* My Son, not by Adoption, but whom I bare in my Womb, and brought forth with great pain, and brought up with tender care; and therefore it is my Duty to give thee Admonitions, and thine to receive them; and what I ſpeak is from ſincere and fervent Affection to thee, which I truſt thou wilt not deſpiſe. *f* On whoſe behalf I have made many Prayers and Sacrifices, and ſolemn Vows to God; whom I have, as far as in me lay, devoted to the Work, and Service, and Glory of God.

3 * Give not thy || ſtrength *g* unto women, nor thy ways *h* to that * which deſtroyeth kings *i*.

* Ch. 5. 9. || Or, *loins.*

g The vigour of thy Mind and Body, which is greatly impaired *ſtatim* by inordinate Luſts, as all Phyſicians agree, and frequent Experience ſo ſheweth. *h* Thy Converſation or Courſe of Life. *i* The ſame thing repeated in other words, as is very uſual in theſe Books: To the immoderate Love of Women, which is moſt deſtructive to Kings and Kingdoms, as was well known to *Solomon* by the Example of his Father *David*, and by many other ſad Inſtances left upon record in all Hiſtories.

* Deut. 17. 17.

4 * *It is* not for kings, O Lemuel, *it is* not for kings to drink wine *i*, nor for princes ſtrong drink,

* Eccl. 10. 17.

i To wit, to Drunkenneſs or Exceſs, as the next Verſe explains it.

5 Leſt they drink and forget the law *k*, and † pervert the judgment † of any of the afflicted *l*.

† Heb. *ter.* † Heb. *the ſon.*

k The Laws of God, by which they are to govern themſelves and their Kingdoms. *l* Which may eaſily be done by a drunken Judge, becauſe Drunkenneſs deprives a Man of the uſe of Reaſon; by reaſon of which en.

which alone men can diſtinguiſh between right and wrong, and without ſtirs up thoſe Paſſions which incline him both to Precipitation and Partiality.

Pr. 104.

6 * Give ſtrong drink unto him *m* that is ready to periſh *n*, and wine to thoſe that be † of heavy hearts.

† Heb. *ſin. of ſoul.*

m Which is to be underſtood comparatively, to him rather than to Kings, partly becauſe he needs a liberal draught of it more than Kings do; and principally, becauſe if it proceed to Exceſs, in him it is only a private Inconvenience, but in Kings it is a publick Miſchief and Grievance. *n* Sorely afflicted and overwhelmed with Sorrow, as it is explained in the following words; for ſuch need a Cordial.

7 Let him drink, and forget his poverty *o*, and remember his miſery no more.

o For Wine, moderately uſed, allayeth mens Cares and Fears, and cheereth their Spirits, *Pſal.* 104. 15.

8 Open thy mouth *p* for the dumb *q* in the cauſe of all † ſuch as are appointed to deſtruction *r*.

† Heb. *the ſons of deſtruction.*

p Speak freely and impartially, as becomes a King and Judge to do. *q* For ſuch as cannot ſpeak in their own Cauſe, either through Ignorance and Infirmity; or becauſe of the dread of their more potent Adverſaries, or of the Majeſty of the King ſitting in judgment. *r* Who without ſuch ſuccour from the Judge, are like to be utterly ruined, whom therefore both Juſtice and Charity oblige thee to preſerve.

Jer. 19.

9 Open thy mouth, * judg righteouſly, and plead the cauſe of the poor and needy.

* Pſal. 58. 11. & 82. 3. Jer. 22. 16.

10 * Who can find † a virtutous woman *s*? for her price *is* far above rubies.

† Heb. *and* Ch. 12. 4. Ruth 3. 11. Prov. 18. 22. Gen. 24. 67. and 25. 20. and 38. 26. Ezek. 23. 44.

s Whom he may take to wife. Such a perſon is hardly to be found. Compare *Eccleſ.* 7. 28. And here he lays down ſeveral Characters or Qualifications of an excellent wife, which are here delivered in Alphabetical Order, each Verſe beginning with a ſeveral and the ſucceeding Letter of the Hebrew Alphabet: which method is uſed in ſome, and but in a few places of Scripture, to oblige us to the more diligent conſideration and careful remembrance of them, as things of more than ordinary importance. And ſuch this matter is, partly becauſe the good or bad Education even of private Families, which depends much upon the Mother's Qualifications, hath a mighty influence upon the welfare or miſery of Commonwealths; and partly becauſe the right Education of Royal Families is in it ſelf a very publick Bleſſing, and therefore it is the intereſt and happineſs of whole Kingdoms, that their Kings ſhould have virtuous and pious wives.

11 The heart of her husband doth ſafely truſt in her *t*, ſo that he ſhall have no need of ſpoil *u*.

t For the prudent and faithful management of all his domeſtick Affairs, which are committed to her care. *u* The Senſe is either, 1. He ſhall want no neceſſary Proviſions for his Family, which are ſometimes called *ſpoil*, or *prey*, as below, *ver.* 15. *Pſal.* 111. 5. *Luke* 11. 22. Or, 2. He ſhall not need to uſe indirect and unlawful courſes to get Wealth, by cheating or oppreſſing his Subjects or others, as Princes have oft done to maintain the Luxury of their Wives, and as *Solomon* himſelf afterwards did; of which ſee on 1 *Kings* 12. 4, 10, 11. becauſe all ſhall be abundantly ſupplied to him by her Providence.

12 She will do him good and not evil *x* all the days of his life.

x She will improve, and not waſte his Eſtate.

13 She ſeeketh wool, and flax *y*, and worketh willingly with her hands *z*.

y That ſhe may find Employments for her Servants, and not ſuffer them to ſpend all their time unprofitably in eaſe and idleneſs. *z* She encourageth them to work by her Example; which was a common practice among Princeſſes in thoſe firſt and pureſt Ages of the world. Not that it is the Duty of Kings and Queens to uſe manual or mechanical Operations, but that it is the duty of all Perſons, the greateſt not excepted, to improve all their Talents, and particularly their Time, which is one of the nobleſt of them, one way or other to the Service of that God to whom they muſt give an account, and to the good of that Community to which they are related and obliged.

14 She is like the merchants ſhips, ſhe bringeth her food from afar *a*.

a By the ſale of her home ſpun Commodities ſhe purchaſeth the choiceſt Goods which come from far Countries.

15 She riſeth alſo while it is yet night *b*, and giveth meat *c* to her houſhold, and a portion *d* to her maidens.

b Early in the morning, to redeem time. *c* Diſtributeth all her neceſſary Proviſions. *d* Either 1. Of Work, which ſhe allots to them. Or rather 2. Of Proviſions for them; for ſo this word is uſed *Gen.* 47. 22. *Lev.* 10 13, 14 *Prov.* 30 8. and no where, to my remembrance, of an Allotment of Work. And ſo this Clauſe agrees beſt with the former, expreſſing the ſame thing in other words, according to the manner.

16 She conſidereth *e* a field, and † buyeth it: with the fruit of her hands *f* ſhe planteth a vineyard *g*.

† Deut. 17. 17.

e Whether it be fit for her uſe, and of a reaſonable price, and how ſhe may purchaſe it. This excludes the raſhneſs, as her proceeding to *buy* it excludes the inconſtancy, which is oft incident to that Sex. *f* With the effects of her Diligence. *g* She improveth the Land to the beſt Advantage.

17 She girdeth her loins with ſtrength *h*, and ſtrengtheneth her arms *i*.

h She uſeth great Diligence and Expedition in her Employment; for which end, Men in thoſe times us'd to gird up their long and looſe Garments about their Loins. *i* Putteth forth her utmoſt ſtrength in her buſineſs.

Pſ. 89. 13.

18 † She perceiveth that her merchandiſe *is* good *k*: her candle goeth not out by night *l*.

† Heb. *ſhe taſteth.*

k She finds great Comfort and good Succeſs in her Labours. *l* Which is not to be taken ſtrictly, but only ſignifies her unwearied Care and Induſtry, which is oft expreſſed by labouring *day and night*, or *continually*.

19 She layeth her hands to the ſpindle *m*, and her hands hold the diſtaff.

m By her own Example ſhe provoketh her Servants to Labour. And alth ugh in theſe later and more delicate and luxurious times, ſuch meaſ Employments are grown out of fashion among great Perſons, yet they were not ſo in former Ages, neither in other Countries, nor in this Land; whence all Women unmarried are to this day called in the Language of our Law, *Spinſters*.

20 † She ſtretcheth out her hand to the poor *n*; yea, † ſhe reacheth forth her hands to the needy.

† Heb. *ſpreadeth.*

n To relieve their Neceſſities. Her Deſigns are generous and noble; for ſhe labours not only to ſupply her own and her Houſhold Neceſſities, or to ſupport her own ſtate, much leſs to feed her Pride and Luxury, but that ſhe may have wherewith to ſupply the wants of others who crave or need her aſſiſtance. Which alſo procures God's bleſſing upon her Husband, and Children, and whole Family, to whom, by this means, ſhe brings both Honour and Advantage.

21 She is not afraid of the ſnow *o* for her houſhold: for all her houſhold are cloathed with † ſcarlet *p*.

† Or, *double garments.*

o Or of any Injuries of the weather. *p* She hath provided enough, not only for their neceſſity and defence againſt Cold and other Inconveniences, which is here ſuppoſed, but alſo for their Delight and Ornament; ſo that not only her ſelf, and Husband, and Children, but ſome of the better rank of her Servants, wear Scarlet; which was more cheap and familiar in thoſe Times and Countries, than now it is with us. Or, as it is rendred in our Margent, and by divers others, *are cloathed with double Garments*, which is neceſſary and cuſtomary in cold Seaſons.

22 She maketh her ſelf coverings of tapeſtry *q*, her cloathing *is* ſilk and purple *r*.

q For the Furniture of her houſe. *r* Which was very agreeable to her high Quality; though it doth not juſtifie that Luxury in Attire which is now uſual among perſons of far lower ranks both for Wealth and Dignity.

23 Her husband is known *s* in the gates, when he ſitteth among the elders of the land *t*.

s Obſerved and reſpected, not only for his own worth, but for his wife's ſake; not only for thoſe rich Ornaments which by her care and diligence ſhe provides for him, which others of his Brethren, by reaſon of their wives Sloth or Luxury, are not able to procure, but alſo for his wiſdom in chuſing, and his Happineſs in enjoying ſo excellent a wife, by whoſe prudent care, in the management of his domeſtick concerns, he hath perfect freedom wholly to attend upon publick affairs. *t* In Counſel or Judgment.

24 She maketh fine linnen, and ſelleth *it*, and delivereth girdles *u* unto the merchants.

u Curiouſly wrought of Linnen, and Gold, or other precious Materials, *Jer.* 30. 1. *Dan.* 10. 5. which in thoſe parts were uſed both by men, 2 *Sam.* 20. 8. and by women, *Iſa.* 3. 24. *Cant.* 7. 1.

25 Strength *x* and honour *y* *are* her cloathing *z*, and ſhe ſhall rejoice † in time to come *a*.

† Heb. *in the latter day.*

x Not ſtrength of Body, which is no ornament of that Sex, ſave only as ſhe preſerves her Health and Strength by Sobriety and Exerciſe, which other women waſte by Intemperance and Idleneſs; but Gr. *in the* ſtrength of Mind, Magnanimity, Courage, Reſolution, Activity. *Laſt days.* *y* Either 1. Her prudent, and pious, and amiable behaviour, in which true Honour principally conſiſts. Or 2. That good Name and honourable Eſteem which ſhe hath gained amongſt all that know her by her virtuous Diſpoſition and Carriage. *z* Theſe, and not her rich Garments mentioned before, are her great Ornament and Glory. *a* The Senſe is, either 1. In her old Age ſhe reaps the Comfort and Benefit of her youthful Labours. Or rather 2. She lives in conſtant tranquility of mind, and a confident and chearful expectation of all future events, how calamitous ſoever; partly becauſe ſhe hath laid in proviſions for a rainy day, and chiefly, becauſe ſhe hath the comfortable remembrance of a wellſpent Life, and which follows thereupon, a juſt confidence in Gods gracious Providence and promiſes made to ſuch perſons.

2 Tim 3. 1

26 She openeth her mouth with wiſdom *b*, and in her tongue *is* the law of kindneſs *c*.

b She is neither ſullenly ſilent, nor full of vain and impertinent talk, as many Women are, but ſpeaks differeetly and plouſly, as occaſion offereth itſelf. *c* Her Speeches are not froward and provoking, as thoſe of fooliſh Women frequently are, but moſt obliging and amiable, as being guided by Wiſdom and Grace, and not by inordinate Luſts and Paſſions. And this practice is called a *Law in her tongue*, becauſe it is conſtant and cuſtomary, and proceeds from an inward and powerful Principle of true Wiſdom, which in a manner neceſſitates and conſtrains her to diſcourſe like her ſelf, ſo that in a moral ſenſe ſhe cannot ſpeak otherwiſe, unleſs ſhe offer violence to her ſelf, or the nature of the thing require ſharp and ſevere Expreſſions.

27 She looketh well to the ways of her houſhold *d*, and eateth not the bread of idleneſs *e*.

d She diligently obſerveth the managements and progreſs of her domeſtick buſineſs, and the whole Carriage and Converſation of her Children and Servants. Whereby alſo he intimates that ſhe ſpends not her time in gadding abroad to other Houſes, and idle diſcourſes about the Concerns of other Perſons, as the manner of many women is, but is wholly intent upon her own houſe and proper buſineſs. *e* That which is got by Idleneſs, or without Labour.

28 Her children *f* ariſe up *g*, and call her bleſſed *h*; her husband *alſo*, and he praiſeth her *i*.

f Whoſe teſtimony is the more conſiderable, becauſe they have been conſtant eye-witneſſes of her whole Carriage, and therefore muſt have ſeen her Miſdemeanours, if there had been any, as well as her

Virtues. *g* Either 1. In token of Reverence to her, which agrees not to the following Clause, wherein the same Phrase is understood concerning her Husband. Or rather, 2. That they may seriously and industriously apply themselves to the work of setting forth her Praises, as this Phrase is used, *Gen.* 37. 25. *Exod.* 2. 17. and oft elsewhere. For Sitting being commonly the posture of Idleness, men that see about any work, are said to rise in order thereunto. *h* Both for her own Excellency, and for many happy fruits which they have gathered from her wise and godly Education. *i* In the following words.

29 Many daughters *k* || have done virtuously, but thou excellest them all *l*.

|| Or, *have gotten riches.*

k Daughters of Men, *i. e.* Women, so called also, *Gen.* 24. 1. *Exod.* 30. 18. *l* He esteems it but just, that his Praises should bear proportion to her real and manifold Perfections.

30 Favour *m* is deceitful *n* and beauty *is* vain: *but a* woman *that* feareth the LORD *o*, she shall be praised.

m Comeliness, or, as the neuer clause explains it, Beauty, which commonly gives Women favour or acceptation with those who beholds them. These are the words either 1. Of her Husband continuing to praise her. Or 2 Of *Bathsheba*, giving the summ of what she had said in few words. *n* Partly because it gives a false representation of the person, being oft times a cover to a most deformed soul, and to many evil and hateful qualities; partly because it doth not give a man that content and satisfaction, which at first view he promised to himself from it; and partly because it is soon lost, not only by death, but by many Diseases and contingencies. *o* Which character is here mentioned either as the Crown of all her perfections. Or 2. As a key to understand the foregoing passage of that Wisdom, and Fidelity, and Diligence, which proceeded from, or is accompanied with the fear of God.

31 Give her of the fruit of her hands *p*, and let her own works praise her *q* in the gates *r*.

p It is but just and fit that she should enjoy those Benefits and Praises which her excellent Labours deserve. *q* Give her the Praises which her own Works may challenge. If men be silent, the lasting Effects of her Prudence and Diligence will loudly trumpet forth her Praises. *r* In the most publick and solemn Assemblies.

ECCLESIASTES.

THree *things in general are to be noted concerning this Book.* 1. *The Author of it; who was* Solomon, *as is manifest both from the common Consent of Jewish and Christian Writers, and from the express words of the first Verse. Nor can any thing be opposed to it, but bold and groundless Conjectures. That he wrote it in his Old Age, is more than probable from divers Passages in it, as, that he did it after his Buildings,* chap. 2. 4. *which yet took up Twenty years of his life,* 1 Kings 9. 10. *and after some considerable enjoyment of them, and planting of Gardens, and Orchards, and reaping the fruit of them,* chap. 2. v. 5, 6. *and after long and much consideration and experience of all those Methods in which Men expected to find Happiness, and after he had been deeply plunged in impure and inordinate Loves,* ch. 7. 27, &c. *and from many other places, which may be observed by any diligent Reader. And so this Book was written by him as a publick Testimony of his Repentance, and Detestation of all those vain and wicked Courses to which he had addicted himself: wherein he followed the Example of his Father* David, *who, after his sad Fall, penned the Fifty First Psalm. And the truth of this Opinion may be confirmed by that Expression,* 2 Chron. 11. 17. they walked in the way of *David* and *Solomon*, i. e. *wherein they walked both before their Falls, and after their Repentance.* 2. *The form or method of it. For whereas there are some Passages in it which may seem offensive and impious, for which some few persons have suspected its Authority, it must be considered, that it is in part dramatical, as was said before of the Book of* Proverbs, *and that* Solomon *speaks some and most things in his own Name, but some other things in the Names, and according to the Opinions of those worldly and ungodly Men, as is undeniably manifest both from the Scope and Design of the Book, as it is expressed both in the Beginning and in the Conclusion of it, and from his serious and large Dissuasion against those wicked Principles and Courses. And this way of writing is not unusual amongst both Sacred and Profane Writers.* 3. *The Design and Business of it; which is, to describe Man's true Happiness, and the way leading to it. Which he doth both Negatively, asserting and proving, that it is not to be found either in secular Wisdom, or in sensual Pleasures, or in worldly Greatness and Glory, or in abundance of Riches, or in a vain profession of Religion; and positively, shewing that it is to be had only by the Fear of God and Obedience to his Laws, which alone can give a Man a contented and cheerful enjoyment of his present Comforts, and assurance of his future and everlasting Happiness.*

CHAP. I.

All is Vanity; our Labour great and unprofitable, 1—3. *The whole course of things is always going and returning,* 4—7. *Nothing in Nature is satisfied,* 8. *Nothing new: old things are forgot,* 9—11. *The search after Wisdom is it self a vain Labour; cannot supply our natural Wants; nor satisfie our Desires; but encreaseth Sorrow: all this the Preacher found out by Experience,* 12—18.

1 THe words of the preacher *a*, the son of David, king in Jerusalem *b*.

a Who was not only a King, but also a Teacher of God's People, which he did both by Words, upon some solemn occasions, and by Writings. Who having sinned grievously and scandalously in the Eyes of all the World justly thought himself obliged to Preach or Publish his true Repentance for all his folly and wickedness, and to give publick warning and wholsom counsels to all Persons to avoid those Rocks upon which he had split. The Hebrew properly signifies either *gathering* or *gathered*, and so it signifies, either 1. a Preacher, as it is commonly rendred, whose Office it is to gather in Souls unto God or his Church. Or 2. A Penitent or Convert, or, one *gathered*, or brought back by true Repentance to God, and to his Church, from which he had so wickedly revolted. *b* This is added partly as a description of the Person or Author of this Book, *Solomon*, who was the only Man that was both *Son of David*, properly so called, and *King in Jerusalem*: and partly as an aggravation of his sin, because he was *the Son of David*, a wise and godly Father; who had given him both excellent Counsel, and for his general course, a good Example; and for the evil Example which he gave him in the matter of *Uriah*, that also, considered with his hearty and effectual Repentance for it, and the dreadful punishments of it upon his Person and Family, was a fair warning and most powerful instruction to him to learn by his Fathers Examples, and because he was a *King*, not by Birth, for he was not *David*'s eldest Son, but by the special favour and designation of that God whom he had now to all required, and that in *Jerusalem*, an Holy City, the place of God's special Presence, and of his Worship, where he had daily Opportunities to know, and Obligations to practise better things, whose place he had defiled by his horrid sins, and thereby made it, and all God's People, and the true Religion, and the Name of the blessed God, odious and contemptible amongst all the Nations round about him.

2 * Vanity of vanities *c*, saith the preacher *d*, vanity of vanities, † * all *e is* vanity *f*.

* Ecc. 12. 8.
† Heb. *vanities of vanities.*

c Not only *vain*, but *vanity* in the Abstract, which notes extream Vanity, especially where the word is thus doubled, as *a King of Kings* is the chief of Kings, and a *Servant of Servants* is the vilest of Servants, and *a Sing of Songs* is a most excellent Song. *d* Upon deep Consideration and long Experience, and by divine Inspiration. This Verse contains the general Proposition, which he intends particularly to demonstrate in the whole following Book. *e* All worldly things, and all mens Designs, and Studies, and Works about them. *f* Not in themselves for so they are God's Creatures and therefore good and really useful in their kinds, but in reference to men, and to that happiness, which men seek and confidently expect to find in them. So they are unquestionably *vain*, because they are not what they seem to be, and perform not what they promise, content and satisfaction, but instead of that are commonly the causes or occasions of innumerable cares, and fears, and sorrows, and mischiefs, and because they are altogether unsuitable to the noble Mind or Soul of Man, both in nature or quality, and in duration, as being unstable and perishing things. And this vanity of them is here repeated again and again, partly because it was most deeply fixed, and perpetually present in *Solomon*'s Thoughts; partly to shew the unquestionable certainty and vast importance of this truth; and partly that he might more throughly awaken the dull and stupid minds of men to the consideration of it, and might wean mens Hearts from those things upon which he knew they excessively doted.

3 * What profit *g* hath a man of all his labour *h* which he taketh under the Sun *i*?

* Ch. 2. 22. 3. 9.

g Or, as others render it, *What remainder?* What real and abiding benefit hath a Man by it? None at all. All is unprofitable as to the attainment of that happiness which *Solomon* here is, and all men in the World are enquiring after. *h* Heb. *his toilsom labour*, both of Body and Mind in the pursuit of Riches, or Pleasures, or other earthly things. *i* In all subsunary or worldly matters, which are usually transacted in the day-time, or by the light of the Sun. By this Restriction he implies that that profit and happiness which in vain is sought for in this lower World is really and only to be found in Heavenly places and things.

4 *One* generation passeth away, and *another* generation cometh *k* * but the earth † abideth for ever *l*.

* Ps. 104. 5. & 119. 90.
† Heb. *standeth.*

k Men continue but for one, and that a short Age, and then they leave all their possessions to the succeeding Age, and therefore they cannot be happy here, because happiness must needs be unchangeable and eternal; or else the perpetual fear and certain knowledge of the approaching loss of all these things will rob a Man of all solid contentment in them. *l i. e.* Through all successive Generations of men: and therefore Man in this respect is more mutable and miserable than the very Earth upon which he stands. And which, together with all the glories and comforts which he enjoyed in it, he leaveth behind him to be possessed by others.

5 The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose *m*.

† Heb. *panteth.*

m The Sun is in perpetual motion, sometimes arising, and sometimes setting and then arising again, and so constantly repeating its courses in all succeeding Days, and Years, and Ages; and the like he observes concerning the Winds and Rivers, v. 6, 7. And the design of these similitudes seems to be, either 1. that by representing the constant changes and restless motions of these particular things he might intimate that it is so with all other earthly things; and therefore no Man can expect satisfaction from them. Or 2. that by comparing the Sun and Wind, and Rivers, as v. 4. he compared the Earth with Man, he might shew that Man, considered as mortal, is in a more unhappy condition than these things, because when the Earth abides, Man goes; and when the Sun sets, he riseth again, and so the Wind and Rivers return to their former place and state, but Man when once he dies, he never returns again, to this life; of which comparison see *Job* 14. 7, 12. Or, 3. to shew the vanity of all worldly things, and that Man's mind can never be satisfied with them, because there is nothing in the World but a constant repetition of the same things, which is to loathsom a thing, that the consideration thereof hath made some Persons weary of their lives; and there is *no new thing under the Sun*, as is added in the foot of the account, v. 9. which seems to me to be given us as a Key to understand the meaning of the foregoing passages. And this is manifest and certain from experience that the things of this World are so narrow, and the mind of Man so vast, that there must be something new to satisfie the Mind, and even delightful things by too frequent repetition or long continuance, are so far from yielding satisfaction, that they grow tedious and troublesome.

6 The wind goeth toward the south, and turneth about unto the north *n*; it whirleth about continually, and the wind returneth again according to his circuits *o*.

n The Wind also sometimes blows from one Quarter of the World, and sometimes from another; all of them being Synecdochically comprehended under these two eminent quarters. But because this Word, the *Wind*, is not expressed in the Hebrew, but is only borrowed or understood from the latter Clause of the Verse, this first Clause is by other judicious Interpreters understood of the Sun, of whom he last spake; the words being thus rendred according to the Hebrew, *He* (the Sun) *goeth towards the South* (which he doth one half of the Year) *and turneth about unto the North*, which he doth the other half. And so here is the whole motion of the Sun towards the four quarters of the World particularly described; his daily motion from East to West, and back again, v. 5. and his yearly motion from North to South, between the Signs of *Cancer* and *Capricorn*. *o* This Clause is by all understood of the Wind, which is fitly mentioned immediately after the Sun, because it hath its rise from the Sun who is therefore called *the Father of Winds*, and the Winds do usually rise with the Sun, and are laid when he sets. But then it is rendred thus, and that very agreeably to the Hebrew, *the Wind goeth continually whirling or compassing about, and he returneth again to his circuits*, being sometimes in one, and sometimes in another quarrer, and successively returning to the same quarters in which he had formerly been.

7 * All the rivers run into the sea, yet the sea *is* not full *p*; † unto the place from whence the rivers come *q*, thither they return again.

* Job 38. 8. & 38. 10. Jer. 5. 22.
† Heb. *unto the place.*

p To wit, to the brink, or so as to overflow the Earth, which might be expected from such vast Accessions to it. Whereby also he intimates the emptiness and dissatisfaction of mens minds, notwithstanding all the abundance of Creature Comforts. *q* Either 1. unto the Sea, from whence they are supposed to return into their proper Chanels, and then, as it is expressed, *thither* (*i. e.* into the Sea) *they return again.* Or 2 unto their Springs or Fountains, to which the Waters return by secret Passages of the Earth, as is manifest from the *Caspian* Sea, and reasonably supposed in other places. Or rather 3. unto the Earth in general, from whence they come or flow into the Sea, and to which they return again by the Reflux of the Sea. For he seems to speak of the visible and constant motion of the Waters, both to the Sea and from it, and then to it again in a perpetual Reciprocation: which agrees best with the former Similitudes, ver. 5, 6.

8 All things *r are* full of labour *s*; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing *t*.

r Not only the Sun, and Winds, and Rivers, which I have mentioned, but all other Creatures. *s* Both subjectively, as they are in continual Restlesness and Change, never abiding in the same state or place; and efficiently, as they cause great and sore Labour to men, in getting, and keeping, and enjoying of them, yea even in the study of them, as is noted hereafter. *t* The Labour is inexpressibly and unconceivably great. *u* As there are many things in the World troublesome and vexatious to Mens Senses and Minds, so even those things which are comfortable and acceptable to them are not satisfactory, but Men are constantly desiring some longer Continuance or fuller Enjoyment of them, or variety in them, and they never say, It is enough, I desire no more. The Eye and Ear are here synecdochically put for all the Senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving Satisfaction, because they are exercised with more Love and Pleasure than the other Senses, whose Satisfaction are not attended with greater Weariness, and manifold Dangers and Inconveniences.

9 * † The thing that hath been, it *is that* which † shall be; and that which is done, *is* that which shall be done: and *x there is* no new *thing* † under the Sun.

* Ch. 3. 15.
† Heb. *what is it that hath been? that same thing that hath been done.*
† Heb. *in it.*

x There is nothing in the World but a continued and circumstantial repetition of the same things. The Nature and Course of the Rising and Affairs of the World, and the Tempers of Mens Minds, are generally the same that they ever were and shall ever be; and therefore because no Man ever yet received satisfaction from any worldly things, it is a vain and foolish thing for any Person hereafter to expect it. To wit, in the nature of things, which might give us hopes of attaining that satisfaction which things have not hitherto afforded. For otherwise this doth not restrain the God of Nature who hath frequently done and still can do, new and miraculous works, and who can and doth discover to particular Persons new inventions, when it pleaseth him.

10 Is there *any* thing whereof it may be said See, this *is* new? it hath been already of old time *a*, which was before us.

z For the proof hereof I appeal to the Consciences and Experiences of all Men. *a* The same things have been said and done before, though possibly we did not know it.

11 *There is* no remembrance of former *things b*; neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after *c*.

b This seems to be added to prevent this Objection, There are many new Inventions and Enjoyments unknown to former Ages. To this he answers, This Objection is grounded only upon our ignorance of ancient times and things, which is very great, and which if we did exactly know or remember, we should easily find Parallels to all present Occurrences in former Ages. *c* This Clause tends both to illustrate and confirm the former. The Sense is, There are many thousands of remarkable Speeches and Actions done in this and the following Ages which neither are, nor ever will be, put into the publick Records or Histories, and consequently they must unavoidably be forgotten and left unto succeeding Ages; and therefore it is just and reasonable to believe the same concerning former Ages; seeing the same Causes are most likely to produce the same effects.

12 I the preacher was king over Israel in Jerusalem *d*.

d This Verse is a Preface to the following Discourse, that by the consideration of the quality of the Speaker they might be induced to give more Attention and respect to his words. Having asserted the Vanity of all things in the general, he now comes to prove his Assertion in all those Particulars wherein Men commonly seek and with greatest probability expect to find true Happiness. He begins with Secular Wisdom. And to shew how competent a Judge he was of this matter, he lays down his Character, that he was *the Preacher*, which implies eminent Knowledge and Ability to teach others, or, *the Convert*, who had learnt by dear bought experience what he now taught them; and a *King* who therefore had all imaginable Opportunities and Advantages for the Attainment of Happiness, and particularly for the getting of Wisdom, by consulting all sorts of Books and Men, by trying all manner of Experiments, and many other ways; and no ordinary King, but *King over Israel*, God's own and only beloved People, a wise and an happy People, *Deut.* 4. 6, 7. and 33. 29. whose King he was by God's special and gracious Appointment, and furnished by God with singular Wisdom for the discharge of that great trust; and whose Royal Palace and Abode was *in Jerusalem*, where were the House of God and the most wise and learned of the Priests attending upon it, and the Seats of Justice, and Colleges or Assemblies of the wisest Men of their Nation; of which see 2 *Kings* 22. 14. 1 *Chron.* 25. 8, &c. *Psal.* 122. 5. All which helps concurring together in him, which very rarely do in any other men, makes the Argument drawn from his Experience more convincing and undeniable.

13 And I gave my heart *e* to seek and search out *f* by wisdom *g* concerning all *things* that are done under heaven *h*: this sore travel *i* hath God given to the sons of man *k*, || to be exercised therewith *l*.

|| Or, *to afflict them.*

e Which Phrase notes his serious and fixed purpose, his great Industry and Alacrity in it. *f* To seek diligently, and accurately. *g* Wisely, or by the help of that Wisdom wherewith God had endowed me. *h* Concerning all the works of God and Men in this lower World; the works of Nature, and their Causes, Effects, Properties, and Operations; the works of Divine Providence, and God's Counsels and Ends in them; the work and depths of humane Policy in the conduct of Personal, and Domestical, and Publick Affairs. *i* This difficult and toilsom work of searching out these things. *k* God hath inflicted this as a just punishment upon Man for his eating of the Tree of Knowledge, that instead of that sweet and perfect Knowledge which God had freely infused into Man at his first Creation, he should now grope after some small Parcels or Fragments of it, and those too not to be gotten without the Sweat of his Brows and Brains. *l* To employ them selves in the painful study of these things, which now is both their Duty and their Punishment. Or, as it is rendred in the Margin, and by many others, *to afflict them in or by it*, to chastise their former Curiosity, and to give them matter of continual Humiliation and Vexation. And therefore Knowledge is so far from making Men happy, that it exposeth them to Trouble and Infelicity.

14 I have seen *m* all the works that are done under the sun, and behold *n*, all *is* vanity and vexation of spirit *o*.

m i. e. Diligently observed, and in great measure understood.
n For it was a great surprise to me, and therefore may seem strange to you. *o* And not only unsatisfying, but also troublesom, and an affliction or breaking to a mans spirit or mind. Or, as others, both ancient and modern Translators, render it, *a feeding upon wind*, as these very words, fave only that there is the verb from which this noun seems most probably deduced, are rendred, *Hos.* 12. 1. where also it signifies a fruitless or loft labour, and a disappointment of their hopes and desires of satisfaction. And so this is a repetition of the same thing in other words, according to the manner of these Books.

15 * *That which is* crooked cannot be made streight *p*: and † that which is wanting *q* cannot be numbred *r*.

* Ch. 7. 13.
† Heb. *defect.*

p All our knowledg serves only to discover our diseases and miseries, but is oft it self utterly insufficient to heal or remove them; it cannot rectify those confusions and disorders which are either in our own Hearts and Lives, or in the men and things of the world. *q* To wit, in our knowledg, and in order to mans compleat satisfaction and felicity. *r* We know little of what we should or might know, or did know in the state of Innocency, or shall know in the future Life.

16 I communed with mine own heart *s*, saying, Lo, I am come to great estate *t*, and have gotten * * more wisdom than all *they* that have been before me *x* in Jerusalem *y*: yea, my heart † had great experience *z* of wisdom and knowledg *a*.

* 1 Kin. 4. 30 & 10. 7, 23.
† Heb. *had seen much.*

s I considered within my self in what condition I was, and what degrees of knowledg I had gained, and whether it was not my Ignorance that made me unable to rectifie those errours, and supply those wants, and whether Men could do it, though I could not. *t* Heb. *I am grown great*, to wit, in Wisdom: Or, *I have magnified, or greatly enlarged.* *u* Heb. *have added.* As I had a large stock of Wisdom infused into me by God, 1 *King.* 3. 12. & 4. 29. so I have greatly improved it by Conversation, and Study, and Experience. *x* Whether Governours, or Priests, or private Persons. Which was no vain boast, but a known and confessed truth, and profession hereof was necessary to demonstrate his assertion. *y* Which was then the most eminent place in the World for Wisdom and Knowledg. *z* Heb. *had seen much*; which intimates that his Knowledg was clear, and certain, and experimental, as that is which we have from our own eye-sight. *a* Two words signifying the same thing, as may be gathered from *v.* 18. and from the promiscuous use of them in this Book, and in the Proverbs, and elsewhere, and implying all manner of knowledg, divine or humane, speculative or practical, political or philosophical.

17 * And I gave my heart to know wisdom, and to know madness and folly *b*: I perceived that this also *is* vexation of spirit *c*.

* Ch. 2. 12. & 7. 23, 25.

b That I might throughly understand the nature and difference of Truth and Error, of Virtue and Vice, all things being best understood by Contraries, and might discern if there were any Opinion or Practice amongst Men which would give him full satisfaction. *c* Or, *feeding upon wind*, as *v.* 14.

18 For in much wisdom *is* much ‖ grief *d*: and he that encreaseth knowledge encreaseth sorrow *e*.

‖ Or, *indignation.*

d Or, *indignation*, or displeasure within himself, and against his present condition. *e* Which he doth many ways, partly because he gets his Knowledge with hard and wearisome Labour, both of Mind and Body, with the Consumption of his Spirits, and shortning and Imbitterment of his Life; partly because he is oft deceived with Knowledge falsly so called, and oft mistakes Errors for Truths, and is perplexed with manifold Doubts, from which ignorant Men are wholly free; partly because he foresees, and consequently feels the terror of many Miseries which are, or are likely to come to pass, which are unforeseen by less knowing persons, and which possibly never happen; partly because he hath the clearer prospect into, and quicker sense of his own Ignorance, and Infirmities, and Disorders, and without how vain and ineffectual all his Knowledge is for the prevention or removal of them; and partly because his Knowledge is very imperfect and unsatisfying, yet increasing his thirst after more Knowledge, and consequently after more Satisfaction, because instead of that just Honour, and Delight, and Advantage which he expects from it, he meets with nothing but Envy, and Opposition, and Contempt, because his Knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a much worse Condition than the meanest and most unlearned Man in the World.

CHAP. II.

Pleasure and Mirth also Vanity, 1, 2. Whether in Wine, or Buildings and Gardens, or Servants, or Cattel, or Silver and Gold, or Musick, 3—8. This the Preacher searched out and found, and none need try after him, 9—12. Wisdom excelleth Folly, 13, 14. but the like Event is to both, and both are forgotten; therefore is Wisdom also Vanity, and Life hateful, 15—17. Men labour they know not for whom, eat the Fool enjoyeth the Wiseman's pains; this rendred his Toil irksome; that he reaped no fruit, and yet his days were Travel and Grief, 18—23. There is nothing better than to enjoy contentedly what God giveth us; and this also is of God, who giveth travel to the Sinner, 24—26.

1 I Said in mine heart *a*, Go to now, I will prove thee *b* with mirth *c*, therefore enjoy pleasure *d*: and behold, this also *is* vanity *e*.

a Being disappointed of my hopes from Knowledge, I resolved in my own Mind to try another course. *b* O my Soul I will try whether I cannot make thee happy. *c* By allowing to my self the free enjoyment of the present and sensible Delights of humane Life. *d* Take thy fill of pleasure, and expect satisfaction there. *e* Is vain, and unable to make men happy, because sensible pleasures are mean and unsuitable to the noble and heaven-born Soul of Man, and if excessively used, apter to cloy and glut men, than to satisfie them, and are frequently mixed with, and most commonly end in bitterness, a being the great instruments and occasions of sin, and of all its fatal consequences.

2 I said of laughter *f*, *It is* mad *g*: and of mirth, What doth it *h*?

f Or excessive Mirth, which discovers it self by immoderate Laughter, and other outward gestures. *g* This is an act and sign of madness, more fit for fools who know nothing, than for wise men at least in this sinful, and dangerous, and deplorable state of mankind, which calls for seriousness and sorrow from all considerate persons, in which case it is like the laughter of one in a phrenzy. And none but a Fool, or mad Man, can take satisfaction in such light and trifling Pleasures, or expect Happiness from them. *h* What good doth it? Or how can it make men happy? I challenge all the Epicures in the World to give me a solid and satisfactory Answer.

3 * I sought in mine heart † to give my self unto wine *i*, (yet acquainting my heart with wisdom *k*) and to lay hold on folly *l*, till I might see what *was* that good for the sons of men, which they should do under the heaven † all the days of their life *m*.

* Ch. 1. 17.
† Heb. *Searched.*
† Heb. *the number.*

i To relax and gratifie my flesh with delicious meats and drinks, Synecdochically expressed by *Wine* here, as also *Prov.* 9. 2. *Cant.* 2. 5. & 4. 8. &c. as necessary food is by *Bread*, *Amos* 7. 12 compared with 8. 11. *k* Yet resolving to use my Wisdom, either 1. To set bounds to my pleasures. Or rather 2. That I might try whether I could not arrive at Satisfaction, by mixing Wine and Wisdom together, by using Wine to sweeten and allay the Toils of Wisdom, and Wisdom to prevent that Destruction which many bring upon themselves by intemperate Pleasures whilst they seek for Satisfaction, that so I might have the comfort, without the danger and mischief of Pleasures. *l* To pursue and addict my self to carnal Pleasures, which was my Folly. *m* Till by trying several methods I might find out the true way to Contentement and Satisfaction, during this mortal Life.

4 I made me great works *n*, I built me houses *o*, I planted me vineyards *p*.

n Magnificent works for my honour and delight. *o* Of which see 1 *King.* 7. 1, &c. & 9. 15, &c. *p* See *Cant.* 8. 11.

5 I made me gardens *q* and orchards, and I planted trees in them of all *kind of* fruits *r*.

q Heb. *Paradises*, or Gardens of Pleasure. *r* Mixing Pleasure and Profit together.

6 I made me pools of water *s*, to water therewith the wood that bringeth forth trees *t*.

s Because the Rain there fell but seldom. *t* The nurseries of young Trees newly planted in the Orchards, which for the multitude of them were like a Wood or Forrest.

7 I got *me* servants and maidens, and had † servants born in my house *u*; also I had great possessions of great and small cattle, above all that were in Jerusalem before me.

u Of my Bond-servants, which therefore were a part of my possessions, See 1 *King.* 10. 1. *Exra.* 2. 55.

8 * I gathered me also silver and gold, and the peculiar treasure of kings *x*, and of the provinces *y*: I gat me men-singers and women-singers *z*, and the delights of the sons of men *a*, as † musical instruments and that of all sorts.

† Heb. *Shuthal, and Shuthal, even musical instruments.*

x Either 1. Vast Riches, answerable to the State of a King. Or 2 The greatest Jewels and rarities of other Kings, which they gave to me either as a Tribute, or by way of Present: of which see 1 *King.* 4. 21. & 9. 11. & 10. 2, 10. *y* Which were imposed upon or presented by all the Provinces of my Dominions. *z* Whose voices were more sweet than the Mens. *a* Either 1. All other delightful things. Or 2. That in which men generally delight, to wit, *musical instruments*, as it follows.

9 So I was great *b*, and increased more than all that were before me in Jerusalem; also my wisdom remained with me *c*.

b In Riches, and Power, and Glory. *c* As yet I was not wholly beforted and seduced from God by these things, as I was afterwards. I still had the use of my Reason, whereby I was capable of searching after and finding satisfaction, if it was to be had in those things.

10 And whatsoever mine eyes desired *d*, I kept not from them *e*; I with-held not my heart from any joy: for my heart rejoyced in all my labour *g*, and * this was my portion of my labour *h*.

* Ch. 3. 22. & 5. 18. & 9. 9.

d Whatsoever was grateful to my Senses, or my Heart desired. *e* He ascribes Desire to the *Eyes*, because the Sight of the Eyes is the usual and powerful Incentive of Desires; of which see *Jos.* 7. 21. *Job* 31. 1. *Mat.* 5. 28. *e* I denied my self nothing, at least of lawful Delights, but went to the very utmost bounds of them: which was the occasion of his falling afterward into sinful Pleasures. *f* As my Heart was vehemently set upon Pleasure, so I did not resist or curb it therein, but made all possible Provisions to gratifie it. *g* I had the Comfort of all my Labours, and was not hindred from the free and full Enjoyment of them by Sickness or War, or any other calamitous

calamitous occurrent. *h* This present and temporary Enjoyment of them, was all the Benefit which I could expect or receive from all my Labours. So that I made the best of them, I had an heart to use them, which many men through Covetousness have not, and rather the sweetness of them, which many others cannot do; and therefore if any man could arrive at Happiness by this means, I had done it.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do *i*: and behold, all *was* * vanity and vexation of spirit *k*, and *there was* no ‖ profit *l* under the sun.

* Ch. 1. 14. & 2. 17, 26, &c. & 4. 4. & 6. 9.

i I made a serious Review of my former Works and Labours, and considered whether I had obtained that Satisfaction in them which I designed and expected. *k* I found my self suddenly disappointed and wholly dissatisfied in this course. *l* The Pleasure was past and gone, and I was never the better for it, but as empty as before, and had nothing left but sorrowful Reflections upon it.

12 And I turned my self to behold wisdom, * and madness, and folly *m*: for what *can* the man *do n* that cometh after the king *o*? ‖ *even* that which hath been already done *p*.

* Ch. 1. 17. & 7. 25. & 9. 3. & 10. 13. Or, to know things that are effectual, &c.

m Of which see *Chap.* 1. 17. Being frustrated of my hopes in pleasure, I returned to a second and more serious Consideration of my first choice, to see whether there was not more Satisfaction to be gotten from Wisdom, than what I discovered at my first view. *n* To find out the truth in this matter, to discover the utmost Satisfaction which was possibly to be found in Pleasures. So this is added as a Reason why he gave over the Thoughts of Pleasures, and directed them to another Object, and why he so confidently asserted their Vanity from his own particular Experience, because he had made the best of them, and it was a vain thing for any private *man* to expect that from them which could not be found by a *King*, and such a King, who had so much Wisdom to invent, and such vast Riches to purchase and enjoy all imaginable Delights, and who had made it his Design and Business to search this to the bottom. *o* That succeeds me in this Enquiry. *p* As by others in former times, so especially by my self. They can make no new Discoveries as to this point.

Heb. *Is there a thing concerning which it may be said, See this is new?* Eccl. 1. 10.

13 Then I saw *q* † that wisdom excelleth folly *r*, as far as light excelleth darkness *s*.

q Or, *yet I saw.* For this is added to prevent an Objection or Mistake. *r* Although Wisdom is not sufficient to make men truly and perfectly happy, yet it is of a far greater Use and Excellency than vain Pleasures, or any other Follies. *r i. e.* Vastly and unspeakably. Light is very pleasant and comfortable, and what of great necessity and singular use to discover the Differences of Persons and Things, to prevent Mistakes and Dangers, and to direct all a man's paths in the right way, whereas Darkness is in it self doleful, and leads men into innumerable Confusions, and Errors, and Miseries.

Prov. 17. 24. & 3. 1. Ps. 139. 23.

14 * The wise mans eyes *are* in his head *t*, but the fool walketh in darkness *u*: and *x* I my self perceived also, that * one event happeneth unto them all *y*.

* Eccl. 9. 2, 3.

t In their proper place, and therefore they can see, which they could not do if they were out of his head. He hath the use of his Eyes and Reason, and sees his way, and orders all his Affairs with Discretion, and foresees, and so avoids many Dangers and Mischiefs. *u* Manageth his Affairs ignorantly, rashly, and foolishly, whereby he sheweth that his Eyes are not in his head, but in his heels, or as it is expressed *Prov.* 17. 24. *in the ends of the earth.* *x* Or, *Yet*, notwithstanding this excellency of Wisdom above Folly, for our Conduct in the matters of this life, yet at last they both come to one end. *y* Both are subject to the same Calamities, and to Death it self, which utterly takes away all difference between them.

15 Then said I in my heart, As it happeneth to the fool, so it † happeneth even to me; and why was I then *more* wise *z*? Then I said in my heart, That this also *is* vanity.

† Heb. *befalleth even to me.*

z What Benefit have I by my Wisdom? Or, To what purpose did I desire and take so much pains for Wisdom?

16 For *there is* no remembrance of the wise more than of the fool for ever *a*; seeing that which now *is*, in the days to come shall all be forgotten: and how dieth the wise *man*? as the fool *b*.

a Their Name and Memory though it may flourish for a season among some men, yet it will not last for ever, but will in a little time be worn out; as we see in most of the wise men of former ages, whose very Names, together with all their Monuments, are utterly lost, as hath been oft observed and bewailed by learned Writers in several Ages. *b* He must die as certainly as the fool, and after death be as little remembred and honoured.

17 Therefore I hated life *c*, because the work that is wrought under the sun *is* grievous unto me *d*: for all *is* vanity and vexation of spirit.

c My Life, though accompanied with so much Honour, and Pleasure, and Wisdom, was a burden to me, and I was apt to wish either that I had never been born, or that I might speedily die. *d* All humane designs and works are so far from yielding me that satisfaction which I expected, that the consideration of them encreaseth my Discontent.

18 Yea, I hated all my labour, which I had † taken under the sun *e*: because * I should leave it unto the man that shall be after me *f*.

† Heb. *Laboured.*
* Eccl. 2. 19.

e All these Riches and Buildings, and other fruits of my Labour, were the matter of my Repentance, and Aggravations of my Misery. *f* Because I must, and that everlastingly, part with them, and leave them all behind me.

19 And who knoweth whether he shall be a wise *man* or a fool *g*? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This *is* also vanity.

g Who will undo all that I have done, and turn the effects of my Wisdom into Instruments of his Folly, and Occasions of ruine. Some think he had such an Opinion of *Rehoboam*.

20 Therefore I went about to cause my heart to despair *h* of all the labour which I took under the sun.

h I gave my self up to Despondency, and despair of ever reaping that Satisfaction which I promised to my self.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity *i*: yet to a man that hath not laboured therein *k*, shall he † leave it *for* his portion. This also *is* vanity, and a great evil *l*.

† Heb. *give.*

i Who useth great Industry, and Prudence, and Justice too in the management of his Affairs, and therefore might as confidently expect God's blessing, and the comfort of his Labours, as any other Man. *k* So as I have done: who hath spent his days in sloth and folly. *l* A great disorder in it self, and a great disgrace to this World, and a great torment to a considering mind.

22 * For what hath man *m* of all his labour, and of the vexation of his heart wherein he hath laboured under the sun?

* Ch. 1. 3. & 3. 9.

m What Comfort or Benefit remains to any Man after this short and frail Life is once ended? Or, what Advantage hath he by all his Labours above him who never laboured, and yet enjoyeth all the fruits of his Labours?

23 For all his days *are* * sorrows *n*, and his travel † grief *o*; yea, his heart taketh not rest in the night *p*. This is also vanity.

* Job 14. 1.
† Heb. *vexation.*

n Or, *Though all his days* were *sorrows*, i. e. full of sorrows. For this seems added to aggravate the Evil mentioned in the foregoing Verse. Though he took great and unwearied pains all his days, yet after death he hath no more benefit by it than another man hath. *o* The toils of his Body are, or were, accompanied with the Vexations of his Mind. *p* Either because his Mind is distracted, or his Sleep broken, with perplexing Cares and Fears.

24 * *There is* nothing better for a man *q*, *than* that he should eat and drink, and *that* he ‖ should make his soul enjoy good *r* in all his labour. This also I saw, that it *was* from the hand of God *s*.

* Ch 3. 12, 13, 22. & 5. 18. & 8. 15.
‖ Or, *delight his senses.*

q Or, Is there *any thing better for a man?* Which implies that there is nothing better, to wit, for mans present comfort and satisfaction; this is the chief, and indeed the only considerable benefit of his labours. *r* That he should thankfully take, and freely and chearfully enjoy the comforts which God gives him: † That this also is a singular gift of God, and not to be procured by a mans own Wisdom or Diligence.

25 For who can eat *t*, or who else can hasten *hereunto u* more than I?

t Who can more freely and fully enjoy the Comforts of this Life than I did? This Verse is added to confirm what he said in the foregoing Verse from his own Experience, which was the more considerable, because no Man ever was a more capable Judge of these matters, none could either have more Creature-comforts, or more addict himself to the enjoyment of them, or improve them to better advantage than he did, and therefore he could best tell what was the greatest good to be found in them, and whether they were able of themselves, without Gods special gift, to yield a man satisfaction. *u* To wit, to the procuring and enjoying of them. Who can pursue them with more diligence, or obtain them with more speed and readiness, or embrace them with more greediness and alacrity?

26 For *God* giveth to a man that *is* good † in his sight *x*, wisdom and knowledge, and joy *z*: but to the sinner he giveth travel, to gather and to heap up ‖, that * he may give to *him that is* good before God †. This also *is* vanity, and vexation of spirit.

† Heb. *before him.*
* Job 27. 16, 17. Prov. 28. 8.

x Who not only seems to be good to Men, as many bad Men do, but is really and sincerely good. Or, *who pleaseth him*, as this Phrase is rendred, *Eccles.* 7. 26. and oft elsewhere. Whereby he seems to intimate the Reason why he found no more comfort in his Labours, because his ways had been very displeasing to God, and therefore God justly denied him that gift. *y* To direct him how to use his Comforts aright, that so they may be blessings, and not snares and curses to him. *z* A thankful and contented Mind with his portion. ‖ He giveth him up to insatiable desires, and wearisom labours, to little or no purpose. † That he may have no comfort in them, but leave them to others, yea to such as he least expected or desired, to good and virtuous men, into whose hands his Estate falls by the wise and all-disposing Providence of God.

CHAP. III.

Every thing hath its time: in which, to enjoy it, and therewith do good to others, is our good, 1—13. God doth all according to his Decree that we should fear him, and there is nothing new, 14, 15. The Vanity of unjust Judgment; God is the great Judge of all, 16, 17. And he will make men know, that they are here but as brute Beasts, 18—22.

1 TO every *thing there is* a season *a*, and a time to every purpose *b* under heaven.

a A certain time appointed by God for its being and continuance, which no humane Wit or Providence can prevent or alter. And by virtue of this Appointment or Decree of God, all the vicissitudes and changes which happen in the world, whether comforts or calamities

lamities, do come to pass. Which is here added partly to prove what he last said, *Chap.* 2. 24, 26. that both the free and comfortable Enjoyment of the Creatures which some have, and the Crosses and Vexations which others have with them, are from the Hand and Counsel of God: partly to prove the principal Proposition of the Book, that all things below are vain, and Happiness is not to be found in them, because of their great uncertainty, and mutability, and transitoriness, and because they are so much out of the reach and power of Men, and wholly in the disposal of another, to wit God, who doth either give or take them away, either sweeten or imbitter them, as it pleaseth him; and partly to bring the minds of men into a quiet and chearful dependence upon Gods Providence and submission to his Will, and a state of preparation for all events.

b Or, *will* or *desire*, to wit, of man. To all mens designs, attempts and businesses. Not only natural, but even the free and voluntary actions of men, are ordered and disposed by God to accomplish his own purpose. But it must be considered, that he doth not here speak of a time allowed by God wherein all the following things may lawfully be done, which is wholly besides his Scope and Business, but only of a time fixed by God, in which they would or should be done.

† Heb. *to bear.*

2 A time † to be born, and a time to die *c*: a time to plant *d*, and a time to pluck up *that which is* planted:

c A certain period unknown to Man, but fixed by God, in which a man must unavoidably die; of which see *Job* 14. 5. *Job.* 13. 1.
d Wherein God enclines a mans heart to planting.

3 A time to kill *e*, and a time to heal *f*: a time to break down *g*, and a time to build up:

e When a man shall die a violent death, either by chance, as *Exod.* 21. 13. or by the sentence of the Magistrature, or by the hands of Murderers. *f* When he who seemed to be mortally wounded shall be healed and restored. *g* When houses shall be demolished either by the fancy of the owner, or by the rage of other men, or otherwise.

4 A time to weep *h*, and a time to laugh: a time to mourn, and a time to dance:

h When Men shall have just occasion for weeping and mournings.

5 A time to cast away stones *i*, and a time to gather stones together: a time to embrace *k*, and a time

† Heb. *to be far from.*

† to refrain from embracing *l*:

i Which were brought together in order to the building of a Wall or House, but are now cast away, either because the man who gathered them hath changed his mind, and desists from his project, or by other causes or accidents. *k* When persons shall enter into Friendship, and perform all friendly offices one to another. *l* Either through alienation of affections, or grievous calamities. See *Joel* 2. 16. 1 *Cor.* 7. 5.

‖ Or, *seek.*

6 A time ‖ to get, and a time to lose *m*: a time to keep, and a time to cast away *n*.

m When Men shall lose their Estates, either by Gods Providence, or by their own choice. *n* When a man shall cast away his Goods voluntarily, as in a storm to save his Life, as *Jonah* 1. 5. *Act.* 27. 18, 19. or out of Love and Obedience to God, as *Matt.* 10. 37, 39— *Heb.* 10. 34.

7 A time to rent *o*, and a time to sew: a time to keep silence *p*, and a time to speak:

o When men shall rend their Garments, as they did in great and sudden griefs, as *Gen.* 37. 29. *Joel* 2. 13. *p* Wherein men will or shall be silent, either through grief, as *Job* 2. 12, 13. or by sickness or weakness, or because God denies a man ability to utter his mind.

8 A time to love *q*, and a time to hate: a time of war, and a time of peace.

q When God will stir up the affection of Love, or give occasion for the exercise or discovery of it to others.

* Ch. 1 3.

9 * What profit hath he that worketh, in that wherein he laboureth *r*?

r Seeing then all actions and events in the world are out of mans power, and no man can at any time do or enjoy any thing at his pleasure, but only what and when God pleaseth, as hath been now shewed in many particulars, and it is as true and certain in all others, hence it follows, that all mens labours, of themselves, and without Gods help and blessing, are unprofitable, and utterly insufficient to make them happy.

10 I have seen *s* the travel *t* which God hath given to the sons of men *u*, to be exercised in it *x*:

s I have diligently observed and considered upon this occasion. *t* Or, *the occupation or business*, mens various employments, and the differing forcefles of them. *u* Either 1. Which God hath imposed upon Men as their duty: and therefore Men must labour, although it brings them no profit, as was now said. Or 2. Which God hath inflicted upon Mankind as a just punishment for their sins; to which therefore Men ought quietly to submit. *x* That hereby they might have constant matter of exercise for their diligence, and patience, and submission to Gods Will and Providence, and for all other Graces. Or, *that they might be afflicted* or *humbled therewith*; as the same Phrase is rendred by divers, *Eccl.* 1. 13.

11 He hath made every thing beautiful in his time *y*: also he hath set the world in their heart *z*, so that * no man can find out the work that God maketh from the beginning to the end *a*.

* Ch. 8 17.

y This seems to be added as an Apology for Gods Providence, notwithstanding all the contrary events and confusions which are in the world. *z* That (i. e. God, expressed in the last clause of the verse) *hath made* (or *doth make* or *do*, by his Providence in the government of the world) *every thing* (which he doth either immediately, or by the ministry of Men, or other Creatures, for God worketh in and with all his Creatures in all their actions, as is agreed by Divines and Philosophers) *beautiful* (decently and conveniently, so that, all things considered, it could not have been done better) *in his time*, in the time which he had appointed, or which he saw most proper and fit for it; or *in its time* or *season*, when it was most fit to be done. Many events seem to mens shallow and perverse judgments, at least for a time, to be very irregular and unbecoming, as when wicked men prosper in their impious and unrighteous Enterprizes, and good men are sorely oppressed and afflicted, and that for righteousness sake; but when men shall come throughly to understand God's works, and the whole frame and connexture of them, and to see the end of them, they will then say, that all things were done most wisely and most seasonably; whereof we have eminent instances in *Joseph*, and *David*, and *Mordecai*, and the *Jews* of his time. *z i. e.* In the hearts of men, as the following words shew, where *Man* is expressed. The sense is either 1. Although all God's works are beautiful, yet men do not discern the beauty of them, because the World is in their Hearts; their minds are so buried and distracted with the thoughts, and cares, and love, and lusts of this World, that they have neither leisure, nor heart, seriously to study God's works. For this inordinate Love of the present World comes from Man's own Corruption, and not from God, and therefore it seems harsh to impute it to him, and improbable that *Solomon* would have phrased it thus, that *God hath set or put the World, i. e.* worldly Lusts in mens *hearts*. Or 2. As God's Works are beautiful in themselves, so Men are capable of discerning the Beauty of them, because *God hath set the World in mens Hearts*, he hath exposed the World, and all his Dispensations in the World, to the view of mens minds; both because he hath wrought his Works so evidently, and publickly, that Men might easily observe them; and because he hath given Men Reason whereby they may discover the Wisdom and Beauty of all God's works, if they diligently apply themselves to the study of them. *a* So this is another Reason why Men do not discern the Beauty of God's works, because they do not see the whole Frame of Course of them from the Beginning to the End, but only some small Parcels or Fragments of them, the eminent works of God being oft begun in one Age, and finished in another. Or yet *so that*, &c. Or *except that* (as this Phrase properly signifies, and is ellewhere used) *no Man can find out*, &c. That it is an Exception to the next foregoing Clause, and the Sense is, It is true God hath put the World into Mens Hearts, or made them capable of observing all Events and Dispensations of God in the World; but this is to be understood with a Limitation, because there are some more mysterious works of God, which no Man can fully understand, because he cannot search them out through or from the Beginning to the End.

12 I know *b* that *there is* no good *c* in them *d*, but for *a man* to rejoyce, and to do good *e* in his life.

b By clear Reason, and my own long and certain Experience. *c* No other Satisfaction or Felicity which a Man can enjoy. *d* In Creatures or worldly Enjoyments. *e* Either 1. to himself, as it is fully expressed, *Psal.* 49. 18. Or 2. to others; to employ them in Acts of Charity and Liberality towards others. Or 3. towards God, to use them, and to live in the fear of God, which is necessary to the Happiness of this as well as of the other Life.

13 And also that every man should eat and drink *f*, and † enjoy the good of all his labour, it *is* the gift of † Heb. *see.*
God *g*.

f i. e. Hath power or an Heart to use what God hath given him, as it is expressed *ch.* 6. 2. *g* Of which see the Notes on *Ch.* 2 24.

14 I know that whatsoever God doth, it shall be for ever *h*: nothing can be put to it, nor any thing taken from it *i*: and God doth it, that *men* should fear before him *k*.

h All God's Counsels or Decrees are eternal and unchangeable, and his Providence works effectually, so as Men cannot resist or hinder it. *i* Men can neither do any thing besides or against God's Counsel and Providence, nor hinder any work or act of it. *k* Not that men should make this an occasion of despair, or idleness, or disholiness, as some abuse this Doctrine, but that by the consideration of his Sovereign and irresistible power in the disposal of all Persons and things as pleaseth him, men should learn to trust in him, to submit to him, to fear to offend or rebel against him, and more carefully and industriously to study to please him.

15 That which hath been, is now; and that which is to be, hath already been *l*, and God requireth *m* † Heb. *that which is past.*
that which is past *n*.

l Things past, present, and to come, are all of the same nature, and all ordered in the same manner by one constant counsel, and settled course in all Parts and Ages of the World. There is a continual return of the same motions and influences of the Heavenly Bodies, of the same seasons of the Year; and a constant succession of new Generations of Men and Beasts, but all of the same quality. The same thing in substance was said before, Chap. 1. 9. *m i. e.* Renoweth, as this word is used, *Job* 3. 4. *n* That time and those things which are irrecoverably gone in themselves, but are as it were recalled, because others of the same kind arise and come in their stead. Heb. *that which is driven away*, with a mighty force, as time present is violently thrust away by that which comes after it.

16 And moreover *o*, I saw *p* under the sun the place of judgment *q*, that wickedness *was* there *r*; and the place of righteousness *s*, that iniquity *was* there.

o This is mentioned, either 1. as another Vanity, to wit, the Vanity of Honour and Power, which is so oft an Instrument of Injustice and Oppression. Or rather 2. as another Argument of the Vanity of worldly things, or an hindrance of that Comfort which men expect in this Life, because they are oppressed by their Rulers. *p* I perceive it by Information from others, and by my own Observation. *q* In the Thrones of Princes and Tribunals of Magistrates, where Judgment

ment should be duly executed. *r* Judgment was perverted, the guilty acquitted, and the innocent condemned. *s* In which Righteousness should be found and should dwell, if it were banished from all other places.

17 I said in mine heart *t*, God shall judge the righteous and the wicked *u*: for *there is* * a time *x* there *y*, for every purpose, and for every work *z*.

Ver. 1.

t Mine heart was sorely grieved at this Disorder, but I quieted it with this Consideration. *u* Absolving and saving the just, and condemning the Wicked. *x* Fixed by God's unalterable Decree. He implies, that as this life is the Sinners time in which he doth whatsoever seemeth good in his own eyes, so God will have his time to reckon with them, and rectifie all these Disorders. *y* In the Presence or at the Judgment-seat of God; which is easily understood out of the foregoing words, the Relative being put for the Antecedent, as it is *Numb.* 7. 89. *Esth.* 9. 25. *Job* 1. 21. *Psal.* 14. 5. and 114. 2. Or it may be rendred *then*, as this Particle is used *Psal.* 14. 5. *Hos.* 2. 15. and as it is usual in other Authors for Adverbs of Place to be put for Adverbs of Time. *z* For the examining and judging not only all mens Practices or open Actions, but also all their secret Thoughts and Purposes; all the evil which they either did, or designed, or desired, or endeavoured to do. The design of this Verse is partly to strike a Terror into oppressing Potentates, and partly to satisfie the Doubts, and support the Spirits of good men who are oppressed in this life.

18 I said in my heart *a* concerning the estate of the sons of men *b*, ‖ that God might manifest them *c*, and
‖ Or, *that might*
that they might see that they themselves are beasts *d*.
Or, God manifests them.

a And farther I considered with my self. *b* Concerning their condition and deportment in this present World. *c* God suffers these horrible Disorders among Men, expressed *ver.* 10. *that he might discover* men to themselves, and by permitting these Actions, shew what strange Creatures they are, and what vile hearts they have, which Men would not otherwise understand or believe. See 2 *Kin.* 8. 13, 14. *d* Heb. *that they are Beasts to themselves*, either 1. one to another, devouring and destroying one another. Or 2. in their own Judgment, or themselves being Judges; that although God made them Men or reasonable Creatures, yet they have made themselves Beasts by their brutish practices, and that Men, considered only with respect unto the present Life, which is the only thing valued and regarded by most Men, and the vanity whereof is the principal Subject of this Book, are as vain and miserable Creatures as the Beasts themselves, the great Differences between Men and Beasts being such as respect the other life. For Men seem here to be called Beasts in both their respects, and the latter he prosecutes more largely in the following Verses.

19 * For that which befalleth the sons of men, befalleth beasts *e*, even one thing befalleth them: as the one dieth, so dieth the other *f*; yea, they have all one † breath *g*, so that a man hath no preeminence above a beast: *h*: for all *is* vanity.

Ch. 2. 16.

e They are subject to the same Diseases, Pains, and Casualties. *f* As certainly, and no less painfully. *g* One breath of Life, which is in their Nostrils; one and the same living Soul, by which the Beasts perform the same vital and animal Operations. For he speaks not here of Man's rational and immortal Spirit, nor of the future Life. *h* In respect of the present Life and sensible things. Nay the Beasts have quicker Senses than Men, and therefore enjoy more pleasure in those things, and that with less Dangers and Mischief than Men do.

† His *or* Its *spirit.*

20 All go unto one place *i*; * all are of the dust, and all turn to dust again *k*.

* Gen. 3. 19.

i To the Earth, as it is expressed, *ver.* 21. out of which they were both taken. *k* Which is meant only of their Bodies, as it is explained, *Eccles.* 12. 7.

21 Who knoweth *l* the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth.

† Heb. *that which goeth upward.*

l It might be objected, that the Condition of Men and Beasts are vastly differing, because Man's Spirit goeth upward to God, *Chap.* 12. 7. but the Spirit of a Beast goeth downward together with its body, and perisheth with it. To this he answers, *Who knoweth this?* Which is not to be understood as if no Man did know it, or as if the thing were utterly uncertain and unknown, for he knew it, and positively affirms it, *Chap.* 12. 7. but that few know it; as the same manner of Expression is understood, *Prov.* 31. 10. *Who can find?* *Isa.* 53. 1. *Who hath believed?* &c. Which note the Scarcity or Difficulty, but not the Nullity or Impossibility of the thing. Besides, he seems here to speak not so much of a speculative, as of a practical Knowledge, as such words are most commonly used. Who considers or regards this, or layeth it to heart? True it is, there is such a difference, which also is known and believed by wise and good men: but the generality of Mankind never mind it: their Hearts are wholly set upon this life, and upon present and sensible things, and they place all their hopes and happiness in them, and take no thought nor care for the things of the future and invisible World. And as to them, with whom *Solomon* hath to do in this matter, the Argument is strong and good, being, as Logicians call it, *an Argument to the Man*; and there is no considerable difference between sensual men and beasts, because their affections are set upon the same Objects, and both of them are partakers of the same sensual Satisfactions, and subject to the same sensual pains and miseries, and their Hopes and Felicity perish together, to wit, at death, and therefore such men are no more happy than the beasts that perish. Others understand it thus, *Who knoweth this?* to wit, by sense or experience; or meerly by his own reason, or without the help of Divine revelation. But, with the leave of so many worthy Interpreters, and with submission to better Judgments, the former seems to be the truer sense.

22 * Wherefore I perceive that *there* is nothing better *m*, than that a man should rejoyce in his own works *n*; for that *is* his portion *o*: for who shall bring him to see what shall be after him *p*?

* Ver. 12.

m To wit, for a Man's present satisfaction, and the happiness of this life. *n* That he comfortably enjoy what God hath given him: and not disquiet himself with cares about future Events. He forbears to speak this, not in the Person of an Epicure, but as his own judgment, which also he declareth, Ch. 2. 24 & 5. 18, 19. & 8 15. *o* This is the benefit of his labours: he hath no more than he takes; for what he leaveth behind him is not his, but another mans. *p* When once he is dead he shall never return in,o this life to see into whose hands his Estate falls, and how it is either used or abused; nor is he at all concerned in those matters.

CHAP. IV.

The Vanity of Oppression, by reason of which the Dead and the Unborn are better than the Living, 1—3. Of Envy, Sloth, Quarrels, 4—6. Of Covetousness and Selfishness 7, 8. Of the Advantage of Society and Friendship, 9—12. The Poor better than foolish Kings, 13. He is advanced whilst one born King is made poor, 14. The People never contented, but rejoycing in Changes, 15, 16.

1 SO I returned, and considered *a* all the * oppressions that are done under the sun *b*; and behold *b*, *&c.*
the tears of *such as* were oppressed, and they had no comforter *c*: and on the † side of their oppressors *there was* † Heb. *hand.*
power *d*, but they had no comforter *e*.

* Ch. 5. 8.

a I considered again more seriously. *b* Wherein by Supreme Magistrates or Judges, of which he spake, Ch. 3. 16. or by any other potent Persons. *c* None admitted them either pity or succour, either out of a selfish and barbarous disposition, or for fear of exposing themselves, thereby to the same injuries. *d* Both in themselves, and because most men were ready to joyn with the strongest and ablest side. So they were utterly unable to deliver themselves, and, as it follows, none else could or would do it. *e* Which is repeated as an Argument both of the great Inhumanity of Men towards others in Calamity, and of the extream misery of oppressed Persons.

Psa. 142. 4.

2 * Wherefore I praised *f* the dead which are already dead *g*, more than the living which are yet alive *h*.

* Job 3. 11, *&c.* Ch. 6. 3.

f I judged them more happy, or less miserable. Which he feems to deliver not only as the Judgment of the Flesh, or of the Senfe, or of Men in Misery, as this is commonly understood, but as his own Judgment. For this is most true and certain, that setting aside the Advantage which this Life gives him for the Concerns of the future Life, which *Solomon* doth not meddle with in the present Debate; and considering the Uncertainty, and Vanity, and manifold Vexations of Mind, and outward Calamities of the present Life, a wise Man would not account it worth his while to live, and would choose Death rather than Life. *g* Those which are quite dead; who possibly are here opposed to them that in respect of their deplorable and desperate Condition, are even whilst they live, called *dead men*, *Isa.* 26. 19. and said to *die daily*, 1 *Cor.* 15. 31. *h* Which languish under their Pressures, of whom we can only say, as we use to speak of dying men, They are alive, and that is all.

3 * Yea, better *is he* than both they, which hath not yet been *i*, who hath not seen *k* the evil work that is done under the sun.

* Job 3. 11, 13, 21.

i Who was never born. How this is true, see on the foregoing Verse. *k i. e.* Not felt: for as *seeing good* is put for enjoying it, *Chap.* 2. 24. so *seeing evil* is put for suffering it, as hath been more than once observed.

4 Again I considered all travel, and † every right † Heb. *all work.*
work *l*, that † for this a man *is* envied of his neigh- *the righteous man of his neighbour.*
bour *m*. This *is* also vanity and vexation of spirit.

l All the worthy Designs and compleat Works of wise and virtuous Men. *m* Instead of that Honour and Recompence which he deserves. He meets with nothing but Envy and Obloquy, and many evil fruits thereof.

† Heb. *this is the envy of a man from his Neighbour.*

5 * The fool folds his hands together *n*, and eateth his own flesh *o*.

* Prov. 6. 10. and 24. 33.

n Is careless and idle, which is the signification of this Gesture, *Prov.* 6. 10. and 19. 24. and 26. 13. Perceiving that diligence is accended with Envy, v. 4. he, like a Fool, runs into the other Extream. *o* Wasteth his Substance, and bringeth himself to Poverty, whereby his very Flesh pineth away for want of Bread, and he is reduced to Skin and Bone; and if he have any Flesh left, he is ready to eat it through extremity of Hunger.

6 * Better *is* an handful *with* quietness, than both the hands full *with* travel and vexation of spirit *p*.

* Prov. 15. 16, 17 and 16. 8.

p These are the words, either 1. of the Sluggard making this Apology for his Idleness, That his little with ease, is better than great Riches got with much trouble. Or 2. of *Solomon*, who elsewhere speaks to the same purpose, as *Prov.* 15. 16, 17. and 17. 1. and here proposeth it as a good Antidote against the Vanity of immoderate Cares and Labours for worldly Goods, against which he industriously directs his Speeches in divers places of this Book, and particularly as a seasonable Precaution against the Sin of Covetousness, of which he speaks in the following Passage.

7 Then I returned, and I saw vanity under the sun.

8 There is one *alone q*, and *there is* not a second; yea, he hath neither child nor brother *r*, yet *is there* no end of all his labour *s*; neither is his eye † satisfied with riches; * neither *saith he u*, For whom do I la- * Ps. 39. 6.
bour *x*, and bereave my soul of good? This *is* also vanity; yea, it *is* a sore travel *y*.

† Heb. *filled.*

q Either

q Either 1. who lives by himself, as grudging that any other should partake of his Provisions. Or rather 2. who hath none but himself to care and labour for, as the next words explain it. *r* To whom he may leave his vaft Eftate. *s* He lives in perpetual Reftleſſneſs and excefſive Toils. *t i.e.* His covetous Mind or Deſire, fitly expreſſed *by the Eye*, partly becauſe that is the Incentive of this Sin, *Joſ. 7. 21.* and partly becauſe he hath *no good* by his Riches, *ſaving the beholding of them with his eyes*, as it is affirmed *Eccl. 5. 11.* compared with *2. 10. 1 Joh. 2. 16.* *u* Within himſelf: he conſiders nothing but how he may get more and more. *x* Having no Poſterity nor Kindred to enjoy it, as was now ſaid. Shall I take all this pains for a Stranger, poſſibly for an Enemy, who will reap the fruit of all my labours? *y* Deny my ſelf thoſe Comforts and Conveniencies which God hath allowed unto me? *z* A dreadful Judgment and Miſery as well as a great Sin.

9 Two *a are* better than one, becauſe they have a good reward for their labour *b*.

a Who live together in any kind of Society, and joyn their Powers together in any Enterprizes. Which he oppoſeth to that Humour of the covetous Man who deſired to live alone, as was now ſaid. *b* Both have great benefit by ſuch combinations and conjunctions of their Counſels and Abilities, whereby they do exceedingly ſupport, and encourage, and ſtrengthen one another, and effect many things which neither of them alone could do.

10 For if they *c* fall *d*, the one will lift up his *e* fellow: but woe to him *that is* alone when he falleth; for he hath not another to help him up.

c One of them, the Plural being put for the Singular, as *Jonah 1. 5. Matt. 21. 7. 1 Tim. 2. 15* Or, both of them ſucceſſively. *d* In any kind, into any Miſtakes and Errors, or Sins, or Dangers and Diſtreſſes. *e* Hold him up if he be falling, or raiſe him up if he be fallen.

11 Again, if two lie together, then they have heat *f*; but how can one be warm *alone g*?

f They will be ſooner warm in a cold Bed, and cold Seaſon. *g* Not ſo ſoon nor ſo throughly.

12 And if one prevail againſt him *h*, two ſhall withſtand him; and a threefold cord is not quickly broken *i*.

h Againſt either of them. *i* If a Man have not only one, but two or more Friends, he is ſo much the ſafer and the happier.

13 Better *k is* a poor and a wiſe child *l*, than an old and fooliſh king *m*, † who will no more be admoniſhed *n*.

† Heb. *who knows not to be admoniſhed.*

k More happy. Now he proceeds to another Vanity, even that of Honour and Power, and of the higheſt places. *l* Who is doubly contemptible, both for his Age, and for his Poverty. *m* Venerable both for his Age and Gravity, and for his Royal Dignity. So that the Compariſon is made with the greateſt Diſadvantage that may be. *n* Who hath neither Wiſdom to govern himſelf, nor to receive the Counſels or Admonitions of wiſer men, but is fooliſh, and wilful, and incorrigible.

14 For out of priſon *o* he *p* cometh to reign *q*; whereas alſo *he that is* born in his kingdom *r* becometh poor *s*.

o Into which he was caſt for his Poverty and Debt. *p* The poor and wiſe Child. *q* Is oft-times advanced by his wiſdom to the higheſt Power and Dignity: which was the caſe of *Joſeph*, and *Mordecai*, and many others. *r* That old King who was born of the Royal Race, and had poſſeſſed his Kingdom for a long time. *s* Is deprived of his Kingdom, either by the Rebellion of his Subjects provoked by his Folly, or by the Power of ſome other and wiſer Prince.

15 I conſidered all the living *t* which walk under the ſun *u*, with the ſecond child *x* that ſhall ſtand up *y* in his ſtead.

t The general Diſpoſition or Humour of common People in all Kingdoms, that they are fickle and unconſtant, weary of their old Governours, and deſirous of Changes. *u* This is a *Periphraſis*, or Deſcription of living and mortal men, like that *Eccleſ. 1. 11. that ſee the Sun.* *x* Theſe words may be joyned, either 1. with thoſe *which walk*, &c. *that they walk under the Sun* (*i.e.* upon the Earth) *with the ſecond Child*, *i.e.* follow, and favour, and worſhip him as the riſing Sun, upon whom the eyes and hopes of moſt People are fixed. Or 2. with the firſt words, *I conſidered all the living which walk under the Sun*, *i.e.* the temper of all Subjects or People, together *with* the condition of *the ſecond Child*. Which may be underſtood, either 1. in general, of a King's Child, or Son and Heir, who is called *Second*, in reſpect of his Father, whoſe Succeſſor he is to be. Or 2. that wiſe and poor Child mentioned *ver. 13.* who is ſaid to *come to Reign*, *ver. 14.* and may well be called *the Second* to the old and fooliſh King who *became poor*, *ver. 15.* being depoſed from his Kingdom, whom he ſucceeds, being put in his place either by the Humour or the People, or by ſome higher Power. *y i.e.* Ariſe to Reign, as that Phraſe ſignifies, *Dan. 8. 22, 23.* and *11. 2, 3, 7, 20, 21.*

16 *There is* no end of all the people *z*, *even* of all that have been before them ‖; they alſo that come after ſhall not * rejoyce in him †: Surely, this alſo *is* vanity and vexation of ſpirit.

* Ch. 2. 16.

z The Senſe is either, 1. The People which have this Humour are without end, or innumerable, as this Phraſe ſignifies, *Job 22. 5. Iſa. 2. 7.* and *9. 6.* Or 2. This Humour of the Common People hath no end, but paſſeth from one Generation to another; they ever were, and are, and will be reſtleſs, and given to change: which Senſe the following words ſeem to favour. ‖ Either 1. before the two Kings abovementioned, the Father and the Son, or the Predeceſſor and Succeſſor. All thoſe who ſtood or deſired to ſtand in their Preſence, and waited upon them, as this Phraſe is uſed, *2 Sam. 16. 15.* *1 Kings 10. 8.* Or rather 2. before the preſent Generation of Subjects who earneſtly deſired and promoted the Change of Government here expreſſed: for theſe are evidently oppoſed to *them that come after*, which all Interpreters underſtand of the People, not of the Kings. And to here are three Generations of People noted, the Authors of the preſent Change, and their Parents, and their Children, and all are obſerved to have the ſame Inclinations in theſe matters. † They ſhall be as weary of the Succeſſor, though a wiſe and worthy Prince, as theſe Parents were of his fooliſh Predeceſſor. The reaſon whereof is partly from that itch of Novelty and Curioſity which is natural and common to Mankind, and partly from their vain and fooliſh hopes of Advantage from ſuch Changes.

CHAP. V.

Vanities, in divine matters, 1—7. In murmuring and repining, 8. In Riches and Covetouſneſs, 9. For Riches rob Men of Eaſe, 10, 11. Procure their Death, 13. Fly away, 14. Cannot be carried with them into the Grave, 15—17. a Contented Life beſt: This is the Gift of God, 18—20.

The ſeven firſt Verſes of this Chapter are inſerted partly as the only effectual Remedy againſt all the foregoing Vanities, and partly as a Caution to take heed of bringing Vanity into the Service of God, or of worſhipping God vainly and fooliſhly.

1 KEep thy foot *a* when thou goeſt to the houſe of God *b*, and be more ready *c* to hear *d*, ‖ * than to give the ſacrifice of fools *e*: for they conſider not that they do evil *f*.

a The feet of thy Soul, which are the Thoughts and Affections, by which men go to God and walk or converſe with him. Make even ſtraight ſteps. See that your hearts be purged from ſin, and prepared and furniſhed with all Graces or neceſſary qualifications, as good intention, reverence, humility, &c. It is a Metaphor from one that viſits walketh in a very ſlippery Path, in which there needs more than ordinary care to keep him from falling. *b* The place of God's ſolemn and publick worſhip, whether the Temple or Synagogue. *c* Heb. *more near*, more forward and inclinable. Prefer this duty before the following. *d* To hearken to and obey God's Word, there Read, and Preached by the Prieſts or Prophets; for *hearing* is very frequently put in Scriptures for obeying. *e* Such as fooliſh and wicked men uſe to offer, who vainly think to pleaſe God with the multitude and coſtlineſs of their Sacrifices without true Piety or Obedience. *f* They are not ſenſible of the great ſinfulneſs of ſuch Thoughts and Practices, but like Fools, think they do God good ſervice; which is implied, as is uſual in ſuch expreſſions.

2 Be not raſh with thy mouth *g*, and let not thine heart be haſty *h* to utter *any* ‖ thing before God: for God *is* in heaven *k*, and thou upon earth *l*: therefore let thy words *m** be few.

g Speak not without good underſtanding and due conſideration. *h* Do not give way to every ſudden motion of thine Heart, nor ſuffer it to break out of thy Lips till thou haſt well weighed it. *i* Either 1. in Prayers directed to him. Or, 2. in ſolemn Vows and Promiſes made in God's preſence; which were very much in uſe in thoſe times, and of which he ſpeaks in the following Verſes, where he preſſeth us to pay our Vows when we have made them, as here he ſeems to caution us in making them. *k* Is a God of infinite Majeſty, not to be deſpiſed or abuſed; of infinite Holineſs, not to be polluted or offended; of infinite Knowledge, obſerving all our words and carriages, not to be deceived. *l* Thou are a poor Earth-worm, infinitely below him, and therefore ſhouldeſt ſtand in awe of him and fear to offend him. *m* Either 1. in Prayer. Uſe not vain repetitions, nor multitude of words in Prayer, as if they were neceſſary to inform God of thy ſtate, or to prevail with God to grant thy requeſts, or as if thou ſhouldeſt certainly be heard upon that very account, as Chriſt alſo cautions us *Mat. 6. 7.* For otherwiſe it is not unlawful, nay ſometimes it is a duty, to uſe long Prayers and conſequently many words, and to repeat the ſame words in Prayer, as is manifeſt from *Nehem. 9. 3. Dan. 9. 18, 19. Mat. 26. 44. Luke 6. 12.* and many other places. Or, 2. in vowing. Be not too prodigal in making more Vows and Promiſes than thou art either able or willing and reſolved to perform, remembring that God looks down from Heaven, and heareth all thy Vows, and expects a punctual accompliſhment of them. Compare the Notes on *v. 3.*

* Prov. 10. 19.

3 For a dream cometh through the multitude of buſineſs *n*, and a * fools voice *is known o* by multitude of *words p*.

n When mens Minds are diſtracted and oppreſſed with too much buſineſs in the Day, they dream of it in the Night. *o* It diſcovers the Man to be a fooliſh and raſh, and inconſiderate Man. *p* Either 1. in Prayer. Or, 2 In Vowing, *i.e.* by making many raſh Vows, of which he ſpeaks in *v. 4, 5, 6.* and then returns to the mention of *multitude of dreams and many words*, *v. 7.* which Verſe may be a Comment upon this, and which makes it probable that both that and this Verſe are to be underſtood of Vows rather than of Prayers.

4 * When thou voweſt a vow *q* unto God, defer not to pay it *r*: for *he hath* no pleaſure in fools *s*; * pay that which thou haſt vowed.

* Deut. 23. 21. Pſal. 50. 14. & 66. 13, 14. & 76. 11.

q Which is a ſolemn Promiſe whereby a Man binds himſelf to do ſomthing which is in his power to do. *r* Perform it whilſt the ſenſe of thine Obligation is freſh and ſtrong upon thee, leſt either thou ſeem to repent of thy Promiſes, or leſt delays end in denials and reſolutions of Non-performance. See *Numb. 30. 2. Deut. 23. 21.* *s* In hypocritical and pertidious Perſons, who, when they are in diſtreſs, make liberal Vows, and when the danger is paſt, neglect and break them: whom he calls *fools*, partly becauſe it is the higheſt folly to deſpiſe and provoke, to think to mock

mock and deceive, the All-ſeeing and Almighty God; and partly in oppoſition to the contrary Opinion of ſuch Perſons, who think they deal wiſely and cunningly in ſerving themſelves of God, by getting the advantage or deliverance which they deſire by making ſuch Vows, and yet avoiding the inconvenience and charge of payment, when once the work is done, whereas nothing is more impious or ridiculous than ſuch an imagination.

5 Better is it that thou ſhouldeſt not vow *s*, than that thou ſhouldeſt vow and not pay.

s For this was no ſin; becauſe men are free to make ſuch Vows, or not to make them, as they think fit. See *Numb. 30. 3, &c. Deut. 23. 22. Act. 5. 4.* But having vowed we cannot forbear payment of them without ſin.

6 Suffer not thy mouth *t* to cauſe thy fleſh *u* to ſin; neither ſay thou before the angel *x*, that it *was* an error: wherefore ſhould God be angry *z* at thy voice *a*, and deſtroy the work of thine hands *b*?

t By uttering any raſh or fooliſh Vow. *u i.e.* Thy ſelf, the word *Fleſh* being oft put for the whole Man, as *Gen. 6. 12. Iſa. 40. 6. Rom. 3. 20, &c.* And it ſeems to have ſome *Emphaſis* here, and to intimate, either 1. that ſuch Vows were made upon fleſhly or carnal, and not upon ſpiritual and religious Motives. Or rather 2. that *the Fleſh* or corrupt Nature of Man, which is oft called *Fleſh*, was exceeding prone to ſet it ſelf at eaſe and liberty from ſuch Bonds, and to neglect the chargeable Duties of Religion. *x* Either 1. The bleſſed Angels, the Singular Number being put for the Plural, who are preſent in the publick Aſſemblies, in which theſe Vows were generally paid, *Pſal 66. 13.* where they obſerve both the matter and manner of mens religious performances as appears from *1 Cor. 11. 10.* who as they rejoice in the converſion of a ſinner, *Luke 15. 10.* So are diſpleaſed with the ſins of men, and eſpecially ſuch as are committed in or againſt the Worſhip of God. Or 2. Chriſt, who in the Old Teſtament is frequently called an *Angel*, as hath been oft noted before, and *the Angel of the Covenant*, *Mal. 3. 1.* becauſe even then he acted as God's Meſſenger, appearing and ſpeaking to the Patriarchs and Prophets in his Father's Name, as a perfect Repreſentative of his future Incarnation; and who is, and was in a ſpecial manner preſent in all Religious Aſſemblies, and being Omniſcient and Omnipreſent, exactly knew and obſerved all the Vows which men made, and whether they did perform or violate them. Or rather 3. the Prieſt or Miniſter of Holy things, who was to require of the People the payment of their Vows, to whom all Sacrifices for ſins of ignorance or errors about Vows or other things were to be brought, *Lev. 5. 4, 5.* For ſuch Perſons are oft called *Angels*, or, as this *Hebrew* word is commonly rendered, *Meſſengers*, as *Job 33. 23. Mal. 2. 7. Rev. 1. 20.* And this Title ſeems to be given to the Prieſt here, not without ſome *Emphaſis*, becauſe the Vow made to God was paid to the Prieſt as one ſtanding and acting in God's Name and Stead, and it belonged to the Prieſt, as God's Angel or Ambaſſador, to diſcharge Perſons from their Vows when there was juſt occaſion ſo to do. *y* I did fooliſhly and unadvitedly in making ſuch a Vow, and therefore I hope God will excuſe me, and inſtead of that which I had vowed, accept of a Sacrifice for my ignorance, according to his Law for ſins of ignorance, *Levit. 4. 2. & 5. 15. Numb. 15. 26.* *z* Why will thou provoke God to anger? *a* Either 1. at the Vows which thou haſt raſhly uttered with thy Mouth, as he had above. Or rather 2. at theſe frivolous excuſes, wherewith thou deludeſt thy own Conſcience and vainly imagineſt that thou canſt deceive God himſelf. *b* Eſtabliſh thy Contrivances, and Labours, and Eſtate gotten by thy Labours, and particularly that work or enterprize for the ſucceſs whereof thou didſt make theſe Vows, which being, as thou thinkeſt, finiſhed, thou refuſeſt to pay thy Vows; but know that God can quickly undo that which thou haſt done, and plentifully repay thine indignities and injuries offered to him into thine own Boſom.

7 For in the multitude of dreams and many words, *there are* alſo *divers vanities c*: but fear thou God *d*.

c There is a great deal of vanity and folly, as *in multitude of dreams* which for the moſt part are vain & inſignificant, ſo alſo *in many words*, *i.e.* in making many vows whereby a Man is expoſed to many ſnares and temptations. *d* Fear the offence and wrath of God, and therefore be ſparing in making Vows, and juſt in performing them. Where he implies that this raſhneſs in vowing, and ſlackneſs in performing Vows proceeds from the want of a juſt reverence and dread of the Divine Majeſty, who is immediately concerned in theſe matters.

8 If thou ſeeſt the oppreſſion of the poor *e*, and violent perverting of judgment and juſtice in a province, marvel not *f* at the matter: for *he that is* higher than the higheſt *g* regardeth *h*, and *there* be higher than *there i*.

e Here is an account of another vanity, and a ſovereign Antidote againſt it. *f* As if it were inconſiſtent with God's Wiſdom, and Juſtice, and Truth, to ſuffer ſuch diſorders, or a juſt cauſe for any Man to throw off the fear and ſervice of God, which I have now commanded to thee. *g* The moſt High God who is infinitely above the greateſt of men, and therefore, if he ſaw meet, could cruſh them in an inſtant. *h* Nor like an idle ſpectator, but like a Judge, who diligently obſerves, and records all theſe miſcarriages, and will ſo effectually puniſh them, that neither they ſhall have any cauſe of triumph in their former exceſſes, nor good man to be grieved at the remembrance of them. *i* Either 1. the high and holy Angels, who are employed by God in the Government of Kings and Kingdoms, as we read in the Book of *Daniel*, and elſewhere, and for the defence of God's People, *Pſal. 34. 7. & 91. 11. Heb. 1. 14.* Or 2 God: and ſo it is an Emphatical repetition of the ſame thing, which is frequent in Scripture, there is *an higher than they*. Or, as the words are by others fitly rendred, *the moſt High* (for Plural words are oft underſtood of God ſingularly) *is above them*, and therefore can controul them, and will certainly call them to an account.

9 Moreover, the profit of the earth *k* is for all *l*: the king himſelf is ſerved by the field *m*.

k The fruits procured from the Earth by the skil and labour of the Husbandman. *l* Are neceſſary and beneficial to all men whatſoever. The Wiſe Man, after ſome Interruption, returns to his former ſubject, to diſcourſe of the vanity of great Riches, one argument or evidence whereof he ſeems to mention in this Verſe, to wit, that the poor Labourer enjoyeth the fruits of the Earth as well as the greateſt Monarch, and that the richeſt Man in the World depends as much upon them as the pooreſt. *m* Is ſupported by the Fruits of the Field, Or, as many others render it, *ſerves or is a ſervant to the Field*, depends upon it, is obliged to ſee that his Fields be tilled and dreſſed that he may have ſubſiſtance for himſelf, and for his Servants and Subjects.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver *n*; nor he that loveth abundance *o* with increaſe: this *is* alſo vanity.

n The greateſt Treaſures of Silver do not ſatisfie the covetous poſſeſſor of it, partly becauſe his mind is inſatiable and his deſires are increaſed by and with gains; partly becauſe Silver of it ſelf cannot ſatisfie his Natural deſires and neceſſities as the Fruits of the Field can do, and the miſerable Wretch grudgeth to part with his Silver, though it be to purchaſe things needful and convenient for him. *o* Or, *that loveth it* (to wit, Silver) *in abundance*, that deſires and lays up great Treaſures.

11 When goods increaſe, they are increaſed that eat them *p*: and what good *is there* to the owners thereof *q*, ſaving the beholding *of them* with their eyes *r*?

p They require and are more commonly attended with a numerous company of Servants, and Friends, and Retinues to conſume them; which is a great torment to a covetous Man, of whom he here ſpeaks. *q* What benefit hath he above others who feed upon his Proviſions, and enjoy the ſame comforts which he doth without his fears and cares, and troubles about them? *r* Either 1. with a reflection upon his Propriety in them. Or, 2 with unlimited freedom. He can go and look upon his Eagre Cheſts of Silver as long and as oft as he pleaſeth, whereas other men are ſeldom admitted to that proſpect, and ſee only ſome few of the fruits or purchaſes of it.

12 The ſleep of a labouring man *is* ſweet *s*, whether he eat little *t*, or much *u*: but the † abundance *x* of the rich will not ſuffer him to ſleep.

† Heb. *ſatiety* or, *fulneſs.*

s Becauſe he is free from thoſe cares and fears, wherewith the minds of rich men are oft diſtracted, and their ſleep diſturbed. *t* Then his wearineſs diſpoſeth him to ſleep. *u* In which caſe his healthful Conſtitution and laborious courſe of life prevents thoſe crudities and indigeſtions which oft times break the ſleep of rich men. *x* Heb. *the fulneſs* either 1. of his Diet, which commonly diſcompoſeth their ſtomachs and hinders their reſt: Or, 2 of Wealth; which is commonly attended with many perplexing cares which diſquiet men both by an and by Night. The Hebrew word is uſed in Scripture both ways, and poſſibly it is thus generally expreſſed to include both ſignifications.

13 There is a ſore evil *which* I have ſeen under the ſun, *namely*, riches kept for the owners thereof to their hurt *y*.

y Becauſe they frequently are the inſtruments and occaſions both of their preſent and eternal deſtruction, as they feed their Pride or Luxury, or other hurtful Luſts which waſte the Body, and ſhorten the Life, and damn the Soul; and as they are great temptations to Tyrants or Thieves, yea ſometimes to Relations or Servants, or others, to take away their lives that they may get their Riches.

14 But *z* thoſe riches periſh *a* by evil travel *b*, and he begetteth a ſon, and *there is* nothing in his hand *c*.

z Or, *For*: or, Or; or, *Moreover*: For this Particle is ſo rendred by divers others both here and in other places of Scripture. *a* If they be kept, it is *to* the owners hurt, and if not, they are loſt to his grief. *b* By ſome wicked practices, either his own, or of other men; or by ſome ſecret hand of God curſing all his Enterprizes. *c* Either 1. In the Father's power to leave to his Son, for whoſe ſake he underwent all thoſe hard labours; which is a great aggravation of his grief and miſery. Or, 2. In the Sons poſſeſſion after his Fathers death.

15 * As he came forth of his mothers womb, naked *d* ſhall he return to go *d* as he came, and ſhall take nothing of his labour, which he may carry away in his hand *e*.

* Job 1. 21. Pſal 49. 17. 1 Tim. 6. 7.

d Into the womb or belly of the Earth, the common Mother of all Mankind. See the Notes on *Job 1. 21. Eccleſ. 12. 7.* And *return to go*, is put for *return and go*; and *going* is here put for *dying* as *Job 16. 22. Pſal. 39. 13.* *e* This is another vanity. If his Eſtate be neither loſt, nor kept to his hurt, but enjoyed by him with ſafety and comfort all his days, yet when he dies he muſt leave it behind him, and cannot carry one handful of it with him into another World.

16 And this alſo *f is* a ſore evil, *that* in all points as he came, ſo ſhall he go: and * what profit hath he that labo[u]red for the wind *h*?

* Chap. 1. 3.

f Which I have laſt mentioned and ſhall now repeat. *g* For Riches, which are empty and unſatisfying, uncertain and tranſitory, fleeing away ſwiftly and ſtrongly, *Prov. 23. 5.* which no Man can hold or ſtay in its courſe, all which are the properties of the Wind. Compare *Prov. 11. 29. Hoſ. 12. 1.*

17 All his days *i* alſo he eateth in darkneſs *k*, and *he hath* much ſorrow, and wrath with his ſickneſs *l*.

h To wit, of his life. *i* He hath no comfort in his Eſtate, but even when he Eats, when other men relax their Minds, and uſe freedom and chearfulneſs, he doth it with anxiety and diſcontent, as grudging even at his own neceſſary expences, and tormenting himſelf with cares about getting, and diſpoſing, and keeping his Eſtate. *k* When he falls ſick, and preſageth or feareth his Death, he is filled with rage, becauſe he is cut off before he hath accomplished his deſigns, and becauſe he muſt leave that Wealth and Worldin which all his hopes and happineſs lies, and muſt go to give up a doleful account to his Judge of all his actions and acquiſitions.

* Ch. 2.24. & 3.12,13, 22. & 9.7. & 11.9. 1 Tim. 6. 17.

18 Behold *that* which I have seen *l*: * † *it is* good and comely *m* for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, † all the days of his life, which God giveth him *: for it is his portion *n*.

† Heb. there *is a good which is comely*, &c.

l i. e. Learned by study and experience. *m* *Good* or comfortable to Man's self, and *Comely* or Amiable in the Eyes of other men, as penurious ness is base and dishonourable. *n* To wit, of worldly goods: for he hath another and a better portion in Heaven. This liberty is given to him by God, and this is the best advantage, as to this life, which he can make of them.

* Ch. 2.10. & 3.22.

19 * Every man also to whom God hath given riches and wealth, and hath given him power *o* to eat thereof, and to take his portion *p*, and to rejoice in his labour, this *is* the gift of God.

* Ch. 6.2.

o Heb. *hath given him the dominion*; who is the Lord and Master of his Estate, not a Slave to it. Of this and the former Verse see the Notes on *Eccles.* 2. 24. & 3. 12, 13. *p* To his own use, to use what God hath given them.

† Or, *though he give not much*, yet *he remembreth*, &c.

20 ‖ For he shall not much remember *q* the days *r* of his life: because God answereth him *s* in the joy of his heart *t*.

q So as to disquiet or vex himself therewith, *r* Either 1. the troubles; *days* being here put for evil or sad days, by an usual Synecdoche, as *Job* 18. 20. *Psal.* 137. 7. *Obed.* v. 12. *Mic.* 7. 4. Or 2. the time in general; which is irksom and tedious to men oppressed with discontent or misery, who usually reckon every Hour or Minute that passeth, and have their Minds and Thoughts constantly fixed upon the vanity and uncertainty of this life, upon the afflictions which they have already endured, and may further expect; whereas to men of contented, and cheartful minds the time is short and sweet, and passeth over them before they are aware of it, and they enjoy their present comforts without perplexing themselves about former or future events. *s* Answereth, either 1. his labours with success, as *Money* is said to *answer all things*, Eccles. 10. 19. because it is equivalent to all, and able to purchase all things. Or, 2. his desires. *t* In giving him that solid joy and comfort of his labours which his Heart expected and desired.

CHAP. VI.

The vanity of Riches without use, 1, 2. *Of Children and Old age without competent wealth: their obscurity is worse than not to have been*, 3—6. *All labour is for necessaries of Life, which one getteth as well as another*, 7, 8. *It is good for us to enjoy what we have; and not to desire what we have not: for our portion is appointed us: and we our selves are vain: and other things do but increase our Vanity*, 9—12.

1 THere is an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth *a*, and honour *, so that he wanteth nothing for his soul of all that he desireth *b*, yet God giveth him not power to eat *c* thereof *d*, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

* Job 21.10. Psal. 17.14. & 73. 7.

a All sorts of Riches, as Gold and Silver, Cattel and Lands, &c. *b* Which he doth, or can reasonably desire. *c* Either because they are suddenly taken away from him by the Hand and Curse of God, and given to others: or because God gives him up to a base & covetous mind, which is both a sin and a plague *d* i. e. Any considerable part of it; whereas the *Stranger eateth* not thereof, but *it*, i. e. all of it; devoureth it all in an instant.

3 If a man beget an hundred *Children e*, and live many years *f*, so that the days *g* of his years be many, and his soul be not filled with good *h*, and * also *that* he have no burial *i*, I say, that an * untimely birth *k* is better than he.

* Job 3.16. Psal. 58. 8. Jer. 22.19.

e i. e. Very many Children, to whom he intends to leave his Estate. *f* Which is the chief thing that he desires, and which giveth him opportunity of increasing his Estate vastly. *g* He saith *days*, because the Years of mens life are but few. *h* Hath not a contented mind and comfortable enjoyment of his Estate whilst he lives. *i* And if after his Death he hath either none, or a mean and dishonourable Burial, because his sordid and covetous carriage made him hateful and contemptible to all Persons, his Children and Heirs not excepted, and he was by all sorts of men thought unworthy of any testimonies of Honour, either in his Life or after his Death. Thus he describes a Man who lives miserably, and dies ignominiously. *k* Which as it never enjoyed the comforts, so it never felt the calamities of this life, which are far more considerable than its comforts, at least to a Man that denied himself the comforts, and plunged himself into the toils and vexations of this life.

4 *For* I he * cometh in *n* with vanity *o*, and departeth in darkness *p*, and his name shall be covered with darkness *q*.

* Or, *although*

l Or rather, *although*, as this Particle is frequently rendred. For this Verse seems to contain not so much a reason of what he last said, that *an untimely Birth is better than he*, as an answer to an exception which might be made against it. Although all that is here said be true of the Abortive, yet it is better than he. *m* Either 1. the covetous Man. Or rather 2. the abortive; of whom alone, and not of the former, that passage is true, *He hath not seen the Sun*, v. 5. *n* Into the World, this word being oft put for a Man's being Born, as *Job* 1. 21, *Eccles.* 5. 15. *o* Or, *in vain*, to no purpose; without any comfort or benefit by it, which also is in a great measure the case of the covetous wretch. *p* Dieth obscurely without any observation or regard of men. *q* Shall be speedily and utterly forgotten; whereas the Name of such wicked men shall rot, and be remembred to their shame.

5 Moreover, he hath not seen the sun *r*, nor known *any thing s*: this *hath* more rest *t* than the other.

r He never beheld the light, and therefore it is not grievous to him to want it, whereas the covetous Man saw that light was very pleasant, and therefore the loss of it was irksom to him. *s* Hath had no knowledge, sense or experience of any thing whether good or evil. *t* Because he is perfectly free from all those incumbrances and vexations to which the covetous Man is long exposed.

6 Yea, though he live a thousand years twice *told u*, yet hath he seen no good *x*: do not all *y* go to one place *z*?

u Wherein he seems to have a privilege above an untimely birth. *x* He hath enjoyed little or no comfort in it, and therefore long life is rather a curse and mischief, than a blessing or advantage to him. *y* Whether Born out of and before their time, or in due time, whether their lives be long or short. *z* To the Grave. And so after a little time all are alike as to this life, of which he here speaks, and as to the other life his condition is infinitely worse than that of an untimely birth.

* Prov. 16.

7 * All the labour of man *is* for his mouth *a*, and yet the † appetite is not filled *b*.

† Heb. *soul.*

a For Meat to put into his Mouth, that he may get food; and as Bread is oft put for all food, so food is put for all necessary Provisions for this life, as *Prov.* 30. 8. and elsewhere, whereof this is the chief, for which a Man will sell his House and Lands, yea the very Garments upon his back. *b* Although all that a Man can get by his labours is but necessary food, which the meanest sort of men commonly enjoy, as is observed in the next Verse, yet such is the vanity of this World and the folly of Mankind, that men are insatiable in their desires, and restless in their endeavours, after more and more, and never say, they have enough.

8 For what hath the wise more than the fool *c*? what hath the poor, that knoweth to walk before the living *d*?

c To wit, in these matters. Both are equally subject to the same calamities, and partakers of the same comforts of this Life. *d* To wit, before the poor that doth not know this? Which words are wilfully understood by comparing this clause with the former. And such defects are usual both in Scripture and other Authors, as hath been formerly noted, by a Figure which the Learned call *Anantapodoton*. And by this Phrase, *that knoweth*, &c. he means such a poor Man who is ingenious and industrious; who is fit for service and business, and knows how to carry himself towards rich men, so as to deserve and gain their favour, and to procure a livelihood.

9 Better *is* the sight of the eyes † than the wandring of the desire *f*: This *g* is also vanity, and vexation of Spirit *h*.

† Heb. *the walking of the soul.*

e i. e. The comfortable enjoyment of what a man hath: for *seeing* is oft put for enjoying, as *Psal* 34. 12. *Eccles.* 2. 1. & 3. 13. &c. *f* Restless and insatiable Desires of what a man hath not, wherewith covetous rich men are perpetually haunted and tormented. *g* This wandring of the desire wherein most men indulge themselves. *h* Is not the way to satisfaction, as they imagine, but to vexation.

10 That which hath been is named already *b*, and it *is* known that it is man *i*: neither may he contend with him that is mightier than he *k*.

b This verse is added either as a proof of what he last said concerning the vanity and wandring of insatiable desires; or as a further instance of the vanity of all things in this Life. *That which hath been* (or, *is*, for the Hebrew verb may be rendred either way, to wit, Man considered with all his endowments and enjoyments, whether he be wise or foolish, rich or poor, Man, who is the chief of all visible and sublunary beings, for whom they all were made) *is named already*, to wit, by God, who, presently after his Creation, gave him the following name, to signifie what his nature and condition was or would be. Heb. *What is that which hath been, or is, it is, or hath been named already.* Others understand it thus, All the several conditions which men have had or shall have in the World, Riches or Poverty, &c. are already named, *i. e.* appointed or determined by God's unchangeable Council, and invincible Providence: But though this be true, it seems not to suit so well with the following clause, as the other Interpretation doth. *i* This is certain and manifest, that that being, which makes all this noise and stir in the world, howsoever magnified by themselves, and sometimes adored by Flatterers, and howsoever differenced from, or advanced above others, by Wisdom or Riches, or the like, is but a *Man*, *i. e.* a mean, earthly mortal and miserable Creature, as his very name signifies, which God gave him for this very end, that he might be always sensible of his vain, and base, and miserable estate in this world, and therefore never expect satisfaction or happiness in it. *k* *i. e.* With Almighty God, with whom Men are very apt to contend upon every slight occasion, and against whom they are ready to murmur for this Vanity, and Mortality, and Misery of Mankind, although they brought it upon themselves by their own sins. So this is seasonably added to prevent the abuse of the foregoing passage.

11 Seeing there be many things that increase vanity *l*, what *is* man the better *m*?

l This seems to be added as a conclusion of the Disputation managed in all the foregoing Chapters, *seeing* not only Man is a vain Creature in himself, as hath been now said, but *there are* also *many* other *things* in the world, *which* instead of removing or diminishing, as might be expected, do but *increase* this *vanity*, as Wisdom, Pleasure, Power, Wealth, and the like, the vanity of all which hath been fully and particularly declared. Seeing even the good things of this Life bring so much Toil, and Cares, and Fears, &c. with them. *m* To wit, by all that he can either desire or enjoy here. Hence it is evident, that all these things cannot make him happy, but that he must seek for happiness elsewhere,

12 For who knoweth what is good for man *n* in *this* life, † all the days of his vain life *o* which he spendeth

† Heb. *the days of the life of his vanity.*

Prov. 11.28 * a shadow *p*? for who can tell a man what shall be
Job 9.25. after him under the sun *q*?

Psal. 144. 4. Jam. 4.14.

n No man certainly knows what is best for him here, whether to be high or low, rich or poor, because those great things which men generally desire and pursue, are very frequently the occasions of Mens utter Ruin, as hath been noted again and again in this Book. *o* Life it self, which is the foundation of all mens Comforts and Enjoyments here, is a vain, and uncertain, and transitory thing, and therefore all things which depend upon it must needs be so too. *p* Which, whilst it abides, hath nothing real, and solid, or substantial in it, and doth speedily pass away, and leaves no sign behind it. *q* And as no man can be happy with these things whilest he liveth and enjoyeth them, so he can have no content in leaving them to others, because he knoweth not either who shall possess them, or how the future owners will use or abuse them, or what mischief they may do by them either to others, or even to themselves.

CHAP. VII.

A good name desirable: and the House of Mourning and Rebuke better than Songs and Laughter, 1—6. *Exhortations to Patience and Perseverance*, 7—10. *Wisdom and Money a Defence*, 11, 12. *God's Providence should render us contented: our duty both in Prosperity and Adversity*, 13, 14. *Prudence and the fear of God necessary in this World*, 15—18. *The praise of Wisdom*, 19. *All men are Sinners*, 20. *Other men's Opinions of thee not too much to be minded: The motive thereto*, 21, 22. *The Preacher's experience thereof*, 23—25. *An Evil Woman more bitter than Death*, 26—28. *God created man good*, 29.

Having largely discourst of the vanity of all worldly things, and having now said in the foregoing verse, that no man knew what was best for him, he now proceeds to prescribe some Remedies against these Vanities, and to direct men to the right method of obtaining that felicity which is not to be expected or found in this World.

Prov. 15. 1. Eccl. 12.1.

1 A * *Good* name *a is* better than precious Ointment *b*: and the day of death *c*, than the day of ones birth.

a A good and well grounded report from wise and worthy persons. Heb. *A name*, which is put for a good name by a Synecdoche, that only being worthy to be called a name, because evil and worthless men quickly lose their Name and Memory. Thus a *Wife* is put for a *good Wife*, Prov. 18. 22. and a *day* for a *good day*, Luk. 19. 42, 44. *b* Which was very fragrant, and acceptable, and useful, and of great price, especially in those Countries. See *Deut.* 33.24. *Psal.* 92. 10. and 133. 2. *Isa.* 39. 2. *c* To wit, of a good man, or one who hath left a good Name behind him, which is easily understood both from the former clause, and from the nature of the thing; for to a wicked man this day is far worse, and most terrible. Yet it this passage be delivered with respect only to this Life, and abstracting from the future Life, as many other passages in this Book are to be understood, then this may be true in general of all men, and is the consequent of all the former discourse. Seeing this Life is so full of Vanity, and Vexation, and Misery, it is a more desirable thing for a man to go out of it, than to come into it. Which is the more considerable note, because it is contrary to the Opinion and Practice of almost all Mankind, to celebrate their own or Childrens Birth-days with solemn Feasts and Rejoicings, and their deaths with all expressions of Sorrow.

2 *It is* better to go to the house of mourning *d*, than to go to the house of feasting: for that *e is* the end of all men *f*, and the living will lay *it* to his heart *g*.

d Where Mourners meet together to celebrate the Funerals of a deceased Friend. *e* To wit, death, the cause of that mourning. *f* It brings men to the serious consideration of their last end, which is their greatest Wisdom and Interest. *g* Will be seriously affected with it, and awakened to prepare for it; whereas feasting is commonly attended with Mirth, and Lust, and Vanity, and manifold Temptations, and indisposeth mens minds to Spiritual and Heavenly Thoughts. Hence it is evident that those passages of this Book which may seem to favour a sensual and voluptuous Life, are not spoken by *Solomon* in his own Name, or as his Opinion, but in the person of an Epicure.

Prov. 14. 13.

3 ‖ Sorrow *h is* better than laughter: for by the sadness of the countenance *i* the heart is made better *k*.

h Either for sin, or any outward troubles. *i* Which is seated in the heart, but manifested in the Countenance. *k* More weaned from the Lusts and Vanities of this World, by which most men are enfeabled and deflowed, and more quickened to seek after, and embrace that true and everlasting Happiness which God offers to them in his Word.

4 The heart of the wise *is* in the house of mourning *l*; but the heart of fools *is* in the house of mirth *m*.

l Even when their bodies are absent. They are constantly, or very frequently meditating upon sad and serious things, such as Death and Judgment, the Vanity of this Life, and the reality and eternity of the next; because they know that these thoughts, though they be not grateful to the sensual part, yet they are absolutely necessary, and highly profitable, and most comfortable in the end, which every wise man most regards. *m* Their minds and affections are wholly set upon feasting, and jollity, because, like Fools and brutish Creatures, they regard only their present delight, and mind not how dearly they must pay for them.

Prov. 29. 11. Eccl. 2. 24. & 8. 15. & 10. 19.

5 * *It is* better to hear the rebuke of the wise *n*, than for a man to hear the song *o* of fools.

n Which though it causeth some grief, yet frequently brings great benefit, even Reformation and Salvation, both from temporal and from eternal Destruction, both which are the portion of impenitent Sinners. *o* The flatteries, or other merry discourses, which are as pleasant to corrupt Nature, as Songs or Musick.

6 For as the † crackling of thorns *p* under a pot, so *q is* the laughter of the fool: this also *is* vanity.

† Heb. *sound.*

p Which for a time make a great noise and blaze, but presently wast themselves, and go out without any considerable effect upon the meat in the pot. *q* So vanishing and fruitless.

Deut. 16. 19.

7 Surely oppression *r* maketh a wise man mad, * and a gift *s* destroyeth the heart *t*.

r Either 1. Active. When a wise Man falls into the practice of this sin of oppressing others, he is befotted by it, and by the vast Riches which he by his great wit gets by it. Or rather 2. Passive, when a wise man is oppressed by foolish and wicked men, it makes him fret and rage, and speak or act like a mad man; for the wisest men are most sensible of indignities and injuries, whereas fools are stupid, and do not much lay them to heart. *s* A bribe given to a wise man. *t* Deprives him of the use of his understanding, which is oft called *the heart*, as *Exod.* 23. 8. *Deut.* 16. 19. *Hos.* 4. 18. or makes him mad, as was said in the former clause. So this Verse discovers two ways whereby a wise man may be made mad, by suffering oppression from others, or by receiving bribes to oppress others. And this also is an argument of the vanity of worldly Wisdom, that it is so easily corrupted and lost, and so it serves the main design of this Book.

8 Better *is* the end of a thing, than the beginning thereof *u*: *and* * the patient in spirit *x* is better than the proud *y* in spirit.

Prov. 14.29.

u If this verse relates to that next foregoing, it is an Argument to keep mens minds from being disordered, either by oppression or bribery, because the end of those practices will shew, that he who oppresseth another, doth himself most hurt by it, and that he who taketh Bribes is no gainer by them. But if this be independent upon the former, as divers other verses here are, it is a general and useful observation, that the good or evil of things is better known by their end, than by their beginning; which is true both in evil Counsels and Courses, which are pleasant at first, but at last bring destruction; and in all noble Enterprizes, in the studies of Learning, and in the practice of Virtue and Godliness, where the beginnings are difficult and troublesom, but in the progress and conclusion they are most easie and comfortable; and it is not sufficient to begin well, unless we persevere to the end, which crowns all. *x* Who quietly waits for the end and issue of things, and is willing to bear hardships and inconveniences in the mean time. *y* Which he puts instead of *hasty* or *impatient*, which the opposition might seem to require, partly because Pride is the chief cause of impatience, *Prov.* 13. 10. and makes men unable to bear any thing, either from God or from Men, whereas Humility makes Men sensible of their own unworthiness, and that they deserve, at least from God, all the indignities and injuries which they suffer from Men by God's permission, and therefore patient under them; and partly to correct the vulgar error of proud men, who think highly of themselves, and trample all others, especially such as are meek and patient, under their feet.

Prov. 14. 17. Eccl. 10. 4. Jam. 1. 19, 20.

9 * Be not hasty in thy spirit to be angry *z*: for anger resteth *a* in the bosom *b* of fools.

z Be not angry with any man without due consideration, and just & 16. 32. and necessary cause; for otherwise anger is sometimes lawful, and sometimes a duty. *a* Hath its settled and quiet abode, is their constant companion, ever at hand upon all occasions, whereas wise Men resist, and mortifie, and banish it. *b* In the Heart, the proper seat of the passions.

10 Say not thou *c*, What is *the cause* that the former days were better *d* than these? for thou dost not enquire † wisely concerning this *e*.

† Heb. *out of Wisdom.*

c To wit, by way of impatient Expostulation and Complaint against God, either for permitting such disorders in the World, or for bringing thee into the World in such an evil time and state of things. Otherwise, a man may say this by way of prudent and pious enquiry, that by searching out the cause, he may, as far as it is in his power, apply Remedies to make them better. *d* Either 1. Less sinful. Or rather 2. More quiet and comfortable. For this, and not the former, is the cause of most Mens murmurings against Gods Providence. And this is an Argument of a mind discontented and unthankful for the many Mercies, which Men commonly enjoy even in evil times, and impatient under Gods hand. *e* This Question sheweth thy great folly in contending with thy Creator, and the Sovereign Lord and Governour of all things, in opposing thy shallow wit to his unsearchable Wisdom, and thy Will to his Will.

11 Wisdom ‖ *is* good *f*, with an inheritance: and Or, *As by it there is* profit *g* to them that see the sun *h*,

good *as an inheritance*, yea, *better too.*

f i. e. Very good; the Positive being put for the Superlative, as it is frequently in the Hebrew Text. When Wisdom and Riches meet in one man, it is an happy conjunction; for Wisdom without Riches is commonly contemned, *Eccl.* 9. 16. and wants opportunities and instruments of discovering it self, and of doing that good in the World which it is both able and willing to do; and Riches without Wisdom are like a Sword in a mad Mans Hand, an occasion of much sin and mischief, both to himself and others. *g* By Wisdom joined with Riches there comes great benefit. Heb. *and it is an excellency*, or *priviledge*, or *advantage*. *h* i. e. To mortal men, not only to a Mans self, but many others who live with him in this World. Whereby also he intimates that Riches bear no price, and have no use in the other World.

12 For wisdom *is* a † defence *i*, *and* money *is* a defence: but the excellency of knowledg *is*, *that* wisdom giveth life to them that have it *k*.

† Heb. *shadow.*

i Heb. *is a shadow*; which in Scripture use notes both Protection and Refreshment. And thus far Wisdom and Money agree. *k* But herein Knowledg or Wisdom (which commonly signifie the same thing) excels Riches, that whereas Riches frequently expose Men to death or destruction, true Wisdom doth oft times preserve a man from temporal, and always from eternal Ruin.

*Ch. 8.17. see Job 14. 4.

13 Consider the work *i* of God; for * who can make ‖ that streight which he hath made crooked *m*?

‖ Or, *him*, to Gr.

i Not of Creation, but of Providence; his wise, and just, and powerful Government of all Events in the World, which is propofed as the last and best Remedy against all murmurings and sinful disquietments of mind, under the sense of the great and many disorders which happen in the World, as is implied, *v.* 10. against which Wisdom is prescribed as one Remedy, *v.* 11, 12. and now here is another. *m* No Man can withstand, or correct, or alter any of Gods works; and therefore all self-tormenting frettings and discontents at the injuries of men, or calamities of times, are not only sinful, but also vain and fruitless. This reason implies that there is an Hand or Work of God in all mens actions, either effecting them, if they be good, or permitting them if they be bad, and ordering and overruling them, whether they be good or bad. And God is here said to *make* things *crooked*, as he is said to *make the hearts* of sinners *fat* or *hard*, *Isa.* 6. 10. and elsewhere, not positively, but privatively, because he denies or withdraws from men that Wisdom or Grace which should make them streight.

14 In the day of prosperity be joyful *n*, but in the day of adversity consider *o*: God also hath † set the one over against the other *p*, to the end that man should find nothing after him *q*.

† Heb. *made.*

n Enjoy Gods favours with chearfulness and thankfulness. *o* To wit, Gods work, which is easily understood out of the foregoing verse. Consider that it is Gods hand, and therefore submit to it; humble thy self under his hand, be sensible of it, and daily affected with it: Consider also why God sends it, for what sins, and with what design. This is a proper season for serious consideration, whereas Prosperity reduceth the mind, and calls it forth to outward things. But this clause may be, and is by some rendred thus, *and look for a day of adversity.* *p* In Prosperity rejoyce with trembling, and so as to expect a change. *q* God hath wisely ordained these vicissitudes, that Prosperity and Adversity should succeed one another in the course of mens Lives. *q* Either 1. After man himself, or, as it may be rendred, *after it*. *i. e.* after his present condition, whether it be prosperous or afflictive. So the sense is, That no man might be able to foresee, or find out what shall certainly befall him afterwards, and therefore might live in a constant dependence upon God, and might neither despair in trouble, nor be secure or presumptuous in prosperity, because of the frequent and sudden changes from one to the other. Or 2. After God, That no man might come after God, and review his works, and find any fault in them, or pretend that he could have managed things better, because this mixture of Prosperity and Adversity is most convenient both for the Glory of Gods Wisdom, and Justice, and Goodness, and for the benefit of Mankind, who have an absolute need of this vicissitude, left they should be either corrupted and ruined by perpetual Prosperity, as many have been, or overwhelmed with uninterrupted Adversity.

15 All *things* *r* have I seen in the days of my vanity *s*: * there is a just *man* that perisheth in his righteousness *t*; and there is a wicked *man* that prolongeth *his life* in his wickedness *u*.

* Ch. 8.14.

r All sorts of events, both such as have been already mentioned, and such as I am about to declare. *s* Since I have come into this vain and transitory Life. *t* Either 1. Notwithstanding his Righteousness; whom his Righteousness doth not deliver in common calamities, *Ezek.* 21. 3, 4. & 33. 12. Or 2. For his Righteousness, which exposeth him to the Envy, and hatred, and Rage of Perfecutors or wicked men. *In* is sometimes used for *for*; but it is not to be taken in the next clause which answers to this, and therefore the former seems to be the truer interpretation. *u* Notwithstanding all his wickedness, whereby he provokes and deserves the justice both of God and Man, who yet, for many wise and just reasons, is permitted to live long unpunished and secure.

16 Be not righteous overmuch *x*, neither make † Heb. *desolate.* thy self over-wise *y*: why shouldest thou † destroy thy self *z*?

x This Verse and the next have a manifest reference to *v.* 15. being two inferences drawn from the two clauses of the observation there recorded. And this verse was delivered by *Solomon*, either 1. In the name and person of an ungodly man, who taketh occasion to dissuade men from the practice of Righteousness and true Wisdom, because of the danger which attends it, and is expressed in the middle of the former, and the end of this, verse. Therefore, saith he, it is not good to be more nice than wise, take heed of Strictness, Zeal, and forwardness in Religion. And then the next verse contains an Antidote to this poisonous suggestion; yea rather, saith he, be not wicked or foolish overmuch; for that will not preserve thee, as thou mast imagine, from the last clause of *v.* 15. but will occasion and hasten thy ruine. But seeing these words are very capable of another sense, and there is no proof or evidence of this sense in them, as there is in all other places where *Solomon* speaks in the person of an Epicure, this Interpretation may seem to be dangerous, and liable to misconstruction. Or 2. In his own Person. And so these words are a caution to prevent, as far as may be, that destruction which oft attends upon righteous Men, as was observed *v.* 15. *Be not righteous overmuch*, either 1. By being too severe in observing, censuring, and punishing the faults of others beyond the rules of equity, without giving any allowance for humane infirmity, extraordinary temptations, the state of times, and other circumstances. Or 2. By being more just than God requires, either laying those yokes and burdens upon a mans self, or others, which God hath not imposed upon him, and which are too heavy for him, of which see on *Matth.* 23. 4. or condemning or avoiding those things as sinful, which God hath not forbidden, which really is Superstition, but is here called *Righteousness* abusively, because it is so in appearance, and in the opinion of such persons. So he gives them the name, but by adding *overmuch* denies the thing, because Righteousness, as well as other virtues, avoids both the extreams, the excess as well as the defect. Or 3. By an imprudent and unseasonable ostentation, or exercise of Righteousness where it is not necessary, as if a Protestant travelling in a Popish Country should publickly profess his Religion to all whom he meets with, or when a man casts the pearl of reproof before Swine, against that caution, *Matth.* 7. 6. So this is a precept that men should manage their zeal with godly Wisdom, and with condescension to others, as far as may be. But this is not to be understood, either 1. Of such prudence as keeps a man from the practice of his duty, but only of that Prudence which directs him in ordering the time, manner, and other circumstances of it: Or 2. As if men could be too good, or too holy, since the strictest holiness which any man in this life can arrive at, falls far short both of the rule of Gods Word, and of the examples of God and Christ, and the Holy Angels, which are propounded in Scripture for our imitation. *y* Be not wise in thine own conceit, nor *above what is written*, 1 Cor. 4. 6. nor above what is meet. Which he here implieth to be the cause of being *righteous overmuch*. *z* For thereby thou wilt unnecessarily expose thy self to danger and mischief.

17 Be not overmuch wicked *a*, neither be thou foolish *b*: Why shouldst thou dye † before thy time *c*?

† Heb. *without.*

a Do not take occasion, either from the impunity of sinners *v.* 15. or from the prohibition of excessive Righteousness, to run into the contrary extream, the defect of righteousness, or to give up thy self to the practice of all manner of wickedness, as the manner of many men is, *Ch.* 8. 11. But this is not to be understood as if he allowed a lesser degree of wickedness, no more than that prohibition of not *letting the Sun go down upon a* mans *wrath*, Eph. 4. 26. permits him to keep his wrath all the day long; and no more than the condemnation of *excess of riot*, and of *abominable Idolatries*, 1 Pet. 4. 3, 4. doth justifie any kind of rioting or Idolatry. *b* Which he adds to fortifie that fault, how fewever they esteem themselves wise, yet in truth are egregious fools, as the following words prove. *c* Either by the justice of the Magistrate, or by the vengeance of God. For though I said that sometimes a wicked man prolongeth his days, *&c.* *v.* 15. yet commonly such persons are cut off, and thou hast sufficient reason to expect and fear it.

18 It is good that thou shouldst take hold of *a* this *c*; yea also from this *f* withdraw not thine hand *g*: for he that feareth God *h*, shall come forth of them all *i*.

d Embrace and practise. *e* This Counsel hath great, and excellent use in this corrupt World. *f* From that foregoing advice, *v.* 16. It is good to avoid both those extreams. *g* From the practice of it. *h* Who ordereth his affairs so as to please God, and keep his Commands, and walk by the rule of his Word. *i* Shall be delivered from both these, and from all other extreams, and from all the evil consequences of them. The word *all* is sometimes put for both, as being used of two only, as *Eccles.* 2. 14.

19 * Wisdom *k* strengtheneth *l* the wise, more than ten *m* mighty *men* which are in the city.

* Prov. 21. 22. Ch. 9. 16.

k True Wisdom which is always joined with the Fear of God, and which teacheth a man to keep close to the rule of his duty, without turning either to the Right Hand or to the Left. *l* Supporteth him in, and secureth him against troubles and dangers. *m* *i. e.* Many, uniting the forces together.

20 * For *n there is* not a just man upon earth *o* that † doeth good, and sinneth not *p*.

* 1 Kings 8. 46. 2 Chron. 6. 36. Prov. 20. 9. 1 John 1. 8. † Heb. *doeth not sin.*

n So this is a reason either. 1. Of the forgoing Counsels *v.* 16, 17, 18, the 19th verse being interposed only as a proof of the last clause of *v.* 18. Or 2. To shew the necessity and advantage of that Wisdom commended *v.* 19. because all men are very prone to folly and sin, and therefore need that Wisdom which is from above to direct and keep them from it. But this particle may be, and elsewhere is commonly rendred, *Yet*, and so the sense is, although Wisdom doth exceedingly strengthen a man, yet it doth not so strengthen him, as if it would keep him from falling into all sin; or, *because*, or, *seeing that*, and so this relates to the following verse, seeing all men sin, we should be ready to pardon the offences of others against us, either by word or deed; or, *surely*, and so it is an intire sentence, such as there are many in this book. *o* Whereby he manifestly, implies, that the just in Heaven are perfect and sinless. *p* Who is universally and perfectly good, and free from all sin.

21 Also † take no heed *q* unto all words that are spoken *r*; lest thou hear thy servant curse thee *s*.

† Heb. *set not thy heart unto.*

q Do not severely observe, nor strictly search into them, nor listen to hear them, as many persons out of curiosity use to do. *r* To wit, concerning thee, or against thee. Under this one kind of Offences of the Tongue, which are most frequent, he seems to understand all injuries which we suffer from others, and adviseth us that we do not too rigidly examine them, nor too deeply resent them, but rather neglect and forget them. *s* Which will vex and grieve thee, and may provoke thee to vengeance and cruelty against him.

22 For oftentimes also thine own heart *t* knoweth, that thou thy self likewise hast cursed others *u*.

t Mind or Conscience, as that word is frequently used. *u* Either upon some great provocation, and sudden passion, or possibly upon a meer mistake, or false report. In which case thou hast both needed and desired the forbearance and forgiveness of others, and therefore by the Rules of Justice, as well as of Piety and Charity, thou art obliged to deal likewise with others.

23 All this *x* have I proved *y* by wisdom *z*: I said, I will be wise *a* but it *was* far from me *b*.

x Or, *All those things*; of which I have here discourfed. *y* I have diligently examined and found all this to be true. *z* By the help of that singular Wisdom which God had given me. *a* I determined within my self that I would by all possible means seek to attain perfection of wisdom, and I perfuaded my self that I should attain to it. *b* I found my self greatly disappointed, and the more I knew, the more I lamnine own folly and misery.

24 * That

Job 28. 12, 20.

25 * That which is far off, and exceeding deep, who can find it out *c*?

c No human Wit can attain to perfect Wisdom, or to the exact knowledg of God's Counsels and Works, and the reasons of them, because they are unsearchable deep, and far above our sight, some of them being long since past, and therefore utterly unknown to us, and others yet to come which we cannot foreknow.

† Heb. *I and my heart compassed.* Ch. 1. 17. & 2. 12. Heb. *wickedness*, to Gr.

25 † * I applied mine heart *d* to know, and to search, and to seek out *e* wisdom, and ‖ the reason *of things f*, and to know the wickedness of folly *g*, even of foolishness *and* madness.

d I was not discouraged, but provoked by the difficulty of the work to undertake it: which is an argument of a great and generous Soul. *e* He useth three words signifying the same thing, to intimate his vehement desire, and vigorous, and unwearied endeavor after it. *f* Both of God's various Providences, and of the differing and contrary counsels and courses of men. *g* That I might clearly and fully understand the great evil of sin, and all that wickedness, and folly, or madness which is bound up in the hearts of all men by Nature, and which discovers it self in the course of their Lives.

Prov. 22. 14.

26 * And I find *h* more bitter *i* than death, the woman *k* whose heart *l* is snares and nets *l*, *and* her hands *m* as bands *n*. † Whoso pleaseth God *o* shall escape from her *p*; but the sinner *q* shall be taken *r* by her *s*.

Heb. he that is good before God.

h By my own fad experience. Which *Solomon* here records, partly as an instance of that folly and madness which he expressed in general, *v.* 25. and partly as a testimony of his true Repentance, for his foul miscarriages, for which he was willing to take shame to himself, not only from the present, but from all succeeding generations. *i* More vexatious and pernicious, as producing those horrors of Conscience, those reproaches, and diseases, and other plagues, both temporal and spiritual, from God, which are far worse than simple death and, after all these, everlasting destruction. *k* The strong woman, of whom he speaks to much in the Proverbs. *l* Who being *subtil of heart*, Prov. 7. 10 is full of crafty devises to insnare men. *m* Either by Gifts, or rather by lascivious Actions. *n* Wherewith she holds them fast in cruel bondage, so that they have neither Power nor Will to forsake her, notwithstanding all the dangers and mischiefs which they know do attend upon such practices. † Heb. he that *is good before God*, either 1. Whom God loves and favours. Or rather 2. Who is good fincerely, or in the judgment of God who cannot be deceived: whereas Hypocrites are frequently good in the eyes or opinions of men. Which sense seems to be confirmed from the opposition of *sinner* to him, both here, and *Eccles.* 2. 26. Hereby he intimates that neither a good temper of mind, nor great discretion, nor good Education and Instruction, nor any other thing, except God's Grace, is a sufficient preservative from the dominion of this Lust. *p* Shall be prevented from falling into that sin, or, if by surprisal or strong temptation he be drawn to it, he shall be recovered out of it by true Repentance. *q* The wilful and obstinate sinner, who gives himself up to the common practice of this or other sins; he who is a *sinner before the Lord*, as the *Sodomites* are called, *Gen.* 13. 13. who is fitly opposed to him that is *good before God*; he in whom there is not a dram of true goodness: for otherwise all men are sinners, as was said *v.* 20. *r* Shall be intangled and kept fast in her chains, as is implied, because this is opposed to *escaping from her*.

27 Behold *t*, this have I found (saith the Preacher *u*) ‖ *counting* one by one *x*, to find out the account *x*.

Heb. *one and one.*

t It is a strange thing, and worthy of your serious observation. *u* Or, *the penitent*, who speaks what he hath learned, both by deep study, and costly experience. *x* Considering things or persons very exactly and distinctly, one after another; and not only in general and confusedly, in which case a man may very easily be mistaken, and comparing them together, whereby I was inabled to make the truer judgment of them. *x* That I might make a true and just estimate in this matter. Or, as it is in the Margent, and was rendred *v.* 25. *the reason*, to wit, of that which I am about to say. I considered the persons severally and critically, that from thence I might understand the reason of the thing.

28 Which yet my soul seeketh *y*, but I find not *z*: one man *a* among a thousand *b* have I found, but a woman *c* among all those *d* have I not found.

y It seemed so wonderful to me that suspected I had not made a sufficient enquiry, and therefore I returned to search again with more earnestness and accurateness. *z* That it was so he *found out*, as he now said, *v.* 27. but the whole truth and reason of the thing he could not find out. *a* One worthy of the Name of a Man; a wise and virtuous Man. *Man* is put for a worthy or good Man, as *Name* is put for a *good Name*, above *v.* 1. and *Wife* for a *good Wife*, as was noted before. *b* With whom I have converfed. He is supposed to mention this Number in allusion to his Thousand Wives and Concubines, as they are numbered by parcels, 1 *Kings* 11. 3. *c* One worthy of that Name; one who is not a dishonour to her Kind and Sex, who is not horrible in her disposition and conversation. *d* In that Thousand whom I have taken into intimate society with my self. Whereby he also passeth a severe censure upon himself that he had associated himself with such Persons, and not with the virtuous Women, which doubtless there were in his time, as appears from *Prov.* 31. It is not *Solomon*'s design to disparage this Sex, nor to make a general comparison between men and women in all Places, and Ages, but only to suggest his own experience concerning it.

Exod. 22. 17.

29 Lo, this only have I found *e*, * that God hath made man *f* upright *g*; but they *h* have sought out many inventions *i*.

e Though I could not find out all the streams of wickedness and their infinite windings and turnings in the World, yet I have discovered the fountain of it, to wit, Original sin, and the corruption of Nature which is both in Men and Women. *f* God made our first Parents, *Adam* and Eve. *g* Heb. *right*, without any imperfection or corruption, conformable to his Nature and Will, which is the rule of right, after his own likeness, understanding, and holy, and every way good. *h* Our first Parents, and after them their Posterity. *i* Erring in their steps. *i* Were not contented with their present state, but aimed at higher things, and studied new ways of making themselves more wise and happy, than God had made them, and readily hearkened to the suggestions of the Devil to that end. And we their sinful and wretched Children after their example are still prone to forsake the certain rule of God's Word, and the true way to happiness, and to seek new Methods and Inventions of attaining to it, even such as *Solomon* hath discourfed of in this Book.

CHAP. VIII.

Kings to be greatly reSpected, 1—5. *Our times uncertain; Death not to be resisted,* 6—8. *An evil Magistrate buried and forgot,* 9, 10. *Men harden in sin, because not presently punished: but they shall not escape, but it shall go ill with them,* 11—13. *As it doth also sometimes with the Righteous whilst the wicked prosper,* 14. *Mirth therefore, and a contented enjoyment of God's gifts preferable to immoderate care and search,* 15, 16. *God's work wisest past finding out,* 17.

1 WHo *is as* the wise *man a*? who knoweth the interpretation of a thing *b*? * a mans wisdom maketh his face to shine *c*, and † the boldness of his face *d* shall be ‖ changed *e*.

Prov. 4. 8, 9. & 17. 24. Acts 6. 15. † Heb. *the strength.* ‖ Or, *inhabited.*

a Who is to be compared with a wise Man? He is incomparable the most excellent Man in the World. Or rather, who is truly wise? The Particle, *as* being here not a Note of similitude, but of reality, as it is *Job.* 1. 14. and in many other places as hath been noted. There are very few or no truly wise men in this World. This seems best to agree with the Next clause, which is not, *Who is as he that understandeth*, but *who knoweth*, &c. *b* How few are there who understand the reasons of things and can rightly expound the word and works of God, and instruct and satisfie himself and others in all the doubtful and difficult cases of humane actions? *c* Makes a Man illustrious and venerable, chearful, and mild, and amiable in his carriage to others. The *face* is put for the mind or inward frame, because the mind discovers it self in the Countenance. *d* The roughness or fiercenesse, the pride or impudence of his disposition, as this Phrase is used. *Deut.* 28. 50. *Prov.* 7. 13. & 21. 29. *Dan.* 8. 23. *e* Into gentleness and humility.

2 I *counsel thee f* to keep the king's commandment *g*, and *that* in regard of the oath of God *h*.

f Which Verb is necessarily understood to make the sense full and compleat. See the like defects of speech, *Isa.* 1. 20. 7. *Isa.* 5. 9. &c. *g* Observe and obey all his commands. Which is not to be understood universally, as if the King should have commanded them to deny or blaspheme God, or to worship Idols, in which case every Christian Man, who reads and believes the Bible, must needs confess that the *Israelites* especially were obliged to obey God rather than Man, but only of such commands as are not contrary to the will of God. *h* Either 1. Because of that Oath which thou hast taken to keep all God's Laws, whereof this of Obedience to Superiors is one, Or 2. because of that Covenant or Oath of Fealty and Allegiance whereby thou hast engaged thy self to him, of which see, 1 *Chron.* 11. 3. & 29. 24. *Ezek.* 17. 16, 18. Though this may also be understood, and is by some learned Interpreters taken as a limitation of their Obedience to Kings, the words being thus rendred, as the Hebrew will very well bear, *our according to the word of the Oath of God*, Obey the King's commands, with this caution that they be agreeable and not contrary to the Laws of God which thou art obliged by thy own and by thy Parents Oaths eft renewed, to observe in the first place.

3 * Be not hafty to go out of his sight *i*: ſtand not in an evil thing *k*, for he doth whatsoever pleaseth him *l*.

* Ch. 10. 4.

i Heb. *To go from his face, or presence*, to wit, in diſdike or in discontent, withdrawing thy self from thy King's service or obedience, as malecontents use to do; for this will both provoke him, and lead thee by degrees into Sedition or Rebellion. *k* If thou hast offended him, purſuit not in it, but humbly acknowledg thine offence, and beg his pardon and favour. *l* His power is uncontrolable in his Dominions, and therefore thou canſt neither reſiſt nor avoid his fury.

4 Where the word of a king *is, there is* power *m*: and who may say *n* unto him, What doeſt thou?

m Whatsoever he commandeth he wants not power nor instruments to execute it, and therefore can easily punish thee as he pleaſeth. *n* Heb. *Who ſhall ſay?* Who will preſume or dare to ſay to? He doth not affirm that it is unlawful to ſay ſo, for *Samuel* ſaid ſo to *Saul*, 1 *Sam.* 15. and *Nathan* to *David*, 2 *Sam.* 12. and ſeveral other Prophets to the Kings of *Judah* and *Iſrael*, but only that it is difficult and dangerous.

5 Whoſo keepeth the commandment *o* † ſhall feel no evil thing *p*: and a wiſe man's heart diſcerneth both time and judgment *q*.

† Heb. *ſhall know.*

o Either 1. of the King, of which he hath hitherto ſpoken. Or 2. of God, for *the Word*, or *Commandments*, or *Laws* are often uſed emphatically for the *Word*, *Law*, or *Command of God*, as hath been formerly and frequently obſerved, and the *Commandment* is put for the *Commandments*, as is very uſual. And ſo *Solomon* paſſeth from his former to a new ſubject. *p* Shall be delivered from thoſe miſchiefs which befal the diſobedient. *q* Both when, and how to, and in what manner he may or muſt keep the commands of the King or God. For the word here rendred *judgment* doth oft ſignifie *right*, as *Deut.* 21. 17. as alſo a *cauſe* or *controverſie*, as *Numb.* 27. 5. and the *manner* or *rule* of actions, as *Judg.* 13. 12. The ſenſe is, A wiſe Man knows both what he ought to do, and what are the fitteſt ſeaſons for doing it, which he ſeeketh and embraceth

6 because to every purpoſe there is time and judgment *r*, therefore the miſery of man *is* great upon him.

r There is a fit way and ſeaſon for the happy accompliſhment of every buſineſs which a man deſigneth or undertaketh to do, which is known to God, but for the moſt part hidden from man, as is implied

plied and may be gathered from the following words. See the Notes on *Ch.* 3. 1. *s* Because there are very few who have that Wisdom

on *Ch.* 3. 1. *s* Because there are very few who have that Wisdom which is necessary to discern this, as was now said, *v.* 5. and most men do by their ignorance and loss of opportunities deprive themselves of many advantages, and expose themselves to manifold miseries.

7 For * he knoweth not that which shall be *t*: for

*Prov. 24. 22. who can tell him *u* ‖ when it shall be?

Ch. 6. 12. *t* Men are generally ignorant of all future events, and of the success of their endeavours, and therefore their minds are greatly disquieted, and their expectations frequently disappointed, and they fall in-

‖ Or, *how it shall be.* to many mistakes and miscarriages, which they could and would prevent if they did foresee the issues of things. *u* No wise Man, no Astrologer or other Artist can discover this.

*Job 14. 5. 8 There *is* no man that hath power * over the spirit *x*

‖ Or, *casting off weapons.* to retain the spirit *y*; neither *hath he* power in the day *z* of death: and *there is* no ‖ discharge *a* in *that* war *b*, neither shall wickedness deliver those that are given to it *c*.

x i. e. The Soul of Man, which is oft called a *Spirit*, as *Job* 7. 7. & 10. 12. *Pſal.* 78. 39. & 104. 29, *&c.* *y* To keep it in the Body beyond the time which God hath allotted to it. This is added as another evidence of Man's misery. *z* Or, *against the day*, *i. e.* to avoid or delay that day. *a* As there is in other Wars, when Soldiers either are dismiſſed from the ſervice, or eſcape by flight or otherwiſe. *b* In that fatal conflict between Life and Death, between Nature and the Diſeaſe, when a Man is ſtruggling with Death, though to no purpoſe, for Death ſhall always be Conqueror. *c* And although wicked men, who moſt fear Death, uſe all poſſible means, whether good or bad, to free themſelves from this deadly blow, yet they ſhall not eſcape it.

9 All this *d* I have ſeen, and applied my heart unto every work *e* that is done under the ſun: *there is* a time wherein one man ruleth over another *e* to his own hurt.

d All theſe things before-mentioned. *e* I have been a diligent obſerver of all actions and events. There are ſome Kings, who uſe their power tyrannically and wickedly, whereby they do not only oppreſs their People, but hurt themſelves, by bringing the vengeance of God and men upon their own heads. Which is here noted partly for the terrour of Tyrants, and partly for the caution and comfort of Subjects groaning under thoſe heavy preſſures which they are not able to remove, that they may forbear unlawful or rebellious courſes and quietly commit themſelves and their cauſe to God, who judgeth righteouſly, and who both can and will call the greateſt Monarchs to a ſad account for all their impious and unrighteous courſes.

10 And ſo † I ſaw the wicked *g* buried *h*, who had come † and gone *i* from the place of the holy *k*, and they were forgotten *l* in the city where they had ſo done *m*: this *is* alſo vanity *n*.

† *Or.*

f In like manner, or ſuch another vanity or diſorder. *g* Wicked Princes or Rulers as the next clauſe limits this. *h* Die quietly in their Beds and afterward be buried with ſtate and pomp, whereas in truth they deſerved an untimely end, and no other than the burial of an Aſs. *i* Who had adminiſtred publick Juſtice and Government, which is frequently ſignified by the Phraſe of *coming in* and *going out before the People*, as *Numb.* 27. 17. *Deut.* 31. 2. The LXX Jewiſh Interpreters, whom ſome others follow, render the word, *they were praiſed*, applauded and adored, by the variation of one Letter in the Hebrew word, which alſo is very like that Letter which is in the Text. *k* By which he underſtands, either 1. the Holy City *Jeruſalem*, or the Holy Land, where *Iſrael* dwelt: which may be added to aggravate the wickedneſs of ſuch Perſons from the obligations, and Counſels, and examples, which they had to do better things. Or, 2. the Seat of Majeſty, and Judgment, which may well be called *the place*, or *ſeat of the Holy*, i. e. of God, who is called *the Holy one*, Habak. 3. 3. and oft elſwhere, who is in a ſpecial manner preſent in, and preſident over thoſe places, whoſe work, and for whom, and in whoſe Name and Stead Magiſtrates act, who therefore are called *gods*; of all which ſee *Exod.* 22. 28. *Deut.* 1. 17. 1 *Chron.* 29. 23. *Pſal.* 82. 1, *&c.* And the Throne or Tribunal ſeems to be ſo called here, to aggravate their wickedneſs, who being Sacred Perſons and advanced by God into ſo High and Sacred a place, betrayed ſo great a truſt, and both practiſed and encouraged that wickedneſs which by their Office they were obliged to ſuppreſs and puniſh. *l* Whereas they deſigned to ſpread and perpetuate their Names and Memories to ſucceeding Ages, *Pſal.* 49. 11. *m i. e.* Come to and go from the place of the Holy; where they lived in great ſplendor, and were buried with great magnificence: which might have kept up their remembrance at leaſt in that place. *n* That men ſhould ſo earneſtly thirſt after and pleaſe themſelves with worldly greatneſs and glory, which is ſo ſoon extinct, and the very memory of it quickly worn out of the minds of men.

*Pſ. 50 21. Iſa. 26. 10. 11 * Becauſe ſentence *againſt* an evil work *o* is not executed ſpeedily, therefore *p* the heart of the ſons of men is fully ſet *q* in them to do evil.

o Or, *the Decree*, &c. God's determinate counſel or ſentence for the puniſhment of Tyrants and all evil doers. *p* Becauſe God's forbearance makes them preſumptuous and ſecure, and confident of impunity. *q* Heb. *is filled*, is carried on with full ſail, as the *Seventy* underſtand it, like a Ship with a ſtrong and violent wind: or, is bold or preſumptuous, as the ſame Phraſe is underſtood, *Eſther* 7. 5. *Acts* 5. 3.

12 Though a ſinner do evil an hundred times *r*, and

*Pſ. 37. 11, 18, 19. Prov. 1. 32. Iſa. 3. 10, 11. his *days* ſhall be prolonged, yet ſurely I know that * it ſhall be well with them that fear God *s*, which fear before him *t*.

r Frequently and innumerably. *s* The time of his Life and Proſperity. *t* Whereby he implies, both that good men might for a time ſuffer grievous things from ſuch wicked Tyrants, and that it ſhould be very ill with the wicked, which is manifeſt from the contrary courſe and condition of good and bad men, and which is expreſſed in the following words. Compare *Pſal.* 2. 12. *u* Or, *at his preſence*: who ſtand in awe of God, and forbear and fear to ſin out of a ſincere reſpect and reverence to God.

13 But it ſhall not be well *x* with the wicked, neither ſhall he prolong *his* days *y*, which are as a ſhadow *z*; becauſe he feareth not before God *a*.

x i. e. It ſhall go very ill with him; great miſeries are prepared for him: which is a Figure oft uſed in Scripture, as hath been formerly and frequently obſerved. *y* To wit, very long, or for ever, as he deſireth. *z* His life, though it may be or ſeem to be long, yet in truth is but a meer ſhadow, which will quickly vaniſh and diſappear, and be as if it never had been, and many times like a ſhadow, when it is longeſt it is neareſt to abolition. *a* This is the puniſhment of his wickedneſs and his caſting off the fear and ſervice of God. For although the lives of good men upon Earth are ſhort, as well as the lives of the wicked, yet their days are not like a ſhadow, becauſe they are prolonged far beyond this mortal ſtate, even to all Eternity, and Death it ſelf doth but open the way for them to an endleſs life.

14 There is a vanity which is done *b* upon the earth, that there be juſt *men* unto whom it * hapneth according to the work *c* of the wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous *d*: I ſaid, that this alſo *is* vanity *e*.

*Pſ. 73. 14. Ch. 7. 15.

b Either by wicked Potentates, who do commonly advance unworthy men, and oppreſs Perſons of greateſt Virtue and merit: Or, by God's Providence, who ſees it fit for many weighty Reaſons ſo to manage the affairs of the preſent World. *c i. e.* The merit of their work, *the work* being oft put for *the recompence* given or belonging to it, as *Levit.* 19. 13. *Job* 7. 2. *Pſal.* 109. 02. The ſenſe is, Who meets with ſuch hard uſage as the worſt of men deſerve. *d* Who, inſtead of thoſe juſt and dreadful puniſhments which they deſerve by the Laws of God and men, receive thoſe encouragements and rewards which are due to virtuous and worthy men: *e* This is a very unreaſonable and fooliſh thing, if it be conſidered without reſpect unto another life as it is here, where *Solomon* is diſcourſing of the vanity of the preſent life, and of the impoſſibility of finding ſatisfaction and happineſs in it.

15 * Then I commended mirth, becauſe a man hath no better thing under the ſun, than to eat, and to drink, and to be merry *f*: for that ſhall abide with him of his labour *g*, the days of his life, which God giveth him under the ſun.

*Ch. 2. 24. & 3. 12, 13. & 5. 18. & 8. 15.

f This he ſpeaks, either 1. in the Perſon of a ſenſual Man. Things being ſo, as was related, *v.* 14. it is beſt to give a Man's ſelf up to eating and drinking, and all manner of carnal delights. Or, 2. in his own Name and Perſon. Upon theſe conſiderations I concluded that it was moſt adviſable for a Man not to perplex and torment himſelf with the Thoughts of the ſeeming inequality of Divine Providence and of the great diſorders which are in the World, or with cares and fears about future events, or with infinite and unſatisfiable deſires of Worldly things, but quietly and cheerfully and thankfully to enjoy the comforts which God gives him. See on *Eccleſ.* 2. 24 & 3. 12, 13. *g* This is the beſt advantage which he can make of this Worlds goods as to the preſent life.

16 When I applied mine heart to know wiſdom *h*, and to ſee the buſineſs *i* that is done upon the Earth (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes *k*,)

h This he ſeems to add as the reaſon of that judgment which he had now paſſed, *v.* 15. becauſe he had diligently ſtudied wherein Man's Wiſdom did conſiſt, and had obſerved the reſtleſneſs of mens minds and bodies in other courſes. *i* Either 1. To find out the work of God, as the next Verſe may ſeem to explain it, and all the Myſteries of God's Providence in the Government of this preſent and lower World. Or, 2. To obſerve mens various deſigns and employments, and there toiſome and unwearied buſineſſes or labours about worldly things. Which ſenſe ſeems beſt to agree, both with the uſe of this Hebrew word which is conſtantly uſed in this ſenſe, in all the places of Scripture where it is, which are *Eccleſ.* 1. 13. & 2. 23, 26. & 3, 10. & 4. 8. & 8. 16, 17. & 8. 16. and never concerning the works of God; and with the foregoing and following words as we ſhall ſee. *k* The ſenſe of the words thus tranſlated and pointed ſeems to be this, There is a certain Man, whom it is needleſs to name, (which is a modeſt deſignation of himſelf, like that of St. *Paul*, 2 *Cor.* 12. 2. *I know a Man in Chriſt*, &c.) who ſtudied thoſe matters Day and Night, and therefore is very capable of paſſing a judgment about them. But, with ſubmiſſion, there ſeems to be no need of a Parenthe*ſis* to cut off theſe words from the former, with whom they have a fit connexion. For having now mentioned the *buſineſs* which *is done*, he (to wit, the buſie Man, which is eaſily underſtood from the foregoing clauſe) *ſeeth not ſleep with his eyes*, i. e. He grudgeth himſelf even neceſſary refreſhments, and diſquiets himſelf with endleſs cares and labours, the fruit whereof he doth but little enjoy; and therefore it is better *to eat and drink*, &c. as I now ſaid, *v.* 15. As for the Phraſe of *ſeeing* ſleep it is a figurative expreſſion uſed in other Authors, and is like that of *ſeeing death*, Pſal. 89. 48.

17 Then *l* I beheld all the work of God *m*, that a man * cannot find out *n* the work that is done under the ſun: becauſe though a man labour to ſeek *it* out, yet he ſhall not find *it*; yea further, though a wiſe *man* think to know *it*, yet ſhall he not be able to find *it*.

* Job 5. 9. Ch. 3. 11. & 11. 5. Rom. 11. 33.

l Heb. *and*, or *moreover*, *m* I conſidered the counſels and ways of God, and the various methods of his Providence towards good and bad men, and the reaſons of them. *n* No Man, though never ſo wiſe, and inquiſitive, and ſtudious, as it follows, is able fully and perfectly to underſtand theſe things. And therefore it is beſt for Man not to perplex himſelf with endleſs and fruitleſs enquiries about theſe matters, but quietly to ſubmit to God's Will and Providence, and to live in the fear of God, and the comfortable enjoyment of his bleſſings.

CHAP. IX.

All things in the hand of God: his Love or Hatred not viſible in them; but the like happineſs to good and bad in this Life, and in Death: they know nothing hereof, and are themſelves forgotten, 1—6. It is beſt therefore for a Man to enjoy the Gifts of God with cheerfulneſs, 7—9. To be diligent in his Calling, 10. and leave the iſſue to God, 11, 12. The praiſe of Wiſdom, 13—18.

Heb. I I FOr *a* all this *b* † I conſidered in my heart, even to declare all this *c*, that the righteous, and the wiſe *d*, and their works *e* are in the hand of God *f*: no man knoweth either love, or hatred, *by* all that *is* before them *g*.

a Or, *Therefore*, as the *Seventy* Interpreters render it. *b* All that I have ſaid concerning the Methods of Divine Providence towards good and bad men. *c* To make this evident firſt to my ſelf and then to others, as occaſion required. *d* Whom he mentions not excluſively, as if wicked men were not in God's hand, for the next clauſe relates both to good and bad men, but eminently, becauſe by the courſe of God's Providence towards them, they might ſeem to be quite neglected and forſaken by God. *e* Either efficiently, all their actions and employments; or objectively, all things done to them, all events which befal them. *f* Are ſubject to his Power and governed by his Providence, as this Phraſe is uſed, *Prov.* 21. 1. *Job* 3. 35. compared with *Mat.* 28. 11. And therefore although we cannot fully underſtand the reaſons of all God's Works, as he now ſaid, *Ch.* 8. 17. yet becauſe they are done by his unerring Hand, we may be aſſured that they are done both righteouſly and juſtly, and that no Man hath cauſe to murmur at the Proſperity of the wicked, or at the calamities of good men. *g* No Man can judge by their preſent and outward conditions or diſpenſations of God's Providence, whether God loves or hates them, for whom he loves he chaſtens, and permitteth thoſe whom he hates to proſper in the World. And this Tranſlation and Interpretation agreeth well with the following Verſe. But I muſt confeſs it differs from almoſt all other both ancient and modern Tranſlations. And theſe words with the foregoing clauſe are tranſlated otherwiſe, and that word for word according to the Hebrew, *The righteous, and the wiſe, and their works are in the hand of God, alſo love and hatred*: (underſtand out of the foregoing clauſe, *are in God's hand.* And this may be meant, Either 1. Of God's love and hatred which he diſpoſeth when, and to whom, and in what manner he pleaſeth. Or, 2. Of mens love and hatred, *alſo* their *love* and their *hatred*, the Pronoun *their* being repeated out of the former clauſe as is frequent in Scripture. And ſo the ſenſe is, That not only mens works, as he now ſaid, but even their inward paſſions or affections, which ſeem to be moſt in their own power, are as much in God's diſpoſal as their outward actions. Then follows the laſt clauſe in the ſame order in which the words lie in the Hebrew Text) *No Man knoweth all*, or, *any thing which is before him.* Which I thus underſtand, Whereas all men and all their affections, and actions, and the events of them are perfectly known to God and diſpoſed by him, men know nothing, no not ſuch things as are moſt plain and eaſie and familiar to them, and can neither foreſee the plaineſt things, nor diſpoſe of the ſmalleſt things as they pleaſe, but all things are wholly ordered and over-ruled by God's Providence, not as men imagine or deſire, but as he ſees fit.

3 2 * All *things come* alike to all *h*: *there is* one event to the righteous and the wicked, to the good and to the clean *i*, and to the unclean; to him that ſacrificeth *k*, and to him that ſacrificeth not; as *is* the good ſo *is* the ſinner *l*, *and* he that ſweareth *m* as he that feareth an oath *n*.

h The good and evil things of this World do equally happen to good and bad men. *i* Either 1. morally clean or holy men. Or, 2. legally, who made Conſcience of keeping himſelf pure from all legal defilements, according to the Law then in force, and conſequently from all other ſins upon the ſame ground. *k* That worſhipeth God ſincerely, though it be to his coſt. *l* As to all outward things. *m* To wit, cuſtomarily, unneceſſarily, rafhly, without due conſideration and reverence, or ſaſtly and wickedly. For otherwiſe that ſome ſwearing was then allowed, and in ſome caſes required, none do or can deny. *n* Who is afraid of offending God, or abuſing his Name by vain, or raſh, or falſe Oaths.

3 This *is* an evil *o* among all *things* that are done under the ſun, that *there is* * one event unto all: yea alſo the heart of the ſons of men *p* is full of evil *q*, and madneſs *is* in their heart *r* while they live, and after that *they go* to the dead *s*.

o A great trouble and temptation to a conſiderate and good Man. *p* Of wicked men, ſuch as the generality of Mankind are. *q* Either 1. of grief, upon this occaſion. Or, rather 2. of wickedneſs, as appears from the next clauſe, and by comparing this place with *Eccleſ.* 8. 11. *r* Upon this account they go on madly and deſperately in evil courſes without any fear of an after-reckoning. *s* After all their mad and wicked pranks in the whole courſe of their life, they die in the ſame manner as the beſt men do. So hitherto there is no difference. For *Solomon* here forbears the conſideration of the future life. Only he ſeems to intimate that as the madneſs, ſo the happineſs of the wicked is ended by Death, which is more fully expreſſed in the following words.

† For to him that is joined to all the living, there *is* hope *u*: for a living dog is better *x* than a dead lion.

t That continueth in the Land and Society of Living men. Or, according to the reading of the Hebrew Text, *That is chuſen or allotted to Life*, whom God hath appointed yet to live in the World, when he hath appointed that many others ſhall die; or who is *written among the Living*, as the Phraſe is, *Iſa.* 4. 3. which is borrowed from the cuſtom of Cities, where men are firſt choſen, and then inrolled Citizens. *u* He hath not only ſome comfort for the preſent, but alſo hopes of further and greater happineſs in this World, which men are very prone to entertain and cheriſh in themſelves. Yea, they may have the hopes of a better life, if they improve their opportunities. But he ſeems to confine himſelf here to the preſent life. *x i. e.* Much happier, as to the comforts and priviledges of this World, though in other reſpects Death be better than Life, as was ſaid, *Eccleſ.* 7. 1.

5 For the living know that they ſhall die *y*: but the dead know not any thing *z*; neither have they any more a reward *a*; for the memory of them is forgotten *b*.

y Whereby they are taught to improve Life, whilſt they have it, to their greateſt comfort and advantage. *z* To wit, of the affairs and events in this World, as this is limited in the end of the next Verſe. Compare *Job* 14. 21 *Iſa* 63. 16. *a* The reward or fruit of their labours in this World, which is utterly loſt as to them, and enjoyed by others. See *Eccleſ.* 2. 21. For otherwiſe, that there are future rewards after death, is aſſerted by *Solomon* elſewhere, as we have ſeen and ſhall hereafter ſee. *b* To wit, amongſt living men, and even in thoſe places where they had lived in great power and glory; as was noted, *Ch.* 8. 10.

6 Alſo their love, and their hatred, and their envy is now periſhed *b*; neither have they any more a portion for ever in any *thing* that is done under the ſun *c*.

b They neither love, nor hate, nor envy any Perſon, or thing in this World, but are now altogether unconcerned in all things done under the Sun, as to any worldly thing. By which limitation he ſufficiently inſinuates his belief of their portion in the other World.

7 Go thy way *d*, * eat thy *e* bread *f* with joy, *Ch. 8. 15. and drink thy wine with a merry heart *g*: for God now accepteth thy works *h*.

d Make this uſe of what I have ſaid. *e* Thine own, the fruit of thy own labours, not what thou takeſt unjuſtly from others. *f* Neceſſary and convenient food. By which he excludes exceſs. *g* Chearfully and thankfully enjoy thy comforts, avoiding all diſtracting care and grief for the occurrences of this World. *h* Is gracious to thee, hath bleſſed thy labours with ſucceſs, and alloweth thee a comfortable enjoyment of his bleſſings.

8 Let thy garments be always *i* white *k*; and let thy head lack no ointment *l*.

i In all convenient times and circumſtances; for there are times of mourning, *Eccleſ.* 3. 4. & 7. 2. Compare *Prov.* 5. 19. *k* Decent, and ſplendid, as far as is ſuitable to thy condition. The Eaſtern People of the beſt ſort uſed white Garments, eſpecially in times of rejoycing. as *Eſth.* 8. 15. Compare *Revel.* 3. 4, 5. & 6. 11. But by this whiteneſs of Garments, he underſtands a pleaſant and chearful converſation. *l* Which upon joyful occaſions was poured upon mens Heads, *Amos* 6. 6. *Luke* 7. 46, *Pſal.* 122. 3.

9 † Live joyfully with the wife whom thou loveſt *m*, † Heb *ſee*, or *enjoy* all the days of the life of thy vanity *n*, which he hath given thee under the ſun, all the days of thy vanity: * for that *is* thy portion *o* in *this* life *p*, and in thy labour which thou takeſt under the ſun. *Ch. 2. 10. *q* 3. 13. & 5. 18.

m So he limits him to lawful delights. Whereby it is evident that *Solomon* doth not ſpeak this in the Perſon of an Epicure, as ſome underſtand it. *n* Of this vain and frail life. Which expreſſion he induſtriouſly uſeth to moderate mens affections even towards lawful pleaſures, and to mind them of their duty and intereſt in making ſure of a better life, and more ſolid comforts. *o* Allowed to thee by God, and the beſt part of worldly enjoyments. *p* By which addition he is again admoniſhing him of ſeeking another portion in the future life.

10 Whatſoever thy hand findeth to do *q*, do *it* with all thy might *r*; for *there is* no work, nor device, nor knowledge, nor wiſdom in the † grave *s* whither thou goeſt. †Heb. *hell.* So Gr.

q What thou haſt opportunity and ability to do in the duties of thy calling and in order to thy comfort and benefit. *r* With unwearied diligence, and vigour and expedition. Whereby he again diſcovers that he doth not perſuade men to an idle and ſenſual life, but only to a ſober enjoyment of his comforts in God's fear and with an induſtrious profecution of his vocation. *s* Thou canſt neither deſign nor act any thing there tending to thy own comfort or advantage. Therefore ſlip not thine only ſeaſon.

11 I returned and ſaw *t* under the ſun, that the race *u* is not to the ſwift, nor the battle *x* to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding *y*, nor yet favour *z* to men of ſkill *a*, but time and chance happeneth to them all *b*.

t This may have ſome reſpect to the foregoing Verſe. For having preſſed men to labour with all their might, he now adds by way of caution, that yet they muſt not be confident of their own ſtrength, as if they were ſure of ſucceſs by it, but in all, above all to look up to God for his bleſſing without which all their endeavours will be in vain. But it ſeems chiefly to be added, either 1. as another inſtance of the liberty and power of God's Providence in the diſpoſal of humane affairs, of which he ſpake above, *v.* 1. 2. 3. Or, 2. as another of the vanities of this preſent life. *u* Either ability to run, or ſucceſs and victory in running. *x* The victory in Battle. *y* Who yet are moſt likely to get and to keep riches. *z* Good

acceptance

acceptance and love from men. *a* Who know how to manage themselves and all affairs, whereby they are neceſſary and ſerviceable to others, and therefore moſt likely to find favour in their eyes. *b* There are ſome times or ſeaſons, unknown and caſual to men, but certain and determined by God, in which alone he will give men ſucceſs.

12 For man alſo knoweth not his time *c*; as the fiſhes that are taken in an evil net *d*, and as the birds *that* are caught in the ſnare; ſo *are* the ſons of men * Pro.29.6. * ſnared in an evil time, when it falleth ſuddenly upon Luk.12.20 them *e*.

c To wit, the time of his death, or of ſome other fore diſtreſs which God is bringing upon him. Which is oppoſed to the time of ſucceſs mentioned in the foregoing Verſe, and man is ſaid to be ignorant both of the one and of the other. *d* That whilſt they are ſporting and feeding themſelves, are ſuddenly and unexpectedly enſnared to their ruin. *e* When they are moſt careleſs and ſecure.

13 This wiſdom have I ſeen *f* alſo under the ſun, and it *ſeemed* great unto me *g*.

f I have obſerved this among many other inſtances and effects of Wiſdom. Which he ſeems to add for the commendation of Wiſdom, notwithſtanding its inſufficiency for Man's ſafety and happineſs without God's bleſſing. *g* I judged it very praiſe-worthy, though others deſpiſed it, as it follows.

14 *There was* a little city *h*, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

h It matters not whether this was a real Hiſtory, or only a parable to repreſent the common practices of men in ſuch caſes.

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man *i*.

i He was ſoon neglected and his great ſervice ſo far from being recompenced according to its merit, that both it and he were quite forgotten. Which may be noted as another great vanity.

* Prov. 21. 16 * Then ſaid, I wiſdom *is* better than ſtrength *k*: 22.& 24.5. nevertheleſs the poor man's wiſdom *is* deſpiſed *l*, and Ch. 7. 19. his words are not heard,

k As was manifeſt in the foregoing inſtance. *l* Becauſe men are generally vain and fooliſh, and have a greater value for outward Ornaments than for true worth.

17 The words of wiſe *men* m *are* heard *m* in quiet *o*, more than the cry *p* of him that ruleth among fools *q*.

m Though poor, as may be gathered both from the foregoing relation, and becauſe he is oppoſed to the *ruling fool* in the next clauſe. *n* To wit, by wiſe men: or ſhould be *heard*, as ſuch words are oft ken, as *Mal.* 1. 6. and elſewhere. For that they were not always actually heard he declared in the laſt words of the foregoing Verſe. *o* Uttered with a modeſt and low voice, to which the following *cry* is oppoſed. *p* The clamorous and ſenſleſs diſcourſes. *q* Of a rich and potent, but fooliſh Man, who hath ſome influence upon fools, like himſelf, but is juſtly neglected and his words diſregarded by wiſe men.

18 Wiſdom *is* better than weapons of war *r*: but one ſinner *s* deſtroyeth much good *t*.

r Than armed power. *s* A wicked fool. By which expreſſion and oppoſition of a *Sinner* to a *Wiſe Man* he gives us a Key to underſtand his meaning in divers places of his Books, that by *Wiſdom* he means true Piety, and by *folly*, wickedneſs: and withal ſheweth that ſin as it is the greateſt folly, ſo it is more pernicious to men than meer folly properly ſo called. *t* By his wicked counſels and courſes brings much damage and miſchief both to himſelf and others.

CHAP. X.

Obſervations on Wiſdom and Folly, 1—3. *Of Rulers,* 4—7. *Of Wrong and Injuſtice,* 8—10. *Of Talkativeneſs, Imprudence, and it's Miſchiefs,* 11—15. *Kings, hurtful, and deſirable,* 16, 17. *Of Sloth,* 18. *Feaſts,* 19. *The King muſt not be Curſed,* 20.

† Heb. *of ex* 1 † DEad flies *a* cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a *of Sentir.* little folly him that is in reputation for wiſdom and honour *b*.

a Falling into it and abiding and being putrefied in it, eſpecially in thoſe Countries, where there were more filthy and venemous Flies, and where the Oyntments were more pure, and where the Air was more hot than in theſe parts. *b* Which comes to paſs, partly becauſe all the Actions, and conſequently the Follies, of ſuch men are moſt diligently obſerved and ſooneſt diſcerned and toſſed about in the mouths of men, whereas Fools and all their carriages are generally diſregarded; and partly becauſe of that envious and malicious diſpoſition of mens minds which makes them quick ſighted to diſcover, and glad to hear and forward to declare the faults of ſuch as by their greater eminency did out-ſhine and obſcure them.

2 A wiſe man's heart *c is* at his right hand *d*; but a fools heart *is* at his left *e*.

c. *i. e.* His underſtanding or wiſdom. *d* Is always preſent with him and ready to direct him in all his actions. He manageth all his affairs prudently and piouſly. He mentions *the right hand* becauſe that is the chief and moſt common inſtrument of actions, which by moſt men are done with more ſtrength and expedition and orderlineſs and comelineſs by their right hand than by their left. *e* His underſtanding and knowledge ſerves him only for idle ſpeculation and vain Oſtentation, but is not at all uſeful or effectual to govern his affections and actions. He acts prepoſterouſly and fooliſhly, like one without heart, as it follows.

3 Yea alſo when he that is a fool walketh by the way *ſ*, † his wiſdom faileth *him g*, and he ſaith to † Heb. *every one that* he *is* a fool *h*. *wanteth*

f Not only in great undertakings, but in his daily converſation with men, in his looks and geſtures and common talk. *g* Or, *he wants an Heart*, as if he had ſaid, did I ſee, his Heart is at his left hand: I muſt recal it, for in truth he hath no heart in him. *h* He publickly diſcovers his folly to all that meet him or converſe with him.

4 If the ſpirit *i* of a ruler riſe up againſt thee, leave not thy place *k*; for * yielding † pacifieth *l* great of- * Prov. fences *m*. 15.

i The paſſion or wrath, as is manifeſt from the following words, which is often called *Spirit*, as *Judg.* 8. 3. 2 *Chron.* 21. 16. *Prov.* 25. 28. *Eccleſ.* 7. 9. *k* To wit, in anger or diſcontent. Withdraw not thy ſelf raſhly and haſtily from his preſence and ſervice, according to the advice, *Chap.* 8. 3. Continue in a diligent and faithful diſcharge of thy duty, as becomes a Subject; do not return anger for anger, but modeſtly and humbly ſubmit thy ſelf to him. † Heb. *healing*, a gentle and perſwaſive carriage, which is of an healing nature; whereas pride and paſſion do exaſperate and widen the breach already made. *l* Heb. *maketh them to reſt* or *ceaſe*, preſerveth or removeth them. *m* Heb. *great ſins*, either 1. ſuch ſins as the offended Ruler might commit in the proſecution of his wrath againſt thee. Or rather 2. ſuch as poſſibly thou haſt committed againſt him for which he is incenſed againſt thee; or the greateſt offences or injuries that one Man commits againſt another, and much more thoſe ſlight miſcarriages of thine towards the Ruler. Let not therefore a falſe opinion concerning his unreconcilableneſs to thee, make thee deſperate and draw thee into Rebellion.

5 There is an evil *which* I have ſeen under the ſun *n*, as an errour *which* proceedeth † from the ruler *o*. † Heb. *as*

n I have obſerved another great vanity and miſdemeanour amongſt men. *o* So the ſenſe is like thoſe errours which Rulers commonly commit. Or rather, which is *indeed an errour proceeding from the Ruler*. For the following miſcarriage muſt needs come from thoſe who have power of conferring Honour and Power, *&c.* So the Hebrew, *Caph*, is not a Note of likeneſs, but of reality, as it is, *Judg.* 13. 23. *Neh.* 7. 2. *Hoſ.* 4. 4. & 5. 10. and oft elſewhere.

6 Folly is ſet † in great dignity *p*, and the rich *q* † Heb. *in* ſit in low place *r*. *poſiture*

p Fooliſh and unworthy Perſons are frequently advanced by the favour or humour of Princes into places of Highneſt Truſt and Dignity, which is a great reproach and miſchief to the Prince, and a ſore calamity to all his People. *q* Wiſe and worthy men, as is evident, becauſe theſe are oppoſed to fools in the former clauſe: ſuch as are rich in endowments of mind. The ground of the expreſſion may be this, that rich men are capable of all the advantages of men or Books for the attainment of Wiſdom, and therefore are ſuppoſed to be wiſe in ſome meaſure. *r* Neglected and deſpiſed, or removed from thoſe High places to which their merits had raiſed them.

7 I have ſeen ſervants *s* * upon horſes *t*, and princes * Prov. walking as ſervants upon Earth *u*. 19. 10.

s Men of a ſervile condition and diſpoſition, who are altogether unfit for places of Dignity. *t* Riding upon Horſes, as a Badge of their Dignity, as *Eſth.* 6. 8, 9. *Jer.* 17. 25. *Ezek.* 23. 23. *u* Which was the caſe of his own Father, 2 *Sam.* 15. 30.

8 * He that diggeth a pit *x* ſhall fall into it *y*; and * Prov. whoſo breaketh an hedg *z* a ſerpent *a* ſhall bite him. 26.27.

x With this deſign that another may unawares fall into it. *y* Shall through God's juſt Judgment be deſtroyed by his own wicked devices. *z* Whereby another mans Fields, or Vineyards, or Orchards, are diſtinguiſhed and fenced, that he may either enter upon them and take away their fruits, or by that means enlarge his own adjoining Fields. Poſſibly he may have a particular reſpect unto Magiſtrates or Rulers, whom God hath hedged or fenced in, both with his own Inſtitution of Magiſtracy, and with his Laws, ſtrictly requiring Obedience from their Subjects; and ſo he notes the danger of riſing and rebelling againſt them. *a* Which oft lurks in hedges, and bites thoſe who come within its reach.

9 Whoſo removeth ſtones *b* ſhall be hurt therewith *c*: *and* he that cleaveth wood *d* ſhall be endangered thereby *e*.

b Either 1. The ſtones which belong to others, and limit or diſtinguiſh their Grounds, of which ſee *Deut.* 27. 17. Or, 2. Great ſtones too heavy for them. Which raſhly attempt things too high and hard for them. Which ſeems better to agree with the following clauſe than the former Interpretation doth. *c* May eaſily receive hurt by the ſtones falling unexpectedly and violently upon him. *d* With an Iron inſtrument, as the manner is, he being unskilful in that art. Poſſibly he deſigns a man who cauſeth diſcord and miſchief among Friends, or in a Family, or Kingdom. *e* May peradventure cut himſelf.

10 If the Iron *e* be blunt, and he do not whet the edg, then muſt he put to more ſtrength *f*; but Wiſdom *is* profitable to direct *g*.

e To wit, the Ax whereby he cut the wood in the former Verſe, which by the danger there mentioned may be ſuppoſed to be ſharp, but now ſaith he, if it happen to be blunt. *f* Which is neceſſary to make it cut. *g* Heb. *and wiſdom*, &c. And as Wiſdom inſtructs a man in the ſmalleſt matters, as in this very matter of cutting of Wood, where it teaches him in this caſe to uſe his utmoſt ſtrength, ſo it is uſeful for a mans direction in all his great and weighty affairs. And ſo he inſenſibly ſlides into the commendation of Wiſdom, and the cenſure of folly, which is the principal deſign and buſineſs of this Chapter.

11 Surely

11 Surely the ſerpent will bite * without inchant- * Pſal. ment *h*, and † a babbler *i* is no better. 58.5.

h If not ſeaſonably prevented by the Art and care of the Charmer; which practice he doth not juſtifie, but only mention by way of reſemblance. See on *Pſal.* 58. 5. *i* Heb. *a maſter of the tongue*: which may be underſtood, either 1. Of the Detractor or Slanderer, who like a Serpent bites ſecretly; who may be ſo called, becauſe he takes liberty to uſe his Tongue as he liſt, without any regard either to the effence of God, or to the injury of others; like them who ſaid, *Our Lips are our own; Who is Lord over us?* But I do not for either why this Phraſe ſhould be limited to the Detractor, which equally belongs to all abuſers of the Tongue in any other way; or how this particular Vice of Detraction comes to be inſerted here among things of a quite differing nature. Or, 2. Of an Eloquent Perſon, who may well be called *a Maſter of the Tongue*, or, *of Speech*, nothing being more uſual in the Hebrew, than to call a Man *Maſter* of that which he excels in, or hath a full and free power to uſe. And this clauſe is and may be rendred thus, *and* there is *no excellency or profit to the Maſter of the Tongue*, *i. e.* The moſt Eloquent perſon, who doth not underſtand, and in due time uſe the Charmers Art, cannot by all his eloquence afterward hinder the biting of the Serpent, or miſchievous effects of it: And ſo this agrees with the principal ſcope of the Chapter, which is to ſhew the neceſſity and uſefulneſs of Wiſdom, and the miſchief of Folly.

12 * The words of a wiſe mans mouth are † gra- * Pſal. cious *k*: but the lips * of a fool will ſwallow up him- 52.2. ſelf *l*. † Heb. *Grace*

k Heb. *Grace*; as profitable, ſo alſo acceptable to others, procuring him favour with thoſe who hear him. *l* His diſcourſes are ungracious and offenſive to others, and therefore pernicious to himſelf.

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs *m*. † Heb. *in*

m All his talk from the beginning to the end is fooliſh and miſchievous, and the more he talks, the more doth his folly appear; he proceeds from evil to worſe, and adds wilfulneſs to his weakneſs, and never deſiſts till he hath done miſchief to himſelf or to others.

14 * A fool alſo † is full of words *n*: a man cannot * Eccl. tell what ſhall be; and * what ſhall be after him, who 8.7. can tell him *o*? † Heb. *in*

n Either 1. Talkative. Or, 2. Forward to promiſe and brag what he will do, which is the common practice of fooliſh men: he is a man of words, as we uſe to ſay. *o* Theſe words contain either 1. A Mimical Repreſentation of his folly in uſing vain Repetitions of the ſame words, ſuch as thoſe, *a man cannot tell*, &c. and *who can tell*, &c. Or 2. A confutation of folly in promiſing or boaſting of things which are wholly out of his power: For what ſhall be, no man can either himſelf foreknow, or learn it from others.

15 The labour of the fooliſh wearieth every one of them *p*, becauſe he knoweth not how to go to the city *q*.

p Fools diſcover their folly, as by their words, of which he hath hitherto ſpoken, ſo alſo by their actions, and by their endleſs and fruitleſs endeavours after things which are too high and hard for them. *q* For he is ignorant of thoſe things which are moſt eaſie and neceſſary for him, as of the way to the great City whither he is going, or obliged by his buſineſs to go, which being a great and beaten road, is known even to Children and natural fools,

16 * Wo to thee, O land, when thy king *is a* * Eccl. child *r*: and thy princes eat *s* in the morning *t*. 10.16.

r Either 1. In Age. Or. 2. (Which is more agreeable to the following clauſe) in Childiſh Qualities, as Ignorance, Inexperience, Injudicioutneſs, Raſhneſs, Forwardneſs, Fickleneſs, or Wilfulneſs, and the like, in which ſenſe this word is uſed, 2 *Chr.* 13. 7. compared with 1 *Kin.* 14. 21. *Iſa.* 3. 4, 12. 1 *Cor.* 14. 20. *Eph.* 4. 14. *s* Give up themſelves to eating and drinking exceſſively and intemperately, as it is explained in the next Verſe. *t* The fitteſt time for God's ſervice, and for the diſpatch of weighty affairs, and for ſitting in judgment, *Pſal.* 101. 8. *Jer.* 21. 12. Which circumſtance is added as a plain evidence of men that wholly devote themſelves to vanity and Luxury; which muſt needs occaſion groſs neglect of the great concerns of the Kingdom, the oppreſſion of the people to ſupport ſuch extravagancies, and a woful and general corruption of the people by their example, and otherwiſe; which makes him ſay, *Wo* to that people.

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of nobles *u*, and * thy princes eat in due ſeaſon *x*, * Lev. for ſtrength *y*, and not for drunkenneſs *z*. 10.13.

u Not ſo much by Birth, as even the worſt of Kings commonly are, and have been, as by their noble and worthy diſpoſitions, and endowments, and carriages; for ſuch an one is oppoſed to the *Child* in the former Verſe. *Sons of nobles* are put for *noble perſons*, as *the ſon of man* for men, and *the ſons of Phyſicians* for *Phyſicians*. *x* So as may further and not hinder their main buſineſs. *y* To refreſh and ſtrengthen their Natures, that they may be fit for action and buſineſs. *z* Not only nor chiefly to pleaſe their palates, and indulge themſelves in ſenſuality.

18 By much ſlothfulneſs the building decayeth, and through idleneſs of the hands the houſe droppeth through *a*.

a That Houſe which is neglected by its owner, and not repaired, muſt needs come to ruin. Whereby he intimates, that the ſloth and careleſneſs of Princes in the management of publick affairs, which is an uſual attendant upon that Luxury, of which he hath now diſcourſed, is moſt deſtructive both to themſelves, and to their people.

19 A feaſt is made for laughter, and * Wine † mak- * Pſal. eth merry *b*: but money anſwereth all *things c*. 104.15. † Heb. *both alike*

b The deſign and effect of feaſting and drinking Wine, is, that Men may exhilarate their Minds with the ſociety of their Friends, and with the uſe of the Creatures. *c* For no cures not only Meat and Drink for Feaſting, but for all other things; as *the Heavens* are ſaid to *anſwer the Earth*, when they give it thoſe ſhowers which it deſires and needs to make it fruitful, *Hoſ.* 2. 21. And this clauſe ſeems to be added as an aggravation of the ſin and folly of Luxury, becauſe Princes do thereby waſte that Money and Treaſure which is ſo highly neceſſary for the ſupport and proſperity of themſelves, and of their Kingdoms, and are forced to ſqueez Money out of their People by oppreſſive and diſtreſſorable and dangerous practices, that they have more to ſpend in riotous eatings.

20 * Curſe not the king *d*, no not in thy † thought *e*; * Ex 22.28. and curſe not the rich *f* in thy bed-chamber *g*, for a † Or, *conſci-* bird of the air ſhall carry the voice, and that which *ence.* hath wings ſhall tell the matter *h*.

d Having ſpoken of the miſcarriages of Kings, he now gives a caution to their Subjects, that they ſhould not thence take occaſion to ſpeak irreverently or contemptuouſly of them, or with or deſign any evil againſt their Perſons or Government: For though vices may be condemned, wherefoever they are, yet both Reverence and Obedience are due to Magiſtrates, as they are God's Vicegerents and Ordinances, notwithſtanding their vices, as is manifeſt from *Rom.* 13. 1, &c. 1 *Pet.* 2. 13, &c. *e* In the moſt ſecret manner, by giving way to ſuch thoughts or affections; for thoſe will very probably break forth into ſuch words and practices. *f* The Princes or Governors under the King, who are commonly rich: Or any other rich men, who can oppreſs or puniſh thee by their Wealth, as well as Kings can do it by their Power. *g* Where thy Wife or Servant may hear thee, and afterwards through folly or paſſion diſcover it to the ſame. *h* The King will hear of it by unknown and unſuſpected hands, as if a Bird had chanced to be at the window when thou didſt ſpeak the words, and did hear them, and carry the report of it unto the King. It is a Proverbial expreſſion, as when we ſay, *Hedges have Ears*, and *the Walls have Tongues*. Hence Kings are ſaid to have long Ears.

CHAP. XI.

Liberality to the poor commended. 1, 2. *We know not what we may come to: God governeth Rain plentifully; and our time of dying ſuch is ſhort.* 3. *Not too much regarding Diſſiculties. The Providence of God is full of Myſterious Events; which muſt teach us to Truſt and Diligence,* 4—6. *Life ſweet; but the days of Darkneſs ſhall be many,* 7, 8 *Young Men are exhorted to the height of their delights to think of the day of judgment,* 9, 10.

1 CAſt thy bread † upon the waters *a*; for thou † Heb. *ſuppoſe* ſhalt find it *b* after * many days *c*. *the face of the waters.*

a Solomon having diſcovered diverſe vanities, and amongſt others the vanity of heaping up Riches, he now teacheth us that * Deut. 15. is our Intereſt as well as Duty, not ſo much to lay them up, as to 10. lay them out in pious and charitable uſes; and having taught us the Pro. 19. 17. benefit, which is to enjoy them with a chearful and contented Mind, he now directs us to the beſt improvement of them, for our future, and greater advantage: and having acquainted us with our duty towards our Superiors, he now directs us in our carriage towards our Inferiors, and eſpecially to ſuch of them as are poor. The ſenſe of theſe words is either, 1. *Caſt thy ſeed* (which is here called *bread*, as it is alſo *Job* 28. 5. *Iſa.* 28. 28. and elſewhere) *beſide* (for ſo the Hebrew particle, *al*, is oft uſed) *the waters*, *i. e.* either by the Rivers ſide, or in moiſt and waterſih grounds, which uſually are very fruitful. Or, 2. *Caſt* (freely and liberally believe) *thy bread* (*i. e.* thy Money or Proviſions, which are often ſignified by the name of *bread*. By ſaying *thy bread*, he cautions us that we give away only that which is our own, and not that which is anothers; as they do who give either what they get from others by fraud or power, or what they owe to others, and are unable to pay, or ſo exerciſe Charity to the hindrance of Juſtice, or of the payment of their juſt debts) *upon the waters*, *i. e.* upon thoſe poor Creatures upon whom, by reaſon of their unthankfulneſs or inability to make any returns to thee, it may ſeem to be as unwiſe a part as the feed which a man caſt into the Sea or River. This ſenſe agrees much better, 1. With the words; for he doth not barely mention *the waters*, (for then the particle, *al*, might have been tranſlated *beſide*) but *the face*, *i. e.* the ſurface or top, *of the waters*, in which, and ſuch like caſes, *al*, conſtantly ſignifies *upon*. 2. With the deſign and ſcope of the place, which is to perſuade men to be liberal and charitable, notwithſtanding the diſcouragements which they meet with in ſo doing, of which ſee the next clauſe, and the next Verſe. *b* It ſhall not be loſt, as covetous men, or thieves corrupt heart, may ſuggeſt, but it ſhall certainly be reſtored unto them, either by God or by Men, and that with great Honour and Advantage. This is added to prevent an objection, and to quicken us to the duty enjoined. *c* Not immediately, but in due time, and when you leaſt expect it. So you muſt be content to wait for it with Patience, as the Huſbandman doth for the fruits of the Earth.

2 * Give a portion *f* to ſeven, and alſo to eight *g*; * Pſ 112.9. for thou knoweſt not what evil ſhall be upon the Luk.6.30. earth *h*.

f A part of thy Eſtate or Proviſions. He alludes to the ancient cuſtom, whereby the Maſter of the Feaſt did diſtribute ſeveral parts to each Gueſt, and withall ſent portions to the poor: of which cuſtom ſee 2 *Sam.* 6. 19. *Neh.* 8. 10, 12. *Iſa.* 9. 22. *g* To as many as thou art able; a certain number for an uncertain, as, *Mic.* 5. 5. and oft elſewhere. *h* Great calamities may come, whereby thou muſt be brought to poverty, and ſo both want opportunity of doing good, which now thou haſt in thine hands, whereby thou muſt gain unſpeakable Honour, and Comfort, and Advantage to thy ſelf, and moreover need the Charity of others, which thou muſt comfortably expect, either from Men, or at leaſt from the

powerful Providence of God, disposing the hearts of men to pity and help thee, if thou hast been kind and merciful to others; as on the contrary they can expect no Mercy from God or Men, who have shewed no Mercy to others. Thus he not only answers but retorts the Argument by which the covetous man excuseth his uncharitableness, because he must lay up against a rainy day.

3 If the clouds be full of rain, they empty *themselves* upon the earth *i*: and if the tree fall toward the south, or toward the north, in the place where the tree falleth there it shall be *k*.

i Learn, O man, the practice of liberality from the very lifeless Creatures, from the Clouds; which when they are filled with water, do not hoard it up, or keep it to themselves, but plentifully pour it forth for the refreshment both of the fruitful field and of the barren wilderness. *k* These words contain either 1. An Argument to perswade Men to Charity, because they must shortly fall or die, and then all opportunity of being charitable will be lost, and they must expect certainly and eternally to reap whatsoever they have sown, whether it hath been Mercy or Unmercifulness. Or rather 2. An Answer to a common Objection against it, because we are not certain whether the person who desires our Charity doth really need it, or be worthy of it. To this he answers, As a tree when it falls, either by the violence of the wind, or being cut down by its owners order, it is not considerable whether it falls Southward or Northward, for there it lies ready for the Masters use; so thy Charity, though it may possibly be misapplied by thee, or abused by the Receiver, yet being conscientiously given by thee, it shall assuredly return to thee, and thou shalt reap the fruit of it.

4 He that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap *l*.

l He who neglects or delays the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires, may possibly lose his Harvest. Whereby he intimates what is sufficiently understood out of the foregoing verses, that Men will never do good here, which is expressed by *sowing*, *Psal.* 112. 9. 2 *Cor.* 9. 6. and consequently not receive good hereafter, which is called *reaping*, *Gal.* 6. 7, 8. if they be discouraged and hindred from it by every doubt or difficulty, such as covetous worldlings object to themselves, that others either do not want their Charity, or will abuse it, that they may possibly need it hereafter.

5 As thou knowest not what *is* the way ‖ of the spirit, nor *how* the bones *n do grow* in the womb *o* of her that is with child; even so thou knowest not the works of God *p* who maketh all,

‖ Or, *of the wind.* John 3. 8. Psal. 139. 14, 15.

m Of the Spirit or Soul of Man, how it first comes into the body of the child in the Womb, whether from God by Creation, or from the Parents by Propagation; nor how it is united with, and so lived in the Body that it cannot get out of it when it would, nor how and whether it goes out of the Body; all which things are great Mysteries. Others translate it, *of the wind, whence it cometh, and whither it goeth*, as is observed *Joh.* 3. 8. or how violently it will blow, or how long it will last. But the former Translation seems to agree better with the following clause. *n i. e.* The whole Body, which is elsewhere signified by the Bones, as *Psal.* 34. 20. & 35. 10. because they are a principal part, and the very foundation and support of the Body. *o* How it comes to pass that one and the same small quantity of seed should diversifie it self into skin, and flesh, and sinews, and veins, and bones, and intrals, or how it receiveth nourishment and growth. *p* What God is doing and will do with these or others; the Counsels and Methods of God's Providence in the future state of thy Life, what evil God will send upon the Earth, *v.* 2. or what weather he will send, of which *v* 4. how long or how little a while God will continue thy Life or Estate, and how soon God will call thee to an account. These and many other future events thou canst not foresee, and therefore thy Wisdom and Duty is to cast off all distracting care, and distrustful fears about them, and chearfully to commit thy self, and all thy affairs, into the Hand of God in well doing.

6 In the morning *q* sow thy seed *r*, and in the evening *q* with-hold not thine hand *s*: for thou knowest not whether ✝ shall prosper *t*, either this or that, or whether they both *shall be* alike good *u*.

✝ Heb. *shall* be right.

q Early and late, in all seasons and occasions: do it speedily and continually, be not weary of it. *r* Do all good works, and especially that of Almsgiving, *sowing* is understood, 2 *Cor.* 9 6. *Gal.* 6. 7. *s* From working or giving. *t* Which shall prosper most, as the next clause explains it; the positive Degree being put for the comparative, or the Superlative, which is not unusual in the Hebrew Text. Which shall best answer thine end, or do most good to others, or which shall tend most to the comfort of thy great and last account: for thy Morning-Alms may possibly be given to an unworthy person, or to one who did not need it, and will abuse it, and thy Evening-Alms may fall upon a person of eminent worth, yea, upon an Angel in humane shape, which is remembred as a motive to Hospitality, *Heb.* 13. 2. or upon one in extream necessity, who might possibly have perished both in Soul and Body, if thou hadst not comforted and relieved him: Or, one time thou maist give with more sincere Intention, and with more tender compassion than another time, and so one will be more right and more acceptable to God than the other. *u* Equally successful to the receiver, or to the giver.

7 Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun *x*.

x It cannot be denied that this present Life (which is called *light*, *Job* 3. 20. & 33. 30. *Psal.* 56. 13. and which is expressed Synecdochically, by *seeing the Sun*, *Eccl.* 6. 5. & 7. 11.) is in it self a great blessing, and very desirable; but it is not perpetual nor satisfactory; which is here implied and expressed in the next verse.

8 But if a man live many yeares, *and* rejoice in them all *z*; yet let him remember *a* the days of darkness *b*, for they shall be many *c*. All that cometh *d* is vanity.

z Which is a priviledge granted but to few persons comparatively. *a* And suppose he enjoy all the comforts, and escape all the inhumanities of humane Life, all his days: which also is a great rarity. *b* Of death, or of the state of the dead, which is oft expressed by *darkness*, as *Job* 10. 21. *Psal.* 88. 12, &c. and hereis opposed to the foregoing *light*. *c* Such as more than the days of this short Life, especially if to the time of dying in the Grave he added the greater and utter darkness which is reserved for impenitent sinners, and which is everlasting, *Matt.* 25. 30. & 25. 30. 2 *Pet.* 2. 17. *Jud. v.* 13. And this is added for the caution of mankind, that they may not rejoice excessively in, nor contrast themselves with the happiness of the present Life, but may seek for something more durable, and more satisfactory. *d* All things which befall any man belonging only to this Life, whether they be comfortable or vexatious, they are but vain and inconsiderable, because they are short and transitory.

9 Rejoice *e*, O young man *f*, in thy youth, and let thy heart chear thee *g* in the days of thy youth, and walk in the way of thy heart, and in the sight of thine eyes *h*: but know thou *i*, that for all these *things* *k* God will bring thee into judgement *l*.

e This verse is to be understood either 1. As a serious Advice to this purpose, seeing Life is short and transitory, improve it to the best advantage, take comfort in it whilst you may, only do it with moderation, and the fear of God. Or rather 2. As an Ironical concession, such as are usual both in Scripture, as 1 *Kin.* 18. 27. & 22. 15. *Ezek.* 28. 3, 4. *Mat.* 26. 45. and in other Authors. For this agrees much better with the context, and with the Expressions here used. And so the sense is, I foresee what evil use some men will make of what I have now said: Things being thus, *Let us eat and drink, for to morrow we shall die*; as they also reasoned, 1 *Cor.* 15. 32. *f* He speaks to young men particularly, because they have both the greatest ability, and the strongest Inclinations to pursue sensual pleasures, and are most impatient either of Restraint or Admonition. *g* Indulge thy frolick and jolly humour, and take thy fill of delights. *h* Whatsoever thine Eye or Heart lusteth after, deny it not to them; as this Phrase is taken, *Num.* 15. 39. nor is it ever used in a good sense. Compare *Job* 31. 7. *Psal.* 81. 12. *Jer.* 18. 12. 2 *Pet.* 2. 14. 1 *Joh.* 2. 16. *i* But in the midst of thy feastings and jollities it will become thee, if thou art a reasonable Creature, to consider thy reckoning, and whether thou dost not purchase thy Gold too dear. *k* For all thy follies and sinful Lusts, which thou fleightest as tricks of youth. *I* Will force thee to appear before his Judgment-seat, to give a serious account of all thy youthful and exorbitant courses, and to recieve the sentence which thy own Conscience will then say thou dost justly deserve. And if thou liftest thy sensuality upon these terms, much good may it do thee, I do not envy thee, nor desire to partake of thy delicates.

10 Therefore remove ‖ sorrow *m* from thy heart, ‖ Or, *anger* and put away evil *n* from thy flesh *o*; for childhood and youth *are* vanity *p*.

m i. e. Sensual and disorderly Lusts, which he elegantly and emphatically calls *sorrow*, with respect to the foregoing words, to intimate, that although such practices do at present gratifie and delight mens Senses and vain Minds, yet they will shortly and certainly bring a man to intolerable and eternal sorrows, which it is thy Wisdom to prevent. *n* Or as it is rendred in the margent, and by divers others, *anger*; a passion to which men are most prone in the heat of youth. Whereby he may understand either anger against him for this sharp admonition; or rather against God, who hath laid such severe restraints upon them, and threatens such punishments to them for following their own natural Inclinations. So the sense is, do not quarrel with thy Judge, but submit and make thy Peace with him by declaring War against all thy Sins. *o* All evil Concupiscence or Lusts, which though now they seem good to thee, will another day appear to be very evil and bitter things. *p* From thy bodily members. Which he mentions not exclusively, as if he would allow them their spiritual evils, but Emphatically, because young men, to whom he is here speaking, are most given to fleshly or bodily Lusts. *p i. e.* Most vain, either 1. In their temper and dispositions. Young men are frothy, and fooolish, and inconsiderate, whereby they run into manifold dangers, and therefore they shall do well to hearken to the Counsels of those who by their greater Wisdom and Experience, are more capable Judges of these matters. Or 2. In their condition. The time of Youth is vanishing and transitory, and Old-age and Death will speedily come, against which every man in his wits will take care to lay in solid provisions and comforts.

CHAP. XII.

Early Piety recommended before old age come on, and death be near: Old age described; and Death, 1—7. *The Conclusion; all is Vanity,* 8. *The Preachers end in this Book,* 9—12. *The sum of all Learning, Experiences, and Happiness is to fear God, and keep his Commandments; because God will bring all to Judgment,* 13, 14.

1 * REmember *a* now thy Creator *b* in the days of thy youth *c*, while the evil days *d* come not, nor the years draw nigh * when thou shalt say, I have no pleasure in them *e*;

* Sept. 2 Syr.

a To wit, practically, or so as to fear, and love, and faithfully serve and worship him, which when men do not, they are said to forget God, *Psal.* 9. 17 & 106. 21. and in many other places. *b* The first Author, and continual Preserver of thy Life and Being, and of all the perfections and enjoyments which accompany it, to whom thou hast the highest and strongest obligations to do so, and upon whom thou hast a constant and necessary dependance, and therefore to forget him is most unnatural, and inhumane, and disingenous. *c* For then thou art most able to do it, and thou owest the best of the Time and Strength to God; then thou hast opportunity to do it; and thou must not live to Old-age: then it will be most acceptable to God, and most comfortable to thy self, as the best evidence of thy sincerity, and the best provision for Old age and Death; and then it is most necessary for the conquering those impetuous Lusts and Passions which drown so many Thousands of young Men in perdition, both in this Life, and in that to come. *d* The time of Old-age, which is *evil*, *i. e.* burdensom and calamitous in it self, and far more grievous and terrible when it is loaded with the sad remembrance of a mans youthful Follies and Lusts, and with the dreadful prospect of approaching Death and Judgment, which makes him fear that he cannot live, and yet dare not die, and with the consideration and experience of the hardnesse of his heart, which in that age is rarely brought to true Repentance, and so generally expires either in vain presumption, or in hellish desperation. *e* My Life is now bitter and burdensome to me, and worse than death: which is frequently the condition of Old age.

2 While the sun, or the light, or the moon, or the stars be not darkned *f*, nor the clouds return after the rain *g*:

f Heb. *While the sun, and the light, and the moon*, &c. That clause, *and the lights*, seems to be added to signifie that he speaks of the darkning of the Sun, and Moon, and Stars, not in themselves, or in their own Bodies, but only in respect of that light which they afford to men. And therefore the same clause which is expressed after the Sun, is to be understood after the Moon and Stars, as is very usual in Scripture in like cases. And those Expressions are to be understood either 1. Literally, of the dimsightednesse of old men, by reason whereof the light of the Sun, *&c.* seems dark to them. Which seems not to agree with the Context, partly because the dimnesse of their sight is expressed in the next verse, and partly because both this and the following verses are wholly Allegorical. Or rather 2. Figuratively, and that either 1. Of the outward parts of the Body, and especially of the Face, the Beauty of the Countenance, the lightsom and pleasant complexion of the Cheeks, the livelinesse of the Eyes, which are compared to the Sun, and Moon, and Stars, and which are obscured in Old age, as the Chaldee Paraphrast understands it. Or 2. Of the inward parts of the Mind, the Understanding, Phancy, Memory, which may not unfitly be resembled to the Sun, and Moon, and Stars, and all which are sensibly decayed in most old men. For it may seem improbable, that *Solomon* in his description of the infirmities of Old age should omit the decays of the most noble part of Man, which are commonly incident to Old age. And yet, with submission to those worthy persons who think so, it seems not necessary that he should here speak of those inward decays, partly because they are not so general in old Men as the decays of the Body are; partly because he here directeth his Speech to sensual men who are more affected with corporal than with intellectual maladies; and partly because both the foregoing and following passages concern the state of Mens Bodies and their outward condition. Or rather 3. Of external things and of the great change of their joy and prosperity, which they had in their youthful time, into sorrow, and manifold calamities, which are usually the companions of Old age: For this interpretation seems best to agree both with the foregoing verse, in which he describes the miseries of Old age, and with the following clause, which is added to explain and determine those otherwise ambiguous Expressions; and with the Scripture use of this Phrase, which is the best key for the understanding of Scripture; for a state of comfort and happiness is oft described by the Light of the Sun, *&c.* as *Judg.* 5. 31. 2 *Sam.* 23. 4. *Isa.* 30. 26. & 60. 20. and a time and state of great trouble is set forth by the darkning of the Light of the Sun, *&c.* as *Isa.* 13. 9. &c. & 24. 23. *Joel* 2. 10. & 3. 15. *Mat.* 24. 29. and oft elsewhere. *g* This Phrase notes a perpetual Succession, and Reciprocation of Rain, and Clouds bringing Rain, and then Rain and Clouds again, and so without end. Whereby he expresseth either 1. The Rheums or Defluctions which do abundantly and incessantly flow in and from old Men, for want of natural heat and strength to prevent or remove them. Or rather 2. The continual vicissitude of Infirmities, Diseases, and Griefs, in old Men, one Deep calling upon another, and one Affliction beginning at the end of another; whereas in young Men after Rain the Clouds are dispersed, and fair weather succeeds.

3 In the day when the keepers of the house *h* shall tremble, and the strong men *i* shall bow themselves and the grinders *k* cease *l* because they are few *m*, and those that look out of the windows *n* be darkned.

Or, *the* ‖ *grinders*

h i. e. Of the Body, which is oft and fitly compared to an house, as *Job* 4. 19. *Psal.* 119. 54. 2 *Cor.* 5. 1. Whose *keepers* here are either 1. The Ribs and Bones into which they are fastened, which are the Guardians of the inward and vital parts, which also are much weakned and shaken by Old-age. Or rather 2. The Hands and Arms, which are mans best instruments to defend his Body from the Assaults of Men or Beasts, and which in a special manner are subject to this *trembling*, by paralitical or other like distempers, that are most incident to old Men. *i* Either the Back, or the Thighs and Legs, in which the main strength of the Body doth consist, which in old Men are very feeble, and unable both for the support of the Body, and for motion. *k* The Teeth, those especially which are commonly so called because they grind the Meat which we eat. To wit, to perfect em their Office. *m* Heb. *because they are diminished*, either 1. In strength. Or 2 In number; being here one, and there another, and not united together, and one directly against another, and consequently unfit for their work. *n* The Eyes. By *windows* he understands either 1. The holes in which the Eyes are fixed, *Zech.* 14. 12. Or 2. The Eye lids, which, like windows, are either opened or shut. Or 3. Those Humours and Coats of the Eyes, noted by Anatomists, which are the chief Instruments by which the Eye sees.

4 And the doors be shut in the streets *o*, when the sound of the grinding is low *p*, and he shall rise up *q* at the voice of the bird *r*, and all the daughters of musick *s* shall be brought low *t*.

o Or, *towards the streets*: which lead into the streets. This is

understood either 1. Literally; because men, when they are very old keep much at home, and have neither strength nor inclination to go abroad. Or rather 2. Allegorically, as all the other clauses are understood. And so *the doors* are either 1. The outward Senses, which, as doors, let in outward Objects to the Soul. Or rather 2. The Mouth, or the two Lips, here expressed by a word of the dual number, which are oft called a *door*, both in Scripture, as *Psal.* 141. 3. *Micah.* 7. 5. and in other Authors, which like a door, open or shut the way which leads into the streets or common passages of the Body, such as the Gullet, and Stomach, and all the Bowels, as also the Wind-pipe, and Lungs; which also are principal instruments both of speaking and eating. And therefore said to be *shut*, not simply and absolutely, as if they did never eat, or drink, or speak, but comparatively, because Men in extream Old-age grow dull and listless, having little or no appetite to eat, and are very much indisposed for discourse, and speak but seldom. *p* Or, *because of fewness*, &c. So this may be added, not as a new Symptom of Old-age, but only as the reason of the foregoing Symptom. The Sense is, when, or because the Teeth, called *the grinders*, *v.* 3. are loose and few, whereby both his speech is low, and the noise which he makes in eating is but small, And this is one great cause of his indisposednesse both to eating and to speaking. Some understand this of Concoction, which after a sort doth grind the Meat in the stomach, and in the other parts appointed by God for that work. But that is transacted inwardly, and Without all noise or sound. *q* To wit, from his Bed, being weary with Lying, and unable to get sleep. *r* Either 1. Upon the smallest noise. Which doth not consist with that deafnesse incident to old Men, and described in the next words. Or rather 2. As soon as the Birds begin to chirp, which is early in the morning, whereas Children and Young Men can lie and sleep long in the morning. *s* All those Senses or parts of the Body which are employed in Musick and Song, as well those which make it, as the parts of and within the Mouth, as those which receive it, to wit, the Ears. *t* Shall be cast down from their former excellency; they are become incapable either of making musick, or of delighting in it.

5 Also *when* they shall be affraid *u* of *that which is* high *x*, and fears *shall be* in the way *y*, and the almond-tree shall flourish *z*, and the grashopper shall be a burden *a*, and desire *b* shall fail: because man goeth *c* to his long home *d*, and the mourners *e* go about the streets:

u The passion of Fear is observed to be most incident to old Men, of which divers Reasons may be given. *x* Either 1. Of high things, lest they should fall upon them. Or rather 2. Of high places, of going up hills or stairs, which is very irksome to them, because of their weaknesse, and weariness, and giddiness, and danger, or dread of falling. And this clause, together with the next may be rendred thus, and that agreeably to the Hebrew Text, *also they shall be afraid and terrified*, (Two words expelling the same thing, which is very frequent in the Hebrew.) *of that* which is *high in the way*. When they walk abroad they will dread to go up any high or steep places. *y* Left as they are walking, they should stumble, or fall, or be thrust down, or some infirmity or mischief should befal them. *z* Their heads shall be as full of gray Hairs, as the Almond tree is of white Flowers. Such Metaphors are not unusual in other Authors. Hence *Sophocles* calls a gray or hoary Head *flowers*, and again, *covered with white flowers*. *a* If it doth accidentally hop up and rest upon them. They cannot endure the least burden, being indeed a burden to themselves. But the words may be, and are by others rendred, *the locust* (as the ancient Interpreters, and many others render it; or, as ours, and some others, *the grashopper*, which comes to the same thing; for these two sorts of insects are much of the same nature and shape,) *shall be a burden to it self*. And by the *locust* or *grashopper* may be understood either 1. The old Man himself, who bears some resemblance to it, in shape, by reason of the bones sticking out, in the constitution of the Body, which is drie and withering, and in the Legs and Arms which are slender, and daily losing contained. Or 2. The Back, which fitly follows after the Head upon which the Almond-tree flourished, in which the strength of the Body lay and which formerly was able to bear great burdens, but now through its weakness and crookednesse, is a burden too heavy for itself. And some of the Jewish and other Interpreters understand this word, which others render *locust* or *grashopper*, to be some part of the Body, either the *Back-bone*, or the *head of the Thigh-bone*, or the *Ankle-bone*, any of which may well be said to *be weary or burdensome to it self*, when it moves slowly and listlesly, and not without difficulty and trouble. *b* To wit, of Meats, and Drinks, and Musick, and other carnal Delights, which are vehemently desired by men in the heat of their Youth, but are unsavory to old men; of whom see an instance, 2 *Sam.* 19. 35. It is true, the former Expressions are Metaphorical, but the two next following are proper, and to be understood literally, and to may this clause also. *c* Is travelling towards it, and every day nearer to it than other. *d* From this place of his pilgrimage into the Grave, from whence he must never return into this world, and into the state and place of the future Life, which is unchangeable and everlasting. *e* Either such as were hired to that end, of whom see *Jer.* 9. 17. *Mat.* 9. 23. & 11. 17. or true Mourners, near Relations, and dear Friends, accompany the dead Corps through the streets to the Grave.

6 Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern *f*.

f This Verse is to be understood either 1. Literally, of the ornaments of Life, such as Chains and Jewels, and Vessels of Gold and Silver, and of the instruments by which the necessary Provisions and supports of Life are conveyed to us, such as Fountains of Water, and Pitchers, *&c.* which may be said to be loosed or broken because they are neglected as useless things to the dead man. Or rather, 2. Allegorically, of those inward parts of Mans Body which are the chief Instruments of Life, or Sense and Motion, and of the vital or animal operations, whether first from which they first proceed, or in which they are first elaborated & continued, which may fitly be compared to

a *bowl*, and *fountain*, or *cistern*; or such by which they are derived or conveyed to the several parts of the Body, which are very conveniently designed by the *cord*, and *pitcher*, and *wheel*; all which are truly designed by the *cord*, and *pitcher*, and *wheel*; all which are truly said to be *loosed or broken*, *i. e.* dissolved, or become useless and insufficient for the performance of their several functions. This in the general. But it seems most probable that *Solomon*, who was so profound a Philosopher, and doubtless had an accurate knowledge of all the parts of mans Body, and their several offices and operations, doth by these several Expressions describe so many particular parts and offices. By *the silver cord* it is generally and most probably conceived, that he understands the pith or marrow of the back-bone, which comes from the brain, and thence goeth down to the very lowest end of the Back-bone, together with the Nerves and Sinews, which, as Anatomists observe, are nothing else but the production and continuation of the Marrow. And this is most aptly compared to a *cord*, both for its figure, which is very long and round, and for its use, which is to draw and move the parts of the Body, and to *silver*, both for its excellency and colour, which is white and bright, even in a dead, and much more in a living Body. And this may properly be said to be *loosed*, or *dissolved*, or *broken*, or *removed*, as others render the word, the sense of all these Translations being the same, because it is relaxed, or obstructed, or otherwise disenabled for its proper service. And answerably hereunto by *the golden bowl* he understands the Membranes of the Brain, and especially that innermost Membrane which is called by Anatomists, *the pious mother*, because it doth with a motherly care defend the Brain, and assist and govern its actions, which insinuates itself into all the parts of the Brain, following it in its various windings and turnings, keeping each parcel of it in its proper place, and distinguishing and dividing one part from another, to prevent disorder and mischief. This is not unfitly called a *bowl*, partly because it is round, and partly because it receives and contains in it all the substance of the Brain; and a *golden* bowl, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great thinness or fineness, as Gold is capable of being drawn forth into thinner plates than other metals can bear; and partly for its colour, which is somewhat yellow, and comes nearer to that of Gold than any other part of the Body doth. And this is well said to be *broken*, as for the reason above noted, fo because upon the approach of Death it is comonly shrivel'd up, and many times broken. And as these two former clauses concern the Brain, and the animal Powers, so the two following clauses of this verse respect the Spring and feat of the vital Powers and Operations, and of the Blood, the great instrument there of, which hath been commonly conceived, and consequently is here understood, to be the Liver, but more truly and certainly is the Heart, which is now known and confessed to be the fource of the Blood. And fo *Solomon* here describes the chief Organs or Vessels appointed for the Production, and Distribution, and Circulation of the Blood in Man's Body. For although the Doctrine of the Circulation of the Blood hath lien hid and unknown for very many Generations together, and therefore the honour of the Invention of it is justly ascribed to a famous Physician of our Country, yet it is not improbably supposed by some, that it was well known to *Solomon*, although after his times it was lost, as doubtless many other thing were, which he wrote concerning Plants, and other things. According to this notion *the fountain* here is the right Ventricle of the heart, which is now acknowledged to be the spring of Life, and of the vital Spirits, and the *pitcher* is the veins which convey the Blood from it to other parts, and especially that arterious Vein, as Anatomists call it, by which it is transmitted to the Lungs, and thence to the left Ventricle of the Heart, where it is better elaborated, and then by the Pulse thrust into the great Artery, called *Arteria aorta*, and by its branches dispersed into all the parts of the Body, to give them Life and Vigour, which being done, the residue of the Blood is carried back by the Veins into the right Ventricle of the Heart, whence it is disposed, as hath been now mentioned, and so runs in a perpetual round, unless it be obstructed by some disorder in the Body. And the *cistern* is the left Ventricle of the Heart, and the *wheel* seems to be the great Artery which is joyned to it, which is very fitly so called, because it is the first and great instrument of this Rotation or Circulation of the Blood, which by its Pulse is forcibly thrust out into all the parts of the Body, whence, by various windings and turnings, it returns thither again, and so is sent again upon the same journey, which in like manner it performs again and again, as long as Life and Health continue; and when any of these parts are disenabled for the discharge of their Offices, then are they fitly said to be broken. The *pitcher* may be said to *be broken at the fountain*, when the Veins do not return the Blood to the Heart, but suffer it to stand still and cool within them, whence comes that coldness of the outward parts, which is a near forerunner of Death. And the *wheel* may be said to *be broken at the cistern*, when the great Arteries do not perform their Office of conveying the Blood into the left Ventricle of the Heart, and of thrusting it out thence into the lesser Arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching Death.

*Gen. 3. 19. 7 * Then shall the dust *g* return to the earth as it
*Num. 16. was *h*: and the spirit *i* shall return unto God *k* who
22. Ecc. 16 gave it *l*.
Job 34. 14. *g* The Body called *dust*, both for its original which was from the
Isa. 57. 16. dust, and to signifie its vile and corruptible Nature, *Job* 4. 19. & 30. 19.
Zech. 12. 1. *Psal.* 103. 14. *h* Whence it was first taken. He alludes to that passage, *Gen.* 3. 19. *i* The Soul of man frequently so called, as *Gen.* 2. 7. *Psal.* 31. 5. &c. because it is of a spiritual or immaterial Nature. *k* Into his presence, and before his Tribunal, that there it may be sentenced to its everlasting habitations, either to abide with God for ever, if it be approved by him, or otherwise to be eternally thut out from his presence and favour. *l* To wit, in a peculiar manner, by his creating Power; for in a general sense *God giveth to every seed his own body*, 1 *Cor.* 15. 38. Hence he is called *the Father of Spirits*, Heb. 12. 9.

*Ch. 1. 2. 8 * Vanity of vanities, saith the preacher, all *is* vanity *m*.

m This sentence wherewith he begins this Book he here repeateth in the end of it, partly as that which he had proved in all the foregoing discourse, and partly as that which naturally and necessarily followed from both the branches of the assertion now laid down, *ver.* 7.

9 And ‖ moreover, because the preacher was wise, he ‖ Or,
he still taught the people knowledge *o*; yea, he gave
good heed *p*, and sought out *q*, and * set in order
many proverbs *r*.

n Which he affirmeth not out of vain ostentation, but partly to procure the more credit and acceptance to his Doctrine and Counsel here delivered; and partly to declare his Repentance for his former follies, and Gods great Mercy in restoring his Wisdom to him. *o* As God gave him this Wisdom, that he might be a teacher of others, so he used it to that end. Therefore despise not his Counsel. *p* He did not rashly and foolishly utter whatsoever came into his mind, or mouth, but seriously pondered both his matter and words. *q* Both by the exercise of his own mind, and by reading and learning from others. *r* Or, *directed or fitted*. He selected such as were most useful. *s* Excellent and wise sayings, which are oft called *Proverbs*, as was noted before upon the Book of *Proverbs*.

10 The preacher sought to find out † acceptable † Heb.
words *s*, and *that which was* written *u was* upright *x*,
even words of truth *y*.

s Heb. *desirable* or *delightful*, worthy of all acceptation, such as would minister comfort and profit to the Hearers or Readers. *u* By the Preacher in this and his other Books. *x* Heb. *right or straight*, agreeable to the Mind or Will of God, which is the rule of right, not crooked or perverse. *y* Not fables cunningly devised to deceive the simple, but true and certain Doctrines which commend themselves to mens own Consciences or Reasons; wholsom and edifying Counsels.

11 The words of the wise *z are* as goads, and as
nails *a* fastened *b by* the masters of assemblies *c*, *which*
are given from one shepherd *d*.

z Not of fecularly or politickly wise men, but of the spiritually wise and holy men of God; of which, and not of the former, this whole context treats. *a* Piercing into mens dull Minds, and hard Hearts, and quickning and provoking them to the practice of all their duties. *b* Which do not only amuse and startle men for the present, as the wise and grave Counsels of moral Philosophers frequently do, but make powerful and abiding impressions in them; which is the peculiar effect of God's Word. *c* By the teachers of God's Church and People, whether Prophets or others, appointed by God for that work. *d* From God, or from Jesus Christ, the great Shepherd and Teacher of the Church in all Ages, by whose Spirit the ancient Prophets, as well as other succeeding Teachers were inspired and taught, *Jer.* 2. 15. 1 *Pet.* 1. 11 & 2 *Pet.* 1. 21. And this clause seems to be added partly as the reason of that admirable Harmony and Agreement which is amongst all the men of God in all ages and places, because they are all taught by one Master, and guided by the same Hand and partly to oblige us to the greater Attention and Reverence to all their Doctrines and Counsels, which we are to receive as the word of God, and not of Men only, as it is said, 1 *Thes.* 2. 13.

12 And further, by these *e*, my son, be admonished *f*: of making many books *there is* no end *g*, and
much ‖ study *h is a* weariness to the flesh *i*. ‖ Or,

e By these Wise Men, and their Words or Writings, of which he spake in the foregoing verse. *f* Take your Instructions from them, for their words are right and true, as he said *v.* 10. whereas the words of other men are false, or at best doubtful. *g* I could easily write many Books and large Volumes upon these matters, but that were an endless and needless work; seeing things necessary to be known and done, lie in a little compass, as he informs us in the next verse. *h* The reading of many Books written by learned Philosophers about these things; which it is more than probable were then extant, though since lost, which also *Solomon*, being so curious and inquisitive a person, would in all likelihood procure and perufe as far as he had opportunity. *i* It wasteth a mans strength and Spirits, and yet (which is implied) doth not satisfie the Mind, nor sufficiently recompence the trouble and inconvenience to which man is exposed by it.

13 ‖ Let us hear the conclusion of the whole mat- ‖ Or,
ter *k*, * Fear God *l*, and keep his commandments *m*: for
this *is* the whole *duty n* of man.

k The sum and substance of all that hath been said or written by wise men, so far as it is necessary for us to know. *l* Which is Synecdochically put here, as it is very frequently in Scripture, for all the inward Worship of God, Reverence, and Love, and Trust, and Devotedness of Heart to serve and please God, and a Lothness to offend him, and an Aptness to tremble at his Word and Judgments. *m* This is fitly added as a necellary effect and certain Evidence of the Fear of God. Make Conscience of practising whatsoever God requires, how costly, or troublesom, or dangerous, soever it be. *n* In the Hebrew it is only, *the whole*: it is his whole work and business, his whole perfection and Happiness, it is the sum of what he need either know, or do, or enjoy.

14 For * God shall bring every work into judg- * Rom.
ment *o*, with every secret thing *p*, whether *it be* good,
or whether *it be* evil.

o This is added either 1. As a reason of what he last said, *this is the whole of* what man, because all men must give an account to God of all their works, and this alone will enable them to do that with joy, and not with grief, Or 2. As another Argument to press the foregoing Exhortation, *Fear God, and keep his commandments*, for you must be called to judgment about it, *&c.* *p* Not only outward and visible actions, but even inward and secret thoughts.

CANTICLES.

CANTICLES.

Before I come to the Explication of this Book, some things must be premised concerning it. 1. *That it was of Divine Inspiration is so clear and certain, that as the Jewish Writers note, none ever questioned it, although some doubted of some other of* Solomon's *Writings. And the same Arguments which prove the Divinity of other Books, are found here, such as the quality of the Pen-man, who was confessedly a man inspired by God; the Excellency and Usefulness of the Matter; the sacred and sublime Majesty of the stile; and the singular efficacy of it upon the Hearts of sober and serious Persons, who read it with due preparation; and those other Characters which are commonly known, and therefore it is needless here to enumerate.* 2. *The form of this Book is dramatical wherein several parts or parcels of it are uttered by, or in, the Name of several Persons, which are chiefly Four, the Bridegroom and the Bride, and the Friends or Companions of the one, and of the other. Nor is it declared what or when each of them speak, but that is secretly couched, and is left to the observation of the prudent Reader, as is usual in Writings of this Nature.* 3. *The design of the Book in general is to describe the passionate Loves and happy Marriage of two Persons, and their mutual Satisfaction therein, and the blessed Fruits and Effects thereof. But then it is not to be understood carnally concerning* Solomon *and* Pharaoh's *Daughter, as some have fancied, although the occasion of this Love and Marriage may be taken from that, or rather he makes an allusion to that, but spiritually concerning God, or Christ, and his Church and People. This is sufficiently evident from the descriptions of this Bridegroom and Bride, which are such as could not with any decency be used or meant concerning* Solomon *and* Pharaoh's *Daughter, as when he is brought in like a Country Shepherd, Chap.* 1. 7. *and is called his* Brides Brother, Chap. 5. 2. *and when he gives such high and excessive Commendations to himself, as we shall see, and when she is made the* keeper of Vineyards *and of* Sheep, *Chap.* 1. 6, 8. *and is said to be smitten and abused by the Watchmen*, Chap. 5. 7. *and to be* terrible as an Army, *Chap.* 6. 4. *and to be like* Pharaoh's Horses, *and to have an* Head like Carmel, a Nose like a Tower, Eyes like Fishpools, Teeth like a flock of Sheep, *&c. Chap.* 7. 4, 5. *And there are many such like Expressions and Descriptions, which being applied to them, are absurd and monstrous. Hence it follows, that this Book is to be understood Mystically or Allegorically concerning that spiritual Love and Marriage which is between God or Christ, and his Church, or every believing Soul. And this will be more than probable to any man who shall consider the following particulars.* 1. *That the Scriptures both of the Old and New Testament are full of Mystical and Allegorical passages; which being known and confessed, it is needless to prove.* 2. *That the Doctrine of Christ, or the Messias, and of his being the Head, and Husband, and Saviour of Gods Church or People, was well known, at least to the Prophets, and the wise and pious Israelites, in the time of the Old Testament; whereof we have many manifest and unquestionable evidences, not only in the New Testament, but in the Writings of* Moses, *in the Books of* Psalms *and* Proverbs, *and in the Prophets, as hath been noted in part, and will, God assisting, be further observed in the proper places.* 3. *That God compares himself to a Bridegroom, and his Church to a Bride,* Isa. 62. 5. *and calls, and owns himself the* Husband *of his People,* Isa. 54. 5. Hos. 2. 16, 19, 20. *In which places, by comparing these with many other Texts of Scripture, by* God, *or the* Lord, *is meant Christ, the second Person in the God-head, who then was to come down, and since did come from Heaven to Earth, for the consummation of that eternal project of Marriage between God and his People. Which also is fully confirmed by the writings of the New Testament, which were designed for the Explication of the Old, in which Christ is expresly declared to be the Bridegroom or Husband of his Church, as* Mat. 9. 15. & 22. 2. John 3. 29. 2 Cor. 11. 2. Eph. 5. 23. Rev. 19. 7. & 21. 2. & 22. 17. 4. *That the* 45*th* Psalm, *which is a kind of abridgment of this Book, although it had its rise from, or alludes to the Marriage between* Solomon *and* Pharaoh's *Daughter, was written concerning the Messias, as all Interpreters, both Christian and Jewish agree, and concerning the mystical Marriage between Christ and his Church; of which see my notes upon that Psalm. From these considerations, and many others which might be suggested, and which will offer themselves to our thoughts from several passages of it, it is sufficiently manifest, that the main scope and business of this Book is to describe the mutual Love, Union and Communion which is between Christ and his Church in the various conditions to which it is liable in this World, as in the state of Weakness, and Desertion, and Persecution from foolish Shepherds, and the like,* Chap. 1. 6, 7. & 3. 1, 2, 3, 4. & 5. 2, 7, &c. *Moreover it is to be considered, that* Solomon *doth here vary his Speech, sometimes speaking of the Church in general, as one Person or Body; and sometimes of the particular Members of it, or of several Believers, both of such as really and sincerely are so, or such as professe to be so, and of their various dispositions and conditions. And hence comes the difference of Persons here mentioned, the Mother, or Spouse, and the Children, or Daughters of* Jerusalem, Sixty Queens, *and* Eighty Concubines, *some that are Strangers to the Bridegroom, and some that are well acquainted with him,* &c. *These things being premised will give great light to the several passages of this Book.*

CHAP. I.

A description of the earnest longing of the Church after Christ, 1—4. *A confession of her deformity; Prayeth for direction,* 5—7. *Christ's direction and command,* 8. *He giveth his love to Her both for her strength and comliness,* 9, 10. *and giveth her gracious promises,* 11. *The Churches commendation of Christ both for the sweetness of Fellowship with him, and the excellency of Ordinances,* 12—17.

1 THE song of songs *a*, which is Solomons *b*.

a The most excellent of all Songs, whether composed by profane or sacred Authors, by *Solomon*, or by any other. So this Hebrew Phrase is understood in other cases, as the *holy of holies* signifies the most holy; and the highest King is called *King of Kings*; and there are multitudes of such instances, as hath been oft observed. And for this might well be called, whether you consider the Author of it, who was a great Prince, and the wisest of all mortal Men, the two *solomons* only excepted; or the Subject of it, which is not *Solomon*, but *a greater than Solomon*, even Christ, and his Marriage with the Church, as hath been noted; or the Matter of it, which is most lofty and mysterious, containing in it the greatest and noblest of all the mysteries contained either in the Old or the New Testament; most pious and pathetical, breathing forth the hottest flames of Love between Christ and his People, most sweet and comfortable, and useful to all that read it with serious and Christian Eyes. Nor is it the worse for carpe prophane and wanton Wits abuse it, and endeavour to sullen their absurd and filthy fancies upon some passages in it. The truth is, this Book requires a sober and pious, not a lascivious and foolish Reader: for which reason some of the ancient Hebrews advised young men to forbear the reading of it, till they were Thirty years old. *b* Which was composed by *Solomon*: but whether before his Fall, or after his Repentance, is not easie to determine, nor necessary to be known.

2 Let him kiss me with the kisses of his mouth *c*:
* for † thy love *d is* better than wine *e*. *Ch. 4. 10.
† Heb. *thy*

c The beginning of this Book is abrupt, and may seem disorderly; but is very suitable to, and usual in Writings of this nature, wherein things are not related in an historical and exquisite order, but that which was first done is brought in as it were accidentally after many other passages; as we see in *Homer*, and *Virgil*, and in the Greek and Latine Comedians. These are the words of the Spouse, as all acknowledge wherein she breatheth forth her passion-ate Love to the Bridegroom, whom she doth not name, but only intimate by the Pronoun Relative, *him*, which is here put without and for the antecedent, as *Psal.* 87. 1. & 114. 2. *John* 20. 15. Which manner of Expression she useth because it was needless to name him, as being so well known to the person, or persons, to whom she speaks, and being the only person who was continually in her thoughts and speeches. By *kisses*, which were the usual tokens of Love and goodwill, she means nothing else but the communications and manifestations of his Love and Favour to her, as the following clause explains this; his Graces and Comforts breathed into her from the mouth and Spirit of Christ. *d* This sudden change of the person is frequent, especially in such pathetical discourses. First she speaks of him as absent, and at a distance, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraceth him as present

e Than

c Than the most delicious meats or drinks, or than all sensual delights, this one kind being Synecdochically put for all the rest, as it is *Eſth. 5. 6. Job 1. 13. Prov. 9. 2. Eccl. 2. 3.*

3 Because of the savour of thy good ointments *f*, thy name *g is* as ointment poured forth *h*, therefore do the virgins *i* love thee.

f Because of those excellent Gifts and Graces of God's Spirit wherewith thou art replenished, and which flow from thee upon thy Members. *g* Either 1. Thou thy self, *Names* being oft put for Persons, as *Acts 1. 15. Rev. 3. 4.* Or rather 2. Thy fame or report, the very mention of thee, and all those things by which thou makeſt thy self known to men, thy Word, and particularly thine offers and promiſes of Pardon and Salvation made to ſinners, and all thy works, both ordinary and miraculous, eſpecially that great work of Redemption. *h* Moſt lovely, and acceptable, and refreſhing. *i* Called *the companions* of the Bride, *Pſal. 45. 14.* particular believers, who are called *Virgins*, *2 Cor. 11. 2. Rev. 14. 4.* who have their ſenſes exerciſed to perceive this ſweetneſs and fulneſs of Chriſt.

4 * Draw me *k*, we *l* will run after thee *m*: the king *n* hath brought me *o* into his chambers *p*: we will be glad and rejoice in thee *q*; we will remember *r* thy love more than wine: ‖ the upright *s* love thee.

k By thy Grace and holy Spirit effectually enclining my Heart to come unto thee, as this Phraſe implies, *Jer. 31. 3. Hoſ. 11. 4. Joh. 6. 44. 45.* As thou haſt outwardly called and invited me, ſo do thou inwardly move me, who am naturally averſe and backward to follow thee. *l* Both I thy Spouſe, and the Virgins my Companions. And this change of numbers teaches us that the Spouſe in this Book is one great Body, conſiſting of many Members, of whom therefore he ſpeaks ſometimes in the ſingular, and ſometimes in the plural number. *m* Will follow thee readily, and cheerfully, and ſwiftly; which is oppoſed to her former ſluggiſhneſs and lukewarmneſs. We will not receive thy Grace in vain, but will improve it, and co-operate with it, and ſtir up all our ſtrength to ſerve and obey thee. *n* Chriſt, my Huſband and Lord, the King of his Church, as he is oft called, the King of Kings, *&c. o* Heb. *hath cauſed me to come*, by drawing me as I deſired. He hath anſwered my prayer. *p* Where I may moſt freely and familiarly converſe with him, and enjoy him. He hath taken me into intimate communion with himſelf. Theſe *Chambers* ſeem to note either 1. Thoſe heavenly Manſions into which Believers are ſometimes ſaid to be brought, even in this Life, as *Eph. 2. 6.* becauſe they have a lively Faith, and a well grounded Hope and Aſſurance, and ſome comfortable foretaſts of that bleſſed State. Or rather 2. Thoſe places and conditions upon Earth, in which they enjoy the ſpecial favour and fellowſhip of God in Chriſt, as the publick Aſſemblies, in which Chriſt is in a peculiar manner preſent, *Mat. 18. 20.* where his Word and Ordinances are diſpenſed, and where he poureth forth his Spirit and Bleſſings, and ſpeaks great Peace, and gives forth his Loves unto his People. Yea, even the private Cloſets, wherein Believers enjoy much of Chriſt by Prayer, and Praiſe, and Reading, and Meditation, are ſuch Chambers alſo: For it is not the Place, but the State, or Priviledge, which is here ſignified, and which is conſiderable. *q* Or, *For thee*, in, or for, thy Love and Favour to us, which is the principal cauſe of our Joy. *r* Or, *commemorate or celebrate*. This ſhall be the matter of our Thoughts and Diſcourſes. *s* Thoſe chaſte and ſincere Virgins mentioned *v. 3.* who are here oppoſed to hypocritical Profeſſors.

5 *I am* black *t*, but comely *u*, O ye daughters of Jeruſalem *x*, as the tents of Kedar *y*, as the curtains of [illegible] *z*.

[illegible] be objected who art thou, that thouldſt have or [illegible] ſuch a Royal Bride-groom, and ſuch Honours and Favours? [illegible] Church anſwer, I confeſs, as to my ſelf, and outward [illegible] the Eyes of the World, I have not that Pomp and [illegible], which Men admire, but *am black*, contemptible and deformed, both for my own Infirmities and Diſorders, and for the ſcandals of ſome of my own Members, and for the Reproaches and Perſecutions of worldly men. She alludes to the complexion of *Pharaoh's* Daughter, who was black. *u* Yet I am *glorious within*, *Pſal. 45. 13.* and comes through the Beauty which my Huſband hath put upon me, by his Graces and Bleſſings conferred upon me, ſuch as Juſtification and Sanctification, *&c. x* By which the underſtands particular Believers, whole *Mother* Jeruſalem is called, *Gal. 4. 26.* who had joined themſelves to her, eſpecially young Converts and weak Chriſtians, who were ſtarted and offended at the contemplation of her blackneſs. *y i.e.* Of the wild *Arabians*, the Poſterity of *Kedar*, Gen. 25. 13. who dwelt in Tents, which were black and uncomely, both in themſelves, and by the injuries of the weather, to which they were conſtantly expoſed. *z* As the Hangings wherewith *Solomon's* Houſe, was furniſhed, which none can doubt that they were moſt beautiful and glorious. So theſe two laſt cauſes anſwer to the two firſt, and that in the ſame order in which they lie.

6 Look not upon me *a* becauſe I *am* black, becauſe the ſun hath looked upon me *b*: my mothers children *c* were angry with me *d*; they made me the keeper of the vineyards *e*, *but* mine own vineyard have I not kept *f*.

a With wonder and diſdain, becauſe of my blackneſs, as it follows. *b* My blackneſs is not eſſential, and inſeparable, but chiefly cauſed by the ſcorching beams of the Sun. *i. e.* of ſore Perſecutions and Tribulations, which by God's permiſſion have befaln me, which are repreſented by the Sun, *Mat. 13. 6, 21. c* Falſe Brethren, who pretend that the Church is their Mother, when their Actions demonſtrate, that God, the Huſband of the Church, is not their Father; hypocritical Profeſſors, who are, and ever were, the keeneſt Enemies to the true Church and People of God, *Iſa. 66. 5. Gal. 4. 29.* falſe Teachers, and their followers, who by their corrupt Doctrines, and Diviſions, and Contentions, which they raiſe, bring great miſchief to the Church. See *2 Cor. 11. 26. Gal. 2. 4. d* Or, *fought againſt me*, as the ancients render it, and ſo marred my Beauty. *e i. e.* Or their vineyards, for to theſe ſhe oppoſeth her own, in the next clauſe. Having prevailed againſt me, they uſed me like a ſlave, putting me upon the moſt diſhonourable and troubleſom ſervices, ſuch as the keeping of the Vineyards was eſteemed, *2 Kin. 25. 12. Iſa. 61. 5. Mat. 20. 17. f* They gave me ſuch a full and conſtant employment in their drudging work about their Vineyards, that they left me no time to mind my own; they hindred me from doing my own duty, and from minding my own concerns. And therefore it is no wonder; if in this poſture and condition I be uncomely and ſcorched by the Sun. But becauſe Churches or Societies of Profeſſors of Religion, whether good or bad, are oft called *Vineyards*, as *Deut. 32. 32. Pſal. 80. 8. Iſa. 5. 1, 2, 7.* this and the foregoing clauſe may be thus underſtood, that they endeavoured to ſeduce and corrupt the Church with falſe Doctrines, and Superſtitions, or Idolatrous Worſhip, and to oblige her to countenance and maintain them. and therby diſturbed and hindred her from her proper work, which was the propagation and advancement of the true Doctrine and Worſhip in particular Aſſemblies and Perſons, belonging, or to be brought in, to her.

7 Tell me, O thou whom my ſoul loveth *g*, where thou feedeſt *h*, where thou makeſt *thy flock* to reſt at noon i: for why ſhould I be ‖ as one k that turneth aſide *l* by *m* the flocks of thy companions *n*.

g Notwithſtanding all theſe Diſcouragements and Afflictions which I ſuffer for thy ſake, and for my Love to thee. Being reproached and perſecuted by others, I flee to thee, O my only Refuge and Joy, and ſo I beg direction and help from thee. *h* Underſtand *thy flock*, as *Gen. 29. 7. & 37. 16.* Seeing falſe Teachers and Churches bear thy Name, *Mark 13. 21, 22.* and thy true Church ſometimes lies hid, *Rev. 12. 14.* diſcover to me which is thy true Church, and which are thoſe Aſſemblies and People where thou art preſent, and where thine Ordinances are diſpenſed in purity and power, and where thou doſt and willeſt *command the bleſſing, even life for evermore*, as it is expreſſed, *Pſal. 133. 3.* that I may join my ſelf to them. This is the requeſt of particular Believers. For it muſt be minded, as that which will be uſeful to explain many difficulties in this Book, that the Church in this Book is ſometimes conſidered, and ſpeaketh, or is ſpoken of, as one entire Body, and ſometimes with reſpect unto, and in the name of her particular Members, and that promiſcuouſly; and, in which of theſe capacities each place is to be underſtood, is left to the prudent and diligent Reader to gather out of the words and Context. *i* In the heat of the day, when the Shepherds in thoſe hot Countries uſed to carry their flocks into ſhadowy places. Whereby he means the time of hot perſecution, when it is hard to find and diſcover the true Church, partly becauſe ſhe is deformed by it, and partly becauſe ſhe is obſcured and driven into the Wilderneſs, as is ſaid, *Rev. 12. 14. k i. e.* Be really one, the particle, *as*, being here a note of truth, as it is in many other places. Why wilt thou by withdrawing thy ſelf from me, and denying thy direction to me, ſuffer me, or give occaſion to me to be ſuch a one? *l* Or, *a wanderer, or vagabond*, like a neglected and forlorn Creature expoſed both to cenſure and danger, from both which it belongs to thee, my Huſband, to protect and ſave me. *m* Or, *about, or towards*, as this particle is elſewhere uſed. *n* The aſſemblies of corrupt and falſe Teachers and Worſhippers, by which I am like to be enſnared, if thou doſt forſake me. Theſe he calls Chriſt's *Companions*, partly becauſe they profeſs the name of Chriſt, and their conjunction with him in God's Worſhip; and partly becauſe they ſet themſelves up in Chriſt's ſtead, and uſurpiſh Power in delivering and impoſing their own Laws and Doctrines upon mens Conſciences, and behave themſelves like his equals or companions, not as becometh his Subjects.

8 If thou know not *n*, * O thou faireſt among women *o*, go thy way forth by the footſteps of the flock *p*, and feed thy kids *q* beſide the ſhepherds tents *r*.

n To wit, where I feed my Sheep. For this is Chriſts anſwer to his Spouſe or People. *o* Though thou art black in thine own and others Eyes, yet thou art very beautiful and amiable to me, as being waſhed white in my Blood, and beautified with my Gifts and Graces. *p* Obſerve and follow the paths which my Sheep had trodden before thee, of my faithful Servants, *Abraham*, and others, whoſe Examples are propounded for our Imitation, *Rom. 4. 12. Heb. 6 12.* For the Church in all Ages is one and the ſame, and there is but one way for the ſubſtance, in which all the Saints from the beginning to the end of the World do walk, *Chriſt* being *yeſterday, and to day, and the ſame for ever*, Heb. 13. 8. and *the Lamb ſlain from the foundation of the World*, Rev. 13. 8. *q* Take care for the feeding or teaching of all, and eſpecially of young and weak Chriſtians, who do and ſhall aſſociate themſelves to thee, whom the Holy Ghoſt names *Lambs*, *John 21. 15, 16.* as here *Kids*. For although grown and wanton *Goats* are commonly uſed in Scripture in a bad ſenſe, yet the *Kids* of the *Goats* do ſometimes note Believers, as *Iſa. 11. 6.* and *Kids* were among thoſe Sacrifices which repreſented Chriſt, *Heb. 9. 12, 13, 14. r* Under the conduct, and according to the inſtruction of my Faithful Shepherds, or Paſtors, firſt and chiefly thoſe who have gone before thee, the Prophets and Apoſtles, and after, and in ſubordination to them, and to their Writings, others whom I ſhall raiſe from time to time to feed my People with Wiſdom and Underſtanding.

9 I have compared thee *s*, * O my love, to a company of Horſes in Pharaohs chariots *t*.

s Heb. *I have made thee like*; which may be underſtood either 1. Verbally, by comparing. Or 2. Really, by making a real reſemblance in Quality or Condition. *t* Either 1. For comeline[illegible] for an Horſe is a very ſtately and beautiful Creature, and the Egyptian Horſes were preferred before others, *1 King. 10. 28. Iſa. 31. 1.* and *Pharaohs* own Chariot-Horſes were doubtleſs the beſt of their kind. Or 2. For excellent order and uſefulneſs, as thoſe Horſes did equally and orderly draw the Chariot, and carried *Pharaoh* with eaſe and ſpeed whither he deſigned to go. Or rather 3. For ſtrength and courage, to overcome all thine Enemies. For Horſes are famous for that property, *Job 39. 21, &c.* And the ſtrength of the Battle was then thought to conſiſt very much in Horſes, *Prov. 21. 31.* and Chariots, and eſpecially in a Company or Multitude of them.

them. And the Church in this Book is repreſented not only as fair and beautiful, but alſo as *terrible* to her enemies, *Cant. 6. 10.* Compare *Rev. 19. 11, 14.*

10 * Thy cheeks are comely with rows *of jewels u*, thy neck *x*, with chains of gold *y*.

u Which being faſtened to the Heads of Brides, uſed to hang down upon, and to adorn their Cheeks, according to the manner in thoſe times. He mentions the *Cheeks* as the chief ſeat of Beauty: and he intimates that the Churches Beauty is not natural, nor from her ſelf, but from the jewels wherewith Chriſt adorns her. *x* Which is mentioned as another viſible part and ſeat of Beauty, *Heſ. 10. 11.* But to accomodate every part and ornament named in this Book, to ſome particular thing in the Church, ſeems to have more of Curioſity and Artifice than of ſolidity and uſe. *y* Whereby, as well as by *the rows of jewels*, he may ſeem to deſign all thoſe perſons and things wherewith the Church is made beautiful in the Eyes of God, and of men, ſuch as excellent Miniſters, and Saints, righteous Laws, holy Ordinances, and the Gifts and Graces of God's Spirit, all which are given by God to the Church, and are her beſt ornaments.

11 We *z* will make thee borders of gold, with ſtuds of ſilver *a*.

z Thy Bridegroom, with the co-operation of my Father, and of the holy Spirit. Such plural Expreſſions are ſometimes uſed in Scripture concerning one God, to note the plurality of Perſons in one Divine Eſſence, as hath been noted upon *Gen. 1. 26.* and elſewhere. *a* Beautiful and honourable Ornaments, ſuch as thoſe *v. 10.* Variety of Expreſſions are uſed to ſignifie the various kinds and Improvements of the Gifts and Graces which are beſtowed by Chriſt upon the Church. The Phraſe here uſed may be compared with that of *Apples of gold in pictures of ſilver*, Prov 25. 11.

12 While the king *b ſitteth* at his table, *c* my ſpikenard *d* ſendeth forth the ſmell thereof *e*.

b My Royal Huſband. *c* Either 1 With the ſpirits of juſt men and bleſſed Angels in heavenly Glory, to which Chriſt was advanced after his ſufferings, and from which he poureth down his Spirit upon his People. Or rather 2 With me in his Goſpel and Ordinances, in which Chriſt entertaineth his People, and is in a ſpecial, and gracious, and glorious manner preſent with them, *Mat. 18. 20 & 28. 20.* which alſo is oft repreſented in Scripture under the notion of a Feaſt or Banquet, of which ſee *Prov. 9. 1, 2, 3, 5. Iſa. 25. 6. Mat. 8. 11. & 22. 12. 1 Cor. 10. 21. d* The Graces of his Spirit conferr'd upon me, and drawn forth by his powerful preſence, which is here compared to thoſe ſweet Ointments which the Maſter of the Feaſt uſeth to be poured out upon the Heads of the Gueſts, of which ſee *Mark 14. 3. Luk. 7. 38.* in which Ointments Spikenard was a chief ingredient, *Joh. 12. 2, 3. e* Which notes the exerciſe and manifeſtation of her Graces, which is a ſweet ſmelling ſavour in the noſtrils of her Husband, and of her Companions.

13 A bundle of mirrh *f* is my beloved unto me *g*; he ſhall lie all night betwixt my breaſts *h*.

f Or, *A bag of mirrh*, in which there was a conſiderable quantity of the Gum which droppeth from the Mirrh-Tree. Mirrh is bitter to the taſte, but ſweet to the ſmell, and therefore was ever reckoned amongſt the beſt perfumes. See *Exod. 30. 23. Pſal. 45. 8. Joh. 19. 39. g* He is moſt precious and comfortable to me, and the Author of my ſweet ſmell laſt mentioned. *h* In the place where bundles or bags of Mirrh, or other perfumes hang down, being faſtened about their Necks, which yet were often taken away, and laid aſide by night. But the Church intimates that ſhe will not part with Chriſt, neither day nor night. Or this Phraſe may note the Churches intimate Union with, and hearty Affection unto Chriſt.

14 My beloved *is* unto me, *as* a cluſter of ‖ camphire *i* in the vineyards of En-gedi *k*.

i Or, *Cypreſs*, as others render it. It was an odoriferous plant growing in Vineyards, and ſome think that it was a moſt pleaſant kind of Vine, like that which bears Muſcatella Grapes; yea ſome very learned men underſtand it of that Plant which dropped balm, which grew in, or near, the place here ſpecified, as is affirmed not only by the Jews, but alſo by Pagan Writers, as *Diodorus* and *Pliny*. Nor are we concerned to know which or what it was; it being confeſſed and evident, that it was ſome pleaſant and grateful Plant and that it ſets forth that great delight which the Church hath in the enjoyment of Chriſt. *k* A pleaſant and well watered place in the Tribe of *Judah*, *Joſ. 15. 62. Ezek. 47. 10.* where there were many pleaſant Plants, whence it was called *Hazazon Tamar*, *2 Chron. 20. 2.*

15 * Behold, thou art fair, ‖ my love, behold, thou art fair *l*, thou *haſt* doves eyes *m*.

l This is the Speech of Chriſt. The words are doubled, partly to note the certainty of the thing, notwithſtanding her mean and moſt opinion of her ſelf, and partly to manifeſt his high eſteem and fervent affection for her, and to aſſure her, that notwithſtanding all her infirmities, he was very well pleaſed with her. *m* Which are 1. Comely and pleaſant. 2. Modeſt and humble, not lofty, as the looks of ſome other Creatures are. 3. Mild and harmleſs, not fierce and fiery, not looking and watching for prey, as the Eyes of ravenous Birds are. 4. Chaſt and faithful looking only to their Mates: ſo that *if any of them caſt a luſtful eye upon another, her companions are excited againſt her, and quickly tear her in pieces*; as ſome natural Hiſtorians write. And ſuch are the Churches Eyes ſaid to be. And by *the Eye* he ſeems to deſign partly her Looks, and outward behaviour or Converſation, and partly and chiefly the inward diſpoſition of her Mind, which is commonly diſcovered, and in Scripture is oft ſignified by the Eye, in which ſenſe we read of *an evil Eye*, Prov. 23. 6. Mat. 6. 23. of *a contentful Eye*, Prov. 22. 9. of *a ſcornful Eye*, Prov. 30. 17. and *Pharaohs* own Chariot-Horſes were doubtleſs the beſt of their kind. Or 2. For excellent order and uſefulneſs, as thoſe Horſes did equally and orderly draw the Chariot, and carried *Pharaoh* with eaſe and ſpeed whither he deſigned to go. Or rather 3. For ſtrength and courage, to overcome all thine Enemies. For Horſes are famous for that property, *Job 39. 21, &c.* And the ſtrength of the Battle was then thought to conſiſt very much in Horſes, *Prov. 21. 31.* and Chariots, and eſpecially in a Company or Multitude of them.

16 Behold, thou *art* fair, my beloved *n*, yea pleaſant *o*: alſo our bed *p is* green *q*.

n The Church here again ſpeaks, and retorts Chriſt's words upon himſelf, if I am fair, it is only by thy Grace, and favourable acceptation; thou, and thou only art fair indeed, thy beauty is exquiſite and perfect. *o* As thou art beautiful in thy ſelf, ſo thou art amiable and pleaſant in thy condeſcenſion to me, and converſe with me, in communicating thy bleſſed Counſels, and Graces, and Comforts to me. *p* Either 1. Upon which we ſit at meat, as the manner then was, *Matth. 1. 5, 6. &c & 23. 41.* Or rather 2. Upon which we lie, our nuptial Bed: for the Union and Communion between Chriſt and his Church is here repreſented under the notion of Marriage. And accordingly the Bed ſeems to denote the place or places where the Church enjoyeth ſweet Fellowſhip with Chriſt, in his ſpirit accompanying his Ordinances, and imparting his Merits, and Graces, and Comforts to her. *q* In ſpeaking as the colour is to the Eye prepared for us, being adorned with green Garlands, or Boughs and Herbs, as the manner ſeems to have been with Country Beds: ſuch as the Spouſe in this Book is repreſented to be. Or, as others, both ancient and later Interpreters, render it, *is flouriſhing*, *i. e.* fruitful. So it is an happy preſage, that the Church ſhould not be barren, but bring forth many Children to Chriſt; of which ſee *Iſa. 54. 1. &c.* By thoſe and the following word, the Church invites Chriſt to her Bed and Houſe, where ſhe may freely and fully enjoy ſpiritual Communion with him.

17 The beams of our houſe *are* cedar *and our* ‖ rafters *s* of firre *t*.

s Not only ſtrong and incorruptible, but alſo fragrant and delightful. Though I am in my ſelf but a mean and unlikely perſon, yet the Houſe to which I invite thee, and where thou and I ſhall dwell together, is, by thy favour, built with Cedar. Whereby is here ſignified the ſtability of God's Church upon Earth, which is called *God's Houſe*, *1 Tim. 3. 15.* and the firmneſs and fulneſs of God's Word and Promiſes. *t* The beſt of Timber. Or, as it is rendred in our Margent, and by others, *Galleries*, wherein we may walk. *r* Or, as the ſentents and others render it, *Of Cypreſs*, which was uſed in buildings, which alſo was ſtrong and laſting, and therefore ſuits well with Cedars.

CHAP. II.

The excellency of the Majeſty of Chriſt, 1. and of his Church, 2. The benefit ariſing to Chriſt's people from him, 3. Chriſt's invitation to Chriſt's 4. The reaſonable ſuit of his people to him, 5, 6. His care for her in their temptation, 6. His Hope and Love of his Church, 10—13. Chriſt's care of the Church, 14, 15. The Profeſſion of the Church, her Faith and Hope, 16, 17.

1 I *am* the roſe of Sharon; *and* the lilly of the valleys *a*.

a Theſe are the words either 1. Of the Spouſe, continuing her diſcourſe. Or rather 2. Of the Bridegroom, drawing forth the Churches Affections to him. He compares himſelf to the *Roſe* and *Lilly*, for fragrancy and beauty. Nor is it in the leaſt degree indecent, for Chriſt ſhould thus commend himſelf, partly becauſe his excellency is ſo tranſcendently great, that he is free from all ſuſpicion of Vanity and Self-flattery; and partly becauſe it is ſuitable to the ſtile of ſuch Writtings, and to the preſent deſign of recommending himſelf to the affection of his Spouſe. He mentions *the Roſe of Sharon*, which was a very fruitful place, as is evident from *1 Chron. 27. 29. Iſa. 33. 9. & 65. 10.* and famous for Roſes, as may ſeem probable from *Iſa. 35. 1, 2.* Or, as others tranſlate it, *a Roſe-Field*, or *Garden*, which may note that Chriſt is not only pleaſant and beautiful, but free and communicative, offering himſelf to all that come to him. The *Lilly* is a beautiful and glorious Creature, *Mat. 6. 29.* eſpecially to one who beholds it through a magnifying Glaſs. He ſaith, *I am Lilly of the valleys*, becauſe they grew and flouriſhed beſt in ſuch low and watery grounds.

2 As the lilly among the thorns *b*, ſo *is* my love among the daughters *c*.

b Compared with Thorns, which it unſpeakably exceeds in Glory and Beauty. *c* So far, and much more, doth my Church or People excel all other Aſſemblies or People. The title of *Daughter*, is oft given to whole Nations; whence we read of the *Daughter of Babylon*, and of *Egypt*, and of *Edom*, *&c. Iſa. 47. 1. Jer. 46. 11. Lam. 4. 21.* Theſe are Chriſt's words, to which the Spouſe makes the following Reply. And it is obſervable here, that as Chriſt is here repreſented as a Shepherd, and the Spouſe as a Country Virgin, ſo the ſimilitudes here uſed are agreeable to that eſtate.

3 As the apple-tree *d* among the trees of the wood *e*, ſo *is* my beloved among the ſons. † I ſat down under his ſhadow *f* with great delight, and his fruit *g was* ſweet to my † taſte.

† Heb. *I delighted and ſat*

d Whoſe fruit is very pleaſant and wholſom. *e* Which are either *Trees*, *&c.* barren, or bear ungrateful and worthleſs fruit. *f* Being weary and heavy laden with manifold ſins and troubles, inward and outward. † Heb. *paſſive.* confidently repoſed my ſelf under his Protection (which is commonly ſignified by a *ſhadow*, as *Iſa. 4. 6. & 25. 4, &c.*) and by him was defended from the ſcorching heat of Gods Wrath, and From the Curſe of his fiery Law, and from the miſchief or hurt of all ſorts of diſtreſſes. *g* The benefits which I received by him, the clear, and full, and certain knowledge of Gods Will, and the way of Salvation, Adoption, and Remiſſion of Sins, Faith and Repentance, and all manner of Grace, and Aſſurance of Glory. Thus he was to me both a *Sun*, and a *Shield*, as is ſaid, *Pſal. 84. 11.*

4 He brought me to the † banqueting houſe *h*, and his banner over me *i* was love *k*.

† Heb. *Houſe of wine*, or, by a common Synecdoche, of feaſting. By which he underſtands the places in which, or the means and inſtruments by which Believers receive the Graces and Bleſſings of Chriſt, to wit, the Holy Scriptures, Miniſters, and Publick Aſſemblies, and all Chriſts Inſtitutions. *i* Or, *to, or towards me*, by the lifting up or diſplaying whereof I was invited and encouraged to come into him, and to liſt my ſelf under him, as Soldiers are by the lifting up of a Banner or Enſign, of which ſee *Iſa. 11. 12.* and *49. 22. k* The Love of Chriſt crucified, which, like a Banner, is diſplaid

displaid in the Gospel, whereby Sinners are drawn and engaged to come to Christ, see *Joh.* 3. 14. and 12. 32. 2 *Cor.* 5. 14. The Motto or Device of Christs Banner was not like those of other great Generals, a Lion, or Leopard or Eagle, but *Love*, by which alone Christ made all his Conquests.

† Heb. *strew me with apples*

5 Stay me *l* with flagons *m*, † comfort me with apples *n*; for I *am* sick of love *o*.

l Or, *Support me*, keep me from sinking or fainting. The Spouse speaks this to her Bride-maids, *the daughters of Jerusalem*, as it is expressed *v.* 7. or to the servants or Friends of the Bridegroom there waiting, and to the Bridegroom himself; as a person ready to faint cries to any or all that are near to him, or her, for help. *m* With Wine, which is a good cordial, *Psal.* 104. 15. *Prov.* 31. 6, 7. and which was there present, *v.* 4. *Flagons* are here, and 1 *Chr.* 16. 3. put for *Flagons of Wine*, as it is fully expressed, *Hos.* 3. 1. or for the Wine contained in them, as the *Cup* is put for Wine, *Luk.* 22. 20. by a common Metonymy. *n* With odoriferous Apples, such as Pomgranates, or the like, the smell whereof was grateful and useful to persons ready to faint. By these Metaphors understand the application of the Promises, and the comfortable and quickning influences of the Spirit. *o* Either 1. With transports of joy, which sometimes causes a fainting of the Spirits, as *Gen.* 45. 26. 1 *Kin.* 10. 5. Or 2. With grief for his departure from her, of which we read, *Ch.* 3. 1, 2. or for fear of it. Or rather 3. With ardent desire of a stricter Union, and clearer discoveries of his Love, and perfect and uninterrupted Communion with him in Glory. That sickness is somtimes the effect of Love hath been oft observed by Physicians.

* Chap. 8. 3. || Or, *was*. || Or, *doth*.

6 * His left hand || *is* under my head *p*, and his right hand || doth embrace me.

p As a pillow for me to rest upon. No sooner did I cry out for help, but he was at hand to succour me, and did manifest his tender Care and dear Love to me.

† Heb. *I adjure you*. * Ch. 3. 5. & 8. 4.

7 † * I charge you *q*, O ye daughters of Jerusalem *r*, by the roes, and by the hinds *s* of the field *t*, that ye stir not up, nor awake *u* *my* love *x*, till he please *y*.

q This verse is spoken either 1. By the Bridegroom, who having reposed the sick Church in his Arms, chargeth them not to disturb her, *till she please*, as the last clause in this case must be rendred. Or rather 2. By the Bride, as may be gathered, 1. From the connexion because both the foregoing and following words are hers. 2. Because it was more decent for the Bride than for the Bridegroom to give this charge to the Bride maids, *the daughters of Jerusalem*; and therefore in all places in this Book, where they are mentioned, the person speaking to them is the Bride, and not the Bridegroom, and particularly *Ch.* 3. 5. & 8. 4. where this verse is repeated, and is confessedly and evidently spoken by the Spouse. *r* My Bride-maids, Friends, and Members, over whom I have Authority. *s* Either 1. By the kindness you have to those pretty and amiable Creatures, as you would not injure nor disturb them, nor drive them away, but please your selves with the sight of them, as Shepherds and Country-Damosels commonly do. Or 2. By the Example of those Creatures, which are pleasant, and loving in their carriage towards one another. *t* Which have their usual abode in the fields. *u* That you do not disturb nor offend him by your miscarriages, but permit him and me to enjoy a quiet repose. Do nothing to grieve him, or molest me. *x* My dearly beloved, called *Love* Emphatically, to express her great passion for him. So *Love* is used, *Cant.* 7. 6. and in other Authors. *y* *i. e.* Never, as this word, *until*, in such like Phrases, is commonly used, as *Gen.* 28. 15. 2 *Sam.* 6. 23. *Isa.* 22. 14. For neither can sin ever please him, nor can the Church bear it, that Christ should ever be offended, or that her sweet Fellowship with him should be interrupted.

8 The voice of my beloved *z*! behold, he cometh *a* leaping upon the mountains, skipping upon the hills *b*.

z Methinks I hear his voice. The Spouse being now refreshed and revived with Christ's presence, awakes out of sleep, and breaks forth into this joyful Exclamation. Christ's voice is nothing else but the word of Grace revealed outwardly in the Gospel, or the Evangelical passages of the old Testament, and inwardly to the heart of the Spouse by the Spirit of God. *a* Either 1. He is coming, or will shortly come into the World; which *Solomon* and the rest of the old Testament Prophets, and Saints, did earnestly desire and confidently expect. Or 2. He is coming to me for my support and comfort. *b* He saith, *leaping* and *skipping*, to note that Christ came readily, and swiftly, with great desire and pleasure; and he adds, *upon the Mountains and Hills*, either with respect to *Mount Zion* or *Jerusalem*, in and from which Christ first discovered himself: or to signifie Christ's fixed resolution to come in spight of all discouragements and difficulties which stood in his way: or to shew that his coming was manifest and visible to the Eye of her Faith. Or, in this Phrase he may have a respect to the *Roes* and *Harts* here following.

* Vers. 7. || Or, *fawn*. † Heb. *flourishing*.

9 * My beloved *is* like a roe, or a || young hart *c*: behold he standeth behind our wall *d*, he looketh forth *e* at the window *f*, † shewing himself through the lattess.

c Either 1. In loveliness. Or rather 2. In swiftness, by comparing this verse with the former. The swiftness of roes is noted 2 *Sam.* 2. 18. 1 *Chr.* 12. 8. He is coming to me with all speed and will not tarry a moment beyond the appointed and proper season. *d* And whilst he doth for wise and just reasons forbear to come; he is not far from us. Though he be not yet come into the door of our House, yet he stands behind the wall of our House, and is always at hand, to give me that succour and comfort which I do or may need and desire. Both this and the following Phrases seem to note the obscure and imperfect manner and degree of Christ's manifesting himself to his People, either 1. Under the Law, in comparison of his discoveries in the Gospel. Or 2, In this Life, in comparison of what he will do in the future Life. *e* From his high and heavenly palace towards me, to watch over me and refresh me with the prospect of his favour. *f* This Phrase and that, *through the lattess*, intimate that the Church doth indeed see Christ, but, as *through a glass, darkly*, as it is said even of Gospel-Revelations, 1 *Cor.* 13. 12. and was much more true of legal Administrations.

10 My beloved spake *g*, and said unto me, Rise up *h* my love, my fair one, and come away *i*.

g Invited and called me outwardly by his Word, and inwardly by his Spirit. *h* Shake off sloth and security, and disentangle thy self more fully from all the snares of this World, and of thy own Lusts, that thou maist be more ready to come to me, and more fit for my embraces. *i* Unto me, and with me; follow me fully, serve me more perfectly, labour for a nearer Union, and more satisfying communion with me.

11 For lo, the winter *k* is past, the rain is over, *and* gone.

k Which made the ways in some sort unpassable, and so might seem to hinder or affright thee from coming to me. This *winter*, and the following *rain*, may be understood either 1. Of worldly Tribulations, which he intimates to be past and gone, to wit, so far that they shall not destroy nor hurt the Church, but on the contrary do her much good, both by multiplying her Members, and increasing her Graces, and promoting her Eternal Happiness. Or rather 2. Of spiritual Troubles arising in the Minds and Consciences of Sinners, from a deep sense of the guilt of Sin, the Justice and Wrath of God, the Sentence and Curse of the Law; all which made them afraid to come unto God, and desirous, if possible, to run away from him. But, saith Christ, I have removed this great impediment, God is ready to be reconciled, and therefore cast off all discouragements and excuses, and come unto me.

12 The flowers appear on the earth *l*, the time of the singing *of birds* *m* is come, and the voice of the turtle *n* is heard in our land *o*.

l This and the following clauses are here alledged as evidences of the Spring time, which, in the mystical and principal sense, seems to signifie the day of Grace, or the glad tidings of Salvation proposed to Sinners in the time of the Law, by Types, and Shadows, and Promises, but much more clearly and fully in the Gospel, and all the discoveries and communications of Gods Grace to Mankind in holy Ordinances, in the Gifts, and Graces, and Comforts of the Holy Spirit, vouchsafed unto, and appearing in Believers, as Buds and Blossoms do in the Spring time. *m* When Birds sing most freely and sweetly, as they do in the Spring. Or, as the ancient Translators render it, *of cutting* or *cropping*, not Trees, which agrees not with that season, but the flowers last mentioned; for Nosegays, or other uses. *n* Which changeth its place according to the season, as is observed, *Jer.* 8. 7. and by all other Writers, who affirm that it disappears in Winter, and appears in the Spring, as some other Birds also do; but this seems particularly to be mentioned, because it doth not only give notice of the Spring, but also doth aptly represent the Spirit of God, which even the Chaldee Paraphrast understands by this *Turtle*, which appeared in the shape of a Dove, and which worketh a Dove-like Meekness, and Chastity, and Faithfulness, in Believers. *o* In *Imanuels Land*, as *Canaan* is called, *Isa.* 8. 8. in the Church.

13 The fig-tree putteth forth her green figs *p*, and the vines, *with* the tender grape, give a *good* smell *q*. Arise my love, my fair one, and come away *r*.

p Which it shooteth forth as soon as it doth Leaves, in the Spring-time, *Matth.* 24. 32. *q* Which, though not strong, is pleasant and grateful, and given by it in the progress of the Spring. *r* These words are here repeated, to shew both the Churches infirmity, and indisposition, which needs so many Calls and Arguments to press so necessary and advantageous a Duty; and Christs tender compassion her weakness, and fervent desire of converse with her.

* Ezek. 38. 20. * Ch. 8. 13.

14 O my dove *s*, *that art* in the clefts of the rock *t*, in the secret *places* of the * stairs *u*, let me see thy countenance *x*, * let me hear thy voice *y*; for sweet *is* thy voice, and thy countenance *is* comely *z*.

s So the Church is called, partly for her Dove-like Temper and Disposition, because she is chaste, and mild, and harmless, &c. and partly for her Dove-like Condition, because she is weak, and exposed to Persecution, and given to Mourning, as Doves are, *Isa.* 38. 14. & 59. 11. *Ezek.* 7. 16. and subject to many Fears, and therefore forced to hide her self in Rocks, as it follows, *t* Where she hid her self, either 1. For fear of her Enemies, whom to avoid she puts her self into the Protection of the Almighty. Or 2. Out of Modesty, and an humble sense of her own Deformities, and Infirmities, which makes her endeavour to hide her self even from her Beloved, as ashamed to appear in his presence, which is frequently the case of God's People, especially after falls into sin. And this sense seems to be favoured by the following words, in which Christ relieveth her against such discouraging thoughts. *u* In the holes of craggy and broken Rocks, which resemble stairs. So the same thing is here repeated in other words. *x* Be not afraid nor ashamed to appear before me, come boldly into my presence and acquaint thy self with me. *y* Thy Prayers and Praises *z* Thy Person and Services are accepted by me, and are amiable in my sight.

* Ezek. 13. 4. Luke 13. 32.

15 Take *a* us *b* * the foxes *c*, the little foxes *d*, that spoil the vines *e*: for our vines *have* tender grapes *f*.

a The Bridegroom gives this charge to his Bridemen or Friends, whose Office it is to attend upon him, and to observe his Commands. By whom he understands those Magistrates and Ministers to whom, under Christ, the custody of the Vineyards, to wit, the Churches principally belong. These he commands to *take* the Foxes, *i. e.* to restrain them from doing this mischief. *b* Heb. *for us*, *i. e.* at our instance, and for our common good, as this spoiling of the Vines was injurious and grievous to them both. *c* The disturbers of the Vineyard, or the Church, Seducers or false Teachers, who are fitly compared to *Foxes* here, and *Ezek.* 13. 4. partly to distinguish them from great Tyrants and Persecutors, who are compared to *wild Boars*, or other *wild Beasts*, Psal. 80. 13 as to *Lions*, 2 Tim. 4. 17. and partly for their fox-like qualities and actions, because they are very crafty and deceitful, 2 *Cor.* 11. 13, 14. *Eph.* 4. 14. and very mischievous also, *Ezek.* 34. 2, 3. 2 *Tim.* 2. 17. *Tit.* 1. 10, 11. 2 *Pet.* 2. 2. He mentions *Foxes*, because these abounded in that Country, as is manifest from *Judg.* 15. 4. *Psal.* 63. 10. *Lam.* 5. 18. &c. but under them he comprehends all noxious Creatures, upon the same reason. *d* This he adds, not as if the great Foxes were excused or exempted, but for more abundant caution, to teach the Church to prevent Errors and Heresies in the beginnings of them before they spread, and grow strong and incurable. *e* Which Foxes do many ways, as those who write of them have observed, by gnawing and breaking the little Branches and Leaves, and the Bark, by digging holes in the Vineyards, and so spoiling the Roots, by eating the Grapes, and other ways. *f* Which gives us hopes of a good Vintage, and which are easily spoiled, if great care be not used to prevent it.

* Ch. 6. 3. & 7. 10.

16 * My beloved *is* mine, and I *am* his *g*: he feedeth among the lilies *h*.

g These are the words of the Bride, who having come to him upon his gracious Invitation, now maketh her boast of him, and of that intimate Union and Communion which was between them. *h* Either 1. He feedeth his flock in sweet and lovely Pastures, where there is not only Herbage to feed them, but Lilies to delight them. Or rather 2. He feedeth himself, *i. e.* he abideth and refresheth himself amongst his faithful People, which are compared to *Lilies*, above *v.* 2. and *Hos.* 14. 5. as Christ also is here, *v.* 1.

* Ch. 4. 6. † Heb. *breath*. * Chap. 4. 6. Ch 8. 14. || Or, *of division*.

17 * Until the day † break, and the shadows flee away *i*: turn *k* my beloved, and be thou * like a roe, or a young hart *l* upon the mountains || of Bether *m*.

i Until the morning of that great and blessed day of the general Resurrection and Judgment, when all the shadows, not only of Ignorance, and Sin, and Calamity, but even of all Ordinances, and outward Administrations, shall cease, and make way for the immediate enjoyment of my Beloved. And this clause may be joined, either 1. With the foregoing words, and so the sense is, Christ doth and will abide with his Church as long as this Life and World lasts; which agrees with Christ's Promises of being with his Church to the end of the World, *Mat.* 28. 20. But neither that nor this place imply that Christ will then forsake his People, but only secures God's People against that which was the chief, if not only, matter of their fear, to wit, lest Christ should leave them, and cast them off in this Life, which if he did not, they were assured that hereafter, they should *be ever with the Lord*, 1 Thes. 4. 17. For it is well known, and hath been oft observed already, that the word, *until*, doth not always exclude the time to come. Or 2. With the following words. *Turn thou my Beloved until the day break*, &c. *k* Return to me. For although Christ had come to her, and she had gladly received and embraced him, yet he was gone again, as is here implied, and evidently appears from the next following verse. Which sudden change is very agreeable both to the nature and method of such dramatical Writings, and amatorious Transactions, and to the state of God's People in this World, where they are subject to frequent changes and vicissitudes of Christ's withdrawing from them, and returning to them again. *l* In swiftness; make hast to help me, for I am ready to faint. *m* A place in the Land of Promise, possibly the same called *Bithron*, 2 *Sam.* 2. 29. where it seems those Creatures were in great abundance, or where they were commonly hunted, and so being pursued, they made all possible haste to escape.

CHAP. III.

The Church seeking Christ, 1—3. *Her great joy she findeth him*, 4. *Her charge to the Daughters of Jerusalem, not to awake Her Beloved*, 5. *The manner of Christs coming out of the Wilderness*, 6. *His Bed, Guard and Chariot*, 7—9. *Its Maker, Matter, and Furniture*, 10. *An invitation of the Faithful to the Kingdom of Glory*, 11.

1 BY night on my bed *a* I sought him *b* whom my soul loveth, I sought him *c*, but I found him not *d*.

a Either 1. In a time of Tribulation, which is commonly signified by the *Night*, and sometimes by a *Bed*, as *Revel.* 2. 22. Or 2. When I expected to find him; for the Husband who by his occasions is oft forced to be absent from his Wife in the day time, but at night returns to her, and beds with her. Or 3. When others compose themselves to rest and sleep, my Thoughts were troubled and my Affections were working towards him, and I was very desirous to enjoy him. *b* I sought for Christ's gracious and powerful Presence, in, and by the Word, and Prayer, and Meditation. *c* This repetition notes her perseverance and unweariedness in seeking him. *d* For he had withdrawn himself, and the manifestations of his Love from me, either because I had not sought him diligently, or because I had abused his favour, or to try and exercise my Faith, and Patience, and Love, and other Graces.

2 Now I will rise *e* and go about the city *f* in the streets, and in the broad ways *g*, I will seek him whom my soul loveth: I sought him, but I found him not *h*.

e I will immediately apply my self to seek him, without whom my bed can give me no rest nor comfort. *f* The City of God, the Church in which Christ resides. *g* Not finding him in private Prayer, and Meditation, I sought him in the places of publick Assemblies, and Ordinances; for the People frequently met together in the streets, not only for civil, but for religious ends, 2 *Chron.* 32. 6. *Neh.* 8. 1, 3, 16. *Prov* 1. 20, 21. *Luk.* 13. 26. *h* He saw fit still to delay the discoveries of his Grace, partly to chastise my former folly, partly to try my sincerity and constancy, and partly that he might be more welcome when he came to me.

* Ch. 5. 7.

3 * The watch-men *i* that go about the city *k*, found me *l*: *to whom I said m*, Saw *ye him* whom my soul loveth *n*?

i The Ministers of Christ, and Rulers of the Church, who are oft called *Watch-men*, as *Isa.* 62. 6. *Ezek.* 3. 17. and elsewhere. *k* To prevent disorders and dangers by night. *l* Whilst they walked round about the City, according to their duty. *m* Without either fear or shame, as being transported and wholly swallowed up with Love. *n* She doth not name him, because she thought it needless, as supposing that a Person of such transcendent excellency could not be unknown to men in that publick capacity. Their answer is not mentioned either because they gave her no answer, at least no satisfactory answer, or because by their silence she gathered that they were unable, or unwilling to inform her; and being eager in the pursuit of her beloved, she would not lose time in impertinent discourses with them.

4 *It was* but a little that I passed from them, but I found him *o* whom my soul loveth: I held him, and would not let him go *p*, until I had brought him into my mothers house *q*: and into the chamber of her that conceived me *r*.

o Christ met me, and manifested his Love to me, according to his Promise made to those that seek him constantly and diligently, *Prov.* 8. 17. *Mat.* 7. 7. &c. *p* Being taught by my late experience how doleful a thing it was to lose him, and how hard it was to find and recover him when he was lost. *q* That there I might entertain and embrace him, and gain my Mothers consent, and so proceed to the consummation of the Marriage. She saith her *Mothers*, rather than her *Fathers*, House, because the Men and the Women had several and separated apartments in the House. For the mystical meaning which is the principal sense intended in this Book, as the Spouse here, and in many other places of this Book, signifies particular Believers, so her Mother is the universal Church, or the true *Jerusalem*, which hath its rise from *above*, *which is the Mother of us all*, Gal. 4. 26. in which Christ and Believers are united, and have sweet communion together in holy Ordinances, into which Believers are said to bring Christ by Faith, and Prayer, and the preparation of their Hearts for him, whereby they invite and in some sort ingage Christ to go with them into the publick Assemblies, and there to give them his Loves, although otherwise it is Christ who properly brings Believers into the Church. But all particulars in Allegorical Scriptures, are not to be strictly urged, as all learned Interpreters agree, many being added only for the decency of the Allegory. *r* Christ is as it were the Father that begets, and the Church the Mother that conceiveth and bringeth forth Believers.

5 * I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that you stir not up, nor awake *my* love till he please *s*. * Ch. 2. 7. & 8. 4.

s This verse is repeated from *Ch.* 2. 7. where it is explained. The Spouse exhorts her self, and all her Fellow-Members to be very circumspect, lest by any unkind or provoking carriage, they should give Christ any cause to depart from them. He is supposed to allude to the custom of awakening the Bridegroom and Bride by Songs and musical instruments.

6 * Who is this *t* that cometh out of the wilderness *u* like pillars of smoak *x*, perfumed *y* with myrrh and frankincense, with all powders of the merchant *z*? * Ch. 8. 5.

t The persons speaking seem to be the Daughters of *Jerusalem*, who upon occasion of the Brides Speech to them, make this reply, or the Friends of the Bridegroom: The person spoken of is the Spouse or Bride. *u* From the Country, which in comparison of Cities, is oft called a *Wilderness*, as *Isa.* 42. 11. *Luk*, 1. 80. & 3. 2. and elsewhere, from whence we little expected to see so beautiful and glorious a Bride to come, such Persons being usually bred in Courts or noble Cities. This Phrase implies that Believers were, and were to be called out of the World, which for its barrenness, and disorder, and replenishment with wild Beasts, may fitly be compared to a Wilderness, and not only out of the Holy Land, which was as the Garden of God, but also out of the Gentile-World, which in Prophetical Writings is frequently described under the notion of a *Wilderness*, as *Isa* 35. 1. & 43. 19, 20. Withal he seems to allude to the People of *Israel*, which to the wonder and astonishment of all those parts came up out of the Wilderness into *Canaan*. *x* To which the Church may not unfitly be compared, partly for its excellent order and comely proportions, partly for its direct and constant motion towards Heaven, and partly to imply that though she was really and inwardly glorious, yet she was outwardly obscure and despicable in the eyes of the World. Possibly the words may be rendred thus, *as* with (which particle is very frequently understood, as hath been shewed in divers foregoing Texts) *Pillars* or *a Pillar* (for the plural number is oft put for the singular) *of smoak*. And so the sense may be either 1. Being conducted out of the Wilderness as by a Pillar of smoak going before them, as the Israelites were led through the Wilderness to *Canaan*, by *a Pillar of Cloud and Fire*, Exod. 13. 21, 22. Or rather 2. Attended with many Prayers and Praises, and other holy performances, which are perpetually ascending from her, and offered by her unto God. So he alludes to those Pillars of smoak which all the day long ascended from those numerous Sacrifices which were offered in the Temple, which also was a Type of the Prayers of the Saints offered by Christ unto his Father, as may be gathered from *Rev.* 8. 3, 4, 5. But this I only propose. *y* This doth not belong to the *Pillars*, as appears by the difference of the numbers in the Hebrew words, *the Pillars* being plural, and this word singular, but to the Person, to wit, the Spouse, who is said to be thus perfumed, partly for her good Name or Renown, which is compared to perfumes, *Eccl.* 7. 1. partly for her excellent Virtues and religious Services which are pleasant and acceptable to God, and to Angels, and Men; and partly for the Merits and Graces of Christ, which are a *sweet savour* to God, *Eph.* 5. 2. and wherewith she is enriched and beautified. *z* Which are fetched by the Merchants from *Arabia*, or other remote parts of the World for the use of perfuming.

7 Behold, his bed *a*, which is Solomons *b*, threescore *c* valiant men *are* about it, of the valiant of Israel *d*.

a These are the words either 1. Of the Bride-men, who spake *v.* 6. and here continue their speech, and from the admiration of the Bride proceed to the admiration of the Bridegroom, Or 2. Of the Spouse, who being admired by the Bridemen, turns their Eyes and

Thoughts to the Bridegroom, and directs them to the study of his excellencies, and intimates that all her comfort and safety is from him. The *bed*, the place of rest and conjugal converse, seems to denote the Church, which is comely through Christ's Beauty, and safe by his Protection, in which Christ is glorified, and Believers enjoy sweet fellowship with him, both here in the Church militant, and especially hereafter in the Church triumphant. *b* Which is the Bed, not of an ordinary Man, but of a great King, whom *Solomon* represents or typifies, and who is greater than *Solomon*. Nor is it hard to understand the *Mosses* under the name of *Solomon*, his Type and Progenitor, seeing he is, upon the same reason called *David*, *Jer.* 30. 9. *Ezek.* 34. 23. and elsewhere, especially considering that this whole Book is by the confession both of Jewish and Christian Interpreters to be mystically understood. *c i. e.* very many, the certain number being put for an uncertain, as is frequent. *d* He alludes to *Solomon*'s Guard, or Watchmen, whereby he designs all those Creatures, whether Angels Princes, Ministers, or others, whose Ministry God useth for the Protection of his Church.

8 They all hold swords, being expert in war: every man *hath* his sword upon his thigh *e*, because of fear in the night *f*.

e Is prepared and ready to fight, as this Phrase notes, *Exo.* 32. 27. *Psal.* 45. 3. *f* To prevent those dangers and mischiefs which are most frequent, and most dreadful in the night season. *The night* may note either 1. The time of Tribulation, Temptation, or Desertion; Or 2. The whole time of this Life, which may well be called *night* in respect of that Ignorance and Error, and other kinds of Darkness wherewith it is attended, as the future Life is compared to a *day*, this Life being the only time wherein such a Guard is necessary.

‖ Or, *led.* 9 King Solomon made himself a ‖ chariot *g* of the wood of Lebanon *h*.

g In which the Royal Bridegroom and Bride might ride together in State, as the manner was in the nuptial solemnities of such Persons. By this *Chariot* he seems to understand the Word of Christ dispensed by his Ministers in the Church, whereby both Christ is exalted and rides triumphantly in the World, conquering his Enemies, and subduing the World to the Obedience of the Gospel, and all Believers are carried with Unity and comfort through this present evil World into their blessed Mansions of heavenly Glory. *h i. e.* Of Cedars, for which *Lebanon* was famous: which wood being incorruptible doth fitly signifie *the Word of the Gospel, which endureth for ever*, 1 Pet. 1, 25. and is called *the everlasting Gospel*, Rev. 14. 6. in opposition to the Legal institutions, which were to continue only *until the time of Reformation*, as we read *Heb.* 9. 10.

‖ Or, *bedstead.* † Heb. *from the daughters.* 10 He made the pillars thereof *i* of silver, the ‖ bottom *k* thereof of gold, the covering *l* of it of purple *m*? the midst *n* thereof being paved *o with* love *p*, † for the daughters of Jerusalem *q*.

i Whereby the Chariot is either supported or adorned. Which may signifie either 1. Ministers, who are called *Pillars*, Gal. 2. 9. and that of silver, because they are, or should be, pure and precious like silver. Or 2. The firmness and certainty of Christ's Word, both of his Doctrines and Promises, which also are *pure as silver*, Psal. 12. 6. Although there is no necessity that either this or the following particulars should be distinctly applied to several things in or about the Gospel; but this in the general may suffice, that as all these particulars are added to shew the perfection and Beauty of the Chariot, so they do imply that Christ's Word is every way amiable, and perfect, and able to make the man of God perfect. *k* Either 1. The couch or seat, which was made of, or covered with cloath of Gold. Or 2. The under and lower part, which was at least covered with pure Gold. Whereby he may seem to understand the foundation of the Word and Promises, which is either God's Covenant, or Christ's Mediation, in whom all the Promises are Yea and Amen. *l* Either 1. The curtains wherby Persons in the Chariot are covered or hid from the sight of the People. Or rather 2. The uppermost part of it, either on the outside or the inside of it. Some render the word, *the foot or seats*. *m* Which represents Christ's Blood, which is our Propitiatory or covering to shelter us from God's Wrath. *n* The inward parts, especially those between the upper and lower parts, which have been already mentioned. *o* Covered and adorned. *p* With beautiful and lovely Ornaments, such as curious Embroidery, enriched with Gold and precious stones: *Love* being here put for lovely Objects, as *Fear* is oft put for terrible things, as hath been oft noted Whereby we may understand the Love of Christ to the Sons of Men, or his lovely Life, and Death, and Resurrection, &c. which is the most amiable part and matter of the Word or Gospel. *q* For their delight and comfort, who are all concerned, and bear a part in this Marriage.

11 Go forth *r*, O ye daughters of Zion *s*, and behold king Solomon *t* with the crown wherewith his mother crowned him *u* in the day of his espousals *x*, and in the day of the gladness of his heart *y*.

r The Bride, to wit, the Church, bids particular Believers *go forth* to see this sight. Whereby is implied, that Christians must go out of the World, to wit, in affection, and out of themselves, by denying themselves, and putting off the old man, their corrupt Nature, if they desire to see and enjoy Christ. *s* The same with *daughters of Jerusalem*; for *Zion* and *Jerusalem* are oft times promiscuously used in Scripture. *t* Looking in and through him upon the *Messias*, who is *the King of Peace*, and of whom *Solomon* was an illustrious Type *u* Which being applied to *Solomon*, may design either 1. The Crown Royal, wherewith *his Mother, Bathsheba*, is said to have *crowned him*, because *Solomon* was crowned by *David*'s Order upon her suggestion, and by virtue of his Promise confirmed by an Oath to her, 1 *Kin.* 1. 16, &c. Or 2. That Garland or Crown which was usually worn in nuptial solemnities, as may be gathered from *Ezek.* 16. 12. and is expressly affirmed by divers ancient Writers. But being applied to Christ, it notes that Honour and Glory which was given to him, which though principally done by his Fathers, yet is here ascribed to his *Mother*, *i. e.* to the universal Church, or Congregation of Believers, which in respect of his Humanity may be called his *Mother*, partly because he was born in, and of her, and one of her Members, and therefore was subject to her Institutions, whence she is represented as a Woman in travel, bringing forth a Man-child, to wit, Christ, *Rev.* 12. 1—5. and partly because in a Spiritual sense she is said to conceive and bring forth Christ in particular Believers, *Gal.* 4. 19. And this Mother may be said to *crown* Christ, both because it is the great design and business of the Church to advance Christ's Renown in the World, and because she brings forth Believers, whom Christ esteems as *his Crown and Glory*, as God calls them, *Isa.* 62. 3. *x* When the Church is betrothed or married to him, *Jer.* 2. 2. *Hos.* 2. 19, 20. 1 *Cor.* 11. 2. which is done when the Covenant is made or confirmed between them, or when faithful persons are converted and united to Christ, and more compleatly when they are received by Christ into his more full and immediate fellowship in the Kingdom of Glory. *y* When he *rejoiceth over his Bride*, as the Phrase is used, *Isa.* 62. 5 So this is the same thing expressed in other words. The Conversion and Salvation of sinners is the joy of Christ, as appears from *Isa.* 53. 11. *Luk.* 15. 32. and many other places of Scripture.

CHAP. IV.

Christ commendeth his Church for her beauty, 1—7. *He calleth her to go with him*, 8. *Manifesting his Love and Affection for her*, 9. *A further commendation of her*, 10—15. *She prayeth for the effectual operation of his Holy Spirit on her to make her fruitful*, 16.

1 * Behold *a*, thou *art* fair *b*, my love, behold, thou *art* fair *c*, thou *hast* doves eyes *d* within thy locks *e*: thy hair *f* is as a * flock of goats *g*, ‖ that appear from *h* mount Gilead *i*. Ch. 1. 15. & 5. 12. Ch. 6. 5. Or, *as a flock of goats*

a These and the following words are evidently spoken by the Bridegroom to, and concerning, his Spouse. *b* Not in thy self, but by my beauty, being cloathed with my Righteousness, and adorned with all the Graces of my Spirit, which I acknowledge to be in thee. *c* He repeats it both to confirm the Truth of his Assertion, and to shew the sincerity and fervency of his Affection to her. *d* Thou art harmless, chaste, &c. as appears by thine Eyes, which commonly discover the temper of the Mind or Person. See more of this Phrase *Ch.* 1. 15. And whereas the beauty of the Spouse is here described in her several parts, we need not labour much about the Application of each particular to some distinct Member or Grace of the Church, this being the chief design of this description of a Bride which is beautiful in all points, to shew that compleatness and absolute perfection which the Church hath in part received, and shall more fully receive from Christ in the future Life. Yet because the Church is a Body, consisting of divers Members, and enriched with variety of Gifts and Graces, I know no reason, but the several parts of this description may have a more special regard to one or other of them. And to her *Eyes* may here note either 1. Her Teachers, who are *inspired of Eyes* to her, as the Phrase is, *Num.* 10. 31. whence they are called *Seers* and *Guides*, &c. Or 2. The disposition of her Mind or Heart, which is compared to the *Eye*, Mat. 6. 22. 23. and is oft discerned in the Eye. *e* Which being decently composed make the Eyes appear more amiable; withal this intimates the modesty of her Looks: her Eyes are not wanton, and wandring, or lofty, but sober, and humble, and confined within their proper bounds, looking chiefly upon her Husband, not looking afquint upon other Lovers, nor minding other Gods or Christs. If the *Eyes* signifie Teachers, the *Locks* may note the People assembled together to hear their Teachers, to whom they are a great Ornament when they thrive by his Teaching. *f* The Hair of thine Head, which is a great Ornament to the Female Sex, 1 *Cor.* 11. 15. This *Hair* may signifie either 1. The inward Thoughts and Meditations: Or rather 2. The outward Conversation, and visible fruits of Holiness, which do greatly adorn the Professors and profession of Religion, as Hair doth the Head, as is implied 1 *Tim.* 2. 9, 10. 1 *Pet.* 3. 3, 4, 5. *g* Which are comely and orderly in going, *Prov.* 30. 29, 31. and afford a goodly prospect. Or rather, as the hair (which word is here to be understood, as appears both from the comparison itself, and from divers places where *Goats* are put for *Goats hair*, as it is in the Hebrew Text, *Exod.* 25. 4. & 26. 7. & 35. 26.) of a *flock of goats*, which in these parts was of extraordinary length, and thickness, and softness, and comelineſs, and much more like to the Hair of a Man or Woman than the Hair of our Goats is, as is evident both from Scripture, as *Gen.* 27. 16. 1 *Sam.* 19. 13. and from the Testimony of other ancient Writers, as *Apuleius*, *Martial*, &c. *h* That feeding there, or coming down thence, or going up thither, shew themselves evidently to those who stand below it, or near them. Or, as it is rendred in our margent, and by others, *that eat*, or *graze of*, or *upon*. *i* Which he mentions as a very fruitful place, and fit for the feeding of all sorts of cattel, as is manifest from *Num.* 32. 1. *Jer.* 50. 19. *Mich.* 7. 14. and especially of Goats, partly because it was an hilly and woody Country, and partly because it abounded with rosinous, and oily, and gummy Trees, as appears from *Gen.* 37. 25. *Jer.* 8. 22. & 46. 11. wherewith the Goats are much delighted, as *Dioscorides* observes. And some affirm that the Hair of these Goats, was commonly of a yellow colour, as may seem probable from *Sam.* 19. 13, 16. compared with 1 *Sam.* 16. 12. and from *Cant.* 5. 5. which also was in ancient times esteemed a beauty in Men or Women, as the Learned know.

2 Thy teeth *are* like a flock *k* of *sheep* that *are* even shorn *m*, which came up from the washing: whereof every one bear twins *n*, and none *is* barren among them *o*.

k Numerous and placed in due order. *l* Which is here fitly supplied out of *Cant.* 6. 6. where it is expressed. *m* Smooth and even, as also clean and white, whereas unshorn sheep retain much filth in their wool, even after their washing. *n* Which seems to note the two rows of Teeth, like Twins, one directly answering to the other; which is a great part of the Beauty or comeliness belonging to the Teeth. Not let any wonder to hear of *sheep bearing Twins*; for that there were many such in the Eastern Countries is apparent, not only from holy Scripture, but also from the express Testimony of *Aristotle*, and other ancient Writers. *o* Not one Tooth is lacking. By the *Teeth* some understand the Teachers, which may be compared to Teeth, be-

because they prepare, and as it were chew spiritual Food for the People, and to such Teeth as are here described for their great number and excellent order, and for that purity and fruitfulness which is required of them, others understand some gracious qualification or action of the faithful, either their Faith, which is compared to eating *Joh.* 6. 41. &c. and elsewhere, which also purifies the Heart and Life, and produceth good works in abundance; or their Meditation or Study of God, and of his Word, whereby, like the clean Beasts under the Law, they chew the cud; which also much promotes their purity and fertility. But, as I said on the first verse, there is no need of a distinct Application of every particular, as it is in Parables, where many things are added for decency, which belong not to the main scope, and therefore are neglected in the interpretation of them. The scope of this place is only to set forth the Churches perfection and beauty by the resemblance of a beautiful Woman, and one part of beauty consists in the colour and order of the Teeth.

3 Thy lips *are* like a thread of scarlet *p*, and thy speech *is* comely *q*: * thy temples *r* *are* like a piece of a pomgranate *s* within thy locks *t*. Ch. 6. 7.

p Fine, and smooth, and soft, and round, and red, in which the beauty of the Lips consisteth. *q* Which is added partly as another ingredient of an amiable Person; and partly to explain the foregoing Metaphor. The Communication or Discourse of Believers is edifying, and comfortable, and acceptable to God, and to serious men. Compare *Psal.* 45. 2. *Col.* 4. 6. *r* Under which doubtless he comprehends the cheeks, which are joined to them, and in which a great part of beauty lies, which therefore would not have been omitted in this description. *s* In which there is a lovely mixture of red and white. This may note both the Churches beauty and her modesty, which sheweth itself by blushes in those parts when the hath fallen into any sin, as the highest Believers in this World sometimes do. *t* A further evidence both of beauty and modesty. See on v. 1.

4 Thy neck *s is* like the tower of David *t* built for an armory, whereon there hang a thousand bucklers, all shields of mighty men *u*.

s This may seem to represent the Grace of Faith, by which we are united to Christ, as the Body is to the Head by the Neck, and through which Christians receive their spiritual Food, and consequently their strength and ability for action. *t* Round, and smooth, and white, long, and streight, and upright, firm, and strong; and moreover adorned with chains of Gold or Pearl, or the like Ornaments. All which things as they set forth the beauty of the Neck, so they may signifie the various excellencies and uses of Faith. By this *Tower* he understands either 1. The strong hold of *Sion*, of which see 2 *Sam.* 5. 9. Or rather 2. Some other Tower built by *David*, when he repaired, and enlarged, and fortified his Royal City, 1 *Chr.* 11. 8. and used by him as an Armory. See *Neh.* 3. 19, 25, 26, 27. *u* Either 1. Such as are fit and reserved for the use of mighty Men. Or 2. Such as had been used either by themselves, or by their Enemies, from whom they took them by force, and were hung up there as Trophies or Monuments of Victory. Which is added to shew that the Church is not only beautiful and glorious, but also strong and victorious over all her Enemies, and to intimate the great power and exploits of Faith, of which read *Heb.* 11. and which is compared to a *Shield*, Eph. 6. 16. A *thousand* is here put indefinitely for a great number.

5 * Thy two breasts *x* *are* like two young roes that are twins, which feed among the lilies *y*. Ch. 7. 3.

x Another part in which beauty consists, *Ezek.* 16. 7. By which some understand the two Testaments, or the two Sacraments: but these are rather Christ's than the Churches Breasts. Others, the Churches fervent Love to Christ, and to all the Saints, for the Breasts signifie Love, *Prov* 5. 19. *Cant.* 1. 13. Others her fruitfulness, both in good works and in bringing up Children unto Christ, like a Nurse with her Breasts. But the following similitude seemeth not to respect the use of the Breasts, or the Love which is signified or manifested by them, but their comeliness. And therefore this is generally to be understood of the Churches Beauty in all parts, as hath been said. *y i. e.* In the fields where Lilies grew, as is evident both from *Mat.* 6. 28. where they are called *the Lilies of the field*, and from other Scriptures, and from the Testimony of other Writers. The *Lily* is being white and swelling, and the *Rose* of a reddish colour, and their Bodies being hid from sight by the Lilies, their Heads only appearing above them, bear some resemblance to the red nipples appearing in the top of the Lilie white Breasts. But we must remember that this Book is a sacred Pastoral, and the Bridegroom is represented as a Shepherd, and the Bride as a Country-Maid, and therefore such similitudes are used as are agreeable to Persons of that Quality, and such are usual in prophane Writers of this kind, as the learned have observed. They are compared to *Roes* for their lovelineſs, of which see *Prov.* 5. 19. to *young* ones for their smalneſs, which in Breasts is a beauty; to *Twins* for their exact likeness.

6 * Until the day † break, and the shadows flee away *z*, I will get me to the mountain of myrrh, and to the hill of frankincense *a*. Ch. 2. 17. & 8. 14. † Heb. *blow.*

z These words are uttered by the Bride, *Ch.* 2. 17. and here returned by the Bridegroom as an Answer to that Request. And the place may be understood either 1. Of the day of the Gospel, when all legal shadows shall vanish: Or 2. Of the day of Glory, or of the general Resurrection, when all manner of shadows and Ordinances shall cease. Till which time either the Spouse *feeds among Lilies*, as was now said, v. 5. or the Bridegroom *gets him to the Mountains*, &c. as it follows. For the words are by most joined with the foregoing, and by some with the following clause. *a* Either 1. To the Temple at *Jerusalem*, which is oft and fitly expressed by the name of *a mountain or hill*, because it was built upon a Mountain, and which may be called *a Mountain of Myrrh* and *Frankincense*, because of the abundance of Myrrh and Frankincense which was there used and offered; in which place the Church was to feed, and Christ would continue his presence until the dawning of the Gospel-day. Or 2. To my Church upon Earth, which was typified by the Mountain of *Moriah*, and the Temple upon it, and which in prophetical Writings is called *a Mountain*, as *Isa.* 2. 2, 3. *Mich.* 4. 1, 2. and elsewhere, and which may well be called a *Mountain of Myrrh and Frankincense*, both for the acceptable services which are there offered to God, and for the precious Gifts and Graces, and Comforts of the Holy Spirit, which are of a sweet smelling savour to God and Men, and which there, and there only, are granted forth. Thus Christ directs his Bride, to with particular Believers, where they may find and enjoy him, namely in his Church and Ordinances.

7 * Thou *art* all fair *b*, my love, *there is* no spot in thee *c*. Ch. 5. 27.

b It is needless to mention the several beauties of all thy parts, for in one word thou art wholly beautiful; and it may be said more truly of thee than it was of *Absalom*, 2 Sam. 14. 25. that from the sole of thy Foot to the crown of thy Head there is no blemish in thee. *c* Which is not to be understood simply and absolutely, as if the People of God were really perfect, and free from all sin, but either 1. Comparatively, no such spot or blemish as is in wicked Men, or, as is inconsistent with true Grace, of which *Moses* speaks, *Deut.* 32. 5. Or 2. In regard of God's gracious acceptation, in which respect he is said, not to *behold iniquity in Jacob*, *Num.* 23. 21. God doth not look upon them with a severe Eye, as they are in themselves, but in and through Christ, in whom he accepts them as if they were perfect, partly because it is their chief design, desire, and endeavour to be so, and partly because Christ hath undertaken to make them so, *Eph.* 5. 25, 27. and they shall one day be such.

8 Come with me *d* from Lebanon *e*, *my* spouse *f*, with me from Lebanon: look *g* from the top of Amana *h*, from the top of Shenir * and Hermon *i*, from the lions dens, from the mountains of the leopards *k*. Deut. 3. 9.

d Unto the Mountains of Myrrh, &c. mentioned v. 6. *e* A known Mountain in the North of *Canaan*, which is sometimes mentioned as a pleasant and glorious place, as *Cant.* 5. 15. *Isa.* 35. 2. *Hos.* 14. 6. &c. in regard of its goodly Cedars; and sometimes as a barren Wilderness, as *Isa.* 29. 17. and fear of Wild Beasts, as 2 *Kin.* 14. 9. &c. Which latter sense seems more agreeable, both to the opposition which is here evidently made between this Mountain and the *mountain of Myrrh*, and to the quality of the other mountains here join'd with *Lebanon*, and to the last clause of the verse. *f* This is the first time that Christ gives her this name, which he now doth both to encourage and oblige her to go with him. *g* To the place to which I invite thee to go, with me, from those high Mountains thou mast chiefly behold the light of which will certainly enflame thee with desire to go thither. He alludes to *Moses* his beholding the promised Land from mount *Pisgah*. *h* Not that *Amana* is which divided *Syria* from *Canaan*, which was too remote from these parts, but another of that name not far from *Lebanon*. *i* Which may be the names of two tops of the same Mountain, as *Horeb* and *Sinai* seem to have been. Or, *Shenir*, or (the copulative, *and*, being put disjunctively for *or*, as it is in many places, which have been observed before) *Hermon*, for this Mountain is called both *Shenir* and *Hermon*, Deut. 3. 9. and the latter name, *Hermon*, may be added to the former, as being better known to the Israelites. *k* From these or other such like Mountains, which are inhabited by Lions and Leopards, Which seems to be added as an Argument to move the Spouse to go with him, because the places where now she was, were not only barren, but also dangerous, as being the Habitation of Tyrants and Persecutors, and wild or salvage People, who are oft described by the names of wild Beasts, whole natures they have, and whose practices they imitate.

9 Thou hast ‖ ravished my heart *l*, my sister *m*, my † spouse; thou hast ravished my heart with one of thy eyes *n*, with one chain of thy neck *o*. Or, *wounded* † Heb. *bride.*

l I am overcome with thy beauty, and therefore am so desirous of thy company. *m* So he calls her, partly because both he and she had one and the same Father, to wit, God, yea, and Mother too, being that at this time born in and of the Common wealth and Church of *Israel*; and partly to shew the greatness of his Love to her, which is such as cannot be sufficiently expressed by any one Relation, but must borrow the Perfections and Affections of all to describe it. *n* With one glance of one of thine Eyes. By which I have be intimates the Modesty and Humility of the Church, which was ashamed or afraid to look fully and directly upon the Bridegroom with both her Eyes, and withal alludes to the ancient custom of Virgins, who used to cover their Faces with a veil, and to look out only with one of their Eyes for the direction of their Steps. By this one *Eye* he seems to mean that fundamental Grace of Faith, by which Christians look upon Christ, and discern his beauty, and which is precious in the sight of God and of Christ. *o* With one of those other Graces and Perfections wherewith them art adorned. How then should I be ravished if I can but once discover both thine Eyes, and thy whole Countenance, and all thy excellent Gifts and Graces?

10 How fair *p* is thy love *q*, my sister, *my* spouse! * how much better *is* thy love than wine *r*! and the smell of thine ointments *s* than all spices! Ch. 1. 2.

p How amiable and acceptable to me. *q* I do not doubt of thy love, as I might do, but take it kindly, and prize it highly. *r* Of which see on *Cant.* 1. 2, 4. *s* Of the Gifts and Graces of God's Spirit, wherewith thou art anointed. Compare 1 *Joh.* 2. 20, 27.

11 Thy lips, O *my* spouse, drop *as* the honey-comb: honey and milk *is* are under thy tongue *x*; and the smell of thy garments *y* is like the smell of Lebanon *z*.

x Thy Speeches both to me in Prayer and Praises, and to men for their Edification, are highly acceptable to me. *y* Which more sweet and comfortable than Honey or Milk. *z* By which Phrase he may probably intimate, that her words were not uttered in Hypocrisie, or with evil design, as many fair and sweet Speeches are, but proceed from her very heart which is under her Tongue, *as suffick ſ* is said to be *under his Tongue*, Psal. 10. 7. who devised it in his Heart. *y* Of the Righteousness wherewith I have cloathed and adorned thee. Christ and the Graces of the Spirit are oft compared to Garments, as *Rom.* 13. 14. *Eph.* 4. 24. 1 *Pet.* 5. 5. * Which is also mentioned and commend-

mended, *Hos.* 14. 6. which must needs be very sweet and grateful in regard of the great numbers of sweet-smelling Spices and Trees which grew in that Mountain.

† Heb. *barred.*

12 A garden *a* † inclosed *b is* my sister, *my* spouse: a spring *c* shut up *d*, a fountain sealed *e*.

a For Order and Beauty, for pleasant Walks, and Flowers, and Fruits. *b* Either 1. Defended by the care of my Providence: Or, 2. Reserved for my proper use. She will not admit of other Lovers, either false Teachers, or worldly Lusts, but keeps her self close for me. She is chast, and pure, and modest, as Virgins are or should be. *c* Either 1. For others, sending forth the wholsom streams of saving Doctrine, for the refreshing, and healing, and cleansing of those who receive it. Or 2. Within her self, being well watered, *i.e.* replenished with spiritual Graces and Blessings, which are frequently compared to Waters, both in the Old and New Testament, as *Isa.* 44. 3. *Joh.* 4. 10. & 7. 38. for which the Church is compared to a *watered Garden*, or *Spring of water*, Isa. 58. 11. *d* Either 1. To preserve it from all pollution, or injury: Or 2. To reserve it for the use and service of its owner, for which reason Springs were shut up in those Countries where water was scarce and precious, as *Gen.* 29. 3. *e* The same thing is here repeated in other words.

13 Thy plants *f are* an orchard *g* of pomgranates, ‖ Or, *cypres* with other pleasant fruits, ‖ camphire with spikenard *h*.

f The plants of thy Garden, Believers which are planted in thee. *g* Are like the plants or fruits of an Orchard, which are pleasant to the Eye, and delicious to the taft or smell, such as are here mentioned in the following words. Whereby he signifies the variety and excellency of Gifts and Graces in the several members of the Church. *h* Which he mentions both here with *camphire* or *cypres*, and in the next verse with *saffron*, because it is mixed with both these, and being so mixed, yieldeth the more grateful smell.

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincese *i*, myrrh and aloes, with all the chief spices,

i Such Trees as produce Frankincense. Or, as others, both ancient and modern, render it, *Trees of Lebanon*, such sweet smelling Trees and Plants as grew in *Lebanon*, of which see above on *v.* 11.

15 A fountain of gardens, a well of living waters *k*, and streams from Lebanon *l*.

k These are the words either. 1. Of the Bride, who returns this Answer to the Bridegroom. Thou calleſt me a Fountain, but in truth thou only art that Fountain from whence I derive all my streams of comfort: Or rather 2. Of the Bridegroom, who hath hitherto been speaking to and of the Church, and still continues his Speech. He seems to add this by way of correction to, or exposition of what he said, *v.* 12. Though my Spouse be in some sort a Fountain shut up or sealed, yet that is not so to be understood as if she kept her Waters to her self, for she is like a Fountain or Well of living or running water, which floweth into Gardens, and maketh its Flowers and Plants to grow and flourish. The Church conveyeth those Waters of Life which she receiveth from Christ unto particular Believers and Congregations. *l* Like those sweet and refreshing Rivers which flow down from Mount *Lebanon*, of which *Jordan* is one.

16 Awake *m*, O north-wind, and come thou south, blow upon my garden *n*, *that* the spices thereof may flow out *o*: let my beloved come into his garden *p*, and eat his pleasant fruit *q*.

m Or, *Arise*, either 1. To be gone, as being commonly hurtful to Plants and Gardens: Or rather 2. To come, as the next clause explains it: For both the North-wind and the South wind have their several uses in Gardens, the former to purge and cool the Air, and to bring fair weather, the latter to warm and moisten the Earth, and cherish the Plants. And these Winds may signifie the several Dispensations either of Gods Providence, or rather of his Spirit, which is compared to the wind, *Joh.* 3. 8. whereby the following effects are produced. *n* This Verse is spoken by the Spouse, as appears from the last clause of it. And she calls the Garden both *hers* and *his*, because of that oneness which is between them, *eb.* 2. 16. whereby they have a common Interest one in anothers person and concerns. *o* That my Graces may be exercised to thy Glory, the Edification of others, and my own comfort. *p* Let Christ afford his gracious presence more and more to his Church. *q* And let him delight himself in that Service and Glory which is given to him, both by the religious Worship, and by the holy conversations of his People.

CHAP. V.

Christ answereth the Church's invitation, and sheweth her the delight he took in her fruit, 1. *She acknowledges her negligence to Christ in not opening the door.* 2—6. *Of the harsh usage she met with,* 7. *She tells the Daughters of Jerusal. in she is sick of Love to Christ,* 8. *Their question concerning him,* 9. *A description of Christ by his Graces,* 10—15. *in whom she boasteth,* 16.

1 I Am come into my garden *a*, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my honey-comb with my honey, I have drunk my wine with my milk *b*: eat, O friends *c*, drink, ‖ Or, *and be drunken* yea, drink abundantly, O beloved.

a This is the Bridegroom's Answer to her Request, delivered in with love the next forgoing words. *b* I have eaten of my pleasant fruits, as thou didst desire. I have taken notice of, and delight in the service and Obedience of my People. *c* The friends of the Bridegroom, Whereby he understands either 1. The holy Angels and glorified Saints, who in a sublime and spiritual sense may be said to eat and drink in Heaven, the happiness whereof is frequently represented under the name and notion of a Feast: Or rather 2. Believers or Members of the Church militant upon Earth, who by the Argument of Christs gracious presence with them, and acceptation of their works signified in these words, are here invited and encouraged with great freedom and chearfulness to eat and drink their spiritual Food, to feed upon Gods Holy Word and Sacraments, to eat the Flesh and drink the Blood of the Son of God, who here gives them an hearty welcome to this Feast.

2 I sleep *d*, but my heart waketh *e*: *it is* the voice of my beloved *f* that knocketh *g*, *saying*, Open to me *h*, my sister, my love, my dove my undefiled *i*: for my head is filled with dew *k*, *and* my locks with the drops of the night *l*.

d Heb. *I was asleep, i. e.* I was dull, and sluggish, and insensible of his kind Expressions, and offers of Grace. *e* Yet in my very sleep my thoughts were running upon my Beloved, as is not unusual in such cases, which at last awakened me. Thus she implies the conflict which was between the Flesh and the Spirit, and the Spirits Victory in the Combate. *f* Between sleeping and waking I fancied that I heard his voice. *g* By his Word, and Providence, and Spirit, at the door of mine Heart, desirous that I would receive him by Faith and Love. Compare *Rev.* 3. 20. *h* Inviting me to accept of his gracious Offers, and to let him into my Soul. *i* This heap of kind compellations signifies Christs sincere and fervent Affection to his People, notwithstanding her manifold imperfections and infirmities. The title of *Dove* signifies her Chastity and constant Faithfulness to her Husband, for which Doves are famous. How she is undefiled see on *ch.* 4. 7. *k* Whilst I wait without thy door. He alludes to the custom of Lovers, which oft and willingly suffer such inconveniencies for their hopes and desires of enjoying their Beloved, and signifies his sufferings for the Churches good. *l* The dew which falls in the end of the night, or towards the morning, whence it is called *morning dew*, Hos. 6. 4.

3 I have put off my coat *m*, how shall I put it on *n*? I have washed my feet *o*, how shall defile them?

m My day-cloaths, as persons use to do when they go to rest. *n* It is inconvenient and troublesom to do it at this time. Thus she tacitly reflects upon the Bridegroom for coming to her so unseasonably, and giving her such disturbance, and puts him off to another time, and excuseth her non-admission of him by her present indisposition, and the difficulty of the thing required of her. *o* Which the Eastern people commonly did when they went to Bed, partly to cool their Feet, and partly to cleanse them from that dust and sweat which they had contracted in the day time by Labour and Travel, as being used to go barefoot.

4 My beloved put in his hand by the hole *of the door p*, and my bowels were moved ‖ for him *q*. ‖ Or, *for someone*

p He assayed to open the door. When his Word would not prevail, his Spirit, which is called *the finger of God*, Luk. 11. 20. *Rom.* compared with *Mat.* 12. 28. wrought inwardly upon my Conscience, and affected mine heart. *q* With compassion for him and his sufferings, and with affection to him: for both these ways is this Phrase oft used, as *Job* 37. 1. *Phil.* 2. 1, 2. &c.

5 I rose up to open to my beloved *r*, and my hands dropped with myrrh *s*, and my fingers *with* † sweet smelling myrrh, upon the handles of the lock *t*. † Heb. *flowing myrrh* ‖ Or, *over against* this.

r I repented of my former drowsiness and neglect, and went forth to receive him. *s i. e.* With Oil or Ointment made of Myrrh, which either 1. She had taken out of her own stock to prepare her self for the entertainment of the Bridegroom: Or rather 2. Dropped from the Bridegrooms hand upon the door in great abundance, when he *put it into the hole of the door*, v. 4. and consequently upon her hands and fingers when the touched the door to open it. By which she signifies that Christ though he withdrew himself from her, yet left a sweet favour behind him, infusing into her, and filtering up in her the Graces of the Spirit, such as Repentance, which is bitter as Myrrh, earnest desire after Christ, *&c.* *t* Heb. *with Myrrh passing on flowing upon the handles of the lock*, which place the Bridegroom had touched when he attempted to open it.

6 I opened to my beloved, but my beloved had withdrawn himself *u*, *and* was gone *x*: my soul failed *y* when he spake *z*: I * sought him *a*, but I could not find him; I called him, but he gave me no answer *b*.

u Denied me his gracious and comfortable presence, as a just punishment for my former neglect and folly. *x* Either the respects the same thing to shew how deeply she was affected with it: Or this is added to imply that he had not only stepped aside, but was quite gone away. *y* Heb. *went out* of me. I fainted and was ready to die away through excessive passion, as this Phrase is used, *Gen.* 35. 18. & 42. 28. and elsewhere. *z* Or, *for when he spoke*, for those endearing Expressions related, *v.* 2. which then I did not heed, but this fad occasion brings them to my remembrance: as oft times that word which is ineffectual when it is preached, it afterwards brought to a mans Mind, and produceth blessed effects. *a* By diligent enquiry and importunate Prayer. *b* That so he might both chastise her fully, and quicken her desires, and prepare the way for a more hearty welcome, and his longer abode with her.

7 The watch-men that went about the city *c*, found me, they smote me, they wounded me *d*; the keepers of the walls *e* took away my vail *f* from me.

c The Governours of the Church, as *Chap.* 3. 3. who, though by their place and office they be obliged to comfort and protect the faithful, do frequently discourage and oppress them, as they manifestly did both in the days of *Josiah*, and *Jeremiah*, and the other holy Prophets, and in the time of Christ and his Apostles, and in divers other Ages. *d* With bitter Calumnies and Persecutions. *e* The same with the Watch-men, whose Office is to keep the Gates and Walls of the City. *f* Which was an ornament of her Sex, *Isa.* 3. 23. and a badge of her Modesty, *Gen.* 24. 65. or an ensign of her Relation and Subjection to Christ, *Gen.* 20. 16. 1 *Cor.* 11. 5. And so the taking of this Veil away, signifies their contemptuous and injurious usage of her, their endeavours to blast her Reputation, and to represent and treat her as a common and impudent prostitute, and as one that had no Relation to Christ.

8 I charge you, O daughters of Jerusalem *g*, if ye find my beloved † that ye tell him, that *I am* sick of love *h*. † Heb. *that.*

g Of whom see on *ch.* 1. 5. & 2. 7. The Church having passed the Watch-men, and patiently born, and in a manner forgotten their injuries, proceeds in the pursuit of her beloved, and enquires of every particular Believer or Professor whom she meets concerning him. *h* That I am ready to faint for want of his presence, and the tokens of his Favour. Use all your interest and importunity with him on my behalf.

9 What *is* thy beloved more than *another* beloved *i*, O thou faireſt among women *k*? What is thy beloved more than *another* beloved, that thou doſt ſo charge us? Ch. 1. 8. *

i Wherein doth he excel them? Which Professors of Religion might ask, because they were ignorant of Christs Excellency, and true Believers might ask it, that they might be more fully informed of it, and might give the Spouse occasion to discourse of that subject which was very grateful to them. *k* Whose Beauty may command the Respects and Affections of the most worthy persons; and therefore we conclude it must be some person of transcendent excellency with whom thou are so highly enamoured.

10 My beloved *is* white and ruddy *l*, † the chiefeſt *m* among ten thouſand *n*. † Heb. *a standard bearer.* Or, *for than is thine.*

l Which two colours rightly mixed together, make a Face beautiful. Or the *white* may note his pure and spotless Innocency, and the brightness of his Glory and Majesty, and the *ruddy* colour may intimate his bloody passion, which made him amiable both to God and Men. *m* Heb. *the standard bearer*, for such are usually persons of great Eminency, both for Stature, and Courage, and Dignity. Among all persons, Angels or Men. A certain number is put for an uncertain. There are other Kings, and Priests and Prophets, but none to be compared with him

11 His head *is as* the moſt fine gold *o*, his locks *p* curled. *are* ‖ bushy, *and* black as a raven *q*. ‖ Or, *bushy*

o It shines like Gold, not in respect of the Hair which is black, as it followeth, but by reason of his Crown of pure Gold upon his Head, *Rev.* 14. 14. Whereby she implies that her Bridegroom was a King, which she declared above, *ch.* 3. 11. *p* In which a part of Mans Beauty consists. I shall not trouble my Reader with a distinct application of this and the following particulars, unto some special part or excellency of Christ, because such things are meer conjectures without any solid grounds, and the only design of this description seems to be this, to set forth the Beauty of Christ under the notion of a most compleat and amiable person, in whom there is no defect nor blemish, from the crown of his Head to the sole of his Feet. *q* Which is mentioned, partly because this was esteemed a beauty, and partly because it was an evidence of his Youth and vigor, as grey hairs are characters of age and infirmity, *Hos.* 7. 9.

Ch. 1. 15. 12 * His eyes *are* as *the eyes* of doves *r* by the rivers of waters *s*, washed with milk *t*, *and* † fitly ſet *u*. † Heb. *fitly sitting in the fulness of the rivers.*

r Lovely and pleasant, chast and innocent. *s* Where they delight to abide, and wherewith they bath themselves, and wash their Eyes; where alſo their Eyes are most lively and beautiful, both by the reflection of the waters, and from that pleasure which they take in such places. *t* Which may belong either 1. To the Eyes, which are supposed to be washed with water, as white and pure as Milk: Or 2. To the Doves, which are intimated to be of a milk-white colour, which in those parts was most esteemed, which colour also made the Eyes appear more lovely. *u* Neither sinking into the Head, nor standing out too much, but in a moderate and comely situation. Heb. *ſetting in fulneſs*: which may note a full and competently large Eye, which is esteemed one beauty of the Eye.

Ch. 4. 11. 13 His cheeks *x are* as a bed *y* of ſpices *z*, as ‖ ſweet flowers *a*: his lips *like* lilies *b*, dropping ſweet ſmelling myrrh *c*. ‖ Or, *towers of perfumes*

x His Face or Countenance, an eminent part whereof is the Cheeks, in which the Beauty or Deformity of a Face doth much consist. *y* Which being higher than other parts of the Garden fitly represents the Cheeks, which are higher than other parts of the Face. *z* Not of dry spices, for they are not in Beds, but of Aromatical Flowers which delight both the Eye with a pleasant prospect, and the smell with their fragrancy. This may also signifie the down or hair upon the Bridegrooms cheeks, which is the evidence of his mature and vigorous Age, and may denote that Christs sweetness and gentleness is accompanied with Majesty, and Gravity, and just severity. *a* This may be added to explain the former Phrase. Or, *towers of perfumes*, *i. e.* Boxes in which perfumes were put, which by their height or form, had some resemblance to a Turret. *b* Beautiful and pleasant. Or this is meant of that sort of Lilies which were of a red or purple colour, as ancient Writers affirm, and so signifie the grateful colour of the Lips. This may note that Grace which was poured into Christs Lips, and which flowed from them in sweet and excellent discourses. *c* Not only graceful to the Eye, as Lilies are, but also fragrant to the smell.

14 His hands *d are as* gold-rings ſet with the beryll *e*: his belly *f is as* bright Ivory overlaid *with* Sapphires *g*.

d The instruments of Action and of Distribution, which may design the actions of Christ and particularly his distributing Gifts and Graces to his Members. *e* Beautiful, and precious, and richly adorned, as it were with Gold Rings set with precious stones. *f* Which seems to be here used, either 1. Metonimically, for the Bowels which are contained in the Belly: Or rather 2. Synecdochically, for the whole Body, reaching from the neck to the bottom of the Belly, which is distinguished from the Face, and the joints, which are described in the other clauses. For he speaks here of those parts which are visible to the Eye. And thus here is a compleat description of Christs beauty in all parts from his Head to his Feet. *g* Of a pure and bright white colour, intermixt with blue veins; for some Sapphires are of a bright blue colour.

15 His legs *h are as* pillars of marble *i*, ſet upon ſockets of fine gold *k*: his countenance *l is as* Lebanon *m*, excellent as the cedars.

h The instruments of local motion, and the supporters of the body. *i* White, and streight, and well shaped, and strong. Which may note the firmness and stability of Christs Kingdom in spight of all opposition. *k* Which add both beauty and strength to them. These may note his Feet compared to Gold, either for their great price and worth, or for their singular brightness, for which they are compared to *fine-brass*, *Rev.* 1. 15. or, as others, for his golden shoes wherewith they were covered or adorned, as the Spouse is commended from her shoes, *Cant.* 7. 1. *l* Heb. *his aſpect* or *appearance*, his form or Person, as this Hebrew word is elsewhere used. *m* In respect of its Cedars, as the next words explain it, to wit, tall, and upright, and stately, and withal pleasant to the Eye.

16 † His mouth *is* † moſt sweet *n*, yea, he is altogether † lovely *o*. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem *p*. † Heb. *his palate.* † Heb. *desirable.*

n Which was said before in other words, *v.* 13. and is here justly repeated, because it was a principal part of Christs beauty, and the chief instrument of the Spouses Comfort and Happiness, which wholly depends upon his sweet and excellent Speeches, his holy Precepts, and gracious Offers and Promises contained in the Gospel. *o* Not to run out into more particulars, in one word there is no part of him which is not exquisitely beautiful. *p* And therefore you have no cause to wonder or to blame me if I am transported with Love to so excellent a personage.

CHAP. VI.

An Enquiry after Christ, 1. *The Churches Answer,* 2. *The Church confesseth her Faith in Christ,* 3. *Christ sheweth the Graces of his Church,* 4. *and the Beauty of Several parts,* 5—10. *He acquaints her where he had been, and what he had been a doing,* 11. *and discovers his affection to her,* 12. *with an invitation of her to return to him again,* 13.

1 WHither is thy beloved gone *a* * O thou faireſt among women? whither is thy beloved turned aside *b*? that we may ſeek him with thee *c*. * Chap. 1. 8.

a These are the words of the daughters of *Jerusalem*, last mentioned, whom this full and pathetical description of the Bridegrooms Excellency had inflamed with Love to him. *b* To wit, from thee, as thy words imply, *ch.* 6. 8. where doſt thou uſe to look for him, and to find him when thou haſt loſt him? *c* O thou who are well acquainted with all the places both of his usual abode, and of his diversion, inform us who are ignorant of them. *d* We ask not with any evil design, but only because we desire an interest in him.

2 My beloved is gone down into his garden *d*, to the beds of ſpices *e*, to feed *f* in the gardens, and to gather lilies *g*.

d The Spouse had hitherto been at a loss for her beloved, but having diligently sought him, and enflamed both her own and others Affections with Love to him by her just commendations, now at last she meets with a gracious Answer from God, directing her where to find him, which also comes very seasonably, not only for her own relief and comfort, but also for the benefit of others, who enquired after him. The *garden* seems to signifie the Church Catholick, and *the gardens*, as it follows here, as also *the beds*, may note the particular Assemblies of the faithful, in which Christ affordeth his Presence, and his blessing. *e* In which the Gifts and Graces of God's Spirit, which are fitly compared to Spices, or aromatical Flowers, do appear and grow. *f* To refresh and delight himself, or to gather the flowers and fruits of it, as men use to do in their gardens. *g* Which may note either, 1. Particular Believers, whom Christ gathereth to himself in his Church, who are compared to Lilies, *Cant.* 2. 2. Or 2. The Prayers and Praises tendered to him by his People in the publick Congregations, and all their gracious dispositions and actions.

3 * I am my beloveds, and my beloved *is* mine: he feedeth among the lilies. * Ch. 2. 16. & 7. 10.

4 Thou art beautiful, O my love *h*, as Tirzah *i*, comely as Jerusalem *k*, terrible *l* as *an army* with banners.

h These are the words of Christ, who had now again manifested himself to his Church, whereby he declares, that though he had for a season hid his Face from her, yet still he retained a sincere and fervent affection to her, and that notwithstanding her manifold infirmities she was yet beautiful in his Eyes. *i* A very pleasant City, as its very name signifies, and therefore made the Royal Seat of the Kings of *Israel*; of which see 1 *Kin.* 14. 17. & 15. 21, 33. & 16. 6. &c. *k* Which was beautiful both for its situation, *Psal.* 48. 2. and for its goodly buildings, especially the Temple. See *Lam.* 2. 15. 1 Either 1. To strangers, whom by her grave and Majestick looks and carriage the affrights from rude or bold attempts, whereas some Women invite others to familiarity with them by their loose and wanton carriage. Or 2. To her Enemies, whom God will certainly destroy.

5 Turn away thine eyes from me *m*, for ‖ they have overcome me: thy hair *is as* a flock of goats that appear from Gilead *n*. ‖ Or, *they have put fled me up.*

m For I can scarce bear the Lustre of them. It is a poetical and amatorious Expression, signifying how beautiful the Church was in Christs Eyes, and how passionately he loved her. *n* This clause, and the whole following verse are repeated from *Cb.* 4. 1, 2. And this repetition is not vain nor absurd, but very agreeable to the nature of a Pastoral and Song of Love, as being an effect and testimony of vehement Affection, and besides it confirms what was said before and sheweth that the Churches miscarriage and Christ's desertion of her upon it, had not made him change his Opinion of her, or Affection to her.

6 Thy teeth *are* as a flock of sheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomgranate are thy temples within thy locks *o*.

o This is also repeated from *Ch.* 4. 3.

8 There are threescore queens, and fourscore concubines *p*, and virgins *q* without number.

p A certain number for an uncertain. The sense seems to be this, There are many beautiful Queens and Concubines in the World, in the Courts of Princes, and particularly in *Solomon*'s Court, but none of them is to be compared with my Spouse, and my heart is set upon none of them, but only upon my Spouse, as the following verse declareth. Or, *the Queens* and *Concubines* may note the particular Congregations which are called by Christ's name, and *the Virgins* may signifie the particular Believers or Professors; all which do make up one Catholick Church, as it follows. Compare the notes on *Psal.* 45. 10, 14, 15. *q* Either 1. Which wait upon the Queens and Concubines. Or 2. Which were referred as a Nursery, out of which Queens and Concubines were to be taken.

9 My dove, my undefiled is *but* one *r*; she is the *only* one of her mother *s*; she *is* the choice one of her that bare her: the daughters *t* saw her, and blessed her; *yea*, the queen and the concubines, and they praised her *u*.

r The only beloved of my Soul, my only Spouse, in comparison of whom I despise all others. *s* Of *Jerusalem* above, *which is the Mother of us all*, Gal. 4. 26. Or, if this seem to confound the Mother and Daughter, the words may be thus rendred, *she is the only one of her Mother*, i. e. she is as dear and as precious to me as only Children use to be to their Parents, and especially to their Mothers. So there is only a defect of the note of similitude, which is frequently underfood, as hath been formerly noted and proved by undeniable instances. *t* Called *Virgins*, v. 8. *u* As more beautiful and worthy than themselves, which was so evident that they were forced to confess it.

10 Who is she *x that* looketh forth as the morning *y*, fair as the moon *z*, clear as the sun *a*, *and* terrible *as an army* with banners *b*?

x These are the words either 1. Of the Bridegroom: Or 2. Of the Queens and Concubines last mentioned, as praising of her. And they are either words of enquiry, or rather of Admiration and commendation: *Who*, i. e. what manner of person is this, how excellent and glorious? and so this pronoun, *who*, is underfood, *Psal.* 24. 8. *Mark* 4. 41. compared with *Mat.* 8. 27. *y* As the morning light, which coming after the darkness, of the night is very pleasant and amiable, which also suddenly spreadeth it self from the East to the West: 2. To wit, when it is full and *walking in brightness*, as the Phrase is, *Job* 31. 26. But withal he seems to intimate that the Church, like the Moon, may have her Eclipses, and be in darkness for a time, *a* Without any such spots or dark specks as are in the Moon. Which is to be understood in the same sense, that she is said to be *without spot*, or *wrinkle*, or *blemish*, Eph. 5. 27. which she is partly by God's gracious acceptation of her as such in Christ, and through his Righteousness; and partly because she shall be such in the State to come. *b* See above, v. 4.

‖ Or, *almonds*. Ch. 7.12.

11 I went down *c* into the garden of ‖ nuts *d*, to see the fruits of the valley *e*, *and* * to see whether the vine flourished, *and* the pomgranates budded *f*.

c To wit, when I went away from thee. So this is an account of the reason of his former departure from her. Or, *I am come down* to visit thee, *my garden*, Cant. 4. 12. Either way these are the words of the Bridegroom. *d* In which Nuts and other fruits are planted. By *Nuts* may be meant either 1. Ordinary Nuts, and so this is supposed to intimate the mean and contemptible condition of the Church in her outward Estate, and that her Sweetness is all inward and spiritual. Or 2. Aromatical Nuts, to wit, Nutmegs, and so this notes how acceptable the Church and her profeſſions are to Christ. *e* Which being low, and well watered, is most fruitful. *f* What beginnings or appearances there were of good fruits or works among Believers; whether their Practices answered their Profeſſions.

† Heb. *I know not.*

12 † Or ever I was aware *g*, my soul ‖ made me *h like* the chariots of Ammi-nadib *i*.

‖ Or, *set me.*

g I was surprized with a sudden and vehement desire of enjoying the chief thing my Spouse, which is to be underfood figuratively, and so as to *meet with* agree with the Majesty and Omniciency of Christ. *h* I made my *living people*, self; which may signifie Christs activity in stirring up his Affections to the Church; or I was made; for the active Phrase is oft underfood passively; and the *Soul* is commonly put for the Person. *i* Eager in my desire, and swift in my motion towards the Church. *Ammi-nadib* is supposed to be some eminent Charioteer then well known, and famous for his speed in driving Chariots. But this clause with the former is otherwise rendred, both in the margent and by others, and that very agreeably to the Hebrew words, *my soul set me on the chariots of my willing* (or as others, *noble or princely*) *people*, i. e. which mind and the Brides friends had prepared to bring me to the Bride with more expedition, into which I ascended with all my Soul, as longing to come to my Bride.

13 Return *k*, return *l*, O Shulamite *m*, return, return, that we may look upon thee *n*: what will you see ‖ Or, *of Mahanaim.* in the Shulamite? as it were the company *p* ‖ of two armies *q*.

k Christ recalls his Spouse, who as when Christ was gone she pursued after him, so now when Christ was coming or come to her, she was ready to wander and go astray from him, according to the common and corrupt disposition and custom of Mankind, and therefore he seeks to stop or to reclaim her, and to oblige her to return to her first love, and to repent more thoroughly than she had yet done. *l* This word is here repeated four times to signifie both Christ's passionate Love to her, and earnest desire of her return, and her backwardness to it, which made so many calls necessary. *m* This title signifies either 1. One born in, or belonging to *Jerusalem*, called also *Salem*, *Psal.* 76. 2. Or 2. The Wife of *Shimon*, thus called after her Husbands name, see *Isa.* 4. 1. And as Christ is called by the name of *Solomon*, *Ch.* 3. 7. 9, 11. so the Church is fitly described by the title of *Solomon*'s Wife. *n* That I and my companions, and friends may contemplate thy Beauty. *o* But what do you my friends expect to discover in her? Christ proposeth the question, that he may give the following answer; and that they should take special notice of this as a very remarkable thing in her. *p* Whereby he intimates that this one and onely Spouse was made up of the whole multitude of Believers. *q* Either 1. Opposite one against the other; and so this may note the conflict between the Flesh and Spirit, which is in all the Faithful in this Life. Or 2. Confederate together, and so this may signifie either 1. The reconciliation and Union of Jews and Gentiles which shall one day be under Christ as their common head, *Eph.* 2. 15. Or 2. The safety and strength of the Church, which is compared to an *army with banners*, above v. 4, 10. and here to a numerous Host distributed into *two Armies*. Wherein also there may be an allusion to that story, *Gen.* 32. 1. where this very word, here rendred, *two armies*, is used.

CHAP. VII.

A further description of the Church's Graces, 1—7. *His desire to visit the Church, with the blessed effects thereof,* 8, 9. *She professeth her Faith, and desire,* 10. *She inviteth him to consummate with her,* 11. *The end thereof,* 12, 13.

The Bridegroom who spake the last words, here continueth his speech, and breaks forth into an elegant and particular description and commendation of the Spouse, partly from the parts of her Body, and partly from her Ornaments. In which the same thing is to be observed which was noted concerning her description of the Bridegroom, that there is no necessity of a distinct application of every parcel of it, the design being only this, to describe the Beauty and Glory of the Church under the representation of a beautiful and noble Woman. This also is observable, that in the description of Christ the begins at the Head, and so goeth downward, *Ch.* 5. 11, &c. but Christ in the description of the Spouse proceedeth from the Feet upwards.

1 HOw beautiful are thy feet *a* with shoes *b*, O princes daughter *c*! the joints of thy thighs *d* are like jewels, the work of the hands of a cunning workman *e*.

a Which being the chief instrument of our motion from place to place, is oft used metonimically for the motion itself, and so may here signifie either the inward motions, the workings of the affections, or the outward motions, the steps or actions of the Life, both which are right and amiable in Believers. *b* Which were anciently evidences of a free and comfortable State, whereas slaves and mourners use to go barefoot, 2 *Sam.* 15 30. *Isa.* 20. 4. which also in Women of high quality were adorned with Gold and other Ornaments; of which see *Isa.* 3. 18. These may also signifie that the Feet of Believers should be *shod with the preparation of the Gospel of peace*, *Eph.* 6. 15. *c* Both by Birth, being born of God, and by disposition and deportment agreeable to that quality. *d* Either 1. The hollow place in which the Hip or Thigh-bone moveth and turneth itself: Or rather 2. The Hip or Thigh-bone which moveth there: for this is more fitly compared to a jewel well set. Some understand this of some Ornaments worn by Women upon these parts: for the word rendred *joints* may signifie *girdles*, or any Ornament which encompasseth any part of the Body, and the same words which signifie *thighs* are both in Hebrew, and other Languages, sometimes used concerning the *legs*. Which being admitted, this might seem to be underfood of the Brides Garters about her Legs, which not untitly follows the Shoes upon her feet last mentioned. But this sense seems not to suit so well with the following comparison as the former doth. *e* Like jewels orderly and excellently set by a skilful Artift. So this signifies the uprightness and decency of her going, which depends very much upon the right situation of the Hip or Thigh-bone, which when it is disticated or disordered causeth a lameness or uncomliness in going; whereby he understands the orderliness and amiableness of her conversation.

2 Thy navel *is like* a round goblet *f which* wanteth not † liquor *g*: thy belly *h is like* an heap of wheat *i*, set about with lilies *k*.

† Heb. *mingled wine.*

f To which it is not unfitly compared because it is of a round form, and hollow, and hath windings and circlings in it. *g* Thy Navel is not only comely but fruitful. For the Navel is the proper instrument of nourishing the Child or Children which are in the Womb. And so this seems to signifie the Churches fruitfulness partly in her self, in cherishing and improving all the Graces and good motions of God's Spirit within her; and principally in reference to those many Children which the bears and feeds in her Womb with the wholsom liquor of God's Ordinances. *h* In which thy Children are for a time contained and fed. *i* i. e. Of wheat corn, round and swelling, as it is in Women with child, and full of nourishment, not only of Liquor, as was last said, but also of Meat, which may note the various provisions which Christ hath laid up in his Church according to the several capacities of her Children, Milk for Babes, and stronger Meat for those who are grown up. *k* Not for defence, which the Church doth not need, having the strong God for her Protection, but for Ornament and Beauty. Whereby is implied, that she is not only fruitful but beautiful, and that her Children are not only numerous and well fed, but also comely and delightful to the Eye, as lilies are, and withal pure and innocent, in which respect both Christ and the Church are compared to Lilies, *Cant.* 1. 1, 2.

3 * Thy two breasts *are* like two young roes *that are* twins *l*.

l Which is repeated from *Ch.* 4. 5. where it is explained.

4 Thy neck *m is as* a tower of ivory *n*, thine eyes *o like* the fishpools *p* in Heshbon *q*, by the gate of Bathrabbim: thy nose *r is as* the tower of Lebanon *s* which looketh towards Damascus *t*.

m Of which see on *Ch.* 4. 4. *n* Clear, and smooth, and long, and streight, and erected. *o* Of which see on *Ch.* 1. 15. & 4. 1. *p* Full, and clear, and quiet, and pleasant. Possibly here were two fishponds which being conveniently seated in a large field, might bear some resemblance to the Eyes placed in the Head. *q* A pleasant and well watered

watered City, beyond *Jordan*, as we may guess from *Num.* 32. where doubtless there were some eminent and well known fish-pools, as further appears by the exact description of the particular place here following, in which they were. *r* The instrument of smelling and discerning between pleasant and loathsom things; which may signifie the Churches sagacity in discerning between good and evil. *s* Which though it be not elsewhere mentioned, was in all probability built by *Solomon* in the Mountain of *Lebanon* which was the Northern Border of the Land of *Israel* towards *Damascus*, and therefore a very fit place for a watch Tower. To this Tower her Nose is compared, not for its greatness, but for its comely and convenient proportion, and beautiful aspect, which doubtless were in this as well as in the reſt of *Solomon*'s Buildings. *t* Which words seem to be added to distinguish this from another Tower or Building, in, or near to *Jerusalem*, which was called *the house of the forest of Lebanon* 1 Kin. 7. 2.

5 Thine head *u* upon thee *x is* like ‖ Carmel *y*, and the hair of thine head like purple *z*; the king *is* † held in the galleries *a*.

‖ Or, *Crimson.*

† Heb. *bound.*

u Which may signifie the Churches Mind or Underſtanding which is seated in the head. *x* Which is upon thee, or above the reſt of thy Body. *y* Eminent and pleasant to the Eye, and fruitful as Mount *Carmel* was, as hath been formerly noted. Which may note that her Mind was adorned and replenished with knowledge and other excellent Gifts of the Holy Ghoſt. Or, as others render it, *like crimson* or *purple*, which is called *Carmel*, 2 *Chron.* 2. 7. & 3. 14. because those silhes out of which they had their purple, were taken in the Sea bordering upon Mount *Carmel*. And so the same thing is repeated in the next clause in other words. 2. Which colour was anciently much esteemed, and commended as by sacred, so also by prophane Writers. *z* In which he walketh, and having once espied thee, is captivated by thee, and unable or unwilling either to depart, or to take off his Eyes from thee, as he if were fast bound and chained to thee. The *galleries* may note either the Ordinances, or rather the Churches, in which Christ walketh, *Rev.* 2. 1. in which Christ and Believers converse together.

6 How fair and how pleasant art thou *b*, O love, for delights *c*!

b It were infinite to reckon up all the particulars of thy Beauty, in one word, thou art universally amiable beyond Expreſſion. *c* For those various lovely features which are in thee, and for the great and manifold delights which are or may be enjoyed in converſing with thee.

7 This thy ſtature is like to a palm-tree *d*, and thy breasts to clusters *e of grapes f*.

d Tall and ſtreight, or upright, as a Tree. And he ſeems to mention the Palm-tree, rather than any other, partly because it grows more directly upward than other Trees; and partly because it is constantly green and flouriſhing, and groweth upward in ſpight of all preſſures, and therefore was uſed in feſtival ſolemnities, *Lev.* 23. 40. *Joh.* 12. 13. and was a ſymbol of Victory, *Rev* 7. 9. In all which reſpects it fitly repreſents the ſtate of Believers. *e* Large, and round, and full of juice. See on v. 3. This particular is added as an evidence of her maturity and married eſtate, and of her fruitfulneſs. *f* Which word may eaſily be ſupplied out of the next Verſe. Although the fruit of the Palm-tree alſo is ſaid to grow in cluſters.

8 I ſaid *g*, I will go up to the palm-tree *h*, I will take hold of the boughs thereof *i*: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe *k* like apples *l*.

g Within my ſelf, I reſolved. *h* I will climb up, that ſo I may *take hold*, as it follows *of the boughs*, which do not grow out of the ſides, as in other trees, but only at the top of it. *i* Partly to prune and dreſs them, and partly to gather the fruit. Whereby is ſignified Chriſt's care of his Church, and his delight in her. *k* Of thy breath; which is oft called *the breath of*, or *in*, a man's *noſtrils*, *Gen.* 7. 22. *Iſa.* 2. 22. *Lam.* 4. 20. *l* Either 1. Common Apples, which ſometimes yield a very pleaſant ſmell: Or 2. Odoriferous Apples. See on *Chap.* 2. 5.

9 And the roof of thy mouth *m* like the beſt wine *n*, for my beloved *o*, * that goeth down † ſweetly *p* cauſing the lips ‖ of thoſe that are aſleep, to ſpeak *q*

Ver. 13. for my beloved.

Heb. *ſlide.*

Heb. *of the ſleepers.*

m Either 1. Thy ſpeech, the palate being one of the principal inſtruments of Speech: Or rather 2. Thy taſte, whereof the Palate or Roof of the Mouth is the moſt proper and principal inſtrument, *Job* 34. 3. But then this is not to be underſtood actively of her taſte, but paſſively of the taſte or reliſh, which her beloved had of her; as in the foregoing clauſe, *the ſmell of her noſe* was not meant ſubjectively or actively of that ſenſe of ſmelling which was ſeated in her Noſe, but objectively or paſſively of the breath of her Noſtrils, which was ſweet to the ſmell of her beloved. *n* Grateful and refreſhing. † Either 1. For thee my beloved, who reapeſt the comfort and benefit of that pleaſure which I take in thee: Or 2. For me thy beloved, or, according to thy uſual expreſſion, *for my beloved*. Which words Chriſt takes as it were out of her Mouth, and repeats them emphatically. Which agrees very well to the ſtile and uſage of theſe dramatical and amatorious Writings. And this clauſe further intimates the Churches Loyalty or Faithfulneſs to Chriſt, that ſhe reſerves her ſelf and all her Loves for Chriſt alone. *p* Whereas bad Wine either goeth down ſlowly and tediouſly, or is not permitted to go down at all; Heb. *that walketh directly*, or, *that moveth it ſelf aright*, which is given as the Character of good Wine, *Prov.* 23. 31. *q* Cauſing the moſt dull, and ſtupid, and ſleepy headed perſons to ſpeak, and that fluently and eloquently, which is a common effect of good Wine.

10 * I *am* my beloveds *r*, and his deſire *is* towards me *s*.

r This and the following verſes contain the words of the Bride, in anſwer to the Bridegrooms moſt indearing Expreſſions delivered in the foregoing verſes. *s* I perceive, and am fully ſatisfied, that he heartily loves me. It is my duty to have my deſire towards him

as my Husband, according to Gods Sentence, *Gen.* 3. 16. but it is a wonderful condeſcenſion in him, that his deſire is towards me.

11 Come, my beloved, let us go forth into the field *t*: let us lodge in the villages *u*:

t That being retired from the crowd, we may more freely and ſweetly converſe together, and may obſerve the ſtate of the fruits of the Earth. *u* In one of the villages, as *Cities* is put for *one of the Cities*, Judg. 12. 7.

12 Let us get up early *x* to the vineyards *y*, let us ſee if the vines flouriſh, *whether* the tender grapes † appear, *and* the pomgranates bud forth *z*: there will I give thee my loves *a*.

† Heb. *open.*

x The Church having offended and loſt her beloved by her former lazineſs, now doubles her diligence, and diſcovers how earneſtly ſhe was for upon the following work. *y* To particular congregations. See *Cant.* 6. 11. *Iſa.* 5. 1. *z* Let us inquire into the ſucceſs of our Labours, what Soules are brought in and built up, how they proſper and grow in Grace, whether they abound in good Works, &c. *a* There I will diſcover the ſincerity and fervency of my affections to thee, and maintain communion with thee in thy holy Ordinances.

13 The mandrakes *b* give a ſmell, and at our gates *c are* all manner of pleaſant *fruits*, new and old *d*, *which* I have laid up for thee *e*, O my beloved.

b This Hebrew word is uſed, *Gen.* 30. 14, 15. and the ſignification of it is very much doubted and diſputed by Interpreters; of which ſee my Latin *Synopſis* on that place. But this is certain that the word ſignifies ſweet and pleaſant flowers, and therefore if it be underſtood of Mandrakes, they were of another ſort than ours, as it is no unuſual thing for flowers of the ſame kind in ſeveral Climates to have very differing Natures and Qualities. *c* Either 1. Growing there upon the Walls, or in Gardens, or Orchards, near the door of our dwelling-Houſe: Or rather 2. Brought thither by divers Perſons to congratulate and adorn our Nuptials, or laid up for our entertainment, as may be gathered from the nature of the fruits, which were not only *new*, and growing, but alſo *old*, and *laid up*, as it here follows. *d* Fruits of this year, and of the former, that the variety might delight. Which ſeems to be ſpiritually meant of the various fruits and operations of the Spirit, and degrees of Grace in ſeveral Believers. *e* Which have been produced by my Miniſtry for thy Service and Glory.

CHAP. VIII.

The Church expreſſeth her deſire of familiarity with Chriſt, 1. *by the entertainment ſhe'd make him,* 2, 3. *She charges the Daughters of Jeruſalem not to diſturb her beloved,* 4. *A commendation of the Church for her Faith in Chriſt,* 5. *She prayeth for full aſſurance of his Love, her invincible deſire,* 6. *Which is inſatiable,* 7. *The calling of the Gentiles with their intent, and her condition,* 8—13. *Chriſt coming prayed for,* 14.

O That thou *were* as my brother *a* that ſucked the breaſts of my mother *b*; *when* I ſhould find thee without *c*, I would kiſs thee *d*, yet † I ſhould not be deſpiſed *e*.

† Heb. *they ſhould not deſpiſe me.*

a Moſt intimate, and free, and familiar with me, as Brethren and Siſters commonly are. *b* That came out of the ſame womb, and ſucked the ſame breaſts, and conſequently were Brother and Siſter by Father and Mother too; for ſuch are moſt dear to one another. See *Gen.* 43. 29. *Deut.* 13. 6. Heb. *Sucking the breaſts*, &c. So the wiſheth that he were as a little ſucking Brother, with whom ſhe might innocently and inoffenſively delight her ſelf, as Siſters do with ſuch a Brother. The Church here expreſſeth her paſſionate deſire of a ſtricter Union, and cloſer Communion with Chriſt than yet ſhe had attained. And in particular, theſe may be the breathings of the ancient Jewiſh Church after Chriſts Incarnation, wherein he was to be their Brother, *Rom.* 8. 29. *Heb.* 2. 11, 12. and a ſucking Babe. *c* In the open ſtreets; I might then expreſs my Affections to thee, and kiſs thee openly without any ſcandal or contempt. Or, *without*, i. e. come forth from the Fathers boſom into the World, *Joh.* 16 28. *d* I would demonſtrate my Reverence, and Subjection, and Affection to thee, of all which kiſſing was a token in thoſe times and places, as hath been oft obſerved in divers foregoing Texts. *e* Then ſhould I not be aſhamed or cenſured, as if I had done an indecent or immodeſt Action, becauſe ſuch Expreſſions of Love are uſual amongſt Perſons ſo nearly and dearly related.

2 I would lead thee, *and* bring thee *f* into my mothers houſe *g*, ‖ *who* would inſtruct me *h*: I would cauſe ‖ Or, *then* thee to drink of * ſpiced wine, of the juice of my pomgranate *i*.

Prov. 9 2.

f With joy and triumph, as the Bridegroom was uſually brought to the Brides houſe. See *Pſal.* 45. 15, 16. *g* Either 1. My Mothers in Law, my Husbands Mother, as the cuſtom was, *Gen.* 24. 67. *Judg.* 12. 9. Or 2. My own Mothers; to ſhew her extraordinary Reſpect and Affection to him. In the myſtical ſenſe both come to one; for the univerſal Church was in ſome ſort both his and her Mother. *h* To wit, how I ſhould behave my ſelf towards thee. Or, where *he did inſtruct* or *educate me*. i I would give thee the beſt entertainment which the Houſe affords. My Gifts and Graces ſhould all be employed to ſerve and glorifie thee.

3 * His left hand *ſhould be* under my head, and his right hand ſhould embrace me *k*.

*Chap. 2. 6

k The ſame expreſſions are uſed, *ch.* 2. 6. The ſenſe is, He would not deſpiſe me for my forwardneſs in ſhewing my affections to him, as men commonly do in like caſes, but would kindly accept of my love, and return love for it.

4 * I charge you, O daughters of Jeruſalem, † that ye ſtir not up, nor awake *my* love until he pleaſe *l*.

*Chap. 2. 7. & 3. 5.

†Heb. *why ſtir up*, or *ſhould ye ſee* the Explication of it.

l This verſe is here repeated again from *ch.* 2. 7. & 3. 5. where *ſhould ye*

5 * (Who *is* this, &c.

Ch. 3. 6. 5 (Who *is* this that cometh up from the wilderness *m*, leaning upon her beloved *n*?) I raised thee up *o* under the apple-tree *p*; there thy mother brought thee forth *q*; there she brought thee forth *that* bare thee.

m These words are repeated from *ch.* 3. 6. of which see the notes there. This and the next clause are the words either. 1. Of the Daughters of *Jerusalem*, or the Friends of the Bride and Bridegroom, admiring and congratulating this happy conjunction: Or 2. Of the Bridegroom, who proposeth the Question, that he may give the Answer here following. *n* Which implies both great freedom and familiarity, and fervent affection, and dependence upon him. If these be the Bridegrooms words, he speaketh of himself in the third Person, which is usual in the Hebrew Language. *o* When thou wast fallen, and laid low, and wert dead in trespasses, and in the depth of misery, I revived thee. *p* Under my own shadow; for she had compared him to an apple-tree, and declared, that under the shadow of the Tree she had both delight and fruit, *Cant.* 2. 3. which is the same thing with this *raising up*. *q* Under that Tree, either the Universal or the Primitive Church did conceive and bring thee forth.

6 Set me as a seal upon thine heart, as a seal upon thine arm *r*: for love *s* is strong as death *t*, jealousie *u* †Heb. *hard* is † cruel *x* as the grave: the coals thereof *are* coals of ‡ Heb. *flames of the Lord.* fire *y*, *which hath a* ‡ most vehement flame.

r These are undoubtedly the words of the Bride. The sense is, Let thy Mind and thy Heart be constantly set upon me. Let me be engraven upon the Tables of thine Heart. He seems to allude to the engraven Tablets which are frequently worn upon the Breast, and to the signet on a mans arm or hand, which men prize at a more than ordinary rate, as appears from *Jer.* 22. 24. *Hag.* 2. 23. and which are continually in their sight. *s* My Love to thee, from whence this desire proceeds. *t* Which conquers every living thing, and cannot be resisted nor vanquished. *u* Or, *zeal*; my ardent Love to thee, which also fills me With Fears and Jealousies, lest thou shouldst beslow thine affections upon others, and cool in thy love to me, or withdraw thy Love from me: for true Believers are subject to these passions. *x* Heb *hard*, grievous and terrible, and sometimes ready to overwhelm me, and swallow me up; and therefore have pity upon me, and do not leave me. *y* It burns and melts my heart like fire.

7 Many waters cannot quench love, neither can the *Pro. 6. floods drown it: * if a man would give all the substance 35. of his house for love, it would utterly be contemned *z*.

z It is the nature of Love in general; and of my Love to thee, that it cannot be taken off, neither by Terrors and Afflictions, which are commonly signified in Scripture by *waters* and *floods*, Psal. 32. 6. & 42. 7. and elswhere; nor by temptations and allurements. Nothing but the presence and favour of the beloved person can quiet and satisfie it. And therefore do not put me off with other things, but give me thy self, without whom, and in comparison of whom, I despise all other persons and things.

8 We *a* have a little sister *b*, and she hath no breasts *c*: what shall we do for our sister *d* in the day when she shall be spoken for *e*?

a These are manifestly the words of the Bride, still continuing her speech. The present Church, which was that of the Jews, speaks of another future Church, which was to consist of the Gentiles, which she calls *little*, because she was the younger Sister, and then scarce had a being; and she calls her her *Sister*, partly because she was so in the purpose of God, their common Father, though at present she was a stranger to him; and partly to intimate that the Gentile-Church should be admitted to the participation of the same priviledges with that of the Jews. *c* No grown and full Breasts, as Virgins have when they are ripe for Marriage, *Ezek.* 16. 7. This signifies the present doleful estate of the Gentiles, which as yet were not grown up into a Church Estate, and wanted the milk or food of Life, as for itself, so also for its Members. *d* Teach us to know and perform our duty to them, which is to embrace them with sincere and fervent affections, to promote their coming in to Christ, and to rejoice in it, and not to envy it, and murmur at it, as the Jews did in the days of Christ, and of his Apostles. *e* To wit, for bringing her into the state of Matrimony: when Christ and his Apostles, and others the first Ministers of the Gospel, who were Members of the Jewish Church, did speak and act for the conversion of the Gentiles.

9 If she *be* a wall, we will build upon her a palace of silver: and if she *be* a door, we will inclose her with boards of cedar *f*.

f This seems to be Christ's Answer to the foregoing question of the Jewish Church concerning their Sister Church of the Gentiles, for which they were very solicitous. Christ therefore engageth himself to take care of her, and to provide for her, as the matter doth require, and as suits best with her condition. If the Gentiles when they are converted shall be like a *Wall*, strong and firm in Faith, stedfast against all Assaults and Temptations, for a *Wall* in Scripture us. signifies strength, *Isa.* 26. 1. *Jer.* 15. 20. and elsewhere; *W.* my Father, and I, and the Holy Ghost, as the principal Builders, and my Ministers as workers with, and under us, *will build upon her a palace of silver*, will add more strength and beauty to her, will enlarge and adorn her, make her more amiable in mine Eyes, and more visible and glorious in the Eyes of the World: *And if she be as a Door*, which is weaker than a Wall, and where the Enemy doth or may break in upon her; if she be weak in Faith, and sometimes overcome by the temptes. yet we will not therefore reject and forsake her, but we *will inclose* or (as many others render the word) *strengthen* or *fortifie her with Boards of cedar*, which are not only beautiful, but also strong, and durable. If she be sincere, and open the door of her Heart to me, Heb. though she be weak, I will come into her, and make her stronger.

10 I *am* a wall *g* and my breasts like towers *h*: then was I in his eyes, as one that found † favour *i*.

g These seem to be the words of the Jewish Church to Christ, O Lord, by thy Grace I am what thou wouldst have my Sister to be, *a Wall*, and therefore do humbly beg and hope, that according to thy promise to her in that case, thou wilt build upon me a Palace of Silver. *h* Which stand out from and above the Wall, and are ornament and defence to it. Of the Churches Breasts, see before *Ch.* 4. 5. & 7. 3, 7. *i* When by his Grace I was made a wall, he was well pleased with me, and with his own workmanship in me.

11 Solomon had a vineyard at Baal-hamon *k*; he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand *pieces* of silver *l*,

k A place not far from *Jerusalem*, where *Solomon*, had as it seems, a noble vineyard. *l* Whereby he signifies both the vast extent of the Vineyard which required so many keepers, and its singular fertiley which afforded so great a Rent.

12 My vineyard *m* which *is* mine *n*, *is* before me *o*: thou O Solomon, *must have* a thousand *p*, and those that keep the fruit thereof, two hundred *q*.

m My Church, which is oft compared to a vineyard, and is here opposed to *Solomon's* vineyard. It is much doubted and disputed whether this verse be spoken by Christ or by the Spouse; the first clause seems to agree best to the former, and the following clause to the latter. Possibly the difficulty may be reconciled by ascribing the first clause to Christ, and the latter to the Spouse: such interlocutions being familiar in this Book, and in other Writings of this kind. *n* This Repetition is not idle, but very emphatical, to shew that Christ had a more eminent and special title to his Vineyard, the Church, than *Solomon* had to his Vineyard, because it was purchased not by his Money, but by his Blood, and because it was his, not only for the short time of this present Life, as *Solomon's* was, but to all eternity. *o* Is under my own Eye and Care, and is not wholly committed to the Care and Management of others, as *Solomon's* was; *I the Lord do keep it night and day*, as we read *Isa.* 27. 3. *I am with it to the end of the world* Mat. 28. 20. *p* These are the Churches return to Christ, who is here called *Solomon*, as he was *ch.* 3. 9, 11. as elsewhere he is called *David*. Dost thou, O Christ, keep thine own Vineyard, which *Solomon* did not? Then surely it is meet that thou shouldst receive, and thou shalt receive as large a Revenue from thy Vineyard, as he did from his. *q* Though the chief Revenue belongeth, and is justly given to thee, yet thy Ministers, who serve thee in thy Vineyard, shall have, and are allowed by thee to receive, some encouragement for their service. See 1 *Cor* 9. 7.

13 Thou that dwellest *r* in the gardens *s*, the companions *t* hearken to thy voice *u*: * cause me to hear *it* *x*. Ch. 8.

r The Hebrew word is of the feminine gender, which plainly sheweth that Christ speaks here to his Spouse, being about to depart from her for a season, as the next verse sheweth. *s* Not in the Wilderness of the World, for believers are *chosen* or *called out of the World*, Joh. 15. 19. but in the Church, the Garden of God, which God hath fenced and appropriated to himself. He saith, *Gardens*, because of the many particular Congregations, into which the Church is divided. *t* The friends of the Bride and Bridegroom. *u* Diligently observe all thy words and carriages towards me, and all the transactions between thee and me. *x* When I am gone from thee, let me hear thy Prayers, and Praises, and the Preaching of my Gospel in the World.

14 † * Make haste, my beloved, and be thou like † Heb. to a roe, or to a young hart upon the mountains of * Heb. spices *y*. Rec.

y Seeing we must part for a time, make haste, O my beloved Bridegroom, and speedily finish the work which thou hast to do in the World, that so thou mayst take me to thy self, that I may live in thine everlasting embraces. The words of this verse are borrowed from *Ch.* 2. 17. where they are explained.

ISAIAH.

The ARGUMENT.

THE Teachers of the ancient Church were of two sorts, 1. *Ordinary, the Priests and Levites: Extraordinary, the Prophets. These were immediately called by God, and inspired, as with other singular Gifts and Graces, so particularly with a supernatural knowledge of Divine Mysteries, and of future things, and invested by God with an authority Superiour not onely to the ordinary Teachers of the Church, but in some sort, even to the Civil Powers of the Nation. These Holy Prophets, whose Writings are contained in the Sacred Scripture, are fourteen. Of these Isaiah is first in place, and, as may seem probable, in time also. But undoubtedly he was contemporary with Hosea, whom others suppose to have been before him. Compare* Isa. 1. 1. *with* Hosea 1. 1. *The Jews tell us that he was of the Blood Royal of* Judah, *which is uncertain. But undoubtedly he was the Prince of all the Prophets, whether we do fully the great extent and variety of his Prophecies, the excellency and sublimity of those Mysteries which were revealed to him and by him, the Majesty and Elegancy of his style, or the incomparable liveliness and power of his Sermons. He doth so evidently and fully describe the Person, and Offices, and Sufferings, and Kingdom of Christ, that some of the Ancients called him* the fifth Evangelist. *And it is observed, that there are more Testimonies and Quotations in the* New Testament *taken out of* Isaiah, *than out of all the other Prophets.*

CHAP. I.

Judah's Sins. 1. 4. *her Judgments:* 5. 9. *her Worship is rejected,* 10. 15. *Exhortations to Repentance: Promises of Grace and Mercy: threatnings of five Judgments: and Complaints by reason of their Backsliding:* 16. 31.

THE Vision *a* of Isaiah the Son of Amoz *b*, which he saw *c* concerning Judah and Jerusalem *d*, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah *e*, Kings of Judah.

a Or, *The Visions*; the word being here collectively used, as it is *ch.* 22. 1. 1 *Sam.* 3. 1. The sense is, This is the Book of the Visions or Prophecies. As Prophets were called *Seers*, 1 *Sam.* 9. 9. so Prophecies are called *Visions*, because they were as clearly and certainly represented to the Prophets minds, as bodily Objects are to mens eyes. *b* Either the Brother of *Amaziah* King of *Judah*, as the Hebrew Writers fancy: Or, rather some other person then well known, *i. e.* Foresaw and foretold. But he speaks, after the manner of the Prophets, of things to come, as if they were either past or present. *c* Principally, but not exclusively. For he Prophesieth also concerning *Egypt* and *Babylon*, and divers other Countries; which yet he doth with respect to *Judah*. *d* In the time of their Reign. Whence it may be gathered, that *Isaiah* exercised his Prophetical Office above fifty years together. See 2 *Kings* 15. and 16.

2 * Hear, O Heavens, and give ear O Earth *f*; for the Lord hath spoken *g*, I have nourished and brought up Children *h*, and they have rebelled against me.

f He directeth his speech to these senseless Creatures, that thereby he might more awaken and affect the *Israelites*, whom he hereby proclaimeth to be so dull and stupid that they were past hearing, and therefore he gives them over as desperate, and calleth in the whole Creation of God to bear witness against them. *g* This is his Plea against them, of the equity whereof he is willing that all the Creatures should be Judges. *h* I first made them a People, and until this time I have sustained and blessed them above all other Nations.

3 * The Ox knoweth his Owner, and the Ass his Master's Crib *i*: but Israel doth not know *k*, my People doth not consider.

i The most stupid brute beasts acknowledge and obey their Lord and Benefactor, as experience sheweth. *k* To wit, the their Owner and Master, which is easily and necessarily understood out of the former Clause. *Knowing* is here taken practically, as it is usually in Scripture, and includes reverence and obedience.

4 Ah *l* sinful Nation, a People † laden with iniquity *m*, a seed of evil-doers *n*, children that are corrupters *o*, they have forsaken the LORD *p*, they have provoked the holy One of Israel unto anger *q*, they are † gone away backward *r*.

l This Particle implies both his wonder, and anger, and grief, and shame that they were such. *m* Heb. *Of heaviness of Iniquity*, *i. e.* of heavy or great sins, for *heavy* is commonly put for *great* or *grievous*, as *Isa.* 21. 15. and 30. 27. Laden not with the sense of sin, as *Mat.* 11. 28. but with the guilt and bondage of sin. *n* The Children of wicked Parents, whose guilt they inherit, and whose evil Example they follow. *o Heb. that corrupt*, to wit, themselves or their ways, or others by their counsel and example. Or, *that destroy* themselves and their land by their wickedness. *p* Not in profession, but in practice and reality, neglecting or corrupting his Worship, refusing his yoke and conduct. *q* They have lived as if it were their great design and business to provoke him. *r* Instead of proceeding forward and growing in grace, which was their duty, they are all fain from their former professions, and grown worse and worse, and have impudently turned their backs upon me.

5 Why should ye be stricken any more *s*, ye will † revolt more and more *t*: the whole head is sick, and the whole heart faint *u*.

s It is to no purpose to seek to reclaim you by one Chastisement after another: and therefore I will utterly forsake and destroy you at once. *t* I see you are incorrigible, and turn even your afflictions into sin. *u* Your disease is mortal, as being in the most noble and vital parts, the very head and heart of the body politick, from whence the plague is derived to all the other Members, as it follows. And this is to be understood either, 1. Of their sins; or rather, 2. Of their miseries. Which best suits, 1. with the foregoing words, this being added as a reason why it was in vain to strike them any more, or to expect any amendment that way, because he had stricken them already, and that very terribly, even in their head and heart, whose wounds are most dangerous, and yet they were not at all better for it. 2. With *ver.* 8. where this Metaphor is so explained.

6 From the sole of the foot even unto the head, *there is* no soundness in it *x*; *but* wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with † ointment *y*. † Or, Oil.

x You have been all of you punished, from the highest to the lowest, from the worst to the best. *y* I have suffered you to be under your maladies for a time, with an applying new remedies, to try whether the length and continuance of your afflictions might not work that Cure which the strength of it could not do, but all in vain.

7 * Your country *is* desolate, your cities *are* burnt * Deut. with fire: your land, strangers devour it *z* in your 28. 52. presence *a*, and *it is* desolate †, as overthrown by Chap. 6. 11. strangers *b*. † Heb. a

z All this and what follows was verified in the days of King the overAhaz, 2 *Chron.* 28. in whose time, and upon which occasion, this of Prophecie seems to have been delivered, as more exactly agreeing strangers with that time than with any other. If any object, That this seeing the first of his Prophecies, must rather belong to the days of *Uzziah*, they must take notice, and it is agreed by Interpreters, and it is undeniably true, that the Prophecies of *Isaiah*, as also of the other Prophets, are not set down in the same order in which they were delivered, but oftentimes the latter are put before the former. *a* Which your eyes shall see to torment you, when there is no power in your hands to deliver you. *b* Heb. *As the overthrow of Strangers*, i. e. which strangers bring upon a land which is not theirs, nor likely to continue in their hands, and therefore they spare no persons that come in their way, and they spoil and destroy all things, which is not usually done in wars between Persons of the same, or of a neighbour Nation.

8 And the daughter of Zion *c* is left as a cottage in a vineyard, as a lodg in a garden of cucumbers *d*, as a besieged city.

c I. e. *Zion*, or *Jerusalem*; for these two names are promiscuously used of the same place. The name of *daughter* being frequently given to cities or countries. Thus *the daughter of Babylon* is put for *Babylon* it self, *Psal.* 137. 8. *Isa.* 47. 1. In the same sense we read of *the daughter of Tire*, *Psal.* 45. 12. and of *Tarshish*, *Isa.* 23. 12. and of *Egypt*, *Jer.* 46. 11. 24. and of *Edom*, *Lam.* 4. 21 *d* Is left solitary, all the neighbouring villages and country round about it being laid waste.

9 * Except the LORD of hosts had left unto us Levit. a very small remnant *e*, we should have been as * So- 26. 33. dom, *and* we should have been like unto Gomorrah *f*. Rom. 9. 29.

e If God, by his Infinite Power and Goodness, had not restrained our enemies, and reserved some of us. *f* The whole nation and race of us had been utterly cut off, as the people of *Sodom* and *Gomorrah* were. So great was the rage and power of our enemies, and so utterly unable we were to deliver our selves.

10 Hear the word of the LORD *g*, ye rulers of Sodom *h*; give ear unto the law *i* of our God, ye people of Gomorrah.

g I speak not my own fancies or puffings, but the message of your Lord and governour, to whom you owe all reverence and obedience.

dience. *b* So called for their resemblance of them in wickedneſs, Comp. *Deut.* 32. 32. *Ezek.* 16. 46, 48. *i* Or, *Doctrine*, as this word is commonly uſed: the meſſage which I am now to deliver to you from God, your great Lawgiver, which ought to have the force of a Law with you.

11. To what purpoſe *k* is the multitude of your ✱ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings *m* of rams, and the fat of fed beaſts, and I delight not in the blood *n* of bullocks, or of lambs, or of † he-goats.

✱ *Pſal.* 50. 8, 9. & 51. 16. *Prov.* 15. 8. & 21. 27. *Chap.* 66. 3. *Jer.* 6. 20. *Amos* 5. 21, 22. *Mic.* 6. 7. †*Heb.* great he-goats.

k They are vain and uſeleſs, being neither accepted by me, nor beneficial to you. *l* Who am a Spirit, and therefore cannot be ſatiſfied with ſuch carnal Oblations, but expect to be worſhipped in ſpirit and truth, and to have your Hearts and Lives, as well as your Bodies and Sacrifices, preſented unto me. *m* I am glutted with them, and therefore ſooth them. *n* He mentions *the fat* and *blood*, becauſe theſe were in a peculiar manner reſerved for God, *Levit.* 3. 15, 16. & 17. 11. to intimate, that even the beſt of their Sacrifices were rejected by him.

† *Heb.* to be ſeen.

12 When ye come † to appear before me *o*, who hath required this at your hands *p*, to tread my courts *q*?

o Upon the three Solemn Feaſts, *Exod.* 23. 17. & 34. 23. or upon other occaſions. *p* To wit, in this manner, and upon theſe terms. The thing that I commanded, was not onely, nor chiefly, that you ſhould offer external Sacrifices to me, but that you ſhould do it with true repentance for all your ſins, with Faith in my Promiſes, with hearty Love to me, and ſincere Reſolutions of devoting your ſelves to my Service, without which you offer me a dead Carcaſs inſtead of a living Sacrifice. *q* The Courts of my Temple, which were two, that of the Prieſts, and that where the People aſſembled, 2 *Chron.* 4. 9. So this Reproof ſeems to be directed againſt both Prieſts and People, as unworthy to enjoy this Privilege.

13 Bring no more *r* vain oblations *ſ*, incenſe is an abomination unto me *t*, the new-moons *u* and ſabbaths, the calling of aſſemblies *x*, I cannot away with *y*, *it is* alſo ‖ iniquity *z*, even the ſolemn meeting *a*.

r I neither deſire nor will accept of any upon theſe terms. *ſ* Heb. *Meat-offerings*; of which ſee *Levit.* 2. 1. *Numb.* 15. 4. *t* So far is it from being a ſweet ſavour to me, as you fooliſhly imagine. *u* Which were holy to God, and obſerved with great ſolemnity. See *Numb.* 28. 11, 14. *Pſal.* 81. 3. *x* All other Solemn times wherein the People were obliged to meet together, as the three great yearly Feaſts, and other extraordinary Seaſons. *y* Heb. *I cannot bear*: It is burdenſom and grievous to me. *z* So far is it from pleaſing me, that it is an offence to me, and inſtead of reconciling me to you, which is your deſign, it provoketh me more againſt you. *a* The moſt Solemn Day of each of the three Feaſts, which was the laſt day, which is called by this very name, *Levit.* 23. 36. *Numb.* 29. 35. and elſewheres; although the word be ſometimes more generally uſed of any other Solemn Feſtival-day.

Or, grief

14 Your new-moons and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear them.

15 And ✱ when ye ſpread forth your hands *b*, I will hide mine eyes from you *c*: yea, when ye † make many prayers, I will not hear: your hands are full of ✱ † blood *d*.

✱ *Prov.* 1. 28. *Jer.* 14. 12. *Mic.* 3. 4. †*Heb.* multiply Prayer. ✱ *Cap.* 59. 3. † *Heb.* bloods.

b When you pray with hands ſpread abroad, as the manner was; of which ſee *Exod.* 9. 29. 33. *Job* 11. 13, &c. *c* Which is a geſture of contempt and loathing. I will take no notice of your Perſons or Requeſts. *d* You are guilty of Murder, and Oppreſſion, and other crying Sins, which I abhor, and have forbidden, under pain of mine higheſt diſpleaſure.

16 Waſh ye, make you clean *e*, put away the evil of your doings from before mine eyes; ✱ ceaſe to do evil,

✱ *Pſal.* 34. 14. & 37. 27. *Am.* 5. 15. *Rom.* 12. 9. 1 *Pet.* 3. 11.

e Cleanſe your Hearts and Hands from all filthineſs of Fleſh and Spirit, and do not content your ſelves with your Ceremonial waſhings. *f* Reform your ſelves ſo throughly, that you may not only approve your ſelves to men, but to me, who ſearch your Hearts, and try all your Actions.

17 Learn to do well *g*, ſeek judgment *h*, ‖ relieve the oppreſſed *i*, judge *k* the fatherleſs, plead for the widow *l*.

‖ Or, right.

g Begin and inure your ſelves to live ſoberly, righteouſly, and godlily. *h* Shew your Religion to God, by ſtudying and practiſing Juſtice to Men, and neither give nor procure any unrighteous Judgment. *i* Be not only juſt, but mereiful. *k* Defend and deliver them, as this Word is uſed, *Pſal.* 7. 8, 11. & 9. 4. and oft elſewhere. *l* Maintain the righteous Cauſe of poor and helpleſs Perſons, againſt their unjuſt and potent Adverſaries; whereby you will ſhew your love to Juſtice and Mercy, and that you fear God more than Men.

18 Come now and let us reaſon together *m*, ſaith the LORD: though your ſins be as ſcarlet *n*, ✱ they ſhall be as white as ſnow *o*; though they be red like crimſon, they ſhall be as wooll *p*.

✱ *Pſ.* 51. 7. *Rev.* 7. 14.

m I am willing to lay aſide my Prerogative, and to ſubmit the Matter to a fair and equal Trial, whether I do not deal juſtly in rejecting all your Services, which are accompanied with ſuch groſs Hypocriſie and Wickedneſs, and whether I do not deal very graciouſly, in offering Mercy and Pardon to you upon theſe Conditions. *n* Red and bloody, as theirs were, *v.* 15. great and hainous. *o* They ſhall be waſhed and purged by the Blood of the Meſſias, whereby you ſhall be made white and pure in God's ſight. It is a Metonymical Expreſſion, as *ſins* are ſaid to be *purged*, Heb. 1. 3. when Men are *purged from their ſins*, *Heb.* 9. 14. *p* Which for the moſt part is white, and is compared to Snow for Whiteneſs, *Revel.* 1. 14.

19. If ye be willing and obedient *q*, ye ſhall eat the good of the land *r*.

q If you are heartily willing and fully reſolved to obey all my Commands. *r* Together with the Pardon of your Sins, you ſhall receive many Temporal and Worldly Bleſſings.

20. But if ye refuſe and rebell *ſ*, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it* *t*.

ſ If you obſtinately perſiſt in your diſobedience to me, as hitherto you have done. *t* He hath ſaid it, who can as eaſily do it as ſpeak the Words, and who cannot lie, and therefore will do it.

21 ✱ How *u* is the faithful City *x* become an harlot *y*! it was full of judgment *z*, righteouſneſs lodged in it *a*; but now murderers *b*.

✱ *Jer.* 2. 20. & 3. 6. *Ezek.* 16. 15. *Hoſ.* 4. 1. 2. *Rev.* 17. 1. 5.

u A Note of Admiration at ſo ſtrange, and ſad, and ſudden a Change. *x* *Jeruſalem*, which in the Reign of former Kings was faithful to God. *y* Is filled with Idolatry, which is commonly called *Whoredom*. *z* Judgment was duly and truly executed in all its Courts. *a* It was famous for being the Seat of Juſtice, which did not only paſs through it, like a wayfaring Man, but had its ſetled abode in it. *b* Under that one groſs kind, he comprehends all ſorts of unrighteous Men and Practices, as may be gathered by the oppoſition. Only their Connivance at that horrid Crime of Murther is noted, to aſſure us, that other Crimes of a leſſer nature were not only unpuniſhed, but even encouraged.

22 Thy ſilver is become droſs *c*, thy wine mixt with water *d*.

c Thou art wofully degenerated from thy former purity. *d* If there be any remainders of Religion and Juſtice in thee, they are mixed with many and great Corruptions.

23 Thy Princes *are* rebellious *e*, and ✱ companions of thieves *f*: ✱ every one loveth gifts *g*, and followeth after rewards *h*: they ✱ judge not the fatherleſs, neither doth the cauſe of the widow come unto them *i*.

✱ *Pſ.* 82. 2. ✱ *Jer.* 5. 28. *Ezek.* 22. 7. *Dan.* 6. 4.

e Againſt me their Sovereign Lord; they caſt off my yoke, and make their own Wills and Luſts the Rule of their Life and Government. *f* Partly by giving them connivence and countenance, and receiving a recompence from them for it; and partly by practiſing the ſame Violence, and Cruelty, and Injuſtice that Thieves uſe. *g* i.e. Bribes given to pervert Juſtice, which are ſeverely forbidden, *Deut.* 10. 17. & 27. 25. *h* Purſuing them with all eagerneſs, and by all means poſſible. *i* They are ſo far from doing them Juſtice, that they will not ſo much as give them a fair Hearing of their Cauſe, becauſe they cannot make their way to them by Gifts.

24 Therefore ſaith the Lord, the LORD of hoſts, the mighty One of Iſrael, Ah, ✱ I will eaſe me *k* of mine adverſaries *l*, and avenge me of mine enemies.

✱ Heb. *I will comfort my ſelf*, eaſe my Mind, and ſatisfie my Juſtice, by taking vengeance, as the next Clauſe explains this. The ſame Expreſſion is uſed in the ſame ſenſe, *Ezek.* 5. 13. *l* Of the Iſraelites, who, though they have called themſelves my Children and Friends, yet by their Temper and Carriage towards me have ſhewed themſelves to be mine Enemies.

25 And I will turn my hand upon thee *m*, and † ✱ purely purge away thy droſs, and take away all *n* thy tin *n*.

✱ *Jer.* 6. 29. † *Heb.* according to purity.

m To chaſtiſe thee again, which God threatned that he would not do, *v.* 5. but now promiſeth that he will do it, not in fury, or ſo as utterly to deſtroy them, but in mercy, and with moderation, ſo as to purge them, as it here follows. *n* I will purge out of thee and deſtroy thoſe wicked Men that are incorrigible, and infectious to others; and for thoſe of you that are curable, I will by my Word, and by the Furnace of Affliction, purge out all that Hypocriſie and Corruption that yet remains in you, and requires ſo ſharp a Cure.

26 And I will reſtore thy judges *o* as at the firſt *p*, and thy counſellers *q* as at the beginning: afterward ✱ thou ſhalt be called *q*, The city of righteouſneſs, the ✱ faithful city.

✱ *Jer.* 33. 16.

o I will give thee ſuch Princes and Magiſtrates. *p* Heb. *As thou hadſt in the beginning*, either, 1. of thy Common-wealth; ſuch as *Moſes*, and *Joſhua*: or, 2. of thy Kingdom, ſuch as *David*. *q* His Princes ſhall have and hearken to wiſe and faithful Counſellors, which is a ſingular bleſſing to a Prince and People. *q* To wit, juſtly and truly; thou ſhalt be ſuch: for, *to be called* is oft put for *to be*. as *Iſa.* 4. 3. & 61. 6. *Mat.* 5. 9.

27 Zion *r* ſhall be redeemed *ſ* with judgment *t*, and ‖ her converts *u* with righteouſneſs *x*.

‖ Or, thoſe that return.

r The *Jews* that live in or near Zion, and worſhip God in Zion. *ſ* Shall be delivered from all their Enemies and Calamities. *t* Or, *by judgment*, *i.* by God's righteous Judgment, purging out thoſe wicked and incorrigible *Jews*, who by their ſins hindered the Deliverance of the People, and puniſhing and deſtroying their unmereiful Enemies, who kept them in cruel Bondage, as he did to the *Babylonians*, whereby he made the way open for their deliverance. *u* Heb. *her returners*, thoſe of them who ſhall come out of Captivity into their own Land. *x* Or, *by righteouſneſs*, *i.e.* either by

by my Faithfulneſs, in keeping my Promiſe of delivering them after ſeventy Years; or by my Goodneſs; for both theſe come under the name of *Righteouſneſs* in Scripture-uſe.

28 And *y* the ✱ † deſtruction of the tranſgreſſors and of the ſinners *ſhall be* together *z*, and they that forſake the LORD ſhall be conſumed.

✱ *Pſal.* 73. 27. † *Heb.* breaking.

y Or rather, *But*, as that Particle is oft uſed; for here is a manifeſt oppoſition. *z* Though I will deliver my People from the *Babyloniſh* Captivity, yet thoſe of them who ſhall ſtill go on in their wickedneſs, ſhall not have the benefit of that Mercy, but are reſerved for a more dreadful and total deſtruction.

29 For they ſhall be aſhamed *a* of the oaks ‖ which ye have deſired *b*, and ye ſhall be confounded for the gardens *c* that ye have choſen *d*.

‖ Or, with.

a Not with an ingenuous and penitential ſhame for the Sin, but with an involuntary and penal ſhame for the diſappointment of their hopes which they had in their Idols. *b* Which, after the manner of the Heathen, you have conſecrated to Idolatrous Uſes, that under them you might worſhip your Idols, as they did *Ezek.* 6. 13. *Hoſ.* 4. 13. See alſo *Iſa.* 57. 5. *Jer.* 2. 20. and 3. 6. *c* In which, as well as in the Groves, they committed Idolatry; of which we read *Iſa.* 65. 3. and 66. 17. *d* To wit, for the Place of your Worſhip, which is oppoſed to the Place which God had choſen and appointed for his Worſhip.

30 For ye ſhall be as an oak whoſe leaf fadeth, and as a garden that hath no water *e*.

e As you have ſinned under the Oaks and in Gardens; ſo you ſhall be made like unto Oaks and Gardens, not when they are green and flouriſhing, but when they wither and decay.

31 And the ſtrong *f* ſhall be as tow *g*, ‖ and the maker of it *h* as a ſpark; and they ſhall both burn together, and none ſhall quench *them*.

‖ And.

f Either 1. your Idols, which you think to be ſtrong, and able to defend you, as appears by your Confidence in them; or 2. the ſtrongeſt Perſons among you, who think to ſecure themſelves againſt the threatned danger by their Wealth, or Power, or Wiſdom; and much more they that are weak and helpleſs. *g* Shall be as ſuddenly and eaſily conſumed by my Judgments, as Tow is by Fire. *h* The Maker of the Idol, who can neither ſave himſelf nor his Workmanſhip. Or, *his Work*; either all that he doth or can do, or that which he hath done, his wicked courſe of Life, ſhall bring him to ruine.

CHAP. II.

A Prophecy of Chriſt's Kingdom, and the Calling of the Gentiles, 1, 5. *And Reviſion of the* Jews *for their Idolatry and Pride*, 6, 9. *The great Majeſty and Power of God: And his Terrours on the Wicked: With an Exhortation to fear God, and not to truſt in Man*, 10, 22.

THE word *a* that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

a Or, *the matter* or *thing*, as this Hebrew word commonly ſignifies; the Prophecy or Viſion.

2 And *b* it ſhall come to paſs in the laſt days *c*, *that* the mountain of the LORDS houſe *d* ſhall be ‖ eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills *e*: and all nations *f* ſhall flow *g* unto it.

‖ Or, *prepared*.

b Or, *Now*, as this Particle is rendred 1 *Sam.* 9. 1. *Ezra* 1. 1, &c. *c* In the Times of the *Meſſias* or the Goſpel, as the generality both of Jewiſh and Chriſtian Writers underſtand it, and as may further appear both from the uſe of this Phraſe in this ſence, *Jer.* 48. 47. and 49. 39. *Ezek.* 38. 8, 16. *Dan.* 10. 14. *Hoſ.* 3. 5. *Acts* 2. 17. *Heb.* 1. 2. 1 *John* 2. 18. and from the Converſion of the Gentiles here promiſed, which was not to be till that time; and from the Nature of the Thing, for this really was the laſt Time and State of the Church in the World; the Jewiſh Pedagogy was to be aboliſhed, but Chriſt's Inſtitutions were to continue to the end of the World. *d* The Temple of the Lord which is upon Mount *Moriah*; which yet is not to be underſtood literally of that Material Temple, but myſtically of the Church of God, as appears from the next following Words, which will not admit of a literal Interpretation, and from the flowing of all Nations to it, which was not to that Temple, nor indeed was fulfilled till that Temple was deſtroyed; and from the frequent uſe of this Metaphor, *the Temple*, or *the Houſe of the Lord*, concerning the Chriſtian Church, both in the Old and the New Teſtament. *e* Shall be placed and ſetled in a moſt conſpicuous and glorious manner, being advanced above all other Churches and Kingdoms in the World. *f* Thoſe Gentiles, whom you now deſpiſe, and judge to be abhorred and quite forſaken by God. *g* Shall come in great abundance, and with great eagerneſs, like a River, as the Word ſignifies.

3 And many People ſhall go *h* and ſay *i*, ✱ Come ye, and let us go up to the mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths *k*; for *l* out of Zion ſhall go forth the Law *m*, and the Word of the LORD from Jeruſalem *n*.

✱ *Mic.* 4. 2. *Zech.* 8. 21.

h Shall not only have ſome weak deſires of going, but ſhall be ready to take pains, and ſhall actually go. *i* Such ſhall be their Zeal, that they ſhall not only go themſelves, but ſhall perſwade and preſs others to go with them. *k* They ſhew the Truth of their Converſion, by their hearty deſire to be inſtructed in the way or method of worſhipping and ſerving God acceptably, and by their firm purpoſe of practiſing the Inſtructions given to them. *l* This laſt Clauſe contains the Reaſon why the People ſhould be ſo forward to go, and to invite others to go with them; and they may be the Words either of the People, continuing their Speech; or of the Prophet; now returning to ſpeak in his own Name. *m* The New Law, the Doctrine of the Goſpel, which is frequently called a *Law*, becauſe it hath the Nature and Power of a Law, obliging us no leſs to the Belief and Practice of it, than the Old Law did. *n* For the Accompliſhment of this Promiſe, ſee *Luke* 24. 47. *Acts* 1. 8. *Rom.* 10. 18.

4 And he ſhall judge among the Nations *o*, and ſhall rebuke *p* many people: and ✱ they ſhall beat their ſwords into plow-ſhares, and their ſpears into ‖ pruning-hooks: nation ſhall not lift up ſword againſt nation, neither ſhall they learn war any more *q*.

✱ *Pſal.* 46. 9. *Hoſ.* 2. 18. *Zech.* 9. 10. ‖ Or, *Sithes*.

o Chriſt ſhall ſet up and uſe his Authority among and over all Nations, not only giving Laws to them, as other Rulers do, but doing that which no other Powers can do, convincing their Minds and Conſciences, conquering and changing their Hearts, and ordering their Lives. *p* Either verbally, by his Word and Spirit reproving or convincing the World of Sin; or really, by his Judgments upon his implacable Enemies, which obſtruct the Propagation of the Goſpel. *q* He ſhall root out thoſe great Animoſities and Hoſtilities which were between the Jews and Gentiles, *Eph.* 2. 13, &c. and between ſeveral Nations, ſubduing Mens Pride, and Paſſions, and Luſts, which are the Cauſes of all Wars and Contentions; and working Humility, and Meekneſs, and Self-denial, and true and ſerveut Love to all Men, from whence Peace neceſſarily follows. This was the Deſign of the Goſpel in all, and the Effect of it in thoſe that rightly received it. And that War and Diſſenſion which was occaſioned by the Preaching of the Goſpel, as was foretold *Mat.* 10. 21, 22. it was wholly accidental, by reaſon of Mens corrupt Intereſts and Luſts, which the Goſpel oppoſed; and it was not amongſt thoſe who received the Goſpel in the love of it, but between them and thoſe who were either open Enemies or falſe Friends to them and to the Goſpel. But if this Place be underſtood of an external and general Peace which was to be in the World in the Days of the *Meſſias*, this alſo may in due time be verified, when all *Iſrael* ſhall be ſaved, and the fulneſs of the Gentiles ſhall be brought in, and both Jews and Gentiles ſhall be united together into one Fold, under Chriſt their great Shepherd; all which is prophefied and promiſed *John* 10. 16. *Rom.* 11. and elſewhere. For it is not neceſſary that all the Prophecies concerning the Kingdom of the *Meſſias* ſhould be accompliſhed in an inſtant, or at the beginning of it; but it is ſufficient if they be fulfilled before the end of it. And ſome of them do manifeſtly belong to the laſt days of that Kingdom. And therefore there is no truth nor weight in that Argument which the Jews bring from this Place, againſt our *Meſſias*, becauſe of thoſe Wars that have hitherto been and ſtill are amongſt Chriſtians; for this doth not prove that theſe Wars ſhall never ceaſe, or that there ſhall not be ſuch a Peace in the World as they underſtand, before the end of Chriſt's Kingdom.

5 O houſe of Jacob, come ye *r*, and let us walk in the light of the LORD *ſ*.

✱ Chap. 1. 18.

r Seeing the Gentiles are thus ready and reſolved to go to the Lord's Houſe, let this oblige and provoke you, O ye *Iſraelites*, to go with them, or before them. Whereby he ſecretly intimates their backwardneſs, and that when the Gentiles did come into the Church, they would apoſtatize from it. *ſ* Take heed that you do not reject that Light which is ſo clear that even the blind Gentiles will diſcern it.

6 Therefore *t* thou haſt forſaken *u* thy people the houſe of Jacob *x*, becauſe they be replenished ‖ from the eaſt *y*, and ✱ are ſoothſayers *z*, like the Philiſtines *a*, and they ‖ pleaſe themſelves *b* in the children of ſtrangers *c*.

‖ Or, more than the eaſt. ✱ Deut. 18. 10.

t For the following Reaſons. Or, *But*, as this Particle is oft uſed. But why do I perſwade the *Iſraelites* to receive the Light of the Goſpel? My labour is in vain. I foreſee they will refuſe it; and God, for their many and great Sins, will give them up to Apoſtaſy and Infidelity. *u* Wilt certainly forſake and reject. *x* The Body of that Nation. *y* Their Land is full of the impious, and ſuperſtitious, and idolatrous Manners of the Eaſtern Nations, the *Syrians* and *Chaldeans*. *z* Thoſe undertook to diſcover ſecret things, and to foretel future contingent things, by the ſuperſtitious Obſervation of the Stars, or Clouds, or Birds, or other ways of Divination, which God had ſeverely forbidden. See *Lev.* 19. 26. *a* Who were infamous for thoſe Practices: of which one inſtance, 1 *Sam.* 6. 2. *b* They delight in their Manners, and Company, and Converſation, making Leagues, and Friendſhips, and Marriages with them. *c* Either, 1. in the Children begotten by them upon ſtrange Women; or rather, 2. in ſtrangers, as this Phraſe is uſed, *Neh.* 9. 2. *Iſa.* 60. 10. and elſewhere.

Children, Iſa. 60. 10.

7 There land alſo is full of ſilver and gold, neither *is there any* end of their treaſures *d*: their land alſo is full of horſes *e*, neither *is there* any end of their chariots.

d They have heaped up Riches immoderately, (which was forbidden even to their King, *Deut.* 17. 17.) and by wicked Practices; they are never ſatisfied, but ſtill greedily purſuing after more and more Wealth, making this their chief Buſineſs and Joy. *e* Which even their King was forbidden to multiply, *Deut.* 17. 16. much more his Subjects.

8 Their land alſo is full of idols: they worſhip the work of their own hands *f*, that which their own fingers have made.

f They give that worſhip to their own Creatures which they deny to me their Creator, than which nothing can be more impious and abſurd.

9 And the mean man boweth down, and the great man humbleth himſelf *g*: therefore forgive them not *h*.

g Men of all Ranks fall down and worſhip idols. *h* Cut off theſe incorrigible Idolaters. Such an Imprecation is not ſtrange, conſidering the hainoufneſs and inexcuſableneſs of the Crime, the ſingular Condition of the Prophets, who ſpake ſuch things not from any diſorderly Paſſion, but by Divine Inſpiration, and from a fervent

vent Zeal for God's Glory, which ever was and ought to be dearer to them then all the Interests of Men; and from a pious Care and fear left others should be infected by their Counsel or Example. Yet the Words may be taken as a Prediction, *Thou wilt not forgive them:* By this I know thou hast determined utterly to destroy them; for the Hebrew Particle *al* is sometimes taken only for a simple denial, as *Psalm* 121. 3. *Prov.* 12. 28.

10 Enter into the rock, and hide thee in the dust *i*, for fear of the LORD, and for the glory of his majesty *k*.

i This is spoken ironically, and with derision. The sence is, Such dreadful Calamites are coming upon you, that you will be ready to hide your selves in Rocks and Caves of the Earth, but all to no purpose. *k* For fear of the glorious and terrible Judgments of God.

* Chap. 5. 15

11 The * lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down *l*, and the LORD alone shall be exalted in that day *m*.

l Judicially, as they bowed down voluntarily before their Idols. So the Punishment is very suitable to the Sin. *m* His Justice and Power shall be magnified, and the Vanity and Impotency of all other gods shall be detected.

12 For the day of the LORD *n* of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low;

n The time of God's taking vengeance upon Sinners, which is called *God's day*, Isa. 13. 6, 9. *Ezek.* 13. 5. and 30. 3. and oft elsewhere.

* Zech. 11. 1, 2.

13 And upon all * the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan *o*,

o Either, 1. Metaphorically, upon the highest and proudest Sinners; or, 2. Literally, as may seem probable from the following Verses, where there is distinct mention made of *mountains and hills*, v. 13. of *towers and walls*, v. 15. of *ships and pictures*, v. 16. Whereby he intimates, that the Judgment should be so universal and terrible, that it should not only reach to Men, but to things also, whether Natural or Artificial, in all which there should be manifest Tokens of God's Displeasure against the Land. *The cedars and oaks* standing in the Mountains shall be either thrown down by furious Winds or Earthquakes, or torn in pieces by Thunder and Lightning; and the stately Houses built with Cedars and Oaks shall be destroyed.

14 And upon all the high mountains, and upon all the hills that are lifted up *p*,

p To which Men used to betake themselves in times of War and Danger. It is usual with the Prophets to describe God's Judgments upon Men by the shaking and smoaking of the Mountains, the trembling of the Earth, and the like.

15 And upon every high tower, and upon every fenced wall *q*,

q To which you reforted and trusted for your defence.

16 And upon all the ships of Tarshish *r*, and upon all † pleasant Pictures.

† Heb. Pictures of desire.

r The Ships of the Sea, as that Word is used, *Psalm* 48. 7. whereby you fetched Riches and Precious things from the remote Parts of the World.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low *s*: and the LORD alone shall be exalted in that day.

s This he repeats again, partly to assure us of the certainty of it, and partly to fix it deeper in mens Minds, because they are very backward to believe and consider things of this Nature.

‖ Or, theidols shall utterly pass away.

18 And ‖ the idols he shall utterly abolish *t*.

t God will discover the Impotency of Idols to succour their Worshippers, and thereby destroy their Worship in the World.

* Heb. into the holes of the rocks. ‖ Or, into the clefts of the rocks. Jer. 4. 29. ‡ Heb. into the dust.

19 And they *u* shall go into the * holes of the rocks, and into the caves of † the earth *x*, for fear of the LORD, *and* for the glory of his majesty, when he ariseth to shake terribly the earth *y*.

u The Idolatrous Israelites. *x* Their usual Places of retreat in case of Danger; of which see *Jos.* 10. 16. *Judg.* 6. 2. 1 *Sam.* 13. 6. *y* Either properly, or rather figuratively, to send dreadful Judgements upon the Inhabitants of the Land.

* Chap. 31. 7. & 30. 22. † Heb. the idols of his silver, &c. ‖ Or, which they made for him.

20 * In that day a man shall cast † his idols of silver and his idols of gold, ‖ which they made *each one* for himself to worship, to the moles and to the bats *z*,

z Into the meanest and darkest Places, in which Moles and Bats have their abode; whereas before they set them up in high and honourable Places, where they might be seen and worshipped. This great and sudden Change proceeded either from true Repentance, which filled them with shame, and grief, and indignation against themselves, and all the Instruments of their Wickedness; or from a Conviction of the Vanity of their idols, which afforded them no help in the time of their need; or from a just Fear left God's Judgment should have fallen more heavily upon them, if it had found them in the Practice of Idolatry; and that by this Profession of Repentance, they might, if it were possible, either prevent or mitigate their Calamity.

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease ye from man *a* whose breath *is* in his nostrils *b*: for wherein is he to be accounted of *c*?

a Seeing God will undoubtedly bring down the highest and proudest of the Sons of Men into so much Contempt and Misery, from henceforth never admire nor place your trust in Man. *b* Whose Breath, upon which his Life and Strength depends, is in his Nostrils, and therefore is quickly stop'd and taken away. *c* What one real and valuable Excellency is there in him, to wit, considered in himself, and without dependence upon God?

CHAP. III.

Great Confusion on both People and Rulers for their Sin and Impudence in it, 1,—9. *Peace to the Righteous, and Misery to the Wicked,* 10, 11. *The Oppression and Covetousness of the Rulers,* 12,—15. *The Pride of Women, and its Judgments,* 16,—26.

FOr behold *a*, the Lord, the LORD of hosts, doth take away from Jerusalem, and from Judah, the stay and the staff *b*, the whole stay of bread *c*, and the whole stay of water.

a Look upon it as a thing as certain as if it were already done. *b* All the Supports of their State and Church. *c* Called elsewhere the *staff of Bread*; whereby is understood, either, 1. the Nourishing power of Bread, which wholly depends upon God's Blessing, or rather, 2. Bread it self, as this Phrase is understood *Levit.* 26. 26. *Psalm* 105. 16. *Ezek.* 4. 16. and directly explained *Ezek.* 5. 16. Bread which is the Staff of Life.

2 The mighty man *d* and the man of war, the judge *e*, and the prophet *f*, and the † prudent *g*, and the ancient *h*,

† Heb. man of fifty years old.

d Strong and valiant Men. *e* The Civil Magistrates. *f* Either strictly so called, the want of whom is matter of grief, see *Psalm* 74. 9. or largely, so as to include all skilful and faithful Teachers. *g* Whose Wisdom and Conduct was necessary to preserve them from ruine. *h* Whose Wisdom was increased by long Experience.

3 The captain of fifty *i*, and the † honourable man *k*, and the counsellor *l*, and the cunning artificer *m*, and the † eloquent orator *n*.

† Heb. man of face. † Heb. skilful in whisperings.

i There shall not be a Man left able to command and manage forty Soldiers, and much less such as could command Hundreds or Thousands, which yet were necessary. *k* Men of high Birth, and Place, and Power, and Reputation. *l* Wise and Learned Statesmen. *m* Who could make either Ornaments for Times of Peace, or Instruments for War; which therefore Conquerors took care to have from those Nations whom they subdued, 1 *Sam.* 13. 19, 20. 2 *Kings* 24. 14. *n* Heb. *The skilful of charm.* Whereby he understands either, 1. Charmers, whom he threatens to take away, not as if such Persons were Blessings to a People, or the removing of such were a Curse, but only because they made great use of them, and trusted to them. And so he signifies that God would remove all the Grounds of their Confidence, both right and wrong, and make their Case desperate. As in like manner, and for the same reason, God threatens the *Israelites* that they should be as *without a sacrifice*, so *without Teraphim*, Hos. 3. 4. or 2. as most understand it, such as could powerfully perswade, and, as it were, charm that ungovernable Beast the Multitude of Common People, by their Eloquence, to do those things which were necessary for their Peace and Safety: For this word may be taken in a good sence, as *Divination* is, *Prov.* 16. 10.

4 And I will give * Children *o* to be their Princes, and babes shall rule over them.

* Eccl. 10. 16.

o Either 1. in Age, whose Minority corrupt Ministers of State commonly abuse to great Mischiefs; or, 2. in Understanding, Experience, and Manners; foolish, froward, unteachable, *&c.*

5 And the People shall be oppressed *p*, every one by another, and every one by his neighbour: The child shall behave himself proudly against the ancient, and the base against the honourable *q*.

p By the command or connivance of such Childish Rulers. *q* Foolish and unworthy Men shall by wicked Arts gain the Favour and abuse the Power of the Prince, and thereby behave themselves insolently towards their Betters.

6 When a man shall take hold of his brother, of the house of his father *r*, *saying*, Thou hast clothing *s*, be thou our ruler *t*, and let this ruine *be* under thine hand *u*.

r Whereas Envy ordinarily reigns in near Relations, when one Brother is advanced far above all the rest. *s* We are utterly undone, and have neither Food nor Raiment; but thou hast something yet left to support the Dignity which we offer to thee, and to enable thee to execute thine Office. *t* He sheweth, that Misgovernment should cause the Dissolution of the Government, and that the former Governours should be removed either by Foreign Force, or by Domestick Insurrection. *u* To wit, to healit, as it is explained in the next Verse. Undertake the Charge of this tottering State.

7 In that day shall he † swear *x*, saying, I will not be an † healer *y*: for in my house is neither bread nor clothing *z*: make me not a ruler of the People.

† Heb. lift up his hand. † Heb. binder of sores.

x Heb. *he shall lift up*; understand either 1. his Voice; he shall cry aloud, to shew his earnestness in refusing the Office; or 2. his Hand, which was the usual gesture in Swearing, *Gen.* 14. 22. *Deut.* 32. 40, *&c.* to shew his resolvedness. *y* A repairer of the Ruines of the State. *z* I have not sufficient Provisions either of Food or Raiment for my own Family; much less, as you falsely suppose, for the Discharge of so high a Trust.

8 For Jerusalem is ruined, and Judah is fallen: because their Tongue and their doings *are* against the LORD, to provoke the eyes of his glory *a*.

a Of his glorious Majesty, whom they ought to reverence and adore.

9 ¶ The ‖ shew of their countenance doth witness against them *b*, and they declare their sin *c* as * Sodom, they hide *it* not *d*: wo unto their soul, for they have rewarded *e* evil unto themselves.

‖ Or, fashion. * Gen. 13. 13. & 18. 20. Isa. 1. 9. Jer. 23. 14. Ezek. 16. 46. 48. 55.

b Their Pride, and Wantonness, and Impiety manifestly shewsit self in

self in their very Looks and Carriages, and will be a swift Witness against them both before God and Men. *c* They act it publickly, casting off all Fear of God, and Reverence to Men, and they glory in it. *d* As Men do who have any remainders of Modesty or Ingenuity. *e* i. e. Procured a fit Recompence for their Wickedness, even utter Ruine. Or, *they have done*: for this Word is oft so used, without any signification of a Recompence, as *Psalm* 7. 4. They cannot blame me, but themselves: Their Destruction is wholly from themselves. Compare *Hos.* 13. 9.

10 Say ye *f* to the righteous, That it shall be well *with him*: for they shall eat of the fruit of their doings *g*.

f God hath said it, and doth now by me say it; and you, O ye Priests and Levites, say it in your Sermons to the People. *g* Let not them fear, for God will be their Safeguard and Portion in the common Calamity.

11 Wo unto the Wicked *h*, *it shall be* ill *with him*: for the reward of his hand shall be † given him.

† Heb. done unto him.

h These heavy Judgments are designed against them, and shall certainly find them out, though here they be mixed with the Righteous.

12 ¶ As for my people, * children *are* their oppressours, and women *i* rule over them: O my people, * ‖ they which lead thee *k* cause thee to erre, and † destroy the way of thy paths *l*.

* Isa. 3. 4. Chap. 9. 16. ‖ Or, they which call thee blessed. † Heb. swallow up.

i Either 1. properly so called, by their Favour and Power with the Rulers; or, 2. weak and effeminate Rulers, such being called *Women* both in Sacred and Profane Writings. *k* Thy Rulers Civil and Ecclesiastical, whose Duty it is to shew thee the right way. Or, as others, *They that bless thee*, i. e. thy false Prophets, which flatter thee, and speak Peace to thee. *l* Keep thee from the Knowledge or Practice of that Way which leads to thy Salvation, and milead thee into evil Courses, by their wicked Counsels or Examples.

13 The LORD standeth up *m* to plead, and standeth to judge the People *n*.

m He will shortly and certainly stand up as a Judge, to enquire into the Cause, and to give Sentence. *n* i. e. To defend and deliver them, or to judge for them, as this Phrase is oft used.

14 The LORD will enter into judgment with the ancients *o* of his People, and the Princes thereof: for ye have ‖ eaten up *p* the vineyard *q*; the spoil of the poor *r* is in your houses.

‖ Or, burnt

o The Princes or Rulers, as it is explained in the next Clause, who are oft called *Elders*, because both were commonly and fitly chosen out of those who were ripe in years. *p* Destroyed in stead of preserving and dreffing it, as you should have done. *q* The Church and Commonwealth of *Israel*, which is oft called God's Vineyard, as *Psalm* 80. 8, 14, 15. *Isa.* 5. 1. *Jer.* 2. 21, *&c.* and here the *Vineyard*, by way of eminency: Or, the *Vineyard* which was committed to your care to keep. *r* The Goods which you have violently taken away from the Poor.

15 What mean ye *s* that ye beat my people to pieces and grind *t* the faces of the poor? saith the Lord GOD of hosts.

s What Warrant have ye for it? How durst you presume to do it? *t* Or, *batter*, as the Word is used *Exod.* 32. 20. Smite them cruelly. See *Ezek.* 58. 4.

16 ¶ Moreover, the LORD saith, Because the daughters of Zion *u* are haughty, and walk with stretched forth necks *x*, and † wanton eyes *y*, walking and ‖ mincing as they go *z*, and making a tinkling with their feet *a*:

† Heb. going and mincing as they go. ‖ Or, trip. Isa. 3. 18. Jer. 4. 30. Ezek. 16. 11. & 23. 40. & 33. 31. & 44. 20. Hos. 2. 13. 1 Tim. 2. 9. 1 Pet. 3. 3. Rev. 17. 4. & 18. 16. & 19. 8. & 21. 2. & 22. 14. Heb. make a noise.

u The Women; as hitherto he reproved the Men. *x* Affecting Stateliness, *Psalm* 75. 5. and to seem tall. *y* Or, as others, *twinkling with their Eyes* in a lascivious manner. *z* After the manner of loose and wanton Persons. *a* By some Ornaments which they wore upon their Shoes.

17 Therefore the Lord will smite with a scab the crown of the head *b* of the daughters of Zion, and the LORD will † discover their secret parts *c*.

† Heb. make bald.

b W ll by sending Scabs, or by other ways, take off the Hair of their Head, which is a Womans Glory, 1 *Cor.* 11. 15. and which doubtless minisired to their Pride and Wantonness. Others render it, *He will make bald*, &c. *c* By giving her into the power of those Enemies that shall either strip her of all her Raiments, not leaving her sufficient to cover her Nakedness; or otherwise abuse her, by such immodest and contemptuous Actions, Compare *Isa.* 47. 2. *Ezek.* 16. 37. and 23. 10, 26.

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their ‖ cauls *d*, and their round tires like the moon *e*.

‖ Or, nets.

d As for this and the other *Hebrew* words here following, I judge it unnecessary and improper to trouble the *English* Reader with the differing Interpretations given of them by Learned Men, which the Curious may find in my *Latin Synopsis*. It is agreed by all, that they were Ornaments used by that People in those Times, and made Jewel to their Lusts. And it is of no concernment to the Direction either of our Faith or Manners, exactly to understand the Nature and Differences of them. And therefore I shall take them as they are in our Translation. *e* There were in ancient Time, and at this day there are fome Jewels or other Ornaments worn, which carry a manifest resemblance to the Moon or Half-moon. Compare *Judg.* 8. 21, 26.

19 The ‖ chains, and the bracelets, and the ‖ mufflers.

‖ Or, lockets. ‖ Or, sweet bals.

20 The bonnets *f*, and the ornaments of the legs, and the head-bands, and the † tablets *g*, and the ear-rings.

† Or, houses of the soul.

f These were Ornaments to cover the Head, common both to Men, as *Exod.* 39. 28. and to Women, as here. *g* Heb. *the houses of the Soul*, or, *of Life*, or, *of Breath.* Whereby he seems to mean Boxes of excellent Perfumes, which are of great efficacy to revive our drooping Spirits, and to that end are oft applied to such as are ready to faint away.

21 The rings, and the nose-jewels *h*.

h Which were fastned to the Head, and hung down upon the Forehead to the beginning of the Nose. Of which see *Gen.* 24. 22, 47. *Judg.* 8. 24, *&c.*

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins *i*.

i Of Silver or Gold, either used to curl the Hair, or rather fastned and worn in the Hair; which Custom is not altogether disused at this day.

23 The glasses *k*, and the fine linen, and the hoods, and the vails.

k The Looking-glasses, as we call them, though in Truth they were not made of Glass, but of bright and burnished Brass.

24 And it shall come to pass, that in stead of sweet smell *l*, there shall be stink *m*; and in stead of a girdle *n*, a rent *o*; and in stead of well-set hair, baldness; and in stead of a stomacher, a girding of sackcloth; and burning *p*, in stead of beauty.

l Those Perfumes mentioned v. 20. *m* From their Scabs mentioned v. 17. or from other ill usages of their Enemies. *n* Which were fine and costly, and useful to gird their Garments about them. *o* Either the rending of their Garments for grief; or torn and tattered Garments, not sufficient to cover their Bodies. *p* By the heat of the Sun, to which they are now commonly exposed, from which they used formerly to guard themselves with great care.

† Heb. mighty.

25 Thy men shall fall by the sword, and thy † mighty in the war.

26 And her gates *q* shall lament and mourn, and she being ‖ † desolate, shall sit upon the ground *r*.

‖ Or, emptied. † Heb. cleansed.

q The Gates of *Zion* or *Jerusalem*, which, by a Figure very usual in Sacred Scripture, and all Authors, are said to lament, to imply the great Desolation of the Place; that there should be no People to go out and come in by the Gates, or to meet together in the Gates, as they used to do. *r* Like a mournful Woman bewailing the loss of her Husband and Children.

CHAP. IV.

In the Extremity of Exile, Christ's Glorious Kingdom should appear to those who are left alive, 1, 2. *They shall be Holy,* 3. *Purged,* 4. *A Glory and a Defence upon them,* 5. *A Sanctuary from Exile,* 6.

AND in that day *a* seven *b* women shall take hold *c* of one man *d*, saying, We will eat our own bread, and wear our own apparel *e*: only † let us be called by thy name *f*, ‖ to take away our * reproach *g*.

† Heb. let thy name be called upon us. ‖ Or, take thou away. * Luke 1. 25.

a Of which he hath hitherto been speaking, *Chap.* 2. and 3. and still continueth to speak. In that calamitous Time. *b* Many. A certain number for an uncertain. *c* Shall sue to him, and even lay hands upon him, contrary to their Custom, and their natural Modesty. *d* Because few Men shall survive that dreadful Stroke. They who before were not contented with their own Husbands, are now glad of a seventh part of a Husband. *e* We will cause thee of that Charge, which otherwise would fall upon thee by God's Law, *Exod.* 21. 10. *f* Own us for thy Wives. *g* Virginity was esteemed a Reproach, especially among that People, because it was a Token of Contempt from Men, and of the Curse of God; Children, the usual Fruit of Marriage, being both an Honour to their Parents before Men, and a great Blessing of God, especially to that People, from some of whole Loins the *Messiah* was to spring.

† Heb. beauty and glory.

2 In that day *h* shall the Branch of the LORD *i* be † beautiful and glorious, and the fruit of the earth *shall be* excellent *k* and comely † for them that are escaped *l* of Israel.

† Heb. for the escaping of Israel.

h About and after that time: *when the Lord shall have washed away* (as this Time is particularly expressed, v. 4.) *the filth of Zion*, by those dreadful Judgments now described. *i* Either, 1. the Church and People of *Israel*, oft called God's *vine* or *vineyard*, as we saw before, and *the Branch of God's planting*, Isa. 60. 21. or, 2. the *Messiah*, who is commonly defined in Scripture by this Title, *the Branch*, Isa. 11. 1. Jer. 23. 5. and 33. 15. *Zech.* 3. 8. *whose Name is* expresly said to be *the Branch*, Zech. 6. 12. of whom not only Christians, but even the Hebrew Doctors understand it. For after the foregoing Miseries were brought upon the *Jews*, by the Remainders of the *Grecian* Empire, of which *Daniel* Prophefies of exactly and particularly, and afterwards by the *Roman* Empire, the *Messiah* was born; and after that utter Destruction brought upon the Jewish City, and Temple, and Nation, by *Titus*, the Kingdom of the *Messiah* became *beautiful and glorious*, as it here follows. *k* The Land which for the Sins of the People was made barren, upon their Repentance and return to Christ shall recover its former Fertility. Under this one Mercy he seems to understand all Temporal Blessings, which, together with Spiritual and eternal, God shall confer upon them; and withal to intimate the Fruitfulnefs of the People (the *Earth* or *Land* being oft put for its Inhabitants) in Knowledge, and Grace, and all good works. *l* That shall survive all the forementioned Calamities.

‖ Or, to life. So Gr.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy *m*, *even* every one *that is* written ‖ among the living *n* in Jerusalem *o*:

m i. e. Shall be really holy, as is said *Chap.* 60. 21. *To be called* is oft put for *to be*, as *Gen.* 21. 12. *Isa.* 1. 26. and 44. 5. *n* So Not all

all that are left, but a great number of them, shall be holy, even *all that are written*, &c, *i. e.* all the Elect, who are frequently described by this Character, that they are *written in God's* or the *Lamb's Book*, or *in the Book of Life*, or *of the Living*, Psalm 69. 28. *Dan.* 12. 1. *Phil.* 4. 3. *Rev.* 3. 5. and 13. 8. and 17. 8, *&c.* But this last Clause of the Verse is by some Learned Interpreters rendred thus, *all that are in* Jerusalem (*i. e.* a very great number of them, as such general Expressions are frequently used, or the generality of them) *shall be written unto Life*, *i. e.* shall be such as are elected unto Salvation through Sanctification: Which may deserve consideration. So he notes the singular Privilege of this People at this time, above the former Ages, in which many were called, but few were chosen. *o* Of the People living in or belonging to *Jerusalem*.

4 When the Lord shall have washed away the filth of the daughter of Zion *p*, and shall have purged the blood *q* of Jerusalem from the midst thereof, by * the spirit of judgment, and by the spirit of burning *r*.

* Chap. 32. 15, 16.

p This shall be accomplished when God hath thorowly cleansed the *Jewish* Nation from their Sins. *q* The Blood-guiltiness, and especially that of killing the Lord of Life, their own *Messiah*. *r* This is opposed to the former Legal way of Purification, which was by Water. By *the spirit* he seems to understand the Holy Spirit of God, to which this washing and purging Work is commonly ascribed, as 1 *Cor.* 6. 11. and elsewhere; which Spirit did accompany the Preaching of the Gospel, and did this Work in part in some of the *Jews*, and will do it more fully in the Body of the Nation. And this Spirit may well be called *a spirit of Judgment*, because it executes Judgment in the Church, and in the Consciences of Men, separating the precious from the vile, convincing men of Sin, and Righteousness, and Judgment, *John* 16. 8, 9. manifesting the Secrets of mens Hearts, in the Preaching of the Word, 1 *Cor.* 14. 25. accusing and terrifying and punishing some, witnessing for and with others, and filling them with Peace and Joy in believing, hardning some, and softning and subduing others to God, as this Spirit is particularly promised to do to the *Jews*, *Zech.* 12. 12. And the same Spirit may be fitly called *the spirit of burning*, as he is compared to *fire*, Mat. 3. 11. because he doth burn up and consume the Dross which is in the Church, and in the Minds and Hearts of men, and enflames the Souls of Believers with Love to God, and Zeal for his Glory.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a * cloud, and smoak by day, and the shining of a flaming fire by night *s*: for ‖ upon all the glory *u shall be* † a defence.

* Exod. 13. 21. 1 Cor. 10. 1. † Heb. over-spreading.

s Will in a marvellous manner produce, as it were by a new Work of Creation. *t* A Pillar of Cloud and Fire, like that wherewith the Lord directed and protected and honoured the *Israelites*, when they came out of *Egypt*: Whereby he implies, That God would be their Protector, and their Glory. *u* Upon all that Church and People, which God will make so glorious, not only in his own Eyes, but even in the Eyes of the World; upon all holy Assemblies of sincere Christians.

6 And there shall be a Tabernacle *x* for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain.

x Or, *he*, *i. e.* the Lord, *shall be a Tabernacle*, *or a tent*, to defend them from the violent Heat of the Sun, and other Injuries of the Weather, which was the Use and Benefit of Tents.

CHAP. V.

Israel God's Vineyard, his Mercies, and their unfruitfulness, should be laid waste, 1,—7. *Judgments upon Covetousness*, 8,—10. *Upon Drunkards, and the Lascivious*, 11, 12. *The great Misery of the* Jews, 13,—17. *Judgments on Impiety, Scoffers at God's threatnings, those who corrupt the Notions of good and ill, Strong-Drinkers, and Unjust Judges*, 18,—23. *God's Anger, and the* Chaldeans *Army against them*, 24,—30.

NOw will I sing *a* to my well beloved *b*, a song of my beloved *c* touching his vineyard *d*: My well beloved hath * a vineyard in † a very fruitful hill *e*.

* Psal. 2. 3. Cant. 2. 12.

a I will record it to be a Witness for God, and against you, as *Moses* did his Song, *Deut.* 31. 19. and 32. 1. *b* To the Lord of the Vineyard, as appears by the last Clause of the Verse, to God Matt. 21. 33. or Christ, whom I love and serve, and for whose Glory, eclipsed Luke 20. 9. by you, I am greatly concerned. *c* Not devised by me, not the * Heb. the effect of my Envy or Passion; but inspired by God, which therefore of the more it behoveth you to law to heart. *d* this Church, oft and very fitly called a *Vineyard*, because of God's singular Respect to it, and Care of it, and his Delight in it, and expectation of good Fruit from it, *&c.* *e* Hills being Places most commodious for Vines; see *Judg.* 5. 5. Heb. *in an Horn* (which may signifie either, 1. The Figure or shape of the Land of *Canaan*, which resembles an Horn; or, 2. The Height and Fitness of that Land, as Horns are the highest parts of Beasts; or, 3. The Goodliness and Excellency of it: for an *Horn*, when it is ascribed to a Man, signifies his Glory and Dignity, as *Job* 16. 15. *Psalm* 89. 17, 24, &c.) *the Son of Oil*, which, by a vulgar Metonymie, notes an oily or a fat Soil.

† Heb. the son of oil, which is a vulgar Metonymie, noting an oily or a fat Soil.

2 And he ‖ fenced it, and gathered out the stones thereof *g*, and planted it with the choicest vine, and built a tower *h* in the midst of it; and also † made a wine press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

‖ Heb. hedged. † Heb. hewed.

f That neither Men nor Beasts might spoil it. *g* Which otherwise would have marred the Land; of which see 2 *Kings* 3. 19. The fence is, He removed all hinderances, and gave them all the Means of Fruitfulness. *h* For the Residence of the Keepers, that they might be obliged and encouraged to watch over it with more diligence.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my Vineyard *i*.

i I dare make you Judges in your own Cause, it is so plain and reasonable.

4 What † could have been done more to my Vineyard, that I have not done in it *k*? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes *l*?

† Heb. more to do.

k What Work is there belonging to the Office of a Master or Keeper of the Vineyard, which I have neglected? How unwarrantable and inexcusable a Crime is it, that you have not only been unfruitful in good Works, but also filled with all the Fruits of Wickedness.

5 And now go to; I will tell you what I will do to my Vineyard *m*; * I will take away the hedge thereof, and it shall be eaten up: and break down the wall thereof, and it shall be † trodden down *n*.

* Heb. I will take away. † Heb. for a treading.

m He graciously warns them before-hand, that they may have the space and invitation to repent, and so to prevent the threatned Miseries. *n* I will withdraw my Presence and Protection from them, and give them up into the Hands of their Enemies.

6 And I will lay it waste: it shall not be pruned, nor digged *o*, but there shall come up briars and thorns *p*: I will also command the clouds, that they rain no rain upon it *q*.

o Vine-dressers use to dig up and open the Earth about the Roots of the Vines, for divers good purposes. The meaning is, I will remove my Ministers, who used great care and diligence to make you fruitful. *p* I will give you up to your own wicked Lusts. *q* I will deprive you of all my Blessings, which are oft compared to rain, *&c.*

7 For the Vineyard of the LORD of hosts is the house of Israel, and the men of Judah † his pleasant plant *r*: and he looked for judgment, but behold † oppression; for righteousness, but behold a cry *s*.

† Heb. the plant of his delights. † Heb. a scream.

r In whom God formerly delighted to dwell and converse. Compare *Prov.* 8. 31. *Jer.* 31. 20. *s* From the Oppressed crying to Men for Help, and to God for Vengeance.

8 Wo unto them that join * house to house, that † lay field to field *t*, till there be no place, that they may be placed alone *u* in the midst of the earth.

* Micah 2. 2. † Heb. make to approach.

t That add new Purchases of Houses and Lands to their former Possessions. Not that this was in it self unlawful, but because they did this from an inordinate and insatiable desire of Riches, and with the Injury of their Brethren, as is manifest from the foregoing and following Words. *u* That they alone may be the Lords and Owners, and all others only their Tenants and Servants.

9 ‖ In mine ears said the LORD *x* of hosts, † Of a truth many houses shall be desolate *y*, even great and fair, without Inhabitant.

‖ Heb. *In the ears of the Lord.* † Heb. *If not.*

x I heard God speak what I am now about to utter. Heb. *In the ears of the Lord.* Which may relate either, 1. To the foregoing Words; The Cry of your Sins, and of the Oppressed, is come into God's Ears; he hears and sees it, and will certainly punish it: Or, 2. To the following Clause, which, being of great importance, he ushers in with an Oath; I speak it in God's Ears, as well as in yours; I call God to witness the Truth of what I say. *y* The Houses which you have so greedily coveted, shall call you out, and become desolate.

10 Yea, ten acres of Vineyard shall yield one bath, and the feed of an omer shall yield an ephah *a*.

a To wit, of Wine. The Bath contained about eight Gallon. Thus an Acre did not yield one Gallon. *a* Which was of the same Quantity with the Bath, only the Bath was the Measure of liquid things, the Ephah of Dry things; and an Ephah was the tenth part of an Homer, *Ezek.* 45. 11. So in stead of that great increase which that fruitful Land commonly yielded, they should have nine parts of their Seed. Thus a fruitful Land was made barren for their Wickedness, according to God's threatning, *Psalm* 107. 34. and they had as little comfort in their Lands, as in their Houses; which were the two kinds of their Purchases, v. 8.

11 * Wo unto them that rise up early in the morning *b*, that they may follow strong drink; that continue until night *c*, till wine ‖ enflame them *d*.

* Prov. 23. 29, 30. Isa. 28. 1, 3. Amos 6. 6. ‖ Heb. pursue them.

b Which was unusual, and scandalous in that case, *Eccles.* 10. 16. *Acts* 2. 15. They made Drinking their daily Trade and Business. *c* Thereby wasting both precious Time, and God's good Creatures, and the Health of their Bodies, as well as of their Souls. *d* He useth this Word partly to shew their Folly and Misery, because the Wine was so far from quenching and satisfying their Appetites, that it did indeed inflame and increase them; and partly to prevent the vain Excuse of them who thought themselves innocent, because they did not drink to Drunkenness, although they cast themselves into an intemperate Heat through their Excess.

12 And * the harp and the viol, the tabret and the pipe, and wine are in their feasts *e*: but * they regard not the work of the LORD *f*, neither consider the operation of his hands.

* Amos 6. 5. Isa. 22. 13. Phil. 3. 19. * Heb. they look not.

e They give up themselves wholly to Luxury, and that in a very unseasonable time, as it follows. *f* What God hath lately done, and is yet doing, and about to do among them; his grievous Judgments, partly inflicted, and partly threatned, which required another Course of Life, even to give themselves to Fasting and Prayer and Reformation, that so they might remove the incumbent, and prevent the approaching, Calamities.

13 * There-

* Isa. 5. 6. † Heb. their glory. ‖ Heb. they are famished. ‖ Heb. dried up of thirst. *&c.*

13 * Therefore my people are gone into captivity †*g*, because they have no knowledge *h*: and † their honourable men *i* are famished, and their multitude ‖ dried up with thirst.

g Either, 1. Are actually gone, which was true of the Ten Tribes in *Hezekiah's* Reign, 2 *Kings* 18. 9. under whom this Prophecy might be uttered; or, 2. Shall certainly and shortly go, as the Two Tribes afterward did. *h* No serious Consideration of God's Works, and of their own Duty and Danger. *i* Who thought themselves quite out of reach of Famine.

14 Therefore hell *k* hath enlarged † her self, and opened her mouth without measure *l*: and their glory *m*, and their multitude, and their pomp *n*, and he that rejoyceth *o*, shall descend into it.

† Heb. her desire. † Heb. her.

k Or, *the grave*, as this Word most commonly signifies. *l* To receive those vast Numbers which shall die by this Famine, or otherwise, as is here implied. *m* Their Honourable men, as they were called, v. 13. being distinguished both here and there from *the multitude*. *n* All their Glory shall die with them. *o* That spendeth all his days in Mirth and Jollity, and casteth away all Cares and Fears.

15 And * the mean man shall be brought down, and the mighty man shall be humbled *p*, and the eyes of the lofty shall be humbled.

* Isa. 2. 9, 17.

l All of them, both high and low, shall be brought to destruction.

16 But the LORD of hosts shall be exalted in judgment *q*, and ‖ † God that is holy shall be sanctified * in righteousness *r*.

‖ Heb. the holy God. † Heb. the holy. * Heb. in the righteousness.

q By the execution of this just Judgment upon his incorrigible Enemies. *r* Shall appear to be an holy God. *s* By his righteous Judgments.

17 Then *t* shall the lambs *u* feed after their manner *x*, and the waste places *y* of the fat ones *z* shall strangers *a* eat.

t When God shall have finished that Work of Judgment upon the Ungodly, he will extend Mercy to a Remainder. This is very usual in this Prophet, in the midst of his Threatnings, to insert something for the support of Believers. *u* The poor and harmless People, who shall be left in the Land when the Rich are carried into Captivity, as it fell out 2 *Kings* 25. 12. *x* Or, *by their Fold*, as this Word is manifestly used *Mic.* 2. 12. the only place of Scripture, except this, in which this Word is found. *y* The Lands left by their Owners, who were either slain, or carried into Captivity. *z* Of the Rich and Great men, so called *Psalm* 22. 29. and 78. 31. *Isa.* 10. 16. *a* The poor *Israelites*, who were left *to be vine-dressers and husbandmen*, 2 Kings 25. 12. who are called *strangers*, because they were so in reference to that Land, not being the proper Owners of it, nor related to them; as the *Israelites* of other Tribes are called *strangers*, in opposition to the *Levites*, as *Numb.* 1. 51. and elsewhere; yea, and the *Levites* are so called, in opposition to the Seed of *Aaron*, Numb. 16. 40.

18 Wo unto them that draw Iniquity *b* with cords of vanity *c*, and sin as it were with a cart-rope *d*.

b That are not only drawn to sin by the Allurements of the World, or by the Perswasions of wicked men, being surprised and overtaken by Sin, as sometimes good men are, *Gal.* 6. 1. but are active and industrious in drawing Sin to themselves, or themselves to Sin; that greedily and steadily pursue Sin, and the Occasions of it, and are not at rest till they have overtaken it; that sin wilfully, and resolvedly, and industriously. *c* Or, *with cords of lying*, as the last Word frequently signifies, *i. e.* with vain and deceitful Arguments and Pretences, whereby Sinners generally draw themselves to Sin, among which, one follows in the next Verse, to wit, the Impunity which they promise to themselves. Or these Cords may note the Means which they use to accomplish that Iniquity which they have devised. *d.* With all their might, as Beasts commonly do that draw Carts with Ropes.

19 * That say, Let him *e* make speed, and hasten his work, that we may see it *f*: and let the Counsel of the holy One of Israel *g* draw nigh and come, that we may know it.

* Isa. 5. 12. † Heb. the counsel of the holy one of Israel.

e To Wit, God, in whose Name thou and other Prophets are always reproving and threatning us. *f* He only thinks to affright us with Bugbears; but he either cannot, or will not do us any harm: we do not fear him, let him do his worst; let him begin as soon as he pleaseth. Not that any of the *Israelites* were so impudent as to use these Expressions; but this was the plain Language of their Actions; they lived as if they were of this Opinion; their Presumption and Security shewed their desperate Contempt of God, and of all his Judgments. *g* Who by his Holiness is engaged to punish us. They scornfully repeated the Title, usually given by the Prophets unto God.

20 Wo unto them † that call evil good, and good evil *h*; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

† Heb. that say to evil, it is good, *&c.*

h That take away the difference between Good and Evil; that justifie and approve wicked Men and Things, and condemn Piety, or Vertue, or righteous Persons. Compare *Prov.* 17. 15. Thus many call Serious Godliness, Humourous Singularity; and Justice, Morosity; and Meekness, Stupidity, *&c.* as on the contrary, they call Pride, Magnanimity; and Covetousness, Good-husbandry. And men are very apt to follow the Course of the World in their false Judgments of things: which therefore the Prophet so severely forbids.

21 Wo unto *them that are* * wise in their own eyes, and † prudent in their own sight *i*.

* Prov. 3. 7. † Heb. before their faces.

i That being puffed up with an Opinion of their own Wisdom, do despise the Counsels and Instructions of God by his Prophets, and prefer their own vain Fancies before the Judgment of the All-wise God, as appears by the Errour beforementioned, v. 20. that they affirmed that to be Evil, which God had declared to be Good.

22 Wo unto *them that are* mighty to drink wine *k*, and men of strength to mingle *l* strong drink.

k That can drink much without Intoxication, in which they gloried, as too many do at this day. *l* *i. e.* To drink: the Antecedent being put for the Consequent; which is usual: for they mingled it in order to drinking.

23 Which * justifie the wicked for reward *m*, and take away the *righteousness* of the righteous from him *n*.

* Prov. 17. 15. & 24. 24.

m Not by mistake or incogitancy, but wilfully for Bribes. *n* To wit, juridically; they pronounce Sentence against him, as if he and his Cause were unjust.

24 Therefore as † the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness *o*, and their blossom shall go up as dust *p*: because they have cast away *q* the law of the LORD of hosts, and despised the word of the holy One of Israel.

† Heb. the tongue of fire.

o They shall be like a Tree which not only withers in its Branches, but dies and rots at the Roots, and therefore is past all hopes of recovery. The fence is, They shall be destroyed both Root and Branch. *p* Shall vanish (for to the Word *ascend* or *go up* is oft used, as *Exod.* 16. 14. *Job* 5. 26. *Jer.* 48. 15. *Ezek.* 11. 23, 24.) as the Dust, which is blown away with every Wind; or, shall be reduced into Dust, and yield no Fruit. *q* Which implies Disobedience joyned with Contempt.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were ‖ torn in the midst of the streets. * For all this his anger is not turned away, but his hand is stretched out still *f*.

* Chap. 9. 12, 17, 21, & 10. 4.

‖ Or, as dung. *f* A Metaphorical and Hyperbolical Description of a grievous Calamity, familiar in the Prophets, as *Jer.* 4. 1, 2. *Jer.* 4. 24. and in other Authors.

26 And he will lift up an ensign *t* to the nations from far *u*, and will * his unto them *x* from the ends of the earth *y*: and behold, they shall come with speed swiftly.

* Chap. 7. 18.

f Ready to give you another and a surer Blow. This is not the end, as you vainly imagine; but, if you repent not, the beginning of your Sorrows, and an Earnest of further Calamities.

t To call them together for his Service, as Generals use to do for the raising of Armies. *u* Either, 1. To the *Assyrians*, of whom he speaks more particularly, *ch.* 10. and that under this same Character of a People that *come from far*, v. 3. and who did not long after this Prophecy invade *Judea*, and did much mischief in it. Although that part of the Prediction, v. 29. *They shall lay hold of the prey, and shall carry it away safe, and none shall deliver it*, do not seem to agree to them, nor that Invasion; for the *Assyrians* were forced to retreat with great shame and loss, and the *Jews* were delivered from them. Or, 2. To the *Chaldeans*; for even *Babylon* is called a *far Countrey*, Ha. 29. 3. And he saith *Nations*, because the *Chaldean* Army was made up of several Nations. *x* Or, *will whistle unto*, or *for them*: Will gather them together by his Word, as Shepherds gather their Sheep. He intimates how easily and speedily God can do this Work. *y* Which is not to be understood strictly, but popularly, and with a latitude, from very remote Places; although part of the *Chaldean* Army did come from Places not very far distant from the end of that part of the World, so far as it was then known.

27 None shall be weary *z*, nor stumble amongst them: none shall slumber nor sleep *a*: neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken *b*.

z Though their March be long and tedious. As I have called them to this Work, so I will strengthen and assist them in it. *a* They shall all be watchful and diligent to take all Opportunities and Advantages of executing my Judgments upon my People. *b* Which otherwise would hinder, or at least slacken them in their March. I will take all Impediments out of their way.

28 Whose arrows are sharp, and all their bows bent *c*: their horses hoofs shall be counted like flint *d*, and their wheels like a whirlwind *e*.

c Who are every way furnished and ready for my Work, waiting only for my Command. *d* Because they shall not be broken or battered by the length or flintiness and ruggedness of the Way. *e* Partly for the swiftness of their March, and partly for the force and violence of their Chariots in Battel.

29 Their roaring shall be like a lion, they shall roar like young lions *f*; yea, they shall roar and lay hold of the prey, and shall carry it away safe, and none *g* shall deliver it.

f Which signifies both their Cruelty, and their greediness and eagerness to catch and devour the Prey. *g* Neither the *Jews* themselves, nor the *Egyptians*, to whose help they will trust, nor any of their Confederates.

30 And in that day they shall roar against them, like the roaring of the sea *h*: and if one * look unto the land, behold, darkness and ‖ sorrow *i*, ‖ and the light is darkened in the heavens thereof *k*.

* Chap. 8. 22. ‖ Or, distress.

h Which is violent and frightful. *i* Darkness, to wit, Sorrow; ‖ *Or*, when the latter Word explains the former, and the Particle *and* is put it is Fight, expositively, as it is frequently. *k* When they look up to the Heavens, as men in distresses usually do, they see no Light there; their dark in the Comforts are wholly eclipsed, and their Hopes are like the giving destruction up of the Ghost.

CHAP. of.

CHAP. VI.

The Glory of the Lord 1,—4. *Isaiah is terrified.* 5. *Is Confirmed for his Message.* 6,—8. *The People's obstinacy unto desolation.* 9,—12. *A Remnant shall be saved,* 13.

2 *Kings* 15. 7. * *John* 12. 41.

IN the year that * king Uzziah died, I * saw *a* also the Lord *b* sitting upon a throne *c* high and lifted up *d*, and ‖ his train *e* filled the temple *f*.

‖ *Or*, the skirts thereof.

a In a Vision or Extasie. *q* Either, 1. God the Son, who frequently appeared to the Patriarchs and Prophets, and that sometimes in the form of a Man: Or rather, 2. the Divine Majesty as he Holy Ghost, *Act.* 28. 25. *r* In the posture of a Judge, to hear Causes, and give Sentence. *d* Towards the Roof of the Temple. *e* Or, as the Word properly signifies, and is here rendred by divers, *the skirts or borders of him*, or *of it*, to wit, his Royal and Judicial Robe; for he is represented as a Judge. *f* His glorious Robes reached down to the bottom of the Temple, and were spread abroad in the Temple, which was an Evidence of a more than ordinary Majesty. *The Temple* may be here taken either, 1. largely, and so it includes the Courts as well as the House, as that Word is often used; or, 2. strictly, for the House it self, or for that part of the Temple in which this Vision was exhibited, which may seem to have been the Porch, for that was much higher than the other Parts.

2 Above it stood *g* the Seraphims *h*: each one had * fix wings; * with twain he covered his face *i* and with twain he covered his feet *k*, and with twain he did flie *l*.

* *Ezek.* 1.

g As Ministers attending upon their Lord, and waiting to receive and execute his Commands. *c* Certain holy and blessed Angels, thus called from *fire* and *burning*, which this word properly signifies; to represent either, 1. their Nature, which is bright and glorious, subtil, and pure, and spiritual, like Fire; or, 2. their Property, of fervent Zeal for God's Service and Glory; or, 3. their Office and present Employment, which was to execute God's Vengeance upon the *Jews*, and to burn them up like Dross. *i* Out of profound Reverence, as being so sensible of the infinite distance between God and him, that he durst not presume to look directly upon him, and judg'd himself neither able nor worthy to behold the Brightness of his Glory. *k* Either, 1. his secret Parts, which sometimes come under that name, as *Deut.* 28. 57. *Isa.* 7. 20. *& 36.* 12. of which see more in my *Latin Synopsis* upon *Exod.* 4. 25. And so this is done for our Instruction, to teach us Modesty and Chastity: Or, 2. their Feet properly so called, as that Word is generally used; from which use we should not depart without necessity, which, with submission seems not to be in this place. And so this may signifie a fence of their own natural, though not moral Infirmity, and a desire that God would not too severely examine all their Ways and Actions, which *the feet* commonly signifie, because though they did not swerve from God's Commands, yet they were not worthy of the acceptation, nor suitable to the Dignity of so glorious a Majesty. *l* Which signifies their great forwardness and expedition in executing God's Commands. Comp. *Dan.* 9. 21.

† *Heb.* this cried to this.

3 And † one cried unto another *m*, and said * Holy, holy, holy *n* is the LORD of hosts, † the whole earth

* *Rev.* 4. 3. *o* is full of his glory *p*.

† *Heb.* his glory is the peated thrice, either, 1. to intimate the Trinity of Persons united fulness of in the Divine Essence; or, 2. that he was most eminently and the whole unquestionably holy in his present Work of Judgment, and in all earth. his Ways; such Repetitions being very frequent in Scripture, for the greater assurance of the thing, as *Jer.* 7. 4. *Ezek.* 21. 9. *o* Not only *Canaan*, to which the *Jews* did vainly and arrogantly confine the presence of God, but all the World: Which seems to have a respect to the Conversion of the Gentiles, which did accompany the plenary and last Execution of this Judgment here threatned against the Jewish Nation, *v.* 10. as is evident by comparing this with *Mat.* 13. 14, 15. *& Act.* 28. 25. and other places of the New Testament. *p* Of the Effects and Demonstrations of his glorious Holiness, as well as of his Power, and Wisdom, and Goodness.

† *Heb.* threshold.

4 And the posts of the † door *q* moved at the voice of him that cried *r*, and the house was filled with smoak *s*.

q Together with the Door it self, as if the Door was to be removed, and the Temple thereby to be exposed to the view and rapine of profane Persons. Such violent Motions were commonly Tokens of God's Anger. *r* To wit, the Angel, which cried, *v.* 3. *s* Which elsewhere is a Token of God's Prefence and Acceptance, as *Exod.* 40. 34. 1 *Kings* 8. 10. but here of his Anger, as *Psal.* 18. 8. and elsewhere.

† *Heb.* cut off.

5 Then said I, Wo *is* me, for I am † undone, because I *am* a man of unclean lips *t*, and I dwell in the midst of a people of unclean lips *u*: for mine eyes have seen the king, the LORD of hosts *x*.

t I am a great Sinner, as many other ways, so particularly by my Lips, which being in a special manner consecrated to God by my Prophetical Office, should have been intirely devoted to him: But, alas! my Speeches, either to God in prayer, or from God in preaching and prophesying to the people, have been mixed and defiled with so much irreverence, dulness, distraction of Thoughts and Affections, carnal Fear, and many other Infirmities, that I dread the thoughts of appearing before the Judgment-Seat, which I see erected in this place. For *Isaiah* had been a Prophet before this time, *chap.* 1. 1. and was now called, not in general to his Prophetical Office, but to the delivery of this special Message. *u* I am an unclean Branch of an unclean Tree; and dwelling among unclean men, I have both by my Omissions and Commissions contracted my self in the guilt of their Sins, and therefore may justly fear to partake with them in their Plagues. *x* The sight of this glorious and holy God gives me cause to fear that he is come to Judgment against me, together with others. Whilst Sinners are secure and presumptuous, the holiest persons have ever been filled with great Reverence, and oft times with Doubts and Fears, at the extraordinary Manifestation of God's presence. See Gen. 15. 12. *& 17. 3. Judg.* 13. 23.

6 Then flew one of the Seraphims unto me *y*, having a live coal *z* in his hand, *which* he had taken with the tongs from off the altar *a*,

y By God's Command. *z* Both a Token and an Instrument of purification, as the next Verse explains it. *a* Of Burnt-offering, which stood in the Court of the priests near the porch, and which had always Coals of Fire upon it, *Levit.* 6. 12, 13. Hence it is, that to shew that Men are to expect purification and expiation of their sin only by such means as God hath appointed, and particularly by Christ, whom that Altar did manifestly represent, *Heb.* 13. 10.

7 And he † laid *it* upon my mouth *b*, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin † purged *c*.

† *Heb.* caused it to touch.

b Slightly, so as only to touch my Lips, and not to burn them, which God could easily effect. *c* This is a Sign that I have pleased and purged the Uncleanness of thy Lips, and do own and accept thee as a fit Minister for my Service.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for * us? Then said I, † Here *am* I, send me *e*.

† *Heb.* behold me.

d To deliver the following Message. The change of the Number, *I* and *us*, is very remarkable; and doth being meant of one and the same Lord, do sufficiently intimate a plurality of Persons in the Godhead. *e* God's last and great Favour to him did such encourage and oblige him to be forward in God's Service.

9 And he said, Go and tell this people *f*, * Hear ‖ † ye indeed, but understand not; and † see ye indeed, but perceive not *g*.

† *Heb.* see ye seeing.

f Not *my people*, for I disown them, as they have rejected me. The *Hebrew* Words are Imperative; yet they are not to be taken as a Command what the People ought to do, but only as a Signification and Prediction what by their own Wickedness, and as God's just Judgment, they did and would do, as is manifest in *Matth.* 13. *Act.* 28. 26. where they are to rendred. And Imperative Words among the *Hebrews* are frequently put for the future, as was well known to the Learned. The fence is, because you have so long heard my Words, and seen my Works, to no purpose, and have hardned your Hearts, and will not learn nor reform, I will punish you in your own kind, your Sin shall be your Punishment, I shall still continue my Word and Works to you, not in Mercy, and for your Good, but to aggravate your Sin and Condemnation; for I will blind your Minds, and withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand or perceive any thing that may do you good.

10 Make the heart of this people fat *h*, and make their ears heavy *i*, and shut their eyes *k*; * lest they see *l* with their eyes, and hear with their ears, and understand with their heart, and convert *m* and be healed *n*.

h i. e. Stupid and senseless: For the Fat which is in the Body is without sense; and Fatness in the Heart, makes it dull and heavy. Thus this Phrase is used, *Psal.* 119. 70. And this seems best to agree with the following Words. This making of their Hearts fat, is here ascribed to the Prophet, as it is ascribed to God in the repetition of this Prophecy, *Joh.* 12. 40. because God inflicted this Judgment upon them by the Ministry of the Prophet, partly by way of Prediction, foretelling that this would be the effect of his Preaching; and partly by way of Judicial Operation, withdrawing the Light and Help of his Spirit, and giving them up to the Power and Arts of Satan, and to their own Mistakes and Lusts, whereby they are easily and commonly lead to turn God's Word, as they do other things, into Occasions of Sin. *i* Make them dull of hearing, as *Isa.* 59. 1. *Zech.* 7. 11. as sometimes the Ears are made by an excessive Noise. *k* Heb. *daub their eyes*, as the Word is used also, *Isa.* 44. 18. *l* That they may not be able as before they were not willing, to see. *m* Turn from their sinful Practices unto God. *n* Or Sin, which is the Disease of the Soul, by Remission and Sanctification, and of all the deadly Effects of Sin.

11 Then said I, Lord how long *o*? And he answered, Until the cities be wasted without Inhabitant, and the houses without man, and the land be † utterly desolate *p*,

† *Heb.* desolation with desolation.

o An abrupt Speech, arising from the Prophet's great Passion and Astonishment: How long shall this dreadful Judgment last? *p* Until this land be totally destroyed, first by the *Babylonians*, and afterward by the *Romans*.

12 And the LORD have removed men far away *q*, and *there be a* great forsaking in the midst of the land *r*.

q Hath caused this People to be carried away Captive into far Countries. *r* Till Houses and Lands be generally forsaken of their Owners, either because fled away from the Sword into strange Lands, or because they went into Captivity.

13 But

13 But yet in it shall be a tenth *s*, ‖ and it shall return *t*, and shall be eaten *u*: as a teil-tree, and as an oak * whose ‖ substance is in them, when they cast their leaves *y*: so the holy seed shall be the substance thereof *z*.

‖ *Or*, stock. * *Isa.* 6. 13.

s A small Remnant reserved, that Number being put indefinitely, as is very usual. *t* To wit, out of the *Babylonish* Captivity, into their own Land. *u* That Remnant shall be devoured and destroyed a second time, by the Kings of *Syria*, and afterwards more effectually by the *Romans*. *x* Or, Yet *as*, &c. Or, nevertheless *as*, &c. Such Particles being frequently understood in the *Hebrew*, as hath been noted again and again. So the Sence of the following Words of the Verse seems to be this, although the *Jewish* Nation shall undergo a second and a greater Desolation by the *Romans*, yet there shall be another Remnant, not such as one as that which came out of *Babylon*, which for the most part, were corrupt and degenerate, as appears by the Sacred Histories and Prophecies relating to that time; but an holy Seed, a number of Elect and Godly *Israelites*, who shall afterwards look upon him whom they pierced, and mourn over him, as is said *Zech.* 12. 10. and by me be received to Mercy. *y* Who when their Leaves are withered and cast, as it is in Winter, have a Substance, or Subsistence, or Support with in themselves, to wit, a Vital Principle, which preserves Life in the Root and Body of the Tree, and in due time feeds it forth into all the Boughs. But others take the *Hebrew* Word, *Shakketh*, for the proper name of a place, to wit, a Causeway which led from the Palace to the Temple, 1 *Chron.* 20. 16. and so the place is and may be rendred thus, *as a teil-tree*, (or, *an elm*) *and as an oak*, (the Singular Number for the Plural, as is very frequent) *for the elms and trees by which* are at or by *Shakketh* (on both sides of which Way such Trees were planted, to beautifie and to support that Causeway, as some have observed, *have subsistence* or *support in them*, either, 1. for themselves; they shall last and flourish, when other Trees are blown down: or, for the way which they uphold. *z* Or rather, *the support* (as the same Word seems to be taken in the next foregoing Clause) *thereof*, to wit, of the Land or People, which, were it not for the sake of these Elect Persons, should be totally and finally rooted out; or, of that Tenth part, which shall be delivered and preserved for the Use of that holy Seed, those true-hearted *Israelites* which are among them.

CHAP. VII.

Ahaz afraid of Rezin and Pekah is comforted by Isaiah. 1.—3. *refusing to chuse a sign, Christ is promised for one.* 1.—12. *his judgment should come by Assyria.* 17.—25.

AND it came to pass in the days of * Ahaz *a* the son of Jotham, the son of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it *b*, but could not † prevail against it.

* 2 *Kings* 16. 1.

† *Heb.* overcame it.

a An ill wicked King: Yet no Prophecies are more comfortable than do those which were delivered in his time; God so ordering it, partly for the encouragement of the Faithful that lived under his tyrannical and impious Reign; and partly to manifest the Riches and Freeness of his Grace, in conferring such Favours upon a most worthless Generation. *b* Which they attempted before in *Jotham's* Reign, 2 *Kings* 15. 37. but now more seriously undertook, though without success, as is noted here, and 2 *Kings* 16. 5.

2 And it was told the house of David *c*, saying, Syria † is confederate with Ephraim *d*. And his heart was moved *e*, and the heart of his people, as the trees of the wood shaken with the wind.

† *Heb.* resteth upon Ephraim.

c Ahaz, and his Royal Relations and Courtiers. He calls them the *house of David*, to intimate that the following comfortable Message was sent to *Ahaz*, not for his own sake, but only for the sake of his worthy Progenitor, *David*, to whom God had promised an everlasting Kingdom. *d* The Kingdom of the Ten Tribes, commonly called *Ephraim*, as *Isa.* 28. 1. *Hos.* 12. 1. because that was far the most numerous and potent of all of them. *e* With excessive fear, arising partly from the conscience of their own guilt, whereby they had put themselves out of God's Protection; and partly from the consideration of the great Strength and power of his Enemies, who having prevailed against him severally, 2 *Chron.* 28. 5, 8. and having now united their Forces, he, having no Faith in God, nor Confidence to desire or expect his help, concluded his Case desperate and deplorable.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz *f*, thou, and ‖ Shear-jashub *g* thy son, at the end of the * conduit of the upper pool in the † high-way of the fullers field *h*:

‖ *Heb.* Jashub shall return. * *Isa.* 36. 2. † *Heb.* field of the fuller's Causey.

f Though he do not seek nor send to thee, as he ought. This is an eminent influence of preventing Mercy. *g* Whose very Name carried in it a Sign and Pledge of the promised Deliverance. *h* Whither he probably went to take care about the Waters which thence were brought into the City, either to secure them to himself, or to keep them from the Enemy, as *Hezekiah* afterward did, 2 *Chron.* 32. 3, 4.

4 And say unto him, take heed, and be quiet *i*; fear not, † neither be faint-hearted for the two tails of these smoaking fire-brands *k*, for the fierce anger of Rezin with Syria, and of the son of Remaliah *l*.

† *Heb.* and.

i See that thou be quiet, abandon thy Fears, and settle thy Mind by the belief of that joyful Message and Promise which I am now to deliver thee from the Lord. *k* They are not whole Fire-brands burning in the Fire, but small pieces or ends of them, taken out of the Fire, in which there is more Smoke than Fire, and the Fire will be speedily extinguished. They have more of Shew and Terrour, than of Strength. *Pekah* King of *Israel*, *v.* 1. whom here, and in the next Verse, he calls only *the son of Remaliah*, to intimate, that he was unworthy of the Name of King, as having got that Title and Power by Usurpation, and the Murder of his Master and King *Pekahiah*, 2 *Kings* 15. 25.

5 Because Syria, Ephraim, and the son of Remaliah have taken evil counsel against thee, saying,

6 Let us go up against Judah, and ‖ vex it, and let us make a breach therein *m* for us, and set a king in the midst of it, *even* the son of Tabeal *n*.

‖ Or, trouble.

m Either, 1. break and divide that Country into two parts, one for thee, and another for me; or rather, *divide* it between Israel and Kingdom, and subdue it to our selves: For, 1. the same Word and Phrase is so used, 2 *Chron.* 32. 1. where there was no such Division intended. 2. Because the next Clause intimates, that the Kingdom of *Judah* was still to be united under one Prince, who should pay Tribute to them severally, as they *Syria* and *Israel* a Some considerable Captain, in whose Prudence and Fidelity they had good confidence; but whether he was an Israelite or Syrian, is uncertain, and not material.

7 Thus saith the LORD God, It shall not stand, neither shall it come to pass.

† *Hebrew*, is not.

o Their evil Counsel, as it is called, *v.* 5.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years *q* shall Ephraim be broken, † that it be not a people.

p Or, rather, *shall be*: for the Verb is not expressed in the *Hebrew* Text, and therefore may be either way supplied. The sence is, *Damascus* shall still continue to be the Capital and Chief City of the Kingdom of *Syria*; and therefore *Jerusalem* shall not be taken, nor become a part of *Rezin's* Dominion; but he shall be kept within his own Bounds, and be King of *Damascus* only, and not, as he hopes, of *Jerusalem*. *q* To be computed either, 1. from the Prophecy of *Amos*, who Prophesied *in the days of Uzziah, two years before the earth-quake*, *Amos* 1. 1. which the *Jews* affirm to have happened about the time of his Usurpation of the Priest's Office, and being smitten with Leprosie, 2 *Chron.* 26. 18, &c. which though it be not proved, yet it may be admitted, because it cannot be disproved. And it is more than probable, that that Action and Accident was divers years before his death, during which time *Jotham* acted as his Vicerov, 2 *Chron.* 26. 21. And the Prophecy of *Amos* being express and full concerning the Destruction of the People and Commonwealth of *Israel*, being also fresh in the memory of many now living, the prophet *Isaiah* might well have respect to it. So the sence is as if he had said, There shall be but 65 years between the Delivery and the Execution of that Prophecy. And to the same of years may be thus made up. Fix the beginning of them Ten years before *Osmias* death. Add the Sixteen Years of *Jotham's* Reign, and then the Sixteen years of *Ahaz* his Reign, and then Six of *Hezekiah's* Reign, in which *Israel* was carried Captive, 2 *Kings* 18. 1.—9. the same up 48 years: And for the 17 years, which yet remain of the 65, they may be taken out of the rest of *Hezekiah's* Reign. For although the Transportation of that People began in the Sixth year of *Hezekiah*, yet it might be continued or repeated divers years after, and completed 17 years after, *Jer.* 52. 28, 29, 30. Or rather, 2. these years may be computed from the time of this Prophecy of *Isaiah*. And whereas it may be objected again it this Opinion, That the Judgment here threatned was executed in the sixth year of *Hezekiah*, as was before noted, and therefore not within 18 or 19 years of this Prophecy, which was delivered in the 14th or fourth year of *Ahaz*: Two things may be answered. 1. That the *Israelites* were not transported in the Sixth year of *Hezekiah*: For although *Samaria* be said to be taken in the Sixth year of *Hezekiah*, 2 *Kings* 18. 10. and the Transportation of the *Israelites* be mentioned immediately after it, *v.* 11. yet it doth not thence follow, that it was done immediately, and at that one time; because this is not unusual in Scripture, in Historical Relations to mention those things together which were done at a considerable distance of time one from another; as it is recorded, *Act.* 7. 15, 16. *Jacob*——*died, he and our fathers, and were carried over into Sychem, and laid in the Sepulchre of Abraham, &c.* although it was above 200 years e'er all which is said in those few words was done. And other instances of like nature might easily be produced. 2. That this Work of Transportation was not done at once, but successively, and by degrees. Thus it certainly was in the Transportation of *Judah*, which was begun in *Nebuchadnezzar's* Seventh year, continued in his Eighteenth year, and perfected in his Three and Twentieth year, *Jer.* 52. 28, 29, 30. And thus it might be, and probably was, in this Transportation. It might be begun prefently after the taking of *Samaria*, and afterwards continued, until at last the whole Body of the People was removed. And as soon as that was done, and not before, the King of *Assyria* brought into their place those new Colonies mentioned, 2 *King.* 17. 24. Which that it was not done at the time of the taking of *Samaria*, but many years after it, seems to me evident, because those Colonies were not brought thither by *Shalmanezer*, who took *Samaria*, 2 Kings 18. 10. no nor by *Sennacherib*, his next Successour; but by *Esarhaddon*, as is affirmed *Ezra* 4. 2. who was the Son and Successour of *Sennacherib*, 2 Kings 19. 37. and reigned above Fifty years; for he seems to have begun his Reign about the Fourteenth year of *Hezekiah's* Reign, by comparing 2 *Kings* 18. 13. and 19.

35,36,37. and so he reigned with *Hezekiah* about Fifteen years, and with *Manasseh* above forty years, as the Learned Sir *John Marsham* affirms in his *Chronicus Canon*, &c. page 496. And this Work of Transporting the Remainders of the *Israelites*, and bringing the new Colonies, might not be done till towards the end of his Reign: Which delay might be occasioned by his Wars, or other great Affairs. And left this should seem to be only my own private Conjecture, if the Reader consult Sir *John Marsham's* fourth and last Chronological Table, inserted after *page* 589. of his Work, he will find that Learned Chronologer to be of the same mind, and to make above Fifty years distance between the taking of *Samaria*, and the Transplation of the new Colonies into those Parts. And thus these Sixty five years might well be accomplished in his time. And so this Place agrees with other Scriptures, and the Difficulties objected against other Interpretations, seem to be avoided.

9 And the head of Ephraim is *r* Samaria, and the head of Samaria is Remaliah's fon*: ‖ If ye will not believe, surely ye shall not be eſtabliſhed.

* See 2 Chr. 20. 20.

‖ Or, Do ye not believe? it is because ye are not ſtable, or ſhall not be eſtabliſhed.

r Or either, *ſhall be*; and the ſence is the ſame as in the foregoing Verſe, *Samaria* ſhall continue to be the Chief City of the Kingdom of *Iſrael*, and *Pekah* ſhall not conquer *Jeruſalem*, as he hoped and deſigned to do. *s* If you do not believe this and the other Promiſes of God, but, in diſtruſt of God, ſhall ſeek to the *Aſſyrians* for Succour, to which I perceive you are inclined, inſtead of that Deliverance and Settlement which you expect, you ſhall be diſtreſſed and conſumed thereby; the Accompliſhment of which Threatning is recorded 2 *Chron.* 28. 20. And by this Threatning he implies, That if they did rely upon God's Word and Help, they ſhould be eſtabliſhed. Only he delivereth it in the form of a Threatning, rather than of Promiſe, partly becauſe he foreſaw that they would chuſe the worſe part, and bring the Judgment threatned upon themſelves; and partly becauſe this was moſt neceſſary for them, to affright them out of their preſent Security and Infidelity.

† *Heb.* And the LORD added to ſpeak.

10 † Moreover, the LORD ſpake again unto Ahaz, ſaying,

11 Aſk thee a ſign of the LORD *t* thy God *u*, ‖ask it either in the depth, or in the heighth above *x*.

‖ Or, make thy petition deep.

t I perceive thou doſt not believe God's Word and Meſſage now delivered by me; yet God is ſo patient and merciful to thee, that he gives thee liberty to demand of him any Signal or miraculous Work, whereby thou mayſt be aſſured of the Truth and Certainty of this Promiſe. *u* Both by right of Dominion, and by vertue of his gracious Covenant made with all *Iſrael*, of whom thou art a Member, and King; and by this own Profeſſion, for he ſtill worſhipped God together with his Idols; and by the continuance of his Care and Kindneſs to thee, and to thy People, notwithſtanding all your Wickedneſs; whereof this Promiſe and Offer is a clear Demonſtration. *x* Demand ſome Prodigy to be wrought, either in Earth or in Heaven, at thy pleaſure.

12 But Ahaz ſaid, I will not aſk *y*, neither will I tempt the LORD *z*.

y This Refuſal proceeded not from the ſtrength of his Faith, but from his Contempt of God, and total diſtruſt and diſregard of his Word, and inward Reſolution to take another Courſe; as is manifeſt both from the following words, and from the hiſtory of *Ahaz*, 2 *Chron.* 28. *z* Either, 1. By asking a Sign, as if he queſtioned the Truth of his Word: So this was deep Hypocriſie: Or, 2. By neglecting any means neceſſary for my preſervation, which were indeed a tempting of God. And therefore I ſhall not ſit ſtill and rely upon God till I be deſtroyed, which will be the effect of thy Counſel; but I ſhall do as becometh a wiſe King, ſeek for Succour from Potent Allies, ſuch as the *Aſſyrian* is. So this is that Rebellion againſt God.

13 And he ſaid, Hear ye now, O houſe of David *a*, Is it a ſmall thing for you *b* to weary men *c*, but will ye weary my God alſo *d*?

a Of which, ſee above, v. 2. He reproveth them all, becauſe they were the King's Counſellours, and promoted the Deſign of ſending for the *Aſſyrian* Succours. *b* Is not that Wickedneſs more than enough? Muſt you add more to it? *c* To vex God's Prophets and People, and the generality of your Subjects, with your Oppreſſions and horrid Impieties. *d* By your curſed Ingratitude and Wakefel, and Diſobedience to his Commands. He ſaith, *my God*, i. e. the God whoſe Servant and Prophet or Meſſenger I am; to intimate, that this heinous Offence was not committed againſt a weak and fooliſh Man, ſuch as they might think the Prophet to be, but againſt God himſelf, who ſent the Meſſage. Compare *Exod.* 15.8.

14 Therefore *e* the Lord himſelf ſhall give you a ſign*f*; *Behold *g*, a virgin *h* ſhall conceive, and bear a ſon, and ‖ſhall call his name Immanuel *i*.

* Mat. 1. 23. Luke 1. 31.

‖ Or, thou, O *Virgin*, ſhalt call.

e Becauſe you deſpiſe me, and the Sign which I now offer to you, God of his own free Grace will ſend you a more honourable Meſſenger, and give you a nobler Sign, to try whether that will cure you of your Infidelity. Or, *Nevertheleſs*, as this Particle ſeems to be underſtood, *Iſa.* 50. 18. *Jer.* 16. 14. and 30. 16. Although you deſerve no Sign nor Favour, yet for the comfort of thoſe few Believers which are among you, and to leave you without excuſe, I ſhall mind you of another and a greater Sign, which God hath promiſed, and will in his due Time perform; which alſo is a Pledge of the certain Accompliſhment of all God's Promiſes. Or, *Surely*, as this Particle is ſometimes uſed, as *Gen.* 4. 15. *Jer.* 2. 33. & 5. 2. *Ezek.* 11. 7. *f* To wit, of your Deliverance. *Queſt.* How was this Birth of a Virgin, which was not to come till many Ages after, a Sign of their Deliverance from the preſent Danger? *Anſw.* 1. Becauſe this was a clear Demonſtration of God's infinite Power and Goodneſs, and Faithfulneſs, and conſequently of the certain Truth of all God's Promiſes from time to time, which can never fail ſo long as thoſe Attributes of God ſtand: And mens Faith is either ſtrong or weak, as they believe them or doubt of them. Of which ſee *Pſalm.* 77. 8. and 78. 19, 20. *Rom.* 4. 20, 21. And ſo this was a proper Remedy for *Ahaz* his Diſeaſe, which was a ſecret Suſpicion that God either could not, or would not deliver them. 2. Becauſe that Promiſe, I ſay not only the actual Giving, which was long after, but even the Promiſe of the *Meſſiah*, which had been made long ſince, and was oft renewed, and was univerſally believed by all the People, was the Foundation of all God's Mercies and Promiſes unto them. 2 *Cor.* 1. 20. and a Pledge of the Accompliſhment of them. 3. Becauſe this promiſed Birth did ſuppoſe and require the Preſervation of that City, and Nation, and Tribe, in and of which the *Meſſiah* was to be born; and therefore there was no cauſe to fear that utter Ruine which their Enemies now threatned to bring upon them. 4. This is one, but not the only Sign here given, as we ſhall ſee at v. 16. *g* You who will not believe that God alone is able to deliver you from the united Force of *Syria* and *Iſrael*, take notice, for your full ſatisfaction, that God is not only able to do this Work, but to do far greater and harder things, which he hath promiſed, and therefore both can and will accompliſh. *h* Strictly and properly ſo called. The *Jews*, that ſhun obſcure this plain Text, and weaken this Proof of the Truth of Chriſtian Religion, pretend that this *Hebrew* Word ſignifies a *young Woman*, and not a *Virgin*. But this corrupt Tranſlation is eaſily confuted, 1. Becauſe this Word conſtantly ſignifies a *Virgin* in all other places of Scripture where it is uſed, which are *Gen.* 24. 43. compared with v. 15. *Exod.* 2. 8. *Pſalm* 68. 25. *Cant.* 1. 3. & 6. 8. To which may be added *Prov.* 30. 19. *The way of a Man with a Maid*, or *a Virgin*: For, though it be ſuppoſed that he did deſign and deſire to corrupt her, and afterwards did ſo; yet the may well be called a *Virgin*, partly becauſe he found her a Virgin, and partly becauſe ſhe feemed and attended to others to be ſuch, which made her more careful to uſe all poſſible Arts to preſerve her Reputation, and to make the diſcovery of her impure Converſation with the Man more difficult, whereas the filthy Practices of Common Harlots are eaſie and vulgarly known. 2. From the ſcope of this Place, which is to confirm their Faith by a ſtrange and prodigious Sign, which ſurely could not be, that a young Woman ſhould conceive a Child, but that a Virgin ſhould conceive, *&c.* *i* Or rather, *thou ſhalt call*, as it is rendred *Mat.* 1. 23. and as this *Hebrew* Word is uſed *Gen.* 16. 11. and 17. 19. *Judg.* 13. 5. *k* The Virgin, he mentioned, *ſhall call*: Which is added as a further Evidence of her Virginity, and that this Son had no Humane Father, becauſe the Right of Naming the Child (which, being a Sign of Dominion, is primarily in the Husband, and in the Wife only by his conſent or permiſſion, as is evident from *Gen.* 5. 2. and 35. 18. *Luke* 1. 60, 63. and many other places of Scripture) is wholly appropriated to her. *l* Which ſignifies, *God with us*, God dwelling among us, in our Nature, *John* 1. 14. God and Man meeting in one Perſon, and being a Mediator between God and Men. For the deſign of theſe Words is not ſo much to relate the Name by which Chriſt ſhould commonly be called, as to deſcribe his Nature and Office: As we read that *his Name ſhall be called Wonderful, Counſellor*, &c. *Iſa.* 9. 6. and that *this is* ſaid to be *the Meſſiah's Name whereby he ſhall be called*, *The Lord our Righteouſneſs*, Jer. 23. 6. although he be never called by theſe Names in any other place of the Old or New Teſtament; but the meaning of theſe Places is, He ſhall be Wonderful, and our Counſellor, *&c.* and our Righteouſneſs: For, *it is called* is oft put for *to be*, as *Iſa.* 1. 26. and 4. 3, *&c.*

15 Butter and honey *m* ſhall he *n* eat, that he may know *o* to refuſe the evil, and chuſe the good *p*.

m The common Food of Children in that Country, where there were in great abundance, and of the beſt ſort. *n* The Virgin Son laſt mentioned, who, though he be God himſelf for ever, yet ſhall become Man, and, to ſhew the Truth of his Humanity, ſhall not only be conceived and brought forth, but alſo ſhall be nouriſhed and brought up by the ſame means and ſteps as other Children; which is juſtly mentioned here as a ſtupendous and miraculous Work of God. *o* That by this Food he may grow up, and ſo may know, *&c.* Or, *until he know*, as it is rendred by divers Learned Men, and, among others, by the *Chaldee* Interpreter, who beſt knew the uſe of this Particle among the *Hebrews*. *p* To diſcern between things morally good and evil; which Children are capable of doing in ſome meaſure, when they are five or ſix years old. Compare *Deut.* 1. 39. where young Children are deſcribed by this Character, that they *had no Knowledge o between good and evil.*

16 * For *q* before the child *r* ſhall know to refuſe the evil, and chuſe the good, the land *s* that thou abhorreſt *t* ſhall be forſaken of both her Kings *u*.

* See v. 15.

q Or, *Yea*; for ſo this Particle is uſed by way of amplification or Addition, *Iſa.* 32. 13. *Jer.* 14. 5, 18. So the ſence is, Not only this Land of thine ſhall be preſerved until the Virgin's Son be born, but thine Enemies Land ſhall be ſorely ſcourged, and theſe two Kings deſtroyed, within a very little time. *r* Heb. *this Child*; not the Virgin's Son, but the Prophet's Child, *Shear-jaſhub*, whom in all probability the Prophet, to prevent miſtakes, pointed at, and who was brought hither by God's ſpecial command, v. 3. and that for this very uſe; for otherwiſe his Preſence was wholly inſignificant. *s* The Lands, to wit, of *Syria* and *Iſrael*, as is evident from the next Words. It is an Enallage of the Singular for the Plural. *t* For its cruel Deſigns and Practices againſt. Or, *which vexeth* or *moleſteth thee*, as this Word is uſed *Exod.* 1. 12. *Numb.* 22. 3, *&c.* *u* So far ſhall *Pekah* and *Rezin* be from conquering thy Land, that they ſhall loſe their own Lands, and their Lives too; which they did within two Years after this Time, being both ſlain by the King of *Aſſyria*, 2 Kings 15. 29, 30. and 16. 9.

17 The LORD ſhall bring *x* upon thee *y* and upon thy

thy People and upon thy Father's houſe *z*, days *a* that have not come, from the day that * Ephraim departed from Judah *b*, even the King of Aſſyria *c*.

‖ Kings 16.

x But although God will deliver you at this Time for his own Name's ſake, yet he will remember and requite all your preſent and following Wickedneſs, and bath a dreadful Judgment in ſtore for you. *y* For part of this *Aſſyrian* Storm fell in *Ahaz* his Reign, 2 *Chron.* 28. 20. *z* Upon thy Sons and Succeſſours, the Kings of *Judah*: The Accompliſhment whereof is recorded in their Hiſtory. *a* To wit, evil days, by a *Synecdoche*; or Calamities: For *days* are oft put for the Events which happen in them, and eſpecially for Judgments or Tribulations, as *Job* 18. 20. *Pſalm* 137. 7. *Iſa.* 9. 4. *Obad.* v. 12. *b* When Ten Tribes revolted from thy Father's Houſe, and ſet up another oppoſite Kingdom. *c* Who may well be called their Plague or Calamity, as he is called *the Rod of God's Anger*, Iſa. 10. 5. Or, *with* (as this *Hebrew* Particle oft ſignifies) *the King*, &c. or, by *the King*, &c. And *King* is here put for *Kings*, as *Dan.* 2. 37. and 8. 21.

18 And it ſhall come to paſs in that day *d*, that the LORD ſhall hiſs *e* for the flie *f*, that is in the uttermoſt part *g* of the Rivers *h* of Egypt, and for the Bee *i* that is in the land of Aſſyria *k*.

d Known to God, and appointed by him for the Execution of theſe Judgments. *e* See on *Iſa.* 5. 26. *f* The Flies. So he calls theſe Enemies, to imply either their great Numbers, or their ſpeedy March, or their unavoidable Aſſault. *g* In, or near, or towards their Extremity or End, where they go out into the Sea. *h* Of the River *Nilus*, which may be called *Rivers*, either for its greatneſs, for which cauſe the Title of *Rivers* is given alſo to *Euphrates*, Pſalm 137. 1. and to *Tigris*, Nah. 2. 6. or becauſe, towards the end of it, it is divided into ſeven famous Streams, by which it emptieth it ſelf into the Midland Sea, *Iſa.* 11. 15. He ſeems plainly to deſign and deſcribe the *Egyptians*, who were always dangerous Neighbours to *Judah*, and did probably animate and aſſiſt the *Philiſtines*, and *Edomites*, and others, againſt them, and at laſt made a formal Invaſion and Conqueſt of their Land, 2 *Kings* 24. 23, &c. Beſides, when the *Chaldeans* had in good meaſure ſubdued the *Egyptians*, it is very probable that great numbers of the *Egyptian* Soldiers did liſt themſelves in the *Chaldean* Army, and with them invade the Land of *Judah*. *i* The Bees, the *Aſſyrian* Army, who are compared to Bees, as for their numerous Forces and orderly March, ſo for their fierce Attempts and miſchievous Effects. *k* In the Empire of *Aſſyria*, or *Babylon*; for theſe two were united into one Empire, and therefore in Scripture are promiſcuouſly called ſometimes by one Title, and ſometimes by the other.

19 And they *l* ſhall come, and ſhall reſt all of them *m* in the deſolate valleys *n*, and in the holes of the rocks *o*, and upon all thorns, and upon all ‖ buſhes *p*.

‖ Or, commendable trees.

l The Flies, and eſpecially the Bees. *m* They ſhall have an eaſie Victory; few or none of them ſhall be ſlain in the Attempt. *n* Either, 1. Such as were and had long been deſolate. So it ſignifies the vaſt Numbers of their Enemies, which filled all Places, both ſuch as are well inhabited, and ſuch as were in a great meaſure deſolate: Or, 2. Such as they found very fruitful, but made them deſolate. *o* To which poſſibly the *Iſraelites* fled for Refuge. *p* Which he mentions partly becauſe Flies and Bees uſe frequently to reſt there; and partly to intimate, that no Place ſhould eſcape the fury of this Enemy.

20 In the ſame day ſhall the LORD ſhave with a * raſour *q* that is hired *r*, namely by them beyond the River *s*, by the King of Aſſyria *t*, the head and the hair of the feet *u*: and it ſhall alſo conſume the beard *x*.

* Kings 16. 7, 9.

q I. e. Utterly ſpoil and deſtroy, as *ſhaving* takes away all the Hair, and leaves not any thing of it viſible, as there is when the Hair is only cut or polled. *r* Either, 1. By *Ahaz*, who did hire them, 2 *Kings* 16. 7, 8. And ſo the Prophet notes the juſt Judgment of God, in ſcourging them with a Rod of their own making; and by this Threatning he endeavours to prevent that wicked Deſign which then was on foot, of hiring *Aſſyrian* Succours: Or, 2. By God, who did ſtir them up, and feud them upon his Errand againſt *Judah*, as he threatens *Iſa.* 10. 6. and paid them liberally for that Service, as he did *Nebuchadnezzar*, of which ſee *Jer.* 25. 9. and 27. 6, 7. *Dan.* 2. 37, 38. *s* *Euphrates*, called *the River* by way of eminency, *Pſalm* 72. 8. *Jer.* 2. 18. beyond which *Aſſyria* lay. *t* By the Succeſſive Kings of the *Aſſyrian* Empire, *Sennacherib*, 2 Kings 18. 13, *&c.* *Eſarhaddon*, 2 Chron. 33. 11. and eſpecially by *Nebuchadnezzar*, who having ſubdued the *Aſſyrian* Monarchy, from thenceforth was King of *Aſſyria* as well as of *Chaldea*. And the Prophet rather mentions *Aſſyria* than *Chaldea*, or *Babylon*, partly becauſe the *Aſſyrian* began and continued to execute this Judgment, although the *Babylonian* compleated it; and partly to inform them, that they laid the Foundation of their own Ruine, by opening the Door to the *Aſſyrian*, who afterwards entred at his Pleaſure, and left it open for *Nebuchadnezzar*. *u* Of the lower or ſecret Parts, which come under that Name, *Ezek.* 16. 7, 25. and elſewhere, as it hath been noted again and again; and which the *Jewiſh* Writers affirm to have been ſhaved in the Purification of Lepers and *Levites*, Lev. 14. 8, 9. *Numb.* 8. 7. *x* Which they highly eſteemed, as a great Ornament. By theſe Metaphorical Expreſſions he ſignifies the total Deſtruction of their State, from head to foot, from the higheſt to the loweſt.

21 And it ſhall come to paſs in that day, that a man ſhall nouriſh a young cow, and two ſheep *y*.

y This and the following Verſe contain either, 1. A Mitigation of the foregoing Calamity, or ſome Comfort for the Remainders of the People, after the publick Deſolation; or rather, 2. A further Declaration of the threatned Deſolation; which beſt agrees not only with the foregoing, but alſo with the following Verſes. So the ſence of this Verſe is this, They who formerly uſed to keep great Herds of Cattel, and many Flocks of Sheep, ſhall eſteem it a great happineſs if they can keep but one Cow and two Sheep, to keep themſelves from Extremity of Famine.

22 And it ſhall come to paſs for the abundance of milk that they ſhall give *z*, he ſhall eat butter: for butter and honey *a* ſhall every one eat that is left † in the Land.

† *Heb.* in the midſt of the Land.

z Becauſe they ſhall have excellent and large Paſtures, by reaſon of the great ſcarcity of Cattel; whereas formerly their Lands were oft times over-ſtocked with Cattel. *a* Which may be here mentioned, either, 1. As mean and vulgar Food, being very common in thoſe Parts; which are oppoſed to that Fleſh and Corn, and other excellent Fruits of the Earth, wherewith their Land formerly abounded; or, 2. As very good and pleaſant Food, which the poorer ſort had formerly uſed to fell, to procure more neceſſary and cheaper Food for themſelves: But now the Land ſhould be ſo deſtitute of People, that there were none to whom they could ſell them, and thoſe few who did ſurvive might freely eat all ſorts of Proviſions.

23 And it ſhall come to paſs in that day, that every place ſhall be, where there were a thouſand vines at a thouſand ſilverlings *b*, it ſhall even be for Briars and Thorns *c*.

b Or, *pieces of ſilver*, as the ſame Word is commonly rendred. Whereby we may underſtand either, 1. So many Pounds; *a* Pound for each Vineyard, to wit, for the Annual Rent: Or, 2. So many Sheekels, which Word is moſt commonly underſtood, when no particular kind of Coin is expreſſed, as 2 *Sam.* 18. 11, 12. *Mat.* 26. 15. and then the meaning is, not that the thouſand Vineyards were lett for a thouſand Sheekels, a Vineyard for a Sheekel, which is a contemptible price; but that each of the thouſand Vineyards might have been ſold or let for a thouſand Sheekels, which was the yearly Rent of ſome excellent Vineyards, as may be gathered from *Cant.* 8. 11. Except we underſtand this not of ſo many Vineyards, as other Interpreters do, but of ſo many ſingle Vines, as the Word properly and generally ſignifies, planted together in one large Vineyard, which may be here meant by *the place* of the River; and then each Vine may be valued at a Sheekel. But this place may poſſibly be otherwiſe rendred, and that exactly according to the *Hebrew* Text, *Every place where there are a thouſand Vines, ſhall be for a thouſand pieces of Silver*, i. e. It ſhall be valued, or offered, either to be let, or rather to be ſold, at that Price; which was a very low Price, and therefore juſtly ſignifies the greatneſs of the Deſolation. *c* Becauſe it ſhall be utterly neglected, and therefore overſpread with them. Or, yea *it ſhall be for Briars and Thorns*. No man will either buy or hire it upon any terms.

24 With arrows and with bows *d* ſhall men come thither: becauſe all the land ſhall become briars and thorns.

d Either to hunt, or to defend themſelves from Wild Beaſts, which commonly abide in ſuch deſolate and overgrown Grounds.

25 And on all hills that ſhall be digged *e* with the mattock, there ſhall not come thither the fear of briars and thorns *f*: * but it ſhall *g* be for the ſending forth of oxen, and for the treading of leſſer cattel *h*.

* Chap. 32. 20.

e Or, *that were digged*, to wit, formerly; that uſed to be digged and dreſſed for the planting of Vines, or other choice Fruit-trees. *f* The Words thus rendred, found like a Promiſe: But that doth no way agree with the ſcope of the Place. And they may be, and are by ſome, underſtood not of Briars and Thorns growing in thoſe Grounds, which would hinder the feeding of Cattel there, but of ſuch wherewith they were fenced, and by which the Cattel were affrighted or hindred from breaking into them, which cauſe of their Fear being now removed by the general Devaſtation, they might now enter there, and feed at pleaſure, as the next Words imply. Or they may be rendred thus, as they are by a late Learned Interpreter, *That there might not come thither*, &c. which is mentioned as the Reaſon why they were digged and dreſſed, that they might be freed from Briars and Thorns. And ſo there is only a defect of the *Hebrew* Particle *after*, which is frequent, and that not only as it ſignifies *which*, but as it is taken finally for *that*, as *Iſa.* 5. 11. and 10. 2. and elſewhere. *g* Or, *even* (as this Particle is oft rendred) *there ſhall be*, to wit, a place; which Word is underſtood, 2 *Sam.* 7. 1. 1 *Kings* 18. 10. Or the Words may be thus rendred, *And all Hills that ſhall be digged—and thorns, even they* or *each of them ſhall be*, the Singular being taken collectively, as is very uſual. *h* All Sorts of Cattel may fairly enter, and feed there, the Fences being broken down, and the Owners generally ſlain, or carried into Captivity.

CHAP. VIII.

Syria *and* Iſrael *ſhould be ſubdued by* Aſſyria, 1,—4. Judah *alſo ſhould be afflicted*, 5,—8. *God's Judgments irreſiſtible, and to be feared*, 9,—15. *The Lord is a Sanctuary to the Godly, a Stone of ſtumbling to the Wicked*, 14,—15. *The Prophecy ſore, God is the waited on, Necromancers not to be conſulted, but the Prophecy, their Miſery*, 16,—22.

MOreover the Lord ſaid unto me, Take thee a great roll *a*, and write in it with a mans pen *b*, concerning † Maher-ſhalal-haſh-baz *c*.

† *Heb.* in making was large.

a Or, *A great Volume*, becauſe the Prophecy to be written in it making was large, and God would have it written in very large and legible ſpeed to Characters. *b* With ſuch a Pen as Writers uſe, *Pſalm* 45. 6. *Jer.* the ſpoil, 8. 6. that ſo all may read and underſtand it. *c* Concerning that he haſtening which is ſignified by the Name of thy Child, which is here oft the mentioned by way of Anticipation, as not being given him till v. prey, or, 3. *i. e.* concerning that which God is making haſte to do, the make giving up the Kingdoms of *Syria* and *Iſrael* for a Prey to the *Aſſyrian*, ſpeed, &c. as this Name is explained, v. 4.

2 And I took unto me faithful witneſſes, to record *d*, * Uriah the Prieſt, and Zechariah the ſon of Jeberechiah.

* 2 Kings 16. 10.

d Perſons of unqueſtionable Reputation, who ſhould bear witneſs that the following Name and Prophecy was written and publiſhed by me according to God's Command.

† Heb. approached unto.

3 And I † went unto *e* the propheteſs *f*, and ſhe conceived and bare a ſon: then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

e Heb. *I came near* to her. A modeſt Expreſſion of the Conjugal Act. *f* So called, partly as ſhe was the Prophet's Wife, Wives being frequently denominated from their Huſbands Titles, as the Wives of *Magi*, or *Doctors*, &c. are commonly called *Magiſſes*, *Doctoreſſes*, &c. and partly becauſe ſhe did concur with the Prophet to the procreation of this Prophetical Child.

4 For before the child ſhall have knowledge to cry, My father, and my mother *g*, ‖ * the riches of Damaſcus, and the ſpoil of Samaria ſhall be taken away *h* before the king of Aſſyria *i*.

‖ Or, *he that is before the King of Aſſyria ſhall take away the riches*, &c. * 2 Kings 16. 9.

g To ſpeak, and to know his Parents; which is within the ſpace of two years. And this agrees with the other Prophecy, *Iſa.* 7. 16. *Before the child ſhall know to refuſe the evil and chuſe the good*, which requires a longer time than to diſtinguiſh his Parents from Strangers; which ſuits well to *Shear-jaſhub*, who, being born ſome years before this, was capable of that further degree of Knowledge, as ſoon as this was capable of the lower degree. *h* The Kingdoms of *Syria* and *Iſrael*, here ſignified by their two Capital Cities, ſhall be ſtripped of their Wealth and Power, as they were by *Tiglath Pileſer*, within the time here limited, 2 *Kings* 15. 29. *i* In his preſence, and by himſelf and his Forces: For in Scripture uſe that is ſaid to be before a Man, which is in, or is put into a man's power, as *Gen.* 13. 9. & 20. 15. *&c.* and men are ſaid to be ſmitten *before* their *enemies*, when they are ſmitten by them, as *Numb.* 14. 42. *Deut.* 1. 42. *Judg.* 20. 39. and oft elſewhere. Others refer this Phraſe to the ancient Cuſtom of Conquerors, of ſending or carrying their Spoils before them into their own Country.

5 The LORD ſpake alſo unto me again, ſaying,

6 For as much as this people *k* ‖ refuſeth *l* the waters of Shiloah *m* that go ſoftly *n*, and rejoyce in Rezin and Remaliah's ſon:

‖ Or, *deſpiteth.*

k Either, 1. the People of *Judah*, which are ſuppoſ'd to have grown weary of their preſent Government, and out of diſtruſt of God's protection, deſigned to revolt from God, and from the Houſe of *David*, and to put themſelves under the power and protection of the Kings of *Syria* and *Iſrael*. But there are no Footſteps of any ſuch Deſign or Practice of that People. And the following Clauſe of *rejoycing in Rezin*, *&c.* cannot with any colour be aſcribed to the *Jews*, whom at this time they fought to deſtroy: or, rather, 2. the People of *Iſrael*, of whom he laſt ſpake, *v.* 4. and who are the chief Subject of this whole Prophecy, contained in this and the foregoing Chapter; and who did rejoyce not only in their own King *Pekah*, but alſo in the Aſſiſtance of ſo powerful an Allie as *Rezin* was. *l* Or rather, *deſpiſeth*, as the Word properly and moſt frequently ſignifies. *m* That ſmall and contemptible River or Brook which ran by that City, which is here ſecretly oppoſed to the great Rivers of *Tigris* and *Euphrates*, by which the *Aſſyrian* Empire was fortified. Hereby he underſtands the mutitions and ſtrength of the *Jews*, which their Enemies derided and contemned. *n* Gently, as little Rivers do.

7 Now therefore o behold, the LORD bringeth up upon them *p* the waters of the river *q* ſtrong and many, *even* the king of Aſſyria, and all his glory: *r* and he ſhall come up over all his chanels *s*, and go over all his banks.

o Becauſe they deſpiſe the Oppoſition which they have from *Shiloah* and *Jeruſalem*, they ſhall have a more potent Enemy. *p* Upon *Iſrael*. See on the foregoing Verſe. *q* Of *Euphrates*, oft called *the river*, for its eminency of greatneſs: Whereby he underſtands the *Aſſyrian* Forces, as the next Words explain the Metaphor. *r* His numerous and puiſſant Army, in which he gloried. See *Iſa.* 10. 8. *s* This great River ſhall overflow its own proper Channels. The meaning is, This Great Monarch ſhall enlarge his Dominions, and add the Lands of *Syria* and *Iſrael* to them. Some render the Words, *he ſhall come up with all his channels or ſtreams*; for the *Hebrew* Particle *all* ſometimes ſignifies *with*, as *Job* 38. 32. But it ſeems hard to underſtand the ſame Particle one way in this Clauſe, and another in the laſt Clauſe. Beſides, the laſt Clauſe favours the former interpretation, the ſame thing being repeated in it, as is uſual in the Sacred Writings. Or, this may be underſtood of the Channels and Banks of the People or Land of *Iſrael*. The Enemy being repreſented under the Metaphor of a River breaking in upon their Land, may fitly be ſaid to overflow all their Channels and Banks, to wit, all places both low and high, ſo that nothing ſhall be able to withſtand his Fury.

8 And he *t* ſhall paſs through Judah *u*; he ſhall overflow and go over; he ſhall reach even to the neck *x*, and † the ſtretchings out of his wings *y* ſhall fill the breadth of thy land, O * Immanuel *z*.

† Heb. *the fulneſs of the breadth of thy land ſhall be the ſtretchings out of his wings.* * Ch. 7. 14.

t Or, *it*, to wit, the River, *v.* 7. which yet deſigns the ſame Perſon and Thing, to wit, the Invaſion of the King of *Aſſyria*. *u* And when he ſhall have finiſhed his Work againſt you, he ſhall invade the Land of *Judah*, as *Sennacherib* did ſome few years after his Conqueſt of *Samaria*, 2 *Kings* 18. 9, 13. *x* So as they ſhall be in great danger of being drowned or deſtroyed. He perſiſts in the Metaphor of a River ſwelling ſo high as to reach to a man's Neck, and be ready to overwhelm him. Such was the danger of *Judah* Land, *when Sennacherib took all the fenced Cities of Judah*, 2 *Kings* 18. 13. and ſent his Army againſt *Jeruſalem*. *y* Of his Forces, or of the Wings of his Army, as they anciently were and ſtill are called. *z* Of the Land of *Judah*, ſo called becauſe the certainly be born and live and die there. And this is added emphatically for the Conſolation of God's People, to aſſure them, that notwithſtanding this dreadful Scourge, yet God would make a difference between *Iſrael* and *Judah*, and whereas *Iſrael* ſhould be ſo *broken* by the *Aſſyrian*, *that they ſhould not be a People*, as was threatned, *ch.* 7. 8. *Judah* ſhould be reſtored and preſerved, for the ſake of the *Meſſiah*, to be the place of his Birth and Miniſtry, according to that famous Prophecy, *Gen.* 49. 10.

9 Aſſociate your ſelves, O ye people *a*, ‖ and ye ſhall be broken in pieces; and give ear all ye of far countries *b*: gird your ſelves, and ye ſhall be broken in pieces; gird your ſelves *c*, and ye ſhall be broken in pieces *d*.

‖ Or, *you.*

a Syrians and *Iſraelites*. *Immanuel*'s Name inſpireth the Prophet with new Courage, and makes him ſend a Challenge to all God's Enemies, and foretell their certain downfall. *b* Whoſoever you be, whether far or near, who do or ſhall conſpire againſt *Immanuel*'s Land. *c* With Sword and Belt. Prepare your ſelves for War. *d* This is repeated for the greater Aſſurance of the thing, and the Comfort of God's people, who are apt to deſpond upon ſuch occaſions.

10 Take counſel together, and it ſhall come to nought: ſpeak the word *e*, and it ſhall not ſtand: for God *is* with us *f*.

e Declare and fix your purpoſe, and make your boaſt of it. *f* The Almighty and only true God fighteth for us, and againſt you. He gives the Interpretation of the Name *Immanuel* expreſſed before, *v.* 8. for though the Word in the *Hebrew* be the ſame here and there, yet there it ſeems to be taken properly, and here appellatively.

11 For the LORD ſpake thus to me † with a ſtrong hand *g*, and inſtructed me, that I ſhould not walk in the way of this people *h*, ſaying,

† Heb. *in ſtrength.*

g With a vehement and more than ordinary Inſpiration, ſtrongly imprinting it in my Mind. *h* Of the generality of the People of *Judah*; whoſe eminent Danger and Calamity he foretells, *v.* 8. but withal gives them full aſſurance that God would deliver them out of it, *v.* 9, 10. Which he doth to aggravate the preſent Sin of *Ahaz* and his People, in forſaking God, and ſeeking to the King of *Aſſyria* for help, as they did 2 *Kings* 16. 6, 7, 8.

12 Say ye *i* not, A confederacy *k*, to all *them* to whom this people ſhall ſay, A confederacy: neither fear ye their fear *l*, nor be afraid.

i Thou *Iſaiah*, and thine and my Children. *k* Do not approve of or conſent to this wicked Deſign of making a Confederacy with the King of *Aſſyria*. *l*. That thing which they fear, that, if they do not call in the *Aſſyrian* Succours, they ſhall certainly be deſtroyed by thoſe two Potent Kings united againſt them, and that God either cannot or will not deliver them.

13 Sanctifie the LORD of hoſts *m* himſelf, and *let* him *be* your fear *n*, and *let* him *be* your dread.

m Give him the Glory of his Power, and Goodneſs, and Faithfulneſs, by truſting to his Promiſes for your Deliverance. *n* Let God, and not the Kings of *Syria* and *Iſrael*, be the chief object of your Fear.

14 And he ſhall be your ſanctuary *o*: but for * a ſtone of ſtumbling, and for a rock of offence *p* to both the houſes of Iſrael *q*, for a gin, and for a ſnare to the inhabitants of Jeruſalem *r*.

* Chap. 28. 16. Luke 2. 34. Rom. 9. 33. 1 Pet. 2. 8.

o A ſure Refuge to all that truly fear him, and relie upon him. *p* An occaſion of Sin and Ruine, at whom they will take offence and ſtumble, ſo as to fall and be broken, as it is expreſſed, *v.* 15. *q* To the two Royal Families of *Iſrael*, largely ſo called; that of *Judah*, to wit, the Houſe of *David*; and that of *Ephraim*: or, to the two Kingdoms, that of the Ten Tribes, and that of the Two Tribes. *r* Which are diſtinctly mentioned, as a very obſervable and wonderful thing, becauſe *Jeruſalem* was the Seat of the Temple, and of God's ſolemn Worſhip, where all the Means of Knowledge and Grace were in greateſt Power and Plenty, where the Thrones of Civil and Eccleſiaſtical Judicature were eſtabliſhed, where the moſt Wiſe and Learned Doctors had their conſtant or frequent abode. And that ſuch a Place and People ſhould reject *Immanuel*, or their *Meſſiah*, when he ſhould appear, was ſo great and ſtrange an Occurrent, that the Prediction of it was highly neceſſary, leſt otherwiſe, when it came to paſs, it ſhould ſhake the Faith of all who did believe on him; whereas now the Accompliſhment hereof was a notable Confirmation of their Faith, and an Evidence that Chriſt was the true *Meſſiah*.

15 And many among them *ſ* ſhall * ſtumble *t*, and fall, and be broken, and be ſnared, and be taken.

* Mat. 24. 10. Luke 20. 18.

ſ Not all; for there ſhall be a Remnant, as was foretold, *Iſa.* 4. 2. & 6. 13. *t* At that Stone or Rock, mentioned *v* 14. This was accompliſhed at the coming of the *Meſſias*, whom the *Jews* rejected to their own deſtruction.

16 Bind up the teſtimony, ſeal the law among my † diſciples *u*.

† Heb. *learned.*

u Theſe are by the conſent of all, God's Words to the Prophet. *Learned*: By *the teſtimony* and *the law* or *doctrine* (for ſo this Word is frequently taken) he underſtands one and the ſame thing, as he doth *v.* 20. alſo, *v.* 26. to wit, the Word of God, and eſpecially that which is the main Scope and Subſtance thereof, the Doctrine of the *Meſſias*, which, though now profeſſed by all the *Iſraelites*, ſhall be diſowned by the generality of them, when the *Meſſiah* ſhall come. *Bind up* and *ſeal* are to be underſtood Prophetically, Declare and prophеſie that it ſhall be bound up and ſealed; as *Iſaiah* is laid to *make fat* and to *blind*, *&c. Iſa.* 6. 10. and *Jeremy* to *root out* and *pull down*, *&c. Jer.* 1. 10. when they foretell theſe Events. Moreover, *bind up* and *ſeal* deſign the ſame thing, and that is, either, 1. Security and certainty, as things are bound up or ſealed that they may not be loſt. So he ſignifies, That although this Doctrine would be loſt among the Body of the *Iſraelites*, yet it ſhould be preſerved among his Diſciples. Or, 2. Secreſie, as many things are bound up or ſealed that they may be hid from the Eyes of others. And ſo he informeth them, that this Doctrine now was and ſhould be hid in a great meaſure among all God's People, even till the Accompliſhment of it; and that even when it was accompliſhed, it ſhould ſtill continue to be as a Secret and Myſtery, known indeed to his true Diſciples, but hid from the Body of the Nation, who would not ſee it, and therefore ſhould be blinded by God's juſt Judgment, that they ſhould not ſee it, as was prophеſied, *Iſa.* 6. 9, 10. Or, 3. both Security and Secreſie, ſignifying, That it ſhould certainly be fulfilled, yet withall kept ſecret from the unbelieving *Jews*. For why may not theſe two be joyned in the Expoſition of this Text, as they were in the Event? By God's *Diſciples* he means thoſe who were *taught of God*, as it is expreſſed, *Iſa.* 54. 13. where this very word is uſed; or, *every one that hath heard and learned of the Father*, and therefore *cometh unto Chriſt*, as it is explained, *John* 6. 45.

17 And *x* I will wait upon the LORD *y* that hideth his Face *z* from the houſe of Jacob *a*, and I will look for him *b*.

x Or, as this Particle is rendred, *Jer.* 2. 32, 35. and elſewhere, *Tet*, notwithſtanding this dreadful Prophecy concerning the Unbelief and Rejection of *Iſrael*. *y* I will refer my ſelf and this Matter unto God, caſting my Care upon him, and expecting the Accompliſhment of his Promiſe, in ſending the *Meſſiah*, and in conferring upon me and all believing *Iſraelites* all his Mercies and Bleſſings, to be procured by and through his Blood and Merits. *z* That now doth, and threatneth that he will hereafter, withdraw his Favour and Bleſſing, as this Phraſe ſignifies, *Pſal.* 10. 1. & 27. 9. and oft elſewhere. *a* From the Family or People of *Iſrael*. *b* With an Eye of Faith and Expectation, till his time cometh.

18 * Behold *c*, I and the children *d* whom the LORD hath given me, are * for ſigns, and for wonders *e* in Iſrael *f*, from the LORD of hoſts *g*, which dwelleth in mount Zion *h*.

* Ch. 8. 18. Heb. 2. 13.

c It is worthy of your obſervation and admiration. Theſe Words are literally ſpoken by *Iſaiah* concerning himſelf, but withal myſtically concerning Chriſt, of whom he ſpeaks more frequently and fully than any other Prophet, and of whom he was an evident Type; and therefore they are fitly applied to Chriſt, *Heb.* 2. 13. *d* Either, 1. his natural Children, whoſe very Names were Prophetical, and Signs of future Events, *ch.* 7. 3. & 8. 3, 4. or, 2. his ſpiritual Children, whom he had either begotten or brought up by his Miniſtry. For the Prophets were called *Fathers* not only with reſpect to the young Prophets, who were commonly called *the Sons of the Prophets*, but alſo in relation to others, as 2 *Kings* 2. 12. & 13. 14. And this ſence ſeems more probable than the former, becauſe it agrees beſt, 1. with the following Words, which ſeem to be too ſolty and emphatical to be uſed concerning his natural Children; for their Prophetical Names, which, if they were *Signs*, could not properly be called *Wonders*: 2. with the Context, and ſcope of the Place, which is to ſet forth the Incredulity of the *Iſraelites*, and their Contempt and Rejection of Chriſt, and of all his faithful Meſſengers, both the Prophets, who were ſent as Harbingers before his coming, and the Apoſtles, who were Witneſſes of his coming. 3. with *Heb.* 2. 13. where they are expounded of ſpiritual Children. *e* Are a Gazing-ſtock to, and admired by them, for our fully in believing God's Promiſes: For ſo the believing *Jews* now were, to *Ahaz* and the generality of the People, who thought it their Wiſdom and Intereſt to procure Aid from *Aſſyria*, and eſteemed thoſe Fools who, upon pretence of relying upon God, would neglect ſo great an Advantage. And ſo the Prophet foretells that they ſhould be when the *Meſſiah* did come; which is the myſtical, as the other is the literal ſence: and ſo both of them may be meant in this place. *f* Even amongſt the *Iſraelites*, who have been taught and do profeſs better things. *g* Which come to paſs by the wiſe Counſel and Providence of God, in which I willingly acquieſce. *h* Where the Temple now was, and where the *Meſſiah* was to ſet up his Kingdom.

19 And when they *i* ſhall ſay unto you *k*, Seek unto them *l* that have familiar ſpirits, and unto wizards *m* that * peep, and that mutter *n*: ſhould not a people ſeek unto their God *o*? for the living to the dead *p*?

Lev. 20. 6, 27.

i The *Iſraelites*, to whom I and my Children are Signs and Wonders, who are fallen from God, and his true Religion and Worſhip, into Superſtition and Idolatry, and will endeavour to ſeduce you into the ſame impiety. *k* My Children, whom the Prophet here arms againſt the common Temptation. *l* For Advice and Help, and ſeek no more to the Prophets who have hitherto deluded you with vain Words. This was the Counſel of the ungodly and unbelieving *Jews*. *m* Of whom ſee *Levit.* 19. 31. & 20. 27. & *Deut.* 18. 11. *n* That ſpeak with a puling and low voice, as theſe two Words ſignifie; which they affected to do, ſpeaking rather inwardly in their Bellies, than outwardly and audibly with their Mouths and Voice, as the Title of *Ventriloqui*, commonly given to them, ſignifies. *o* This Anſwer the Prophet puts into their Mouths, to the foregoing Counſel: Doth not every Nation, in Caſes of Difficulty or Diſtreſs, ſeek to their own Gods for relief? Much more ſhould we do ſo, that have the only true God for our God. *p* Shall they ſeek (which Words are eaſily underſtood out of the foregoing Clauſe) *for the living*, *&c.* That Living Men ſhould enquire of the Living God, is proper and reaſonable; but it is highly abſurd for them to forſake him, and to ſeek to dead Idols, either to the Images, or to the Spirits of dead Men, which are ſuppoſed to dwell and ſpeak in them.

20 * To the law and to the teſtimony *q*: if they ſpeak not according to this word, *it is* becauſe *there is* † no light in them *r*.

* Luke 16. 29.

† Heb. *no morning.*

q Let this Diſpute between you and them be determined by God's Word, which is here and in many other places called *the law*, to ſignifie their Obligation to believe and obey it; and *the teſtimony*, becauſe it is a Witneſs between God and Man, of God's Mind and Will, and of Man's Duty; and ſo theſe two Titles contain two Arguments againſt theſe Idolatrous Practices. *r* Your Antagoniſts, that ſeek to pervert you, *v.* 19. *f* This proceeds from the darkneſs of their Minds, becauſe they are blind, and will not ſee, and God hath ſhut their Eyes that they cannot ſee. But theſe Words are by divers Learned Interpreters underſtood not as a Declaration of their Ignorance, but a Commination and Prediction of their Miſery, *light* being moſt commonly uſed in Scripture for Comfort and Happineſs, and *darkneſs* for Sorrows and Calamities. And this ſence ſeems to be much favoured by the following paſſages. And then the Words may be thus rendred, *Aſſuredly* (for the *Hebrew* Particle *aſher* is frequently uſed as a Note of Aſſeveration, as 1 *Sam.* 15. 20. *Pſal.* 10. 6. & 55. 11. *&c.* as hath been more than once obſerved before) *no light* or *morning-light* ſhall be (for that may as well be underſtood as *is*) *to them*, a Night of Miſery ſhall come upon them, and they ſhall never have a Morning of Deliverance from it; they ſhall be ſwallowed up in endleſs Calamities.

21 And they *t* ſhall paſs through it *u* hardly beſtead *x* and hungry *y*: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and curſe their king *z*, and their God *a*, and look upward *b*.

t The Idolatrous and Apoſtatical *Iſraelites*. *u* Or, *in it*, to wit, their own Land, which is eaſily underſtood out of the Context, and from the Phraſe it ſelf, the Pronoun Relative being put without an Antecedent, as it is in other places which have been formerly noted. They ſhall either paſs through it into Captivity, or wander hither and thither in it, like diſtracted men, not knowing whither to go, nor what to do; whereas if they had not forſaken God, they might have had a quiet and ſetled abode in it. *x* Sorely diſtreſſed, as this Word is uſed, *Gen.* 35. 16. & *Job* 30. 25. *y* Deſtitute of Food, and of all Neceſſaries, which are oft ſignified by Food. *z* Either becauſe he doth not relieve them; or becauſe by his fooliſh Counſels and Courſes, he brought them into theſe Miſeries. *a* Either, 1. the True God; or rather, 2. their Idols, to whom they truſted, and whom they now find too late unable to help them. *b* To Heaven for help, as Men of all Nations and Religions in great Calamities uſe to do.

22 And * they ſhall look unto the earth *c*: and behold, trouble and darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs *d*.

* Ch. 5. 30.

c Finding no help from Heaven, they turn their Eyes downward, looking hither and thither for Comfort. *d* Many Words expreſſing the ſame thing are put together, to ſignifie the variety and extremity and continuance of their Miſeries.

CHAP. IX.

Joy in the midſt of Affliction. 1,—15. *The Birth: Perſon: Office, and Kingdom of Chriſt.* 6,—7. *Judgments for their Pride.* 8,—12. *for their Impenitency and Hypocriſie.* 13,—21.

NEvertheleſs, the dimneſs *ſhall* not *be* ſuch as *was* in her vexation *a*, when at the firſt *b* he *c* lightly afflicted *d* the land of Zebulun, and the land of Nephtali *e*, and afterward did more grievouſly afflict her *f* by the way of the ſea *g*, ‖ beyond Jordan *h* in Galilee ‖ of the nations *i*.

‖ Or, *on this ſide.* ‖ Or, *paſſe.*

a The Words thus readred contain a Mitigation of the foregoing Threatning: And ſo the ſence of the Verſe may be this, The Calamity of this Land and its Inhabitants ſhall be great, yet not ſuch as that which was brought upon the Kingdom of the Ten Tribes by the King of *Aſſyria*, who at firſt indeed dealt more gently with them, but afterwards quite rooted them out, and carried them away into a dreadful Captivity, from whence they were not to return, no not when the *Meſſiah* came into the World; for, after this Darkneſs, of which I have now ſpoken, there ſhall come a glorious Light, as it follows in the next Verſe. The *Dutch* Interpreters take it in the ſame ſence, and render the Words thus, *But* the Land *that was diſtreſſed ſhall not be* utterly *darkened*. To the ſame purpoſe they may be thus rendered, according to the *Hebrew*, *But darkneſs ſhall not be* (*ie.* ſhall not abide or continue; for to *be* is ſometimes put for to *abide* or *continue to be*, as 1 *Sam.* 12. 14. *Prov.* 23. 5. *Mat.* 17. 4. *Heb.* 8. 4.) *unto her* (to wit, the Land, which by the conſent of Interpreters is underſtood here, as it was *ch.* 8. 21.) *to whom* this *diſtreſs* is or ſhall be. She ſhall be diſtreſſed and darkned, as I ſaid before, *ch.* 8. 22. but not irrecoverably, nor for ever. Some underſtand the Words to be an aggravation of the Darkneſs or Miſery threatned, *ch* 8. 22. rendring the Words thus, *for the dimneſs ſhall not be*, *&c.* And ſo the ſence is, This ſhall not be ſo flight an Affliction as that which befell them by *Pul*, 2 *Kings* 15. 19. nor as that which ſucceeded it by *Tiglath-Pileſer*, who, at the deſire of *Ahaz*, did about this time make another Invaſion into the Land of *Iſrael*, 2 *Kings* 15. 29. and was an heavier Stroke than the former; but this ſhall be far heavier than either of them. But the former ſence ſeems better to agree both with the following Verſes and with *Mat.* 4. 13, 14, 15. where theſe Words are expounded

as

as a Promiſe, and ſaid to be fulfilled by Chriſt's preaching the Goſpel in theſe Parts. *b* In the firſt Invaſion which the King of *Aſſyria* made upon *Iſrael*. *c* To wit, God, who is oft underſtood in ſuch Caſes, and who is here ſuppoſed to be the Author or Inflicter of this Judgment. Or, it is an Imperſonal Speech, *he afflicted* for *was afflicted*, than which nothing is more common in the *Hebrew* Language. *d* Either, 1. By *Pul*; or rather, 2. By *Tiglath-Pileſer*, who at this time invaded and ſubdued theſe Parts, as is expreſſed 2 *Kings* 15. 29. *e* Theſe Parts are particularly mentioned, becauſe this Storm fell moſt heavily upon them; but under them the other Parts of the Land are underſtood by a common Figure called *Synecdoche*. *f* Either, 1. By *Tiglath-Pileſer*; or rather, 2. By *Shalmaneſer*, who took *Samaria*, and carried *Iſrael* into Captivity, 2 *Kings* 17. 5, 6. Of which Calamity, though yet to come, the Prophet ſpeaks as if it were paſt, as the manner of the Prophet is. *g* In that part of the Land which bordereth upon the Sea, to wit, the Lake of *Geneſareth*, which is very commonly called *a Sea*, as *Mat.* 4. 18. *John* 21. 1, &c. and upon which the Portions of *Zebulun* and *Nephtali* bordered. *h* Or, *on this ſide* Jordan; for this Prepoſition is uſed both ways, and this Land might be laid to be either *beyond* or *on this ſide* Jordan, in divers reſpects. *i* Or, *Galilee of the Gentiles*, to wit, the *Upper Galilee*, ſo called becauſe it bordered upon the *Gentiles*. But this laſt Clauſe, and the two foregoing Clauſes, are otherwiſe rendred and interpreted by divers Learned men, as a Prophecy concerning the Light of the Goſpel that ſhould ſhine in thoſe Parts. *As at the firſt time* (to wit, in the former Ages of the *Iſraelitiſh* Church and Commonwealth) *he made the Land of* Zebulun *and the Land of* Nephtali *vile or contemptible* (as he might be ſaid to have done, partly by putting thoſe People at ſo great a diſtance from His Sanctuary, partly by expoſing them to ſome Calamities which other Tribes eſcaped, and partly by denying them thoſe Honours and Privileges which he afforded to other Tribes, of which ſee *John* 7. 52. *Out of Galilee ariſeth no Prophet*; and *John* 1. 46. *Can any good thing come out of Nazareth?* which was an eminent City of *Galilee*); ſo in the *latter* or *laſt* time (to wit, in the days of the *Meſſiah*, or of the Goſpel, which are frequently ſo called in the Scriptures both of the Old and New Teſtament) *he made it*, (*i. e.* he will make it; for the Prophet ſpeaks of things to come as paſt, as he doth moſt commonly in this Prophecy) *glorious* (to wit, by Chriſt's firſt preaching the Goſpel in thoſe parts) *in or towards the way of the Sea* (to wit, of *Galilee* or *Geneſareth*) *beyond or on this ſide* Jordan, *in* Galilee *of the* Gentiles. Which Interpretation I thought fit to propoſe, as deſerving farther conſideration.

*Mat. 4. 16. Eph. 5. 14.

2 * The people that walked *l* in darkneſs *m*, have ſeen *n* a great light: they that dwell in the land of the ſhadow of death *o*, upon them hath the light ſhined.

k The People of God, *Iſrael* and *Judah*, and eſpecially thoſe of them mentioned in the foregoing Verſe. *l* In *Mat.* 4. 16. it is *ſate*. It notes not their geſture, but their State or Condition, they lived or abode. Only *walking in darkneſs* is more perillous than ſitting. *m* The Expreſſion is general, and ſo may well comprehend both the Darkneſs of Calamity, and the Darkneſs of Ignorance, and Idolatry, and Prophaneneſs, in which thoſe Parts were continually involved, by reaſon of their great diſtance from God's Sanctuary, and by their frequent Converſe with the Gentiles, who bordered upon them, and of which this place is expounded, *Mat.* 4. *n. e.* Shall ſee at the coming of the *Meſſiah*. *o* Which notes both extream, and dangerous, or deadly Darkneſs.

3 Thou haſt multiplied the nation *p*, and ‖not increaſed the joy *q*: they joy before thee *r*, according to the joy in harveſt *ſ*, and as men rejoyce when they divide the ſpoil *t*.

‖ Or, to him.

p Thou haſt made good thy Promiſe to *Abraham* concerning the Multiplication of his Seed, *Gen.* 15. 5. and 22. 17. by adding his Spiritual Seed unto the Carnal, by gathering in the Gentiles to the Jews, and making them both one People in Chriſt, *John* 10. 16. *Eph.* 2. 14, &c. For in Scripture-account the Believing Gentiles are the Seed of *Abraham*, as well as the Jews; of which ſee *Gal.* 3. 7, 8, 9. Or, *thou haſt magnified the Nation*, honoured them with peculiar Privileges above all other Nations, and eſpecially with this tranſcendent Privilege, that the *Meſſiah* and Saviour of the World ſhould be born of them, and live among them; of which he ſpeaks more fully, *vs.* 6, 7. *q* Or, yet *not encreaſed their joy*. Which might very truly and fitly be ſaid of the Jewiſh Nation, upon this occaſion, partly becauſe they did not rejoyce in the Converſion of the Gentiles, as they ſhould have done, but murmured, and grieved, and ſtumbled at it; and partly becauſe, through their perverſeneſs and unbelief, that would be unto them an occaſion of their utter ruine, the Converſion of the Gentiles being attended with the Rejection of the Jews. But becauſe this Tranſlation ſeems not to agree with the following Words, which aſcribe great Joy to them, ſome render the Words otherwiſe; either thus, and *wilt thou not encreaſe their joy?* To which Queſtion, the next Words give an affirmative Anſwer. So the *Hebrew* Particle *lo* is put interrogatively for *hale*, as it is in many other places which I have formerly obſerved. Or thus, and *haſt increaſed to it*, or *him*, or *them* (to that Nation) their *joy*. For though the *Hebrew* be written like an Adverb, yet it may be read like a Pronoun, as it is both by Jewiſh and Chriſtian Interpreters acknowledged to be in many places; of which ſee more in my *Latin Synopſis*. *r* In thy Preſence, and in the Place of thy Worſhip; not with a Carnal and Worldly, but with a Spiritual and Religious Joy, giving thee the Praiſe and Glory of all thy Favours aſcribed to them. *ſ* When Men receive with great Joy, that for which they have laboured much, and long waited. See *Pſalm* 126. 5, 6. *t* When, after a bloody Fight, and a glorious Victory, they come to take the Spoil.

‖ *Or*, when thou breakeſt.

4 ‖ For thou haſt broken *u* the yoke of his burden *x*, and the ſtaff of his ſhoulder *y*, the rod *z* of his oppreſſour *a*, as in the day of * Midian *b*.

* Judg. 7. 2. Iſa. 10. 26.

* This notes the Matter and Occaſion of the foregoing Joy. *x* His burdenſome and heavy yoke, as *the Throne of Holineſs* is put for *the holy Throne*, Pſalm 47. 8. *y* Either the Staff wherewith his Shoulders were ſmitten, or the Staff or Staves by which he was forced to carry Burdens upon his Shoulders. *z* Wherewith he beat him. Or, *the Scepter*, the Power and Tyranny which he exerciſed over him. *a* Of all his Oppreſſors, but eſpecially of Sin and of the Devil. *b* When God deſtroyed the Aſſyrians in ſo admirable a Manner, and by ſuch unlikely and contemptible Means, by three hundred Men, and they not fighting, but only holding Lamps in their Hands, and ſounding their Trumpets. Which was an eminent Type of Chriſt's conquering the Devil, and all his Enemies, by dying upon the Croſs, and by the Preaching of a few unlearned and deſpicable Perſons, *&c.*

5 ‖ For every battel of the warriour is with confuſed noiſe *c*, and garments rolled in blood *d*; ‖ but this ſhall be with burning and † fewel of fire *e*.

‖ Or, there is a battel of the warriour with confuſed noiſe, and garments rolled in blood; but this ſhall be with burning and † fewel of fire.

† Heb. meat.

c With the triumphant Exclamations of the Conqueror, and the terrible bitter Lamentations of the Conquered, and the differing Cries of our ſame Perſons, ſometimes conquering, and ſometimes conquered. *d* With great difficulty and ſlaughter. *e* But this Victory, of which God's People ſhall have over all their Enemies, ſhall be a more eaſie to them, and more terrible to their Adverſaries, when God will ſuddenly and utterly deſtroy them, as it were by Fire.

6 For *f* unto us *g* a child *h* is born *i*, unto us a ſon *k* is given *l*, and the government *m* ſhall be upon his ſhoulder *n*: and his name ſhall be called *o*, Wonderful, Counſellor *p*, The mighty God *q*, The everlaſting Father *r*, The prince of peace *ſ*.

f Having ſpoken of the glorious Light, and Joy, and Victory of God's People, he now proceeds to ſhew the Ground of it, and by what Perſon theſe things are procured. *g* Unto us *Jews*, of whom Chriſt was born, and to whom he was primarily ſent, *Mat.* 15. 24. for our Uſe and Benefit. *h* The *Meſſiah* by the conſent of Interpreters, not only Chriſtian, but Jewiſh: For ſo the ancient *Hebrew* Doctors underſtood the Place, and particularly the *Chaldee* Paraphraſt; although the later *Jews*, out of oppoſition to Chriſt, wreſt it to *Hezekiah*. Which extravagant Conceit, as it hath no Foundation at all in this or any other Text of Scripture, and therefore may be rejected without any further Reaſon, ſo it is fully confuted by the following Titles, which are ſuch as cannot without Blaſphemy and Nonſence be aſcribed to *Hezekiah*, nor indeed to any meer mortal Man, as we ſhall ſee. But all the following Particulars do ſo truly and exactly agree to Chriſt, that they cannot without great violence be alienated from him, or aſcribed to any other. *i* For, *ſhall be born*, as the Prophets generally ſpeak. *k* So he determines the Sex of the Child. *l* Or, the *Son*, to wit, of the Virgin, of whom I ſpake before, *ch.* 7. 14. *l* Is freely and graciouſly given to us by God. Other Children alſo are ſaid to be given by God, *Gen.* 30. 6. and 48. 9. but this in a peculiar manner, and therefore he is called *the Gift of God*, *John* 4. 10. *m* To wit, of *Iſrael*, or of God's People, to whom he is given. *n i. e.* Upon him, or in his Hands. He mentions *Shoulders*, becauſe great Burdens are commonly laid upon Mens Shoulders; and, as all Government, if it be rightly managed, ſo this eſpecially, is a very heavy Burden, requiring extraordinary Care and Diligence and Self-denial. Poſſibly here may be alſo an Alluſion to the ancient Cuſtom of carrying the Enſigns of Government before the Magiſtrate, upon the Shoulders of their Officers; or to the Croſs of Chriſt, which was laid upon his Shoulders, *John* 19. 17. which alſo was the way to his Kingdom or Government, *Luke* 24. 26. *o* Either, 1. He ſhall be called: for *Names* are oft put for Perſons, as *Acts* 1. 15. *Rev.* 3. 4. and 11. 13. or, 2. His Name ſhall be; for, *to be called* in Scripture is oft put for *to be*, as I have noted before on *ch.* 1. 26. and oft elſewhere. But this is not to be taken for a Deſcription of his Proper Name, by which he ſhould be commonly called, but of his glorious Nature and Qualities. See my Notes on *Iſa.* 7. 14. *p* Theſe Words may be taken either, 1. Severally, as they are in our Tranſlation, and by many others. This the *Jews* apply to *Hezekiah*, who, as they ſay, is called *Wonderful*, becauſe of the Miracle which God wrought for him, 2 *Kings* 20. 2, &c. and *Counſellor*, becauſe he took Counſel with his Princes about God's Worſhip, and the Defence of the City, 2 *Chron.* 29. 4, &c. and gave good Counſel to others. Which ridiculous Account is ſufficient to overthrow that Expoſition. But they agree moſt eminently to the Lord Chriſt, who is truly *Wonderful*, in his Perſon, and Natures, and Words, and Works, being made up of Wonders, in whom there was nothing which was not Wonderful; who alſo may well be called *Counſellor*, becauſe he knew the whole Counſel of God, and (ſo far as it was neceſſary) revealed it to us, and is the Great Counſellor of his Church and People in all their Doubts and Difficulties. Or, 2. Jointly, *Wonderful Counſellor*: Which may ſeem both to agree both with the following Titles, each of which is made up of two Words, and with *Iſa.* 28. 29. where God is called *Wonderful in counſel*, and makes the Title more full and emphatical. To call Chriſt ſimply a *Counſellor*, may ſeem too mean a Character, being common to many others with him: But to ſay he is a *Wonderful Counſellor*, is a ſingular Commendation. And ſo Chriſt is, becauſe he hath been the Counſellor of his Church in all Ages, and the Author and Giver of all thoſe excellent Counſels delivered not only by the Apoſtles, but alſo by the Prophets, as is evident from 1 *Pet.* 1. 10, 11. and hath gathered, and enlarged, and preſerved his Church, by admirable Counſels and Methods of his Providence, and, in a word, hath in him *all the Treaſures of Wiſdom and Knowledge*, Col. 2. 3. *q* This Title can agree to no man but Chriſt, who was God as well as Man, to whom the Title of *God* or *Jehovah* is given, both in the Old and New Teſtament, as *Jer.* 23. 6. *John* 1. 1. *Rom.* 9. 5. and in many other Places. And it is a moſt true Obſervation, That this *Hebrew* Word *El* is never uſed in the Singular Number, of any Creature, but only of the Almighty God, as is evident by peruſing all the Texts where this Word is uſed. And although the Title of *Elohim*, which is of the Plural Number, be twice or thrice given to ſome Men, yet there is conſtantly added ſome diminiſhing Expreſſion to it, as when they are ſaid to *be afraid*, Job 41. 25. and to *die*, Pſalm 49. 10. whereas here he adds the Epithet of *Mighty*, which is aſcribed to the Great God, *Deut.* 10. 17. and elſewhere. *r* Heb. *the Father of Eternity*. Having called him a *Child*, and a *Son*, in reſpect of his Humane Nature, left this ſhould be miſinterpreted to his diſparagement, he adds that he is *a Father alſo*, even *the God and Father of all things*, the Work of Creation being common and commonly aſcribed to each of the Perſons of the Bleſſed Trinity, the Maker and Upholder of all Creatures, as he is ſaid to be *John* 1. 3. *Heb.* 1. 3. and the Father of all Believers, who are called his *Children*, Heb. 2. 13. and *the Father of Eternity*; either, 1. The firſt Author (ſuch Perſons being called *Fathers*, as *Gen.* 4. 20. and elſewhere) *of eternal Salvation*, as he is called *Heb.* 5. 9. Or, 2. As we render it, *the Everlaſting Father*, who, though as Man he was then unborn, yet was and is from Everlaſting to Everlaſting. They who apply this to *Hezekiah* render it, *the Father of an Age*, and expound this of his long Life and numerous Poſterity: Which I the rather mention, to ſhew what abſurd Shifts they are forced to uſe, who interpret this Text of any other but Chriſt. For, he did not live very long, nor had he, that we read of, more than one Son, *Manaſſeh*. And if both theſe things had been true of him, they were more eminently true of many other men. Beſides, this *Hebrew* Word being uſed of God, as here it is of him who was now called *the mighty God*, conſtantly ſignifies *Eternity*, as *Iſa.* 26. 4. and 57. 15. *&c.* ſ This Title doth not fully agree to *Hezekiah*, whoſe Reign was not free from Wars, as we ſee 2 *Kings* 18. but it agrees exactly to Chriſt, who is called *our Peace*, Mic. 5. 5. *Eph.* 2. 14. and is the only Purchaſer and Procurer of Peace between God and Men, *Iſa.* 53. 5. and of Peace between Men and Men, Jews and Gentiles, *Eph.* 2. 15. and of the Peace of our own Conſciences; and leaves Peace as his Legacy to his Diſciples, *John* 14. 27. and 16. 33.

7 Of the increaſe of his Government and Peace, * there ſhall be no end *t*, upon the Throne of David *u* and upon his kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice *x*, from henceforth even for ever *y*: the * zeal of the LORD of hoſts will perform this *z*.

* Luke 1. 33.

t His peaceable and happy Government ſhall be enlarged without end: Either, without end of Duration, *for ever*; but that is expreſſed in a following Clauſe of this Verſe: Or, without end of Limitation, or without Bounds. It ſhall not be confined to a narrow ſpot of Ground, the Land of *Canaan*, but ſhall be extended far and wide to all the ends of the Earth. *u* Which was promiſed to *David*, and to his Seed for ever. *x* Not with Oppreſſion and Tyranny, by which other Kingdoms are commonly managed, but by the Adminiſtration of Juſtice. *y* From the beginning of it, unto all Eternity. *z* This great Work, which ſurpaſſeth all the Power and Skill of Men, ſhall be brought to paſs by Almighty God, out of that fervent Affection which he hath to his own Name and Glory, and to the Honour of his dearly beloved Son, and unto his Church and People.

8 The Lord ſent a word *a* into Jacob, and it lighted *b* upon Iſrael *c*.

a A Prophetical and threatning Meſſage by me: For now the Prophet, having inſerted ſome Conſolatory Paſſages for the ſupport of God's faithful People, returns to his former Work of Commination againſt the rebellious *Iſraelites*. *b* Heb. *it fell*, *i. e.* it ſhall fall, in the Prophetical Stile. It ſhall certainly be accompliſhed. *c* The ſame with *Jacob* in the former Clauſe, the Poſterity of *Jacob* or *Iſrael*.

9 And all the people ſhall know *d*, even Ephraim *e* and the inhabitant of Samaria *f*, that ſay *g* in the pride, and ſtoutneſs of heart,

d To wit, by experience: They ſhall know whether my Word be true or falſe; they ſhall feel the effects of it. *e* The People of the Ten Tribes, and particularly *Ephraim*, the ſtrongeſt and proudeſt of them all. *f* The ſtrongeſt Place, and the Seat of the King and Court, who were moſt ſecure and preſumptuous. *g* Within themſelves, and one to another. They purpoſe and boaſt of it.

10 The bricks are fallen down, but we will build with hewn ſtone: *h*: The Sycomores *i* are cut down, but we will change them into Cedars *k*.

h It is true, we have received ſome Damages from our Enemies; but, *Rezin* and the *Syrians* being now our Friends and Confederates, we doubt not we ſhall quickly repair them with great Glory and Advantage. *i* Wild fig-trees, a contemptible ſort of Trees, if compared with Cedars, 1 *Kings* 10. 27. *k* Putting Cedars into our Buildings inſtead of Sycomores. See *Jer.* 22. 13, 15.

11 Therefore *l* the LORD ſhall ſet up *m* the Adverſaries of Rezin *n* againſt him *o*, and † joyn *p* his *q* enemies together.

l To chaſtiſe your Pride, and defeat your Hopes and Reſolutions. *m* Heb. *exalt*, advance their Power, and give them Succeſs againſt him. *n* The *Aſſyrians*, who, preſently after this Prophecy, fought and prevailed againſt him, 2 *Kings* 16. 7. He mentions *Rezin*, partly becauſe he was Confederate with *Ephraim*, and ſo his Enemies were their Enemies alſo, and partly becauſe the *Iſraelites* truſted to his powerful Aſſiſtance. *o* Either, 1. Againſt *Rezin* laſt mentioned; or rather, 2. Againſt *Ephraim* or *Iſrael*, who may eaſily be underſtood either from the foregoing or following Verſe: For againſt them this Prophecy is directed, and of them he ſpeaks both in the next Clauſe of this Verſe, and in the next Verſe; and it ſeems reaſonable, that *him* in this Clauſe, and *his* in the next Clauſe, ſhould be underſtood of the ſame Perſons. *p* Heb. *mingle*, *i. e.* unite them ſo that they ſhall agree together to fight againſt *Iſrael*, and ſhall invade him from ſeveral Quarters. *q* Not *Rezin's*, but *Ephraim's*, as appears from the next Verſe, which is added to explain this Clauſe.

12 The Syrians *r* before *ſ*, and the Philiſtims behind *t*, and they ſhall devour Iſrael † with open mouth. * For all this his anger is not turned away, but his hand is ſtretched out ſtill *x*.

† Heb. with whole mouth.

* Chap. 5. 25. and 10. 4.

r For although *Rezin* King of *Syria* was deſtroyed, yet the Body of the Nation ſurvived, and ſubmitted themſelves to the King of *Aſſyria*, and ſerved under him in his Wars, and upon his Command invaded *Iſrael* afterwards. *ſ* Heb. *on the Eaſt*: For *Syria* flood Eaſtward from *Iſrael*. *t* On the Weſtern ſide of the Land of *Iſrael*. *u* Like wild and furious Beaſts, with great greedineſs and cruelty. *x* His Juſtice is not fully ſatisfied, but he will yet take further vengeance upon them.

13 For the people turneth not *y* unto him that ſmiteth them, neither do they ſeek the LORD of hoſts *z*.

y From their wicked Courſes unto God, by true Repentance. *z* They do not ſtudy and endeavour to procure his Favour, by ſincere and fervent Supplication, and by removing the Cauſes of his juſt Diſpleaſure.

14 Therefore the LORD will cut off from Iſrael, head and tail *a*, branch *b* andruſh *c* in one day *d*.

a High and low, honourable and contemptible, as the next Verſe explains it. *b* The goodly Branches of tall and ſtrong Trees, the Mighty and Noble. *c* The Buſhes, the weakeſt and meaneſt Perſons. *d* All together, one as well as another, without any diſtinction.

15 The ancient and honourable, he is *e* the head: and the prophet that teacheth lies *f*, he is the tail *g*.

e i. e. Signifies, as that Word is commonly uſed in the *Hebrew* Tongue, as *Gen.* 41. 26, 27. and every where. *f* Whoſe Deſtruction he mentions, not as if it were a Puniſhment to them to be deprived of ſuch Perſons, but partly to ſhew the Extent of the Calamity, that it ſhould reach all ſorts of Perſons; and partly to beat down their vain Preſumptions of Peace and Proſperity, by ſhewing that thoſe falſe Prophets, which had fed their vain Hopes, ſhould periſh, and all their falſe Prophecies of Peace with them. *g* Theſe I mean by the Tail, as being in Truth the baſeſt part of the whole Body of the People.

16 * For ‖ the leaders *h* of this People cauſe them to err *i*, and ‖ they that are led of them are † deſtroyed *k*.

* Chap. 3. 12.

‖ *Or*, they that call them bleſſed. Or, *they that Bleſs* or *Praiſe them*, to wit, the falſe Prophets, that flatter them in their wicked Ways, with Hopes and Promiſes of Peace, as their manner was, *Jer.* 6. 14. and 28. 5. Both ways the ſence is the ſame. *i* Either compelling them by Power, or deceiving them by falſe Doctrines and evil Counſels and Perſwaſions. *k* Shall certainly periſh; nor will it excuſe them that they foll owed the Counſel and Conduct of their Leaders.

‖ *Or*, they that are called bleſſed of them.

† *Heb.* ſwallowed up.

17 Therefore the LORD ſhall have no Joy in their young men *l*, neither ſhall have mercy on their Fatherleſs and widows *m*: For every one *n* is an Hypocrite *o*, and an evil doer *p*, and every mouth ſpeaketh ‖ folly *q*: For all this his anger is not turned away, but his hand is ſtretched out ſtill.

‖ *Or*, villany.

l Shall not rejoyce over them to do them good, as he doth to his People, *Iſa.* 62. 5. *Zeph.* 3. 17. will not have mercy or pity on them, as the next Clauſe explains it, but will abhor and utterly deſtroy them; for more is here intended than is expreſſed, as *Prov.* 17. 21. *m* Who are the ſpecial Objects of his Care and Pity, *Deut.* 16. 11, 14. and 24. 19, 20. and much leſs upon others. *n* Not preciſely; for there were ſeven thouſand Elect Perſons among them, when they ſeemed to *Elijah* to be univerſally corrupt, 1 *Kings* 19. 18. but the Body or generality of the People. *o* For though they profeſſed to worſhip and ſerve the true God, yet indeed they had forſaken him. Or, *a prophane Perſon*, as this Word is rendred, *Jer.* 23. 15. as alſo *Iſa.* 32. 6. *p* Elſewhere called, *a worker of Iniquity*, as *Job* 31. 3. *Pſalm* 5. 5. *Mat.* 7. 23. one that gives up himſelf to a conſtant courſe and cuſtom of Sinning. *q i. e.* Wickedneſs, which is commonly called *folly*. They are not aſhamed to proclaim their own Wickedneſs, and the Corruption of their Hearts breaketh forth into ungodly Speeches.

18 For wickedneſs burneth *r* as the fire. * It ſhall devour the briars and thorns *ſ*, and ſhall kindle in the thickets of the forreſt *t*, and they ſhall mount up like the lifting up of ſmoak *u*.

* Chap. 10. 17.

r i. e. Shall burn you, as it follows, *ſhall devour*. Your *Iniquity ſhall be your Ruine*, as God threatens, *Ezek.* 18. 30. *ſ* Either, 1. The Wicked, who are oft compared to *Briars and Thorns*, as 2 *Sam.* 23. 6. *Iſa.* 27. 4. or rather, 2. The low and mean Perſons; for theſe are oppoſed to *the thickets of the Forreſt*, in the next Clauſe. *t* In the Wood, where the Trees are tall, and ſtand thick, having their Boughs entangled together, which makes them more ready both to catch and to ſpread the Fire. *u* Sending up Smoak like a vaſt Furnace. Heb. with *height* or *pride of Smoak*, *i. e.* with aſpiring Smoak, which in that caſe riſeth high, and ſpreadeth far, and filleth all the neighbouring Air.

19 Through the wrath of the LORD of hoſts is * the land darkened *x*, and the People ſhall be as the † fewel of the fire: no man ſhall ſpare his brother *y*.

* Chap. 8. 22.

† *Heb.* meat.

x Either with the Smoak laſt mentioned, or with Miſery. Or, *burnt up*, as the *LXX. Chaldee* and *Arabick* Interpreters render it. *y* They ſhall deſtroy one another, as they did in their Civil Wars, which were frequent among them. The Name *Brother*

ther is oft largely used among the *Hebrews*, even of the remoter Kindred, yea of the Fellow-members of one City, or Tribe, or Nation.

† Heb. cut. 20 And he shall † snatch *z* on the right hand, and be hungry, and he shall eat on the left hand, and they shall not be satisfied: *they shall eat every man the flesh of his own arm *a*.

*Ch.49.26.

z Every one shall greedily and violently seise upon any Provisions that come in his way. Which implies, either great Scarcity, or infatiable Covetousness, as is manifest from the next Clause. *a* Either, 1. properly; for it notes extream Famine: in which case men are apt to eat their own Flesh. Compare *Jer.* 19. 9. Or, 2. Metaphorically, which seems best to suit with the following Verse, the Flesh of his Brethren by Nation and Religion, which are as it were our own Flesh, and are so called, *Isa.* 58. 7. *Zech.* 11. 9. and consequently, the Flesh of their Arm, is in a manner the Flesh of our own Arm. And one Tribe was to another as an Arm, *i. e.* a Support or Strength, which is called *an arm*, 2 *Chron.* 32. 8 *Jer.* 17. and elsewhere.

* *Chap.* 11. 13. *Ezek.* 37. 21 Manasseh, Ephraim *b*; and Ephraim, Manasseh: and they together *shall be* against Judah *c*. For all this his anger is not turned away, but his hand *is* stretched out still.

b Through more near and dear to one another, than any other Tribe, being both Sons of *Joseph*. *c* Which might be accomplished either before *Shalmaneser* took *Samaria*, or afterward. For though the *Israelites* were miserably destroyed at that time, yet they were not utterly rooted out. Or which, see my Notes on *Isa.* 7. 8.

CHAP. X.

The way of unjust governors. 1,—4. *Of Assyria for their Pride and Ambition: His fall in it.* 5,—19. *A Remnant of Israel shall be saved: and that speedily.* 20,—27. *Sennacherib's marching toward Jerusalem.* 28,—31. *His judgment,* 32,—34.

* *Ps.* 82. 1. *Isa.* 59. 4. Or, *Woe to the decreers that write grievousness.*

VVO unto them that * decree unrighteous decrees *a*, and ‖ that write *b* grievousness *c*, which they have prescribed:

a Unto those Magistrates who make unjust Laws, and give unjust Sentences. *b* Either, 1. the Scribes, who were assistant to the Magistrates, and oft-times did promote or execute such Decrees or, 2. the unjust Magistrates, whose Decrees were usually written. So the same thing is repeated in other Words. Only this *writing*, may note their Obstinacy or Perseverance in their unjust Decrees, and their proceeding to the Execution of them. *c* Or, *wrongs*, such unjust Decrees as cause Grief and Vexation to their Subjects.

2 To turn aside the needy from Judgment *d*, and to take away the right from the poor *e* of my people *f*, that widows may be their prey, and *that* they may rob the fatherless.

d Or, *from their right*, as it is in the next Clause: or, from obtaining a just Sentence, because they either denied or delayed to hear their Cause, or gave a wrong Sentence. *e* Whom I have in a special manner committed to your Care. *f* Of *Israelites*, who profess themselves to be my People, and whom I did take into Covenant with my self; and therefore this is an injury not only to them, but to me also.

* *Ps.* 31. 14. 3 And * what will ye do *g* in the day of visitation, *h*, and in the desolation *which* shall come from far *i*? to whom will ye flee for help *k*? and where will you leave *l* your glory *m*?

g To save your Idols. *h* When I shall come to visit you in wrath; as the next Words limit it, and as this Phrase is oft used; which is sometimes also taken in a Visitation in mercy, as *Luke* 19. 44. and elsewhere. *i* From the *Assyrians*. This he adds, because the *Israelites*, having received the *Jews*, and being in Amity with the *Assyrians* their next Neighbours, were secure. *k* To the *Syrians*, as now you do? But they shall be destroyed together with you, as they were, 2 *Kings*, 16. *l* To be kept safe for your use, and to be restored to you when you call for it. *m* Either, 1. your Power and Authority, which now you so wickedly abuse; or, 2. your Wealth, got by injustice, as *Joy* is taken, *Gen.* 31. 1. *Psalm* 49. 11. 17. *&c.*

* *Ch.* 5. 25. *& 9.* 12. 4 Without me they shall bow down *n* under *o* the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

n The Words thus translated seem to contain an Answer to the following Questions: In vain do you seek for a Refuge and Help from other Gods: for *without me*, without my Favour and Help which you have forfeited, and do not seek to recover, and which I shall withdraw from you; or, because you are without me, or forsaken by me, *you shall be o down*, notwithstanding all your Succours. In the *Hebrew* there is a change of the Person and Number, which is very usual in Prophetical Writings. The Seventy, and some others, join these Words to the foregoing Verse, and translate them thus, *they may not bow down*: So the sence of the Place is, What can you do to prevent your Captivity or Slaughter? And it comes, that the first Word is elsewhere taken for a Negative Particle. But the former Translation seems more genuine. *o* Or rather, *in the place* (as this Particle signifies, and is rendered by Interpreters, *Gen.* 30. 2. *& 50.* 19. *Exod.* 16. 29. *Jos.* 5. 8. and elsewhere) *of the fallen*, or *among the prisoners*: And so in the next Clause, *among*, or *in the place of the slain.*

? Or, *Woe to the Assyrian.* 5 ‖ O † Assyrian *p*, * the rod of mine anger *q*, ‖ and the staff in their hand is mine indignation *r*.

† So it is God's Call or Invitation to him to take the Charge, and set upon the Work. Or, *Woe to the Assyrian*, because though he do my Work, yet he doth it in a wicked manner, and for wicked Ends, as we shall see. *q* The Instrument of mine Anger, wherewith I shall chastise my People. *r* Mine Anger against my People puts the Weapons of War into their Hand, and gives them Strength and Success in this Expedition.

6 I will send him *s* against an hypocritical *t* nation, and against the people of my wrath *u* will I give him a charge *x* to take the spoil, and to take the prey, and † to tread them down like the mire of the streets *y*.

s Not by express Commission, but by the secret yet powerful Conduct of my Providence, giving him both occasion and inclination to this Expedition. *t* See on *ch.* 9. 17. *u* The Object of my just Wrath, devoted to destruction. *x* by putting this Instinct into his mind. *y* Which signifies that he should easily conquer them, and utterly destroy them, as he did after this time.

7 * Howbeit, he † meaneth not so *z*, neither doth his heart think so, but *it is* in his heart to destroy and cut off nations not a few *a*.

z He doth not at all design the Execution of my Will, and the Glory of my Justice, in punishing mine Enemies; but only to enlarge his own Empire, and, attinise his own Lusts. Which is seasonably added, to justifie God in his Judgments, threatned to the *Assyrian*, notwithstanding this Service. *a* To facilitate multitudes of People to his own Ambition and Covetousness, which is abominable Impiety.

8 * For he † saith, *Are* not my Princes altogether kings *b*?

b Equal for Power, and Wealth, and Glory, to the Kings of other Nations, though my Subjects and Servants.

9 *Is* not Calno, as Carchemish *c*? *is* not Hamath, as Arpad *d*? *is* not Samaria as Damascus *e*?

c Have not I conquered one Place as well as another, the stronger as well as the weaker? Have I not from time to time added new Conquests to the old? *Calno* seems to be the same with *Chalne*, *Gen.* 10. 10. *Amos* 6. 2. a great and strong City. *Carchemish*, a City upon *Euphrates*, of which 2 *Chron.* 35. 20. *Jer.* 46. 2. *Hamath*, or *Hamath the Great*, *Amos* 6. 2. of which see 2 *Kings* 18. 34 17. 24. *Jer.* 49. 23, 27. *Arpad* seems to have been an inferiour Place, not being elsewhere named. Is not that also soon conquered as this? *e* Or, Shall *not Samaria* be as *Damascus* shall not take that, as I have done this City? For although *Damascus* possibly was not yet taken by the *Assyrian*, yet the Prophet speaks of it as actually taken, because these Words are Prophetically delivered, and supposed to be uttered by the King of *Assyria* at or about the Siege of *Samaria*, when *Damascus* was taken.

10 As my hand hath found *f* the kingdoms of the idols *g*, and whose graven images did excel them *h* of Jerusalem, and of Samaria.

f i. e. Hath taken, as this Word is used, *Prov.* 1. 13. and elsewhere, the Antecedent being put for the Consequent, because what men find they commonly take to themselves. *g* Which have shipped them their own proper Idols, and which I manifest that they could protect them from Power. He calls the Gods of the Heathen Nations, not excepting *Jerusalem*, *Idols* by way of contempt, because none of them could deliver their People out of his hands: he brags, *Isa.* 37. 11, 12. and because he judged them to be but Petty-Gods, far inferiour to the Sun, which was the great God of the *Assyrians*. *h* To wit, in Reputation and strength. Which Blasphemy of his proceeded from his deep ignorance of the True God.

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols *i*?

i I shall certainly do it, and neither God nor Man can hinder me.

12 Wherefore *k* it shall come to pass, *that* when the LORD hath performed his whole work *l* upon mount Zion, and on Jerusalem, I will † punish *m* the fruit † of the stout heart of the king of Assyria, and the glory of his high looks *n*.

k Because of this impudent Blasphemy. *l* Of chastising his People so long and so much as he sees fit and necessary for them. † Heb. *visit*, to wit, in wrath, as before on v. 3. *m* His insolent Words and Carriages, proceeding from intolerable Pride of Heart.

13 For he saith *o*, By the strength of my hand I have done *it*, and by my wisdom *p*; for I am prudent: and I have removed the bounds *q* of the people, and have robbed their treasures *r*, and I have put down *s* the inhabitants ‖ like a valiant *man*.

o Not only within himself, but before his Courtiers and others. *p* I owe all my Successes to my own Power, and Valour, and wise Conduct, and to no other God or Man. *q* I have invaded their Lands, and added them to my own Dominions, as this Phrase is used, *Prov.* 22. 28. *Hos.* 5. 10. *r* Heb. *their prepared things*, their Gold, and Silver, and other precious things, which they had long been preparing and laying in store *s* Deprived of their former Glory and Power.

14 And my hand hath found as a Nest *t* the riches of the People: and as one gathereth eggs that are left *u*, have I gathered all the earth *x*, and there was none that moved the wing, or opened the mouth or peeped *y*.

t As one findeth young Birds in a Nest, the *Nest* being put for the Birds in it, as *Deut.* 32. 11. No less easily do I both find and take them. *u* Which the Dam hath left in her Nest. This is more easie than the former; for the young Birds might possibly make some faint resistance, or flutter away; but the Eggs could do neither. *x* All the Riches of the Earth or World. An Hyperbole not unusual in the Mouths of such Persons, upon such Occasions. *y* As Birds do, which, when they see and cannot hinder the robbing of their Nests, express their Grief and Anger, by hovering about them, and by mournful Cries.

15 Shall the ax boast it self against him that heweth therewith *z*? or shall the saw magnifie it self against him that shaketh it? ‖ as if the rod should shake it self against them that lift it up *a*, or as if the staff should lift up ‖ it self, as if it were no Wood *b*.

z How absurd and unreasonable a thing is it, for thee, who art but an Instrument in God's hand, and canst do nothing without his leave and help, to blaspheme thy Lord and Master, who hath as great a power over thee, to manage thee as he pleaseth, as a Man hath over the Ax wherewith he heweth? *a* Or, as it is rendred in the Margin, and by other Interpreters, *as if a rod should shake* (i. e. shall pretend to shake, or, should boast that it would or could shake; which may easily be underflood out of the foregoing words) *them that lift it up.* *b* As if a Staff should forget that it was Wood, and should pretend or attempt to lift up it self either without or against the man that moveth it. Which is absurd in the very supposition of it, and were much more unreasonable in the practice. Nor are thy Boasts less ridiculous.

16 Therefore shall the Lord, the Lord of hosts *c*, send among his † fat ones leanness *d*, and under his glory he shall kindle a burning like the burning of a fire *e*.

c The Sovereign Lord and General of thine and all other Armies. *d* Strip him, and all his great Princes and Commanders, of all their Wealth, and Might, and Glory. *e* He will destroy his numerous and victorious Army, and that suddenly and irrecoverably, as the Fire doth those combustible things which are cast into it. Which was fulfilled 2 *Kings* 19. 25.

17 And the light of Israel *f* shall be for a fire *g*, and his holy One for a flame: and it shall burn and devour his thorns and briars *h* in one day.

f That God who is and will be a comfortable Light to his People. *g* To the *Assyrians*, who shall have Heat without Light, as it is in Hell. *h* His vast Army, which is no more able to resist God, than dry Thorns and Briars are to oppose the Fire which is kindled among them.

18 And shall consume the glory of his forest *i*, and of his fruitful field *k*, † both soul and body *l*: and they shall be *m* as when a standard-bearer fainteth *n*.

i Of his great Army, which may not unfitly be compared to a Forest, either for the multitude of their Spears, which, when lifted up together, resemble the Trees of a Wood or Forest; or for the numbers of Men, which stood as thick as Trees do in a Forest. *k* Of his Soldiers, which stood as thick as Ears of Corn do in a fruitful Field. *Heb. of his Carmel.* Wherein it is not improbably conjectured by our late most Learned Mr. *Gataker*, that there is an Allusion to that Brag of the *Assyrian*, who threatens that he would *go up to the sides of* (Israel's) *Lebanon*, and to *the Forest of his* Carmel, and there *cut down the Tall Cedars thereof.* Which though it was not uttered by the *Assyrian* till some years after this Time, yet was exactly foreknown to God who *understandeth* mens *Thoughts*, and much more their Words, *afar off*, *Psalm* 139. 2, 3, 4. and therefore might direct the Prophet to use the same Words, and to turn them against himself, Whereas thou threatnest to destroy *Israel's Carmel*, I will destroy thy *Carmel*. *l i. e.* Totally, both inwardly and outwardly, both Strength and Life. Heb. *from the Soul to the Flesh.* Which may possibly signifie the manner of their Death, which should be by a sudden Stroke of the destroying Angel upon their inward and vital Parts, which was speedily followed by the Consumption of their Flesh. See *Isa.* 37. 35, 36. *m* The State of that King, and of his great and valiant Army, shall be. *n* Like that of an Army when their Standard-bearer either is slain, or rather flees away, which strikes a Panick Terrour into the whole Army, and puts them to flight.

19 And the rest of the trees of his forest *o*, shall be † few, that a child may write them *p*.

o The Remainders of that mighty Host. *p* That they may be easily numbred by the meaneft Accomptant. A Child may be their Muster-master.

20 And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob *q*, shall no more again stay upon him that smote them *r*: but shall stay upon the LORD, the holy One of Israel in truth *s*.

q Such *Jews* as shall be preserved from that sweeping *Assyrian* Scourge, by which great numbers both of *Israel* and *Judah* were destroyed, and from their succeeding Calamities. For that this Place looks beyond the Deliverance from the *Assyrian* Army, and unto the Times of the New Testament, seems probable, 1. From the following Verses, which belong to that Time, as we shall see: 2. From the State of the *Jewish* Nation, which, after that Deliverance, continued to be very bad and corrupt, and averse from that Reformation which *Hezekiah* and *Josiah* prosecuted with all their might; and therefore the Body of that People had not yet learned this Lesson of sincere Trusting in God alone. 3. From St. *Paul's* Explication and Application of these Words, *Rom.* 9. 27. of which more may be said when I come thither. And for the Words *in that Day*, which may seem to restrain this to the time of the *Assyrian* Invasion, they are frequently used in the Prophets of the times of the Gospel, as *Isa.* 2. 11. and 4. 2. and 11. 10. *&c.* *r* Shall learn by this Judgment and Experience, never to trust to the *Assyrians* for Help, as *Ahaz* and his People now did, *s* Not only by profession, but sincerely.

21 The remnant *t* shall return, even the remnant of Jacob, unto the mighty God *u*.

Chap. 7. 3. *t* Or, *a remnant*, or, but *a remnant*, or, *a remnant* only. Which Particles are oft underftood, as hath been formerly and frequently obferved, and may be here fupplied from the following Verses. *u* Unto the *Meffiah*, expreffly called *the mighty God*, Ifa. 9. 6.

22 * For though thy People Israel *x* be as the sand of the Sea, yet a remnant *y* of them shall return: * The Consumption decreed shall overflow *z* ‖ with Righteousness *a*.

* *Chap.* 9. 27. † Heb. *in over-flowing.* ‖ *Chap.* 28.

x Or, *O Israel:* to whom by an Apostrophe he directeth his Speech. *y* Or, *a remnant* only, as before: For that this is a Threatning in respect of some, as well as a Promise in respect of others, is evident from the reft of this, and from the following Verse. *z* The Destruction of the People of *Israel* was already decreed or determined (as it is in the next Verse) by the fixed Counsel of God, and therefore muft needs be executed, and like a Deluge overflow them. *a* As this Word is rendred *Rom.* 9. 28. the Preposition *in* or *with* being here underftood, as it is every where. And this is added, to fhew, that although this Judgement of God may feem very fevere, yet it is moft juft, not only by the Laws of ftrict and rigid Juftice, but even by the Rules of Equity and Clemency, as this Word oft fignifies, inafmuch as he hath fpared a confiderable Remnant of them, when he might have deftroyed them utterly. And fo this Word is added as a Reafon why a Remnant, and why but a Remnant, fhould return; becaufe God would both glorifie his Juftice, and manifeft his Mercy. And in this mixed fence the Apoftle feems to expound this Place, *Rom.* 9. 27, 28.

23 For the Lord GOD of hosts shall make a Consumption, even determined *b* in the midst of all the Land *c*.

b The fame thing is repeated in other Words, with fome addition: God will execute his own Decree concerning the Deftruction of *Ifrael*, which he is well able to do, becaufe he is the Lord of Hofts. *c* In all the Parts of the Land, not excepting *Jerufalem*, which was to be preferved in the *Aſſyrian* Invafion, when almoft all the other Cities of *Judah* fhould be taken; but fhould afterwards be taken and deftroyed, as it was, firft by the *Babylonians*, and then by the *Romans*.

24 Therefore *d* thus saith the Lord GOD of hosts, O my People that dwellest in Zion *e*, be not afraid of the Assyrian: he shall smite thee with a rod *f*, ‖ and † shall lift up his staff against thee, after the manner of * Egypt *g*.

† Or, *but he shall lift up his staff for thee.* * *Exod.* 14.

d This is an Inference, not from the Words immediately foregoing, but from the whole Prophecy. Seeing the *Aſſyrian* fhall be deftroyed, and a Remnant of my People preferved and reftored. *e* In *Jerufalem*, which is frequently called *Sion*, as *Pſalm* 48. 12. and 87. 2. *Iſa.* 1. 8, 27. and 32. 20. *&c.* Which he mentions, becaufe this was the principal Object of the *Aſſyrians* Deſign and Rage, and there were the Temple, and Thrones of Juftice, and the King and his Princes; and Multitudes had fled thither from the *Aſſyrian*. *f* He fhall afflict thee, but not deftroy thee. Compare 1 *Kings* 12. 11. *g* As the *Egyptians* formerly did, and with the fame ill Succefs to themfelves, and comfortable Iffue to you.

25 For yet a very little while, and the indignation *h* shall cease *i*, and mine anger in their destruction.

h Mine Anger, as it is explained in the next Clause; either, 1. Towards my People; which fhall weaken the *Aſſyrian*, whofe great Strength lay there; of which, fee above, v. 5. Or, 2. Towards the *Aſſyrian*, with whom God was very angry, v. 12. &c. yea, fo angry, as not to be fatisfied without their Deftruction, as it follows. *i* As Anger commonly doth, when Vengeance is fully executed.

26 And the LORD of hosts shall stir up a scourge *k* for him, according to the slaughter of * Midian *at* the rock of Oreb *m*: and as his rod was upon the sea *n*, so shall he lift it up after the manner of Egypt *o*.

* *Judg.* 7. 25 *Chap.* 9. 4.

k Shall lead a deftroying Angel, *Iſa.* 37. 36. *l* Whom God fhall fuddenly, and unexpectedly, and in the Night, as he did the *Aſſyrians*. *m* Upon which one of their Chief Princes was ſlain, and nigh unto which the *Midianites* were deftroyed. *n* To finite and divide it, and fo to make way both for thy Deliverance, and for the Deftruction of the *Egyptians*. *o* As he did in *Egypt*, to bring his Plagues upon that Land and People.

27 And it shall come to pass in that day, that * his burden *p* † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroy'd because of the anointing *q*.

* *Chap.* 14. 25. † Heb. *shall remove.*

p The Burden of the *Aſſyrian*; for fo it was actively, becaufe impofed by him; though paſſively it was *Iſrael's* Burden, as being laid upon him. *q* Out of the refpect which I bear to that Holy Unction, which I have eſtablifhed amongſt you. And fo this may relate either, 1. To the Body of the People, who were in fome fort anointed, being made by God a *Kingdom of Prieſts, and an Holy Nation*, Exod. 19. 6. or, 2. To that Sacred Kingdom which God had, by his poſitive Precept, and ſolemn Covenant, eſtabliſhed in *David* and his Poſterity for ever. The *Jews* therefore, and ſome others, underſtand this of *Hezekiah*, to whom God had a ſingular reſpect, and upon whofe Prayers God gave this Deliverance, as we read *Iſa.* 37. 15, &c. Poſſibly it might be better underſtood of *David*, who is oft mentioned in Scripture by the

Name of God's *anointed*, as *Psalm* 20. 6. and 89. 20. and 132. 17. and elsewere; and for whose sake God gave many Deliverances to the succeeding Kings and Ages, as is expresly affirmed, 1 *Kings* 11. 32, 34. 2 *Kings* 8. 19. And, which is more considerable, God declareth, that he would give this very Deliverance from the *Assyrian for David's sake*, 2 *Kings* 19. 34. and 20. 6. But the *Messiah*, I donbt not, is here principally intended, of whom *David* was but a Type; and who was in a peculiar manner *anointed* above all *his fellows*, as is said, *Psal.* 45. 7. For he is the Foundation of all the Promises, 2 *Cor.* 1. 20. and of all the Deliverances and Mercies granted to God's People in all Ages; whence this very Prophet makes use of this great promise of the *Messiah*, as an Assurance that God would make good his promises of particular Deliverances from their present or approaching Calamities, as *Isa.* 7. 14, *&c.* and 9. 4, *&c.* And therefore the Prophet might well say, that God would grant this Deliverance for Christ's sake: especially if it be considered, that this was the very Reason why God had promised, and did so constantly perform his Mercy promised unto the Tribe of *Judah*, and unto the House of *David*, until the coming of the *Messiah*, becaufe the *Messiah* was to come of the Tribe of *Judah*, and of the Posterity of *David*, and was to succeed *David* in his Throne and Kingdom; and he was to be known by this Character: and therefore this Tribe and House and Kingdom were to continue, and that in a visible manner, till Christ came.

28. He is come to Ajath *r*, he is paſſed to Migron: at Michmash he hath laid up his carriages *s*.

r Here the Prophet returns to his former Discourſe concerning the *Aſſyrian* Invaſion into *Judah*; which he deſcribes, after the manner of the Prophets, as a thing preſent, and ſets down the ſeveral Stages by which he marched towards *Jeruſalem*. The Places here named are moſt of them Towns of *Benjamin*, and ſome of *Judah*, as appears from other Scriptures; of which it is needleſs to ſay more in this place. *He*, to wit, *Sennacherib* King of *Aſſyria*, *is come* in his way to *Jeruſalem*. [Leaving ſuch things there as were leſs neceſſary, that ſo he might march with more expedition. Heb. *he viſited his veſſels* or *inſtruments*: which may be meant of his taking a Survey of his Army and Artillery, to ſee that all things were ready for his Enterpriſe.

29 They are gone over the paſſage *t*: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled *u*.

t Some conſiderable Paſſage then well known; poſſibly that 1 *Sam.* 14. 5. The People fled to *Jeruſalem* for fear of the *Aſſyrian*.

‡ Heb. *Cry thereof with thy voice.*

30 ‡ Lift up thy voice, O daughter of Gallim *x*: cauſe it to be heard unto Laiſh, O poor Anathoth.

x *Jeruſalem* was the Mother City, and leſſer Towns are commonly called *her daughters*, as hath been oft noted.

31 Madmenah is removed, the inhabitants of Gebin gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *y againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

y By way of Commination. But withal he intimates that he ſhould be able to do no more againſt it, and that there his proud Waves ſhould be ſtayed, as it is declared in the following Verſes, and in the Hiſtory.

33 Behold the Lord, the LORD of hoſts ſhall lop the bough *z* with terrour *a*: and the high ones of ſtature *ſhall be* hewn down, and the haughty ſhall be humbled.

z The top-bough, *Sennacherib*; or, *the boughs*, his valiant Souldiers or Commanders of his Army, which he compareth to a Foreſt, *v.* 18. *&* 34. *a* With a moſt terrible and amazing ſtroke by an Angel.

34 And he ſhall cut down the thickets of the forreſt with iron *b*, and Lebanon *c* ſhall fall ‖ by a mighty one *d*.

‖ Or, *mightily.*

b Or, as *with iron*, as the Trees of the Forreſt are cut down by Inſtruments of Iron. *c* Or, his *Lebanon*, the Pronoun being oft underſtood in the *Hebrew* Text: the *Aſſyrian* Army, which being before compared to a Forreſt or Wood, and being called his *Carmel* in the *Hebrew* Text, *v.* 18. may very fitly, upon the ſame ground, be called his *Lebanon* here; eſpecially conſidering that the King of *Aſſyria* is called *a Cedar of Lebanon*, *Ezek.* 31. 3. *d* By a mighty Angel, *Iſa.* 37. 36.

CHAP. XI.

Chriſt, a Branch out of the Root of Jeſſe, endued with the Spirit of the Lord, ſhould ſet up a Kingdom by the Preaching of his word, 1,—15. *The Members of his Church ſhould live in Peace and Unity.* 6,—9. *and be Victorious over their Enemies: and to him ſhould the Gentiles ſeek.* 10,—16.

* *Zech.* 6. 12. *Revel.* 5. 5. *e* AND * there ſhall come forth *a* a rod *b* out of the ſtemm *c* of * Jeſſe *d*, and * a branch ſhall grow out of his roots *f*.

* *Ab.* 13. 23 * *Ch.* 4. 2. *Jer.* 23. 5. *a* The Prophet having diſpatched the *Aſſyrian*, and comforted God's People with the Promiſe of their Deliverance from that formidable Enemy, now he proceeds further, and declares, That God will do greater things than that for them, that he will give them their long-expected and much-deſired *Meſſiah*, and by him will work Wonders of Mercy for them. For this is the manner of the Prophets, to take the occaſion of particular Deliverances, to fix the Peoples Minds upon their great and everlaſting Deliverance from all their enemies by the *Meſſiah*. And having ſaid that the *Aſſyrian yoke ſhould be deſtroyed becauſe of the anointing*, *ch.* 10. 27. he now more particularly explains who that anointed Perſon was. *b* Or, *twig*, called a *branch* in the next Clauſe. Parents are oft compared to Roots or Trees, and their Children to Branches. He ſpeaks of the moſt eminent Branch, of that famous Son of a Virgin, *Iſa.* 7. 14. of that Wonderful Child, *Chap.* 9. 6. not of *Hezekiah*, as ſome of the *Jews* and Judaizing Chriſtians conceit; but of the *Meſſiah*, as will evidently appear from the following Deſcription. *c* Or, *trunk*; or rather, *ſtump*: for the Word properly ſignifies a Trunk cut off from the Root: Or, *root*, as the *LXX* here render the Word, and as it is explained in the next Clauſe. By which he clearly implies, that the *Meſſiah* ſhould be born of the Royal Houſe of *David*, at that time when it was in a moſt forlorn and contemptible condition, like a Tree cut down, and whereof nothing is left but a Stump or Root under Ground. Which really was the State of *David's* Family when Chriſt was born, as is notoriouſly known; but was in a far better condition when *Hezekiah* was born. *d* He doth not ſay of *David*, but of *Jeſſe*, who was a private and mean Perſon, 1 *Sam.* 18. 18, 23. *&* 20. 30. to intimate, That at the time of Chriſt's Birth the Royal Family ſhould be reduced to its Primitive Obſcurity. *e* He ſpeaks of one not yet born, and therefore not of *Hezekiah*, who was born divers year before his Father *Ahaz* (in whoſe time this Prophecy was delivered) was King, by comparing 2 *Kings* 16. 2. *&* 18. 2. but of the *Meſſiah*. *f* Out of one of his Roots, *i. e.* Branches, as this Word *root* is ſometimes uſed, by a very uſual Figure called a *Metonymy*, as it is here below, *v.* 10. *Iſaiah* 53. 2. *Hoſea* 14. 5.

2 And the ſpirit of the LORD *g* ſhall reſt upon him *h*, the ſpirit of wiſdom and underſtanding *i*, the ſpirit of counſel and might *k*, the ſpirit of knowledge *l* and of the fear of the LORD *m*:

g The Holy Ghoſt, wherewith he was anointed, *Act.* 10. 38. and by whom his Mother was overſhadowed, *Luke* 1. 35. Not only come upon him at certain times, as he did upon the Prophets now and then at his pleaſure, but ſhall have its conſtant and fixed abode in him; although the ſame Phraſe be ſometimes uſed at other Prophets in an inferiour ſenſe, as *Numb.* 11. 17. 2 *King.* 2. 15. *i* Which hath theſe Perfections in it ſelf, and confers them upon him. It is neither caſie, nor at all neceſſary, exactly to diſtinguiſh theſe two Gifts; it is ſufficient that they are neceſſary Qualifications for a Governour, and for a Teacher, both which Offices were to meet in the *Meſſiah*; and it is evident that they ſignifie a practical and perfect Knowledge of all things neceſſary for the diſcharge of his Truſt, and for his own and Peoples Good, and a found Judgment, to diſtinguiſh between things that differ. *k* Of Prudence, to give good Counſel; and of Might and Courage, to execute it; which are two neceſſary Qualifications of a Ruler. *l* Of the perfect Knowledge of the whole Will and Counſels of God, eſpecially that which concerns the Salvation of Men, the proſecution whereof was his great Work, as alſo of all ſecret and hidden things, yea of the hearts of Men, the knowledge whereof is aſcribed to Chriſt, *Mat.* 9. 4. *Revel.* 2. 23. *m* Not a ſervile Diffidence or Horrour, but of Reverence, a Care to pleaſe him, and lothneſs to offend him; which well became the *Meſſiah* towards his God and Father.

3 And ſhall make him of † quick underſtanding *n* in the fear of the LORD *o*, and he ſhall not judge *p* after the ſight of his eyes *q*, neither reprove *r* after the hearing of his ears *ſ*.

† Heb. *he ſhall make him ſmell, i. e.* perceive, as that Word is uſed, *Judg.* 16. 9. *Job* 39. 25. underſtand or judge, as it is explained in the next Clauſe. Or, *his ſmelling ſhall be.* Smelling put for Judging, becauſe the Senſe of Smelling, where it is quick and good, is more exact and ſure in the judging of its proper Objects, than the Senſes of Seeing and Hearing are. Which added, either, 1. as the Object of his Judging: He is moſt perſpicacious and judicious in the things which concern the Fear, *i. e.* the Worſhip and Service of God, which he was to ſettle and eſtabliſh in his Church: Or rather, 2. as the Rule and Manner of his Judging, as may be gathered from the oppoſite and following Clauſe. So the ſence is, He ſhall not judge raſhly and partially, but conſiderately and juſtly, as the Fear of God obliged all Judges to do. *p* Of Perſons or Cauſes. And *judging* ſeems to be here Synecdochically put for abſolving or giving Sentence for a Perſon, as it is uſed, *Pſal.* 7. 9, 11. and in many other places, becauſe this is oppoſed to *reproving* in the next Clauſe. *q* According to outward Appearance, as men uſe to do, becauſe they cannot ſearch mens hearts, 1 *Sam.* 16. 7. or without reſpect of Perſons, but with *righteous judgment*, which is oppoſed to *judging by appearance*, *Joh.* 7. 24. *i. e.* Condemn or paſs Sentence againſt a Perſon: For Chriſt is here ſuppoſed to be a Judge, and ſo he ſpeaks of a Judicial Reproof. *ſ* By falſe or uncertain Rumours or Suggeſtions, but ſhall throughly examine all Cauſes, and ſearch out the Truth of things, and the very Hearts of Men.

4 But * with righteouſneſs ſhall he judge the poor *t*, and ‖ reprove *u* with equity for the meek *x* of the earth: and he ſhall * ſmite *y* the earth *z* with the rod † of his mouth *a*, and with the breath of his lips *b* ſhall he ſlay the wicked *c*.

* *Pſal.* 72. 2, 4. *Jer.* 5. 28. *&* 22. 13. *&c.* ‖ Or, *judge for the poor*, the Pronoun *his* being underſtood out of the next Clauſe, as is uſual in the *Hebrew* Language. He mentions *the poor*, partly to ſignifie the Juſtice of this Judge, becauſe Humane Judges commonly neglect the poor, and oppreſs the Poor; and partly to declare the Nature of Chriſts Kingdom, and the Quality of his Subjects, who ſhould, for the generality of them, be the poor and contemptible ſort of men *Mat.* 11. 5. *Jam.* 2. 5. *u* Or, as this Word ſeems to be taken, *v.* 3. condemn, to wit, their malicious and furious Enemies. *x* On their behalf, or giving Sentence for them. He calls them *meek*, whom before he called *poor*, partly to ſhew his Juſtice in defending them who are moſt expoſed to the Contempt and Injuries of Men; and partly to ſignifie that his Subjects ſhould be poor in Spirit as well as in the World, and not poor and proud, as many worldly men are. *y i. e.* Slay, as this Word is uſed, *Iſa.* 27. 36. and very commonly, and as it is expounded in the next Clauſe. *z* The men of the Earth, *the wicked*, as it is in the next Branch of the Verſe: fitly called *earth*, either becauſe of their Earthly Minds and Converſations, as they are called *the men of this World*, *that have their portion here* upon the Earth, *Pſal.* 17. 14. or becauſe the far greateſt part of the Inhabitants of the Earth is wicked: *the whole world lies in wickedneſs*, 1 *John* 5. 19. for which reaſon they are oft called *the world*, as *John* 16. 20. *&* 17. 9. 25. *&c.* *a* With his Word. which is his Scepter, and *the rod of his power*, *Pſal.* 110. 2. which is *ſharper than a Sword*, *Heb.* 4. 12. by the preaching whereof he ſubdued the World to himſelf, and will deſtroy his Enemies, 2 *Theſſ.* 2. 8. This he adds, further to declare the Nature of Chriſt's Kingdom, that it is not of this World, and that his Scepter and Arms are not Carnal but Spiritual, as it is ſaid, 2 *Cor.* 10. 4. *b* With his Word breathed out of his Lips; whereby he explains what he meant by the foregoing *rod*. *c* Either ſpiritually, by inflicting deadly Plagues upon their Souls; or properly, which he doth very frequently by his terrible Judgments executed upon many of them, and will certainly do, and that fully and univerſally, at his coming to Judgement.

5 And righteouſneſs ſhall be the girdle of his loins *d*, and faithfulneſs the girdle of his reins *e*.

d It ſhall adorn him, and be the Glory of his Goverament, as a Girdle was uſed for Ornament, *Iſa.* 3. 24. and as an Enſigne of Power, *Job* 12. 18. and it ſhall conſtantly cleave to him, in all his Adminiſtrations, *as a Girdle cleaveth to a mans loins*, which is the Prophets Similitude, *Jer.* 13. 11. *e* The ſame thing in other Words.

6 * The Wolf alſo ſhall dwell with the lamb, and the Leopard ſhall lie down with the kid *f*: and the Calf and the young Lion, and the fatling together, and a little child ſhall lead them *g*.

* *Iſa.* 65. 25. *f* The Creatures ſhall be reſtored to that State of Innocency in which they were before the Fall of Man. But this is not to be underſtood literally, which is a groſs and vain Conceit of ſome *Jews*; but ſpiritually and metaphorically as is evident. And the ſence of the Metaphor is this; Men of fierce, and cruel, and ungovernable Diſpoſitions, ſhall be ſo transformed by the Preaching of the Goſpel, and by the Graces of Chriſt, that they ſhall become ſoft humble, and gentle, and tractable, and ſhall no more vex and perſecute thoſe *meek* and *poor* ones mentioned *v.* 4. but ſhall become ſuch as they: of which we have inſtances in *Saul* being made a *Paul*, and in the rugged Jaylour, *Act.* 16. and in innumerable others. But how can this be applied to *Hezekiah* with any colour? *g* That will ſubdue their proud and rebellious Wills to the Conduct and Command of the meaneſt Perſons that ſpeak to them in Chriſt's Name.

7 And the cow and the bear ſhall feed *h*, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like an ox.

h Together, as if it follows, without any Danger or Fear. *i* The Graſs and Fruits of the Earth, as they did at firſt, *Gen.* 1. 29, 30. and ſhall not devour other Living Creatures, as now they do.

8 And the ſuckling child ſhall play on the hole of the aſp *k*, and the weaned child ſhall put his hand on the ‖ cockatrice *l* den.

k A moſt fierce and poiſonous Serpent, *Deut.* 32. 33. *Job* 20. 14, 16. which alſo will not be Charmed by any Art of Man, *Pſal.* 58. 5. *l* A Serpent of more than ordinary Cunning and Cruelty, *Prov.* 23. 32. The meaning is, They ſhall not fear to be either deceived or deſtroyed by thoſe who formerly watched all Opportunities to do it.

9 * They ſhall not hurt nor deſtroy in my Holy mountain *m*: for the earth *n* ſhall be full of the knowledge of the LORD *o*, as the Waters cover the Sea *p*.

m In *Zion*, in my Church. Where-ever the Goſpel comes and prevails, it will have this effect. *n* Metonymically put for the Inhabitants of the Earth; and as before it was uſed for the greater part, *v.* 4. ſo here it is uſed for the better part of the World. *o* Of ſaving and practical Knowledge. Whereby he intimates, That all that Savageneſs and Malignity which is in wicked men towards true Chriſtians, proceeded from their deep Ignorance, and particularly from Rumours of God; and withal, that a right Knowledge of God will make a marvellous and thorow Change in the Diſpoſitions and Converſations of men. *p* The Channel of the Sea, the thing contained being put for the thing containing, by a *Metonymy* common in Scripture, and all Authors.

10 And in that day there ſhall be a root *q* of Jeſſe, which ſhall ſtand for an enſign *r* of the people *ſ*: to it ſhall the * Gentiles ſeek *t*, and his reſt *u* ſhall be † glorious *x*.

q A Branch growing upon the Root: of which ſee on *v.* 1. *r* Shall grow up into a great and high Tree, ſhall become a viſible and eminent Enſign. *ſ* Which not only the *Jews*, but all Nations, may diſcern, and to which they may, and ſhall reſort. *t* As the Goſpel ſhall be preached to the Gentiles, ſo they ſhall receive it, as it believe in the *Meſſiah*. *u* His Reſting-place, as this Word frequently ſignifies, as *Gen.* 8. 9. *&* 49. 5. *Pſal.* 132. 8, 14. *Iſa.* 34. 14. *Mich.* 2. 10. his Temple or Church, the Place of his Preſence and Abode. *x* Shall be filled with greater Glory than

than the Jewiſh Tabernacle and Temple were; of which ſee on *Hag.* 2. 9. only this Glory ſhall be Spiritual, conſiſting in Glorious Ordinances, in the plentiful Effuſions of the excellent Gifts and Graces, and Comforts of the Holy Spirit.

11 And it ſhall come to paſs in that day, *that* the Lord ſhall ſet his hand again the ſecond time *y*, to recover the remnant of his people which ſhall be left, * from Aſſyria, and from Egypt, and * *Zech.* 10. 10. from Pathros, and from Cuſh, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea *z*.

y The firſt time, to which this Word *ſecond* relates, ſeems to be either, 1. the Deliverance out of *Egypt*, as moſt both Jewiſh and Chriſtian Interpreters underſtand it: And then this ſecond Deliverance muſt be that out of *Babylon*: Or, 2. the Deliverance out of *Babylon*: And then this ſecond Deliverance muſt be in the dayes of the *Meſſiah*, and the calling of the Gentiles. Which, with ſubmiſſion, ſeems to me more probable; 1. becauſe that firſt Deliverance is ſuppoſed to be, like the ſecond, a Deliverance out of the Remnant of the People from ſeveral Countries, into which they were diſperſed: whereas that out of *Egypt* was a Deliverance not of a Remnant, but of the whole Nation, and that out of *Egypt* onely: 2. becauſe this ſecond Deliverance was univerſal, extending to the generality of the Outcaſts and Diſperſed ones, both of *Iſrael* or the Ten Tribes, and of *Judah* or the Two Tribes, as is evident from *v.* 12. 13. whereas that out of *Babylon* reached onely to the Two Tribes, and to ſome few of the Ten Tribes which were mixed with them, as is acknowledged both by *Jews* and Chriſtians: 3 becauſe this ſecond Deliverance was given them in the days of the *Meſſiah*, and did accompany or follow the Converſion of the Gentiles, as is evident from *v.* 9. 10. whereas that out of *Babylon* was long before the coming of the *Meſſiah*, and the calling of the Gentiles. *z* From all Places both far and near, into which either the Ten Tribes or the Two Tribes were carried Captives; for the Places of both their Captivities are here named, Of which it is needleſs to diſcourſe particularly, becauſe they are well known, and have been conſidered in former Texts. Onely *Pathros* was not named before; and that was a Province in *Egypt*, which yet is ſometimes diſtinguiſhed from *Egypt* ſtrictly ſo called. See on *Jer.* 44. 1, 15. *Ezek.* 29. 14. *&* 30. 14.

12 And he ſhall ſet up an enſign for the nations *a*, and ſhall aſſemble the out-caſts *b* of Iſrael *c*, and gather together the diſperſed of Judah from the four † corners of the earth.

† Veh. *wings of.*

a All Nations, Jews and Gentiles, who ſhall then embrace the true Faith and the *Meſſiah*, as was ſaid *v.* 10. *b* That were baniſhed out of their own Land, into Foreign Parts, as the Word implies. *c* Strictly ſo called, or of the Ten Tribes, as is manifeſt both from their oppoſition to *Judah* in this Verſe, and from the mention of *Ephraim* in the next Verſe.

13 * The envy alſo of Ephraim *d* ſhall depart, *e* and the adverſaries of Judah *f* ſhall be cut off: * Ephraim ſhall not envy Judah, and Judah ſhall not vex Ephraim *g*.

* *Ezek.* 37. 15, 22. *Jer.* 3. 18. *Ch.* 9. 21.

d i. e. Of the Ten Tribes, frequently called by the name of *Ephraim*, as hath been already and frequently obſerved, between whom and *Judah* there were great Emulations and Contentions. *e* Of Enemies they ſhall be made Friends, and live as Lambs; as was ſaid before on *v.* 6. they ſhall be united together in one Church, under the *Meſſiah*, keeping the Unity of the Spirit in the Bond of Peace. *f* Not the Body of *Ephraim*, for they are ſuppoſed to be reconciled, and they ſhall not be cut off, but live in love with *Judah*, as we ſee by the next Clauſe; but thoſe few of them which poſſibly may continue in their enmity againſt them, together with all the reſt of their adverſaries. *g* Not onely all outward Hoſtilities ſhall ceaſe, but alſo their inward Animoſities.

14 But they ſhall flie upon the ſhoulders *h* of the Philiſtins toward the Weſt, they ſhall ſpoil † them of the Eaſt together: † they ſhall lay their hands upon Edom and Moab, † and the Children of Ammon ſhall obey them.

† Heb. *the ſhoulder of the Philiſtins.* † Heb. *the ſending of their hand.* † Heb. *their obedience.*

h Either it is a Metaphor from Birds and Beaſts of Prey, which are commonly faſten upon the Shoulders of Cattel, or from Wreſtlers, who endeavoured to catch hold of their Adverſaries Shoulders, that they may throw them down. Or, *the ſhoulder* is put for *a ſide*, as *Numb.* 34. 11. *Joſ.* 15. 8, 10. or, for Part or Quarter of the Country, as *Deut.* 32. 12. They ſhall ſubdue them. Which is ſo ſure to be underſtood of the Spiritual Victory which the Jewiſh *Meſſiah* ſhall obtain by his Apoſtles and Miniſters over all Nations, in bringing them to the Obedience of his Goſpel. For it is the manner of the Prophets to ſpeak of the Spiritual things of the Goſpel under ſuch Corporal Repreſentations.

15 And the LORD ſhall utterly deſtroy *k* the tongue of the Egyptian ſea *l*, and with his mighty wind ſhall he ſhake his hand *m* over the River *n*, and ſhall ſmite it in the ſeven ſtreams *o*, and make *men* go over † dry-ſhod

† Heb. *in ſhoes.*

k Shall not onely divide it, as of old, but ſhall quite dry it up, that it may be an high-way, as it is explained in the next Verſe *l*. The Red Sea, which may well be called *the Egyptian Sea*, both becauſe it borders upon *Egypt*, & becauſe the *Egyptians* were drowned in it, which is called a *Tongue* in the *Hebrew* Text, *Heſ.* 15. 2. 5. as having ſome reſemblance with a Tongue: For which reaſon the name of *tongue* hath been given by Geographers to Promontories of Land which ſhoot forth into the Sea, as this Sea did ſhoot out of the Main Ocean into the Land. *m* He alludes to *Moſes* his ſhaking of his hand with the Rod of God in it over the Sea; *n* to wit, of *Egypt*, *Nilus*, as appears both from the foregoing and from the following words. *o* For which

Nilus is Famous in all Authors, and by which it emptieth it self into the Sea.

*Chap. 19. 23. *Exod. 14. 15, 29.

16 And * there shall be an High-way for the remnant of his people, which shall be left from Assyria *p*, * like as it was to Israel in the day that he came up out of the land of Egypt.

p As there was another High-way from *Egypt*, in the former Verse. So the fence is, That all Impediments shall be removed, and a way made for the Return of God's *Israel* from all Parts of the World. He mentions *Assyria*, because thither the Ten Tribes were carried, 2 *Kings* 17. 23. Whose Case seemed to be most desperate.

CHAP. XII.

Athanksgiving of the Faithfull for their Redemption. 1,—6.

AND in that day *a* thou shalt say, O LORD I will Praise thee: though thou wast Angry with me, thine anger is turned away, and thou comfortest me.

a When this great Work of the Reduction of God's *Israel*, and of the Conversion of the Gentiles, promised in the foregoing Chapter, shall be fulfilled.

2 Behold, God *is* my salvation *b*: I will trust, and not be afraid; for the LORD JEHOVAH *is* my * strength and *my* song, he also is become my salvation.

*Exod. 15. 2. Psal. 118. 14.

b My Salvation hath not been brought to pass by Man, but by the Almighty Power of God.

3 Therefore with joy shall ye draw * water out of the wells of salvation *c*.

*Joh. 4. 14. & 7. 37, 38.

c Your thirsty and fainting Souls shall be filled with Divine Graces and Comforts, which you may plentifully draw from God, in the use of Gospel-Ordinances, which was oft signified by *water*, both in the Old and in the New Testament. He seems to allude to the State of *Israel* in the Wilderness, where when they had been tormented with Thirst, they were greatly refreshed and delighted with those Waters which God so graciously and wonderfully afforded them in that dry and barren Land, *Numb.* 20. 11. & 21. 16, 17, 18.

4 And in that day shall ye say,* Praise the LORD ‖, call upon his name, declare his doings among the people *d*, make mention that his name is exalted.

* 1 *Chron.* 16. 8. *Psa.* 105. 1. & Or, proclaim his name.

d In all the earth, as it follows v. 5. unto the Gentile-world, who shall partake in the Election, and willjoyn with you in the praising of God for it.

† Heb. excellency.

5 Sing unto the LORD, for he hath done † excellent things: this *is* known in all the earth *e*.

e The Knowledge of this glorious Work of our Redemption by the *Messiah* shall no longer be confined to *Israel*'s Land, as it hitherto hath been; but shall reach to all Nations.

*Chap. 54. 1. *Zeph.* 3. 14. † Heb. inhabiteth.

6 * Cry out and shout, thou † inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

CHAP. XIII.

God's Armies. 1,—5. *The destruction of Babylon by the* persians *and* Medes: *Their great distress and Anguish: and their utter Desolation.* 6,—22.

*Chap. 21. 1. & 47. 1. *Jer.* 50. & 51.

THE * burden *a* of Babylon *b* which Isaiah the son of Amos did see.

a This Title is commonly given to fad Prophecies, which indeed are grievous Burdens to them upon whom they are laid. See 2 *Kings* 5. 25. *Jer.* 23. 33, 36. *b* Of the City and Empire of *Babylon* by *Cyrus*, for their manifold and great Sins, and in order to the deliverance of his People.

*Chap. 12. 3.

2 * Lift ye up a banner *c* upon the high mountain *d*, exalt the voice unto them *e*, shake the hand *f*, that they may go into the gates of the nobles *g*.

c To gather Soldiers together for this Expedition. *d* Whence it may be discerned at a considerable distance. Withal he seems to intimate, that their Enemies should come from the Mountainous Country of *Media*. *e* To the *Medes*, who are named below, v. 17. *f* Beckon to them with your Hand, that they may come to this Service. *g* That they may go and fight against *Babylon*, and take it, and so enter into the Palaces of the King, and of his Princes, and spoil them at their pleasure; which the *Medes* and *Persians* did. The manner of Expression implies how easily and expeditiously they did their Work, that, like *Cæsar*, they might say, they only came, and saw, and overcame.

‖ Or, *prepared ones. Jer.* 6. 4.

3 I have commanded my ‖ sanctified ones *h*, I have also called my mighty ones *i* for mine anger, *even* them that rejoyce in my highness *k*.

h The *Medes* and *Persians*, fitly so called, because they were solemnly designed and set apart by God for his own Service, and for this holy Work of executing his just Vengeance upon them. *i* Those whom I have made Mighty for this Work. *k* Or, as others render it, *in my glory*, materially considered, to wit, in the doing of that Work which tends much to the Advancement of my Glory, in destroying of the *Babylonian* Empire. For otherwise the *Medes* had no regard to God nor to his Glory, but only to their own carnal Ends.

† Heb. *the likeness of.*

4 The noise of a multitude in the mountains, † like as of a great people: a tumultuous noise of the kingdoms of nations *l* gathered together: the LORD of hosts mustereth the host of the battel.

l The *Medes* and *Persians*, and other Nations which served under them in this War: of which see *Jer.* 25. 14. & 27. 7. & 50. 41.

5 They come from a far Country, from the end of heaven *m*, *even* the LORD, and the weapons of his indignation *n*, to destroy the whole land *o*.

m From the ends of the Earth under Heaven, as *Isai.* 24. 5. Which is not to be understood strictly and properly, but Figuratively and hyperbolically, as such Expressions are commonly used in Sacred and Profane Authors. And yet in some respects this might be truly said of *Persia*, which on the South-side was bounded by the Main Ocean; as for the same reason *Sheba*, a Part of *Arabia*, is called *the utmost parts of the earth*, *Mat.* 12. 42. *n* The *Medes* and *Persians*, who were but a Rod in God's Hand, and the Instruments of his Anger, as was said of the *Assyrian*, *Jer.* 51. 20. *o* To wit of *Babylon*, of which he is now speaking.

6 Howl ye, for the day of the LORD *is* at hand; * it shall come as a destruction *p* from the Almighty *q*.

* Or rather, *a destruction or devastation shall come*, as the *LXX.* and *Vulgar Latin* render it. For this was not *as a destruction*, but it was a Destruction indeed. And the Particle *as* is seldom used to express not the likeness, but the reality of the thing, as *Job* 11. 15. *p* Or, *shall destroy the young men through*, as the *Chaldee* renders it. *q* Who fighteth for your Adversaries, and against you, and therefore your Destruction is unavoidable.

7 Therefore shall all hands ‖ be faint, and every mans heart shall melt.

‖ Or, *fall down.*

8 And they shall be afraid: pangs and sorrows shall take hold of them, they shall be in pain as a woman that travelleth: they shall † be amazed † one at another *r*; their faces *shall be as* † flames *s*.

† Heb. *be astonished.* † Heb. *Faces of flame*, either pale with Fear, or inflamed with Rage and Torment, as men in misery frequently are. Some render it *the faces of Lobathes*, a People descending from *Abraham*, *Gen.* 10. 15. 1 *Chron.* 1. 13. *r* Or, *look with pain*, as men use to be: of which see *Jesai* 21. 3. *Nah.* 2. 10.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger *t*, to lay the land desolate; and he shall destroy the sinners thereof *u* out of it.

t Divers Words are heaped together, to figure the extremity of his Anger. *u* The Inhabitants of that City, who were guilty of so much Idolatry and Cruelty, and all sorts of Luxury.

10 For the stars of heaven, and the constellations thereof shall * not give their light: the sun shall be † darkned *y* in his going forth *z*, and the moon shall not cause her light to shine.

* *Ezek.* 32. 7. † Heb. *darkned in his going forth.*

x Which consist of many Stars, and therefore give a greater light. *y* Either, 1. properly and really, by an Eclipse; for Prodigies in Heaven do sometimes go before or accompany great and publick Calamities upon Earth: Or, 2. figuratively, and in appearance. All things shall look darkly and dismally; even shall have no comfort nor hope. See the like Descriptions of a miserable calamitous State, *Isa.* 5. 30. & 34. 4. *Jer.* 4. 10, 31. &c. *z* As soon as he riseth, when he is most welcome to men, and giveth them hopes of a pleasant Day. As soon as they have any appearance or hope of amendment, they shall be instantly disappointed.

11 And I will † punish the world *a* for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible *b*.

† Heb. *visit upon.*

a The *Babylonish* Empire, which is called *the world*, as the *Roman* Empire afterward was, *Luke* 2. 1. because it was extended to a great part of the World, and because it was vastly populous, and *Babylon* it self looked more like a World than one City. Of them who formerly were very terrible for their great Power and Cruelty.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir *c*.

c The City and Nation shall be so depopulated, that few men shall be left in it.

13 Therefore I will shake the heavens, and the earth shall remove out of her place *d* in ‖ the wrath of the LORD of hosts, and in the day of his fierce anger.

‖ Or, *from.*

d A Poetical and Prophetical Defcription of great Horrours and Confusions, as if Heaven and Earth were about to meet together.

14 And it *e* shall be as the chased roe *f*, and as a sheep that no man taketh up *g*: they shall every man *h* turn to his own people, and flee every one into his own land.

e To wit, *Babylon*. *f* Fearful in it self, especially when it is purfued by the Hunter. *g* In a most forlorn and neglected condition. *h* Those Souldiers of other and more warlike Nations, whom she had hired to affist her; which she used to do at other times, but especially upon this great occasion: of which see on *Jer.* 50. 16. & 51. 9.

15 Every one *that is* found *i* shall be thrust through: and every one *that is* joyned *unto them*, shall fall by the sword.

i In *Babylon*, at the taking of it. The Expectation whereof made them flee away with all speed.

16 Their children also shall be * dashed to pieces * *Psal.* 137. 9. before their eyes *k*; their houses shall be spoiled, and their wives ravished.

k As a just Recompence for the like Cruelty acted by them upon

upon the Jews, 2 *Chron.* 36. 17. which also was foretold *Psal.* 137. 9.

Jer. 51.

17 Behold, * I will stir up the Medes *l* against them, which shall not regard silver, and *as for* gold, they shall not delight in it *m*.

l Under whom he comprehends the *Persians*, who were their Neighbours, and Confederates in this Expedition. *m* Which is to be understood comparatively. They shall more eagerly pursue the Destruction of the People, than the getting of Spoil; whereby it shall appear, that they are only the Executioners of my Vengeance against them; they will accept no Ranson to save their Lives.

18 *Their* bows *n* also shall dash the young men to pieces *o*, and they shall have no pity on the fruit of the womb; their eye shall not spare children.

n Under which are comprehended their Arrows, and possibly other Weapons of War; for so generally sometimes is *the bow* used in Scripture, as 2 *Sam.* 1. 18. *Psal.* 78. 9. *Isa.* 41. 2. *o* Or, *shall pierce the young men through*, as the *Chaldee* renders it.

Heb. *as* Gen. 19. Deut. 29. Jer. 49. 18. & 50. 40.

19 And Babylon the glory of Kingdoms *p*, the beauty of the Caldees excellency *q*, shall be † as when God overthrew * Sodom and Gomorrah *r*.

† Heb. *as the overthrowing.*

p Which once was the most noble and excellent of all the Kingdoms then in being, and was more glorious than the succeeding Empires, whence it was represented by the *head of Gold*, *Dan.* 2. 37. *q* The famous and beautiful Seat of the *Chaldean* Monarchy. *r* Shall be totally and irrecoverably destroyed, as is more fully expressed in the following Verses. Which yet was not done immediately upon the taking of the City by *Darius* and *Cyrus*, but was fulfilled by degrees, as is confessed by Historians, and appears this day.

20 It shall never be inhabited *s*, neither shall it be dwelt in from generation to generation: neither shall the Arabian *t* pitch tent there, neither shall the shepherds make their fold there.

s After the Destruction threatned shall be fully accomplished. *t* Who dwelt in Tents, and wandred from place to place, where they could find Pasture; but shall avoid this place, either because the Land, once noted for great Fruitfulness, is now become Barren; or because the Land is accursed by God, and abhorred by all men; or for fear of the Wild Beasts, as it follows.

21 But † wild beasts of the desart shall lie there *u*, and their houses shall be full of † doleful creatures, and ‖ † owls shall dwell there, and satyrs shall dance there *x*.

† Heb. *Ziim.* † Heb. *Ochim.* ‖ Or, *dragons.* † Heb. *Satyrs.*

u The Land being forsaken by Men, shall be possessed by Wild Beasts, which love solitary places. *x* What the *Hebrew* Words used here, and in the next Verse, signifie, the Learned may see in my *Latin Synopsis*; and for others, it may suffice to know that in which all the Learned agree, that these are frightful and solitary Creatures: Of which if I should particularly discourse, I should rather perplex than edifie the Vulgar Reader.

22 And † the wild beasts of the islands shall cry in their ‖ desolate houses, and dragons in *their* pleasant places: and her time is near to come *y*, and her days shall not be prolonged *z*.

† Heb. *Ziim.* ‖ Or, *palaces.*

y So it was, though not according to Man's rash Judgment, and impatient Expectation, yet according to God's Estimation, and to the Eye of Faith, whereby *Abraham* saw Christ's Day as present, many Ages before it came: *Joh.* 8. 56. and comparatively; for it lapsed within Two hundred years: which is but a small proportion of Time, if it be compared either with the foregoing or following Ages of the World, or with the immense duration of Eternity, from whence it was decreed by God, and therefore might well be faid now to be near the Accomplishment of it. In like manner the Apostles speak of the Day of Judgment as near in their time, though it was at many Ages distance. *z* Beyond the time prefixed and appointed by God. Compare *Habak.* 2. 3.

CHAP. XIV.

Israel should be delivered from the Babylonish Captivity: Their triumphant Insultation over Babel. 1—13. *God's purpose against Assyria* 24—27. *Palestina is threatned.* 28—32.

FOR the LORD will have mercy on Jacob *a*, and * will yet chuse *b* Israel, and set them in their own land: and the stranger shall be joyned with them, and they shall cleave to the house of Jacob.

Zech. 1. 17. & 2. 12.

a God will pity and deliver his People; and therefore will destroy *Babylon*, which hinders it, and set up *Cyrus*, who shall promote it. *b* Will renew his Choice of them; for he had refused and rejected them. *c* So they did in part at their coming from *Babylon*, being thereunto moved either by the Favour which the Jews had in the *Persian* Court, or by the consideration of their wonderful Deliverance, and that exactly in the time designed by their holy Prophets. But what was then begun, was more fully accomplished at the coming of the *Messiah*.

Heb. *that had taken them captives.*

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD, for servants and hand-maids: and they shall take them captives, † whose captives they were, and they shall rule over their oppressours *d*.

d Which they might do literally, and sometimes did, after their Return into their own Land, either by their Power with the *Persian* Monarchs, as in the days of *Cyrus* and *Darius*, and especially of *Ahasuerus*; or by their own Prowess, as in the time of the *Maccabees*. But this was more evidently and eminently

verified in a Spiritual Sense, in the days of the Gospel, when the Apostles and other Ministers, who were of the Jewish Nation, conquered a great part of the Gentile-world to the Worship and Obedience of their *Messiah*.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear *e*, and from the hard bondage wherein thou wast made to serve:

e For besides their present hard Service, they were in perpetual fear of further Severities and Sufferings, at the Pleasure of their cruel Lords and Masters.

* *Heb.* 2. 6. ‖ Or, *exultation, speech.* ‖ Or, *exactory of gold.*

4 That thou * shalt take up *f* this ‖ proverb against the King of Babylon, and say, How hath the oppressour ceased *g*? the ‖ golden city *h* ceased.

f Into thy Mouth, as it is fully expressed *Psal.* 50. 15. *g* This is spoken by way of Astonishment and Triumph, Who would have thought this possible? *h* As they used to call themselves; which therefore he expresseth here in a Word of their own Language.

* *Psal.* 125. 3.

5 The LORD hath broken * the staff of the Wicked, and the scepter of the rulers *i*.

i This is an Answer to the foregoing Question. It is God's own Work, and not Man's; and therefore it is not strange that it is accomplished.

6 He who smote the people in wrath with † a continual stroke; he that ruled the nations in anger *k*, is persecuted, *and* none hindreth *l*.

† Heb. *a stroke without departing.*

k With Rigour and not with Clemency, as many Conquerours have done. *l* Neither the *Babylonians* themselves, nor their Confederates, could withstand the Power of the *Medes* and *Persians*.

7 The whole earth *m* is at rest *and* is quiet: they break forth into singing.

m The Inhabitants and Subjects of that vast Empire, who groaned under their cruel Bondage.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon *n*, *saying*. Since thou art laid down, no feller is come up against us.

n Which were felled down for the service of her Pride and Luxury, but now are fufered to stand and flourish. It is a Figure usual in Sacred and Profane Writers, called *Prosopopœia*.

‖ Or, *the grave.* † Heb. *Rephaim.* Or, *great goats.*

9 ‖ Hell *o* from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee, *even* all the † † chief ones *p* of the earth; it hath raised up from their thrones *q* all the kings of the nations.

o Or, *the grave*, as the same Word is rendred v. 11. and innumerable other places; to which he elegantly ascribeth Sense and Speech, as Poets and Orators frequently do. *p* Heb. *he-goats*; which lead and govern the Flock. *q* From their sepulchral Graves, which he seems to call their *thrones* by way of Irony or Derision, the only Thrones now left to them. Thrones both paved and covered with Worms, as is noted v. 11. instead of their former Thrones made of Ivory or Silver, and adorned with Gold and Precious Stones.

10 All they shall speak and say unto thee Art thou *r* become also weak as we? art thou become like unto us?

r Who was King of Kings, and far superiour to us in Power and Authority, that didst neither fear God nor reverence Men, that *didst slay whom thou wouldest, and keep alive whom thou wouldest*, *Dan.* 5. 19.

‖ Heb. *fell.*

11 Thy pomp is brought down to † the grave *s*, *and* the noise of thy Viols *t*: the worm is spread under thee *u*, and the worms cover thee.

s All thy Glory is lost and buried with thee. *t* All thy musical and melodious Instruments, which were much used in *Babylon*, *Dan.* 3. 5, 7, 10. and were doubtless used in *Belshazzar*'s Solemn Feast, *Dan.* 5. 1. at which time the City was taken; to which possibly the Prophet here alludes. *u* In stead of those rich and stately Carpets upon which thou didst frequently tread.

‖ Or, *O day-star.*

12 How art thou fallen from heaven *x* ‖ O Lucifer *y*, son of the morning *z*? how art thou cut down to the ground, which didst weaken the nations?

x From the height of thy Glory and Royal Majesty. As Kings are sometimes called *gods* in Scripture, so their Palaces and Thrones may be fitly called their *heavens*. *y* Which property is a bright and eminent Star, which others in the Sun and the Morning; but is here metaphorically taken for the high and mighty King of *Babylon*. And it is a very usual thing, both in Prophetical and in Profane Writers, to describe the Princes and Potentates of the World under the Title of the Sun or Stars of Heaven. Some understand this Place of the Devil; to whom indeed it may be mystically applied: But as he is never called by this Name in Scripture, so it cannot be literally meant of him, but of the King of *Babylon*, as is undeniably evident from the whole Context, which certainly speaks of one and the same Person, and describes him as plainly as words can do it. *z* The Title of *Son* is given in Scripture not only to a Person or Thing begotten or produced by another, but also in general to any thing which is any way related to another; in which sense we read of a *son of stripes*, *Deut.* 25. 2. *the son of a night*, *Jonah* 4. 10. *a son of perdition*, *Joh.* 17. 12. and, which is more agreeable to the present Case, *the sons of Anakim*, *Job* 38. 32.

13 For thou hast said in thy heart, I will ascend into heaven *a*, I will exalt my throne above the stars of God *b*: I will sit also upon the mount of

of the congregation *c*, in the sides of the North *d*.

a I will advance my self above the State of a weak and mortal Man. Great Monarchs are easily induced, by their own vain Imaginations, and the Flattery of their Courtiers, to entertain an Opinion of their own Divinity; so far, that many of them have received and required Divine Worship to be paid to them. *b* Either, 1. above all other Kings and Potentates whom he hath set up; or, 2. above the most eminent Persons of God's Church and People, who are frequently called *Stars*, as *Dan.* 8. 10. *Rev.* 1. 16, 20. & 12. 1. which sense the next Words favour. *c* I will establish my Royal Throne upon Mount *Sion*, where the Jews meet together to worship God. *d* This is added as a more exact Description of the Place of the Temple, which stood upon Mount *Moriah*, which was northward from the Hill of *Zion* strictly so called, and was a part of the Hill of *Zion* largely so called. See on *Psal.* 48. 2.

14 I will ascend above the heights of the clouds *e*; I will be like the most high *f*.

e To wit, into Heaven, as he said v. 13. *f* In the uncontrollableness of my Power, and the universal Extent of my Dominion over all the Earth.

15 Yet thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee, shall narrowly look upon thee *g*, *and* consider thee, *saying*, *Is* this the man that made the earth *h* to tremble; that did shake kingdoms?

g As hardly believing their own Eyes, because this Change seemed impossible to them. *h* All the Nations of the Earth.

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* ‖ opened not the house of his prisoners* ?

* Whereby he signifies both his irresistible Power, and his continued Cruelty. He neither was willing to give them any Liberty or Ease, nor could any force him to do it.

‖ Or, *did not let his prisoners loose home-ward.*

18 All the kings of the Nations, *even* all of them *i* lie in glory, every one in his own house *k*.

i Other Kings most commonly do, as the Word *all* is frequently used. *k* Are buried in their own Sepulchres, having stately Monuments erected to their Honour and Memory.

19 But thou art cast out of thy grave *l*, like an abominable branch *m*: *and* as the raiment *n* of *those that are* slain, thrust through with a sword, that go down to the stones of the pit *o*, as a carcase trodden under feet *p*.

l Or, *cast from thy grave* or *burying-place*. Which very probably hapned to *Belshazzar*, who was slain in the Night, *Dan.* 5. 30. when his People had neither opportunity nor heart to bestow an honourable Interment upon him, and the Conquerours would not suffer them to do it. *m* Like an useless and rotten Twig of a Tree, which he that pruneth the Trees cutteth off, and casteth away with abhorrency, and suffers to lie rotting more and more upon the Ground: Or, like a degenerate Plant of a noble Vine, which is abominable. *n* Which, being cut and mangled, and besmeared with Mire, and defiled with Blood, was cast away with contempt, and abominated as an unclean thing, as it was in divers respects, in that Age and State of the Church. *o* Which Persons being slain, they, together with their Garments, are cast into some Pit. He saith, *to the stones of the pit*, either because such Bodies are commonly thrown into the next pits, and pits were frequently made by digging Stones out of their Quarries; or because there usually are a great number of Stones in the bottoms of Pits, either naturally, or being cast in thither upon divers occasions; and when dead Bodies are cast in thither, men use to throw an heap of Stones upon them. *p* Neglected, like such a Carcass. Or, this might literally happen to *Belshazzar*'s dead Body, through Military Fury and Contempt, or from other Causes.

20 Thou shalt not be joyned with them *q* in burial, because thou hast destroyed thy land, *and* slain thy people *r*: * the seed of evil doers *s* shall never be renowned *t*.

* *Job.* 18. 19. *Psal.* 21.

q Not in place; for so the Kings of several Nations did not use to be joyned in the same Sepulchre; but in Condition, not be buried as they are. *r* Thou hast exercised great Tyranny and Cruelty, not only to thine Enemies, but even to thine own Subjects. Which it is more than probable *Belshazzar* did, and it is certain that his Parents and Predecessors had done, whose Sins contributed, together with his, to bring down God's Judgments upon that Empire. *s* Such as *Belshazzar* was, being descended from that *Nebuchadnezzar* who had made such horrid Slaughters and Devastations in the World, meerly to gratifie his own unsatiable Lusts, and who had been so impious towards God and his Temple, and so bloody towards his Church and People. *t* Or, *shall not be renowned for ever*. Although I have long born with thee and thy Family, and suffered them to get a great Name in the World, yet I will now put a period to the Renown of thy Family and Empire.

* *Exo.* 20. 5. *Mat.* 23. 35

21 Prepare slaughter for his children *u* * for the iniquity of their fathers *x*; that they do not rise *y*, nor possess the land, nor fill the face of the world with cities *z*.

u Ye *Medes* and *Persians*, cut off all the Branches of the Royal Family of *Babylon*. *x* In the Guilt whereof the Children are justly involved, partly because of that Community of Nature and Interest which is between Parents and Children, which makes them for the most part bear a share with them, as in their Rewards and Advantages, so also in their Punishments and Miseries; and partly because they justified their Sins by their Impenitency, and Imitation of their wicked Example. *y* *i.e.* Not recover their former Splendour and Power. *z* Erected by them, either as Instruments of Tyranny, to keep the Country round about them in Slavery, or as Monuments of their Power and Riches, as *Babylon* was, *Dan.* 4. 30.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name and remnant *a*, and son, and nephew, saith the LORD.

a The Remembrance of those that are dead, and the Persons of those who yet survive.

23 * I will also make it a possession for the bittern *b*, and pools of water *c*: and I will sweep it with the besom of destruction, saith the Lord of hosts.

* *Zeph.* 2. 11.

b A great Water-Fowl, which thrusting its Bill into some broken Reed, or hollow thing, makes a great noise; which also delights in solitary places, as also in Waterish Grounds, such as those were about *Babylon*. Others render the Word *Hedge-hog*, or *Porcupine*: But this being not considerable in it self, nor at all necessary for the clearing of the Text, I shall not trouble the *English* Reader with any Discourse about it: And the Learned may consult my *Latin Synopsis*. *c* The Ground about *Babylon* was of it self very moist and waterish, because of the great River *Euphrates* running by it, which was kept from overflowing the Country with Charge and Labour; which being neglected, as it must needs be when the City was destroyed and dispeopled, it was easily turned into Pools of Water.

24 The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.

d I will not repent of this Threatning, as I did of that against *Nineveh*, *Jonah* 3. 4, 10. And this solemn Oath is added to confirm the Faith of God's People, because otherwise the Destruction of this vast and mighty Empire might seem incredible. But it is to be diligently observed, that this Verse doth not only concern this present Prophecy of *Babylon*'s Destruction by the *Medes* and *Persians*, but is also to be extended unto the foregoing Prophecy concerning the Overthrow of *Sennacherib* and the *Assyrian* Host, ch. 10. as appears by the next Verse, where the sum of that Prophecy is repeated. Nor is this any Digreffion, but very pertinent to the main Design and Business of this Chapter; inasmuch as the Overthrow of that great *Assyrian* Host, and of the Deliverance of God's People at that time, was a Pledge of the certain Accomplishment of that future Destruction of the City and Empire of *Babylon*, and of their Deliverance out of that Captivity.

25 * That I will break the Assyrian *e* in my land *f*, and upon my mountains *g* tread him under feet: then shall his yoke depart from off them, and his burden depart from off their shoulders *h*.

* *Isa.* 10. 12, 24.

e *Sennacherib*, and his *Assyrian* Army. *f* In *Judea*, which is my Land in a peculiar manner, being chosen by me, and consecrated to my Use and Service, and inhabited by my People. *g* In my Mountainous Country, for such *Judea* was, *Deut.* 2. 3. *Psal.* 133. 10. *Ezek.* 6. 2, 3. & 39. 2, 4, 17. especially about *Jerusalem*, *Psal.* 125. 2. upon some of which probably his Army was loaded. *h* Which Words are repeated from *Isa.* 10. 27. where they are explained.

26 This *is* the purpose *that is* purposed, upon the whole earth *i*: and this *is* the hand *k that is* stretched out upon all the nations.

i Upon this vast Empire, now in the hands of the *Assyrians*, and shortly to come into the hands of the *Babylonians*. The whole *earth* is put Synecdochically for a great part of it. *k* The Prepondence of God executing his purpose.

27 For the LORD of hosts hath * purposed, and who shall disanul *it*? and his hand *is* stretched out, and who shall turn it back?

* *Isa.* 43. 13.

28 In the year that * king Ahaz died, was this burden *l*.

* *Isa.* 14. 28.

l This following burdensom Prophecy concerning the *Philistines*, who, in *Ahaz* his time, made an Inroad into *Judah*, and took divers of their Cities and Villages, 2 *Chron.* 28. 18.

29 Rejoyce not thou whole Palestina, because the rod of *m* him that smote thee is broken: for out of the serpent's root shall come forth a ‖ cockatrice, and his fruit shall be a fiery flying serpent *n*.

‖ Or, *a basilisk*.

m Most understand this of *Uzziah*, who did then much mischief, 2 *Chron.* 26. 6. But he was dead Thirty two years before this time, and therefore their Joy for his Death was long since past. Others understand it of *Ahaz*: But he was so far from smiting them, that he was smitten by them, as was noted on v. 27. It seems better to understand it more generally, of the Royal Race, or foregoing Kings of *Judah*, who had been a terrible Scourge to them, whose Rod might be said to be broken, because that Scepter was come into the hands of slothful and degenerate Princes, such as *Ahaz* was, who had been lately broken by the *Philistins*, and who probably was alive when this Prophecy was delivered, because he here speaks of *Hezekiah* not as a present but as a future King. It is said indeed, that *this burden was in the year that Ahaz* died: But so it might be, though it was before his Death. *n* From the Root and Race of *David* shall come *Hezekiah*, who, like a Serpent, shall sting thee to death, as he did, 2 *Kings* 18. 8.

30 And

30 And the first born of the poor *o* shall feed *p*, and the needy shall lie down in safety: and I will kill thy root *q* with famine, and he shall slay thy remnant.

o The People of the Jews, who are brought to extreme poverty by the Cruelty, and the Malice of other Enemies. The First-born were the chief of all the Children. Hence the Title of *first-born* is given to Persons or Things which are most eminent in their kinds, as to the People of *Israel*, *Exod.* 4. 22. to *David*, *Psal.* 89. 27. to a grievous Death, *Job* 18. 13. and here to Persons eminently poor. *p* Shall have plenty of Provisions, in spight of all thine Attempts against them. *q* I will utterly destroy thee both Root and Branch, so that there shall not be a Remnant of thy People reserved, as it follows. It is a Metaphor from a Tree, which for want of Nourishment is dried up by the Roots.

31 Howl, O gate *r*, cry, O city *s*, thou whole Palestina *are* dissolved *t*: for there shall come from the North *u* a smoke *x*, and ‖ none *shall* be alone in his ‖ appointed times *y*.

‖ Or, *lot*

r *The gate* is put either, 1. Metaphorically, for the People passing through the Gates, or for the Magistrates and others who used to meet in the Gate for Judgment, or upon other Occasions; or, 2. Synecdochically, for the City, as *gates* are commonly put, as *Jer.* 22. 19. and as it is explained in the next Words. *s* *City* is here put collectively for their Cities, of which see 1 *Sam.* 6. 17. *t* Heb. *melted*. Which may be understood either, 1. of the fainting of their Spirits and Courage, as *Exod.* 15. 15. *Josh.* 2. 9, 24, &c. or, 2. of the Dissolution of their State. *u* Either, 1. from *Judea*, which lay Northward from some part of the *Philistins* Land. But in truth *Judea* lay more East than North from *Palestine*, and therefore the *Philistines* are said to be on *the west*, *Isa.* 11. 14. and never, so far as I remember, on the North: Or, 2 from *Chaldea*, as may be gathered, 1. from the Scripture use of this Phrase, which generally designs that Country, as *Jer.* 1. 14, 15, & 6. 1, 22. &c. 2. from *Jer.* 47. where Destruction is threatned to the *Philistins from the North*, v. 2. which all understand of the *Chaldeans* under *Nebuchadnezzar*. And whereas it is speciously objected, That this suits not with the next Verse, which speaks of *Zions* Safety at the time of this Destruction of the *Philistins*, whereas *Zion* and the Land and People of *Judah* were destroyed together with the *Philistins* by *Nebuchadnezzar*; I humbly conceive it may be answered, That that Verse is added to express the far differing Condition of God's People, and of the *Philistins* in the Events of that *Babylonian* War; and that whereas the *Philistins* should be irrecoverably and eternally destroyed thereby, and no remnant of them should be left, as was said v. 30. God's People, though they should be sorely scourged, and carried into Captivity, yet they should be strangely preserved, and after some years delivered, and restored to their own Land and Temple; whereby it would appear, that *Zion* stood upon a sure foundation, and, albeit it was grievously shaken, yet it could not be ... and finally overthrown. *x* A grievous Judgment and Calamity, which is oft signified by *Smoak*, as *Gen.* 19. 17. *Deut.* 29. 20. ... either because smoke is generally accompanied with ... because it causeth a great Darkness in the Air; for Affliction ... frequently described under the names of *fire* and ... When God's appointed time shall come for the execution of this Judgment, not one Person of all that numerous Army, which is signified by the *smoke* last mentioned, shall retire and desert his Colours, or lag behind the rest; But they shall march with great unanimity and alacrity, and none of them shall withdraw his hand till the Work be finished, till the *Philistins* be utterly destroyed.

32 What shall *one* then answer the messengers of the nation *z*? That * the LORD hath founded Zion, and * the poor of his people shall ‖ trust in it *a*.

* *Isa.* 37. 35. * *Isa.* 11. 10. ‖ Or, *hope*

z What shall a Jew say to the People of other Nations, who shall either be sent or come to enquire concerning the State of *Zion* in that day, when not only the *Philistins*, but even the *Jews* themselves, shall fall by the hands of one and the same Enemy? *Nations* is put collectively for *nations*, as *gate* and *city* for *gates* and *cities* in the foregoing Verse. *a* They shall give them this answer, That although *Zion* at present be in a very distressed and deplorable condition, and seems to be forsaken by her God, yet she stands upon a firm Foundation, and God who first founded her, will again restore and establish her, and his poor despised People shall resort to her, as to a strong and sure Refuge.

CHAP. XV.

The Destruction of Moab. 1,—9.

THE burden of Moab *a*: Because in the night *b* Ar *c* of Moab is laid waste, and ‖ brought to silence *d*; because in the night Kir *e* of Moab is laid waste, and brought to silence:

‖ Or, *wasted*

a A Prophecy of the Destruction of the *Moabites*, the inveterate and implacable Enemies of the *Jews*, begun by the *Assyrian*, and finished by the *Babylonian* Emperours. *b* Or, *in a night*, suddenly and unexpectedly; for Men sleep securely in the Night, and therefore the Evils which then overtake them, are most terrible to them. *c* The Chief City of *Moab*, *Numb.* 21. 28. *Deut.* 2. 9. *d* Or rather, *it cut off*, as the word oft signifies, as *Jer.* 47. 5. *Hos.* 10. 2, 15. and ellewhere. *e* Another eminent City of *Moab*, called more largely and fully *Kir-heres*, and *Kir-haresheth*, *Isa.* 16. 7, 11. *Jer.* 48. 31, 36.

2 He is gone up to Bajith *f*, and to Dibon *g*, the high places, to weep *h*: Moab shall howl over Nebo, and over Medeba *i*, * on all their heads *shall be* baldness, *and* every beard cut off *k*.

* *Isa.* 22. 12. *Jer.* 47. 5. *Amos* 8. 10.

f Which signifies *an house*. It is supposed to be the Name of a Place so called from some eminent House or Temple of their Idols which was in it. It is called more fully *Beth-baal-meon*, that is, *The house of Baal's habitation*, *Jos.* 13. 17. *g* An other City of *Moab*, as is manifest from *Jer.* 48. 18, 22. where also was their other eminent High-places. To these two Places they used to resort in case of great Difficulties and Troubles. *h* To offer their Supplications with Tears to their Idols for help. *i* Two considerable Cities, anciently belonging to the *Moabites*, from which they were taken by the *Amorites*, and from them by the *Israelites*, and possessed by the *Reubenites*, *Numb.* 21. 30. & 32. 2, 38. but were, as it seems, recovered by the *Moabites*, in whose hands they now were, as is evident, for *Nebo*, *Jer.* 48. 1, 22. and for *Medeba*, from this Text. *k* The Hair of their Heads and Beards (which was their Ornament) was shaved, as was usual in great Mournings, as hath been oft observed upon divers preceding Texts. See on *Levit.* 19. 27, 28. & 21. 5.

† Heb. *descending in*

3 In their streets they shall gird themselves with sack-cloth *l*: on the tops of their houses *m*, and in their streets *n*, every one shall howl † weeping abundantly.

l This was another practice of Mourners. *m* Which were made *to* weeping, flat, *Deut.* 22. 8. to which Men used to go up, either to walk, or *to converse* to cry to God in Heaven or to Men for Help. *n* Publickly, without the Walls; whereas in ordinary Sorrows men are wont to seek weeping secret Places for their Mourning.

4 And Heshbon shall cry, and Elealeh *o*: their voice shall be heard *even* unto Jahaz *p*: therefore the armed souldiers *q* of Moab shall cry out, his life shall be grievous unto him *r*.

o Two other *Moabitish* Cities; of which see *Numb.* 21. 25, 26. & 32. 3. 37. *p* Another City in the utmost Borders of *Moab*, *Numb.* 21. 23. called also *Jahazah*, *Jer.* 21. 36. *q* Who should ... and ... use to be the most courageous. *r* The *Moabites* shall groan ... long for death, to free themselves from those dreadful Calamities which they perceive unavoidably coming upon them.

5 My heart shall cry out for Moab *s*; his fugitives *t* *shall flee* unto Zoar *u*, an * heifer of three years old *x*: for by the mounting up of Luhith with weeping shall they go it up: for in the way of Horonaim, they shall raise up a cry *y* of ... struction *z*.

* *Jer.* 48. 34.

s Their Destruction approaching is so dreadful, that although they are a most vile Nation, and by their implacable Enmity against God and his People do abundantly deserve it, yet the ... spect which I have to Humane Nature fills me with Horrour at the very thoughts of it. Compare *Isa.* 25. 11. *t* Or, *Harbars*, as others render it, and as this Word is frequently taken, as *Exod.* 26. 26, 27. *Psal.* 107. 16. &c. whereby we may understand their valiant Men, or their Princes and Rulers, who as they are called *the shields of the earth*, *Psal.* 47. 9. because, like shields, they do, or should defend their People; so for the same reason they may be called *Bars*, because Bars are the strength of the Gates of Cities or Castles, and therefore are mentioned as such, *Psal.* 147. 13. *Prov.* 18. 19. *Jer.* 51. 30. *u* Or, shall cry *unto Zoar*; either shall cry as they go along the way, even till they come to *Zoar*; or, shall cry, so as they may be heard to *Zoar*: which may easily be understood out of the foregoing Verse. *Zoar* was a Town bordering upon *Moab*; of which see *Gen.* 19. 20, 21, 22. & *Deut.* 34. 3. *x* Which some understand of the City of *Zoar*, so called for her Strength and Wantonness. But such a Description of *Zoar* seems very improper and impertinent in this place. The words therefore are to be translated here, as they are by our Translators, *Jer.* 48. 34. as *an heifer of three years old*; and so they belong to their Cry, and signifie that it is strong and loud, like that of such an Heifer. *y* He signifies, that the Cry should be universal, in all places where they come, and reaching from one side of the Country to another. Of *Luhith*, see *Jer.* 48. 5. *z* Such a Cry as Men send forth when they are just falling into the Pit of Destruction.

† Heb. *desolations*.

6 For the waters *a* of Nimrim shall be † desolate: for the hay is withered away, the grass faileth, there is no green thing *b*.

a Either, 1. properly, they shall be dried up; or, 2. figuratively, the Waterish Grounds, as *waters* seem to be taken, *Ezek.* 11. 1. *Isa.* 32. 20. These being very fruitful, are commonly most inhabited and cultivated; but now they also, and much more the dry and barren Grounds, shall be desolate, and without Inhabitant. *b* By the just and special Judgement of God. Thus God and Man conspire together to destroy them.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they *c* carry to the ‖ brook of the willows *d*.

‖ Or, *valley*

c To wit, their Enemies; which is plainly implied. *d* Unto *of the Arabians*, some Brook or River having great numbers of Willows growing by it, by which they might convey them to some eminent and strong City built upon the same River. Possibly he means some such River which ran into *Euphrates*, and so gave them opportunity of carrying their Spoils by Water unto *Babylon*. Though the Words may be rendred, *into the valley of the Arabians*; whither the Spoils might be first carried, in order to their Transportation into *Assyria* or *Chaldea*: for part of *Arabia* lay between *Moab* and those Countries. But the former Translation seems better, because these very Words are so rendred, *Levit.* 23. 40.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim *e*.

e Their Cry fills all the parts of the Country.

9 For

9 For the waters of Dimon *f* shall be full of Blood:
† Heb. *additions.* for I will bring † more *g* upon Dimon, lions upon him that escapeth of Moab *h*, and upon the remnant of the land.

f This seems to be the same place with *Dibon* mentioned v. 2. here called *Dimon* for the great bloodshed in it, as it here follows; such changes of a Letter being not unusual in Proper Names, as in such changes of a Letter being not unusual in Proper Names, as in *Merodach* for *Berodach*, *Isa.* 39. 1. *g* Either, 1. more than upon other parts of the Country, that being one of their High-places, v. 2. or rather, 2. more than hath been already mentioned. *h* God shall send Lions to find out those that escape the Fury of Men.

CHAP. XVI.

The Moabites exhorted to entertain kindly the banished Jews: 1,—5. *They are threatned for their pride and arrogance,* 6, —8. *the Prophet bewaileth them,* 9,— 11. *their judgment,* 12,— 14.

‖ Or, *of the ruler.* ‖ Or, *Petra.* † Heb. *a rock.*
SEnd ye the lamb ‖ to the ruler of the land *a*, from † Sela *b* to the wilderness *c*, unto the mount of the daughter of Zion *d*:

a The Prophet continues his Prophecy against *Moab* in this Chapter, and here turneth his Speech to them, and gives them Counsel what to do, to prevent, if possible, the threatned Desolation. In these first Words he adviseth them to the Practice either, 1. of Justice: Pay that Tribute of Lambs and Goats which you obliged your selves to pay unto *David*, and to his Posterity, 2 *Sam.* 8. 2. and pay it not unto *Israel*, as you have done, 2 *Kings* 3. 4. but unto the King of *Judah*, who is the rightful Heir of *David*, and King of the Land: Or, 2. of Piety: *Send a Lamb*, for a Sacrifice, unto God, who is *Ruler of the Land*; to whom, of your Land no less than of ours, or *of the earth*, as the Word is commonly rendred, who is *the God of the whole earth*, as he is called *Isa.* 54. 5. *the God of all the kingdoms of the earth*, *Isa.* 37. 16. Make your Peace with God, by Sacrifice, for all your Injuries done to him, and to his People. These Words may be understood Ironically, and the Design of them may be to represent their miserable and desperate Condition; as if he had said, You have tried all other ways, and fought to your Idols, *ch.* 15. 2. and all in vain; now seek to the God of *Israel*, who alone can help you. But, alas! he is highly incensed against you, and coming to destroy you. But this seems rather to be a serious Advice, by comparing these Words with v. 3, 4. *b* An eminent City of *Moab*, seated upon a Rock, which is here named, either because the King and his Court at this time resided there, or for some other Reason then evident, though now unknown. *c* To the Wilderness of *Moab*, of which we read *Numb.* 21. 11. *Deut.* 2. 8. and so onward to *Zion*, as it follows. Or, this may be added as a Description of the Place called *Sela*. Hence some render the Words, *Sela of the wilderness*; and others, *Sela* which lieth or looketh *towards the wilderness*. And this Limitation might be the more necessary, to distinguish this from other Places of *Moab* called by the same name, which, signifying a *rock*, might be common to several Places in that Rocky Country. *d* Unto the Temple upon Mount *Zion*.

‖ Or, *a nest forsaken.*
2 For *e* it shall be *that* as a wandring bird ‖ cast out of the nest *f*, so the daughters of Moab shall be at the fords of Arnon *g*.

e Or, *otherwise*, as this Particle is sometimes used; if you do not follow my advice. *f* Which knows not whither to go, nor what to do. *g* Which was the Border of the Land of *Moab*, where they were, either being carried away that way into Captivity, or rather with design to flee out of their own Land, although they knew not whither, as the foregoing Metaphor sheweth.

† Heb. *Bring*
3 † Take counsel *h*, execute judgment *i*, make thy shadow as the night *k* in the midst of noonday, hide the out-casts *l*, bewray not him that wandereth *m*.

h Consider seriously among your selves what course to take to prevent your utter Ruine. *i* Do those things which are just and right, as to all men, so particularly to my People, to whom you have been most unrighteous and unmerciful. *k* Or, *as* the shadow *of the night*, large and dark, as the Shadow of the Earth is in the Night-season. The meaning is, Conceal and protect my People in the time of their Distress and Danger, as this Metaphor is explained in the rest of this, and in the following Verse. *l Mine out-casts*, as it follows v. 4. those of my People which are driven out of their Land. *m* Unto their Enemies, as thou hast treacherously done in former times.

† Heb. *wringer.* † Heb. *the treaders down.*
4 Let mine out-casts *n* dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the † executioner is at an end *o*, the spoiler ceaseth, † the oppressours are consumed out of the land.

n Whom though I have forsaken, and sorely chastened, yet I do, and still will, own for my People; and I do observe, and will require, both the Kindnesses and the Injuries done to them. *o* Shall shortly be destroyed, and my people shall ere long be restored, and then thou wilt not lose the fruit of thy Kindness. The Prefent Tense is put for the Future, as it is usually in Prophecies.

* *Dan.* 7. 14, 27. *Mic.* 4. 7. *Luke* 1. 33. ‖ Or, *prepared.*
5 And in mercy *p* * shall the throne *q* be ‖ established, and he *r* shall sit upon it in truth *s*, in the tabernacle *t* of David, judging and seeking judgment *u*, and hasting righteousness *x*.

p By my Mercy. Though they have sinned, and I am now punishing their Sins, yet I will deliver them for my own Mercies sake. *q* The Kingdom of *Judah*. Therefore for thine own sake shew them Kindness in this day of their distress; for they will be capable of requiting thee. *r* Their King, which is easily and necessarily understood. *s* Which may respect either 1. the Manner of his Government, exercising Truth and Justice: But that is more plainly and fully expressed in the last part of the Verse. Or, 2. the Continuance of it, *in truth*, i. e. firmly and constantly; for *truth* is oft put for the stability and certainty of a thing, as 2 *Chron.* 32. 1. *Prov.* 11. 18. *Isa.* 61. 8. And this makes the Argument more considerable to the present purpose. The Kingdom shall not only be restored, but firmly settled: Therefore it is your Interest, O *Moabites*, to be kind to my People. *t* In the House, or Palace, which is called a *tent*, or *tabernacle*, either because Houses are frequently so called in Scripture, as 2 *Sam.* 20. 1. 1 *King* 8. 66. & 12. 16. or with respect unto the unsettledness of *David*'s House, which now indeed was more like a Tabernacle than a strong Palace; and yet notwithstanding its present Imbecility, should be firmly established. *u* Seaching out the Truth of Causes and things with care and diligence, which is the Duty of a Judge. *x* Neither denying, nor yet delaying Justice. And these good Qualifications seem to be here mentioned, partly to teach the Rulers of *Moab* their Duty towards their own People, and the *Israelites* which were among them; and partly as a Reason and Evidence of that Stability which he had promised to the House of *David*.

* *Jer.* 48. 29. *Zeph.* 2. 10.
6 We have heard of the * pride of Moab *y*, (he is very proud) *even* of his haughtiness, and his pride, and his wrath: but his lies *shall* not *be* so *z*.

y The Prophet, having spoken to the *Moabites*, and acquainted them with their Duty and Interest, now he turneth his Speech to God's People, whom he armeth and comforteth against their approaching Misery. The scope and sense of the Propet in this Verse is this, I do not expect that my Counsels will have any good effect upon *Moab*, they will still carry themselves insolently and outragiously towards you, and they promise themselves that they shall now effect what they have long desired, even satisfie their Malice in your total and final Destruction; but they shall be disappointed of their Hopes. It is well known to me, and you, and all their Neighbours, that they are a haughty and furious People, and therefore they will scorn my Advice, and doubt not to stand upon their own Legs. *z* His vain Imaginations, and false and crafty Counsels, shall not take effect. But the Words are, and may be otherwise rendred, But *his strength* (as this Word is rendred *Job* 18. 13. Heb. *bars*, which are the strength of Gates or Doors) is *not so*, not equal to his Pride or Fury. Or thus, exactly according to the Words and Order of the Hebrew Text, *not so lies*. A coneise Speech, such as are very common in this and other Prophets. And these Words may possibly be brought in as the Words of the *Moabites*, making this short Reply to the Prophets Counsels and Threatnings, directed to them in the foregoing Verses of this Chapter: It is not or shall not be so as thou sayst; thy Words are but Lies, we fear not thy Threats against us. But this I propose with submission.

7 Therefore shall Moab * howl for Moab *a*, every one shall howl: for the foundations of Kirhareseth *b* shall ye ‖ mourn *c*, surely *they are* stricken *d*.

a For it self; the Noun put for the Pronoun, as is usual in the Hebrew Text. Or, *to Moab*. One *Moabite* shall howl lament to or for another. *b* An ancient and eminent City of *Moab*, called *Kir*, *chap.* 13. 1. and *Kir-hareseth*, v. 11. which signifies, *The city of the sun*; probably because there was the Temple of the Sun: which City was preserved when their other Cities were ruined, 2 *Kings* 3. 25. and therefore the Destruction of it was more lamented. *c* Or, *ye shall meditate or talk*, as this Word commonly signifies. Your Thoughts and Discourse will run much upon the Ruine of such a City. *d* Or, *broken*, overthrown or destroyed.

8 For the fields of Heshbon languish *e*, *and* the vine of Sibmah, the lords of the heathen *f* have broken down the principal plants *g* thereof, they are come *even* unto Jazer *h*. they wandered *through* the wilderness *i*, her branches *k* are ‖ stretched out *l*, they are gone over the sea *m*.

e Either for want of Rain, as *chap.* 15. 6. or because there are no men left to till and manure them. *f* The *Assyrians* or *Babylonians*, the great Rulers or the Eastern Nations. *g* The choicest Vines. Under which one Particular he seems to understand not only all other Fruits and Goods, but even their Persons and choicest People. *h* Either, 1. the Lords of the Heathen are come as far as *Jazer*, which is the utmost Border of *Moab*; or, 2. the People of *Moab* are going into Captivity, and part of them are already gone as far as *Jazer*. Some understand this and the following Clauses of the Vines, which are here commended, to aggravate the Loss and Ruine of them, and consider the Words, which *reached even unto Jazer*, which Vineyards were planted for many miles together, even as far as *Jazer*. *i* Others of the *Moabites* fled away for their Lives, and wandred hither and thither in the Wilderness of *Moab*; of which see *Numb.* 21. 11. *Deut.* 2. 8. *k i. e.* Her People, called *plants* before. *l* Or, *are spread abroad*, as this Word signifies *Numb.* 11. 32. *Judg.* 15. 9. 1 *Sam.* 30. 16. are driven from their own Homes, and dispersed into several Countries. *m* Over the *Dead Sea*, which was the Border of *Moab*. They were forced to flee out of their own Country to save their Lives.

9 Therefore I will bewail with the weeping of Jazer, the vine of Sibmah *n*: I will water thee with my tears, O Heshbon, and Elealeh: for ‖ the shouting for thy summer fruits, and for thy harvest is fallen *o*.

n So the sense is, I will bewail *Sibmah* as I did bewail *Jazer*, which, they say, was destroyed before *Sibmah*: Or, *the weeping of Jazer* might be a Proverbial Expression; for it is used also

Jer. 48. 32. like that of *the mourning of Hadadrimmon*, *Zech.* 12. 11. though the Reason of it be now unknown, as it is in many other Proverbs. The Words are by others rendred, and that more agreeably to the *Hebrew* Text, *I will bewail with weeping* (which is an usual *Hebraism* for, I will bitterly bewail) *Jazer*, and (which Particle is oft understood) *the vine of Sibmah*. But our Translation seems to be justified by the parallel place, *Jer.* 48. 32. where it is, *O vine of Sibmah, I will weep for thee with the weeping of Jazer*. *o* Those joyful Shouts and Acclamations which were customary in the time of Harvest and Vintage, *Isa.* 9. 3. *Jer.* 25. 30. shall cease, because thy Land shall be wasted, and thy People destroyed. Or, as it is in the Margin, *the shout or alarm is fallen upon thy summer-fruits and thy Harvest*, instead of that joyful Shout which was then used, to which he here alludes. Which seems to be the truer Translation, not only because this *Hebrew* Word is elsewhere used concerning *the shout* of an Enemy falling upon a People, as *Jer.* 25. 30. & 51. 14. but especially by considering the parallel Place, *Jer.* 48. 32. where, for *the shout is fallen*, it is, *the spoiler is fallen upon, &c.* If it be objected, That the next Verse speaks of the ceasing of their joyful Shouts, and that this *Hebrew* Word is there used for *vintage-shouting*, which at first made me incline to the former Interpretation; that seems to be fully answered from *Jer.* 48. 33. which speaks likewise of the ceasing of their Joy and joyful Shouts, but withal adds, in the close of the Verse, what may end this Controverse, *their shouting shall be no* shouting; they shall indeed have a Shouting, but not such an one as they used to have, a joyful Shouting of their own People, but an insulting Shout of their Enemies.

* *Isa.* 32. 10.
10 And * gladness is taken away, and joy out of the plentiful field, and in the vineyards there shall be no singing, neither shall there be shouting: the treaders *p* shall tread out no wine in *their* presses; I have made *their vintage*-shouting to cease.

p In those times they used to squeeze out the Juyce of their Grapes by treading them with their Feet, in Vessels appointed for that use, *Judg.* 9. 27. *Neh.* 13. 15.

11 Wherefore my bowels shall sound *q* like an harp for Moab, and mine inward parts for Kirhareseth.

q Through compassion to them: of which see on *Isa.* 15. 5. In excessive Griefs the Bowels are sometimes rolled and tumbled together, so as to make an audible noise. Hereby he signifies the greatness of their approaching Calamity, which being so grievous to him, must needs be intolerable to them.

12 And it shall come to pass, when it is seen that Moab is weary * on the high place *r*, that he shall come to his Sanctuary *s* to pray, but he shall not prevail *t*.

* *Isa.* 15. 2.
r When it shall appear to them and others, that all their other Devotions are vain and ineffectual. *s* To the Temple of his great God *Chemosh*, *Numb.* 21. 29. 1 *Kings* 11. 7. *Jer.* 48. 46. from whom he shall seek and expect Succour. *t* His God can neither hear nor help him.

13 This *is* the word that the LORD hath spoken concerning Moab † since that time *u*.

† Heb. *from that time.*
u Since the beginning of God's Revelation to me concerning *Moab*, and hitherto. Which Expositon seems to be confirmed by the following Words, *But now*.

* *Isa.* 21. 16.
14 But now the LORD hath spoken *x*, saying, Within three years *y*, * as the years of an hireling *z*, and the glory of Moab *a* shall be contemned *b*, with all that great multitude *c*; and the remnant *shall be* very small *and* ‖ feeble *d*.

x Path made this further discovery of his Mind to me. *y* To be computed either, 1. from the time of *Jerusalems* Destruction by *Nebuchadnezzar*, who did, as is confessed by all, invade the *Moabites* at or about that time, and execute the Judgment first foretold by this Prophet, and afterwards by *Jeremy*, *ch.* 48. or rather, 2. from the time of the Delivery of this Prophecy. Which, being uncertain, leaves us the greater Latitude for the determination of the precise time when this was fulfilled. But this is certain, from *Isa.* 1. 1. that this Prophecy must be delivered, at farthest, before the end of *Hezekiah*'s Reign. And then there ariseth this great Difficulty, How this can consist with the Prophecy of *Jeremiah*, who above or about an hundred years after this time speaketh of *Moab* as a People that had *been at ease from their youth, and had not gone into captivity*, *Jer.* 48. 11. and prophesieth against them in the very same words which *Isaiah* useth in this Prophecy? The Answer is, That they do not speak of the same time, nor of the same Calamity; but *Isaiah* of a former Tribulation, and *Jeremiah* of their latter Devastation. It is true, *Jeremiah* useth the same words which *Isaiah* doth, and so do the later Prophets sometimes use the words of the former, to other purposes than they were first delivered, as we shall see hereafter, and as is most evident from the *Revelation of St. John*, in which the same words are used concerning Mystical *Babylon*, which were used by the foregoing Prophets concerning the first and literal *Babylon*. And although the foregoing Prophecy of *Isaiah* seems to speak of the same Destruction threatned by *Jeremiah*, and inflicted by *Nebuchadnezzar*; yet this Prophecy contained in this Verse, and ushered in with another Preface, seems to be of a differing nature, and to speak of a more speedy and less grievous Affliction that should befall them, which should be as a Pledge to assure them of the certain Accomplishment of the other Prophecy, and of their utter Destruction. And therefore it is observable, that the Prophet doth not here say, *Within three years* all that I have foretold and threatned shall be fulfilled; but only, *the glory of Moab shall be contemned*, &c. which is quite another thing; and as the Terms here used are much milder, so the Judgment here denounced seems much less, than in the foregoing Prophecy. And therefore this Verse may very well be understood of some great Blow given to the *Moabites*, either by *Sennacherib*, or by his Son *Esarhaddon*, from which notwithstanding they in a little time recovered themselves, and flourished again, and continued so to do, till *Nebuchadnezzar* compleated their Destruction. And this may well enough consist with what is said of *Moab's being at ease from his youth*, *Jer.* 48. 11. which is not to be understood simply as if they had been wholly free from War and other Calamities; for the contrary is evident both from Scripture, as 2 *Sam.* 8. 2. 2 *Kings* 3. 24, 25. and from other Histories: but comparatively, that they had not been brought to Desolation, nor carried away into Captivity, as it is explained in the following Words, and as *Israel* had been at that time, and *Judah* was threatned to be, v. 5. Within three years precisely accounted; for Hirelings are very punctual in observing the time for which they are hired; and their Thoughts and Desires run much upon it, because from thence are to receive their Wages: of which see *Job* 7. 1. 2. & 14. 6. *Isa.* 21. 16. where the same Phrase is used of one year. So grounded is that Opinion which the Jewish Writers gather from this Place, compared with *Deut.* 15. 18. That three years was the usual and appointed time for the generality of hired Servants. *a* Their Strength, and Wealth, and other things in which they glory. *b* Shall be made contemptible to those who formerly admired them. *c* With the great numbers of their People, of which they boasted. *d* Comparatively to what they were before. Which might be very true, and yet afterwards, in an hundred years space, they might be sufficiently recruited.

CHAP. XVII.

Damascus, Samaria, Israel and their Cities to be ruined by the Assyrians, 1,—5. *a Remnant shall consider and Repent.* 6,—8. *The Rest plagued for their impiety,* 9. 11. *the Woe of Israels Enemies,* 12,—14.

* *Jer.* 49. 23. *Amos* 1. 3. *Zech.* 9. 1.
THE burden of Damascus *a*: Behold Damascus is taken away from *being* a City, and it shall be a ruinous heap *b*.

a Both of that City and Kingdom, as appears from v. 2, 3. *b* This was fulfilled by *Tiglath-pileser*, 2 *Kings* 16. 9. although afterwards it was re-edified and possessed by another sort of Inhabitants.

2 The cities of Aroer *c* are forsaken: they shall be for flocks which shall lie down, and none shall make them afraid *d*.

c Of that part of *Syria* called *Aroer*, from a great City of that name; of which see *Deut.* 2. 36. & 3. 12. These Cities were possessed by the *Reubenites* and *Gadites*, whom *Tiglath-Pileser* carried into Captivity, 1 *Chron.* 5. 26. These he mentions here, as he doth *Ephraim* in the next Verse, because they were Confederate with *Syria* against *Judah*. *d* Because the Land shall be desolate, and destitute of Men who might disturb them.

3 The fortress also *e* shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria *f*: they shall be as the glory * of the children of Israel, saith the LORD of hosts.

* Or, *from*
e Either *Samaria*, their chief Fortress; or all their Fortresses or Strong Holds, the Singular Number being put for the Plural; or all their Strength and Glory; which answers to the *kingdom* in the next Clause. *f* Or, *and* from (which Particle is easily understood from the former Clause) *the remnant of Syria*. So the sense is, The Remainders of *Damascus* and *Syria* shall be an Headless Body, a People without a King. * An Ironical Speech, implying their contemptible Condition; for their Glory is supposed to be departed from them, by what he had already said of them. The sense is, *Syria* shall have as much Glory as *Israel*, i. e. neither of them shall have any at all.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin *g*, and the fatness of his flesh shall wax lean.

g Or, *shall be emptied*, as this Word is rendred, *Isa.* 19. 6.

5 And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm *h*; and it shall be as he that gathereth ears in the Valley of Rephaim *i*.

h Taking care, as far as may be, that all may be gathered in, and nothing left. So shall the whole Body of the Ten Tribes be carried away Captive, some few Gleanings only being left of them, as it is in the Harvest. *i* A very fruitful Place near *Jerusalem*, *Jos.* 15. 8. & 18. 16.

* *Chap.* 24. 13.
6 * Yet gleaning-grapes shall be left in it *k*, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

k Some few *Israelites* were left after their Captivity, who joined themselves to the Kingdom of *Judah*, and were carried Captive to *Babylon* with them, from whence also they returned with them, as we find in the History of their Return in *Ezra* and *Nehemiah*.

7 At that day shall a man *l* look to his maker *m*, and his eyes shall have respect to the holy One of Israel.

l Those few Men that are left. *m* They shall sincerely respect, and trust, and worship (all which are understood by *looking to*) God, and God only, as the next Verse explains it. Their Afflictions shall at last bring them to Repentance.

8 And he shall not look to the altars *m*, the work of his hands *o*, neither shall respect *that* which his fingers have made, either the groves *p*, or the ‖ images *q*.

‖ Or, *Sun-images.*

m Not resort or trust to them, or to the worship offered to Idols upon them. *o* Their own Inventions; for otherwise the Altars made by God's Command were the Work of Mens Hands. *p* Which were devised and planted by Men, as fit Places for the Worship of their Gods; and therefore were forbidden, *Deut.* 16. 21. 1 *Kings* 14. 15. *q* Worshipped in their Groves. The word properly signifies *images of the Sun*, either having the Form and Shape of the Sun, or at least erected to his Honour and Worship; of which see *Deut.* 4. 19. & 17. 3. 2 *Kings* 23. 5. 11. *Jer.* 8. 2. & 7. 18. & 44. 17, 12.

9 In that day *r* shall his strong cities be as a forsaken bough, and an uppermost branch *s*, which they left, because of the children of Israel *t*: and there shall be desolation.

r In the day of *Jacob*'s Trouble, of which he spake v. 4. and continueth his Speech unto these Words, and afterwards. *s* Which he that pruneth the Tree neglecteth, either because he esteems it useless and inconsiderable, or because he cannot reach it. *t* The Sense is, either, 1. *Which they*, to wit, the Enemies, *left*, or, *which shall be left* (the Active Verb being put Impersonally, as it frequently is in the *Hebrew* Text) *because of or for the children of Israel*; which God inclined their Hearts to leave or spare, out of his Love to his *Israel*. Thus this is mentioned as a Mercy, or Mitigation of the Calamity. But this seems not to agree either with the foregoing or following Words, both which manifestly speak of the greatness of the Judgment. And that their strong Cities were not left for them, but taken from them, seems evident from v. 3, 4. Or, 2. As the Cities (which Words are easily understood out of the former part of the Verse, where they are expressed) *which they* (to wit, the *Canaanites*, as the Scriptures Interpreters expresh it; and it was needless to name them, because the History was so well known to them to whom the Prophet writes) *left* or *forsook* (which they did either by departing from them, or being destroyed out of them) *because of* (or *before*, or *for fear of*) *the children of Israel*. And this was a very fit Example, to awaken the *Israelites* to a serious belief of this Threatning, because God had inflicted the same Judgment upon the *Canaanites*, and that for the same Sins of which they were guilty.

10 Because thou *u* hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength *x*: therefore shalt thou plant ‖ pleasant plants *y*, and shalt set it with strange ~ slips:

‖ Or, *plants of pleasure*

u O *Israel*. *x* That God who was thy only sure Defence. *y* Excellent Flowers and Fruit-trees. *z* Fetched from far Countries, and therefore highly esteemed. The Sense is, Thou shalt use much Industry and Cost, but to no purpose, as it follows.

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish *a*: but the harvest *shall be* ‖ a heap in the day of grief, and of desperate sorrow *b*.

‖ Or, *removed in the day of Inheritance, and there shall be deadly sorrow.*

a Thou shalt from day to day, beginning early in the Morning, use all Care and Diligence that what thou hast planted and sown may thrive; and thou shalt see some Effect of thy Labours, and some hopes of Success. *b* The Sense of the word thus rendred is this; But in the time of your grief, *&c.* or when this grievous Calamity shall come, all your Harvest shall be but one heap, which in it self is very inconsiderable. and is easily carried away by your Enemies. But the Place is and may be otherwise rendred, and that very agreeably both to the Words and Order of the *Hebrew* Text; But *the heap* (or, *heaps*, the Singular Number being most commonly put for the Plural) *of the harvest* (i. e. in stead of those Heaps of Corn which thou didst expect, and which Men usually reap in Harvest) *in the day* or *time* (to wit, of the Harvest); or, *in the day* of Calamity, of which I have spoken, v. 4, 9. or, *in a day* i. e. speedily or suddenly) shall be (or, thou shalt have) *grief and desperate sorrow*. This shall be all thy Harvest, and the Event of thy Labours.

12 Woe to the ‖ multitude of many people *d*, *which* make a noise like the noise of the seas *e*; and to the rushing of nations, *that* make a rushing like the rushing of ‖ mighty waters.

‖ Or, *many.*

c This is a new Prophecy, added for the present support and comfort of God's People. *d* Combined together against *Judah*. It matters not whether you understand this of the *Syrians* and *Israelites* who were united against *Judah*, or of the *Assyrians*, whose Army consisted of vast numbers, and of men of several Nations. The following Words agree to either of them. *e* Which invade my Land and People with great force and fury, as the Sea doth, either in its own Channel, or when it enters into the Land by a Breach.

13 The nations shall rush like the rushing of many waters: but *God* shall rebuke them *f*, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like ‖ a rolling thing *g* before the whirlwind.

‖ Or, *thistle-down.*

f Not in Words, but Deeds; shall discomfit and overthrow them. *g* Which is easily moved by every slight touch, and much more by a violent Wind. Or, *like a wisp*, to wit, of Straw, which is sometimes rolled together.

14 And behold at evening-tide trouble, *and* before the morning he *is* not *h*: this *is* the portion of them that spoil us, and the lot of them that rob us *i*.

h At Even there is a great Terrour and Confternation among God's People, for fear of their Enemies; and e'er the Morning cometh, their Enemies are cut off by the Hand of God. This was literally and eminently fulfilled in the Destruction of Sennacherib's Army before *Jerusalem*. Although the Words may be more generally understood of any great and sudden Change, and unexpected Deliverance, granted to God's People, when their Enemies were ready to devour them. And this Place may be compared with that in *Psal.* 30. 5.——*weeping may endure for a night, but joy cometh in the morning.* *i* This is a triumphant Conclusion, uttered by the Prophet in the name of God's People.

CHAP. XVIII.

God in defence of his Church and punishing her Enemies, will destroy the Ethiopians. 1,—6. *an access thereby shall be to the Church,* 7.

WO to the land *a* shadowing with wings *b*, which *is* * beyond *c* the rivers *d* of Ethiopia *e*:

* *i.* on this side. Ezek. 30. 5. Zeph. 2. 12.

a Either, 1. of *Arabia*; or, 2. of *Ethiopia* beyond *Egypt*; or, 3. of *Egypt*, as some both ancient and later Interpreters judge; or, 4. whom he speaks more darkly in this Chapter, and then explains himself more clearly in the next Chapter. But this Controversie will be best determined by examining the following Description. *b* The Title of *wings* is oft given, both in Scripture, and in other Authors, unto divers things which have some general kind of resemblance to Wings, as to the Battlements of an House or Temple, as *Mat* 4. 5. to the Skirts of a Garment, as *Ruth* 3. 9. and oft elsewhere; to an Army, as *Isa.* 8. 8. *Jer.* 48. 40. & 49. 22. and to the Sails of a Ship, as this Word is here commonly understood, and as it is unquestionably used in other Authors. And *shadowing with wings* is nothing else but overspread or filled with them. Which Title may be given either to *Ethiopia* or *Egypt*, in regard of the great numbers either, 1. of their Armie; or rather, 2. of their Ships or Vessels sailing upon the Sea or Rivers: For, 1. in these they exceeded most of those Nations who had Dealings with the Jews, whereas other Nations equalled or exceeded them in numerous Armies: But they had an innumerable Company of Ships or Boats, not only because of the Commodiousness of the River *Nilus*, and its many Branches, and the *Red Sea*, and the *Midland Sea*, for Navigation; but also because of the frequent Overflowings of the River *Nilus* over their Land, which made them absolutely necessary. 2 This best suits with the next Verse. 3 Those ancient and venerable Interpreters, the *Seventy*, and the *Chaldee*, who best understood the *Hebrew* words and phrases, expound it so. *c* Or, *on this side*, as this Particle is rendred *Numb.* 21. 13. and 22. 1. and in many other places. Or as others translate it, *besides*, which may comprehend both sides; and so the Land of which he speaks is supposed to be situated on both sides of this River or Rivers; which is most true both of *Egypt* and of *Ethiopia*. *d* A late Learned Writer understands this of three or four Rivers of *Arabia Chusea*, whereof one flows into the *Red Sea*, another into the *Midland Sea*, and a third into a great Lake. Which being obscure and very inconsiderable Rivers, and running in so distant Channels, it is not probable that this Land should receive its Denomination from them. And therefore it seems more reasonable to understand this of the great River *Nilus*, which comes from *Ethiopia*, and runs through the length of that Land, and through *Egypt*, into the *Midland Sea*; and which is here called *rivers*, in the Plural Number, as it is also *Exod.* 7. 19. *Isa.* 7. 18. *Ezek.* 29. 3, 4. and, unquestionably, *Nahum* 3. 8. And so it might well be called, either for its Greatness, or for the many Rivulets that run into it, or for the various Streams or Channels into which it is divided; as *Tigris*, upon the same Reasons, hath the same Title of *Rivers* ascribed to it, *Nahum* 2. 6. *e* Heb. of *Cush*. By which he seems to understand either, 1. *Arabia*, which in many places of Scripture comes under that name, though not in all places, as some Learned Men contend. Nor doth this Place seem to be understood here, because these Rivers were not interpofed between *Judea*, in which *Isaiah* wrote this Prophecy, and *Arabia*; nor were the Rivers of *Arabia*, mentioned before, interposed between *Judea* and *Egypt* or *Ethiopia*: and besides, those Rivers were but small and inconsiderable, and therefore, as was noted before, this Land, whatsoever it is, would not have been denominated from them, especially when it is not properly situated either beyond them, or on this side of them. But if this *Cush* be *Arabia*, peradventure it were better to understand *the rivers*, or *the River*, as it was explained before, of the *Red Sea*, beyond which indeed both *Egypt* and *Ethiopia* were, in reference to *Arabia*. And whereas it may be objected, That the Title of *river* or *rivers* is very improperly given to the Sea, it may be fairly answered, That as Rivers are sometimes called by the name of *the Sea*, as *Euphrates* is, *Isa.* 21. 1. *Jer.* 51. 36. so this very Word here rendred *rivers*, is used concerning the Sea in the *Hebrew* Text, *Jonah* 2. 3. and indeed may not unfitly be given to the *Red Sea*, which both for its Length and Breadth hath a manifest resemblance unto some large Rivers which are in the World. And so the Words may be very truly understood either of *Egypt*, or of *Ethiopia*, both which Countries in this sense are *beyond the rivers* or *river of Arabia*. But this I only propose, and submit to the Reader's Judgment. Or, 2. *Ethiopia*, properly so called: For the *Cushites* or *Ethiopians* are distinguished by *Herodotus*, and divers other both ancient and later Writers, into the Eastern, which seem to be the *Arabians*, and the Western, which seem to be the *Ethiopians* under *Egypt*. And it is probably thought, that these *Cushites* were first planted in *Arabia*, and, upon their increase, part of them passed over into *Africa* by crossing the *Red Sea*, which was a very short and an easie Passage, and setled there. And according to this Interpretation of the word, the Description and according to this Interpretation of the Land Cushe of this Verse agrees either to *Ethiopia*, or to *Egypt*, as is evident from what hath been already said for the clearing of this dark and difficult Verse.

2 That

2 That sendeth ambassadours *f* by the sea *g*, even in vessels of bulrushes *h* upon the waters *i*, saying *k*, Go ye swift, Messengers *l* to a nation ‖ scattered *k* and peeled *l*, to a people terrible from their beginning hitherto *m*; ‖ a nation meted out *n* and trodden down *o*, whose land the rivers have spoiled *p*.

‖ Or, *rent and plucked.* ‖ Or, *scattered and peeled.*

f That at this time are sending Ambassadours after their manner, to strengthen themselves with Leagues and Alliances, whereby they think to prevent those Judgments and Calamities, which, notwithstanding all their Endeavours, I will bring upon them. The first part of this Verse seems to contain a further Description of the People of the Land, mentioned in the foregoing Verse. *g* either by the *Midland Sea*, or by the *Red Sea*, or by great Lakes which were both in and near the Land of *Egypt*; it being usual among the *Hebrews* to give the Title of *Seas* to Lakes, or any great Collections of Waters, as hath been oft observed before. *h* for both the *Egyptians* and *Ethiopians*, as *Diodorus Siculus*, and *Strabo*, and *Pliny* relate, did commonly use Boats of Rushes or Reeds, which were more convenient for them than those of Wood, because they were both cheaper and swifter, and lighter for carriage from Place to Place; for which they had frequent occasion in those Parts: and safer, because of the many Rocks, and Shelves, and Water-falls of *Nilus*. † Heb. *upon the face or surface of the waters*. Which is properly expressed, because such Vessels being very light, did not sink to deep into the Waters as those of Wood do. * This Word is supplied here, as it is in many other Places. And the Words here following are supposed to contain the Commission and Direction given by the People hitherto described, unto their Messengers, to go to the People described in the following Words. But this Word, *saying*, is not in the *Hebrew* Text, nor is it supplied either by the *Seventy*, or by the *Chaldee*; nor doth it seem necessary to be understood. And if it seems very improbable, that the People to whom the Messengers were sent, should be described in such general and ambiguous Terms, and in so large a manner, and not a Word said concerning their Message. And therefore, with submission, I humbly conceive these to be the Words of the Prophet, who having in God's Name pronounced a Wo against the Land hitherto described, here continues his Speech, and gives a Commission from God to these *messengers* following, to go to this *nation scattered, &c.* Then he calls to all Nations to be Witnesses of the Message sent by these Messengers, v. 3. And then the Message follows in the succeeding Verses. And so the Coherence seems to be clear. *i* O you my Angels, or Men, whom I have appointed for this Work, go speedily to them, and tell them what I am about to do with them, or inflict the following Judgment upon them. *k* not by Banishment, but in their Habitations. Which agrees well to the *Cushites* or *Ethiopians*, both for the vastness of the Land inhabited by them, as will, *Ethiopia* and *Arabia*, and for the manner of their Habitation, which is more scattered than that of other People. Or, these People may be called *scattered* Prophetically, not that they were so, but that they should be so. Or, this Word may be rendred, as it is in the Margin, and by some others, *outspread*, or *drawn out at length*; which exactly suits to *Egypt*, which is much more extended in length than in breadth. *l* Either, 1. without Hair; for so were the *Ethiopians* in a great measure, through the great Heat of their Country: Or, 2. having their Hair shaven or plucked off; for the Word doth not signifie a natural want of Hair, but a violent taking away of Hair, as appears from *Ezra* 9. 3. *Nehem.* 13. 25. *Isa.* 50. 6. And this plucking or shaving of the Hair is metaphorically used in Scripture, to signifie some great Calamity, whereby Men are stripped of all their Comforts, as *Isa.* 7. 20. and elsewhere. And this Title may be given to them Prophetically, to signifie their future and approaching Destruction. *m* Such were the *Egyptians*, and *Ethiopians* or *Cushites*, as appears both from Sacred and Profane Histories. And this may be here added as an Aggravation of their impending Miseries, that they who had been for a long time terrible to others, should now become a contemptible and wretched People. *n* Heb. *of line line, i.e.* meeted out as it were with Lines to Destruction; of which Phrase and Custom see 2 *Sam.* 8. 2. 2 *Kings* 21. 13. *Psal.* 60. 6. *Isa.* 34. 11. *o* By Divine Sentence, and to be trodden down by their Enemies. *p.* Which may be taken, either, 1. literally, because *Egypt* and *Ethiopia* were frequently overflowed by those two great Rivers *Niger* and *Nilus*; although that Overflow was rather an Advantage to the Land, by making it fruitful, than a Mischief: Or, 2. metaphorically and prophetically, of the *Assyrians* or *Babylonians* breaking in upon them like a River, and destroying their Land and People; of which see more on *Ezek.* 30. For powerful Enemies invading a Country, are oft compared to a River, as *Isa.* 8. 7, 8. & 59. 19. *Jer.* 46. 7, 8.

3 All ye Inhabitants of the world, and dwellers on the earth, see ye *q* when he lifteth up an ensign on the mountains, and when he bloweth a trumpet *r*, hear ye *s*.

q Take notice of what I say, and God will do. Or, *To shall see it*; you shall be Eye-witnesses of this dreadful Wo or Judgment which I am bringing upon the People of whom I have spoken. The Prophet doth in a manner summon all Nations to bear witness of his Prophecy, and of the accomplishment thereof. *r* When God shall gather together the Nations, as it were by the lifting up of an Ensign, or by the sound of a Trumpet, to execute his Judgments upon this People. Heb. *as when a man lifts up an ensign upon the mountains*, which men can easily see; and *as when a man sounds a trumpet*, they can hear: no less visible and manifest shall this Judgment of God be. *s To shall hear it*, as in the other Branch.

4 For so the LORD said unto me, I will take my rest *t*, and I will ‖ consider *u* in my dwelling place *x*, like a clear heat ‖ upon herbs, *and* like a cloud of dew in the heat of harvest *y*.

‖ Or, *regard my set dwelling.* ‖ Or, *upon.*

t I will sit still, and not bestir my self, either to help this People, or to hinder their Enemies. God is said in Scripture *to rest* or *sit still*, when he doth not work on the behalf of a Person or People; as, on the contrary, he is said *to bestir* himself, when he acts for them. *u* Or, *I will contemplate*, or *look upon them*, to wit, the People of whom I am here speaking. So it is only an Ellipsis of the Pronoun. Now God's *looking* in Scripture is variously used; sometimes in way of Favour and Mercy, as *Psal.* 119. 132. *Isa.* 66. 2. *&c.* and sometimes in a way of Anger and Judgment, as *Exod.* 14. 24. *Psal.* 25. 15. and, as I humbly conceive, in this place. I know some Learned men render this and the next word, *I will look upon my dwelling place*, and interpret the Place of God's gracious Respect to his Church or People, to preserve and defend it in the midst of all the Confusions and Combustions that happen in the World. Which Interpretation seems altogether unsuitable to the scope and business of the Chapter, which in all the foregoing and following Verses speaks of another sort of People, even of the *Egyptians* or *Ethiopians*, of whom therefore this Verse also must be understood, or otherwise we make a breach in the Context. x In Heaven, the Place where God dwells, and where he is said to *hear* Prayers, 1 *Kings* 8. 29, 30. as here to *consider* Men and Things, as elsewhere he is said *to hear* and *to look from Heaven*, as 2 *Chron.* 6. 21. *Isa.* 63. 15. the *Hebrew* Text also both here and *mem, from*, being put promiscuously one for another, as hath been noted before. *y* The Sense is, That God would look upon them, as the Sun with clear Heat looks upon Herbs, *&c.* But this may be understood either, 1. in way of Mercy, as most take it: And so the Sense is, That God would look out and shine forth upon his Church and People, and be as comfortable and refreshing to them, as *the clear heat* which shines *upon the Herbs*; or, as others render it, *after the rain*, or, *as a cloud of dew is in the heat of harvest*: Or, 2. in way of Judgment: And so the Sense is, That God would look upon them with as uncomfortable an Influence as the Sun with *a clear heat upon the Herbs*, which are scorched and killed by it; and *as a cloud of the dew*, which brings Dew or Rain, *in the heat of harvest*, when it is unwelcome and hurtful. And this Sense seems best to agree with the following Verse, which continueth the Metaphor of an Harvest, and manifestly speaks not of refreshing, but of the destruction of the Fruits thereof.

5 For afore the harvest ~, when the bud is perfect, and the sowre grape is ripening in the flower, *a*, he *b* shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches *c*.

z Before they receive the end of their Hopes, and finish the Work which they have designed and begun. *a* When the bud or Flower is turned into a perfect but unripe Grape, which gives hopes of a good Vintage. The Body of this People are compared to a Vine-tree. *b* The Lord, who is easily understood from the foregoing Verse, and who is here represented under the Notion of an Husband-man or Vine-dresser. *c* In stead of the gathering of the Grapes, he shall cut down the Body and Branches of the Tree, and throw it into the Fire.

6 They *d* shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them *e*.

d The Sprigs and Branches being cut down and thrown upon the Ground, with the unripe Grapes upon them. *e* They shall be upon the Earth neglected by Men, as being unripe, and unfit for their use, so that either Birds or Beasts may shelter themselves with them, or feed on them, both Summer and Winter. You are not to understand that the Summer is appropriated to the Fowls, and the Winter to the Beasts; but this is only an Elegancy of the *Hebrew* Language, to use such Distributions, of which we have many Instances in Prophetical Writings.

7 In that day *f* * shall there a present be brought unto the LORD of hosts, of a people ‖ scattered *g* and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the Name of the LORD of hosts, the mount Zion.

* *Zeph.* 3. 10.

‖ Or, *outspread and polished.*

f Which is to be taken largely and indefinitely, as it is frequently in the Prophets, as we have already seen, and shall more fully see hereafter. At or after that time, when the Judgment threatned in the foregoing Verses shall be fully and compleatly executed, whereby that People will be awakened to Repentance. *g* The People of whom I am speaking shall present and offer themselves, and their Sacrifices, unto the True God. He speaks of their Conversion to God and Christ, by the Preaching of the Gospel; the Accomplishment of which Promise is recorded in the Histories of the Church.

CHAP. XIX.

The Confusion of Egypt: their Intestine Dissention: their Idols deceive them: Cruel Lords over them: Waters fail them: their Trade dead: their Princes and Counsellors made foolish: their reverse before the Lord, 1, 17. *the calling of Egypt to the Church,* 18,—22. *the Covenant of Egypt, Assyria and Israel,* 23,—25.

THE burden of Egypt *a*: Behold the LORD * rideth *b* upon a swift cloud *c*, and shall come into Egypt, and the idols of Egypt shall be moved *d* at his presence, and the heart of Egypt shall melt in the midst of it *e*.

* *Jer.* 46. 13. *Ezek.* 29. & 30.

a Some Learned men conceive, that what was said more generally and darkly in the foregoing Chapter, is here more particularly and clearly explained to be meant of *Egypt*; it being usual for the Prophets to mix obscure and plain Passages together, and to clear the one by the other. Others understand that Chapter of *Ethiopia*, and this of *Egypt*. But this Controversie must be decided by an exact consideration of all the passages of the former Chapter. *b* As a General in the Head of his Army; or, as a Judge riding the Circuit to execute Judgment. *c* Which Phrase sheweth, that the Judgement shall come speedily, unexspectedly, and unavoidably. And Clouds being very unusual in *Egypt*, the Appearance of a Cloud was a kind of Prodigy, and a Prognostick of some grievous Calamity. *d* From their Seats, and from their former Reputation. Or, *shall shake* or *tremble*. So far shall they be from helping the *Egyptians*, as they expect, that they shall tremble for themselves; which divers of the *Egyptian* Gods, being living Creatures, might properly do. *e* They shall lose all their ancient Strength and Courage, for which they had been famous formerly.

† Heb. *mingle*.

2 And I will † set the Egyptians against the Egyptians *f*; and they shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom *g*.

f I will raise Civil Wars among them. *g* For although all *Egypt* was now one Kingdom, and under one King, yet not many years after this time it was divided into twelve several Kingdoms, between whom there were many and cruel Wars, as is related by the Historians of those Times, and particularly by *Herodotus* and *Diodorus*.

† Heb. *shall be emptied*. †Heb. *swallow up*.

3 and the spirit *h* of Egypt † shall fail in the midst thereof: and I will † destroy the counsel thereof: and they shall seek to the idols *i*, and to the charmers, and to them that have familiar spirits, and to the wizards.

h Either, 1. their Courage: But of that he spake *v.* 1. Or, 2. their Understanding, as it is explained in the next Clause: for the Word *spirit* is oft put for the Reasonable Soul, as *Eccles.* 3.21. *& 12.* 7. and for the Thoughts of the Mind, as *Prov.* 29. 11. *Ezek.* 13. 3. *i* As not knowing what to do, without the help of an higher Power.

|| Or, *shut up*.

4 And the Egyptians will I || give over into the hand of a cruel lord, and a fierce king *k* shall rule over them, saith the LORD, the LORD of hosts.

k Either, 1. of the King of *Assyria* or *Chaldæa*; or, 2. of those twelve petty Kings, the Singular Number being put for the Plural; or, 3. of *Psammetichus*, who being at first one of those twelve Kings, waged War with the rest, and subdued them, and conquered all the Land of *Egypt*, and ruled it with rigour.

5 And the waters shall fail from the sea *l*, and the river *m* shall be wasted and dried up *n*.

l Which may be understood either, 1. Metaphorically, of the taking away of their Dominion or Commerce, *&c.* or rather, 2. Properly, as may be gathered from the following Words and Verses. For as the River *Nilus*, when it had a full Stream, and free Course, did pour forth a vast quantity of Waters by its seven famous Mouths into the Sea, so when that was dried up, which is exspressed in the next Clause, those Waters did truly and properly fail from the Sea. So there is no need of understanding by *Sea* either the River *Nilus*, or the great Lake of *Mœris*, which, after the manner of the *Hebrews*, might be so called. *m* To wit, *Nilus*, upon whose Fulness and Overflow both the Safety and the Wealth of the Land depended, as all Authors agree; and therefore this was a very terrible Judgment. *n* Not totally, but in a very great measure, as such Phrases are commonly used.

6 And they shall turn the rivers far away *o*, *and* the brooks of defence *p* shall be emptied and dried up: the reeds and flags *q* shall wither *r*.

o Which is to be taken Impersonally, as such Expressions are very frequently, for, *the rivers* (those small Rivolets by which the Waters of *Nilus* were conveyed and distributed into several Parts of the Land) *shall be turned far away*, as they must needs be, when the greater River *Nilus*, which fed them, was dried up. *p* The several Branches of the River *Nilus*, which were a great Defence to *Egypt*, as is well known. *q* Which were very useful to them for making their Boats, which were absolutely necessary in that Country, and divers other things. *r* As they commonly do for want of Water.

7 The paper-reeds *s* by the brooks, by the mouth of the brooks, and every thing sown by the brooks *s* † shall wither, be driven away, † and be no *more*.

† Heb. *and shall not be*.

s Which by a Needle, or other fit Instrument, were divided into thin and broad Leaves, which being dried and fitted, were used at that time for Writing, as our Paper is; and consequently was a very good Commodity. *t* And much more what was sown in more dry and unfruitful places.

8 The fishers also shall mourn *u*, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

u Because they could catch few or no Fish, by which Trade they got their Living. Which also was a great Plague to the People, whose common Diet this was, because out of Superstitious Conceits they killed and eat but few Living Creatures, as appears both from Sacred and Profane Writers.

9 Moreover they that work in fine flax *x*, and they that weave || net-works shall be confounded.

|| Or, *white works*.

x That make fine Linen, which was one of their best Commodities; of which see 1 *Kings* 10. 28. *Prov.* 7. 16. *Ezek.* 27. 7.

† Heb. *foundations*.

10 And they shall be broken in the † purposes thereof *y*, all that make sluces and ponds † for fish † Heb. *for Souls*.

y i. e. Of *Egypt*, or of the *Egyptians*. They shall lose their living Ends and Hopes; for the Fishes in them shall die for want of fresh Water.

11 Surely the princes of Zoan *z are* fools, the counsel of the wise counsellers of Pharoah is become brutish *a*: how say ye unto Pharoah *b*, I *am* the son of the wise *c*, the son of ancient kings *d*?

z The chief City, in which the King and Court frequently resided. See *Psal.* 78. 12. *a* Exceeding foolish, and destructive to themselves. *b* Why do you put such false and foolish Words into *Pharaoh*'s Mouth? *c* Wisdom is hereditary and natural to me. This vain Opinion of himself they cherished by their Flatteries, although he undid himself and his People by his Folly. *d* He derides the Vanity of the *Egyptians*, who used to make great brags of the Antiquity of their Nation, and especially of their Kings, who, as they pretended, had reigned successively for above Ten thousand years. Which number of years they made up by this Craft, by making those Successive Kings, which reigned together at the same time, in their several *Nomi*, or Provinces.

12 Where *are* they? where are thy wise *men e*? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

e Who pretended, that either by their deep Policy, or by their Skill in Astrology or Magick, they could certainly foretell things to come.

13 The princes of Zoan are become fools, the princes of Noph *f* are deceived, they have also seduced Egypt, *even* || † they that are the stay *g* of the tribes *h* thereof.

|| Or, *governors*. † Heb. *corner*.

f Another chief City, and one of the King's Seats, so called also *Jer.* 2. 16. *& 44.* 1. called also *Moph* in the *Hebrew* Text, *Hos.* 9. 6. and by other and later Authors, *Memphis*. *g* Heb. even *the corner*, or, the Corner-stone, which is the chief Support of the Building. Whereby he may design, either, 1. the King; or, 2. some eminent Stateſman of that Age, upon whose Counsels both King and People depended; or, 3. their chief Counsellors, the Singular Number being here put collectively, as it is in many other places. *h* Of the Provinces, which he calls by a Title borrowed from the *Hebrews*, in whose Language he spake and wrote this Prophecy.

14 The LORD hath mingled *i* † a perverse spirit in the midst thereof; and they have caused Egypt to † err in every work thereof *l*, as a drunken *man* staggereth in his vomit *m*.

† Heb. *a spirit of perverseness*.

i Or, *hath poured out* or *given* them *to drink*, as appears from their Drunkenness, expressed in the end of the Verse. Which also suits with the Scripture-phrase, whereby a *cup* signifies God's Judgments, as *Isa.* 51. 17, 21, 22. *Jer.* 25. 15. *k* Heb. *a spirit of perverseness or crookedness*; or, as the *Seventy* and *Chaldee* render it, *of errour* or *delusion*; a Disposition of Mind very apt to mistake, and to mislead them into foolish and crooked Counsels and Courses. Which God could easily effect, partly by laying occasions of stumbling in their way, and partly by withdrawing or darkning that Wisdom which he had infused, by which alone Men can discern their way. *l* In all their Designs and Undertakings. *m* When he is so exceſſively drunk, that he reels to and fro, and vomits up his Drink.

15 Neither shall there be *any* work for Egypt, which * the head or tail, branch or rush may do *n*.

* Heb. *a head or tail, branch or rush*.

n All People, both high and low, shall be at their Wits end, not knowing what to do.

16 In that day shall Egypt * be like unto Women *o*: and it shall be afraid and fear, because * of the shaking of the hand of the LORD of hosts *p*, which he * shaketh over it.

* Heb. *he is like*. * Heb. *he is moved*.

o Feeble and fearful, as it follows. *p* Because they shall perceive that they do not fight with Men only, but with the Lord of Hosts, who now lifts up his Hand against them, as he did against their Forefathers, *Exod.* 14. the very remembrance whereof is very terrible to them.

17 And the land of Judah shall be a terrour unto Egypt *q*, every one that maketh mention thereof shall be afraid in himself; because of the counsel of the LORD of hosts, which he hath determined * against it *r*.

* Heb. *upon him*.

q Either, 1. because of *Judah*'s Calamities and Desolations: For *Judah* was their Bulwark against the *Assyrians* and *Babylonians*, and when this Bulwark was removed, the *Egyptians*, their Neighbours and Confederates, had just cause to fear: Or, 2. because of their manifold both former and later Injuries against *Judah*, for which they now apprehend that God is calling them to an account. Which Interpretation seems to be favoured by the following Words; for their fear of mentioning *Judah*'s Name seems to have proceeded partly from the sense of their Guilt and Miscarriages towards *Judah*, and partly from their Apprehension and Experience of the irresistible Power and Justice of the God of *Judah*, whom they had provoked, and who was now searching to plead his own and *Judah*'s Cause against them. Compare *Jer.* 23. 24, *&c.* *r* Because God is now about to execute his appointed Judgments. *f* Against *Egypt*.

18 In that day † shall five cities *u* in the land of Egypt speak † the language of Canaan *x*, and swear † to the LORD of hosts *y*; one *z* shall be called the city † of destruction.

† Heb. *there shall be five cities*. † Heb. *by*. † Heb. *the city of the sun*.

t After that time, as this Phrase is used *Isa.* 4. 2. *& 18.* 7. *&* and *Jer.*

and oft elsewhere. In the Times of the Gospel, which are oft noted in the Prophets by that very Expression. *u* A considerable number of their chief Cities, a certain number being put for an uncertain. *x* Profess the Jewish Religion, agree with them in the same Mind; which is fitly signified by speaking the same Language, because *out of the abundance of the heart the mouth speaketh*. Thus the changing and purifying of a People's Lips, is used to signifie the change of their Hearts and Lives, *Zeph.* 3. 9. and praising God with one Mouth, to note their Unity or Consent in the Faith, *Rom.* 15. 6. *y* It is well observed by some Learned Interpreters, that he doth not say *swear by the Lord*, which is the most common Phrase, and which, being one eminent Part and Act of Worship, is put for the whole, but *swear to the Lord*; which Phrase is also used, 2 *Chron.* 15. 14. *Psal.* 132. 2. *Isa.* 45. 23. and it implies the Dedication, or Oblation, and yielding up of a Person or Thing to the Lord, by a solemn Vow, or Covenant, or Oath, as appears by the Places now quoted. In like manner God is said to *swear to* a Man, *Deut.* 26. 15. and one Man to another, *Gen.* 21. 23. when they oblige themselves by Oath to do such or such a thing for them. And therefore what is called *swearing to God*, *Isa.* 45. 23. is rendred or expounded *bowing the knee* (which signifies the subjection of a man's self) *to God*, and *confessing to God*, *Rom.* 14. 11. *z* Not one of the five, for they are supposed to be saved in the foregoing Clause; but one City, or another City, the sixth City. As divers Cities shall be converted and saved, so some other Cities shall continue in their impenitency, and be destroyed. Others render this Clause thus, *One of them shall be called* (or, *shall be*; for, *to be called* is oft put for *to be*) *the city of the sun*; or, as the *Gracians* call it, *Heliopolis*; which the *Egyptians* called *On*, *Gen.* 41. 45. which was a very eminent City, and a chief Seat of Idolatry, being a City of Priests, as *Strabo* reports; and therefore its Conversion to the Faith was more wonderful.

19 In that day shall there be an altar *a* to the LORD in the midst of the land of Egypt, and a pillar *b* at the border thereof *c* to the LORD.

a For God's Worship; not a Levitical, but a Spiritual and Evangelical Altar, as appears from hence, because that was confined to one place, *Deut.* 12. 13, 14. The *altar* is put for the Worship of God, as it is in many places both of the Old and New Testament. And nothing is more common in the Prophets than to speak of Gospel-worship in the Phrases of the Law. *b* A Monument of the True Religion. Here also he alludes to the ancient Custom of erecting Pillars to God; of which see *Gen.* 12. 7. *& 28.* 18, *&c.* *Jos.* 22. 10. *& 24.* 26, 27. *c* As before, *in the midst* of it. The meaning is, There shall be Evidences of their Piety in all Places.

Isa. 4. 2, 21, & 27.

20 And * it *d* shall be for a sign, and for a witness unto the LORD *e* of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors *f*, and he shall send them a Saviour and a great one *g*, and he shall deliver them.

* Heb. *and it*.

d The Altar or Pillar last mentioned. *e* To testifie that they own the Lord for their God. *f* Being sorely distressed, and finding the weakness of their Idols, they shall turn unto the True God. *g* A great or mighty Saviour, by a common Figure called *Hendiadys*, as *a cloud and smoke* is put for *a smoakie cloud*, *Isa.* 4. 5. or, *a Saviour and a Prince*, even Christ, who is so called *Act.* 5. 31. as is evident from the whole Context, which apparently speaks of Gospel-times. And the emphatical Phrase here used, directed them to look for an extraordinary Saviour.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD *h* in that day, and shall do sacrifice and oblation *i*; yea, they shall vow a vow unto the LORD, and perform it *k*.

h Shall acknowledge, and love, and serve them; for Words of Knowledge in Scripture commonly include Affection and Practice, as hath been often observed. *i* Shall worship God spiritually; which yet is signified by Typical Phrases, as it is *Mal.* 1. 11. and in many other Places. *k* They shall not only profess and promise Piety, but shall seriously and diligently practise it.

22 And the LORD shall smite Egypt, he shall smite and heal *it l*, and they shall return *even* to the LORD, and he shall be intreated of them, and shall heal them.

l God will afflict them by Oppressours, *v.* 20. and otherwise; and by those Afflictions he will convert and save them.

Mal. 1. 11.

23 In that day * shall there be a high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria *m*, and the Egyptians shall serve *n* with the Assyrians.

* Heb. *he shall*.

m They who were implacable Enemies one to another, and both to the Church and People of God, shall now be reconciled and united together in the service of God, and Love to his Church. *n* To wit, the Lord; who is easily understood from *v.* 21. *& 25.*

24 In that day shall Israel be the third *o* with Egypt, and with Assyria *p*, *even* a blessing *q* in the midst of the land *r*:

o The third Party, to wit, in that sacred League, whereby all of them oblige themselves to God. *p* these People are named, because they were the most obstinate and malicious Enemies to God's Church, and therefore in a special manner accursed by God; but they are here put Synecdochically for all the Gentiles. *q* This is peculiar to *Israel*, who is not only a *third* Party, as the others are, but is the most eminent and blessed of the three, as being the Fountain, or rather the Conduit-pipe, by which the Blessing is conveyed to the other two, because Christ was to be born of them, and the Gospel-Church and Ordinances were first established among them, and from them derived to the Gentiles. *r* Or, *of the earth*. Which may be added, to imply, that God's Blessing should be conveyed from and by *Israel*, not only to the *Egyptians* and the *Assyrians*, but to all the Nations of the Earth in the midst of which the Land of *Israel* might well be said to lie. Or, *of that Land*, of which I am here speaking; or, the singular Number being put for the Plural, *of those Lands*, *Egypt* and *Assyria*, between which *Israel* lay.

25 Whom the LORD of hosts shall bless *s*, saying, Blessed *be* Egypt my people *t*, and Assyria the work of my hands, and Israel mine inheritance.

s Whom, i. e. which People, to wit, *Israel*, *Egypt*, and *Assyria*, expressed both in the foregoing Verse, and in the following Clause of this Verse; of whom he speaks as of one People, in the Singular Number, because they are all united into one Body and Church. Or, *For*, or *Because* (as this Particle is taken, 1 *Sam.* 12. 15. and elsewhere) *the Lord of hosts shall bless him or them*. So the 3 added as a Reason why he shall, *Israel* should be a Blessing to them all. † This Title, and those which follow, that were peculiar to the People of *Israel*, shall now be given to these and all other Nations of the World.

CHAP. XX.

The Captivity of Egypt and Ethiopia represented: to take off the Jews from seeking to them for help. 1——6.

IN the year that * Tartan *a* came unto Ashdod *b*, * 2 Kings. (when Sargon *c* the king of Assyria sent him) and fought against Ashdod and took it:

18. 17.

a A great Commander in *Sennacherib*'s Army, 2 *Kings.* 18. 17. *b* An eminent and strong City of the *Philistins*, *Jos.* 13. 3. 1 *Sam.* 5. 1. in the utmost part of the Land of *Canaan*, towards *Egypt*. *c* What King of *Assyria* this was, is much disputed. It is well known, and confessed, that one and the same Person hath frequently several Names, both in Scripture, as hath been observed again and again, and in other Authors. And therefore this may be either, 1. *Salmanaser*, who when he took *Samaria*, might also by *Tartan* take this Place; or, 2. *Sennacherib*, who, before he came to *Jerusalem*, *came up against and took all the fenced cities of Judah*, 2 *Kings* 18. 13. of which *Ashdod* might be reckoned one, as being in the Tribe of *Judah*, *Jos.* 13. 3. *& 15.* 47. and taken by *Hezekiah* from the *Philistins*, as it seems very probable from that passage, 2 *Kings* 18. 8. *He smote the Philistins even unto Gaza, and the borders thereof, from the tower of the watch-men to the fenced city*: Or, 3. *Esarhaddon*, *Sennacherib*'s Son, who, by cutting off the first Letter, is called *Sarchedon*, *Tobit* 1. 21. and thence possibly, by abbreviation, *Sargon*: Who might do this thing in *Hezekiah*'s time, some years after his Father's Death, and his coming to the Empire, although it be not recorded in Scripture: For no man doubts that there were many great Actions in those Times, which are wholly omitted in the Sacred Writings.

2 At the same time spake the LORD † by Isaiah the son of Amoz, saying, Go, and loose *d* the sackcloth *e* from off thy loins *f*, and put off thy shoe from thy foot: And he did so, * walking naked *g* and bare-foot *h*.

† Heb. *by the hand of Isaiah*. * Micah. 1. 8, 11.

d Ungird it and put it off; the Antecedent put for the Consequent, which is very usual, as hath been often noted. God would sometimes have his Prophets to add to their Word a visible Sign, to awaken Peoples Minds to a more serious Consideration of the Matters propoſed to them. *e* Either, 1. his course and hairy Garment, which the Prophets used to wear, 2 *Kings* 1. 8. *Zech.* 13. 4. as many understand it. But that is exspressed by another Word in the places quoted, and never, to my knowledge, by the Word: Or, 2. his mournful Habit, which was commonly made of Sackcloath, and which he wore in token of his hearty grief for the great Calamities which were already come upon *Israel*, and were either come or coming upon *Judah*. *f* Upon which the upper Garments were commonly girt, 1 *Kings* 20. 32. 2 *Kings* 9. 1. *g* Not wholly naked, which had been indecent and scandalous, and withal very dangerous, at least to do so for three years, as he did, *v.* 3. but without his upper Garmment, as Slaves and Prisoners used to do, whose posture he was to represent, *v.* 4. And so the word *naked* is used, 1 *Sam.* 19. 24. 2 *Sam.* 6. 20. *John* 21. 7. Thus also men are said to be *naked* when they are ill cloathed, as *Job* 22. 6. *Mat.* 25. 36. 1 *Cor.* 4. 11. *James* 2. 15. *h* After the manner of Mourners, 2 *Sam.* 15. 30. and Captives, *Jer.* 2. 25.

3 And the LORD said, Like as my servant Isaiah hath walked naked and bare-foot three years *i* for a sign *k* and wonder upon Egypt, and upon Ethiopia;

i Not constantly, but when he went abroad among the People, to whom this was appointed for a Sign. Some think it was only three days, a *day* being usually put for a year in Prophetical Scriptures, as *Numb.* 14. 33, 34. *Ezek.* 4. 4, 5, 6. But although a *day* be put for a *year*, yet a *year* is never put for a *day*. *k* Either, 1. when this Judgment should come; to wit, three years after this Prophecy. Or, 2. how long it should continue; for three years: For some have observed that the *Chaldeans* spent so much time in Conquering *Egypt* and *Ethiopia*.

4 So shall the king of Assyria lead away *l* † the Egyptians prisoners, and the Ethiopians captives, young and old, naked and bare-foot, *even* with their buttocks uncovered *m* to the † shame of Egypt.

† Heb. *the captivity of Egypt*. † Heb. *nakedness*.

l Like Beasts, of which this Word is commonly used. *m* Having their Garments cut off by the middle, to the discovery of their Buttocks and their Secret parts. Compare 2 *Sam.* 10. 4. *Isa.* 47. 2.

5 And

5 And they *n* shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

n All they that shall trust to them, and glory in them, as appears from the following Words, the Pronoun *they* being put Indefinitely here, as it is *Isa.* 2. 19. and elsewhere. But under this general expression the *Israelites* not only are comprehended, but seem to be principally intended, because to them this Prophecy was delivered, and they were eminently guilty of this Sin; of which see *Isa.* 30. 2. & 31. 1.

[+Or, Coast-ing.] 6 And the inhabitants of this † isle *o* shall say in that day, Behold, such *n* our expectation *p* whether we flee for help *q*, to be delivered from the King of Assyria: and how shall we escape *r*?

o Of this Land, in which the Prophet was, and to whose Inhabitants, these Words were uttered. For the Title of *Isles* or *Islands* in Scripture is frequently given not only to Lands encompassed with the Sea, but also to such Countries, as lay upon the Sea-Coasts, as *Psal.* 72. 10. *Ezek.* 26. 15, 18. as *Palestina* or *Canaan* did, *Psal.* 97. 1. *Isa.* 42. 4, 10, &c. as *Canaan* was from *Egypt*, or at least from *Ethiopia*. Add to this, that *Canaan* had some resemblance with an *Isle*, either because it was almost incompassed with the Midland Sea on one side, and with the Dead Sea, and the Sea of *Galilee* or *Tiberias* and *Jordan* on the other side; or because, as Isles are separated from other Lands by the Sea, so this Land and People were separated from all the rest of the World by God's special Providence, and Presence, and Worship. *p* So vain is our hope placed upon such a People as are unable to deliver themselves, and much more to deliver us. *q* To whom we now and usually trust: for this was the common disease of the People of *Israel*, although *Hezekiah* was in a good measure free from it, as we read 2 *Kings* 18. 5. *r* Either by their help, who cannot defend themselves; or, by our own strength; seeing they who were much more potent than we are, could not escape.

CHAP. XXI.

The Prophet's fear and trouble at his Vision of Babylons Ruin by the Medes and Persians 1, — 4. *he mocketh Babel* 5, — 9. *Edom warning the Prophet is called to Repentance*, 11, 12. *the time of Arab's Calamity set*, 13, — 17.

THE burden of the defert of the ſea *a*. As * whirlwinds in the ſouth *b* paſs through *c*, ſo it *d* cometh from the deſart *e*, from a terrible land *f*.

a Of *Babylon*, as is evident both from her deſtroyers, the *Medians*, v. 2. and eſpecially from v. 9. where ſhe is named. She ſeems to be called *Deſart* Prophetically, to intimate, that although ſhe was now a moſt Populous City and Kingdom, yet ſhortly ſhe ſhould be turned into a Deſolate Wilderneſs, as was threatned *cheap.* 13. 19, &c. But the Word here rendred *Deſart* ſometimes ſignifies a *Plain*, as a very learned Interpreter hath obſerved, and thus it moſt properly agrees to *Babylon* and the Land about it, which Geographers note to be a very plain Country, without any Conſiderable Mountains in it. It is called the *Deſart of the Sea*, becauſe it is ſcituate by the Sea, as *the Iſles of the Sea*, *Eſth.* 10. 1. are thoſe Countries which were beſide the Sea. And the Title of *the Sea* might well be given to the Waters of *Babylon*, becauſe of the great plenty and multitude of them, the great Channel of *Euphrates*, and the ſeveral leſſer Channels cut out, and the vaſt Lakes of Water; in which reſpects it is ſaid to *ſit upon many waters*, *Jer.* 51. 13. the Name of *Sea* being given by the *Hebrews* to every great Collection of Waters. *b* In thoſe Parts which lay Southward from *Judea*, where there were many and great Deſerts, in which the Winds have greater force. See *Job* 1. 19. *Jer.* 4. 11. *c* As meeting with no ſtop or oppoſition. *d* The Burden or Judgment. Or, *he*, the *Meſſias*, as it is in the next Verſe. *e* From *Media* and *Perſia*; thus expreſſed, either becauſe thoſe Countries were full of Deſarts; or becauſe a great Deſart lay between them and *Chaldæa*, as Geographers and Hiſtorians report. *f* From the *Medes*, a warlike and formidable People, as appears both from Sacred and Prophane Writers.

[+Heb. hard.] 2 A † grievous viſion *g* is declared unto me, the treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth *h*: * Go up *i*, O Elam *k*; Beſiege *l*, O Media; all the ſighing thereof *m* have I made to ceaſe.

g A Viſion or Prophecy, containing dreadful Calamities which were to fall upon *Babylon*. *h* This is ſpoken either, 1. of the *Chaldeans*, as their Sin, for which God ſends the following Judgment: So the ſenſe is, The *Chaldeans* ſtill perſiſt in the Practice of Treachery and Rapine, to which they have been ſo long accuſtomed: Or, 2. of the *Medes* and *Perſians*, who are here noted to pay the *Babylonians* in their own Coin, and to uſe the ſame Treachery and Violence towards them, which they had done to others. To which purpoſe the Words are and may well be rendred otherwiſe, either thus, *The treacherous dealer* hath found a *treacherous dealer*, and *the ſpoiler* hath found a *ſpoiler*: or thus, *O thou that dealeſt treacherouſly with the treacherous dealers: and that ſpoileſt the ſpoiler, go up, O Elam, &c.* as it followeth. Theſe Words will be much illuſtrated by comparing them with *Iſa.* 33. 1. There is no doubt to be made, but the *Medes* and *Perſians* uſed Treachery as well as Force againſt *Babylon*: And beſides other Inſtances now unknown, we have one upon Record, of their entertaining thoſe two Traytors, *Gadatas* and *Gobrias*, and following their Counſel and Conduct in taking the City, which made them Partakers of their Treaſon. *i* To fight againſt her. Theſe are God's Words, either giving them Command and Commiſſion to do ſo, or rather foretelling what they would do; which is oft done in this form of Speech. *k Perſia*, called *Elam* Synecdochically, becauſe *Elam* was an eminent Province of *Perſia*, bordering upon the *Medes*. † To wit, *Babylon*, v. 9. *m* Either, 1. *Babylons* ſighing, which ſhall ceaſe, becauſe they ſhall have no time to ſigh, or lament their Miſeries, being ſuddenly ſurpriſed, and cut off in a moment, as they were. As God is ſaid to *ſeek out the wickedneſs* of wicked men *till he find none*, *Pſal.* 10. 15. when he utterly deſtroyeth them in or with their Sins: Or, 2. the ſighing and groanings of God's People, and other Nations under the heavy Oppreſſions of that potent and cruel Empire: the Pronoun *her*, or *thereof*, being taken here not paſſively, as commonly it is; but actively, or efficiently, as ſometimes it is, as *Deut.* 11. 25. *no fear*, i. e. the fear of you; and *Job* 33. 7. *my terrour*, i. e. the terrour or dread of me upon thee.

3 Therefore are my loins *n* filled with pain; pangs have taken hold upon me, as the pangs of a woman that travelleth *o*: I was † bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

[† Heb. was bowed.]

n Which he mentions with reſpect to the following Similitude of childbearing, in which the loins are ſorely pained. And thus the Prophet ſpeaks, either, 1. in the Name and Perſon of the *Babylonian*. Or rather, 2. in his own Name; which is moſt natural, and agrees beſt with the laſt clauſe of the Verſe, which plainly ſpeaks of the torment which he had in the meer hearing of the Word, and ſeeing the Viſion, and not of that which they had in the feeling of it; although the latter is implied in the former; and the Prophet expreſſeth his horror in hearing and ſeeing, to intimate the dreadful horrour which ſhould ſeize upon them when it came upon them. *o* Sharp and grievous pains.

4 ‖ My heart panted, fearfulneſs affrighted me: the night of my pleaſure *p* hath he *q* † turned into fear unto me.

[‖ Or, my mind fled. † Heb. ſet.]

p The night, in which I uſed to have a ſweet Repoſe and ſleep. He ſeems to have had this Viſion in a night. But withal this horrour of the Prophet by night was Typical, and did ſignifie that grievous horrour and deſtruction, which ſhould befal the *Babylonians* in a night of great Feaſting and Jollity, as it did *Dan.* 5. 30. *q* God, who ſhewed him that Viſion. *r* Into a time and matter of fear.

5 Prepare the table *ſ*, watch in the watch-tower *t*, eat, drink: ariſe, ye Princes *u*, *and* anoint the ſhield *x*.

ſ Furniſh it with Meats and Drinks, as it follows. The Prophet foretells what the *Babylonians* would be doing when their Enemies were at their Doors, that they would give up themſelves to Feaſting and Security. *t* To give us notice of any approaching danger, that in the mean time we may more ſecurely indulge our ſelves in Mirth and Pleaſures. *u* Either, 1. ye *Medes* and *Perſians*? Whilſt your Enemies the *Babylonians* are feaſting ſecurely, prepare to make your Aſſault. Or, 2. ye Princes of *Babylon*: Ariſe from the Table and run to your Arms. Which ſudden alarm and change of their Poſture proceeded from Tidings out of the Watch-tower, as may be gathered from the former Clauſe, and is more fully expreſſed in the following Verſes. *x* Prepare your ſelves and your Arms for the Battle approaching. *The ſhield* is put for all their weapons of Offence and Defence. They uſed to Anoint their Shields with Oyl, partly to preſerve and poliſh them; and partly to make them ſlippery, that their Enemies Darts might not ſtick in them, but ſlide off from them.

6 For thus hath the Lord ſaid unto me *y*, Go, ſet a watchman *z*, and let him declare *a* what he ſeeth.

y I ſpeak not my own fancies, but what God hath made me to ſee and hear in a Viſion; the Particulars whereof are related in the following Verſes. *z* Either, 1. a Prophet; ſuch being often called, as *Ezek.* 3. 17. & 33. 2. Or rather, 2. a Military Watchman. For this was now done only in a Viſion, which yet did foreſignifie what ſhould be done really afterwards. *a* To thee in Viſion, to them Really.

7 And he ſaw *b* a chariot *c with* a couple of horſemen *d*, a chariot of aſſes, and a chariot of camels *e*; and he hearkened diligently *f* with much heed.

b A ſhort Speech, for he told me that he ſaw. *c* Not for Burden, but for War, in which Chariots were then much uſed. Extended with two Horſemen. So there were both Chariots and Troops of Horſemen. Or, with *a couple of Horſes*, as this Word is ſometimes uſed, as 1 *Sam.* 8. 11. 2 *Sam.* 1. 6. The Chariot was drawn with two Horſes. *e* Two Chariots, one drawn by Aſſes, (under which Title ſome underſtand Mules, as being engendred of Aſſes) and the other by Camels. Wherein he ſignifies the Variety and Abundance of Warlike Proviſions which the *Medes* and *Perſians* ſhould have for this Expedition, and particularly of Chariots, whereof ſome were for the Carriage of Neceſſary Things, and others for the Battle. *f* He carefully obſerved what he ſaw, and what he could further diſcover.

8 And he ‖ cried, A lion *g*: my Lord *h*, I ſtand continually upon the * watch-tower in the day time, and I am ſet in my ward ‖ whole nights *i*.

[‖ Or, Crying. * Heb. Caſtle.]

g The ſenſe of the Words thus rendred is this, The Watchman cried out, I ſee alſo a Lion, to wit, marching before the Horſemen and Chariots already mentioned: which they ſuppoſe to repreſent *Cyrus* or *Darius* marching in the Head of their Armies. Or, as it is rendred in the Margin, and by divers others, *Seeing* as (which Particle is oft underſtood, as hath been formerly and frequently noted) *a lion*, with a terrible Cry, as being affected with the Viſion, and withal ſignifying the dreadfulneſs of that Judgment which was here repreſented as coming upon *Babylon*. The Watchman ſpeaks theſe Words either to God, or to the Prophet, who by command from God had ſet him in this Place and Station; to whom therefore he gives the following Account of his Diſcharge of the Work wherewith he was intruſted. *i* According to thy Com-

Command I have ſtood, and do yet ſtand continually, both day and night, upon my Watch-Tower.

9 And behold *k*, here cometh a chariot of men *l*, *with* a couple of horſemen *m*: and he *n* anſwered and ſaid, * Babylon is fallen, is fallen: and all the * graven images of her gods *o* he *p* hath broken unto the ground.

[*Jer. 51. 8. Rev. 14. 8. & 18. 2. *Isa. 46. 1. & 48. 5. Jer. 50. 2. & 51. 44.]

k The ſum of what I have diſcovered is this. *l* Not filled with Goods, as Chariots of Burden uſe to be; but provided with Men, to fight from or with them. *m* Underſtand, *and a chariot of aſſes*, *and a chariot of camels*; which is caſily underſtood from v. 7. where they are expreſſed. *n* The Prophet *Iſaias*, who ſet the Watchman; or the Lord, by whoſe Command he was ſet, v. 6. who here gives an explication of the Viſion. *o* Which is mentioned as an Evidence that ſhe was fully conquered, becauſe otherwiſe they would not have ſuffered their idols to have been thrown to the Ground. *p* God, by the Hands of *Cyrus*, his Inſtrument. Or, it is an indefinite Speech, *he hath broken*, &c. for *they are broken*, &c.

10 O my threſhing *q*, and the † corn of my floor *r*: that which I have heard of the LORD of hoſts, the God of Iſrael, have I declared / unto you *s*.

[† Or, ſon.]

q Threſhing is here put for the Corn threſhed, as it is explained in the following words, the Act being frequently put for the Object, as *captivity* for the Captives, *fear* for the thing feared, &c. as hath been noted before. And the Corn threſhed is here metaphorically put for People forely afflicted and puniſhed, which is oft expreſſed by Threſhing, as *Iſa.* 25. 10. & 41. 15. *Mich.* 4. 13, &c. This is ſpoken either, 1. of the *Jews*, to whom he now turneth his Speech, whom God did grievouſly threſh and afflict by the *Babylonians*, and whom he here comforts with theſe Tidings, as if he had ſaid, though thou wilt be threſhed firſt, yet *Babylon* ſhall be threſhed laſt, and moſt dreadfully, and their Threſhing ſhall be thy Deliverance. This Interpretation is thought neceſſary, becauſe of the latter Clauſe of the Verſe, wherewith this is to be joined. Or, 2. of *Babylon*. *O my threſhing*: or, thou art *my threſhing*, whom I have uſed taken to threſh and puniſh. And ſo this is fitly mentioned here, to aſſure them that this Prophecy of *Babylon's* fall muſt neceſſarily be accomplished, becauſe the Almighty was engaged in the Work. And this Interpretation ſeems not to be inconſiſtent with the reſt of the Verſe, as we ſhall ſee. *r* The Corn which I will cauſe to be threſhed upon the Floor. Heb. *the ſon of my floor*. For the Title of *ſon* is oft given to lifeleſs things, as Arrows are called *the ſons of the bow*, or *of the quiver*, Job 5. 7. & 14. 28, &c. *ſ* What I have foretold is not my own Invention, but the Word of God, and therefore ſhall infallibly come to paſs. *t* Either, 1. unto you my People, or Hearers; for all the Prophecies, even concerning other Nations, were publiſhed to them, and for their Uſe and Comfort: Or, 2. Unto, (or, Concerning, as this *Hebrew* Particle is ſometimes uſed, as the Learned know) you *Babylonians*, to whom this was in ſome ſort declared, becauſe it was publiſhed amongſt the *Jews*, and by their means might eaſily come to the knowledge of other People, and conſequently of the *Babylonians*. Nor is it unuſual for the Prophets, in their Prophecies delivered to God's People concerning *Babylon*, by an *Apoſtrophe* to turn their Speech to the *Babylonians* themſelves; of which we have Inſtances, *Jer.* 50. 24, 31. & 51. 13, 14, 25, 26.

11 The burden of Dumah *u*. He *x* calleth to me *y* out of Seir *z*, Watchman *a*, what of the night *b*? watchman, what of the night *c*?

u Either, 1. or a part of *Arabia*, ſo called from *Dumah*, one of *Ismael's* Race, *Gen.* 25. 14. 1 *Chron.* 1. 30. Or rather, 2. of *Edom* or *Idumæa*, as ſeems moſt probable from the mention of Mount *Seir*, which was a part of *Edom*; which may here be called *Dumah*, either by an abbreviation, or cutting off the firſt Letter from *Idumæa*, as *Ram* is put for *Aram*, 1 *Chron.* 2. 9. *Job* 32. 2. or rather prophetically and ſarcaſtically; for *Dumah* ſignifies *ſilent*: Whereby he intimates, That *Edom*, which was much given to vain boaſting and raling againſt God, and againſt his People, as we read elſewhere, ſhould be brought to ſilence and utter ruine. And ſuch new, and enigmatical, and ſignificant Names are elſewhere given by the Prophets to divers known Places, as *Babylon* is called *Sheſhach*, *Jer.* 25. 26. and *Egypt*, *Mizor*, *Micb.* 7. 12, &c. *x* To wit, *Dumah*, or the People of *Dumah*, of whom he ſpeaks, or one of them in the name and by the appointment of the reſt. *y* To the Watchman, as appears by the following Words: For the Prophet delivers his Prophecy in the form of a Dialogue between the People and the Watchman. *z* Out of *Edom*, which is frequently called *Seir*, as *Gen.* 32. 3. & 36. 8. 2 *Chron.* 20. 20, &c. & 25. 11. *a* Whereby he means either, 1. the Prophet *Iſaiah*, whom they call *watchman*, either ſeriouſly, or in ſcorn, becauſe the Prophets were ſo called by God, and by the People of the Jews: Or, 2. the Watchman of *Edom*, whom they had ſet as People uſe to do in times of great Danger. *b The night* is taken either, 1. metaphorically, for a time of Tribulation. So they ask the Prophet what he hath to ſay concerning that Night of Calamity which he had ſo long and oft threatned to them, whereof as yet they ſaw no appearance: Or, 2. properly; *the night* being the proper and chief time in which the Watchman's Care is moſt neceſſary, becauſe then their Enemies had opportunity to do them moſt harm. So the People are ſuppoſed to come to him very early in the Morning, to enquire what had hapned in the Night; which ſhews a State of great Perplexity and Fear: which might well be called a *burden*, both becauſe Fear in it ſelf is a great Torment, and becauſe this Fear was a Sign or Preſage of their approaching Miſeries. *c* The repetition of the ſame Words, ſhews the greatneſs of their Solicitude and Fear.

12 The watchman ſaid, The morning cometh, and alſo the night *d*: if ye will enquire, enquire ye: return, come *e*.

d The Night is paſt without any great miſchief to you, and the comfortable Light of the Morning is approaching, which freeth mens Minds from the Terrours of the Night; but although the Morning be coming, it will be gone, and the Night will return, and your Fears with it. The *night* ſeems to be here taken properly, as the *morning* is; yet ſo, that he alludes to the Metaphorical Signification of the Word, and intimates, that the Night of Affliction was coming upon them. *e* If this Watchman be the Prophet *Iſaias*, then the ſenſe of theſe Words is this, *If you will be enquiring, enquire* ſincerely and ſeriouſly of God, by me, concerning your Danger, and the way to prevent it; *return* unto the Lord by true Repentance, who alone can ſecure you, and come unto me for Direction. But if it be their own Watchman, which, with ſubmiſſion, I conceive moſt probable, the ſenſe is, *If you will enquire, enquire*: I perceive, by what I have obſerved this Night, that your Danger is not paſt, and there will be occaſion for further Enquiries from time to time; and therefore *return, come*, i. e. either *return* to them that ſent you with this Meſſage, and then come to me for further Tydings; or, come again, as *return, lie down*, is put for *lie down again*, 1 *Sam.* 3. 5. come to me the next Morning, as you have reaſon to do, and ſo from Morning to Morning; for I ſee every Night is likely to bring ſome evil Tidings to you.

13 * The burden upon Arabia. In the foreſt *f* in * *Jer.* 49. 28. Arabia ſhall ye lodg, O ye travelling companies *g* of Dedanim *h*.

f Not, as you uſed to do, in the Houſes or Tents of the *Arabians*: Whereby he implies, That that Populous Country ſhould be turned into a deſolate Wilderneſs. *g* In thoſe Parts Travellers then did, and ſtill do go together in Companies. See *Gen.* 37. 25. 28. *Job* 6. 19. *h* Or, *Dedanites*; of whom ſee on *Gen.* 25. 3. *Jer.* 25. 23, 24. & 49. 7, 8. Theſe were Merchants, and uſed to Trade with *Tyre*, *Ezek.* 27. 20. & 38. 13. and their Way lay thorow the ſame Parts of *Arabia*.

14 The inhabitants of the land of Tema *i* † brought water to him that was thirſty; they prevented with their bread him that fled *k*.

[† Or, bring]

i A part of *Arabia*; of which ſee *Job* 6. 19. *Jer.* 25. 23. & Whereby he implies, That thoſe other *Arabians*, againſt whom this Prophecy is principally directed, ſhould be reduced to great ſcarcity of all neceſſary Proviſions, and forced to flee for their Lives, from a bloody Enemy, as is more fully expreſſed in the next Verſe.

15 For they fled ‖ † from the Swords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

[‖ Or, for they fled from the Swords. † Heb. from the faces.]

16 For thus hath the Lord ſaid unto me, Within a year *l*, * according to the years of an hireling *m*, and all the glory *n* of Kedar *o* ſhall fail.

[* Comp. 16. 14.]

l From the time of this Prophecy. *m* To wit, an exact Year; for Hirelings diligently obſerve and wait for the end of the Year, when they are to receive their Wages. *n* Their Power, and Riches, and all things wherein they uſed to glory. This was executed by the *Aſſyrians*. *o* Of whom ſee on *Pſal.* 120. 5. *Jer.* 49. 28.

17 And the reſidue of the number of † archers *p*, the mighty men of the children of Kedar, ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

[† Heb. ſhow.]

p Bows and Arrows were their chief Weapons, and they were expert in the Uſe of them, both againſt Beaſts and Men, as occaſion required.

CHAP. XXII.

The Anguiſh of Judah: the Prophet much grieved, 1. — 5. *by the Perſians, Medes and Aſſyrians*, 6, 7. *he reproveth their brutiſh Wiſdom*, 8. — 11. *and prophane joy*, 12, 13. *which God would certainly puniſh*, 14. *Shebnah's deprivation for his Pride*, 15, 19. *Eliakim put in his place: his glory*, 20, — 25.

THE burden of the villany of Viſion *a*. What aileth thee now, that thou art wholly gone up to the houſe tops *b*?

a Of *Judah*; and eſpecially of the City of *Jeruſalem*, as the next Verſe ſheweth. Which is called a *valley*, becauſe a great part of it ſtood in a Valley, and comparatively to thoſe higher Mountains wherewith it was encompaſſed; of which ſee *Pſal.* 121. 1. & 125. 2. *Iſa.* 22. 7. and *the valley of viſion*, becauſe of the many and clear Viſions or Revelations of God's Mind, in that Place, above all other Parts of the World. As the Prophets are called *ſeers*, 1 *Sam.* 9. 9. ſo Prophecy is frequently called *viſion*, as 1 *Sam.* 3. 1. *Iſa.* 1. 1. *Ezek.* 7. 13, 26. *a* As they uſed to do in times of great Confuſion and Conſternation, that they might mount, and look, and cry to Heaven for help. Compare *Iſa.* 15. 3. *Jer.* 48. 38.

2 Thou art full of ſtirs *c*: a tumultuous *d* city, a joyous city: thy ſlain *men* are not ſlain with the ſword, nor dead in battle *e*.

c Or, *Thou* waſt *full of ſtirs*, or *noiſes*, to wit, of joyful Shouts, as the following Words limit it, and as this Word is uſed *Zech.* 4. 7. though elſewhere it be taken for doleful Cries. *d* Or, *ſtrepitous*, full of noiſe and clamour, through Revelling and Jollity. See *Prov.* 20. 1. *Jer.* 51. 55. 1 *Sam.* 9. 15. *e* But either by Famine or Peſtilence in the Siege, as many died, *Jer.* 14. 18. & 38. 2. or in their Flight, as others were; both which were inglorious kinds of Death.

3 All thy rulers *f* are fled together; they are bound † by the archers *g*: all that are found in thee *h* are bound together *i*, *which* are fled from far *k*.

[† Heb. of the bow.]

f Zed-

f Zedekiah and his Chief Commanders, whose Flight he foretels. *g* Heb. *from the bow, i. e.* for as they were diſenabled from uſing the Bow: which is an uſual *Hebraiſm*, as *from a king* is put *for from being a king*, 1 *Sam.* 15. 23. and *from ſeeing*, *Pſal.* 69. 23. *for from being a king*, 1 *Sam.* 15. 23. and *from ſeeing*, *Pſal.* 69. 23. for *from being a king*, 1 *Sam.* 15. 23. and *from ſeeing*, *Pſal.* 69. 23. for ſome, and may very well be joyned to the foregoing Clauſe; for the Words in the *Hebrew* lie thus, *All thy rulers are fled together from the bow* (or, *bowmen*, as this Word is rendred, *Iſa.* 21. 17.) *they are bound.* Which ſeems moſt plain and unforced, and ſuits beſt with the following Words, as alſo with the Prophet's uſe of the ſame Phraſe, *chap.* 21. 15. *they fled —— from the bent bow, &c.* *h* That remaineth there with *Zedekiah* in the Siege; for thoſe who had fled to the *Chaldeans* ſaved their Lives and Liberties. *i* In Fetters, *Jer.* 52. 11. *k* Which fled to *Jeruſalem* from the remoteſt parts of the Land. —— But he rather ſpeaks of thoſe who fled from *Jeruſalem*, and from their Enemies, whereof ſome had fled away, but were purſued and overtaken by their Enemies, and bound, as others had been. And the Words ſeem to be well rendred, *they fled far away*, as this very Word is uſed, *Iſa.* 22. 7. which may be underſtood either of the ſame Perſons who fled, but were taken in their Flight, as was now ſaid; or of others, who fled away, when others abode there and were bound.

* *Jer.* 4. 19. *&* 9. 1. † Heb. *I will be bitter in weeping.*

4 Therefore ſaid I, * Look away from me *l*; † I will weep bitterly, labour not to comfort me *m*: becauſe of the ſpoiling of the daughter of my people *n*.

l Take off your Eyes and Thoughts from me, and leave me alone, that I may take my fill of Sorrows. *m* For all your Labour will be loſt, I neither can nor will receive any Conſolation. *n* Of that City and Nation whereof I am a Member. The Title of *daughter* is oft given both to Cities and Nations, as hath been noted before.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts *p* in the valley of viſion, breaking down the walls *q*, and of crying to the mountains *r*.

o In which my People are trodden under foot by their inſolent Enemies. *p* This is added partly to ſhew, that this did not happen without God's Providence; and partly to aggravate their Calamity, becauſe not only Men, but God himſelf fought againſt them. *q* Of the ſtrong Cities of *Judah*; which was done by *Sennacherib*, 2 *Kings* 18. 10. *r* With ſuch loud and diſmal Outcries as ſhould reach to the neighbouring Mountains, and make them ring again therewith.

†Heb. *made naked.*

6 And Elam *ſ* bare the quiver *t* with chariots of men and horſemen *u*, and Kir *x* † uncovered *y* the ſhield *z*.

ſ The *Perſians*, who now, and for a long time after, were ſubject to the *Aſſyrian* and *Chaldean* Emperours, and were employ'd by them in their Wars. *t* Being expert Bowmen, as appears from *Jer.* 49. 35. and from *Strabo*'s Teſtimony. *u* As ſome of them brought on foot, ſo others fought from Chariots and Horſes. *x* The *Medes*, ſo called by a Synecdoche from *Kir*, an eminent City and Region of *Media*, of which ſee 2 *Kings* 16. 9. *Amos* 1. 5. *y* Prepared it and themſelves for the Battel; for in times of Peace Arms were wrapt up and covered, to preſerve them clean, and fit for uſe. *z* Their defenſive and offenſive Weapons.

†Heb. *the choice of the valleys.* ‖ Or, *towards.*

7 And it ſhall come to paſs, *that* † thy choiceſt valleys ſhall be full of chariots *a*, and the horſemen ſhall ſet themſelves in aray ‖ at the gate *b*.

a Valleys were the moſt proper Places for the uſe of Chariots: See *Jol.* 17. 16. *b* To aſſiſt and defend the Footmen whilſt they made their Aſſault, and withal to prevent and take thoſe who endeavoured to eſcape.

* *Chap.* 30. 1. * 1 *Kings* 10. 17.

8 And he *c* diſcovered * the covering of Judah *d*, and thou didſt look in that day to the armour *e* * of the houſe of the forreſt *f*.

c The Enemy, *Sennacherib*, of whoſe Invaſion he ſeems to ſpeak. *d* He took thoſe fenced Cities, which were a Covering or Safeguard both to the People of *Judah*, who fled to them, and to *Jeruſalem*, which was begirt and defended by them. *e* Thy Hope and Truſt was wholly or chiefly placed in the Arm of Fleſh. For although *Hezekiah* was commended for his Truſt in God, yet the Generality of the People were guilty of Diſtruſt in God, and Confidence in the Creature. *f* More fully called *the houſe of the forreſt of Lebanon*, 1 *Kings* 7. 2. not becauſe it was built in *Lebanon*, for it was in *Jeruſalem*; but either becauſe it was built of the Trees of *Lebanon*, for which cauſe the Temple is called *Lebanon*, *Zech.* 11. 1. or for other Reaſons. See my Notes on 1 *Kings* 7. 2.

9 Ye have ſeen *g* alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool *h*.

g I. e. Obſerved or conſidered, as this Word is uſed, *Exod.* 32. 9. and elſewhere, in order to the Reparation of them, and to fortifie the City, as the next Words manifeſt. *h* That you might both deprive the Enemy of Water, and ſupply the City with it; of which ſee on 2 *Chron.* 32. 4, 5.

10 And ye have numbred the houſes of Jeruſalem *i*, and the houſes *k* have ye broken down to fortifie the wall.

i That they might exactly know their own Strength, and the Number of their People, and ſo lay the Burdens more equally upon them, and make ſufficient Proviſions for them. *k* Which ſtood upon or without the Walls of their City, and ſo gave their Enemies any Advantage againſt them, and hindred the ſearching or fortifying the Walls and City.

11 Ye made alſo a Ditch between the two walls *l*, for the water of the old pool *m*: but ye have not looked unto the maker thereof *n*, neither had reſpect unto him that faſhioned it o long ago *p*.

l Either thoſe 2 *Kings* 25. 4. or thoſe 2 *Chron.* 32. 5. in both which Places we read of two Walls. *m* To receive the Waters conveyed into it by Pipes from the old Pool. *n* Either, 1. of the Water; for both the Springs and the Rain which falleth the Poſts are from God alone: or, 2. of *Jeruſalem*, expreſſed in the foregoing Verſe, and eaſily underſtood here, becauſe all theſe Works were undertaken for *Jeruſalems* Defence and Proviſion. And it is uſual in Scripture for the Pronoun Relative to be put by it ſelf without any expreſs mention of the Perſon or Thing to which it belongs, which is left to the Reader to gather out of the foregoing or following Words; of which ſee the Notes on *Pſal.* 87. 1. *Cant.* 1. 1. *o* *Heb. the former, or framer of it*, God, who made it a City, and the Place of his ſpecial Preſence and Worſhip; which alſo he had undertaken to protect, if the People would obſerve his Commands; to whom therefore they ſhould have reſorted and truſted in this time of their diſtreſs. *p* Which Clauſe may be added to aggravate their Sin, in diſtruſting that God who had now for a long time given proof of his Care and Kindneſs in defending this City.

12 And in that day did the Lord GOD of hoſts call *q* to weeping, and to mourning; and to baldneſs, and to girding with ſackcloth.

q Invite and oblige them by the Courſe of his Providence, and require this by the Precepts requiring theſe things in ſuch Times and Conditions. *r* to make themſelves bald, by plucking or ſhaving off the Hair of their Heads, as was uſual in great Sorrows, as *Isa* 15. 2. *Job* 1. 20. *Mic.* 1. 16. although it was forbidden incaſe of the Death of Relations, for a ſpecial Reaſon; of which ſee *Lev.* 19. 27, 28. *&* 21. 5.

13 And behold, joy and gladneſs, ſlaying Oxen, and killing ſheep, eating fleſh *ſ*, and drinking wine; * let us eat and drink for to morrow we ſhall die *t*.

* *Cor.* 15. 32.

ſ Not only for Neceſſity, but to Exceſs and Luxury, as *eating and to drinking* are taken *Mat.* 24. 38. *t* The Prophets tell us, that we ſhall certainly and ſuddenly be deſtroyed; it concerns us therefore to make our beſt of the preſent time, and to be merry while we have the opportunity. A moſt perverſe and deſperate Concluſion, proceeding from obſtinate Profaneneſs, and Contempt of God's Judgments.

14 And it was revealed in mine ears *u* by the LORD of hoſts, ſurely this iniquity ſhall not be purged from you, till ye die *x*, ſaith the Lord GOD of hoſts.

u What I am ſaying is not my own Invention, nor uncertain Reports; but what I heard with theſe Ears of mine. The like Phraſe we have 1 *Sam.* 9. 15. *the Lord hath told Samuel in his ear.* *x* You ſhall feel the ſad Effects of this wickedneſs, and my juſt diſpleaſure for it, as long as you live. This is not ſpoken excluſively, as if it ſhould be purged after their death, which is abſurd and impious to imagine, at leaſt concerning ſuch as lived and died in this deſperate and impenitent Condition; but emphatically, to ſhew that God will have no mercy upon them in that time of Life, in which he uſeth and delighteth to give Repentance and Remiſſion of Sins unto Mankind.

15 Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer *y*, *even* unto Shebna *z*, which *is* over the houſe *a*, *and ſay*,

y Which the Prophet might boldly do, becauſe he had the Direction not only of God, who ſent him upon this Errand, but probably of *Hezekiah* alſo, who at the time of this Prophecy was either King, or his Fathers Viceroy, or at leaſt Heir-apparent to the Crown. *z* Who ſeems to have been advanced by wicked Arts, and to have been a great Patron of Impiety and Injuſtice in his Reign, and by politick Compliance with *Hezekiah*, thought to gain his Favour, and ſo to keep his Place and Power at Court. Over the Houſe of *David*, as is more fully expreſſed below, v. 22. Poſſibly he was not only the Lord Treaſurer, but alſo the King's Prime Miniſter of State.

16 What haſt thou here *b*? and whom *c* haſt thou here, that thou haſt hewed thee out a ſepulchre *d* here *e* ‖ *as* he that heweth him out a ſepulchre on high *f*, and graveth an habitation *g* for himſelf in a rock *h*.

b Or, *What doſt thou here?* what right haſt thou to this Place and Office? *c* Either, 1. What Friends, in whom thou truſteſt? Thou haſt ſo ill managed thy ſelf and thy Affairs, that thou art univerſally hated. Or, 2. What Kindred or Relations? for the Jews ſay, he was a Stranger by Birth; which is the more probable, becauſe his Pedegree is not mentioned in any of thoſe Places of Scripture where he is named. *d* As great and ambitious men uſed to do. *e* Not in thine own Country, the proper Place for ſuch a Monument; but in *Jeruſalem*, which ſhould not be defiled nor diſparaged with it. *f* In an high and eminent Place, as *Iſa.* 57. 7. *g* Either, 1. a Sepulchre, which is called a manſion, *Iſa.* 57. 7. *g* Either, 1. a Sepulchre, which is called a manſion, *Joh* 30. 23. or, 2. a Dwelling-Houſe. He erected, or is compared to one that doth erect, a ſtately Houſe to live in, and a ſtately Sepulchre to receive him when he dies. And theſe two are oft joined together, becauſe their Sepulchres were commonly built in or near their Houſes. See *Iſa.* 14. 18. *Joh.* 17. 13. *h* A fit Place both for Strength and State. Thus we read of a ſepulchre *hewed out of a rock*, *Mat.* 27. 60.

17 Behold, ‖ the LORD will carry thee away with † a mighty captivity *i*, and will ſurely cover thee *k*.

i Will cauſe thee to be carried into Captivity by a ſtrong Hand, &c. or by the Hand of a mighty man, from which therefore thou ſhalt not be able to eſcape. Or, *will caſt thee away with the caſting of a mighty man*, i. e. with great force: or, *in caſting will caſt thee away, O thou mighty man.* *k* To wit, with confuſion, as is here implied, and as this Phraſe is more fully expreſſed, *Pſal.* 89. 40. *&* 109. 29. Or, *covering* may be put for obſcuring his Glory, which he deſigned to publiſh, and to that end erected ſtately Monuments, *&c.* Or, this may be an Alluſion to the ancient Cuſtom of covering the Faces of Condemned Perſons; of which ſee *Eſth.* 7. 8. Compare *Job* 9. 24. *Ezek.* 12. 6, 12.

†Heb. *large ſpaces.*

18 He will ſurely violently turn and toſs thee *like a* ball *l* into a † large country *m*: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lords houſe *n*.

l Heb. *Wrapping he will wrap thee up like a Ball*, which conſiſts of Materials wrapped and bound together, that it may be toſſed far away. Or, *Rolling he will roll thee with the rolling of a Ball.* *m* Like a Ball which is caſt into a large and plain ſpot of Ground, where being thrown by a ſtrong man it runs far and wide. Or, to a far Countrey, which ſeems to be here called *large of ſpaces*, not ſo much in it ſelf, for that was inconſiderable to him, whether the Land of his Captivity was large or little, as in reſpect of its diſtance from the Place of his Birth and Abode. *n* The ſenſe of the Words thus rendred, ſeems to be this, Thy glorious Chariots wherein thou didſt ride in great State at *Jeruſalem*, ſhall then and there be turned into ſhame to thy ſelf, and to thy Maſter, to whom it is juſt matter of reproach, that he was ſo fooliſh as to advance and truſt ſuch a faithleſs and unworthy Perſon. But the Words are by divers others fitly rendred, *there the chariots of thy glory* ſhall be, (or, ſhall die or vaniſh, *i. e.* That ſhall be the end of all thy pompous Chariots, and other Monuments of thy Pride) O thou who art *the ſhame of thy Lord's houſe*, who by thy unjuſt and wicked Practices haſt expoſed thy King and Maſter, and the Royal Family, to Reproach and Contempt.

19 And I *o* will drive thee from thy ſtation, and from thy ſtate ſhall he *p* pull thee down.

o The Lord, whoſe Words theſe are, *v.* 15. as is manifeſt from the following Verſes. *p* The Lord; ſuch ſudden changes of Perſons being very uſual in theſe Writings.

20 And it ſhall come to paſs inthat day, that I will call *q* my ſervant * Eliakim the ſon of Hilkiah:

* *Kings* 18.

q By my Spirit fitting him, and by my powerful Providence moving *Hezekiah*'s heart to call him.

21 And I will cloath him with thy robe, and ſtrengthen him with thy girdle *r*, and I will commit thy government into his hand, and he ſhall be a father *ſ* to the Inhabitants of Jeruſalem, and to the houſe of Judah.

r There was a peculiar ſort of Robe and Girdle which was the Badge of his Office, which ſhould be taken from him, and given to *Eliakim*. *ſ* He ſhall not only have the Authority of a Father, which thou now haſt, in which reſpect all Rulers are called *fathers*, as *Exod*, 20. 12. *Numb.* 36. 1. but ſhall alſo govern them with Fatherly Care and Affection, and not with Rigour and Cruelty, as thou doſt.

22 And the key *t* of the houſe of David will I lay upon his ſhoulder *u*: ſo he ſhall * open and none ſhall ſhut *x*, and he ſhall ſhut and none ſhall open.

* *Rev.* 3. 7.

t The Government, the Power of opening and ſhutting, of letting men into it, or putting them out of it, whereof a Key is a fit Emblem; whence the delivering of the Keys of an Houſe or City into the Hands of another, is a Sign to ſignifie and confirm the giving him the Power and Poſſeſſion of it. *u* He mentions *the ſhoulder* rather than the Hand, in which Keys are commonly carried, either from ſome Ceremony then in uſe, of carrying a Key upon the Shoulder, either of the Officer of State himſelf, or of another in his name and ſtead; or to ſignifie that this was a Key of greater weight than ordinary, and that Government, which is deſigned by this Key, is an heavy Burden, and therefore in Scripture-phraſe ſaid to be *upon the ſhoulder*, as *Iſa.* 9. 6. *x* Againſt his Will, or without his Commiſſion or Conſent.

23 And I will faſten him *y* as * a nail in a ſure place *z*: and he ſhall be for a glorious throne to his fathers houſe *a*.

* *Ezra* 9. 8.

y I will eſtabliſh the Power in his Hands. *z* In the ſtrong walls, or ſolid Timber, in the Houſe: Which is oppoſed to *Shebna*'s inſtability, ſignified by a Ball, *v.* 18. *a* By his prudent and righteous Government he ſhall procure great Glory, not only to himſelf, but to all that have any relation to him. This alſo is oppoſed to what is ſaid of *Shebna* in the end of *v.* 18.

24 And they ſhall hang upon him all the glory of his fathers houſe *b*, the oft-ſpring and the iſſue *c*, all veſſels of ſmall quantity *d*; from the veſſels of cups, even to all the ‖ veſſels of flagons *e*.

b Of his own Kindred and Family, who ſhall all depend upon him, and receive Glory from him: of the Houſe of *David*, which is called *his fathers houſe*, either becauſe Kings are called *the fathers* of all their Subjects, both in Scripture, as 1 *Sam.* 24. 12. 2 *Kings* 5. 13. *&* 16. 7. and in other Authors; or, as *Calvin* ingeniouſly conjectures, becauſe he was of the Blood Royal. Otherwiſe this had been no great Commendation to him, that he ſtudied ſo much the Advancement of his own private Family. And this ſeems more probable, becauſe this Character is oppoſed to that of *Shebna*, who was *the ſhame of his Lords*, to wit, the King's *houſe* or Family. *v.* 18. *c* Great and ſmall, the Children and Grandchildren of his Fathers houſe. *d* The meaneſt of them ſhall receive a Luſtre and Advantage from their Relation to him. *e* All ſorts of Veſſels, great or ſmall, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary Nails or Pins, if they be oppreſſed with too great weight, are eaſily broken down, and the Veſſels fall with them.

25 In that day, ſaith the LORD of hoſts, ſhall the nail *that is* faſtned in the ſure place *f*, be removed, and be cut down, and fall: and the burden that *was* upon it *g* ſhall be cut off: for the LORD hath ſpoken *it*.

f *Shebna*, who ſeemed to be ſo, both in his own Eyes, and in the Eyes of others. *g* All thoſe wicked Officers that were advanced and ſupported by his Power.

CHAP. XXIII.

The Deſtruction of Tyre: from God: for their Pride. 1,—14. *the time of her riſing again*, 15,—17. *and Converſion to God*, 18.

* *Jer.* 25. 22. *Ezek.* 26. 2. *Joel* 3. 4. *Amos* 1. 9. *Zech.* 9. 2. *Mat.* 11. 21. *Acts* 12. 20.

*THe burden of Tyre *a*. Howl ye ſhips *b* of Tarſhiſh *c*, for it is laid waſte *d*, ſo that there is no houſes, no entring in *e*: from the land of Chittim it is revealed to them *f*.

a The Prophecy of the heavy Calamity and Deſtruction of *Tyre*, which now flood in its Strength and Glory, being ſeated in an Iſland, upon a Rock, abounding in Riches, mighty in Naval Power, having lately conquered that Navy which the *Aſſyrians* brought againſt them. Yet this City was, according to this Prophecy, deſtroyed; and that twice, firſt by *Nebuchadnezzar*, and long afterward by *Alexander the Great*. And although this Prophecy ſeem directly and properly to reſpect the former Deſtruction, yet it ſeems to have ſome reference to the latter alſo; only it is intimated, That after ſeventy years *Tyrus* ſhould recover her former Power and Glory, before her ſecond and final Deſtruction. *b* Either, 1. properly; to which Howling and Lamentation is aſcribed by a known Figure called *Proſopopeia*: or, 2. Metonymically, the Merchants and Owners of Ships, who had much Commerce with this illuſtrious Mart. *c* Either, 1. of *Tarſus*, a great Port of *Cilicia*, which anciently had the Dominion of that part of the Sea: or, 2. of the Ocean, which is ſo called, 1 *King.* 10. 22. *Pſal.* 48. 8. *Iſa.* 2. 16. *d* It ſhall ſhortly be laid waſte; Which was fulfilled not by *Shalmanezer*, as ſome would have it; for though he ſtraitned it for ſome time, yet he never took it; but by *Nebuchadnezzar*. *e* So effectually waſted, that there is not an Houſe left in it, nor any Merchants or others that go into it, either to Trade in it, or to repair it. *f* The ſenſe of the Words thus rendred may be this, *It*, i. e. this Burden or Deſtruction of *Tyre*, *is*, i. e. ſhall be, *revealed*, declared or made known, *unto them*: either, 1. to the *Tyrians*, to whom this Notice ſhould be ſent concerning the Preparations of their Enemies againſt them: or, 2. to the Ships, by which he means their Owners or Merchants, *from the land of Chittim*: which may be here mentioned either becauſe they firſt had and gave them notice of it, as was now ſaid; or becauſe their laſt and foreſt deſtruction was brought upon them by *Alexander*, who was *of the land of Chittim*, as is affirmed by that very ancient and venerable, though Apocryphal Writer, 1 *Maccab.* 1. 1. & 8. 5. But this Place is otherwiſe rendred, both by ancient and later Interpreters, which ſeems to be more natural and eaſie, and no leſs agreeable to the *Hebrew Text*; either thus, *that ſhe is laid waſte, ſo that there is no houſe, nor entring or coming in* (to wit, for Traffick) *from the land of Chittim, is made known to them*, to wit, to the ſhips of Merchants that uſed to reſort thither for Traffick: or rather thus, *for it is laid waſte, ſo that there is no houſe*, (i. e. any Houſes left for the Citizens to dwell in) *nor entring or coming in* (to wit, of Merchants) *from the land of Chittim*; *ſhe* (to wit, her People) *is removed or gone into captivity*, as this Word properly ſignifies, and is rendred, *Iſa.* 38. 12. And for the laſt *Hebrew* Word, *lamo*, which is rendred *to them* (which is the only Objection againſt this Interpretation) it is only added as an Elegancy of the *Hebrew* Language, and hath no farther ſignification, as it is alſo, *Pſ.* 58. 7. and as the Particle *lo*, which ſignifies the ſame thing, and ſtands for other Pronouns, are frequently redundant and inſignificant in the *Hebrew* Text, as hath been oft obſerved by *Grammarians* and Interpreters. He mentions *the land of Chittim*, becauſe this was an eminent Place for Shipping and Trading, as is manifeſt from *Numb.* 24. 24. *Ezek.* 27. 6. *Dan.* 11. 30. and therefore deobſticls had great Dealings and Commerce with *Tyre*, and may here be put Synecdochically for all other Countries which Traded with her. It is not neceſſary, for the underſtanding of this Text, to determine what *Chittim* is, whether it was *Italy*, or *Greece*, or the Iſlands in thoſe Parts; it is ſufficient to know, that it was a ſeafaring Place in the *Midland Sea*, and ſo much ſtartled and concerned in the Deſtruction of *Tyre*.

†Heb. *Inhabitants.*

2 Be † ſtill *g* ye inhabitants of the iſle *h*, thou whom the merchants of Zidon *i*, that paſs over the ſea *k*, have *ſtore* repleniſhed *l*.

g Heb. *Be ſilent*, as one confounded, and not knowing what to ſay, or as Mourners uſe to be, *Job* 2. 8, 13. *Iſa.* 47. 5. boaſt no more of thy Wealth and Power, as thou uſedſt to do. *h* Heb. of *Tyrus*, which now was an Iſland, *Ezek.* 27. 3. *&* 28. 2. till *Alexander* joined it to the Continent, as *Pliny* reports. Although the Title of *Iſlands* is oft given by the *Hebrews* to Places bordering upon the Sea. *i* An eminent City of *Paleſtina*, nigh unto *Tyre*, much concerned with her and for her. *k* That are a Seafaring People. *l* With Mariners, *Ezek.* 27. 8. and Commodities.

3 And by great waters *m* the ſeed of Sihor *n*, the harveſt of the river *o* is her revenue *p*, and ſhe is a mart of nations *q*.

m By the Sea, which is very fitly called *the great waters*, *Pſal.* 107. 23. underſtand, *cometh*, or is brought to her. *n* The Corn of *Egypt*, wherewith *Egypt* abounded, and furniſhed divers other Parts of the World, whence it was called the Granary of the *Roman* Empire; which alſo was eaſily conveyed by Sea from *Egypt* to *Tyre*, and thence to divers other Countries. This is called *ſeed* here, as alſo *Hoſ.* 2. 10. and elſewhere, by an uſual *Metonymy*, and *the ſeed of Sihor*, becauſe it grew up the more abundantly becauſe of the Overflow of the River, as all ſorts of Authors have noted.

f Zedekiah and his Chief Commanders, whose Flight he foretels. *g* Heb. *from the bow, i. e.* fo as they were difenabled from ufing the Bow: which is an ufual *Hebraism*, as *from a king* is put for *from being a king*, 1 *Sam.* 15. 23. and *from seeing*, *Pfal.* 65. 23. is rendred *that they cannot see*, *Rom.* 11. 10. But this Word is by fome, and may very well be joyned to the foregoing Clauſe; for the Words in the *Hebrew* lie thus, *All thy rulers are fled together from the bow*; or, *bowmen*, as this Word is rendred, *Isa.* 21. 17.) *they are bound.* Which feems moſt plain and unforced, and ſuits beſt with the following Words, as alſo with the Prophet's uſe of the ſame Phraſe, *chap.* 21. 15. *they fled —— from the bent bow, &c.* *h* That remaineth there with *Zedekiah* in the Siege; for thoſe who had fled to the *Chaldeans* ſaved their Lives and Liberties. *i* In Fetters, *Jer.* 52. 11. *k* Which fled to *Jeruſalem* from the remoteſt parts of the Land. —— But he ſpeaks of thoſe who fled from *Jeruſalem*, and from their Enemies, whereof ſome had fled away, but were purſued and overtaken by their Enemies, and bound, as others had been. And the Words ſeem to be well rendred, *they fled far away*, as this very Word is uſed, *Iſa.* 33. 7. which may be underſtood either of the ſame Perſons whoſ fled, but were taken in their Flight, as was now ſaid; or of others, who fled away, when others abode there and were bound.

* Jer. 41. 17. *Jer.* 41. 17. † Heb. *I will hide from my face.*

4 Therefore ſaid I, * Look away from me *l*; † I will weep bitterly, labour not to comfort me *m*: becauſe of the ſpoiling of the daughter of my people *n*.

l Take off your Eyes and Thoughts from me, and leave me alone, that I may take my fill of Sorrows. *m* For all your Labour will be loſt, I neither can nor will receive any Conſolation. *n* Of that City and Nation whereof I am a Member. The Title of *daughter* is oft given both to Cities and Nations, as hath been noted before.

5 For *it is* a day of trouble, and of treading down *o*, and of perplexity by the Lord GOD of hoſts *p* in the valley of viſion, breaking down the walls *q*, and of crying to the mountains *r*.

o In which my People are trodden under foot by their inſolent Enemies. *p* This is added partly to ſhew, that this did not happen without out God's Providence; and partly to aggravate their Calamity, becauſe not only Men, but God himſelf fought againſt them. *q* Of the ſtrong Cities of *Judah*; which was done by *Sennacherib*, 2 *Kings* 25. 10. *r* With ſuch loud and diſmal Outcries as ſhould reach to the neighbouring Mountains, and make them ring again therewith.

6 And Elam *ſ* bare the quiver *t* with chariots of men and horſemen *u*, and Kir *x* † uncovered *y* the ſhield *z*.

† Heb. *made naked.*

ſ The *Perſians*, who now, and for a long time after, were ſubject to the *Aſſyrian* and *Chaldean* Emperours, and were employd by them in their Wars. *t* Being expert Bowmen, as appears from *Jer.* 49. 35. and from *Strabo*'s Teſtimony. *u* As ſome of them fought on foot, ſo others fought from Chariots and Horſes. *x* The *Medes*, ſo called by a Synecdoche from *Kir*, an eminent City and Region of *Media*, of which ſee 2 *Kings* 16. 9. *Amos* 1. 5. *y* Prepared it and themſelves for the Battel; for in times of Peace Arms were wrapt up and covered, to preſerve them clean, and fit for uſe. *z* Their defenſive and offenſive Weapons.

† Heb. *the choice of thy valleys.* † Or, *towards.*

7 And it ſhall come to paſs, *that* † thy choiceſt valleys ſhall be full of chariots *a*, and the horſemen ſhall ſet themſelves in aray ‖ at the gate *b*.

a Valleys were the moſt proper Places for the uſe of Chariots: See *Jer.* 17. 26. *b* To aſſiſt and defend the Footmen whilſt they made their Aſſault, and withall to prevent and take thoſe who endeavoured to eſcape.

* Chap. 21. 8. * 1 *Kings* 10. 17.

8 And he *c* diſcovered * the covering of Judah *d*, and thou didſt look in that day to the armour *e* * of the houſe of the forreſt *f*.

c The Enemy, *Sennacherib*, of whoſe Invaſion he ſeems to ſpeak. *d* He took thoſe fenced Cities, which were a Covering or Safeguard both to the People of *Judah*, who fled to them, and to *Jeruſalem*, which was begirt and defended by them. *e* Thy Hope and Truſt was wholly or chiefly placed in the Arm of Fleſh. For although *Hezekiah* was commended for his Truſt in God, yet the Generality of the People were guilty of Diſtruſt in God, and Confidence in the Creature. *f* More fully called *the houſe of the forreſt of Lebanon*, 1 *Kings* 7. 2. not becauſe it was built in *Lebanon*, for it was in *Jeruſalem*; but either becauſe it was built of the Trees of *Lebanon*, for which cauſe the Temple is called *Lebanon*, *Zech.* 11. 1. or for other Reaſons. See my Notes on 1 *Kings* 7. 2.

9 Ye have ſeen *g* alſo the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool *h*.

g i. e. Obſerved or conſidered, as this Word is uſed. *Exod.* 32. 9. and elſewhere, in order to the Reparation of them, and to fortifie the City, at the next Words manifeſt. *h* That you might both deprive the Enemy of Water, and ſupply the City with it; of which ſee on 2 *Chron.* 32. 4, 5.

10 And ye have numbred the houſes of Jeruſalem *i*, and the houſes *k* have ye broken down to fortifie the wall.

i That they might exactly know their own Strength, and the Number of their People, and ſo lay the Burdens more equally upon them, and make ſufficient Proviſions for them. *k* Which ſtood upon or without the Walls of their City, and ſo gave their Enemies any Advantage againſt them, and hindred the ſearching or fortifying the Walls and City.

11 Ye made alſo a Ditch between the two walls *l*, for the water of the old pool *m*: but ye have not looked unto the maker thereof *n*, neither had reſpect unto him that faſhioned it *o* long ago *p*.

l Either thoſe 2 *Kings* 20. 4. or thoſe 2 *Chron.* 32. 5. in both which Places we read of two Walls. *m* To receive the Water conveyed into it by Pipes from the old Pool. *n* Either, 1. of the Water; for both the Springs and the Pool which filleth the Ditch are from God alone: or, 2. of *Jeruſalem*, expreſſed in the foregoing Verſe, and eaſily underſtood here, becauſe all theſe Works were undertaken for *Jeruſalems* Defence and Protection. And the uſual in Scripture for the Pronoun Relative to be put for it without any expreſs mention of the Perſon or Thing to which it belongs, which is left to the Reader to gather out of the foregoing or following Words; of which ſee the Notes on *Pſal.* 81. 4. ver. 11. 1. *o* Heb. *the former*, or *framer of it*, God, who made it a City and the Place of his ſpecial Preſence and Worſhip; which alſo he had undertaken to protect, if the People would obſerve his Commands; to whom therefore they ſhould have reſpect and truſted in this time of their diſtreſs. *p* Which Clauſe may be added to aggravate their Sin, in diſtruſting that God who had now for a long time given proof of his Care and Kindneſs in defending the City.

12 And in that day did the Lord GOD of hoſts call *q* to weeping, and to mourning; and to baldneſs *r*, and to girding with ſackcloth.

q Invite and oblige them by the Courſe of his Providence, and require this by the Precepts requiring theſe things in ſuch Times and Conditions. *r* to make themſelves bald, by plucking or ſhaving off the Hair of their Heads, as was uſual in great Sorrows. See *Isa.* 5. 3. *Jer.* 1. 20. *Mic.* 1. 16. although it was forbidden more of the Death of Relations, for a ſpecial Reaſon; of which ſee *Lev.* 19. 27, 28. & 21. 5.

13 And behold, joy and gladneſs, ſlaying Oxen, and killing ſheep, eating fleſh *ſ*, and drinking wine; * let us eat and drink for to morrow we ſhall die *t*.

* Or, *eating and drinking* are taken *Mat.* 24. 38.

ſ Not only for Neceſſity, but to Exceſs and Luxury, a *eating and drinking* are taken *Mat.* 24. 38. *t* The Prophets tell us, that we ſhall certainly and ſuddenly be deſtroyed; it concerns us therefore to make our beſt of the preſent time, and to be merry while we have the opportunity. A moſt perverſe and deſperate Concluſion, proceeding from obſtinate Profaneneſs, and Contempt of God's Judgments.

14 And it was revealed in mine ears *u* by the LORD of hoſts, ſurely this iniquity ſhall not be purged from you, till ye die *x*, ſaith the Lord GOD of hoſts.

u What I am ſaying is not my own Invention, nor uncertain Reports; but what I heard with theſe Ears of mine. He the Phraſe we have 1 *Sam.* 9. 15. *the Lord had told Samuel in mine ear.* *x* You ſhall feel the ſad Effects of this wickedneſs, and ſo not diſpleaſure for it, as long as you live. This is not ſpoken exclusively, as if it ſhould be purged after their death, which is ſad and impious to imagine, at leaſt concerning ſuch as lived and died in this deſperate and impenitent Condition; but emphatically, to ſhew that God will have no mercy upon them in that time of Life, in which he uſeth and delighteth to give Repentance and Remiſſion of Sins unto Mankind.

15 Thus ſaith the Lord GOD of hoſts, Go, get thee unto this treaſurer *y*, *even* unto Shebna *z*, which *is* over the houſe *a*, *and ſay*,

y Which the Prophet might boldly do, becauſe he had the Protection not only of God, whoſoever him upon this Errand, but probably of *Hezekiah* alſo, who at the time of the Prophecy was in their Kings, or his Fathers Viceroy, or at leaſt Vice-gerent of the Crown. *z* Who ſeems to have been advanced by wicked Arts, and to have been a great Patron of Impiety and Injuſtice in his Reign, and by politick Compliance with *Hezekiah*, though to gain his Favour, and ſo to keep his Places of Power or Court; over the Houſe of *David*, as is more fully expreſſed below. Or, Poſſibly he was not only the Lord Treaſurer, but alſo the Kings Prime Miniſter of State.

16 What haſt thou here *b*? and whom *c* haſt thou here, that thou haſt hewed thee out a ſepulchre *d* here *e* ‖ *as* he that heweth him out a ſepulchre on high *f*, and graveth an habitation *g* for himſelf in a rock *h*.

b Or, *What doſt thou here?* what right haſt thou to this Rock and Office? *c* Either, 1. What Friends, in whom thou confideſt? Thou haſt ſo ill managed thy Self and thy Affairs, that God and all univerſally hated. Or, 2. What kindred or Relations? for the Jews ſay, he was a Stranger by Birth; which is the more probable, becauſe his Pedegree is not mentioned in any of thoſe Places of Scripture where he is named. *d* As great and eminent Perſons uſed to do. *e* Not in thine own Country, the proper Place for ſuch a Monument; but in *Jeruſalem*, which thou haſt no right to be defiled nor diſparaged with it. *f* In an high and eminent Place, as *Iſa.* 57. 7. *g* Either, 1. a Sepulchre, which is called a *manſion houſe*, *Job* 30. 23. or, 2. a Dwelling-Houſe. He erected, or is ſuppoſed to one that doth erect, a ſtately Houſe to live in, and a ſtately Sepulchre to receive him when he dies. And theſe two are fitly joined together, becauſe their Sepulchres were commonly built in or near their Houſes. See *Iſa.* 14. 18. *Jer.* 19. 14. *h* A fit Place both for Strength and State. Thus we read of a *Sepulchre hewed out of a rock*, *Mat.* 27. 60.

17 Behold, ‖ the LORD will carry thee away with † a mighty captivity *i*, and will ſurely cover thee *k*.

i Will cauſe thee to be carried into Captivity by a ſtrong Hand, or by the Hand of a mighty man, from which thereafter that ſhalt not be able to eſcape. Or, *will caſt thee away with a mighty*

caſting of a mighty man, *i. e.* with great force: or, *in caſting will caſt thee away, O thou mighty man.* *k* To wit, with confuſion, as is here implied, and as this Phraſe is more fully expreſſed, *Pſal.* 89. 40. & 109. 29. Or, *covering* may be put for obſcuring his Glory, which he deſigned to publiſh, and to that end erected ſtately Monuments, *&c.* Or, this may be an Alluſion to the ancient Cuſtom of covering the Faces of Condemned Perſons; of which ſee *Eſth.* 7. 8. Compare *Job* 9. 24. *Ezek.* 12. 6, 12.

† Heb. *a large ball.*

18 He will ſurely violently turn and toſs thee *like* a † ball *l* into a † large country *m*: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the ſhame of thy lords houſe *n*.

l Heb. *Wrapping he will wrap thee up like a Ball*, which conſiſts of Materials wrapped and bound together, that it may be toſſed far away. Or, *Rolling he will roll thee with the rolling of a Ball. m* Like a Ball which is caſt into a large and plain ſpot of Ground, where being thrown by a ſtrong man it runs far and wide. Or, to a fair Countrey, which ſeems to be here called *large of ſpaces*, not ſo much in it ſelf, for that was inconſiderable to him, whether the Land of his Captivity was large or little, as in reſpect of its diſtance from the Place of his Birth and Abode. *n* The ſenſe of the Words thus rendred, ſeems to be this, Thy glorious Chariots wherein thou didſt ride in great State at *Jeruſalem*, ſhall then and there be turned into ſhame to thy ſelf, and to thy Maſter, to whom it is juſt matter of reproach, that he was ſo foolith as to advance and truſt ſuch a faithleſs and unworthy Perſon. But the Words are by divers others fitly rendred, *there the chariots of thy glory* ſhall be, (or, ſhall die or vaniſh, *i. e.* That ſhall be the end of all thy pompous Chariots, and other Monuments of thy Pride) O thou who art *the ſhame of thy Lord's houſe*, who by thy unjuſt and wicked Practices haſt expoſed thy King and Maſter, and the Royal Family, to Reproach and Contempt.

19 And I *o* will drive thee from thy ſtation, and from thy ſtate ſhall he *p* pull thee down.

o The Lord, whoſe Words theſe are, v. 15. as is manifeſt from the following Verſes. *p* The Lord; ſuch ſudden changes of Perſons being very uſual in theſe Writings.

20 And it ſhall come to paſs in that day, that I will call *q* my ſervant * Eliakim the ſon of Hilkiah:

* 2 *Kings* 18. 18.

q By my Spirit fitting him, and by my powerful Providence moving *Hezekiah*'s heart to call him.

21 And I will cloath him with thy robe, and ſtrengthen him with thy girdle *r*, and I will commit thy government into his hand, and he ſhall be a father / to the Inhabitants of Jeruſalem, and to the houſe of Judah.

r There was a peculiar ſort of Robe and Girdle which was the Badge of his Office, which ſhould be taken from him, and given to *Eliakim*. / He ſhall not only have the Authority of a Father, which thou now haſt, in which reſpect all Rulers are called *fathers*, as *Exod.* 20. 12. *Numb.* 36. 1. but ſhall alſo govern them with Fatherly Care and Affection, and not with Rigour and Cruelty, as thou doſt.

22 And the key *t* of the houſe of David will I lay upon his ſhoulder *u*: ſo he ſhall * open and none ſhall ſhut *x*, and he ſhall ſhut and none ſhall open.

* Rev. 3. 7.

t The Government, the Power of opening and ſhutting, of letting men into it, or putting them out of it, whereof a key is a fit Emblem; whence the delivering of the Keys of an Houſe or City into the Hands of another, is a Sign to ſignifie and confirm the giving him the Power and Poſſeſſion of it. *u* He mentions *the ſhoulder* rather than the Hand, in which Keys are commonly carried, either from ſome Ceremony then in uſe, of carrying a Key upon the Shoulder, either of the Officer of State himſelf, or of another in his name and ſtead; or to ſignifie that this was a Key of greater weight than ordinary, and that Government, which is deſigned by this Key, is an heavy Burden, and therefore in Scripture-phraſe ſaid to be *upon the ſhoulder*, as *Iſa.* 9. 6. *x* Againſt his Will, or without his Commiſſion or Conſent.

23 And I will faſten him *y* as * a nail in a ſure place *z*: and he ſhall be for a glorious throne to his fathers houſe *a*.

* Ezra 9. 8.

y I will eſtabliſh the Power in his Hands. *z* In the ſtrong walls, or ſolid Timber, in the Houſe: Which is oppoſed to *Shebna*'s inſtability, ſignified by a Ball, v. 18. *a* By his prudent and righteous Government he ſhall procure great Glory, not only to himſelf, but to all that have any relation to him. This alſo is oppoſed to what is ſaid of *Shebna* in the end of v. 18.

24 And they ſhall hang upon him all the glory of his fathers houſe *b*, the off-ſpring and the iſſue *c*, all veſſels of ſmall quantity *d*; from the veſſels of cups, even to all the ‖ veſſels of flagons *e*.

b Of his own Kindred and Family, who ſhall all depend upon him, and receive Glory from him: of the Houſe of *David*, which is called *his father's houſe*, either becauſe Kings are called *the fathers* of all their Subjects, both in Scripture, as 1 *Sam.* 24. 12. 2 *Kings* 5. 13. *&* 16. 7. and in other Authors; or, as *Calvin* ingeniouſly conjectures, becauſe he was of the Blood Royal. Otherwiſe this had been no great Commendation to him, that he ſtudied to much the Advancement of his own private Family. And thus ſeems more probable, becauſe this Character is oppoſed to that of *Shebna*, who was *the ſhame of his Lords*, to wit, the King's *houſe* or Family, v. 18. *c* Great and ſmall, the Children and Grandchildren of his Fathers houſe. *d* The meaneſt of them ſhall receive a Luſtre and Advantage from their Relation to him. *e* All ſorts of Veſſels, great or ſmall, mean or precious, may be hanged upon him, without any fear of falling; whereas ordinary Nails or Pins, if they be oppreſſed with too great weight, are eaſily broken down, and the Veſſels fall with them.

25 In that day, ſaith the LORD of hoſts, ſhall the nail *that is* faſtned in the ſure place *f*, be removed, and be cut down, and fall: and the burden that *was* upon it *g* ſhall be cut off: for the LORD hath ſpoken *it*.

f *Shebna*, who ſeemed to be ſo, both in his own Eyes, and in the Eyes of others. *g* All thoſe wicked Officers that were advanced and ſupported by his Power.

CHAP. XXIII.

The Deſtruction of Tyre; from God: for their Pride. 1—12. *The time of her riſing again,* 15—17. *and Converſion to God.* 18.

* Jer. 25. 22. & 47. 4. Ezek. 26. & 27. & 28. Joel 3. 4. Amos 1. 9. Zech. 9. 2. † Heb. *no houſe, no entring in.* ‖ Heb. *from the land of Chittim.*

*THe burden of Tyre *a*. Howl ye ſhips *b* of Tarſhiſh *c*, for it is laid waſte *d*, ſo that there is † no houſes, no entring in *e*: from the land of Chittim ‖ it is revealed to them *f*.

a The Prophecy of the heavy Calamity and Deſtruction of Tyre, which now flood in its Strength and Glory, being ſeated in an Iſland, upon a Rock, abounding in Riches, mighty in Naval Power, having lately conquered that Navy which the Prophecy brought againſt them. Yet this City was, according to this Prophecy, deſtroyed; and that twice, firſt by *Nebuchadnezzar*, and long afterward by *Alexander the Great*. And although this Prophecy ſeem directly and properly to reſpect the former Deſtruction, yet it ſeems to have ſome reference to the latter alſo, partly it is intimated, That after ſeventy years *Tyre* ſhould recover her former Power and Glory, before her ſecond and final Deſtruction. *b* Either, 1. properly; to which Howling and Lamentation is aſcribed by a known Figure called *Prolepſis*: or, 2. Metonymically, the Merchants and Owners of Ships, which had much Commerce with this illuſtrious Mart. *c* Either, 1. of *Tarſhis*, a great Port of *Cilicia*, which anciently had the Dominion of the Paſſage of the Sea: or, 2. of the Ocean, which is ſo called, 1 *Kings* 10. 22. *Pſal.* 48. 8. *Iſa.* 2. 16. *d* It ſhall ſhortly be laid waſte; which was fulfilled not by *Shalmaneſer*, as ſome would have it; for though he ſhattered it for ſome time, yet he never took it; but by *Nebuchadnezzar*. *e* So effectually waſted, that there is not an houſe left in it, nor any Merchants or others that go into it, either to Trade in it, or to repair it. *f* The ſenſe of the Words thus rendred may be this, *It*, *i. e.* this Burden or Deſtruction of *Tyre*, *i. e.* ſhall be, *revealed*, declared or made known, *unto them*, viz. 1. to the *Tyrians*, to whom this Notice ſhould be ſent concerning the Preparations of their Enemies againſt them: or, 2. to the Ships, by which he means their Owners or Merchants, who *the land of Chittim*: which may be here mentioned either becauſe they firſt had and gave them notice of it, as was now ſaid; or becauſe their laſt and foreſt deſtruction was brought upon them by *Alexander*, who was *of the Land of Chittim*, as is affirmed by that very ancient and venerable, though Apocryphal Writer, 1 *Maccab.* 1. 1. 8. 5. But this Place is otherwiſe rendred, both by ancient and modern Interpreters, which ſeems to be more natural and eaſie, and alſo more agreeable to the *Hebrew Text*; either thus, *that ſhe is laid waſte, ſo that there is no houſe, nor entring or coming in* (to wit, for Traffick) *from the land of Chittim, it made known to them.* To wit, to the ſhips or Merchants that uſed to reſort thither for Traffick: or rather thus, *for it is laid waſte, ſo that there is no houſe*, (to enter) *from the land of Chittim it is revealed to them*, (to wit, her Deſolation) *is removed to one into captivity*, as this Word properly ſignifies, and is rendred, *Iſa.* 38. 12. And for the laſt *Hebrew* Word, *them*, which is rendred *to them* (which is the only Objection againſt this Interpretation) it is only added as an Elegance of the *Hebrew* Language, and hath no farther ſignification, as it is alſo, *Pſ.* 69. 4. and as the Particle *lo*, which ſignifies the ſame things, and ſuch other Pronouns, are frequently redundant and inſignificant in the *Hebrew* Text, as hath been oft obſerved by *Grammarians* and Interpreters. He mentions *the land of Chittim*, becauſe this was an eminent Place for Shipping and Trading, as is manifeſt from *Numb.* 24. 24. *Ezek.* 27. 6. *Dan.* 11. 3. And therefore thoſe Iſlands had great Dealings and Commerce with *Tyre*, and muſt have been Subject Synecdochically for all other Countries which Traded with her. It is not neceſſary, for the underſtanding of this Text, to determine what *Chittim* is, whether it was *Italy*, or *Greece*, or the Iſlands in thoſe Parts; it is ſufficient to know, that it was a reſorting Place in the Mid-land Sea, and ſo much ſtarted and concerned in the Deſtruction of *Tyre*.

2 Be † ſtill *g* ye inhabitants of the iſle *h*, thou whom the merchants of Zidon *i*, that paſs over the ſea *k*, have † replenished *l*.

† Heb. *Be ſilent*, as one confounded, and not knowing what to ſay, or as Mourners uſe to be, *Job* 2. 8, 13. *Iſa.* 47. 5. And no more of thy Wealth and Power, as thou uſedſt to do. *Tyrus*, which now was an Iſland, *Ezek.* 27. 3. *&* 28. 2. till *Alexander* joined it to the Continent, as *Pliny* reports. Although the Iſle of *Iſlands* is oft given by the *Hebrews* to Places bordering upon the Sea. *i* An eminent City of *Paleſtina*, nigh unto *Tyre*, much concerned with her and for her. *k* That are a Seafaring People. *l* With Mariners, *Ezek.* 27. 8. and Commodities.

3 And by great waters *m* the ſeed of Sihor *n*, the harveſt of the river *o* is her revenue *p*, and ſhe is a mart of nations *q*.

m By the Sea, which is very fitly called *the great waters*, *Pſal.* 107. 23. underſtand, *comerh*, or is brought to her. *n* The Corn of *Egypt*, wherewith *Egypt* abounded, and furniſhed divers other Parts of the World, whence it was called the Granary of the Roman Empire; which alſo was eaſily conveyed by Sea from *Egypt* to *Tyre*, and thence to divers other Countries. This is called *ſeed* here, as alſo *Hoſ.* 2. 22. and elſewhere, by an uſual Metonymy, and *the ſeed of Sihor*, becauſe it grew up the more abundantly becauſe of the Overflow of the River, as all ſorts of Authors have noted.

noted. For *Sihor* is nothing else but *Nilus*, as appears from *Jer.* 2. 18. which is called *Sihor*, as by the *Greeks* it was called *Melus*, from its black Colour. And this and no other River seems to be that *Sihor*, which is oft mentioned as one of the bounds of the Land of *Canaan*, as *Numb.* 34. 5. *Jos.* because that Land, at least in that extent which God allotted and gave it to the *Israelites*, though they through neglect or cowardise might not actually possess it, did reach to one of the Branches of that River: And indeed, if *Sihor* be not *Nilus*, that great and Neighbouring River is not named in all the Scripture, which seems very improbable. *o* This Clause explains the former; that plentiful Harvest of Corn which comes from the Influence and Inundation of *Nilus*, which is emphatically called *the river*, as here, so also *Exod.* 1. 22. *Isa.* 19. 5. *Ezek.* 29. 3. 9. as *Euphrates* is in other Texts of Scripture. *p* Is as easily procured, and plentifully enjoyed by her, as if it grew in her own Territories. *q* A Place to which all Nations resort for Traffick.

4 Be thou ashamed, O Zidon *r*; for the sea *f* hath spoken, *even* the strength of the sea *t*, saying, I travel not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins *u*.

r For *Zidon* was a great City near *Tyre*, and strongly united to her by Commerce and League, and called by some the Mother of *Tyre*, which they say, was built and first inhabited by a Colony of the *Sidonians*; and therefore the mult needs be greatly concerned in the Destruction of *Tyrus*. *f* That part of the Sea in which *Tyrus* was, and from which Ships and Men were sent into all Countries. *t* This is added to explain what he meant by *the sea*, even *Tyrus*, who might be called *the strength of the Sea*, either actively, because it defended that part of the Sea from Pyracies and Injuries; or passively, because it was defended and strengthned by the Sea, which encompassed it. And this Title is here given to *Tyrus*, to shew what great cause of Confusion and Fear *Sidon* had from this Example, which for Strength was much inferiour to *Tyre*. *u* I who was so exceeding fruitful and populous, that I sent forth Colonies into other Countries, (of which the Famous City of *Carthage* was one) am now become barren and desolate.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre *x*.

x According to this Translation the sense is, All the neighbouring Nations shall be no less terrified at the Tidings of the Destruction of *Tyre*, than they were of old upon the Report of God's manner and dreadful Judgments upon the *Egyptians*; of which see *Exod.* 15. 14, 15, 16. *Jos.* 2. 9, 11. because they shall despair of resisting that Enemy against whom that vast and potent City, which was deemed impregnable, could not defend it self. But the words are by the Seventy, and other both ancient and later Interpreters, rendred otherwise, and that very agreeably to the *Hebrew* Text, *When the report* (to wit, of the Destruction of *Tyre*) came, or shall come, (which Word is easily understood, as it is above, *v.* 3. and in other Texts of Scripture before mentioned) *to the Egyptians, they shall be sorely pained according to the report of Tyre*; their Grief shall be answerable to the Report; as the Report is very dreadful, so their Grief and Anguish shall be very great: or, they shall fear lest they should be destroyed in like manner as *Tyrus* was destroyed.

6 Pass ye over to Tarshish *y*, howl ye inhabitants of the isle *z*.

y Flee from your own Country to *Tarsus* of *Cilicia*, and there bewail your Calamities. Or, rather, as others render the Place, *Pass over the Sea*, which is oft call'd *Tarshish*; of which see on *v.* 1. 2. Of *Tyrus*, as before, *v.* 2.

7 *Is* this your joyous *city a*, whose antiquity is of ancient days *b*? her own feet shall carry her *c* † afar off to sojourn *d*.

a That formerly lived in so much Pomp, and Pleasure, and Security. *b* Being built before *Joshua*'s time, as is manifest from *Joshua* 19. 29. *c* Whereas before, like a delicate Lady, she would not set the sole of her foot to the ground, as the Expression is, *Deut.* 28. 56. but used to be carried in stately Chariots, or Magnificent Vessels. *d* To seek for new Habitations. For, as some of the *Tyrians* were taken and carried Captive into *Chaldea* and other Places, so others fled by Sea into several Parts of the World, *Carthage* and divers other Towns of the *Mediterranean Sea*, as is recorded by ancient Historians.

8 Who hath taken this counsel against Tyre *e*, the crowning *city f*, whose merchants *are* princes *g*, whose traffickers are the honourable of the earth?

e Words of Admiration: Who and where is he that could imagine or durst attempt such a thing as this? This is the Work of God, as is expressed, *v.* 9. and not of Man. *f* Which was a Royal City, *Jos.* 19. 29. and called a *Kingdom*, *Ezek.* 28. 2. 12. and carried away the Crown from all other Cities, and Crowned her self and her Citizens with Glory and Delights. *g* Equal to Princes for Wealth, and Power, and Reputation.

9 The LORD of hosts hath purposed it *h*, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth *i*.

h This is the Lord's own doing; therefore do not doubt it, nor wonder at it. *i* God's Design is by this one Example to abate and abase the Pride of all the Potentates of the Earth, that they may see and know what weak and wretched Creatures they are, when God leaves them, and sets himself against them.

10 Pass through thy land *k* as a river *l*, O daughter of Tarshish *m*, *there is* no more † strength *n*.

k Tarry no longer in thy own Territories, but flee through them, and beyond them, into other Countries, for Safety and Relief. *l* Swiftly, left you be prevented; and continually, till you be all gone; and in Sholes and Multitudes. *m* O *Tyre*; for of her he speaks both in the foregoing and following words. And *Tyre* might well be called *the daughter of Tarshish*, i. e. of the Sea, as that Word is used, *v.* 1. and elsewhere, because it then was an Island, and therefore as it were born of the Sea, and nourished and brought up by it. *n* Heb. *no more girdle*: the Girdle, which strengthens the Loins of a Man, is put for Strength, as *Job* 12. 21. *Psal.* 38. 3. It behoveth you, O People of *Tyrus*, to flee away, as I advise you; for your City is unable to defend you; your Wealth, the Sinews of War, is lost; your Walls broken down; the Sea, which, like a Girdle, surrounded and defended you, is now in part filled up by your Enemies, who have joined you to the main Land; your former Friends and Allies forsake you.

11 He *o* stretched out his hand *p* over the sea *q*, he shook the kingdoms *r*: the LORD hath given a commandment / against † the merchant *city t*, to destroy the ‖ strong holds thereof.

o The Lord, expressed, *v.* 9. *p* To strike it, the Antecedent being put for the Consequent. *q* Or, *against the Sea*; i. e. against *Tyrus*, the Daughter of the Sea, as she was now called; and frequently against all those Ships and Men which used to come to *Tyrus*, and were enriched by that Trade, and therefore suffered in her Fall. *r* Heb. *He made the kingdoms to tremble*, either, 1. the two Kingdoms of *Tyre* and *Sidon*; or rather, 2. the neighbouring and confederate Kingdoms, as appears by comparing this with *Ezek.* 26. 15, 16, 17, 18. who might justly quake at her Fall, partly for the dreadfulness and unexpectedness of the thing; partly because *Tyre* was a Bulwark, and a Refuge, and a great Advantage to them; and partly because her Fall made way for their Ruine, as being destroyed by their common Enemy. *s* Hath contrived and purposed it, as was said, *v.* 8, 9. hath put this deligne into the Heads and Hearts of her Enemies, and given them Courage to attempt, and Strength to execute so difficult an Enterprise. *t* Heb. *against Canaan*: the Word *Canaan* being taken either, 1. for a *merchant*, as it is used, *Job* 41. 6. *Hos.* 12. 7. or rather, 2. for the Proper name of a Place or People, as it is generally used: for the *Tyrians* and *Sidonians* were descended from *Canaan*, *Gen.* 10. 15. and were the only considerable Remainders of that cursed Race whom God had devoted to Destruction. And so this Phrase may be here used, both as an Evidence and as an Argument of their intended and approaching Ruine.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin *u*, daughter of Zidon *x*: arise, pass over to Chittim *y*, there also shalt thou have no rest *z*.

u So he calls her, either for her Pride and Beauty, and living in great ease and pleasure; or because she had hitherto never born the yoke of a conquering Enemy: though withal he declares, that she should be *oppressed* or deflowred very suddenly. *x* Whereby he understands either, 1 *Zidon* her self, who suffered in and with *Tyre*; for so this Phrase seems generally to be used, *the daughter of Sion*, or of *Jerusalem*, or of *Babel*, or *Egypt*, &c. being nothing else but *Sion*, *Jerusalem*, *Babel*, *Egypt*, &c. or rather, 2. *Tyre*, as most Interpreters both Jewish and Christian understand it, of whom this whole Context and Prophecy speaks; which also will be called *the daughter of Zidon*, because she was first built and peopled by a Colony of the *Sidonians*; as *Pliny* calleth *Carthage* the Daughter of *Tyre*, because she was built by a Colony of *Tyrians*. And the Title of *daughter* is oft-times given in Scripture to Towns or Cities which had their Being from, or Dependence upon other Cities; in which sense we read of *rose daughter of Heshbon*, *Num.* 21. 25. and of *Rabbah*, *Jer.* 49. 2, 3. and of *Sodom*, and of *Samaria*, *Ezek.* 16. 46, 49, 53. And *the daughter of Tarshish* here above, *v.* 10. is not meant of *Tarshish* it self, but of *Tyrus*, which had a Relation to, and Dependence upon *Tarshish*. *y* Of which Place, see on *v.* 1. *z* Thither thine Enemies shall pursue thee, and there shall they overtake thee, although thou wilt think thy self secure when thou art fled to remote Parts beyond the Sea.

13 Behold the land of the Caldeans *a*; this people was not *b*, *till* the Assyrian founded it for them that dwell in the wilderness *c*: they set up the towers thereof, they raised up the palaces thereof *d*, *and he* brought it to ruine *f*.

a You *Tyrians*, who think your City impregnable, cast your Eyes upon the Land and Empire of the *Chaldeans*, or *Babylonians*, which, though now it be a flourishing Kingdom, and did thereby grow far more glorious and potent, even *the glory of Kingdoms*, as it is called, *Isa.* 13. 19. yet shall certainly be brought to utter ruine: and therefore your Presumption is most vain and unreasonable. *b* The *Chaldeans* at first were not a People, not formed into any Commonwealth or Kingdom. *c* Till *Nimrod*, the Head and Founder of the *Assyrian* Monarchy, built *Babel*, *Gen.* 10. 10. now the head of the *Chaldean* Monarchy, which he built for those People, who then lived in Tents, and were dispersed here and there in wild and waste places, that he might bring them into Order, and under Government, and thereby establish and propagate his own Empire. *d* The *Chaldeans* being by this means brought together into a Body, fell to the Work of building their City, and its Towers and Palaces, and thereby got Power and Dominion over their Neighbours, till at last they grew the greatest of all the Monarchies that then were upon Earth. *e* The Lord, whose expressed before, and is frequently designed in Scripture by indefinite Pronoun *he*, as hath been many times observed: Whereby he infinuates the true Reason why neither the *Chaldeans* nor the *Tyrians* should be able to stand, because the Almighty God was engaged against them. *f* Will infallibly bring that great Empire to ruine. He speaks of a future thing as if it were already past, as the Prophets use to do. The *Chaldeans* shall now repent to

their first Nothing, and become no People again.

14 Howl, ye ships of Tarshish: for your strength *g* is laid waste.

g The City of *Tyre*, where you found Safety and Wealth.

15 And it shall come to pass in that day, that Tyre shall be forgotten *h* seventy years *i*, according to the days of one king *k*: after the end of seventy years † shall Tyre sing as an harlot *l*.

h Neglected and forsaken by those who used to resort thither. *i* During the whole time of the Jewish Captivity in *Babylon*. For *Tyrus* was taken by *Nebuchadnezzar*, *Jer.* 27. 3, 8. *Ezek.* 25. 7. a little after the taking of *Jerusalem*, and was restored by the favour of the *Persian* Monarchs after the return of the Jews from the Captivity of *Babylon*. *k* Either, 1. of the Kingdom of *Babylon*, which lasted so long after this time; the Word *king* being put for *kingdom*, as it is *Dan.* 7. 17. *& 8.* 21. or, 2. of one Royal Race, of *Nebuchadnezzar*, including his Son, and his Son's Son, in whom his Family and Kingdom were to expire, as we read *Ezek.* 28. 7. *l* She shall by degrees return to her former State of Property and Traffick, whereby she shall easily entice the Merchants of the World to converse and trade with her, as Harlots use to entice their Customers by Lascivious Songs.

16 Take an Harp, go about ‖ the city *m*, thou harlot *n* that hast been forgotten; make sweet melody, sing many songs, that thou mayst be remembred *o*.

m As Harlots use to do, to allure Customers. *n* So he calleth *Tyre*, partly because she enticed Merchants to deal with her by various Artifices, and even by difhonest Practices, as Harlots use: and partly because of the great and general Uncleanness which was both committed and tolerated in it. *o* By those who had forgotten thee, *v.* 15.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre *p*, and she shall turn to her hire *q*, and shall commit fornication with all the kingdoms of the world *r* upon the face of the earth.

p To wit, in mercy, as this Phrase is used *Ruth* 1. 6. *Psal.* 65. 9. and elsewhere. *q* The *Hebrew* Word properly signifies, *the hire of an harlot*; which agrees well with the *fornication* in the next Clause: although these Phrases are not to be understood properly, but metaphorically, of Trading or Commerce with others. *r* Shall trade promiscuously with People of all sorts of Nations, as Harlots entertain all Comers.

18 And her merchandise, and her hire shall be holiness to the LORD: it shall not be treasured nor laid up *t*: for her merchandise shall be for them that dwell before the LORD *u*, to eat sufficiently, and for † durable clothing.

s He speaks not here of what the *Tyrians* would do immediately after their Restitution, but some time after it, even in the days of the *Messiah*; of which even some of the Jewish Rabbies understand it, and to which the Prophets have a special respect in their several Prophecies, and *Isaiah* among and above the rest of them. So this is a Prophecy concerning the Conversion of the *Tyrians* to the True Religion, of the Accomplishment whereof, something is said *Acts* 21. 3, 4, 5. and more in other Authors. *t* Either out of Covetousness, or for the service of their Pride and Luxury, as they formerly did; but now they shall freely lay it out upon Pious and Charitable Uses. *u* For the Support and Encouragement of the Ministers of Holy Things, who shall teach the good Knowledge of the Lord, who dwell in God's House, and minister in his Presence; the Support of such Persons being not only an Act of Justice and Charity, but also of Piety, and of great use and necessity to maintain and propagate Religion in the World. Although this doth not exclude, but rather imply their Liberality in contributing to the Necessities of all Christians.

CHAP. XXIV.

Judgments on Judah for their defilements and transgressions, 1, — 2. *a Remnant shall praise God,* 13, — 15. *God, by his judgments on his People and their Enemies, will advance his Kingdom,* 16, — 23.

BEhold, the LORD maketh the earth *a* empty, and maketh it waste *b*, and † turneth it upside down *c*, and scattereth abroad the inhabitants thereof.

a Or, *the land*, to wit, of *Canaan*, or *Israel*, or *Judea*. It is usual with all Writers, when they write of their own Country, to call it *the Land*, by way of eminency. There are many things in this Prophecy which manifestly concern this Land and People; and nothings, at least before *v.* 21. which may be taken as a new and additional Prophecy, which is necessary to be understood of other Nations. But this I speak with submission, and due respect to those Learned and Judicious Interpreters who take this to be a Prophecy against *Judea*, and all the neighbouring Nations. *b* He will shortly make it waste, first by the *Assyrians*, and then by the *Chaldeans*. *c* Bringeth it into great disorder and confusion.

2 And it shall be, as with the people, so with the ‖* priest *d*; as with the servant, so with his master; as with the maid, so with her mistress; * as with the buyer, so with the seller *e*; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

d The approaching Calamity shall be universal, without any respect or distinction of Persons or Ranks of Men; the Priests themselves having been Partakers of the Peoples Sins, shall also partake with them in their Plagues. *e* The Purchaser of Lands shall have no more left than he that hath sold all his Patrimony; and all Persons shall be made equal in Beggary and Slavery.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world *f* languisheth *and* fadeth away, † the haughty people *g* of the earth do languish.

f From this Word come infer, That this Prophecy concerns not only the Land of *Judea*, but also the neighbouring Countries. But if the proper Signification of that Word be regarded, this Prophecy must be extended to all the Parts of the World, which these Learned Men will not allow. And the Scripture, and other Authors, is often used so to describe a Land that which in truth is but a small part of it, at least in comparison with the Whole; as it is not only of the Land of *Judea*, as *Luke* 2. 1. *Acts* 11. 28. but also of *Babylon*, *Isa.* 13. 11. and which cometh nearer to the point, of this very Land of *Judea*, *Job.* 12. 19. *& 18.* 20. and elsewhere. And therefore it is to be so understood here, especially when this Word is explained by those other Words *the earth*, and the *land*, which the very next Verse theweth to be meant of *Israel* or *Judea*, as we shall there discover. *g* Not only Common People, who use to be of low Spirits; but the High and Lofty Ones, who are wont to flout in their Words and Carriages towards me, and to deride my Threatnings.

5 * The earth also *h* is defiled under the inhabitants thereof *i*: because they have transgressed the laws *k*, changed the ordinance *l*, broken the everlasting covenant *m*.

h Heb. *And the Land*, or, *this land*; for here is an emphatical Article in the *Hebrew* Text. *i* By the Wickedness of its People, of which see *Levit.* 18. 25, 27. *Num.* 35. 33, 34. *k* The Laws of God revealed to them, and prefixed upon them in a singular manner, called simply *the Laws*, as the Word of God sometimes called *the word* by way of eminency. *l* God's Ordinances concerning his Worship and Service; the singular being put collectively for the plural. *m* The Covenant made between God and *Abraham*, and all his Posterity, renewed with the *Israelites* at *Sinai*, which was everlasting, both on God's part, who made the Conditions therein expressed, engaged himself to be a God to them and to their Seed for ever; and on *Israel*'s part, who was obliged thereby to constant and perpetual Obedience through all Generations. All these Clauses clearly prove, that the *Land* which this Prophecy concerns, is no other than the Land of *Israel* and *Judah*.

6 Therefore hath the curse *n* devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned *o*, and few men left.

n The Curse of God threatned to Transgressors, *Deut.* 28. 15, &c. and 29. 20. and imprecated by and upon themselves, if they should not perfist in their Obedience to God. *Deut.* 27. 26. and elsewhere. *o* Are confumed by the Wrath of God, which is commonly compared to Fire.

7 * The new wine mourneth *p*, the vine languisheth *q*, all the merry-hearted *r* do sigh.

p Because there are either none, or none but the Enemies of God and *Israel*, to drink it. *q* Grief is aferibed to fenseless Creatures by a Figure usual in all Authors. *r* Either because there are no People left to dress it, or gather its Grapes; or because it is broken down and spoiled by the Enemy. *t* That made their Hearts merry with Wine, *Psal.* 104. 15.

8 The mirth * of tabrets *s* ceaseth, the noise *t* of them that rejoyce endeth, the joy of the harp ceaseth.

s Which they used in their Feasts and Revellings. *t* The Word properly signifies a roaring Noise and confused Clamour, such as drunken men make, *Psal.* 74. 23. *Zeph.* 3. 14.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it *u*.

u Because of the Fears and Miseries wherewith it is mixed.

10 The city *x* of ‖ confusion *y* is broken down: every house *z* is shut up, that no man may come in.

x *Jerusalem*, and other Cities; for the singular Word may be here taken collectively. *y* Or, *of vanity*, or *emptiness*, *as it is rendred in* 30. for this *Hebrew* Word signifies all these things. And the City may be thus called, either, 1. in regard of the Judgments of God coming upon it, as if he had said, a City devoted to Desolation or Destruction, to be emptied of its Goods and People: or, 2. for its Sin, a City of Confusion or Disorder, breaking all the Laws and Orders which God had established among them; or a City that *walketh with or after vanity*, as the Scripture speaks, *Jer.* 23. 14. *Jer.* 2. 5. that *loveth* and *speaketh vanity*, as they did *Psal.* 4. 2. *& 62.* 2. And this may seem most convenient, that the Sin of the City should be noted in this Word, as the punishment is expressed in the next. *z* Either for fear of the Enemy who have entred the City; or rather, because the Inhabitants are either fled, or dead, or gone into Captivity, and so there are none to go into it, or come out of it.

11 *There is* a crying for wine *a* in the streets, all joy is darkned, the mirth of the land is gone.

a For the want or loss of their Wine, and spoil of their Vines, whereby they were deprived of the Means both of their Delight and Profit. Whereby he intimates their gross Sensuality and Sottishness, that instead of crying for their Sins, and humbling themselves under God's Judgments, did only *howl for their corn, and wine, and oil*, as they did *Hos.* 7. 14.

noted. For *Sihor* is nothing else but *Nilus*, as appears from *Jer.* 2. 18. which is called *Sihor*, as by the *Greeks* it was called *Melas*, from its black Colour. And this and no other River seems to be that *Sihor*, which is so oft mentioned as one of the bounds of the Land of *Canaan*, as *Numb.* 34. 5. *&c.* because that Land, at least in that extent which God allotted and gave it to the *Israelites*, though they through neglect or cowardise might not actually possess it, did reach to one of the Branches of that River: And indeed, if *Sihor* be not *Nilus*, that great and Neighbouring River is not named in all the Scripture, which seems very improbable. *o* This Clause explains the former: that plentiful Harvest of Corn which comes from the Influence and Inundation of *Nilus*, which is emphatically called *the river*, as here, so also *Exod.* 1. 22. *Isa.* 19. 5. *Ezek.* 29. 3. 9. as *Euphrates* is in other Texts of Scripture. *p* Is as easily procured, and plentifully enjoyed by her, as if it grew in her own Territories. *q* A Place to which all Nations resort for Traffick.

4 Be thou ashamed, O Zidon *r*; for the sea *s* hath spoken, *even* the strength of the sea *t*, saying, I travel not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins *u*.

r For *Zidon* was a great City near *Tyre*, and strongly united to her by Commerce and League, and called by some the Mother of *Tyre*, which they say, was built and first inhabited by a Colony of the *Sidonians*; and therefore she must needs be greatly concerned in the Destruction of *Tyrus*. *s* That part of the Sea in which *Tyrus* was, and from which Ships and Men were sent into all Countries. *t* This is added to explain what he meant by *the sea*, even *Tyrus*, who might be called *the strength of the Sea*, either actively, because it defended that part of the Sea from Pyracies and Injuries; or passively, because it was defended and strengthned by the Sea, which encompassed it. And this Title is here given to *Tyrus*, to shew what great cause of Confusion and Fear *Sidon* had from this Example, which for Strength was much inferiour to *Tyrus*. *u* I who was so exceeding fruitful and populous, that I sent forth Colonies into other Countries, (of which the Famous City of *Carthage* was one) am now become barren and desolate.

5 As at the report concerning Egypt, *so* shall they be sorely pained at the report of Tyre *x*.

x According to this Translation the sense is, All the neighbouring Nations shall be no less terrified at the Tidings of the Destruction of *Tyrus*, than they were of old upon the Report of God's former and dreadful Judgments upon the *Egyptians*; of which see *Exod.* 15. 14, 15, 16. *Jos.* 2. 9, 11. because they shall despair of resisting that Enemy against whom that vast and potent City, which was deemed impregnable, could not defend it self. But the words are by the *Seventy*, and other both ancient and later Interpreters, rendred otherwise, and that very agreeably to the *Hebrew* Text, *When the report* (to wit, of the Destruction of *Tyre*) came, or shall come, (which Word is easily understood, as it is above, *v.* 3. and in other Texts of Scripture before mentioned) *to the Egyptians, they shall be sorely pained according to the report of Tyre*; their Grief shall be answerable to the Report; as the Report is very dreadful, so their Grief and Anguish shall be very great: or, they shall fear less they should be destroyed in like manner as *Tyrus* was destroyed.

6 Pass ye over to Tarshish *y*, howl ye inhabitants of the isle *z*.

y Flee from your own Country to *Tarsus* of *Cilicia*, and there bewail your Calamities. Or, rather, as others render the Place, *Pass over the Sea*, which is oft call'd *Tarshish*; of which see on *v.* 1. *z* Of *Tyrus*, as before, *v.* 2.

7 *Is* this your joyous *city a*, whose antiquity is of † Heb. *from ancient days b*? her own feet shall carry her *c* † afar off *afar off.* to sojourn *d*.

a That formerly lived in so much Pomp, and Pleasure, and Security. *b* Being built before *Joshua*'s time, as is manifest from *Joshua* 19. 29. *c* Whereas before, like a delicate Lady, she would not set the sole of her foot to the ground, as the Expression is, *Deut.* 28. 56. but used to be carried in stately Chariots, or Magnificent Vessels. *d* To seek for new Habitations. For, as some of the *Tyrians* were taken and carried Captive into *Chaldea* and other Places, so others fled by Sea into several Parts of the World, *Carthage*, and divers other Towns of the *Midland Sea*, as is recorded by ancient Historians.

8 Who hath taken this counsel against Tyre *e*, the crowning *city f*, whose merchants *are* princes *g*, whose traffiquers are the honourable of the earth?

e Words of Admiration: Who and where is he that could imagine or durst attempt such a thing as this? This is the Work of God, as is expressed, *v.* 9. and not of Man. *f* Which was a Royal City, *Jer.* 25. 22. and called a *kingdom*, *Ezek.* 28. 2, 12. and carried away the Crown from all other Cities, and Crowned her self and her Citizens with Glory and Delights. *g* Equal to Princes for Wealth, and Power, and Reputation.

† Heb. *to pollute.* 9 The LORD of hosts hath purposed it *h*, † to stain the pride of all glory, *and* to bring into contempt all the honourable of the earth *i*.

h This is the Lord's own doing; therefore do not doubt it, nor wonder at it. *i* God's Design is by this one Example to abate and abase the Pride of all the Potentates of the Earth, that they may see and know what weak and wretched Creatures they are, when God leaves them, and sets himself against them.

† Heb. *Strike.* 10 Pass through thy land *k* as a river *l*, O daughter of Tarshish *m*, *there is* no more † strength *n*.

k Tarry no longer in thy own Territories, but flee through them, and beyond them, into other Countries, for Safety and Relief. *l* Swiftly, left you be prevented; and continually, till you be all gone; and in Shoals and Multitudes. *m* O *Tyrus*; for of her he speaks both in the foregoing and following words. And *Tyrus* might well be called *the daughter of Tarshish*, *i. e.* of the Sea, as that Word is used, *v.* 1. and elsewhere, because it then was an Island, and therefore as it were born of the Sea, and nourished and brought up by it. *n* Heb. *no more girdle*: the Girdle, which strengthens the Loins of a Man, is put for Strength, as *Job* 12. 21. & 38. 3. for your City is unable to defend you; for your Wealth, the Sinews of War, is lost; your Walls broken down; the Sea, which, like a Girdle, surrounded and defended you, is now in part filled up by your Enemies, who have joined you to the main Land; your former Friends and Allies forsake you.

11 He *o* stretched out his hand *p* over the sea *q*, he shook the kingdoms *r*: the LORD hath given a commandment ‖ against † the merchant *city s*, to destroy ‖ Or, *concerning.* the ‖ strong holds thereof.

o The Lord, expressed, *v.* 9. *p* To strike it, the Antecedent *men* being put for the Consequent. *q* Or, *against the Sea*; *i. e.* against *Tyrus*, the Daughter of the Sea, as she was now called; and consequently against all those Ships and Men which used to Traffique *Canaan* with *Tyrus*, and were enriched by that Trade, and therefore lost, suffered in her Fall. *r* Heb. *He made the kingdoms to tremble*: either, 1. the two Kingdoms of *Tyre* and *Sidon*; or rather, 2. the neighbouring and confederate Kingdoms, as appears by comparing this with *Ezek.* 26. 15, 16, 17, 18. who might justly quake at her Fall, partly for the dreadfulness and unexpectedness of the thing; partly because *Tyre* was a Bulwark, and a Refuge, and a great Advantage to them; and partly because her Fall made way for their Ruine, as being destroyed by their common Enemy. *s* Hath contrived and purposed it, as was said, *v.* 8, 9. hath put this design into the Heads and Hearts of her Enemies, and given them courage to attempt, and Strength to execute so difficult an Enterprise. † Heb. *against Canaan*: the Word *Canaan* being taken either, 1. for a *merchant*, as it is used, *Job* 41. 6. *Hos.* 12. 7. or rather, 2. for the Proper name of a Place or People, as it is generally used for the *Tyrians* and *Sidonians* were descended from *Canaan*, *Gen.* 10. 15. and were the only considerable Remainders of that cursed Race whom God had devoted to Destruction. And so this Phrase may be here used, both as an Evidence and as an Argument of their intended and approaching Ruine.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin *u*, daughter of Zidon *x*: arise, pass over to Chittim *y*, there also shalt thou have no rest *z*.

u So he calls her, either for her Pride and Beauty, and living in great ease and pleasure; or because she had hitherto never born the yoke of a conquering Enemy: though withal he declares, that she should be *oppressed* or deflowred very suddenly. *x* Whereby he understands either, 1 *Zidon* her self, who suffered in and with *Tyre*; for to this Phrase seems generally to be used, *the daughter of Sion*, or of *Jerusalem*, or of *Babel*, or *Egypt*, *&c.* being nothing else but *Sion*, *Jerusalem*, *Babel*, *Egypt*, *&c.* or rather, 2. *Tyre*, as most Interpreters both Jewish and Christian understand it, of whom this whole Context and Prophecy speaks; which may well be called *the daughter of Zidon*, because she was first built and possessed by a Colony of the *Sidonians*; as *Pliny* calleth *Carthage* the Daughter of *Tyre*, because she was built by a Colony of *Tyrians*. And the Title of *daughter* is oft-times given in Scripture to Towns or Cities which had their Being from, or Dependence upon other Cities; in which sense we read of *the daughter of Heshbon*, *Numb.* 21. 25. and *of Rabbah*, *Jer.* 49. 2, 3. and *of Sodom*, and *of Samaria*, *Ezek.* 16. 46, 49, 53. And *the daughter of Tarshish* here above, *v.* 10. is not meant of *Tarshish* it self, but of *Tyrus*, which had a Relation to, and Dependence upon *Tarshish*. *y* Of which Place, see on *v.* 1. *z* Thither thine Enemies shall pursue thee, and there shall they overtake thee, although thou wilt think thy self secure when thou art fled to remote Parts beyond the Sea.

13 Behold the land of the Caldeans *a*; this people was not *b*, *till* the Assyrian founded it for them that dwell in the wilderness *c*: they set up the towers thereof, they raised up the palaces thereof *d*, *and* he *e* brought it to ruine *f*.

a You *Tyrians*, who think your City impregnable, cast your Eyes upon the Land and Empire of the *Chaldeans*, or *Babylonians*; which, though now it be a flourishing Kingdom, and shall shortly grow far more glorious and potent, even *the glory of kingdoms*, as it is called, *Isa.* 13. 19. yet shall certainly be brought to utter ruine: and therefore your Presumption is most vain and unreasonable. *b* The *Chaldeans* at first were not a People, not formed into any Commonwealth or Kingdom. *c* Till *Nimrod*, the Head and Founder of the *Assyrian* Monarchy, built *Babel*, *Gen.* 10. 6. now the head of the *Chaldean* Monarchy, which he built for those People, who then lived in Tents, and were dispersed here and there in wild and waste places, that he might bring them into Order, and under Government, and thereby establish and promote his own Empire. *d* The *Chaldeans* being by this means brought together into a Body, fell to the Work of Building their City, and its Towers and Palaces, and thereby got Power and Dominion over their Neighbours, till at last they grew the greatest of all the Monarchies that then were upon Earth. *e* The Lord, who is expressed before, and is frequently designed in Scripture by this indefinite Pronoun *he*, as hath been many times observed: Whereby he infinuates the true Reason why neither the *Chaldeans* nor the *Tyrians* should be able to stand, because the Almighty God was engaged against them. *f* Will infallibly bring that great Empire to ruine. He speaks of a future thing as if it were already past, as the Prophets use to do. The *Chaldeans* shall now return to their first Nothing, and become no People again.

14 Howl, ye ships of Tarshish: for your strength *g* is laid waste.

g The City of *Tyre*, where you found Safety and Wealth.

15 And it shall come to pass in that day, that Tyre shall be forgotten *h* seventy years *i*, according to the days of one king *k*: after the end of seventy years † shall Tyre sing as an harlot *l*.

† Heb. *it shall be unto her as the* *h* Neglected and forsaken by those who used to resort thither. *i* During the whole time of the Jewish Captivity in *Babylon*. For *Tyrus* was taken by *Nebuchadnezzar*, *Jer.* 27. 3, 8. *Ezek.* 26. 7. a little after the taking of *Jerusalem*, and was restored by the favour of the *Persian* Monarchs after the return of the Jews from the Captivity of *Babylon*. *k* Either, 1. of the Kingdom of *Babylon*, which lasted so long after this time; the Word *king* being put for *kingdom*, as it is *Dan.* 7. 17. & 8. 21. or, 2. of one Royal Race, of *Nebuchadnezzar*, including his Son, and his Son's Son, in whom his Family and Kingdom were to expire, as we read *Ezek.* 28. 7. *l* She shall by degrees return to her former State of Prosperity and Traffick, whereby she shall easily entice the Merchants of the World to converse and trade with her, as Harlots use to entice their Customers by Lascivious Songs.

16 Take an Harp, go about ‖ the city *m*, thou harlot *n* that hast been forgotten; make sweet melody, sing many songs, that thou mayst be remembred *o*.

m As Harlots use to do, to allure Customers. *n* So he calleth *Tyre*, partly because she enticed Merchants to deal with her by various Artifices, and even by dishonest Practices, as Harlots use: and partly because of the great and general Uncleanness which was both committed and tolerated in it. *o* By those who had forgotten thee, *v.* 15.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre *p*, and she shall turn to her hire *q*, and shall commit fornication with all the kingdoms of the world *r* upon the face of the earth.

p To wit, in mercy, as this Phrase is used *Ruth* 1. 6. *Psal.* 65. 9. and elsewhere. *q* The *Hebrew* Word properly signifies, *the hire of an harlot*; which agrees well with the *fornication* in the next Clause: although these Phrases are not to be understood properly, but metaphorically, of Trading or Commerce with others. *r* Shall trade promiscuously with People of all sorts of Nations, as Harlots entertain all Comers.

18 And her merchandise, and her hire shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD *u*, to eat sufficiently, and for † durable clothing.

† Heb. *old.*

s He speaks not here of what the *Tyrians* would do immediately after their Restitution, but some time after it, even in the days of the *Messiah*; of which even some of the Jewish Rabbies understand it, and to which the Prophets have a special respect in their several Prophecies, and *Isaiah* among and above the rest of them. So this is a Prophecy concerning the Conversion of the *Tyrians* to the True Religion, of the Accomplishment whereof, something is said *Acts* 21. 3, 4, 5. and more in other Authors. *t* Either out of Covetousness, or for the service of their Pride and Luxury, as they formerly did; but now they shall freely lay it out upon Pious and Charitable Uses. *u* For the Support and Encouragement of the Ministers of Holy Things, who shall teach the good Knowledge of the Lord, who dwell in God's House, and minister in his Presence; the Support of such Persons being not only an Act of Justice and Charity, but also of Piety, and of great use and necessity to maintain and propagate Religion in the World. Although this doth not exclude, but rather imply their Liberality in contributing to the Necessities of all Christians.

CHAP. XXIV.

Judgments on Judah for their defilements and transgressions, 1, — 2. *a Remnant shall praise God,* 13. — 15. *God, by his judgments on his People and their Enemies, will advance his Kingdom,* 16, — 23.

BEhold, the LORD maketh the earth *a* empty, and maketh it waste *b*, and † turneth it upside down *c*, and scattereth abroad the inhabitants thereof.

† Heb. *perverteth the face thereof.*

a Or, *the land*, to wit, of *Canaan*, or *Israel*, or *Judea*. It is usual with all Writers, when they write of their own Country, to call it *the Land*, by way of eminency. There are many things in this Prophecy which manifestly concern this Land and People; and nothing, at least before *v.* 21. which may be taken as a new and additional Prophecy, which is necessary to be understood of other Nations. But this I speak with submission, and due respect to those Learned and Judicious Interpreters who take this to be a Prophecy against *Judea*, and all the neighbouring Nations. *b* He will shortly make it waste, first by the *Assyrians*, and then by the *Chaldeans*. *c* Bringeth it into great disorder and confusion.

2 And it shall be, as with the people, so with the ‖ * priest *d*; as with the servant, so with his master; as with the maid, so with her mistress; * as with the buyer, so with the seller *e*; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

d The approaching Calamity shall be universal, without any respect or distinction of Persons or Ranks of Men; the Priests themselves having been Partakers of the Peoples Sins, shall also partake with them in their Plagues. *e* The Purchaser of Lands shall have no more left than he that hath sold all his Patrimony; and all Persons shall be made equal in Beggary and Slavery.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world *f* languisheth *and* fadeth away, † the haughty people *g* of † Heb. *the heighth of the people.* the earth do languish.

f From this Word come infer, That this Prophecy concerns not only the Land of *Judea*, but also the neighbouring Countries: But if the proper Signification of that Word be urged, this Prophecy must be extended to all the Parts of the World, which these Learned Men will not allow. And *the world*, both in Scripture, and other Authors, is often used Synecdochically for that which in truth is but a small part of it, at least in comparison with the Whole; as it is not only of the *Roman* Empire, as *Luke* 2. 1. *Acts* 11. 28. but also of *Babylon*, *Isa.* 13. 11. and which cometh nearer to the point, of this very Land of *Judea*, as *Job.* 12. 19. & 18. 20. and elsewhere. And therefore it may well be so underflood here, especially when this Word *world* is explained by those other Words *the earth*, and *the land*, which the very next Verse sheweth to be meant of *Israel* or *Judea*, as we shall there discover. *g* Not only Common People, who use to be of low Spirits; but the High and Lofty Ones, who use to be stout in their Words and Carriages towards me, and to deride my Threatnings.

5 * The earth also *h* is defiled under the inhabi- * *Gen.* 3. 17. tants thereof *i*: because they have transgressed the laws *k*, changed the ordinance *l*, broken the everlasting covenant *m*.

h Heb. *And the land*, or, *this land*; for here is an emphatical Article in the *Hebrew* Text. *i* By the Wickedness of its People; of which see *Levit.* 18. 25, 27. *Num.* 35. 33. *&c.* ‖ The Laws of God revealed to them, and prescribed upon them in a singular manner, called simply *the Laws*, as the Word of God is often times called *the word* by way of eminency. *l* God's Ordinances concerning his Worship and Service; the Singular being put collectively for the plural. *m* The Covenant made between God and *Abraham*, and all his Posterity, renewed with the *Israelites* at *Sinai*, which was everlasting, both on God's part, who upon the Conditions therein expressed, engaged himself to be a God to them and to their Seed for ever; and on *Israel*'s part, who were obliged thereby to constant and perpetual Obedience through all Generations. All these Clauses clearly prove, that *the earth* or *Land* which this Prophecy concerns, is no other than the Land of *Israel* and *Judah*.

6 Therefore hath the curse *n* devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned *o*, and few men left.

n The Curse of God threatned to Transgressours, *Deut.* 28. 15, *&c.* and 29. 20. and imprecated by and upon themselves, if they should not persist in their Obedience to God, *Deut.* 27. 26. and elsewere. *o* Are consum'd by the Wrath of God, which is commonly compared to Fire.

7 * The new wine mourneth *p*, the vine languish- * *Chap.* 16. eth *q*, all the merry-hearted *r* do sigh. 8, 9. *Joel* 1. 12.

p Because there are either none, or none but the Enemies of God and *Israel*, to drink it. Grief is ascribed to senseless Creatures by a Figure usual in all Authors. *q* Either because there are no People left to dress it, or gather its Grapes; or because it is broken down and spoiled by the Enemy. *r* That made their Hearts merry with Wine, *Psal.* 104. 15.

8 The mirth * of tabrets *s* ceaseth, the noise *t* of * *Jer.* 7. them that rejoyce endeth, the joy of the harp ceas- 34. & 15. eth. & 25. 10. *Ezek.* 26. 13.

s Which they used in their Feasts and Revellings. *t* The Word properly signifies a roaring Noise and confused Clamour, such as drunken men make, *Psal.* 78. 65. *Zech.* 9. 15. *Hos.* 2. 11.

9 They shall not drink wine with a song, strong drink shall be bitter to them that drink it *u*.

u Because of the Fears and Miseries wherewith it is mixed.

10 The city *x* of ‖ confusion *y* is broken down: eve- ‖ Or, *empti-* ry house is shut up *z*, that no man may come in. *ness.*

x *Jerusalem*, and other Cities; for the Singular Word may be here taken collectively. *y* Or, *of vanity*, or *emptiness*, or *desolation*; for this *Hebrew* Word signifies all these things. And the City may be thus called, either, 1. in regard of the Judgments of God coming upon it, as if he had said, a City devoted to Desolation or Destruction, to be emptied of its Goods and People: or, 2. for its Sin, a City of Confusion or Diforder, breaking all the Laws and Orders which God had established among them; or a City that *walketh with or after vanity*, as the Scripture speaks, *Job* 31. 5. *Jer.* 2. 5. that *loveth* and *speaketh vanity*, as they did *Psal.* 4. 2. & 12. 2. And this may seem most convenient, that the Sin of the City should be noted in this Word, as the punishment is expressed in the next. *z* Either for fear of the Enemy who have entred the City; or rather, because the Inhabitants are either fled, or dead, or gone into Captivity, and so there are none to go into it, or come out of it.

11 *There is* a crying for wine *a* in the streets, all joy is darkned, the mirth of the land is gone.

a For the want or loss of their Wine, and spoil of their Vines, whereby they were deprived of the Means both of their Delight and Profit. Whereby he intimates their gross Sensuality and Sottishness, that instead of crying for their Sins, and humbling themselves under God's Judgments, did only *howl for their corn, and wine, and oil*, as they did *Hos.* 7. 14.

12 In the city is left desolation, and the gate is smitten with destruction *b*.

b The Gates of the City are totally ruined, that the Enemy may enter when and where they please.

13 When thus it shall be *c* in the midst of the land *d* among the people, * *there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done *e*.

* *Chap.* 17. 5, 6.

c When this Judgment shall be executed. *d* In the Land: But withal this Phrase may intimate, that the Judgment should not be slight and superficial, and in the Skirts of the Land; but that it should reach their very Heart, their most inward and best defended Parts. *e* There shall be left a Remnant, and that but a very small Remnant; as there are some few, and but a few Olives or Grapes left after the Vintage is over. Which, by comparing this with the following Verse, seems to be added by way of mitigation, to signifie, that God would in Judgment remember Mercy.

14 They *f* shall lift up their voice, they shall sing for the majesty of the LORD *g*, they shall cry aloud *h* from the sea *i*.

f The Remnant preserved. *g* For his glorious Power and Goodness manifested in their Deliverance. *h* In way of Exultation and Thanksgiving to God. *i* From the Isles of the Sea, as this is explained in the next Verse; from those Parts beyond the Sea into which they were carried Captive, and in which they were miraculously preserved.

[Or, *valleys.* * *Ezek.* 39. 15 Wherefore, glorifie ye the LORD *k* in the ‖ * fires *l*, *even* the Name of the LORD God of Israel in the isles of the sea *m*.

k These are the Words either, 1. of the Remnant, who being themselves delivered, do encourage and exhort their Brethren to glorifie God with them: or, 2. of the Prophet, directing and exciting God's People to glorifie God in their Afflictions, because of that Deliverance which he had promised, and would assuredly give to them. *l* When you are in the Furnace of Affliction; although this Word is never used in Scripture in this sense. Others therefore render the Word, *in the valleys*; and others, *in the holes*, you that are now forced to hide your selves in Holes. Poffibly it may be better rendred, *for light or illumination*; which may be underflood either of the Light of the Truth which God would reveal to them; or for the Comfort and Felicity which God would confer upon them; Light being frequently taken both ways in Scripture. For this *Hebrew* Word, in all other Places of Scripture where it is found, fignifies that *Urim* which was in the High-Priest's Breast-plate, and which properly fignifies *illumination*, as both Jews and Christians render it, whereof that was both a Sign and Instrument; of which see on *Exod.* 28. 30. Add to this, that this part of the Prophecy feems to concern the Days of the Gospel, and that Light which the Jews flould then receive by the *Messias*, of whom the High-Priest with his Ephod and Urim was a Type. And so this is an Exhortation to the converted Jews to bless God for the true Urim, even for Christ and the Gospel. And some of the ancient Translators had this fignification of the Word in their Eye, as the *Vulgar Latin*, who render it, *in doctrines*; and the *Chaldee*, who translate it, *when light shall come to the just*. But this I propose with submission. *m* In remote Countries, beyond the Sea, which in Scripture are commonly called *isles*, as hath been formerly and oft obferved. Whereby he seems to imply, that he here fpeaks not fo much of a Temporal Felicity which the Jews flould receive and enjoy in their own Country, as of a Spiritual Advantage which they flould have by the *Messias* in the Places where they were difperfed.

† Heb. *wing.* 16 From the † uttermost part of the earth *n* have we heard songs *o*, *even* glory to the righteous *p*: but I said *q*, † My leanness, my leanness *r*, woe unto me: the treacherous dealers have dealt treacherously *s*, yea, the treacherous dealers have dealt very treacherously *t*.

† Heb. *Leanness to me. Or, My secret to me.*

n From all the Parts of the Earth or Land in which the Jews are or shall be. *o* Songs of Joy and Praise. *p* Or, *glory be to the righteous*; which may seem to be the Matter of the Song. By *the righteous* may be here underflood either, 1. the Generation of Righteous and Holy Men, who formerly were defpifed, but now, upon this eminent Deliverance, shall be highly honoured: or, 2. the Lord, whom they were exhorted to glorifie in the foregoing Verse, and who may well be called *the righteous one*, as he is frequently ftiled *the holy one*, as *Hos.* 11. 9. *Habak.* 3. 3, *&c.* or, 3. the *Messiah*, to whom this Title of *just* or *righteous* is frequently given, as *Isa.* 53. 11. *Jer.* 23. 5. *Zech.* 9. 9, *&c.* And the believing Jews call him *righteous* emphatically, partly to intimate that he is the Author and Procurer of all true Righteousness, and partly in oppofition to their unbelieving Brethren, who rejected and condemned him as a Malefactor. All which the Prophet foresaw by the Spirit of Prophecy. *q* But in the midst of these joyful Tidings, I discern something which interrupts my Joys, and gives me cause of bitter complaint and lamentation. *r* I faint and pine away for grief, for the following Reason. *s* The Jews, who have been frequently guilty of great perfidiousness towards God, are now acting the same Part. Which he speaks either, 1. of those who lived in his time; or rather, 2. of those who should live when the *Messias* was upon Earth, of whom he foresaw by the Spirit, that they would forsake God, and reject their *Messiah*, and thereby bring utter Destruction upon themselves. For even the *Hebrew* Doctors expound this Place of the Perfidiousness of some Jews in the times of the *Messiah*. And it is not strange that so sad a fight made the Prophet cry out, *My leanness, &c.*

* *Jer.* 48. 43, 44. *See* deeply he was affected with it.

1 *King.* 19. 17. *Amos* 5. 2.

17 * Fear, and the pit, and the snare *u* are upon thee, O inhabitant of the earth.

t He repeats it to shew the horridness of the Crime, and how

u Great and various Judgments, some actually inflicted, and others expected and justly feared, as the punishment of their last-mentioned Treachery.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear *x*, shall fall into the pit; and he that cometh up out of the midst of the pit, shall be taken in the snare; for the * windows from * *Gen.* 7. 11. on high are opened, and the * foundations of the earth * *Psal.* 18. do shake *a*.

x Upon the Report of some terrible Evil coming towards him; the Act *fear*, being here put for the Object, or the thing feared, as it is in many places. And thus this very Phrase is taken, *Job* 15. 21. *y* When he defigns to avoid one Danger, by fo doing he shall plunge himself into another, and a greater Mischief. *a* Both Heaven and Earth confpire against him. He alludes to the Deluge of Waters which God poured down from Heaven, and to the Earth-quakes which he oft-times causeth below.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly *b*.

b This is repeated again, partly to shew the dreadfulness and certainty of these Judgments, and partly to awaken and affect the stupid *Israelites*, who greatly needed it.

20 The earth *c* shall * reel to and fro like a drunkard *d*, and shall be removed like a cottage *e*, and the transgression thereof shall be heavy upon it *f*, and it shall fall, and not rise again.

* *Chap.* 19. 14.

c The People of the Earth. *d* Shall be sorely perplexed and distressed, not knowing whither to go, nor what to do. *e* Or, *like a lodge* in a Garden, of which this Word is used, *Isa.* 1. 8. which is soon taken down, and set up in another place, as occasion requires. Or, as others render it, *like a tent*, which is eafily and commonly carried from place to place. *f* Those Sins which they formerly esteemed light and pleasant, shall now be most burdensome and grievous to them, because of the dreadful punishments which shall follow them.

21 And it shall come to pass in that day *g*, *that* the LORD shall † punish the host of the high ones *that are* on high *h*, and the kings of the earth upon the earth.

† Or, *visit upon.*

g Either when God shall punish the Apostatical Jews; or, as it set or after that time; or, in a time known to God: for this Phrase is oft used indefinitely, and without any respect to the time designed in the foregoing passages. *h* The proud and potent Enemies of God, and of his People, who possess the High-places of the Earth. *i* Either, 1. the great Monarchs of the World, who now scorn and trample upon God's People; or, 2. the Princes and Rulers of *Israel* or *Judah*: for the Name of *king* is frequently given in Scripture unto mean and inferiour Rulers, as *Judg.* 1. 7. 1 *Kings* 20. 1, 12. *Psal.* 119. 46. and elsewhere.

22 And they shall be gathered together *k* † as prisoners are gathered in the ‖ pit; and shall be shut up in the prison *l*; and after many days shall they be † visited *m*.

† Or, *as in the gathering of prisoners in the pit, and shall be shut up in the prison, and after many days shall they be visited.*

k By God's special Providence, in order to their punishment, as the following Words shew. And thus the unbelieving Jews were generally gathered together at *Jerusalem*, to their Solemn Feast, when *Titus* came and besieged, and after some time took and destroyed them. Which was a very remarkable stand of God, as *Josephus* and other Historians observed. And I know no thing to the contrary, but this very thing may be meant in this place; it being confessed, that all the divers Passages of this Chapter concern the times of the *Messiah*. *l* As Malefactors, which are taken in several Places, are usually brought to one common Prison, where they are reserved in order to their Trial and Punishment. *m* Either, 1. in Judgment, as *visiting* is oft used. So the sense is, After they have been punished with long Imprisonment, and tormented with Expectation and Fear, they shall be brought forth to receive condign Punishment. Or, rather, 2. in Mercy. And so the sense may be either, 1. After the Jews shall have suffered many and grievous things from the *Assyrians*, *Chaldeans*, *Persians*, and others, at last their *Messiah* and Deliverer shall come into the World, *&c.* Or, 2. After the Unbelieving and Apostate Jews shall have been shut up in Unbelief, and in great Tribulations for many Ages together, they shall be convinced of their Sin in crucifying their *Messiah*, and brought home to God and Christ by true Repentance.

23 Then the * moon shall be confounded, and the * *Chap.* 13. 10. sun ashamed *n*, when the LORD of hosts *o* shall reign in mount Zion and in Jerusalem *p*, and ‖ before his ancients *q* gloriously *r*.

n *The sun* and *moon* are here considered either, 1. as they were ‖ Or, abused to Idolatry; for these two were most eminent Idols, and most generally worshipped, especially in those Eastern Countries, as *Deut.* 4. 19. *&* 17. 3. *Job* 31. 26, *&c.* and so may be put for all ancient Idols, which were confounded by Christ at his coming, as was foretold in Scripture, and verified by the Testimony of Ancient, yea even of Heathen Historians: Or, 2. as they were the most eminent and glorious Lights of the World, and were oft used, both in Scripture and other Authors, to signifie the great Kings and Potentates and Glories of the World, as hath been formerly noted, and we shall have further occasion to remember. So the sense is, That all Earthly Powers and Glories should be obscured with the far greater Splendor of Christ the King of Kings, at whose Feet even the Kings of the Earth shall fall down and worship, as we shall see in other parts of this Prophecy. *o* The *Messiah*, who, though Man, yet is also God, and the Lord of Hosts, and so is called *Zech.* 2. 8, 11. *p* Shall come in the Flesh, and set up his Kingdom, first in *Jerusalem*, and afterward in all other Nations. *q* Before

q Before his Ministers, who are in some sort the Courtiers of this King of Glory, as being continually attending upon him, and enjoying his Presence, and executing the Powers and Offices of his Kingdom; and especially before his Apostles, who were the Witnesses of his Divine Words and Works, and particularly of his Resurrection and Ascension, by which he entred upon his Kingdom; and of this exercise of his Royal Power, in subduing both Jews and Gentiles to himself. The Word *ancient* or *elder* is not a Name of Age, but of Office, as it is in very many Texts of Scripture. And *the Ancients* are here put Synecdochically for the whole Church, in whose Name and for whose Service they act. *r* Heb. in *glory*; for that Prepofition is very frequently underflood.

CHAP. XXV.

God Glorious in his Judgments on Babel, 1,—5. *and his People's Salvation,* 6,—12.

O LORD, thou *are* my God, I will exalt thee, I will praise thy Name *a*; for thou hast done wonderful things; *thy* counsels of old are faithfulness *and* truth *b*.

a The Prophet reflecting upon those great and glorious Prophecies which he had delivered concerning the Destruction of his Enemies, and the Protection and Deliverance of his People, and the sending of the *Messiah*, and the Establishment of his own Kingdom in spight of all oppofition, interrupteth the Course of his Prophecies, and breaketh forth into a Solemn Celebration of all these wonderful Works. *b* Thy *counsels* from which all thy Works proceed, and which thou hast from time to time revealed to thy Prophets and People, which were *of old*, being conceived from all Eternity, and long since made known by thy Threatnings and Promises, are *true* and *firm*, and therefore shall certainly be accomplished.

2 For thou hast made * of a city *c*, an heap; *of a* defenced city, a ruin: a palace of strangers *d*, to be no city, it shall never be built *e*.

* *Isa.* 23. 9. 13.

c Which is put collectively for *cities*. He speaks of the Cities of *strangers*, as the following Clause explains it, or of Enemies of God, and of his People. And under the Name *cities* he comprehends their Countries and Kingdoms, of which Cities are an eminent and commonly the strongest part. *d* The Royal Cities, in which were *the palaces of strangers*, *i.e.* of the Kings of strange People, or of the Gentiles. *e* Their Cities and Palaces have been or shall be utterly and irrecoverably destroyed.

3 Therefore shall the strong people glorifie thee, the city of the terrible nations shall fear thee *f*.

f Thy stoutest Enemies observing thy wonderful Works, in saving thy People, and in destroying others of thine and their Adversaries, shall be either converted, or at least convinced, and forced to acknowledge thy Power, and shall tremble before thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat *g*, when the blast of the terrible ones *is* as a storm *against* the wall *h*.

g For thou hast defended thy poor and helpless People, against the fiercest Assaults of their Enemies. *h* Or, for (as this Particle commonly signifies; or rather, *therefore*, as it is frequently used, because thou art their Defender) *the blast if the terrible*, or *fierce*, or *violent one*, was *like a storm* (of Hail, or Rain or Wind) *against a wall*, which makes a great and terrible noise, but without any effect, for the Wall stands firm in spight of it. It is probable the Prophet in these Words had a special respect to that miraculous Deliverance of *Jerusalem* from the Rage and Attempt of *Sennacherib*; although the Words be general, and include other Deliverances of a like nature.

5 Thou shalt bring down the noise *i* of strangers *k*, as the heat in a dry place; *even* the heat with the shadow of a cloud *l*: the branch *m* of the terrible ones shall be brought low.

i The tumultuous noise, as the Word properly signifies, which he called their *blast* in the foregoing Verse; by which he means their Rage and furious Attempts, which are commonly managed with much noise and clamour. *k* Of those strange and Heathen Nations that fought against God's People. *l* With as much ease as thou doft in the Course of thy common Providence allay the Heat of a dry Season and Place, either by the shadow of thy Clouds, or by the Rain which falleth from black and shadowy Clouds. *m* The Arm or Power, as a Branch is the Arm of a Tree. Or, the Prince or Commanders: for the Word *branch* is sometimes put for a Person of eminent place and Power, as *Psal.* 80. 15. *Isa.* 4. 2. *Zech.* 3. 8. *&* 6. 12. But others render the Word, *the song*, as it is used, *Cant.* 2. 12. their jovial and triumphant Song.

6 And in this mountain *n* shall * the LORD of hosts make unto all people *o* a feast of fat things *p*, a feast of wines on the lees *q*, of fat things full of marrow, of wines on the lees well refined.

* *Isa.* 24. 23. 52.

n In Mount *Zion*, to wit, in God's Church, which is very frequently meant by the Names of *Zion* and *Jerusalem*, both in the Old and in the New Testament. *o* Both Jews and Gentiles, who shall then be admitted to the participation of the same Privileges and Ordinances. *p* A Feast made up of the most exquisite and delicate Provisions: Which is manifestly meant of the Ordinances, Graces, and Comforts given by God in and to his Church. *q* Which have continued upon the Lees a competent time, whereby they gain strength, and afterwards drawn off from the Lees, and so refined, as it is explained in the next Clause.

7 And he will † destroy in this mountain the face of the covering *r* † cast over all people, and the vail *s* that *is* spread over all nations.

† Or, *swallow up.*

r Which is put either, 1. for the covering of the Face, by an *Hypallage*, as *silver of shekels* is put for *shekels of silver*, *Lev.* 5. 15. or, 2. for the Covering or *veil*, as the next Clause expounds it, the Word *face* being oft superfluously used in the *Hebrew* Language, as *Gen.* 1. 2, 29. and elsewhere. *s* The Vail of Ignorance of God, and of the true Religion, which then was upon the Gentiles, and now is upon the Jews, 2 *Cor.* 3. 14, 15, 16. which, like a Vail, covers mens Eyes, and keeps them from discerning between things that differ. It may be also an Allusion either to the Vail which was put upon *Moses* his Face, *Exod.* 34. 33, 34. or to the Vail of the Sanctuary, by which the persons without it were kept from the sight of the Ark. This is a manifest Prophecy concerning the Illumination and Conversion of the Gentiles.

8 He † will * swallow up death *u* in victory *x*, and * the Lord GOD will * wipe away tears *y* from off all faces, and the rebuke of his people *z* shall he take away from off all the earth *a*: for the LORD hath spoken *it* *b*.

† Or, *hath swallowed up.* * 1 *Cor.* 15. 54. * *Rev.* 7. 17. & 21. 4.

t The Lord, expressed both in the foregoing and following Words, even the *Messiah* who is God and Man. *u* Shall by his death destroy the Power of Death, as is said *Heb.* 2. 14. take away the Sting of the First Death, and prevent the Second Death, and give Eternal Life to the World, even to all that believe in him. *x* Heb. *unto victory*, *i.e.* so as to overcome it perfectly; which compleat Victory Christ hath already purchased for, and will in due time actually confer upon his People. *y* Will take away from his People all Sufferings and Sorrows, and all the Causes of them which is begun here, and perfected in Heaven. *z* The Reproach and Contempt which was daily cast upon his faithful People by the ungodly World, and, among others, by the Apostate and Unbelieving *Jews*, who accounted the Christians to be the scum and off-scouring of all things. *a* Or, *from off all this Land*, *i.e.* from all the Church and People of God, wheresoever they shall be, from all their faces, as was said in the foregoing Clause. *b* Therefore doubt not of it, though it seem incredible to you.

9 And it shall be said *c* in that day, Lo, this *is* our God *d*, we have waited for him *e*, and he will save us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his salvation.

c By God's People, in way of triumph and reply to their Enemies. *d* Your Gods are senseless and impotent Idols; but Our God is Omnipotent, and hath done these great and glorious Works which fill the World with Admiration. We may well boast of him; for there is no God like to him. Possibly it may be an intimation, that God should take flesh, and become visible present amongst Men. *e* Our *Messiah* or Saviour, long since promised, and for whom we have waited a long time, now at last is come into the World, bringing Salvation with him.

10 For in this mountain shall the hand of the LORD rest *f*, and Moab *g* shall be ‖ trodden down † under him *h*, even as straw is ‖ trodden down for the dunghill *i*.

† Or, *threshed in Madmenah.* ‖ Or, *threshed.*

f The powerful and gracious presence of God (which is often signified in Scripture by God's *hand*) shall have its constant and settled abode; it shall not move from place to place, as it did with the Tabernacle; nor shall it depart from it, as it did from *Jerusalem*, but shall continue in his Church even to the end of the World, *Mat.* 28. 20. *g* The *Moabites*, which having been constant and implacable Enemies to *Israel*, are Synecdochically put for all the Enemies of God's Church, as the *Edomites* upon the same account are, *Isa.* 34. 6. *&* 63. 1. *h* Under his Feet, as appears by the following Similitude. *i* As eafily and as effectually as the Straw, which being left upon the Ground, and mixed with the Dung which lies there, is trampled upon by the Feet of Men and Beasts.

11 And he † shall spread forth his hands *l* in the midst of them, as he that swimmeth spreadeth forth *his hands* *m* to swim: and he shall bring down their pride together with the spoils of their hands *n*.

† Or, *threshed in Madmenah.*

k Either, 1. *Moab*, who being plunged into a Sea of trouble, shall endeavour to swim out of it, but to no purpose: or rather, 2. the Lord, who is designed by this very Pronoun *he*, both in the latter Clause of this Verse, and in the following Verse; whose Power they shall be no more able to resist, than the Waters can resist a Man that swims, who with great facility divides them hither and thither. *l* Or, *stretch forth his hands* to the utmost, to smite and destroy them. *m* Which he doth to the uttermost. *n* With all that Wealth which they have gained by Rapine, and spoiling of God's People, and others. But the Words are otherwise rendred by others *with* or *by* (as this *Hebrew* Particle is used, *Esth.* 9. 25.) *the arms of his hands*: which he may mention, because the Strength of a Man, and of his Hands, consisteth in his Arms; whence also *the arm* in Scripture, is oft put for strength: or, *by the motion or stroke of his hands*, as all the ancient Translators do in effect render it. And this seems to agree best with the Metaphor here borrowed from one that swimmeth, which is performed in that manner.

12 And the * fortress of the high fort of thy walls *o* shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

* *Ch.* 26. 5.

o All thy Walled Cities and Fortifications, to which thou trustest.

CHAP. XXVI.

A Song of Praise and Confidence in God: for the blessings of Righteousness: judgments on their Enemies: and favour to his People: their Chastisement, repentance, and hope. 1,—21.

In

IN that day *a* shall this song be sung in the land of Judah *b*, We have a ſtrong city *c*; * ſalvation will
*Chap. 52. 18. *God* appoint for walls and bulwarks *d*.

a When God ſhall do ſuch glorious Works for the Comfort of his People, and for the Ruine of his and their Enemies, as he hath deſcribed in the foregoing Chapter. *b* In the Church of God, which in Scripture is oft ſignified by the Titles of *Judah*, and *Jeruſalem*, and *Sion*, or the like. *c* *Jeruſalem*, or the Church, which is oft called or compared to a City, as *Pſal.* 87. 3. *Rev.* 3. 12. *& 11.* 2. *& 21.* 2. *d* God's immediate and ſaving Protection ſhall be to his Church inſtead of Walls, *&c.* But I conceive, with Submiſſion, the Words may very fitly be thus rendred, *He will ſend or put or make her walls and bulwarks ſalvation*, i. e. as ſafe as Salvation it ſelf: or, in *ſafety*, there being only a defect of the Prepoſition, which is very frequent in Scripture.

2 * Open ye the gates *e*, that the righteous nation *f*
* *Pſal.* 118. 15, 20. which keepeth the † truth *g* may enter in.
† Heb. truths. *e* Or the City mentioned *v.* 1. *f* Either, 1. thoſe godly Jews who are returning from *Babylon*; or, 2. the whole body of righteous and holy Men, whether Jews or Gentiles. For he ſeems to ſpeak here, as he apparently did in the foregoing Chapter, of the Times of the Goſpel. *g* Which is ſincere and ſtedfaſt in the Profeſſion and Practice of the True Religion.

† Heb. peace, peace. 3 Thou wilt keep *him* in † perfect peace, *whoſe* ‖ mind is ſtaid on *thee h*: becauſe he truſteth in
‖ Or, thought, or imagination. thee.

h Heb. *thy fixed thought* or *mind* (i. e. the Man whoſe Mind and Thoughts are fixed and ſetled upon thee by Faith, as the next Clauſe explains it, the Qualifications being put for the Perſon ſo qualified, as *folly* and *wiſdom* are put for a Fool and a Wiſe man, *Prov.* 24. 2. *Mic.* 6. 9. and *peace* for a Man of Peace, *Pſal.* 120. 7.) *thou wilt keep in peace peace*, i. e. in all manner of peace, in conſtant and perfect peace. In the foregoing Verſe the Righteous were admitted into the City, and here they were preſerved and defended in it by God's Almighty Power.

4 Truſt ye in the LORD for ever *i*: for in the
† Heb. the rock of ages. LORD JEHOVAH *k* † everlaſting ſtrength *k*.

i In all times and Conditions. *k* Heb. *the rock of ages*, a ſure
Deut. 32. 4. Refuge to all thoſe that truſt in him, through all generations; therefore you may ſafely *truſt in* him, and that *for ever*.

5 For he bringeth down *l* them that dwell on
* *Chap.* 25. 12. *&* 32. 19. high *m*, the * lofty city *n*, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

l Heb. *he hath brought down*, which yet may be put for the future, *he will bring down*, *&c.* You may truſt him; for he can and doth raiſe ſome, and throw down others, according to his own good pleaſure. *m* He ſpeaks not ſo much of heighth of Place, as of Dignity and Power; in which ſenſe alſo he mentions *the lofty city* in the next Clauſe. *n* Which may be underſtood either of proud *Babylon*; or, collectively, of all the ſtrong and ſtately Cities of God's Enemies.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy *o*.

o God will bring it under the Feet of his poor and weak and deſpiſed People.

7 The way of the juſt *is* uprightneſs *p*: thou moſt upright, doſt weigh the path of the juſt *q*.

p Or, *moſt even* or *plain*. Heb. *evenneſs* or *plainneſs*. Which is underſtood either, 1. of the Reſtitude or Goodneſs of his Actions or Courſe: or rather, 2. of the good Succeſs of his Affairs: for this ſuits beſt with the Coherence. When the way of the Wicked is rugged, in which they eaſily ſtumble and fall into miſchief, of which he ſpoke *v.* 5, 6. the path of Juſt men is plain and ſmooth, and they walk ſafely and comfortably in it. *q* The Senſe of the Words thus rendred is, *Thou*, O God, who art *moſt upright* in all thy ways, and therefore a Lover of Uprightneſs, and of all upright Men, *doſt weigh* (i. e. examine) *the path of the juſt*, the Courſe of his Actions, and, which is implied, doſt approve of them, and therefore direct them to an happy iſſue. But the Words are otherwiſe rendred by ſome late Learned Interpreters, to this purpoſe, *Thou doſt level or make plain* (as this very Word ſignifies *Pſal.* 78. 50.) *the path of the juſt exactly*. Heb. with *evenneſs*, or *exactneſs*, for as to make it very even. Thus the firſt Clauſe declares that it was even or plain, and this ſheweth whence or by whom it is made ſuch, even by God.

* *Chap.* 64. 5. 8 Yea, * in the way of thy judgments, O LORD, have we waited for thee *r*: the deſire of *our* ſoul *is* to thy Name, and to the remembrance of thee *ſ*.

r And as we thy People have loved and ſerved thee when thou haſt made our way plain and eaſie for us; ſo we have not forſaken thee, but waited upon thee, when thou haſt made it rugged and troubleſome by thy Judgments. He ſpeaks of the ſame Juſt men, *v.* 7, 8, 9. though it be with a change of the Numbers and Perſons, which is uſual in Prophetical Writings, *the juſt*, *v.* 7. *we v.* 8. *I*, *v.* 9. ſ Heb. *to thy name and thy memory*; which by a known Figure called *Hendiadis*, may be put for the remembrance of thy Name. And *the Name of God* is here, as it is in many other places, put for God himſelf, as he hath made himſelf known by his Word and Works. And ſo the ſenſe of this Clauſe is, Our Affections are not alienated from thee by thy Judgments, but we ſtill continue to deſire thy Preſence and Favour, and we ſupport and comfort our ſelves with the remembrance of what thou art, and what thou haſt done, and what thou haſt promiſed to be to do to thy People.

* *Cant.* 3. 1. 9 * With my ſoul *t* have I *u* deſired thee in the night *x*, yea, with my ſpirit within me will I ſeek thee *y* early *z*: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs *a*.

t Sincerely and moſt affectionately, as *Pſal.* 63. 1. and elſewhere.
u The Prophet ſpeaks this in the name of all God's People, by comparing this with the foregoing Verſe. *x* Either, 1. figuratively, in the time of Affliction, which is often called *night* or *darkneſs*; or rather, 2. properly, as appears from the next Clauſe, wherein *early* or *in the morning* is oppoſed to it. When others are ſleeping, my Thoughts and Deſires are working towards God. *y* By fervent Prayer for thy Loving-kindneſs. *z* Betimes in the morning, as the Word ſignifies. *a* And good reaſon it is that we ſhould thus deſire and ſeek thee in the way of thy Judgments, becauſe this is the very deſign of thy Judgments, that men ſhould thereby be awakened to learn and return to their Duty; and this is a common effect of them, that thoſe who have been careleſs in Proſperity, are made wiſer and better by Afflictions. *The inhabitants of the world* ſeem to be here taken not in oppoſition to God's People, as if not they only, but even the wicked World would do thus; but in a general Notion, ſo as to include, yea principally to deſign God's People, as may be gathered both from the former part of this, and the foregoing Verſe, in which he deſcribes their pious Carriage under Affliction; as alſo from the two following Verſes, in which he ſpeaks of *the wicked*, whom he ſeems to oppoſe to theſe *inhabitants of the world*, becauſe theſe learn Righteouſneſs, whilſt thoſe wicked men remain incorrigible both under Mercies and Judgments, *v.* 10, 11.

10 * Let favour be ſhewed to the wicked, *yet* will * *Eſai.* 26. 10. he not learn righteouſneſs *b*: in the land of uprightneſs *c* will he deal unjuſtly, and will not behold the majeſty of the LORD *d*.

b This is the Carriage of thy People; but the Courſe of Wicked men is directly contrary in all conditions: For if thou doſt ſpare them, when thou puniſheſt thine own People, they will not accept of that gracious Invitation to Repentance, nor walk worthy of ſo great a Mercy. *c* Even in God's Church, and among his People, where Righteouſneſs is profeſſed and taught, and by many practiſed; and where Unrighteouſneſs is diſcountenanced and puniſhed: all which things are Aggravations of his Sin. Although God gives ſuch plain and clear Diſcoveries of his Majeſty and Glory, not only in his Word, but alſo in his Works, and eſpecially in this glorious Work of his Patience and Mercy to Wicked men, yet they wilfully ſhut their Eyes at it, and will not acknowledge it.

11 LORD, *when* thy hand is lifted up, they * will * *Eſai.* 26. 11. not ſee *e*: *but* they ſhall ſee *f*, and be aſhamed for
Pſal. 97. 3. *their* envy ‖ at the people *g*; yea, the fire of thine ene- ‖ Or, *Chap.* 63. 4. mies *h* ſhall devour them. *Zeph.* 3. 8. *Heb.* 10. 27.

e And they are guilty of the ſame obſtinate Blindneſs when thou doſt ſmite and puniſh them, which is commonly ſignified by *lifting up the hand*, as *Ezek.* 44. 12. *Micha* 5. 5. Compare alſo 2 *Sam.* 20. 21. 1 *Kings* 11. 26. Or, as others render it, *Were thine hand is high* or *exalted*, i. e. When thy Works are moſt evident and moſt glorious, when thou appeareſt moſt gloriouſly for the defence of thy People, and for the puniſhment of thine and their Enemies, *they will not ſee*. *f* The ſame Word is repeated in another ſenſe: They ſhall feel and know that by ſad and coſtly Experience, which they would not learn by other and eaſier ways. *Seeing* is oft put for *feeling*; in which ſenſe Men are ſaid to *ſee affliction*, *Lam.* 3. 1. and to *ſee death*, *Pſal.* 89. 48. and the like. *g* Or, *at* or *towards thy people*, the Pronoun *thy* being repeated out of the following Clauſe, as it is in many other places of Scripture, as hath been before noted. Their Envy and Hatred againſt God's People blinded their Minds, that they neither could nor would ſee that God was on their ſide, though the Tokens of it were moſt manifeſt and undeniable. Which was the Caſe of *Pharaoh* and the *Egyptians*, who were not ſenſible that *the Lord fought for Iſrael againſt the Egyptians*, as they ſaid *Exod. the Lord fought for Iſrael againſt the Egyptians*, as they ſaid *Exod.* 14. 25. till it was too late. *h* Not efficiently, but objectively: 14. 25. till it was too late. *h* Not efficiently, but objectively: Such Fire or Wrath as thou uſeſt to pour forth upon thine implacable Enemies. *As my wrong*, *Gen.* 16. 5. is not the Wrong done by me, but to me; and *my violence*, *Jer.* 51. 35. is *the violence done to me*, as we tranſlate it, not *by me*.

12 LORD, thou wilt ordain peace for us *i*: for
‖ Or, *Chap.* 64. 5. thou alſo haſt wrought all our works ‖ in us *k*.

i As thou wilt deſtroy thine and our Enemies, ſo thou wilt bleſs us thy People with Peace and Proſperity. *k* Either, 1. all the Good Works done by us, which are the Effects of thy Grace: or rather, 2. all the Good and Great Works which have been wrought for us, all our wonderful Deliverances and ſingular Bleſſings come from thee. And ſo the Argument is this, God hath delivered us formerly upon all occaſions, and therefore he will ſtill deliver us, and give us Peace: Which Inference is frequently made by Holy Men in Scripture. *I* Heb. *to or for me*.

13 O LORD our God, * *other* lords beſides thee *m* * *Chap.* 63. 19. have had dominion over us *n*: *but* by thee only *o* will
‖ Or, *Pſal.* 45. 17. we make mention of thy Name *p*.

m Others beſides thee, who art our only *God*, *a* and *King*, and *Law-giver*, *Iſa.* 33. 22. and beſides thoſe Governours who have been ſet up by thee, and have ruled us for thee, and in ſubordination to thee, even Foreign and Heatheniſh Lords, ſuch as the *Philiſtins*, and lately the *Aſſyrians*. *n* Have exerciſed a Tyrannical Power over us. *o* By thy Favour and Help, by which alone we are preſerved. *p* We will celebrate thy Praiſe, and truſt in thee for the future. Thou only haſt given us both Ability and Occaſion to magnifie thy Name, whereas without thy Succour we had gone into the place of Silence, where there is no remembrance of thee, as is ſaid *Pſal.* 6. 5.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe *q*: therefore *r* haſt thou viſited

viſited and deſtroyed them, and made all their memory to periſh *ſ*.

q Thoſe Tyrants and Enemies are utterly and irrecoverably deſtroyed, ſo as they ſhall never live or riſe again to moleſt us. Poſſibly he ſpeaks of the miraculous deſtruction of *Sennacherib*'s Army before *Jeruſalem*. *r* That they might be ſo effectually deſtroyed, thou didſt undertake the Work. Or, rather, *becauſe* (as this Particle is uſed *Numb.* 14. 43. *Pſal.* 42. 6.) *thou haſt*, *&c.* as it follows. *ſ* Thou haſt deſtroyed both them and their, and all the Monuments or Memorials of their Greatneſs and Glory.

15 Thou haſt increaſed the nation *t* O LORD, thou haſt increaſed the nation, thou are glorified *u*: thou haſt removed *it* far *unto* all the ends of the earth *x*.

t Heb. *Thou haſt added to the nation*. Which may be underſtood either, 1. in way of Mercy, of adding to their Numbers, as our Tranſlation takes it; and ſo we have in effect the ſame Phraſe, 2 *Sam.* 24. 3. *The Lord add to the people*, *&c.* and *Pſal.* 115. 14. in the *Hebrew* Text, *The Lord ſhall add upon or to you*: or, 2. in way of Judgment, of adding to their Plagues or Miſeries, of which we read *Rev.* 22. 18, in which ſenſe the Phraſe is found in the *Hebrew* Text, *Pſal.* 120. 3. *What ſhall be added to thee*; and in that uſual Form of Imprecation, *The Lord do ſo to me and more*, *Ruth* 1. 17. 1 *Sam.* 3. 16, *&c.* where it is in the *Hebrew*, *The Lord do ſo to me and add*. And this ſenſe ſeems to be favoured by the Context, as alſo by the ancient *Greek* Tranſlators, who render the Words, *add to them evil or puniſhments*. And ſo the Word *adding* may be uſed emphatically and ſarcaſtically: God indeed will add to them; but what? Not Numbers, and Power, and Glory, as they expected; but Plagues and Judgments one after another. This *nation* is is ſuppoſed by the Current of Interpreters to be the People of *Iſrael*, emphatically called *the nation*. Poſſibly it may be the *Aſſyrians*, of whom he ſpoke in the laſt Verſe. But this I propoſe with ſubmiſſion. *u* Thy Juſtice is glorified in their Puniſhment or Deſtruction. *x* Which may be underſtood either, 1. of *Iſrael*, and that either in a way of Mercy, Thou haſt by deſtroying the *Aſſyrians* enlarged thy People, who were ſhut up in *Jeruſalem*, ſo that now they may go to the remoteſt parts of the Land; or in way of Judgment: Thou haſt removed thy People out of their own Land, and ſuffered them to be carried Captive to the ends of the Earth: Or, 2. of the *Aſſyrians*; Thou haſt removed them from *Jeruſalem*, which they had beſieged, and cauſed them to flee into their own Country, which in Scripture-phraſe was *in the ends of the earth*; of which ſee *Iſa.* 5. 26. *& 13.* 5.

16 O LORD, in trouble have they *y* viſited thee *z*, they poured out *a* a † prayer *b* *when* thy chaſtning was
† Heb. ſecret. upon them *c*.

y To wit, thy People, as appears both from the Matter of this Verſe, and from the following Verſes. *z* Come into thy Preſence, with their Prayers and Supplications, as the next Clauſe explains it. *a* Which notes the Plenty or rather the Earneſtneſs of their Prayers, as *Pſal.* 42. 4. *& 142.* 2. *b* Heb. *a muttering* or *lowly ſpeech*, ſuch as Charmers uſe, and ſuch as *Hezekiah* uſed when he was in great diſtreſs, *Iſa.* 38. 14. *Like a crane or ſwallow ſo did I chatter, I did mourn as a dove*; and ſuch as is uſual in caſe of great humiliation and dejection of Mind. *c* When thou waſt puniſhing them for their Sins.

17 Like as * a woman with child, *that* draweth
* *Iſa.* 26. 18. near the time of her delivery, is in pain, *and* crieth out in her pangs: ſo have we been *d* in thy ſight *e*, O LORD.

d Such was our Anguiſh and Danger. *e* Whilſt thou didſt only look upon us like a meer Spectator, without affording us the leaſt degree of Pity or Help. Or, this Phraſe notes only the reality of the Thing; God was Witneſs of this our Miſery, and knoweth the Truth of what I ſay.

18 We have been with child, we have been in pain, we have as it were brought forth wind *f*; we have not wrought any deliverance *g* in the earth *h*, neither have the inhabitants of the world *i* fallen.

f We have had the Torment of a Woman in Childbearing, but not the Comfort of a Living Child, *Joh.* 16. 21. for we have brought forth nothing but Wind; all our Labours and Hopes were vain and unſucceſsful. The Prophet here repreſents their deplorable and deſperate Condition, before God appeared ſo eminently to deliver them. *g* we found that we were utterly unable to deliver our ſelves. *h* Or, in the *land*, in our own Country, where yet we had far greater Advantages than we could have had elſewhere. *i* The *Aſſyrians*, or our other Enemies; for they are here oppoſed to God's People.

19 Thy dead *men* ſhall live *k*; *together with* my dead body *l* ſhall they ariſe *m*: awake *n*, and ſing, ye that dwell in the duſt *o*: for thy dew *p* *is as* the dew of herbs *q*, and the earth ſhall caſt out the dead *r*.

k The Prophet here turneth his Speech to God's People, and gives them a Cordial to ſupport them in their deep Diſtreſs, expreſſed in the foregoing Verſe. Thy dead Men are not like thoſe *v.* 14. for they ſhall not live, as I there ſaid; but thine ſhall live. You ſhall certainly be delivered from all your Fears and Dangers. Nothing is more frequent, both in Scripture and other Authors, than for great Calamities to be compared to *death*, and Deliverance from them to *life*, and *reviving*, and *reſurrection*: And particularly the Captivity of the *Jews* in *Babylon*, and their Deliverance out of it, is largely expreſſed by this very Similitude, *Ezek.* 37. 11, *&c.* *l* As I my ſelf, who am one of your number, and of theſe Dead men, ſhall live again. You ſhall be delivered together with me. Which he might add, to meet with an Objection; for they might think that God would take ſome ſpecial Care of this Holy Prophet, and would preſerve him when they ſhould be deſtroyed. No, ſaith he, As I am at preſent like a dead Carkaſs no leſs than you, ſo you ſhall be reſtored to Life no leſs than I. If the Supplement of our Tranſlation ſeems to be too literal, it may be rendred to the ſame purpoſe, *as my body*, the Particle *as* being oft underſtood, as I have divers times obſerved: As my dead Body ſhall riſe, ſo ſhall theirs alſo; we are equally dead, and ſhall equally live again. *m* Unto Life, as appears from the former Clauſe. *n* Out of your ſleep, even *the ſleep of death*, as it is called *Pſal.* 13. 3. Death being oft compared to a Sleep, as *Joh.* 11. 11. *Act.* 7. 60. and Reſtauration to Life unto *awaking*, as 2 *Kings* 4. 31. *o* You that are dead and buried in the Duſt, as the Dead are ſaid to *ſleep in the duſt*, *Dan.* 12. 2. *p* The Favour and Bleſſing of God upon thee, which is oft compared to *the dew*, as *Hoſ.* 14. 5. *Mich.* 5. 7. The Pronoun *thy* is here taken not efficiently, but objectively, as *thy curſe Gen.* 27. 13. is the Curſe coming upon thee. *q* Which gently refreſheth and reviveth them, and maketh them to grow and flouriſh. *r* As an abortive Birth is caſt out of the Womb, to which the Grave is compared, *Joh* 1. 21. But becauſe the Verb here uſed doth not ſignifie to *caſt out*, but to *caſt down*, which ſeems not proper here, theſe Words may be and are, both by ancient and later Interpreters, rendred otherwiſe, *and thou wilt caſt down the land of the giants*, or *of the virulent ones*, or the proud and potent Tyrants of the World. For the Word here rendred *dead*, is elſewhere rendred *giants*, as 2 *Sam.* 21. 15, 18. See alſo *Job* 26. 5. *Prov.* 9. 18. *& 21.* 16. But then the Words ſeem to be better rendred, *and thou wilt caſt the giants down to the ground*: Either, 1. *thou*, O God, who is oft underſtood in ſuch Caſes; or rather, 2. *thou*, O my People, to whom he ſpeaks in the foregoing Clauſes of the Verſe, *thy dead body*, and *thy dew*, and here continueth his Speech, *thou wilt* or *ſhalt caſt*, *&c.* thou ſhalt ſubdue even the moſt Giant-like and mighty Enemies. Which though it be properly God's Work, the Church is oft ſaid to do, becauſe ſhe by her Prayers engageth God to do it. And ſo as the former Clauſes of the Verſe ſpeak of the Deliverance and Proſperity of God's Church and People, ſo this Clauſe ſpeaks of the Deſtruction of their Enemies, which uſually accompanieth it.

20 Come, my people *ſ*, enter thou into thy chambers, and ſhut thy doors about thee *t*: hide thy ſelf as it were * for a little moment *u*, until the indigna- * *Iſa.* 54. 7, 8. *Chap.* 54. 1. tion *x* be overpaſt. 2 *Cor.* 4. 17.

ſ Having foretold the wonderful Deliverance and great Happineſs of God's People, and the utter Deſtruction of their Enemies, leſt they ſhould think they were now entring into the poſſeſſion of this Felicity, he adds what here follows, and intimates, that for the preſent they were to expect Storms, and to prepare for them, and patiently to wait God's time for the Accompliſhment of ſo great a Mercy. *t* Withdraw thy ſelf from the Company and Converſation of the Wicked World, leſt partaking with them in their Sins, thou doſt alſo partake of their Plagues; pour out thy Prayers to God in thy Cloſet, as this may be explained by comparing *Mat.* 6. 6. put thy ſelf under the protection of my Providence and Grace by Faith and Prayer. He alludes to the common practice of Men, who when there are Storms or Dangers abroad, betake themſelves into their own Houſes or Chambers for ſafety; or, as ſome think, to that Hiſtory, *Exod.* 9. 19, 20. or to that Command of *not going out of their houſes*, *Exod.* 12. 22. or to the like Charge given to *Rahab*, as the Condition of her Preſervation, *Joſ.* 2. *u* Whereby he intimates, that all their Afflictions, how long and tedious ſoever they may ſeem, are but ſhort and momentary, in compariſon of that Happineſs which is reſerved for them. *x* The dreadful Effects of God's Anger, thoſe ſore Judgments of God mentioned in the following Verſe.

21 For behold, the LORD * cometh out of his
* *Mich.* 1. 3. place *y* to puniſh the inhabitants of the earth *z* for
† Heb. bloods. their iniquity: the earth alſo ſhall diſcloſe her † bloed, * and ſhall no more cover her ſlain *a*.

y Cometh down from Heaven; which God in Scripture is frequently ſaid to do, when he undertaketh any great and glorious Work, either of Delivering his People, or of Deſtroying their Enemies. The Speech is borrowed from the manner of Princes, who come out of their Palaces either to fit in Judgment, or to fight againſt their Enemies, which is the Caſe here. *z* All the Enemies of God and of his People; for theſe are here oppoſed to God's People: Therefore take heed you be not found in the number of them. *a* The innocent Blood which hath been ſpilled upon the Earth ſhall be brought to light, and ſhall be ſeverely revenged upon the Murderers. For the Phraſe ſee on *Gen.* 4. 10. *Job* 16. 18. *Ezek.* 24. 7.

CHAP. XXVII.

God's care over his Vineyard, 1, —6. *his chaſtiſements on them*, 7, —9. *his ſevere judgments againſt them*, 10, —11. *their return*, 12, —13.

IN that day the LORD with his ſore and great
‖ Or, *crooked*. and ſtrong ſword ſhall puniſh Leviathan *a* the ‖ piercing ſerpent *b*, even Leviathan that crooked ſer- *ing like a*
pent
pent *c*, and he ſhall ſlay * the dragon *d* that *is* in the *Chap.* 51. 9. ſea.

a What kind of Creature the *Leviathan* is, ſee in my Notes on *Job* 41. 1, *&c.* Whence it is evident, that it was a very great and terrible Sea-monſter. But here it is certain that the Expreſſion is metaphorical, and that by this *Leviathan*, *Serpent* and *Dragon*, (for all ſignifie the ſame thing) he underſtands ſome very powerful Enemy or Enemies (for the Singular Number may be here put for the Plural, as it is in many other places) of God, and of his Church or People, which may well be called by theſe Names, partly for their great Might, and partly for the great Terrour and Deſtruction which they cauſe upon the Earth, as the *Leviathan* doth in the Sea. He ſeems to have a ſpecial reſpect to ſome

* Chap. 51. 18. IN that day *a* ſhall this ſong be ſung in the land of Judah *b*, We have a ſtrong city *c*, * ſalvation will God appoint *for* walls and bulwarks *d*.

a When God ſhall do ſuch glorious Works for the Comfort of his People, and for the Ruine of his and their Enemies, as he hath deſcribed in the foregoing Chapter. *b* In the Church of God, which in Scripture is oft ſignified by the Titles of *Judah*, and *Jeruſalem*, and *Sion*, or the like. *c Jeruſalem*, or the Church, which is oft called or compared to a City, as *Pſal.* 87. 3. *Rev.* 3. 12. & 11. 2. & 21. 2. *d* God's immediate and ſaving Protection ſhall be to his Church inſtead of Walls, &c. But I conceive, with ſubmiſſion, the Words may very fitly be thus rendred, *He will ſend* or *put* or *make her walls and bulwarks ſalvation*, *i. e.* as ſafe as Salvation it ſelf: or, in *ſafety*, there being only a defect of the Prepoſition, which is very frequent in Scripture.

* Pſal. 118. 19, 20. † Heb. *truths.* 2 * Open ye the gates *e*, that the righteous nation *f* which keepeth the † truth *g* may enter in.

e Of the City mentioned *v.* 1. *f* Either, 1. thoſe godly Jews who are returning from *Babylon*; or, 2. the whole body of righteous and holy Men, whether Jews or Gentiles. For he ſeems to ſpeak here, as he apparently did in the foregoing Chapter, of the Times of the Goſpel. *g* Which is ſincere and ſtedfaſt in the Profeſſion and Practice of the True Religion.

† Heb. *peace, peace.* ‖ Or, *thought,* or, *imagination.* 3 Thou wilt keep *him* in † perfect peace, *whoſe* ‖ mind is ſtaid on *thee h*: becauſe he truſteth in thee.

h Heb. *the fixed thought* or *mind* (*i. e.* the Man whoſe Mind and Thoughts are fixed and ſetled upon thee by Faith, as the next Clauſe explains it, the Qualifications being put for the Perſon ſo qualified, as *folly* and *wiſdom* are put for a Fool and a Wiſe man, *Prov.* 24. 2. *Mic.* 6. 9. and *peace* for a Man of Peace, *Pſal.* 120. 7.) *thou wilt keep in peace peace*, *i. e.* in all manner of peace, in conſtant and perfect peace. In the foregoing Verſe the Righteous were admitted into the City, and here they were preſerved and defended in it by God's Almighty Power.

4 Truſt ye in the LORD for ever *i*: for in the LORD JEHOVAH *is* † everlaſting ſtrength *k*. † Heb. *the rock of ages.* Deut. 32. 4.

i In all times and Conditions. *k* Heb. *the rock of ages*, a ſure Refuge to all thoſe that truſt in him, through all generations; therefore you may ſafely *truſt in* him, and that *for ever*.

* Chap. 25. 12. & 26. 5. For he bringeth down *l* them that dwell on high *m*, the * lofty city *n*, he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

l Heb. *he hath brought down*, which yet may be put for the future, *he will bring down*, &c. You may truſt him; for he can and doth raiſe ſome, and throw down others, according to his own good pleaſure. *m* He ſpeaks not ſo much of heighth of Place, as of Dignity and Power; in which ſenſe alſo he mentions *the lofty city* in the next Clauſe. *n* Which may be underſtood either of proud *Babylon*; or, collectively, of all the ſtrong and ſtately Cities of God's Enemies.

6 The foot ſhall tread it down, *even* the feet of the poor, *and* the ſteps of the needy *o*.

o God will bring it under the Feet of his poor and weak and deſpiſed People.

7 The way of the juſt *is* uprightneſs *p*: thou moſt upright, doſt weigh the path of the juſt *q*.

p Or, *moſt even* or *plain*. Heb. *evenneſs* or *plainneſs*. Which is underſtood either, 1. of the Rectitude or Goodneſs of his Actions or Courſe: or rather, 2. of the good Succeſs of his Affairs: for this ſuits beſt with the Coherence. When the way of the Wicked is rugged, in which they eaſily ſtumble and fall into miſchief, of which he ſpoke *v.* 5, 6. the path of Juſt men is plain and ſmooth, and they walk ſafely and comfortably in it. *q* The ſenſe of the Words thus rendred is, *Thou*, O God, who art *moſt upright* in all thy ways, and therefore a Lover of Uprightneſs, and of all upright Men, *doſt weigh* (*i. e.* examine) *the path of the juſt*, the Courſe of his Actions, and, which is implied, doſt approve of them, and therefore direct them to an happy iſſue. But the Words are otherwiſe rendred by ſome late Learned Interpreters, to this purpoſe, *Thou doſt level* or *make plain* (as this very Word ſignifies *Pſal.* 78. 50.) *the path of the juſt exactly*. Heb. with *evenneſs*, or *evenly*, ſo as to make it very even. Thus the firſt Clauſe declares that it was even or plain, and this ſheweth whence or by whom it is made ſuch, even by God.

* Chap. 64. 5. 8 Yea, * in the way of thy judgments, O LORD, have we waited for thee *r*; the deſire of *our* ſoul *is* to thy Name, and to the remembrance of thee *ſ*.

r And as we thy People have loved and ſerved thee when thou haſt made our way plain and eaſie for us; ſo we have not forſaken thee, but waited upon thee, when thou haſt made it rugged and troubleſome by thy Judgments. He ſpeaks of the ſame Juſt men, *v.* 7, 8, 9. though it be with a change of the Numbers and Perſons, which is uſual in Prophetical Writings, *the juſt*, v. 7. *we* v. 8. *I*, v. 9. *ſ* Heb. *to thy name and thy memory*; which by a known Figure called *Hendiadys*, may be put for the remembrance of thy Name. And *the Name of God* is here, as it is in many other places, put for God himſelf, as he hath made himſelf known by his Word and Works. And ſo the ſenſe of this Clauſe is, Our Affections are not alienated from thee by thy Judgments, but we ſtill continue to deſire thy Preſence and Favour, and we ſupport and comfort our ſelves with the remembrance of what thou art, and what thou haſt done, and what thou haſt promiſed to be to do to thy People.

* Cant. 3. 1. 9 * With my ſoul *t* have I *u* deſired thee in the night *x*, yea, with my ſpirit within me will I ſeek thee *y* early *z*: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteouſneſs *a*.

t Sincerely and moſt affectionately, as *Pſal.* 63. 1. and elſewhere. *u* The Prophet ſpeaks this in the name of all God's People, by comparing this with the foregoing Verſe. *x* Either, 1. figuratively, in the time of Affliction, which is often called *night* or *darkneſs*; or rather, 2. properly, as appears from the next Clauſe, wherein *early* or *in the morning* is oppoſed to it. When others are ſleeping, my Thoughts and Deſires are working towards God. *y* By fervent Prayer for thy Loving-kindneſs. *z* Betimes in the morning, as the Word ſignifies. *a* And good reaſon it is that we ſhould thus deſire and ſeek thee in the way of thy Judgments, becauſe this is the very deſign of thy Judgments, that men ſhould thereby be awakened to learn and return to their Duty; and this is a common effect of them, that thoſe who have been careleſs in Proſperity, are made wiſer and better by Afflictions. *The inhabitants of the world* ſeem to be here taken not in oppoſition to God's People, as if not they only, but even the wicked World would do thus; but in a general Notion, ſo as to include, yea principally to deſign God's People, as may be gathered both from the former part of this, and the foregoing Verſe, in which he deſcribes their pious Carriage under Affliction; as alſo from the two following Verſes, in which he ſpeaks of *the wicked*, whom he ſeems to oppoſe to theſe *inhabitants of the world*, becauſe theſe learn Righteouſneſs, whilſt thoſe wicked men remain incorrigible both under Mercies and Judgments, *v.* 10, 11.

10 * Let favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs *b*: in the land of uprightneſs *c* will he deal unjuſtly, and will not behold the majeſty of the LORD *d*.

b This is the Carriage of thy People; but the Courſe of Wicked men is directly contrary in all conditions: For if thou doſt ſpare them, when thou puniſheſt thine own People, they will not accept of that gracious Invitation to Repentance, nor walk worthy of ſo great a Mercy. *c* Even in God's Church, and among his People, where Righteouſneſs is profeſſed and taught, and by many practiſed; and where Unrighteouſneſs is diſcountenanced and puniſhed: all which things are Aggravations of his Sin. *d* Although God gives ſuch plain and clear Diſcoveries of his Majeſty and Glory, not only in his Word, but alſo in his Works, and eſpecially in this glorious Work of his Patience and Mercy to Wicked men, yet they wilfully ſhut their Eyes at it, and will not acknowledge it.

11 LORD, *when* thy hand is lifted up, they * will not ſee *e*: *but* they ſhall ſee *f*, and be aſhamed for *their* envy ‖ at the people *g*; yea, the fire of thine enemies *h* ſhall devour them.

e And they are guilty of the ſame obſtinate Blindneſs when thou doſt ſmite and puniſh them, which is commonly ſignified by *lifting up the hand*, as *Ezek.* 44. 12. *Micha* 5. 9. Compare alſo 2 *Sam.* 20. 21. 1 *Kings* 11. 26. Or, as others render it, *When thine hand is high* or *exalted*, *i. e.* When thy Works are moſt evident and moſt glorious, when thou appeareſt moſt gloriouſly for the defence of thy People, and for the puniſhment of thine and their Enemies, *they will not ſee*. *f* The ſame Word is repeated in another ſenſe: They ſhall feel and know that by ſad and coſtly Experience, which they would not learn by other and eaſier ways. *Seeing* is oft put for *feeling*; in which ſenſe Men are ſaid to *ſee affliction*, *Lam.* 3. 1. and to *ſee death*, *Pſal.* 89. 48. and the like. *g* Or, *at* or *towards* thy *people*, the Pronoun *thy* being repeated out of the following Clauſe, as it is in many other places of Scripture, as hath been before noted. Their Envy and Hatred againſt God's People blinded their Minds, that they neither could nor would ſee that God was on their ſide, though the Tokens of it were moſt manifeſt and undeniable. Which was the Caſe of *Pharaoh* and the *Egyptians*, who were not ſenſible that *the Lord fought for Iſrael againſt the Egyptians*, as they ſaid *Exod.* 14. 25. till it was too late. *h* Not efficiently, but objectively: Such Fire or Wrath as thou uſeſt to pour forth upon thine implacable Enemies. As *my wrong*, *Gen.* 16. 5. is not the Wrong done by me, but to me; and *my violence*, *Jer.* 51. 35. is *the violence done to me*, as we tranſlate it, not *by me*.

12 LORD, thou wilt ordain peace for us *i*: for thou alſo haſt wrought all our works *k* ‖ in us *l*.

i As thou wilt deſtroy thine and our Enemies, ſo thou wilt bleſs us thy People with Peace and Proſperity. *k* Either, 1. all the Good Works done by us, which are the Effects of thy Grace: or rather, 2. all the Good and Great Works which have been wrought for us, all our wonderful Deliverances and ſingular Bleſſings come from thee. And ſo the Argument is this, God hath delivered us formerly upon all occaſions, and therefore he will ſtill deliver us, and give us Peace: Which Inference is frequently made by Holy Men in Scripture. *l* Heb. *to* or *for us*.

13 O LORD our God, * *other* lords beſides thee *m* have had dominion over us *n*: *but* by thee only *o* will we make mention of thy Name *p*.

m Others beſides thee, who art our only *Judge and King, and Law-giver*, *Iſa.* 33. 22. and beſides thoſe Governours who have been ſet up by thee, and have ruled us for thee, and in ſubordination to thee, even Foreign and Heatheniſh Lords, ſuch as the *Philiſtins*, and lately the *Aſſyrians*. *n* Have exerciſed a Tyrannical Power over us. *o* By thy Favour and Help, by which alone (and not by our Strength or Merits) we have been reſcued from their Tyranny. *p* We will celebrate thy Praiſe, and truſt in thee for the future. Thou only haſt given us both Ability and Occaſion to magnifie thy Name, whereas without thy Succour we had gone into the place of Silence, where there is no remembrance of thee, as is ſaid *Pſal.* 6. 5.

14 *They are* dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe *q*: therefore *r* haſt thou viſited

viſited and deſtroyed them, and made all their memory to periſh *ſ*.

q Thoſe Tyrants and Enemies are utterly and irrecoverably deſtroyed, ſo as they ſhall never live or riſe again to moleſt us. Poſſibly he ſpeaks of the miraculous deſtruction of *Sennacherib*'s Army before *Jeruſalem*. *r* That they might be ſo effectually deſtroyed, thou didſt undertake the Work. Or, rather, *becauſe* (as this Particle is uſed *Numb.* 14. 43. *Pſal.* 42. 6.) *thou haſt*, &c. as it follows. *ſ* Thou haſt deſtroyed both them and theirs, and all the Monuments or Memorials of their Greatneſs and Glory.

15 Thou haſt increaſed the nation *t* O LORD, thou haſt increaſed the nation, thou are glorified *u*; thou hadſt removed *it* far *unto* all the ends of the earth *x*.

t Heb. *Thou haſt added to the nation*. Which may be underſtood either, 1. in way of Mercy, of adding to their Numbers, as our Tranſlation takes it; and ſo we have in effect the ſame Phraſe, 2 *Sam.* 24. 3. *The Lord add to the people*, &c. and *Pſal.* 115. 14. in the *Hebrew* Text, *The Lord ſhall add upon* or *to you*: or, 2. in way of Judgment, of adding to their Plagues or Miſeries, of which we read *Rev.* 22. 18. in which ſenſe the Phraſe is found in the *Hebrew* Text, *Pſal.* 120. 3. *What ſhall be added to thee*; and in that uſual Form of Imprecation, *The Lord do ſo to me and more*, *Ruth* 1. 17. 1 *Sam.* 3. 16, &c. where it is in the *Hebrew*, *The Lord do ſo to me and add*. And this ſenſe ſeems to be favoured by the Context, as alſo by the ancient *Greek* Tranſlators, who render the Words, *add to them evil* or *puniſhments*. And ſo the Word *adding* may be uſed emphatically and ſarcaſtically: God indeed will add to them; but what? Not Numbers, and Power, and Glory, as they expected; but Plagues and Judgments one after another. This *nation* is is ſuppoſed by the Current of Interpreters to be the People of *Iſrael*, emphatically called *the nation*. Poſſibly it may be the *Aſſyrians*, of whom he ſpoke in the laſt Verſe. But this I propoſe with ſubmiſſion. *u* Thy Juſtice is glorified in their Puniſhment or Deſtruction. *x* Which may be underſtood either, 1. of *Iſrael*, and that either in a way of Mercy, Thou haſt by deſtroying the *Aſſyrians* enlarged thy People, who were ſhut up in *Jeruſalem*, ſo that now they may go to the remoteſt parts of the Land; or in way of Judgment: Thou haſt removed thy People out of their own Land, and ſuffered them to be carried Captive to the ends of the Earth: Or, 2. of the *Aſſyrians*; Thou haſt removed them from *Jeruſalem*, which they had beſieged, and cauſed them to flee into their own Country, which in Scripture-phraſe was *in the ends of the earth*; of which ſee *Iſa.* 5. 26. & 13. 5.

16 O LORD, in trouble have they *y* viſited thee *z*, they poured out *a* a † prayer *b when* thy chaſtning was upon them *c*. † Heb. *ſecret ſpeech.*

y To wit, thy People, as appears both from the Matter of this Verſe, and from the following Verſes. *z* Come into thy Preſence, with their Prayers and Supplications, as the next Clauſe explains it. *a* Which notes the Plenty or rather the Earneſtneſs of their Prayers, as *Pſal.* 42. 4. & 142. 2. *b* Heb. *a muttering* or *lowly ſpeech*, ſuch as Charmers uſe, and ſuch as *Hezekiah* uſed when he was in great diſtreſs, *Iſa.* 38. 14. *Like a crane or ſwallow ſo did I chatter, I did mourn as a dove*; and ſuch as is uſual in caſe of great humiliation and dejection of Mind. *c* When thou waſt puniſhing them for their Sins.

17 Like as * a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs: ſo have we been *d* in thy ſight *e*, O LORD.

d Such was our Anguiſh and Danger. *e* Whilſt thou didſt only look upon us like a meer Spectator, without affording us the leaſt degree of Pity or Help. Or, this Phraſe notes only the reality of the Thing; God was Witneſs of this our Miſery, and knoweth the Truth of what I ſay.

18 We have been with child, we have been in pain, we have as it were brought forth wind *f*, we have not wrought any deliverance *g* in the earth *h*, neither have the inhabitants of the world *i* fallen.

f We have had the Torment of a Woman in Childbearing, but not the Comfort of a Living Child, *Joh.* 16. 21. for we have brought forth nothing but Wind; all our Labours and Hopes were vain and unſucceſsful. The Prophet here repreſents their deplorable and deſperate Condition, before God appeared ſo eminently to deliver them. *g* we found that we were utterly unable to deliver our ſelves. *h* Or, in the *land*, in our own Country, where yet we had far greater Advantages than we could have had elſewhere. *i* The *Aſſyrians*, or our other Enemies; for they are here oppoſed to God's People.

19 Thy dead *men* ſhall live *k*; *together with* my dead body *l* ſhall they ariſe *m*: awake *n*, and ſing, ye that dwell in the duſt *o*: for thy dew *p is as* the dew of herbs *q*, and the earth ſhall caſt out the dead *r*.

k The Prophet here turneth his Speech to God's People, and gives them a Cordial to ſupport them in their deep Diſtreſs, expreſſed in the foregoing Verſe. Thy dead Men are not like thoſe *v.* 14. for they ſhall not live, as I there ſaid; but thine ſhall live. You ſhall certainly be delivered from all your Fears and Dangers. Nothing is more frequent, both in Scripture and other Authors, than for great Calamities to be compared to *death*, and Deliverance from them to *life*, and *reviving*, and *reſurrection*: And particularly the Captivity of the *Jews* in *Babylon*, and their Deliverance out of it, is largely expreſſed by this very Similitude, *Ezek.* 37. 11, &c. *l* As I my ſelf, who am one of your number, and of theſe Dead men, ſhall live again. You ſhall be delivered together with me. Which he might add, to meet with an Objection; for they might think that God would take ſome ſpecial Care of this Holy Prophet, and would preſerve him when they ſhould be deſtroyed. No, ſaith he, As I am at preſent like a dead Carkaſs no leſs than you, ſo you ſhall be reſtored to Life no leſs than I. If the Supplement of our Tranſlation ſeems to be too literal, it may be rendred to the ſame purpoſe, as *my body*, the Particle *as* being oft underſtood, as I have divers times obſerved: As my dead Body ſhall riſe, ſo ſhall theirs alſo; we are equally dead, and ſhall equally live again. *m* Unto Life, as appears from the former Clauſe. *n* Out of your ſleep, even *the ſleep of death*, as it is called *Pſal.* 13. 3. Death being oft compared to a Sleep, as *Joh.* 11. 11. *Act.* 7. 60. and Reſtauration to Life unto *awaking*, as 2 *Kings* 4. 31. *o* You that are dead and buried in the Duſt, as the Dead are ſaid to *ſleep in the duſt*, *Dan.* 12. 2. *p* The Favour and Bleſſing of God upon thee, which is oft compared to *the dew*, as *Hoſ.* 14. 5. *Mich.* 5. 7. The Pronoun *thy* is here taken not efficiently, but objectively, as *thy curſe Gen.* 27. 13. is the Curſe coming upon thee. *q* Which gently refreſheth and reviveth them, and maketh them to grow and flouriſh. *r* As an abortive Birth is caſt out of the Womb, to which the Grave is compared, *Job* 1. 21. But becauſe the Verb here uſed doth not ſignifie to *caſt out*, but to *caſt down*, which ſeems not proper here, theſe Words may be and are, both by ancient and later Interpreters, rendred otherwiſe, *and thou wilt caſt down the land of the giants*, or *of the violent ones*, or the proud and potent Tyrants of the World. For the Word here rendred *dead*, is elſewhere rendred *giants*, as 2 *Sam.* 21. 16, 18. See alſo *Job* 26. 5. *Prov.* 9. 18. & 21. 16. But then the Words ſeem to be better rendred, *and thou wilt caſt the giants down to the ground*: Either, 1. *thou*, O God, who is oft underſtood in ſuch Caſes; or rather, 2. *thou*, O my People, to whom he ſpeaks in the foregoing Clauſes of the Verſe, *thy dead body*, and *thy dew*, and here continueth his Speech, *thou wilt* or *ſhalt caſt*, &c. thou ſhalt ſubdue even the moſt Giant-like and mighty Enemies. Which though it be properly God's Work, the Church is oft ſaid to do, becauſe ſhe by her Prayers engageth God to do it. And ſo as the former Clauſes of the Verſe ſpeak of the Deliverance and Proſperity of God's Church and People, ſo this Clauſe ſpeaks of the Deſtruction of their Enemies, which uſually accompanieth it.

20 Come, my people *ſ*, enter thou into thy chambers, and ſhut thy doors about thee *t*: hide thy ſelf as it were * for a little moment *u*, until the indignation *x* be overpaſt. * Pſal. 30. 5. Chap. 54. 7, 8. 2 Cor. 4. 17.

ſ Having foretold the wonderful Deliverance and great Happineſs of God's People, and the utter Deſtruction of their Enemies, leſt they ſhould think they were now entring into the poſſeſſion of this Felicity, he adds what here follows, and intimates, that for the preſent they were to expect Storms, and to prepare for them, and patiently to wait God's time for the Accompliſhment of ſo great a Mercy. *t* Withdraw thy ſelf from the Company and Converſation of the Wicked World, leſt partaking with them in their Sins, thou doſt alſo partake of their Plagues; pour out thy Prayers to God in thy Cloſet, as this may be explained by comparing *Mat.* 6. 6. put thy ſelf under the protection of my Providence and Grace by Faith and Prayer. He alludes to the common practice of Men, who when there are Storms or Dangers abroad, betake themſelves into their own Houſes or Chambers for ſafety; or, as ſome think, to that Hiſtory, *Exod.* 9. 19, 20. or to that Command of *not going out of their houſes*, *Exod.* 12. 22. or to the like Charge given to *Rahab*, as the Condition of her Preſervation, *Joſ.* 2. *u* Whereby he intimates, that all their Afflictions, how long and tedious ſoever they may ſeem, are but ſhort and momentary, in compariſon of that Happineſs which is reſerved for them. *x* The dreadful Effects of God's Anger, thoſe ſore Judgments of God mentioned in the following Verſe.

21 For behold, the LORD * cometh out of his place *y* to puniſh the inhabitants of the earth *z* for their iniquity: the earth alſo ſhall diſcloſe her † blood, and ſhall no more cover her ſlain *a*. * Mic. 1. 3. † Heb. *bloods.*

y Cometh down from Heaven; which God in Scripture is frequently ſaid to do, when he undertaketh any great and glorious Work, either of Delivering his People, or of Deſtroying their Enemies. The Speech is borrowed from the manner of Princes, who come out of their Palaces either to ſit in Judgment, or to fight againſt their Enemies, which is the Caſe here. *z* All the Enemies of God and of his People; for theſe are here oppoſed to God's People: Therefore take heed you be not found in the number of them. *a* The innocent Blood which hath been ſpilled upon the Earth ſhall be brought to light, and ſhall be ſeverely revenged upon the Murderers. For the Phraſe ſee on *Gen.* 4. 11. *Job* 16. 18. *Ezek.* 24. 7.

CHAP. XXVII.

God's care over his Vineyard, 1,—6. *his chaſtiſements on them*, 7,—9. *his ſevere judgments againſt them*, 10,—11. *their return*, 12,—13.

IN that day the LORD with his ſore and great and ſtrong ſword ſhall puniſh Leviathan *a* the ‖ piercing ſerpent *b*, even Leviathan that crooked ſerpent *c*, and he ſhall ſlay * the dragon *d* that *is* in the ſea. ‖ Or, *croſſing like a bar.* * Chap. 51. 9.

a What kind of Creature the *Leviathan* is, ſee in my Notes on *Job* 41. 1, &c. Whence it is evident, that it was a very great and terrible Sea-monſter. But here it is certain that the Expreſſion is metaphorical, and that by this *Leviathan*, *Serpent* and *Dragon*, (for all ſignifie the ſame thing) he underſtands ſome very powerful Enemy or Enemies (for the Singular Number may be here put for the Plural, as it is in many other places) of God, and of his Church or People, which may well be called by theſe Names, partly for their great Might, and partly for the great Terrour and Deſtruction which they cauſe upon the Earth, as the *Leviathan* doth in the Sea. He ſeems to have a ſpecial reſpect to

ſome

some particular Enemy and Oppressor of God's People; either the *Assyrian* Emperour, who now was so; or rather the *Babylonian*, who should be so: Some understand this of the Devil: But although it may be applied to him in a mystical sense, it seems to be literally meant of some potent and visible Adversary; which seems more agreeable to the following Verses, and to the Usage of this and other Prophets. *b* Which by its sting pierceth quickly and deeply into Mens Bodies. Or, *the bar* (as this Word is elsewhere used) *serpent*, as this may be called, either for its length, or strength, or swift motion. *c* Winding and turning it self with great variety and dexterity. Whereby he seems to signifie the Craftiness and Activity of this Enemy, which being added to his Strength, makes it more formidable. *d* Or rather, *the whale*, as this Word is rendred, *Gen.* 1. 21. *Job* 7. 12. and elsewhere; which agrees better with the following Words, *that is in the sea*, which possibly were added only to limit that general and ambiguous Word to a Sea-Monster, and not to describe the Place in which the Enemy signified by this Dragon had his abode. Although the Enemy signified by this Dragon had his abode. Although the *sea*, which here follows, may be metaphorically understood of the great largness of his Empire, and the multitude of his Subjects, by comparing this with *Rev.* 17. 1, 15.

2 In that day *e* sing ye unto her, A vineyard of red wine *f*.

e When this potent Enemy shall be destroyed. *f* The Words in the *Hebrew* Text be thus, *A vineyard* (Behold, *a vineyard*; or, *Jacob or Israel*, my Church and People, which is sufficiently understood both from the foregoing and following Verses, I have been displeased with them, and have chastised them; but I am not implacable towards them, and resolved utterly to destroy them as their Enemies are, and would have me to be. *i* This is added as a Reason of the foregoing Clause and Assertion; which may be conceived either, 1. thus, I rather desire to contend with Briars and Thorns, *i. e.* with the wicked Enemies of my Church, who are thus called, *Isa.* 10. 17. *Ezek.* 28. 24. and if my Wrath was now kindled against them, as it is against my People, I would be furious towards them, and never leave till I had utterly confumed them; but I will deal more indulgently with my People. Which Expostion seems to receive some light and strength from v. 6, 7, 8. Or, 2. thus, For I consider the weakness of my People, that if I should let loose my Fury upon them, they could no more stand before me, than Briars and Thorns (to which God's People, when they fall into Sin, and provoke God, are not unfitly resembled) can stand before a devouring Fire, and therefore they would in an instant be utterly destroyed; which I will not do. And this Consideration of Man's Imbecillity is elsewhere alledged as a Reason of God's Indulgence, as *Psal.* 103. 13, 14, 15, 16. *Isa.* 57. 16. But this I deliver with submission.

5 Or *g* let him *t* take hold of my strength *m*, *that* he may make peace with me *n*, *and* he shall make peace with me.

g Or if at any time Fury be, or seem to be in me against my Vineyard or People. *t* My People, as is clearly implied from the following Words; for, *there is no peace* to those who are not God's People, or *to the wicked*, *Isa.* 57. 21. and is expressed in the following Verse. *m i. e.* Take hold of my Arm, which is metonymically *strength*, and lay it from giving the Blow, not by Force, which is impossible, but by humble Submission and earnest Supplication. Or, *strengthen himself or be strong* (as this Word properly signifies, and is elsewhere used) *by my strength*; not by his own strength, which he will oppose to mine, but by my Strength, which he may by humble and frequent Prayers not only restrain from doing him hurt, but effectually engage to assist him, and do him good. He seems to allude to that History of *Jacob*'s Wrestling with the Angel of God, *Gen.* 32. 28. which he could never have done but by a Strength received from God. *n* That in stead of opposing me, he may in this manner reconcile himself to me. Or, *and he shall make peace with me*, as the same Words are rendred in the next Clause; which may be repeated to assure them of that great & important Favour, that God would make Peace with them. Or, the Words may be rendred in both Clauses, *let him make peace with me*, yea *let him make peace with me*, this Future Verb being taken Imperatively, as the other is in the former clause of the Verse.

6 He shall cause them that come of Jacob to take root *o*: Israel shall blossom and bud, and fill the face of the world with fruit *p*.

o To be firmly setled in their Possessions, and not tossed hither and thither, as they have been. *p* Their Posterity shall be so numerous, that their own Land shall not be sufficient for them, but they shall be forced to seek Habitations in other Countries, and shall replenish them with People. But this seems to be understood of the Spiritual Seed of *Jacob*, or of Believers, who are oft called God's *Israel*, as *Rom.* 9. 6. and elsewhere.

7 Hath he smitten him, † as he smote those that † Or, smote him *q*? *or* is he slain according to the slaughter of *them that are* slain by him *r*?

q The Question implies a Denial; He hath not so smitten him, to wit, *Jacob*. He hath not dealt so severely with his People, as he hath dealt with his and their Enemies, whom he hath utterly destroyed. This may look either, 1. backward upon times past. If you conslult former Experiences, you will find, that God hath done so, hath spared and restored his People, and in Judgment remembred Mercy to them, when he hath totally ruined their Enemies; or, 2. forward upon the time to come, of which he speaks as of a thing past, after the manner of the Prophets, and of which he speaks in the next Verse. *r* Of those who were slain by *Israel*, or rather by God at the Prayer and on the behalf of *Israel*. Heb. *of his slain ones*, *i. e.* of those of his Smiters or Enemies who were slain. Which Expostion is favoured by comparing this with the foregoing Clause.

8 * In measure *s* || when it shooteth forth *t*, thou wilt debate with it *u*: || he stayeth his rough wind *x* in the day of the east-wind *y*.

s With moderation, in certain Proportions which God meteth out and fitteth to their Strength. *t* When the Vine shooteth forth its luxuriant Branches, he, like the Vine-dresser, cutteth them off, but so as not to spoil or destroy the Vine. Or, as divers Interpreters render it, and the Word properly and frequently signifies *in or by casting* or *dismissing* or *sending her* or *it out*, or, *when thou dost cast or send her out*, to wit, out of her own Land, in which she was planted, into Captivity. He alludes to a Man that divorceth his Wife, which is expressed by this Word; but withal intimates, that this shall not be peremptory and perpetual, as other Divorces were. *u* God is said to *debate* or *contend* with Men, when he executeth his Judgments upon them, as *Isa.* 45. 25. & 57. 16. *Amos* 7. 4. *x* He mitigateth the severity of the Judgment. But, I must confess, I do not meet with any of the ancient or modern Translators that agree with ours in this Version: nor is the *Hebrew* Verb ever used, so far as I know, in the signification of *staying*, or *restraining*: besides, our Translation takes no notice of the *Hebrew* Prepofition. But this Word unquestionably signifies to *remove* or *take away*, as 2 *Sam.* 20. 13. *Prov.* 25. 4, 5. and that most Interpreters understand it. And so the place is very fitly thus rendred, *he* (or, when *he*, which Particle may easily be understood out of the former Clause, as is usual) *removeth* (understand either *it*, to wit, the Vine; or *them*, to wit, the Enemies of God and his People. And so this agreeth with the former Verse, in representing the different way of God's proceeding against his People, and his and their Enemies. Either way there is only a defect of the Pronoun, which I have before shewed in divers places to be very usual in the *Hebrew* Language) *with or by his rough wind*, by which sometimes Vines and other Trees are pulled up by the roots, as that did, 1 *Kings* 19. 11. whereby he understands his most terrible Judgments. *y* In the time when he sendeth forth his East-wind; which he mentions because that Wind in those Parts was most violent and most hurtful to Trees and Fruits, as hath been oft observed, and therefore is used to signifie the most grievous Calamities.

9 By this *z* therefore *a* shall the iniquity of Jacob be purged *b*, and this *is* all the fruit, to take away his sin *c*: * when he maketh *d* all the stones of the altar *e* as chalk-stones *f that are* beaten in sunder *g*; the groves *h* and || images shall not stand up *i*.

z By this manner of God's dealing with his People. *a* That the difference between *Jacob* and his Enemies, in their several Sufferings, may appear. *c* Heb. *expiated* or forgiven upon their true Repentance, which shall be the happy effect of their Chastisement. *c* The effect hereof shall not be to destroy the Sinner, as it is in other Men, but only to take away the guilt and power of their Sins. *d* Which sin of *Jacob*'s shall be purged and taken away, and the Judgment removed, when he shall truly repent of all his sins, and especially of his Idolatry, to which they were most inclined, and for which the most of God's Judgments which they had hitherto felt had been inflicted upon them. *e* Which by an usual *Enallage* may be put for the Altars, to wit, their Idolatrous Altars, as is evident from the following Words. Possibly he may have *the altar* with respect to that particular Altar which *Ahaz* had set up in the place of God's own Altar; and this Prophecy might be delivered either to the Prophet, or by him to the People, in after his time, while that Altar stood and was used. *f* When he shall break all those goodly Altars in pieces, which God by his Law had enjoyned. *g* Which kind of Stones are of themselves apt to break into small pieces, and by the Artificer are broken into smaller pieces for making Mortar. He seems to allude to that Fact of *Moses*, who to shew his detestation of Idolatry, *took the golden calf, and burnt it*, and ground it to powder; and intimates, that when their Repentance should be sincere, it would discover it self by their Zeal in destroying the Instruments of their Idolatry. *h* Which were frequently erected to the Honour of Idols, which God commanded his People to destroy, *Deut.* 7. 5. & 12. 3. i shall be thrown down with Contempt and Indignation.

10 Yet *k* the defenced city *l shall be* desolate, *and* the habitation *m* forsaken and left like a wilderness *n*: there shall the calf o feed, and there shall he lie down, and consume the branches thereof *p*.

k Yet before this glorious Promise concerning the removal of *Israel*'s Sin and Calamity be fulfilled, a dreadful and desolating Judgment shall first come upon them. *l Jerusalem* and the rest of the Defenced Cities in the Land, the Singular Number being put for the Plural. *m* The most inhabited and populous places. Or, as the *Hebrew* Word properly signifies, *their pleasant habitations*, whether in the City or Country. *n* Which was fulfilled in the time of the *Babylonish* Captivity. *o* Which is Synecdochically put for all sorts of Cattel, which may securely feed there, because there shall be no Men left to disturb or annoy them. *p* Of their pleasant Habitations; of the young Trees which shall grow up in that ruinated Country.

11 When the boughs thereof are withered *q*, they shall be broken off *r*: the women *s* come *and* set them on fire: for * it *is* a people of no understanding *t*: therefore he that made them *u*, will not have mercy on them; and he that formed them, will shew them no favour.

q When they shall begin to wither, as they will when they are thus gnawed and cropped by Cattle. *r* That there may be no hopes nor possibility of their Recovery. *s* He mentions *women*, either because it is their usual Work in the Country to make Fires and to gather Fewel for them; or to signifie, that the Men should be generally destroyed. *t* They do not understand either me or themselves, either my Word or Works; they know not the things which concern their own Peace and Happiness, but like brute Beasts, made to be destroyed, they blindly and willfully go on in those Courses which will bring them to certain ruine. *u* Both as they are Creatures, and as they are his People; for this also is expressed by *making* or *forming*, as *Psal.* 100. 3. & 102. 18. & 149. 2. Thus he overthroweth their false and presumptuous Conceits, that God would never destroy the Work of his own Hands, nor the Seed of *Abraham* his Friend for ever, and plainly declareth the contrary.

12 And it shall come to pass in that day, *that* the LORD shall beat off *x* from the channel of the river unto the stream of Egypt *y*, and ye shall be gathered one by one *z*, O ye children of Israel.

x Or, *shall beat out*: Which is not meant in a way of punishment, which is rather designed by *threshing*, as *Isa.* 21. 10. & 25. 10. than by *beating*; but as an Act of Mercy, as is evident from the following Clause of this, and from the next Verse. It is a Metaphor from some Grains which were beaten out with a Rod or Staff, of which see *Isa.* 28. 27, 28. and then were carefully gathered and laid up for the use of man. *y* From *Euphrates* to *Nilus*, which were the two Borders of the Land of Promise, *Jos.* 1. 4. & 13. 3. All the *Israelites* which are left in the Land; which are here opposed to those of them that are dispersed into Foreign Parts, such as *Assyria* and *Egypt*. *z* Which signifies either the smallness of the Remnant of that numerous People; or rather God's exact and singular Care of them, that not one of them should be lost.

13 And it shall come to pass in that day, *that* the great trumpet *a* shall be blown, and they shall come which were ready to perish in the land of Assyria *b*, and the out-casts in the land of Egypt *c*, and shall worship the LORD in the holy Mount at Jerusalem.

a Which may be heard even to the remotest parts of the Earth. God shall summon them all together as it were by sound of Trumpet, to wit, by an eminent Call or Act of his Providence on their behalf. He alludes to the Custom of calling the *Israelites* together with Trumpets; of which see *Numb.* 10. 2, 3. *b* Where the Ten Tribes were carried Captive. *c* Where many of the *Jews* were, as is manifest both from Scripture, as *Jer.* 43. 7. & 44. 28. *Hos.* 2. 13. *Zech.* 10. 10. and from other Authors.

CHAP. XXVIII.

The Drunkenness of Ephraim brought Destruction on them: a Remnant shall be honourable, 1,—2. *their unteachableness*, 5,—13. *their mock at God's threatnings*, 14,—15. *Christ propheied for a sure foundation to Believers*, 16. *and destruction to the mockers, who are exhorted to amend*, 17,—22. *God's Providence, it's work and seasons towards the Church, set out by a Husbandman*, 23,—29.

WO to the Crown of Pride *a*, to the Drunkards *b* of *Ephraim c*, whose glorious Beauty *is* a fading Flower *d*, which *are* *e* on the head of the † fat Valleys *f* of *them that are* † overcome *g* with Wine.

a That proud and intolent Kingdom; for the *Crown* is oft put for the *Kingdom*, as *Jer.* 13. 18. *&c.* *b* Either 1. Metaphorically, drunk with proud self-confidence, and security, and prosperity: Or rather, 2. Properly, by comparing this with v. 7. & *Hos.* 7. 5. *Amos* 6. 6. where the *Israelites* are taxed with this sin. For having many and excellent Vines among them, they were expofed to this Sin, and frequently overcome by it. *c* Of the Kingdom of the Ten Tribes; which is commonly called by the name of *Ephraim*, as hath been oft noted before. *d* Whose Glory and Greatness shall suddenly wither and perish. *e* Which proud and drunken *Israelites* have their common and chief abode. Or, *which* is, *i. e.* which flower is; or which beauty or glory is. *f* Either 1. in *Samaria*, which might well be called *the Head*, as being seated upon a Mountain, and the Head of the Kingdom, and *the head of the fat Valleys*, because it was encompassed with many fat and rich Valleys. Or, 2. Upon the chief or choicest (as this word signifies, *Exod.* 30. 23. *Cant.* 4. 14. *Isa.* 9. 14, 15. and elsewhere) of the fat or rich Valleys: which they made occasions and instruments of *Luxury*, *g Heb. That are smitten*, or *broken*, or *overthrown*, or *knocked down*; all which significations of this word fitly agree to Drunkards.

2 Behold, the Lord hath *h* a mighty and strong One *i*, *which* as a *Tempest* of Hail, *and* a destroying Storm, as a flood of mighty Waters overflowing, shall cast down *k* to the Earth with the hand *l*.

3 The Crown of pride, the Drunkards of *Ephraim*, shall be trodden † under Feet *m*.

h To wit, at his Command, prepared and ready to execute his Judgments. *i* The King of *Assyria*. *k* Understand it, the crown of pride, or *them*, the drunkards of *Ephraim*. *l* Or, by its *hand*, either by that King's force or strong hand; or by the hand of God, which shall strengthen, and succeed him in this work. *m* The Expression is emphatical; the Crown which was upon their own heads, shall be trodden under the feet of others; and they, whose Drunkenness made them stagger, and fall to the ground, shall be trodden down there.

4 And the glorious Beauty which *is* on the head of the fat Valley, shall be a fading Flower, *and* as the hasty Fruit *n* before the Summer: which *when* he that looketh upon it, seeth it, while it is yet in his hand, he † eateth it up *o*.

n Which coming before the Season, and before other Fruits, is most acceptable. *o* Which, as soon as a Man sees he covets it, and plucks it off, yet doth not long enjoy it, but through greedness devours it, almost as soon as he can get it into his hand. And so shall it be with *Ephraim*'s glory, which his Enemies as soon as they observe, shall covet and spoil, and devour it greedily and with delight.

5 In in that day *p* shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty *q* unto the residue of his People *r*:

p When the Kingdom of *Israel* shall be utterly destroyed. *q* God shall give them eminent Glory and Beauty. *r* Unto the Kingdom of *Judah*, who shall continue in their own Country, when *Israel* is carried into Captivity.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength *s* to them that turn the battel to the gate *t*.

s He explains how, or wherein God would glorifie and beautifie them, even by giving wisdom to their Rulers, and courage to their Souldiers; which two things contribute much to the strength and safety, and glory of a Nation. *t* To their Warriors; whom he describeth by this Phrase to intimate, That their Valour should be crowned with Success, and that they should not only drive their Enemies from their own Gates and Land, but should purse them into their own Lands, and besiege them in their own Cities, which *Hezekiah* did, 2 *Kings* 18. 8.

7 But they also *u* have erred through wine, and through strong drink are they out of the way *x*: the priest *y* and the prophet *z* have erred *a* through strong drink, they are swallowed up *b* of wine: they are out of the way through strong drink, they err in vision *c*, they stumble *in* judgment *d*.

u But alas! *Judah* is guilty of the same sins with *Israel*, and therefore they also must expect the same Calamities; of which he speaks afterward. *x* They run into the same excess of Wine and strong Drink, whereby they befot themselves, and fall into many errors and miscarriages, both in sacred and civil Things. The many emphatical Phrases and Repetitions of the same thing in other words, in this verse seem to evince, That he here speaks of Drunkenness, properly so called, although he afterward chargeth them with Ignorance, and Error, and Stupidity; which also were the Companions, and in part, the Effects of that Sin. *y* To whom strong Drink was expressly forbidden, in the time of their Sacred Ministrations, left they should thereby be led into errors in their work, *Levit.* 10. 9, 10. *z* The Teachers, who should have been patterns of Sobriety to the People, and to whom Sobriety was absolutely necessary for the right discharge of their Office. *a* In their Converstation, and in their holy Administrations. *b* They are, as we say, drowned in it; their Senses and Reason are so followed up, and lost in it. They design only to swallow it, but indeed are swallowed up by it. *c* The Prophets misearry in their Sacred Employment of Prophesying or Teaching, which is called *Vision*, *Prov.* 29. 18. and elsewhere. *d* The Priests mistake in pronouncing the Sentence of the Law, which was their duty, *Deut.* 17. 9, 10, 11.

8 For all tables *e* are full of vomit, *and* filthiness, *so that there is* no place *f clean*.

e At which the Priests and Prophets, and other *Jews* did eat and drink. They hardly made one sober meal: Drunkenness was their daily practice. *f* No Table, or no part of the Table; no not so much as the holy Places, in which the Priests did frequently eat their meals.

9 Whom shall he *g* teach knowledge? and whom shall he make to understand † doctrine? *them that* † Heb. *are* weaned from the milk, *and* drawn from the *breasts* *h*.

g To wit, the Teacher, which is easily understood, out of the following Verb; either God, or his Prophets, or Ministers. *h* Who is there among this People, that are capable and willing to be taught the good knowledge of God? A Minister may as soon teach a young Child, as these Men.

10 For precept ‖ *must be* upon precept, precept ‖ Or, *hath been* upon precept; line upon line *i*, line upon line; here a little, *and there* a little.

i They must be taught, like little Children, slowly, and by leisure, the same things being oft repeated, because of their great

some particular Enemy and Oppressor of God's People; either the *Assyrian* Emperour, who now was so; or rather the *Babylonian*, who should be so: Some understand this of the Devil: But although it may be applied to him in a mystical sense, it seems to be literally meant of some potent and visible Adversary; which seems more agreeable to the following Verses, and to the Usage of this and other Prophets. *b* Which by its sting pierceth quickly and deeply into Mens Bodies. Or, *the bar* (as this Word is elsewhere used) *serpent*, as this may be called, either for its length, or strength, or swift motion. *c* Winding and turning it self with great variety and dexterity. Whereby he seems to signifie the Craftiness and Activity of this Enemy, which being added to his Strength, makes it more formidable. *d* Or rather, *the whale*, as this Word is rendred, *Gen.* 1. 21. *Job* 7. 12. and elsewhere; which agrees better with the following Words, *that is in the sea*, which possibly were added only to limit that general and ambiguous Word to a Sea-Monster, and not to describe the Place in which the Enemy signified by this Dragon had his abode. Although the *sea*, which here follows, may be metaphorically understood of the great largnesse of his Empire, and the multitude of his Subjects, by comparing this with *Rev.* 17. 1, 15.

2 In that day *e* sing ye unto her, A vineyard of red wine *f*.

e When this potent Enemy shall be destroyed. *f* The Words in the *Hebrew* Text lie thus, *A vineyard* (Behold, *a vineyard*; or, *Jacob* or *Israel*, my Church and People, which is sufficiently understood from the next Verse, and is expressed *v. 6.* shall be a *Vineyard*, shall be defended and dressed, shall thrive and flourish like a Vineyard) *of red wine* (i. e. of the choicest and best Wine, as which in those parts was Red, as appears both from Scripture, as *Prov.* 23. 31. whence it is called *the blood of the grape*, *Gen.* 49. 11. *Deut.* 32. 14. and from other Authors) *sing ye* (O you faithful Souls, sing with Joy and Thanksgiving to God) *to* (or *of*, or, *concerning*, as this Prefix is elsewhere used) *her*, or *it*, to wit, the Vineyard or Church, (which is frequently compared to a Vineyard, as *Psal.* 80. 8. *Isa.* 5. 7. and elsewhere) now delivered from her great Enemy, and blessed with peace and prosperity.

3 I the LORD do keep it *g*, I will water it every moment: lest *any* hurt it, I will keep it night and day.

g I will secure it, that neither Men, nor Beasts, nor Drought shall spoil it; which alone are the things that can hurt it. I will protect my Church from all the Assaults of her Enemies, and supply her with all necessary Provisions, with my Ordinances, and with my Spirit and Grace.

4 Fury *h is* not in me: who would set the briars ‖Or, *march against*. and thorns against me in battel? I would ‖go through them, I would burn them together *i*.

h To wit, against my Vineyard, or my People; which is easily understood both from the foregoing and following Verses, I have been displeased with them, and have chastised them; but I am not implacable towards them, and resolved utterly to destroy them as their Enemies are, and would have me to be. *i* This is added as a Reason of the foregoing Clause and Assertion; which may be conceived either, 1. thus, I rather desire to contend with Briars and Thorns, *i. e.* with the wicked Enemies of my Church, who are thus called, *Isa.* 10. 17. *Ezek.* 28. 24. and if my Wrath was now kindled against them, as it is against my People, I would be furious towards them, and never leave till I had utterly consumed them; but I will deal more indulgently with my People. Which Exposition seems to receive some light and strength from *v. 6, 7, 8.* Or, 2. thus, For I consider the weakness of my People, that if I should let loose my Fury upon them, they could no more stand before me, than Briars and Thorns (to which God's People, when they fall into Sin, and provoke God, are not unfitly resembled) can stand before a devouring Fire, and therefore they would in an instant be utterly destroyed; which I will not do. And this Confideration of Man's Imbecillity is elsewhere alledged as a Reason of God's Indulgence, as *Psal.* 103. 13, 14, 15, 16. *Isa.* 57. 16. But this I deliver with submission.

5 Or *k* let him *l* take hold of my strength *m*, *that* he may make peace with me *n*, *and* he shall make peace with me.

k Or if at any time Fury be, or seem to be in me against my Vineyard or People. *l* My People, as is clearly implied from the following Words; for, *there is no peace* to those who are not God's People, or *to the wicked*, *Isa.* 57. 21. and is expressed in the following Verse. *m i. e.* Take hold of my Arm, which is metonymically *strength*, and stay it from giving the Blow, not by Force, which is impossible, but by humble Submission and earnest Supplication. Or, *strengthen himself* or *be strong* (as this Word properly signifies, and is elsewhere used) *by my strength*; not by his own strength, which he will oppose to mine, but by my Strength, which he may by humble and frequent Prayers not only restrain from doing him hurt, but effectually engage to assist him, and do him good. He seems to allude to that History of *Jacob*'s Wrestling with the Angel of God, *Gen.* 32. 28. which he could never have done but by a Strength received from God. *n* That in stead of opposing me, he may in this manner reconcile himself to me. Or, and *he shall make peace with me*, as the same Words are rendred in the next Clause; which may be repeated to affure them of that great & important Favour, that God would make Peace with them. Or, the Words may be rendred in both Clauses, *let him make peace with me*, yea *let him make peace with me*, this Future Verb being taken Imperatively, as the other is in the former clause of the Verse.

6 He shall cause them that come of Jacob to take root *o*: Israel shall blossom and bud, and fill the face of the world with fruit *p*.

o To be firmly settled in their Possessions, and not tossed hither and thither, as they have been. *p* Their Posterity shall be so numerous, that their own Land shall not be sufficient for them, but they shall be forced to seek Habitations in other Countries, and shall replenish them with People. But this seems to be understood of the Spiritual Seed of *Jacob*, or of Believers, who are oft called God's *Israel*, as *Rom.* 9. 6. and elsewhere.

7 Hath he smitten him, † as he smote those that *q* smote him *q*? *or* is he slain according to the slaughter † Heb. *according to the slaughter of them that are slain by him r*?

q The Question implies a Denial; He hath not so smitten him, to wit, *Jacob*. He hath not dealt so severely with his People, as he hath dealt with his and their Enemies, whom he hath utterly destroyed. This may look either, 1. backward upon times past. If you consult former Experiences, you will find, that God hath done so, hath spared and restored his People, and in Judgment remembred Mercy to them, when he hath totally ruined their Enemies; or, 2. forward upon the time to come, of which he speaks as of a thing past, after the manner of the Prophets, and of which he speaks in the next Verse. *r* Of those who were slain by *Israel*, or rather by God at the Prayer and on the behalf of *Israel*. Heb. *of his slain ones*, *i. e.* of those of his Smiters or Enemies who were slain. Which Expofition is favoured by comparing this with the foregoing Clause.

8 * In measure *s* ‖ when it shooteth forth *t*, thou wilt debate with it *u*: ‖ he stayeth his rough wind *x* in the day of the east-wind *y*.

s With moderation, in certain Proportions which God meteth out and ſitteth to their Strength. *t* When the Vine shooteth forth its luxuriant Branches, he, like the Vine-dresser, cutteth them off, but so as not to spoil or destroy the Vine. Or, as divers Interpreters render it, and the Word properly and frequently signifies *in* or by *casting* or *dismissing* or *sending her* or *it out*, or, *when thou dost cast or send her out*, to wit, out of her own Land, in which she was planted, into Captivity. He alludes to a Man that divorceth his Wife, which is expressed by this Word; but withal intimates, that this shall not be peremptory and perpetual, as other Divorces were. *u* God is said to *debate* or *contend* with Men, when he executeth his Judgments upon them, as *Isa.* 49. 25. & 57. 16. *Amos* 7. 4. *x* He mitigateth the severity of the Judgment. But, I muſt confeſs, I do not meet with any of the ancient or modern Translators that agree with ours in this Version: nor is the *Hebrew* Verb ever used, so far as I know, in the signification of *staying* or *restraining*: besides, our Translation takes no notice of the *Hebrew* Prepofition. But this Word unquestionably signifies *to remove* or *take away*, as 2 *Sam.* 20. 13. *Prov.* 25. 4, 5. and thus most Interpreters understand it. And so the place is very fitly thus rendred, *he* (or, when *he*, which Particle may easily be understood out of the former Clause, as is usual) *removeth* (understand either *it*, to wit, the Vine; or *them*, to wit, the Enemies of God and his People. And so this agreeth with the former Verse, in representing the different way of God's proceeding against his People, and his and their Enemies. Either way there is only a defect of the Pronoun, which I have before shewed in divers places to be very usual in the *Hebrew* Language) *with or by his rough wind*, by which sometimes Vines and other Trees are pulled up by the roots, as that did, 1 *Kings* 19. 11. whereby he understands his most terrible Judgments. *y* In the time when he sendeth forth his Eastwind; which he mentions because that Wind in those Parts was most violent and most hurtful to Trees and Fruits, as hath been oft observed, and therefore is used to signifie the most grievous Calamities.

9 By this *z* therefore *a* shall the iniquity of Jacob be purged *b*, and this *is* all the fruit, to take away his sin *c*; * when he maketh *d* all the stones of the altar *e* as chalk-stones *f* *that are* beaten in sunder *g*; the groves *h* and ‖ images shall not stand up *i*.

z By this manner of God's dealing with his People. *a* That the difference between *Jacob* and his Enemies, in their several Sufferings, may appear. *c* Heb. *expiated* or forgiven upon their true Repentance, which shall be the happy effect of their Chastisement. *c* The effect hereof shall not be to destroy the Sinner, as it is in other Men, but only to take away the guilt and power of their Sins. *d* Which sin of *Jacob*'s shall be purged and taken away, and the Judgment removed, when he shall truly repent of all his Sins, and especially of his Idolatry, to which they were most inclined, and for which the most of God's Judgments which they had hitherto felt had been inflicted upon them. *e* Which by an usual *Enallage* may be put for the Altars, to wit, their Idolatrous Altars, as is evident from the following Words. Possibly he may say *the altar* with respect to that particular Altar which *Ahaz* had set up in the place of God's own Altar; and this Prophecy might be delivered either to the Prophet, or by him to the People, in *Ahaz* his time, while that Altar stood and was used. *f* When he shall break all those goodly Altars in pieces, which God by his Law had enjoyned. *g* Which kind of Stones are of themselves apt to break into small pieces, and by the Artificer are broken into smaller pieces for making Mortar. He seems to allude to that Fact of *Moses*, who to shew his detestation of Idolatry, *took the golden calf, and burnt it*, and ground it to powder; and intimates, that when their Repentance should be sincere, it would discover it self by their Zeal in destroying the Instruments of their Idolatry. *h* Which were frequently erected to the Honour of Idols, of which we have many instances in Scripture, which God therefore commanded his People to destroy, *Deut.* 7. 5. & 12. 3. *i* Shall be thrown down with Contempt and Indignation.

10 Yet *k* the defenced city *l* *shall be* desolate, *and* the habitation *m* forsaken and left like a wilderness *n*: there shall the calf *o* feed, and there shall he lie down, and consume the branches thereof *p*.

k Yet before this glorious Promise concerning the removal of *Israel*'s Sin and Calamity be fulfilled, a dreadful and desolating Judgment shall first come upon them. *l* *Jerusalem* and the rest of the Defenced Cities in the Land, the Singular Number being put for the Plural. *m* The most inhabited and populous places. Or, as the *Hebrew* Word properly signifies, *their pleasant habitations*, whether in the City or Country. *n* Which was fulfilled in the time of the *Babylonish* Captivity. *o* Which is Synecdochically put for all sorts of Cattel, which may securely feed there, because there shall be no Men left to disturb or annoy them. *p* Of their pleasant Habitation; of the young Trees which shall grow up in that ruinated Country.

11 When the boughs thereof are withered *q*, they shall be broken off *r*: the women *come and* set them on fire: for * it *is* a people of no understanding *s*: therefore he that made them *u*, will not have mercy on them; and he that formed them, will shew them no favour.

q When they shall begin to wither, as they will when they are thus gnawed and cropped by Cattle. *r* That there may be no hopes nor possibility of their Recovery. ‖ He mentions *women*, either because it is their usual Work in the Country to make Fires and to gather Fewel for them; or to signifie, that the Men should be generally destroyed. *s* They do not understand either me or themselves, either my Word or Works; they know not the things which concern their own Peace and Happiness, but like brute Beasts, made to be destroyed, they blindly and willfully go on in those Courses which will bring them to certain ruine. *u* Both as they are Creatures, and as they are his People; for this also is expressed by *making* or *forming*, as *Psal.* 100. 3. & 102. 18. & 149. 2. Thus he overthroweth their false and presumptuous Conceits, that God would never destroy the Work of his own Hands, nor the Seed of *Abraham* his Friend for ever; and plainly declareth the contrary.

12 And it shall come to pass in that day, *that* the LORD shall beat off *x* from the channel of the river unto the ſtream of Egypt *y*, and ye shall be gathered one by one *z*, O ye children of Israel.

x Or, *shall beat out*: Which is not meant in a way of punishment, which is rather deſigned by *threshing*, as *Isa.* 21. 10. & 25. 10. than by *beating*; but as an Act of Mercy, as is evident from the following Clause of this, and from the next Verse. It is a Metaphor from some Grains which were beaten out with a Rod or Staff, of which see *Isa.* 28. 27, 28. and then were carefully gathered and laid up for the use of man. *y* From *Euphrates* to *Nilus*, which were the two Borders of the Land of Promise, *Jos.* 1. 4. & 13. 3. All the *Israelites* which are left in the Land; which are here opposed to those of them that are dispersed into Foreign Parts, such as *Assyria* and *Egypt*.. *z* Which signifies either the smallness of the Remnant of that numerous People; or rather God's exact and singular Care of them, that not one of them should be lost.

13 And it shall come to pass in that day, *that* the great trumpet *a* shall be blown, and they shall come which were ready to perish in the land of Assyria *b*, and the out-casts in the land of Egypt *c*, and shall worship the LORD in the holy Mount at Jerusalem.

a Which may be heard even to the remotest parts of the Earth. God shall summon them all together as it were by sound of Trumpet, to wit, by an eminent Call or Act of his Providence on their behalf. He alludes to the Custom of calling the *Israelites* together with Trumpets; of which see *Numb.* 10. 2, 3. *b* Where the Ten Tribes were carried Captive. *c* Where many of the *Jews* were, as is manifest both from Scripture, as *Jer.* 43. 7. & 44. 28. *Hos.* 8. 13. *Zech.* 10. 10. and from other Authors.

CHAP. XXVIII.

The Drunkenneſs of Ephraim bringeth Deſtruction on them: a Remnant shall be honourable, 1,—8. *their unteachableneſs*, 9,—13. *their mock at God's threatnings*, 14,—15. *Christ propheſied for a sure foundation to Believers*, 16. *and deſtruction to the mockers, who are exhorted to amend*, 17,—22. *God's Providence, it's work and ſeaſons towards the Church, set out by a Husbandman*, 23,—29.

WO to the Crown of Pride *a*, to the Drunkards *b* of *Ephraim c*, whose glorious Beauty *is* a fading Flower *d*, which *are* on the head of the † fat Valleys *f* of *them that are* † overcome *g* with Wine.

a That proud and insolent Kingdom; for the *Crown* is oft put for the *Kingdom*, as *Jer.* 13. 18. *&c.* *b* Either 1. Metaphorically, drunk with proud self-confidence, and security, and prosperity: Or rather, 2. Properly, by comparing this with *v.* 7. 8. *Hos.* 7. 5. *Amos* 6. 6. where the *Israelites* are taxed with this sin. For having many and excellent Vines among them, they were expoſed to this Sin, and frequently overcome by it. *c* Of the Kingdom of the Ten Tribes; which is commonly called by the name of *Ephraim*, as hath been oft noted before. *d* Whose Glory and Greatneſs shall suddenly wither and perish. *e* Which proud and drunken *Israelites* have their common and chief abode. Or, *which* is, *i. e.* which flower is; or which beauty or glory is. *f* Either 1. in *Samaria*, which might well be called *the Head*, as being seated upon a Mountain, and the Head of the Kingdom, and *the head of the fat Valleys*, because it was encompaſſed with many fat and rich Valleys. Or, 2. Upon the chief or choiceſt (as this word signifies, *Exod.* 30. 23. *Cant.* 4. 14. *Isa.* 9. 14, 15. and elsewhere) of the fat or rich Valleys: which they made occasions and instruments of *Luxury*, *g* Heb. *That are smitten*, or *broken*, or *overthrown*, or *knocked down*; all which significations of this word fitly agree to Drunkards.

2 Behold, the Lord hath *h* a mighty and strong One *i*, *which as a Tempeſt* of Hail, *and* a deſtroying Storm, as a flood of mighty Waters overflowing, shall cast down *k* to the Earth with the hand *l*.

3 The Crown of Pride, the Drunkards of *Ephraim*, shall be trodden † under Feet *m*.

† Heb. *to the feet.*

h To wit, at his Command, prepared and ready to execute his Judgments. *i* The King of *Assyria*. *k* Understand *it*, the crown of pride, or *them*, the drunkards of *Ephraim*. ‖ Or, by his *hand*, either by that King's force or strong hand; or by the hand of God, which shall strengthen, and succeed him in this work. *m* The Expreſſion is emphatical; the Crown which was upon their own heads, shall be trodden under the feet of others; and they, whose Drunkenneſs made them stagger, and fall to the ground, shall be trodden down there.

4 And the glorious Beauty which *is* on the head of the fat Valley, shall be a fading Flower, *and* as the hasty Fruit *n* before the Summer: which *when* he that looketh upon it, seeth it, while it is yet in his hand, he † eateth it up *o*.

† Heb. *swalloweth*

n Which coming before the Season, and before other Fruits, is most acceptable. *o* Which, as soon as a Man sees he covets it, and plucks it off, yet doth not long enjoy it, but through greediness devours it, almoſt as soon as he can get it into his hand. And so shall it be with *Ephraim*'s glory, which his Enemies, as soon as they observe, shall covet and spoil, and devour it greedily, and with delight.

5 In in that day *p* shall the Lord of Hosts be for a Crown of Glory, and for a Diadem of Beauty *q* unto the reſidue of his People *r*:

p When the Kingdom of *Israel* shall be utterly destroyed. *q* God shall give them eminent Glory and Beauty. *r* Unto the Kingdom of *Judah*, who shall continue in their own Country, when *Israel* is *carried* into Captivity.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength *s* to them that turn the battel to the gate *t*.

s He explains how, or wherein God would glorifie and beautifie them, even by giving wiſdom to their Rulers, and courage to their Souldiers; which two things contribute much to the strength and safety, and glory of a Nation. *t* To their Warriors; whom he deſcribeth by this Phrase to intimate, That their Valour should be crowned with Succeſs, and that they should not only drive their Enemies from their own Gates and Land, but should purſue them into their own Lands, and beſiege them in their own Cities, which *Hezekiah* did, 2 *Kings* 18. 8.

7 But they also *u* have erred through wine, and through strong drink are they out of the way *x*: the prieſt *y* and the prophet *z* have erred *a* through strong drink, they are swallowed up *b* of wine: they are out of the way through strong drink, they err in vision *c*, they stumble *in* judgment *d*.

u But alas! *Judah* is guilty of the same sins with *Israel*, and therefore they also muſt expect the same Calamities; of which he speaks afterward. *x* They run into the same excesſe of Wine and strong Drink, whereby they befoot themselves, and fall into many errors and miſcarriages, both in sacred and civil Things. The many emphatical Phrases and Repetitions of the same thing in other words, in this *verse* seem to evince, That he here speaks of Drunkenneſs, properly so called, although he afterward chargeth them with Ignorance, and Error, and Stupidity; which also were the Companions, and in part, the Effects of that Sin. *y* To whom strong Drink was expreſly forbidden, in the time of their Sacred Miniſtrations, leſt they should thereby be led into errors in their work, *Levit.* 10. 9, 10. *z* The Teachers, who should have been patterns of Sobriety to the People, and to whom Sobriety was absolutely neceſſary for the right diſcharge of their Office. *a* In their Converſation, and in their holy Adminiſtrations. *b* They are, as we say, drowned in it; their Senſes and Reaſon are swallowed up, and loſt in it. They deſign only to swallow it, but indeed are swallowed up by it. *c* The Prophets miſcarry in their Sacred Employment of Propheſying or Teaching, which is called *Vision*, *Prov.* 29. 18. and elsewhere. *d* The Prieſts miſtake in pronouncing the Sentence of the Law, which was their duty, *Deut.* 17. 9, 10, 11.

8 For all tables *e* are full of vomit, *and* filthineſs, *so that there is* no place *f clean*.

e At which the Prieſts and Prophets, and other *Jews* did eat and drink. They hardly made one sober meal: Drunkenneſs was their daily practice. *f* No Table, or no part of the Table; no not so much as the holy Places, in which the Prieſts did frequently eat their meals.

9 Whom shall he *g* teach knowledge? and whom shall he make to understand † doctrine? *them that* † Heb. *the hearing.* *are* weaned from the milk, *and* drawn from the breasts *h*.

g To wit, the Teacher, which is easily understood, out of the following Verb; either God, or his Prophets, or Miniſters. *h* Who is there among this People, that are capable and willing to be taught the good knowledge of God? A Miniſter may as soon teach a young Child, as these Men.

10 For precept ‖ *must be* upon precept *i*, precept ‖ upon precept; line upon line *k*, line upon line; here a little, *and there* a little.

‖ Or, *hath been.*

i They muſt be taught, like little Children, slowly, and by leiſure, the same things being oft repeated, because of their great dulneſs.

dulneſs. *k* One line of the book after another, as Children are taught to read.

†Heb. ſtammerings of lips. * 1 Cor. 14. 21. ‖Or, *he hath ſpoken.*

11 For *l* with † * ſtammering lips *m*, and another tongue *n* ‖ will he ſpeak to this people *o*.

l Or, *therefore*, as this Particle is oft uſed. For this ſeems to be the puniſhment of their dulneſs. *m* Either 1. in way of contempt, as Mothers and Nurſes teach Children, liſping and ſtammering with them. Or, 2. in way of judgment; which ſuits beſt with the next Clauſe. *n* By People of a ſtrange Language, whom he ſhall bring among them, and into whoſe power He ſhall deliver them; which is a great aggravation of their Miſery, ſee *Deut.* 28. 49. *Jer.* 5. 15. *Ezek.* 3. 5. *o* Seeing they will not hear Him ſpeaking, by His Prophets and Miniſters, in their own Language, they ſhall hear their Enemies ſpeaking to them in a ſtrange and rough Language.

12 To whom he ſaid *p*, This *q* is the reſt *r* wherewith ye may cauſe the weary to reſt *s*, and this *is* the refreſhing: yet they would not hear *t*.

p To which People the Lord, by his Miniſters, ſaid. *q* This Doctrine or Precept, as it is expreſſed, *ver.* 9, 10. or the Word of the Lord, as it follows, *ver.* 13. *r* The only way, in the obſervation of which you will find reſt and ſatisfaction. *s* Heb. *Cauſe the weary* (underſtand either *Soul* or *Country*) *to reſt.* As Reſt is offered to you by the Prophets in God's name, do you embrace it; which is to be done by hearkning to God's Word, as appears by the following Clauſes. So ſhall this People, which hath been ſo oft, and ſo long wearied, and haraſſed by great and manifold Calamities, find Reſt and Peace. *t* They are willfully ignorant, and obſtinately refuſed the very means of Inſtruction.

13 But the word of the LORD was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little *u*; that they might go and fall backward, and be broken, and ſnared, and taken *x*.

u The ſenſe of the Words thus rendred, may be this, They ſcoff at God's Word, which is ſerious and contempt, repeating the Prophets Words in a drolling manner, and with a ſtammering and ridiculous tone, ſaying, *Precept upon Precept*, &c. as if they had ſaid, It ſeems the Prophet takes us to be meer Children, that need to be taught our firſt Rudiments, and that but ſlowly. That theſe were *learned men*, and *ſmoothers*, is affirmed, *ver.* 14. 22. and as ſcoffers frequently catch the words out of others mens Mouths, and uſe them in way of deriſion; ſo it may be thought they did with the Prophets words. But the words may be, and by divers learned Men, are rendred a little otherwiſe; *And the word of the Lord ſhall be unto them, precept upon precept*, &c. As this Method hath been uſed by them, and was altogether neceſſary for them; ſo it ſtill is, and for the future ſhall be. As they were Children in underſtanding, they ſhall ſtill continue to be ſuch; they ſhall be ever learning, and never come to the knowledge of the Truth; as they formerly would not, ſo now they ſhall not profit by the Word; and their ſin ſhall be their puniſhment. And this ſeems to ſuit with the following Clauſe, which notes the dreadful deſign and effect of that judicial blindneſs, *That they may, or ought to, go and fall backward*, &c. *x* According to the firſt former, which is our Tranſlation, this Clauſe notes only the event, or conſequent of their Sin: According to the Latter, it notes the Judgment of God deſigned and inflicted for it; that God's Word being ſo horribly abuſed by them, might be an occaſion at which they might ſtumble and fall, and that backward, which is the worſt, and moſt dangerous way of falling; and to be broken to pieces, or by which they might be ſnared and taken.

14 Wherefore hear the word of the LORD, ye ſcornful men *y* that rule this people, which *is* in *Jeruſalem*.

y Which make a mock at ſin, and at *God's* Words and Threatnings; and deride not by your witty Devices, and by your wicked Practices, to eſcape *God's* Judgments, of which we read in the next *Verſe*.

15 Becauſe ye have ſaid *z*, We have made a covenant with death, and with hell are we at agreement *a*; when the overflowing ſcourge *b* ſhall paſs through *c*, it ſhall not come unto us; for we have made lies our refuge, and under falſhood have we hid our ſelves *d*.

z In your heart. *a* We are as ſafe from *Death*, and *Hell*, or the *Grave*, as if they had entred into Covenant with us, that they would not invade us. The word rendred *Hell*, moſt commonly ſignifies the *Grave*; which alſo ſeems moſt proper in this place, that ſo the ſame thing may be repeated in other words, as is moſt uſual in Prophetical Writings. *b* The judgment of God, which is called a *Scourge*, for its ſharpneſs and ſeverity, and *overflowing* for its univerſality; two differing Metaphors being joyned together; which is not unuſual, both in Scripture, and in other Authors. *c* To wit, the Land. *d* We ſhall ſecure our ſelves by lying and diſſimulation, by compliance with our Enemies, and with their Religion too if it be neceſſary, and many crafty devices. Or by *lies* and *falſhood*, he means their Riches and Strength, to which they truſted, to which he giveth theſe Titles, not that they called or thought them ſuch; but that he might ſignifie what they really were, and would appear to be; ſee the Notes on *Ezek.* 13. 10. *Rom.* 1. 11.

16 Therefore *e* thus ſaith the Lord GOD, Behold, I lay *f* in *Zion* for a foundation *h*, * a ſtone *i*, a † tried ſtone *k*, a precious *l* corner-ſtone *m*, a ſure foundation *n*: he that believeth *o*, * ſhall not make haſt *p*.

e The Coherence is ſomething obſcure and difficult. It may be made either 1. thus, Therefore I will bring moſt terrible Judgments upon you; which are fully expreſſed, *ver.* 17, 18, 19, 20, 21. But before he comes to the Commination, to which, therefore, properly belongs, he firſt propoundeth a comfortable promiſe concerning the ſending of the *Meſſiah*, partly for the ſupport of Believers, who are apt to tremble at God's Word, and might otherwiſe be apt to deſpond at the prediction of ſuch dreadful Things: And partly to aggravate their Miſery by comparing it with the ſafety and happineſs, which the Godly, and Believing *Jews*, whom they deſpiſed and mocked, ſhould find in *Zion*; and by ſignifying, that that bleſſed and ſure Foundation laid in *Zion*, ſhould yield them no ſupport nor Benefit, nor ſecure them from the Vengeance of God. Or, 2. thus, Becauſe your Refuges are ſo mean, and vain, and deceitful; therefore I will direct you to a better and ſurer Refuge, which will never fail thoſe that truſt to it, which God hath made in *Zion*. But if you ſhall deſpiſe and reject that Refuge, which I now offer to you all, if you will believe; then know, that *I will lay judgment to the line*, &c. as follows, *v.* 17. And this ſeems to me, to be the moſt natural and eaſie Connexion. *f* I have purpoſed and promiſed it, and will, in the fulneſs of time, actually perform it. *g* In my Church, which is commonly called *Zion*; and in *Jeruſalem*, where the Stone ſhall be firſt laid, which afterward ſpread further, and filled the whole Earth, as it is ſaid of it, *Dan.* 2. 35. *h* Upon which I will Build my Church, conſiſting both of *Jews* and Gentiles, the Foundation of all the hopes, and comfort, and happineſs of my People; the Foundation of my Covenant made with my Church, and of all my Promiſes. *i* Not *Herculah*, but the *Meſſiah*, as appears: 1. From thoſe Scriptures of the *Old Teſtament*, in which Chriſt is called a *Stone*, as *Pſal.* 118. 22. *Iſa.* 8. 14. *Dan.* 2. 34, 35, 45. *Zach.* 3. 9. 2. From the *New Teſtament*, where this Text is directly expounded of Chriſt, as *Rom.* 9. 33. 1 *Pet.* 2. 4. 3. From the laſt Clauſe, wherein He reſumes the Metaphor of a Stone, which is not to be given to any meer Man, *Peter* as and wherein He implies, That this Stone was not yet come, but to come ſpeedily into the World; whereas *Hezekiah* was living at the time of this Prophecy. 4. From the uſual practice of the Prophets, and eſpecially of this Prophet, which is, to encourage and fortifie God's People, againſt the dread of approaching Calamities, by that great and fundamental Promiſe of the *Meſſiah*, whom alone all other Promiſes are, Yea, and Amen; although they have ſeen ſome inſtances already, and ſhall ſee more hereafter. *k* Which I have tried, and approved as every way ſufficient to be a Corner-ſtone, and a Foundation-ſtone. Such Stones in buildings uſe to be choſen with care, and to be thoroughly examined by the Builder. *l* Giving not only ſtrength but beauty, and ſize to the Building, as Corner-ſtones frequently do, *Pſal.* 144. 12. *m* Uniting the ſeveral parts of the Building together, making *Ephraim* and *Judah*, now ſadly divided, *one ſtick*, *Ezek.* 37. 21. and *Jews* and *Gentiles*, now implacable Enemies, one Church and People, *Eph.* 2. 14, 16. *n* Upon whom you may ſecurely Reſt; One who will not fail, nor deceive you, as your falſe Refuges will. *o* To wit, this Promiſe; or in the Stone, as it is explained, 1 *Pet.* 2. 6. *p* Shall not make more haſt than is neceſſary, or, as we ſay, more haſt than good ſpeed; ſhall not haſtily and greedily catch at any way of eſcaping the danger, whether right or wrong, but ſhall patiently wait upon God in the way, that he deliver him. Without *here* is a plain intimation, that the Way here promiſed was not to be given preſently, but after ſome conſiderable time; and therefore, that they ſhould quietly, and patiently ſubmit to *God's* Will, under their preſent diſtreſſes, and expect the accompliſhment of it in *God's* due time; compare *Hag.* 2. 3. The Word here rendred, *make haſt*, is by the ſeventy Interpreters rendred, *be confounded*, whom the Apoſtles follow, *Rom.* 9. 33. and 1 *Pet.* 2. 6. either becauſe they thought it moſt convenient, in a matter where the difference was not conſiderable, to follow that Tranſlation which was moſt uſed, and underſtood by the generality of *Jewiſh* and *Gentile* Converts; or becauſe the ſame Word hath both theſe ſignifications in the two Languages, as the moſt Learned, and Worthy Dr. *Prideaux* hath proved; or becauſe the one follows upon the other; and precipitation or haſt, commonly expoſeth Men to ſhame and confuſion; which alſo is implied in the following Verſes, wherein the dreadful Judgements of *God* are denounced againſt thoſe, who do not believe, and would make haſt to prevent or remove their Dangers by any means whatſoever.

17 Judgment alſo will I lay to the line, and righteouſneſs to the plummet *q*, and the hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the hiding place *r*.

q I will Execute juſt Judgment, as it were by a Line and Plummet annexed to it, *i. e.* with exactneſs and care. And this may be underſtood, either, 1. That *God* would do order and ſettle things in His Church, that juſtice and judgment ſhould prevail, and not Iniquity, as hitherto it had done: or rather, 2. That *God* would build up, and preſerve all Believers upon that Foundation-Stone, ſo he would ſeverely puniſh, and utterly deſtroy thoſe unbelieving *Jews*, who ſhould reject that Stone. Here the *line* and *plummet*, or *the plumb-line*, was not only uſed in creating Buildings, but alſo in pulling them down; thoſe parts of the Building being thus marked out, which were to be demoliſhed; and therefore is uſed in Scripture, to ſignifie the Deſtruction of a Place or People, as is evident from 2 *Kings* 21. 13. *Iſa.* 34. 11. *Lamen.* 2. 8. *Amos* 7. 7, 8. And this ſenſe agrees beſt with the following Clauſe and Verſe. *r* My Judgments, which in Scripture are compared to a ſtorm of Hail or Rain, ſhall diſcover the vanity of all your craftie and wicked Devices, and ſhall ſweep you away with the Beſom of Deſtruction, in ſpight of them.

18 And your covenant with death ſhall be diſannulled *s*, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſs through,

†Heb. *a treading down in it.* through, then ye ſhall be † troden down by it *t*.

s Made void or of none effect: it ſhall ſtand you in no ſtead. *t* Which you flattered your ſelves, that it ſhould not come unto you, *ver.* 15.

19 From the time that it goeth forth, it ſhall take you *u*: for morning by morning it ſhall paſs over *x*, by day and by night; and it ſhall be a vexation, only ‖ to underſtand the report *y*.

u As ſoon as this overflowing Scourge or Judgment ſhall go forth from me into the Land, it ſhall aſſuredly, and with the firſt, take or ſeize upon you ſcoffers, or *carry you away*, which agrees well, both with the *Hebrew* word, which is frequently taken in that Senſe, and with the Metaphor of a Flood, which is here uſed. *x* It ſhall not only come to you, contrary to your preſumption, *ver.* 15. but it ſhall abide upon you; and when it hath paſſed over you, it ſhall return again to you, morning after morning; and ſhall follow you day and night, without giving you the leaſt reſpite. *y* So dreadful ſhall the Judgment be, that it ſhall ſtrike you with great horror, when you only hear the rumor of its approach, or of the fad effects of it, upon other perſons or parts of the Land.

20 For the bed is ſhorter than that a *man* can ſtretch himſelf on *it*: and the covering † narrower, than that he can wrap himſelf in it *z*.

†Heb. *narrowneſs of it.* *z* For thoſe lying Refuges, to which you truſt, will not be able to give you that Protection and Comfort, which you expect from them; no more than a man can ſtretch himſelf (as theſe luxurious *Iſraelites* uſed to do, *Amos* 6. 4.) upon a bed which is too narrow for him, or wrap or keep himſelf warm, with a covering or bed cloaths, which are not large enough for him.

21 For the LORD ſhall riſe up *a* as in mount * *Perazim b*, he ſhall be wroth as *in* the valley of * *Gibeon c*, that he may do his work, his ſtrange work *d*; and bring to paſs his act, his ſtrange act.

* 2 *Sam.* 5. 20. * 1 *Chr.* 14. 11. *Iſa.* 28. 21. *a* To act and fight againſt you, as he is ſaid to *ſit ſtill*, when he doth forbear to act. *b* Where he fought againſt the *Philiſtines*, 2 *Sam.* 5. 20. *c* Where he fought againſt the *Canaanites*, *Joſh.* 10. 10, &c. and afterwards againſt the *Philiſtines*, 1 *Chron.* 14. 16. *d* The execution of his Judgment againſt *Iſrael*, which he calleth his *ſtrange work*, to intimate, either 1. That God would puniſh them not with ordinary puniſhments; but in a moſt dreadful and ſingular, and extraordinary manner; ſuch a Judgment being called a *marvellous work*, *Iſa.* 29. 14. although the *Hebrew* word there uſed, be not the ſame with this, but of a much differing ſignification: Or rather 2. That this work of bringing total and irrecoverable Deſtruction upon *Iſrael*, was contrary to the benignity of his own Nature, and to the uſual way of dealing with his people, whom he uſed and delighted to pity, and ſpare, and bleſs; and whom, even when he is angry with them, and puniſheth them, he handleth more gently, than he doth other perſons, in Judgment remembring Mercy to them, as was noted, *Iſa.* 27. 7, 8. ſee alſo *Chap.* 25. 11.

22 Now therefore be ye not mockers *e*, leſt your bands be made ſtrong *f*: for I have heard * from the Lord GOD of hoſts a conſumption, even determined upon the whole earth *g*.

Iſa. 10. 22, 23. *e* For your own ſakes do not make a mock of God's Word and Threatnings, as you uſe to do. *f* Left thereby you make the Judgments of God, which are oft compared to *bands*, as *Pſal.* 68. 11. and 73. 4. and elſewhere, more ſure and unavoidable, and more ſevere and terrible, as bands are, when they are tied faſter, and more ſtrongly upon a priſoner. *g* God hath aſſured me, That he will utterly root out, and deſtroy the people of *Iſrael*; as indeed he did in *Hezekiah's* reign.

23 Give ye ear, and hear my voice; hearken and hear my ſpeech *h*.

h Obſerve what I ſay, and do you judge if it be not reaſonable.

24 Doth the plowman plow all day to ſow *i*? doth he open *k* and break the clods of his ground *l*?

i The Plowman doth not ſpend all his time in plowing the Ground, in order to the ſowing it, or, as it follows, in opening it, and breaking its clods; but he hath ſeveral times for ſeveral works, a time for plowing, and a time for ſowing and harrowing, and a time for reaping, and a time for threſhing or beating, and bruiſing the Corn for his own uſe. Which wiſdom God hath put into him. This is the Sum of the ſimilitude propounded here, and in the following Verſes. The deſign and meaning whereof ſeems to be this, to teach them, That God had his times and ſeaſons for ſeveral Works, and that the methods of his providence were various at ſeveral times, and towards ſeveral Perſons or People; and therefore that thoſe ſcoffing *Iſraelites* were guilty of great Folly, in flattering themſelves, and deſpiſing God's Threatnings, becauſe of God's long Patience towards them, and becauſe of their preſent impunity and proſperity; for God would certainly and ſpeedily take a time to Threſh, and break them with his Judgments, as at preſent he Plowed and Harrowed them, and ſo prepared them for it by his threatnings. *k* Underſtand, *all day*, or continually, out of the foregoing Clauſe. *l* Which they uſed to do with a kind of Harrow, or other proper Inſtrument. See *Jer.* 4. 3. *Hoſ.* 10. 11, 12.

25 When he hath made plain the face thereof *m*, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in ‖ the principal wheat *n*, and the appointed barley *o*, and the ‖ rie in their † place *p*?

m By breaking the Clods, which made it ragged and uneven. *n* Either 1. the Wheat, which is the principal or chief of all theſe Grains: Or, 2. The beſt Wheat, which He prudently choſeth for Seed. *o* That proportion of Barley which He appointed. Or, as others, *the marked Barley*; or, *the chiefe Barley*, which they laid aſide in a Sack for Seed; and therefore ſet aſide with a peculiar Mark upon it. *p* Heb. *in his Border*; each Seed in a ſeveral and proper place.

26 ‖ For his God doth inſtruct him to diſcretion, and doth teach him *q*.

‖ Or, *and he kindeth it in ſuch ſort as his God doth teach him*, in a direct manner, which being generally mentioned here, is particularly deſcribed in the following Verſe.

27 For the fitches are not threſhed with a threſhing inſtrument *r*, neither is a cart-wheel *s* turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod *t*.

r Which then and there was made like a Sled ſhod with Iron, which was drawn by Men or Beaſts, over the ſheafs of Corn, to bruiſe them, and beat the Grain out of them. *s* A leſſer and lower Wheel than a Cart-wheel, but of the ſame form, upon which poſſibly the threſhing Inſtrument was drawn. *t* As being unable to bear harder uſage.

28 Bread-*corn* is bruiſed *u*; becauſe *x* he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen *z*.

u With a threſhing Inſtrument, by comparing this with the foregoing Verſe, and the following Words. *x* Or rather, *but*, or *nevertheleſs*, as the Word is frequently uſed. The Senſe is, The Husbandman doth indeed threſh the Bread-corn, but he doth it with moderation, and only for a time, not for ever. *y* He doth not ſtand, *for ever*, out of the foregoing Clauſe, as is uſual in Scripture. *z* Which governed the Horſe or Horſes, that drew the threſhing Inſtrument. Or, *with horſes*: For it is evident, and hath been obſerved before, that this *Hebrew* word ſignifies *Horſes*, as well as *Horſemen*. And this was another way of Threſhing out the Corn, by driving Horſes, or other Cattel over the Sheaves to tread it out: of which, ſee *Deut.* 25. 4. *Mich.* 4. 13.

29 This alſo ‖ cometh forth from the LORD of hoſts, *which* * † is wonderful in counſel, *and* excellent in working †.

* *Jer.* 32. 19. †Heb. *is made great.*

‖ This part of the Husbandmans diſcretion expreſſed, *v.* 27, 28. as well as that expreſſed, *v.* 24, 25. † Theſe words contain the Application of the Similitude. The Husbandman manageth all his Affairs with common diſcretion; but God *is* verily the World, and His Church, with wonderful Wiſdom: He is great and marvellous in both in the deſign or contrivance of Things, and in the Execution of them.

CHAP. XXIX.

The Temple and City of Jeruſalem deſtroyed, 1. — 6. *her Enemies unſatiable*, 7, 8. *their ſenſleſneſs*, 9, — 12. *and deep hypocriſie*, 13, — 17. *the ſcorners and oppreſſor being cut off: the reſt ſhall be converted*, 18, — 24.

‖ WO to *Ariel a*, to *Ariel* ‖ the city *where David* dwelt *b*: add ye year to year; let † them † kill ſacrifices *c*.

‖ Or, *O child*, that is, *the lion of God*. † Or, *of the* and of God's *Altar*, as it is rendred, *Ezek.* 43. 15, 16. which *city.* † Heb. *cut off the heads of.*

a This Word ſignifies a *ſtrong Lion*, or *the Lion of God*; and is uſed concerning *Lion-like* Men, as it is rendred, 1 *Chron.* 11. 22. ſeems to be thus called, becauſe it devoured and conſumed the Sacrifices put upon it, as greedily, and as irreſiſtably, as the Lion doth his prey. If the Altar be here meant, it is put Synecdochically for the Temple, and the words may be rendred, *Wo to Ariel, to Ariel of or in the City*, or, *and the City*; for that conjunction is ſometimes underſtood, as *Iſa.* 22. 6. *Heb.* 3. 11. And ſo the Threatning is denounced both againſt the Temple, and againſt *Jeruſalem*. But he ſeems rather to underſtand it of *Jeruſalem*, as may be gathered: 1. From the next words, which ſeem to be added by way of Appoſition, to explain what he meant by that obſcure and ambiguous Term: *Wo to Ariel, to Ariel*, even to *the City*: 2. From the following Verſes, which plainly declare, That this *Ariel* is the place which God threatens, that he would *diſtreſs* and fill with *Heavineſs*, *ver.* 2. and *lay ſiege* againſt Her, *ver.* 3. And that *the Nations* ſhould *fight againſt her*, *v.* 7. All which Expreſſions agree much better to *Jeruſalem*, than to the Altar. And this City might be called *Ariel*, or *the ſtrong Lion*: Either 1. For its eminent ſtrength in regard of its Situation and Fortifications, by reaſon whereof, it was thought almoſt impregnable, both by themſelves and others, *Lam.* 4. 12. Or, 2. For its Lion-like Fierceneſs and Cruelty, for which ſhe is called *the bloody City*, *Ezek.* 7. 23. and 22. 2. and in effect, *Iſa.* 1. 15. and 5. 7. and *Jer.* 19. 4. and for which her Princes are called *Lions*, *Ezek.* 19. 2. *Zeph.* 3. 3. Or, 3. In reſpect of the Altar of God, which was erected in, and confined to that City, and in which the Strength and Glory of that City did chiefly conſiſt. *b* The Royal City, and Seat of *David* and his Poſterity. Which is here mentioned, as the ground of their Confidence; and withal, it is implied, That their Relation to *David*, and their ſuppoſed Intereſt in the Promiſes made to him, and to his Seed, ſhould not ſecure them from the Deſtruction here threatned. *c* Go on in killing Sacrifices from time to time, one year after another, whereby you think to appeaſe me, and to ſecure your ſelves: But all ſhall be in vain.

2 Yet *d* I will diſtreſs *Ariel e*, and there ſhall be heavineſs and ſorrow, and it ſhall be unto me as *Ariel f*.

d Notwithſtanding all your Sacrifices. *e* By bringing and ſtrengthning her Enemies againſt her. *f* The ſenſe is, Either 1. I will treat her like a ſtrong and fierce Lion, which the People, among whom it is, indeavour by Nets, or Pits, and all other ways to take and to deſtroy. Or, 2. I will make *Ariel* the City, like *Ariel* the Altar, filling it with Sacrifices, even with Men, whom I will ſlay in my Anger; which Act of God's is called *his Sacrifice*, *Ezek.* 39. 17, 19.

‖ Or, *with an army.* ‖ Or, *with a ſetled Camp, or Ingager.*

3 And I will camp againſt thee ‖ round about, and will lay ſiege againſt thee *g* ‖ with a mount, and I will raiſe forts againſt thee.

g By thoſe Enemies whom I will aſſiſt, and enable to deſtroy thee. This was fulfilled, Either 1. by *Sennacherib*, as ſome learned Men think. But what is here affirmed of theſe Enemies, is expreſly denied concerning *Sennacherib*, *Iſa.* 37. 3. or rather 2. by the *Chaldeans*, 2 *Kings* 25. 1. *&c.*

†Heb. *peep, chirp.* *Ch.* 2. 15.

4 And thou ſhalt be brought down, and ſhalt ſpeak out of the ground, and thy ſpeech ſhall be low out of the duſt *h*, and thy voice ſhall be as of one that hath a familiar ſpirit out of the ground *z*, and thy ſpeech †ſhall † whiſper out of the duſt.

h Thou who now ſpeakeſt ſo loftily, and ſcornfully againſt the Lord's Prophets and others, ſhalt be humbled and confounded, and afraid and aſhamed to ſpeak aloud, and ſhalt in a ſubmiſs manner, and with a low Voice, beg the favour of thine Enemies. *z* Who, that they might poſſeſs the People with a kind of Reverence and Horror, uſed to ſpeak and deliver their Anſwers with a low Voice, either out of their Bellies, or from ſome dark Cave under the ground.

5 Moreover, the multitude of thy ſtrangers *a* ſhall be like ſmall duſt *b*, and the multitude of the terrible ones *b* ſhall be * as chaff that paſſeth away: yea it ſhall be *c* at * an inſtant ſuddenly.

Iſa. 21. 12. *Ch.* 17. 12. *Chap.* 30. 13.

a Either 1. of the Strangers that Encamp and Fight againſt thee. Or, 2. of the *Egyptians*, and other Strangers, whom thou haſt hired to aſſiſt thee, as indeed they did, when the *Chaldeans* came againſt them. This Expoſition ſeems to agree beſt, as with the phraſe, *thy ſtrangers*, ſo with the ſcope of the place, and with the whole Context, eſpecially the foregoing Verſes; which plainly ſhews, that this is not a Promiſe to *Jeruſalem*, but a threatning againſt it. *b* Quickly blown away with the leaſt Wind, by comparing this with the following Clauſe. *b* Of thy great Commanders, and fleeteſt Souldiers. *c* This diſſipation and deſtruction of the Strangers, and terrible ones ſhall come to paſs.

6 Thou *d* ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire *e*.

d Thou, O *Ariel* or *Jeruſalem*, of, or to whom this whole Context manifeſtly ſpeaks. *e* With dreadful Judgments, which are frequently expreſſed in the Prophets, by theſe and ſuch like Metaphors.

7 And the multitude of all the nations that fight againſt *Ariel*, even all that fight againſt her, and her munition, and that diſtreſs her, ſhall be as a dream of a night viſion *f*.

f Whereinit ſhall be ſo, is explained in the next verſe.

8 It ſhall even be as when a hungry *man* dreameth, and behold he eateth; but he awaketh, and his ſoul is empty *g*: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion *h*.

g His appetite or deſire (as *the ſoul* is taken, *Pſal.* 41. 4. and 78. 18. and elſewhere) is unſatisfied. Or, his ſtomack or body (as *the ſoul* is uſed, *Pſal.* 16. 10.) is empty. *h* no leſs unſatisfied and unſatiable, than the Enemies of the Jews be, with all the Cruelties which they have committed againſt you; and they ſhall be always diſtreſſing after more of your Blood, as if they had never raiſed any of it.

‖ Or, *take your pleaſure and ſtay.*

9 Stay your ſelves and wonder *i*, ‖ cry ye out, and cry *k*: they are drunken, but not with wine *l*; they ſtagger, but not with ſtrong drink:

i Paule upon it, and you will ſee cauſe to wonder at the ſtupidity of this People, of which he is now about to ſpeak. He diſcerneth his Speech, either to the Religious part of the People, or to theſe particular perſons, who heard him, when he delivered this Prophecy. *k* Cry out again and again, either in way of Supplication for them; or rather through Aſtoniſhment and Horror. Or, *They take pleaſure or ſport themſelves* (as this word moſt commonly ſignifies) *and riot* in the midſt of all theſe Threatnings and Dangers, they are ſecure, and give up themſelves to ſenſuality; which is matter of juſt wonder. *l* Dateither 1. With drinking the Cup of God's fury, wherewith they are ſaid to be made drunk, *Iſa.* 51. 17. 22. And then *they are drunk*, is put for, *they ſhall be drunk*, after the manner of the Prophets. Or 2. With the ſpirit of giddineſs or ſtupidity, which makes them like drunken Men, inſenſible of their Danger, and not knowing what to do.

Rom. 11. 8.

10 For * the LORD hath poured out upon you *m* the ſpirit of deep ſleep *n*, and hath cloſed your eyes: the prophets and your † rulers, the ſeers *o* hath he covered *p*.

m Which Phraſe notes the plenty, and vehemency of this Judgment. *n* Hardneſs of heart, and inſenſibleneſs of your danger and miſery, which God is ſaid to ſend, becauſe he denies, or withdraws his Light and Grace, which alone can cure thoſe Maladies. *o* Your Magiſtrates and Miniſters, whoſe blindneſs or ſtupidity is a great Curſe and plague to the people. Or, *the Prophets, even the chief* (for *the head* is oft put for the chief of perſons or things, as *Exod.* 30. 23. 1 *Chron.* 12. 18. and elſewhere) *of your ſeers*. *p* With the vail of ignorance and ſtupidity, or as to their Eyes, which is underſtood out of the former Clauſe. And this laſt Clauſe is, and may be rendred thus, The Eyes (which may be repeated out of the foregoing Clauſe) *of your Prophets, and of even of your principal ſeers* (or, *and of your moſt intelligent rulers*) *hath he covered.*

11 And the viſion of all *q* is become unto you, as the words of a ‖ book *that* is ſealed *r*, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, I cannot, for it *is* ſealed.

‖ Or, *Roll.*

12 And the book is delivered to him that is not learned *s* ſaying, Read this, I pray thee: and he ſaith, I am not learned.

q Of all your Prophets, whether the true or falſe Ones. *r* In which no Man can read, whilſt it is ſealed up, as books then ſometimes were, 1 *Kings* 21. 8. *Eſth.* 3. 12. 13. being made in the form of Rolls, which was convenient for that purpoſe. Unſealed and opened, as the following Clauſe implies. God foorders the manner of delivering this Book, that neither the learned nor unlearned could read and underſtand it.

13 Wherefore the LORD ſaid, * Foraſmuch as this people draw near *me t* with their mouth, and with their lips *u* do honour me, but have removed their heart far from me *x*, and their fear towards me is taught by the precept of men *y*:

Ezek. 33. 31. *Matth.* 15. 8. *Mark* 7. 6.

t To wit, in acts of Worſhip. *u* With outward Devotions, and the profeſſion of Religion. *x* They do not pay me that Love, and Fear, and Obedience, which I require, and prefer before all Sacrifices, and external Services. *y* They Worſhip me not in ſuch way and manner, as I have commanded and preſcribed, but according to their own, and other Mens inventions, preferring the devices and traditions of their falſe Prophets, before my Inſtitutions. For this was a common Errour among the Jews, as we learn from *Jer.* 7. 31. *Ifek.* 5. 11. and many other Scriptures, and thus our bleſſed Saviour expounds this very place, *Mat.* 15. 7, 8, 9.

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder, * for the wiſdom of their wiſe *men* ſhall periſh, and the underſtanding of their prudent *men* ſhall be hid *z*.

z Shall diſappear and vaniſh; for this anſwers to, *ſhall periſh*, in the former Clauſe. A vail ſhall be caſt upon the Eyes of the Minds: they ſhall give no evidences or proofs of their Wiſdom, but their folly ſhall be made manifeſt. And this was indeed a wonderful Thing for their wiſe men to be made fools.

15 * Wo unto them that ſeek deep *a* to hide their counſel from the LORD *b*, and their works are in the dark *c*, and * they ſay, Who ſeeth us? and who knoweth us *d*?

a Heb. that make deep. A Metaphor from Men, who uſe to dig deep into the Earth, that they may hide any thing there, which they would keep ſafe and unknown. *b* Vainly imagining. That they can keep all their Hypocriſie and ſecret Wickedneſs out of God's ſight, and that they can deceive, not only Men, but God, by their external Profeſſions and Services. *c* Their wicked Counſels are contrived, and their idolatries practiſed in ſecret and dark places, of which, ſee *Ezek.* 8. 12. *d* We act ſo cunningly, that neither God nor Man can diſcover us.

16 Surely your turning of things upſide down *e* ſhall be eſteemed as the potters clay *f*: for ſhall the * work ſay of him that made it, He made me not? or ſhall the thing framed, ſay of him that framed it, He had no underſtanding *g*?

e All your ſubtle devices, by which you turn your ſelves into all ſhapes; and turn your Thoughts hither and thither, and pervert the order which God hath appointed. *f* It is no more to me, than the Clay is to the Potter, who can not only diſcern it thoroughly, but alter and diſpoſe it as he ſeeth fit. *g* And no leſs abſurd and ridiculous is your Conceit, that I your Maker, and ſupream Governour, cannot diſcover, and controul all your Actions at my pleaſure.

17 *Is* it not yet a very little while, and *Lebanon* ſhall be turned into a fruitful field: and the fruitful field ſhall be eſteemed * as a forreſt *h*?

h The Forreſt of *Lebanon*, which was a barren Mountain, and a deſolate Wilderneſs, ſhall by God's wonderful providence, become a fruitful and populous place; and theſe places which are now fruitful and populous, ſhall then become as barren and Deſolate, as that Forreſt. This Senſe is confirmed by that parallel place, *Iſa.* 32. 15. And from both places compared together, this ſeems to be a Prophecy of the rejection of the wicked and unbelieving *Jews*, whoſe Sins and marvellous Judgments, and particularly Infatuation, are declared in the foregoing Verſes; and of the calling of the *Gentiles*, of which he ſpeaks in the following Verſe, as appears further by comparing that Verſe with *Iſa.* 55. 5. And this Opinion may receive ſome Countenance from *Matth.* 21.

7. *&c.* where Chriſt expounds the foregoing words, *ver.* 13. upon which theſe have a dependance, of his own times.

Ch. 35. 5.

18 And in that day ſhall * the deaf *i* hear the words of the book, and the eyes of the blind ſhall ſee out of obſcurity, and out of darkneſs *k*.

i Who were deaf before, God by his Word and Grace did open their Ears: even the deaf and blind Gentiles, as was now noted. Compare *Iſa.* 35. 5. *k* Being, by God's Grace, brought out of that groſs, and worſe than *Egyptian* darkneſs of ignorance and wickedneſs, in which they formerly lived, unto a clear and ſaving knowledge of the Truth.

Heb. *ſhall add.*

19 The meek *l* alſo † ſhall increaſe *their* joy in the LORD *m*, and the poor *n* among men ſhall rejoyce in the holy one of *Iſrael*.

l The humble and meek Believers, oppoſed to thoſe proud and ſcornful *Iſraelites* or *Jews*, of whom he ſpeaks in this, and in the foregoing Chapter. *m* Shall greatly rejoyce in this, that the Lord, and holy one of *Iſrael* is now their God and Portion. *n* Either 1. Spiritually, of which *Mat.* 5. 3. Or 2. outwardly, mean and deſpicable People, ſuch as the *Gentiles* were in the Opinion of the *Jews*, and ſuch as the greateſt part of the firſt believing Chriſtians were, *Mat.* 11. 5. 1 *Cor.* 1. 26. *Jam.* 2. 5.

20 For the ſcorner *p* is conſumed, and all that watch for iniquity *q* are cut off:

o The proud and potent Enemies of thoſe *meek* and *poor* Believers now mentioned, ſuch as the unbelieving *Jews*, and the heathen Potentates were in the firſt Age of Chriſtianity. *p* The ſcornful Oppoſers of God's Word and People. *q* That early and diligently apply themſelves to the practice of Wickedneſs, or to do miſchief to others.

Iſa. 54. 17.

21 * That make a man an offender *r* for a word *s*, and lay a ſnare for him that reproveth *t* in the gate *u*, and turn aſide *x* the juſt *y* for a thing of nought *z*.

r That condemn and puniſh a Man, as if he were a great Criminal. *s* For a verbal Reproof, as appears from the next Clauſe. *t* For God's faithful Prophets and Miniſters, whoſe Office it is to reprove ungodly men, ſuch as theſe were. *u* Publickly; which they took for a great Affront and Diſgrace; although the Reproof ought to be publick, where the Sin is publick and ſcandalous. He mentions *the gate*, becauſe there the People uſed to aſſemble, both upon Civil and Sacred Accounts, and there Prophets uſed to deliver their Prophecies; of which, ſee *Jer.* 7. 2. and 17. 19. *x* To wit, *from Judgment*, as this Phraſe is more fully delivered, *Iſa.* 10. 2. or from his right; which is elſewhere called *the perverting*, or overturning, or overthrowing of *a man's right* or *judgment*, as *Deut.* 27. 19. *Prov.* 17. 23. *Lam.* 3. 35. *y* The faithful Prophets and Miniſters of God, and among others Chriſt, who is oft called *the juſt* or *righteous one*, both in the *Old* and *New-Teſtament*. *z* Not for any great advantage, but for a trifle, which is a great Aggravation of their injuſtice. Or, *with vanity*, i. e. with vain and frivolous Pretences, or without any colour of Reaſon or Juſtice.

22 Therefore thus ſaith the LORD, who redeemed *Abraham a*, concerning the houſe of *Jacob*, *Jacob* ſhall not now be aſhamed, neither ſhall his face now wax pale *c*.

a From manifold dangers, and eſpecially from that Idolatry in which his Family and Ancestors were generally involved, *Joſ.* 24. 2, 3. *b* The *Iſraelites* or poſterity of *Jacob*, who are oft called *Jacob* in Scripture, who had great cauſe to be aſhamed, for their continued infidelity, and for their Perſecutions of God's Prophets, and righteous Servants, and for their Rejection of their own *Meſſiah*; but ſhall at laſt be brought back unto the God of their Fathers, and to their *Meſſiah*. *c* Through fear of their Enemies, who, from time to time, have molected them, but now they ſhall be delivered from them all, and ſhall ſerve God without fear, as is ſaid, *Luke* 1. 74.

23 But when he ſeeth his children *d*, the work of mine hands *e*, in the midſt of him *f*, they ſhall ſanctify my name, *g*, and ſanctify the holy one of *Jacob*, and ſhall fear the God of *Iſrael*.

d When the believing Seed of *Jacob* ſhall ſee thoſe Children, whom they have begotten to God, by the Preaching of the Goſpel, even the *Gentiles* converted by their Miniſtry. *e See children, not of the fleſh, but of the promiſe*, Rom. 9. 8. whom I, by my Almighty Power and Grace, have Created or Regenerated, or Stones raiſing up Children to *Abraham*. *f* Which *Gentiles* ſhall be incorporated with the *Jews*, into one and the ſame Body and Church. *g* They ſhall not deſpiſe and hate the *Gentiles*, and envy them the Grace of God, and an intereſt in their *Meſſiah*, but ſhall praiſe and glorify God, with them and for them, as the believing *Jews* did, *Act.* 11. 18.

Heb. *ſhall err in ſpirit.*

24 They alſo that erred in ſpirit *h* † ſhall come to underſtanding *i*, and they that Murmured, ſhall learn doctrine *k*.

h Thoſe *Gentiles*, whoſe Spirits or Minds were ignorant of, and erred from God's Truth; and who were led aſide by a lying Spirit, or by the Spirit of errour and delufion to Idolatry, and all manner of Impiety. *i* Shall come to the knowledge of the Truth. *k* They that would not receive the doctrine of God, but murmured at God's faithful Prophets and Teachers, who delivered it, which was the practice of divers, both *Jews* and *Gentiles*, ſhall now learn Doctrine, and receive God's Truth in the Love of it.

CHAP. XXX.

The Prophet threatneth the People for their Confidence in Egypt, 1,—; and contempt of God's word, 8,—11. wherefore they ſhall be deſtroyed, 12,—17. God's mercies towards the Church, 18,—26. God's wrath and his Peoples joy in the deſtruction of Aſſyria, 27, 33.

WO to the rebellious children *a*, ſaith the LORD, * that take counſel *b*, but not of me *c*, and that cover with a covering *d*, but not of my ſpirit *e*, that they may add ſin to ſin *f*:

Iſa. 29. 15.

a The *Jews*, who call themſelves God's Children, though they are rebellious Ones, as was ſaid, *Iſa.* 1. 2. *b* Take Counſel together, and reſolve to do what follows, *ver.* 2. *c* Not aſking my Advice, which they had commanded and encouraged them me to do. *d* That ſeek protection. *e* Not ſuch as be by my Spirit, ſpeaking in my Word. I have given it, and required them to do; but ſuch as I have left to their own Counſels, for the contrary Affirmative is frequently implied in the Negative, of which I have formerly given many inſtances. *f* That add new Sins, by which they have deſerved and yet will more juſtly bring upon them, they may add diſtruſt of my power and Mercy to them, and confidence in an Arm of Fleſh, which alſo is Rebellion againſt my expreſs Command to the contrary.

2 * That walk to go down into *Egypt* *g* (and have not asked at my mouth *h*) to ſtrengthen themſelves in the ſtrength of *Pharaoh*, and to truſt in the ſhadow *i* of *Egypt*.

Iſa. 31. 1.

g That ſend Ambaſſadors to *Egypt* for ſuccour, as we read, which the *Jews* were forward to do upon all occaſions, and did now upon the invaſion of the King of *Aſſyria*, as is evident, in *Iſa.* 20. 5, 6. and did the like againſt the King of *Babylon*, *Jer.* 37. 7. *Ezek.* 17. 15. *h* Either by the Prieſts or Prophets, as they were to do in weighty caſes, of which, ſee *Numb.* 27. 21. *Joſh.* 9. 14. 1 *Sam.* 23. 9, 10. 1 *Kings* 22. 7. *Jer.* 21. 2. and 42. 2, 3. or by ſtudying my Word; which plainly directs them to another courſe, and forbids them this practice. *i* In their power (as it is in the foregoing Clauſe) and protection, which is oft ſignified by *the ſhadow*, as *Judg.* 9. 15. *Pſal.* 17. 8. and 91. 1, 4.

3 Therefore ſhall the ſtrength of *Pharaoh* be your ſhame *k*, and the truſt in the ſhadow of *Egypt* your confuſion.

k As being not only unprofitable, but miſchievous to you.

4 For his princes † were at *Zoan*, and his ambaſſadours came to *Hanes m*.

l The Princes of *Judah*, either ſent by the King, or by the appointment of their Brethren. *m* An eminent City of *Egypt*, called more largely *Tahpanes*, and *Tahpanhes*, *Jer.* 2. 16. and 43. 7, 8.

5 * They *n* were all aſhamed of a people *that* could not profit them, nor be an help nor profit, but a ſhame and alſo a reproach.

n Both the Meſſengers, and they who ſent them.

6 The burden *o* of the beaſts of the ſouth *p*: into the land of trouble and anguiſh *q*, from whence *come* the young and old lion *r*, the viper and fiery flying ſerpent *s*; they † will carry their riches *u* upon the ſhoulders of young aſſes *x*, and their treaſures upon the bunches † of camels, to a people *that* ſhall not profit *them*.

o Either 1. the Prophecy, which is oft called *the burden* or rather 2. the burden of riches or treaſures, as it is explained in the latter part of the Verſe. *p* Which is carried upon aſſes or Camels, as it follows, into *Egypt*, which lay ſouthward from *Judea*. *q* Into *Egypt* and *Ethiopia*, or *Cuſh*; for both are joyned together in this matter, *Iſa.* 20. whole Land ſeems to be called a *Land of trouble and anguiſh* prophetically, becauſe they ſhould diſtreſs them, and not help them; as was ſaid of the *Aſſyrians* the like caſe, 2 *Chron.* 28. 20. Some render it, *In or from the Land*, &c. and underſtand it of the vaſt Wilderneſs which lay between *Judea* and *Egypt*. But it was more proper, and important to ſpeak of the Land, to which theſe Men and Beaſts went, than of that, through which they were to paſs: which it was needleſs to particularly to deſcribe. Nor was the direct Road from *Judea* to *Egypt*, ſuch a place as is here deſcribed. Which may be underſtood properly, becauſe theſe and the following Creatures did abound, and were very fierce and miſchievous in *Egypt* and *Ethiopia*: But withal, ſeems to deſign the cruel and cruelty of that People, and the danger of their Confederacy with them, and the harm which they ſhould have from them. *s* That there were flying Serpents in thoſe parts, is affirmed, not only in Scripture, but alſo by *Herodotus*, *Cicero*, *Ammianus*, and divers other Authors. *t* The *Jews* deſigned by the ſame pronoun, *they*, *ver.* 5. *u* Either 1. to ſecure them: or rather 2. to procure their aſſiſtance. *x* Much uſed there for carrying Burdens, as is evident from *Gen.* 32. 15. and 45. 22. *&c.* *y* Upon the backs which were ſtrengthned with bunches, by a *Synecdoche*.

7 For the *Egyptians* ſhall help in vain, and to no purpoſe: therefore have I cryed ‖ concerning this *z*, * Their ſtrength *is* to ſit ſtill *a*.

‖ Or, *I have called this.* * *Ch.* 20. 5.

z Concerning this Counſel or Practice. Or, *to him*, to *Jeremiah* or *Iſaiah*. *a* It is falſe and better for them to ſit quietly at home, ſeeking to me for help, than to go or ſend to *Egypt* for help. He ſeems induſtriouſly to uſe an ambiguous word, *Rahab*, which ſignifies both *ſtrength*, as *Job* 9. 13. *Pſal.* 89. 10. and *Egypt*, as *Pſal.* 87. 4. *Iſa.* 51. 9. So called from its ſingular Strength, to intimate, that if they did not go to *Rahab*; *Rahab*, or what they expected

expected from *Rahab* or *Egypt*, which was powerful Succour, should come to them.

8 Now go, write it *b* before them *c* in a table, and note it in a book *d*, that it may be for † the time to come *e*, for ever and ever:

† Heb. *the latter day.*

b Write this Prophecy and Warning which I have now delivered. *c* In their presence, in the publick Assembly: For the Prophets were many times commanded to do such Actions, as well as to deliver their Messages. *d* So this was to be written twice over, once in a Table, to be hanged up in some publick place, that all that were then and there present, might read it; and again, in a Book, that it might be kept for the use of Posterity. *e* As a Witness for me and against them, that I have given them fair warning, and that they have wilfully run upon their own Ruine.

9 That this *is* a rebellious people, lying children *f*, children *that* will not hear the law of the LORD *g*.

f Which profess one thing, and practise another. *g* The Commands of God, either contained in Scripture, or delivered by my Mouth, whereby these Practices are expressly forbidden to them.

* *Jer.* 11. 21. *Amos* 2. 12. *Is* 7.13. *Mich.* 2. 6. *Mich.* 2.11.

10 * Which say to the Seers, See not; and to the Prophets, Prophesie not unto us right things *, speak unto us smooth things, prophesie deceit *h*:

h He speaks not of the words of their Mouths; for none could be so mad or impudent, as to have or profess a desire to be Cheated, but of the Language of their Actions. They do so discourage and threaten God's faithful Prophets; and so encourage their own false Prophets; as if they had rather be deceived to their Destruction, than hear the Truth for their Preservation and Salvation. They prefer the pleasing of their Humours, before the Saving of themselves.

11 Get ye out of the way *i*, turn aside out of the path, cause the holy one of *Israel* to cease from before us *k*.

i In which you now walk, out of your present course of Preaching unfavourary, and frightful things to us. *k* Do not trouble us with harsh and repeated Messages from God, as you use to do.

12 Wherefore thus saith the holy one of *Israel*, Because ye despise this word, and trust in ‖ oppression *l* and perverseness *m*, and stay thereon:

‖ Or, *fraud.*

l In the Wealth which you have gotten by Oppression, whereby you now think to procure *Egyptian* Succours; of which see on ver. 6. *m* And in your perverse and rebellious Course of sending to *Egypt* for help.

* *Psa.* 62.3. * *Chr.* 25.5.

13 Therefore this iniquity *n* shall be to you * as a breach ready to fall, swelling out in a high wall, whose breaking * cometh suddenly at an instant *o*.

n Of sending and trusting to *Egypt* for Succour. *o* Like a Wall which is high, and seems to be strong, but swelling forth in some parts, which, upon the least Accident, falleth down suddenly to the Ground. Such shall be the issue of your high and towring Confidence in *Egypt*.

* *Jer.* 19. 11. † Heb. *the bottle of the potters.*

14 And * he shall break it *p* as the breaking of † the potters vessel, that is broken in pieces; he shall not spare; so that there shall not be found in the bursting of it, a thread to take fire from the hearth, or to take water *withal* out of the pit.

p He, either God, or he whom God shall send against them: Or, *It shall be broken*; for such Phrases are often indefinitely and passively: *it, this iniquity* last mentioned, ver. 13. your carnal confidence, and all the grounds of it, and you that lean upon it.

* *Ver.* 7.

15 For thus saith the Lord GOD, the holy one of *Israel*, * In returning *q* and rest shall ye be saved; in quietness *r* and in confidence *s* shall be your strength; and ye would not.

q Either from your present purpose of sending to *Egypt*; or unto God, as the Seventy, and *Syriack*, and *Arabick* Translators render it. Or, *Inquietness*; for the Verb, from which this word comes, is elsewhere used in that sense, as *Psal.* 23. 3. *Jer.* 30.10. and 46. 27. *r* In sitting still, and quieting your own Minds. *s* To wit, rightly placed upon Me, and my promises for your deliverance.

16 But ye said, No, for we will flee *t* upon horses, therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

t Out of this Land from the King of *Assyria*; which it is very probable, divers of the Richer fort did, having sent their Treasures before them, as we read ver. 6.

* *Lev.* 26.8. *Deut.* 28. 25. & 32. 30.

17 * One thousand *shall flee u* at the rebuke *x* of one: at the rebuke of five shall ye flee *y*, till ye be left as ‖ a beacon upon the top of a mountain, and as an ensign upon an hill *z*.

‖ Or, *a tree bereft of branches* or *boughs*; or rather *a mast.*

u Which words are fitly supplied out of the following Clause. *x* Either 1. at his real Rebuke, upon his assault or on-set: Or rather 2. at his verbal Rebuke, upon his meer Threats, as fearing that he will proceed from words to blows. *y* All of you, how numerous soever. *z* Till you be generally Destroyed, and but a few of you left.

* *Psal.* 2. 12. & 34. 8. *Prov.* 15. 20. *Jer.* 17. 7.

18 And therefore *a* will the LORD wait *b*, that he may be gracious unto you; and therefore will he * be exalted *c*, that he may have mercy upon you: for the LORD *is* a God of Judgment *d*; * blessed *are* all they that wait for him *e*.

a Because of your general Destruction and great Misery; which is frequently mentioned in Scripture, as a motive to God's Mercy, as *Deut.* 32. 36. and in many other places, as hath been observed already. But some rendred this *Therefore* particle, *Yet notwithstanding*, as it is suppofed to signifie, *Isa.* 51. 21. *Jer.* 16. 14. *Ezek.* 39. 25. *Mof.* 2. 14. *b* Patiently expect your Repentance, and stop the course of His Judicial Proceedings against you, that you may have an opportunity of making your Peace with Him, and of preventing your utter ruine. *c* He will lift up and bestir himself, and will Work gloriously in your behalf, as this Phrase is used, *Psal.* 21. 13. and 46. 10. *Isa.* 33. 10. and oft elsewhere; and as the following Verses explain it. *d* Who carefully himself towards his People (for of them only he speaks in this place) not with furious Passion, but with Judgment and Discretion, or with equity and moderation; for *judgment* is oft opposed to Fury and rigorous Justice, as *Psal.* 112. 5. *Jer.* 10. 24. and 30. 11. *e* This waiting upon God, in his way, with Faith and Patience, is a surer way to your Safety and Happiness, than seeking to *Egypt*, or any other carnal Remedies.

19 For the people shall dwell in *Zion* at *Jerusalem f* thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry: when he shall hear it, he will answer thee *g*.

f For although the time is coming, when the People shall be banished from *Jerusalem*, and carried Captives into *Babylon*; yet after a set time, they shall return to *Jerusalem*, and have a setled and comfortable Abode there. Which was in part accomplished upon their return from *Babylon*; but more fully in the times of the Gospel, when many of them were, and the whole Body of them shall be brought into Christ's Church, which is oft called *Zion* and *Jerusalem*, both in the Old and New-Testament. *g* Whereas now He seems to be deaf to thy Prayers.

20 And *though* the LORD give you the bread of adversity, and the water of ‖ affliction *h*, yet shall not † thy teachers be removed into a corner any more *i*, but † thine eyes shall see thy teachers *k*.

‖ Or, *oppression.* † Heb. *they shall not be removed any more.*

h And although in that time and state of the Church, you will be subject to many outward Straits and Afflictions. This Phrase is borrowed from *Deut.* 16. 3. and *Kings* 22. 27. He seems to allude to the condition of besieged Cities, and particularly of *Jerusalem*, as it was straitened and distressed by *Sennacherib*; and as it should be far more straitned by the *Chaldeans*, of which see 2 *Kings* 25. 3. *And the Lord will give*, &c. Or, *The Lord indeed will give*, &c. *i* As they have been in former times, both in *Israel* and *Judah*, when the Godly Prophets and Ministers were but few, and when they were persecuted and banished by their wicked Rulers. But in the *New-Testament* God hath made better provision for his Church, sending his Son, the great Teacher of the Church, into the World; and pouring forth the Gifts and Graces of the Spirit in abundance, and increasing the number of able and faithful Ministers; and promising a continued Succession of them to the end of the World, *Mat.* 28. 19, 20. *k* Thou shalt have their presence, and their instruction and assistance.

21 And thine ears shall hear a word *l* behind thee *m*, saying, This *is* the way, walk ye in it, when ye * turn to the right hand, and when ye turn to the left.

* *Isa.* 30.

l As oft as need requires thou shalt hear the voice of God's Word and Spirit directing thee in thy Course. *m* A Metaphor borrowed either, 1. from the custom of Shepherds, who use to follow their Sheep, and to recall them when they go out of the way. Or 2. from Travellers, who, when they are gone out of the right way, are oft-times recalled and admonished of their Error, by some other Passenger or Person, who is behind them, and therefore discerns their mistake; which he could not so easily discover, if he were before them.

* *Isa.* 30. 22. ‖ Or, *graven.* † Heb. *the covering.*

22 * Ye shall defile *n* also the covering *o* of † thy graven images of silver, and the ornament *p* of thy ‖ molten images of gold: thou shalt † cast them away as a menstrous cloth *q*; thou shalt say unto it, Get thee hence.

n To shew your contempt of it, and to make it unfit for your own, or any others use. *o* The Leaves or Plates wherewith their wooden Images were frequently covered: of which see Exod. 32. 17, 19. *Numb.* 16. 38, 39. *p* Or, *the coat or covering.* Heb. *the Ephod*, as this very Word is rendred, *Exod.* 28. 8. and 39. 5. which was a costly and glorious Robe. The Idolaters spared no Cost in the making and adorning their Idols: And among others, the Image of *Jupiter* in *Sicily*, had a Coat put upon it made all of mafly Gold. *q* Thou shalt so deeply abhor Idolatry, that thou shalt cast away with indignation, all the Monuments and Instruments thereof.

23 Then shall he give the rain of thy seed *r* that thou shalt sow the ground withal, and bread of the increase of the earth *s*, and it shall be fat and plenteous *t*: in that day shall thy cattel feed in large pastures.

r Or rather, as others render it, *to* or *for thy seed*, when thou hast newly sown thy Seed, which was called *the former rain*; or such as thy Seed requires, which may include both the former, and the latter Rain. Their Sins, the cause of all God's Judgments which had befallen them, being removed by their sincere Repentance, and God's gracious Pardon, God showreth down all his Blessings upon them. *s* Which shall be the Fruit of thy own Land and Labour: which is a great Mercy and Comfort. *t* Thy Bread shall be excellent for quality, which is called *fat*, *Deut.* 32. 14. and abundant for quantity.

24 The oxen likewise and the young asses that ear

ear the ground shall eat ‖ † clean *u* provender, which hath been winnowed with the shovel and with the fan.

‖ Or, *fodder.* † Heb. *leavened.*

u Or, as Learned Mr. *Gataker* renders it, *Threshed*, which agrees well with the following Clause, Corn being first Threshed, and then Winnowed. The Sense is, There should be such plenty of Corn, that there very Beasts, instead of Straw, should eat Corn; and that not in the Ear, or with the Straw, but the pure Grain.

25 And there shall be upon every high mountain, and upon every † high hill *x*, rivers, and streams of waters, in the day of the great slaughter *y*, when the towers *z* fall.

† Heb. *lofty.*

x Which are commonly dry and barren, and destitute of Rivers. *y* When God shall destroy the Enemies of His People, He will shower down his Blessings upon his Church. *z* Either properly, the Towers of *Babylon*, for which She was Famous; or Metaphorically, the high and mighty Potentates, which fought against God's People, as *Isa.* 2. 15.

26 Moreover the light of the moon shall be as the light of the sun *a*, and the light of the sun shall be sevenfold, as the light of seven days *b*, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound *c*.

a For constancy and brightness: Which, as also the following Clause, is to be understood Metaphorically, of the most glorious and comfortable Condition of God's Church, far surpassing what it was in former Ages. And so this, as well as other passages in this Chapter, concerns the times of the Gospel. *b* As if the Light of seven days were combined together in one: Its Light shall then be transcendently more bright and glorious, than it hath hitherto been. Which magnificent Expressions seem to be too high for the deliverance of the *Jews*, either from *Sennacherib*, or out of *Babylon*: And do much better agree to the times of the Gospel, in which the Light is far more clear, and the Grace of God much more abundant, than ever it was in former times. And this exposition seems the more probable, because it is the manner of the Prophets; and especially of this, who is rightly called the *Evangelical* Prophet, to take all occasions to speak of the days of the *Messiah*, and of the blessed Priviledges of that time and state of the Church, among which, they constantly reckon *Light*, whether you take it for Knowledge or for Comfort, to be one. *c* When God shall effectually Cure the Wounds and Breaches of his People, first making up the Breach between Him and them, then making *Israel* and *Judah* to be one, who now are sadly divided; and making *Jew* and *Gentile* to be one Fold under one Shepherd, even the *Messiah*, which the Prophets foretel, that it shall be in the times of the Gospel.

27 Behold *d*, the name of the LORD *e* cometh from far *f*, burning with his anger, ‖ and the burden thereof is † heavy *g*: his lips are full of indignation, and his tongue as a devouring fire *h*.

‖ Or, *the weight thereof.* † Heb. *weighty.*

d Here begins the last part of the Chapter, wherein he gives them an earnest of those greater Mercies promised for times to come, by assuring them of the approaching Destruction of the *Assyrian* Forces. *e* The Lord himself: For as *the names* of Men are oft put for the Men themselves, as *Numb.* 26. 53. *Acts* 1. 15. *Rev.* 3. 4. and 11. 13. So *the name of God* is frequently put for God, as *Gen.* 4. 26. *Deut.* 28. 58. *Psal.* 20. 1, 7, &c. *f* From a very remote place, even from Heaven, whence God sent His Angel to destroy them. *Isa.* 37. 36. Possibly this Expression may respect the judgment of the *Assyrians*, who looked upon God as one afar off, not only in his Presence, which they thought to be confined to Heaven, but in his care of, and affections to the *Jews*; and therefore discerns their mistake; which he could not so easily discover, if he were before them.

28 And his breath *i* as an overflowing ſtream *k*, shall reach to the midſt of * the neck *l*, * to ſift *m* the nations *n* with the ſieve of vanity *o*: and *there ſhall be* a * bridle in the jaws of the people *p*, cauſing them to err *q*.

* *Isa.* 8. 8. * *Isa.* 30. 28. * *Ezek.* 29. 4. & 38. 4.

i Either 1. *The breath of his Noſtrils*, as it is called, *Job* 4. 9. or *The Blaſt of the breath of his Noſtrils*, as *Pſal.* 18. 15. in both which places it is mentioned, as a ſign and effect of God's Anger, and the cauſe of the Deſtruction of thoſe, againſt whom it is directed. And the Expreſſion ſeems to be borrowed from hence, that Men diſcover their Anger by a ſtrong and vehement breathing through their Noſtrils. Or 2. *The breath of his Lips* or *Mouth*, to which the deſtruction of God's Enemies is elſewhere aſcribed, as *Job* 15. 30. *Iſa.* 11. 4. which may be the ſame thing with *his Lips* and *Tongue* in the foregoing Verſe, or may deſign a ſtrong blaſt coming out of his Mouth: For God is frequently ſaid to deſtroy wicked Men, by *blowing* upon them, as *Iſa.* 40. 7, 24. *Exod.* 21. 31. and 22. 21. *k* Coming from Him as vehemently as a mighty Torrent of Waters. *l* Shall bring him into a moſt dangerous condition, as a Man, who is in deep Waters, which reach to his Neck, is in danger of being drowned; and afterwards, as is related in the following Verſes, will utterly deſtroy him. And this was fulfilled in *Sennacherib*, who was highly endangered, when he loſt ſo great a part of his Army, and ſhortly after ſlain by his own Sons. Although theſe words may be added as a deſcription of *the overflowing ſtream* now mentioned, and may be thus rendred, which *Reacheth even to the midſt of the Neck*; for the relative Particle is frequently underſtood in Scripture. *m* To ſhake and ſcatter, as it were with a Sieve: or to try and vex, as this Metaphor ſignifies, *Amos* 9. 9. *Luke* 22. 31. *n* The *Aſſyrian* Army, which was made up of the People of ſeveral Nations. *o* Not with an ordinary Sieve, which catcheth away the Chaff only, but keepeth the Corn; but with a Sieve, which ſhould ſhake them ſo long and ſo vehemently, as to caſt away all together, and to make a full End of them. *p* God will reſtrain and over-rule them by His ſecret and powerful Providence. *q* Whereby other Bridles guide the bridled Creatures into the right way, the ſhall turn them out of the way, by giving them up to their own Miſtakes, and fooliſh Counſels, and wicked Courſes, which ſhall bring them to ſore and certain Ruine.

29 Ye ſhall have a ſong *r*, as in the night, *when* a holy ſolemnity is kept *s*, and gladneſs of heart, as when one goeth with a Pipe *t* to come into the mountain of the LORD, to the † mighty one of *Iſrael*.

† Or, *to the Rock of Iſrael.*

r You ſhall have occaſion of great joy, and ſongs of Praiſe for your ſtupendious Deliverance from that formidable Enemy. He mentions the Night, either becauſe the *Jewiſh* Feaſts began at Even-ing, and were Celebrated with great joy in part of the Night-ſeaſon, as well as on the following Day; or becauſe it hath a particular reſpect to the ſolemnity of the Paſſover, in which they ſpent ſome conſiderable part of the Night in Feaſting, and Rejoycing, and ſinging of Pſalms and Songs before the Lord. *s* Like the joy of one that is going up to the Feaſts with Muſick, and the voice of joy and Praiſe, as they uſed to do, *Pſal.* 42. 4. to cheer up themſelves in the way, which to many of them was long, and would otherwiſe have been tedious.

30 And the LORD ſhall cauſe † his glorious voice *u* to be heard, and ſhall ſhew the lighting down of his arm *x*, with the indignation of his anger *y*, and with the flame of a devouring *fire*, *with* ſcattering, and tempeſt, and hailſtones.

† Heb. *the Voice of his glory.*

u His Thunder, which is called God's Voice, and for the Voice of Majeſty, *Pſal.* 29. 4. But that Thunder is ſtrangely taken for ſome terrible Judgment, as it is in many places of Scripture. *x* Upon the *Aſſyrian*, whom he will ſmite with a deadly blow in the face of the World. The Phraſe is taken from the geſture of a Man, who is about to ſmite another, who firſt lifts up his hand, and then lets it fall with great force upon him, whom he deſigns to ſtrike. *y* With great wrath; which is ſignified by the heaping of ſo many words of the ſame ſignification together.

31 For through the voice of the LORD ſhall the *Aſſyrian* be beaten down, *which* ſmote with a rod *a*.

z That Voice mentioned in the laſt Verſe. *a* Which was the Rod wherewith God ſmote His and other people, *Iſa.* 10. 5, 6. He who uſed to ſmite others, ſhall now be ſmitten himſelf. Or, as the words may be, and by others are rendred, *He* (the Lord laſt mentioned) *ſhall ſmite him with a rod, or with his rod.*

32 And † in every place where the grounded ſtaff ſhall paſs, which the LORD ſhall † lay *c* upon him, it ſhall be with tabrets and harps *c*: and in battles of ſhaking *f* will he *g* fight ‖ with it *b*.

† Heb. *the founded rod.* † Or, *ſtrengthen.* ‖ Or, *againſt him.*

b Heb. *the founded rod*, the judgment of God, which is frequently called a *Rod* in Scripture, and may be here called a *founded Rod*, or *the Rod of Foundation*; either becauſe it was firmly eſtabliſhed, and certainly to come by God's immutable Purpoſe and Appointment: or becauſe the Rod ſhould not ſlightly touch him, and paſs over him, but ſtrike deep, and be ſetled, and as it were grounded or founded in his Fleſh; and made to reſt upon him, as it follows in the next Clauſe. *c* Heb. *ſhall cauſe reſt*, which is contrary to the manner of God's dealing with his People, upon whom he will *Not ſuffer the rod of the wicked to reſt*, *Pſal.* 125. 3. *d* Upon the *Aſſyrian*, mentioned in the foregoing Verſe. *e* The Senſe is, Either 1. their Deſtruction ſhall be Celebrated, by God's People, with joy and muſick, and ſongs of Triumph. Or, 2. the Victory ſhall be got, not by warlike Inſtruments and Archievements, but as it were by Tabrets and Harps. Wherein He may poſſibly allude to the Victory which *Jehoſhaphat* got againſt *Moab* and *Ammon*, not by fighting, but only by ſinging, and praiſing God with the Voice, and with muſical Inſtruments, 2 *Chron.* 20. 19, 21, 27, 28. God being pleaſed to Fight for them, by his own immediate Power; which alſo was the caſe here, which made the People of God ſing a Triumph before the Fight, *Iſa.* 37. 22. † Or, *with battles or fightings of ſhaking*, to wit, of ſhaking of the hand, of which kind of Shaking this *Hebrew* word is conſtantly uſed, ſuch as are performed by the meer ſhaking of the hand; namely, by God's ſhaking His Hand againſt them, as He threatens to do againſt others, *Iſa.* 11. 15. and 19. 16. in which laſt place this very word is uſed; and in the former, the Verb from whence it comes. For that this Shaking is an Act of God, ſeems more than probable, and from the following words, *Will he*, &c. God, as all underſtand it, *fight againſt it.* And ſo the Senſe of the place may be this, God will Fight againſt them, and deſtroy them by His own Hands. *g* To wit, the Lord, who declareth himſelf to be the Enemy of the *Aſſyrians*, both in the foregoing and following Verſes. *b* With the Army of the *Aſſyrians*: Or, according to the other *Hebrew* reading, *with them*, with the *Aſſyrians*.

33 For *Tophet i is* ordained *k* † of old: yea, for the king *m* it is prepared, he *n* hath made it deep *and* large *o*: the pile thereof *is* fire and much wood *o*; * the breath of the LORD *p*, like a ſtream of brimſtone *q*, doth kindle it *r*.

† Heb. *from yeſterday.* * *Chap.* 30. 33.

i This was a place near *Jeruſalem*, in which the Idolatrous *Iſraelites* uſed cruelly to Offer up their Children to *Moloch*, 2 *Chron.* 28. 3. and 33. 6. See alſo *Jer.* 7. 31. and 19. 6. And it may be put Synecdochically, for any place of Torment or Miſery: And particularly it is put for Hell, as well in the Writings of the ancient *Jewiſh* Doctors, as in holy Scripture, as *Mat.* 18. 8, 9. and 23. 15. *Mark* 9. 43, 44. And to this place may be underſtood

Either

Either 1. literally of *Tophet* in the Valley of *Hinnom*, in which the *Assyrian* Host was, either slain by the Angel, as *Josephus* reports, or buried, or burnt. For although the *Assyrians* did not make any great attempt upon *Jerusalem*, *Isa.* 37. 36. yet *Rabshakeh* came very near it with a great Army, *Isa.* 36. 2. Or 2. figuratively of Hell. *k* Or, was *ordered* or *prepared*. And it might be faid, in some fort, to be prepared by *Hezekiah* for this end, by the care which he took to purge this and other places, abused to Idolatry, which made them more fit to receive so great a Favour and Deliverance from God. But for Hell, that doubtless was ordained or prepared by God, for the punishment of impenitent Sinners. *l* Heb. *From yesterday:* Which Phrase is sometimes used of a time but lately past, as *Job* 8. 9. 2 *Sam.* 15. 20. and sometimes of any time past, without limitation. *m* For the King of *Assyria*, Either 1. for the Kings, the *Singular* Number being put for the *Plural*, whereby he may understand the Princes or Chief Commanders of the Host, by comparing *Isa.* 10. 8. *Are not my Princes altogether Kings.* Or 2. for *Rabshakeh*, the General of this Army, who, according to the style of Scripture, might very well be called King. Or, 3. *Sennacherib*; for whom this place might be faid to be ordained or prepared: partly because it was ordained for the Destruction of his Host; nothing being more ordinary, both in Sacred and Prophane Writers, than to intitle the King, or General of the Army, to all the Victories procured, or Losses and Slaughters sustained by his Army: And partly because the sudden Destruction of the *Assyrian* Army, supposed to be in this place, was the occasion of the Conspiracy of that King's Sons, and so of the King's Death. But if this *Tophet* design Hell, this is Emphatically and distinctly denounced against him, to intimate, That although he escaped that sudden Plague which cut off his Army, yet there was a more terrible Judgment appointed for him, which he should be utterly unable to escape. *n* The Lord, who is oft designed by this *Pronoun*, as in the next foregoing Verse, and elsewhere; and who is expressed in the following words. Or it is an indefinite Expression; for, *it is made deep and large.* *n* Capable of receiving vast Numbers; whereby he intimates, That he designed to make a great and general Destruction of the *Assyrians*; and withal, that it was a vain and foolish Confidence which the *Assyrians* had in their numerous Host, seeing the greatest Numbers of God's Enemies are wholy unable, either to oppose Him, or to save themselves from his wrath and power. *o* Whereby he further implies, That he intended to make a great Slaughter among them. And he alludes in this Phrase, to the ancient Custom, either of burning Sacrifices, and particularly of burning Children to *Moloch*, or of burning the dead Bodies of Men. *p* The immediate hand of God, or his Word of Anger: See on ver. 28. *q* He seems to allude to that shower of Fire and Brimstone, *Gen.* 9. 24. *r* The pile of Fire and Wood now mentioned.

CHAP. XXXI.

The folly and punishment of Trust in Egypt, 1,—3. *God will fight for Jerusalem,* 4,—5. *if they will turn unto him,* 6,—7. *the fall of Assyria.* 8,—9.

*Ch. 30. 2. WO to them * that go down to *Egypt* for help *a*, and stay on horses *b*, and trust in chariots, because *they are* many, and in horsemen, because they are very strong: but they look not unto the holy one of *Israel*, neither seek the LORD *c*.

a As the *Jews* did contrary to God's Command, *Deut.* 17. 16. and 28. 68. *b* For *Egypt* had many and choice Horses. *c* Their confidence in the Creature was accompanied with, and did produce a distrust of God, and a neglect of seeking to him by Prayer for his help.

† Heb. *remove.* 2 Yet he also *is* wise *d*, and will bring evil *e*, and will not † call back his words *f*: but will arise *g* against the house of evil doers *h*, and against the help *i* of them that work iniquity.

d You think you are wise, and act wisely in ingaging the *Egyptians*, who are a wise and warlike People, to help you; but God is not inferiour to them in Wisdom nor in Strength, but much their Superiour; and therefore you have done foolishly, and wickedly in preferring them before him. *e* Will execute his Judgements upon you, notwithstanding all that you, or your Allies the *Egyptians*, can do to hinder it. *f* His Threatnings denounced against you, but will infallibly Execute them. *g* Though at present he sit still, yet he will bestir himself and fight. *h* Against this wicked and rebellious People of the *Jews*. *i* The helpers, as it is explained in the next Verse: The Abstract being put for the Concrete.

† Heb. *Egypt is a man.* 3 Now † the *Egyptians are* men and not God *k*, and their horses flesh *l*, and not spirit *m*, when the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fall together.

k And therefore utterly unable to defend you, either without or against my Will. *l* Weak and frail, as that word signifies, *Psal.* 78. 39. *Heb.* 5. 7. and elsewhere. *m* Not like spiritual Substances, such as the Angels, who are immortal, and invisible by Men; whereof we have instances, *Exod.* 12. 29, 30. *Isa.* 37. 36.

‖ Or, *multitude.* 4 For *n* thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey *o*, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself *p* for the ‖ noise of them, so shall the LORD of hosts come down to fight for *q* mount *Zion*, and for the hill thereof.

n Or, *But*: or, *Nevertheless*, as this Particle is elsewhere used, as hath been proved before. Although you have done evil in sending to *Egypt* for help, and they shall not be able to help you; yet the Lord himself will, of his own grace, and for the glory of his own Name, give you that help and deliverance which you do not deserve, and have no reason to expect from him. And therefore desist from those evil Counsels and Courses, as since which are both unnecessary and pernicious. *o* When he is ready to seize upon it, and devour it. *p* It hath been observed of Lions, that when they are pursued, they do not run away with all speed, as other Creatures do, but march away slowly, and make an honourable Retreat. *q* Although this *Hebrew* particle might be rendred *against*; and so this place might be understood of God's fighting against the *Jews* and *Egyptians*, of which he speaks, *ver.* 3. yet it is better rendred, *for*, as it is taken in many other places, as is manifest from the following similitude and verse.

5 * As birds flying *r*, so will the LORD of hosts * *Isa.* defend *Jerusalem*; * defending also he will deliver *it*, * *Or,* and passing over *s* he will preserve *it*. *spare.*

r Which come from above, and so cannot be kept off; which fly swiftly, and ingage themselves valiantly and resolutely, when they perceive that their young Ones are in eminent danger. He seems to allude, and to oppose this to those boasting Expressions of the *Assyrian*, *Isa.* 10. 14. compare *Deut.* 32. 11, 12. *Mat.* 23. 37. *s* The destroying Angel shall pass over *Jerusalem* untouched, and shall fall upon the *Assyrians*. He seems to allude to the History of God's passing over, and sparing the Houses of the *Israelites*, when he slew the *Egyptians*, in which this Word is constantly used, *Exod.* 12. 12, 22, 26.

6 Turn ye unto *him t from* whom the children of *Israel u* have deeply revolted *x*.

t Let the consideration of this gracious Promise ingage you to repent of your carnal Policies, in seeking and trusting to *Egypt* for Help, and sincerely to return to God. *u* Either 1. the *Israelites*, strictly so called, who are now utterly destroyed for their Apostacy; and therefore take heed that you do not follow their Example. Or 2. you *Jews* who are the Children of *Israel*: which Title, he here gives them, partly to admonish them of their great and many Obligations to God; and partly to aggravate the Sin of their Apostacy. *x* In neglecting and forsaking him, and seeking to *Egypt* for help; which he calls *a deep revolt*, partly because it was an hainous Sin, being contrary to God's express Command, and highly dishonourable to God: And partly because it was carried on with deep Dissimulation, and with a publick profession of cleaving to God, and with a design of *seeking deep to hide this their counsel from the Lord*, wherewith he charged this People, *Isa.* 29. 15.

7 For in that day every Man shall * cast away his * Heb. *casteth.* idols *y* of silver, and † his idols of gold, which your † Heb. *gods.* own hands have made unto you *for a* sin *z*.

y For when the *Assyrian* shall invade your Land, you shall find the vanity of those Idols, to which you have trusted; and therefore shall cast them away with indignation, and be forced to seek to me for help. So this is added, as an Argument to persuade them to practise his Counsel of turning to God. *z* Which you have made as Instruments of your sin of Idolatry. Or, *Which your sinful hands* (by a common Hebraisme, called *hands of sin*) *have made for you.* Or, *the sin* (as an Idol is called, *Deut.* 9. 21.) *which your hands have made for you.* So there is only a Transposition of one Word, which is very usual in the *Hebrew* Text.

8 Then *a* shall the *Assyrian* fall with the sword, not of a mighty man, and the sword, * not of a * Or, mean man *b* shall devour him, but he shall flee † from the sword *c*, and his young men *d* shall be † discomfited *e*. † Heb. *to tribute.*

a When you have cast away your Idols, and seriously sought to me for help; both which things were performed by *Hezekiah*. *b* By the Sword, not of any Man, either mean or mighty, but of an Angel. *c* From, or for fear of, that Plague which so strangely and suddenly destroyed his Army. *d* Heb. *his choice young men*, his Guards and valiant Commanders and Souldiers. *e* Heb. *shall melt* away, a great part of them being destroyed by the Angel; and the hearts of the rest melting for fear.

9 And † he shall pass over to ‖ his strong hold *f* for † Heb. fear, and his princes shall be afraid of the ensign *g*, ‖ Heb. saith the LORD, whose fire *is* in *Zion h*, and his furnace in *Jerusalem i*.

f Sennacherib shall flee away, with all speed, from *Jerusalem*, to his strong City of *Nineveh*, *Isa.* 37. 37. Or, as it is in the Margent, and as the Words lie in the *Hebrew* Text, *his rock* (i. e. his Strength, the greateft Champions of his Army, to whom he trusted) *shall pass away* (shall flee with all speed from *Jerusalem*) *for fear*, left the Sword of the destroying Angel should overtake them. *g* Either 1. of any Enfign. This dreadful Judgment shall strike them with such a Terrour, that they shall not dare to look any Enemy in the Face. Or 2. of the Lord's Enfign, which he hath lifted up against them. *h* So the Senfe is, Either 1. whose Fire is ontinually burning upon the Altar in *Zion*; which fignifies his Presence and refidence there. Or rather 2. who is, and will appear to be in *Zion*, like a Fire to defend his People, and to consume their Enemies; for which end God promiseth, That he would *be unto Jerusalem a wall of fire round about*, Zech. 2. 5. *Or.* And that he would *make the Governours of Judah like a hearth of fire among the wood, and like a Torch of fire in a sheaf*; and that *they* should *devour all the People round about*. Poffibly thefe and the following words, *Who* will be *a fire* (to wit, a confuming Fire) *to him* (to the King of *Assyria*, of whom he is here fpeaking) *in Zion* (from whence he will fend forth that Fire which fhall confume his Army: Or, for *Zion*, for *Zion's* fake; for the Prefix here rendred *in*, frequently fignifies for, as hath been proved) *and a furnace to him in or for Jerusalem.* But this I only propofe, leaving it to the Judgment of the intelligent Reader. *i* The fame thing repeated in other Words.

CHAP. XXXII.

Christ's Kingdom, and it's Bleffings, 1,—8. *careleſs Women fhall be troubled,* 9,——11. *and the Land laid waſte,* 12,—14. *until a Reſtoration,* 15,—20.

Ifa. 45. 13. *Jer.* 23. 5. BEhold, a * a king *b* shall reign *c* in righteousness, and princes *d* shall rule in judgment.

a This seems to me to be a distinct Prophecy from the former, and delivered at another time, and probably before that which is related in the former Chapters. For this is certain, and confessed by all, That the Prophecies are not always set down in that order, in which the Prophets delivered them. The foregoing Prophecy seems to have been delivered, not in the time of *Ahaz*, for he sent to the *Assyrian*, and not to the *Egyptian*, for Help; but in the days of *Hezekiah*, who *Rebelled against the King of Assyria*, as is said, 2 *Kings* 18. 7. was too prone to *trust upon the staff of Egypt*, as the *Assyrian* expresly chargeth him there, ver. 21. To which Courfe it is likely he was drawn or tempted by fome of his wicked Princes and Counfellours, whom the Prophet therefore severely censures and condemns in the two foregoing Chapters. And this seems to have been delivered in the time of *Ahaz*, and to speak of *Hezekiah*, and of his righteous and happy Government: but withal, as *Hezekiah* and his Reign was an eminent Type of Christ, and of his Kingdom; so this Prophecy looks thorough *Hezekiah* unto Christ, as many other Scriptures in their literal Senfe do unqueftionably concern *David*, which yet have a myftical Senfe, and are alfo meant of Chrift, in whom thofe things were more fully and eminently accomplifhed. *b Hezekiah*, a Type of Chrift, and Chrift Typified by him. *c* Therefore *Hezekiah* was not King when this Prophecy was delivered. And whereas fome fay, That he fpeaks of the good Government of *Hezekiah*, after the Deftruction of *Sennacherib*; it is eafie to obferve, That his Government was as good before that time as afterward; and that in the very beginning of his Reign, he Ruled with Righteoufnefs, and the fear of God, as the Hiftory plainly declareth. *c* The Miniſters of State, and Juſtice, and War, under the King. For a wife and good King will take care to have like Miniſters.

2 And a man *d* shall be as an hiding place *e* from the wind *f*, and a covert from the tempest: as rivers of water in a dry place *g*, as the shadow of a † great rock in a weary land *h*. † Heb. *heavy.*

d Either 1. the Manor King fpoken of. Or 2. each or every one, to wit, of his Princes. That King fhall not patch up an old Garment with new Cloth, nor mingle good and bad together; but fhall take care to purge out all the corrupt Magiſtrates, and, as far as he can, to fettle good Ones in all places. *e* A man is oft put for *every* or *any man*, as *Isa.* 2. 20. and 3. 5, 6. and elsewhere. *e* Unto the People under their Government, efpecially to fuch as are oppreſſed or injured by thofe who are more Potent than they. *f* From the rage and violence of evil Men. *g* No leſs refreſhing and acceptable ſhall this King and his Princes be to their Subjects. *h* In a dry and fcorched Country, which is called *weary* here, as alſo *Pſal.* 63. 1. Metonymically, becauſe it makes Travellers weary; as *death* is called *pale* in other Authors, becauſe it makes men's Faces pale.

3 And the eyes of them that see, shall not be dim, and the ears of them that hear, shall hearken *i*.

i This is meant, Either 1. of the Princes or Magiſtrates, who are inſtead of Eyes and Ears, both to the King, and to the People, who, by their Office, are to ſee and obſerve all things, and to hear all Cauſes. Theſe, ſaith he, ſhall not ſhut their Eyes, nor ſuffer them to be blinded with Gifts, to favour a rich Man in an unjuſt Cauſe; they ſhall not ſhut their Ears againſt the Complaints of the poor oppreſſed Ones, as wicked Princes commonly do. Or 2. of the People, they ſhall not ſhut their Eyes and Ears againſt the good Counſels and Examples of their Religious King and Rulers, as they have done formerly: Both Princes and People ſhall be reformed. This was done in ſome poor meaſure in *Hezekiah's* time; but far more fully and eminently in the days of the *Meſſiah*, who, by his grace, changeth Men's Hearts, and cureth them of that wilful and obſtinate Blindneſs, whereof they had been Guilty before. Which clearly ſheweth, That this Prophecy looks through *Hezekiah* unto Chriſt. And the like may be ſaid of the following Verſe.

† Heb. *shall understand knowledge.* 4 The heart also of the † rash *k* shall understand knowledge *l*, and the tongue of the stammerers *m* shall be ready to speak ‖ plainly. ‖ Heb. *distinctly.*

k Who were haſty and heady in judging of Things; which is an Argument of Ignorance and folly. *l* Shall become more knowing and conſiderate in their Judgments and Actions. *m* That uſed to ſpeak of the Things of God, darkly, and doubtfully, and unwillingly. As Men's Underſtandings ſhall then be enlightned, ſo their Speech ſhall be reformed. Which though it was in part fulfilled in *Hezekiah*; this Reformation being effected in ſome meaſure by his Counſel and Example, and by the powerful Preaching of the *Levites*, whom he excited and encouraged to *Teach the good knowledge of the Lord*, as is ſaid, 2 *Chron.* 30. 22. yet was truly and fully accompliſhed only by Chriſt, who wrought this wonderful Change in an innumerable company both of *Jews* and *Gentiles*.

5 The vile person *n* shall be no more called ‖ liberal *o*, nor the churl *p* said to be bountiful. ‖ Heb. *nigardly.*

n Baſe and worthleſs Men. Heb. *the fool*: which in Scripture-uſe commonly ſignifies a wicked Man. *o* Or, *Noble*, or a *Prince*, or *Lord*, as this word is uſed, *Pſal.* 118. 9. and 146. 3. and elſewhere. The Senſe of the place is, Either 1. Unworthy Men ſhall not be advanced to places of Honour and Power, as the *Seventy*, and ſome others underſtand it; for, *to be called*, is oft put in Scripture for, *to be*, as hath been frequently obſerved. Or 2. vicious and worthleſs Perſons ſhall no longer be reputed Honourable and Vertuous, becauſe of their high and honourable Places, as commonly they are under wicked Princes, by means of Flatterers; but wickedneſs ſhall be diſcovered and puniſhed wherſoever it is, and Vertue ſhall be manifeſted and rewarded; and all things ſhall be Managed with ſincerity and ſimplicity: Which was eminently fulfilled under the Goſpel; by the Preaching whereof, and by Chriſt's Spirit, Hypocrites are detected, and Men are enabled to diſcern between Good and Evil, both Perſons and things. *p* The ſordid and covetous Man; which is a great Vice in any Man, but eſpecially in Magiſtrates; who therefore muſt be Men *hating covetouſneſs*, *Exod.* 18. 21. But under this one Vice, all Vices are underſtood by a *Synecdoche*, very frequent in Scripture, and in other Authors; as under the oppoſite Vertue of *bountifulneſs*, all Vertues are comprehended.

6 For the vile person will speak villany *q*, and his heart will work iniquity *r*, to practise hypocrisie *s*, and to utter errour against the LORD *t*, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail *u*.

q So this is a reaſon of the Aſſertion, ver. 5. either thus, Such ſhall not be Advanced to Places of Truſt and Dignity; for if they were, they would abuſe them by unjuſt Sentences and Practices: Or thus, Men ſhall no longer be miſcalled; for every one will diſcover what he is by his Words and Actions; which alſo ſhall be narrowly obſerved. But theſe and the following Words are, and may be otherwiſe rendred: *But* (as this Particle oft ſignifies) he ſhall be called or ſaid to be (which words are eaſily underſtood out of the former Verſe, as is very frequent in Scripture) *a fool*, who (which relative is alſo frequently omitted in very many places) *ſhall ſpeak villany, and whoſe heart ſhall work iniquity*, &c. *r* He will, from time to time, be deviſing Wickedneſs, that he may Execute it when he hath opportunity. *s* To do bad things, but with a pretence of Religion and Juſtice, which he ſhall uſe to keep himſelf from the diſ-favour of his Prince, and from the laſh of the Law. Or, *to practiſe prophaneneſs* or *wickedneſs*, as this Word, at leaſt ſometimes, ſeems to ſignifie. *t* To pafs unjuſt Sentences, which is directly contrary to the Will and Command of God. *u* Whereby they take away the Bread and Drink of the Poor, and give it to their rich Oppreſſors.

‖ Or, *when he ſpeaketh againſt the gathering*

7 The instruments also of the churl are evil *x*, he deviseth wicked devices *y* to destroy the poor with lying words *z*, even ‖ when the needy speaketh right *a*.

x Heb. *The veſſels*, &c. which is a Word of a very general Signification among the *Hebrews*, and ſignifies any perſon or thing which is employed in a Man's uſe and ſervice. I lay *perſon*, for the name of *veſſel* is given to ſuch Perſons as are inſtrumental to another, as to the *Babylonians*, who were God's inſtruments in executing His Vengeance, *Iſa.* 13. 5. to God's Miniſters, *Acts* 9. 15. 2 *Cor.* 4. 5. and to uſeful Chriſtians, 2 *Tim.* 2. 20. and to Wives, 1 *Pet.* 3. 7. And ſo it may here noted, That ſuch covetous or wicked Princes moſt willingly chuſe, and employ wicked Men in their Affairs, becauſe ſuch Men will, without any regard to Conſcience or Juſtice, ſerve all their exorbitant Deſires or Luſts. But withal, it ſeems to include his Counſels, and Practices, and Arts, which are here declared to be generally Evil. But this Verſe is, and may be otherwiſe rendred, as the former was; *And* (repeat, *he ſhall be called*) *a churl* (as indeed he is one) whoſe *inſtruments are evil, and who deviſeth*, &c. Which agrees with the order of the Words in the *Hebrew* Text, and with the order of the foregoing Verſes: For as he ſpeaks of *the vile perſon*, and of *the churl*, ver. 5. So he gives a Deſcription of the vile Perſon, ver. 6. and then of *the churl*, in this Verſe. *y* He uſeth all his Wit and Art to do Injury to others, without any inconvenience to himſelf. *z* With falſe and unrighteous Decrees. *a* When their Cauſe is juſt and good.

8 But the liberal deviseth liberal things, and by liberal things shall he ‖ stand *b*. ‖ Or, *be eſtabliſhed.*

b He who is truly Liberal and Vertuous, will ſhew it by deſigning and practiſing liberal or vertuous Actions: And he who doth ſo, *eſtabliſhed* will not deſtroy himſelf thereby, as wicked Men falſely ſuppoſe, but eſtabliſh and advance himſelf. But this Verſe alſo, as well as the former, is, and may be otherwiſe rendred: *And* (repeat, *he ſhall be called*, as before) *liberal, who deviſeth liberal things, and perſiſteth*, or *continueth in liberal things*. If it be thought ſtrange, That ſo many Verſes ſhould be ſpent in Affirming that which, in effect, was ſaid, ver. 5. it muſt be conſidered, that theſe Verſes do not only contain an Affirmation, that they ſhould be called *vile perſons*, or *churles*, or *liberal*, that were ſo; but alſo a Deſcription of their Qualities and Practices, which was uſeful for their Conviction, and for the Inſtruction of others.

9 Rise up *c* ye women that are at ease *d*, hear my voice ye careless *e* daughters *f*, give ear unto my speech.

c Beſtir, and prepare your ſelves to hear, as it follows; and ſhake off Sloth and Careleſneſs. *d* That indulge your ſelves in Idleneſs and Luxury. *e* Heb. *confident* or *ſecure*, who are inſenſible of your ſin and danger. *f* The ſame before called *women*: Whom he here reproveth, and threatneth for their Sins, as he did the Men before, for ſeeking to *Egypt* for Help, and divers other Sins, whereof the Men were moſt Guilty.

10 † Many days and years *f* shall ye be troubled, † Heb. *days above a year.* ye careless women: for the vintage shall fail *g*, the gathering *h* shall not come.

f Heb. *Days above a year*, i. e. a year and ſome days: Which notes, Either 1. the time from this Prophecy to the beginning of this

this Judgment: Or rather 2. the time of the continuance of it; that it should last for above one Year; as indeed this did, and no longer: For *Hezekiah* Reigned in all but *twenty nine* YEARS, 2 *Kings* 18. 2. and *Sennacherib* came in his *fourteenth* Year; and after his defeat and departure, God promised, and added to him *fifteen* Years more, 2 *Kings* 20. 6. *g* During the time of the *Assyrian* Invasion. And this Examination is here added to qualify the foregoing Promise, and to warn them, that although God would give them so good a King, and there should be some Reformation of their former abuses under the Government of *Ahaz*; yet as there were many Sins among them, not yet repented of, so they should be fearfully chastised for them. *h* To wit, of the other Fruits of the Earth; as that Feast, which was observed after the gathering of all the Fruits, was called *the feast of in-gathering*, Exod. 23. 16.

11 Tremble ye women that are at ease, be troubled, ye careleſs ones: ſtrip ye and make ye bare *i*, and gird *ſackcloth* upon your loyns.

i Put off your Ornaments, as God commanded upon a like occaſion, *Exod.* 33. 5. that you may put on Sackcloth inſtead of them, as Mourners and Penitents uſed to do.

12 They ſhall lament for the teats *k*, for † the pleaſant fields, for the fruitful vine.

k Either 1. properly, becauſe, through Famine, your Teats are deſtitute of Milk for the nouriſhment of your poor Children. Or rather 2. Metaphorically, as the following Words explain it, for the pleaſant and fruitful Fields, which like Teats yielded you plenty of Land and exceſſeat Nourithment, for which the Land was ſaid *to ſhew with milk*, Ezek. 20. 6. And the Earth being compared to the Womb that bare us, *Job* 1. 21. it is not ſtrange, if its fruitful Fields be compared to the Breaſts which nouriſh us.

* Chap. 34. 13. Hoſ. 2. 6. Ver. 14. &c.

13 * Upon the land of my people ſhall come up thorns *and* briers *l*, ‖ yea upon all the houſes of joy *m* in the joyous city:

l I fancy you think there is no great cauſe for ſuch Trembling and Lamentation, which ſhall laſt but for a year and ſome days; know that this Calamity, by the *Aſſyrians*, is but an earneſt of further and fuller judgments: For the time is coming, when this Land ſhall be laid deſolate; and inſtead of Vines and other Fruits, it ſhall yield nothing but Briers and Thornes: of which, ſee on *Isa.* 7. 23, 24. *m* Upon that Ground, where now your Houſes ſtand, in which you delight, and take your fill of mirth and pleaſure.

Or, *Alſo upon all the houſes of mirth in the joyous city.*

14 Becauſe the palaces *n* ſhall be forſaken, the multitude of the city ſhall be left *o*, the ‖ forts and towers ſhall be for dens for ever, a joy of wild aſſes *p*, a paſture of flocks.

n Heb. *the palace*, the King's Houſe, and other magnificent Buildings in the City. *o* Or rather *ſhall be forſaken*, to wit, of God, and given up into their Enemies hands. And the Verb in the foregoing Clauſe, may be rendred, *ſhall be left*. *p* Deſolate places, in which wild Aſſes delight to be, *Job* 39. 5. *Jer.* 2. 24.

15 Until the ſpirit be poured upon us from on high *q*, and * the wilderneſs be a fruitful field, and the fruitful field be counted for a forreſt *r*.

* Chap. 29. 17. & 35. 1, 2, &c.

q As if the Calamity and Deſolation ſhall, in a manner, continue until the time come, in which God will *pour*, or, as the *Hebrew* Word properly ſignifies, *reveal*, *i. e.* evidently and plentifully pour out *his ſpirit* from Heaven upon his people. Which was done in ſome ſort upon the return of the People from *Babylon*, when God, by his Spirit, ſtirred up the Spirit, both of *Cyrus* to give them liberty of returning to *Jeruſalem*, and of the people to return and build the City and Temple: But was far more clearly and fully accompliſhed in the days of the *Meſſiah*. And indeed the promiſes contained in theſe, and the following Words and Verſes, were not fulfilled upon their coming out of *Babylon*, after which time they had but a *little reviving in their bondage*, as is ſaid, *Ezra* 9. 8. and continued in ſtrictude and diſtreſs under the *Perſian* Emperours *Nehem.* 9. 36, 37. and afterward ſuffered many and grievous Calamities, † on the kings of *Syria*, and *Egypt*, and from the *Romans*: which ſuits very ill with that glorious Promiſe here following, ver. 18. And therefore theſe promiſes concern the times of the Goſpel, when God's Spirit was in a moſt evident and glorious Manner poured forth upon the Apoſtles, and other believing *Jews*, to the Aſtoniſhment of their very Adverſaries; and when the following Promiſes were in a good Meaſure fulfilled, and are more fully to be accompliſhed in God's due time. *r* Which is Allegorically underſtood. The meaning may be this; God's people, who were deſolate and deſtroyed, ſhall be Revived and Flourith, and their flourihing Enemies ſhall be brought to Deſolation and Deſtruction. It may alſo ſignify, The Converſion of the barren and dejected *Gentiles*, and the Rejection of the *Jews*, in the time of the *Meſſiah*.

† Heb. *on the ſides of the Aſſyrians.*

16 Then judgment *s* ſhall dwell in the wilderneſs, and righteouſneſs remain in the fruitful field *t*.

s Juſt Judgment, as the next Clauſe explains it. *t* Juſtice ſhall be Executed in all the parts of the Land, both in the barren and fruitful Places, and ſhall be practiſed by all My People: Which agrees with that Promiſe, *Iſa.* 60. 21. *Thy people ſhall be all righteous*, &c.

17 And the work of righteouſneſs ſhall be peace *u*, and the effect of righteouſneſs, quietneſs *x* and aſſurance *y* for ever.

u The effect of this prevailing practice of Righteouſneſs ſhall be Proſperity and outward Felicity. *x* Tranquility, both of Mind and outward Eſtate. *y* Or, *confidence*. The obſervation of God's Precepts will beget in them a confidence, and aſſurance of God's Mercy, and the fulfilling of his Promiſes.

18 And my people *z* ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places:

z Either the *Gentiles*, who then ſhall be My People: Or, the *Jews*, to whom this Promiſe ſhall be made good upon their Converſion to Chriſt in the latter times of the Goſpel.

19 When it ſhall hail, coming down on the forreſt *a*, ‖ and the city *b* ſhall be low in a low place *c*.

a Heb. *And it ſhall hail*, &c. As my Bleſſings ſhall be poured down upon my People, who, from a Wilderneſs, are turned into a fruitful Field, as it is ſaid, ver. 15. So my Wrath and Judgments (which are ſignified by *hail*, *Iſa.* 22. 2, 17. and elſewhere) ſhall fall upon them, who were a fruitful Field, but are turned into a Forreſt, as was ſaid, ver. 15. *i. e.* upon the unbelieving and rebellious *Jews*, who ſeem there to be deſigned under that Name. *b* Either 1. *Babylon*, the great Enemy and Oppreſſor of God's People. Or 2. *Jeruſalem*, which, though now it was the Seat of God's Worſhip and People, yet he foretels, by the Spirit of Prophecy, That it would be the great Enemy of the *Meſſiah*, and of God's People. *c* Heb. *Shall be humbled with humiliation*: Which, by an ordinary *Hebraiſme* ſignifies, *ſhall be greatly humbled*, or *brought very low*.

Heb. *the ſtrength of Nations, Aſſyrian, Babylonian, &c. Iſa. 14. 31. Jer. 46. 9. Ezek. 30. 5. Dan. 11. 15. &c.*

20 Bleſſed *are* ye that ſow *d* beſide all waters *e*, that ſend forth *thither* the feet of the ox and the aſs *f*.

d As the barren Forreſt ſhall be deſtroyed with *hail*, ver. 19. to the fruitful Field ſhall be improved, and bring forth much Fruit, which is ſignified by a Declaration of the bleſſedneſs of them that Sow in *e* In all moyſt and fat Ground, which are like to yield good Fruit. But this paſſage, as well as others in the foregoing Verſes, is to be underſtood myſtically, and ſeems to reflect the times of the Goſpel. The Prophet reflecting upon his own unſucceſsful Labours, of which he complains, *Iſa.* 49. 4. and elſewhere, and foreſeeing by the Spirit, the great and happy Succeſs of his Succeſſors, the Miniſters of the Goſpel; tacitely bewails his own unhappineſs, who ſowed his Seed upon dry and barren Ground, by congratulating the happineſs of the Apoſtles, who ſowed their Seed more generally, upon all fit Grounds, without any diſtinction between *Jews* and *Gentiles*; and who found the Ground, to wit, the hearts of the people, more mollified and prepared, and better prepared to receive the good Seed of God's Word. *f* Which Creatures they employed in plowing and ſowing the Ground, *Deut.* 22. 10. *Pſal.* 144. 14. *Iſa.* 30. 24.

CHAP. XXXIII.

The deſtruction of the Enemies of the Church: who are deſcribed, 1. *with which terrifieth the Sinners in Zion*, 14. *the piety and priviledges of the Godly*, 23.—24.

WO to thee that * ſpoileſt *a*, and thou *muſt* not be ſpoiled *b*, and dealeſt treacherouſly *c*, and they dealt not treacherouſly with thee *d*; when thou ſhalt ceaſe to ſpoil, thou ſhalt be ſpoiled *e*; and when thou ſhalt make an end to deal treacherouſly, they ſhall deal treacherouſly with thee.

* Iſa. 21. 2. & 24. 16.

a To *Sennacherib*, who waſted the Land of *Judah*; † He had not meet with any conſiderable Oppoſition, but waſt victorious over all thoſe Enemies; of which, the *Aſſirian* boaſteth, *Iſa.* 10. 8, 9. & 36. 18, 19. *c* As *Sennacherib* did with treachery, *Iſa.* 18. 14, 17. *d* None of thoſe Enemies could prevail againſt thee either by force, of which he ſpeaketh in the former Clauſe, or by treachery, as here. Or *when they dealt not*, &c. when *Hezekiah* did not deal treacherouſly with thee. If it be ſaid, that *Hezekiah* dealt treacherouſly with him, in breaking his Faith, and rebelling againſt him; it may be anſwered, That *Hezekiah* neither promiſed nor owed him any Service or Subjection. What was done in that kind, was done by *Ahaz* only: And he only, by the affiſtance for a particular Work, and paid him well for it, *2 Kings* 16. 7, 8. and the King of *Aſſyria* did not keep his Conditions with him; for, *he diſtreſſed him, but ſtrengthened him not*, 2 Chron. 28. 20. *e* When thou haſt performed the Work of chaſtiſing my People, for which I ſent thee, thou alſo ſhalt be ſpoiled by thine Enemies.

† Heb. *He hath not made an end to ſpoil.*

2 O LORD, be gracious unto us *d*, we have waited for thee, be thou their *f* arm *e* every morning *f*, our ſalvation alſo in the time of trouble.

d The Prophet contemplating the Judgment which was now coming upon God's People, directeth his Prayer to God for them. *e* Our Arm or Strength. The change of perſons is moſt frequent in Prophetical Writings. *f* When we offer the Morning Sacrifice, and call upon Thee: Which yet is not meant exclusively, as if he did not deſire God's help at other times, but comprehenſively, the Morning being put Synecdochically for the whole day. The Senſe is, Help us ſpeedily and continually.

3 At the noiſe of the tumult *g* the people *h* fled; at the lifting up of thy ſelf the nations *i* were ſcattered.

g Which the Angel ſhall make in deſtroying the Army. *h* Thoſe of the Army, who eſcaped that ſtroke. *i* The People of divers Nations, which made up his Army.

4 And your ſpoil *k* ſhall be gathered *l* like the gathering of the caterpillar *m*: as the running to and fro of locuſts *n* ſhall he run upon them.

k That Treaſure which you have raked together by ſpoiling divers People. *l* By the *Jews* at *Jeruſalem*, when you ſhall be forced to flee away with all poſſible ſpeed, leaving your Spoils behind you. *m* Either 1. paſſively, with as much eaſe, and in as great numbers as Caterpillars are gathered and deſtroyed. Or rather 2. actively, as appears from the next Clauſe; as Caterpillars or Locuſts (for the Word ſignifies either) gather and devour all the Fruits of the Earth which was a common Plague in thoſe Countries. *n* As Locuſts *ſpecially*

ſpecially when they are ſent, and Armed by Commiſſion from God, come with great force, and run hither and thither, devouring all the Fruits of the Earth, wherefoever they find them.

5 The LORD is exalted *o*; for he dwelleth on high *p*, he hath filled *Zion q* with judgment and righteouſneſs *r*.

o Will get great Glory by the marvellous Deſtruction of ſo proud and potent an Army: and by the Defence of his People. *p* For he is, and willappear to be Superior to his Enemies, both in Place and Power. He dwelleth in the Heaven, whence he can eaſily, and irreſiſtably pour down Judgments upon his Enemies. Although theſe words may be, and by ſome are joined with thoſe that follow, thus, *For he that dwelleth on high hath filled*, &c. *q* He will fill *Jeruſalem*. *r* Either 1. with a glorious Inſtance of his juſt Judgment againſt the *Aſſyrians*. Or 2. with the Execution of Juſtice by good *Hezekiah*, as before it was filled with impiety and injuſtice under *Ahaz*. The City ſhall not only be delivered from that wicked Enemy, but ſhall alſo be eſtabliſhed and bleſſed with true Religion and Righteouſneſs; which was a great addition to that Mercy.

6 And † wiſdom and knowledge *s* ſhall be the ſtability of thy times *t*, and ſtrength of ſalvation *u*: the fear of the LORD is his treaſure *x*.

s To govern thy ſelf and thy People well. *t* Of thy Reign; *times* being oft put for things done in thoſe times, as *1 Chron.* 12. 32. *Pſal.* 31. 15. & 37. 18, &c. He turneth his ſpeech to *Hezekiah*. The Senſe is, Thy Throne ſhall be eſtabliſhed upon the ſure Foundations of Wiſdom and Juſtice. *u* Thy ſaving Strength, or thy ſtrong or mighty Salvation. *x* And although thou ſhalt have great Treaſures of Gold and Silver, *&c.* yet thy chief Treaſure and Delight is, and ſhall be in promoting the Fear and Worſhip of God; which ſhall be a great honour and ſafeguard to thy ſelf and people. He ſaith, *his treaſure*, for *thy treaſure*, by a ſudden Change of the Perſon, uſual in theſe Books.

† Heb. *The ſtrength of ſalvation, wiſdom and knowledge ſhall be the ſtability of thy times.*

7 Behold *y*, their ‖ valiant ones *z* ſhall cry without *a*, the embaſſadours of peace *b* ſhall weep bitterly *c*.

y That the Mercy here promiſed might be duly magnified, he makes a lively Repreſentation of their great danger and diſtreſs, in which it found them. *z* Or, *their heralds* or *meſſengers*, as the *Hebrew* Doctors expound the word: Either 1. thoſe whom the King of *Aſſyria* ſent to *Jeruſalem*, 2 *Kings* 18. 17. Or rather thoſe whom *Hezekiah* ſent to Treat with the *Aſſyrian* Commiſſioners, 2 *Kings* 18. 18. as the next Clauſe ſheweth. *a* Through grief and fear. *b* Whom he ſhall ſend to beg Peace of the *Aſſyrian*. *c* Becauſe they cannot obtain their deſires.

† Heb. *the valiant.*

8 * The high-ways lie waſt, the wayfaring man ceaſeth *d*, he hath broken the covenant *e*, he hath deſpiſed the cities *f*, he regardeth no man *g*.

* Jer. 4. 5, 6.

d Becauſe the *Aſſyrian* Soldiers poſſeſſed and filled the Land. *e* *Sennacherib* broke his Faith, given to *Hezekiah*, of departing for a Sum of Money, 2 *Kings* 18. 14, 17. *f* The defenced Cities of *Judah*, which he contemned, and eaſily took, 2 *Kings* 18. 13. *g* Either to ſpare them, or to fear them, or to keep Faith with them. He neither feareth God, nor Reverenceth Man.

9 The earth mourneth *h* and languiſheth, *Lebanon* is aſhamed *and* ‖ hewn down *i*: * *Sharon* *k* is like a wilderneſs, and *Baſhan* and *Carmel* *l* ‖ ſhake off *their fruits* *m*.

* Iſa. 35. 2.

h Being deſolate and neglected. *i* By the *Aſſyrians*. Or, as the Word ſignifies, and is here rendred by others, *withereth* or *languiſheth*, becauſe its Trees are not now uſed by the *Jews* for their Buildings, as they have been: And becauſe they are ſpoiled and deſtroyed by the *Aſſyrians*. *k* A pleaſant and fruitful Place, as appears from 1 *Chron.* 27. 29. *Cant.* 2. 1. *Iſa.* 35. 2. *l* Two places eminent for Fertility, and eſpecially for good Paſtures, *Deut.* 32. 14. 1 *Sam.* 25. 2. which are here Synecdochically put for all ſuch places. *m* Are ſpoiled of their Fruits. Or, as it is rendred in the Margent, and by ſome others, *yell* or *roar*, as this Word is rendred, *Jer.* 51. 38.

10 Now will I riſe *n*, ſaith the LORD; now will I be exalted, now will I lift up my ſelf.

n In this extremity, I will appear on the behalf of my People and Land.

11 * Ye ſhall conceive chaff, ye ſhall bring forth ſtubble *o*, your breath *as* fire ſhall devour you *p*.

* Pſal. 7. 14.

o Inſtead of Solid Corn. Your great hopes and deſigns, O ye *Aſſyrians!* ſhall be utterly diſappointed. *p* Your Rage againſt my People ſhall bring Ruine upon your ſelves.

12 And the people ſhall be *as* the burnings of lime *q*, *as* thorns cut up ſhall they be burnt in the fire.

q Shall be burnt as eaſily and effectually, as Chalk is burned to make Lime.

13 Hear ye *that are* far off, what I have done, and ye *that are* near, acknowledge my might *r*.

r My Power and Juſtice in deſtroying the *Aſſyrians*, ſhall be to evident, that People, both far and near, ſhall be forced to acknowledge it.

14 The ſinners in *Zion* are afraid *s*, fearfulneſs hath ſurprized the hypocrites; who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings *t*?

s This is ſpoken, not of the *Aſſyrians*, as ſome would have it, but of the *Jews*, as appears, both from the Words themſelves, and from the following Verſes. The Prophet having foretold the Deliverance of God's People, and the Deſtruction of their Enemies, ver. 10, 11, 12. for the greater Illuſtration of that wonderful Mercy, here returns to the Deſcription, and gives a lively repreſentation of the diſmal and frightful Condition, in which the *Jews*, eſpecially ſuch of them as were ungodly and unbelieving, were before this Deliverance came. Although the godly *Jews* were, in ſome meaſure, ſupported by the ſenſe of God's Favour, and by God's Promiſes delivered to them by *Iſaiah*; yet the generality of the People were filled with Horrors, and expectation of utter Deſtruction. *t* How ſhall we be able to abide the Preſence, and endure, or avoid the Wrath of that God, who is a conſuming Fire; who is now about to deſtroy us utterly by the *Aſſyrians*, and will afterwards burn us with unquenchable Fire? For ſeeing it is ſufficiently evident, from both *Old* and *New-Teſtament*, as hath been formerly obſerved and proved, That the *Jews*, except the *Sadducees*, did generally believe the rewards and puniſhments of the future Life; and theſe Temporal Judgments, as they did frequently cut Men off from this Life, ſo they tranſmitted them into that future and endleſs Life: It is not ſtrange, if their guilty Conſciences made them dread both the preſent Judgment here, and the terrible Conſequences of it hereafter. Heb. *Who ſhall dwell for us*, &c. *i. e.* in our ſtead? Who will interpoſe himſelf between God's Anger and us? How ſhall we eſcape theſe Miſeries? That this is the Senſe of this Queſtion, may be gathered from the Anſwer, given to it in the following Verſe; in which, he directs them to the right Courſe of removing God's Wrath, and regaining His Favour.

† Heb. *with conſuming fire.*

15 He that * walketh † righteouſly *u*, and ſpeaketh † uprighly *x*, he that deſpiſeth *y* the gain of ‖ oppreſſions, that ſhaketh his hands from holding *z* of † bribes, that ſtoppeth his ears from hearing of † blood *a*, and ſhutteth his eyes from ſeeing evil *b*.

* Pſal. 15. 2. † Heb. *in righteouſneſs.* † Heb. *of wickedneſſes.* † Heb. *of bloods.*

u Who is juſt in all His dealings with Men, of which the following Clauſes explain it: Which is not ſpoken excluſively, as if, Or, *&c.* Piety towards God were not as neceſſary, as Righteouſneſs towards Men; but comprehenſively, this being one Species, and † Heb. a conſtant companion of Piety. *x* Who ſpeaks truly and ſincere- *blood.* ly, what He really intends. *y* That refuſeth it, not for politick Reaſons, as Men ſometimes may do, but from a contempt and abhorrency of injuſtice. *z* Or, *from taking* or *receiving*; as this Verb ſignifies, *Prov.* 4. 4. & 5. 5. & 28. 17. That will not receive, much leſs retain, Bribes. *a* Who will not hearken or aſſent to any Counſels or Courſes, tending to ſhed innocent Blood. *b* That abhorreth the very ſight of Sin committed by others, and guardeth his Eyes from beholding occaſions of Sin; of which, ſee on *Job* 31. 1.

16 He ſhall dwell on † high *c*, his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure *d*.

† Heb. *the heights, or high places.*

c Out of the reach of danger. *d* God will furniſh him with all neceſſaries.

17 Thine eyes ſhall ſee the king *e* in his beauty *f*, they ſhall behold † the land that is very far off *g*.

† Heb. *the Land of far diſtance.*

e Firſt *Hezekiah*, and then *Chriſt*, as before. *f* Triumphing over all Enemies, and Ruling his own People with Righteouſneſs; in which two things, the Beauty and Glory of a King and Kingdom, doth chiefly conſiſt. *g* Thou ſhalt not be ſhut up in *Jeruſalem*, and confined to thine own narrow Borders, as thou haſt been, but thou ſhalt have free Liberty to go abroad with honour and ſafety, where thou pleaſeſt, even into the remoteſt Countries, becauſe of the great renown of thy King, and the enlargement of his Dominions.

18 Thine heart ſhall meditate terrour *h*; * where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towers *i*?

* 1 Cor. 1. 20. † Heb. *weighter.*

h This is, Either 1. a Premonition concerning a future Judgment, as if he ſaid, before theſe glorious Promiſes ſhall be accompliſhed, thou ſhalt be brought into great ſtraits and troubles. Or, rather 2. a thankful Acknowledgment of Miſerance from a former Danger; as if he had ſaid, When thou art delivered, thou ſhalt, with pleaſure and thankfulneſs, recal to mind thy former Terrours and Miſeries. *i* Theſe Words are, Either 1. words of Gratulation, and Inſultation over the Enemy. Thou ſhalt then ſay, Where are the great Officers of the *Aſſyrian* Hoſt? They are no where, they are not, they are dead or ſlain. Or rather 2. the words of Men diſmayed and confounded, ſuch as proceeded from the *Jews*, in the time of their diſtreſs; and are here remembred to aggravate the preſent Mercy. For the Officers here mentioned, ſeem not to be thoſe of the *Aſſyrian* Army, who were actually fighting againſt the *Jews* and *Jeruſalem* (for then he would rather have mentioned *the Captains of the hoſt*, as the Scripture commonly doth in theſe caſes, than *the ſcribes* and *receivers*, &c.) but rather of the *Jews* in *Jeruſalem*, who, upon the approach of *Sennacherib*, began to make Military preparations for the defence of the City, and to chuſe ſuch Officers, as were neceſſary and uſual, for that end; ſuch as theſe were, to wit, *the ſcribe*, whom we call *Maſter-Maſter*, who was to make and keep a Liſt of the Souldiers, and to call them together, as occaſion required: *The receiver*, who received and laid out the Money for the Charges of the War; and he *that counted the Towers*, who ſurveyed all the parts of the City, and conſidered what Towers or Fortifications were to be made or repaired for the Security of the City. And unto theſe ſeveral Officers the People reſorted, with great diſtraction and confuſion, to acquaint them with all Occurrences, or to quicken them to their ſeveral Works, or to tranſact Matters with them, as occaſion required.

19 * Thou ſhalt not ſee a fierce people *k*, a † people of a deeper ſpeech than thou canſt perceive *l*; of a ‖ ſtammering tongue *m*, *that thou canſt* not underſtand.

* 2 *Kings* 19. 32. * *Deut.* 28. 49. *Jer.* 5. 15. † Or, *riddculous*, or *barbarous.* ‖ As *barbarous.*

k As *Moses* said of the *Egyptians*, *Exod.* 14. 13. So I say of the *Assyrians*, that fierce and warlike People, whom thou hast seen, with great Terrour, near the Walls of *Jerusalem*, thou shalt see them again no more. *l* A foreign Nation, whose Language is abstruse and unknown to thee. *m* Of which, see on *Isa.* 28. 11.

20 Look upon *Zion* *n* the city of our solemnities *o*, *Psal.46.5. & 125.1,2. thine eyes shall see * *Jerusalem* a quiet habitation, a tabernacle *that* shall not be taken down, nor one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken *p*.

n Contemplate *Zions* beauty and safety, and her glorious and peculiar Priviledges: it is an Object worthy of thy deepest Meditation. *o* This he mentions, as the chief part of *Zions* Glory and Happiness, that God was solemnly Worshipped, and the solemn Assemblies and Feasts kept in her. *p* Which was but very obscurely and imperfectly fulfilled in the literal *Zion*; but was clearly and fully accomplished in the mystical *Zion*, the Church of God in the times of the Gospel, against which, we are assured, that *the gates of Hell shall not prevail*, Mat. 16. 18.

‖ Or, *but there (glorious is the LORD) we shall have a place*, &c. † Heb. *broad of spaces or hands.*

21 ‖ But there *q* the glorious LORD *will be* unto us a place † of broad rivers *and* streams *r*, wherein shall go no galley with oars, neither shall gallant ships pass thereby *s*.

q In and about *Zion*. *r* Though we have nothing but a small and contemptible Brook to defend us; yet God will be as sure and strong a Defence to us, as if we were surrounded with such great Rivers, as *Nilus* or *Euphrates*, which were a great security to *Egypt* and *Babylon*. *s* But although they shall have from God, the security of a great River, yet they shall be freed from the disadvantage of it; which is, That the Enemies may come against them in Ships; for no Galleys, nor Ships of the Enemies shall be able to come into this River to annoy them.

* *Jam.* 4. 12. † Heb. *statute-maker.*

22 For the LORD *is* our judge *t*, the Lord *is* our * † lawgiver *u*, the LORD *is* king, he will save us.

t To judge for us, to plead our Cause against our Enemies, as the ancient Judges of *Israel* did, *Judg.* 2. 16. *u* Our chief Governour, to whom it belongs, to give Laws, and to defend his People.

‖ Or, *they have forsaken thy tacklings.*

23 ‖ Thy tacklings are loosed *x*, they *y* could not well strengthen their mast, they could not spread the sail: then is the Prey of a great spoil divided, the lame take the prey *z*.

x He directeth his Speech to the *Assyrians*; and having tacitely designed their Army under the notion of *a gallant Ship*, ver. 21. he here represents their broken and undone condition, by the Metaphor of a Ship, tossed in a tempestuous Sea, having her Cables broken, and all her Tacklings loose, and out of order, so as she could have no benefit of her Masts and Sails; and therefore is quickly broken, or swallowed up by the Sea. *y* The *Assyrians*, of whom he still speaks, as in the first Clause he spake to them. *z* They, who came to spoil and prey upon my People, shall become a prey to them, and shall be forced to flee away so suddenly, that they shall leave so many Spoils behind them, that when strong and active Men have carried away all that they desired, there shall be enough left for the Lame, who come last to the Spoil. The general Sence of the place is, That God's People shall be Victorious over all their Enemies.

24 And the inhabitant *a* shall not say, I am sick *b*: the people that dwell therein shall be forgiven their iniquity *c*.

a To wit, of *Jerusalem*; God's people. *b* Shall have no cause to complain of any sickness or calamity; shall be fully delivered from all their Enemies and evil Occurrents; shall enjoy perfect tranquility and prosperity. *c* This may be added, Either 1. as the Reason of the foregoing priviledge; Their Sins, the main causes of all their Distresses, shall be pardoned; and therefore their Sufferings, the effects of Sin, shall cease: Or 2. as an additional Favour. They shall not only receive from me a glorious Temporal Deliverance; but, which is infinitely better, the pardon of all their Sins, and all those spiritual and everlasting Blessings, which attend upon that Mercy.

CHAP. XXXIV.

God's fury and wrath against his Church's Enemies, 1, — 10. *their Land utterly desolate,* 11, — 15. *the certainty hereof: and duration,* 16, 17.

† Heb. *the fulness thereof.*

COme near, ye nations, to hear, and hearken ye people *a*: let the earth hear, and † all that is therein; the world, and all things that come forth of it *b*.

a Let the People of all Nations take notice of what I am about to say and do, as that wherein they are generally concerned, and by the consideration whereof, they may, if they will, be instructed, and so delivered from the Calamity here denounced. *b* Heb. *All the off-springs of it*: Either 1. all the Tree and Fruits, and other productions of it: For it is usual with the Prophets, by a Figure, to turn their Speech to these senseless Creatures. Or 2. all the Inhabitants of the World, as the *Chaldee* and other Ancients refrain and understand this general Expression; which also is Emphatical, and admonisheth the proud and insolent Sons of Men, of their mean and obscure Original, that how great and glorious soever they may seem to themselves or others; yet in truth, they are but a better sort of Mushrooms springing out of the Earth, for *Dust they are, and unto dust they must return*, as was said, *Gen.* 3. 19.

2 For the indignation of the LORD *is* upon all nations *c*, and *his* fury upon all their armies: he hath utterly destroyed them *d*, he hath delivered them to the slaughter.

c Not only upon the *Assyrians*, and those Nations which were Confederate with them in this Expedition, but upon all other Enemies of my People whatsoever. *d* He will infallibly Destroy all of them.

3 Their slain also shall be cast out *e*, and * their * *Jud.* 5. stink shall come up out of their carcases, and the mountains *f* shall be melted with their blood *g*.

e Into the Fields, where they shall lie unburied, and be left for a prey to all ravenous Birds and Beasts: Whereby he implies, either the vast Numbers which shall be Slain, so as they could not have time or place to Bury them: Or the curse of God upon them, and the Peoples contempt and abhorrency of them. *f* About *Jerusalem*, where they are supposed to be gathered to fight against *Jerusalem*, as the *Assyrians* now were, and as other Enemies afterward would be, *Zech.* 12. 2. & 14. 2. *g* Shall be filled with their Blood, which shall run down abundantly from the Mountains with great force, and dissolve and carry down part of the earth of the Mountains with it, as great showers of Rain frequently do.

4 And all the host of heaven *h* shall be dissolved *i*, and the heavens shall be * rolled together as a scroll *k*, * *Rev.6.14.* and all their host shall fall down as the leaf that falleth off from the vine *l*, and as a * falling *fig* from * *Rev.6.13.* the fig-tree.

h The Sun, and Moon, and Stars, which frequently came under this name in Scripture, as *Deut.* 4. 19. & 17. 3. and elsewhere. *i* Shall seem to be dissolved. So great shall be the confusion and consternation of Mankind, as if all the frame of the Creation were broken into pieces. Some understand this of the general Judgment; which some passages here following will not permit. But it is a very usual thing for Prophetical Writers, both in the *Old* and *New-Testament*, to represent great and general Calamities, in such words and phrases, as properly agree to the Day of Judgment; as on the contrary, The glorious Deliverances of God's People are set forth in such Expressions, as properly agree to the Resurrection from the Dead. See *Ezek.*37.7. *Joel* 2. 31. & 3. 15. *Rev.* 6. 12, 13. *k* Heb. *as a book*; for Books were then written in Scrolls, which they usually rolled up together; and when they were so, no Man could read any word in it; and no more shall any Man be able to see those goodly Lights of Heaven, for they shall all be obscured and confounded. This Phrase is used also, *Isa.* 8. 1. & *Rev.* 6. 14. *l* When it is withered. *m* Which falleth, either through great Maturity, or being thrust out by green Figs coming forth, or by any other accident.

5 For * my sword shall be bathed *n* in heaven *o*; * *Jer.* behold, * it shall come down upon *Idumea p*, and upon *Isa.* the people of my curse *q* to judgment.

n In the Blood of these People. Heb. *It or shall be made drunk.* *o* Either 1. in my Church, which is called *Heaven*, *Dan.* 8. 10. *Rev.* 4. 1. & 12. 1. in and against which, these Enemies are said to be gathered together. Or 2. in the highest Heaven, where God dwells; in which this is said to be done, because it was there decreed and appointed to be done. *p* Upon the *Edomites*, who, though they were nearly related to the *Israelites*, and were Circumcised as well as they; yet were their most inveterate and implacable Enemies, watching all opportunities, and being ready to joyn with all those that attempted to Destroy them, whereof we have many intimations and instances in Scripture. But these are not named Exclusively, but rather Comprehensively, and Synecdochically, for all the Enemies of God's Church, of whom they were a considerable Part, and an eminent Type. *q* To whom my Curse belongs; or, whom I have Cursed, and devoted to utter Destruction, as this *Hebrew* Word properly signifies.

6 The sword of the LORD is filled with blood *r*, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for * the LORD hath a sacrifice *s* in *Bozrah* *u*, and a * *Zeph.* great slaughter in the land of *Idumea*.

r Shall drink its fill of Blood. The Metaphor is here taken from a great Glutton or Drunkard, who is almost insatiable with Meat and Drink. *s* By *Lambs*, and *Goats*, and *Rams*, He means People of all ranks and conditions, high and low, rich and poor. *t* So he calleth this bloody Work, because it was done by God's Command, and for His Honour; and therefore was a Service acceptable to him. *u* A chief City of *Edom*, *Isa.* 63. 1. *Jer.*49.13. and a Type of those Cities which should be most opposite and mischievous to God's People.

7 And the ‖ unicorns *x* shall come down † with them *z*, and the bullocks with the bulls, and their land shall be ‖ soaked with blood, and their dust made fat with fatness *a*.

Or, *princes.* Or, *dust.* (*viz.*

x Heb. *the Reemim.* But what kind of Beast is this, whether that Beast which is commonly called *an Unicorn*, which seems to be but a Fiction in the Judgment of the Learned; or a Rhinoceros, or a wild Ox or Bull; it is needless to trouble the ordinary Reader about it; and the Learned may consult my Latine *Synopsis* upon *Numb.*23.22. about it. It is confessed, That it was a Beast of great strength and fierceness; and it is certain, that it is Metaphorically used in this place, to signifie their Princes and Potentates. *y* Shall be humbled and cast down. The *Hebrew* and *Syriack* render it, *they shall fall down*, as such Beasts do, when they have received a deadly blow. *z* With the Lambs, and Goats, and Rams, last mentioned, ver. 6. *a* With the Fat of the slain Sacrifices, which shall be mingled with it.

8 For *it is* the day of the LORD'S * vengeance, *and* the year of recompences for the controversie of *Zion b*.

† The

b This is the time which God hath long since appointed and fixed, to avenge the cause of his oppressed and perfecuted People, against all their Enemies.

See *Deut.* 29.

9 * And the streams *c* thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch *d*.

c Which seem most secure from this Danger, and much more the Land. *d* *Idumea* shall be dealt with, as *Sodom* and *Gomorrah* were, even utterly Destroyed, as it were by Fire, or burning Pitch and Brimstone thrown down upon it from Heaven.

*Gen.*14. *Isa.*13 18. *&* 19.3.

10 It shall not be quenched night nor day, * the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever *e*.

e It shall be irrecoverably ruined, and shall remain as a spectacle of God's vengeance to all succeeding Ages.

Zeph. 2. *Rev.* 18. 2. Or, *pelican.* *Zech.*5.9. 14.10.

11 * But the ‖ cormorant and the bittern shall possess it, the owl also and the raven shall dwell in it *f*, and he shall stretch out upon it the line of confusion, and the * stones of emptiness *g*.

f The Inhabitants shall be wholly cut off, and it shall be entirely possessed by those Creatures which delight in Deserts, and wast Places. See the same or like Expressions in the like case, *Isa.* 13. 21, 22. & 14. 23. *g* He shall use the Line, or the Stone or Plummet joyned to it, not to build them, but to mark them out to Desolation and Destruction, as work-men commonly use them, to mark what they are to pull down.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there *h*, and all her princes shall be nothing *i*.

h They shall endeavour to heal their Breaches, but in vain: The remnant of the People shall seek for any fit Person, and offer the Kingdom to him; but they shall not find any such, who shall be willing to undertake the Government. *i* Either shall be lost and cut off: Or, shall have no Courage or Strength left in them.

Isa. 9. 6. *Dan.* 13. &c. *Or, strikers.* *Hebrews* *Jer.* 50. 39. *Ezek.* 25. 5. *Isa.* 13. 21. *Jer.* 50. 39. *Rev.* 18. 2. *Isa.* 13. 22. *Jer.* 50. 39. *Rev.* 18. 2.

13 And * thorns shall come up in her palaces, nettles and brambles in the fortresses thereof *k*, and * it shall be an habitation of dragons, *and* a court for ‖ † owls.

k This is another Mark and Evidence of extream Desolation, as it is also, *Hos.* 9. 6.

14 † The wild beasts of the desert shall also meet with † the wild beasts of the island, and the satyr shall cry to his fellow *l*, the ‖ scrichowl also shall rest there *m*, and find for her self a place of rest.

l See on *Isa.* 13. 21, 22. *m* Because there shall be no Men left to disturb or affright them, *Isa.* 17. 2.

15 There shall the great owl *n* make her nest, and lay and hatch, and gather under her shadow *o*, there shall the vultures also be gathered, every one with their mate.

n Whether this, or what other Creature is meant by this *Hebrew* Word, the learned Reader may find largely discourted in my Latin *Synopsis* upon this place: For others, it may suffice to know, what all agree in, that, whether it be a Bird or a Serpent, it is a Creature that lives in desert places. *o* As fearing no Disturbance from any Men.

16 Seek ye out of the book of the LORD, and read *p*: no one of these shall fail, none shall want her mate *q*: for my mouth it hath commanded, and his spirit *r* it hath gathered them *s*.

p When this Judgment is executed, if you peruse this Book of holy Writ, and particularly this Prophecy of mine, you will find, that all things shall exactly come to pass, as I have told you. *q* As I have said, That the Vultures should each have their Mate; so shall it be: And this Prophecy shall be exactly fulfilled, even in its smallest Circumstances. *r* My Spirit; such hidden Changes of Persons being frequent here. And God's *Spirit* may be put for his Might and Power, as it is in many places of Scripture. *s* Hath brought all these Creatures together, as he formerly brought the Creatures to *Adam*, and to *Noah*, by an instinct which he put into them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line *t*: they shall possess it for ever, from generation to generation shall they dwell therein.

t He hath divided the Land to them, as it were, by Lot and Line, as *Canaan* was divided among the *Israelites*.

CHAP. XXXV.

The joyful flourishing of Christ's Kingdom, 1, 2. *the weak be strengthened and comforted,* 3, 4. *his Miracles,* 5, 6. *the prosperity and peace of his people,* 7, — 10.

† Heb. *dry.* *Isa.* 42. 15 12.

THE wilderness and the † solitary place *a* shall * be glad for them *b*, and the desert shall rejoyce, and blossom as the rose.

a And as the Land of God's Enemies, which was exceeding Fruitful, shall be turned into a desolate Wilderness, as was declared in the foregoing Chapter; so on the contrary, *Emanuel's* Land, or the Seat of God's Church and People, which formerly was deserted, and despised like a Wilderness, and which the rage and malice of their Enemies had brought to desolation, shall flourish exceedingly. *b* For the Wilderness and solitary Place: or, *for these things*, which were Prophesied in the foregoing Destruction, concerning the Ruine of the implacable Enemies of God, and his Church. But that *Hebrew* Letter which is in the end of this *Hebrew* Verb, and is here rendred *for them*, is by all the ancient Translators, and by divers others neglected in their Translations, as if it were only added to the Verb Paragogically, as *Grammarians* speak; and therefore those two words may well be omitted.

2 It shall blossom abundantly, and rejoyce even with joy and singing: the glory of *Lebanon* shall be given unto it, the excellency of *Carmel* and *Sharon* *c*; they *d* shall see the glory of the LORD *e*, *and* the excellency of our God.

c The Wilderness shall be as pleasant and fruitful as *Lebanon*, and *Carmel*, and *Sharon*; which were eminent parts of the Land of *Canaan*, as hath been oft noted. *d* Who are understood *by the Wilderness*. *e* The glorious discoveries and effects of God's power and goodness to his People.

3 * Strengthen ye the weak hands, and confirm the feeble knees *f*. * *Heb.*12. 12.

f Ye Prophets and Ministers of God, comfort and encourage God's people, who are now ready to faint, with hopes and assurance of that Salvation, which, in due time, I will work for them. He mentions *hands* and *knees*, because the strength and weakness of any Man, eminently appears in those parts.

† Heb. *haughty.*

4 Say to them *that are* of a † fearful heart, Be strong, fear not; behold, your God will come *g* with vengeance *h*, *even* God *with* a recompence, he will come and save you.

g Though he seem to be absent, and departed from you, he will come to you, and abide with you. He will shortly come in the flesh. For although this, and the following Promises may be Metaphorically taken, concerning the temporal Deliverance of his People from *Babylonian* and other Oppressors; yet they are much more Emphatically and Literally understood concerning the Redemption of God's People by Jesus Christ, as is sufficiently manifest, both from the Words and Phrases themselves, and from divers places of the *New-Testament*, where they are to expounded by Christ and the Apostles. *h* To execute Vengeance upon the Enemies of God, and of his People: Which also was verified in Christ, who was *Set for the fall, as well as for the rising of many in Israel*, Luke 2. 34. and who did accordingly inflict most dreadful Judgments, both temporal and spiritual, upon the unbelieving and apostate *Jews*, who were the great Persecutors of Christ, and of his People.

* *Chap.* 29. 18. *&* 32. 3, 4. *Mat.*9. 27. *&* 12. 22. *&* 15. 30. *&* 21. 14. *Joh.* 5. 3, 5. * *Mat.*11. 5. *&* 15. 30. *&* 21. 14. *Joh.* 5. 8, 9. *Act.* 3. 2, &c. *&* 8. 7. *&* 14. 8, &c. *Mat.* 9. 32, 33. *&* 12. 22. *&* 15. 30. * *Joh.* 7. 38. ‖ Or, *a court for reeds*, &c.

5 Then * the eyes of the blind shall be opened, and * the ears of the deaf shall be unstopped *i*.

i The most ignorant and stupid Creatures shall be forced to Acknowledge the wonderful Works of God. Or rather thus, The poor *Gentiles*, who before were Blind and Deaf, shall now have the Eyes and Ears of their Minds opened to see God's Works, and to hear and receive his Word. And in token hereof, many Persons, who are corporally blind and deaf, shall have sight and hearing miraculously conferred upon them: All which being fully and literally accomplished in Christ, and applyed by Christ to himself; it is a plain Proof, That this Prophecy belongs to the times of the Gospel.

6 Then shall the * lame *man* leap *k* as an hart, and the * tongue of the dumb sing: for in the wilderness shall * waters break out, and streams in the desert *l*.

k For joy, or go nimbly and readily. And this Clause also, and that which follows are to be understood, both Spiritually and Literally, as in the former Verse. *l* The most dry and barren Places shall be made moist and fruitful: Which is principally meant of the plentiful Effusion of God's Grace upon such Persons and Nations, as had been wholly destitute of it. *m* Those dry and parched Deserts, in which Dragons have their Abode, shall yield abundance of Grass, and Reeds, and Rushes, which grow only in moist Grounds, *Job* 8. 11.

7 And the parched ground shall become a pool, and the thirsty land springs of waters: in the habitation of Dragons where each lay, *shall be* ‖ grass with reeds and rushes *m*.

8 And an high-way shall be there, and a way *n*, and it shall be called the way of holiness *o*, * the unclean shall not pass over it *p*, ‖ but *it shall be* for those *q*: the way-faring men, though fools, shall not err therein *r*.

* *Isa.*52.1. *Rev.*21.27. ‖ Or, *for he shall be with them.*

n For high-way, and *the way* are not to be taken for two different Ways, but for one and the same Way, even a Causey or Cast-way, which is both raised Ground, as the first *Hebrew* Word signifies, and a Way; both signifying a convenient, prepared, plain, and common Road, or Path for Travellers, such as the Doctrine of the Gospel is, which is frequently compared to a *Way*, both in the *Old* and *New-Testament*, as hath been often observed. *o* It shall be an holy Way, trodden by holy Men, and filled with holy Practices, *The People* (walking in it) *shall be all* (*i.e.* a very great number of them, not so few *as* in the times of the Law) *righteous*, as is declared and prophesied afterward, *Isa.* 60. 21. *p* Either to disturb or defile it. Unclean Persons shall, in a good measure, be kept or cast out of my Church, by the strict exercise of good Discipline here, and hereafter not one unclean Person shall enter into my Kingdom. *q* But this way shall be appropriated unto those Persons above-mentioned; the Weak, and Blind, and Lame, whom God will Heal and Save, ver. 3, 4, 5, 6. The pronoun Relative is put without an Antecedent, as it is in many other places. But this, and the following Clause, is, and may well be, rendred

rendred otherwise, *and he* (to wit, God, who is oft designed by this Pronoun, and is easily understood out of the Context) shall be *to or with them walking* in the *way* (their Companion and Guide in their Way, which is a great felicity) *that fools may not err therein.* *r* The Way shall be so plain and straight, that even the most foolish Travellers (who are described by this Character, that *They know not the way to the City*, Eccles. 10. 15.) cannot easily mistake it.

† Heb. *wild beasts of, or among beasts.*

9 No lion shall be there, nor *any* † ravenous beast shall go up thereon, it shall not be found there *s*, but the redeemed shall walk *there.*

s It shall not only be a plain but a safe Way, free from all annoyance or danger from mischievous Creatures. This is the same Promise for subsistance, with that Isa. 11. 9. *They shall not hurt nor destroy in all my holy Mountain.*

* *Chap.* 51. 11.

10 And the * ransomed of the LORD *t* shall return and come to *Zion u* with Songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and * sorrow and sighing shall flee away *x.*

* *Rev.* 21. 4.

t They whom God shall Rescue and Redeem from their corporal Slavery in *Babylon*, and especially from their spiritual Bondage under Sin and Satan. *u* Shall come again to *Zion*, from whence they had been carried away Captive. Or, *shall return*, to wit, to the Lord now mentioned, *and come to Zion*, i. e. joyn themselves to God's Church and People. *x* Which Expressions are too magnificent and emphatical, to be satisfied by the return of the *Jews* from *Babylon* to their own Land, which was accompanied and followed with many Sighs and Sorrows, as appears, both from sacred and other Historians; and therefore must necessarily be understood of Gospel-times, and of the Joy and Happiness purchased by Christ for his People, begun here, and continued to all Eternity.

CHAP. XXXVI.

Sennacherib invadeth Judah, 1. *he sendeth Rabshakeh, who by his blasphemous perswasions tempteth Hezekiah to despair, and the people to revolt,* 2, — 22.

* *Kings* 18. 13. 2 *Chr.* 32. 1.

NOw * it came to pass in the fourteenth year of king *Hezekiah, that Sennacherib* king of *Assyria* came up against all the defenced cities of *Judah*, and took them.

2 And the king of *Assyria* sent *Rabshakeh*, from *Lachish* to *Jerusalem*, unto king *Hezekiah*, with a great army; and he stood by the conduit of the upper pool, in the high way of the fullers field.

3 Then came forth unto him *Eliakim Hilkiahs* son, which *was* over the house, and *Shebna* the ‖ scribe, and *Joah Asaphs* son the recorder,

‖ Or, *secretary.*

4 And *Rabshakeh* said unto them, say ye now to *Hezekiah*, Thus saith the great king, the king of *Assyria*, What confidence *is* this wherein thou trustest?

† Heb. *a word of lips. I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

‖ Or, but *counsel and strength are for the war.*

6 Lo, thou trustest in the * staff of this Broken reed, on *Egypt*, whereon if a man lean, it will go into his hand and pierce it; so *is Pharaoh* king of *Egypt* to all that trust in him.

* *Ezek.* 29. 6, 7.

7 But if thou say to me, We trust in the LORD our GOD: *is it* not he, whose high places, and whose altars *Hezekiah* hath taken away, and said to *Judah*, and to *Jerusalem*, Ye shall worship before this altar?

‖ Or, *hostages.*

8 Now therefore give ‖ pledges, I pray thee, to my master the king of *Assyria*, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my masters servants, and put thy trust on *Egypt* for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said *Eliakim*, and *Shebna*, and *Joah* unto *Rabshakeh*, Speak, I pray thee, unto thy servants in the *Syrian* language, for we understand *it*: and speak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But *Rabshakeh* said, Hath my master sent me to thy master and to thee, to speak these words? *hath* he not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 Then *Rabshakeh* stood, and cried with a loud voice in the Jews language, and said, Hear ye the words of the great king, the king of *Assyria*.

14 Thus saith the king, Let not *Hezekiah* deceive you, for he shall not be able to deliver you.

15 Neither let *Hezekiah* make you trust in the LORD, saying, The LORD will surely deliver us, this city shall not be delivered into the hand of the king of *Assyria*.

16 Hearken not to *Hezekiah*, for thus saith the king of *Assyria*, ‖ † Make an agreement with me by a present, and come out to me, and eat you every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern.

‖ Or, *bless.* † Or, *present.*

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards,

18 *Beware* left *Hezekiah* perswade you, saying, the LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of *Assyria*?

19 Where *are* the gods of *Hamath*, and *Arphad*? where *are* the gods of *Sepharvaim*? and have they delivered *Samaria* out of my hand?

20 Who *are they* amongst all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver *Jerusalem* out of my hand?

21 But they held their peace, and answered him not a word, for the kings commandment was, saying, Answer him not.

22 Then came *Eliakim* the son of *Hilkiah*, that *was* over the houshold, and *Shebna* the scribe, and *Joah* the son of *Asaph* the recorder, to *Hezekiah* with *their* clothes rent, and told him the words of *Rabshakeh*.

The History related here, and in the Three following Chapters, is, for the substance of it, and almost wholly, in the same words contained, 2 *Kings*, Chap. 18. and 19. and 20. It is fitly inserted here, to explain and confirm some of the foregoing Predictions. It may seem to have been first Written by this Prophet, and from him to have been taken into the Book of *Kings*, to compleat that Hiſtory.

CHAP. XXXVII.

Hezekiah mourneth and sendeth to Isaiah to pray for them, 1, — 5. *he comforteth them,* 6, 7. *Sennacherib called away against the King of the Ethiopians, sendeth a blasphemous Letter to Hezekiah,* 8, — 13. *his prayer,* 14, — 20. *Isaiah's Prophecy,* 21, — 35. *An Angel slayeth the Assyrians,* 36. *Sennacherib is slain at Nineveh by his own sons,* 37, 38.

AND * it came to pass when king *Hezekiah* heard *it*, that he rent his clothes, and covered himself with sackcloth; and went into the house of the LORD.

* 2 *Kings* 19. 1.

2 And he sent *Eliakim* who was over the houshold, and *Shebna* the scribe, and the elders of the priests covered with sackcloth, unto *Isaiah* the prophet the son of *Amoz*.

3 And they said unto him, Thus saith *Hezekiah*, This day *is* a day of trouble, and of reboke, and of blasphemy: for the children are come to the † birth, and *there is* not ſtrength to bring forth.

† Or, *breaking of the womb.*

4 It may be the LORD thy God will hear the words of *Rabshakeh*, whom the king of *Assyria* his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant *that is* † left.

† Or, *found.*

5 So the servants of king *Hezekiah* came to *Isaiah*.

6 And *Isaiah* said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of *Assyria* have blasphemed me.

7 Behold, I will † send a blaſt upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

† Or, *put.*

8 So *Rabshakeh* returned, and found the king of *Assyria* warring against *Libnah*, for he had heard that he was departed from *Lachish*.

9 And he heard say concerning *Tirhakah* king of *Ethiopia*, He is come forth to make war with thee, and when he heard *it*, he sent messengers to *Hezekiah*, saying,

10 Thus shall ye speak to *Hezekiah* king of *Judah*, saying, Let not thy God in whom thou trustest deceive thee, saying, *Jerusalem* shall not be given into the hand of the king of *Assyria*.

11 Behold thou hast heard what the kings of *Assyria* have done to all lands by destroying them utterly, and shalt thou be delivered?

12 Have

12 Have the God's of the nations delivered them which my fathers have destroyed, *as* Gozan, and *Haran*, and *Rezeph*, and the children of *Eden* which *were in Telassar*?

13 Where *is* the king of *Hamath*, and the king of *Arphad*, and the king of the city of *Sepharvaim*, *Hena* and *Ivah*?

14 And *Hezekiah* received the letter from the hand of the messengers, and read it: and *Hezekiah* went up unto the house of the LORD, and spread it before the LORD.

15 And *Hezekiah* prayed unto the LORD, saying,

16 O LORD of hosts, God of *Israel*, that dwellest *between* the cherubims; thou art the God, *even* thou alone, of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of *Sennacherib*, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of *Assyria* have laid waſt all the † nations and their countreys:

† Heb. *lands.*

19 And have † cast their gods into the fire: for they *were* no gods, but the work of mens hands, wood and stone, therefore they have destroyed them.

† Heb. *have given.*

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know, that thou *art* the LORD, *even* thou only.

21 Then *Isaiah* the son of *Amoz* sent unto *Hezekiah*, saying, Thus saith the LORD God of *Israel* Whereas thou hast prayed to me against *Sennacherib* king of *Assyria*:

22 This *is* the word which the LORD hath spoken concerning him, The virgin, the daughter of *Zion* hath despised thee, *and* laughed thee to scorn, the daughter of *Jerusalem* hath shaken her head at thee.

23 Whom hast thou reproached and blaſphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the holy One of *Israel*.

24 † By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides * of *Lebanon*, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof; and I will enter into the height of his border, *and* ‖ the forrest of his *Carmel*.

† Or, *in.* * Or, *the sides of Lebanon.* ‖ Or, *and the house of his forrest.*

25 I have digged and drunk water, and with the sole of my feet have I dried up all the rivers of the ‖ besieged places.

‖ Or, *fenced.*

26 ‖ Hast thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? now *have* I brought it to pass, that thou ſhouldest be to lay waſt defenced cities *into* ruinous heaps.

‖ Or, *and.*

27 Therefore their inhabitants *were* † of small power, they were dismayed and confounded; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house tops, and *as corn* blasted before it be grown up.

† Or, *in thy hand I have as it is.*

28 But I know thy ‖ abode, and thy going out, and thy coming in, and thy rage against me.

‖ Or, *sitting.*

29 Because thy rage against me, and thy tumult is come up into mine ears; therefore will I put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *ſhall be* a sign unto thee, Ye shall eat *this* year such as groweth of it self: and the second year that which springeth of the same, and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And † the remnant that is escaped out of the house of *Judah*, shall again take root downward, and bear fruit upward.

† Or, *that which is escaped of the house of Judah.*

32 For out of *Jerusalem* shall go forth a remnant, and † they that escape out of mount *Zion*: the * zeal of the LORD of hosts shall do this.

† Heb. *the escaping.* * 2 *Kings* 19. 31. *Isa.* 9. 7. 2 *Kings* 19. 35.

33 Therefore thus saith the LORD concerning the king of *Assyria*, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will * defend this city to save it, for mine own sake, and for my servant *David's* sake.

* 2 *Kings* 19. 34.

36 Then the * angel of the LORD went forth, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold they *were* all dead corpses.

* 2 *Kings* 19. 35.

37 So *Sennacherib* king of Assyria departed, and went and returned, and dwelt at *Nineveh*.

38 And it came to pass as he was worshiping in the house of *Nisroch* his god, that *Adrammelech* and *Sharezer* his sons smote him with the sword, and they escaped into the land of † *Armenia*: and *Esar-haddon* his son reigned in his stead.

† Heb. *Ararat.*

For the understanding of this, and the foregoing Chapter, the Reader is desired to consult my Notes upon 2 *Kings* 18. & 19. & part of 20.

CHAP. XXXVIII.

Hezekiah in his sickness receiveth from Isaiah a message of death, 1. *by Prayer,* 2, — 5. *hath his life lengthened, the Sun goeth backward for a sign thereof,* 7, — 8. *his Song of Praise to God,* 9, — 20.

IN * those days was *Hezekiah* sick unto death, and *Isaiah* the prophet the son of *Amoz* came unto him, and said unto him, thus saith the LORD, † Set thine house in order, for thou shalt die, and not live.

* 2 *Kings* 20. 1. 2 *Chr.* 32. 24. † Heb. *command concerning thy house.*

2 Then *Hezekiah* turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight: and *Hezekiah* wept † sore.

† Heb. *a great weeping.*

4 Then came the word of the LORD to *Isaiah*, saying,

5 Go and say to *Hezekiah*, Thus saith the LORD, the God of *David* thy father, I have heard thy prayers, I have seen thy tears: Behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the King of *Assyria*, and I will defend this city.

7 And this *ſhall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken.

8 Behold, I will bring again the shadow of the degrees which is gone down in the † sun-dial of *Ahaz* ten degrees backward: so the sun returned ten degrees, by which degrees it was gone down.

† Heb. *in the degrees of Ahaz.*

9 The writing of *Hezekiah a* king of *Judah*, when he had been sick, and was recovered of his sickneſs.

a Who was a good Man, and ful of the Holy Ghost, and inspired by him to Write this, both as a Testimony of his own Gratitude to God, and for the Instruction of after Ages.

10 I said *b* in the cutting off of my days *c*, I shall go to the gates of the † grave *d*; I am deprived of the residue of my years *e*.

† Heb. *hell.* *Mat.* 16. 18

b To and within my self I Concluded it. *c* When my days were cut off by the Sentence of God, related here, *ver.* 1. *d* I perceive, That I muſt die without any hopes of prevention. The Grave is called a Man's *long home*, Eccles. 12. 5. and *The house appointed for all living Men*, Job 30. 23. and Death opens the gates of this House. We read also of *the gates of death*, Pſal. 9. 13. & 107. 18. *e* Which I might have lived according to the common course of Nature, and of God's dispensations; and which I expected, and hoped to live for the Service of God, and of my Generation.

11 I said, I shall not see the LORD *f*, *even* the LORD in the land of the living *g*; I shall behold man no more with the inhabitants of the world *h*.

f I shall not enjoy him; for *seeing* is put for *enjoying*, as hath been frequently noted. *g* In this World, which is so called, *Pſal.* 27. 13. & 116. 9. *Isa.* 53. 8. in his Sanctuary. Which Limitation is prudently added to intimate, That he expected to see God in another place and manner, even in Heaven, Face to Face. *h* I shall have no more Society with Men upon Earth.

12 Mine age is departed *i*, and is removed from me as a shepherds tent *k*: I have cut off *l* like a weaver *m* my life: he *n* will cut me off with pining sickneſs; from day even to night wilt thou make an end of me *p*.

† Or, *from the thrum.*

i The time of my Life is expired. *k* Which is easily and speedily removed. *l* To wit, by my Sins, provoking God to do it. Or, I do declare, and have concluded, That my Life is or will be suddenly cut off: For Men are oft said in Scripture, to do those Things which they only declare and pronounce to be done; as Men are said to *pollute*, and *to remit* and *retain sins*, and the like, when they only declare Men and things to be polluted, and Sins to be remitted or retained by God. *m* Who cutteth off the Web from the Loom, either when it is finished, or before, according

cording to his pleasure. *n* The Lord, who pronounced this Sentence against him. *o* With a consuming Disease, wasting my Spirits and Life. Some render this Word, *from the thrum*, from those Threds at the end of the Web, which are fastned to the Beam. So the similitude of a Weaver is continued. *p* The Sense is, Either 1. this Sickness will kill me in the space of one day. Or rather 2. thou dost pursue me night and day with continual Pains, and wilt not desist till thou hast made a full End of me; so that, I expect that every day will be my Last day.

13 I reckon till morning *q*, *that* as a lion, so will he break all my bones, from day even to night wilt thou make an end of me.

q When I was filled with Pain, and could not Rest all the Night long, even till Morning, my Thoughts were working and prefaging, That God would instantly break me to pieces, and that every moment would be my last; and the like restless and dismal Thoughts followed me from Morning till Evening. But he mentions only the time before Morning, to aggravate his Misery, that he was so grievously Tormented, when others had sweet Rest and Repose.

14 Like a crane *or* a swallow *r*, so did I chatter *s*: I did mourn as a dove *t*; mine eyes fail *with looking* upward *u*: O LORD, I am oppressed *x*, ‖ undertake for me *y*.

‖ Or, *ease me.*

r Or, *a crane* and *a swallow*; the conjunction, *and*, being here, as it is *Hab.* 3. 11. and elsewhere, understood, as is manifest from *Jer.* 8. 7. where it is expressed with these very words. *s* My complaint and cry was like to the noise of a Swallow, quick and frequent; and like that of a Crane, loud and frightful. And this very Comparison is used of Mourners, not only in Scripture, but in other Authors; concerning which, the Learned Reader may consult my Latine Synopsis. *t* Whose mournful Tone is observed, *Isa.* 59. 11. *Ezek.* 7. 16. and elsewhere. *u* Whilst I lift up mine Eyes and Heart to God for relief, but in vain. *x* By my Disease, which like a Serjeant hath seized upon me, and is haling me to the Prison of the Grave. *y* Stop the Execution, and rescue me out of his hands.

15 What shall I say *z*? he hath both spoken unto me, and himself hath done *it a*: I shall go softly *b* all my years in the bitterness of my soul *c*.

z I want words sufficient to express my deep Sense of God's dealings with me. *a* He did foretel it by his Word, and effect it by his Hand. This Clause and Verse is, Either 1. a Continuance of his Complaint hitherto described: God hath passed this Sentence upon me, and hath also put it in execution, and to Him I must submit my self: Or 2. a Transition or entrance into the Thanksgiving, which is undoubtedly contained in the following Verse. So the Sence is, God hath sent a gracious Message to me by his Prophet, concerning the prolongation of my Life; and he, I doubt not, will make good his Word therein. And this Sence seems the more probable: 1. Because here is mention of his *years* to come, whereas in his Sickness he expected not to live to the end of a day. 2. Because the *Chaldee* Paraphrast, and the *Septuagint*, and *Syriack*, and *Arabick* Interpreters expound it so in their Versions. 3. Because this suits best with the context and coherence of this Verse, both with the former, and with the following Verse. For as he endeth the foregoing Verse with a Prayer to God for longer Life, so in this Verse he relates God's gracious Answer to his Prayer: And if this Verse be thus understood, the next Verse hath a very convenient Connexion with this; whereas it seems to be very abrupt and incoherent, if the Thanksgiving begin there. *b* I shall walk in the course of my Life; Either 1. humbly, with all humble thankfulness to God for conferring so great a Favour upon so unworthy a Person: Or 2. easily and peaceably with leasure, not like one affrighted, or running away from his Enemy: Or 3. by slow and gentle paces, as Men commonly spin out their Days by degrees unto a just length, which is not unfitly opposed to his former state and time of Sickness, wherein his *days* were *swifter than a weavers shuttle*, and *than a post*, as *Job* complained upon the same occasion, *Job* 7. 6. *&* 9. 25. and were cut off like a weavers Web, as he complained, ver. 12. *c* Arising from the remembrance of that desperate Condition, from which God had delivered me: For great dangers, though past, are oftimes very terrible to those that reflect upon them. But the Words may be rendred, *upon* or *after* (as this particle is rendred, *Isa.* 18. 4.) *the bitterness of my soul*, after the deliverance from this bitter and dangerous Disease. Which may be compared with ver. 17. where he saith, *For* or *after peace, I had great bitterness*, as here he prefageth and assureth himself of the contrary, That he should have Peace after his great bitterness. The *Chaldee* Paraphrast renders the Words, *Because of my deliverance from bitterness of Soul*; *bitterness* being put for *deliverance from bitterness*, as *five* is put for *lack of five*, as we render it, *Gen.* 18. 28. and *fat* for *want of fat*, *Psal.* 109. 24. and *fruits* for *want of fruits*, *Lam.* 4. 9. And other such like Defects there are in the *Hebrew*, which is a very concise Language.

16 O Lord, by these *things d men* live, and in all these *things* is the life of my spirit *e*: so ‖ wilt thou recover me, and make me to live *f*.

‖ Or, *hast recovered me or, made me serve, &c.*

d By vertue of thy gracious Word or Promise, and powerful Work; by thy Promises, and thy performances of them, mentioned in the foregoing Verse. This place may be explained by comparing it with *Deut.* 8. 11. *Man doth not live by bread, but by every word that proceedeth out of the mouth of the Lord.* The Sense is, Not I only, but all Men do receive and recover, and hold their Lives by thy Favour, and the Word of thy Power: And therefore it is not strange, That one Word of God hath brought me back from the very jaws of Death. *e* And as it is with other Men, so hath it been with me in a special manner; for *in these above all* other things *is the life of my spirit* or *Soul*, *i. e.* either the comfort (which is sometimes called *Life*) of my Spirit: or rather, That Life, which is in my Body, from my Spirit or Soul united to it. *f* Or, *and* or *for thou hast recovered me*, &c. to wit, by these things.

17 Behold, ‖ for peace I had great bitterness *g*; ‖ Or, *in* but † thou hast in love to my soul *h delivered it* from the pit of corruption; for thou hast cast all my sins behind my back *i*.

† Heb. *from the pit of nothingness.*

g My Health and Prosperity was quickly changed into bitter Sickness and Affliction. Or, as others render it, *My great bitterness was unto peace*, was turned into Prosperity, or became the occasion of my safety and further advantages: For that drove me to my prayers, and prayers prevailed with God for a gracious Answer, and the prolonging of my Life. *h* In kindness to me, the Soul being oft put for the Man. This is an emphatical Circumstance: For sometimes God prolongs mens days in anger, and in order to their greater misery. *i* Thou hast forgiven those sins which brought this evil upon me, and upon that account hast removed the punishment of them; which sheweth that thou didst this in love to me. The phrase is borrowed from the custom of men, who when they would accurately see and observe any thing, set it before their Faces, and when they desire, and resolve not to look upon any thing, turn their backs upon it, or cast it behind them.

18 For *k* the † grave cannot praise thee *l*, death *cannot* celebrate thee: they that go down into the pit cannot hope for thy truth *m*.

† Heb. *hell.*

k In this and the following verse, he declares Gods design in delivering him, that he might praise him in his Church; which if he had died he could not have done. *l* The dead are not capable of glorifying thy Name among men upon Earth: which I desire and determine to do. See the like expressions, *Psal.* 6. 5. *&* 30. 9. *&* 88. 10, *&c.* *The Grave* is put for the persons lodged in it by a Metonymy. *m* They cannot expect nor receive the accomplishment of thy promised goodness in the Land of the Living.

19 The Living, the living, he shall praise thee *n*, as I do this day, the father to the children shall make known thy truth *o*.

n They are especially obliged to it, and they only have this priviledge. *o* They shall not only praise thee whilst they live, but take care to propagate and perpetuate thy Praise and Glory to all succeeding generations.

20 The LORD *was ready* to save me *p*, therefore we *q* will sing my songs to the stringed instruments *r*, all the days of our life, in the house of the LORD.

p Was a present help to me, ready to hear, and succour me upon my prayer in my great extremity. *q* Both I and my People, who are concerned in me, and for me will sing forth those songs of praise which are due especially from me, for Gods great mercy to me. *r* According to the custom of those times.

21 For * Isaiah had said, Let them take a lump * 2 Kings of figs, and lay *it* for a plaister upon the boil, and he shall recover *s*. 20. 7.

s This was rather a sign appointed by God, than a natural means of the cure: For if it had a natural faculty to ripen a sore, yet it could never cure such a dangerous and pestilential disease at least in so little time.

22 Hezekiah also had said *t*, What *is* the sign, that I shall go up *u* to the house of the LORD *x*.

t Or, *For Hezekiah had said*, had asked a sign, which is here added as the reason, why *Isaiah* said what is related in the foregoing *verse*: to wit, in answer to *Hezekiah*'s question. *u* Within three days, as is more fully related, 2 *Kings* 20. 5, 8. *x* For thither he designed in the first place to go, partly that he might pay his vow and thanksgivings to God, and partly that he might ingage the people to praise God with him, and for him.

CHAP. XXXIX.

The King of Babel sendeth Ambassadors with Letters and a present to Hezekiah: who sheweth them all his treasures, 1, 2. Isaiah foretelleth him of the Babylonish Captivity, 4, — 7. his Resignation, 8.

AT * that time Merodach-baladan the son of Baladan king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick and was recovered. * 2 Kings 20. 12.

2 And Hezekiah was glad of them, and shewed them the house of his ‖ precious things, the silver, and the gold, and the spices, and the precious ointment, and the house of his † armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

‖ Or, *treasures.* † Heb. *of his vessels.*

3 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thy house? and Hezekiah answered, All that is in my house have they seen: there is nothing among my treasures that I have not shewed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts.

6 Be-

6 Behold, the days come that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon, nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, Good *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my days.

The History contained in this Chapter is related in the same words, 2 *Kings* 20. 12, &c. only he who here is called *Merodach* is there called *Berodach*, meerly by the change of one letter, which is very usual in the *Hebrew* Language, especially in proper Names, as *Dimon* is put for *Dibon*, *Isa.* 15. 9. and the same man is called *Nebuchadnezar*, *Nebuchadrezar*. This King is called, *Merodach* from the Idol so called, *Jer.* 50. 2. and *Baladan* from his Fathers Name. But whether this man was an *Assyrian* or a *Mede* or a *Babylonian* it is not easie to determine nor worth while to enquire. But this is certain, that about this time there were Wars between the *Assyrians*, and the *Babylonians*, the issue whereof was, that the latter subdued the former.

CHAP. XL.

The Prophet having now foretold the *Babylonish* Captivity, *chap.* 39. 6, 7. doth here arm his People against it by the confideration of their certain deliverance out of it, and their blessed condition after it, as in other things so especially in the coming of the *Messiah*, and the great and glorious priviledges conferred upon God's Church and People in his days.

The Preaching of the Gospel by John Baptist and the Apostles, 1,—11, The Power and Wisdom of God in governing the World, 12, — 17. the folly of Idolatry, 18,— 26. God knoweth the state of his People: and both can and will protect them, 27,— 31.

COmfort ye, comfort ye my people *a*, saith your God.

a Ye Prophets and Ministers of the Lord, which now are, or hereafter shall be, deliver this comfortable message from me to my People, that they may not sink under their burdens.

2 Speak ye † comfortably to Jerusalem, and cry unto her *b*, that her ‖ warfare *c* is accomplished, that her iniquity is pardoned *d*: for she hath received of the LORD'S hand * double for all *e* her sins.

† Heb. *to the heart.* ‖ Or, *appointed time.* * Jer. 16. 18. Lam. 4. 21. Dan. 9. 24.

b Proclaim it in my name. *c* The time of her servitude, and captivity, and misery. *d* I am reconciled to her; I will not impute sin to her, to punish her any longer for it. *e* Not twice as much as her sins deserved, for the her self confessed the contrary, *Ezra* 9. 13. *Lam.* 3. 22. but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example. *Double* is oft put for abundantly, as *Isa.* 61. 7. *Jer.* 16. 18. *&* 17. 18. God here speaks of himself after the manner of men, and compareth himself to a tender-hearted Father, who when he hath corrected his Child for his misdemeanour relenteth and repenteth of his severity, and casteth his Rod away.

3 * The voice *f* of him that crieth in the wilderness *g*, Prepare ye the way *h* of the LORD *i*, make straight *k* in the desert a high way for our God. * Mal. 3. 1. Mat. 3. 3. Mark 1. 3. Luke 3. 4. John 1. 23.

f An abrupt and imperfect speech, such as there are many in the *Hebrew* Language. Methinks I hear a voice: Or, a voice shall be heard. *g* Which words declare the place either, 1. Where the cry was made: Or, 2. Where the way was to be prepared, as it is expressed in the following Clause, which is added to explain this. And such places being commonly path-less, and many ways incommodious to passengers, it was the more necessary to prepare a way there. But both come to one thing, for the cry was to be in that place wherein was to be prepared. This place seems to be understood immediately of the deliverance of the *Jews* out of *Babylon*, and of smoothing their passage from thence to *Judea*, which lay through a great Wilderness; but ultimately and principally concerning their Redemption by the *Messiah*, whose coming is ushered in by the Cry of *John* the Baptist, who did both cry and prepare the way in the Wilderness, as we read, *Mat.* 3. 1, &c. Where this Text is directly expounded of him. But withal the terms of *Wilderness* and *Desert*, seem to be here chiefly used in a metaphorical sense, to express the desolate and forlorn condition of the Jewish Nation, and especially of the Gentile-world, when Christ came to redeem them; for so these words are frequently used in prophetical writings, as hath been noted in divers places. *h* You to whom this work belongs. He alludes to the custom of Princes who send Pioneers before them to prepare the way through which they intend to pass. The meaning is only this, That God shall by his Spirit so dispose mens hearts, and by his providence so order the Empires and affairs of the World, as to make way for the accomplishment of this promise. *i* For the *Lord*, as it is expounded in the next clause, that the Lord may walk in it: Which though it may be understood of their coming out of *Babylon*, when God might in some sort be said to march in the head of them, conducting and preserving them, yet it was much more evidently and eminently fulfilled, when Christ who was and is God blessed for ever, came into the World in a visible manner. *k* Either *direct*, in opposition to crooked, or even and level, in opposition to the Mountains and Valleys mentioned in the next verse.

4 Every Valley shall be exalted, and every Mountain and Hill shall be brought low: and the crooked shall be made ‖ straight, and the rough places plain *l*.

‖ Or, *a plain.*

l This is only a more particular explication of that which was generally expressed *ver.* 3. The sense is, All obstructions shall be removed, and the way made in all respects convenient and easie for the passenger.

5 And the glory of the LORD shall be revealed *m*, and all flesh *n* shall see *it* together; for the mouth of the LORD hath spoken *it o*.

m So it was in some sort, when God brought them out of *Babylon*, which was a glorious work of God, but far more properly and eminently, when Christ who was the glorious God, was manifested in the flesh, and gave much clearer and fuller discoveries of God's glorious wisdom, and holiness, and goodness, and other divine perfections than ever yet had been imparted to mankind and to the Church. *n* All Nations, both *Jews* and *Gentiles*. *o* Though this may seem incredible, yet God is able to accomplish it.

6 The voice said *p*, Cry. And he said *q*, What shall I cry? * All flesh is grass, and all the goodness thereof *is* as the flower of the field *r*. * Psal. 103. 15. 1 Pet. 1. 24.

p God speaks unto his Prophets or Ministers. *q* The Prophet desires to know God's mind, and his message. *r* The Prophet having foretold glorious and wonderful things, which God had declared and determined to do, and suspecting that men would hardly believe them; he confirmeth their faith, and the certainty of the thing in this, and the two next verses, by representing to their minds the vast difference between the nature, and word, and work of men and of God. All that men are or have, yea their highest accomplishments, are but like the grass or flower of the field, weak and vanishing, soon nipt and brought to nothing; but God's word is like himself, Immutable and Irresistible: and therefore *as the mouth of the Lord*, and not of man, hath spoken these things, as was said *ver.* 5. so doubt not but they shall be fulfilled.

7 The grass withereth, the flower fadeth: because * the Spirit of the LORD *s* bloweth upon it: surely the People *t is* grass. * Psal. 147. 18. Hos. 13. 15.

s Or, *The breath*, &c. as this word is rendred, *Psal.* 147. 18. the wind, as it frequently signifies, which hath this effect upon grass and flowers, *Psal.* 103. 16. *Jam.* 1. 11. *t* The same which he called *Flesh*, and said they were *Grass*, *ver.* 6. Which that he might prove, in this verse he first declares the frail nature of Grass and flowers, and then he applies this to the People: Or, *this People*, the *Jews* no less than the *Gentiles*; for here is an Article in the *Hebrew* Text, which is frequently emphatical and restrictive.

8 The grass withereth, the flower fadeth, but the word of our God shall stand for ever *u*. * Job. 14. 2. 34. 1 Pet. 1. 25.

u Whatsoever God hath said shall infallibly come to pass.

9 ‖ O Zion that bringest good tidings *x*, get thee up into the high mountain; ‖ O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid: say unto the Cities of Judah, Behold your God *a*.

‖ Or, *O thou that tellest good tidings to Zion.* ‖ Or, *O thou that tellest good tidings to Jerusalem.*

x O *Zion*, to whom the glad tidings of the coming of Christ into the World, and of the Salvation of Mankind by him were first published by Christ and his Apostles, and by whom they were published to all Nations. But the words are otherwise rendred in the margent, and by others, *O thou* (whosoever thou art, Prophet or Apostle) *that bringest good tidings to Zion*. So *Sion* is not the deliverer but the receiver of these good tidings, as the is in the Parallel place, *Isa.* 52. 7. But our translation seems to agree better with the *Hebrew* Text, in which the particle, *unto*, is not here expressed, as it is in the latter part of the verse; by comparing which part with the former, it seems most probable, that *Zion* or *Jerusalem* is the Speaker or Publisher, and *the Cities of Judah* the hearers. *y* That thy voice may be better heard, as appears from the next branch of the verse, See *Judg.* 9. 7. 1 *Sam.* 26. 13, 14. *z* Left thou shouldest be found a false Prophet; for it shall certainly be fulfilled. *a* To all my People in the several places of their abode, whether Cities or Countries. Only he names *Cities* to intimate, that they also, though they should be destroyed, yet should afterwards be rebuilt, and inhabited again. *b* Take notice of this wonderful Work, and glorious appearance of your God, who will be visibly present with you, to that men may point at him and say, *Behold here he is.*

10 Behold the LORD GOD will come ‖ with strong *hand c*, and his arms shall rule for him *d*; behold, * his reward *is* with him *e*, ‖ and his work before him *f*.

‖ Or, *against the living.* * Chap. 62. 11.

c With invincible strength conquering all his Enemies. The word *Hand* or *Arm*, may very well be understood out of the following clause. *d* He shall need no succours, for his own Power shall be sufficient to govern his People, and to destroy his Adversaries. *e* He comes furnished with recompences as well of Mercy and Blessings for his Friends and Followers, as of Justice and Vengeance for his Enemies. *f* He carrieth on his work or design effectually, so as none can hinder him: for that is said in Scripture to *be before a man* which is in his Power, as *Gen.* 20. 15. *&* 24. 51, &c. Or *Work* is here put for *the reward of the Work*, as it is, *Isa.* 49. 4. *&* 65. 7. and elsewhere. And so the same thing is repeated in other words, as is very usual.

11 He shall * feed his flock like a shepherd, he shall gather the lambs with his arm, and carry *them* in his bosome, *and* shall gently lead those ‖ that are with young *g*.

* Chap. 49. 10. Ezek. 34. 23. John 10. 11. ‖ Or, *that give suck.*

g He shall perform all the Offices of a tender and faithful Shepherd towards his People, carrying himself with great Wisdom and Condescension, and Compassion to every one of them according to their several Capacities and Infirmities.

12 Who hath measured the waters in the hollow of his hand *b*? and meted out heaven with the span, and comprehended the dust of the earth in † a measure, and weighed the Mountains in scales, and the hills in a ballance!

† Heb. *a tierce.*

b i. e. Who can measure them? for indicative Verbs in the Hebrew Language are often taken potentially; who can do this and the following things but God? And this discourse of God's infinite Power and Wisdom, is here conveniently added to give them the greater assurance, that God was able, as he had declared himself willing, to do these great and wonderful things which he had promised; and that neither men nor false Gods were able to hinder him in it. God is here compared to a mighty Giant, supposed to be so big that he can take up, and hold all the waters of the Sea and Rivers of the whole World in one hand, and span the Heavens, and then take up and weigh the whole Earth with the other hand.

* *Job* 21. 22. & 36. 22, 23. *Rom.* 11. 34. 1 *Cor.* 2. 16.

13 * Who hath † directed the spirit of the Lord, or, *being* † his counsellour hath taught him *i*?

† Heb. *weighed.*

i Who did God either need or take to advise him in any of his Works, either of Creation or the Government of the World; Were they not all the effects of his own sole Wisdom? Therefore though all the Nations of the World contrive and conspire against him, and against this Work of his, as indeed they will do, yet his own counsel shall confound all their devices, and carry on his Work in spight of them.

Prov. 16. 1. † Heb. *man of his counsel.*

14 With whom took he counsel, and *who* † instructed him, and taught him in the path of judgment *k*, and taught him knowledge, and shewed to him the way of † understanding?

†Heb. *made him understand.* † Heb. *understandings.*

k How to walk and manage all his Affairs with good Judgment and Discretion.

15 Behold, the nations *l*, are as a drop of a bucket *m*, and are counted *n*, as the small dust of the balance *o*; behold, he taketh up the Isles *p* as a very little thing.

l All the Nations of the World; *m* Compared with all the Water in the Bucket wherein are innumerable drops: such are they if compared with God. *n* By him, and in comparison of him. *o* Which accidentally cleaves to the Ballance, but makes no alteration in the weight. *p* Those numerous and vast Countries to which they went from *Judea* by Sea, which are commonly called *Isles*, as hath been oft observed.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering *q*.

q And although he is pleased to accept of poor and small Sacrifices from his People, yet if men were to offer a Sacrifice agreeable to his infinite excellency, the whole Forest of *Lebanon* could not afford either a sufficient number of Beasts to be sacrificed: Or, a sufficient quantity of Wood to consume the Sacrifice.

* *Dan.* 4. 35.

17 All nations before him *r are* as * nothing, and they are counted to him *s* less than nothing *t*, and vanity.

r Either in his eyes: Or, being set against him, as this Hebrew word properly and most usually signifies. *s* Either in his Judgment: Or, in comparison of him. *t* Less than a thing of nought or of no account or worth: Or, as others render it, *For nothing.*

* *Chap.* 45. 5. *Act.* 17. 29.

18 To whom then will ye * liken God *u*? or what likeness will ye compare unto him?

u This is a proper inference from the foregoing discourse of God's immense and infinite greatness; from whence he taketh occasion to shew both the folly of those that make mean and visible representations of God, as not the *Gentiles* only but even some of the *Jews* did; and the utter inability of Men or Idols to give any opposition to God in the doing of these great Works. And this discourse of the madness of Idolaters prefaceuted both here, and in the following Chapter, was designed by God, as a necessary antidote whereby the *Jews* might be preserved from the contagion of Idolatry, to which God saw they now had strong inclinations, and would have many and great temptations when they were in Captivity.

* *Chap.* 41. 7. & 44. 12. *Jer.* 10. 3.

19 The workman melteth a graven image *x*, and * the goldsmith spreadeth it over with gold *y*, and casteth silver chains *z*.

x He melteth some base Metal into a mould, which giveth it the form of an Image, which afterwards is graven or carved to make it more exact and amiable. Thus the Image oweth all its excellency to the Earth for the matter of it, and to the art of man for the form or fashion of it. *y* Beaten out into Leaves or Plates. *z* Either for Ornaments: Or, rather for use, to fasten it to a Wall or Pillar, lest it should fall down, and be broken in pieces. Which is spoken in way of scorn and derision of such ridiculous deities as needed such supports.

† Heb. *is poor of oblation.*

20 He that † *is* so impoverished that he hath no oblation *a*, chooseth a tree *that* will not rot; he seeketh unto him a cunning workman *b* to prepare a graven image *that* * shall not be moved *c*.

* *Chap.* 41. 7.

a That he can hardly procure Money sufficient to buy the meanest Sacrifice for his God. *b* He is so mad upon his Idols, that he will one way or other find money to procure the choicest materials, and the help of the best Artist to make his Idol. *c* Which after all this cost and art, cannot stir one step out of its place to give you any help.

21 Have ye not known *d*? have ye not heard? hath it not been told you from the beginning *e*? have ye not understood from the foundation of the earth?

d To wit, God to be the only true God, the Maker and Governour of the World, and all its Inhabitants: how can you be ignorant of so evident a truth? He addresseth his speech to the Idolatrous *Gentiles*. *e* To wit, of the World, as the next clause explains it: Were not these infinite perfections of God manifestly discovered to all mankind by the Creation of the World.

22 ‖ *It is* he that sitteth *f* upon the circle of the earth *g*, and the inhabitants thereof *are* as grasshoppers *h*, that * stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in *i*.

‖ Or, *He it is.* *Psal.* 104. 2. *Isa.* 42. 5. & 44. 24. & 45. 12. & 51. 13. *Jer.* 10. 12. & 51. 15.

f As a Judge or Governour upon his Throne: *g* Or, *above the Circle*, &c. far above this round Earth, even in the highest Heavens; from whence he looketh down upon the Earth, where men appear to him like Grasshoppers. He alludes to one that looks down upon the Earth below him from some high place. As here we have *the Circle of the Earth*, so elsewhere we read of *the Circle of Heaven*, *Job* 22. 14. and of *the Circle of the Deep*, or *Sea*, *Prov.* 8. 27. because the form of the Heaven, and Earth and Sea is circular and round, as is evident both from Sense and from the Principles of Philosophy. *h* Small and contemptible in his sight. Compare *Numb.* 13. 33. *i* For the benefit of the Earth and of Mankind, that all parts might partake of its comfortable influences. See on *Psal.* 9. 8. *Psal.* 104. 2.

Heb. *Chug.*

23 That bringeth the * princes to nothing *k*, he * maketh the judges of the earth as vanity.

* *Job* 12. 21. *Psal.* 107. 40.

k That can at his pleasure destroy all the great Potentates of the World.

24 Yea, they *l* shall not be planted, yea, they shall not be sown *m*, yea, their stock shall not take root in the earth; and he shall also blow upon them *n*, and they shall wither, and the whirlwind shall take them away as stubble.

l The Princes and Judges last mentioned. *m* They shall take no root, as it follows, for *Planting* and *Sowing* are in order to taking root, and are necessary to it. They shall not continue and flourish, as they have vainly imagined, but shall be rooted up and perish, as is declared in the rest of the verse. *n* Blast them, as a vehement east-wind doth Plants.

25 To whom then will ye liken me *o*, or shall I be equal? saith the holy One.

o He repeateth what he said *ver.* 18. that he might oblige them to the more serious and frequent consideration of the absurdity of the Idolatry.

26 Lift up your eyes on high *p*, and behold who hath created these things *q*, that bringeth out *r* their host by number *s*, he * calleth them all by names *t* by the greatness of his might, for that he is strong in † power *u*, not one faileth *x*.

* *Psal.* 147. 4. Gen. 15. 5. & 22. 17. & 26. 4. & 32. 12. *Jer.* 33. 22. *Heb.* 11. 12. † Heb. *for strong.*

p To the high and starry Heaven, as appears from the following words. *q* Which you see on High, the Host of Heaven as it follows. *r* That at first brought them out of nothing, and from day to day brings them forth, making them to rise and set in their appointed and fixed times. *s* As a General brings forth his Army into the Field, and there musters them. *t* As a Master calleth all the Members of his Family. *u* Which work is a certain and evident proof of God's infinite power. *x* Either to appear when he calleth them; or to do the work to which he sends them.

27 Why saist thou *y*, O Jacob, and speakest, O Israel, My way *z* is hid from the Lord, and my judgment *a* is passed over from my God *b*?

y In thy heart: why dost thou give way to such jealousies concerning thy God, of whose infinite Power and Wisdom, and Goodness, there are such evident demonstrations given to all mankind, and to thee in a singular manner? *z* The course and condition of my Life. He takes no notice of my Prayers and Tears, and Sufferings for his Name, but suffers my Enemies to abuse me at their pleasure, and doth not attempt to rescue me out of their hands. This complaint is uttered in the name of the People being prophetically supposed to be in Captivity. *a* Either 1. My Punishment: Or, rather 2. My Cause, which word is most commonly used. God hath neglected to plead my Cause, and to give Judgment for me against mine Enemies, as he hath formerly done. *b* God hath dismissed it, and left it and me in the hands of mine Enemies, and now our case is so desperate that God cannot help us: for which reason they compared themselves to dry Bones lying in the Grave, *Ezek.* 37.

* *Psal.* 121. 4. 5.

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the creator of the ends of the earth *c* fainteth not, neither is weary *d*? * *there is* no searching of his understanding *e*.

c Of all the Earth and the Inhabitants thereof, from one end to another. He seems to mention the *ends* or utmost bounds, because they might seem to be more out of the reach and care of God's Providence, as being most remote from *Jerusalem*, the only place of God's solemn and publick Worship in the World, and being then thought to be uninhabited. The argument is clear and strong: God who made all, even the most desolate and barbarous parts of the Earth, and consequently takes care of them, will not neglect his own Land and People. *d* He is not by age or hard labour become weak and unable to help his People, as men are apt to be. *e* His Counsels by which he governeth all the World, and in a most particular manner thine affairs, are far above the reach of thy understanding: and therefore thou dost ignorantly and foolishly in passing so rash a censure upon the Ways and Works of the infinitely Wise God.

29 He giveth power to the faint, and to *them that have* no might he encreaseth strength *f*.

f He hath strength enough not only for himself but for all, even the weakest of his creatures, whom he can easily strengthen to bear all their burdens, and to vanquish all their oppressors.

30 Even the youths *g* shall faint, and be weary, and the young men shall utterly fall:

g The youngest and strongest men, left to themselves or without God's help, or which do not wait upon God; which is easily understood from the opposition in the following verse.

31 But they that wait upon the LORD *h*, shall † renew their strength *i*, they shall mount up with wings as eagles *k*, they shall run and not be weary, *and* they shall walk and not faint *l*.

h That rely upon him for strength to bear their burdens, and for deliverance from them in due time. *i* Shall grow stronger and stronger in Faith and Patience, and Fortitude, whereby they shall be more than Conquerors over all their Enemies and Adversities. *k* Which flyes most strongly and swiftly and high out of the reach of all danger. *l* They shall be enabled to run or walk in their way as they please, without any weariness.

CHAP. XLI.

God called Abraham, and was with him: the Nations Idolatrous, 1,—8. *Israel encouraged by promises of safety and deliverance,* 9,—20. *the vanity of Idols,* 21,—24. *Redemption by Christ,* 25,—29.

KEep silence before me *a*, O islands *b*, and let the † people renew *their* strength *c*: let them come near *d*, then let them speak *e*: let us come near together to judgment.

a Attend diligently to my plea, and then answer it if you can. *b* O you Inhabitants of Islands, as the next clause explains this. By Islands he here means, as he doth *Chap.* 40. 15. and elsewhere, Countries remote from *Judea*, inhabited by the Idolatrous Gentiles, with whom he here debateth his cause. *c* Strengthen themselves to maintain their cause against me; let them unite all their strength together. *d* Unto me that we may stand together, and plead our cause before any indifferent Judge. *e* I will give them free liberty to say what they can on their own behalf.

2 Who *f* raised up *g* † the righteous man *h* * from the East *i*, called *him* to his foot *k*, * gave the nations before him, and made *him* rule over kings *l*? he gave *them* as the dust *m* to his sword, *and* as driven stubble to his bow.

* *Psal.* 80. 8. *Isa.* 46. 11. *Jer.* 50. 9. *Gen.* 14. 14. † Heb. *righteousness.*

f What man or God? Was it not my alone work? The Idols were so far from assisting me, that they did their utmost to oppose me in it. *g* Into Being and Power, stirring up his Spirit, and strengthning him to the work. *h* Heb. *Righteousness*, which is put for a man of Righteousness, as *Pride* is put for a proud man, *Psal.* 36. 11. and *Deceit* for a deceitful man, *Psal.* 109. 2. For it is evident from the following words, that he spake here of a person: But who this person is, is much disputed by interpreters. Some understand it of Christ. And doubtless the Person here spoken of was an eminent Type of Christ, and so in a mystical sense it may belong to him. But the things here said to be done by this Righteous Man, seems to agree much better unto a Man of War, than unto the Prince of Peace. And therefore this place is immediately understood either. 1. Of *Abraham*, who was a Person eminently Righteous, and came out of *Chaldea*, which sometimes seems to be called the *East*, as *Isa.* 2. 6. *Zech.* 8. 7. who did the things here mentioned; partly in his own person, conquering five Kings and the Nations with them, *Gen.* 14. and following God he knew not whither; and partly by his Posterity; whose exploits may well be ascribed to him, not only because they came out of his Loyns, but also and especially, because all their successes and victories were given to them for *Abraham's* sake, and by the virtue of God's Promise and Covenant made with *Abraham*, for the giving of *Canaan* to him and to his Seed for ever. And this Interpretation may seem to receive some countenance from ver. 5, 6. which agrees well to the practice of the *Canaanites* and Neighbouring Nations; who upon *Israel's* March towards them were filled with great consternation, and used all possible diligence in seeking both to their Idols, and to men for help against them, as we read in that Sacred History. And thus God's argument against Idolatry, is taken from an illustrious example of God's infinite Power, put forth in saving his people, and destroying their enemies before them; and of the impotency of Idols to hinder him in that work: Or, 2. of *Cyrus*, who might be called *a Righteous man*: Or, as it is in the *Hebrew*, a man of *Righteousness*; because he was *Raised up in Righteousness*, as it is said of him, *Isa.* 45. 13. and was God's great Instrument to manifest his Righteousness; both his Faithfulness, in fulfilling his promise of delivering his people out of *Babylon* after seventy years (*Righteousness* being often put for Faithfulness) and his Justice, in punishing the Enemies and Oppressors of his People, the wicked *Babylonians*, upon which account the *Medes*, who served under *Cyrus* in his Expedition against the *Babylonians*, are called God's *Sanctified Ones*, *Isa.* 13. 3, 17. And all the other expressions here used are very applicable to him, and were verified in him. He came *from the East*, from *Persia* which was directly eastward, both from *Judea* and from *Babylon*, and which is called *the East* in this very case, *Isa.* 46. 11. He was *raised up* by God in an eminent and extraordinary manner, as is noted both by sacred and profane Historians; and therefore this very word is used concerning him and his Army, not only here, but elsewhere, as *Isa.* 13. 17. *Jer.* 50. 9. and 51. 1, 11. To him also all the following passages agree, as we shall see. And although this great person & action were yet to come; yet the *Prophet* speaks of them as if they were already past, as the Prophets most frequently do. And as in the clause of the former Chapter he speaks of God's People, as if they were actually in the captivity of *Babylon*, ver. 27. so here he speaks of them, as if they were actually brought out of *Babylon* by *Cyrus*. And by this instance he pleads his cause against the *Gentiles* and their Idols; because this was an evident proof of God's Almighty Power, and of the vanity and weakness of Idols, which eminently appeared in the destruction of the *Babylonians*, who were a People mad *upon their Idols*, as is said, *Jer.* 50. 38. and yet were destroyed together with their Idols, *Jer.* 51. 47. *i* From a Country *Eastward* from *Judea*, as *Chaldea* was in part, but *Persia* more directly. *k* To march after him, and under God's Banner against *Babylon*. Thus *Barocky* Army is said to be *at his foot*, *Judg.* 4. 10. Compare also *Gen.* 30. 30. *l* Subdued Nations and their Kings before him. *m* To be beaten by him as small as dust, as is said, *Psal.* 18. 42. Or, to be put to flight as easily as the dust is scattered by the wind, as the following clause expounds this.

3 He pursued them *and* passed † safely *n*; *even* by † the way *that* he had not gone with his feet *o*.

† Heb. *peace.*

n Went on in the pursuit with great ease and safety, and success. *o* Which is added as a further evidence of God's wonderful providence, in encouraging and inabling him to march by unknown paths; which hath oft proved dangerous and destructive to great Armies. This also was verified both in *Abraham*, and in *Cyrus*, as is well known.

4 Who hath wrought and done it *p*, * calling *q* the generations from the beginning *r*? I the Lord, the * first, and with the last *s*, I *am* he.

* *Chap.* 43. 13. & 44. 6. & 48. 12. *Rev.* 1. 17. & 22. 13.

p Whose work was this but mine? *q* Either 1. Calling them out of nothing, giving to them breath and being: Or, 2. Calling them to his foot, as he said above, ver. 2. disposing and employing them as he sees fit, sending them upon his errands. *r* All Persons and Generations of mankind from the beginning of the World to the end of it. *s* Who was before all things even from Eternity, and shall be unto Eternity; whereas the Idols, to whom God herein opposeth himself, were but of yesterday, being made by mens hands, and shall within a little time vanish, and be destroyed.

5 The isles *t* saw it *u*, and feared *x*; the ends of the earth were afraid, drew near, and came *y*.

t Even remote Countries, as ver. 1. *u* Discerned the mighty Work of God in delivering his People, and overthrowing their enemies, in so wonderful a manner. *x* Lest they should be involved in the same Calamity, as being conscious to themselves, that they also were enemies to God's people. *y* They gathered themselves together to consult for their common safety, and to maintain the cause of their Idols, whom by this instance they perceived in great Jeopardy.

6 * They helped every one his neighbour, and *every one* said to his Brother, † Be of good courage *z*.

* *Chap.* 44. 11. 12. † Heb. *be strong.*

z They encouraged and assisted one another in their Idolatrous Practices.

7 So the carpenter *a* encouraged the ‖ goldsmith *b*, *and* he that smooetheth *with* the hammer ‖ him that smote the anvil, ‖ saying, It *is* ready for the soldering *c*: and he fastned it *d* with nails *that* it should not be moved.

‖ Or, *encouraging him that did smooth.* ‖ Or, *the smiting.* ‖ Or, *saying of the Solder, it is ready.*

a Who brought wood to compose the body of the Idol. *b* Who was to prepare golden plates for covering, and adorning of the Image, which some of them beat out upon the Anvil, and others smoothed or polished, as it follows. *c* That we may put the several parts together, and set it up to be worshipped. *d* To the Wall or Pillar, lest it should fall down, or go, or be carried away from them. See *Isa.* 40. 19, 20.

8 But thou Israel *art* my Servant *e*, Jacob whom I have * chosen *f*, the seed of Abraham my * friend *g*.

* *Deut.* 7. 6. & 14. 2. & 26. 18. *Psal.* 135. 4.

e Thus the *Gentiles* shew themselves to be the Servants of their Idols, and own them for their Gods; but thou art my people and I am and will be thy God. *f* Out of the heap of the Idolatrous Nations to be my peculiar People. *g* With whom I made a strict league of perpetual friendship; of which see *Gen.* 12. 2, 3. and 15. 1, 8. * 2 *Chron.* 20. 7. *Jam.* 2. 23.

9 *Thou* whom I have taken from the ends of the earth *h*, and called thee from the chief men thereof *i*, and said unto thee, Thou *art* my servant, I have chosen thee, and not cast thee away *k*.

h Thou *Israel*, whom I took to my self, and brought hither in the loins of thy Father *Abraham* from a remote Country; to wit, *Chaldea*: Or, whom I brought back out of *Babylon* into thine own Land, Which though yet to come, he may speak of as of a thing past, as the Prophets use to do, as was noted before. But the former interpretation seems to agree better with the foregoing verse. *i* From the midst of many great and noble persons among whom he lived in *Chaldea*. So this notes Gods singular mercy to *Abraham*, and consequently to the *Israelites* descended from him, that he passed by many of *Abraham's* betters, and called him into fellowship with himself. *k* I have chosen thee not for a small moment, but for ever, by making an everlasting Covenant with thee and thy Seed through all Generations. Or the

sense is this: As I have chosen thee at first, so I have not since that time cast thee off, as thou hadst frequently given me sufficient occasion to do. Or, *and did not refuse thee*, as this word is elsewhere used. So the same thing is repeated in other words, not without some emphasis; for he intimates that he chose them when he had just cause of refusing them.

10 Fear thou not, for I *am* with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness *l*.

l Which I do and will manage with Righteousness, whereby I will deliver thee, and destroy thine and mine enemies, as it follows.

11 Behold, all *they that were* incensed against thee, * Exod. 23. 22. Coap. 45. 24. & 60. 12. Zech. 12. 3. shall be * *ashamed* and confounded *m*: they shall be as nothing *n*, and † they that strive with thee shall perish.

m Both because their hopes and designs shall be utterly disappointed, and because the mischief which they contrived against thee shall fall upon themselves. *n* Shall come to nothing, or perish, as the next clause explains it.

† Heb. the men of thy strife.

12 Thou shalt seek them, and shalt not find them, even † them that contended with thee: † they that war against thee shall be as nothing, and as a thing of nought *p*.

† Heb. the men of thy contention. † Heb. the men of thy war.

o They shall be so totally consumed, that although thou searchest for them, thou shalt not be able to find them any where in the World. *p* Shall be utterly brought to nought. The thing is twice repeated, to shew the certainty and greatness of their destruction.

13 For I the LORD thy God will hold thy right hand *q*, saying unto thee, Fear not, I will help thee.

q Or, *will strengthen*, &c. as this word properly signifieth; will assist and enable thee to vanquish all thine enemies.

‖ Or, few men.

14 Fear not, thou worm *r* Jacob, *and ye* ‖ men of Israel: I will help thee, saith the LORD, and thy redeemer, the holy One of Israel.

r Who art weak in thy self, and despised and trodden under foot by thy proud and potent enemies.

† Heb. mouths.

15 Behold, I will make thee a new *s* sharp threshing instrument having † teeth *t*: thou shalt thresh the mountains *u*, and beat *them* small, and shalt make the hills as chaff.

p And therefore sharper and stronger than another which hath been much used. *t* Such as were usual in those times and places: of which see on *Isa.* 28. 25, 28. *u* The great and lofty Potentates of the World which set themselves against thee, such persons being frequently expressed in Scripture under the notion of *hills* and *Mountains*.

16 Thou shalt fan them *x*, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoyce in the LORD, *and* shalt glory in the holy One of Israel *y*.

x When thou hast beaten them as small as dust or chaff. *y* For to him, and not to thy self, thou shalt ascribe thy victory over thine enemies.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them *z*.

z When my poor people are come to the greatest extremity of danger and misery; then will I appear for their relief.

* Chap. 30. 25. & 35. 7. & 44. 3. * Psal. 107. 35. 18 I will open * rivers in high places *a*, and fountains in the midst of the Valleys *b*: I will make the wilderness a pool of water, and the dry land springs of water *c*.

a Upon the Mountains where by the course of nature there are no Rivers. *b* Or, *in the Valleys*, to wit, in such of them as are not well watered. *c* These people who are like a dry and barren Wilderness, I will abundantly water with my Blessing, and make them fruitful and beautiful, as the next Verse sheweth: which may be understood, either of the *Jews* who were in a Wilderness condition, till God brought them out of it; Or, of the *Gentiles* converted to the true Religion under the Gospel.

* Chap. 55. 13. 19 * I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the oyl-tree: I will set in the desert the fir-tree, *and* the pine, and the box-tree together *d*:

d Trees which are both useful and pleasant to the eye, and giving a good shadow to the traveller, which in those hot and parched Countries was very comfortable. Thus much is evident and confessed: But what particular Trees these *Hebrew* words signifie, seems to me improper to discourse here, because only the Learned are capable of judging in this case, and they may consult my Latin *Synopsis* upon this, and other places of Scripture where they are mentioned.

20 That they may see *e*, and know, and consider, and understand together, that the hand of the LORD hath done this, and the holy One of Israel hath created it.

e Or, *That* men *may see*: for it is an indefinite expression. The sense is, That all that see this wonderful change may consider it, and may know that this is the work of God alone.

21 † Produce your cause *f*, saith the LORD; † Heb. bring forth your strong *reasons* *g*, saith the King of Jacob. for your turn.

f The Prophet having pleaded God's cause against the Idolatrous *Gentiles*, whom he challenged to a dispute, *ver.* 1. he now reneweth the Challenge, and gives them liberty and invitation to speak whatsoever they can on the behalf of their Idols. *g* To prove the Divinity of your Idols.

22 * Let them *h* bring *them* forth, and shew us what shall happen *i*: let them shew the former things *k*, what they *be*, that we may † consider them *l*, and † Heb. set know *m* the latter end of them *n*; or declare us things for to come *o*. *ver.* 3. 26.

b Either the Idols: Or, which is all one, the Idolaters in the name and by the help of their Idols. *i* All future events; which he divides into two sorts in the following clause, the former and the later, as we shall see. *k* Which is not to be understood of such things as are past, for such things might easily be known by men from History, much more by the Devils who possessed and acted in their Idols, but of such things as should thereby come to pass, which may be better discerned, than those things which are yet at a great distance. So he propounds the easiest part first. Let us try whether they can foretel those things which are even at the door, and if so we will try them further. Let them tell us what things shall happen, and in what order, which first, and which last. *l* Heb. *and we will set our heart to it*; we will allow the argument its due weight, and either fairly answer it, or give up our cause against Idols. *m* That we may know, or let us know by their information. *n* The consequence of them, whether the events did answer to their predictions: Or, when things happned next after those former things. *o* To wit, *hereafter*, or after a long time; which limitation may be easily gathered, both from the opposition of this clause to the former, and from the next following clause, where it is so limited and explained.

23 Shew the things that are to come hereafter: that we may know that ye *are* gods: *p* yea, * do good, * Isa. or do evil *q*, that we may be dismayed, and behold *it* together *r*. Heb. re-

p That we may have, if not a certain proof, yet at least a probable argument of your Deity. It may be objected that the Devil hath foretold future events by Idols: but it may be answered, that such predictions were but rare, and oftentimes were false, and confuted by the event; and generally were dark, and doubtful, as hath been noted; and when they were verified by the event, that was only done by Divine Permission and revelation, for the tryal or punishment of wicked men, of which we have an instance, *Deut.* 13. 1, 2, 3. and therefore doth no more prove them to be Gods, than the predictions made known by God unto the Prophets, proved them to be Gods. *q* Protect and Bless your Worshippers whom I intend to destroy, and destroy my People whom I intend to save, and then you have some colour to assert your Deity. But alas! You can neither do good nor evil. *r* That I and my People may be astonished, and confounded, and forced to acknowledge your Godhead.

24 Behold, * ye *are* ‖ of nothing *s*, and your * Isa. work *t* ‖ of nought: an abomination *u he that* chooseth you *u*. Or, of. Or, things.

s You lately were nothing, without any Being at all, and now you have nothing at all of Divinity or Vertue in you. *t* Either 1. Passively, your workmanship, all the cost and art which is laid out upon you. Or, 2. Actively, all that you can do. Your Operations are like your Beings, there is no reality in your Beings nor efficacy in your Actions. *u* He that chooseth you for his Gods, is most abominable for his folly, as well as his wickedness.

25 I have raised up *x one y* from the north, and he shall come: from the rising of the Sun shall he call upon my name *z*, and he shall come *upon* princes as *upon* morter *a*, and as the potter treadeth clay. Or, he.

x You neither foreknow nor can do any thing. But I do now foretel, and will certainly effect a great revolution and change in the World, which you shall not be able to hinder. *y* Which word, though not expressed in the *Hebrew* must necessarily be understood, as being oft designed in the following words by the pronoun *He*. He understands one People: Or, rather one Person, Prince or General together with his People or Forces, as appears from the latter part of the Verse. Some conceive that the Prophet in this place speaks of two several persons; in the first clause of *Belschadnezzar*, who in Scripture is commonly said to come *from the North*, as *Jer.* 1. 13, 15. and 4. 6. and the next clause of *Cyrus* who came from the *East*, *Isa.* 46. 11. And then the words may be thus rendred, one *from the North, and he shall come*: and one *from the rising of the Sun, He shall call*, &c. But it seems more natural and easie to understand the whole contest of one and the same Person, even of *Cyrus*, of whom he spake before, *ver.* 2, &c. who might well be said to come, both *from the North*, and *from the East*; *from the North* rather, because he was a *Mede* by his Mother, as he was a *Persian* by his Father; or because a great part of his Army was *Northward* in reference which was, and in Scripture is said to be *Northward* in reference to *Judea*, *Jer.* 50. 9, 41. and 51. 48. and because *Darius the Mede* was joyned with him in this expedition: and *from the East*, because *Persia* was directly eastward from *Judea*. And peradventure cause *Persia* was directly eastward from *Judea*. And peradventure this work of *calling upon* or *proclaiming God's Name*, is here ascribed to him as he came from the East, rather than as he came from the North, because that work was not done by *Darius* the *Mede*, but by *Cyrus* the *Persian*. *z* Or rather, as others render it, *who shall call upon*: Or rather, *proclaim my name*, which *Cyrus* did in express and emphatical terms, *Ezra* 1. 1, 2. *a* Treading them down, as easily as a man treadeth down morter. 25 Who

26 Who hath declared from the beginning *b*, that we may know? and before-time *c*, that we may say *d*, *He is* righteous *e*? yea, *there is* none *f* that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words *g*.

b Which of all your Idols did or could foretel such things as this from the beginning of the World unto this day? They never yet did nor can foretel any such things, further than I think fit to reveal it to them. *c* Either in time past: Or, before the things come to pass. *d* That we may be convinced and forced to acknowledge. *e* His Cause now pleaded is just and good: He is a God indeed as he pretends to be, he claims his Divinity by a good title. *f* Heb. *Surely* there is *none* of your Gods that hath done or can do this, and therefore their claim to the Deity is false and foolish. *g* None of your Worshippers ever heard any such thing either from you or of you: nor indeed doth any man hear your words, because you are dumb and cannot speak.

verse 4. 27 * The first *h shall say* to Zion *i*, Behold, behold them *k*, and I will give to Jerusalem one that bringeth good tidings *l*.

h I who am the first, as I said before, *ver.* 4. and therefore capable of declaring or foretelling things to come from the beginning, which your Idols cannot do, *ver.* 26. *i* Do and will foretel unto my people by my Prophets things to come. *k* I represent things future as if they were present, and to be beheld with your eyes. By *them* he means either, 1. These things which are to come: Or, 2. These men, either *Cyrus* and his Forces who came to deliver the *Jews* out of *Babylon*: Or, which is the same thing in effect, the *Jews* returning from their captivity in *Babylon*. *l* A Messenger or Messengers, the singular number being here put for the plural, as it is in many other places, to wit, my Prophets who shall foretel the good tidings of their deliverance from Captivity.

28 For I beheld *m*, and *there was* no man *n*, even amongst them, and *there was* no counseller *o*, that when I asked of them, could † answer a word *p*.

m Heb. *And I beheld*, I looked about me to see if I could find any man of them that could certainly, and of themselves foretel such future events. *n* Not any, to wit, of the Idols; for the word *Man* is sometimes used by the Hebrews of brute creatures, and even of lifeless things, as *Isa.* 34. 15. and 40. 26. and elsewhere. *o* Though these Idols were oft consulted, and by the help of the Devil did sometimes deliver Oracles, yet none of them were able to give any solid and certain advice concerning future things. *p* When I tried their divinity by this character, they had nothing to say for themselves.

29 Behold, they *are* all vanity *q*, their works *are* nothing *r*: their molten Images *s are* wind *t*, and confusion *u*.

q This is the conclusion of the whole dispute, and the just sentence which God passeth upon Idols after a fair trial; they are vain things, and are fallily called *Gods*. *r* See *ver.* 24. *s* Which he mentions, because their materials were most precious, and more cost and art was commonly bestowed upon them, for after they had been molten they used to be carved or polished and adorned: but under these he synecdochically comprehends all Images whatsoever. *t* Empty and unsatisfying things, which also like the wind, do quickly pass away and come to nothing. *u* Confused and deformed and useless things, like that rude heap in the beginning of God's Creation, of which this very word is used, *Gen.* 1. 2.

CHAP. XLII.

The Person and office of Christ appointed by the Father, 1, — 9. *a new song to God for his Gospel, among the Gentiles,* 10, — 16. *the Idolatry of the Heathen: and obstinacy of the Jews,* 17, — 25.

Behold *a*, * my servant *b* whom I uphold *c*, mine elect *d in whom* my soul * delighteth *e*: I * have put my Spirit upon him *f*, he shall bring forth *g* judgment *h* to the Gentiles *i*. Mat. 12. Mat. 3. & 17. Joh. 1. 6. Rep. 11.

a The Prophet, having in the former Chapter detected the vanity of Idols, by their gross Ignorance of future things, and having given one eminent instance of God's certain Foreknowledge of things to come, in the prediction of the destruction of *Babylon*, and the deliverance of the *Jews* out of it by *Cyrus*; he now addeth another more eminent and remote example of it, and foretelleth the coming of the *Messiah*, and several great effects or consequences thereof. Which he rather doth, because this was the person by whom the Idols were to be utterly abolished, as was foretold, *Isa.* 2. 18. compared with *ver.* 2, 3, 4. and as it fell out in the event: This having been observed not only by Christians, but even by the learned Heathens, not without astonishment. That at that time, when Christ came into the World, Idols were generally struck dumb, and the Oracles ceased. *b* The person, of whom he here speaketh, is by some supposed to be *Cyrus*, and by others *Isaiah* himself, and by others the People of the *Jews*. But the most and best Interpreters understand this place of Christ. And although I am sensible, that some learned men have done wrong to the sacred Text, and to the Christian cause, by expounding some places of Christ without sufficient evidence, yet this is one of the many places in this Prophecy, which cannot without manifest violence be applied to any other; which is so evident, that not only the generality of Christians, but divers of the most learned *Jews* understand it of the *Messiah*, and of him alone; and pass a severe censure upon their Brethren, that expound it of any other person, and affirm that they are smitten with blindness in this matter. Moreover this place is expressly interpreted of Christ, *Mat.* 12. 18, &c. And to him, and to him only all the particulars here following do truly and evidently belong, as we shall see. *c* Whom I will assist and enable to do and suffer all those things which belong to his Office to do. *d* Chosen by me to this great work of Mediation and Redemption, to which he is said to be *sealed* and *sent*, *John* 6. 27, 29. and *predestinated*, 1 *Pet.* 1. 20. and *chosen of God*, 1 *Pet.* 2. 4. *e* Or, as this same word is oft rendred, *is well pleased*, both for himself and for all his people, being fully satisfied with that Sacrifice, which he shall offer up to me. *f* I have furnished him with that abundance and eminency of gifts and graces, which are necessary for the discharge of his high and hard employment. *g* Shall publish or *shew*, as this word is translated, *Mat.* 12. 18. shall bring to light what before was hid in his breast, or in his Fathers bosome. *h* This word is very ambiguous, and elsewhere is put for punishment, which cannot be meant here, because the whole context speaks of his mercy and sweetness, and not of his severity: but here it is clearly put for God's *Law*, as this very word is expounded here below, *ver.* 4. and as it is frequently used in the Holy Scriptures, as *Psal.* 119. and elsewhere: which also best agrees with the *bringing forth* or *publishing* of it here mentioned, publication being necessarily required and constantly used about Laws. And this interpretation is confirmed by the following words, *to the Gentiles*. For the great things which Christ published unto all the World, both *Jews* and *Gentiles*, was nothing else but the Law and Will, and Counsel of God concerning man's salvation, and the way, and means of obtaining it. *i* Not only to the *Jews*, to whom the knowledge of God's Laws had been hitherto appropriated, but to the Heathen Nations of the World.

2 He shall not cry *k*, nor lift up *l*, nor cause his voice to be heard in the street *m*.

k, Either 1. In a way of contention, as *anger* is oft accompanied with *clamour*, *Eph.* 4. 31. Or, 2. In a way of ostentation. It seems to be meant both ways, by comparing this place with *Mat.* 12. 16, 17, 20. He shall neither erect nor manage his Kingdom, with violence and outward pomp and state, as worldly Princes do, but with meekness and humility. *l* His voice, which is easily understood out of the following clause, and from many other Scriptures, where that word is added to this verb, to compleat the Phrase. *m* As contentious and vain-glorious persons frequently do.

3 A bruised reed shall he not break *n*: and the ‖ smoaking flax shall he not † quench *o*: * he shall bring forth judgment unto truth *p*. Or, *flax* † Heb. *extinguish it.* * Psal. 54. 15.

n He will not break it to pieces, but rather will strengthen and bind it up. It is a common figure, whereby more is understood than was expressed, and one contrary is left to be gathered from another, of which many instances have been given in former Texts. The sense is plainly this, Christ will not deal roughly and rigorously with those that come to him, but he will use all gentleness and kindness to them, pitying by their greatest sins, bearing with their present infirmities, cherishing and encouraging the smallest beginnings of grace, comforting and healing wounded consciences, and the like. *o* The same thing is repeated in other words, to give us the greater assurance of the truth of it. That wick of a Candle (called *Flax* metonymically, because it is made of Flax) which is almost extinct, and doth only smoke and not flame, he will not utterly quench, but will revive and kindle it again. *p Judgment* may be here taken either, 1. For the Law or will of God, or the Doctrine of the Gospel, which he will *bring forth*, i. e. publish, which he will do *unto* or *in* or *with* or *according to* (for this preposition is used all those ways) *truth*, i. e. truly and faithfully, not concealing nor corrupting it, as false teachers commonly do. So this is a character, like that which is given to Christ, Mat. 22. 16. *Thou art true and teachest the way of God in truth*: And thus this phrase of *bringing forth Judgment*, is taken here as it is *ver.* 1. Or, 2. for the Cause which is debated, or for the sentence which is given in the cause, as this word is most frequently used, which he will *bring forth*, i. e. bring to light, or discover or publish; and this he will do according to truth and equity, and not unjustly and partially, as corrupt judges use to give sentence against the poor and meek. In this sence this very phrase of *bringing forth Judgment* is taken *Psal.* 37. 6. And this sense seems to be favoured, both by the consideration of the quality of the Persons, to whom this judgment is here implied to be brought forth, who are called *bruised Reeds*, and *smoaking Flax*, whereby they are supposed to be Persons discouraged, and oppressed, and in a contest with themselves, or with their spiritual adversaries about the state of their Souls; as also by comparing this place with *Mat.* 12. 20. where these very words are quoted, and thus rendred, *Till he send forth Judgment unto Victory*, i. e. till judgment or sentence be given for him, in which case a man is said to be victorious in Judgment. If it be said for the former interpretation, that it seems most reasonable to understand *Judgment* here as it is understood, *ver.* 1, and 4. and *bringing forth Judgment* here as it is taken, *ver.* 1. it may be truly and fairly answered, that it is a very common thing in Scripture, for the same words or phrases to be used in several senses, not only in two neighbouring verses, but sometimes also in the very same verse, whereof I have formerly given divers instances.

4 He shall not fail, nor be † discouraged *q*, till he † Heb. *be* have set judgment in the earth *r*: and the isles *s* shall *kgn.* wait for his Law *t*.

q Though he be thus meek, and gentle, yet he is also courageous, and resolute against all the great, and many difficulties and conflicts, to which he will be exposed, and will not give over till he have finished his work: Or, as others render the words, *He shall not be darkened* (This glorious light shall not be eclipsed or obscured: Or, *He shall shine forth brightly* and gloriously, as the Seventy render this word) *nor broken*, by all the attempts and vigorous indeavours of his Enemies who design it. *r* Till he hath published and established his Law or doctrine (as this *Judg-ment*

ment is expounded in the next clause) among the nations of the Earth. And this word, *till*, respects only the time past, but not the time to come, as if he would then *fail*, or be *discouraged*, when once he had *set Judgment on the Earth*; which is contrary to reason, and to other evident Scriptures. And so this word is used, *Gen.* 28. 15. *Psal.* 71. 18. *Mat.* 1. 25. *s* The Countries remote from *Judea*, to which God's Law was now confined, as this word is oft used. *t* Shall gladly receive his Doctrine and commands from time to time.

* *Chap.* 44. 24. *Zech.* 12. 1.

5 Thus saith God the LORD, * he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein *u*:

u This large description of God's infinite power, is here seasonably added, to give them assurance of the certain accomplishment of these great and wonderful promises, which otherwise would seem incredible.

6 I the LORD have called thee in righteousness *x*, and will hold thine hand *y*, and will keep thee *z*, and

* *Ch.* 41. 8. * *Ch.* 49. 6. *Luke* 2. 32. *Act.* 13. 47.

give thee for * a covenant *a* of the people *b*, for * a light of the Gentiles *c*;

x To declare my righteousness, as is said, *Rom.* 3. 26. or my faithfulness, which is frequently called *Righteousness* in Scripture, according to my promise long since made, and oft renewed. As the former verse asserted God's Power, so this clause declares his will and firm purpose and obligation, to effect this work, and both together evince the certainty and necessity of it. *y* Will give thee counsel and strength for thine high and hard work. *z* That thou shalt not fail in, nor be hindred by thine enemies, from the accomplishment of thy work. *a* To be the Angel of the Covenant, as Christ is called, *Mal.* 3. 1. or the Mediator in and by whom my Covenant of Grace is made, and confirmed with mankind. *b* Either of my People, the *Jews*: Or, indefinitely or universally, of all People, not only *Jews* but *Gentiles* also, as it follows. *c* To enlighten them with true and saving knowledge, and to direct them in the right way to true happiness, from which they had miserably wandred. He alludes to God's fiery Pillar, which enlightned and directed the *Israelites* in the Wilderness.

* *Ch.* 35. 5. *& 61.* 1. *Luke* 4. 18.

7 To open the blind eyes *d*, and to bring out the prisoners *e* from prison, *and* them that sit in * darkness out of the prison-house.

d The eyes of their minds blinded with long ignorance, and *Heb.* 2. 14. deep prejudice and inveterate error, and by the Power and Policy of the God of this World, 2 *Cor.* 4. 4. which nothing but the almighty power of God could cure. *e* Sinners *who are taken captive by the Devil at his will*, as we read, 2 *Tim.* 2. 26. and as daily experience sheweth, and who are enslaved and chained by their own lusts, and made Free-men only by Christ, *Joh.* 8. 32, 36. Compare this portion of Scripture with *Isa.* 61. 1. and both with *Luke* 4. 17, 18, 19, 20, 21 Where it is said to be fulfilled in and by Christ.

* *Chap.* 43. 11.

8 I *am* the LORD *f* that *is* my name *g*, and my * glory will I not give to another, neither my praise to graven images *h*.

f Heb. *Jeremah*: Who have all being in and of my self, and give being to all my Creatures, and to all my promises, as this name signifies. The everlasting, and unchangeable, and omnipotent God, who therefore both can, and will fulfill all my promises, and plead the cause, and set up the Kingdom of my Son in spight of all opposition, and destroy all those Idols which are set up against him and me. *g* Which I must own and justifie to the World. He seems to allude to *Exod.* 5. 1, 15. and 6. 3. *h* I will not any longer suffer that Honour and Worship, which is peculiar to me, to be given to Idols as it hath been, but I will by Christ and the Gospel, abolish Idolatry in the World.

* *Chap.* 43. 9, 12. *& 44.* 7, 8. *& 46.* 9, 10.

9 Behold, the former things are come to pass and * new things do I declare *i*: before they spring forth I tell you of them *k*.

i As all things, which I have formerly promised or foretold, have exactly come to pass in their proper seasons, and not one of them failed, as was noted *Josh.* 23. 14. So you have great reason to believe, that what I now promise, though it be new, and strange to you, shall infallibly be accomplished. *k* That when they come to pass, you may know that I am God, and that this is my Work. Compare *John* 13. 19.

* *Psal.* 33. 3. † Heb. *the fulness thereof.*

10 * Sing unto the LORD a new Song *l*, *and* his praise from the end of the earth *m*: ye that go down to the sea, and † all that is therein; the isles and the inhabitants thereof *n*.

l Upon this new and great occasion, the calling and salvation of the World by Christ. *m* All Nations from one end of the Earth to another, who shall be sharers in this Mercy. *n* You that go by Sea carry these glad tidings from *Judea*, where Christ was born, and lived, and died, and published the Gospel, unto the remotest parts of the Earth, that they may joyn with you in singing forth God's praises for his marvellous kindness and grace to them.

11 Let the wilderness *o* and the cities thereof lift up *their voice*, the villages that Kedar *p* doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains *q*.

o Those parts of the World which are now like a Wilderness; not literally, for he speaks of their *Cities* in the next clause, but spiritually, desolate and forsaken of God, dry and destitute of the waters of God's grace, and barren of all good fruits. *p* The *Arabians*: which were an Heathenish and Barbarous People, and well known to the *Jews*, and are synecdochically put for all Nations in the same circumstances. *q* Having mentioned *Cities* and *Villages*, he now adds those who dwell upon *Rocks* and *Mountains*, which are commonly more savage and ignorant than others, and therefore harder to be taught and reformed.

12 Let them give glory unto the LORD, and declare his praise in the islands *r*.

r In the remotest parts of the World, as well as in *Arabia*, which was near to them.

13 The LORD shall go forth *s*, as a mighty man, he shall stir up jealousie *t* like a man of war: he shall cry, yea, roar *u*; he shall ‖ prevail against his enemies.

‖ Or, *show himself mighty.*

s To wit, to war, or battle, as this Phrase is used, *Numb.* 1. 3, 18. 2 *Sam.* 11. 1. *t* He shall stir up himself, and his strength, and anger against the obstinate and implacable enemies of his Son and Gospel. *u* As a Lyon doth upon his prey, and as Souldiers do when they begin the battle.

14 I have long time held my peace *x*, I have been still *and* refrained my self; *now* will I cry like a travailing woman *y*, I will destroy and † devour at once *z*.

† Heb. *I will swallow up at.*

x I have for many ages suffered the Devil and his Servants, Tyrants, and Idolaters and Persecuters to prevail in the world, to afflict my people, and to hinder the entertainment of my Doctrine and Worship in the World. *y* Now I will bring forth and accomplish that glorious work which I have long conceived in my mind. *z* I will suddenly and utterly destroy the incorrigible enemies of my Truth, and of my Sons Kingdom. He alludes to those wild Beasts which open their mouths wide, and devour all their prey at one morsel or at one time.

Isa. 49. 24, 25.

15 I will make waste mountains and hills *a*, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools *b*.

a Not dry and barren ones, for these were wast already, but such as are clothed with Grass and Herbs, as the following words imply. Which is to be understood Metaphorically, of God's destroying his most lofty and flourishing enemies, who are oft compared in Scripture unto *Mountains* and *Hills*. *b* I will remove all impediments out of the way: which is expressed in the Prophetical dialect, by *drying up Euphrates, that the way of the Kings of the East might be prepared*, Rev. 16. 12. He seems to allude to that which God did in drying up first the Red Sea, and then *Jordan*, to give his people passage into *Canaan*. And this expostion is confirmed by the following verse.

16 And I will bring the blind *c* by a way *that* they know not *d*, I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things † straight *e*. These things will I do unto them, and not forsake them *f*.

† Heb. *to straight.*

c The *Gentiles* who were blind and were called so above, ver. 7. and in many other places of Scripture, and were so accounted by the *Jews*. *d* By the way of truth, which hitherto hath been hidden from them, until by my Word and Spirit I revealed it to them. *e* I will take away all hinderances, and give them all advantages and conveniences for their Journey. I will direct them in the right way. I will enlighten their dark minds, and reform their perverse wills and affections. *f* Until I have brought them with safety and comfort to the end of their journey.

17 They shall be * turned back, they shall be greatly ashamed that trust in graven images *g*, that say to the molten images, Ye *are* our gods.

* *Psal.* 35. 4. *& 40.* 14. *& 83.* 17.

g This may be understood either 1. Of the Converted *Gentiles*; of who shall be *turned back* from their former sinful course, and shall sincerely grieve, and be ashamed *that they did trust*, &c. as the word may be rendred; that they should ever be guilty of such wickedness and madness to Worship and Trust in Idols: Or, rather 2. of those *Gentiles* who, when their Brethren embraced the true God and Christ, peristed obstinately in their Idolatrous ccurses, who shall be confounded and destroyed: For this phrase of *being turned back* is generally used in Scripture in a bad sense; or of them who are overthrown, or put to flight in battle, as *Psal.* 9. 3. *& 35.* 4. *& 70.* 2, 3, *&c.* And the like I may say of *being ashamed*, or, *confounded* or *put to shame*, especially where this Phrase is joyned with the other, as it is in the two places of the *Psalms* last quoted.

18 Hear ye deaf, and look ye behind, that ye may see *h*.

h O you, whosoever you are, whether *Jews* or *Gentiles*, which shall resist this clear light, and obstinately continue in your former errours, attend diligently to my words, and consider their mighty works of God.

* *Chap.* 43. 8.

19 * Who *is* blind but my servant *i*? or deaf as my messenger *k that I* sent? who *is* blind as *he that is* perfect *l*, and blind as the LORD's servant *m*.

i But no People under Heaven are so blind as the *Jews* who call themselves my Servants and People, who will not receive their *Messiah*, though he be recommended to them, with such evident and illustrious Signs, and miraculous Works, as force belief from the most unbelieving, and obstinate *Gentiles*. *k* My Messengers, the singular number being put for the plural, as it is commonly in Scripture. *l* The Priests and other Teachers whom I appointed to instruct my People in the right way. *m* As themselfs eminent Teachers and Rulers of the *Jews*, whom he calleth *Perfect*, either because it was their duty to know and teach the way, and truth of God perfectly; or rather Sarcastically, because they pretended to greater perfection, and proudly called themselves *Rabbies* and *Masters*, as our Saviour observed, and despised the People

People as *cursed* and *mt knowing the Law*, *Joh.* 7. 49. and derided Christ, for calling them *blind*, *Joh.* 9. 40. *m* Which title as it was given to the *Jewish* People in the first clause of the verse; So here it seems to be given to the Priests, because they were called and obliged to be the Lords Servants, in a special and eminent manner.

Rom. 2. 22.

20 Seeing many things, * but thou obsevest not: opening the ears, but he heareth not *n*.

n Thou dost not seriously and impartially consider the plain word, and the wonderful Works of God, of which thine ears and eyes have been witnesses, which are abundantly sufficient for the Conviction of any considering man.

* *Chap.* 59. 6. Or, *him.*

21 The LORD is well pleased *o* ; * for his righteousnes sake *p*, he will magnifie the Law, and make ‖ it honourable *q*.

‖ Or, *exalt himself.*

o To wit, with you: Or, as this word is most commonly used, *hath a good will*, to you or to *this People*: which may be understood out of the following verse, as is very usual in sacred Scripture. The meaning seems to be this; Although thou art a wicked people that rebellest against the clearest light, and therefore God might justly destroy thee suddenly, yet he is very unwilling to do it, and will patiently wait for thy repentance that he may be gracious unto thee. *p* Not for thy sake, for thou deservest no such thing from him, but for the glory of his own faithfulness, in fulfilling that Promise and Covenant, which he made with thy pious Progenitors for themselves, and for their Seed. *q* He will maintain the honour of his law, and therefore is not forward to destroy you, who profess God's Law, and the true Religion, left his Law should upon that occasion be exposed to contempt.

Or, *in saving all his young men of war.* Heb. *a hosting.*

22 But this *is* a people robbed and spoiled *r*, ‖ they *are* all of them snared in holes, and they are hid in prison-houses *s*: they are for a prey, and none delivereth; for a † spoyl, and none saith, Restore *t*.

† Heb. *for spoyl.*

r But notwithstanding this great respect which God hath to his Law, and to his people for the sake of his Law, it is apparent that God hath severely scourged you for your sins: and therefore take heed that you do not provoke him by your obstinate infidelity, lest he cast you off for ever. *s* They are, or have been, taken in snares made by their own hands, and by God's just judgment delivered into the hands of their enemies, and by them cast into Pits or Dungeons and Prisons. *t* None afford them either pity or help in their extremities.

23 Who among you will give ear to this? *who* will hearken and hear † for the time to come *u*?

† Heb. *to after.*

u O that you would learn from your former and dear-bought experiences to be wiser for the future, and not to provoke God to your own total and final ruine.

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD *x*, he against whom we have sinned? for they would not walk in his wayes, neither were they obedient unto his law.

x Do not flatter your selves with a conceit of impunity, because you are a people whom God hath favoured and endowed with many, and great priviledges, which the *Jews* were very prone to do, as we see, *Jer.* 7. 4, *&c.* and elsewhere; for as God hath punished you formerly, doubt not, but if you continue to sin, he will proceed in punishing you more and more for your sins.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battel *y*: and it hath set him on fire round about, yet he knew not *z*; and it burned him, yet he laid *it* not to heart.

y Most grievous Judgments. *z* They were secure and stupid under God's Judgments, neither fearing them when threatned, nor truly sensible of God's hand in them, and of the causes of God's displeasure against them, and of the means of cure.

CHAP. XLIII.

Promises to protect and enlarge the Church, 1, — 5. *God appealeth to them as witnesses of his power and knowledge,* 6, — 13. *He foretelleth them the destruction of Babylon: and a new deliverance of his people,* 14, — 21. *whose sins,* 22, — 24. *against God's mercies render them inexcusable,* 25, — 28.

BUt now thus saith the LORD *a* that created thee *b*, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee *c*, I have called *thee* by thy name *d*, thou *art* mine.

a But notwithstanding thy gross insensibleness under former judgments, for which I might justly send far heavier ones upon thee, yet I will deal mercifully with thee. *b* That made thee his people, and that in so miraculous a manner, as if he had created thee a second time out of nothing; and therefore he will be gracious to his own workmanship. *c* From the *Egyptians*, and divers other enemies; and therefore I will redeem thee again. *d* By the name of *God's People*, which was as proper and peculiar to them, as the name of *Israel*.

Gal. 6. 6.

2 When thou * passest through the waters, *I will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee *e*.

e Though I will chastise thee for thy sins, yet I will not suffer thine enemies utterly to destroy thee, Compare, *Jer.* 30. 11.

3 For I *am* the LORD thy God, the holy One of Israel, thy saviour: *I* gave Egypt *for* thy ransom *f*, Ethiopia and Seba *g* for thee.

f This was fulfilled either, 1. When God smote the *Egyptians*, both first-born and others in *Egypt*; and drowned *Pharaoh*, and his Host in the Red Sea, for the safety and benefit of his people: Or, 2. When the King of *Assyria*, either *Sennacherib*, as many think, or rather *Esar-haddon*, who designed to revenge his Fathers disgrace, and lost before *Jerusalem*, upon the *Jews*, but was diverted and directed by God to employ his Forces against *Egypt*, and *Ethiopia*, and *Seba*, as it follows. See the Notes upon *Isa.* 22. 1, *&c.* *g* The *Sabeans* who were confederate with the *Ethiopians*, or *Cushites*.

4 Since thou wast precious in my sight, thou hast been honourable, and *I* have loved thee *h*; therefore will *I* give men for thee *i*, and people for thy life.

‖ Or, *from*

† Heb. *for thy soul.*

h So the sense is, from that time that I chose thee for my precious and peculiar treasure and People, I have had a great esteem and affection for thee. But the words may well be, and by some are rendred thus, *since that* (or, *For that*: or, Because) *Thou wast precious in my sight, thou wast honourable*, (the same thing repeated in other words) *and I love thee*. *i* As I did give up the *Egyptians*, so I am ready to give up others to save thee, as occasion requires.

* *Chap.* 44. 1, 2. *Jer.* 32. 15. *& 46.* 27.

5 * Fear not, for *I am* with thee; I will bring thy seed from the east, and gather thee from the west *k*.

k Although the *Jews* shall for their sins be carried captives out of their own Land Northward and Eastward into *Babylon*, and the adjacent Countries, and others of them shall flee Southward and Westward, and shall there pine away in their iniquities, as I threatned; yet their posterity I will bring back into *Canaan*, from all the places where they are dispersed.

6 I will say to the north, Give up; and to the south, keep not back; bring my sons *m* from far, and my daughters from the ends of the earth.

l Thou who hast so long had and held my people in Bondage, resign them to me, and permit them to return to their own Land. He speaks either to the Countries themselves by a Prosopopeia: Or, to the Inhabitants of them. *m* Do not only permit but assist and further their return.

* *Psal.* 102. 18. *Rev.* 5. 9. *Col.* 3. 11. *Eph.* 2. 11.

7 *Even* every one *that is* called by my name *n*: for * I have created him for my glory *o*, I have formed him, yea, I have made him *p*.

n They are *called by my Name*. Town them for my People and Children; and therefore what kindness or cruelty you exercise to them, I take it as done to my self. So it is an argument to move those people to let their Captives go: Or, it is an argument to confirm the faith of God's People, that God would deliver them, because they are his own. *o* And therefore I will gloriously my Power and Goodness, and Faithfulness in delivering them. *p* I have not only *created* them out of nothing, as I did all other people, but I have also *formed* and *made* them my peculiar People.

* *Chap.* 42. 15. *Ezek.* 12. 2.

8 Bring forth the blind People that have eyes, and the deaf that have ears *q*.

q The sense is either, 1. Bring out of Captivity my People who were blind and deaf, but now have their eyes and ears opened by my grace. So this verse relates to the foregoing passages: Or rather, 2. O ye Idolatrous *Gentiles*, produce and bring forth your false Gods, which have eyes but see not, and ears but hear not, as is said *Psal.* 115. 5, 6. So this verse belongs to the following context, in which God reneweth his contest with Idols; which in this verse he calleth *blind*, and in the next verse proveth them so to be.

* *Chap.* 41. 21, 22.

9 Let all the Nations be gathered together, and let the people be assembled *r*: * who among them can declare this *s*, and shew us former things? let them bring forth their witnesses *u*, that they may be justified *x*; or let them hear and say, *It is* truth *y*.

r To plead the cause of their Idols with me. *s* This wonderful work of mine in bringing my people out of Captivity, which I have already foretold, and shall further declare; and that so exactly, that I shall name the person by whom this work shall be begun, even *Cyrus*, who is yet unborn, and shall be so for above 200 years; let any of your Heathen Gods do the like. *t* Not things already past, but such things as shall happen long before the return from the Captivity, which yet your blind Idols cannot foresee. See on *Isa.* 41. 22. *u* Who can testifie the truth and certainty of any such predictions of theirs. *x* That they may be owned for true Gods, which in that case I allow them to expect. But of this argument see on *Isa.* 41. 22, 23. *y* Or if they can produce no evidence of any such thing, as I am well assured that they cannot, let them be silent, and hear me and my witnesses, as it follows in the next verse; and let them confess, that what I say is truth, that I only am the true God, and that they are but vanity and falsehood.

* *Chap.* 41. 4. *& 44.* 8.

10 Ye *are* my witnesses *z*, saith the LORD, and my servant whom I have chosen *a*: that ye may know and believe me, and understand that *I am* he *b*: * before me there was ‖ no God formed, neither shall there be after me *c*.

‖ Or, *no thing formed of God.*

z They can produce no witnesses for themselves, but you my people are able to witness for me, that I have given you many and plain demonstrations of my certain foreknowledge of future events, by my predictions and promises delivered to you from time to time. *a* Either, 1. *Isaiah*, and other Prophets, the singular word being put Collectively: Or, 2. *Cyrus*, who is an eminent instance and proof of God's foreknowledge: Or, 3. the *Messiah*, as not only Christians but even the *Chaldee* Paraphrast understands it; who is called by this very title, *Isa.* 42. 1. who also is the most eminent witness in this cause; and that both passively, as he and the time

and

and place, and other circumſtances of his birth, and life, and death were particularly foretold by God in Scripture; and actively, as many future things were foretold by Chriſt, of which we have many examples in the New Teſtament. *b* He of whom the preſent diſpute is, or *he whom* I have affirmed my ſelf to be. That I only am that true God whom we are now ſeeking in this debate. *c* The Gods of the Heathens neither had a being before me nor ſhall continue after me. Wherein more is underſtood than is expreſſed, That whereas the Lord is God from everlaſting to everlaſting, theſe falſe pretenders to the Deity are but of yeſterday, and ſhall ſhortly be aboliſhed. And withal he calleth them *Formed Gods*, in way of contempt, and to ſhew the ridiculouſneſs of their pretence to the Divinity, which are formed by the hands of Men.

* Chap. 45. 21. Heb. 13. 4. 11 I, *even* I * *am* the LORD, and beſides me *there* is no ſaviour *d*.

d That can and doth ſave his Worſhippers; Whereby he implies, that the falſe Gods were not only weak and unable to ſave their People, but alſo were the deſtroyers of their People, as being the great cauſe of their ruine.

* Deut. 32. 12. 12 I have declared, and have ſaved *e*, and I have ſhewed *f*, * when *there was* no ſtrange *god* among you *g*: therefore ye *are* my witneſſes, ſaith the LORD, that I *am* God.

e I firſt foretold your deliverance, and then effected it. *f* I foretold it. This branch he repeated, becauſe this is the principal argument uſed here, and Chapter 41. to determine this controverſie between God and Idols. *g* And this I did when you did not worſhip any Idols, and therefore it could not be pretended that you had this knowledge from them.

† Heb. *from the day.* † Heb. *turn it back.* * Job 9. 12. Dan. 4. 35. & 46. 10. 13 Yea, † before the day *was* *h*, I *am* he, *i*, and *there is* none *k* that can deliver out of my hand; *l*: I will work, and who ſhall † * let it *m*.

h Before all time: Or, which is all one, from all eternity: Or, *Since the day* was, ſince the Beginning of time and things, in all ages ſince the creation of the world, *i* I am God, and I have proved my ſelf to be ſo. *k* None of thoſe which are called Gods. *l* That can ſave them whom I will deſtroy. Therefore they are impotent, and conſequently no Gods. *m* Nor can they hinder me in any other work which I reſolve to do.

† Heb. *barres.* 14 Thus ſaith the LORD your Redeemer, the holy One of Iſrael, For your ſake I have ſent to Babylon *n*, and have brought down *o* all their † nobles *p*, and the *Chaldeans q*, whoſe cry *is* in the ſhips *r*.

n I have ſent *Cyrus*, and the *Medes* and *Perſians* with him to war againſt *Babylon*, to this very end and purpoſe, that he might deliver you out of Captivity, and reſtore you to your Land according to promiſe. *o* From that height of Power and glory to which they were advanced. *p* Their Princes and great Commanders, who as they are called *Shields*, *Pſal.* 47. 9. So here they are called *Bars*, for the ſame reaſon, becauſe of that ſtrength and defence which they give to their People. *q* The common People of *Chaldea*, together with their great men who had Palaces in *Babylon*. *r* Who make fearful outcries, as they flee away from the *Perſians* in Ships; which they had opportunity to do, becauſe of their two great and famous Rivers, *Euphrates* and *Tigris*, and the ſeveral branches of them.

15 I *am* the LORD, your holy One *s*, the creator of Iſrael, your king.

s The holy One of Iſrael, as he frequently ſtileth himſelf, who ſanctifie and glorifie my ſelf in this and ſuch other glorious Works, with reſpect to you, or for your benefit.

* Ex. 14. 22. & 15. 10. * Joſh. 3. 17. 16 Thus ſaith the LORD, which * maketh a way in the Sea, and a * path in the mighty waters *t*:

t Who as he formerly made a path-way for his people through the Red Sea, ſo he will in no leſs wonderful manner remove all impediments or difficulties out of the way of his people, when they return from *Babylon*.

17 Which bringeth forth the chariot and horſe, the army and the power *u*; they ſhall lie down together, they ſhall not riſe *x*: they are extinct, they are quenched as tow *y*.

u Or rather, *Who brought forth the Chariots*, &c. i. e. *Pharaoh* and his Chariots and Horſes, and Army: as may be gathered from the next verſe, where the things here mentioned are called *former things* and *things of old*. *x* Or, *they did lie down together* (to wit, in the bottom of the Sea,) *they did not riſe*; *they ſank like lead*, as it is ſaid, *Exod.* 15. 10. and they never roſe again to moleſt the *Iſraelites*, as God promiſed, *Exod.* 14. 13. Theſe two Hebrew Verbs are of the future tenſe, but that ſeems to be put for the preter-tenſe, becauſe the two following Verbs, which treat of the ſame thing, are and are added to explain theſe, are of the preter-tenſe. *y* As the wiecke of a Candle when it is put into the Water is wholly extinguiſhed, and not the leaſt ſpark of fire left, ſo were they utterly deſtroyed, and not one of them remained.

* Ch. 46. 9. 18 * Remember ye not the former things, neither conſider the things of old *z*.

z But although your former deliverance out of *Egypt* was in it ſelf a moſt glorious work, which you ought always to remember and conſider, yet this other work of your deliverance out of *Babylon* by *Cyrus*, and thoſe bleſſings which ſhall follow upon it, and particularly that ineſtimable mercy of ſending the *Meſſiah*, ſhall be ſo tranſcendent a favour, that in compariſon thereof, all your former deliverances are ſcarce worthy of your remembrance and conſideration. Which expoſition is confirmed by two parallel texts, *Jer.* 16. 14, 15. & 23. 7, 8. From all which texts laid together it appears, that this later deliverance, compared with that out of *Egypt*, is not to be confined to their freedom from the *Babyloniſh* Captivity, but to be extended to the conſequences of it, and eſpecially to the Redemption by Chriſt; becauſe otherwiſe that *Egyptian* deliverance, was more glorious and wonderful in many reſpects, than the *Babylonian*.

19 Behold, I will do a * new thing *a*: now it ſhall ſpring forth, ſhall ye not know it? I will even make * a way in the wilderneſs, *and* rivers in the deſert *d*.

* Ch. 42. 9. & 48. 6. * Pſal. 107. 33. *a* Such a work as was never yet done in the World, even the Redemption of the World by the *Meſſiah*. *b* Shortly although it was not to be done till after ſome hundreds of years. For ſo the Scripture oft ſpeaketh of things at a great diſtance of time, as if they were now at hand, as *Hagg.* 2. 6. *Jam.* 5. 9. *Rev.* 22. 20. and elſewhere, which it doth to correct our impatience, and to make us willing to wait till God's time come; and to aſſure us that the mercy ſhall come as ſoon as ever it is fit for us, and we for it; and to make us ſenſible of the inconſiderableneſs of time, and all temporal things in compariſon of God, and of the eternal things upon which account it is ſaid that *a thouſand years are in God's ſight but as one day*, *Pſal.* 90. 4. *c* Certainly you *Jews* ſhall know it by experience, and ſhall find that I do not deceive you with vain hopes. *d* I will give you direction and proviſion in the Wilderneſs, where there is commonly no path, and where all neceſſaries are wanting: Which as it literally ſpeaks of God's conducting them in the way from *Babylon* to *Jeruſalem*, which lay through a great deſert; ſo it is myſtically meant of thoſe ſpiritual bleſſings, which God in and through Chriſt will confer upon all his people, not the *Jews* only, but alſo the *Gentiles*, who in Prophetical Language are oft compared to the Wilderneſs, as *Iſa.* 35. 1. and elſewhere.

20 The beaſt of the field ſhall honour me *e*, the dragons *f* and the ‖ † owls: becauſe I give waters in the wilderneſs, *and* rivers in the deſert, to give drink to my people *g*, my choſen.

e Shall have cauſe, if they had abilities, to honour and praiſe me for their ſhare in this mercy. Foraſmuch as the *beaſt of the field* may myſtically ſignifie the *Gentiles*, whom the *Jews* reputed as Beaſts, and who were as deſtitute of all ſaving knowledge, as the Beaſts which periſh, yet ſhould become the Lord's People, as they ſeem to be called, *ver.* 21. *f* Which live in dry and barren deſerts, and are very thirſty, and therefore more ſenſible of this mercy. *g* To whom theſe waters were principally deſigned, but the Beaſts fared better for their fakes. Thus Chriſt was primarily *ſent to the loſt Sheep of Iſrael*, *Mat.* 15. 24. yet the *Gentiles* there compared to Dogs, fared better for the Children, picking up ſome crumbs of their bread; and the *Jews* generally rejecting Chriſt, the *Gentiles* came in their ſtead.

21 * This people *h* have I formed for my ſelf, * they ſhall ſhew forth my praiſe *i*.

h My People, as he now called them, *ver.* 22. conſiſting in part of the *Jews*, but eſpecially of the *Gentiles*. *i* I have created as it were out of nothing, I have called them into my Church, that I might have glory and praiſe from them for ſo ſtupendous a mercy.

22 But *k* thou haſt not called upon me *l*, O *Jacob*, but thou haſt been weary of me, *m* O *Iſrael*.

k Or, *For*, as this conjunction is oft uſed. So this may be added as a reaſon, why God called the *Gentiles* to be his People, becauſe the *Jews* forſook him. *l* Thou haſt groſly neglected or very ſlightly performed the duties of my worſhip. *m* Thou haſt not eſteemed my ſervice to be a priviledge. as in truth it is, but as a burden and bondage. Compare *Mal.* 1. 13.

23 Thou haſt not brought me the † ſmall cattel of thy burnt offerings *n*, neither haſt thou honoured me with thy ſacrifices *o*. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe *p*.

n Either, 1. Becauſe thou didſt not offer thy Sacrifices to me but to Idols. Or rather, 2. becauſe what thou didſt offer, was not done to me, not for my ſake, not from a principle of love and obedience to me, not to pleaſe and honour me with it, but meerly for thine own ends. Which interpretation ſeems to be favoured by the following clauſe, and by comparing this with *Zech.* 7. 5, 6. *Did ye faſt unto me, even to me? And when ye did eat——did ye not eat* for your ſelves? *o* Becauſe thou didſt either neglect this work of Sacrificing to me; or didſt perform it meerly out of cuſtome or ill deſign, and not with a purpoſe to pleaſe and glorifie me; or didſt diſhonour me, and pollute thy Sacrifices by thy wicked courſe of life. *p* So the ſenſe may be this, I did not require theſe weariſome ſervices of thee, to wit, upon theſe terms, or to be offered in ſuch a manner, as God ſpeaks, *Mic.* 6. 11, 12, 13. But the words may very well be rendred, Although I did *not cauſe thee to ſerve with Offerings, nor weary thee with Incenſe*: the Particle *Although*, being here underſtood, as it is in many other places, as hath been formerly noted. And ſo this is an aggravation of their former ſin, of being weary of, and negligent in the ſervice of their God, although he had laid ſuch heavy burthens upon them, nor required ſuch hard ſervices or coſtly offerings from them, as might give them cauſe to be weary, nor ſuch as Idolaters did freely and greedily perform in the ſervice of their Idols.

24 Thou haſt bought me no ſweet cane *q* with money, neither haſt thou filled me with the fat of thy ſacrifices *r*, but thou haſt made me to ſerve with thy ſins *s*, thou haſt * wearied me with thine iniquities.

q Or, *Calamus*, as this word is rendred, *Exod.* 30. 23. which was uſed in the making of that precious Ointment, *Exod*, 30. 34. and as a perfume, or for the Incenſe, *Exod.* 30. 7. See *Jer.* 6. 20. The meaning of this clauſe ſeems to be this, Thou haſt been niggardly in my ſervice, when thou haſt ſpared for no coſt in the ſervice of thine Idols, as is elſewhere noted. *r* Thou haſt offered no more Sacrifices than were ſimply neceſſary, thou haſt not multiplied thy thank offerings and free-will offerings, though I have given thee ſufficient occaſion to do ſo. *s* Thou haſt made me to bear the load and burden of thy ſins, which are very grievous and oppreſſive to me, *Amos* 2. 13. and great exercifes of my patience. Yea thou haſt made it neceſſary for me, to take upon me the form of a Servant, that I might bear and carry away thy ſins. This clauſe and that which follows are oppoſed to, and aggravated by what he ſaid, *ver.* 23. I did not make thee to ſerve or weary thee with offerings, though that work was honourable and beneficial to thee, as well as conducing to my ſervice; but thou haſt made me to ſerve in the vileſt manner, with ſuch things as are not only offenſive to me, but alſo pernicious to thee.

* Ch. 43. 25. & 44. 22. 25 *I*, *even* I *t am* he that * blotteth out *u* thy tranſgreſſions for mine own take *x*, and will not remember thy ſins *y*.

t I whom thou haſt thus deſpiſed, and wearied and provoked to deſtroy thee. *u* Out of my book in which they were all written, and to be read unto thee, and charged upon thee another day. See *Jer.* 17. 1. *Rev.* 20. 12. Sins are oft compared to debts, *Mat.* 6. 12, 14, &c. which are written in the creditors Book, and croſſed or blotted out when they are paid, *x* Being moved thereunto not by thy merits, but by my own meer goodneſs and free mercy, *y* So as to puniſh them and deſtroy thee for them, as thou deſerveſt.

v. 1. 26 Put me in remembrance *z*: * let us plead together: declare thou, that thou mayeſt be juſtified.

z I remember nothing by which thou haſt deſerved my favour and the pardon of thy ſins; if thou knoweſt any ſuch thing, bring it to my mind, I allow thee free liberty to plead with me, as it follows, and if thou haſt right on thy ſide, I will juſtifie thee. It is an ironical ſpeech, whereby he inſulteth over thoſe, who were puffed up with an opinion of their own innocency, and merit; which was the caſe of many *Jews*, as this and other Prophets have oft obſerved.

27 Thy firſt * father *a* hath ſinned; and thy † teachers *b* have tranſgreſſed againſt me.

a Either, 1. *Adam*, from whom the guilt and filth of ſin is propagated to thee: Or rather, 2. *Abraham*, who might well be called *the firſt father of the Iſraelites*, becauſe they all deſcended from him, had all their right and title to God's Ordinances and Promiſes, and other ſpecial Priviledges from God's Covenant made with *Abraham*, and with his Seed, and who is oft emphatically called their *Fathers*, as *Joſh.* 24. 2. *Iſa.* 51. 2, &c. and the *Jews* gloried in, and truſted to that relation, which they had to *Abraham*, as we read *Mat.* 3. 9. *Joh.* 8. 33. and elſewhere. And this agrees well with the foregoing context. For having ſufficiently intimated, that they had no merits of their own, he now addeth, that even their Father *Abraham*, to whoſe merits they truſted, had no merits of his own, nor any occaſion of boaſting, for he alſo was a ſinful man, and hath left ſome inſtances of his failings: Or, *the firſt father* may be put collectively for their *Forefathers*; and ſo he tells them, that as they were ſinners, ſo alſo were all their Progenitors, yea even the beſt of them, *Abraham* and *David*, and others, for whoſe ſakes they expected to be pardoned and rewarded. And this indeed is uſual with God to upbraid the *Iſraelites* with the ſins of their Fathers. *b* Thy Prieſts and Prophets; who were their Interceſſours with God, and who were generally preſumed to be the holieſt part of that people, and therefore if theſe were tranſgreſſours, the People had no reaſon to fancy themſelves to be innocent.

28 Therefore I have profaned *c* the ‖ princes of the ſanctuary *d*, and have given *Jacob* to the curſe *e*, and *Iſrael* to reproaches *f*.

c As they have made themſelves profane, ſo I have dealt with them as ſuch, without any regard to the ſacredneſs and dignity of their functions. I have expoſed them to contempt and deſtruction. *d* The higheſt and beſt of your Prieſts, whoſe perſons were moſt ſacred, and therefore ſuppoſed by themſelves and others, to be the furtheſt from danger. *e* To utter deſtruction, to which perſons or things accurſed were devoted, of which this *Hebrew* word is conſtantly uſed. *f* To be the Objects of their Enemies ſcorn and reproaches.

CHAP. XLIV.

A further Promiſe of Spiritual Bleſſings: 1,—6. *the vanity of Idols, and folly of Idol-makers, and Worſhippers*, 7,—20. *An Exhortation to praiſe God*, 21,—23. *our Redeemer and Maker*, 24. *for his wiſdom*, 25. *truth*, 26. *Power*, 27. *and goodneſs*, 28.

YEt now hear, * O *Jacob* my ſervant, and *Iſrael* whom I have choſen *a*.

* Ch. 41. 8. & 43. 1. & 45. 10. & 46. 3. *a* Although I have chaſtiſed thee for thy Sins, and had juſt cauſe utterly to deſtroy thee, yet in judgment I will remember Mercy, and will ſtill own thee for my Servant and choſen People.

* Ch. 43. 7. 2 Thus ſaith the LORD * that made thee, and formed thee from the womb *b*, *which* will help thee, Fear not, O *Jacob*, my ſervant, and thou *Jeſurun c*, whom I have choſen.

b From the time of thy Birth, or coming out of the Womb. From that time that I firſt took thee to be my People, I have been forming and faſhioning thee, by giving thee Laws, and Ordinances, and Teachers, by threatnings and corrections, and many other ways. He ſeems to allude to the practice of Midwives, who uſe to compoſe all the parts of the new-born Infant into a right frame. *c* Another name of *Jacob* or *Iſrael*, given to him, *Deut.* 32. 15. and 33. 5, 26.

* Ch. 35. 7. Joel 2. 28. Joh. 7. 38. Acts 2. 16. 3 For I will * pour water *d* upon him that is thirſty *e*, and floods upon the dry ground: I will pour my ſpirit *f* upon thy ſeed, and my bleſſing *g* upon thine offſpring:

d My Spirit and Bleſſing, which is frequently compared to Water; and ſo it is expounded in the latter part of the Verſe. *e* Either 1. upon him that deſires it. Or rather 2. upon him that is deſtitute of it; For what is here *thirſty*, in the next Clauſe it is called *dry ground*. *f* The gifts and graces of my Spirit: Which expreſſion he ſeems deſignedly to uſe, to lift up the minds and hearts of the *Jews* from carnal and worldly Things, to which they were too much addicted, unto ſpiritual and heavenly Bleſſings, and thereby to prepare them for the better entertainment of the Goſpel. *g* All the Bleſſings of my Covenant, both Spiritual and Temporal.

* Ch. 35. 35. & 55. 13. Hoſea 14. 5. † Heb. *Jeſhurun.* Deut. 32. 15. & 33. 5, 26. 4 And they ſhall ſpring up *as* among the graſs *h*, as willows by the water-courſes.

h They ſhall increaſe and flouriſh like Graſs, and thoſe Herbs and Plants which grow up in the midſt of it.

‖ Or, *name the name of Jacob.* † Or, *name the name of Iſrael.* 5 One ſhall ſay, I *am* the LORDS: and another ſhall ‖ call *himſelf* by the name of *Jacob*: and another ſhall ſubſcribe *with* his hand unto the LORD, and ‖ ſirname *himſelf* by the name of *Iſrael* †.

i My Bleſſing of God upon the *Jews* ſhall be ſo remarkable, that the *Gentiles* ſhall joyn themſelves unto them, and accept the Lord for their God, and own themſelves for his People.

* Chap. 41. 4. & 48. 12. Rev. 1. 8, 17, & 22. 13. 6 Thus ſaith the LORD *h* the king of *Iſrael*, and his redeemer the LORD of hoſts, * I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

k Here God reneweth his Conteſt with Idols: which he inſiſteth upon ſo oft, and ſo much, becauſe his own People were exceeding prone to Idolatry.

* Chap. 41. 22. & 45. 21. 7 And who *i*, as I, ſhall call, and ſhall * declare *m* it *n*, and ſet it in order *o* for me *p*, ſince I appointed the ancient people *q*? and the things that are coming, and ſhall come *r*? let them ſhew unto them *s*.

l Which of all the heathen Gods. *m* Shall by his powerful Call or Word cauſe it to be, and by his infinite fore-knowledge declare that it ſhall be. Or, *Shall publiſh and declare*: Two words expreſſing the ſame thing, as is uſual. *n* That which ſhall come to paſs, whatſoever it be; which is eaſily underſtood out of the following Clauſe. *o* Orderly relate all future Events in the ſame manner as they ſhall happen. *p* *Heb. to me*, ſo as I may hear it, and thereby be convinced of their Divinity. *q* Since the time that I appointed or called the *Iſraelites* to be my People, whom he calleth *the ancient People*, becauſe they were his People long before this time; or, as the Words may be rendred, *the everlaſting People*, becauſe he determined, That he would never totally and finally caſt them off and deſtroy them, as he would do other Nations. But the Words are, and may well be otherwiſe rendred, *Since I Conſtituted or made* (as this Word is elſewhere rendred) *The people of the world*; ſince I firſt made Man upon Earth, as the *Seventy* and others underſtand it. Let them give me an account of any of their Predictions of future Events from the beginning of the World to this day. *r* Such things as are near at hand, and ſuch as are to come hereafter. *s* Unto their Worſhippers, who conſult their Oracles about future Events, as I have *told them unto thee*, O *Jacob*, as it follows in the next Verſe. So the Pronoun Relative is put for the Antecedent, which is left to be underſtood out of the following Clauſe. Or, *to or for themſelves*, in their own defence. Although theſe Words might have been omitted in the Tranſlation, as being inſignificant, ſuch Pronouns being oft redundant in the *Hebrew* Language, as *Gen.* 12. 1. and oft elſewhere, as alſo in the *Greek* and *Latine*.

* Ch. 43. 10. * Deut. 4. 35. 39. & 32. 39. 1 Sam. 2. 2. Ch. 45. 5. † Heb. *a Rock.* Deut. 32. 4. 8 Fear ye not, neither be afraid: have not I told thee *t* from that time *u*, and have declared *it x*? * ye *are* even my witneſſes *y*. Is there a God beſides me *z*? yea, * *there is* no † God, I know not *any a*.

t Thee, O *Iſrael*, whom he bids not to fear. The Senſe is, I call you *Iſraelites* to bear me Witneſs, whether I have not, from time to time, acquainted you with things to come, ſuch as your Sojourning in a ſtrange Land for *Four Hundred* Years, and your deliverance and happineſs after that time, *Gen.* 15. 13, 14. and many things of the like nature? *u* From the time when *I appointed the ancient people*, as I now ſaid, *ver.* 7. Theſe were pregnant Inſtances of God's Prediction of things to come, not only from the beginning of the *Jewiſh* Common-wealth; but even from the firſt Ages of the World, as unto *Enoch*, *Jude* ver. 14. and unto *Noah*, *Gen.* 6. 3. To ſay nothing of what other Authors relate concerning *Adam* and *Seth*. *x* Have publiſhed it to the World in my Sacred Records. *y* Both of my Predictions, and of the exact agreeableneſs of Events to them. *z* Judge by this Character, whether I be not the only true God. *a* If any of you be wiſer than I am, I am willing to be informed. It is a ſarcaſtical Speech. But this Clauſe may be, and is, by others taken interrogatively, *do not I know it?* Is it not a certain and undeniable Truth, that there is no other God?

† Heb. *deſirable.* 9 They that make a graven image *are* all of them vanity *b*, and their † delectable things *c* ſhall not profit,

* *Psal.* 115. 4, &c.

profit, and they *are* their own witnesses *d*, * they see not, nor know *e*; that they may be ashamed *f*.

b Hereby discover themselves to be vain, empty, or foolish Men. Or thus, *They that make graven images, all of them* make (which Word may fitly be repeated out of the foregoing Clause, as is very usual in Scripture) *a vanity* or *a thing of nought*. Which Translation seems better to agree, 1. With the following Clause, which is added to explain this, in which, not the Idol-makers, but the Idols themselves, are said to be vain or unprofitable. 2. With the use of the *Hebrew* Word in Scripture, which is never applied to Persons, but constantly to Things, and sometimes to *Idols*, as 1 *Sam.* 12. 21. *c* Their *Idols*, in the fight and worship of which, they take so much Pleasure. *d* They that make this, are Witnesses against themselves, and against their *Idols*, because they very well know, That they are not God's, but the work of their own Hands, in which there is nothing but mean matter and Man's Art. *e* Or, that *they* (to wit, their *Idols*) *do not see nor know*, have neither Sense nor Understanding. *f* Therefore they have just Cause to be ashamed of their Folly and Stupidity, in worshipping such senseless Things.

10 Who hath formed a god, or molten a graven image *that* is * profitable for nothing *g*?

* *Hab.* 2. 18.

g What Man in his Wits can esteem That a god which his own Hands have formed; or melt a Graven Image (understand out of the former Clause, *to be his God*) which is profitable for nothing? He speaks of *melting a graven image*, because the *Image* was first molten and cast in a Mould, and then polished and graven with a Tool, as was observed before. Or thus, Who art thou, O Man, that formest a god, or meltest a graven image to worship it, which is profitable for nothing? Come hither and let me reason the Case with thee. Which he doth in the following Verses: So this Verse is a kind of Summons to *Idolaters*, to come and plead their own Cause.

* *Psal.* 97. 7. *Chap.* 1. 29. & 42. 17. & 45. 16.

11 Behold, all his fellows *h* shall be * ashamed: and the work-men, they *are* of men *i*: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together *k*.

h Either 1. the Workmen, as it follows, who in this Work are Companions or Partners with him, by whose cost and command the Work is done. Or 2. those who any way assist and encourage him in this Work, and joyn with him in worshipping the Image which he maketh. *i* They are of Mankind, and therefore cannot possibly make a god. Or, *They* are *of the meanest sort of Men*; for so the *Hebrew* Word, *Adam*, sometimes signifies. *k* Though all combine together, and stand up with all their might to maintain the Cause of their false gods, they shall be filled with Fear and Confusion, when God shall plead his Cause against them.

* *Chap.* 41. 7. & 41. 6. *Jer.* 10. 4. ‖ Or, *with tongs.*

12 * The smith ‖ with the tongs both worketh in the coals, and fashioneth it with hammers *l*, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth; he drinketh no water, and is faint *m*.

l First he makes the Metal soft and pliable, by putting it among burning Coals, and then he taketh it out, and beateth it into what form he pleaseth. It must be here noted, That some of these Images were made of Brass and Iron, as others were of Gold and Silver, *Dan.* 5. 4. *m* This is mentioned; Either 1. as an Argument of the vanity of *Idols*, which cannot relieve their poor Workmen, when they are ready to faint away through Hunger, and Thirst, and Weariness. Or, 2. as an evidence of great Zeal, and industry in carrying on this Work; to that they forget or neglect to eat and drink when their necessities require it. This I prefer, 1. Because it suits best with the next foregoing Clause, *He worketh with the strength of his arms*, *i. e.* fervently, and putting forth all his might in the Work. 2. Because the Prophet in this, and in the next following Verses, is only describing the mechanical part, or the matter of Images, and the art and labour of the Workmen in making them; and afterwards proceeds to the Theological consideration of the thing, and the confutation of these Practices, as we shall see.

13 The Carpenter *n* stretcheth out *his* rule: he marketh it with a line *o*: he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man *p*; that it may remain *q* in the house *r*.

n He here speaks; Either 1. of the same Image, which is supposed to be made of Wood, and then covered with some Metal: Or, 2. of another sort of Images made of Wood, as the former might be made of Iron. It is not material which way you understand it. *o* He measureth and marketh that portion of Wood by his Rule and Line, of which the Idol is to be made. *p* In the same comely Shape and Proportions which are in a Living Man, whom he designs to represent as exactly as is possible. *q* Or *fit* or *dwell*. Which implies, Either 1. that it cannot flit out of its place: Or, 2. that when the Image is made, it is set up and fixed in its appointed place. *r* Either in the Temple appointed for it: Or in the dwelling House of him that made it; that he and his Family might more frequently give Worship to it, and might receive Protection from it, as Idolaters vainly imagined.

14 He heweth him down cedars, and taketh the ‖ cypress and the oak *s*, which he ‖ strengthneth for himself among the trees of the forrest *t*: he planteth an ash, and the rain doth nourish *it*.

‖ Or, *taketh courage.*

s Which afford the best and most durable Timber. *t* The Sense of the Words thus rendred, is, That he planteth, and with care and diligence improveth those Trees, among and above all the Trees of the Forrest, that he or his Posterity may thence have Materials for their Images, and those things which belong to them. And this Sense seems to be favoured by the following Clause, wherein it is said, *He planteth an Ash* for this very reason: Or, the Sense may be this, Which he suffers to grow to greater strength and largeness, than other Trees of the Forrest, that they may be better and fitter for his use. Heb. *And he strengtheneth himself*, &c. And he useth all his strength among the Trees of the Forrest, in planting such as are proper for this end; in walking hither and thither to survey which is the best of them; in hewing them down, and in other things relating to them.

15 Then shall it be for a man to burn: for he will take thereof and warm himself: yea, he kindleth *it*, and baketh bread; yea, he maketh a god; and worshippeth *it*; he maketh a graven image, and falleth down thereto *u*.

u Having related the practices of Idolaters, he now discovers the vanity and folly of them, that he maketh his fire and his god of the same Materials, distinguished only by the Art of Man.

16 He burneth part thereof in the fire: with part thereof he eateth flesh *x*: he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire *y*.

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto *it*, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my god.

x He dresseth Flesh for his eating. *y* I have felt the warmth of it. *Seeing* is oft put for other Senses, as *Feeling*, *Hearing*, &c. as hath been oft observed before.

18 * They have not known, nor understood: for he *a* hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

* *Isa.* 56. 10. † Heb. *daubed.*

z This sheweth, That they want common direction, and have not the understanding of a Man in them. *a* To wit, God; who is easily understood, and is oft expressed by this pronoun, *He*; and to whom this very act is frequently ascribed in other places of Scripture: And therefore Men need not to be shy in ascribing it to God here. Which yet is to be soberly understood; not as if God did make Men wicked, but only permits them so to be, and orders, and over-rules their Wickedness to his own glorious Ends. And such passages as these are added in such cases, to give an account of the prodigious madness of Sinners herein; because, as they wilfully shut their own Eyes, and harden their own Hearts, so God judicially blinds and hardens them, and sends strong Delusions upon them, and gives them up to believe Lies, and then it is no wonder if they fall into such dotages.

19 And none † considereth in his heart *b*, neither is *there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have roasted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

† Heb. *returneth to.*

b Whereby he implies, That the true Cause of this, as well as of other absurd and brutish practices of Sinners, is the neglect of serious and impartial Consideration of things.

20 He feedeth of ashes *c*: * a deceived heart *d* hath turned him aside *e*, that he cannot deliver his soul *f*, nor say, *Is there* not a lie in ‖ my right hand *g*?

* Chap. 56. 12.

c Which is an unsavoury, unprofitable, and pernicious food, and no less unsatisfying, uncomfortable, and mischievous is the worship of Idols. *d* A Mind corrupted and deceived by long custom, deep prejudice, gross errour, and especially by his own Lusts. *e* From the way of Truth, from the knowledge and worship of the true God, unto this brutish Idolatry. *f* From the snares and dangers of Idolatry. This *cannot* is to be understood morally, so as to note the great difficulty, but not the utter impossibility of it; for if Idolaters would consider things, they might be convinced of, and turned from that gross way of Wickedness, as is implied from the foregoing Verse. *g* What is this Idol, which I have made with my right Hand, *i. e.* with all my strength, as was said before; the right Hand being the strongest, and the chief instrument of this and other actions; which I set in my right Hand, as the true God is said in Scripture to be *at the right hand* of his People, *Psal.* 16. 8. & 109. 31. & 121. 5. Which I highly honour, for the most honourable place was on the right Hand, as is known; to which, I look and trust for relief and assistance, which God in Scripture is said to afford to his People, by *being at* and *holding of their right hand*, *Psal.* 73. 23. & 110. 5. What, I say, is this Idol? Is it not a lie, which, though it seems and pretends to be something, and to be a god, yet in truth is nothing but vanity and falshood, deceiving all that put their trust in it?

21 Remember these *h*, O Jacob and Israel; for thou art my servant; I have formed thee, thou art my servant: O Israel, thou shalt not be forgotten of me *i*?

h Either these Men: Or, which comes to one, these things. the deep ignorance and stupidity of Idolaters; which may be a warning to thee. *i* I will not forget nor forsake thee; and therefore thou shalt have no need of *Idols*: Or, as the ancient Interpreters and divers others render it, *do not forget me*; what I am, and what I have done, and can and will do for Thee; the forgetting whereof is the ready way to *Idolatry*.

22 I have blotted out as a thick cloud *k* thy transgressions, and as a cloud, thy sins: return *l* unto me, for I have redeemed thee *m*.

k As the Sun commonly dissolveth, or the Wind scattereth the thickest and blackest Cloud, so as there is no remnant, nor appearance of it left. *l* From thine *Idolatry*, and other wicked practices. *m* Therefore thou art mine, and obliged to return and adhere to me.

Psal. 96. 1. 12. *Isa.* 42. 10. & 49. 13. *Jer.* 51. 48.

23 * Sing, O ye heavens: for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing ye mountains, O forrest, and every tree therein *n*: for the LORD hath redeemed *Jacob*, and glorified himself in *Israel*.

n By such invitations to the senseless Creatures to praise God with and for his People, he signifies the transcendent greatness of this Mercy and Deliverance, sufficient to make even the Stones, if it were possible, to break forth into God's praises; and withal, that as the brute Creatures were Sufferers by Man's fall, so they should receive benefit by Man's Redemption.

Gen. 43. 1. *Psa.* 9. 8. & 104. 2. *Isa.* 40. 22. & 42. 5. & 45. 18. & 51. 13.

24 Thus saith the LORD thy redeemer, and * he that formed thee from the womb *o*, I *am* the LORD, that maketh all *things*, * that stretcheth forth the heavens alone, that spreadeth abroad the earth by *my self p*:

o Of which Phrase see above on ver. 2. *p* And therefore I can Save thee without the help of any other gods or men.

25 That frustrateth the tokens of the liars *q*, and maketh diviners mad *r*; that turneth wise *men* backward *s*, and maketh their knowledge foolish:

q Of the Magicians, and Astrologers, and Sorcerers, who were numerous, and greatly employed and esteemed in *Babylon*, *Isa.* 47. 12, 13. *Dan.* 2. 2, 48. and who had foretold the long continuance and prosperity of the *Chaldean* Empire. But, saith God, I will confute their tokens or predictions, and prove them to be Liars. *r* With grief for the disappointment of their hopes and predictions, and their disgrace and loss which followed it. *s* Stopping their way, thwarting and blasting their designs, so as they can proceed no further, but are forced to retreat and take new Counsels, and giving them up to such counsels and courses, as are foolish and pernicious to themselves.

26 That confirmeth the word of his servant *t*, and performeth the counsel of his messengers; that saith to *Jerusalem*, Thou shalt be inhabited, and to the cities of *Judah*, Ye shall be built, and I will raise up the † decayed places thereof.

† Heb. *wastes.*

t Of his Servants, the Prophets, as appears from the next Clause, which answers to this, where he useth the *plural* number, *his Messengers*; *Isaiah* and other Prophets, whom God sent upon this End, to foretell the destruction of *Babylon*, and the redemption of his People.

Isa. 50. 2.

27 That saith * to the deep, Be dry, and I will dry up thy rivers *u*.

* Heb. *to the deep, Be thou dry.*

u That with a word can and will dry up the Sea (which in Scripture is very frequently called *the deep*, as *Psal.* 107. 24. *Isa.* 63. 13. *Jonah* 2. 3, &c.) and Rivers, and remove all impediments, and make the Way plain, that my People may return. Some think these words relate to that stratagem of *Cyrus*, whereby he diverted, and in a great measure dryed up the River *Euphrates*, and made it passable for his Army. But he seems rather to allude to that great Action of God's drying up the *Red-Sea* and *Jordan*, to give passage to the *Israelites*.

Chap. 36. 33. *Jer.* 1. 1. *Chap.* 13.

28 That saith of *Cyrus x*, *He is* my shepherd *y*, and shall perform all my pleasure *z*, even saying to *Jerusalem*, * Thou shalt be built; and to the Temple, Thy foundation shall be laid.

* Heb. *Thou shalt be built.*

x Whom God here designeth by his proper Name, *Two Hundred* Years before he was born, that this might be an undeniable Evidence of the certainty and exactness of God's fore-knowledge, and a convincing Argument, and so most fit to Conclude this Dispute between God and Idols. *y* Him will I set up to be the Shepherd of my People, to Rescue them from Wolves or Tyrants, to gather them together, to Rule them gently, and to provide comfortably for them. *z* All that I command him to do, even to give leave and order, for the rebuilding of the City and Temple of *Jerusalem*, as it here follows.

CHAP. XLV.

Cyrus his work and strength foretold, 1, — 4. *God hath all Power*, 5, — 12. *will assist Cyrus*, 13, 14. *the mystery of Providence*, 15. *Idols and their worshippers shall be destroyed: and God alone exalted*, 16, — 21. *the Gentiles come in to Christ*, 22, 23.

THus saith the LORD to his anointed *a*, to *Cyrus*, whose right hand I have ‖ holden *b*, to subdue nations *c* before him: and I will * loose the loyns of kings *d* to open before him the two leaved gates *e*, and the gates shall not be shut.

‖ Heb. *strengthened.*

a i. e. His King, whom God hath designed, and separated, and fitted, in all respects, for his Work and Service; in which, and such like Respects, divers Persons are said to be Anointed, who never had any material Oyl poured upon them, as the King of *Tyrus*, *Ezek.* 28. 14. and Christ, *Isa.* 61. 1. and *Zerubbabel*, *Zech.* 4. 14. and Christians, 2 *Cor.* 1. 21. 2 *Joh.* 2. 27. And they are thus called by way of allusion to the practice of the *Jews*, whose Kings were frequently Anointed, 1 *Sam.* 10. 1. and 16. 13, &c. Or, *Strengthned*: whom I will powerfully assist, teaching his Hands to War, as the Phrase is, *Psal.* 18. 34. supporting and directing his right Hand to strike home. *c* The *Babylonians*, and those other Nations which were Confederate with them, and fought for them, as may be gathered from *Jer.* 51. 9. *d* I will weaken them, for a Man's strength consists much in his Loyns, and receiveth some advantage by the girding of his Loyns: Or, I will take away their Girdle, which was about their Loyns; to wit, their Power and Authority, whereof that was an Ensign, of which, see on *Job* 12. 18. *Isa.* 22. 21. *e* The great and magnificent Grates of their Cities and Palaces, which shall be opened to him as Conqueror.

2 I will go before thee *f*, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron *g*.

f To remove all obstructions, and to prepare the Way for thee, as it follows. *g* I will Destroy all them that oppose thee, and carry thee through the greatest difficulties.

3 And I will give thee the treasures of darkness *h*, and hidden riches of secret places, that thou mayest know *i*, that I the LORD, which ‖ call *thee* by thy name, *am* the God of Israel.

‖ Or, *name thy name.*

h Such as have been stored up, and long kept in dark and secret Places, as well in *Babylon*, *Jer.* 50. 37. and 51. 13. as in other Countries, which *Cyrus* Conquered; and from which he took infinite Treasures, as *Pliny* and others relate. *i* By the accomplishment of these Predictions.

Chap. 44. 28. *Ver.* 14, 18, 21.

4 For Jacob my servants sake, and Israel mine elect, I have even called thee by thy name *k*: I have surnamed thee, though thou hast not known me *l*.

k I have called thee to this Honour, and that by name; not for thy sake, but for *Israels* sake: Therefore do not despair them, thou wilt find them a poor and inslaved People, neither be pufft up into a great Opinion of thy self. *l* I knew, and called thee by thy name, when thou didst neither know nor think of me; nay, when thou hadst no Being.

5 * I *am* the LORD, and *there is* none else, * *there is* no God besides me: I girded thee *m*, though thou hast not known me.

* *Deut.* 4. 35, 39. & 32. 39.

m I made thee strong and active, and fitted, and disposed thee for these great and warlike Enterprizes. For these were the uses and significations of *girding* in Scripture: See 1 *Kings* 20. 11. *Psal.* 18. 32. & 45. 3.

6 That they may know *n* from the rising of the sun, and from the west, that *there is* none beside me; I *am* the LORD, and *there is* none else.

n That all Nations may know it by my foretelling of these things fo long before-hand; and by the wonderful Success that I shall give thee, and by my over-ruling thine Heart and Counsels, and Victories, to the deliverance of my People according to my Promise.

7 I form the light, and create darkness: I make peace, and * create evil: I the LORD do all these *things.

* *Amos* 3. 6.

o All mens Comforts and Calamities come from my Hand,

8 Drop down, ye heavens from above, and let the skies pour down righteousness *p*; * let the earth open *q*, and let them *r* bring forth salvation *s*, and let righteousness spring up together *t*: I the LORD have created it *u*.

* *Chap.* 51. 11.

p The righteous and gracious Acts of God for his People, shall be so many and illustrious, as if God rained down showers of righteousness out of Heaven. *q* Open it self either to receive those showers of righteousness to be poured down from Heaven: or to bring forth those Fruits which might be expected from such Showers. *r* The Heavens and the Earth conspiring together. *s* The Redemption of God's people. *t* Together with Salvation. Whereas Persons or People are sometimes delivered from their Troubles by unjust Courses; this shall be effected with Righteousness, both on God's part, who will hereby assert his own Justice and Faithfulness to his People; and on *Cyrus* his part, who will do a most righteous and worthy Action in rescuing a righteous and oppressed Nation from cruel Tyrants and Oppressors. *u* This great Work of Salvation and Righteousness; whereof, though *Cyrus* is the Instrument, I am the chief Author.

9 Wo unto him that striveth with his maker *x*: let the potsherd strive with the potsherds of the earth: * shall the clay say to him that fashioneth it, What makest thou? or thy work *z*, He hath no Hands *a*?

* *Chap.* 29. 16. *Jer.* 18. 6. *Rom.* 9. 20.

x This *wo* is denounced; Either 1. against those *Jews* who hearing this and many other Prophecies, and Promises of their deliverance out of Captivity, and yet continuing in Captivity, were ever prone to distrust God, and to murmure at him for punishing them so grievously, and for not making more speed to deliver them. Or 2. against the *Babylonians*, the great oppolers of *Cyrus*, and of the deliverance of God's People, whom they were resolved to keep in Bondage, in spight of God and Men. And therefore as God here makes many glorious Promises to *Cyrus*, in order to this Work, so he pronounceth a Curse upon them, who should endeavour to hinder it; and admonisheth the *Babylonians*, That they did not only fight against *Cyrus*, a Man like themselves, but against God, the Maker and Governour of the World. For what *Nebuchadnezzar* spoke with respect to those three *Jews*, *Dan.* 3. 15. the *Babylonians* spoke in their Hearts, in reference to the People of the *Jews*, *Who is that God that shall deliver you out of my hands?* *y* Contend, if you please, with your fellow Creatures, but not with your Creator. *z* He turneth his Speech to the Potter, of whom he spake in the Third Person in the foregoing

going Clause; such sudden Changes of Persons being usual in Prophetical Writings. *a* The Potter that made me, had no hands, *i. e.* no ability or skill to make good Work.

10 Wo unto him that saith unto *his* Father, What begetteſt thou? or unto the woman, What haſt thou brought forth *b*?

b As it were an abſurd and impudent Thing, for a Child to quarrel with his Parents, either ſimply for Begetting him, or for Begetting him of this or that Sex, contrary to his deſire; no better is it for any Perſons to quarrel with God the Maker and *Father of all things*, as God is called, 1 *Cor.* 8. 6. for diſpoſing of them and their Affairs, by his Providence, as he ſees fit, and otherwiſe than they deſire or expect; as the *Jews* quarrelled with God, for bringing them into Captivity; and the *Babylonians*, for Tranſlating the Empire from them to the *Perſians*.

11 Thus ſaith the LORD, the holy One of *Iſrael*, and his maker *c*; † Ask me of things to come concerning my ſons, and concerning the work of my hands command ye me *d*.

† Heb. *ask me of things to come concerning my Sons, and concerning the work of my hands will ye command me?*

c Iſrael's Maker, who not only Created him, as I did all others, but made him a new Creature, and a peculiar People to my ſelf. *d* The Words thus rendred, contain a conceſſion or permiſſion; and the Senſe may be this, Although the Potter doth not give an account to the Clay, nor Parents to their Children; yet I will ſo far condeſcend to you, as to be at your Command in this matter, to give you an account of theſe great Actions of mine, for which you quarrel with me. As for the Expreſſion, *Command ye me*, though it ſeem to be harſh, yet there are inſtances in Scripture of ſuch wonderful Condeſcentions, as when it is ſaid, that *The Lord will make* his People in Heaven *to ſit down to meat, and will come forth and ſerve them*, Luk. 12. 17. But the Words ſeem to be better rendred interrogatively, as they are in the Margent, and by ſome other Interpreters, *Do you, or, will you ask me of things to come concerning my Sons, and concerning the work of mine hands will ye command me?* Will you not allow me that Liberty which your ſelves take, of diſpoſing of my own Children and Works, as I ſee fit? muſt I give you an account of theſe matters? Will you ſet Bounds to me by your commands, that I ſhall do this, and not that according to your good pleaſure? This is intolerable boldneſs in you; and yet I am able to give a good account of my Actions. And the Account is given in the following Verſe.

12 I have made the earth, and created man upon it *e*: I, *even* my hands have ſtretched out the heavens, and all their hoſt have I commanded *f*.

e They are wholly and ſolely my Creatures, and therefore abſolutely at my diſpoſal. *f* I have commanded them to be, or made them by my Command, or the Word of my Power: Compare *Pſal.* 148. 5.

13 I have raiſed him *g* up in righteouſneſs *h*, and I ‖ Or, *make* will ‖ direct all his ways *i*: he ſhall * build my city, *ſtraight.* and he ſhall let go my captives, * not for price nor reward *k*, ſaith the Lord of hoſts. * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1. *Chap.* 44. 28. * *Chap.* 52. 3.

g Cyrus, who was named before, *ver.* 1. *h* Not in a way of abſolute Soveraignty, as I might have done, but moſt juſtly, to puniſh the wicked *Babylonians*, to plead the Cauſe of the innocent oppreſſed Ones, to manifeſt my own Righteouſneſs, and Truth, and Goodneſs. *i* Guide and aſſiſt him in all his Travels and Marches, in all his Attempts, and Battels, and Sieges, crowning him with Succeſs in all his undertakings. *k* Freely without requiring any Ranſom for or from them, as is uſual in ſuch caſes. Such an exact Prediction of theſe things which depended wholly upon the Mind and Will of *Cyrus*, is mentioned here, as an infallible Evidence of the certainty of God's foreknowledge, and of his being the only true God; becauſe *Idols* could diſcover no ſuch things, at ſuch a diſtance of time.

14 Thus ſaith the LORD, The labour of Egypt *l*, ‖ Or, *and* and merchandiſe of Ethiopia, ‖ and of the Sabeans, *the Sabeans, men of* men of ſtature *m* ſhall come over unto thee *n*, and *ſtature, ſo* they ſhall be thine, they ſhall come after thee, in *Gr.* chains they ſhall come over *o*: and they * ſhall fall * *Chap.* 60. down unto thee, and they ſhall make ſupplication unto 14. thee *p*, *ſaying*, Surely God *u* in thee *q*, and * *there is* * 1 *Cor.* 14. none elſe, *there is* no God *r*. 25. *Ver.* 5.

l The wealth gotten by their labour. *m* A tall and ſtrong People, who yet ſhall uſe their ſtrength not to oppoſe thee, but to ſerve thee, and to bring their labour to thee. *n* Either, 1. To thee *O Cyrus*: Becauſe thou waſt ſo generous as to diſmiſs my people freely, I will give thee another, and a better recompence, even *the labour of Egypt*, &c. Or, 2. to thee, O my City, or my Captivity or Captive People. For it is not to be neglected, that there are no leſs than ſix pronouns in this Verſe, all which are of the feminine gender; which ſeems not to agree to *Cyrus*. It is true which is objected by the moſt learned Author of this part of the Engliſh *Annotations*, that the Scripture oft ſpeaks of States and Kingdoms in the feminine gender; but when it ſpeaks of any particular King or Emperour, it conſtantly ſpeaks of him in the maſculine gender, as it doth of *Cyrus* in this very Chapter, *ver.* 1. and elſewhere. And thus the ſenſe of the place ſeems to be this, *Jeruſalem* ſhall not only be rebuilt, but the Wealth and Glory of other Countries ſhall be brought to it again, as it was in former times. Which although it was in part verified in *Jeruſalem*, yet it was much more fully accompliſhed in the Church of the Goſpel, which is oft expreſſed in Scripture under the name of *Jeruſalem*; and in the Acceſſion of the *Gentiles* to that Church which began in *Jeruſalem*, and from thence ſpread it ſelf into all the parts of the World. And this ſenſe ſeems beſt to agree with the latter part of this and with the following verſe, as we ſhall ſee. *o* They ſhall be taken captive by thee, and willingly ſubmit themſelves to thee. Which was accompliſhed in the Converſion of the *Gentiles*, whoſe ſubjection to God's Church is oft expreſſed in Scripture under ſuch Metaphors as this; as *Pſal.* 45. 5. and 149. 8, &c. *Pſal.* 68. 18. compared with Eph. 4. 8. *p* To obtain thy favour and ſociety. *q* Or, *with thee*. We plainly diſcern that God is on thy ſide, or in the midſt of thee; and therefore we deſire to joyn our ſelves with thee. *r* We are now convinced, that thou art the only true God, and that Idols are vain and empty nothings. Which was but very obſcurely fulfilled in *Cyrus* his time, but was moſt evidently and eminently accompliſhed in the days of the *Meſſiah*, of whom *Cyrus* was a Type; as alſo this deliverance of the *Jews* from *Babylon* by *Cyrus*, was a Type of the Redemption of God's People by Chriſt.

15 Verily thou *art* a God *s* that hideſt thy ſelf *t*, O *Chap.* 41. 23. & 43. 11. & 44. 7. & 45. 10. & 48. 14. *Ver.* 5, 18. God of Iſrael the Saviour.

s Theſe are the words of the Prophet drawn from him by the contemplation of the great and various works and diſpenſations of God towards his Church, and in the World. *t* To wit, from thy people for a ſeaſon: Thy Counſels are deep and incomprehenſible, thy ways and carriages are paſt finding out, and full of beautiful variety: Sometimes thou hideſt thy face, and withdraweſt thy help from thy people, and ſometimes thou doſt ſhew thy ſelf to be their God and Saviour, as it follows. And therefore it is meet that we ſhould patiently wait for the accompliſhment of theſe glorious things here promiſed to us. And this admonition is moſt fitly inſerted here, to prevent the miſtakes of God's people, and to intimate, that theſe promiſes were not to be ſpeedily executed, but that they muſt expect and prepare for many and ſharp afflictions, before that time ſhould come, which yet ſhould end in their Salvation.

16 They *u* ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together *that are* * makers *x* of Idols. * *Chap.* 41. 29.

u The Idolatrous *Gentiles*, as it is explained in the end of the 11. verſe, oppoſed to *Iſrael* in the beginning of the next verſe. *x* Either the artificers, or the chief maſters that ſet them on work, and conſequently all their Worſhippers; although the Makers being moſt guilty, and the cauſe of the ſins of others, might juſtly expect a higher degree of confuſion.

17 But Iſrael ſhall be ſaved in the LORD with an [Heb] everlaſting Salvation *y*: ye ſhall not be aſhamed nor confounded world without end.

y Not for a ſhort time, as it was in the days of the Judges and of the Kings, under whom their dangers and calamities did frequently return upon them; but unto all ages, as it follows. whence it appears, that he ſpeaks not only nor chiefly of their Deliverance out of *Babylon*, which was far from being compleat or perpetual, as appears both from Scripture, as *Ezra* 9. 8. and elſewhere, and from other Authors; but of their Redemption by Chriſt, by which this was truly and fully verified, unto a great number of *Iſraelites* after the Fleſh, and eſpecially unto the myſtical, God's Church and People, who are frequently called in Scripture by that name; as the Ordinances and Priviledges of the Goſpel are commonly deſcribed in the Old Teſtament, by expreſſions borrowed from the Levitical diſpenſation. And that this is the meaning of the place is evident from *ver.* 22. wherein *all the ends of the Earth* are ſaid to be ſharers in this Salvation.

18 For thus ſaith the LORD * that created the * *Chap.* heavens, God himſelf that formed the earth, and 40. 22. made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be inhabited, * I *am* the LORD, * *Ver.* and *there is* none elſe *z*. 21.

z This deſcription of God is here added, Either 1. To deteſt the vanity of Idols, by aſſerting, that none was to be owned as the true God, beſides that one God who made the Heavens and the Earth, and the Inhabitants thereof: Or, 2. To demonſtrate God's Sufficiency to fulfill all theſe glorious promiſes made to his Church, becauſe he made the World of nothing, and upholds it by the word of his Power; and withal to diſcover God's goodneſs to mankind, inaſmuch as he did not Create the Earth in vain, but for the uſe and comfort of men, that it might be a fit habitation for them: whence it was eaſie to infer, that God would much more be gracious to his own People.

19 I have not ſpoken in * ſecret, in a dark place * *Deut.* of the earth *a*: I ſaid not unto the ſeed of Jacob, Seek *Ezek.* ye me in vain *b*: I the LORD ſpeak righteouſneſs, *Ver.* declare things that are right *c*. 23.

a The Heathen Idols deliver their Oracles darkly and doubtfully, in obſcure Cells and Caverns of the Earth, or out of the bellies of their Prieſts: but I have delivered my Oracles to *Iſrael* publickly and plainly, as one that was neither afraid nor aſhamed to utter my mind, leſt I ſhould be convinced of folly and falſhood; which was the caſe of Idols. *b* Serve and worſhip me for nought. As I appointed them work, ſo I promiſed, and recompence for their have given and ſhall give them, abundant recompence for their ſervice. Whereas the *Gentiles* ſeek to their Idols in vain, for whereas the Idols commanded their Worſhippers to do many ſinful and ſhameful things, even in their worſhip, as is notoriously known.

20 Aſſemble your ſelves and come: draw near *Chap.* together *d* ye *that are* eſcaped of the nations *e*: 45. 6, 17. * they have no knowledge *f* that ſet up the wood of their graven Image, and pray unto a god that can not ſave. *Jer.*

d To debate the buſineſs with me concerning the Divinity of your Idols, and hear what I have ſaid, and am now about to ſay again in that matter. *e* The remnant of the *Gentiles*, which ſhall ſurvive thoſe great and many deſtructions, which I am bringing upon the heathen Nations, for their abominable Idolatries and other wickedneſs. Let theſe dreadful Judgments upon others, and God's ſingular mercy in ſparing you, awaken you to a more impartial and ſerious conſideration of this point, and caſt off thoſe Idols which have now diſcovered their own vanity and inability to help thoſe who ſerve them, and truſt in them. *f* They hereby diſcover their deep ignorance and ſtupidity. *g* In an high place where it may be ſeen and worſhipped.

21 Tell ye, and bring *them* near, yea, let them take counſel together *h*: * who hath declared this *Chap.* 41. *from* ancient time? *who* hath told it from that 26. & 43. time? *have* not I the LORD? and * *there is* no God 12. & 44. 7. elſe beſide me; a juſt God and a Saviour *k*, *there is* & 45. 10. none beſide me. & 48. 14. *Ver.* 5, 18.

h To maintain the cauſe of their Idols. *i* This great work of which I have ſpoken, concerning *Babylon*'s deſtruction, and the redemption of God's People. *k* Whereas the Gods of the Heathens are neither Juſt nor Saviours to their People, but wicked, and the Authors and Abetters of all ſorts of wickedneſs; and to far from being either able or willing to ſave their worſhippers, that they are the chief occaſion of their utter deſtruction.

22 Look unto me and be ye ſaved all the ends of the earth *l*: for *I am* God, and *there is* none elſe.

l Upon theſe conſiderations, I adviſe all People upon earth, from one end to the other, to caſt away their *Idols*, and to turn their eyes and hearts to me, expecting Salvation from me, and from me only; and their labour ſhall not be in vain; for they ſhall be ſaved: the imperative being put for the future, as *Gen.* 42. 18. and oft elſewhere. And this is not only an exhortation to the Gentiles to turn from *Idols* to God, but a Prediction that they ſhall turn to him and look upon Chriſt, who ſhall be the Author of Salvation to all that obey him, whether Jews or Gentiles, which is confirmed by the following verſe.

23 I have ſworn by my ſelf *m*, the word is gone out *Chap.* 55. of my mouth *n* in righteouſneſs *n*, and ſhall not * return *Jer.* 44. *o*, that unto me every * knee ſhall bow, every tongue *Lam.* 3. 35. ſhall ſwear *p*.

m Which is the higheſt and moſt ſolemn Oath that is poſſible, *Heb.* 6. 13. and therefore ſignifies, that the matter here ſworn is of an extraordinary importance. *n* It is not a vain word raſhly uttered, and afterwards never remembred nor obſerved, but what I ſincerely ſpeak, and will moſt faithfully and infallibly perform. *o* To wit, *unto me void*, or without effect, as this Phraſe is more fully delivered, *Iſa.* 55. 11. It is a Metaphor from Ambaſſadours, who ſometimes return to their Princes without any ſucceſs in their buſineſs. *p* Not only the *Jews*, but a People of all Nations ſhall worſhip me, and ſubmit to my laws; which is ſignified by an outward act, the bowing of the knee, which is a poſture of reverence and ſubjection; and by one eminent part of God's Worſhip, which is ſwearing by his name.

Or, ſurely 24 ‖ Surely, ſhall *one* ſay *q*, In the LORD *r* have I *ſhall ſay* † righteouſneſs *s*, and ſtrength *t*: *even* to him ſhall *in the* men come *u*, and all that are incenſed againſt him ſhall *LORD is* be aſhamed *x*. *righte-* *ouſneſs and ſtrength.*

q Or, *ſhall he ſay*, each or every one of thoſe, whom he now ſaid, that they ſhould bow their knees to God, and ſwear by him, *ver.* 23. Or, *it ſhall be ſaid*, ſuch active verbs being often uſed impersonally. *r* By or from God alone, or the *Meſſiah*, who is the true *Jehovah* as well as man. *s* *To juſtifie me from all things from which I could not be juſtified by the Law of Moſes*, as is ſaid, *Act.* 13. 39. This plainly points us to the *Meſſiah*, whoſe very name is, *the Lord our Righteouſneſs*, *Jer.* 23. 6. and whoſe great buſineſs it was to *bring in everlaſting Righteouſneſs*, *Dan.* 9. 24. and who *is made unto us of God Righteouſneſs*, 1 *Cor.* 1. 30. *t* Support and aſſiſtance to bear all my burdens, and overcome all my enemies, and perform all my duties. The ſenſe is, The Gentiles ſhall expect and obtain from Chriſt both juſtification, or forgiveneſs of ſins by his blood, and Sanctification by his Spirit. *u* The *Gentiles* ſhall come to God and Chriſt, either 1. By conſtraint, or neceſſity to be judged by him at the laſt day: Or, 2. willingly by Prayer to ſeek, and by Faith to receive Righteouſneſs and Strength from him: Which ſeems better to agree with the foregoing Clauſe, which ſpeaks of true Believers only. *Coming* to Chriſt is put for *believing on him*, *Mat.* 11. 28. *John* 5. 40. and 6. 35, 36, 37. and elſewhere. *x* Or, *but* (as this Particle is oft rendred) *all that are*, &c. But all his implacable enemies ſhall be brought to ſhame and punihment.

Or at 25 In the LORD ſhall all the ſeed of Iſrael *y* be juſtified *z*, and ſhall glory ‖.

y All Iſraelites indeed, whether *Jews* or *Gentiles*; all Believers, who are frequentlycalled God's *Iſrael* in Scripture, as *Pſal.* 24. 6. *Rom.* 9. 6. and 11. 26. *Gal.* 6. 16. *z* Acquitted both from real guilt before God, and from all falſe aſperſions before the World; for this juſtification of the true Iſrael is oppoſed to their enemies *being aſhamed*, *ver.* 24. which ſeems to deſign their publick ſhame and confuſion before God and men. ‖ Shall not only receive him, but ſhall rejoyce and triumph in him as their God and portion.

CHAP. XLVI.

The Ruine of Babylon and her Idols, 1.—2. *God's Love and Faithfulneſs to the Jews*, 3.—4. *Idols not to be compared with God*, 5.—8. *for power, knowledge, and ſure Salvation*, 9.—13.

BEL *a* boweth down *b*, Nebo *c* ſtoopeth, their Idols were upon the beaſts *d*, and upon the cattel: ‖ your carriages *e* *were* heavy laden *f*; *they are* a burden to the weary *beaſt*. ‖ Or, *your luggage was*

a The Chief *Idol* of the *Babylonians*, *Jer.* 50. 2. and 51. 44. called by Profane Hiſtorians *Jupiter Belus*. *b* As the *Babylonians* uſed to *bow down* to him to worſhip him, ſo now he boweth down and ſubmits himſelf to the victorious *Perſians*. *c* Another of the famous *Idols*, which uſed to deliver Oracles, as his name ſignifies. *d* Were taken and broken, and the materials of them, which were Gold, and Silver, and Braſs, as both Scripture and other Authors witneſs, were carried upon Beaſts into *Perſia*. *e* O ye *Perſians*; to whom he ſuddenly turneth his ſpeech, as is uſual. *f* They lie upon the backs of your Cattel like dull and unprofitable and heavy burdens to the beaſts, as they had been to Men before.

2 They *g* ſtoop, they bow down together *h*, they could not deliver the burden *i*, but † themſelves are gone into captivity. † Heb. *their ſoul.*

g Either, 1 The Idols, of whom theſe words are uſed, *ver.* 1. Or, 2. The *Babylonians*, who are ſufficiently implied in that expreſſion, *their Idols*, *ver.* 1. *h* Either, 1. one as well as another; or 2. the *Babylonians* and their *Idols* together, neither could help the other. *i* Either 1. the *Idols* could not deliver themſelves, who were now a burden to the Beaſts, and carried away by them; Or, 2. the *Babylonians* could not deliver their *Idols*, which he now had called *burdens*. And this Sence ſeems moſt probable from the following Clauſe, which clearly ſpeaks of the ſame perſons or things; *but themſelves*, &c. *Heb. their Souls*: For although *the Soul* is here put for the Perſon, as it commonly is, yet that Title is never given to any *Idol* or lifeleſs thing, but only to ſuch Creatures as have or had Souls within their Bodies. So the meaning of this and the foregoing Verſe, is this, That neither the *Babylonians* nor their *Idols*, could either ſave themſelves or one another; but both are bowed down, and gone into Captivity together.

3 Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael *j* * *which are* born *by me*, from the belly, *which are* carried from the womb *k*. * *Ch.* 44. 2.

j Fitly ſo called, with reſpect either 1. to all the Tribes of *Iſrael*, Ten of which were now loſt and gone: Or, 2. to the ſtate of the *Jews* at their return from *Babylon*, there being only a remnant of the two Tribes which did return. *k* Whom I have nourriſhed, and cared for from time to time, ever ſince you were a People, and came out of *Egypt*; and that as affectionately and tenderly, as Parents bring up their own Children.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs * will I carry *you*: I have * *Ex.* 19. 4. made, and I will bear, even I will carry and will de- *Deut.* 1. 31. liver *you m*. & 32. 11.

l And that care and kindneſs which I have had for you from the beginning, I will continue to you to the end; never forſaking you, unleſs you wilfully and obſtinately caſt me off, as the *Jews* did when their *Meſſiah* came. *m* You are my Workmanſhip, both as you are Men, and as you are my peculiar People; and therefore I will preſerve and deliver you.

5 * To whom will ye liken me, and make *me* equal, * *Chap.* 40. and compare me, that we may be like *n*? 18, 25.

n If you are tempted or inclined at any time to exchange me for an *Idol*, do me and your ſelves this Right, ſeriouſly to conſider, Whether you can find another God, who will be more able, and more ready to do you good, than I have been; which if you can do, I am content you ſhould prefer him before me, but if not, as will appear by what I am now ſaying, *ver.* 6, 7. then it is beſt for you to adhere to your ancient God and Friend.

6 * They laviſh gold out of the bag, and weigh * *Chap.* 40. ſilver in the balance, *and* hire a goldſmith, and he 19. & 41. maketh it a god *o*: * they fall down, yea, they 6. & 44. worſhip. 12. *Jer.* 10. 3. * *Chap.* 44. 17.

o Let us ſuppoſe, a God made with the greateſt Coſt and Art.

7 They bear him upon the ſhoulder, they carry him *p*, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove *q*: yea, * *one* ſhall * *Chap.* 45. cry unto him, yet can he not anſwer, nor ſave him 20. out of his trouble.

p Either 1. in pomp upon ſolemn Occaſions: Or, 2. from that place where he is made, unto that place where they intend to fet him up, as it is expreſſed in the following words. *q* Or rather, *he cannot remove*. He can ſtir neither hand nor foot to help his People.

8 Remember this *r*, and ſhew your ſelves men *s*: * bring *it* again to mind *t*, O ye tranſgreſſors *u*. * *Chap.* 44.

r Conſider theſe things which I now ſpeak, O ye *Iſraelites*. 19. *s* Act like reaſonable Creatures, and be not ſo bruitiſh as to worſhip your own Works: Be ſo wiſe and couragious as to withſtand all Solicitations to *Idolatry*. *t* Think of this again and again. *u* You who have been guilty of this fooliſh Sin; and therefore are obliged to take the better heed, that you do not relapſe into it again.

9 Remember the former things of old, ‖ for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me.

‖ What I have done for you, and in the World, my evident Predictions of future things juſtified by the event; and thoſe other miraculous Works whereby I have abundantly proved my Divinity.

10 Decla-

10 Declaring the end from the beginning *x*, and from ancient times the things that are not yet done, saying, * My counsel shall stand *y*, and I will do all my pleasure:

* *Pſal.* 33. 11. *Prov.* 19. 21. *& cap.* 46. 10. *Heb.* 6. 17.

x Foretelling from the beginning of the World, or from the beginning of your Nation, thoſe future Events which ſhould happen in ſucceeding Ages, even to the end of the World, or to the end of your Commonwealth; for ſuch Predictions we find delivered by *Moſes*, the firſt founder of their Common-wealth. *y* As I will not, ſo no other Power can diſappoint my Purpoſes and Predictions.

† Heb. *the man of my counſel.*

11 Calling a ravenous bird *z* from the Eaſt *a*, † the man that executeth my counſel *b* from a far country *c*; yea I have ſpoken *it*, I will alſo bring it to paſs, I have purpoſed *it*, I will alſo do it.

z Cyrus called *a bird* for his ſwiftneſs and great expedition, and *ravenous* for his fierceneſs, and victoriouſneſs over his Enemies. *a* From *Perſia*, as *Iſa.* 41. 2. *b* Concerning the deliverance of my People, and the deſtruction of their cruel oppreſſors, the *Babyloniens*. *c* From *Perſia*, which was far from *Babylon*, but much farther from *Judea*.

12 Hearken unto me, ye ſtout hearted *d*, that are far from Righteouſneſs *e*.

d Or, *Ye whoſe hearts are proud* or *hard* or *ſtubborn*. He ſpeaks either, 1. to the *Babylonians*, you who are ſtout againſt God, and ſay or think that neither God nor any man can deliver my People out of your hands: Or rather 2. To *the Houſe of Jacob*, expreſſed, *ver.* 3. Where he beſpeaks them in the ſame words here uſed, *hearken to me*; and to whom alone he directeth his ſpeech in this whole Chapter, for though he ſpeaketh of the *Babyloniens*, yet he doth not ſpeak to them; and to whom the Prophet, for the moſt part, turneth his ſpeech in all his Prophecies, unleſs where there is ſomething in the Text or Context, which determineth it to ſome other Perſon or People. And this very crime of ſtoutneſs, or hardneſs of heart is moſt juſtly and moſt frequently charged upon the *Jews*, by their own Prophets every where, because of their groſs contempt of, and incorrigiblenеſs under all God's Words and Works. And the Prophet ſpeaks this, either to the *Jews* of his Generation; Or rather to that generation which was carried Captive to *Babylon*, whoſe ſtout-heartedneſs is particularly noted and reproved, *Zech.* 7. 11, 12. Compare *Mal.* 3. 13, 14, 15. *e* That are not only void of, but enemies to righteouſneſs and true holineſs: that give up your ſelves to wickedneſs, that deſpiſe my counſels, and promiſes, and threatnings.

13 I bring near my righteouſneſs *f*: it ſhall not be far off *g*, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion *h* for Iſrael my glory *i*.

f Though you are moſt unrighteous perſons, and have given me juſt cauſe to *make you to know my breach of Promiſe*, as I threatned in the like caſe, *Numb.* 14. 34. Yet I will ſhew my ſelf to be a Righteous and Faithful God, making good my promiſe of delivering you out of *Babylon* after ſeventy years; and though you think the time long, and are apt to diſtruſt the thing it ſelf, yet it ſhall come, and that ſpeedily, *I will bring it near*, or *cauſe it to approach*, or *come unto you*, and as it follows, *it ſhall not tarry* beyond the appointed time. *g* My work of ſaving you from the *Babyloniſh* Captivity. *h* I will bring my People from *Babylon* to *Zion*, and there I will ſave them from all their Enemies. *i* In whom I will once again glory as my People, and the illuſtrious monuments of my glorious Wiſdom, and Power, and Truth and Goodneſs; whom I will make a great and glorious People, though now they are mean and contemptible, and in whom I will once more ſettle my glorious Preſence and Ordinances.

CHAP. XLVII.

God's Judgments upon Babylon and Chaldea: for their Cruelty towards God's People, 1,—6. their Pride and other ſins, 7,—10. their Enchantments ſhall not deliver them, 11,—15.

COme down *a* and ſit in the duſt *b*: O virgin daughter of Babylon *c*, ſit on the ground: *there is* no throne *d*, O daughter of the Chaldeans: for thou ſhalt no more be called *e* tender and delicate.

a From thy Throne, as it follows. *b* Either neceſſarily, becauſe thou ſhalt have no higher ſeat: Or, voluntarily, as mourners do, bewailing thine approaching calamities. *c* So called either, 1. becauſe ſhe had not yet been humbled and conquered: Or rather, 2. becauſe ſhe was *tender and delicate*, as the next Clauſe informeth us. *d* To wit, for thee. The empire is taken away from thee, and tranſlated to the *Perſians*. *e* Either be reputed ſo, Or rather be ſo: for *to be called* is frequently put for *to be*, as hath been divers times noted. Thou ſhalt be reduced to great hardſhips and miſeries.

2 Take the Milſtones *f* and grind meal *g*, uncover thy locks *h*: make bare the leg: uncover the thigh *i*, paſs over the Rivers.

f Betake thy ſelf to the Milſtones; as we commonly ſay, *take thy bed*, or, *betake thy ſelf to thy bed*. The meaning is, Thou ſhalt be brought down to the baſeſt kind of ſlavery, which grinding at the Mill was eſteemed; of which ſee on *Exod.* 11. 5. *Judg.* 16. 21. *Job* 31. 10. *Lament.* 5. 13. For this work was not performed by horſes, as now it is, but by the labour of Slaves and Captives. *g* Grind Bread-Corn into Meal for thy Maſter's uſe. Such metonymical expreſſions, we find *Iſa.* 28. 28. *Hoſ.* 8. 7. and elſewhere. *h* Or, *thine hair*. Take off the Ornaments wherewith ſuch Women as were free, and of good quality, uſed to cover and dreſs their heads. This and the following paſſages, though deliveredin the form of a Command, are only Predictions of what they ſhould be forced to do or ſuffer, as appears from the next verſe. *i* Gird up thy garments cloſe and ſhort about thee, that thou mayeſt be fit for ſervice, and for travelling on foot, and as it follows, for paſſing over thoſe Rivers, through which thou wilt be conſtrained to wade, in the way to the Land of thy Captivity.

3 Thy nakedneſs ſhall be uncovered *k*, yea thy ſhame ſhall be ſeen *l*: I will take vengeance *m*, and I will not meet *thee as a* man *n*.

k Either, 1. for want of raiment to cover it: Or, rather, 2. by thine enemies in way of ſcorn and contumely, by comparing this place with *Ezek.* 16. 37. & 23. 29. *l* Upon thee for thy many and great injuries done to my people. *m* As a man meets his enemy in the field, to contend with thee. *n* With moderation and gentleneſs, as thoſe men who have not quite put off Humanity uſe to do, but like a Lyon tearing thee to pieces, to which God in ſuch caſe compareth himſelf, as *Hoſe.* 5. 14. & 13. 7, 8. Compare *Hoſe.* 11. 4.

4 As for our redeemer, the LORD of hoſts *o* his Name, the Holy one of Iſrael *o*.

o According to this verſion, the Prophet inſerteth this paſſage in the midſt of this Prophecy againſt *Babylon*, as *Jacob* inſerteth a like paſſage in the midſt of his Bleſſings and Prophecies concerning his Children, *Gen.* 49. 18. And this may be here interpoſed, either, 1. As the reaſon why the Judgment here denounced ſhould be certainly inflicted, becauſe he who had undertaken it was the *Lord of hoſts*, and therefore able to effect it, and *the Holy One*, and *the Redeemer of Iſrael*, whom the *Babylonians* had cruelly oppreſſed, whoſe quarrel God would avenge upon them, and whom he had determined and promiſed to deliver out of their hands: Or, 2. As a pathetical exclamation or acclamation of God's People, for this wonderful work of breaking the ſtaff of their oppreſſors, which they here aſcribe to God, as he is their God and Redeemer, whom they here make their boaſt of, and whom they Celebrate for this glorious deliverance. But becauſe theſe words, *as ſir*, are not in the *Hebrew* Text, and therefore another word may be as conveniently ſupplied; this verſe may be, and is by ſome learned Interpreters, otherwiſe rendred, and joyned with the foregoing words thus, *I will take vengeance, and I will not meet thee as a man, ſaith our Redeemer, whoſe Name is the Lord of Hoſts, the Holy One of Iſrael.* For the word, *ſaith* or *ſaying*, is frequently underſtood, and therefore ſupplied by Tranſlators, as 1 *Kings* 20. 34. *Pſal.* 27. 8. & 105. 15. and in this very Prophecy, as *Iſa.* 5. 9. & 45. 14. and elſewhere.

5 Sit thou ſilent *p*, and get thee into darkneſs *q*, O daughter of the Chaldeans: for thou ſhalt no more be called the Lady of Kingdoms *r*.

p Through grief and ſhame, and as mourners uſe to do, *Job* 2. 13. Ceaſe thy vaunting, and inſolent ſpeeches: thou canſt ſay nothing for thine own juſtification. *q* Thou ſhalt go into an obſcure, diſconſolate, and calamitous condition. *r* The chief and glory of all Kingdoms, as *Iſa.* 13. 19. the moſt large and potent and glorious Empire of the World, as thou haſt been.

6 I was wroth with my people: I have polluted mine inheritance *s*, and given them into thine hand: thou didſt ſhew them no mercy *u*; upon the ancient haſt thou very heavily laid the yoke *x*.

s I caſt them away as an unclean thing; I ſtained their glory; I removed them from the Holy Land, or from the place of my preſence and worſhip, which alone made them an holy and peculiar People; I baniſhed them into a polluted Land, amongſt unliar People; I baniſhed them into a polluted Land, amongſt unclean nations, for whom they were many ways circumciſed and unclean perſons, by whom they were many ways defiled; I rejected them from being my People, and ſo they defiled; I rejected them from being my People, and ſo they were in my ſight no better than the reſt of the Heathen Nations. *t* To puniſh them, and deal with them as thou ſaweſt fit. *u* Thou haſt exceeded the bounds of thy Commiſſion, and inſtead of that compaſſion, which humanity teacheth men to ſhew to ſuch as are in miſery, thou didſt add to their afflictions. *x* Who beſides their common calamity were afflicted with the miſeries of old Age, and therefore did require both pity and reverence.

7 And thou ſayeſt, I ſhall be * a Lady for ever: ſo that thou diddeſt not lay theſe things *y*, to thy heart, neither didſt remember the latter end of it *z*.

* Ac. ever

y Thy cruel uſages of my People, and the heavy Judgments which thou haſt reaſon to expect for them. *z* Of that Lady, or which thou haſt reaſon to expect for them. *z* Of that Lady, or of *Babylon*, and her Glory and Empire, or of thy ſelf; here being of *Babylon*, and her Glory and Empire, or of thy ſelf; here being examples in this Prophet. The ſenſe is: Thou waſt beſotted with a ſudden change of the perſon, of which I have noted many Exa ſudden change of the perſon, of which I have noted many Examples in this Prophet. The ſenſe is: Thou waſt beſotted with the ſenſe of thy preſent felicity, and didſt not conſider, as thy duty and common diſcretion obliged thee, what might and was likely to befall thee afterward; thou didſt neither expect a change nor prepare for it.

8 Therefore hear now this, thou that art given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am a*, and none elſe beſides me *b*; I ſhall not ſit *as* a widdow, neither ſhall I know the loſs of children *c*.

a I am independent, and ſelf-ſufficient and unchangeable, as that Phraſe implies, which therefore is appropriated to God, *Iſa.* 41. 4. and 43. 10. and elſewhere. The Prophet doth not here uſe the very Phraſe which the *Babylonians* uſed, but expreſſeth their ſenſe in a Scripture Phraſe. *b* Which is not either ſubjoyned to me, or far inferiour to me in Power and Glory, ſo that in compariſon of me it may be ſaid not to be, becauſe it diſappears like Stars at the preſence of the Sun. *c* I ſhall never want either a King or People to defend me from all dangers.

9 But

Iſa. 51. 19.

9 But theſe two * things ſhall come to thee in a moment in one day; the loſs of children, and widowhood; they ſhall come upon thee in their perfection *d*, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments *e*.

* Or, *ſudden things*

d In the higheſt degree. Thy King and Kingdom ſhall be utterly and eternally deſtroyed. *e* For thy ſuperſtitious and magical Practices, which were very frequent there, as we ſee below, *ver.* 12, 13. and as was obſerved before. Or, as it is in the Hebrew, *In the multitude of thy Sorceries*, &c. in the midſt of, and notwithſtanding all thy diabolical Artifices, whereby thou thinkeſt to foreſee any dangers, and to ſecure thy ſelf from them.

10 For thou haſt truſted in thy wickedneſs *f*: thou haſt ſaid, None ſeeth me *g*: Thy wiſdom and thy knowledge *h*, it hath ‖ perverted thee *i*, and thou haſt ſaid in thine heart, I *am*, and none elſe beſides me *k*.

‖ Or, *cauſed thee to pervert*

f Confidently expecting to preſerve thy ſelf by theſe and other wicked Arts and Policies. *g* My Counſels are ſo deeply and cunningly laid, that God himſelf can neither diſcover nor prevent the Execution of them. *h* In State-Policy, and the Arts mentioned above and below. *i* Hath miſled thee into the way of Tranſgreſſion and Perdition. *k* Which was ſaid, *ver.* 8. and is here repeated, to note their intolerable Arrogancy and Self-confidence.

11 Therefore ſhall evil come upon thee *l*, thou ſhalt not know † from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to † put it off: and deſolation ſhall come upon thee ſuddenly *m*, which thou ſhalt not know.

Heb. *the morning thereof.* Heb. *expiation.*

l Or rather, *when it ſhall come*: Heb. *the morning of it*, the day or time of its approach: And they are juſtly upbraided and derided for this ignorance, becauſe *the Aſtrologers, the Star-gazers, and the monthly Prognoſticators*, mentioned here, *ver.* 13. pretended punctually to foretell the particular time of all future events. And this Explication agrees with the Hiſtory, *Babylon* being ſurprized by *Cyrus*, when they were in deep Security, as is manifeſt, both from Scripture, *Jer.* 51. 31. *Dan.* 5. and from other Hiſtories. *m* Or, when, *thou ſhalt not know* it. Thou ſhalt not apprehend thy danger till it be too late.

12 Stand *n* now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth *o*: if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

n This Word notes: Either 1. continuance. Perſiſt or go on in theſe Practices. Or 2. their geſture. For thoſe that enquired of their Gods by any of theſe ſuperſtitious Practices uſed to ſtand, this being a poſture, both of Reverence, and waiting for an Anſwer. But this is not a command or conceſſion, but a ſacred Irony, or ſcoff at the folly of theſe Men, who having ſo oft been diſappointed by theſe Impoſtures, yet were as forward to uſe them, and truſt to them, as if they had never deceived them. *o* From the beginning of thy Common-wealth or Kingdom. For the *Chaldeans* in all Ages were famous, or rather infamous, for the ſtudy and practice of theſe Arts.

13 Thou art wearied *p* in the multitude of thy counſels: let now the † Aſtrologers, the Star-gazers, the † monthly Prognoſticators ſtand up, *and* ſave thee from theſe things that ſhall come upon thee,

Heb. *cutters of the heavens*
Heb. *that ſtar-gaze*
Heb. *that make known*

p Thou haſt ſpent thy time and ſtrength in going from one to another, in trying all manner of Experiments, and all to no purpoſe. *q* To Succour thee, or to enquire for thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burn them, they ſhall not deliver † themſelves *r* from the power of the flame *s*: *there ſhall* not *be* a coal to warme at, *nor* fire to ſit before it.

Heb. *the hand of the flame*

r And much leſs thee. *s* They ſhall be totally conſumed, and all the comfort which thou didſt expect from them, ſhall utterly vaniſh.

15 Thus *t* ſhall they *u* be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth, they ſhall wander every one to his quarter: none ſhall ſave thee *x*.

t Such comfortleſs and helpleſs Creatures. *u* Either 1. thy Merchants, as it follows, with whom thou haſt trafficked. Or, 2. thy Sorcerers, Aſtrologers, *&c.* with whom they are ſaid to *have laboured*, both here, and *ver.* 12. who alſo may poſſibly be called their *Merchants*, becauſe they traded ſo much with them; and becauſe of their deceitful practices; for which *Ephraim* is called *a Merchant*, *Hoſ.* 12. 7. And ſo the following Clauſe may be rendred, who have been *thy Merchants from thy Youth*. Or, the laſt clauſe may be underſtood of Merchants, properly ſo called, who came from ſeveral Countries to trade with *Babylon*, as is noted in Scripture, and by other Authors: And the Verſe may be thus rendred. *Thus* (vain and unprofitable) *ſhall they* (thy Sorcerers, *&c.*) *with whom thou haſt laboured be unto thee.* (So here is only a tranſpoſition of Words, than which nothing is more uſual in Scripture. Then follows another matter in the next Clauſe:) alſo *Thy Merchants, or they with whom thou haſt traded from thy Youth, ſhall wander every one to his own quarter.* *x* They ſhall all leave thee, and flee away with all poſſible ſpeed to their ſeveral Countries and Habitations.

CHAP. XLVIII.

God reproveth their hypocriſie and obſtinacy by his Prophecies, 1,—5. he ſpareth them for his names ſake: and that they may learn to know him aright, 9,—11. God's powerful Salvation a motive to obedience, 12,—17. God lamenteth their backwardneſs, 18,—19. Deliverance out of Babylon, 20,—21. no peace to the wicked, 22.

HEar ye this *a*, O Houſe of Jacob, which are called by the Name of Iſrael *b*, and are come forth out of the waters of Judah *c*: which ſwear *d* by the Name of the LORD, and make mention of the God of Iſrael *e*, *but* not in Truth, nor in Righteouſneſs *f*.

a What I am now going to ſay againſt thee, that thou mayeſt be aſſured, that that great deliverance, which I have determined and declared to give thee, is not for thy own ſake, but for my names ſake. *b* Which are *Iſraelites* in name, but *not in Truth*, as it follows. *c* From the lineage of your Progenitor, *Judah*, as waters flow from a Fountain, and as the *Iſraelites* are ſaid to be of *a Fountain of Iſrael*, *Pſal.* 68. 26. Compare alſo, *Deut.* 33. 28. *Prov.* 5. 15. *&c.* *d* Which profeſs the true Religion; one act of Religion being put for all. *e* Either in Oaths, or otherwiſe: that own him, and ſeem to glory in him as their God, and call themſelves by his name. *f* Which are the two chief ingredients of a lawful oath, *Jer.* 4. 2. They are guilty of falſhood and injuſtice both in oaths, and in their whole Converſation.

2 For *g* they ſhall call themſelves of the Holy City *h*, and ſtay themſelves *i* upon the God of Iſrael, the LORD of Hoſts *k* is his Name *k*.

g Or, as others render it, and this Particle frequently ſignifies, *Though*. And ſo this is added as a great aggravation of their want, and neglect of Truth and Righteouſneſs. *h* They glory in this, that they are Citizens of *Jeruſalem*, a City ſanctified by God himſelf to be the only place of his true worſhip, and gracious preſence, which as it is a great priviledge, ſo it laid a great obligation upon them, to walk more holily than they did. *i* Not by a true and well-grounded Faith, but by a vain and preſumptive confidence, flattering themſelves, as that People commonly did, that they ſhould enjoy peace and ſafety, notwithſtanding all their wickedneſs; becauſe they were the Lord's People, and had his Temple and Ordinances among them; which diſpoſition the Prophet frequently obſerve, and ſharply cenſure in them. *k* Or, *Whoſe name is the Lord of Hoſts.*

3 I have declared the former things from the beginning *l*, and they went forth out of my mouth, and I ſhewed them, I did *them* ſuddenly, and they came to paſs *m*.

l Thoſe things which have formerly come to paſs, which I punctually foretold from time to time before they came to paſs; whereby I gave you full proof of my Godhead. *m* What my mouth foretold my hand effected.

4 Becauſe I knew *n* that thou art † obſtinate, and thy Neck *u* an Iron ſinew *o*, and thy brow braſs *p*.

Heb. *hard.*

n Therefore I gave thee the more and clearer demonſtrations of my divine nature and providence, becauſe I knew thou waſt an unbelieving and perverſe Nation, that would not eaſily nor willingly be convinced. *o* Which will not bow down to receive my yoke, nor to obey my commands. It is a metaphor taken from untamed and ſtubborn cattel: of which ſee *Iſa.* 48. 4. *Jer.* 5. 3. 7. 11. *Act.* 7. 51. The ſenſe is, I conſidered that thou waſt unteachable and incorrigible. *p* Thou waſt impudent, and therefore wouldſt boldly pretend that thou didſt forſake me, for want of full conviction of my Divine Authority, and of thy duty: there fore I determined that I would leave thee without excuſe.

5 I have even from the beginning declared *it* to thee; before it came to paſs I ſhewed it thee *q*, leſt thou ſhouldeſt ſay, Mine idol hath done them, and my graven image and my molten image hath commanded them.

q I foretold theſe things, that it might be evident, that they were the effects of my counſel, and not of thine Idols as I knew thou waſt very inclinable to believe.

6 Thou haſt heard; ſee all this *r*, and will not ye declare *it* *s*? I have ſhewed thee new things from this time *t*, even hidden things, and thou didſt not know them.

r As thou haſt heard all theſe things from my mouth, from time to time, ſo now I adviſe thee to ſee, *i. e.* ſeriouſly to conſider them, and to lay them to heart. *s* I call you to witneſs: muſt you not be forced to acknowledge the truth of what I ſay? Deny it if you can: Or, *have ye not declared it* unto all People as occaſion required it? Have you not boaſted unto the *Gentiles* of this as your Honour and Priviledge? *t* And I have now given thee new Predictions of ſecret things, and ſuch as till this time were wholly unknown to thee, as it follows, concerning thy deliverance out of *Babylon* by *Cyrus*.

7 They are created now, *u*, and not from the beginning *x*; even *y* before the day when thou heardeſt them not *z*; leſt thou ſhouldeſt ſay, Behold I knew them *a*.

u i. e. Revealed unto thee by me; brought to light, as things are by Creation. Things are frequently ſaid to be made or done in Scripture, when they are declared or manifeſted, *Job* 5. 3. I curſed,

confeſſed, i.e. I pronounced it curſed, Pſal. 51. 4. *That thou mighteſt be juſtified*, i.e. declared and acknowledged to be juſt, *Iſoj.* 5. 15. *Till they acknowledge their offence*; which in the *Hebrew* is, *till they be guilty.* x Heb. *Not from thence*, not from theſe ancient times when other things were revealed unto thee. y Heb. *and* (or, *or*, as this particle is frequently uſed: *) before this day*, Such pronouns are oft underſtood, as we have ſeen: and *this day* anſwers to *now* in the firſt clauſe: and this clauſe ſeems to be added as an expoſition of the next foregoing clauſe which is more general and ambiguous, *not from then or before this day.* z Heb. *and thou diſdſt not hear them*, to wit, before this time in which God hath revealed them to thee by my Miniſtry. a Either by thine own ſagacity: or by the help of thine Idols. The ſenſe is, That it might appear, that thou hadſt the knowledge of theſe things only from me, who made known unto thee only what, and when I pleaſed.

8 Yea thou heardeſt not, yea thou kneweſt not *b*, yea from that time that thine ear was not opened *c*: for I knew that thou wouldeſt deal treacherouſly *d*, and waſt called *e* a tranſgreſſor from the womb.

b The ſame thing is repeated again and again, becauſe this was ſo illuſtrious a proof of the infinite power and providence of the God of *Iſrael*, and ſo clear and full a diſcovery of the vanity of Idols. *c* Heb. *Tea from then* (of which phraſe ſee the foregoing verſe) *thine ear was not opened*, i.e. thou didſt not hear, to wit, from me: I did not reveal theſe things unto thee: for ſo this Phraſe of *opening the ear* is underſtood, 1 *Sam.* 9. 15. 2 *Sam.* 7. 27. *d* I knew all theſe cautions were neceſſary to cure thine infidelity and Apoſtacy. *e* To wit, juſtly and truly: Or, thou was indeed ſuch a perſon, *to be called* put for *to be* as we have oft noted.

9 For my Names ſake will I defer mine anger *f*, and for my praiſe *g* will I refrain *h* for thee, that I cut thee not off.

f And although thou doſt juſtly deſerve my hotteſt anger and moſt dreadful judgments, which alſo, if thou repenteſt not, I will in due time inflict, yet at preſent I will ſpare thee, and deliver thee out of Captivity, not for thy ſake, be it known to thee, but meerly for my own ſake, and for the vindication of my name and glory, as it follows, *ver.* 11. *g* That I may be praiſed and magnified for my Power, Faithfulneſs and Goodneſs, and other perfections. *h* To wit, *mine anger*; which is eaſily underſtood out of the foregoing clauſe.

‖ Or, *for his ſake.*

10 Behold, I have refined thee *i*, but not ‖ with ſilver *k*, I have choſen *l* thee in the furnace of affliction.

i Or, *I will refine thee.* Although I will not cut thee off, or utterly deſtroy thee, as I now ſaid, yet I will put thee into the furnace, not to conſume thee, but to purifie thee from that droſs which cleaveth to thee, and needs ſuch afflictions to purge it away. *k* Or, *not among Silver*: Or, *not as Silver*, which is put into, and kept in the Furnace ſo long till all the droſs be purged away from it. I will not deal ſo rigorouſly with thee; for then I ſhould wholly conſume thee: in judgment I will remember mercy. *l* Or, *I will chuſe thee*, or *I will yet chuſe thee*, as it is expreſſed *Iſa.* 14. 1. *Zech.* 1. 17. Or, *I will chuſe thee* again, as *Zech.* 2. 12. For it muſt be conſidered, that God had in a manner rejected *Iſrael*, when he ſent them into Captivity, and *given her a bill of divorce*, as he ſaith, *Jer.* 3. 8. ſee alſo *Iſa.* 50. 1. and therefore it was neceſſary that God ſhould chuſe this people a ſecond time, that they might be *betrothed to him* again, as is expreſſed and promiſed, *Hoſ.* 2. 19, 20. This ſeems to me the true ſenſe; although it may be thus underſtood, *I will chuſe thee*, i. e. I will manifeſt by my carriage to thee that I have choſen thee: Or, that thou art my choſen People. Things be oft ſaid to be done when they are manifeſted, as was obſerved on *ver.* 7.

11 For mine own ſake, *even* for my own ſake will I do *it*: for how ſhould *my Name n* be polluted? and I will not give my * glory unto another *o*.

**Iſa.* 42. 8.

m This great work of delivering my People out of *Babylon*. *n My Name* is here fitly ſupplied both out of *ver.* 9. where it is expreſſed, and out of the following clauſe of this verſe, where he ſaith, *my glory*, which is equivalent to it. The ſenſe is, If I ſhould not ſpare and deliver my people, my name would be ſadly prophaned and blaſphemed, as if I were either impotent or implacable to them. *o* I will not give any colour or occaſion to Idolaters, to aſcribe the Divine Nature and Properties, which are my peculiar, unto Idols, as they would do if I did not reſcue my People out of their hands in ſpight of their Idols.

12. Hearken unto me, O Jacob, and Iſrael my called *p*; *I am* he; *I am* the * firſt, I alſo *am* the laſt.

**Iſa.* 41. 4. & 44. 6. *Rev.* 1. 17. & 22. 13.

p Whom I have called out of the World to be my peculiar People, to ſerve, and glorifie, and enjoy me, and therefore you of all others have leaſt cauſe to forſake me, or to follow after Idols.

13. Mine hand alſo hath laid the foundation of the earth, and ‖ my right hand hath ſpanned *q* the Heavens: *When* I call unto them, they ſtand up together *r*.

‖ Or, *the palm of my right hand hath ſpread out.*

q Or, *doth ſpan*, i.e. *meets out the Heavens with a ſpan*; as the Phraſe is, *Iſa.* 40. 12. Although that be expreſſed there in other *Hebrew* words. Or, *hath ſpread them out with its palm, or like a palm*, when the hand is ſtretched out. *r* Either they ſtood up and aroſe out of nothing, when I commanded them to do ſo: Or, they are ſtill continually in readineſs to execute my commands.

14 All ye * aſſembled † your ſelves and hear: which among them hath declared theſe things? the LORD hath loved him *t*: he will do his pleaſure on Babylon *u*, and his arm ſhall be on the Chaldeans *x*.

* Ye Jews, to whom he addreſſed his ſpeech, *ver.* 12. and continueth his ſpeech, *ver.* 16, 17, &c. † I challenge you all to anſwer what I have ſaid before and am now a going to ſay again. *s* Which of the Gods whom any of you have ſerved or do ſtill hanker after? *t* To wit, *Cyrus*, who might eaſily be underſtood out of the foregoing context, in which he is frequently mentioned. The pronoun is put for the noun, and is uſual both in Scripture and in other Authors. Now God loved *Cyrus*, not with a ſpecial, and everlaſting, and complacential love, for he was an Heathen, and had ſome great Vices as well as Vertues, but with that general love and kindneſs, which God hath for all his Creatures, as is obſerved, *Pſal.* 145. 9. and moreover with that particular kind of love, which God hath for ſuch men as excel others in any Vertues, as *Cyrus* did; in which ſenſe Chriſt *loved* the young man, *Mark* 10. 21. and with a love of good will, and beneficence. God had ſuch a kindneſs for him, as to make him a moſt glorious and victorious General and King, and the great inſtrument for the deliverance of his own People; which was a ſingular honour and advantage to him, and might have been far greater, and extended to the eternal Salvation of his Soul, if he had not wanted an heart to uſe the price which God hereby put into his hand. And as *anger* being aſcribed to God, is not meant of the affection, for ſuch paſſions are inconſiſtent with the perfection of God's nature, but of the effect; ſo the *Love* of God when it is applied in Scripture, to ſuch Perſons as *Cyrus*, is not ſo much to be underſtood of an inward affection, as of the outward effects of it; and ſo this *Love* is explained in the following Words, by that proſperous Succeſs which God gave him againſt the *Chaldeans*. *u Cyrus* ſhall execute that I have appointed him to do for the Deſtruction of *Babylon*, and for the Redemption of my People; which was in it ſelf a good Work: And therefore this is added, as the reaſon why God loved him. *x* He ſhall ſmite and ſubdue them.

15 *I*, *even* I have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous *z*.

y Both the foreknowledge and the execution of this great Atchievement cannot be aſcribed to *Idols*, but to me only. *z* God will give him good Succeſs in this undertaking. Here is a ſudden change of the Perſon, from *I* to *he*, which is very uſual. Or, as others render it, *he ſhall proſper in his way*: the prepoſition is being moſt frequently underſtood.

16 Come ye near unto me *a*; hear ye this; *I* have not ſpoken in ſecret *b* from the beginning *c*: from the time that it was *d*, there *am I e*: and now the Lord GOD and his ſpirit *f* hath ſent me *g*.

a That you may the better hear me, as it follows. A Speech of God after the manner of Men. *b* I have not ſmothered the Counſel and Word of God, but have plainly and publickly declared it unto you: Or, I have openly revealed my mind to you. See the Note on *Iſa.* 45. 19. where theſe very Words are ſpoken by God in his own Name, as here by the Prophet in God's name; and ſo all comes to one. *c* Either 1. from the firſt time that I began to Prophefie until this time. Or, 2. from the beginning of my taking you to be my People, and of revealing my Mind to you. See on *Iſa.* 41. 26. *d* Theſe Words alſo, as well as the former, are the Words, Either 1. of the Prophet; and ſo the Senſe ſeems to be this, From the time that I was firſt called to be a Prophet, I have been there, *i. e.* I have diligently purſued my Prophetical Function; I have hearkned from time to time, to hear what God would ſpeak to me, that I might impart it to you: Or, 2. of God; and then the Senſe may be this, From the time that I firſt ſpoke of it, or foretold it, I am or was there, to take care to effect what I had foretold: I minded it carefully from that time, as being then more eſpecially obliged to do ſo, leſt my Truth or Power ſhould be queſtioned. Or the Words may be thus rendred and explained, *From the time that this ſhall be*, when the time appointed for the doing of this Work ſhall come, *there I* will be, to encourage and aſſiſt *Cyrus* in the Work. This is oppoſed to thoſe foregoing Words, *from the beginning*. *e* God having in the next foregoing Verſes, foretold that Peace and bleſſed Deliverance which he would certainly give to *his ſervant Jacob*, ver. 20. He here adds an explication and limitation of this Mercy; and declareth, That wicked Men ſhould not enjoy the benefit of this Mercy. Where, by *the wicked*, he means, Either 1. the *Babyloniens*, who well deſerved that Title; who ſhall be deſtroyed, when God's *Iſrael* ſhall be delivered: Or rather 2. the unbelieving and ungodly *Jews*; of whom theſe very Words are uſed again, *Iſa.* 57. 21. and to whom ſuch a Denunciation as this, was far more proper and neceſſary, at leaſt in this place, than to the *Babyloniens*; for he had already ſaid far more and worſe things, than this concerning them, having again and again declared, That *Babylon* ſhould be deſtroyed, in order to this deliverance of God's People out of it. But there was great need why he ſhould ſay this to the ungodly *Jews*, becauſe they were exceeding prone to cry peace, peace to themſelves, when there was no ſolid ground of Peace; and they confidently expected a ſhare in this great Deliverance. This therefore was a very ſeaſonable Caution to the *Jews* in *Babylon*, to take heed to themſelves, and to prepare for this Mercy, and to purifie themſelves from all Wickedneſs; becauſe thoſe of them, who ſhould either wickedly tarry in *Babylon*, when God invited and required them to go out of it; and when their Godly Brethren returned to their own Land, and to the place of God's Worſhip; or continue in Wickedneſs, when they were reſtored to their own Country, ſhould not enjoy that Tranquility and Comfort which they promiſed to themſelves. And the neceſſity of this Commination appears from the event; for the *Jews* that returned to *Canaan*, did, for the moſt part, relapſe to many of their former Sins, and therefore fell ſhort of that Peace and Proſperity, which otherwiſe they might have enjoyed.

CHAP. XLIX.

Chriſt being ſent to the Jews complaineth of them, 1, — 4. he is ſent to the Gentiles with gracious Promiſes, 5, — 12. God's Love to his Church perpetual, 13, — 17. the ample reſtoration of the Church: and its enlargement, 18, — 23. powerful deliverance and Captivity, 24, — 26.

and done; which is a vain and fooliſh wiſh even in a Man; and much more are ſuch wiſhes inconſiſtent with the infinite perfection and happineſs of the divine Nature: but they are only ſignifications of God's good and holy Will, whereby he requires and loves Obedience, and condemns and hates Diſobedience. *l* Which runs Sweetly, Strongly, Plentifully, and Conſtantly; and ſuch had been thy Proſperity. Then thou hadſt never gone into this *Babyloniſh* Captivity, nor needed ſuch prodigies of my power and goodneſs to Deliver thee out of it. *m* Not properly to called (for he is not now ſpeaking of their Vertues, but of their Privileges) but thy Peace and Proſperity, as appears by the foregoing Clauſe, to which this manifeſtly anſwers; which is called *Righteouſneſs* here, as it is alſo, 1 *Sam.* 12. 7. and *Pſal.* 103. 12. and elſewhere, by a Metonomy, becauſe it is the fruit of Righteouſneſs, both of God's Righteouſneſs, and of Man's Righteouſneſs; as by the very ſame figure, *iniquity* is very frequently put for the fruit and puniſhment of iniquity. *n* Infinite and continual.

19 Thy ſeed alſo had been as the ſand *o*, and the off-ſpring of thy bowels *p* like the gravel thereof: his name *q* ſhould not have been cut off *r*, nor deſtroyed from before me *s*.

o To wit, for multitude, according to my Promiſe made to *Abraham*: Whereas now I have, for thy Sins, made thee to know thy breach of Promiſe, as is ſaid, *Numb.* 14. 34. and greatly diminiſhed thy Numbers. *p* Which come out of thy Bowels, or Belly, or Loins; for all theſe are but various Expreſſions of the ſame thing. *q* Which is continued in a Man's Poſterity, and commonly dies with them; and ſo the *name* here is the ſame thing in effect with *the ſeed* and *off-ſpring* in the former Clauſes, which, for the moſt part, are only the memorials of Men, and of their Names, when they are dead and gone. *r* As now it hath been in a great meaſure, and ſhould have been totally and finally cut off, if I had not ſpared them for my own Names ſake, as he ſaid before. *s* Or, *out of my ſight*, out of their own Land, the place of my ſpecial Preſence and Refidence.

20 Go ye forth of *Babylon t*: flee ye from the *Chaldeans*, with a voice of ſinging *u*, declare ye *x*, tell this, utter it even to the end of the earth: ſay ye, The LORD hath * redeemed his ſervant *Jacob*.

Iſa. 48. 19, 20.

t The imperative is here, as it is very frequently, put for the future. *Ye ſhall go forth*, &c. for this is not ſo much a command as a promiſe. Although this form of ſpeech may be the rather uſed to intimate, That it was their duty to go forth, as well as God's promiſe to carry them forth. *u* With Joy and Songs of Praiſe to the Lord. *x* Publiſh God's wonderful Works on your behalf to all Nations.

21 And they thirſted not *when* he led them through the deſarts *y*: he * cauſed the waters to flow out of the rock for them: he clave the rock alſo, and the waters guſhed out.

Iſa. 48. 17. & 41. 18, 20.

y This is part of the matter which the *Jews* are obliged to declare to all People, as they have opportunity, to wit, That God took the ſame care of them in their return from *Babylon* to *Canaan*, which was through many dry and deſolate places, as he did in their march from *Egypt* to *Canaan*. *They thirſted not*, &c. *i. e.* They ſhall not Thirſt. He ſpeaks of things to come, as if they were already paſt or preſent, as the Prophets commonly do.

Chap. 57.

22 * *There is* no peace, ſaith the LORD, unto the wicked *z*.

z God having in the next foregoing Verſes, foretold that Peace and bleſſed Deliverance which he would certainly give to *his ſervant Jacob*, ver. 20. He here adds an explication and limitation of this Mercy; and declareth, That wicked Men ſhould not enjoy the benefit of this Mercy. Where, by *the wicked*, he means, Either 1. the *Babyloniens*, who well deſerved that Title; who ſhall be deſtroyed, when God's *Iſrael* ſhall be delivered: Or rather 2. the unbelieving and ungodly *Jews*; of whom theſe very Words are uſed again, *Iſa.* 57. 21. and to whom ſuch a Denunciation as this, was far more proper and neceſſary, at leaſt in this place, than to the *Babyloniens*; for he had already ſaid far more and worſe things, than this concerning them, having again and again declared, That *Babylon* ſhould be deſtroyed, in order to this deliverance of God's People out of it. But there was great need why he ſhould ſay this to the ungodly *Jews*, becauſe they were exceeding prone to cry peace, peace to themſelves, when there was no ſolid ground of Peace; and they confidently expected a ſhare in this great Deliverance. This therefore was a very ſeaſonable Caution to the *Jews* in *Babylon*, to take heed to themſelves, and to prepare for this Mercy, and to purifie themſelves from all Wickedneſs; becauſe thoſe of them, who ſhould either wickedly tarry in *Babylon*, when God invited and required them to go out of it; and when their Godly Brethren returned to their own Land, and to the place of God's Worſhip; or continue in Wickedneſs, when they were reſtored to their own Country, ſhould not enjoy that Tranquility and Comfort which they promiſed to themſelves. And the neceſſity of this Commination appears from the event; for the *Jews* that returned to *Canaan*, did, for the moſt part, relapſe to many of their former Sins, and therefore fell ſhort of that Peace and Proſperity, which otherwiſe they might have enjoyed.

CHAP. XLIX.

LIſten, O Iſles *a*, unto me *b* and hearken ye people from far *c*. The LORD hath called me from the womb *d*, from the bowels of my mother hath he made mention of my name *e*.

a God having in the laſt Words ſecretly ſignified the Wickedneſs of the *Jewiſh* Nation, after ſo glorious a deliverance, and foreſeeing, that, for their Wickedneſs, he ſhould caſt them off, he here turneth his Speech to the Nations of the *Gentiles*, who are frequently deſcribed in this Prophecy, and elſewhere under the Title of *Iſles*, as hath been formerly noted, and inviteth them to hearken to thoſe Counſels and Doctrines which the *Jews* would reject. *b* Unto Chriſt: for it is apparent from *ver.* 5. and other paſſages of this Chapter, that *Iſaiah* ſpeaks theſe words in the name of Chriſt, by whoſe Spirit they were dictated to him, 1 *Pet.* 1. 11. and unto whom alone they belong, as we ſhall ſee. So this Chapter is a Prophecy of Chriſt, which alſo is very proper and ſeaſonable in this place. The Prophet having at large prophefied of the Deliverance of the *Jews* out of *Babylon*, he now proceeds further, and prophefieth of the Redemption of the World by Chriſt, of which that deliverance out of *Babylon* was a Type and Forerunner. *c* Which live in Countries far from *Judea*, now the only Place of God's ſpecial Preſence and Worſhip. It is evident from the foregoing Clauſe, and many other Paſſages following, that he ſpeaks of diſtance of Place, not of Time: for Time or the like expreſſion is uſed of *Jeremy*, *chap.* 1. 5. and of *Paul*, *Gal.* 1. 15. but it was far more eminently true of Chriſt, who, as he was choſen to this great office of Redemption from Eternity, ſo he was ſeparated and called to it before he was born, being both conceived and ſanctified by the Holy Ghoſt in his Mother's Womb, and ſent into the World upon this Errand; of which ſee *Mat.* 1. 21. and *Luke* 1. 31, &c. and 2. 11, &c. *e* Called by my Name, and by ſuch a Name as ſignified my Office and Work, in the Places now mentioned.

2 And he hath made my mouth like a ſharp ſword *f*, in the ſhadow of his hand hath he hid me *g*, and made me a poliſhed ſhaft *h*, in his quiver *i* he hath hid me.

f As he made me the great Teacher of his Church, and of the World, ſo he aſſiſted me by his Spirit, and made my Word or Doctrine *Quick and powerful, and ſharper than any two-edged ſword*, &c. as it is ſaid to be, *Heb.* 4. 12. killing Men's Luſts, convincing, humbling, and converting their Souls; and *Mighty to tear down ſtrong holds, And every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt*, as we read, 2 *Cor.* 10. 4, 5. *g* He will Protect me by his Power from all mine Enemies, until I have finiſhed the Work, for which he ſent me. *h* Like an Arrow, which paſt it is bright and poliſhed; which therefore piereeth deeper. This Metaphor ſignifies the ſame thing with the former, Chriſt's piercing of Men's Hearts by his Word and Spirit. *i* Where Arrows are hid and kept. The *Quiver* ſignifies the ſame thing with *the ſhadow* in the foregoing Clauſe, even God's powerful and gracious Protection of him from Dangers and Miſchiefs.

3 And ſaid unto me; Thou *art* my ſervant, O *Iſrael k*, in whom *I* will be glorified.

k As the name of *David* is ſometimes given to his Succeſſors, 1 *Kings* 12. 16. and particularly to Chriſt, *Jer.* 30. 9. *Ezek.* 34. 23. *Hoſ.* 3. 5. and *Jacob* is called, as many think, by the name of his Grand-Father, *Abraham*, *Alls* 7. 16. and the name of *Iſaac* is given to his Poſterity, *Amos* 7. 9. So here the name of *Iſrael* may not juſtly be given to Chriſt, not only becauſe he deſcended from his Loins; but alſo becauſe he was the true and the great *Iſrael*, who, in a more eminent manner, prevailed with God, as that Name ſignifies, of whom *Jacob*, who was firſt called *Iſrael*, was but a Type: And as the name of *Chriſt*, the Head is ſometimes given to the Body, the Church, as 1 *Cor.* 12. 12. So it is not ſtrange if, on the contrary, the name of *Iſrael*, which properly belongs to the Church, be given to Chriſt the Head of it. But this Word may be otherwiſe rendred, being joyned, Either 1. with the foregoing words, *Thou art my ſervant, unto, or for me, or for Iſrael*, i. e. to bring them back unto me, from whom they have revolted: Or 2. with the following words; it is *Iſrael, in whom I will glorifie my ſelf by thee.*

4 Then *I* ſaid *l*, I have laboured in vain, *I* have ſpent my ſtrength for nought *m*, and in vain; *yet* ſurely my judgment *n is* with the LORD, and ‖ my work with my God.

Or, *my reward.*

l By way of Objection. Lord, thou ſaieſt thou will be glorified by my Miniſtry; but I find it otherwiſe. Without any conſiderable Fruit of my Word and Works among the *Iſraelites*. *m* My right, the reward which by his Promiſe, and in juſtice is my right. *Judgment* is oft put for *that which is juſt or right*, as *Exod.* 23. 6. *Job* 8. 3. and in many other places. And ſo this Clauſe agrees with the next; and the Senſe of both is this: Though I ſee no fruit of my Labour among the *Jews*, and meet with nothing but contempt and reproach, and ill uſage from them; yet God ſees my fidelity and diligence in my Work, and he will give Judgment for me, and my reward is laid up with and by him, which he will give me in due time.

5 And now, ſaith the LORD that formed me from the womb to be his ſervant, to bring Jacob again to him *o*, Though Iſrael be ‖ not gathered *p*, yet ſhall I be glorious in the eyes of the LORD *q*, and my God ſhall be my ſtrength *r*.

Or, *that be gathered*

o To Convert the Wicked and Apoſtate *Iſraelites* unto God, *to him, and* *p* Not brought home to God by my Miniſtry. This Word implies, *I may*, &c. That the *Iſraelites* were divided and ſcattered from God, and divided among themſelves, as they were in a high degree when Chriſt came into the World, and *ſtirred every one to his own way*,

as is said, *Isa.* 53. 6. and therefore needed to be gathered. Either it is a Metaphor from wandring Sheep, which the good Shepherd diligently feeketh, and bringeth home to the Fold: Or, it is an allusion to the state of the *Israelites*, who either now were, or shortly were to be dispersed into several parts of the World, from whence God had promised to gather them, and bring them into their own Land, and unto his Temple, *Isa.* 43. 5, 6. and elsewhere. The Sense is, Though *Israel*, God's own and only People, reject me, which will be an occasion of great wonder and scandal. *q* God will not despise me for the unsuccessfulness of my Labours, but will honour and glorifie me, both with himself and in the face of the World, in crowning my Indeavours with glorious Success among other People. *r* To support and strengthen me under this, and all other discouragements and difficulties in the discharge of mine Office.

‖ Or, *are thou lighter than that thou should'st,* &c.

6 And he *s* said, ‖ It is a light thing *t* that thou shouldest be my servant to raise up the tribes of Jacob *u*, and to restore the ‖ preserved of Israel: I will also give thee for a * light to the Gentiles, that thou mayest be my salvation *x* unto the end of the earth.

* *Chap.* 42. 6.

‖ Or, *despised.* *Latin.*

s The Lord; expressed both in the foregoing and following verses. *t* This is but a small favour in comparison of what follows. *u* That remnant of them which shall survive all their calamities and desolations. *x* I will make thy labour effectual for the illumination and conversion, and salvation of the Gentiles in all the parts of the World: Which cannot be said of *Jacob* with any truth or colour, and therefore must be understood of Christ, by whom this was literally and fully accomplished. By *my Salvation* he means the great Instrument and Author of that Eternal Salvation which I will give to the *Gentiles*.

‖ Or, *to him that is despised in soul.*

7 Thus saith the LORD the Redeemer of Israel, *and* his Holy One *y*, ‖ to him whom man despiseth *z*, to him whom the nation abhorreth, to a servant of rulers: Kings *a* shall see and arise *b*, Princes also shall worship, because of the LORD, that is faithful *c*, *and* the Holy one of Israel, and he shall choose thee *d*.

y The Holy One of *Israel*, as he is frequently called. *z* To Christ, to whom, as he was in the days of his Flesh, this description doth most truly and fully agree, being the same in effect with that, *Isa.* 53. 3. *he is a man*, both *Jews* and *Gentiles* among whom he lived, did *despise him* from their very hearts and souls, as is here implied; and *the whole Nation*, of which he was a member, and among whom he converfed and preached, *abhorred* both his Person and his Doctrine; and he was so far from being a great temporal Monarch, as the *Jews* vainly imagined, that he came in the form of a Servant, and was a *Servant of Rulers*, professing subjection and paying tribute unto *Cæsar*, *Mat.* 17. 24, 25. & 22. 21. and being treated by the Rulers both of the *Jews*, and the *Romans*, like a Servant, being despitefully used and Crucified, which was the proper Punishment of Servants. *a* Though for a time thou shalt be despised, yet after a while thou shalt be advanced to such Royal Majesty and Glory, that Kings shall look upon thee with admiration and reverence. *b* From their seats in token of reverence, as was usual, *Levit.* 19. 32. *Judg.* 3. 10. *Job* 29. 8. or to worship thee, as the next clause explains it: *shall see and arise* may be put for *when they see* thee *they shall arise* to thee: which is a common *Hebraism*. *c* Because God shall make good his promises to thee concerning the raising thee from the dead, and concerning the effusion of his Spirit upon thy Disciples, by whose affistance they shall preach more powerfully, and confirm their Doctrine by evident and glorious Miracles, and concerning the *giving unto thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy possession*, as he promised, *Psal.* 2. 8. These and such like considerations were the great motives which prevailed with the Princes and People of the *Gentiles* to receive thee as the true *Messiah* and Saviour of the World. *d* And although thou shalt be rejected by thine own People, and *refused by* their Builders or Rulers, as was Prophesied, *Psal.* 118. 22. and for a time, and in some respects forsaken by God himself, *Mat.* 27. 46. yet God will return to thee and chuse thee again, and manifest unto the World, that thou, and thou only art the Person whom God hath chosen to be the Redeemer of Mankind, and whom, in spight of all opposition, he will make *the head-stone of the Corner*. For the Phrase see on *Isa.* 48. 10. But these words are well rendred by others, *who will chuse* or *hath chosen thee*, the conjunction, *and*, being put for the pronoun relative, as *Isa.* 44. 14. and in many other places, as hath been observed before.

* 2 *Cor.* 6. 2.

‖ Or, *raise up.*

8 Thus saith the LORD *e*, * In an acceptable time *f* have I heard thee *g*, and in a day of salvation *h* have I helped thee: and *I* will preserve thee *i*, and give thee for a covenant *k* of the people *l*, ‖ to establish the earth *m*, to cause to inherit the desolate heritages *n*.

e God the Father unto Christ. *f* Heb. *In a time of good will*, in that time when I shall have, and in a special manner manifest my good will unto the Sons of men, in the day of my Grace, and of mans Salvation, as this Phrase is explained in the next clause, in the time of the Gospel, which is the time of God's *good Will towards men*, as the Host of Heaven declared at the Birth of Christ, *Luk.* 2. 14. *In the days of thy flesh*, when thou didst *offer up Prayers and Supplications with strong crying and tears, unto him that was able to save thee from death*, as we read, *Heb.* 5. 7. which text is a good comment upon this place. *g* Though not so as to deliver thee from death and from the sense of my wrath, yet so as to keep thee from sinking under these burdens, and so as thou shouldest not be *holden under the Pains* or Power of *Death*, *Acts* 2. 24. and so as to Crown thee with Glory and Honour, and a blessed success of all thy labours and sufferings. *h* In the time of grace and of the Gospel, which I have appointed for the working out of mans Salvation by thee. *i* Upon earth till thy work be finished, and unto that eternal Kingdom and Glory which is prepared for thee. *k* To be the *Mediator* and *Surety* of that Covenant, which and 8. 6. to renew and *confirm the Covenant*, which the *Messiah* is said to do, *Dan.* 9. 27. by his own blood, by which God and men are reconciled and united one to the other. And therefore he may well be called the *Covenant* by a known Metonymy, which is very usual in such cases, as upon the same account Circumcision, the sign of the Covenant, is called God's *Covenant*, *Gen.* 17. 10. and the Paschal Lamb is called *the Passover*, *Exod.* 12. 11. and the Sacramental Cup is called *the New Testament*, *Luk.* 22. 20. and *the Communion of the Blood of Christ*, 1 *Cor.* 10. 16. *l* Indefinitely of all my People, not only *Jews*, but also the *Gentiles*, as may be gathered from the context, and by comparing this place with *Isa.* 42. 6. Where the same Phrase is used. From both which places it is most manifest, that the *Messiah* is designed, and not *Isaiah*, to whom this and divers other Phrases here used cannot be ascribed without great force. *m* To compose and settle the Earth and the Inhabitants thereof by making peace between God and men, and between *Jews* and *Gentiles*, and by establishing Truth and Righteousness and Holiness upon Earth, and by subduing those Lusts and Passions, which are the great disturbers of Humane Society: which was the design of God in sending me and of Christ in coming into the World. *n* That desolate Places may be repaired and repossessed. That Christ may possess the Heathen, according to *Psal.* 2. 8. who were in a spiritual sense in a most desolate and forlorn condition.

* *Chap.* 42. 7.

9 That thou mayest say *o* * to the prisoners *p*, Go forth *q*: to them that *are* in darkness, Shew your selves: they shall feed in the ways, and their pastures *shall be* in all high places *r*.

o To wit, with power and effect, as when God said, *Let there be Light*, &c. *p* To the *Gentiles* who are fast bound by the cords of their sins, and taken Captive by the Devil at his will, as this same Phrase is understood, *Isa.* 42. 7. *q* Come forth to the light, receive Divine illumination and consolation. *r* They shall have abundant provision in all places, yea even in those which commonly are barren and unfruitful, and such are both common roads and high grounds.

* *Isa.* 4.

10 They shall not * hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy on them shall lead them *s*, even by the springs of water shall he guide them.

s They shall be supplied with all good and necessary things, and kept from all evil occurrents. *t* God who hath magnified his mercy to them will conduct them with safety and comfort.

11 And I will make all my Mountains a way, and my high ways shall be exalted *u*.

u I will remove all hinderances, and prepare the way for them, by levelling high grounds, and raising low grounds: of which see on *Isa.* 40. 3. 4.

12 Behold these shall come from far *x*: and lo, these from the North, and from the West *y*, and these from the land of Sinim *z*.

x My People shall be called and gathered even from the most remote parts of the Earth. He speaks here, and in many other places of the Conversion of the *Gentiles* with allusion to that work of gathering, and bringing back the *Jews* from all parts where they were dispersed, into their own Land. *y* From the several parts of the world; which are here synecdochically expressed, as they are in many other places. *z* Either of the *Sinim* as they are called, *Gen.* 10. 17. who dwelt about the Wilderness of *Sin*, which was Southward from *Judea*: Or, of *Sin*, a famous City of *Egypt*, called *the strength of Egypt*, which may be synecdochically put for all *Egypt*, and that for all Southern parts. and so he here mentions the several quarters of the World, where the generality of the *Jews* were dispersed; *the North*, which is every where named as the chief place of their banishment and dispersion, as *Jer.* 16. 15. and 31. 8. and elsewhere; *the West*, the western Countries and Islands; and the South.

13 Sing, O Heavens, and be joyful, O Earth, and break forth into singing, O Mountains: for the Lord hath comforted his People *a*, and will have mercy upon his afflicted.

a God hath now sent that long-desired Consolation of *Israel*.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me *b*.

b This is an objection against all these glorious predictions and promises hitherto mentioned. How can these things be true, when the condition of God's Church is now so sad and desperate, as it was when the *Jews* were Captives in *Babylon*, in which the Prophet here supposeth them to be?

15 Can a woman forget her sucking child † that she should not have compassion on the Son of her womb? yea they may forget, yet will I not forget thee *c*.

† Heb. *that she should not have compassion.*

c Earthly Parents sometimes are so unnatural and monstrous, but do not entertain such unworthy thoughts of me. I will remember thee effectually, to bring thee out of *Babylon*, and which is infinitely greater, to send my Son into the world to work out eternal redemption for thee.

16 Behold I have graven thee upon the palms of *my* hands *d*: thy walls *are* continually before me *e*.

d Mine

d Mine eye and heart is constantly upon thee. He alludes to the common practice of men who use to put signs and memorials upon their hands or fingers of such things as they dearly affect, and would remember. See *Exod.* 13. 9. *Deut.* 6. 8. *Prov.* 6. 21. *Cant.* 8. 6. *Jer.* 22. 24. *e* My thoughts run continually upon the Walls of *Jerusalem*, which are now broken down that I may repair them as soon as ever the set time cometh, and then proceed to do far greater things for thee.

17 Thy children *f* shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee *g*.

f Or, as others render it, *thy Builders*; which is favoured by the next clause where the *destroyers* are opposed to them. However the sence is the same, for her children were her Builders, as we read in *Ezra* and *Nehemiah*. *g* Shall be separated and driven from among thee, and so shall neither hinder nor annoy thee.

Ch. 60. 4. 18 * Lift up thine eyes round about, and behold: all these *h* gather themselves together *and* come to thee *i*, as I live, saith the LORD, thou shalt surely cloath thee with them all, as with an ornament *k*, and bind them *on thee* as a bride doth.

h To wit, the *Gentiles*, as sufficiently appeareth from what hath been already said, and from that which followeth. The sence is, Thy Church shall not only be restored and established in *Jerusalem*, but it shall be vastly enlarged and adorned by the accession of the *Gentiles* to it. *i* To receive instruction from thee, and to be incorporated with thee into one and the same Church. *k* They shall not be a burden, as the *Gentiles* formerly were when they mixed themselves with the *Jews*, but an Ornament in respect of those excellent gifts and graces wherewith they shall enrich and honour thy Church.

19 For thy waft and thy desolate places *l*, and the Land of thy destruction *m* shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up, shall be far away *n*.

l Thy own Land, which is now waft and desolate, and wherein of divers parts lay formerly waft and desolate for want of People to possess and manage them. *m* Or rather, *Thy Land of Destruction*, so called because it is devoted and shall be exposed to destruction. *n* To wit, *from thee*.

20 The children which thou shalt have, after thou hast lost *o* the other, shall say again *p* in thine ears, the place *is* too strait for me: give place to me that I may dwell.

o Heb. *The Children of thine orbity* or *barren and Childless-state*. Those Children which thou shalt have when thou art grown past the ordinary age and state of Child-bearing, as *Sarah* was made the Mother of a most numerous Posterity: to which he seems here to allude. Those *Gentiles* which shall be begotten by thee, to wit, by the Ministry of thy Children, Christ and his Apostles, when thou shalt be deprived of thine own natural Children, when thou shalt become barren and unfruitful as to Conversion of natural *Jews*, when the generality of the *Jews* shall cut themselves off from God and from his true Church, by their Apostacy from God; and by their unbelief, and obstinate refusal of their *Messiah*. *p* Or rather, *shall yet say*, though for the present it be otherwise.

21 Then shalt thou say *q* in thine heart, Who hath begotten me these *r*, seeing I have lost my children *s* and am desolate *t*, a captive, and removing to and fro *u*? and who hath brought up these *x*? Behold I was left alone; these, where *had they been*?

q Not without admiration. *r* Whence, or by whom have I this numberless issue? *s* Seeing it is not long since that I was in a manner left childless. *t* Without an Husband, being forsaken by God, who formerly owned himself for my *Husband*, *Isa.* 54. 5. *Jer.* 31. 32. and elsewhere. *u* Which condition is in many respects a great impediment to the procreation of Children. *x* The same thing repeated again to express the miraculousness of this work, and the great surprisal of the *Jews* at it: which sheweth that he speaks of the Conversion of the *Gentiles*.

Heb. *between.* 22 Thus saith the Lord GOD, Behold I will lift up mine hand *y* to the Gentiles, and set up my standard *z* to the people *a*: and they shall bring thy sons *b* in *their* † arms *c*: and thy daughters shall be carried upon *their* shoulders *d*.

y I will call them to me, and command them to do this work, as men commonly signifie their calls and commands by this gesture. *z* As Generals do to gather their Forces together. See on *Isa.* 11. 12. *a* Unto thee, or to thy Church and People. *b* Those which shall be thine, if not by natural Generation, yet by adoption, that shall own God for their Father, and *Jerusalem* for their Mother. *c* With great care and tenderness, as Nurses carry young Infants. The sence is, even the Heathen shall contribute to the increase and preservation of those Children which shall be begotten to thee. *d* As sick or infirm persons used to be carried. See *Mark* 2. 3. *Luke* 15. 5.

Heb. *between.* 23 And Kings shall be thy † nursing fathers, and their † queens thy nursing mothers *e*: they shall bow down to thee with their face toward the earth, and * lick up the dust of thy feet *f*, and thou shalt know that I *am* the LORD: for they shall not be ashamed that wait for me *g*.

Heb. *Princes.* Psal. 72. 9. * Mic. 7. 17.

e Kings and Queens shall have a sincere affection, and tender regard unto thee and thy Children, which was in some sort fulfilled by *Cyrus*, *Ahasuerus*, and some few others of the *Persian* Kings or Queens; but much more truly and fully by those many Kings, and Emperours of the *Gentile* World, which after Christs time did both themselves embrace the true Religion, and also set it up in their several Dominions. *f* They shall highly reverence and honour thee, and shall most humbly and readily submit themselves unto thee, which was not verified in any of the *Persian* Kings, but only in these Kings who were converted to the Christian Faith and Church. The expressions are borrowed from the practice of the Eastern People in their Petitions and Adorations, when they bowed so low as to touch and kiss the ground, whereby they did or might seem to lick up the very dust of the ground which was about or under the feet of those whom they adored. *g* Their hopes and expectations shall not be disappointed, but abundantly satisfied.

† Heb. *the captivity of mifes*

24 Shall the prey be taken from the mighty *h*, or † the lawful captive delivered *i*?

h Here he starteth an objection against the forementioned promises: How can Gods Church be delivered when she is become a prey to, and is in the hands of her most potent Enemies? *i* He who was taken Captive in a just War, as Gods People might in some sort be said to be, because God himself had delivered them into their Enemies hands, and that justly for their sins. So here is a double impediment to their deliverance out of their Corporal and Spiritual Bondage, the great Power of the Enemy which kept them in Bondage, and the Justice of God which pleads against them and against their deliverance.

† Heb. *the captivity.*

25 But thus saith the LORD, Even the † captives of the mighty shall be taken away, and the prey of the terrible *k* shall be delivered: for I *I* will contend with *him* that contendeth with thee, and I will save thy children.

k Or, *of the wicked*, which is opposed to *the lawful Captive* in the foregoing verse: and it is hereby intimated that although God was just in delivering them into Captivity, yet their Oppressors were guilty of injustice and violence both in defiring and endeavouring to keep them in perpetual Bondage, beyond the fewenty years which God had fixed, and in their cruel usage of them. *l* I the Almighty God will undertake thy quarrel, and this work, and therefore it must necessarily be accomplished.

26 And I will feed them that oppress thee, with their own flesh *m*, and they shall be drunken with their own * blood, as with ‖ sweet wine: and all flesh shall know that I the Lord *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

* *Rev.* 14. 20. & 16. 6.

‖ Or, *new wine.*

m I will make them eat their own Flesh, either through Famine, as *Lev.* 26. 29. *Isa.* 9. 20. or through rage and madness. Or, I will make thine Enemies to destroy one another, and that greedily and with delight, as the next clause implies. All their Enemies are here represented as one Body, and so when one part of them devoured another, it was their *own flesh* that was destroyed.

CHAP. L.

The Desolation of the Jews is not of Christ: for he hath Power to save, 1, — 4. *And was obedient in that Work: and God is present with him,* 5, — 9. *An Exhortation not to trust in our selves, but in God,* 10, 11.

THus saith the LORD *a*, Where * *is* the bill of your mothers divorcement *b*, whom I have put away: or which of my * creditors *is it* to whom I have sold you *c*? Behold, for your Iniquities have ye sold your selves, and for your transgressions is your mother put away *d*.

* *Hos.* 2. 2.

* *See* 2 *Kin.* 4. 1.

a This is another Sermon begun here, and continued in the next Chapter. The main scope of it is to vindicate Gods Justice, and to convince the Jews that they were the causes of all their calamities which they imputed to God. *b* God had formerly espoused the *Israelites* to himself in a kind of Matrimonial Covenant, but feemed to cast them off when he sent them to *Babylon*, and did wholly reject them afterward from being his People, and took the *Gentiles* into their stead; which great and wonderful change was foretold in the Old Testament, as hath been already observed, and we shall see again, and accomplished in the New. And because God foresaw that those strange dispensations would provoke the Jews to murmur and quarrel with God, for casting them off without sufficient cause, as indeed they were always prone to accuse God, and to vindicate themselves, he bids them produce their Bill of divorce. For those Husbands which put away their Wives meerly out of Levity or Passion, were obliged to give their Wives a Bill of Divorce, which vindicated the Wives Innocency, and declared that the Husbands Will and Pleasure was the cause of the Divorce; of which see the notes on *Deut.* 24. 1. *Mat.* 19. 3. *c* Have I any creditors to whom I was obliged or willing to sell you for the payment of my Debt? Produce then the Bill of sale to witness against me. Parents might, and in some cases were forced to sell their Children to their Creditors: of which see on *Exod.* 21. 7. and 2 *Kings* 4. 1. *d* You can blame none but your selves and your own sins, for all your captivities and miseries.

2 Wherefore *e* when I came *f*, *was there* no man *g*? when I called *h*, *was there* none to answer *i*? * Is my hand shortned at all, that it cannot redeem? Or have I no power to deliver *k*? Behold, * at my rebuke *l*, I * dry up *m* the sea: I make the * rivers a wilderness *n*: their fish stinketh because *there is* no water, and dieth for thirst.

* *Num.* 11. 23. * *Nah.* 1. 4. * *Ex.* 14. 21. * *Josh.* 3. 16.

e The general Accusation delivered in the last words he now proveth by particular Instances. *f* *When I*, first by my Prophets, and at last by my Son, *came* unto them, to call them to Repentance, and to redeem and deliver them, as it is explained in the following clauses of this verse. *g* That regarded and received me, that com-

plied

plied with my Call and Offer of Grace, as it follows. Whereby he implies that the Generality of the *Jews* were guilty of grofs Infidelity, and obftinate Difobedience, and therefore might juftly be rejected. *b* Called them to Repentance, or to come unto me, or to do my Will, as Maſters call their Servants. *i* To come at my Call, to obey my Commands. *k* What is the reaſon of this horrible contempt and Rebellion? Is it becauſe you expect no good from me, but think that I am either unwilling or unable to ſave you? Becauſe you ſee no Miracles wrought for you to ſave you from the *Babylonians* and becauſe my Son, your *Meſſiah*, cometh not with Pomp and Power, as you expect, but in the form of a Servant, poor, and expoſed to contempt and death; do you therefore believe that my power to deliver you is leſs than it was? *l* This Phraſe is borrowed from *Pſalm* 106. 9. and it is uſed *Mat.* 8. 26. At my Word or Command, whereby I rebuke and check its proud waves. *m* Heb. *I will dry up*, or, *I can dry up*; the future Verb being put potentially. As I did it once, ſo I can and will do it again, when occaſion requires it. *n* As dry and fit for travel as a Wilderneſs.

3 I cloath the Heavens with blackneſs *o*, and I make ſackcloth their covering *p*.

o Or, *I will or can cloath*, &c. What I once did in *Egypt*, when I drew black curtains before all the heavenly Lights, and cauſed an unparallel'd and amazing Darkneſs for three days together, to the great terrour of mine Enemies, ſo I can and will do ſtill when it is neceſſary to ſave my People. And therefore you have no reaſon to diſtruſt me. *p* I cover them with thick and dark Clouds *black as Sackcloath*, as is ſaid, *Rev.* 6. 12. or as that ſtuff of which the Tents of *Kedar* were made, *Cant.* 1. 5. From this and ſome other Expreſſions it appears, that they wore a black ſackcloath, which alſo was moſt ſuitable to the ſtate of mourners, by whom it was uſed.

4 The LORD GOD hath given me *q* the tongue of the learned *r*, that I ſhould know how to ſpeak a word
* *Mat.* 11. 22. in ſeaſon to *him that is* * weary *ſ*: he wakeneth *k* morning by morning *r*, he wakeneth mine ear to hear *u* as the learned *x*.

q God having aſſerted his own power, to ſhew the groundleſneſs of the Infidelity of the *Jews*, he proceeds to ſhew what excellent and effectual means he uſed to bring them to Repentance and Salvation; which he mentions as a great aggravation of their Unbelief and Rebellion, which by this means was without all excuſe. This and the following paſſages may be in ſome fort underſtood of the Prophet *Iſaiah*, though but obſcurely and imperfectly, but they are far more evidently and eminently verified in Chriſt, and indeed ſeem to be meant directly of him. For ſeeing there are many other paſſages in this Prophecy, which are directly meant of Chriſt, and of his Miniſtry, and not at all of the Prophet, why may not this be added to the number of them? eſpecially conſidering that there is nothing here which forceth us to underſtand this place of *Iſaiah*, and ſeveral of theſe paſſages are expounded of Chriſt in the New Teſtament, as is confeſſed. Beſides, this ſeems to ſuit beſt with the coherence: For according to this Expoſition the ſame perſon ſpeaketh here who hath ſpoken in all the foregoing Verſes of the Chapter, even the Lord himſelf conſidered as Man, becauſe he was both God and Man, as is abundantly evident from many Scriptures, both of the old and new Teſtament, as hath been already proved, and will hereafter be more fully evinced. *r* An ability of ſpeaking plainly, and convincingly, and perſuadingly, and in all points ſo as becometh a perſon taught of God, and filled with all Divine and Heavenly Wiſdom and Knowledge, and with a ſingular ſkill of winning Souls, and of working upon Mens Hearts and Conſciences. *ſ* Burdened with the ſenſe of his ſad and deplorable condition, in which caſe a word of comfort is moſt ſeaſonable and acceptable. This was the proper and principal deſign of Chriſts Miniſtry, to give Reſt and Comfort to diſtreſſed Souls, according to what is ſaid, with reſpect to this place, *Mat.* 11. 28. And all the Doctrines, Reproofs, and Threatnings of Chriſt were directed to this end, to make men fit for Comfort and Salvation. *k* To wit, *me*, the Pronoun being oft underſtood: or, as it follows, *mine ear*. *t* From time to time, and continually. *u* Becauſe humane Nature is of it ſelf weak and ſloathful, he by his Divine Power aſſiſteth and ſtirreth me up to the obſervation and practice of all his Commands and my Duties. *x* Either, 1. As learned Men or Teachers uſe to awaken their Scholars to hear, and learn of them from time to time: Or rather, 2. As thoſe that are in deſire and endeavour to be learned, uſe to hear with all poſſible attention and diligence: For this title of *learned* is in the former part of the verſe given not to the Teacher, who is ſaid to be God, but to the perſon taught by him.

5 The LORD GOD hath opened mine ear *y*, and I
* *Joh.* 14. 31. was not * rebellious *z*, neither turned away back *a*.

y Hath revealed unto me: Or rather, hath given me a power *Pſal.* 2. 8. *Heb.* 10. 5. *Pſalm* 40. 6. *Iſa.* 35. 5. and elſewhere. *z* I readily did and ſuffered what he required of me. *a* The ſame thing repeated in other words. I did not turn away mine Ear from hearing any of Gods Commands, nor my feet from going where God ſent me, how difficult or dangerous ſoever my employment was. He ſeems to allude to the former Prophets who had, divers of them, ſhrunk back, and for a time refuſed ſuch work as God called them to, as *Moſes*, *Exod.* 3. 11, 13. *Jonah*, *ch.* 1. 3. and others.

* *Mat.* 26. 67. *Mark* 14. 65. *& 27.* 26. * *Lam.* 3. 30. 6 * I gave my back to the ſmiters *b*, and * my cheeks to them that plucked off the hair *c*: I hid not my face from ſhame *d* and ſpitting *e*.

b I patiently yielded up my ſelf, and turned my back to thoſe who ſmote me. I was willing not only to do, but to ſuffer the Will of God, and the Injuries of men. This and the following paſſages were litterally fulfilled in Chriſt, as is expreſly affirmed, *Mat.* 26. 67, 67. and 27. 26, 30. and elſewhere; but we read of no ſuch thing concerning *Iſaiah*. And therefore it is moſt ſafe and reaſonable to underſtand it of Chriſt; the rather becauſe it is not uſual with the Prophets to commend themſelves ſo highly, as the Prophet here commends the perſon of whom he ſpeaketh. *c* Which was a contumely or puniſhment inflicted upon Malefactors, *Neh.* 13. 25. *d* From all manner of reproachful uſages, but did knowingly and willingly ſubmit my ſelf thereunto. *e* Spitting in a mans Face was uſed in token of contempt and deteſtation, *Numb.* 12. 14. *Job* 30. 10. And this was litterally fulfilled in Chriſt, *Mat.* 26. 67.

7 For *f* the LORD GOD will help me *g*, therefore ſhall I not be confounded *h*: therefore have I ſet my face like a flint *i*, and I know that I ſhall not be aſhamed.

f Or rather, *But*, as this particle is oft rendred. For God's favour is here oppoſed to the injuries of Men. *g* Though as a man I am weak and inconſiderable, yet God will ſtrengthen me to go through my great and hard work. *h* Therefore I aſſure my ſelf of ſucceſs in my employment, and of victory over all mine Enemies. *i* I have hardened my ſelf with reſolution and courage againſt all oppoſition. So this or the like Phraſe is uſed, *Ezek.* 3. 8, 9. which elſewhere ſignifies obſtinacy and impudence, as *Jer.* 5. 3. *Zech.* 7. 12. ſo that it notes any ſettled and unmoveable purpoſe, whether good or evil.

8 * *He* is near *k* that juſtifieth me *l*, who will con- * *Rom.* 8. 33. tend with me? let us ſtand together: who *is* † mine † Heb. *Baal* adverſary? let him come near to me *m*. *maſter of*

k God, though he ſeem to be at a diſtance, and to hide his face *cauſe, or* from me, yet he is in truth at my right hand, and ready to help me. *ſuit.*
l That will publickly acquit me from all the calumnies of mine adverſaries, who ſay that I am a tranſgreſſor of the Law, a falſe Teacher and Deceiver, a Blaſphemer, and a Devil, and the like, in which opinion they are confirmed by my Death and Sufferings. But God will clear up my Righteouſneſs, and ſhew by many and mighty ſigns and wonders, that he is well pleaſed with me and that I lived and died his faithful Servant. *m* I challenge all my Accuſers to ſtand and appear before the Judge Face to Face, and to produce all their charges againſt me: for I am confeſſous of mine own Innocency, and I know that God will give ſentence for me.

9 Behold, the LORD GOD will help me, who *is* he *that* ſhall condemn me *n*? Lo, they all *o* ſhall wax old as a garment: the * moth ſhall eat them up *p*. * *Ch.* 51. 8.

n That dare attempt it, or can juſtly do it. *o* Mine Accuſers and Enemies. *p* *Shall pine away in their iniquity*, as God threatned, *Lev.* 26. 39. ſhall be cut off and conſumed by a ſecret curſe and Judgment of God, which is compared to a *Moth*, Hoſ. 5. 12. whileſt I ſhall ſurvive and flouriſh, and *the pleaſure of God ſhall proſper in my hands*, as is ſaid, *Iſa.* 53. 10.

10 Who *is* among you that feareth the LORD *q*, that obeyeth the voice of his ſervant *r*, that walketh *in* * darkneſs *ſ*, and hath no light *t*? let him truſt in the * *Cap.* 59. 9. name of the LORD, and ſtay upon his God *u*.

q He now turneth his Speech from the unbelieving and rebellious *Jews* to thoſe of them who were or ſhould be pious. *r* Of the ſame perſon of whom he hath hitherto ſpoken, of Chriſt, who is called Gods *Servant*, *Iſa.* 52. 13. and 53. 11. partly by way of eminency, and partly to intimate that although he was God, yet he ſhould *take upon himſelf the form of a Servant*, as is ſaid, *Phil.* 2. 7. He hereby ſignifies that the Grace of God, and the comfort here following belongeth to none but to thoſe that hear and believe this great Prophet of the Church; which alſo was declared by *Moſes*, *Deut.* 18. 15. compared with *Acts* 3. 22, 23. *ſ* Not in ſin, which is oft called, *darkneſs*, as *walking in darkneſs* is put for living in wickedneſs, 1 *John* 1. 6. but in miſery, which alſo frequently cometh under the name of darkneſs: that liveth in a moſt diſconſolate and calamitous condition, together with great deſpondency or dejection of Spirit. *t* No comfort nor hope left. *u* Let him fix his Faith and Hope *in the Name*, *i. e.* in the moſt excellent and amiable nature, and infinite perfections, and eſpecially in the free Grace, and Mercy, and Faithfulneſs, of the *Lord*, declared in his word, and in his propriety or intereſt in God, who by the mediation of this Servant is reconciled to him and made *his God*.

11 Behold, all ye that kindle a fire *x*, that compaſs *your ſelves* about *y* with ſparks *z*: walk in the light of your fire, * and in the ſparks *that* ye have kindled *a*. * *Iſa.* 50. This ſhall ye have of mine hand, ye ſhall lie down in ſorrow *b*.

x That you may enjoy the light and comfort of it, as it is explained in the following words. You that reject the light which God hath ſet up, and refuſe the counſel of his Servant, and ſeek for Comfort, and Safety, and the Knowledge of Gods Mind, and the enjoyment of his favour by your own inventions; which was the common errour of the *Jews* in all Ages, and eſpecially in the days of the Meſſiah, when they refuſed him and that way of Righteouſneſs and Salvation which he appointed, and reſted upon their own Traditions and devices, *going about to eſtabliſh their own Righteouſneſs, and not ſubmitting unto the Righteouſneſs of God*, as is expreſſed, *Rom.* 10. 3. *y* Indeavouring to warm and refreſh your ſelves on all ſides. *z* Or rather, *with Firebrands*, as this very word is fitly rendred, *Prov.* 26. 18. which is better than *ſparks or flames*, which is there put in the margent, becauſe firebrands only, and not ſparks or flames, are capable of being thrown by one man at another. And this word is no where elſe uſed in Scripture. He mentions *fire-brands*, either to imply that theſe fires yielded more ſmoak than heat or light: or becauſe theſe were the uſual materials of a fire. *a* Uſe your utmoſt endeavours to get comfort and ſatisfaction from theſe devices. *b* This ſhall be the fruit of all, through my juſt Judgment, that inſtead of that comfort and ſecurity which you expect by theſe means, you ſhall receive nothing but vexation and miſery, which ſhall purſue you both living and dying: for this word, which is here rendred *lie down*, is frequently uſed for dying, as *Gen.* 47. 30. *Job* 21. 26. and elſewhere. Or it is a metaphor from a man that lying down on his Bed for reſt and eaſe, meets with nothing but trouble and pain, as *Job* complaind, *Chap.* 7. 13, 14.

CHAP.

CHAP. LI.

Abraham our Pattern to truſt in Chriſt: in his Promiſes: and righteous Salvation: this is conſtant, but men are Tranſitory, 1—8. *A Prayer of the Godly in Affliction*, 9, —11. *The Lord's Anſwer*, 12, — 17. *He bewaileth Jeruſalem*, 18, — 20. *The bitter Cup taken from her, and given to her Enemies*, 21, — 23.

HEarken to me, ye that follow after righteouſneſs, ye that ſeek the LORD *b*: look unto the rock
(Or, *were.* *whence* ye are ‖ hewen, and to the hole of the pit
(Or, *were.* *whence* ye are ‖ digged *c*.

a Now he turneth his Speech again to the believing and godly Jews. *b* That make it your chief care and buſineſs to ſeek favour and help from God. *c* Conſider the ſtate of *Abraham* and *Sarah*, when they procreated *Iſaac*, from whom *Jacob* and all of you ſpring: For ſo he explains the Metaphor in the next verſe. He compareth the Bodies of *Abraham* and *Sarah* unto a *Rock*, or *Pit*, or Quarry out of which ſtones are hewed or digged, thereby implying that God in ſome fort actually did that which Chriſt ſaid he was *able to do*, *Mat.* 3. 9. even *of ſtones to raiſeup Children unto Abraham*; it being then as impoſſible by the courſe of nature for *Abraham* and *Sarah* in that age to procreate a Child, as it is to hew a living Child out of a Rock, or to dig one out of a Pit of Stone.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him *d* alone *e*, and bleſſed him, and encreaſed him *f*.

d From his own Country and kindred to follow me to an unknown Land, where *I* promiſed that I would multiply and bleſs him, as is particularly explained, *Gen.* 12. 1, 2, 3. *e* Heb. *one*, either 1. Him only of all his kindred; for though he carried ſome few of them with him, yet I called none but him. So this notes God's ſingular favour to their Progenitors above all the reſt of the World. Or, 2. Him when he was alone or ſolitary, to wit, as to any Iſſue; when he neither had nor was likely to have any Child by *Sarah*. And this word *alone*, ſeems to belong not only to this word wherewith it is joined, but alſo unto the two following words, eſpecially if we conſider the order of the words in the Hebrew Text, where they lie thus; for, *one* (or *alone*, or when he was alone, or but one) *I called him, and bleſſed him, and encreaſed him.* *f* Into a vaſt multitude, when his condition was deſperate in the eye of reaſon. And therefore God can as eaſily raiſe and deliver his Church when they are in the moſt forlorn condition, and ſeem to be dead, and buried, and conſumed, ſo that nothing but dry bones remain of them, as it is declared at large, *Ezek.* 37.

3 For *g* the LORD ſhall comfort Zion *h*: he will comfort all her waſt places, and he will make her wilderneſs like Eden, and her deſart like the garden of the LORD *i*: joy and gladneſs ſhall be found therein, thankſgiving and the voice of melody.

g So this comes in as a reaſon why they ſhould look unto, or conſider that famous example of *Abraham* and *Sarah*, becauſe they ſhould find the like wonder wrought on their behalf. Or, *Therefore*, or for the ſake of *Abraham*, my Friend, and of that Covenant which I made with him, and by which I promiſed to bleſs him and his ſeed for ever. *h* His Church, which is frequently called by that name both in the Old and New Teſtament. *i* Although the ſhall be waſt and deſolate like a Wilderneſs or Deſart for a time, yet ſhe ſhall be reſtored, and be made as pleaſant and flouriſhing as the Garden of *Eden* was.

4 Hearken unto me, my people *k*, and give ear unto me, O my nation: for a law *l* ſhall proceed from me, and I will make my judgment to reſt *m* for a light of the people *n*.

k Seeing the Gentiles will hearken to me, as I have formerly told you, take heed that you Jews, whom I choſe to be my peculiar people, do not reject my counſel, nor forſake your own mercies, as I fear you will do. *l* A new Law, even the Doctrine of the Goſpel, which ought to have the force of a Law with you, and I expect your Obedience to it, no leſs than to my Law delivered by *Moſes*. *m* Judgment is here the ſame thing with *Law* in the former clauſe, the word of God, which is frequently called *Judgment*, as hath been obſerved again and again, or the Evangelical Doctrine, of which he ſaith that he *will make it to reſt*, *i. e.* ſettle and eſtabliſh it: whereby he may poſſibly intimate the ſtability and perpetuity of this light in the Church, that it ſhall not be like the light of the Moſaical Diſpenſation which was only to ſhine for a ſeaſon, even *until the time of Reformation*, Heb. 9. 10. when all thoſe dark ſhadows were to vaniſh and give place to the Sun of Righteouſneſs, and to that Kingdom and State that ſhould never be moved, as we read, *Dan.* 2. 44. *Heb.* 12. 26, 27, 28. and in many other places. *n* Heb. *of or to the People*, not only to you Jews, but unto People of all ſorts and Nations, who ſhall receive and walk in that light which you will reject, and uſe all poſſible endeavours to extinguiſh.

5 My righteouſneſs *o* is near: my ſalvation is gone forth *p*, and mine arms ſhall judge the people *q*: the iſles *r* ſhall wait upon me *s*, and on mine arm ſhall they truſt.

o My Salvation, as it is expounded in the next clauſe, the Redemption of all my people, both Jews and Gentiles, which is the effect of his *Righteouſneſs*, either his Juſtice, or his Faithfulneſs, or his Mercy and Goodneſs, for all theſe are called by the name of Righteouſneſs in Scripture, and all theſe contributed to the work of Man's Redemption. *p* Shall ſhortly go forth: my ſecret and eternal purpoſe of ſaving my People ſhall ſpeedily be fulfilled. *q* Either 1. Shall deſtroy thoſe People who obſtruct or oppoſe this work. Or rather, 2 Shall ſubdue the Gentiles to mine Authority, and rule them by my Word and Spirit, which agrees beſt with the following clauſe. *r* The remote Countries of the Gentiles, as *Iſa.* 41. 1. *& 42.* 4. and elſewhere. *s* Shall confidently expect and hope for this promiſed Righteouſneſs and Salvation from me, and from me only, and not from idols, as they have done, nor by any other way.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the Heavens ſhall vaniſh away * *Pſalm* like ſmoak, and the earth ſhall wax old like a Gar- 102. 26. ment *t*, and they that dwell therein ſhall die ‖ in like *Mat.* 24. 35. manner *u*, but my ſalvation ſhall be for ever, and my ‖ (Or, *as a* righteouſneſs ſhall not be aboliſhed. *Moſe.*

t The Heavens and Earth ſhall paſs away, either 1 Simply, and by a ſubſtantial corruption or annihilation, which is yet to be underſtood comparatively or conditionally, that theſe ſhould ſooner vaniſh into nothing, than God's promiſe of Salvation ſhould not be accompliſhed: as when it is ſaid, *Heaven and Earth ſhall paſs away, but my words ſhall not paſs away*. Mat. 24, 35. It is thus expounded, *It is eaſier for Heaven and Earth to paſs, than* (for) *one tittle of the Law to fail*. Or 2. In regard of their preſent State and Properties, and life, as *Sinai* is here ſaid to *vaniſh*, although the ſubſtance of it be not deſtroyed. *u* As they *ſhall be diſſolved*, as we read, 2 *Pet.* 3. 11. and death is nothing elſe but a diſſolution.

7 Hearken unto me, ye that know *x* righteouſneſs, the people * in whoſe heart *is* my law *y*, * fear ye not * *Pſ.* 37. 31. the reproach of men *z*, neither be ye afraid of their * *Mat.* 10. revilings. 28.

x That love and practiſe it, as *knowing* is commonly uſed. *y* Who are tacitly oppoſed to the carnal Jews that had the Law written only in Tables. Compare 2 *Cor.* 3. 3. *Heb.* 8. 10. *z* The cenſures of the carnal Jews, who will load their believing and godly Brethren with a world of Reproaches: but let not theſe things diſcourage you.

8 For * the moth ſhall eat them up *a* like a garment, * *Ch.* 50. 9. and the worm ſhall eat them like wool *b*: but my Righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.

a Your Reproachers ſhall be eaſily deſtroyed, and ſo God will revenge your cauſe upon them, and deliver you from their Reproaches. *b* Like a woollen Garment, which is ſooner corrupted by Moths or ſuch Creatures than linnen.

9 Awake, awake *c*, put on ſtrength *d*, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut *e* Rahab *f*, and wounded the * dragon *g*? * *Pſ.* 74. 13, 14. *Ezek.* 29. 3.

c Thou who haſt carried thy ſelf like one aſleep, and unconcerned for thy People, and unable to ſave them. The Prophet having foretold what Great things God would do for his Church, and longing for the accompliſhment of them, and knowing that Prayer was one means by which God fulfills his Promiſes, he pours forth this Prayer to God in his own name, and in the name of God's People. *d* Cloath and adorn thy ſelf with mighty works; put forth thy ſtrength. *e* Heb. *hewed* with thy Sword. *f* *Egypt*, ſo called here, and *Pſal.* 87. 4. *& 89.* 10. either from its Pride or ſtrength, or from the ſhape and figure of that Land. *g* *Pharaoh*, ſo called, *Pſal.* 74. 13. *Ezek.* 29. 3. *& 32.* 2.

10 *Art* thou not it which haſt * dried the ſea *h*, the * *Ex.* 14. 21. waters of the great deep? that haſt made the depths of the ſea a way for the ranſomed *i* to paſs over?

h Art not thou the ſame God, and as potent now as then thou waſt. *i* For thy people whom thou didſt redeem and bring out of *Egypt*.

11 Therefore *k* * the redeemed of the Lord ſhall re- * *Ch.* 35. 10. turn, and come with ſinging unto Zion, and everlaſting joy *ſhall be* * upon their head *l*: they ſhall obtain glad- * *Pſ.* 7. 16. neſs and joy, *and* ſorrow and mourning ſhall flee away.

k Or, *So*. Heb. *And*. This verſe contains an anſwer to the Prophet's Prayer. It is true, I did theſe great things, and I will do the like again. *l* Like a Crown of Glory. But for the accompliſhment of this magnificent Promiſe we muſt needs look beyond their return from *Babylon* into their own Land, when they met with many diſcouragements, and troubles, and calamities, and extend it unto the coming of Chriſt, by whom theſe great things were procured, and actually conferred upon his People.

12 I, *even* I *am* he that comforteth you: who *art* thou *m*, that thou ſhouldeſt be afraid * of a man *that* * *Pſalm* ſhall die, and of the ſon of man *which* ſhall be made 118. 6. * as graſs *n*?

m How unreaſonable and diſtruſtful art thou, O my Church! how unlike to thy ſelf! how unſuitable in theſe deſpondencies unto thy own profeſſions and obligations! *n* Of a weak Mortal and periſhing Creature.

13 And forgetteſt the LORD thy maker *o*, that hath * ſtretched forth the heavens, and laid the foun- * *Job* 9. 8. dations of the earth? and haſt feared continually eve- *Pſ.* 104. 2. ry day, becauſe of the fury of the oppreſſor, as if he *Ch.* 40. 22. ‖ were ready to deſtroy *p*? and where *n* the fury of the *Jer.* 42. 5. oppreſſor *q*? *& 44.* 24.

o As doſt not conſider the infinite power of that God who made (Or, *made* thee, and who will plead thy cauſe. *p* As if it were in his power to *himſelf* deſtroy thee in a moment. *q* What is become of the power & rage *ready*. of the *Babylonians*? Is it not all gone? Are not they broken, and thou

deliver'd?

delivered? He speaks of the thing as if it were already done, because it should certainly and suddenly be done. *Where* is it? It is no where, it is quite lost and gone, as this Phrase is frequently used, as *Psal.* 42. 3. *Zech.* 1. 5. 1 *Cor.* 15. 55.

14 The captive exile hasteneth that he may be loosed *r*, and that he should not die in the pit, nor that his bread should fail.

r God is not slack, as you think, but maketh haste to fulfil his promise, and to rescue his captive and oppressed People from all their oppressions and miseries.

‖ Or, *that stirreth the sea, when the waves thereof roar.*
* *Isa* 26.12
Jer. 31. 35.
Deut. 12. 18. *Ch.* 49. 2, 3.
* *Psi.* 11. 3. *& 60.* 2. *& 75.* 3.

15 But I *am* the LORD thy God ‖ that * divideth the sea, whose waves roared: the LORD of hosts *is* his name.

16 And I have put my words * in thy mouth *s*, and have covered thee in the shadow of mine hand *t*, that I may plant the heavens, and * lay the foundations of the earth *u*, and say unto Zion, Thou *art* my people *x*.

s These great and glorious Promises which are in thy mouth, are not the vain words of Man, a weak and unconstant, and unfaithful Creature, but the words of the Almighty, unchangeable, and faithful God, and therefore they shall be infallibly accomplished. These words are manifestly spoken by God, either 1. To *Isaiah*, by whom these promises were delivered: Or 2. To Christ, of whom, and to whom many things are said in this Prophecy, as we have already seen, and will further appear. And such abrupt and sudden Apostrophe's to persons not mentioned in the foregoing words are not unusual in this Prophecy, as hath been observed. Or rather 3, To *Israel*, to God's Church and People, to whom he speaks both in the foregoing and following verses. For God's Word is frequently said to be *put into the mouths*, not only of the Prophets, but of the People also, as *Isa.* 59. 21. as also *Deut.* 30. 14. *Jos.* 1. 8. &c. *t* Have protected thee by my almighty power. See the same Phrase, *Isa.* 49. 2. *u* I have given thee these Promises, and this protection in all thy calamities, to assure thee of my care and kindness to thee, and that I will reform thee in a most glorious manner, and bring thee unto that perfect and blessed estate which is reserved for the days of the Messiah, which in Scripture Phrase is called a *making of new Heavens, and a new Earth*, *Isa.* 65. 17, and 66. 22. 2 *Pet.* 3. 13. and elsewhere. *x* That I may own thee for my People, in a more illustrious manner than ever I have done.

Ch. 52. 1.
* *Psi.* 75. 8.
* *Zech.* 12. 2.
‖ Or, *sucked the* ‖ *dregs.*

17 * Awake *y*, awake, stand up *z*, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury *a*; thou hast * drunken the dregs of the * cup of trembling *b*, *and* ‖ wrung *them* out *c*.

y Either 1. Out of the sleep of security. Or 2. Out of the sleep of death. Heb. *Rouze up thy self*: come out of that forlorn and disconsolate condition in which thou hast so long been. This sense suits best with the following words. *z* Upon thy feet, O thou who hast fallen, and been thrown down to the ground. *a* Which hast been sorely afflicted; for so this Metaphor is used, *Psal.* 75. 8. *Jer.* 25. 15 *&c.* and 49. 12. *b* Which striketh him that drinketh it with a deadly horrour. *b* Drunk every drop of it. See on *Psal.* 75. 8.

18 *There is* none to guide her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand, of all the sons *that* she hath brought up *d*.

d When thou wast drunk with this Cup, and not able to go, neither thy Princes, nor Prophets, nor Priests, were able or willing to lead and support thee.

* *Ch.* 47. 9.
† Heb. *happened.*
‖ Heb. *breaking.*

19 * These two *things e* † are come unto thee: who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee *f*?

e Either 1. Those which were now mentioned, 1. That she was drunk with the cup of God's wrath, *v.* 17. 2. That she had none to support or comfort her in that condition. Or 2. Those which here follow, which although they be expressed in 4 words, yet they may fitly be reduced to two things, *the desolation* or *devastation* of the Land, and *the destruction* of the People, by *Famine* and *Sword*. So *Famine* and *Sword* are not named as new evils, but only as the particular ways or means of bringing the *destruction* there mentioned, and the words may be thus rendred, *desolation and destruction, even* (this Hebrew particle being oft taken expositively, whereof many instances have been given) *famine* (or, by *famine*) *and sword*. Or, *two* may be put indefinitely for *many*, as *double* is put for abundantly more, *Job* 11. 6. *Isa.* 40. 2. *& 61.* 7. *Zech.* 9. 12. and elsewhere. *f* I cannot find any man who is able to comfort and relieve thee.

* *Lament.* 2. 11, 12.

20 * Thy sons have fainted *g*; they lie *h* at the head of all the streets *i*; as a wild bull in a net *k*: they are full of the fury of the LORD, the rebuke of thy God.

g They are so far from being able to comfort thee, as was said, *v.* 18. that they themselves faint away for want of comfort, and through Famine. *h* Dead by Famine or the Sword of the Enemy. *i* Where men enter in or go out of the streets, where the Enemy found them either coppicing their entrance, or running out of them to make an escape. *k* Those of them who are not slain are struggling for Life, and although they murmur at God, and fight with men, yet they cannot prevail or escape.

21 Therefore hear now this, thou afflicted, and * drunken, but not with wine *l*.

* *Ch.* 29. 9.

l But with the cup of God's fury mentioned above, *v.* 17.

22 Thus saith thy Lord, the LORD, and thy God *that* pleadeth the cause of his people *m*, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury: thou shalt no more drink it again.

m Who though he hath fought against thee, is now reconciled to thee, and will maintain thy cause against all thine adversaries.

23 But * I will put it into the hand of them that afflict thee: which * have said to thy soul, bow down, that we may go over *n*: and thou hast laid thy body as the ground, and as the street to them that went over.

* *Jer.* 25. 26, 27.
* *Psal.* 66. 11.

n Lie down upon the ground, that we may trample upon thee, as Conquerours used to do upon their Conquered Enemies. See *Jos.* 10. 24. *Psal.* 110. 1.

CHAP. LII.

The Church redeemed and called upon to rejoice therein. 1,—6. *The Universal Preaching of the Gospel glorious.* 7,—10. *A Call to free our selves from bondage.* 11,—12. *Christ's Kingdom shall be exalted,* 13,— 15.

* *Ch.* 51. 17.

* AWake, awake, put on thy strength *a*, O Zion, put on thy beautiful garments *b*, O Jerusalem, the holy city *c*: for henceforth there shall no more come into thee *d* the uncircumcised *e*, and the unclean *f*.

a God biddeth his Church do that which she intreated him to do, *ch.* 51. 9. And because God's word is operative, and effectual, and his sayings are doings, this is a prediction and promise what she should do, that she should *awake* or *arise* out of her low estate, and be strong and courageous. *b* Thy forrows shall be ended, and thou shalt be advanced into a most glorious and blessed condition. *c* O my Church, which is every where called by the name of Zion or *Jerusalem*. *d* Either to molest thee, or to associate themselves with thee, or to defile or corrupt thee. *e* Heathens or Infidels, who are commonly called *uncircumcised*. *f* Nor any others, who though they be circumcised, as the *Jews* generally were, are unclean in any thing. Whereby he intimates, that there should be a greater purity and Reformation in the Church than formerly there had been, which was eminently accomplished in the Church and Kingdom of Christ.

2 Shake thy self from the dust *g*: arise, *and sit* down *h*, O Jerusalem: loose thy self from the bands of thy neck *i*, O captive daughter of Zion.

g In which thou hast lain as a Prisoner, or fate as a mourner. *h* Upon thy Throne. Or, *sit up*, as this word is rendred, *Gen.* 27. 19. *i* The yoke of thy captivity shall be taken off from thee. It is a Metaphor from Beasts that have the yoke fastened by bands to their necks.

3 For thus saith the LORD, * Ye have sold your selves *k* for nought *l*, and ye shall be redeemed without money *m*.

* *Psal.* 44. 12. *Ch.* 45. 13. *Jer.* 15. 13.

k By your sins, into the hands of the Chaldeans. *l* Without any price or valuable consideration paid by them either to you, or to me your Lord and owner. *m* Without paying any ransom.

4 For thus saith the Lord GOD, My people went down aforetime into * Egypt to sojourn there *n*, and *o* the * Assyrian *p* oppressed them without cause *q*.

* *Gen.* 46. 6.
* *Jer.* 50. 17.

n Where they had protection and sustenance, and therefore owed subjection to the King of *Egypt*. And yet when he oppressed them I punished him severely, and delivered them out of his hands. Which is easily understood from the following words. *o* Or, *but*; for here is an oppostion made between these two cases. *p* The King of *Babylon*, who is called *the King of Assyria*, 2 Kin. 23. 29. compared with *ch.* 24. 7. as also the *Persian* Emperour is called, *Ezra* 6. 22. because it was one and the same Empire which was possessed, first by the Assyrians, then by the Babylonians, and afterwards by the Persians. *q* Without any such ground or colour, by meer force invading their Land, and carrying them away into captivity. For although it be said that God gave this Land and People into his *hand*, 2 *Chr.* 36. 17. by his Counsel and Providence, yet that was neither known to, nor regarded by the King of *Babylon*, nor was it a good and lawful Title, God's Word, and not his Providence, being the Rule by which Mens rights are determined; otherwise a Robber hath a right to my purse, which he cannot take from me upon the high-way without God's Providence.

5 Now therefore, what have I here *r*, saith the LORD, that my people is taken away *s* for nought *t*? they that rule over them *u*, make them to howl *x* saith the LORD, and my name continually every day *y* * blasphemed *z*.

* *Ezek.* 36. 20. *Rom.* 2. 24.

r Heb. *What to me here?* The sense is either 1. What do I here? Why do I sit still here, and not go to *Babylon* to punish the Babylonians, and to deliver my People? Or 2. What honour have I by suffering this injury to be done to my People? *s* Were carried away Captive by the Babylonians. *t* Without any provocation or pretence of right. See before on *v.* 3. *u* Who by their Office are obliged to deal justly and tenderly with their subjects. *x* By their tyrannical and unmerciful usage of them. *y* Instead of that praise and service which the Babylonians owe me for all their successes and Conquests, they blaspheme me as if I wanted either power or good will to save my People out of their hands.

6 Therefore my People shall know my name *z*: therefore

therefore *they shall know a* in that day *b*, that I *am* he that doth speak, behold, *it is* I *c*.

z They shall have sensible Experience of my infinite power and goodness in fighting for them and against you: whereby they shall be able to put your blasphemous tongues to silence. *a* Which word is understood from the foregoing clause, as is very frequent in Scripture. *b* When I shall redeem my People: which work was begun by the return of the Jews from *Babylon*, and afterwards carried on, and at last perfected by the coming of the Messiah. *c* That all these promises are not the words of a weak, or fickle, or deceitful man, but of him who is the Omnipotent, and Unchangeable, and Covenant-keeping God. Or thus, That I who have formerly spoken to you by my Servants the Prophets, (for it was *the Spirit of Christ which was and spake in them*, 1 Pet. 1. 11.) do now speak to you in my own person, being cloathed with flesh. Which agrees well, as with the Analogy of Faith, and with divers other Scriptures, so particularly with the next verse, and with divers following passages, which so evidently speak of the person and Kingdom of Christ, that they cannot without great force be understood of any other.

* *Nahum* 1. 15. *Rom.* 10. 15.

7 * How beautiful *d* upon the mountains are the feet *f* of him *g* that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation *h*, that saith unto Zion, Thy God reigneth *i*.

d These are words of rejoicing and admiration. They are exceeding precious and acceptable. *e* Of *Zion*, and *Moriah*, which are sometimes mentioned as one Mountain, and sometimes as two. Or, in the mountainous Country of *Judea*, to which these glad tidings were brought, and from which they were spread abroad into other Countries. *f* Which carry this welcome messenger, or the messenger himself. *g* Or, of them, for the singular number is oft put for the plural: although it may be here emphatically used, to signifie, that although there were many Messengers, yet one was the chief, and Lord of the Embassy, whose coming was more acceptable than the rest: which suits excellently to the Messiah, who is called *the Messenger of the Covenant*, Mal. 3. 1. and is oft said to be *sent* by God, as *Joh.* 6. 38. & 8. 16, 18. &c. to publish the glad tidings of Salvation. *h* Those emphatical and repeated Expressions are a sufficient evidence, that something further and better is here intended than their deliverance out of *Babylon*, which in it self was but a very imperfect work, and reached at first but to a few of that numerous People, and was attended with many fears, and sorrows, and remainders of their bondage, *Ezra* 9. 8, 9. *Nehem.* 1. 3. and that although that was the beginning of these glad tidings, yet they extended much further even to the coming of Christ, by whom alone true *Peace* and *Salvation* were procured. *i* It is true, this might in some sort be said when God so over-ruled the affairs of the World, and the heart of *Cyrus*, that his People were freed from the Babylonish Captivity, and restored into and settled in their own Land. Although he that considers the state of God's People in their own Land after their return, will find that the reign of God in and over the World was not then either very conspicuous or glorious. And therefore it seems far more reasonable to understand it of the days of the *Messiah*, when God did discover and exercise his dominion over the World far more eminently than ever he had done from the beginning of the World until that time.

* *Psal.* 42. 5. *Ch.* 40. 9. *Jer.* 30. 17.

8 Thy watchmen *k* shall lift up the voice *l*, with the voice together shall they sing: for they shall see *m* eye to eye *n*, when the LORD shall bring again Zion *o*.

k Thy Ministers who shall descry the approach and coming of this heavenly King and Kingdom. *l* Partly to give notice to all People of these glad tidings; and partly by way of exultation, to sing forth the Praises of God for this glorious day and Mercy, as it here follows. *m* They shall understand, and so be able to teach Divine Mysteries. *n* Very distinctly and clearly, and familiarly, their eyes beholding the Eyes of this King of Glory, as it is said of *Zedekiah*, Jer. 34. 3. *Thine Eyes shall behold the Eyes of the King of Babylon*; and as it is said, *Mouth to Mouth*, Numb. 12. 8. and *Face to Face*, Gen. 32. 30. Exod. 33. 11. Numb. 14. 14. They shall see with their bodily Eyes the King of the Church, or the Word made flesh, as they are said to have done, *Joh.* 1. 14. & 1 *Joh.* 1. 1. They shall be Eye and Ear-witnesses of the Words and Works of Christ, and therefore their Testimony of these things shall be more certain and valuable. *o* When God shall compleat the work of bringing his Church out of Captivity; which was begun at the return out of *Babylon*, and perfected by Christs coming into the World.

* *Psal.* 42. 13. *Isa.* 35. 12.

9 Break forth into joy, * sing together, ye waste places of Jerusalem *p*: for the LORD hath comforted his people, he hath redeemed Jerusalem.

p For you shall be restored unto your former, and a far greater fertility.

* *Ezek.* 38. 2. *Rev.* 3. 6.

10 The LORD hath made bare his holy arm *q* in the eyes of all the nations, and * all the ends of the earth shall see the salvation of our God *r*.

q Hath discovered and put forth his great power, which for a long time hath lain hid, and seemed to be idle. *r* All Nations of the World shall with astonishment behold the wonderful work of God, first in bringing his People out of *Babylon*, and afterwards in their Redemption by Christ.

* *Rev.* 18. 20. *Jer.* 6. 17. *Ezek.* 18. 4.

11 * Depart ye, depart ye, go ye out from thence *s*, touch no unclean *thing* *t*, go ye out of the midst of her, be ye clean, that bear the vessels of the LORD *u*.

s Make haste, O ye banished Jews, to depart out of *Babylon* into your own Land, that there I may meet with you, and bless you, and perform those further and greater things which I have promised there to do for you. And this invitation was the more necessary, because God foresaw that a great number of the Jews would upon worldly considerations continue in those foreign Countries in which they were setled, and be very backward to return to the Holy Land. *t* And when you go thence, take heed that you carry not along with you any of their Superstitions or Idolatries, but purifie and prepare your selves, that so God may return to you in mercy, when you return into your own Land. *u* And especially you Priests and Levites, whose Office it is to minister in holy things, and to carry back the holy Vessels of the Temple, keep your selves from all pollution.

12 For ye shall not go out with haste, nor go by flight *x*: for the LORD will go before you: and the God of Israel *will t* be your rearward *y*.

† Heb. *gather you up.*

x But securely, and in triumph, being conducted by your great Captain the Lord of Hosts. And therefore you will have both the greater Obligation, and the more leisure and opportunity to cleanse your selves from all filthiness. *y* So that none shall be able either to oppose and stop you in your march, or to fall upon you in the rear, as Enemies commonly do.

13 Behold *a*, my servant *b* shall ‖ deal prudently *c*, he shall be exalted, and extolled, and be very high *d*.

‖ Or, *prospers.*

a This is the beginning of a new Prophecy, which is continued from hence to the end of the next Chapter; and therefore it is well observed by divers, both ancient and modern Interpreters, that the Fifty and Third Chapter should have begun here. *b* Q. d. Of whom doth the Prophet here speak? It is apparent that these three last verses of this Chapter, and all the following Chapter speak of one and the same person. And that that Person is Christ is so evident, that the Chaldee Paraphrast, and other ancient, and some later Hebrew Doctors, understand it directly of him, and that divers Jews have been convinced and converted to the Christian Faith by the evidence of this Prophecy. And there is not a verse in this whole context which doth not afford a clear and convincing proof of this truth, as we shall see. And there needs no other Argument to confirm it, than the variety and vanity of the pretended Expositions of the Jews, who use all possible Wit and Art to wrest all these passages to other persons. Those who would seem wiser than the rest, and confute the other Expositions of their Brethren, understand it either of the Jewish People in general, or of the Prophet *Jeremiah* in particular. But both these conceits are so groundless and absurd, that there is scarce a verse but confutes them, as we shall clearly discern in the Expositon of them. And therefore other Jews reject them both, and understand it of *Abraham*, or *Moses*, or *Joshua*, or *Ezra*, or *Zorobabel*; and they might as well have named twenty persons more, to whom this place might be applied upon as good grounds as to any of these. But there is not one clause in all this context which is not most truly and fitly applied to Christ, as I shall make apparent, step by step. And first this Title of God's *Servant* is in an eminent and peculiar manner given to Christ in this very Prophecy, as *Isa.* 42. 1. & 49. 6. & 53. 11, & *Ezek.* 34. 23. *Zech.* 3. 8. *c* Shall manage his Kingdom with admirable Wisdom. Or, *shall prosper*, as it is in the margent, and as this word is frequently rendred, and particularly in this very case, and of this same person, *Jer.* 23. 5. Which also seems best to agree with the following Clause, and with *Chap.* 53. 10. 11. And this intimation concerning the future prosperity and advancement of the Messiah, is fitly put in the first place to prevent those scandals which otherwise might arise from the succeeding passages which largely describe his state of Humiliation and deep affliction. *d* Here are three words signifying the same thing to express the Height and Glory of his Exaltation. Which agrees most fitly to Christ, but cannot without great force be applied to *Jeconiah*, who had no greater honour or favour done him by the Chaldeans at the taking of *Jerusalem*, than to be let at liberty to go where he pleased, *Jer.* 40. 4. and who after that time met with great contempt and hardship from his own Countrey-men, *Jer.* 42. and 43, and 44.

14 As many were astonied *e* at thee *f*; (his * visage was so marred more than any man, and his form more than the sons of men *g*.)

* *Ch.* 53. 3, 12.

e Were struck with wonder, either 1. At his glorious Endowments, and the Excellency and Power of his Doctrine, and his miraculous works. Or rather 2. At his great deformity, and stupendious Humiliation and calamity, as may be gathered, both from the following words, and from the use of this word in Scripture, which is generally used in a bad sense, or of wondring at some extraordinary evil, as *Jer.* 18. 16. & 19. 8. and oft elsewhere, and never in a good sense, or of wondring at any thing which is extraordinarily good. *f* At thee, O my Servant, to whom he now turneth his speech, and then turneth his speech from him, and speaks of him in the next words; such sudden changes of Persons, and speaking of one and the same man, sometimes in one person, and then presently in another, being very frequent in the Writings of the Prophets, as we have already seen in divers instances. *g* He was more deformed or uncomely than any other man. Which was undoubtedly verified in Christ, who in respect of his Birth, and Breeding, and manner of Life, was most obscure and contemptible, and therefore said to be *a worm, and no man, a reproach of men, and despised of the People*, Psal. 22. 6. who was more hated and vilified by the generality of the Jews than any man upon Earth, and was accounted and called by them a *Deceiver*, a *Samaritan*, a *Blasphemer*, and a *Devil*, &c. whose Countenance also was so marred with frequent Watchings, and Fastings, and oft Troubles, that he was thought to be near fifty Years old when he was but about Thirty, *Joh.* 8. 57. and was farther spoiled with Buffetings, and crowning with Thorns, and other cruel and deipight usages from men, and with the deep and continual sense of the burden of mens sins, and of God's displeasure due unto them; all which did not only oppress his spirit, but had a great influence upon the very constitution of his Body.

15 So *b* shall he sprinkle *i* many nations, the kings
* *Rom.* 15. 21. shall shut their mouths at him *k*: for *that* * which had not been told them shall they see *l*, and *that* which they had not heard shall they consider *m*.

b His Exaltation shall be answerable to his Humiliation. *i* Either 1. With his Blood, which is called, *the blood of sprinkling*, Heb. 12. 24. or, shall justifie them, as it follows, *Isa.* 53. 11. which is frequently expressed by *washing*, as *Psal.* 51. 2, 7. *Ezek.* 16. 9. and by *sprinkling clean water*, *Ezek.* 36. 25. Or 2. With his Word or Doctrine; which being oft compared to Rain or Waters, as *Deut.* 32. 2. *Isa.* 55. 10, 11. *Heb.* 2. 14, &c. may be faid to be *sprinkled*, as it is said to be *dropped*, *Deut.* 32. 2. *Ezek.* 20. 46. & 21. 2. And this sense seems to be most favoured by the following words. *k* Shall be silent before him out of a profound Humility, and Reverence, and Admiration of his Wisdom, and an eager desire to hear and receive Counsels and Oracles from his Mouth. Compare *Job* 29. 9, 10, 11, 21. They shall no more contend with him, nor blaspheme the true God and Religion as they formerly used to do. *l* For they shall hear from his Mouth many excellent Doctrines, which also will be new and strange to them, such as Men are very desirous to hear. And particularly they shall hear from him that comfortable Doctrine concerning the Conversion and Salvation of the Gentiles, which was not only new to them, but was strange and incredible to the most of the Jews themselves. *m* Or, *they shall understand*. Which is added to shew that the *seeing* in the former clause was meant of discerning these things with the Eyes of their Minds.

CHAP. LIII.

The incredulity of the Jews: the death of Christ: and the blessed Effects thereof, 1,—11. *his Exaltation and Glory,* 13,—15.

* *Joh.* 12. 38. *Rom.* 10. 16. ‖ Or, *doctrine.* † Heb. *our hearing.*

* WHo hath believed our ‖ † report *a*? and to whom is the Arm of the LORD *b* revealed *c*?

a The Prophet having in the three last Verses of the former Chapter, made a general report concerning the great and wonderful Humiliation, and Exaltation of Christ, of which he intended more largely to discourse in this Chapter, before he descended to particulars he thought fit to use in this Preface, *Who*, not only of the Gentiles, but even of the Jews, *will believe* the truth of what I have said and must say? Few or none. The generality of them will never receive, nor believe in such a *Messiah* as this. Thus this place is expounded by Christ himself, *Joh.* 12. 38. and by *Paul*, *Rom.* 10. 16. And this premonition was highly necessary, both to caution the Jews that they should not stumble at this Stone, and to instruct the Gentiles that they should not be surprised, nor scandalized, nor seduced with their Example. *b* Either 1. The Word of God, called the *report* in the former clause; the Doctrine of the Gospel, which is expressly called *the power of God*, 1 *Cor.* 1. 18. because of that admirable Virtue and Success which accompanied the preaching of it. Or 2. The *Messiah*, who also is called the arm or *power of God*, 1 *Cor.* 1. 24. and that most fitly, because the Almighty power of God was both seated in him, and declared and exercised by him in his powerful Words and mighty Deeds, as *Simon* for some great works wrought by him, was called by the Samaritanes, *the power of God*, Acts 8. 10. *c* Not outwardly, for so Christ was revealed and preached to vast numbers, both of Jews and Gentiles, as is evident from this Context, and from divers other places of Scripture, but inwardly and with power to their Minds and Hearts, of which kind of Revelation, See *Ephes.* 1. 17, 18, 19. and compare it with 2 *Cor.* 4. 4. Thus even *Moses*, though sufficiently revealed to the Eyes and Ears of the Jews, yet is said to be unrevealed or hid from their Minds and Hearts, 2 *Cor.* 3. 14, 15. The sense of the place is, few or none of the Jews will believe the Gospel, or receive their *Messiah* when he comes among them.

* *Ch.* 49. 7. & 52. 14. *Mark* 9. 12.

2 * For he shall grow up before him as a tender plant, and as a root out of a dry ground *d*: he hath no form nor comeliness *e*: and when we shall see him, *there* is no beauty that we should desire him *f*.

d And the reason or occasion why the Jews will so generally reject their *Messiah*, is because he shall not come into the World with secular pomp, and power, like an earthly Monarch, as they carnally and groundlessly imagined, but *he shall grow up* (or *spring up*, Heb. *ascend*, to wit, out of the ground, as it follows, brought forth, and brought up) *before him* (before the unbelieving Jews of whom he spake, v. 1. and that in the singular number, as here, who were witnesses of his mean originals and therefore despised him, according to Christ's observation, *Joh.* 4. 14. or, as others, *according to his face*, or outward appearance, as he was man; whereby he sufficiently implies that he had another, a far higher, and a Divine Nature in him,) *as a tender plant* (or, as this very word is translated, *Ezek.* 17. 4. *a young twig*, which is a small and unconsiderable thing) *and as a root* (as Christ is called, *Rom.* 15. 12. and elsewhere: or, *as a branch*, the *root* being put Metonimically for the *branch* growing out of the root, as it is apparently used, where Christ is called *the root of Jesse*, and *of David*, *Isa.* 11. 10. *Rev.* 5. 5. and in other places, as 2 *Chr.* 22. 10.) *out of a dry ground*, out of a mean and barren soil, whose productions are generally poor and contemptible; either 1. Out of the Womb of a Virgin; but that was no ground of contempt: Or 2. Of the Jewish Nation, which was then poor, and despised, and enslaved: Or 3. Out of the poor, and decayed, and contemptible Family, such as the Royal Family of *David* was at that time. *e* His bodily presence and condition in the World shall be mean and contemptible. *f* When we shall look upon him, expecting to find incomparable Beauty and Majesty in his Countenance, and Carriage, and Condition, we shall be altogether disappointed, and shall meet with nothing amiable or desirable in him. This the Prophet speaketh in the person of the carnal and unbelieving Jews, *we*, *i. e.* our People, the Jewish Nation.

3 He is despised and rejected of men *g*, a man of sorrows *h*, and acquainted with grief *i*: and ‖ † we hid as it were *our* faces from him *k*; he was despised, and we esteemed him not *l*.

‖ Or, *as it were his face from us.* † Heb. *as a hiding of faces from him*, or, *from us.*

g Accounted as the scum of Mankind, as one unworthy of the company and conversation of all men. *h* Whose whole Life was filled with, and in a manner made up of an uninterrupted succession of Sorrows and Sufferings. *i* Who had constant Experience of and familiar converse with grievous afflictions: for knowledge is oft taken practically, or for Experience, as *Gen.* 3. 5. 2 *Cor.* 5. 21. and elsewhere. *k* We scorned and loathed to look upon him. Or, as others, *he hid as it were his face from us*, as one ashamed to shew his Face, or to be seen by any Men, as persons conscious to themselves of any great deformity do commonly shun the sight of men, as Lepers did, as it is, *Lev.* 13. 45. *l* Here are divers words expressing the same thing, to signifie both the utmost degree of contempt, and how strange and wonderful a thing it was, that so excellent a person should be so despised.

4 Surely * he hath born our griefs, and carried our sorrows *m*: yet we did esteem him stricken, smitten of God and afflicted *n*.

* *Mat.* 8. 17.

m And whereas it may seem an unreasonable and incredible thing, that so excellent and glorious, and so innocent and just a person should meet with this usage, it must be known that his griefs and miseries were not laid upon him for his own sake, but wholly and solely for the sake of sinful men, in whose stead he stood, and for whose sins he suffered, as it here follows. *n* Yet our people, the Jews, were so far from giving him the Glory and Praise of such a prodigious condescension and compassion, that they made a most perverse construction of it, and so great was their prejudice against him, that they believed that he was thus disgraced and punished, and at last put to death by the just judgment of God, for his Blasphemy and other manifold Wickednesses.

5 But o he *was* ‖ * wounded *p* for our transgressions *q*, ‖ Or, *he was bruised* he was bruised for our iniquities; the chastisement of our peace *r was* upon him *s*, and with his * † stripes we are healed *t*.

for our iniquities; the chastisement of our peace *r was* upon him *s*, and with his * † stripes we are healed *t*.

* *Mat.* 27. 26. † Heb. *bruise.*

o But this was a most false and unrighteous Sentence. *p* Which word comprehends all his pains, and punishments, and his Death among and above the rest. *q* Not *by* them, which is expressed by another particle, not by the wickedness of the Jews, but *for* or *because of* them, as this particle commonly signifies, for the guilt of their sins, whe he had voluntarily taken upon himself, and for the Expiation of their sins, which was hereby purchased and procured of God for Men. Which Interpretation is confirmed, 1. By the opposition of this truth to the false opinion mentioned in the foregoing clause, that he was *smitten of God* for the guilt of his own sins. 2. By the following clause, as we shall see. 3. By the nature of the thing, this being evident from Scriptures both from the Old and New Testament, that Christ was not to suffer for his own, but for other mens Sins. See *Dan.* 9. 24, 26. *r* Those punishments by which our *Peace*, *i. e.* our reconciliation to God, and Salvation, or Happiness, was to be purchased. *s* Was laid upon him by God's justice with his own consent. *t* By his sufferings we are saved from our sins, and from the dreadful effects thereof.

6 All we * like sheep *u* have gone astray *x*: we have turned every one to his own way *y*, and the LORD † hath laid *z* on him the iniquity *a* of us all.

* Heb. *like sheep.* † Or, *made the iniquity of us all to meet on him.*

t All mankind, the Jews no less than the Gentiles. *u* Which are simple and foolish Creatures, and exceeding apt to straggle and lose themselves. *x* From God, and from the way of his Precepts, in which he put our first Parents, and in which he commanded us to walk. *y* In general, to the way and course of sin, which may well be called a mans *own way*, as sins are called mens *own Lusts*, *Jam.* 1. 14. 2 *Pet.* 3. 3. and very dear sin is natural to us, inherent in us, born with us, and very dear to us; and in particular, to those several paths of divers Lusts, which several men chuse and follow, according to their differing Opinions, Inclinations, Occasions, and Circumstances. *z* Heb. *hath made to meet*, as all the Rivers meet in the Sea. *a* Not properly, for so he knew no sin, 2 *Cor.* 5. 21. but the punishment of iniquity, as that word is most frequently used, as *Gen.* 4. 13. *Lev.* 20, 17, &c. That which was due for all the sins of all his people, whether Jews or Gentiles, which must needs be so great and heavy a load, that if he had not been God as well as Man, he must have sunk under the burden of them. This was actually verified in Christ. And both this and divers other passages here do as manifestly and fully point at Christ, as if they were not a prophetical Representation of things to come, but an historical Relation of them after they were done. Nor do I see how they can be excused from the fearful *wresting of the Scripture*, that expound these places of the Prophet *Jeremiah*, or any other person but Christ.

7 He was oppressed, and he was afflicted *b*, yet * he opened not his mouth *c*, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb *d*, so he openeth not his mouth.

* *Mat.* 26. 63. & 27. 12, 14. *Mar.* 14. 61. & 15. 5. *Luke* 23. 9.

b He was sorely punished for our sins. But there is another Translation, which seems to be more emphatical and more agreeable to the Hebrew Text: *It* (to wit, our iniquity last mentioned, or the punishment of all our sins) *was exacted, or required*; as this word most properly and frequently signifies, of which see (as this word most properly and frequently signifies, of which see my Latin *Synopsis*. God's justice expected and required satisfaction from us for our sins; which, alas! we could not make to him:

and he was afflicted or *punished*: he bore the guilt and punishment of our Sins in his Body upon the tree, as is said, 1 *Pet.* 2. 24. or, as others render this last word, *and he answered*, *i. e.* became our surety, or undertook to pay the debt, and to suffer the Law in our stead, and for our sake. *c* He neither murmured against God, for causing him to suffer for other mens Sins, nor reviled men for punishing him without cause, nor used Apologies or endeavours to save his own Life; but willingly and patiently accepted of the punishment of our Iniquity. *d* Bears the loss of its fleece or Life without any such clamour or resistance as other Creatures use in such cases.

8 ‖ He was taken from prison and from judgment *e*: and who shall declare *f* his generation *g*? for he was cut off *b* out of the land of the living; for the transgression of my people † was he stricken *i*.

‖ Or, *he was taken away from distress and judgment*, &c. † Heb. *to him.*

e These words are understood either, 1. Of Christs Humiliation or Suffering: and then the words are to be thus rendred, *He was taken away* (to wit, out of this Life, as this word is used, *Psalm* 31. 13. *Prov.* 1. 19. and elsewhere: he was put to death:) *by distress* (or *violence* or *tyranny*, as this word is used with this Preposition before it, *Psalm* 107. 39.) *and judgment*, by oppression and violence under a form and pretence of Justice. Or rather, 2. Of Christs Exaltation, because of the following clause: which is not unfrequently mentioned in the midst of his Sufferings, to take off the scandal which might have arisen from Christs Sufferings, if there had not been a prospect and assurance of his victorious seed over them, and his Glory after them: and so the words may be rendred, *He was taken up* (or, *taken away*, freed or delivered) *from Prison* (*i. e.* from the Grave, which being called an *House*, Job 30. 23. and a *Pit*, in which men are *shut* up, *Psalm* 69. 15. may fitly be called a *Prison*: or *from distress*, or *affliction*, or *oppression*, from the power and malice of his Enemies, and from the torments of his own Soul, arising from the sense of Mens sins and Gods displeasure) *and from judgment*, *i. e.* from all the sufferings and punishments inflicted upon him, either by the unrighteous judgment of men, or by the just judgment of God, punishing him for those sins which he had voluntarily taken upon himself: or, which is the same thing, from the Sentence of Condemnation, and all the effects of it: For in this sense *Judgment* is very commonly taken both in Scripture and other Authors. *f* Who can declare it? The future being taken potentially, as it is frequently: no words can sufficiently express it. *g* Either, 1. His Age, or the continuance of his Life. So the sense is, That he shall not only be delivered from death, and all his punishments, but also shall be restored to an inexpressible or endless Life, and to an everalasting Kingdom. Thus great Interpreters understand it: with whom I cannot comply, because I do not find this Hebrew word to be ever used in Scripture of the continuance of one mans Life. Or rather, 2. His Posterity; and so this word is unquestionably used, *Gen.* 15. 16. *Exod.* 23. 5. *Deut.* 23. 2, 3, 8. and in many other places. And so the sense of the place is this, That Christs death shall not be unfruitful, and that when he is raised from the dead, he shall have a spiritual feed, as is promised, *ver.* 10. a numberless multitude of those who shall believe in him, and be regenerated and adopted by him into the number of his Children, and of the Children of God, *John* 1. 12. *Heb.* 2. 10, 13, 14. *h* To wit, by a violent death. And this may be added as a reason both of his Exaltation, and of the blessing of a numerous posterity conferred upon him, because he was willing to be cut off for the transgression of his People; and, as it followeth, *ver.* 10. *made his Soul an offering for Sin*; Christs death being elsewhere declared to be the only way and necessary means of obtaining both these ends, *Luke* 24. 26, 46. *John* 12. 24, 32, 33. *Phil.* 2. 8, 9. But these words may be rendred, *although he was cut off*; to signifie that his Death should not hinder these glorious Effects. *i* This is repeated again, as it seems fit it should be, to prevent mens mistakes about, and stumbling at the death of Christ, and to assure them that Christ did not die for his own Sins, but only for the Sins and Salvation of his People.

9 And he made his grave with the wicked *k*, and with the rich *l* in his † death *m*, because he had done no violence, neither was any * deceit in his mouth *n*.

† Heb. *his deaths.*

k And although he did not die for his own, but only for his Peoples Sins, yet he was willing to die like a Malefactor, or like a Sinner, as all other men are, and to be put into the Grave, as they used to be; which was a farther degree of his Humiliation. He saith, *he made his Grave*, because this was Christs own Act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked*, doth not note the sameness of place, as if he should be buried in the same Grave with other Malefactors, but the sameness of Condition: As when *David* prayeth *Psalm* 26. 9. *Gather not my Soul* (to wit, by Death) *with Sinners*, he doth not mean it of the same Grave, but of the same state of the Dead. *l* This passage is thought by many to signifie that Christ should be buried in the Sepulchre of *Joseph*, who is said to be both *Rich*, Mat. 27. 57. and *Honourable*, Mark 15. 43. which they conceive to be intimated as a token of Favour and Honour shewed to him. Which to me seems not probable, partly because this disagrees with the former clause, which confessedly speaks of the dishonour which was done to him; and partly because the burial of Christ, whatsoever Circumstances it was attended with, is ever mentioned in Scripture as a part of his Humiliation, *Acts* 2. 24, 27. And it seems more, reasonable, and more agreeable to the usage of the Holy Scripture, that this clause should design the same thing with the former, and that by *Rich* he means the same persons whom he now called *Wicked*, not as if all rich men were, or must needs be wicked, but because for the most part they are so; upon which ground, *riches* and *rich* men do commonly pass under an ill Name in Scripture; of which see *Psalm* 37. 16. and 49. 6. *Luke* 6. 24. and 18. 24. *Jam.* 1. 11. and 5. 1. ‖ Heb. *in*, or *at* (or *after*, as this particle is frequently taken; hath been already noted) *his Deaths*: for Christs Death might well be called Deaths in the plural number, because he underwent many kinds of death, and many deadly dangers and pains, which are frequently called by the name of *death* in Scripture, of which instances have been formerly given; and he might say, with no less Truth than *Paul* did, 1 *Cor.* 15. 31. *I die daily*, and 2 *Cor.* 11. 23. I was *in Deaths oft*. *m* This some suppose to be added as a reason of the last branch of the foregoing clause, why God so over-ruled matters by his Providence, that Christ should not be buried in the same Grave; or in the same ignominious manner as Malefactors were, but in a more honourable manner, in *Joseph's* own Tomb. But the last part of the foregoing clause cannot, without violence, be pulled asunder from the former, wherewith it is so closely joined, not only by a Conjunction copulative, *and*, but also by being under the government of the same Verb: And therefore this latter clause of the verse, if thus rendred, must be added as the reason of what is said to be done in the former. And so the sense of the place may be thus conceived, This was all the reward of the unspotted Innocency of all his words and actions, to be thus ignominiously used: But these words may well be, and are otherwise rendred both by Jewish and Christian Interpreters, either thus, *although he had done*, &c. or rather thus, *not for* (as these two same particles placed in the very same order, are rendred by our Translator, and others, *Job* 16. 17.) *any violence* (or *injury*, or *iniquity*) which *he had done*, nor for any *deceit* which *was in his mouth*; not for his own Sins, but, as hath been said before, for his Peoples Sins. In which Translation there is nothing supplied but what is most frequent in Scripture also.

10 Yet it pleased the LORD to bruise him *o*, he hath put *him* to grief *p*: ‖ † when thou shalt make his Soul an offering for Sin *q*, he shall see his seed *r*, he shall prolong *his* days *s*, and the pleasure of the LORD shall prosper in his hand *t*.

‖ Or, *when his soul shall make an offering.* † Heb. *If thou shalt make his soul an offering.* 2 *Cor.* 5. 21. 1 *Pet.* 2. 24.

o But although he was perfectly innocent, it pleased God for other just and wise Reasons to punish him. *p* God was the principal cause of all his Sorrows and Sufferings, although mens sins were the deserving cause. *q* When thou, O God, shalt make, or have made, thy Son a sacrifice, by giving him up to death for the atonement of mens Sins. His *Soul* is here put for his Life, or for himself, or his whole humane Nature, which was sacrificed, his Soul being tormented with the sense of God's Wrath, and his Body crucified, and Soul and Body separated by Death. Or the words may be rendred, *When his Soul shall make*, or *have made*, it self *an offering for Sin*: whereby it may be implied that he did not lay down his Life by force, but willingly. *r* His Death shall be glorious to himself, and highly beneficial to others, for he shall have a numerous issue of Believers reconciled to God, and saved by his Death. *s* He shall be raised to immortal Life, and shall live and reign with God for ever; *he shall die no more*, Rom. 6. 9. and *of his Kingdom there shall be no end*, Luke 1. 33. *t* Gods gracious decree for the Redemption and Salvation of Mankind shall be effectually carried on by his Ministry and Mediation.

11 He shall see *u* of the travel of his Soul *x*, and shall be satisfied *y*: by his knowledg *z*, shall * my righteous servant *a* justifie *b* many *c*: for he shall bear their iniquities *d*.

* *Ch.* 42. 1. & 49. 3.

u He shall receive or enjoy, as this word commonly signifies. *x* The comfortable and blessed fruit of all his hard labours, and grievous sufferings. *y* He shall esteem his own and his Fathers Glory, and the Salvation of his People, an abundant recompence for all his Sufferings. *z* Either, 1. Actively, by that knowledge of Gods Will, and of the way of Salvation, which is in him in its highest perfection, and which by him is revealed unto men, and by his Spirit is imprinted in the Minds and Hearts of his People, so as to produce Faith and Obedience in them. Or, 2. Passively, by the knowledge of him, as *my fear* and *thy fear* are put for *the fear of me* and *of thee*, Psalm 5. 7. *Jer.* 32. 40. *Knowledge* being here, as it is most frequently in Scripture, taken practically for that kind of Knowledge which worketh Faith, and Love, and Obedience to him. So the sense is the same in both cases. *a* Which title is here given to Christ, partly to vindicate him from those false imputations of wickedness which were fastened upon him by his Adversaries, and which found the more belief because of his most grievous and unexampled Sufferings both from God and Men; and partly to shew his fitness for this great work of justifying sinners, because he was exactly *holy, and harmless, and undefiled*, Heb. 7. 26. and *fulfilled all Righteousness* according to his duty, *Mat.* 3. 15. and therefore his person and performance must needs be acceptable to God, and effectual for the Justification of his People, which was the great design of his coming into the World. *b* Acquit them from the guilt of their sins, and all the dreadful consequences thereof: For *Justification* is here opposed to Condemnation, as appears from the following clause, and from many other passages in this Chapter, and as it is used in all places of Scripture, one, or two at most, excepted, where it is mentioned. And Christ is said to *justifie* Sinners meritoriously, because he purchaseth and procureth it for us; as God the Father is commonly said to do it authoritatively, because he accepted the price paid by Christ for it, and the pronunciation of the sentence of Absolution is referred to him in the Gospel Dispensation. *c* Which word is seasonably added, partly by way of Restriction, to shew that Christ will not justifie all, but only such as believe in him, and obey him: and partly by way of Amplification, to declare that this blessed priviledge shall not now be, as hitherto it had in a manner been, confined to *Judea*, and the *Jews*, but shall be conferred upon an innumerable company of all the Nations of the World. *d* For he shall satisfie the Justice and Law of God for them, by bearing the punishment due to their sins, and therefore by the principles of Reason and Justice they must be justified or acquitted, otherwise the same debt should be twice required and paid.

12 Therefore will I *e* divide him *f* a portion *g* with the

15 So *b* shall he sprinkle *i* many nations, the kings shall ‖ shut their mouths at him *k*: for *that* * which had not been told them shall they see *l*, and *that* which they had not heard shall they consider *m*.

b His Exaltation shall be answerable to his Humiliation. *i* Either 1. With his Blood, which is called, *the blood of sprinkling*, Heb. 12. 24. or, shall justifie them, as it follows, *Isa.* 53. 11. which is frequently expressed by *washing*, as *Psal.* 51. 2, 7. *Ezek.* 16. 9. and by *sprinkling clean waters*, *Ezek.* 36. 25. Or 2. With his Word or Doctrine; which having oft compared to Rain or Water, as *Deut.* 32. 2. *Isa.* 55. 10, 11. *Hab.* 3. 14, &c. may be faid to be *sprinkled*, as it is said to be *dropped*, *Deut.* 32. 2. *Ezek.* 21. 2. And this sense seems to be much favoured by the following words. *k* Shall be silent before him out of a profound wonder, love, and Reverence, and Admiration of his Wisdom, sound Heart, and Counsels and Oracles of an eager desire to hear and receive them by his Mouth. Compare *Job* 22. 5, 12, 13, 21. They shall no more be contented with him, nor Shipence the true God and Religion he teacheth

the great *h*, and he shall divide the spoil with the strong *i*: because he hath poured out his Soul unto death *k*: and he * was numbered with the transgressors *l*, and he bare the sin of many *m*, and * made intercession for the transgressors *n*.

* Mat. 15. 28. Luk. 22. 37. Rom. 8. 34. Heb. 7. 25. 1 Joh. 2. 1.

a God the Father, the Spectator and Judge of the Action or Combat. *f* Give him his share. Or, *impart*, or *give to him*; for this word is oft used without respect to any distribution or division, as *Deut.* 4. 19. and 29. 26. and elsewhere. *g* Which is very commodiously supplied out of the next clause, where a word which answers to it, *the spoil*, is expressed. *h* Or, *among the great*; such as the great and mighty Potentates of the World use to have after a sharp Combat and a glorious Victory. Though he be a very mean and obscure person, as to his extraction and outward condition in the World, yet he shall attain to as great a pitch of Glory as the greatest Monarchs enjoy. *i* The same thing is repeated in other words, after the manner of prophetical Writers. The sense of both clauses is, That God will give him, and he shall receive great and happy success in his glorious undertaking: he shall conquer all his Enemies, and lead Captivity Captive, as is said *Eph.* 4. 8. and set up his universal and everlasting Kingdom in the World. *k* Because he willingly laid down his Life in Obedience to Gods Command, *Joh* 10. 17, 18. and in order to the Redemption of Mankind. Death is here called a *pouring out of the Soul*, or *Life*, either because the Soul or Life, which in living men is contained in the Body, is turned out of the Body by Death; or to signifie the manner of Christs Death, that it should be with the shedding of his Blood, in which the Life of Man consists, *Levit.* 17. 11, 14. *l* He was willing for Gods Glory and for Mans Good to be reproached and punished like a Malefactor, in the same manner and place, and betwixt two of them, as is noted with reference to this place, *Mark* 14. 27, 28. *m* Which was said, ver. 11. and is here repeated to prevent a mistake, and to intimate, that although Christ was numbred with Transgressors, and was used accordingly, yet he was no Transgressor, nor did submit to, and suffer this usage for his own Sins, but for the Sins of others, the punishment whereof was by his own consent laid upon him. *n* Either, 1. By way of satisfaction: he interposed himself between an angry God and sinners, and received those blows in his own Body which otherwise must have fallen upon them. Or, 2. In way of Petition, as this word is constantly used. He prayed upon Earth for all Sinners, and particularly for those that crucified him, *Luke* 23. 34. and in Heaven he still intercedeth for them, not by an humble Petition, but by a legal demand of all the good things which he purchased for his own People in the sacrifice of himself, which, though past, he continually represents to his Father, as if it were present.

CHAP. LIV.

The Blessings and Priviledg of the Gospel-Church, 1.—4. *the Gentiles, learning Christ, Spirits: to whom his Love is everlasting,* 5.—10. *Her Glories,* 11. 12. *the Gifts of the Holy Ghost,* 13. *her sure Preservation,* 14.—17.

Zeph. 3. 14. Gal. 4. 27. 1 Sam. 2. 5. Ch. 49. 21.

SIng, O barren *a*, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for * more *are* the children of the desolate, than the children of the married wife *b*, saith the LORD.

a The Prophet having largely discoursed of the sufferings of Christ, and of the blessed fruits or effects thereof, among which, one is, that he should have a numerous seed that should believe on him, and that when the *Jews* rejected him, the *Gentiles* should gladly receive him, and here foreseeing by the Spirit of God that glorious state of the Church, he renders it as, *Abraham* did upon the like occasion, *Heb* 11. 13. and breaks forth into this song of triumph. He turneth his Speech to the Church and Spouse of God, or to Christ, as is manifest from the following words, and especially from ver. 5. and from *Gal.* 4. 27. where it is to expounded. And although this Chapter is by some understood of the flourishing condition of the Jewish Church and State after their return from *Babylon*, yet the magnificent and glorious Promises here following do so vastly exceed their Condition at that time, which was full of uncertainties, and Distractions, and Troubles, as all the Histories of those times assure us, and far from that Glory and lasting Tranquility which is here assured to her, that it must necessarily be referred to the times of the Gospel, to which all that is here said was or will be remarkably fulfilled. And therefore as the foregoing Chapter doth directly and literally speak of Christ, so doth this literally speak of the Church or Christ, or of the kingdom of the Messiah, of whom the ancient Hebrew Doctors understood it. And this Church, consisting at first of the *Jews*, and afterwards of the *Gentiles*, who were incorporated with them into the same Body, he calleth *barren*, not because it now was so, but because before and until the coming of Christ it had been so, as *Sarah* is called *the leper*, *Mat.* 26. 6. after he was cured. Now this Church of the *Jews* might well be called, and had been, barren, because the sincere converts brought forth to God by her Ministry had been but few among the *Jews* comparatively, and simply few among the *Gentiles*. *b* The Church or Congregation of the *Gentiles*, which in the times of the Old Testament was desolate, having neither Husband nor Children, doth now under the Gospel bring forth unto God a far more numerous posterity than the Church of the *Jews*, which had been married to God for many ages, until by her Apostacy from God, and from her Messiah, she provoked God to put her away. He alludeth here either to the History of *Sarah*, who was long and naturally barren, but by the supernatural Power of God, was enabled to bring forth a numberless issue: or to that remarkable passage of Gods Providence concerning *Hannah* and *Peninnah*, 1 Sam. 2. 5. *the barren hath born seven, and she that hath many Children is waxed feeble.*

2 * Enlarge the place of thy tent *c*, and let them *d* stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes *e*.

* Ch. 60. 11.

c That it may be capable of the *Gentiles*, which shall flock to thee in great numbers, and desire to associate themselves with thee. *d* Those to whom that work belongs. The meaning is, that it shall be stretched out. *e* That they may be able to bear that great weight which the Tents thus enlarged shall lay upon them.

3 For thou shalt break forth *f* on the right hand and on the left *g*, and thy seed *h* * shall inherit the Gentiles *i*, and make the desolate cities *k* to be inhabited.

* Ch. 60. 12.

f Thou shalt bring forth a multitude of Children; for this word is commonly used of any great and extraordinary propagation of living Creatures, whether Beasts or Men, *Gen.* 30. 30. *Exod.* 1. 12. *g* On every side, in all the parts of the World. *h* Either, 1. Thy spiritual seed, the Church of the New Testament, which is accounted *Abraham's* Seed, or Children, *Gal.* 3. 7. 8. &c. Or 2. Thy natural seed, Christ and his Apostles, and other Israelites, who were *Jews*, by whom this work was first and in a manner only done. *i* Shall subdue the *Gentile* World to the Obedience of the Faith. *k* These Cities and Countries which in a spiritual sense were desolate and forsaken by God.

4 Fear not, for thou shalt not be ashamed *l*: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth *m*, and shalt not remember the reproach of thy widowhood *n* any more.

l For that Barrenness and Widow-hood, which once was the matter of thy grief and shame, because now thou shalt be delivered from it, and God will own thee for his Wife, and for the Children of thee; as it is explained in the following Words. *m* It shall be forgotten both by thee and others: thou shalt not be upbraided with thy former barrenness in thy youthful state, nor confounded and tormented with the remembrance of it; both *entering* and *forgetting* in Scripture oft connote or comprehend those affections which naturally and usually follow upon them: for that shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery, as Men commonly do in like Cases, as *Gen.* 41. 51. *Job* 11. 16. *Isa.* 25. 15. *Jer.* 16. 41. *n* That time and state when thou wert like a Widow destitute and desolate, forsaken by her Husband, and living in a manner no Children; which was a great reproach, especially among the *Jews*.

5 For thy maker *o* is thine husband *p*, (the * LORD of hosts *q* is his name) and thy redeemer the holy One of Israel, the God of the whole earth *r* shall he be called.

* Jer. 31. 32.

o He who made thee out of nothing, and therefore can easily fulfil all these Promises, how unlikely soever they seem to be; and he who made thee a People, and, which is the same thing, united his People, and therefore will not easily nor unadvisedly make them. *p* He will own thee for his Spouse, and will do the part of an Husband to thee. *q* Who hath the Soveraign command of all Men and Creatures, and therefore can subdue the *Gentiles* to thee, and can make thee to encrease and multiply in so prodigious a measure, even in thine old age, notwithstanding the barrenness in the days of thy youth, of which he speaketh in the foregoing verse. *r* The God and Father of all Nations, whereas formerly he was called only *the God of Israel*, and the *Gentiles* had no special Relation to him, nor Interest in his Covenant and Favour, as was observed *Psalm* 147. 19, 20. and elsewhere.

6 For the LORD hath called thee *s* as a woman forsaken *u* and grieved in spirit *x*, and a wife of youth, *y* when thou * wast refused *z*, saith thy God *a*.

* Jer. 22. 28.

s To return and come again to him. *t* Whom thou once hadst for a Woman forsaken. Or, as an Husband recalls his Wife, whom her Husband, who hath given her a Bill of Divorce, or forbids of her Husbands Favour and Society, and of the Comforts attending upon it. *y* Or, *and*, as it is often rendered, and applied here by the Seventy, and Chaldee Paraphrase. This is underfood out of the foregoing clause, as is usual. *x* Or, *a Wife of youth*, *i. e.* as readily and affectionately as a young Wife calleth his Wife which he married to her and his Son's youth, whom fee on *Prov.* 5. 18. whom though he thought a long den and violent passion put away, yet he still retained his affections work towards her, and he invites her to return to him. *z* When thou wast in a desolate condition, and hadst been for some time rejected by me, then I recalled thee. Or, *when thou wast refused, or disaffected*, or *despised* by me, as the word signifies, had mercy upon thee, and freely offered to receive thee to favour. *a* Who will again be, and still thou hinderest none, thy God, and will renew his Covenant with thee.

7 * For a small moment *b* have I forsaken thee *c*; but with great mercies *d* will I gather thee *e*.

* Ps. 30. 5.

b For the space of some few years, as Seventy years in *Babylon*, and some such intervals, which may well be called a *small moment* in comparison of Gods *everlasting Kindness* mentioned in the next verse. *c* Withdrawn my favour and help from thee, and left thee in thine Enemies hands. *d* Such as are most precious and incomparable for quality, as is here said, and such as are of long continuance, as is said in the following Verse. *e* From all the places where thou art dispersed, from all the parts of the World.

8 In a little wrath I hid my face *f* from thee, for a moment; but with everlasting kindness *g* will I have mercy on thee, saith the LORD thy Redeemer.

f I removed the means and pledges of my presence and kindness. *g* With kindness to thee and thy seed through all succeeding Generations, here and unto all Eternity.

Isa. 8. 21.

9 For this *is as* the waters of * Noah unto me *h*: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee *i*, * nor rebuke thee.

Gen. 9. 11. Ps. 30. 5.

h This Covenant of Grace and Peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood of waters to drown the World; of which see *Gen.* 9. 11. *i* To wit, so as I have been, or so as to forsake the utterly.

Ps. 46. 2. Ch. 54. 10.

10 For * the mountains shall depart, and the hills be removed *k*, but my kindness shall not depart from thee, neither shall the covenant of my peace *l* be removed, saith the LORD, that hath mercy on thee *m*.

k Which hath been verified in some Mountains and Hills, that by Earth-quakes, or otherwise, have been removed from their places. But these kind of allusive expressions are oft times comparatively understood, of which see on *Isa.* 51. 6. and to the sense is, The Mountains shall sooner depart from their places, than my kindness shall depart from thee. As when it is said absolutely, *I desired Mercy and not Sacrifice*, it is meant comparatively, I desired Mercy more than Sacrifice, as it is explained in the following clause. *l* That Covenant whereby I have made Peace and friendship with thee, and have promised unto thee all manner of happiness, which frequently comes under the name of peace in Scripture. The sense of the place is, That God will not cast off his Christian Church, as he did cast off the Church of the Jews; and that the New Covenant is still filled upon better and surer Promises than the Old, as it is derived, *Heb.* 8. 6, 7. &c. and elsewhere. *m* Who doth thus with thee: not for thine own merit, but merely for his own Grace and Mercy.

11 Oh thou afflicted, tossed with tempests, *and* not comforted *n*, behold, I will lay thy stones with * fair colours, and lay thy foundations with sapphires *o*.

Rev. 21. 19.

n Oh thou my poor Church, who hast frequently been, and still art again and again be in a most afflicted and comfortless condition for a time; be not discouraged thereby. *o* I will make thee exceeding beautiful and glorious. Which yet is not to be understood of outward Pomp and worldly Glory, as it evidently is in many places of Scripture, which assure us that Christs Kingdom is of another nature, and that the external condition of Gods Church is, and for the most part will be, mean and contemptible in this World: but of a spiritual Beauty and Glory, consisting in the plentiful effusion of excellent Gifts and Graces, and Comforts: although these shall be followed with eternal Glory in Heaven. See the like description of the Churches Glory, *Rev.* 21. 11, &c.

12 And I will make thy windows of agates *p*, and thy gates of carbuncles, and all thy borders *q* of pleasant stones.

p One kind of which stones was transparent like glass. *Pliny* writes in his Natural History, *Lib.* 37. *cap.* 6. But some render this word, *coals*, and the sentence, and so other of the ornaments, translate it, *ashes*. But the proper signification of the Hebrew name of precious stones is taken not to the Jews themselves, as here, and before. It may suffice us to know, that these stones were clear, and transparent, and precious stones. *q* The enclosures of the Walls. The Church is here evidently compared to a building, and to a Palace, Fortress, Garden, and Merchant, as were noted *Isa.* 1. 8.

Isa. 11. 9. Joh. 6. 45. Gal. 4. 26. Heb. 8. 11. Jer. 31. 34.

13 And all thy Children *shall be* * taught of the LORD; and great *shall be* the peace *r* of thy children.

* Not only outwardly as his sons, which was made known to all the Jews in the Old Testament, but inwardly as his Spirit, which is promised to them under the New Testament, both upon a far greater number of persons, and in a far higher measure, and with much more efficacy and success than it was under the Old. *r* I. Inward Peace of Mind or Conscience arising to them by the clear discoveries of God's Love and Reconciliation to us, and wrought by the Spirit of adoption which is more abundantly given to believers under the Gospel, whereas the Spirit of Bondage was more common and prevalent under the Law. 2. Outward Peace, Safety, and Happiness, which is more fully promised in the following verses, and which God, when he sees fit, will confer upon his Church.

14 In righteousness *s* thalt thou be established: thou shalt be far from oppression *u*, for thou shalt not fear *x*, and from terrour, for it shall not come near thee.

s Either 1. As the means of thy Establishment. This Kingdom shall not be set up, and settled in cruel or Tyrannical or other Kingdoms irregularly are, but in justice: Or rather 2. As the effect of the said Establishment. This estate shall be managed with Righteousness, which is the Glory and Felicity of any Society, and not with oppression, as it hath been. Justice shall be truely and impartially executed. *u* Either on thine own Governours, or on Foreign Powers. *x* That thou neither have any just cause of fear, nor be given up to the effects of it, even without cause.

15 Behold they shall surely gather together *y*, *but* not by me *z*: whosoever shall gather together against thee *b*, shall fall for thy sake *c*.

y It is true, there will not want some that shall combine and make an attempt against thee. *z* As they do this without any such commission from me, as Sennacherib and Nebuchadnezzar had, *Isa.* 10. 5, 6. *Jer.* 25. 9. Or they shall not have my help in it, without which all their endeavours will be vain and unsuccessful. *a* To battle, as is manifest from the following words, of which kind of gathering this word is used *Psal.* 140. 2. and elsewhere. *b* Heb. *with thee*. But to *fight with a man* is all one with to fight *against him*. *c* For that Respect and Love which I bear to thee. Or, *before thee*, as this particle is sometimes used, to as that no shall behold it.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster *d* to destroy *e*.

d Both the Smith that maketh all warlike instruments, and the Souldier that useth them, are my Creatures, and subject to my Command, and therefore they can do no hurt but what I give leave to destroy only when and what I please.

17 No weapon that is formed against thee, shall prosper *f*, and every tongue *that* shall rise against thee in judgment, thou shalt condemn *g*. This *is* the heritage *h* of the servants of the LORD, and their righteousness *i* is of me *k*, saith the LORD.

f And as they cannot do any thing against thee, so they shall not leave, to hinder thee: I will not incline them to do it. *g* And I shall make any weapons to be ineffectual against them, by which they shall not succeed in it. *g* And I will deliver thee out of the fury of the War, but all from the time of bringing upon thee all the threatnings and beasts, and reproaches of those Enemies and from all the claims and pretences which they have to any right and power over thee. So thine Enemies shall be disappointed again, by the by violence, nor by pretences of Justice. *h* The limited condition declared in this Chapter. *i* The portion allotted to them by me. *k* Either 1. The Reward of their Righteousness, as *Righteousness* is often used, *Psal.* 118. 15. Or 2. The Right or the rights in Administration of all those mercies and by which they are preserved from all manner of oppression as Kings power was used to do. *l* I grant, and I will continue it to them, and no other can take it away from them.

CHAP. LV.

An invitation to such as spiritual Blessings from Christ, without any Money, 1.—5. *to seek him speedily and to leave,* 6.—9. *the Word shall not return in vain,* 10. *the World shall be changed,* 12, 13.

Rev. 21. 6. & 22. 17.

HO, * every one *a* that thirsteth *b*, come ye to the waters *c*, and he that hath no money *d*; come ye, buy *e*, and eat, yea come, buy wine and milk without money, and without price.

* Not only Jews but Gentiles. The People of the Jews and Gentiles out of the Church, and under the Covenant of Grace, doth here include all persons that were or should be in the Christian Church. *b* For the Graces and Comforts of the Spirit and the Gospel. This thirst implies a sensibleness of our want, and a desire after it, and a readiness to receive it when offered. *c* Which are mentioned either as the fittest similitude to set forth the following graces and comforts of the Spirit, or as alluding to Cities by Rivers. Or rather, as the Spirit is often compared to Water, as *Joh.* 7. 37, 38. and elsewhere, and which are received by Faith, so the Ordinances of the Gospel, which are most proper to the World, are frequently compared to Waters, as *Ezek.* 47. 1. &c. *d* Which are most precious, and most worthless and wretched, if they do not obtain them. *e* *i. e.* Procure or receive that which is of more value to us than if we could buy it for it, and are willing to take pains for it. This is used, *Prov.* 23. 23. *Rev.* 3. 18. Not as if the thing were *buying*, properly, because here is no price paid for it, which indeed is impossible for us all the rest of our whole life to make any proper purchase of the things here mentioned, which are all free gifts derived of Spiritual and Gospel-blessings, as is declared in the following words.

2 Wherefore do ye *f* spend money *e* for *that* which is not bread *f*, and your labour for *that which* satisfieth not? hearken diligently unto me *g*, and eat ye *that which is* good *h*, and let your soul delight it self in fatness *i*.

e All your time, and strength, and estate in seeking it. *f* For those vain or foolish things which can never nourish or satisfie you, such as worldly goods, or your own Inventions, Superstitions and Idolatries. *g* Unto my Doctrine and Counsel. *h* That which is truely, and fully, and everlastingly good, and not such things which though they be called, and seem to be good, yet really are evil, and most pernicious to us. *i* In this rat and most pleasant food of Gospel-ordinances.

3 Incline your ear, and come unto me: hear *k*, and your soul shall live *l*, and I will make an everlasting covenant with you *m*, *even* the * sure mercies of David *n*.

* Acts 13. 34.

k Hearken attentively and obediently to my Counsel. *l* Instead of being cut off for sin, as *Deut.* 12. 29. 1 Sam. 25. 37. Psal. 37. 9. &c. *m* To wit, comfortable and happily conditionate, worthy of the name of Life. *n* That confirmed, covenant of Grace and Peace which I made with *Abraham*, and by him to all the Israelites, I am ready to make it with every one of you that are living Gentiles. *n* Even that Covenant which was made with *Abraham*, and then with David, consisting in the confirmation of the glorious and sure Mercies or Blessings which God hath promised to his People, one and the chief of which Mercies was the Birth of Christ to die for their sins, and to rise again for their justification. This Exposition may receive light and strength by comparing this place with *Acts* 13. 34. &c. In whom David's [illegible]

the great *h*, and he shall divide the spoil with the strong *i*: because he hath poured out his Soul unto death *k*: and he * was numbred with the transgressors *l*, and he bare the sin of many *m*, and * made intercession for the transgressors *n*.

* *Mar.* 15. 28. *Luk.* 22. 37.
* *Luk.* 23. 34. *Rom.* 8. 34. *Heb.* 7. 25. & 9. 24. 1 *Joh.* 2. 1.

e God the Father, the Spectator and Judge of the Action or Combat. *f* Give him his share. Or, *impart*, or *give to him*; for this word is oft used without respect to any distribution or division, as *Deut.* 4. 19. and 29. 25. and elsewhere. *g* Which is very commodiously supplied out of the next clause, where a word which answers to it, *the spoil*, is expressed. *h* Or, *among the great*: such as the great and mighty Potentates of the World use to have after a sharp Combat and a glorious Victory. Though he be a very mean and obscure person, as to his extraction and outward condition in the World, yet he shall attain to as great a pitch of Glory as the greatest Monarchs enjoy. *i* The same thing is repeated in other words, after the manner of prophetical Writers. The sense of both clauses is, That God will give him, and he shall receive great and happy successes in his glorious undertaking: he shall conquer all his Enemies, and lead Captivity Captive, as is said *Eph.* 4. 8. and set up his universal and everlasting Kingdom in the World. *k* Because he willingly laid down his Life in Obedience to Gods Command, *Joh.* 10. 17, 18. and in order to the Redemption of Mankind. Death is here called a *pouring out of the Soul*, or *Life*, either because the Soul or Life, which in living men is contained in the Body, is turned out of the Body by Death; or to signifie the manner of Christs Death, that it should be with the shedding of his Blood, in which the Life of Man consists, *Levit.* 17. 11, 14. *l* He was willing for Gods Glory and for Mans Good to be reproached and punished like a Malefactor, in the same manner and place, and betwixt two of them, as is noted with reference to this place, *Mark* 15. 27, 28. *m* Which was said, *ver.* 11. and is here repeated to prevent a mistake, and to intimate, that although Christ was numbred with Transgressors, and was used accordingly, yet he was no Transgressor, nor did submit to, and suffer this usage for his own Sins, but for the Sins of others, the punishment whereof was by his own consent laid upon him. *n* Either, 1. By way of satisfaction: he interposed himself between an angry God and sinners, and received those blows in his own Body which otherwise must have fallen upon them. Or, 2. In way of Petition, as this word is constantly used. He prayed upon Earth for all Sinners, and particularly for those that crucified him, *Luke* 23. 34. and in Heaven he still interceedeth for them, not by an humble Petition, but by a legal demand of those good things which he purchased for his own People by the Sacrifice of himself, which, though past, he continually represents to his Father, as if it were present.

CHAP. LIV.

The Blessings and Fulness of the Gospel-Church, 1,—4. *the Gentiles becoming Christs Spouse: to whom his Love is everlasting,* 5,—10. *her Glories,* 11, 12. *the Gifts of the Holy Ghost,* 13. *her sure Preservation,* 14,—17.

* *Zeph.* 3. 14. *Gal.* 4. 27. * *1 Sam.* 2. 5. *Ch.* 49. 20, 21.

* SIng, O barren *a*, thou *that* didst not bear; break forth into singing, and cry aloud thou *that* didst not travail with child: for * more *are* the children of the desolate, than the children of the married wife *b*, saith the LORD.

a The Prophet having largely discourfed of the sufferings of Christ, and of the blessed fruits or effects thereof, among which, one is, that he should have a numerous seed that should believe on him, and that when the *Jews* rejected him, the *Gentiles* should gladly receive him, and here foreseeing by the Spirit of God that glorious state of the Church, he rejoiced in it, as *Abraham* did upon the like occasion, *John* 8. 56. and breaks forth into this song of triumph. He turneth his Speech to the Church and Spouse of God, or of Christ, as is manifest from the following words, and especially from *ver.* 5. and from *Gal.* 4. 27. where it is so expounded. And although this Chapter is by some understood of the flourishing condition of the Jewish Church and State after their return from *Babylon*, yet the magnificent and glorious Promises here following do so vastly exceed their Condition at that time, which was full of uncertainties, and Distractions, and Troubles, as all the Histories of those times assure us, and far from that Glory and lasting Tranquillity which is here assured to her, that it must necessarily be referred to the times of the Gospel, in which all that is here said was or will be remarkably fulfilled. And therefore as the foregoing Chapter doth directly and literally speak of Christ, so doth this literally speak of the Church of Christ, or of the Kingdom of the Messiah, of whom the ancient Hebrew Doctors understood it. And this Church, consisting at first of the *Jews*, and afterwards of the *Gentiles*, who were incorporated with them into the same Body, he calleth *barren*, not because it now was so, but because before and until the coming of Christ it had been so, as *Simon* is called *the leper*, *Mat.* 26. 6. after he was cured. Now this Church of the *Jews* might well be called, and had been, barren, because the sincere converts brought forth to God by her Ministry had been but few among the *Jews* comparatively, and simply few among the *Gentiles*. *b* The Church or Congregation of the *Gentiles*, which in the times of the Old Testament was desolate, having neither Husband nor Children, doth now under the Gospel bring forth unto God a far more numerous posterity than the Church of the *Jews*, which had been married to God for many ages, until by her Apostacy from God, and from her Messiah, she provoked God to put her away. He alludeth here either to the History of *Sarah*, who was long and naturally barren, but by the supernatural Power of God, was enabled to bring forth a numberless issue: or to that remarkable passage of Gods Providence concerning *Hannah* and *Peninnah*, 1 Sam. 2. 5. *the barren hath born seven, and she that hath many Children is waxed feeble.*

2 * Enlarge the place of thy tent *c*, and let them *d* stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes *e*.

* *Ch.* 49. 19, 20.

c That it may be capable of the *Gentiles*, which shall flock to thee in great numbers, and desire to associate themselves with thee. *d* Those to whom that work belongs. The meaning is, they must and shall be stretched out. *e* That they may be able to support that great weight which the Tents thus enlarged shall be upon them.

3 For thou shalt break forth *f* on the right hand, and on the left *g*, and thy seed *h* shall inherit the Gentiles *i*, and make the desolate cities *k* to be inhabited.

* *Ch.* 60. 5, 6.

f Thou shalt bring forth a multitude of Children; for this word is commonly used of any great and extraordinary propagation of living Creatures, whether Beasts or Men, *Gen.* 30. 30. *Exod.* 1. 12. *g* On every side, in all the parts of the World. *h* Either, 1. Thy spiritual seed, the Church of the New Testament, which is accounted *Abraham's* Seed, or Children, *Gal.* 3. 7, 8, 9, 29. Or 2. Thy natural seed, Christ and his Apostles, and other Ministers, who were *Jews*, by whom this work was first and most eminently done. *i* Shall subdue the *Gentile* World to the Church, and to the Obedience of the Faith. *k* These Cities and Countries which in a spiritual sense were desolate and forsaken by God.

4 Fear not, for thou shalt not be ashamed *l*: neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy * youth *m*, and shall not remember the reproach of thy widowhood *n* any more.

* *Ezek.* 16. 22, 43, 60. *Hos.* 2. 15.

l For that Barrenesse and Widow-hood, which once was the matter of thy grief and shame, because now thou shalt be delivered from it, and God will own thee for his Wife, and beget Children of thee; as it is explained in the following Words. *m* It shall be forgotten both by thee and others: thou shalt not be upbraided with thy former barrenness in thy youthful state, nor confounded and tormented with the remembrance of it; both *remembring* and *forgetting* in Scripture use connote or comprehend those affections which naturally and usually follow upon them; so great shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery, as Men commonly do in like Cases, as *Gen.* 41. 51. *Job* 11. 16. *Isa.* 65. 16. *John* 16. 21. *n* That time and state when thou wert like a Widow disconsolate and desolate, forsaken by her Husband, and having in a manner no Children; which was a great reproach, especially among the *Jews*.

5 For thy maker *o* is thine husband *p*, (the * LORD of hosts *q* is his name) and thy redeemer the holy One of Israel, the God of the whole earth *r* shall he be called.

* *Jer.* 31. 32.

o He who made thee out of nothing, and therefore can easily fulfil all these Promises, how unlikely soever they seem to be; and he who made thee a People, and, which is far more and better, his People, and therefore will not easily nor utterly forsake thee. *p* He will own thee for his Spouse, and will do the part of an Husband to thee. *q* Who hath the soveraign command of all Men and Creatures, and therefore can subdue the *Gentiles* to thee, and can make thee to encrease and multiply in so prodigious a measure, even in thine old age, notwithstanding thy barrenness in the days of thy youth, of which he speaketh in the foregoing verse. *r* The God and Father of all Nations, whereas formerly he was called only *the God of Israel*, and the *Gentiles* had no special Relation to him, nor Interest in his Covenant and Favour, as was observed *Psalm* 147. 19, 20. and elsewhere.

6 For the LORD hath called thee *s* as a woman *t* forsaken *u* and grieved in spirit *x*, and a wife of youth *y*, when thou * wast refused *z*, saith thy God *a*.

* *Jer.* 3. 1.

s To return and come again to him. *t* When thou wast like a Woman forsaken. Or, as an Husband recalleth his Wife. *u* By her Husband, who hath given her a Bill of Divorce. *x* For the loss of her Husbands Favour and Society, and for the reproach attending upon it. *y* Or, *and*, as (which now ut similitudo is supplied here by the Seventy, and Chaldee interpreters, and is easily understood out of the foregoing clause, in which it is expressed) *a Wife of youth*, *i. e.* as readily and affectionately as an Husband recalleth his Wife which he married in her and his own youth, of whom see on *Prov.* 5. 18. whom though he might through a sudden and violent passion put away, yet he soon repents of it, and his affections work towards her, and he invites her to return to him. *z* When thou wast in a desolate Estate, and hadst been for some time rejected by me, then I recalled thee. Or, *although thou wast refused*, or *dismissed*, or *despised* by me, and that justly, yet I had mercy upon thee, and freely offered Reconciliation to thee. *a* Who will again be, and still thew himself to be, thy God, and will renew his Covenant with thee.

7 * For a small moment *b* have I forsaken thee *c*, but with great mercies *d* will I gather thee *e*.

* *Psal.* 30. 5. *Ch.* 26. 20.

b For the space of some few years, as Seventy years in *Babylon*, 2 Cor. 4. and some such intervals, which may well be called a *small moment* in comparison of Gods *everlasting Kindness* mentioned in the next verse. *c* Withdrawn my favour and help from thee, and left thee in thine Enemies hands. *d* Such as are most precious and dear for quality, as is here said, and such as are of long continuance, as is said in the following Verse. *e* From all the places where thou art dispersed, from all the parts of the World.

8 In a little wrath I hid my face *f* from thee, for a moment; but with everlasting kindness *g* will I have mercy on thee, saith the LORD thy Redeemer.

f I removed the means and pledges of my presence and kindnesse. *g* With kindness to thee and thy seed through all succeeding Generations, here and unto all Eternity.

Ch. 8. 21. *Jer.* 5. 11. *Ch.* 59. 9.

9 For this *is as* the waters of * Noah unto me *h*: for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee *i*, * nor rebuke thee.

h This Covenant of Grace and Peace made with thee shall be as certain and perpetual as that which I made with *Noah*, that there should never be another flood of waters to drown the World; of which see *Gen.* 9. 11. *i* To wit, so as I have been, or so as to forsake the utterly.

* *Psal.* 46. 2. *Ch.* 54. 5. 10 For * the mountains shall depart, and the hills be removed *k*, but my kindness shall not depart from thee, neither shall the covenant of my peace *l* be removed, saith the LORD, that hath mercy on thee *m*.

k Which hath been verified in some Mountains and Hills, that by Earth-quakes, or otherwise, have been removed from their places. But these kind of absolute expressions are oft times comparatively understood, of which see on *Isa.* 51. 6. and so the sense is, The Mountains shall sooner depart from their places, than my kindness shall depart from thee. As when it is said absolutely, *I desired Mercy and not Sacrifice*, it is meant comparatively, I desired Mercy more than Sacrifice, as it is explained in the following clause. *l* That Covenant whereby I have made Peace and Friendship with thee, and have promised unto thee all manner of happiness, which frequently comes under the name of *peace* in Scripture. The sense of the place is, That God will not cast off his Christian Church, as he did cast off the Church of the Jews; and that the New Covenant is established upon better and surer Promises than the Old, as is observed, *Heb.* 8. 6, 7, &c. and elsewhere. *m* Who doth thus with thee not for thine own merits, but meerly for his own Grace and Mercy.

11 Oh thou afflicted, tossed with tempests, *and* not comforted *n*, behold, I will lay thy stones with * fair colours, and lay thy foundations with saphires *o*.

* *Ezek.* 29. 10, 21.

n Oh thou my poor Church, who hast frequently been, and wilt again and again be in a most afflicted and comfortless condition for a time; be not discouraged thereby. *o* I will make thee exceeding beautiful and glorious. Which yet is not to be understood of outward Pomp and worldly Glory, as is evident from many places of Scripture, which assure us that Christ's Kingdom is of another nature, and that the external condition of God's Church is, and for the most part will be, mean and calamitous in this World; but of a spiritual Beauty and Glory consisting in the plentiful effusion of excellent Gifts, and Graces, and Comforts: although these shall be followed with eternal Glory in Heaven. See the like description of the Churches Glory, *Rev.* 21. 11, &c.

12 And I will make thy windows of agates *p*, and thy gates of carbuncles, and all thy borders *q* of pleasant stones.

p One kind of which stones was transparent like glass, as *Pliny* writes in his Natural History, *l.* 37. *ch.* 10. But some render this word, *crystal*, and the Seventy, and some other of the ancients, translate it *jasper*. But the proper signification of the Hebrew names of precious stones is unknown to the Jews themselves, as hath been noted before. It may suffice us to know that this was some very clear, and transparent, and precious stone. *q* The utmost parts or Walls. The Church is here evidently compared to a Building, whose *Foundation*, *Pavement*, *Gates*, and *Windows*, were named before.

Ch. 11. 9. *Jer.* 31. 34. *Ch.* 2. 3. *Ch.* 45. 17. *Ch.* 26. 2. *Ch.* 49. 19. *Ch.* 62. 4. *Rev.* 21. 27.

13 And all thy Children *shall be* * taught of the LORD; and great *shall be* the peace *r* of thy children.

* *Joh.* 6. 45.

r Not only outwardly by his word, which was made known to all the Jews under the Old Testament, but inwardly by his Spirit, which is poured forth under the New Testament, both upon a far greater number of persons, and in a far higher measure, and with much more efficacy and success than it was under the Old. *s* 1. Inward Peace of Mind or Conscience arising from the clear discoveries of God's Love and Reconciliation to us, and wrought by the spirit of adoption which is more abundantly given to Believers under the Gospel, whereas the spirit of bondage was more common and prevalent under the Law. 2. Outward Peace, Safety, and Happiness, which is more fully promised in the following verses, and which God, when he sees fit, will confer upon his Church.

14 In righteousness *s* shalt thou be established: thou shalt be far from oppression *u*, for thou shalt not fear *x*, and from terrour, for it shall not come near thee.

t Either 1. As the means of thy Establishment. This Kingdom shall not be set up, and settled by fraud or Tyranny, as other Kingdoms frequently are, but by Justice: Or rather 2. As the effect of the establishment. Thine affairs shall be managed with Righteousness, which is the Glory and Felicity of any society, and not with oppression, as it follows. Justice shall be freely and impartially executed. *u* Either by thine own Governours, or by forreign Powers. *x* Thou shalt neither have any just cause of fear, nor be given up to the torment of fear without cause.

15 Behold they shall surely gather together *y*, *but* not by me *z*: whosoever shall gather together *a* against thee *b*, shall fall for thy sake *c*.

y It is true, there will not want some that shall combine and make an attempt against thee. *z* As they do this without any such commission from me, as *Sennacherib* and *Nebuchadnezzar* had, *Isa.* 10. 6, 7. *Jer.* 25. 9. so they shall not have my help in it, without which all their endeavours will be vain and unsuccessful. *a* To battle, as is manifest from the following words, of which

kind of gathering this word is used *Psal.* 140. 2. and elsewhere. *b Heb. with thee.* But *to fight with a man* is all one with *fighting against him.* *c* For that Respect and Love which I bear to thee. Or, *before thee*, as this particle is sometimes used, so as thine Eyes shall behold it.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work, and I have created the waster *d* to destroy *e*.

d Both the Smith that maketh all warlike Instruments, and the Souldier that useth them, are my Creatures, and totally at my Command, and therefore they cannot hurt you without my leave. *e* To destroy only whom and when I please.

17 No weapon that is formed against thee, shall prosper *f*, and every tongue *that* shall rise against thee in judgment, thou shalt condemn *g*. This *is* the heritage *h* of the servants of the LORD, and their righteousness *i* is of me *k*, saith the LORD.

f And as they cannot do any thing against thee without my leave, so I assure thee I will not suffer them to do it: and if any Smith shall make any weapons to be employed against thee, he shall not succeed in it. *g* And I will deliver thee not only from the fury of the War, but also from the strife of Tongues, from all the threatnings and boasts, and reproaches of thine Enemies, and from all the claims and pretences which they have of any right and power over thee. So thine Enemies shall neither prevail against thee by violence, nor by pretences of Justice. *h* This blessed condition described in this Chapter, is the portion allotted to them by me. *i* Either 1. The Reward or Fruit of their Righteousness, as *Righteousness* is used, *Psal.* 112. 3, 9. Or, 2. Their Right or the righteous Administration of all their concerns whereby they are preserved from all manner of oppressions, as *Righteousness* was used *v.* 14. *k* I give it, and I will continue it to them, and who then can take it away from them.

CHAP. LV.

An invitation to feel for Spiritual Blessings from Christ: whom the Father sendeth, 1, —5. *to come to him speedily and by Repentance,* 6, 7. *his Grace Infinite,* 8, 9. *his Word Powerful,* 10, 11. *the joy of Believers,* 12, 13.

HO, * every one *a* that thirsteth *b*, come ye to the waters *c*, and he that hath no money *d*; come ye, buy *e*, and eat, yea come, buy wine and milk *f*, without money, and without price.

* *Zech.* 14. 8. *Joh.* 7. 37. *Rev.* 21. 6. & 22. 17.

a Not only Jews but Gentiles. The Prophet having largely discoursed of Christ, *ch.* 53. and of the Church of Christ, *ch.* 54. doth here invite all persons to come to Christ, and to his Church. *b* For the Grace of God, and the blessings of the Gospel. This *thirst* implies a vehement, and active, and restless Desire after it, not to be satisfied with any thing short of it. *c* Which are mentioned either 1. As the place where they were to buy the following commodities, it being usual to convey provisions to Cities by Rivers. Or rather 2. As the commodity to be bought, the Graces and comforts of God's Spirit, which are frequently compared to *Waters*, as *Isa.* 12. 3. and 35. 6, 7. *Joh.* 7. 37, 38. and elsewhere, and which are designed by all these Metaphorical Expressions of *Waters*, *Wine*, *Milk*, and *Bread*. And even those who are most poor, in the World, and those who are most worthless and wicked, if they do but thirst, may be welcome. *e i. e.* Procure or receive that which is freely offered to you if you do but come for it, and are willing to take it. Thus *buying* is used, *Prov.* 23. 23. *Rev.* 3. 18. Nor can this be understood of *buying* properly, because here is no price paid. *f* Which are Synecdochically put for all sorts of provisions; which also are to be understood of Spiritual and Gospel-Blessings, as is evident from the following words.

2 Wherefore do ye † spend money *e* for *that which* is * not bread *f*, and your labour for *that which* satisfieth not? hearken diligently unto me *g*, and eat ye *that which is* good *h*, and let your soul delight it self in fatness *i*.

† Heb. weigh. * *Isa.* 46. 2.

e All your time, and strength, and cost in seeking it. *f* For those vain or foolish things which can never nourish or satisfie you, such as worldly goods, or your own Inventions, Superstitions and Idolatries. *g* Unto my Doctrine and Counsel. *h* That which is truly, and solidly, and everlastingly good, and not such things which though they be called, and seem to be good, yet really are evil, and most pernicious to men. *i* In this fat and most pleasant food of Gospel-enjoyments.

3 Incline your ear, and come unto me: hear *k*, and your soul shall live *l*, and I will make an everlasting covenant with you *m*, *even* the * sure mercies of David *n*.

* *2 Sam.* 7. 8.

k Hearken attentively and obediently to my Counsel: *hearing* 2 *Chr.* 5. 42. being oft put for *obeying*, as *Deut.* 18. 15. 1 *Sam.* 15. 22, 23. *Psal.* 81. 11. 95. 7, &c. *l* To wit, comfortably and happily; which only is 28, 20, 33, worthy of the name of *Life*. *m* That everlasting Covenant of 37. *Act.* 13. Grace and Peace which I made with *Abraham*, and his Seed, the 32. Israelites, I am ready to make it with every one of you thirsting Gentiles. *n* Even that Covenant which was made first with *Abraham*, and then with *David*, concerning the exhibition of those glorious and sure Mercies or Blessings which God hath promised to his People, one and the chief of which Mercies was the giving of Christ to die for their sins, and to rise again for their justification. This Expostion may receive light and strength by comparing this place with *Acts* 13. 33, 34. He mentions *David* rather

than *Abraham*, either 1. Becauſe theſe Promiſes, and eſpecially that great Promiſe, which is the foundation of the reſt, concerning Chriſt and his eternal Kingdom, were far more frequently, and expreſly, and fully made and revealed to *David*, than they were to *Abraham*. Or 2. Becauſe *David* was a more evident and illuſtrious Type of Chriſt than *Abraham* was, as being raiſed from a mean condition to the higheſt honour, being made a great and moſt victorious and righteous King, and the firſt King of that Throne upon which the *Meſſiah* was to ſit. Or 3. Becauſe the name of *David* is not here put perſonally for the King of that Name, but patronimically for the *Meſſiah* who was to be *David's* Son and Succeſſor, and who is therefore called *David* in the prophetical Scriptures, as *Jer.* 30. 9. *Ezek.* 34. 23, 24. & 37. 24, 25. *Hoſ.* 3. 5. as *Rehoboam* upon the ſame account is called *David*, 1 *Kings* 12. 16. And this is the more probable, becauſe the next verſe, which hath a manifeſt Relation to this verſe, is confeſſedly interpreted of Chriſt.

4 Behold, I have given *o* him *p* *for* a witneſs *q* to the people *r*, a leader and commander *s* to the people.

o I have already appointed, and will in due time actually give. *p* The *David* laſt mentioned, even Chriſt, the Son and Succeſſor of *David*, as is plain and certain from the titles and works aſcribed to him in this and in the following Verſe. But of this ſee the laſt Note upon the former Verſe. *q* To be a Prophet or Teacher, to declare the Counſel and Will of God concerning the duty and Salvation of Men, *to bear witneſs unto the truth*, as Chriſt himſelf affirmeth, *Joh.* 18. 37. *to confirm God's Promiſes*, *Rom.* 15. 8. and, amongſt others, thoſe which reſpect the calling and reconciliation of the Gentiles: to be a witneſs for both parties of that Covenant made between God and Men. *r* Not only to my People of *Iſrael*, but to all People, Gentiles no leſs than Jews, as is evident from the following Verſe, and from *Iſa.* 49. 6. and divers other places. *s* A ſoveraign Prince to give them Laws, and exact their Obedience, and in caſe of their Obedience to give them Protection and Rewards.

5 Behold, thou *t* ſhalt call *m* a nation *that* thou ‖ knoweſt not *n*, and nations *that* knew not thee *o* ſhall run unto thee *p*, becauſe of the LORD thy God *q*, and for the holy One of Iſrael; for he hath glorified thee *r*.

‖ Or, knoweſt not.

t Thou, O *Meſſiah*, of whom he now ſpake, *v.* 4. and to whom he ſuddenly turneth his ſpeech, as is very common in the Prophets. *m* To wit, unto thy ſelf, and to the knowledge of thy ſelf, as appears from the following words, and by thee unto acquaintance and fellowſhip with God. *n* Or rather, *didſt not know*, to wit, with that ſpecial knowledge which implies approbation, and tender Care and Affection, as words of knowledge are moſt frequently uſed in Scripture: the Gentiles to whom, in former times, thou didſt not make known thy Law and Covenant, and the way of Salvation, *Acts* 14. 16. and 17. 30. *o* That had but little knowledge of God, and no knowledge of the *Meſſiah*. *p* Upon thy call ſhall ſpeedily and readily come to thee to receive Inſtructions from thee, and to follow thee whitherſoever thou ſhalt lead them. *q* Becauſe the Lord ſhall by many evident and unqueſtionable tokens, manifeſt himſelf to be thy God, and thee to be his Son and faithful ſervant. *r* Becauſe the God of *Iſrael*, who is the only true God, will highly honour thee by his ſingular preſence with thee, by his almighty Power accompanying thy Word, and making it wonderfully effectual for the converſion of an innumerable company, both of Jews and Gentiles, and by confirming thy Word with illuſtrious Signs and miracles, and particularly by thy Reſurrection, and glorious Aſcenſion. Theſe and other like conſiderations were the motives which convinced the Gentiles, that Chriſt was the true *Meſſiah*, and the Religion which he taught was the true Religion.

* *Iſa.* 32. 6. 6 * Seek ye the LORD *s* while he may be found *t*; call ye upon him while he is near *u*.

s Having diſcourſed of the Office and Work of Chriſt, and ſhewed that he ſhould call People and Nations to himſelf, and to God, he now endeavours to perſuade the People to hearken to his Call, and to *ſeek the Lord*, *Iſa.* 55. To labour to get the knowledge of God's Will, and to obtain his Grace and Favour; neither of which things were to be done but in and through Chriſt. And this invitation or exhortation is general like that *v.* 1. reaching to all nations, both Jews and Gentiles, implying, that both of them had loſt him and his Favour, and were gone aſtray from him. Seek him ye Gentiles, whom he now inviteth ſo to do, and will aſſiſt in finding him. And ſeeing the Gentiles ſeek him earneſtly, let their example provoke you Jews to imitate them therein, and take heed that you do not reject him whom they will receive and own. *t* In this day of Grace, whileſt he offereth Mercy and Reconciliation to you; which he will not always do. Compare *Prov.* 1. 24, &c. *Luk.* 13. 24. 2 *Cor.* 6. 2. *u* Near to you by his gracious preſence and offers, in his Ordinances, ready and deſirous to receive you to Mercy upon the following conditions.

† Heb. *the man of his unrighteouſneſs.*

7 Let the wicked man *x* forſake his way *y*, and † the unrighteous man his thoughts *z*: and let him return unto the LORD *a*, and he will have mercy upon him, and to our GOD *b*, for † he will abundantly pardon *c*.

† Heb. *he will multiply to pardon.*

x Any wicked man, either Jew or Gentile. *y* His evil or wicked way, as is evident from the foregoing word, and as it is more fully expreſſed, *Jer.* 18. 11. & 25. 5. which is called *his way*, becauſe it is natural, and cuſtomary, and dear to him, and in oppoſition to God's good way: his ſinful courſe or manner of Life. Let him *ceaſe to do evil*, as it is *Iſa.* 1. 16. This he adds to intimate that Men's ſeeking and calling upon God will do them no good without Reformation of their Lives. *z* The ſinful devices and purpoſes of his Mind. Thus he ſtrikes at the root of ſinful actions, and ſheweth that the heart muſt be purged and changed as well as the outward actions. *a* As he hath departed from God by ſin, let him turn to him by ſincere Repentance, and the practice of all God's precepts. Whereby he intimates that a meer abſtinence from wicked courſes is not ſufficient, without the exerciſe of the contrary Graces: that we muſt not only *ceaſe to do evil*, but alſo *learn to do well*, as it is preſcribed, *Iſa.* 1. 16. *b* To the God of *Iſrael*, who is and hath ſhewed himſelf to be a moſt merciful and gracious God. *c* He uſeth ſo many Words and Arguments to encourage them to Repentance, becauſe the perſons here invited were guilty of Idolatry, Apoſtacy, and many other groſs wickedneſſes: which he knew, when they came to themſelves, and to a ſerious ſenſe of their ſins, and of the juſt and holy Nature and Law of God, would be an inſupportable burden to their awakened Conſciences, and make them very prone to conclude, that God either could not or would not pardon ſuch horrid Delinquencies, and therefore would rather drive them from God, than draw them to him.

8 For my thoughts *are* not your thoughts, neither *are* your ways my ways *d*, ſaith the LORD.

d My diſpoſition and carriage is vaſtly differing from yours. If any man provoke or injure you, eſpecially if he do it greatly and frequently and maliciouſly, you are very ſlow and backward to forgive him, and if you do or ſeem to forgive, and promiſe to forget, and paſs it by, yet you retain a ſecret grudge in your hearts, and upon the leaſt occaſion, and ſlight offence, you forget your Promiſe, and you are ſoon weary with forgiving, and prone to revenge your ſelves upon him; but it is not ſo with me: For I am ſlow to anger, and ready to forgive all true penitents, how many, and great, and numberleſs ſoever their ſins be; and my Promiſes of Mercy and Pardon ſhall be infallibly made good to them. And therefore you need not fear to come to me, or to find Mercy and acceptance with me.

9 For *as* the heavens are higher than the earth *e*, ſo are my ways higher than your ways, and my thoughts than your thoughts.

e Inexpreſſibly and infinitely: for the diſtance between the Earth and the higheſt Heavens is unmeaſurable by any man upon Earth.

10 For * as the rain cometh down, and the ſnow *f* from heaven, and returneth not thither *g*, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater *h*.

* *Deut.* 32. 2.

f Which in its ſeaſon contributes to the fruitfulneſs of the Earth as well as the Rain. *g* To wit, void or without effect, as it is expreſſed in the next verſe: or immediately: it is not drawn up again as ſoon as it is come down, and abides for a convenient time upon the Earth, until it do that work for which it was ſent. *h* That it may bring forth ſtore of Bread-corn, both for mens preſent ſupplies, and for ſeed for the next year.

11 So ſhall my word *i* be that goeth forth out of my mouth: it ſhall not * return unto me void *k*, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it *l*.

* *Ch.* 55. 10, 11. *Matt.* 24. 35.

i My promiſes before recited concerning the ſending of the *Meſſiah*, and the bleſſing of his Labours with ſuch wonderful ſucceſs, and concerning the reconciliation and pardon of the greateſt ſinners, and concerning the Redemption and Salvation of his People. *k* Without ſucceſs. It is an alluſion to an Ambaſſador who returns without diſpatching that buſineſs for which he was ſent. *l* It ſhall have that effect which I intended, it ſhall certainly be fulfilled in manner before expreſſed.

12 For *m* ye ſhall go out *n* with joy, and be led forth *o* with peace *p*: the mountains and the hills ſhall * break forth before you into ſinging, and all * the trees of the field ſhall clap their hands *q*.

* *Pſal.* 98. 8. † *Ch.* 44. 23. & 49. 13. & 52. 9. 1 *Chron.* 16. 33.

m Or, *Therefore*: becauſe God hath promiſed it, and therefore will effect it. *n* Ye ſhall be releaſed from the place and ſtate of your Bondage. He alludes to their going out of *Egypt*, which was a type of their ſucceeding deliverances, and eſpecially of their Redemption by Chriſt from the power of ſin and of the Devil. *o* Or, *be led along*, be conducted by the gracious and powerful preſence of God, as you were in the Wilderneſs. *p* Safely and triumphantly without fear of being retaken and brought back into ſlavery by your Enemies. *q* There ſhall be a great and general rejoycing at your deliverance: ſo that even the ſenſeleſs Creatures ſhall ſeem to rejoice with you and for you.

13 * Inſtead of the thorn ſhall come up the fir-tree, * *Ch.* 41. 19. and inſtead of the briar ſhall come up the myrtle-tree *r*: and it ſhall be to the LORD for a name *r*, for an everlaſting ſign *s* that ſhall not be cut off *t*.

q Whereas your Land was filled *with Thorns and Briars*, as was foretold, *Iſa.* 7. 24. they ſhall be rooted out, and it ſhall be planted with Fir-trees and Myrtle-trees, and ſuch other Trees, which are uſeful either for Fruit or for Delight. Or, this Promiſe may be anſwerable to that *Ezek.* 28. 24. *There ſhall be no more a pricking briar unto the houſe of Iſrael, nor any grieving thorn*, &c. but inſtead of them ſhall be ſuch Trees as ſhall yield ſhade and refreſhment. The meaning is, The Church ſhall be delivered from pernicious men and things, and repleniſhed with ſincere and ſerious Believers, and with all ſorts of divine Graces and Bleſſings. *r* This wonderful change ſhall bring much honour to that God by whom it is wrought. *s* For a Monument, or evident and glorious Token of God's infinite Power, and Faithfulneſs, and Love to his People unto all ſucceeding Generations. *t* Which ſhall never be aboliſhed, but ſhall always live and flouriſh in the Minds and Mouths of Men.

CHAP.

CHAP. LVI.

Bleſſedneſs of the Godly: without any reſpect of perſons, 1, ——18. *Blind watchmen ſhall be deſtroyed,* 9, ——12.

(Or, Equity.) THus ſaith the LORD *a*, Keep ye ‖ judgment, and do juſtice *b*: for my ſalvation *c* is near to come *d*, and my righteouſneſs *e* to be revealed.

a This verſe and the reſt of this Chapter, until *v.* 9. ſeems to belong to the foregoing Prophecie. From the conſideration of God's Promiſes made to them he moveth them to perform their duty to him. *b* This Phraſe elſewhere ſignifies the duties which one man oweth to another, but here it ſeems to ſignifie the Duties which men owe to God, as it is explained in the following verſes. *c* That eminent Salvation by the *Meſſiah* ſo largely promiſed, and inſiſted upon in the foregoing Chapters: for which it behoves you to prepare your ſelves, and in which, without this condition you ſhall have no ſhare nor benefit. *d* So the Scripture uſeth to ſpeak of things which are at a great diſtance, as if they were preſent or at hand, See *Heb.* 2. 3. *Jam.* 5. 8, 9. *Rev.* 22. 20. *e* The ſame thing which he now called *Salvation*, and here calleth his *Righteouſneſs*, becauſe it is an evident demonſtration of God's Righteouſneſs, as in the fulfilling of his promiſes, ſo in the puniſhment of ſin, and in the ſalvation of ſinners upon juſt and honourable terms.

2 Bleſſed *is* the man *f* *that* doth this *g*, and the ſon of man *that* layeth hold on it *h*: that keepeth the ſabbath from polluting it *i*, and keepeth his hand *k* from doing any evil *l*.

f Every man, not only Jews, but Gentiles, or Strangers, as it is explained in the following Verſes. *g* Judgment and Juſtice, mentioned *v.* 1. *h* Or, *that holdeth it faſt*, that is reſolute and conſtant in ſo doing; that not only begins well, but perſeveres in it. *i* That guardeth the Sabbath from prophanation, and doth not defile it, either by forbidden practices, or by the neglect of commanded duties. And the Sabbath ſeems to be put here, as Sacrifice is elſewhere, Synecdochically for the whole Worſhip of God, whereof this is an eminent part, and the bond of all the reſt. *k* Which being the great inſtrument of Action, is put for all the kinds and means of Action. *l* To wit, to ones Neighbour, as it more fully expreſſed, *Pſal.* 15. 3.

3 Neither let the ſon of a ſtranger *m*, that hath joined himſelf to the LORD *n*, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people; neither let the eunuch *o* ſay, Behold, I *am* a dry tree *p*.

m The ſtranger, *as the ſon of man* is the ſame with *the man*, *v.* 2. the Gentile, who by Birth is a ſtranger to God, and to the Common-wealth of *Iſrael*. *n* That hath turned from dumb Idols to the living God, and to the true Religion: for ſuch ſhall be as acceptable to me as the Iſraelites themſelves, and the partition-wall between Jews and Gentiles ſhall be taken down, and Repentance and Remiſſion of ſins ſhall be preached and offered to men of all Nations. *o* Who is here joined with the ſtranger, becauſe he was forbidden to *enter into the Congregation of the Lord*, Deut. 23. 1. as the ſtranger was, and by his barrenneſs might ſeem no leſs than the ſtranger to be caſt out of God's Covenant, and cut of from his People, to whom the bleſſing of a numerous Poſterity was promiſed. And under theſe two inſtances he underſtands all thoſe perſons, who either by Birth, or by any Ceremonial Pollution, were excluded from the participation of Church priviledges, and ſo he throws open the door to all true Believers without any reſtriction whatſoever. *p* A faſpleſs and fruitleſs Tree, accurſed by God with the curſe of barrenneſs, which being oft threatned as a Curſe, and being a matter of Reproach among the Jews might eaſily occaſion ſuch diſcouraging thoughts as are here expreſſed.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me *q*, and take hold of my covenant *r*:

q That obſerve my Commands not by cuſtom, or force, or fear, but by free choice, and full conſent, with love to them and delight in them. *r* That reſolvedly and ſtedfaſtly keep the conditions of my Covenant.

5 Even unto them will I give in mine houſe *s*, and within my walls *s*, a place and a name better than of ſons and daughters *u*: I will give them an everlaſting name, that ſhall not be cut off.

s In my Temple, to ſerve me there as Prieſts, which Eunuchs were not allowed to do, *Lev.* 21. 17, &c. *Deut.* 23. 1. *t* In the Courts of my Temple, which were encompaſſed with Walls. This ſeems to be added with reſpect to the People who were admitted into the Court, but not into the Houſe it ſelf. *u* A far greater Bleſſing and Honour than that of having poſterity, which was but a temporal Mercy, and that common to the worſt of men, even my Favour, and my Spirit, and eternal Felicity.

6 Alſo the ſons of the ſtranger, that join themſelves to the LORD *x*, to ſerve him, and to love the name of the LORD *y*, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

x That with purpoſe of heart cleave unto him, as is ſaid, *Acts* 11. 23. *y* To ſerve him out of love to him, and to his Worſhip.

Ch. 2. 2. 7 Even them will I * bring to my holy mountain *z*, and make them joyful *a* in my houſe of prayer *b*: their burnt-offerings and other ſacrifices ſhall be accepted upon mine altar *c*: for * mine houſe ſhall be called an houſe of prayer for all people *d*.

* *Matt.* 21. 13. *Mark* 11. 17. *Luk.* 19. 46.

z To my houſe, as it is explained in the following clauſe, which ſtood upon Mount *Sion*, largely ſo called, including Mount *Moriah*. Formerly the Gentiles neither had any deſire to come thither, nor were admitted there; but now I will incline their heats to come, and I will give them admiſſion and free liberty to come into my Church. *a* By accepting their ſervices, and comforting their hearts with the ſenſe of my Love, and pouring down all ſorts of bleſſings upon them. *b* In my Temple, in and towards which Prayers are daily made and directed unto me, 1 *King.* 8. 29, 28. *c* They ſhall have as free acceſs to mine Houſe and Altar, as the Jews themſelves, and their ſervices ſhall be as acceptable to me as theirs. Evangelical Worſhip is here deſcribed under ſuch Expreſſions as agreed to the Worſhip of God which then was in uſe, as it is *Mal.* 1. 11. and elſewhere. See alſo *Rom.* 12. 1. *Heb.* 13. 15. *d* Jews and Gentiles ſhall have equal freedom of acceſs to my Houſe, and ſhall there call upon my Name. Poſſibly he may call it *an Houſe of Prayer*, either to imply that Prayer to God, whereof Thankſgiving is a part, is a more conſiderable part of God's Worſhip than Sacrifice, which being conſidered in it ſelf is little valued by him, as he frequently declareth: or to ſignifie that in the New Teſtament, when the Gentiles ſhould be called, all other Sacrifices ſhould ceaſe, except that of Prayer, and ſuch like Spiritual Services. Which alſo is confirmed from the nature of the thing. For ſeeing Sacrifices were confined to the Temple at *Jeruſalem*, and it was impoſſible that all Nations ſhould reſort thither to offer up Levitical Sacrifices in ſuch time and manner as God appointed, it was neceſſary upon ſuppoſition of the general converſion of the Gentiles, that that way of Worſhip ſhould be aboliſhed, and ſuch a way preſcribed as they were capable of practiſing.

8 The Lord GOD, which gathereth the outcaſts of Iſrael *e*, ſaith, Yet will I gather *others* to him, † beſides thoſe that are gathered unto him *f*.

† Heb. *to his gathered.*

e Which will gather to himſelf, and bring into their own Land, thoſe poor Iſraelites which are, or ſhall be, caſt out of their own Land, and from God's preſence, and diſperſed in divers parts of the World. *f* As there are ſome few Gentiles whom I have made Proſelytes, and added to the Jewiſh Church, ſo I ſhall make another and a far more comprehenſive gathering of the Gentiles, whom I ſhall bring into the ſame Church with the Jews, making both Jews and Gentiles one fold under one Shepherd, as it is promiſed, *Joh.* 10. 16.

9 All the beaſts of the field, come to devour, yea, all ye beaſts in the forreſt *g*.

g This invitation or proclamation is a prediction of *Iſrael's* Deſtruction by their cruel Enemies, which are oft expreſſed in Scripture under the names of ravenous beaſts. But the great Queſtion is, What connexion this part of the Chapter hath with the former? Which may be thus conceived: The Prophet having largely diſcourſed concerning the *Meſſiah*, and his Church and Kingdom, and particularly of the great acceſſion and converſion of the Gentiles to it, and of the infidelity, Apoſtacy, and manifold Wickedneſſes of the Jewiſh Nation, and having comforted and encouraged the Gentiles with God's gracious promiſes made to them, he now proceeds to terrifie the unbelieving and ungodly Jews, and to ſhew that as the Gentiles ſhould believe, and be ſaved, ſo they ſhould reject their *Meſſiah*, and be utterly deſtroyed; although we need not labour much about the coherence: for this may be a new Sermon, and therefore many learned Interpreters make this the beginning of the 57th Chapter.

10 His *h* watchmen *i* are blind: they are all ignorant *k*, they *are* all dumb dogs, they cannot bark *l*, ‖ ſleeping, lying down, loving to ſlumber *m*.

‖ Or, *dreaming, reſting.*

h *Iſraels*, as is evident from the following verſes: the Pronoun Relative being put without, and inſtead of the Antecedent, to which I have given divers inſtances before. *i* Prieſts and Prophets, or other Teachers, who are commonly called *Watchmen*, as *Ezek.* 3. 17. & 33. 2. *Hoſ.* 9. 8. He mentions only the Prieſts, becauſe ignorance was moſt ſhameful in them, but herein he ſuppoſeth the groſs ignorance of the People, who neither perceived nor deſired to be wiſer than their Teachers. *k* Of God's Will and Word, and of their own and the Peoples duty, and of the true *Meſſiah*. *l* They are alſo ſlothful and negligent in inſtructing the people, and do not faithfully reprove them for their ſins, nor warn them of their dangers, nor keep them from Errours and Corruptions in Doctrine, and Worſhip, and Converſation, as they ought to do. *m* Minding their own eaſe and ſafety more than the Peoples benefit.

11 Yea, they *are* † greedy dogs *which* † * can never have enough *n*, and they *are* ſhepherds that cannot underſtand *o*: they * all look to their own way *p*, every one for his gain from his quarter *q*.

† Heb. *ſtrong in ſoul.* * Heb. *know not to underſtand.*

n Inſatiably covetous. *o* Heb. *that know not to underſtand*, that do not care, or love, or deſire (as *knowing* is frequently taken) either to underſtand the Law, or Word of God themſelves, or to make the People to underſtand it. *p* They regard neither God's Command and Glory, nor the Peoples good, but only the ſatisfaction of their own baſe Luſts. See on *Iſa.* 53. 6. *q* In their ſeveral places and ſtations, as they have opportunity: Heb. *from his or their end or extremity*, *i. e.* univerſally, or all from one end of that Body or Society of men unto the other: as the ſame word ſignifies *Gen.* 19. 4. from one end of the City to the other, or, as we there render it, *from every quarter*: and as the ſame word is by divers learned Men rendred 1 *Kings* 12. 31. *not of the meaneſt* of the people, but *out of all* the people, or indifferently out of every Tribe: of which ſee my note there. But if that Phraſe be rightly rendred there, *out of the meaneſt of the people*, as divers alſo expound the ſame Phraſe, *Gen.* 47. 2. *of the meaneſt* of his Brethren; why may it not as well be rendred here, even *from the meaneſt*

meaneſt or *pooreſt of his* flock, which is a great aggravation of their covetouſneſs and cruelty, to extort gains from ſuch as needed their Charity.

12 Come ye, *ſay they q*, I will fetch wine, and we will fill our ſelves *r* with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant *s*.

q Unto their Brethren, by Office, and in Iniquity: unto their Fellow-Prieſts, or other jolly companions. *r* We will drink not only to Delight, but even to Drunkenneſs, as the word ſignifies, *Mich.* 1. 10. and elſewhere. *s* Which ſheweth their dreadful ſecurity and contempt of God, and of his Judgments, and their total and reſolved abandoning of all care of their own or Peoples Souls.

CHAP. LVII.

The bleſſed death of the Righteous: not duly lamented by the Jews: who alſo commit Idolatry: and truſted in man: they are threatned, 1, —— 12. *Evangelical Promiſes to the Penitent,* 13, 19. *no peace to the wicked,* 20, 21.

THe righteous *a* periſheth, and no man *b* layeth it to heart *c*; and † * merciful *d* men *are* taken away, * none conſidering that the righteous is taken away ‖ from the evil *to come e*.

† Heb. *men of kindneſs*, or *godlineſs*. *Mic.* 7. 2.

a Juſt and holy men, who are the pillars of the place and ſtate in which they live, yea, as the Jews call them, the pillars of the World. *b* Few or none of the People. So he ſheweth that the corruption was general in the People no leſs than in the Prieſts. *c* Is duly affected with this ſevere ſtroke and ſad ſign of God's diſpleaſure. *d* Or, *godly*; the ſame whom he now called *righteous*, whoſe duty and practice it is to exerciſe both Mercy or Kindneſs, and Juſtice. *e* From thoſe dreadful Calamities which are coming upon the Nation.

‖ Or, *go in peace.*

2 He ſhall ‖ enter into peace *f*: they *g* ſhall reſt in their beds *h*, *each one* walking ‖ *in* his uprightneſs *k*.

‖ Or, *before him.*

f This juſt and merciful man ſhall enter into a ſtate of peace and reſt, where he ſhall be out of the reach of the approaching miſeries. Or, *he ſhall go* (to wit, *to the Fathers*, as it is fully expreſſed, *Gen.* 15. 15. Or, *he ſhall die, going* being put for *dying*, as 1 *Chr.* 17. 11. compared with 2 *Sam.* 7. 12. *Job* 12. 21. & 14. 20. *Luke* 22. 22. and elſewhere:) *in peace*. *g* Juſt men. Here is a ſudden change of the number, which is very frequent in the Prophets. *h* In their Graves, which are not unfitly called their *Beds*, or ſleeping Houſes, as their death is commonly called *ſleep* in Scripture. *i* Or that *walketh* or *did walk*, *i. e.* live. *k* In a ſincere and faithful diſcharge of his duties to God and Men. Or, *before him*, *i. e.* before God, according to the uſual Phraſe of Scripture, as *Gen.* 17. 1. 1 *Kings.* 2. 4. & 8. 25. For God is oft underſtood where he is not expreſſed, but only deſigned by this or the like pronoun, as *Gen.* 51. 13. and elſewhere.

3 But draw near hither *l*, ye ſons of the ſorcereſs *m*, the ſeed of the Adultereſs, and the whore *n*.

l To God's Tribunal, to anſwer for your ſelves, and to hear what I have to ſay againſt you, and to receive your ſentence. *m* Not by propagation, but by imitation; ſuch being frequently called a Man or Womans Sons that learn their Art, and follow their Example: you Sorcerers, either Properly or Metaphorically ſo called; for the Jews were guilty of it both ways. *n* Not the genuine Children of *Abraham*, as you pretend and boaſt, but begotten in Fornication upon a common Whore. Which is not to be underſtood properly but figuratively, becauſe their diſpoſitions and carriages were far more ſuitable to a baſtardly brood, than to *Abraham's* Seed.

4 Againſt whom do ye ſport your ſelves *o*? againſt whom make ye a wide mouth, *and* draw out the tongue *p*? *are* ye not children of tranſgreſſion, a ſeed of falſhood *q*?

o Conſider whom it is that you mock and ſcoff when you deride God's Prophets, as they did, *Jer.* 28. 14, 22. and know that it is not ſo much Men that you abuſe, as God, whoſe Cauſe they plead, and in whoſe name they ſpeak. *p* Theſe are the known and common geſtures of Mockers, of which ſee *Job* 16. 10. *Pſal.* 22. 7. & 55. 21. *q* Either an adulterous brood, as was ſaid before: or, a Generation of Liars, whoſe practices groſly contradict your principles and profeſſions, who deal deceitfully and perfidiouſly both with God and with Men.

† Heb. *with Gods*, or *among the oaks.*

5 Enflaming your ſelves † with idols *r* * under every green tree *s*: * ſlaying the children *t* in the valleys *u* under the clifts of the rocks *x*?

* 2 *Kings* 16. 4.

* *Ezek.* 16. 20. & 20. 26.

r Heb. *being enflamed*, &c. luſting after them, and mad upon them, as the Phraſe is, *Jer.* 50. 38. fervent both in making and in worſhipping of them, as was obſerved, *Iſa.* 44. 12. &c. It is a Metaphor borrowed from Whoredom to which Idolatry is oft compared. *s* Whereſoever you ſee an Idol erected, which was commonly done in Groves, or under great and ſhady trees, which both defended the Worſhippers from the heat of the Sun, and were ſuppoſed to ſtrike them with a kind of ſacred Horrour and Reverence. See on *Deut.* 12. 2. 2 *King.* 16. 4. & 17. 10. *t* In way of Sacrifice to their Idols, after the manner of the barbarous Heathens; of which ſee on *Lev.* 18. 21. *Deut.* 12. 31. 2 *King.* 21. 6. & 23. 12. *u* Or, *beſides the brooks*, which run in the valleys: which was moſt commodious for ſuch bloody work. He ſeems to allude to a valley of *Hinnom* in which theſe cruelties were practiſed. *Jer.* 7. 31. through which alſo the Brook *Kidron* is ſuppoſed to have run. *x* Which they choſe either for ſhade, or for thoſe dark vaults and hollow places, which were either by Nature or Art made in rocks, and which were convenient for, and frequently appointed to idolatrous uſes.

6 Among the ſmooth ſtones of the ſtream *is* thy portion *y*; they *are* thy lot *z*: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering *a*. Should I receive comfort in theſe *b*?

y Thou haſt choſen for thy portion thoſe Idols which were either made of thoſe ſmooth ſtones which were caſt up by Rivers; or which were worſhipped upon Altars made of ſuch ſtones; or which were worſhipped by the ſides of Brooks or Rivers where ſuch ſmooth ſtones commonly lie. *z* Thou haſt forſaken me and choſen Idols for the great object of thy Worſhip and Truſt. *a* For the Devil is God's Ape, and Idolaters uſed the ſame Rites and offerings in the Worſhip of Idols which God had preſcribed in his own, *Num.* 15, 4, &c. *b* Should I be pleaſed with ſuch a people and ſuch Actions? Muſt I not needs be highly provoked, and ſhew my diſpleaſure by an exemplary puniſhment of ſuch wicked and fooliſh Actions? This is an uſual Figure, called *Meioſis*, or *Litotes*, when leſs is ſaid, and more is underſtood.

7 * Upon a lofty and high mountain *c* haſt thou ſet thy bed *d*: even thither wenteſt thou up to offer ſacrifice.

* *Ezek.* 16, 25.

c In high places, which were much uſed for Religious Worſhip, both by Iſraelites and by Heathens. *d* Thine Altar, as appears from the *Sacrifice* here following, in which thou didſt commit ſpiritual Whoredom with Idols. Compare *Ezek.* 23. 17, 41.

8 Behind * the doors alſo and the poſts *e* haſt thou ſet up thy remembrance *f*: for thou haſt diſcovered *thy ſelf to another* than me *g*, and art gone up *h*: thou haſt enlarged thy bed *i*, and ‖ made *a covenant* with them *k*; * thou lovedſt their bed ‖ where thou ſaweſt it *l*.

* *Exod.* 12. 22. & 20. 25.

‖ Or, *beheldſt it for thy ſelf large.*

e Which by a Figure called *Hendiadus* may be put for *the doors*, *poſts*, as it is expreſſed, *Deut.* 11. 20. Behind the poſts of the doors of thine Houſe: where the Heathens are ſaid to have placed their tutelar gods to whoſe protection they committed themſelves and their Houſes, that ſo they might have their Eyes and Mind ſtill upon them, whenſoever they went out or came in. Here alſo the Prophet inſinuates might put them in ſome cloſe corner, that they might keep them ſecret, it being opprobrious, and oft times dangerous for them to worſhip Idols. *f* Thoſe Images or Monuments and tokens which thou didſt make and ſet up there as remembrances of thoſe Idol-gods whom they repreſented, or to whom they belonged. He ſaith, *thy remembrance*, in oppoſition to God's remembrances, or to that Writing of God's Law upon their door-poſts, which God preſcribed to keep him and his Law in their remembrance, *Deut.* 6. 9. & 11. 20. *g* Thou haſt uncovered thy nakedneſs; *i. e.* proſtituted thy Body (as the Phraſe commonly ſignifies) to others beſides me thine Husband. Heb. *from with me* (departing from me, or, as it were riſing out of my Bed) *thou haſt uncovered* or proſtituted thy ſelf to others like an impudent and infatiable ſtrumpet. *h* Into the Adulterous Bed, as this very word is uſed, *Gen.* 49. 4. *i* That it might receive many Adulterers together. Thou haſt multiplied thine Idols and Altars. *k* Thou haſt covenanted to ſerve them, and to expect help from them. But becauſe the verb here uſed being thus put by it ſelf, never ſignifies *to make a Covenant*, it ſeems to be better rendred in the margent of our Bible, and by others, *haſt heaved* it (to wit, thy Bed, which is expreſſed both in the next foregoing, and in the next following words:) *for thy ſelf* (for thine Idolatrous uſes:) larger *than thieves*, than their Bed, as it follows: or thus, *didſt hew down* (to wit, trees, which is eaſily underſtood both from the Verb, and from the nature of the thing) *to or for thy ſelf* (to make Images or other things relating to thy falſe Gods:) *more than they*, more than the Heathens, of whom thou haſt learned theſe practices, as God complains, 2 *Kings* 21. 9. *Ezek.* 16. 46, 47, 52. *l* No ſooner didſt thou ſee their Idols but thou waſt enamoured with them, and didſt fall down and worſhip them, like an unchaſte and lewd Woman, who upon all occaſions, and at the very firſt view of any man, is inflamed with Luſt towards them. Heb. *thou lovedſt their Bed* (*i. e.* their filthy converſation) *in the place* (for ſo this Hebrew word frequently ſignifies, as *Deut.* 23. 12. *Iſa.* 22. 18. and elſewhere,) where *thou ſaweſt* it. Or, thus, *thou lovedſt their bed, thou didſt provide* (as this word ſignifies, *Exod.* 18. 21. and ſo doth a word of the very ſame ſignification, *Gen.* 22. 8.) *a place* for it, to receive their Bed, to ſet up their Idols in thine own houſe.

9 And ‖ * thou wenteſt *l* to the king *m* with ointment *n*, and didſt encreaſe thy perfumes *o*, and didſt ſend thy meſſengers far off *p*, and didſt debaſe *thy ſelf* even unto hell *q*.

‖ Or, *thou regardeſt the King.*

* *Ezek.* 23. 40.

l Either by thy ſelf, or, by thy meſſengers, as it follows. Or, *thou didſt look*, to wit, earneſtly, with expectation and vehement affection. *m* Either to *Molech*, which was as it were the King or chief of their Idols, and which ſignifies a King. Or, to the great King of *Aſſyria*, called *the King* by way of eminency, to whom the Iſraelites in the days of *Iſaiah* were very prone to ſeek, and truſt, and ſend preſents. Although the word, *King*, may be here taken collectively for the Kings of *Aſſyria* or *Egypt*, or any other King, from whom they deſired or expected help in their ſtraits. And ſo the Prophet paſſeth here from their Idolatry to another ſin, even to their carnal confidence in Heathen Princes, for which they are oft ſeverely reproved; although theſe two ſins were commonly joined together, and they eaſily received Idolatry from thoſe Kings whoſe help they deſired. *n* With pretious Ointments, and particularly with balm, which was of great price, and was a commodity peculiar to thoſe parts, and was ſometimes ſent as a preſent. See *Gen.* 43. 11. *Jer.* 8. 22. & 46. 11. *o* Didſt ſend great quantities thereof to them to procure their aid. *p* Into *Aſſyria*, which was far from *Judæa*. *q* Thou waſt willing to ſubmit to the baſeſt terms to procure their aid.

10 Thou art wearied in the greatneſs of thy way *r*; *yet* ſaidſt thou not, There is no hope *s*: thou haſt found

ſhing, found the ‖ life of thine hand *t*, therefore thou waſt not grieved *u*.

‖ Or, *ſtrength.*

7 Thou haſt not eaſed or relieved, but only tired thy ſelf with all thy tedious journeys, and laborious endeavours. *s* And yet thou waſt ſo ſtupid under all thy diſcouragements and diſappointments, that thou didſt not perceive that thy labour was loſt, and that thy caſe was not mended, but made worſe and deſperate by theſe practices. *t* Thou haſt found (*i. e.* Thou fally imagineſt that thou haſt found, or ſhalt aſſuredly find by theſe courſes) *the life* (*i. e.* the ſtrength and vigour) *of thine hand*, that thine hand is ſtrengthned by theſe practices: or, *life* by *thine hand*, *i. e.* by theſe endeavours and applications of thy ſelf to others for help. Or, thou haſt ſometimes found ſucceſs in theſe ways. *u* Therefore thou didſt not repent of thy ſin and folly herein, but didſt perſiſt and applaud thy ſelf in ſuch courſes.

11 And of whom haſt thou been afraid or feared *x*, that thou haſt lied *y*, and haſt not remembred me *x*, nor laid *it* to thy heart *z*? have not I held my peace even of old *b*, and thou feareſt me not *c*!

x And what or who are they, the fear of whom drives thee to theſe wicked and deſperate courſes? Are they not men, weak and mortal Creatures, ſuch as wholly depend upon me, and can do nothing to thee either againſt me or without me? *y* That thou haſt dealt thus diſloyally and perfidiouſly with me, and fought for ſuch foreign aſſiſtances, contrary to my command, and thy ſolemn Covenant. *z* Haſt thou forgotten all thoſe great things which I have done for thee, and all thoſe Promiſes which I have made to thee, and conſtantly performed, when thou haſt not grofly violated the conditions upon which they were made. *a* Or thus, *nor ſet me upon thine heart*, as theſe very words are rendred, *Cant.* 8. 6. And ſo this is a repetition of what is ſaid in the foregoing clauſe in other words. The ſenſe is, Thou haſt not ſeriouſly and affectionately conſidered what I am, how all-ſufficient, and faithful, and gracious, for then thou wouldeſt not have diſtruſted or diſobeyed me. *b* Have not I forborn to reprove and puniſh thee for this and for other ſins, from time to time, ever ſince thou waſt my People, that by this goodneſs I might oblige thee to love me, and to cleave unto me? *c* Or, *therefore thou doſt not fear or regard me.* Thus thou abuſeſt mine indulgence and long-ſuffering, taking occaſion from thence to deſpiſe me.

12 I will declare *d* thy righteouſneſs and thy works *e*, † for they ſhall not profit thee *f*.

† Heb. *not.*

d I will no longer be ſilent and patient towards thee. *e* Which may be put for *the righteouſneſs of thy works* by that known figure, of which ſee the firſt note on v. 8. whereby he means their wickedneſs, which he calleth their *righteouſneſs* either Ironically, or becauſe it was covered with a pretence of Righteouſneſs, and they alledged that this was a juſt and lawful thing when they were diſtreſſed to ſeek for help from their Neighbours or Allies. The ſenſe is, I will diſcover whether thy works be righteous, as thou pretendeſt they are: my puniſhments ſhall manifeſt the wickedneſs of thy Actions. *f* Theſe Actions ſhall do thee no good but much hurt.

13 When thou crieſt *g*, let thy companies deliver thee *h*: but the wind ſhall carry them all away *i*; vanity *k* ſhall take *them l*; but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain *m*.

g To wit, unto me for deliverance. *h* Expect it not from me whom thou haſt forſaken and deſpiſed, but from thoſe foreign troops to whom thou haſt fought and truſted for ſuccour. *i* But they ſhall be ſo far from ſaving thee that they ſhall not be able to deliver themſelves, but ſhall be carried away ſuddenly and violently by the blaſt of mine anger. *k* A vapour or puff of Breath which quickly vaniſheth away. It is the ſame thing in effect with the *wind*. *l* Or, *take* them *away*, as this verb ſignified, *Hoſ.* 11. 13. and elſewhere. *m* Shall enjoy my favour and preſence in my Temple.

14 And ſhall ſay *n*, * Caſt ye up, caſt ye up *o*, prepare the way, take up the ſtumbling block out of the way of my people *p*

* *Iſa.* 40. 3. & 62. 10.

n Heb. *And he ſhall ſay*: or, *and one ſhall ſay*. God will raiſe up a man who ſhall ſay theſe words, and that with authority and efficacy, ſo as the thing ſhall be done. *o* Make cauſeways, where it is needful, for their eaſe and eaſie paſſage. *p* Remove all things which may hinder them in their return.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy *q*, I dwell in the high and holy *place*; * with him alſo *that is* of a contrite and humble ſpirit *r*, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

* *Iſa.* 18. 57. 17. 19. 66. 2.

q Who is omnipotent, everlaſting and unchangeable, holy in all his words and ways, and therefore both can and will deliver his People, as he hath promiſed to do. *r* With ſuch alſo whoſe Spirits are broken and humbled by Afflictions, and by a ſenſe of their ſins for which they were afflicted; which doubtleſs was the caſe of many of the Jews in the Babyloniſh Captivity: whom therefore he here implies that God would pity and deliver out of their Diſtreſſes.

16 For * I will not contend for ever *s*, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls * *which* I have made *t*.

* *Iſa.* 57. 16. *Jer.* 3. 12. 34. 12.

s I will not conſtantly proceed to the utmoſt ſeverity with ſinful men in this Life, and therefore I will put an end to the miſeries of the Jews, and turn their captivity. *t* For then their Spirits would ſink and die under my ſtroke, and I ſhould do nothing elſe but deſtroy the works of mine own hands. Therefore I conſider their Infirmity, and ſpare them. Compare *Pſal.* 78. 38, 39. & 103. 13, 14.

17 For the Iniquity of his covetouſneſs *u* was I wroth, and ſmote him: I hid me *x*, and was wroth, and he went on † frowardly in the way of his heart *y*.

† Heb. *backſliding in the way.*

u Of which ſin the Jews were eminently guilty, as is expreſly affirmed *Jer.* 6. 13. & 8. 10. But this is not mentioned excluſively as to other ſins, but Synecdochically ſo as to comprehend all thoſe ſins for which God contended with them. *x* I withdrew my Favour and help from him, and left him in great calamities. *y* Yet he was not reformed by corrections, but in his diſtreſſes treſpaſſed more and more, as was ſaid of *Ahaz*, and obſtinately perſiſted in thoſe ſinful courſes which were choſen by and were moſt pleaſing to the Luſts of his own corrupt Heart.

18 I have ſeen his ways *a*, and will heal him*b*: I will lead him alſo, and reſtore comforts unto him, and *c* to his mourners *d*.

a I have taken notice of theſe evil ways in which he ſeems reſolved to walk, and that he is neither bettered by Mercies nor Judgements. *b* Or, *yet I will heal him*. Although I might juſtly deſtroy him, and leave him to periſh in his own ways, yet of my meer Mercy, and for my own Names ſake, I will pity them, and turn them from their ſins, and bring them out of their troubles. *c* Or, *to wit*, the copulative Conjunction being put expoſitively, as it is frequently. *d* To thoſe who are humbled under God's Hand, *that mourn* in Sion, *Iſa.* 61. 2, 3. for their own and others ſins, *Ezek.* 9. 4. and for the Calamities of God's Church and People, *Iſa.* 66. 10.

19 I create *e* * the fruit of the lips; peace *f*, peace *g* to *him that is* far off, and to *him that is* near *h*, ſaith the LORD, and I will heal him.

* *Prov.* 12. 20. *Heb.* 13. 15.

e I will by my Almighty Power, and in a wonderful manner produce. *f* Either 1. Praiſe or Thankſgiving, which is called *the fruit of our lips*, *Heb.* 13. 15. and Peace: Or rather, 2. That Peace which is not wrought by Mens hands, but only by God's Lips or Word, Peace with God, and in a mans own Conſcience, which God hath promiſed to his People, and which he hath publiſhed and offered to all ſorts of men by the preaching of the Prophets, and eſpecially of the Apoſtles; as may be gathered both from the Object of this Peace in the following words, and by the excluſion of all wicked Men from the Peace, *Iſa.* 48. 20, 21. *g* The doubling of the word ſignifies the certainty and abundance of this Peace. *h* To the Gentiles who are far from God, and from Salvation, *Acts* 2. 38, 39 *Eph.* 2. 12, &c. as well as to the Jews, who are called a *people near unto God*, Pſal. 148. 14.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt *i*.

i Their Minds are reſtleſs, being perpetually hurried and tormented with their own Luſts and Paſſions, and with the horrour of their guilt, and the dread of the Divine Vengeance due unto them, and ready to come upon them.

21 * *There is* no peace, ſaith my God, to the wicked *k*.

* *Iſa.* 48. 22. & 57. 21.

k Though they may have as great a ſhare of proſperity as the beſt of Men have, as appears from *Pſal.* 37. 35. & 73. 3, &c. *Eccl.* 8. 14. & 9. 1. yet they have no ſhare in this inward, and ſpiritual, and everlaſting Peace.

CHAP. LVIII.

The Jews hypocriſie: in their faſts, 1, —— 5. *a true faſt deſcribed,* 6, —— 7. *promiſes to Godlineſs,* 8, 12. *to the keeping of the Sabbath,* 13, 14.

CRy † aloud *a*, ſpare not *b*, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

† Heb. *with the throat.*

a The Prophet having in the foregoing Chapter noted and cenſured divers groſs miſcarriages of the Jews, proceeds upon the ſame Subject in this Chapter, and in God's name expoſtulates with them for other miſdemeanours. *b* Forbear not to ſpeak whatſoever I command thee for the conviction of this People.

2 Yet they ſeek me daily *c*, and delight to know my ways *d*, as a nation that did righteouſneſs *e*, and forſook not the † ordinance of their God *f*: they aſk of me the ordinances of juſtice *g*: they take delight *h* in approaching to God *i*.

† Heb. *judgment.* *Jer.* 5. 4.

c They cover all their wickedneſs with a profeſſion of Religion, from time to time reſorting to my houſe, pretending to aſk Counſel of me, and to deſire and ſeek my Favour and Bleſſing. *d* Either 1. They ſeem to delight in it: for men are oft faid in Scripture to be, or do, that which they ſeem or profeſs to be, or do, as *Mat.* 13. 12. *that which he hath*, is thus explained in *Luk.* 8. 18. *that which he ſeemeth to have*, and *Rom.* 7. 9. *I was alive*, *i. e.* I falſly thought my ſelf to be alive. See alſo *Phil.* 3. 9. Or 2. They really delight; for this is evident, that there are many men who take ſome pleaſure in the knowing of God's Will and Word, and yet do not conform their Lives to it. *e* As if they were a righteous and godly People. *f* As if they were not guilty of any Apoſtacy from God, or neglect of, or diſobedience to God's precepts. *g* As if they deſired and reſolved to obſerve them. *h* Of which ſee the ſecond note upon this verſe. *i* In coming to my Temple to hear my Word, and to offer Sacrifices.

3 Where-

meaneſt or *poweſt of his* flock, which is a great aggravation of their covetouſneſs and cruelty, to extort gains from ſuch as needed their Charity.

12 Come ye, *ſay they q*, I will fetch wine, and we will fill our ſelves *r* with ſtrong drink, and to morrow ſhall be as this day, *and* much more abundant *s*.

q Unto their Brethren, by Office, and in Iniquity: unto their Fellow-Prieſts, or other jolly companions. *r* We will drink not not only to Delight, but even to Drunkenneſs, as the word ſignifies, *Micah.* 1. 16. and elſewhere. *s* Which ſheweth their dreadful ſecurity and contempt of God, and of his Judgments, and their total and reſolved abandoning of all care of their own or Peoples ſouls.

CHAP. LVII.

The ſtupid death of the Righteous: not duly lamented by the Jews: who yet continue Idolatrous and raiſed in many they are threatned, 1. — 12. *Evangelical Promiſes to the Penitent,* 13, 15. *no peace to the wicked,* 21.

THe righteous *a* periſheth, and no man *b* layeth it to heart: and * merciful *d* men *are* taken away, * none conſidering that the righteous is taken away from the evil *to come e*.

a Juſt and holy men, who are the pillars of the place and ſtate in which they live, yea, as the Jews call them, the pillars of the World. *b* Few or none of the People. So he ſheweth that the corruption was general in the People no leſs than in the Prieſts. *c* Is duly affected with this ſevere ſtroke and ſad ſign of God's diſpleaſure. *d* Or, *godly*; the ſame whom he now called *righteous*, who ſe duty and practice it is to exerciſe both Mercy or Kind-neſs, and Juſtice. *e* From thoſe dreadful Calamities which are coming upon the Nation.

2 He ſhall enter into peace *f*: they *g* ſhall reſt in their beds *h*, *each one* walking *i* in his uprightneſs *k*.

f They juſt and merciful man ſhall enter into a ſtate of peace and reſt, where he ſhall be out of the reach of the approaching miſeries. *g* Or, *he ſhall go*; to wit, *to his Fathers*, as it is fully expreſſed, *Gen.* 15. 15. Or, *he ſhall die*, *going* put for *dying*, as 1 *Chr.* 17. 11. compared with 2 *Sam.* 7. 12. *Jer.* 1. 21. & 14. 2. *Luke* 22. 22. and elſewhere. *h* In peace. *i* Juſt men. Here is a juſt change of the number, which is very frequent in the Prophets. *k* In their Graves, which are not unfitly called their beds, becauſe there they reſt from their labours, as commonly called *ſleep* (Job. 7. 21. *Dan.* 12. 2. *John* 11. 11.) and *reſt* (Rev. 14. 13.) and *living* (Luke 20. 38.) in reſpect of the dead and Men. Or, according to the uſual Phraſe of Scripture, (Gen. 6. 9. & 17. 1. & 24. 40. For God is oft underſtood and expected, to be only delighted by this or the like Phraſe, Gen. 17. 1. and elſewhere.

3 But draw near hither *l* ye ſons of the ſorcereſs *m*, the ſeed of the Adulterers, and the whore *n*.

l Or, *approach*, to anſwer for your ſelves, and to hear never ſtigmatiſed, and ſignified vain, and to receive your ſentence. *m* Not to be underſtood literally, but by imitation, ſuch being frequently called in Scripture. Wherein thoſe that learn their Art, and follow their Examples, are not unfit. either Properly or Metaphorically ſo called: for they were guilty of it both ways. *n* Not the genuine children of Abraham, as you pretend and boaſt, but begotten of Idolatrous Parents upon a Harlot Whore. Which is not to be underſtood properly but figuratively, becauſe their diſpoſitions and practices were far more ſuitable to a baſtardly brood, than to Abraham's Seed.

4 Againſt whom do ye ſport your ſelves *o*? againſt whom make ye a wide mouth, *and* draw out the tongue *p*? *are* ye not children of tranſgreſſion, a ſeed of falſhood *q*?

o Under whom or at what you mock and ſcoff when you deride God and his Prieſts, as they did, *Ezek.* 22. 14, 22. and know that it is not to mock Men that you ſhame, as God, whoſe Cauſe they plead, and in whoſe name they ſpeak. *p* Theſe are the known and common geſtures of Mockers, of which ſee *Job* 16. 10. *Pſal.* 22. 7. & 35. 21. *q* Either an adulterous brood, as was ſaid before: or, a Generation of Liars, whoſe practices groſly contradict your principle and profeſſions, who deal deceitfully and perfidiouſly both with God and with Men.

5 Enflaming your ſelves † with idols *r* * under every green tree *s*: * ſlaying the children *t* in the valleys *u* under the clifts of the rocks *x*?

* Heb. *being inflamed*, &c. luſting after them, and mad upon them. as the Phraſe is, *Jer.* 50. 38. fervent both in making and in worſhipping of them, as was obſerved, *Is.* 44. 12. &c. It is a Metaphor borrowed from Whoredom to which Idolatry is oft compared. *s* Wherefoever you ſee an Idol erected, which was commonly done in Groves, or under great and ſhady trees, which both defended the Worſhippers from the heat of the Sun, and were ſuppoſed to ſtrike them with a kind of ſacred Horrour and Reverence. See on *Deut.* 12. 2. 2 *King.* 16. 4. & 17. 10. † In way of Sacrifice to their Idols, after the manner of the barbarous Heathens; of which ſee on *Lev.* 18. 21. *Deut.* 12. 31. 2 *King.* 21. 6. & 23. 11. — *u* Or, *luſting into the Valleys*, which run in the valleys: with which all commentators for ſuch bloody work, he ſeems to allude to to valleys of *Hinnom* in which thoſe cruelties were practiſed. *Jer.* 7. 31. through which alſo the Brook *Kidron* is ſuppoſed to have run. *x* Which they chuſe either for ſhade, or for thoſe dark vaults and hollow places, which were either by Nature or Art made in rocks, and which were convenient for, and frequently appointed to idolatrous uſes.

6 Among the ſmooth ſtones of the ſtream *is* thy portion; they *are* thy lot *y*: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering *a*. Should I receive comfort in theſe *b*?

y Thou haſt choſen for thy portion thoſe Idols which were either made of thoſe ſmooth ſtones which were caſt up by Rivers; or which were worſhipped upon Altars made of ſuch ſtones; or which were worſhipped by the ſides of Brooks or Rivers where ſuch ſmooth ſtones commonly lie. *z* Thou haſt forſaken me and choſen Idols for the great object of thy Worſhip and Truſt. For the Devil is God's Ape, and Idolaters uſed the ſame Rites and offerings in the Worſhip of Idols which God had preſcribed in his own, *Num.* 15. 4, &c. *b* Should I be pleaſed with ſuch a people and ſuch Actions? Muſt I not needs be highly provoked, and ſhew my diſpleaſure by an exemplary puniſhment of ſuch wicked and fooliſh Actions? This is an uſual Figure, called *Meioſis*, or *Litotes*, when leſs is ſaid, and more is underſtood.

7 * Upon a lofty and high mountain *c* haſt thou ſet thy bed *d*: even thither wenteſt thou up to offer ſacrifice.

c In high places, which were much uſed for Religious Worſhip, both by Iſraelites and by Heathens. *d* Thine Altar, as appears from the *Sacrifice* here following, in which thou didſt commit ſpiritual Whoredom with Idols. Compare *Ezek.* 23. 17, 41.

8 Behind * the doors alſo and the poſts *e* haſt thou ſet up thy remembrance *f*: for thou haſt diſcovered *thy ſelf to another* than me *g*, and art gone up *h*: thou haſt enlarged thy bed, and ‖ made *a covenant* with them *k*; * thou lovedſt their bed ‖ where thou ſaweſt it *l*.

e Which by a Figure called *Hyperbaton* may be put for *the doors and poſts*, as it is expreſſed, *Deut.* 6. 9. & 11. 20. ſignifying the poſts of the doors of thine Houſe: where the Heathens are ſaid to have placed their tutelar gods to whoſe protection they committed themſelves and their Houſes, that ſo they might have their Eyes and Minds upon them, whenſoever they went out or came in. How alſo the Iſraelites might put them in ſome cloſe corner, that they might keep them ſecret, it being opprobrious, and oft times dangerous for them to worſhip Idols. *f* Thoſe Images or Monuments and tokens which thou didſt make and ſet up there, as remembrances of thoſe Idol-gods whom they repreſented, or to whom they belonged. He ſaith, *thy remembrance*, in oppoſition to God's remembrances, or to that Writing of God's Law upon their door-poſts, which God preſcribed to keep him and his Law in their remembrances, *Deut.* 6. 9. & 11. 20. *g* Thou haſt uncovered thy nakedneſs; *i. e.* proſtituted thy Body (as the Phraſe commonly ſignifies) to others beſides me thine Husband. Heb. *from with me* (departing from me, or, as it were riſing out of my bed) *thou haſt uncovered* or proſtituted thy ſelf to other: like an impudent and infatiable ſtrumpet. *h* Into the Adulterous Bed, as the very word is uſed, *Gen.* 49. 4. *i* That it might receive more Adulterers together. Thou haſt multiplied thine Idols and Altars. *k* The laſt covenanted to ſerve them, and to expect help from them. But becauſe the verb here uſed being thus put to it doth never ſignifies *to make a Covenant*, it ſeem to be better rendred in the margent of our Bible, and by others, *haſt been in league with them*, which is expreſſed both in the next foregoing, and in the next following words: *I ſaw thy luſt*, to wit thine Idolatrous *deſire* (larger *than Egypt*, than their Bed, as it follows) or *thou didſt love them*; to wit, trees, which is eaſily underſtood both from the Verb, and from the nature of the thing; *I ſaw thy luſt*, to make Images or other things relating to the falſe God *more than they*, more than the Heathens, of whom thou haſt learned theſe practices, as God complains, 2 *King.* 21. 9. *Ezek.* 16. 46, 47, 52. *l* No ſooner didſt thou ſee their Idols but thou waſt enamoured with them, and didſt fall down and worſhip them, like an unchaſte and lewd Woman, who upon all occaſions, and at the very firſt view of any man, is inflamed with luſt toward them. Heb. *thou lovedſt their Bed*: *i. e.* their filthy converſation *in the place* (for ſo this Hebrew word frequently ſignifies, as *Deut.* 12. *Iſa.* 22. 18. and elſewhere,) where *thou ſaweſt* it. Or, *thou lovedſt their bed, thou didſt provide* (as this word ſignifies, *Ezek.* 18. 21. and ſo doth a word of the very ſame ſignification, *Gen.* 22. 8.) *a place* for it, to receive their Bed, to ſet up their Idols in three own houſe.

9 And *k* thou wenteſt *l* to the king *m* with ointment *n*, and didſt encreaſe thy perfumes *o*, and didſt ſend thy meſſengers far off *p*, and didſt debaſe *thy ſelf* even unto hell *q*.

k Either by thy ſelf, or, by thy meſſengers, as it follows. Or, *thou didſt look*, to wit, carneſtly, with expectation and vehement affection. *m* Either to *Moloch*, which was as it were the King, or chief of their Idols, and which ſignifies a King. Or, to the true King of *Aſſiria*, called *the King* by way of eminence, to whom the Iſraelites in the days of *Hoſhah* were very proſtitute to ſeek, and truſt, and ſend preſents. Although the word, *King*, may likewiſe taken collectively for the Kings of *Aſſyria* or *Egypt*, or any other King, from whom they deſired or expected help in their diſtreſs. And ſo the Prophet paſſeth here from their Idolatry to abuſed Sin, even to their carnal confidence in Heathen Princes, for which they are oft ſeverely reproved, although theſe two ſins were commonly joined together, and they eaſily received Idolatry from thoſe Kings whoſe help they deſired. *n* With preſtious Ointments, and particularly with balm, which was of great price, and was a commodity peculiar to thoſe parts, and was ſometime ſent as a preſent. See *Gen.* 43. 11. *Jer.* 8. 22. & 46. 11. — *o* Didſt ſend great quantities thereof to them to procure their aid. *p* Even to *Aſſyria*, which was far from *Judea*. *q* Thou waſt willing to ſubmit to the baſeſt terms to procure their aid.

10 Thou art wearied in the greatneſs of thy way; *yet* ſaidſt thou not, There is no hope *r*: thou haſt found

found the ‖ life of thine hand *t*, therefore thou waſt not grieved *u*.

r Thou haſt not eaſed or relieved, but only tired thy ſelf with all thy tedious journeys, and laborious endeavours. *s* And yet thou waſt ſo ſtupid under all the diſcouragements and diſappointments, that thou didſt not perceive that thy labour was loſt, and that thy caſe was not mended, but made worſe and deſperate by theſe practices. *t* *Thou haſt found* (*i. e.* Thou fully imagineſt that thou haſt found, or ſhalt aſſuredly find by theſe courſes) *the life* (*i. e.* the ſtrength and vigour) *of thine hand*, that thine hand is ſtrengthned by theſe practices: or, *life by thine hand*, *i. e.* by theſe endeavours and applications of thy ſelf to others for help. Or, thou haſt ſometimes found ſucceſs in theſe ways. *u* Therefore thou didſt not repent of thy ſin and folly herein, but didſt perſiſt and applaud thy ſelf in ſuch courſes.

11 And of whom haſt thou been afraid or feared *x*, that thou haſt lied *y*, and haſt not remembred me *x*, nor laid *it* to thy heart *a*? have not I held my peace even of old *b*, and thou feareſt me not *c*!

x And what or who are they, the fear of whom drives thee to theſe wicked and deſperate courſes? Are they not men, weak and mortal Creatures, ſuch as wholly depend upon me, and can do nothing to thee either againſt me or without me? *y* That thou haſt dealt thus diſhoneſtly and perfidiouſly with me, and fought for ſuch foreign aſſiſtances, contrary to my command, and thy ſolemn Covenant. *z* Haſt thou forgotten all thoſe great things which I have done for thee, and all thoſe Promiſes which I have made to thee, and conſtantly performed, when thou haſt not groſly violated the conditions upon which they were made. *a* Or thus, *my ſet me upon thine heart*, as theſe very words are rendred, *Cant.* 8. 6. And to this is a repetition of what is ſaid in the foregoing clauſe in other words. The ſenſe is, Thou haſt not ſeriouſly and affectionately conſidered what I am, how all-ſufficient, and faithful, and gracious, for then thou wouldeſt not have diſtruſted or diſbelieved me. *b* Have not I forborn to reprove and punish thee for this and for other ſins, from time to time, ever ſince thou waſt my People, that by this goodneſs I might oblige thee to love me, and to ſerve unto me? *c* Or, *therefore thou doſt not fear me and me*. Thou thou abuſeſt mine indulgence and long-ſuffering, taking occaſion from thence to deſpiſe me.

12 I will declare *d* thy righteouſneſs and thy works *e*, † for they ſhall not profit thee *f*.

d I will no longer be ſilent and patient towards thee. *e* Which may be put for *the things* or *objects of thy works* by that known figure, of which ſee the firſt note on v. 8. whereby he means their wickedneſs, which he calleth their *righteouſneſs* either Ironically, or becauſe it was covered with a pretence of Righteouſneſs, and they affected that this was a juſt and lawful thing when they were diſpoſed to ſeek for help from their Neighbours or Allies. The ſenſe is, I will diſcover whether thy works be righteous, as thou pretendeſt they are: my puniſhments ſhall manifeſt the wickedneſs of thy Actions. *f* Theſe Actions ſhall do thee no good but much hurt.

13 When thou crieſt *g*, let thy companies deliver thee: but the wind ſhall carry them all away *i*; vanity *k* ſhall take *them l*; but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain *m*.

g To wit, unto me for deliverance. *h* Expect it not from me whom thou haſt provoked and deſpiſed, but in thoſe foreign troops to whom thou haſt fled and truſted for ſuccour. *i* But they ſhall be ſo far from relieving thee that they ſhall not be able to deliver themſelves, but ſhall be carried away ſuddenly and violently by the fury of their enemy. *k* A vapour or puff of Breath which quickly vaniſheth away. It is the ſame thing in effect with the *wind*. *l* Or, *take them away*, as this very ſignified, *Iſa.* 11. 15. and elſewhere. *m* Shall enjoy my favour and preſence in my Temple.

14 And ſhall ſay *n*, * Caſt ye up, caſt ye up *o*, prepare the way, take up the ſtumbling block out of the way of my people *p*.

n Heb. *And he ſhall ſay*: or, *and one ſhall ſay*. God will raiſe up a man who ſhall ſay theſe words, and that with authority and efficacy, ſo as the thing ſhall be done. *o* Make cauſeways, where it is needful, for their fair and eaſie paſſage. *p* Remove all things which may hinder them in their return.

15 For thus ſaith the high and lofty One that inhabiteth eternity, whoſe name *is* Holy *q*, I dwell in the high and holy *place*; * with him alſo *that is* of a contrite and humble ſpirit *r*, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

q Who is omnipotent, everlaſting and unchangeable, holy in all his words and works, and therefore both can and will deliver his People, as he hath promiſed to do. *r* With ſuch alſo whoſe Spirits are broken and humbled by Afflictions, and by a ſenſe of their ſins for which they were afflicted; which doubtleſs was the caſe of many of the Jews in the Babyloniſh Captivity: whom therefore he here implies that God would pity and deliver out of their Diſtreſſes.

16 For * I will not contend for ever *s*, neither will I be always wroth: for the ſpirit ſhould fail before me, and the ſouls * *which* I have made *t*.

s I will not conſtantly proceed to the utmoſt severity with ſinful men in this Life, and therefore I will put an end to the miſeries of the Jews, and turn their captivity. *t* For then their Spirits would ſink and die under my ſtroke, and I ſhould do nothing leſs but deſtroy the works of mine own hands. Therefore I conſider their Infirmity, and ſpare them. Compare *Pſal.* 78. 38. & 103. 13, 14.

17 For the Iniquity of his covetouſneſs *u* was I wroth, and ſmote him: I hid me *x*, and was wroth, and he went on † frowardly in the way of his heart *y*.

u Of which ſin the Jews were eminently guilty, as is expreſly affirmed *Jer.* 6. 13. & 8. 11. But this is not mentioned excluſively as to other ſins, but Synecdochically as to comprehend all thoſe ſins for which God contended with them. *x* I withdrew my Favour and help from him, and left him in great calamities. *y* Yet he was not reformed by correction, but in his diſtreſs trebpaſſed more and more, as was ſaid of the Jews, obſtinately perſiſted in thoſe ſinful courſes which the Goſpel ſaith, and were moſt pleaſing to the Luſts or Inclinations of their Heart.

18 I have ſeen his ways *a*, and will heal him *b*: I will lead him alſo, and reſtore comforts unto him, and *c* to his mourners *d*.

a I have taken notice of theſe evil ways in which he walked and followed to walk, and that he is neither hardened by Mercies nor Judgments. *b* Or, *yet I will heal him*. Although I might deſtroy him, and leave him to periſh in his own ways, yet of mere Mercy, and for my own Names ſake, I will pity him, and turn them from their ſins, and bring them out of their miſeries. *c* Or, *to wit*, the copulative Conjunction being put for *to*, as it is frequently. *d* To thoſe who are humbled under his Hand, *that mourn in* Sion, *Iſa.* 61. 2, 3. for their own and others ſins, *Ezek.* 9. 4. and for the Calamities of God's Church and People, *Iſa.* 65. 10.

19 I create *e* * the fruit of the lips; peace *f*, peace *g* to *him that is* far off, and to *him that is* near *h*, ſaith the LORD, and I will heal him.

e I will by my Almighty Power, and in a wonderful manner produce. *f* Either 1. Praiſe or Thankſgiving, which is called *the fruit of our lips*, *Hoſ.* 14. 2. *Heb.* 13. 15. and Peace: Or rather 2. That Peace which is not wrought by Men's hands, but is God's Lips or Word. Peace with God, and in a man's own Conſcience, which God hath promiſed to his People, and which he hath publiſhed and offered to all ſorts of men by the preaching of the Prophets, and eſpecially of the Apoſtles: and may be received both from the Choice or this Peace-maker, and by the exclusion of all wicked Men from the ſame, Rom. 5. 1. & 29, 21. *g* The doubling of the word ſignifies the greatneſs and abundance of this Peace. *h* To the Gentiles, who were afar off from God, and from Salvation, *Acts* 2. 39. Eph. 2. 13. 17. as to the Jews, who are called *near*, Pſal. 148. 14. & 145. 18.

20 But the wicked *are* like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt *i*.

i Their Minds are reſtleſs, being perpetually terrified and tormented with their own Luſts and Paſſions, and with the Horrour of their guilt, and the dread of the Divine Juſtice due unto them, and ready to come upon them.

21 * *There is* no peace, ſaith my God, to the wicked *k*.

k Though they may have as great a ſhare of proſperity in the beſt of Men have, as appears from *Pſal.* 37. 35. & 73. 3, 4, 5, 12. *Jer.* 12. 1. yet they have no ſhare in this ſenſe, a ſolid and everlaſting Peace.

CHAP. LVIII.

The Jews hypocriſie: in their faſts, 1, — 5. *a true faſt deſcribed,* 5, — 7. *promiſes to Godlineſs,* 8, 12. *to the keeping of the Sabbath,* 13, 14.

CRy † aloud *a*, ſpare not *b*, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

a The Prophet having in the foregoing Chapter noted and declared divers groſs miſcarriages of the Jews, proceeds upon the ſame Subject in this Chapter, and in ſeveral ſucceeding ones likewiſe for other miſdemeanours. *b* Forbear not to ſpeak whatſoever I command thee for the conviction of this People.

2 Yet they ſeek me daily *c*, and delight to know my ways *d*, as a nation that did righteouſneſs *e*, and forſook not the † ordinance of their God *f*: they aſk of me the ordinances of juſtice *g*: they take delight *h* in approaching to God *i*.

c They cover all their wickedneſs with a profeſſion of Religion, from time to time reſorting to my houſe, pretending to aſk Counſel of me, and to deſire and ſeek my Favour and Bleſſing. *d* Either 1. They ſeem to delight in it: for man are oft fond in Scripture to be, or do, that which they ſeem or profeſs to be, or do, as *Mat.* 13. 12. *that which he hath*, is thus explained in *Luke* 8. 18. *that which he ſeemeth to have*, and *Rom.* 7. 9. *I was alive*, *i. e.* I falſly thought my ſelf to be alive. See alſo *Phil.* 3. 4. Or 2. They really delight; for this is evident, that there are many men who take ſome pleaſure in the knowing of God's Will and Word, and yet do not conform their Lives to it. *e* As if they were a righteous and godly People. *f* As if they were not guilty of any Apoſtacy from God, or neglect of, or diſobedience to God's precepts. *g* As if they deſired and reſolved to obſerve them. *h* Of which ſee the ſecond note upon this verſe. *i* In coming to my Temple to hear my Word, and to offer Sacrifice.

3 Wherefore have we fasted, *say they*, and thou seest not *k*? *wherefore* have we afflicted our soul *l*, and thou takest no knowledge? Behold, in the day of your fast *m*, ye find pleasure *n*, and exact all your ‖ † labours *o*.

‖ Or, *things wherewith ye grieve others*.
† Heb. *grief*.

k They complain of hard usage from God, that although they prayed, and fasted, and kept the rest of God's ordinances, all which are synecdochically comprehended under the title of *fasting*, all their labour was lost, and God neither regarded nor delivered them. *l* Defrauded and pinched our Appetites with fasting, of which this Phrase is used, *Levit.* 16. 29. & 23. 27, 29. *m* In those solemn days of fasting which I have appointed: or, in those times when I have called you by the course of my Providence, and counsels of my Prophets, unto fasting, and *weeping and mourning*, &c. *Isa.* 22. 12. *n* Either 1. You indulge your selves in sensuality, as they did, *Isa.* 22. 13. But this doth not agree with *that afflicting* of *their Souls* which they now professed, and which God acknowledgeth, *ver.* 5. Or rather 2. You pursue and satisfie your own Lusts: though you abstain from bodily food, you do not mortifie your own sinful concupiscences, and when you are restrained from outward Acts, yet even then your Thoughts and Affections are set upon, and working toward those things which gratifie your fleshly Inclinations and worldly Interests. *o* Your money got by your labour, and lent to others either for their need, or your own advantage: for *Labour* is oft put for Wealth, as *Deut.* 28. 33. *Isa.* 45. 14. &c. Heb. *your griefs*, not passively, those things which are grievous to you, but actively such as are very grievous and burdensom to others, either hard Service, above the strength of your Servants, or beyond the time limited by God for their Service, of which see an Instance, *Jer.* 34. 13, 14, 15, 16. or debts, which you require either with usury, or at least with rigour and cruelty, when either the general Law of Charity, or God's particular and positive Law, commanded the release or at least the forbearance of them; of which see an instance, *Nehem.* 5. 1, 2, &c.

4 Behold, ye fast for strife and debate *p*, and to smite with the fist of wickedness *q*: ‖ ye shall not fast as *ye do this* day, to make your voice *r* to be heard on high.

‖ Or, *ye fast not as this day*.

p Your fasting days, wherein you ought in a special manner to implore the Mercy of God, and to shew compassion to Men, you imploy in a great measure in injuring or quarreling with your Brethren, your Servants or Debtors, or in contriving mischief against them, as if the design of your fasting and praying to God, were only to obtain a licence to oppress Men. Compare *Mat.* 23. 14. *q* Or, *with a wicked fist*, a Genitive of the Adjunct. To deal rigorously and injuriously with your Servants or Debtors, which Servants, it may be, had sold themselves to the year of Redemption, *Exod.* 21. 2. *Lev.* 25. 39, 40, 50. You handle them with an hard hand, the word is used for *fist*, *Exod.* 21. 18. the LXX add the *humble*, *poor*, or *inferiour* person, and that not only their Debtors with a *summum jus* exact rigour, which seems elsewhere to be expressed by *grinding* the face, *ch.* 3. 15. and in that Parable by taking by the throat, *Mat.* 18. 28. but also their Servants out of meer Will, and Pleasure, and in contempt of them, treating them opprobriously, as Christ was handled in contempt and scorn, *Mat.* 26. 67, 68. *Joh.* 18. 22. *r* Either 1. In strife and Debate, in which Mens Passion shew themselves by loud clamours. Or 2. So as to cause the cry of the oppressed, by reason of your injuries, of what kind soever, to enter into the Ears of God, which is a *crying* sin, whether it proceed from *unmercifulness*, *Exod.* 22. 25, 26, 27. which sometimes encreaseth to *rage*, 2 *Chr.* 28. 9. or from *injustice*, *ch.* 5. 7. or from *fraud* and *deceit*, *Jam.* 5. 4. The Scripture doth frequently express whatever sin is against Charity in special, as also general complex sins, by *crying*, *Gen.* 18. 20, 21. *Jon.* 1. 2. Or 3. By way of Ostentation, to note their *Hypocrisie*, they love to be taken notice of by others, *Mat.* 6. 2, 5, 16. or, their *Folly*, supposing that they shall be heard for their much speaking, upon which account *Baals* Priests are mocked by *Elijah*, 1 *King.* 18. 27, 28. 4. *Voice* here relates principally to their *Prayer*, it is a Synecdoche of the kind; so the sense is, this is not the way to have your Prayers heard; if you desire that, you must fast in another manner, and abstain from all kind of oppression: And this seems best to suit the Context, which is to shew what kind of fast the Lord reproves, and what he approves in the following verses.

5 Is it * such a fast that I have chosen *s*? * ‖ a day *t* for a man to afflict *u* his soul *x*? *is it*, to bow down his head as a bulrush *y*, and to spread sackcloth and ashes under *him z*? wilt thou call *a* this a fast *b*, and an acceptable day to the LORD *c*?

* Zech. 7. 5.
* Lev. 16. 29.
‖ Or, *to afflict his soul for a day*.

s Approve of, *accept*, or *delight in*, by a Metonymy, because we delight in what we freely chuse. *t* Or, to afflict his Soul for a day, It is an *Hypallage*, and so it may be understood, either for a man to take a certain time to afflict his Soul in, and that either from even to even, *Lev.* 23. 32. or from morning to evening, *Judg.* 20. 26. 2 *Sam.* 3. 35. or else, to afflict his Soul for a little time. *u* Or, keep himself low, or chastise the body for want of Food, *viz.* outwardly without any inward sorrow, or compunction for sin, working a true Humiliation in the sight of God. *x* Put here Synecdochically for the Body or Person, as is usual in Scripture, *Gen.* 46. 18, 22, 25. *Lev.* 2. 2, 4. & 7. 20, 21, 27. & 22. 11. *y* Here the Prophets sets down those external gestures and postures in particular, which they did joyn with their hypocritical fasts, as he had mentioned it before in general. To *bow down*, bowing is the posture of mourners, *Psal.* 35. 14. and here it is either, as if through weakness of Body their Heads did hang down; or counterfeitly, to represent the posture of true penitents, moving sometimes their Heads this way, and that way, as the word signifieth, not unlike the ballance of a Clock, as the Bullrush moved by the Wind boweth it self down, waving to and fro, in a kind of circular, or semicircular motion, the contrary motion of lifting up the Head being an Indication of Pride, *Ch.* 3. 16. It is the guise of Hypocrites to put on affected Countenances, *Mat.* 6. 16. *z* The Jews to express their sorrow, made use of Sackloth and Ashes two ways: 1. Sometimes by putting on Sackloth upon their Bodies, as 1 *Kin.* 21. 27. *Ps.* 69. 11. and casting ashes upon their Heads, 2 *Sam.* 13. 19. And 2. Sometimes by spreading Sackcloth under them, and lying down upon Ashes, *Esth.* 4. 3. *Job* 2. 8. The Intent of *Sackcloth* was to afflict the Body by its unpleasing harshness, and of *Ashes* to represent their own vileness, as being but Dust and Ashes; their putting of them on might note their uneasiness under sin, and laying on them their self-abhorrency, shaming themselves for it. *Quer.* Are such Rites now convenient on a day of Humiliation to help us in our afflicting of our selves? *Answ.* Gospel Services neither require them, or need them, respecting more the inward afflicting of the Soul with godly sorrow, and deep contrition; yet may they carry this instruction along with them, that our Ornaments, our best and gawdy Apparel, ought to be laid aside, as not suiting either the ground and cause, or the end and design of days of Humiliation. *a i. e.* Canst thou upon a rational account as a meer man call it so? Canst thou think, suppose, or believe it to be so? *b* It being such an one as has nothing in it, but the lifeless Skeleton and dumb signs of a *Fast*, nothing of deep *Humiliation* appearing in it, or, real *Reformation* proceeding from it: Not that the Prophet blames them for these external Rites in this outward way of afflicting themselves. For this he commands, *Lev.* 23. 27, 31, 32. and appoints certain Rites to be used, *Lev.* 16. 19, 21. And these particular Rites were frequent in their solemn Humiliations, 1 *Kin.* 21. 27. *Esth.* 4. 3. *Dan.* 9. 3. used also by the Heathen, *Jon.* 3. 5, 6. See *Mat.* 11. 21. But that which he condemns is their Hypocrisie in separating true Humiliation from them, for bodily exercise profiteth little, 1 *Tim.* 4. 8. *c* A day that God will approve of, as before. Heb. *a day of acceptance*, or that will turn to a good account on your behalf.

6 *Is* not this the fast that I have chosen *d*? to loose the bands of wickedness *e*, to undo † the heavy burdens *f*, and * to let the † oppressed *g* go free *h*, and that ye break every yoke *i*?

† Heb. *the bundles of the yoke*.
* Jer. 34. 9.
† Heb. *broken*.

d Or, *approve*, as before, *v.* 5. or, ought not such a Fast to be accompanied with such things as these, where he is now about to shew the concomitants of a true Fast, with reference to the thing in hand, namely, to exercise works of *Charity*, consisting partly in acts of self-denial in this Verse, and partly in doing good to those in distress in the next. In this verse he instanceth in some particulars, and closeth with a general. *e viz.* The cruel obligations of Usury and Oppression. *f* Heb. *bundles*, a Metaphor, possibly pointing at those many *bundles* of Writings, as *Bills*, *Bonds*, *Mortgages*, and *Acknowledgments*, which the Usurers had lying by them. The former may relate to unjust and unlawful Obligations extorted by force, or fear, which he would have cancelled; This latter to just Debts contracted through proverty and necessity, the rigour whereof he would have abated, whether by reason of loans upon too hard conditions, called a *drawing them into a net*, *Psal.* 10. 9. and so much is implied, *Prov.* 6. 5. or, under too hard circumstances, whether they were loans of Food, or money, of which the People so bitterly complained, *Neh.* 5. 1, 2, 3, 4. and is expresly forbid, *Exod.* 22. 25. For Debts may be called *Burdens*, 1. Because they lie as a great load upon the Debtors Spirits, under which who ever can walk up and down easily, doth not so much excel in fortitude as in folly. 2 Because they usually introduce Poverty, Slavery, Imprisonment, *&c.* *g* Either in a large sense, *viz.* any ways grieved or vexed, whether by the gripings of Usury, or the bondage of Slavery accompanied with cruel usage; or, more peculiarly (according to some) relating to their being confined, and shut up in Prisons, which latter sense the word *free*, may possibly seem to favour, the former being comprised in that general expression that follows of *breaking every yoke*. Heb. *broken*, *i. e.* like a bruised Reed, so crushed and weakned, that they have no consistency or ability, either to satisfie their Creditors, or support themselves, and we usually call such insolvent persons, *broken*, that cannot look upon themselves to be, *sui juris*, but wholly at anothers Mercy; you have the same kind of oppression, and the same words used, *Amos* 4. 1. *i* Namely, That is grievous, a Metaphor, *i. e.* free them from all sorts of Vexation, whatever it is that held them under any Bondage; the LXX refer it to Bonds and Writings: But it seems more general: the word properly signifies that *stick* or *cord* that holds both ends of the yoke, that it spring not out, or fall off from the neck on which it is laid, *Exod.* 25. 14. where the same word is used for staves, and called the bands of the Yoke, *Lev.* 26. 13. *I have broken the bands of your yoke, and made you go upright*, the same thing that God would have them do here.

7 *Is it k* not * to † deal *l* thy bread *m* to the hungry, and that thou bring *n* the poor *o* that are ‖ cast out *p*, to thy house *q*? when thou seest the naked *r*, that thou cover him *s*, and that thou hide *t* not thy self from thine own flesh *u*?

* Ezek. 18. 7, 16. Mat. 25. 35.
† Heb. *break*.
‖ Or, *afflicted*.

k Viz. The Fast that pleaseth me, supplied from the former verse; having shewed the evil they are to abstain from in order to an acceptable Fast, *viz. cruelty*, he here speaks of the duty that is required, *viz. Mercy*, as a manifestation of Repentance, *Dan.* 4. 27. *Luke* 19. 8. For there are two parts of Justice, one to do no man wrong, the other to do good to all. Which two ought always to accompany each other, and cannot be parted, especially in acts of Humiliation, and as by those evils mentioned he understands all other evil whatsoever, that they are to be abstained from as the consequence of a day of Humiliation, so under these duties mentioned are comprised all the duties that we are to set upon as the effect of true Repentance; and he instanceth rather in those of the second Table than those of the first, not that they are to be neglected, but because chearful performance of external duties to our Neighbour, is the clearest discovery and indication of our inward Piety towards God, 1 *Joh.* 4. 20. *l* The word properly signifies to divide, or break into parts, for the more equal and expeditious doing whereof, they were wont of old to bake their Loaves with cuts or clefts in them, more or fewer according to the bigness of the Loaf, not much unlike that which we ordinarily call buns. It implies, that as none is obliged to give away *all*, so none is exempted from giving *some*, but a distribution to be made according to the abilities of Rich and Poor: or, the meaning is, what thou sparest on thy fasting day from thine own Belly, thou givest it to refresh the bowels of the hungry: What thou takest for thy self give to another, that thy poor Neighbour's Body may be refreshed by that, from the abstinence whereof thine own is afflicted. *m* Bread is taken for all necessaries for the Support of humane Life, and here for all kind of Food; and it is here limited by a term of propriety, *Thy*, Which may seem to have some Emphasis in it; see my note on *Eccles.* 11. 1. speaking of their grinding and oppressing the poor, he would have them be sure to give of their *own*, not that which of right is anothers, and thou hast, it may be, unjustly gotten. For to refresh some poor with that which thou hast gotten by the oppressing of others, and thereby possibly made them poor, will turn but to a bad account, it will bring a curse upon thy house, or Family, *Proverbs* 15. 27. or will transfer thy Estate over to such strangers, that will manage it as thou shouldest have done. *Prov.* 28. 8. *n i. e.* Voluntarily, without pressing. Invite, encourage, freely accommodate. *o Viz.* That are not only needy, and necessitous, as to their present condition, but helpless, and shiftless as to the means of getting out of it. *p* And thereby become wanderers, having no abiding place; or rather, suffered to abide no where, such are mentioned, *Heb.* 11. 37, 38. Or, this word coming from a root that signifies to *rebel*, it may be applied to such as have been adjudged, whether wrongfully or no, *Rebels*, and therefore cast out, *viz.* of favour and protection, and so become as banished ones, or Pilgrims in another Country; or *afflicted*, as in the margent, *viz.* grievously oppressed by the cruelty of great men, whereby they are cast out of their possessions, and so become wanderers, seeking Relief abroad. *q* That thou be hospitable, and make thy house a shelter to them that have none of their own left, but, as we usually say, *cast out of house and home*; see *Acts* 16. 34. *r i. e.* Either that have no cloaths, or that are so meanly cloathed that they have scarce enough to cover their nakedness, 1 *Cor.* 4. 11. where *naked* is to be taken as *hunger* and thirst is, not absolutely starved, so neither quite stripped: But either in a ragged and undecent condition, as to others sight, or so thinly and insufficiently cloathed as not to defend him from the injury of weather, as to his own sense of feeling. *s i. e.* That thou give him raiment suited to these wants, or that wherewith he may procure it, *Jam.* 2. 15, 16. most of these circumstances we find were the cases of the Apostles, 1 *Cor.* 4. 11. *t* That thou not only seek no occasion to excuse thy self, either by absence, or discountenancing, and disowning of him; but that out of compassion thou apply thy self heartily to his speedy relief; that thou beest not like that Priest and Levite, *Luke* 10. 31, 32. but like the good Samaritan, *Luke* 10. 33, 34, 35. not giving him occasion to complain as *David*, *Psal.* 142. 4. *u* Some confine this to our own kindred, and Relations, and Family, and this the LXX seem to favour, who render it, *Those of thine own House*, *of thine own seed overlook not*; agreeable to that of 1 *Tim.* 5. 8. where the Apostle useth the same word that the LXX doth for *Kindred*: But this would confine our Charity within too narrow a compass, in as much as often, I ay most commonly, the necessities of others are greater than our own; neither is it congruous that the other words should be taken in the greatest latitude, and this alone confined within so narrow a compass: 'Tis true the Hebrews by their *own flesh* do mostly understand those who are of the same Stock, or Lineage, and Tribe, as *Gen.* 37. 27. & 2 *Sam.* 19. 12, 13. and thus many understand *Paul's* meaning, *Rom.* 11. 14. But here it is to be taken more generally, for *every man*, he being thine own nature; and in this latitude our Saviour interprets the relation of neighbour to that Lawyer, *Luk.* 10. 29, 30. &c. We can look on no man, but there we contemplate our *own flesh*, and therefore it is barbarous, not only to tear, but not to love and succour our own flesh, *Neh.* 5. 5. In which soever of these two senses you take it, there is a note of similitude to be understood; so that the sense is this, *Break thy Bread*, &c. to them *as* unto thine *own flesh*; be not more severe to them than thou wouldest be to thy self; and thus it agrees with that of our Saviour, *Mat.* 22. 39. and with that of the Apostle, *Eph.* 5. 29. In short, feed him as thou wouldst feed thy self, or have it fed; shelter him as thou wouldest shelter thy self, or have it sheltered; cloath him as thou wouldest cloath thy self, or be cloathed; if in any of these respects thou wert in his circumstances.

8 Then shall thy * light *x* break forth as the morning *y*, and thine health *z* shall spring forth speedily: and thy righteousness *a* shall go before thee *b*, the * glory *c* of the LORD † shall be thy rereward *d*.

* Job 11. 17. Ch. 52. 10. 59. 9.
* Ch. 52. 12.
† Heb. *shall gather thee up*.

x It is put in general for all *happiness* and prosperity; as all kind of Adversity and Calamity is set forth and resembled by *darkness*; but here more particularly for a comfortable and free Estate after their dark and calamitous condition in the Babylonish Captivity; for the like reason *Josephus* tells us, *lib.* 12. *cap.* 11. that the Jews instituted a Feast to be observed by their posterity, upon the account of the service of the Temple being re-established, which they called *The Feast of Lights*, because, saith he, so great a Happiness brake forth upon them beyond their hope. *y* Here is a Metaphorical allusion in a Metonimical Expression, *viz.* of the *efficient*, describing the comfortable effect of humbling themselves in a right manner, which like the day light, shall break forth from the blackness of their night of affliction, and bring with it the joy and comfort of all good things; And he doth not only say this light shall appear, but *break forth*, dart it self forth, notwithstanding all difficulties, as the Sun breaks, & pierceth through a cloud, noting how ready God is to help his People when they are rightly humbled, how quickly, and how clearly Salvation shall break forth upon them. *z* Another Metaphor to express the same thing, unless there may be this difference, the *Light* with reference to their outward state, and *Health* with reference to the inward delight of their Minds, in both to describe the compleat satisfaction they should have: Deliverances out of great pressures are often in Scripture represented by the recovery of Health, as *ch.* 57. 18. & *Jer.* 8. 22. and this Prophet especially delights in this Metaphor; because all affliction is as it were a sickness to the Soul, altering the Heart and Countenance, See *Neh.* 2. 2, 3. and a recovery out of this estate maketh the Heart glad, and the Countenance chearful. *Esth.* 8. 16, 17. *Jer.* 33. 6. compare *v.* 10, 11. Hence the LXX render it *Medicines*. *a* Either 1. Thy uprightness and sincerity; *Gen.* 30. 33. Or 2. The reward of thy Righteousness, by a Metonymy, *ch.* 48. 18. *Psal.* 24. 5. and here perhaps it may particularly relate to their works of Mercy, and Charity, it being the thing in hand, and often so called, *Psal.* 112. [illegible] and applied by the Apostle to this purpose, 2 *Cor.* 9. 9. It brings temporal, spiritual, and eternal Blessings, and all this not of desert but free grace as a reward, that naturally springs forth from the faithfulness of his Promises, as the Harvest from the Earth, when the seed is sown, see *Hos.* 10. 12. so the fruit and reward of our Righteousness springs not from our deserts, but from Gods Righteousness, *Heb.* 6. 10. Or 3. The witness of thy Righteousness, by what thou doest thou wilt appear to be righteous, *Psal.* 37. 6. For such a notion as this was vulgarly sucked in, that Adversity did never befal a person or People, but for their sins, and was strongly urged by way of argument against *Job's* integrity by his Friends, therefore thy being delivered shall be as a testimony of thy Righteousness. Or 4. The fruit and effect of thy Righteousness, *viz.* the due, just, and right order of thy Government, which, as *Calvin* saith, is a sign of Gods fatherly kindness; things that are now in a confusion he will bring into right order again, *i. e.* Justice shall be duly administred, and men shall carry themselves justly all the Land over, See *Isa.* 32. 16, 17, 18. Or 5. Christs Righteousness, *Jer.* 23. 6. compare with 33. 16. Then the meaning is, He shall go in and out before thee. *b* As it were making way for thy better state, as the break of day, or the morning Star goes before the Sun. *c i. e.* The glory of his Power and Providence, or his glorious Power shall be seen in bringing thee up from Captivity, and defending thee free from their pursuit; or, as some, a glorious state shall succeed this thy calamitous condition, and called the Glory of the Lord to express the greatness of this glory, as very great mountains are called the mountains of God, and tall Cedars the Cedars of God: The glorified Lord, by a Metonymy of the Adjunct. *d* Heb. *shall gather thee*, thus the word is used concerning *Dan*, who was appointed to bring up the Rear, or to close up the march of the Israelites, when they marched from the Wilderness of *Sinai*, *Num.* 10. 25. This Office God takes upon himself; for it argues great skill and courage, and makes much for the Honour and Glory of a Commander, both to gather up all the stragglers, that none be picked up by the Enemy, which relates to the Hebrew word of *gathering*, and to secure and cover the Rear of his Army; Thus the Angel of his presence secured the Israelites when they came up out of *Egypt*, *Exod.* 14. 19.

9 Then shalt thou call *e*, and the LORD shall answer *f*; thou shalt cry, and he shall say, Here I *am g*: if thou take away from the midst *h* of thee, the yoke *i*, the putting forth of the finger *k*, and speaking vanity *l*.

e They made great complaint, *v.* 3. that God took no notice of their Services, which complaint God seems now to satisfie, and these conditions observed, call upon me, and thou shalt see I will regard, *Psal.* 34. 15. See *Isa.* 1. 18. *f* He will give an effectual demonstration, that he hears thee, by the real answer that he will give to thy request, *Psal.* 34. 17. & 99. 6. & 118. 5. *g* A [illegible] that notes a person to be ready at hand, for Work, as *Isaiah*, *ch.* 6. 8. or for Help, as God here, and *Psal.* 46. 1. or both. *Psal.* 145. 18, 19. *h* Not a Geometrical middle, or center, but having a place among others: the meaning is, from among you. *i i. e.* All those pressures and Grievances before mentioned, *v.* 6. all that barbarous slavery they brought their Brethren into; the particulars expressed by that one Hebrew word, *motah*, three times used in this Chapter. *k* There being often an indication of a mans mind by the postures of several parts of the Body, as of Lust, malice, Scorn, Revenge. &c. *Prov.* 6. 12, 13, 14. this putting forth of the finger may point at divers things all springing from two roots; either the secret malice of the Heart, or just and open violence. It is used 1. Sometimes by way of scoff, reproof, or disdainful insulting, as the Pharisee seems to point at the Publican, *Luke* 18, 11. pointing with the Finger, like winking with the Eye, seeming to indicate something that may cause shame in another; and this is reckoned among great afflictions, *Hebr.* 11. 36. See 2 *Chron.* 36. 16. [illegible] 2. Sometimes for beating, or other injurious treating men seizing either their Persons or Estates; such a putting forth of the Hand you have mentioned, 1 *Sam.* 22. 17. and this agrees well to the *fist of wickedness*, *v.* 4. and so the Finger may be put by a Synecdoche for the hand, and that which before was called the *Fist*, may be here called the *Finger*. 3. Sometimes as a token of putting Suitors by, and refusing to hear their Petitions, and requests, seeking to them for Mercy and Pity. 4 Sometimes to express an angry Mind, stirring up it self, either to the imperious commanding of a thing, or to Revenge, whether by the gesture alone, or accompanied with menacing expressions, signifying thereby a purpose to put our power in execution. *l* Heb. *aven*, it signifies a Lye, or Iniquity as *Psal.* 5. 5. and 36. 3. and so the sense may be, if thou dost not proceed to indecent Expressions in thy strifes, brawls, and threatnings with thy Finger, which seldom is done without sin; and thus the counsel here may suit with our Saviours, *Mat.* 5. 21, 22. *viz.* not only not stretch out thine hand against thy Brother, but not so much as be lavish with thy tongue, so speaking vanity may be a *Meiosis*, for not railing, the LXX render it *muttering*, which is an incompleat kind of speaking, whereby we reproach another in low, unformed, undigested Expressions: But

it seems here rather to signifie *Affliction*, not only because the word used in this place doth properly so signifie, but because it is most agreeable to the matter discourſed of, and the Chaldee render it *violence*, and then the ſenſe is, ſpeaking *words of affliction*, or that will vex and grieve, like thoſe words of *Nabal* to *Davids* Servants, 1 *Sam.* 25. 10, 11. *Prov.* 18. 23. And thus it relates to their harſh and unjuſt Commands, wherewith they were wont to burden their Servants, a Synecdoche of the kind.

10 And *if* thou draw out *m* thy ſoul *n* to the hungry, and ſatisfie *o* the afflicted ſoul *p*; then ſhall thy light riſe *q* in obſcurity, and thy darkneſs *be* as the noon day *r*.

m Or, *open*, as when we break open a Store, or Magazine to ſatisfie the wants of the needy: it implies bounty and Liberality. A Phraſe contrary to that of *ſhutting up of the bowels*, 1 Joh. 3. 17. *n* Thy affection, *i. e.* thy pity and compaſſion, a Metonymy of the Subject, as one that condoles with them in their miſery; affectionately, and with delight, *Ron.* 12. 8. 2 *Cor.* 9. 7. God loves a chearful giver, as well as a liberal giver, not grudgingly, not of conſtraint, not becauſe thou muſt, but becauſe thou wilt, not out of neceſſity, but of choice: Compaſſion and Mercy in a work is more than the work of mercy it ſelf; for this is ſomething only without a man, but the other is ſomething from within, and of himſelf: This argues a Sympathy, which the other doth not, all without this being as nothing, 1 *Cor.* 13. 3. *o* Here the Prophet notes the work that is to be done, as in the former Expreſſion the affection, wherewith it is to be done, otherwiſe it would be no more than what the Apoſtle *James* reproves, *Jam.* 2. 15, 16. and the Pſalmiſt joyns them both together, *Pſal.* 37. 21. And then further it implies a compleat and proportionable anſwering of his wants, that the ſupply anſwer the neceſſity, that is, be ſuch as may ſatisfie, not barely keep him from ſtarving. *p i. e.* The perſon afflicted with wants. *q* This is the ſame promiſe, and expreſſed in the ſame figure, as in *ver.* 8. See the ſame phraſe opened there. The Hebrewes delight to expreſs the ſame things often by a little altering of the Phraſe: only here it ſeems to be carried to an higher degree: There the light ſhall break forth, but here *Light* ſhall be in *obſcurity*. *r* In the very darkneſs of the affliction it ſelf thou ſhalt have comfort, *Pſal.* 112. 4. There it ſhall be as the morning ſtill increaſing, here as the noon-day in its Zenith, and height of perfection, which ſhall be without ſo much as any ſhadow of affliction.

11 And the LORD ſhall guide thee *s* continually, and ſatisfie thy ſoul *in† drought *t*, and ‖ make fat thy bones *u*: and thou ſhalt be like a watered garden *x*, and like a ſpring of water, whoſe waters † fail not *y*.

* Or, *there.* † Heb. *draughts.* ‖ Or, *make nimble thy bones.* † Heb. *lie, or deceive.*

s Viz. like a Shepherd, *Pſal.* 23. 1, 2, 3. or, as the Vulgar, ſhall give thee reſt, and ſo it may relate to the reſt that God would give them in *Judea*, upon their return from Captivity, as anſwering to their complaints in *Babylon*, *Lam.* 5. 5. And he adds *continually* to ſhew that his conduct and bleſſing ſhall not be momentary, or of a ſhort continuance, but all along, as he did to *Iſrael* in the Wilderneſs, not leaving them, till he brought them into *Canaan*. *t Heb. Droughts*, or, drought of droughts; which being in the plural number, notes extremity of drought, *Pſ.* 78. 72. *Skilfulneſſes*, that is, great skill: And *Prov.* 1. 20. *Wiſdoms*, i. e. excellent wiſdom: and conſequently great ſcarcity and famine: The meaning is, that when they ſhall fall in the extremity of ſuch a condition, either as to time, or place, he will abundantly ſatisfie thy ſoul, *i. e.* thee, by a Synecdoche; thou ſhalt have plenty, when others are in ſcarcity. *u* Or, *make nimble*, and ſo the expreſſion relates to bones full of marrow, which cauſeth agility and nimbleneſs, a ſtate of health and ſtrength; ſee *Prov.* 15. 30. Or, it notes chearfulneſs, which is often the cauſe of bones well covered with fat, therefore a broken, or a ſorrowful ſpirit is ſaid to dry up the bones, *Prov.* 17. 22. This may be ſpoken in oppoſition to the laſt effects of Famine, whereby the *fleſh is conſumed away, that it cannot be ſeen, and the bones that were not ſeen, ſtick out*, *Job* 33. 21. they cleave to the skin, *Pſal.* 102. 5. And that may have reſpect to their afflicted ſtate in *Babylon*, where they complain that their bones were broken, *Lam.* 3. 4. but now in their return their bones ſhould not only be made whole, but ſtrong, and in good condition; ſee *Pſal.* 51. 8. Our Engliſh Annotations, after divers ſenſes given, chuſe to cloſe with the Vulgar Tranſlation, *he will deliver, or ſet free thy bones*, and ſo the word doth ſignifie, *Prov.* 11. 8, 9. Some make each expreſſion of theſe promiſes to anſwer as ſuitable, and conditional rewards of their ſeveral duties, *ex. gr.* If thou conduct the caſt-outs, and harbourleſs to thy houſe, *ver.* 7. God will guide and conduct thee continually: If thou draw forth thy ſoul to the hungry, ſo as to ſatisfie them, *ver.* 10. God will ſatisfie thee in a time of drought, and in famine thou ſhalt have ſufficient, *Pſal.* 33. 19. If thou let the oppreſſed go free, and break every yoke, *ver.* 6. & 9. then God will make thy bones to rejoyce, by delivering them from their burdens, *i. e.* if thou wilt free them, he will free thee. And if thou continue thus to draw forth thy ſoul, that it be ever running to the refreſhing of the needy, thou ſhalt be as a ſpring of waters that ſhall never fail thee, but like the Widdows Oil, ever flowing: If thou relieve the poor, thou ſhalt never be poor, but as a well watered garden, always flouriſhing; ſee *Prov.* 3. 9, 10. *x* Like a *Garden*, for the pleaſure and beauty of it, a Paradiſe; like a garden *watered* for the continual flouriſhing of thy eſtate, that it ſhall be no withering, or decay upon thy proſperous condition, *Pſal.* 1. 3, 4. contrary to what is ſaid of the Wicked, *Pſal.* 37. 2, 10, 20. 35, 36. And thus *Jeremiah* ſpeaks of the return of this ſame People, *Jer.* 31. 12. *y* Heb. *deceive not*, a Metaphor which further notes alſo the continuance of this flouriſhing ſtate, which will not be like a land flood, or brooks, that will ſoon be dried up with drought; ſee *Job* 6. 15. but will be fed with a ſpring of bleſſing, that will never fail; a very ſignificant Metaphor, it being the nature of ſprings, ſpontaneouſly and freely, as it were to pour out their bowels to all that upon their wants come to receive it; neither is ever ſcanty, but flows ſtill like freſh milk to the Breaſt the more it is drawn; hence God is called a fountain of goodneſs.

12 And *they that ſhall be* of thee *z*, * ſhall build the old waſt places *a*: thou ſhalt raiſe up the foundations of many generations *b*; and thou ſhalt be called *c*, The repairer of the breach *d*, the reſtorer of paths *e* to dwell in *f*.

*Ch. 61. 4.

z i. e. Either 1. A remnant of thee among the Captivity, that ſhall be as perſons raiſed from the dead: Or, 2. Thy Poſterity, expreſſed thus, becauſe they ſprang, or proceeded from them. *a* Heb. *waſts of eternity*, *i. e.* which have lain long waſte; for *olam* doth not always ſignifie what is bounded by no time, but what reſpects a long time, looking either *forward*, as *Gen.* 13. 15. *Exod.* 21. 6. or, *backward*, as here, *viz.* the ſpace of ſeventy years, and ſo may truly be rendred *the waſts of an Age*. By *waſt places* he means the City and Temple, with Cities and places adjacent, turned as it were all into a waſt, or wilderneſs, void and untilled, and as it was done not only by *Nebuchadnezzar* King of *Babylon*, but by *Sennacherib* alſo, and the other Kings of *Aſſyria*. They had lain ſo long deſolate, that the Foxes inhabited them inſtead of men, *Lam.* 5. 18. And it was turned ſo much into a Deſert, that they were forced to fight with the beaſts that poſſeſſed it, to get their food, *Lam.* 5. 9. *b* Either the foundations that were laid many generations ago, as thoſe of *Jeruſalem*, which was not only built, but was the head of a Kingdom in the days of *Melchizedeck*, who was King thereof in the days of *Abraham*, as appears, *Gen.* 14. 18. If that *Salem* were *Jeruſalem*, as is generally agreed, and *Joſephus* writes, *lib.* 1. *antiquit. cap.* 10. who was born about the 300th year after the Flood: the ſuperſtructures were now deſtroyed, *viz.* of *Jeruſalem*, and divers other Cities; or, that ſhall continue for many generations yet to come. *c* Thou ſhalt be honoured with this Title, as we uſe to ſay the *Father of our Country*, *i. e.* deſervedly to called becauſe thou art ſo; the like Phraſe, *chap.* 48. 8. *d Breach* is put here collectively for *Breaches*, which were made by God's Judgement breaking in upon them in ſuffering the walls of their Towns and cities to be demoliſhed, and their State broken, *ch.* 5. 5. *e* Such an one was *Moſes*, *Pſal.* 106. 23. And this tends to the ſame ſenſe with the former expreſſion, becauſe men were wont to make paths over thoſe breaches, to go the neareſt way; or it may more particularly point at the recovering of the antient paths, and bringing them into their wonted courſe, which were either thoſe chief Streets through the Gates of the Cities, or other Lanes out of thoſe Streets, which were now forgotten and loſt, partly by being covered with rubbiſh, and partly by thoſe ſhorter paths that were trod, and made over the Breaches; ſuch a Reſtorer of paths was *Nehemiah*, *Neh.* 6. 1. And we read of the ſeveral Repairers he made uſe of, *Neh.* 3. Or, thoſe paths that led from City to City, which being now laid deſolate, and uninhabited, were grown over with graſs, and weeds, for want of Travellers, or ſafety of travelling, (of ſomething a like caſe we read in the time of the Judges, *Judg.* 5. 6, 7.) and ſo loſt as in a wilderneſs, wherein there is no way, and by building up thoſe Cities again, the ſeveral paths leading to them would be reſtored. *f* Theſe accommodations being all recovered their ancient Cities might be fit to be re-inhabited.

13 If thou turn away thy foot *g* from the ſabbath *h*, *from* doing thy pleaſure *i* on my holy day *k*, and call the ſabbath a delight *l*, the holy of the LORD *m*, honourable *n*, and ſhalt honour him, not doing thine own ways *o*, nor finding thine own pleaſure, nor ſpeaking *thine own* words *p*.

g This is taken, either properly, *i. e.* if thou take no unneceſſary journeys, or do any ſervile works either of hand or foot that are forbidden on the Sabbath day, the inſtrument being here put for the work; or, Metaphorically, *i. e.* if thou keep thy mind and affections clear, and reſtrain thy ſelf from whatever may prophane it, as *David* did concerning the word, *Pſal.* 119. 101. *Feet* are often put for the *Affections*, Eccl. 5. 1. becauſe the mind is moved by the anfections, as the body is by the feet: if we do not let our thoughts be extravagant either upon impertinencies, or unlawful things. The ſum is, if thou be careful not to break the Sabbath. *h* Or for the Sabbath's ſake, whether we underſtand it more largely of the occaſional Sabbath in ſolemn humiliations or otherwiſe ſet apart for ſacred ſervices, which is called a Sabbath, *Lev.* 16. 31. and 23. 32. Days of this nature were ſet apart before the captivity, *Ch.* 22. 12. *Jer.* 36. 9. and alſo in the Captivity, *Zech.* 7. 5. And thus it may be pertinent to the occaſion of this diſcourſe, *v.* 3. And further, though Sabbath be here only mentioned, yet it may take in every inſtitution of God, that they were in a capacity of obſerving during their captivity; Thus I conceive it is underſtood, *ch.* 56. 1, 2. Or, whether we take it more particularly for the weekly Sabbath, ſuch a carriage doth God expect, as doth become it. *i* Satisfying thy luſts, and the corruption of thy will. *k i. e.* on my Sabbath, which is an holy day. *l Full of delight* in thy Judgement, not looking on it as a burthen, and Practice, performing the duties of it with chearfulneſs, delighting in the ordinances of it, and ſo the Sabbath by a Metonymy is put for the works of the Sabbath, the time being put for the things that ought to be done in that time; Therefore *Calling* here is not only a *verbal*, but *affectionate* calling, the *underſtanding* aſſenting, the *will* conſenting, and the *affions* conforming thereto; this delight appears in the Saints of God, in their breathings after it, as it did frequently in *David*, *Pſ.* 27. 4. & 36. 8. & 42. 1. with many more. *m* Or *to* the Lord. *i. e.* dedicated to him, conſecrated to his ſervice. The Jews had a Law that no man might take from the Sabbath, to add to the prophane days, but he might on the contrary. *n viz.* the chief of days, worthy of all honour, and therefore honourable, becauſe holy; and ſo ſhall honour, either *it*, *i. e.* the day; or, *him. i. e.* the Lord, whoſe day it is. For to ſanctifie God, and to ſanctifie his day is all one, compare *ch.* 8. 13. with *Exod.* 20. 8. thus eſteem it an *honour* as well as a pleaſure. *o* Or works, or courſe of life; a man's whole courſe being deſcribed by a way or walk, *Gen.* 17. 1. *Eph.* 5. 8. *p Viz.* That are properly thine own. *i. e.* thine own in oppoſition to what God commands, or proceeding from the corruption of Nature, and vanity of the mind, or not ſpeaking words. *i. e.* vainly, impertinently, and not ſuitable to the work of the day, tending neither to thy profit, or pleaſure; or rather injurious, revengeful, or reproachful words, contrary to reſt, quiet, and ſedate compoſedneſs of the Sabbath. And thus it refers to what was their uſual practice upon their ſolemn aſſemblies, or Sabbaths towards their poor brethren, which they are charged with, *ver.* 3. and is called ſpeaking vanity, *ver.* 9. See there: and accordingly the LXX render it, *if thou ſpeak not a word in anger.*

14 Then ſhalt thou delight thy ſelf *q* in the LORD, and I will cauſe thee to * ride upon the high places of the earth *r*, and feed thee with the heritage of Jacob *s* thy father; for the mouth of the LORD *t* hath ſpoken *it*.

*Deut. 32. 13.

q This hath reference to the foregoing *verſe*. If thou wilt delight thy ſelf in the Sabbath, then thou ſhalt delight in the God of the Sabbath; or, thou ſhalt have cauſe to delight in the Lord, *viz.* in his goodneſs, and faithfulneſs to thee, and ſo ſhalt live by faith in him as the fountain of all good, as *Pſal.* 37. 4. in the aſſurance of his love and favour, *Pſal.* 33. 21. and that in great abundance, *Pſal.* 36. 8. Such delights as no wicked man can have, *Prov.* 14. 10. *r* Thou ſhalt be above the reach of danger, *chap.* 33. 16. Or, it may have reſpect to their being brought out of *Babylon*, which lay very low in reſpect of *Judea*, called the *Earth*, as it is elſewhere, *Luke* 23. 44. and *high*, both in reſpect of the ſituation of it, as alſo its mountainouſneſs: Or, the expreſſion may import the ſubduing of their enemies, as it is, *Deut.* 33. 29. *Riding* is oft uſed for conquering, *Pſal.* 45. 4. See the Note there, *Rev.* 6. 2. The ſenſe is, they ſhall come out of *Babylon*, not ſneakingly as on foot, but triumphantly and gloriouſly, *riding*, as God brought *Iſrael* out of *Egypt* harniſſed, in good order, and with an high hand; or, they ſhall ride to and fro in their Chariots at their pleaſure. *s i. e.* Thou ſhalt enjoy the good of the land of *Canaan*, which God had promiſed as an heritage of *Jacob*, and his ſeed, *Gen.* 35. 12. and feed on the fruits of it. *Queſt.* Why doth he ſay of the *heritage of Jacob*, and not of *Abraham*, or *Iſaac*. *Anſw.* Becauſe the whole Poſterity of *Jacob* was within the Covenant, but *Iſhmael* and *Eſau*, one the ſeed of *Iſaac*, the other the ſeed of *Abraham*, were both excluded. *t* This is to expreſs the certainty, and indubitableneſs of it, being from the mouth of him who cannot lie: ſee of the ſame expreſſion of aſſurance, *chap.* 1. 20. & 40. 5. And this *Gabriſ* refers both to what was ſpoken in the beginning of the Chapter, that it was in vain for thoſe hypocrites to contend with God; and alſo as the confirmation of his promiſe, if they would rightly obſerve thoſe promiſes: *the mouth of Lord hath ſpoken it*, he ſpeaks of himſelf, as of a man by a Proſopopœia: Or, it may relate to the Prophet, the Lord, whoſe mouth and inſtrument I am.

CHAP. LIX.

Sin ſeparates between God and us, 1, — 2. *murther, theft, falſhood, injuſtice, cruelty*, 3, — 8. *calamity for ſin*, 9, — 15. *ſalvation only of God*, 15, — 19. *the Covenant of the Redeemer*, 20, — 21.

*Prov. 11. 21. Ch. 37. 37. 50. 2.

BEhold, the LORDS hand is not * ſhortned *u*, that it cannot ſave: neither his ear heavy *x*, that it cannot hear.

u He is not grown weaker, than in former times, as omnipotent as ever he was; *hand* is here by a *Synecdoche* put for *arm*, and ſo for *ſtrength*, becauſe the ſtrength of a man doth generally put forth it ſelf in his arm, and thus it is applied to God in his bringing *Iſrael* out of *Egypt*, *Pſal.* 136. 12. *x* Or thick of hearing; he is not like your Idol Gods, that have hands, and cannot help, and ears, and cannot hear. The phraſes are much to the ſame purpoſe, ſave only, that they ſeem to be appropriated to the double cavil, or quarrel, that the Jews might have with God, as 1. Surely if God were not heavy, or hard of hearing, he could not but hear thoſe ſtrong cries that we put up in the days of our faſt, or, 2. If he did hear, certainly he could not help us, and thus it may have reſpect to the beginning of the 58th *chap.* Or, the words may be by way of confirmation, and eſtabliſhment, and ſo may relate to the cloſe of it, to let them know, that if they fought him as they ought, and was before preſcribed, he was not inexorable, but willing to hear, and able to make good all thoſe promiſes that he had made from *ver.* 8. to the end. The ſum is, to ſhew that the fault was not in God, that their faſts and cries were not regarded, for his *ear* was as quick to hear as ever; nor their ſervices rewarded, for his *hand* was as able to help as ever, but the obſtruction lay in their ſins, which is poſitively aſſerted, *ver.* 2. and a more particular account given of them in the ſequel.

2 But your iniquities have ſeparated *y* between you and your God; and your ſins ‖ have hid *his* face *z* from you, that he will not hear *a*.

‖ Or, have made him hide.

y Have been as a thick wall between God and you; have ſet him at a great diſtance, *Prov.* 15. 29. *z* This may be put Synecdochically for the whole Perſon, and the Prophet ſpeaking of God by an Anthropopathy may underſtand his *preſence*, and then it is, hath made him hide, or withdraw his preſence, as one that turns away his face from ſome noiſom thing: or rather his *favour*, that though you cry to be delivered out of *Babylon*, yet you ſhall not find that favour. *a i. e.* He will not grant it, thus it is uſed, *Pſal.* 45. 12. *Hoſ.* 5. 15. ſee on *chap.* 1. 15. ſee *Judg.* 10. 13.

*Ch. 1. 15.

3 For * your hands are defiled with blood *b*, and your fingers *c* with iniquity, your lips have ſpoken lies *d*, your tongue hath uttered *e* perverſeneſs *f*.

b Here the Prophet comes from a more general, to a more particular charge againſt them; by *blood* we are to underſtand either murders, and bloodſhed, properly ſo called; or ways of injuſtice, extortion, oppreſſion, and cruelties, whereby men are deprived of a livelihood; hence hating our Brother, is called murder, 1 *Joh.* 3. 15. and the inhabitants of *Jeruſalem* called murderers. See how the Prophet phraſeth their oppreſſion, *Mic.* 3. 1, 2, 3. *c* This is not added to protract the diſcourſe, but to aggravate their ſin. *q. d.* Not only your hands, but your fingers; you are not free from the leaſt part of injuſtice. *d* Not only properly ſo called, but periuries, and wronging your Neighbours by ſlanders, and falſe accuſations, wherein he ſhews they did not only offer violence by the hand, but they had ways of circumventing with their lips. *e* The word doth properly ſignifie to *muſe*, or *meditate*; then the meaning is, that what they mutter, or utter with the tongue, they do it out of premeditated malice from a perverſe ſpirit; you may have a larger comment upon this, *Jer.* 9. 3, 4, 5, 6. *f* Perverſe words are ſuch as are contrary to God's Word, and it is put here in the *abſtract*, to intimate that their words were every way contrary to God's Will.

4 None calleth for juſtice *g*, nor *any* pleadeth for * truth: they truſt in vanity *h*, and ſpeak lies *i*, * they conceive miſchief, and bring forth iniquity *k*.

* Jer. 5. 1. * Jeſ. 16. 5. Pſal. 7. 14.

g i. e. None ſeek to redreſs theſe wrongs, and violences; they commit all rapines, and frauds under impunity: Either 1. Becauſe the Judges are corrupt. Or, 2. Becauſe none will warn the Judges of their duty. Or, 3. Becauſe none ſeek to bring offenders to juſtice. Or, 4. Becauſe none will plead a righteous cauſe, or plead it righteouſly, or countenance goodneſs, and this the next expreſſion favours, and ſo juſtice ſuffers, which the Hebrew word *miſpat* being in the paſſive voice, ſeems to intimate; the ſenſe is the ſame, and whereas it is ſaid *none*, it is as much as to ſay very few, as we ſay few or none; the like, *Pſal.* 14. 3. &c. How could they be charged upon them, when the moſt of their Captivity they had no Courts? *Anſw.* It is probable they had Courts among themſelves, to judge between one another by leave of the Babylonish Kings. *b* Either, 1. Relating to their lies, which are words empty, and void of all conſiſtency, and ſo it is the ſame with the next expreſſion, *and ſpeak lies*. Or, 2. In their Idols, which are ſtocks and ſtones, and ſo oft called *vanity* and nothing, 1 *Cor.* 8. 4. For even in *Babylon*, they worſhipped Idols as appears by *Jer.* 16. 11, 12, 18. Or, rather, 3. In their power, and craft, and policy, whereby, laying aſide juſtice, they can oppreſs others, and ſo he calls it vanity by a *Metonymy* of the *Adjunct*, becauſe it would prove all vain in the end, and either, 1. Fruſtrate their ends. Or, 2. Not juſtifie them againſt God's proceedings with them. Or, 3. Bring all into emptineſs and confuſion: The word is *tohu*, whereby the confuſion, and mingling of all things expreſſed, before the world was brought into order and form, *Gen.* 1. 2. *i* It may refer both to the Judges, and to the Lawyers, and falſe Prophets, that tell them they ſhall not go into Captivity; they ſpeak that which they know to be falſe. *k* Theſe two words of *Conceiving*, and *Bringing forth*, note their whole contrivance, and perfecting their wickedneſs; the former notes their plotting, the latter their execution of miſchief; whatever is in the mind only out of ſight, warmed, and formed there by cogitating and meditation, is called *Conception*, which being ripe, and produced to view, is called a *Birth*, intimating that the wicked ſin not occaſionally, and accidentally, but premeditatingly, and profeſſedly; they grow big with it. The expreſſion is *Allegorical*, and in the two next verſes compared to the *Cockatrices Eggs* for the wickedneſs of it, and to a *Spiders Web* for the vanity of it.

5 They hatch ‖ cockatrice-eggs *l*, and weave the ſpiders web *m*: he that eateth *n* of their eggs dieth, and ‖ *that which is* cruſhed, breaketh out into a viper *o*.

‖ Or, adders. Or, that which is hatched is as it were ſet a hatching.

l Or *Adder*, or *Baſilisk*; one kind put for any venemous creature, a proverbial ſpeech ſignifying by theſe *Eggs* miſchievous deſigns, and by *hatching* them their putting them in practice; this is to ſhew, that miſchief is natural to them, and they can do no otherwiſe, as poiſon is natural to theſe Eggs. *m* Another Proverbial ſpeech, whereby is taught, both how by their plots they weave nets, lay ſnares induſtriouſly with great pains and artifice, whereby they may entangle, and involve their poor Neighbours, in intricacies, and perplexities, and ſo devour them, as the Spider weaves her web to catch flies, and then to feed on them: And alſo how that they contrive nothing but what will tend to their own ruine, as the iſſue of the Viper is the death of the Mother; and they, and their deſigns will come to nothing, and not anſwer their end, as the Spiders web is fooliſh way, and is ſeen no more, which doth well agree with that follows. *n* Here is a Catachreſtical alluſion noting, that he who hath commerce with them, and approves their Counſels, which are the *Eggs* which they hatch, will be poyſoned with them. *o* If *and be copulative* here, then the ſenſe is either, if any ſeek to cruſh, and diſappoint their plots, or if they be ſprinkled, or diſperſed abroad (as the margin ſeems to favour) they will ſeek his ruine, will be as a Viper to him: But if *and* be *Cauſal*, as it often is, and may be here, then the ſenſe is, *q. d.* he *doeth*, becauſe the Eggs being crumbled, a poyſonous Viper proceeds from it: the moral, you partake of their counſels, the more you are infected, there lies ſuch a deadly poyſon embodied in them.

6 * Their webs ſhall not become garments *p*, neither ſhall they cover themſelves with their works: * Jeſ. 32. 11, 15.

their works *are* works of iniquity *q*, and the act of violence *is* in their hands *r*.

p i. e. Their contrivances, and deep designs shall not advantage them, they being like a thin, and raw garment, either, through which all their wretchedness, and malice will appear, as the next words intimate; or, for want of solidity, and substance, shall not be able to defend them from their impending evils. *q i. e.* Works of *injustice*, whereby they grieve and vex their Brethren, which the next words do clear. *r i. e.* They exercise themselves in all acts of violence, and oppression.

* *Prov.* 1. 16. *Rom.* 3. 15. † Heb. *breaking.*

7 * Their feet *s* run to evil, and they make haste to shed innocent blood: their thoughts *t are* thoughts of iniquity, † wasting and † destruction are in their paths *u*.

s This seems to be taken from *Prov.* 1. 16. See the note there. He had spoken of their Hands, Lips, and Heart, *&c.* before, and now of their *Feet*, to shew that they were wholly set upon mischief. *t i. e.* Their heart, and mind, it set upon doing wrong, and injury, they not only do evil, but do it deliberately. You have the wicked described by this kind of working of their thoughts, *Psal.* 64. 6. they meditate on little or nothing else. *u* A Metaphor put for the behaviours and carriages of Men; in what way or work soever they are engaged, it all tends to ruine and destruction. A Metaphor taken from an overspreading torrent, or sweeping Plague, or Beasts of prey, that tear and devour what soever comes in their way.

‖ Or, *right.*

8 The way of peace they know not *x*, and *there is* no ‖ judgment *y* in their goings *z*: they have made them crooked *a* paths: whosoever goeth therein shall not know *b* peace.

x They are of such turbulent Spirits, living in such continual contentions, and discords, that, breaking in pieces the very bonds of Society, they neither know 1. How to make and keep Peace; neither 2. Do they feel or enjoy the sweet fruits of it: And therefore by consequence 3. They take not the course that leads to Prosperity and Happiness. They are not friends to Peace. *y i. e.* No Justice, Equity, Faith or Integrity, which are the foundation of Judgment. *z* As *Paths* did note their habitual way or manner of living, so *goings* do signifie their actual progress in that way, or their works, thus *Job* 14. 16. *a* They walk by no rule, which should discover the crooked from the straight; they are full of unevennesses and uncertainties, contrary to what *David* speaks, *Psal.* 26. 12. The LXX render it *perverse*: *Moses* joins them both together, *Deut.* 32. 5. and so doth *Solomon*, speaking what Wisdom shall deliver from *Prov.* 2. 15. and it stands in opposition to them that walk uprightly, *Prov.* 28. 18. It may note 1. Their Hypocrisie, that pretend one thing, and do another, that oppresse under a pretence of Justice. Or 2. Their professed and owned irregularities, and deviations from the rule of Justice. *b i. e.* Shall not experience it; Whosoever do as they do, will be turbulent and perverse, as they are, and have as little Peace within, or happiness without, as they have *ch.* 57. 21. They shall be paysoned by having converse with them, as in *v.* 5. which the next words do intimate.

* *Psal.* 11, & 14.

9 Therefore is * judgment far from us *c*, neither doth justice *d* overtake us: we wait for light *e*, but behold obscurity *f* for brightness, *but* we walk in darkness *f*.

c This seems to be spoken in the person of those Jews that did partake of these sins, giving the reason by way of complaint of those evils that they groaned under. *d Judgment*, and so Justice is here taken for deliverance, *Isa.* 1. 27. *q. d.* God doth not defend our right, nor revenge our wrong, nor deliver us, because of these outrages, and acts of violence, injustice, and oppression, that are committed among us, so that deliverance is called here *Judgment* and *Justice* by a *Metonymy* of the efficient. *q. d.* If we had executed Judgment, and Equity among one another, they would not now have been far from us; as works are sometimes put for the reward of works, *Job* 7. 2. *Psal.* 109. 20. So Judgment and Justice is put for the reward of Judgment and Justice; or wicked men are in Power, and seats of Judicature, that execute no judgment or justice in the behalf of the oppressed. *e* How the Hebrews use *Light* and *Darkness*, see before on *ch.* 58. 8, 10. *f* Or, *mist*, we are in such a thick mist, that which way soever we look, we see no way out, no hope of deliverance, we are stillin Captivity, and like so to be, till we see Judgment and Justice executed, and then we may expect good days.

* *Deut.* 28. 28, 29. *Job* 5. 14. *Amos* 8. 9.

10 We * grope *g* for the wall like the blind, and we grope as if *we had* no eyes *h*: we stumble at noonday *i* as in the night; *we are* in desolate places as dead *men k*:

g As a blind man, that hath no other Eyes than his Hands, feels for the Wall, from whence he expects either direction, or a resting place to lean on, so they expect Salvation as it were blindfold, not taking direction from the Prophets, but hoping to obtain it by their cries and fasts, though they continued in their sins, and therefore may well be faid to grope after it; See *Deut.* 28. 28, 29. *Job* 12. 25. *h* As if we were stark blind, *and* being here put for *yea*, thereby aggravating the misery in repeating the expression. *i* This notes their exceeding blindness, as it must needs be with one that can discern no more at noon day, than if it were midnight, *Job* 5. 14. *k* He compares their Captivity to men dead without hope of recovery: their bonds render them as free among the dead, *Psal.* 88. 5. They can see the way, or get out of their Captivity no more than dead men can get out of their Graves; Thus a calamitous estate is set forth, *Psal.* 44. 19. great calamity and despair oft going together: they are as men cast out no more to be looked after. Compare *Lam.* 3. 6. All darkness is uncomfortable, but that of the Grave terrible.

* *Ch.* 58. 11.

11 We roar *l* all like bears, and * mourn *m* sore like doves: we look for Judgment, but *there is* none; for salvation, *but* it is far from us *n*:

l This signifies the greatness of their anguish, that forced from them these loud outcries. *m* This notes some sense of their condition, that wrought in them these sorrowful Lamentations: Or, it may relate to the condition, that both sorts of people were in under their oppressing Governours. It made the *wicked* roar like Bears, and the *godly* mourn like Doves: It is thus expressed because these properties are peculiar to these Creatures. The *Bear*, when robbed, goes into his den and roars: The *Dove*, when absent from her mate, sits solitary, and mourns. *n* See the Expositon of this last part of the verse, *v.* 9.

12 For our transgressions *n* are multiplied before thee *o*, and our sins restifie *p* against us: for our transgressions *are* with us *q*, and as for our iniquities we know them *r*:

n The word here signifies sins of an high nature, such as wherein there is much of Mans Will against Light: Rebellious Sins. *o q. d.* They admit of no excuse; for they are acted before thee, and multiplied against thee, whereby thou art justly provoked to deny us all help. *p* Every sin that is charged upon us is like to many Witnesses produced to prove the guilt of our Consciences; or, as the Hebrew word, *do answer*, and so some make it an elegant Metaphorical Allusion to the *Eccho*, which, as it returns the voice again, so those Judgments they cry out of, are but the meritorious Repercussion of their sins: They had been cruel to others, neither had they executed Judgment, and Justice, and here they suffer all kind of cruelties, and indignities from the Chaldeans, as the true and just representation or Eccho of their own works; See a personal instance in Adoni-bezek, *Judg.* 1. 6, 7. *q i. e.* We lie under the guilt of them, they are a burden to us; God hath not yet forgiven them. *r* We are convinced of them; our guilty Consciences muft own and acknowledge them, *Psal.* 51. 3. It notes either their Conviction, or Sorrow, or both, See *Jer.* 14. 7. Or, we know what are those sins thou art so angry with us for: and this is favoured by the fequel, where they seem to particularize those sins in the following verses.

13 In transgressing *s* and lying *t* against the LORD, and departing *u* away from our God, speaking *x* oppression and revolt, conceiving and uttering *y* from the heart words of falshood *z*.

He now enumerates some of those particular sins they confess themselves to be convinced of, whereby he doth not mean the sins of some particular persons, or some slight sins, but a general defection and corruption of the whole body. *s* Properly we rebel against God, so the word is, *ch.* 1, 2. and have perfifted in our Rebellion. *t* Being true to none of their Engagements, Vows, and Promises; some make *transgressing* here, and *lying* to be one and the same thing, insomuch as in their transgressing of the Law of God, they did break their solemn engagement to God upon Mount *Sinai*, *Exod.* 19. 8. & 24. 3. and elsewhere frequently, which is a downright lying against God; For wherein do we more lye to God, than in a perfidious withdrawing from him? So that by *transgressing* here he doth mean not a breach of one, or another of the Laws of God, but there being as it were fugitives, that would be under no yoke, *u i. e.* Turning from God to Idols. *x* As it were talking of little else one among another, but how to oppress their Neighbours; and apostatize from God. *y i. e.* First contriving and forging in their heart false accusations to the ruine of their Neighbour, and false Worship to the dishonour of God; laying the contrivance so, that it might be effectual; and then *uttering* it, or venting themselves one to another in their discourses, thereby encouraging each other in their perverse ways, fee *v.* 3. and whereas it is faid *from the heart*, it notes a resoluteness in their wickedness, being a great deal worse, than now and then to deal falsly upon some occasion or temptation. *z* They are called words of *falshood*, both with reference to men, and so fignifie flanders, and false accusations; as also to God, and so fignifie their dealing falsly with God, as an Adulteress doth with her Husband, hence Idolaters are called the *seed of falshood*, *ch.* 57. 3, 4, 5. and it is faid *from the heart*, to shew that when they dealt with men in ways of fraud, it was *from the heart*, but when they spake with God it was but from the lip.

14 And judgment is turned away backward *a*, and justice ſtandeth afar off *b*: for truth is fallen *c* in the ſtreet *d*, and equity cannot enter *e*.

a He speaks here of the Sentences and Decrees in courts of Judicature, which are carried quite contrary to Right and Justice: God denies you Justice as you have denied help to others. *b* It notes the same thing with the former, to shew that Justice and Judges are far asunder. *c* A *Metaphor* taken from a feeble person, that wants support, without which he falls; thus *Truth* hath none to support or patronize it: the same, only otherwise expressed, with *v.* 16. Truth is cast upon the ground, and Justice trampled under foot. *d i. e.* in publick. *e* No such thing will be admitted in their Courts; all corrupt, so that all Equity and Justice is violently kept off by the authority of the great ones.

15 Yea, truth faileth *f*, and he *that* departeth from evil *g* ‖ maketh himſelf a prey *h*: and the LORD saw *it*, and † it displeased him *k* that *there was* no judgment.

‖ Or, *it is counted mad.* † Heb. *it was evil in his eyes.*

f q. d. Truth is more than *fallen*, which he had said in the former verse; It *faileth*. For being only *fallen* it may recover it self again, but *failing* notes the loss of its very Vitals: as being every where neglected, in Court, in City, in Country, in inferiour as well as superiour Ranks, in the Streets, in the Gates, in the Markets, in the Fairs, in all publick places of commerce, the condition much like that under the Beast coming out of the Earth, *Rev.* 13. 11, &c. See *Psal.* 10. 7, 8, &c. All things are amiss, neither Judgment or Justice, or Truth is to be found among us, but Fraud and Deceit, yet none troubled at it. *g* That feparateth himself from evil things, and Persons; will not be as vile, as others. *h* Or, *is accounted mad*, is laughed at that talks of Justice, fo some. *Josephus* tells us, that immediately before the destruction of *Jerusalem* it was matter of scorn to be religious. Though there be no solid ground for, nor need of that marginal reading, yet is it a truth: The Traslators reach the meaning by *Prey*: The wicked, like wild Beasts, endeavouring to devour such as are not as bad as themselves; where Wickednes rules, Innocency is oppressed, in bargaining, as buying, and selling. They that are sitople, and innocent are outwitted by the crafty and fraudulent, as not willing, or rather daring to oppose fraud with fraud, but to do all things in fincerity. *i i. e.* Took notice of it, 'tis spoken of God after the manner of men, as *Gen.* 11. 5. & 18. 21. and many other places. *k q. d.* If you would know why God is so angry with you, it is for such things as these; the Lord takes notice of it, and it is a great *evil in his eye*.

16 And he saw that *there was* no man *l*, and wondred *m* that there was no intercessour: * therefore *n* his arm brought salvation unto him *o*, and his * righteousness *p* it sustained him.

* *Psal.* 58. 11. *Ch.* 63. 5. * *Ch.* 42. 21. & 63. 5.

l Viz. To *intercede*, which is supposed from the following words; or no man to help in such a case, to shew himself, and appear in such a corrupt state in the behalf of equity, as *ver.* 4. the like circumstances we have *Ezek.* 22. 29, 30. or none fit to intercede. *m* Heb. *iistomem*, was *amazed*, astonished, as it were, not knowing what to do: This notes both God's follicitousness about their condition, together with their dulness, and blockishness, in not concerning themselves about it, especially confidering they had been a people so well instructed, and yet under the guilt of such gross sins, should be no more follicitous about pardon, which God would readily have granted, if any such could have been found, *Jer.* 5. 1. *n* Or, *Yea*, as it is used, *ch.* 7. 14. & 51. 21. *o* This may relate 1. To the parties thus oppressed: Or 2. To God, as that either 1. He would do his work without help from any other, *ch.* 51. 5. Or 2. He would avenge himself, his own honour; thus the word is used 1 *Sam.* 25. 26. and this may, and seems to be the meaning of the next clause: Or 3. He had made prov sion for the maintaining his own righteous cause, and peoples interest; this sense, that phrase, so like this, favours *ch.* 63. 5. *Salvation unto me.* *p Viz.* His Justice, *q. d.* seeing there could be no Justice found among them, he would avenge the innocent himself, which agrees with *ver.* 8. and is justified by *ch.* 63. 5. where speaking of the destruction of the *Idumeans*, you have the same words, only the word *Fury* changed for *Righteousness*. The literal meaning is God's taking vengeance on the Chaldeans for his Peoples sake: The mystical is Christ's making ufe of his own Righteousness for the redemption of lost man, being destitute of all other.

Ps. 45. 4. *Prov.* 21. 21.

17 * For he put on righteousness as a breast-plate *q*, and an helmet *r* of salvation upon his head; and he put on the garments of vengeance *s for* clothing, and was clad with zeal *t* as a cloke.

q God, resolving to appear as a Man of War against *Babylon*, that did now oppress his People, puts on his Arms, Heb. *Wept himself*, and particularly his *Breast-plate* which he calls *Righteousness*, to shew the justness of his Cause, as also his Faithfulness in making good his Promises to his People. *r* As the *Breast-plate* is to defend the Heart and vital parts, whereby God doth fignifie the Innocency and justness of his Cause, as well as his Faithfulness; so the *Helmet* is to defend the Brain, the fountain of the animal Spirits, and therefore by this piece of armour would have us know that he is invincible: As by the other, that he defends a just Cause in his Truth, and Faithfulness, so by this, that he cannot be disappointed in it by reason of his Power, and Invincibleness. *s* Or Garments made of Vengeance: as God is said to put on the former for their sakes, whom he would preserve, so he puts on these for their sakes, whom he will destroy, *viz.* his Peoples Enemies, the Chaldeans, and other enemies of the Jews. *t* Either 1. Zeal to his own honour, which had been given to Idols; or 2. Zeal for his own People, who were now in distress; Or 3. Zeal, and Indignation against the Babylonians, who were such great oppressours of his People, which are the materials, that his *garment* of vengeance, and his *cloke* of Zeal is made of. It may be trifling to follow the *Metaphor* of Garments too close; see of the Phrase, *Psalm.* 6. 34. marg. The sum of all these expressions is this, to describe both the cause, and effect together, the cause was *Righteousness* and *zeal* in God, the effect *Salvation* to his People, *and vengeance* on his enemies, as is evident from the next verse.

Ps. 63. 6. Heb. *repayments, deserts.*

18 * According to *their* † deeds *u*, accordingly he will repay, fury *x* to his adversaries, recompense to his enemies, to the islands *y* he will repay recompense.

u Heb. *Recompenses* or *deserts*, *i. e.* he will recompense his Adversaries with those effects of his fury that they have deserved. *x* A Metonymy of the Efficient; for the effects of his fury. *y* Or, *Islanders*, a Metonymy of the containing for the containes, either *Mesopotamia*, and other adjacent Islands, encompassed by *Tygris* and *Euphrates*; or those remoter Nations (for the Hebrews call Nations remote from *Judea*, *Islands*, *Gen.* 10. 5. *ch.* 41. 1. See on *ch.* 20. 6. and the reason of it.) under the King of *Babylon*, that thought themselves secure.

* *Rev.* 12. 15. † Or, *pursuit*, or *flight.*

19 So shall they fear the name of the LORD *z* from the west *a*, and his glory *b* from the rising of the sun *c*: when the enemy *d* shall come in * like a flood, the spirit of the Lord shall ‖ lift up a standard *e* against him.

z i. e. Either worship the Lord: For the *name* of God is put for God himself, as hath been often shewed, and *Fear* is put for his worship. Or, make his name renowned. *a Viz.* The western part of the world. *b* Or the glorious God. *c Viz.* the eastern parts of the world: The sum is the whole world, either a Synecdoche of the part for the whole, or, if you divide the world through the poles, the one half will be East, and the other West, and so comprifeth the whole World. It shall fear and worship God, and make his Name renowned, laying aside their Idolatries: whether you refer it to the deliverance of his people out of *Babylon*, when they shall hear how God hath executed vengeance on his Enemies; or, to the Redemption by Christ, and his calling of the Gentiles, *Mal.* 1. 11. *d* Either against the *Babylonians*, as some understand it, and so it is probably meant of *Cyrus*, who shall come like a violent flood, against whom there is no head to be made: Him God would stir up against the Babylonians for the deliverance of the Jews. Or, against his own People, and so it may have either 1. A more particular respect to *Jerusalem*, when *Sennacherib* came up against it, which suits well with what God saith of him *ch.* 8. 7, 8. Or, 2. More general, at what time soever the *Devil*, or his Instruments shall make violent irruptions upon the Church, *Rev.* 12. 15. for powerful Enemies invading a Country are oft compared to a River. See on *ch.* 18. 2. It is an allusion to the overflowing of *Euphrates*, which by its violent inundations was wont to do much hurt and damage to the *Babylonians*. *e* And here again, if it be taken in the first sense, *viz.* against the *Babylonians*, then the meaning is, God himself shall as it were carry the standard in the midst of *Cyrus* his Army, the *Medes* and *Persians*, and that with a great deal of fury, intimated here by the *Spirit* of the Lord: for *Spirit* is often used among the Hebrews for the passions of the Soul, as Anger, Wrath, Fury, *&c.* Or, as a violent blast, or gale of Wind shall help forward the violence of the torrent, and if so, then *him*, by an *Enallage* of the Number, which is frequent, is put for *them*. But if in either of the other two senses, *viz.* with particular respect to *Sennacherib*, then the spirit of the Lord, as with a blast, only shall puff him away, which was made good, *Isa.* 37. 7, 36, 37. Or, with more general reference to the violence of Enemies against the Church; then the meaning is, God shall make known himself to take their part and defend them, *Psal.* 6. 3, 4, 5. and cause the Enemies to give back, *or put them to flight*, as in the margin. *Isa.* 17. 13, 14. and that without Power, but by his *Spirit* alone, doth as by a puff of wind, *Zech.* 4. 6. Again, if you take this (as some learned men do) in a spiritual sense, then it notes the suddenness of the Gospels spreading it self by the Spirit in the Ministry of the Apostles and Evangelists, bearing down like a flood, all that oppoſes it, the Lord Jesus Christ being lifted up in it as a Banner or Ensign; but this sense, though true, seems to be more forced, and as it relates to temporal deliverances, more genuine and natural: however the Prophet being about to speak of the spiritual deliverances, and state of the Church by Christ, he seems to slide, as it were, into it by such plain Allusions, and Types, being to speak of it more directly in the following Chapters.

* *Rev.* 12. 15. ‖ Or, *put him to flight.*

20 And *f* * the redeemer *g* shall come to Zion *h*, and unto them that turn from transgression in Jacob *i* saith the LORD *k*.

* *Rom.* 11. 26.

f Moreover, or *to wit*. *And* being here not so much copulative as expositive. *g* The word notes a Redemption with Power, *viz.* 1. *Cyrus*, the instrument for the efficient, *viz.* God the Redeemer, *ch.* 43. 14. & 45. 13. Or, 2. Christ of whom the Apostle expounds it, *Rom.* 11. 26. the Prophets usually concluding their Promises of temporal deliverances with the Promises of spiritual, especially such, of which the temporal were evident Types. *h Viz. Jerusalem*, to which though *Cyrus* came not in person, yet his favours, and the good effects of his Conquest over *Babylon* reached it, setting free the Citizens of *Zion*, as Christ also his Church, which is often called by the name of *Zion*, and *Jacob*, and *Israel*, &c. *i Viz.* Among the Jews, who were the children of *Jacob*, and he describes to whom of these, namely to them, and none else, that *turn from transgression*, such only whose hearts God touched, and turned to Righteousness; and so to come to *Sion* here by the Prophet, and *out of Sion* by the Apostle, is one and the same thing, see on *Deut.* 33. 2. for the Hebrew *Iacob* is not only an Article of the Native Cafe, but put often for *unto*, *of* or *from*, to that *Iestion* is *out of Sion*: And for Christ to be given *a Redeemer to Sion* is the same thing, as his coming to *take iniquity from Jacob*. And so the Apostle doth by this expound that, taking an Apostolical Liberty not only to quote, but to expound this Text, and so by laying them together, and making them one, would teach us, that God must do for us what he requireth of us, *Acts* 3. 26. or else, which is in the opinion of some, he takes the last clause from some other Text, or Texts as *Isa.* 4. 4. I incline to the former, partly because there is no need of searching for any other Text, and partly because, as the Apostle quoteth it, it is agreeable to the LXX, which he frequently makes use of; and this the Apostle improves as an allegory to prove that the Jews toward the end of the world shall be converted, and saved, when the fulnes of the Gentiles shall be brought in. *q. d.* As this People of old were delivered out of a dark and dolefome estate, when they seemed as it were extinct, so toward the end of the world the remnant of the Jews, that seem to be rejected, God will again bring home unto himself. *k* Or, thus it is Decreed, and determined by the Lord; the Prophets are wont to set down

these

these words as a sacred seal of certainty, security, or confirmation of such signal promises as this is of the Redeemer, like to that of the Apostle, 1 *Tim.* 1. 15.

21 And *as for* me, this *is* my covenant *l* with them, saith the LORD, My spirit that *is* upon thee *m*, and my words which I have put in thy mouth *n*, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed *o*, saith the LORD, from henceforth and for ever *p*.

l Or what I have promised, and so am engaged to fee fulfilled, *viz.* to them that turn from their iniquity; or rather, the promise of his word, and Spirit to abide in his Church, upon which account it is also, that the *Spirit* is promised in the next words, by which is understood, either the gift of Prophecy, or the Prophecy it self given here to *Isaiah*, and so to the Church. *And* being here, as in the foregoing *verse* explicative, not copulative; unless it note, that in an ordinary way the Spirit, and the Word go together where-ever either of them are effectual, the Spirit impressing what the word expresses, *Job.* 14. 16, 17, 18. and it is the Spirit of Satan, that is different from the word. *m* See on *Num.* 11. 17, 25, &c. & 2 *Kings* 2. 15. *n* Which thou hast uttered by vertue of my Spirit, it being the Churches great treasure, and happiness to have God present with his word. *o* The sense is either, these words, and the fulfilling of them shall be always talked of, where-ever the mention of this deliverance shall come, as is said of *Maries* ointment, *Mat.* 26. 13. Or, rather, he seems to promise the perpetual presence of his Word, and Spirit with the Prophets, Apostles, and Ministers, and Teachers of the Church to all succeeding ages thereof, and may have a special reference to the Gospel, or new Covenant in Christ. *p i.e.* for a long, though yet a definitive space of time, as is it often used.

CHAP. LX.

The Glory and Blessings of the New Church after a short affliction, 1,—22.

‖ Or, *Is come. Lightned for thy light cometh.* * *Mal.* 4. 2.

ARise *q*, ‖ shine *r*, for thy light *s* is come, and * the glory of the LORD *t* is risen *u* upon thee.

q A word of encouragement accommodated to the Jewish, or Hebrew stile, wherein, as by *lying down* is described a servile and calamitous condition, *chap.* 47. 1. So by *rising*, and standing up, a recovery out of it into a free, and prosperous one, as may be seen frequently; *Rouze up*, intimating her deliverance to be at hand. And here under a type, or hieroglyphical description of *Jerusalem*'s restauration, is displayed the flourishing state of the Gentile Church under the Messiah, and that in the greatnesse, for quality, and also the number of her Profelytes; in the description whereof, the Evangelical Prophet, whatever he doth in other parts of his Prophecy, doth here most briskly sparkle forth in divine Eloquence. *r* Discover thy self as one breaking forth from a dark night; or look out, as men do at Sea, who use to look out sharp, to see what they can discover after a dark, and stormy season; or be enlightned with mere knowledge; or, be thou filled with joy, a metaphorical *metonymy of the effecient*, as thou art about to change thy condition, change thy countenance; be chearful in that light, or salvation that is approaching. *s* Either, 1. Thy flourishing and prosperous estate, an allusion to the sun's rising, when after a dark night, the light breaks forth, they begin to rise; Or, 2. The Causer of thy light, the *effect* for the *efficient*; viz. Thy God, or Christ, because the fountain of all happinesse, as the Sun and Moon are called Lights, because they give light, *Gen.* 1. 16. Thus Christ is called the *true Light*, *Joh.* 1. 9. and compare *Joh.* 8. 12. with *Eph.* 5. 14. and you'll find these words quoted to that purpose. *t i.e.* The greatest glory, as the *Cedars* of God, the *Mountains* of God, &c. compare *Rev.* 21. 11. or, the *glorious Lord*, or the *Lord of glory*, or *Christ*, who is the glory of the Father, is come unto thee; he is at hand to make himself glorious in some wonderful work for thy salvation: either, in his Doctrine, or Miracles, or work of Redemption, that his glory may rest upon thee, suitable to the Psalmists prayer, *Psal.* 85. 6, 7, 9. *u* Like as when the Sun spreads it self into every place, leaving none dark, thus it refers to the glorious Gospel, called such a glorious Light, 2 *Cor.* 4. 4.

2 For behold, the darkness *x* shall cover the earth *y*, and gross *z* darkness the people: but the LORD *a* shall arise upon thee, and his glory shall be seen *b* upon thee.

x Either Affliction, and Misery, a known Metaphor; or Ignorance, and Idolatry; as also all kinds of Errours, and Immoralities, with which all that are out of the Church are smutted, and polluted, compare *Ephes.* 4. 18, 19. *y* Either 1. General, all the Inhabitants of the Earth, such as through ignorance reject the Gospel. Or, rather, 2. More particular, the *Babylonians*, by a *Synecdoche of the whole* for a *part*, in that dismal condition being hatafted by *Cyrus*, whereby the Jews were delivered; this being also a type of the deliverance of God's People by the Messiah, which this Text principally intends. *z* An allusion to that Egyptian darkness, *Exod.* 10. 21, &c. palpable ignorance, the inlet and nurfery to gross Idolatry and all prophanenesse. *a i.e.* Christ, *Mal.* 4. 2. *Luke* 1. 77, 78, 79. *b* Shall be wonderful conspicuous; as the Lord's arising answers to the *darkness covering the Earth*, so the *glory being seen*, answers to that *gross* darkness. The sense is, that whereas the time was, that the people of God were under great calamities, while their enemies were in ease and prosperity, now it shall be quite contrary; now these shall be in Adversity, and those in prosperity, a great turn of Providence; and withal implies, that this light of grace is a *peculiar* to his people, in respect of which all other prosperity is but darkness, and misery; as Light was peculiar to *Goshen*, when darkness was in all the Egyptian houses, *Exod.* 10. 23.

3 And the * Gentiles shall come *c* to thy light, and * *Rev.* 21. 24. *d* kings *e* to the brightness of thy rising.

c Either to congratulate thy deliverance; or to note the respect that should be shewn them by other Nations upon their deliverance; or rather, shall be allured by thy light to come to thee, as Travellers in a dark night, and out of their way, when a light discovers it self, do make to it; so the Doctrine of the Gospel that shine so bright, and be made so conspicuous by preaching, and miracles, that they shall not only congratulate them, and with them much joy, but rejoyce and participate with them in their happinesse, *Rev.* 21. 24. A plain Prophecy of the calling of the Gentiles, which promise was made to Christ, *Ch.* 49. 6. *d* Or, *yea*, or *even kings*, which was fulfilled under *Cyrus*, *Darius*, *Alexander*, and the *Ægyptian Kings*. *e* To add to thy lustre, thou shalt not be honoured only by the conversion of many persons, but even of honourable Personages, embracing the Christian faith, and submitting themselves to Christs Scepter and Government. See *ch.* 49. 23. To observe thy progress, and how thou shalt encrease by degrees, as the Sun in its ascending; In Christ's time there were 12 Apostles, afterwards 120 Disciples, in a short time many thousands, then the Church grew into Congregations, and then spread to Nations.

4 * Lift up thine eyes round about *f* and see; all * *Ch.* 49. 18, 22. & 66. 20. *Jer.* 3. 12. they gather themselves together *g*, they come to thee, thy sons *h* shall come from far, and thy daughters shall be nursed at *thy* side.

f Or in a Circle; into all parts of the Earth; it seems to relate to the Apostles, and Disciples, with their successors, carrying the Gospel into all parts of the world: And in regard it would be as it were a thing incredible, he bids them *lift up their eyes*, as if they were to behold it in some Vision, or upon some Watch-Tower in *Jerusalem*; there is the like expression, *chap.* 49. 18. *g* He speaks more particularly either of the Jews flocking from all parts to *Jerusalem*, when they shall hear of their return from *Babylon*, which may be true in the type; or especially, of the coming in of some of all nations to the Gospel. *h* The same thing, only by elegancy fake expressed in its parts; the sense respects both Persons, and place; as to persons, thy *Sons* and thy *Daughters* also shall be brought unto thee tenderly, as it were in arms, *Isa.* 49. 22. where *by thy side* by equivalent expressions of *Arms*, *Bosoms*, and *Shoulders*, is supplied with reference to them both, and may import they shall be brought unto the Church of Christ as unto their Mother, and it may further be observed, that where the Masculine gender is joined with the Feminine of the same *species*, it notes multitude, and variety, as, *Eccles.* 2. 8. *Men-singers*, and *Women-Singers*. *i.e.* all sorts and variety of vocal Musick: and as to *place* both thy Sons and thy *Daughters* that are not only near, but also afar off, shall come to thee as we say *far and near*, *Acts* 2. 39. or, it is the same with what was said before *round about* in all quarters of the world, *from far*, noting the Longitude, and *ad latus*, *at*, or on the side the Latitude, and even those that perhaps were before at enmity one with another.

5 Then thou shalt thou see *i*, and ‖ flow *k* together, and thine heart shall fear *l*, and be enlarged *m*, because the abundance of the sea *n* shall be converted unto thee *o*, the ‖ forces *p* of the Gentiles shall come unto thee.

‖ Or, *be lightned*

i viz. With a great deal of delight the multitudes of thy Children coming running to thee. *k* As when one River meeting with another, and joining Waters, run sweetly together as one and the same River, this notes the abundance of their united Joys and delights: or they shall flock together to behold such an amazing sight. This standing amazed to see such multitudes come in to the Lord Christ, see on *Chap.* 54. 1, 2. *&c.* As it were surprized with it, as those *Acts* 2. 7. or, overwhelmed with the joyful fight, as *Jacob* was with the tydings of *Joseph*, *Gen.* 45. 26. and those of the Circumcision, that were with *Peter*, *Act.* 10. 45. such a mixture of fear and joy you have expressed, *Jer.* 33. 9. the sense is much the same with *Chap.* 49. 18. *m* Both with joy, and love; joy within at the coming in of the Gentiles, and this outwardly expressed in the enlargednesse of love and charity towards them. *Fear* doth properly contract the heart, therefore this expression intimates it to be a *fear* mixed with such an affection as will dilate it. *n* Either the Islands of the Sea, *viz.* the Nations, as before; *a Metonymy of the subject*, shall turn to thee in Religion, or Affection; they that formerly so much hated thee (they that live by the Sea coasts being usually noted for the worst of men) shall now love thee; or, the wealth and traffick of those that trade by Sea, the Riches of the Merchant, and so possibly the Prophet may allude to *Psa.* 72. 10. for *Tarshish* is sometimes taken for the Sea as hath been before shewed: see on 1 *King.* 10. 22. *o* Thy traders shall not so much convert their Riches to their own use as to thine. *p* Or *wealth*, which shall have only the *wealth*, but the strength of the Nations to stand by thee, which hath also an Eye, as in the type, to that readiness, and willingness that would be in the Nations to help them out of *Babylon*.

6 The multitude of camels *q* shall cover thee: the dromedaries *r* of Midian and Ephah; all they from Sheba *s* shall come: they shall bring ‖ * gold and incense *u*, and they shall shew forth the praises *x* of the LORD.

‖ Or, *carry*

q i.e. the abundance of wealth and Treasure, that is brought upon Camels, this being the Creature the Eastern people used for carriage of their gold and spice, and other rich Treasure, which are said to *cover* them, the like phrase with that *Judg.* 6. 5. or, whereby is underflood those people, that did use to ride on Camels, as the *Arabians*, and the bordering Countries; for by these, and such like figurative and borrowed expressions in several verses of this Chapter is particularized several Nations, and by them is implyed the coming in of all Nations unto Christ, and therefore they are brought in as presenting the chiefest Commodities of their respective Countries, so that we may be the better excused from speaking particularly to them in their respective places. *r* or, *also*, or *even* the Dromedaries, which are a lesser sort of Camel, so called from their swiftnesse in running, to which they are the better enabled, because, as *Pliny* observes, they can indure thirst four days together. *q. d.* They shall make all the haft imaginable in bringing their Riches to thee. *s* Both these *Midianites*, and *Ephaites* descended from *Abraham* by *Keturah*, *Gen.* 25. 2, 4. they dwelt beyond *Arabia*, and Camels are mentioned coming from hence, because of all places they were the most numerous here, *Judge.* 7. 12. *t* This *Sheba* descended from *Cush*, the Son of curfed *Ham* the Son of *Noah*, *Gen.* 10. 6, 7. from whom a certain Country in *Arabia Felix* took its name, whose Queen it was, that came to visit *Solomon*, 1 *King.* 10. 1. and her bringing gifts might be a type of this, *Solomon* being a type of Christ, of which the wise men might be the first fruits, *Mat.* 2. *u* The Principal Commodities with which this Country abounded, and by which we are to understand whatever is precious; and frankincense is only peculiar to *Arabia*. *x* The motive drawing them thither, being more for Religion than trade.

7 All the flocks of Kedar *y* shall be gathered together unto thee, the rams *z* of Nebajoth *a* shall minister unto thee: they shall come up with acceptance *b* on mine altar, and I will glorify the house of my glory *c*.

y The People whereof descended from *Ishmael*, and lived in *Arabia Petræa*, who were principally Shepherds. *z q. d.* Nay the chief of the flock, *viz.* for Sacrifice, this *Nebajoth* being put for the people thereof, and sprang from *Ishmael* also, *Gen.* 25. 13. Rich as the other were in *flocks* and inhabiting the same Country. As the *Sabeans* offered the Proper Commodities of their Country, as Gold, and Spice, so these of theirs, *viz.* Cattle, shewing that each Country, and so each Person should bring that wherewith they did most excel. *a* This shews that *Abraham*'s Children according to the flesh should also be brought into the Gospel, compare *Mal.* 1. 11. *b* Being offered, they shall not now, as heretofore, be rejected, and hereby they shall be distinguished from the profane sacrifices of the Gentiles. *i. e.* In the name of Christ, who is the true, and only Gospel Altar. *c i.e.* The Temple, or my house: *Glory* being put here by a *Metonymy of the Adjunct* for God himself, who is glorious: God shall become glorious by the multitude of Sacrifices, that shall be offered, and accepted here, *Psal.* 29. 9. and it is a Type how glorious his New Testament Spiritual Worship shall be, this Altar pointing at Christ, out of whom nothing is accepted, and that his Church should be glorious being built of living stones, 1 *Pet.* 2. 5.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

d In the *4th verse* he spake to them as upon some high watch Tower, whereby they might behold as in a Circle all the parts of World. Now espying from all parts, he brings them in calling out with admiration *who are these?* Partly with reference to the *Arabians*, or partly with reference to the Persons, to the *Heb. what are these?* They being not Jews, but strangers, and so directly intimating the Gentiles flocking into the Church that come to swiftly, and in so great flocks; the same thing still; The former Metaphor of clouds imports their number as well as their speed, *Ezek.* 38. 9. thus abundance of Witnesses is called a *cloud of Witnesses*. *Heb.* 12. 1. the scope is to note great confluence of people that should come into the Church, that should be begotten by the Apostles Doctrine; which the LXX Translation seems to point at, who render it as *Doves with their young ones, unto me*: and by *flying* may be noted their Spiritual flate, being elevated above the world, as the Clouds above the Earth, and Doves when upon the wing.

9 Surely the isles *f* shall wait for me, and the ships *g* of Tarshish *h* first *i*, * to bring thy sons *k* from far *l*, their *m* silver and their gold with them, unto the name *n* of the LORD thy God: and to the holy One of Israel because he hath glorified thee *o*.

f See *Chap.* 14. 1. & 59. 18. *g viz.* to conveigh them to me. *h i.e.* Those that Traffick by Sea, as before, see *Chap.* 2. 16. these lying most convenient for that imployment. In naming this he implies by a Synecdoche all that had commerce with other Nations. *i* Preferring this before any other business they take in hand; this hath undergone the various senses of divers Interpreters, such as are not futilous, and vain, I conceive, may run into one of these two; either 1. By reading it with a supplement of the note of similitude, which is frequent, *as at first*, or *formerly*, *viz.* As in the days of *Solomon*, who was a type of Christ, the matter here spoken of seeming to suit with it, 1 *King.* 10. 22. See 2 *Chron.* 9. 21, *&c.* Or rather 2. By taking the word *first*, as the Hebrews mostly do, not so much with reference to time, or order, as to dignity, namely they shall have the precedency, and honour of bringing themselves, and conducting others; this may be true also as to time, and so verified in the wife men coming the first to Christ, when he was born, and as the first fruits of the rest of the Gentiles. *k* Begotten by the word. *l* From the remotest parts; this may be understood with reference either to place, at how great a distance fever either in place or state, they shall come to Christ, who hath Sons abroad in God's decree, not yet called; *other Sheep that I have which are not of this fold*, Joh. 10. 16. him, as verse 6. or the Jews, as *Is.* 66. 20. *from out of Egypt* with all their treasure with them, and what others gave them. *Ezr.* 1. 4. as also the vessels, that were sent back with them. *Ezr.* 1. 7. *n i.e.* To the Lord himself, by a periphrasis; or to his Temple, where his name was placed, the Temple the Church, compare 2 *Sam.* 7. 13. with 1 *Chron.* 17. 12. or in the name of the Lord; or for his sake, who is the holy one, the like Metonymy having been formerly and frequently pointed at. *o* This will spread the fame, and make thee honourable in the Eyes of the World, and that especially in setting up the miracles of the Gospel in the midst of thee. The name of God, and fruits of it have been contemptible among the Gentiles before the coming of Christ, and spreading of the Gospel, but this a confolation to the people of God promised they shall both be honourable, and Hallowed in the *adage* of the Person speaks of himself in the third person.

10 And the sons of strangers *p* shall build up thy walls, and their kings shall minister *q* unto thee: for in my wrath I smote thee, but in my favour have I had mercy *r* on thee.

p viz. Such as were not *Israelites*, and he puts Sons of Strangers by an usual *Hebraism* for *Strangers* properly termed *Aliens*, see *Ch.* 56. 3. this was literally fulfilled in repairing the walls of *Jerusalem*; he spake before of the Temple, now of the City, and spiritually in the Ministers of the Gospel, who are the Builders and Bulwarks of the Church by Preaching, and writing for her; and Ecclesiastical History affords us many instances of Kings and Princes that were great Benefactors to her, among whom *Constantine* did greatly excel, not caring what he bestowed on her, *Valentinian* and *Theodosius*, *&c.* *q* Shall administer all necessities to thee; as they had been demolished by the *Babylonians*, so they were repaired by the favour of *Cyrus*, *Darius Hystaspis*, *Artaxerxes*, &c. All strangers, *Ezra* 6. 7. &c. or strangers becoming Christians, see *Chap.* 56. 6. *r* As I afflicted thee in my anger, so out of my compassion I will abundantly bless thee.

11 Therefore *s* thy gates * shall be open continually; they shall not be shut day nor night, that men may bring unto thee the ‖ forces *t* of the Gentiles, and that their kings *may be* brought *u*.

s For that end and purpose; or by reason of the conflux of people, that shall be continually flocking thither, organic abundance of peace and security, and great enlargement of the Church, and that the Christian Church shall be always open to the Gentiles to receive all comers freely. *t* Or wealth, either all wherein they excel; or all the prey taken in fight. *u* Or were Captives in Chains, such as they took in war, being made victorious, so say some; but rather, such as were led, and conducted in state.

12 For * the nation and kingdom that will not serve thee *x* shall perish; yea *this* nations shall be utterly wasted *z*.

x So offices of kindness, so is the word used, *Chap.* 10. 29. or rather, that will not submit to Christ's Scepter. *y* Shall be no more *his* nation, but subdued to thee, and as receiving subjection to Christ shall perish everlastingly, as they all perished in the deluge, that were not in the Ark: they that should be saved were added to the Church, *Act.* 2. 47. *&* Rev. 21. 24. *z* Heb. *Wasting*, *to be wasted*, *viz.* By the sword: accordingly we read of many victories in *Josephus* that the Jews obtained, and in the Book of the Macchabees, as a fulfilling of this Prophecy; but this seems principally relate to the Spiritual *Jerusalem*, and this seems to anticipate an objection, If the gates stand continually open, we shall be in danger of enemies; not so, saith he, for they shall either serve thee, or perish.

13 * The glory *a* of Lebanon shall come unto thee, * *Ch.* 35. 2. the fir-tree, the pine-tree and the box together, to beautifie *b* the place of my sanctuary *c*, and I will make the place of my feet *d* glorious.

a The *Box*, the *Fir*, the *Pine*, and the *Cedar*, on account whereof *Lebanon* grew so famous. *a Metonymy of the Epithete*; Kings, and great ones, the glory of the world, and also Persons of a lower rank, the *Pines*, *Firs*, and *Box* tree, as also the chiefest Persons, endued with the special gifts of the Holy Ghost (mystically the materials, and members of Christ's Church, as those also of a lower size, and measure. We find the godly called trees, *Ps.* 1. 3. they shall have sweet Communion together; the *Box* shall not envy the *Pine*, nor the *Pine* despite the *Box*, they shall worship the Lord together. *b* This is the reason and end why the glory of *Lebanon* is to be brought hither; by their trees understand the beauty, and Nobility of the Church. Trees being both for building and for beautifying. *c* The Temple wherein was the Sanctuary; this being a Type of the Church both actively, as that which his presence Sanctifieth; and passively, as that, wherein he is worshipped, and Sanctified. *d viz.* The Ark, 1 *Chron.* 28. 2. described here by a periphrasis; so called because, supposing God after the manner of man to fit as on a seat between the wings of the *Cherubims*, his feet would rest upon the Ark, and therefore called the mercy seat, *Exod.* 25. 17, 18, 19, 22. The Temple, and Stools called his rest, *Psal.* 132. 13, 14. and all this is made good in the Gospel Church, 2 *Cor.* 6. 16.

*Ch.45.14. & 49.23. *Rev. 3.9. 14 The sons *e* also of them that afflicted thee, shall * come bending *f* unto thee, and all they that despise thee shall * bow themselves down at the soles *g* of thy feet; and they shall call thee, The city *h* of the LORD, the Zion of the holy One of Israel.

e Either their posterity acknowledging their Fathers sins in afflicting thee; or themselves, for it is the manner of the Hebrews to put the Sons of a thing for the thing it self. *f* Humbling themselves, as penitents, this being the sign of Reverence, and respect; and that either for love, or fear, submit to the yoke of Christ; they shall be like Christ, of an humble, and meek Spirit, and the degree of this is mentioned in the next clause. *g* This notes that great degree of submission that even despisers, and enemies shall yield to the Church prostrating themselves as humble suppliants. See *Chap.* 49. 23. or rather to Christ the Head, King, and Husband of the Church. *h* They shall give her that honourable title, or acknowledge her to be so, and so called both from the Love that God had for her, and from the Temple of God that was in her.

15 Whereas thou hast been forsaken *i* and hated *k*, so that no man went through *thee l*, I will make thee an eternal excellency *m*, a joy of many generations *n*.

i Both of God, *i. e.* As to outward appearance; and of her inhabitants, being upon the matter depopulated. *k* Either slighted, and neglected, or suffering actual miseries, and slaughters; thus was she dealt with, *Lam.* 1. 2. *l* Thy streets were left desolate. *m* The *Abstract* is put here for the *Concrete*, whereby the Hebrews were wont to express the superlative degree, and in this happy estate we find the Church, *Zech.* 2. *per tot.* and 9. 9, &c. Which refers to the coming of Christ; and it is said to be *Eternal. i. e.* For a great while, it being an hyperbolical expression frequent with the Hebrews, who express a long time by eternity. *n* The Churches happiness should be the rejoycing and comfort of succeeding generations; she would be the matter of their great rejoycing, a *Metonymy* of the *Object.*

*Ch.49.23. & 61.6. *Ch.43.3. 16 * Thou shalt also suck *o* the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know *p* that * I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob *q*.

o A *Metaphor* taken from Children sucking nourishment from the breast, the sense is that the Church should draw, or drain the wealth of Nations, and the riches, and power of Kings, and whatever is most excellent, and that it should come freely, and affectionately, as milk flows from the breast of the Mother; the same thing intended, *Chap.* 49. 23. and in the foregoing *verses.* *p i. e.* Experience it; knowing is often put for an experimental knowing. *q* Styled so either with reference to *Jacob*'s Person, he being the first that gave God this title, *Gen.* 49. 24. or with reference to *Jacob*'s posterity, *viz.* the Jews. These things will certainly be accomplished, for he is the *mighty God*, and so able, and the *God of Jacob*, so obliged by Covenant, and Relation.

17 For brass I will bring gold *r*, and for Iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace *s*, and thine exactours righteousness *t*.

r Here is the effect of the former promise, thy poverty shall be turned to riches, all things shall be altered for the best; an allusion to the days of *Solomon*, when Gold was as brass: thus on the Contrary, when they change for the worse in the state, it useth to be expressed by the like *Metaphors*, *Chap.* 1. 21, 22, 23. *s i. e. Loving. Meek* and *Peaceable*, the *Abstract* put for the *Concrete*, as is usual, whether you understand it of Under-officers, they shall be Officers of peace, or, of Governours, thou shalt have a peaceable Government, as it was made good to them under *Ezra*, *Nehemiah*, *Zorobabel*, and such like. *t* Most righteous, as before peace for peaceable. The Church is not freed from Taxes, and pyaments, that is given by *Christ* and *Peter* unto *Cæsar*, but it shall be without oppression, and grinding; no more than is necessary, and not exacted rigorously; though all these were made good in their return out of *Babylon*, yet doth it more properly relate to the meliorating of the Church under the Gospel, wherein instead of Carnal Ceremonies, she had Spiritual Ordinances, which is the scope of the Apostle, *Heb.* 9. and larger measures of the holy Spirit; and should have such Officers as would speak peace to the Consciences, by discovering the compleat, and perfect righteousness of him, who fulfilled all righteousness.

*Ch.26.1. 18 Violence *u* shall no more be heard in thy land, wasting nor destruction within thy borders *x*: but thou shalt call * thy walls salvation *y*, and thy gates praise *z*.

u That this, and what follows must necessarily be understood of the Church Triumphant (though there only it will be compleat) I see no necessity, neither will obtrude my Judgement, but leave it to the judicious as being more proper in a Comment; none to offer violence to this quiet state thou shalt attain to, either within thee to oppress by *Injustice*, *Rapine*, or *Fraud*, or without thee by *hostile invasions*, and this the Prophet mentions as the effect of good Officers in the former *verse.* *x* No havock made among thy people. *y* They shall be safe, and able to defend thee; thou shalt be as safe, as salvation it self can make thee. When a thing is said in Scripture to be *called so*, it often signifies as much as to *be so*, *Ch.* 26. 1. & 47. 1. & 65. 7. and it intimates as much as that God will be salvation to his Church: when they shall be without Gates, and Walls, he will be their safety, and the matter of their praise, see *Isa.* 26. 1. and God's care of his Church is the matter of that exhortation to praise him, *Psal.* 147. *z* A double *Metonymy*, *viz.* of the *Effect*, as salvation will cause praise, and of the *Adjunct* as it is worthy of praise; so that *within* or *upon* thy Gates and Walls, thou shalt sing praises.

19 * The sun shall be no more thy light *a* by day, neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light *b*, and * thy God thy glory *c*. *Rev. 21. 23. & 22. 5. *Zech. 2. 5.

a These shall not be at all esteemed in comparison of the Spiritual light of the Church; and this is laid down as the assurance of the Churches *Comfort* as the former was for her safety, so that God will not only be a shield, but a Sun to her, *Psal.* 84. 11. not that they shall not have the Sun, and Moon among them, but that the light of the godly as such, should principally consist in what is Spiritual. *b* Christ shall scatter all darkness and ignorance, enlightning thee with the doctrines of the Gospel, and graces of his Spirit; and this shall be *Everlasting*, not *wax*, and *wane*, and suffer *Eclipses*, and settings, as the Sun and Moon do, but it shall be constant without shadow of change; no night; which will be undoubtedly true of the Church in Heaven, whatever it will be, or, how near soever it will come to it here, which I presume will bear its analogy. *c* Always ministring matter of thy glorying in him; or, thy interest in this God shall be great honour to thee; or else, it is the same thing with the sentence immediately before in other words, that will make thee glorious, a *Metonymy* of the *Efficient*, thus he is said to *give glory*, *Psal.* 84. 11.

20 Thy sun shall no more go down, neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended *d*.

d Literally he means the Jews mourning in *Babylon*; but especially the uninterrupted happiness of the Church; the Hebrew here for *ended* signifies *recompensed*, their days of rejoicing shall abundantly recompense all their days of mourning.

21 Thy people also *shall be* all *e* righteous *f*: they shall inherit the land for ever *g*, the * branch of my planting *h*, * the work of my hands, that I may be glorified *i*. *Ch.4.2. & 61.3. Ch.32.1 Mat.15.13. *Ch.29.23. & 45.11.

e i. e. The greater part; the word in this use hath been shewn frequently; or, *altogether* righteous, compleatly righteous. *f* As this respects the Jews, the sense may be, they went into Captivity wicked, but most of them being dead, and many of the Survivors tarrying behind, they that are returned are said to be righteous, *Chap.* 1. 25, 26, 27. & 4. 4. but Principally as it respects the Church they shall be all Saints either by profession, as *Paul* calls them frequently Saints by calling; or rather by an inherent righteousness, or perfectly by the imputed righteousness of Christ, see on *Ch.* 35. 8. *g i. e.* for a long time, as you have many instances; and this is spoken, lest that poor remnant should be afraid of being driven out again; but with reference to the Church, that they should for ever be continued as God's peculiar people. *h* Put by *apposition*, *viz. Thy people* being *of my planting*, and so also the next clause, the *work of my hands*, and therefore cannot miscarry, being what I shall take delight in, and thus the Children of God are said to be his *workmanship created in Christ Jesus*, *Eph.* 2. 10. *i* Either that I may make them glorious in being thus planted, or, my self glorious in thus planting them.

22 A little one shall become a thousand *k*, and a small one a strong nation *l*: I the LORD will hasten it in his time *m*.

k Though of very small beginning, and contemptible, yet shall greatly multiply: Though the Church at first will be but a very few, yet will it encrease into many thousands; this plant or seed will spring up to many; some understand it, that many shall be converted, and brought into the Church by men of very few, low, and mean parts; however these things seem to agree better to some state of the Church here, than to the state of the Church Triumphant. *l* If this signifie not the same with the other, as probably it may, the word *strong* signifying numerous, *Joel* 1. 6. then we may understand it, that as the former respected their *number*, so this their *strength.* *m viz.* In due time, the time that I have appointed. *q. d.* Let not this be doubted because I have undertaken it, to whom nothing is difficult. When the time of the promise comes, he will make hast, it will be done speedily; or, as soon as it begins, it shall hasten apace, as it did in *Peter*'s Sermon, 3000 in one day, *Acts* 2. and 5000 in another, *Acts* 4. and so soon filled the whole world, and one *Paul* planted whole Churches, as the people in *Egypt* increased from 70 Persons to a vast multitude.

CHAP. LXI.

Christ and his blessed Office, 1, — 3. *the Church's Repair and Increase*, 4, — 6. *and joy*, 7, — 11.

THe * spirit of the LORD *is* upon me *n*, because the LORD hath annointed *o* me to preach good tidings *p* unto the meek, he hath sent me to bind up *q* the broken-hearted *r*, to proclaim liberty to the captives *s*, and the opening of the prison to *them that are* bound *t*. *Luk. 4.

n As it were to accomplish that which is foretold, and promised in the foregoing Chapter, whereby this appears to be either the Holy-Ghost, see on, 1 *King.* 18. 12. or the Spirit of Prophecy; *i. e.* the gift of Prophecy; so we are often to understand by the Spirit, *viz.* The *gifts*, as the Spirit upon *Sampson*, *viz.* The gift of valour, and courage, and strength, see, 1 *Cor.* 12. 4, &c. Though the Prophet may speak this of himself in Person, yet that it is principally understood of Christ, is evident, because he applieth this Text unto himself, *Luke* 4. 18. being the first text he preached upon after his Baptism, at which time the Holy-Ghost did descend upon him in a visible shape, of which that *John*, who Baptized him, was an ocular witness, *John* 1. 32, 33. and so making good the truth of this Prophecy; and it is said to rest upon, and dwell in him, according as it is prophesied, *ch.* 11. 2. & 42. 1. *o* Set me apart, *i. e.* both capacitating him with Gifts, and commissionating him with Authority; and yet more, as it is applied to Christ, a Power to make all effectual, from whence he hath also the name of *Messiah* among the Hebrews, and of *Christ* among the Greeks; nay Christ alone among the Prophets hath obtained this name, *Psal.* 45. 7. and the Prophet seems here to describe, first, who Christ is, and then what are his Offices, this being the usual Ceremony for the designing Persons to the Offices of Prophets, Priests, and Kings, as hath Been divers times shewn, in all which respects it doth most eminently belong to Christ, so that the Prophet doth hereby intimate both the final cause of his unction, *viz.* that he should execute these Offices to which he was anointed; and the effect of it; that unction being upon him as the head, it would flow from thence to his members, and so is an unction more peculiar to them, and in a more general way it hath respect unto all the faithful, 2 *Cor.* 1. 21, 22. 1 *John* 2. 20, 27. *p* Being meant of Christ, this relates to his Prophetical Office. Literally this points at the good news that *Isaiah* brought of *Cyrus* his being raised up to bring them out of *Babylon*, now they are become meek and humble; but if it be thus taken, it must be understood of his Prophecies left behind him, for he died many years before the Captivity. But they chiefly signifie the good tidings of the Gospel, that discovers Christ come in the flesh to redeem poor sinners from the Captivity of sin, and Satan, such as are *meek*, and humble, or *afflicted*, as the word signifies, because ordinary *afflictions* make men *meek*, and *humble*; called also the *Poor*, and our Saviour expresseth it by that word, *Luke* 4. 18. To these the Gospel, these *good tidings* are brought, *Mat.* 11. 5. Whether by *Poor* you understand, 1. The Gentiles void of all Grace and Salvation, or tenders of it till now. Or, 2. Properly so called, *indigent* and *needy* Persons, of which sort were the greatest number that followed Christ, of which the reason might be, because Christ preached the contempt of the World, and Riches, which the Poor would therefore sooner embrace, and the Rich more likely to oppose. Or, 3. The Poor in Spirit. *q* Now follow several particular expressions to describe the same thing that he mentioned before more generally; a Metaphor taken from Chirurgians, that carefully and tenderly roll up a broken bone, *Hos.* 6. 1. and this relates to Christs Priestly Office. *r* The heart dejected, and broken with sorrow. I am sent to ease their pains, whose Consciences are wounded with a sense of God's wrath. *s* Those Captives in *Babylon*, but principally to Satan, that they shall be delivered: and this appertains to Christ's Kingly Office, whereby he proclaims liberty from the Dominion, and Bondage of sin, and from the Fear, and Terrour of Hell. See *Ch.* 42. 7. *t i. e.* Supposing them to be in chains, and fetters, yet they should be delivered, though in the greatest bondage: the further explication of these things will be found upon *Luke* 4. 18. Because there are some passages expresly mentioned here.

2 To proclaim *u* the acceptable *x* year *y* of the LORD, and the day of vengeance *z* of our God, to comfort all that mourn *a*.

u To declare, as it respects the Jews, that their liberty is at hand. *x Viz.* the happy age of God's grace, either which will be grateful, and welcome news to them, or acceptable to God, a time wherein it pleaseth him to favour them; but this must be understood of a farther extent than to *Babylon*, and rather unto Mankind in Jesus Christ, *Gal.* 4. 4. and *Tit.* 3. 4. called a time of God's good will in that Angelical Song, *Luke* 2. 14. On the account of those good tidings which the Angel brought, *v.* 10, 11. called so possibly from the arbitrariness, and good pleasure of God, having no respect to any satisfaction from man. *y* Not precesely, as if Christ preached but one year, the mistake of some Ancients mentioned, and refuted by *Iræneus*, *lib.* 2. *ch.* 38. But for time indefinitely, and may include the whole time of preaching the Gospel. See *Rom.* 10. 15. which I take to be the meaning of that *now*, 2 *Cor.* 6. 2. and probably hath a pertinent allusion to the year of *Jubilee*, which was a general release proclaimed by sound of Trumpet, which relates also here to the word *Proclaiming*, *Lev.* 25. 10. *z Viz.* on *Babylon*, it being necessary, that where God will deliver his People, he should take vengeance on their enemies; but mystically, and principally on the enemies of his Church, and the Spiritual ones chiefly, *viz.* Satan, Sin, and Death. *a* Either by reason of their sufferings, or of their sins, *Mat.* 11. 28. Or, the miseries of *Sion.* See on *ch.* 57. 18.

3 To appoint *b* unto them that mourn in Zion *c* to give unto them beauty for ashes *d*, the oyl of joy for mourning *e*, the garment of praise for the spirit of heaviness, that they might be called *f* trees of righteousness *g*, the planting of the LORD *h*, that he might be glorified *i*

b Supple it. Viz. Comfort, or Joy, or else it may refer to those Accusative cases following, *Beauty*, *Oyl*, *Garments.* *c* Put by a *Metonymy* for the Jews, *q. d.* among the Jews; and they for the Church of God, or, according to the Hebrew *For* Zion. *d* By *ashes* understand whatever is most proper for days of mourning, as Sackcloth sprinkled with Ashes, and these ashes which were sprinkled on their heads, mixing themselves with their tears, would render them of a woful Aspect, which was wont to be the habit of Mourners, as by *Beauty* whatever may be beautiful, or become times of rejoycing. *e* The sense is the same with the former, he calls it *Oyl of joy* in allusion to those anointings they were wont to use in times of joy, *Psal.* 104. 15. and also the same with what follows, *viz.* Gladness for heaviness, gladness brings forth Praise to God; and it is called a *Garment* in allusion to their Festival Ornaments, for they had Garments appropriated to their conditions, some suitable to times of rejoycing, and some to times of mourning; or else an allusion to comely garments; and the *spirit of heaviness*, because heaviness doth oppress, and debase the Spirits. It is all but an elegant description of the same thing by a threefold Antithesis. *f* That is, that they may be so, as it is usually expressed, *Ch.* 58. 12. & 60. 18. they shall be acknowledged so, *v.* 9. *g* He ascribes Righteousness to Trees, understanding thereby Persons by a Metaphor, by which he means, that they shall be firm, solid, and well rooted, being by faith engrafted into Christ, and bringing forth fruit suitable to the Soil wherein they are planted, that had been as dry trees, see on *Isa.* 56. 3. *viz.* the Church, the Vineyard of God, and the hand by which they are planted, as in the next words. *h* Planted by the holy Lord, who being himself holy, and righteous, would plant none but such, which notes also their soundness, and stability, an allusion to that passage in *Moses* his Song, *Exod.* 15. 17. *i* Either in that glory which he should confer upon them, or that glory he may expect and receive from them, that so it may be evident whose handy work it was. See *ch.* 60. 21.

4 And they shall * build the old wasts, they shall raise up the former desolations, and they shall repair the wast cities, the desolations of many generations *k*. *Ch.58.12.

k See *ch.* 58. 12. As it is applied to Gospel times, the meaning may be, that *Gentilism*, which was as a wilderness overgrown with Briars, and Thorns, shall be cultivated, and those Cities and Provinces of the Gentiles, that lay as it were wast, void of all true Religion, shall now by the Ministry of the Word, be edified in the true worship of God.

5 And strangers *l* shall stand *m* and feed your flocks *n*, and the sons of the alien *o shall be* your plowmen, and your vine-dressers *p*.

l Viz. Gentiles, such as are not of the natural race of the Jews, but Gentile Converts. Or, such as shall have no more than an outward profession, strangers to the true work of Grace. *m* Ready to beat thy service, a like expression, *ch.* 48. 13. *n* The Churches with the word of God. *o* The same with *strangers*, or their successours. *p* As the words describe the prosperous estate of the Jews, the meaning of them is, that they should be in such a flourishing and prosperous condition, that without their own labour, they should have all inferiour offices executed, either by slaves taken in War, or by Persons hired for reward, which they should have Riches and Wealth enough to accomplish; But as they principally relate to the spiritual State of the Church, so probably by Strangers we may understand Converted Gentiles with their Successors meant by the *Sons of Aliens*, which should be ready to discharge all Offices for the advantage of the Church, feeding the Flocks, *viz.* the Churches of Christ with the Word of God, and should manage the whole work of God's Spiritual Husbandry therein; see 1 *Cor.* 3. 6, 7, 8, 9. Or, by Strangers may be meant Members of the Church only by an outward Profession, even they shall be some way serviceable to her in ordinary and inferiour matters: *The Earth shall help the Woman*, Rev. 12. 16.

6 But ye shall be named the priests *q* * of the LORD: *men* shall call you the ministers of God: * ye shall eat *r* the riches of the Gentiles, and in their glory shall ye boast *s* your selves. *1 Pet. 5, 9. Rev. 1. 6. & 5. 10. *Ch. 60. 16.

q For your part, *ye* emphatically shall be as Priests, Either, 1. For *Maintenance*, as the Priests of old were plentifully provided for without their labour, so shall you by the labour of Strangers: Or, 2. For *Countenance*, you shall be every where as greatly valued as the Priests were wont to be; you shall be esteemed as Princes; for so the word is often used, the word *Priest* being applied not only to the Sacred Function, but to one that was of great note among the People, and was supplied with all necessaries from others, without any labour of his own. Thus *David*'s Sons were called *Priests*, or *Princes*: Or rather, 3. For *Priviledge*, the whole body of them shall now be as peculiar, and as near to God as the Priests were formerly, and shall be a Royal Priesthood, 1 *Pet.* 2. 9. This is most certainly true of all the faithful under the Gospel, hence they have also their Spiritual Sacrifices, *Rom.* 12. 1. *Heb.* 13. 15, 16. 1 *Pet.* 2. 5. *r* It relates to the Riches of the Gentiles, which did consist most in Flocks, and Herds: Or, what you eat shall be purchased by the Riches of the Gentiles. *s* You shall exalt your selves, or be renowned by others: The LXX render it, you shall be *wonderful*, or to *admiration*; or grow high by the access of that glory, which they shall bring unto you, *viz.* in *Riches*, *Parts*, *Learning*, *Chap.* 60. 5. 11.

7 For your shame *ye shall have* double *t*; and *for* confusion they shall rejoyce in their portion *u*: therefore *x* in their Land thy shall possess the double: everlasting *y* joy shall be unto them.

t See on *Chap.* 40. 2. Supple *honour*; though you have been little accompted of among your Enemies, yet now you shall be greatly in their esteem, *Zech.* 9. 12. you shall have double damages. *u Viz.* of honour, that God will give them, the same thing with the former; or, in their Inheritance, which God shall restore to them; and that either, 1. For *worth* and value through God's blessing upon it: Or, 2. For *room* and space, and that possibly by reason of

of the few that will return to inhabit there, *viz.* only a tenth part, *Chap.* 6. 13. Or, that which he shall give them out of their Enemies Land. *x* Or rather, *Because*, being rendred as a reason of their rejoycing, because of the doubling of their portion, in which sense it is taken, *Chap.* 16. 14. *y* Of long continuance here, and everlasting hereafter; or, to be perpetually remembred on their Anniversary Festivals; though this had its accomplishment in their return from *Babylon*, yet was it most signally made good in that great change for the better, which they should find in the Gospel-state in the enlargement of Christ's Kingdom, and encrease of his People, with whom they should ever rejoyce together.

* *Ch.* 1. 13. Hos. 12. 7. Heb. *gazelas.* Ezek. 7. 3.

8 For I the LORD love judgment *z*, * I hate robbery *a* for burnt-offerings, and I will *b* direct their work in truth *b*, and I will make an everlasting covenant *c* with them.

z q. d. They have suffered a great deal of hardship under their Enemies, and I will do them Right, for I love Justice in my self, and in them that practise it: Or, he gives a reason why he will recompense those Strangers that did so freely minister to his People. *a* All things gotten by injustice, though it be for Sacrifice: As God will not accept of that which cost nothing; so much less of that which is the Effect of Rapin, and Oppression; a foundation, whereon most of our Abbies and Monasteries were built, *viz.* to expiate some great Crimes. And thus by making God a *Receiver*, they did interpretatively make him a *Confederate*. *b* Either I will lead, and guide them so, that they shall do all things in sincerity; they shall do good works, and to good Ends; they shall now love Truth, and walk in Truth, and serve him in Spirit and Truth: Or, I will reward them; or, I will make their work stable and firm. *Truth* notes stability; see the Notes on *Ch.* 16. 5. (work being here put *metonymically* for the reward of work) proportionably to their work. *c q. d.* Though you have broken Covenant with me, and I have seemed to forsake you in giving you up to Captivity, yet I will renew my ancient Covenant made with your Fathers, confirmed with the blood of Christ, and it shall be everlasting, never to be abrogated, *viz.* it shall be continued in the Gentiles that shall come in your rooms, that for breach of Covenant were broken off.

9 And their seed shall be among the Gentiles *d*, and their off-spring among the People: all that see them shall acknowledge them, that they *are* the seed which the LORD hath blessed *e*.

d i. e. Efficiently, a promise of the increase of the Church; such shall be their prosperity, and multiplying, that they shall be known abroad by their great increase; or else, the meaning is, the Church shall have a seed of the Gentiles, the borders of the Church shall be enlarged, whereas it hath been confined as it were to one corner of the World, now it shall remain in one Nation alone no more, but shall fill all the Nations of the Earth. *e* They shall be known to be the seed of *Abraham*, partly by their holy conversation, and partly by their exceeding blessings, it being the seed that the Lord had so often promised to bless: There shall be such visible Characters of God's love to them, and of God's grace in them.

10 I will greatly rejoyce *f* in the LORD *g*, my soul shall be joyful in my God *h*; for he hath clothed me with the garments of salvation *i*, he hath covered † Heb. *decketh* as a Priest. me with the robe of righteousnes *k*, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

f This by a Prosopopœia is spoken in the Person of the Church, wherein she doth thankfully acknowledge God's kindness to her in the forementioned promise, expressed here in the greatness of her affect on with reference both to her present deliverance from *Babylon* and to the happiness of her Gospel-state. *g* Or because of the Lord, or of the goodness of the Lord towards me, an usual form of gratulation. 1 *Sam.* 2. 1. and *Hab.* 3. 18. and *Luke* 1. 47. or thus, I will not rejoyce so much in my deliverance, as in the Lord. *h* This clause is to the same purpose, save only the varies the expression, *q. d.* Yea I do it with my whole Soul. *i* With Salvation, as with a garment, so in the next with righteousnes, as with a Robe, the meaning is the Salvation that God will work for me, will render me as beautiful, and considerable, as they are, that are clothed with the richest garments, as Bridegrooms usually are, and Brides with their jewels, or as venerable, as Kings in their Princely Robes, my Sack-cloth will now be turned into Robes, or, I shall be compassed about with glory, as garments do compass the body. *k i. e.* Either with the fruits, and effects of his Love, and many Favours to the Church, in which sense *Righteousnes* is taken, *Psal.* 112. 3, 4, 9. compar'd with 2 *Cor.* 9. 9. and *ch.* 51. 5, 8. she should see the *Righteousnes* of God in fulfilling all these promises. Or that *Righteousnes* of Christ imputed to us, which we are said to put on, *Rom.* 13. 14. or those graces imparted to us, and acted in an holy life.

* *Ch.* 45. 8. 11 * For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth *l*: so the Lord GOD will cause righteousnes *m* and praise *n* to spring forth before all Nations *o*.

l By this and the other Metaphor he shews not only the reviving of the blessings of the Church after they had been as it were dead in the winter of affliction, but the great plenty, and abundance of blessings that should break forth; that which had been as a wilderness, shall be as a Paradise, pointing at the effects of his grace, and bounty. *m i. e.* His great work of Salvation shall break out and appear. *n* As the natural product, and fruit of it, his own glory being the Principal end of making his Righteousness to appear and manifest it self. *o* These things will not be done in a Corner, but will be eminently conspicuous in the sight of all the world, for which purpose those *Hymns* penned by the godly will ever be famous in the Churches of Christ to all ages, as of *Moses*, *Hannah*, *Mary*, *Zechary*, *Simeon*, &c.

CHAP. LXII.

A Prayer of the Watchmen for the Church in confidence of God's Gracious Designs and Promises to it, 1. —— 12.

FOR Zions *p* sake will I not hold my peace, *q* and for Jerusalems sake I will not rest, until the righteousnes *r* thereof go forth as brightness *s*, and the salvation thereof as a lamp that burneth *t*.

p Viz. The Churches sake, *Sion*, and *Jerusalem* being both put for the Church, *Heb.* 12. 22. *q* These seem to be the words of the Prophet strongly resolving, notwithstanding all difficulties, to solicit God for the Churches happiness, and constantly excite to the belief of it by his Preaching, though it were long ere it came, for *Isaiah* lived near 200 years before this was accomplished; but his Prophecy lived, and the tenour of it was continued by other Prophets, whom the Lord stirred up to be still establishing his people till this Salvation was wrought; his meaning might be, as long as he lived, he would never hold his peace; or he might include himself among those, who should be then alive, as *Paul* doth among the other Saints, 1 *Thes.* 4. 17. *we which are alive.* Thus may we also include God speaking these words as some would have it, *viz.* By the mouth of *Isaiah*, and other of his holy Prophets, that never held their Peace, till they saw this blessed state of the Church appear. *r* With reference to the *Babylonians*, underfant it of the Righteousnes of God, who hath promised his People deliverance, and he must be Righteous, and so understand *Salvation* before; or rather, the vindicating of his People's cause in the Eyes of the Nations by the ruin of the *Babylonians*; he will shew that his People have a Righteous cause: or with reference to the Church, till Christ, who is her Righteousnes shall appear and be manifested in the Gospel. *s* Clearing up their miserable, and dark estate which the Church might be supposed to be in before Christ's coming, with much joy, and happiness. *t* And to that purpose is set up where it may be seen continually, to signifie how eminently conspicuous this prosperous estate of the Church should be among the Nations, and as it may particularly relate to revealing of Christ unto the World.

2 All the Gentiles shall see thy righteousnes *u*, and all kings *x* thy glory: and * thou shalt be called * *Ch.* 65. 15. *&c.* 66. 22. by a new name, which the mouth of the LORD shall name *y*.

u See what is said in the foregoing verse, some read thy *Just One*, *viz.* Jesus Christ. *x* Those that were wont to scorn thee, shall now be taken with the admiration of thy Glory. *y* Not the seed of *Abraham*, or the *Children of Israel*, but of God; that whereas they were by nature the Children of Wrath, now by Grace they shall be the Children of God: Or, another Name, as it is said of Tongues. Compare *Mark* 16. 17. with *Acts* 2. 4. Or, a Name, the honour whereof shall make them famous, as *Gen.* 11. 4. they shall be called *Christians*. Or, The Church shall be more renowned than ever, both in respect of her *condition*, and so called *Hephzibah*, and of her *Relation*, and so called *Beulah*, and this new name the Lord gives them accordingly, *ver.* 4.

3 Thou shalt also be a * crown of glory *z* in the * *Zech.* 9. 16. hand of the LORD *a*, and a royal diadem *b* in the hand of thy God.

z An expression to set forth the dignity of her state. *a i. e.* Either, as placed upon thee by God's hand, that he will dispose of, or dispense to thee; an usual form of speech in Scripture, as *Hag.* 1. 1. *by the hand of Haggai*, so *Mal.* 1. 1. Or, *In the hand of God*: He shall so manage thine honourable estate, that thou shalt be a *Crown*, a Credit and Honour to him; and so the word *Crown* may be used for any kind of ornament, or matter of Honour: Or, preserved, and defended by God's Hand; a Phrase that expresseth it to be out of all danger, as to put a Man's *Life in his hands* is to expose it to dangers, *Judg.* 12. 3. 1 *Sam.* 19. 5. *&* 28. 21. *b* The same thing with the former for substance. Or, the Royal Priesthood, whereof the Apostle speaks, 1 *Pet.* 2. 9.

4 * Thou shalt no more be termed, Forsaken *c*; * *Heb.* to neither shall thy land *d*, any more be termed deso- † *Ch.* 54. 1. late *e*: but thou shalt be called *f* || Hephzi-bah *g*, and † *Ch.* 54. 5. thy land || Beulah *h*: for the LORD delighteth in thee, || That is, delight is her. and thy land shall be married *i*.

c As a Woman forsaken by her Husband, contemptible, and of low esteem. *d i. e.* The Inhabitants of the Land, a Metonymy of the Subject. *e* Though it be now almost void of Inhabitants it shall be impeopled again. *f i. e. Be*, as you have frequently had such instances. *g My delight is in her*, a new Name agreeing with her new Condition. *h Married*, agreeing to her new Relation: She shall be as one well married, to the great improvement of her state, *Jer.* 3. 14. *Hos.* 2. 18, 19, 20. *i* Thou shalt see the increase of thy Children again in thy Land, as the fruit of thy married condition, which by reason of thy being forsaken of thy Husband, were in a manner wasted and decayed: And this refers to the great inlargement of the Church in the Gospel days: Or rather, shall be *possessed*, as the word *baal* properly signifies, and so it answers to *desolate*, thou shalt be no more *desolate*, but *possessed*, and this helps to solve a difficulty in the next verse, which otherwise may

may seem an impropriety, That the Sons would marry the Mother.

5 For as a young man marrieth a virgin *k*, so shall thy sons *l* marry thee: and † *as* the bridegroom rejoyceth *m* over the bride, *so* * shall thy God rejoyce over thee. † Heb. *with joy of the bridegroom.* * *Isa.* 65. 19.

k This is delivered as a demonstration of what was said in the close of the 4th verse, and it is said *Young*, and *Virgin* to note their fruitfulness, not *Old*, and *Teary*, but such as may delight each in other, signifying that mutual content that would be in all parties, thus it was at the first preaching of the Gospel, *Acts* 2. 41, to 47. *l* Whereas it is improbable that the Spirit of God should carry on so sacred a Prophecy by a similitude so abhorrent to Nature, the *Jew should marry the Mother*, the simile is easily satisfied by taking the word in its right signification to *possess*, as in the foregoing verse, reading it thus, as a young man marrieth or *possesseth* a Virgin, so shall thy Land be inhabited or *possessed* by thy Sons; they shall dwell with thee as a man dwells with his Wife, and thus the LXX. And it is said *Sons* to distinguish them from *Strangers*, by whom the should not any longer be inhabited, but by her own natives; and expressed by *marrying* to signifie not only their unity of affection in the evenness of their living, lot of Faith in their common profession called the *Common Faith*. *Tit.* 1. 4. according to which *Paul* calls *Titus* his Son. *m* Taketh delight in her, to shall thy God, *viz.* Christ, God and Man, in thee; see *ver.* 4. Christ is often call'd a *Bridegroom*, and his Church a Bride, 2 *Cor.* 11. 2. *Rev.* 21. 2. 9.

6 * I have set watchmen *n* upon thy walls, O Je- * *Isa.* 52. 8. rusalem, *which* shall never hold their peace day nor *Ezek.* 3. 17. night *o*: || ye that make mention *p* of the LORD, keep *Ch.* 56. 10. not silence *q*; *Jer.* 6. 17. *Ezek.* 33. 7. *Hab.* 2. 1. || Or, *remember the Lord.* *Ch.* 43. 26. *Jer.* 44. 26. *Amos* 6. 10.

n Understand by these, either 1. *Angels*, as they are called, *Dan.* 4. 13. 23. Or, 2. *Magistrates*, see *chap.* 56. 10. Or rather, 3. *Ministers*. When once the Church shall be restored again, God will undertake for its safety and Protection, partly by Magistracy, and partly by Ministry, whom he here by a Metaphorical Allegory calls *Watchmen*, but the next words seem principally to intimate Spiritual Watchmen, thy spiritual safety, *Heb.* 13. 17. and said to be upon the Walls, as being thence able to espy dangers at the greater distance, *Cant.* 1. 7. *o* There shall be a most vigilant, and industrious Ministry, their constancy being illustrated by *Day* and *Night*, either in Teaching, or Teachers, or warning, this being their Office. *p i. e.* As his Servants; To make mention of one is, according to the Jewish Phrase, to be Servant to him or whom we make mention, *Ch.* 26. 13. And here especially are meant his Servants in ordinary, his Remembrancers, either such as put God in mind of his Promises, the such Orators have great: Men have about them on purpose to mind them of the public affairs; Or, such as make the Lord to be remembred, putting his People in mind of him. *q* This seems to be the charge that he gives to his Watchmen, that they never prove remiss or negligent.

7 And give him no † rest *r* till he establish, and till he make Jerusalem a praise in the earth *s*. † Heb. *silence.*

r The same with the two last words Verse, and very acceptable to God, *Luke* 11. 8. *s* By building the *Messiah*, and those Labourers into his Vineyard, whereby the Church may be established, and settled on sure foundations, and to become matter of Praise to God. All the Nations may praise him for her, *Psal.* 67. 3, 4. Or, that she may be praised, and become renowned, and famous in the Eyes of the World, see *ch.* 60. 5. *&* 61. 9. 11.

8 The LORD hath sworn by his right hand *t*, and by the arm of his strength, † Surely *u*, I will no more * give thy corn *to be* meat for thine enemy, and the sons *x* of the stranger shall not drink thy wine, for the which thou hast laboured *y*: † Heb. *If.* * *Deut.* 28. 30. *Mic.* 6. 15. *Zeph.* 1. 13. *Amos* 5. 11. *Hag.* 1. 6.

t This, and the next Verse are much to the same purpose, wherein the Prophet, to encourage them to their industrious endeavours, tells them that the Lord had sworn to see to the prosperity of Jerusalem; And he names the *Hand* to signifie his faithfulness, as the giving of our hand notes our fidelity, and *Arm* to signifie his Power, *the Arm of his strength*, i. e. his strong Arm; these being eminently to be engaged, and put forth for his People, he swears by them. *u* Or, *If I give*, an usual *Aposiopesis*, an abrupt form of Swearing, implying something of an imprecation, as great as can be expressed, *q. d.* never account me Faithful, or Almighty, if I accomplish not this. *x* See *ch.* 61. 5. *y* The meaning is, that Meat, and Drink, and all necessaries, that thou hast laboured for, the Babylonians took away from thee, but now it shall be so no more, he will not give thee up to the Will of thine Enemies.

9 But they that have gathered it *z*, shall eat it, and praise the LORD *a*; and they that have brought it together, shall drink it * in the courts of my holiness *b*. * *Isa.* 56. 6, 7. *Deut.* 12. 12. *&* 14. 23. *&* 16. 11, 14.

z i. e. The Wine mentioned in the former verse, that have brought it from their several Vineyards, and laid it in their Cellars, every one shall eat the fruit of his own labours; thou shalt not sow, and another reap, as formerly. *a* They themselves shall praise him, *viz.* for his Bounty, and Goodness; and others also, that shall be partakers with them; God will be bountiful, and they shall be thankful. *b* As I have commanded, *Deut.* 14. 23. in my Courts: Holiness being put for God himself by a *Metonymy* of the *Adjunct*; alluding to those anniversary Feasts, and thank-offering that were to be eaten in those places about the Temple, and perhaps in special to that part which was appropriated to the Priests; implying herein, that they should be all Priests, and, for ought I know, here may be an allusion to the great Gospel-feast, or Thank-offering in the Lord's Supper, these Promises being not only applicable to, but do point at the Soul-protections, and the Soul-provisions of the Church of Christ.

10 Go through, and go through the gates *c*; * prepare ye the way *d* of the people, cast up, cast up the high way, gather out the stones *e*, lift up a standard *f* for the people *g*. * *Ch.* 40. 3. *&* 57. 14.

c It is doubled by way of Emphasis, *q. d.* make haste in your own Land, as if *Cyrus* should say, get you out of Captivity, as fast as you will, *ch.* 48. 20. Or, it may intimate an invitation lead out from them at *Jerusalem* to those that were scattered over the Captivity, therein possibly typifying the gathering of Christ's Disciples into the various parts of the World, to bring those that were scattered up and down into the Church. Or, go meet the *Gentiles*, whom God purposeth to bring into the Church, that by pure Doctrine, and your holy Lives they may be the Light of whom. *d* Let them not have any obstructions in their way, he seems to call upon others to prepare the way for them; This *John* was sent to prepare the way for Christ, as was prophesied, *Ch.* 40. 3. accordingly it is ordered to be *cast up*, see *ch.* 57. 14. *e* That there be no stumbling stone, or offence in their way: Or, *q. d.* go to and fro, and remove every scandal that they may begle at, *Rom.* 14. 13. The former notes the ordering of their deliverance, harbingers sent before; this the *speed* of it, to impediment. *f* An allusion to Soldiers, that usually set up their *Standard* that the Army may know whether to repair from all quarters. See *ch.* 49. 22. and *Upon*, *q. d.* to me, is that it may be more visible, see *ch.* 11. 10, 11, 12. and this is Christ held forth in the preaching of the Gospel. *g* Or, over the People.

11 Behold, the LORD hath proclaimed *h* unto the end of the world, * say ye to the daughter of Zion *i*, Behold, thy salvation *k* cometh; behold, his † reward *is* with him, and his || work *l* before him. * *Zech.* 9. 9. *Matth.* 21. 5. *John* 12. 15. † *Rev.* 22. 12. || Heb. *the work of his reward.*

h This may be understood of *Cyrus* his Proclamation for the Jews to return unto directed by God, see 2 *Chr.* 36. 22, &c. *i i. e.* The Church of *Jerusalem*, or the Church, the sum of which Proclamation is in the following words. *k* Either 1. The time of it is come, *ch.* 56. 1. *Mat.* 3. 2. 10. 7. Or rather 2. The Person that effects it, the Messiah, a Metonymy of the Efficient, *Luke* 2. 30. *l i. e.* the Reward that is to the work, the same thing with the former; see the Notes on *ch.* 40. 10. Or, his work is ready out for him, which he is to do. Or, he will infallibly set himself about the work that is before him; *Job.* 4. 34. and he is said to bring it *with him*, *viz.* the reward, that he will give to his true Worshippers, Or, he brings eternal Salvation with him, or the Reward of Redemption which is the Subject of the next Chapter.

12 And they shall call them, The holy people *m*, the redeemed of the LORD: and thou shalt be called, fought out *n*, a city not forsaken *o*.

m Or, they shall be called, or they shall be a peculiar separate People, *ch.* 4. 3. *n* Or, one found that was lost, see *Ezek.* 34. 12. Or, fought out, or *frequented*, or one in great esteem, one that the Gentiles should seek to join themselves withal, so as to be one Church with her: That reproach should be wiped off from her, that *Sion is Sion whom no man seeketh after*, Jer. 30. 17. Or, carefully looked after by God, whom he hath out of infinite Love gathered to himself. *o* See *ver.* 4. The meaning is, that thus they shall esteem the Gospel Church; she shall be accelled with such salutations as these are, the *Holy People*, the *Redeemed of the Lord*, &c.

CHAP. LXIII.

Christ's victory over his Enemies, 1. —— 6. *and mercy towards His Church: in judgment remembring mercy,* 7. —— 14. *the Church's Prayer and Complaint in faith,* 15. —— 19.

WHo *is this p* that cometh from Edom *q*, * with † died *r* garments from Bozrah? *s* this *that is* † glorious in his apparel *t*, travelling in the greatness of his strength *u*? I that speak in righteousnes *x*, mighty to save *y*. * *Rev.* 19. 13. † Heb. *dyed.*

p In the two verses either the Prophet as in some vision or Ecstatic is put probably upon enquiry by God himself, rather than by *Christ* or *Michael*, or *Judas Maccabeus*, as some have thought, and the rather, because this place doth thus hint both with *Dan.* 7. 9. 13, 14. Or, the Church makes enquiry, and that with admiration, who it is that appears in such a habit or posture, 1. 1. and why, 1. 2. *q* That is the Country of *Idumea*, where *Esau* dwelt, and *Esau* himself was sometimes called by this name, *Gen.* 25. 30. and it is put Synecdochically for all the Enemies of the Church, as *Moab* is, *Jer.* 25. 21. See the Notes. *r* Or, *Died*: Thus Christ is described, *Rev.* 19. 13. and to also *ver.* 3. LXX. the redness of Garments. *s* The Capital City of *Idumea*; see further *ch.* 34. 6. a parallel Text; and *Edom* and *Bozrah* here are mentioned, either 1. Not as relating to the places so called, but by way of allusion to the Garments of this Conqueror, *Edom* figuring *Red*, and *Bozrah* a *Vintage*. The one relating to his treading the Winepress, and the other to the blood sprinkled upon his Garments, *v.* 3. the like manner of speaking you have, *Psal.* 72. 9. Or rather, 2. Put Synecdochically for all the Enemies of the Church, among whom, though *Antichrist* be not particularly designed, yet may be reckoned, being one of the chief of them, thus typifying Christ's Victories over all the Enemies of the Church, thus typifying Christ's Victories over all the Enemies of the Church, thus typifying Christ's Victories over all the Enemies of the Church, as typified by *Edom*, *Bozrah*, and *Moab* for all that are vile and abominable,

Isa. 25. 10. so *Edom* here for all Gods Enemies; and he mentions these *Idumæans* rather than the *Chaldæans*, who were the Jews chief and particular Enemies: 1. partly to set forth the greatness of the enmity, being of old standing, and an inbred malignity, *Gen.* 25. 22, 23. and irreconcilable, and perpetual, *Amos* 1. 11. and particularly put forth, when the *Babylonians* took *Jerusalem*, *Psal.* 137. 7. 2. Partly to comfort the Jews, both because God would take particular revenge upon *Edom*, as he had threatned, and prophesied by *Obadiah* which is the substance of that whole Prophecy; And also these being their near Neighbours, God doth give them security, that they shall not only be delivered from the *Chaldæans*, those remoter Enemies, but from the *Idumæans* also, whose vicinity and neighbourhood might have been troublesom to them. *t* Such as Generals are wont to march before their Armies in, or great Conquerors, that walk in state and Gallantry from their Conquests. *u In*, or *according to* the Majesty of his Gate, being an indication of the greatness of his strength, and intimating that he hath throughly done his work, and fears no pursuing Enemy, as the Lion that keepeth his Maiestick Gate without the fear of any other Beast, *Prov.* 30. 30. this notes the invinciblenefs of his Power, and that it is his own strength, he needeth not the help of Armies or other instruments, and thus he will travel through all the Countries of his Enemies. *x* Here the Lord Christ gives an answer, wherein he both asserts his *Fidelity*, that he will faithfully perform what he hath promised, and that he will truly execute *Justice*, *Rev.* 19. 11. and hereby also he distinguisheth himself from all Idol Gods, *Isa.* 45. 19, 20. *y* I have power to accomplish Salvation, as powerful as faithful, *Isa.* 19. 20.

* Revel. 19. 13.

2 Wherefore *z* * *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat?

z Having enquired of the Person, now he enquires the Reason of his habit being thus sprinkled.

3 I have trodden *a* the wine-press alone *b*, and of the people *there was* none with me *c*: for I will tread them in mine anger, and trample them in my fury *d* and their blood shall be sprinkled *e* upon my garments, and I will stain *f* all my raiment.

a i. e. I have destroyed the Enemies of my People, I have crushed them as Grapes are crushed, this being an usual Metaphor to describe the utter destruction of a People, *Psal.* 44. 5. *Isa.* 25. 10. *Rev.* 14. 19, 20. and the easiness of doing it, no more than to crush a bunch of Grapes. *b* To note his Good-will, and great Power, the Masters of Vineyards are not willing to do this drudgery themselves, neither, if they would, could they be able to manage a whole Vintage by themselves: But Christ was willing to undertake it, and able to go through it without calling in the help of any other. *c* 1. Not that he excludes the Jews, but the other Nations that dwelt about them, therefore he saith *of the people there was none with him*, but God and his own People may be reckoned as one. *Judg.* 5. 23. And though this be true of his passion in which sense some would carry it, yet doth it not so well suit with the design: For Christ is described here not as a Priest Sacrificing, or shedding of his own blood, but as a King, conquering and shedding the blood of his, and his Churches Enemies; hence it is said *their blood*, not *his own*; to shew that it cannot fairly relate to his Passion: Besides Christ could expect no help in that, for he knew none could; but here he looked, and wondred that there was none, *v.* 5. And though it may be said, that he makes use of Instruments both in his conquering of temporal Enemies, and also spiritual, consider 1. That here he speaks as a General, and therefore the whole Victory is ascribed to him alone. 2. They do it not only by commission and authority derived from him, but by strength conveyed to them from him, without which they could do no more than a Watch without a Spring, or Tool without the Work-man's strength and skill: And that Christ may make it appear they are no Coadjutors that he needs, he makes them bring about such things as they never designed, as he speaks of the *Assyrian*, see on *ch.* 10. 6, 7. and this is to be understood in like manner of Christ's Conquest over spiritual Enemies, 2 *Cor.* 4. 7. See *Acts* 3. 12, 13. *d* This latter expression is but an aggravating of the former; It implies a kind of insulting, an allusion to Conquerours, who were wont to make the conquered to lie down, that others might trample on them, *ch.* 51. 23. *e* Or, *was sprinkled.* As in treading of Grapes the juice sparkles upon the cloths, *q. d.* in his answer, thus came my Garments to be sprinkled. *f* It shall not be, or it *was not* only sprinkled, but perfectly stained, as it were rolled in blood, *ch.* 9. 5.

*Ch. 34. 8. & 61. 2.

4 For the * day of vengeance *g is* in mine heart *h*, and the year of my redeemed *i* is come *k*.

g Designed and purposed by me to take vengeance on the Enemies of my Church. Or, particularly the posterity of *Esau*; *Day* and *Year* is all one, save the latter may have some respect to the length of their Captivity. *h* Or, *was* in my heart, a desire of Execution, *Psal.* 40. 8. I have meditated or studied revenge, being long forborn hath wrought in me resolutions of Revenge, therefore wonder not that I am so bloody, noting the severity of his proceedings against his Enemies. *i* The *Jews* have this title, because he redeemed them out of *Egypt*, and would also out of *Babylon*. *k is at hand*; see *Psal.* 102. 13. *ch.* 34. 8. The former part of the verse shews that Christ is still about his work, though he defer the Execution till the fit time come; he may allude to the year of Jubilee.

*Ch. 59. 16.

5 * And I looked, and *there was* none to help *l*; and I wondred that *there was* none to uphold *m*: therefore

*Ps. 98. 1.

mine own * arm brought salvation unto me, and my fury *n*, it upheld me.

l Not that he needed it, for help implies a defect of power, or wisdom, or wealth, or opportunity, *&c.* But to see what men would do, in regard his people needed it, therefore the standing, or not standing by his people is the same thing with standing, or not standing by him, *Judg.* 5. 23. *Math.* 25. 35, 40, 42, 45. *m* A *Metaphor*, taken from a staff, that is an help to one that leans on it. *n* Or *zeal*, *viz.* Against the Adversaries of the Church: God's *Arm* notes his strength, and Power, and his *zeal* sets this Power on work, *chap.* 9. 7. but see on *chap.* 59. 16, 17.

6 And I will tread down the people in mine anger, and make them drunk *o* in my fury, and I will bring down their strength to the earth *p*.

o The Hebrew often expresseth Calamities by a cup of wine, or strong drink, by which the distressed Persons are made drunk, *Psal.* 75. 8. *chap.* 51. 21, 22. they go as it were to and fro, not knowing what to do with themselves; and in special drunk with their own blood, *chap.* 49. 26. *Rev.* 16. 6. *p* Whatever it is wherein their strength lies, their strong ones, or, their strong places, or deep Counsels, *&c.* he will bring to the very dust, to nothing; like drunken Men they shall fall to the ground, not being able to stand, the most miserable condition that men can fall into, *Ps.* 36. 12.

7 I will mention *q* the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses.

q Whether this ought to be the beginning of a new Chapter, or no, is not material, but certainly here begins a new matter, which contains the Prophet's prayer, either in his own name, or the Church's to the end of *chap.* 64. wherein he begins with mentioning the great kindnesses, that God had shewn the *Jews*, and that *Emphatically*, setting it forth with the greatest advantages; and the more either to aggravate their great unkindness, or to give them some hope of finding him the like again in their distresses, or by way of argument with God to shew them mercy, because he had been so good to them.

8 For he said *r*, Surely they *are* my people *s*, children *that* will not lie *t*, so he was their Saviour *u*.

r viz. within himself of old, when he made a Covenant with our Fathers, and brought them out of *Egypt*. *s* In Covenant, though they are unworthy of me, yet I cannot but look upon them as my people. Their enemies would perswade themselves, O they are not God's People, but cast-outs, that none cared for, or looked after, but God will own them. *t* That will keep my Covenant; they will not deal falsly with me, that are under such obligations: or, I presume they will not, though they did go after their Idols, and prove unfaithful to me in serving *Baal* and *Ashteroth*, *&c.* Now I presume they will do so no more; Thus Parents are apt tenderly to think of those Children, that they have been indulgent to, that they will not offer to abuse their kindness, thus God thinks the best of them: or, he intimates here what they are obliged to do, though he knew they would do otherwise: or, they will not degenerate after I have renewed them. *u viz.* On these hopes and on these Conditions he undertook the charge of them, *Exod.* 19. 5, 6, *Psal.* 81. 8, 9, 10. or, *he*, so *he* alone was their Saviour: when none to save, none to uphold, then *he* saved them, not *Cyrus*, *Zerubbabel*, *Nehemiah*, &c. But Christ himself.

9 * In all their affliction he was afflicted *x*, and the angel of his presence *y* saved them *z*: * in his love and in his pity *a* he redeemed them, and he * bore them, and carried *b* them all the days of old.

* Judg. 10. 16. * Deut. 7. 7, 8. * Exod. 19. 4. Deut. 1. 31. Ch. 46. 3.

x Because of all the afflictions they endured in *Egypt*; this notes the Sympathy that is in Christ, he having the same Spirit in him, that the Church hath, and her head and Father; or, *in all their afflictions no affliction*, so the words may be read; their afflictions were rather *favours* than *afflictions*; all that befell them from the red Sea through the wilderness; and then *Tzar* is taken *actively*, he afflicted not; this may note his Clemency, their sting was taken out; either way it may be read according to the different spelling of *lo*, whether by *Aleph*, or *Vau*. The first seems the more genuin, they that list to drive this notion further, may consult the Latine *Synopsis*, and the English Annotations. *y* The same that conducted them through the wilderness, called an *Angel*, *Exod.* 33. 2. and his *Presence*, *ver.* 14. and *Jehovah*, *Exo.* 13. 21. so that it must be the Lord Jesus Christ, who appeared to *Moses* in the bush, as *Stephen* doth interpret it, *Act.* 7. 35, *&c.* Other Angels are in his presence, but they were not always, he was ever so, therefore so called by way of eminency, hence the LXX express it not a *Legate*, or *Angel*, but *himself*. *z* From the house of Bondage; brought them through the red Sea, the wilderness, *&c.* Their *rock was Christ*, 1 *Cor.* 10. 4. This shews the ground of his kindness, they were a stubborn, Superstitious, idolatrous People, yet Christ's Love, and pity saved them for all that; It was because he loved them. *b* He left them not to shift for themselves, but bare them as a Father his Child, or an Eagle her young ones; he carried them in the arms of his power, see *Chap.* 46. 4. and on the wings of his Providence; see *Deut.* 32, 10, 11, 12. and the Notes on *Deut.* 1. 31. And he is said to do it *of old*, To remember his ancient kindness for many Generations past; *Olam* signifies an Eternity, or a long time past, as well as to come, from the days of *Abraham* or *Moses*, from their Bondage in *Egypt*, to the time of *Isaiah* and it is used as an Argument to move him to do so still, he will carry her, till he bring her unto his Father.

* Exodus 15. 24. Num. 14. 11 Ps. 78. 40, 56. & 95. 9. Eph. 4. 30.

10 But they rebelled, *c* and * vexed his holy spirit *d*; therefore he was turned to be their enemy, *e and* he fought against them.

c Many of their Rebellions we read of in *Exodus* and *Numbers* in their Travels. The Lord tells *Moses*, that they had tempted him ten times, and therefore severely threatens them, *Numb* 14. 22, 23. There were three principal Times of their Rebellion; 1. In the *Wilderness*, where they murmured for want of Bread and Water. 2. In *Canaan*, in not destroying, but only making Tributary such Nations as God commanded them to destroy. 3. Before the *Babylonian Captivity*, when they set themselves against the Prophets, which *Stephen* chargeth upon them, *Acts* 7. 51, 52. Among which also we may reckon all their behaviours under their *Judges*, and their *Kings*: Or, we may understand it of their not answering God's End and Expectation. *d Spirit of his Holiness*; they vexed him by their obstinacy against his will and mind, and walking contrary unto him; not that there are such Passions in God, but it is spoken after the manner of men, as they are vexed when their will is crossed. *e* overthrew them not only in the Wilderness, *Psal.* 78. 31, 33, 59, 60, *&c.* sending among them fiery Serpents, *Numb.* 21. 9. but even in *Canaan*, stirring up against them Adversaries, sometimes the *Philistines*, anon the *Midianites*, and then the *Moabites*, &c.

† Heb. of eternity. * Exodus 14. 30. Jer. 2. 6. ‖ Or, Shepherds, as Ps. 77. 20. * Neh. 9. 20.

11 Then *f* he remembred *g* the days † of old, Moses *and* his people *h*, *saying*, Where *is* he that * brought them up out of the sea *i*, with the ‖ shepherd *k* of his flock? Where *is* he that * put his holy spirit *l* within him?

f Or yet. *g* This relates either, 1. To the People, and then *He* is collectively taken, and so it looks like the Language of the People in *Babylon*, and must be read, he *shall remember*. Or, 2. It may look back to their condition in the Wilderness, and thus they may properly say, Where is he? or that God that delivered his People of old, to do the like for us now? there is a like Phrase used by *Elisha*, 2 *King.* 2. 14. Or rather, 3. To God as it were recollecting himself in a pathetical *Prosopopæia*; *q. d. Where is he*? Where am I with my former bowels, that moved me to help them of old, that I would now turn to be their Enemy? Or, Is my hand shortned that I cannot do it? And so in the following *verses* he gives a particular description how kind he had been to them formerly, the times mentioned, *v.* 9. and thus God seems to work upon himself. *h* Or, what great things he had done for them by *Moses*. *i* Here God speaks of himself, as in the former clause, *viz.* that divided the Sea from them, being one of the greatest Miracles that ever God wrought for his People; it is therefore frequently mentioned by way of encouragement to them, when they are in sore troubles. *k* Or, *Shepherds*, viz. *Moses*, that brought out his People as a Shepherd doth his Flock; *He* and *Aaron* are both joyned, *Psal.* 77. 20. *l i. e.* Those Abilities and Gifts, wherewith God furnished *Moses*, as properly proceeding from the Spirit, he can do the like again, and qualifie Instruments for his work.

* Exodus 14. 21. Josh. 3. 16.

12 That led *them* by the right hand *m* of Moses, with his glorious arm *n*, * dividing the water *o* before them, to make himself an everlasting name *p*.

m viz. The Strength and Power that God gave to *Moses* expressed by the *Right hand*, that being usually esteemed the stronger, *Psal.* 16. 8. & 20. 6. Or, the *Rod* in his Right hand; by which understand also all the wonders that he did for them in *Egypt*. *n* Or, that *Arm*, wherewith God gained to himself so much glory, being alway present at the Assistance of *Moses*, *Deut.* 4. 34. Or, *Moses* his Right Hand led by God's glorious Arm, as Parents lead their Children, that God may have all the glory in the using of his Instruments. *o* The *Red Sea*, *Exd.* 14. 21. and also *Jordan*, *Josh.* 3. 15, 16. *p* With reference both to his Power and Providence, as respecting either his Aim and End in doing what he did, or, the Effect of it when it was done, it got him Renown.

13 That led them through the deep, *q* as an horse in the wilderness *r*, that they should not stumble *s*.

q Shewing, that God did not dry up shallow places, but the very depth of the Sea, the very Channel, which is the deepest part. Or, between those heaps of waters, that stood up as a wall on each side of them, which might make it seem terrible, and therefore it is ascribed to their Faith, *Heb.* 11. 29. *r* Or, *Plain*, for so Wilderness is sometimes taken, and may be here meant, by comparing it to a Valley in the next *verse*, *viz.* with as much safety as the Horse runs up and down in the plain ground. Or, with as much ease and tenderness, as an Horse led by the Bridle; not as men affrighted, but soberly, and orderly. *s* This may be taken *Metaphorically*, they came to no harm: Or, *Properly* that, though the Sea were but newly divided, yet it was so dried, that the mud, as also the unevenness of the ground, was not any occasion of their stumbling, or their sticking in it; probably so dried, and smoothed by the wind, that God sent as it were to prepare the way before them. See *Chap.* 4. 3, 4, 5.

14 As a beast goeth down into the valley *t*, the spirit of the LORD *u* caused him to rest *x*: so didst thou lead *y* thy people, to make thy self a glorious name.

t A laden beast goeth warily, and gently down the hill: or, as a Beast goeth down to the vally for Grass, that being a Mountainous Country; or, *going down* for *going along*, so the word is used, *Isa.* 38. 8. noting the evenness of their passage; or, alluding to their going down from the shore into that great Channel (as the coming out of it is called a going up, *ver.* 11.) now made through the Sea, orderly, and composedly, not like the Gadaren Swine through consternation, ready to break their necks for hast. *u i. e.* The Lord himself. *x* Led them easily, that they should not be over-travelled, or fall down, or come to any injury through weariness; thus *Jeremiah* expresseth it, *chap.* 31. 2. and thus God gave them rest from their enemies, drowning of them in the Sea, and in their safe conduct, that they could not annoy or disturb them, leading them till he found them a place for resting; the word for *leading*, and *resting* being much of a like notion, *Zech.* 10. 6. pointing at their several rests by the way, *Num.* 10. 33. or it may be read by way of Interrogation, as all the foregoing words, and be the close of that inquiry, and where is the Spirit, that caused them to rest? or he led them to *Canaan* the place of their rest, so called, *Deu.* 12. 9. and *Psal.* 95. 11. *y* the Prophet here by an *Apostrophe* doth only repeat the words in the name of the Jews, that he had spake before, *ver.* 1, 2. *q. d.* as thou didst then, so mayest thou do again if thou pleasest.

* Deut. 26. 15. ‖ Or, the multitude. * Jer. 31. 20. Hos. 11. 8.

15 * Look down from heaven *z*, and behold from the habitation of thy holiness *a*, and of thy glory; Where *is* thy zeal *b*, and thy strength *c*, ‖ the sounding * of thy bowels *d*, and of thy mercies towards me? are they restrained *e*?

z Now they, or the Prophet begin to pray, and expostulate with God, and to argue both from the goodness of his nature, and from the greatness of his works, that he had done. God sees every-where, and every thing, but he is said to *look down from Heaven*, because there is his throne whereon he sits in great Majesty, and Splendor. *Behold* is added to note, that he would not only barely see, and look on, but that he would behold with regard, and respect his poor people in Captivity. *a* A description of heaven by a *Periphrasis* frequently used and explained, *Deut.* 26. 15. *b* What is become of that love, which of old would not let thee suffer thy people to be wronged, *chap.* 37. 32. *c* That power of thine manifested in those valiant Acts, which thou didst put forth for thy people, *Psa.* 145. 11, 12. and 150. 2. see *Jer.* 14. 9. *d* By the sounding thereof may be understood those Sympathizing sighs, and compassionate groans, that proceed from the bowels, when they are affected, which being thought the subject of pity are often by a *Metonymy* put for compassion, and hence proceed those rumblings of the bowels occasioned by strong passions called *yernings*; it is spoken of God after the manner of men? Is all this shut up from me? Thou art naturally so compassionate, doest thou lay a restraint upon thy self, that thy bowels shall not move towards me? *e* Or canst thou be thus straitned? *Psal.* 77. 7, 8, 9. and *chap.* 64. 12. an expostulation, that agrees very well with the next *verse*, *doubtless*, *&c.* How can this come to pass?

‖ Or, our redeemer from everlasting is thy name.

16 Doubtless thou *art* our Father *f*, though Abraham *g* be ignorant of us, and Israel *h* acknowledge us not: thou, O LORD, *art* our Father, ‖ our Redeemer *i* thy name *is* from everlasting *k*.

f Thus they urge God with that relation he stands in unto them, *Mal.* 2. 10. therefore we as thy children expect the bowels, and compassions of a Father. *g* He who was our Father after the flesh, though he be dead, and so ignorant of our condition. *h* Or, *Jacob*, who was also our Father, and therefore a vain thing to call upon them; or if they were not dead, they could not help us out of our streights; or, if they were alive, we are so much degenerate, that they would not own us. Some say *Abraham*, and *Israel* are here mentioned, and not *Isaac*, 1. Because the Covenant was made more solemnly, and the promises more frequently renewed with them, then with *Isaac*. 2. Because with *Abraham* the Covenant was first made, and the whole seed of *Israel* was taken into it, but not so of *Isaac*. Or else, 3. *Abraham* and *Israel* being named *Isaac* is included. *i* This is urged as another argument for pity, and the more because their Father was their Redeemer, *Deut.* 32. 6. *k* Or, *Redeemer is thy name from Everlasting*, thou hast been our Redeemer of old.

17 O LORD, why hast thou made us to err from thy ways *l*, *and* hardned our heart from thy fear *m*? Return for thy servants sake *n*, the tribes of thine inheritance *o*.

l Commandments: it is the Language of the godly among them being troubled, and therefore complaining that so gracious a Father should leave them to such exigences: *made us to sin* by withdrawing thy Spirit, and leaving us to our selves, *Psa.* 81. 12. It is not to be understood, as if God did force them to it, but either letting loose their hearts, or by giving occasion to their hearts, being naturally too apt to Apostatize by their severe Afflictions; see this more cleared in the Latine Synopsis: or, make us desperate, by leaving us so long under the Oppression of the Adversary, thereby casting off thy Worship. *m* Or fear of thee, *viz.* as the object, *Psal.* 5. 7. or that we *may* not fear thee, as *seeing*, that *they may not see*, *Psa.* 69. 23. or thy service, *chap.* 29. 13. so as to go after other gods. *n* Either our godly Fore-fathers, or particularly to *Abraham*, *Isaac*, *&c. viz.* For the sake of thy promises made to them: or rather, our sakes, that little remnant that are thy Servants, be reconciled to us, *Psa.* 90. 13. for the next words seem to be put by *apposition* to the former. *o* Either, 1. The people themselves, which were divided into tribes; or rather, 2. The land of *Canaan*, which God gave them as an inheritance, as appears by the next *verse*. *q. d.* What will thine enemies say if thou suffer us to perish, or thine *Inheritance* to be destroyed; or *rods*, meaning their *Rulers*, see *chap.* 43. 28. or heads of their tribes.

‖ Or, they have possessed thy holy people for a while. * Ps. 74. 7.

18 ‖ The people of thy holiness *p* have possessed *it* but a little while *q*: * our adversaries have trodden down thy Sanctuary *r*.

p Or thy holy people, as being set apart for his servants; *holiness* being to be understood for a Covenant-separation from other people,

ple. *q i. e.* 1. Comparatively to the promise which was for ever, though they had possessed it about 1400 years. Or, 2. It seeming to them so, as things, especially such as are desirable, seem when they are past, *Job* 9. 25, 26. and *Psa.* 90. 4. or 3. they enjoyed but small spaces of time in quietness, so they had small enjoyment of it, or 4. It may reflect the Temple which stood but 400 years. *r* The Temple called the *Sanctuary* from the holiness of it; this our Adversaries the *Babylonians* have trodden down, 1 *Chron.* 36. 19. and this also implies their ruining of their whole Ecclesiastical Policy.

19 We are *thine s*, thou never bare'st rule over them *t*; ‖ they were not called by thy name *u*.

‖ Or, *thy name was not called upon them.*

s We continue so; we are in Covenant, which they never were; and thus it is an Argument they use with God to look upon them. Or, the word *thine*, being not in the Text, some do otherwise interpret it; we are even in the same condition we were in at first, either in *Egypt*, or *Ur* of the *Caldees*, before thou broughtest us into Covenant, and are accordingly dealt with; we are become even as they, whom thou didst not bear Rule over. Or, we are as if thou hadst never ruled over us of old. *t* Not in that manner, or in that relation to them, that thou didst over us. *u* Neither owned thee, nor owned by thee; this phrase implies a near relation in some Circumstance or other, as Wife, or Servant, or Child, *&c. Chap.* 4. 1.

CHAP. LXIV.

The Churches Prayer continued: for the illustration of God's Glory, 1,—5. *with a confession of their Sins: and complaint of their Afflictions,* 6,—12.

*Am. 5. 5. Micah 1. 4.

O That thou would'st rent the heavens *x*, that thou wouldest come down, that * the mountains might flow down *y* at thy presence.

x Either the earnest desire of the Prophet, or the Jews strong wish for the coming of the *Messias*: Or rather, their cry to God for vengeance upon their Adversaries, on consideration of the Enemies unmerciful dealing with them, and their insolent and opprobrious usage of God in his Temple; partly expressing their hast and earnestness, and partly intimating, that God would do it with *violence* and *fury*, implied in the word *Renting* them, *Psal.* 18. 6, 7, &c. spoken after the manner of man, who, if he were shut up, must have room made for his coming forth: This God is said to do, when he puts forth some signal manifestation of his power, *Ps.* 144. 5. a *Metaphor* taken from men, that when they would resolutely and effectually help one in distress, break and fling open doors, and whatever may hinder coming to their relief. *y* Or, *melt. Psa.* 68. 1, 2. & 97. 5. *Micah* 1. 3, 4. that all impediments might be removed out of the way; possibly an allusion to God's coming down upon Mount *Sinai*, in those terrible flames of fire, *Jud.* 5. 4, 5.

† Heb. *the fire of meltings.*

2 As *when* † the melting fire burneth *z*, the fire causeth the waters to boil, to make thy name known *a* to thine adversaries, *that* the Nations *b* may tremble at thy presence.

z Come with such Zeal for thy People, that the solid Mountains may be no more before thy breath, than Metal that runs, or Water that boils by the force of a vehement fire; and thus, for the most part, when God will take vengeance of his Enemies, the Scripture expresseth him coming with fire. *a* Thy *Power* known, that thine Enemies, and Persecutors of thy Church may know thy power, and that thy Name may be dreaded among them; his *Name* put for his *Power*, *Psal.* 105. 8. *b* Not the *Babylonians* only, but the Nations round about.

* *Exod.* 34. 10. *Judg.* 5. 4, 5. *Psal.* 68. 8. *Hab.* 3. 3.

3 When * thou didst terrible things *c* *which* we looked not for *d*: thou camest down, the mountains flowed down *e* at thy presence.

c This may relate to what he did among the *Egyptians*, though it be not recorded, and afterward in the Wilderness. *d viz.* Our Forefathers, of whose Race we are: before we expected them; or such things as we could never expect. *e q. d.* Seeing thou hast made the Mountains thus to melt, thou canst do the same again: This may allude either, 1. To those showers of Rain that fell with that terrible Thunder and Lightning, and so ran violently down those Mountains, and the adjacent, as is usual in such Tempests: Or rather, 2. The running along of the fire upon the ground, *Exod.* 9. 23, 24. It is possible it may allude to those Mountains, that do cast forth sulphureous matter, running down into the Valleys and Sea, like melted streams of fire. And Kings, Princes, and Potentates, may also *metaphorically* be understood by these Mountains.

* *Psal.* 31. 19. 1 *Cor.* 2. 9.

4 For since the beginning of the world * *men* have not heard, nor perceived by the ear, neither hath the ‖ Or, *seen* eye ‖ seen *f*, O God, besides thee, *g what* he hath prepared for him that waiteth *h* for him.

f Whereas there are but three ways, whereby men ordinarily come to the knowledge of a thing, *viz.* by the Ear, either our own hearing, or by hear-say; and by the Eye, and by Reason, which the Apostle adds, where he makes use of this Text, 1 *Cor.* 2. 9. two of them are mentioned here. *g* With reference either to the Gods that do them, never any other God could do like thee: Or, to things done, never any *besides thee* could do such things as were never seen, or heard of; he refers to those terrible things mentioned in the former *verse*. It seems to be clear by comparing this with *Deut.* 4. 31, 32, 33, 34, 35. Not to be restrained to these, but to be applied to all the wonderful works, that God at all times wrought for his People: And thus they are a Plea with God, that they might well expect such things from him now, that had done such wonderful things for their Fathers of old. *h* the Apostle hath it, that *Love* him, 1 *Cor.* 2. 9. To shew that none can *wait* on him, that *Love* him not; so all that *Love* him will *wait* on him. This may be taken with reference both to the state of Grace and Glory, those incomprehensible things that are exhibited through Christ in the mysteries of the Gospel, as well as the good things of this present life, which the Prophet may here literally aim at, it being not unusual for the Prophets in mentioning these temporal things to point at spiritual, especially being things that do so well suit with each other.

5 Thou meetest *i* him that rejoyceth, and worketh righteousness *k*, * *those* that remember thee in *thy ways l*: behold, thou *art* wroth, for we have sinned *m*: in those is continuance *n*, and we shall be saved *o*.

* *Isa.* 56. 5.

i Or, *wast wont* to meet: Or, thou preventest him, *ch.* 65. 24. and *Psal.* 21. 2, 3. as the Father the Prodigal. *k viz.* That rejoyce to work Righteousness, the same thing expressed by two words, by a Figure called *Hendiadis*. *l* An amplification of the former words, *q. d.* To walk in thy ways, whether of Providence, Precept, or Counsel, by vertue of the Covenant they have with thee. *m* Or, greatly angry, for, or because we have sinned, and provoked thee to wrath thereby, 1 *King.* 8. 46. *ni. e.* to those that work Righteousness: *in tor to.* *n* *viz.* In so doing, in working Righteousness. Or as some by way of Interrogation; in *those*, *i. e.* In our sins is continuance, and shall we be saved? Or in *those viz.* Works of Righteousness, in keeping in them is our continuance, and means to be saved; or thou continuest to shew mercy, *and or therefore* we shall be saved. The meaning of the place is to comfort the godly, that though they may have provoked God by their sins, yet looking upon the ways of God's former proceedings (in which he still continues, being unchangeable) they may find hopes of Salvation, and this is that which is amplified in the three following *verses*.

6 But we are all as an unclean *thing p*, and all our righteousnesses *q* are as filthy raggs *r*, and we all do * fade as a leaf *s*, and our iniquities, as the wind, have taken us away *t*.

* *Psal.* 1. 3, 4.

p He alludes, either to things unclean under the Ceremonial Law, wherein the Leprosy was found, and was to be burnt, *Lev.* 13. 55. or rather to Persons unclean. They compare their present state with the former. *q. d.* Formerly there were some that feared thee, and walked uprightly before thee, and were in thy favour; but now we are all as one polluted mass, nothing of good left in us by reason of an universal degeneracy, *Isa.* 1. 4, 6. *q* this according to the most Commentators, refers either to the observances of the rites, and Ceremonies of the Law, wherein they thought their Righteousnesses did much consist; or to the best work, and actions that can be performed by us; or to our natural, universal depravities: but the best Interpreters, and such as aim at the peculiar sense of the place, refer it to the gross provocations that this people were guilty of, causing God to cast them out of their habitations; or else, to their Persons. *i. e.* the most righteous among us, and being plural, it raiseth it up to the highest degree, the Scripture frequently putting the *Abstract for the Concrete*, as *wisdoms* for the *greatest wisdom*, *Prov.* 9. 1. and many the like instances formerly given, so that the meaning is, the very best of us all are no better than the uncleanest things or Pollutions, *Jer. Micah.* 7. 2, 3, 4. and the rather because he lived about the time of *Isaiah*. *r* A cloath made up of patches, or such as come from a putrid fore, or are defiled with the menstruous blood of a woman, the LXX. as a rag of one that *sits down*, possibly alluding to *Rachel*, *Gen.* 31. 34, 35. or whatever may be most filthy. *s* Blown off the tree, and so withers. *t* Carried us away to *Babylon* from our habitations, as leaves hurried away by a Boisterous Wind; our iniquities have been the procuring cause.

7 And * *there is* none *u* that calleth *x* upon thy name, that stirreth up himself to take hold of thee *y*: for thou hast hid thy face from us, and hast † confumed us *z*, because of our iniquities *b*.

* *Hos.* 7. 7.

† Heb. *melted.*

u Or *yet*, there is *none*. *i. e. Few*, *Psa.* 14. 3. they are not to be discerned among the multitude. *x* Such as call upon thee as they ought, as *Jacob*, and *Moses*, and *David*, *&c.* did, which often prevents the ruine of a State, or kingdom: it points out the universal Apostacy of the last times of the Jewish state, for which they were cut off. *y* Either to stay thee from departing from us, see *Luke*, 24. 28, 29. or to fetch thee back, when departed, *Jer.* 12. 7. or it is an *Allegorical* allusion to one struck down and still smitten, but never stirs to lay hold on the arm, that smites him, *ch.* 7. 5. it notes their great sloathfulness, and carelessness, and some refer it to their lukewarmness, and dead heartedness, relying upon their privileges before they went into Captivity, and to a great pretage of their approaching Judgments. *z* Or *when*; so the particle is used, *Job* 5. 21. *Psl.* 75. 2. *a* Or *melted*; our sins have kindled such a fire of thy wrath, that we are melted with it. *b Heb. in the hands of our iniquities. i. e.* Either, in the *place* of our iniquities, the land wherein they were Committed; or, *into the hands* of our iniquities to be punished by them, and as it were consumed, or melted down, or our strength exhausted by them, as wax before the fire, *Lev.* 26. 39. *Ezek.* 33. 10. or, as we translate it, our iniquities being the procuring cause of it.

* *Ch.* 63. 16. *Jer.* 18. 6. *Rom.* 9. 20, 21.

8 But now, O LORD, thou *art* our Father *c*: * we *are* the clay *d*, and thou our potter, and we all *are* the work of thy hand *e*.

c An argument, or pathetical plea for pity; or notwithstanding all this thou art our Father both by Creation, and by Adoption, therefore pity us thy Children. *d* A *Metonymy* of the *matter*, *clay* for the vessels made of clay: Or, we are *clay*, pointing at our Original matter: Or, it may relate to their state, that God framed them into a Body Civil and Ecclesiastical out of a confused multitude; they plead at the same time their own frailty, why they would be pitied, and God's Covenant interest in them, why he should pity them. *e* Another argument of the same nature with the former, *Psal.* 138. 8. not only as men, but as a Body of men made

* *Psa.* 79. 8.

9 Be not * wroth very sore, O LORD, neither remember iniquity for ever *f*: behold, see, we beseech thee, we *are* all thy people *g*.

f viz. Thou hast been angry with us a long time, be not so for ever, but deal with us, as may best consist with a father's bowels: It hath reference both to *Quantity* and *Time*, that it might not be very great, nor of long duration. See on *Psal.* 79. 8. *g* Thy *peculiar* People, *Chap.* 63. 19. Another argument to back the former Petition, *Psal.* 28. 9. Though we are very bad in our selves, and very badly handled by our Enemies, thou sufferest in our sufferings, for thou hast no people in Covenant but us, and wilt thou not leave thy self a People in the world?

10 Thy holy cities *h* are a wilderness, Zion is a desolation *i*.

h Either *Sion*, and *Jerusalem*, being the Cities they instance in, *q. d.* Thy holy Cities, *viz. Sion*, and *Jerusalem*: Or rather, other Cities also in the Land of *Judea*, besides those two, called *Holy*. Either, 1. Because they were built upon God's Inheritance, *Chap.* 63. 17. Or, 2. Because they were inhabited by the *Jews*, who were an holy People, *Deut.* 7. 6. *Dan.* 12. 7. Or, 3. Because God had his *Synagogues* in them, *Psal.* 74. 8. For all which reasons also they are called *Thy* Cities. *i* Utterly waste, not only the ordinary Cities, but even *Jerusalem*, and *Sion* themselves, the one called the *upper Jerusalem*, or, the *City of David*, because it was built upon Mount *Sion*; the other the *lower City*, because it lay under the hill of *Sion* in the Valley; the particularizeth *Sion* and *Jerusalem*, though he had mentioned them other Cities before, because the chiefest of the Cities, it being usual notwithstanding the mentioning of generals, in which all the particulars, or individuals, are included, to name the particular again; as, *and from the hand of Saul*, *Psal.* 18. *title.*

11 Our holy and our beautiful house *k*, where our fathers *l* praised thee, is burnt up with fire: and all our pleasant things are *m* laid waste.

k The *Temple*, *Chap.* 60. 7. 4. *d.* Not only our Cities, and our Principal Cities, but even our *Temple*, which we thought sacred, and inviolable, in which we have gloried, because it was *Thine*, and our *Father's*, and *Ours*, the place where thy holy service was performed, and thy Glory and Presence was manifested. *l* Not presuming to mention themselves, they had been so every way abominable, but their *Fathers*. *m* The King's Palace, and the houses of the Nobles, and other pieces of State and Magnificence, 2 *King.* 25. 9. *Lam.* 1. 7, 10. Or, their *Synagogues*: Or, those stately pieces about the Temple.

12 Wilt thou refrain thy self for these *things n*, O LORD? Wilt thou hold thy peace *o*, and afflict us very sore *p*?

n viz. That are done by the *Babylonians*; do none of these things move thee to take vengeance on them? *o* Wilt thou be as one that regards not? Wilt thou be still, and suffer them? *p* See *verse* 9. For these our sins, or for these our sufferings; shall we feel the smart of it, that have done no such things, but have been sufferers under the *Babylonians*? to which God answers in the next Chapter.

CHAP. LXV.

The calling of the Gentiles, 1. *the Jews for their Incredulity, Idolatry, and Hypocrisie, rejected,* 1,—7. *a Remnant shall be saved,* 8, — 10. *judgments on the Wicked and blessings on the Godly,* 11, — 16. *the flourishing and peaceable state of the New Jerusalem,* 17, — 25.

* *Rom.* 9. 24, 25, 26. & 10. 20. *Eph.* 2. 12, 13.

I * am sought *a of them* that asked not *for me b*: I am found *c* of *them that* sought me not: I said, Behold me, behold me, unto a nation *d that* was not called by my name.

That in the primary sense of this Text, it is a Prophecy of the Conversion of the Gentiles, *upon the* rejection of the Jews, *for their contempt and crucifying of Christ, cannot be doubted by any, who will not arrogate to themselves a greater ability to interpret the* Prophesies *of the Old Testament, than Paul had, who,* Rom. 10. 20. *expressly so interpreteth it, and applieth it, which sheweth the vanity of the* Jews *in their other interpretations of it.*

a The word signifies properly a diligent enquiry in things relating to God, 2 *Cor.* 14. 4. *Psal.* 34. 4. *Jer.* 37. 7. *I am diligently enquired of* by them. *b* That in times before made no enquiry after me; (as the Gentiles, who are said to be *without God in the World*, Eph. 2. 12.) As *seeking* may more strictly relate to *Prayer*, as the word is used, *Isa.* 55. 6. So this word translated *asked*, may also be so taken, and is so 1 *Sam.* 1. 20. 1 *Sam.* 22. 13. but (possibly) it is better interpreted more generally. *c* Yea, *I was found* of them before they sought me, those who formerly did not seek me, now seek me, but they were *found* of

me before they *sought me*, I prevented them by my Grace, sending my Son to *preach peace to those that were afar off*, Eph. 2. 17. and my Apostles to intreat them to be reconciled to God, 2 *Cor.* 5. 20. and *my Spirit to convince the world of Sin, Righteousness, and Judgment*, Joh. 16. 8. *d* I invited those Nations by the preaching of my Gospel to *behold me*, and I invited them with importunity, doubling my words upon them, and this I did unto a *Nation not called by my name*, with whom I was not in Covenant, and which did not profess any relation to me, which none of the Gentiles could pretend unto. The Prophet speaks of a thing to come many years after, as if it were a thing then done, to signifie the certainty of it. God doth the same thing yet in every soul that is converted. But the Text is manifestly to be interpreted of the conversion of the Gentiles.

2 I have spread out my hands *e* all the day long to a rebellious people *f*, which walketh in a way that *was* not good *g* after their own thoughts *h*:

e Applied to the Jews, *Rom.* 10. 21. *I have stretched out my hands*, that is, I have used all probable means to reduce them, I have stretched out the *hands* of a passionate *Oratur* to perfuade them, of a *tender Mother* to protect and defend them, of a *liberal Benefactor* to load them with my Benefits; this I have done continually in the whole course of my Providence with them, yet *f* They are a *rebellious people*; *Paul* expoundeth it by ἀπειθοῦντα καὶ ἀντιλέγοντα, a People not perfuaded, not believing, but contradicting the will of God. *g That walketh in a way that is not good*, that term, *is not good*, often signifies what is very bad, see 1 *Sam.* 2. 24. *Prov.* 28. 21. & 24. 23. *Psal.* 36. 5. Though all these be not equal, yet what is *not good* is bad. *h after their own thoughts*. What is here called *after their own thoughts*, is elsewhere called a *walking after the imaginations of their hearts*, an ordinary Phrase, by which sin (especially sins in the matter of the Worship of God) are expressed. Eight times in the Prophet *Jeremiah* sinning is thus expressed, *Jer.* 3. 17. & 7. 24. & 9. 14. & 11. 8. & 13. 10. & 16. 12. & 18. 12. & 23. 17. & 0 also *Deut.* 29. 19. Errours in matter of Worship are ordinarily thus expressed, certainly to let us know, that *all Worship must be according to Gods revealed Will*, and of such errours this Text seemeth by what followeth, to speak, though indeed, the reason of all sin is meus foolishness of their own imaginations in opposition to Gods revealed Will, where it is that *self-denial* is made the Law of a Disciple-ship to Christ.

3 A people that provoketh me to anger *i* continually to my face *k*, that sacrificeth in gardens, and burneth incense ‖ upon altars of brick *l*.

‖ Or, *upon bricks.*

i That the Jews are the People here intended is without question; the Prophet speaking of the calling of the Gentiles upon their rejection, reckons up their sins, which were the causes. For though their rejection and crucifying of Christ, was that sin which was the proximate cause, yet God did but *wisit* on that Generation *their Iniquities*, and the *iniquities of their Fathers together*, they having by that act *filled up their measure*. They had provoked God continually to anger to his *face*. *k* Either in *his Temple*, the place where he used to manifest himself: or (considering what followeth) more probably the Phrase signifieth their impudence, not taking notice of Gods Omnipresence, and Omniscience. *l* The particular provocations influenced in, are deviations in the matter of divine Worship. *Sacrificing in gardens* is one thing influenced in, and *burning incense on bricks*, or *altars of brick*, is another, *Deut.* 12. 2. there was a particular *Altar of Gold* appointed for *Incense*, *Exod.* 40. 5. God commanded, *Exod.* 20. 24, 25. that his Altars should be made of *Earth*, or *rough stone*. This people transgressed both these Laws, sacrificing *in gardens*, for which the Prophet reflected on them, *ch.* 1. 29. and again, *ch.* 66. 17. whether in gardens consecrated to Idols, or in such Gardens as the Heathens worshipped Idols in, is not much material for us to know, and *burning Incense upon altars of brick*, directly contrary to the divine Rule. Their Worship was doubtless Idolatrous, and these Phrases signifie committing Idolatry, but the expressing that sin by these Phrases lets us know that the doing contrary to the direction of the Divine Rule in Gods Worship is a great part of the sinfulness of *Idolatry*.

4 Which remain amongst the graves *m*, and lodge in the monuments *n*, which eat swines flesh *o*, and ‖ broth of abominable things *p* is in their vessels.

‖ Or, *pieces.*

m They *remained amongst the Graves*, either there expecting Revelations by dreams, or there *consulting with Devils*, who were thought to delight in such places, or to practise *Necromancy*, all which were forbidden, *Deut.* 18. 11. *ch.* 8. 19. *n* And they *lodged in the Monuments*, the *Hebrew* word here used gives advantage to Interpreters to vary in their senses. The word signifies only *places kept*, or *observed*, some Interpret it of Idol Temples, some of Caves and Denns, in which the Heathens used to worship their Idols, some of Tombs or Monuments for dead persons; besides the Idolatry of the thing, there was in it a sinful imitation of the Heathens, and a swerving from the Rule which God had given them. They also ate Swines flesh, contrary to the divine Law, *Lev.* 11. 7. *Deut.* 14. 8. and they indured in their vessels *p Broth of abominable things*, so the word is used, *Jud.* 6. 19, 20. others read it *parts or pieces of abominable things*, that is, broth, or pieces of such flesh as was to the Jews unclean by the Law, *Levit.* 11. Every Creature of God is good, but Gods *Prohibition* had made the flesh of divers Creatures an abominable thing to the Jews, they might not touch their flesh, *Lev.* 11. 28. but they taking the measures of their duty from their Appetite, or from their Reason, concluding from natural Principles, made no Conscience of the positive Law of God. This was their iniquity which is further aggravated in the next verse.

5 Which say, Stand by thy self, come not near to

to me, for I am holier than thou *q*: These *are a* ‖ Or, *anger.* smoak in ‖ my nose *r*, a fire that burneth all the day.

q Though they were so exceedingly guilty, yet they pretended to a singular Sanctity, so as they would not suffer others to come near, or touch them. The Samaritans are usually charged with this uncharitableness, and the use of this form of Words; but as some do more excuse the Samaritans than the other Jews as to this rigour, so it may be questioned whether they were not at this time carried into Captivity: and certain it is, that amongst the Jews there was such a generation from whom the Pharisees in our Saviours time were derived, and this was the reason of their *not eating, except they washed, when they came from the Market*, Mark 7.4. left peradventure they should there have touched some Heathen, or some person who was legally unclean. *r* Thus they esteemed themselves *holier* than others, though all their *holiness* lay in these rituals, and those too such as God never commanded. And indeed those who most exceed in such ritual Holiness (lying meerly in a separation from others, by the usage of some unwritten traditions) come most short in moral and true Holiness: For of these God saith, *These are a smoak in my nostrils, a fire that burneth all the day*; that is, a continual provocation to me: as *smoak* is an *offence* to our *Noses*, *Prov.* 10. 26. which seemeth to be the sense rather than what some make, who make it a threatning of Gods wrath smoaking against them, which is sufficiently expressed in the following verses.

6 Behold, it is written for me *s*, I will not keep silence *t*; but will recompense even recompense into their bosom *u*;

s They may think that I take no notice of these things, or if I take any notice, I will forget them, or at least not enter into judgment with them for them; but I as certainly know and will remember them, as Princes or great men that record things in writing, which they would not forget. And they shall know that I know, and take notice of, and will remember them; for *t* I will not long neglect the punishment of them, though for a while I have delayed it like a man who bites in his wrath, for some wise reasons which are known unto himself best. *Psal.* 50. 21. *u* My punishment of them shall be severe, and certain, but yet it shall be just, but a giving them what is their own, as they are obnoxious to my Justice, *Jer.* 32. 18. *Deut.* 7. 10. like the payment of an Ox for an *Ox*, Exod. 21. 36. (where the same word is used) they have been *froward against me*, and I will shew *my self froward against them*, Psal. 18. 26.

7 Your iniquities, and the iniquities of your fathers together *x* (saith the Lord) which have burnt incense upon the mountains *y*, and blaspheméd me upon the hills *z*: therefore will I measure their former work into their bosom *a*.

x Yea, and when I reckon with them, I will punish them, not only for their personal sins, but for the sins of their Parents, which they have testified their approbation of, by continuing in them, and so made them their own, by an apish fatal imitation. *y* Their Fathers burnt Incense upon the mountains, there performing to Idols that homage which I obliged them to pay unto me, or if any of them pretend it was to me, though before an Image, yet it was in a way which I directed them not, who had appointed them the place where I would be worshipped. *z* So as that instead of blessing, they indeed *blasphemed* me upon *the hills*, instead of speaking well they spake ill of my name, worshipping me in a way which I had not appointed, and for which they only took their copy from *Idolaters*. *a* Therefore I will punish them, and that justly, as he that rendreth another his due by *measure*, giving *measure for measure*, and *weight for weight*, only they must expect that I should not only punish the late sins that they have committed of this nature, but the former sins of this kind which those in this nation, that went before this present Generation, did commit, and the present age hath continued in the guilt of.

8 Thus saith the Lord, as the new wine is found in the cluster, and *one* saith, destroy it not *b*, for a * *Joel* 2.14. * blessing *is* in it, so will I do for my servants sake *d*, *that* I may not destroy them all.

b These words must be conceived as a gracious answer from God to the *Prophet*, saying as *Abraham*, *Gen.* 18. 23, 25. or as *Moses*, Ex. 32. 11, 12, 13. pleading Gods covenant with *Abraham*, *Isaac*, and *Israel*. To this God replieth, that he intended no such severity, the unfaithfulness of men should not make his promise of no effect, *Rom.* 3. 3. His threatning should be made good upon the generality of this people, whose *Vine* was of *Sodom*, and *of the fields of Gomorrhah*, *Deut.* 32. 32. *c* But yet, as in a Vineyard, which is generally unfruitful, there may be some particular *Vine* that brings forth fruit, or as in a *Vine* which is full of *luxuriant branches* that bring forth no fruit, there may be here and there a branch, that bringeth forth fruit, and hath the hopes of *new wine in the cluster*, and as to such, the Gardiner bids his servant *destroy it not, as them not*; for they are fruitful, there is in them what speaketh Gods *blessing*, or what may be of use, and do us good. *d* So (saith God) *will I do for my Servants sake, that I may not destroy them all*, either for the sake of my Servants, *Abraham*, *Isaac*, and *Jacob*, with whom I anciently made a Covenant, or for my Servant *Davids* sake, or for the sake of such as are my *Elect*, at this time amongst them, see *Jer.* 30. 11. *Amos.* 9. 1.

9 And I will bring a seed out of Jacob *e*, and out of Judah *f*, an inheritor of my mountains *g*: and mine elect *h* shall inherit it, and my servants shall dwell there.

e No feed beareth a proportion to the tree, or plant that it produceth, but in comparison with that is very little, yet it is enough through the vertue which the Gods of nature hath put into it, to preserve and uphold the *species* to which it doth circle. They shall not a remnant (saith God) that shall be saved, see *Rom.* 11. 5. yea a small number that shall come out of the Captivity of Babylon, or (which I rather chuse) they will be but a few that shall be new in my Son, yet they shall be enough for my promise to live in; thus *Paul* argueth, *Rom.* 11. as the plant yet lives in the seed, when the root is pluckt up, the leaves drop off, and the Stalk is burnt up, so the *promise of God* lives in a few, when the generality of a people for their sins are cast off and destroyed. The favour of God to men, and the promise of God to good men, lived in one family of *Lot*, when the five Cities were burned, and in the one family of *Noah*, when the world was drowned; the favour and promise of God to *Abraham*, *Isaac*, and *Jacob*, and *David*, lived in the few that returned out of *Babylon*, and in those few who under the Gospel received Christ, and believed in him, though the generality of them rejected the counsel of God against themselves. *f* God further promiseth to bring out of *Judah an inheritor of his Mountains*, which the most, and best interpreters do interpret of the Jews return out of the Captivity of *Babylon* to *Hierusalem*, and into their own Country, and particularly to worship God in his *Temple*, upon *Mount Sion* *g* the Country of *Judea* was a Mountainous Country, *Ezek.* 36. 1, 8. The Mountains were *round about Hierusalem*, Psal. 125. 2. See also *Ezek.* 38. 8. God calls these Mountains his *Mountains*, because he had chosen that Country before all others, and was once truly worshipped there. *h* *Mine Elect* signifieth here Gods chosen Ones, as in *Psal.* 106. 23. *ch.* 42. 10. The term doth not always signify such as belong to the *Election of Grace*, but such as are dignified with some special favour. The whole Nation of the Jews are called *a chosen people*. But possibly this promise is to be interpreted, with relation to the sincerer part of that people, after that the others should be wasted by the Captivity.

10 And *Sharon* shall be a fold of flocks *i*, and the * Valley of Achor *k* a place for the herds to lie down * *Hos.* 2.15. in, for my people that have sought me *l*.

i *Sharon* was a place of great fruitfulness for pastures. *Davids* herds were kept there, 1 *Chron.* 27. 29. It was become like a wilderness, *Isaiah* 33. 9. God here promiseth that it should again be *a place for the flocks*, So *Jer.* 31. 27. God promised to fow again the house of *Judah*, *with the seed of man, and with the seed of beast*. *k* The *Valley of Achor* had its name from the stoning of *Achan* there, *Jos.* 7. 26. It is thought to have been the first place the Jews set foot in when they had passed *Jordan*; hence *Hos.* 2. 14. God promised to make it *a door of hope*, and here the text faith, *the flocks should lie down*. *l* But left the wicked idolatrous Jews should apply this promise to themselves, God limiteth it in the last words to the people that *had sought him*, that is, that had truly worshipped him, according to his own institution, and that the words have the force of such a limitation, appeareth from what followeth.

11 But ye *are* they that forsake the Lord *m*, that forget my holy mountain *n*, that prepare a table for that ‖ troop *o*, and that furnish *p* the drink offerings unto their ‖ number *q*. ‖ Or, Fate. ‖ Or, Num.

m Do not you that are Idolaters, think that these promises belong to you, *ye are they that forsake the Lord*, that is, the way of the Lord; it is a phrase opposed to a *walking with God*. Our walking with God is in the way of his statutes; *forsaking of him*, signifieth a declining, or turning aside from that way. *n* *To forget Gods holy mountain*, signifies not to regard the *true worship of God*, or not to mind it. God calleth *Zion* his *holy Mountain*, *Joel* 2. 1. and *Jerusalem* is called Gods *holy Mountain*. The hill of *Zion* is called the *Mountain of Gods holiness*, *Psal.* 48. 1. as the *Temple* is called the *beauty of holiness*, Psal. 29. 2. Psal 96. 9. their not regarding the worship of God there, but worshipping *God* or *Idols* in *Gardens*, amongst the *graves* and *monuments*, is what is here called, a *forgetting his holy Mountain*. *Isaiah* prophecied in the time of *Ahaz*, *ch.* 1. of whom it is said, 2 *Chron.* 28. 23, 24. that he *sacrificed to the Gods of Damascus, that he cut in pieces the vessels of the Lords house, shut up the doors of the house of the Lord, and made him altars in every corner of Jerusalem*, and in every several City of Judah *he made high places to burn incense to other Gods*. See also more of his practices. v. 2, 3, 4. of that chap. and 2 *Kings* 16. 3, 10, 11, 12. and there were certainly many of his people that joined with him, in his worship, who are all here said to *forget Gods holy Mountain*. *o* And to *prepare a table* for that *troop*: The *Idols of the ten Tribes*, 2 *Kings* 16. 3. and of the *Assyrians*, 2 Chron. 28. 23. which were a troop, whereas the *God of Israel was one God*. And as God had *altars*, which are sometimes called a *table*, as in *Ezek.* 41. 22. So they prepared *altars* for the *Idols*, as may be read in the aforementioned story of *Ahaz*: though by *preparing a table*, here seems rather to be meant the *feasts* they made upon their sacrifices in their *festival days*, which was in imitation of what the true God had commanded his people, *Deut.* 16. 14, 15. Idolaters also made in honour to their Idols, as appears from *Jud.* 9. 27. *Ezek.* 18. 6, 11. *Amos* 2. 8. 1 *Cor.* 8. 10. *p* Nor did they *only feast* in honour to the Idols, but *they furnished drink offerings unto their Number*. God had appointed *Drink offerings* for his honour, and as a piece of homage to him, *Exod.* 29. 40, 41. *Levit.* 23. 18, 37. these people had paid this homage to Idols. See *Jer.* 7. 18. & 19. 13. & 32. 29. *q* What we translate *Number* in the *Heb.* is *La Meni* to *Meni*. *Arcanius* translates it *Mercury*, an Idol whom *Merchants* worshipped for good success in trading; others understand it of the *Host of Heaven*; others of the multitude of their idols; our translation reads it *their number*. The word coming from an *Heb.* root, which signifieth to *number*, is no where else found in Scripture, which makes it hard too positively to assert the true meaning of it.

12 Therefore will I number you to the sword *r*, and

and you shall all bow down to the slaughter *s*, because * when I called *t* you did not answer, when I spake, you did not hear, but did evil before mine eyes, and did chuse *u that* wherein I delighted not. * *Prov.* 1. 24. *Acts.* 4. *Jer.* 7. 13.

r You have offended in *number*, worshiping a multitude, a troop of Idols, there shall be a great number of you perish by the sword; or possibly the term *number* may refer to *all* in the next phrase, to let them know that none of them should escape. God saith he will *number them*, tell them out one by one to the Sword. *s* As you have bowed down to Idols, *Isa.* 44. 17. (which are mine Enemies) I will make you bow down to your Enemies Swords. *t* I *called* you by my *Prophets*, *Zech.* 7. 7, 11, 12. you did not answer by doing the things which I by them spake to you for, but not considering that I *saw you*, or if considering it, yet not regarding it, you impudently did evil; yea, * You timed deliberately, chusing finful courses, the things which I *hated*, which are here (as often) expressed by a *Metonymie*, and calling the things in which God delighteth not. In matters of Worship we ought to chuse nothing wherein God delighteth not, and reason, as well as Scripture will assure us, he can delight in nothing of that nature which himself hath not directed. It is observable that ruin is here threatned to this People, not for their immoralities, or lewd lives, but for their errors, and superstitions in Divine Worship. Other sins provoke God to wrath, but those of this nature alone, are enough to ruin Souls and Nations.

13 Therefore thus saith the Lord God: Behold my servants shall eat, but you shall be hungry *x*: Behold my servants shall drink, but you shall be thirsty; Behold my servants shall rejoyce, but ye shall be ashamed:

x As there are a party amongst you, who instead of serving God, are the Servants of men, in complying with Idolatry, and superstition; so I have some Servants amongst you who have distinguished themselves by keeping close to my Institutions from the rest of you. I will distinguish them from you in the dispensations of my Providence; those that have *eat* bread at their Idol Feasts, shall be hungry, my people that would not do so, they shall have enough; those who have furnished a *drink-offering* to *Meni*, or that *number of Idols*, shall want that *drink* by which they have so propitiated my name, but *my Servants*, from whose mouths you pull'd the drink, because they would only furnish a *drink-offering to me*, they shall *drink*. My Servants whom now you make to mourn, and upon whom you pour shame, and contempt, shall *rejoyce*, and you shall be *ashamed*; you that now rejoyce, and shout, while my Servants that cannot comply with you are afflicted, and by you made to mourn, you shall cry for sorrow, and howl through vexation, whiles my Servants who keep close to my institutions shall sing for joy of heart. Those who in an hour of Persecution for Religion, can have patience under the Enemies Triumphs and Rage, will find that the *Rod of the wicked shall not always rest upon the lot of the righteous*.

14 Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall houl for ‖ vexation of Spirit. ‖ Heb. breakings.

15 And ye shall leave your name for a curse unto my chosen *y*; for the Lord God shall slay thee *z*, and * call his servants by another name. * *Esay.* 62. 2.

y Your name *shall not*, as *Prov.* 10. 7. or only be used when men would curse others, saying, let them be made like such persons. As the names of *Leah* and *Rachel*, *Ruth* 4. 11. and others of Gods Servants were used in blessing; for your names shall only be used in *cursing*, or when men will curse themselves, they shall use your names as examples of the eminent wrath of God upon them. *z* For you shall not perish by an ordinary hand, but by the hand of the *Lord* is dealt as to the God, for his justice, for is his strength, yea God himself shall look upon your name as accursed, and not suffer his people to be called by it, they shall not be called *Jews*, but *Christians*, *Acts* 11. 26. The Children of God, *John* 1. 12. So detestable a sin is *Idolatry*, that God will not suffer himself to be called by a name given to Idols, how proper soever it be to express his perfection, *Hos.* 2. 16, 17. Not yet suffer *his own people* to be called by a name by which *Idolaters* are known.

16 That he who blesseth himself in the Earth, shall bless himself in the God of truth *a*, *and* * he that sweareth in the Earth, shall swear by the God of truth *b*, because the former troubles are forgotten, and because they are hid from mine eyes *c*. * *Deut.* 6.13. *Psal.* 63.11. *Esay.* 19. *Jer.* 4.2. *Zech.* 5.

a I will bring it to pass, that over all the world, if any man *bless himself*, or bless another it shall be in God, *Amen*. So the *Heb.* (we translate it *the God of truth*) *Amen* is a name given to Christ, *Rev.* 3. 14. *These things saith the Amen, the faithful and true witness*, being here applied to God, many think it makes a great proof of the God-head of Christ, and judge the sense of this text to be: That under the times of the Gospel men should not bless themselves (as before) in the names of *Abraham*, & *Isaac*, & *Jacob*, but in the name of *Christ*, in the God *Amen*, nor is this an improbable sense. Others taking it more appellatively by *Eli Shin*, *Amen*, here understand that God who shews himself *true and faithful in his promises*. *b* In like manner it is prophecied, that those that *sweare* (by which some understand worship God, others calling God to be a witness) should sweare by the *God of truth*; or in the God of truth. Either worshipping God in Christ the *Amen*, or calling the faithful God to attest their sincerity, or swearing by that God who hath approved his truth and faithfulness by saving and delivering his people. *c* Because they shall see what God promised is fulfilled, the troubles of his people are at an end, and they are hid from God's Eyes, that is, they are at an end.

17 For behold *d*, I create * new heavens and a new earth *d*, and the former shall not be remembred nor † come into mind *e*. * *ch.* 66. 22. † *Heb.* ascend upon the heart.

e I will tell you yet a more admirable thing. I am about wholly to alter and change the *state* not only of *my people*, who are now afflicted, restoring them to a more lightsome state, more secure from trouble and afflictions, but *d* bringing a new face upon the world, even sending my Son to raise up a new Church, and to institute a new way of worship, *Joh.* 4. 21, 24. and giving out my Spirit in a more plentiful manner, *Acts* 2. 17. which new state shall abide until a *new Heavens and Earth appear, in which shall dwell righteousness*, 2 *Pet.* 3. 13. *Rev.* 21. 1. and a That state of things shall be such, and so glorious, as the former state of my People shall not be remembred, nor come into mind: whether this *new Heavens and new Earth* here promised, signifies such a state of the Church, when Christ shall personally reign upon Earth, over his Saints, the wicked being destroyed (as some have thought he shall for a thousand years) I very much doubt, and do not see how from this, and the parallel texts any such thing can be concluded.

18 But be you glad, and rejoyce for ever *f*, *in that* which I create, for behold I create Hierusalem *g*, a rejoycing, and her people a joy.

f You that are my people, though you cannot rejoyce with that degree of joy, that attendeth a present fruition of good, you shall be glad, and rejoyce with the *rejoycing he is*, for the things I create to, what I am already doing, nor let your present state, or the discouragements you have from seeming improbabilities, fright you from it, for it is not a work to be produced in an ordinary course, or by an ordinary power, but by the power of me who brings something out of nothing, or out of what hath no attendents to such a production, and I will create *g Hierusalem a rejoycing, and her people a joy* by *Hierusalem*, here must be meant the Church, as well under the Gospel, as under the law, (because the Gospel Church is grafted into that Olive) or else this prophecy, must be understood as fulfilled in the coming of Christ, *Luke* 2. 10. Or else it referreth to a more full calling of the Jews, than we have yet seen or heard of.

19 And * I will rejoyce in Hierusalem, and joy in my people *i*, and the * voice of weeping shall be no more heard in her, nor the voice of crying *k*. * *ch.* 62. 5. * *ch.* 35. 10.

i The nature of joy living in the satisfaction, and well pleased-ness of the Soul in the obtaining of the thing it hath wished, or greeth unto God and joy and rejoycing are applied to him, ch. 62. 5. and in the text, to this. *Zeph.* 3. 17. & Such kind of promises are to be found, ch. 35. 10. & 51. 11. *Jer.* 31. 12. *Rev.* 21. 4. which must be understood either *comparatively*, they shall not be no *such effect* as formerly; or (if interpreted to a state in this life) as to signifying only, *some joy*, or *eminent share of happiness*, if as to another life, they may be taken strictly, as signifying a *perpetuity*, and *perfection of joy and happiness*.

20 There shall be no more thence, an infant of days, nor an old man that hath not filled his days *l*: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed *m*.

l Whereas God hath made many promises of long life to the Jews, they should all be fulfilled to Gods people among them, so as there should be rare abortions among them, *Exod.* 23. 26. few infants should be carried out to burial, nor but few that should not have filled up their years; those that were now Children, should die at a great age; *m* yet none of these things should be of any advantage to wicked men, but if any of them should live to be an hundred years old, yet they shall die accursed. This seemeth to be the plain sense. If any desires to read more opinions of these words, he may find enough in the *English Annotations*.

21 And * they shall build houses and inhabit *them*. And they shall plant Vineyards, and eat of the fruit of them *n*. * *Amos* 9. 14.

n The quite contrary to what is said of the slothful man, and *Job* 27. 13, 14, 15, 16, 17. *Prov.* 12. 27.

22 They shall not build, and another inhabit, they shall not plant, and another eat, for * as the days of a tree *are* the days of my people, and mine elect † shall long enjoy the work of their hands *o*. * *Psal.* 92. 12. † *Heb.* make them to continue.

o Duration, and perpetuity are promised to them, in their happy estate.

23 They shall not labour in vain, nor bring forth for trouble, for they *are* the feed of the blessed of the Lord, and their off-spring with them *p*. *Esay.* 65. 23. *Jer.* 31. 29. *Ezek.* 18. 2. *Joel* 2. 26. *Hos.* 2. 23. *Zech.* 10. 9. *Rom.* 9. 26. *Gal.* 3. 7. *Heb.* 2. 13. *Rev.* 7. 3. *Rev.* 22. 4. shall wear

p And not only a teaching to them, but also to their Off-springs. But, what is here promised which wicked men do not oft-times enjoy, and Gods People oft-times want? *Answ.* 1. Wicked men may have them for their good Parents sake, and good men may sometimes want them for evil Parents sake. 2. But men may have some of these things, but they cannot expect them: good men may at present want them, but they may expect them from the hand of God, if they be good for them. 3. But men may have them in wrath, the blessing of God gives them to good men and adds no sorrow therewith.

24 And it shall come to pass that before they call, I will answer *q*, and whiles they are yet speaking *r* I will hear.

q God

q God promiſed, *ch.* 58. 9. to anſwer them, *when they called:* here he promiſeth to be ſo ready to anſwer, as to anſwer the words aſſoon as they ſhould be formed in their hearts before they ſhould get them out of their lips, *Pſal.* 32. 5. *Dan.* 10. 12. *r* Yea while they were ſpeaking, *Dan.* 9. 20, 23. *Acts* 10. 44. nor doth God ſay only, they ſhall have the things they would have (for ſo wicked men may ſometimes have from the bountiful hand of *Divine Providence*) but they ſhall have them, as an *anſwer* or return unto their prayers.

*Ch. 11. 6, 9.

25 The * wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock *s*, and duſt *ſhall be* the ſerpents meat *t*, they ſhall not hurt nor deſtroy in all my holy mountain *u*, ſaith the Lord.

s This verſe containeth a promiſe much like that, *ch.* 11. 6, 9. And relates to the ceaſing of perſecution. The People of God for their *whiteneſs, and innocency*, are often compared to *Lambs*, and *Sheep*, wicked men to *Wolves* and *Lions*, for their antipathy to the ſeed of the Woman; God here promiſeth to take off the fierceneſs of the Spirits of his Peoples Enemies, ſo that they ſhall live quietly and peaceably together. *t* Wicked men are compared to *Serpents*, *Micah* 7. 17. compared with *Pſal.* 72. 9. God promiſeth a time of tranquility to his Church under the Metaphor of *Serpents eating the duſt*, their proper meat, *Gen.* 3. 14. inſtead of flying upon men: it ſignifies ſuch a time, when wicked men ſhould mind their proper buſineſs, and not make it their work to eat up the people of God like bread. *u* For the laſt phraſe, ſee *ch.* 11. 9. what is there noted. But will ſome ſay, *When ſhall theſe things be?* The Scripture gives us no record of any ſuch period of time yet paſt. And it is very probable that this is a promiſe yet to be fulfilled, and it is not for us *to know the times and ſeaſons:* but in the mean time to let our *faith* and *patience* be ſeen; in the mean time we may learn, That it is Gods work to reſtrain the *Wolves* and *Serpents* of the world, who would elſe be always doing what they are ſometimes doing, and it is a ſad ſign that God is not yet at peace with that People, where we ſee Wolves devouring Lambs, and Serpents deſtroying men inſtead of licking up duſt, nor well pleaſed with that part of his holy mountain where there is nothing but *hurting* and *deſtroying*, biting and devouring one another. When God ſhall be at peace with a people theſe things ſhall not be found amongſt them.

CHAP. LXVI.

God is ſerved with the Spirit, and not by Ceremonies, 1, — 5. *the wonderful Birth and Benefits of the Goſpel-Church,* 6, — 14. *ſevere judgments againſt the wicked,* 15, — 17. *the Gentiles ſhall be an Holy Church,* 18, — 23. *the Eternal Puniſhment of the wicked,* 24.

*1 Kin. 8. 27. Acts 7. 48, 49. & 17. 24.

THus ſaith the LORD *, The heaven *is* my throne *a*, and the earth *is* my footſtool *b*: where *is* the houſe that ye build unto me *c*? and where is the place of my reſt *d*?

a The Heaven, that is, the higheſt Heavens, are the place where I moſt manifeſt my power and glory, and ſhew my ſelf in my Majeſty. So *Iſal.* 11. 4. *Pſal.* 103. 19. *Matt.* 5. 34. Hence we are taught to pray; *Our Father which art in Heaven.* *b* And the *Earth is my footſtool*, or a place wherein I ſet my feet, *Matt.* 5. 35. *c* Can there be an houſe builded, that will contain me, who can encompaſs the Heavens and the Earth with an houſe? *d* Or, where is the place wherein I can be ſaid to reſt in a proper ſenſe? The Ark is indeed called *God's footſtool*, and the *place* of his *reſt*, in a figurative ſenſe, becauſe there God manifeſted himſelf, though in degrees much beneath the manifeſtations of himſelf in Heaven, but properly, God hath no certain place of Reſt.

2 For all thoſe *things* hath my hand made *e*, and all thoſe *things* have been *f*, ſaith the Lord: but
*Pſ. 34. 18. to this *man* will I look, * *even* to him *that is* poor and
& 51. 17. of a contrite ſpirit *g*, and * trembleth at my word *h*.
Ch. 57. 15. *e* The Heavens and the Earth are the work of my hands, *Gen.*
*Ez. 9. 4. 1. 1. *Job.* 1. 3. (ſome expound it of the *Temple*, and the *Sacrifices.*)
& 10. 3. *f* They were not only made by God, but *ſubſiſted* and were kept
Pr. 28. 14. in being by him. Theſe things were not therefore valued by him,
& v. 5. nor could he have any need of, or reſpect to any houſe which is but a very little part of the Earth; he having made the Heavens and the Earth, had all them at his command, and how could he need a Temple? or, wherein could he be advantaged from it? *g* But God will look with a reſpect, and with a favourable Eye to him that hath a *broken and contrite ſpirit*, whoſe heart is ſubdued to the Will of God, and who is poor, and low in his own Eyes, *Mat.* 5. 3. *Luke* 6. 20. And *h* who *trembleth* when he heareth God's threatning words, nor ever heareth any revelation of the Divine Will without a juſt Reverence.

3 He that killeth an ox *i*, *is as if* he ſlew a man:
‖ Or, Kid. he that ſacrificeth a lamb ‖, *as if* he * cut off a dogs
* Deut. 23. 18. neck *k*: he that offereth an oblation, *as if he offered* ſwines blood: he that † burneth incenſe, *as if* he
† Hebr. makes a memorial of. bleſſed an idol *l*: yea, they have choſen their own ways *m*, and their ſoul delighteth in their abominations *n*.

i *Solomon*, *Prov.* 15. 8. gives us a ſhort, but full commentary on the whole verſe; *The Sacrifice of the wicked is an abomination to the Lord.* He that killeth an ox, that is, for Sacrifice, as it is expounded by the next words, *He that ſacrificeth a Lamb.* *k* The compariſon ſheweth God's deteſtation of *ceremonial performances* from men of wicked hearts and lives. *l* From hence it is plain, that the Prophet is not here reflecting upon *Idolatrous Worſhip*, but *Formal Worſhip:* for to ſay, *He that burneth Incenſe to an Idol, is as he that bleſſeth an Idoll*, is but to ſay, he that bleſſeth an Idol, bleſſeth an Idol; but upon thoſe who in a formality worſhipped the true God, and by acts which he had appointed, ſuch were offering Sacrifices, Oblation, Incenſe. God by the Prophet declares, that theſe mens Services were no more acceptable to him than *Murther*, *Idolatry*, or the moſt *horrid prophanation of his name.* Such would cutting off a dogs neck for Sacrifice, have been, or offering *Swines blood*; ſo little do ritual performances, though inſtituted by God himſelf, pleaſe God when they are but meer *formalities*, as they always are, *m* When thoſe that perform them, live as they liſt, leud, and looſe lives, and think to ſave themſelves by their prayers, like the Whore, *Prov.* 7. 14, 15. *n* Not only ſinning by humane frailty, but taking pleaſure in their ſins, *Prov.* 15. 26. To offer a Sacrifice with an heart reſolved (when it is offered) to go on in ſinful courſes, is to offer it *with an evil mind.* This is a dreadful text to thoſe perſons who will *murder*, and *ſteal*, and *ſwear*, and *curſe*, and *lie*, and *commit Adultery*, and then come and ſtand before God in his houſe, which is called by his name, that is, come to ſerve him in acts of Worſhip, *Levit.* 10. 3. See *Pſal.* 50. 16, 17, 18. *Iſaiah* 1. 11, 12, 13, 14. *Jer.* 7. 9, 10. *Mat.* 7. 21, 22, 23. *John* 4. 24. 1 *Tim.* 4. 8.

4 I alſo will chuſe *o* their ‖ deluſions *p*, and bring their fears upon them *q*, * becauſe when I called none did anſwer *r*, when I ſpake, they did not hear *s*, but they did evil before mine Eyes, and choſe that in which I delighted not.

‖ Or, Devices. * Pr. 1. 24. ch. 65. 12. Jer. 7. 13.

o They had made their choice, they choſe not the ways of God, but *their own ways*, that which God delighted not in, as in the latter part of this verſe, therefore (ſaith God) I will alſo chuſe. *p* Their *deluſions*, or *illuſions*, or *devices*, *Montanus* tranſlates it, *adinventionibus*, it is a Noun derived from a word which ſignifies to *ſpeak childiſhly* or *corruptly*, the word in this form is only uſed in this text, and in 1 *Sam.* 25. 3. it ſignifies *ſtudies*, or *works*, *Pſal.* 12. 4. *Iſa.* 3. 4. *Hoſ.* 4. 9. It is an ordinary thing for God thus generally to declare his juſtice againſt men. That he will deal with ſinners, as they deal with him, ſo *Pſal.* 18. 25, 26. *Lev.* 26. 27. *Ja.* 34. 17. *Prov.* 1. 24, 28. The meaning is, I will be no kinder to them, then they have been to me, They have choſen to *mock and delude me*, I will chuſe to ſuffer them to *delude themſelves*; or they have choſen to work wickedneſs, I will chuſe the effect. *q* That is (ſay ſome) the things which they *feared*, and did theſe things to avoid, as *Jer.* 42. 16. *Ezek.* 11. 8. Others by *their fears* chuſe rather to underſtand ſuch *terrors* and *affrightments* as are natural to men upon the proſpect of great evils, as *Jer.* 20. 4. as God in mercy delivereth his people *from their fears*, *Pſal.* 34. 4. So in judgment he cauſeth *fears* as a great judgment to poſſeſs ſinners, *Lev.* 26. 16. *Deut.* 28. 66. *r* Becauſe when by my Prophets, I exhorted you to your duty; very few yielded obedience, ſee *Prov.* 1. 24. *ch.* 65. 12. *Jer.* 7. 13. *s* Hearing here ſignifieth hearkning, or obeying. *not hearing* is expounded by *doing evil*, and chuſing that *wherein God delighted not.* God accounts that thoſe do not hear, who do not obey his will.

5 Hear the word of the Lord, you that * tremble at his words *s*: your brethren *t* that hated you, that caſt you out *u* for my names ſake *x* ſaid, * Let the Lord be glorified *y* but he ſhall appear to your joy, and they ſhall be aſhamed *z*.

* v. 2. * Ch. 5. 19.

s The Prophet turneth his diſcourſe from denouncing judgment againſt the *Idolaters*, and *formaliſts* amongſt the Jews, to ſuch as *feared God*, whoſe religion is deſcribed by *a trembling at his word*, as v. 2. ſuch a turning of the Prophets diſcourſe was, *ch.* 5. 16. *ch.* 51. 1, 7. *The ſame words belong not to Saints and preſumptuous Sinners.* *t* Your *Brethren*, by *Nation*, or by *external profeſſion* in Religion, tho' falſe brethren, *Gal.* 2. 4. Thus *Paul* calls all the rejected Jews *Brethren*, *Rom.* 9. 3. *u* That either ſhut you out of their intimate ſociety, or (which is more probable) *excommunicate*, and caſt you out of their Synagogues, or caſt you out of their City, and ſome of you out of the world, *John* 9. 35, 22. *John* 16. 2. *x i. e. For my ſake*, for your owning me, and adherence to my law, ſaid. *y* Either mocking you as the Jews did Chriſt, when hanging upon the croſs, *Mat.* 27. 43. *Luke* 23. 35. thus they mocked at *David*, *Pſal.* 42. 3. Or, *Let the Lord be glorified*, thinking they did God good ſervice, *John* 16. 2. *z* There will come a day when God ſhall appear and let them know his judgment concerning their violence, and rage, then you ſhall have joy, and they ſhall be aſhamed, 2 *Theſ.* 4. 16, 17, 18.

6 A voice of noiſe from the city *a*, a voice from the temple, a voice of the Lord that rendereth recompence to his Enemies *b*.

a The expreſſion of a Prophetical *extaſy*, as much as, methinks I already hear a *voice of noiſe*, rather a ſad and affrighting noiſe, than the noiſe of *Triumphers* (as ſome think) yea, it comes not from the City only, but from the *Temple*, wherein theſe *formaliſts* have ſo much gloried, and repoſed ſo much confidence. There is a noiſe of Soldiers ſlaying, and of the *Prieſts* or *poor people* fled thither, ſhrieking or crying out. *b* A voice of the Lord, not in thunder, which is ſometimes called ſo, *Pſal.* 29. 3, 4, 5, &c. but that rendreth *recompence to his enemies.* Thus, the noiſe of Soldiers, the roaring of Guns, the ſound of Drums and Trumpets are the *Voice of the Lord.* Thus the Prophet ſeemeth to expreſs the deſtruction of the Jews by the *Roman Armies*, as if a thing at that time doing.

7 Before ſhe travailed ſhe brought forth, before her pain came, ſhe was delivered of a man-child *c*.

c The whole verſe is expreſſive of a great and ſudden ſalvation, which God would work for his Church, like the delivery of a woman, and that of a *man-child*, *before her travail*, and *without pain.* The only doubt is, whether it referreth to the deliverance of the People out of *Babylon*, or the worlds ſurprizal with the *Meſſiah*, and the ſudden and ſtrange propagation of the Goſpel, and it is a queſtion not eaſily determined. The delivery of the Jews out of *Babylon*, indeed was without *ſtruglings* or *any pain*, not like their deliverance from *Egypt*, after the waſting of their enemies by ten ſucceſſive Plagues, but by the *kind Proclamation* of *Cyrus*: but it ſeems not to have been ſuddenly only as to the *day*, and *hour*, and *manner*, for *Daniel* underſtood by Books that the time was come, *Dan.* 9. 2. and the people had a proſpect of it 70 years before, *Jer.* 25. 12. & 29. 10. The *Prophecy* therefore ſeems rather to refer to the *coming of Chriſt*, and the *ſudden Propagation* of the *Goſpel.* The Popiſh Interpreters applying it to the *Virgin Mary* bringing forth Chriſt, is like other of their fond dreams.

8 Who hath heard ſuch a thing *d*? who hath ſeen ſuch things *e*? ſhall the earth be made to bring forth in one day? or ſhall a Nation be born at once? for as ſoon as Zion travelled, ſhe brought forth children *f*?

d The Prophet calls either to the *whole world*, or to *ſuch as feared God among the Jews*, to admire God in his ſtupendious works of Providence, either in the eaſie manner of the deliverance of the Jews out of the Captivity of *Babylon*, without any pain, without ſo much as one throw; or elſe in the erecting of his Goſpel Church, into which all the Jews that received Chriſt, were gathered as well as the Gentiles, *making both one*, *Eph.* 2. 14. *e* Which ſeems to be meant by the *Earths bringing forth in one day*, as great a work of Providence, as if all the women in the world ſhould have brought forth in a day; or as if all the plants of the Earth had brought forth their flowers and fruit in one day. *f* As ſoon as the Church of the Jews began to move out of the Captivity of *Babylon*, God put it into the hearts of multitudes to go up, *Exod.* 1. 5. *ch.* 2. 1, 2, &c. Or, as ſoon as the voice of the Goſpel put the Church of the Jews into her *Travel* in *John Baptiſts*, *Chriſt's*, and the *Apoſtles time*, it preſently brought forth. In *John Baptiſt's time*, *the Kingdom of Heaven ſuffered violence, and the violent took it by force*, Mat. 11. 12. and it continued ſo, as 3000 were converted at *Peters Sermon*, Acts 2. The Gentiles were the Children of *Zion*, being planted into their ſtock; the law of the Goſpel firſt going out of Zion.

‖ Or, beget.

9 Shall I bring to the birth, and not ‖ cauſe to bring forth? ſaith the Lord *g*; ſhall I cauſe to bring forth, and ſhut *the womb*? ſaith thy God *h*.

g The work before ſpoken of, ſeemeth not after the manner of men, who do things that are great *gradually*; nor in an ordinary courſe of nature, whoſe motions alſo bring things by degrees to their perfection, but you muſt conſider who it is that ſpeaketh (*ſaith the Lord*) now as is the God, ſo is his ſtrength. Again, men may undertake things, and for want of power not bring them to perfection, but ſhall I do ſuch a thing? I have by many prophecies and promiſes ſecured you in the expectation of ſuch a thing, and ſhall I not by my Providence effect it? I, that in the ordinary courſe of my providence uſe to give a birth to Women, to whom I have given a power to conceive, ſhall I not give a birth to *Zion*, to my people, whom by my prophecies, and promiſes I have made to conceive ſuch hopes, and expectations? *h* Nor ſhall *Zion* once only bring forth, but ſhe ſhall go *on teeming*, her womb ſhall not be ſhut, ſhe ſhall every day bring forth more and more children, my preſence ſhall be with my Church to that end, to the end of the world.

10 Rejoyce ye with Hieruſalem, and be glad with her all ye that love her: rejoyce for joy with her, all ye that mourn for her *i*.

i There is nothing more ordinary amongſt men, than for friends, and neighbours, to meet together with their friends recovered from affliction, or brought into a better ſtate, to rejoice with them, eſpecially ſuch friends as in their afflictions have mourned with them. Thus *Mary*, *Luk.* 1. 40. went to rejoice with *Elizabeth*, and *Jobs* friends came to *rejoice with him*, *Job* 42. 11. The Prophet in like manner calls to all the *friends of Hieruſalem*, eſpecially ſuch as in the days of her affliction had mourned for her, to come and *rejoice* and *be glad with her*, upon the proſpect of her better ſtate after the *Babyloniſh Captivity*: or at leaſt in the time of the *Meſſiah*; for though joy and *gladneſs* be the affection of the Soul that works upon its union with its deſirable object, and the deliverance of the people out of *Babylon* was not to be for many years after this, nor the *Meſſias* to come, for many years after that, yet *faith being the evidence of things not ſeen*, there is a *rejoycing of hope*, *hope* giving the Soul an union with its object hoped for, and theſe things were now *preſent to believers* who by faith called the things that were not as if they were: becauſe they had the ſecurity of a divine Revelation for them, and they were alredy exiſtent in their neceſſary cauſes.

11 That you may ſuck and be ſatisfied with the *k* breaſts of her conſolations *l*, that you may milk out, and be delighted with the abundance of her glory *m*.

k *Hieruſalem* is here ſet out as the mother of us all, as indeed ſhe was, for *out of Zion went forth the law, and the word of the Lord from Hieruſalem*, *Iſaiah* 2. 3. Chriſt was of the *ſeed of Abraham*, he was ſent *to the loſt Sheep of the houſe of Iſrael*, and is called *Rom.* 15. 8. *the Miniſter of the Circumciſion*; they were the *Olive*, the *Branches*; the Gentiles but a *wild Olive, grafted in amongſt them*, *Rom.* 11. 17, we ſucked at their breaſts, Chriſt was firſt preached to them, the 12, the 70. were all of them. *l* The Goſpel doctrine was their breaſts of conſolation. Chriſt was in the firſt place, *m* The *glory of the people of Iſrael*, though he was alſo *a light to the Gentiles*, *Luk.* 2. 32. we are required to rejoice with *Hieruſalem*, *That we may ſuck and be Satisfied*, &c. Intimating, that our *joy* ſhould not be a meer act of charity to them, but a proper expreſſion of our ſenſe of Gods goodneſs to our ſelves, who ſhould ſuck and be Satisfied with the glad tidings of the Goſpel firſt publiſhed unto them, and our ſelves be inlightned from what was at firſt the *glory of Iſrael.*

12 For thus ſaith the Lord, Behold I * will extend peace to her like a river, and the glory of the Gentiles *n* like a flowing ſtream *o*; then ſhall ye * ſuck *p*; ye ſhall be * born upon her ſides, and be dandled upon her knees *q*.

*Chap. 48. 18. & 60. 5. *Cha. 60. 16. *Chap. 49. 22. & 60. 4.

n That this promiſe reſpects the times of the *Meſſias* ſeems plain, not only from the conſideration that no hiſtory gives us any account of any great or long peace or proſperity the Jews had before that time, nor indeed then, if we underſtand it not of a *Spiritual Goſpel-peace*, which Chriſt preached to them *that were nigh*, as well as *thoſe afar off*, *Eph.* 2. 17. *o* It alſo appears from the mention of the glory of the Gentiles as a flowing ſtream, which can hardly be underſtood of any thing but Chriſt and the preaching of the Goſpel to the Gentiles. But I leave it to the iſſues of Providence to expound and determine, whether the Prophecy of this text doth not relate to a further converſion and calling of the Jews than hath been yet ſeen. *p* When Chriſt was revealed to the Jews not thoſe only of the Gentiles, but thoſe of the Jews who belonged to *Gods Election* ſucked Goſpel doctrine. *q* The *Gentiles* were born upon the ſides of *Hieruſalem* and dandled upon her knees, as firſt hearing from the *Apoſtles* (who were ſome of the *Daughters of Hieruſalem*, members of the Jewiſh Church) the glad tidings of Salvation.

13 *r* As one whom his mother comforteth, ſo will I comfort you, and you ſhall be comforted in Hieruſalem.

r That is, in the moſt tender, and compaſſionate way imaginable. The husband doth not comfort his wife with that tenderneſs, and thoſe bowels that the mother comforteth the Child after it hath received ſome fall, or miſchief. *Hieruſalem* now mourneth, and you mourn with her, but ſhe ſhall recover from her affliction and from her ſorrows, and ſhall be comforted; and you that mourn for her, ſhall partake of her joys, as you now ſhare with her in her afflictions, God in the day that he wipeth tears from her Eyes, ſhall alſo wipe them from yours: and you ſhall have as great an occaſion of joy from the happy, as now you have of ſorrow from the afflicted, ſtate of *Hieruſalem.*

14 And when you ſee *this*, your heart ſhall rejoice, and your bones ſhall flouriſh like an herb *u*: and the hand of the Lord ſhall be known toward his ſervants *x*, and his indignation toward his Enemies *y*.

u The peace, and tranquility of the Church and the propagation of the Kingdom of Chriſt, is always the cauſe of an heart-rejoycing to ſuch as fear God, *Pſal.* 105. 3. the reaſon is becauſe it is the greateſt object of their deſires, which are then ſatisfied, and their thoughts are then at reſt, and beſides they are members of the ſame body, ſo as their own bones, which before are dry and withered, *Ezek.* 37. 1, 2. and *the ſinews, and the fleſh, comes again upon them, and the skin covers them above*, ſo as they flouriſh like an herb *in* the ſpring, all whoſe verdure and beauty in the winter was concealed in the root hid in the earth. *x* And in this the power, protection, and influence of God for, of, and upon, ſuch as truly ſerve and obey him, ſhall be made manifeſt and known. *y* But the wicked ſhall be under a quite contrary diſpenſation, *Pſal.* 1. 4. As they have had a day, which hath been to you *the power of darkneſs*: ſo you ſhall have a day, which ſhall be to them *the power of darkneſs*, as Gods hand ſhall be upon and toward ſuch as fear me, to cover, and bleſs, and influence them, ſo his indignation ſhall in that day be ſhewed towards thoſe of your nation who have declared themſelves the enemies of the Lord.

15 For behold the Lord will come with fire *z*, and with his chariots, with a whirle-wind *a*, to render his anger with fury *b*, and his rebukes *c* with flames of fire.

z Here the Prophet comes more particularly to expound what indignation ſhould be ſhewed towards his enemies. That is, with terrible Judgments, nothing being more terrible, and waſting than fire; or with fire in a proper ſenſe, underſtanding it of the fire with which enemies uſe to conſume places brought under their power. *a* With a ſudden ſweeping Judgment that like a whirle-wind ſhall deſtroy this people. *b* With fury, that is, with fervor; for fury properly taken is not in God, *ch.* 27. 4. but God ſometimes executes juſtice and judgment more ſmartly and ſeverely. *c* By *rebukes*, he means puniſhments, for it is ſaid God, will execute them *with flames of fire.* They had contemned the rebukes of his law, now God will rebuke them with fire, and ſword.

16 For by fire, and by his ſword, will the Lord plead *d* with all fleſh *e*, and the ſlain of the Lord ſhall be many *f*.

d This kind of *rebuking* is also called a *pleading with them*, so he threatens to plead against *Gog with Pestilence, and blood, Ezek.* 38. 22. God at first *pleads* with sinners by *words*, but if he cannot so prevail, he will *plead with* them in a way by which he will overcome, by fire, pestilence and blood. *e* Thus he threatens to do with all sinners, or with all the wicked Jews. *f* To the fire he threatens to add the Sword, so as the *slain of the Lord*, that is, those whom God should cause to be slain, should be many.

* *Ch.* 65. 3, 4. ‖ *One after another.*

17 *They that sanctifie themselves, and purifie themselves in the gardens *g*, ‖ behind one *tree* in the midst *h*, eating swines flesh *i*, and the abomination *k*, and the mouse, shall be consumed together, saith the LORD.

g That the Jews might not think that the Judgments threatned, concerned only the Heathen, he tells them they concerned them, the Idol Worshippers amongst them, and not Idolaters only, but such as broke his laws about meats, which he had prohibited them to Eat. Those that *sanctified* and purified themselves in gardens, *gardens* in which they Worshipped Idols, *ch.* 1. 29. & 65. 3, 4. *Kings* 14. 23. & 15. 13. the word translated *gardens* signifieth such as were thick planted with trees, *and had groves* in them, where they set their Idols, 1 *King.* 15. 13. hence the Idol is called the *Grove*, 2 *Kings* 23. 6. they had also in these Gardens Pools where they washed themselves in a way of preparation for their Idol-Worship, as the Priest by Gods Ordinance was to bath himself, *Num.* 19. 7. *h Behind one of the trees*, or one by one behind the Trees. Some think that *Achar* is here a proper name of an Idol, behind which, or behind whose Temple these Idolaters were wont to purifie themselves. These Gardens were places too as well for bruitish Lusts as Idol-Worship, as may be learned from 1 *Kin.* 14. 24. 2 *Kin.* 23. 7. and they by these washings thought to make themselves clean. *i Eating Swines flesh*, forbidden, *Lev.* 11. 7. *Deut.* 14. 8. *k And the abomination*, either any abominable things, or all those Beasts forbidden the Jews for meat, *Lev.* 11. 9, 10, &c. Some think a particular abominable thing is here meant, and think it is the *Weasel* which *Lev.* 11. 29. is joined with the *Mouse*, which is here next mentioned. The word which we translate *Mouse* being no where found but there, and here, and 1 *Sam.* 6. 4, 5, 11, 18. some think it is not that creature we call a *Mouse*, (because a Mouse is properly no creeping thing; but the word *Lev.* 11. 29. signifies even a creeping thing.) They therefore think it rather signifieth some *Serpent*. It is a matter of no great consequence. The sense is, that God would not only destroy the open and gross Idolaters and superstitious persons, but all those who had made no Conscience of yielding Obedience to the Law of God in such things as seemed to them of a minute nature, and such as they easily might have yielded Obedience to; he saith that they shall all perish together. In the day of Judgment the Idolatrous *Pagan*, and *Papist*, and the leud and disobedient Protestant shall fare alike. It will be an hard thing for a thinking Soul to see how Baptism, and a membership in the Christian Church, should save men from Gods Wrath, without Holiness, more than Circumcision and Membership in the Jewish Church.

11 For I *know* their works, and their thoughts *l*, it shall come *m* that I will gather all nations *n*, and tongues, and they shall see my glory *o*.

l The Hebrew is thus, word for word; *And I their works, and their thoughts, coming together all nations, and languages, and they shall come and see my Glory.* So that it is necessary for Interpreters to supply some words to make out the sense. And the sense will differ according to the nature and sense of those supplied words. We supply the Verb *know*, as *Amos* 5. 12. others supply *I have noted*. Others make it a question. And *should I endure* their thoughts *and their works?* Others, But as for me *O their works, and their thoughts!* Some make these words, *for I know their works and their thoughts, it shall come*, one sentence, and to relate to the judgments before threatned, v. 15, 16. and the latter words a new sentence, and a promise of the call of the Gentiles. If we thus divide the words into two sentences, the former part doth but assert the certainty of the Judgment that should come upon this People, and the confirmation or reason of it from the *Omnificence* and *Justice of God*. They have done these things, and I know it, and am of purer eyes than to behold iniquity. I know I have marked their thoughts and works (before-mentioned.) O the vileness of them! Should I suffer, should I endure them? No. *It shall come*, either the Judgments before threatned shall come: or it shall come to pass, that I will cast them off, and then *I will gather all nations*, &c. in *So as it shall come*, may either refer to the threatning of Judgments in the former part, or the promise of calling the Gentiles in the latter part of the verse. Others make the verse one entire sentence, and the sense thus, *seeing I know their works*, &c. or when the time shall come, that I shall let them by my vengeance know, that I know their works. *I will gather all Nations and Languages.* *n* I will call the Gentiles into my Church: and *o* My Oracles, my holy Institutions and Ordinances, which hitherto have been locked up in the Church of the Jews, *Rom.* 3. 2. and been their glory, shall be published to the Gentiles, *Psal.* 97. 6. *Isa.* 40. 5.

19 And I will set a sign amongst them, and I will send those that escape of them unto the nations *p*, *to* Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, *to* the Isles afar off *q*, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles *r*.

p It is on all hands agreed that this Verse is a Prophecy of the conversion of the Gentiles. By sign here some understand an *Ensign*, as the word signifies, *Psal.* 74. 4. which is a military sign to gather people together; by this may be understood Christ, *Luke* 2. 34. See *Isa.* 11. 10. or as others the *ministry of the Word* attended with miracles, (often called signs) these were set up amongst the Jews first, then among the Gentiles. Others (but less probably) understand by *sign* a mark of distinction, like that mentioned, *Ezek.* 9. 4. so as, faith he, some shall escape and not be destroyed, and for those that shall escape, I will send them to *q Tarshish, Pul, Lud, Tubal, Javan*, to *Europe, Asia*, and *Africa*, to all the quarters of the World, (see the *Latin Synopsis*, and the *English Annot.* large discourses of these particular places,) to all Nations that had never before heard of God, or his true Worship, *r* And they shall every where preach the Gospel, and set up my Gospel-Ordinances and Institutions. This was eminently made good upon the Apostles leaving the Jews, and turning to the Gentiles, *Act.* 13. 46. and more fully after the destruction of *Jerusalem*, when the Believers among the Jews, as well as the Apostles, went about publishing the Gospel to all People, which was the declaring of the Lords glory.

20 And they shall bring all your brethren *s* for an offering unto the LORD out of all nations: upon horses, and ‖ in litters, and upon mules, and upon swift beasts *t*, to my holy mountain Jerusalem, saith the LORD *u*, as the children of Israel bring an offering in a clean vessel unto the house of the LORD *x*.

‖ Or, coaches.

r Those who are the children of *Abraham*, not considered as the Father of the Jewish Nation only, but considered as *the Father of many Nations*, and as the *Father of the faithful*, or who are the *Children of God*, being believers, and *receiving Christ*; and so are your Brethren, (how contemptible soever you judge them,) shall be brought out of all Nations for an *offering* to the Lord, God will have no more offerings of Bullocks, and Rams, or Lambs, but of Men, and Women, reasonable services, *Rom.* 12. 1. he will have an *offering up of the Gentiles*, Rom. 15. 16. *t* And because the Gentiles are many of them far off from *Jerusalem*, and as yet further off from God, *Eph.* 2. 17. God will find out fit means for this end, as Horses, and Litters, and Mules, and swifts Beasts are to bring Men and Women long Journeys. *u* And they shall be brought into the Church, which began at *Jerusalem*, and this you may be assured of, for the Lord hath said it, who cannot lye nor repent. *x* And they shall come with as much *joy* and *gladness*, with as much *sincerity* and *holiness*, as the Godly Jews use and exercise when they bring their offerings in *clean vessels*.

21 And * I will take of them for priests, *and for* Levites *y*, saith the LORD.

* *Isa.* 61. 6.

y Left the Jews, being assured that the Tribe of *Levi*, which *Deut.* 21. God anciently chose to minister before him, was not among them, *Ezra* 2. 61. should say, Alas if the Gentiles should be brought in, where would be *Neh.* 7. 63. they have *Priests* or *Levites*? God here by his Prophet tells them, he would provide Priests, he would take *of them*, of these converted Heathens, for *Priests* and *Levites*, that is for *Gospel-Ministers*, to teach and instruct People, which was the *Priests* work of old, *Deut.* 33. 10. 2 *Chron.* 17. 7, 9. *Mal.* 2. 6. (for they are mightily mistaken, that think the Priests amongst the Jews had nothing to do, but to *sacrifice* and *burn incense*, which work is ceased,) saith the Prophet, God will find amongst the converted Gentiles those who though they be not of the Tribe of *Levi*, or House of *Aaron*, yet shall they do the true work of Priests and Levites.

22 For as * the new heavens, and the new earth *z* which I will make shall remain before me (saith the LORD) so shall your seed, and your name remain *a*.

* *Ch.* 65. 17. *Rev.* 21. 1.

This whole verse is only a promise of the perpetuity of the Gospel-Church, and the not failing of the additions to it of such as shall be saved, till the World shall have an end. *z* The new state of the Church to be raised up under the Messiah. *a* As I intend that shall abide, so there shall be a daily succession of true Believers for the upholding of it; for if Believers could fail from the Earth, the Church made up of them only, as the true Members of it, must fail also.

23 And it shall come to pass that from one † new moon to another, and from one sabbath to another *b*, shall all flesh come to worship before me, saith the LORD.

† *from one new moon to another, and from one sabbath to another.*

b In the Gospel-Church, there shall be as constant and settled a course of worship (though of another nature) as ever was in the Jewish Church: Christians are not bound to keep the Jewish Sabbaths or New-moons, *Gal.* 4. 10, 11. *Col.* 2. 16. But New Testament Worship is often expressed by Old Testament Phrases. The Jews were only obliged to appear Three times in a year at *Jerusalem*, but (saith the Prophet) the Gospel-Church shall worship God from one *Sabbath to another*.

24 And they shall go forth *c*, and look upon the carkasses of the men that have sinned against me *d*: for their * worm shall not die, neither shall their fire be quenched *e*, and they shall be an abhorring unto all flesh.

* *Mark* 9. 44, 46, 48.

c Either the Gentiles, or the sincerer part of the Jews shall go forth from their places, or from, *Jerusalem*, or, *go out of their graves* at the last day. *d* And look upon the vengeance I have taken upon these vile Idolaters and Formalists, for their satisfaction, *Psal.* 58. 10. they shall see none of them alive, but they shall see their *carkasses*. *e* F. r the worms that feed on their flain carkasses shall not suddenly dye, and the Enemies fire burning up their habitations shall not go out till they be wholly consumed: and after this Life, and at the day of Judgment, they shall go into eternal torments. See *Mark* 9. 44, 46, 48. where they will feel a worm of Conscience that shall never die, and a fiery Wrath of God upon their Souls and Bodies, that shall never go out.

Jeremiah

Annotations on JEREMIAH.

The ARGUMENT.

IT was the great Unhappiness of this Prophet, *to be a Physician to, but that could not save, a dying State, their Disease still prevailing against the Remedy; and indeed no wonder that all things were so much out of order, when the Book of the Law had been wanting above sixty Years. He was called to be a* Teacher *in his Youth, in the Days of good* Josiah, *being sanctified and ordained by God to his Prophetical Office from his Mothers Womb*, Chap. 1. 5. *in a very evil time, though the People afterward proved much worse upon the Death of that good King. He letting himself against the Torrent of the Corruptions of the Times, was always opposed, and unkindly treated by his ungrateful Country-men, as also by false Prophets, and the Priests, Princes, and People, who encouraged all their Impieties and Unrighteousness: At length he threatned their Destruction and Captivity by the* Chaldeans, *which he lived to see, he foretells their Return after seventy Years: All which accordingly came to pass: He doth also, notwithstanding his dreadful Threatnings, intermix divers comfortable Promises of the Messiah, and the Days of the Gospel; he denounceth also heavy Judgments against the Heathen Nations, that had afflicted God's People, both such as were near, and also more remote, as* Egypt, *the* Philistines, Moab, Edomites, Ammonites, Damascus, Kedar, Hazor, Elam, *but especially* Babylon *her self, that is made so great a Type of the* Anti-Christian Babylon *in the* New Testament. *Upon the Murder of* Gedaliah, *whom the* Chaldeans *had made Governour of* Judea, *he was forcibly against his Will carried into* Egypt, *where (after he had Prophesied from first to last between Forty and Fifty Years) probably he died; some say he was stoned.*

Whatever else we hear mentioned of his Writings, they are either counterfeit as the Prophecies of Baruch, *&c. or it is likely we have the Sum of them in this Book, though possibly some of his Sermons might have had some Enlargements in that Roll which, by his Appointment, was written by* Baruch, Chap. 36. 2. *&c.*

CHAP. I.

The Pedigree, Time, and Calling of Jeremiah, *confirmed against his Excuses*, 1,—10. *His Visions of an Almond-Rod and Seething-Pot*, 11,—14. *His heavy Message against* Judah, 15,—16. *God promiseth him his Assistance*, 17,—19.

THE words *a* of Jeremiah the son of Hilkiah *b*, of the priests that *were* in Anathoth in the land of Benjamin *c*.

a i. e. Sermons, or Prophecies, which he received from God (as being his mouth to declare them unto the People) and comprised all in the Volume of this Book going under his Name, as the Matter and Subscription of them. See on *Isa.* 2. 1. *b* As this serves to distinguish him from other Priests, so his being of *Anathoth* ranks him among the common Priests; not that High Priest mentioned 2 *Kings* 22. 8. under whose Progeny *Jeremiah* is not named, 1 *Chron.* 6. 13. Who, it is probable, would have been named, being one of so much note, and who always lived at *Jerusalem*, not at *Anathoth*, which was a City three Miles from *Jerusalem*, lotted out of the Tribe of *Benjamin* for the Priests, *Josh.* 21. 18. Of an ordinary Teacher he was made a Prophet, not to the rest. *c i. e.* That part of *Canaan* that fell to *Benjamin's* share.

2 To whom the word of the LORD *d* came in the days *e* of Josiah the son of Amon *f* king of Judah, in the thirteenth year *g* of his reign.

d Either that Commission from God that did authorize him to his Prophetical Work, as it may probably be taken, *John* 12. 35. was actually given unto him *Verse* 10. or, Command of God, as 'tis used, 1 *Kings* 12. 24. Or rather, the Materials of which his Prophecies were to consist, for the space of 41 Years successively in *Judea*, viz. from the 13th Year of *Josiah* to the 11th Year of *Zedekiah*, besides the time that he prophesied in *Egypt*. See *Chap.* 43. and 44. *Isa.* 2. 1. *e i. e.* During his Reign, and reformed state of Religion. *f* Who corrupted again that Religion by those Idolatries that his Father *Manasses* had in the latter part of his Reign (so well reformed by rooting of them out, 2 *Chron.* 33. 21, 22, 23. *g* By which it appears that *Jeremiah* prophesied the last 18 Years of *Josiah's* Reign; for he reigned 31 Years, 2 *Kings* 22. 1.

3 *h* It came also in the days of *i* Jehoiakim, the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah *k* the son of Josiah king of Judah, unto the carrying away of Jerusalem *l* captive *m* * in the fifth month *n*.

* 2 *Kings* 25. 8. & 52. 12.

h *Viz.* The Word of the Lord, as *Verse* 2. *i* Called at first by *Josiah Eliakim*, 2 *Kings* 23. 34. *Jehoiakim* and *Jehoiakim*, whereof the former reigned before him, 2 *Kings* 23. 31. the latter succeeded, 2 *Kings* 24. 8. are conceived not to be mentioned, because they reigned but each of them three Months, and therefore not considerable, the Scripture often taking little notice of a small time, as of six Months, compare 2 *Sam.* 5. 5. with 1 *Kings* 2. 11. *k* See *Verse* 2. of whom read 1 *Chron.* 3. 15, 16. *l i. e.* The Inhabitants of *Jerusalem*, namely under *Zedekiah*, 2 *Kings* 25. 11. during all which time, things standing in that state and condition, *Jeremy* prophesied. *m* This doth not terminate the time of his Prophecies, for he prophesied also both in *Judea*, and in *Egypt* afterwards; but only relates to what he prophetied while the City and Temple were standing, the rest seeming rather to be added as a Supplement, than to be reduced unto this general Title of his Prophecies. *n Viz.* Of that prefent Year; for, though the Year end not at the fifth Month, yet it might end the Year of *Zedekiah's* Reign, because he might begin his Reign at the fifth Month of the Year.

4 Then *o* the word of the LORD came unto me *p*, saying,

o i. e. When he was first called to his Office, or the Lord then began to speak unto me. *p* A change of the Person, a thing very usual with the Prophets.

5 ¶ Before I * formed thee in the belly *q*, I knew thee *r*; and before thou camest forth out of the womb, * I sanctified *f* thee, *and* I † ordained thee a prophet unto *t* the Nations.

* *Luke* 1. 15, 41. *Gal.* 1. 15.

† Heb. gave.

q i. e. Womb, *Isa.* 46. 3. Having spoken before of the time of his Call, *Verse* 4. he now speaks of the manner of it. *r i. e.* Approved, and appointed thee, as a fit Minister for this Work. Words of Knowledge among the *Hebrews* note Affection, as here, which might cause him to decline the Work, *Verse* 6. *s* Either with reference to place to other Nations besides the Jews, as in *Isa.* 43. and 46. 47. *&c.* taking the Jews in among them, as *Chap.* 25. 17, 18. and so *Unto* may be taken for *Among*, as it is often expressed in those places and elsewhere; or with reference to Time, to People of all times, who may be instructed by this Book, or whose Words are made use of, both by several Prophets of the Old Testament, as *Daniel, Ezekiel, Nehemiah*, &c. and by our Saviour in the New, by *Matthew, Chap.* 2. 17, 18. *Paul*, 2 *Cor.* 6. 18. And by St *John*, *Rev.* 2. 2. 3.

6 Then said I, Ah, *u* * Lord GOD, Behold, I cannot speak *v*: for I *am* a child *x*.

* *Exod.* 4. 10, 13.

u An introductory Interjection making way for his Excuse in a way of Grief and Complaint, endeavouring with all Reverence to clear himself of undertaking such a work rashly, it being properly the Sigh of one that hath too great a weight upon his shoulders. *v* Not dumb as *Zachary*, *Luke* 1. 22, 23. nor Stammering as *Moses*, *Exod.* 4. 10, 14. but not with that becoming Gravity and commanding Majesty as is suitable to a Prophet, he modestly excuseth himself, from a Consideration of the weight of the work, and the tenderness of his Age, as in the next Expression. *x* Either in Years, and so not ripe, or apt for the declaring of great things, and that to Princes and Nobles. Or, 2. In Experience, being altogether unskilful in such Affairs, not having been used to Prophecie: and therefore in neither respect likely to be much regarded.

7 But the LORD said unto me, Say not I *am* a child *x*; for thou shalt go *y* to all *z* that I shall send thee,

y *E*

thee,

d This kind of *rebuking* is also called a *pleading with them*, fo he threatens to plead against *Gog with Peſtilence, and blood, Ezek.* 38. 22. God at firſt *pleads* with ſinners by *words*, but if he cannot ſo prevail, he will *plead with* them in a way by which he will overcome, by fire, peſtilence and blood. *e* Thus he threatens to do with all ſinners, or with all the wicked Jews. *f* To the fire he threatens to add the Sword, ſo as the *ſlain of the Lord*, that is, thoſe whom God ſhould cauſe to be ſlain, ſhould be many.

* *Ch.* 65. 3, 4. ‖ *One after another.*

17 *They that ſanctifie themſelves, and purifie themſelves in the gardens *g*, ‖ behind one *tree* in the midſt *h*, eating ſwines fleſh *i*, and the abomination *k*, and the mouſe, ſhall be conſumed together, ſaith the LORD.

g That the Jews might not think that the Judgments threatned, concerned only the Heathen, he tells them they concerned them, the Idol Worſhippers amongſt them, and not Idolaters only, but ſuch as broke his laws about meats, which he had prohibited them to Eat. Thoſe that *ſanctified* and purified themſelves in gardens, *gardens* in which they Worſhipped Idols, *ch.* 1. 29. & 65. 3, 4. *Kings* 14. 23. & 15. 13. the word tranſlated *gardens* ſignifieth ſuch as were thick planted with trees, *and had groves* in them, where they fet their Idols, 1 *King.* 14. 23. hence the Idol is called the *Grove*, 2 *Kings* 23. 6. they had alſo in theſe Gardens Pools where they waſhed themſelves in a way of preparation for their Idol-Worſhip, as the Prieſt by Gods Ordinance was to bath himſelf, *Num.* 19. 7. *h Behind one of the trees*, or one by one behind the Trees. Some think that *Achar* is here a proper name of an Idol, behind which, or behind whoſe Temple theſe Idolaters were wont to purifie themſelves. Theſe Gardens were places too as well for bruitiſh Luſts as Idol-Worſhip, as may be learned from 1 *Kin.* 14. 24. 2 *Kin.* 23. 7. and they by theſe waſhings thought to make themſelves clean. *i Eating Swines fleſh*, forbidden, *Lev.* 11. 7. *Deut.* 14. 8. *k And the abomination*, either any abominable things, or all thoſe Beaſts forbidden the Jews for meat, *Lev.* 11. 9, 10, &c. Some think a particular abominable thing is here meant, and think it is the *Weaſel* which *Lev.* 11. 29. is joined with the *Mouſe*, which is here next mentioned. The word which we tranſlate *Mouſe* being no where found but there, and here, and 1 *Sam.* 6. 4, 5, 11, 18. ſome think it is not that creature we call a *Mouſe*, (becauſe a Mouſe is properly no creeping thing; but the word *Lev.* 11. 29. ſignifyeth a creeping thing.) They therefore think it rather ſignifieth ſome *Serpent*. It is a matter of no great conſequence. The ſenſe is, that God would not only deſtroy the open and groſs Idolaters and ſuperſtitious perſons, but all thoſe who had made no Conſcience of yielding Obedience to the Law of God in ſuch things as ſeemed to them of a minute nature, and ſuch as they eaſily might have yielded Obedience to; he ſaith that they ſhall all periſh together. In the day of Judgment the Idolatrous *Pagan*, and *Papiſt*, and the leud and diſobedient Proteſtant ſhall fare alike. It will be an hard thing for a thinking Soul to ſee how Baptiſm, and a membership in the Chriſtian Church, ſhould ſave men from Gods Wrath, without Holineſs, more than Circumciſion and Membership in the Jewiſh Church.

11 For I *know* their works, and their thoughts *l*, it ſhall come *m* that I will gather all nations *n*, and tongues, and they ſhall ſee my glory *o*.

l The Hebrew is thus, word for word; *And I their works, and their thoughts, coming together all nations, and languages, and they ſhall come and ſee my Glory.* So that it is neceſſary for Interpreters to ſupply ſome words to make out the ſenſe. And the ſenſe will differ according to the nature and ſenſe of thoſe ſupplied words. We ſupply the Verb *know*, as *Amos* 5. 12. others ſupply *I have noted*. Others make it a queſtion. And *ſhould I endure* their thoughts *and their works?* Others, But as for me *O their works, and their thoughts!* Some make theſe words, *for I know their works and their thoughts, it ſhall come*, one ſentence, and to relate to the judgments before threatned, *v.* 15, 16. and the latter words a new ſentence, and a promiſe of the call of the Gentiles. If we thus divide the words into two ſentences, the former part doth but aſſert the certainty of the Judgment that ſhould come upon this People, and the confirmation or reaſon of it from the *Omniſcience* and *Juſtice of God*. They have done theſe things, and I know it, and am of purer eyes than to behold iniquity. I know I have marked their thoughts and works (before-mentioned.) O the vileneſs of them! Should I ſuffer, ſhould I endure them? No. *It ſhall come*, either the Judgments before threatned ſhall come: or it ſhall come to paſs, that I will caſt them off, and then *I will gather all nations*, &c. *m* So *as it ſhall come*, may either refer to the threatning of Judgments in the former part, or the promiſe of calling the Gentiles in the latter part of the verſe. Others make the verſe one entire ſentence, and the ſenſe thus, *ſeeing I know their works*, &c. or when the time ſhall come, that I ſhall let them by my vengeance know, that I know their works. *I will gather all Nations and Languages*. *n* I will call the Gentiles into my Church, and *o* My Oracles, my holy Inſtitutions and Ordinances, which hitherto have been locked up in the Church of the Jews, *Rom.* 3. 2. and been their glory, ſhall be publiſhed to the Gentiles, *Pſal.* 97. 6. *Iſa.* 40. 5.

19 And I will ſet a ſign amongſt them, and I will ſend thoſe that eſcape of them unto the nations *p*, *to* Tarſhiſh, Pull and Lud that draw the bow, to Tubal and Javan, *to* the Iſles afar off *q*, that have not heard my fame, neither have ſeen my glory, and they ſhall declare my glory among the Gentiles *r*.

p It is on all hands agreed that this Verſe is a Prophecy of the converſion of the Gentiles. By ſign here ſome underſtand an *Enſign*, as the word ſignifies, *Pſal.* 74. 4. which is a military ſign to gather people together; by this may be underſtood Chriſt, *Luk.* 2. 34. See *Iſa.* 11. 10. or as others the *miniſtry of the Word* attended with miracles, (often called ſigns) theſe were ſet up amongſt the Jews firſt, then among the Gentiles. Others (but leſs probably) underſtand by *ſign* a mark of diſtinction, like that mentioned, *Ezek.* 9. 4. ſo as, ſaith he, ſome ſhall eſcape and not be deſtroyed, and for thoſe that ſhall eſcape, I will ſend them to *q Tarſhiſh, Pul, Lud, Tubal, Javan*, to *Europe, Aſia*, and *Africa*, to all the quarters of the World, (ſee the *Latin Synopſis*, and the *Engliſh Annot.* large diſcourſes of theſe particular places,) to all Nations that had new, or before heard of God, or his true Worſhip, *r* And they ſhall every where preach the Goſpel, and ſet up my Goſpel-Ordinances and Inſtitutions. This was eminently made good upon the Apoſtles leaving the Jews, and turning to the Gentiles, *Act.* 13. 46. and more fully after the deſtruction of *Jeruſalem*, when the Believers among the Jews, as well as the Apoſtles, went about publiſhing the Goſpel to all People, which was the declaring of the Lords glory.

20 And they ſhall bring all your brethren *s* for an offering unto the LORD out of all nations: upon horſes, and ‖ in litters, and upon mules, and upon ‖ Or, coaches. ſwift beaſts *t*, to my holy mountain Jeruſalem, ſaith the LORD *u*, as the children of Iſrael bring an offering in a clean veſſel unto the houſe of the LORD *x*.

s Thoſe who are the children of *Abraham*, not conſidered as the Father of the Jewiſh Nation only, but conſidered as *the Father of many Nations*, and as the *Father of the faithful*, or who are the *Children of God*, being believers, and *receiving Chriſt*; and ſo are your Brethren, (how contemptible ſoever you judge them,) ſhall be brought out of all Nations for an *offering* to the Lord, God will have no more offerings of Bullocks, and Rams, or Lambs, but of Men, and Women, reaſonable ſervices, *Rom.* 12. 1. he will have an *offering up of the Gentiles*, Rom. 15. 16. *t* And becauſe the Gentiles are many of them far off from Jeruſalem, and as yet farther off from God, *Eph.* 2. 17. God will find out fit means for this end, as Horſes, and Litters, and Mules, and ſwift Beaſts are to bring Men and Women long Journeys. *u* And they ſhall be brought into the Church, which began at *Jeruſalem*, and this you may be aſſured of, for the Lord hath ſaid it, who cannot lye nor repent. *x* And they ſhall come with as much *joy* and *gladneſs*, with as much *ſincerity* and *holineſs*, as the Godly Jews uſe and exerciſe when they bring their offerings in *clean veſſels*.

21 And *I will take of them for prieſts, *and for* Levites *y*, ſaith the LORD. * Exod. 29. 5.

y Leſt the Jews, being aſſured that the Tribe of *Levi*, which *Ch.* 61. 6. God anciently choſe to miniſter before him, was not among them, ſhould ſay, Alas if the Gentiles ſhould be brought in, where would they have *Prieſts* or *Levites*? God here by his Prophet tells them, he would provide Prieſts, he would take *of them*, of theſe converted Heathens, for *Prieſts* and *Levites*, that is for *Goſpel-Miniſters*, to teach and inſtruct People, which was the *Prieſts* work of old, *Deut.* 33. 10. 2 *Chron.* 17. 7, 9. *Mal.* 2. 6. (for they are mightily miſtaken, that think the Prieſts amongſt the Jews had nothing to do, but to *ſacrifice* and *burn incenſe*, which work is ceaſed,) ſaith the Prophet, God will find amongſt the converted Gentiles thoſe who though they be not of the Tribe of *Levi*, or Houſe of *Aaron*, yet ſhall they do the true work of Prieſts and Levites.

22 For as *the new heavens, and the new earth *z* which I will make ſhall remain before me (ſaith the Lord) ſo ſhall your ſeed, and your name remain *a*. * *Ch.* 65. 17. 2 *Pet.* 3. 13. *Rev.* 21. 1.

This whole verſe is only a promiſe of the perpetuity of the Goſpel-Church, and the not failing of the additions to it of ſuch as ſhall be ſaved, till the World ſhall have an end. *z* The new ſtate of the Church to be raiſed up under the Meſſiah. *a* As I intend that ſhall abide, ſo there ſhall be a daily ſucceſſion of true Believers for the upholding of it; for if Believers could fail from the Earth, the Church made up of them only, as the true Members of it, muſt fail alſo.

23 And it ſhall come to paſs that from one † new moon to another, and from one ſabbath to another *b* ſhall all fleſh come to worſhip before me, ſaith the LORD. † *from one new moon to another, and from one ſabbath to another.*

b In the Goſpel-Church, there ſhall be as conſtant and ſettled a courſe of worſhip (though of another nature) as ever was in the Jewiſh Church: Chriſtians are not bound to keep the Jewiſh Sabbaths or New-moons, *Gal.* 4. 10, 11. *Col.* 2. 16. But New Teſtament Worſhip is often expreſſed by Old Teſtament Phraſes. The Jews were only obliged to appear Three times in a year at *Jeruſalem*, but (ſaith the Prophet) the Goſpel-Church ſhall worſhip God from one *Sabbath to another*. *Zec.* 14. 16.

24 And they ſhall go forth *c*, and look upon the carkaſſes of the men that have ſinned againſt me *d*: for their * worm ſhall not die, neither ſhall their fire be quenched *e*, and they ſhall be an abhorring unto all fleſh. * *Mark* 9. 44, 46, 48.

c Either the Gentiles, or the ſincerer part of the Jews ſhall go forth from their places, or from, *Jeruſalem*, or, *go out of their graves* at the laſt day. *d* And look upon the vengeance I have taken upon theſe vile Idolaters and Formaliſts, for their ſatisfaction, *Pſal.* 58. 10. they ſhall ſee none of them alive, but they ſhall ſee their *carkaſſes*. *e* F. r the worms that feed on their ſlain carkaſſes ſhall not ſuddenly die, and the Enemies fire burning up their habitations ſhall not go out till they be wholly conſumed: and after this Life, and at the day of Judgment, they ſhall go into eternal torments. See *Mark* 9. 44, 46, 48. where they will feel a worm of Conſcience that ſhall never die, and a fiery Wrath of God upon their Souls and Bodies, that ſhall never go out.

Annotations on JEREMIAH.

The ARGUMENT.

It was the great Unhappineſs of this Prophet, *to be a Phyſician to, but that could not ſave, a dying State, their Diſeaſe ſtill prevailing againſt the Remedy; and indeed no wonder that all things were ſo much out of order, when the Book of the Law had been wanting above ſixty Years. He was called to be a* Teacher *in his Youth, in the Days of good* Joſiah, *being ſanctified and ordained by God to his Prophetical Office from his Mothers Womb*, Chap. 1. 5. *in a very evil time, though the People afterward proved much worſe upon the Death of that good King. He ſetting himſelf againſt the Torrent of the Corruptions of the Times, was always oppoſed, and unkindly treated by his ungrateful Country-men, as alſo by falſe Prophets, and the Prieſts, Princes, and People, who encouraged all their Impieties and Unrighteouſneſs: At length he threatned their Deſtruction and Captivity by the* Chaldeans, *which he lived to ſee, but foretells their Return after ſeventy Years: All which accordingly came to paſs: He doth alſo, notwithſtanding his dreadful Threatnings, intermix divers comfortable Promiſes of the Meſſiah, and the Days of the Goſpel; he denounceth alſo heavy Judgments againſt the Heathen Nations, that had afflicted God's People, both ſuch as were near, and alſo more remote, as* Egypt, *the* Philiſtines, Moab, Edomites, Ammonites, Damaſcus, Kedar, Hazor, Elam, *Upon the Murder of* Gedaliah, *whom the* Chaldeans *had made Governour of* Judea, *he was forcibly againſt his Will carried into* Egypt, *where (after he had Prophefied from firſt to laſt between Forty and Fifty Years) probably he died; ſome ſay he was ſtoned.*

Whatever elſe we hear mentioned of his Writings, they are either counterfeit as the Prophecies of Baruch, *&c. or it is likely we have the Sum of them in this Book, though poſſibly ſome of his Sermons might have had ſome Enlargements in that Roll which, by his Appointment, was written by* Baruch, Chap. 36. 2. *&c.*

CHAP. I.

The Pedigree, Time, and Calling of Jeremiah, *confirmed againſt his Exciſes,* 7,—10. *His Viſions of an Almond-Rod and Seething-Pot,* 11,—14. *His heavy Meſſage againſt* Judah, 15,—16. *God promiſeth him his Aſſiſtance,* 17,—19.

THE words *a* of Jeremiah the ſon of Hilkiah *b*, of the prieſts that *were* in Anathoth in the land of Benjamin *c*.

a i. e. Sermons, or Prophecies, which he received from God (as being his mouth to declare them unto the People) and compriſed all in the Volume of this Book going under his Name, as the Matter and Subſtance of them. See on *Iſa.* 2. 1. *b* As this ſerves to diſtinguiſh him from other Prieſts, ſo his being of *Anathoth* ranks him among the common Prieſts; not that High Prieſt mentioned 2 *Kings* 22. 8. under whoſe Progeny *Jeremiah* is not named, 1 *Chron.* 6. 13. Who, if it is probable, would have been named, being one of ſo much note, and who always lived at *Jeruſalem*, not at *Anathoth*, which was a City three Miles from *Jeruſalem*, lotted out of the Tribe of *Benjamin* for the Prieſts, *Joſh.* 21. 18. Of an ordinary Teacher he was made a Prophet, not ſo the reſt. *c i. e.* That part of *Canaan* that fell to *Benjamin's* ſhare.

2 To whom the word of the LORD *d* came in the days *e* of Joſiah the ſon of Amon *f* king of Judah, in the thirteenth year *g* of his reign.

d Either that Commiſſion from God that did authorize him to his Prophetical Work, as it may probably be taken, *John* 10. 35. was actually given unto him *Verſe* 10. or, Command of God, as 'tis uſed, 1 *Kings* 12. 24. Or rather, the Materials of which his Prophecies were to conſiſt, for the ſpace of 41 Years ſucceſſively in *Judea, viz.* from the 13th Year of *Joſiah* to the 11th Year of *Zedekiah*, beſides the time that he prophefied in *Egypt*. See *Chap.* 43. and 44. as *Iſa.* 2. 1. *e i. e.* During his Reign, and reformed ſtate of Religion. *f* Who corrupted again that Religion by thoſe Idolatries that his Father *Manaſſes* had in the latter part of his Reign ſo well reformed by rooting of them out, 2 *Chron.* 33. 21, 22, 23. *g* By which it appears that *Jeremiah* prophefied the laſt 18 Years of *Joſiah's* Reign; for he reigned 31 Years, 2 *Kings* 22. 1.

3 *h* It came alſo in the days of *i* Jehoiakim, the ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah *k* the ſon of Joſiah king of Judah, unto the carrying away of Jeruſalem *l* captive *m* * in the fifth month *n*. * 2 Kings 25. 8. & 52. 12.

h Viz. The Word of the Lord, as *Verſe* 2. *i* Called at firſt by *Joſiah Eliakim*, 2 *Kings* 23. 34. *Jehoahaz* and *Jehoiakim*, whereof the former reigned before him, 2 *Kings* 23. 31. the latter ſucceeded, 2 *Kings* 24. 8. are conceived not to be mentioned, becauſe they reigned but each of them three Months, and therefore not conſiderable, the Scripture often taking little notice of a ſmall time, as of ſix Months, compare 2 *Sam.* 5. 5. with 1 *Kings* 2. 11. *k* See *Verſe* 2. of whom read 1 *Chron.* 3. 15, 16. *l i. e.* The Inhabitants of *Jeruſalem*, namely under *Zedekiah*, 2 *Kings* 25. 11. during all which time, things ſtanding in that ſtate and condition, *Jeremy* prophefied. *m* This doth not terminate the time of his Prophecies, for he prophefied alſo both in *Judea*, and in *Egypt* afterwards; but only relates to what he prophefied while the City and Temple were ſtanding, the reſt ſeeming rather to be added as a Supplement, than to be reduced unto this general Title of his Prophecies. *n Viz.* Of that preſent Year; for, though the Year end not at the fifth Month, yet it might end the Year of *Zedekiah's* Reign, becauſe he might begin his Year at the fifth Month of the Year.

4 Then *o* the word of the LORD came unto me *p*, ſaying,

o i. e. When he was firſt called to his Office, or the Lord then began to ſpeak unto me. *p* A change of the Perſon, a thing very uſual with the Prophets.

5 ¶ Before I * formed thee in the belly *q*, I knew † Va. 49. thee *r*; and before thou cameſt forth out of the 1. 5. womb, * I ſanctified *ſ* thee, *and* I † ordained thee * Luke 1. 15, 41. a prophet unto *t* the Nations. Gal. 1. 15, 16.

q i. e. Womb, *Iſa.* 46. 3. Having ſpoken before of the time of his Call, *Verſe* 4. he now ſpeaks of the manner of it. *r i. e.* Approved, and appointed thee, as a fit Miniſter for his Work. † Heb. gave. Words of Knowledge among the *Hebrews* note Affection, as hath been formerly noted. *ſ Viz.* Not with ſaving Grace, though that need not to be excluded, but accordingly I prepared and ordained thee for this publick Service; and thus with *Paul, Gal.* 1. 15. where both are expreſſed. See the like uſe of the Word *Iſa.* 13. 3. He ſpeaks thus to *Jeremiah*, not to the other Prophets, becauſe he ſtood in need of greater, and more direct Encouragement than they, both in reſpect of the Tenderneſs of his Years, and alſo of thoſe inſuperable Difficulties, which in thoſe moſt degenerate and corrupt times he muſt unavoidably encounter with, which might cauſe him to decline the Work, *Verſe* 6. *t* Either with reference to place to other Nations beſides the Jews, as appears *Chap.* 43. and 46. 47. *&c.* taking the Jews in among them, as *Chap.* 25. 17, 18. and ſo *Unto* may be taken for *Againſt*, as it is often expreſſed in thoſe places and elſewhere; or with reference to Time, to People of all times, who may be inſtructed by this Book, or whoſe Words are made uſe of, both by ſeveral Prophets of the Old Teſtament, as *Daniel, Ezekiel, Nehemiah*, &c. and by our Saviour in the New, by *Matthew, Chap.* 2. 17, 18. By *Paul*, 2 *Cor.* 6. 18. And by St *John*, *Rev.* 2. 23.

6 Then ſaid I, Ah, ⁎ LORD GOD, Behold, I * Exod. 4. cannot ſpeak *y*: for I *am* a child *z*. 10.

x An introductory Interjection making way for his Excuſe in a way of Grief and Complaint, endeavouring with all Reverence to clear himſelf of undertaking ſuch a work raſhly, it being properly the Sigh of one that hath too great a weight upon his ſhoulders. *y* Not dumb as *Zachary*, *Luke* 1. 20, 22. nor ſtammering as *Moſes*, *Exod.* 4. 10, 14. but not with that becoming Gravity and commanding Majeſty as is ſuitable to a Prophet, he modeſtly excuſeth himſelf, from a Conſideration of the weight of the work, and the tenderneſs of his Age, as in the next Expreſſion. *z* Either in Years, and ſo not ripe, or apt for the declaring of great things, and that to Princes and Nobles. Or, 2. In Experience, being altogether unſkilful in ſuch Affairs, not having been uſed to Prophecie: and therefore in neither reſpect likely to be much regarded.

7 But the LORD ſaid unto me, ſay not I *am* a child *a*; for thou ſhalt go *b* to all *c* that I ſhall ſend

thee, and whatſoever I command thee, thou ſhalt ſpeak.

a Do not plead Excuſes. *b* This is God's Anſwer to *Jeremiah* in reſpect of his ſenſe of his own Inability; this may be by way of Command, and then it is a check to his Timorouſneſs; thou ſhalt go, therefore draw not back: or, by way of Promiſe, and then it is a ſatisfactory Anſwer to his Excuſe, as both proceeded from a ſenſe of his own Inſufficiency, *q. d.* Fear not, I will make thee eloquent and courageous. *c* This relates, either to Perſons or Things. *To all, i. e.* to all Perſons to whom I ſhall ſend thee; thou ſhalt baulk none: See *Rev.* 10. 11. Or *upon*, ſo is the *Hebrew*, and then it is, thou ſhalt go upon all Errands and Meſſages that I ſhall ſend thee. See *Iſa.* 55. 11. and *Acts* 26. 16.

* Ioſ. 1. 5. Heb 13. 5. 6. 8 Be not afraid of their faces *e*: for * I *am* with thee *f* to deliver thee *g*, ſaith the LORD.

e Their fierce Looks, *Ezek.* 3. 9. the Indication of their enraged Minds, *Dan.* 3. 19. Neither when thou deliverеſt my Meſſage to them, nor when thou mayeſt be cited before them, *Mat.* 10. 18, 19. This is God's Anſwer to *Jeremy*'s Fears in reſpect of the Perſons he was to deal with, as the other was in reſpect of his own Conſciouſneſs of Inſufficiency; and he mentions their Faces, becauſe the majeſtick Countenance of Princes and Magiſtrates is apt to ſtrike a great Awe and Terrour upon Children. *f* I'll not only ſend thee as other Kings do their Ambaſſadours, but I will go with thee: This God promiſes to *Moſes*, *Exod.* 3. 12. and *Deut.* 31. 6, 8. *g* Here God promiſes his Protection for Encouragement.

9 Then the LORD put forth his hand *h*, and touched *i* my mouth, and the LORD ſaid unto me,

* Chap. 5. 14. Behold, I have * put my words in thy mouth.

h God having before excited the Prophet to his work by Command and Promiſe, doth now in a Viſion eſtabliſh and confirm him, either by the hand of an Angel, as *Iſa.* 6. 6, 7. or rather, by himſelf in ſome viſible ſhape. † Heb. *Came upon*, as the Word is uſed *Judg.* 20. 41. hereby enabling him to ſpeak; or thou ſhalt be my mouth to deliver my Words; partly to let *Jeremy* underſtand, that they were God's Words; and partly to intimate, that they ſhould be effectual; and partly, that he ſhould never be without them, but continually ſupplied. See the like kind of Phraſe *Chap.* 5. 14. And he adds, *Behold*, *q. d.* attend to what I am about to ſay; or, look upon this outward Sign, and let it aſſure thee of the thing ſignified.

10. See, I have this day ſet thee over the nations, and over the kingdoms *l*, to * root out, and to pull down *m*, and to deſtroy, and to throw down, to build and to plant *n*.

* Chap. 18. 7. 2 Cor. 10. 4, 5.

l Having now received his Commiſſion, he is directed to whom he is to go, *viz.* to the greateſt, not only ſingle Perſons, but whole Nations, as the *Babylonians*, *Perſians*, and *Egyptians*, and exhorted to greatneſs of Mind, as being ſent as an Ambaſſadour from God, to deliver his Meſſages without Flattery or Cowardice; and that he might make that proud People ſenſible of their Folly, that looked upon themſelves as above Reproof, he gives unto his Prophet this large Authority. *m i. e.* To Propheſie, that I will pull down; which I will as certainly effect, as if thou hadſt done it thy ſelf: for, according to Scripture-uſage, the Prophets are ſaid to do that which they foretell ſhall come to paſs, *Gen.* 49. 7. *Ezek.* 43. 3. *i. e.* to pronounce Deſtruction: hence God is ſaid to ſlay them by the Words of his Mouth, *Hoſ.* 6. 5. and ſo are all the following Expreſſions to be underſtood. *n* Metaphors taken from Architects and Gardiners: Either the former Words relate to the Enemies of God, and the latter to his Friends; or rather to both conditionally: If they repent, he will build them up, *i. e.* he will increaſe their Families, and plant them, *viz.* ſettle them in the Land, *Chap.* 24. 6. If they do not, he will root them up, and pull them down, *&c.* He will do the contrary. Compare this with *Chap.* 42 10. and 45. 4. The reaſon why God uſeth ſo many Words to the ſame purpoſe, ſeems to be, partly to ſhew how deeply all kind of Wickedneſs and Contempt of God had taken root; which poſſibly may be one reaſon why he placeth Pulling down and Rooting up, before Building and Planting, to ſhew what a deal of Rubbiſh there was to be removed, before he could reform, and repair his Church and State; or rather, becauſe the Prophet was to begin with theſe in his Propheſy, as appears by his ſecond Viſions, *Verſe* 11, 13. and partly to quicken the Prophet's Zeal againſt them.

11 ¶ Moreover, the word of the LORD came *o* unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an almond-tree *p*.

o This and the boiling Cauldron, *Verſe* 13. is thought to be at the ſame time, and in the ſame Viſion, when he was firſt appointed to his Work. *p Viz.* That had Leaves, and poſſibly Bloſſoms, on it, like *Aaron*'s, *Numb.* 17. 8. for without Leaves at leaſt, 'tis poſſible he had not ſo readily gueſſed of what kind it had been. This is a Tree that bloſſoms early, and ſpeedily, and hence hath its Name in Hebrew *Scaked*, ſignifying watchful, forward, nimble, or quick; and ſo it may point at either God's Readineſs to ſmite, *Verſe* 12. which is deſcribed elſewhere by Summer-Fruit, *Amos* 8. 1, 2. or *Iſrael*'s Ripeneſs to be ſmitten, as we have the like *Ezek.* 7. 10, 11. or both; this Rod being like a portentous Comet, ſhewing to *Jeremiah* the Miſeries that were at hand, as the Death of *Joſiah*, which ſoon followed this Viſion, 2 *Kings* 23. 29. and the Taxing them by *Pharaoh Necho*, 2 *Kings* 23. 35. and preſently after the breaking in of the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites*, 2 *Kings* 24. 2. and then the *Babylonian* Captivity, 2 *Kings* 24. 10. which happened in the 8th Year of *Jehoiakim*, 2 *Kings* 24. 12. when *Nebuchadnezzar* took him with others, and carried them away about 23 Years from hence; and about the 40th Year *Jeruſalem* was taken, and the Temple burnt.

12 Then ſaid the LORD unto me, Thou haſt well ſeen *q*: for I will haſten *r* my word *ſ* to perform it.

q Or thou haſt ſeen and judged right; or, as the *Hebrew*, *thou haſt done well to ſee, i. e.* in ſeeing ſo. *r* Word for Word, *I will Almond-tree it, i. e.* I will be upon them ſpeedily, in a ſhort time, and ſuddenly, ere they are aware; or, I will watch, and be ready to accompliſh this in due time. *ſ i. e.* My Word of Threatning againſt *Judah* and its Inhabitants.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething-pot *t*, and the face *u* thereof is † toward the north *x*.

† Heb. *From its face is* or *is from the face of the north.*

t After the ſmaller Puniſhment from the Lord, follows this of the Boiling-pot, by which underſtand *Judea* and *Jeruſalem*, as may appear by the Application that they themſelves make of it in a way of Scorn and Deriſion, *Ezek.* 11. 3, 7. Some put the *face of the pot* for the Pot it ſelf; as *the face of the cold*, the *face of his anger* for Cold, and Anger it ſelf, *q. d.* I ſee a Pot coming, meaning the *Babylonian* Army flowing in upon them, like boiling or ſcalding Water, as ſome interpret it: but this ſeems not to be ſo congruous to the Viſion; but rather thus, the *Babylonians* ſhould beſiege, as a fire plays round the Furnace, when it is to be made boil, ſo ſhould theſe *Chaldeans* begirt it, as *Ver.* 15. and reduce the Inhabitants to moſt miſerable Extremities, with unſpeakable Cruelty, as if they were like fleſh roaſting by the fire, or boiling in a Pot, as their Sufferings are deſcribed, *Micah* 3. 3. *u* Or front of the Pot, or Furnace, the place where the fire was put in, or blowed up to make it boil: as a Pot, hanged in the form of a Furnace, ſeems to be all but one and the ſame Pot or Veſſel, the face of which may be eaſily conceived to ſtand toward the North, not the mouth of the Pot; for that looks directly upward, unleſs we conceive it to be reprehended in the Viſion leaning, of which Conceit there is no need. *x* Indicating from whence their Miſery ſhould come, *Verſe* 14. *viz.* from *Chaldea*, which lay North from *Jeruſalem*.

14 Then the LORD ſaid *y* unto me, out of the * north *z* an evil ſhall † break forth *a* upon all the inhabitants of the land *b*.

* Chap. 4. 6. and 6. 1.

† Heb. *Be opened.*

y Explained this Viſion. *z i. e.* From *Babylon*, a Metonymy of the Subject; for though it lie Eaſtward, yet it is North from *Jeruſalem*, as lying four Degrees more from the Equinoctial. See *Verſe* 13. *a* It ſhall be withheld, or reſtrained, no longer in my Treaſure; I will let it out; *viz.* That evil of puniſhment repreſented by the Fire. *b* Though God gave almoſt all the then known World to the King of *Babylon*, yet here he underſtands the Land of *Judea*, *Chap.* 25. 9.

15 For lo, I will * call *c* all the families *d* of the kingdoms *e* of the north, ſaith the LORD: and they ſhall come, and they ſhall ſet every one his throne *f* at the entring of the Gates *g* of Jeruſalem, and againſt all the walls *h* thereof round about, and againſt all the cities *i* of Judah.

* Chap. 5. 15. Or, *for so ſpake.*

c Or, I am upon calling, it is at hand, I am about to incline the Northern Countries to joyn together in this Work, *Chap.* 6. 22. and 10. 22. and 25. 9, 26. *d* Or Kindreds; *viz.* thoſe divers Countries and Nations, that were under one Lord, as a chief Ruler is called the Father of his Country. *e Viz.* The *Babylonians*, and their Aſſiſtants, the *Medes* alſo being in Confederacy with them, whoſe King's Daughter *Nebuchadnezzar* married. *f* Their Seats, Pavilions or Tents ſhall be pitched, which ſhall be as ſo many Thrones, where I will ſee my Judgments executed by the *Chaldeans*, *Chap.* 52. 4. *g* At the entring to the Gates, or way leading to the Gates, *Judg.* 9. 35. 2 *Kings* 7. 3. *Chap.* 43. 9. which Beſiegers have always a ſpecial regard to, that there be no going in, or coming out, *Iſa.* 22. 7. *h* They ſhall begirt it round, noting the great Multitude, Power, and Courage of the *Chaldeans*. *i* There were none of them ſhould fare any better than *Jeruſalem*.

16 And I will utter my judgments *k* againſt them touching all their wickedneſs, who have forſaken me *l*, and have burnt incenſe unto other gods *m*, and worſhipped the works of their own hands *n*.

k Cauſe Sentence to be paſſed according to my Threatning. See *Chap.* 39. 5. Or, I will place my Bounty and their Unworthineſs before them. Or, I will upbraid them with their Ingratitude, Rebellion, and breach of Covenant, *&c.* I will ſpeak with them by thee *Jeremiah*, and others of my Prophets. *l* Either noting the Perſons againſt whom, or rather the Cauſe for which, becauſe they have forſaken me; the ſame Particle being ſo uſed *Chap.* 13. 25. and elſewhere. Or their Sins whereby, as it is alſo expreſſed *Chap.* 16. 11. and 22. 9. *m i. e.* Worſhipped ſtrange Gods, a Synecdoche of the part for the whole. *n i. e.* Their Idolatrous Images expreſſed here by a Periphraſis. *Iſa.* 2. 8.

17 ¶ Thou therefore gird up thy loins *o*, and ariſe *p*, and ſpeak unto them all that I command thee *q*: be not diſmayed at their faces *r*, leſt I ‖ confound thee *ſ* before them *t*.

‖ Or, *break to pieces.*

o By this Expreſſion God quickens, and haſtens him upon his Work, not to ſtand heſitating, but to be doing; prepare thy ſelf; for it is a Speech taken from the Cuſtom of the Countries where they did wear long Garments; and therefore they did gird them up about them, that they might not hinder them in any Work that required Expedition. See the Phraſe and Practice, *Exod.* 12. 11. 2 *Kings* 4. 29. and in many other Texts: It implies two things; 1. Speed and Diſpatch. 2. Courage and Reſolution: *Job* 38. 3. *p* Another Expreſſion to the ſame purpoſe, to ſpeed him about his Work; the like *Chap.* 13. 4. *q* Heb. *Shalt command thee.* *r* Diſ-

r Diſcover no Fear, and conceal no Meſſage. See *Verſe* 8. *ſ* Heb. *Break thee in pieces*, either left thou prove confuſed, and ſhattered in thy Notions, and unable to deliver thy Meſſage, leſt I leave thee, and forſake thee. Or, leſt I terrifie thee worſe than they are able to do, even to ruin thee. See *Matth.* 10. 28. *t* It ſeems to be ſpoken by way of Aggravation; God would ſhame him, or deſtroy him even in their ſight, to become their Reproach. Or, think not to eſcape any more than *Uriah*, *Ch.* 26. 23.

* Iſa. 50. 7. Chap. 6. 27. and 15. 20. 18 For behold *u*, I have made thee this day * a defenced city *x*, and an iron pillar *y*, and brazen walls *z* againſt the whole land *a*, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

u Heb *For I*, lo, *q. d.* for my part, I will not fail to do what I have promiſed, to ſtand by thee. *x* Heb. *City of Defence*, impregnable, which the two following Expreſſions do import, it ſhould be ſupported with *y* Pillars, not of Wood, but of Iron. *z* And encompaſſed with Walls, not of Stone but of Braſs, noting hereby both great Uprightneſs, and alſo Strength. *a i. e.* All its Inhabitants in general, none to be ſpared, as he doth particularly rank them in their ſeveral degrees in the following words, intimating hereby, that though Men of all degrees ſhould fet themſelves againſt him, yet God would ſupport him againſt them all, and that he would carry him through his Work, though his Troubles and Tryals would not be only great, but long, *viz.* paſſing through ſeveral Kings Reigns, therefore poſſibly ſaid *Kings* here in the plural.

19 And they ſhall fight *b* againſt thee, but they ſhall not prevail *c* againſt thee: for I *am* with thee *d*, ſaith the LORD, to deliver thee.

b Make united Attempts upon thee. See *Judg.* 20. 11. *c* They ſhall not be able, by all their Devices, to ſhorten thy days. *Chap.* 15. 20. and 20. 10, 11. *d* Here is the reaſon given of his Safety, God will be his guard. See *Verſe* 8. 2 *Tim.* 4. 17, 18.

CHAP. II.

God's numerous and continued Mercies render the Jews in their Idolatry inexcuſable, and unparalleld in any Nation; and themſelves the cauſes of their Calamities, 1,——19. Their groſs Idolatry, 20,——28. Incorrigibleneſs, Bloodſheddings, and Hypocriſie, 29,——37.

MOreover, the word of the LORD came unto me, *e* ſaying,

e Now God begins by *Jeremy* to deal with the *Jews*, and to put him upon his Work, having fitted him for it: This ſeeming to be his firſt Sermon, it notes ſpeed, and quick diſpatch about his buſineſs.

2 Go *f*, and cry in the ears *g* of Jeruſalem *h*, ſaying, thus ſaith the LORD *i*; I remember *k* ‖ thee, the kindneſs of thy youth *m*, the love of thine eſpouſals *n*, when thou wenteſt after me in the wilderneſs *o*, in a land *that was* not ſown.

‖ Or, *for so ſpake.*

f Viz. From *Anathoth* to *Jeruſalem*. *g* Proclaim it ſo, that they may hear it. *h* Declare God's Will to the Inhabitants thereof; for a Metonymy of the ſubject. *i* The Prophet's uſual form of; a Metonymy of the ſubject. *i* The Prophet's uſual form of Words in this Book, whereby he frequently intimates, that he came with God's Meſſage, not his own; and therefore directs his Sermon here, as in God's Name and Perſon, to the whole Body of the People. *k* I record, or I mind thee of the Kindneſs that was between us, though this be ſometimes taken in a way of favour, *Neh.* 13. 31. yet not always ſo, as *Neh.* 13. 29. *Pſal.* 137. 7. *m* Either thoſe forward and early Affections of thine to me in thy Youth; or rather, the Kindneſs that I ſhewed thee in thy Youth, or rather, the Kindneſs that I ſhewed thee in thy Youth; or rather, the Kindneſs that I ſhewed thee in thy Youth, *Iſa.* 46. 3. for this relates to the time of Gods bringing Youth, *Iſa.* 46. 3. for this relates to the time of Gods bringing Iſrael out of *Egypt*, which is ſometimes called the Birth of this People, *Iſa.* 44. 2. *Hoſ.* 2. 3. and their Youth, *Iſa.* 54. 6. *Hoſ.* 2. 15. The Story ſeems to favour moſt this latter ſenſe, *Deut.* 9. 6. 24. *n Viz.* When I entred into a Covenant-relation with thee at the giving of the Law, *Exod.* 24. 7, 8. *Deut.* 4. 20, 23, 34. *Ezek.* 16. 8. &c. *o* Either out of that Love and Affection that thou didſt ſhew to me in following my Conduct; or rather, when thou wert led by me in the Wilderneſs, and I took ſuch care of thee, both for Protection, and Proviſion in that howling Wilderneſs, though thou didſt ill deſerve it, where nothing neceſſary to thy Subſiſtence could have been expected: and therefore it is expreſſed in the next Words by a Periphraſis, a Land that was not ſown; and more enlarged upon *Verſe* 6. for it plainly appears by the Story, that they did not follow him with entire Affection, but went a whoring from him, *Amos* 5. 25, 26. and which we have a large Account of, *Pſal.* 106. 7. &c.

* Exod 19. 5, 6. * Chap. 12. 14. 3 * Iſrael *was* holineſs *p* unto the LORD, *and* the firſt fruits of his increaſe *q*: * all that devour *r* him ſhall offend *ſ*; evil ſhall come upon them *t*, ſaith the LORD.

p Or Holy, the Abſtract for the Concrete, *i. e.* a People dedicated to God: thus the Word is uſed *Lev.* 21. 7. and 27. 14. ſet apart from other People for my ſelf by peculiar Laws and Rites. *q* This Supplement *and* is better left out, it being not in the Text, and rendring the Senſe more obſcure; therefore better read, either, being the firſt fruits, by *Appoſition*: Or, *as the firſt fruits*, *i. e.* as the firſt fruits were holy to God, ſo was *Iſrael* ſo. *r* Or rather devoured; for it refers to the time paſt, not future. *ſ* Or ſhall proſper, as the following Words, all that were injurious to the future; and ſo the following Words, all that were injurious to him, for did offend, were obnoxious, and liable to Puniſhment, as he that devoured that which is holy, *Prov.* 20. 25. *t* Came upon them: ſome Evil was inflicted on them by the Hand of God, that was always wont to ſtand up for the Vindication of the Lord, that was always wont to ſtand up for the Vindication of Lord, that was always wont to ſtand up for the Vindication of his People, as upon the *Egyptians*, *Amalekites*, *Sihon*, *Og*, the *Midianites*, *Canaanites*, and others, as the ſame laſt Books of *Moſes* do abundantly teſtifie: And by theſe Expreſſions is inſinuated, that now they are like to find it otherwiſe, *Chap.* 50. 7. this minding of them what God had done for them, making way for the cloſer fetting home the following Reproofs.

4 Hear ye the word of the LORD *u*, O houſe of Jacob *x*, and all the families *y* of the houſe of Iſrael.

u He beſpeaks their Attention to what he is about to ſpeak, as unto the Word of the Lord, telling them, that he delivers Gods Meſſage, and vents not his own Paſſions: the like *Iſa.* 1. 10. and elſewhere frequently, both in the Old and New Teſtament, as *Cor.* 11. 23. 1 *Theſſ.* 4. 15. *x i. e.* His Poſterity, *Jacob* and *Iſrael* here being the ſame; as it is *Iſa.* 43. 1. *y Viz.* Tribes, *Chap.* 31. 1.

5 ¶ Thus ſaith the LORD, what iniquity *z* have your fathers found in me that they are gone far from me, and have walked after vanity *a*, and are become vain *b*?

z God having, as it were on his own behalf, ſhewn how kind he had been, calls upon them to ſpeak now, if they knew any thing of injury, either in breach of Covenant, or Severity, that they can charge him with, that they have thus Apoſtatized. See on *Iſa.* 1. 18. and 5 3. compare *Mich.* 6. 2. 3. 4. By this manner of Speech his proceeding appears the more juſtifiable; he both makes their Conviction the clearer, and the Reproof the ſharper. *a Viz.* Idols, ſhewing their Folly in going from God to ſuch vain things as Idols are, *Deut.* 32. 21. 1 *Sam* 12. 20, 21. and ſee on *Iſa.* 41 29. the Abſtract for the Concrete. *Eccl.* 1. 2. *b Viz.* in following their Imaginations; Fools, *Rom.* 1. 21, 22. as ſenſleſs as the Stocks and Stones that they made their Idols of, *Pſal.* 115. 8. and herein they are ſaid to go far from God, and chuſe their delusions, *Jon.* 2. 8.

6 Neither ſaid *c* they *, where *is* the LORD that brought us up *d* out of the land of Egypt, that led us through the wilderneſs, through a land of deſarts *e*, and of pits *f*: through a land of drought *g*, and of the ſhadow of death *h*, through a land that no man paſſed through, and where no man dwelt *i*?

* Iſa 63. 9, 11, 13. Hoſ. 12. 4.

c i. e. With themſelves, thought not. *d* The Expreſſion may have ſome reſpect to the ſituation of the place as living lower than *Canaan*; but the Deſign is, to reprove their Sloth and Stupidity, charging herein their Apoſtacy, not upon their Ignorance, but Wilfulneſs, their Deliverance from *Egypt*, and therefore is it here mentioned, being ſuch a Deliverance, as never greater was wrought for any People, wherein there was ſo much of his Power and Love ſeen: they never regarded the Operations of his hands, never concerned themſelves about what God had done for them, *Ver.* 8. which ſhould have engaged them to a more cloſe cleaving to him. *e* Deſolate places, *Chap.* 50. 12. and ſhun what follows, is to amplifie the greatneſs of their Dangers in the Wilderneſs, and therein the greatneſs of their Deliverance. *f* Either thoſe natural dangerous Pits that were there; or, put for the Grave, where Paſſengers are ſo often buried quick in the heaps of Sand ſuddenly blown up by the Wind; or threatning in every reſpect nothing but Death, which may be implied in that Expreſſion of the *Shadow of Death* in this *Verſe*, which may allude to ſeveral kinds or fears of Death in paſſing through a Wilderneſs. See in the *Synopſis*. *g* Where they had no Water but by Miracle; the LXX render it a *Land without water*. *h* See in the Word *Pits*; the LXX render it a *Land without trust*, bringing forth nothing that might have a tendency to the Support of Life, therefore nothing but Death could be expected; and beſides, it yielding ſo many venomous Creatures, as Scorpions, and Serpents, *&c.* as alſo the many Enemies that they went in continual danger of; all which could not but look formidable, and as the *Shadow of Death*. *i* As having in it no Accommodation for Travel, much leſs for Habitation: In theſe reſpects may it well be called a wide howling Wilderneſs, *Deut.* 32. 10.

7 And I brought you into a plentiful Country *k*, to eat the fruit thereof, and the goodneſs *l* thereof; but when ye entred, ye * defiled my land *m*, and made mine Heritage *n* an abomination.

* Pſal. 78. 58.

k Heb. *Land of Carmel*. *Iſa.* 29. 17. underſtand *Canaan*, *Num.* 13. 27. See on *Iſa.* 35. 2. *l* To enjoy all the Bleſſing of it. *m i. e.* Contracted to my Name, *Lev.* 15. 23. and this you have defiled by going a whoring after your Idols, *Ezek.* 23. 1. and many other Abominations. *Pſal.* 106. 29, 35, 37, 38, 39. *n* In the ſame Senſe that it is ſaid in the foregoing Clauſe *my Land*, and which you received from me as your Heritage, the place that I choſe for my Churches preſent Habitation, and earneſt of their future heavenly one.

8 The Prieſts ſaid not, where is the LORD? and they that handle the * law knew o me not: the paſtors *p* alſo tranſgreſſed againſt me, and the Prophets prophecied by Baal *q*, and walked after *things that* do not profit *r*.

* Deut. 17. 19, 20, 21.

o q. d. They that ſhould have taught others, knew as little as they, or regarded as little to know, *Hoſ.* 4. 6. who are ſaid here to handle or teach the Law, *viz.* the Prieſts and Levites, who were the ordinary Teachers of the Law, not that they did ſo, but that, either they ought to do ſo, or pretended to do ſo. This was their Office, *Deut.* 33. 10. and their Practice, Neh 8 8. The Phraſe is a Metaphor taken from Warriours, that are ſaid *tractare bellum*, to handle their Arms, or Conductors. See 1 *Kings* 22. 17. *q* They or Kings and Princes, as Conductors. See 1 *Kings* 22. 17. *q* They ſhould have taught the People the true Worſhip of God, that ſhould have taught the People the true Worſhip of God, that ſhould have taught the People the true Worſhip of God, were themſelves Worſhippers of *Baal*, 1 *Kings* 18. 22. Or, inſtead of teſtifying their Oracles from me, ſaying, *Thus ſaith the Lord*, they would ſay, *Thus ſaith Baal*, or they did make uſe of Idols Deities (for ſo both *Baal* or *Baalim* ſignifie) in con-

junction with God, perſwading themſelves, they could honour God together with them, as the Calves, 1 *Kings* 12. 28. *r Viz.* Idols, a *Periphraſis*, that were never able to do them any ſervice, as *Verſe* 5, 11. See on *Iſa.* 44. 10. Sure the ſtate muſt be very bad when Prieſts, Prophets, and People, were thus corrupt.

9 ¶ Wherefore I will yet plead *ſ* with you, ſaith the LORD, and * with your childrens children *t* will I plead.

* Lev. 20. 3.

ſ This is to be underſtood, either really by his Judgments, *Pſal.* 74. 22. and that with great Severities; or verbally he will go on to deal with them, to convince them by his Prophets, as he did with their Fathers, that they may be left without excuſe, *Chap.* 7. 25, 26. *t* Either for the heinouſneſs of their Fathers ſins; for God doth often viſit the Iniquities of the Parents upon their Children. *Exod* 20. 5. or becauſe they do imitate their Parents.

‖ Or, *over to.*

10 For paſs over the iſles of Chittim *u*, and ſee, and ſend unto Kedar *x*, and conſider diligently, and ſee if there be ſuch a thing *y*.

u A Synecdochical Expreſſion, extending to all Iſles in the *Mediterranean Sea*, or any other the neighbouring Coaſts; for the *Hebrews* call all People, that are ſeparated from them by the *Mediterranean Sea*, Iſlanders, becauſe they come to them by Shipping. See of *Chittim*, *Iſa.* 23. 1. *x* Underſtand *Arabia*, that lay Eaſt-South-Eaſt of *Judea*, as *Chittim* did more North or North Weſt, *q. d.* go from North to South, Eaſt to Weſt, and make the Experiment; look to *Chittim* the moſt Civilized, or *Kedar* the moſt Barbarous, yet neither have changed their Gods. *y* Not that they were to paſs over locally, or ſend Meſſengers thither actually; but *q. d.* caſt your eyes thither, and make your Obſervations, by what you have ever ſeen, or heard, did you ever hear of ſuch a prodigious thing? If you ſhould either go, or ſend, you will find it ſo.

* Micah 4. 5. * Chap 16. 20.

11 * Hath a nation changed *z their* gods, which *are* * yet no gods? but my people have changed their glory *a* for *that which* doth not profit *b*.

z q. d. No, they are unmoveable and fixed to their Idols, although they are falſe Gods: what they receive from their Fathers they tenaciouſly hold. *a Viz.* The true God, who was their Glory; a *Metonymy* of the *Adjunct*, *Pſal.* 106. 20. and who always did them good, giving them cauſe to glory in him, and to make their boaſt of him. *b* For theſe which never did, or can do them good, that have no Eſſence, or Power; but of whom they muſt neceſſarily be aſhamed, as *Verſe* 26.

* Iſa. 1. 2.

12 * Be aſtoniſhed, O ye heavens *c*, at this, and be horribly afraid *d*; be ye very deſolate *e*, ſaith the LORD.

c Angels ſay ſome, but rather the viſible heavenly Bodies; a pathetical Expreſſion in a Poetical *Proſopopœia*, as *Deut.* 4. 26. and 32. 1. intimating that it is ſuch a thing, that the very inanimate Creatures, could they be ſenſible of it, would be aſtoniſhed. *d* The *Heb.* imports as much as *Let your hair be liſted up*, ſuch a fright as we uſually ſay, makes our Hair ſtand on end; ſuch a Trembling, as ſome dreadful Tempeſt doth ſometimes cauſe in a Man. *e* Loſe your Brightneſs, Luſtre, and Shining, as the Sun, that heavenly Body, ſeemed to do when Chriſt ſuffered, *Matth.* 27. 45. or melting, the heinouſneſs of ſuch a thing, as it were, diſſolving them.

* Pſal. 36. 9. Chap. 17. 13. and 18. 14.

13 For my people have committed two evils *f*: they have forſaken me the * fountain of living waters *g*; and hewed them out ciſterns *h*, broken ciſterns, that can hold no water.

f Viz. Remarkable ones, and with a witneſs. *g* A *Metaphor* taken from Springs, called *living* here, and *Gen.* 26. 19. and elſewhere, becauſe they never ceaſe, or intermit; ſuch had God's Care and Kindneſs been over, and to them. See on *Iſa.* 58. 11. his Spirit continually proceeding from the Father and the Son to refreſh their Conſciences. Compare *John* 4. 10. and 7. 38, 39. *h* It is doubled, to ſhew the multitude of their Shifts, and *broken* is added, to ſhew the helpleſneſs of them, as being able to hold no Water, but when a Man hath made many hard Shifts to get Water, he cannot keep it, but it dries away; or, if it abide, proves unwholſome; by which underſtand either their *Idols*, which are empty vain things, that never anſwer Expectation, or the *Aſſyrians* and *Egyptians*, as *Verſe* 18. which proved but broken Reeds, and as all other Supports or Props, Friends, Traditions, Merits, &c. are, that are truſted to, beſides God; they are but Ciſterns at the beſt whoſe Water will putrefie, or broken, riven Veſſels, through which they will ſoak, and leave nothing but Mud and Dirt behind them.

† Heb. *become a ſpoil.*

14 ¶ *Is* Iſrael a ſervant? *is he* a home-born *ſlave i?* why is he † ſpoiled *k?*

i Did I ever account him ſo, or did I not rather always reckon him my firſt-born? ſo ſome, as *Verſe* 31. But it may better relate to his ſad Condition, and Abuſes from others, as *Chap.* 49. 1. which God or the Prophet doth here enquire into; and *Slave* is here rightly added to *home-born*, (though not in the Text) to expreſs the baſeneſs of his Service, becauſe the Maſter had Power to make thoſe Slaves who were born of Slaves in his houſe; which argues his Condition very low, whether he were thus born, or had been forced to ſell himſelf to be a Slave. *k* He ſpeaks, either of the thing that is to be, as if it were already done, becauſe of the Certainty of it, as of that Devaſtation made by the *Aſſyrians* and *Chaldeans* who afflicted the Remnant of the *Jews*, or of that Havock that was made of them formerly by *Senacherib*, the *Aſſyrians*, and *Egyptians*: Why is he thus tyrannized over, *Iſa.* 42. 24. as if Strangers had the ſame right over him as Owners over their Slaves? He remores here the falſe Cauſes of *Iſrael*'s Miſery, that he may the more aggravate and ſet home the true, as *Verſe* 17, 19. He was my Son; if he now become a Slave, he may thank himſelf.

15 The young lions *l* roared upon him, and † yelled *m*, and they made his land waſte: his cities are burnt without inhabitant *n*.

† Heb. *gave out their voice*

l Underſtand the *Aſſyrians*, *Babylonians*, and *Egyptians*, &c. called *Lions* from their Fierceneſs, and *young* from their Strength. See this *Chap.* 4. 7. and 50. 17. *m* Noting the terrible Voice that the Lion puts forth either in the ſeizing the Prey, ſome ſay in ſport, *Lam.* 2. 7. or the devouring it, *Iſa.* 5. 29. A *Metaphor*, noting the Cruelty of the Enemy. *Pſal.* 74. 4. *n i. e.* So conſumed and waſted, that they are uninhabitable, or ſhortly ſhall ſo conſume and waſte them. See *Verſe* 14.

16 Alſo the children of Noph and Tahapanes ‖ have broken the crown *p* of thy head.

‖ Or, *feed on thy Crown.*

o Two of the King of *Egypt*'s principal Seats. Concerning *Noph* ſometimes called *Memphis*, now *Cairo*, ſee on *Iſa.* 19. 13. Deut. 33. Concerning *Tahapanes*, ſee *Ezek.* 30. 18. probably taking its name from *Tahpenes* Queen of *Egypt*. 1 *Kings* 11. 19. called alſo *Hanes*: See on *Iſa.* 30. 4. And the Inhabitants and Natives of theſe Cities are called here their *Children*, *Iſa.* 37. 12. *p* They ſhall take the *Heb.* Word in the notion of *Breaking*, underſtand this of deſtroying whatever is chief or principal among them, either of Perſons or Things; Wounds in the Head being moſt dangerous. Or, deſiling the chief of the Land, either by their corporal Adulteries, and ſo take the Word under the notion of *Knowing*, as *Gen.* 19. 5. or ſpiritual, namely Idolatries, *Chap.* 44. 17. or their cruel tyrannical Oppreſſions, trampling upon all their Glory, expreſſed by riding over their Heads, and that univerſally in a moſt inſulting manner: but the Word may be better taken in the notion of *Feeding*, as the Word is uſed *Chap.* 3. 15. *i. e.* They have fed upon her moſt fruitful and pleaſant, the top and head of all her Paſtures, that lay in the Southern Borders towards *Egypt*: See *Chap.* 13. 18, 19, 20. Thus depriving them of all way of Subſiſtence. *Chap.* 12. 10. In ſhort, they ſhall make havock of all that is excellent in thee, *Iſa.* 28. 4. The Sun is, Thy League, *O Judea*, with *Egypt* againſt the *Chaldeans*, will be the Cauſe of thy total Ruin. For the Kings of *Judah* had not rebelled againſt the *Babylonians*, but to gratifie the *Egyptians* in expectation of help from them.

17 Haſt thou not procured this unto thy ſelf *q*, in that thou haſt forſaken *r* the LORD thy God, when he led thee by the way *ſ*?

q Here God by his Prophet ſhews, that they may thank themſelves for all that is haſtening upon them. See *Numb.* 32. 23. *r* Here he ſhews wherein, *viz.* in forſaking God; not that he left them, but they him, and that without any Temptation or Provocation; and therefore were the more inexcuſable, *Viz.* By the Conduct of his Providence in the Wilderneſs, keeping them in ſafety from all Dangers. *Exod.* 13. 21, 22. *Iſa.* 63. 12, 13. or in the way of his Counſels, which the ways of their own carnal Wiſdom were ſo oppoſite unto.

18 And now what haſt thou to do in the way of Egypt *t*, to drink the waters of Sihor *u*? or what haſt thou to do in the way of Aſſyria, to drink the waters *x* of the river *y*?

t What Buſineſs haſt thou there? or what doſt thou expect from thence? or what need haſt thou to go, or ſend Meſſengers thither, if thou would'ſt but keep cloſe to me. *u Viz. Nilus*, it ſignifies Black, from whence called *Melas* by the *Greeks*, either from the Blackneſs of the Land it paſſed through, or of the Soil it caſteth up. See on *Iſa.* 23. 3. *x* Here and by the ſame Words before is meant, to ſeek help from either place noting their ſtrength. *Iſa.* 8 6. A *Metaphorical Allegory* wherein God minds them of two of their broken Ciſterns, and ſhews them their folly to go ſo far when they might have been better ſupplied nearer home; as if God were not able to help them. Compare *Verſe* 36. *y i. e. Euphrates*, often called ſo by way of Eminency, the chief River of *Aſſyria*, *Iſa.* 7. 20.

19 * Thine own wickedneſs ſhall correct *z* thee, ‖ and thy backſlidings ſhall reprove *a* thee: know *b* therefore and ſee, that *it is* an evil *c thing* and bitter, that thou haſt forſaken the LORD thy God *d*, and that my fear *e* is not in thee, ſaith the Lord GOD of hoſts.

* Iſa. 3. 9.

‖ Or, *ſtrife.*

z The meaning is, either, 1. There needs no farther evidence againſt thee than thine own evil Courſes, *Hoſ.* 5. 5. or rather *maybe* correct thee, *i. e.* one would think ſhould be ſufficient to reclaim thee. See *Hoſ.* 2. 7. Or. 2. Thy own Wickedneſs is the cauſe of thy Correction. Or, 3. Thy Wickedneſs will be an evidence, that whatever thou ſuffereſt is juſt. *a* The ſame with the former, but in other words, after the manner of the *Hebrews*, or a *Metonymy* of the *Effect* for the *Cauſe*; thou wilt not be perſwaded, till thou come to ſuffer; thou wilt not be inſtructed, until corrected; or rather, as before, thy many backſlidings might teach thee more Wiſdom, and convince thee of thy Folly; ſo doth the Word Reprove ſignifie, *Job* 6. 25. *b i. e.* Call to mind thy Experiences and conſider well with thy ſelf, and thou ſhalt not but be convinced of thoſe things, what forſaking of God hath coſt thee. *c Viz.* Of Puniſhment principally, ſo *Iſa.* 45. 7. though it be true alſo of Sin: therefore he calls it bitter, becauſe the effect of it will be ſo; it will be unpleaſing, and bitterneſs in the latter end. *d i. e. Me.* *e* Or the fear of me, or thou haſt not my fear in thee, this being the ground of all thy Sin and Suffering, *Pſal.* 36. 1. *Rom.* 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*, *and* burſt thy bands *g*, and thou ſaideſt, I will not ‖ tranſgreſs *h*: when *i* * upon every high hill *k*, and

‖ Or, *ſerve.* * Chap. under 3. 6.

under every green tree *l* thou wandreſt *m*, playing the harlot *n*.

f i. e. The Bondage and Tyranny that thou wert under in old time in *Egypt*, as alſo divers times beſides, as appears through the Book of *Judges*: The Hebrew *Olam*, that ſignifies Everlaſting, is ſometimes uſed for a long time to come, and alſo for a long time paſt; ſo here, and *Gen.* 6. 4. *Iſa.* 57. 11. *g* A double Alluſion, either to the bands and fetters, with which Priſoners are wont to be bound, *Chap.* 40. 4. or thoſe bands wherewith the ends of the Yoke of Beaſts were wont to be bound. See on *Iſa.* 58. 6. *h* When the Deliverance was freſh, thou didſt put on good Reſolutions, *Heb. Serve*, *i. e.* Serve or Worſhip Idols: The Word is of the Feminine Gender, becauſe God ſpeaks of his People, as of a Woman promiſing Faithfulneſs, but breaking Covenant. Some underſtand *Thee*, I will not ſerve thee, *q. d.* which thou modeſt appear, *when upon every hill*, &c. And thus he acculeth them of their Ingratitude, who owed themſelves to their Redeemer. But this doth not ſo well agree with their Engagement, *Exod.* 19. 18. *i* Or, notwithſtanding all thy Promiſes. *k* Idolaters were wont to ſacrifice upon the tops of high Hills, becauſe there they thought themſelves nearer Heaven: nay, ſome have eſteemed high Hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under theſe ſhades Idolaters thought there lay ſome hidden Deity, with which they converſed. *m Viz.* Changing thy way to gad after Idols, as one that haſt broken Covenant. See on *Iſa.* 57. 8. The Word properly ſignifies, to go from ones place, as Harlots uſe to do, inſtigated either by unbridled Luſt, or Covetouſneſs; *i. e.* making great haſte from one tree to another, or from one Idol to another. See *Ver.* 23, 24. Others, Thou lieſt down, or thou ſetteſt thy ſelf. *n* Committing Idolatry, which is a ſpiritual Harlotry, *Chap.* 3. 1, 2. This is frequent. Some read the former part of the Text otherwiſe, making it the daring boaſt of the People, *Thou haſt ſaid I have broken*, &c. and ſaidſt, *I will not ſerve*, *i. e.* I will not obey. But this will not ſuit well with the reſt of the Text.

* Exod. 15. 17. Pſal. 44. 2. Mat. 21. 33. Mark 12. 1. Luk. 20. 9. † Deut. 32. 32.

21 Yet I had * planted thee a noble vine *o*, wholly a right ſeed *p*: how then art thou turned into † the degenerate plant *q* of a ſtrange *r* vine unto me.

o An uſual *Metaphor* for the Church, *Pſal.* 80. 8, 9, &c. See on *Iſa.* 5. 1. The *Heb.* is *Sorek*, and may refer to the Place, or to the Plant: With reference to the Place it may be taken either for a proper Name, as *Carmel* for any fruitful Place; ſo here noting, either the Place whence, *viz.* A Vine of the ſame kind with thoſe that come from *Sorek*; poſſibly that Country where *Samſon* ſaw *Dalilah*, *Judg.* 16. 4. Or, the Place where planted, *viz.* in a fruitful Land, *Exod.* 15. 17. See on *Iſa.* 1. 2. If it be referred to the Plant, then it points at the excellency of its kind; and this the next Clauſe ſeems to favour: and thus it notes both God's Care; he had as great a care of it as of the choiceſt Plant: See on *Iſa.* 27. 2, 3. And alſo his Expectation, that it ſhould prove ſo, Conduct of his Providence in the Wilderneſs, keeping them in ſafety from all Dangers. *Exod.* 13 21, 22. *Iſa.* 63. 12, 13. or in the way of his Counſels, which the ways of their own carnal Wiſdom were ſo oppoſite unto.

18 And now what haſt thou to do in the way of Egypt *t*, to drink the waters of Sihor *u*? or what haſt thou to do in the way of Aſſyria, to drink the waters *x* of the river *y*?

t What Buſineſs haſt thou there? or what doſt thou expect from thence? or what need haſt thou to go, or ſend Meſſengers thither, if thou would'ſt but keep cloſe to me. *u Viz. Nilus*, it ſignifies Black, from whence called *Melas* by the *Greeks*, either from the Blackneſs of the Land it paſſed through, or of the Soil it caſteth up. See on *Iſa.* 23. 3. *x* Here and by the ſame Words before is meant, to ſeek help from either place noting their ſtrength. *Iſa.* 8 6. A *Metaphorical Allegory* wherein God minds them of two of their broken Ciſterns, and ſhews them their folly to go ſo far when they might have been better ſupplied nearer home; as if God were not able to help them. Compare *Verſe* 36. *y i. e. Euphrates*, often called ſo by way of Eminency, the chief River of *Aſſyria*, *Iſa.* 7. 20.

19 * Thine own wickedneſs ſhall correct *z* thee, ‖ and thy backſlidings ſhall reprove *a* thee: know *b* therefore and ſee, that *it is* an evil *c thing* and bitter, that thou haſt forſaken the LORD thy God *d*, and that my fear *e* is not in thee, ſaith the Lord GOD of hoſts.

* Iſa. 3. 9.

‖ Or, *ſtrife.*

z The meaning is, either, 1. There needs no farther evidence againſt thee than thine own evil Courſes, *Hoſ.* 5. 5. or rather *maybe* correct thee, *i. e.* one would think ſhould be ſufficient to reclaim thee. See *Hoſ.* 2. 7. Or. 2. Thy own Wickedneſs is the cauſe of thy Correction. Or, 3. Thy Wickedneſs will be an evidence, that whatever thou ſuffereſt is juſt. *a* The ſame with the former, but in other words, after the manner of the *Hebrews*, or a *Metonymy* of the *Effect* for the *Cauſe*; thou wilt not be perſwaded, till thou come to ſuffer; thou wilt not be inſtructed, until corrected; or rather, as before, thy many backſlidings might teach thee more Wiſdom, and convince thee of thy Folly; ſo doth the Word Reprove ſignifie, *Job* 6. 25. *b i. e.* Call to mind thy Experiences and conſider well with thy ſelf, and thou ſhalt not but be convinced of thoſe things, what forſaking of God hath coſt thee. *c Viz.* Of Puniſhment principally, ſo *Iſa.* 45. 7. though it be true alſo of Sin: therefore he calls it bitter, becauſe the effect of it will be ſo; it will be unpleaſing, and bitterneſs in the latter end. *d i. e. Me.* *e* Or the fear of me, or thou haſt not my fear in thee, this being the ground of all thy Sin and Suffering, *Pſal.* 36. 1. *Rom.* 3. 16, 18.

20 ¶ For of old time I have broken thy yoke *f*, *and* burſt thy bands *g*, and thou ſaideſt, I will not ‖ tranſgreſs *h*: when *i* * upon every high hill *k*, and

‖ Or, *ſerve.* * Chap. under 3. 6.

under every green tree *l* thou wandreſt *m*, playing the harlot *n*.

f i. e. The Bondage and Tyranny that thou wert under in old time in *Egypt*, as alſo divers times beſides, as appears through the Book of *Judges*: The Hebrew *Olam*, that ſignifies Everlaſting, is ſometimes uſed for a long time to come, and alſo for a long time paſt; ſo here, and *Gen.* 6. 4. *Iſa.* 57. 11. *g* A double Alluſion, either to the bands and fetters, with which Priſoners are wont to be bound, *Chap.* 40. 4. or thoſe bands wherewith the ends of the Yoke of Beaſts were wont to be bound. See on *Iſa.* 58. 6. *h* When the Deliverance was freſh, thou didſt put on good Reſolutions, *Heb. Serve*, *i. e.* Serve or Worſhip Idols: The Word is of the Feminine Gender, becauſe God ſpeaks of his People, as of a Woman promiſing Faithfulneſs, but breaking Covenant. Some underſtand *Thee*, I will not ſerve thee, *q. d.* which thou modeſt appear, *when upon every hill*, &c. And thus he acculeth them of their Ingratitude, who owed themſelves to their Redeemer. But this doth not ſo well agree with their Engagement, *Exod.* 19. 18. *i* Or, notwithſtanding all thy Promiſes. *k* Idolaters were wont to ſacrifice upon the tops of high Hills, becauſe there they thought themſelves nearer Heaven: nay, ſome have eſteemed high Hills to be Gods, as the *Indians* of *Peru* at this day. *l* Under theſe ſhades Idolaters thought there lay ſome hidden Deity, with which they converſed. *m Viz.* Changing thy way to gad after Idols, as one that haſt broken Covenant. See on *Iſa.* 57. 8. The Word properly ſignifies, to go from ones place, as Harlots uſe to do, inſtigated either by unbridled Luſt, or Covetouſneſs; *i. e.* making great haſte from one tree to another, or from one Idol to another. See *Ver.* 23, 24. Others, Thou lieſt down, or thou ſetteſt thy ſelf. *n* Committing Idolatry, which is a ſpiritual Harlotry, *Chap.* 3. 1, 2. This is frequent. Some read the former part of the Text otherwiſe, making it the daring boaſt of the People, *Thou haſt ſaid I have broken*, &c. and ſaidſt, *I will not ſerve*, *i. e.* I will not obey. But this will not ſuit well with the reſt of the Text.

* Exod. 15. 17. Pſal. 44. 2. Mat. 21. 33. Mark 12. 1. Luk. 20. 9. † Deut. 32. 32.

21 Yet I had * planted thee a noble vine *o*, wholly a right ſeed *p*: how then art thou turned into † the degenerate plant *q* of a ſtrange *r* vine unto me.

o An uſual *Metaphor* for the Church, *Pſal.* 80. 8, 9, &c. See on *Iſa.* 5. 1. The *Heb.* is *Sorek*, and may refer to the Place, or to the Plant: With reference to the Place it may be taken either for a proper Name, as *Carmel* for any fruitful Place; ſo here noting, either the Place whence, *viz.* A Vine of the ſame kind with thoſe that come from *Sorek*; poſſibly that Country where *Samſon* ſaw *Dalilah*, *Judg.* 16. 4. Or, the Place where planted, *viz.* in a fruitful Land, *Exod.* 15. 17. See on *Iſa.* 1. 2. If it be referred to the Plant, then it points at the excellency of its kind; and this the next Clauſe ſeems to favour: and thus it notes both God's Care; he had as great a care of it as of the choiceſt Plant: See on *Iſa.* 27. 2, 3. And alſo his Expectation, that it ſhould prove ſo, *Iſa.* 5. 4. And the ſenſe is, I planted thee, that thou ſhouldſt bring forth choice fruit to me. *p* A right Seed of true Believers, as in the days of the Patriarchs *Abraham*, *Iſaac*, and *Jacob*. Or, ſuppoſing *With* to be underſtood before *Right Seed* (as it often is in the *Heb.*) we may underſtand it of the Ordinances of his Church, which are ſaid to be the Plants, or Seed, that God furniſheth it withal, *Matth.* 13. 24. and theſe are called *right*, *Neh.* 9. 13. not falſe, or counterfeit. *q* Though there be only degeneracy or declining in the *Heb.* Text, yet the Supplement is neceſſary in regard of the *Metaphor*. *r* This muſt here be taken in a bad Senſe, as the Word *degenerate* going before intimates, though it be ſometimes for what is rare, and excellent: here it notes their Apoſtacy and Infidelity, and other Wickedneſſes; where God ſpeaks after the manner of Man, both in a way of Wonder and Reproof.

* Job 9. 30. † Job 14. 17.

22 For though thou * waſh thee with nitre, and take thee much ſoap *ſ*, *yet* † thine iniquity is marked *t* before me, ſaith the Lord GOD.

ſ Though Interpreters do greatly vary in deſcribing what is particularly meant here by *Nitre* and *Soap*, and would be ſuperfluous to mention here; yet all agree, they are ſome Materials that Artiſts make uſe of for the cleanſing away Spots from the Skin, Cloaths, or other things: and the Senſe is plain, that the blot of his People is by no Art to be taken out; it cannot be covered by Excuſes; though thou wouldſt diſſemble thy Idolatries, thou canſt not deceive me: nor expiated by Sacrifices; it is beyond the Power of all ſuperſtitious or religious Waſhings to cleanſe away, which may be underſtood by theſe natural and artificial ways of cleanſing. *t* The Meaning ſeems to be, either thy Filthineſs is ſo foul that it leaves a brand behind it that cannot be rid or waſhed out, but will abide: ſee *Jer.* 17. 1. Or, according to another Acceptation of the Word, *It is laid up with God.* See the like *Deut.* 32. 34. and *Hoſ.* 13. 12. Purge thee, waſh thee, do what thou wilt, thou canſt by no means conceal thy Wickedneſs from me, *Job* 9. 20. They that would ſee greater Variety of Interpretations, let them conſult the *Synopſis*.

23 How canſt thou ſay *u*, I am not polluted, I have not gone after Baalim *x*? ſee thy way *∴* in the valley *y*, know what thou haſt done *z* ‖: *thou art* a ſwift dromedary *a*, traverſing *b* her ways.

‖ Or, *O ſwift Dromedary.*

u With what face canſt thou go about to excuſe thy ſelf, or deny what is ſo evident, and ſo truly charged upon thee, *Ver.* 20. *x* The Word is plural, as comprehenſive of all their Idols, *Hoſ.* 11. 2. and is a Name uſually given to ſeveral of them, as *Baalzebub*, 2 *Kings* 1. 16. and *Baal-Peor*, *Numb.* 25. 3. and therefore their worſhipping of many. Becauſe they had the Temple, and Sacrifices, &c. they ſtill perſwaded themſelves, that they worſhipped the true God, though they joyned their Idolatries with it, as the Papiſts, though they make uſe of Idols in Worſhip, yet the Papiſts, though they make uſe of Idols in Worſhip, yet they would not be accounted Idolaters. *∴* The Filthineſs thou haſt left behind thee, whereby thou may'ſt be traced, where thou left-

‖ Or, *O ſwift Dromedary, traverſing her ways.*

eſt, as it were, thy Footſteps, and Monuments of thy frequent Idolatries. *y* Thy frequent Courſes in the Valleys, whether of *Hinnom* where they burnt their Childrens bones in Sacrifice, *Chap.* 7. 31. or, in any Vallies where thou haſt been frequent in thy Idolatries; it ſeems to be thus largely taken. *z* Look on and conſider thy ways, as *Ver.* 19. *a* Or *thou art as*, &c. or, *O Dromedary*, a Beaſt much uſed by Carriers in *Arabia*, being moſt fierce. See on *Iſa.* 60. 6. *b* A *Metaphor* taken from Creatures that are hunted, that keep no direct path, alluding to the Nature of the She *Dromedary*, which in pending time runs capering this way, and croſſing that way, making many Wagures to find out ſometimes one Male, ſometimes another without any Rule or Order, ſetting forth hereby the Diſpoſition of this People, that were ſo mad upon their Idols, that they ran ſometimes after this, and ſometimes after that, called *Wandring*, *Ver.* 20. and that with great eagerneſs, fitly termed *traverſing*, much like the Deſcription of a Whore, *Prov.* 7. 11, 12. the Word being no where found but here, and being derived from a Word that ſignifies a *Shoo-latchet*. If any be curious, let the Learned conſult *Symp. Critic.* and the Engliſh Reader, the *Engliſh Annotations* on the place.

‖ Or, *O wild Aſs.*

24 ‖ A wild aſs *c* † uſed to the wilderneſs, *that wild Aſs* ſnuffeth up the wind *d* at * her pleaſure *e*, in her † Heb. occaſion who can ‖ turn her away *f*? all they that ſeek her will not weary themſelves *g*; in her month *h* they ſhall find her.

taught. * Heb. *the deſire of the heart.*

c Or, *O wild Aſs*, another Similitude for the more lively Deſcription of the ſame thing; neither need we be ſolicitous about the variety or extravagancies of Conjectures about this Beaſt: or *you may conſult as before.* It is ſaid to be wild and untamed, as being *uſed to the Wilderneſs* doth alſo imply; and as to ſatisfying its Luſt, much of the nature of the other. *d* This *ſnuffing* properly appertains to the Senſe of Smelling, by which certain Creatures, by a natural Sagacity, find out what they miſs, which Huntſmen expreſs by a proper term of *Winding*, or having in the Wind: and thus it is underſtood here; for this Creature, by the Wind, ſmells afar off which way her Male is; for there is another Senſe of *ſnuffing up the Wind*, *viz.* for the Service of Health, as allaying inward Heat and Drought, &c. *Chap.* 14. 6. *e* As her Deſire or Luſt ſerves when it runs out after the Male; implying alſo, that no Choice, or Judgment, or Meaſure, is obſerved in theſe Beaſts, when carried out after their Luſts. *f i. e.* When ſhe is ſet upon it, and hath an Occaſion and Opportunity to run impetuouſly to her Male for the ſatisfying her Fleſhly Luſt, ſhe bears down all Oppoſition before her; there is none can ſtop, or put a Bridle upon her raging Luſt. *g i. e.* Either they need not weary themſelves, (ſpeaking of *Jeruſalem*, to which all the reſt alſo is to be applied as in an *Allegory*;) they that have a mind to be nibby with her, may eaſily trace her, *Verſe* 23. ſhe refuſes none: Or, with her, they will not beſtow their labour in vain, when ſhe is hot upon her Luſt, but let her take her Courſe until ſhe be ſatisfied, and wait their Time and Opportunity: and this agrees with the next Words. *h* If this relate to the former Senſe of not wearying themſelves, it notes her Impudence and Unſatiableneſs; you may have her at any time, even in her Months, or new Moons, a ſeaſon wherein ſuch Acts are abhorrent even to Nature it ſelf. Some underſtand this of the Idolatry they committed every new Moon: but it more properly points at the Month of her Breeding, or growing big and weighty; *Month* put collectively for *Months*, ſuch as *Job* ſpeaks of, *Jeb* 39. 1, 2. Or, in her Luſt Month, becauſe they grow then unweildy. That this Creature ſleeps one Month in the Year, and that is the Month ſhe may be taken, is generally deemed but a Fancy. The Senſe of the Verſe is, That though *Jeruſalem* be now mildly bent upon going after her Idols, and other unclean Courſes, that there is no ſtopping or controuling of her, as in the next Verſe, and *Verſe* 31. *Chap.* 22. 21. yet the time may come, in their Afflictions, that they may grow more tame, and willing to receive Counſel, as *Verſe* 27. and *Hoſ.* 5. 15.

‖ Or, *in* 25 Withhold thy foot from being naſhed *i*, and thy throat from thirſt: but thou ſaidſt, There is *deſpair* no hope *k*. No, for I have loved ſtrangers *l*, and *deſperate* after them will I go *m*.

i Good Counſel given them by the Prophet to tarry at home; either that they do not go a gadding after their ſpiritual or corporal Adulteries, or ſeek foreign Aids, thereby to wear out their Shoes; a *Metonymy* of the *Effect*, *Jer.* 9 13. or that thou put not off thy Shoes to go into the Bed or Luſt, or uncover thy Feet; a modeſt *Hebrew* Expreſſion, as alſo of other Languages. for *expoſing thy Nakedneſs*, *Ezek.* 16. 23. or take not ſuch Courſes that will reduce thee to Poverty, to go bare foot, and have leaged, and to want wherewith to quench thy thirſt, as in the next Clauſe, *Prov.* 6. 16. *Iſa.* 20. 2, 4. See *Iſa.* 5 13. *k* She ſeems to return a croſs Anſwer, the Word ſignifying at ſomewhat that is deſperate, *Eccl.* 2. 20. It either expreſſeth the Deſperateneſs of their Condition; *q. d.* we are as bad as we can be, and there is no hope that God ſhould receive us into favour; or elſe by way of Interrogation, Is there no Hope? May we not hold on ſtill, and proſper? Muſt we deſiſt from our Ways? No, we will not, but we will go after other Gods, and they ſhall defend us. *Iſa.* 57. 10. and *Chap.* 18. 12. or, the Deſperateneſs of their Reſolution upon it. *q. d.* We care not ſince there is no Remedy; you ſole your labour to go about to reclaim us; which agrees with the next Clauſe. *l Viz.* Idols, or ſtrange Gods. *m* Come what will of it.

26 As the thief is aſhamed when he is found *n*: ſo is the houſe of Iſrael aſhamed *p*; they, their kings, their princes, and their prieſts, and their prophets *q*.

n Not aſhamed of his Sin of Theft, but that he is found, that his Shifts and Blinds would ſerve him no longer, eſpecially if he have had the Reputation of an honeſt Man. *o* Or Families, the Twelve

Twelve Tribes; a *Metonymy* of the *Subject*. *p* Or confounded, in the *Passive* Voice, *viz.* when they shall be taken by *Nebuchadnezzar*, then their Idols, which they went a Whoring after, shall be discovered, and so put them to shame; in the *Active* Voice their Inability to help them, *Verse* 28. *Isa.* 1. 29. *Hos.* 4. 19. and their Shame will be the more, because they had the Repute of being my People. *q* Rulers and Teachers, such as should have given better Examples, and better Instruction.

27 Saying to a ſtock, Thou *art* my father; and to a ſtone *r*, Thou haſt ‖ brought me forth *ſ*: for they have turned † *their* back *t* unto me, and not their face: but in the time of their * trouble they will ſay, Ariſe, and ſave us *u*.

‖ Or, *have turned their back unto me.* † Heb. *the hinder part of the neck.* * Isa. 26. 16.

r Idol; a *Metonymy* of the *Matter*, becauſe Idols are made of theſe Materials. *Deut.* 5. 4. *ſ* Or *begotten me*; ſo is the Word uſed *Gen.* 4. 18. This notes the ſottiſh Stupidity of this People, to take a lifeleſs Stock or Stone to be their Maker, and to give the Honour of God unto them. *Iſa.* 44. 17. They that make them are like unto them, as ſenſeleſs as they. *Pſal.* 115. 8. *t* They turn their Faces wholly towards their Idols; it notes the Openneſs of their Apoſtacy. *Chap.* 7. 24. *u* The uſual Language of God's Children in diſtreſs, *Pſal.* 3. 7. and often elſewhere, when they found the Vanity of their Idols, and their own folly in relying on them, that cannot help, or ſave, and rejecting me, *Ver.* 21. then they will come to me, *Judg.* 10. 10. *Hoſ* 5. 15. the ſame thing with finding her in her Month. *Verſe* 24. herein abuſing God's Gentleneſs, making him their Neceſſity not their Choice.

28 But where *are* thy gods *x* that thou haſt made thee? let them ariſe *y*, if they * can ſave thee in the time of thy † trouble: for *according* to the number of thy cities are thy gods, O Judah.

* Iſa. 45. 20. † Heb. *evil.*

x Thy Idols, *viz.* Gods of thy own making, what do they do for thee? *Iſa.* 31. 3. *y* Either by way of Challenge, let them produce their Idols now, to help them, if they can, whom they call their Fathers and their Makers: or by way of Scoff, as *Elijah* to *Baal*'s Prieſts. See *Judg.* 10. 14. Beſides, in this Word *Ariſe* there is an Inſinuation of their Lifeleſneſs and Deadneſs. *Iſa.* 46. 7. *Chap.* 10. 5. And farther, there may be a ſecret Reply couched in it, *q. d.* in your Trouble you will ſay to me, *Ariſe*, ſave us: now ſay ſo to them, and ſee if they can ariſe, and ſave you. *z q. d.* Thou haſt them near to thee, and enough of them, imitating the Heathens, who had, according to *Varro*, above 30000 *Deities*; no marvel if I, who am but one, be ſlighted, when thou haſt in every City at leaſt one, 2 *Kings* 17. 29, 30, 31. and in *Jeruſalem* one in every ſtreet, *Chap.* 11. 13. It's a hard caſe if none, nor all theſe thy tutelar Gods, can help thee: See *Deut.* 32. 37, 38, 39. Make trial if any, or all of them together, can help thee.

29 Wherefore will ye plead with me? ye all *a* have tranſgreſſed againſt me *b*, ſaith the LORD.

a q. d. You are all at my Mercy, why will you contend? All this that I charge you with is clear and evident, and all makes againſt you, *Verſe* 23, 24. Wherefore do you expoſtulate, and put me to my Proofs? This they were good at, *Chap.* 16. 10. There is no thing that you can juſtly reply, *Ver.* 19. *b i. e.* Some of all ſorts; there is not any one ſort of you innocent.

30 In vain have I * ſmitten your children *c*; they received no correction *d*: your own ſword *e* hath devoured *f* your prophets, like a deſtroying lion *g*.

* Iſa. 1. 5. and 9. 13. Chap 5. 3. * Matth. 23. 29. &c.

c Either your Poſterity, that you breed up like your ſelves; or rather, your Inhabitants in every City, they being frequently called the *Children* of ſuch a City, or ſuch a Place, *Children of Seir*, 2 *Chron.* 25. 14. *Children of the Province*, *Ezra* 2. 1. and *Children of thy People*, *Lev.* 19. 18. and abundance more the like: And thus it is comprehenſive both of Parents and Children. *d i. e.* The fruit of Correction, *viz.* Inſtruction: The ſame Word is rendred *Correction*, *Prov.* 23. 13. which ſignifies *Inſtruction*, *Prov.* 5. 12. and in other Places: and ſo to be taken here, it notes their Refractarineſs, that though they were corrected, yet they would not be inſtructed; though God did ſmite them, yet the Rod prevailed as little with them, as the Word. *e* Either the Sword that I have ſent to deſtroy you hath deſtroyed your Falſe-Prophets together with you, *Hoſ.* 4. 5. and ſo it is both a Prophecy and a Threatning; or rather, you have been ſo far from receiving Counſel and Inſtruction, (which is to be underſtood by the Sword) murdered thoſe that I ſent to reprove your Follies in the days of *Aſa*, *Joaſh*, *Manaſſeh*, &c. *Neh.* 9. 26. See *Matth.* 23. 34 35 *f* Or eaten up; a *Metaphor*: Hence we read of the *Edge of the Sword*, which both in *Hebrew* and *Greek* is called the *Mouth of the Sword*, *Chap.* 21. 7. *Luke* 21. 24. *g* Without Reſpect or Pity; with all manner of ſavage Uſage. See *Pſal.* 7. 2. laying aſide all Humanity.

31 ¶ O generation *h*, ſee *i* ye the word of the LORD *k*: have I been a wilderneſs *l* unto Iſrael? a land of darkneſs *m*? Wherefore ſay *n* my people, † We are lords *o*, we will come no more unto thee?

† Heb. *we have dominion.*

h Or, Oh ye Men of this Generation, a Note of *Admiration*; or rather, O Generation, a Note of *Compellation*: it is to you I ſpeak, *i i.e.* Look well to it, conſider it; as the Rod is to teach, and therefore ought to be heard, *Mic.* 6. 9. ſo the Word is to be conſidered of, and therefore ought to be looked into, *Chap.* 2. 19. *k* He ſpeaketh here, not ſo much of the Doctrine of the Word, as of the Thing it ſelf, *q. d.* You ſhall ſee the Thing with your Eyes, becauſe you give the Doctrine the hearing only, as we uſe to ſay, *i. e.* your Ears are ſhut againſt it. *l* Here God challengeth them again to tell him, what Unkindneſs he had ſhewed them, as before *Verſ.* 5. Have I been like the Wilderneſs of *Arabia*, have not I accommodated you with all Neceſſaries at all times, *Deut.* 32. 13, 14. *Ezek.* 34. 13, 14, 15. nay in the Wilderneſs it ſelf I was not a Wilderneſs unto you; an Account whereof, *Nehemiah* gives, *Neh.* 9. 15. to 23. And you have the Story of it *Pſal.* 78. *m* Divers Interpreters derive this Word from a different Root, and accordingly, render the Sence variouſly. Some from a Root that ſignifies to *fade* or *fall*, as a Land where Fruits fall off before they be ripe, bringing nothing to Perfection; and ſo *Tremelius* and *Junius* tranſlate it. *Iſa.* 28. 1, 4. *q. d.* Have you found me to fail your Expectations in any thing that I have promiſed you, *Joſh.* 21. 45. and 23. 14. Others derive it from a Word that ſignifies *Late*, as a Land that brings forth its Fruit late in the Year, which either ripeneth not, or ripeneth unkindly, *q. d.* Have you found me backward in any thing to do you good? Have I not fed you to the full? Others from *Darkneſs*, properly thick Darkneſs, *Exod.* 10. 22. *Joel* 2. 2. And it is the more ſignificant, becauſe *Jah*, the Name of God, is added to it, *q. d.* the *Darkneſs of God*, as a Sleep of God, for a *deep Sleep*, 1 *Sam.* 26. 12. *Flame of God* for a *vehement Flame*, *Cant.* 8. 6. as if it were a Land uninhabitable, becauſe of the total want of Light, *q. d.* Have I been a God of no Uſe or Comfort to them, that they thus leave me? Have they had nothing from me but Miſery and Affliction? As this notion of *Darkneſs* may import, *Iſa.* 8. 22. *Lam.* 3. 2. Hence the LXX expreſs it by a *Land bringing forth thorns*. Or this Expreſſion, a *Land of Darkneſs*, may be put by Appoſition to the former. *n i. e.* In their Heart. *o* Words of Pride and Boaſting: God had endeavoured to make them ſenſible, that all their Happineſs they owed to him, and now *q. d.* you rule as Lords without us, ſee 1 *Cor.* 4. 8. Now you caſt me off; or rather, we are well enough eſtabliſhed in our Government by foreign Aids, and Compacts with the *Egyptians*, and *Aſſyrians*, &c. and have Rulers of our own; we have no ſuch great need of thee: Hence the LXX render it in the *Paſſive* Voice, we will not be ruled; which agrees with the next Words of the Verſe, *Deut.* 32. 15, 16. Something of this appeared in *Uzziah*, 2 *Chron.* 26 15, 16. and *Hezekiah*, 2 *Coron.* 32. 25. neither was *David* wholly clear, *Pſal.* 30. 6.

32 Can a maid forget her ornaments *p*, or a bride her attire *q*? yet my people have forgotten me *r* days without number *ſ*.

p How feldom is it, and how unlikely, that a Maid ſhould forget her Ornaments? *q* Whether it belongs to the Head, or the Breaſt, or Arms, whether Bracelets or Jewels where-ever worn, is not worth the diſputing, but underſtand thoſe rich Jewels which the Bridegroom was wont to preſent his Bride with, partly for a general Obligation, and partly of particular Signification, and all of them ornamental, whatever may render her amiable in the Eyes of her Bridegroom; Virgins, and eſpecially Brides, will not uſually neglect any thing that may make them comely. *r Viz.* In the neglect of my Worſhip; me, who was not only their Defence, but their Glory, *Verſe* 11. &c. that for which other Nations honoured them, *Pſal.* 148. 14. *Ezek.* 16. 10. to 15. *ſ i. e.* For a long time paſt, time out of mind, or as the Hebrew *Days*, of which there is no number.

33 Why trimmeſt *t* thou thy way to ſeek love *u*? therefore haſt thou alſo taught *x* the wicked ones thy ways ‖.

‖ Or *deckeſt*, *Ezek.* 23. 40. thinking thereby to entice others to thy help: thus is the Word uſed, *Chap.* 4. 30. Or why doſt thou uſe ſo much Art and Skill, and take ſo much Pains, to go and ſend here and there to contract a Friendſhip with foreign People, and to bring them to thy Embraces, *Iſa.* 57. 9. 10. or thinking to get a good Face or Gloſs upon the Matter, and excuſe thy ſelf, as if thou couldſt delude God, *Pſal.* 78. 36, 37. whereas all thou doſt is to get Acquaintance with other Idolaters. *u i. e.* To commit Filthineſs with thy Idols; a *Synecdoche* of the *kind*. *x i. e.* Thou art become ſo vile, that even Strumpets themſelves may come to learn of thee, 2 *Chron.* 33. 9. Or by thy Example: Nations that have been vile enough of themſelves, by thy Example are become more vile. ‖ *i. e.* Thy Actions; a *Metaphor*.

34 Alſo in thy ſkirts *y* is found the blood of the ſouls of the poor innocents *z*: I have not found it by † ſecret ſearch *a*, but upon all theſe *a*.

† Heb. digging.

y *Viz.* Of thy Garments; a *Synecdoche* of the *Kind*: The tokens of thy Cruelty may be ſeen openly there; or in *thy hands*, as the LXX; or a *Metaphor* from Birds of Rapine, whoſe wings are bloody with their Prey; but not ſo well. *z i. e.* In thee is found the Murders expreſſed here by *blood* of innocent Perſons, meant here by *Souls*, comprizing both their Sacrificing of their little Children to their Idols, *Pſal.* 106 37, 38. *Ezek.* 16. 20, 21, 36. Murdering Souls as well as Bodies; and alſo all thoſe Cruelties, Oppreſſions, and Murders, that they executed upon poor innocent Perſons, which were not a few, in what *Manaſſeh* did 2 *Kings* 21. 16. *Ezek.* 7. 23. and 9. 9. and in ſpecial the Prophets, *Verſe* 30. that came in God's Name to reclaim them; which notes their deſperate Malice, as well as Cruelty, to ſlay their Phyſicians. *a* Heb. by *digging*; as if the Earth had covered the Blood, or as if they had committed their Wickedneſs in ſome obſcure places. *a* Upon thy Garments openly enough, as expoſed to publick View. There needs no ſuch ſtrict Scrutiny to be made.

35 Yet thou ſayeſt *b*, becauſe I am innocent *c*, ſurely his anger ſhall turn *d* from me. Behold, I will plead with thee *e*, becauſe thou ſayeſt, I have not ſinned *f*.

b Or interrogatively, Dareſt thou ſay? Haſt thou the Impudence to affirm it? *c* Clear of this whole Charge. *d* Shall not break out againſt me, *Iſa.* 5. 25. *e* I will proceed in my Judgment againſt thee, *Verſe* 9. *Chap.* 25. 31. Or it is a ſoft Expreſſion, wherein he ſhews that he will not act like a Tyrant, carried on raſhly and furiouſly, but as a Judge, regularly and righteouſly, *Ezek.* 20. 35. and it ſhews, that he will convince her. *f* Becauſe thou doſt juſtifie thy ſelf, as if I had no cauſe to be angry with thee. God is not angry with her ſo much becauſe ſhe hath ſinned, as becauſe ſhe will not acknowledge her Sin.

* Chap. 3. 1. 22.

36 * Why gaddeſt thou about ſo much to change thy way *g*? thou alſo ſhalt be aſhamed of Egypt *h*, as thou waſt aſhamed of Aſſyria.

g i. e. Thy Actions: a *Metaphor*. See on *Verſe* 33. Why doſt thou ſhuffle thus with me, to ſeek Auxiliaries any where, rather than to cleave to me, *Ver.* 18. See on *Iſa.* 57. 9, 10. Or, like Strumpets, whoſe Love is never fixed, but ſometimes ſet on one, ſometimes on another. *h* Thou haſt run to *Aſſyria*, and then to *Egypt*, and they ſhall both make thee aſhamed by their diſappointing of thee: thou ſhalt be aſhamed of *Egypt*, as others have been, *Iſa.* 36. 6. Or rather, *Egypt* ſhall ſtand thee in no more ſtead than *Aſſyria* hath done, *Iſa.* 30. 3, 5. And how *Tilgath Pilneſer* ſerved them, ſee 2 *Chron.* 28. 20. Before *Hezekiah*'s time the Jews made a League with the *Aſſyrians*, againſt the *Syrians*, and the *Iſraelites*, and then againſt the *Egyptians*: neither proſpered. He tells them, they muſt expect no better Succeſs from *Egypt*.

37 Yea, thou ſhalt go forth from him *i*, and thine hands upon thine head *k*: for the LORD hath rejected thy confidences *l*, and thou ſhalt not proſper in them *m*.

i Some apply it to the ſad and ineffectual Return of the Ambaſſadours, being diſappointed in their Expectation from the King of *Egypt*; but rather, all the help thou canſt procure from abroad ſhall not prevent thy Captivity, but from hence thou ſhalt go. *k* An uſual poſture of Sadneſs and Mourning. 2 *Sam.* 13 19. ſuited here to her going into Captivity. *l* Refuſed to give Succeſs unto them, 2 *Chron.* 16. 7. Or rejected thee for thy Confidences; or he diſapproves thy Confidences, *viz.* all thy Refuges, which thou ſeekeſt out of God. *m Viz.* In thy Refuges and Dependencies.

CHAP. III.

God's Forbearance with the Idolatry of Judah, *who is worſe than* Iſrael, 1,—11. *Both called to Repent, with Goſpel Promiſes*, 12,—19. *Miſery by Sin; Salvation only of God*, 20,—25.

† Heb. *ſprung.*

1 † THey ſay *n*, If a man put away his *o* wife, and ſhe go from him, and becomes another man's, ſhall he return unto her again *p*? Shall not that land be greatly polluted *q*? But thou haſt play'd the harlot with many *r* lovers; yet return again to me, ſaith the LORD.

n Or, *Men uſe to ſay*. If this, with the four following Verſes, belong to the former Chapter, then it ſeems to expreſs God's Condeſcenſion to them, *q. d.* though, if a Woman forſake her Husband, and be married to another Man, the Law will not permit him to receive her again; yet God would receive thee again upon thy returning to him: but thou chuſeſt rather obſtinately to adhere to thy other Confidences, wherein thou ſhalt not proſper. But, if we look upon them as beginning a new Argument, then here God declares his Readineſs to receive them again upon their Repentance, though it be very unuſual for Huſbands ſo to do, when their Wives have proved treacherous unto them, in betaking themſelves to other Huſbands: And ſo this Chapter may very well begin with ſuch a proverbial Speech, *they ſay*, or *men uſe to ſay*, or *it is commonly ſaid*. *o* Or give her a Bill of Diuſe to ſay, or *it is commonly ſaid*. *o* Or give her a Bill of Divorce, *Deut.* 24. 1. *p q. d.* He cannot take her again according to the Law, *Deut.* 24. 1, 2, 3, 4. Or rather, will a Man do ſuch a thing? If the Law were not againſt it, would any Man be ſo eaſily wrought upon, as to take her again? No certainly, it is an Argument from the leſs to the greater, to ſet forth God's great Lenity towards them, *q. d.* if an Huſband ſhould turn away his Wife meerly becauſe he pleaſed her not, tho ſhe gave him no juſt cauſe, and ſhe ſhould beſtow her ſelf on another, he would not be reconciled to her, neither might he take her again; but you have gone a Whoring from me, and ſufficiently provoked me to reject and turn you off. I will diſpenſe with my own Law for your ſakes, and will act by my Prerogative: I am ready to be reconciled, to follow them that fly from me, as in the cloſe of the Verſe; and *Zec.* 1. 3. and *Mal.* 3. 7. God will pardon Sins of Apoſtacy, and falls after Repentance. *q* Heb. *In being profane be profaned*. Would not ſo great a Sin greatly pollute a State or Nation, *Lev.* 18. 27, 28. It muſt needs be polluted by ſuch Marriages to and fro, and promiſcuous Complyes. *Deut.* 24. 4. *r* Not with one only, as being ſufficient to make thee an Adultereſs, but a common Strumpet, joining in Fellowſhip with divers Aſſociates and Companions, or many Idols.

2 Lift up thine eyes *ſ* unto the high places *t*, and ſee where thou haſt not been lien *u* with: * In the ways *x* haſt thou ſat for them, as the Arabian *y* in the wilderneſs: and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs *z*.

* Gen. 38. 14.

ſ Do but look, and conſider, whether I do charge thee wrongfully or no. *t* He directs her to the Places of her Whoredoms and Idolatries, called *High Places*, being principally upon Hills, 2 *Kings* 21. 3. and divers other places, though ſometimes in Vallies, *Chap.* 2. 23. Which notes alſo her Impudence, that, where as other Whores affected Privacy, ſhe ſhould be filthy in the open view. *u* Thy Filthineſs has been every where ſo frequent, that thou canſt ſcarce ſhew a Place that hath been free from thy Polutions, *Verſe* 6. 13. where there are not the Footſteps of thy Fornications and Idolatries. *x Viz.* To allure Paſſengers, (ſee *Ezek.* 16. 24, 25.) and waiting for them, *viz.* thy Aſſociates; not being drawn by others Allurements, but thine own Laſciriouſneſs. *y* An Alluſion to the Manner and Cuſtom of that People, either lying in wait by the way for Paſſengers, as Robbers uſe to do, *Hoſ.* 6. 9. they being noted for Robbers. Or rather, in way of Traffick, that were wont to pitch their Tents by the way-ſides, that they might meet with their Cuſtomers to trade, as they paſſed along, very properly pointing out the Practice of Harlots. See *Prov.* 7. 11, 12. *z* Not only thy Idolatries, but all other thy wicked Courſes.

3 Therefore the * ſhowers have been withholden *a*, and there hath been no latter rain *b*: and thou haſt a * whores forehead *c*, thou refuſeſt to be aſhamed.

* Chap. 5. 24. * Chap. 6. 15.

a Viz. By me, according to my threatning, *Lev.* 26. 19. and 8. 12. *Deut.* 28. 23, 24. *i. e.* a drought ſent upon thee, either as a Puniſhment of thy Wickedneſs; thus publick Sins bring publick Judgments: or, as an Aggravation of it; and then it muſt be read *though*, as it often is, *q. d.* notwithſtanding the great drought; and this the laſt Words of the Verſe ſeem to favour. *b* This added to *Showers* before mention'd, ſeems to imply, there had been no former nor latter Rain, the former for the ſpringing of the Corn, the latter for the plumping and ripening it; this coming a little before Harveſt. *c* For all this, thou didſt ſtill remain impudent and obſtinate, as aſhamed of nothing, *Chap.* 6. 15. thus proverbially expreſſed, becauſe Shame doth ſtrike and mollify appear in the Forehead. Thus *Antichriſt*'s Impudence is expreſſed *Rev.* 17. 5. And ſome ancient Hereticks were called *Eforontes*.

4 Wilt thou not from this time *d* cry unto me, My Father *e*, thou *art* the guide of my youth *f*?

d Viz. That I have withholden Showers. Some refer this, 1. To the Time to come: Wilt thou not yet be wiſe? and for the future ſeek to me, having found all thy other ways ſucceleſs, *Iſa.* 9. 13. *Chap.* 8. 14. 2. To the Time preſent: How canſt thou challenge me for my preſent Severity, and continuing it towards thee, when thou ſtill retaineſt thy Filthineſs, thy Whores Forehead, *Verſe* 3. Thou ſtill continueſt worſhipping Idols, and yet fanſieſt thy ſelf faithful to me. 3. To the Time paſt, *i. e.* Haſt thou not all along pretended Kindneſs to me, and as if thou hadſt walked cloſe with me, 2 *Kings* 17. 32, 33 *Mic.* 3. 11. *Iſa.* 58. 2. *e* Wilt thou not as a Child call upon me, whom thou haſt then greatly provoked, and own me as a Father, *Verſe* 19. for ſuch have I been to thee, *Pſal.* 103. 13. *Mal.* 1. 6 and 3 17 *f* Either on whom I have depended, as being brought up by thee, or the ſubmiſſive Expreſſion of a Wife ſeeking to be reconciled to her Husband, that God would be to her as he had been in the days of her Youth: ſuch a Caſe as is expreſſed 1 *Cor.* 7. 11. Words of Flattery uſual with Hypocrites; or rather, being Married to thee in thy Youth; a *Periphraſis* for Husband, *Prov.* 2. 17. which argues great Tenderneſs towards her, *Verſe* 2. Thus the Tenderneſs of this Relation is expreſſed, *Mal.* 2. 14. and ſo God is ſaid to eſpouſe them to himſelf, *Ezek.* 16. 8.

5 * Will he reſerve *g* his anger for ever? will he keep *it* to the end *h*? Behold, thou haſt ſpoken and done *i* evil things as thou couldeſt.

* Iſa. 57. 16.

g Here being a Defect of the Noun, the Jews ſupply it with *thy Sin*, *Iſa.* 43. 25. but the moſt and beſt, as we do, *an Anger*. Compare it with *Verſe* 12. *Pſal.* 103. 9. *Nahum* 1. 2. in which Texts there is a Defect of the ſame Word. This may ſeem to be the Words of the Prophet, and ſo the Connexion is eaſie with the foregoing Words, *q. d.* If thou wouldſt do ſo, try me now, &c. would he reſerve his Anger? Would he not be reconciled? but thou haſt taken quite another Courſe: Or, they may be the Words of God, as it were, teaching his People how they ſhould accoſt him: God is more forward and earneſt for Reconciliation, than Sinners themſelves. *h* The ſame with the former *for ever*. *i* God's Challenge of the People, charging them, either with their reſolved Wickedneſs, that they had made good all their evil Words by their evil Actions, they had even done as they ſaid; or rather, with their Hypocriſie. *q. d.* Notwithſtanding all thy former Promiſes, yet thou perſiſteſt ſtill in thy Lewdneſs and Obſtinacy, *Iſa.* 58. 2. *Hoſ.* 7. 14.

6 ¶ The LORD ſaid alſo *k* unto me *l*, in the days of Joſiah the king *m*, hath thou ſeen *that* which backſliding Iſrael hath done *n*? ſhe is gone up upon every high mountain, and under every green tree, and there hath play'd the harlot.

k Or *again*, ſhewing that here begins a new Sermon, in which the Prophet, from God, 1. Declares *Iſrael*'s Apoſtacy, and how it fared with them for it. 2. Aggravates *Judah*'s Sin, for not taking warning. 3. Iſſues forth an Invitation of them both to Repentance, with a Promiſe of Acceptation, and re-uniting them under the *Meſſiah*. 4. Relates the Compliance of the Faithful arreng them with this Invitation. *l Viz.* By Revelation: for he ſpeaks of things that *Iſrael* had done when they were carried away by the King of *Aſſyria*, 2 *Kings* 17. 5, to 13. long before *Jeremiah* was born; therefore he ſaith, Haſt thou not ſeen, *i. e.* conſidered whereſore God gave her a Bill of Divorce. *m* When he would have purged the Land, and reſtored the pure Worſhip of God. *n Viz.* The ten Tribes who fell off from *Judah*, and ſet up a diſtinct Kingdom of their own under *Jeroboam*: What they did, *viz.* in their Idolatries expreſſed in the next Words, and *Chap.* 2. 20. ſee there, when they openly Apoſtatized from God, and that with one common Conſent; inſomuch, that all their Kings proved wicked and idolatrous, and poſſibly it may look as far back as *Solomon*'s Defection, 1 *Kings* 11. 4, 5, &c. which may now come in remembrance.

7 And I ſaid, after ſhe had done all theſe *things*, turn thou unto me *o*. But ſhe returned not. And her treacherous ſiſter Judah *p* ſaw it *q*.

o Viz. By Repentance, *Acts* 3. 19. Although ſhe had been ſo vile and abominable, yet the Lord waited in expectation of her Return. *p Benjamin* is alſo here comprized, but *Judah* being the chief is only named, theſe two abiding together after the other ten revolted to *Jeroboam*; called *Iſrael*'s Siſter, becauſe they were all deſcended from the Patriarch *Jacob*, *Ezek.* 16. 46. Compare *Ezek.*

Ezek. 23. 2, 4. and *treacherous*, or the *treacherous one*, because of her frequent revolts, 2 *Chron.* 21. 6, &c. and 24. 17, 18. and many other times, and after as frequent renewed Covenants, and Promises both in conjunction with the reſt of the Tribes, *Deut.* 5. 2, 3, 23, &c. and 29. 10, 11, 12, &c. and afterwards, 2 *Chron.* 13. 9, 10, &c. and 2 *Chron.* 15. 12, &c. and 23. 16. and 29. 10. *q i. e.* They were not ſtrangers to it but knew it, as the word is *Iſai.* 40. 3. They could not but know how I had dealt with *Iſrael*.

8 And I ſaw *r*, when for all the cauſes *ſ* whereby backſliding Iſrael committed adultery, I had put her away and given her a bill of divorce *t*, yet her treacherous ſiſter Judah feared not *u*, but went and played the harlot alſo *x*.

r q. d. That which others diſcern not, I ſaw well enough, *viz.* Both her Hypocriſie and Diſſimulation, and her incorrigibleneſs notwithſtanding what had been beſallen *Iſrael*, whoſe correction ſhould have been her inſtruction; thus God ſpeaks of the notice he took of both, *Chap.* 23. 13, 14. *Iſrael* is ſaid to be backſliding, but *Judah treacherous*, becauſe ſhe retained the Worſhip of God, though ſhe did often privately, and cloſely embrace Idols, and ſometimes publickly under *Manaſſeh* and *Ahaz*, and other wicked Kings. *ſ* Or notwithſtanding all the ground and reaſon I had to deal ſo with *Iſrael* in regard of her Adulteries, as to put her way. *t* Delivered her up into the hands of the *Aſſyrian*, where God took from her the title of being his Church, 2 *King.* 17. 5, 6. &c. which he calls here a Bill of Divorce, not ſuch a one as the *Jews* were allowed to give upon every ſlight ground (for ſuch an one God denies, that ever he gave them, and challengeth them to produce it, *Iſa.* 50. 1.) but upon juſt, and great occaſion, *viz.* her playing the Adultereſs againſt him in her Idolatries. *u i. e.* Was neither afraid of giving me offence, nor of the like puniſhment. *x* Although ſhe had ſeen the judgment of God executed upon *Iſrael* before her eyes, which made it the more ſtupendious, that ſhe would take no warning by her Siſters ſufferings, *Prov.* 28. 14. yet ſhe went on ſtill, *Ezek.* 23. 11, 12, &c.

9 And it came to paſs through the ‖ lightneſs of her whoredom *y*, that ſhe defiled the land *z*, and committed adultery with ſtones and with ſtocks *a*.

‖ Or, *fame.*

y Whether of *Judah's* or of *Iſrael's* is not agreed upon, but the right applying of it doth depend much upon the right acceptation of the word *Lightneſs*, which comes from an *Hebrew word* that ſignifies *voice*, and ſo it may refer either to the noiſe or fame of it, that would fly abroad, and thus it is applyed to *Iſrael*, *i. e.* Though *Iſrael's* Whoredoms were never ſo much blazed abroad, yet *Judah* regarded it not. Or, it may be taken for the heinouſneſs of it, a crying voice, as *Gen.* 4. 10. and ſo by an *hypallage*, her *Whoredoms of fame* or notorious Whoredoms; and is not ill expreſſed here by *lightneſs of her Whoredom*, noting her impudence in it, as we uſe to term a common Harlot a light Womanſand thus it is applyed to *Judah*, both the foregoing and following words ſeeming to be an aggravation of *Judah's* refractarineſs. *z* Brought the whole Land under the imputation of filthineſs. *a i. e.* With Idols made of Stone and Wood, a Metonymy of the Matter to note the baſeneſs of the Fact.

10 And yet for all this *b*, her treacherous ſiſter Judah hath not turned unto me with her whole heart, but † feignedly, ſaith the LORD.

† Heb. *in falſehood.*

b Though God ſaw what ſhe did, and though ſhe ſaw the ſhameful Idolatry of *Iſrael*, and what ſhe had ſuffered, yet ſhe was not warned, ſee *verſe* 8. but fell to Idolatry under *Manaſſeh*, who undid what *Hezekiah* had done, 2 *Chron.* 33. 3. though under fair pretences ſhe diſſembled with God in the days of *Joſiah*, 2 *Chron.* 34. 33, 33. as appeared by her ſudden revolt, *viz.* in leſs than three Months after *Joſiah's* Death, 2 *King.* 23. 31, 32.

11 And the LORD ſaid unto me; The backſliding Iſrael hath juſtified *c* her ſelf more than treacherous Judah.

c Was leſs vile, hath more to ſay for her ſelf; *Judah's* ſin being greatly aggravated compared with *Iſrael*, *Ezek.* 16. 51. and 23. 11. See *Luk.* 18. 14. For, though *Iſrael's* ſins were more, and their Idolatry continued, yet in *Judah* it was more heinous. 1. Becauſe of their unruly headſtrongneſs, that broke the Reins and reſtraint, which their external Worſhip ought to have had upon them. 2. Becauſe of their ſtupid ſecurity in not being warned by the judgments, that they had ſeen befal *Iſrael* for the very ſame things. 3. Becauſe of their intolerable Pride, boaſting that their ſtate was ſtill unſtaken. 4. Becauſe of their groſs perfidiouſneſs in making Promiſes, and breaking them, which *Iſrael* did not, becauſe ſhe brought not her ſelf under ſuch ſolemn and frequent obligations, ſee *Verſe* 7. Laſtly, Becauſe they were a great deal more zealous in their Idolatries than *Iſrael* was, *viz.* under *Manaſſeh*, when they flew all the Prophets of the Lord.

12 ¶ Go *d*, and proclaim theſe words toward the north *e*, and ſay, Return thou backſliding Iſrael, ſaith the LORD; *and* I will not cauſe mine anger *f* to fall *g* * Verſe 5. upon you: For I *am* * merciful *h*, ſaith the LORD, *and* I will not keep *anger* for ever.

d It may poſſibly be uſed here as an Adverb of exciting, namely go to, as is uſual, or it notes ſpeed, go quickly, out of hand, not locally, but ſet thy face, *Chap.* 2. 2. or feet that way, or by thy office addreſs they ſelf to them, *viz.* by way of Proclamation, crying aloud; poſſibly implying the diſtance of place: This voice may in time reach them, though a great way off. Or rather the deafneſs of *Iſrael*, or the obduratenels of *Judah*, that they might hear what God ſaith to *Iſrael*, conceive hope and be reclaimed by their example, and be excited to emulation. *e i. e.* To *Aſſyria* and *Media* and the Regions thereabouts that lay Northward from *Judea*, whither the Ten Tribes were carried by *Tiglath-Peleſer*, and *Salmaneſer*, 2 *Kings* 15. 29. and 17. 6. *f* Upon condition of returning to their former true Worſhip of God, that thereby *Judah* might be awakened, he promiſeth that he will not let his anger, or his *face*, as in the *Hebrew*, (becauſe anger principally appears in the face) his *angry face* or countenance to be upon them, ſo it is uſed, *Lev.* 17. 10. *Pſal.* 34. 16. and not be inexorable, *viz.* for *ever*, which is to be ſupplyed from the next words: For otherwiſe his anger lay heavy upon them at this time. *g* A *metaphor* from things on high that drop down to the hurt of whatever is under them, and ſo *Chap.* 23. 34. compare *Gen.* 19. 24. *h* Here is the ground of this conditional promiſe, taken from the nature of God, that ſinners may not deſpair, *Pſal.* 86. 15. and 103. 8, 9. *&c.*

13 Only acknowledge *i* thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers *k* under every green tree, and ye have not obeyed my voice *l*, ſaith the LORD.

i Which will be the evidence of thy Repentance, without which thou canſt not lay claim to any pardon, *Prov.* 28. 13. *Iſa* 55. 7. This is ſpoken by way of limitation, leſt the *Iſraelites* ſhould flatter a too eaſie pardon from God's merciful Nature. Exhortations to Repentance ſhould always accompany the exhibition of Promiſes. *k Viz.* To other Nations, or rather to other Gods, or to Idols, running here and there up and downlike a light impudent Harlot, ſometimes to one, ſometimes to another, thus ſucking in divers ſuperſtitions, called *ſcattering thy ways*. *Ver.* 6. 2 *King.* 17. 49, 10. and *Chap.* 2. 23, 25. *Feer* whereby we go on in ways; a *metaphorical Metonymy*. *l* So that your ſin is not a ſin of ignorance, but of obſtinacy, ſhutting your ears againſt my Counſels, which I ſent you by my Prophets for your reclaiming, 2 *King.* 17. 13, &c.

14 Turn, O backſliding children, *m* ſaith the LORD; for I am married unto you: and I will take you one of a City, and two of a family, *n* and I will bring you to Zion *o*.

m I am in Covenant with you, *Deut.* 29. 1, 10, 11, 12, &c. and this Covenant notwithſtanding all your untaithfulneſs, I am ready to renew with you, *Hoſ.* 2. 19, 20. *n* This word *Family* is not always to be taken ſtrictly for an houſhold; for then the expreſſion would ſeem to imply more in a Family than in a City; but frequently for a *Country* or *Nation*, compare *Gen.* 12. 3. with 22. 18. See *Chap.* 1. 15. or for a *Tribe*; and this may partly reſpect the fewneſs of thoſe that will be found Penitents and return. God will have a ſprinkling in every City, and in every Family, or Tribe, or Country; but chiefly it reſpects God's exact care of them, that being now married to them, there ſhall not be one in a City, or two in a Country or Tribe, but he will find them out, if there be but one or two, he will not overlook them, this ſeems to be intimated, *Iſa.* 27. 12. a Text that points at the ſame thing. *o i. e.* To *Jeruſalem* a Type of the Church, a double *Metonymy* of the *Subject*. It is the manner of the Prophets, when they are treating of temporal Deliverances, eſpecially from *Babylon*, frequently to break out abruptly into the ſpiritual deliverance by Chriſt, and ſo probably he doth here; and therefore *bringing them to Zion* muſt be underſtood, either of joyning them to his Church, under the *Meſſiah*, or bringing them again to Worſhip with *Judah at Jeruſalem*: as may ſeem to be intimated *Chap.* 31. 6. but the Ten Tribes did never return into their own Land, and therefore that Text muſt be underſtood of a ſpiritual going up to *Zion*, *viz.* when all *Iſrael* ſhall be ſaved. *Rom.* 11. 26. See *Iſa.* 56. 7, 8. and 66. 20. and this Chapter *Ver.* 18. Thus we may look upon this part of the Prophecy to have reſpect, partly to what God was at that time about to do, in this *Verſe*, and partly what he would hereafter do, when they ſhould be again ſetled in their own Land, under the *Meſſiah*, *Ver.* 16, 17, 18, 19.

15 And I will give you * paſtors *p* according to mine heart *q*, which ſhall feed you with knowledge and underſtanding *r*. * Ezek. 34. 23.

p Either Civil Magiſtrates, which are ſometimes ſo called, *Mic.* 5. 5. Or, rather Eccleſiaſtical, as appears both from the reaſon of God's Judgments upon *Iſrael*, *viz.* Their Paſtors being generally, either Thieves, or dumb Dogs; and alſo from the nature of their office in the cloſe of the Verſe, and thus they are called, *Eph.* 4. 11. *q* Such as I will both chuſe for you, and approve of, and that ſhall faithfully and skilfully declare unto you my mind, which intimates not only a ſingle act of deliverance, but his conſtant preſervation of them. *r* This notes, either the nature of their food. See *Neh.* 8. 8. *Mal.* 2. 7. Or rather the manner of their feeding. See *Pſal.* 78. 72. See 1 *Pet.* 5. 2. ſee more of this promiſe, *Chap.* 23. 4.

16 And it ſhall come to paſs when ye be multiplied *ſ*, and increaſed in the land, in thoſe days *t*, ſaith the LORD, they ſhall ſay no more, The ark *u* of the covenant *x* of the LORD: neither ſhall it come † to † Heb. mind, neither ſhall they remember it, neither ſhall *upon the* they viſit it, neither ſhall ‖ *that* be done any more *y*. *heart.*

‖ Or, *to be magnified.*

ſ After the growth of the Church under the *Meſſiah*. *t* Pointing at the great work of Converſion, that ſhould be among them, eſpecially in the days of the *Meſſias*, and how greatly the Church ſhould be encreaſed by the acceſſion of the Gentiles, a beginning whereof we read *Act.* 2. 41. and 4. 4. *u* A *Synecdochical* expreſſion for all the legal Ceremonies, whereof the Ark was a chief part, the ſenſe is, that whole Worſhip with all the Rites and Ceremonies belonging to it ſhould wholly ceaſe, Chriſt being come, who was the ſubſtance of what the Ark, and all other Rites did but ſhadow out for a time, he being now our propitiatory, inſtead of the covering of the Ark, or Mercy-ſeat, *Rom.* 3. 25. He anſwers all the uſes and purpoſes thereof. In the Ark was laid up the *Manna*, *Aaron's Rod*, and the *Tables of the Law*, *Heb.* 9. 4. He is now the

bread of Life, *Joh.* 6. 35. he is our Rod *of Government*, *Pſal.* 23. 4. in him is the whole *Law fulfilled*, *Rom.* 10. 4. and now God ſhall reign gloriouſly in his Church by his Word and Spirit, and ſhall be ſo Worſhipped without Ceremony, *John* 4. 21, 23. For if this ſo eminent, and comprehenſive a token of God's preſence muſt ceaſe in the days of the Goſpel, much more the Temple Service, with all the Rites belonging to it, *Joh.* 1. 17. *Col.* 2. 17. *Heb.* 10, 8, 9. *x* Called alſo the *Ark of the Teſtimony*, *Exod.* 25. 22. and 30. 26. and 31. 7. and the reaſon is, becauſe the two Tables of the Law, which were the Teſtimony, or witneſs of the Covenant were cloſed up in it, *Exod.* 25. 16, 21. and 40. 20. *y i. e.* It ſhall be no more in uſe, neither ſhall there be any miſs of it, or any thing like it, there ſhall be no ſuch thing; Men ſhall not trouble their thoughts about it, or mention it, compare *Iſa* 65. 17. or repair to it as an Oracle to receive the anſwers of God; nor for God's Worſhip, compare *Jer.* 16. 14, 15. or to the place of its reſidence, as if no where elſe to be had; in a word, it ſhall not at all be had in honour or reſpect or made much of. The word עָשָׂה *Hhaſah. done* or *made*, ſignifies to *magnifie*, as it ſeems to be uſed. *Deut.* 32. 6. and 1 *Sam.* 12. 6. The whole Church ſhall now be the Throne of God, *Ver.* 17. to which purpoſe the Ark formerly ſerved, now God foreſeeing, partly how hard a thing it would be to be believed, and partly the Pleas that the corrupt Wit, and Invention of Man would find out for the retaining of theſe Rites, and by conſequence their loathneſs to forgo them, he uſeth ſuch an heap, and variety of expreſſions to the ſame thing, that he may leave no room for doubting in a thing ſo plainly, and fully prohibited in Goſpel-times.

17 At that time they ſhall call Jeruſalem the throne *z* of the LORD: and all the nations ſhall be gathered *a* unto it, to the name of the LORD, to Jeruſalem *b*: neither ſhall they * walk any more after the † imagination of their evil heart *c*. * Chap. 11. 8. † Heb. *ſtubbornneſs.*

z Inſtead of the Ark, whereon was the Mercy-ſeat, now the Church typified by *Jeruſalem*, *Gal.* 4. 26. and *Rev.* 21. 2. ſhall be the place of God's Reſidence, where by his Spirit he will rule and act in his Word and Ordinances, and in ſpecial the *Meſſias*. See *Chap.* 14. 21. and *Ver.* 16. *a* Intimating both their readineſs to come in, and their number, according to that Prophecy of *Jacob*, *Gen.* 49. 10. See *Iſa.* 2. 2. By *Nations* here underſtand, either the *Ten Tribes* who are called many People, both *Iſrael* and *Judah* united, their diſtance being taken away, ſee *Ver.* 18. or rather ſome of all Nations, that ſhall flock into the Goſpel Church; for when the Prophets foretel this ſtate, they generally uſher it in with the return of this People, at which time the Church ſhall be greatly enlarged. *b i. e.* Dwelling in *Jeruſalem*, or where the Lord placed his Name, *viz.* of old in *Jeruſalem*. *Pſal.* 122. 2, 3, &c. but now in the Church. *Rev.* 21. 2, 3. without Ark or Temple, *Rev.* 21. 22. where he will be known as it were by his proper Name, *Iſa.* 60. 9. or as manifeſt in the fleſh. *c* Both *Jew* and *Gentile* ſhall now conform themſelves to the Will of God, *Iſa* 2. 3. The word *imagination* here comes from a root, that ſignifies to *ſee*, and thus it is ſometimes applied to the judgment, *Pſal.* 17 2. and ſometimes to the affection, *Pſa.* 66. 18. here it may comprehend both, they will follow neither their own judgment, or affection, but wholly the Word of God. The word is thus phraſed, *Numb.* 15. 39. and *Eccl.* 11. 9. ſome read it *after the hardneſs*, *Deuteronomy* 29. 19.

18 In thoſe days the houſe of Judah ſhall walk ‖ *d* with the houſe of Iſrael, and they ſhall come together out of the land of the north *e*, to the land *f* that I have ‖ given for an inheritance unto your fathers. ‖ Or, *to.*

‖ Or, *cauſed your fathers to poſſeſs.*

d Theſe two Kingdoms ſhall become one, that had been ſo long divided, the enmity that was between them ſhall be taken away, and they ſhall walk hand in hand in a friendly manner one with another, which is implyed in thisphraſe of walking together, *Pſal.* 55. 14. *Amos* 3. 3. and this points at their incorporating into one body united by the ſame Spirit, as members under the ſame body under Chriſt their Head, and that without diſtinction of Nations. See *Iſa.* 11. 12, 13. and *Ezek.* 37. 16, 17. *Eph.* 2. 14, 15, 16. and 3. 6. *e Viz.* Of their Captivity, ſee the place *Verſe* 12. *f Viz. Canaan* both a promiſe of their enjoying again their ancient poſſeſſion at their laſt converſion, and typifying the Church of Chriſt, which they ſhall be of, when brought out of their ſpiritual Captivity.

19 But I ſaid, How ſhall I *g* put thee among the ‖ children *h*, and give thee a † pleaſant land *i*, † a goodly heritage *k* of the hoſts of nations *l*? and I ſaid, thou ſhalt call me, my father *m*, and ſhalt not turn away † from me. ‖ Heb. *and* † Heb. *an heritage of glory, or beauty.* † Heb. *from after me.*

g Words that ſpeak, either firſt God's putting them to their own thoughts, how they could think he ſhould bring ſuch a perfidious people as they were into the Land, which he had promiſed? Elſe, Secondly his conſidering within himſelf, how or what courſe he ſhould take to bring ſuch a thing about, and accompliſh it, they had ſo greatly degenerated from him, and diſobliged him. See *Hoſ.* 6. 4. both implying that ſuch a thing could not be brought about without Repentance, and true converſion to him, wrought by his free grace, *Eph.* 1. 5, 6. *h* Eſteem thee as my Child, till thou give ſome clearer proof, and demonſtration of thy Repentance. *i* How ſhall I put thee into poſſeſſion of that pleaſant Land of deſire, that I have promiſed thee, *Canaan* is ſo called, *Pſal.* 106. 24. *Dan.* 8. 9. and 11. 16, 41. *k* Heb. *Heritage of glory*, or *beauty*, ſee *Iſa.* 4. 2. *l* So called either becauſe poſſeſſed by ſeveral potent Nations, *Num.* 13. 28. and *Deut.* 4. 38. or rather it may note the great hoſts and multitudes of Nations, or Gentiles, that ſhould be joyned to them in the Goſpel Church. *viz.* Of God's Elect, and ſo an heritage of the greateſt delights, or the deſire of Nations; a People to whom all the Nations would deſire to flock. See *Ezek.* 20. 6. and may be ſpoken alſo of the heavenly *Canaan*; See

the LXX render it, the *Heritage of God the Omnipotent Governour of the Nations*. *m* God comes now to a reſolution how he would do it. Either it is a direction, *q. d.* on this condition, that thou wilt own me, and not return any more to Idols, this ſhall be done; or a promiſe, I will cauſe thee to own me, and give thee perſeverance, that thou ſhalt not depart from me: and this is very applicable to the work of *Chriſt*. ſee *Joh.* 1. 12. See alſo 2 *Cor.* 6. 17, 18. and the condition is indeed no more, than God promiſeth to effect in them.

20 ¶ Surely, *as* a wife treacherouſly departeth from her † husband *n*, * ſo have you dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD. † Heb. *friend.* * Chap. 5. 11.

n God hereby telling her what ſhe had formerly been, endeavours to engage her to what ſhe ought to be, namely conſidering her former unfaithfulneſs in time paſt, how ſhe ought to carry it for the future. See 1 *Pet.* 4. 3.

21 A voice was heard *o* upon the high places *p*, weeping *and* ſupplications *q* of the children of Iſrael *r*: for they have perverted their way, *and* they have forgotten the LORD their God *ſ*.

o Here the Prophet ſeems to expreſs *Iſrael's* Repentance, and turning to God; and that, which they were at preſent imagining themſelves in, (the word being participial, and in the preſent Tenſe) delivered in a Prophetical ſtile, as that in *Chap.* 31. 15. and that not only out of a ſenſe of their judgments, that they were under, but chiefly of their ſins they were guilty of, and the pardon of which they were now begging, which is intimated by weeping, and ſupplication. *p Viz.* That their cry might be the more publick, both open and loud. *Chap.* 22. 20. and *Matth.* 10. 27. probably alluding to the uſual practice of praying on the tops of houſes in great calamities, *Iſa.* 15. 3. and 22. 1. *Jer.* 7. 29 *q* Or rather *creeping ſupplications* ſhewing the intenſeneſs of it, *praying in weeping, and weeping in prayer*, *Zech.* 12. 10. like Peter's weeping, *Matth.* 26. 75. *r* The end of which might be to provoke *Judah* alſo to Repentance, or otherwiſe to charge upon them their ſtupidity, and threaten them with the like judgments, if they would not return upon *Iſrael's* example. *ſ* This expreſſeth, rather the matter of their Prayer, than the cauſe of it, *Lam.* 5. 16. drawn chiefly from their ſins, as alſo from their calamities.

22 Return *t*, ye backſliding children, *and* I will heal your backſlidings *u*: Behold, we come unto thee, for thou *art* the LORD our *x* God.

t Viz. Repent for Sin and from Sin; here God calls upon them, and invites them to conſider whither they are going, and to hearken unto the voice of his Miniſters, *Hoſ.* 14. 1. *Act.* 3. 19. See Verſe 12. God doth as it were bid them hearken to his Meſſengers, and then he will heal their backſliding.

u i. e. Idolatries, whereby you turned from me, and rebelled againſt me, I will take you into that ſtate, as if you had never turned from me, I will make all whole again among you, and reconcile you to my ſelf, *Iſa.* 57. 18. *Chap.* 32. 40. See *Zech.* 10. 6. and 13. 9. I will not only remove your judgments, but your ſins alſo ſhall be forgiven? This is either God's framing their anſwer for them, preſcribing the manner and form of their Repentance by a figure called *Meneſis*, *Hſ.* 14 2, 3. or it is their reply to God by way of promiſe, which they performed under *Joſiah*, 2 *King.* 22. and 23. which with their confeſſion, reacheth to the end of the Chapter. *x* Words expreſſing the ſtrongeſt inducements to it imaginable, becauſe God hath right to them, is willing to accept them, and able to ſave them, *Iſa.* 55. 7. *Chap.* 14. 22.

23 Truly in vain *is ſalvation hoped for* from the hills *y*, *and from* the multitude of mountains *z*: * truly in the LORD our God *is* the ſalvation of * Pſal. 3. 8. Iſrael *a*.

y i. e. Either from their *Idols* which were worſhipped upon Hills, a *Metonymy* of the *Subject*, *Chap.* 2. 20. *Idols of the hill*, or from any other external power whatſoever, either of perſons, or things, as the ſtrength of Hills, or Forts, High places, and ſtrong places, and aſſiſtance from Kings, *Hſ.* 14. 3. *z Viz.* The abundance of them that they have in their Mountains, or the multitude of Sacrifices, which they offer to the Mountains, or to multiply Sacrifices. *Queſt.* But doth not the Pſalmiſt hope for Salvation from the Hills, *Pſal.* 121. 1. *Anſwer.* Yes the Hills of the Land of Promiſe, which were a pledge of God's favour to his People, eſpecially thoſe two of *Zion* and *Moriah*, where God did peculiarly manifeſt his preſence, *Pſal.* 87. *a* Or our Salvation which we do now acknowledge is only in our God, and not in *Idols*, of which we have had ample experience, *Pſal.* 44. 7. and 130. 7, 8. See *Iſa.* 43. 10, 11. *Hoſ.* 13. 4. 9.

24 For ſhame *b* hath devoured the labour of our fathers *c* from our youth *d*; their flocks and their herds, their ſons and their daughters *e*.

b Either in general put for ſin, which cauſeth ſhame, a *Metonymy* of the *Effect*; for that brought ſhame firſt into the World, *Gen.* 2. 25. Or, in particular the Idol *Baal* called the *ſhameful thing*, *Jer.* 11. 13. *Hoſ.* 9. 10. *c q d.* This hath been the fruit of our Idolatry, to have all things go to ruine, both in reſpect of expence, that which our Fathers having got for themſelves, and us by their induſtry, they have expended upon *Baal*, and other Idols, *Zeph.* 1. 6. 10. 11. and alſo of the heavy Judgments that God brought upon us for it, *Chap.* 5. 17. *d* Either with reference to the Nation, ever ſince they began firſt to be a People unto God, and followed him in the Wilderneſs, *Chap.* 2. 2. or rather ever ſince we were born, or took notice of any thing, thus it was from time to time: we find from our Childhood, that our Fathers have laboured in vain, and all things have ſucceeded ill with us, becauſe of their departure from God. *e* All theſe things are mentioned to

shew, that they did thrive in nothing, but either a Blaſt upon all from God, *Hoſ.* 9. 11. to the end, *Mal.* 2. 2, 3. or Idolatrous Sacrifices conſumed all, *Amos* 4. 4, 5. the Idols not ſparing even their very Children, *Pſal.* 106. 37. or the Enemy ſpoiled them of all, *Chap.* 5. 17. and all this as the ſad Effect of their Idolatries.

25 We lie down *f* in our ſhame, and our confuſion covereth us *g*: for we have ſinned againſt the LORD our God, we and our fathers *h* from our youth even unto this day *i*, and have not obeyed the voice of the LORD our God.

f We are perplexed, and confounded within our ſelves; we are ſuch a Reproach both to God and Man, that we cannot but lift up our hands for ſhame, even we, that had once an Whores Forehead, *Verſe* 3. but muſt lie down in our ſhame: An Expreſſion to ſet forth the greateſs of their Repentance and Sorrow; as one in great perplexity, not knowing what to do, throws himſelf down upon his Couch or Bed, 1 *Kings* 21. 4. *g* A *Metaphor*, from Perſons muffled up in the Bed-cloaths, as aſhamed to be ſeen: The like Expreſſion *Pſal.* 44. 15. *h* This notes the Univerſality of their Sins, the whole Generation of us, like Fathers, like Children. True Confeſſion wraps up our own and others Sins, *Ezra* 9. 7. *Neh.* 9. 33, 34. *Pſal.* 106. 6, 7. *Chap.* 14. 20. and keeps us from all Excuſe by others Examples, 2 *Kings* 17. 41. which groſs Guilt of theirs in this kind, is deſcribed *Chap.* 44. 17. *i* As the former ſets forth the Univerſality of their Sins, ſo this the Continuance of them, *Deut.* 9. 7. 2 *Kings* 17. 34, 41.

CHAP. IV.

An Invitation to true Repentance, by Promiſes, 1, —4. *and Judgments coming on them by the* Babylonians, *contrary to the Predictions of their falſe Prophets, for their Sins,* 5, —18. *A grievous Lamentation for the Miſeries of* Judah, 19 —31.

1 IF thou wilt return, O Iſrael, ſaith the LORD, * return unto me *k*, and if thou wilt put away thine abominations *l* out of my ſight *m*, then ſhalt thou not remove *n*. * Jer. 2. 12.

k This ſeems to be a Continuation of the former Sermon: So that *Iſrael* having promiſed Repentance, they are here directed how it muſt be qualified; *viz.* It muſt not be hypocritical and feigned, but real and hearty, *Chap.* 24. 7. as *Joſiah's* was 2 *Kin.* 23. 25. and it muſt be unto the Lord, not to this Idol and that Idol, hither and thither, ſhifting their way, but unto *Me*, ſee *Chap.* 2. 36 or to my Worſhip, and as thou haſt promiſed *Chap.* 3. 22. And this ſence agrees beſt with the Coherence: Or it may be an emphatical, ſhort, peremptory Expreſſion, If thou wilt return, return; make no longer Demur or Delay about it; like that *Iſa.* 21. 12. The *Hebrew* read the Words in the Future Tenſe, *If thou wilt return thou ſhalt return*; and ſo they may be taken partly as a Promiſe, and that with reference either to their returning into their own Land; and ſo they concern *Iſrael*; thus *Deut.* 30. 2, 3, 4, 5. ſee *Chap.* 3. 14. But if the Word be taken in the Notion of *Reſting*, not *Returning*, as ſome do, and as it is taken *Iſa.* 30. 15. then it rather concerns *Judah*, *q. d.* thou haſt abide quietly where thou art, and ſhalt not wander into Captivity; and this may agree with the laſt Expreſſion in that Verſe, *not remove*; or elſe with reference to the Aſſiſtance that God would give them to return unto him; partly, and that rather, as a Direction (for in the *Hebrew*, though the Word *Return* be in the Future Tenſe, yet it is often uſed Imperatively.) *l Viz.* Idols; a *Metonymy* of the *Adjunct*, which are ſo abominable in God's ſight, *Deut.* 27. 15 *Ezek.* 20. 7, 8. called *Dung Gods*, *Deut.* 29. 17. See 2 *Chron.* 15 8. *m* Though God's eye be every where; and hence implieth, that Idols are no where to be admitted, either in private or publick; yet it doth particularly relate to the place of his more immediate Preſence, as their Land and Temple, 1 *King.* 9. 3. and ſpiritually to our Hearts, Hypocrites thinking it enough, if they conceal their Wickedneſs from Man's eye. *n* If this be read Imperatively, then it is *Remove not*, as it may be read; and ſo it agrees with *Iſrael*, Depart not away from me to thy Idols upon the Mountains and Hills: if read in the Future Tenſe, then it agrees with *Judah*, Thou ſhalt not go out of thine own Land into Exile. See the firſt Clauſe of the Verſe.

2 And thou ſhalt ſwear *o*, the LORD liveth in truth, in judgment, and in righteouſneſs *p*, and the nations ſhall bleſs *q* themſelves in him, and in him ſhall they * glory *r*. * 2 Cor. 10. 17.

o This is to be underſtood, partly by way of Command, as *Deut.* 10. 20. and partly by way of Direction if thou ſwear, or when thou ſweareſt: it is put here *Synecdochically*, for the whole Worſhip of God, hereby acknowledging and owning God as the only God. *p* Here he preſcribes, 1. the Form of the Oath, *viz.* the *Lord liveth*, or *by the Life of God*, which was that Form which they did uſe in Swearing, 1 *Sam.* 14. 39, 45. and many other places; ſo *Joſeph* ſware *by the Life of Pharaoh*, *Gen.* 42. 15, 16. and *Eliſha* very frequently uſeth this Form, 2 *Kings* 2. 2, 4, 6. and 3. 14. and 5. 16. which is alſo to be underſtood excluſively, *q. d.* not by any Idol, as *Baal*, &c. or any Creature, *Chap.* 5. 7. *Matth.* 5. 34, 35, 36. *James* 5. 12. but by God alone, *Iſa.* 65. 16. See *Hoſ.* 2. 17. for by this indeed we declare the Godhead of him whom we Worſhip, *Iſa.* 19. 18. 2. The Qualification of it, in which indeed are comprized all the Requiſites to a Religious Oath and Worſhip of God, both in our general and particular Calling, with reſpect to God, our Selves, our Neighbours.

1. In *Truth*, that the Matter and Subſtance of it be really true in it ſelf, *Rom.* 9. 1. that which agrees with the Intent of the Mind, *Pſal.* 24. 4. and with the Intent of him that adminiſters it, not doubtful, feigned, or deceitful, as they did, *Iſa.* 48. 1. and *Chap.* 5. 2. but as true as the Lord lives. 2. In *Judgment*, *i. e.* Either in Matter or Places of Judicature, for the Deciſion of Controverſies deliberately, adviſedly, and reverently, well conſidering both of the Form and Matter of the Oath, *Lev.* 5. 4. that God's Name be neither taken in vain cuſtomarily, or in Matters trivial, *Deut.* 5. 11. nor abuſed by Oaths that are raſh and precipitant, ſuch as *Saul's* was 1 *Sam.* 14. 39. and as *Herod's*, *Matth.* 14. 7. and without Neceſſity. 3. In *Righteouſneſs*, that none be injured by it, that the Things we engage be, 1. Both Lawful and Poſſible. See 1 *Sam.* 25. 21, 22. and 28. 10. 1 *Kings* 19. 2. And, 2. That we look to the Performance, *Pſal.* 15. 4. *Matth.* 5. 33. the want of either of which Circumſtances make it a Bond of Iniquity, *Eccl.* 5. 4, 5. *q* This ſhall be a means to work upon the Heathen Nations, and prevail with them to come into the ſame way of Worſhip, that now ſcorn both you and me, becauſe I am forced to make them the Rod of my Anger againſt you, in regard of your Provocations, *Pſal.* 47. 8, 9. *Chap.* 3. 17. They ſhall think themſelves happy to be incorporated with thee, that it may be with them according to that Promiſe *Gen.* 12. 3. and 22. 17, 18. They ſhall, as it were, bleſs themſelves in ſuch like form, the *Lord make me and mine as Iſrael*; *bleſſed be Iſrael, and the God of Iſrael.* Or rather, *r* Whereas before they gloried in their Idols, now, being taken into the true Church, among God's *Iſrael*, they ſhall glory in God alone, *Pſal.* 106. 5. who indeed alone is the Glory of his People, *Pſal.* 89. 17. and 148. 14.

3 ¶ For thus ſaith the LORD to the men *ſ* of Judah and Jeruſalem *t*, break up *u* your fallow ground, and * ſow not among thorns *x*. * Matth. 13. 7, 22.

ſ Heb. *Man*, *i. e.* to each Man; I ſpeak to every individual among you, *Ezek.* 20. 7, 8. *t* The Lord having ſpoke what he had to ſay at preſent to *Iſrael*, turns now his Speech from *Iſrael* to *Judah*, and ſo continues it; which conſiſts of ſeveral Subjects, and firſt begins with Repentance. *u i. e.* Prepare your Hearts by making them ſoft, tender, and pliable, fit to embrace my Word; a *Metaphor*, taken from Plow-men, that do either prepare the Ground that hath lain ſome time waſte and untilled, by tearing up the Surface of the Earth, making it mellow, and ſoft, to receive the Seed; (for the *Hebrew* Word *Nir* ſeems to be of larger Extent than bare Preparation: God uſeth the ſame Word when he ſpeaks to the ſame Purpoſe to *Iſrael*, *Hoſ.* 10. 13. and ſo it is uſed *Prov.* 13. 23.) or it may relate to both, that every thing that may be injurious to the Seed may be ſtubbed up. Or rather, from ſuch as plow the Ground. *x* Rid your Hearts and Hands of what may hinder you of embracing my Word; grub up all thoſe Briers, and Thorns, and miſchievous Weeds, that will not ſuffer my Counſels to take, or my Graces to thrive with you; ſuch as are to over-run the Sluggards Field, *Prov.* 24. 30, 31. Here the Lord begins to call upon them to Repent: The Phraſe ſeems to intimate, that the Jews had been wont to mix the Truths of God among their own Inventions, as Seed among Thorns, and ſo corrupted it: as alſo, that they retained many ſecret and hidden Sins, like Hypocrites, which he exhorts them to eradicate.

4 * Circumciſe y your ſelves to the LORD z, and * Deut. 30. 6. take away the fore-skins of your heart *a*; ye men of Judah, and Inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench it *b*, becauſe of the evil of your doings.

y Put away your natural Corruptions; which was ſignified by the Sacrament of Circumciſion, *Col.* 2. 11. See 1 *Pet.* 3. 21. the ſame thing with the other, but expreſſed in other Words. *z* Or *to me*, *viz.* to as I will approve. *a* Let it be inward, not outward, *viz.* in the Fleſh only, (in which you ſo much glory in the ſight of Men) but take away that Brawnineſs and Obſtinacy that (having to do with God, who hath reſpect unto the heart) is upon your hearts, *Deut.* 10. 16. *Ezek.* 44. 9. *Acts* 7. 51. *Rom.* 2. 29. *b* Not only fierce and conſuming, like Fire, *Deut.* 4. 24. but unquenchable, eſpecially when it gets among your Thorns, *Verſe* 3. which are very apt to kindle, *Iſa.* 10. 17. leſt you proceed ſo far in your Obſtinacy, that I will not be appeaſed. *Chap.* 21. 12. *Amos* 5. 6. there being nothing that ſtirs up God to Anger but Sin, as in the next Clauſe, which is an Explication of thoſe Metaphors of *Thorns* and *Foreſkins*.

5 Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet *c* in the land: cry *d*, gather together *e*, and ſay, * aſſemble your ſelves, and let us go into the defenced cities *f*. * Chap. 8. 14.

c The Lord being now about to bring Enemies upon them, he beſpeaks them in martial Language, by ſtirring them to a ſpeedy Proviſion, and warning of them of the nature of their approaching Judgment; not Famine or Plague within them, but a foreign Enemy from without, *Chap.* 6. 1. *viz.* the coming of *Nebuchadnezzar* and the *Chaldeans*. *d* That your Voice may be heard afar off, that all may hear. *e* Either to unite your Forces, or to take Counſel what to do, that you may be in ſafety: the ſame thing with *Aſſemble your ſelves*; implying, that the Calamity was general. *f* To ſecure from theſe Invaſions, that are coming upon us.

6 Set up the ſtandard *g* toward Zion ‖, retire *h*, ‖ Or, *ſtrengthen*. * Chap. 1. 13, 14, 15. and 6. 22. † Heb. *breaking*. ſtay not; for * I will bring evil from the north *i*, and a great † deſtruction.

g i. e. Either for them to refort to, as is uſual in War, and it is therefore ſaid to be towards *Zion* or *Jeruſalem*, as being a Signal to ſhew them whither they ſhould repair: ſee *Chap.* 50. 5. *Jeruſalem* being their principal Place of Strength, and *Zion* the ſtrongeſt part of it, 2 *Sam.* 5. 6, 7. *h* Or *ſtrengthen*, fortifie or ſtrengthen your ſelves for the Fight. Or rather, make haſte away as Men uſe to do in a great Fright, *viz.* for your Security; ſuch a uſe there is of the Word, *Iſa.* 10. 31. and *Chap.* 6. 1. which Sence is confirmed by the next Words *Stay not*, or as ſome, *Stay not your ſelves in Sin*, where you promiſe your ſelves Security. *i. e.* I am about to bring a great Deſtruction upon you from *Chaldea*, *Chap.*

Chap. 1. 13, 14, 15. ſome take this and the former Verſe to be ſpoken *Ironically*.

* Dan 7. 4. 7 * The lion is come up from his thicket *k*, and the deſtroyer of the gentiles *l* is on his way *m*, he is gone forth from his place * to make thy land deſolate *n*; *and* thy cities ſhall be laid waſt, without an inhabitant *o*.

* Chap. 2. 15.

k i. e. Nebuchadnezzar called here a *Lion* from his fierceneſs, and ſtrength, *Prov.* 30. 30. A *Metaphor*; eſpecially in this expedition, (ſee *Iſa.* 5. 27, 28, 29.) ſhall come up from *Babylon* where his chief ſeat is, *Dan.* 4. 30. as Lions are principally among the thickets of the Foreſt, in Coverts; this place being foremoſt, and hid from them that they leaſt expected trouble to ariſe from thence. *l* Another deſcription of the ſame perſon, of whoſe deſtroying Armies the Nations have had woful experience, *Iſa.* 14. 16, 17. called the *hammer of the whole Earth*, *Chap.* 50. 23. *q. d.* and how ſhall you think to eſcape him? *m i. e.* As it is expreſſed in the next clauſe, he is gone forth from his place, he is already upon his march. *n i. e.* With a reſolution ſo to do. *o i. e.* As places uninhabited, ſoon lie waſt, and are overgrown with graſs, as the notation of the word ſeems to import.

8 For this gird you with ſackcloth *p*, lament and howl *q*: for the fierce anger of the LORD is not turned back from us *r*.

p The uſual habit of mourners, eſpecially in thoſe days, *Iſa.* 22. 12. *Chap.* 6. 26. it is a calling upon them to repent. *q* Probably theſe expreſſions do import the ſeveral ways that Men have to vent forth their bitter complaints and ſorrows of the mind, both by the geſtures of the body, *Chap.* 2. 37. *Luk.* 18. 13. and expreſſions of the Tongue, *Pſal.* 32. 3 *Iſa.* 59. 11. *r* Neither will it, until it have accompliſhed its ends, *Chap.* 30. 24.

9 And it ſhall come to paſs at that day ſaith the LORD, *that* the heart of the king ſhall periſh *ſ*, and the heart of the princes; and the prieſts ſhall be aſtoniſhed *t*, and the prophets *u* ſhall wonder *x*.

ſ The *King*, *viz.* of *Judah*, and the great Men, that ſhould have encouraged the People in ſuch a calamitous day, and been their great ſupport, ſhall not only be afraid, but their own hearts ſhall melt within them, they ſhall be even at their wits end. See *Joſh.* 5. 1. They ſhall have no heart at all to do any thing, they ſhall not be able to help their People, either by their Counſel, or Arms; their Courage will utterly fail, and their Counſel periſh. See *Pſal.* 73. 26. This was fulfilled in *Zedekiah*. *Jeremiah* 39 and 52. whoſe flight would not advantage him. *t* Shall be in ſuch a conſternation, that they ſhall not know what courſe to take. *u Viz.* Falſe Prophets, that had nothing but viſions of peace for them. *Ezek.* 13. 16. *Zech.* 13. 3, 4. *Chap.* 8. 11. See next *Verſe*. *x* Not ſo much at the diſappointment of their Prophecies, for they knew well enough they were falſe, *Chap.* 23. 26, 27. as that they ſhould be poſſeſſed with the ſame horror, and frights with the reſt, not knowing where to flew, or rather to hide their heads for the ſhame that would fall upon them, when their Lyes ſhould be diſcovered, they would be put to ſhame, and periſh with the reſt, and whither ſhall they cauſe their ſhame to go.

10 Then ſaid I, Ah Lord GOD, *y* ſurely thou haſt greatly deceived *z* this people, and Jeruſalem, ſaying, Ye ſhall have peace *a*; whereas the ſword reacheth unto the ſoul *b*.

y The Heb. *aha*, is a word both of admiration and lamentation together; they are *Jeremiah's* words, and complaint breathed out in the great ſorrow and ſighing of Soul, which he expreſſeth more emphatically, *Chap.* 23. 9. *z* Either hath ſuffered them to be thus deluded by theſe falſe Prophets, *Iſa.* 63. 17. *Ezek.* 14. 9. compare 1 *Kings* 22. 21, 22, 23. and 2 *Theſſ.* 2. 11. or poſſibly, it may be read better by way of interrogation, *q. d.* How can it poſſibly be, that thou ſhouldſt ſuffer thy people to be thus deluded by their falſe Prophets, *Num* 23. 19. thou being a God, that canſt not lye, *Titus* 1. 2. *a* Under the word *Peace* is comprized, and intended all good, intimating all things ſhould go on proſperouſly with them, *Gen.* 37. 14. and ſeems the rather to be thus expreſſed, becauſe it was the common Language and Phraſe of the falſe Prophets, *Chap.* 8. 11. and 23. 17. *b* To perſwade them it ſhould be well with them, when the ſword is at the door, not only ready to take away the comforts of Life, but even Life it ſelf. *Soul* being put for *Life*, *Verſe* 30. *Pſal.* 69. 1. *Mat.* 16. 25, 26. It may intimate alſo a great cutting off, and ſlaughter among them, eſpecially their great ones, they being, as it were, the Soul of the People.

11 At that time *c* ſhall it be ſaid to this people, and to Jeruſalem *d*, A dry wind *e* of the high places in the wilderneſs *f* toward *g* the daughter of my people, not to fan, nor to cleanſe *h*.

c There ſhall be tydings brought both to the Country and City, *Verſe* 5. *d Viz.* When *Nebuchadnezzar* is upon this expedition, *Verſe* 7. *e* The meaning is a drying wind, ſuch as ſhall blaſt, and ſcorch where it comes, without any Rain or moiſture, or any other way for uſe or refreſhment, as the laſt word in the Verſe intimates; and it may alſo allude unto the Coaſt, from whence this wind comes, *viz.* from *Babylon*, or the North which drives away Rain, *Prov.* 25. 23. for it points at the ſtormy and furious irruption of the *Babylonian* Army, deſtroying all before them, a *Metaphorical Allegory*, *Chap.* 23. 19. and 30. 23, 24. *f* Or in the *Aſphodical Allegory*, *Chap.* 23. 19. and 30. 23, 24. *f* Or in the Plain, where there is no ſtop or obſtacle in the way to hinder the wind, or to break its fury, *Iſa.* 21. 1. *Chap.* 13. 24. See on *Iſa.* 63. 13. *g i. e.* Directly, and deſignedly, coming along in the way leading to my People, for ſo we are to underſtand this expreſſion, the *Daughter of my People*, as the *Daughter of Zion*, *Iſa.* 1. 8. or rather, the *Daughter Zion*, which is as comely and beautiful in my eyes, and tender to me as a Daughter, ‖ reference to thoſe five Cities. ‖ Or, *after a gentle wind*, which is made choice of to ſeparate the Wheat, the bad from the good, but ſo boiſterous and ſure- † Heb. *not a ſure thoſe*. that it ſhall depopulate, ſweep away, and lay waſte all together. *Chap.* 51. 1. *Ezek.* 21. 3.

12 *Even* ‖ a full wind *i* from thoſe *places* ſhall come unto me *k*: now alſo will † I give ſentence *l* againſt them.

i Heb. *Fuller than they*. A wind too ſtrong for them. This is a farther deſcription of the former wind, it ſhall be full, even a *terpeſtuous*. † Heb. *I alſo will ſpeak judgments*. *k* Theſe are either God's words, *q. d.* It ſhall preſently come to me, to receive my Commiſſion, and be at my Beck, and do my Will. *Pſal.* 148. 8. Or, they relate, as it were, what will be the Language of the People at that time *unto me*, for *againſt me*. *l q. d.* The coming of this terrible wind, ſhall in effect ſpeak the execution of my judgment upon them, which is pointed at by this word *now*, *viz.* at the time of the coming of this terrible ſtorm from *Coaldea*, Heb. *utter judgment*, *viz.* not by word, but by deed, my judgments ſhall ſpeak, as well as my Prophets.

13 Behold, he ſhall come up as clouds *m*, and * his chariots *ſhall be* as a whirlwind *n*: * his horſes are ſwifter then eagles: Wo unto us, for we are ſpoiled *o*. * Iſa. 5. 28. * Hab. 1. 8.

m Either noting the vaſt number of them, *Iſa.* 60. 8 *Heb.* 12. 1. or the ſuddenneſs of them, when not expected, Clouds often riſing on a ſudden, and overſpread the whole face of the Heavens, or rather, the great ſpeed and ſwiftneſs, with which *Nebuchadnezzar* ſhall march againſt them, *Iſa.* 19. 1. *Hyperbolically* deſcribed by the ſwiftneſs of Eagles in this Verſe, *Chap.* 48. 8. *n* Which, beſide the ſwiftneſs, notes alſo the confuſion and amazement, that they will cauſe, *Iſa.* 66. 15. *o* The dreadful apprehenſions, that the People have of their woful condition, or poſſibly the words of the Prophet lamenting their miſery.

14 O Jeruſalem, waſh thine heart *p* from wickedneſs *q*, that thou mayeſt be ſaved *r*: how long ſhall thy vain thoughts *ſ* lodge within thee?

p Cleanſe your inward parts, O ye Men of *Jeruſalem*, not your hands only, as Hypocrites do, but your hearts, *James* 4. 8. The ſame exhortation with *Verſe* 3, 4. only in another *Metaphor* of *waſhing*, which ſeems to be taken from ſuch Potions, that Phyſicians give to clear the inward parts from noxious humours. See *Iſa.* 1. 16, 17. *q Viz.* From all filthineſs of Fleſh and Spirit. 2 *Cor.* 7. 1. *James* 1. 21. *r* This hath reference in this place to Temporal Salvation; it is preſcribed as a means to prevent the judgments that are impending on them, as is plainly expreſſed, *Verſe* 4. yet not excluſive of Spiritual Salvation, 2 *Theſſ.* 2. 13. *Tit.* 3. 5. *ſ* Wicked thoughts, or rather hopes, or expectation from any helps, *Chap.* 2. 5, 37. pleaſing thy ſelf with vain fancies of ſafety and ſecurity, which thoughts of thine will aſſuredly bring ruine and miſery upon thee, which is inevitably coming, as in the next *Verſe*.

15 For a voice *t* declareth from Dan *u*, and publiſheth affliction from mount Ephraim.

t i. e. Either the voice of the Prophets, that is ſtill ſounding it in your ears, and declaring it unto you, or rather the rumour and noiſe of this Army is already come through your Land, you have the heavy tydings of this great affliction, *Chap.* 8. 16. to note the near approach of it. *u* This is ſaid to come from *Dan* and *Ephraim*, becauſe *Dan* was the firſt place theſe *Chaldeans* muſt come to, it being the utmoſt boundary of *Canaan* Northward, and *Ephraim* the innermoſt border of *Iſrael* in the North of *Judea*, intimating the march of the *Babylonians* through all *Iſrael* toward *Jeruſalem*.

16 Make ye mention to the nations *x*, behold, publiſh *y* againſt Jeruſalem, *that* watchers *z* come *a* from a far country *b*, and give out their voice *c* againſt the cities of Judah.

x Theſe are either the Nations in *Judea*, or theſe words are a Proclamation, ſummoning in the Nations by the *Chaldeans*, as it were in purſuance of a Commiſſion from God, to bring great Armies together againſt *Jeruſalem*, or they are the Prophets turning away from *Judah*, as deſpairing of doing any good upon them, and calling for the Nations to execute God's Sentence. *y* Let her be acquainted with what is coming upon her, let her have publick notice before hand, that ſhe may be warned. *z* Military watchers, *i. e.* the *Chaldean* Soldiers, that ſhall ſo carefully and watchfully encompaſs *Jeruſalem*, that none ſhall eſcape; poſſibly a *Metaphor* from *Hunters*, that in hunting their Prey, lay wait at every paſſage, that the game may not eſcape. See 1 *King.* 22. 4, 5. Or poſſibly, there may be an alluſion to *Nebuchadnezzar's* Name, the *Heb.* word for *Watchers* being *Notſerim*, which comes from *Natſar*, the end of his Name, as if they were termed *Nebuchadnezzarians*, as the Keepers, or Guards of his Perſon; as they were called *Cæſareans* from *Ceſar*. *a* They are now at hand, you may ſee it were ſee them. *b* From *Chaldea*. *c* They will proclaim War againſt them; or a ſhout, either encouraging Soldiers to the Battle, or triumphing after the Victory; or the Outcries that they will make, ſuch as the *Turks* now make in their Onſets, *Chap.* 2. 15.

17 As keepers of a field are they againſt her round about *d*; becauſe ſhe hath been rebellious *e* againſt me, ſaith the LORD.

d They will ſtrictly beſiege her, as Keepers of a Field will be careful who go in, and who go out, *Zech.* 12. 2. they will watch that none go in to relieve them, and alſo, that none get out to eſcape: See 2 *Chron.* 16. 1. *e* God doth not threaten his Judgments only, but he labours to convince them, that there is a ſufficient reaſon for it, both here, and in the next Verſe.

* Psal. 18 * Thy way *f* and thy doings have procured
107. 17. these *things* unto thee *g*, this *is* thy wickedness, because it is bitter *h*, because it reacheth unto thine heart.

f Thy manner of Life, and particularly thy Idolatries. *g* *q. d.* Thou canst not lay any blame upon me. *h* Thy wickedness hath been the cause of this thy grievous affliction, *Isa.* 50. 1. *Chap.* 2. 17, 19. of this thy bitterness of bringing such a bitter Enemy against thee, a *Metonymy* of the *efficient*, which hath reached unto thy very Heart, as the sword is said to reach unto the Soul, *Verse* 10.

* Isa. 15. 5. and 16. 11. and 21. 3. and 22. 4. † Heb. *the walls of my heart.*
19 ¶ * My bowels, my bowels *i*, I am pained at † my very heart *k*, my heart maketh a noise *l* in me, I cannot hold my peace *m*, because thou hast heard, O my soul, the sound of the trumpet *n*, the alarm of war.

i Here begins the woful Complaint of, and the great Trouble the Prophet was in, upon the consideration of these things, crying out as one even under great pain and torment, doubling his words for want of vent, thereby expressing the excess of his sorrow, which in words was inexpressible, the like 2 *Sam.* 18. 33. which sorrow of his he expresseth, *Chap.* 9. 1, 10. *k* Heb. *The walls of my heart*, or my heart strings, that surrounded and encompassed my Heart, are ready to break; he may possibly allude to their encompassing the Walls of *Jerusalem*: Or, the proper meaning is, My Heart is ready to break, the LXX rendereth it doth *beat* or *pant*. *l* Is disturbed within me, I can have no rest nor quiet within, *Job* 30. 27. *Lam.* 1. 20. *m* I cannot forbear my Complaints, I am so troubled and grieved, *Job* 7. 11. *Isa.* 22. 4. *n i. e.* I have heard in the spirit of Prophecy; it is as certain, as if I now heard the Trumpet sounding, and the alarm of War beating up.

* Psal. 42. 7. 20 * Destruction upon destruction *o* is cryed, for the whole land is spoiled *p*: suddenly are my tents *q* spoiled, *and* my curtains in a moment.

o A farther expression of his bitter Lamentation, redoubling his complaint; the end of one, but the beginning of another, *q. d.* worse and worse, *Deut.* 32. 23. *Ezek.* 7. 26. Good *Josiah* slain, and four of his Successors carried away, or slain, or both, 2 *Chron.* 36. *p* This is more particularly described, *Verse* 23, 24, 25, 26. *q* The Enemy makes no more of overthrowing my stately Cities, and magnificent Palaces, sometimes described by Tents, *Isa.* 54. 2. than if he were plundering of a Camp, or overturning of Tents made of Curtains, *Chap.* 49. 29. either alluding to their ancient way of living, *Numb.* 24. 2, 5. or their Wilderness condition, when they abode in Tents: *q. d.* We are reduced to as mean a condition as then, and that suddenly, ere we are aware, and it is done with as much ease as overturning a poor Shepherds Cottage, *Lam.* 2. 5, 6. *Jeremiah* possibly personating a Shepherd, speaks in the Shepherds stile, and may here signifie the destruction of their whole Country, even all those Places and Fields, where Shepherds were wont to pitch their Tents.

21 How long *r* shall I see the standard, *and* hear the sound of the trumpet?

r He seems to have these Concomitants of War, both of *Judea*, preparing for defence, and especially these of the Enemy preparing for ruine and destruction, always in his Eye and Ear, *Verse* 19. and bewailing the countenance of it in taking City after City, with the several sackings of *Jerusalem* under her three last Kings. The LXX read, *how long shall I see them flying?* reading *nas* a *Refuge*, for *nes* a *Banner*, differing only in the Points.

22 For my people *is* foolish *s*, they have not known me *t*, they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge *u*.

s Though God shew them here, that the cause of all these Calamities is their folly, *Chap.* 2. 17, 19. *Psal.* 38. 3, 5. yet he owns them for his People, *Chap.* 2. 11, 31, 32. *t* Which is indeed the only true wisdom; they have not studied my disposition, or mildness toward them; they are so sottish, that they have neither regarded my Counsels nor Threats, but utterly stupid; they know not what is for their own good, have no understanding. *u i. e.* Their knowledge is as bad, or worse than none, it is very ill employed in doing evil, only witty here, crafty and subtile. See 2 *Sam.* 13. 3. But how to do any good they know not, *Chap.* 9. 3. *Luke* 16. 8. this the Apostle dehorts from 1 *Cor.* 14. 20.

* Isa. 5. 25. 23 * I beheld *x* the earth, and lo, *it was* without form and void *y*: and the heavens, and they *had* no light *z*.

x Either I *Jeremiah* saw all this in a vision, or I fansied and framed such an *Idea* of it in my mind, it seems to be impressed upon my thoughts *Graphically*, as in a Map, in such a rueful manner; for in this, and the three following Verses, he doth as one transported with sorrow, elegantly, and *hyperbolically* describe the *Phænomenon*, face or appearance of it. *y* The Land was so squallid, and so ruined, that he fansieth it to be like the first Chaos, for which reason possibly he calls *Judea* the Earth, in allusion to *Gen.* 1. 2. and herein implying that *Judah's* sins were such, that they had even overturned the Course of Nature, being laid waste and desolate, not of Inhabitants only, but of all things that might tend either to ornament or use, without Men, without Houses, without Fruits, without Beasts or Birds for Food or Service, *Verse* 25, 26. *z* Some say being obnubilated, and darkened by the abundance of smoke that would ascend from the desolating Fires of Towns and Cities, *Isa.* 9. 18, 19. of which you may read in the History of this breaking in of the *Chaldees*. But he seems to proceed rather in his *Metaphor* of the *Chaos*, it being an expression, whereby the Scripture doth set forth the saddest Desolations, *Isa.* 13. 9, &c. *Ezek.* 32. 7, &c. *Joel* 2. 10, 30, 31. every thing above and below seemed to be in a mournful posture, wrapt up in dismal blackness.

24 I beheld the mountains, and lo, they trembled *a*, and all the hills moved lightly *b*.

a He proceeds in his figurative Elegancies, *q. d.* Behold how the Mountains of *Judea* tremble! A like expression, *Psal.* 18. 7, 8. *Isa.* 5. 25. as if the very senseless Creatures were astonished at the greatness of God's Anger, and he mentions these as being the most stable part of the Earth, yet shake before him. *b* As easily as if they were some very light matter, or as dust, or feathers in a Whirlwind. See *Psal.* 114. 4, 6. Or these may be said *hyperbolically* to tremble, and move by reason of the multitudes of trampling and prancing Horses and Chariots furiously passing over them.

25 I beheld, and lo, *there was* no man *c*, and all the birds of the heavens were fled *d*.

c Quite depopulated and laid waste, all either slain, or carried captive, or fled: For after the flight of Men, Women and Children into *Egypt*, upon the Death of *Gedaliah*, scarce a Jew was left in *Judea*. *d* Such Birds as are used to inhabited places, that live, feed and build among Men; (others indeed, both Birds and Beasts would continue, which implies but the greater desolation, and waste of the Land, as is threatned against *Babylon*; *Isa.* 13. 19, 20, 21, 22.) *Fled*, either to seek Provisions, here being no food left for them, or frighted with the hideous noises and clatterings that do attend Armies; as we have read, that such hath been the concussion of the Air by the loud clamours and noises of Armies, that Birds have fallen down to the earth, *Chap.* 9. 10. *Zeph.* 1. 2, 3.

26 I beheld, and lo, the fruitful place *e was* a wilderness, and all the cities thereof were broken down *f* at the presence of the LORD, *and* by his fierce anger *g*.

e Heb. *Carmel*, either *properly* for that part of the Land so called for its fruitfulness, or rather *Appellatively* for, not only their most pleasant, but most fruitful Lands, that were kept dressed and occupied for food, both for necessity and delight, *Verse* 27. *Isa.* 29. 17. and 33. 9. *f* No place left for Men to inhabit, *Isa.* 1. 7. *g* That which the Enemy could not have done with all his fury and fierceness, had it not been for the Anger of the Lord, which by their great provocation, they had brought upon themselves, 2 *Kings* 24. 3. *Jer.* 9. 12, 13.

27 For thus hath the LORD said, the whole land shall be desolate; * yet will I not make a full * Chap. 5.
end *h*. 10. 18. & 46. 28.

h Some expound it, neither shall this punishment suffice, nor my fury stop here, I will not thus have done with them; and so look to what they were further to endure in their long captivity. See *Lev.* 26. 36, 39. But it seems rather to be a word of comfort, that they shall not be utterly extinct, he will preserve a remnant, *Chap.* 5. 10. *Isa.* 1. 9. and 24. 13. *q. d.* Though I am greatly moved with anger, yet I will not be inexorable, I will remember my Covenant, *Chap.* 30. 11. in the midst of judgment he will remember mercy, after 70 years Captivity he brought them back again.

28 For this shall the earth mourn, and * the hea- * Isa. 5. 30.
vens above be black *i*: because I *k* have spoken *it*, I and 50. 3.
have purposed *it*, and will not repent, neither will I turn back from it.

i Expressions to set forth the dreadfulness of the judgment, he makes the Elements to personate Mourners, a sad face of things above and below, a *Metaphor*, and therein to shame the stupidity of his People. *k q. d.* You would not believe, either that my Prophet spake, or what they said, now I tell you I speak my self, and what I have resolved upon, I will not revoke. See *Ezek.* 24. 13, 14. and *Chap.* 15. 6. for I have purposed it, I have not spoken in my heat or fury, but upon mature deliberation, an *Anthropopathy*, or what the Prophets have denounced I will ratifie.

29 The whole city shall flee, for the noise *l* of the horsemen and bowmen, they shall go into thickets *m*, and climb up upon the rocks: every city *n shall be* forsaken, and not a man *o* dwell therein.

l The Inhabitants of all Ranks and Qualities shall seek to escape the fury of this *Chaldean* Army, *Chap.* 39. 4. *m* Either upon the report of their coming, hereby as it were deriding their confidence, or rather at the approach of their vast Armies, for they were close besieged before they fled, as appears 2 *Kings* 25. 4. *n* Such a consternation there shall be upon them, that they shall run into every hole to hide themselves; thus *Manasseh* was taken among the thorns, 2 *Chron.* 33. 11. the *Heb.* is *abim* the *clouds*, possibly alluding to dark places on the tops of hills, reaching as it were to the clouds, or among the cloudy shades of Trees and Groves that usually grew there, the LXX render it *Caves*, and so the Rocks for shelter, or the clefts, Caves and hiding places in the Rocks. See *Isa.* 2. 21. *o* There shall be an utter desolation, their Cities quite forsaken, not any to inhabit them, *Ver.* 25, 26.

30 And *when* thou *art* spoiled *p*, what wilt thou do *q*? Though thou clothest thy self with crimson *r*, though thou deckest thee with ornaments *s* of gold, though thou rentest † *t* thy face *u* with painting, in † Heb.
vain *x* shalt thou make thy self fair, *thy* lovers will de- *Eyes.*
spise *y* thee, they will seek thy life.

p Which will certainly come upon thee, or when this destruction shall come upon thee, which is very near thee. *q Viz.* When thou, O Daughter of *Zion*, as *Verse* 31. art besieged by the *Babylonians*, what course wilt thou take? It is not to be avoided: A kind of an insulting way of speech, as it were upbraiding them with their pride and confidence, *q. d.* your condition is desperate. *r* Or Scarlet, 2 *Sam.* 1. 24. See on *Isa.* 1. 18. *s* Though thou dost superinduce those Ornaments, or Jewels of Gold, that may render thy Attire the most rich and splendid, 2 *Sam.* 1. 24. *t* It is observed, that they that paint much make their Skins withered. *u* Heb. *Eyes*, the Wantonness thereof being possibly set out more by Painting. See *Isaiah* 3. 16. or rather, Face and Eyes being sometimes put one for the other. See 1 *Sam.* 16. 12. and *Isa.* 25. 8. Compare with *Rev.* 21. 4. *x* All thy tricking up thy self, thinking thereby to ingratiate thy self with the *Chaldeans*, will be to no purpose; for they will work thy Ruin, as in the Close of the Verse, and *Chap.* 19. 7. *y* They will slight thee more than ever; they that have doted on thee, thy unchaste Paramours, their Lust being satisfied, shall abhor thee; see 2 *Sam.* 13. 15. and the Pronoun, being not in the Original, it may signifie, that no Lovers at all will look after thee; thou shalt be cast off by all. See thus of *Tyre*, *Isa.* 23. 15, 16. Those that were in Confederacy with thee, and thy professed Friends, *Hosea* 2. 5. shall not only forsake thee, but join with thine Enemies to destroy thee, *Lam.* 1. 2. And thus is *Babylon* to be dealt withal, *Rev.* 17. 16, 17. The Sence is, That notwithstanding all thy Allurings and Enticements, either to obtain the help of thy Friends and Allies, the *Egyptians*, whom thou takest to be thy Lovers, and didst forsake me to cleave to them, or to stop the fury of thine Enemies, the *Chaldeans*; (possibly alluding to *Jezabel's* practice, in painting her self to stop the fury of *Jehu*, 2 *Kings* 9. 30.) yet shall it advantage thee nothing; thou shalt be no more regarded than a forsaken Strumpet, *Ezek.* 16. 36, 37. and 23. *tot.*

31 For I have heard a voice as of a woman in *z* travail, *and* the anguish as of her that bringeth forth her first *a* child, the voice of the daughter of *b* Zion: *that* bewaileth her self, *that* spreadeth her hands *c*, *saying*, Wo *is* me *d* now, for my soul is wearied because of *e* murderers.

z When the Scripture would express any exquisite Sorrow, exceeding all other Pains, it doth it by a Woman in travail, *Isa.* 13. 8, 9. *Chap.* 6. 24. and 30. 6, 7. *a* Which of all seems to be the most painful, both from natural Causes, and because they have less Patience to bear, having not had former Experience of the like. *b* Viz. *Jerusalem*, *Isa.* 1. 8. *c* In her great Distress, she either reacheth them out to God for some help, *Isa.* 1. 15. or rather, according to the Use of Persons in great Anguish, clapping or wringing their hands together, as both the former Expression of *bewailing her self*, fetching of deep Sighs and Lamentations, and the following *Wo is me*, intimates. See *Chap.* 2. 37. *d* Or the time of my Woe is at hand; it draws near. *e* There is no more Spirit left within me, I am ready to sink under my Distress, considering not only that my Destruction is so near, but that those of whom I have been so fond, and whose Idols I have so zealously served, should become my Murderers, *Verse* 30. and that I should fall into the hands of such, as will have no Compassion, 2 *Chron.* 36. 17.

CHAP. V.

None godly in Judah, 1. *They swear falsly, though God be a God of Truth; they are incorrigible and senseless, and know not the Law, or else wilfully violate it*, 1,—6. *Their Idolatry, Adultery*, 7,—9. *Contempt of Gods Word and Prophets, which should be sadly verified*, 10,—18. *They forsake, forget, and fear not God, whose Power is so great*, 19,—24. *They are rich through Deceit and Violence; their False Prophets*, 25,—31.

1 RUn ye *a* to and fro through the streets of Jerusalem, and see now and know, and seek in the *b* broad places thereof, if ye can find a *c* man, if there be *any* that executeth *d* judgment, that seeketh the *e* truth, and I will pardon *f* it.

a Whether this begins a new Sermon, or be part of the former, is neither certain nor material; but here the Prophet is called upon to go up and down, and search here and there, in every part of the City, and to make a diligent Enquiry in every Street, and Places of Concourse; a Phrase frequently used for searching and enquiring after a thing, *Dan.* 12. 4. *Amos* 8. 12. and it is spoken in the Plural Number, not restrained to *Jeremy* in particular; *q. d.* Let who will search, they will find it even so: it implies the great Scarcity of good Men, that must be thus searched for: God gives leave to all the Earth to look into the state of *Jerusalem*, by which he vindicates himself in the face of the whole World from all severity towards his People, whatever he brings upon them, and so stops the Mouths of the Jews. *b* Even there, where usually is the greatest Resort for Merchants and Merchandizes, where Men meet from all Quarters. *c* It seems worse than *Sodom* and *Gomorrah*, for God condescends to pardon *Jerusalem*, if there be but one righteous Man found in it; there he came no lower than ten. But it will be *objected*, if it be understood thus individually, What must we think of *Jeremiah* himself, and *Baruch*, and *Ebedmelech*, and other few, who were then, no doubt, in *Jerusalem*? *Answer*, Either he speaks of the corrupt Body of the People, Courtiers, Priests, False Prophets, not one, or scarce one among them to be found, or if any, so few as not to be discerned: A Man might walk the Streets of *Jerusalem* long enough before he could meet with any one truly Religious; which Universality of Corruption is thus expressed in divers Places, *Psalm* 12. 1, 2. and 14. 2, 3. *Ezek.* 22. 30. *Mic.* 7. 1, 2. Or it may be understood *Hyperbolically* for a few. *d i. e.* Among the Magistracy that rightly administer Justice. *e i. e.* Among the Commonalty that deal faithfully and uprightly, it signifies, That among them all, there are none given to it; so far from endeavouring and seeking it sincerely with their whole Heart, that they are not inclined to it, but are given to Oppressions, Falshoods, and Deceits; they do not seek the Truth. *f* Or *him*, I will not destroy it for the sake of those few: the like he promiseth with reference to those five Cities, *Gen.* 18. 24, &c.

2 And though they say, the LORD *g* liveth, surely they swear *h* falsely.

g Though when they swear, they use the form of an Oath, and say, the *Lord liveth*, *Chap.* 4. 2. or by the *living God*. By Swearing here we may understand all their Service of God, by a *Synecdoche*; Swearing being a part of God's Worship. *h Yet*, or *therefore* they swear falsly; either they swear to that which is false; or, if to that which is true, they are so perfidious to me, that they do it deceitfully, not in Sincerity, and in Reverence to that Holy Name by which they swear: possibly they may often speak of God, and not swear by False Gods, *Verse* 7. but it is all but Hypocrisie and Deceit, *Isa.* 48. 1. *Chap.* 12. 2. and 42. 5, 20. 2 *Tim.* 3. 5. It is neither in Truth nor Righteousness, two of the principal Qualifications of a lawful Oath: Thus they prostitute the Name of God, making themselves guilty, not of Hypocrisie only, but Sacrilege.

3 O LORD, *are* not thine eyes upon the *i* truth? thou hast * stricken them, but they have not *k* grie- * Isa. 9. 13.
ved; thou hast *l* consumed them, *but* * they have * Zeph. 3.
refused to receive correction: they have made their 2.
faces harder than a *m* rock, they have refused to *n* return.

i The Prophet, observing the Obstinacy of this People, abruptly turns himself to God, yet emphatically intimates their Incorrigibleness. This may refer either to God's discerning and knowing Truth from Falshood, as being impossible that any thing should be hid from him, *Psalm* 11. 4. or rather (more agreeable to the Phrase) to God's approving; and this some again refer to *Persons*, as, *Men of truth* for *true Men*, so *Man of Wisdom* for a *wise Man*, *Micah* 6. 9. but others, better, to Truth and Faithfulness, as that which God hath a great Respect for, and Delight in, *Psalm* 51. 6. and was not to be found among these People. Though none of these Senses be improper, this seems the most genuine. *k* They have been under sore Grievances that God hath laid them under, yet they seem unconcerned, *Prov.* 23. 35. *Isa.* 42. 25. or it is probable they were griev'd at their Sufferings, but they have not repented, thereby to turn away the Causes of his just Displeasure. See 2 *Cor.* 7. 9, 10. *l* God had not only lightly chastised them, but wasted them by several Enemies, as the *Assyrian*, *Isa.* 10. 5, 6. and 36. 1. and *Pharaoh Necho*, 2 *Kings* 23. 33. and the *Chaldees*, *Syrians*, *Moabites*, and the *Ammonites*, 2 *Kings* 24. 2. and *Nebuchadnezzar*, 2 *Kings* 24. 13, &c. All these he made use of as the Rod of his Indignation, yet they refused to receive Correction. See *Chap.* 2. 30. a *Metonymy* of the *Effect*; they have profited nothing by it, not at all reformed, *Isa.* 1. 5, 16. *Amos* 4. 6, 8, 9. 10, 11. *m* Noting their Obstinacy and Impudence, laying aside all sense of Judgments, as past feeling, *Prov.* 21. 29. *Zech.* 7. 12. *n* Wilfully rejected Counsel, and slighted Correction, resolving to persist in their Obstinacy.

4 Therefore I said *o*, surely these *are p* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of ∴ their GOD.

o Or *perhaps* I said with my self, not possibly, that he thought so, but that he might thus express himself, as Men use to speak. *p* Poor, low-spirited, or of the meanest rank among the Vulgar, understand but little, either Men of greater Ignorance, *John* 7. 49. and therefore said not to know the way of the Lord. See *Chap.* 8. 7. being better skill'd in Fields and Vineyards, than in the Law; or of less Conscience than the better sort may be. and therefore said to be foolish, or infatuated, or put upon greater Temptation by reason of their Poverty, *Prov.* 30. 9. ∴ The Methods or Ways of his Providence, the usual manner of his Dealings; so *Judgment* is to be taken here for the same with *ways*, 1 *Sam.* 2. 13. as it is also *Chap.* 8. 7.

5 I will get me to the *q* great men, and will speak unto them; for they have *r* known the way of the LORD, *and* the judgment of their GOD: but these have altogether broken the yoke, *and* burst the *s* bonds.

q i. e. To the Nobles, both *Prince* and *Priest*, that have more time to consider these things, have been better taught and educated, *Prov.* 4. 4. Not that *Jeremiah* had any better Thoughts of these, but as carrying a great Probability with it. *r* Had it been only among those in the former Verse, it might have been more excusable; but it is in the very Nobles themselves: the State is wholly corrupt from Head to Foot, who cannot plead Ignorance, therefore the more inexcusable. *s* These are more refractary than the other, more heady and obstinate; no Law of God is able to hold them, *Psal.* 2. 2, 3. See *Luke* 19. 14, 27. There is not one better than another among them, whether poor or rich.

6 Wherefore a *t* lion out of the forest shall slay them, * *u* a wolf of the ‖ *x* evenings shall spoil * Psal.
them *, *y* a leopard shall watch over their cities: 104. 20.
every one that goeth out thence shall be torn in pie- ‖ Or, *Deserts.*
ces, because their transgressions are many, *and* their * Hos. 13.
backslidings are † *z* increased. 17.

t Nebuchadnezzar and the *Chaldean* Army from *Syria* and † Heb.
Libanus, woody places, are here pointed at under the *Metaphor strong.*
of Beasts of Prey of three kinds; the Malignity that is proper to each of these Creatures shall be put forth in this *Babylonian* Army, compared, for instance, to a *Lion*, *Chap.* 4. 7. which notes his great Power, Courage, Pride, and insulting over his Prey. *u* For their Greediness and Unsatiableness; one Wolf will destroy abundance of Sheep; and said to be the *Wolf of the Evening*, or *Deserts*, or *Plains*, they being the usual Haunts of the

the Wolf; or *Evening*, because then they are observed to be most ravenous, *Hab.* 1. 8. possibly, because lying most part of the day in their Dens for fear of the Huntsmen, want of Prey enrageth their Hunger at night, and because of this greedinels to devour, the Judges among themselves are said to be *Evening Wolves*, described *Zeph.* 3. 3. They gnaw not the Bones till the morrow, either through Hunger or Rage. *x* The *Chaldeans* Army compared to a Leopard, not for its speed only, but especially for its Vigilancy and Subtilty; they will be so vigilant, that scarce any shall escape, according to Verse 16. *y* Heb. *Strong*; here is the reason why God would bring such a Devastation upon them, because they did, as it were, strengthen themselves in the multitude of their Rebellions against him.

7 ¶ How shall I *z* pardon thee for this? thy *a* children have forsaken me, and sworn by *them that are b* no gods: when I had fed them to the full, they *c* then committed *d* adultery, and assembled themselves by *e* troops in the harlots houses.

z How canst thou expect that I shall bear such Affronts? I shall expose my self, and seem to lay aside my power, I shall be look'd upon as one, that either regard not such Injuries, or cannot avenge them, as *Verse* 9. *a* Thy Inhabitants both in City and Country. *b* But by Idols; Swearing is here put, not for any part of Worship, as sometimes it is, but for a religious Worship and Service of them, *Chap.* 4. 2. *c* Here is noted the abuse of God's Bounty, or the natural Effect of our unsanctified Prosperity, *Deut.* 32. 15. *Chap.* 2. 7. *Jude* 4. That which in good Men doth oft breed Forgetfulnels, in bad Men generally breeds Filthinels: rising up to play the Wanton, was the Effect of *Israel*'s Eating and Drinking, *Exod.* 32. 6. and of *Sodom*'s Sin, *Ezek.* 16. 49. *d* Either 1. *Metaphorically* to be understood of their going a Whoring after their Idols; or, 2. *Properly* for corporal Uncleanneſs, they usually going both together, *Numb.* 25. 1, 2. *Hoſea* 4. 13, 14. *e* It may be read in the *Nominative Caſe*, the *Houſe of the Harlot aſſembled themſelves*, *q. d.* the whole Houſe of *Iſrael*, *Jeruſalem*, and *Judea*, are but one Stew; if it refers to their Idolatry, then it alludes to their making the Temple a common Houſe of ſpiritual Harlotry; but rather, as it refers to the corporal Uncleanneſs, it ſeems to intimate that they did not act their Adulteries clandeſtinely or by ſtealth, but laying aſide all Modeſty, they went to Harlots Houſes like brute Beaſts in company, as aſhamed of nothing.

8 They were *as f* fed horſes in the *g* morning: every one *b* neighed after his neighbours wife.

f To note the Greatneſs and Unruliness of their Luſt, pampered Horſes being moſt wanton, like that *Deut.* 32. 15. *g* It is queſtioned, whether *Morning* relates to Horſes, or to Men; if to *Horſes*, then they are compared to Stallions, that having been fed to the full over night, and lain at eaſe, in the Morning they are moſt luſty: but rather it ſeems to relate to *Men*, ſhewing that they were very early in going about their Filthineſſes, *Zeph.* 3. 7. following their Uncleanneſs with as great Eagerneſs as it is ſaid that Drunkards follow ſtrong Drink, *Iſa.* 5. 11. *h i. e.* With an impetuous Earneſtneſs and unwearied *Hunting*, they ſought after the Adultereſſes to ſatisfie their beaſtly luſts. It notes 1. The ſtrength of their Luſt, a thing in Horſes much taken notice of by Authors. 2. The Unbridledneſs and Uncontroulableneſs of it, as is ſeen in the pampered Horſes hunting after the Mare, of which *neighing* is a Sign, thus expreſſed *Chap.* 13. 27. Thus the Grecians would expreſs Men extreamly libidinous by the Word ἱππῶντας, and ἱπποπόρνας, and that they do ἱππαζεσθαι, ſo the LXX, and thus deſcribed *Ezekiel* 22 11.

* Ver. 29. Chap 9. 9. 9 * Shall I not *i* viſit for theſe *things*? ſaith the LORD: and ſhall not my *k* ſoul be avenged on ſuch a nation as this?

i i. e. Puniſh, *Pſal.* 89. 32. Should I connive at ſuch things, the wicked would ſay, I did not ſee them, or take notice of them *Pſal.* 50. 21. much to the ſame purpoſe with *Verſe* 7. beginn. and *Puniſhment* may be termed *Viſiting*, as implying the Equity of God's Procedures, that he firſt ſees and conſiders the caſe, before he inflicts Puniſhment; as in the caſe of *Sodom*, *Gen.* 18. 21. ſpoke after the manner of Man. *k* For I, it ſpeaks the Greatneſs of God's Diſpleaſure, Shall not my very Soul be in this work of Vengeance? *Pſal.* 11. 5.

10 ¶ Go ye *l* up upon her walls, and *m* deſtroy; but make not a full *n* end: take away her *o* battlements; for they *are* not the *p* LORDS.

l Ye *Babylonians*, go now execute my Vengeance on them. I give them into your hands; behold, I give you a Commiſſion. *m* I permit and order you not only to take the City, but make havock of her Inhabitants, *Iſa.* 10. 6. *n* Though God give them a large Commiſſion to deſtroy, yet he puts in a Limitation, that he will reſerve a Remnant from Deſtruction; he ſets bounds to the moſt raging Adverſary, beyond which he muſt not paſs. See on *Chap.* 4. 27. *o* Lay her and all her Fortifications level with the ground; take away her Counterſcarp, or high Towers, or whatſoever may tend to the Defence of a City; to let *Jeruſalem* know, that ſhe did but in vain truſt to her high Walls and ſtrong Towers; and *Battlements* may as well be taken for the foundation of her Walls, which ſpread wider than the Wall it ſelf: The Word the Prophet uſeth, ſignifies things that ſpread; and thus it agrees with the Scope; that is deſcribing the utter Overthrow and eradicating of it: ſo LXX, *take away her Supports*. *p* I undertake their Defence no longer; I diſown them; take my Protection from them, and give them up into your hands, O ye *Chaldeans*. though they make their boaſt that they are ſheltered under my Wing and Protection, becauſe there was the Temple and Altar; but they will find themſelves deceived; for I diſown them.

* Chap. 3. 20. 11 For * the Houſe of Iſrael and the houſe of *q* Judah have dealt very *r* treacherouſly againſt me, ſaith the LORD.

q Whether *Iſrael* be put here for the Ten Tribes, and *Judah* for the two, as often they are *Chap.* 2. 4. and ſundry other places; or rather, whether *Judah* here be only explicative, and the Word meant of the two Tribes only, read thus, the *Houſe* of Iſrael, *even the Houſe* of Judah, is not much material. *r* Have apoſtatized and dealt perfidiouſly beyond meaſure, not only as to the Groſſneſs, but as to the Univerſality of it.

12 They have *ſ* belyed the LORD, and ſaid, * *It is* not he, neither ſhall evil come upon us; neither ſhall we ſee *t* ſword nor famine. * Iſa. 28. 15.

ſ This may ſignifie either a denying, *viz.* a renouncing, making little or nothing of him, as ſome; or a denying, *i. e.* not believing, that theſe Words of the Prophet were God's Words, or God did not ſay ſo; he gave not the Prophet, nor any other, any ſuch Commiſſion, and poſſibly their Atheiſm might grow to ſo high a degree as to deny his Providence, Power, and Juſtice, &c. ſo it agrees with the following Words, *it is not he*, or God did not ſpeak as he meant; but he would only fright us, it ſhall not be thus. *t* This Siege or Famine, or any other ſuch dreadful Judgments, as *Jeremiah* ſpeaks of, ſhall not befall us. *Seeing* is uſed here for *Feeling*, as it is in *Job* 7. 7.

13 And the prophets ſhall become *u* wind, and the word *is* not in *x* them, thus ſhall it be done *y* unto them.

u A proverbial Speech, very frequent, not in common Language only, but Scripture alſo, *Job* 6. 26. *Eccleſ.* 5. 16. and elſewhere; *i. e.* all the Prophet's Threats ſhall come to nothing: and thus they ſcoffed at them, Truſh, what do they ſignifie? they are but *bruta fulmina*: ſee 2 *Chron.* 36. 15, 16. *x* This, poſſibly, they give as the Reaſon that they apprehend the Prophet's Words to be but as Wind, becauſe they are not from God, they ſpeak but Dreams of their own fanſying. *y* It ſhall fall upon their own heads that have thus threatned us, not upon us; or, we will kill them with the Sword, for thus vainly threatning us; we will uſe them like Falſe Prophets, as they are; and we ſhall ſee in the Sequel of this Prophecy how they uſed *Jeremiah*; or it may be an Imprecation, *q. d.* may it fall upon their own Heads: thus the Heb. *So be it unto them.*

14 Wherefore *z* thus ſaith the LORD God of *a* hoſts, Becauſe ye ſpeak this *b* word, * behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour *c* them. * Chap. 1. 9.

z Theſe vile Wretches having now done ſpeaking, God begins to ſpeak; and becauſe they had thus ſlighted the Prophet, and God ſpeaking by him, (as in the next Words, *Becauſe ye ſpeak this Word*) here tells them what he will do; or rather, turns himſelf abruptly to the Prophet, as Men uſually do in a paſſion. *a* He makes his Majeſty and Power known, to cloath his Words with the greater Terror. *b Viz.* At the rate they diſcourſed in the former Verſe. *c i. e.* It ſhall take place ſuddenly, and irreſiſtibly, and fiercely, as Fire is wont to take in dry Wood to their utter Ruin and Overthrow, *Pſal* 83. 14, 15. *Iſa.* 9. 18, 19. They ſhall be but Fuel to my Wrath which ſhall be executed by the *Chaldean* Army, that ſhall conſume, and eat them up like fire; they ſhall find my Words to be more than Wind.

15 Lo, I will bring a * nation upon you from *d* far, O houſe of *e* Iſrael, ſaith the LORD: it *is* a mighty *f* nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they *g* ſay. * Iſa. 5. 26. Chap. 6. 22.

d Viz. From *Chaldea*. *e* By theſe are meant *Judah*; for *Iſrael* properly ſo called, *viz.* the Ten Tribes, were in Captivity before: ſee on *Chap.* 4. 1. called the Houſe of *Iſrael*; not only becauſe they deſcended from *Jacob*, but becauſe they were the chief of that Stock. *f* It is both potent, or, as the Word is, *rough* and *harſh*, and of great Antiquity, ever ſince the laying the firſt Foundation of *Babylon* by *Nimrod*, about 170 Years after the Flood; and hence it is called the Land of *Nimrod*, *Mic.* 5. 6. And this doth much add to their Cruelty, that they have had Dominion and Rule in their hands ſo long, and whereby they have not only grown more proud and haughty, but having been brought up ſo long in ways of Blood and Slaughter, they muſt needs by this time become skilful to deſtroy. *g* Which makes the caſe much more deſperate. It is a great diſadvantage when Perſons underſtand not one another; they will neither underſtand thy intreaties, nor thou their offers, being both unintelligible, and inexorable, which will render thy condition much more ſad and perplexed; ſpeech being that by which the affection is readily communicated, and is the bond of humane Society: Hence this was part of the Judgment threatned, *Deut.* 28. 36, 49, 50. the *Jews* not well underſtanding the *Syriac* Tongue, which the *Chaldeans* ſpake, having had no converſe with them before the Captivity. It was this put a ſtop to all converſe at the building of *Babel*.

16 Their *h* quiver *is* an open *i* ſepulchre, they *are* all mighty *k* men.

h Collectively expreſſed for *Quivers*; a *Synecdoche* for the whole military preparations, and a *Metonymy* of the *containing* for the *contained*, *viz.* the Arrows, that will be ſhot out of them, called the *ſons of the Quiver*, *Lam* 3. 13. Bow and Arrow being the chief Weapons for War in thoſe Countries, and in thoſe days. *i* A proverbial ſpeech, *Pſal.* 5. 9. relating to the dreadful havock, and deſtruction, that will be made devouring the living, as the Grave doth the dead, or making work for the greedy devouring Grave, that never ſaith it hath enough, *Prov.* 1. 12. Or, they ſhall deſtroy many with one Quiver, as one Grave will ſwallow many dead, which may note their ſkill, and the ſucceſs they ſhall have, few of their Arrows ſhall fail of doing execution. *k* Theſe *Chaldeans* are all men of valour fit for Warriours.

17 And they ſhall eat up thine * harveſt, and thy *l* bread, *which* thy ſons and thy daughters ſhould *m* eat, they ſhall eat up thy flocks, and thine herds, they ſhall eat up thy vines and thy *n* figtrees, they ſhall impoveriſh thy fenced cities wherein thou truſteſt, with the *o* ſword. * Lev. 26. 16

l They ſhall make clean riddance, leave thee no ſupports of life, but bring an utter Famine upon thee, it is thus threatned, *Deut.* 28. 30, 48, 51. *m* Or, they ſhall eat up thy Sons and thy Daughters, but this is only a *Metonymy* of the *effect*; but *properly* this aggravates the dreadfulneſs of the Judgment; Parents, out of the tenderneſs of their affection, chuſing rather to die themſelves, than to live to ſee their Children ſtarved before their eyes, and they no ways able to relieve them, *Lam.* 2. 10. 11. *n* A particular enumeration of the Deſolation, that would be made, all tending to the greatneſs of the former. *o i. e.* Beſide the waſte that the Famine would make among Perſons; their Cities alſo ſhould be depopulated by the ſword of the Enemy: or rather, poſſibly the Siege ſhould be ſo ſtreight, and ſtrict, as may be implyed in the word *impoveriſh*, that they ſhould be forced to eat one another, till they were quite waſted. they ſhould be reduced to ſuch poverty and exigencies; or the ſword may relate to the mentioned miſchiefs, as the cauſe of them all, the ſword ſhall do all this. In all which he doth not ſo much tell them, that the *Chaldeans* ſhall conquer them, for that is taken as it were for granted, as, what Cruelties they ſhall uſe when they have conquered.

18 Nevertheleſs in thoſe days, ſaith the LORD, I will not make a full ‖ end with you.

‖ See this *Verſe* explained, *Chap.* 4. 27. ſave only, that I think, here it is taken in the firſt ſenſe there mentioned; for it is not ſaid only, or in that Verſe, *I will not make a full end*, or a full end *of* you, but a full end *with* you; *q. d.* I have not done with you yet. See *Lev.* 26. 14. *ad* 40.

19 ¶ And it ſhall come to paſs when ye ſhall ſay *, Wherefore doth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved *q* ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land, *that is* not *r* yours. * Chap. 13. 22. & 16. 10.

p This ſpeaks, either their unparallel'd inſolency, in a manner challenging God, as if they had not deferred ſuch dealing at his hands, they might have expected better uſage from him; the *Jews* were good at theſe kinds of challenging of God, *Iſa.* 58. 3. Or groſs ſtupidity, as being ſuch Sots as not to be ſenſible of what they had done to provoke him; like to that *Chap.* 16. 10. *q* Heb. *Gods of the ſtranger*; he doth not ſay *ſtrange Gods*, but *Gods of the ſtranger*, which aggravated their crime, that while they lived in their own land, and the true God among them, they would preciouſly go fetch in Gods from the Heathens. *r* Here the Prophet 1. oppoſeth *ſtrange Lords* to rule over them, to thoſe ſtrange Gods, that they had ſerved, which God calls a forſaking of him. 2. He oppoſes a land *not theirs*, to *their own land*; ſo that by this the Prophet ſhews what reſentments God had of their ſin; for it implys that their ſin was much greater, that they ſerved ſtrange Gods in their own land, than if they had done it in another, under the Tyrannical impoſition of a ſtranger, and therefore he would accordingly ſuit their puniſhment, that they ſhould ſerve in a ſtrange land, which ſhould be worſe, than to be ſervants in their own. This is a dreadful but a juſt Retaliation.

20 Declare this in the houſe of Jacob, and publiſh it in *ſ* Judah, ſaying,

ſ See of this *Chap.* 4. 5. By *Judah* and *Jacob* we are to underſtand the two Tribes only, as *Ver.* 11. which fee.

21 Hear now this, * O fooliſh people, and without *t* underſtanding; which have eyes and ſee not; which have ears, and *u* hear not: * Iſa 6. 9. Ezek. 12. 2. † Mat. 13. 14. Joh. 12. 40. Acts 28. 26. Rom. 11. 8. † Heb. *heart.*

t Heb. *Heart.* They have no heart to return, or to any thing of Inſtruction, or Reformation, but are ſtupid and fottiſh, regardleſs of all Counſel, Wiſdom, and common Prudence. The Heart is ſaid to be the Symbol, and according to *Galen*, the ſeat of Wiſdom; ſo the Poet placeth it, Cor *ſapit*, & pulmo *loquitur*, ſel *commovet iram*, &c. *u* See *Chap.* 6. 10. They are wilfully blind, and obſtinately deaf, will neither ſee, nor hear the Word, Will or Works of God, of which he giveth two inſtances in two following Verſes, *Ver.* 22, 24. *viz.* in *governing the Sea*, and *appointing the ſeaſons of the Year*. It may be he alludes herein to their Idols, to which they were ſo much addicted.

22 Fear ye not *x* me? ſaith the LORD: will ye not tremble at my preſence, which have placed the *y* ſand *for* the * bound of the ſea, by a *z* perpetual decree, that it cannot paſs it; and though the waves thereof toſs *a* themſelves, yet can they not *b* prevail; though they roar, yet can they not paſs over it? * Pſal. 104. 9.

x Either a convincing Argument to perſwade them to ſubmit unto him; will ye not ſubmit to me, that can rule the Sea? which as unruly a thing as it is, yet quietly yields to my will; or rather, a very angry Challenge and Expoſtulation; do you think, that I, that can tame the boiſterous Sea, cannot tame you? *y* That ſtand that can tame the boiſterous Sea, cannot tame you? *z* Either looking backward, that it never could, with every wind. *z* Either looking backward, that it never could, or forward that it never ſhall. Whether this decree have reſpect to the Creation, or to the Deluge, it is not much material; the former of which times it could not have been contained within its bounds, neither in the latter could it have exceeded them, without God's ſpecial order, as no time ſince. *a* Though they ſwell, rage, roar, and threaten never ſo much, as if they would ſwallow up all before them; though they foam againſt the Rocks that ſtand in their way, yet, when they come to their bounds appointed, ſhall tamely yield unto the Sand, and retire back. *b* Not get any ground upon or againſt God's decree and appointment. Either the *decree* or the *ſand*, which in regard of their form, ſituation, unrulineſs, and fluxibility would overflow the whole earth, were it not for the limits, and reſtraints that are laid upon it, *Job* 38. 11. By this inſtance, God may ſhew what he could do with reference to that enraged, and raging Army, that is about to come upon them like a torrent, if his people would repent. Or rather he hereby upbraids the *Jews* with their unreaſonable fottiſhneſs, that they are more mad in their Rebellions againſt God, than the raging waters of the Sea, that as boiſterous as they are, yet obey his Will.

23 But this people hath a revolting and a *c* rebellious heart; they are revolted, and *d* gone.

c They are not only revolted from me, and gone back, but they continue obſtinate, and will not return, *Pſal.* 78. 8. as the next clauſe intimates, where God ſhews their obſtincy by the *effect* of it. *d Viz.* From me. they perſiſt in their courſes, no reclaiming of them, for they are not only revolted, but they are gone quite away, and are irreclaimable.

24 Neither ſay they in their *e* heart, Let us now *f* fear the LORD our God, that giveth *g* rain, both the * former and the *h* latter in his ſeaſon: he reſerveth unto us the appointed weeks of the *i* harveſt. * Deut. 11. 14.

e They are ſo careleſs, that they never trouble themſelves about it; or ſo obdurate, and ſtiff, that they never lay it to heart, or conſider that it is God that diſpoſeth of all things according to his own pleaſure, both in the Earth and in the great deep. *f* *Or ſerve* and *obey*, all ſervice to God being both performed in it, and proceeding from it. *g* Without which nothing could ſubſiſt. By this the true God is diſtinguiſhed from all falſe Idol Gods, *Chap.* 14. 22. and in this appears not only his power in decreeing, *Job* 28. 26. and preparing it, *Pſal.* 147. 8. but his Sovereignty in withholding it. *Amos* 4. 7. but his general goodneſs in beſtowing it, *Deut.* 28. 12. *Matt.* 5. 45. and his ſpecial providence in the ſeaſonable diſpoſal of it, according as there is need, and which he gives as a witneſs of it, *Acts* 14. 17. As in the former inſtance God ſets forth his Peoples inſenſiblenels of the works of his greatneſs, and power in ſo eaſily taming ſuch an unruly Element; ſo here he doth alſo further manifeſt the ſame by inſtances of his providence and goodneſs, implying, that ſo ſtupid, reſolute and obſtinate they are grown, that they are neither afraid of him for his greatneſs, which poſſibly may be underſtood by the former *fear*, nor fear him for his goodneſs, which poſſibly may be the fence of the word in this latter place. *h* He means not the former and latter part of the year, but according to their ſeaſons of Sowing and Reaping; the former to prepare the ground for Sowing, and the latter to prepare the Corn for plumping, and ripening. See *Chap.* 3. 3. *i* He gives ſeaſonable Harvelts according to his appointment, the ſum is, God would let them know by this, what an impudent and fooliſh, as well as wicked thing it is for them to fet themſelves againſt that God, that keeps the whole order of Nature at his own diſpoſal, which he can govern and order as he ſees Men behave themſelves towards him.

25 Your iniquities have turned away theſe *things* *k*, and your ſins have withholden good *things* from you.

k q. d. Do not ſay your ground is parched up with drought, or your fruits are corrupted and rotted by too much, or unſeaſonable Rain; we have nothing now in to do a courſe, as we are wont to have it, would you know the reaſon of it? You have perverted the Ordinances and order of Nature, have put Heaven and Earth out of their regular courſes by your iniquities. ∴ That either you have been cut ſhort of theſe good things, or denied a bleſſing upon them; by this God would not have prophane Men think, that unuſual ſeaſons either for better, or worſe, do come by chance, but as he ſees convenient either for the encouragement of the obedient or puniſhing the obſtinate

26 For among my *l* people are found wicked *men*: they ‖ * lay *m* wait as he that ſetteth ſnares; they ſet a trap, they catch *n* men. ‖ Or, *ſpy as Fowlers*

l I need not ſearch for ſuch among the Heathen Nations for they *lie in wait* are found even among them, that are called by my Name, who are all my People ought to have been holy. *m* Or contemplate miſchievous deſigns, under deceits, as Fowlers do hide themſelves, when they watch the Birds coming to the Snare or Net, *Prov.* 1. 11. *Mic.* 7. 2. and therefore the next expreſſion, *he that ſetteth Snares* is but a *periphraſis* for a *Fowler*, the Heb. word being always ſo taken: *Pſal.* 91. 3. *Prov.* 6. 5. and elſewhere, or they pry, *i. e.* they narrowly look, where they may get an advantage, hence Enemies are called pryers, or obſervers, as you may frequently find in the *Pſalms*; *Pſal.* 5. 8. and 27. 11. 56. 2. and 59. 10. and 92. 11. *n* Intimating the ſucceſs of their wicked Policies in bringing their wicked decrees to paſs, *Pſal.* 37. 7. as falſe Witneſſes and Trapanners uſe to do, when they go about to enſnare Men that are innocent; ſuch a Trap did *Jezabel* lay for *Naboth*, 1 *King.* 21. 9, 10. Such an one was that Conſpiracy of more than 40 Men againſt *Paul*, *Acts* 23. 13, 14, 15.

27 As a ‖ cage is full of birds, ſo *are* their houſes full of *o* deceit: therefore they are become great, and waxen *p* rich. ‖ Or, *coop*

o i. e. They fill up their Houſes with the Goods and Wealth of thoſe that they deceive, and overreach; ill gotten Goods a *Metonymy* of the *efficient*; as the Fowler carries his Cage along with him, wherein he puts the Birds which he catcheth, to keep ſafe that they get not away, when once they are caught, as alſo by their appearance;

pearance, and singing to entice others. *p* Shewing how, and in what manner they got their riches, *therefore*, *or by this means*; such as are gotten by a lying Tongue, *Prov.* 21. 6. called the *treasures of wickedness*, Mich. 6. 10.

* Deut. 32. 15. 28 They are waxen * fat, they *q* shine: yea, they overpass the deeds of the *r* wicked: they judge not
* Job 12. 6. Psal. 73. 12. Chap. 12. 1. the *s* cause of the fatherless, * yet they *t* prosper; and the right of the needy do they not judge.

q Or, so fat that they shine; by reason of their wealth and riches they pamper themselves till their *eyes stand out with fatness*, *Psal.* 73. 7. their wrinkles are filled up with fat, which makes their faces shine. *r* Either, they go beyond the very Heathens themselves in wickedness, *Ezek.* 5. 6, 7. or rather, they escape the hardships and sufferings that others undergo, *Psal.* 73. 5, 6, 7, 8. they 'scape better than others; or they slightly pass over judgments threatned. *s* Such whom even the Law of Nature commits to their patronage, they either disregard them, or wrong and injure them, either by refusing them a fair hearing. *Isa.* 1. 23. or giving wrong sentence against them in Courts of Judicature, *Zech.* 7. 10. expressly forbidden, *Exod.* 22. 22. *t* Things go well with them, they live happily according to their desire, *prosperum scelus*, *Job* 21. 7, &c. Or, that they *might* prosper, *viz.* that God might bless them.

29 Shall I not visit for these *u things*? saith the LORD: shall not my soul be avenged on such a nation as this?

u It is expressed as a thing taken for granted, he certainly will. Can I be a God, and wink at such things? It cannot be. See this explained, *Verse* 9.

‖ Or, *abominableness and filthiness*. 30 ‖ A wonderful and *x* horrible thing is committed in the *y* land.

x So prodigious, or stupendious a Crime, that it is beyond the thought or apprehension of Man to conceive, much more to express, and so abominable, that a Man would even loath the thoughts of. What this is, we have in the next *Verse*. *y* Heb. *This land* aggravating the greatness of the wonder, that such a thing should be in such a land: See *Isa.* 26. 10.

* Chap. 14. 14 & 23. 25, 26 Ezek. 13. 6. 31 The prophets prophesie * falsly, and the priests ‖ bare rule by their *z* means; and my people *love to have it* ‖ so: and what will ye do in the end *a* thereof?

‖ Or, *take into their hands*. *z* Either spreading and dispersing abroad the Lyes of their Idols, particularly *Baal*, *Chap.* 2. 8. or venting their Lyes in the Name of the true God, *Chap.* 4. 10. *a* By this means it comes to pass, that the *Princes* and *Priests* are encouraged to do all their mischiefs, whether it were in corrupting Judgment by Bribes, or countenancing fraud and oppression, and hardening themselves against God's Threatnings, or whatever else, they were encouraged by the Lyes of the false Prophets, they and the Priests and Princes combining, and setting themselves against the true Prophets of God, *Chap.* 26. 8. and thus the Priests in effect take the management of all the affairs into their *own hands*; so the Heb. *take into their hands*, which intimates the authority they used in their Ministry. *b* They are very well pleased with the Flatteries and Lyes of the false Prophets, not being able to bear the Truths that were delivered them from God, *Mic.* 2. 11. *c* *q. d.* Whither do you think these things will tend? You must look for nothing but utter ruine as the fruit and effect of such doings, *Mic.* 3. 11, 12. when this City, which you look upon to be perpetuated, shall be overthrown, and you utterly perish in its ruine, how miserably will you find your selves to be deluded by your false Prophets, and disappointed in your hopes? A fad *Apostropsis* concerning the extirminating of the People by the *Chaldeans*.

CHAP. VI.

God sendeth and strengthneth the Babylonians *against* Judah, 1,——5. *for her Oppression and Spoils*, 6,——8. *and Obstinacy*; *which provokes God's Wrath and their Destruction*, 9,——12. *Their Covetousness*, *false Confidence*, *and Impudence*; *People and Priests refuse to obey God*, 13,——17. *Their Hypocritical Worship shall not prevent their sure Destruction*, 18, ——25. *The People called to mourn*, 26. *The Prophet encouraged under their wickedness*, *and the fruitlesness of his Ministry among them*, 27,——30.

1 O Ye Children of *a* Benjamin, *b* gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in *c* Tekoa: and set up a sign of *d* fire in Beth-haccerem: for evil appeareth out of the *e* North, and great destruction.

a He means, either the *Inhabitants of Jerusalem*, because part of it stood in the tot of *Benjamin*, *Josh* 18.28. or else, he means all *Judah*, because, when the Ten Tribes fell off, the Tribe of *Benjamin* adhered to *Judah*, and was incorporated into them; If it be asked why the Prophet rather speaks here to *Benjamin* than to *Judah*, the reason probably may be, because he being of *Anathoth* was of that Tribe, and therefore mentions them as his own Country-men. *b* Spoken, either *ironically* that they should fet themselves in Array, and make head against the Enemy, that is now at hand; or rather, that they should flee away together at once, make hafte out of *Jerusalem* in Troops, as the next expreffions intimate, not counselling them what they should do, *viz.* for succour, *Chap.* 4. 5, 6. but rather telling them what they muft expect, *viz.* to be forced to flee out of it, if they may escape. *c* *q. d.* Gather your selves together by the sound of the Trumpet at *Tekoa*, possibly alluding to the Name, which signifies *Trumpeting*; or rather, it being one of thofe fenced Cities 12 Miles from *Jerusalem* that *Rehoboam* built, and made exceeding ftrong for, and with his warlike Provifions, 2 *Chron.* 11. 6, 11, 12. and being built upon the advantage of a Hill towards the North of *Judea* in the way that the *Babylonians* were to come, *q. d.* there furnifh your felves out of that Armory, and fee if you can make head against them. An *Irony*; a place noted in Scripture, where dwelt that *Tekoitish* Woman, that interceded with *David* for *Absalom* by the subornation of *Joab*, 2 *Sam.* 14. 2. and alfo for the Herdsmen, of whom *Amos* was, *Amos* 1. 1. and (it is probable) a place where in time of danger they were wont, by the found of the Trumpet, to summon the People together. *d* The word ufed is of very large extent; *maser* is ufed for any thing that is lifted up, neither is there any more in the Text. The LXX alfo render it only a fign, and the fign of *fire* poffibly is mentioned, rather than any other, by a *Metonymy* of the *Subject*, becaufe, partly in time of danger of Invafion, it is the moft ufual, and commodious fign, being feen in regard of its lifting, or raifing up of it felf at once afar off, *q. d. fire a Beacon*, and a fign, whereby the *Benjamites* themselves once found they were furprized, *Judg.* 20. 38, 40. 2. It is a fign fooneft given of any. 3. Poffibly, as being a more proper fign, than any other would be to the Vine-dreffers, that they fhould fecure themfelves in fome fafe place, which feems to be *pointed* at by the next word *Beth-haccerem*. It fignifies the Houfe of the Vineyard, probably fome high Tower built among the Vineyards for the Keeper, or Keepers of them to watch them, that no damage came to them, this feeming to be ufual, *Isa.* 5. 2. Or, it may be the Name of a Town, fuch a one, as fome report to lie between *Jerusalem* and *Tekoa*, the fame mentioned, *Neh.* 3. 14. though that feems to be adjoyning to *Jerusalem*; whichfoever it be, it is probable, it relates to fome place noted for Vineyards, which were wont to be planted upon Hills, and lying in the way that the *Chaldeans* were to come, and by thefe two we are to underftand all other places that lie in that Coaft. *e* That they may know whence their Mifery will come, he doth as it were point it out with the finger: See *Chap.* 1. 14. & 3. 6.

‖ Or, *dwelling at home*. 2 I have likened the daughter of Zion, to a ‖ comely and delicate *f* woman.

f This Supplement is not in the Text, they that approve it render the Epithete *comely* variously, for one *dwelling at home* as the Hebrew *Navah* doth alfo fignifie, *Hab.* 2. 5. and fo the word *delicate* ferves to explain it, as fhewing the reafon of her tarrying at home, not as a good Houfwife, diligently guiding and governing her affairs at home, as fhe is defcribed, *Prov.* 31. 10, &c. and Tit. 2. 5. but through her delicacy expofing her felf to all wantonels, and voluptuoufnefs, tarrying at home to give entertainment to her Paramours, or fhe through her ftate and pride, is fo delicate and nice that fhe will not fet her foot out of door, *Deut.* 28. 56. poffibly occafioned by the great Wealth and Riches that God had bleffed *Jerusalem* with; this may alfo point at *Judah*'s effeminacy that will be fo difpirited as not to have courage to oppofe the adverfary, but eafily taken in her Dwelling and Habitation. Others, as a *beautiful Shepherdess*; fome there are, that rather chufe to fupply the defect by the word *Land* or *Pasture*, as being that, which is greatly defirable by Shepherds, as if fhe were fome comely Shepherdefs, folacing her felf in her delightful Paftures: See *Ezek.* 34. 14. and fo it may not be without fome alluſion to the next *Verse*, where her Enemies are called by the Names of *Shepherds*, as being enticed by the pleafantnefs of her Land.

3 The fhepherds with their *g* flocks fhall come unto her; they fhall pitch *their* tents againft her round about *h*; they fhall feed every one in his *i* place.

g The Prophet here proceeds in his *Metaphor*, and poffibly the rather, becaufe he chufeth to fpeak in the ftile of his own education, which may alfo give fome countenance to the Supplement of *Pasture*, or *Land* in the former *Verse* inftead of *Woman*, the meaning is, the *Chaldean* Princes, with their Armies, as fo many Flocks, fhall come into this pleafant Land: See *Chap.* 12. 10. in which expreffion there is fomething of a Scoff, as *Chap.* 4. 16, 17. *h* They fhall fo place their warlike Tents, as to form a Siege to begirt her round. *Chap.* 1. 15. *Ezek.* 4. 2. *i* Heb. *hand*. i. e. near hand, or *beside*, or *near one another*; thus 2 *Chron.* 21. 16. and *Job* 1. 14. thus *hand* is taken for *place*, i. e. each one in his quarter or ftation, not a Man, but fhall do his part, and fhall be skilful, and powerful to deftroy wherever he comes: It intimates alfo that every thing fhall be fo much at the Enemies own difpofal, that they fhall be able to chufe their own quarters, they fhall place their Army in Wings and Troops, and Regiments, as they fee good, to their beft advantage, to be helpful one unto another, as *Shepherds* are wont to do their Flocks; or, they fhall fight in feveral Parties, and each deftroy his part affigned him through the whole Country, and they fhall joyn as it were in one body againft *Jerusalem*.

4 Prepare ye *i* war againft her; arife, and let us go up at *k* noon. Wo unto us, for the *l* day goeth away, for the fhadows of the evening are ſtretched out.

i The Prophet now paſſeth from his *Metaphor* to tell them plainly what he means by the *Shepherds*, *viz. Warriours*; fome make thefe the words of the *Chaldeans* making preparations for their Invafion, and it may be by fome of their accuſtomed Rites, that they ufed before War; but they feem more probably to be the Words of God inviting them, and calling them into this Work, therefore in the *Heb.* it is *ſanctifie* Wat againft her, *Chap.* 22. 7. he ſpeaks unto fuch, as he had ſanctified, or ſet apart for this work; his *ſanctified ones*, *Isa.* 13. 3. *k* This ſhews how ready they will be to obey God's Call; the like we read, *Isa.* 21. 5. and therefore they are ſaid to *go* or *march* up at *noon*, not only to note their daringneſs, as needing no ſtratagems, or ſtrength, or needing to ſtay for help, but rather to ſhew their forwardneſs to March on without ſtop or ſtay, they would not burn day-light, but be ſpeedy in their work, and they would take the firſt opportunity, whether Morning or Noon, Day or Night, as the next *Verse*. The next Words ſeem to ſtrengthen this ſence; *Wo unto us*, *the l day goeth away*, &c. *q. d.* We delay, and carry too long, and the day ſpends apace, we loſe time, let us make haſte about our Work, expreſſing their Greedineſs after their Prey, as Souldiers uſe to do: or this *Wo unto us* may be ſome Form of Imprecation, either againſt God or Men, which kind of Speecher are uſual with Soldiers when they are chaſed, and going upon ſome ſudden Onſet or Exploit; though not a few make it the Complaint of the Prophet in the Name of the People, foreſeeing how their Night of Affliction haſted on, their joyful Days being as it were gone, *Amos* 8. 9, 10. But the former ſeems beſt to agree with the Scope. *m* They were ſo eagerly ſet upon it, that they watched the very lengthning of the Shadow, which ſhews the Approach of the Evening, *Pſal.* 109. 23. See *Hab.* 1. 8.

Arife, and let us go by *n* night, and let us deſtroy her *o* palaces.

n Or, *this Night*. They were ſet upon it, they would loſe neither Day nor Night; which ſhews that they were extraordinarily ſtirred up by God in this Expedition. *o* This was the Bait or Motive that they propounded to themſelves; *viz.* to have the Spoil of all the ſtately Palaces, and rich Houſes of the Nobles, and great ones.

‖ Or, *pour out the Engines of Shot*. 6 For thus hath the LORD of hoſts ſaid *p*, Hew ye down *q* trees, and ‖ caſt a *r* mount againſt Jeruſalem. This *is* the city to be *ſ* viſited; *ſhe is* wholly *t* oppreſſion in the midſt of her.

p *Viz.* To the *Chaldeans*: Here God declares whence they have their Commiſſion, *q. d.* they come not up on their own heads, ſee *Chap.* 5. 14, 15. God would have the *Jews* to know, that they have not ſo much to do with the *Chaldeans* as with him; that they are his Rod to ſcourge them for their Sins, *Chap.* 1. 15, 16. See 2 *Kings* 18. 25. And thus God is ſaid to hiſs for ſuch whom he will employ in ſuch Work, *Iſa.* 5. 26. and 7. 18. And he ſtiles himſelf the *Lord of Hoſts*, to ſhew that it is in vain to contend in Battel with them, whom he ſends forth, and will be, as it were, the Captain of their Hoſts. *q* Heb. *A Tree* collective, by taken, *q. d.* cut them down all, as one Tree, not ſparing their very Fruit-Trees, which indeed were to be ſpared in ſuch a caſe, *Deut.* 20. 19. Either ſuch as lie in the way of your March, or all round about *Jeruſalem*; or, ſuch as you may have need of there or elſewhere for your Uſe, either to raiſe up Works againſt the ſtrong places, *Deut.* 20. 20. or to make other Inſtruments of War. *r* Throw up one continued Trench, as a Mount round about it: ſee on *Iſa.* 37. 33. Heb. *Pour out the Engine*, of that ſee 2 *Sam.* 20. 15. *ſ* God is ſaid to viſit ſometimes in Mercy, *Gen.* 50. 24. *Zeph.* 2. 7. and ſometimes in Judgment, as here and *Chap.* 5. 9. and 23. 2. They are ripe for it, *Ezek.* 7. 10, 11, 12. See 1 *Thef.* 2. 16. and it is decreed againſt them, and ready to come upon them, *Chap.* 23. 12. *Hoſ.* 9. 7. All Attempts have failed, and now there is no remedy. *t* In the *Abſtract* ſhe doth nothing but oppreſs: there are found in her all kinds of Oppreſſion and Injuſtice; a *Synecdoche* for all other Cruelties, 2 *Kings* 24. 3, 4. *Ezek.* 7. 23. even in that City, which was once full of Judgment, and Righteouſneſs lodged in it, *Iſa.* 1. 21. ſwallowed up with Oppreſſion.

* Pſal. 55. 9, 10, 11. 7 As a fountain caſteth out her waters, ſo ſhe caſteth out her *u* wickedneſs: * violence and ſpoil is *x* heard in her; before me continually *is* grief and *y* wounds.

u In this *Verſe* God aggravates their Sin of Oppreſſion, mention'd in the former: a *Metaphor*, to expreſs how natural all manner of Wickedneſs is to her, how full ſhe is of it, and how unceſſant in it, noting her Impudence, a Fountain being not able to retain its Water: and the Expreſſion of *caſting it out*, ſeems to imply her Violence in her Filthineſs, as it is ſaid of the Sea, that it *caſteth out* Mire and Dirt, *Iſa.* 57. 20. and favoured by the next Clauſe. *x* *q. d.* This is all the buſieth her ſelf about, *Chap.* 20. 8. It is the general Complaint of her Inhabitants. *y* *Viz.* That the Poor ſuſtain: where-ever I go or look, I can hear and ſee nothing but the ſad Complaints and Grievances of the Poor, lamenting over Oppreſſion and Cruelties that are uſed againſt them, *Pſal.* 69. 26. this being ſo expreſly againſt God's Command, *Exod.* 22. 22, 23, 24, &c. *Iſa* 3. 14, 15. *Zam.* 5. 4. for this refers rather to their Sin, than to their Sufferings from the Enemy, as ſome would carry it.

†Heb. *be unloſed*, or *disjointed*. 8 Be thou *z* inſtructed, O Jeruſalem, leſt my ſoul depart *a* from thee: leſt † I make thee deſolate, a land not *b* inhabited.

z Heb. *Corrected*. *q. d.* By the Correction thou haſt felt, and what is threatned, be perſwaded to Repentance before it be too late, *Prov.* 29. 15. God doth here *in the midſt of Judgments remember Mercy*, as it were ſuddenly putting a ſtep to his fury, ſeeking, if by any means it may yet be prevented by their Repentance, *q. d.* I would yet willingly ſpare them, if it might be. *a* Heb. *be disjointed*, a moſt emphatical *Metaphor* whereby God would expreſs how great Grief it is to him to withdraw God would expreſs how great Grief it is to him to withdraw himſelf from them, could it poſſibly be avoided; *t* his great Affliction to them being here expreſſed by *Saul* which is the Seat of it, *Pſal.* 42. 1, 2.) even like the ſeparating one Limb from another: hereby is intimated the near Communion that God hath with the Faithful, and how ready he is to return, if they will return. *b* Left he make them not a People.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly *c* glean the remnant of Iſrael as a vine: turn *d* back thine hand as a grape-gatherer into the *e* baskets.

c Though Gleaning be a Term proper for all kind of Harveſt, yet the Word uſed here is appropriated to the Vintage, and implies the thorough Riddance that the *Chaldeans* ſhall make, contrary to the Law for gathering the Vintage, though it may ſeem to allude to it, *Lev.* 19. 10. *Judah* ſhall be gleaned over and over, till there be a full End, none left; as the *Iſraelites* gleaned the *Benjamites*, *Judg.* 20. 45. for thus they *picked them up* at ſeveral times both before, 2 *Kings* 24. 2. and alſo at the time of *Zedekiah*'s Reign, 2 *Kings* 25. 6, 7, 11, 18, 19. and this ſeems to be intimated in the next words. See *Hab.* 1. 9. *d* As much as to ſay, they ſhould not be content with one ſpoiling, but they ſhould go back a ſecond and a third time, again and again, to carry away both Perſons and Spoil, leaving nothing behind them worth carrying away, *Chap.* 52. 28, 29, 30. the firſt carrying away being as the Vintage, the ſecond the Gleaning, carrying away firſt the principal, and afterwards the more inferiour ſort. *e* As the Grape-Gatherers do, filling one Basket after another. Whether theſe be the Words of the *Babylonians*, calling upon and ſtirring up one another to do it, as ſome; or the Words of God to the *Babylonians*, as moſt; it comes much to the ſame thing: to what they did was by God's Commiſſion.

10 To whom ſhall I ſpeak and give *f* warning, that they may hear? Behold, their * ear is *g* uncircumci- * Chap. 6. 10. ſed, and they *h* cannot hearken: behold, the word of the LORD is unto them a *i* reproach; they have no delight in it.

f Heb. *Make Proteſtation*; noting with what Earneſtneſs the Prophet would beſpeak them in his warning of them: See *Chap.* 11. 7. The Prophet taking notice of their Obſtinacy, ſpeaks as one aſtoniſhed, and highly makes complaint, being greatly grieved, that he can find none that will take warning; the like *Chap.* 7. 23, 24. he labours to perſwade, but all in in vain; they turn a deaf Ear to him, as the next Expreſſion intimates. *g* A figurative kind of Speech frequent with the Prophets; and *uncircumcised Ear* ſignifying the rejecting of Inſtruction; an *uncircumcised heart*, an obſtinate and rebellious Will: Hence Circumciſion was for a Teſtimony of Obedience; and therefore the Prophet doth tacitly inſinuate their Falſeneſs to God, to whom they had promiſed to be obedient, 2 *Kings* 11. 17. and 23. 3. And the Scripture calls thoſe that are void of the fear of God, and carried out to all manner of Luſts, *uncircumcised*; *Ezek.* 44. 7, 9. for Uncircumciſion was abominable among the *Jews*: ſo that it notes both their Sin and their Shame, their Ear being ſtopped, unfit for hearing, as if it were with a Foreſkin or Film over it, *Acts* 7. 51. *h* The Prophet doth not here leſſen their Crimes, by their Inability and want of Power, but rather aggravates it, inaſmuch as they had brought themſelves under that Incapacity by their Obſtinacy and Wilfulneſs: as a drunken Man that hath deprived himſelf of his Reaſon by Exceſs, renders the Want of his Underſtanding the more inexcuſable. *i* Either they reproach it in the Meſſengers Mouth, *Luke* 11. 45. or rather they laugh at it, and ſcorn it, they cannot bear Counſel, they look upon reproving them to be reproaching them; they take no Delight in hearing ſuch things: A farther Reaſon of their Impotency and Obſtinacy, all their Admonitions and Inſtructions, ſeemed inſipid, and therefore were they ſo ſtupid, according to the next Words, *Prov.* 15. 12. See *Chap.* 5. 31. 2 *Tim.* 4. 3.

11 *k* Therefore I am *l* full of the fury of the LORD; I am weary with *m* holding in; I will *n* pour it out upon the children *o* abroad, and upon the *p* aſſembly of young men together: for even the husband with the *q* wife ſhall be taken, the aged with *him that is r* full of days.

k Heb. *And*: which ſeems to be a better Connexion; for that which putteth him upon this Work, ſeems rather to be that Spirit of Prophecy that is in him, than any Conſideration drawn from them. *l* I am, as it were, filled with the Fire of God's Wrath, and Curſes againſt this People, which I am forced to diſcharge my ſelf of; a *Metonymy* of the *Subject*. See *Ezek.* 5. 3. *Chap.* 4. 19. He doth not only complain of their Stupidity, as in the former Verſe, but ſtirs up his Indignation againſt them. *m* But he can contain himſelf no longer, which implies the great Unwillingneſs to denounce theſe Curſes. *q. d.* the Wrath of God, by the Impulſe of his Spirit, acting ſo violently with mine, that it will break out: ſee the like *Job* 32. 18, 19. Whereby it appears, the Prophet is not carried on by his own private Spirit, but by the Spirit of God: he hath no Delight in it, but is forced to be the Meſſenger himſelf of his Wrath; therefore if he be ſharp againſt them, they muſt not impute it to him, but to the Spirit of God, that conſtrains him thus to ſpeak. *n* *Viz.* In propheſying, noting the great plenty of it; a *Metaphor* from violent Rains, that we ſay do pour down upon the Earth, *Chap.* 7. 20. *Rev.* 16. 1. *o* The Streets being the places where uſually little Children are wont to ſport themſelves, *Zech.* 8. 5. The ſame Word uſed *Pſal.* 8. 2. *p* Their ſecret Meetings, whether in Harlots Houſes, *Chap.* 5. 7. or for Mirth and Jollity, or to join either their Strength or Counſel together, which Children are not capable of; for the *Hebrews* do not only call them Youths, that are paſt their Childhood, poſſibly at Fifteen or Sixteen Years of Age, but Men of Twenty or Thirty, grown to their full Strength and Maturity, in the flower of their Years; yet it ſhall advantage them nothing. *q* Heb. *Man with Woman*; the Wife ſhall be taken as well as the Husband, one Sex as well as the other, ſhall be a Prey to the Enemy. *r* Not only Men that may be termed old, as they may be from 50 to 80, which are then ſaid to be waxing old, but ſuch as had upon the point filled up the number of their Days, at the edge of the Grave, *Iſa.* 65. 20. called very aged, as *Barzilla*, 2 *Sam.* 19. 32, 34, 35. The fence is, that all ſorts, from the Children to the decrepid Old-man, had ſo corrupted their ways, ſee *Per.* 13. that their Condition was deſperate, and God would bring an Enemy upon them, ſhould ſpare or pity none, of what Sex or Age ſoever.

12 And their houſes ſhall be turned unto *ſ* others, *with their* fields and *t* wives together: for I will *u* ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

ſ i. e. Their Houſes and their Lands ſhall be devolved, or turned over to Strangers, *Chap.* 8. 10. even that Land which they thought had been entailed upon them, and they ſo firmly fixed in for ever, *Pſal.* 132. 13, 14. *t* Their moſt deſirable Things, howbeit it need not be reſtrained preciſely to Wives, the *Heb.* howbeit it need not be reſtrained preciſely to Wives, the *Heb.* ſignifying *Women* largely. *Chap.* 7. 18. comprising *Maids*, *Wives*, *or Concubines*, and this according to the Threatning *Deut.* 28. 30.

13 For from the *x* leaſt of them even unto the greateſt of them, every one is given to *y* covetouſneſs *, and from the prophet even unto the prieſt, every one dealeth *z* falſly.

* *Chap.* 14. 18. & 23. 11.

x Not reſpecting ſo much their Age, as Degree and Quality, Poor and Rich, the Prophet notes the generality of their Corruption as the Reaſon of God's Severity againſt them, as *Ver.* 6. obſerving alſo, that it was even among the greateſt, who ought to have given better Examples, no Soundneſs from Head to Foot. *y* In which poſſibly, all their Wickedneſſes, as Cruelty, Oppreſſion, Injuſtice, *&c.* may be comprized, it being the Root of all Evil, 1 *Tim.* 6. 10. and may alſo ſpeak the Juſtice of God, in the *Chaldeans* taking them and all their Subſtance away, that had by Violence and Fraud wrefted it from others, *Mic.* 2. 2. *z* Heb. *Doing Falſhood*, as if that were their whole Work, the proper and peculiar Sin of the Prieſts and Prophets, to deceive the People, and to flatter them by falſe Viſions, as in the next *Verſe*; not that they were not alſo guilty of the other Sins, *Iſa.* 56. 11. and the Princes and People of this, *Mic* 3. 9. *Chap.* 5. 31. for they were all involved in the ſame Wickedneſs: but the Prophet mentions thoſe Sins that were moſt peculiar to each Party. See the ſame *Chap.* 8. 10.

14 They have healed alſo the hurt *of the daughter* of my people *a* ſlightly, ſaying, *b* Peace, peace, when *there is* no peace.

a This refers peculiarly to the Prophets; either ſlighting or making light of theſe Threatnings tending to the Reproach, 1. Either of the Prophets of God bringing their Meſſage into Contempt; or, 2 The People deceiving of them, and rendring their hopes vain, *Chap.* 8. 11. Or, here the Prophet ſhews wherein their Falſe dealing conſiſts, *viz.* in dawbing over their Miſery and Danger that was coming on them, by perſwading them, that it ſhould not come, or if it did, it would be eaſily cured; as ſome Phyſicians do with their Patients, that make light of a Wound, and ſo neglect the true Method of Cure; but either by Lenitives give ſome Eaſe for the preſent, by a ſuperficial ſkinning over a Sore while the Corruption is in it; or Supeſſedtives, making them ſenſeleſs, not feeling their Pain, *Chap.* 23. 14. *Ezek.* 13. 10. 16, 22. and ſo the Prophet makes this the Cauſe of their laſt Deſtruction. *b* The *Chaldeans* ſhall not come, all Things ſhall be proſperous with you, all kind of Proſperity being included in the Word *Peace*: They promiſe you Peace, but you ſhall come ſhort of it, as in the next Words

† Heb. *bruſe*, or *breach.*

15 Were *c* they † aſhamed when they had committed *c* abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall *f* fall among them that fall: at the time *that* I *g* viſit them, they ſhall be caſt down, ſaith the LORD.

c Viz. The Falſe Prophets *d* Some read it *Actively*, as ſometimes it is taken, Did they put the People to Shame? but that is not ſo proper here: it rather notes how bold and confident, or rather impudent, they were in their Flatteries, and deceiving the People, a great Aggravation of their Sin. The Form of the Interrogation chargeth them home with the Guilt, as do alſo the next Words, *neither could they bluſh*, *q. d.* they had not the leaſt ſhew of Shame, uſually diſcovered by Bluſhing. *e* Or, the thing to be abominated (a *Metonymy of the Effect*) both by encouraging the People, and joining with them in their Idolatries. See *Chap.* 3. 3. Therefore they ſhall periſh with thoſe whom they have deceived, as in the following Expreſſions. *To fall* ſignifies *to be ſlain*, *Pſal.* 63. 10. *Luke* 21. 24. *g Viz.* Puniſh them, inflict Puniſhment on them: See *Ver.* 6.

16 Thus ſaith the LORD, ſtand ye in the *h* ways and ſee, and aſk for the *i* * old paths, where is the good way, and walk *k* therein, and ye ſhall find *l* reſt for your ſouls. But they ſaid, we *m* will not walk *therein*.

* Mal. 4. 4. Luke. 16. 29.

h Having told the Falſe Prophets their doom, he now turns his Speech to the People, and gives them Counſel; for he rather propounds than commands, by a *Metaphor* taken from *Travellers*, that being in doubt of their way, do ſtand ſtill, paſſe, and conſider, whether the Direction they have received from ſome ignorant Perſon or falſe Guide, be right or not. *i* Heb. *Paths of Antiquity*, ſuch as their godly Forefathers of old were wont to walk in, the *ancient paths*, *Chap.* 18. 15. Or *the Oracles of God*, what Directions his Word gives, *Iſa.* 8. 20. Or *the Providence of God.* Obſerve what hath been God's Ways and Method in Times paſt, with reference to Sin and Puniſhment, *Deut.* 4. 3, 4. *Judg.* 5. 6, 8. *Chap.* 22. 15, 16. and what have been wont to be the beſt Courſes, called here the *good Way*, or the beſt way to continue Mercies, and prevent Judgments, *Deut.* 32. 7, *&c.* See 1 *Theſſ.* 5. 21. *k* When you have found what was beſt, and moſt proſperous, keep it, ſtick to it. *l* You will find God to ſtand by you, and be a Sanctuary to you, *Deut.* 33. 12, 29. See *Matth.* 11. 29. You will find things mend with you; it will be well with you, as it hath been with others; you will be ſatisfied and quiet; you will not doubt any longer which way to follow: See 1 *Kings* 18. 21. *m* It notes their great Wilfulneſs and Obſtinacy; that, though the Prophets had directed them in the right way, and though they knew others had experimented it to be ſo yet they would not be perſwaded to walk in it, but deliberately refuſed theſe Favours offered, *Iſa.* 8 11, 12, 13. *Chap.* 18. 11, 12.

17 Alſo I ſet *n* watchmen over you, *ſaying*, Hearken to the ſound of the *o* trumpet. But they ſaid, We will not *p* hearken.

n Viz. Prophets and Meſſengers, that fought their Good, and endeavoured to prevent their Miſeries, by foretelling what was coming upon them, *Ezek.* 3. 17. and 33. 7. A *Metaphor* from *Watchmen*, that are uſually ſet upon high places to eſpy out Dangers afar off. *o* Either the Voice of his Prophets, which is compared to a Trumpet, *Iſa.* 58. 1. intimating his loud crying upon the account of imminent Danger: for Men do not uſe to ſound the Trumpet till Danger be approaching; or the Trumpet of the Enemy, *Chap.* 4. 19, 21. *p* More of their Obſtinacy ſuitable to their Carriage, *Verſe* 16

18 ¶ Therefore hear, ye *q* Nations, and know, oh *r* congregation, what *is ſ* among them.

q He calls upon the Nations round about to be as ſo many Spectators of his Severity againſt *Judah*, though they were his own People. 1. Partly to vindicate the Juſtice of his Proceedings, that they may not think him too ſevere. 2. Partly to ſhame them, if thereby he may bring them to Repentance; and therefore he makes them Witneſſes as well of their Sin as of their Puniſhment *Verſe* 19 Beſides, 3. It is a ſecret upbraiding them, as if the Nations were more ready to underſtand than they. *r* Either of *Iſrael*, and then the next Words muſt be *which* are among them; or rather, of all Nations, as ſuppoſing them gathered all together, *Pſal.* 7. 7. God is willing, that all the World ſhould be Witneſs of the Equity of his Proceedings. *ſ* Or, *that which is among* them, the Relative put for the Antecedent; either the height of their Wickedneſs, or the ſeverity of their Judgments; underſtand it either way, or both ways, and then it is the greatneſs of their Puniſhment, as the effect of the greatneſs of their Sins.

19 * Hear, O *t* earth: Behold, I will bring a evil upon this people, *even* the fruit of their *x* thoughts, becauſe they have not hearkened unto my *y* words, nor to my Law, but *z* rejected it.

* Iſa. 1. 2.

t The *Inhabitants of the Earth*, or elſe God having ſpoken to the rational, he now ſpeaks to the very ſenſeleſs Creatures to obſerve his Proceedings, *Ezekiel* 36. 4. *u* The *Chaldean* Army, with all the direful Effects of it. *x q. d.* They may thank themſelves for what is come upon them, being the fruit of all theſe Contrivances and wicked Imaginations that their Hearts were full of, *Prov.* 1. 29, 30, 31. See *Iſaiah* 59. 7. and *Chap.* 4. 14. by which Phraſe is alſo intimated, that their Sins were not ſome ſlight Overſights, but meditated and digeſted Wickedneſs; and therefore God will bring upon them the juſt Puniſhment for their Doings. *y* Thoſe Meſſages that I ſo frequently and earneſtly ſent unto them by my Prophets, *Prov.* 1. 23, 25 *z* As it were bidding open Defiance to me, ſcorning to be ruled by me.

20 * To what *a* purpoſe cometh there to me incenſe from *b* Sheba, and the ſweet *c* cane from a far Country? your burnt offerings *are* not *c* acceptable, nor your ſacrifices ſweet unto me.

* Iſa. 1. 11. and 66. 3. Amos 5. 21. Mich. 6. 6. &c.

a An Interrogation of Expoſtulation, and Contempt, wherein God by the Prophet meets with their Hypocriſie, who pleaſed themſelves with their outward Oblations and Sacrifices, and thought God would be pleaſed with them too; but he tells them plainly, they are to no purpoſe; as he ſpeaks particularly in the Cloſe of the *Verſe*, *Chap.* 7. 21, 22. *Ezek.* 20. 39. *b* That this was the Product of *Sheba*, a Country in *Arabia Felix*, to which Country Frankincenſe was peculiar. See on *Iſa.* 60. 6. *c* Or *Cane*, *i. e.* good, or the beſt Cane; the Article ה hath the force of a Superlative for *Cane* that is good; the *Hebrews* have no Degrees of Compariſon: the ſame that is mentioned as an Ingredient in the holy Oyl, *Exod.* 30. 23. See *Iſa.* 43. 24. *d* Not that it was brought from the remoteſt parts of the World, as from *India*, as ſome; for it was known to the *Jews* in *Moſes*'s time, *Exod.* 30. 23. but becauſe it grew not in their own Land, but was fetched or brought to them from *Sheba*, *Iſa.* 60. 6. where it did grow, as *Diodorus* teſtifies, *lib.* 3. *p.* 125. and *Strabo*, *lib.* 16. 1 *Kings* 10. 2. compared with *Joel* 3 8. who is called the *Queen of the South*, and to *come from the uttermoſt parts of the Earth*, *Matth.* 12. 42. becauſe the South-Sea did bound the Country. To what purpoſe art thou at this Trouble and Charge to fetch theſe Ingredients for thy Incenſe? *e* Not likely to atone me; they will not be for Acceptance; I cannot take Delight in them, *Hoſ.* 9. 4. as the next Expreſſion, *q. d.* away with theſe childiſh Trifles, whereby you think to paciſie me. By theſe *Species* he underſtands the whole legal Worſhip.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling *f* blocks before this people, and the fathers and the *g* ſons together ſhall fall upon them: the neighbour and his *h* friend ſhall periſh.

f God gives this Name to all the Occaſions of the *Jews* ruin, he expoſeth them, or ſuffereth ſuch things to be laid in their way, as ſhall be the Occaſion of their Deſtruction; ſuch things which they

they ſhall not get over; or an *Hypallage*, I will bring Deſtruction upon them; as the *Hebrews* uſe to ſpeak, they have ſent a *City into the Fire*, *i. e.* they have ſent *Fire into the City.* Or God doth here compare his Judgments to Traps, wherein they ſhall be taken, which they thought eaſily to have evaded: What theſe Stumbling-blocks are, ſeem to be expreſſed in the following Verſes. *g* As well the Fathers, that have more Prudence and Policy, as the Children that are more inadvertent, or poſſibly may count themſelves leſs guilty, ſhall periſh by theſe Stumbling-blocks; no recovering for themſelves, *Iſa.* 8. 14, 15. *h* Men of all ſorts and conditions, the greateſt Intimates and Aſſociates, tho all lay their Heads together for Counſel, yet ſhall they not be able to help one another, but a promiſcuous Deſtruction there ſhall be, *Ver.* 11. *Chap.* 13, 14.

22 Thus ſaith the *i* LORD, Behold, a people cometh from the * north *k* country, and a great nation ſhall be *l* raiſed from the *m* ſides of the earth.

* Chap. 10. 22. & 50. 41, 42, 43.

i Now the Prophet is ſhewing what theſe deſtructive Stumbling-blocks ſhall be, of which he had prophecied 40 Years already, and yet they would not be warned. *k* See *Ver.* . . *l* God ſhall ſtir up the *Chaldeans* like a great Storm or Tempeſt, *Coap.* 1. 15. and 25. 32. See *Ezek.* 23 22. *m* The remote and uttermoſt parts of the *Babylonian* Territories, tho at the greateſt diſtance, yet God will bring them; which may note the greatneſs of God's Diſpleaſure againſt *Judah*, this Circumſtance being noted among the Curſes, *Deut.* 28 49. See *Iſa.* 5. 25, 26, *&c. Chap.* 5. 15.

23 They ſhall lay hold on bow and *n* ſpear: they *are* cruel, and have no *o* mercy: their voice roareth like the *p* ſea, and they ride upon *q* horſes, fet in *r* array as men for war, againſt thee, O daughter of *ſ* Zion.

n Or they ſhall *carry*; they ſhall not want Military Ammunition of all ſorts for the diſpatch of this great work; *Synecdochically* expreſſed for all ſorts of Weapons. So *Pſal.* 35. 2, 3. *o* See *Chap.* 50. 42. not be moved or affected, as have any pity to Sex or Age, Poor or Rich, *Chap.* 21. 7. See the like *Iſa.* 13. 17, 18. And this was as duly executed as here prophecied, 2 *Chron.* 36. 17. *p* Which as it is very violent, ſo it cauſeth great conſternation by its noiſe, compared to the roaring of the Devils, *James* 2. 19. Poſſibly it may intimate, they would not hearken to the Voice of his Prophets, now they ſhall hear the terrifying Noiſe of Armies like the roaring of the Sea. *q* Which is a Creature in especial manner adapted by God for War, as he is deſcribed, *Job* 39. 19, 20, *&c.* implying their Speed, Strength, and Fierceneſs, *Chap.* 50. 42. *r* The whole Nation ſet as it were in *Battalia* againſt them, that they may perceive they have to do with Soldiers. The LXX reading ὡς ἐπὶ πῦρ *eſo fire* for אִישׁ *iſh man*, render it as Fire to the War. *ſ* Or *Jeruſalem*; for theſe two Titles are promiſcuouſly uſed for the ſame place; and the Term *Daughter* is often given to Cities and Countries, as *Pſal.* 45. 12. and 137. 8. *Iſa.* 23. 12, and 47. 1.

24 We have heard the fame thereof: our hands * Chap. 4. wax *t* feeble: * anguiſh hath taken hold of us, *and* 31. & 49. pain, as of a woman in *u* travail.

t The Prophet perſonates the Peoples Affections, *q. d.* at the very Report of the Approach and Fierceneſs of this People, we are diſmayed, and diſcouraged, our Hearts melt within us; all warlike Courage is taken from us, 2 *Sam.* 4. 1. or he modeſtly reckons himſelf among the reſt. *u* A Deſcription of the Exquiliteneſs of their Sufferings, *Chap.* 13. 21.

25 Go not forth into the field, nor walk by the *x* way; for the ſword of the enemy *and* fear *is* on *y* every ſide.

x Expreſſing the great danger that there would be every where, there would be no ſtirring out of their fenced Cities or Houſes, *Chap.* 8. 14. but great danger to them that go out, and to thoſe that come in, they would find Death every where; now ſeek out ſome by-ways, venture not in common Roads, *Judg.* 5. 6. *y* The Language of one ſpeaking to another; it ſeems to be a proverbial Speech, frequently uſed to expreſs unavoidable Dangers, *Pſal.* 31. 13. *Chap.* 20. 3, 10. and 49. 29. All places will be full of Soldiers, ſo that all Attempts will be very difficult, *Lam.* 5. 9.

* Chap. 13. 34. † Zech. 12. 10.

26 O daughter of my *z* people, * gird *thee* with ſackcloth, and *a* wallow thy ſelf in aſhes: * make thee mourning; *as for* an only ſon; moſt bitter lamentation: for the *b* ſpoiler ſhall ſuddenly come upon us.

z i. e. O my People, that art beloved as a *Daughter*. *a* He calls upon them to Mourning in the deepeſt manner wherein they can expreſs it, girding with Sackcloth, cloſe Mourning. *Chap.* 4. 8. wallowing in Aſhes, *Chap.* 25. 34. *Mic.* 1. 10. lying low in Humiliation, and proſtrating themſelves before him, he farther deſcribes the Nature of it in the following Expreſſion, ſuch as is for the Death of a Child, a Son, an only Son, *Amos* 8. 10. and then ſeems to ſum it up in this bitter, moſt bitter Lamentation, Heb. *Wailing of Bitterneſſes* noting the higheſt degrees of Lamentation: he ſeems to want Words to expreſs it. See *Chap.* 9. 17, 18. And it is likely the Prophet doth not ſo deſignedly exhort them to repent, as rather deſcribe the ſtate of Perſons in a loſt and deſpairing Condition. For here the Prophet takes upon himſelf the Perſon of one denouncing War: and Sackcloth and Aſhes is often mentioned where there is no hope of Converſion or Repentance. *b* The King of *Babylon* and his Army, *Chap.* 4. 8.

* Chap. 1. 18.

27 * I have ſet thee *for* a tower, *and a c* fortreſs among my people, that thou mayſt know and try *d* their way.

c Here God ſpeaks by way of Encouragement to the Prophet, and tells him, he had made him a fortified Tower, that he might both diſcover the Carriages of his People, which is one uſe of an high Tower, *Iſa.* 21. 5, 8. *Hab.* 2. 1. and alſo to aſſure him, tho they ſhall make ſeveral Attempts againſt him, yet he ſhall be kept ſafe, as in a Caſtle, or Fortreſs, *Chap.* 15. 20. *d* Their Courſes, Actions, and Manners, and which way they ſtand affected, thou mayſt bring all to thy ſtrict Obſervation and Scrutiny, as Goldſmiths or Refiners do Metals; for ſo is the Word *Try* uſed *Pſal.* 66. 10. and elſewhere: Hereby he ſhall be encouraged to reprove them more freely, and with Authority, becauſe God doth promiſe to defend him, that they ſhall not hurt him; God will give him Prudence to ſee what is amiſs, and Undauntedneſs to oppoſe it.

28 They *are* all grievous *e* revolters, * walking with ſlanders: *they are* braſs and *f* iron; they are all *b* corrupters.

* Chap. 9. 4

e Obſtinate, and refractary, *Iſa.* 31. 6. *Chap.* 5. 23. *f* Being their main Buſineſs to detract from thee, and the other Prophets, *Chap.* 18. 18. and 20. 10. a Sin expreſly forbidden, *Lev.* 19. 16. *g* This to the end of the Chapter is all *metaphorical*, either they are impudent, as Braſs doth ſometimes ſignifie, or they are obſtinate and inflexible, as Iron notes: ſee both *Iſa* 48. 4. or it ſignifies their corrupt Eſtate; they are not pure Metal, as Silver or Gold, but baſe and mean, as Braſs and Iron mixed together, *Ezek* 22. 18. *h* This relates to their Manners; they propagate their Corruption, *Iſa.* 1. 4. They ſtrengthen one another in wickedneſs.

29 The bellows are *i* burnt, the lead is *k* conſumed of the fire; the founder melteth in *l* vain: for the wicked are not plucked *m* away.

i The Prophet proſecutes his *Metaphor* taken from *Refining of Metals*, intimating herein, that the Prophets had ſpent their Lungs to no purpoſe. See the like, *Pſal.* 22. 15. and 69. 3. and their Strength was conſumed by their ſo much Labour and Pains, *q. d.* the Terror of the Lord is as a Fire in my Throat. *k* Some read it, the *Lead* was entire, *viz.* their Droſs did ſtill remain in them, the Lead put for their Droſs; but I ſee no reaſon for, nor need of this reading, but rather hereby is underſtood, either that means which was uſed to prevail with them, his Words compared to *Lead* for the Weight of them, and the Uſe of them; or the Judgments which were heavy, as *Lead*, that God mixed among them, the more eaſily to prevail with them, it was all upon them, as *Lead* is uſed in melting Silver, that it may melt the eaſier, it is all waſted, and doth no good. *l* Let the Artiſt uſe his greateſt Skill and Induſtry, yet is it all in vain; he can make nothing of it: the Prophets did but loſe their Labour in all the pains they took, *Pſal.* 58. 5. after they had wearied themſelves. *m* Or drawn away, as the Word is, *Joſh.* 8. 16. and *Judg.* 20. 32. Their Droſs and Corruption, their Wickedneſs and Filthineſs, is not removed, *Iſa.* 32. 6. for Wicked may be read Wickedneſs.

30 * ‖ *n* Reprobate ſilver ſhall *men* *o* call them, becauſe the LORD hath *p* rejected them.

* Iſa. 1. 22. ‖ Or, *refuſe Silver*

n Or, *Refuſe Silver*; ſuch as will be rejected in Payments, *Jiſe ſilver.* they are not to be purged or reformed. *o* Or, *be called*, *i. e.* They ſhall be eſteemed ſuch, as will not paſs for current before God or good Men, *Lam.* 5 45. *p* The Prophet gives the Reaſon of their being accounted ſuch refuſe Stuff, *viz.* becauſe God, who knew their Hypocriſie in boaſting of themſelves, had rejected them, *Lam.* 5. 22. therefore every one elſe would.

CHAP. VII.

A Call to true Repentance, 1, — 7. *and not living in Theft, Murder, Adultery, Perjury, &c. to truſt in the outward Worſhip and Temple of God, by the Example of Shiloh*, 8, -15. *the Prophet is forbid to pray for them*, 16. *Their Idolatry, and its Judgment*, 17, — 20. *Their Sacrifices rejected, and Obedience requir'd*, 21, -- 28. *They are called to mourn for their Abominations in Tophet, and their Judgments*, 29, — 34.

1 THE word that came to Jeremiah from the *a* LORD, ſaying,

a See *Chap.* 1. 2. This is the Title of a new Sermon much of the nature of the former, which reacheth to *Chap* 10.

2 Stand in the *b* gate of the *c* LORDS houſe, and *d* proclaim *e* there *f* this word, and ſay, Hear the word of the *g* LORD, all *ye of* Judah, that enter in at theſe gates to worſhip the LORD.

b Viz. The Eaſt Gate, which was chiefly frequented; this being the publick place of going out and coming in, and where the People were then wont to aſſemble, *Jeremiah* 26. 2, 10. and he is ſaid to *ſtand*, becauſe he was to execute the Office of a Preacher, *Chap.* 26. 2. not of a *Judge*, where the Poſture would rather have been *ſitting*. *c* The Temple, *Ver.* 4. 10. *d e* The Place notes the Vanity of their Confidence, who, notwithſtanding all their Provocations, yet placed their Safety much in the Privileges of the Temple, glorying much in that; and the Manner, *Proclaiming* ſignifies both the Authority by which he ſpake, and the divulging of what he ſpake plainly and boldly, which, as it was in a publick place, *viz.* the Court of the People, not the Court of the Prieſts, (from which it is diſtinguiſhed, 2 *Chron.* 4. 9.) and therefore ſaid at theſe Gates, *viz.* the ſeveral Gates that were in the Wall of the Court, of which there were ſix, three on the South-ſide and three on the North; ſo poſſibly, it might be at ſome publick time of the Peoples reſorting thither from all Quarters, *Pſal.* 122. 4, 5. when all the Males were to meet; *Exod.* 23. 17. See *Joh.* 7. 37. and therefore ſaid *All ye of Judah*. *f* The Meſſage that I ſend thee with. *g* See *Chap.* 2. 4.

3 Thus ſaith the LORD of hoſts the God of Iſrael; * Amend your ways, and your *h* doings; and I will cauſe you to dwell in this *i* place.

* Chap 18. 11. & 26. 13.

b i.e. Mend your Manners. *Amending* signifies both to turn from our evil Works, and make our *good* better. *i* You shall not go into Captivity, implying, that otherwise they should; he will continue their Habitations to them from Age to Age, as *Ver.* 7. The doing of a thing in Scripture often implies the continuance of it: *Lev.* 26. 11. *I will set my Tabernacle, i. e.* I will continue it.

4 Truſt ye not in lying words, ſaying, The *k* temple of the LORD, the temple of the LORD, the temple of the LORD *are* I these.

k Becauſe this was God's Houſe, wherein he had promiſed to dwell, and that for ever, *Pſal.* 132. 13, 14. they flattered themſelves, that he could dwell no where elſe, and would not depart, and certainly would not ſuffer the *Chaldeans* to deſtroy this, and therefore, that no evil could befal them, as they promiſed themſelves, *Micah* 3 11. therefore the Prophet cautions them not to deceive themſelves, in truſting to the Temple, and its Buildings, as the two Courts and Houſe, and Holy of Holies implyed in the word *theſe*, which he doth as it were point to with his Finger; (For where the Prophets ſpeak diſtinctly of the form of the Temple, they reckon the Court, where the People did Sacrifice, and the holy place, or Houſe wherein the Prieſts only did enter, and the Oracle, or Holy of Holies, wherein was the Ark of the Covenant, and into which only the High-Prieſt entred, and that but once a Year) which theſe Hypocrites looked upon themſelves ſecured by, as it were, by a treble Wall, Fort, or Bulwark, that they could not miſcarry; but he would have them to know that neither theſe, nor the Services belonging to them will be able to ſecure them, *V.* 8. *Chap.* 4. 14. and it is likely, their falſe Prophets did thus perſwade them, whoſe Prophecies he calls here theſe *lying words*; but God will have them know, that he doth not chuſe a Nation for the places take, but the place for the Nations ſake, the like caution the Apoſtle gives them, 1 *Cor.* 10. 2. *&c.* The *Emphaſis* that may be in this threefold Repetition, ſeems rather to relate to the confident, and often reiterated brags and boaſts of the *Temple*, that were in their Mouths, than the worth and excellency of it, in regard of God's owning it. *l* The Prophet, ſtanding in the Gate at which the People entred, doth as it were point at the ſeveral Buildings appertaining to the *Temple*, *viz.* the *Courts*, *Houſe*, *Oracle*, &c.

5 For if ye throughly amend your ways, and your *m* doings; if you throughly execute Judgment between a man and his *n* neighbour;

m He tells them, it is not their vain Confidence in their privileges, and boaſting of the Temple, but only their ſerious and through Repentance in turning to God both in point of piety and equity, that can ſecure them. *n i. e.* Impartially among one another, between Man and Man, without favour or hatred.

6 *If* ye oppreſs not the ſtranger, the fatherleſs and the *o* widow, and ſhed not innocent *p* blood in this *q* place, neither walk after other *r* Gods to your hurt.

o Here they are cautioned againſt three ſins, that this people were generally addicted to, Oppreſſion, Blood and Idolatry; and he inſtanceth in the worſt of oppreſſions, *viz.* of ſuch as God hath more eſpecially taken into his immediate protection, becauſe theſe are moſt void of help, and moſt obnoxious to injuries. The *ſtranger*, *Exod.* 22, 21. the *fatherleſs* and *widow*; and *Ver.* 22, 23, 24. ſee them all three together, *Deut.* 10. 18. and 27. 19. See on *Iſa.* 10. 1, 2. and where God ſpeaks of right adminiſtring of Juſtice, he uſually makes mention of theſe three to prove the integrity and impartiality of Juſtice; and though this may more properly reſpect the Princes and great Ones, yet I conceive here the Prophet doth not ſo reſtrain it. *p* Either by Murder, or unrighteous Sentence, being one of thoſe ſins in ſpecial mentioned, for which God expreſſeth his high diſpleaſure, and will ſend the *Chaldeans* upon them, 2 *King.* 24. 4. *q* Either in this City in ſpecial, or the whole Land in general; ſee *Ver.* 3. and there he would ſhew what a fooliſh thing it is that they ſhould boaſt of their ſecurity in this place, and yet ſhed blood, which pollutes every place, *Numb.* 35. 31, *&c.* *r* Abſtain from your Idolatrous courſes, and depart not from my pure and uncorrupted Worſhip, unto your ſuperſtitious and Hypocritical Service, and he adds *to your hurt* or your own hurt; to ſhew that they will be the only ſufferers by it, not God, *ver.* 19. God is neither benefited nor damaged by any thing that we can do, *Job* 35. 6, 7, 8.

7 *ſ* Then will I cauſe you to dwell in this place *t*, in the land that I gave to your fathers, for *u* ever and ever.

ſ i. e. Upon this condition, that you will return unto me, then, either I will eſtabliſh, and fix you in the land; or, as anciently read *Sachanei* in *Kal*, I will dwell, *viz.* amongſt you in this place, otherwiſe not. *t Viz. Judea* both in *Jeruſalem*, and the whole Country, as the next words manifeſt. *u i.e.* From age to age as your Fathers did before you from the days of *Joſeua*, until now.

8 *x* Behold, ye truſt in lying *y* words that cannot profit.

x Take notice of it, and think of it ſeriouſly. *y* Either flattering your ſelves with your own conceits, whereby, in your Diſcourſes, you ſtrengthen one another, or depending upon the delufions of your falſe Prophets, *Chap.* 5. 31. and 23. 26, 27. or rather, bouſtfering your ſelves up upon your Priviledges, or bare Ceremonies which you ſo much boaſt of as *ver.* 4. all which he tells them, will profit them nothing.

9 Will ye *z* ſteal, murder and commit adultery, and ſwear falſly and burn incenſe unto Baal, and walk after other gods whom ye *a* know not.

z Here the Prophet mentions divers of thoſe ſins, in which they were notorious, they were *Thieves*, *Murderers*, *Adulterers*, perjured *Idolaters*, *&c. q. d.* Can you think, that this can be grateful unto me, or any whit advantageous to your ſelves, to frequent my Houſe, and yet retain theſe odious ſins, as if I were a Companion for *Thieves*, *Murderers*, *&c. a* Such as they had ſet up new, and never had any experience of, and therefore could have no reaſon to ſerve them, therefore called new Gods, *Deut.* 32. 17. *Judg.* 5. 8. but of his power, and goodneſs they had had ample proof, in their deliverance from *Egypt*, and the wonderful Miracles, and Signs that God had ſhewn them in the Wilderneſs, and his Victorious Arm for them in *Canaan*, of which things theſe *Jews* could not be ignorant, and therefore the more inexcuſable. Four of theſe ſins reſpect the ſecond Table, theſe two laſt the firſt. The Name of *Baal* is here put for all Idols.

10 And come and ſtand before me in this *b* houſe † which is called by my *c* name, and ſay, we are delivered to do all theſe *d* abominations?

† Heb. *whereupon my name is called.*

b In the *Temple*, either as if they had done no ſuch thing, like the Whore, that wipes her Mouth, and ſaith ſhe hath done no wickedneſs, *Prov.* 30. 20. noting their deep Hypocriſie, or elſe that barely this would expiate for all their Abominations, as if they could make God amends for their ſins by their Duties, and their poſture of ſtanding notes their ſervice, 1 *King.* 10. 8. *Prov.* 22. 29. *c* That is acknowledged to be my Houſe, and bears my Name, dedicated to me. *d* That is, after they had appearred before God with their Sacrifices, either they thought themſelves ſafe from all danger, and freed from God's Judgments, *Mal.* 3. 15. Or rather priviledged to return to all thoſe wickednеſſes again, hereby noting their impudence. See *Iſa.* 1. 12, *&c.* LXX read it, *we have abſtained from all theſe Abominations*, as if theſe were the lying words in which they truſted.

11 Is * this houſe, which is called by my name, become * a den of * robbers in your eyes? behold, even I have ſ ſeen it, ſaith the LORD.

* Iſa. 56. 7. * Mat. 21. 13. Luk 19. 46.

e Heb. *Breaker through.* The word is taken in a large notion for all ſorts of *Plunderers* whether in Houſe, *Ezek.* 7. 22. or field, High-way Men, *Dan.* 11. 14. Do you look upon this Houſe as a Sanctuary and refuge for *Robbers* and *Murderers*, do you eſteem it ſo, and is it ſo in your Eyes, ſo the Phraſe is uſed *Num.* 13. 33, *&c.* hereby making me an Abetter of all your Lewdneſs, *Mat.* 21. 13. a *Metaphor*, taken from wild Beaſts, and miſchievous Perſons, that do both ſecure themſelves, and hide their prey in Holes, and Caves of the Earth, *Pſal.* 10. 8, 9. *ſ q. d.* As craftly as you are, you cannot hide theſe things from me, nor all thoſe workings of your thoughts about them, *Pſal.* 10. 11, 13, 14. *Ezek.* 18. 12. He checks their fooliſh vain confidences, whereby they deceive themſelves, *Iſa.* 29. 15. God will not be blinded by all their vain Oblations.

12 But go ye now unto my * place which was in *g* Shiloh, where I ſet my name at the *h* firſt, and ſee what I did *i* to it, for the *k* wickedneſs of my people Iſrael.

* Joſh. 18. 1. Judg. 18. 31.

g A place that did belong to the Tribe of *Ephraim*. *Pſal.* 78 60. *comp.* 61. The ſituation whereof ſee *Judg.* 21. 19. and called *God's Houſe*, as the Temple is, 1 *Sam.* 1. 3, 7. he ſends them hither for an Example, which had the ſame privileges and holineſs with the Temple, not to go thither locally, but to caſt their thoughts back, and conſider of it, that they might know, that God's Preſence is not tyed to places, *Acts* 7. 48. *h* Where I did at firſt give you the Token and Pledges of my Preſence among you, when you firſt entred into the pleaſant Land, noting the antiquity of *Shiloh* before the Temple. *i i.e.* He utterly forſook it, he did not only deliver up his People into the *Philiſtines* hands, but the *Ark* alſo, the token of his Preſence, which never returned to *Shiloh* more, and afterwards delivered the 10 Tribes wherein *Shiloh* was ſituate, into Captivity to the *Aſſyrian*. See *Ver.* 14, 15. wherein he upbraids them for their folly in thinking that the *Ark* or *Altar* in the Temple ſhould any more priviledge them than it did *Shiloh*. *k* He gives them the reaſon of it in theſe words, *The wickedneſs of his people*, and chiefly the Prieſts, *Hophni* and *Phineas*, *Eli's* Sons, 1 *Sam.* 2. 12. *&c.* and why ſhould they think to eſcape, who did equal, if not exceed them.

13 And now, becauſe ye have done all theſe *l* works, ſaith the LORD, and I ſpake unto you, * riſing up *m* early, and ſpeaking, but ye heard not; and * I called you, but ye anſwered not.

* Ver. 25. * Iſa. 65. 12.

l Either the ſame, or as bad, or worſe than they did at *Shiloh*, or 12. and particularly thoſe mentioned, *Ver.* 9. *m* A *Metaphor* taken from 66. 4 Perſons that are diligent in their Buſineſs, they uſe to riſe up early, *q. d.* I did not only ſpeak by my *Prophets*, but they in my Name uſed all diligence to reclaim you, *Chap.* 11. 7, 8. and 25. 3, 4. calling earneſtly unto you, by which he means his Exhortations and Menaces, which ought to have had ſome efficacy upon them, but ſlighted, and diſregarded, and would not come at my Call, *Prov.* 1. 24. See on 2 *Chron.* 36. 15, 16. and on *Iſa.* 50 2.

14 *n* Therefore will I *o* do unto *this* houſe which is called by my name; wherein ye truſt, and unto the *p* place which I *q* gave to you and to your fathers, as I have done * to *r* Shiloh.

* 1 Sam. 4. 10, 11. Pſal. 78. 60. Chap. 26. 6.

n Becauſe they have added this their obſtinate refuſing of all Admonitions to the reſt of their Provocations. *o Viz.* Cauſe the conſecrated things of the Temple to be taken away by the hand of the *Babylonians*. *p* See *Ver.* 7. *q Viz.* Upon condition of your obedience, *Pſal.* 105, 44, 45. and therefore may juſtly, upon the breach of the Condition, take from you again, nay, by virtue of my Sovereignty, *Job* 1, 21. *r* See *Ver.* 12.

15 And

15 *ſ* And I will caſt you ought of my ſight, as I have caſt out all your Brethren, *even* the whole ſeed of *t* Ephraim.

ſ You ſhall have my preſence with, and watchful eye over you no more, but I will ſend you into Captivity to *Babylon*, as I did your Brethren into *Aſſyria*. See on 2 *King.* 17. 6, 18. and he terms them here *Brethren*, to let them know, that they, and *Iſrael* proceeded from the ſame ſtock, and therefore had no reaſon to expect, but it ſhould fare alike with them, ſeeing their ſins were alike, 2 *King.* 21. 13, 14, *&c.* *t Viz.* The Ten Tribes, *Iſa.* 7. 1, 2. compared; called by this Name often, becauſe that was the moſt numerous and potent of all of them, *Jeroboam* their firſt King was of that Tribe.

*Chap 14. 11.

16 Therefore * *u* pray not thou for this people, neither lift up cry nor prayer for them, neither make interceſſion to me: for I will not hear thee.

u God forbids his Prophets to pray for them in any kind, by any Cry or Interceſſion; or *running upon me*, which ſhews that God is reſolved to root them out, ſeeing he will admit of no Interceſſion: according as he charged *Moſes*, *Exod.* 32. 10. and the like *Chap.* 11. 14. For God had been wont to ſuffer himſelf to be prevailed with by the Mediation of his Servants, as of *Moſes*, *Exod.* 32. 11, 14. *Numb.* 14. 19, 20. But now he would admit of no Interceſſion. See *Ezek.* 14. 14, 20. and *Chap.* 15. 1. and the next words. This charge ſeems to be laid upon the Prophet, partly to take off the envy of the People from him, when they knew he was commanded to do no otherwiſe, partly to imbolden him in this unpleaſing work, laying aſide all Compaſſion. But certainly the Prophet did pray that God would mind his Covenant in ſaving a Remnant, thought not that God would revoke his Decree; and to ſave the body of them.

17 Seeſt *x* thou not what they do in the cities of Judah, and in the ſtreets of *y* Jeruſalem?

x q. d. How canſt thou paſs along the Streets, but thou muſt needs be an Eye-witneſs of their Abominations to thy no ſmall trouble and ſorrow, as *Sodom* was to *Lot*, 2 *Pet.* 2. 8. therefore how canſt thou plead with me on their behalf? How canſt thou either pray for them or I pity them? *y* In City and Country. See *Chap.* 2. 28. and 11. 13.

18 The *z* children gather *a* wood, and the fathers kindle the *b* fire, and the women knead *their* dough to make *c* cakes to the ‖ queen of *d* Heaven, and to pour out *e* drink-offerings unto other gods, that they may provoke me to *f* anger.

‖ Or, *frame or, work-manſhip of heaven.*

z Here God ſhews how buſily they are employed from the youngeſt to the oldeſt, and how induſtrious for their Idolatry. *Chap.* 44. 17. See *Mark.* 24. 38. every one in the Family doth ſomewhat towards it. *a* Or *ſticks*, for the word is plural, and ſo uſed, *Numb.* 15. 32, 33. an employment, if we underſtand ſmall Sticks, proper for Children; if greater Wood, ſuitable to Youth, who excel in ſtrength, and may be underſtood by *Children* and *young ones*. *b* They heat the Oven, Hearth or Stone on which they were baked. *c* Prepare all the Materials, of which to make Cakes; probably they were of ſome particular ſhape, or had ſome peculiar Impreſſion of ſome of their Gods ſtamped upon them, like the Popiſh Wafers, ſome ſay *ſtamped with Stars*, as being offered up to the Hoſt of Heaven, or with ſome peculiar *Star*, *Amos* 5. 26. *Acts* 7. 43. *d* Or, *frame*, or, *workmanſhip of Heaven*, this is diverſly interpreted; ſome take it for the Sun, which is ſignified by a word of the Feminine gender, *Iſa.* 24. 23. and of a feminine uſe, *Nah.* 3. 17. ſome for the Moon; as the Sun was looked upon as King, ſo the Moon as the Queen of Heaven, becauſe of the largeneſs of her Body, in which ſhe appears, and of the Light ſhe gives, but eſpecially by reaſon of the Government ſhe exerciſeth over Inferiour Bodies; others, more probably, for the whole Hoſt of Heaven, *Jer.* 8. 2. and 19. 13. and ſo the LXX; according to which probably for their fakes they received divers ſtamps and impreſſions; they that would ſee more, may conſult the *Engliſh Annot.* and the *Synop.* *e Viz.* Wine and other ſtrong Drinks, *Exod.* 29. 40, 41. *Numb.* 28. 7. The Devil is God's Ape, and taught Idolaters to uſe the ſame Rites and Ceremonies that were uſed in God's Worſhip; therefore here theſe Idolaters in pouring their Drink Offerings, which might ſeem to be Blood, or at leaſt Blood mixed with them. See on *Pſal.* 16. 4. imitated God's Drink Offerings, as they did his Meat Offerings in their Cakes, as in *Lev.* 2. by theſe they did furniſh the Table mentioned, *Iſa.* 65. 11. *ſee there.* *f* Noting rather the proper effects and conſequences of their Idolatries, than that they did propound to themſelves ſuch an end in doing it, but it ſeemed to be a kind of bidding open defiance to God, by which it appears they were all mad upon their Idolatries, they were fet upon it, as *David's* Heart was ſet upon the Worſhip of God, *Pſal.* 16 8.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

g Do they think to grieve me, and trouble my Mind? They are deceived, I am without Paſſion, and can be without their Offerings, will not they themſelves feel the ſmart of it, *Verſe* 6? Will they not procure anger to themſelves as an Arrow falls on the Head of him that ſhoots, 1 *Cor.* 10. 22. of the Phraſe, ſee *Chap.* 3. 25.

20 Therefore thus ſaith the Lord GOD; behold, my *h* anger and my *i* fury ſhall be * poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the *l* ground; and it ſhall burn, and ſhall not be *m* quenched.

h Put for his *Revenge* by a *Metonymy* of the *cauſe* for the *effect*. *i* This expreſſeth his anger boiled up to the height, *Chap.* 4. 4. *k* A *Metaphor* taken from *violent Rains*, See *Chap.* 6. 11. and may in particular allude to thoſe ſhowers of fire that were poured out upon *Sodom*, *Gen.* 19. 24. *l* Theſe particulars are enumerated to expreſs an utter deſolation and ruine. See *Chap.* 4. 25. and it is threatned againſt theſe Creatures, which are innocent, becauſe they were made for the uſe of Man, partly that it might ſhew, how greatly God is offended, and that it ſhould work upon them not only a greater fear of his Judgments, but a greater ſhame for their ſin, that they ſhould occaſion ſuch ſufferings upon the innocent Creature, *Rom.* 8. 20, 22. *m* He follows the threatning with ſhewing the irreſiſtibleneſs of it, his reſolution is not to be revoked, *Chap.* 4. 4. and this is ſuitable to the Charge he gave the Prophet, *Ver.* 16.

21 Thus ſaith the LORD of hoſts the God of Iſrael; * *n* Put your burnt-offerings unto your ſacrifices, and eat fleſh.

* Iſa. 1. 11. Chap. 6. 20. Amos 5. 21.

n The *Ironical* words of one that ſeems to be in a great rage, take thoſe that are peculiar, and to be all burnt to me, *Lev.* 1. 9. and put them to your own of what kind ſoever, eat them, and do what you will with them, I will have none of them, take it all and fill your own Bellies, for you ſacrifice not to me, but to your ſelves. See *Hoſ.* 9. 4. where their Meat-Offerings are called in ſcorn, *Meat for their Life* to nouriſh their Bodies. *o* That part of your Sacrifices, which you are allowed to eat, they are but as prophane food, do not you thank to be ſanctified by them, becauſe I accept them not.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning † burnt-offerings or *p* ‖ ſacrifices,

† Heb. *matter of*

p Some would argue from hence, that Sacrifices were at firſt an invention of Men, as *Papiſts* and *Socinians*, and becauſe they ſhould not be uſed to Idols, God gave way for the introducing them into his Worſhip; but it is evident in Scripture that they have been of Divine Inſtitution ever ſince *Adam*, *Gen.* 4. 3, 4. as to the meaning of the words. God doth not condemn them, or deny them, ſave only *comparatively* in reſpect of obedience, not ſo much theſe, as obeying his Commands, 1 *Sam.* 15. 22. *Hoſ.* 6. 6. *i.e.* Mercy rather than Sacrifice. *Negatives* are often put for *Comparatives*, *Gen.* 45. 8. *Exod.* 16. 8. *Pſalm.* 5. 45. Hence the *Heb.* is *the matter of burnt Offerings*, for Sacrifices were not inſtituted for themſelves, but for other uſes, and to be ſigns of Faith in his Promiſes, and obedience to his Commands, as in the next *Verſe*, where the Condition, Promiſe and end are all ſet down.

23 But this *q* thing commanded I them, ſaying, * Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be *r* well unto you.

* Deut. 5. 3. Exod. 19. 5. Lev. 26 2

q Or word, which is the Rule by which all Obedience is to be tried, *viz.* what Commands, every thing elſe being but mere Superſtition. *r* He ſhews what would be the good effect of their Obedience, *Exod.* 15. 26. *Deut.* 5. 29 33. which implies, that their Sufferings are from their Perverſeneſs, as it is expreſſed in the next Verſe.

24 But they hearkened not, nor *ſ* enclined their ear, but walked in the counſels *and* in the ‖ *t* imagination of their evil heart; and † * went backward, and not ‖ forward.

‖ Or, *ſtatutes.* † Heb. were. * Chap. 32. 33.

ſ It notes ſomething of an higher degree of non attention, than bare *not hearkening*, *Viz.* their not *liſtening* that they might obey what they hear, *Chap.* 7. 26. and 11 8. noting not only their ſlightneſs, but their ſtiffneſs. *t* Or *ſtubbornneſs*. See *Chap.* 3 17. *u* Like retive Beaſts; ſee *Chap.* 2. 27. a ſign of their contempt implying either, 1. They were worſe by their Admonitions and Corrections, and ſo nothing did thrive with them; or, 2 From the very firſt they have gone farther and farther from me, as *Ver.* 25, 26. 3 Or elſe depending upon their outward Services, they ſet not my Commands before their Eyes, but caſt my true Worſhip behind their backs, *Matt.* 23. 23.

25 Since the day that your *x* fathers came forth out of the land of Egypt unto this day, I have even *y* ſent unto you all my ſervants the prophets, daily riſing up early, and ſending *them*.

* Chap. 7. 13. 2 Chron. 36. 15. Neh. 9. 29, 30. Amos 2 10, 11.

x God ſeems to upbraid them with their ſtock, they came of a perverſe kind, their very Fathers were ſo before them, and they have continued in their perverſeneſs, *Neh.* 9. 16, 17. they did not now begin to be rebellious, but it had been their practice all along; never ceaſing from the time their Fathers came out of *Egypt* to the Days of *Jeremiah*. *y* God tells them what care he had taken to inform them in their Duty and Happineſs, not once or twice, but ſending Meſſengers to them ſeaſonably, and conſtantly from firſt to laſt, 2 *Chron.* 36. 15. *Neh.* 9. 29, 30. *Amos* 2 10, 11. See on *Ver.* 13. and *Chap.* 25. 3, 4. *&c.* The Church of God hath never wanted Teachers raiſed up and ſent by God.

26 * Yet they hearkened not unto me, nor enclined their ear, but * hardened their neck; they did worſe than *their* fathers.

* Neh. 9. 16, 17. * Neh. 9 26. 2 Chron. 36. 14.

z Their Fathers had done bad enough, but they were ſo far from reforming, that they did worſe than their Fathers. *Jud.* 2. 17. *Chap.* 16. *Chap.* 9. 3. and whereas he had ſaid before *your* Fathers, *a* Now 12 and 26. changing the Perſon he ſaith *their* Fathers, as it were in great diſ- 23. and 19. pleaſure turning away from them to the Prophet, as one ſpeaking, 15 and 26. but in vain, to ſuch a ſtupid People.

27 Therefore

27 Therefore thou shalt speak *b* all these *c* words unto them, but they will not *d* hearken to thee: thou shalt also call unto them, but they will not *e* answer thee.

b *Viz.* Revive upon them all that thou hast been speaking to them from me these 40 Years and upwards. *c* Whereby God shews, that there is nothing wanting on his part; for notwithstanding all their Perverseness, yet he shall warn them by his Prophet, which will leave them the more inexcusable, *Ezek.* 2 5. 7. *d* This must needs be a great Trial to the Prophet, that he is assured that he shall speak to them in vain. But this God acquaints him with before-hand, *partly* for *Jeremiah*'s sake, that he should not be discouraged, but the more emboldened, though he saw no Success, *Ezek.* 2. 7. and *partly* for the Peoples sake, that being foretold of their Obstinacy, they might bethink themselves and repent, if yet there might be hope, *Lam.* 3. 29 *e* This shews their farther Refractoriness, that were not only deaf to God's Message by his Prophet, but, though he cried loud, followed one Exhortation with another, yet they would make no Return unto it.

28 But thou shalt say unto them, this is a *f* nation that obeyeth not the voice of the LORD their God, nor receiveth *g* ‖ correction: truth is perished, and is cut off from their *h* mouth.

‖ Or, *Instruction.*

f Spoke in a way of Contempt, *q. d* a Nation more than Heathenish, though they profess themselves a peculiar People to me, yet to be numbred among the *Gentiles* *g* *i. e.* Answer not the Ends of Correction, *viz.* to be instructed. *Chap.* 5. 3. and submit their Necks to the Yoke, which laid the Foundation of all their Rebellion. *h* There is no trusting or believing them in any thing they say or do; no Veracity or Fidelity, but perfidious both to God and Men, being all filled with Hypocrisie, Lyes, and Deceits.

29 * Cut off thine *i* hair, *O Jerusalem*, and cast *it* *k* away, and take up a lamentation on high *l* places: for the LORD hath rejected and forsaken the generation of his *m* wrath.

* Chap. 16. 6.

i It was an usual Token of Sorrow among the *Jews* to cut off the hair, *Job* 1. 20. *Isa.* 15. 2. *Mic.* 1. 16 But here he speaketh either 1. to *Jeremiah*; for *O Jerusalem* is not in the Text: or, to the Inhabitants of *Jerusalem*; and so speaks to them, as a Woman, whose Hair is for an Ornament, 1 *Cor.* 11. 15. Therefore this must needs signifie an higher degree of Sorrow. Cutting the Hair among the Ancients did lignifie, 1. Mourning. 2. Bondage. For the cutting of the Hair in Servants was a Token of Subjection: So that this speaks *Jerusalem*'s mournful Condition in her Captivity. *k* It is not to be referred, as sometimes Men and Women both do for some use, but to be cast away, and as a thing good for nought. And thus it may agree with the *Churches* Lamentation, *Lam.* 5. 16. for it is not here exhorted to, as a Token of Repentance, but as a threatning of Judgments. *l* See *Chap.* 3. 3. Lift up thy Voice on high in Lamentation, when thou hast thine Eye or Thoughts upon the high places where thou wentest a Whoring from me, for which thou now goest into Captivity. *m* Or of his *over-running Anger*, as some render it, *i. e.* with whom he is extremely vexed, *this presente Generation*, that by their Provocations have brought themselves under his Wrath. *Ver.* 18 20. a Generation *destin'd to the Wrath of God*, called elsewhere the *People of his Curse*, *Isa.* 34. 5. and such as the Apostle calls *Vessels of Wrath*, *Rom.* 9. 22. so far as it concerns the Phrase.

30 For the children of *n* Judah have done evil in my *o* sight, saith the LORD; * they have set their abomination in the *p* house which is called by my name, to pollute it.

* 2 Kings 21. 4. 2 Chron. 33. 4. Ezek. 8. 5, 6.

n Either *Judah*'s Posterity, *Josh.* 14 6. or *Judah*'s Inhabitants, which are often called *their Children*; so *Chap.* 2. 16. *o* *i. e.* Though they will not see it, yet I see it, and they shall know, that it is in my sight, *i. e.* that it displeaseth me. *p* Here he instanceth in one Species of their Abominations for all the rest, whereby it appears they were grown to a great height of Impiety: It was not enough to have their Idols and Superstitions abroad in the Hills and Groves, nor in private in their own Houses, *Isa* 57. 6, 7, 8. *Chap.* 19. 13. but they must bring them into God's House, as *Manasses* did, 2 *Kings* 21. 4 God having but one House in the World, as it were, to confront him, 2 *Chron.* 36. 14. *Chap.* 32. 34. *Ezek* 43. 8.

31 And they have built the * high places of *q* Tophet, which *is* in the valley of the son of *r* Hinnom, to burn their sons and their daughters in the *s* fire; which I commanded *them* not, neither came it † into my *t* heart.

* 2 Kings 23. 10. Chap. 19. 5.
† Heb. *Upon my heart.*

q See on *Isa* 30. 33. It comes from *Toph* that signifies a *drum*, because they did beat Drums to hinder the Noise of their Childrens Screeches, when they burnt them in Sacrifice upon the Altars, called here *high places*, to *Moloch*, which is also called *Melchom*. *r* *Tophet* was situate in a pleasant Valley near *Jerusalem*, a place in the possession of the Children of one *Hinnom*, *Josh.* 15. 8. watered by the River of *Siloe*. *s* This most inhumane Practice of Burning their Children, even their own Bowels, to *Moloch*, not their *Sons* only, but their *Daughters*, who were most tender; they did expressly against the Command and Caution of God: See on *Deut.* 18. 10. having learned it of the Heathen, *Deut.* 12. 30, 31. the Devil commanding them so to do by his Oracles: They took Pattern from the *Samaritans*, where those of every Nation make Gods of their own, 2 *Kings* 17. 29, 30, 31. *t* Which was always so far from my approving, that I never let it come into my Thought or Debate, whether I should or not: Or, which I abhorred from my Heart: he speaks herein after the manner of Men. See *Chap.* 3. 16. and 32. 35.

32 Therefore behold, the days * come, saith the LORD, that it shall *u* no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet till there be *x* no place.

* Chap. 16. 6.

u They were called so after this, and are known by those Names to this day; but the Meaning is, they shall acquire a Name from another Occasion, that shall suit them as well, *viz.* for the great Slaughter that shall be made there, or rather thereabouts, in and about *Jerusalem*, and therefore called the *Valley of Slaughter*, from the effect of Slaughter; as *Judas*'s Field was called *Aceldama*, *Acts* 1. 19. being a place for burying of the Slain, as the next Words shew. *x* Either there shall be so great a Slaughter made upon that Spot by the *Chaldeans* that they shall bury as many as the Place will contain, and the rest of the Carcases they shall throw on heaps, to rot above-ground; for to lie unburied, is frequently used as a Curse on such, the Burying of the Dead being accounted as a thing sacred, and a significant Symbol of the *Resurrection*: Or, those that are slain in and about *Jerusalem*, at the Siege and Taking of it, shall be carried thither to be buried, either because there shall be no Burying-places left about *Jerusalem* or that Valley shall be filled, till there be no Place for more that hereby it may be so polluted, that no Thoughts of Holiness may remain in it: for a dead Carcase under the Law was unclean; and that which before was a Valley of Pleasure and great Delight, and they had dedicated to God, shall now be a *Valley of Slaughter*.

33 And the * carcases of this people shall be meat for the fowls of the *y* heaven, and for the beasts of the earth: and none shall fray *them* *z* away.

* Psal. 79. 2. Chap. 12.

y The *Birds* and *Beasts* of Prey shall feed on them, being exposed to open View for want of Interment, *Chap.* 19. 7. 7 (A 4 and 34. piece of Humanity that even Nature it self teacheth) Either by reason of the Enemies Presence, for fear of whom they durst not, or rather, because there will be none left to do it: And this is reckoned among the Curses, *Deut.* 28. 26. ex- 9. and 16. 20.

34 *a* Then will I cause to * cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be *b* desolate.

* Isa. 24. 7, 8. Chap 16. 9. and 33. 11. Ezek. 26. 13.

a All kind and degrees of mirth shall cease, *Rev.* 18. 23. all places shall be filled with Lamentations and Woe; their singing shall be turned into sighing; they shall lay aside all things that are for the comfort of Humane Society, which is to be understood in this Expression. *b* There shall be such an utter Desolation, that there shall be neither Season nor Place for these Things. *Isa.* 64. 10, 11. *Chap.* 25. 10. where marrying shall cease, without which Mankind cannot subsist, there must needs be Desolation. Hos. 2. 11.

CHAP. VIII.

The Calamity of the Jews, both dead and alive, 1, —— 3. *Their brutish Impenitency,* 4, —— 7. *Their vain boast of Wisdom: their Covetousness, Security, Impudence,* 8, —— 12. *Their grievous Judgments,* 13, —— 17. *Bewailed by the Prophet,* 18, —— 22.

1 AT that time, saith the LORD, they shall bring out the *a* bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

a This *Chapter* being a Continuation of the former, he proceeds in carrying on the Threatning with higher Aggravations of the Judgment, *viz.* that when the time shall come spoken of *Chap.* 7. 32. the *Chaldeans* Rage shall reach, not only to the Living, but even against those that are in their Graves, and that sparing none of any Degree or Quality; of the *Nobles* and *Princes*, as *Manasseh* and others, possibly led to it out of Greediness, supposing to find great Treasure in their Sepulchres; of the *Priests* and *Prophets*, principally the false ones, as a just Judgment of God against them for deceiving the People; of the *Inhabitants* of *Jerusalem*, out of their spight and fury kindled against them, as Soldiers, or in Contempt and Ignominy; and this notes the utter Defolation of the City, not only razing the Walls, but turning up the very Sepulchres which were accounted sacred, and not to be violated.

2 And they shall *b* spread them before the sun, and the moon, and all the host of *c* heaven, whom they have *d* loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the *e* earth.

b Not gather them together into Charnel-Houses, as we usually do out of Humanity, but scatter them about as it were to be turned into Dust and Dung. *c* *Viz.* All the rest of the Stars, to shew that they should not lie out in the day-time only, but night also, before the Moon and Stars, *Chap.* 36. 30. Their Carcases shall be cast to their Idols, *Lev.* 26. 30. 2 *Kings* 23. 14. 20. A kind of *Lex Talionis*, that as they had served and worshipped these Creatures, God doth, as it were, appoint them as Spectators and Witnesses of his Vengeance, and what Contempt he pours upon them, their Carcases being brought before their Idols, which will be so shameful, as if one should draw forth the Adulteresses,

teresses, with the Adulterer into open view, and expose them together, and it also insinuates the inability that is in these dumb Idols to help them in their misery. *d* This and the following terms serve to express the greatness and variety of their affection and zeal in their worshipping of them, *Deut.* 4. 19. 2 *Kings* 23. 5. *Chap.* 7. 18. he multiplies words, as it were implying, that there can hardly be words enough to express their folly and madness, the Gentiles worshipping these Creatures, not only for their beauty and lustre, but according to their ancient Philosophy apprehending them to have been living Creatures, and that all events were ordered by them. *e* On the superficies of it, there shall be no care taken of them, but they shall lie in the open Country in the Air, till they rot into dung, or dry into dust, as in the beginning of the Verse. See *Psal.* 83. 10. *Chap.* 9. 22. they shall be ignominious even after Death.

3 And death shall be chosen rather than *f* life, by all the residue of them that remain of this evil family, which remain in all the places whither I have *g* driven them, saith the LORD of *h* hosts.

f A Description of the unexpressibleness of their misery, that notwithstanding all the barbarism of the *Babylonians* exercised both upon the living, and the dead, yet a small matter in comparison of what the living would feel, of the greatness of which misery there was a double cause; not only their being led into Captivity, but Gods displeasure following them, even in their banishment, being forely oppressed. one of those threatnings. *Lev.* 26 36, 39. See *Job* 3. 20. 21. *Rev.* 9. 6. *g* Some dispersed among the Mountains, and hiding places of *Judea*, others in the Desart of *Moab* and *Idumea*, whither they fled for fear of the *Chaldeans*, and all other places, where God would scatter them, an *Hyperbole*. *h* He that hath all the Creatures as an Army at his Command, can do this against those, with whom he is displeased.

4 ¶ Moreover, thou shalt say *i* unto them, Thus saith the LORD, shall they fall, and not *k* arise? shall he turn away, and not *l* return?

i Though possibly it be all in vain, yet thou shalt keep in thy work. *k* An Interrogation that hath the force of a negative, *i. e.* surely none, or *will Men*, is there no hope? And are they upon this ground desperate? Or rather will Men fall and not arise? Are they such Fools? that having fallen by their sins, and been foretold all that is coming, that they will not accept of a remedy, *Chap.* 7. 27. *Hos* 14. 1. *l* A *Metaphor* taken from one that is out of his way, can any imagine, that if one tell him of it, and direct him aright, that he will not hearken to him, and turn back? It is even against Nature it self for a Man not to seek his own good.

5 Why *then* is this people of Jerusalem slidden back, by *m* a perpetual backsliding? They hold fast *n* deceit, they refuse to return.

m Either an universal backsliding. Or, rather obstinately resolved to hold on, though they see they are out of the way; not out of levity or inconsiderateness, the *Heb.* word signifies *strength*, the same used, *Psal.* 13. 1. and translated *for ever*, implying a strong, stiff, thout refusal. See *Isa.* 57. 17. *Chap.* 5. 3. *n* Either their *imposture* and *cozenages* in circumventing one another, which was so frequent among them, *Chap.* 9 4, 5, 6. *Mic.* 7. 3, 4. or their *Hypocrisie* whereby they thought to deceive God, but they did indeed deceive themselves; the great impediment of their Repentance, *Isa.* 44. 20. or rather their sticking close to their false Prophets who did deceive them, thence incouraging themselves in their wickedness, and pleating themselves, that their Miseries should not come upon them See on *Isa* 30. 10. *Chap.* 5. 31. *and* 14. 13, 14, *&c.*

6 I hearkened and *o* heard, *but* they spake not *p* aright, no man repented him of his wickedness, saying, What have *q* I done? Every one turned to his *r* course, as the horse rusheth into the battle.

o *i. e.* *That I might hear*, the words rather of God than of the Prophet, which the continuance of the Speech seems to shew in the next *Verse*, in the close whereof it is plain that God speaks, expressing himself after the manner of Men, who are wont to listen diligently after the things they are very desirous of. See 1 *King.* 20. 33. *Mal.* 3. 16. *p* Or *not so* as the LXX, and the word is thus used, *Exod.* 10. 11. *Psal.* 1. 4, not so as I would have had them, to turn from Repentance, that I do not perceive a word from them tending that way. *q* I see no tendency to Repentance, I see none of them so much as calling themselves to an account, not reconciling upon themselves, where Repentance usually begins, 2 *Chron.* 6. 37. as Men use upon an inconsiderate act to smite upon their Breast, or Thigh, and say what have I done, as 2 *Sam. Chap.* 3. *Verse* 24. *r* To their accustomed way, committing all wickedness without restraint. See on *Isa.* 59 7 the fury and unbridledness of their Lusts, being spurred on by their Wills, is described in the next expression, shewing how like a headstrong *Horse*, he runs away with his Rider, or compared to the delight, that an Horse seems to take in running violently, and headstrongly into the Battle, as it is described, *Job* 39. 21, &c. and this word *rushing*, signifying properly an inundation of waters, helps to shew their uncontrollableness in another *Metaphor*: See this verified of them, *Chap.* 2. 23, 24. It is said *every one* by an hyperbole, as *Psal.* 14. 3. and frequently elsewhere.

7 Yea, the stork in the *r* heaven knoweth her appointed *s* times; and the turtle, and the crane, and the swallow observe the time of their *t* coming; but * my people know not the *x* judgment of the LORD.

* Chap. 5. 4, 5.

r *i. e.* In the Air, which is often called *Heaven*, where the Birds fly, *Psal.* 8. 8. compare *Chap.* 7. 33. who possibly observe the fit time by the temperature of the Air. *s* *i. e.* Observeth the several Seasons of her going and coming by some natural instinct, and this is said of the *Storks*; what kind of Fowl is here meant is disputable: See *Englishs Annot.* and *Lat. Synop.* *t* The Time being diversified in these several Fowls, that know also their Seasons. *u* This notes the great stupidity of his People, seeming not to have as much sense in them, as the Birds in the Air, not knowing their *Summer of Prosperity*, to make a good use of God's Favours, nor the *Winter of Adversity*, either to prevent or remove that Wrath of God that hangs over their heads, *Isa.* 5. 12. *Luke* 19. 42. 44. they know not their time for Repentance, and making their peace with God, compared also, on the same account, to the Beasts of the Field, *Isa.* 1. 3. and thus Christ upbraids the *Pharisees*, *Matth.* 16. 2, 3. *x* Either God's Vengeance in general, or particularly hovering over *Jerusalem*, and *Judea*, or rather the manner of God's Dispensations with them So the word is used, 1 *Sam.* 2 15. and 8. 11.

8 How do ye say, We are *y* wise, and the law of the LORD is *z* with us? Lo, certainly a ‖ in vain made he *it*, the pen of the scribes is *b* in vain.

‖ Or, *the false pen*

y *q. d.* Thefe things considered where is your Wisdom? When of the you see the very Fowls of the Air are not so stupid, as you are; he *Scribes* speaks either to Princes and Priests, or to the whole body of the *work of* People *z* This may be understood either more general of all, or *for Salvation* may have a more special Eye to the Priests, with whom it was in- *stead of* trusted, *Deut.* 33 10 *Mal* 2. 7. They were wont to boast much of the Law, as well as of the Temple, *Chap.* 18. 18 *Rom.* 2 17. 3. *a* *q. d.* for any use they made of it, they had as good have been without it, God needed not to have given them a Law, *Heb.* 5. 12. *b* Neither need it ever have been copyed out divulged and conveighed down to them by the Scribe, *Deut.* 7. 18. or the prevarications, and collusions their Lawyers used in the false interpretation of the Law, wherein they sided with the false Prophets, should be in vain. A *Scribe* was a *Teacher*, one well verfed in the Scripture, or esteemed so.

9 *‖ The wise *men* are ashamed, they are dismayed and *c* taken; lo, they have rejected the word of the LORD; and what † wisdom *is* in *d* them?

* Chap. 6. 15. ‖ Or, *have they been ashamed*, &c. † Heb. *the wisdom of the thing.*

c They trusted to their refuges of lyes, but when God shall bring the judgment threatned, the wiseit among them will find, that they shall be confounded among themselves, not knowing what to do for all their wisdom, but shall be taken with the rest, *Coap.* 4. 9. by *Wisemen*, he means the *Scribes* in the former *Verse*. The same said of *Babylon*, *Isa.* 47. 10. *d* Or *what is wisdom to them?* How can they say they are wise, when they have no fear of God, which is the *beginning of wisdom*, *Prov.* 1. 7. when they have no respect at all to the Word of God, as to any holy practice which is the *fountain of all Wisdom*, *Deut.* 4 6. *Psal.* 19. 7. 2 *Tim.* 3. 15.

10 Therefore * will I give their wives unto others, *and* their fields to them that shall *e* inherit *them*: for every one from the least even unto the greatest is given to * *f* covetousness, from the prophet even unto the priest, every one dealeth *g* fallly.

* Deut. 28. 30. Amos 5. 11. Zeph 1. 13 * Isa. 56. 11.

e A *paraphrastical* description of the Miseries of War; God doth here intimate that their misery shall not be for a short time, but so long, as that strangers, *viz.* The *Chaldeans* shall enjoy their Land by inheritances, so far should they be from possessing their Land for ever. *f* So greedy after their own private gain, that they took no care of equity, or justice, in which word is comprised all their fraudulent Dealings one among another. *g* Or this and the two next Verses, see on *Chap.* 6. 13, 14, 15.

11 For they have * healed the hurt of the daughter of my people slightly, saying, Peace, peace, when *there is* no peace.

* Chap 6. 14.

12 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush, therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the LORD.

* Chap. 3. 3. and 6. 15.

13 ¶ ‖ I will surely *h* consume them, saith the LORD; *There shall be* no grapes * on the vine, nor figs on the * fig *i* tree, and the leaf shall fade, and *the things* that I have given them shall *k* pass away from them.

‖ Or, *in gathering* I will consume them; * Matth. 21. 19. Luke 13. 6, &c. * Isa. 5. 1. &c.

h Or *in gathering I will consume them*; *q. d.* I will so gather them together into their several Cities to be besieged, that it shall be no hard matter to destroy them, *Ver.* 16. *viz.* The Body of the People, not every one, for there was a remnant, that did escape. *i* These Fruits, Grapes, and Figs, it is probable, were of greatest account and use among them, *Isa* 36. 16. and to may be put for all other things, either for necessity or delight, which God threatens he will deprive them of by reason of the Siege, which a Famine shall succeed, *Chap.* 5. 17. *Joel* 1. 7. *Hab.* 3 17. See the like *Zeph.* 1. 2, 3. Or possibly, it may be spoken by way of *similitude*, *q. d.* they shall be wasted, *as* when there is no *Grapes on the Vine*, &c. the Land shall be left as bare, as when by Tempests or other violence, there is neither Leaf nor Fruit left upon the Tree, *Psal* 78 47. *k* If this refer to the further punishment, as some, then it is as much as to say, what they have already received from me and laid up, they shall also be deprived of. *Hos* 2 8, 9. or though I have given it to them, yet they shall not enjoy it, it shall be taken away by their Enemies; if it relate to the reason of the punishment, as others, then the *Copulative* is put for the *cause*, *q. d.* *because* the things that I gave them, *viz.* *My Laws*, *pass away*, *i. e.* they have transgressed, *Isa.* 24. 4, 5. either sense lies fair.

14 Why

14 Why do we sit *I* still? * Assemble your selves, and let us enter into the defenced *m* cities, and let us be *n* silent there; for the Lord our GOD hath put us to *o* silence, and given us* water of *p* || gall to drink, because we have sinned against the LORD.

*Ch. 4. 5.

*Chap. 23. 15. ||Or, poison

l The people at length seem to bethink themselves, and thus to bespeak each other. *m* In the scattered Villages, there is no safety for us, let us retire into places of greater security, *Matth.* 24. 16, 17, 18. possibly they thought they might be secured there, as they had been before in the time of *Sennacherib*. *n* Keep close within our walls, say or do nothing to provoke the Enemy, but fit down, and bewail the desperateness of our condition, *Lam.* 3. 28, 29. or tremblingly expect the issue of this sad War, for there is no possibility of making head against such an Enemy, that bears down all before them. *o* They now begin to perceive, that the Hand of God is in all this, and that therefore they have not a word to say, as if they were wronged, God hath put them to shame; much less courage to oppose the *Babylonians*, their heart fails them, they are as Men in a great terror and consternation, God *hath put us to silence*, let us be silent. *p* Or *Poison* probably the name of some poisonous Herb, with the juice or infusion whereof they were wont to kill Persons, as *Hemlock*, *Nightshade*, &c. *See Hos.* 10. 4. it notes those bitter destructive Judgments that God was bringing upon them, *Chap* 9. 15. which did spring from that bitter root of their sinning against him, as in the next words.

15 We * looked for peace, but no good *came, and* for a time of health, and behold, *q trouble*.

*Chap. 14. 19.

q Viz. Upon the perswasion of our Prophets, we expected that these Troubles would never come, but all would be well, but we find our selves meerly deluded by them, we looked so long, till even our Eyes failed us, but we see no remedy for us, *Lam.* 4. 17. A *Metaphor*: Miseries are often in Scripture compared to *Diseases*, and Deliverances to *healing*, *Deut.* 32. 39. *Psal.* 103. 3. *Chap.* 33. 6.

16 The *r* snorting of his horses was heard from *s* Dan: the whole land trembled at the sound of the neighing of his † strong ones: for they are come and have devoured the land and † all that is *u* in it; the *x* city, and those that dwell therein.

† Heb. *the fulness thereof.*

r The fury of the *Chaldeans* March is described by the snorting of their Horses, which is a noise they make through their Nostrils, when they are chased, and fretted. *s i. e.* Even to *Jerusalem*, *q.d.* the dreadfulness of the noise shall be heard from far, or rather, tho *Jerusalem* seem to be secure, yet the furthest Coasts of the Land are in great consternation, *viz.* the outmost boundary of *Canaan* Northward, through which the *Chaldean* Army was to march. *See Chap.* 4. 15. or it is said *to be heard*, either the noise it self, or the fame of it, *Chap.* 6. 24. *t* His choice Horses or Cavalry, or his stout and sturdy ones, as the word signifies, and expressed by their brisk frolicksomness and courage in the word *neighing* properly applied to Horses, understanding here the chief of them, and the word for *strong ones* is applyed to any thing, that excels, as to *Man*, *Job* 34. 20. to *Angels*, *Psal.* 78. 25. *Angels food*, or the *bread of the mighty*. And for *Horses* as here, and *Judg.* 5. 22. *Chap.* 47. 3. *u* Heb. *the fulness of it*, the Trees, and Fruits, and wealth of the Land, they are entered upon their spoil, and will leave nothing in the Land, *Chap.* 4. 20. It is spoken in a Prophetical stile, who use to expresse the certainty of what shall be, as if it actually were already. *x viz. Jerusalem*, or rather the Cities with all their Inhabitants, as well as the Country, the *singular number* being put for the *plural*, as *Isa.* 27. 10.

17 For behold, I will send serpents, cockatrices, among you, which *will* not *be y* * charmed, and they shall † bite you, saith the LORD.

*Psal. 58 4, 5.

† Heb. *bite.*

y He proceeds in increating of their terrour, *q. d.* there will be no appeasing, or allaying of their fury by any art or method, therefore represented by the Cockatrice, called in Latine *Regulus*, or King of Serpents, as putting to flight all other Serpents, but by *appointion* to *Serpents*, shewing what kind of Serpent they shall be, a sort that cannot be charmed, *viz.* such an Enemy as by no intreaty can be made exorable: See on *Isa.* 11. 8. LXX. *deadly Serpents*. *z* They shall afflict you with sore Punishments, not only Stings in their Tails, as Scorpions, but in their Teeth, whereby they shall devour you, *Verse* 16.

18 *When* I would comfort my self against *a* sorrow: my heart *is* faint † in me.

† Heb. *upon.*

a The language of the People being long shut up in their Cities, and finding no relief, at last faint, *Lam.* 4. 17. But more probably the Prophet now seems to speak his own Resentments, how greatly the Calamity of his People did affect him, the like *Isa* 22. 4. when he would sometimes refresh himself with the comfortable Refreshments of Nature, the thoughts of his Peoples Misery do so afflict him, that his Heart is ready to faint, to sink within him.

19 Behold, the voice of the *b* cry of the *c* daughter of my people, † because of them that dwell in a far *d* country: *Is* not the LORD in *e* Zion? *is* not her King in her? why have they provoked me to *f* anger with their graven images, *and* with *g* strange vanities?

† Heb. *because of the country of them that are afar off.*

b i. e. The greatness of their Cry, the bitter Cries and Shrieches and Complaints that methinks I hear: The words are abrupt, because the Prophet is to represent several Persons speaking; himself, the People, and God. *c See Chap.* 4. 11. possibly because *Jeremiah* loved them, instructed them, admonished them as a *Daughter*. *d Viz.* Their Enemies the *Babylonians*, that were to come against them from a very far Country, *Chap.* 6. 22. or the voice of them that were Captives under those of a far Country, now they begin to cry, which would not be perswaded to it before; the first is most to be approved of. *e Viz.* In *Jerusalem*, a *Metonymy of the Subject*. *f* Or as King in *Zion*, or have we not a King of the Seed of *David*, to whom the Kingdom was granted to be perpetual? Either the words of God, *q. d.* wast not I among you to provide for you, and protect you, but you must needs repair to Idols? The like kind of Speech is in 2 *Kings*. 1. 3. and the close of the Verse seems to favour this, or, as others, an expostulatory Lamentation of the People, that the cruel Adversary should prevail over a People, that had God so near them, *Psal.* 48. 2, 3. and 76. 1, 2. hath God now left us? and is the promise of his continuance here at an end? *Psal.* 89. 36, 37, 38. *g* As if God should seem to reply here; Let them not think it strange, seeing they have turned their backs upon me, and trusted to Idols, which are but vanity, *Chap.* 2. 11, 13. called *vanity*, not only because Idols are as *nothing*, but because all the Confidence that is put in them is *vain*, and because Idolaters are *vain* in their Minds, and want understanding. I have not forsaken them, but they me.

20 The harvest is *h* past, the summer is ended, and we are not *i* saved.

h And the Winter no time for War, the Peoples continued complaint, not unlike that *Ver.* 15. the Year is gone, and we are still frustrated in our expectations, the time that we expected help from *Egypt*, *Isa.* 30. 2, 3, 5. *i Viz.* By the *Egyptians*, or any other Confederates.

21 For the *k* hurt of the daughter of my people am I hurt; I am *l* black; *m* astonishment hath taken hold on me.

k The Prophet here shews how deeply he is affected with the Peoples misery, he deeply sympathized with them, it signifies *breach*, I am broken in my Spirit, and so it answers to the *breach* that is made upon the People. *l* I am as those that are clad in deep Mourning, *Psal.* 38. 6. *Chap.* 14. 2. *m* I am amazed to think that my People should sin themselves beyond help, no remedy for them, as the next Verse, that no threatnings or Counsels should prevail with them.

22 *Is there* no * balm in *n* Gilead? *Is there* no *o* Physician there? why then is not the health of the daughter of my people † *p* recovered.

* Gen. 37. 25. chap. 46. 11 and 51. 8

† Heb. *gone up.*

n Gilead was eminent for *Balm*, *Gen.* 43 11. taken for *Rosin* or *Turpentine*, which is a kind of more liquid *Rosin*, and either flows, or drops from certain Trees of its own accord, or their juice flows from several holes pierced into them, as from the *Pine*, *Cedar*, *Cypress*, or *Terebinth* Tree. *Heb. Tsori. Gr. ferins* from *pidar* to flow, or run. *Lat. Resina. Engl. Rosin.* A near affinity of the words in each Language, the nature whereof is to dissolve hardness, to clear, and close up wounds. *o* Or *Chirurgeon*, probably in a Country where were such plenty of Remedies, there could not want Artists, whereby their Cures might be facilitated, by means of which the *Gileadites* and *Arabians* did excel there. *p* Heb. *gone up*; the like expression, 2 *Chron.* 24. 13. the work was perfected, Heb. *the healing*, went up upon the work, and so *Neh.* 4. 7. the Prophet expresseth his grievous complaint by way of admiration, by a *Metaphor*, implying the inveteracy and obstinacy of their Hearts, that either would not come to the *Physician*, or that they should be thus incurable, where they wanted not for Prophets and Teachers, or for any spiritual means, flowing down daily upon them; can *Jerusalem* and *Judea* be without spiritual *Physicians*? Some understand it by way of *Sarcasm*, *q. d.* where are your Medicines, your *Arms*, your *Counsels*, your *Confederacies*? And where are your *Physicians*, your *Princes* and *Priests* that promised you Relief? Without God, you see, no help in any means; but the former more natural, and agrees best with the beginning of the next Chapter.

CHAP. IX.

The Prophet's Lamentation continueth over their Adultery, Deceit, Idolatry, which God would certainly punish, and ever should be laid waste, where they should sufficiently humble, 1,——22. No trust in our selves, but in God, who will punish all Nations, 23,——26.

1 OH † * that my head were *q* waters, and mine eyes a fountain of tears, that I might weep day and night for the *r* slain of the daughter of my people.

† Heb. *who will give my head, &c.*

* Isa. 22. 4. Chap. 4. 19. and 14. 17.

q Heb. *who will give*, &c. by way of enquiry, because the *Hebrews* do want the *Imperative Mood*; the like use in the *Chaldee*. *r* Principally bewailing his poor Countreys-mens Calamity, whom he therefore calls the *Daughter of his People*, he expresseth the greatness and excess of his Sorrows, by wishing that his Brains were as it were dissolved into water, (for the word is *singular*) as if he wished it were all one water, signifying plenty, and that his eyes might distil tears like a fountain; the same word in the *Heb.* for *Eye* signifies a Fountain; noting the continuance of it, as not to be drawn dry, expressed by *Day* and *Night*, apprehending it a misery so great, as never sufficiently to be bewailed. *See Luk.* 19. 41. *r* Or that are to be slain, *viz.* by the *Babylonians*, a prophetical stile, as sure to be slain, as if they were slain already.

2 Oh that I had in the wilderness a lodging place of *s* way-faring men; that I might leave my people, and go from them: for * they *be* all *t* adulterers, an assembly of treacherous *u* men.

* Chap. 5. 7, 8.

s He proceeds in his Lamentation, which in the former Verse he did by way of *Compassion*, in this in a way of *Indignation*, wishing for some retiring place or forry shed, or night-Cottage: See on *Isa.* 24. 20. though it were but some mean and sorry Hutt in the Wilderness

Wilderness, as *David*, *Psal.* 55. 6, 7. such as might but shelter him from the Injuries of the Weather: LXX. in some remoteft Station or Corner, where he might not be an Eye-witness of their Miseries to grieve him so at the heart, *Psal.* 119. 136, 158. See 2 *Pet.* 2. 7, 8. and where he might hope to find better Entertainment from the savage Beasts, than from his own Countrymen. *t i. e.* For the most part, *Chap.* 5. 8. both *Properly* and *Metaphorically*, being full of all idolatrous Practices; or there is no Integrity found among them. *u* That deal perfidiously with God and Man in all the Concerns they are conversant about, *Isa.* 1. 4. And though the Word here for *Assembly* is most ordinarily used for an *Holy Assembly*, *Lev.* 23. 36. *Num.* 29. 35. which causeth some to understand it of their being most vile when they should be most devout; yet here it most naturally signifies a kind of Combination among them, as such that have confpired one among another to act all manner of Villainies.

3 And * they *x* bend their tongues *like* their *y* bow for † lyes: but they are not valiant for the *z* truth upon the *b* earth: for they proceed from evil to *c* evil, and they know not me, saith the LORD.

* Ps. 59. 3. 13, 15.

x Heb. *Tread*, because Bows are usually kneeled or trod upon when they are bent, *Chap.* 50. 14. and 51. 3. *y* Their Tongues are here compared to a *Bow*, and Lyes to *Arrows*, because as a *Bow* shoots out *Arrows*, so doth the Tongue Words, *Psal.* 64. 3. *z i. e.* All reproachful, false, and noxious Words, to the damage of one another: and so bending may be preparing, framing, and contriving, that Mischief which they purpose to vent with their *Tongues*, *Psal.* 52. 2, 3, 4. and 64. 3. as *Bending* is preparing the Bow to do Execution with the Arrow. *a Equity*, *Justice*, they are as eager in the ways of Falfhood as Men engaged in War, but shew no Valour in maintaining the Truth. *b i. e.* No Truth in the Earth in them, as we use to express our selves, or rather more genuinely in the Land wherein they live, they have no Courage in what is good. *c* Either in kind, or in degree, they go on from bad to worse, 2 *Tim.* 3. 13. which speaks little Hopes of their Repentance; the ground of all which is said here to be, their *not knowing of God*, as in the next Clause, *Judg.* 2. 10, 11. 1 *Sam.* 2. 12. The heart cannot work strongly after God, where there be but mean Apprehensions of him.

† Heb. *lyes.*

4 * Take ye heed every one of his || *d* neighbour, and trust ye not in any brother: for every brother will utterly *e* supplant, and every neighbour will walk with *f* flanders.

* Chap. 12. 6. Mic. 7. 5.

|| Or, Friend.

d Better rendred *Friend* or *Companion*, as 2 *Sam.* 16. 17. and in the next *Verse*, shewing, the general Corruption will be so malignant, that one Friend will betray another; no Faith in Friends. *e* Wholly given to it. Heb. *Supplanting will supplant*, or *treading down, treaderh down*; trampling them under their Feet, noting their Oppression, which they exercise all manner of ways, as in the next *Verse*, both by Fraud and Force. Like the Interpretation that *Esau* puts upon *Jacob*, *Gen.* 27. 36. not only fuch as are near in Habitation, pretending Neighbourhood and Friendship, but near in Relation, even a *Brother* will circumvent, no respect to Blood, arguing them to be monstrous in Nature, putting off Humanity. The Word is here in Allusion to *Jacob*, who had his Name from *Supplanting*; a *Metaphor* taken from the *Sole of the Foot*, *Gen.* 25. 26. *f* Carrying Tales and Reports up and down, whether true or false, to the Disturbance of the Peace of Neighbourhood, *Chap.* 6. 28. and against the Law of God, *Lev.* 19. 16.

5 And they will *g* || deceive every one his neighbour, and will not speak the truth: they have *h* taught their tongues to speak lyes, *and i* weary themselves to commit iniquity.

|| Or, mock.

g Heb. *mock* or *deride*; they are Scoffers. *h* They have so framed their Tongues to it by Custom, and constant Use, that *Lying* is become so familiar to them, that they cannot leave it: the same Word is apply'd to the wild Ass, used or taught to the Wilderness, *Chap.* 2. 24. and 13. 23. *i* They use a great deal of Industry, Diligence, and Contrivance in it. *Psal.* 7. 14. *Isa.* 5. 18. They spare for no Labour, and feel no Weariness in it, whereby they are become expert.

6 Thine habitation *is* in the midst of *k* deceit: through deceit they refuse to *l* know me, saith the LORD.

k This God speaks to the Prophet, either to inform him, that there is no hope of this Peoples Reformation, *Chap.* 8. 5. therefore he expresseth a deceitful People by the Abstract, *Deceit*, *i. e.* nothing among them, but Deceit one to another, and Hypocrisie towards me, as *Psal.* 109. 2. and *Vanity* for *vain Men*, *Job* 35. 13. or to caution and advise him, how to behave himself among such a People, that he be very wary, he be not enfnared by them, *Chap.* 12. 6. *l* Either hoping to shift well enough by their several means they think to ufe, *Chap.* 8 5. they are carelefs of turning to me, or by hearkening to their false Prophets, who have all along deceived them, they obstinately reject my Ways and Counsels, *Psal.* 36. 1, 2, 3, 4. and 82. 5.

7 Therefore thus saith the LORD of hosts; Behold, I will melt them, and *m* try them: for how shall I *n* do for the daughter of my people?

m The same *Metaphor* used *Chap.* 6. 29. try them by melting them, *i. e.* Either I will try what lesser Afflictions will do, before I do utterly destroy them; or rather, I will bring Judgment upon them, the Fire and Fury of the *Chaldean* War, that shall clear away their Drofs from among them, and purge away those Deceits in which they trust, that the Remnant may be purified, *Dan.* 11. 35. as when the *Drofs* is separated from *Metals*, the reft remains pure. See on *Isa.* 1. 25. *n q. d.* There is no Remedy, I have tried all other means, and they have been ineffectual, my People will take no warning; they are grown to such an height of Impiety, that I can do no less, though they are my People, *Hos.* 6. 4. or God doth expostulate with them, How can you expect, that I should treat you otherwise, that have so provoked me, and whose Impieties have redounded so much to my Dishonour?

8 Their tongue *is* as an *o* arrow shot out; it speaketh *p* * deceit: *one* speaketh * peaceably to his neighbour with his mouth, but † in *q* heart he layeth his wait.

* Psal. 12. 2. and 120. 3.

† Heb. *in the midst of.*

o Before, *Verse* 3. it was compared to a *Bow*, *i. e.* ready prepared, and furnished with Materials contriving their Wickedness, *Psal.* 11. 2. and here to an *Arrow* shot out, actually executing what they have designed. Some translate it, *a murthering Arrow*. *p* Never speaking what they mean, that thereby they may the easier deceive the Credulous; a double Tongue speaking one when they mean to destroy, *Psal.* 55. 21. as the next Words explain it, intending to do the greatest Mischief when they speak fairest. *q* Heb. *in midst of him*, *i. e.* in his very Bowels, with his whole Heart he contrives mischief.

* Heb. *the midst.*

|| Or, utter.

9 Shall I not visit them for these *things*, saith the LORD; shall not my soul be avenged on such a nation as this?

r See *Chap.* 5. 9, 29.

10 For the mountains will I take up a weeping, and *r* wailing, and * for the || habitations of the wilderness a lamentation, because they are † burnt up, so that none can pass *t* through *them*, neither can men hear the voice of the *u* cattel; † both the fowls of the heavens, and the beasts are fled, they are gone.

* Chap. 12. 4. and 23. 10. Hos. 4. 3.

|| Or, pastures.

† Heb. *from.*

r The Prophet having, *Ver.* 1. taken up a Lamentation for the Slaughter of the People, he now re-assumes it for the Desolation of the whole Land, every part of it being to be laid waste: See *Chap.* 4. 23, 26. And it either sets forth the greatness of his Grief, *From a tree* that shall reach to the very mountains, as the Words may be read, *from even* or rather, the Cause of his Mourning, because *it* presently adds, *to*, &c. for the *Habitations of the Wilderness*. *s Plains*, or *Vales*, as it often signifies; so the Word is used *Isa.* 63. 13, 14. or *pleasant Plains*. The Country of *Judea* being mountainous, these Plains and Valleys were their chief places for Pasturage, which doth greatly aggravate the Devastation; these shall be burnt up, the Herbage so burnt, that it shall be left utterly barren, like a parched Heath, *Verse* 12. The *Mountains* shall not be able to feed them, nor the *Valleys* to feed them. *t* Either there being no Path; the LXX render it, *on the Paths of the Wilderness*, or none to pass to and fro, and so leave it desolate; or so parched, and waste, that none can pass through it, so far are they from being inhabited, *Chap.* 2. 6. *u* There, where once all sort of Cattel and Fowls in great plenty were wont to feed and graze, there is not so much as the Chirping of a Bird, the Bleating of a Sheep, or Lowing of an Ox to be heard. *See Chap.* 33. 10, 12, 13. and 50. 3. They are said to be fled and gone; either the Enemy hath swept away all or they have forsaken the Land, because there was no Food, *Jer.* 12. 4. A *Figurative* Expression of an Universal Desolation.

11 And I will make Jerusalem *x* heaps, *and a* * † den of *y* Dragons; and I will make the cities of Judah † desolate, without an inhabitant.

* Isa. 34. 13. Chap. 10. 22.

† Heb. *desolation.*

x Viz. Of *Stones*, and *Rubbish*. *y* Noting a desolate place, not any longer fit for the Habitation of Mankind, as the next Words do speak; but for hideous Beasts; as they had made use of the Temple for a *Den of Thieves*, *Chap.* 7. 11. The same also he afterwards threatens on *Babylon* her self, *Chap.* 51. 37.

12 * Who *is* the wise-man, that may understand *this? and *who is he* to whom the mouth of the LORD hath spoken, that he may *a* declare it, for what the land perisheth, *and* is burnt up like a wilderness, that none passeth through.

* Psal. 107. 43

z Viz. The ground of all these Evils, *q. d.* Is there not a wise man among you, that will concern himself, and search into the Cause of all these threatned Judgments, which hath provoked God to so great Displeasure? See *Hos.* 14. 9. It is a Question that implies there is none, or very few, that consider common Calamities in the Causes of them; but rather fay of Judgments, it is a *Chance*, 1 *Sam.* 6. 9.

13 And the LORD saith, *a* Because they have forsaken my *b* law, which I set before *c* them, and have not obeyed my voice, neither walked therein;

a Either this, and the next *Verse* refers to the former, *viz.* because there are none can give the Reason why the Land perisheth, therefore God will; or else they refer to the 15 and 16 *Verses*, as shewing the Causes of those Judgments threatned; for either of the References do not alter the Sence: See *Chap.* 5. 19. this Verse contains negative Reasons. *b* He chargeth them with their Apostasie, and refusing to obey his Precepts, and conform their Conversation to them. *c* Left they should plead they were obscure and hard to be understood, therefore he tells them, he had made it plain to them, they could not be ignorant of it, except it were out of Wilfulness and Obstinacy: The like Expostion, *Deut.* 11. 32.

14 But have walked after the || *d* imagination of their own heart, and after *e* Baalim, which their *f* fathers taught them.

|| Or, stubbornness.

d See Stubbornness and *Obstinacy* in *Chap.* 7. 24. *e See Ch.* 2. 23. The Prophet doth not charge them with new Crimes, but with their tenacious sticking to their Idolatry. *f See Chap.* 7. 18.

It seems they might partly thank their Education for it, as well as their own natural Perverseness: hence we should learn to follow God's Counsel in the Scriptures, and not blindly follow our Fathers Counsel, Precepts, or Examples, or our own Will, which is the worst Guide.

15 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will feed them, *even* this *g* people, with * *h* wormwood, and give them water of gall to drink.

* Chap. 23. 15.

g This Supplement *even* shews that it is spoken *emphatically*, though they be a People that presume to be my peculiar. *h Worms, Dutch Annot.* A Plant to purifie and cleanse them, say some; but this doth not seem to be spoken in favour to them; therefore rather some poisonous Plant, which may agree to any other destructive Herb, as well as *Wormwood*, and this the *Heb.* word doth intimate, to which purpose the *Water of Gall* is mentioned in the next Words, both joined together, *Deut.* 29. 18 possibly the one pointing at their Drink, the other at their Bread, both *metaphorically* to be understood, of which see on *Chap.* 8. 14.

16 I will *i* * scatter them also among the heathen, whom neither they nor their fathers have *k* known: and I will send a sword after *l* them, till I have consumed them.

* Lev. 26. 33. Deut. 28. 64.

i Either you shall wander up and down among Strangers, like *Cain*'s Curse; or rather, you shall have no Friend abroad, but be sold as so many Slaves from person to person. *k* Part of the Curse threatned, *Deut.* 28. 64. *l* Neither shall this serve their turn, but I will follow them with the Sword, till they be destroyed, probably meant of those that might escape out of *Jerusalem*, and fly into *Egypt*, the *Chaldeans* should pursue them thither. and either take or slay them there, *i. e.* such of them as were appointed for Destruction; for otherwise, they were not all confumed a full End was not to be made, as is promised *Chap.* 5 10.

17 Thus saith the LORD of hosts; *m* consider ye, and call for the mourning *n* women, that they may come; and send for *o* cunning *women* that they may come.

m Either in how sad a Condition you are, what Circumstances you are under; or rather, bethink your selves what Course to take: and therefore he puts them upon mourning and bewailing their Condition, intimated by the following Expression. *n* A sort of Persons, and principally *Women*, as more apt for Passions in this kind, which they had among them. 2 *Chron.* 35 25. whose Work it was, either to compose Funeral Elegies, or Panegyricks in praise of the Dead, and to act them in some mournful manner, as tearing their Hair, and beating their Breasts, with other mourning postures, or to sing them in some doleful Tone, thereby artificially to provoke and excite both Passions and Expressions of Grief in the Friends of the Deceased, rather wringing out Tears than shedding them, in which probably they made greater seeming Lamentations, than those that did really mourn, as being most concerned; not that God calls upon them to do this as approving the Formality, (though this foolish Custom had obtained in most Ages and Countries) any more, than other Customs that were made use of by way of Illustration; as the *Olympick Games*, and possibly that Practice mentioned 1 *Cor.* 15. 29. but makes use of it, as being customary, either to excite them to, and put them upon true Repentance, or to convince them hereby, that they were not able themselves sufficiently to bewail so great Calamities as were coming upon them, intimating hereby, that he would give them occasion for the most unfeigned weeping and Lamentation. *o* Such as are most skilful in it, *Amos* 5. 16. *Wisdom* being taken for *Skill* in any Arts, as *Exod.* 31. 3. and elsewhere.

18 And let them make *p* haste, and take up a wailing *q* for us, that our eyes may run down with tears, and our eye-lids gush out with *r* waters.

p As by the calling for their Artificial Mourners, he did intimate the greatnels of the Misery that was coming upon them, that with all their Art they could not sufficiently bewail it; so here, by making haste, he intimates the near Approach of it, that it was even at the doors. *q* Pitch upon some form of Mourning that may be suitable to our Condition. *r* This and the former are each of them an *Hyperbolical* Expression, and yet are too little to bewail the greatnels of the Judgment, which suits with the Prophet's Lamentation, *Ver.* 1. The Prophet would herein intimate, that they that were so stupid as to hear the Prophets denouncing their Judgments with dry eyes, tho he wish'd them to have been *Fountains of Tears*, shall now suddenly feel, that they shall have cause enough to send for all the Helps, not only *real* but *artificial*, to stir up their Mournings.

19 For a voice of wailing is heard out of *t* Zion, How are we *u* spoiled? We are greatly *x* confounded, because we have forsaken the land, because our dwellings have cast *us* out.

t i. e. Jerusalem, spoken in the Prefent Tense, after the Prophetical Stile, being a frequent way of the Prophet's expreiling the Certainty of a thing. *u* How great is our Misery? or how come we to be in such a desolate Condition? possibly Expressions of the *Artificial Mourners*, or rather their real Sence of it, now it is all too late. *x* Whether this be the Complaint of the Country people forced to fly from their Habitation to *Jerusalem* for shelter, or of *Jerusalem* it self, that could expect no less, it filled them with great Consternation, that they who thought their Houses should have continued for ever, because of God's Promise, *Psal.* 132. 10. &c must now forsake them, *Lev.* 18. 25. Either their Persons carried out into Captivity, or have them utterly demolished by the Enemy.

20 *y* Yet hear the word of the LORD, O ye *a* women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her *b* neighbour lamentation.

y Or *therefore*, *i. e.* 7 Do not think I speak words out of my own Mind or Fancy, but what I speak is from the Lord. *a* Either those *hired Women* mentioned before, or rather the Women of the Land, for God would have it not a mercenary, but a real Mourning; and he mentioneth *Women*, 1. To upbraid the Men with their Stupidity; 2. As being more apt to grieve, thereby to express the Readiness that he would have the Land to be in for Mourning; 3. Because of the decay and want there would be of Men, as is expressed in the next *Verse*, by reason partly of the Slaughter, and partly of the Captivity; therefore here is mention of *Women* with reference to *Children* in the next *Verse*, after whom their Bowels would yearn, and *Daughters*, either the Scholars of the Mourning Women, or rather, with reference to *Youngmen*, unto whom they might be given in Marriage; 4. Because the Female Sex is least able to help themselves in a common Calamity; or 5. Because they would be least follicitous, but would indulge their Delicacies, Pride, Sloth, and Wantonness, *Isa.* 32. 9, 11. *b* Heb. *A Woman her Friend*, namely, that the Grief might spread the farther, and become deeper; for Affections and Passions, of what kind soever, are augmented by Company: it notes how large and universal the Mourning should be, *Amos* 5. 16.

21 For death is come up *c* into our windows, *and* is entred into our palaces, to cut off the children from without *d*, *and* the young-men from the streets.

c The Unavoidableness of the Ruin is expressed *metaphorically*, *Ezek.* 21. 14. *Chap.* 6. 5 most likely alluding to the violent and universal storming of a City, *Chap.* 5. 10. wherein there is no respect had to Sex, Youth, or Age. Several other Allusions. See *Engl. Annot.* The *Chaldeans* are here understood by death, as bringing Death where-ever they come; a *Metonymy* of the *Effect*. *d* No safety within or without; the Enemy shall cut off all, not only those at home, but even those that are conversing or playing in the Streets, which most commonly *Young-men* and *Children* are, *Chap.* 6. 11.

22 *a* Speak, thus saith the LORD; even the *b* carcases of men shall fall as dung upon the open *c* field, and as the handful after the *d* harvest-man, and none shall gather *e* them.

a Left they should think these Things would never be, cease not to tell them from me, that they shall certainly come to pass, *viz.* what was said before, and what is said now in this *Verse* (these Words, *speak*, *thus saith the Lord*, being best read in a Parenthesis.) *b* Heb. *A Carcase* of a Man, noting here and there a scattered Carcase. *c* As *Jezabel* was, 2 *Kings* 9. 37. expoled to all Contempt, ftrewed up and down on the Superficies of the Earth. Heb. *Face of the Field*, and be offensive by their ftench to all that pass by, *Chap.* 44. 12. *d* Either laid in heaps by death, as the Harvest-man doth his Cocks of Hay, or Sheaves of Corn, or rather, they shall be no more regarded than a few scattered Ears that drop out of the Reapers hand, which either lye on the ground and are eaten by Birds, or trod to dirt by Beasts: thus God would pour Contempt upon them, which must needs be grievous to so proud a People as the *Jews* were. *e* None shall have so much respect to them, or Compassion of them, as to afford Burial, *Chap.* 8 2.

23 ¶ Thus saith the LORD; let not the wise *man* glory in his wisdom, neither let the mighty man glory in his might, nor let the rich man glory in his *f* riches.

f The *Jews* did glory in the Counsel of their *Wise-men*, the ftrength of the *Soldiers*, and the Wealth of their *Cities*; but here God takes them off from their vain Confidences, that neither their *Counsels* and *Policy*, *Eccl.* 9. 11. nor their *Forces* and *Arms*, *Psal.* 33. 16, 17. nor their *Wealth*, or *Riches*, *Prov.* 11. 4. *Ezek.* 7. 19. should be able to deliver them from being either destroyed, or carried Captive by the *Chaldeans*. In these, or some of these, Men are apt to put their Confidences, and neglect God their only Succour in distress; and therefore he puts them upon that in the next Verse.

24 But * let him that glorieth glory in this, that he understandeth and *g* knoweth me, that *I am* the 31. LORD which exercise loving kindness, judgment and righteousness in the *h* earth: for in these *things* I *i* de- 17. light, saith the LORD.

* 1 Cor. 1. 2 Cor. 10.

g Whether we make any curious Distinction between *understanding* God, as if that be more *speculative*, whereby we rightly apprehend his Nature; and *knowing* God, as if that be more *practical*, as directing the Converlation, we need not here enquire; yet certainly both center in this, that we so know and understand God as to trust in him, and depend on him alone in all Conditions. *h Kindness*, as it relates to his own people, *Psal.* 5. 12. *Judgment*, with reference to his punishing the Wicked; *Righteousness*, namely, as he deals justly and uprightly with both, *Psal* 92 15. The meaning here, I conceive, is to shew God's orderly governing and disposing of Things in the World in his distributive Justice, that all Things are right and equal. *i* Both in himself and others, *Psal.* 11. 7.

25 ¶ Behold the days come, saith the LORD, that I will *k* † punish all *them which are* † circumcised, with the uncircumcised.

† Heb. *visit on.*

k Viz. By the *Babylonians*. *1 q. d.* Do not think to infist upon your external Privilege of *Circumcision*, that you are *Abraham*'s natural Seed, and thereby distinguished from other Nations as you sometimes were wont to do of the *Temple*, that you had God in the midst of you. Do not think that frail privilege you, for you shall see, it shall not be long ere I bring the *Chaldeans* upon those other Nations, which either are circumcised in the Flesh as well as you, and upon you also who are uncircumcised in heart as well as they, or whether Circumcision was loft as being cast off by them, and so they were indeed uncircumcised: God tells them they shall fare alike: hence in the next *Verse* he ranks *Judah* next to *Egypt* among the other uncircumcised Nations: for he looks to the Circumcision of the Heart, not of the Body; to *inward* Worship not *outward* only; therefore some read it the *circumcised* in *Uncircumcision*.

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmoft *m* † corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are n* * uncircumcised in the heart.

† Heb. *cut off into corners, or shaving the corner of their hair polled.* * Lev. 26. 41. Deut. 2. 28, 29.

m Some refer this to the place of their Habitation, as in Corners, and remote parts of the Wilderness, as it were separated from other Nations, and therefore might think themselves farthelt remote from Danger; but some rather chuse to refer it to their Manners, as in cutting the Corners of their Hair, which was forbidden the *Jews*, *Leviticus* 19. 27. The like Description in *Chap.* 25. 23. *n* See the foregoing *Verse*, God regards not the outward Sign, but principally respects the Circumcision of the Heart. Here ends that Sermon that began at *Chap.* 7.

CHAP. X.

They are forbid to be afraid of the Token of Heaven, and consult Idols which are vain, 1,——5. and not to be compared with the Majesty and Power of God, who is Jacob's *portion, 6,——16. The* Babylonians *destroy the Temple; the bruitish Pastors and the Flocks are scattered, 17,——22. The Prophet's humble Supplication, 23,——25.*

1 HEar ye the word which the LORD speaketh unto *o* you, O house of *p* Israel.

o Here begins another Sermon, *i. e.* most probably relating to *Jechonias* and the *Jews*, that were already in Captivity. *p* The ten Tribes.

2 Thus saith the LORD, learn not the way of the *q* heathen, and be not dismayed at the signs of *r* heaven, for the heathen are † dismayed at them.

q The *Jews* being to live among the *Chaldeans* in their Captivity, where many of them were already, the Prophet in this Sermon admonisheth them against the Superstitions of the *Chaldean Idolatries*, which he understands here by *Heathen*, who were also much addicted to *Astrology*, and efteemed the Original of Sciences: The *Customs* and their *Manners* he calls here their *Way*, as is frequent in Scripture, *Lev.* 18. 3. and 20. 23. *r* This was a Practice and Study so common among them, that *Judicial* Astrologers, of what Nation soever, were generally termed *Chaldeans*; a practice so hateful to God, that sometimes he positively prohibits it, *Deut.* 18. 10, 14. and sometimes in a way of Scorn and Derision, *Sarcastically* sends them to such. *Isa.* 47. 13. and often labours to perswade against it: for though *Astronomy* be not only lawful, but useful, as being subject to Reason, and the Rules of Art whereby many Actions of Humane Life are directed and guided, and proportioned, yet *Judiciary Astrology* is indeed originally *Diabolical* and Heathenish; and though God do suffer their Predictions sometimes to fall out right, yet it is to punish the Curiosity of the Enquirer. *s q. d.* Leave this to Heathens; it doth not become God's People, who do wholly depend upon him; for indeed the Heathen, as many ignorant Christians do to this day, were more afraid of the Signs of Heaven, and Astrological Predictions, than of God, and what is foretold in his Word of Prophecy; as if Things were governed rather by the Influences of the Stars than the Providence of God; not but that we may be affected with such preternatural Appearances in the World, which God doth extraordinarily cause to appear, as some Tokens of his approaching Judgments, *Joel* 2 30, 31. *Matth.* 24. 7. *Luke* 21. 11.

† Heb. *dismayed not.*

3 For the † customs of the people are *t* vain: for * *one* cutteth a tree out of the *u* forest, the work of the hands of the workman, with the axe.

† Heb. *Statutes or Ordinances are vanity.* * Isa. 44. 9, 12, &c.

t i. e. Such Courses, Institutions, idolatrous Customs, and Ceremonies as these, that many People follow, they are *vain*, and it is a foolish and wicked thing, that any that profels the true God, should give heed to such lying Vanities. *u* Here he annexeth their *Idolatry* to their *Astrology*, *q. d.* they cut down Timber to make the Images and Representations of these Stars and Planets, that they fear and worship as Gods, either in memorial of them, when they could not see them, or else upon a superstitious Conceit that the Stars which they worshipped, did by some *Magick* Art convey some Vertue or Spirit into these Statues or Images; or rather, he doth set forth the Folly of the Heathen, that whereas for the *matter* of them, they are but a piece of Wood, a Tree out of the Forelt; and as to the *form* of them, no other than the Carver, a sorry Man, is pleased to put them into by his *Axe*, which I suppose is here put for any cutting Tool of the Artist, whereby he shapes it; yet they are afraid of these, as if they were Gods, *Isa.* 40. 20. See on *Jer.* 8. 2.

4 They deck it with silver and with gold; they fasten it with nails and with *x* hammers, that it move not.

x A farther Description of their Workmanship, having no other *Comeliness* but what they confer upon it, and they no *greater security* or *certainty* of it, than as they can with Hammer and Nail make it fast, and fix it to some place, the woodden God being not able to preserve it self from falling; therefore it is rather to be meant of fastening to some Wall, or Pillar, than of fastening their parts together, because they seem to be cut out of one entire piece, and therefore need it not.

5 They *are* upright as the palm-tree, * but speak 2 not: they must needs be * born, because they cannot *a* go: Be not afraid of *b* them, for they * cannot do evil, neither also *is it* in them to do good.

* Psal. 115. 5. and 135. 16. * Isa. 46. 1, 7.

y The nature of which is to grow upright and tall, without any Branchings, till it comes to the top, thereby possibly representing Majesty. *z* Looking as if they were about to speak, standing in a speaking posture, but have not a word to utter, being only dumb Stocks, woodden Gods. *a* They move no farther or faster than you lift them, either when you go to set them up, or upon any occation of Removal, as stiff as flakes, being indeed but flicks. *b* They can do you no more harm, than the Signs of Heaven could do; they are but dead flocks: the Heathens worshipped some Idols that they might do them good, and others that they might do them no harm; but God tells them here, they can do *neither good or harm*, as in the *next words*; they can neither punish nor reward, they can neither hurt their Enemies, nor help their Friends: by this the true God will be distinguished from *Idols*, that he alone can foretell things to come, and he alone can reward or punish, *Isa.* 48. 5. and therefore the Prophet endeavours to turn them off from their Idols to the true God.

6 For *c* as much as * *thou art* none like unto thee, O LORD: thou *art* great, and thy name *is d* great in *e* might.

* Exod. 15. 11. Psal. 86. 8, 10.

c This Particle כ *Min* is to be taken here cuitally, and refers either to what goes before, shewing there is no Comparison between God and Idols, or rather, to what follows, as the Ground and Reason of all due Subjection to God, as in the n *Verse*. *d* Or thou art transcendently great. *e i. e.* Though thou have something of a Name in the World among the Heathen, yet there was nothing of their real Power or Might seen; or if the Devil might act something through them to delude the World, yet nothing to be compared with that Might that hath manifested it self in God's Works, *Psal.* 106. 8 and 111. 6. All the Works of Idols are either none, or feeble and weak, *Ver.* 8.

† Or, *is like to thee.*

7 * Who would not fear thee, O king, of † nations? for ‖ to thee doth it appertain: for as much as among all the wise *men* of the nations, and in all their kingdoms *there is* none like *g* unto thee.

* Rev. 15. 4.

‖ Heb. *it is comely.*

f He is called a *great King*, *Mal.* 1. 14. *q. d.* thou, by whom all Nations are governed, and all Affairs in them disposed, and by none else, who would worship any but thee, or be afraid of any but thee, seeing it is fit for, and therefore can belong to none besides, as in the *next words*, it is thy right and due, or who can be so stupid as not to acknowledge any one Supream Being, and this to be but one, as among the Heathens, *Socrates*, *Plato*, *Seneca*, and divers others did; and therefore is it not a prodigious thing, that any should so withhold the truth in Unrighteousness, be so grofs as to worship many Gods? *g q. d.* If you search among all their *Wise-men* and *Philosophers*, all the *Great Men* and Rulers in their Kingdoms. For these the Heathens were wont to worship as Gods after Death, *Wise-men* for their *Wisdom*, and *Kings* for their Power, you'll find none to compare with God either for *Wisdom* or *Power*: their Wise-men are but as so many Fools.

8 But they are † altogether * *h* brutish and *i* foolish: the *k* stock is a doctrine of *l* vanities.

† Heb. *in one, or at once.* * Psal. 92. 6. 15. 5. Isa. 21. 22. Hab. 2. 18. Zech. 10. 2. Rom. 1. 21, 22.

h The awe that the Idol doth impress upon carnal mens minds, and thereby taking them off from a due Apprehension of the Essence of God, doth keep them between such Hope and Fear, that they become as senseless and as inapprehensive of any true Worship, as Brutes. *i* Not only some of them, but even all, both *Jews* and *Gentiles*, *q. d.* I need not stand to particularize, but take them all together, they are become stupid *Idolaters*, and have drunk in the most grofs Superstitions or the *Gentiles*, as *Rom.* 1. 19, 21. *k* A *Synecdoche* put for all sorts of Idols, of what Materials soever; and a *Metonymy* of the *Matter*, to render them contemptible, either as deluding the ignorant, or in themselves considered; they are meer vain, foolish, beliefs things. *l* The Hebrew Word *Musar* is taken for bad Instruction, *Prov.* 15 22. *q. d.* It is an easie Matter to prove them very Fools, and *Dunces*, when they look upon a stock, a piece of wood, to be their God, which hath neither Knowledge nor Providence, and therefore must needs be a Doctrine of Vanity, when they think to be taught Devotion by Images, which is a teacher of Lyes; that Doth to be a *stone it shall teach*, *Hab.* 2. 18, 19. like that *Doctrine* or *Decree* first broached by Pope *Gregory*, who first commended *Serenus* Bishop of *Massilia* for not permitting Images to be worshipped, but reproved him for throwing them out of the Church, because they serve for Ornaments, and Lay mens Books, which have been received as a *Catholick* Doctrine, that Images are *Laymens Books*.

9 *m* Silver spread into plates is brought from *n* Tarshish, and gold from *o* Uphaz, the work of the workman, and of the hands of the *p* founder: blue and purple *is* their *q* clothing: they *are* all the work of *r* cunning *men*.

m It was not Wood washed with *Gold*, nor mass *Silver* or *Gold*, but covered over with Plates of *Silver* or *Gold*, *Exod.* 39. 3. *n* From some remote place, probably to us *Spain*, whence the best Gold came; *Tarshish* is the proper Name of a Sea-Town in *Cilicia*, *Ezek.* 27. 12, 25. *Jonah* 1. 3. and being a noted Port, from whence they had Passage to *Africa*, *Asia*, and other remote Countries, it is usually put for the *Ocean*, and may as well figure from any Place *beyond the Sea*; if you take it properly, then possibly it is noted as the best Silver coming from thence, as *Ophaz* for the best Gold; for though we read also of Gold coming from thence, 1 *Kin.* 10. 22. 2 *Chron.* 9. 21. yet, where the most proper Commodities of it are mentioned, we read of no Gold, *Ezek.* 27 12. unless what seems rather to be brought thither, *Ver.* 22.

o *i. e.*

o i. e. Probably the beſt Gold, coming from thence in thoſe days, as the beſt Silver from *Tarſhiſh*, and that here was the beſt Gold is probable from *Dan.* 10. 5. there are various conjectures at what place this points at, whether the ſame with *Phaz*, or *Fez* by an *Aphereſis*, or *Ophir* a place not far from *Tarſhiſh*, and divers other places are conjectured, and ſome think it refers to no place at all, but to point at the excellency of the Gold only; but it is not the deſign, that this Comment ſhould ſwell with things rather conjectural, than profitable, it is enough to know, that this place intends the pureſt Gold. *p* Thus ſaith he, the Artificer takes it, and each, according to his Art, ſhapes it, and adorns it; fits the Silver and the Gold for it. *q* Expoſitors differing about the materials, out of which they were died, do differ alſo in the colours, which here are called *Blue* and *Purple*, the diſpute is not worth the while in a vulgar Comment, they that will may conſult the *Engl. Annot.* Either this relates to the further adorning thoſe rich Idols of *Silver* and *Gold*; or it implies other Artiſts, ſuch as ſhape, or ſew Silk or Cloth, Woollen or Linen, made uſe of to make theſe Garments for thoſe Idols of more inferiour materials, as Wood or Stone, the other being ſufficiently beautified without them. *r i. e.* The choiceſt men in their reſpective Arts were picked out for this work, that there might be nothing wanting as to exactneſs, richneſs and curioſity; all this the Prophet ſpeaks the more to *ridicule* their Idols, as if all this would put any thing of power, vertue, or excellency in them, ſtill *deeſt alsquid intus.*

† Heb *God of truth.* † Heb. *King of Eternity.* * Pſal 10. 16.

10 But the LORD *is* the † *ſ* true GOD, he *is* the *t* living GOD, and an † *u* * everlaſting king: at his wrath the earth ſhall *x* tremble, and the nations ſhall not be able to abide his *y* indignation.

ſ q. d. All theſe are but *falſe Gods: Jehovah* is the alone true God; they are but lyes, and the teachers of lyes; God is Truth it ſelf, and that, both in regard of his *Eſſence*, as it is aſcribed to *Chriſt*, 1 *Joh.* 5. 20. and alſo in regard of his *faithfulneſs*, *Numb.* 23. 19. *Pſal.* 31. 5. *t* Theſe are all but dead ſtocks and ſtones, *Jer.* 2. 13. *Jehovah* is the only Living God, having Life in himſelf, and giving Life to all things elſe, *John* 5. 21, 26. Hence theſe Idols are not only more baſe than any other Creature, but even viler than the matter it ſelf of which they are made. *u* Theſe though accounted *Kings*, and countenanced by *Kings*, yet both they and their *Kings* do all periſh; time devours them all with worm or ruſt, or by injuries, and violence offered to them as in the next *Verſe*, but none of theſe or any thing elſe can affect the true God, he is *Everlaſting*. *x* He can with his look, or frown make the foundations of the *Heaven* and the *Earth* to ſhake, whereas theſe ſtocks can move them no more, than they can themſelves, which is not one hairs breadth from their Stations. *y* Not able either to *ſtop* it, or *bear* it, but muſt ſtoop, and fall under it, *Pſal.* 76. 7. the wicked will not be able to *ſtand in Judgment*, *Pſal.* 1. 5.

11 Thus ſhall ye ſay *z* unto them, The gods that have not made *a* the heavens and the *b* earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

z Viz. To your great Lords the *Babylonians*, when they ſhall ſolicite you to Worſhip Idols. *a* This ſeems to have ſome alluſion to a ſaying common among thoſe *Greeks*, that held one ſupream Deity, *let him that ſaith he is a God, make another World.* *b* Here is noted, both how frail they are, *they ſhall periſh*, and how weak they are, they could not *make the Heaven*, or *the Earth*. This *Verſe* is writ in the *Chaldæan* Tongue, and not in the *Hebrew*, that when they came among them that did worſhip their Idols, they might openly and plainly proteſt the true God in that language which the Enemies underſtood better than they did the *Hebrew*, and that in ſuch kind of bold Language as this; Let all thoſe Gods periſh from off the Earth, and under the Heavens, that were not able to make either. It is an *Imprecation* upon their Idols.

* Gen 1. 6. Chap. 51. 15. &c. * Job 9. 8. Pſal. 104. 2 Iſa. 40. 22.

12 He * hath made the *c* earth by his *d* power, he hath *e* eſtabliſhed the world by his wiſdom, and * hath ſtretched out the *f* heavens by his diſcretion.

In this and the next *Verſe*, the Prophet enumerates ſome particulars, wherein he is tranſcendently above all Creatures, which he hath made, much more above Idols, which are the works of mans hands. *c Acts* 14. 15. *i. e.* This whole *Globe* conſiſting of *Waters*, as well as *Earth*. *d* It muſt needs ſpeak an *Almighty Power* to make ſuch a vaſt body; where would the Idols have found Materials, of which to have compoſed ſuch a Body and Bulk, the true God was not at a loſs, he drew them out of nothing, and commanded them into a being by the word of his Power, *Gen.* 1. 1. *e* Either he hath made it firm, ſolid and unmoveable, *i. e.* off from its *Baſis*. or rather Center, (for it is out of our Sphere and Province here to meddle either with the fixation, or the motion of it, that is left to the old and new *Philoſophers* to diſpute among themſelves) or elſe by *eſtabliſhing* we underſtand, he hath appointed it its uſe, or hath prepared it to be every way ſubſervient to the Inhabitants thereof, both as to *delight* in proſpect, and varieties of Recreation, by its ornamental parts in Mountains, little Hills, Woods, Meadows, Fields, &c. and *neceſſity* to accommodate Man and Beaſt with all things uſeful, both for Habitation, and Proviſion to ſuſtain the natural Life, and to praiſe, and magnifie the founder of it, *Gen.* 1. 11, 12. All which cannot chuſe but greatly manifeſt the *unſearchable wiſdom* of God. *f* Theſe are *ſtretched out*, i. e. *expanded*, and *ſpread* over our head, through the whole circumference of the *Earth* with all their glorious furniture, and varieties of motions, moving regularly in their ſeveral Orbs, *i. e.* not varying the leaſt degree, either in time or ſpace from the Order and Law that God hath ſet them, even in thoſe which are more excentrick and erratick, which muſt needs argue an unparallel'd skill, and underſtanding in God, which the word *diſcretion* doth here properly ſignifie *Exod.* 36. 1. *Job* 12. 13. all which are his *handy-work*, and do *declare his glory*, Pſal. 19. 1.

13 When he uttereth his *g* voice *there is* a ‖ multitude of waters in the *h* heavens, and he cauſeth the *i* vapours to aſcend from the ends of the earth: he maketh lightnings ‖ with *k* rain, and bringeth forth the wind out of his *l* treaſures.

‖ Or, *miſe.*

‖ Or, *for Rain.*

g As in the former *Verſe* he relates Gods unſpeakable Power and Wiſdom in his creating and fixing the ſtated order of things, ſo here he further ſets it forth in his *Providential* ordering and diſpoſing their *accidents*, *i. e.* either at his command when he is pleaſed to call for the *Rain*, or rather, when he *thundereth* in the Heavens, *Job* 37. 4, 5. *Pſal.* 77. 18. though it often *rains* when it *thunders* not, and *thunders* when it *rains* not, yet when it *rains* and *thunders* the Rain uſually falls more forcibly from the Clouds, and in more ſudden plenty, as it were a more immediate conſequent of it. *h Viz.* The *loweſt* Heaven, the Region of the Air. *i Exhalations*, whether wet or dry, cauſing Wind or Rain, by the aſcending whereof the Lower Heavens gather them into Clouds, which, when full and burdened, deſcend in ſhowers for the conveniences of the Earth and Springs. *k* Though *Fire* and *Water* be contrary, yet it opens the Clouds to make way for the Rain, and is produced in the midſt of waters, all which is wonderful. *l* Which *partly* notes that it is ſecret and hidden, as coming from the Caverns and hollow parts of the earth, no Man knows from whence they come, or whither they go, *John* 3. 8. and it is wonderful to obſerve how ſuddenly at a calm time the Winds will riſe, how they will whirle about, how various, unconſtant, and contrary in their motions; and *partly* the plenty both for vehemency and continuance, ſignified alſo by *treaſures* the plenty of Snow and Hail being thus expreſſed, *Job* 38. 22. and *partly* that it is at his diſpoſal to bring out of his *Treaſure* when he pleaſes. See *Pſal.* 135. 7.

14 Every man ‖ is * brutiſh in *his m* knowledge, every founder is *n* confounded by the graven Image, for his molten Image *is* o falſhood, and *there is* no *p* breath in them.

‖ Or, *is more brutiſh than* * Chap. 51. 17, 18.

m Some limit it to the makers of theſe Idols, that can employ their Arts and Wits to no better purpoſe, than to frame ſuch Stocks into Gods; this ſuits the next expreſſion; Men are bewitched, and beſotted by theſe things, ſo as to ſee no more into their Folly, than if they were Brutes, and the reaſon that it hath taken ſuch root may be becauſe of Mens ſo much admiring the Art of *Carving* and *Painting*, or rather through their Ignorance, *q. d.* It is for want of knowledge, and underſtanding that Men are thus brutiſh, *Iſa.* 44. 18. *n* Either it ſhall turn to his reproach, or rather, he ſhall ſee his folly and ſhall be aſhamed of it when he ſhall diſcover it, that ever he ſhould make ſuch a thing, and truſt in it, and expoſe it to be adored by others. *o* It is not that which it pretends to be, but a *deceitful* thing, a *Lye*; they turn the *truth of God into a lye*, Rom. 1. 25. *p* They have nothing of life in them, nay that very vegetative life, that once was in their Stocks, is now loſt, much leſs are they Spirits ſent down from Heaven.

15 They *are* vanity *and* the work of *q* errors: in the time of their viſitation they ſhall *r* periſh.

q Either in their riſe, as ſpringing from Men of corrupt Minds, or the *foundation* of them: A *Metonymy* of the *effect*, Teachers and encouragers of *Lyes*, *Hab.* 2. 18. things rather to be ſcoffed at and derided, than adored, and worſhipped, and it is expreſſed in the *plural number* to note the multiplicity of them. *r* When God ſhall have a controverſie with them, ſhall come to reckon with *Babylon* and her Idols, they and their Worſhippers ſhall be deſtroyed, alluding, poſſibly, to the manner of the Pagan Conqueſts, who were wont to carry away both *Perſons*, and the *Idols* of the Country, and either break them to pieces, or burn them: Thus were they ſerv'd by the *Perſians*, ſee on *Iſa.* 46. 1. This poſſibly may be ſpoken by way of Encouragement to the *Jews*, that took offence at the *Chaldæan* Idols, that were ſet up in their ſight, that God may ſtrengthen their Patience he tells them he viſits them in *Mercy*, and their Enemies in *Judgment*; he will deſtroy thoſe Idols.

16 * The *ſ* portion of Jacob *is* not like them, for he is the *t* former of all *things*, and Iſrael *is the u* rod of his inheritance, the LORD of hoſts *is* his name.

* Chap. 51. 19.

ſ A Periphraſis for the true God, who vouchſafeth to be the portion of his People, and to be ſo called, *Deut.* 32. 9. *Pſal.* 16. 5. and many other places, becauſe he is in Covenant with his People in the *Meſſiah*, whoſe co-heirs are as dear to him as a Portion is, that deſcends to a Man by Inheritance, and he tells you his Name in the cloſe of the *Verſe*, *Iſa.* 47. 44. one who hath the whole Hoſt of Heaven and Earth at his diſpoſal. *t* Idols are things framed and formed, but God is the former of all things, *the maker of Heaven and Earth*. *u* So called, becauſe the Portions and Inheritances of *Iſrael* were meaſured by a *Line*, *Reed*, or *Rod*, and therefore called *the rod of his Inheritance*, *Deut.* 32. 8, 9. *Pſal.* 74. 2. and becauſe they were his by a continual Line of Succeſſion; beſide *Iſrael* is, שבט *Schebet* the *Rod*, or *Scepter* of his Inheritance, becauſe God did ſet up his Kingdom in *Iſrael*.

† Heb. *houſe of reſt.*

17 Gather up thy *y* wares out of the land, O † inhabitant of the *z* fortreſs.

The Prophet now enters upon another ſubject, and probably begins another Sermon. *y i. e.* Every thing thou haſt any advantage by, not only thy *Domeſtick* concerns, but all thy *Traffique* and *Merchandize*, where ever thou haſt any concerns in the Land, as Men uſe to do in caſe of Invaſion by an Enemy, to ſecure them. It ſeems to be a *Sarcaſm*, or kind of Military *deriſion*. *z* That is

is underſtood by ſome, as ſpoken to the *Babylonians*, that they ſhould make proviſion for their eſcape, their Idols being not able to ſave them, but this ſeems to be remote from the Prophet's meaning; It is rather therefore directed to the Inhabitants of *Jeruſalem*, that being the chief place of ſecurity in *Judea*, and by a *Synecdoche* to all other places that they promiſed themſelves ſecurity in; the approaching deſtruction being to paſs through the whole Country.

* 1 Sam. 15. 29.

18 For thus ſaith the LORD, Behold, I will *a* * ſling out the inhabitants of the land at this once, and will diſtreſs them, that they may find *it ſo b.*

a It notes with how much violence and ſpeed, and with eaſe the *Chaldæans* ſhall hurry away the People into *Babylon*, as the ſtone doth ſwiftly, and violently paſs, which is thrown out of a Sling, with ſo much eaſe, and therefore it is ſaid *as this once*, I will not delay, but make one thorough quick work of it, noting not only the time, but implying the clear riddance that he would make of them, 2 *Chron.* 36. 17, 18, 19. they had been often aſſaulted by Enemies, and ſometimes they redeemed themſelves, ſometimes delivered by God, their Enemies being ſometimes divided; but it ſhould not be ſo now, but all ſwept away. *b* That they may ſee I am in good earneſt, that I have not only ſaid it, but they ſhall find, that I will execute it, and though they would never believe it, yet they ſhall actually find the truth of my Threatnings. See *Chap.* 5. 12, 13. *Ezek.* 6. 10.

19 Wo is me for my hurt; my wound is *c* grievous: but I ſaid, Truly this *is* a grief, and I muſt *d* bear it.

c Here the Prophet doth not ſo much expreſs his own ſorrow, though that be great, as perſonate the Sorrow and Complaint that the Land, *i. e.* the People of the Land, manifeſt, or at leaſt ought to do; which becauſe they do not, cauſeth no little grief in the Prophet himſelf, who cannot but be affected with their condition, which he calls not only a hurt, but a wound, and both of them very grievous. *d* Or rather, but *I better conſidered it*, and ſaid within my ſelf, I were as good be ſilent, it is indeed a grief *grievous* in it ſelf, and *grievous* that I muſt ſmother it, and not complain, but it is my duty to bear it patiently. There is in this expreſſion a double neceſſary preparation to Repentance, *viz.* 1. An acknowledgment, that they had deſervedly brought the Judgment upon themſelves, and that therefore 2. They would patiently bear it, and it doth imply ſomething of their ſtupidity, *q. d.* we could not have imagined the damage could have been ſo very great, but now we ſee how it is, we will patiently bear *the indignation of the Lord becauſe we have ſinned againſt him.* If this be not the meaning, then it is a further obſtinate perſiſting in their Rebelling, *q. d.* ſeeing it muſt be ſo, truly it is very *grievous*, but I am bound now to bear it, and rub through it as well as I can: A further perſiſting in their pertinacy, but I incline moſt to the former ſence.

20 My tabernacle is ſpoiled, and all my cords are *e* broken; my children are gone forth of *f* me and they are *g* not: *there is* none to ſtretch forth my tent *h* any more, and to ſet up my curtains.

e He proceeds in his *proſopopœia* to bring in the Land, or the Inhabitants thereof enumerating their Calamities, and by a *Metaphor* ſets out the overthrow of the *Land*, or *Jeruſalem*, by the breaking of the *Cords* of a *Tabernacle*, the uſe whereof is to faſten it on every ſide to *Stakes* in the ground, which *Cords* being broken the *Tabernacle* falls, implying all the ſupports of City and Country were gone, nothing but deſolation to be expected. See *Chap.* 4. 20. *f* Either the *Inhabitants* of the Land, or the *leſſer Cities*, being frequently called *Daughters*, *viz.* the *Chaldæans* have ſnatched them away from me, and carried them into Captivity. *g* Of the phraſe and meaning of it. ſee *Chap.* 31. 15. *h i. e.* 'Tis irrevocable, I am without all help either for Defence or Beauty, or any thing to regain my priſtine ſtate, which he chuſeth to deſcribe hereby, continuing this *Metaphor* rather than any other, of a *Shepherds Tent*; poſſibly inſinuating the ground of it to ariſe principally from their Paſtors, the neglect both of their *Civil* and *Eccleſiaſtical* Governours which the next Verſe favours.

21 For the Paſtors are become brutiſh, and have not ſought *i* the LORD *k*; therefore they ſhall not *l* proſper, and all their flocks ſhall be *m* ſcattered.

i Not that the Prophet takes off all blame from the People, but that he layeth it chiefly upon the *Rulers* of Church and State; for ſo is Paſtor taken frequently. See *Chap.* 23. 1, 2, 3. *k* Not ſought unto him, and taken him into their Counſels. *l* The Prophet gives the reaſon why nothing went well with them, namely, becauſe there was no regard had to *Godlineſs*, without which we cannot expect a bleſſing upon any thing. *m i. e.* All that have been committed to their care, ſhall be carried unto *Babylon*, and divers of them diſperſed abroad into ſeveral Countries, for their ſakes.

22 Behold, the noiſe of the bruit is come, and a great commotion *n* out of the north-country * *o*, to make the cities of Judah deſolate, *and* a den of dragons *p*.

* Chap. 4. 6. & 6. 23.

n The Prophet had divers times founded this Alarm in their ears, but to very little purpoſe, his words ſeemed but as idle Tales, they believed him not; he ſpeaks of it *partly*, as one conceiving what dreadful *Commotions* and Concuſſions would be upon the Land by the clattering of Arms, prancings and neighings of Horſes, ſounding of Trumpets, and rattling of Chariots, making as it were the Earth to ſhake under them, when that vaſt Army of the *Chaldæans* ſhould furiouſly break in upon them. *Partly*, inſinuating an *Antitheſis* oppoſing the voice of God's Prophets, that had ſo often ſpoken of this, but they would not hear, againſt this dreadful noiſe, which they ſhould not but hear and ſee and feel too. So that they

23 ¶ O LORD, *q* I know that the way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps *r*.

* Prov. 16. 1. & 20. 24.

q The Prophet finding that all he could ſay prevailed nothing upon this People, but they rather grew worſe, he turns himſelf to God. *r* How far theſe words concern *Pelagianiſm*, or *Free-will*, either one way or other, or whether at all, concerns not this Comment; they ſeem *literally* to be the words of the Prophet, relating either to *himſelf* and other Holy Men, *q. d.* it is not in our power, neither do we preſume to ſtep this Decree of thine againſt *Judea*; or elſe to the *Enemies* in general, or *Nebuchadnezzar* in particular, *q. d.* we know all their Marches and Deſigns are of thine appointing, and all their Atchievements of thine ordering, it is thy Providence that directs every *ſtep* they take againſt this Land, without whom no Counſels ſhall proſper, who alone turneſt Mens Hearts which way thou pleaſeſt, *Prov.* 21. 1. who canſt bring Men on, or turn them back, as thou ſeeſt good, *Iſa.* 37 29. ſo that no Man's way is properly his own, to give them what ſucceſs he will; or to the people, whereby he doth tacitly inſinuate, that all the Counſels and Meaſures they think to take, whether by their own ſtrength at home, or Confederacies and Alliances abroad will avail nothing; however they may think to eſcape by ſome Devices, or Stratagems of their own, it is to no purpoſe, God can overturn all in a moment, when Men think their Counſels are ripe, and they want nothing but execution; or laſtly, as others think, this is by way of *perſion*, *q. d.* Lord we know it is not in our Power to divert theſe Judgments that are coming upon us by the *Chaldæans*, but thou canſt moderate, and limit them as thou pleaſeſt, ſeeing all their deſigns are ordered by thy Providence, they cannot do any thing againſt us without thy permiſſion; this the next Verſe ſeems to favour.

24 O LORD, * correct me *ſ*, but with judgment *t*, not in thine anger *u*, leſt thou † bring me to nothing.

* Pſal. 6. 1. & 38 1. † Heb *diminiſh me.*

ſ q. d. Seeing thou wilt bring the *Chaldæans* upon us to puniſh us for our ſins, let it be a *Correction* only, not a *Deſtruction*, and utter ruine. *t* Let it be in meaſure, in judgment, *i. e.* in wiſdom, proportioning it as a Father toward his Children, *Chap.* 30. 11. for ſo the Hebrew *Miſpat* ſignifies, and thus *judgment* is taken, *Iſa.* 30. 18. We refuſe not *correction*, but we caſt our ſelves upon thee, therefore *in the midſt of Judgment remember Mercy.* *u* The reaſon of this he gives in the next clauſe, leſt if thou ſhouldſt let out thy fury upon me, thou would *bring me to nothing*, *i. e.* thou wouldſt utterly conſume me, or *make me few*, as Heb. that I ſhould be no more a People, never lift up the Head again.

25 Pour out thy fury upon the heathen *x*, that know thee not, and upon the families, that call not on thy name *y*: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate *z*.

x This may imply both *Petition*, that God would do ſo. and *Prediction* that God will certainly do ſo, which toward the cloſe of the Prophecy we find was fulfilled, God firſt ſending the King of *Babylon* to overthrow divers of the Heathen Nations, and then *Babylon* it ſelf deſtroyed with a great deſtruction. He will make a difference between us and the Heathen. ſuch as *know thee not*, *i. e.* Such as do not acknowledge and own thee for their God, the phraſe is frequent, 1 *Sam.* 2. 12. *Job* 18. 21. 2 *Theſſ* 1. 8. the ſenſe is expreſſed here in the next words, that *do not call on thy Name*. *y* A *Synecdoche*, one part of Worſhip put for the whole, *q. d.* If thou wilt be pouring out thy fury, the effects of it be to thine *Enemies*, not unto thine own *People*, who worſhip thee. *z* Here he gives a reaſon as a motive to God, why he ſhould do ſo; which words ſee explained on *Pſal.* 79. 5, 6, 7. whence they are taken, and poſſibly *Jeremiah* himſelf was the Author of that Pſalm after the City was deſtroyed, and he carried into *Egypt*; and for the phraſe of *devouring him*, ſee *Chap.* 8. 16.

CHAP. XI.

God's Covenant, 1,——7. *Their Diſobedience*, 8,——10. *Evils to come on them.* 11,——17, *and on the Men of* Anathoth, *for Conſpiring to kill* Jeremiah, 18,——23.

1 THE word that came to Jeremiah from the LORD, ſaying,

a What time, and in what manner this Revelation came from God to the Prophet is not expreſſed, whether it were in the days of *Joſiah* or *Jehoiachim*.

2 Hear ye, the words of this covenant *b*, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem.

b God ſpeaking in the plural number, not *hear thou*, but *hear ye*, makes ſome conjecture that this was a charge given to ſome other Prophets, either *Zephaniah* (if it were in *Joſiah*'s time, *Zeph.* 1. 1.) or *Uriah* (if it were in the time of *Jehoiachim*.) The term *this* alſo manifeſts, that the Book of the Law was before *Jeremiah*'s time, for all conclude, that the Covenant here ſpoken of, was the Covenant of the Law of God, delivered by *Moſes*, to which the People more than once promiſed obedience.

3 And ſay thou unto them, Thus ſaith the LORD of hoſts, * Curſed *be* the man that obeyeth not the words of this covenant *d*.

* Gal. 3. 10.

d In

d In Deuteronomy 27. 26. it is *Uttered* be he *that confirmeth not* all *the words of this Law to do them, and all the People shall say, Amen.* The Peoples saying *Amen* testified their assent, and made the Law a Covenant, but they had besides formally and explicitly covenanted with God, *Exod.* 24. 3, 7. with religious Rites and Ceremonies used in stipulations, and afterwards consented that God should punish those that violated that Covenant, *Deuter.* 27. 26.

4 Which I commanded your fathers *e* in the day *that* I brought them forth out of the land of Egypt, from the * iron furnace, *f* saying, * Obey my voice, and do them according to all which I command you *g*, so shall ye be my people, and I will be your God *h*.

* Deut. 4. 10.
1 King. 8. 51.
* Lev. 26. 3. 12.

e Which Law (that you by your restipulation made a formal Covenant) I that am the Lord, and so had a soveraign power to lay Laws upon my Creatures, commanded your Fathers. *f* And obliged them to obedience before I laid my Law upon them, by bringing them out of the Land of *Ægypt*, from the Furnace wherein Iron is melted, which may either be taken literally (probably that was a piece of their work in *Ægypt*) or *metaphorically*, serving at Iron Furnaces, being a very hard, and servile labour. *g* For which kindness I required no more of them but a gentler service to me, in obeying my voice as to the things of this Law which I gave them in charge. *h* Nor did I only lay my Commands upon them, but I also incouraged them to the obedience of it, by my gracious promise, that if they would they should be a People, I would bless protect and defend, and bear the Name of my People, and I would be their God to own and bless them.

* Deut. 7. 12. & 8. 18. & 9. 5.
† Heb. *Amen.*

5 That I may perform the * oath, which I have sworn unto your fathers, to give them a land flowing with milk, and honey, as *it is* this day *i*. Then answered I, and said, † so be it O LORD *k*.

i I required their obedience for their own good, I had swore to their Fathers that I would give their Posterity a Land abounding with plenty of all good things, the best and choicest things, upon supposition of their Obedience. I have performed that Oath, I have brought them into such a Land, and shewed my self faithful to them. *k* God having ended his Speech, the Prophet saith, *Amen*, either asserting the truth of which God had said, or wishing that the People would do according to their Covenant, or assenting to the *Curse* according as God had commanded, *Deut.* 27. 26.

6 Then the LORD said unto me, Proclaim all these words, in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant and do them *l*.

l Let it be thy work to call upon this People, not only to hear, but to do the words which I have commanded them, and they have ingaged to do.

7 For I carnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, * rising early, and protesting, saying, Obey my voice *m*.

* Ch. 7. 13.

m In *protesting* I *protested*, an usual way in the *Hebrew*, by which they express the seriousness, and vehemency of an action, by *protesting* he meaneth the same with charging, and commanding, with promises annexed to obedience, and threatnings denounced in case of disobedience. This God saith he had done with a great deal of Patience, and diligence even from the time that this People were brought by him out of the Land of *Ægypt*.

* Ch. 7. 13. ‖ Or, *Stubbornness.*

8 * Yet they obeyed not, nor inclined their ear, but walked every one in the ‖ imagination of their evil heart *n*: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do, but they did *them* not *o*.

n But had not hearkned unto his Counsels, but every one *had walked after the imaginations of his own heart.* A phrase by which sin is often expressed in Holy Writ, *Deut.* 29. 19. *Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. and 23. 17. The imaginations of mans heart are only evil, *Gen.* 6. 5. and 8. 21. Hence holiness is set out by the notion of *self-denying*, not pleasing our selves, mortifying our Members, &c. *o* For this God threatneth to bring upon them all his words of threatning, annexed to the Covenant of the Law.

9 And the LORD said unto me, a conspiracy is found amongst the men of Judah and the inhabitants of Jerusalem *p*.

p All sorts of People, whether of the City or Country, have done alike, as if they had conspired together to break my Law, and to provoke me to wrath, they are all alike and act alike. The thing is manifest, it is not done secretly, nor is it done rashly but upon a Conspiracy, upon counsel and deliberation.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words *q*: and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers *r*.

q They are turned back from me, or they are turned back from their own better courses in the time of *David*, to the sins of their forefathers that worshipped the golden Calf, or the many Idols which they worshipped in the time of the judges. *r* They are all alike both the Ten Tribes, which were the House of *Israel*, and the Two Tribes which made the Kingdom of *Judah*, they have all broken the Covenant, which I made with their forefathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able † to escape *s*: and * though they shall cry unto me I will not hearken unto them *t*.

† Heb. *to go forth from.*

s A Judgment from which they shall by no means be delivered, by any Counsels of their own, or assistance of their Friends and Allies. *t* And though Prayer to me hath been their usual course in such cases, and I have delivered them, yet I will no more hear them though they cry unto me, *Prov.* 1. 28, 29. *Ver.* 7 11. Ch. 14. 12. 13. God will not hear them crying to him in their Adversity, who refuse to hear him speaking to them in their Prosperity.

* Ps 1. 11. † Heb. *what is to me beloved in my house, when she hath wrought lewdness.* Ch. 1. 15. Ezek 8. 18. Mich 3. 4.

12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and * cry unto the gods to whom they offer incense, but they shall not save them at all in the time of their † trouble *u*.

* Deut. 32. 37, 38. †Heb. *evil.*

u Shall here signifieth *Will*, and might as well have been so translated, denoting the hardness of the Hearts of this People, whom affliction would not reduce to God: or rather the *Indicative Mood* is here put for the *Imperative*, and the sense, *Let the Cities of Judah*, &c. and the phrase taken *Ironically*. So it agreeth with God's answer to the People crying to him, *Jud.* 10. 14. and what this Prophet had before said, *Chap.* 2. 28. But saith the Prophet, they shall do them no good, then they shall understand their vanity in their Superstition and Idolatry, that they have bestowed a divine Homage upon Lyes and Vanities, and things able to do them no good, nor at all to profit them.

13 For *according* to the number of thy * cities were thy gods, O Judah, and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* † shameful thing *u*, *even* altars to burn incense unto Baal *x*.

* Ch. 2. 28.
† Heb. *Bosheth.*

u Not that they had just so many Idols as were Cities in *Judah*, or Altars as were Streets in *Hierusalem*. the meaning is, they had very many, and that the People who lived in every City and Street were guilty. What he calls *their shame*, or the shameful thing, is afterwards expounded *Baal*, called a *shameful thing*, because it was what they had reason to be ashamed of, and what would certainly bring them to shame and confusion. *x Baal* signifieth Lord, and was a common Name given to more Idols than one the *Phœnicians* used the Name *Baal*, the *Chaldeans*, *Bell*. God *Hos.* 2. 16. forbad his People to call him by this Name, because so abused to Idolatry. Many think that the *Sun* was what the *Phœnicians* worshipped under this Name; some fay *Saturn* was he, *Manasses* who preceded *Josiah*, reared up Altars for *Baalim*, and made Groves and worshipped all the Host of Heaven and served them, 2 *Chron.* 33. 3. Learned Men say, that the *Assians* called the same Idol *Baal*, whom those of *Europe* called *Jupiter*. It is not improbable which learned Men judge, That the Heathens acknowledging one supream Being, worshipped him in several Creatures; some mistaking *the Sun, Moon, and Stars* to be he, others other things; these they called *Baalim*, Lords, as they called the principal God *Baal*. The Heathens *Idolatry* seems to be their Worshipping God *in Creatures*, and paying a Divine Homage to Creatures, the Sun, Moon, and Stars, and other far inferiour to them, not believing that those Creatures were the *Divine Being*, but that the *Divine Being* was in them, and from them would hear their Supplicants and do them good; which though the Heathens might a little be excused in, having no Scriptures shewing them the nature of the true God, and how he would be worshipped; yet in the *Jews* was inexcusable, they having the Oracles of God committed to them, which both shewed them the true nature of God, and let them know that no Creature could be any similitude or representation of him, and that his Will was, that they should pay their Homage to him without any similitudes, or representations, exciting them to that Homage, fit for nothing but to beget in the Minds of People false Conceptions, and apprehensions of the Divine Being, which is meerly spiritual; notwithstanding which direction from the Divine Law, the *Jews* after the manner of the Heathens, would pay their Homage to God, before the *Sun, Moon* and *Stars*, and before *Images* made with hands, and make Altars to such Creatures and Images, which was the Idolatry God complains of, and of which he declares a greater abhorrence than almost of any other sin. It is likely that *Baal* here mentioned was the *Sun*, because it was near *Manasses times*, who thus highly offended God, and it is probable that though *Josiah* had begun a famous Reformation, yet a great deal of this leaven was left in the common People, besides that the sins of *Manasses*, 2 *King.* 23. 26. are reckoned up as the special proximate cause of this Wrath of God against *Judah*.

* Ch. 7. 16.

14 Therefore * pray thou not for this people, neither lift up a cry, or prayer for them, for I will not hear *them* in the time that they cry unto me, for their † trouble *y*.

† Heb. *their evil.*

y Once before, and we shall find once after this, *Chap.* 11. 14. God forbiddeth the Prophet to *pray for this People*, hence ariseth a Question how the Prophet is excused from Sin, in praying for them after this Prohibition, especially when God had assured him that he would not hear. *Sol.* God (fay some) sometimes forbiddeth Prayers for Persons and People to stir them up to more fervent Prayer. 2. We find the like done by *Moses*, *Exod.* 32. 10. and *Samuel*, 1 *Sam.* 15. 35. and 16. 1. Others say, 3. That we muſt not understand these words as an absolute prohibition to *Jeremy*, but for the terrifying of the People. 4. God speaks only of a temporal evil, and willeth *Jeremiah* not to be too positive in his Prayers for them, that they might be delivered from that, but he might pray for the pardon of their sins, and their deliverance from the eternal Vengeance of God. 5. He might not pray for the

obstinate part of this People, but for the Elect of God amongst them.

15 * † What hath my beloved to do in my house, *seeing* she hath wrought lewdness with many ? *z* and the holy flesh is passed from thee *a* : ‖ when thou doest evil, then thou rejoycest *b*.

† Heb. *what is to me beloved in my house, when she hath wrought lewdness.* Ch. 1. 15. Ezek 8. 18. Mich 3. 4.

5 Some make these words the words of the Prophet, declaring that God (whom they suppose here called the beloved) was about to forsake the Temple. Others make them the *words of God*, speaking of his Prophet, whom he calleth his Beloved. Or rather speaking of his People, whom he calleth his Beloved, upon the account of his ancient Union with them, and Marriage to them, this seemeth most probable, and agreeth both with *Chap.* 7. 9. 10. and also with the usual confidence of the Jews, because of the Temple of the Lord, and their formal Services of God in it, *my People* Gith God, though I was formerly their Husband, yet have wrought lewdness with many, that is, committed Idolatry with many Idols and now what have they to do more in my House, than a base Strumpet which hath turned a Whore, hath to do in the House of her Husband? *a* Some by this phrase understand that God would own them no more as an holy People. Others that their Circumcision was become Uncircumcision. Others more probably understand it of the Flesh of the Sacrifices they were wont to offer, either they had been remiss in offering the Sacrifices God had commanded them. Or (which is more probable) the *Flesh* of their *Sacrifices*, being set before Idols, as well as before him who was the only true God, became polluted, and was abomination to the Lord. The learned Author of our English Annotations. Notes that the words may very fairly be translated, *and the holy flesh they shall pass away from thee*, fo the words import a threatning that because they had polluted, and prophaned the Sacrifices, God would make their Sacrifices to cease. *b* And this the Lord would rather do against them, because they were not only evil, but gloried in their wickedness, or at least were as full of mirth and jollity, as if they had done no iniquity.

16 The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit *c*: with the noise of a great tumult, he hath kindled fire upon it, and the branches of it are broken *d*.

c That is, the Lord fixed thee when he brought thee first into *Canaan*, in a beautiful flourishing state and condition, fo as thou wert in a capacity both to have done thy self much good, and to have brought him much glory, like a beautiful fair Olive-Tree, fit to bear fair and goodly fruit. *d* But thou hast fo behaved thy self, that the Lord is altering the course of his Providence to thee, he that planted thee, is about to pluck thee up. God is about to kindle a fire which will burn thee up, and to break thy branches; there is nothing more usual in Prophetical Writings, than to have things, yet to come, expressed as if past, because of the certainty of them; they being what shall as certainly be, as if already done.

* Chap 2. 21.

17 For the LORD of hosts * that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense to Baal *e*.

e This Verse expounds what was metaphorically expressed in the former Verse, viz. that God had declared his Will to his Prophet. That he would destroy his People, the blame of which must lie upon themselves, for they had by *Idolatry* most highly provoked him, and had therein done against themselves, as indeed all sinning is but an acting against our selves, God is unvulnerable, we cannot hurt him, though we may provoke his Justice to take vengeance upon us for our iniquities. And the Prophet tells them, that the Lord *that planted them* would do this, thereby hinting to them both his power to do it, and also that they had no reason to be confident that because God had made them he would not destroy them; or because he had planted them in that good Land, therefore he would not pluck them up and throw them out of it: *Vid. Isa.* 27. 11.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou shewedst me their doings *f*.

f This may be understood either more generally as relating to all the wicked actions of his Countrymen, to obviate their saying, How comelt thou to know our doings? Or else (which seemeth most probable) more specially, with relation to that Conspiracy against him, which is mentioned in the following Verses.

* Chap. 18. † Heb. *The stalk with his beard.*

19 But I *was* like a lamb, *or* an ox *that* is brought unto the slaughter, and I knew not that * they had devised devices against me, *saying*, Let us destroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred *g*.

g We have no other mention of this Conspiracy in Holy Writ, but it is plain both from this Verse, and what followeth to the end of this Chapter, that the Men of *Anathoth* (which was *Jeremiah's* own Town) were offended at his Prophesying fo sharp things against the Land of *Judah*, and had threatned to kill him if he would not leave off that stile, and had conspired to that purpose, some think to mix poison with his Meat, others by starving of him, others think by beating of him, into which variety of sense they interpret that phrase in this Verse. *Let us destroy the tree with the fruit thereof*; but the sense is plain, Let us not only put an end to his *prophesying*, but to his being also; let us cut him off some way or other, that his Name may no more be remembred. Or this the Prophet saith he was as ignorant, as an Ox or a *Lamb* that is brought to the Slaughter-house, that knoweth nothing what design is against his life.

20 But, O LORD of hosts, that judgest righteously, that * triest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause *h*.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Pſal. 7. 9. Ch. 17. 10. & 20. 12. Rev. 2. 23.

h The Prophet appealeth to God, and appealeth to him as one that knew both the innocency of his heart toward them, and the malice of their hearts, toward him, and used to deal out justice impartially and conmittedly his cause unto God (as we are commanded, 1 *Pet.* 2. 23.) and desires that God would avenge him and that he might see the *Vengeance*, which words some learned Interpreters think spoken not without some passion and mixture of humane frailty Others, not as a Prayer fo much as a Prophecy. Others, not out of a desire of private Revenge, but out of a pure zeal for the glory of God, whose Prophet he was, and Servant in the delivery of those Prophecies that were so ingrateful to them.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, * Prophesie not in the name of the LORD, that thou die not by our hand.

* Isa 30. 10. Amos 2. 12. & 7. 13. Mich. 2. 6.

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them; the young men shall die by the sword, their sons and their daughters shall die by famine.

† Heb. *visit upon.*

23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation *i*.

i The Prayers of God's Prophets, though they may sometimes have too much passion and humane infirmity mixed with them, yet are heard of God. and many times answered in Righteousness by terrible things, as to those against whom they are directed; the same thing they designed to do against the Prophet, God threatneth to do against them, utterly to consume them, fo as no remembrance of them should remain.

CHAP. XII.

The Prophet complaineth of the Wicked's Prosperity: By Faith foreth their Ruine, 1,—4. God admonisheth him of his Brethren's Treachery against him, and lamenteth his Heritage. 5, —13. A return from Captivity promised to the Penitent, 14,—17.

1 RIghteous * *art* thou, O LORD, when I plead with thee *a*, *yet* let me ‖ talk with thee of *thy* judgments *b*. * Wherefore doth the way of the wicked prosper! *wherefore* are all they happy that deal very treacherously *c*?

* Pſ 51. 4. ‖ Or, *let me reason the case with thee.* Job 12. 6. & 21. 13. Mal. 3. 15.

a The Prophet begins here with a Recognition of God's unquestionable Righteousness and Justice, in all his Providential Dispensations in the Government of the World Some read the latter part, *should I plead with thee?* But let it be *should I plead?* or, *although*, or, *when I plead*, that is, *argue with thee*, yet the Prophet doth it not without a previous resolution to agree the Lord's Dispensations just, whatsoever he should say. *b* Yet saith he, let me talk with thee, not by way of accusing thee, but for my own satisfaction concerning thy judicial Dispensations in the government of the World. *c* Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal treacherously? by *all these*, he means *many of them*, and is thought to have spoken with a special relation to the Priests at *Anathoth*, that had conspired against his Life. The Prosperity of the wicked hath in all times been a Riddle, and a fore Temptation to the best of God's People; to *Job*, *Chap.* 21. 7. 13. to *David*, *Pſal.* 37. 1. and 73. 2. 12. and 94. 3, 4. *Hab.* 1. 4, 5. Lord, saith *Jeremy*, I know thy ways of Providence are just and righteous, but they are dark and hidden from me, I cannot understand why thou doest this.

2 Thou hast planted them, yea, they have taken root, † they grow, yea, they bring forth fruit; near in their mouth, and far from their reins *d*.

† Heb. *they go on.*

d Here are a People that indeed talk of thee, and one that only observeth their Mouths, would judge thou wert near to them, and they had Communion with thee, but he that observeth their Lives may easily discern that thou art far from their inward parts, they have neither fear of thee, nor love for thee, nor desire after thee, nor delight in thee, nor are they obedient to thee; yet thou hast planted them by thy Power, and by thy Providence they thrive, go on, and prosper.

3 But thou, O LORD, * knowest me, thou hast seen me, and tried my heart † toward thee. *e* Pull them out like sheep for the slaughter, and prepare them for the day of slaughter *f*.

* Pſ 17. 3. 139. 1. † Heb. *with thee.*

e Here seemeth to be something understood, viz. *But Lord it is otherwise with me*, I am maligned, and my life is hunted after, yet Lord thou knowest the sincerity of my heart before and towards thee, thou hast had experience of me in the discharge of my Prophetical Office, and knowest that I have been faithful in revealing to the People what thou didst reveal to me, yet for this it is they seek my Life and would have my Blood. *f* Lord, avenge me on this wicked Generation, confirm the words against them which I have from thee denounced. Concerning the meaning of expressions of this nature, and the lawfulness of putting up such Petitions against those who are not only our Enemies but God's also. See what was noted on *Chap.* 11. *Ver.* 20.

4 How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein *g*? * The beasts are consumed, and the birds, because they said, He shall not see our last end *h*.

* Chap. 4. 25 & 7. 20 & 9. 10

g The Prophet seems to give a reason of his former Passion, and Prayer against those wicked Men he before reflected on, because they were the cause of the Nations Ruine, which is also asserted by the *Psalmist*, *Psal.* 107. 34. A Land is *said to mourn* metaphorically when it is brought to an ill complexion, and looketh unpleasantly, the Grass and green Herbs in it being destroyed by Enemies, or Drought, or Vermine. *h* Nay the effects of their wicked courses reached to the very Beasts and Birds, because they were so presumptuous as to conclude, that they should do well enough, neither the Prophet nor any other should see their last end.

5 If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses *i*? and if in the land of peace *wherein* thou trustedst *they wearied* thee, then how wilt thou do in * the swelling of Jordan *k*?

* Josh. 3. 15.

i That these are the answer of God to the Prophet is reasonably well agreed by the best Interpreters, as also that this is a Proverbial expression, but as to the application of it in this place, there is some difference: Some make it this. If thou dost not understand what is done by the Men of thine own City, how canst thou think to fathom my Dispensations of Providence in the Government of the World? But this sense seemeth not very probable, because the sense of the *Proverb* seemeth to be, If thou beest not able to encounter lesser dangers, how wilt thou be able to overcome greater? I rather agree with those who make the sense this. *Jeremy*, I have greater dangers for thee to encounter than those thou art exposed to at *Anathoth*, if thou beest so disturbed with them, who are but as *Footmen*: How wilt thou be able to grapple with those far greater Enemies which thou art like to meet with at *Hierusalem*. *k* *And thereby* also seemeth to be understood by *the land of thy peace*, that is, the Land of thy Friends wherein thou hadst a confidence: If thy Enemies thou hast there met with, tire thee, what wilt thou do *in the swellings of Jordan*? That is in a place in which thou art like to meet with an increase of greater Troubles, like the swelling of *Jordan* (which in Harvest used to overflow its Banks.) Many other things are said by Interpreters, both with reference to the sense of this Text, and the explication of these proverbial expressions, but the sense above-mentioned seemeth to me least strained, and best agreeing with what went before, and what follows.

6 For even * thy brethren, and the house of thy father, even they have dealt treacherously with thee *l*, yea they have called a multitude after thee *m*, * believe them not, though they speak † fair words unto thee *n*.

* Ch. 9. 4. ‖ Or, *cried after thee fully.* * Prov. 26. 25. † Heb. *good things.*

l The Men of *Anathoth*, thine own Town and Country, and those of thy own Family have conspired Evil against thee secretly. *m* Either they have exposed thee to the rage and rudeness of a multitude, or they have accused thee to a multitude. *n* Tho' therefore they give thee many fair words, yet repose no trust nor confidence in them, but look to thy self.

7 I have forsaken my house *o*, I have left mine heritage *p*, I have given † the dearly beloved of my soul into the hands of her enemies *q*.

† Heb. *the love.*

o God by his House here understandeth the Temple, which God is said here to have forsaken with respect to his gracious manifestations in it to the People that came thither to worship him. *p* By his heritage he means the whole body of the *Israelites*, called Gods Heritage not in this Chapter only, but *Chap.* 2. 7. *Joel* 2. 17. *Mic.* 7 14. whom God threateneth to leave with respect to his special Providence, by which he had taken care of them, upon which account *Canaan* is called the Land which God *cared for*, *Deut.* 11. 12. that is to cared for, as in comparison with them, he might seem to neglect all other Countreys. *q* That is, he had given that Nation which was once his dearly beloved into the hands or power of their Enemies.

8 Mine heritage is unto me, as a lion in the forest, it ‖ † crieth out against me: therefore have I hated it *r*.

‖ Or, *yelleth.* † Heb. *gi-veth out its voice.*

r That is, the reason why my heart is alienated from them, is because they are altered, those that were as my Sheep, following me their chief Shepherd, and the guidance of those Prophets and Pastors which I let over them, are become like *Lions* in the Forest roaring against me, and rending and tearing the Prophets which I sent unto them.

9 Mine heritage is unto me as a ‖ speckled bird *s*, the birds round about *are* against her *t*, come ye, assemble all the beasts of the field, ‖ * come to devour *u*.

‖ Or, *ravenous.* ‖ Or, *cause them to come.* * Chap. 7. 33.

s The word in the *Heb.* signifies to die, or colour, and Interpreters are here divided, whether to interpret it of a Bird *coloured by Nature*, (so our Translators understood it, and therefore have translated it speckled) or *by accident*, as ravenous Birds are coloured by the blood of other Birds killed by them. Hence some interpret the Text as a reflection upon the *Jews* for their Cruelty, coloured by their oppression and innocent bloodshed. Others of their cincture by a variety of Superstition and Idolatry, the latter seemeth to me most probable, because of what follows, it being what is useful and natural for other Birds to flock about a strange coloured Bird, such as they have not been used to see, but rather to fly from, than to come at a Bird of prey, that hath already stained her Feathers with the blood of other Birds. *u* But if may be understood of either, for the *Jews* were notoriously guilty of both, and it is God that causeth the Birds to come against her, and the Beasts of the field to devour.

10 Many Pastors have destroyed my vineyard *w*, they have troden my portion under foot, they have made my † pleasant portion, a desolate wilderness *x*.

† Heb. *portion of desire.*

w By *Pastors* most here think Civil Persons, not Ecclesiastical Officers are meant; but they are divided, some interpreting it of the Rulers and Princes of *Nebuchadnezzar's* Army, who took *Jerusalem*, and destroyed *Judah*, called God's *Vineyard*, *Isa.* 5. 1, 2. others understanding it of the Rulers of the *Jews*, who by their wicked Government, and as wicked Examp'e had ruined their Country. *x* And caused God to turn the Country which he had chosen for his portion, and declared such a pleasure in, into a Wilderness, and such a Wilderness as was not only thinly inhabited, but wholly desolate.

11 They have made it desolate *y*, *and being* desolate it mourneth unto me *z*, the whole land is made desolate, because no man layeth *it* to heart *a*.

y Heb. *He hath made it desolate*, but it cannot be meant of God, for it is God that speaketh, and God is he mentioned in the next words; It must therefore either be understood of *Nebuchadnezzar*, the instrumental cause; or (one number being put for another) of the People or the Rulers as the meritorious cause, and in that rueful state into which their sins had brought it, it cried unto God. *z* And one great cause of this sore Judgment upon the Land, was the Peoples not laying to heart, not seriously considering what God had done or was doing against it,

12 The spoilers are come upon all high places through the wilderness *b*: for the sword of the LORD shall devour from the *one* end of the land, even unto the *other* end of the land: no flesh shall have peace *c*.

b The Prophet (as very usually) speaketh of a thing as already done, which was very shortly to be done, he saith they were come up because they should come up, and no places should be so high but they should climb them; none so strong, but they should subdue them. *c* The sword of the Enemy is called the sword of the Lord, because he ordereth and succeeds it, though the Enemy manageth it, and he saith it shall be against all, of all ranks and orders, no flesh should have peace; by *no flesh* he meaneth no ranks, no orders of Men.

13 * They have sown wheat, but they shall reap * Micah thorns *d*: they have put themselves to pain, *but* 6. 15. shall not profit *e*: and ‖ they shall be ashamed of Hag. 1. 6. your revenues, because of the fierce anger of the ‖ Or, *ye.* LORD *f*.

d If these words be understood literally, they only signifie, that God would blast the Labours of the Husbandman, and curse them in the Field. The Earths bringing forth *Thorns* and *Thistles* was part of the Curse for the first transgression of Man: *Gen.* 3. 18. God's blasting the Labours of Husbandmen is often threatned as a punishment of Sin. *Vid. Lev.* 26. 16. *Deut.* 28. 38. if it be taken metaphorically, it is expounded by the next words. *e* That they should labour in vain, all the Works of their hands, all their Counsels and Deliberations should be of no profit, or avail unto them. *f* The fierce anger of God against them shall be to shewed. that the returns of their Labours or Estates, the profits of their Trades, &c. shall be so small that they shall be ashamed of them.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit *g*, Behold, I will * pluck them out of their land, and * Deut. pluck out the house of Judah from amongst them *h*? 3. Chap. 32. 37.

g God will not be angry for ever with his own People, nor suffer the rod of the wicked for ever to reft upon the back of the righteous, for faith he for those that are my *evil Neighbours*, the Nations bordering upon *Judea*, which God calls his Inheritance, upon which account he calleth them his Neighbours, *who reached* his Inheritance, not so much by contiguity of Habitation, as by rapacious Fingers, to do them hurt, insulting over them when the Hand of God was upon them, and contributing to their affliction and misery, by helping their Enemies against them, as did the *Edomites*, *Philistines*, *Moabites*, &c. *h* I will also pluck them out of their Land, I will bring the sword upon them also, and they shall be led into captivity, and though they may have made some Inroads upon my People, and have carried away some of them into Captivity, yet I will fetch them out of their Captivity.

15 And it shall come to pass, after that I have plucked them out, I will return and have compassion on them, and will bring them again every man to his heritage, and every man to his land *i*.

i This seemeth not to be a Prophecy only of the *Jews* return into their Land after the fulfilling of the Years of their Captivity, but also of the bringing back of these Nations after that they should be plucked up, and seems to relate to the calling of the Gentiles, but this Prophecy must be limited by what followeth in the next Verse, and not understood of all the Inhabitants of those Nations.

16 And it shall come to pass, If they will diligently learn the ways of my people to swear by my name, the

the LORD liveth *k*, (as they taught my people to swear by Baal) *l* then shall they be built in the midst of my people *m*.

k This these people be Heathens, yet if they will leave their Idolatries, and superstitious ways of Worship, and learn to worship and serve me as my People do and ought to worship me. *l* And *swear by my Name the Lord liveth*, that is, pay that Homage which they pay to the Divine Being to me, the living and true God; owning me alone as the fountain of life, and Searcher of the hearts (for there is a great Homage paid to the true God in swearing by his Name only, which sheweth the great impiety and profaneness of other Oaths.) *m* Then, saith God, I will bless and prosper them also, and they shall not only have a portion in the Earth but amongst my People, which was eminently fulfilled in the Conversion of the *Gentiles*, *Rom.* 11. 17. they were originally *wild Olives*, and *grafted in* amongst the *Jews*, and *with them made partakers of the root, and fatness of the Olive-tree.*

17 But if they will not obey, I will utterly pluck up, and destroy that nation, saith the LORD *n*.

n But for those, whether they be *Jews* or *Gentiles*, that shall continue in their Idolatrous, and Superstitious courses; that shall refuse the *Messias*, and continue in unbelief, and go on in courses of Rebellion and disobedience (saith God) I will utterly destroy that People. Thus *Isa.* 60. 12. *The nation and kingdom, that will not serve thee, shall perish, yea those nations shall be utterly wasted.*

CHAP. XIII.

In the Type of a Linen-Girdle God prefigureth their Destruction, 1,——11. *Under the Parable of Bottles filled with Wine, is foretold their Drunkenness with Misery,* 12,——14. *He exhorteth to prevent these Judgments by Repentance from their sins, which are the cause thereof,* 15,——27.

1 THus saith the LORD unto me, Go, and get the a linen girdle, and put it upon thy loins, and put it not in water *a*.

a God's design, by what is recorded in this Chapter, is by two Types, as in two Glasses, to let the People understand by the Prophet, how he looked upon them, and what they were in his Eyes, and also what he would do unto them, and they might expect from him, to this purpose he directeth the Prophet to procure himself a Girdle, not woollen but *linen* made of Flax, or the like, and to put it not upon his Clothes, but upon his Loins, to signifie (as some think) that this people were a people whom God had made near to him. He commands him not to put it in water, to soften it, as some think; Linen newly made, before it is wetted in water, being rough; and this they conceive the Prophet was forbidden, for a further Type of the stiffness and roughness, and stubbornness of this People. Others think, to typifie that God was no cause of this Peoples rotting, and growing corrupt.

2 So I got a girdle according to the word of the LORD *b*, and put *it* on my loins *c*.

b That is according to God's Command. *c* And used it as God commanded me, never disputing the reason, why God bid me do such a thing.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in an hole of the rock *d*.

d God having commanded the Prophet to procure such a Girdle as was before mentioned, and to tie it upon his Loins, he a second time comes to him and commandeth him to take this Girdle and carry it to *Euphrates*. This was one of the four great Rivers that the River out of the Garden of *Eden* divided it self into, *Gen.* 2. 10, 14. It was the border of the promised Land, *Gen.* 15. 18. *Deut.* 1. 7. 11. 24. 1 *Chron.* 5. 9. *Reuben's* Lot was bounded by it. The Prophet was commanded to hide his Girdle, in the *hole* of a *Rock* in that River. But why there? Were there not other places nearer, where the Prophet might have hid it? It is judged by some, that this Command was also to signifie unto them, that they should be carried out of their own Borders into Captivity, or rather that they had corrupted, and were become rotten by doing after the fashions and manners of the Heathens, who lived on the other side of *Euphrates* always, but having (an hundred years before this) captivated the Ten Tribes, lived also on this side of it.

5 So I went and hid it by Euphrates as the LORD commanded me *e*.

e Most think that *Jeremiah* did this but in a Vision, for it was a very long Journey for the Prophet to take to go from *Anathoth*, or *Hierusalem* as far as *Euphrates*. *Jeremiah* was obedient to God's Command, without any disputing or asking God the meaning of this Injunction to him.

6 And it came to pass after many days that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there *f*.

f God who had bidden the Prophet go and hide the linen Girdle, after some considerable time speaks again to him to go and take it away from the place where he had lodged it.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it *g*, and behold the girdle was marred, it was profitable for nothing *h*.

g Whether the Prophet really made such a journey, or all this was but a Vision is very uncertain. *h* When he came to the place, or in his Vision, he thought when he came to the place, that he saw all the girdle rotted, and good for nothing but to be thrown upon a Dunghil.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar the pride of Judah, and the great pride of Jerusalem *i*.

i By this it appears that God commanded *Jeremiah* to do this, not only as a representation of the rotten and corrupt state of this People, but of his Vengeance which should suddenly be brought upon them, though they were a *proud people* lifted up and swelled in the Opinion of themselves, from the favour which God had shewed them, in making them a People near unto him, and as it were wearing them upon his Loins, yet they having corrupted themselves by mixing their streams with the streams of *Euphrates*, corrupting themselves with the Superstitions, corruptions and Idolatries of Heathens, God would make use of some of those Nations to abate their Pride, and pluck their feathers, and they should rot amongst those People, and in some of those Nations with whom, and by whose Example they had sinned against the Lord. This sense of these words is much confirmed by the following words.

10 This evil people which refuse to hear my words, which walk in the ‖ imagination of their heart, and ‖ Or, *stubbornness.* walk after other gods to serve them, and to worship them shall even be as this girdle, which is good for nothing *k*.

k Hitherto the Prophet had yielded a blind obedience to God, doing what he commanded him though he possibly knew no other reason for it, but because God bade him do so (which is an Homage we owe unto God, though to none but him) now God expounds himself what he meant to teach the *Jews* by this, viz. That he did intend that they should be confumed by the People beyond the River *Euphrates*, as that Girdle was there marred, and he also shews them, that their own sins in disobeying his word, and following the imaginations of their own hearts, particularly their Idolatry, was what had brought this sore judgment upon them.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD, that they might be unto me for a people, and for a name, and for a praise, and for a glory *l*: but they would not hear *m*.

l Here God openeth to the Prophet, why he commanded him to put the Girdle about his Loins, viz. to shew that he of his singular favour, had used the *Jews* as a Man useth his Girdle which he fasteneth about his Loins, and as a Man weareth his Girdle, made up of some costly Materials for an honour and praise to him, so God's design in honouring this People, wearing them as a Girdle, was, that they might bring him honour and glory, living to his praise, in the obedience of his Commands, especially such Commands as related to his Worship. *m* But they would not answer God's designs, nor hearken to any Counsels of that nature which he gave them, and therefore he was resolved to pluck them from his Loins, and to suffer them to rot, and continue as that Girdle was rotted. See *Psal.* 81. from Verse 8, to the end, which the Author of the *English* Annotations saith well, is an excellent Comment on this Text.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD the God of Israel, Every bottle shall be filled with wine, and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine *n*?

n God by his Prophet sheweth them their ruine in another Glass, he bids the Prophet tell them, that *every bottle should be filled with wine.* Wine was what they delighted in, *Hos.* 3. 1. *They love flagons of wine*, and were for those Prophets that would prophesie *to them of wine and strong drink*, *Micah* 2. 11. God therefore sendeth them a Prophecy about Wine, bids the Prophet tell them, that *every bottle should be filled with wine.* (Glad News to the Drunkards among them!) but no very strange thing to them who often enough were wont both to fill, and to empty Bottles of Wine; but they little understood the *Wine* which God and his Prophet intended, God therefore openeth it to them.

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the Prophets, and all the inhabitants of Jerusalem with drunkenness *o*.

o There is a Wine of astonishment and confusion. *Psal.* 60 3. A Wine that intoxicateth, and influenceth, and thus it is as a Wine that refresheth; but God, saith that Wine shall fill all Orders of Persons, *Kings, Priests, Prophets*, and all the Inhabitants of *Jerusalem*. Nor shall the *Throne of David* be a protection to your Kings, I will have no regard to them upon that account, nor to the Priests though they be Persons consecrated to me.

14 And I will dash them † one against another, † Heb. *a* even the fathers, and the sons together, saith the *man a-* LORD: I will not pity, nor spare, nor have mercy, *gainst his* † but destroy them *p*. *brother.*

p And I will set them one against another, raising up an evil † Heb. Spirit of division amongst them, that they shall be like earthen *from be-* Bottles dashed one against another, which are easily broken in *tween them.*

pieces.

pieces. I will have no pity on them, therefore let them not presume upon my mercy, and pity, and compassion, for I am resolved to shew them no mercy, but to bring them to utter ruine, and destruction.

15 ¶ Hear ye and give ear, be not proud: for the LORD hath spoken *q*.

q God ordinarily subjoineth exhortation and counsel to his reproof, if peradventure people will change their hearts and ways. Having threatned them, therefore the Prophet speaketh to them, that they would yet hear, and that not formally but give ear, not exalting themselves against God, and nourishing a vain confidence or presumptuous hopes, and going on in their rebellious courses, despising him, and others who were but the Lord's Prophets and his Messengers unto them. The word which we bring is not ours, it is the Lord that hath spoken by us.

16 Give glory to the LORD your God *r*, before he cause darkness, and before your feet stumble upon * Isa 59.9. the dark mountains, and while ye * look for light, he * Pf 44.19 turn it into * the shadow of death, *and* make it gross darkness *s*.

r Glorifie God, by an humble confession of your sins, *Jos.* 7. 19, 20. by submitting your selves to God, *Jam.* 4. 7. humbling your selves under his Word, *Jam.* 4. 10. and under his mighty hand, 1 *Per.* 5. 6. / Before God brings upon you his great and heavy Judgments before threatned; as a state of prosperity is set out often in Scripture by the Notion of *Light*, which is a pleasant and chearing thing; so a state of affliction is often set out to us in Scripture under the Notion of *Darkness*, *Isa.* 8. 22. *Joel* 2. 2. *Amos* 5. 18. *&c.* and as in the want of light which is directive to our feet, Men are prone to stumble at any thing that lies in their way, so as they know not how to direct their feet or take their steps, so in times of affliction, especially great affl ctions, Men are ordinarily perplexed and know not what course to take. In the latter part of the Verse he seemeth to threaten God's disappointment of their expectations. The *Jews* to the last appeared highly confident looking for light, but they met with great disappointment, even gross darkness.

17 But if ye will not hear it *t*, my soul shall weep in secret places for *your* pride *u*, and * mine eye shall * Lam. 1. 2. 16. & 3. 48 weep sore, and run down with tears, because the Lords flock is carried away captive †.

t That is, if you will not listen to what I say, take heed to what I say, and obey the counsel which I give you. *u* I shall seriously and secretly mourn for your rebellion and obstinacy which is rooted in your pride, and lifting up your selves against the Lord's Monitors and Counsels. † And I shall also mourn for your calamity when it comes upon you, I shall have a personal and family concern with you, but that will not so much trouble me as to confider that you who are the Church and People of God should be led into Captivity.

18 Say unto the king and to the queen, Humble your selves *x*, sit down; for your ‖ principalities shall ‖ Or, *your head-tires.* come down, *even* the crown of your glory *x*.

x The Author of holy Writ is discernible by this as by other things, that the Scripture equally speaks to the greateſt Perſons, as to Persons of meaner rank God here calls to the King of *Judah*, whether it was at this time *Jehoiakim*, or his Son *Jehoiakin*, is uncertain. *x* By *Principalities* he means both their *dignity*, and their *liberty* that which he often calleth the Crown of their glory. Some expound it *head-tires*, because the word deriveth from a word which ſignifies the Head.

19 The cities of the south shall be shut up, and none shall open *them y*, Judah shall be carried away captive all of it, it shall be wholly carried away captive.

y Either the Cities of *Judah* which lay Southward from *Chaldæa*, and therefore their Enemies in the next Verſe are ſaid to come from the North, and this great evil is ſaid to have come from the *North*; or (as ſome would have it) the Cities of *Egypt*, which lay yet more *Southward*, ſo as the *Egyptians* ſhould neither come with ſufficient force to raiſe the Sieges, nor ſhould there be any Sanctuary or refuge for them in *Egypt*, but they ſhould certainly be wholly carried into Captivity.

20 Lift up your eyes, and behold them that come from the north *z*: where *is* the flock *that* was given thee, thy beautiful flock *a*?

z He ſpeaks to them as if their Enemy was even then upon their March, that if they did but look they might ſee him coming. *a* The Prophet either ſpeaks to the King or to the Rulers, or chief of the Congregation of *Judah*, *Prov.* 14. 28. *In the multitude of the people is the king's honour.* So in the multitude of Subjects or of Members, lies much of the honour of a *Church* or State.

21 What wilt thou ſay when he ſhall † punish thee? (for thou haſt taught them *to be* captains, *and* as chief over thee) ſhall not * ſorrows take thee as a woman in travail *b*? † Heb. *viſit thee.* * Chap. 6. 24.

b That is, thou wilt have nothing to ſay, but be wholly confounded and aſhamed when God ſhall viſit thee with this fore judgment, or when *Nebuchadnezzar*'s Army ſent by God, ſhall viſit thee; for thou, either by thy commerce and trading with them, or by thy ſo often calling them to thy aſſiſtance, or by thy Idolatry borrowed from them, and other Nations, haſt taught them to be Captains over thee: thy ſorrows and affliction will come upon thee *ſuddenly* and *terribly* as pain cometh upon a Woman in Travail; *yea*, and as *certainly* alſo.

22 And if thou ſay in thine heart, *Wherefore come theſe things upon me? for the greatneſs of thine iniquity are they * skirts diſcovered, *and* thy heels ‖ made bare *c*. * Chap. 5. 19 & 16. 10 ‖ Nahum 3. 5.

c Hypocrites will rarely confeſs their own ſhame and God's righteouſneſs, but are ready to expoſtulate and diſpute with God, and to call him to account why he hath dealt ſo with them, as if God had dealt unjuſtly. But (ſaith God) if thou ſhouldſt have any ſuch thoughts in thine heart, do but remember thine iniquities, how many and how great they have been, thy *nakedneſs* is diſcovered becauſe of theſe, and for theſe thou art expoſed to contempt and ſhame; probably theſe phraſes are fetched from the uſual practice of Soldiers when they have conquered a place and taken Priſoners, to ſtrip them, and leave thoſe of either Sex, either no Clothes to cover their nakedneſs, or nothing but their own Rags, not ſufficient to cover their nakedneſs. By *Skirts* is meant the lower part of their Bodies covered with the lower part of their Garments. ‖ Or, *ſhall be violently taken away.*

23 Can the Ethiopian change his skin, or the leopard his ſpots *d*? *then* may ye alſo do good, that are † accuſtomed to do evil *e*. † Heb. *taught.*

d In the *Hebrew* it is, *Can the Cuſhite*, &c. from whence it is well concluded, as learned Men judge, that the *Ethiopians* are of the poſterity of *Cuſh* the Son of *Cham*, Brother to *Miſraim*, the *father of the Egyptians*, *Gen.* 10. 6. For theſe were the only People of old noted for their black colour in Scripture, as the *Ethiopians* are now. *e* God ſheweth that the *Jews* by their continued cuſtomary ſinning had ſo inured themſelves to wicked practices, that it was as much labour in vain to endeavour to reclaim them, as to go about to waſh a *Blackamore*, or to take out the natural ſpots of the Beaſts called *Leopards*.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs *f*.

f The words denote a great, and clear diſperſion, like that of the ſcattering of Stubble by a fierce Wind.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood *g*.

g This is what thou ſhalt have at the Lord's Hand, the diſpenſation which thou ſhalt meet with, and thou mayeſt thank thy ſelf for it, for hadſt thou remembred either my former kindneſs to thee, or the Law that I gave thee, this had not come unto thee, but thou haſt forgotten me, and truſted in lyes, or in idle, vain and preſumptuous hopes, therefore I have given thee but a juſt lot, and meaſured to thee a juſt meaſure.

26 Therefore * will I diſcover thy skirts upon thy face that thy ſhame may appear *h*. * Lam 1. Ezek. 16. 37. & 23. 29. Hoſ. 2. 10.

h Therefore I will expoſe thee to all manner of ſhame and contempt, without any regard to thy honour. Thoſe that honour God, God will honour, but thoſe that deſpiſe and diſhonour him, ſhall not be able to maintain their own honour.

27 I have ſeen thy adulteries, and thy * neighings *i*, * Chap. the lewdneſs of thy whoredom, *and* thine abominations * on the hills, in the fields *k*: woe unto thee, O Jeruſalem, wilt thou not be made clean? † when *ſhall it* once *be*? * Iſ. 65. 7. Chap. 2. 20. Ezek. 6. 13. † Heb. *after when.*

i Some think the Prophet here reflects upon them for their corporal Adulteries, and their madneſs upon them, which he compareth to the *neighings* of Horſes, but thoſe words *on the hills in the fields* in the next clauſe ſeem to inform us. *k* That he means here only their *Idolatries* which are in holy Writ often compared to *Adulteries*, which are the greateſt ſins in their kind, the greateſt violations of the Marriage Covenant, and provocations of Perſons in conjugal Relation, and the only cauſe of lawful divorce. / He concludes with pathetical Interrogations, intimating that yet there was hope if they would reform; and though giving over their caſe almoſt as deſperate, and not knowing what would not be, yet he leaves no means untried, but aſks them if it was not yet time, or when ſuch a thing might be hoped for at their hands?

CHAP. XIV.

A grievous Famine prophe ied: Its Miſeries, 1—6. The Prophet prayeth, but God will not be entreated for them, 7—12. Lying Prophets no excuſe for them, 13,—16. The Prophet's Complaint, 17,—22.

1 THE word of the LORD that came to Jeremiah concerning the † dearth *a*. † Heb. *Words of.*

a What *Dearth* we are not told, nor when it happened; ſome *the words* think that it was in the time of the Siege of *Hieruſalem*; others, *of the* that it was in the beginning of the Reign of *Zedekiah*, but they *dearths or* judge moſt probably, that think it was in the time of *Jehoiakim*, *reſtraints* for we read *Chap.* 36. 9. of an extraordinary Faſt by him pro- *for* we read claimed, which many judge was upon this occaſion: The *Heb.* Phraſe which is here uſed, ſignifying, *The matter of the Reſtraints*; gives Interpreters ſome liberty to abound in their ſenſes of this Text, but the following words make it evident, *Ver.* 4. 5. that the *Reſtraints* here mentioned were God's reſtraining of water from them, ſo that the *Dearth* was occaſioned from a great drought, which is elegantly deſcribed in the five next Verſes and deprecated, *Ver.* 7, 8, 9. which make indeed but a Preface to the Revelation of the Mind and Will of God in this Prophecy.

2 Judah mourneth, and the gates thereof languiſh, they are black unto the ground, and the cry of Jeruſalem is gone up *b*.

b By *Judah* is meant the Men and Women in the whole Country of *Judah*. The *Gates* is put for their *Cities*, or the Men of their

their Cities languiſhed, for want of moiſture for themſelves or their Beaſts. They are all in the Habits of Mourners, or their Faces looked fearfully, and ſtarvedly, for want of due and wholeſome Nouriſhment, and the *cry of Hieruſalem* is gone up, either their cry unto God by their Prayers in his Temple, or their cry by the reaſon of their Miſery and Grief is gone up to Heaven.

3 And their nobles have ſent their little ones to the waters, they came to the pits *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and covered their heads *c*.

c This ſcarcity of water, afflicted not mean Perſons only, who have not ſo good means to ſupply their neceſſities as others; but their greateſt Perſons; ſo as they ſent their little ones (it were better tranſlated *Servants* for they are meant) to the places made to receive and retain Water, but finding no Water in the Pits, they came back again with their Veſſels empty like Men aſhamed and confounded, and troubled upon the ſeeing their expectations fruſtrated.

4 Becauſe the ground is chapt *d*, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads *e*.

d The *Heb.* word ſignifieth more largely than *chapt*, broken, ſpoiled, turn'd into duſt, as is uſual in great Droughts. *e* The word alſo which we tranſlate Plowmen, doth not ſtrictly ſignifie Plowmen, but *Husbandmen*, there having been no Rain upon the Earth, it brought forth little or no Graſs for thoſe that imployed themſelves in breeding or feeding Cattel, and it was ſo hard, and ſo much wanted moiſture, that they could not Plow nor Sow, but were like Men aſhamed and confounded, who knew not what to do.

5 Yea, the hind alſo calved in the field and forſook *it*, becauſe there is no graſs *f*.

f Hinds uſe not to get their Food in Fields, but upon the Mountains and in Wildernеſſes, but the Drought was ſuch, that theſe wild Creatures came into the lower Grounds, nearer the Habitations of Men, than they were wont, and there brought forth their Young. The Hinds are loving Creatures, and as all Creatures by a natural inſtinct love their Young, ſo the Hinds eſpecially, but their moiſture being dried up, they could not ſuckle them, but were forced to leave them, running about here and there to ſeek Graſs to eat.

6 And the wild aſſes did ſtand in the high places, they ſnuffed up the wind like dragons *g*: their eyes did fail becauſe *there was* no graſs *h*.

g The wild Aſſes wanting water, got upon high places, where was the freeſt and coolеſt air, and ſhucked in the Wind, and this it is ſaid they did like Dragons, of whom *Ariſtotle* and *Pliny* report, that by reaſon of the great heat of their Bodies, they ordinarily ſtand upon high places ſucking in the cool Air, and they tell us thoſe Creatures will live upon it for ſome time. The Prophet deſcribing this great Drought, tells us, the wild Aſſes did the like. *h* But for want of Graſs their Eyes were either almoſt ſunk in their Heads, they being almoſt ſtarved, or elſe the Phraſe ſignifies the fruſtration of their expectation, which this Phraſe alſo ſome times ſignifies in Scripture, *Pſal.* 69. 3.

7 ¶ O LORD! though our iniquities teſtifie againſt us *i*, do thou *it k* for thy names ſake *l*: for our backſlidings are many, we have ſinned againſt thee *m*. † Heb. *Peace of.*

i The Prophet having deſcribed their miſery, both in the cauſe of it, the Drought for want of Rain, and the effects of it, he applieth himſelf to that God, who he knew was he who alone could give the former and the latter Rain; confeſſing that their ſins and backſlidings were very many, and teſtified againſt them, that they had deſerved God's ſevere Scourge, and God was Righteous in what of this nature he had done againſt them. But yet faith he *k* do thou it; that is, do thou what we deſire, and what we ſtand in need of; give us Rain. *l* Though not for our ſake, we deſerve no ſuch kindneſs from thee, yet for thy *Names ſake*: Thy Word, or Promiſe, or rather hear for thine Honour and Glory ſake. So *Iſa.* 43. 25. and 48. 11. where God promiſeth them to ſhew them kindneſs for his *Names ſake*, ſo as *Jeremiah*'s Prayer is but a pleading of God's Promiſes, that he would fulfil his word. *m* For here ſignifies *though*, and might have been better ſo interpreted.

8 O the hope of Iſrael *n*, the Saviour thereof in time of trouble *o*, why ſhouldſt thou be as a ſtranger in the land, and as a wayfaring man, *that* turneth aſide to tarry for a night *p*?

n That is the object of *Iſrael*'s hope, he in whom alone they People *Iſrael* have been wont to hope, or he in whom alone *Iſrael* hath juſt reaſon to hope. *o* Thou who haſt formerly been their Saviour in the times of their trouble, or who alone canſt ſave them in ſuch times of trouble, as thou haſt now brought them into. See *Pſal.* 9. 9. and 46. 1. *p* Why ſhouldſt thou be as one that regardeth thy ancient People no more than a Stranger, or a Traveller, who taketh no farther care for the place, or the Houſe where he lodgeth, than for the ſhort time that he is to ſtay or abide in it.

9 Why ſhouldſt thou be as a man aſtonied *q*? as a mighty man *that* cannot ſave? yet thou, O LORD, † Heb. *thy* art in the midſt of us ſ, and we are † called by thy *name is* name, leave us not. *called upon us.*

q The *Hebrew* word here uſed being found in no place of Holy Writ but this, hath given Interpreters a liberty to tranſlate it variouſly, *ſleepy*, *weak*, *aſtoniſhed*, *frighted*, like a Man in ſuch diſorder through ſome great Paſſions, that he is able to do nothing. *r* Like a Man who in his own nature is ſtrong and mighty enough, but through ſickneſs or paſſion is ſo weakned, that he cannot put forth any ſtrength for the ſuccour and relief of his Friends. *s* Yet (ſaith the Prophet) thou art in the midſt of us, that is, we have thy *Temple* to which thou haſt promiſed thy ſpecial Preſence, or rather it is to be underſtood of the whole Land, according to what God had declared, *Num* 5. 3. and 35. 34. *Deſile not the Land which ye ſhall inhabit, wherein I dwell: for I the Lord dwell among the Children of Iſrael.* *t* That is, we are called the Lord's People, and that not only by others amongſt whom we have that repute, but by thy ſelf. God often calleth this People in Scripture, *his People, his Portion.* ∴ Therefore he begs that God would not leave them; he means as to that ſpecial Providence, by which he had formerly watched over them, and cared for them, and been a protection to them; nor as to his *Ordinances*, and his ſpecial gracious preſence with them in his Temple.

10 Thus ſaith the LORD unto this people, *u* Thus have they loved to wander *w*, they have not refrained their feet *x*, therefore the LORD doth not accept them *y*, * he will now remember their iniquity, and * Hoſ. 8. 13. and 9. 9. viſit their ſins *z*.

u Here beginneth that Divine Revelation mentioned, *Ver.* 1. as an anſwer to the Prophet's Complaint and Prayer in the nine firſt Verſes. The ſubſtance of which is, that for their manifold ſins, he was reſolved to puniſh them, and therefore would not be any more ſolicited on their behalf. *w* They have gone aſide out of the way of my Precepts, and that out of a principle of love and delight, they have been fond of their Idols. *x* And they have perſiſted in thoſe deviations and ſinful courſes, notwithſtanding all Counſels, and Arguments uſed with them to the contrary, nothing could keep their feet to the way of my Teſtimonies. *y* Therefore though they pray, and cry, and faſt, God will not accept them. *z* But by his puniſhment of them for their ſins, he will let them know that as he hath ſeen and taken notice of, ſo he hath not forgot what they have done.

11 Then ſaid the LORD unto me *. Pray not for this people for *their* good *a*. * Exod. 32. 10.

a Twice before God had given the Prophet this charge, *Chap.* 7. 26. and 11. 14. how it could conſiſt with the Piety of *Jeremiah*, after thoſe charges to put up the Prayer we have *Ver.* 7, 8, 9 of this Chapter. See the Notes on *Chap* 11 14.

12 * When they faſt, I will not hear their cry *b*, * Iſ. 58 1. and * when they offer burnt-offering and an oblation, Zech 7. 7, I will not accept them, *c* but I will conſume them by 13. the ſword and by the famine, and by the peſtilence *d*. * Chap. 6. 20. & 14. 12. and 7. 21, 22

b The like threatning we have, *Chap.* 2 28. *Iſa.* 1. 15. *Chap.* 11. 11. *Ezech.* 8. 15. *Micah* 3. 4. *c* Men may ſo long deſpiſe God's Calls, Exhortations and Counſels *d* even caſe may be deſperate as to the prevention of temporal Judgments by ſuch Religious applications to God as ordinarily have their effect, to prevent and remove Judgments. See *Chap.* 15. 1. *Ezek.* 14. 14. 20. *d* He threatneth to add to their plague, three fore Judgments, ordinarily accompanying one another both in Gods Threatnings, and in the execution of them. *Chap.* 29 17, 18. and 4. 17. &c. Chap. 9 16.

13 Then ſaid I, Ah Lord GOD! Behold the Prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you † aſſured peace in this place *e*. † Heb. *Peace of truth.*

e We have many Complaints of this Prophet againſt falſe Prophets that contradicted his Prophecies, *Chap.* 4. 10 and 23. 9. and we ſhall hereafter meet with the Names of ſome of them. Corrupt Governments never want Prophets to their humour, though a bolder tranſgreſſion cannot well be imagined, than for Men to incite God to their own Deſtruction and Furies, and we ſhall ſee. 15. meet with the uſual Wages of ſuch Workers.

14 Then the LORD ſaid unto me, The prophets prophecie lyes in my name *f*, * I ſent them not, neither have I commanded them, neither ſpake unto them: they prophecie to you a falſe viſion and divination, and a thing of nought, and the deceit of their heart. * Chap. 23. 21 & 27. 15. & 29. 9.

f They did not only prophecie falſhoods, but lyes, which they knew to be falſe; for they pretended, that God had revealed ſuch things unto them; for admit the things they ſpake (as to Men) but future Contingencies, which might be true or falſe, yet it was a lye for them to pretend that God had told them any ſuch things. The things were certainly falſe in themſelves, being contrary to God's Revelation; but letting that aſide, for them to pretend God had revealed that to them which he had not revealed, was a damned lye. God deſireth that he ever commanded them to ſpeak any ſuch things, or tent them upon any ſuch Errands. They prophecied what came in their own fooliſh heads, and the deceits of their own hearts.

15 Therefore thus ſaith the LORD, concerning the prophets that prophecie in my name and I ſent them not, yet they ſay, ſword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be confumed *g*.

g It is a moſt dangerous thing for Eccleſiaſtical Miniſters to deliver that to People as the Will of God, which is not ſo: God here threatneth that theſe Prophets in teſtimony of the truth of the Word of God delivered by *Jeremiah*, ſhould die by three evil Judgments, which they falſely propheſied to this People from God, an immunity from [illegible]

15 And

16 And the people to whom they prophesie, shall be cast out in the streets of Jerusalem, because of the famine, and the sword, and they shall have none to bury them, their wives, nor their sons, nor their daughters; for I will pour their wickedness upon them *o*.

o The Security promised by these false Prophets, shall be no Excuse to the People for giving credit to them; the Prophets shall perish for prophesying falsly in my Name, and the People that hearken to, and believe what they say, and practise accordingly, shall perish for their light and vain Credulity. As the sinful Commands of Superiours in things Civil, will not free those from Guilt that execute their Commands; so the Lyes and false Teachings of Miniters, will not excuse those that run into Error upon the Credit of their Words: both the one and the other owe their first Homage and Allegiance to God, by whose Word they ought to examine the Precepts of the one, and the Prophesyings of the other

17 ¶ Therefore thou shalt say this word unto them *. Let mine eyes run down with tears night and day, and let them not cease, for the virgin daughter of my people is broken with a great breach with a very grievous blow.

* Ch. 9. 1. and 13. 17. Lam. 1. 16. and 2. 18.

18 If I go forth into the field, then behold the slain with the sword, and if I enter into the city, then behold them that are sick with famine, *p* yea both the prophet and the priest ‖ go about into a land that they know not *q*.

‖ Or, *make merchandize against a Land, and Men acknowledge it not.*

p The Prophet is by God directed to speak still of the Calamities of this People as a thing past though yet to come; according to the usual Stile of Prophetical Writings; and to tell them, that whatsoever their false Prophets told them, yet he so certainly knew the contrary, that he could even with himself melted into Tears for them, and had even already before his eyes the doleful Spectacle of their Miseries. Some in the Field slain by the Enemies Sword, others within the Walls almost starved to death. *q* The Word in the *Hebrew* סחרו which we Translate *go about*, signifies so primarily, and in a second Sence to Merchandize, because Merchants go about Countries to trade. This hath made that variety of Sense which the Margents of our Bible have; but our Translation is true enough, and the Sense seems to be, that *Priests* and Prophets (though accounted sacred persons) should be made Captives also, and wander in a Land wherein they were Foreigners. This is thought to relate to the first Captivity in the time of *Jehoiakim*, when the People of the best Fashion were carried into Captivity.

19 Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? * we looked for peace, and *there is* no good, and for the time of healing, and behold trouble *r*.

* Ch. 8. 15.

r The Prophet again returns to God expostulating with him, and humbly imploring mercy for his People, which lets us know that he did not understand God's words to him, *Ver.* 11 as an absolute Prohibition of him to pray for this People. *Zion* was a Place whole gates God loved, and *Judah* was his pleasant Portion Lord saith the Prophet, is it possible thou shouldst loath a Place which thou so much loves, or cast off a People which thou hast so much owned? *s* He acknowledgeth God to be he that had smitten them, and their Condition without him to be helpless and hopeless. *t* And that all their Hopes and Expectations were fruitrated.

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers, for * we have sinned against thee *u*.

* Psal. 106. 6. Dan. 9. 8.

u That is, both we and our Fathers have sinned against thee, and have given thee a Right to punish and destroy us; we desire not to cover or cloak our Sin, we own and acknowledge it.

21 Do not abhor *us*, for thy names sake *w*, do not disgrace the throne of thy glory *x*: remember, break not thy covenant with us *y*.

w The Thing which the Prophet deprecateth is, the Judgments come already, and farther coming upon this People, the Famine, Sword, and Pestilence, with the Drought, under the sad Consequents of which they at present laboured; but he prays for the Removal of these Judgments, and the Prevention of such as were yet to come, in this Phrase, *Do not abhor us*; noting to us, that the Love of God to a People is the Root of all Good which they can expect; and his Hatred and Displeasure, the Root of all the Evil that can betide them. Here are divers Arguments brought to back this Petition. 1. *For thy Name's sake*, that is, thine Honour and Glory sake, an Argument often made use of in Holy Writ. in the Prayers of God's People, *Jos.* 7. 9, &c. and upon a very good Foundation, whether we consider God's Concern for his own Glory, or the Tenure of God's Promises, promising mercy for his own Name's sake. *x* He also argueth with God, from his former Love and Kindness to this People, which he had made the Throne of his Glory. The Words are either to be understood of the Throne of the House of *David*, called the *Lord's Throne*, 1 *Chron.* 29. 23. or else the *Temple*, and the Ark in it, the more special Symbol of God's Presence: hence he is said to have dwelt betwixt the *Cherubims*, *Psal.* 80. 1. So *Chap.* 17. 12. the Prophet saith, *A glorious high Throne from the Beginning is our Sanctuary.* Lord (saith the Prophet) we have deserved all the Disgrace thou canst throw upon us, but do not thou disgrace the Throne of thine own Glory. *y* *Remember, break not thy Covenant with us.* Did not *Jeremy* then know that God could not break his *Covenant*? *Ans.* He did know it; but he also knew that it is our Duty to pray to God to fulfill it; or possibly he would extend it a little farther, and for God's Covenant sake made with the faithful in *Israel*, he would have obtained mercy for the whole Body of the Nation.

22 Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *a* * *Art* not thou he, O LORD our God? *b* therefore we will wait upon thee, for thou hast made all these *things c*.

* Psal. 135. 7. Jer. 10. 12, 13. Ch. 14. 22.

z The present Judgment under which they groaned, was a Drought, which he had described in the six first Verses; the Prophet imploring God for the Removal of it, argues, from the Impossibility of Help in this case from any other way, none of the Idols of the Heathens, which he calls *vain things*, nothing in themselves, and of no use or profit to those that ran after them, could give Rain. *a* The Heavens indeed give it; but in the order of second Causes, if God stoppeth those Bottels they cannot run. *b* Lord, art not thou able to do it (saith the Prophet?) nay, art not thou he who alone is able to do it? (for to much the Phrase doth import.) The Scripture constantly giveth God the Honour of giving Rain, *Gen.* 2. 5. *Deut.* 28 12. 1 *Kings* 8. 36. 2 *Chron.* 6. 27. *Job* 5. 10. and 28. 26, 28. *Psal.* 147. 8. *Ch.* 5. 24. and 51. 16. *Joel* 2. 23. *Zech.* 10. 1. *Matth.* 5. 45. *Acts* 14. 17. *c* Therefore faith the Prophet, we thy People will wait upon thee by Prayer, and the payment of those Homages thou requirest; for *thou* hast *made all these things*, that is (by some) thou hast caused all these Judgments, or afflictive Dispensations; or rather, thou hast made the *Rain*, last mentioned.

CHAP. XV.

The Jews Rejection, and Judgments, especially of four kinds; the Sins which procured them, 1, ——9. *The Prophet complaineth, that the People curse and persecute him for their Prophecies; they are threatned, and he instructed and comforted,* 10, ——21.

1 THen said the LORD unto me, * Though * Moses and Samuel stood before me, *yet* my mind *could* not be towards this people *a*; *Cast them* out of my sight, and let them go forth *b*.

* Ezek. 14. 14. Exod. 32. 11, 12. * 1 Sam. 7. 9.

a We are (though in another Chapter) yet in the same Prophecy, or Discourse betwixt God and this Prophet. *Jeremiah* having been once denied, solicited God again, as we had it in the four last Verses of the former Chapter. God here replieth to that Prayer; and the sum of what he saith is, that he was inexorable in their case. Though *Moses* who could obtain so much of God upon their sinning, in the case of the Golden Calf, *Exod.* 32. 11, 14. and in the case of the Peoples Murmuring, *Numb.* 14. 19, 20. and *Samuel* who was so prevalent with God, 1 *Sam.* 7. 9. though these two formerly so potent and prevalent Mediators for a People with me, *stood before me*, waited (that is) upon me, and solicited me on the behalf of this People, yet I could not favour this People. *b* *q. d.* I am not able to abide the sight of them, and therefore let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? *c* Then thou shalt tell them, Thus saith the LORD, * Such as *are* for death, to death, and such as *are* for the sword, to the sword, and such as *are* for famine, to famine, and such as *are* for captivity, to captivity *d*.

* Ch. 43. 11. Ezek. 5. 12. Zech. 11. 9.

c If they ask thee what thou meanest by going forth; which being a term of Motion, implieth a Term to which the Motion should be. *d* Saith God in the general, it is to Ruin and Destruction, but they shall not all be destroyed one and the same way; some shall be destroyed by the Pestilence, (for that is here to be understood by Death) others shall be destroyed by the Famine, others by the sword of Enemies, others shall go into Captivity, but one way or other the Land shall be quitted of the most of you.

3 And I will * appoint over them four † kinds, saith the LORD *e*, the sword to slay, and the dogs † to tear, and * the fowls of the heaven, and the beasts of the earth to devour and destroy *f*.

* Lev. 26. 16. † Heb. *Families.* * Ch. 34. 20.

e Four kinds of Destroyers, the Enemies swords shall slay them; and so make Meat for the Dogs, who shall tear their Carcases, and for the Birds of prey, who shall prey upon their dead Bodies that shall lie unburied. *f* And I will also send amongst them wild Beasts, who shall both tear their living Bodies and their dead Carcases.

4 And † I will cause them to be * removed into all kingdoms of the earth *g*; because of * Manasseh *for a* the son of Hezekiah king of Judah, for *that* which he *did* in Hierusalem *h*.

† Heb. *I will give them to be removed.* * Deut. 28. 25. * 2 King. 21. 2, 3.

g Though the body of the People were removed into *Babylon*, yet as it is more than probable that many of them fled into other Countries to save themselves, so there is no doubt but the King of *Babylon* removed them into several Kingdoms belonging to his large Empire. *h* What *Manasseh* did, may be read 2 *Kin.* 21. 11. *He did wickedly, above all that the Amorites did that were before him, and made also Judah to sin with his Idols.* Verse 16. *Moreover, he shed innocent blood very much, till he had filled Jerusalem from one end to another, besides his sin wherewith he made Judah to sin,* &c. Some make a Question whether God means the personal Sins of *Manasseh* and his Ministers, or only the Sins of the same kind that the *Jews* still continued. *Manasseh* lived 55 Years, his Son *Josiah* 31 Years, it was now the time of *Jehoiakim*, the Son of *Josiah*, who reigned but eleven Years, and it is probable this was his fifth Year (for in that Year he proclaimed the Fast) for the Drought, (as is supposed) *Chap.* 36 9. Tho the People were bad enough still, yet it is no way probable, that they were so bad as in the time of *Manasseh*. We know all *Josiah's* time, the Father of this Prince, was a time of Reformation, though it be certain, much of their old Leaven of Idolatry and Superstition was yet with them. Whatever therefore some think, God undoubtedly meaneth the Guilt that *Manasseh* and his Subjects contracted, forty Years before this time: Nor do I see any reason why any should question, whether it be consistent with the Justice of God, to punish the Sins of Parents upon their Posterity, when it is no more than we see done every day in the Punishments of *Traytors* and *Felons*, by the seizing the Estates of their Children, and in Wars, upon the Taking of Cities and Fortified Places; and it is no more than God hath threatned in the Second Commandment, *Exod.* 20. and declared it as a piece of his name, *Exod.* 34. and done in a multitude of Scriptural Instances. *Manasseh* is here named as the Son of *Hezekiah* for his shame, because of his degeneracy from so good a Parent; it is expressly said, 2 *Kings* 23. 6. that notwithstanding *Josiah's* Reformation, yet the Lord turned not from the fierceness of his wrath, kindled against *Judah* for the provocations of *Manasseh*.

5 For * who shall have pity upon thee, O Hierusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest *i*.

* Isa 51. 19. † Heb. *to ask of thy peace.*

i The sum of this is, That this People should be in a most miserable pitiless state and condition; none should regard them in the day of their Calamity, nor so much as once enquire after them, or how they fared, or what they did.

6 Thou hast forsaken me, saith the LORD, thou art gone backward, therefore will I stretch out my hand against thee, and destroy thee, I am weary with repenting *k*.

k God here by more Phrases of the same import with many that we have before met with, declareth his steady Resolution to destroy them, for their Apostacy from him; and sets out him self to them as angry Princes or Parents, that had been often provoked against a Subject or a Child, and often resolved to punish the Offender, but out of their own Clemency, or upon the Mediation and Intercession of others for them, had altered their Minds, and resolved to spare them, but at last met with so many fresh Provocations, that they are weary of forgiving them any longer; so God declareth himself weary of his patient bearing with them, and resolved to bear no longer.

7 And I will fan them with a fan in the gates of the land *l*, I will bereave *them of* ‖ children *m*, I will destroy my people, *sith* they return not from their ways *n*.

Or, *Jehoiakim's time.*

l Not a *forgiving Fan* by Affliction, to separate their Chaff and Dross from them, but a scattering Fan; some Translate it *into the gates of the earth*: So it is the same that God had before said that he would remove them into all Nations, (Gates being put for Cities;) but it is more probable, that this is added in purfuit of the Metaphor of *Fanning*, Men usually chusing *Barn-doors* to fan at, that they may have the Advantage of the Wind. *m* Of *Children* is not in the *Hebrew*, and is needlessly supplied; it may as well be of any, or all their Comforts or good Things. *n* Their Privilege claimed of being my People shall not protect them, so long as they go on in their lewd and sinful Courses.

8 Their widows are increased to me above the sand of the seas *o*, I have brought upon them ‖ against the mother of the young men, a spoiler at noonday *p*: I have caused *him* to fall upon it suddenly, and terrours upon the city *q*.

‖ Or, *against the mother* &c. *A Young man shall come* &c. &c. *against the Mother and the Young-men.*

o The Prophet speaking in the Name of that God who calleth Things that are not as if they were, still continueth his Stile speaking of Things to come as if present. In *Jehoiakim's* time we read of no such plenty of Widows; they were multiplied when the City was besieged and taken in *Zedekiah's* time, to a great number, *hyperbolically* compared to the Sands of the Sea. *p* There is a great Variety amongst Interpreters, as to their Sence of this Phrase, about which, those that are curious may consult the *English Annotations* upon this Verse. By the Spoiler at Noon-day is meant *Nebuchadnezzar*, in the Sense of the best Interpreters, who came not like a *Thief* who cometh by night to rob and to spoil, but with an Army in the day time: The Question only is about those Words *against the Mother of the Young men.* The *Hebrew* Word, which our Translation renders *Young men*, is בחור, which properly signifieth a choice Man, or a Person chosen, from the *Hebrew* Verb which signifieth to chuse; so as it may as well be Translated *the Mother of the Chosen*, as the *Mother of the Young-men*. Because Young men are looked upon as the *Choice Men*, whether for Beauty, or Strength and Ability for any thing, the Word often signifies a Young man, *Deut.* 32. 25. 2 *Sam.* 6. 1. *Cant.* 5. 15. *Psal* 148. 12. *Isa* 23. 4. *Ezek* 9. 6. and in many other Texts. Some will have the Sense (as in our Margent) *against the Mother, a Young-man*, meaning by the Young-man *Nebuchadnezzar*, and by the Mother *Jerusalem*: The *Jews* are in the *Canticles* called the *Daughters of Hierusalem*, and *Hierusalem which is above*, is by the Apostle called *the Mother of us all*. The *Hebrew* Word is in the singular Number; how we Translate it *Young-men* I understand not. *Pagnine* Translates it *Electi*, the *Mother of the chosen*. I do think that by the *Mother* is meant *Hierusalem*, and that *Populs* may be understood to *Electi*. *Hierusalem* was the Mother of the Jewish People, or *Judea* at least, against whom, *Nebuchadnezzar* the Spoiler, at Noon-day, was sent; and we know that the *Jews* were God's *Chosen People*. *q* This last Clause is yet more obscure than the other, Word for Word, as it is in the *Hebrew*; it is, *I have caused to fall upon it suddenly, the City and Terrors.* The Word here used עיר commonly signifies a *City* in Scripture, and is very rarely Translated otherwise. Were it not for the Adverb suddenly coming between it and *City*, the Sence were plain, and thus, *I will cause to fall upon that City, Terrors*; others read it, I will cause him to fall upon it, and Terrors upon the *City*. The Word sometimes in Scripture signifies Enemies, and is so Translated, 2 *Sam.* 28. 16. *Psal.* 139 20. *Dan.* 4. 19. In this Signification of the Word, the Sence is plain, I will send upon it the Enemy and Terrors. The Learned Author of our *English Annotations* believes it is translated a *Watcher*, *Dan.* 4. 13, 23. and thinks the Sense may be thus, I have caused it to fall upon them suddenly, a *Watcher* that bringeth *Terrors*; to which purpose he tells us, the *Chaldean* Forces are compared to Watchers, *Chap.* 4. 6, 17. and 5. 6.

9 She that hath born seven *b* languisheth: she hath given up the ghost, * her sun is gone down while it was yet day *r*; she hath been ashamed and confounded: and the residue of them will I deliver to the sword, before their enemies, saith the LORD *s*.

* Amos 8. 9.

b Seven signifies many, 1 *Sam.* 2. 5. *Job* 5. 19. The Prophet complains, that *Hierusalem*, or the Country of *Judea*, instead of been very numerous in People, now grew feeble, not able to maintain those she had born, nor yet to bear. *r* In the midst of her Prosperity she became thus miserable. *s* A part of them were confounded by the Judgments of God which came upon them before their Captivity. *t* For the Remainder of them (saith God) they shall be destroyed by the Sword of the Enemy.

10 * Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth *m*: I have neither lent on usury, nor men have lent to me on usury, *yet* every one of them doth curse me *u*.

* Job 3. 1, &c. Chap. 20. 14.

m The Prophet in this Verse cannot be excused from a great measure of Passion and Humane Infirmity; he almost curseth the day of his Birth, denouncing himself a woful, miserable Man, to be born a Man of *Strife* and *Contention* to the whole World, that is, those Nations in it against which God sent him to denounce his Judgments; which Denunciations, how true soever, and the truth of which they afterward did effectually find, yet they were not able to bear, and therefore they strove with him, and contended against him; yet it was not for his Sin. *n* Usury was forbidden the *Jews*, *Deut.* 23. 19. and so was the more odious; but saith the Prophet, I have not followed that trade, I have neither lent nor borrowed upon Usury, I have done them no wrong, nor given them any occasion against me, yet they will not be reconciled to me, but speak of me all manner of evil: This was the Lot of the old Prophets, the Lot of *Samuel*, of Christ, of his Apostles, and of all the faithful Ministers of the Gospel ever since; at them carry themselves never so innocently and obligingly to People, yet if they will be faithful, and truly reveal unto People the Mind and Will of God, that is enough to anger a People whose Wills are not subjugated to the Will of God, and they will curse them.

11 The LORD said, Verily it shall be well with thy remnant *o*, verily I ‖ will cause the enemy to entreat thee well in the time of evil, and in the time of affliction *p*.

‖ Or, *I will cause the Enemy to entreat me well.*

o The Latter Words of the Verse expound the former; for by *Remnant* is here meant the Residue or Remnant of Days that *Jeremiah* had yet to live, not the Remnant of the People who should come out of *Babylon*. *p* I will, by my Providence, so order it, that how cruelly and severely soever the Enemy deals with thy Country men, yet he shall use thee kindly when he shall take the City. See the fulfilling of this Prophecy, *Chap.* 39. 11. and 40. 3, 4.

12 Shall iron break the northern iron and the steel *q*?

q There is a great Variety among Interpreters as to this Verse also, some interpreting this as a Prophecy that none should break the Prophet, whom God would make as the Northern Iron and Steel, which was the hardest of all Iron, the Chalybes (from whom Steel had its Name *Chalybs*) being Northern People, and the most famous of any then known in the World, for tempering Iron to make it hard and tough: Others interpreting it, as denying that there should ever be an Agreement betwixt the *Jews* and the *Chaldeans*; but to me, the Words of the next Verse seem to give us the Sense, that the *Jews* should certainly be overrun and conquered by the *Babylonians*; for as the *Northern* Iron and Steel is the hardest, and no Iron could break that, so God having edged and hardened their Enemies the *Chaldeans*, all their Opposition to them would signifie nothing.

13 Thy substance and thy treasures will I give to the * spoil without price *r*, and *that* for all thy sins, even in all thy borders *s*.

* Chap. 17. 3.

r All thy Riches and precious Things shall be spoiled, I will have no regard, saith God, to Loss or Gain in it, or there shall be no Price taken for the Redemption of them; for *s* what shall be done, shall be by me done for all the Sins which thou hast been guilty of in all the parts of the Country.

14 And I will make thee to pass with thine enemies, into a land *which* thou knowest not, for a * fire is kindled in mine anger, *which* shall burn upon you *t*.

* Deut. 32. 22.

t As

t As the former Verse, so this also must be understood not of the Prophet, for he was not carried into *Babylon*, but of the People, whose Captivity is threatned in this place, and the cause of it declared, the Wrath of the Lord against them for their Sins, it declared, the Wrath of the Lord against them for their Sins, it declared, the Wrath of the Lord against them for their Sins, it declared, the Wrath of the Lord against them for their Sins, it declared, the Effects of which are compared to a fire which should burn them.

15 O LORD, thou knoweſt *u*, remember me and viſit me *w*, and revenge me of my perſecutors *x*, take me not away in thy long-ſuffering *y*: know, that for thy ſake I have ſuffered rebuke *z*.

u Either thou knoweſt my ſincerity, how faithfully I have revealed thy Will; ſo *Pſal.* 139. 1, 23. Or thou knoweſt my Sufferings, how wickedly they deal with me; or *thou knoweſt* what things I have done to thy purpoſe and reſolution to do, I thou haſt to do. what is in thy purpoſe and reſolution to do, I thou haſt to do. what is in thy purpoſe and reſolution to do, I will lay no more unto thee; only for my own ſake I beg, will lay no more unto thee; only for my own ſake I beg, will lay no more unto thee; only for my own ſake I beg, *w* That I may not be out of thy Thoughts, nor without the Viſitations of thy Love, while this People is under the Viſitations of thy Wrath, *Nehemiah* 5. 19. and 13. 14. *Chap.* 18. 20. *x* Thou haſt commanded me not to avenge my ſelf, Lord! do thou avenge me upon my Perſecutors: (See the Notes on *Chap.* 11. 20. and 17. 18. how the Prophet could thus pray againſt his Enemies.) *y* Confirm thy Word, let not me be taken away into Captivity; though I be a Sinner, yet exerciſe toward me pitience and long ſuffering. *z* Lord, remember that my Reproach, and all that I ſuffer, is for thy ſake, becauſe I have faithfully publiſhed thy Truth, and maintained and defended thine Honour and Glory.

* Ezek. 3. 1, 3. Rev. 10. 9. † Heb. *thy name is called upon me.*

16 Thy words were found *a*, and I did * eat them *b*, and thy word was unto me the joy and rejoycing of my heart *m*, for † I am called by thy name, O LORD God of hoſts *n*.

a Either the Words which from time to time thou didſt reveal to me, were by me *b* greedily digeſted, and *m* though ſome of them were dreadful and terrible Words, yet becauſe they proceeded from thee, I was glad to hear them, and to be thy Inſtrument to communicate them to thy People, or (which better pleaſeth the Learned Author of our *Engliſh Annotations*, and poſſibly may be more the mind of the place,) thy Word of Commiſſion, (of which ſee *Chap.* 1.) by which I was made thy Prophet, was at firſt very grateful and pleaſing to me, I was glad at the heart, when thou at any time didſt reveal thy Will to me. *n* Thou art the Lord of Hoſts, and ſo able to protect thy Meſſengers. Lord, I am called by thy Name, I became a Prophet by thy Authority, therefore do thou own, protect, and defend me.

* Pſal. 1. 1. 17 * I ſat not in the aſſembly of the mockers, nor rejoyced *o*: I ſat alone becauſe of thy hand, for thou haſt filled me with indignation *p*.

o Some, and thoſe the moſt, interpret theſe Words, as an Argument the Prophet uſeth with God to obtain his favour, becauſe though the Country was full of wicked Men, ſuch as ſcoffed at the Denouncings of God's Judgments, yet he had no ſhare with them, therefore he deſires he might have no ſhare with thoſe wicked Men, in whoſe Company he had had no Delight, and in whoſe profane Contempt of God he had no ſhare: But the Learned Author of our *Engliſh Annotations* thinks, (and that very probably, if we conſider what follows) that the Words ſhould rather be Tranſlated thus, *I ſate not in the Aſſemblies of thoſe that made merry*; intimating, that though he rejoyced in his Heart when God gave him Commiſſion to be his Prophet, yet God had all along filled his mouth with ſuch dreadful Meſſages to be delivered to his People, that his whole Prophetical Life had been to him a time of Mourning and Solitude. *p* a time when he fate alone, mourning and weeping in ſecret for the Wrath of God revealed to him againſt his People, and by him to be revealed unto the People

* Chap. 30. 15. 18 Why is my * pain perpetual? and my wound incurable *which* refuſeth to be healed *q*? wilt thou be altogether to me * as a liar, *and as* waters † *that* fail *r*.

* Job 6. 15. *&c.* † *Heb. not ſure.*

q The Words are judged to be the Words of *Jeremiah*, and that with relation unto himſelf, complaining of the hard Task which God had put upon him, continually filling his mouth with ſuch bitter Words of evil againſt the People, as expoſed him to their moſt implacable Rage againſt him, and Perſecution of him, ſo as his Miſery ſeemed like a Pain and a Wound, for which was no remedy but Patience. *r* *Jeremiah*, though a great Prophet of the Lord, was (as *Eliah*) a Man ſubject to like Paſſions with other Men; he here charge th God with Unfaithfulneſs, as if he had deceived his Expectations. and had been to him as a Pit of Waters that promiſed fair, but failed a Man when he had moſt need of them. The Servants of God have ſometimes been ſurprized with ſuch Paſſions and Temptations, 1 *Sam.* 27. 1. *Pſal.* 77. 7, 9. It is an hard thing not to ſee, and yet believe.

* Zech. 3. 7. * Ezek. 22. 26. and 44. 23. 19 ¶ Therefore thus ſaith the LORD, * If thou return, then I will bring thee again *ſ*, *and* thou ſhalt ſtand before me *t*: and if thou * take forth the precious from the vile, thou ſhalt be as my mouth *u*: let them return unto thee, but return not thou unto them *w*.

ſ At the firſt reading of theſe Words, one would take them to be a Promiſe of God to reſtore this People to their former ſtate, if they would return; but upon a more wiſe and diligent Conſideration of what follows both in this and in the following Verſe, they ſeem rather God's Words unto the Prophet, rebuking his Diffidence and Diſtruſt in God, and promiſing him, that if he did return from that his Diffidence and Diſtruſt in God's Promiſe and Providence, *t* he would reſtore him to the former Favour he had had with him, and he ſhould be his Prophet to reveal his Mind to the People. *u* And if he would ſeparate the precious Truths of God from the vile Conceits of Men, or rather preach ſo as to diſtinguiſh good and bad Men one from another, then God would continue him as his Prophet, to ſpeak in his Name unto the People. *w* He chargeth the Prophet to keep his ground, and not to go over unto wicked Men, but to uſe his endeavour to reduce them to that Obedience which he required to him.

20 And I will make thee unto this people a fenced brazen * wall *x*, and they ſhall fight againſt thee, but * they ſhall not prevail againſt thee *y*, for I *am* with thee, to ſave thee, and to deliver thee, ſaith the LORD *z*.

* Chap. 1. 18. and 6. 27. * Ch. 20. 11, 12.

x Theſe Words are expounded by thoſe that follow. *y* Look as Men may throw Stones or ſtrike at a brazen Wall, but do it no hurt, ſo ſaith God, though thou ſhalt have Enemies that will be offering at thee, yet if thou continueſt ſteady in the doing of thy Duty, they ſhall do thee no harm. *z* For thou ſhalt have my power engaged for thee, to deliver and ſave thee from their malice.

21 And I will deliver thee out of the hand of the wicked *a*, and I will redeem thee out of the hand of the terrible *b*.

a The wicked *Jews*. *b* And the power of the terrible *Chaldeans*, into whoſe hands thou ſhalt come, but be preſerved from any harm, by the Workings of my Providence for thee.

CHAP. XVI.

The Prophet is commanded to abſtain from Marriage, from Mourning, or Feſtival Aſſemblies; hereby repreſenting to them their approaching Miſery, 1, —9. Their Sins which cauſed it, 10, —13. Their ſtrange Deliverance from Babylon, *14, 15. After that their Iniquity is recompenſed, 16,-18. The Prophet's Comfort in the calling of the Gentiles, 19,-21.*

1 THE word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take thee a wife, neither ſhalt thou have ſons nor daughters in this place *a*.

a It is uncertain whether what we have in this Chapter, be a new Revelation, or a Continuance of his former Prophecy. God commandeth the Prophet in it under certain Types, to foretell their utter Ruin and Deſtruction. Firſt, he commandeth him to marry no Wife, nor have Sons or Daughters. He expoundeth this Command, *Verſe* 3, 4.

3 For thus ſaith the LORD concerning the ſons, and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They ſhall die of * grievous deaths, they ſhall not be * lamented, neither ſhall they be buried; *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their * carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth *b*.

* Ch. 15. 2. * Ch. 25. 33. * Pſal. 79. 2. Chap. 7. 33. and 15. 3 and 34. 20.

b God in theſe Verſes opens the Reaſon why he would not have the Prophet marry nor multiply Relations. In evil and calamitous times, thoſe who multiply Relations do but multiply Sorrows and Afflictions to themſelves; the Apoſtle in evil times tells the *Corinthians* that married Perſons ſhould have trouble in the fleſh, 1 *Cor.* 7. 28. and Chriſt pronounceth a Woe to thoſe that ſhould be with Child, and to thoſe that gave ſuck at the time when *Hieruſalem* ſhould be beſieged. God tells the Prophet, he was reſolved that the People of this Land, both Young and Old, ſhould die miſerable Deaths, and die ſo fait, that there ſhould be none to bury them. They ſhould die by the *Sword* and the *Famine*, and be devoured by the Fowls and the Beaſts; and therefore it was better for him to abide free from Relations, for whoſe Miſeries he would be as much concerned as for his own Affliction.

5 For thus ſaith the LORD, Enter not into the houſe of ‖ mourning *c*, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſs and mercies *d*.

‖ Or, *Mourning feaſt.*

c קְרֻיָה There is ſo great a difference in the Tranſlation of this Word, that *Amos* 6. 7. the very ſame Word ſignifieth a *Banquet*, and is ſo tranſlated, yet is there no Contradiction, for Banquets are now (and probably anciently were) in the Houſes of Mourning, as well as in the Houſes of thoſe that rejoyced. It appeareth plainly by the Words that follow, that the Apoſtle was here forbidden to go to Funeral Feaſts, or to lament and bemoan any. *d* For (ſaith God) I have, that is, I will take away Peace from this People. Poſſibly the meaning of God might be this, Do not go to comfort ſuch as mourn for any Relations dead, (for their Feaſtings upon thoſe Occaſions were upon a conſolatory account; thence *ver.* 7. you read of a *Cup of Conſolation*;) for ſaith God, they have no need of it; thoſe that die are moſt happy, for I will take away the Peace of this People, and deprive them of all my Mercy and Loving kindneſs which I have hitherto ſhewed them.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lamentation for them *e*, nor * cut themſelves, nor * make themſelves bald for them *f*.

* Lev. 19. 28. Deut. 14. 1. Chap. 41. 5. Mic. 1. 16.

e There ſhall ſo many of all ranks and ſizes die in this Land, that Men ſhall have no time to bury them, or there ſhall not be enough left living to bury the dead; nor ſhall Men, as uſually

own miſeries have leiſure to lament for the Miſeries of other Men. *f* Cutting themſelves in their fleſh, and cutting off their Hair, were Pagan Cuſtoms, which God forbad his own People, but yet it ſhould ſeem they practiſed theſe barbarous Cuſtoms, but ſaith God, I will put an end to that practice. Men ſhall die ſo faſt and in ſuch Multitudes, as they ſhall have no leiſure to cut themſelves, for ſuch as are dead, they ſhall not have ſuch ſolemn mournings as they have had.

(Or, *break bread for them, as* Ezek. 24. 17.)

7 Neither ſhall *men* ‖ tear *themſelves* for them in mourning to comfort them for the dead *g*, neither ſhall *men* give them the cup of conſolation to drink for their father or for their mother *h*.

g If we allow our Tranſlation here of the word פרס with the word ſuppliedd *themſelves*, it will be hard to give a tolerable ſenſe of theſe words, for then *tearing* is the ſame with the *cutting themſelves* mentioned in the former Verſe, which though it might be as a paſſionate expreſſion of the perſons ſorrow that did it, yet how it ſhould comfort the friends of the deceaſed, will be very hard to conceive. But the Truth is, the word hath but two ſignifications, and we have here given it what doth worſt ſuit this Text. It ſignifies to *Deviſe*, and to *Tear* or *Rend*. Both in *Kal* the firſt conjugation, and in *Pihel* the third conjugation it is uſed to ſignifie *dividing*; in the former, *Iſa.* 58. 7. where we interpret it *deal*; to deal, that is, *divide* thy Bread to the hungry; which is the only Text (excepting this) where it is uſed in this conjugation. In the other conjugation it is ſo uſed in many Texts, *Lev.* 11. 4. 5. *&c.* *Deut.* 14. 7. ſo certainly it ought to have been tranſlated here, *Neither ſhall men deal out bread for them in mourning to comfort them for the dead*, and ſeemeth to hint to us a cuſtom in uſe amongſt them, when they had any Friend, that had loſt his or her Relations, to ſend them ſome Meat or Victuals (for amongſt the *Hebrews* all things that they ate were called *Bread*) and then to go and Dine or Sup with them, to have opportunity to ſpeak comfortably to them. This doubtleſs is the ſenſe of the words, and ſo it is plain enough, and this is confirmed by the next Phraſe. *h* *Neither ſhall men drink the cup of conſolation for their father, &c.* as in ſuch caſes they were wont to have ſomething to eat, ſo they were alſo wont to ſend Bottles of Wine, or other chearing Liquor to drink, that they might forget their ſorrows; this is called, *The cup of conſolation*, from the end for which the ſending and drinking of it was intended. God tells them that the time ſhould come that ſo many ſhould die, and ſo fait, and the reſt ſhould be ſo much upon the brink of the Grave, that they ſhould have no leiſure tor, or heart to thoſe Ceremonies.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink *i*.

i God did not only forbid his Prophet, to go into houſes of mourning, to eat and to drink according to their Cuſtom, to comfort thoſe who had loſt their friends, but he forbad him alſo to go into Houſes, where they were wont to eat, and to drink upon a more chearful account.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold * I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *k*.

* Iſa. 24. 7, 8. Chap. 7. 34. & 25. 10. Ezek. 26. 13.

k And he declares that he laid this injunction upon him as a *Type* that his Countrymen by ſuch his forbearance, might underſtand, that God in his Providence was about to put an end to all their Civil mirth in their days.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words *l*, and they ſhall ſay unto thee, * Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* our iniquity? or what *is* our ſin that we have committed againſt the LORD our God *m*?

* Chap. 5. 19. & 13. 22.

l Or all theſe things, when thou ſhalt be obſerved by this people to refuſe Marriage, and to go to the Houſes of Mourners, according to the Cuſtom, to eat or to drink with Mourners, to make them to forget their Sorrows, or to go into the Houſe of Feaſting for Jollity and Mirth, and they ſhall aſk the reaſon of thy ſingularity in this Behaviour, and thou ſhalt give them the reaſon of it, according as I have inſtructed thee, and they *m* ſhall pretend to be at a loſs, to know the reaſon why God is ſo fevere againſt them, for what ſin or iniquity it is, thinking perhaps that *Manaſſes* or *Jehoiakim*'s commanding them to worſhip Idols would excuſe them, and only leave their Superiours guilty, for otherwiſe, while there was ſuch plain Idolatry amongſt them, they could not be ignorant of cauſe ſufficient that God had, conſidering the multiplied threats in the Law.

11 Then ſhalt thou ſay unto them, Becauſe your fathers *n*, have forſaken me, ſaith the LORD, and have walked after other gods, and ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law.

n The Idolatrous Kings of *Judah* that were before *Manaſſes* his time, ſince whoſe time there were hardly forty years yet elapſed.

* Ch. 7. 26. (Or, *ſhall ſurmount.*)

12 And ye *o* have done * worſe than your fathers (for behold ye walk every one after the ‖ imagination of his evil heart, that they might not hearken unto me.)

o Ye in latter Ages, in the time of *Manaſſes*, have done worſe than your Fathers did, and now in the time of *Jehoiakim*, you run on much in the ſame courſe of Idolatry and Superſtition, which in this is worſe in you, becauſe for thirty Years together you had the better Example of good *Joſiah* the Father of your preſent King, together with what his Authority could do to reduce you; he hath not been gone now above five years, and you are returned to your old Vomit, and are all of you ſerving me according to your own fancies, ſo ſtubborn are you, and reſolved againſt obedience to me.

13 * Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye, nor your fathers *p*, and there ye ſhall ſerve other Gods day and night, where I will ſhew you no favour *q*.

* Deut. 4. 27. & 28. 36.

p You would not hearken to me to obey my voice in that good Land, which I gave you, and which you have known, and lamented now many Years, therefore I will throw you out into a Land which you know not, and which your Fathers knew not. *q* You would not ſerve me in this Land, but choſe to ſerve other Gods in my Land; you ſhall ſerve other Gods in a ſtrange Land, you ſhall there have no ſuch opportunities as you have here at *Hieruſalem*, to worſhip me the true God according to the preſcription and direction of my Word, ye ſhall there have no Gods elſe but Idols to worſhip, and what is now matter of choice to you, ſhall then be forced upon you, the Governours of thoſe Countries into which you ſhall be carried, ſhall force you to fall down, and to worſhip their Idols, which was verified afterward by *Nebuchadnezzar*, *Daniel* 3. &c

14 ¶ Therefore *r* behold the * days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt.

* Iſa. 43. 15. Chap. 23. 7, 8.

r It were better tranſlated *Nevertheleſs days*, for that is manifeſtly the ſenſe. God ſweeteneth the dreadful Threatnings preceding, with a comfortable promiſe of their Reſtauration.

15 But the LORD liveth that brought up the children of Iſrael from the land of the north, and from all the lands whither he had driven them *ſ*: and I will bring them again into their land that I gave unto their fathers *t*.

ſ Which he ſaith ſhould be ſo grateful a Mercy to them, that either in regard of the newneſs of this Deliverance, or in regard of the great Miſery they ſhould be in during the Captivity of *Babylon*, when they ſhould be delivered from it, they ſhould not ſo much remember their Deliverance from the Houſe of Bondage in *Egypt*, and magnifie God for that Salvation, as this new Deliverance of them out of this Captivity. *t* For he would certainly bring them again into the Land of *Canaan*, a Land which he had given unto their Fathers.

16 ¶ Behold I will ſend for many fiſhers, ſaith the LORD, and they ſhall fiſh them; and after I will ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks *u*.

u Though ſome Interpreters make theſe words a Promiſe either of God's Reſtauration of this People and making uſe of *Cyrus* who as a *Fiſherman* or *Huntſman*, by his Proclamation fetched the *Jews* out of all parts of his Dominions, to return to *Hieruſalem*: Or of the Calling of God's Elect by the Apoſtles, who were God's Fiſhermen, and went up and down preaching the Goſpel in all places: yet the next Verſe ſeems plainly to us to interpret it as a Threatning, and by theſe Fiſhers and Huntſmen, to underſtand all thoſe Enemies whom God made uſe of to deſtroy thoſe *Jews*, hunting them out of all holes and covers wherein over they ſhould fly, and take Sanctuary.

17 For mine * eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes *w*.

* Job 34. 21. Prov. 5. 21. Chap. 32. 19.

w God is of purer Eyes than that he can behold Iniquity in any ſo as to approve it, and therefore though he bring present, yet he will at laſt puniſh evil doers, for his Eyes behold them. their ſins are open in his ſight, and he particularly obſerveth Men's Actions, that he may render unto every one according to his Works.

18 And firſt I will recompenſe their iniquity, and their ſin double *x*; becauſe they have defiled my land *y*, they have filled mine inheritance with the carcaſes of their deteſtable and abominable things *z*.

x Before I will reſtore them, and return in my wonted favour to them, I will puniſh them not as I am wont to do, even where there are ways of iniquity, and will proportionally puniſh them, (which double here ſignifies, not the double of what they deſerve) *y* Becauſe by their Idolatry, Blood and Cruelty, and other Sins, they have defiled the Land which I own, and which I have given them. *z* And have filled that Country which I have choſen for, and named *my Inheritance* with their *abominable things*, that is practices, or unclean Beaſts offered to their Idols in Sacrifices, or innocent perſons ſlain by them.

19 O LORD, my ſtrength and my fortreſs, and my Refuge in the day of affliction, * the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have inherited lyes and vanity, and *things* wherein *there is* no profit *a*.

* Chap. 3. 17.

a The Prophet hearing God's Reſolution, before he ſhewed this People any mercy, to be avenged on them for their ſins, leaves off ſpeaking to him upon that Argument, but applieth himſelf to God for mercy for himſelf, and to confirm his Faith in him, gives him Names ſuited to his hopes in him, and which might declare his Faith in him for the obtaining favour from him in an evil day. *o* And

con-

comforteth himself with the thoughts of those good days that were coming, when not only the *Jews* should be again restored to their Country, but the Gentiles also from all parts of the World (whom also many of the *Jews* should accompany) should apply themselves to God, confessing that both they and their fathers, in their worshipping dumb Idols, had but inherited Lyes and Vanity, and things that were unprofitable.

* Chap. 2. 11. 20 Shall a man make gods unto himself, and * they are no Gods? *c*

c It is doubtful whether these be to be understood as the words of God, shewing the unreasonableness of the Sin of Idolatry, or, as others will make them, the continued Speech of the Gentiles, who after their Conversion, should see the unreasonableness of worshipping the Works of their own hands. Whoso owneth a God, owneth an *infinite being*, a first Cause and mover, and Creator of all things. Now can any be so fottishly stupid as to think that a *finite being*, should give a being to an *Infinite Being*; that he who is a Creature, should make his Creator, that he should be a Cause to the first Cause? (things which are all contradictions to the common sense of Men) A Man is no God himself, how can he communicate a Divine Nature, which himself hath not, to another?

21 Therefore behold, I will this once cause them to know, I will cause them to know mine hand, and my might *d*, and they shall know that my * name is the LORD *e*.

* Chap 33. 2. *d* Because all the goodness and mercy that I have shewed them, will not learn them to know me, my power and might, I will once for all make them to understand it, by the dreadful strokes of my Vengeance *e* They shall know, that my Name is *Jehovah*; that I am not such a one as their Idols, but one who have my being from my self, and give Life and Being to all other things, and have all might and power in my hand, and can do whatsoever I please; and one that will make good whatsoever I have spoken whether in way of promise or threatning.

CHAP. XVII.

The Captivity of Judah *for her sin,* 1,——4. *Trust in Man Cursed: In God Blessed,* 5,——8. *The Deceitful Heart and most secret Practices are known to God,* 9,——11. *The Salvation of God,* 12,——14. *The Prophet complaineth of the Mockers of his Prophecies,* 15,——18. *Of keeping the Sabbath,* 19,——27.

* Job 19. 24. † Heb. *Nail.* 1 THE sin of Judah *is* written with * a pen of iron, *and* with the † point of a diamond *a*; *it is* graven upon the table of their heart *b*, and upon the horns of your altars *c*:

a There is much arguing amongst those that are critical about the true signification of words, what is here signified by שָׁמִיר which we translate a *Diamond*; most agree that it doth not signifie a *Diamond* (not used in ingraving) but that by the *Pen of Iron*, and the *point of a Diamond*, are meant some *Tools* with which they were wont to ingrave things upon hard substances, it may be made in a figure resembling the *Claw of a Bird*, as the word seemeth to import. *b* It is graven in their hearts they are so accustomed to sin, so inured to Idolatry, that there is no hope of any reclaiming them. For how can they that are accustomed to do evil, do well? *c* Nor is it a thing done in secret, but it is written or painted, or ingraven upon the Horns of their Altars, God's Altar was foursquare, and at each corner there was a rising part made of Brass something high, these were called the *Horns of the Altar*. See *Exod.* 27. 2. *Ezek.* 43 15, 16. Now their sin is either said to be ingraven, or published, upon the Horns of the Altar, because the Blood of the Sacrifices which they offered to Idols was sprinkled there, or because their Altars had some Inscription upon them, declaring to what Idol that Altar was consecrated, as the Altar of *Athens* had.

* Jud 3. 7. Isa. 1. 29. & 17. 8. Chap. 2. 20 2 Whilst their children remember their altars, and their * groves, by the green trees upon the high hills *d*.

d This shewed how inveterate they were in this sin of Idolatry, that they taught it their Children, and their Children remembred their Idolatrous Altars, and the Groves, where they were wont to worship Idols by the green Trees, as they did also upon the high Hills, for their sin was derived from one Age to another. Others think that the phrase rather expresseth their fondness of their Idols, and think it should be read, *as their Children, they remember*, &c. that is, they loved their Idols, and their Idolatrous Services, as they loved their Children, which also was true, yea, they that made their Children pass through the fire to *Molech*, loved them better than their Children.

* Chap. 15. 13. 3 O my mountain in the field *e*, I * will give thy substance, *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders *f*.

e O Mount *Sion*, for though *Jerusalem* stood in a Plain, yet it was at the foot of an Hill, and part of it was built upon the side of the Hill, upon the top of which Hills, were many pleasant Fields. Or, O *Judah*, which was a Country full of Mountains, God calls it his Mountain, because of the particular favour he had to this Country. *f* He threatneth to give all the Riches of the Inhabitants of *Judah* and *Jerusalem* as a spoil, and all the *High Places* where they had committed Idolatry throughout all their Country into the Enemies hands.

† Heb. *in thy self.* 4 And thou, even † thy self shalt discontinue from thine heritage which I gave thee *g*, and I will cause thee to serve thine enemies, in the land which thou knowest not: for * ye have kindled a fire in my anger, * *which* shall burn for ever *h*.

* Chap. 15. 14.

g In the word *discontinue* there is a secret promise, that they should again come and possess and inherit their Land, they should not lose their inheritance, but only discontinue their possession and occupation of it. Some learned Authors considering that the same word is here used, which is used, *Exod.* 23. 11. in the Law concerning the *Sabbatical Rest*, when they were to let the Land rest, and lie still, *Levit.* 26. 34. think this Text hath a reference to that, and the meaning is, thou shalt discontinue thy Ploughing and Tilling the Land. *h* And go into thine Enemies Country and serve them in a Land of which thou hast no knowledge, because by thine Idolatry and other sins thou hast increased my Wrath into such a fire, as shall burn for a long time, for to the word *ever* is oft taken, *Exod.* 21. 6. *Deut.* 15. 17. *Psal.* 89. 1. *Isa.* 34. 10.

5 ¶ Thus saith the LORD, Cursed *be* the man, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD *i*.

i It was the great sin of this People, for which they are often taxed in Holy Writ, 2 *Chron.* 16. 7. and 28. 26, 20. *Isa.* 30. 1, 2. and 31. 1, 2. when any danger threatned them for their sins, to make Leagues with, and flee to foreign idolatrous Nations to help and succour them, and to repose a confidence in them, and so comfort up themselves in their wicked and sinful courses promising themselves deliverance from the dangers that threatned them, by the power of their Confederates, and Allies. This sin the Prophet here reflecteth upon That while their hearts *departed from God*, they would yet incourage themselves, from the hoped for help of Men: The Prophet from God declares that such are and shall be *cursed*, and mentioned Man, under the notion of *Flesh*, to shew his *frailty*, and *impotency*, to help against the mighty Power and Wrath of God; withal shewing us, That God alone is the true object of our *Faith* and *Confidence*, as well for the things of this Life, as those of another Life, and that none *whose heart departeth from God*, can with any security look for any help from the Creature.

6 For he shall be * like the heath in the desart, and * Chap. shall not see when good cometh, but shall inhabit the 48. 6. parched places in the wilderness, *in a* salt land and not inhabited *k*.

k The sum is, he shall not thrive, nor prosper, but be like the *Heath*, by which is meant some barren *Shrub* or *Tree*, about which the various guesses of Interpreters (which the Reader that is curious may find in the *English Annotations*) are but incertainties, and this planted in the Wilderness too which is a barren soil, which Tree or Plant is never the better for all the moisture that comes from Heaven, nor for all the Beams of the Sun; but stands in a dry and salt place, not inhabited by People. The scope is to let us know, that sinners who depart from God, and do not place their confidence in him in times of danger, but trust in Creature-aids and assistances, shall miss of those very good things which they might have had if they had expected them from him, from whom alone they could have been obtained.

7 * Blessed *is* the man that trusteth in the LORD, * Psal. 2. 12. and whose hope the LORD is *l*. & 34. 8. & 84. 12. & 125. 1. Prov. 16. 20. Isa. 30. 18.

l Trusting in the Lord necessarily implieth also a walking close with him, and not in heart departing from him; for it is naturally impossible, that any should repose a confidence in another for any good things, which that other hath promised under any condition, without some satisfaction in himself, that he hath in some measure fulfilled the condition upon which the promise is made. But that Man that truly trusteth and hopeth in the Lord is and shall be a blessed Man.

* Psal. 1. 3. & 92. 12. 8 For he shall be as a * tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of ‖ drought, neither shall cease from yielding fruit *m*. ‖ Or, *scarcity.*

m The sum is, he shall be prosperous and successful in his Counsels, and Undertakings; like a Tree planted by the side of a River, which is not affected with drought, but in a time when the leaves of Trees standing in dry mountainous places parch and wither, its leaves hold their greenness, and its colour is not altered by drought, neither doth it cease from yielding fruit, but bringeth forth much Fruit when other Trees are wholly unfruitful.

9 ¶ The heart *is* deceitful above all *things*, and desperately wicked *n*, who can know it?

n The words translated *deceitful*, and *desperately wicked*, are very variously Translated, fraudulent, perverse, supplanting, he speaks to the *Jews*, that they might not lean too much to their own Counsels, Fancies or Understandings; but it is a propotition true concerning the Hearts of all the Sons and Daughters of Men; there is nothing so false and deceitful as the Heart of Man; deceitful in its apprehensions of things, in the hopes and promises which it nourisheth, in the assurances that it gives us, &c. unsearchable by others, *deceitful* with reference to our selves, and abominably wicked, so that neither can a Man know his own Heart, neither can any other know our Hearts.

* 1 Sam. 16. 7. 1 Chron. 28. 9. Psal. 7. 9. & 44. 21. & 139. 1, 2. Rom. 8. 27. & Rev. 2. 23. 10 I the LORD * search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings *o*.

o Left these Hypocrites should pretend that their Hearts were not departed from God, or should fay why then can judge us if none knoweth the Heart? Saith God, though no Creature knoweth the Heart of another fellow Creature, yet I know the Hearts of all Creatures. I search the secret Thoughts, and Counsels and Designs of all my Creatures, for I will judge them according to their Thoughts and the secret Motions and Affections of their Souls, according to all their ways, and the fruit of their doings. You cannot therefore mock me, and tell me your hearts are not departed from me.

*Or, gathereth young, *which she hath not brought forth.* Psal. 55. 23. 11 *As* the partridge ‖ sitteth *on eggs*, and hatcheth *them* not *p*: *so* he that getteth riches, and not by right * shall leave them in the midst of his days *q*, and at his end be a fool *r*.

p It is no wonder if we cannot be certain as to the sence of these words so far as they concern natural History, when we are not certain what Bird it is to which they relate; we translate the word *Partridge*. Others will have it the *Cuckow*; but certain it is that it is the same word which we translate *Partridge*, 1 *Sam.* 26. 20. and Cuckows use not to be much hunted after. How the Partridge is said to *sit on Eggs* and *hatch them not*, is yet a greater question. It may be occationed so many ways, *viz.* either sitting upon *Wind-eggs*, or *being killed* before the Eggs are hatched, or having *its Eggs destroyed* by the Male Partridge, or by some Dog, or other Vermine; or its Nest being found having her Eggs taken from her, that it is hard to determine which the Prophet means; or all other I left approve of that which *Hieronie* makes the fence, though the thing be true, (if we may believe *Cassiodorus*, and several natural Historians, *Aldrovandus*, &c.) That *Partridges* have such a love and desire to hatch young ones, that having lost their own Eggs, they will steal the *Eggs* of other *Partridges* and hatch them, which Birds being hatched, the young ones knowing the cry of their proper Dams, hearing them call, leave the *Partridge* that hatched them; (which is one thing quoted by *Aldrovandus* to shew the sagacity of that Bird) but if this were the fence the words would be *as the Partridge sitteth on Eggs, and hatcheth them, but enjoyeth them not*, whereas they are, *hatcheth them not*; that is, having loft them either by some Man that hath taken them from her, or by some *Vermin* or wild Beast.

q So he that getteth an Estate by oppression or any cozenage or unrighteous Actions, shall lose it again before the coming of his day, and when he comes to die, shall understand what a Fool he was to take so much pains to no more purpose.

12 ¶ A glorious high throne from the beginning, *is* the place of our sanctuary *s*.

s It is much more hard to give an account of the connexion of these words with the former, than of their fence considered absolutely in themselves. Some would have them the words of the People, reckoning up another vain ground of their confidence, because they had amongst them the *Temple of the Lord*, which we know was what they mightily gloried in. Others would have them the words of the Prophet owning his and the good *Jews* confidence to be only in God, and themselves to worship God not in *Groves* or high places, but only in that place which he had chosen to be worshipped in, even in his Sanctuary or Temple, many other Conjectures there are, but these two seem to me the most probable.

* Psal. 73. 27. Isa. 1. 28. * Chap. 2. 13. 13 O LORD! the hope of Israel *t*, * all they that forsake thee shall be ashamed *u*, *and* they that depart from me shall be written in the earth *w*, because they have forsaken the LORD, the * fountain of living waters *x*.

t That is, he in whom alone the true *Israel* of God can hope *u* Those who forsake thy Law, and that rule thou hast given them whereby to direct their Converfations, first or last will be ashamed of such their disobedience. *w* And those that depart from what I have, as thy Prophet, revealed to them as thy Will, shall have no portion beyond the Earth which they seem so fond of. Or their Names and Memories shall vanish, and perish, and be presently extinct like words written in Duft. *x* Because they have forsaken thee who art the alone certain relief and comfort of any People, the fountain and original of all that good they can hope for.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise *y*.

y Most Interpreters here understand the Prophet speaking in these words to God for himself; he reprefents himself to God as a Person wounded or sick, either with his sense of God's dishonour by the sins of the People, or with their Reproaches or Threatnings, and beggeth of God to heal him, he being he, in whose hand or power it was to heal him, and who could certainly do it. The argument is in those words for *thou art my praise*, he whom alone I have reason to praise for mercies already received, to whom alone I owe all my good things.

15 ¶ Behold, they say unto me, Where *is* the word of the LORD? let it come now *a*.

z Scoffing at me as if I had threatned them in thy Name without any order or direction from thee, as the Scoffers mentioned by *Peter*, faid 2 *Pet.* 3. 4. *where is the promise of his coming.* This hath been the practice of all wicked Men hardned in their sinful courses, and resolved to go on, to put the evil day far from them and to scoff at all Denunciations of God's Judgments. *Isa.* 5. 19. *Amos* 5. 18. *a* Daring the Vengeance of God and challenging God to damn them, or to execute the Vengeance with which he threatneth them

† Heb. *after thee.* 16 As for me, I have not haſtned from *being* a paſtor † to follow thee *b*, neither have I desired the woful day thou knowest; that which came out of my lips was *right* before thee *d*.

b That the words contain the Prophets appeal to God upon some reproaches caſt upon him by this wicked people, as if he had thrust himself into the Prophetical Office, is evident, and reasonably well agreed by Interpreters, but they are divided about the fence of the word נָאַץ, which yet always in Scripture signifies to *make haste*, or *scourge*, or *press*, the fence seemeth to be this. Lord! As I did not seek the Office of a Prophet, so when thou wert pleased to call me to it, I did not decline to be a Pastor after thee. *c* Neither (saith he) have I desired to be a Prophet of woful Tidings, those woful Messages which from time to time I have been forced to bring, as I have spoken nothing but what was right in the sight of thee, knowing what thou commandest me to deliver as from thee, and so I know was right in thy sight.

17 Be not a terror unto me *c*, * thou *art* my hope * Chap. in the day of evil *f*. 16. 19

c Through these rebellious wicked Men afright and terrify me, yet, Lord, be not thou a terrour to me, own and defend me as thy Prophet. *f* For thou alone art he in whom I place my hope and trust in a day of trouble.

18 * Let them be confounded that persecute me, * Psal. 35. but let not me be confounded: let them be afraid, but 4. & 40. 14. let not me be disinayed: bring upon them the day † Heb. of evil, and † * destroy them with double de- *break them with a double breach.* struction *g*.

g That is with abundant destruction. Concerning these Prayers of the Prophet against his Enemies, see the Notes on *Chap.* 11. 20. * Ch. p. 11. 20.

19 ¶ Thus saith the LORD unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem *h*.

h Most think that here begins a new Prophecy, this Verse should have begun a new Chapter. It often commanded to publish their Repentance to God, either at the Gates of the City, (see Notes on *Chap.* 7. 2. and 19. 2. It is not agreed what this gate was, at which the Kings of *Judah* were want to come in, and go out, but the Prophet was also to publish it in all the Gates of *Jerusalem*, that all might of it.

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates *i*.

i The word of the Lord equally concerneth the highest, and the lowest, the greatest Princes as well as the meanest Subjects.

* Neh. 13. 19. 21 Thus saith the LORD *, Take heed to your selves *k*, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem.

k The *Hebrews* is, *take heed to your Souls*, intimating to us, that the Sanctification of the Sabbath is a great thing, wherein the welfare of our Souls is concerned.

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers *l*.

l This Command for the Sanctification of the Sabbath, was given *Exod.* 20. 8. repeated *Chap.* 23. 12. and 31. 14. 15. *Levit.* 19. 3. and 23. 3. *Deut.* 5. 12, 15. *Ezek.* 20. 12. the bearing of burdens forbidden, was such as was for profit; for in some cases it was lawful to carry burdens for the saving the Lives of Men, or Beasts, and some learned Men pitiable the poor sick Man carrying his Bed when he was cured, not only for the Command of Christ alone who could authorize him to it, though against the Rule of the Law, but because he had no further occasion to work to be there, and was not obliged by the Law of the Sabbath to leave his Bed behind him, in their going away; but to unnecessary Burdens, no trading Burdens might on the Sabbath be done, be either carried out of the Gates of the City, or out of the Gates of any of their private Houses.

* Chap. 22. 4. 23 * But they obeyed not, neither inclined their ears, but made their neck stiff that they might not hear, nor receive instruction *m*.

m The *Jews* were always covetous People, and their Covetousness as well as their other Lusts, were Temptations to them to prophane the Lord's Sabbaths. *Neh.* 13. 19. *Ezek.* 22. 21.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day to do no work therein.

* Chap. 22. 4. 25 * Then shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem, and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from * the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the LORD *n*.

* Chap. 32. 44.

n The

7 The form of all these three Verses is, that if they would sanctifie the Lord's Sabbath, they should either continue in, or be reedified unto their Ancient, Civil, and Ecclesiastical order, they should have Kings and Princes in their former order and splendor, and Men should come from all parts of the Countrey bringing their usual Sacrifices and Offerings to the Temple, and those of all sorts. Some think this Promise is to be understood *Synecdochically*, one principal part of the Law of God, and such a one as was in their power to obey, being put for the whole Law of God. Those who desire to be satisfied in the nicetie as to the terms and places here mentioned may find satisfaction in the *English Annotations* upon this Verse. The general sence is no more, than that both their *City* and their *Temple*, their *Civil* and *Ecclesiastical State* should continue, and flourish in that order wherein it was.

27 But if you will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entring in at the gates of Jerusalem on the sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched *o*.

o A Threatning quite contrary to the former Promise, upon their acting contrary to the Duty to which that Promise was annexed. God would destroy their City, it should be burned with fire, and the highest and noblest Structures should be burned, and though the hand of the Enemy should do this, yet God should order them to do it, so as it should be a fire of his kindling, and therefore not like to be quenched, till it had effected that thing for which God so kindled it.

CHAP. XVIII.

By the Parable of a Potter, God's absolute Power and Disposal of Nations to set forth, 1.—10. *Judah's unparalleled Revolt: and her Judgments,* 11.—17. *The Prophet prayeth against his Conspirators,* 18.—23.

1 THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potters house, and there I will cause thee to hear my words *a*.

a It is likely there was but one *Potter* near the place, or at least that there was one more noted and eminent than the rest, to whose House the Lord here sendeth the Prophet, intending there further to tell him his mind what he would have him publish as his Mind and Will to this People.

3 Then I went down to the potters house, and behold, he wrought a work on the ‖ wheels *b*.

‖ Or, *frames*, or *seats*.

b Jeremy yields a present and free Obedience to the Command of God, though he did not know God's meaning in it, and findeth the Potter at work, upon *wheels* or *frames* which he formed his Clay upon, to bring it into that form which he desired. For the true *form* of those Frames or Instruments it is hard to assert any thing, such kind of Instruments differing not only according to several Countries, but according to the several fancies of Workmen, getting Frames or Engines made fitted to their own fancies and purposes.

‖ Or, *that he made, was marred as clay in the hand of the potter.* † Heb. *returned and made.*

4 And the vessel ‖ that he made of clay *c*, was marred in the hand of the potter, so he † made it again another vessel as seemed good to the potter to make it *d*.

c That which we read of *Clay* may be read (as our Margent tells us) *as Clay*; that is, *while it was yet Clay*, it was spoiled in the Potter's Hand, so he did not think fit to go on with his design as to the form of the Vessel, but made it into another form such as he liked best.

5 Then the word of the LORD came unto me, saying,

6 O house of Israel cannot I do with you as this potter? saith the LORD: behold * as the clay *is* in the potters hand, so *are* ye in mine hand, O house of Israel *f*.

* Isa 64.8.

e God now expoundeth to the Prophet his design in bidding him go to the Potter's House, it was to instruct or confirm him in the power that he had over his Creatures. *f* For, saith he, as is the Clay to the Potter, so is the House of *Israel* (and indeed so are all the Sons and Daughters of Men) unto God, God hath the same power over them, that a *Potter* hath over the Clay, and a greater *right* to do what he pleaseth with them, than any *Potter* hath relating to the Clay; the Clay is but the Potter's Purchase, not his Creature, but Man is God's Creature. God by his Prophet *Isaiah* made use of the same similitude, *Isa.* 45. 9. So doth the Apostle, *Rom.* 9. 20. That God hath an absolute Soveraign power to do what he pleaseth with the Work of his Hands, can be denied by no Men of sense, whether God useth this his Soveraignty in the eternal punishment of sinners, that is another thing; he hath a Soveraign power, but he acteth as a just Judge, rendring to every Man according to his Works.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom to pluck up, and to pull down, and to destroy it *g*.

g God thus speaketh concerning Nations, and Kingdoms more immediately in his word, or more mediately by his Prophets and Ministers, he told *Jeremiah*, *Chap.* 1. 10. that he had *set him over Nations, to root out, and to pull down.*

8 * If that nation against whom I have pronounced, turn from their evil *h*, I will repent of the evil that I thought to do unto them *i*.

* Ezek. 18. 21. & 33. 11.

h If that Nation leaveth off those sinful courses, which I have by my Prophets threatned with Judgments. *i* I will also turn from the methods of my severe Providence which I had resolved in case of their impenitency to proceed in against them. There is a difference betwixt *Repentance* in Man, and *Repentance* as it is attributed to God, *Repentance in Man* must be, not only a change in Action, but a change of Heart; Repentance as attributed to God, never signifieth a change of Heart, or Purpose, or Counsels, but only a change in action, an alteration of the course of his Providence. Hence God in Scripture is said to *Repent* as in this Text, and *Jonah* 3. 10. And it is also said of him, that he is not *as man that he should lye or repent*, *Num.* 23. 19. 1 *Sam.* 15. 29. God never changeth his Counsels, or Purposes, though he often varieth his actions of Providence, according to the Behaviours of his Creatures.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom to build, and to plant *it*.

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them *k*.

k Speaking Verse 9. and *repenting* Verse 10. must be understood in the same sence as in the two former Verses. The reason of this is, because in all God's Threatnings and Promises of that nature there is a condition either expressed or understood. God's Threatnings of evil must be understood with this Condition, unless Men and Women repent and turn from their evil ways: And his Promises of good must be understood with this condition, if those to whom they are made be a willing and obedient People, and keep in the way of the Lord's Statutes.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold I frame evil against you, and devise a device against you: * return ye now every one from his evil way, and make your ways, and your doings good *k*.

* 2 Kings 17. 13. 23. Chap. 7. 3. & 25. 5. & 26. 13. & 35. 15.

k The Lord fixeth a particular application to the more general Doctrine which he had before delivered. God had told this People, that though he had by his Prophet denounced his Wrath, and Anger, and threatned to pluck them up and destroy them, yet if they turned from their sinful Courses, he would shew mercy to them, and alter the course of his Providence. Now he telleth them, that this was their case, God had a Work upon the Wheel against them, and was framing evil against them, and bringing ruine upon them, therefore it was their wisdom, now to return from their evil ways, and to make their doings good. Those who think that these Exhortations are vain, if Man hath not a power in himself to turn from his evil way, ought to consider, that none denieth, that Man hath a power in himself, by vertue of that common Grace of God which he denieth to no Man, to turn from such evil Courses as were before mentioned, viz. not to carry out Burdens upon the Sabbath day, not to bow down to, and worship Idols, but to worship the true and living God according to the prescription of his Word. In short, there is no Man but hath a power to do much more than he doth do, and so much as may serve to avert temporal judgment, and although no Man without special Grace, beyond the outward means of Grace, hath a power to do whatsoever God requireth in order to his Salvation, yet he hath a power to do so much, as he doth, no instance can be given of any to whom, so doing, God denied his special Grace, inabling him to do whatsoever God requireth of him in order to Eternal Life.

12 And they said *, There is no hope *l*, but we will walk after our own devices, and we will every one do the imagination of his evil heart *m*.

* Or, walk.

l There is no hope of us, thou dost but labour in vain in talking to us. *m* For we are resolved to run on in our former Race. It cannot be imagined that they should call the Imaginations of their own Hearts evil, unless it were in derision The sum of what they said was this, *Jeremy*, thou hadst as good say or do nothing, as talk to us, we are resolved upon our Course, and if thou callest our Hearts *evil*, we cannot help that, according to the Purposes, Counsels and Thoughts of those our evil Hearts we are resolved to steer our Courses, we will not be guided by thee.

13 Therefore thus saith the LORD, * Ask ye now amongst the heathen, Who hath heard such things? The virgin of Israel, hath done a very horrible thing *n*.

* 1 Cor. 1. 20.

n God was moved at this desperate obstinacy and hardnes of this Peoples Hearts, he appeals to the World whether ever any Heathens behaved themselves so toward their Idols which were no Gods, as this People had behaved themselves towards him He calls *Israel a Virgin*, it is a term given to *Zidon*, *Isaiah* 23 12. and to *Babylon*, *Isa.* 47. 1. The horrible thing which they had done, was their forsaking God, their God, a thing not usual amongst the Heathens, as God tells them, *Chap.* 2. 11.

14 Will *a man* leave ‖ the snow of Lebanon, *which cometh* from the rock of the field *o*? or shall the cold flowing waters that come from another place be forsaken *p*?

‖ Or, *the flowing rocks*, or, *for the snow of Lebanon* shall the waters be forsaken, or, *for the strange waters that run.*

o The Margins of our Bibles will let us know, that there is some Variety in the Opinions of the most Learned Interpreters as to the Sence of these Words; the general Sence is plain and obvious, that it is a foolish thing for Men to forsake God, who is the Fountain of all Good and Refreshment, and what Men do for not use to do with reference to poor Creature Comforts, not to be named with God. But for the Grammatical Sence of the Words, it is not so obvious. The vulgar Latin translates them, *Shall the Snow of Lebanon fail from the Rock of the Field?* The *Septuagint*, *Shall the dregs fail from the Rocks?* Or, *The Snow from Lebanon.* The *Syriack Version* followeth them. The *Arabick* Version translateth it, *Should the Snow fail from the Mountain of Breasts, and from Lebanon.* The *Chaldee Paraphrast* thus glosseth, *Behold, as it cannot be, that the Snow-water should fail from Lebanon.* *Pagnine* seems to make *Lebanon* the Nominative Case, and renders the Sence thus, *Shall Lebanon leave the Snow from the Rock or the Field.* Our Translators supply these Words *a Man*, and so make that the Nominative Case, and make *Lebanon* the Genitive Case *Lebanon* was a mountainous place in which were Rocks, it had alfo fruitful Valleys; Snow fell upon those Rocks, and upon a Thaw ran down into the lower Places, and was grateful to them as it moistned them, and made them more fruitful. *p* The latter part of the Verse seems as hard. *Pagnine* translates them, *Shall other cold flowing Waters be forsaken?* The vulgar Latin, or *Can the other cold flowing waters be plucked up?* The LXX and the Syriack, or *Shall the water fail, violently snatched up, or taken away with the wind?* The Arabick, or *Should the foreign cool waters dessit?* The Chaldee *Paraphrast* glosseth, *So the rain waters that come down, and the waters of the fountain that spring shall not fail.* In this great variety, it is very hard certainly to assert the particular Sence of these Phrases, the knowledge of which depends upon some *Affections*, or *Customs* of those Places which we are not so well acquainted with. The next Verse is the best Guide we have, where the Sin laid to the Charge of this People, is *their forsaking God*; which Sin is here aggravated by this Topick, That Reason teacheth Men not to forsake a greater Good for a lesser, though that greater Good were but a poor Creature Comfort, not to be compared with God. This is the general Sence, Scope, and Sum of this Verse. So as we shall not need be very sollicitous to be able to assert the particular Grammatical Sense.

* Chap. 2. 13, 32. and 3 21. and 13 25. and 17. 13. * Chap. 5. 16.

15 Because my people hath forgotten * me *q*, they have burnt incense to vanity *r*, and they have caused them to stumble in their ways *from* the * ancient paths, *s* to walk *in* paths, in a way not cast up *t*.

q Forgotten and forsaken are much the same thing, differing only as the Cause and the Effect; for if Men remembred God as they ought to do, they would not forsake him. *r* By *Vanity* he means *Idols*; which are called Vanity, not only because they are in themselves *nothing* of what they are pretended to be, and because the worshipping of them is an high degree of Sin which is often called *Vanity* in Scripture, but because the Service of them is of no Use nor Profit, or Advantage; and any *Expectations* from them are idle, and vain, for which there is no ground at all. *s* Whether the False Prophets or the Idols are here said to cause them to stumble by receding from the *ancient paths*, is uncertain. The Words may either be translated *paths of Eternity*, or paths of *Antiquity*: the most and best translate it as we do, *Quod verum primum*, the ways of Truth are the most *ancient ways*. The ways wherein *Noah*, *Abraham*, *Isaac*, and *Jacob*, and all the ancient Patriarchs did walk. *t* To walk in Paths, or in a way *not cast up*, not fitting for God's People to walk in, *Prov.* 15. 19. *The way of the righteous* is said to be a way *made plain*. Heb. *raised up as a Causey.* Wicked Men, in opposition to these ways, are said to walk *in a way not cast up.*

* Ezek. 15. 8 and 49. 13. and 50. 13.

16 To make their land * desolate, *and* a perpetual hissing *u*: every one that passeth thereby shall be astonished, and wag his head *w*.

u Not that this was *finis operantis*, their End which they aimed at, none wisheth ill, or doth any thing designedly to bring Evil upon himself; but it was *finis operis*, the End these Courses would certainly issue in, they would bring the land of *Judah* to Desolations, and to be a Reproach. *w* So as Strangers that were wont to admire at the Prosperity of this People above any other People, should stand astonished, and wag their Heads at them in Scorn and Derision.

* Chap. 13. 25.

17 * I will scatter them as with an east-wind before the enemy *x*: I will shew them the back and not the face in the day of their calamity *y*.

x The East-wind is (or was at least in those parts) the fiercest wind: As the East-wind scatters the Chaff, so saith God I will scatter them. *y* And when they shall be in great Calamity and Misery, I will not hearken to them, I will not turn my face to them, or shew them my Face, but I will turn my Back upon them. I will not regard them Crying, nor hear their Prayers.

* 1 Cor. 1.

18 ¶ Then said they, * Come, let us devise devices against Jeremiah *z*: * for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet *a*: Come, and let us smite him ‖ with the tongue *b*, and let us not give heed to any of his words *c*.

* Chap. 11. 19. * Mal. 2. 7. John 7. 48, 49. ‖ Or, *for the Tongue.*

z This faithful dealing of the Prophet with them, did only enrage them (as is usual) against the Prophet; they plot against the Prophet, how to be revenged on him, because he would cross their Humours, and would not prophesie as they would have had him. *a* We have the Church on our side; the *Regular Priests* and the Prophets, they know God's mind as well as he; for there is a Promise that the Law shall not perish from the Priest, nor the Word from the Prophet: The Priests and Prophets tell us other things than this *Jeremy* doth. *b* Let us *smite him with the Tongue*, expose him, by railing on him, telling Lyes about concerning him, representing him to be what we know the People hate, abusing him to his face, informing against him; or *in the Tongue*, let us silence him, command him to speak no more; or *for his Tongue*, for prophesying at this rate; *c* And for his Words let us not value them at a rush, nor at all regard them.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me *d*.

d The several following Verses, to the end of this Chapter, contain the Prophet's Prayer by way of appeal to God against these wicked Men; Lord (saith he) though they are resolved to take no heed to my Words, yet do thou give heed to them, and do thou take notice of those Men that contend with me. Take notice of what they say, not to confirm, but to cross their Defires, and to be revenged on them for them.

20 Shall evil be recompensed for good *e*? For they have digged a pit for my soul *f*: Remember that I stood before thee to speak good for them *g*, *and* to turn away thy wrath from them *h*.

e To requite Good for Evil is divine; God maketh his Sun to shine, and his Rain to fall upon the just and unjust. To requite *evil for evil*, or *good for good*, is but *humane*, what the Nature of reasonable Men prompt them to: but to requite *evil for good* is *diabolical*, and the Character of those that are the Children of the evil one. *f* Lord, saith the Prophet, these Men have done thus, they have laid snares for my Life. *g* Though thou knowest, that as a Prophet I stood before thee, both preaching and praying for their good. *h* Their Wrath is kindled to a great height against me, and thou knowest my Business was both in my Preachings to them, and Prayers for them, to turn away thy Wrath from them. Lord *remember* this, both for Good to me, and for Vengeance upon them.

21 Therefore deliver up their children to the famine *i*, and † pour out their *blood* by the force of the sword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* slain by the sword in battel *k*.

† Heb. *pour them out.*

i A dreadful Imprecation: we meet with more of the same nature, *Chap.* 11. 20. and 15. 15, 17, 18. We find also several such Imprecations in the Psalms, *Psal.* 35 4. and 40. 14. and 69. 22, 23, 24, 25, 27, 28. and 109. 6, 7, 8, 9, 10, &c. Hence a Question is raised, Whether it be lawful for God's Servants to pray for Evil against their Enemies. That which makes the Doubt is, Christ's Command to us, to *pray for them that persecute us*, *Matth.* 5. 43, 44. his own Example, and *Stephen's*, *Acts* 7. 60. See the Notes upon the aforementioned Texts. It is doubtless our Duty, to pray for the *Conversion*, *Forgiveness*, and *eternal Salvation* of our worst Enemies: so *Christ* prayed, and *Stephen*, but neither of them prayed for their outward prosperity in their Perfecution and Rage; and without doubt we may pray against God's Enemies, that God would tie their hands, weaken their power, confound their devices. *k* For such other Particulars as are mentioned in this Verse, and the beginning of the following Verse, and such as *David* mentions, *Psal.* 69. we must know they were both Prophets, and did but pray to God to do that thing which God had revealed to them he would do.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them, for they have digged a pit to take me, and hid snares for my feet *l*.

l That is, let the Enemy break into their houses, which are in an ordinary Course of Providence, Mens Castles and Sanctuaries, and cause such Shrieks as use to be heard in such cases, for their malicious seeking my life by all secret practices

23 Yet LORD, thou knowest all their counsel against me to † slay *me m*: forgive not their iniquity, neither blot out their sin from thy sight *n*, but let them be overthrown before thee; deal *thus* with them in the time of thine anger *o*.

† Heb. *for slaughter.*

m Lord, thou knowest I do not charge them fallly, though their Counsels have been secret against my life. *n Obj.* Will some say, doth *Jeremy* here pray for the eternal Damnation of his Adversaries? Is this lawful? *Sol.* I do not think this is to be granted lawful, being so highly against Charity: nor that *Jeremy* in this is to be excused as a *Prophet*, for even Prophets had no such Revelations; but I take these Phrases to be expounded by the next Words, *Let them be overthrown before thee*; and that all which the Prophet prayeth for is God's shewing some temporal Displeasure and Vengeance against them. For *forgiving*, and *not forgiving sin*, doth not always in Holy Writ signifie the discharging or not discharging the persons from the Obligation to eternal Death, under which Sin layeth them; but sometimes, the discharging or not discharging of them from the Punishments in this Life, to which Sin doth expose the Sinner; and all *Jeremy's* meaning is, That however it should please God to deal with these wicked Men as to their eternal State, yet he would so far not forgive, not blot out their Sins, as that he would let some mark of his Vengeance on them in this Life, for their Treachery and Ingratitude to him. Whether we in it consider *Jeremy* as an ordinary Suppliant in this Cause, praying in Faith, or as a *Prophet*, foreknowing what God would do, it ought to lay a Law upon all to take heed of being mischievous, and treacherous to others. It is seldom but God, before they die, repays such Men into their own Bosom, especially if it be against any who are God's Ministers or People; and that for their speaking to, or doing before them the Will of God: It is a Sin seldom escapes without a temporal Vengeance; and if such Men be saved at last, it will be as through Fire. God will mind them that he hath said, *Touch not mine Anointed, and do my Prophets no harm*, 1 *Chron.* 16 22. *Psal.* 105. 15.

CHAP. XIX.

Under the Type of breaking a Potters Vessel is foreseenn the Desolation of the Jews for their Sins committed in the Valley of Hinnom and elsewhere, 1, —15.

1 THus saith the LORD, Go and get a potters earthen bottel *a*, and *take* of the ancients of the people, and of the ancients of the priests *b*.

a Criticks dispute the Figure and Fashion of this Bottel, *(Vid. the English Annotations,* and Mr. *Pool's Latin Synopsis)* but that is not much material, for God's Design was only to shew the *fragility* of this people, how easily he could break them, and how certainly he would break them in pieces. *b* For the more publick notice of this typical Action, *Jeremy* is commanded to take for Witnesses, some of the gravest of the people, and of the *Priests:* Whether they were Members of the *Sanhedrim,* (which was made up of those two sorts) or not, the Scripture saith not.

2 And go forth unto the valley of the son of Hinnom *c*, which *is* by the entry of the † east-gate, and proclaim there the words that I shall tell thee *d*.

† Heb. *Sun-gate.*

d We shall hereafter hear why God commanded *Jeremiah* to go thither rather than to another place, to break this earthen pot. This Valley was a place very near unto *Hierusalem*, of which one *Hinnom* was Owner in *Joshua's* time, *Jos.* 15. 8. and 18. 16. The Valley is in Scripture sometimes called *Ge-hinnom*, from whence came the Greek Word *Gehenna*, used by our Saviour for *Hell*, *Matth.* 5. 22. εἰς τὴν γέενναν τοῦ πυρός, because of the hellish Torments they there put their Children to when they sacrificed them, and of the hellish Cries they made. *d* In the *Hebrew* it is the *Sun-gate.* supposed to be so called, because the Sun riseth in the East. This Valley is said to have lien very near to this Gate; thither *Jeremy* is commanded to go, and there to proclaim the following Words.

3 And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem, Thus saith the LORD of hosts, the God of Israel, Behold I will bring evil upon this place, the which whosoever heareth, his ears shall tingle *e*.

e That is, a very great Evil; it is an *Hebrew* way of expression, which we also find, 1 *Sam.* 3. 11. 2 *Kings* 21. 12. As a very great glaring Light affects our eyes, and blindeth them, so a very great Sound affecteth the Ear, and makes it tingle, and for some time deaf: This God commandeth the Prophet to proclaim, as particularly directed to all, both high and low, as well the Kings of *Judah*, as the *inhabitants* of *Jerusalem*.

* Isa. 65. 11. Chap. 2. 13. 17, 19. and 15. 6. and 17. 13.

4 Because they have * forsaken me *f*, and have estranged this place *g*, and have burnt incense in it unto other gods *h*, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents *i*.

f The Laws, Statutes, and Ordinances which God had given them, to direct them both in their religious Behaviour towards him, and in their civil Converfations. *g* Either this City, or this Temple, (which stood very nigh to this Valley) or this particular Valley, which they had turned to an use quite contrary to the end for which God gave it them; *h* for in it they had paid a religious Homage to idols, strange Idols which their Fathers knew not, *i* and had filled that place with the blood of such as had not deserved Death, either innocent Men, or Children, that they had there sacrificed to Idols; of which he afterward speaketh more particularly.

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal *k*, which I commanded not, nor spake *it*, neither came *it* into my mind *l*.

k This, and the following Verse, contain another great Sin of this People, with the Punishment which God proportioneth to it. The Sin in the general was Idolatry, but a most barbarous Species of it, mentioned also *Chap.* 7. 31. and 32. 35. where it is said, they made their Sons and their Daughters pass through the Fire to *Molech*; the place where they did it is called *Tophet*, *Verse* 6. of which also mention is made *Isa.* 30. 33. *Chap.* 7. 31, 32, 33. For the opening of this Text, as also of those other Texts that mention this Idolatry, we must open what is meant by *Baal*, *Molech*, *Tophet*, and the Valley of the Son of *Hinnom*. There is no doubt but *Baal*, and *Molech*, or *Moloch*, signifie the same thing; *Baal* signifieth a *Lord*, *Molech* a *King*. They ordinarily called their Idols by these Names; as also *Malcham*, *Zeph.* 1. 5. upon which account God would not be called *Baal*, *Hos.* 2. 16. though he was called *Jehovah*, *Elohim*, and *Adonai*, all which signified *Lord*, as *Baal* did. Both *Baal* and *Molech* seem common Names to all Idols. There was more than one Idol in the House of *Baal*, 2 *Kings* 10. 26. The *Ammonites* called their principal Idol *Milcom* and *Molech*, as appears from 1 *Kings* 11. 5. 2 *Kings* 23. 13. To this Idol they facrificed their Children. It was a very ancient Idolatry, as appeareth by the very early Law of God against it, *Lev.* 20. 3, 4, 5. Some say it was derived from *Saturn*, whom they make contemporary with *Debora* and *Barak*, who, to appease the Gods in an imminent Danger, facrificed his Son. Others say it began in the time of *Serug* the Father of *Nahor*, of whom we read *Gen.* 11. 20. and that it had its Original from the Devil, speaking out of the Belly of some dead Persons, commanding this Homage, possibly in Imitation of God, who *Gen.* 22. 2. to try *Abraham's* Obedience, commanded him to offer up *Isaac* upon the Mount *Moriah*. We must know there were other Sacrifices they offered to *Baal*: they burnt Incense to *Baal*, 2 *Kings* 23. 5. *They offered Sacrifices and Burnt-offerings to Beasts,* 1 *Kings* 18. 26. 2 *Kings* 17. 31. only in some extraordinary Straits to shew their great Obedience to the Devil, they offered their Children. What Creature they worshipped under this Name is not certain, but very probably it was the *Sun*, from 2 *Kings* 23. 5. or some superiour Being, which they owned as their supreme Lord and King, which they, some of them, mistook the *Sun*, *Moon*, and *Stars* to be; they being glorious Beings removed out of Mens Knowledge, for as they had not sufficient means to understand their Natures, might, considering their Motions, and vast Influence they had upon all other Creatures, mistake them for animate and supreme Beings, to which as they paid other Homages, (such as swearing by them, *Zeph.* 1. 5. burning Incense, offering Beasts, praying to them, &c. in imitation of the Heathens, and in a pretence of high Devotion, and Homage in some special Cases and Straits, they offered their Children. Some think they only made them go *through the fire*, but did not burn them; and indeed, so most of the Scriptures expresly this abominable Idolatry; but some Scriptures speak it plain enough, that they actually burnt them: the Psalmist, *Psal.* 106. 37. saith, *They sived innocent blood, even the blood of their sons and daughters, whom they sacrificed to the Idols of Canaan, and the land was polluted with blood*, which it could not have been by their Children merely passing through the fire; and it is laid to their Charge, *Ezek.* 16. 20, 21. *Thou hast taken thy Sons and thy Daughters, whom thou hast born unto me, and those hast thou sacrificed to them to be devoured.* 21. *That thou hast slain my Children, and delivered them to cause them to pass through the fire for them.* We read of the Idolatry of *Jeroboam*, who worshipped the true God, but by Calves set up at *Dan* and *Bethel*. *Ahab* exceeded this, bringing in the *terminative* Worship of the Creatures, worshipping the *Sun*, *Moon*, and *Stars*, under the Name of *Baal*: but the first in *Judah*, of whom we read, that he made *his Son to pass through the fire*, was *Ahaz*, the Father of *Hezekiah*, 2 *Kings* 10. 3. He was followed by his Grandchild *Manasseh*, 2 *Kings* 21. 6. *Josiah*, the good Son of a bad Father, *defiled* the place where this abominable Idolatry was committed, 2 *Kings* 23. 10. The place where they committed this horrible Abomination, was the Valley of the Son of *Hinnom*, very near the City, and the particular place was called *Tophet*. There was an high place built for the Idol, and many think, that the Name *Tophet* ariseth from their use of a *Drum* or *Tabret*, with which while the poor Children were burning, they made great noises to drown the sound of the Childrens *Yellings*; tho others think, the Word *Tophet* originally signifies Hell, or the place of the Damned, of which this place, both for the torments and roarings in it, was a lively Representation. Now of this barbarous and horrible Idolatry God saith, *I He commanded them not, neither came it into his mind.* It was so far from it, that God had most severely forbid it, *Levit.* 20. 2, 3, 4, 5. making it a capital Crime for any to do it, and for any to conceal others that they knew did it: so that here is a *Meiosis*, less spoken than was true in the case; but possibly God's expressing a thing of this nature, being an Errour in his Worship, under these soft terms, *I commanded them not, neither did it come into my mind*, giveth no small ground to considerate Men to judge, that we must have a Command from God, though not for every *individual Act of our Worship*, nor for every Circumstance of humane Action which we do in his Worship, yet for every specifical religious Act, and for any thing whereby we pay an Homage to God; it being indeed the most reasonable thing imaginable, that God should have the same Privilege which every Prince or great Man amongst Men claimeth as his Right, to prescribe the Acts, Modes, and Methods, for his own Homage.

6 Therefore behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter *m*.

m For this God, by his Prophet threatneth, that this Place anciently, in *Joshua's* time called *the Valley of the Son of Hinnom*, and more lately *Tophet*, from the Noise of Drums and Tabrets there, whilst Children were burning, should have a new Name, and be called the *Valley of Slaughter*, from the multitude of dead bodies which upon the taking of the City should be slain and thrown into this Valley. It was expounded *Chap.* 7. 32, 33. *For they shall bury in Tophet till there be no place; And the Carcases of this people shall be meat for the fowls of the Heaven, and for the beasts of the Earth, and none shall fray them away.*

7 And I will make void the counsel of Judah and Jerusalem in this place *n*, and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and * their carcases will I give to be meat for the fowls of the heavens, and for the beasts of the earth.

* Chap. 7. 33. and 16. 4. and 34. 20.

n In this place, amongst others, I will make void all the Counsels that the Men of *Judah* and the Inhabitants of *Hierusalem*, have taken to escape my righteous Judgments. I will frustrate all their little Arts and Designs to avoid the Dint of my Judgments. I will cause them to fall by the sword before their Enemies, so as there shall be no way of escape for them.

8 And I will make this city * desolate, and an hissing: every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof *o*.

* Chap. 18. 16 and 49. 17 and 50. 13.

o This is no more than we met with before, *Chap.* 18. 16. and shall again meet with; Mens Honour and Reputation is ordinarily very dear to them, it was especially to the *Jews*, who valued themselves much upon the Reputation their City and their Temple had, and the Security they promised themselves from their right in the *Holy City* and *Land*. God tells them, he will make them as much a Scorn and Reproach, as ever they were for an Honour or Praise; as great a Wonderment for the Wrath and Vengeance he would execute upon them, as they had been in their flourishing state for the Mercies which he bestowed upon them.

9 And I will cause them to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them *p*.

p These were the miserable effects or consequents of the Famine, with which God had often before threatned them; the just fulfilling of God's Word threatned, *Lev.* 26. 29. *Deut.* 28. 53. and the accomplishment of which our Prophet hath recorded, *Lam.* 4. 10.

10 Then shalt thou break the bottle in the sight of the men that go with thee *q*.

q The earthen Bottle, which *Verse* 1. he was commanded to carry with him into the Valley of the Son of *Hinnom* (where he now was) in the sight of the ancients of the Priests, and of the People, the Men who there were appointed to go with the *Prophet*. This symbolical, or sacramental teaching by Signs, was much in use by the Prophets.

11 And shalt say unto them, Thus saith the LORD of hosts; Even so will I break this people and this city, as *one* breaketh a potters vessel, that cannot † be made whole again *s*, and they shall * bury *them* in Tophet, till *there be* no place to bury *t*.

† Heb. *be healed.* * Chap. 7. 32.

r A Name ordinarily given to God, here very properly, to let them know that he said nothing with his Lips, but what he had power by his Hand to accomplish, being the *Captain General* of all the Armies of his Creatures. *s* God by ordering the Prophet to carry no other Vessel, but one of *Earth*, had a design upon the breaking of it, not only to shew them that he would bruise, wound, or endamage them greatly, but so destroy them, as there should be no present remedy. If a Vessel of Brass, Silver, Gold, &c. be broken, it may be mended, but an earthen Vessel if broken, cannot be made whole. See the like *Isaiah* 30. 14. *t* He tells them that this *Tophet*, which they had made a place of barbarous slaughter for the Children, kill'd for Idolatrous Sacrifices, should continue for a Slaughter-house, but of another nature, even for them that had committed such wickedness in it, who should be slain there in such plenty, that they should want ground to bury dead Carcasses in.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet *u*.

u That is a place of Slaughter and Burials, or a base, ignominious place, or where the noise of Drums and Trumpets, and Cryings and Yellings shall be heard, as used to be in *Tophet*.

13 And the houses of Jerusalem, and the houses of the kings of Judah shall be defiled as the places of Tophet *w*, because of all the houses upon whose * roofs they have burnt incense unto all the host of heaven, and * have poured out drink-offerings unto other Gods *x*.

* 2 Kings 21. 12. Chap. 32. 29. * Chap. 7. 18.

w Under the Judaick Law, persons and places were defiled by touching dead Bodies, or any unclean filthy thing; God threatneth in this sense to defile *Tophet*, as it was said before, it should be filled with dead Bodies which should be buried, or lie unburied there. He sheweth that the aforementioned Judgment of filling places with dead Bodies, should not be restrained to *Tophet* in the Valley of *Hinnom*, but reach to the dwelling-houses in *Hierusalem*, both their Kings Houses, and the meaner Subjects. *x* The provoking cause of which should be their Idolatry, which they had also brought into their dwelling-houses, for they having flat Roofs, had upon them, though not *burnt* Children in Sacrifice to Idols, yet poured out Drink-Offerings to the *Sun*, *Moon* and *Stars*, and to other Idols.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesie, and he stood in the court of the LORD's house *y*, and said to all the people.

y *Jeremiah* had now dispatched the Errand upon which God had sent him to *Tophet*, coming back by God's direction, he stands in the Court, which was common to all people, where the most might hear.

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city and upon all her towns, all the evil that I have pronounced against it; because * they have hardened their necks, that they might not hear my words *z*.

* Chap. 17. 23.

z He assureth the people from God, that he would most certainly justifie all his words, and bring to pass all his Threats against that City, and that they must thank themselves for it, for hardening their heart, so as all that he had said made no impression upon them, nor found any place with them.

CHAP. XX.

Pashur smiting Jeremiah *for this Prophecy receiveth a new Name, and a fearful Doom,* 1, —6. *Jeremiah's Impatience under their Treachery and Contempt,* 7, —10. *Rejoyceth in hope of Vengeance,* 11, —13. *Curseth his Birth,* 14, —18.

1 NOW Pashur the son of Immer the priest *a*, who *was* also chief governour in the house of the LORD *b*, heard that Jeremiah prophesied these words *c*.

a The course of *Immer* was the fifteenth course of the Priests, as we read in 1 *Chron.* 24. 14. *Pashur* was his Son, that is descended from him through many Generations. *b* It is neither much material for us to know, nor very easie to determine in what sense he is called the *chief Governor of the Temple*, whether he was *Deputy* to the *High Priest*, or the head of his course, which at that time waited in the Temple, or had some place as *Captain of the Temple*, to take notice of any Disorders should be committed there, contrary to the Law. Certain it is he was no High Priest, for then he could not have been one of the Course of *Immer*; or Either he heard *Jeremiah* himself (which is most probable) or some body told him what *Jeremiah* had prophesied in the Temple which was within his charge, and jurisdiction.

2 Then Pashur smote Jeremiah the prophet *d*, and put him in the stocks *e* that *were* in the high gate of Benjamin, which was by the house of the LORD *f*.

d It is not said how he struck him, though some think it most probable, that it was with his *fist* as the false Prophet struck *Micaiah*, 1 *Kings* 22. 24. *e* We are as uncertain what is here meant by Stocks, whether such an Engine as is in use amongst us to punish Offenders, which we call by that Name. Or, as others, an Engine like our *Pillory*, where Malefactors are fastned by the Necks. Or, as others, with three holes, one for the Neck of the Offender, one for each Hand; or whether meerly a *Prison* where he was kept all Night a Prisoner; the *Heb.* word will not determine us further than that it was a place of restraint, and where that will not determine, other Conjectures are as incertain as needless. *f* There is as much uncertainty as to the place, where this *Prison* or these Stocks were; we are told it was near the *Temple*, and in the *High Gate of Benjamin*, but whether this was a Gate belonging to the *Temple* that opened toward that part of the Country which was the Lot of *Benjamin*, or a Gate *of the City* that opened that way, whether in the inner Wall, or outer Wall, whether called the *Higher-gate*, because nearer the Temple, or upon some other account, are nice and curious Speculations, the determination of which, is of no moment for us to know.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks *g*. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ‖ Magor-missabib *h*.

‖ That is, *Fear round about.*

g Possibly by this time the mad brain'd Priest, thought he had done more than he could justifie by Law, for if he were a false Prophet, the Judgment of him belonged not to him but to the *Sanhedrim*. He had nothing to do to smite him, possibly he brought him forth in order to his bringing him before the *Sanhedrim*; but it doth not appear that he did so, tho' *Jeremiah's* following words to him might reasonably be thought provocative enough if he had designed any formal charge against him. *h* He had it seemeth no more to say to *Jeremiah*, but *Jeremiah* (to whom God had appeared in the Prison that Night, while he was separated from Communion with Men, and revealed to him, what end this hot-headed Priest should come to) had something to say to him. God's meaning was, not that he should by Men be no longer called *Pashur* (for doubtless after this he was called by the same Name he had before) but his State and condition should not answer the Name *Pashur*, which signifies, as some say, a noble flourishing Priest; or, as others, one who by his Authority maketh others to tremble; but *Magor missabib*, that is, *fear and terror on all sides*.

4 For thus saith the LORD, Behold, I will make thee a terror to thy self, and to all thy friends, and they shall fall by the sword of their enemies, and thine eye shall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword *i*.

i God now expoundeth the name of *Magor missabib* threatning to fill this wicked Priest with Terrors, that he and all his friends should be affrighted, reflecting upon his most miserable state, and condition; and his Friends from whom he might possibly expect some relief, should be as miserable as he, and it should be an addition to his misery, that his Eyes should see it, and see his whole Country ruined, some being slain by the Sword of the King of *Babylon*, others by him carried into Captivity.

5 Moreover, I will deliver * all the strength of this city *k*, and all the labours thereof *l*, and all the precious things thereof, and all the treasures of the king of Judah *m*, will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon *n*.

* 2 Kings 20. 17.

k This is but the repetition of what God had often threatned, *viz.* The perfect ruine of *Hierusalem*, and the Land of *Judah*. Their Military Men, or rather their Riches. *l* And all the fruit of their Labours. *m* and whatsoever was valuable in their eyes, or in the eyes of the greatest persons amongst them. *n* The *Babylonians* should make a spoil, and a prey of them all.

6 And thou Pashur, and all that dwell in thine house, shall go into captivity, and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends, to whom thou hast prophesied lyes *o*.

o Those that teach others to disobey the Commandments of God, seldom escape that Vengeance which cometh upon them who are seduced by them. *Pashur* was one whole Office it was to have taught others the Fear of the Lord, and obedience to his Will, he teacheth

teacheth them what was false, and is not patient to hear the Will of God. *Jeremiah* tells him he should feel the Truth of it, for he himself should be one of those who should be carried into Captivity, and should die there, out of his own Country, and be buried there; and this also should be the portion of all his Friends whom he had seduced by his false and lying Prophecies.

7 O LORD, thou hast deceived me, and I was ‖ deceived *p*: thou art stronger than I, and hast prevailed *q*: I am in derision daily, every one mocketh me *r*.

‖ Or, enticed.

p The following part of the Chapter to the end of it, contains the Complaint or Prayer of the Prophet unto God, made (as some think) during his Imprisonment by *Pashur*, but the certain time is not known. Our Translators here might have translated the word פִּתִּיתָנִי more favourably than *thou hast deceived me*. It might have been *thou hast perswaded me*, or thou hast allured, or enticed me, as it is translated, *Jud.* 14. 15. 1 *Kings.* 22. 21, 22. *Exod.* 22 16. *Prov.* 1. 10. and 16. 29. *Psal.* 78. 36. The word signifies no more than by words to remove a Man from his own Opinion. That is doubtless, the sense here, *Lord*, I was not fond of this employment as a *Prophet*, by thy words I was removed from my own Opinion of my self, which might be spoken by the Prophet without any reflection upon God; it only signifieth his undertaking the Office of a Prophet at God's Command, not out of any ambition of his own. *q* But thou prevailedst against me. *Jeremy* at first excused himself to God, as we read, *Chap.* 1. 6. He said, *Ah Lord God, behold I am a child and cannot speak*; but the Lord prevailed upon him, replying, *Ver.* 7. *Say not, I am a child, for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak*, Ver. 9. The Lord put forth his hand, and touched his mouth, and said, *Behold I have put my words in thy mouth.* This is all that is here meant by *deceiving, viz.* Gods over-ruling of him contrary to his own inclinations. *r* He complaineth that now he was in this Office, every one mock'd him and derided him, and that for the faithful discharge of that Office, to which God had called him.

8 For since I spake, I cried out *s*, I cried violence, and spoil *t*, because the word of the LORD was made a reproach unto me, and a derision daily *u*.

s If the particle be translated *since*, as we translate it, the meaning is, since I first began to be a Prophet, I have faithfully discharged my Prophetical Office, and that with some warmth and zeal. *t* Some understand it of the violence which he himself experienced; others understand it of those Acts of injustice and violence which were found amongst the People, he cryed out against them. Others understand it as a denunciation of Judgment. He prophesied that violence and spoil was coming upon them. *u* Because of that scorn and derision with which they treated him. But others think that it were better translated *surely* than *because*, as it is in many Texts, *Isa.* 60. 9. and 63. 16, &c. It is not much material which way we translate it, for it appeareth from 2 *Chron.* 36. 16. That this People *mocking of God's Messengers, despising his words, and misusing his Prophets*, was one great cause of the wrath of God coming upon them; and it is certain that *Jeremy* was made such a *scorn* and *derision to them.*

9 Then I said, I will not make mention of him, nor speak any more in his name *w*. But *his word* was in my heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay x*.

* Psal. 39. 3.
* Job 32. 18.

w This daily scorn and reproach which the Prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore Temptation upon him to lay down his Imployment as a Prophet. He did not speak this openly, but he spake it in his heart, he had (as he confesseth) many such thoughts in his Breast. *x* But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a Revelation came at any time from God unto him, it was like a fire in his Bones which he must quench, by uttering what God had revealed to him.

10 ¶ For I heard the defaming of many, fear on every side *y*: Report, *say they*, and we will report it *z*: † * all my familiars watched for my halting *a*, *saying*, Peradventure he will be enticed, and we shall prevail against him *b*, and we shall take our revenge on him *c*.

† Heb. *every man of my peace.*
* Psal. 41. 9. & 55. 13, 14.

y The Prophet here rendereth a reason why he thought of giving over his work as a Prophet, his ears were continually filled with the Obloquies and Reproaches of such as reproached him, and besides he was afraid on all hands there were so many Traps laid for him, so many Devices devised against him. They did not only take all advantages against him, but they sought advantages and *z* invited others to raise up false Stories of him. They said to Men like themselves, Raise but you the Report, we will blow it abroad. *a* Not only Strangers, but those that I might have expected the greatest kindness from, those that pretended most courteously, watched for opportunities to do me mischief, and lay in wait for my halting. *b* Deliring nothing more than that I might be enticed to speak or do something which they might make matter of a colourable Accusation. *c* That so they might satisfie their malice upon me. This hath always been the genius of wicked Men; *Job* and *David* both made Complaints much like this, *Job* 19. 19. *Psal.* 31. 13. and 55. 12, 13, 14. Thus it fared with Christ himself. The same Spirit which yet possesseth wicked Men, was found in wicked Men in all former times. And this ought to be a great relief to the people of God under the like measures, to consider that the Servants are not above their Lord, and wicked Men thus of old *persecuted the Prophets.*

11 But the LORD *is* with me as a mighty terrible one *d*: therefore my persecutors shall stumble, and they shall not * prevail *e*, they shall be greatly ashamed *e*, for they shall not prosper *f*, * *their* everlasting confusion shall never be forgotten *g*.

* Chap. 15. 20. & 17. 18.
* Chap. 23. 40.

d The Prophet recovering himself out of his fit of Passion, incourageth himself in his God, whom he calls the mighty and terrible one, so declaring his Faith in the Power of God, as one able to save him and in the promise and good Will of God toward him; therefore he saith, *The Lord is with me*, such was the promise of God to this Prophet, when he first undertook the Prophetical Office, *Chap.* 1. 8. Be not afraid of their Faces, for *I am with thee to deliver thee saith the Lord.* *e* From hence he concludeth, that though he had many that pursued after his life, yet they should stumble in their ways of violence, and should not prevail. *e* That they should either be ashamed of what they had done, or be brought to shame for what they had done. *f* For prosper they should not, or they acted like Fools, and did not deal prudently for themselves (to this word is translated, *Isa.* 52. 13.) *g* They should come to a reproach and ignominy, and their reproach should not be like his for a time, but it should be a lasting, perpetual reproach that should not be forgotten. This was not only written for that Generation, but for all Generations that are yet to come, and hath been made good in the experience of all Ages past. The Persecuters of God's Ministers have found that God hath been with his Ministers according to his Promise, *Matth.* 28. 20. and that they have stumbled in their way, and not at last prevailed, that they have not acted prudently for their own good, and the good of their Families; that a perpetual ignominy clave to the memory of those who have been employed in this Work. There stands to this day a blot upon the memory of them who persecuted *Isaiah, Jeremy, &c.* The Apostles, and such faithful Ministers as have been since their time.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart *h*, let me see thy vengeance on them *i*: for unto thee have I opened my cause *k*.

h The Prophet had *Chap.* 17. 10. spoken unto God under this notion; here he appealeth to him as such, who therefore must needs see as well the Prophet's sincerity, as his Enemies Malice. *i* For his Prayer against his Enemies, it is of the same nature with what we met with, *Chap.* 11. 20. indeed this whole Verse is the same with that *David, Psal.* 58. 10. prophesyeth that *the righteous should rejoyce when they see the vengeance which God brings on his Enemies*; but yet the Prophet seems in this Petition to have shewed himself a Man (as the Apostle speaks of *Elijah*) subject to like Passions with other Men, for although God sometimes in his Providence, causeth Vengeance to come upon his, and his Peoples Enemies in their sight, yet whether they may absolutely pray for it is a question. See the notes on *Chap.* 11. 20.

13 Sing unto the LORD, praise ye the LORD, for he hath delivered the soul of the poor from the hand of evil doers *l*.

l The Prophet here riseth higher, from prayer to praise; it is not certain whether this was a rejoycing of faith, or of sense; a Thanksgiving to God, upon his Deliverance out of the hand of *Pashur*, or some other Enemies, or a rejoycing in the sure belief that God would deliver his life out of the hands of these wicked Men. If we take it in the latter sense, it teacheth us our Duty, to give God the honour of all our Deliverances from the hands of wicked Men. If in the former sense it sheweth us the power of *faith*, which being the *substance of things not seen*, and *evidence of things* but *hoped for*, sheweth us things to come as if already present, and teacheth us to rejoyce in the hope of those things of which we have no present possession.

14 ¶ * Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed *m*.

* Chap. 15. 10.

m This sudden change of the Prophet's stile, maketh both Mr. *Calvin*, and some other good Interpreters, think that these words proceeded from *Jeremiah* rather as a repetition of a former passion into which the Abuses of his Enemies had put him, than as the immediate product of his Spirit at this time. Wherever they were spoken, they speak a very extravagant Passion, to shew us, that though *Jeremiah* was a great Man, yet he was but a Man, encompassed with infirmities, and subject to like Passions with other Men. We find *Job* in the like passion, *Chap.* 3. 3. These great failures of God's people (found in Scripture, as Rocks in the Sea appear, to mind Mariners to keep off them, not to run upon them.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad *n*.

n Parents are usually rejoyced when a Son is Born to them.

16 And let that man be as the cities which the LORD overthrew and repented not, let him hear the cry in the morning, and the shouting at noontide *o*,

o By the Cities he means those Cities mentioned, *Gen.* 19. 25. *Sodom* and *Gomorrah*; by the cry in the morning and shouting at Noon, he means the shouts, and noises that Enemies make when they break in upon a place, in an hostile manner.

17 Because he slew me not from the womb: or that my mother might have been my grave, and her womb *to be* always great *with me* *p*.

p These various expressions do only let us see to what a tide passion swelled in this good Man's Heart, and teach us how much need we

we have to pray to be delivered from our own passions; *Jeremiah's* leaving these things recorded by himself, is one instance of what is brought as a rational argument to prove that only Men wrote the Scriptures by inspiration from God, they would never else have recorded their own gross failings, Men commonly writing for their own honour, not to their own defamation.

* Job 3. 10.

18 * Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame? *q*.

q These words let us know the Prophet's *Temptation* to these extravagant eruptions of passion, it was the reproach and shame, and affliction which he indured for the faithful discharge of his Ministry, which both lets us see the goodness of God towards those whom he spareth as to these Trials, and what need we have under them to keep a watch upon our own hearts. These Records also of Holy Writ are useful to us, if at any time we be overtaken with such errors, to comfort us, in that they are not such spots, but have been found in the Faces of Gods fairest ones: and to make us charitable towards such as we may see sometimes overborn with the like Temptations.

CHAP. XXI.

King Zedekiah *in the Siege sendeth to* Jeremiah *to enquire of the Event*, 1, 2. *He foretelleth a hard Siege and miserable Captivity*, 3, —7. *He counselleth the People to fall to the* Chaldeans, 8, —10. *and upbraideth the King's House*, 11, —14.

1 THE word which came unto Jeremiah from the LORD *a*, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying *b*,

a God in sundry times, and in divers manners, spake in times past, to the Fathers by the Prophets, *Heb.* 1. 1. The two principal were *visions* and *dreams*, *Numb.* 12. 6. How the following word came to *Jeremiah* is not expreſt, it is enough that he knew it came from the Lord. *b* It is apparent, some Prophecies in this Book are not put in the right order as they were delivered, *Chap.* 25. we have an account of the word of the Lord which came to *Jeremiah* in the fourth Year of *Jehoiakim*, who was the second Son of *Josiah* made King by *Pharaoh Necho*, pursuing his Victory (mentioned a *Chron.* 35 20.) upon the Battle, in which *Josiah* was killed, as we read there. The people made *Jehoahaz* King, but he reigned but three Months, and the Conqueror carrying him away, made *Eliakim* his Brother King, changing his Name to *Jehoiakim*, who reigned 11 Years, that is 7 after the word of the Lord mentioned, *Chap.* 25. came to *Jeremiah*; after whom *Jehoiakin* his Son reigned three Months and 10 Days: *Zedekiah* was his Uncle, the Son of *Josiah*, he reigned 11 Years. So that it is plain that *Jeremiah's* Prophecy (here joined *Chap.* 25.) was 7 Years and 3 Months before this, besides the number of Years that *Zedekiah* had reigned. But some think that *Jeremiah*, *Chap.* 23. 24, 25. doth but make a repetition to *Zedekiah's* Messengers of what he had before prophesied. This Message was (as appeareth by the next Verse) when *Nebuchadnezzar* was come up to make War against *Hierusalem*, *Jer.* 39. 1. *Jeremy* was at liberty, when the Word of the Lord at this time came to him, for as it was some time before the City was taken. The fatal Siege held about a Year and half, as appears by *Chap.* 39. 1, 2. The *Pashur* mentioned here, was another from him, mentioned *Chap.* 20. 1. he was the Son of *Immer*, of the fifteenth Course of the Priests; and of a more rugged ill Temper; this was the Son of *Malchiah*, and so of the fifth Course. Vid. 1 *Chron.* 24. 9. 14.

2 Enquire I pray thee of the LORD for us *c*, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us *d*.

c *Zedekiah*, as he was none of the best, so he was none of the worst of the Kings of *Judah*, he had some convictions and impressions (possibly from his Education) not worn off, and having some reverence of God, he sends to the Prophet to *enquire of the Lord*. Because the *King of Babylon* was come up to make war against them. It is true, the greatest Contemners of God and his faithful Ministers, will sometimes, in great straits, chuse to send for them rather than those who in their prosperity pleased them. Hence we read of *Saul* when he went to the Witch at *Endor*, desiring that *Samuel* might be raised up; but in *Zedekiah's* whole story we read no such eminent contempt of God, but a disobedience to the Commands of God, proceeding rather from his easiness to be ruled by his corrupt Court, than from a stubbornness in himself. *d* By mentioning God's former wondrous Works, possibly he may have a respect to God's raising *Sennacherib's* Seige in the time of his Grandfather *Hezekiah*. The remembring of God's former wondrous Works, is of use to raise in us an hope and confidence in God for further Deliverances, supporting our selves under the same circumstances of Obedience to God's Will, otherwise not. as we shall see in the case of *Judah* and its *King*, at this time; therefore *Zedekiah* saith, *if so be*. Guilt of sin hinders Confidence, and holy boldness in the best; but as the guilt is greater, so the hope or confidence of any is justly less.

3 Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the Lord GOD of Israel *e*, Behold, I will turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls *f*, and I will assemble them into the midst of this city *g*.

e The honour that the King of *Judah* had put upon the Prophet, in sending these special Messengers to him, is no temptation to this good Prophet to prophesie smooth and pleasing things, for which he had no Warrant from God. The Prophet thinks God *the God of Israel*, because the whole Posterity of *Jacob* were in covenant with God, notwithstanding which, ten parts of twelve were at this time carried into a Captivity from which they never returned, yet God was the God of *Israel*, for all were not *Israel* that were descended from *Israel*, but those only who were *Israelites* indeed, without guile; so that the Prophet by this Name given to God, doth both assert God's faithfulness to his Covenant, and also shew the consistency of that faithfulness, with those Judgments, which he was now bringing upon that remnant of *Israel* which yet were in their own Land. *f* The Message which God by the Prophet sendeth to *Zedekiah*, is exceeding terrible. The sum of it is, That as they had not dealt with God according to the Works of *Israel*, and the former Generation that descended from him, or those at least who were the true *Israel* of God, so they must not expect that God should deal with them according to his former wondrous Works, but that as he with the *pure* had shewed himself *upright*, so with the *froward* he should shew himself *froward*. For God had determined to turn into their own Bowels, and against themselves, the Weapons they had in their hands taken up against the *King of Babylon* and the *Chaldeans* that were now Besieging them, (by which we may learn that this Message was sent during the time of the Siege, probably about the beginning of it, for it lasted 18 Months) *g* God threatneth to bring the *Cool Arrow* into the midst of the Holy *City*, that their City should be broken up, their Arms taken from them, and they killed with their own Swords. There is a great *Emphasis* in the Pronoun *I*. It is not an Enemy that is to be feared, but God is being our Enemy.

5 And I my self will fight against you *h* with an out-stretched hand, and with a strong arm, even in anger, and in fury, and in great wrath *i*.

h I will fight against you, (as a Prince is said to fight against a Nation, whose Captains fight against it, though himself stirreth not from his Royal Palace; yet more than so) animating and influencing the *Babylonians* and *Chaldeans*, whom I have sent to fight against you, and discouraging and disheartning you for Armies. *i* With such an hand and power as I manifested for my ancient *Israel*, *Exod.* 6. 6. God is here spoken of in a Dialect which maketh him more intelligible to us. He hath no Hands, no Arms, neither in anger and fury in him considered as turbulent Passions, as they are in us; but as Men stretch out their Hands and Arms when they intend to give smart and terrible strokes, and are edged to such Blows from their Passions and excessive wrath, so God is set out to us by expressions proper to Men, and in him significative only of his just Will to be revenged severely upon a sinful people. The sence is no more, than that an end was now come, and God was resolved no longer to bear with such a provoking people, but to bring his utmost Wrath upon them, and to deal with them no longer according to his wondrous Works of Mercy, but in wondrous Works of Justice, which in Men would look like the effects of Wrath and Fury.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence *k*.

k Still God proclaims the ruine of this people's Enemy. Pestilences are but the usual concomitants of long Sieges, through the sentness, and unwholsomeness of Food, but God is the first cause of such fore Judgments, though there be other second causes. The Murrain of Beasts bears upon occasion to the Pestilence amongst Men, and the Beasts are threatned as well as Men, not because of any sin in them but because Men are punished in them; they being part of their Substance; and this is a part of that Bondage of Corruption, from which the Creature groaneth to be delivered of that Vanity to which they are subject, which maketh the irrational part of the Creation to be brought in by the Apostle, *Rom.* 8. 20. 21, 22. like as a Woman *travailing in pain*, and desiring the Day of Judgment.

7 And afterwards *l*, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such* as are left in this city, from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life *m*, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy *n*.

l After that many of the People of this City, shall be destroyed, some by the Enemy assaulting, and skirmishing with them; others by the Famine that shall be amongst them through a want of Victuals, being all spent with the long Siege; others by the Pestilence. *m* *Zedekiah*, who shall escape these three Judgments, together with his Courtiers, and the residue of the People, shall be delivered into the power of the King of *Babylon*, and into the power of such as will not be content with the plunder of their Houses, but thirst after their blood. and *n* these Enemies set on by *Nebuchadnezzar* shall smite them with the Sword, without shewing them any Mercy or Pity. This is not to be understood of King *Zedekiah* himself, for God let him know, *Chap.* 34. 4. that he should not *die by the sword* but *in peace*, as he did afterward in *Babylon*, though in Prison; but it was true of his Sons and Courtiers, and a great part of the People, *Chap.* 39. 6, 8. and 52. 10, Those who went into Captivity, were only such as had revolted during the Siege, and many of those that were of the poor of the Land, for the rest there was little pity had of them, or mercy shewed to them, as may be seen *Chap* 39. and 52. 2 *Chron* 36 17.

¶ And

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you, the way of life, and the way of death *o*.

o I tell you the way that you should take, if you would save your lives: and the course, which if you take, you will certainly lose your lives.

9 He that * abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live *p*, and * his life shall be unto him for a prey *q*.

* Chap. 38. 2.

* Chap. 39. 18. and 45. 5.

p But certainly, if ever any Man spake High Treason, this Prophet now did it, when there was an Enemy besieging them, to tell them that if they would save their Lives, they must resolve from their King, and join with their Enemies. All that can be said in excuse for the Prophet is, that this was a Divine Revelation to him, and a Message sent to the King himself. *q* *His life shall be given him for a prey*, appeareth to have been a proverbial Expression, either signifying a Man's possession of his life as a Prey, or Booty recovered from Death, or the hand of the Enemy. 2. Or a Man's *rejoycing* in the saving of his life, as if he had got some notable Booty.

10 For I have set my face against this city, for evil, and not for good *r*, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire *s*.

r That is, I will set my self against it, I will be an Enemy to it. See the like Phrase *Lev.* 17. 10. and 20. 5. It is a Phrase signifying not only God's Aversion from them, and the taking his Affection off them, but his Determination to bring Ruin upon them, and abating Methods of Providence tending and conducive thereunto: and so it is opened in the following Words, which are rather to be understood of the Structure of the City than of the Inhabitants, for that not the People were burnt with fire, though probably many of the People perished in so great Burnings.

11 ¶ And touching the house of the king of Judah *t*, *say*, Hear ye the word of the LORD *u*.

t By the house of the *King of Judah* he means the House of *Zedekiah*, the Court, or those (as appeareth by the next Verse) who were the Magistrates. *u* These, how great soever, are not excused from the common Obligation upon all to listen to, and to obey the Revelations of the Divine Will.

12 O house of David *w*, thus saith the LORD, * † Execute judgment in the morning *x*, and deliver *him that* is spoiled, out of the hand of the oppressor *y*, lest my fury go out like fire, and burn that none can quench it *z*, because of the evil of your doings *a*.

* Chap. 22. 3. † Heb. *Judge.*

w He calls these the *House of David*, either checking them, who were indeed so in a lineal Descent, or minding them what they ought to be in imitation of their Father *David*. *x* The only way they had to keep off those Divine Judgments which now hang'd over their Heads, was to *execute Judgment*, that is, *Justice*, without partiality; the Prophet's Advice to them *to execute Judgment in the morning*, either lets them know they must do it *quickly*, or else it hath respect to the time when the Courts of Justice sate. *y* One Species of Justice, was the Deliverance of the oppressed from the hands, that is, from the power and malice of the Oppressors; which if it were not done, *z* God threatneth certain Ruin and Destruction to them, which none should be able to hinder, or avoid. *a* The cause of which was, their wicked Doings; for that God who doth People good, and sheweth them favour, not for their sake, but for his own names sake, yet never punisheth them, but for a cause found in them.

† Heb. O *Inhabitress.*

13 Behold, I *am* against thee, † O inhabitant of the valley *b*, *and* rock of the plain *c*, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations *d*?

b The Inhabitants of the City of *Hierusalem* are those here intended, *Psal.* 125. 2. The Mountains were round about *Hierusalem*, yea *Hierusalem* it self was builded in part upon the rocky Mountain of *Zion*, but a great part was in the Valley, and the higher Mountains, about Mount *Zion*, made that Mountain it self, in comparison with them, as a Valley. *c* Though also a Rock of the Plain, that is, near to the Plain. Which situation of this place, made the *Jews* think it to be impregnable, and to mock at Dangers, or Threats of Enemies, saying, *Who shall*, that is, *Who can*, or *Who will* dare to come against us? Or, Who will be able to enter into our City? Saith the Lord, *I am against you.* I will come down against you, and I, by such as I shall employ, will enter into your Habitations. No natural position or situation of Places, no artificial Fortifications, are sufficient against an Almighty God.

† Heb. *Visit upon you.*

14 But I will † punish you *e* according to the * fruit of your doings, saith the LORD *f*: and I will kindle a fire in the forest thereof *g*, and it shall devour all things round about it *h*.

* Prov. 1. 31.

e In the *Hebrew* it is, *I will visit upon you*; God's Visitations are either of *Mercy*, *Psal.* 80. 14. and 106. 4. or of *Judgment*; therefore the Sence is here rightly given by our Translators, *punish*. *f* The fruit of Mens Doings is the product of their Actions; God punisheth the fruit of our Doings. In shewing Mercy, he acts from Prerogative; in Punishments, he doth but fill Men with their own ways, and give them according to the fruit of their Doings; so *Verse* 12. *g* By the *Forest* he either meaneth the Forest of *Lebanon*, or their Houses made up of Wood cut out of that Forest, or their idolatrous Groves. *h* And this Fire he saith should not determine in the Destruction only of this City, but in the total Destruction of all the Country adjacent to *Hierusalem*.

CHAP. XXII.

God sendeth the Prophet to Convey with Promises, 1,——4. *and Threats against the King's house and Jerusalem,* 5,——9. *The Judgment of* Shallum, 10,——12. *of* Jehoiakim, 13,——19. *and of* Coniah, 20,——30.

THus saith the LORD, Go down to the house of the king of Judah, and speak there this word *a*.

a Some by the King of *Judah* here mentioned, understand *Jehoahaz*, made King upon the death of *Josiah* by the People (being the second Son of *Josiah*) 2 *Kings* 23. 30. Others understand *Jehoiakim* whom *Pharaoh-Necho* made King, carrying his elder Brother *Jehoahaz*, after a short Reign of three Months, with him into *Egypt*, 2 *Chron.* 36. 4.

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David *i*, thou, and thy servants, and thy people that enter in by these gates *c*;

b None is so great but he is obliged to hear the Word of the Lord. The Prophets mentioning him under the Notion of him that sat upon the *Throne of David*, both minds him of God's Faithfulness, who had promised that *David* should not want one to sit on his Thrones; and his Duty, to walk in the steps of him upon whose Throne he sate; and also of his Errors, he not walking in *David's* steps, though he sate upon his Throne. *c* The Word of the Lord concerned not the King alone, but all his Instruments in places of Magistracy, and also all the People of *Jerusalem* and *Judea*.

3 Thus saith the LORD, * Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place *d*.

* Chap. 21. 12.

d That is, Administer Justice to all your Subjects. The *Stranger*, the *Fatherless*, and the *Widow*, are particularly named, as Persons who have fewest Friends, and so are most exposed to the Lusts of great Men, who have a Power to oppress them. Two things are observable; 1. That the Terms upon which God promiseth Mercy to them, are such as were in their power to perform. 2. They are the due performance of relative Duties, to teach us how much lieth upon Mens just performance of the Duties of their Relations, and more particularly, how much God loveth Justice and Judgment, without the impartial Execution of which, no Princes, no Magistrates, can promise themselves Security from temporal Judgments: which much commendeth the Love of God to humane Society, Injustice being the greatest Enemy to it, and Justice the great Foundation and Pillar of it.

4 For if ye do this thing indeed *e*, * then shall there enter in by the gates of this house kings sitting † upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people *f*.

* Chap. 17. 25. † Heb. *for David upon his Throne*

e If ye will not pretendedly, but really, give to every one their Due, and look that inferiour Magistrates acting under you do so. *f* Then, he doth not say you shall be saved: the Promise is only of a secular, temporal nature, of all Prosperity, and Continuance of the Family of *David*, with great Honour and Splendour; expressed by those Phrases of riding in Chariots, and on Horses. Though the Performance of moral Acts of Justice and Mercy, which Men may perform without any special Grace of God, be not enough to intitle them to the Hopes of spiritual and eternal good Things; yet they may intitle them to the Hopes of outward Prosperity and Happiness in this Life, *Dan.* 4. 27. Which is sufficient to demonstrate, that Mens outward Felicities, and Sufferings under the grievous Judgments of God upon themselves, is from their selves; they might in a great measure avoid them, by doing such Acts as are in their power to do.

5 But if ye will not hear these words *g*, I swear by my self, saith the LORD, that this house shall become a desolation *h*.

g By *hearing*, the Prophet meaneth *hearkning to*, and *obeying*. God accounteth us to hear no more than we practise. *h* If (saith the Prophet) you will not *execute Judgment*, &c. I give you the greatest Assurance imaginable, that this noble *House of David* shall become a Desolation. The Apostle saith, that God, because he could swear by no greater, sware by himself. The End of an Oath is, the Confirmation of a thing where any doubt of the Truth of it, or any have Strife about it. Sinners finding in themselves a Difficulty to believe God upon his Word, revealing his Will against the Interests of their Lusts, the Lord is brought in as swearing, not by a greater (that is impossible) but by himself, that the *House of David*, or the *House of Israel*, or *his own House*, the *Temple*, (though the first seems most probable to be here meant, which seemeth to be the House mentioned *Verse* 4. through the Gates of which, Kings should enter, riding in Chariots and on Horses) should be made desolate.

6 For thus saith the LORD unto the kings house of Judah, Thou *art* Gilead unto me *i*, *and* the head of Lebanon *k*: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited *l*.

i Interpreters are not agreed in what Sence God saith, that the *Kings House of Judah* was unto him as *Gilead*. *k* Or the Head of *Lebanon*. *Gilead* was a Country fertile for Pastures; upon which account the *Reubenites* and *Gadites*, being Men whose Estates lay in Cattel, begged it of *Moses* for their Portion, *Num.* 32. 2. and *Moses* gave it to the Sons of *Manasses* Verse 40. It was also famous for *Spicery*, *Balm*, and *Myrrh*, *Gen.* 37. 25. It had in it a famous Mountain. *Lebanon* also was a very pleasant place, famous for *Cedars*, and indeed whatsoever could gratifie the Senses: they both were in the Lot of *Gad* and *Manasseh*. Some think God compareth the King of *Judah*'s House to these places, in regard of the Height and Nobleness of the Structure; others, for the Pleasantness and Delightfulness of it. Others consider *Gilead* as the principal part of the Inheritance of the Ten Tribes, wasted by *Tiglath Pilezar*, 2 *Kings* 15. 29. and that God telleth them, by this Comparison, that he would certainly destroy them, and make them as *Gilead*, which was the *Head of Lebanon*. Though *Jerusalem* were a noble and pleasant place, yet they might remember so was *Gilead*, which yet for their Sins was wasted, and brought to Ruin. *l* So also *Jerusalem*, formerly the Garden of *Judea*, and Joy of the whole Earth, should be made a Wilderness, and the Cities of *Judah* should not be inhabited

7 And I will prepare destroyers against thee, every one with his weapons *m*, and they shall cut down thy choice cedars, and cast *them* into the fire *n*.

m They shall not only be edged with their own Lusts and Malice, but commissionated and influenced by me, and shall come sufficiently prepared for their work. *n* And they shall cut down and burn thy Buildings, which are made of goodly Cedars.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, wherefore hath the LORD done thus to this great city *o*?

o According to God's Threatnings, *Deut.* 29. 24. 1 *Kin.* 9. 8. Though the Jews would not understand that there was a Cause, yet others would understand it, and enquire into it.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their GOD *p*, and worshipped other gods, and served them *q*.

p Some shall answer them, or they shall answer one another. Surely it is because they have broken the divine Law, which the *Israelites* made a Covenant, *Exod.* 19. 8. *Chap.* 24. 3. 7. *Deut.* 5. 27. upon which account their Sinning was an Apostacy, and a *forsaking their Covenant*. *q* Their Sinning was not of an ordinary nature, but by Idolatry, worshipping Images and Idols, which indeed were no Gods, but only in the Opinion of those Nations that worshipped them.

10 ¶ Weep ye not for the dead, neither bemoan him *r*, *but* weep sore for him that goeth away *s*; for he shall return no more, nor see his native country *t*.

r Not for *Josiah* your dead Prince, for whom there was a great Mourning, 2 *Chron.* 35. 25. mentioned *Zech.* 12. 11. *Josiah* is happy, you need not trouble your selves for him; but weep for *Jehoahaz*, who is to go, or is gone into Captivity; *Jehoahaz* was set up upon his Father's Death by the People, 2 *Kings* 23. 30. 2 *Chron.* 36. 1. but *Verse* 3. put down within three Months, and carried into *Egypt*, *Verse* 4. where he died, 2 *Kings* 23. 34. *s* So as he no more returned into *Judah*. The Participle being in the Preter Tense, inclineth me to think, that this Prophecy was long before that in the former Chapter, soon after the Death of *Josiah*, upon the Peoples setting up of *Jehoahaz* in his stead, or presently after he was carried away. Some interpret this of the People that were dead, and those that were going into Captivity; but the next Verse makes it far more probable that it is to be understood of *Josiah* and *Jehoahaz*.

11 For thus saith the LORD touching Shallum, the son of Josiah king of Judah *u*, who reigned instead of Josiah his father *w*, which went forth out of this place *x*, he shall not return thither any more.

u Who this *Shallum* was, is a little doubted: Some think it was *Jehoahaz* the Son of *Josiah*, 1 *Chron.* 3. 15. called *Johanen*: there is also mentioned one *Shallum*, but he is there mentioned as the fourth Son of *Josiah*. In the Book of *Kings* we read only of three Sons which *Josiah* had, *viz.* *Jehoahaz*, *Jehoiakim*, and *Zedekiah*. Most think that this *Shallum* was *Jehoahaz* or *Johanan* (as he is called 1 *Chron.* 3. 15.) who was indeed the second Son of *Josiah*; for it is plain from 2 *Kings* 23. 31, 36. that *Jehoiakim* was two Years older, otherwise he could not have been 25 Years old when he began to reign, after *Jehoahaz*, who began to reign at 23 Years of Age, and reigned but three Months: but 1 *Chron.* 3. 15. he is called *Josiah*'s first-born, because he was first made King; and there he is called *Shallum* for the shortness of his Reign, in Derision to the Jews, who so called him, upon the account of their good hopes of Prosperity under him; and in Allusion to *Shallum* the Son of *Jabesh*, one of the last Kings of the Ten Tribes, mentioned 2 *Kings* 15. 13. who reigned but a Month; for this, as some think, could not be that *Shallum* mentioned after *Zedekiah*, as the fourth Son of *Josiah*, 1 *Chron.* 3. 15. for that *Shallum*, they say, never reigned, this, as the Text saith, did reign three Months *in stead of Josiah his Father*; which Phrase seemeth also to conclude, that he immediately succeeded his Father *Josiah*. *x* He was carried away from *Jerusalem* presently after he was set up, 2 *Kings* 23. 31, 32. imprisoned at *Riblah*, and *Verse* 34. died in *Egypt*.

12 But he shall die in the place whither they have led him captive, and shall see this land no more *y*.

y So as he returned no more to see his native Country, as is here said. But others think this *Shallum* was *Josiah*'s fourth Son, that *Johanan* died before his Father, and the People made *Shallum* his youngest Son *King*, calling him *Jehoahaz*, so as he reigned immediately after *Josiah*.

* Micah 2. 10. Hab. 2. 9.

13 ¶ Wo unto him that * buildeth his house by unrighteousness, and his chambers by wrong; *z* *that*

useth his neighbours service without wages, and giveth him not for his work *a*.

z We have not here any certain Guidance, to let us know whether the Prophet intended *Jehoahaz* or *Jehoiakim*; both of them *did evil in the sight of the Lord*, as we read in their Story. The Sin here reflected upon is manifestly *Injustice* and *Oppression*, but possibly in the former part of the Verse, all unjust and oppressive Acts, by which either of these Princes endeavoured to promote their Grandeur, may be understood: for we need not take *building his house* in a strict literal Sence, but signifying the promotion of his Family, or establishing his State and Dignity. *a* In the latter part, a especial Oppression, withholding Workmens Wages, is the Sin upon which the Woe is denounced, a Sin contrary to the Law, *Lev.* 19. 13. *Deut.* 24. 14, 15. and against which the Judgment of God is also denounced under the New Testament, *James* 5. 4. An evident Demonstration of God's Love to Mankind, securing by his Law just Dealings between Man and Man, and revenging Acts of Injustice, and particularly where Men take Advantage of their Greatness above, and Superiority over others, to trample them under their feet, and to withhold their just Rights from them: Though such Persons may be out of the reach of humane Justice, yet God hath denounced a Woe against them.

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out ‖ windows, and *it is* cieled with cedar, and painted with vermilion *b*.

† Heb. *through aired.*

‖ Or, *my windows.*

b That is Woe to that Man, who suffering Oppression in his Government, or making it his Business himself to oppress, yet buildeth himself great Houses and large Chambers, cieling them with Cedar, promising himself Prosperity and Splendour notwithstanding his wicked Courses; for otherwise, it is lawful enough for Princes to build themselves stately Houses, &c. Yet some think that *Jehoiakim*'s Pride, and Luxury, and Magnificence, is here blamed, which also may be, considering what Fate he was under for *Judah* was reprieved only during *Josiah*'s Life, 2 *Chron.* 34. 24, 25, 26, 27, 28. And this Prince had seen *Shallum* or *Jehoahaz* his Brother carried into Captivity, and he still walked in the same wicked Courses his Brother had done, yet in contempt of the Word of the Lord by *Huldah* in his Father's time, he promiseth himself all Prosperity and Splendour, and accordingly was building himself stately Houses, and adorning them, for this the Woe is here denounced.

15 Shalt thou reign because thou closest *thy self* in Cedar *c*? did not thy father eat and drink, and do judgment and justice, and then *it was* well with him *d*?

c Art thou so vain, as to think that brave Houses will continue thy Kingdom? Thou art mistaken; magnificent Buildings are not those things which establish a Prince's Throne. *d* How was it with thy Father? He lived prosperously, yet had no such stately Edifices; his Throne was established by Justice and Judgment; that were the right way for thee to fit sure upon thy Throne.

16 He judged the cause of the poor and needy *e*, then *it was* well *with him*: was not this to know me, saith the LORD *f*?

e By himself in person; for the Kings of *Israel* and *Judah* often sate personally to judge Causes; or by setting such judges as did it, administring Justice impartially, particularly to such as in respect of their low Condition, were most exposed to the Power of others: and doing thus he prospered. *f* This was for him truly to own and acknowledge me. They only truly know God who obey him; and Men vainly pretend to Piety who are notoriously defective in Duties of Justice and Charity.

17 But thine eyes and thy heart *are* not but for thy covetousness *g*, and for to shed innocent blood, and for oppression, and for ‖ violence to do *it* *h*.

‖ Or, *injury.*

g All that thou lookest after, and that thy Heart is set upon, is thy own Grandeur and Riches. *h* And to make thy self great, thou makest no Difficulty to destroy thy Subjects that are innocent, and have not deserved Death, and to oppress others, using all manner of Violence against them. It is not to be thought that *Jehoiakim* did all this in person but by such corrupt and unjust Judges as he set up; for God accounted that *Ahab* had *killed* and taken *possession*, 1 *Kings* 21. 19. Though the *Elders* and *Nobles* were those that did it, *Verse* 11, 12, 13. Princes are responsible to God for the sins of their Ministers and Judges.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah *i*: They shall not lament for him, *saying*, Ah my brother, or ah my sister: they shall not lament for him, *saying*, Ah Lord! or, ah his glory *k*.

i A very bad son of a good Father, whose Name was *Eliakim*, by *Pharaoh Necho* turned to *Jehoiakim*, 2 *Kings* 23. 34. and by him set up. He reigned wickedly, and infinitely oppressed the People for Money for *Pharaoh Necho* that made him King, *Verse* 35. He reigned but eleven Years; but rebelling against *Nebuchadnezzar* King of *Babylon*, as we read, 2 *Kings* 24. 1, 2. he was carried by him into *Babylon* in fetters, 2 *Chron.* 36. 6. where, for ought we read, he died. *Jehoiakim*, or *Jeconiah*, his Son, succeeded him, *Verse* 9. reigning only three Months, and ten Days. *k* He died not lamented; for, as it is not probable his Enemies would lament him, so he had dishonliged his own People by Violence and Oppression to that degree, that it is not likely that those of them that were in *Babylon* made any great Lamentation for him.

19 * He shall be buried with the burial of an ass *l*, drawn and cast forth beyond the gates of Jerusalem *m*.

* Chap. 36. 30.

l That

l That is, he shall not be buried at all, or he shall be buried in an indecent and contemptible manner, none attending him to his Grave, none mourning for him. *m* The last Words of this Verse incline some to think that *Jehoiakim* was buried near to *Jerusalem*; but the Scripture, which mentioneth his being carried into *Babylon*, saith nothing of his being brought back; nor is that very probable which some say, that the King of *Babylon* thought to have carried him to *Babylon*, but upon second Thoughts altered his Purposes, and caused him to be *slain* at *Jerusalem*, and his Body to be ignominiously dragged out of the Gates. The Scripture saith expressly, he was carried to *Babylon*, 2 *Kings* 24. 15. and if he died there, yet this Text remaineth true, the Scope of which seemeth to be, to shew the Vanity of this Prince in his great and stately Buildings, which he was not like long to enjoy, nor to be buried nigh to them, nor in any degree of Honour proportionate to the splendour of them.

20 Go up to Lebanon *n*, and cry, and lift up thy voice in Bashan *o*, and cry from the passages *p*: for all thy lovers are destroyed *q*.

n The Hebrew Verb being feminine, lets us know, that *Jerusalem* was the Place to which this Speech is directed: to the Inhabitants of which the Prophet here calleth to go up to *Lebanon*. *o* And to *Bashan*. Both *Lebanon* and *Bashan* were Hills or Places that looked towards *Assyria*, from whence the Jews looked for help, and had it sometimes, as 2 *Kings* 16. 7. he calls to them ironically to go up to the mountainous parts of them; where standing and crying, they might be sooneſt and beſt heard. *p* What we Translate *from the passages*, others Translate *from the borders*, or *from the sides*. Others from *Abarim*, which is the Name of a Mountain, as well as *Lebanon* and *Bashan*. *Vide Numb.* 27. 12. and 33. 47. which seemeth to me the beſt Interpretation: The Meaning is, Go and cry for Help from all Places, but it will be in vain; for *q* the *Egyptians* and *Assyrians* to whom thou wert wont heretofore to fly, chuſing rather to truſt to them than in me, are themſelves in the Power or Danger of the *Chaldeans*, who ſhall alſo deſtroy them.

† Heb. *proſperities.* * Chap. 7. 23, &c.

21 I ſpake to thee in † proſperity *r*, *but* thou ſaidſt I will not hear *ſ*: * this *hath been* thy manner from thy youth, that thou obeyedſt not my voice *t*.

r I, by my Prophets, ſpake to thee while all things went well with thee, ſo as thou haſt not ſinned ignorantly or without warning, I have not ſurprized thee with my Judgments, but thou refuſedſt to hearken, and obey my Admonitions and Precepts. *s* From the time that I brought thee out of the Land of *Egypt*, thou haſt been thus a rebellious People.

22 The wind ſhall eat up all thy paſtures, *u* and thy lovers ſhall go into captivity *w*, ſurely then ſhalt thou be aſhamed, and confounded for all thy wickedneſs *x*.

u Either a vain Hope and Preſumption ſhall deſtroy thy Rulers and Governours, who flatter thee with Promiſes of Proſperity, or a Judgment ſhall ſeize them, that ſhall be like a violent Wind, which preſently ſcattereth the Clouds and the Smoak; or they ſhall be blaſted by my Judgments, as Plants are blaſted and eaten up by Winds. *w* And thoſe that have been thy Friends and Allies, *Syria* and *Egypt*, in whom thou haſt truſted, ſhall themſelves be made Captive. *x* Surely when thou ſeeſt this, thou wilt be convinced, and aſhamed of thy wicked Courſes.

† Heb. *inhabiteſs.*

23 O † inhabitant of Lebanon *y* that makeſt thy neſt in the cedars *z*, how gracious ſhalt thou be *a* when pangs come upon thee, the pain as of a woman in travail *b*.

y *Hieruſalem*, which is called an Inhabitant of *Lebanon*, either becauſe their Houſes were built of Wood cut down out of the Foreſt of *Lebanon*, or becauſe they lived in as great Plenty and Delight as if they lived in *Lebanon*; or, becauſe they thought the Mountain of *Lebanon* was a certain Refuge to them. *z* They are ſaid to *make their Neſt in the Cedars*; either becauſe their Houſes were built of the *Cedars of Lebanon*, or becauſe of the Security they promiſed themſelves from that Foreſt and Mountain, ſo full of and famous for *Cedars*. *a* What Favour wilt thou find *b* when my Judgments ſhall come upon thee as ſuddenly and as ſmartly as the pains of a Woman in Travail come upon her: a Similitude often made uſe of by this Prophet, to expreſs the Suddenneſs, Unavoidableneſs, and Greatneſs of Judgments, *Chap.* 4. 31. and 6. 24. and 13. 21. and 30. 6. and 49. 24. and 50. 43. and ſo in other Scriptures, *Pſal.* 48. 6. *Micah* 4. 9. 1 *Theſſ.* 5. 3.

24 *As* I live ſaith the LORD, though Coniah the ſon of Jehoiakim King of Judah *c* were the ſignet upon my right hand *d*, yet would I pluck thee thence.

c By *Coniah* he meaneth *Jehoiakin*, 2 *Kings* 24. 8. whoſe name was *Jeconiah*, 1 *Chron.* 3. 16. (for all *Joſiah*'s Sons had two Names, and ſo had his Grandchild *Jeconiah*) here in contempt called *Coniah*. *d* He ſaith, that though this *Coniah* were as dear to him as his Signet, which every Man keepeth ſafe, yet this ſhould not ſecure him from divine Vengeance.

25 And I will give thee into the hand of them that ſeek thy life *e*, *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

e That is, into the power of the *Chaldeans* and *Babylonian*, whom they were afraid of, and juſtly, for they thirſted after their Blood and Ruin.

26 And I will caſt thee out, and thy mother that bare thee, into another country where ye were not born, and there ye ſhall die *ſ*.

ſ *Jeconiah*'s Mother was *Nehuſhtan*, the Daughter of *Elnathan* of *Hieruſalem*, 2 *Kings* 24. 8. Verſe 12. the fulfilling of this Prophecy is recorded; and it is ſaid, that *Jehoiachim the King of Judah went out to the King of Babylon, he and his Mother, and his Servants*, &c. ſo *Verſe* 15. together with eight thouſand Priſoners of the meaner ſort, beſides Princes and Nobles.

27 But to the land whereunto they † deſire to return, thither they ſhall not return *g*.

† Heb. *lift up their ſoul.*

g That is, they ſhall never come again to *Jeruſalem*, though they be fond of it as their Native Country, and may promiſe themſelves ſuch Favours from the *King of Babylon*, yet there ſhall no ſuch thing be their portion.

28 *Is* this man Coniah a deſpiſed broken idol *h*? *is he* a veſſel wherein *is* no pleaſure *i*? wherefore are they caſt out, he and his ſeed *k*? and are caſt into a land which they know not?

h The Prophet either ſpeaketh this in the perſon of God, or of the People, who are here brought in, affirming that this Prince who was the Idol of the People, was now through the juſt Judgment of God become like a broken Idol. *i* Or like a Veſſel which Men care not for, being either ſo cracked, or ſo tainted, that they can make no uſe of it, and admiring at this Cataſtrophe, and enquiring the Cauſe why it ſo came to paſs. *k* He, and *his ſeed*. It is ſaid *Ver.* 30. that no Man of his Seed ſhould proſper ſitting upon the *Throne of David, and ruling any more in Judah*; nor is there any mention made of any of his Children where his carrying into Captivity is recorded, 2 *Kings* 24. 12. which makes ſome think, that by *his Seed* here is meant the Poſterity of his Grandfather *Joſiah*; but others think, that he had *Children*, either before he went into Captivity, or born while he was in *Babylon*: And *Matth.* 1. 12. it is ſaid, that *after they were brought to Babylon, Jeconiah begat Salathiel*.

29 O earth, earth, earth, hear the word of the LORD *l*.

l By Earth he either means the Land of *Judah*, to which he calls thrice, to ſignifie the Deafneſs of this People, and unwillingneſs to hear, and believe what God ſpake by him; or elſe he calls to the whole Earth, as he calls *Heaven* and *Earth* to witneſs, *Deuteronomy* 30. 19. and 32. 1. *Iſaiah* 1. 2. and 34. 1. *Jer.* 6. 19.

30 Thus ſaith the LORD, Write ye this man childleſs *m*, a man *that* ſhall not proſper in his days: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

m The Word tranſlated *Childleſs* is but thrice read in Holy Writ, and by various Interpreters tranſlated *barren*, not *encreaſing*, *empty*, *full of ſorrow*, *wanting Children*, &c. It is thought to be interpreted, by the next Words, *No Man of his ſeed ſhall proſper ſitting upon the Throne of David, and ruling any more in Judah*; for there are ſeven of his Sons named 1 *Chron.* 3. 17. So that he is ſaid to be *Childleſs*, either becauſe all his Children died before their Father; or (which is moſt probable) becauſe he had no Child that ſate upon the Throne, or ever had any Rulers place in *Judah*, but only ſome that lived in a mean condition in Captivity, amongſt whom *Salathiel* is named, *Matth.* 1. 12. as a Progenitor of Chriſt.

CHAP. XXIII.

Wo againſt wicked Paſtors, the ſcattered Flock ſhall be gathered, Chriſt ſhall rule and ſave them, 1,—8. *Againſt falſe Prophets,* 9,—32. *and mockers of the true,* 33,—40

1 * WO be unto the paſtors that deſtroy and ſcatter the ſheep of my paſture, ſaith the LORD *a*.

* Chap. 10. 21.

a There is the like *Wo* againſt the *Paſtors* denounced, *Ezek.* 34. 2. Interpreters judge, that by the *Paſtors* are to be underſtood the *Civil Magiſtrates*, for *Verſe* 9. he denounceth the Judgments of God againſt their Eccleſiaſtical Officers: The Civil Magiſtrates at this time in *Judah* were great Tyrants; and whereas God had committed his People (whom he calls the Sheep of his Paſture) to them in truſt, that they ſhould protect and govern them, and that they might live under them godly and peaceable Lives, in all Proſperity, they had acted quite contrary to their Truſt, and worried the People like Wolves, inſtead of feeding them like Shepherds. God took notice of their Oppreſſions, and by the Prophet denounceth this *Wo* againſt them, to verifie that of *Solomon*, *Eccleſ.* 5. 8.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtors that feed my people *b*, Ye have ſcattered my flock, and driven them away, and have not viſited them *c*; Behold, I will viſit upon you the evil of your doings, ſaith the LORD *d*.

b God calleth them *his People*, *his Flock*, *the Sheep of his Paſture*, with reſpect to the ancient Covenant which God had made with their Fathers, *Abraham*, *Iſaac*, and *Jacob*. They are ſaid to have fed this People, becauſe it was their Duty, and the Buſineſs of their Office, ſo to have done, though they had failed in it. *c* And had done the quite contrary, ſcattering them by their Acts of *Violence* and *Oppreſſion*, and driving them from their places to ſeek ſome more ſafe and quiet places of abode; or by their prodigious Wickedneſſes, having been the cauſe of their being carried into Captivity, not viſiting them, that is, taking any due care of their Good and Welfare, ſeeing what they wanted, and ſupplying them, as good Rulers ought to have done. *d* For which Neglect God threatneth to viſit upon them the Evil of their Doings. The *Hebrew* Word ſignifieth to viſit with a Viſitation of Care and Love, and alſo with a Viſitation of Juſtice and Severity, and is often ſo uſed in Holy Writ.

3 And I will gather the remnant of my flock out of all countries whither I have driven them *e*, and will bring them again to their folds *f*, and they ſhall be fruitful, and increaſe *g*.

e God puts a difference between thoſe that were miſled by the examples of others, and the Rulers who ſet them ſuch an ill example; he threatned *Jehoiakim* and *Jehoiakin* or *Jeconiah*, that they ſhould return no more, but for the people, he here promiſeth them a return, at leaſt a remnant of them, when he ſhould have puniſhed *the Goats* as he ſpeaketh, *Zech.* 10. 3. *f* By *their Folds*, he meaneth *Jeruſalem*, and other Cities the Towns of *Judah* which they had formerly inhabited. *g* Where they ſhould once more be in proſperity. He ſpeaks here concerning the return of this people out of the Captivity of *Babylon*, tho there be ſome that think this Text is primarily to be underſtood, *of the gathering together in one, the people of God ſcattered abroad*, in and by Chriſt according to the Prophecy of *Caiaphas*, *John* 11. 52.

* Chap. 3. 15. Ezek. 34. 11, &c.

4 And I will ſet up * ſhepherds over them which ſhall feed them *h*, and they ſhall fear no more, nor be diſmayed *i*, neither ſhall they be lacking ſaith the LORD *k*.

h Some think this Prophecy was fulfilled in *Nehemiah* and *Zorobabel*, who were pious and good Governours, and conſulted in their Government the good of the people committed to their truſt, *Neh.* 2. 10. and 5. 14. Others rather underſtand it of Chriſtian Princes and Governours under the Goſpel. *i* Under whom they ſhall live peaceably and ſecurely. *k* And none of them ſhall periſh. The two laſt paſſages of this Verſe incline Interpreters to think, that this promiſe doth not ſo much refer to their coming out of *Babylon*, as to their ſpiritual deliverance by Chriſt, for after their return out of *Babylon* they were not ſecure long, but feared *Sanballat* and *Tobiah*, the *Gracians* and *Romans* and other Enemies; beſides that the laſt words exactly agree with, *John* 10. 28. when Chriſt ſaith his Sheep ſhould not *periſh*, and it appears Verſe 6. that the Prophet is ſpeaking of a time, when not *Judah* only, but *Iſrael* alſo ſhould be ſaved, and the next Verſe doth manifeſtly refer unto Chriſt.

* Iſa. 11. 1. & 40. 11. Chap. 33. 15, 16. Dan. 9 24. Joh. 1. 45.

5 ¶ Behold, * the days come, ſaith the LORD, that I will raiſe unto David, a righteous branch *l*, and a king ſhall reign, and proſper, and ſhall execute juſtice, and judgment in the earth *m*.

l Though ſome Interpreters think that *Zorobabel* may be here intended, who was deſcended from *David*, and ruled the people when they came out of *Babylon*, yet, even the *Jewiſh* Doctors themſelves, as well as the *Chriſtian* Interpreters, underſtand this as a Prophecy, and promiſe of the *Meſſiah*; the Prophecies and Promiſes of whom are uſually uſhered in with this Particle *Behold*, to ſtir up Peoples attention, and who alſo was the *Son of David*, and who is called *the branch*, *Iſa.* 4. 2. and 53. 2. *Zech.* 3. 8. *Iſa.* 11. 1. where the reaſon is alſo given, he being there called *a rod out of the ſtem of Jeſſe*, *a branch out of his root*, beſides that the application to him of the Name *King*, ordinarily applyed to Chriſt, never given to *Zorobabel*, and the term *Righteous* make it evident. *Chap.* 33. 15. he is called a *branch of Righteouſneſs*, which is the ſame with the *Righteous Branch*, here mentioned. He is called *the Righteous Branch*, not only becauſe himſelf was *Righteous*, therefore called the Righteous One, *Acts* 3. 14. & 13. 35. but becauſe he maketh his people *Righteous*, *Iſa.* 53. 11. and 60. 21. *m* Jeſus Chriſt anſwering the Type of *Melchiſedeck* the King of *Salem*, and who is *the King of Kings*, 1 *Tim.* 6. 15. *ſhall reign* ſpiritually and ſhall not be like *Jeconiah* of whom God ſaid he ſhould not proſper, but he ſhall proſper and ſhall execute *Juſtice* and *Judgment*, protecting the innocent, and defending his people throughout the World, judging the Prince of the World, and by his Spirit governing his People. So as the Prophet relieveth the People of God under their Oppreſſions, by theſe latter *Kings of Judah*, with the promiſe of the Kingdom of Chriſt, an uſual argument made uſe of by the Prophets to comfort the people of God in thoſe days againſt any evils come, or coming upon them.

* Deut 33. 28. * Chap. 33. 16. † Heb. *Jehovah-tſidkenu.*

6 In his days Judah ſhall be * ſaved, and Iſrael ſhall dwell ſafely *u*: and * this *is* his name whereby he ſhall be called † THE LORD OUR RIGHTEOUSNESS *w*.

u During the Reign and Kingdom of the *Meſſias* (whoſe Kingdom is an everlaſting Kingdom) the people of God typified by *Judah* and *Iſrael*, the true *Iſrael* of God, thoſe that are *Jews* indeed, ſhall be ſaved with a ſpiritual Salvation, for he was therefore called *Joſus* becauſe he was to *ſave his people from their ſins*, *Matth.* 1. 21. and God will be a ſpecial protection to them. *w* The Name wherewith this *branch* ſhall be called, ſhall be, *The Lord our Righteouſneſs*. Some have applied this to the people, as if the people ſhould be ſo called, or ſhould ſay the Lord hath dealt graciouſly with us, or in the Lord we have Righteouſneſs. But this will appear but the new invention of ſome who either cannot, or will not underſtand, how Chriſt ſhould be his peoples Righteouſneſs, ſeeing who conſider not, that it is the *branch* which was before ſpoken of, and that the word *people* is not to be found going before, and there is indeed a mention of *Judah* and *Iſrael*, but ſurely they were not to be other Mens Righteouſneſs, and if that had been the Prophet's meaning, he would not have ſaid the Lord *Our*, but the Lord phet's meaning, he would not have ſaid the Lord *Our*, but the Lord *Their Righteouſneſs*. Nor is this the only place where Chriſt is *Their Righteouſneſs*. 1 *Cor.* 1. 30. This place is an eminent called *Our Righteouſneſs*, 1 *Cor.* 1. 30. This place is an eminent proof of the Godhead of Chriſt, he is here called *Jehovah*, and what is proper to God alone, *viz.* to *juſtifie* is here applied to Chriſt. The Prophet, ſaith Chriſt, ſhall be ſo called, that is, by his people, who ſhould believe in him and truſt in him alone for that Righteouſneſs, wherein they ſhould at the laſt day ſtand before God, thus he was to bring in *Everlaſting Righteouſneſs*, *Dan.* 9. 24. He *who knew no ſin, was made ſin* (that is, a Sacrifice for ſin) *for us, that we might be made, the Righteouſneſs of God in him.*

7 Therefore behold, the days come, ſaith the LORD, that they ſhall no more ſay, The LORD liveth, which brought up the children of Iſrael out of Egypt.

8 But the LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north-country, and from all countreys whether I had driven them, and they ſhall dwell in their own land *x*.

x See the Notes on *Chap.* 16. 14, 15. Where much the ſame words are to be found. The Prophet aggravateth the greatneſs of that Salvation, which ſhould be brought by Chriſt to all the true *Iſrael* of God, by comparing it with the deliverance of the ancient *Iſrael* of God out of the Land of *Egypt*; which he ſaith it ſhould ſo far tranſcend and excel, that the Deliverance out of *Egypt* ſhould not be named, when this Salvation ſhould appear, which ſhould be after their return from *Babylon*, and when God ſhould gather them from all Countries, which was fulfilled, when by the preaching of the Goſpel, not the *Gentiles* only were converted, but many of the *Jews* alſo which were ſcattered abroad, *James* 1. 1. 1 *Pet.* 1. 1. Poſſibly part of this promiſe or prophecy remains yet to be accompliſhed, for the *Jews* are not yet come to dwell in *their own Land*, unleſs that term be to be expounded of Chriſtians, who during the times of Perſecution in the primitive Church, were ſcattered abroad, but upon the ceaſing of thoſe Perſecutions, when Chriſtian Emperours came to have the Government, returned to their own Countries, where they enjoyed a more ſtill and quiet Habitation.

9 ¶ Mine heart within me is broken, becauſe of the prophets, all my bones ſhake *y*: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD *z*, and becauſe of the words of his holineſs *a*.

y The Prophet having denounced the Wrath of God againſt the wicked Rulers of *Judah* under the Notion of *Paſtors*, cometh here to diſcharge the like truſt with reference to thoſe orders of perſons amongſt the *Jews*, whoſe Office it was, or at leaſt who took upon them to reveal the Mind and Will of God to people, and who were upon that account called Prophets, for theſe he declares a great paſſion and trouble; either for their ſake in proſpect of that Vengeance of God which he ſaw was like to be poured out upon them, or for the peoples ſake who had been deceived by their unfaithful Revelations of the Divine Will, and led into wickedneſs by their vile Examples. For this he ſaith his heart was broken, his bones ſhaked. *z* And he was even aſtoniſhed and ſtupified, and like a drunken Man he knew not what he did; he was ſo ſtricken at the apprehenſions of the Wrath of the Lord ready to be revealed againſt them. *a* And to conſider what words the holy God had put into his Mouth, to ſpeak againſt them.

10 For * the land is full of Adulterers *b*, for because of ſwearing the land mourneth *c* *: the pleaſant places of the wilderneſs are dried up *d*, and their ‖ courſe is evil, and their force *is* not right *e*.

* Chap. 5. 7. 8. & 9 2. ‖ Or, *curſing*, *fence.* * Chap. 9. 10 & 12. 4

b Under that term *Adulterers*, all Species of uncleanneſs are comprehended. *c* By falſe ſwearing, or by idle and profane ſwearing, the Land is brought to ruine. The word ſignifies alſo a Curſe or curſing. Many good Interpreters judge, that the more genuine ſence and true Tranſlation of this Text were, *for becauſe of the Curſe* (that is, the Curſe of God) the Land is brought to that Misery which is coming upon it. *d* The Paſtures of the Wilderneſs or *of the Plain*, for ſo the word is rendred, *Iſa.* 63. 13. *Lam.* 4. 19. The Wrath of God was extended to all places whether more or leſs inhabited. *e* The Prophets did not only err in ſingle Acts, but the whole courſe of their actions was naught, and particularly their Power, Rule and Government was not right. If any ſay what were the Prophets concerned in the Peoples wickedneſs? *Anſw.* They were profane as well as the people, as we ſhall find, *Ver.* 11. but beſides this, the people were thus vile through their connivance, they did not warn the people of their ſins, but ſoothed them up in their wicked courſes, and ſo were the cauſe of the peoples wickedneſs, who had not been ſo vile but for them.

11 For both * prophet *f* and prieſt are profane *g*, yea, * in my houſe have I found their wickedneſs *h*, ſaith the LORD.

* Chap. 6. 13. & 8. 10. Zeph. 3. 4.

f Thoſe, whoſe Work was to reveal the Mind of God to the people, and who pretended to that Office. *g* And thoſe that were employed in offering Sacrifices, and other works which belonged to the Prieſtly Office, according to the Law. The whole Eccleſiaſtical Order, all their Miniſtry were *profane*, not meerly hypocritical, but ſcandalous, immoral and debauched. *h* Yea, they were grown to ſuch impudence that they made the Temple, which was the Lord's Houſe, a Den of Thieves; a place where they committed wickedneſs. Thus it was in the time of *Eli*, 1 *Sam.* 2. 22. and more generally afterward, 2 *Chron.* 36. 14. See *Chap.* 7. 10, 11. and *Ver.* 14. of this *Chapter*. There is no more certain ſign of a ruining Nation, than when God ſuffereth in it a lewd and corrupt Miniſtry.

12 Wherefore * their way ſhall be unto them, as ſlippery ways in the darkneſs: they ſhall be driven on, and fall therein *i*: for I will bring evil upon them, *even* the year of their viſitation, ſaith the LORD *k*.

* Pſal. 35. 6. Chap. 13. 16.

i As their ordinary courſe is wicked and ſinful, ſo they ſhall find that it will in the event be to them pernicious, perillous and full of danger, as a ſlippery path is to them that walk in a dark Night, they

shall be driven on till they fall therein. Courses of Sin may look smooth, but they always prove slippery. *p* For I am resolved to punish their wicked courses; and to visit them with my Judgments.

‖ Or, *an abfurd thing.* † Heb. *unsavoury.*

13 And I have seen ‖ † folly in the prophets of Samaria *q*; they prophesied in Baal, and caused my people Israel to err *r*.

q There was a time, when I saw folly in the Prophets that belonged to the Ten Tribes, whole chief City was *Samaria*. The word translated *folly* fignifies *unsavory*, or an abfurd thing. Our Savi- our compareth wicked Miniſters to *unſavory Salt*, *Matth.* 5. 13. Salt that is turned foolish (as the *Greek* word ſignifies.) The Miniſters of God's word are, or ought to be, the *Salt* of the Earth, to ſeaſon People with ſound Doctrine, and by the good Example of an Holy Life; if they be corrupt in Doctrine, or Manners, they become *unſavoury*, and the very worſt of Men. Such God ſays the Prophets of the Ten Tribes were, before they were carried away Captive. *r* They prophefied, pretending they had their Inſtructions and Revelations from *Baal*, and ſo cauſed the Ten Tribes to err, which after the division of the Kingdom in *Jeroboam's* time were called *Iſrael* in contra-diſtinction to the two Tribes and half cleaving to the Houſe of *David*, which were called *Judah* after the Name of their principal Tribe.

‖ Or, *filthineſs.* * Chap. 29. 23. * Deut. 32. 32.

14 I have ſeen alſo in the prophets of Jeruſalem ‖ an horrible thing *s*: * they commit adultery *t*, and walk in lyes *u*: they ſtrengthen alſo the hands of evil doers, that none doth return from his wickedneſs *w*, they are all of them unto me * as Sodom, and the inhabitants thereof as Gomorrha *x*.

s The word ſignifies *filthineſs*, *ſtench*, or an abominable thing, things every whit as bad, in ſome kind worſe than what I ſaw in the Prophets of the Ten Tribes. *t* They commit not Spiritual Adultery only, but Carnal Adultery, they are Whoremongers. *u* And they make it their buſineſs to inſtill falſhoods into people, and entitle me to them, and this is their Trade; not a ſingle act, but their ordinary practice. *w* This is the great aggravation of the ſin of thoſe that occupy the place of Spiritual Guides, that they encourage profane Men, either by their falſe Doctrine, extenuating ſin, and putting a fair gloſs upon them; or at leaſt by their mealy Mouths fearing or forbearing to tell Sinners of their wicked Courſes; or by their wicked Examples, the moſt of people thinking they may do what their Teachers do, by which means Sinners, inſtead of being brought to a ſenſe of their ſins and a repentance for them, are hardened in their wicked Courſes. *x* By this means *all of them*, either of their Prophets and Prieſts, or all of the People, (the firſt ſeemeth chiefly here intended) are become to me as contemptible, and abominable as the people of *Sodom* and *Gomorrha*, though they were the Sons of *Aaron*, and of the Prieſtly Order, yet living lewd lives, and acting quite contrary to the end of their Holy Calling, God declares himſelf to value them no more than as the vileſt of Men, ſuch were the *Sodomites*. Or by thoſe words God threatens that he would deſtroy them with as notorious a deſtruction, as he deſtroyed *Sodom* and *Gomorrha*. Thus the compariſon is uſed, *Iſa.* 1. 9. and conſonant to this are the words in the next Verſe.

* Chap. 8. 14 & 9. 15. ‖ Or, *Hypocriſie.*

15 Therefore thus ſaith the LORD of hoſts concerning the prophets *y*, Behold, I will feed them * with wormwood *z*, and make them drink the water of gall: for from the prophets of Jeruſalem is ‖ profaneneſs gone forth into all the land *a*.

y Under the term Prophets, he comprehendeth all the Eccleſiaſtical Guides of *Jeruſalem* at this time, whether *Prieſts* or *Prophets*. *z* He threatens to feed them *with wormwood*, ſome think the word is better tranſlated Poyſon; by *Wormwood*, or *poyſon*, and the *water of Gall*, he threatens great and fatal Judgments that he would bring upon them. *a* And he giveth the reaſon why God would deal ſo ſeverely with that Order of Men, who ſeemed by their Office and Imployment to have the neareſt Relation to himſelf, becauſe they were the Fountain of wickedneſs, thoſe from whom wickedneſs flowed out over the whole Land. This was either by their conniving at wicked Mens ſins, for fear of diſpleaſing them; or by teaching them Licentious Doctrine, that gave a liberty to the Fleſh; or by their vile Lives ſetting the people patterns of ſin. And indeed thus it is generally, when Miniſters, and ſuch as are to teach others, are wicked, either in their Doctrine or Practice, they are a fountain of Wickedneſs; Wickedneſs floweth from them to the whole City, Town, Pariſh where they are imployed: And on the contrary it is obſerved, that where God gives a place a good Miniſtry, Goodneſs in one degree or other floweth from them to the whole City, Town or Pariſh. Though all are not Converted, yet the generality are civilized and reſtrained from thoſe groſs and brutiſh Immoralities which other places abound with. Ill Miniſters muſt look for the ſevereſt indignation of God, Others ſin, and ſhall die in their ſins; but they teach others to break God's Commandments, and have the ſins of many to anſwer for, who periſh either by their Flatteries, or looſe Doctrine, or looſer Lives and Examples.

* Chap. 14. 14.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets, that propheſie unto you *b*, they make you vain *c*, * they ſpeak a viſion of their own heart, *and* not out of the mouth of the LORD *d*.

b People are under no Religious Obligation to hear any thing but the revealed Will of God, and are not to obey thoſe that call to them for what that doth not call to them. *c* Nor to liſten to them, the Scope of whoſe teaching is but to make them vain, ſinfully vain; or to deceive their Souls, no Man is under an Obligation to deceive himſelf. *d* They pretend to Viſions, that God hath revealed his Mind to them, in the ſame way as he uſeth to reveal himſelf to true Prophets; but there is no ſuch thing; it is but a fiction of their own; our Lord, *Mat.* 7. 15. gives us the ſame way to know *falſe Prophets*, Ver. 20. *By their fruits you ſhall know them.* Let their external Miſſion be what, and which way it will, if what they teach agree not with the revealed Will of God, they are falſe Prophets. Many of theſe Prieſts were regularly enough defcended, and the Prophets regularly enough educated and conſtituted, yet by this ſhewed themſelves falſe *Prophets*, that what they publiſhed was not from God, nor agreed with his revealed Will; therefore the people were under no Religious Obligation to hearken to them.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, * Ye ſhall have peace *e*; and they ſay unto every one that walketh after the ‖ imagination of his own heart *f*, No evil ſhall come upon you.

* Chap. 6. 14 & 8. 11. Ezek. 13. 10. Zech. 10. 2. ‖ Or, *ſtubbornneſs.*

e Lewd and corrupt Miniſters, are an hatred and abomination in the houſe of the Lord, to all ſerious good People, and are therefore obliged to make themſelves a Party of thoſe that are like themſelves, whoſe favour they cannot have without indulging them in their Luſts. Hence they propheſie Peace to the vileſt and worſt of Men, who have no patience of being daily alarm'd with hearing of the Wrath of God due, and like to come upon them for their ſins. *f* Hence they promiſe evil to thoſe that walk according to the Counſels of their own heart, that is ſinfully, for *Gen.* 6. 5. *Every imagination of the thoughts of mans heart, is only evil, and that continually*: Hence a ſinful courſe is very often expreſſed in Scripture, under this Notion of walking after the Imaginations of our own heart; as *Deut.* 29. 19. but it is moſt in prophecy; *Vid. Chap.* 3. 17. and 7. 24. and 9. 14. and 13. 10. and 16. 12. and 18. 12. Hence a Religious walking is called a *Self-denying*. None have a worſe guide of their actions in their lapſed ſtate, before Regeneration, than their own hearts.

18 For * who hath ſtood in the ‖ counſel of the LORD, and hath perceived and heard his word? ‖ who hath marked his word, and heard *it g*?

* Jer. 15. 8. ‖ Or, *ſecret.*

g Who beſides us hath known the counſel of the Lord? Arrogating to themſelves a fellowſhip, and acquaintance with the Mind and Will of God. Or (which I ſhould rather judge the ſence) which of thoſe Prophets, that propheſie ſuch terrible things againſt this City is a Privy-Counſellor to God? The words ſeem rather to be the words of the falſe Prophets, either arrogating to themſelves a peculiar acquaintance with God and Fellowſhip with him, from whence they knew his Mind, or mocking at *Jeremy*, and other true Prophets, as arrogating to themſelves ſuch a knowledge of the Mind and Counſels of God, as indeed they had not, then (as ſome think) the words of *Jeremiah* denying them to have ſtood in God's Counſels, or to have known his Mind and Will. This in all Ages hath been the practice of corrupt Prophets and Miniſters to charge thoſe Servants of God, who have faithfully publiſhed the Will of God againſt Sinners, as making too bold with God's ſecret Counſels, though they publiſh nothing but God's revealed Will.

19 Behold, * a whirlwind of the LORD is gone forth in fury *h*, even a grievous whirlwind, it ſhall fall grievouſly upon the head of the wicked *i*.

* Chap. 25. 32.

h A ſevere Judgment of God, that ſhould reſemble a Whirlwind, for the ſudden and utter deſtruction, that it ſhall bring. See *Chap.* 30. 23, 24. The ſame word is elſewhere tranſlated a ſtorm, *Pſal.* 83. 15. *Amos* 1. 14. *Jonah* 1. 4. It is called a whirlwind *of the Lord*; either to denote the greatneſs of it, as *Pſal.* 36. 6. or to let us know that the Judgment came forth from God and was of his ſending. *i* And whatever theſe flattering Teachers ſaid, it ſhould fall upon wicked Men, ſo as they ſhould have no peace, but evil ſhould moſt certainly come upon them.

20 The * Anger of the LORD ſhall not return, until he have executed, and till he have performed the thoughts of his heart *k*: in the latter days ye ſhall conſider it perfectly *l*.

* Chap. 30. 24.

k It is therefore called a *continuing whirlwind*, *Chap.* 30. 23. The Prophet ſpeaks of the judgment as of a Meſſenger, which coming from God, ſhould not return till it had done its Errand, and executed what it came for, even whatever God had reſolved it ſhould effect. Men are ready to flatter themſelves, that they ſhall either out-ride or out-live the ſtorms of Divine Vengeance; no, (ſaith the Prophet) the Anger of the Lord ſhall bring to paſs whatſoever the juſt Will of God is. *l* And though you will not now believe it, but flatter your ſelves with idle vain hopes, yet hereafter when it ſhall be too late (which is the uſual folly of Sinners) then you ſhall conſider it perfectly.

21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken unto them, yet they prophecied.

* Chap. 14. 14 & 27. 15. & 29. 9.

22 But if they had ſtood in my counſel, and had cauſed my people to hear my words *m*, then they ſhould have turned them from their evil way, and from the evil of their doings *n*.

m Theſe falſe Prophets did not propheſie without the Approbation of the Rulers of the Eccleſiaſtical State amongſt the Jews, in their corrupt eſtate, but ſo they might, and yet not be ſent of God. The Judgment of a Divine Miſſion for the Revelation of God's Mind unto People, muſt not be meerly from their external Miſſion (which yet they ought to have in a Church that is in order) but from the faithful diſcharge of their Miniſtry. Thoſe whom God ſends, and who are truly acquainted with his Counſels, will cauſe

cauſe his people to hear, not their own conceits and inventions, but the Word of the Lord. God ſendeth none upon any other Errand, but to reveal his Will, and tell his Mind unto people. *n* Then, ſaith the Prophet, *they ſhould have turned them from their evil way*, that is, they would have made this their ſcope, buſineſs and end, to turn Sinners from their ſinful ways, and though poſſibly their labour would not have had ſo good an effect upon all, yet they would have had an effect upon ſome to turn them from their evil doings.

23 *Am* I a God at hand, ſaith the LORD, and not a God afar off *o*?

o Atheiſm is generally the foundation of ill Life: Men ſay, God ſees them not, the Almighty doth not regard them. By a *God at hand* many underſtand Heaven; Do you think that my Eyes are limited like yours, that I cannot ſee their Practices though far off from me? that is, from the place of my glorious Reſidence? Others interpret the Particle with reſpect to time; Am I a God of Yeſterday, like the Idols? Am not I the Ancient of Days? The Eternal God, whoſe Majeſty and Omniſcience you ought to have taken notice of?

*Pſal. 139. 7, &c. Amos 9. 2, 3. * 1 Kings 8. 27. Iſal. 139. 7

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him, ſaith the LORD? * do not I fill heaven and earth, ſaith the LORD *p*?

p What do theſe Atheiſtical Prieſts, and Prophets, and People, think? Do they think that I, who am a God of purer eyes than to behold Iniquity, ſee and take notice of what Doctrine they preach, and what Lives they live? If they did, ſurely they would not dare to do as they do. Do they think that I do not ſee, or take notice of them? Can any hide themſelves out of my ſight? *I fill Heaven and Earth*, not only with my Influence, but with my Eſſence; with the Immenſity of my Being; which, as it cannot be circumſcribed by any, ſo it is ſhut out of no place.

25 I have heard what the prophets ſaid, that propheſie lyes in my name, ſaying, I have dreamed, I have dreamed *q*.

q *Viſions* and *Dreams*, were two uſual ways by which under the Law God made himſelf known of old to his Prophets, making them ſometimes, being awake, to hear a Voice; ſometimes attended with, and proceeding upon, ſome viſible Appearance, ſometimes not: at other times cauſing them, being aſleep, to dream; and in their ſleep revealing to them, as in a dream, what his Will was they ſhould declare and publiſh to his People. Theſe falſe Prophets ſpeaking what came into their own Heads, and ſuited their own Luſts, or the Luſts of a debauched People to whom they ſpake, would pretend, that God had revealed to them what they ſo publiſhed, in a Dream; not in the mean time conſidering God took notice of theſe their little Arts by which they cheated the People. But ſaith God, I am a God that know afar off as well as at hand, and I have heard what they ſay, *propheſying* Lyes as from me, and pretending that I had in Dreams revealed them to them.

26 How long ſhall *this* be in the heart of the prophets that propheſie lyes? yea, *they are* prophets of the deceits of their own heart *r*.

r Will theſe Prophets never have done? Have they not deceived People long enough with their Lyes, and the Deceit of their own hearts; and that not unwarily, and by involuntary Miſtake, but of ſet purpoſe, it being in their Heart, their Purpoſe and Deſign, to do it. Some join it to the following Verſe, and make the Sence this; Do theſe Prophets, that publiſh Lyes, and the Deceits of their Hearts, for my revealed Will, think to cheat my People always, and to cauſe my People to forget my Name? as it followeth in the next Verſe.

*Judg. 3. 7 and 8. Jh. 24.

27 Which think to cauſe my people to forget my name ſ by their dreams which they tell every man to his neighbour *t*, * as their fathers have forgotten my name for Baal *u*.

ſ That is, to forget me, and thoſe things by which I have made my ſelf known unto them, my Word, and my Works. *t* By their *Dreams* which they tell abroad every one to his Neighbour, as if they were Revelations which I had in their ſleep made unto them: but they are indeed Lyes, and nothing but the Deceits of their own Hearts. *u* So that in effect they are *Baal's Prieſts*; for as *Baal's Prophets*, by publiſhing their pretended Revelations from *Baal*, ſeduced the People from the Service and Obedience of the true God; ſo theſe, by telling their pretended Dreams, ſeduced Men from their Obedience to God in what he revealed to them by the true Prophets: they agree'd in the End, the Seducing of the People from God, though they differed in the Mean, the one pretending Revelations from *Baal*, the other from the true God by their Dreams.

† Heb. *with whom is.*

28 The prophet that † hath a dream *w*, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully *x*: what *is* the chaff to the wheat, ſaith the LORD *y*?

w Not a Divine Dream; a Revelation which I have made to him in his ſleep, (as appeareth by the following Oppoſition, betwixt a *Dream*, and the *Word of the Lord*,) but if any Man hath dreamed an ordinary Dream, let him tell it as a Dream; let him not entitle God to it. *x* And let him to whom I have revealed my Will, publiſh and declare That in all Truth and Faithfulneſs, not adding his own Fancies or Dreams to it, 2 *Cor.* 2. 17. 1 *Pet.* 2. 2. not corrupting my Word. *y* There is as much Difference between my Will and their Dreams, as there is betwixt the *Chaff and the Wheat*; the one is of value to make Food for the Soul, as Wheat doth for the Body; the other is of no value: the one (viz. my Word) is of a ſolid, abiding Subſtance; the other is light and airy, and eaſily ſcattered by every Wind.

29 *Is* not my word like a fire *z*, ſaith the LORD? and like an hammer *that* breaketh the rock in pieces *a*?

z Full of Life and Efficacy, *Joſh.* 6 3. *Heb.* 4. 12. like a Fire that warmeth, and breaketh, and melteth, and conſumeth the Droſs. *a* And like an Hammer that breaketh the Flints, ſo my Word breaketh hard Hearts. Others think, that the Word is here compared to Fire, and to an Hammer, becauſe of the certain effect that it ſhould have upon thoſe that would not obey it, to burn them up like fire, and break them in pieces like an Hammer, and ſo think this Text well expounded by the Apoſtle, 2 *Cor.* 2. 16. Certain it is, that God's Word is like fire in both Senſes; no Words of Men have an effect and efficacy like God's Words; nothing but that taketh hold upon the Conſcience, and hath ſuch an effect upon the hearts of Men. No Words ſhall ſo certainly and infallibly be juſtified and made good.

30 Therefore behold, * I *am* againſt the prophets, ſaith the LORD, that ſteal my words, every one from his neighbour ‥

* Deut. 18. 20. Chap. 14. 14, 15.

‥ There are various Opinions, as to what the Prophet meaneth here by thoſe Prophets that *ſtole the Lord's Words* from their Neighbours; ſome, by their Neighbour, underſtanding the true Prophets, from whom they ſtole thoſe forms of Speech, *Thus ſaith the Lord*, or, *the word of the Lord*, or, *The burden of the Lord*. Or ſome of the matter which they propheſied, though they mixed it with their own Lyes and Deceits. Others by Neighbours underſtanding their Aſſociates, think that theſe Falſe Prophets conſpired together what to ſay to deceive the People, and ſo ſtole what they ſaid one from another. Or, the generality of the People from whom they are ſaid to ſteal the Lord's Word, becauſe they withheld it from them injuriouſly. Or by their Arts and Flatteries brought Men out of love with, or fear of the Words of the Lord, which had by the true Prophets been delivered to them.

‖ Heb. *ſmooth* *their tongues.*

31 Behold, I *am* againſt the prophets, ſaith the LORD, that ‖ uſe their tongues *b*, and ſay, He ſaith *c*.

b Some think the *Heb.* Words were more properly tranſlated *their ſmooth their tongues*: *Vid.* The *Engliſh* Annotations. *c* But the next Words ſeem to affure us, that the Crime for which God here by the Prophet reflecteth upon the Falſe Prophets, was not ſo much their flattering People, and ſpeaking to them ſuch ſmooth things as pleaſed them, as their entitling of God to their Lyes, ſaying, *He*, that is, *The Lord ſaith*. So it may be, though the Word might be tranſlated *ſmooth*, yet it is here better tranſlated *Uſe*.

* Zeph. 3 4

32 Behold, I *am* againſt them that propheſie falſe dreams *d*, ſaith the LORD, and do tell them, and cauſe my people to err by their lyes, and by their * lightneſs *e*, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD *f*.

d That is, Falſe things under the notion of things which I have revealed unto them in their ſleep. *e* By Lightneſs, here ſome underſtand Volubility, and Smoothneſs of Tongue and Speech: Others, Lafeiviouſneſs: Others, Levity and Incontinancy: The laſt ſeemeth moſt probably the Sence. *f* I ſent them not (ſaith God) therefore they ſhall not profit: None can expect God's Bleſſing upon their Miniſtry, that are not called and ſent of God into the Miniſtry.

33 ¶ And when this people, or the prophet, or a prieſt ſhall ask thee, ſaying, What *is* the burden of the LORD *g*? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD *h*.

g The true Prophets, to let the People know how little pleaſing it was to them to be the Meſſengers of God's Threatnings, to denounce his Judgments, uſually thus began their Prophecies of that nature, calling them, *The burden of the Lord*, as may be ſeen *Iſa.* 13. 1. and 15. 1. and 22. 1. *Hab.* 1. 1. *Zech* 9. 1. *Mal.* 1. 1. The profane People, and falſe Prophets, and corrupt Prieſts, not loving to hear their doom, would ordinarily mock at the true Prophets; and in deriſion aſk them, what *was the burden of the Lord?* what ill News they had for them next? *h* God bids the Prophet tell them, That God would forſake them, either as to the Spirit of Prophecy, they ſhould have no more Prophets, or (which is more probable) as to his ſpecial Providence, by which he had watched over, protected, and hitherto defended them; a *Burden* heavy enough, *Heſ.* 9. 12.

† Heb. *with*

34 And *as for* the prophet, and the prieſt, and the people that ſhall ſay, The burden of the LORD, I will even † puniſh that man and his houſe *k*.

i That is, That ſhall in deriſion ſay thus, mocking at my Threatnings and Judgments. *k* I will not only puniſh him, but his whole Family.

35 Thus ſhall ye ſay every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and, What hath the LORD ſpoken?

l I will have you ſpeak more reverently of me and my Word to my Prophets.

36 And the burden of the LORD ſhall ye mention no more *m*: for every mans word ſhall be his burden *n*: for ye have perverted the words of the living God *o*, of the LORD of hoſts our God *p*.

m Not in Scorn and Deriſion, as not believing there were any ſuch Judgments as they threaten, nor *hardly* as if I ſent you no other Meſſages but Burdens. *n* Theſe falſe and irreverent Speeches which are in every man's mouth, ſhall be burdenſom to them, being ſuch, as ſhall bring down divine Vengeance upon them.

o Because you have derided, or misinterpreted the words of God, the living God. *p* The sin of which is the more aggravated against you, because he is the living, mighty God, and because he hath been our God.

37 Thus shalt thou say to the prophet *q*, What hath the LORD answered thee? and what hath the LORD spoken.

q To my true Prophet. You shall speak to them reverently, and as becometh you.

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, the burden of the LORD *r*, and I have sent unto you, saying, ye shall not say, The burden of the LORD *s*.

r Because you go on in your scoffing, and deriding my Word and my Prophets. *s* And that when I have expressly forbidden you those profane Speeches, or that deriding form of Speech; adding further contempt to your former profaneness.

39 Therefore behold, I, even I, will utterly forget you *t*, and I will forsake you *u*, and the city that I gave you and your fathers *w*, *and cast you* out of my presence *x*.

t I will forget you as to my Affection, and that is more than if all your friends forgat you. There is a great Emphasis in the doubling of the Pronoun, *I, even I.* *u* I will forsake you as to the presence of my special gracious Providence. *w* And do not flatter your selves that I will not do it, because of your Fathers, or because I gave this City to your Fathers, for that very City I will withdraw my special Providence from, and that Land, which heretofore was called, *The land which the Lord thy God careth for, upon which the eyes of the Lord are always from the beginning of the year, even to the end of the year, Deut.* 11. 12. *x* And I will cast both City and People out of my gracious presence. So as I will no longer do them good as I have done.

40 And I will bring an everlasting Reproach upon you *y*, and a perpetual shame which shall not be forgotten *z*.

y And you shall be a reproach, and that not for a few days but for ever. *z* And a penal shame, which neither you nor those that see or hear of it shall forget. See such expressions, *Chap.* 20. 11.

CHAP. XXIV.

Under the Type of good and bad Figs, 1, ——3. *He foreshoweth the Return of some from Captivity,* 4, ——7. *and the Ruine of* Zedekiah *and the rest,* 8, ——10.

THE sum of what God by his Prophet revealeth in this Chapter is, that he would deal more graciously with those carried into Captivity, with *Jeconiah* the Son of *Jehoiakim*; of which read, 2 *Kings* 24. 12. 2 *Chron.* 36. 20. than with those that should afterward be carried into Captivity with *Zedekiah*. This the Prophet hath revealed to him in a Vision of two Baskets of Figs, as followeth.

1 The LORD shewed me, and behold, two baskets of figs *were* set before the temple of the LORD *a*, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim the king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon *b*.

a Some think these two Baskets of Figs were such as the people had brought for their first fruits, because they are mentioned as set before the Temple. But this might be no more than a *Vision*, or an appearance of two Baskets. *b* The time of this Vision was sometime betwixt the carrying away of *Jeconiah*, of which we read, 2 *Kings* 24. 12, &c. and 2 *Chron.* 36. 10. and the carrying away of *Zedekiah* his Uncle, which was 11 Years after: In 2 *Kings* 24. 16. there is a particular mention of the King of *Babylon*'s carrying away the *Craftsmen* and the Smiths *a thousand*.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe *c*: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad *d*.

† Heb. *for badness*.

c God afterwards explaineth to the Prophet, and he to the King's House, the significancy of this Vision. The Figs first ripe are usually best: By these *good Figs*, as will appear by the following Verses are intended, *Jeconiah* or *Jehoiakin*, with the 10000 mentioned, 2 *Kings* 24. 14. and the 7000 mentioned, *Ver.* 16. which went with him into Captivity. *d* By the other Figs which were very bad, not to be eaten, are signified *Zedekiah* and the residue of the people carried with him into Captivity. Some may object, that *Jeconiah*, and the people then carried away, were wicked enough, why else were they carried away, and being so, how are they compared to good Figs? *Answ.* Though they were bad, yet they might be comparatively good, this people for the 11 Years they continued in their own Land, after that their Brethren were carried away, not only continuing in their former courses, but still growing worse and worse. 2. They seem not to be called good or bad Figs with respect to their Manners or Quality, but in respect to what God intended to do to them, *viz.* to use them as bad Figs are used, not fit to be eaten.

3 Then said the LORD unto me, What seest thou Jeremiah *e*? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

e God having caused the Prophet to have such a visible object appear to him, ask'd him, what he saw? as *Ver.* 1. 11.

4 Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel *g*, Like these good figs: so will I acknowledge ‖ them that are carried captive of Judah *h*, whom I have sent out of this place into the land of the Chaldeans for *their* good *i*.

‖ Or, The Captivity.

g Who have power to do what I please, and who yet am in Covenant with *Israel*, and have a kindness for the Seed of my Servant *Jacob*. *h* Look as thou approvest of one of these Baskets of Figs, so I do approve of those that were carried away Captive with *Jeconiah*, repenting of their sinful Courses; and accepting of that punishment of their iniquity. *i* Though *Nebuchadrezzar* carried them away, it was by Commission from me; so that though he carried, yet I sent them. *For their good*, which words may either refer to the last mentioned words, intimating that God in sending them away aimed at either their Spiritual good, to bring them to Repentance, and an acknowledgment of their sins: or their temporal good, they being only quietly led away, without the Miseries of Famine, Fire and Sword, besides carrying away; which those who remained, and were after wards carried away with *Zedekiah*, experienced: Or else they may be referred to the former words. I will acknowledge them for their good, that is, I will shew them favour, being of the number of those who were not leaders to sin, but led away by the ill Example of others, and who being carried away grew sensible of their sins by which they provoked me, and so accepted of the punishment of their Iniquities.

6 For I will set mine eyes upon them for good *k*, and I will bring them again to this land *l*, and * I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up *m*.

* Chap. 33. 7. & 42. 10.

k The Soul looking out at the Eye, discovereth its Inclinations, and affection, whether of Love, or Wrath. Hence we read of God's setting his Eyes upon people *for evil*, *Amos* 9. 4. as here of his setting his Eyes upon them for good. Or else it may signifie God's setting himself to do them good, as a Man when he sets upon doing a thing, sets his Eyes upon it in order thereunto. *l* Some of them probably returned before the end of the Captivity, some at the end of the 70 Years. *m* The meaning of these metaphorical expressions is, I will prosper them, and provide for them. We read 2 *Kings* 25. 27. that *Evil-merodach*, King of *Babylon*, in the 37th. Year of the Captivity of *Jehoiakin*, lifted his Head up out of Prison, *spake kindly to him*, &c. but this Prophecy was also fulfilled in *Daniel*, *Ezra*, *Nehemiah*, *Mordecai*, and others, who are thought to be carried away with *Jeconiah*; or the Prophecy may be understood of the Posterity of those who were at this time carried away.

7 And I will give them an heart * to know me, that I *am* the LORD *n*, and they shall be * my people, and I will be their God *o*: for they shall return unto me with their whole heart *p*.

* Deut 30. 6. Chap. 32. 39. Ezek. 11. 19. & 36. 26, 27.

n Under the term *know me*, is here (as in many other Texts) comprehended Faith, Love, Obedience, all those motions of the Soul which rationally should follow a right comprehending of God in Mens knowledge. *o* I will be a God in Covenant with them, as I will fulfil what I have promised them, so they shall do what is their duty to me. *p* For or *when*, or *after* that they shall return to me, not feignedly, but with their heart, not partially, but with their whole heart. This is promised as an effect of special grace, not of the meer good inclination of their natural Wills, for to the words *I will give*, in the beginning of the Verse, must be understood, otherwise God gives such an heart no more to one Man than another.

* Chap. 30. 22. & 31. 33 & 32. 39.

8 ¶ And as the evil * figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem that remain in this land, and * them that dwell in the land of Egypt *q*.

* Chap. 29. 17. * Chap. 43 & 44.

q Whither it is probable many of the *Jews* had fled, upon the coming or noise of the coming of the King of *Babylon*, as they had done before, *Isa.* 30. 2. and 31. 1.

9 And I will deliver them † to * be removed into all the kingdoms of the earth, for *their* hurt, *to be a* reproach, and a proverb, a taunt, and a curse in all places whither I shall drive them *r*.

† Heb. *for removing, or Vexation.* * Deut. 28. 25.

r The Lord by his Prophet expresseth those tremendous Judgments which he had delignedto bring upon this wicked Prince and People in the words of *Moses* the Man of God, as well because the *Jews* had a great Reverence (pretendedly at least) for *Moses*, how little soever they had for *Jeremiah*: as to let them see, that what the Lord here threatned, and suddenly would bring to pass, was but in a just accomplishment of what he before had threatned in his Law, by which they ought to have taken warning. The sum is, he would make them a common Scoff, and By-word, that their Misery should be a common Proverb, and when Men would Curse one another, they should wish them like *Zedekiah* and the *Jews*.

10 And I will send the sword, the famine, and the pestilence amongst them, till they be consumed from off the land, that I gave unto them and to their fathers *s*.

s Many

s Many of them shall not live to be carried into Captivity, but shall die miserably in their own Land, if not by the Enemies Sword, yet by the *Famine* and the *Pestilence*, which two things ordinarily attend long Sieges. By one of these three fore Judgments of God they shall be consumed out of the Land, and shall not hold it by the Title of God's gift of it *to their Fathers*. No gifts of God, except those of *special* Grace, are perpetuities; but either given, *quam diu bene se gesserint*, fo long as Men behave themselves well in the use of them; or, *Durante bene placito*, during God's good Will and Pleasure.

CHAP. XXV.

Their Disobedience to the Prophets reproved, 1, ——7. *The Seventy Years of Captivity foretold,* 8, ——11. *and after that the Destruction of* Babylon, 12, ——14. *By a Cup of Wine it foreshewn the Destruction of all Nations,* 15, ——33. *The howling of the Shepherds,* 34, ——38.

1 THE word that came to Jeremiah the Prophet concerning all the people of Judah, in the fourth year of Jehojakim the son of Josiah king of Judah *a*, that *was* the first year of Nebuchadrezzar king of Babylon *b*.

a The fourth Year of *Jehoiakim*, was seven Years and odd Months before *Jeconiah* or *Jehoiakin* his Son was carried into Captivity, as appears from 2 *Kings* 23. 36. and *Chap.* 24. 8, 15. and 18 Years before the taking of the City, and the more general Captivity; which argueth that this Prophecy is misplaced, and set after the former, whereas in order of time it was 16 or 17 Years before it. *b* This is faid to be the first Year of *Nebuchadnezzar* (called by *Ptolomy*, *Nabopollassar*.) It is faid *Dan.* 1. 1. that this *Nebuchadrezzar* came up in the third Year of *Jehojakim*; to which is answered. That the first Year of *Nebuchadnezzar's* Reign muft be underftood of his *abfolute Reign*, which concurred partly with the third, partly with the fourth Year of *Jehojakim*; they fay he was before a ſharer in the Kingly Government with his Father, but this was the firſt Year, that he had the Name of *King* intirely given unto him.

2 The which Jeremiah the prophet ſpake to all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying, *c*.

c That is the word concerned them all, and he ſpake it to ſo many of them, as he met with in any publick aſſembly at *Hieruſalem* or elſewhere.

3 From the thirteenth year of Joſiah the ſon of Amon king of Judah, even unto this day, that *is* the three and twentieth year, *d* the word of the LORD hath come unto me, and I have ſpoken unto you riſing early, and ſpeaking * but ye have not hearkned *e*.

* Chap. 11. 7, 8, 10. & 13. 10. 11. & 16. 12. & 17. 23. & 18. 11. & 19. 15. & 22. 21.

d We read *Chap.* 1. 2. that *Jeremiah* began to propheſie in the thirteenth Year of *Joſiah*. *Joſiah* reigned thirty one Years, 2 *Kings* 22. 1. ſo that taking in the thirteenth Year, *Jeremiah* propheſied nineteen Years during the Life of *Joſiah*, to which adding the four of *Jehojakim's* Reign it maketh twenty three.

e Theſe twenty three Years ſaith the Prophet I have been a Preacher to you, and I have not been negligent in my Work, but like Men, that get up early in the Morning to diſpatch their buſineſs, ſo have I been in the diſcharge of my Propheticol Office.

4 And the LORD hath ſent unto you all his ſervants the prophets, * riſing early, and ſending *them*, but ye have not hearkned, nor inclined your ear to hear *f*.

* Chap. 7. 13, 25. & 29. 19.

f Nor am I the only Prophet whom the Lord hath ſent you, and whom you have neglected and deſpiſed, God hath ſent you many more, and you have deſpiſed as many as he hath ſent, though the Lord hath made it his buſineſs to ſend you one after another from time to time. This contempt of the Lord's Meſſengers is made the proximate cauſe of God's Wrath coming upon this people, till there was no remedy, 2 *Chron.* 36. 16.

5 They ſaid, * Turn ye again now every one, from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers, for ever and ever *g*:

* 2 Kings 17. 13. Chap. 18. 11. & 35. 15. Jonah 3. 8.

g The ſubſtance both of their, and my Sermons hath been to perſwade you to leave off thoſe ſinful courſes wherein you have lived, and which you might have amended by vertue of that common Grace which I did not deny you. We have not differed in our Doctrine, to the practice of which you have alſo been incouraged both by them and me, with an aſſurance from God that if you did it, you ſhould injoy this good Land, which the Lord promiſed, and gave to you and your Fathers, and you have now poſſeſſed from Age to Age.

6 And go not after other gods *h* to ſerve them, and to worſhip them *i*, and provoke me not to anger with the works of your hands *k*, and I will do you no hurt *l*.

h Idols which indeed are no Gods, but ſo called by Idolaters. *i* To pay any divine homage unto them. *k* And provoke me not to anger by Idols, which are the Work of Mens hands, (no uncreated Beings.) Or more generally any Works which are contrary to the Law of God. *l* If you do this I will by my Providence do you no harm, you ſhall yet enjoy your own Land and proſper,

7 Yet he have not hearkned unto me *m*, ſaith the LORD, that ye might provoke me to anger with the works of your hands *n* to your own hurt *o*.

m Ye heard me, and other the Lord's Prophets thus ſpeaking to you, but you did not obey, and hearken. *n* As if you had done it on purpoſe to incenſe me againſt you, who am of my ſelf ſlow to wrath, and muſt be provoked to execute vindicative juſtice by Mens own wicked Works. *o* Which do not otherwiſe affect or hurt me, but are to their hurt who do them.

8 ¶ Therefore thus ſaith the LORD of hoſts, Becauſe you have not heard my words *p*.

p That is becauſe you have not hearkned to, and obeyed my words; for it is manifeſt they had heard *Jeremiah* and the other Prophets.

9 Behold, I will ſend and take * all the families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my ſervant *q*, and will bring them againſt this land, and againſt the inhabitants thereof *r*, and againſt all theſe nations round about *ſ*, and will utterly deſtroy them, and * make them an aſtoniſhment, and an hiſſing, and a perpetual deſolation *s*.

* Chap. 1. 15. * Chap. 18. 16.

q I will put it into the heart of all thoſe Kings, whoſe Territories lie Northward of *Judea*, and particularly into the Heart of *Nebuchadrezzar* the King of *Babylon*, who in this Work ſhall be my Servant; though you will not be my Servants in obeying my Commands, yet he ſhall ſerve me, *Chap.* 27. 6. and 43. 10. *r* I will bring them and their Armies up againſt this people, and I will put you out of hopes from your Alliances with other Nations, for he ſhall firſt bring them under his Command, thus we read, 2 *Kings* 24. 7. that the *King of Babylon* had invaded the *Egyptian* Dominions, and taken *from the River of Egypt*, unto the River *Euphrates*, *all that pertained to the King of Egypt*. *ſ* And I will make the Inhabitants of *Jeruſalem*, not only a deſolation, but a ſcorn, and reproach, and wonderment to the World. *Vid. Chap.* 19. 8.

10 Moreover, I will † take from them the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride *t*, the ſound of the milſtones, and the light of the candle *u*.

† Heb. *I will cauſe to periſh from them*

* Chap. 7. 34. & 16. 9.

t I will take away all your mirth and jollity, whether uſed at Weddings, or at any of your merry Meetings; I will leave you nothing to rejoyce in; your very Wedding times, ſhall be times of mourning and lamentation. *u* Nay, I will not only deprive you of your mirth, but of thoſe things that are neceſſary for you, as Hoſ. 2. 11. neceſſary as Bread and Light, the Milſtone ſhall not move, you ſhall not have the light fo much as of a Candle. See the like Expreſſions, *Rev.* 18. 22. 1. God here threatens not only to take away their Superfluities, and what he had hitherto ſent them for their pleaſure and delight, but alſo what they had for their neceſſary ſuſtenance, and to capacitate them to do their ordinary Works.

Rev. 18. 23

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment, and theſe nations ſhall ſerve the king of Babylon ſeventy years *w*.

w This Prophecy is a famous Prophecy in regard of its fixing the particular ſpace of time in which the *Jews* abode in the Captivity of *Babylon*, *viz.* ſeventy Years. When they determined we are plainly enough told, *Ezra* 1. 1. in the firſt Year of *Cyrus* the King of *Perſia*, but when they commenced is more diſputed; for we read of three carryings into that Captivity, the one in the third and fourth Year of *Jehoyachim*, when it ſhould ſeem that *Nebuchadrezzar*, only carried away ſome few perſons to be bred in his Court, amongſt whom were *Daniel* and the *Three Coſtlyen*, *Dan.* 1. 1, 2, &c. A ſecond ſeven Years after in *Jeconiah's* time, 2 *Kings* 24. 15, 16. The laſt and moſt general eleven Years after, in the 11th. Year of *Zedekiah*, it ſeemeth moſt probable that the *ſeventy Years* muſt be reckoned from the *ſecond*, for *Jeremiah*, *Chap.* 29. 1, 2, 3. writing to thoſe then in Captivity, tells them, That when *ſeventy Years ſhould be accompliſhed*, God would *bring them back*. This is confirmed by *Ezekiel*, *Chap.* 40. 1. where the *fourteenth Year* after the taking of the City is expreſly ſaid to be the *twenty fifth* Year of their Captivity.

Chap. 29. 10. Dan. 9. 2.

12 And it ſhall come to paſs * when the ſeventy years are accompliſhed *x*, *that* I will † puniſh the king of Babylon, and that nation, ſaith the LORD, for their iniquity, and the land of the Chaldeans, and * will make it perpetual deſolations *y*.

* 2 Chron. 36. 21, 22. Ezr. 1. 1. Chap. 29. 10. Dan. 9. 2. † Heb. *I will viſit upon.*

x Seven Years accounted from the time that the *Jews* were carried away in the time of *Jeconiah* or *Jehoiakin*, 2 *Kings* 24. 15, 16. *vide ſupra*. *y* This was fulfilled by *Darius* the *Mede* of *Perſia*, *Dan.* 5. 31. of * 1 *Ma.* 13. theſe 70 *Nebuchadrezzar* Reigned 36. 2 *Kings* 25. 27. *Evil Merodach* 23 & 24. *Baldach* 22. and *Belſhazzar* at leaſt two, *Dan.* 8. 1. This God, whoſe all the Creation is, and who is the Lord of all the Hoſts of his Creatures, doth often make uſe of Heathens, and other wicked Men to puniſh his own people, yet he will at laſt puniſh them too, & 51. 25. and ordinarily when he doth puniſh them, it is with a more ſevere, and grievous deſtruction than that by which he puniſheth his people, *Iſa.* 27. 7. thus he threatens to make the *Chaldeans* a perpetual deſolation.

13 And I will bring upon that land all my words that I have pronounced againſt it, *even* all *that* is written in this book, which Jeremiah hath propheſied againſt all the nations.

z The Land of the *Babylonians* and *Chaldeans*,

14 For

* Chap. 27. 7.

14 For many nations and great kings shall * serve themselves of them also: and I will recompence them according to their deeds, and according to the works of their own hands *a*.

a God threateneth the destruction of that Monarchy by the *Persians*, according to the Prophecy of this Prophet, and declareth that their destruction was of themselves, God did but recompence unto them their own Deeds, and the Works of their hands, which is not to be restrained to their excesses in executing Divine Vengeance, and the Cruelty they used to the *Israelites*, but more generally interpreted of all their wicked Courses.

15 ¶ For thus saith the LORD God of Israel unto me, Take the wine-cup of this fury at my hand *b*, and cause all the nations, to whom I send thee, to drink it *c*.

b God's Judgments are often in Scripture expressed under the notion of a Cup of hot and intoxicating Drink, and their Suffering is set out under the notion of drinking such a Cup as *Psal.* 75. 8. *Job* 21. 20. *Isa.* 51. 17. *Psal.* 11. 6. and 60. 3. *Lam.* 4. 21. *Ezek.* 23. 32, 34. God made *Jeremiah* to see the appearance of such a Cup in a Vision. *c* And bad him to carry it to the Nations to whom he sent him, to signifie to them that his Wrath should be poured out on them, and they should drink of it.

* Ezek. 23. 34. Nah. 3. 11.

16 And * they shall drink and be moved, and be mad, because of the sword that I will send among them *d*.

d Whether they will or no, they shall drink it, and be disturbed, and be mad, and rage like Men overcome with Wine, because of those dreadful Judgments which I shall send amongst them.

17 Then took I the Cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me *e*.

e That is in the Vision; for it cannot be thought that the Lord made the Prophet to travel up and down to all the Nations afterward named, with a Cup of Wine in his Hand.

18 *To wit* Jerusalem and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing and a curse, as *it is* this day *f*.

f Judgment usually beginneth at the House of God, 1 *Pet.* 4. 17. God hath more known them and done them more good than other people, therefore their sins are higher provocations, and they are less excusable. By the Kings here mentioned are to be understood *Jehoiakim*, *Jehoiakin* and *Zedekiah*, these Princes with their People, God threatens to punish to astonishment, and so as Men should mock at them, and curse them, which expressions we have before met with in the same cause. But here ariseth a doubt how the Prophet saith (*as it is this day*) whereas this Prophecy, *Ver.* 1. was in the fourth Year of *Jehoiakim*, but *Jerusalem* was not made such a desolation, till the *eleventh Year* of *Zedekiah*, which was 18 Years after. Some think that though the thing were yet to come, yet the Prophet speaketh of it as past, because of the certainty of it, which is but what is ordinary in the Prophetical Writings. Others think that these words were added after the Captivity of *Jeremiah*, writing over his former Prophecies. Others from these words judge that this part of the Chapter, was a Prophecy at some other time following what was in the beginning of this Chapter. Others think that he adds these words because the carrying into Captivity was at this time begun, though not compleated until the eleventh Year of *Zedekiah*.

* Chap. 46.

19 * Pharaoh king of Egypt, and his servants, and his princes, and all his people *g*.

g The *Egyptians* being that people whom the *Jews* most trusted to for help, are named as the first to whom the Prophet was sent with the Wine cup of God's Fury, to let the *Jews* know, that if they trusted to them, their confidence was vain; for they should themselves be destroyed, which was fulfilled within the 12 Years after the Death of *Josiah*, unto the time of *Jehoiakim*, as appears from 2 *Kings* 24. 5. for the King of *Egypt* made *Jehoiakim* King, 2 *Kings* 23. 34.

* Chap. 47.

20 And all the mingled people *h*, and * all the kings of the land of Uz *i*, and all the kings of the land of the Philistines *k*, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod *l*.

h It is of no great moment to determine, whether God by the *mingled People*, here mentioned, intended the various Nations afterwards particularly expressed by their Names, or some people that were not native *Egyptians*, but lived mingled with them, or some other people of several Nations, who lived near *Judea* or the *Arabians*. *i* By the Kings of the Land of *Uz*, it is most probably judged are to be understood those Kings who ruled over that people who descended from *Disban*, *Gen.* 36. 28. and are judged to have inhabited some part of *Arabia Petræa*, near to *Idumæa*. *k* The Cities of the Philistines are reckoned afterward. *l Azzah*, *Ekron*, *Ashdod*, and *Ashkelon*, were four of them, the fifth which was *Gath* is not here named. *Vid.* 1 *Sam.* 6. 17. it had a King in former times to whom *David* fled, 1 *Sam.* 21. 10. but before this time it was destroyed, either by *Psammeticus* Father to *Pharaoh Necho*, or by *Tartan* Captain General to *Sargon* King of *Assyria*, of whom read *Isa.* 20. 1. that he took *Ashdod*, which may be the reason that here mention is made of no more than *the Remnant of Ashdod*.

21 Edom *m*, and Moab, and the children of Ammon *n*.

m The *Edomites* were the Posterity of *Esau* the Son of *Isaac*, to whom God had given a Land which they inherited, and he would not suffer the *Israelites* to make their way through them by force, when they denied them a passage through their Country; now he threatens their ruine, as also *Chap.* 49. 7. and *Obadiah*'s prophecy was against them, where their triumphing in the Captivity of the *Jews*, is mentioned as one thing that had provoked God against them. *n* The *Moabites* and *Ammonites* were descended from *Lot*. *Chap.* 48. is an entire prophecy against *Moab*, they had lived in long prosperity as appears there, *Ver.* 12. so had the *Ammonites* against whom also *Jeremiah* prophesied particularly. *Chap.* 49. 1. to the 7th.

22 And all the kings of * Tyrus *o*, and all the kings of Zidon *p*, and the kings of the ‖ isles which *are* beyond the * sea *q*.

* Chap. 47. 4.
‖ Or, regions by the sea-side.
* Chap. 49. 23.

o Tyrus was a strong City upon the Borders of the Tribe of *Asher*, *Josh.* 19. 29. 2 *Sam.* 24. 7. a very rich City, and a Kingdom, with the King of which (who was *Hyram*) *Solomon* in his time traded much, 2 *Chron.* 2. 3. *Isaiah* prophesied its ruine, *Isa.* 23. 1. So did *Ezek. Chap.* 27. 28, 29. it was destroyed by *Nebuchadrezzar*, *Ezek.* 29. 18. *p* *Zidon* was nigh to it, therefore we shall ordinarily find *Tyre* and *Zidon* joyned together in Scripture, both *Isaiah* and *Ezekiel*, as well as this Prophet prophesied their ruine. *q* By the Isles beyond the Seas, some understand *Greece* and *Italy*, others *Rhodes*, *Cyprus* and *Creta*, but others think *Nebuchadnezzar* never conquered these, and rather understand those parts of *Syria* that coasted upon the Midland Sea.

23. Dedan, and Tema *s*, and Buz *t*, and all † *that are* in the utmost corners *u*.

† Heb. or cut off in corners, or, shaving the corners of the hair. Chap. 9. 26. Chap. 49. 8, 28. Chap. 49. 31, 32.

r We read of a *Dedan* the issue of *Cham*, *Gen.* 10. 7. The other the Posterity of *Abraham* by *Jokshan*, *Gen.* 25. 3. It seemeth to be a City of *Idumæa*, *Chap.* 49. 8. *s* *Tema* descended from *Ismael*, *Gen.* 25. 15. his Posterity inhabited in *Arabia*, *Isa.* 21. 14. where they are joyned with those of *Dedan*. *t* *Buz* was one of the Posterity of *Nahor*, *Gen.* 22. 21. These were people mixed with the *Saracens* or *Arabians*. *u* That dwell in the corners or furthest parts of the World. Some interpret it of the fashion of their cutting their Beards, as the *Saracens* did. *Vid. Lev.* 19. 27. where God forbad his People that Fashion.

24 And all the kings of Arabia *w*, and all the kings of the * mingled people that dwell in the desert *x*.

* Chap. 25. 31. See Ver. 20.

w There were several Kings in *Arabia*, 2 *Chron.* 9. 14. *x* People of several Nations that were got together in the Desart, and had made to themselves several Kings or Chief Rulers.

25 And all the kings of Zimri *y*, and all the kings of Elam *z*, and all the kings of the Medes *a*.

y Those descended from *Zimran*, *Abraham*'s Son by *Keturah*, *Gen.* 25. 2. (the *Zamarens* as some think mentioned by *Pliny*.) *z* By the *Elamites* are meant the *Persians* descended from *Sem*, *Gen.* 10. 22. *Elam* is also mentioned *Isa.* 22 6. See also *Chap.* 49. 34. *a* The *Medes* came from *Madai* the Son of *Japhet*, *Gen.* 10. 2. they are usually joyned with the *Persians*, *Dan.* 5. 28.

26 And all the kings of the north, far and near *b*, one with another, and all the kingdoms of the world, which *are* upon the face of the earth *c*, and the king of Sheshach shall drink after them *d*.

b All under the Government of the *Chaldeans*, or (as others) all those Princes that have Dominions between the North and East. *c* That is, in those parts of the World which were at that time known, with whom there was ordinary commerce. *d* And the *King of Babylon*, who was last of all to drink of this Cup of the Lord's Fury. That he is here meant is plain from *Chap.* 51. 41. where *Sheshach* is thus interpreted. But why *Babylon* is called *Sheshach* is an harder question and not easily resolved. Those who think the Prophet gives *Babylon* here another Name to avoid an Odium from the King of *Babylon*, at this time their Enemy, neither consider the usual Courage of this Prophet, nor that he speaks plainly enough, *Chap.* 51. 14. where he mentioneth both *Babylon* and *Sheshach*, and expoundeth the latter by the former. It is thought that *Babylon* is called *Sheshach* from the Name of an Idol called *Shach* which they worshipped, to whose honour they yearly kept a Festival for five Days together, which they called *Shace*, and they say that during this Festival *Cyrus* took *Babylon*. But these are all incertain guesses, it is enough for us to know that by the King of *Sheshach* is meant the King of *Babel*, as the Prophet expounds himself, *Chap.* 51. 41.

27 Therefore thou shalt say unto them, Thus † saith the LORD of hosts, the God of Israel *e*, Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send amongst you.

† Heb. 2.

28 And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink *e*.

e The meaning of these two Verses is no more than this; God let *Jeremiah* in a Vision know that it was his Will, that he should prophesie a certain, and inavoidable ruine to all these Nations, which was brought upon all the rest by the King of *Babylon*, whom God made his instrument to execute his Vengeance upon them; And last of all upon the King of *Babylon* himself by *Cyrus* the King of *Persia*. This judgment which he telleth them should be by the Sword, he expresseth by the effects, *falling* and rising *no more*,

more, and commands them to *drink* it, to comport with the Metaphor of the Wine cup of God's Fury, mentioned *Ver.* 15. The drinking up of Cups of Deadly intoxicating Wine ordinarily producing such effects, as *staring* and *falling*, &c. This Cup of the Lord's Fury he affures them, they should not turn by, but should moft certainly drink it.

* Prov. 11. 21. Chap. 49. 12. Ezek. 9. Obad. 15. Luk. 23. 31.
† Heb. if peradventure they will hear.

29 For lo, I begin to bring evil * on the city which is † called by my name, and should ye be utterly unpunished *f*? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth *g*, saith the LORD of hosts.

f By the City called by his Name, or upon which his Name was called, he means *Jerusalem*, elsewhere called the *Holy City*. The Apostle, 1 *Pet.* 4. 17. Speaketh much to this purpose, *For time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God.* If God spareth not the green Tree, how shall he spare those that are dry and withered? Atheists, and lewd and profane Persons have little reason to promise themselves an escape from God's righteous Judgment, when they see God not sparing those that make the highest profession of him, and stand in some relation to him. *g* It is in vain for you to promise your selves an escape, for God is about to punish all your Neighbours.

30 Therefore prophesie thou against them all these words, and say unto them *h*, The LORD shall roar from on high, and utter his voice from his holy habitation *i*, he shall mightily rore upon his habitation *k*, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth *l*.

h Reveal my Will, unto them presently, to revenge my self upon them, in words to this sence or purpose; tell them, that I who hitherto have been toward them as a Lamb will now be to them as a Lion. So *Joel* 3. 16. *Amos* 1. 2. and 3. 8. and, as a Lion, will rore from Heaven; for though the Temple be sometimes so called, yet the foregoing words *from on high* expound this term in this place otherwise. *k* Or *in his habitation*, which is more likely to be understood *in Heaven*, (as the former) than in *Jerusalem* as divers would have it, for God is here revealing his Wrath against foreign Nations, upon some of which these Judgments came after God had done roaring in or upon *Jerusalem*. *l* A shout, such as Soldiers use to give when they storm a City, or assault their Enemies to incourage their Fellows, and to dishearten their Enemies; like the shout of those that tread the Grapes, singing one to another, or rejoycing and triumphing in the *Vintage*.

31 A noise shall come *even* to the ends of the earth, for the LORD hath a controversie with the nations *m*: he will plead with all flesh *n*, he will give them that are wicked to the sword *o*, saith the LORD.

¶ Achbr.

m There shall be such Confusions and Noises, as shall ring over all the World, for God's Quarrel is not against the *Jews* only, but other Nations also. *n* Nor will he in any thing he doth, act injustly, if they will joyn issue with him, he will plead with them, and make it appear to all that he acteth righteously. *o* He will give up many to the Sword, but they shall be such only as by their wicked ness have deserved it, recompensing to them their own Works and evil Doings.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up, from the coasts of the earth *p*.

p It is much the same thing which was said before, only repeated for the greater terror in a variety of expressions. He tells them that the Judgment should be like a Contagion, going from one Nation to another, or like a fire catching hold of another House before the first is burned down, like a *Whirlwind* that blows from all sides, cometh suddenly, and devoureth dreadfully.

33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be * lamented, neither gathered nor buried, they shall be dung upon the ground *q*.

* Cap. 16. 4.

q That those who should be slain by Commission from the Lord in this time of his Judgments, should be in all places, and so numerous, that there should be none left to lament for, or to bury the Dead, but the dead Bodies should lie and rot upon the surface of the Earth, and be as Muck to it. See the like Phrases, *Chap.* 16. 4.

* Chap. 6. 26. & 25. 34. Heb. wallow your selves in the ashes. Heb. days of slaughter. Heb. fall shall finish from the shepherds and escaping from, &c.

34 ¶ * Howl ye shepherds and cry, and wallow your selves *in the ashes*, ye principal of the flock *r*: for † the days of your slaughter, and of your dispersions are accomplished *s*, and ye shall fall like † a pleasant vessel *t*.

r *Shepherds* and the *principal of the Flock*, are in this place of the same significancy, by both he means the civil Rulers; so the word is used, *Chap.* 22. 22. and 23. 1. These he calls aforehand to bewail their fate. *s* For the Days were now come, when they should be slain and scattered. *t* And he tells them their fall should be like the fall of a Chrystal Glass, or some delicate tender Vessel, which when it falleth breaketh in pieces and cannot again be set together.

35 And † the shepherds shall have no way to flee, nor the principal of the flock to escape *u*.

u In ordinary dispensations of Judgment, there is some way left to escape, and if there be any way of escape, great Men are likeliest to find it, but he telleth them that the greatest Men should find no way to flee from or escape this terrible Dispensation of God.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard in* *w*: for the LORD hath spoiled their pasture *x*.

w That is, there shall be heard a great outcry of the Princes and Rulers. *x* When they shall see how the Lord hath spoiled the Cities in which, and their people upon which they have lived, and amongst whom they were wont to feed securely.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD *y*.

y That is, the places where these great Men were wont to live splendidly, and dwell peaceably and securely, shall be as finely destroyed through the Lord's Anger, as if it were already done.

38 He hath forsaken * his covert as the lion *z*: for their land is † desolate, because of the fierceness of the oppressor, and because of his fierce anger *a*.

* Chap. 4. 7.
† Heb. a desolation.

z God had before compared himself to a Lion, *Ver.* 30. here he declares himself to be about to move like a Lion, who when he goeth out to seek his Prey, leaveth his Covert. *Vid. Chap.* 50. 44. *a* The effects of this rising up of God out of his Covert is the desolation of the Land through the fierceness of the Enemy, caused from the fierce anger of God now ready to be poured out upon this People.

CHAP. XXVI.

The Prophet, by God's Command, in the Court of the Temple, threateneth that the Temple shall be as Shiloh, *and the Land a Curse: Exhorteth to Repentance,* 1, —7. *He is apprehended and arraigned,* 8, —11. *His Apology,* 12, —15. *The Princes clear him by the Example of* Micah, 16, —19. *and of* Urijah, 20 —23. *and by the care of* Ahikam, 24.

1 IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying *a*,

a The Prophecy, *Chap.* 25. is said to have been revealed in the fourth Year of *Jehoiakim*, this in the beginning of his Reign, which makes learned Men think, it ought to have been placed before that. The affairs of the *Jews* were then in a very desperate condition, *Pharaoh Necho* King of *Egypt*, had overcome *Josiah* and killed him in Battle, *Jehoahaz* or *Shallum*, being made King in his stead, 2 *Kings* 23 30. he had reigned but three Months, and *Pharaoh Necho* taketh him and imprisoneth him, and layes a Tribute upon the Land of 300 Talents of Silver, and a Talent of Gold, and makes *Eliakim* King, changing his Name to *Jehoiakim*, *Ver.* 33, 34. Now in the beginning of this King's Reign cometh this Word of God to *Jeremiah*, the People being still hardened and going on in their sinful practices.

2 Thus saith the LORD, Stand in the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, all the words that I command thee to speak unto them *b*; diminish not a word *c*.

b In the largest Court of the Temple, where the most may hear what thou sayest, and there speak to all those that dwell in any of the Cities of *Judah*, (from whence they were wont to come up, more especially thrice in a Year to the Temple to worship, *Psal.* 122 4) In the Gate or Court of that House wherein they have such a Confidence, do thou *stand*. (So *Chap.* 7. 2) and declare unto them what I command thee. *c* Neither smoothing what may appear rough, nor suppressing what may offend them, intirely delivering my Will unto them, not shunning to declare unto them the whole Counsel of God, as *Paul*, *Acts* 20 27.

3 If so be they will hearken, and turn every man from his evil way *d*, that I may * repent me of the evil which I purpose to do unto them, because of the evil of their doings *e*.

* Chap. 18. 8.

d Not that God was ignorant of their obstinacy and the hardening of their hearts, which was the future event; but to let us know that their destruction would be of themselves, he would give them both a time and space, and also means for Repentance, and the prevention of the Judgments of God coming on them: He did give them time, for it was after this eleven Years before the Captivity of *Jehoiakim*, and two and twenty before that of *Zedekiah*: and for Means, God afforded them the Ministry of his Prophet. *e* Repentance applyed to Man, signifieth a change of Heart and Counsels, as well as of his course of actions: In the unchangeable God it only signifieth the turning of the course of his Providence, not bringing that evil upon them for the evil of their doings, which supposing their progress and obduracy in their sinful courses, he had fully resolved to bring upon them.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me to walk in my law *f*, which I have set before you *g*,

f A course of Actions in Scripture, is ordinarily call'd a way, in which sence we often read of *the way of the Lord*, the *way of the wicked*, the *way of the Righteous*, &c. and a motion in this Course is usually called walking. *Psal.* 1. 1. *Ezek.* 18. 9. and applyed both to God and Men. To walk in God's Laws is expounded by hearkening unto them, or (as in other places) by observing, keeping and doing them. *g* God is said to have set his Laws before them, both in respect of their first promulgation to them at

Sinai, and writing them in Tables; and the daily Expositions and urging of them upon their practice by his Servants the Prophets, as it followeth.

5 To hearken to the words of my servants the prophets *b*, *whom I sent unto you, both rising up early, and sending *them i*, (but ye have not hearkened.)

* Chap. 7. 13, 25 & 11. 7. & 25. 3.

b Those Prophets who in prophesying were my Servants, revealing my Will unto you. *Hearkening* here is the same with hearkening unto God's Laws mentioned, *Ver.* 4. *i* Whom, I have made my business to send unto you; and to whom you ought therefore to have hearkened, as unto me, but you have not done it hitherto, 2 *Chron.* 36. 12. 16.

6 Then will I make this house like * Shiloh *k*, and will make this city a curse to all the Nations of the earth *l*.

* 1 Sam. 4. 12. Psal. 78. 60. Chap. 7. 12, 14.

k Shiloh was the City where the *Tabernacle* was pitched, and the Ark, the Symbol of God's prefence, was, *Judg.* 18. 31. & 21. 19 1 *Sam.* 1. 3. 9. 24. and 3 21. Out of it the Ark was carried, 1 *Sam.* 4. 3. when it was taken by the *Philistines*, and was carried no more thither, but reffed in *Kirjath-jearim*, 1 *Sam.* 7. 2. where it reffed 20 Years. *David* fetched it from thence, 2 *Sam.* 6. 2. So that as the Pfalmift tells us, *Pfal.* 78. 60, 61. God forfook the *Tabernacle of Shiloh*; here he threateneth to do the like as to the Temple, becaufe of which they had fuch a confidence. *Jeremiah*, *Chap.* 7. 12. had fpoken much the fame thing; it is a threatning that God would deprive them of his Ordinances. *l* To which he addeth a threatning of deftruction to the City, to that degree, that when Men fhould curfe any place, they fhould fay, God do unto thee as he did to *Jerufalem*. We had the like Phrafe, *Chap.* 24. 9. and have it again, *Chap.* 29. 18, 22, &c.

7 So the priefts, and the prophets and all the people heard Jeremiah fpeaking thefe words in the houfe of the LORD *m*.

m All the People prefent at that time heard the Prophet, who according to the Command of God, came into the Court of the Lord's Houfe, and difcharged his Office, fpeaking thefe words.

8 ¶ Now it came to paſs, that when Jeremiah had made an end of fpeaking all that the LORD had commanded *him* to fpeak *n* unto all the people, that the priefts, and the prophets, and all the people took him, faying, Thou fhalt furely die *o*.

n Either they had a reverence for the Prophet, or the terror of God fell upon them, fo as they did not interrupt him till he had fully difpatched his Errand. *o* Then the chief of the Priefts with the aſſiſtance of the People apprehend him, and tell him he fhould be put to Death.

9 Why haſt thou prophefied in the name of the LORD *p*, faying, This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD *q*.

p They charge him with being a falſe Prophet, ſpeaking falſe things in the Name of God; their pretence ſeemeth to have been from the Promiſes of God; ſuch as that, *Pſal.* 132. 13, 14. *For the Lord hath choſen Zion, he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it.* Which they interpreted into ſuch a ſenſe, as if they could not by their ſin drive God away from them, and therefore *Jeremiah* muſt prophefie falſly againſt the Will of God before revealed. *p* This cauſed a ſeditious Tumult of the People in the Temple, which alarm'd the Civil Magiſtrates.

10 ¶ When the princes of Judah heard theſe things *r*, then they came up from the kings houſe, unto the houſe of the LORD *ſ*, and ſat down ‖ at the entry of the new gate of the LORD's *houſe t*.

‖ Or, *at the door.*

r When the Nobles, and other Civil Magiſtrates, heard of the Tumult, occaſioned by *Jeremiah*'s unpleaſing prophecy. *ſ* They came from the King's Court, where the *Nobles* and great Officers in Nations uſually are, to the Temple. *t* And ſat down at the *entry of the new gate* in the Lord's Houſe; ſome think it was called the New Gate becauſe repaired by *Jotham*, 2 *King.* 15. 35. 2 *Chron.* 27. 3. Some ſay it was the *Eaſtern*, others, that it was the *Weſtern-Gate*. It was certainly the place where their *Sanhedrim*, who were to judge of falſe Prophets were wont to ſit.

11 Then ſpake the prieſts, and the prophets *u* unto the princes, and to all the people *w*, ſaying, † This man *is* worthy to die, for he hath prophefied againſt this city, as ye have heard with your ears *x*.

† Heb. *the judgment of death is for this man.*

u In the corrupt ſtate of all Kingdoms, and Cities, the Eccleſiaſtical Officers always were the greateſt Enemies to the Faithful Miniſters of God, as we ſhall find in the whole ſtory both of the Old and New Teſtament. *x* They ſpeak to the Members of the great Court who are called Princes, and alſo to the people who were in the Court charging *Jeremy* with Sedition, by prophefying falſly, which was a capital Crime. It was the charge againſt *Stephen*, *Acts* 6. 13. that he ſpake *blaſphemous words againſt the holy place*; to prove this they appeal to thoſe of the people that had heard him.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying *y*, The LORD ſent me to prophefie againſt this houſe, and againſt this city all the words that you have heard *z*.

y The Priefts having given *Jeremiah* his Charge, he makes his Defence. *z* The ſum of which was, he acknowledgeth that he had prophefied againſt the Temple, and againſt the City, and tacitly acknowledgeth their power to take cognizance of ſeditious Perſons, and falſe Prophets, and doth not deny but ſuch Perſons deſerved to die; but denieth that he was a falſe Prophet, or guilty of any deſign to ſtir up ſedition, for he had ſaid nothing but what God had ſent him to ſpeak; and therefore could not prophefie what was falſe, nor was to be charged with any ſeditious deſign.

13 Therefore now * amend your ways and your doings *a*, and obey the voice of the LORD your God *b*, 7. 3. and the LORD will * repent him *c* of the evil that he hath pronounced againſt you.

* Chap. 7. 3. * Ver. 19.

a It is not I that have pronounced Evil againſt you, but the Lord who made both you and me: You rage againſt me who am but God's Inſtrument, by whom he ſets you know his Mind and Will; it were more adviſable for you to reform your wicked Lives and Practices. *b* And that by a full obedience to what the Lord hath commanded you in his Law, and by me ſpeaketh to you. *c* If you will do this, the Lord will change the courſe of his Providence, and do that which in Men is called a repenting, and not bring thoſe evil things upon you, which he, by me his Servant, hath pronounced againſt you.

14 As for me, behold, I *am* in your hand *d*: do with me † as ſeemeth good and meet unto you *e*.

† Heb.

d That is, I am in your *power* (as hands often ſignifieth in *Arabick* Scripture.) *Jeremiah* doth not by this acknowledge any power good and juſt over him, but only thus to reſtrain, and queſtion him. *e* Nor doth *right to* he dare them, to do what they had a natural power to do, by ſay- *your eyes*. ing, Do with me what ſeemeth good unto you; the phraſe imports no more than that he could not hinder their doing with him what they pleaſed. The hands in which he was, were the hands of Violence, not of Juſtice, for though they had a juſt power againſt falſe Prophets, yet they had no ſuch power againſt any Prophet ſent by God, let the matter of his Prophecy be never ſo threatening and ungrateful to them. Therefore he addeth,

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this city, and upon the inhabitants thereof *f*: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your ears *g*.

f If you make this Sedition, and put me to Death for it, you have a natural power to do it, but you will get nothing by it, but further bring down the Vengeance of God upon you by ſhedding my Blood without a cauſe, the guilt of which will be added to your other guilt, and lie *ſore* upon you, and upon your City. *g* For you may think, and talk *with* you pleaſe, it is a certain truth, that I ſpake nothing out of any evil deſign, nor of my own head; but only what the Lord ſent me to ſpeak.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets *g*, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God *h*.

g The Judges in this caſe with the aſſent of the People acquit the Prophet, and vindicate him from the Charge of Sedition given againſt him by the corrupt Prieſts, and falſe Prophets, diſtinguiſhing *h* betwixt one who of his own Head ſpreadeth falſe News, and threateneth evil to a place, and one who doth it by Authority from God, or by Divine Revelation, which is here meant by *in the Name of our Lord God*. Thus the Civil Magiſtrates taught the Prieſts and Prophets a point of Divinity, which they ought not to have been ignorant of. Some may enquire how the Princes knew that *Jeremy* ſpake what he ſpake in the Name of the Lord? To which it may be replyed, That *Jeremy* had been a Prophet now about 20 Years, for he began in the 13th of *Joſiah*, *Chap.* 1. 1, 2. *Joſiah* reigned 31 Years, 2 *King.* 22. 1. Then *Shallum* or *Jehoahaz* reigned three Months, this was in the beginning of *Jehoiakim*'s Reign, in which time they had had a large Experience both of his Doctrine, and *Converſation*; and though the *Prieſts* and *Prophets* who had had the like experience, were filled with Malice and Prejudice, yet the Princes, and a part of the People were more equal, and though the People were many of them led away with the Prieſts, yet hearing the Prophet's defence, and the Princes judgment upon it, they concur with them to acquit the Prophet.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying *i*,

i Probably theſe Elders were ſome of the Court, or elſe Advocates, for they were wont to riſe up, either to plead or to judge. *Iſa.* 3. 13. *Acts* 5. 34. They riſe up and apply themſelves to the People to juſtifie their abſolutory ſentence.

18 Micah the Moraſhite *k* prophefied in the days of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying *l*, Thus ſaith the LORD of hoſts: Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the foreſt *m*.

k This was that *Micah*, whoſe Prophecies are part of holy Writ as appeareth by *Micah* 1. 1. and 3. 12. where are the very words of the Prophecy here mentioned. *l* The ſubſtance of that Prophecy was the ſame with this of *Jeremiah*, that *Zion* ſhould be plowed

plowed up, and the place where the Temple ſtood, ſhould become ſo deſolate that Trees ſhould grow there, as in a Wood or Foreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death *m*? did he not fear the LORD, and beſought the ‖ LORD *n*? and the LORD repented him of the evil which he had pronounced againſt them *o*? Thus might we procure great evil againſt our ſouls *p*.

‖ Heb. *face of the Lord.*

m The Interrogation here hath the force of a Negation; that is, *Hezekiah*, and the *Sanhedrim* in his time did not go about to call him in queſtion for his Life, nor put him to death. His Prophecy had a quite contrary effect on him. *n* It began in him an awe and dread of that God, in whoſe Name the Prophet ſpake, and quickened him to apply himſelf to God by earneſt Prayer, and the courſe he took had a very good iſſue. *o* The Lord did not do what he threatned to do. *p* Now, if we ſhould take a quite contrary courſe, and put this Man to death, we ſhould do contrary to what that good Prince did, (and that with good ſucceſs) do our ſelves no good, but procure great evil againſt our Souls; that is againſt our ſelves both Bodies and Souls ſtrictly taken.

20 And there was alſo a Man that prophefied in the name of the LORD, Urijah the ſon of Shemaiah of Kirjath-jearim, who prophefied againſt this city, and againſt this land, according to all the words of Jeremiah *q*.

q This is a piece of Story which we have recorded in no other part of Scripture. Some judge theſe words were the words of the ſame that ſpake before, but this is not likely, for then they had brought one inſtance for acquitting him, another for the condemning of him. They are therefore rather to be interpreted as the words of ſome others, either of the Court who were Enemies to *Jeremiah*, or of his Accuſers, or their Council, urging a later preſident, in the time of *Jehoiakim* the King that at this time reigned, who alſo pretended to ſpeak in the Name of the Lord, and whoſe Prophecy was the ſame in ſubſtance with this of *Jeremiah*.

21 And when Jehoiakim the king, with all his mighty men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it he was afraid and fled, and went into Egypt *r*.

r When *Jehoiakim* our preſent King, and all his great Men heard of it, (probably by the information of others) they judged it a capital crime, and uſed means to apprehend him, in order to the putting him to death, upon which the Prophet being advertiſed of it, and fearing the iſſue, fled into *Egypt*.

22 And Jehoiakim the king ſent men into Egypt *ſ*, *namely* Elnathan the ſon of Achbor *t*, and *certain* men with him into Egypt.

ſ The innocent Prophet confidered not the King of *Judah*'s Alliance with the King of *Egypt*. (obliging him upon demand to deliver up any of his Subjects, who being charged with capital Crimes, ſhould flee into his Country for Sanctuary) and fled thither, but the King *t* ſent after him one of his great Men (mentioned alſo *Chap.* 36. 12.) with ſome others to his aſſiſtance.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and caſt his dead body into the graves of the † common people *u*.

† Heb. *ſons of the people.*

u Theſe Perſons ſent by *Jehoiakim*, brought back the Prophet by force, he was tried and caſt, judged worthy to die, and put to death, and ignominiouſly buried, not in the Sepulchers of the Prophets, or any Men of Repute and Faſhion, but amongſt the vulgar People. Which, as alſo his diligence to ſend for *Urijah* (fled into a foreign Country to ſave his life) ſhewed the great Malice of this Prince againſt the Lord's true Prophets; though it had but very ill effects. The ſumm is (if we take theſe words as the Speech of *Jeremiah*'s Enemies) what do you tell us of what *Hezekiah* did, you have a later inſtance of it in our preſent King's time, the caſes of *Urijah* and of *Jer. miah* are fully parallelled. So as the caſe is a judged caſe.

24 Nevertheleſs *w*, the hand of Ahikam the ſon of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death *x*.

w Though *Jeremiah*'s Enemies pleaded this inſtance of *Urijah*, which had this advantage of the other, becauſe it was matter of fact done lately, and a caſe judged in this very King's Reign; yet the hand, that is, the power and intereſt of one *Ahikam*, who as appears from 2 *Kings* 22. 12. was one of *Joſiah*'s Counſellors, and the Father of *Gedaliah*, *Chap* 39 14. who upon the taking of the City was made Governour, *Chap.* 40. 5. was with *Jeremiah*. *x* So as through the good Providence of God, *Jeremiah* was not delivered into the hands of the People, ſome of whom were mutable, and malicious enough, ready to do any thing the *Prieſts* put them upon. And the after advancement of the Son of this *Ahikam* to be Governour of *Judah*, may juſtly be interpreted a Reward in this Life, which God gave him for his kindneſs to his Prophet.

CHAP. XXVII.

The Prophet ſendeth Yokes to five neighbour Kings, whereby foreſhewing their Subjection to Nebuchadnezzar. 1, —7. *He exhorteth them to yield, and not to believe falſe Prophets.* 8, —11. *The like he doth to* Zedekiah. 12. —15. *The Remnant of the Veſſels ſhall be carried to* Babylon, *and continue there till the appointed time.* 19, —22.

IN the beginning of the reign of Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying *a*,

a Here is a difficulty ariſeth from this Verſe, which there have been various attempts to reſolve, and whether any hath been fully ſatisfactory I doubt. It is faid this word of the Lord came to *Jeremiah* in the beginning of the Reign of *Jehoiakim*, and *Ver.* 3 the Prophet is bid to ſend the *Bonds* and *Yokes*, by the hand of the Meſſengers which came to *Hieruſalem* unto *Zedekiah* King of *Judah*, who began not to reign till about 11 Years after the beginning of the Reign of *Jehoiachim*. To ſolve this difficulty, 1. Some think *Jehoiakim* was a common Name to all the Sons of *Joſiah*, and that *Zedekiah* is here called *Jehoiakim*, but I ſee no foundation for that conjecture from Holy Writ. 2 Others think it is an error in the text in thoſe that copied out the Prophecies, but it is dangerous to admit that. 3. Others think, that the Prophecy came in the beginning of the Reign of *Jehoiakim*, but was to be concealed until the Reign of *Zedekiah*. 4. I had rather agree with thoſe who think that this Command came to the Prophet firſt in the time of *Jehoiakim*, but was to be repeated by the Prophet often, and accordingly was ſo until, and in the time of *Zedekiah*; not that he always went about with Bonds and Yokes about his Neck, but that by times, he put them on, and went about with them, as a Type of that Bondage, which the *Jews* were ſuddenly to indure.

2 Thus ſaith the LORD to me, Make thee bonds and yokes, and put them upon thy neck *b*;

b God commandeth the Prophet to procure, either by his own labour, or with his Money, ſome Yokes with Bonds to make them more faſt; and to put ſome one of them upon his own Neck, that therein he might be a Type both to his own People, and alſo the People afterward mentioned, that they ſhould be in Bondage to the King of *Babylon*, and their Yoke ſhould be ſo faſtned with Bonds, that they ſhould not be able to ſlip them, or get them from off their Necks.

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers, which come to Jeruſalem unto Zedekiah king of Judah *c*.

c It was and is the cuſtom of neighbour Princes, to ſend Ambaſſadors into each others Countries to reſide there, and maintain correſpondence on the behalf of their Maſters. Theſe Nations were Neighbours to the *Jews*, and their Princes had their Ambaſſadors Reſident at *Hieruſalem*. *Jeremiah* is directed to carry each of theſe Ambaſſadors a Yoke with a Bond, as a preſent from God to their Maſters; the meaning he is alſo ordered to tell them in the following words.

4 And command them ‖ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael *d*, Thus ſhall ye ſay unto your maſters.

‖ Or, *command them to ſay.*

d The Lord of Hoſts, who hath therefore a power over all the Creatures; who though he be in a ſpecial ſenſe the God of *Iſrael*, yet his Dominion is extended to your Maſters Countries, as well as unto *Iſrael*.

5 I have made the earth, the man and the beaſt that *are* upon the ground by my great power, and by my out-ſtretched arm, and * have given it unto whom it ſeemed meet unto me *e*.

* Dan. 4. 17, 25, 32.

e To evince to them that his Dominion extendeth to them, he mindeth them, that he was the firſt efficient cauſe of all the Creatures, and made both all Men, and all Beaſts that are upon the Earth, and therefore had a ſpecial propriety in them, and an univerſal power over them, it being in his power to diſpoſe of what was at firſt the work of his hands, and accordingly in the methods and workings of his Providence he did daily diſpoſe of Kingdoms, and Nations according to his pleaſure without being for ſuch diſpoſal of them accountable unto any Perſon.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon my ſervant *f*, and the * beaſts of the field have I given him alſo to ſerve him *g*.

* Chap. 25. 14. Dan. 2. 38.

f By the former words God gave the Prophet Authority to aſſert his Dominion, and right to diſpoſe of all Creatures, by thoſe he authorizeth him to reveal his Will, concerning the diſpoſal of the Lands of *Edom*, *Moab*, *Ammon*, *Tyre* and *Sidon*, viz. that he had diſpoſed of them to *Nebuchadnezzar* the King of *Babylon*, whom he calleth his Servant. Becauſe he did the work which he would have him to do; though as God ſaid of the *Aſſyrian*, *Iſa.* 10. 7. *he meaned not ſo*; he had nothing leſs in his thoughts than to obey any command of God. Wicked Men being God's Servants, as the Hawk is the prudent Faulconers Servant, who maketh uſe of the Rareneous quality of the Hawk to get Game for him. 'Twice more at leaſt we find *Nebuchadnezzar* thus called, *Chap.* 25. 9 and 43. 10. *g* God further adds that the *Beaſts* ſhould ſerve him, by which he either means that the Cattel which were in the poſſeſſion of the Men of thoſe Nations ſhould alſo come into

his power; or that God had also given the *Horses* and *Oxen* and other Beasts which he should use in his Wars for Carriages, or conveniency, to him, so as they should be really serviceable to him in his Conquests of those Countries.

7 And all nations shall serve him *b* and his son and his sons son *i*, * until the very time of his land come *k*: and *then* many nations and great kings shall serve themselves of him *l*. * Chap. 25. 12.

b That is, all *these* Nations; and some think that is expressed in the Article used here demonstratively, though not so taken notice of by our Translators. *i* And *Evil-Merodach* his Son, who succeeded him, *Dan.* 5.2. 31. and *Belshazzar* his Grandchild, *Dan.* 5. 1, 11. *k* Until the period of his Kingdom shall come, (for *Nations* have their periods) which was after *seventy Years*, according to *Chap.* 29. 10. during which Years some say four Princes ruled in *Babylon*, the Scripture mentions but three. *l* After that he shall himself be Conquered, as it came to pass in *Belshazzar's* time, *Dan.* 5. 30. *Darius* the Emperour of the *Medes* taking his Kingdom.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon *m*, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand *n*.

m That is, that will not upon *Nebuchadnezzar's* coming against them, freely submit to his power, and yield themselves to his Subjection. *n* I will humble them by my fore Judgments of *Sword*, *Pestilence*, and *Famine*; and make them yield, and they shall not avoid what through their stubbornness they study to avoid, but shall at last be brought under by his Power.

9 Therefore hearken not ye to your prophets *o*, nor to your diviners *p*, nor to your ‖ dreamers *q*, nor to your enchanters, nor to your sorcerers *r*, which speak unto you, saying, Ye shall not serve the king of Babylon *f*. ‖ Heb. *Dreams.*

o It is uncertain whether these words were part of the Message which *Jeremiah* by Command from God, sent to the Kings above mentioned, or the Prophets words to the *Jews*, for as those *Pagan Nations*, had *Diviners*, *Dreamers*, *Enchanters* and *Sorcerers*; so the *Jews* had them also, *Isa.* 47. 12, 13. the meaning is, hearken to none of them that pretend as from God to foretell your escape from this Judgment, and not being brought into Servitude to the King of *Babylon*, for you shall serve the King of *Babylon*. By Prophets he means such as pretended to some Divine Revelations. *p* By Diviners, he means Southsayers, of which were several sorts. *q* By Dreamers, such as pretend to Revelations in their sleep. *r* By *Inchanters* and *Sorcerers*, he means their Astrologers, and such as used *Necromancy*, or by any unlawful ways and means, pretended to know the Mind and Will of God.

10 For they prophesie a lye unto you *t*, to remove you far from your land, and that I should drive you out, and ye should perish *u*.

t Let them come by their pretended knowledge which way they will, what they say is false. *u* And the issue of your belief of what they say, will be nothing but your carrying into Captivity out of your own Country, and your ruine and destruction.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein *w*.

w Those that upon the first Summons, or without making any hostile opposition, shall yield themselves Servants to the King of *Babylon*, they shall remain still, and be left in the Land to till the ground, and shall dwell therein. It is the time when God is resolved to put an end to the Kingdom of *Judah* for a time, and to the other Nations mentioned for ever: There is therefore no resisting of God's Counsels; those that most quietly yield will be in the best Condition.

12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him, and his people, and live *x*.

x Some think this was at another time, but it is most probable it was the same time.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon *y*.

y That is, why will thou wilfully not only ruine thy self, but thy innocent People by the Sword, the Famine, and the Pestilence? the word is spoken by the Lord, that all Nations who will not willingly yield to the King of *Babylon*, shall be thus destroyed.

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the King of Babylon: for they prophesie * a lye unto you *z*. * Chap. 14. 14. & 23. 21. & 29. 8.

z We shall find throughout all the *Jewish* Story, that wicked Princes never wanted false Prophets, Ecclesiastical Ministers who would entitle God to what they spake in humour to their Governours. Such Ministers they would have, and usually they proved fatal to them, so did *Ahab's* Prophets, that incouraged him to go up to *Ramoth-Gilead*, and *Zedekiah's* Prophets, who perswaded him not to submit to the King of *Babylon*; *Jeremy* perswades *Zedekiah*, not to hearken to them; that is, not to believe them, nor follow their advice; and he giveth him a good reason, because what they said was *false*.

15 For I have not sent them saith the LORD, yet they prophesie † a lye in my name *a*, that I might drive you out, and that ye might perish *b*, ye, and the prophets that prophesie unto you *c*. † Heb. *in a lye or by.*

a They make use of my Name, and pretend to say what they say by Commission from me, saith the Lord, but there is no such thing, I never gave them authority to speak any such things. *b* And though possibly they do not design your ruine by these practices, for none can be thought to design their own Ruine, yet that will be the end of it, for by this means your hearts are hardened against the Revelations of my Will, by which I shall be provoked to give you up to Ruine, nor shall they escape, for they shall be ruined with you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your Prophets that prophesie unto you, saying, Behold the * vessels of the LORD's house shall now shortly be brought again from Babylon; for they prophesie a lye unto you *d*. * Chap. 28. 3.

d The Prophet, like God's faithful Servant, spared none, but faithfully gave warning to all sorts, to take heed of the false Prophets, that undertook to foretel that the Vessels of the Temple carried away in the time of *Jehoiakim*, and his Son *Jehoiakin* or *Jeconiah*, of which we read, 2 *Chron.* 36.7, 10. should be brought back again to *Hierusalem*, in a short time.

17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste *e*?

e Believe them not, but satisfie your selves as to God's Providence with respect to you, and be content to be subject to the king of *Babylon*, so may you have your lives for a prey; though you be straitned as to your Accommodations and plenteous and splendid way of life, if you do not, your City will certainly be laid waste, and why should you pull such a Judgment upon your own Heads?

18 But if they *be* prophets, and if the word of the LORD be with them *f*, let them now make intercession to the LORD of hosts, that the vessels *which are* left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem go not to Babylon *g*.

f If they be true Prophets, and have any Communion with God, instead of foretelling the bringing back of the Vessels carried away. *g* Let them apply themselves to hinder the carrying away of what Vessels yet remain, and that either in the House of the Lord, or the King's House, or in *Hierusalem*, which is to be done no other way, than by pleading with God to turn away his Wrath, and not to bring those fore Judgments which he is most certainly bringing upon you.

19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city *h*.

h These were all parts of the Temple or Vessels used in it. *Vid.* 1 *Kings* 7.

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem *i*. * Chap. 24. 1.

i Concerning the persons and things which the King of *Babylon* then carried away. See 2 *Kings* 24. 13, 14, 15.

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem *k*.

k The Prophet inlargeth his prophetical Threatning, and makes it extend to all other Vessels of price, in the Houses of the King, the Nobles, or more wealthy Citizens.

32 They shall be carried to Babylon, and there shall they be *l* until the day that * I visit them, saith the LORD *m*, then will I bring them up, and restore them to this place *n*. * 2 Chron. 36. 21. Chap. 29. 10.

l See the fulfilling of this Prophecy, 2 *Kings* 25. 13, 14, 15. 2 *Chron.* 36. 18. and that they abode in *Babylon* till the end of the Captivity, appeareth from *Dan.* 5. 2. where we read of *Belshazzar's* sending for them to drink Wine in, at his fatal Feast. *m* That is until the expiration of the time of the *Jewish* Captivity, which was 70 Years. *n* The fulfilling of that part of the Prophecy, we have *Ezra* 1. 7, 8, 9. in these words, *Also Cyrus the King brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Hierusalem; and had put them in the house of his Gods. Even those did Cyrus King of Persia bring forth*

forth by the hand of Mithredath the Treasurer, and numbred them unto Sheshbazzar, the Prince of Judah. And this is the number of them, thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity, that were brought up from Babylon to Hierusalem. So punctually was *Jeremiah's* Prophecy in this place fulfilled, and so exactly doth one part of Holy Writ agree with another, which are great Arguments to prove the Divine Authority of the Holy Scriptures.

CHAP. XXVIII.

Hananiah's *false Prophecy*: Jeremiah's *Answer*, 1.——9. Hananiah *breaketh* Jeremiah's *Yoke*: *He foretelleth an Iron Yoke, and* Hananiah's *Death*, 10.——17.

1 AND it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year *a*, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon *b*, spake unto me, in the house of the LORD, in the presence of the priests, and of all the people, saying *c*,

a Here is a great appearing difficulty, *viz.* how the *fourth Year*, could be called the beginning of *Zedekiah's* Reign, who reigned in all but 11 Years, which if they be divided into three parts, the *fourth Year* can hardly be in any propriety called the beginning of his Reign. Many things are said to untie this knot, which by such as are curious, may be read both in the *English Annotations*, and in Mr. *Pool's Synopsis*, I shall only repeat what seemed to both them, and seemeth also to me the best solution. Though it be said *in the fourth Year*, yet it is not said, in the fourth Year of *Zedekiah's Reign*; they therefore think, that the *fourth Year of the Sabbatical course* is here intended. The *Jews* had a kind of Jubilee every seventh Year, it was a Year when the Land was to rest, and not be Tilled, *Lev.* 25. 1, 2, 3, 4. and in that Year they were to release their Debtors and Servants, *Deut.* 15. 1. which notion of this fourth Year is very probable, if the Year wherein the City was besieged, was a Sabbatical Year, or Year of rest. For if *Zedekiah's* first Year were the fourth of the seven that made the *Sabbatical Circle*, his third Year was another Sabbatical Year, and his tenth another, presently after which the City was taken. *b* Of this *Hananiah* we read no more in Scripture, it is probable from the place where he lived, which was one of the Cities of the Priests; that he was a *Priest*, but no more than a pretended Prophet. *c* He comes to *Jeremy* in the Temple, where he was wont to deliver his Prophecies, to confront him in the presence both of the Priests and the People, saying,

2 Thus speaketh the LORD of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon *d*.

d The false Prophet counterfeiteth the stile of the true Prophets, both in the Names which he gives unto God, and in speaking of what God would do, as if already done.

3 Within two † full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon *e*. † Heb. *two years of days.*

e It appeareth by what we met with, *Chap.* 27. 16. that this was the constant Song of the City Prophets at that time, but we read not of any but this *Hananiah*, who was so confident as to limit a time, nor doth he mention any long time, he saith within two full Years, but he spake falsly, for it appeareth from *Chap.* 52. 31. that *Jeconiah* was there 37 Years.

4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon *f*. † Heb. *captivity.*

f Only it is admirable, that being so nigh the King's Court he should mention the return of *Jehoiakim*, or *Jeconiah*, which had it been true; must have been to the prejudice of *Zedekiah*, for *Jeconiah* was the right Heir to the Crown, being the Son of *Jehoiakim*. *Zedekiah* his Uncle was put in by the Conquerour, but it is probable, he saw *Jehoiakim* was more acceptable to the People, and that the Faction for the Nephew was greater than for the Uncle. False Teachers are always on the greatest side, either for number, or for power.

5 Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD.

6 Even the prophet Jeremiah said, Amen *g*: the LORD do so, the LORD perform thy words, which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive from Babylon into this place.

g The true Prophet *Jeremiah*, speaks to this false Prophet with as much boldness as he had spoke to him with impudence, and in the same presence of the Priests, and of the People, but with a presence of great Charity and Modesty. *Amen* (saith he) which Particle is used in Holy Writ, either as *a Particle of Assertion*, as it is most ordinarily used both in this single form, and doubled by our Saviour in the Gospel. Or, as a Particle of *wishing* and *praying*, upon which account it is used in the *Lord's Prayer*, though there it signifieth more than here, *viz.* a *Faith* or *Belief*, that God will grant the Petitions, as well as a *desire* that he would grant them; here it signifieth no more than the latter, and is expounded by the next words: Nor indeed doth it, or can it here signifie so much as an absolute hearty desire, for *Jeremiah* could not heartily pray for that which God had told him he would not do. *Jeremy* therefore must be understood here, either to have spoken only as a Man, testifying the kindness he had for his Country, then the fence is; If it be the Will of God, or may it be the Will of God; I wish what thou hast said might come to pass; or else in *sensu composito*, *q. d.* The Lord give unto this People an heart to reform and amend their ways, that the words which thou hast spoken may come to pass.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people *h*.

h The word which I am now about to speak concerneth thee, and not thee alone, but all the people, therefore do thou mark it well, and let them mark it also.

8 The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence *i*.

i That is, thou and I are not the first Prophets that have foretold to Countries and Nations the great Judgments of God coming upon them, *War*, *Evil*, *Pestilence*, by evil, some think is to be understood Famine, but it is not much material.

9 The prophet which prophesyeth of peace *k*, when the word of the prophet shall come to pass, *then* shall the prophet be known that the LORD hath truly sent him *l*.

k By *Peace* is here meant *Prosperity*, all good, being by the *Hebrews* usually understood under the notion of *Peace*. The Prophets either prophesied evil or good, according as God revealed his Will unto them; what way was for them to discover whether the Prophets were truly sent of God, yea, or no? *l* It was known by the Event, this was the Rule God set, *Deut.* 18. 22. *When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.* But this was not true on the contrary part, for a Prophet might speak a thing, which thing *might come to pass*, and yet he be none of the Lord's Prophets, nor to be hearkened to, as appeareth from *Deut.* 13. 1, 2. Some have thought, that Prophecies concerning good things always were brought to pass if the Prophet were a true Prophet, but it appeareth otherwise from *Chap.* 18. 9, 10. Prophecies both concerning good and evil, might not come to pass, and yet the Prophet be a true Prophet, in case the Manners of the People altered; for in all Promises or Threatnings of temporal good or evil, there is a Condition to be understood; God neither by his Promises bindeth himself to do good to wicked Men, nor by his Threatnings tieth up his own hands from shewing mercy to such as turn good; but some observe yet this difference, that good things are in Scripture never absolutely promised, but they come certainly to pass, and are fulfilled, but God for terrour often threateneth evil things, without expressing any condition, when notwithstanding a Condition is understood, upon the fulfilling of which, the threatning cometh not to pass, as it was in the case of *Nineveh*, upon the Prophecy of *Jonah*. But the greater difficulty is to determine by what rule they could judge one a true or false Prophet, it they might not always judge by the *event*, the coming, or not coming to pass of what he prophesied. I answer, they were to judge from the Word of God, as well as from the Event, *Isa.* 8. 20. therefore *Deut.* 13. 1, 2. the People were commanded not to hearken to that Prophet, which should confirm what he said by a Sign or Wonder, if his scope were by it to perswade People to Idolatry. So that if a Prophet prophesied good, and prosperity to any People, the People were to consider what his scope was, and whether what he prophesied was according to the Law of God, which speaketh no good to a wicked impenitent People; and tho what he said came to pass, yet he was to be determined no true Prophet, if what he said were contrary to God's revealed Will, or his scope in speaking of it was to harden People in sinful courses, or to seduce them from the right ways of God. *Jeremiah* here, as to the tryal of the truth of his, and *Hananiah's* contrary Prophecies appealeth to the Event, telling him, that he as a Man, heartily wished that his words might prove true.

10 Then Hananiah the prophet took the * yoke from off the Prophet Jeremiah's neck, and brake it *m*. * Ch. 27. 2.

m The Prophet *Jeremy's* coming into the Temple, with a *Yoke* upon his Neck, as a Type of the Yoke of the King of *Babylon*, under which the *Jews* were to come, gave occasion to the affront given him by the false Prophet; in a further degree of impudence, being thus confronted by *Jeremiah*, he pulls the Yoke off *Jeremiah's* Neck, and breaketh it in an high and impudent contempt of God, and his Will revealed by this Prophet, and confirmed by this Yoke as a Sign, adding also the following words.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two * Ch. 9. full years *n*. And the prophet Jeremiah went his way *o*. * Ch. 27. 7.

n As

n As God hath his Sacraments to confirm the truth of his Word, of which his Ministers are the Stewards and Administrators; so the Devil hath his Sacraments, of which his Prophets are the Administrators. God by his Prophet *Jeremy* had revealed his Will, as to the King of *Babylon*'s success against many Nations, and bringing them into his Servitude; as a Sacrament or Sign of this, he had commanded *Jeremiah* to put on a Yoke with Bonds: *Hananiah* the false Prophet, cometh in the Name of God, and declares the contrary, that within two Years God would break the King of *Babylon*, and free the Nations in subjection to him; and as a *Sacrament* or *Sign* to gain credit to this falshood, he plucks off *Jeremiah*'s Yoke, and breaks it, and expounds himself, that God should so break the King of *Babylon*'s Yoke from the Neck of all Nations, and pretends he had a Commission from God to say this. *o Jeremiah* not able to indure to hear such Lyes, goeth away in Testimony of his dissent from him, and adherence to what he had said.

12 Then the word of the LORD came unto Jeremiah *the prophet* after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah saying *p*.

p Some time after this, God taking notice of the affront, put upon his Prophet *Jeremy*, for faithfully discharging the Message with which he had entrusted him, revealeth his Mind unto *Jeremiah*, that he might declare it unto the People, and particularly to this false Prophet.

13 Go and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron *q*.

q Jeremiah seeing the impudence of *Hananiah*, and that his further discourse with him would do no good, but it may be have caused more danger to himself, prophesying what was more ingrateful to the People, than what the false Prophet prophesied, and possibly desirous further to know the Will of God withdrew himself. Soon after God sends him back to the People, and to *Hananiah* with this Message; That he by his false Prophecy had done the People no good, but much hurt, further incensed God against them, and provoked him to make their Judgment heavier, giving them iron yokes, instead of those of wood.

14 For thus saith the LORD of hosts, the God of Israel, * I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him, and * I have given him the beasts of the field also *r*.

* Deut 28. 48.

* Chap. 27. 6.

r For notwithstanding all he had said, God was resolved to justifie his word, and to bring them under subjection to *Nebuchadnezzar*, and to give all they had also into his power.

15 Then said the prophet Jeremiah unto Hananiah the Prophet, Hear now Hananiah, The Lord hath not sent thee, but thou makest this people to trust in a lye *s*.

s Jeremiah being a second time confirmed in the truth of his Revelation, and having likewise a special Revelation relating to this false Prophet, comes now and tells him his doom, *viz.* that he should die within a year, because he had taught people to believe, and to hope for, and trust to what was false, and they were never like to see.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught * || rebellion against the LORD *t*.

* Deut. 13. 5. Chap. 29. 32. || Heb. *Sevolt.*

t And because by this his Doctrine he had made God a Lyar, contradicting his Will revealed by *Jeremy*, and by it taught People to hold out against *Nebuchadnezzar*, and not quietly to yield to him.

17 So Hananiah the prophet died the same year, in the seventh month *u*.

u That is, within the compass of a year after that *Jeremiah* had spoken these words, within two Months after that *Jeremy* had thus prophesied, as appeareth from *Ver.* 1. so dangerous a thing it is for Ministers to teach People contrary to the revealed Will of God.

CHAP. XXIX.

Jeremiah's *Letter to the Captives in* Babylon, *to be quiet there,* 1,——7. *Not to believe false Prophets; nor expect to return till after* 50 *Years,* 8,——14. *The Destruction of those who remained in* Judah *for their Disobedience,* 15,——19. *The fearful end of two Lying Prophets,* 20.——23. Shemaiah's *Letter against* Jeremiah, 24,——29. *who readeth his Doom,* 30,——32.

NOW these *are* the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the residue of the elders, which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon *a*.

a There were two carryings into the captivity of *Babylon*, the latter about 11 or 12 Years after the former, the first was in the time of *Jehoiakim*, of which we read in 2 *Kings* 24. 14. *When he carried away all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths were carried away*, as we read there, amongst whom were some Priests and Prophets.

2 After that Jeconiah the king, and the queen, and || the eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem *b*.

* 2 Kings 24. 12. &c. || Or, *Chamberlains.*

b After this Captivity.

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon, saying *c*,

c Zedekiah the King of *Judah* having some occasion to send two Messengers, named *Elasa* and *Gemariah* to *Babylon*, whether to carry his Tribute Money, or upon what other Errand is not expressed. *Jeremiah* knowing that as there were some false Prophets at *Jerusalem*, who fed People with hopes of a speedy return, so there were some with them in *Babylon*, who did the like, (two of which he afterwards in this Chapter reflecteth upon) writeth the following Letter, and sends it by these two Messengers, to quiet the Peoples Minds, and to help to compose their Spirits, disturb'd by these false Prophets, and raised up to vain and idle hopes for which there was no ground at all.

4 Thus saith the LORD of hosts the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem to Babylon *d*,

d So as this Letter was not wrote from himself advising them charitably, but he had commission from God, by whom he mindeth them, as the principal efficient cause they were ordered to be carried away by, though their own sins were the meritorious cause, and *Nebuchadnezzar* with his Captains and Soldiers were the instrumental cause.

5 * Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them. * Ver. 28.

6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished *e*.

e That is, be not uneasie in your minds, not resolving what to do, through the Prophecies of the false Prophets, that tell you the Captivity shall be but two Years, or at least very short; but do all things which you would do, if *Babylon* were to be your fixed habitation, (as it is like to be for seventy Years, say the Prophets, what they please) Marry, and give, and take in Marriage, do whatsoever it becometh prudent Men to do, who would accommodate themselves in a place, where they are like to abide, and preserve their Families, that they might not be utterly extinguished. The words must not be understood as a Precept, obliging all in the Captivity to do every of these things, which it may be they were not all able to do, but as a counsel and advice not to forbear any thing of this nature, which they would do, if they did fully believe they were to abide in a place seventy Years.

7 And seek the peace of the city, whither I have caused you to be carried away captives *f*, and pray unto the LORD for it *g*, for in the peace thereof shall ye have peace *h*.

f That is, seek to God for it, or rather live peaceably in it, and by all lawful means seek the welfare of it, do not raise any Tumults or Seditions, nor take part with those that do. *g* And while your Captivity lasts do you pray for it, (from whence those who think that Christ hath added new Moral Precepts, and reckon this Precept of praying for Enemies as one may understand, that praying for Enemies was but a branch of that Love to our Neighbour, which God required under the lawful Testament) for it was lawful for them to pray against *Babylon* at other times, *Psal.* 137. 8. *Jer.* 51. 35. but when God hath put a Yoke upon our Necks, we must patiently wait until he takes it off. The Lawyers say, that *Protection requireth Allegiance to Governours*; This Text lets us know also that it requireth our Prayers for them, though they be Conquerours and Tyrants. *h* For God having by his Providence, cast us under their power, our Peace dependeth upon theirs.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets, and your diviners that *be* in the midst of you, * deceive you, neither hearken to your dreams which ye cause to be dreamed *i*. * Chap. 14. 14. & 23. 21. & 27. 15.

i The Lord knows that you have a Company of false Prophets, that tell you other things, and promise you a sudden return out of your Captivity, pretending to know it by Revelation from God, or by divination, &c. or to have it discovered to them in Dreams. It is the Will of God that you should not hearken to them, for they do but deceive you, and ye are accessary to your own ruine; they see you are pleased to hear such Stories, and that causeth them to dream, as *Chap.* 5. 31. *The prophets prophesie falsly, and the priests bear rule by their means, and my people love to have it so*, thus *Isa.* 30. 10. *They said to the seers, see not, and to the prophets, prophesie not to us right things, speak unto us smooth things, prophesie deceits.* False Teachers and Guides of Peoples Souls, are the greatest Plague can befal a Nation, People from them expecting to hear the Mind of God, and for the most part, People are accessary to their own ruine in them: It can indeed hardly be imagined,

ned, what other Temptation, persons whose office it is to reveal the Mind of God, should have to do otherwise, but the humouring and pleasing of a corrupt People, who through their fondness of their Lusts are not patient of found Doctrine, for as though the Church of God hath in all Ages been troubled with Dreamers, yet it is a wicked People that causeth them to dream.

† Heb. *in a Lye.*

9 For they prophesie † falsly unto you in my name; I have not sent them, saith the LORD.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place *k*.

k From this Text appears that the seventy Years Captivity were to be accounted from the first carrying into Captivity in the time of *Jehoiakim*, for that 11 Years of it were elapsed, before *Zedekiah* was carried away. Whatever, saith the Prophets, these Dreamers tell you, you must abide 70 Years in *Babylon* accounted from your first going thither, it is therefore your Wisdom to acquiesce in the Will of God, and to compose your selves, and to incourage you, the Lord by me assureth you, that after those 70 Years shall be expired, as he hath now visited you with evil, so he will visit you for good, and fulfil the promise he hath made to you, and you shall return again to *Jerusalem*: we have the fulfilling of this recorded in 2 *Chron.* 36. 21. 22. *Ezra* 1. 1. The Promise was before, *Chap.* 25. 12. and 27. 22. *Daniel* understood it from the words of this Prophecy, *Dan.* 9. 2. which put him upon Prayer, at the expiration of that time.

11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end *l*.

† Heb. *end and expectation.*

l This Deliverance will not depend upon your Merits, but upon my own Mercy, and kind thoughts and purposes I have for the Seed of *Abraham* my Servant, and I am resolved in my own thoughts what to do, I intend not the blotting out of the Name of *Israel* from the Earth, but to give such an end to their trouble as themselves expect and desire, though not so soon as they may expect it, being deceived by their Prophets. There shall be an end of your Captivity in my time, and that is after you shall have fulfilled 70 Years in that Captivity.

* Dan. 9. 3, &c.

12 Then shall ye * call upon me, and ye shall go and pray unto me, and I will hearken unto you *m*.

m I will not only give you a temporal Salvation and Deliverance, and bring you into your own Land, but you shall go thither with new Hearts, you shall worship Idols no more, but you shall worship me, and be serious and diligent in your Addresses and Applications to me, and I will listen to you in those Applications.

* Lev. 26. 40. Deut 30. 1

13 And * ye shall seek me, and find *me*, when ye shall search for me with all your heart *n*.

n That is, sincerely; as *Psal.* 119. 2.

* Deut 4. 7. Psal. 32. 6. and 46. 2. Isa. 55. 6. * Chap. 23. 3.

14 And * I will be found of you, saith the LORD, and I will turn away your captivity, and * I will gather you from all the nations, and from all the places, whither I have driven you, saith the LORD, and I will bring you again into the place, whence I caused you to be carried away captive *o*.

o This Verse containeth no more than was said before, only it is repeated in a little different Phrase, for the further confirmation of their Faith, and the promise is a little inlarged. God saith, he will be *found of them*; that is, he will answer them. It is expressed in this notion to correspond with the term *seeking*, by which Prayer is expressed, and to let us know, that those that will have God's favour must *find it*; which implyeth a seeking, and inquiry after it. The promise which before mentioned only their return from *Babylon*, is inlarged, and made here to extend to all places whither they were driven, for though the Body of the People were carried to *Babylon*, yet it is more than probable, that many of them shifted for themselves into other Countries, and were in Exile, but not in Captivity. *Cyrus* his Proclamation, 2 *Chron.* 36. 22, 23. extended to his whole Empire.

15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon *x*.

x The Prophet here turneth his Speech to some wicked *Jews*, that were in *Babylon*, or in *Judea*, and more believed some false Prophets, who told them of a much quicker return, than *Jeremy* telling them the truth from the Mouth of God.

16 *Know*, that thus saith the LORD, of the king that sitteth upon the throne of David *y*, and of all the people that dwell in this city, *and* of your brethren that are not gone forth with you into captivity.

y The word *know* is, as some think, needlessly supplied, for the following Particle might be as well translated, *for*, or *because*, or *therefore*. By the King he meaneth *Zedekiah*, whom he chuseth to express under the notion of him that sitteth upon the Throne of *David*, to take away the vain hopes which the *Jews* conceived from the promises which God had made to *David* and to his Seed.

* Chap. 24. 10. * Chap. 24. 8.

17 Thus saith the LORD of hosts, Behold I will send upon them the * sword, the famine and the pestilence, and will make them like * vile figs that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, and with the famine, and with the pestilence, and * will deliver them to be removed to all the kingdoms of earth, † * to be a curse, and an astonishment, and an hissing, and a reproach among all the Nations whither I have driven them *z*.

* Deut. 28. 25. Chap 15. 4 & 34. 17. † Heb. *for a Curse.*

z These Verses contain no more than the threatning which we have had more than once before. He had compared them to vile Figs, *Chap.* 24. 8. and *Ver.* 9. and 17. there threatned them with being made a *Reproach*, a *Proverb*, a *Taunt*, and a *Curse*; and confuming them with the *Sword*, *Famine*, and *Pestilence*; the same thing before delivered by word of Mouth to those in *Judea*, is here repeated in a Letter to that part of the *Jews* in *Babylon*, to take them off from giving credit to their false Prophets whether in *Judea* or in *Babylon*, who deluded them with the Promises of a speedy return. Believe it (saith the Prophet) you shall be so far from returning whatever your idle Prophets tell you, that your Brethren that are here shall be brought to you, or destroyed with the *Sword*, the *Famine*, and the *Pestilence*, or scattered into other Kingdoms, where they shall be made, a Curse and an astonishment, and an hissing and a reproach.

* Chap. 42. 18.

19 Because they have not hearkened to my words, saith the LORD *a*, which * I sent unto them by my servants the prophets, rising up early, and sending *them b*, but ye would not hear saith the LORD *c*.

* Chap. 25. 4. & 35. 15.

a A contempt of the Word of the Lord was the cause of this Peoples ruine, and will be the cause of ruine to any people. See *Chap.* 7. 26. and 11. 7, 8. and 17. 24. *b* Lest they should say that they only disobeyed the Prophets, God mindeth them, that in not hearkning to them, they did not hearken to him. The same thing Christ saith of the Gospel Ministers, *Luk.* 10. 16. The not believing, or not obeying, what Ministers teach not in a due discharge of their Office of revealing the Will of God, is no contempt of God, but of them who for that cause deserve to be contemned; but supposing that what Ministers deliver be the Mind and Will of God revealed in holy Writ, and but a true explication, and application of that, not to hearken to God, and not to hearken to them is the same thing. *c* Ye wilfully refused to believe them, speaking the Truth to you in my Name, and to obey those monitions they gave you by my direction. All this was a not hearing God.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity whom I have sent from Jerusalem to Babylon *d*.

d Those Phrases *I have sent*, and *I have driven*, &c. are diligently to be observed by us. There is no evil in Cities or Nations, which is an evil of punishment, but whoever be the instruments to bring it, God is the Author of it. These Phrases also signified to those *Jews*, that God was likelieft to know best how long they should stay there, because he sent them thither.

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesie a lye unto you in my name, Behold I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes *e*.

e Of these two Persons we read no more in Holy Writ; that they pretended to be Prophets, that they abused the Name of God, pretending to reveal his Will, when as what they said was not the Will of God, but a falshood, we learn out of this Verse, and that they were both of them burnt by the King of *Babylon*, we find in *Ver.* 22. what the falshoods they published were, is not expressed, but it is most probable they were some of those that pretended that God had revealed to them, that within two Years, or a short time, the Captives carried away with *Jehoiachin*, should return out of *Babylon*. God here tells those that were of the Captivity, that those two Wretches should themselves be slain by the King of *Babylon*.

22 * And of them shall be taken up a curse by all the captivity of Judah, which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire *f*.

* See Gen. 48. 20.

f As false Teachers are of the highest sort of Transgressors speaking lyes in the Name and under pretence of the Authority of the God of Truth: So God in his providence ordinarily makes them the greatest Examples of his Vengeance. God threatneth to bring them to an end that should turn into a Proverb, that when Men had a mind to curse others, wishing them the greatest evils, they should pray to God to make them like *Ahab* and *Zedekiah*, whom the King of *Babylon* burnt, or roasted in the fire, the word קלם signifieth both. *Levit.* 2. 14. and roasting signifieth only to burn by degrees, which probably was the specifical punishment of these two false Prophets, for we learn from the instance of the three Children, *Dan.* 3. 19. that the consuming of Persons flowly in a fiery Furnace, was a kind of punishment in use amongst the *Chaldeans*.

23 Because * they have committed villainy in Israel *g*, and have committed adultery with their neighbours wives *h*, and have spoken lying words in my name, which I have not commanded them *i*, even I know, and *am* a witness, saith the LORD *k*.

* Chap. 23. 14.

g The reason here given must not be understood as the reason of the King of *Babylon*'s punishment of them, but why God gave them up into his hands, because they had committed *villany* or *folly* in *Israel*. *h* Which is expounded by the next words, they had *committed adultery with their neighbours wives*. All sin is folly,

an' fo called in Scripture, undeanneſs particularly. *Gen.* 34. 7. here it is called *nebalah*, to denote the baſeneſs of it, eſpecially in the whole Office it was to teach others that they ought not to do it. *Rom.* 2. 22. Falſhood in diſcharge of a truſt is ordinarily attended with debauchery of Life, nor indeed can it be reaſonably imagined, that thoſe, who to humour Men, have debauched their Conſciences, and declared things as the Will of God, which they know are not ſo, ſhould be more true and honeſt in their Converſation towards Men. *i* The ſecond Crime of theſe falſe Prophets was, what gave them their denomination, teaching People what God never bid them ſpeak. *k* Now this, ſaith the Lord, *I know*, and am a witneſs to, their Adulteries are in ſecret, but I am a Witneſs to them; the poor People do not know that they teach them lyes, but I know it. God will deal with Men not according to what Men like themſelves know of them, and can prove againſt them, but according to what he knows, and can witneſs againſt them.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the Nehelamite, ‖ ſaying *l*.

‖ Or, *the Dreamer.*

l We have no guidance from any other Scripture, to teach us who this *Shemaiah* was, but it is very probable that he was one of thoſe who at this time were in the Captivity of *Babylon*, and ſo came to the knowledge of *Jeremiah*'s Letter, mentioned in the beginning of the *Chapter*, and wrote what followeth to *Zephaniah*, the Son of *Maaſeiah* the Prieſt, and the reſt of the Prieſts, to have *Jeremiah* puniſhed; but why he is called the *Nehelamite* is not ſo evident, for that the word is derived from חלם a Dreamer, is not very probable, we read of no ſuch place in *Judæa* as *Nehelam* or *Halem*, but we cannot imagine that the Names of all the Towns in *Judah* are to be found in Scripture, he is thrice in this Chapter called the *Nehelamite*; ſo as it is probable that there was ſuch a place as *Nehelam*, from whence he was.

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name to all the people that are at Jeruſalem, and to Zephaniah the ſon of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt *m* in the ſtead of Jehoiada the prieſt *n*, that ye ſhould be Officers in the houſe of the LORD, * for every man *that* is mad, *o* and maketh himſelf a prophet, that thou ſhouldſt * put him in priſon, and in the ſtocks *p*.

* 2 Kings 9. 11. Acts 26. 24.
* Chap. 20. 2.

m That is High Prieſt, as ſome have thought, but it appears from 2 *Kings* 25. 18. that *Seraiah* was at this time the High Prieſt, and this *Zephaniah* was the ſecond Prieſt, as he is there ſtiled; as alſo *Chap.* 52. 24. nor muſt any think, that the *Jehoiada* here meant, was the immediate Predeceſſor of *Zephaniah*, for beſides that *Jehoiada* was High Prieſt, which *Zephaniah* never was; there were near 200 Years betwixt the Death of *Jehoiada*, and this time, in *the ſtead* therefore here ſignifieth, that thou ſhouldſt be like the good High Prieſt *Jehoiada*, unleſs ſome other *Jehoiada* was meant, who was turned out, and this *Zephaniah* put in his room. *o* That thou mighteſt have a care of Religion, and particularly take care of Perſons, who bring mad or phrenetick make themſelves Prophets. *p* The Prieſts had a power to reſtrain ſuch Perſons by impriſoning them, or putting them *in the Stocks*, by which moſt agree a particular puniſhment is expreſſed, but for the nature and way of it, it is not determined. Thoſe who in ſo incertain a thing, have a mind to read what hath been ſaid, may find it both in Mr. *Pool*'s *Synopſis Criticorum*, and the *Engliſh Annotations* upon this Verſe, but the Learned Author of them reciting what Authors have ſaid, concludes it at laſt not with any certainty to be determined.

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you *q*.

q He means it of an active real reproof, as appears by what went before, he would have had *Jeremiah* impriſoned, or put to that puniſhment which they called the Stocks, the nature of which we cannot determine, concluding him to be but a mad Man, and one who was not made a Prophet by any immediate miſſion from God, but had only made himſelf a Prophet.

28 For therefore he ſent unto us *in* Babylon, ſaying, This *captivity* is long, build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them *r*.

r The matter of fact was true, as appeared *Ver.* 5, 6. but it was falſe that this was the effect of *Pherexy*, or that he ſpake this of his own Head, without commiſſion from God; for he wrote nothing of this nature, but by order from God, as appeareth from *Ver.* 4. where he began his Letter with; *Thus ſaith the Lord of hoſts the God of Iſrael.*

29 And Zephaniah the prieſt read this letter in the ears of Jeremiah the prophet *ſ*.

ſ It is uncertain whether *Zephaniah* did this out of kindneſs to *Jeremiah*, for we read he was ſent to *Jeremiah* upon Meſſages, *Chap.* 21. 1 and 37. 3 from the King, or becauſe he would not apprehend him before he heard him, and let him know that he did nothing againſt him, but upon information, &c.

30 Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, becauſe that Shemaiah hath propheſied unto you, and I ſent him not, and he cauſed you to truſt in a lye *t*.

t This is the great miſchief of falſe Teachers, they are the cauſes of Peoples truſting in lyes, and from hence the ſins of falſe Prophets are ordinarily aggravated.

32 Therefore thus ſaith the LORD, Behold I will puniſh Shemaiah the Nehelamite, and his ſeed *u*: he ſhall not have a man to dwell among this people *w*, neither ſhall he behold the good that I will do for my people, ſaith the LORD *x*, becauſe he hath taught rebellion againſt the LORD *y*.

u Puniſhments of this life ordinarily are extended to the Children of ſinful Parents, for the Parents ſake, who are puniſhed in their Children, being *Res parentum*, a conſiderable part of their Parents Goods and Portion. *w* He and his whole Poſterity ſhall be rooted out; *x* And neither he nor they ſhall live to the time of my Peoples return from the Captivity of *Babylon*. *y* Becauſe by the falſhoods which he hath taught, he hath been an inſtrument to make people diſobey the Commands of God. We had the ſame clauſe. *Chap.* 28. 16. and ſuch a kind of threatning we find *Amos* 7. 17. denounced by that Prophet againſt *Amaziah* the Prieſt of *Bethel*, forbidding him to propheſie at *Bethel*, becauſe it was the *King's Court* and *Chapel*. To obſtruct the Revelation of God's Will to People, or to publiſh what is contrary to it, to deluce People from believing it, or yielding obedience, are both Crimes that have been, and will be of fatal conſequence to them, and their Families, who are ſo hardy as to incur the guilt of them.

CHAP. XXX.

God ſheweth Jeremiah *the Deliverance and Return of the Jews,* 1,——9. *He conforteth* Jacob, 10.——17. *Their return ſhall be gracious. Wrath on the Wicked,* 18,——24.

1 THE word that came to Jeremiah from the LORD, ſaying *a*,

a This Title is thought to extend to all we have, both in this and the next Chapter, both which moſtly conſiſt of comfortable Promiſes of the reſtauration of this people, and teacheth us what ought to be the matter of our Sermons; we ought to ſpeak nothing for ſubſtance, but what we can juſtifie to come from the Lord, which all Doctrine doth, that is bottomed on Scripture, though opened, and made more plain and intelligible by words formed in our own minds.

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in a book *b*.

b It is uncertain whether this was a Command from God to *Jeremiah*, to record all the Revelations which God had made to him, or only the Revelation contained in this, and the following Chapter, which conſiſts chiefly of Promiſes of the Peoples reſtauration, and ſo God might command them to be written, that they might not be forgotten, but be at hand for the People to read during their Captivity, to keep up their faith and hope in God. A Book in the *Hebrew* Dialect, ſignifieth any Parchment or Roll; God would have them recorded to teſtifie his Truth, and the Truth of the Prophet when they ſhould ſee the things acco mpliſhed.

3 For lo, the days come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah *c*, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſs it *d*.

c The reaſon why God would have the Prophecy written, was for a memorial of God's Truth in his Promiſes. *Iſrael* never returned as to the Body of the People, but thoſe of the Ten Tribes which were God's People did return; we read *Luke* 2. 36. of one *Anna* who was of the Tribe of *Aſher*, and many more doubtleſs did return according to the Promiſes. *Chap.* 3. 12. 13. & 23. 8. & 31. 1, 6. *Ezek.* 37. 21, 22. *d* It is uncertain whether this promiſe of returning to their own Land, were fulfilled in thoſe few of the Ten Tribes who joined themſelves with thoſe of *Judah*, after they were returned from *Babylon*, or remaineth yet in part to be fulfilled. The former is moſt probable, and that there ſhall be no ſuch time when the *Jews* ſhall return again to *Jeruſalem*, and poſſeſs their own Land, for it is hard now to give an account where the Poſterity of the Ten Tribes be, by whoſe return, the Promiſe ſhould be juſtified. Beſides that the Phraſe in the beginning of this Verſe, *For lo, the days come*, ſeem to import a more ſpeedy fulfilling of the Promiſe, than after ſome thouſands of Years, tho it is certain the *Jews* feed themſelves with ſome ſuch expectations.

4 ¶ And theſe *are* the words, that the LORD ſpake, concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice of trembling, ‖ of fear, and not of peace *e*.

‖ Or, *of fear, and not of peace.*

e God here ſpeaketh, but whether perſonating other Nations, or the *Jewiſh* Nation, is not agreed, nor yet whether this Text refers to the Times of the *Meſſiah*, when the Nations ſhould tremble; or the time when *Darius* invaded *Babylon*, or the times of *Gog* and *Magog* (of which read *Ezek* 38.) Or the time when the *Chaldeans* invaded *Judah*; this laſt ſeemeth moſt probable, and that God by this intended only to rowſe the *Jews* out of their ſecurity, and put them off from expecting peace according to the flatteries of the falſe Prophets, aſſuring them that the Times that were coming next were not times of Peace, but ſuch as ſhould make them tremble.

‡ Heb. *I Male.*
* Chap. 4. 31. and 6. 24.

6 Ask ye now, and ſee whether ‡ a man doth travail with child? wherefore do I ſee every man with his hands on his loins, * as a woman in travail *f*, and all faces are turned into paleneſs *g*?

f The Voice which I hear, is not the Voice of Women, but of Men, and theſe the ſtrongeſt and ſtouteſt Men, yet it is a Voice like the Voice of Women in Travail, roaring out through their pains, and the poſture I ſee the generality of Men are in, is like the poſture of Women in Travail, who hold their hands upon their Loins, hoping thereby to abate their pain. Was it ever heard that Males had the pains that uſe to attend Child-bearing Women? *g* And all Mens Faces look as if they had the *Yellow-Jaundice*; or are of the colour of blaſted Corn as the word ſignifieth, *Deut.* 28. 22.

* Amos 5. 18.

7 * Alas, for that day *is* great, ſo that none *is* like it *h*: It *is* even the time of Jacob's trouble *i*, but he ſhall be ſaved out of it *k*.

h It is no wonder that there is ſuch a trey bling upon all hearts, ſuch a conſternation and great complaining; for it will be a Time of no ordinary Calamity, but of great evil and miſery, in the ſame ſence as it is called a great day, *Joel* 2. 11 *great* and *terrible*; and *Zeph.* 1. 14, *&c.* *i* there never was ſuch a Day before. *k* It will be a day of trouble to thoſe that are the Poſterity of *Jacob*, both good and bad, they ſhall not be delivered from it, but they ſhall be delivered out of it.

8 For it ſhall come to paſs in that day *l*, ſaith the LORD of hoſts, *that* I will break his yoke from off thy neck *m*, and will burſt thy bonds *n*, and ſtrangers ſhall no more ſerve themſelves of him *o*.

l Not in that great day before mentioned, but in the day when God ſhould deliver the Seed of *Jacob out of trouble*. *m* God threatens to break the Yoke of the King of *Babylon*, that is, to break that power of his which for 70 Years he ſhould exerciſe in keeping the *Jews* under. *n* And he would break the bonds in which they ſhould be kept. *o* And foreign Nations ſhould no more ſerve themſelves upon the *Jews*.

9 But they ſhall ſerve the LORD their God, and David their king *p*, whom I will raiſe up unto them *p*.

p Who is here meant by *David* is not well agreed. Some think this Promiſe was fulfilled in the Rule of *Zorobabel*, and thoſe after the Captivity of *Babylon*, of the Family of *David*, who ruled over the *Jews*, though not under the ſtile of Kings; others think that Chriſt is intended as in the other *Parallel* Prophecies, *Ezek.* 34. 23. and 37. 22. *Hoſ.* 3. 5. and that the deliverance here promiſed was ſpiritual; and indeed unleſs we ſo underſtand it, it will be hard to aſſign a time when the Promiſe of the former and this Verſe was made good, for upon the return from the Captivity to the coming of Chriſt, and from his time to this day, other Nations have ſerved themſelves upon the *Jews*, and they have been in perpetual Servitude, firſt to the *Perſians*, then to the *Grecians*, then to the *Romans*, in Servitude to whom they were at the coming of Chriſt, and ſoon after miſerably ſubdued by them, and ſince that time almoſt all Nations have ſerved themſelves of the *Jews*. Either therefore this Prophecy muſt be underſtood in a ſpiritual ſence of the Kingdom of Chriſt, under which the *Jews* that received him were made ſpiritually free: Or elſe there is a time yet to come, when this ancient People of God ſhall be reſtored to a further Civil Liberty, than they have enjoyed ever ſince the Captivity of *Babylon*, and be more fully converted to Chriſt, than they yet are; towards which ſence many Texts of Scripture, beſides this, look; particularly *Rom.* 11. 25, 26.

* Iſa. 41. 13 & 43. 5. & 44. 2. Chap. 46. 28.

10 ¶ Therefore * fear thou not, O my ſervant Jacob *r*, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from afar, and thy ſeed from the land of their captivity *ſ*, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid *t*.

r You that are my Servants, and the Poſterity of *Jacob*, tho your Captivity be Threeſcore and Ten Years, yet be not afraid that I have quite forgotten you, or my promiſe made to your Fathers. *ſ* For I will aſſure you that though I have for your ſins ſent you afar off, yet you are not beyond the reach of my ſaving Arm. *t* You ſhall return out of the Captivity of *Babylon*, and be at reſt, as they were for 150 Years during the time of the *Perſian Monarchy*. A ſhort Hiſtory of which we have in the Books of *Ezra* and *Nehemiah*.

* Amos 9. 8.
* Pſal. 6. 1. Chap. 10. 24. & 46. 28.

11 For I *am* with thee ſaith the LORD; to ſave thee *u*: * though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee *w*: but I will correct thee * in meaſure *x*, and will not leave thee altogether unpuniſhed *y*.

u To ſave thee, with a Temporal Salvation, and deliverance, and thoſe of thee who are *Iſraelites* indeed with a ſpiritual, and eternal Salvation; but the firſt is what is here principally intended. *w* God puts a difference betwixt the Chaſtiſements of his People, and the Puniſhment of their Enemies; the latter he deſtroyeth with an utter, and total deſtruction, to make an end of them; but he chaſtens his People like a Father for their profit, and will not bring them to utter ruine. *x* He corrects them in meaſure; the *Hebrew* word ſignifieth in judgment; that is, not in Equity only, but in Wiſdom, or with Moderation, whereas he is ſaid to puniſh his Enemies in fury. There are many Texts of Scripture that mention this difference which God puts betwixt his puniſhing his People, and his puniſhing their Enemies, *Iſa.* 26. 14, 19 & 27. 7, 8.

y But yet God will not let his own People go altogether unpuniſhed, that by it they may be reclaimed, and the World may take notice that God is of purer Eyes than that he can, in any Perſons, behold iniquity.

* Chap. 15. 18.

12 For thus ſaith the LORD, Thy * bruiſe *is* incurable, *and* thy wound *is* grievous *z*.

z Interpreters generally underſtand by *bruiſe* or *wound* here, the State that the *Jews* ſhould be in, in the Captivity of *Babylon*, which would be miſerable, and ſo miſerable that it would be incurable from any hand, except the Hand of God. But I do not underſtand why it may not as well be interpreted of their *ſinful ſtate*, with reference to God's purpoſe, and interpreted by 2 *Coron.* 36. 16. where it is ſaid, *The Wrath of God aroſe againſt them till there was no remedy.* They had ſinned to that degree that God had reſolved into Captivity they ſhould go, and there ſhould abide till the determination of 70 Years.

‡ Heb. *for healings.*
* Chap. 8. 22.

13 *There is* none to plead thy cauſe ‡ that thou mayeſt be bound up: * thou haſt no healing medicines *a*.

a Concerning the general deſign of the Prophet in theſe words, all Interpreters ſeem agreed that the Prophet's Scope is to bring their uneaſie thoughts to a reſt, and make them reſt ſatisfied with the Providence of God; for there was no reſiſtance of the Will of God, which he metaphorically expreſſeth under the notion of one miſerably and incurably wounded, whom no Phyſician or Chirurgeon could heal, and for whom there was no effectual Plaiſter; but concerning the particular ſence of the *Hebrew words*, much is critically ſaid, which I conceive not my work to repeat, nor is it of much moment to us to know, whether the word more properly ſignifies *healing Medicines*, or *courſes of cure*, or *plaiſters*; thoſe who are curious may read ſufficiently about it in the *Engliſh Annotations* upon the Text. It may be more material to conſider whether the Prophet's meaning be, there was none would do it, or there was none could do it, or there was none ſhould do it, that is, whom God would admit at preſent to do it, as he elſewhere ſaith, though *Noah*, *Daniel* and *Job*, and though *Moſes* and *Samuel* ſtood before him, they ſhould ſave none but their own Souls: The Prophet's deſign doubtleſs was to ſatisfie this People, that there was no preſent remedy for them but Patience, though ſome would in charity plead for them, and though their falſe Prophets might promiſe a Cure; yet in very deed God would admit now of no Plea for them, and all means that could be uſed for their more ſpeedy reſtauration, would prove no healing Medicines, but like Medicines that make the Patients worſe, and irritate, inſtead of allaying the Diſtemper.

* Job 13. 24. & 16. 9 & 19. 11
* Job 33. 21.
* Chap. 5. 6.

14 All thy lovers have forgotten thee *b*: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a * cruel one *c*, for the multitude of thine iniquity, * *becauſe* thy ſins were increaſed *d*.

b In the time of thy proſperity thou haſt many Friends, but now they have forgotten thee. Very probably the *Egyptians* and *Aſſyrians*, whoſe help the *Jews* made often uſe of, are the Lovers here intended, 2 *Chron.* 28. 21. *Hoſ.* 12. 1. indeed the *Egyptians* were before conquered, or very much brought low, by the King of *Babylon*. *c* They ſee the miſerable caſe they are in, and now do not covet thee as formerly, they diſcern that I have wounded thee with ſuch a wound, as cruel Men uſe to give their Enemies. *d* Though it be in me no act of Cruelty, for it is but in a juſt puniſhment of your iniquities, which were increaſed to a very great multitude.

15 Why cryeſt thou for thine affliction? thy ſorrow *is* incurable *e*, for the multitude of thine iniquity *because* thy ſins were increaſed, I have done theſe things unto thee *f*.

e Why complaineſt thou of my dealings with thee? Or as *Chap.* 15. 18. The cauſe of thy ſorrow is incurable, or as others, Why complaineſt thou that thy ſorrow is incurable. *f* Though it be ſo, yet thou haſt no reaſon to complain of my dealings, for thy deſtruction is of thy ſelf; I am juſt in what I have done, for I have but given thee that Death which is the wages of thy work of ſin, nor was I ſuddenly provoked, it is for the multitude of thine iniquities, and in that caſe the living Man hath no juſt reaſon to complain, *Lam.* 3. 39.

* Heb. *a prey.*

16 Therefore *g* all they that devour thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivity, and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey *h*.

g The Particle לכן is thought here to be ill Tranſlated *therefore*, for manifeſtly it is not a cauſal or illative, and thoſe who interpret it *therefore*, refer it to what went before, *Verſe* 10, 11. It were better Tranſlated *nevertheleſs*, or *notwithſtanding* that, ſo the learned Author of the *Engliſh Annotations* thinks it ſhould be Tranſlated, *Iſa.* 7. 14 and 30. 18. and in many other Texts. *h* So this Text is a declaration of God's free mercy, though this People had juſtly provoked the Lord by their iniquities to puniſh them, yet he would at length revenge them of their Enemies, and thoſe that ſpoiled them ſhould feel his juſtice, and be themſelves ſpoiled, ſo *Iſa.* 10. 12. and 33. 1. God ordinarily puniſheth thoſe that have been Enemies to his People more ſeverely than his People have been puniſhed by them, the Reaſon is, becauſe though they ſerve God in chaſtiſing his People, yet they do it not deſignedly; *Iſa.* 10. 7. and commonly they exceed a meaſure in their executing God's Vengeance.

17 For I will restore health *i* unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after *k*.

i As the miserable ſtate of this People was by the Prophet, *Verſe* 12, 13. deſcribed under the ſimilitude of a Man wounded, and bruiſed, and ſick, ſo their more proſperous ſtate is deſcribed under the notion of health, and God's action in reſtoring them, expreſs'd under the notion of healing, both here, and in many other Texts, *Iſa* 6. 10. and 19. 22. and 57. 18, 19. *k* The Particle here Tranſlated *becauſe* may ſo ſignifie here, for often the ſcorn and contempt of God's Peoples Enemies, cauſeth God to make haſte to their Salvation, and Deliverance, but many think that it were better Tranſlated *although*, as it is, *Joſ.* 17. 18. though the Heathens call thee one that I have caſt off, as a Man doth his Wife; yet they ſhall ſee the contrary, for I will heal thee of thy wounds. *k* Though they deriding ſay, this *Zion* whom none cares for: Some think that in this they alluded to the original ſignification of the word *Tzion*, which is a dry or waſt place.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places *l*, and the city ſhall be builded upon her own ‖ heap, and the palace ſhall remain after the manner thereof *m*.

‖ Or, *little hill.*

l This Verſe manifeſtly is a promiſe of the rebuilding of the City, and was fulfilled in the times of *Ezra*, and the Term *Captivity*, which in its proper ſence relates to Perſons, not to Places, being here applyed to places, ſignifies the miſerable ſtate of *Jeruſalem*, upon the taking it by *Nebuchadnezzar*, which God promiſeth to change or alter under the notion of *bringing again*: So we read of the Captivity of *Job*, who yet ſtrictly was never a Captive, *Job* 42. 10. *m* Whether by the term *heap* be meant the heap of Rubbiſh, into which the City was turned, upon the taking of it by the King of *Babylon*, or the *hill* upon which the City was builded, is not much material; by the *Palace* is meant either the King's Houſe, or the Temple; ſo the Verſe is a Promiſe of the building again of the City, the Temple, and the chief Governours Houſe, all which was fulfilled by *Ezra*, *Nehemiah* and *Zorobabel*, the Hiſtory of which we read in the Books wrote by *Ezra* and *Nehemiah*.

19 And * out of them ſhall proceed thankſgiving *n*, and the voice of them that make merry *o*, and I will multiply them, and they ſhall not be few *p*; I will alſo glorifie them, and they ſhall not be ſmall *q*.

* Iſa. 33. 10. & 51. 11.

n Thankſgiving to God, as *Chap.* 17. 26. either Thank-Offerings, *Lev.* 7. 12, 13. or vocal Thankſgivings. *o* Either in a religious ſence, or in a civil ſence; if it be taken in the former it ſignifieth their Mirth at their Religious Feſtivals, of which we read much in Scripture, *Pſal.* 42. 4. and 118. 15. *&c.* if in the latter, it ſignifieth their happy and joyful ſtate after their reſtauration. *p* Though they be diminiſhed in the Captivity, yet I will return to them in my wonted Providences, and multiply them according to my promiſe to *Abraham*, ſo as they ſhall be for number *many*. *q* And as to their quality it ſhall be honourable; though during thoſe 70 Years they ſhall be a People of mean, or no reputation, yet after that time they ſhall recover their ancient reputation, and again be a People great for Honour and Glory.

20 Their children alſo ſhall be as aforetime *r*, and their congregation ſhall be eſtabliſhed before me *ſ*, and I will puniſh all that oppreſs them *t*.

r Their Poſterity alſo ſhall be as happy, and in as much repute, as they were before this carrying into *Babylon*. *ſ* Their Church, or the Body of the People of the *Jews*, ſhall from Generation to Generation be eſtabliſhed. *t* And though in thoſe times there will be ſome that will oppreſs them, yet they ſhall not eſcape my Vengeance that do it, for I will protect and defend them.

21 And their nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them *u*, and I will cauſe him to draw near, and he ſhall approach unto me *o*: for who *is* this that engaged his heart to approach unto me? ſaith the LORD *ſ*.

u This Promiſe was made good in *Zorobabel*, and other Governours of the *Jews* after their return out of Captivity, till they came to be ſubdued by the *Romans*. Some reſtrain this unto Chriſt, and make it a Prophecy of Chriſt, being born of the *Jewiſh* Nation; it is be they ſay that was meant by *David*, *Verſe* 9. and it is not improbable that the ſence of the Text may reach unto Chriſt, but it ſeems literally to be underſtood of *Zorobabel*, and to be oppoſed to *ſtrangers* ruling over them, which was no ſmall piece of their Calamity, while they were in Captivity. *o* That is, he ſhall ſerve me, and I will favour him, or this People ſhall ſerve me, and I will favour them, and not be as one at diſtance, or far off from them. Some underſtand this of the Civil Governour that ſhould be after the Captivity, ſome underſtand it of the People, ſome underſtand it of Chriſt; thoſe that underſtand it of the Governour, make it to ſignifie the ſpecial favour that Governour ſhould be in with God, and his Religion. Thoſe that underſtand it of the People, make it to ſignifie the Religion of the People, and the favour they ſhould be in with God. Thoſe who underſtand it of Chriſt, interpret it of his favour with God, by whom alſo the Saints have their acceſs. *p* Interpreters are yet more divided about this Phraſe; ſome apply it to Chriſt, either as an admiration of his Excellency, or as denoting that none but he could draw near to God in that manner as he did, nor had any ſuch a Delight in the Sons of Men as he; ſo as for him to be a Mediator betwixt Offenders, and an offended God: None but he durſt look in the Face of an angry God. Others underſtand it of *God's* People, intimating that in the Day when they ſhould return out of Captivity there would be but few, that with any ſerious purpoſe of heart would apply themſelves unto God, or ſignifying the impotency that is in Man heartily to draw nigh to God, till (as it is before ſaid) God cauſeth him ſo to do; and ſome think the words have a reference to the Covenant mentioned in the next Verſe.

22 And ye ſhall be * my people, and I will be your God *q*.

* Chap. 24. 7. & 31. 1, 33. & 32. 38.

q God in theſe words declares, That in that Day he would renew his Covenant with *Iſrael*, (at leaſt the true *Iſraelites*) and they ſhould be his People to ſerve, and to obey him, and he would be their God, to protect and bleſs them, with all temporal, and all ſpiritual Bleſſings.

23 Behold * the whirlwind of the LORD goeth forth with fury *r*, a † continuing whirlwind *ſ*, it ſhall ‖ fall with pain upon the head of the wicked *t*.

* Chap. 23. 19, 20. & 25. 32.
† Heb. *tarying.*
‖ Or. *it mean.*

r The Vengeance of God compared to a *whirlwind*, for the ſuddenneſs of it, and becauſe it ſhould incompaſs them to their ruine, *a terrible whirlwind*. *ſ* Or, a continuing whirling, not a ſudden blaſt of Wind, that ſhall preſently go over, but a Vengeance that ſhall abide. *t* The miſerable effects of which, in deſtroying, ſhall be either upon the Heathen, or upon the wicked *Jews* that ſhall continue in their diſobedience and ſtubbornneſs.

24 The fierce anger of the LORD ſhall not return, until he have done *it*, and until he have performed the intents of his heart *u*: in the latter days ye ſhall conſider it *w*.

u He expoundeth in theſe words the continuing Whirlwind, ſpoken of, *Ver.* 23. and withal lets them know, that what the laſt Prophets ſaid of a ſpeedy return out of *Babylon* of thoſe already there, or of the not going of thoſe which as yet were in *Judea* was all but falſhood; for the Lord was angry, and was reſolved to fulfil the purpoſe of his heart in puniſhing them. *w* And though at preſent they would not conſider, nor believe it, yet afterward, when they ſhould ſee things come to paſs according as he had ſaid, then they ſhould conſider what he had told them.

CHAP. XXXI.

The Reſtauration of Iſrael *publiſhed*, 1, ——14. Rachel *mourning is comforted*, 15,——17. Ephraim *repenting is brought home*, 18,——21. *Chriſt promiſed*, 22, ——26. *His Care over the Church*, 27,——30. *His new Covenant*, 31,——34. *The Stability and Enlargement of the Church*, 35,——40.

1 AT the ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people *a*.

a When the Lord's Anger ſhall turn, he having performed all the thoughts of his heart upon the wicked *Iſraelites*, he will declare himſelf not unmindful of the Covenant which he made with *Abraham* and his Seed, but will be their God, and they ſhall be the People of his Favour whom he will protect and bleſs. It is uncertain whether *Iſrael* here is to be taken in a more large ſence as it ſignifieth the whole Twelve Tribes, or only *Judah*, being that part of *Iſrael* which was before ſpoken of.

2 Thus ſaith the LORD, The people *which were* left of the ſword, found grace in the wilderneſs; *even* Iſrael, when I went to cauſe him to reſt *b*.

b God confirmeth the afore-mentioned Promiſes, and his Peoples hope and faith in them, by minding them of what he had anciently done for this very People. Though God did in the Journey which the *Iſraelites* had from *Egypt* to *Canaan*, cut off many of them by the Sword for their Iniquities, ſome by the *Amalekites*, *Exod.* 17. 8. ſome by the Swords of their Brethren for the Idolatry they committed about the Golden Calf, *Exod.* 32. 28. yet, thoſe that ſurvived that, and other Judgments, found favour in God's Eyes, while they were going to *Canaan* the Land of Reſt, or while God going before them, brought them into *Canaan*. God paralleleth his future Providences, and gracious Purpoſes with his paſt gracious Providences.

3 The LORD hath appeared † of old unto me, *ſaying* *c*, Yea, I have loved thee with an everlaſting love *d*, therefore with loving kindneſs have ‖ I drawn thee *e*.

† Heb. *from afar.*
‖ Or, *I have continued to draw.*

c The word *ſaying* being not in the original, hath given advantage to ſome to think, that the firſt words, are either the words of ſome of the People owning that the Lord indeed had of old appeared to and for them, but doubting whether the kindneſs of God ſtill held toward them. Or elſe complaining that theſe were old Stories. To which the Prophet replies by aſſuring them that God's Love was not a temporary Love, manifeſted to a ſingle Generation, but it was an everlaſting Love, therefore he had drawn them with loving kindneſs, he had all along dealt graciouſly with them, that way attempting to oblige them to that Duty which they owed to him, this drawing with loving-kindneſs he calleth a drawing with *the cords of men*, *Hoſ.* 11. 4. who ordinarily are little wrought upon by force, but won by Love.

4 Again * I will build thee, and thou ſhalt be built *f*, O virgin of Iſrael *g*, thou ſhalt again be adorned with thy ‖ tabrets, and ſhalt go forth in the dances of them that make merry *h*.

* Chap. 33. 7.
‖ Or, *Timbrels*

f As upon their being carried into Captivity, both their Civil State and Church, which either of them were as a Building framed together, were broken and pulled down, and they were ſcattered here and there, like the Stones of a Building pulled down: So God's bringing them again together, and cementing them by a Politicaland Eccleſiaſtical Government, is fitly compared to a Building. *g* The calling them the *Virgin Iſrael*, doth not ſignifie that the Body of that People had not been deſlowred by Idolatry, but either ſignifies that this Promiſe only concerned ſuch as had kept their Virginity: Or elſe (which it may be is more probable) *Iſrael* is here called a *Virgin* with relation to the following words, they being *Virgins* which were wont to go out with Tabrets, 1 *Sam.* 18. 6. and to Dance in the time of their mirth and jollity, *Exod.* 15. 20. *Jud.* 11. 34. *h* The Virgins are ſaid to be *adorned*, with their Tabrets, or Timbrels, either (as ſome think) becauſe they were wont to tie Scarſs, or Ribbons about them, or becauſe they looked comelily with theſe Inſtruments of Muſick in their hands, or ſhould uſe them in a more handſome and comely manner than they had done before, when they uſed them at unſeaſonable times. That which is here prophetied is, a merry, joyful, pleaſant time to this People when their Mirth ſhould become them; or the Reſtauration of their Religious Feſtivals, at which they uſed Inſtruments of Muſick to expreſs their inward ſpiritual joy and gladneſs. The Prophets, 1 *Sam.* 10. 5. came from the High-place with a *Tabret*, *&c.*

* Iſa. 65. 2.
† Heb. *profane them.*

5 * Thou ſhalt yet plant vines upon the mountains of Samaria *i*, the planters ſhall plant, and ſhall † eat *them* as common things *k*.

i *Samaria* was the Metropolis of the Ten Tribes, called ſo from *Shemer* who owned the Hill, *Omri* King of *Iſrael* bought it, and built *Samaria* upon it. Mountains in many places are judged the moſt convenient places for Vineyards, being free from Shades and moſt expoſed to the Sun. *k* God promiſeth them a Liberty to plant, and that they ſhould enjoy their Plantations, eating them as common things, which they could not do till the fifth Year, as appears from *Lev.* 19. 23. The three firſt Years it was to be accounted by them, as *uncircumciſed*, that is unclean. In the fourth Year it was to be *holy to the Lord*. In the fifth Year they might eat the fruit of it, as any common thing that was not unclean, nor yet devoted and conſecrated to the Lord.

6 For there ſhall be a day, *that* the watchmen upon the mount Ephraim ſhall cry *l*, Ariſe ye, * and let us go up to Zion unto the LORD our God *m*.

* Iſa 2. 3. Mich. 4. 2.

l That Mount *Ephraim* was a part of the Lot of the Ten Tribes is out of queſtion. Whether by *Watchmen*, be to be underſtood *State Centinels* ſet to give warning of dangers approaching, or *Keepers of Vineyards*, ſeemeth not much material. *m* It is ſaid they ſhould call upon Men to go up to *Zion*, that is, *to the Temple of the Lord at Jeruſalem* to worſhip the Lord. The only queſtion is, what time this Prophecy was fulfilled? For though *Judah* returned from the Captivity of *Babylon*, yet the *Ten Tribes* (that we read of) never returned. Some think that it was fulfilled in the time of *Ezra* and *Nehemiah*, when though the Body of the Ten Tribes returned not, yet many particular Perſons of thoſe Tribes, did return and joyn themſelves with thoſe who returned out of the Captivity of *Babylon*, and rebuilt both the City and the Temple. Beſides it appeareth from *Joſephus* l. 13. *cap.* 5. 8. That the *Demetrii* gave *Samaria*, *Galilee* and *Perea* to the *Jews*. But the beſt Interpreters judge that this Prophecy was fulfilled under the Goſpel; for both *Galilee* and *Samaria* received the Goſpel as appeareth from *Acts* 8. 1. 5. 9. 14. and 9. 31.

7 For thus ſaith the LORD, Sing with gladneſs for Jacob, and ſhout amongſt the chief of the nations, publiſh ye, praiſe ye, and ſay *n*, O LORD, ſave thy people, the remnant of Iſrael *o*.

n This grave, authoritative Preface, *Thus ſaith the Lord*, ſeemeth to be prefixed to put the People of God out of fear of the accompliſhment of the good things he had before promiſed, and prophecied of. The Verſe in it ſelf is either an Exhortation to thoſe amongſt *Jews*, who feared God, or to the Heathen, to ſing and rejoyce on the behalf of the *Jews*, to whom God would certainly ſhew ſuch mercy as they might *ſing* for, before they had it in their hands, they might both publiſh the thing that it ſhould certainly be, and alſo bleſs God for it. *o* But withal he minds them, that there would be occaſion for Prayer as well as praiſe, there would be a Remnant of *Iſrael*, that would have at leaſt no preſent ſhare in theſe Mercies, through their Impenitency, Unbelief, and hardneſs of Heart. Hereby minding us that we ought not ſo to rejoice in our good things, as to forget thoſe who are no ſharers with us: The beſt of God's Peoples Lot, while they are in this Life, is ſuch as will ſhew them a need of Prayer as well as Praiſe.

* Chap. 23. 8.

8 Behold, I will bring them * from the north-country *p*, and gather them from the coaſts of the earth *q*, *and* with them, the blind, and the lame, the woman with child, and her that travaileth with child together, a great company ſhall return hither *r*.

p By the North-Country, is unqueſtionably meant *Babylon*, and the Land of the *Chaldeans*, and thoſe places which were *Northward* of *Hieruſalem*; and *by the Coaſts of the Earth*, all other parts into which any of the *Jews* had been driven. *r* The meaning of this is, that nothing ſhould hinder ſuch from returning, as had a mind to return; blind Men that could not ſee their way, and lame Perſons, who had no ſtrength to walk in it, though they ſaw it, and Women with Child, in regard of their heavineſs, and Women Travelling, in regard of their pain, are Perſons more unfit to travel long Journeys than any others; but ſaith God, I will make ſuch proviſion, that ſome under theſe Circumſtances ſhall come. That theſe Phraſes muſt be interpreted only into this general ſenſe, appears, becauſe ſuch Perſon in a literal ſenſe could not come. And though ſome worthy Interpreters, underſtand it in a ſpiritual ſenſe of ignorant and impotent Perſons, and ſuch as are laden with the burden of their ſins, and of coming to Chriſt, it ſeems not to be the primary ſenſe of the Text.

9 They ſhall come with weeping, and ‖ with ſupplications will I lead them *ſ*: I will cauſe them to walk by the rivers of waters *t*, in a ſtraight way wherein they ſhall not ſtumble *u*: for I am a father to Iſrael, and Ephraim is my firſt-born *w*.

‖ Or, *with ſorrows.*

ſ Some think that it had been better Tranſlated, they *went weeping*, for though the Verb be the *future Tenſe* in the *Hebrew*, yet that Tenſe hath often the ſignification of the *Preter-perfect Tenſe*, thus it anſwereth, *Pſal.* 126. 5, 6. *He that goeth forth weeping, bearing precious ſeed, ſhall doubtleſs come again rejoycing*, &c. but there is no need of it here, for there is a weeping for Joy, as well as for ſorrow, as we have it in the inſtances both of *Jacob* and *Joſeph*, *Gen.* 29. 11. and 43. 30. and thus the Text correſpondeth with that, Zech. 12. 10. *I will pour upon them the Spirit of grace and ſupplications, and they ſhall look upon him whom they have pierced, and mourn. Weeping*, alſo here may be underſtood for their paſt ſins. *t* And they ſhall have no want as they had when they came out of *Egypt*, through the Wilderneſs, where they often wanted water. *u* Neither ſhall they have any rough Ways, nor turn backward and forward, as God mynde them to do in their Paſſage through the Wilderneſs. *w* For as I have the affection of a Father for all *Iſrael*, ſo will I ſhew the care and kindneſs of a Father to them, and uſe them as a Man uſeth his firſt-born; ſo God anciently called the *Jews*, *Exod.* 4. 22. *my* being the firſt of all Nations, whom God owned, and took into Covenant, and who owned God, and Worſhipped the true and living God only.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the iſles afar off, and ſay *x*, He that ſcattered Iſrael will gather him *y*, and keep him, as a ſhepherd *doth* his flock *z*.

x God willeth his Promiſes of good to his People, to be publiſhed and declared before hand, and that not to them only, but to other People, that the hand of his Providence when he brings them to paſs may be more conſpicuous, and it may be undeniably owned to be the Work of God, being no more than what he had foretold long before. *y* God is not only the Author of thoſe Judgments which come upon his People, but of their Mercies, and his Power in ſcattering them is enough to confirm us in a belief of his Power to gather them. *z* He will not only gather them, but keep and protect them when gathered, and thus God ſheweth himſelf their Shepherd; it is the Work of a Shepherd not only to call, and gather his Sheep together, but to watch over them, protect and keep them, when they are ſo gathered together.

11 * For the LORD hath redeemed Jacob *a*, and ranſomed him from the hand of *him that was* ſtronger than he *b*.

* Iſa. 49. 24, 25.

a Becauſe of the certainty of Divine Prophecies and Promiſes, things in them are often ſaid to be already done, which are not to be fulfilled of many Years after: The ſenſe is, God will as certainly do it, as if he had already done it; for whether it be underſtood of a Deliverance from *Babylon*, or of the Salvation of the Goſpel by Chriſt, which by a Metaphor is often alſo called *redeeming and ranſoming*, it was to be accompliſhed long after this time. *b* By him that was *ſtronger than he*, ſome underſtand the *Chaldeans*, others underſtand the *Devil*, (interpreting the Text of the Spiritual Redemption of God's People by the Blood of Chriſt, being the Ranſom given for them) but undoubtedly the Text is literally to be underſtood of their Deliverance from *Babylon*, though (as the Apoſtle ſaith) *all theſe things happened to them in a figure*. In their Deliverance as well from *Babylon* as *Egypt*, they were Types of the Deliverance of God's People from ſpiritual *Babylon*, and *Egypt* by Chriſt, as well as in their entring into *Canaan*, they were (as the Apoſtle proveth, *Heb.* 3. and 4.) Types of the Saints entring into Heaven, of which *Canaan* was a Type.

12 Therefore they ſhall come and ſing in the height of Zion *c*, and ſhall flow together to the goodneſs of the LORD *d*, for wheat, and for wine, and for oyl, and for the young of the flock, and of the herd *e*: and their ſoul ſhall be as a * watered garden *f*, and they ſhall not ſorrow any more at all *g*.

* Iſa. 58. 11.

c The particular Phraſes in this Verſe muſt not be ſtrained, nor do they need a particular explication, all ſignifying but one thing, *viz.* the happy and proſperous State the *Jews* ſhould be in, after their return from the Captivity, both as to their Religious and Civil State; The *height of Zion* may either ſignifie *Hieruſalem*, or the Temple more eſpecially where thoſe that returned, as well thoſe of the Ten Tribes, as thoſe ſtrictly of *Judah*, ſhould come and ſing Praiſes to God; *d* And ſhould there come to begot God good things upon the account of his Goodneſs, owning him as the God of their Mercies, whether of a Spiritual or Temporal Nature. *e* Such as Corn Wine, Oyl, and an increaſe of their Cattel, both Flocks and Herds. *f* And they ſhould be a beautiful, reſreſhing, growing People, like a watered Garden that looks cheaſly, and in which things grow and thrive (for Soul doth not ſeem here to be taken for Mens ſpiritual and immortal part, but for the whole Man.) *g* And they ſhall be ſorrowful no more in that manner as they have been, and for that Age and Generation were; or many

years, *vide Isa.* 35. 10. Some think that under these Expressions is also promised the spiritual Joy which the true *Israel* of God should have under the Gospel, and the eternal Joy they shall have in Heaven, when, and not before, all Tears shall be wiped from their Eyes; for in a strict sence it was not fulfilled to the *Jews*, who at the taking of their City by the *Romans*, sixty years after Christ, met with more Sorrow, than they had ever before met with.

13 Then shall the virgin rejoyce in the dance, both young men and old men together: for I will turn their mourning into joy, and will comfort them, and make them to rejoyce from their sorrow *b*.

b This Verse containeth only a farther variety of Expressions, all signifying the same thing, *viz.* their happy State, for some time after the Captivity. We may understand the *Dancings* here of all sorts of People, either of their religious rejoicing in their Holy Festivals, (for under the Old Testament in their religious rejoicing they used these external Expressions of Joy, as appears from *Psal.* 150. 4. and from *David's dancing* before the Ark) or of their civil Joy, where *Dancing* was more usual: the last words of the Verse expound all the former.

14 And I will satiate the soul of the priests with fatness *i*, and my people shall be satisfied with my goodness, saith the LORD *k*.

i By Priests some understand the Ministers of the Gospel, whom God here promiseth liberally to provide for; or rather by giving a success to their Ministery, and letting them see the fruit of their labours, make to rejoice: In which metaphorical sence I should rather interpret it, applying it first to the Priests of the *Jews* after the Captivity, of whom it is said, *Ezra* 6. 16. that they kept the *feast of the dedication of the second Temple with joy*; and *verse* 22. the Lord had *made the people joyful*. *k* Nor were the people for a short time only satisfied with the Lord's goodness. In a secondary typical sence it may also signifie the spiritual success, and rejoicing of good Ministers under the Gospel, and the spiritual joy of Believers. This rejoicing is metaphorically expressed by *fatness*, with allusion to the fat of the Sacrifices under the Law. It is an usual thing for God by his Prophets to express New Testament Duties and Privileges, by Phrases borrowed from the Worship of God under the Old Testament. Vide *Isa.* 66. 22, 23.

15 ¶ Thus saith the LORD, A voice was heard in Ramah *l*, lamentation *and* bitter weeping: * Rachel weeping for her children *m*, refused to be comforted for her children, because they *were* not *n*.

* Matth 2. 17, 18.

l Interpreters are much divided in the sence of these words, whether they should refer to the slaughter of the *Jews* belonging to the ten Tribes, upon their being captivated by the *Assyrians*, or to the slaughter of the *Jews*, upon the Siege and taking of the City by the King of *Babylon*, or to *Herod's* killing the Infants in *Bethlehem*? Certain it is the Evangelist, *Mat.* 2. 8. applieth them unto the latter; but whether the Evangelists application of it be as a literal fulfilling of the Prophecy, or by way of allusion, or no, is the question. Those that think that it is primarily to be understood of the slaughter of the Infants, urge, 1. That *Matthew*, *chap.* 2. 18. so applies it. 2. That womens mourning for children seems rather to be for the loss of infants, (as was there) than expressive of the mourning of all sorts of people, in a general desolation. 3. That the place of the mourning seems to hint it; for *Ramah* was near to *Bethlehem*, and contained under the *Coasts about Bethlehem*, mentioned by the Evangelist. 4. The words *because they were not*, they think make for them; for by being carried into Captivity, they did not cease to be, though they ceased to be in that happy Estate they were in before. 5. Because they think that this is here propounded as a Sign of his Coming, upon whose Coming these Promises of Felicity to the *Jews* should be fulfilled. These Reasons are not unanswerable; for *Matthew* may apply it only by way of *allusion*, speaking of such a Providence, when such a thing should happen as happened before: In which Sence particular Texts of Scripture, are in Scripture often said to be *fulfilled*, though they had their fulfilling before. 2. *Rachel* here doth not signifie a single Person, no, nor a particular Sex, but is brought in as a *common Parent*, lamenting the loss of her Off-spring. 3. *Ramah* was indeed near *Bethlehem*, but it was a City in the Tribe of *Benjamin*, *Jos.* 18. 25. 1 *Kings* 15. 17. *Rachel* was buried betwixt it and *Bethlehem*, *Gen.* 35. 19. 1 *Sam.* 10. 2. and it was also the place where *Nebuzaradan*, after he had taken *Hierusalem*, disposed of his Prisoners, as we read, *chap.* 40. 1. 4. Though the greater part of the *Jews* were not slain, but carried into Captivity; yet doubtless many were slain, and those left alive *were not* as to her, being now carried out of *Canaan* into a strange Land. 5. Although the Promises in this *Chapter*, made to the *Jews*, were more eminently and fully made good under the Kingdom of Christ; yet it may be doubted whether any of these Promises were primarily, and solely fulfilled to them under the Kingdom of Christ, but literally, before that time, though more fully and largely then. In *Ramah* therefore a Voice was heard, that is in *Canaan*, and particularly in *Ramah*, where *Nebuzaradan*, *chap.* 40. 1. disposed of the Prisoners he had taken, setting some at liberty (as *Jeremiah* in particular) ordering others to Death, and carrying the rest away to *Babylon*, which caused a bitter weeping and lamentation. *m Rachel* is here brought in, having been buried near that place, as if she were risen up from the Grave, and lamented the *Jewish* Nation which came out of her Loins (for so *Benjamin* did, which was one of the two Tribes that made the Kingdom of *Judah*) all the people of which Tribe are properly enough called her Children. *Rachel* here signifieth all the *Benjamitish* Women who defended from *Rachel*. *n* And, like a pitiionate Woman she refused all Arguments of Comfort, because her Children either *were not* absolutely, being slain by the Pestilence, the Famine, and the Sword of the King of *Babylon*, or *were* no longer her Children, being transplanted and removed into *Babylon*. So as I take this Text literally and primarily to referr to the lamentation for the Miseries the People suffered, upon the King of *Babylon's* taking the City: To which Mourning *Matthew* alludeth, there being a lamentation like this, when *Herod* caused the Infants of two years old to be slain in *Bethlehem*, and in the Coasts about *Bethlehem*, of which *Ramah* was one.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD *o*, and they shall come again from the land of the enemy.

o The Prophet in this, and the following Verses, is brought in as one appointed of God to quiet and comfort the *Rachel* before-mentioned, calling to her to quiet her self, and not to mourn so excessively, for God would recompense her for her Afflictions, which are here understood by the Term *Work*; (as some think) but the *Heb.* Word פְּעֻלָּה is hardly found in Scripture taken for Affliction: Others therefore apply it to *Rachel*, for whose Piety-sake God would shew Mercy to her Children, as a Reward of Grace, though not of Debt. The best Interpreters think that the Terms of *Work* and *Reward* are here used only to express the succession of a comfortable State, to their miserable State in Captivity, (as the Wages use to follow the Work) which should make them amends for their long time of Affliction; and so it is expounded by the last Words of the Verse.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border *p*.

p And again here, where, by *end*, is meant the end of the *seventy years*, and the words are but a repetition of the promise of the return of the *Jews* out of the Captivity of *Babylon*, of which the Prophet had often before assured them, and here only repeats it as an Argument why they should not be immoderately afflicted; for their Affliction was not endless, nor their Captivity for ever; they should return again into their own Land.

18 I have surely heard Ephraim *q* bemoaning himself *thus*, *r* Thou hast chastised me, and I was chastised as a bullock unaccustomed *to the yoke s*: *turn thou me, * Lam. 5. 21.
and I shall be turned *t*, for thou art the LORD my God *u*.

q The Prophet in this Verse sheweth the change that should be wrought in the hearts of the *Israelites* preceding this turn out of their Captivity. God had made an ancient Promise to this People in their Enemies hands, *Levit.* 26. 40, 41. *If they shall confess their Iniquity, and the Iniquity of their Fathers, with their trespass which they trespassed against me, and that they also have walked contrary unto me.* 41. *And that also I have walked contrary unto them, and have brought them into the land of their Enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their Iniquity.* 42. *Then will I remember my Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham, will I remember, and I will remember the land.* The Lord to shew his Faithfulness to his Word, and also to mind them of what must first be done before the aforementioned Promises could be fulfilled, and made good to them; and to quicken them to their Duty, speaks of a thing yet to come as of a thing past, foretelling that before their Deliverance should come he should hear *Ephraim*, that is, the Ten Tribes, or rather, those of all the Twelve Tribes that feared the Lord, *r* bemoaning, or bewailing their miserable State or Themselves, both for That and their Sins which had brought them into such a State, and acknowledging not only what God had done unto them, that it was he who had chastised them, and that justly. For *s* they were as wanton Bullocks not used to the Yoke, which ordinarily are very unruly when they are first put into it, but by use are more quiet under it. *t* And praying to God, that he would both change their Hearts, and also their State; for without him it could never be done, and by him it would be done easily. *u* And to this purpose laying a claim to God as their God, and owning him as their God, promising him that though other Lords had ruled over them, yet hereafter he alone should be owned, acknowledged, worshipped, and obeyed by them.

19 Surely after that I was turned I repented *w*, and after that I was instructed, I smote upon *my* thigh *x*: I was ashamed, yea, even confounded, because I did bear the reproach of my youth *y*.

w We must confider that we are not in an History or a Narration of things done, but in a Prophecy foretelling what should come to pass. The Prophet foretelleth, that before this promised Deliverance should come, the Israelites should be in another Temper, that their uncircumcised hearts should be humbled, they should accept of the Punishment of their Sins, confess God's Justice, and Righteousness, and their own Wantonness and Unrulineſs, pray unto God to change their hearts which would never else be changed, and change their conditions, which would depend upon that change of their hearts, laying claim to God as their God, who had promised, *Deut.* 30. 1, 2. That when the Blessings and the Curses spoken of chap. 28, and 29. should come upon them, and *They should call them to mind among all the Nations, whither the Lord had driven them; if they returned unto the Lord their God, and obeyed his voice, according to all that he commanded them, they and their children, with all their heart, and all their soul, That then the Lord their God would turn their Captivity, and have compassion on them*, &c. Now faith *Ephraim after I was turned*, after God had changed our hearts, we repented and changed our Practices. *x* After that God had instructed us either by his Prophets, or by *Briers* and *Thorns*, by our Afflictions or by his Holy Spirit, we smote upon our Thighs in testimony of our Sorrow and Af-

Affliction, *Ezek.* 21. 12. *y* Then I was *ashamed* and *confounded* for my Sins, understanding that I did but bear the just Punishment of the Sins which I had long ago committed, in the Time of my Wantonneſs, Rebellion, and Disobedience to God: This is expressed by the Term *Youth*, because ordinarily Men and Women's Youth is their Time of Wantonneſs; Persons ordinarily growing more considerate and sober as years increase upon them. Thus the Prophet foretelleth that God would prepare this people for Mercy: In the next Verses he sheweth how ready God's rear would be to hear

* Deut 32. 36. Isa. 63 15. Hos. 11. 8. † Heb. *fremd.*

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still *a*: * therefore my bowels are † troubled for him, I will surely have mercy upon him, saith the LORD.

z Interpreters run into a very great variety in their Explications of this Text, that which seemeth to be the cause of it, is that amongst the *Hebrews*, affirmative *Interrogations* are notes of the vehement denial of the thing, as to which the question is propounded, which leads some to interpret these words into a denial, that *Ephraim* was his *dear Son*, or a *pleasant Child*, and denying the truth of his professed Repentance. But certainly this is quite contrary to the whole scope of the Prophet. The *Reverend Author* of the *English Annotations* hath observed, that the affirmative Interrogation sometimes in Scripture doth imply a Negative, or the negative Particle is suppressed and הֲלֹא is put for הֵן; so that is *Ephraim* my *dear Son* here, is the same with, *Is not Ephraim my dear Son?* He gives for Instances, 1 *Sam* 2. 27, 28. Where *did I?* Plainly is the same with did I not? So, *Job* 20. 4. where we have supplied *Nor*, *Knowest thou not?* &c. So *chap.* 3. 6. Where *Hast thou seen?* Is the same with, *Hast thou not seen.* So, *Ezek.* 20. 30. *Amos* 6. 2. So that though the Particle prefixed הַ, be an affirmative Particle, yet it is often put for הֲלֹא and signifieth Negatively, the Negative being suppressed and to be understood. I have also sometimes thought that even here it may be fairly enough interpreted *Is Ephraim* now become my dear Son? Is he a pleasant Child? Is his heart turned? So is mine. *a* For since I spake *against him* or *with him*, or *of him*, I do *earnestly remember him*, מִדֵּי דַבְּרִי *Mr. Montanus* translateth it, *from the sufficiency* of my speaking with him; the reason of the difference is, דַּי signifies to *suffice*, and it signifies *time*. I see no reason to vary from our Translation, *since* or *from the time* as the same Particle signifieth, 1 *Sam.* 18. 20. 1 *Kings* 14. 28. *Isa.* 28. 19. I spake against him by my Threatnings, I do remember him with the affection and compassion of a Father. *b My bowels are troubled for him*, is as much as I have pitied him; as the Bowels of Parents are turned and troubled for their Children in Calamities; therefore faith God. *c* I will certainly shew him Favour.

21 Set thee up way-marks *d*, make thee high heaps *e*: set thine heart towards the high-way, *even* the way *which* thou wentest *f*: turn again, O virgin of Israel, turn again to these thy cities *g*.

d The latter part of this Verse expounds the former. Thou shalt (saith God) return again to these Cities which thou now leavest, therefore take good notice of the way thou goest, set up some marks by which thou mayest know it again. *e* Make thee Pillars or some high heaps of Stone in the way, which thou mayest know again when thou comest at them. *f* Mind well the way that the *Assyrians* and the *Babylonians* carried thee, for thou shalt come back the same way. *g* Farther to assure them they should return, he calls to them to *turn again*, and doubleth his words, for the farther confirmation of the thing.

22 ¶ How long wilt thou go about, O thou backsliding daughter *h*? for the LORD hath created a new thing in the earth, a woman shall compass a man *i*.

h That the *Jews* are here meant by the backsliding daughter is out of question; but what *going about* is here intended, is not so plain. Some interpret it of their running after Idols; some of their seeking help from foreign Nations, instead of applying themselves unto God. Others of their wandring up and down in Captivity. *i* But the greater difficulty is about this *new thing*, which the Lord faith he will *create in the new* Earth. a Woman *compassing a Man*. Some by Women understanding feeble Persons that should prevail against strong Men. But the two Interpretations of this difficult Passage, which seem most reasonably to contend for preference, are, 1. The Interpretation of those who think it contains a Promise both of the *Jewish* Church in its time, and of the *Gospel Church*, after the *Jewish* Church's period, prevailing over all its Enemies, whether Temporal or Spiritual; though, considering the paucity of the Church's Members, with the multitude of its Enemies, and their power, it seemed as strange a thing, as for a Woman to prevail against a strong and mighty Man. This the learned Author of the *English Annotations*, judgeth the true and genuine sence of these Words. Others interpret this Woman to be the *Virgin Mary*, who was to inclose in her Womb the Lord Jesus Christ, to whom the converted *Jews* were to adhere; which sence neither Mr. *Calvin*, nor our learned *English Annotator* approve of. But it being the receiv'd sence of very many Interpreters, it is fit we should hear their Reasons, which are, 1. They urge the Particle כִּי, for God, they say, here gives the Reason why the *Jews* should desire to return into the Country of *Judea*, because the *Messias* was to be born there. 2. They urge the Term *created*, the Body of Christ being not begotten by Man, but created by God, though of the Flesh of the Virgin. 3. They say this indeed was a new thing. It was a new thing for a Virgin to become a Mother, still remaining a Virgin, and to be the Mother of him who was God blessed forever, though not the Mother of the Divine Nature; for so Christ answered the Type of *Melchisedeck*, without *Father* as Man, without *Mother* as God, 4. All other incompassings of a Man they say were as well out of *Judea* as in it, this was in *Judea* only. 5. The Word translated *Woman* in Scripture, they say always signifies a particular individual Woman, which could be no other than the Virgin 6. They say the whole Context referrs to benefits coming by Christ, therefore he must certainly be the Man here intended. 7. They urge that this Prophecy follows, *ver.* 15. which *Matth.* 2. 8. is applied by the Evangelist to *Herod's* Murder of the Infants upon the Birth of Christ. But on the other side it is objected that the Verb סָבַב is never used in Scripture to signifie such an *incompassing*. 2. That the Word translated *a man*, signifying a *strong Man*, doth not properly agree to an Infant in the Mother's Belly. But it is again replied, that this is not the only Word in Scripture, that is but once read in the same sence. 3. That the Word signifieth any incompassing, and may be properly applied to the Virgin's Womb incompassing an Infant. And for the Word translated *Man* they say it is applied to a new-born Infant, *Zech* 2. 8. *Isa.* 9. 6. That it is applied to God. *Deut.* 10. 17. and to Christ, *Zech* 13. 7. compared with *Matth* 26. 31. In a Matter wherein so many learned Men are divided, it is enough for me to give their Opinions and Reasons, leaving my Reader to his own Judgment, in a Matter wherein neither his Faith nor Holineſs are much concerned: for the Queſtion is not concerning the thing, whether Christ was incompassed in the Womb of a Woman, which is plain enough from other Scriptures, but only whether that be the sence of the Parable here

23 Thus saith the LORD of hosts, the God of Israel *k*, As yet *I* they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bleſs thee, O habitation of justice, *and* mountain of holineſs *m*.

k These Prophecies of the Restauration of the *Jews*, are very ordinarily prefaced with these two Attributes of God, the one of which asserts his Power to do the thing promised; for what cannot be done by the Lord of Hosts? The other asserting his Goodneſs or Good Will to this People, because he is their God, related to them in Covenant with them: Ability and Love or Good Will to us, being the two Pillars of our Faith and Confidence in God, which requireth no more than that we should be assured that the Person whom we trust is able and willing to do what we trust to him for. *l* The Particle עוֹד seemeth better translated, *ver.* 5. *yet again they shall use*, &c. *m* Three things of the Prophet here foretelleth. 1. That the Cities which had formerly been the Habitations of bloody, unjuſt, cruel Men, should become the Habitations of Men who should do juſtice to all. 2. That the City which stood upon Mount *Zion*, and had formerly been an Habitation of Idolaters, and other unholy Persons, should become a Place, in which Men should in a due and holy manner serve and worship the true God. 3. That they should be so famous both for Juſtice and Holineſs, that Men should take notice of it, and with them well under that notion; and upon that account, as they had for their sins been made a Curse and a Proverb, so upon their Reformation they should be for a Bleſſing. By this we may observe that those who would be bleſſed by God and Men, muſt be juſt towards Men, and holy towards God.

24 And there shall dwell in Judah it self, and in all the cities thereof together husbandmen, and they *that* go forth with flocks *n*.

n This whole Verse is but an Expreſſion of their peaceable State after their return, they should live innocently and peaceably. So *chap.* 33. 12.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul *o*.

n I have here is of the like signification with *I will*, as ordinarily in prophetical Promises, which are the words of him who calleth the things that are not as if they were, and would have his People look upon the things which he hath promised to do as certain as if they were already done. The Words are only a promise to the same sence as before, that God would give to a people abundance of eaſe and plenty, and wipe all tears from their eyes.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me *o*.

o Either this Revelation was made to *Jeremiah* in a dream, from whence he awaking, look'd about him, and he was very well pleased with his sleep at that time, because of the gracious Promises concerning *Judah* which the Lord had in that Dream revealed to him. Or else in a Vision, upon the light and hearing of which he was so well pleased, as a Man that had slept quietly, and had had no ill and unpleaſing, but sweet and delightful Dreams while he slept.

27 ¶ Behold, the days come, saith the LORD, that * I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.

* Hos. 2. 23

o That is, I will exceedingly multiply them, both with Men and with Cattel; they are now laid waste, their Men destroyed, or gone into other lands, their profitable Beaſts are destroyed, and kill'd up, but it shall not be so always. I will again plant them, and there shall be as great plenty of either, as if they were sown: The multiplying both of Men and of Beasts in Nations is God's Bleſſing.

28 And it shall come to pass, *that* like as I have watched over them to * pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the LORD,

* Chap. 1. 10.

p Nothing

p Nothing can produce in God a change of Counsels, Purposes and Decrees, for he is not as Man *that he should lie or repent*, he is *the God that changeth not*, but Men's Reformation may produce in him a change of Providential Dispensations. God is here set out as a Man that is vindicative, and his vindicative Nature prompts him to watch all opportunities of doing hurt to the Person against whom he is set. There is no Fury nor Revenge in God; but where he doth is Justice; but here an angry God is set out, as taking all opportunities to punish sinners, as if he had watched for them, whereas he never slumbreth nor sleepeth: But the time of their Reformation, and his Favour being come, God promiseth to be as diligent to do them good, which is here expreſt by the metaphorical notions of planting and building them, as he was before to execute his Justice upon them.

29 In those days they shall say no more; The fathers have eaten a sowre grape, and the childrens teeth are set on edge *q*.

q That is, we are punished for our Fathers Sins, which yet God may justly do; and none questioneth the Justice of Man in the case, depriving Children of their patrimonial Estates for their Parents Treasons, nor more than God threatneth in the Second Commandment. God indeed, *Exod.* 18. 2. seemeth displeased at their use of this Proverb; but the reason is, because they so used it, as to acquit themselves, in imating they were guiltless, and suffered only for the Sins of their Parents, whereas that was false, otherwise the punishment of Children for the Sins of their Parents, was no more than God had threatned, *Exod.* 20. 5. and 34. 7. *Chap.* 15. 4. But, saith God, your Captivity shall, as to you, expiate your Parents Guilt past, and you shall no more say so.

30 But every one shall dye for his own iniquity, every man that eateth the sowre grape, his teeth shall be set on edge *r*.

r But yet (saith God) you must not think that Sinners shall escape my Vengeance, but if Men commit Iniquity they shall die, no Man's Teeth shall be set on edge, but his only, who hath eaten the sowre Grape.

31 ¶ Behold, * the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah *s*.

* Chap. 32. 40. Heb. 10. 16.

s The Apostle's application of this, *Heb.* 8. 8, 9, 10. puts us out of doubt, that this Promise referred to the Gospel-times. It was not only made with the *Jews*, but all those who should be ingrafted into that *Olive*; but it is said to be made with them, either as those two Terms signifie the whole Church, with whom that Covenant was made, (they being the whole Church which God had upon the Earth at that time) or because they were the only people that had broken the first Covenant, the *Gentiles* being Strangers at that time to the *Covenant of Promise*, Eph. 2. 12. Covenants being usually renewed upon one Parties violation of them, or because it was at first made with the *Jews*, though it concerned also those *that were afar off, even as many as the Lord should call*, Acts 2. 39. Neither is it called the new Covenant, because it was as to the Substance new, for it was made with *Abraham*, *Gen.* 17. 7. and with the *Jews*, *Deut.* 26. 17, 18. And it was then confirmed by the Blood of Christ, though not actually shed, yet as he was *the Lamb slain from the beginning of the World*, whose Blood was typified by the Blood of the Paschal Lamb, and of all those living Creatures killed for Sacrifice, but upon many other Accounts, thus enumerated by Divines. 1. Because it was new in the Notion of a Testament, not confirmed by the actual Death of Christ till Gospel-Times. 2. Because it was revealed and preached after a new manner, more fully and particularly, plainly and clearly. 3. Because it had no such mixture of Promises of temporal Blessings, as it had when first made with the *Jews*. 4. Nor was the Ceremonial Law any part of it, as it was to the *Jews*, who were obliged to approve themselves God's People by a strict observance of that. 5. It was in the Publication extended both to *Jews* and *Gentiles*, which the former was not. 6. In regard of the efficacy of the Spirit attending the Publication of it, in a much fuller and larger manner, with the distribution of its Gifts and Graces, inabling Souls to fulfill it. See more in the *English Annotations* upon this Subject.

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt *t*, which my covenant they brake *u*, ‖although I was an husband to them, saith the LORD *w*.

‖ Or. *I should I have continued an husband unto them.*

t Not in substance differing from it, but in circumstances vastly differing, as was shewed before, and is further declared afterward. The Covenant which God made with the *Jews* when they came out of the Land of *Egypt*, was on God's part the Law which he gave them, with the Promises annexed to their observation of it; on their part (which made it a formal Covenant) their Promise of Obedience to it, of which see *Exod.* 24. 7, 8. *Deut.* 26. 17, 18. This Covenant God saith he made with them, when they were an important weak People, the care of whom he took upon him, and led them as a Parent leadeth the feeble child by his hand. None must imagine that this Covenant did not contain the Promise of Pardon, through the Blood of the Messiah, upon their application to him, for to what purpose else was it confirmed by Blood, *Exod.* 24. 8. *u* Which Covenant they are said to have broken, not because of every Disobedience to the Law of God, for so every one daily breaketh it, but by their gross and eminent sinnings, so oft repeated, and continued in without Repentance, and more particularly by their *Idolatry*, which is compared to *Whoredom*, which breaketh the Covenant, and Bond of Marriage, and causeth God to say unto a People, *Lo Ammi*, you are not my People. *w* And this *Covenant breaking* is aggravated from God's Kindness to them, and Care of them; who had for them the Love, and declared the Care of an Husband, and gave them no temptation to go a whoring from him.

33 But this *shall be* the covenant that I will make with the house of Israel *w*, After those days, saith the LORD, * I will put my law in their inward parts, and write it in their hearts *x*, and will be their God, and they shall be my people *y*.

* Ezek. 11. 19, 20. & 36. 26, 27. 2 Cor. 3. 3.

w That is, with those *Israelites indeed* who shall be without *Guile*, (as Christ saith of *Nathanael*, *John* 1. 47.) with those who are (as the Apostle speaks, *Rom.* 2. 29.) *Jews* inwardly, by the Circumcision of the Heart and Spirit, spoken of, and promised by God, *Deut.* 30. 6. *x* In the Times of the Gospel, God's Law is not abrogated and made void. Christ himself came not to destroy the Law, but to fulfil it; but it is written in the hearts of God's true Israel, by the finger of the Spirit, not in Tables of Stone only; and they become obedient to it, not from compulsion and force, but from their secret approbation of it, and acknowledgment of it, as *holy*, *just* and *good*, the delight they take in it, *after the inward man*, *Rom.* 7. 22. but some may object, How was this a New Covenant? Did not God of old write his Law in the Hearts of his People? Did not *David*, and other the Servants of God, (of whom we read in the Old Testament) serve God out of a principle of Love, and delight in his Law? *Answ.* Undoubtedly *David* and others did so, and the Law of God was wrote in their hearts, but it was by vertue of this *New Covenant*, from the free and efficacious Grace of God. Mr. *Calvin* I think judgeth right, that the Prophet's design here is to expreſs the difference betwixt the *Law* and the *Gospel*. The first is the oth Duty, the latter bringeth along with it the *grace of Regeneration*, by which the Heart is changed, fitted, and inabled for, and unto Duty. All under the time of the Law that came to Salvation were saved, not from the Law, or by that, but by the Gospel, and this new Covenant; but this was not evidently exhibited, neither was the regenerating Grace of God so common under the time of the Law, as it hath been under the Gospel, which maketh it look like *a new Covenant* with Men, though it was the same Covenant which God was always in with his People; for what difference is there between the terms of the Covenant as recited here, *Chap.* 24. 7. and 30. 22. and as made with *Abraham*, *Gen.* 17. 7. *Deut.* 30. 6. It is further observable, that God maketh the writing the Law in Peoples Hearts his own Work. There were no need of God's putting his Law into Mens inward parts, if they had such an inward power (as some talk of) of themselves to do it, and could write it there with a Pen of their own making. The *Papists* allow God a share in this Work, only give Man himself the greatest share. Others indeed give God nothing but the Honour of giving Man a *reasonable soul*, furnished with such a power, and that he hath done to Heathens, as well as those within the Pale of the Church, and the *Preaching of the Gospel*; and to those within the Church, a further aid and assistance to them than Heathens have, to use their natural power well. But let any understanding person judge whether this be probably the sense of this Text, or comprehensive of all within the *Covenant* which God hath made with his People; or supposing this were true, what that is which differeth, one Man living under the Gospel from another, but himself, and whether by this Doctrine Man be not made a God to himself, that is the principal cause of all spiritual and eternal good, which how it comporteth with the Honour and Glory of God, or with this Text, and many others of like nature, I do not understand.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for * they shall all know me, from the least of them unto the greatest of them, saith the LORD *a*, for * I will forgive their iniquity, and I will remember their sin no more *b*.

* Isa. 54. 13. 1 John 2. 27. * Chap. 33. 8. Micah 7. 18. Acts 10. 43.

x This must not be so interpreted as if under the Gospel, there should be no more need of ministerial teaching, for Christ himself sent out his Apostles to preach; nor yet as if there should be no more need of Brotherly Teachings, by Instruction or Correption; the contrary is commanded, *Col.* 3. 16. It is only an expression signifying the increase of knowledge, and of the fear of the Lord, that should be after the pouring out of the Spirit; we have such expressions, 1 *John* 2. 27. The Learned Author of our *English Annotations* thinks this Phrase signifies, that under the Gospel there should be a greater measure of means of knowledge, and of knowledge got by that means, and of clearness of understanding in Persons, or ability to conceive things revealed, and a greater number of Persons, that should be enlightned with the saving knowledge of God: Others say, that by *knowing the Lord*, is to be understood the first knowledge of God; Christians should not need be taught the first Rudiments; but the Apostle speaks otherwise, *Heb.* 5. 12. Others by *knowledge* understand the *fear of the Lord*. *a* God saith, They should all know him; but it must not be understood of the same degree, and measure, but in a degree of sufficiency for the Duties which God expected from them upon their notion and apprehension of God. *b* God makes the root of all this Grace to be the free pardon, and remission of their sins.

35 ¶ Thus saith the LORD, which giveth the sun * for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the * sea *c* when the waves thereof roar, the LORD of hosts *is* his Name.

* Gen 1. 16. * Isa. 51. 15.

c The

c The Word יגר is here ill translated *divide*, which hath led some Interpreters to think that God here hath a respect to his dividing the Red Sea, that the *Israelites* might pass over, which seemeth not at all here to be intended. The word indeed signifieth to *divide*, but it also signifieth to *quiet* and *bring to rest*, and is so interpreted, *Chap.* 50. 34. *Isa.* 34. 14. and in this very *Coap. Ver.* 2. and doubtless were better here translated, which *quieteth the Sea* when the Waves thereof roar. All the acts mentioned are acts speaking the Divine Almighty power, of him who is the Lord of all the Regiments in the Hosts of the Creation.

36 * If those ordinances *d* depart from before me, saith the LORD, *then* the seed of Israel shall also cease, from being a nation before me for ever.

* Isa. 54. 9. *Chap.* 33. 20.

d There are Ordinances of Worship, which are God's Laws relating to his Worship, and *Ordinances of Justice*, which are God's Laws, for the executing civil Justice, and Ordinances of Nature, which are God's Establishments for the working of natural causes in their order; these are those here spoken of, *e* Which shall hold and continue to the dissolution of the World, the continuance of which God pawneth as a Pledge of the continuance of *Israel* as a Nation *all the days* (so it is in the *Hebrew*) that is many days, or all the days they shall keep close with him, or which he hath appointed. If we interpret it (as in our Version) *for ever* it must be understood not of *Israel* according to the flesh, but, of the Church, the true *Israel* of God, which shall never fail.

37 Thus saith the LORD *, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD *f*.

* Chap. 33. 22.

f That is, I will never cast off all the Seed of *Israel*, (which promise the Apostle, *Rom.* 11. 1, 2. proveth to have been by God made good, notwithstanding the rejection of the great Body of that People) for none but God can either measure the Heavens, or pierce to the center of the Earth.

38 ¶ Behold the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel, unto the gate of the corner *g*.

g That is, it shall be built round, as largely as ever, we read of this Tower of *Hananeel*, *Neh.* 3. 1, and 12. 39. *Zech.* 14. 10. it was in the South, or rather the Eastern part of the City. We read of the *Gate of the corner*, 2 *Kings* 14. 13. *Zech.* 14. 10. most agree that it is in the North-East part of the City.

39 And the measuring line shall yet go forth, over against it, upon the hill Gareb, and shall compass about to Goah *h*.

h That is, it shall be built round about upon its old foundations, *Vid. Neh.* 3. We are ignorant of the Ancient Situation of the City, so are the *Jews* themselves, therefore it is vain to pretend to an exact skill in these names of places; some say, *Gareb* signifies a *Scab*, and the Hill had its Name from Leprous Persons lying there.

40 And the whole valley of the dead bodies *i*, and of the ashes *k*, and all the fields unto the brook of Kidron, unto the corner of the * horse-gate towards the east *l*, *shall be* holy unto the LORD *m*; it shall not be plucked up, nor thrown down any more for ever *n*.

* Nehem. 3. 28.

i A Valley so called (as some think) from the Multitude of *Sennacherib's* Army slain there; or, (as others think) from the Bodies of Malefactors put to Death at *Gogarha* (which was near) cast, or buried there *k* So called (as is thought) from the ashes of the Sacrifices carried thither *l* Some think that the Horse gate had its Name from the King's Horses led out at it. The sum is the whole City shall be built. *m* All these places shall be parts of the Holy City, and God's Name shall be sanctified, and he shall be worshipped in them all. *n* And the City for a long time shall abide and not be plucked up, nor thrown down: for we know after many Years it was plucked up by the *Romans*. If we interpret the word *for ever* of a perpetuity, the Church of God must here be understood, against which the Gates of Hell shall never prevail, as Christ hath promised.

CHAP. XXXII.

Jeremiah *in the Siege of* Jerusalem *being imprisoned by* Zedekiah, *buyeth a Field, taketh Witnesses, draweth a Writing, ſealeth and delivereth it to* Baruch *to preserve, as Tokens of the Peoples Return*, 1.——15. *He prayeth with admiration of God's Majesty and Works; and repreſenteth his own Conflict*, 16. ——25. *God confirmeth the Captivity for their sins*, 26. ——35; *but promiseth a gracious Return*, 36.——44.

1 THE word that came to Jeremiah from the LORD, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar *a*.

a That is something more than a Year before the City was taken, for it was taken in the fourth Month of the eleventh Year of this Kings Reign, *Chap.* 39. 2. This tenth Year concurred with the eighteenth Year of the King of *Babylon*'s absolute Reign, who began so to Reign in the third and fourth Year of *Jehoiakim*, *Dan.* 1. 1. for as *Jehoiakim*'s last Year was the seventh and eighth of *Nebuchadrezzar*, who is also sometimes called *Nebuchadnezzar* and *Nabuclodonosor*.

2 For then the king of Babylon's army besieged Jerusalem *b*: and Jeremiah the prophet was shut up in the * court of the prison, which *was* in the King of Judah's house *c*.

* Neh 3. 25.

b The *King of Babylon* (as appears from 2 *Kings* 25. 1. and *Chap.* 39. 1.) besieged *Hierusalem* in the tenth Month of the ninth Year of *Zedekiah*, so as he had besieged it some time before the Revelat on of this Prophecy came to *Jeremiah*. *c Jeremiah* was not that time a Prisoner, in a Prison within the King's House. The King could keep him from revealing God's Will to the People, but he could not keep God from revealing himself to him Prisons did not from Communion with Men, but often contribute to God's People free and sweeter communion with him. In the extremity of the desperate hardness of this Prince, and these Peoples Hearts appear, in that the fear of an Enemy besieging them could not awe them from such outrageous acts of Perfecution.

3 For Zedekiah king of Judah, had shut him up, saying *d*, Wherefore doſt thou prophesie, and say, Thus saith the LORD, Behold I will give this city into the hand of the king of Babylon, and he shall take it.

d We no where read that *Zedekiah* immediatly commanded *Jeremiah* to be imprisoned (he seeth rather to have been favourable to *Jeremiah*, and judicious Interpreters think his preferment was a favourable Prison; but God accounteth Princes to do that which their Ministers or Subordinate Magistrates do with their connivance, and without their immediate Command. Though it be wild Divinity for any to say, that inferiour Ministers or Subjects are executed by the command of the supreme; and it is gross guilt (setting on them; yet it is as wild to say, they contract no guilt by the extravagant acts of subordinate Magistrates who have set put in place, and can punish, and remove them at their pleasures.

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes.

5 And he shall lead Zedekiah to Babylon *e*, and there shall he be until I visit him, saith the LORD *f*, Though ye fight with the Chaldeans, ye shall not prosper *g*.

e Here the cause of the Prophet's imprisonment is expreſſed. The things were true which *Jeremy* prophesied, and fulfilled, *Chap.* 19. 5, 6, 7. and *Jeremy* could not forbear speaking them, because he was sent of God upon the Errand, *Chap* 34 2, 3 yet the King and Court could not bear his words. *f* Interpreters are divided, whether the *visitation* here mentioned were a visitation of *judgment*, and the same with *until he die*; or of *mercy*; it is certain *Zedekiah* was not put to Death, only his eyes put out, and he carried into *Babylon*, *Chap.* 39. 7. where some think he afterward found favour with the King of *Babylon*; certain it is that he dyed in *Babylon*, and had an honourable Burial, but whether he met with any other favour, or no, the Scripture saith not; Some will have the words read, *until I visit this People*, and think that *Zedekiah* lived in Prison in *Babylon* till the Restauration; but he was 21 Years old when he began to Reign, and reigned 11 Years, so as he was 32 Years old when he was carried to *Babylon*, 2 *Chron.* 36. 11. and must be then 92 Years old when he died, which is hardly probable, considering the delicate Education, and Life of Princes, that he having lost his Eyes, and seen so much misery, should continue 60 Years longer. *g* Though you make many Sallies out upon the *Chaldeans*, that are now besieging you, yet you shall be beaten in all, and not be able to drive them from your Walls. Hitherto hath been but the Preface to the Prophetical Type, and Discourse in this Chapter, which now followeth.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold Hanameel the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that *is* in Anathoth *i*, for the right of redemption *is* thine to buy it *k*.

i From hence may be concluded the certainty of future contingency in God's Eye; the coming of *Hanameel*, was a future contingency, yet certainly known to God, so as he could tell the Prophet he would come. *ii Anathoth* (as appears from *Josh.* 21. 18.) was one of the Cities of the *Levites*; hence arises a question, how it could be sold to *Jeremiah*, who by the Law might not possess it, *Numb.* 18 20. being a *Levite*. Some resolve it from the Command of God, who might dispense with his own Law, but this seemeth not enough, because it is said afterward, *The Rights of Redemption is theirs*. Others therefore say the *Levites* might have some small Possessions, though no plowed Land: They might have Houses and Orchards, and Gardens, in Cities and Suburbs. But that these might be sold seemeth contrary to the Law, *Levit.* 25. 34. It is therefore rather thought to be meant of some small Estate left to *Hanameel* from his Ancestors. *k* The right of *Redemption* belonged to the next of Kin, *Lev.* 25. 25. *Ruth* 4. 4.

8 So Hanameel my uncles son came to me in the court of the prison, according to the word of the LORD *l*, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin, for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy self: then I knew that this *was* the word of the LORD *m*.

l Hanameel

l Hanameel came freely, none drave, or forced him, yet he came *necessarily* as to the *event*, he could not but go, else God had not told the Prophet truth. *m* When I saw it came to pass, knowing that God alone knew what was in Mens hearts, and what they would do, I knew my former mentioned Revelation was from God.

9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed him the money, *even* ‖ seventeen shekels of silver *n*.

‖ Or, seven score shekels, and ten pieces of silver.

n That is, about 2 *l*. 2 *s*. 6 *d*. a small Purchase, which argues the Field here mentioned to be but some *Orchard or Garden*; tho we must allow the price of Land strangely fallen at this time, when the Enemy was besieging the chief City of the Country. It should seem they were wont there to make their Payments, more by Weight than by Tale.

‖ Heb. *weighed to him the silver.*

10 And I ‖ subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances *o*.

o I went through with the Purchase, setting my hand to, and sealing the Deed, and taking Witnesses to it, (as is usual.)

11 So I took the evidence of the purchase, *both that which was* sealed *according* to the law and custom, and *that which was* open *p*.

p It is most probable, that upon such Bargains and Sales amongst the *Jews*, two instruments were made, the one sealed up, to be kept by the Purchaser, the other open, to be shewed to the Judges, and by them ratified, and that this was the Law and Custom ordinarily amongst the *Jews* upon Purchases; both which *Jeremy* kept, the one for his use, the other to produce in Court for Ratification. There is no certainty in the guesses that some others make, why there were two Copies: Nothing appeareth but that the Prophet bought this little Purchase with the same Rites and Circumstances that Men ordinarily in that Country made Purchases in times of Peace, and civil order.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah *q*, in the sight of Hanameel my uncles *son*, and in the presence of the * witnesses, that subscribed the book of the purchase, before all the Jews that sate in the court of the prison *r*.

* See Ha. 8. 2.

q This *Baruch* (as appeareth from *Chap.* 36. 4. 26.) was a Scribe, and an attendant upon *Jeremiah*, and one who wrote things for him, and from his Mouth. *r* He made this Purchase with all the usual Formalities; to make it publick, he signed and sealed it before Witnesses, and delivered it to *Baruch*, to keep in the presence of them all, and in the presence of the *Jews*, who casually were in the place when the thing was done.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel, Houses and fields, and vineyards shall be possessed again in this land *s*.

s Here is nothing of any seeming difficulty in these Verses, but only why the Prophet commandeth *Baruch* to put the Evidences in an *Earthen Vessel*, which himself also expounds, that they might continue many days, that is, not defaced; had they been his many days in the Earth, they would have been rotten; had they been above ground in a Box or Cheit, they might have been lost, or taken away by the Soldier's plundering houses, or at least burnt with fire. *Verse* 15. The Prophet expounds God's Meaning in this Command to him, and his own Design, in so formal a buying of so small a Purchase, especially considering, that, very probably, *Jeremiah* was no great Purchaser, nor very greedy of Purchases: He lets them know that all this was for a sign of the Truth of what God had revealed to him concerning the People's Return, though after many days (sixty years from this time) and also of the firm assent he gave to that divine Revelation, That Purchases should one day be enjoyed again in *Judea*, and Houses, Fields, and Vine yards in it, should be again possessed.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying *t*,

t What he prayed for, the Matter of his Prayer in the following Verses will inform us; but it should seem by it, that he was not without his perplexities; though he yielded an absolute Obedience to God's Command, yet he prayeth for a clearer Revelation of his meaning in this thing.

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is * nothing ‖ too hard for thee *u*.

* Gen. 18. 14. ver. 27. Luk. 1 37. ‖ Or, *hid from thee.*

u He beginneth his Prayer with a Recognition of God's Omnipotency, and the intrinsicness of his Power, which was shewed in his first making the Heaven and the Earth, as we read, *Gen.* 1. *Psal.* 146. 6. God himself used this instance to confirm his Peoples Faith in his ability to do what he pleased, *Chap.* 27 5. It is observable that the Servants of God in Holy Writ, used in their Prayers to give God such Names, as might help to confirm their Faith as to what they asked. Nothing can further be necessary to confirm our Faith that we shall have what we ask, than for us to be perswaded that the Person is *able* to do it, and also willing. The Prophet beginneth with a Declaration of his Faith in God as to the first, then goes on to the second.

18 Thou shewest loving kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them *w*, the great, the mighty God, the LORD of hosts *is* his name.

w This is the Name which God gave himself, *Exod.* 34. 7. *Deut.* 5. 9, 10. and of this latter clause declarative of the Vengeance of God in punishing Children for their Parents *sins*, are many instances in Scripture, *Jos.* 7. 24. 1 *Sam.* 2. 33, 34. 1 *Kings* 14. 10, 11. and 21. 21.

19 Great in counsel *x*, and mighty in work *y*, (for thine * eyes *are* open upon all the ways of the sons of men *, to give every one according to his ways, and according to the fruit of his doings *z*.)

* Job 34. 21. Psal. 33. 13. Prov. 5. 21. Ch. 16. 17. 2 Chron. 16. 9.

x Who doth nothing but in infinite Wisdom, as if thou hadst taken counsel upon it, and art mighty in thy Works of Providence, by which thou governest the World. *y* Whose Eyes run to and fro the Earth, beholding the evil and the good; so that all things are naked before thee, and thou art not a meer curious and idle spectator of Mens Actions, but lookest upon them for that end, that thou mightest reward or punish them, according as thou seest their actions good or bad in thy sight.

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day *a*, and in Israel *b*, and amongst *other* men *c*, and hast made thee a name as at this day.

a Who didst Wonders of Justice in the Land of *Egypt*, such as are remembred and made matters of astonishing Discourse even to this day, *b* and wroughtest Wonders of Mercy in *Israel*, bringing them out of *Egypt* through the Red Sea, raining them down *Manna* and *Quails* from Heaven, and fetching Water out of the Rock for them, *&c*. *c* And hast done also many wondrous Works in other places, by which thou hast made thy self a Glorious Name.

21 And hast brought forth thy people Israel, * out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror *d*.

* Exod. 6. 6. 2 Sam. 7. 23.

d The History of this we have in the 11 or 12 first Chapters of *Exodus*. God sent 10 Plagues upon *Egypt* one after another, before *Pharaoh* would let them go, and when he pursued after them, divided the Red Sea for them, that they might pass through, and then brought the Waters back upon the *Egyptians*, pursuing after them through the Sea.

22 And hast given them this land which thou didst swear unto their Fathers to give them *a* land flowing with milk and honey *m*.

l God owneth this Oath, *Exod.* 6. 8. *m* That is, abounding with all necessary things, and all pleasant things. *Canaan* is often thus described, *Exod.* 3. 8, 17. and 13. 5 and 33 3. *Lev.* 20. 24. *Numb.* 14. 8. and 16. 13, 14. *Deut.* 6. 3. and 11. 9. *&c*.

1 Chron. 17. 21.

23 And they came in and possessed it *n*, but they obeyed not thy voice, neither walked in thy law *o*, they have done nothing at all that thou commandedst them to do *p*: therefore thou hast caused all this evil to come upon them *q*.

n In the former passage he acknowledged God's Goodness, here he owns his Truth and Faithfulness, in so conducting this People by his Providence, that they came into the promised Land and possessed it. *o* Having acknowledged God's Power, Omnipotence, Goodness, Truth and Faithfulness, he comes to own his Justice, confessing that this People for whom God had done so much, had very ill requited him, not *obeying his voice*, which he expounds by *not walking in his Law*; for the Law was God's Voice to them. *p* This he aggravateth by saying they had done nothing of what he had commanded, not breaking some particular Law, but the whole Law of God. *q* Therefore God was righteous in bringing this Sword, Pestilence and Famine upon them.

24 Behold the ‖ mounts *r*, they are come unto the city to take it *s*, and the city is given into the hand of the Chaldeans, that fight against it *t*, because of the sword, and of the famine, and of the pestilence *u*, and what thou hast spoken is come to pass *w*, and behold, thou seest *it*.

‖ Or, Engines of city to take it

r The word signifies *Ramparts*, or rather *Battering Rams*, Engines of War which those Nations used to batter Walls, or to shoot great Stones into places besieged. *s* They are already Besieging *Hierusalem*, and have been for some time. *t* And the City is even ready to be taken and cannot hold out. *u* So many daily are killed, either with the Sword of the Enemy, or by Famine for want of Provision, or by the Pestilence. *w* Thou art just, and righteous in all this, and hast done but according to what thou threatenedst to do, to a sinful People that would not obey thy Voice.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses: ‖ for the city is given into the hands of the Chaldeans *x*.

‖ Or, thereof

x In this Verse again the Particle is ill translated *And* and *For* in the latter Clause. The Learned Author of the *English* Annotations judgeth well, that it had been better translated *when as* in the second place, as *Gen.* 4 11. *Psal.* 102. 5. or *albeit*, or *tho'* as it is translated, *Jos.* 17. 18. *Psal.* 23. 4. and *Yet* instead of *And* in the beginning, as it is *Chap.* 23 21. Lord! saith the Prophet, expound thy meaning to me, why, when the City is upon the matter ready to be yielded up to the *Chaldeans*, and cannot possibly hold out long, thou shouldst set me to make Purchases for thine Enemies to possess.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

* Ver 17.

27 Behold, I *am* the LORD, the * God of all flesh: Is there any thing too hard for me *y*?

y The Lord begin eth this Revelation for the Prophet's satisfaction, with the Preface expressive of his power, and universal dominion, from which *Jeremiah* might understand that he could do whatsoever he pleased, and Man that was but flesh, *Gen.* 6. 3. could not hinder his effecting what he designed to do. God is also the God of the Spirits of all flesh, *Numb.* 16. 22. but he expresseth Man here only under the notion of flesh, as *Gen.* 6. 3. to denote his vileness and inconsiderableness as to any grapling with God, and incountring his Purposes.

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans that fight against this city, shall come and * set fire on this city and burn it with the houses *z*, * upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other Gods to provoke me to anger *a*.

* Chap. 21. 10. * Chap. 19. 13.

z Thou judgest right, this City shall be taken, and that by this very Army of *Chaldeans* which now besiegeth it, they shall set fire on it, and burn the Houses; I have made all flesh, and I have power to dispose of it, I will give this City into their hands. *a* But in this execution of my Vengeance I shall not act by Prerogative, but as a just and righteous Judge, vindicating the violation of my Laws, they have polluted their Houses, by Idolatry upon the Roofs of them, they have *offered incense*, paid a Divine Homage to the Idol *Baal*, and in them they have *worshipped* other Gods, therefore I will watch over, and protect them no longer, but send the *Chaldeans* by their Fires to purge them.

30 For the children of Israel, and the children of Judah have only done evil before me from their youth: for the children of Israel, have only provoked me to anger with the works of their hands, saith the LORD *b*.

b If they had offended me only by some particular single acts, or by some few Omissions, or but for a small time; I might have been judged too severe upon them, but from the time they first began to be a Nation, they have made it their Business, Course, and Trade, pasting from one Idolatry to another, *&c*.

† Heb. *for anger:*

31 For this city hath been to me *as* † a provocation of mine anger, and of my fury, from the day that they built it, even to this day *c*, that I should remove it from before my face *d*.

c *Solomon* finished the Building of *Hierusalem*, and he at least suffered Idolatry in it, 1 *King.* 11. 4. 8. People have always been so fond of *worshipping God* according to their own Fancies and Inventions, that even in *Judah* (except in *Davids* time) the Worship of God could hardly be preserved pure, during the entire Reign of one King. *d* As if they had done it on purpose to provoke me to destroy the City, and cast the People of it out. Nothing more easie than for People to keep close to the Divine Rule, as to External Acts in Worship; nothing is more provocative of God than their doing the contrary. Yet nothing hath been more rarely done in any Nation, as if Men had set themselves to dare a Jealous God.

32 Because of all the evil of the children of Israel, and of the children of Judah which they have done, to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem *e*.

e Still God maketh their destruction to be of themselves, as the meritorious cause, provoking him to that Wrath he executed upon them. The whole Head was sick, the whole Heart faint. All orders of Men were corrupted, so as there was no hope of their Reformation, or growing better.

† Heb. neck * Chap. 2. 27. and 7. 24.

33 And they have turned unto me the † * back, and not the face, *f* though I taught them, rising up early, and teaching *them*, yet they have not hearkened to receive instruction *g*.

f They have behaved themselves against me contemptuously, like Men, who when they are spoken to, admonished, or instructed instead of looking towards those who instruct, or admonish them, turn their back upon them. *g* Yet their sin had not been so great and heinous, if I by my Prophets had not diligently instructed them, and they as stubbornly refused to be taught, or amended by their instruction.

* Chap. 7. 30. and 23. 11. Ezek. 8. 5, 15.

34 But they * set their abominations *h* in the house which is called by my name to defile it *i*.

† Or, *their*

h Their Idols, which above all things the Jealous God abhorreth, and therefore he calleth them *abominations* in the abstract for abominable things, *Deut.* 32. 16. 1 *Kings* 11. 5. 2 *Kings* 23. 13.

i That is, *in the Temple*, which was ordinarily called the House of the Lord, and the Temple of the Lord.

35 And they built the high places of Baal which *are* in the valley of the son of Hinnom, to * cause their sons and their daughters to pass through *the fire* unto * Molech, which I commanded them not, neither came it into my mind that they should do this abomination to cause Judah to sin *k*.

* Chap. 7. 31. 19. 5. * Lev. 18. 21.

k See the notes on *Chap.* 19. 5, 6. where all passages we meet with here are fully opened.

36 ¶ And now therefore thus saith the LORD the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence *n*.

n The *Jews* now began to see that the *Chaldeans* would take the City, and to be as dead hearted as before they were full of courage, and to give over themselves for ever as lost.

37 Behold, I will * gather them out of all countreys, whither I have driven them in mine anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely *o*.

* Deut. 30. 3. Chap. 23. 3. and 29 14. and 31. 10.

o Though the City shall be taken, and you shall go into Captivity, yet you shall not be utterly lost, I will gather you again, and you shall have as quiet an habitation as ever.

38 And they shall be * my people, and I will be their God *p*.

* Chap. 24. 7. and 30. 22. and 31. 33.

p I will renew my Covenant with them, and keep my Covenant towards them, they shall serve me more faithfully, and I will own them, and take care of them, and bless them.

39 And I will give them * one heart *q*, and one way *r*, that they may fear me for † ever *s*, for the good of them, and of their children after them *t*.

* Ezek. 11. 19. † Heb. *all days.*

q I will give them union and concord, or an oneness of mind and judgment; as to the things of God, they shall not be some for superstitious and idolatrous Worship, and some for my true Worship. *r* They shall all Worship me according to the rule I have given them. *s* That they may worship me in Truth, as a People that have a dread of me upon their hearts. *t* This will be for the profit both of them, and their Posterity, many days, even so long as they shall continue so to do.

40 And * I will make an everlasting covenant with them, that I will not turn away † from them to do them good *u*, but I will put my fear into their hearts, that they shall not depart from me *w*.

* Chap. 31. 31. † Heb. *from after them.*

u This Promise manifestly relateth to those *Jews* that should receive the Lord Jesus Christ, or that were *Israelites* indeed; for as to others, God did turn away from doing them good, when their City was taken by *Titus*; unless it be to be understood of a national Conversion of the *Jews*, not yet effected. *w* My spirit which shall beget in them a dread of me, so as they shall not depart from me: Hence some conclude well, that when once the Body of the *Jews* shall be converted, they shall never again apostatize from God. It may well from hence be concluded, that both *Conversion* unto God, and perseverance in the ways of God are the gifts of God, we are kept *by the power of God, through faith unto Salvation.*

41 Yea, * I will rejoice over them, to do them good *x*, and * I will plant them in this land † assuredly, with my whole heart and with my whole soul *y*.

* Zeph. 3. 17. * Chap. 24. 6. Amos 9. 15. † Heb. *in truth or stability.*

x I will not only do them good, but I will take pleasure, and delight in doing them good, and I will *y* certainly bring them to this Land, and constantly and freely do them good when they shall be there.

42 For Thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them *z*.

y You shall find me as true to my Promises, as you have found me to my Threatnings.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man and beast.

44 Men shall buy fields for money, and subscribe evidences and seal *them*, and take witnesses * in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south, for * I will cause their captivity to return, saith the LORD *a*.

* Chap. 17. 26. * Chap. 33. 7. 11. 26.

a Now, *Jeremiah*, thou understandest wherefore I commanded thee to buy the Field offered thee by *Hanameel* in *Anathoth* in the Lot of *Benjamin*; it was to assure thee, that though at present the *Chaldeans* shall prevail against *Jerusalem*, and the *Jews* shall be carried into Captivity, and the *Jews* shall neither buy nor sell here at present, yet Fields shall here be bought again; Men shall

buy and sell, and seal Evidences in all parts of *Judæa*, as they were wont to do in former times, for they shall return again out of the Captivity of *Babylon* into their own Land, and have Commerce one with another as formerly.

CHAP. XXXIII.

The taking of Jerusalem, *carrying away the People, their Return,* 1,—8. *Joyful State and settled Government,* 9,—14 *Christ the Branch of Righteousness: His everlasting Kingdom and Priesthood: And Blessed Seed,* 15,—26.

1 MOreover the word of the LORD came unto Jeremiah the second time (while he was yet * shut up in the court of the prison) saying *a*.

* Chap. 32. 2, 3.

a See the Notes on *Chap.* 32. 2. *Jeremiah* was forced out of the Temple, God followeth him to the Prison, and there revealeth his mind to him once and again. The wickedness of the *Jews* in persecuting the Prophet, could not make God's Promises of no effect for mercy to be shewed to the People, after the Captivity, which though made before, are again confirmed a second time, for this Chapter for substance contains no more than Promises of the like nature with those in the foregoing Chapters.

* Isa 37. 26.

2 Thus saith the LORD the * maker thereof, the LORD that formed it, to establish it, the LORD *is* his name *b*.

b The maker thereof, that is (say some of *Jerusalem* (so Mr. *Calvin*) or the maker of these Promises (so others interpret it) his Name is *Jehovah*, for as he hath a sufficiency in himself to make good his word to establish *Jerusalem*, or to establish the word spoken by him for the establishment of it.

‖ Or, *hidden*.

3 Call unto me, and I will answer thee, and shew thee, great and ‖ mighty things which thou knowest not *c*.

c God either speaketh to the People to pray unto him, or to the Prophet on the behalf of the People to pray, promising him he would shew him great things. *Object.* But how doth God say that *Jeremiah* did not know them, when God before this time had revealed them to the Prophet, and the Prophet had revealed them. *Sol.* He did not know them before God had revealed them, and though God had revealed them, yet by his Prayer in the former Chapter it appears, he did not fully understand them, or firmly believe them as he ought to have done.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, *which are* thrown down by the mounts, and by the sword *d*.

d That is which in part are thrown down, and shall yet further be thrown down, by the Engines of War which the *Chaldeans* use to batter down the City. See before *Chap.* 32. 24. some read *for the mounts*, as if they were thrown down by the Citizens to make room for the Citizens to cast up defensive Mounts, the word translated *Sword* may be as well translated *Hammers* or Mattocks, as it is 2 *Chron.* 34. 6. It is translated Axes, *Ezek.* 26. 9.

5 They come to fight with the Chaldeans *e*, but *it is* to fill them with the dead bodies of men, whom I have slain in my anger, and in my fury *f*, and for all whose wickedness I have hid my face from this city *g*.

e It is very difficult to determine whether these words contain an entire sense in themselves, or what connexion they have with the foregoing words; not to repeat Mens diverse apprehensions, of which a large account is given by the Author of the *English Annotations*, I think they judge best who think they have an entire sense in themselves, and judge that the *They* here mentioned, are the *Jews* of whom the Prophet saith *they come*, because he knew they would fally out and fight with their Enemies, but to no purpose but to fill their Houses with their own dead Bodies, whom he would cause in his anger to be slain. *g* For their wickedness which they had provoked God by, and caused him to hide his face from that City which had so much of his countenance formerly.

6 Behold, I will bring it health, and cure, and I will cure them *h*, and will reveal unto them the abundance of peace and truth *i*.

h The latter part of this Verse expoundeth the former, for by health and cure, the Prophet meaneth peace, and truth; we met with the like *metaphorical expression*, *Chap.* 30. 17. See the notes on that place. The miserable disturbed state of a Nation being compared to Wounds, and Sickness, the restoring of it to a peaceable prosperous state is fitly called its Health and Cure. *i* By truth here seems to be meant *Faithfulness*, or stability, not truth of propositions; *q. d.* I will after this great wound which I have given this People, bring them again into a quiet and peaceable state in which they shall abide many days.

* Chap. 24. 6. and 31. 4. and 42. 10.

7 And I will cause the captivity of Judah, and the captivity of Israel to return, * and will build them as at the first *k*.

k In this Verse the latter part is expounded by the former: the restoring of them is called *building them*, in opposition to the throwing them down, by the Mounts mentioned, *Ver.* 4. unless by building be to be understood not laying the foundation of their new State, but the further prospering of them in that State.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will * pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me *m*.

* Chap. 31. 34. Micah 7. 18.

m Here is but one thing expressed by two Phrases; the word by us translated *cleanse* signifies to *expiate* or *purifie* with allusion to the legal purifications, so as cleansing must not be understood of *Regeneration*, but of that pardon which is mentioned in the latter part of the Verse.

9 ¶ And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: *n* and they shall fear, and tremble, for all the goodness, and for all the prosperity that I procure unto it *o*.

n I will do so well by this People, that other Nations shall honour and praise me for my goodness to them. *o* And not only so, but shall fear to ingage against a Nation so beloved and favoured by me, *Exod.* 15. 14, 16. others interpret it of a Religious fear, and trembling to which God's Mercy to the *Israelites* should invite those People that should see, and hear of it; but I think the former is the most probable sense of the Prophet here.

10 Thus saith the LORD, Again there shall be heard in this place, which ye say *p shall be* desolate without man, and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate without man, and without inhabitant, and without beast.

p Those of you who though you find no great difficulty to believe what I have prophesied concerning the *Chaldeans* taking this City, seeing it upon the matter already taken, yet find a difficulty to believe what I tell you about the Peoples returning, and the rebuilding of it. The Lord speaketh the one as well as the other, there shall be heard again in it, *&c.*

* Chap. 7. 34. & 16. 9. * 2 Chron. 7. 3.

11 The * voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say *, Praise the LORD of hosts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that shall bring the sacrifices of praise into the house of the LORD; for I will cause to return the captivity of the Land, as at the first saith the LORD *q*.

q The sum of this Verse is, that those that should be carried into captivity should return, and upon their return they should be in their former States, both as to Civil Transactions, they should again Marry, and give in Marriage, and as to Civil and Spiritual Joy, they should publickly praise the Lord as they were wont to do in the words of *David*, *Psal.* 106. 1. and 107. 1. and 118. 1. and 136. 1. (we have a Record in Holy Writ of the fulfilling of this Prophecy upon the laying the foundations of the second Temple, *Ezra* 3. 11.) and offer sacrifices of Thanksgiving. See *Nehem.* 12. 27.

12 Thus saith the Lord of hosts, Again in this place *which is* desolate *r* without man, and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing *their* flocks to lie down.

r That is a great part of which is, and the other part shall soon be desolate. In all these places there shall be Flocks and Herds of Sheep, and Goats, which the Shepherd shall take care of as in former times.

* Chap. 17. 25. & 32. 44.

13 * In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of *s* him that telleth *them*, saith the LORD.

s So as to keep tale of them, as it is said they were wont to do both Morning and Evening in those Countries.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah *t*.

t The Lord is not *yea*, and *nay*, he cannot lye nor repent. I speak not of the present time, but there shall be a time when God will justifie every good word of this nature, which he hath spoken to his ancient People.

15 ¶ In those days, and at that time will I cause the Branch of righteousness to grow up unto David *u*, and he shall execute judgment and righteousness in the land.

u Whatsoever the *Jews* and some others say, the *Branch of Righteousness* here spoken of, can be meant of no other but Christ, who is called a *Branch* out of the Stem of *Jesse*, *Isa.* 11. 1. The *Branch of the Lord*, *Isa.* 4. 2. A *Righteous Branch*, *Chap.* 23. 5. (See the Notes on those places) *Zorobabel* though descended from *David* cannot be meant here, but the same who is thus called in all those parallel Texts, of whom yet *Zorobabel* (being a good Man, and descended from the Family of *David*) may be allowed to have been a Type, but this Text far more concerneth Christ, as he in whom all the Promises are founded, and in whom they are all *Yea*, and *Amen*. The Kings they had hitherto had of the line of *David*, were most of them unrighteous Men, but God pro-

promiseth that after the Captivity, they should have a *Branch of David* that should execute Judgment and Righteousness in the Land, for the protection and government of those that feared him.

16 In those days, shall Judah be saved, and Jerusalem shall dwell safely *w*: and this *is the name* wherewith she shall be called †, The LORD our righteousness *x*.

† Heb. *Jehovah Tsidkenu.*

w It is the Opinion of some that a spiritual Salvation and security is promised under these expressions, but the most and best Interpreters rather understand it of a temporal Salvation as primarily intended though typical of that Spiritual and Eternal Salvation which is often promised to the true *Israel* of God; as their rest in *Canaan* typified that *Rest* which remaineth for the People of God. *x* Our Translation of this Phrase is something strange, the words in the *Hebrew* are וְזֶה אֲשֶׁר יִקְרְאוֹ לָהּ יְהוָה צִדְקֵנוּ; *Pagnine* Translateth them, *And he who shall call it the Lord our Righteousness*, supplying the Verb substantive, *is*. He who shall call it *is the Lord our Righteousness*. We Translate it, *This is the name wherewith it shall be called*, &c. that which causes the difficulty is, that the Pronoun זֶה which signifieth *he*, is applied both to *persons* and *things*, and translated *he* or *it*, and the relative אֲשֶׁר is of all cases, so may be translated *who*, or *which*, or *with which*, those words which our Translators have supplied, *is the name*, are not in the *Hebrew*. This hath made a great doubt amongst Interpreters whether, *The Lord our Righteousness* be the *name of Christ*, or the *name of the City*. I do incline to their opinion, who think that it is here mentioned as the name of Christ. In that fence there is nothing to be understood but the Verb substantive, *is*, which is ordinarily understood; so the words are thus. And *he who shall call it*, is, *the Lord our Righteousness*. The context seemeth to favour this, Christ being that Ruler mentioned, *v.* 15. as he who shall execute *Justice, and Judgment in the Land*, besides that there is no such Name any where given, either to the *Jewish* or *Christian* Church, as the *Lord our Righteousness*, but the full import of that Name is spoken of Christ, *Isaiah* 45. 23. which Text is applied to Christ, *Rom.* 14. 11. *Phil.* 2. 10. he is called the Just King, *Zech.* 9. 9. and our Righteousness, 1 *Cor.* 1. 30.

17 ¶ For thus saith the LORD, † David shall never * want a man to sit upon the throne of the house of Israel *y*.

† Heb. *there shall not be cut off from David.* * 2 Sam. 7. 16. 1 Kings 2. 4.

y This is apparently a promise relating to Christ, for *David's* Line had failed long since, had it not been continued in Christ, whose Kingdom is and shall be an everlasting Kingdom. So long as *Israel* remained a Kingdom, those of the Line of *David* ruled over it, when that failed; Christ came in the flesh, who ruleth, and shall rule over the *Israel* of God for ever.

18 Neither shall the priests the Levites want a man before me, to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually *z*.

z The best Interpreters understand this of a *Ministry* to abide in the Church to the end of the World, according to *Matth.* 28. 20. nor is it unusual for God in the Old Testament to expresse Promises relating to, and to be fulfilled under the Gospel by expressions, and terms proper to the Old Testament, as *Isa.* 66. 23. and in this fence it must be expounded, or restrained to the times immediately following the Captivity, but it is generally understood, as a Promise for a Gospel Ministry to succeed the Ministry in the *Jewish* Church, and to abide to the end of the World.

19 And the word of the LORD came unto Jeremiah, saying,

* Isa 54. 9.

20 Thus saith the LORD, * If you can break my covenant of the day, and my covenant of the night *a*, and that there should not be day, and night in their season.

a By the *Covenant of Day and Night* here is meant the same with the *Ordinances* mentioned, *Chap.* 31. 35. God's Law established in the course of natural causes, by vertue of which the Day and Night orderly succeed one another. These Verses are but a further confirmation of what was said before, and the fence of them no more than this. That the succession of the Gospel Ministry in the Church of God to abide for ever, should be as certain as the succession of darkness and light, God had established the latter in a necessary course of natural causes, and he would by his Providence take care for the other, that the effect should be every whit as certain. Though the second causes are widely different, yet God who is the first cause of both is the same, and would as certainly bring the one to pass as the other.

21 *Then* may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites the priests, my ministers.

* Gen. 13. 16 & 15. 5. & 22. 17. Chap. 31. 37.

22 As the * host of heaven cannot be numbred, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me *b*.

b The former promise was for the stability, this for the multiplication of the Church, which is here expressed under the notion of the *Seed of David*, that is the Members of Christ, the *Jews* were ordinarily called the Seed of *Abraham*, *Isaac* and *Jacob*, but I do not remember they are any where called the Seed of *David*, unless it be 1 *Kings* 11. 39. where it seems also to be understood only of the Princes that came from *David*, nor indeed could they be so called in any proper fence; *David* being no common Head to the whole *Jewish* Nation, as both *Abraham*, *Isaac* and *Jacob* were, but Christ is often called the *Seed of David*, *John* 7. 42. *Acts* 13. 23. *Rom.* 1. 3 2 *Tim.* 2. 8. and Christ is plainly called *David*, whose *Seed* and whole *Lineage* are multiplied in the multiplying of Christians and of faithful Ministers under the Gospel, which certainly are the things here promised.

23 Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying *c*, The two families which the LORD hath chosen, he hath even cast them off *d*? thus they have despised my people, that they should be no more a nation before them *e*.

c This People, that is (say some) the Enemies of the *Jews*, but it may as well be interpreted either of the wicked *Jews*, wicked Men being always full of groundless presumptuous hopes, or sunk in despair. Or of such amongst them as were better, but weak in Faith, that knew not how to give any firm assent to Promises, the fulfilling of which seemed to the Eyes of sense and reason so improbable. *d* By the *two Families* here mentioned, the Prophet either meaneth the Kingdoms of *Israel* and *Judah*, or, which seemeth to me much more probable, the Families of *David* and *Aaron*, mentioned before. *e* Thus saith God they have spoken scornfully of my People, as if they should never be a Nation more having Rulers of themselves, and a Ministry.

25 Thus saith the LORD, If my covenant *be* not with day, and night, *and if* I have not appointed the ordinances of heaven and earth.

26 Then will I cast away the seed of Jacob *f*, and David my servant *g*, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac and Jacob; for * I will cause their captivity to return and have mercy on them.

* Verse 7. 11.

f By the Seed of *Jacob*, and of *Abraham* and *Isaac* are meant the Body of the *Jews*, to whom these three Patriarchs were common heads. *g* By the *Seed of David* Persons lineally descended from *David*, who should rule over the *Israel* of God. The sum of these two Verses is plainly no more than God had said before, that a restauration of them to their own Land should as certainly succeed their Captivity, as the Night succeedeth the Day, or the Day succeedeth the Night. God had as certainly established, and ordained the one as the other, though not as yet so established the one in the order of natural causes as the other. God would certainly have mercy on them, and in shewing his mercy would take care that one of the Seed of *David* should be their Ruler which was fulfilled in the *Messiah*.

CHAP. XXXIV.

The Captivity of King Zedekiah, *and the City,* 1,—7. *The Princes and People by Solemn Covenant, according to the Law, dismiss their Bond Servants, but the* Babylonians *leaving the Siege, they resume them,* 8,—11. *For this God threateneth a Return of the Enemy, and Destruction of* Jerusalem, 11, —22.

1 THE word which came unto Jeremiah from the LORD *a*, * when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought against Jerusalem, and against all the cities thereof) saying,

* 2 King. 25. 1, &c. Chap. 52. 4 † Heb. *the dominion of his hand.*

a The Revelation of the Will of God to *Jeremiah* to be published to the People, during the time of the Siege. The seven first Verses are plainly a distinct Prophecy from that in the latter part of the Chapter. It was (as some think) for this Sermon that the Prophet was imprisoned (for in this Prophecy the Sermons are much disordered in the placing of them) so as this shewing the cause for which the King imprisoned him, is set after others, *Chap.* 32. which were during the time of his imprisonment.

2 Thus saith the LORD, the God of Israel, Go, and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and * he shall burn it with fire.

* Chap. 32. 29.

3 And thou shalt not escape out of his hands, but shalt surely be taken, and delivered into his hand, and thine eyes shall behold the eyes of the king of Babylon, † and he shall speak with thee mouth to mouth, and thou shalt go to Babylon *b*.

† Heb. *his mouth to his mouth shall speak.*

b We had all this *Chap.* 32. 3, 4. See the Notes there.

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus saith the LORD of thee, Thou shalt not die by the sword;

† Heb. *in peace.*

5 *But* thou shalt die in peace, and with the burnings of thy fathers the former Kings which were before thee: so shall they burn odours for thee, and they will lament thee, *saying*, Ah Lord! for I have pronounced the word, saith the LORD *d*.

c This only place informeth us concerning the manner of *Zedekiah*'s Death, and that both negatively and positively. *Negatively*, That he did not die by the Sword, the King of *Babylon* took him, killed his Sons before his Eyes, then put out his Eyes, and bound him in Chains, *Chap.* 39. 7. but killed him not, as we learn from this Text, but he died a natural Death, which is here meant by *dying in peace*, *d* and had an honourable Burial, which the *King of Babylon* would not allow *Jehoiachim*, as we read *Chap.* 22. 18. he was buried *with the Burial of an Ass*, and his Body was *cast out of the gates of Jerusalem*, and no Man lamented for him; but as to *Zedekiah* they burned *sweet odours for him*, (after the manner of the Burial of *Kings*, 2 *Chron.* 16. 14.) and made *solemn Lamentation* for him. The *Jews* in their *Chronology*, called by them *Seder Olam*, give us the form of their Lamentation thus. *Alas!* Zedekiah *is dead, who drank the dregs of all Ages*: That is, who was punished for the sins of all former Ages.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem.

7 When the king of Babylons army fought against Jerusalem, and against all the cities of Judah *that were* left, against Lachish, and against Azekah; for these defenced cities remained of the cities of Judah *e*.

e The Prophet was not afraid to go and do the Message God had intrusted him with to the King, upon which he was imprisoned as we read before, *Chap.* 32. 3. the time it should seem was after that the King of *Babylon* had invaded the Country, and taken the greatest part of it; only three fortified places remained, which he was Besieging, *viz. Jerusalem*, which was the chief City of that Country, and *Lachish*, of the Conquest of which we read, *Jos.* 10. 31. disposed of to the Tribe of *Judah*, *Josh.* 15. 39. and *Azekah*, which was a City of *Judah*, of which we read in the same Chapters.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah, had made a covenant with all the people which were at Jerusalem to proclaim liberty unto them *f*.

f This Verse plainly beginneth a new Prophecy, but at what particular time, this Revelation, or the publication of it was, we are not told, only the occasion of it is recorded. God had made a particular Law respecting the *Jewish* Nation. That if any *had bought an Hebrew servant, he should serve but six years, and in the seventh should go out free*, Exod. 21. 2. Deut. 15. 12. It came into *Zedekiah*'s Mind to make a Proclamation for the execution of this Law; what moved him to it we have not recorded. The learned Author of the *English Annotations*, obferveth well that it was their usual course when they were in some great straits to make some partial Reformation, *Jud.* 10. 15, 16. *Psal.* 78. 34, 35. *Hos.* 6. 1.

* Neh. 5. 11. 9 * That every man should let his man-servant, and every man his maid-servant *being* an Hebrew, or an Hebrewess go free, that none should serve himself of them, *to wit*, of a Jew his brother *g*.

g This was the tenour of God's Law mentioned in the above-named Texts; and it seemeth *Zedekiah* taking notice of the common violation of this Law, and the *Jews* ordinary oppressing those of their own Nation this way; judging that this might be one of those sins for which the Wrath of God was at this time kindled against them, he caused the People to make a Covenant, that they would give that liberty to their Servants of either Sex, which the Law of God required, of which he made Proclamation.

10 Now when all the princes, and all the people which had entred into the covenant heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed and let *them* go *h*.

h The Princes and the People, having first with the King agreed to the thing, upon the issuing out of his Proclamation, they at first yielded obedience to it.

11 But afterwards they turned, and caused the servants, and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for hand-maids *i*.

i Like a company of wretched Hypocrites, they reformed this abuse, only to serve a turn, which when it was served, they returned again to their old oppreſſion, and in this thing not the People alone, but the Government was to be blamed for their Judges in their Courts of Justice, ought to have executed the Law of the Lord, and to have restrained the covetous and oppreſſive humour of the People. The learned Author of the *English Annotations* thinketh that that which altered their minds, was a little alteration of their State, during the Siege; for *Chap.* 37. 5. we read that the *Babylonians* and *Chaldeans* hearing of an Army coming out of *Egypt*, to relieve the City, left the Siege for a time, and that the Prophet, *Ver.* 21. of this Chapter relates to that, when he propheſied, That the King of *Babylon*'s Army ſhould return. But theſe wretched Men, ſeeing the *Babylonian* Army raiſed from the Siege, concluded they were now out of God's hands, and repented of their Repentance in this particular, and would make all their Servants return into their former Servitude.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD the God of Iſrael, I made a covenant *k* with your fathers, in the day that I brought them fourth out of the land of Egypt, out of the houſe of bondmen *l*, ſaying,

k The Law of God is called often a Covenant, becauſe it containeth the Will of God which he would have them do, to which (whether they expreſs their conſent or no) they are bound to conſent, and agree. But to the *Jews* all Gods Laws given on Mount *Sinai* were a formal explicit Covenant, God explicitly telling them what he would have them to do, and they as explicitly promiſing they would do it, *Exod* 24. 3. *l* Here was a double aggravation of their ſin, in breaking this Covenant made between God and them. 1. From the conſideration of God's kindneſs in bringing them out of *Egypt*. 2 From the conſideration of their having been Bond men in *Egypt*, which ſhould have taught them to know the Hearts of Bondmen, ſo as to have compaſſionated them whom they kept in the like diſtreſs in which they had been themſelves, and from which God had delivered them. We ſtand concerned to remember the Vows we make to God in our diſtreſs, for God will not forget them, *Gen.* 35. 1. as alſo to compaſſionate them, who fall into the ſame Diſtreſſes that we have been in, and out of which God hath ſaved us. God expecteth that we ſhould ſhew the ſame compaſſion to others, *Matth.* 18. 33.

14 At the end of ſeven years, let ye go every man his brother an Hebrew, which hath been ſold ‖ unto thee; and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee *m*: but your fathers hearkened not unto me, neither inclined their ear *n*.

‖ Or, *hath ſold himſelf.*

m This is but a Repetition of the Law, *Exod.* 21. 2. *Deut.* 15. 12. which concerned ſuch Perſons as were ſold by others, or had ſold themſelves. God would not have his People take advantage of the ſudden and raſh acts of their Brethren, which were the effects of Paſſion. *n* Notwithſtanding this Law the *Jews* who were always a very covetous griping People, did otherwiſe.

15 And ye were † now turned *o*, and had done right in my ſight, in proclaiming liberty every man to his neighbour *p*, and ye had made a covenant before me in the houſe † which is called by my name *q*.

† Heb. *to day.*

† Heb. *wherein.*

o That is, reformed in this particular, in which you had done the thing which I commanded you, *p* proclaiming a liberty to your Servants. *q* And you made a Covenant in my Preſence to that purpoſe, and that in the *Temple*, where it ſeemeth this Covenant was made.

my name is called.

16 But ye turned, and polluted my name *r*, and cauſed every man his ſervant and every man his handmaid, whom he had ſet at liberty at their pleaſure to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids *s*.

r You again licked up your Vomit, and profaned my Name, ſwearing by it to do that which you have not done, and *ſ*orced your Servants, though diſmiſſed, to return again unto their former Bondage and ſubjection to you.

17 Therefore thus ſaith the LORD, Ye have not hearkened unto me in proclaiming liberty every one to his brother, and every man to his neighbour *t*: behold, I proclaim a liberty for you, ſaith the LORD, to the ſword, and to the peſtilence, and to the famine, and I will make you † to be * removed, into all the kingdoms of the earth *u*.

† Heb. *for a removing.*

* Deut. 28. 25. and 29. 21.

t They had turned and given a liberty, *Ver.* 10. how doth God ſay here they had not? So God accounteth none to have done thoſe good acts, which they do in a fit, or meerly to ſerve them-ſelves of God; he faith, they had not done it, becauſe they did not perſiſt to do it, in ſuch a caſe Mens Righteouſneſs ſhall by God never be remembred, but they ſhall die in the ſins they have committed. *u* Seeing you have refuſed to manumiſe your Servants at my command, I will manumiſe you, and ſet you free from my protection and Care. You ſhall periſh by the Sword, Famine and peſtilence, and thoſe of you who eſcape them, ſhall ſee how pleaſant a thing it is to be Slaves, and in Servitude, for you ſhall be diſperſed in many Nations; and be Servants to the Rulers of them.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant, which they had made before me, when they cut the calf in twain, and paſſed between the parts thereof *w*.

w This was a Ceremony which they uſed in making of Covenants, not without ſomething of a Warrant from a Divine Preſident, *Gen.* 15. 9, 10. it is ſaid *Ver.* 19. That ſame Day the Lord made a *Covenant with Abraham* (that Covenant was a Promiſe that *Abraham*'s Seed ſhould poſſeſs the Land of *Canaan*) *Ver.* 8. *Abraham* ſaid unto God, *Whereby ſhall I know that I ſhall inherit it*, *Ver.* 9. God bids him *take an heifer of three years old, and a ſhe goat of three years old, and a ram of three years old*, &c. *Ver.* 10. it is ſaid, that *he took them, and divided them in the midſt, and laid each piece one againſt another*. Indeed we read nothing there of the Parties covenanting, paſſing betwixt the parts of the Beaſts ſo divided, but this was afterwards uſed in making Covenants betwixt Men, which had in it a ſecret imprecation or wiſhing that they might be cut in pieces like thoſe Beaſts, if they did not keep the Covenants which they made. It ſhould ſeem that theſe *Jews* in the making of their ſolemn Promiſe or Covenant with God about releaſing their Servants uſed this Rite; they cauſed a Calf, or Heifer to be cut in pieces, and the parts to be laid in the Temple right over-againſt one another, then they recited this Covenant,

covenant, and in the way of a ſolemn Promiſe, or confirmation of their Reſolution to make their promiſe good, they paſſed betwixt the parts of the Calf, or Heifer ſo cut; ſilently agreeing that God ſhould cut them in pieces like that Beaſt if they did not make their words good. Hence is the *Hebrew* phraſe of *cutting a Covenant*, for making it. This was a Ceremony ordinarily uſed alſo amongſt the Heathens, as we are informed by *Cicero*, *Livy*, and others.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the Prieſts, and all the people of the land, which paſſed betwixt the parts of the calf.

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their * dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth *x*.

* Chap. 7. 33. and 16. 4.

x God doth not threaten all the *Jews*, but thoſe only, who had made this Covenant, and formally confirmed it, by killing a Beaſt, and paſſing through the parts of it thus divided, and laid oppoſite one to another. Of theſe he ſpareth none but threatens both the King and Nobles and great Courtiers, as well as the People. That he would give them into the hand of their Enemies that thirſted after their Blood, they ſhould be ſlain, and their dead Bodies ſhould not be buried. Herein the Righteouſneſs of God appeared, by doing to them as they deſired (by paſſing betwixt the Calf) that God would do in caſe they did not keep to the promiſe they had made, and called God to witneſs, and challenging him to deſtroy them if they did not fulfil what they covenanted for.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life; and into the hand of the king of Babylon's army * which are gone up from you *y*.

* Chap. 37. 11.

y Here is nothing in this Verſe, but what was ſaid before, ſave only in the laſt clauſe, where mention is made of the King of *Babylon*'s Army which was gone up from them, the occaſion of which we ſhall meet with *Chap.* 37. 5. becauſe there was an Army came out of *Egypt* to aſſiſt the *Jews*.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city *z*, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

z I will put it into their hearts to return faith the Lord, and they ſhall come back again to the Siege, and ſhall riſe up no more till they have taken the City and burned it with fire, and made the whole Country deſolate. The motions of Armies are under the Government of Divine Providence, they are at God's Command; when he bids them come they come, what he bids them do they do, and ſhall certainly effect what God hath determined. When we come to *Chap.* 39. we ſhall read of the fulfilling of this Prophecy.

CHAP. XXXV.

By the Obedience of the Rechabites, 1,——11. *God condemneth the* Jews *Obedience*, 12,——17. *The* Rechabites *are bleſſed*, 18, 19.

1 THE word which came unto Jeremiah from the LORD, in the days of Jehoiakim, the ſon of Joſiah king of Judah, ſaying *a*,

a This is another evidence that the Prophecies of this Book are not left us in that order wherein they were delivered, for thoſe which we had in the two or three foregoing Chapters being in the time of *Zedekiah* muſt needs be ten or eleven Years after this.

2 Go unto the houſe of the Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink *b*.

b Theſe *Rechabites* had their Name from *Rechab* their Father, who as appears from 1 *Chron.* 2. 55. deſcended from *Hemath*, who was a *Kenite*, who is alſo called *Hobab*, *Jud.* 4. 11. (unleſs it may be *Hameth* who was the Son of *Hobab*.) This *Hobab* was *Jethro* the Father-in-Law of *Moſes*, as appears from *Jud.* 4. 11. we read *Jud.* 1. 16. *That his children went up out of the City of Palm-trees, with the children of Judah, which lieth in the South of Arad, and they went, and dwelt among the people.* The *Rechabites* here mentioned deſcended from this Stock. *Jehonadab* mentioned, 2 *King.* 10. 15. was of this Family, a Man of ſome note, as appeareth by *Jehu* his taking him there into his Chariot. God commandeth the Prophet to bring ſome of this Family into the Temple, into ſome of the Chambers (for in and about the Temple were ſeveral Chambers, for the Prieſts, and where they diſpoſed of the Holy Garments and ſeveral Oblations, 1 *King.* 6. 5, 6. 10. 1 *Chron.* 28. 11, 12.) God commands *Jeremiah* to bring theſe *Rechabites* into ſome of theſe Chambers and to ſet *wine before them*. This was either for the more publickneſs of the thing, or it may be for the reproof of the Prieſts who drank too much Wine.

3 Then I took Jaazaniah, the ſon of Jeremiah, the ſon of Habaziniah, and his brethren, and all his ſons, and the whole houſe of the Rechabites,

4 And I brought them into the houſe of the LORD, into the chamber of the ſons of Haman, the ſon of Igdaliah a man of God *c*, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah the ſon of Shallum, the keeper of the † door *d*.

† Heb. *threſhold.*

c This term, *the man of God*, doth in Scripture ſignifie a Prophet ſometimes, but whether it ſo ſignifieth here, and if it doth, or *a ſeer*, whether it relateth to *Igdaliah* or *Hanan* is a queſtion. *d* Probably by the Chamber of the Princes is meant ſome Chamber where the Princes were wont to meet in a Court, or for Counſel. Thither *Jeremiah* brings theſe *Rechabites*, and ſets Veſſels of Wine before them, not commanding them to drink it, but only inviting them.

5 And I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and I ſaid unto them, Drink ye wine.

6 But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father *e* commanded us, ſaying, Ye ſhall drink no wine, *neither ye*, nor your ſons for ever *f*.

e It is uncertain whether *Father* here ſignifies their immediate Parent, or (which is more probable) their Progenitor; it is moſt likely it referreth to that *Jonadab* of whom we read 2 *King.* 10. 15. who was the Father (that is the Progenitor of this Family of the *Rechabites*, at 300 Years diſtance) *f* The reaſon why he left his Poſterity this charge is uncertain. probably to warn them againſt the Luxury which he ſaw began to abound in *Iſrael*, and being deſirous, that they ſhould inure themſelves to a more hardy and laborious Life; being originally *Kenites*, and uſed to Husbandry, and keeping of Sheep and other Cattel, he deſired they ſhould live according to their Quality.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your days ye ſhall dwell in tents, that ye may live many days in the land where ye be ſtrangers *g*.

g The laſt words of the Verſe probably give us a reaſon of the former, they were no Native *Jews*, but Strangers amongſt them, who commonly are envied, when they are obſerved to thrive too much, or to live ſplendidly; and that envy of the Natives of the place where they ſojourn, expoſeth them to their Hatred and Malice, ſo as their Lives are made uneaſe to them, *Jonadab* therefore cautions his Sons to avoid theſe inconveniencies by a thrifty, ſober, laborious life, to which they had been bred, in keeping Flocks, and to avoid any thing might expoſe them to Envy or Hatred or Malice of the People amongſt whom they were come to ſojourn.

8 Thus have we obeyed the voice of Jonadab the ſon of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, nor our ſons, nor our daughters,

9 Nor to build houſes for us to dwell in: neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents *h*, and have obeyed, and done according to all that Jonadab our father commanded us.

h Moveable Habitations, which they could with little labour remove from place to place, as they had convenience to feed their Flocks, this was their ordinary way of living until neceſſity compelled them to come and live in *Jeruſalem*.

11 But it came to paſs when Nebuchadrezzar king of Babylon, came up into the land *i*, that we ſaid, Come, and let us go to Jeruſalem, for fear of the army of the Chaldeans, and for fear of the army of the Syrians; So we dwell at Jeruſalem.

i When the *Chaldean* Army came into the Land, they ſaw there would be no quiet abode for them any where but in ſome fortified place. The *Syrians* joyned with the *Chaldeans* in this War, as we read 2 *King.* 24. 2. This they tell the Prophet was the reaſon why they who never uſed to dwell in Cities, nor fixed Houſes, came to dwell at *Jeruſalem*, to prevent being deſtroyed by the Foragers for theſe Armies.

12 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go, and tell the men of Judah, and the inhabitants of Jeruſalem, Will ye not receive inſtruction to hearken to my words? ſaith the LORD.

14 The words of Jonadab the ſon of Rechab, that he commanded his ſons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, * riſing early, and ſpeaking, but ye hearkned not unto me.

* Chap. 7. 13. 25.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have

* Chap. 18. 11. & 25. 5.

have given to you, and to your fathers: but ye have not inclined your ear, nor hearkned to me *k*.

k God in this Revelation of his Mind to the Prophet expounderh to him, why he had fet him to bring the *Rechabites* into the Temple, and commanded him to fet Wine before them, and invite them to drink of it, viz. that by their refufal of doing according to the invitation, in obedience to their Father *Jonadab*; he might convince the *Jews* of their Disobedience to his Commands, though God's Commands were more advantaged, than the Commands of *Jonadab* in that. 1. *Jonadab* was but an earthly Parent, and fo had no abfolute univerfal Soveraignty over his Children, but God was *the Lord of hofts, the God of Ifrael.* 2. *Jonadab's* Command was not for the performance of a moral Duty, but the doing of a thing which they might do, or leave undone. God required of them what was but their moral Duty, and for which was the higheft reafon. 3. *Jonadab's* Command had no promife annexed, God's Precept had a promife annexed, yet they had not yielded him that obedience which the Sons of *Jonadab* had yielded him: He was their Father, but where was his Honour?

16 Becaufe the fons of Jonadab the fon of Rechab have performed the commandment of their Father, which he commanded them, but this people hath not hearkned unto me;

17 Therefore thus faith the LORD God of hofts, theGod of Ifrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jerufalem, all the evil that I have pronounced againft them: becaufe I have fpoken unto them, and they have not heard, I have called unto them, and they have not anfwered *l*.

l This is but the fame Threatning confirmed, which we have often met with before, concerning the ruine of this People, only the meritorious caufe of it is further amplified, their not paying that Homage to God which thefe *Rechabites* paid to an Earthly Parent, and had been fteady in the Payment of, now for three hundred Years together.

18 And Jeremiah faid to the houfe of the Rechabites, Thus faith the LORD of hofts, the God of Ifrael, Becaufe you have obeyed the command of Jonadab your father, and kept all his precepts, and done according to all that he hath commanded you.

19 Therefore thus faith the LORD of hofts, the God of Ifrael, † Jonadab the fon of Rechab fhall not want a man to ftand before me for ever *m*.

† Heb. *There fhall not a man be cut off from Jonadab the fon of Rechab to ftand*, &c.

m *For ever* here fignifies the *ever* of the *Jewifh* State, or Church; whether the Promife relates to the abiding of *Jonadab's Family*, when many Families of the *Jews* were quite rooted out, cut off, and extinct, or to fome fpecial favour that God would fhew them, or to fome place of Office, they fhould have in, or about the Temple (as fome judge becaufe, 1 *Chron.* 2. 55. it appears they were *Scribes*) is uncertain: But it is a queftion of more moment, How God promifeth a Reward to thefe Sons of *Jonadab* for obeying the Command of their Father, and whether they had finned if they had not obeyed this Command of *Jonadab*, which brings in another Queftion: *Whether Parents have a power to oblige their children in matters which God hath left at liberty.* To which, I anfwer, 1. *God might reward thefe* Rechabites, *for their Reverence and Obedience to* Jonadab *their Father, though they were not ftrictly by the Divine Law, obliged thus far to have obeyed him:* as he rewarded *David* for his thoughts in his heart to build him an Houfe, though it was not God's Will that he fhould do it, fo as God's Promife of the Reward doth not prove their Obedience in this particular to have been their Duty. Admit that it remained ftill a matter of Liberty, yet the General Honour, and Reverence they teftified might be rewarded by God. 2. Unqueftionably *Parents have not a power to determine Children in all things as to which God hath left them a liberty*, for then they have a power to make their Children *Slaves*, and to take away all their natural Liberty. To Marry or not, and to this, or that Perfon, is matter of *Liberty*. Parents cannot in this cafe determine their Children, *Bethuel Gen.* 24. 58. asketh *Rebeccah if fhe would go with Abraham's* Servant before he would fend her. 3. *In matters of civil concernment they have a far greater power than in matters of Religion.* All Souls are God's, and Conficence can be under no other Dominion than that of God. 4. *In civil things Parents have a great power, during the Nonage of Children, and after alfo in matters which concern their Parents good*, as to command them to affift them, to help to fupply their Neceffities, &c. 5. *Parents being fet over Children, and inftead of God to them, as it is their Duty to advife their Children to the beft of their ability for their good: So it is the Duty of Children to receive their advice, and not to depart from it, unlefs they fee circumftances fo miftaken by Parents, or fo altered by the Providence of God, as they may reafonably judge, their Parents, had they known or forefeen it, would not have fo advifed.* But that Parents have an abfolute power to determine Children in all things as to which God hath not forbidden them, and that Children by the Law of God are obliged to an Obedience to all fuch Commands, however, they may fee their Parents miftaken, or God by his Providence may have altered Circumftances. I fee no reafon to conclude. *Jonadab* had prudently advifed his Sons as before mentioned; they were things they might do, and which by experience they found not hurtful to them, but of great profit and advantage, and that with reference to all the ends of Man's Life: Herein they yield Obedience, and pay a Reverence to their Parent; this pleafeth God, he promifeth to reward them with the continuance of their Family, according to what he had faid, *Exod.* 20. 12. in the Fifth Commandment, which the Apoftle calleth the Firft Commandment with Promife.

CHAP. XXXVI.

Jeremiah *cauſeth* Baruch *to write his Prophecy; and publickly to read it*, 1,——10. *The Princes ſend to fetch the Roll and read it*, 11,——18. *They adviſe* Baruch *and* Jeremiah *to hide themſelves*, 19 *The King* Jehoiakim *roaſteth part of the Roll, and burneth it*, 20,——26. Jeremiah *denounceth his Judgment*, 27,——31. Baruch *writeth a new Copy*, 32.

1 AND it came to paſs in the fourth year of Jehoiakim, the ſon of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying *a*,

a *Jehoiakim* was three Years a Tributary to *Nebuchadnezzar*, as we read, 2 *Kings* 24 1. then he rebelled, which three Years are judged to be the 6, 7, and 8th Years of his Reign, for *Pharaoh Necho* fet him up, to whom he was firft a Tributary as we read, 2 *King.* 23. 35. *Pharaoh Necho* having conquered him, *Jehoiakim* became Servant to the Conqueroui three Years, then rebelled; upon which the Armies of the *Chaldeans* with the *Syrians*, &c. came up againſt him; and carried him away. This word of the Lord came to *Jeremiah* the firſt Year that he was Tributary to the King of *Babylon*, which was the fourth Year of his Reign.

2 Take thee a * roll of a book *b* and * write therein all the words that I have ſpoken unto thee, againſt Iſrael, and againſt Judah, and againſt all the nations from the day I ſpake unto thee, from the days of * Joſiah even unto this day *c*.

* Iſa 8. 1
* Chap. 30. 2
* Chap 25. 3.

b By a *Roll of a Book* is to be underſtood *Parchments*, which anciently were their Books, the Art of binding Books being not then known. *c* The Precept is for recording all the Revelations he had from God for 22 Years laſt paſt; for he began to propheſie in the thirteenth Year of *Joſiah*, who reigned one and thirty Years, ſo as he propheſied 18 Years, during *Joſiah's* life, and this was the fourth Year of the Reign of *Jehoiakim*. God would have them recorded, that there might be a Memorial of them, that ſo the truth of them might appear, when God ſhould bring them to paſs, the time of which now drew very near.

3 It may be that the houſe of Judah will hear all the evil *d* which I purpoſe to do unto them, that they may return every man from his evil way, that I may forgive their iniquity, and their ſin *e*.

d What we tranſlate *it may be* אולי others tranſlate *if perhaps*, which better expreſſeth the ſence. God knew what would be, but yet he would not be wanting in means by which they might be informed in his Will, and ſo believe the thing, for believing and reforming are here meant by *hearing*, as the next words in part expound this term here. *e* Forgiveneſs of ſin in Scripture ſometimes ſignifieth the acquitting of a ſinner from the obligation ſin layeth the ſinner under to Eternal Death, ſometimes the remiſſion of a temporal puniſhment: it may here well be underſtood as comprehending both, though I think the latter to be what is here principally intended.

4 Then Jeremiah called Baruch the ſon of Neriah, and * Baruch wrote from the mouth of Jeremiah, all the words of the LORD, which he had ſpoken unto him, upon a roll of a book *f*.

* Chap. 45. 1.

f We ſhall find this *Baruch*, being one of *Jeremiah's* Diſciples, more than once thus imployed as *Jeremiah's* Secretary or *Amanuenſis*. None ſhall need aſk how *Jeremiah* could remember all the Prophecies he had propheſied for 22 Years before paſt, that conſidereth who it was that commanded him to do this. God undoubtedly revived the Prophet's Memory, or he could not have called all to mind.

5 And Jeremiah commanded Baruch, ſaying, I *am* ſhut up, I cannot go into the houſe of the LORD.

6 Therefore go thou and read in the roll which thou haſt written from my mouth, the words of the LORD in the ears of the people in the LORD's houſe upon the faſting day *g*: and alſo thou ſhalt read them in the ears of all Judah, that come out of their Cities.

g We do not read that *Jeremiah* was a Priſoner in the fourth Year of *Jehoiakim*, and therefore it is very uncertainly gueſſed in what ſence he here ſaith he was *ſhut up*. Some think *Jehoiakim* had impriſoned him, or at leaſt reſtrained him to his Houſe, tho' we do not read of it. Others think he reſtrained himſelf, but in what ſence he was ſhut up, is not certain; that he was ſo, is certain; he knew that God had not commanded his Prophecies to be written for any other end, but that the People might have them recalled to their Memories; he being not in a capacity himſelf at preſent to ſpeak any thing to the People in ſo publick a place, ſendeth *Baruch* to do it in his ſtead, chuſing for it a Day of publick Faſt, not the Day of the Yearly Faſt mentioned *Levit.* 23. 27. but on a Faſt Day (of which we ſhall read more, *Ver.* 9.) proclaimed by *Jehoiakim*, probably to avert the Vengeance hanging over them from the *Chaldeans*, or rather from the drought. It was undoubtedly, becauſe of the Concourſe of People which the Prophet knew would that Day be in the Temple, that he choſe that Day, when ſome would be preſent from all parts of *Judah*.

7 It may be † they will preſent their ſupplication before the LORD, and will return every one from his evil way, for great is the anger, and the fury, that the LORD hath pronounced againſt this people *h*.

† Heb. *their ſupplication ſhall fall.*

h We had an expreſſion like this, *Ver.* 3. it teacheth us that the only means to turn away God's fierce anger ready to fall upon People, is Prayer and Reformation.

8 And Baruch the ſon of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD, in the LORD's houſe.

9 And it came to paſs in the fifth year of Jehoiachim, the ſon of Joſiah king of Judah, in the ninth month, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the Cities of Judah unto Jeruſalem.

i This Faſt was appointed upon a particular emergency, whether it was for a Famine which was then in the Land, or to avert the ruine which they juſtly feared from the king of *Babylon*, who had lately brought them under his Servitude, is not certain; the yearly Faſt, *Levit.* 23. 27. was to be kept in the ſeventh Month, nor did God ever ordain any Faſt to be kept in the ninth Month.

10 Then read Baruch in the book the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah, the ſon of Shaphan the ſcribe, in the higher court, at the * ‖ entry of the new gate, of the LORD's houſe in the ears of all the people *k*.

* Chap. 26. 10.
‖ Or, *door.*

k This Verſe only atteſteth *Baruch's* Obedience to the Command of the Prophet *Jeremy*, not only as to the thing, his reading it in the Temple, but as to the circumſtance in as publick a manner as he could in *the Chamber of Gemariah*, &c. moſt likely out of ſome Window, or in ſome *Balcony*, the People being below, and hearing it.

11 When Micaiah the ſon of Gemariah, the ſon of Shaphan had heard out of the book all the words of the LORD.

12 Then he went down into the king's houſe, into the ſcribes chamber, and lo all the princes ſate there, *even* Eliſhama the ſcribe, and Delaiah the ſon of Shemaiah, and Elnathan the ſon of Achbor, and Gemariah the ſon of Shaphan, and Zedekiah the ſon of Hananiah, and all the princes *l*.

l It is uncertain whether this *Micaiah* went to make this Relation to the Princes who ſate in the Secretaries Chamber, as a piece of News only, or out of a malicious deſign to accuſe the Prophet, and *Baruch* for what was done as a feditious practice.

13 Then Micaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people *m*.

m That is, the ſubſtance of all the words, for none can imagine that an hearer could remember every word, which ſhews the vanity of thoſe who overſtrain ſuch univerſal Particles to ſignifie every particular word or perſon.

14 Therefore all the princes *n* ſent Jehudi the ſon of Nethaniah, the ſon of Shelemiah the ſon of Cuſhi unto Baruch, ſaying, Take in thy hand the roll, wherein thou haſt read in the ears of the people, and come. So Baruch the ſon of Neriah, took the roll in his hand, and came unto them.

n That is, all the Princes that at that time ſate there in Council, ſent a Meſſenger with a Command to *Baruch* to appear before them, and to bring the Roll which he had read in the Ears of the People.

15 And they ſaid unto him, Sit down now, and read it in our ears, So Baruch read *it* in their ears *p*.

p The courage of *Baruch* is admirable, he was now before the Council, in the King's Houſe, the ſubſtance of the Prophecies, were threatning both to the King, and Court, and to all the People. The King as appears by all Hiſtory, was of no good Temper, we read *Chap.* 26. *Ver.* 23. of his ſending for *Uriah* the *Prophet* out of *Egypt*, when he had fled thither for fear of the King, and ſlaying him, and we ſhall find that at this time, the Princes adviſed both *Jeremy* and *Baruch* to hide themſelves, yet *Baruch* is not afraid, but reads the Prophecy in their Ears.

16 Now it came to paſs, when they had heard all the words, they were afraid both one and other *q*, and ſaid to Baruch, we will ſurely tell the king of all theſe words *r*.

q It is hardly to be imagined that all theſe Counſellors ſhould ſit ſtill till they had heard all *Jeremiah's* Prophecies for 22 Years read, but *all* ſignifies many, or the ſence and ſubſtance of all the Prophecies. *r* They were all of them afraid, *Jeremiah* had now been above twenty Years a Prophet to this People, and doubtleſs in great eſteem for 18 Years of it, while *Joſiah* was alive, and one whoſe Prophecies they could not but obſerve had been oft accompliſhed, therefore they could not but be afraid that they ſhould ſee theſe words alſo fulfilled, and took themſelves bound in Duty to acquaint the King with them. Some, if not all of theſe, probably had been great Men in *Joſiah's* time, which was but four or five Years before, and from him ſucked in ſome good and Religious Principles, which begat ſome awe of God in them.

17 And they asked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

s This now ſeemed but a reaſonable Queſtion, conſidering they were the ſubſtance of what he had been propheſying for ſo many Years. The thing ſeemed ſtrange to the Princes, Prophets being not uſed to ſtudy and pen their Diſcourſes, but to ſpeak them *extempore*.

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote them with *ink* in the book *t*.

t This could not but add to the Princes fear and amazement. They muſt needs conceive that the thing was done from God, for without a ſpecial influence of God, it had been a thing impoſſible, that *Jeremiah* ſhould have called to mind all that he had ſpoken at ſeveral times in ſo many Years; and proceeding from the God of Truth, they muſt needs fear, that they would have their certain and juſt accompliſhment in their ſeaſon.

19 Then ſaid the Princes unto Baruch, Go, hide thee, thou, and Jeremiah, and let no man know where ye be *u*.

u This ſpeaketh theſe Princes to have been Men of a much gentler Temper, and better Diſpoſition, than thoſe who ſucceeded them in *Zedekiah's* time; they were not willing that any harm ſhould come to the Prophet, nor to *Baruch*, and knew the fierce Temper of *Jehoiachim*, and therefore adviſed *Baruch*, that both he, and the Prophet ſhould hide themſelves.

20 And they went in to the king, into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the ears of the king *w*.

w They were obliged by their Office as Counſellors to the King, to acquaint him with what they heard, which might be prejudicial to him, and his Nation; and indeed this was the very end, why God had commanded the enrolling of theſe Prophecies, that both the King, and Princes, and People might take notice of them, but they did not carry the Book with them, but laid it up in the Secretaries Chamber.

21 So the king ſent Jehudi to fet the roll, And he took it out of Eliſhama the ſcribes chamber, And Jehudi read it in the ears of the king, and in the ears of all the princes which ſtood beſide the king *x*.

x It appeareth by *V.* 14. that this *Jehudi* was a Meſſenger commonly imployed by the King and Council; him the *King* ſends to fetch *the Roll* (before called a Book) then he imployeth him to read it.

22 Now the king ſate in the winter-houſe in the ninth month, and *there was a fire* on the hearth burning before him *y*.

y The ninth Month with them, anſwered part of our *November* and *December*, which was a time of the Year called for Fires.

23 And it came to paſs *that* when Jehudi had read three or four leaves, he *z* cut it with the pen-knife, and caſt *it* into the fire, that *was* on the hearth, until all the roll was conſumed in the fire that *was* on the hearth.

z That is, the King not having patience to hear above three or four Columns, or Periods, or Titles, took the Pen knife, that (it is like) *Jehudi* had, and cut it in pieces, and burned it in the fire that was before him, not conſidering that it was the Revelation of the Will of God, but exalting himſelf above all that was called God. This ſhewed both the wickedneſs, and paſſionate Temper of this Prince, and his high contempt of God and his Prophets.

24 Yet they were not afraid, nor * rent their garments, *neither* the king nor any of his ſervants that heard all theſe words *a*.

* 2 Kings 22. 11

a So hardned were this Peoples Hearts, that though they knew that *Jeremiah* was a Prophet of the Lord, upon the experience now of more than 20 Years, and the whole ſcope of his Prophecies had been to denounce the juſt Judgments of God that now were coming upon this People, and they could not but underſtand, that God muſt be greatly adhitant to *Jeremiah* in writing this *Roll*, all the matter of which he could not otherwiſe have kept in mind to many Years, yet they had no ſerious fear of God upon their hearts, working upon the hearing the dreadful matter of theſe Prophecies, nor ſhewed any ſign of remorſe, or fence of their ſins, or God's Judgments coming upon them as indications of his Wrath.

25 Neverthelefs Elnathan, and Delaiah, and Gemariah, had made interceſſion to the king, that he would not burn the roll, but he would not hear them *b*.

b Theſe three Princes ſeemed to have had a greater dread of God upon their hearts than the reſt, for ſo far as they durſt, they interpoſed, and beſought the King not to burn the Roll; but he would not hearken to their advice.

26 But the king commanded Jerameel the ſon of Hammelech and Seraiah the ſon of Azriel, and Shelemiah (Or, *of the King*.

Jeremiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet *c*: But the LORD hid them *d*.

c The King was not satisfied with burning the Roll, but gives order to apprehend both *Jeremiah* and *Baruch*, and commandeth the three Persons named in this Verse to do it: *d* But God by his Providence kept them both out of their hands; how the Lord hid them we are not told, the Princes (as we read before) advised *Baruch* that they should both hide themselves. This Phrase (probably) imports no more, than that God directed them to find such a place of recess as the Kings Messengers could by no means find out, nor understand where they were, till the King's Fadion was a little over.

27 Then the word of the LORD came to Jeremiah after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim, king of Judah, Thus saith the LORD, Thou hast burnt this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come, and destroy this land, and shall cause to cease from thence man and beast *e*?

e It speaketh nothing but the Impotency, and Passion, and debauchery of humane Nature, to swell against any Revelations of the Divine Will, the Counsels of the Lord shall stand, and Men only further entangle themselves by struggling in the Lord's Net. *Jehoiakim* burns one Roll, God will have the same thing wrote in another. *f* We learn here both what was the matter of *Jeremiah's* Prophecy, and the cause of the King's anger; he had prophesied that the King of *Babylon*, should come, take *Jerusalem*, and lay the Country waste, which as to *Jehoiakim's* part, was fulfilled within six Years after this, more fully in 18 Years, but corrupt Princes can endure nothing that shall make their Lives uneasie.

30 Therefore thus saith the LORD of Jehoiakim the king of Judah, He shall have none to sit upon the throne of David *f*, and his dead body shall be * cast out in the day to the heat, and in the night to the frost *g*.

* Chap. 22. 19.

f That is, none that shall be King any considerable time, *Jeconiah*, or *Jehoiachin* his Son was set up, but kept his Throne but three Months, 2 *Kings* 24. 8, 9, 10. *g* We no where read of the time, or manner of this King's Death, but that he had an ignominious Burial, *Ch.* 22. 19. like the Burial of an *Ass*; none accompanying his Corps, none mourning for him, and it appears from this Text, that whereever he dyed, his Body lay for a time unburied.

† Heb. *visit upon.*

31 And I will † punish him, and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkned not *h*.

h As to the People God threatneth, they should feel, what they were not willing to hear, even all the evil which God by his Prophet had pronounced against them.

32 Then took Jeremiah another roll, and gave it to Baruch, the scribe, the son of Neriah, who wrote therein from the mouth of Jeremiah all the words of the book, which Jehoiakim the king of Judah, had burnt in the fire, and there were added besides unto them many † like words *i*.

† Heb. *as they.*

i Wicked Men get nothing by opposing themselves to the revealed Will of God, how ungrateful soever it be to them, but the addition of guilt to their Souls, and the increase of Divine Wrath, God's Counsels shall stand, and what he speaks shall most certainly be accomplished. Here is another Roll written with additional Threatnings confirmative of what God had before said.

CHAP. XXXVII.

The Egyptians *raise the Siege of the* Chaldeans: *And King* Zedekiah *sendeth to* Jeremiah, *to pray and enquire of the Lord for them,* 1——5. *He prophesieth the* Chaldeans *Return and Victory,* 6——10. *He is apprehended for a Fugitive, beaten, and put into Prison,* 11——15. *He assureth* Zedekiah *of the Captivity; and, intreating for Liberty, obtaineth some Favour,* 16——21.

1 AND king Zedekiah the son of Josiah *a*, reigned in stead of Coniah *b* the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah *c*.

a The History of this Succession we have, 2 *Kings* 24. 17. 2 *Chron.* 36. 10. *Zedekiah's* Name was *Mattaniah*, the King of *Babylon* changed his Name to *Zedekiah*. *b* He reigned in stead of *Jehoiachin*, the son of *Jehoiachim* who reigned but three months, 2 *Kings* 24. 8. his Name was *Jeconiah*, 1 *Chron.* 3. 16. and in a way of derision or contempt, is here called *Coniah*. *c* The King of *Babylon* made this *Zedekiah* King. who is here called the Son of *Josiah*, and 2 *Kings* 24. 17. *Jehoiakim's Father's Brother*, to distinguish him from another *Zedekiah* Son of *Jehoiakim*, as appears from 1 *Chron.* 3. 16.

2 But neither he, nor his servants, nor the people of the land, did hearken to the words of the LORD which he spake by † the prophet Jeremiah *d*.

† Heb. *hand of the Prophet.*

d This *Zedekiah* was little better than *Jehoiakim*, he seemeth by his Story to be of a little better Temper, not so cruel, and bloody; but he no more regarded God's word by his Prophet than *Jehoiachim* had done.

3 And Zedekiah the king sent Jehucal, the son of Shelemiah, and * Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us *e*.

* Chap. 29. 25. and 52. 24.

e This was apparently in the time of the Siege; for *v.* 5. we read of *Pharaoh's* Army being come to relieve the Besieged, whether it was before the *Babylonians* were departed, or no, is uncertain; but it is plain, if they were departed, the King was afraid they would come back again. That which is most observable for us from hence, is this, That wicked Men of all ranks are desirous of the Prayers of those Ministers in their Distresses, whose Counsels and Admonitions they never regard, while they are in a time of Prosperity; which is an Evidence of their acting contrary to the convictions of their Consciences, in obedience to their Lusts, in their contempt of their Instructions and Admonitions. When Affliction hath cooled their Lusts, then their Consciences can be heard in dictating their Duty to them.

4 Now Jeremiah came in, and went out amongst the people, for they had not put him into prison *f*.

f We shall read afterward, *ver.* 15. that he was imprisoned; and we have heard, *chap.* 32. of two *Revelations* he had while he was in Prison, but as yet he walked at liberty.

5 Then Pharaoh's army was come forth out of Egypt, and * when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem *g*.

* Chap. 34. 21.

g *Zedekiah* was set up by the King of *Babylon*, instead of *Jehoiakim*, whom the King of *Babylon* had carried into *Babylon*, *Zedekiah* (as is usual in those cases, and as is appareth, *Ezek.* 17. 16.) had taken an Oath of *Allegiance* to the King of *Babylon*, but brake it, and the Covenant which he made with him, *ver.* 16. and *ver.* 15. *rebelled against him, and sent his Ambassador into Egypt for Horses, and much people.* Now the King of *Egypt* came in Person no more after the great Overthrow given him, in *Carchemish*, by the River *Euphrates*, of which we read, *chap.* 46. 2. which was thirteen or fourteen years before this; yet he sent an Army at *Zedekiah's* requeſt to relieve him, at this time besieged by the Armies of the King of *Babylon*. The *Chaldeans* that were in the Siege of *Jerusalem* hearing of it, raised the Siege for a time, during which time (probably) it was that *Zedekiah* sent to the Prophet to pray for them.

6 Then came the word of the LORD to the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah that sent you unto me, to enquire of me *h*, Behold Pharaoh's army which is come forth to help you, shall return to Egypt, into their own land *i*.

h The Word *Enquire* let us know that *Zedekiah* did not send to the Prophet only to pray for him, but to *enquire* of God what the issue would be of this future contingency; it may be more desirous to know that, than that *Jeremiah* should intercede with God for them. *i* The Prophet tells them from God that the King of *Egypt's* Army should do them no service, it is expounded, *Ezek.* 17. 17. *He should not make for him in the war, by casting up mounts, and building forts, to cut off many persons.* Probably the *Egyptian* Army upon the sight of the strength of the *Chaldeans*, and the weak and impotent state of the *Jews*, were discouraged, and would not adventure to fight them, but by and bye returned to their own Land.

8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not your † selves, saying The Chaldeans shall surely depart from us, for they shall not depart.

† Heb. *Souls.*

10 For though ye had smitten the whole army of the Chaldeans, that fight against you, and there remained † but wounded men among them: *yet* should they rise up every man in his tent, and burn this city with fire *k*.

† Heb. *thrust through.*

k The substance of the Answer returned by the Prophet to the King is this. That whereas they pleased themselves with Fancies that the *Babylonian* Army now withdrawn to meet with the Army of the *Egyptians* would return no more to the Siege, it was a Dream. He assures them from God they should return, besiege the City, and take it, and burn it, and therefore they did but deceive themselves to think otherwise; though they were gone, yet it was but for a very short time. He further assures them, that the potency or impotency of the *Chaldeans* was inconsiderable; for if their whole Army were made up of *wounded men*, or if they could prevail so far as to wound all their Soldiers, or thrust them through, (as the Word is translated, *chap.* 51. 4.) yet they should do the Work.

work. When God is resolved upon an Effect, the Instruments are very little to be regarded. It is not the Arm of Flesh, but the Power of God which is in that cause alone to be considered.

† Heb. *made to ascend.*

11 ¶ And it came to pass, that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaoh's army.

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, ‖ to separate himself thence in the midst of the people *l*.

‖ Or, *to slip away from thence in the midst of the people.*

l פלס The Word we translate *separate* signifieth to *divide, soften, or make slippery*, which hath made Interpreters vary in the Expoſition of it. But the general use of it, especially in *Pihel*, (the conjugation in which it is here used) being to signifie a *dividing or separating*; and the latter signification being secondary, it seemeth most reasonably here translated to *separate*, or to withdraw: *Jeremiah* had no farther Revelation from God, which he has under an obligation to communicate; and knowing the City would suddenly be taken, and that he could be no farther useful to the People, taking advantage of the withdrawing of the *Chaldean Army*, resolves to provide for himself, designing to go to his own Country, to *Anathoth*, which was in the Land of *Benjamin*; and because he was a noted Person, who might probably be kept (as he was) if known, he attempts to slip out in the crowd of People that were going out: This seemeth to me the most probable sence.

13 And when he was in the gate of Benjamin *m*, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah *n*, and he took Jeremiah the prophet, saying, Thou falleſt away to the Chaldeans.

m The Gate of *Benjamin* was some Gate that looked toward the Inheritance of that Tribe: Or where those used to go out who went that way, we read of it, *chap.* 38. 7. *n* This Man was a Captain of the Guard that was set to watch at the Gates, to keep People from going out, or at leaſt some Persons; for it should seem by *Jeremiah's* endeavour to go out in the crowd; they suffered many to go out, as is usual in Sieges, when Victuals grow scarce; and though the *Chaldeans* were at present gone, yet they were not out of fear of their coming back. This Captain apprehends *Jeremiah*, as one who was about to desert the City, and fall off to the *Chaldeans*. That *Hananiah* the Grandfather of this *Irijah*, was the false Prophet we read of, *chap.* 28. who died according to *Jeremiah's* Prophecy, and this his Grandchild apprehended *Jeremiah* in some revenge of his Grandfather, is but uncertainly guessed. But *Jeremiah's* so frequent prophesying that the *Chaldeans* should take the City, expoſed him to this suspicion probably.

† Heb. *falleſt to a lye.*

14 Then said Jeremiah, *It is* † false, I fall not away to the Chaldeans *o*: But he hearkned not unto him, so Irijah took Jeremiah, and brought him to the princes.

o Though *Jeremiah*, as the Lord's Prophet, faithfully revealed the Will of God, that the *Chaldeans* should take the City, to warn the people (if possible) to prevent it by solemn Addreſſes unto God, or at leaſt to prevent what mischief might be prevented by a timely Surrender to the King of *Babylon*, yet he had no design to fly to them; he was so far from delighting in their company, that when the City was taken, and the Captain of the Guard offered him either to go along with him to *Babylon*, promising to *look well to him, Chap.* 40. 4, 5. or to go back to *Gedaliah*, whom the King of *Babylon* had left as Deputy Governor in *Judea*, he chose rather to go and dwell under *Gedaliah's* Government in a poor condition, than to mend his Commons in an Idolatrous Country, but the Captain would not believe him but carrieth him before the Princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison, in the house of Jonathan the scribe; for they had made that the prison *p*.

p These Princes seem more fierce against the Prophet than those that were in the time of *Jehoiachim*, for they proceed here upon the Captain's Information, cause the Prophet to be beaten, and send him to Prison, a Prison within the compass of the Court, had enough, as appeareth by *Jeremiah's* complaint of his Condition there to the King, *Ver.* 20. and by what followeth in the next Verse.

‖ Or, *cells.*

16 ¶ When Jeremiah was entred into the dungeon, and into the ‖ cabins, and Jeremiah had remained there many days *q*.

q The *Hebrew words* which we Translate Dungeon, signifie the *house of the lake*; they certainly signifie some Pit, or deep hole, or place in the Prison, where were some *Cells* or Apartments, in which they were wont to keep those whom they judged great Malefactors, or against whom they had some special anger, how many days the Prophet was forced to abide in this miserable place it is not said, but it should seem by *Verse* 19. that it was until the *Chaldean Army* was returned to the Siege.

17 Then Zedekiah the king sent, and took him out, and the king asked him secretly in his house, and said, Is there *any* word from the LORD? and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon *r*.

r That is, hath God revealed any thing to thee, concerning what will be the issue of the return of the *Chaldean* Army to the Siege of the City? What needed *Zedekiah* to have asked this, to whom God by this Prophet had so often revealed his Will in this case? wicked Men are always more curious to know, than careful to believe, observe, and obey the Will of God. *s* But God seldom or never speaketh good unto them; *Jeremiah* tells him there was, but it was a sad word, viz. That God would certainly deliver him into the hand or power of the King of *Babylon*.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

s That is, what have I done worthy of Bonds? I have faithfully heretofore revealed to you the Mind and Will of God, if this hath offended you, I am not to be blamed, I could not but execute God's Commands.

19 Where *are now* your prophets, which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land *u*?

u You now see what kind of Prophets they are, who fed you with hopes, that the King of *Babylon's* Army should return no more to the Siege of the City. I told you they would return, you had other Prophets that told you they should not, judge, now who were the true Prophets. The Devil in all Ages had some that contradicted the true Prophets of the Lord: Three hundred false Prophets contradicted one *Micaiah*, as to *Ahab's* going up to *Ramoth Gilead*, and prospering in that Expedition. There were many that contradicted *Isaiah* and *Jeremiah*, and other true Prophets, as to the King of *Babylon's* coming to besiege *Hierusalem*, and his return again to the Siege when he had risen up from it, to meet the *Egyptian* Army; and as to the length of time in which the *Jews* should be in Captivity; yet, (to let us see Mens madness upon their Lusts) as there still have risen up in other Generations, false Teachers, and Flatterers, so they have always found more favour than those that have dealt more faithfully in revealing God's Will.

† Heb. *let my supplication be accepted before thee*

20 Therefore hear now I pray thee, O my lord the king *w*, † let my supplication, I pray thee be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there *x*.

w Though *Jeremiah* had dealt very faithfully with the *King* and *Princes*, and they had dealt very hardly and cruelly with him, casting him for no just cause into a nasty Prison, and *Jeremiah* knew well enough, that *Zedekiah* was very soon to be disarmed of his power, yet (to learn us our duty) he speaks with all due respect and reverence to his Sovraign, though a very bad Man, and one who had dealt very ill with him. *x* This Petition of *Jeremiah*, speaks the Prison he was in, was in a very inconvenient place, where he was in danger of his life.

21 Then Zedekiah the king commanded that they should commit Jeremiah into * the court of the prison *y*, and that they should give him daily a piece of bread out of the bakers street, until all the bread in the city were spent *z*. Thus Jeremiah remained in the court of the prison *a*.

* Chap. 32. 2.

y So as he was a Prisoner still, but in a freer Air, where he did not suffer those inconveniencies which he indured in the Hole or Dungeon. *z* It is of no great moment to know whether the portion of Bread allowed the Prophet by the King, were a Loaf (as some think) or a piece of a Loaf; it was such a proportion as could be allowed according to the proportion which others had, and the straits which the City was in, and so much as served to keep him alive. *a* *Jeremiah* remained here till upon the suggestion of the Princes, he was removed to a worse place, as we shall read in the sixth Verse of the next Chapter; where he staid not long, but was again removed to the Court of the Prison, as we shall read there, *Verse* 13. where (as it followeth there *Verse* 28.) he continued until the City was taken.

CHAP. XXXVIII.

Jeremiah Prophesieth; is by the Princes, with the King's Permission; cast into a Dungeon; but is by Ebed melech, *with the King's Consent, taken out again,* 1,——13. *He hath a Secret Conference with the King, in which he counselleth him by yielding to save his Life,* 14,——23. *By the King's Command he concealeth the Conference from the Princes,* 24,——27. *He abideth in Prison till* Jerusalem *is taken,* 28.

1 THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken to all the people, saying *a*,

a Here are four of the great Men, Councellors, or great Officers to *Zedekiah* named, of whom we have no further mention in holy Writ, nor are they worthy of much inquiry after; *Jeremiah* being now removed into a little freer Air, where his Friends, or such as had a desire to see him, came to him, and it is very likely were inquisitive to know what God would do with the City, he could not but tell them what he knew of the Mind of God in the case, and advise them the best he could. Some of them go to these Princes, and inform them of what they had heard from the Prophet.

2 Thus saith the LORD, He that remaineth in this City shall die by the sword, by the famine, and by the pestilence, but he that goeth forth to the Chaldeans shall live: for he shall have his life for a prey, and shall live *b*.

b As to what is *Verse* 3. it is no more than had for some time been the constant tenour of this Prophet's Prophecies. The Crime seemeth to lie in this, that in such a time of extream danger, he should repeat this Prophecy, and also advise the People to leave the City, and shift for themselves, by going out to the *Chaldeans*, telling them that if they did so, though the City would be lost, and their Estates in it lost, yet they should save their Lives, which words might incourage many of low and cowardly Spirits to desert their Posts; which indeed had been Crime sufficient in an ordinary time, and under ordinary Circumstances, but was no Crime now that God had revealed his Will to the King, Princes and People, that the City should be lost; there lay now no further Duty upon any to contribute to its defence, but they were obliged to make as good provisions for themselves as they could; but these wicked Princes believed no such thing, therefore they make this a great Charge.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee let this man be put to death: for thus he weakneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt *c*.

† Heb. *Peace.*

c The Prophet now seemeth under fad Circumstances, the Princes seek his Life, though for delivering no other Doctrine than he had been preaching for 20 Years; their pretence was, his discouraging and weakening the military part of the City, letting them know that they laboured in vain, for the City was not defensible. This they interpret a seeking not the welfare of the People, but their hurt, though indeed their welfare was that alone which he fought, knowing that there was no other way for any of them to save their Lives, but by submitting to the *Chaldeans*; though the great Men (being Persons God had determined to ruine) would not believe it, and would have the welfare and hurt of the place determined by their Opinions.

5 Then Zedekiah the king said, Behold, he *is* in your hand *d*, for the king *is* not *he that* can do *any* thing against you *e*.

d That is in your power, either by the Established Law against false Prophets, or else I yield up my power to you, I surrender him into your hands. But neither of these seemeth very probable, for here is no mention of the sitting of the *Sanhedrim* to judge him as a false Prophet, nor of any judicial proceedings of that Nature: And it should seem by *Zedekiah's* relieving of him soon after from the Dungeon, into which they threw him, that he had not surrendred *Jeremiah* to into their hands, but he referred to himself a superintendency upon them to correct their too severe dealings with him. The meaning seems rather to be, if you will do any such thing, I shall not oppose you, but I will not be the Author of it. *e* I see I am as it were no King, I can do nothing against you, you will do what you please. I incline to this sence from the consideration of the favour shewed him by *Zedekiah*, both before, and after this.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of ‖ Hammelech that *was* in the court of the prison *d*: and they let down Jeremiah with cords *e*. And in the dungeon *there was* no water but mire, so Jeremiah sank in the mire *f*.

‖ Or, *of the king.*

d A place much of the same nature with that of which we read, *Chap.* 37. 16. but in another Prison. *e* It should seem there was no passage into it by Stairs, for as they were forced to let him down with Cords. *f* And in the bottom was nothing but Mire, into which the Prophet sank, in respect of which circumstances, it was a much worse place than the Dungeon in the Prison, in *Jonathan's* House appeared to be, though *Jeremiah* feared that he should die there. It is probable these Princes thrust him into this place, designing he should die in this hole a miserable Death, but God otherwise provided for him.

* Chap. 39 16.

7 ¶ Now when * Ebed-melech the Ethiopian *g*, one of the eunuchs which was in the kings house *h*, heard that they had put Jeremiah in the dungeon *i*; (the king then sitting in the gate of Benjamin) *k*.

g Ebed-melech was unquestionably the Name of the Person, though some interpret it appellatively *a Servant of the King*. It is particularly noted that he was an *Ethiopian* or a *Cossure*, to let us know that this Prophet of the Lord found more kindness from a stranger, that was a Native Heathen, than from his own Countrymen. *h* Princes were wont to keep *Eunuchs* in their Houses in those Countries, 2 *Kings* 9. 32. *Dan.* 1. 9. *Acts* 8. 27. it should seem the Princes had privately put *Jeremiah* into this miserable place, but yet the noise of it came to *Ebedmelech's* Ear, who was attending in the Court. *k* The Gates of the City were places where Princes were wont to sit to execute Justice, and to receive Petitions, and give answers, 2 *Sam.* 19. 8. *Prov.* 31. 23, &c.

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they cast into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city *l*.

† Heb. *he will die.*

l The courage of this good *Eunuch* was very remarkable, he did not stay till the King came in, but went to the King, as he was sitting in the *gate of Benjamin*, administring Justice, or receiving and answering Petitions, where doubtless he was not alone, and probably was attended there, by some of those Princes, who had thrown *Jeremiah* into this miserable place: *Ebedmelech* was not afraid of them, but openly complains of their Cruelty to the King, and tells him that *Jeremiah* would be starved to death, those who were alive in the City could not long subsist, for the Stores were almost all spent, and though the King had appointed the Prophet an allowance, yet being in such an hole, and there being so little Bread left in the City, it was not likely there would be much care taken of him.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die *m*.

† Heb *in the hand.*

m There are several guesses why the King commandeth *Ebedmelech* to take *thirty men* for the doing of that for which three or four were sufficient. I think they judge best, who think it was to guard him against any opposition. Things were now in a great disorder, the City being upon the matter taken, and the King himself was much in the Government of his Princes, and, as may easily be judged by what went before, and what we shall hereafter meet with, could not rule them, but was in some fear of them, and he did not know but some of the most boisterous of them might oppose the execution of this Command of his. This King in his whole Story seemeth to have been of a much better humour than his Predecessors, and to have had a kindness for the Prophet, though he suffered himself to be miserably over-ruled by his Courtiers, who were of a much fiercer temper, and worse affected to the Prophet.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts, and rotten rags under thine arm holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, And Jeremiah remained in the court of the prison *n*.

n The sence of these Verses is obvious. *Ebedmelech* having received a Commission from the King presently puts it in execution, only because the Dungeon was deep, and full of mire, and the Prophet possibly not over well cloathed, he prudently takes some old Clouts, and Rags, and lets them down with Cords, that *Jeremiah* to prevent the galling and macerating his flesh, might put them under the Cords, by which they drew him up. Thus he was restored to the *Court of the Prison*, where he was before this suggestion of the Princes, and where he did abide until the City was taken. The rest of the Chapter is spent in a private Conference betwixt King *Zedekiah* and the *Prophet*, after he was restored to the *Court of the Prison.*

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‖ third entry that *is* in the house of the LORD: And the king said unto Jeremiah, I will ask thee a thing: hide nothing from me *p*.

‖ Or, *principal.*

o Some think that this were better Translated, that is, *near the house of the Lord*, and that this *third entry* or *principal entry*, was that *ascent out of the King's house* into the Temple, mentioned 1 *King.* 10. 5. which was one of the things the *Queen of Sheba admired*, for it is hardly probable, that *Jeremiah* being in a Prison within the compass of the King's House, the King should, especially at such a time, go out of his House to so public a place as the Temple, for a private Conference with the Prophet. *p* The King desires him faithfully to tell him what he knew in a business he should inquire of him.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death *q*? and if I give thee counsel, wilt thou not hearken unto me *r*?

q Jeremiah had reason to caution with the King for his Life, considering the ealie answer of the King to the Princes, moving for his Death, *Verse* 4, 5. We must imagine *Jeremiah* at this time under no Divine Command, to reveal God's Will in this case unto the King. *r Wilt thou not*, is here, as much as *thou wilt not hearken unto me. Zedekiah* had often been advised by the Prophet, but would never take his advice. and the Prophet knew it would be the same case still, that the King would be over-ruled by a corrupt Court, and his own aversion, to change his State, as a King, for the state of a Prisoner.

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, * that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life *f*.

* Isa 57. 16.

f Zedekiah saith nothing to the latter part of *Jeremiah's* Speech, promising nothing as to that's hearing and obeying his Counsel: As to the former he gives him the security of his Oath, that he would neither himself slay him, by giving any immediate command from himself, nor surrender him up into the hands of those malicious Princes, who he perceived sought his Life. The form of his Oath is what was usual, *as the Lord liveth*, with an addition, the Lord that gave me my life, *if I put thee to death*, and *if I deliver thee*, which form carrieth with it a concealed imprecation, *Let the Lord do so to me*, and *more also*, or let the Lord that gave me this Soul take it from me, if I do either of these things. Thus he secures *Jeremiah*, as to any hard measure for his telling him the truth, though it should be what might be interpreted a capital crime to publish.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylons princes, then thy soul shall live *t*, and this city shall not be burnt with fire, and thou shalt live, and thine house *u*.

t That is, thou shalt live. *u* And thou shalt save the City from being burned with fire, and thy Wives and Children from Death. God did certainly know that *Zedekiah* would not do this, though it was in his power to do it, yet he doth not judge it vain for him to exhort him to do it, and to annex such a promise; for thereby he was left inexcusable, in his not saving the City, and his Relations lives.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand *w*.

w As he before had used Exhortations and Promises, so here he useth Threatnings to perswade him to that which indeed was in his power to do, but God infallibly knew that he would not do. The end of God in which could be no other than to leave him without excuse, in not obeying what God commanded.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews, that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock me *x*.

x But if *Zedekiah* went out according to the Prophet's advice, and delivered himself, what needed he to fear his Subjects, (that had deserted the City) delivering of him? It seems rather therefore to be the fence, lest the *Chaldeans* when I have yielded my self to them, should deliver me into the hands of those *Jews* which have fallen to them, and they should mock me, so as he seems to be more concerned for his Honour than for his own Life, and his Families and the whole City; thus often great Persons are more patient of Death, than of Reproach and Dishonour.

20 But Jeremiah said, They shall not deliver *thee*. Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

y The *Chaldeans* shall not do so base an act, but deal with thee as with a Prince. *z* Let not this therefore be a Temptation to thee, to disobey the Command of God, which if thou doest thou shalt live, though not in that splendor in which thou now liveft, yet in a much more comfortable state, than thou wilt do if they take the City by storming.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold all the women that are left in the king of Judah's house, *shall be* brought forth to the king of Babylon's princes *z*, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee, thy feet are sunk in the mire *a*, *and* they are turned away back *b*.

† Heb. *men of thy peace.*

z Thou that art afraid of the Insultings of Men that are thy Subjects, shalt fall under the Insultings and Taunts of the Women; either the *Queen Ladies* who were left when *Jehoiachin* was carried away, or the Women belonging to thine own Court shall be taken and brought forth to the King of *Babylon's* Princes, to be disposed of at their pleasure, and these Women shall deride thee, as And tell thee, for this thou mailt thank thy headening to thy Priests, and false Prophets called in the Hebrew, *the Men of thy peace*, because they soothed up the King with the Promises of Peace. *a* Now thou have left thee in evils out of which thou canst not escape. *b* And as for them whom thou believedst and trustedst to, and by whose words thou art brought into these Straits, they have forsaken thee, every one shifting for himself.

23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hands, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city to be burnt with fire *c*.

† Heb. *thou shalt burn,* &c.

c This is no more than what was said before, only here repeated, as an Argument to perswade his Obedience in surrendring himself, if not for the Cities sake, yet for his own sake, and for his Childrens sake, for he assures the King that not himself only, but his Wives and Children also would otherwise fall into the hands of the *Babylonians*, and their Reflections upon him for the Misery he had brought upon them, would be no small aggravation of his Affliction.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die *d*.

d These words sufficiently let us know that *Zedekiah* stood in awe of his Courtiers, and we might probably think, that had it not been for them, he would have done better. This is the righteous judgement of God, these that will not sanctifie the Lord of Hosts, and make him their fear, shall fear Men whom to fear is much more safe and ignoble.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee *e*.

e It could hardly be imagined that *Zedekiah* should have this private Discourse with *Jeremiah*, but some or other of his Courtiers would take notice of it, but yet it argues that this poor Prince was in a miserable subjection to them, that he could discourse with no body, but they must come and inquire what he said.

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there *f*.

f The King instructs the Prophet in case the Princes should be inquisitive to know what discourse passed betwixt the king and him, to tell them, that he petitioned him that he might be sent no more to the Prison in the House of *Jonathan*, of which he complained, and petitioned the King to be freed from it, *Chap.* 37. 20.

27 Then came all the princes to Jeremiah *g*, and asked him *h*, and he told them according to all these words that the king had commanded *i*: So they left † off speaking with him, for the matter was not perceived *k*.

† Heb. *Two were silent from him.*

g As the King suspected so it came to pass; the King's private Discourse with the Prophet took wind, *h* and all the Princes then at Court came and inquired of *Jeremiah* what was the substance of his Discourse. *i Jeremiah* answered them according as the King had directed. A Man is not bound in all cases to speak the whole truth, much less to those who have nothing to do to inquire of us which these Princes had not. *k* By this means the Princes never knew the matter of this Discourse.

28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken *l*.

l Thus God hath several ways to hide his People in an evil day; he hid *Joash* from it in the Grave, he hid *Noah* in an Ark, *Lot* in *Zoar*, *Jeremy* in a Prison, which in probability was a safer place for him, than the Land of *Benjamin*, whither he would have gone, had not *Irijah* kept him, *Chap.* 37. 12, 13. Conquerors have commonly the greatest kindness, for those whom they find under the frowns of the conquered, especially when that which hath made them so hath been something spoken, or done in the favour of the Conquerors.

CHAP. XXXIX.

Jerusalem *is taken*: Zedekiah's *Sons are slain*: *His Eyes put out*: *He is sent to* Babylon: *All the Nobles of* Judah *are slain*: *The City is burnt, and the Chief of the People carried Captive*, 1,——10. Nebuchadrezzar's *Charge concerning* Jeremiah, 11, ——14. *God's Promise to* Ebed-melech, 15,——18.

1 IN the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon *a*, and all his army, against Jerusalem, and they besieged it.

a This exactly agreeth with the Historical part of Scripture, 2 *King.* 25. 1. and with the repetition of it. *Chap.* 52. 4. This Month was called *Tebeth*, *Esther* 2. 16. and answers to part of our *December* and *January*. Princes are said to do that which is done by their great Officers by their Order, yet some think *Nebuchadrezzar* came first in Person, though he quickly left his Army, and was not there at the taking of the City.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up *b*.

b The Siege lasted a year and half, for it was the fourth Month of *Zedekiah's* eleventh year before it was taken, it is said here to be broken up, because their way of taking fortified places then, was by beating down the Walls of the Besieged with Iron *Rams* and Engines, as we now do with great Guns. This Kingdom had now held 330 Years, from *Rehoboam* their first King, in which they had had twenty Kings (besides *Athaliah*.) The Ten Tribes had been now in Captivity 140 Years, fo as the Kingdom of *Israel* freed but 250 years after the division, in which time they had had 18 Princes, but of several Families; all the Kings of *Judah* were of the House of *David*, lineally descended from him.

3 And all the princes of the king of Babylon came in, and sate in the middle gate *c*, *even* Nergal-sharezer, Samgar-nebo, Sar-sechim; Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon *d*.

c All the great Men of *Babylon*, that were imployed in the conduct of the *Babylonian* Army (the City being taken by Storm, or Surprize) entred into it, but rested *at the middle Gate*. The City they say was incompassed with two Walls, before they came to the Wall of the Temple; the Gate in the inner Wall, is supposed to have been that which is called the *middle Gate*, they would not at first adventure in further, the City being large and well fortified, there might have been some Traps laid for them, they would therefore have their Soldiers first clear the Streets, and search all places, that they might enter further into the City without hazarding their Persons. *d* Some Interpreters have examined the signification of the Names of these Princes, but I know of no use it can be to us whether they were the Names of the Persons, or figurative of the Offices they bare.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war *e*, then they fled, and went forth out of the city by night *f*, by the way of the king's garden, by the gate betwixt the two walls, and he went out the way of the plain *g*.

e It should seem that the City was taken by a Surprize, the *Chaldeans* battering the Walls inceſſantly with their Rams and Engines of War, on a ſudden made ſuch a breach as gave them a liberty to enter in. *f* The King either heard of it, or poſſibly might be in ſome place where he might ſee it, then he begins to think of eſcaping, but for greater privacy ſtayeth till he had the covert of the Night, *g* and then goeth out towards the plains of *Jericho*, for there the *Chaldeans* overtook him, as we read in the next Verſe) he is ſaid here to have gone *by the way of the King's Garden by the Gate betwixt the two Walls*. It is very hard for us at this diſtance of time to pretend to any certainty in determining the way by which he made his eſcape. They ſeem to judge moſt probably, that think that the King had prepared for himſelf a private paſſage out of his Garden betwixt two Walls, leading to the Wall of the City, which they had before ſo weakned, as on a ſudden they might dig it thorough; poſſibly, theſe particulars are the rather ſet down, to ſhew us how God verified what he had revealed in this matter to the Prophet, *Ezek.* 12. where God ſet the Prophet, *Ver.* 3. To prepare *ſtuff for removing*, and to *remove by day, in the ſight* of the People from his own place to another place, and *Ver.* 4. To *go out at even in their ſight, as they that go out into Captivity*. To dig through *the wall in their ſight*, and carry out thereby: *In their ſight to bear it on his ſhoulders, and carry it forth in the twilight; to cover his face*, ſo as not to *ſee the ground*, and *Ver.* 6. he told him, that in all this he was *to be a ſign*; and *Ver.* 10. tells him, *This burden concerneth the Prince in Jeruſalem* (who was that *Zedekiah*) *Ver.* 12. *And the Prince that is among them, ſhall bear upon his ſhoulder, in the twilight, and ſhall go forth, they ſhall dig through the Wall, to go out thereby he ſhall cover his face, that he ſee not the ground with his eyes*.

5 But the Chaldeans army purſued after them, and overtook Zedekiah in the plains of Jericho, and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon, to Riblah in the land of Hamath, where he † gave judgment upon him *h*.

† Heb. *ſpake with him judgments.*

h Thus God by his Providence fulfilled his Threatning by his Prophet *Ezekiel*, *Chap.* 17. 12. *Riblah* was upon the Borders of *Canaan* as appeareth from *Numb.* 34. 11. it was in the Land of *Hamah* of which we read, 2 *King.* 17. 24. being one of thoſe Provinces in the Dominion of the King of *Aſſyria*, from whence he brought Men to place them in the Land of *Iſrael* after that he had conquered the Ten Tribes. It is not uſual for Princes upon Conqueſts to ſit in Judgment upon Princes conquered, but the reaſon of it in this caſe was becauſe *Zedekiah*, was a Tributary to the King of *Babylon*, and ſo ſubject to his power, having made a Covenant with him, and ſecured his Allegiance by his Oath to him, and then rebelled againſt him, as we read, *Ezek.* 17. 13, 14, 15, 16, 17, 18.

6 Then the king of Babylon ſlew the ſons of Zedekiah in Riblah before his eyes: alſo the king of Babylon ſlew all the nobles of Judah *i*.

i Thus the ſtubbornneſs of this Prince, and his Nobles, proved the Ruine of his Family, and of themſelves, and of the whole People. The Nobles were great Authors of this miſchief and brought *Zedekiah* into that obſtinacy which he ſhewed to the Prophets Admonitions and Exhortations upon them, therefore a more exemplary Puniſhment is taken. The *Hebrew* calls the Nobles *white Men*, either from their *white Garments*, or from that *Candor of Spirit* which ſhould be found in Perſons of their Quality.

7 Moreover he put out Zedekiah's eyes, and bound him † with chains to carry him to Babylon *k*.

† Heb. *with two brazen chains or fetters.*

k Thus the two Prophecies were fulfilled, that of this Prophet, *Chap.* 34. 4. that *Zedekiah* ſhould not *die by the Sword*: and that of *Ezekiel*, that *he ſhould not ſee Babylon, though he ſhould die there*, *Ezek.* 12. 13 *Riblah* was at a great diſtance from *Babylon*, where the King was at this time probably to be nearer his Army, while the Siege laſted at *Jeruſalem*, and to give orders about it, and to divert himſelf, the place being a pleaſant place, and the King not willing to trouble himſelf about the Siege to go thither in Perſon, but the Siege being over, he now removeth to *Babylon*, and carrieth *Zedekiah* and the reſt of the Priſoners along with him.

8 ¶ And the Chaldeans burnt the king's houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem *l*.

l Still it is obſervable, how punctual the Holy Ghoſt is in recording the fulfillings of the words of the Lord. This Prophet, had at leaſt four times foretold, that this would be one conſequent of the Kings and Nobles ſtubbornneſs, in not ſubmitting to the King of *Babylon*. See *Chap.* 37. 8. and 38. 18 23.

9 Then Nebuzar-adan the captain of the guard, carried away captive into Babylon the remnant of the people that remained in the city, and thoſe that fell away, that fell to him, with the reſt of the people that remained *m*.

‖ Or, *chief Marſhal.* † Heb. *chief of the executioners*, or *ſlaughters.*

m This *Nebuzaradan* was in that place, which we call the *Pro-ſlaughter-noſt-Marſhal*, with them it was call'd the *Captain of the Guard*, men, and here are two ſorts of Priſoners reckoned up, whom he carried away. 1. Such as after the Armies were come into *Judea* had yielded themſelves. 2. Such as when they took the City, remained in it not being before conſumed by the Sword, Famine, and Peſtilence; and ſo were taken upon the ſtorming or ſurprizal of the City. Both ſorts were carried away Priſoners although it is probable that the Conquerour treated the former much more gently than he treated the latter, as is uſual in thoſe caſes.

So 52. 12, 16.

10 But Nebuzar-adan the captain of the guard, left of the poor of the people which had nothing, in the land of Judah, and gave them vineyards, and fields † at the ſame time *n*.

† Heb. *in the ſame day.*

n This is uſual with Conquerors, for whoſe profit it is not that the Countries conquered by them, ſhould lie waſte, like Wilderneſſes, but be peopled, and manured that they may render ſome Tribute to them; withal the Juſtice of God is often ſeen in this, thus reſtoring to them oft-times with advantage by the hands of Enemies that prove Conquerors, thoſe Eſtates which in corrupt times their proper Magiſtrates by violence and oppreſſion took from them, or at leaſt more than compenſating their loſſes by acts of Violence and Injuſtice.

11 Now Nebuchadrezzar king of Babylon, gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, ſaying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him even as he ſhall ſay unto thee *o*.

† Heb. *Set thine eyes upon him.*

o It is more than probable, that *Nebuchadnezzar* had been informed by ſome of the chief Commanders of his Army, who had it from ſome of the *Jews*, that had eſcaped out of the City to the *Chaldean Army*, that *Jeremiah* had conſtantly told the King, and the Nobles, that the *Chaldeans* ſhould take the City, and as ſtedily perſwaded both the King and Princes and People to ſurrender it to them, and prevent the effuſion of Blood, and that he was impriſoned for this, and had been a great ſufferer that way, and that this made this Heathen Prince ſo kind to the Prophet, as to give this order. In the mean time the Hand of God is to be taken notice of, who undoubtedly put this into the Heart of this *Pagan Prince*; and we may learn, that none ſhall loſe any thing at laſt by being faithful to the Commands of God, though they may be for the preſent loſers. What we tranſlate, *look well to him*. is in the *Hebrew*, *ſet thine eyes upon him*; and expounded by the following words, commanded him to do him no harm, and to give or grant to him, whatever he deſired.

13 So Nebuzar-adan the captain of the guard ſent, and Nebuſhaſban, Rab-faris and Nergal-ſharezer, Rab-mag, and all the king of Babylon's princes,

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto Gedaliah, the ſon of Ahikam, the ſon of Shaphan, that he ſhould carry him home: So he dwelt among the people *p*.

p The King of *Babylon's* Officers were very Religious to their Princes order, and take the Prophet out of Priſon; for the latter part of the 14th *Verſe* it ſeems by an anticipation of what we ſhall find related more fully, and particularly *Chap.* 40. or elſe ſo ought to be tranſlated *yet*, as appeareth from the firſt Verſe of the next Chapter, from whence it is plain that the Prophet was alſo *bound in chains*, amongſt *them that were carried away captive*; and not diſcharged until he came at *Ramah*, which probably might be in that hurry of Affairs, though the Princes at firſt freed him from Priſon, the under Officers not ſo diligently obſerving their ſpecial charge relating to *Jeremiah*, the neglect of which the Captain of the Guard obſerving when he came as far as *Ramah*, himſelf took care in it, as we ſhall find *Chap.* 40. after which, upon his choice, he was committed to *Gedaliah* the ſon of *Ahikam*, whom the King of *Babylon* made Governour over the Country.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying *q*,

q Theſe words let us know that theſe four Verſes (which contain moſtly a Promiſe to *Ebedmelech* for his kindneſs to *Jeremiah* while he was in the Dungeon of *Malchiah*, of which we read, *Chap.* 38. 6, 7, 8, 9, 10, 11.) mentions a matter that happened before the things mentioned in the foregoing Verſes.

16 Go and ſpeak to Ebed-melech the Ethiopian *r*, ſaying, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring my words upon this city for evil and not for good, and they ſhall be *accompliſhed* in that day before thee *ſ*.

r *Ebedmelech*

r *Ebedmelech* is here again called the *Ethiopian* to the reproach of the *Jews*, that a ſtranger ſhould ſhew more kindneſs to a Prophet of the Lord than any of that Nation to whom he was ſpecially ſent; which was a Type of the calling of the *Gentiles*, and rejection of the *Jews*. *ſ* God aſſures *Ebedmelech*, the City ſhould be taken and burnt, and the People carried into Captivity.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid *t*.

t But promiſeth *Ebedmelech* he ſhould be delivered in that evil day, and, whether he feared the *Chaldeans*, that he ſhould loſe his Life by them when they ſhould break up the City, or the *Princes* whom he had anger'd by complaining to the King of their hard uſage of the Prophet, he ſhould come into none of their Power.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword *u*, but * thy life ſhall be for a prey unto thee *w*, becauſe thou haſt put thy truſt in me, ſaith the LORD *x*.

* Chap. 21. 9. and 45. 5.

u For God would deliver him, ſo as he ſhould not die by the Sword. *w* But how little elſe ſoever he ſaved, he ſhould ſave his Life, *x* becauſe he had *put his truſt in God*, not fearing the wrath of Men in the doing of what was his Duty. We read no more in Holy Writ of this Man, and ſo cannot tell how otherwiſe God dealt with him; only may be aſſured that he was not ſlain by the *Chaldeans*. And from this we may obſerve, 1. How kind God hath always declared himſelf to thoſe who have ſhewed the leaſt kindneſs, to thoſe that have been his true and faithful Miniſters. 2. That the root of ſuch good Works as God rewardeth muſt be Faith, a truſting in the Lord. 3. That thoſe who do good Works out of a principle of Faith, may yet be incumbred with ſlaviſh fears.

CHAP. XL.

Jeremiah *being ſet free by* Nebuchadnezzar, *goeth to* Gedaliah, 1,——6. *to whom the remaining Jews repair*, 7,——12. Johanan *revealing* Iſhmael's *Conſpiracy*, 13, ——16.

1 THE word which came to Jeremiah from the LORD *a*, after that Nebuzar-adan the captain of the guard had let him go from Ramah *b*, when he had taken him being bound in ‖ chains among all that were carried away captive of Jeruſalem and Judah, *which* were carried away captive into Babylon *c*.

‖ Or, *Manacles.*

a Theſe words refer to the forty ſecond Chapter, where begins the *Revelation* which *Jeremiah* had from God, for all this Chapter, and the next are no Prophecy, but only an Hiſtorical Narration of ſome Paſſages after the taking of the City, and ſo cannot be called a Prophecy, but are a piece of Hiſtory previous to that Prophecy. *b* *Rama* was a City in the Tribe of *Benjamin* near *Gibeon*. Vide *Chap.* 31. 15. *c* *Jeremiah* was by miſtake and expreſly contrary to the King's Orders, *Chap.* 39. 11. manacled and carried away amongſt the other Priſoners; probably the Captain of the Guard at that place call'd over his Priſoners, and amongſt them he found the Prophet contrary to his Expectation.

2 And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid, becauſe ye have ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you *d*.

d This Pagan Commander could ſee that which the blind *Jews* would not underſtand; they ſaid, *wherefore is this great evil come upon us?* *Nebuzar-adan* knew wherefore and gives God the glory of his Maſter's Victory, as alſo of his own faithfulneſs, ſaying God had but done what he ſaid, brought the evil which he had pronounced againſt that City, he alſo acknowledgeth God's Juſtice, that this evil was come upon them, becauſe of their ſins. Thus, the Men of *Tyre* and *Sidon*, and of *Nineveh* (and according to our Saviour's words) ſhall riſe up in Judgment, againſt the *Jews* that lived in our Saviour's time; and *Nebuzar-adan* another day ſhall riſe up in Judgment againſt thoſe *Jews* that lived in *Jeremiah's* time, and ſhall condemn them.

4 And now behold I looſe thee this day from the chains which ‖ *were* upon thine hand: if it ſeemeth good unto thee, to come with me into Babylon, come, and † I will look well unto thee: but if it ſeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go *e*.

‖ Or, *are upon thine hands.* † Heb. *I will ſet mine eyes upon thee.*

e *Nebuzar-adan*, like a faithful Servant, remembers his Maſters orders to him about the Prophet, *Chap.* 39. 11. and offers *Jeremiah* greater favour than to any others of his Priſoners; he determined others by his right of Conqueſt to what they ſhould do, but he giveth the Prophet a liberty to chuſe whether he would go to *Babylon*, or ſtay at *Jeruſalem* in his own Country, he promiſed him that if he would go to *Babylon*, he would take a particular care of him.

5 Now while he was not yet gone back *f*, *he ſaid*, Go back alſo to Gedaliah the ſon of Ahikam, the ſon of Shaphan *g*, whom the king of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient for thee to go. So the captain of the guard gave him victuals and a reward, and let him go *h*.

f It is not much material whether we interpret the *He* here mentioned of *Jeremiah* or *Gedaliah*: if we interpret it of *Jeremiah* the ſence is, That before *Jeremiah* was gone out of the preſence of *Nebuzar-adan*, he either by his ſilence or by ſome declaration of his Mind that is not here recorded, declaring that he was more inclined to ſtay in his own Country, *Nebuzar-adan* bid him. *Go back*, &c. If we underſtand it of *Gedaliah*, the ſence muſt be, Becauſe *Gedaliah* is not to come back any more to me, *Go thou to him*, &c. *g* We read that the *King of Babylon* left *Gedaliah* as his *Vice-Roy* or Deputy in *Judah*. What he was more than the ſon of *Ahikam*, and Grandchild of *Shaphan*, the Scripture tells us not, only that he was left by the *King of Babylon* as Ruler over the People he thought fit to leave, 2 *King.* 25. 22. probably he was one of them who, during the Siege, had gone out to the *King of Babylon*, to him the Captain of the Guard diſcheth the Prophet, but gives him liberty, to dwell where he pleaſeth. *h* So ſends him away with victuals and a Reward. It is more than probable that the King of *Babylon* had heard from ſome of the *Jews*, who, during the Siege had made an eſcape to his Army, that the Scope of the Prophet's Prophecies were for the delivery of the City, and the *Jews* ſubmiſſion to him as was before ſaid.

6 Then went Jeremiah unto Gedaliah the ſon of Ahikam, to Mizpah *i*, and dwelt with him among the people *that were* left in the land.

i *Mizpah* was built by *Aſa*, 1 *King.* 15. 22. or rather enlarged or further built, for we read of it as a City belonging to the Tribe of *Benjamin*, *Joſh.* 18. 26.

7 * Now when all the captains of the forces which *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſon of Ahikam governour in the land, and had committed unto him, men, women and children, and of the poor of the land, of them that were not carried away captive to Babylon.

* 2 Kings 25. 23.

8 Then they came to Gedaliah to Mizpah, even Iſhmael the ſon of Nethaniah, and Johanan and Jonathan the ſons of Kareah, and Seraiah the ſon of Tanhumeth, and the ſons of Ephai the Netophathite, and Jezaniah the ſon of a Maachathite, they and their men *k*.

k It is moſt likely that theſe Captains with their Forces, were no newly raiſed and formed Companies, for to what purpoſe ſhould that be when their City and whole Country was loſt? But ſome Commanders of Parties, which either were within the City till it was taken, and then eſcaped out, or were about before ſomewhere in the Country, and were not ſo much regarded by the *Chaldeans*, who were more intent upon the Conqueſt of the City, than purſuing theſe little Parties, who they knew could do them no hurt. Theſe hearing that the buſineſs was over, and a Deputy Governour ſet up, who was of their own Country, and a Man of a good ingenuous Temper, out of the love they had to their Native Country come unto him. Of theſe Captains we read little ſave *Iſhmael*, (of whom we ſhall afterwards read more) nor are we at all concerned to ſeek their Genealogy.

9 And Gedaliah the ſon of Ahikam the ſon of Shaphan, ſware unto them and to their men, ſaying *l*, Fear not to ſerve the Chaldeans, dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you *m*.

l They might reaſonably ſuſpect that the *Chaldeans* would have a jealous Eye upon any conflux of People to *Jeruſalem* eſpecially Military Men, and therefore be ſomething ſuſpicious of him who was the *Chaldean* Deputy Governour, the ſecuring of them from fears on this account was the cauſe of this Voluntary Oath taken by *Gedaliah*. *m* He incourageth them to be Servants to the *Caldeans*, and to dwell in the Land, aſſuring them that if they would, they ſhould fare well, he was well enough aſſured of the *Chaldeans* favour, that if they would live peaceably in their own Land, they ſhould, they would not come any more to carry them away Captive.

10 As for me, Behold I will dwell at Mizpah, † to ſerve the Chaldeans, which will come unto us: but ye, gather ye wine and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken *o*.

† Heb. *To ſtand before.*

n That is, I have made choice of *Mizpah*, a City upon the Frontiers, where I intend to make my reſidence, it being a Convenient place for me to receive orders from the King of *Babylon*, and to manage State matters. *o* But do ye live in the Country, and gather freſh Fruits as the Country affordeth, do not fear being ſtript or ſpoiled of them, but do as you uſe to do in the times of greateſt Peace, and Security.

11 Likewiſe when all the Jews that *were* in Moab, and amongſt the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon

lon had left a remnant of Judah, and that he had set over them Gedaliah the ſon of Ahikam, the ſon of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine, and ſummer-fruites very much *p*.

p Probably upon the King of *Babylon*'s firſt invading *Judah*, many fled, and more as he went on in his Conqueſts, over-running the Country, and it is likely at the taking of the City many eſcaped, and fled into ſeveral Countries as they had opportunity, or judged this or that Country would be ſafeſt, ſome fled to *Moab*, ſome to *Ammon* ſome to *Edom*, ſome one way, ſome another: But when they heard that the King of *Babylon* had ſet a Governour of their own Religion and Country over them they came back to him, and there being few People left in the Land, which was of it ſelf wonderfully fruitful, they gathered a great plenty of Grapes, and other Summer-fruits which the Country produced.

13 ¶ Moreover, Johanan the ſon of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah *q*.

q They had been with him before. *Ver.* 8, 9. but now they come to diſcover a Conſpiracy againſt his Life.

14 And ſaid unto him, Doſt thou certainly know *r* that Baalis the king of the Ammonites hath ſent Iſhmael the ſon of Nethaniah ‡ to ſlay thee? *ſ* But Gedaliah the ſon of Ahikam believed them not *t*.

‡ H.b. *to ſmite thee in ſoul.*

r Doſt thou for doeſt thou not, for *not* is plainly underſtood as the ſence makes evident. *ſ* Whether this *Baalis* be a proper name of the King of the *Ammonites*, or as ſome think an appellative Name, ſignifying the *Lady* or the *Queen Regent*, is incertain. What made the Prince of the *Ammonites* do this, can be but gueſſed. probably the old hatred they had to *Iſrael*, or hopes that they ſhould have the better fiſhing in theſe Waters when they were troubled. *t Gedaliah* ſeems a Man of a good Humour, not too credulous, and believes not the Information.

15 Then Johanan the ſon of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſon of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews *which are* gathered unto thee ſhould be ſcattered, and the remnant of Judah periſh *u*.

u Diſcerning that *Gedaliah* took no great notice of his words ſpoken to him in the preſence of the other Captains, he goeth to him ſecretly, offereth him his Service to prevent the ſtroke, if he might have Commiſſion from him; mindeth him that if he did not value his own Life, yet he ought to conſider, in what a condition the People would be in, in caſe he were cut off, they were now but a ſmall Remnant, and then that Remnant alſo would periſh.

16 But Gedaliah the ſon of Ahikam, ſaid unto Johanan the ſon of Kareah, Thou ſhalt not do this thing, for thou ſpeakeſt falſly of Iſhmael *w*.

w Thus God dementates thoſe whom he deſigneth to deſtroy. *Gedaliah* in this ſheweth an excellent Temper, not to be over credulous and ſuſpicious, *Charity thinks no ill*, but not that Prudence which became a chief Magiſtrate. He ought to have been watchful againſt one, againſt whom he had received ſuch an information, which we ſhall in the next Chapter find he was not, but was ſlain by him.

CHAP. XLI.

Iſhmael, *under a colour of friendſhip killeth* Gedaliah *and others, both* Jews *and* Chaldeans, 1,——9. *He purpoſeth to carry the Reſidue Captive to the* Ammonites, *but they are reſcued from him by* Johanan, *who intendeth to flee into* Egypt, 10, ——18.

* Kings 25. 25. 1 *NOW it came to paſs in the ſeventh month *a*, *that* Iſhmael the ſon of Nethaniah the ſon of Elithama of the ſeed royal *b*, and the princes of the king, even ten men with him *c*, came unto Gedaliah the ſon of Ahikam to Mizpah, and there they did eat bread together in Mizpah *d*.

a That is three Months after the City was taken, *Chap.* 39. 2. *b* The ſame *Iſhmael* that came to *Gedaliah*, *Verſ.* 8, 9. to whom he ſware Protection; only here we are told that he was of the Royal Bloed, which might both raiſe his Spirits, as having a more legal pretence to the Government, and rendred him a fitter inſtrument, for *Baana* the King or Queen of the *Ammonites* to make uſe of. *c* Some of the Princes, who had eſcaped the Army of the King of *Babylon*, they and their Retinue came in pretended Complement to *Gedaliah*. *d* Who treated them kindly, they Dined or Supped with him

2 Then aroſe Iſhmael the ſon of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſon of Ahikam, the ſon of Shaphan, with the ſword, and ſlew him *e*, whom the king of Babylon had made governour over the land *f*.

e Theſe ten Men with their retinue fall upon *Gedaliah* and barbarouſly murder him. *f* Their Quarrel againſt him was, that he was Deputy Governour to the King of *Babylon*; ſo deſperately hardned were theſe *Jews*, that they would not yet ſee that God had given their Countrey into the hand of the king of *Babylon*, who having now a right of Conqueſt over them, had authority to ſet whom he pleaſed as his *Vice-Roy* or Deputy Governour over them, to whom they ought to have yielded all ſubjection and obedience.

3 Iſhmael alſo ſlew all the Jews that were with him *g*, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

g It appeareth from *Ver.* 10. that by *all the Jews* here muſt be underſtood only all thoſe who were about the Court of *Gedaliah*, for it is there ſaid that he carried away many that were with him.

4 And it came to paſs the ſecond day after he had ſlain Gedaliah, and no man knew *it* *h*,

h That is, no Man who lived at any great diſtance from Mizpah, for *Iſhmael* was concerned what in him lay to keep this Slaughter private for fear the News of it ſhould have reached the ears of the King of *Babylon*, or the Commanders of ſome of his Forces, ſo as he ſhould not have had time to make his eſcape.

5 That there came certain from Shechem, from Shilo, and from Samaria *i*, *even* fourſcore men, having their beards ſhaven, and their clothes rent, and having cut themſelves *k*, with offerings and incenſe in their hands to bring *them* to the houſe of the LORD *l*.

i Samaria was the Name both of a City and a Province, *Shechem* was a City within that Province, within the limits of the Tribe of *Ephraim*, *Joſ.* 20. 7. Theſe places were now inhabited by a mixt People, partly *Jews*, partly ſuch as the King of *Aſſyria* had upon his Conqueſt of the Ten Tribes brought to inhabit there; from thence came 80 Men, *k* who poſſibly had not heard of the Temple being burnt, at leaſt when they came out, or if they had heard of it, yet thought, hearing ſome *Jews* were left, that they might have erected ſome Altar for Sacrifices, or it may be they brought no Beaſts. *l* For the Text ſpeaks only of incenſe and Offerings, they came with all indications of mourning uſed in thoſe Countries, *ſhaven Beards*, *Cloths rent*, and having cut themſelves in a barbarous faſhion uſed by the *Heathens*, and forbidden the *Jews*, but yet practiſed by many of them.

6 And Iſhmael the ſon of Nethaniah, went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſs as he met them, *in going, and weeping.* he ſaid unto them, come to Gedaliah the ſon of Ahikam *m*.

† Heb.

m He cometh out weeping, the better to deceive them into his Trap, that they might believe he was as they equally affected with God's Diſpenſations, and inviteth them to the new Governour for Protection; as if he had been one of his Courtiers, and Friends; by thoſe Arts he concealeth his bloody deſign againſt them.

7 And it was ſo when they came into the midſt of the city that Iſhmael the ſon of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him *n*.

n When he had thus enticed them into *Mizpah*, he, and his ſollowers ſlay them, and throw their dead Bodies into a Pit, with the aſſiſtance of thoſe bloody Men that were with him.

8 But ten men were found amongſt them, that ſaid unto Iſhmael, Slay us not, for we have treaſures in the field, of wheat, and of barly, and of oyl, and of honey: So he forbare, and ſlew them not amongſt their brethren *o*.

o He ſlew 70 of them, but ten of them pleading for their Lives, urged that they had Eſtates in the Country, both of Corn, Oyl and Honey. His Covetouſneſs prevailed over his Cruelty, he ſpared their Lives to become Maſter of what they had.

9 Now the pit wherein Iſhmael had caſt all the dead bodies of the men (whom he had ſlain ‖ † because of Gedaliah *p*) *was* it which Aſa the king had made for fear of Baaſha king of Iſrael, *and* Iſhmael the ſon of Nethaniah, filled it with *them that were* ſlain *q*.

‖ Or, *near cauſe of Gedaliah.* † Heb. *by the hand, or by the hie*

p The word which we tranſlate *becauſe of* בְּיַד ſignifieth *in the or of Gedaliah hand of Gedaliah*, which hath given Criticks a ſcope to vary in all their notion of it, and to tranſlate it, *in the power* of. *By occaſion* of, *&c.* But the learned Author of our *Engliſh Annotations*, ſaith the ſence of the place is plain enough, *Chap.* 38. 10. we have the ſame term twice, where we have tranſlated it, *with thee*, ſo here it doubtleſs ſignifies thoſe who were *with Gedaliah* under his power or charge. *q* What Pit this was is not ſo well agreed, that is upon what occaſion made, the Text telleth us it was digged by *Aſa* King of *Judah*, and that it was made for fear of *Baaſha* the King of *Iſrael*, but whether it was to *receive water*, or to hinder *Baaſha*'s coming near ſome weak part of the City, we are not told, and it is but in vain to gueſs. We read 1 *Kings* 15. 22. of *Aſa*'s fortifying *Mizpah* with the Stones of *Ramah*, but of this Pit we read nothing.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah,

Mizpah, whom Nebuzaradan the captain of the guard, had committed to Gedaliah the ſon of Ahikam, and Iſhmael the ſon of Nethaniah, carried them away captive, and departed to go over to the Ammonites *h*.

h By this Verſe appeareth that *All the Jews*, *Ver.* 3. muſt be underſtood in a reſtrained ſence concerning all thoſe about *Gedaliah*. For he carried many away as Priſoners, as alſo *Zedekiah*'s Daughters, who either had concealed themſelves at the taking of the City, or were left behind by the Conquerors, as not like much to hurt them, and having done this, he knew there was no abiding for him long there, ſo he haſtneth away to the *Ammonites*, who (as we had it before) imployed him in this Murder.

11 ¶ But when Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſon of Nethaniah had done.

12 Then they took all the men, and went to fight with Iſhmael the ſon of Nethaniah, and found him by the great waters that *are* in Gibeon *i*.

i Theſe great Waters are ſuppoſed to be a Lake, or ſome great Pool in *Gibeon*, the very ſame that is mentioned, 2 *Sam.* 2. 13. where *Joab* and the Servants of *David* met, the one keeping on one ſide of the Pool, the other on the other ſide.

13 Now it came to paſs, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſon of Kareah, and all the captains of the forces that were with him, then they *were* glad *k*.

k To ſee a probability of their eſcape out of the hands of this bloody Man, who had ſlain ſo many of their Brethren.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſon of Kareah.

15 But Iſhmael the ſon of Nethaniah eſcaped from Johanan with eight men, and went to the Ammonites *l*.

l When the People whom *Iſhmael* had carried away Priſoners ſaw *Johanan* coming with greater Forces, they contrived and wheeled about and went to him, only *Iſhmael* and eight Men eſcaped and went to the Land of *Ammon*.

16 Then took Johanan the ſon of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſon of Nethaniah, from Mizpah, (after *that* he had ſlain Gedaliah the ſon of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed, and dwelt in the habitation of Chimham, which *is* by Bethlehem, to go to enter into Egypt *m*.

m When *Johanan* had (as was before expreſſed) recovered the Jews whom *Iſhmael* had carried away as Priſoners, he came and dwelt with them in the Habitation of *Chimham*. Concerning this *Chimham* all that we read in Scripture is 2 *Sam.* 19. 37. 38. 40. he was the Son of *Barzillai*, whom *David* would have had to have gone along with him to his Court, but he being 80 Years old excuſed himſelf, and deſired that his ſon *Chimham* might be accepted in his ſtead, *Ver.* 38. *David* agreeth it, and promiſeth to do for him whatſoever his Father ſhould deſire on his behalf; poſſibly *David* having an Eſtate near thereabouts might give a portion of it to him, which though it returned to the Family of *David* in the Year of Jubilee, yet from *Chimham*'s Houſe there, might retain the Name of the Habitation of *Chimham*; into thoſe parts *Johanan* retired with a further deſign to go into *Egypt*.

18 Becauſe of the Chaldeans; for they were afraid of them, becauſe Iſhmael the ſon of Nethaniah had ſlain Gedaliah the ſon of Ahikam, whom the king of Babylon made governour in the land *n*.

n Here was one ſlain whom the Conqueror *Nebuchadnezzar* had made Governour in the Land of *Judah*, and it was but reaſonable for them to think that *Nebuchadnezzar* would take the Affront done to himſelf, he being conſtituted Governour by him; and though *Johanan* had nothing to do in that Murder, yet he did not know but that the King of *Babylon* being ignorant of any Parties amongſt the Jews, might look upon them all as guilty who were Jews, and revenge *Gedaliah*'s Blood upon all the remainder of that Nation; he therefore chuſeth them an Habitation for the preſent, from whence they might in a ſhort time go down into *Egypt*, which was *Johanan*'s deſign, as we ſhall read in the next Chapter.

CHAP. XLII.

Johanan *and the People deſire* Jeremiah *to enquire of God, promiſing Obedience to his Will*, 1,——6. Jeremiah *aſſureth them of Safety in* Judea, 7,——12. *and Deſtruction in* Egypt, 13. ——18. *Reproveth their Hypocriſie and Obſtinacy*, 19,——22.

THE three following Chapters give us an account of what happened to *Johanan* the Son of *Kareah*, and the reſt, after the ſlaughter of *Iſhmael*, and their going to dwell in the Habitation of *Chimham*, in order to their going into the Land of *Egypt*. Their coming to *Jeremiah* to go and enquire of the Lord for them, his Enquiry of God, with the Revelation of the Divine Will unto him; that they ſhould not go into *Egypt*, promiſing God's Protection of them, if they did not ſo, threatning them Deſtruction if they did go. Their proud anſwer to *Jeremiah* and reſolution to go, which they accordingly did, and there fell in with the Idolatry of the *Egyptians*, for which God by his Prophet threatneth them with an utter ruine.

1 Then all the captains of the forces, and Johanan the ſon of Kareah, and Jezaniah the ſon of Hoſhaiah, and all the people from the leaſt even to the greateſt came near *a*.

a After that this Captain *Johanan* (who now had made himſelf head of the Jews) had fixed their abode in the Habitation of *Chimham* in the way to *Egypt*, with thoughts of going down to inhabit there for fear of the *Chaldeans*, coming to revenge the Death of *Gedaliah* upon all the remainder of the Jews; both theſe Captains and many of the People, or ſome of all ſorts of the People, (for it cannot be imagined that every particular Perſon came) made their Addreſs to the Prophet *Jeremiah*, who probably was with them, carried away by *Iſhmael* and reſcued by this Captain.

2 And ſaid unto Jeremiah the prophet, † Let we beſeech thee our ſupplication be accepted before thee *b*, and pray for us, unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many as thine eyes do behold us *c*.)

† Or, *let our ſupplication fall.*

b Theſe Men (though wicked Hypocrites) yet come to the Prophet with great reſpect, and reverence. firſt deſiring that he would allow them to make their requeſt to him; probably the evidence they had had ſo lately of his being a Prophet of the Lord, by the fulfilling of all that he had foretold againſt both the City and the Temple, might in ſome meaſure occaſion this. *c* Their requeſt was, that he would put up his Prayer to God for the Remnant, for now there was but a ſmall Remnant of Jews left, a few of many.

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may do *d*.

d The thing they would have him pray to God for, was Direction, what they ſhould do in this deſolate ſtate into which God had brought them. What could be more Pious? A Practice founded upon a Divine Precept, and encouraged by a Promiſe, Prov. 3. 6. *Acknowledge him in all thy ways, and he ſhall direct thy ſteps.* But we may well apply here what God had ſaid to their forefathers, *Deut.* 5. 29. when they had ſo freely promiſed their obedience to the Law of God. *O that there were ſuch an heart in them*, &c.

4 Then Jeremiah the Prophet ſaid unto them, I have heard *you* *d*, behold, I will pray unto the LORD your God, according to your words, and it ſhall come to paſs *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you, I will *keep nothing back from you *e*.

* 1 Sam 3. 18

d That is I will do for you according as you deſire. *e* And I Act 20. will be faithful in giving you an account of what God ſhall reveal 20. to me to be his Will on your behalf. They called God *Jeremiah*'s God, here *Jeremiah* calls him *their God*, both to mind them of God's relation to them, and their Duty towards him.

5 Then they ſaid to Jeremiah, The LORD be a true and faithful witneſs between us, if we do not according to all things, for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil *f*, we will obey the voice of the LORD our God to whom we ſend thee; * that it may be well with us, when we obey the voice of the LORD our God *g*.

* Chap. 7. 23.

f The preceding words are a perfect Oath, the form of which lies in a calling of God to witneſs the ſincerity of the heart of thoſe that ſwear, for a ſecurity to thoſe to whom the Oath is given, which alſo includeth a ſecret challenging God, to take Vengeance upon the Perſons that give that ſecurity if they ſhould not do accordingly as they promiſe; which ſpeaketh the Atheiſm of the heart of the falſe Swearer, for did a Man believe that there is a God, and that the Divine Being is infinite in power, and a true and faithful Witneſs, it were impoſſible that he ſhould challenge him to be revenged on him for not doing what he never ſeriouſly intends to do, which was the caſe of theſe wicked Men. The thing they promiſe is a perfect Obedience to God's Will, whether grateful or ingrateful to them, and they further declare a Conviction, that if they did it, it ſhould be well with them according to that. *Deut.* 5. 29. which ſhe with the mighty power of God, as it is unconverted Hearts, and the mighty operations of the evil Spirit in the Children of Diſobedience, *Eph* 2. 2. That although they be convinced that if they did obey the voice of God, it would be well with them; yet they will not do it in things which they have a power to do.

7 ¶ And it came to paſs after ten days, that the word of the LORD came unto Jeremiah *h*.

h The word mentioned, *Chap.* 40. 1. To which all that we have met with from the beginning of *Chap.* 40 is but an Hiſtorical Preface.

8 Then called he Johanan the ſon of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt.

9 And ſaid unto them, Thus ſaith the LORD, the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him *i*.

i The Prophet after ten days, all which time ſome (but upon what ground I know not) think he ſpent in Prayer, receiveth an anſwer from God, which he preſently communicates to the Princes and People, with a Preface that containeth in it many arguments to have induced this compliance with it. 1. Becauſe it came from the Lord. 2. From that God who as he was in Covenant with *Iſrael*, ſo in all the courſe of his Providence had ſo carried himſelf to them, as they had no juſt reaſon to ſuſpect either his kindneſs or his power. 3. From their imploying of him to ſeek God upon their behalf.

10 If ye will ſtill abide in this land *k*, then will I build you and not pull *you* down, and I will plant you, and not pluck *you* up *l*: for I repent me of the evil that I have done unto you *m*.

k That is if you will not go into the Land of *Egypt*, as you are thinking, but abide where you are, or in any part of *Judah*, under ſubjection to the King of *Babylon*, into whoſe power I have given you. *l* Then I will ſee to your ſecurity, and proſperity, and make you an happy People. The Happineſs and Proſperity of People is in Scripture often ſet out under the notion of building, and planting, as on the contrary their miſery or deſtruction is expreſſed under the metaphorical notions of pulling down and plucking up. *m* For I am ſatisfied with the Puniſhment your Nation hath undergone, and as to the remainder, if they do not deſtroy themſelves by new diſobedience, I will change the courſe of my Providence.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD *n*: for I *am* with you to ſave you, and to deliver you from his hand *o*.

n I know whom you are afraid of; you fear that the King of *Babylon* will come and utterly root you out, becauſe one of your Nation hath murdered his *Vice-Roy Gedaliah*, ſuffer not your paſſion of fear to riſe too high in this caſe, and to make you fly into *Egypt*. *o* For you ſhall have my preſence with you, to preſerve and deliver you from his power; it ſhall not be in his power to do you any harm.

12 And I will * ſhew mercies unto you, that he may have mercy upon you *p*, and cauſe you to return to your own land *q*.

* Pſal. 106.46.

p We are beholden to God for all the pity, and compaſſion which we meet with from Men, God inclineth their Hearts, tho' we receive the kindneſs from their hands. *q* The mercy which God here promiſeth theſe Men, is that the King of *Babylon* ſhould give them a liberty to go every one of them to their own Inheritances, for at preſent they were baniſhed by their own fear, from their own Houſes, though not from their own Countrey.

13 But if ye ſay, we will not dwell in this land, neither obey the voice of the LORD your God *r*;

r Our Tranſlation a little darkens the ſence, tranſlating the *Heb.* Particle בלתי *neither*, which ſignifies no more than *not*, or by *no means*, *Numb.* 14. 16. 1 *Sam.* 2. 2. and 20. 25. *Hoſ.* 13. 4. and it is certain here is but one thing ſpoken of, for the thing wherein they diſobeyed the Voice of the Lord, was not continuing in their own Land, but going into the Land of *Egypt*.

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no war, nor hear the ſound of the trumpet, nor have hunger of bread, and there will we dwell *ſ*.

ſ The ſence of the words is obvious, they thought that their Life in the Land of *Judah*, would be at beſt an uneaſie Life, where they ſhould be continually alarm'd, with the noiſe of War, and tho' they could not fear the want of Bread in a Land that flowed with Milk and Honey, yet they alſo conſidered, that *Egypt* was a very fruitful Country, by the overflowing of *Nilus*, and the proſpect of this made them quit that uſual fondneſs which People have of their Native Country. From whence appears that their great ſin was *unbelief*, they would not take the Promiſe of God for a ſecurity to them for a quiet, and peaceable abode in *Judah*, but would fancy noiſes of Drums, and Trumpets, and fear where no fear was; the Prophet ſaw, they were reſolved, into *Egypt* they would go, to live a more certain eaſie Life (as they fanſied) he therefore tells them, that if after their ſending him to God to inquire for them, and promiſing a compliance with his Will, and hearing now what that will was, this were their reſolution, he had another word from God to them.

15 (And now therefore hear the word of the Lord, ye remnant of Judah, Thus ſaith the LORD of hoſts, the God of Iſrael, if ye * wholly ſet your faces to enter into Egypt, and go to ſojourn there *t*.)

* Deut. 17. 16.

t This Verſe is wholly prefatory to what followeth. If, ſaith God, all your mind be upon *Egypt*, and you be reſolved thither you will go,

16 Then it ſhall come to paſs, that the ſword which ye feared ſhall overtake you there, in the land of Egypt, and the famine wherewof ye were afraid † ſhall follow cloſe after you there in Egypt, and there ye ſhall die *u*.

† Heb. *ſhall cleave after you.*

u In the general the Prophet threatneth them, that in *Egypt* they ſhould meet with the very ſame evils, the fear of which made them flee out of their own Countrey, the *Sword* and *Famine*. The Sword of *Nebuchadnezzar*, who, after this, fully conquered *Egypt*; and a Famine through want of Bread; for although *Egypt* was a fruitful Countrey, yet we know there was a Famine there, againſt which *Joſeph* provided, beſides that ſcarcity of Victuals commonly followeth great Armies. Thoſe who thus danger or think to ſhun them by acts of Diſobedience to God, ordinarily are ſuffered by God to take ſuch courſes as they fall into the ſame or worſe dangers than what they labour to avoid.

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence, and * none of them ſhall remain, or eſcape from the evil, that I will bring upon them *w*.

† Heb. *ſo ſhall all the men be.*

* See Chap. 44. 14. 28.

w Thoſe words *that ſet their faces to go* may reaſonably be interpreted as a limitation of the univerſal Particle *all*; for as *generally* we can hardly conceive that every individual perſon that went into *Egypt* did thus periſh, ſo it can hardly be thought that the juſt God ſhould order an equal puniſhment to thoſe who were the Ring-leaders in this deſign, and thoſe who were forced or over ruled by them, or perhaps knew not how to live when the reſt were gone; but, ſaith God, for thoſe who drive on this deſign, and go with their whole heart reſolvedly againſt the contrary Revelation of my Will, there ſhall none of them eſcape, one or other of my ſure Judgments, Sword, Peſtilence of Famine. They ſhall not be the lot of one or two, but of all ſuch Perſons.

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be * poured forth upon you, when ye ſhall enter into Egypt: and * ye ſhall be an execration, and an aſtoniſhment, and a curſe, and a reproach, and ye ſhall ſee this place no more *x*.

* Chap. 7. 20. Zech. 8. 13.

x If you would ſee your Doom in a Glaſs, look upon *Jeruſalem*, which according to my word I have dealt ſo ſeverely with, that amongſt Men it would be called fury, though in me it was but deliberate Juſtice, that my wrath declared againſt it, (like liquid things melted) diffuſed it ſelf into all the parts of it: I will deal ſo with you ſoon after you ſhall have entred into that Land, where you promiſe your ſelves ſo much eaſe, reſt, and proſperity, and as I threatned to make *Jeruſalem* a Curſe, an Aſtoniſhment, and a Reproach, *Chap.* 24. 9. and 29. 18. ſo I will deal with you, and in this I will (ſaith God) deal worſe with you, that whereas thoſe of your Brethren, that were carried from *Jeruſalem* to *Babylon*, ſhall ſome of them come back again after 60 Years, you ſhall ſee this place no more. There was this aggravation of the *Jews* ſin, to whom God was now by his Prophet ſpeaking they had lately ſeen the words of the Lord ſpoken by the ſame Prophet verified, and yet would take no warning, but ran into the ſame ſin of Unbelief.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly that I have † admoniſhed you this day *y*.

† Heb. *teſtified againſt you.*

y The good Prophet knowing how much it concerned this People to liſten unto him, and to believe and obey what he ſaid, repeats again the ſame thing which he had ſaid before, aſſuring them that it was the Lord commanded him to ſay this to them. Criticks note that the word which we tranſlate *admoniſh*, in this form, ſignifieth to admoniſh before Witneſſes.

20 For ‖ ye diſſembled in your hearts *z*, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according to all that the LORD our God ſhall ſay, ſo declare unto us, and we will do it *a*.

‖ Or, *have uſed deceit againſt your ſouls.*

z Or *you have uſed deceit*, either towards God, dealing falſly with him, calling him to be a witneſs to your ſincerity in what you never intended any ſincerity in; or towards *me*, ſending me to enquire of God for you, and promiſing to do according to what I ſhould reveal to you from God as his Will, when as you never intended it; or towards your own Souls, as every ſinner doth but deceive his own Soul. You made a pretence of what was not in your hearts. *a* When you ſent me to pray God's direction for you, and made me ſuch a firm promiſe to do whatſoever I ſhould reveal to you from God as his Will in this caſe.

21 And *now* I have this day declared *it* to you *b*, But ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath ſent me unto you.

b I have been faithful to you, I went according to your deſire to enquire of God for you, I had his Will revealed to me in your caſe, and now I have as faithfully told you what it is. *c* But ye *have not obeyed*. How did *Jeremiah* know this, for they had not yet declared their Minds to him? He had either learned it from their Diſcourſes, during the ten Days which God had made him to wait for the Revelation, or he had learned it from ſome contemptuous Behaviour of them, when he delivered it, or (which is moſt probable) God had aforehand ſold it to him.

22 Now

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, in the place whither ye deſire ‖ to go, *and* to ſojourn *d*.

‖ Or, *to go to ſojourn.*

d The Prophet aſcertaineth that doom unto them, which *Ver.* 14, 15, 16. he had threatned them with, in caſe they were reſolved to go into *Egypt*; we muſt expect nothing but utmoſt diſappointments upon actions done in diſobedience to the revealed Will of God: You think to avoid Death by going thither for a little time to ſojourn, but you ſhall die there, and that by thoſe very Deaths which by going thither you ſeek to avoid.

CHAP. XLIII.

Johanan *and the Commanders diſſwade* Jeremiah's *Prophecy*, 1,—3. *and with the People, carry him and* Baruch *into* Egypt, 4,—7. *He propheſieth by a Type, the Conqueſt of* Egypt *by the* Babylonians, 8,—13.

1 AND it came to paſs, *that* when Jeremiah had made an end of ſpeaking to all the people all the words of the LORD their God *a*, for which the LORD their God had ſent him to them *even* all theſe words,

a The *Hebrew* word, which we tranſlate *words*, ſignifieth alſo *things*. The Prophet is very exact in letting us know that he had from the Lord what he delivered to them, he therefore twice repeats it, *the words of the Lord their God*, and for *which the Lord had ſent him to them*, not that the Prophets always limited themſelves to thoſe ſyllabical words they had revealed to them, but to the matter only of the *Revelation*; which every Miniſter of the Goſpel is ſtill bound to do, delivering to the people only *what they have received from the Lord*, as 1 *Cor.* 11. 23. as to the matter and ſubſtance of what they deliver, though they clothe it with words, and phraſes of their own.

2 Then ſpake Azariah the ſon of Hoſhaiah, and Johanan the ſon of Kareah, and all the proud men *b*, ſaying unto Jeremiah, Thou ſpeakeſt falſely: the LORD our God hath not ſent thee to ſay, Go not into Egypt to ſojourn there *c*.

b Of *Johanan* we have before heard, but not of *Azariah*, unleſs under the Name of *Jezaniah*, *Chap.* 42. 1. but that is uncertain, Theſe Men are called *proud Men*, either becauſe they were *the great men*, or becauſe *their conceit of themſelves led them into this fatal errour*. *Pride* is nothing elſe but a Man's Mind ſwelling in an Opinion of himſelf, and always takes its riſe from ſome higher ground the perſon poſſeſſed of it thinks he ſtands upon, and a very little hillock will ſerve the turn, thoſe who have nothing elſe of pretence will make a ſilk Coat, or a piece of ſilver Lace ſerve their turn. One Man's Spirit ſwells upon account of his Deſcent, another upon account of his Riches, a third upon the account of his Learning, Parts, and Wit, a fourth upon the account of his or her Beauty; theſe Men are called proud Men, poſſibly upon account of their *greatneſs*, they were *Captains*, and the chief of the *Jews* now left; but chiefly upon account of the good Opinion they had of their own Reaſon and Wit, by which they judged they knew better how to guide themſelves for their own ſecurity, than *Jeremiah* could teach them; which *Pride* or good Opinion Men have of themſelves, is a great root of Diſobedience, all Men ſin either through *Paſſion* or *Pride*, or both, either to gratifie their *ſenſitive appetite*, or their *rational appetite*, as it is in Man ſince the Fall. *c* Becauſe it had been down right Atheiſm, and a diſclaiming of God, to have ſaid, They knew better what to do, than God could tell them, they only tell the Prophet God had not ſent him. Asin theſe times Hypocrites, whoſe Luſts will not allow them to do the Will of God, think to ſecure themſelves by denying that to be the Will of God, and finding out other ſenſes to put upon Scripture than are according to truth.

3 But Baruch the ſon of Neriah ſetteth thee on againſt us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon *d*.

d *Baruch* was but a Clerk or Secretary to *Jeremiah*, ſo not very probable to over-rule the Prophet to a falſifying of his truſt, and a betraying of his Countreymen into the hands of their Enemies; but ſo fond are wicked Men of their Luſts, that they will ſay any thing in juſtification of them, rather than deny themſelves in them, and become obedient to the Will of God.

4 So Johanan the ſon of Kareah, and all the captains of the forces, and all the people obeyed not the voice of the LORD, to dwell in the land of Judah *e*.

e That is, they reſolved not to obey the Meſſage God had ſent them by *Jeremiah*.

5 But Johanan the ſon of Kareah, and all the captains of the forces, took all the remnant of Judah that were returned from all nations whither they had been driven, to dwell in the land of Judah *f*:

f This reſolution they preſently put in practice. Though it is certain that *Jeremiah* and *Baruch* were not willing to go along with them, and probably that many of the People were not willing, yet theſe rebellious Captains forced them all along with them, ſo as many of them were now a kind of Priſoners to their own Countreymen.

6 *Even* men, and women, and children, and the kings daughters *g*, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſon of Ahikam, the ſon of Shaphan; and Jeremiah the Prophet, and Baruch the ſon of Neriah.

g Of the King's Daughters here mentioned, ſee *Chap.* 41. 10.

7 So they came into the land of Egypt *h*, for they obeyed not the voice of the LORD, thus came they *even* to * Tahpanhes *i*.

* 46. 2. 44.

h *Egypt* at this time, though it was humbled by the King of *Babylon*, by an inroad he had made into it, of which we read, *Hanes.* 2 *Kings* 24. 7. yet it was a diſtinct Kingdom, and being near to *Canaan*, the *Jews* often fled thither for Sanctuary, and borrowed aſſiſtance againſt their Enemies from them. Of this City we read little but in Holy Writ, 1 *Kings* 11. 19. we read of a Queen of *Egypt* called *Tahpenes*, in honour to whom probably this City was builded, after whoſe name this City was called, of which the Scripture ſaith nothing, but in this Prophet, *Chap.* 2. 16. in this Chapter, and Chap. 44. and 46. 14. it appears by *Ver.* 9. that it was at this time the place where the King of *Egypt* made his Reſidence, or at leaſt had a Palace. Thither theſe Captains and the *Jews* came, forcing *Jeremiah* and *Baruch* along with them.

8 ¶ Then came the word of the LORD to Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thy hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's houſe, in Tahpanhes, in the ſight of the men of Judah *k*,

k God commandeth the Prophet to take theſe Stones, and to place them in the *Clay*, &c. for a ſign of what we ſhall meet with expounded in the next *Verſe*; it is plain from hence that the King of *Egypt*, called *Pharaoh*, either reſided, or at leaſt had a Royal Palace in *Tahpanhes*, *Jeremiah* is directed to fix theſe Stones at the entrance into this Palace. This hath made Interpreters divided about the true ſence of the word, which is here tranſlated a *Brick-kiln*. That the word ſo ſignifies is out of doubt, and is ſo tranſlated, 2 *Sam.* 12. 31. All that troubleth ſome, is, that they fancy there ſhould not be a *Brick kiln* ſo near the King's Palace; but poſſibly thoſe Learned Men do not enough conſider the difference of times and Places. Great Princes Sons and Daughters, do not uſe in our Age to keep Sheep, which yet we know *Jacob's* Sons and *Laban's* Daughters did; the Grandeur of Princes was not ſo great, but it might admit of as plain a thing as this. Others ſay the Palaces of their Princes were very vaſt, ſo that the Brick-kiln might be at a diſtance from the entry into the Dwelling-Houſe, though it was at the entry of the place called by the Name of the Palace. Others think it might be an Houſe uſed not for making, but poliſhing Earthen Ware. But the greateſt offenſiveneſs of ſuch Kilns with us, is from the Smoke, of which they had none, drying their Bricks in the Sun. But it is a nicety not worth ſo many gueſſes.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon * my ſervant *l*, and will ſet his throne upon theſe ſtones that I have hid *m*, and he ſhall ſpread his royal pavilion over them.

* See Ezek 29. 18.

l Now God expounds his meaning in his former Command, he ordered *Jeremiah* to take Stones and hide them in a place near the King of *Egypt*'s Palace; now he tells them, that this was for a ſign that *Nebuchadnezzar* ſhould ſet his Throne, and ſpread his Pavilion in that place. This *Nebuchadnezzar* God calls his Servant, becauſe he was to obey him in what he ſhould do, though he intended not ſo. Thus *Aſſyria* is called, the *Rod of his anger*, Iſa. 10. 5. and *Nebuchadnezzar* is ſo called, *Chap.* 25. 9. and 27. 6. *m* God ownedth the Stones to be laid by himſelf, becauſe they were laid at his Command.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* * ſuch as *are* for death to death, and ſuch as *are* for captivity to captivity, and ſuch as *are* for the ſword to the ſword *n*.

* Zech. 11, 7, 9.

n He propheſieth the certain ruine of the *Egyptians* by the King of *Babylon*, ſome of whom the King of *Babylon* ſhould ſlay, others of them he ſhould lead away into Captivity as Priſoners of War. See the like Phraſe, *Chap.* 15. 2.

12 And I will kindle a fire in the houſes of the gods of Egypt *o*, and he ſhall burn them, and carry them away captives *p*, and he ſhall array himſelf with the land of Egypt *q*, as a ſhepherd putteth on his garments *r*, and he ſhall go forth from thence in peace *s*.

o God by his Prophet declares a particular hatred to the Idols of *Egypt*, that he would burn up their Temples. *i. e.* by the hands of *Nebuchadnezzar*. *p* He ſhall carry away both the Idols, and the Inhabitants of *Egypt* Captives. *q* That is with the Spoils and Plunder of the Land of *Egypt*, the King of *Babylon* ſhall clothe his Army. *r* Our unacquaintedneſs with the Faſhions of Shepherds cauſeth divers gueſſes at the ſence of this Phraſe; that which the beſt Interpreters fix in as the beſt is, That as a Shepherd that while he hath been attending his Flocks, goes in any Rags, and is careleſs of his Clothes, but when he goes home at Night he puts on his Coat; ſo the *Babyloniſh* Soldiers, when they have finiſhed their Work in the Conqueſt of *Egypt*, ſhall go home clothed in

the better Habits of the *Egyptians*. *f* And the Armies shall go home in Peace, as Conquerors not foiled in their undertaking.

† Heb. *Statues, or standing images.* ‖ Or, *the house of the Sun.*

13 He shall break alſo † the images of ‖ Bethſhemeſh, that *is* in the land of Egypt *t*; and the houſes of the gods of the Egyptians ſhall he burn with fire *u*.

t *Beth-ſhemeſh* ſignifies *the houſe of the Sun*, and it is alſo the Name of a City in *Egypt*, ſo moſt take it here, as the Name of a City, which had its Name from a famous Temple builded in it to the honour of the *Sun*. This Idol is called *On*, *Gen.* 41. 45. By this it appears that the *Egyptians*, as well as other *Pagans*, paid Divine Adoration to the Creature. *u* God threatens not only the deſtruction of the *Idolatrous Temples*, but the Houſes of the Inhabitants of *Egypt*, by the King of *Babylon*; from whence theſe *Jews*, would they have believed might have underſtood, that they would not have the ſecurity which they promiſed themſelves in the Land of *Egypt*.

CHAP. XLIV.

Jeremiah *repreſenteth to the People in* Egypt, *the former Sins and Puniſhement of* Judah, 1.——10. *He Propheſyeth their Deſtruction in* Egypt, 11.——14. *Their Obſtinacy*, 15.——19. *Threatned*, 20.——28. *For a Sign, the Deſtruction of* Egypt *is foretold*, 29, 30.

1 THE word which came to Jeremiah concerning all the Jews, which dwell in the land of Egypt *a*, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros, ſaying *b*,

a The Patience and Goodneſs of God to this Remnant of his ancient People is very remarkable; he leaveth them not even in their Rebellion, but ſendeth *Jeremiah*, whom he had before ſent to prevent their going into this Idolatrous Country, to try if in *Egypt* they would be brought to a better mind. *b* It ſhould ſeem that the generality of the *Jews* that went into *Egypt* had planted themſelves at theſe four places. Of *Migdol* we read *Exod.* 14. 2. and *Numb.* 33. 7. from which places we may learn, it was a City or Town upon the Borders of the *Red Sea*. We ſhall read of it again, *Chap.* 46. 14. It was a place which might have minded them better of their Duty and Obligations to God, for upon their removal from thence, God divided the *Red Sea* for their fore-fathers. *Noph* was another City in *Egypt*, of which we read, *Iſa.* 19. 13. *Chap.* 2. 16. and 46. 14. *Ezek.* 30. 13, 16. The *Greeks* and *Latines* call it *Memphis*; it is thought to be that City, which is now called *Cairo*. *Pathros* was a Region or Province, ſome think it derived its Name from *Pathruſim* the Son of *Mizraim*, *Gen.* 10. 14. It is the ſame (as ſome think) which is ſince called *Thebais*.

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day, they *are* a deſolation, and no man dwelleth therein *c*.

c He referreth to the late deſtruction of it by the King of *Babylon*; this Remnant of the People, was a Brand pluck'd out of that fire, and their Eyes had been Witneſſes, to the Deſolations that God had wrought.

3 Becauſe of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other Gods *d*, whom they knew not, *neither* they, you, nor your fathers *e*.

d As they were eye-witneſſes to the effect, ſo it was nothing but their unbelief made them ſtrangers to the cauſe; for God by his Prophets had told them that the great moving cauſe was their paying a Divine Homage to Idols. *e* The ſin of which is aggravated from this, that they were as much Strangers to the Idols, as to the People with whom they joyned in the Worſhip of them, neither they nor any of their Fathers having had any experimental knowledge of what they had done, or could do for ſuch as adored them.

* 2 Chron. 36. 15.

4 Howbeit * I ſent unto you all my ſervants the prophets, riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkned not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods *f*.

f Theſe two Verſes contain another aggravation of this Peoples ſin, *viz.* That they did this againſt light, and admonitions to the contrary. God had by his Prophets let them know that this was an abominable thing, a thing which he hated, and that not with an ordinary degree of hatred, yet they would not hear, ſo as to yield Obedience to God, but went on in their Idolatries.

* Chap. 42. 18.

6 Wherefore * my fury and my anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate as at this day *g*.

g For theſe very Reaſons, their Idolatry, and contempt of my Word by my Prophets, the very ſins you are now committing, I have given *Judah* and *Jeruſalem* into the hand of the King of *Babylon*, and it is (as you at this Day ſee it) waſte and deſolate.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls? to cut off from you man and woman, child and ſuckling † out of Judah, to leave you none to remain *h*.

† Heb. *Out of the midſt of Judah.*

h What prudence can guide you to do ſuch actions as theſe, by which you cannot hurt God, but your ſelves only? You are now but a few of many, what love have you for your Country, in taking courſes which will certainly tend to the utter extirpation of thoſe few, ſo as there ſhall be neither Man, nor Woman, nor Child, nor Suckling remaining of all the *Jews*.

8 In that ye provoke me unto wrath, with the works of your hands *i*, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach amongſt all the nations of the earth *k*.

i Idols are uſually thus defamed, and indeed nothing can argue a greater ſtupidity than for any to pay an Homage (conſeſſedly due to the Supreme Being) to what is the Work of Mens hands, and therefore muſt be made by one Superiour to that order of Beings in which Idols are. But how doth the Prophet ſay, that they worſhipped the Works of Mens hands? For it is apparent from *Ver.* 17. that they paid this Homage to the *Queen of Heaven*, which is not the Work of Mens Hands. *Sol.* It was before Images which are but the Works of Mens Hands. And this certainly was the Idolatry of the generality of the Heathens, they worſhipped an unknown Divine Being before a Creature, either as repreſenting it, or rather putting them in mind of it. *k* The term *that* doth not denote the Idolaters end of intention, for none ever did any act intentionally to ruine themſelves, it only ſignifies the end of their Work, that their utter ruine would be the certain conſequent of their Work.

9 Have ye forgotten the † wickedneſs of your fathers, and the wickedneſs of the kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem *l*?

† Heb. *wickedneſſes or puniſhments.*

l God accounteth Men and Women to have forgotten that, the ſight and reflection upon which hath made no ſuch impreſſion upon them, as to produce a practice ſuitable to thoſe notices, according to the conduct of a reaſonable Soul, which teacheth every Man, having notice of a great evil brought upon a Man by ſuch or ſuch practices, to avoid running into the like danger. It was the aggravation of this Peoples ſins, that they were committed in the Holy Land, and in a City which God had more favoured than any other place, to have done theſe things in any place had been guilt enough, but more to do it in the *Land of Judah*, and *in the* Streets of *Jeruſalem*.

10 They are not † humbled *even* to this day, neither have they feared *m*, nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

† Heb. *contrite.*

m Neither they nor you are humbled; for the Prophets paſſing from the ſecond Perſon to the third, and by and by from the third Perſon again to the ſecond, let us know, that he intendeth what he ſpake as well of them to whom he ſpake, as of them concerning whom he ſpeaks; from *n* whence we alſo learn, that *Reformation* and *Obedience* is the firſt fruits of *Contrition*, or true Humiliation. God accounteth thoſe not *humbled*, but *hardned* who are not reformed, and become obedient to his Will let their pretended *Attrition*, *Contrition*, or *Humiliation* be in outward appearance what it will.

* Lev. 17. 10. Chap. 21. 10.

11 ¶ Therefore thus ſaith the LORD of hoſts the God of Iſrael *o*, Behold * I will ſet my face againſt you for evil, and to cut off all Judah *p*.

o Theſe Names are frequently given to God, in threatning Prophecies, partly to let this People know that God is able to make good his Word, and to bring the threatned Evils upon them; and partly to let them know that the dealing thus with them would not make him quit his relation to *Iſrael*, but he was and ſtill would approve himſelf the God of thoſe who were his true *Iſrael*. *p* The meaning is, my full deſign againſt you is to bring Evil upon you; this is expreſſed under the notion of *ſetting his face*, and *Amos* 9. 4. *ſetting his eyes* againſt them.

12 And I will take the remnant of Judah, that have ſet their faces to go into the land of Egypt, to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt, they ſhall *even* be conſumed by the ſword, *and* by the famine; they ſhall die from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and a curſe, and a reproach *q*.

q This is no more than the Prophet had told theſe very Perſons before they went unto *Egypt*, *Chap.* 42. 16, 17. here he doubleth his words for the confirmation of the truth of them to them now that they were there.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence.

14 So

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return, to dwell there: for none ſhall return but ſuch as ſhall eſcape *r*.

† Heb. *Lift up their ſoul.*

r There is a great variety in the reading of the words, *Ver.* 14. ſome reading *beſides ſuch as have a deſire to return*. Others, *All though* they have a deſire to return. Others *For they have a deſire to return*. The words ſeem to hint that theſe *Jews* went into the Land of *Egypt*, not with a deſign to live there always, but to ſtay for a while till the heat of the *Chaldeans* in enquiring after the Blood of *Gedaliah* ſhould be over, then thinking to return into their own Country; which one would think were true, conſidering it not only as their Native Soil, but alſo a place where was now room enough, and they might live in much greater plenty than they could in *Egypt*. The only difficulty is in the laſt words compared with what in the former Verſe went before; it is ſaid in the beginning of the Verſe that *none of them ſhould eſcape*, and in the cloſe, *none ſhall return but ſuch as ſhall eſcape*. But reaſon will guide us to interpret the firſt *none* in a reſtrained ſence, *i. e.* none of thoſe who have been the Authors of this Counſel and Rebellion againſt God, and who went into *Egypt* willingly; for none can think that God involved *Jeremiah* and *Baruch* who were in *Egypt* (at leaſt the firſt of them) in the ſame puniſhment with which he puniſhed the Rebellious *Jews*. Or none of thoſe who in *Egypt* have burnt incenſe to Idols, and defiled themſelves with the Idolatry of *Egypt*, but there ſhall ſome eſcape, ſuch as have been forced into *Egypt* againſt their Wills; and ſuch as being ſo forced when they came here did not fall in with the Idolatry of the *Egyptians* (for we may gather from the next Verſe, that all of them did not) theſe Men ſhall again return into the Land of *Judah*. This to me ſeemeth the fareſt and moſt probable ſence of the words.

15 ¶ Then all the men which knew that their wives had burnt incenſe to other Gods *ſ*, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying *t*,

ſ The burning of Incenſe was a Religious Rite, which God had appointed the *Jews* as a piece of Divine Homage to be paid to him alone, and by an ordinary figure is put for Worſhip. So as burning Incenſe to other Gods, is the ſame with worſhipping other Gods *t* It ſhould ſeem that all the *Jews* had not been thus far guilty, and thoſe that did it were moſtly Women, or at leaſt they were the Leaders in this Idolatry, and one would think the Phraſe implyeth, that thoſe who were thus culpable did it with ſome *privacy*, ſo as all their Husbands did not know of it, but thoſe that did were as bad as their Wives, conniving at them, and juſtifying them in their Idolatry, and joyning with them in the following peremptory anſwer to, and contempt of the Prophet.

16 *As for* the word which thou haſt ſpoken unto us in the name of the LORD, we will not hearken unto thee *u*.

u We read *Chap.* 43. 5. *Johanan* and the reſt only denied that God had ſpoken ſuch things, and told *Jeremiah*, he had ſpoken falſely; but now theſe Women and Men riſe higher, they acknowledge *Jeremiah* had ſpoken to them in the Name of the Lord, but tell him in plain and direct terms they would not obey it. And indeed this is in the hearts of all ſinners that are ruled by their Luſts, though they will ſometimes pretend, that what they hear is not the Will of God, but ſpoken out of Malice and prejudice; yet they are pre-reſolved they will not do it, let their underſtandings be never ſo well informed.

* Num. 30. 12. See *Ver.* 25. † Or. *ſtame of heaven.* * Chap. 7. 18. † Heb. *head.*

17 But we will certainly do * whatſoever thing goeth forth out of our own mouth *w*, to burn incenſe unto the ‖ * queen of heaven *x*, and to pour out drink-offerings unto her, as we have done *y*, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem *z*: for *then* had we plenty of † victuals, and were well, and ſaw no evil *a*.

w Here is the root of all ſinners diſobedience, their reſolution to pleaſe and humour themſelves, not knowing how in any thing to deny themſelves; hence it is that denying our ſelves is by Chriſt made the firſt Law or Condition of his Diſciples. *x* By the *Queen* made the firſt Law or Condition of his Diſciples. *x* By the *Queen of Heaven* ſome here underſtand the *Sun*, which notion is favoured from the words being of the Feminine Gender, which ſignifieth the *Sun* in *Heb.* others reading it not the *Queen*, but the *frame of heaven*, by it underſtanding the *Sun*, *Moon* and *Stars*. *y* *Drink-offerings* were a Divine Homage which God had commanded to be paid to him, *Lev.* 23. 13 *Num.* 6. 17. *z* Their Arguments for paid to him, *Lev.* 23. 13 *Num.* 6. 17. *z* Their Arguments for it were, 1. Cuſtom and Antiquity, they and their Fathers had uſed to do ſo. 2. The Example of their Kings and Princes. *a* 3. The Plenty and Proſperity they had while they did ſo, as if their Idolatry had been the cauſe of it.

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine *b*.

* Chap. 18. † Or, *Huſbands.*

19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our ‖ men?

b Their laſt Argument is drawn from the *evils* that had befallen them ſince they had left worſhipping the Sun, Moon and Stars; thus ſtrangely making their omiſſion of that, the cauſe of their ſufferings, their former doing of which was indeed the true cauſe; they had loſt their Husbands in the Siege, and in Battel, and had ſuffered Famine and Hunger: and all becauſe they had burnt Incenſe to other Gods, they interpret theſe Providences as a puniſhment of them for not doing it as they had formerly uſed to do. So bad Interpreters are thoſe of God's Providences, who indulge their Luſts in oppoſition to God's Law.

20 ¶ Then Jeremiah ſaid unto all the people, to the men, and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies, therefore this evil is happened unto you, as at this day *c*?

c There is in theſe Verſes nothing of difficulty, nor any new Phraſes to be opened. That which is obſervable is, that though the Prophet was but one againſt many, yet he feareth not their Faces: The ſubſtance of what he ſaith is this; That they interpreted God's Voice in his Providences toward their Country directly contrary to the true ſence of it. They concluded that their omiſſion of late to burn Incenſe to the Sun, Moon and Stars was the cauſe why it was ſo ill with them: as if theſe were animate Beings, and the ſupreme Being, whereas they were but Creatures. Or as if it were the Will of the ſupreme Being to be adored and worſhipped in them, or before Statues and Images repreſented by them, whereas the Will of God was directly contrary, and as he in the ſecond Commandment had forbidden any ſuch Worſhip, becauſe he was a jealous God; ſo he had for the breach of that Commandment by their burning Incenſe to theſe Creatures, burned up their Houſes and Temple, and brought their Nation into that miſery into which they were come: From whence may be obſerved how ill an Argument for any Religious Worſhip *Antiquity* is, unleſs we by it mean what is moſt ancient; as alſo that *Preſcription* in that which is falſe, in the Worſhip of God juſtifieth none. Nor is it a good concluſion that thoſe who lived neareſt to the primitive Inſtitution are moſt likely to have done beſt, as having the beſt means to know what is truly Primitive. Idolatry was as old as *Laban*, and the worſt of Idolatry (offering Children to *Moloch*) was older than the *Levitical Law*, if not as old as *Serug*. In matters of Worſhip the Word of God is a ſufficient rule, we need not plead *antiquity* nor the *practice of our fathers*. Error is not capable of being juſtified by Tradition or Preſcription.

24 Moreover, Jeremiah ſaid to all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt *d*.

d That is, all you Men and Women that belong to *Judah*, and are now come to inhabit in the Land of *Egypt*.

* Ver. 15. &c.

25 Thus ſaith the LORD of hoſts, the God of Iſrael, ſaying, * Ye and your wives have both ſpoken with your mouths, and fulfilled with your hands, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows *f*.

e Thoſe words *have ſpoken* are in the *Hebrew* of the Feminine Gender which giveth good reaſon to ſome Interpreters to conclude the Women were firſt and principal in this Idolatry, and the Mens guilt lay in conniving at them, and fulfilling themſelves to be ſeduced by them. Ye, ſaith the Prophet, have ſpoken it, and ye have been as big as your words, and for a cover you pretend the Religion of a *Vow*, as if a *Vow* could be a bond of iniquity, and it were poſſible by a Vow to oblige your ſelves to a forſaking of the true God, and a committing of Idolatry. *f* The latter words ſeem *Ironical*, ſo as to have this ſence, you are reſolved upon it, and there is no moving you from your reſolution, God hath reſolved too.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold I have ſworn by my great name, ſaith the LORD *g*, that my name ſhall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, the LORD God liveth *h*.

g Seeing you are ſo fixed and peremptory, God is as reſolved as you are, and as you think you muſt be Religious to your wicked Vows, ſo be aſſured God will be as Religious to his Oath, becauſe he can ſwear by no greater, he hath ſworn by himſelf, *Heb.* 6. 13, 16. (for ſo Name ſignifieth here.) *h* There ſhall not any be left of

the *Jews* that are in *Egypt*, to swear *The Lord God liveth.* (for it should seem, that the *Jews* yet retained something of the Religion of their Country, and sware by the Name of the living God, according to the Precept, *Deut.* 6. 13. and 10. 20.) God threatneth there should be none of them left alive to do it; he would not have his holy Name polluted by those Mouths that had been used to bless Idols.

* Chap. 1. 12.

27 Behold, *I will watch over them for evil, and not for good *i*, and all the men of Judah that *are* in the land of Egypt, shall be consumed by the sword, and by the famine, until there be an end of them *k*.

i God here either sets out himself as one who would be industrious and solicitous to bring evil upon them, as Men who are so in any business, watch opportunities to do it; or else he derides their vain confidence as to his protection of them, and care for them (saith God) I will watch over them, but not to *build* and to *plant*, as *Chap.* 31. 28. but as it is in the former part of that *Verse*, to *pluck up*, and to *throw down*, and *to destroy*, and *to afflict*. *k* For so it follows, *they shall be consumed by the sword and by the famine.*

* Ver. 14.

28 Yet * a small number that escape the sword, shall return out of the land of Egypt into the land of Judah *l*; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, † mine or theirs *m*.

† Heb. *from me, or from them.*

l This justifieth the restrained interpretation of *none of the remnant*, *Ver.* 14. for here it is plainly said, that some should escape and return. *m* But for the rest they should there perish, and by that it would appear whether God's Word or theirs should stand, and have its accomplishment; they promising themselves security, God threatning them with utter ruine and destruction.

29 ¶ And this *shall be a* sign *n* unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

n Signs are usually antecedent to the thing signified, but the word is taken in a larger notion in this place for that which should attend the thing signified by it, as *Exod.* 3. 12. besides though their destruction, and the destruction of *Pharaoh Hophra* were things immediately following one another, yet the latter was in order before the other.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt *o* into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon his enemy that fought his life *p*.

o *Pharaoh* was a Name common to all the *Egyptian* Kings, as may be learned from *Gen.* 12. 15. and 41. 1. *Exod.* 1. 8. 11. but they had besides that Name another peculiar to them. Whether this *Hophra* was *Vaphres* or *Apries*, is not much material, nor is there any certainty when this Prophecy was fulfilled. Whether *Pharaoh Hophra* were (as *Herodotus* saith) slain by *Amasis*, one of his Subjects who rebelled against him and flew him (as the aforementioned Author tells us) or *Nebuchadnezzar* who *Josephus* saith came about five Years after he had taken *Jerusalem*, and over-ran *Egypt*, and slew this *Pharaoh Hophra*, whose overthrow was a certain sign of the *Jews* Destruction, it being not like that the King of *Babylon* should spare these *Jews* who had fled to this King of *Egypt* for shelter; considering also that the *Jews* had slain *Gedaliah* his Deputy Governour in *Judea*. *p* How God delivered *Zedekiah* into the hand of the King of *Babylon*, we read *Chap.* 9. Here now ends the Story of these *Jews* that had fled into *Egypt*.

CHAP. XLV.

Jeremiah *instructeth and comforteth* Baruch, 1,—5.

* Chap. 36. 1,4.

1 THE word that Jeremiah the prophet spake unto Baruch the son of Neriah, * when he had written these words in a book at the mouth of Jeremiah *a*, in the fourth year of Jehoiakim, the son of Josiah king of Judah, saying *b*,

a This Chapter ought to to have been annexed to the 36 *Chap.* or immediately to have followed it, for the writing of *Jeremiah's* Prophecies we read of there, *b* it was 18 Years before this time that the Prophet thus spake to *Baruch* upon the writing of those Prophecies which as we read there brought both *Jeremiah* and *Baruch* into a great deal of danger, which probably gave *Baruch* the occasion of the Complaint we shall read of, *Ver.* 3.

2 Thus saith the LORD, the God of Israel unto thee, O Baruch *c*.

c *Jeremiah* had in his former Discourses revealed the Will of God, concerning Nations, here he revealeth it as to *Baruch* his Secretary or Clerk, upon which account fome compare him to *Paul* writing to *Philemon* as well as to Churches.

3 Thou didst say, Wo is me now, for the LORD hath added grief to my sorrow, I fainted in my sighing, and I find no rest *d*.

d Upon *Baruch's* reading the Prophecies after he had wrote them from the Mouth of *Jeremiah*, both he and *Jeremiah* were sent for before the Princes, and advised to hide themselves, as we read *Chap.* 36. 15, 19. This probably disturb'd *Baruch*, and made him lament his Condition in such like expressions, of which the Prophet had heard, probably by Revelation from God.

4 ¶ Thus shalt thou say unto him, The LORD saith thus, Behold, *that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thy self? seek *them* not *e*: for behold, I will bring evil upon all flesh, saith the LORD *f*: but thy life will I give unto thee * for a prey, in all places, whither thou goest *g*.

* Chap 21. 9. and 38. 2 and 39. 18.

e What great things *Baruch* was seeking is not expressed, and impossible to be determined with any certainty; they could not be Honour, or Riches; the time of *Jehoiakim's* Reign was no time for any Pious Rational Man, to expect any thing of that nature: He might expect to have been a Prophet, as *Elisha* was, who first was but a Servant to *Elijah*. Or at least he might expect rest and protection, when others met with disturbance, but it may be the meaning is no more than, Dost thou expect what none meeteth with, or is like to meet with who feareth God? Never think of it. *f* I am bringing Calamities, and Misery upon the whole Nation wherein thou liveft. *g* I will preserve thy Life, that is all thou art to expect, and thou shalt live to see the time, that thou wilt judge that a great Booty, that thou shalt have lent thee, whither-soever the Wind of my Providence shall happen to drive thee. This Message of God to *Baruch* teacheth us that God expects from his People a Spirit fitted to his Dispensations, and that they should keep their Spirits low in a time of publick Judgments, not making to themselves any great promises of freedom from their share in the publick Calamities of that Nation or Kingdom in which they are; but contenting themselves with such allowances as God proportioneth to them at such a time without discontent or murmuring, and blessing God, for any marks of gracious Providence which he in such times will please to set upon them, being thankful for them and satisfied with them.

CHAP. XLVI.

The Overthrow of Pharaoh's *Army*, 1,——12. *The Conquest of* Egypt *by* Nebuchadnezzar, 13,——26. *God's People comforted*, 27, 28.

1 THE word of the LORD which came to Jeremiah the prophet against the Gentiles *a*.

a This Verse contains the Title to all the ensuing Discourses of this Prophet, for, though there be some particular Verses in these Chapters that relate to the *Jews*, yet they are all concerning their Restauration. The Prophecies of Judgments from the beginning of this Chapter to the 52d. Chapter are all against foreign Nations, which are called Gentiles. As to whom God revealed his Will for the punishment of them, for the relief and satisfaction of his People to whom the most of them had been bitter Enemies. The 52d. Chapter is by most concluded not to have been wrote by *Jeremiah*, who, it is not probable, would have repeated what he had related before *Chap.* 39. but it was wrote (as it is supposed) by some of the Captives in *Babylon*, as a Preface to the Book of *Lamentations*. This particular Chapter containeth the Revelation of the Will of God, concerning *Egypt* whither some of the *Jews* fled for refuge after this time, and which had been a great occasion of sin to the *Jews* before, not only through the *Jews* too many Leagues with them, and confidence in them, but from their communicating in their Idolatry with them, Jer. 2. 16. *The children of Noph and Tahpanhes, brake the crown of their head.*

2 Against Egypt, against the army of Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah *b*.

b *Pharaoh Necho* was King of *Egypt* in *Josiah's* time; it was by his Army that *Josiah* was killed at *Megiddo*, 2 *Kings* 23. 29. it was he that made *Jehoiakim* King of *Judah* taking away *Jehoahaz*, *Ver.* 34. but though he prevailed at that time, and that was one time when he came out against *Carchemish*, 2 *Chron.* 35. 20. yet he was overthrown by *Nebuchadnezzar* in a Battel with him afterwards as appears from 2 *Kings* 24. 7. and *Jehoiakim* was made Tributary to *Nebuchadnezzar* as we read 2 *Kings* 24. 1. and the King of *Egypt* was brought so low by that Victory that *he stirred no more out of Egypt, for the King of Babylon had taken from him all from Nilus*, the great River of *Egypt* to *Euphrates*, and thus, saith this *Verse* was in the 4th. Year of *Jehoiakim*. This Prophecy must be before that time. *Carchemish* appeareth from *Isa.* 10. 9. to have been a place in *Syria* where the *Egyptian* Army had been in *Josiah's* time, and then went away Conquerers as appears from 2 *Chron.* 35. 20, &c.

3 Order ye the buckler, and the shield, and draw near to battel.

4 Harness the horses, and get up ye horsemen, and stand forth with *your* helmets, furbish the spears, *and* put on the brigandines *c*.

c Art hath so much improved all things, in later Ages, that it is very hard to determine of what form the several Weapons, and pieces of Armour, whether offensive or defensive in use at this time were; the most here mentioned seem to have been *defensive*, and the whole Speech of the Prophet directed to the *Egyptians*, seems to be *Ironical*, calling to this Army of *Pharaoh Necho* to get ready to defend themselves, for they were to encounter with an Enemy would

would put them very hard to it, for as they had need to have their *Helmets* and *Bucklers*, and *Shields*, and *Brigandines*, all in a readiness, and know the use of them well, the Horses for War had need be Harnessed, the Spears furbished, and the Riders got up.

5 Wherefore have I seen them dismayed, *and* turned away back? and their mighty ones † are beaten down, and are † fled apace, and look not back *for* fear *was* round about, saith the LORD *d*.

† Heb. *broken in pieces.* † Heb. *fled a flight.*

d God had either in a Vision shewed *Jeremiah* this Army of the *Egyptians* flying, or else had revealed to him that they should be put to flight, which the Prophet here publisheth. God made a fear to fall upon the *Egyptians*, for as when the King of *Babylon* came to joyn Battel with them, they were not able at all to stand, but turned their Backs, and their greateft Commanders were either kill'd, or fled away as fast as they could.

6 Let not the swift flee away, nor the mighty man escape, they shall stumble and fall toward the north by the river Euphrates *e*.

e That is, it is in vain for the swift to flee away, the mighty Men shall not escape, but they shall stumble, and fall at *Carchemish*, which was near the River *Euphrates*, and *Northward* from *Egypt*.

7 Who *is* this *that* cometh up as a flood, whose waters are moved as the rivers *f*.

f The next Verse expoundeth this.

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers, and he saith I will go up, *and* will cover the earth, I will destroy the city and the inhabitants thereof *g*.

g The Prophet compareth the *Egyptians* fleshed with their former Victory obtained against *Josiah* at *Megiddo*, and now preparing to another Expedition, to a *Flood* (with allusion probably to the River *Nilus*, whose Waters used to rise to a great height) both for the multitude of their Soldiers, and for their rage; they were resolved to carry such numbers as should cover the Earth, and to take *Carchemish*, or some other City which their design was against. It should seem both by this Text, and that *Exod.* 15. 9. 10. That the *Egyptians* were a People much given to vaunt and boast of the great things they would do, boasting when they were putting on their Harnefs, as if they were putting it off, not considering how uncertain the events of War were, nor yet that wherein they talked proudly there was one that could be above them.

9 Come up ye horses, and rage ye chariots, and let the mighty men come forth *h*, † the Ethiopians, and the † Libyans that handle the shield *i*, and the Lydians * that handle and bend the bow *k*.

† Heb. *Cush.* † Heb. *Put.* * Isa. 66. 19.

h Their ancient way of fighting was with Chariots, and Bows, the Prophet calls in the Name of the Commanders of the *Egyptian* Armies, to the Horses and Chariots to come on, and ingage in the Fight. *i* The *Ethiopians* were the *Cushites*, who were Neighbours to the *Egyptians*, so were the *Lybians* both of them it should seem were famous for handling the Shield, the *Lybians* were descended from *Put*, both the *Cushites* and the *Puttites* or *Lybians* were descended from *Ham*, *Gen.* 10. 6. *k* The *Lydians* were as famous for the use of the Bow in War, they were descended from *Misraim* or *Shem*, *Gen.* 10. 13. 22. the *Lydians* here meant are thought to be those descended from *Misraim*, and some think these were *Ethiopians*. They were all Auxiliaries to the *Egyptians* in this Expedition.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries *l*: and the sword shall devour, and it shall be satiate, and made drunk with their blood *m*: for the Lord GOD of hosts * hath a sacrifice in the north country, by the river Euphrates *n*.

* Zeph. 1. 7. See Ezek. 39. 17.

l Or, *But this is the day of the Lord*, &c. *Pharaoh* is mistaken in accounting this day his own, because of the multitude of his Forces, this is *the day of the Lord*, who as he is the Lord of all the hosts of his Creatures, so hath a particular rule and government over hosts of Men; this is further explained by the next words, *a day of vengeance*, which God hath set apart, in it to be avenged upon his Enemies. *m* These Phrases only metaphorically signifie, the great slaughter God would make that day amongst the *Egyptians*. *n* Thus the Prophet declares that God would do for his honour and glory, therefore he calls it *a sacrifice*, by which also he declareth his Justice in this punishment of the *Egyptians*, and for the further repute and credit of his Prophecy, telleth them to whom he spake of the place it should be in, *viz.* near the River *Euphrates*, where *Josiah* was slain by him, 2 *Kings* 23. 29.

* Chap. 8. 22. † Heb. *no cure shall be unto thee.*

11 Go up into Gilead and take * balm, O virgin, the daughter of Egypt *o*: in vain shalt thou use many medicines: *for* † thou shalt not be cured *p*.

o Great States are ordinarily in Scripture called *Virgins* for their Beauty, and pleasant State; *Gilead* was a most famous place for *Balm*: The Prophet ironically calls to the *Egyptians* to go to *Gilead* for Balm. *p* But tells them it would be to no purpose, God was about to wound them beyond all help of Medicines.

12 The nations have heard of thy shame *q*, and thy cry hath filled the land, for the mighty man hath stumbled against the mighty, *and* they are fallen both together *r*.

q The Prophet keepeth to his old Prophetick Stile, speaking of things that were to come to pass some Years after, as if they were already past, because of the certainty of them; in this sence he calls other Nations had seen, because they should see the shame and confusion of the *Egyptians* upon their own throw, and the cry of their slain and wounded Men would fill other Lands. *r* For the *Egyptians* should certainly be overthrown, either by the *Caldeans* stumbling upon the *Babylonians*, or the *Babylonians* on them, or they (flying) for haft stumbling one upon another. so as both those that went before, and those who followed after, should both fall together.

13 ¶ The word that the LORD spake to Jeremiah the Prophet, how Nebuchadrezzar the king of Babylon should come *and* * smite the land of Egypt *s*.

* Ver. 13 1.

s A Revelation different from the former in this, that the former only foretold the overthrow of the King of *Egypt* in a particular Battel in *Carchemish* near *Euphrates*, of which we read that the thing was done, 2 *Kings* 24. 7. This foretells the King of *Babylon's* overrunning all the Land of *Egypt*, and was not fulfilled till some Years after *Zedekiah* was carried away Captive, but propheſied of *Chap.* 43. 10. and 44. 30. to come to pass in the time of *Pharaoh Hophra* as we heard before, and more largely foretold by the Prophet *Ezekiel*, *Ezek.* 29. and 30, and 32. to happen after the overthrow of *Tyrus*, *Ezek.* 29. 18, 19.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes: say ye, Stand fast, and prepare ye, for the sword shall devour round about thee *t*.

t Concerning the five three Cities of *Egypt*, see the Notes on *Chap.* 44. 1. the meaning is, publish this Prophecy over all the Land of *Egypt*, or perhaps these three were the chief places whither the *Jews* that went with *Johanan* the Son of *Kareah*, &c. went, and where they fixed themselves, many more places in *Egypt* are named by *Ezekiel*, *Chap.* 30. 14, &c. *u* Look to your selves and prepare your selves for Battel, for the Nations are destroyed round about you, (so it is in the *Hebrew*) and you have reason to expect that the Sword should come next into your Countries.

15 Why are thy valiant *men* swept away? they stood not, because the LORD did drive them *u*.

u The Prophet first propoundeth a Question, then returneth answer to himself. *Egypt* was full of valiant Men, yet saith the Prophet they shall be swept away, or broken down as fruit, or grain is beaten down with a violent Storm of Hail, (fo the word is used, *Prov.* 28. 3.) how comes this to pass? (saith the Prophet) He answereth himself, because it was of God to destroy *Egypt*, who worketh and none can let him, when he strikes none can stand before him; none can stand up against him.

16 He † made many to fall, yea, one fell upon another *w*, and they said, Arise, let us go again to our own people, and to the land of our nativity from the oppressing sword *x*.

† Heb. *multiplied too fall.*

w The Prophet had before spoken of *Nebuchadnezzar*, as an instrument in the hand of God, who being armed with his Commission and Power, made many to fall, yea God caused such a fear to fall upon them, that in their Flight they fell upon one another. *x* And though they had many Soldiers that came to help them from *Cush*, and *Put*, and *Lybia*, yet all was too little, the Prophet foretells they should all be glad to go home again, and should speak to one another to that purpole, for the success of the King of *Babylon's* Sword should be such, as they should quickly see there would be no standing before it.

17 They did cry there, Pharaoh king of Egypt *is but* a noise *x*, he hath passed the time appointed *y*.

x That is, the *Ethiopians* and *Lubims* that should come to help the King of *Egypt* should cry, or the *Chaldeans*, or the *Egyptians* themselves should cry, *Pharaoh* is but a noise, that is, hath made a great noise, but it go forth to nothing; others make the sence *Pharaoh* is a Man of noise, or tumult, that hath made a great deal of disturbance to himself and us. *y* That is, fay the most, he hath passed the time himself fixed whereat he would come, and fight the *Chaldeans*. But these words compared with the next Verse, incline others to think, that either *Pharaoh's* Soldiers, or his Allies are here brought in mocking at *Pharaoh*, promiling himself that the *King of Babylon* would not come, and laughing at *Jeremiah's* Prophecy, saying, *the time appointed was past*, that is, the time of his coming mentioned by *Jeremiah* was past. *Jeremiah* foretells that *Pharaoh's* Army and Confederates would see reason to cry out, *Pharaoh*, in saying so, was but a *noise*.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, surely as Tabor *is* amongst the mountains, and as Carmel by the sea, *so* shall he come *z*.

z That is, he shall as certainly come and incompass you with his Armies, as *Tabor* is encompassed with Mountains, and as *Carmel* is by the Sea, or as *Barak* going down from Mount *Tabor* defroyed *Sisera's* Army, or as fiercly as the Rain came which *Elijah* first difcovered from Mount *Carmel*, 1 *Kings* 18. 41, 42. there are other guesses at the sence of this comparison, but the sence is undoubtedly no more than that *Nebuchadnezzar* should certainly come against *Egypt*; how vainly soever the *Egyptians* flattered themselves to the contrary, supposing the time past which the Prophet spake of.

19 O thou daughter dwelling in Egypt *a*, † furnish thy self to go into captivity *b*: for Noph shall be waste and defolate without an inhabitant *c*.

† Heb. *make thee instruments of captivity.*

a That is, O you Inhabitants in the Land of *Egypt*. *b* Make ready to go into another Country as Prisoners of War, for your Cities

Cities shall be destroyed. *Noph* particularly shall be wholly depopulated, and laid waste and have none to dwell in it.

20 Egypt *is like* a very fair heifer; *but* destruction cometh: it cometh out of the north *d*.

d That is, *Egypt* is now in a thriving prosperous condition, having not used to be under any Yoke like an Heifer, that is fair, and fat, but she will not be so long, she is but as a Beast fatted for the Slaughter, and there are Slaughter-men, coming out of *Chaldea* that will kill this fair Heifer, and make her a Sacrifice to the Justice of God.

21 Also her hired men *are* in the midst of her, like † fatted bullocks *e*, for they also are turned back, *and* are fled away together; they did not stand *f* because the day of their calamity was come upon them, *and* the time of their visitation *g*.

† Heb. *bullocks of the stalls.*

e The mercenary Soldiers also which the *Egyptians* have hired from *Cush* and *Put*, and other parts are at present in a flourishing prosperous state. *f* We have translated וַיָּ here ill, it had been better translated *but*, for that is manifestly the sence. Though they at present lying in Garrisons be fat and flourishing, like Bullocks in the Stalls, yet when it cometh to it they shall not stand but turn back, and flee as well as the rest. *g* Because the time is come when God resolveth to punish them, and bring calamity upon them. When the time is come which God hath set in his Counsels, wherein he will punish Persons or Nations; no probabilities to the contrary are much considerable.

22 The voice thereof shall go like a serpent *h*, for they shall march with an army, and come against her with axes, as hewers of wood *i*.

h Egypt is now like an Heifer that makes a great bellowing, but the time shall come when she shall make a lesser noise like the hissing of a Serpent, when it seeth it self fet upon. *i* For the *Chaldeans* shall come with a great Army, armed with *Battle-Axes*, as if they came to fell down some Wood in a Foreft, or Wood.

23 They shall cut down her foreft, saith the LORD, though it cannot be searched *k*, because they are more than the grashoppers, and *are* innumerable *l*.

k Egypt is compared to a Foreft either for the multitude of Cities, or of People in that Country, and to a thick Foreft, because as it is an hard thing to make ones way through a Foreft, so it was judged as hard for an Enemy to make his way into that Country; in humane probability *Egypt* could not be searched, yet (faith God) the *Caldeans* shall cut down this Foreft, and it shall be no more to them than for Hewers of Wood, with Tools fitted for the purpose, to make their way through a Foreft. *l* For the Army of the *Chaldeans* shall be as numerous as the Inhabitants of *Egypt*, more than the Grashoppers which come in such Troops, as in a short time they devour every green Herb in a place.

24 The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the north *m*.

m That is, into the hand or power of the *Chaldeans*, it is the same thing which the Prophet had before said again and again, and repeats it so often only for the further confirmation of the truth of the Prediction, notwithstanding the appearing improbability of any such thing.

25 The LORD of hosts, the God of Israel saith *n*, Behold, I will punish the ‖† multitude of No *o*, and Pharaoh, and Egypt, * with their gods, and their kings, even Pharaoh, and *all* them that trust in him *p*.

‖ Or, *nourisher.* † Heb. *Amon.* * Chap. 43. 12. 13. Ezek. 30. 13.

n These Names are often in conjunction given unto God, the first signifying his Power, or ability to do what he either promiseth or threateneth, the other speaking his kindness and near relation to the *Jews*. *o* There are great critical Disputes about this Phrase, whether the word translated *multitude*, signifies so (as it doth, *Chap.* 52. 15.) and if so whether it should not be the *multitude from No*. Or whether it signifies the *nourisher*, (as some would have it) because No (which most think is the same City with that at this time called *Alexandria*, being a great place of Merchandise) nourished all the adjacent parts; but it is no easie thing to resolve the Question, nor is the resolution of it of much moment to us. *p* By those that trusted in *Pharaoh* the *Jews* are most probably meant, who all along in their prosperity put too much confidence in *Egypt*, and after that *Hierusalem* was taken, some of them (as we before heard) fled into *Egypt* for Sanctuary.

26 And I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: And afterwards it shall be inhabited, as in the days of old, saith the LORD *q*.

q The former part of this Verse is but the same which the Prophet hath often before said. The latter part is a Promise for the Restauration of *Egypt* to some degrees of its former prosperity, and Liberty. The determinate time for the fulfilling of this Prophecy is told us. *Ezek.* 29. 13, 14. *viz.* at the end of forty Years; this we are told by Civil Historians fell out in the time of *Amasis* a King of *Egypt* conquous with *Cyrus*, who was overcome by *Cyrus* his Son *Cambyses*, who brought *Egypt* to be a *Province* belonging to the *Medes* and *Persians*, by the fulfilling of which Prophecy the truth both of *Jeremiah's* and *Ezekiel's* Prophecies are justified.

27 ¶ * But fear not thou, O my servant Jacob, * Isa. 41. and be not dismayed, O Israel; for behold, I will 13. & 43. save thee from a far off, and thy seed from the 5 & 44. 2. land of their captivity, and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make * a full end of thee, but correct * Chap. thee in measure, yet will I ‖ not leave thee wholly 10. 24. unpunished *r*. ‖ Or, *not utterly cut thee off.*

r See the Notes on *Chap.* 30. 10. 11. where is the substance of what is said in these two Verses, and almost the very words are repeated: the great thing to be observed by us, is the difference which the just and righteous God maketh betwixt his Punishments of his Church and own People, and his Punishments of wicked Men who are their Enemies; as there is a great difference in the root of such Dispensations, God dealing them out to his People out of Love, that they might not be condemned with the wicked; so there is a great deal of difference in the measure and duration of their Punishments, the Rod of the wicked shall not always lie upon the backs of the righteous, and they are corrected in measure.

Or, *in measuring thee* *empty I will not make thee empty.*

CHAP. XLVII.

The Destruction of the Philistines, Tyrians, Zidonians, *and others by the Sea-side*, 1.——7.

1 THE word of the LORD, that came to Jeremiah the prophet * against the Philistines, * Chap. before that Pharaoh smote † Gaza *a*. 25 20.

† Heb. *Azzah.*

a In the former Chapter the Prophet foretold the Judgments of God upon the *Egyptians*, who were the *Jews* seeming Friends, but their real Enemies, as they were occasions to them of Idolatry, and of a sinful confidence in them. He comes in this Chapter to foretell the Judgments of God upon the *Philistines* who were inveterate Enemies to the *Jews*, against whom also *Isaiah*, *Chap.* 14. 29. of his Prophecy, and *Ezekiel* and *Amos* prophefied, *Ezek.* 25. 15. *Amos* 1. 6. and also *Zephaniah* in *Chap.* 2. 4, 5. of his Prophecy. When the King of *Babylon* took *Gaza*, one of the five Cities of the *Philistines* the Scripture doth not tell us. Some think it was either in his way to *Carchemish*, or as he came back a Conquerour from the Battel at *Megiddo* where *Josiah* was slain. The time when *Jeremiah* had this Revelation is set down to let us know, that it was in the time of the *Philistines* Prosperity, when the Prophet could see no such effect existent, or probable in its causes.

2 Thus saith the LORD, Behold, * waters rise * Isa. 8. 7. up * out of the north *b*, and shall be an overflowing * Chap. flood, and shall overflow the land † and all that is 1. 14. therein, the city, and them that dwell therein *c*, † Heb. *the inside thereof.* then the men shall cry, and all the inhabitants of the land shall howl *d*.

b Calamities and Afflictions are often in Scripture set out under the notion of Waters; and as the Miseries of *Egypt* were set out by the overflowings of their great River *Nilus*, so the Calamities of the *Philistines* are expressed by the overflowings of the great River *Euphrates*, these Miseries coming upon them by the *Caldeans*, which were a Northern People, their Waters are said to rise up out of the North. *c* It is said to be an overflowing Flood that should overflow the Land, because it was to be a sweeping Judgment, which like a Flood should carry all before it, *d* which should produce amongst the Inhabitants of *Gaza* a great howling, and lamentation.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands *e*.

e This is all but a description of the march of an Army, so terrible as should make Parents forget their natural affection, and flee away to save themselves looking upon themselves as lost, and unable to protect their Children.

4 Because of the day that cometh to spoil all the Philistines *f*, *and* to cut off from Tyrus and Zidon every helper that remaineth *g*: for the LORD will spoil the Philistines, the remnant of † the country of Caphtor. † Heb. *the isle.*

f The day which God hath set, and appointed for the ruine of the *Philistines*. *g Tyre* and *Sidon* were neighbouring to the *Philistines*, as appears from *Gen.* 10. 14. 15. *Joel* 3. 4. and so were often called to their help. God threatneth both to destroy them, and also those that helped them; as it appeareth from *Gen.* 10. 14. that the *Philistines* and *Caphtorims* were related, for their first Progenitors *Philistim* and *Caphtorim*, were both the Sons of *Mizraim* the Son of *Ham* one of the Sons of *Noah*. It appears from *Deut.* 2. 23 that they expelled the *Avites*, and dwelt in *Hazerim* to *Azzah*, whether their Country be what was afterwards called *Cappadocia* or *Damiata* is not much material for us to know, they were a People confederate with the *Philistines*, whom God here threatneth to destroy with them.

5 * Baldness

* Mic. 1. 16. * Chap. 25. 20. * Chap. 16. 6. and 48. 37.

5 * Baldness is come upon Gaza, * Askelon is cut off *with* the remnant of their valley *g*: how long wilt thou * cut thy self *h*?

g Both *Gaza* and *Askelon* were two principal Cities belonging to the *Philistines* taken by *Judah*, *Jud.* 1. 18. we read of them, 1 *Sam.* 6. 17. both *Amos*, *Zephaniah* and *Zechariah* prophefied their ruine, *Amos* 1. 8. *Zephaniah* 2. 4, 7. *Zech.* 9. 5. as well as this Prophet, by the *remnant of the Valley*, most understand those who lived in the Vallies near about *Askelon*. *h* Concerning the last clause in this Verse there is some difference, whether the words should be joyned with the next Verse, and read *how long wilt thou cut thy self, O thou Sword of the Lord*, or as they lie in our Bibles, and then the sence is, why will you in so desperate a case afflict your selves, when all your mourning will do you no good.

6 O thou sword of the LORD, how long *will it be* ere thou be quiet, † put up thy self into thy scabbard, rest, and be still *i*. † Heb. *gather thy self.*

i Some make the words of the 6th. Verse, to be the words of the *Philistines* in their mourning and cutting themselves, crying to God to stop the Sword drawn against them, and to return it again into its Scabbard: Others make them the words of the Prophet, lamenting the havock which he by the eye of the Prophecy saw was like to be made amongst the *Philistines* by the *Chaldeans*, (for good Men are affected with the Miseries even of the worst of Men.)

† Heb. *how canst thou.*

7 † How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it *k*.

k The latter Verse must be expounded according to the former; for if the words of the former Verse be understood as the words of the *Philistines*, those of this Verse must be understood as the words of the Prophet putting them out of hopes of the Swords stopping, because what it did was by Commission from God, which it must execute. If the words of the former Verse be to be understood as the Prophet's words, the words of this Verse are either the Prophet's words correcting himself, and concluding that this Sword could not be quiet, because it was edged by God himself, who had given it his Commission which it must execute: Or the words of God, letting the Prophet know that he had given this Sword its Commission, and therefore it could not stop till *Askelon* and the People on the Sea-shore were destroyed by it.

CHAP. XLVIII.

The Judgment of Moab, 1.—— *6. for their Pride*, 7.——10. *for their security and humane Confidence*, 11.——25. *especially for their Contempt of God, and Insolence towards his People*, 26.——46. *Their Restauration*, 47.

THE Prophet having Chapter 46 denounced God's Judgment against *Egypt*, and against the *Philistines*, *Chap.* 47. in this Chapter he cometh to do the like against the *Moabites*. *Moab* the Father of these *Moabites* was the Son of *Lot*, *Gen.* 19. 37. The *Moabites* Country lay in the way the *Israelites* went to *Canaan*, *Numb.* 21. 11, 13. near the Country of the *Ammonites*. *Balak* was King of it when the *Israelites* pafled by it, who sent for the Sorcerer *Balaam* to curse them, *Numb.* 22. 4. who *Chap.* 24. 5, &c. blessed them. They seduced the *Israelites* to *Adultery* and *Idolatry*, *Chap.* 25. 1.

* Isa. 15. and 16. chap. 27. 21. and 27. 3. Ezek. 25. 9. Amos 2. 1. ‖ Or, *the high place.*

1 Against * Moab, thus saith the LORD of hosts, the God of Israel, Wo unto Nebo *a*, for it is spoiled: Kiriathaim is confounded, *and* taken, ‖ Misgab is confounded and dismayed.

a Moab was a large Countrey and had many Cities; we shall have divers of them named in this Chapter; the first that we read of *Nebo* in Holy Writ is, *Numb.* 32. 3, 38. *Reuben* built both that and *Kiriathaim* as may be read there. *Ver.* 38, 39. It was also the Name of a Mountain, *Deut.* 34. 1. It should seem that in *Jeremiah's* time, the *Moabites* had got both the possession of *Nebo*, and *Kiriathaim* and *Misgab*, of which we read no more in Scripture. It seems to be a City built upon some Hill or *High place*. The Prophet threatneth ruine to all these three Cities.

‖ Or, *be brought to silence.* † Heb. *go after thee.*

2 *There shall be* no more praise of Moab: In Heshbon they have devised evil against it *b*; Come, and let us cut it off from *being* a nation *c*; Also thou ‖ shalt be cut down, O Madmen, the sword shall † pursue thee *d*.

b Heshbon was formerly the City of *Sihon*, *Numb.* 21. 26. it became afterward one of the principal Cities of the *Moabites*, as appeareth from *Isa.* 15. 4. which maketh the learned Author of our *English* Annotations, think our Translation not so good, for why should they devise evil in *Heshbon* against *Moab*, unless the Enemies fate there in Counsel, when they had taken it, against the other parts of the Country? But possibly the sence is, they shall no more in *Heshbon* magnifie the *Moab*, or *Moab* shall no more Glory of *Heshbon*, for the Enemies had contrived the ruine of it. *d* Madmen was another City in the Country of *Moab*. Some think the same with *Ptolomy's Madiama*. To that City also the Prophet threateneth ruine, and destruction by the Sword.

3 A voice of crying *shall be* from Horonaim *e*, spoiling and great destruction.

e Another City of *Moab*, mentioned only in this place, and in *Isa.* 15. 5. Some think it the same with *Horon*, where *Sanballat* was born, *Neh.* 2. 10. *and* 13. 28. The Prophet threatens also ruine and destruction to this City.

4 Moab is destroyed, her little ones have caused a cry to be heard *f*.

f Moab was both the Name of the whole Country, and of a principal City in it. Some by it here understand the City; by her *little ones*, some understand little Children; others, interior Magistrates, or the common People.

5 For in the going up of Luhith, † continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction *g*. † Heb. *weeping with weeping.*

g Of *Luhith* we read only in this place, and *Isa.* 15. 5. It was a City of *Moab*, and situated upon an Hill, as appears both here and where it is mentioned in *Isaiah*; some think that to this City the *Moabites* fled for Sanctuary from the *Chaldeans*, and flying made so great an out-cry that their Enemies who pursued them heard their cry.

6 Flee, save your lives, and be like ‖ the * heath in the wilderness *h*. ‖ Or, *a naked tree.* * Chap. 17. 6.

h It is of no great moment whether we understand these as the words of the *Moabites*, calling one to another to flee, and save their Lives, though they lost all they had, and left themselves as bare as a naked Tree, or as the words of the Prophets speaking to the *Moabites* to the same fence.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken *i*, and Chemosh shall go forth into captivity *with* his * priests and his princes together *k*. * Chap. 49. 3.

i Whether by *works* in this place be meant their Riches got by the labour of their hands; or *their Idols* which are called by way of Defamation, the Works of their own hands, or their *fortifications*, is not much confideable; a confidence in Creatures, oppofed to a confidence in God is doubtless the sin here intended, whatever the ground of it was, whether their Idols, or Riches or fortified places. *k Chemosh* was their principal Idol as appears by *Numb.* 21. 29. *Jud.* 11. 24. 1 *King.* 11. 7. 33. 2 *Kings* 23. 13. God sheweth them the vanity of this Idolatry, by telling them, that this Idol should go into Captivity, and be so far from being able to protect them, that he should not be able to protect himself or his own Priests, or the Princes that favoured him.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken *l*.

l That is, all the parts of the Country of *Moab*, and all the Cities, as well those that stood upon Hills, and mountainous places, as those that stood in Valleys; *because* or *for* the Lord had said it, (for so the Particle we translate *as* is better translated.)

9 Give wings unto Moab, that it may flee, and get away *m*: for the cities thereof shall be desolate, without any to dwell therein *n*.

m That is, the *Moabites* had need of Wings like a Bird to escape that ruine which is coming upon them. *n* Yea, if they had wings they should not escape, for the Lord is resolved that the Cities of *Moab* shall be all brought to desolation, so as no Inhabitants shall be left in them.

10 * Cursed *be* he that doth the work of the LORD ‖ deceitfully *o*, and cursed *be* he that keepeth back his sword from blood *p*. * See Judg. 5. 23. ‖ Or, *negligently.*

o These words seem like the words of the Prophet to the *Chaldeans*, inciting them to go on valiantly against the *Moabites*, calling it the *work* of the Lord, which he would have done, and to which he had called them. *p* There is a time to withhold our hands from shedding Blood, and that is always when we have not a special Authority, and call from God to it; and there is a time when God will curse those that do so withhold their hands, that time is, when God doth require the shedding of it.

11 ¶ Moab hath been at ease from his youth *q*, and he hath * settled on his lees *r*, and hath not been emptied from vessel to vessel, neither hath he gone into captivity *s*: therefore his taste † remained in him, and his scent is not changed *t*. * Zeph. 1. 12. † Heb. *stood.*

q The *Moabites* ever since they began to be a People, have been a quiet People, not exercised with Wars, and Enemies making Inroads upon them. *r* Like to a Cask of Wine, that hath not been Rack'd, but hath continued in the same state. * He follows the Metaphor of Wine which is drawn out from Vessel to Vessel, when it is drawn off the Lees. It is expounded by the next words, *Neither hath he gone into Captivity*. *t* And this is the reason why they retain their old sins, Pride, Presumption, Luxury, and old wickednesses, as Wine while it remaineth in the Lees retains more its nature, strength, and colour, than when it is once rackt.

12 Therefore behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander *u*, and shall empty his vessels, and break his bottles *o*.

u By the *wanderers* here mentioned, the *Chaldeans* are most certainly understood, who wandered from their own Country to conquer other People, the word is variously translated, *Vagrants*, *Travellers*, *Removers*, &c. who shall conquer the *Moabites*, and carry them into captivity. *o* He had before compared the *Moabites*, to Wine settled upon the Lees, here he saith, that God would send those that should not only disturb and rowl them, but ruine and destroy them.

13 And

13 And Moab shall be ashamed of Chemosh *p*, as
* 1 Kings 12. 29. the house of Israel was ashamed of * Bethel their confidence *q*.

p It is a natural, and a penal shame which is here spoken of, we are naturally ashamed when we have repoſed a great confidence in, and made great boaſts of a thing, which when it comes to be tried, proveth of no uſe, but miſchievous to us. *Chemoſh* was their great Idol, in which the *Moabites* had great confidence, and of which they boaſted, the Prophet tells them they ſhould be aſhamed of this Idol, or for this Idol; *q* as the *Iſraelites*, that is the Ten Tribes were aſhamed of, or for the golden Calves, which *Jeroboam* ſet up at *Dan* and *Bethel*, which were the cauſe of ruine to thoſe Tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal ſhame.

* Iſa. 16. 6. 14 ¶ How ſay ye, * We *are* mighty and ſtrong men for the war *r*.

r How can ye juſtifie what you ſay, or why ſay you ſo, or to what purpoſe do you brag of your valour.

15 Moab is ſpoiled *s*, and gone up *out of* her cities *t*, and † his choſen young men are gone down to
† Heb. *the choice of.* the ſlaughter *u*, ſaith the king whoſe name *is* the LORD of hoſts *w*.

s Your Country will be waſted, and ſpoiled. *t* The Inhabitants of it ſhall be all driven out of their Cities. The *Heb. is and her cities, it or he is gone up.* So the ſence may be *Moab* and her Cities are all ſpoiled, and *he* (that is) the Enemy is gone up. *u* And the ſtrong, and mighty Men ſhe boaſted of, and gloried in, are gone to the Battel, as Oxen or Sheep to a Slaughter-houſe. *w* I do not ſpeak this of my ſelf. I cannot of my ſelf tell things that ſhall come to paſs hereafter, but the words I ſay are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what ſhall be, and is able to effect what he ſaith.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt *x*.

x *Joſephus* tells us this deſtruction came upon the *Moabites* five Years after the Siege of *Jeruſalem*; but if it were longer we muſt conſider that he who ſpeaketh is that God to whom a thouſand Years is but as one day.

17 All ye that are about him bemoan him *y*, and all ye that know his name, ſay, How is the ſtrong ſtaff broken, *and* the beautiful rod *z*?

y The Prophet having ſpoken of *Moab's* Calamity, as already come upon him, or at leaſt very near, calls to his Friends to come and condole with him, as is uſually done in caſe of ſome Calamity befallen to a Friend. *z* All ye that know how terrible *Moab* hath been to others, and how famous for mighty and ſtrong Men. Say, how is this potent Nation, and this People that hath been ſuch a Rod againſt others, or hath ruled over ſo many others, broken; for both a *Staff* and a *Rod* are as well Enſigns of Power and Government, as inſtruments to puniſh Offenders.

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory *a*, and ſit in thirſt *b*: for the ſpoiler of Moab ſhall come upon thee *c*, *and* he ſhall deſtroy thy ſtrong holds.

a Of this *Dibon* we read, *Numb.* 21. 30. It was a Land for Cattle, *Numb.* 32. 3. both *Dibon* and *Aroer*, and *Atarob* were built by the Children of *Gad*, to whoſe Lot it fell, *Ver.* 34. as alſo to the *Reubenites* in part, *Joſh.* 13, 17. It ſhould ſeem that the *Moabites* were now come into the poſſeſſion of it, either by conqueſt, or upon the *Aſſyrians* taking the Ten Tribes. *b* It was a place well watered otherwiſe it had not been fit for Cattel) God threatneth that ſhe ſhould be *in thirſt*, that is driven into ſome dry, barren Countries. *c* For the King of *Babylon* whom God had appointed to ſpoil all *Moab*, and ſhall deſtroy thee alſo, and thy ſtrong holds ſhall not ſecure thee.

† Heb. *inhabitreſs.* 19 O † inhabitant of Aroer *d*, ſtand by the way and eſpy, ask him that fleeth, and her that eſcapeth, *and* ſay, What is done *e*?

d *Aroer* was a City in the Lot of *Gad* and *Reuben*, *Numb.* 32. 34. In *David's* time it was in the hand of the *Jews*, 1 *Sam.* 30. 28. but in *Iſaiah's* time, it belonged to *Syria*, *Iſa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are call'd to ſtand by the way, and ſeeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites*; and here called unto to ſee their Neighbours the *Moabites* fleeing before their Enemies.

20 Moab is confounded, for it is broken down:
* Iſa. 16. 7. * howl and cry, tell ye it in Arnon, that Moab is ſpoiled *f*.

f *Arnon* was the Name of a River, *Numb.* 21. 14. *Deut.* 2. 36. *Joſ.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Numb.* 22. 36. probably the adjacent Country or City might take its Name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great *Plants*, *Numb.* 31. 12. and 33. 48. For the Names of theſe Cities, and thoſe mentioned, *Ver.* 22, 23, 24. Some of them we read of in other places of Holy Writ. Others we read not of, neither is it material for us to know their ſituation, they are not at this day to be known by their old Names, they are all here mentioned as Cities at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them only, but to all other Cities of the Land of *Moab* where-ever ſituate.

25 The horn of Moab is cut off, and his arm is broken, ſaith the LORD *h*.

h That is the *beauty* and the *ſtrength* of *Moab*. So theſe two terms often ſignifie in Holy Writ, the Horn being much the Beauty of ſome Beaſts, and that part of their Bodies by which they both do injury to others, and defend themſelves from the aſſaults of others God here declares that *Moab* ſhould both loſe its Glory and Beauty, and alſo all the power it formerly had to defend it ſelf, or offend others.

26 * Make ye him drunken *i*: for he magnified * Chap. 25. 27. *himſelf* againſt the LORD *k*: Moab alſo ſhall wallow in his vomit, and he alſo ſhall him in the derision *l*.

i Either make ye him to ſtagger like a Drunken Man (the cauſe being put for the effect) or till him with the intoxicating Wine Cup of God's Vengeance, with the effects of God's Wrath. *k* Becauſe of his Pride, and exalting himſelf againſt the Lord, as if he had been ſtronger than he, and ſo out of the reach of God's Power. *l* As drunken Men vomit, and ſtagger, and fall, and wallow in their Vomit, ſo let the *Moabites* fall by the Sword, wallow in their Blood, and like drunken Men be mockt at, and had in deriſon by all thoſe who ſee what their Vaunts come to, and what Vengeance they have pulled upon themſelves.

27 For * was not Iſrael a deriſion to thee *m*? was * Zeph. 2. 8. he found among thieves *n*? for ſince thou ſpeakeſt of him, ‖ thou ſkippeddſt for joy *o*. ‖ Or, *thou moved'ſt thy ſelf.*

m It is an ill thing to mock at the Miſeries of others, eſpecially ſuch as we have ſome relation to; the *Moabites* were deſcended from *Lot* who was nearly related to *Abraham* the Father of the *Jews*, and ought not to have mocked at them, but to have pitied their Neighbours and Kindred; they either mocked at the Ten Tribes when they were carried into Captivity by *Salmanaſſer* or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the ſame miſdemeanour. *n* Why didſt thou deal by *Iſrael* as Men deal by Thieves, when they are brought to ſhame? Ought not he to have been by thee accounted in a better rank than that of Thieves? *o* Inſtead of compaſſionating the *Jews* in their Calamity, thou never ſpeakeſt of them but with joy and triumph. Others make a quite other ſence. *viz. For thoſe words againſt him, thou thy ſelf ſtalt wander.* But the learned Author of the *Engliſh Annotations* obſerves well, that the word in the form here uſed will not ſo well bear it, though the Verb doth in its primary ſence ſignifie to *wander*.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock *p*, and be like the dove *that* maketh her neſts in the ſides of the holes mouth *q*.

p Still the Prophet ſpeaks of the *Moabites*, as a People whoſe Armies were routed, and calls to them to leave their Houſes in Cities, not promiſing themſelves any ſecurity, either to or from their Houſes, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified, and from whence (if from any place) ſecurity might be promiſed. *q* And he commends to them the natural ſagacity of a Dove, which being a feeble Creature, and not able to incounter an *Hawk* or *Eagle*, makes her ſelf a Neſt in the ſides of ſome Rock where ſhe may be at ſafety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftineſs and his arrogancy, and his Pride, and the haughtineſs of his heart *r*.

r There is a Paſſage, *Iſa.* 16. 6, &c. concerning *Moab*, very little differing from this; *Iſaiah* lived ſome Years before this Prophet, who yet complaineth of them for the ſame ſins, ſo as they were not at all reformed. God ſaith he had heard of their Pride and Arrogancy; a Vice which commonly attendeth eaſe and proſperity, and is exceeding odious in the ſight of God, ſo as a wicked Man is often in Scripture ſet out under the notion of a proud Man.

30 I know his wrath, ſaith the LORD *s*, but *it ſhall* not *be* ſo *t*, ‖ his lies ſhall not ſo effect *it u*. ‖ Or, *his ſo great lyes ſhall not (Heb. *his words*) do ſo much.*

s I know his Rage, either againſt *Iſrael*, or other People, *t* but he ſhall never execute it, or bring to paſs what he thinks to do. *u* There is no truſting to what he ſaith, his Boaſtings and his Confidence are but Lyes, and ſhall never effect his deſigns.

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* ſhall mourn for the men of Kir-herez *w*.

w Though wicked Men rejoyce, and triumph in the ruine of good Men, yet their Charity ſuffereth them not to do the like, but ingageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compaſſion toward theſe *Moabites*, tho they deride the *Jews* when they were carried into Captivity: Nay, he mourns upon the proſpect of their Misery at ſome diſtance, when the ſight of the *Jews* preſent Calamity would not affect the *Moabites* with any compaſſion at all. We find the like compaſſion in another Prophet, *Iſaiah*, *Chap.* 16. 11. *Ver.* 7. there it is called *Kir-haraſeth*, which was a City of *Moab*, as we read, 2 *Kings* 3 25.

32 O vine of Sibmah *x*, I will weep for thee with the weeping of Jazer *y*; thy plants are gone over the ſea *z*, they reach *even* to the ſea of Jazer *a*, the ſpoiler is faln upon thy ſummer fruits, and upon thy vintage.

x We read of this Vine of *Sibmah* alſo, *Iſa.* 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Joſ.* 13. 18, 19. *Sibmah* was doubtleſs a place famous in thoſe days for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it ſhould ſeem firſt taken, and carried into captivity, which cauſed a great Lamentation. The Prophet foretells ſuch a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he propheſieth ſhould be carried into Captivity over the dead Sea. *a* As an Aggravation of the Judgment that ſhould come upon them, God by his Prophets tells them that the ſpoiler ſhould come upon them in their *Vintage* and Harveſt time.

* Iſa. 16. 10. 33 And * joy and gladneſs, is taken from the plentiful field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting *b*.

b The time of Harveſt and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceding Year, were times of great joy ordinarily, but the Prophet foretells them of a Year when there ſhould be no ſuch rejoycing, for they ſhould have no Wine from the Wine-preſſes, there ſhould be no ſhouting as uſed to be in the time of Harveſt and of Vintage.

34 From the cry of Heſhbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * from Zoar *even* unto Horonaim, *as* an heifer of three years old *c*: for the waters alſo of Nimrim ſhall be † deſolate *d*.

* Iſa. 15. 4, 5, 6. † Heb. *deſolations*

c *Vid. Iſa.* 15. 5. *d* Heſhbon, and Elealeh, and Jahaz, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Iſa.* 15. 6. nor are Interpreters well agreed, whether in this place it be the Name of a River, or a Lake, or a City. The ſence is, the whole Country of *Moab* ſhall be deſtroyed, the Cry ſhall reach from one part of the Country to another, either the Cry of the Inhabitants, or of their Enemies purſuing them with a great noiſe.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith
* Iſa. 15 2. & 16. 12. the LORD, * him that offereth in the high places, and him that burneth incenſe to his gods *e*.

e That is every one, or ſome of all orders, for the *Moabites* generally were Idolaters) though the expreſſing it under this notion may hint to us alſo one great cauſe of this Judgments coming upon them, *viz.* their Idolatry.

* Iſa. 16. 11. 36 Therefore * mine heart ſhall ſound for Moab like pipes, and mine heart ſhall ſound like pipes for
* Iſa. 15. 7. the men of Kir-heres: becauſe the * riches *that* he hath gotten are periſhed *g*.

g The Prophet means ſuch Pipes as they were wont to uſe at Funerals, and other ſad occaſions, to play doleful Leſſons upon. See *Iſa.* 15. 5. becauſe of the great change in the ſtate of this poor People, which had got together a great deal of Wealth which is all periſhed.

* Iſa. 15. 2, 3. Chap. 47. 5 † Heb. *diminiſhed.* 37 * For every head *ſhall be* bald, and every beard † clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth *h*.

h Theſe Phraſes are expounded in the beginning of the following Verſe, There ſhall be Lamentations *generally upon all the houſe tops of Moab.* Shaving of the Hair, and clipping the Beards, and cutting themſelves, were Rites and Ceremonies of Mourning uſed by theſe Heathens.

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein *is* no pleaſure, ſaith the LORD *i*.

i We met with the ſame Phraſe applied to *Coniah*, *Chap.* 22. 27. The meaning is, I have broken *Moab* all pieces, as People uſe to do Veſſels they care not for, they never go about to mend ſuch a Veſſel, but daſh it in pieces againſt ſome Stones or Walls.

† Heb. *neck.* 39 They ſhall howl, *ſaying*, How is it broken down? how hath Moab turned the back † with ſhame *k*? ſo ſhall Moab be a deriſion, and a diſmaying to all them about him *l*.

k Thoſe that formerly lived in *Moab*, when it was in its Glory, ſhall lament to ſee how the caſe is altered with it, that all its Glory is broken down, and that they were wont to conquer their Enemies, turn their backs with ſhame upon their Enemies. *l* And *Moab* that was wont to be the praiſe and admiration of all People, was become an aſtoniſhment, and an object of deriſion and ſcoffing to them.

* Deut 28. 49. Chap. 49. 22. Dan. 7. 4. Hoſ. 8. 1. Hab. 1, 8. 40 For thus ſaith the LORD, Behold, * he *m* ſhall fly as an eagle, and ſhall ſpread his wings over Moab *m*.

m *Nebuchadnezzar* ſhall come upon *Moab* ſwiftly, and as an Eagle covereth the Prey which he hath taken with his Wings, ſo *Nebuchadnezzar*, ſhall ſpread himſelf over *Moab*.

41 ‖ Kerioth is taken, and the ſtrong holds are ſurpriſed *n*, and the * mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs *o*. ‖ Or, *the cities.* * Chap. 49. 22.

n Whether *Kerioth* here be the proper Name of a City, as it is *Ver.* 24. Or an appellative Noun ſignifying Cities, as doubtful. The latter ſeems beſt to agree to this place, *The Cities are taken* the ſtrong holds are all taken, and *o* though *Moab* hath in it many mighty and valiant Men, yet their Hearts will be full of fear, or ready to fail them, like a Woman who is in her Travail and hath great and ſore pains.

42 And Moab ſhall be deſtroyed from *being* a people *p*, becauſe he hath magnified *himſelf* againſt the LORD *q*.

p That is for a time; ſee *Ver.* 47. Or being ſuch a People as it hath been, to full of ſplendor and glory. *q* The reaſon given is the ſame with that *Ver.* 26.

43 * Fear, and the pit, and the ſnare *r*, *ſhall* * Iſa. 24. 17, 18. *be* upon thee, O inhabitant of Moab, ſaith the LORD.

r Theſe three words, *Fear*, *Pit*, *Snare*, ſignifie no more than a variety of dangers that ſhould be on all ſides of them, ſo as if any eſcaped one danger, he ſhould preſently meet with another, for this was the time when the Lord was reſolved to puniſh all the Inhabitants of the Land of *Moab*.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the year of their viſitation, ſaith the LORD.

45 They that fled ſtood under the ſhadow of Heſhbon, becauſe of the force *s*: but a fire ſhall come forth out of Heſhbon, and a flame from the midſt of Sihon, and ſhall devour the corner of Moab, and the crown of the head of the † tumultuous ones *t*. † Heb. *children of noiſe.*

s *Heſhbon* was a great City, and as it ſhould ſeem, a place of ſome force, the War being in the Country, they made Heſhbon the place of their Sanctuary. *t* But the Prophet applying to the *Chaldeans* what was ſaid in *Moſes* his time, *Num* 21. 28. propheſieth, That *Heſhbon* alſo ſhould be deſtroyed and the fire ſhould devour the crown of the head, that is the glory of the brave *rebelling* Gallants, called in the *Hebrew* the Children of *Noiſe*.

46 * Wo be unto thee, O Moab, the people of Chemoſh periſheth, for thy ſons are taken † captives; and thy daughters captives *u*. * Numb. 21. 29. † Heb. *in captivity.*

u The Prophet cloſing the threatning part of his Prophecy againſt *Moab*, repeateth the ſame thing, which he had often ſaid, that the *Moabites* ſhould be carried into Captivity by the King of *Babylon*, and denounceth a woe unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, ſaith the LORD *w*. Thus far *is* the judgment of Moab *x*.

w Some think this Prophecy was fulfilled upon the return of the *Jews* out of *Babylon*, when the *Jews* inhabited the Land of *Moab*, *Zeph.* 2. 9. but this doth not ſeem to be the bringing again the Captivity of *Moab*, but of *Judah*; beſides in that place it is ſaid that *Moab ſhould be as Sodom*, and *the children of Ammon as Gomorrah*, *even the breeding of Nettles and Salt pits*, *and a perpetual deſolation*. It is therefore rather to be underſtood of a ſpiritual reduction of them, by calling ſome of them under the Kingdom of the *Meſſiah* as the *Jewiſh* Doctors themſelves interpret it. Some think this a promiſe rather reſpecting the *Jews* than the *Moabites*, it is ſaid *Ver* 2. 9. That the remnant of the Lords People ſhould poſſeſs *Moab*, and *Ver.* 11. that all the *Iſles of the heathen ſhould worſhip God*. *x* Theſe laſt words are doubtleſs to be interpreted rather as a concluſion of this Prophecy againſt *Moab*, than (as ſome would have it) as a limitation of the time how long this Judgment on *Moab* ſhould indure, as if thus far, were as much as *thus long*.

CHAP. XLIX.

The Judgment of the Ammonites, 1,——5. *Their Reſtauration*, 6. *The Judgment of* Edom, 7,——22. *Of* Damaſcus, 23.——27. *Of* Kedar, *and* Hazor, 28,——33. *Of* Elam *and its Reſtauration*, 34——39.

1 ‖ CConcerning the * Ammonites *a*, thus ſaith the LORD, Hath Iſrael no ſons? hath he no heir? why then doth ‖ their king inherit * Gad *c*, and his people dwell in their cities *d*. ‖ Or, *of Malcam.* * Zeph. 2. 8, 9. Ezek. 25. 2, 3, 4, 5. Amos 1. 13. Or, *Milcom.*

a The *Ammonites* were the Poſterity of *Ben-Ammi*, *Lot's* inceſtuous Child, by his younger Daughter, *Gen.* 19. 33. Their Country was near the *Jews* Country, in their Journey from *Egypt*: to *Canaan* to poſſeſs it, paſſed by their Country, but were by God forbidden to meddle with it becauſe he had given it to the Children of *Lot*, *Deut.* 2. 19. but they proved bad Neighbours

13 And Moab shall be ashamed of Chemosh *p*, as
* 1 Kings 12. 29. the house of Israel was ashamed of * Bethel their confidence *q*.

p It is a natural, and a penal shame which is here spoken of, we are naturally ashamed when we have reposed a great confidence in, and made great boasts of a thing, which when it comes to be tried, and made proofs of no use, but mischievous to us. *Chemosh* was their great Idol, in which the *Moabites* had great confidence, and of which they boasted, the Prophet tells them they should be ashamed of this Idol, or for this Idol: *q* as the *Israelites*, that is the Ten Tribes were ashamed of, or for the golden Calves, which *Jeroboam* set up at *Dan* and *Bethel*, which were the cause of ruine to those Tribes. Confidences in any thing but in God alone in a time of danger will bring both natural and penal shame.

* Isa. 16. 6. 14 ¶ How say ye, * We *are* mighty and strong men for the war *r*.

r How can ye justifie what you say, or why say you so, or to what purpose do you brag of your valour.

15 Moab is spoiled *s*, and gone up *out of* her cities *t*, and † his chosen young men are gone down to
† Heb. *the choice of.* the slaughter *u*, saith the king whose name *is* the LORD of hosts *w*.

s Your Country will be wasted, and spoiled. *t* The Inhabitants of it shall be all driven out of their Cities. The *Heb.* is *and her cities*, it or *he is gone up*. So the fence may be *Moab* and her Cities are all spoiled, and *he* (that is) the Enemy is gone up. *u* And the strong, and mighty Men the boasted of, and gloried in, are gone to the Battel, as Oxen or Sheep to a Slaughter-house. *w* I do not speak this of my self. I cannot of my self tell things that shall come to pass hereafter, but the words I say are the words of him who is the Lord of all the Armies of Heaven and Earth, who both knoweth what shall be, and is able to effect what he saith.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast *x*.

x Josephus tells us this destruction came upon the *Moabites* five Years after the Siege of *Jerusalem*; but if it were longer we must consider that he who speaketh is that God to whom a thousand Years is but as one day.

17 All ye that are about him bemoan him *y*, and all ye that know his name, say, How is the strong staff broken, *and* the beautiful rod *z*?

y The Prophet having spoken of *Moab's* Calamity, as already come upon him, or at least very near, calls to his Friends to condole and condole with him, as is usually done in case of some Calamity befallen to a Friend. *z* All ye that know how terrible *Moab* hath been to others, and how famous for mighty and strong Men. Say, how is this potent Nation, and this People that hath been such a Rod against others, or hath ruled over so many others, broken; for both a *Staff* and a *Rod* are as well Ensigns of Power and Government, as instruments to punish Offenders.

18 Thou daughter that dost inhabit Dibon, come down from *thy* glory *a*, and sit in thirst *b*: for the spoiler of Moab shall come upon thee *c*, *and* he shall destroy thy strong holds.

a Of this *Dibon* we read, *Numb.* 21. 30. It was a Land for Cattle, *Numb.* 32. 3. both *Dibon* and *Aroer*, and *Atarob* were built by the Children of *Gad*, to whose Lot it fell, *Ver.* 34. as also to the *Reubenites* in part, *Josh.* 13. 17. It should seem that the *Moabites* were now come into the possession of it, either by conquest, or upon the *Assyrians* taking the Ten Tribes. *b* It was a place well watered otherwise it had not been fit for Cattel) God threatneth that the should be *in thirst*, that is driven into some dry, barren Countries. *c* For the King of *Babylon* whom God had appointed to spoil all *Moab*, and shall destroy thee also, and thy strong holds shall not secure thee.

† Heb. *inhabi-tress.* 19 O † inhabitant of Aroer *d*, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done *e*?

d Aroer was a City in the Lot of *Gad* and *Reuben*, *Numb.* 32. 34. In *David's* time it was in the hand of the *Jews*, 1 *Sam.* 30. 28. but in *Uzziah's* time, it belonged to *Syria*, *Isa.* 17. 2. and here it is reckoned to the *Moabites*. *e* The Inhabitants of it, are call'd to stand by the way, and seeing the *Moabites* flying, to ask what News? Others think that *Aroer* was at this time a City of the *Ammonites*; and here called unto to see their Neighbours the *Moabites* fleeing before their Enemies.

20 Moab is confounded, for it is broken down:
* Isa. 15. 5 * howl and cry, tell ye it in Arnon, that Moab is spoiled *f*.

f Arnon was the Name of a River, *Numb.* 21. 14. *Deut.* 2. 36. *Jos.* 12. 1. It was the border of *Moab* whither *Balak* went to meet *Balaam*, *Numb.* 22. 36. probably the adjacent Country or City might take its Name from the River.

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath.

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim.

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near *g*.

g God threatneth Vengeance to come upon all *Moab*, which had great *Plants*, *Numb.* 31. 12. and 33. 48. For the Names of these Cities, and those mentioned, *Ver.* 22, 23, 24. Some of them we read of in other places of Holy Writ. Others we read not of, neither is it material for us to know their situation, they are not at this day to be known by their old Names. they are all here mentioned as Cities at this time belonging to the *Moabites*, to whom this Vengeance is threatned, and not to them only, but to all other Cities of the Land of *Moab* where-ever situate.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD *h*.

h That is the *beauty* and the *strength of Moab*. So these two terms often signifie in Holy Writ, the Horn being much the Beauty of some Beasts, and that part of their Bodies by which they both do injury to others, and defend themselves from the assaults or others God here declares that *Moab* should both lose its Glory and Beauty, and also all the power it formerly had to defend it self, or offend others.

26 * Make ye him drunken *i*: for he magnified * Chap. 25. 27. *himself* against the LORD *k*: Moab also shall wallow in his vomit, and he also shall be in derision *l*.

i Either make ye him to stagger like a Drunken Man (the case being put for the effect) or till him with the intoxicating Wine Cup of God's Vengeance, with the effects of God's Wrath. *k* Because of his Pride, and exalting himself against the Lord. as if he had been stronger than he, and so out of the reach of God's Power. *l* As drunken Men vomit, and stagger, and fall, and wallow in their Vomit, so let the *Moabites* fall by the Sword, wallow in their Blood, and like drunken Men be mocked at, and had in derision by all those who see what their Vaunts come to, and what Vengeance they have pulled upon themselves.

27 For * was not Israel a derision to thee *m*? was * Ezek. 25. 8. he found among thieves *n*? for since thou speakest of
† Or, *as often as* him, † thou skippedst for joy *o*.

m It is an ill thing to mock at the Miseries of others, especially *moved*, *stirred up*. such as we have some relation to; the *Moabites* were defended from *Lot* who was nearly related to *Abraham* the Father of the *Jews*, and ought not to have mocked at them, but to have pitied their Neighbours and Kindred; they either mocked at the Ten Tribes when they were carried into Captivity by *Salmanasar* or at *Judah* captivated by the King of *Babylon*. God threatneth the *Ammonites*, *Ezek.* 25. 6. and the *Edomites* by *Obadiah* for the same misdemeanour. *n* Why didst thou deal by *Israel* as Men deal by Thieves, when they are brought to shame? Ought not he to have been by thee accounted in a better rank than that of Thieves? *o* Instead of compassionating the *Jews* in their Calamity, thou never speakest of them but with joy and triumph. Others make a quite other sence. viz. *For those words against him, thou wilt not speak wander.* But the learned Author of the *Exegesis Anonymus* observes well, that the word in the form here cited will not so well bear it, though the Verb doth in its primary sence signifie to *wander*.

28 O ye that dwell in Moab, leave the cities, and dwell in the rock *p*, and be like the dove *that* maketh her nests in the sides of the holes mouth *q*.

p Still the Prophet speaks of the *Moabites*, as a People whose Armies were routed, and calls to them to leave their Houses in Cities, not promising themselves any security, either to or from their Houses, or from the Walls of their Cities, but to get them to Rocks, which are naturally fortified, and from whence (if such any place) security might be promised. *q* And he commends to them the natural sagacity of a Dove, which being a feeble Creature, and not able to incounter an *Hawk* or *Eagle*, makes her nest a Nest in the sides of some Rock where she may be at safety.

29 We have heard the pride of Moab, (he is exceeding proud) his loftiness and his arrogancy, and his Pride, and the haughtiness of his heart *r*.

r There is a Paſſage, *Isa.* 16. 6, &c. concerning *Moab*, very little differing from this; *Isaiah* lived some Years before this Prophet, who yet complaineth of them for the same sins, for as they were not at all reformed. God saith he had heard of their Pride and Arrogancy; a Vice which commonly attendeth ease and prosperity, and is exceeding odious in the sight of God, for as a wicked Man is often in Scripture set out under the notion of a proud Man.

30 I know his wrath, saith the LORD *s*, but *it shall* not be so *t*, † his lies shall not so effect
† Or, *in vain so shall his lyes effect it.* (Heb. *not so*) *it*.

s I know his Rage, either against *Israel*, or other People, *but* he shall never execute it, or bring to pass what he thinks to do. *t* There is no trusting to what he saith. his Boastings and his Confidence are but Lyes, and shall never effect his designs.

31 Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-heres *w*.

w Though wicked Men rejoyce, and triumph in the ruine of good Men, yet their Charity suffereth them not to do the like, but engageth them to mourn for them in the day of their Affliction. *Jeremy* declareth his compassion toward these *Moabites*, tho they derided the *Jews* when they were carried into Captivity: Nay, he mourns upon the prospect of their Misery at some distance, when the sight of the *Jews* present Calamity would not affect the *Moabites* with any compassion at all. We find the like ways [illegible]

another Prophet. *Isaiah*, *Chap.* 16. 11. *Ver.* 7. there it is called *Kir-hareseth*, which was a City of *Moab*, as we read, 2 *Kings* 3. 25.

32 O vine of Sibmah *x*, I will weep for thee with the weeping of Jazer *y*; thy plants are gone over the sea *z*, they reach *even* to the sea of Jazer *a*, the spoiler is fain upon thy summer fruits, and upon thy vintage.

x We read of this Vine of *Sibmah* also, *Isa.* 16. 8, 9. both *Sibmah*, and *Jahaza* were places in the portion of *Reuben*, *Jos.* 13. 18, 19, *Sibmah* was doubtless a place famous in those days for Vines, and Vineyards. *y* This *Jahaza* or *Jazer* was as it should seem first taken, and carried into captivity, which caused a great Lamentation. The Prophet foretells such a weeping for *Sibmah*, as was for *Jazer*. *z* By plants he means the Inhabitants of *Sibmah*, which he propheteth should be carried into Captivity over the dead Sea. *a* As an Aggravation of the Judgment that should come upon them, God by his Prophets tells them that the spoiler should come upon them in their *Vintage* and Harvest time.

* Isa. 16. 10. 33 And * joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, *their* shouting *shall be* no shouting *b*.

b The time of Harvest and Vintage being times when the Husbandmen were wont to reap the fruit of all their labours the preceeding Year, were times of great joy ordinarily, but the Prophet foretells them of a Year when there should be no such rejoycing, for they should have no Wine from the Wine-presses, there should be no shouting as used to be in the time of Harvest and of Vintage.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice,
* Isa. 15. 4, 5, 6. * from Zoar *even* unto Horonaim, *as* an heifer of three years old *c*: for the waters also of Nimrim shall be
† Heb. *desolations* † defolate *d*.

c Vid. Isa. 15. 5. *d Heshbon*, and *Elealeh*, and *Jahaz*, and *Zoar*, and *Horonaim*; were all Cities of *Moab* who are here all threatned with ruine; with the Country about *Nimrim*, which *Nimrim* is mentioned no where in Scripture, but here, and in *Isa.* 15. 6. nor are Interpreters well agreed, whether in this place it be the Name of a River, or a Lake, or a City. The fence is, the whole Country of *Moab* shall be destroyed, the Cry shall reach from one part of the Country to another, either the Cry of the Inhabitants, or of their Enemies purſuing them with a great noise.

35 Moreover, I will cause to cease in Moab, saith
* Isa. 15 2. & 16. 12. the LORD, * him that offereth in the high places, and him that burneth incense to his gods *e*.

e That is every one, or some of all orders, for the *Moabites* generally were Idolaters) though the expreſſing it under this notion may hint to us also one great cause of this Judgments coming upon them, viz. their Idolatry.

* Isa. 16. 11. 36 Therefore * mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes for
* Isa. 15. 7. the men of Kir-heres: because the * riches *that* he hath gotten are perished *g*.

g The Prophet means such Pipes as they were wont to use at Funerals, and other sad occasions, to play doleful Lessons upon. See *Isa.* 15. 5. because of the great change in the state of this poor People, which had got together a great deal of Wealth which is all perished.

* Isa. 15. 2, 3. Chap. 47. 5 † Heb. *dumnified.* 37 * For every head *shall be* bald, and every beard † clipt: upon all the hands *shall be* cuttings, and upon the loyns sackcloth *h*.

h These Phrases are expounded in the beginning of the following Verse, There shall be Lamentations *generally upon all the house-tops of Moab*. Shaving of the Hair, and clipping the Beards, and cutting themselves, were Rites and Ceremonies of Mourning used by these Heathens.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein *is* no pleasure, saith the LORD *i*.

i We met with the same Phrase applied to *Coniah*, *Chap.* 22. 28. The meaning is, I have broken *Moab* all pieces, as People use to do Vessels they care not for, they never go about to mend such a Vessel, but dash it in pieces against some Stones or Walls.

† Heb. *neck.* 39 They shall howl, *saying*, How is it broken down? how hath Moab turned the back † with shame *k*? so shall Moab be a derision, and a dismaying to all them about him *l*.

k Those that formerly lived in *Moab*, when it was in its Glory, shall lament to see how the case is altered with it, that all its Glory is broken down, and they that were wont to conquer their Enemies, turn their backs with shame upon their Enemies. *l* And *Moab* that was wont to be the praise and admiration of all People,
* Deut 28. 49. Chap. 49. 22. Dan. 7. 4. Hos. 8. 1. Hab. 1. 8. was become an astonishment, and an object of derision and scoffing to them.

40 For thus saith the LORD, Behold, * he *m* shall fly as an eagle, and shall spread his wings over Mo-
ab m.

m Nebuchadnezzar shall come upon *Moab* swiftly, and as an Eagle covereth the Prey which he hath taken with his Wings, to *Nebuchadnezzar*, shall spread himself over *Moab*.

41 ¶ Kerioth is taken, and the strong holds are
† Or, *the surprised*. † surprised *n*, and the * mighty mens hearts in Moab at
* Or, *valiant men.* that day shall be as the heart of a woman in her
Jer. 50. 37. pangs *o*.

n Whether *Kerioth* here be the proper Name of a City, as it is *Ver.* 24. Or an appellative Noun signifying Cities, or Cottages. The latter seems best to agree to this place, *The Cities* and the strong holds are all taken, and though *Moab* hath in it many mighty and valiant Men, yet their Hearts shall be as the Hearts of Women, or ready to fail them, like a Woman who is in her Travail and full great and sore pains.

42 And Moab shall be destroyed from *being* a people *p*, because he hath magnified *himself* against the LORD *q*.

p That is for a time; see *Ver.* 42. Or he, such a People as it hath been, so full of splendor and glory. *q* The reason given in the same with that *Ver.* 26.

43 * Fear, and the pit, and the snare *r*, *shall* * Isa. 24. 17, 18. *be* upon thee, O inhabitant of Moab, saith the LORD.

r These three words, *Fear*, *Pit*, *Snare*, signifie no more than a variety of dangers that should be on all sides of them, so as if any escaped one danger, he should presently meet with another, for this was the time when the Lord was resolved to punish all the Inhabitants of the Land of *Moab*.

44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, even upon Moab, the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon, because of the force *s*: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones.
† Heb. *children of noyse.*

s Heshbon was a great City, and as it there, a place of some force, the War being in the Country, the [illegible] *Heshbon* the place of their Sanctuary. *t* But the Prophet [illegible] to the *Chaldeans* what was said in *Moses* his time, *Num.* 21. 28. prophesieth, That *Heshbon* also should be destroyed and the fire should devour the crown of the head, that is the glory of the brave rebelling Gallants, called in the *Hebrew* the Children of *Noze*.

46 * Wo be unto thee, O Moab, the people of * Numb. 21. 29. Chemosh perisheth, for thy sons are taken † captives; † Heb. *captivity.* and thy daughters captives *u*.

u The Prophet closing the threatning part of his Prophecy against *Moab*, repeateth the same thing, which he had often said, that the *Moabites* should be carried into Captivity by the King of *Babylon*, and denounceth a woe unto them upon that account.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD *w*. Thus far is the judgment of Moab *x*.

w Some think this Prophecy was fulfilled upon the return of the *Jews* out of *Babylon*, when the *Jews* inhabited the Land of *Moab*, *Zeph.* 2. 9. but this doth not seem to be the bringing again the Captivity of *Moab*, but of *Judah*; besides in that place it is said that *Moab shall be as Sodom*, and *the children of Ammon as Gomorrah*, *even the breeding of Nettles and Salt pits*, and a *perpetual desolation*. It is therefore rather to be understood of a spiritual reduction of them, by calling some of them under the Kingdom of the *Messiah* as the *Jewish* Doctors themselves interpret it. Some think this a peculiar rather respecting the *Jews* that were *Moabites*, it is said *Ver.* 2. 9. That the remnant of the Lords People should possess *Moab*, and *Ver.* 11. that all the *Nations of the heathen should worship God*. *a* These last words are doubtless to be interpreted rather as a conclusion of this Prophecy against *Moab*, than (as some would have it) as a limitation of the time how long this Judgment on *Moab* should indure, as it thus far, were as much as *thus long*.

CHAP. XLIX.

The Judgment of the Ammonites, 1——5. *Their Restoration*, 6. *The Judgment of* Edom, 7.——22. *Of Damascus*, 23.——27. *Of* Kedar, *and* Hazor, 28——33. *Of* Elam *and its Restauration*, 34——39.

1 ¶ CConcerning the * Ammonites *a*, thus saith
* Or, *the sons of Ammon.* the LORD, Hath Israel no sons? hath he
no heir *b*? why then doth † their king inherit * Gad *c*,
† Heb. *Malcham* and his people dwell in their cities *d*.

a The *Ammonites* were the Posterity of *Ben-Ammi*, *Lot's* incestuous Child, by his younger Daughter, *Gen.* 19. 38. Their Country was near the *Jews* Country, the *Jews* in their Journey [illegible] from *Egypt* to *Canaan* to possess it, paſſed by their Country [illegible] were by God forbidden to meddle with it in order to be had even in no the Children of *Lot*. *Deut.* 2. 19. but they proved bad Neighbours

to the *Israelites* when in *Canaan*. They assisted the *King of Moab* against them, *Jud.* 3. 13. and made War against them *Judg.* 10. 9. and 11, 4. *Nahash* their King made an inroad upon them, 1 *Sam.* 12. 12. *David* fought with them in his time, 2 *Sam.* 8. 12. and destroyed them, 2 *Sam.* 11. 1. *Jehoshaphat* also, and *Jorham* fought with them, 2 *Chron.* 20. 1. and 27. 5. During the long tract of time that there were Wars betwixt the *Jews* and *Ammonites*, the Land of *Gad* and *Reuben* which lay beyond *Jordan*, fell into the hands of the *Syrians*, *Moabites* and *Ammonites* (whence it is that in the former Chapter we read of many Cities of *Moab*, which were upon the division of *Canaan*, in the Lot of *Gad* and *Reuben*.) This Prophecy cannot be well understood without a previous understanding this. *b* Hence it is that the Prophet saith, Hath *Israel* no Sons? God had given that Country of *Gilead* to *Manasses* and *his children* and *Gad*, *Num.* 32. 39. *Jos.* 13. 29, 30. *c* and as Mens Estates ought to descend to their Heirs, so this Land should have continued and descended to the Posterity of these Tribes, but the *Ammonites* had by force taken away a part, and *Melcom* possessed it. *Melcom* is their King, or the Name of their Idol to whom they gave the Name of King, as other Heathens called their Idol *Baal*, that is, Lord. *d* And the People of the King of the *Ammonites*, or of *Melcom* the Idol of the *Ammonites*, dwelt in the Cities belonging to *Gad*, which was one of the Tribes of *Israel*.

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah *e* of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heirs unto them that were his heirs, saith the LORD *f*.

e Because the *Ammonites* had violently seized upon some part of the *Jews* Land, and (as we have it *Amos* 1. 13, 14.) cruelly *rip up the women with child in Gilead, that they might enlarge their border*. God threatens a War to *Rabbah*, *Amos* 1. 14. calls it a fire which should make *Rabbah* an heap. Of this *Rabbah*, as the head City of the *Ammonites*, we read, *Deut.* 3. 11. *Jos.* 13. 25. and 15. 60. It was there, where in *David*'s time, *Uriah* was slain, 2 *Sam.* 11. 1, 17. *Chap.* 12. 26. It is threatned by *Jeremiah* in this Chapter, and Ezek. 25. 5. and *Amos* 1. 13, 14. we read not, how or when this Prophecy was fulfilled, whether by the *Maccabees*, 1 *Mac.* 5. 6. or rather after the coming of Christ, when most of these Nations were destroyed. *f* God threatens not only their *metropolis* which was *Rabbah* their Mother City, but all the other Cities belonging to the *Ammonites* which were as it were Daughters to *Rabbah*. But how the last clause of this Prophecy was ever fulfilled if it were not in the time of the *Maccabees* I cannot understand; for though they were swallowed up afterward by the *Roman* Empire, yet *Israel* being also subdued by them, and scattered into all parts, it is not likely that many of them were suffered to abide in any considerable numbers in a Country so near their own.

3 Howl, O Heshbon, for Ai is spoiled *g*, cry ye daughters of Rabbah *h*, * gird ye with sackcloth: lament, and run to and fro by the hedges *i*, for their ‖ king shall go into captivity, *and* * his priests and his princes together *k*.

* Isa. 32. 11. chap. 4. 8. and 6. 26.
‖ Or, *Melcom*.
* Chap. 48. 7. Amos 1. 15.

g *Heshbon* was formerly a City of the *Amorites* of whom *Sihon* was King who resided here (but it appears by *Ver.* 26. that it was taken from *Moab*) it is probable that was at this time a City of *Moab*; the Prophet calls to them to *howl* for *Ai* a City of the *Ammonites*, not the same mentioned, *Jos.* 7. 2. for that was on the other side of *Jordan*. *h* It is uncertain whether by the *daughters* of *Rabbah* be to be understood other lesser Cities, or the younger Women that inhabited *Rabbah*, he calls to them all to mourn. *i* And for all the indications or signs of mourning, such as girding with sackcloth, running up and down like Persons distracted, by the Hedges, where they might be hidden, and not so easily seen. *k* For they shall all go together in captivity, their *Melcom* which may signifie their Idol to whom they gave that Name or their King, or else their supream Magistrate, with their *Priests* and *Nobler*, all orders of Persons.

4 Wherefore glorieſt thou in the vallies, ‖ thy flowing valley *l*, O backſliding daughter *m*? that truſted in her treaſures, * *ſaying*, Who ſhall come unto me?

‖ Or, *thy valley floweth away.*
* Chap. 21. 13.

l It ſhould ſeem that this Countrey was full of very fruitful Valleys, which we know are always the moſt fertile places, lying lower and at a greater diſtance from the Sun than Mountains, and alſo receiving at ſecond hand the moiſture that falls upon the Hills, and being uſually watered with Rivers, from whence they may be called *ſlowing Vallies* either as flowing with receptacles of Water, or plenty of Corn, and Graſs, though ſome read it (and it ſeems rather more agreeable to the *Hebrew*) thy *Valley floweth*, either with the *blood* of Men ſlain, or *floweth away*, the fertility of it *ceaſeth* or *decayeth*. Or, *Floods of waters* ſhall deſtroy the fruit of thy rich Vallies, &c. *m* *Ammon* having never been in Covenant with God, the word in the *Heb.* (though it comes from מוּר which ſignifies to return) ſeemeth ill tranſlated *back ſliding*, thou that haſt turned thy ſelf away from God. *n* Thou that truſteſt in thy Riches, or in thy Valleys full of Riches, and promiſeſt thy ſelf ſecurity from the ſituation of thy rich Countrey thinking none could come at thee.

5 Behold, I will bring a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee *n*, and ye ſhall be driven out every man right forth *x*, and none ſhall gather up him that wandereth *y*.

n As ſecure as you think your ſelves, I will cauſe you to be afraid, and your Enemies ſhall be all thoſe that are round about you. *x* And you ſhall be driven out every Man, either right forth into ſome Country oppoſite to you, or apart one from another, or ſo that you ſhall be glad to flee right forth, and never look back, but only forward, for any place of ſafety that appeareth next before you. *y* And when you are wandering, being driven by your Enemies you ſhall find none who will be willing to receive or entertain you.

6 And afterward * I will bring again the captivity of the children of Ammon, ſaith the LORD *z*.

* Chap. 49. 39.

z Such a promiſe we read of *Chap.* 48. 47. concerning *Moab*, but when this was fulfilled the Scripture ſaith not: *Joſephus* tells us ſomething, but it is rather thought to refer to the Converſion of ſome of the *Ammonites* as well as other Heathens unto Chriſt.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts *a*, *Is* wiſdom no more in Teman *b*? is counſel periſhed from the prudent? is their wiſdom vaniſhed *c*?

* Obad. V. 8.

a The *Edomites* were the Poſterity of *Eſau* the eldeſt Son of *Iſaac*, but diſinherited, the Bleſſing being given to his younger Brother *Jacob* who was the head of the twelve Tribes of the *Iſraelites*, *Gen.* 27. 29. God there *Ver.* 39. promiſed him that he ſhould have a fat, and plentiful Country, though his Brother ſhould be his Lord, and foretold, that he ſhould break his Brother's Yoke from off his Neck; the *Land of Seir* was his Countrey, *Gen.* 32. 3. The *Edomites* coaſted ſouthward upon *Canaan*, the *Iſraelites* paſſed by their Coaſts to go into *Canaan*, their way lay through *Edom*, but their King refuſing to ſuffer them to go through, God ordered them to go another way. *Balaam* prophecied their ruine, *Numb.* 24. 18. they were Enemies to the *Iſraelites* in *Saul*'s time, 1 *Sam.* 14. 47. and in *David*'s time, 2 *Sam.* 8. 14. and in *Amaziah*'s time, 2 *Kings* 14. 7. who ſlew of them ten thouſand, and took *Selah* calling it *Jokteel*, many of the Prophets foretold their ruine, *Jeremiah* in this place, *Ezek.* 25. 12, 13, 14. *Joel* 3. 19. *Amos* 9. 12. *Obadiah* 1. 8. *Mal.* 1. 4. *b* *Teman* was a City of *Edom* mentioned alſo *Ezek.* 25. 13. *Amos* 1. 12. *Obad.* 9. *Elphaz*, *Job*'s Friend was of this place, *Job* 2. 11. It was a place famous for wiſe and prudent Men, of which *Eliphaz* was not the meaneſt. *c* The Prophet aſks what was become of all their Counſel and Wiſdom, for which the *Arabians*, the *Temanites* in particular, were ſo famous? Now they were at their wits end.

8 Flee ye ‖, turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time *that* I will viſit him *e*.

‖ Or, *they are turned back.*

d *Dedan* was the Son of *Jokſhan*, 1 *Chron.* 1. 32. from which it is probable that the City *Dedan* had its Name, it is reckoned *Chapter* 25. 23. with *Tema* and *Buz*, and is mentioned *Ezekiel* 27. 15. 20. and 38. 13. It was a City of *Arabia* joyning on *Idumea*, *Iſa.* 21. 13. they being Neighbours to the *Edomites* are called to *flee*, and to get into Caves and holes of the Earth, where they might dwell deep in the Earth and be in ſome ſecurity, which they would not be in their own City ſo near to the *Edomites* Countrey, for God was reſolved to bring miſery upon the *Edomites*, a time of calamity in which he would viſit them with his Judgments. There are other critical readings of theſe words, but this ſeemeth to be the plain ſence of them.

9 If grape-gatherers come to thee, would they not leave *ſome* gleaning grapes? if thieves by night, they will deſtroy † till they have enough.

† Heb. *their ſufficiency.*

f We have much the ſame *Obadiah* 5. the ſcope of the Prophet in this place is only to ſhew that *Edom* ſhould be totally deſtroyed, their deſtruction ſhould not be like the gleaning of Grapes, where the gatherers content themſelves with taking the principal Cluſters, but for ſingle Grapes, or ſome Cluſters they leave them ſmall: Nor yet like the robbings of Thieves, who take for their hunger, and when they have got enough leave the reſt.

10 But I have made Eſau bare *g*, I have uncovered his ſecret places *h*, and he ſhall not be able to hide himſelf *i*: his ſeed is ſpoiled *k*, and his brethren and his neighbours, and he *is* not *l*.

g But the *Edomites* ſhould be left bare. *h* And though they fought to hide themſelves in ſecret places, yet God would there find them out. *i* And there ſhould be no places ſufficient to hide them. *k* All their Children ſhould be deſtroyed *l* and the *Moabites* their Kinſmen, and the *Philiſtines* their Neighbours ſhould be ruined as well as they.

11 Leave thy fatherleſs children, I will preſerve *them* alive; and let thy widows truſt in me *m*.

m The only queſtion upon this Verſe is whether in the whole of it, it be a promiſe, or a threatning; if it be a promiſe the ſence is that though this great deſtruction ſhould come upon the Body of the *Edomites*, yet God would take care of ſome of their *fatherleſs Children*, whoſe Parents being carried into captivity they had none to provide for them: if it be taken as an *ironical threatning* it ſoundeth ruine to thoſe as well as the reſt, and *I will* is as much as I will not; but others think that theſe are rather to be underſtood with the ſupply of ſome other words, *There is not*, or *there ſhall be none to ſay*, *leave thy fatherleſs Children*, &c. and whoſo conſidereth thoſe words in the tenth Verſe, *his Seed ſhall be ſpoiled*, will ſee reaſon to judge it rather a threatning (whether by way of *Irony* or no) than a promiſe.

12 For

* Chap. 25. 20. Obad. 16.

12 For thus ſaith the LORD, * Behold, they whoſe judgment *was* not to drink of the cup *n*, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed, thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

n That by the Cup is meant the Wine Cup of the Lord's Wrath, and that by thoſe whoſe judgment was not to drink of it, are meant *the Jews* is not to be doubted; but the Queſtion is how the Prophet ſaith, that it was not the Judgment of the *Jews* to drink of this Cup? The word here uſed is of ſo various ſignifications as makes the fixing the ſence of it here difficult, it cannot here ſignifie *Puniſhment*, for in that ſence it was the *Jews Judgment* to drink of it, nor can it here (as it often doth) ſignifie the effect of Juſtice, God's judicial diſpenſation; for they had drank of it, ſo it was their judgment. It muſt be taken in the favourableſt ſence imaginable. Either they who in regard of their relation to God, and God's relation to them might have looked upon it as none of their portion, yet have drank of it: Or they who in compariſon with others did not deſerve to drink of the Cup, yet have drank of it, and can you think to eſcape, no thou ſhalt not eſcape, but muſt ſurely drink of it, 1 *Pet.* 4. 17. *The time is come, that judgment is begun at the houſe of God*, and if it firſt begin with that where ſhall the end of others be? When an Iſraelite hath not eſcaped the Juſtice of God, an *Edomite* muſt not expect it.

13 For I have ſworn by my ſelf, ſaith the LORD, that Bozrah ſhall become a deſolation, a reproach, a waſte, and a curſe, and all the cities thereof ſhall be perpetual waſtes *o*.

o As Men when they would confirm their promiſe or threatning to do any thing, add an *Oath* to it, ſo doth God, who, having no greater to ſwear by, ſweares by himſelf, *Chap.* 44. 26. that which God would here confirm was his threatning againſt *Edom*, expreſt under the notion of *Bozrah*, (a part for the whole) *Bozrah* being its principal City, *Iſa.* 63. 1. as well as a City of *Moab*, (as we found in the foregoing Chapter) and that which he threatens it with was not being a reproach, a waſte, and a Curſe for a time, but for ever.

* Obad. Ver. 1.

14 * I have heard a rumour from the LORD *p*, and an Ambaſſador is ſent unto the heathen *q*, *ſaying*, Gather ye together, and come againſt her, and riſe to the battel *r*.

p *Obadiah* begineth his Prophecy much with ſuch words, God hath revealed his Will to me in a Viſion, or a Dream. *q* He ſpeaks after the manner of earthly Princes, who uſe to ſend their Ambaſſadors to other Princes to declare their minds to them. The meaning is, God hath made ſuch impreſſions upon other Nations, he hath inclined them, or ſet them on work, to get together in Armies to come againſt *Edom* in Battel.

15 For lo, I will make thee ſmall amongſt the heathen, *and* deſpiſed among men *ſ*.

ſ *Obadiah* in his Prophecy againſt *Edom*, *Ver.* 2. hath much the ſame words importing that God would bring the *Edomites* very low, and make them very contemptible.

16 Thy terriblenes hath deceived thee, *and* the pride of thy heart *t*, O thou that dwelleſt in the clefts of the rock *u*, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD *w*.

t *Obadiah* in his Prophecy againſt *Edom* uſeth much the ſame expreſſions, *Ver.* 3, 4. The word that is here uſed being of the number of thoſe which are but once found in Scripture hath given Interpreters liberty to abound in their fences of it; ſome tranſlating it *Arrogance*, ſome thine *Idol*, but the beſt Interpreters underſtand by it their terriblenes to others, their being ſo potent as alſo added the *pride* of the heart. *u* The Countrey of *Edom* being mountainous they are ſaid to dwell in the clefts of the Rocks, that is, in places impregnable, and inacceſſible as they thought in the height of the Hill. *w* But the Lord lets them know no place was to his power inacceſſible or impregnable, for if they dwell as high as the Eagle, which the Scripture tells us, *Job* 39. 27, 28. *Maketh her neſt on high, and dwelleth and abideth upon the rock, upon the crag of the rock*, yet he would bring them down.

17 Alſo Edom ſhall be a deſolation: every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof *x*.

x The like is ſaid of *Babylon*. *Chap.* 50. 13. it appears from 1 *Kings* 9. 8. that it was a kind of *Proverbial expreſſion*, when they would expreſs a great deſolation, or great Plagues, that thoſe who paſſed by ſuch a place, ſhould *be aſtoniſhed*, and *hiſs* at *it*.

* Gen. 19. 25. Deut. 29. 23. Amos 4. 11.

18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, ſaith the LORD: no man ſhall abide there, neither ſhall a ſon of man dwell in it *y*.

y *Sodom* and *Gemorrah*, and the Neighbour Cities were utterly deſtroyed, and therefore are ſet down both here and *Chap.* 50. 40. as patterns of an utter ruine and deſolation.

* Chap. 50. 44. * Chap. 12. 5.

19 * Behold, he ſhall come up like a lion from the ſwelling of Jordan, againſt the habitation of the ſtrong *z*: but I will ſuddenly make him run away from her *a*, and who *is* a choſen *man that* I may appoint over her *b*? for * who *is* like me *c*? and who will ‖ appoint me the time? and who *is* that ſhepherd that will ſtand before me *d*?

* Exod. 15. 11. Job 41. 10.
‖ Or, *commit me to judgment.*

z This Verſe is very variously interpreted, ſome by *he* underſtand the *Jews*, ſome underſtand *Nebuchadnezzar*, ſome underſtand the *Edomites*, I think the laſt is moſt probable to be here meant, becauſe of the next words. The *Edomites* ſhall come out againſt the *Chaldeans*, *like a Lion*, as Lions lurking about *Jordon* when it overfloweth, come out to take their prey. *a* Theſe words are variously underſtood, thoſe who by *he* in the former part of the Verſe underſtand *Nebuchadnezzar*, interpret the running here mentioned, of his running over the whole Country of *Edom*; to me it appeareth a much more probable ſence to interpret it of the *Edomites* running away from *Nebuchadnezzar* out of their own Country, which ſeems to be underſtood by *her*; all that makes a difficulty is the particle *from*, which yet makes the ſence good enough, if by *her* we underſtand the *Edomites* own Land. In the *Hebrew* it is, *I will break them*, or *I will quiet them*, and make them *to run*. *b* Whom ſhall I ſet over *Edom*? Into whoſe hands ſhall I give that Countrey that he may rule over it? *b* For I can do whatſoever I pleaſe. *c* And who will appoint me a time to plead with Men, ſo *Job* 9. 19 or a time to fight. *d* What is that King or Potentate of the Earth that will ſtand before me?

20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman *e*: Surely the leaſt of the flock ſhall draw them out *f*, ſurely, he ſhall make their habitations deſolate with them *g*.

e *Edom* and *Teman* in this Verſe ſignifie both the ſame thing, God calls to them to hear the reſolutions he had taken up againſt the *Edomites*. Reſolutions as wiſe and ſtedy as if they had been taken upon the wiſeſt counſels, and deliberation. *f* God is reſolved to drive out the *Edomites*, and the leaſt of *Nebuchadnezzar*'s Forces ſhall drag them out of their lurking places, and God will make the place where they dwell a deſolation.

21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the † Red-ſea *h*.

† Heb. *weed-Sea.*

h That is, the ruine of the *Edomites* ſhall be ſo great, that all Nations round about it ſhall be affected at the noiſe of their fall, and though the *Red Sea*, or the weedy Sea be at a great diſtance from them, yet their noiſe ſhall reach thither.

22 Behold, * he ſhall come up and flie as the eagle, and ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs *i*:

* Chap. 4. 13.

i See the Notes on *Chap.* 48. 40, 41. where the very ſame thing, and under the ſame Phraſes, was ſpoken againſt *Moab*. That which is threatned is the Enemies coming ſwiftly upon the *Edomites* and preying upon them, and the fear that ſhould ſurprize them which ſhould make their hearts faint as the heart of a Women that hath an hard labour.

23 ¶ * Concerning Damaſcus *k*. Hamath is confounded, and Arpad *l*: for they have heard evil tidings, they are † faint-hearted, *there is* ſorrow ‖ on the ſea, it cannot be quiet *m*.

* Zech. 9. 1, 2.
† Or, *as the Sea.*
‖ Or, *as one melted.*

k The Prophet comes to denounce the Judgments of God againſt *Syria*, another Nation of the Gentiles. *Damaſcus* was the head City of *Syria*, *Iſa* 7. 8. and 17. 3. or *Aram* (as in the *Heb.*) becauſe it was a Country inhabited by the poſterity of *Aram* one of the Sons of *Sem*, part of it lay betwixt *Babylon* and *Arabia*, and was called *Meſopotamia*, lying betwixt the two Rivers of *Tygris* and *Euphrates*. *Laban* and *Naaman* were of this Countrey. *David* had War with them, 2 *Sam* 8. 5. and 10. 18. So had *Asah*, 1 *King.* 20. 20. and *Joram* 2 *Kings* 8. 28. And *Ahaz Iſa.* 7. 2. after God's long patience with them he threatens them with ruine, as by *Jeremiah* in this place (to be by *Amos* 1. 5. *Damaſcus* being the head of this Country, is ſometimes put (as here) for the whole Country. *l* *Hamath* and *Arpad* were two Cities alſo of *Syria*, 2 *Kings* 18. 34. *m* The Prophet foretels that they alſo ſhould hear of ill News, an Enemy that is coming againſt them, and that they ſhould be melted through fear, and their courage ſhould fail them, they ſhould be as troubled as the Sea is in a Storm, or their Inhabitants that lived near to the Sea ſhould be troubled.

24 *n* Damaſcus is waxed feeble, *and* turneth her ſelf to flee *o*, and fear hath ſeized on *her p*: * anguiſh and ſorrows have taken her, as a woman in travail *q*.

* Chap. 4. 31. and 30. 6.

n *Syria* whoſe head is *Damaſcus*, hath loſt her old courage and valour; it was wont to be a formidable Country to its Neighbours. *o* But now they flee before their Enemies. *p* They are feared, and overpowred by their own fears. *q* Great ſorrows are ordinarily in Scripture expreſſed by the reſemblance of the pains of a Woman in Travail, we have met with it often in this Prophecy, *Chap.* 6. 24. and 22. 23. to *Piſal.* 48. 6. *Micah* 4. 9.

25 How is the city of praiſe not left, the city of my joy *r*?

r It is called the City of praiſe, becauſe it was a City ſo much praiſed, a City of great renown, which the Prophet ſeeing like to be deſtroyed, lamenteth either in the Perſon of the *King of Syria*, or of the *Syrian Inhabitants*, wondering that the Conquerours

fhould not spare so famous and renowned a City in which so many did reposse.

* Ch. 50. 30. 26 *Therefore her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts *f*.

f The *Hebrew Particles* are not always well rendred in our Translation, and our Learned *English Annotator* hath rightly observed this place, as one instance, for כן cannot be here an illative, but is much better translated *surely* as a note of attention. God threatneth the *Syrians* with a certain ruine, and desolation.

27 And I will kindle a fire in the wall of Damascus †, and it shall consume the palaces of Benhadad *u*.

† I will bring a Judgment that shall burn in *Damascus* like a consuming Fire, *u* and it shall reach to the Royal Seat of *Benhadad*, either that which was the Royal Seat of *Benhadad*, 2 *Kings* 8. 7. or else *Ben-hadad*, (signifying the Son of *Hadad*) (which was their Idol) was the common Name of all the Kings of *Syria*, as *Pharaoh* was to the Kings of *Egypt*, *Amos* 1. 4.

28 ¶ Concerning Kedar *w*, and concerning the kingdoms of Hazor *x*, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD *y*, Arise ye, go up to Kedar, and spoil the men of the east *z*.

w Kedar, *Gen.* 25. 13. was one of the Sons of *Ismael*, whose Posterity inhabited part of *Arabia Petræa*. See *Isa.* 21. 13, 17. We read of it, *Psal.* 120. 5. *Cant.* 1. 5. *Ezek.* 27. 21. *x* We read of *Hazor*, *Josh.* 11. 1. *Jer.* 49. 10. it was the head City to several Kingdoms in *Joshua*'s time, *Jabin* was King of it in the times of *Deborah*. *Judg.* 4. 2. *y* The Prophet foretels that *Nebuchadnezzar* should also conquer these Kingdoms. *z* And saith he heard the Lord call to *Nebuchadnezzar* to go up against them.

29 Their tents and their flocks shall they take away *a*, they shall take to themselves their curtains and all their vessels, and their camels *b*, and they shall cry unto them, Fear is an every side *c*.

a That is, the *Chaldeans* shall take away the *Kedarens Tents*, for they being a People whose Cattel were their livelyhood, had no fixed Houses but Tents, which were moveable Habitations, covered with Skins of Beasts. *b* And the Curtains which they used to draw before those Tents, and served them as sides, as gable ends of Houses serve us, and all the Furniture of their Tents or Tabernacles, and their Cattel, and either their Enemies should fright them with terrible noises and outcries, or they should themselves cry out that they were surrounded with objects of fear.

† Heb. *flit greatly.* 30 ¶ Flee, † get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD *d*; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you *e*.

d The words seem to be the Prophet's words of advice to this People, to make all the haste they could away, and to secure themselves as well as they could, because the King of *Babylon* had certainly been taking counsel against them, and was resolved to do thus to them. See *Jer.* 8. where the like counsel is given to the *Edomites*.

‖ Or, *the purpose is as a sign.* 31 Arise, get you up to the ‖ wealthy nation that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* dwell alone *f*.

f The supposed result of *Nebuchadnezzar*'s Counsels, giving charge to his Armies to march against the *Kedarens*, which lived at ease and quiet, and took no care. That had no Cities, nor Gates, nor Bars to keep their Enemies out, nor were near any Neighbours that could assist them, nor very near to one another living in Tents, so might easily be over-run, and conquered, and made a prey to Enemies.

32 And their Camels shall be a booty, and the† multitude of their cattel a spoil *g*, and I will scatter into all winds * them *that are* † in the utmost corners, and I will bring their calamity, from all sides thereof, saith the LORD *h*.

* Chap. 9. 26. and 25. 23.

† Heb. *cut off into two ways*, or, *that have the corners of their hair polled.*

g These words found like a part of the King of *Babylon*'s supposed Speech incouraging his Soldiers from the Booty they should get, which should be a great multitude of Camels and other Cattel.

h The latter words are the words of the Prophet, in the Name of the Lord, threatning ruine to these *Kedarens* and *Hazorites*, the they lived in corners, and might upon that account think themselves secure; God saith, he would fetch them out of their utmost corners, and bring calamity from all parts upon them.

* Chap. 10. 22. 33 And Hazor * shall be a dwelling for dragons, *and* a desolation for ever; there shall no man abide there, nor *any* son of man dwell in it *i*.

i That is, the whole Country subject to the King of *Hazor* shall be desolate. See *Isa.* 34. 13. *Chap.* 9. 11.

* Chap. 25. 25. 34 ¶ The word of the LORD, that came to Jeremiah the prophet against * Elam, in the beginning of the reign of Zedekiah king of Judah, saying, *k*.

k Elam was the Son of *Sem*, *Gen.* 10. 22. his posterity were called *Elamites*. these were the *Persians* as is most probable, tho' some judge that the *Persians* were at too great a distance from the *Jews* to be the People meant here, but we read of no other *Elam* in Scripture but in *Persia*, *Dan.* 8. 2. and though they were indeed at a great distance, yet it is probable that *Nebuchadnezzar* having conquered the *Assyrians*, might also make some records into *Persia*, the Emperour of which afterward conquered *Babylon*. This Prophecy being in the first Year of *Zedekiah* might needs be long before the thing was done, for it was ten Years before the King of *Babylon* took *Hierusalem*.

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam, the chief of their might *l*.

l All those Eastern People were famous for the use of the Bow, the *Elamites* in special, *Isaiah* 22. 6. those Bows were the *chief of* their offensive Armour, tho by *the chief of their might* may also be meant their most mighty and strong Warriours. This Prophecy is probably judged to be fulfilled when the *Persians* made a defection from the King of the *Medes*, who was Son in-Law to *Nebuchadnezzar*. Others think that this Prophecy was accomplished by *Alexander* the *Emperour of Greece*, or rather by his Successors.

36 And upon Elam will I bring the four winds, from the four quarters of heaven, and will scatter them towards all those winds; and there shall be no nation whither the outcasts of Elam shall not come *c*.

c The Prophet threatneth the destruction of the *Persians*, by a Confederacy of Enemies, suppose *Babylonians*, *Medes*, &c. which should assault them on all sides, as when the Wind blows at the same time from all Quarters, which causeth a Whirlwind which driveth the Dust every way hither, and thither, so he saith the *Persians* should be scattered into all Nations.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them *d*.

d We met with the like threatnings, *Ver.* 5. 24, 29. as to *fear* and as to their destruction we have often met with the like threatnings.

38 And I will set my throne in Elam *e*, and will destroy from thence the king and the princes, saith the LORD *f*.

e God here calls the Throne of *Nebuchadnezzar*, or *Cyrus*, or *Alexander* (whoever he was that conquered the *Persians*) his Throne. 1. Because God gave it the Conquerour. 2. Or, because God shewed himself the Lord of hosts, or the Lord of the whole Earth, by disposing the Kingdom of *Persia* at his pleasure. *f* He doth not threaten the destruction of the whole Nation, but the making of it all Tributary, so as it should have no Kings nor Princes of its own.

39 ¶ But it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD *g*.

g We had the like promise as to *Moab*, *Chap.* 48. 47. and as to *Ammon*, *Ver.* 6. the same latter days either signifie after many days, or in the time of the *Messias*. In the former sence it may refer to *Cyrus*, who conquered *Persia*. In the latter sence it is referred to the spiritual liberty which some of these poor Heathens were brought into by the Gospel. We read *Act.* 2. 9. that some of these *Elamites* were at *Hierusalem* at *Pentecost*, and were some of those converted to Christ.

CHAP. L.

The Judgment of Babel, *and the Land of* Chaldea, *for their Idolatry, Tyranny and Pride; with gracious Promises of the Redemption of* Israel *intermixed*, Verse 4, 5, 19, 20, 34.

1 THE word that the LORD spake * against Babylon, *and* against the land of the Chaldeans and † by Jeremiah the prophet *a*.

* Ch. 51. 1. and 21 1. and 27. 1. † Heb. *by the hand of Jeremiah.*

a The Prophet having from the 46th. Chapter been denouncing the Judgments of God against the other Gentiles, the *Egyptians*, *Moabites*, *Philistines*, *Ammonites*, *Edomites*, *Syrians*, *Kedarens*, *Hazorites*, *Elamites*, or *Persians* (the most of which had been Enemies to the *Jews*) in these two Chapters he denounceth God's Judgments against the *Chaldeans* and *Babylonians*. These were to execute God's Vengeance on all the rest, and therefore are themselves threatned in the last place to be destroyed by the *Medes*; the Prophecy against them, is mixed with many gracious promises to the *Jews*.

2 Declare ye among the nations, and publish, and † set up a standard, publish, *and* conceal not *b*: say, Babylon is taken, * Bel is confounded *c*, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces *d*.

† Heb. *lift up.* * Chap. 51. 44.

b The Prophet calls to Men to publish it amongst other Nations, and to set up a *Standard* to make some signal, to gather all People together to hear what he had to say from God against *Babylon*, which had been an instrument of great mischief unto most People that lived about them, to whom it would therefore be glad and joyful News to hear that *Babylon* their common Enemy was ruined. *c* That by *Bel* and *Merodach* are meant two principal Idols of the *Babylonians*, most think; but what, is not so well agreed. Some think that *Bel* is *Baal* by contradiction, but they judge most probably, who think it was the image of one *Belus*, who was formerly

merly a King of *Babylon*, and they judge the like of *Merodach*; we find in Scripture that *Merodach* was some of their Kings Names. *Isa.* 39. 1. *Chap.* 52. 31. those who desire to be further satisfied about these Idols, may read the *English Annotations* upon *Isaiah* 46. and our *Annotations* upon that Verse. It was an ordinary practice amongst the Heathens when they had any *Princes* died, that had been famous in their Government, to pay a Divine Honours to their Images and Statues. Thus: Idols are said to be confounded, *d Esther* because they should not be able at this pinch to help their Suppliants, or because they should be destroyed together with the filly People that adored them.

3 For out of the north there cometh up a nation against her *e*, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast *f*.

e From *Media* which lay Northward to *Babylon* and *assyria* through which *Cyrus* his way to *Babylon* lay. *f* This Prophecy seemeth not to relate only to *Cyrus* his first taking of *Babylon*, who dealt very gently with it, but to a second taking of it by *Darius* the King of the *Medes*, who upon their defection from the *Persian Monarchy*, came and made an horrible devastation amongst them, hanging up (as some tell us) four thousand of their Nobles and slaying multitudes of the common People; or of the mischief done them afterward by *Seleucus Nicanor*, who is said to have built a City, which he called *Seleucea*, within fourscore, and Ten Miles of *Babylon*, by which means he brought *Babylon* to an utter desolation.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping *g*: they shall go and seek the LORD their God *h*.

g In the days wherein God shall begin to execute judgment upon *Babylon*, (which was in the time of *Cyrus* Emperour of the *Medes*) the Children of *Judah* shall come out of Captivity, and some of the Children of *Israel* (viz. those of the Ten Tribes) hearing that their Brethren were gone out of the Captivity of *Babylon*, shall go up also from the several places into which they were disposed by the *Assyrians*: Weeping either for sorrow in the fence of their sins which had brought the miseries of Captivity upon them, or for joy that God ever should shew them such a Mercy as to bring them home again into their own Country. *h* And those that feared God, whether of the Ten Tribes, or of the Kingdom of *Judah*, worshipped God at *Jerusalem*, after their old accustomed manner.

5 They shall ask the way to Zion with their faces thitherward, *saying i*, Come and let us joyn our selves to the LORD in a perpetual covenant, *that* shall never be forgotten *k*.

i That is, those of *Judah* and *Israel* that fear the Lord shall seriously and steadily seek the true God, and the true way of his Worship. *k* And, being sensible that they had broken the Covenant which their Fathers had formerly made with God, with a desire to renew their Covenant, and that not for a time, but for ever. See *Chap.* 31. 31. The only question is, Whether this promise be yet accomplished or no, or when it was, or shall be fulfilled? *Answ.* it was without doubt in a great measure fulfilled upon the *Jews* coming out of the Captivity of *Babylon*, when those of the Kingdom of *Judah* returned to *Jerusalem*, and were very zealous for restoring the true Worship of God, and renewed their Covenant with God, (as we read in the Books of *Ezra* and *Nehemiah*) but Mr. *Calvin* thinks it was more eminently fulfilled under the Kingdom of the *Messiah*, when though many believe not, yet many others did believe, and were added to the Church, and whether a further fulfilling of it be not yet to come, time muſt shew.

6 My people hath been lost sheep *l*, their shepherds have caused them to go astray *m*, they have turned them away *on* the mountains *n*: they have gone from mountain to hill *o*, they have forgotten their † resting place *p*.

† Heb. *place of lying down.*

l All Men are compared to Sheep that go astray, *Isa.* 53. 6. here it is applied to the *Jews* who are called the Lord's People by reason of the ancient Covenant God made with their Fathers: They are said to be lost, either with respect to their Captivity being cast out of the Land which God gave them for Fathers, or in respect of their Idolatry. *m* Their Civil and Ecclesiastical Governours have been a cause of it. The former by their wicked Commands forcing them to Idolatry and Superstition, or at least by their wicked Example setting them an Example, and by their ill government conniving at them in their Idolatrous Practices, for which they are gone into Captivity. Their Priests, and Ecclesiastical Governours, teaching them such practices and incouraging them by their own Examples, and promising them impunity, and security in them. *n* Either they have been a cause of their offering Sacrifices to Idols upon the Mountains, or of their being carried into Captivity over the Mountains. *o* Either wandring up and down in a strange Land, or in their way thither, or running from one species of Idolatry to another. *p* They have forgotten the Land of *Canaan* which I gave them for a resting place after their toilsom Travel in the Wilderness, or (as some would have it) they have forgotten we who am their rest.

7 All that found them have devoured them *q*, and their adversaries said, We offend not, because they have sinned against the LORD *r*, the habitation of justice *s*, even the LORD, the hope of their fathers *t*.

q And they join the condition of lost Sheep, so they were seen under the late of lost Sheep, which every Dog, Fox, Wolf devours. *r* And those that are Lords Enemies have pretended that in destroying them they have done no ill, because they had sinned to as the sins of the *Jews* did both cry off them to the wrath of God, and also emboldned their Enemies, and encouraged them to think that they did God Service in destroying them. *s* That is, *patronage of Justice*. Some think that it is a Name here given to God, whose deed is the habitation of Justice, but whether the Church would call him so may be a question. Others therefore think the proposition is to be understood, making this the aggravation of the *Jews* sins, that they were committed in a Land which ought to have been an habitation of Justice, as *Isa.* 26. 10. it is said that the wicked *shall in a land of uprightness deal unjustly*. Mr. *Cartwright* another notion. viz. That the Prophet here incommendeth this to against what the Adversaries had pretended they have done the People had ordained God's ways, that notwithstanding this, God was a righteous God, in whom Justice dwelt, and who would be faithful to his Promises. *t* And he was their hope, and had been he in whom their Fathers before them had hoped, and that not in vain.

8 Remove out of the midst of Babylon *u*, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

u These words immediately following the other confirm Mr. *Calvin*'s notion. God by his Prophet commanding the People to remove out of *Babylon*, and to go forth chearfully and be as they like the He-goats of the Flock leading the way, and not as ample unto others. We find much such a Call, *Isa.* 48. 20. *Jer.* 51. 6. which is applied to Spiritual *Babylon*, *Rev.* 18. 4. where the coming out is to be understood of a separation from them as to any Religious Communion, which also was their Duty as to old *Babylon*, but that is not the coming out here spoken of.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in array against her *w*, from thence she shall be taken: their arrows *shall be* as of a mighty ‖ expert man; none shall return in vain *x*.

‖ Or, *destroyer.*

w He means the *Medes* and *Persians* (as it is expounded afterward) *x* I will to direct their Arrows, that every Arrow they shoot shall pierce one or other. Or, (as some rather chuse to interpret it) no Soldier of that assembly of great Nations, that shall come up against *Babylon* shall return without some Booty or other. The reason of the different reading noted in the Margent, is the difference of a point in the *Heb.* which if set on the right side of the Letter, the word signifieth a *destroyer*: if on the left side, an *expert man* as we translate it.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD *x*.

x Satisfied with spoil and plunder, for *Babylon* and *Chaldea* was at that time one of the richest places in those parts of the World. She was abundant in treasure, *Chap.* 51. 13.

11 Because ye were glad, because ye rejoyced *x*, O ye destroyers of mine heritage *y*, because ye are grown † fat, as the heifer at grass, and ‖ bellow as bulls *z*.

† Heb. *big, or overgrown.* ‖ Or, *neigh as steeds.*

x They rejoyced at the ruine of the *Jews*, the same thing is laid to the charge of the *Edomites*, *Obadiah* 12. The *Chaldeans* were God's Rod to scourge the *Jews*; but when Men are made use of by God, as his Rod and Scourge, they ought not to put off Humanity, but to behave themselves decently, and as Persons that are sensible of the miseries which their Brethren suffer. *y* God calls them his Heritage, because they formerly were a People whom he owned above all other People. *z* There is some difference amongst critical Interpreters, whether the Heifer here mentioned be to be understood of a Heifer at Grass (as we translate it) or an Heifer used to tread out the Corn; or whether the last words be to be understood of a *Horse neighing*, (as the words may be interpreted) or a Bull bellowing. But these are things of very small moment. The cause for which *Babylon* is threatned, was doubtless their Luxury of all sorts commonly attending great Wealth, and Prosperity meeting with hearts unsanctified.

12 Your mother shall be sore confounded, she that bare you shall be ashamed *a*: behold, the hindermost of the nations *b shall be* a wilderness, a dry land, and a desart.

a Your chief City *Babylon*, or your Country, which is the common Mother of all the *Chaldeans* shall be destroyed, or shall be ashamed of you, who are not able to defend her. *b* The Case here seems a little difficult, because it appears no such reason why that the hindermost of the Nations should be a Wilderness. It is therefore probable that the words *shall be*, are to be understood before *the hindermost of the Nations*, our Translation hath put them after, to the reading will be, *it shall be the hindermost of the nations, a wilderness*, &c. That is, *Babylon*, that hath been so famous, and accounted the head of the Nations, shall become the meanest of all Nations, a meer Wilderness, and a dry Land, and a Desart.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon, shall be astonished, and hiss at all her plagues *d*.

d The

c The same thing was threatned against *Babylon*, Isa. 13. 20. *It shall never be inhabited, neither shall it be dwelt in from generation to generation.* d It seemeth to be a proverbial Speech made use of to express the miserable state of a place; we had it before, *Chap.* 49. 18. applyed to *Edom*. It is according to the threatning, *Deut.* 28. 37. See *Chap.* 25. 9, 11. and 29. 18. and 42. 18. *Ezek.* 5. 15.

14 Put your selves in array against Babylon round about *c*: all ye that bend the bow, shoot at her, spare no arrows *f*: for she hath sinned against the LORD *g*.

e The Prophet calls to the *Medes* and *Persians*, with those who should come with them to their assistance, to put themselves in Military order ready to come up against *Babylon*. f The *Persians* (as was noted before) were very famous for the Bow, therefore he speaketh unto them as an Army of Archers, to shoot at the *Babylonians*, and to spare no Arrows. g Because *Babylon* had sinned against the Lord exceedingly, as *Gen.* 13. 13. by their Idolatry, *Luxury*, and cruel usage of the *Jews*, &c.

15 Shout against her round about *h*: she hath given her hand *i*: her foundations are faln, her walls
* Chap. 50. 15. Rev. 18. 6. are thrown down *k*: * for it *is* the vengeance of the LORD *l*: take vengeance upon her; as she hath done, do unto her *m*.

h Either as Soldiers use to shout when they fall upon their Enemy, or as they use to shout and triumph when they are entred a City, or when their Enemies fly. i Either acknowledging themselves overcome, and yielding themselves to the power of their Enemies, or as some think confederating with the *Lydians*, but the former is more probable. k That is, she is wholly subdued and conquered, as if her Walls were thrown down, for literally her Walls were not beaten down by *Cyrus*, for he took the City by surprize. l God is he who brings this Vengeance upon *Babylon*, though it be by your hands. m It is very observable, that there is hardly any sins which the Lord so ordinarily punisheth in the like kind, as those which are offences against the Laws of *Justice* and *Charity*. The common fate of cruel and uncharitable Men, is to meet with others to do to them, as they have done to others, unmerciful Men find no mercy. See *Psal.* 137. 8, 9. *Judg.* 1. 6, 7. *Adoni Bezek* acknowledged God's justice in it.

16 Cut off the sower from Babylon, and him that
‖ Or, *Sickle.* handleth the ‖ sickle in the time of harvest *n*: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land *o*.

n We are told that *Babylon* was so large a City, that within the Walls of it there was much plowed ground: or else the threatning imports that God would deal more severely with *Babylon*, than Conquerors use to do with places which they Conquer, who use to spare and leave behind them, Plowmen, and such as use to Till the ground, but in the destruction of *Babylon*, it should not be so. o He speaks either of such Strangers as for Commerce had their Abodes in *Babylon*, or such Assistants as the *Babylonians* had gotten against their Enemies, who upon the coming in of the Enemies should make as much haste home as they could.

17 ¶ Israel *is* a scattered sheep *p*, the lions have driven *him* away *q*, first the king of Assyria hath devoured him *r*, and last this Nebuchadrezzar king of Babylon hath broken his bones.

p By *Israel* is here meant the whole Twelve Tribes (tho some times it signifieth the Ten Tribes in opposition to *Judah*) they were all wandering Sheep, they became penally scattered Sheep. q Enemies as fierce and cruel as Lions, had seized them, and carried them into Captivity. r First the King of *Assyria* devoured the Ten Tribes which were strictly call'd *Israel*, 2 *Kings* 17. 6. Then *Nebuchadnezzar* the *King of Babylon* took *Jerusalem* as we heard *Chap.* 39. and carried away the People, and burnt the Temple, which the Prophet here calls a breaking of *his bones*.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon, and his land *r*, as I have punished the king of Assyria *s*.

r God may justly punish those who do the things which he hath commanded them to do, if they do it not in that manner which he directeth, or, if what they do, be not done in obedience to his Command, but in satisfaction to their own Lusts, which was the case of the *Assyrians*, *Isa.* 10. 7. s Some refer this to the punishment of the *Assyrians* in the destruction of *Senacherib* and his Army in the time of *Hezekiah*, but the Prophet seemeth here to speak of a destruction of *Assyria*, which followed after his devouring of the Ten Tribes, from whence we may conclude, that *Assyria* was destroyed before the time of this Revelation.

19 And I will bring Israel again to his habitation *t*, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead *u*.

t This must be understood of *Judah*, which was part of that People who were called *Israel*, for to this day we have neither read nor heard of the Ten Tribes being brought back again to their habitation. u The only difficulty is how it is said that the *Jews* upon their return should feed upon *Carmel* and *Bashan*, and Mount *Ephraim* and *Gilead*, which were places that belong'd not to the Tribes of *Judah* and *Benjamin*: to which it is answered, that these places were granted to the *Jews* by *Demetrius* the Father and the Son, as we are told by *Josephus*, *l.* 13. *c.* 5. 8. These places were rich Grounds for feeding Cattel, therefore it is said *they shall feed on Carmel* and *Bashan*, &c.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none: and the sins of Judah, and they shall not be found *w*, for I will pardon them whom I reserve *x*.

w Some here restrain the term iniquity to *the idolatry* of the *Jews*, which indeed was their great sin, which God did more especially punish them for, and after the Captivity of *Babylon*, we do not read of their offending in that kind, which was according to the Prophecy of *Isaiah*, *Isa.* 27. 9. that when God should make the Stones of the Altar as Chalk stones that are beaten asunder, the Groves and the Images should not stand up. x But the last words seem to guide us to a larger sence of the term *iniquity*, and to point us to another sence of the whole former phrase, *viz.* That God would no longer punish the sins of the *Jews*, they should be sought for as to punishment, and not found. And those words *and none* must be understood *as if none*, they shall be punished no more than if they had none. x For as to those whom I save from the Captivity of *Babylon*. *I will pardon them*, not that they were all excused from the obligation their sins laid them under as to Eternal Death, but that their *Temporal* punishment was remitted to the whole Body of the *Jews*; and those that were truly penitent also, should be discharged from their obligation to Eternal Death. The obligation that sin layeth the sinner under to Eternal Death may be remitted, and yet the temporal punishment due to them may remain. 2 *Sam.* 12. 13, 14, &c. And on the other side the punishment in this Life, may be suspended or remitted, and the obligation, sin layeth the sinner under to Eternal death, may remain.

21 ¶ Go up against the land of ‖ Merathaim *y*, ‖ Or, *of the even* against it, and against the inhabitants of ‖ Pe- *Rulers*, or *Rebels*.
kod *y*, waste and utterly destroy after them, saith ‖ Or, *Visitation*.
the LORD, and do according to all that I have commanded thee *z*.

y There is some Disputes amongst Interpreters, Whether the words here *Merathaim* and *Pekod* be to be taken as common Nouns, the one Signifying *Rebels* or *Rulers*, the other *Visitation*, because the *Chaldeans* were Rebels against the Lord, and were great Rulers over all the contiguous Nations: Or whether they be proper Names of some Places which *Cyrus* passed by, or, it may be, took in, and conquered in his way to *Babylon*. z The latter are God's Words by his Prophet, like the former commanding him with his Armies to go up, and destroy them flying away, or them that should succeed after them, their whole Posterity; intimating God's design utterly to destroy them, which destruction was gently begun by *Cyrus*, and perfected by *Darius*.

22 A sound of battel *is* in the land, and of great destruction *a*.

a That is in the Land of *Chaldea*.

23 How is the * hammer of the whole earth cut a- * Chap. 51. 20.
sunder and broken? how is Babylon become a desolation among the nations *b*?

b The latter part of the Verse expounds the former, God had made the *Babylonians* his Hammer, to break other Nations in pieces, now it was it self broken; the Particle *how* may be understood either as expressing triumph and rejoycing, or admiration or as inquiring how such a thing could be in the last sence. The next Verse is an answer to this.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware, thou art found, and also caught *c*, because thou hast striven against the LORD *d*.

c We are told that *Cyrus* with his great Army diverted the River *Euphrates*, so as his Army passed over and surprized the City so suddenly that those in the midst of it, did not know it when part of the City was already taken. God directed *Cyrus* to this Stratagem for the taking of the City, which the Prophet calls a *snare*, wherein the *Babylonians* were taken. d The reason of this unexpected ruine to this great People was their sinning against the Lord, *Verse* 14. which is here call'd a *striving* against him, as indeed all sin is.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the LORD God of hosts, in the land of the Chaldeans *e*.

e *Babylon* was so rich, and potent a Nation, and had been so great a Conquerour, that People looking only with the eye of sense, and judging according to probabilities in the Eyes of Men, might well ask how these things could possibly be? To which the Prophet here answereth, That the hand of God was to be eyed in the case, this was the Lord's Work upon the *Chaldeans*; God had opened his Armoury, and the *Medes* were to make use of the Weapons of his indignation. He who threatned this destruction was able to carry it through, and it was no great matter what Weapons either the *Babylonians* had to defend themselves, or the *Medes* to offend them, God's power and strength was only to be regarded.

26 Come against her † from the utmost border *f*, † Heb. *from the end.*
open her store-houses *g*: ‖ cast her up as heaps *h*, and ‖ Or, *tread* destroy her utterly: let nothing of her be left. *her.*

f The

f The Prophet in the Name of God calleth to the Enemies of *Babylon*, the *Medes*, to come up, from the furthest parts of their Dominions, or from all parts, to fight against *Babylon*. g To open the Granaries, or Store-houses, or Treasuries of the *Babylonians*. h And to cast up the Cities as heaps of Rubbish, and utterly to destroy the City, with such a total destruction that nothing of it should be left.

27 Slay all her bullocks: let them go down to the slaughter *g*: wo unto them, for their day is come, the time of their visitation.

g By Bullocks in this place Interpreters generally understand the great and rich Men of *Babylon*.

28 The voice of them that flee and escape out of
* Chap. 50. 10, 11. the land of Babylon * to declare in Zion the vengeance of the LORD our God, the vengeance of his temple *h*.

h The Prophet here, brings in the poor *Jews* that had been Captives in *Babylon* going back upon *Cyrus* his Proclamation of Liberty, towards *Zion* there joyfully to declare the Revenge which their God had taken for them, and for his Holy *Temple*, which the *Chaldeans* had burnt and destroyed.

29 Call together the archers against Babylon *i*: all ye that bend the bow, camp against it round about; let none thereof escape, recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel *k*.

i The word translated *Archers*, signifieth also *many*, and is by divers so translated, but the following words more justifie our Translation. k The cause of God's calling for *Babylon*'s Enemies against her, is assigned to be her Pride against the Lord.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day *l*, saith the LORD.

l See *Chap.* 49. 26. where we met with the same words.

† Heb. *Pride.* 31 Behold, I *am* against thee, *O thou* † most proud, saith the LORD God of hosts, for thy day is come, the time *that* I will visit thee *m*.

m *Babylon* is particularly branded for Pride, which is the swelling of a Man's Heart in a self-opinion, caused from some thing wherein he excelleth, or thinks that he excelleth another. We have a large account of the Pride of *Babylon*, *Isa.* 14. 12, 13, 14. and particularly of one of their Kings, *Dan.* 5. 20, 21. The sinner exalteth himself against God, and either judgeth himself wiser, or more mighty than he.

† Heb. *Pride.* 32 And the † most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him *n*.

n *Babylon* before called *the most Proud*, here *Pride* in the abstract (which speaketh this People excellively faulty in this thing) shall fall, and to fall, as never more to be recovered and raised up.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together *o*, and all that took them captives held them fast, they refused to let them go *p*.

o Not together in respect of times, for there was 150 years difference betwixt the time of *Israel*'s and *Judah*'s Captivity; nor by the same Enemy, *Israel* was carried away Captive by the *Assyrians*, *Judah*, by the *Chaldeans*. *Together* in this place signifies no more than that they were both oppressed, or alike oppressed. p And some may think that my Prophecies are but Flatteries, and vain words, for those who have them in their hands are able to keep them, and will not be willing to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name *q*, he shall throughly plead their cause *r*, that he may give rest to the land, and disquiet the inhabitants of Babylon *s*.

q The Lord whole Name is the Lord of Hosts, is he that is their Avenger: (for so the word signifies) and he is as strong as any of those that hold them fast, and will not let them go. r He will plead their cause, not like a Lawyer, but actually, and really effects it, as pleading is often taken, as *Chap.* 25. 31. *Ezek.* 17. 20. *Joel* 3. 2. s These are the two ends which God aimeth at, to give his People rest, and to punish *Babylon*.

35 ¶ A sword *is* t upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

t That is, there shall come a Sword, the Sword of the *Medes*, upon *Babylon*, and all the Land of the *Chaldeans*, and all Orders of Persons in it.

‖ Or, *chief slays.* † Heb. *liars.* 36 A sword *is* upon the ‖ † liars, and they shall dote *u*: a sword *is* upon her mighty men, and they shall be dismayed *w*.

u The word here translated Liars, is by some translated *barrs*, by some *liars*; and in the *Hebrew* it hath both significations; which makes some think it is to be understood of the chief Men who are the Props, Stays and Bars of a place whose Wisdom God threatens should fail them, so as they should do, and shew themselves Fools. Others Translating it *liars* as we do, understand it of their Southsayers and Wizzards whom he calls *liars*, because they divined false, and saith they should dote, not foreseeing what should be. w And though they were full of valiant mighty Men, yet, their hearts should fail them when this day came, and all be destroyed amongst the rest.

37 A sword *is* upon their horses, and upon their chariots *x*, and upon all the mingled people that *are* in the midst of her *y*, and they shall become * as wo- * Nah. 3. men *y*, a sword *is* upon her treasures, and they shall be robbed *z*. Isa. 13. 15. Chap. 50. 21.

x Though they be full of Chariots and Horses that *Persia* shall destroy them. y By the mingled People some understand those whom the *Babylonians* had hired to their Assistance from other Nations, others, such Strangers as lived amongst them; others a People under the power of the *Chaldeans*, made up of Peoples of several Countries. See *Chap.* 25. 20, 23. *Ezek.* 30. 5. They seem to signifie a People that were not Native *Chaldeans* but under their Dominion. z That is, faint hearted. z And though *Babylon* is both great Treasures, yet those shall not secure her, she shall be robbed of them.

38 * A drought *is* upon her waters, and they shall * Chap. be dried up *a*, for it *is* the land of graven images, 50. 35, 36. and they are mad upon *their* idols *b*.

a Some think that this Phrase hath a special reference to *Cyrus* his Stratagem used in the surprize of *Babylon*; one part of it was fortified by the great River *Euphrates*, running on one side which *Cyrus* directed by Channels, till he had drained it so low, that it became [illegible] Others think that a want of Rain is here threatned: or God gives the reason of this Judgment which was their Idolatry, and exceeding zeal for it.

39 Therefore * the wild beasts of the deserts with * Isa. 13. the wild beasts of the islands shall dwell *there*, and the 22 & 34. owls shall dwell therein: and it shall be no more in- 14. Chap. habited for ever: neither shall it be dwelt in from 50. 39. Rev. 18. 2. generation to generation.

40 * As God overthrew Sodom and Gomorrah, * Gen. 19. and the neighbour *cities* thereof, saith the LORD: *so* 25. shall no man abide there *c*, neither shall any son of Deut. 29. man dwell therein. Chap. 49. 18.

c The substance of both these Verses is, that *Babylon* should be totally ruined, as *Sodom* and *Gomorrah*, so as there should be no Habitations for Men, but wild Beasts only of all sorts should inhabit and lodge in it. The fulfilling of this we have not in holy Writ, only the beginning of its accomplishment, it being taken by *Cyrus* who only made them Tributaries, and took away their Government. But they rebelling against the *Emperour* of the *Medes*, *Darius Hystaspis* a succeeding Emperour pulled down their Walls. And about 250 Years after *Seleucus Nicanor*, a Grecian Prince, the *Medes* being before conquered by *Alexander the Great*, utterly destroyed *Babylon*, so as in the time of *Tiberius* the *Roman* Emperour, there was nothing left standing of that great City but some pieces of Walls.

41 * Behold, a people shall come from the north, * Chap. and a great nation, and many kings shall be raised up 50. 22. from the coasts of the earth *d*.

d The *Medes* and *Persians* with their Armies, who shall also have many other Kings, who from the several parts of the earth shall joyn with them and help them.

42 They shall hold the bow and the lance: they *are* cruel and will not shew mercy *f*: * their voice * Isa. 5. 30. shall roar like the seas, and they shall ride upon horses, *every one* put in array like a man to the battel, against thee, O daughter of Babylon *g*.

e These were the two usual weapons of Soldiers in those Countries. *Chap.* 6. 23. f The *Persians* were a cruel bloody People. g The Phrase signifie no more, than that the Enemies should come upon *Babylon* in a terrible manner, and prepared to destroy them.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took Chap. hold on him, *and* pangs as of a woman in travail *h*. 50. 43.

h The *Medes* shall not be more prepared to destroy the *Babylonians*, than they shall be prepared themselves against as God will animate their Enemies to come against them. So as they shall have upon them no respite to their coming, and be like a Woman upon whom throng pangs of Travail are.

44 Behold, he shall come up like a lion from the * Jer. 50. 44. swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from him: and who is a chosen *man*, that I may appoint over her? for who is like me? and who will appoint me the time? and who *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them *i*.

i See the Notes on *Chap.* 49. 19. where we have applied unto *Edom* all that is here spoken against *Babylon*.

47 At

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations *k*.

k We have much the same spoken with reference to *Edom*, 49 20. The words are only expressive of the greatness of the destruction of *Babylon*, which should be such as should make all that part of the World shake, and the noise of it would ring throughout all the Nations in that part of the Earth.

CHAP. LI.

The severe Judgment of God against Voluptuous, Covetous, Tyrannical and Idolatrous Babel, in the Revenge, and for the Redemption of Israel, 1——58. Jeremiah *delivereth the Book of this Prophecy to* Seraiah, *to be cast into* Euphrates, *in token of the perpetual sinking of* Babylon, 59,——64.

1 THus saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in † the midst of them that rise up against me, a destroying wind *a*.

† Heb. *in the heart.*

a In this Chapter the Prophecy of the destruction of *Babylon* is continued under new Metaphors: he begins with that of a Wind, a destroying Wind, (as northerly Winds are ordinarily very pernicious,) but the *Hebrew* Idiom so ill suiteth that of other Languages, that it is no easie matter positively to assert the sense of the words used. In the *Hebrew* they are *and to, or against those that inhabit the heart of those that rise up.* Some would have it those that are wise in their own opinion, and are therefore said to dwell in their heart. Others, those that are secure; but the best Interpreters judge our Translation to have best hit the sence, ——*them that dwell in the heart*, i. e. that is in the midst of the *Chaldeans* who are here said to have risen up against God, to strive against God, *Chap.* 50. 24.

2 And will send unto Babylon * fanners, that shall fan her, and empty her land *b*: for in the day of trouble they shall be against her round about *c*.

* Chap. 15. 7.

b Wicked Men are compared to chaff, *Psal.* 2. 4. Such as execute judgment on them are called *Fanners*, *Jer.* 15. 7. So *Matth.* 3. 12. because as the Fanner keepeth what is in the Fan unquiet in a continual motion and agitation, by which (advantaged by the Wind) he emptieth it of the Chaff: so the Executioners of God's Vengeance, by a succession of Judgments keeps a People from quiet, till all their Chaff be winnowed out, and the Fan be emptied of all but the more solid Grain. *c* For (he saith) as the Fanner first ridleth what he hath in his Fan one way, then another, first throweth it up, then lets it fall into the Fan, so the Enemies should be round about *Babylon*, and God would be on every side and every way destroying them.

3 Against *him that* bendeth, let the archer bend his bow, and against *him that* lifteth up himself in his Brigandine *d*? and spare ye not her young men, destroy ye utterly all her host *e*.

d What ever Arms the *Babylonians* shall be armed with, they shall meet with their Matches, those that are Archers, shall meet with Archers to bend the Bow against them, and those who are otherwise armed shall meet with Persons prepared to incounter them at their own Weapons. *e* Their whole Host shall be destroyed both young and old Men.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through * in her streets *f*.

* Chap. 49. 26.

f Thus all of them shall be destroyed, some in the Fields, some in the Streets of their Cities.

5 For Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy one of Israel *h*.

g That is, not utterly forsaken, for in a sence they were forsaken as to some gradual manifestations of God's Love to them, but *Judah* and *Israel* were not left as a Widow, or were not divorced from God. *h* The word translated *sin*, signifies a most heinous sinning, or desolation, and the best Interpreters judge that *sin* here signifieth the punishment of sin. God hath not forsaken the *Jews* utterly, though as they were formerly filled with grievous sins, so they be now filled with grievous Judgments because of their sins.

6 * Flee out of the midst of Babylon, and deliver every man his own soul: be not cut off in her iniquity *i*: for * this *is* the time of the LORD's vengeance, he will render unto her a recompence *k*.

* Rev. 18. 4.
* Chap. 50. 15, 28.

i It is a matter of no great moment whether we understand these words as spoken to the *Jews* in the Captivity of *Babylon*, as *Chap.* 50. 8. or to those when the *Chaldeans* had hired to help them. Or to such strangers as for their secular advantages lived in *Babylon*. By *Soul* here seemeth to be meant *Life*, and by *Iniquity* the punishment of the *Babylonians* iniquity (as the *Heb. word* oft signifies) though in the New Testament these words be used as a monition to People to separate from the Idolatries of mystical *Babylon*, yet they seem here to be only a warning to others to remove out of the reach of *Babylon's* fall. *k* For the time is come when God hath determined to take vengeance on *Babylon*, and to recompence to her all her sin, and that cruelty which she shewed to the *Jews* in particular.

7 Babylon *hath been* * a golden cup in the LORD's hand, that made all the earth drunken *l*: the nations have drunken of her wine, therefore the nations are mad *m*.

* Rev. 14. 8. & 17. 4.

l A *golden Cup*, because of her great Riches and Plenty, God hitherto had made use of *Babylon*, as a Rod in his Hand, and had given her Riches and Power, and prosperity proportioned to the Service he hired for her to do; what she did she did by commission from God, therefore this Golden Cup is said to have been in the Lord's Hand, she had made all the Nations about her drunken with the Lord's Fury. *m* Conquering them all, and making them mad through the misery and smart they felt from her. *Babylon* in *Daniel* is compared to an head of Gold, and *Rev.* 17. 4. She is said to have had a Golden Cup in her hand, but the meaning is no more than this. That God had raised up *Babylon* to great degrees of dignity and splendour intending to make use of her to execute his Vengeance upon many other People, and he did accordingly so use her, to give the Cup of his Fury to many Nations to the enraging of divers People, but now the course of his Providence toward her was altering, *&c.*

8 Babylon is suddenly * fallen and destroyed *n*: howl for her, * take balm for her pain, if so be she may be healed *n*.

* Isa. 21. 9. Rev. 14. 8. and 18. 2.
* Chap. 46. 11.

n That is, she shall suddenly fall and be destroyed, you may try all the probable ways for her Cure, but they will all be used to no purpose.

9 We would have healed Babylon, but she is not healed: ∴ forsake her, and let us go every one to his own Countrey *o*, for her judgment reacheth unto heaven, and is lifted up *even* to the sky *p*.

∴ The Prophet here seemeth to personate the mercenary Soldiers that should come to help the *Chaldeans*, as if they should say this, they would have helped *Babylon*, but there was no healing for her. *o* And therefore they call one to another to leave her to her self, and return each Man to his own Countrey. *p* For her punishment was very great, her case too sad for them to help. The reaching of things to the Heavens, and lifting them up to the Skies are Phrases used to signifie high and great measures, and degrees of things so expressed *Gen.* 11. 4. and 28. 12. *Deut.* 1. 28. 1 *Sam.* 5. 12. 2 *Chron.* 28. 9. *Psal.* 107. 26.

10 The LORD hath brought forth our righteousness, come and let * us declare in Zion the work of the LORD our God *q*.

* Chap. 50. 28.

q These words are spoken as in the person of the *Jews* owning the destruction of *Babylon*, 1. To be the mighty Work of God. 2. An act of Justice, and Judgment pleading the Cause and revenging the Wrongs of his People; and owning the *Jewish* Religion, and calling one to another to go to the Temple to declare what God had done for them, and to give thanks unto him for it.

11 * Make † bright the arrows *r*, gather the shields *s*, the LORD hath * raised up the spirit of the kings of the Medes *t*, for his device *is* against Babylon to destroy it, because it *is* the * vengeance of the LORD, the vengeance of his temple *u*.

* Chap. 46. 4. † Heb. *pure.* * Isa. 13. 17.

r Prepare the Arrows for fighting, whether by feathering, sharpning, or polishing and cleaning of them, is not much material. *s* You that are *Chaldeans* gather all the Shields you have together, you will have need of them all: or you that are the Enemies of the *Chaldeans*, gather you together your Shields. *t* For God hath put a Spirit into *Cyrus* and *Darius*, &c. and his design is against *Babylon* to destroy it. *u* It is a day in which God is resolved to take vengeance on *Babylon*, to take vengeance for the indignities they have offered to, and the horrible profanation of his Temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the † amoushes *w*: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

† Heb. *liers in wait.*

w Some judge these words spoken to the *Medes*, declaring the Will of God, that they should use all probable means to conquer *Babylon*, or (as some would have it) display their Banners upon the Walls of it, as signs of its being already conquered: But certainly is is more reasonable to conclude them the Prophet's words to the *Babylonians*, either rousing them out of their security (for it appears they were strangely secure from *Dan.* 5. Historians tell us that the City was fortified by Walls fifty Cubits high, and two hundred Cubits broad, and by a very deep and large Ditch, besides that on one side it had the River *Euphrates*) or at least quickening them to make all the preparation they could, though all would be to very little purpose, for God had resolved upon what he would do upon *Babylon*, and it was already as good as done.

13 O thou that dwellest upon many waters *x*, abundant in treasures *y*, thine end is come, *and* the measure of thy covetousness *z*.

x *Babylon* is said to dwell upon many Waters, because upon the great River *Euphrates*, which they say did not only run by it, but almost incompass it, branching it self into many smaller Rivers, which made several parts of the City, Islands. *y* It is a City much noted in Scripture for Wealth, and made much more wealthy than it was by Traffick, by the Conquest of many Nations. *z* The Prophet tells them that now their gathering time was over, there was now a boundary set to their covetousness; in the *Hebrew* it is the Cubit of thy *covetousness*, which is by our Translators well translated a *measure*, because it was amongst the *Jews* the common measure of height and depth. The word by us translated covetousness, as *Rom.* 1. 21. may either signifie *Riches* the object of their covetousness, or prosperity, or that unlawful desire of having more, which is properly called *Covetousness*, either because they should be destroyed utterly, or because they should prosper no more, there was no end put to the *Babylonian* Lusts, but there was an end put to the satisfaction of their Lusts.

† Heb. *as soul.*

14 The LORD of hosts hath sworn by † himself, *saying*, *a* Surely I will fill thee with men, as with caterpillars *b*; and they shall † lift up a shout against thee *c*.

† Heb. *utter.*

a The Lord that is able to bring to pass what he saith, hath sworn by his Life, or by himself, for the like phrase *Chap.* 22. 5. and 44. 26. and 49. 13. *Amos* 4. 2. and 6. 8. *Isa.* 45. 23. that is the time next mentioned shall come to pass as certainly as that there is a God in Heaven, or that God liveth. *b* I will bring against thee a great Army, that shall be like a swarm of Caterpillars, and shall come as a great thee in such numbers as Caterpillars use to come, under the same end, to eat thee up, and destroy thee, and as Soldiers use to do when they go on to fight their Enemies, or to assault Cities, they shall make a great shout against thee.

15 * He hath made the earth by his power, he hath established the world by his wisdom, and hath * stretched out the heaven by his understanding.

* Gen. 1. 1, 6. Chap. 10. 12. 13, 14. 15.
* Job 9. 8. Psal 104. 2. Isa. 40. 22.

16 When he uttereth *his* voice *there is* a ‖ multitude of waters in the heavens, and he * causeth the vapours to ascend from the ends of the earth, he maketh lightnings with the rain, and bringeth forth the wind out of his treasures.

‖ Or, *noise.*
* Psal. 135. 7.

17 * Every man ‖ is brutish by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

* Chap. 10. 14.
‖ Or, *is more brutish than to know.*

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

* Chap. 50. 23.

19 * The portion of Jacob *is* not like them, for he *is* the former of all things, and *Israel is* the rod of his inheritance: the LORD of hosts *is* his name *d*.

* Chap. 10. 16.

d We had these five Verses all in the tenth Chapter, Verse 12, 13, 14, 15, 16. See there the explication of the several passages in them, the scope of which is only to convince those to whom the Prophet spoke, that notwithstanding all the Power, and Riches, and Greatness, and Alliances of the *Chaldeans*, yet that God who had threatned this ruine to them was able to bring it upon them, and all their Idols were Vanities, things of nought that should not be able to protect them, and from whose power or impotency, they must not measure nor make up a judgment of what God was able to do, for *Israel*'s God was that God who made the World, and the Lord of all the Armies of the Creatures whether in Heaven or Earth.

20 * Thou *art* my battle-axe *and* weapons of war: for ‖ with thee will I break in pieces the nations, and with thee will I destroy kingdoms *e*.

* Chap. 50. 23.
‖ Or, *in thee, or by thee.*

e Interpreters are here divided, whether by *thou* or *thee* in this and the following Verses to understand *Cyrus*, whom God made use of to destroy *Babylon*, and many other places, or *Babylon*. Our Translators understand it of *Cyrus*, and therefore speak of the future Tense, *will I*. The *Hebrew* Text will not resolve us; I rather incline to interpret it of *Babylon*, as indeed the most do, and so it should be, *Thou hast been*, and *art*, for that is the sence. *Cyrus* and *Darius* were not yet in being. God had made use of *Babylon* like an *Hammer* or Battle-Axe to break many Nations in pieces.

21 And with thee will I break in pieces the horse and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee also will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man, and the maid.

23 I will also break in pieces with thee the shepherd, and his flock, and with thee will I break in pieces the husbandman, and his yoke of oxen, and with thee will I break in pieces captains and rulers *f*.

f The sence of all these three Verses is the same, *viz.* That God had made use, and was still making use of the *Babylonians* to waste and to destroy many Nations, to spoil and impoverish much People, wasting their Goods, ruining their Armies, killing all sorts of their Inhabitants.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion, in your sight, saith the LORD *g*.

g The Particle in the front of this Verse which our Translators (understanding the four former Verses of *Cyrus*) render *and* in a copulative sence, must be rendred *now* or *but*, it's the four former Verses be understood of *Babylon*, and the sence is this Though I have hitherto made use of *Babylon*, and shall yet for a time make use of the *Chaldeans* and *Babylonians* to destroy several other Nations, yet now the time is come, that I will punish them and recompence to them all the mischief they have done to the *Jews* and some of the *Jews* shall live to see it.

25 Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth *h*, and I will stretch out my hand upon thee, and roll thee down from the rocks *i*, and will make thee a burnt mountain *k*.

h *Babylon* is not here called a Mountain because it was situated upon any Hills or Mountains, for it appears from *Genesis* 11. 2. that it was situated in a Plain, and so as *Jer.* 51. 13. that it stood upon many *Waters*; but because it was very strong, Superior Power, and Greatness, and had very high Walls and Towers that it looked at a distance like an high rocky Mountain and as if one by the ing a very large City) was full of Trees. They had destroyed many People of the Earth that lay near to them. *i* God threatens to destroy them notwithstanding their Towers, and great Fortifications, as many times they threw down Malefactors from high Rocks, Mountains, and Precipices. *k* And to make them like *Ætna* or *Vesuvius*, or like some rocky Mountain and last one by the other bituminous matter fired, which are always burning, or else he threatneth that their Cities and Towers which appeared like a Mountain should be burnt.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations, but thou shalt be † desolate for ever saith the LORD *l*.

† Heb. *perpetual desolations.*

l God threatneth to *Babylon* an utter ruine and desolation, so as they should not have a stone left fit to lay a foundation, or to make a corner stone: or, as some others interpret it, that City should never be built again, there should never from the Rubbish of it be taken a stone to lay the foundation, nor to lay upon the corners of new Houses, new Walls, new Towers in that place. Foundation Stones, and Corner Stones, are principal Stones in Buildings. Nothing shall be left in *Babylon* of any worth, value or considerableness.

27 Set ye up a standard in the land, blow the trumpet amongst the nations *m*, prepare the nations against her, call together against her the kingdoms of Ararat *n*, Minni, and Ashchenaz *o*, appoint a captain against her *p*, cause the horses to come up as the rough caterpillars *q*.

m These former words of this Verse are expounded by those that follow, setting up of Standards and blowings of Trumpets, are preparatory to bring Armies together. The setting up of Standards, and blowing of Trumpets, are Military signs of the Will of those *Princes* or *Captains* General, whose those Standards are, and to whom those Trumpets belong, that those Soldiers who are under their Command should gather themselves together to the places where those Standards are set up, and those Trumpets blown. *n* What this Kingdom of *Ararat* was, *o* And those of *Minni* and *Ashchenaz* is very hard to determine, we read of a Mountain called *Ararat*, where the Ark rested after the Flood. *Genesis* 8. 4. Of *Minni* we read no where else; most Writers think these were two Kingdoms within *Armenia*. *Ashchenaz* descended from *Noah* by *Japhet*, *Genesis* 10. 3. certain it is that the Emperour of the *Medes* had the Dominion of these places, from whence it is very probable that either *Cyrus* or *Darius*, or both drew out Soldiers to help them to conquer the *Chaldeans*. *p* After People are gathered together for War, the first thing to be done is to put them into Military Order, constituting a Captain General. *q* *Let the Horses come up like the rough Caterpillar.* Others read it like the waffing Caterpillar, or like the horrible affrighting Caterpillar. Great Disputes there are amongst critical Interpreters what *Caterpillars* are here meant, the Caterpillars being generally smooth; but as we know not the compleation of Insects over all the World, so even amongst us we see some Caterpillars that have a little rough; that which alone we are here to attend is why the *Median Horses* are compared to these Insects; undoubtedly it is either, 1. With respect to their Numbers, for Caterpillars in those Countries used to come in vast numbers. 2. Or in regard of the horror and true thing caused by them in People when they came, being a great Plague to the places which they infested.

28 Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion *r*.

r Here the Prophet declares those particular Princes, and Nations that should be God's Instruments to destroy *Babylon*, *viz. Cyrus* and *Darius* the Emperours of the *Medes*, with all the Forces under their Command, and People under their Dominion.

29 And the land shall tremble and sorrow *s*; for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant *t*.

s Thus, *Be you*, or the Land of *Chaldea* shall tremble and sorrow. *t* For God hath determined to destroy it, and to leave it wholly desolate, so as none should dwell in it.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed *u*, they became as women *v*: they have burnt her dwelling places, her barsars broken *w*.

* Isa. 13. 16. Jer. 50. 37. & 51. 30.

u When God hath determined an end, he ordereth me in proportionable to that end. *Babylon* had many valiant and mighty Men, and it is very probable the *Babylonians* resorted much to them, but when it came to that determination they should now fall

had no heart to fight, but kept themselves in their strong Holds, and all at any time they came out, their courage failed them, and as if they themselves were more like Women than Men of War, so they reviewed themselves more like Women than Men of War, so they reviewed themselves more like Women than Men of War, so that the Enemies burnt their Cities, brake down their Fortifications, and made what havock they pleased.

51 One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his city is taken at *one* end *n*.

n We have had occasion once and again to recite what we have in Civil Historians about the taking of *Babylon* by *Cyrus*, *viz.* That it was taken by surprize, by the *Median* Emperours unexpected directing the River *Euphrates* by divers Channe's which he cut; as also that *Babylon* was a very vast City, the greatness of which might admit of Polis, and Messengers from one end of the City to another to acquaint the King what was done at the other end of the City in which himself was Resident. and it is said that the King of *Babylon* when his City was taken, did not know of his danger until the Enemy had entred the City.

32 And that the * passages are stopt *m*, and the reeds they have burnt with fire *x*, and the men of war are affrighted *y*.

* Chap. 50. 38.

w This was part of the message which the Prophet saith the Messenger should carry to the King of *Babylon*, that was in the other part of the City, that the passages over the River *Euphrates*, or any other passages by which the *Babylonians* might, upon the Enemies entrance, make their escape, were all stopped, and guarded with Soldiers, or otherwise so as there was no hope of any making an escape. *x* The word translated *Reeds* signifies also standing Pools of Water, and that some judge the fence, the Water is drain'd out of the Fits or Pools, so as it could not hinder the entrance of the Enemies; those that adhere to the Translation of it *Reeds*, say that upon the borders of the River *Euphrates* were vast quantities of great and tall Reeds, which with the Mud in which they stood, were as another Wall to the City, but the *Medes* had burnt up them so as the way was open to the Walls; and the Men of War, y seeing these Reeds burnt up, and the Water drained from them, were affrighted, so as their hearts through fear failed them.

33 For thus saith the LORD of hosts, the God of Israel. The daughter of Babylon *is* like a threshing floor *z*, ‖ *it is* time to thresh her: yet a little while, and the time of her harvest shall come *a*.

‖ Or, *in a time to come that he shall thresh her.*

z *Babylon* had been a threshing instrument, by which, and a *threshing floor* in which God had threshed many other Nations, God now intended to make it as a Threshing-floor wherein he would thresh the *Chaldeans*. *a* Some think because of the next words that the words were better translated *it is time to tread her*, (for the word properly signifies) as Men use to prepare their Threshing floors against the time of Harvest, for the time of this Harvest was near; *her Harvest* signifieth the Harvest which the Justice of God would have from the ruine of the *Chaldeans*.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out *b*.

b The Prophet speaketh this in the Name of the *Jews* complaining of the *King of Babylon* as the Author of all the Miseries they had indured, which he expresseth by several Phrases signifying the same thing, *viz.* That it was the King of *Babylon* that had ruined them, and filled himself and his Soldiers with their delicate things, and cast them out of their Land, dealing with them as Wolves or other Beasts of Prey, that eat what they please of other Beasts they have preyed upon, and leave the rest in the Fields.

† Heb. *my violence.* ‖ Or, *the remainder* † Heb. *inhabitresh.*

35 The † violence done to me, and to ‖ my flesh, *be* upon Babylon, shall the † inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say *c*.

c The words are either a Prayer, or a prediction of God's Vengeance upon *Babylon*, fo *Pfal.* 137. *Ver.* 7, 8. God hath said Vengeance is his, and he will repay it. The Church of the *Jews* here commits its cause to God, and prayeth him to execute Vengeance for her. How far it is lawful for us to pray against our Enemies, we have heard once and again.

36 Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee *d*, and I will * dry up her sea, and make her springs dry *e*.

* Chap. 50. 38.

d Men had need take heed how they give cause of appeals to God against them, especially the appeals of such as are a People that have a Covenant relation to God. God in those cases ordinarily sheweth himself a *swift witness* and *Judge*; and gives a speedy Judgment in such causes. Behold saith God I will plead thy cause, not with words, but actually with my judicial dispensations, therefore it is expounded by taking vengeance. *e* The Vengeance which God threatneth is expressed *metaphorically* under the notion of *drying up her Sea*, and making her *Springs* dry, which signifies the depriving her of all Necessaries, not only of the abundance of her Men, Riches, Treasures, but of her Springs. Thus I had rather expound it, than as referring to the particular Stratagem by which *Cyrus* took *Babylon*, *viz.* By drying up in some measure the River *Euphrates*, that is, turning it into other Channels.

* Isa. 13. 22. 37 And Babylon shall become heaps *d*, a * dwelling place for dragons, an astonishment and an hissing without an inhabitant *e*.

d Heaps of Rubbish. *e* See the Notes on *Chap.* 50. 39, 40. where the same thing was before said.

38 They shall roar together like lions: they shall ‖ yell as lions whelps *n*.

‖ Or, *fhake.*

n It is uncertain whether this be to be understood of the *Medes*, those making horrible roarings and noises when they took *Babylon*: Or, *Jerom*, of the *Babylonians*, who upon the taking of their City (as is usual) made horrid Outcries, as being a People quite undone; some think it refereth to the drunken noises of the *Babylonians* at their Festival, during the celebration of which we are told their City was taken; but to this one would think the comparison of *Lions Whelps* (which ordinarily yell for want of Victuals, or for some mischief done them, not when their Bellies are full) should not so well agree.

39 In their heat I will make their feasts *n*, and * I will make them drunken, that they may rejoyce, and sleep a perpetual sleep, and not awake, saith the LORD *o*.

* Ver 57.

n When they shall grow hot with Wine, I will put or give, or make them a Feast of another nature. Interpreters judge that the Prophet referreth to the Feast made by *Belshazzar*, Dan. 5 1. *To a thousand of his Lords*, when he and his Wives, and Concubines drank Wine in the Vessels belonging to the Temple, during which Feast the City was taken. *o* So they were made drunk with the Wine Cup of God's Fury, because the Lord had designed them to utter ruine, and destruction, that as Men filled with Wine are merry, and thoust, and then fall asleep; so the *Chaldeans* being drunk with the Wine of the Lord's Wrath, while they were merry with their Cups of Wine, might fall into such a Sleep as they should never awake out of.

40 I will bring them down like lambs to the slaughter, like rams with he goats *p*.

p That is, they shall be destroyed before they are aware of it.

41 How is Sheshach *q* taken? and how is the praise of the whole earth surprized *r*? how is Babylon become an astonishment among the nations *s*?

q We meet with this term *Sheshach* only here, and Chap. 25 26. both places leave it doubtful whether it be to be taken for an Idol, which they called by the Name of *Shach*: Or a Name given to the City of *Babylon*, which worshipped that Idol, to the honour of which the *Babylonians* kept a yearly Festival for several days. In the time of which Festival they say it was that *Cyrus* took the City of *Babylon*. *r* *Babylon* that was so famous over all the World for her splendor. *s* And so it is interpreted in the next words, wherein *Babylon* for the punishment brought upon it is said to be an astonishment to all Nations, which makes it probable that *Babylon* is what was called *Sheshach*, by the doubling of a Letter, because she worshipped *Shach*.

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof *t*.

t A multitude of Enemies, that are like the Sea in which there is a multitude of Waters, or that will over-run them as the Sea overflowth the shore, or any Land into which it once breaketh.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby *u*.

u See *Chap.* 2. 6. and 9. 12. the words are all of them descriptive of an utter desolation, that should not only be the fate of *Babylon* the head City, but of all the inferiour Cities that were as Daughters to that Mother City.

44 And I will punish Bel and Babylon *w*, and I will bring forth out of his mouth that which he hath swallowed up *x*, and the nations shall not flow together any more unto him *y*, yea the wall of Babylon shall fall *z*.

w *Bel* was the principal *Babylonish Idol*, of which see what is noted, *Chap.* 50. 2. *x* All the Vessels of the Temple, 2 *Chron.* 36. 7. and whatever Gifts the *Babylonians* had presented to him. *y* It was the custom of other Nations to send Presents to the Gods of those Nations whom they were in subjection to, or whom they would appease, whence it is that we read the *Philistines* when they had the Ark would not send it home without a present, 1 *Sam.* 6. 11. God by his Prophet foretelleth that the time should come when the Nations should come no more to *Babylon*, either to pay an homage to their chief Idol, nor yet to bring Offerings unto him. *z* And the City of *Babylon* should be also ruined.

45 * My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD *a*.

* Chap. 50. 8 & Ver. 6. Rev. 18. 4.

a These words are an exhortation to the *Jews* to be willing upon the first proclamation of Liberty by *Cyrus*, to go out of *Babylon*, notwithstanding the pleasantness of the place, and that now their stakes had been pitched there many Years, because of the ruine which should most certainly come on that place.

46 And lest your hearts faint, and ye fear for the rumour that shall be heard in the land *b*: a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler *c*.

\ And

b And lest they should be affrighted by the Succession of Evils Year after Year that should come upon *Babylon*. Some think it were better translated, *And let not your hearts faint*. Though you should hear of *Cyrus* his coming Year after Year, yet faint not (for they say *Cyrus* was one Year preparing, and that he spent the second Year in passing through *Assyria*, so as he came not at *Babylon* till the third Year) no not though you should see or hear of successive troubles, and a great deal of violence in the Land by the opposition of great Princes one to another, for none of them shall do you any harm; but this doth not so well suite to the former Verse, where they are bidden to make haste out and to save their own Lives. I do therefore prefer the sence of our Interpreters and their Translation of it, as making another Argument to perswade them to make haste out, because they would by reason of the successive evils Year after Year coming upon the *Babylonians* live there very troublesome and uneasie Lives.

† Heb. *I will visit upon.*

47 Therefore behold, the days come, that † I will do judgment upon the graven images of Babylon, and her whole land shall be confounded *c*, and all her slain shall fall in the midst of her *d*.

c I will do, that is, I will execute Judgment upon the Idols of *Babylon*, and the whole Land of *Chaldea* shall be confounded, when they shall see that their Idols will do them no more Service. *d* Some in stead of *her slain*, would have it read *her dancers* (for the City was taken while *Belshazzar* and his whole Court were Revelling) but the learned Author of the *English Annotations* tells us the word will not bear it.

* Isa. 44. 23. and 49. 13. Rev. 18. 20.

48 Then * the heaven, and the earth, and all that *is* therein shall sing for Babylon *e*, for the spoilers shall come unto her from the north, saith the LORD *f*.

e All the Creatures in Heaven and Earth shall rejoyce at the Vengeance which God shall take upon *Babylon*, which had been the destroyer of so many of their People. *f* The *Median* Soldiers are those here called Spoilers from the *North*.

‖ Or, *both Babylon is to fall, O ye slain of Israel, and with Babylon, &c.* ‖ Or, *the country.*

49 ‖ As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of ‖ all the earth *g*.

g The words in the *Hebrew* have some difficulty, which is not so obvious to those not acquainted with that Language, but hath given occasion to Interpreters to vary in their particular Translations of it, but they mostly agree in the general sence, *viz.* That these words are given as a reason why the whole Earth should so much rejoyce in the ruine of *Babylon*, because *Babylon* had caused *Israel* to fall: The latter term *all the earth* must be understood in a restrained fence, for *that earth*; the *Chaldeans* coming up from all parts of *Chaldea* to help *Babylon*, should be slain there, as by the means of *Babylon* the *Israelites* were slain that came up from all parts of *Judea* to help *Jerusalem*.

50 Ye that have escaped the sword, go away, stand not still *h*: remember the LORD afar off *i*, and let Jerusalem come into your mind *k*.

h It is hard to resolve whether the Prophet here speaks to the *Chaldeans*, or the *Medes*, or the *Jews*, though most understand it of the *Jews* whom God would have leave *Babylon* as soon as they should have a Liberty proclaimed. *i* And to remember when they came into *Judea* the great things both of Justice toward the *Chaldeans*, and Mercy toward them, which God had done. *k* And keep *Jerusalem* in their mind, as the place where they were to worship God according to his direction, and for which God had so wrought.

51 We are confounded, because we have heard reproach *l*, shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house *m*.

l The words of this Verse seem to prove that the *Jews* were the Persons intended in the former Verse whom God would have to go away, and not to stand still, for it is out of doubt, that it is of them the Prophet here speaketh, and whom the Prophet brings in here, saying, *we are confounded*, that is, *ashamed* (as it is expounded in the next words) to hear the Enemies reproaching us, for our God, or for our Religion, as *Psal.* 137. 3. And *m because Pagans* that were Strangers to the Commonwealth of *Israel*, who *Numb.* 1. 51. might not come near the Tabernacle of the Lord, were come, and that not to *worship*, but to plunder and rifle in the *Sanctuaries of the Lord*, even into the Court of the Priests and of the *Israelites*, and into the most Holy Place; those whose very presence in these places had been a pollution of them.

52 Wherefore behold, the days come, saith the LORD, that I will do judgment upon her graven images, and through all her land, the wounded shall groan *n*.

n For which complaints of my People, or rather for which profanation of my Holy Place, I will be revenged upon their Graven Images, and not only upon their Idols, but upon the Worshippers of them, and cause a groaning of wounded Men over all the Country of the *Chaldeans*; I will cause them to know that their Idols are not able to protect them from my Power and Justice.

* Obad. 4. 53 * Though Babylon should mount up to heaven, and though she should fortifie the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD *o*.

o We are very prone to measure things by the measures of our own Reasons, and to judge of events which are to be the effects of Divine Power, by humane probabilities, therefore God is put to use many words to the same purpose; he saw the *Jews* saying in their hearts, How can these things be? *Babylon* hath impregnable Walls two hundred foot high (so Historians report) and of a great breadth, and it hath very strong, and high Towers; God by his Prophet tells them, that if they could mount up as high as Heaven, if they could make their Towers as high stronger than they were yet, the *Spoilers* were to come from him, and he could and would find Spoilers, who would pull down her Walls, and break down her Towers.

54 A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans *p*.

p To declare that what God had foretold against that City he calls to the *Jews* to flee, as if already their were a cry from *Babylon*, and a sound of a great destruction from the Land of the *Chaldeans*.

55 Because the Lord hath spoiled Babylon *q*, and destroyed out of her the great voice *r*, when her waves do roar, like great waters, a noise of their voice is uttered *s*.

q The Sword is not to touch the Sword of the Lord, but the Sword of the Lord. It is wise to be looked at, as the Sword of *Babylon*. *r* And in another verse in that great City the noises caused from Multitudes of People in it walking up and down, and trafficking together. *s* The noise of her Enemies that shall break in upon her shall be like the noise and roarings of the sea, when it dasheth upon the shore or upon some Rocks. That shall be the only noise shall be heard in her, instead of the Noises went there to be made from the multitude of People, or from Revellers.

56 Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken *t*, for the LORD God of recompences, shall surely requite *u*.

t Little more is said here than was before, only the words hint that the taking of *Babylon* by a surprize when the King, and the Inhabitants were not aware of it, which we had before also told us. *Verse* 39, 40. *u* In this the Prophet saith, that God would act but as a just God, a *God of recompences*. Where God's People suffer wrong, and either cannot revenge themselves, or may not do it, being private Persons (to whom God hath given no power of the Sword) if they can exercise Faith and Patience, they shall find God a God of *Recompences*, that can and will requite their Enemies, and plead their cause.

* Ver. 39. 57 And * I will make drunk her princes, and her wise *men*, her captains and her rulers, and her mighty men, and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the LORD of hosts *w*.

w Drunken Men use to fall asleep. The Prophet speaks here metaphorically. His meaning is, that the Lord would all them with the *wine* of his *fury* mentioned *Chap.* 25. 15, 16. and upon the drinking of it they should sleep their last sleep, the effects of it should be their utter ruine and destruction. Yet there seemeth to be an allusion to the posture the King of *Babylon* and the Thousand of his Lords mentioned, *Dan.* 5 1. was in, when their City was taken (which as was before said) was in the time of the Festival of their Idol *Shach*) when they were drinking Wine in the Bowls that were brought from the Temple at *Jerusalem*, *Verse* 3 *Verse* 30 it is said, *In that very night was Belshazzar the King of the Caldeans slain.*

58 Thus saith the LORD of hosts, ‖ The broad walls of Babylon shall be utterly † broken, and her high gates shall be burnt with fire *x*, and * the people shall labour in vain, and the folk in the fire, and they shall be weary *y*.

‖ Or, *the walls of broad Babylon.* † Or, *made naked.* * Heb 2. 13.

x Incredible things are told us by Historians of this great City. They say the compass of it was threescore Miles about. That her Walls were in height two hundred foot, in breadth such as two Chariots might drive a breast upon the top of them, that it had an hundred great Gates, many of them of Brass. God threatens the breaking down of these Walls, and the burning of these high Gates and Towers. *y* And that though the People should labour to quench this fire, or to rebuild this City, yet it would be all lost labour, and they should give over their enterprise, as being weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah, the son of Neriah, the son of Maaseiah *z*, when he went ‖ with Zedekiah the king of Judah into Babylon *a*, in the fourth year of his reign *b*, and *this* Seraiah was a † quiet prince *m*.

‖ Or, *to the behalf of.* † Or, *Prince of Menucha*

z Of this *Seraiah* we read no more than we have in this Verse, though *Chap.* 36. 26. there be mention made of another *Seraiah*. *a* We no where read of any Journey *Zedekiah* made into *Babylon* till he was carried a Prisoner thither, it is therefore probable that *Jerusalem* should be translated *from* as the same Particle is in other places, *Genesis* 4. 1. and 44. 4. it being not usual with great Princes to make Visits one to another at such distances, though the *Jews* tell us a Story of some such thing. *b* The exacting of this Circumstance of time, lets us know that this Prophecy was many Years before *Babylon* was destroyed, for it was seven Years before *Jerusalem* was taken; so as it must be above sixty Years before it was fulfilled in the first degree. *m* The *Hebrew* word admits of various Interpretations, some think that *Menucha* was a place over-

which *Seraiah* had some Authority under *Zedekiah*, the same with *Maaseiah*, 1 *Chron.* 8. 6. Others think it was a Name of Office, and signified *Lord Chamberlain*; but the best Interpreters see no reason to vary from our Translation, the sence of which is that he was a Man of a moderate quiet Temper, that perswaded to Peace.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words *n*.

n Not to the *Chaldeans*, nor possibly is it to be understood of a meer private reading of them to himself, but to the *Jews*, that were in *Babylon*, acquainting them with what God had spoken against *Babylon* by the Prophet.

62 Then shalt thou say, O LORD, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but that it shall be † desolate for ever *o*.

† Heb. *desolations.*

o Then shalt testifie that thou believest what thou hast read to be what shall most certainly come to pass, by speaking words to this Sense.

63 And it shall be when thou hast made an end of reading this book, *that* thou shalt bind * a stone to it, and cast it into the midst of Euphrates.

* See Rev. 18. 21.

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her *p*: and they shall be weary *q*. Thus far *are* the words of Jeremiah *r*.

p It hath been often said that *Euphrates* was that great River which ran by the Walls of *Babylon*; into this *Seraiah* is commanded by *Jeremiah* to throw this Roll of Prophecy against *Babylon*, symbolically to teach the *Jews*, that according to the Tenor of his Prophecy the time should come after some Years, when *Babylon* should be destroyed never to rise again to any great view, or degree of splendor, no more than that Roll with the Stone tied to it should rise from the bottom of *Euphrates*. *q* Some read though they weary themselves, that is, do what they can, or (as it is here) and they shall be weary with that weight of Judgment which shall be upon them. *r* Either the words of *Jeremy* relating to *Babylon* reach thus far, or all the words of *Jeremiah* remaining on Sacred Record (for it is thought that the next Chapter was rather penned by some other Holy Man) Or (which seemeth the best) the Prophetical words of *Jeremiah*, for the matter of the next Chapter is Historical, and the Book of *Lamentations* is not Prophetical; as to the main of it, though there be in it three or four Prophetical Passages, *Lam.* 4. 21, 22, &c.

CHAP. LII.

A Repetition of the Reign of Zedekiah: *Of the Siege, Taking, and Destruction of* Jerusalem: *With the Causes thereof; and what further hapned there,* 1,—30, Evil-merodach *advanceth* Jehoiachin, 31,—34.

1 ZEdekiah *was* one and twenty years old when he † began to reign, and he reigned eleven years in Jerusalem; and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

† Heb. *reigned.*

2 And he did *that which was* evil in the eyes of the LORD according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon *a*.

It is generally thought that what we have in this Chapter was not penned by the Prophet *Jeremiah*, who it is not probable would have so largely repeated what he had related before *Chap.* 39. and could not Historically relate what happened after his time as some things did which are mentioned towards the end of the Chapter, from *Ver.* 31. to the end. They therefore rather think it penned by some or other of those in *Babylon*, and put in here as a Preface to the Book of *Lamentations*. What we have in the three first Verses is intirely taken out of 2 *Kings* 24. 18, 19, 20. See the Notes there.

a Here the wicked actings of *Zedekiah*, and particularly his Rebellion against the King of *Babylon* who had made him King, as 2 *Kings* 24. 17. and to whom he had given an Oath of Fealty, is ascribed to the *wrath of the Lord*; God not putting any such wickedness into his heart, but suffering him so to miscarry, having a design to send *Judah* into Captivity. Princes are often by God suffered to miscarry, for the sins of their People, which should oblige us when we think we have cause to complain of the Errors of our Rulers, to consider whether we have not by some sinful courses provoked God, which hath made him leave our Rulers so to miscarry in order to our Ruine and Punishment.

4 ¶ And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate, between the two walls, which *was* by the kings garden, (now the Chaldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho, and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes, he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‖ chains, and carried him to Babylon, and put him in † prison till the day of his death *b*.

† Heb. *blinded.*
‖ Or, *fetters.*
† Heb. *house of ward.*

b This History is found, 2 *King.* 25. 1, 2, 3, 4, 5, 6, 7, 8. much in the same words. See the Annotations on that Chapter. *Jeremiah* also hath the substance of it, *Chap.* 39. 1, 2, 3, 4, 5, 6, 7. only neither of those places have the left words, from whence we learn that *Zedekiah* died in *Babylon* a Prisoner. *the Words*

12 ¶ Now in the fifth month, in the tenth *day* of the month, (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan ‖ † captain of the guard, *which* † served the king of Babylon, into Jerusalem.

‖ Or, *chief Marshal.*
† Heb. *chief of the executioners or slaughter.*

13 And burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and all the houses of the great *men* burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captain of the guard brake down all the walls of Jerusalem, round about.

And so *Ver.* 14, &c.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

† Heb. *residue.*

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen *c*.

c See the Notes on 2 *Kings* 25. from *Ver.* 8. to the 13. where all this is related, only with a small difference as to the Day of the Month when *Nebuzar adan* came to *Jerusalem* and burnt the Temple. In the *Kings* it is said he came the seventh Day, here it is said he came the tenth Day. See the solution of it in the *Annotations* on 2 *Kings* 25. probably he might come into *Jerusalem* the seventh Day, and not burn the Temple till the tenth. Much of it also is related by *Jeremiah*, *Chap.* 39. The *Provost-Marshal* about a Month after the taking of the City, returned with a part of the Army, burnt the Temple, the great Mens Houses in the City, and many other Houses, and carried away divers Prisoners, but left some of the poorer sort of the People to dress the Vineyards, and Till the Grounds, which is a thing very usual with Conquerors, for their own advantage, that their Conquests may yield them some Revenue.

17 Also the * pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon *c*.

* Chap. 27. 19.

c The particular enumeration of the parts and Utensils of the Temple mentioned in this, and in the following Verses, may be conceived to have been to justifie the Prophecy of *Jeremiah*, *Chap.* 27. 19. where there is a particular mention made of the *Pillars*, the *Bases*, and the *Sea*, that they should all with the residue of the Vessels of the Temple be carried into *Babylon*. Of these Pillars we read 1 *Kings* 7. 15. they were of Brass eighteen Cubits high, they were in the Porch of the Temple, *Ver.* 21. of the Bases we read there also largely from *Ver.* 27. to *Ver.* 38. they also were all of Brass; and of the *Sea* from *Ver.* 23 to *Ver.* 27. These being all made of Brass were for conveniency of carriage broken by the *Chaldeans*.

† Exod. 27. 3.

18 * The Caldrons also *d*, and the ‖ shovels *e*, and the snuffers *f*, and the ‖ bowls *g*, and the spoons *h*, and all the vessels of brass wherewith they ministred, took they away.

‖ Or, *basons.*

d These were called Pots, 2 *Kings* 25. 14. *e* Which were to remove the ashes from the Altar. *f* So we think that this word in this place were better translated *Tongs*, because he is speaking of Instruments of Brass, and that those Utensils are not here understood with which they snuffed the Lamps, because they were of Gold. *g* Or *Basons*; it is one term which is here intended, there being in the Temple, both Bowls to drink in, and also *Basons* to receive the Blood of the Sacrifices. *h* The word is such as may signifie Ladels, or Cups, or Dishes.

‖ Or, *Censers.*

19 And the basons, and the ‖ fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups: *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away *b*.

b Some of these Utensils were only of Brass; others, were some of them Brass, some of Silver, some of Gold, the Captain of the guard carried away all, both those of Silver, and those of Gold, and those of Brass.

20 The two pillars, one sea, and twelve brazen bulls, that *were* under the bases which king Solomon had made in the house of the LORD: † the brass of all these vessels was without weight *i*.

† Heb. *their brass*

i *Solomon* made two Pillars, 1 *Kings* 7. 15. which *Ver.* 21. he called *Jachin* and *Boaz*, *Ver.* 23. a *molten Sea*, ten Cubits broad, this *Ver.* 25. stood upon twelve Oxen, and had ten Bases *Ver.* 25, 27. the making of all these took up a vast quantity of Brass, as any one will easily judge, who 1 *Kings* 7. 27. readeth the dimensions of these things.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow *k*.

† Heb. *a thread.*

k This agreeth with 1 *Kings* 7. 15. where what is called here a *fillet*, is called a *thred*, concerning the height of the Pillars we read the same 2 *Kings* 25. 17 2 *Chron.* 3. 15.

22 And a chapiter of brass *was* upon it, and the height of one chapiter *was* five cubits with net-work, and pomegranates upon the chapiters round about, all *of* brass, the second pillar also and the pomegranates *were* like to these.

23 And there were ninety and six pomegranates on a side, *and* * all the pomegranates upon the network, *were* an hundred round about *l*.

* See 1 King. 7. 20.

l There are some differences as to the measure of these Chapiters betwixt 2 *Kings* 25. 17. and this Text; here the height of them is made to be five Cubits, there it is said to be three Cubits, that which is said to resolve this difficulty is, That there were three parts in the Chapiter, *the Spure*, the *Belly*, and the *Crown*, and that this Text gives an account of the whole; but that Text 2 *Kings* 25. 17. gives an account only of the *Belly* and the *Crown* which were no more than three Cubits The like difference there is betwixt this Text, and 1 *Kings* 7. 19. and 2 *Chron.* 4 13. about the number of the *Pomegranates*. In the Book of *Kings* it is said the Pomegranates were in number *two hundred*, *Chron.* 4. 13 they are said to have been *four hundred*. The meaning is, There were an hundred in a row, in the two rows two hundred, in the four rows (two upon each Pillar) four hundred. Some other difference also there is about the particular number of Pomegranates on a side, which are here said to be but ninety six, which make on the two sides but one hundred ninety two, on the four sides but three hundred eighty four, and comes up neither to the two hundred mentioned in the Book of *Kings*, nor to the number of four hundred mentioned in the Book of *Coronicles*. Vide the *English Annotations*, where the learned Author hath observed that in the *Hebrew*, what we translate *at a side*, is word for word *Wind-ward*, that is, toward the four Winds, so as the Table was *square*, and there were twenty four on each side which made ninety six in all, to which four being added, one at each corner, this made an hundred. But these are niceties, a satisfaction in which is of no great concernment to us, unless to satisfie such as would make use of these little things to question the authority of the Scriptures, because of these seeming contradictions of how little concernment so ever they be as to our Faith and Holiness.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the † door *m*.

† Heb. *threshold.*

m See the Notes on 2 *Kings* 25. 18. where we have the same words. This *Seraiah* was not he mentioned *Chap.* 51 59 but the Son of *Azariah*, 1 *Chron.* 6. 14. By the *second Priest*, Interpreters understand him that supplied the place of the High Priest in case he were sick, &c. he that was sent by *Zedekiah* to the Prophet, *Chap.* 21. 1. and whom *Nebuchadnezzar* chose by his Letters *Chap.* 29 25. for not setting *Jeremiah* in the Stocks. It is probable there were more Keepers of the Door, but the Captain of the Guard took only three of the Principal.

† Heb. *from the face of the king.*

25 He took also out of the city, an eunuch, which had the charge of the men of war, and seven men of them that † were near the kings person which were found in the city, and the ‖ principal scribe of the host, who mustered the people of the land, and three-

‖ Or, *the scribe of the captain of the host.*

score men of the people of the land, *that were* found in the midst of the city *n*.

n See 2 *Kings* 25. 19. only there is mention but of *five men*, here three is intention or seven, but probably two of them were of less note.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land *o*.

o See 2 *Kings* 25. 20, 21.

28 This is the people whom Nebuchadrezzar carried away captive; in the seventh year, three thousand Jews and three and twenty *p*.

p That is in the time of *Jehoiachin*. 2 *Kings* 24. 12. 13 14. here it is said to be in the seventh year, there in the eighth year, it might be in part of both But there is a difference in the number of the captives which are here said to be 3023. and 2 *Kings* 24. 14, 16. seven thousand, or eight. It is thought by some that the number here mentioned were such as properly belonged to *Judah*, and the number mentioned 2 *Kings* 24. were the number of the Captives of *Judah* and *Benjamin*. See the *English Annotat.*

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons *q*.

† Heb. *Souls.*

q That was the Year when the City was broken up.

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred, forty and five persons: all the persons *were* four thousand and six hundred *r*.

r Of this we read nothing in Holy Writ, some judge it to have been upon occasion of *Ishmael*'s killing *Gedaliah*, but this was four Years after the taking of the City, and we are not certain what at this time brought again the *Chaldean* Forces.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah *s*, in the twelfth month, in the five and twentieth *day* of the month *s*, *that* Evil-merodach king of Babylon, in the *first* year of his reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison *t*.

s *Jehoiachin* began his Reign at eighteen Years of Age, 2 *Kings* 24. 8. and reigned but three Months, but that he yielded himself to the King of *Babylon* Besieging him, *Ver.* 12. in the eighth Year of the King of *Babylon*'s Reign. He was a Prisoner in *Babylon* (as appeareth by this Text) in which circumstances he continued (as appears from this Text) about twenty Years; which was during the whole Reign of *Nebuchadrezzar*, sometimes called *Nebuchadnezzar*, sometimes *Nebuchadonosor*. *Evil-Merodach* was a Son to this *Nebuchadrezzar*, who, in the twelfth Month of that Year, the 25th Day of the Month (saith this Text, but 2 *Kings* 25. 27. it is the *twenty seventh day*. but that difference may easily be reconciled, The Penman of this part of Holy Writ, might count precisely from the Day of his Fathers Death, and the Penman of the Book of *Kings* from the time of the Coronation of *Evil-Merodach*, or when he openly shewed himself as King; or the one might reckon from the Day that *Evil-Merodach* decreed the thing, the other from the Day when he put it in Execution.) *t* *Lifted up the head*, which figurines in Scripture the altering of ones estate that is in Misery, *Gen.* 40 20. which is all that is here meant, for his bringing him out of Prison is mentioned in the next words. The Reason of this favour is variously guessed at. The Reverend Author of our *English Annotations* imbeth, that *Evil-Merodach*, might be much of the same Age with him, and that *Jehoiachin* got into the Acquaintance of this *Evil-Merodach*, during his Thirty Years Captivity, who considering his long Imprisonment, and that now there was no danger of his heading the *Jews* (whole City had now been destroyed Twenty five Years and upward) this Prince out of his Humanity might shew him this favour, nor are such things unusual in Nations upon their changes of Princes and Counsellors.

32 And spake † kindly unto him, and set his throne above the thrones of the kings that *were* with him in Babylon *u*.

† Heb. *goodnesses with him.*

u The King of *Babylon* might have other Kings his Prisoners, his Father having been so great a Conqueror, or he might have other Kings, his Subjects, that might reside at his Court; and either out of a particular kindness he had to *Jehoiachin*, or in regard of the Fame of *David* and *Solomon*, from whom *Jehoiachin* lineally descended, he might do him this Honour.

33 And changed his prison-garments: and he did continually eat bread before him all the days of his life.

† Heb. *the manner of the words of each day.*

34 And *for* his diet, there was a continual diet given him of the King of Babylon, † every day a portion, until the day of his death, all the days of his life *w*.

H. Cp.

m He treated him like a Prince with a respect becoming his former State, took care both for his Habit and Diet, for his Habit, that it should be decent, such as became a Person of his Quality, though a Captive: for his Diet, that he should have it in his Court, thereby learning others that Humanity which becometh all Men to treat others with that are fallen under their power; that Decency, which becometh them as Men, and as Men whose Circumstances have been better; doing to others, as we would they should do unto us. Thus *Jehoiachin*'s Lot was different from that of his Father *Jehoiachim*, whose Body was cast out as we heard before: As also from that of his Uncle *Zedekiah*, who did not only die in *Babylon*, but died a *Prisoner*; his Nephew *Jehoiachim* died there, and a Captive, but not in durance. These four last Verses are found also 2 *Kings* 25. 27, 28, 29, 30. and being found here in a *Narrative form*, related as a piece of History relating a thing done: not in a *prophetical stile*, are an Argument (as was said before) that this whole Chapter, is no part of the Prophecy of *Jeremiah*, and probably not wrote by him, for he beginning his Prophecy in the thirteenth Year of *Josiah*, who reigned thirty one Years, and continuing it three Months during the Reign of *Jehoahaz*, and eleven Years during the Reign of *Jehoiachim*, and three Months during the Reign of *Jehoiachin* (or *Jeconiah*) and eleven Years during the Reign of *Zedekiah*; and *Jehoiachin*, outliving the Reign of *Zedekiah* Twenty five Years, it must needs be sixty five Years and an half after the word of the Lord first came to *Jeremiah* before the Death of *Jehoiachin*; to as the Prophet if he lived to that time must be near an hundred Years old, which is not probable. Here now endeth the History of the Kingdom of *Judah*. I shall only note the severe Judgment of God upon this People, whose Kingdom was made up of the two Tribes of *Judah* and *Benjamin*, and half the Tribe of *Manasseh*. In the numbering of the Persons belonging to these two Tribes, *Numb.* 1. (counting half of the number of the Tribe of *Manasseh*) we find *One hundred twenty six thousand one hundred*, *Numb.* 26. we find of them *One hundred forty eight thousand four hundred and fifty*. Here *Verse* 30. we find no more of them carried into Captivity, than *four thousand and six hundred*. From whence we may judge what a multitude of them were slain by the Sword, or killed by the Famine and the Pestilence, though we make a great allowance for such as were left in the Land to dress Vineyards, and to till the Ground. It is a dreadful thing to fall into the hands of the living God, to *mock his messengers, despise his words*, and *misuse his Prophets, till there be no remedy*, as this People did, 2 *Chron.* 36. 16.

THE

Lamentations of JEREMIAH.

The ARGUMENT.

THis *Book in* Greek, Latine, *and* English *hath its name from the* Subject matter *of it, which is* Lamentation *So also amongst the* Hebrew *Writers, but in the* Hebrew *it hath its Name from the first word of the Book, as also the five Books of* Moses *have.*

That it was *Wrote by* Jeremiah *none can reasonably question, because in the* Hebrew *it is stiled,* The Book of Jeremiah.

There is little controversie about the Time, *or* Occasion *of the Writing of it. That the Occasion was the miseries of the People, by reason of the Famine, Sword, and Captivity is evident to those that read any part of it; but whether they were those miseries which began with the Death of* Josiah, *and held on till the City was taken, which was two and twenty or three and twenty years after; Or those only which began with the Siege and followed on many Years, hath been doubted by some. That* Jeremiah lamented for Josiah, and all the singing Men, and singing Women spake of Josiah in their Lamentations, *is plain from* 2 Chron. 35. 25. *But that these were the forms they used, or that they were composed upon that sad account appeareth not, and the miseries, which the Prophet mentioneth befell not the People in the time of* Josiah, *but during the Siege, more than twenty Years after* Josiah's *Death. Nor is there any thing which looks like a Lamentation for* Josiah *through the whole Book, unless* Chap. 4. 20. *which (as we shall shew) may also be fairly interpreted of* Zedekiah: *Some think that* Jeremiah *began to write them upon the Death of* Josiah, *and continued his stile to the time of the Captivity, setting down all the miseries the People suffered all along that time.*

The Scope of the writing as to those whom it immediately concerned, is plain and obvious, viz. *to affect the People with those Judgments which came upon them for their sins: As to us (upon whom the ends of the World are come) to mind us to take heed of their Sins, lest we be sharers in their Plagues.*

The Book is made up of Complaints *of their lamentable condition;* Petitions *unto God for Mercy, and* Prophecies *both of their* better estate, *and the* ruine of their Enemies.

In the four first Chapters *are several Alphabets of Letters beginning the several Verses, each Verse beginning with a new Letter, only* Chapter 3. *every three Verses begin with a new Letter; the mystery of which we do not understand, nor possibly was there any mystery intended in it, only the Chapters were so composed for the advantage of our Memories,*

The whole Book lets us see from what an height of dignity, to what a depth of misery sin may bring Nations, how much soever interested in God; and likewise directs us to our duty in such States of Affliction and Misery if we would obtain Mercy.

CHAP. I.

Jeremiah *lamenteth the former Excellency and present Misery of* Jerusalem *for her sin,* 1,——12. *She complaineth of her Grief,* 12,——17. *Confesseth God's Judgments to be Righteous: And prayeth unto him,* 18, — 22.

1 HOW doth the city sit solitary, *that was* full of people *a*? *how* is she become as a widow *b*? she *that was* great among the nations, *and* princess among the provinces, *how* is she become tributary? *c*.

a The interrogative Particle *how?* Once expressed and twice more understood in this Verse, doth not so much inquire the cause or reason of the effect, as expresse admiration, or lamentation. The Prophet admires the miserable State of the City, which was full of People beyond the proportion of other Cities, and now was solitary, so thin of People that scarce any could be seen in her Streets. *b* She that had a King, or rather a God, that was an Husband to her, now was forsaken of God, her King taken from her, and she like a poor Widow. *c* She that was like a Princess amongst the Nations, that sometimes (as in *David*'s time) had the *Moabites, Ammonites*, &c. Tributaries to her, was now a Tributary her self.

2 * She weepeth sore in * the night, and her tears *are* on her cheeks *d*: among all her lovers she hath none to comfort *her*, all her friends have dealt treacherously with her, they are become her enemies *e*.

* Jer. 13. 17.
* Job 7. 3. Psal. 6. 6.

d All her hours are hours of sadness, she doth not only mourn in the day time, but in the night also, when she should rest, her Cheeks are like the Grass in the Morning hanging full of drops, as if her Head were a Fountain of Water, and her Eyes Rivers of Tears. *e* In her Prosperity she had a great many Friends that fought, and counted her favour, with whom she made Leagues and confederated (such were the *Egyptians, Assyrians*, &c.) but they were now so far from helping the *Jews*, that they helped their Enemies, and dealt treacherously with them becoming themselves Enemies instead of Assistants to them.

3 Judah is gone into captivity, because of affliction, and † because of great servitude *f*: she dwelleth among the heathen, she findeth no rest *g*: all her persecutors overtook her between the straits *h*.

† Heb. *for the greatness of servitude.*

f This is expounded as the cause why the *Jews* were carried into Captivity, because of the servitude, and oppression exercised amongst them, oppression by their Rulers, and servitude more generally, keeping their Servants beyond the Year of *Jubilee*, when they ought to have set them at liberty, and that this was one cause appeareth from *Jer.* 34. 17. or if *because of affliction*, &c. be joined to the next words, the sence is plain *she dwelleth amongst* the Heathen, by reason of her low condition, and the state of servitude she is in. *g* Where she (that is the *Jews*) have neither any satisfaction nor quiet in their own minds, nor are they by their Enemies suffered to be at quiet any where. *h* Those that pursued them with all violence to destroy them, overtook them in places where they could not escape them, as Huntsmen and others take their Game by driving them into strait and narrow places.

4 The ways of Zion do mourn, because none cometh to the solemn feasts *i*: all her gates are desolate *k*: her priests sigh *l*, her virgins are afflicted, and she *is* in bitterness *m*.

i The ways that lead to the Temple, have an unlovely Complexion as Mourners, being overgrown by reason that none goeth up as usually to the Feasts of the Passover, of Tabernacles, &c. Either all the Gates of *Jerusalem*, or the Temple, or all her Gates are very thin of People, the places that use to be so full. *l* Her Priests that were wont to be so fully employed at Festivals receiving the Peoples Oblations, and offering Sacrifices, they mourn having now nothing to do. *m* The Virgins who in these Feasts were wont to play with Timbrels, *Psal.* 68. 25. they now mourn, and Persons of all Ages and Ranks are in bitterness.

5 Her adversaries are * the chief, her enemies prosper: for the LORD hath afflicted her *n*; for the multitude of her transgressions, her children are gone into captivity before the Enemy *o*.

* Jer. 12. 13.

n God hath fulfilled his threatning, *Deut* 28. 43. The Enemy is got above us, and we are brought very low, for the multitude of

our fire, directly contrary to his promise in case of obedience. *Jer.* 13. *o* Not only our young and old Men, but the little Children, have been driven like Sheep before the Enemy into a miserable Captivity.

6 And from the daughter of Zion all her beauty is departed *p*: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer *q*.

p All the inhabitants of *Zion* have lost their former Beauty, whatsoever splendor the City had, whether from the multitude or gallantry of her Inhabitants, it is all gone, her Nobles are become thin, and ill-favoured like Beasts almost starved, their Enemies pursue them to destroy them, and they have no strength to oppose or resist them.

7 Jerusalem remembred in the days of her affliction, and of her miseries, all her ‖ pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her *r*, the adversaries saw her, *and* did mock at her sabbaths *s*.

‖ Or, desirable.

r The Inhabitants of *Jerusalem* now, that they are in affliction and misery, have time to remember their former Mercies, and with how many desirable things God had once blessed them, and compare her former state before she fell into the Enemies hands, with her present state now she is in their power. *s* Now it is an affliction to them to hear her Enemies mock at her Sabbaths, which while they enjoyed they abused.

8 Jerusalem hath grievously sinned: therefore she † is removed: all that honoured her, despise her *t*, * because they have seen her nakedness: yea she sigheth, and turneth backward.

† Heb. become a removing, or a wandering.

t She is carried out of her own Land into an Enemies Countrey, and made an hissing and scorn to those who before reverenced her, (in all this God is righteous; for all orders of Men have grievously sinned) because they have seen the Lord stripping her of all her Blessings, and exposing her to the scorn and reproach of all Men as Strumpets are exposed.

* Jer. 13. 26. Ezek. 16. 37. & 23. 29.

9 Her filthiness *is* in her skirts *u*, she * remembreth not her last end, therefore she came down wonderfully: she had no comforter *x*: O LORD behold my affliction: for the enemy hath magnified *himself y*.

* Deut. 32. 29.

u He persisteth in his comparison of the *Jewish* People, either to a fluttish nasty Woman, or to an impudent Woman that is not ashamed to expose her nastiness or wickedness to the view of all. *x* That is, the *Jews* never considered, or would not believe what those degrees of sin would at last bring them to, and that hath been the cause of that prodigious Calamity into which God had brought them. *y* The Prophet turns himself to God, whom he desires to behold the affliction of this People, that is, with a pitiful compassionate Eye. It is a very useful thing in Holy Scripture, to signifie the acts of the Heart, by the acts of the *inward* and outward Senses, those especially of the *Memory*, *Eye* and *Ear*, because Objects must be first brought in by the Senses before they can affect the Soul. Hence (the Scripture speaking of God after the manner of Men) the Servants of God desiring God to have compassion on them, shew them favour, &c. desire him to *behold* and look upon their affliction.

10 The adversary hath spread out his hand upon all her ‖ pleasant things *z*: for she hath seen *that* the heathen entred into her sanctuary, whom thou didst command *that* they * should not enter into thy congregation *a*.

‖ Or, desirable. * Neh. 13. 1.

z That is, hath got them into possession. By *pleasant things* are here to be understood the *Ornaments* of the Temple, upon which the Enemy had laid violent hands, to this Phrase of *spreading out* the hand is taken *Isa.* 25. 11. The things of the Sanctuary were always pleasant things to those that feared God. Politibly those that little valued them before, now looked upon them in their true notion. We seldom know our mercies till we come to be deprived of them. *a* He means the *Ammonites*, and *Moabites* whom the Law concerned, *Deut.* 23. 3. Some of whom probably affisted the *Babylonians* in the Conquest of *Judea*.

* Jer 32. 6. ‖ Or, to make the soul to come again.

11 All her people sigh *, they seek bread *b*, they have given their pleasant things for meat to ‖ relieve the soul *c*: see, O LORD, and consider, for I am become vile *d*.

b He speaketh probably with reference to the Siege, after which the People had scarcely any pleasant things to exchange for Bread. The whole Body of the People was in a sad condition, and in a Land that ordinarily flowed with Milk and Honey, they were at loss for Bread to eat. *c* And gave any thing for something to satisfie their hunger. *d* The Prophet sends up a sudden Ejaculation to God much like that *Ver.* 6. The Argument he useth is drawn from the misery the People were in, expressed under the notion of being become vile, that is miserable or contemptible.

‖ Or, it is nothing. † Heb. pass by the way. * Dan. 9. 12.

12 ¶ ‖ *Is it* nothing to you, all ye that † pass by? behold, and see, * if there be any sorrow like to my sorrow: which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger *e*.

e The Prophet speaks in the Name of the *Jewish* Church, as a Woman in misery sitting by the way side, and calling to Passengers that came by to have compassion on her, suggesting to them, that her affliction was no ordinary affliction, nor the effect of a common and ordinary Providence, but the effect of the Lord's fierce anger, a most severe punishment.

13 From above hath he sent fire into my bones, and it prevaileth against them *f*: he hath spread a net for my feet *g*, he hath turned me back: he hath made me desolate, *and* faint all the day.

f By Fire he means a Judgment as consuming, and as afflictive as Fire in the *Bones*, which had consumed the strength of the *Jews*. *g* That is, God had brought them into a condition wherein they were entangled, and could not get out. The Holy Man owneth God as the first cause of all the evil they suffered, and entitles God to their various kinds of afflictions; both in Captivity, and during the Siege, looking beyond the *Babylonians* who were the proximate instrumental cause.

14 The yoke of my transgressions is bound by his hand *h*: they are wreathed, *and* come up upon my neck *i*: he hath made my strength to fall; the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up *k*.

h Still the prophet eyeth God in all, and acknowledgeth his Justice while he sees his afflictions the *yoke* of their *transgressions*, that is, which was put upon their Neck, upon the same account that Yokes are put about the Necks of Beasts that use to break Hedges, &c. and bound to keep them fast. *i* My punishments are twisted as Cords, to make them more strong; I have a complication of Judgments upon me, Sword, Famine, Pestilence, Captivity, they are not only prepared for my Neck, but they are already put upon it. *k* All my valiant Men, the strength of my Nation is broken, and I am so fallen, that I am not able to rise again.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me *l*: he hath called an assembly against me, to crush my young men *m*: the LORD hath trodden ‖ the virgin, the daughter of Judah, *as* in a winepress *n*.

‖ Or, the winepress

l In the midst of me, may be interpreted either as *pleonastical*, of the Verb or as denoting the place in which they lost their valiant Men, *viz.* *in* the midst of the City during the Siege, not in the Field. *m* Instead of those solemn Assemblies that were wont to be called together within *Hierusalem* by sound of Trumpet for the solemn Worship of God; God had called an Assembly of *Chaldeans* as Adversaries against the City, to crush the Inhabitants of it. *n* God had trodden upon the *Jews* as Men use to stamp Grapes in a Winepress, where they use to crush them to pieces to get out the Juice, and then they throw the husks that are good for nothing upon the Dunghills. These are but various expressions to set out the misery which God had brought this People for their Sins into.

16 For these *things* I wept, * mine eye, mine eye runneth down with water *o*, because the comforter that should † relieve my soul, is far from me *p*, my children are desolate, because the enemy hath prevailed *q*.

* Jer. 13. 17. and 14. 17. Chap. 2. 18. † Heb. bring back

o For these fore afflictions, and for my sins that have caused them, and for these impressions of Divine Wrath which I discern in them, Lord! I that am thy Prophet, and we that are *Israelites* indeed weep, and that plentifully; *p* having neither thee present with us as formerly to be our hope or comfort, nor any Friend that will deal by us as Friends sometimes do by others in swooning fits to fetch back their Souls. *q* Either the other Cities of *Judah* (*Jerusalem* was the Mother City) or my People, my Inhabitants, are wasted destroyed, and made desolate, because the Enemy hath prevailed.

17 * Zion spreadeth forth her hands *r*, *and there is* none to comfort her *s*: the LORD hath commanded concerning Jacob *that* his adversaries should *be* round about him *t*: Jerusalem is as a menstruous woman amongst them *u*.

* Jer 4 31.

r The same in this Verse is meant by *Zion*, *Jacob* and *Jerusalem*, unless *Zion* more specially signifieth the *Jews* considered as a Church, because of the Temple built upon it. She spreadeth out her hands as in a posture of mourning, and bewailing her self. *s* But she had none that could afford her any comfort. *t* God had commanded concerning the *Jews* who were descended from *Jacob*, (their twelve Tribes from his twelve Sons) that their Enemies should incompass them. *u* They were become loathsome and filthy even in the Eyes of their Enemies like Women, which were separated from the Congregation during their legal Uncleanness.

18 ¶ The LORD is * righteous, for I have * rebelled against his † commandment *w*: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity *x*.

* Dan 9. 7. * 1 Sam. 12. 14, 15. † Heb. mouth.

w The Prophet either directeth those that feared God what they should say, or expresseth what many of them did say in the Name of the rest, acknowledging both the Lord's Justice and Faithfulness, because they had been disobedient to the Commandments of God. *x* In these words the Prophet only personates a passionate *Woman* begging pity of all because her Children were taken from her.

19 I called for my lovers, but they * deceived me *y*; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls *z*.

* Jer 30. 14.

y I desired help of my Allies and Confederates who courted my Friendship and Alliance in my Prosperity, but they failed mine expectation, none of them either would or could succour me. *z* My misery

Misery was such through the Famine, that not only my common People but those of the best rank in the City. Magistrates and Priests fainted as they went along the Street seeking Bread to satisfie their hunger.

20 Behold, O LORD *a*, for I am in distress; my * bowels are troubled: mine heart is turned within me, for I have grievously rebelled; * abroad the sword bereaveth, at home *there is* as death *b*.

* Isa. 16. 11. Jer. 48. 36. Chap. 2. 11. Hos. 11. 8. * Deut. 32. 25. Ezek. 7. 15.

a The Petition is of the same nature as before, a petition for mercy as the product of that pity and compassion which extream misery begets in good Souls (and is ascribed unto God though found in him in a much more perfect degree, *Psal.* 78. 38. and 86. 15. and 111. 4.) through the eyes affecting the heart. *b* The argument the Prophet useth is drawn from the misery this People was now in, which he expresseth metaphorically, telling us their Bowels were troubled, their Heart turned, signifying the more inward disturbance of their mind; or more plainly, and that both generally saying they were *in distress*, and more particularly by the great Judgments of the Sword, and Famine, the Sword in the Field, the Famine in the City; unless the Sword alone be meant both without and within the Gates of the City. In all this the Church justifieth God, confessing this was but the righteous product of her sin, by which, she having formerly subjected her self to God, had grievously rebelled; for as all Men are born Subjects to God, so by their sins they are become Rebels, so it is a great aggravation of Mens Rebellion against the Lord, when they have formerly taken an Oath of fealty to the Lord, and as *Moses* said, avouched the Lord as their God.

21 They have heard that I sigh *c*, *there is* none to comfort me *d*: all mine enemies have heard of my trouble, they are glad that thou hast done *it e*: thou wilt * bring the day *that* thou hast ‖ called, and they shall be like unto me *f*.

* Isa. 13. & Jer. 46. & ‖ Or, proclaimed.

c The Nations contiguous to me, *Egypt*, &c. those that before courted me, as pretended Friends have been no strangers to my bitter afflictions, that have brought forth sighs from me. *d* But there is none of them can or will comfort me, but give me over as in a desperate case. *e* The *Edomites*, *Obad.* 1. &c. and *Moabites* and other Heathen Nations, with whom I have had hostility, they are glad at the great misery that hath befallen me. *f* But thou hast declared thy pleasure for their destruction also, and hast by me proclaimed it, *Jer.* 49. and 50. and thou shalt in that day bring them into as sad a condition as the Church of the *Jews* are now in. As they seldom in themselves feel their own Miseries, which they have felt and compassionated in others: So Men hardly escape their own snares at last in those evils which they have rejoyced to see brought upon God's People.

22 Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint *g*.

g This Verse is another Prophetical Curse or Imprecation, several of which we meet with in Holy Writ, *Psal.* 109. 6, 7, 8, 9 and 137. 8. *Jer.* 11. 20. and 18. 23. and in many other Texts, which would incline us to think that our Saviour's Precept, *Matth.* 5. 44. to pray for those that persecute us, back'd by his own Example, *Luke* 23. 34. and *Stephen's*, *Acts* 7. 60. is either to be interpreted of praying for the *forgiveness* of their sins, (we ought to desire the eternal Condemnation of none:) or to be restrained to such as are our personal Enemies, not the common Enemies of the Church of God. Our Saviour's Precept most certainly is not to be so interpreted, but that we may lawfully pray for such evils to the implacable Enemies of the Church, and People of God as may restrain and weaken their hands, and put them out of a capacity of wasting the Lord's Heritage; we are only obliged by it to wish well to their Souls, and to desire no evil against them out of private revenge or malice, but only out of Love to God, and Zeal for his Glory; but for their outward Prosperity in their Courses of Enmity we ought no more to pray, than against their eternal Salvation; for this were to beg of God to encourage his Enemies in their enmity against him. And though *Jeremiah* were a greater Prophet than any of us can pretend to be, and had Revelations of particular future Contingencies which we have not; yet every one may prophesie a ruine to the Enemies of God's Church and People, and such as rejoyce in their ruine; God never using a Rod against his People, which he doth not at last burn, nor ever countenancing Inhumanity in any, but much less when it is rooted in a malice against himself, and his interest in the World.

CHAP. II.

Jeremiah *lamenteth the Misery of* Jerusalem; *and its Causes*; *and their Enemies derision*, 1,—17. *An Exhortation to true Sorrow and Repentance*, *a fervent Prayer*, 18.—22.

1 HOW hath the LORD covered the daughter of Zion with a cloud in his anger *a*, *and* cast down from heaven to the earth the daughter of Israel *b*, and remembred not his footstool in the day of his anger *c*!

a It hath been formerly observed that great States and Kingdoms are often in Scripture expressed under the notion of *daughters*, *Psal.* 137. 8. *Isa.* 47. 1. 5. *Lament.* 4. 21, 22. *Jer.* 46. 11. *Isa.* 10. 30. the meaning is, how hath God obscured all the beauty and glory of the Church and State of the *Jews*. *b* That is, thrown them down from the highest pitch of Glory and Honour, to the meanest degree of Baseness and Servitude. *c* The Earth is called the Lord's Foot-stool, *Isa.* 66. 1. *Matth.* 5. 35. *Acts* 7. 49. but here plainly the Temple is understood, called God's Foot-stool, 1 *Chron.* 28. 2. and the whole Temple seems rather to be understood, than the *Ark*, for we read of no indignity offered to the Ark by the *Chaldeans*, n one thin to any other part of the Temple; God had suffered the *Chaldeans* to burn the whole Temple, and it may justly be doubted whether those other Texts that mention a worshipping at God's Foot-stool, *Psal.* 99. 5. and 132. 7. be not to be understood of worshiping in the Temple, for it was not the privilege of all the *Jews* to come so near the Ark as to worship before that: The reason of the complaint is God's permission of the *Chaldeans* to burn the Temple. See *Jer.* 52. 13.

2 The LORD hath swallowed up all the habitations of Jacob, and hath not pityed *d*: he hath thrown down in his wrath the strong holds of the daughter of Judah *e*: he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof *f*.

† Heb. made to touch.

d As he hath had no respect to his own House, so he hath had much less respect to the common Habitations of the *Jews*. *e* Their military Fortifications have been of no use to them, he hath made them to touch the ground, *i. e.* suffered the Enemies to batter them to the Earth. *f* That is, Either delivered them into the hands of *Pagans* whom to touch they judged a legal pollution, or else dealt with them as with a polluted thing, cast them off, or brake them in pieces. All this is made the effect of God's Wrath, and his Work; for as a Man is said to do that which he incourageth others to do, and affists them in doing; so God is said to have done this, because he did not only suffer the *Chaldeans* to do it, but used them as a Rod in his Hand, inclining them to do it, and assisting them in the Execution of his Wrath.

3 He hath cut off in *his* fierce anger all the horn of Israel *g*: he hath drawn back his right hand from before the enemy *h*, and he burned against Jacob like a flaming fire, *which* devoureth round about *i*.

g That is, the beauty and strength of *Israel*, so Horn signifieth by an usual Metaphor in Scripture, *Psal.* 75. 4. *Jer.* 48. 25. *Ezek.* the Horn being much the beauty of the Beast, as also that Member by which the Beast puts forth its strength in assaulting its Adversary. *h* Either God hath drawn back his Assistance which he was wont to give the *Jews* against their Enemies: Or *Israel*, through God's leaving of them, hath drawn back his right hand; but it seems rather to be understood of God's weakening the *Israelites* right hand, so as they were not able to hold them up (as before) against their Enemies. *i* God had consumed them, not in this or that part, but round about, as a fire fiezing an house or heap of combustible matter at once, on all sides.

4 He hath bent his bow like an enemy: he stood with his right hand as an adversary *k*, and slew † all *that were* pleasant to the eye *l*, in the tabernacle of the daughter of Zion: he poured out his fury like fire *m*.

† Heb. the desire of the eye. † Heb. able of the eye.

k That is, God, (whom by their sins they had provoked and made their Enemy) behaved himself as an Enemy, bending his Bow, and stretching out his right hand, *l* and slew their young Men, and Maidens who were pleasant to look upon. *m* And had brought Judgments upon them like fire, which devours without any discrimination.

5 The LORD was an enemy; he hath swallowed up Israel, he hath swallowed up all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation *n*.

n See *Ver.* 2. Several pathetical expressions signifying the same things, properly imitating the dialect of Mourners whose passion suffers them not to speak according to Art, but frequently they say the same things over and over.

6 And he hath violently * taken away his ‖ tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly *p*: the LORD hath caused the solemn feasts, and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest *q*.

* Isa. 5 5. ‖ Or, hedge.

o The word translated *Tabernacle* (say some) signifies an *hedge* or *fence*, and they would have it here so translated, and so the Phrase should denote God's withdrawing his Protection from the *Jews*, but it is no where so translated. It is another word used, *Psal.* 80. 12 and 89. 40. The most judicious Interpreters think that the word here signifieth the *Temple*, and the rather because of what followeth. *p* By the *places of the assembly* may be understood the Synagogues. *q* By the King and the Priest are meant Persons of greatest Rank and Eminency, though it is thought here is a special reference to *Zedekiah* the King of *Judah*, and *Seraiah* who was the High-Priest, the former of which was miserably handled, the latter slain.

7 The LORD hath cast off his altar: he hath abhorred his sanctuary *r*: he hath † given up into the † Heb. hand of the enemy the walls of her palaces *s*; * they shut up. have made a noise in the house of the LORD, as in a day of the solemn feast *t*.

* Psal. 74. 4.

r By *Altar* and *Sanctuary* seemeth not to be meant strictly here the places or Buildings so called, which are said to be the Lord's, because he directed the making of them, and they were dedicated to his Service, and used for no other use; but the stated Worship and Communion of the Church of the *Jews*; as *Altar* is taken,

1 *Cor.* 10. 18. God by his suffering the place to be destroyed where alone they might Sacrifice, seemed to have abhorred his own Institutions, as it is said, *The prayers of the wicked are an abomination to the Lord.* *s* He saith the Lord also had destroyed the most stately of their Civil Edifices. *t* And the Enemies with their Triumphs and Blasphemies, had made as great noise, to the reproach and dishonour of God, as before those that sing holy Songs, or plaid on Instruments were wont to make in the Temple to the Honour and Glory of God.

8 The LORD hath purposed to destroy the wall of the daughter of Zion *u*; * he hath stretched out a
* 2 Kings 21. 13. Isa. 34. 11. † Heb. *withdraweth.* line *m*, he hath not withdrawn his hand from † destroying *x*: therefore he made the rampart and the wall to lament; they languished together *y*.

u The term *Wall* in this Verse seemeth to be taken in a metaphorical fence, for the strength and security of the *Jews* (the strength and security of a place lying much in its Walls.) *w* Artificers use with Lines not only to mark out places for building, but also for destruction, to direct them what to cut off, such a Line is here destruction, to direct them what to cut off, such a Line is here meant. *x* God had gone on in destroying them. *y* And had made their Walls and Ramparts feeble, and to shake like a Man under some languishing Distemper, that had no strength left.

9 Her gates are sunk into the ground *z*, he hath destroyed and broken her bars *a*, * her king and her
* 2 Kings 24. 15. and 25. 6, 7. princes *are* among the Gentiles *b*; the law *is no more* *c*, her * prophets also find no vision from the
* Psal. 74. 9. Ezek. 7. 26. LORD *d*.

z That is, the Gates of *Jerusalem* are destroyed, and covered over with Rubbish. *a* The Bolts of the Gates are broken. *b* *Zedekiah* and the Nobles of *Judah* that were not slain were in miserable Captivity. *c* The Law was no more read and opened, nor was there any more Sacrifices offered according to the prescript of it, nor any solemn Feasts kept according to the direction of it. *d* They had but very few Prophets amongst them from this time to the time of the Gospel, and very few of those at this time alive had any Revelations from God, we read only of this time Prophet, *Ezekiel*, *Daniel*, and three after the Captivity, *Haggai*, *Zechariah* and *Malachy*.

10 The elders of the daughter of Zion sit upon the
* Job 2. 12. ground, *and* keep silence *e*: they have * cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground *e*.

e Sitting upon the ground, keeping silence, throwing Dust on their Heads, girding themselves with Sackcloth, hanging down the Head, were all of them Postures and Actions and Gestures of Mourners. The meaning of this whole Verse is, that the whole City of *Hierusalem* was in a very sad state and condition, and all Persons in it in a mournful posture. Not the common People only, but the gravest of their Magistracy and Ministery. Those who were wont to sit in the Chairs of Magistracy and of Teachers. Their young Women also which used to be most brisk and frolick. Their whole condition was furthest off from sorrow, and who those whole condition was furthest off from sorrow, and who those whole condition was furthest off from sorrow, and who were least disposed to it, were now, all of them drowned in floods of it.

11 Mine eyes do fail with tears *f*, * my bowels
* Chap. 1. 20. are troubled *g*; my liver is poured upon the earth *h*, for the destruction of the daughter of my people *i*, because the children and the sucklings ‖ swoon in the
‖ Or, *faint.* streets of the city *k*.

f This whole Verse is but expressive of the Prophet's great affliction for the Miseries come upon the *Jews*. He wept himself almost blind. *g* His passion had disturbed his bodily Humours, that his Bowels were troubled. *h* His gall lying under his Liver, upon this disturbance was vomited up, they are all no more than Expressions of very great affliction and sorrow. *i* For the miseries befallen the *Jews*, he had mourned for their sins before, and for their Plagues too which he had in prospect, *Jer.* 9. 1. he now mourns for them, as being come upon them; which mourning considered only as for their Miseries, spake no more than the Prophet's good Nature and Love to his Country: but considered as the Indication of God's Wrath and Displeasure was also *a godly sorrow*. *k* The Children and Sucklings fainted and swooned, either for want of Water, or Bread, or Milk in their Mothers or Nurses Breasts during the Famine, occasioned by the long Siege of the City. This appears in the next Verse.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom *k*.

k The little Children ignorant of the cause of the failure of their usual Food called to their Mothers for it as formerly, being ready to faint and die, as Men mortally wounded for want of Spirits and Blood use to faint, and died in their Mothers arms; for so I had rather interpret the Phrase *poured out their souls*, than (as some) understanding by *Souls* the desires of their Souls, for he is speaking of *Sucklings* as well as more grown Children, the Phrase is capable of both senses.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee *m*?

m The Sum of this Verse is, That the miserable condition of the People was both *incomparable* and *incurable*. There was no People whose miserable condition was in any degree parallel to the misery of the *Jews*. It is some comfort to Persons in misery to consider, that others are, and have been as miserable as they, but the Prophet had not this Topick from whence to fetch an argument of comfort to the *Jews*; there were none to whom he could liken them, nor was there any present cure for them, their breach was like a *Sea-breach* where the Waters come in with such a Torrent, that while the Tide abates there is no making any bank or defence against them.

14 Thy * prophets have seen vain and foolish
* Jer. 2. 8. & 5. 31. things for thee *n*, and they have not discovered thine & 14. 14. iniquity, to turn away thy captivity *o*; but have & 23. 16. seen for thee false burdens and causes of banish- & 27. 14. & 29. 8, 9. ment *p*. Ezek. 13. 2.

n Not the Lords Prophets in thee, but those Prophets to whom you chose rather to hearken, and whom you believed rather than me, and others sent by God to reveal his Will unto you, came and told you idle and vain Stories, that those who were carried into Captivity, should after two Years return, *&c.* *o* And by telling you such smooth and pleasant things tickled your Humours instead of discovering your Sins, which were bringing these Judgments upon you; whereas they ought to have dealt freely, and faithfully with you, and have made you sensible of your sins, and this might have prevented your miserable Captivity. *p* But they rather spent their breath in telling you false Stories to incourage you in your sinful courses, and so proved to you the causes of your Banishment; or else they told you false Stories which they pretended to be the causes of the Captivity of your Brethren, in the mean time concealing the true causes, and suffering you to run on in the same Errors, till you came to be more miserable than those that went into Captivity before you.

15 All that † pass by, * clap *their* hands at thee; † Heb. *pass by the* they hiss and wag their head at the daughter of Je- *way to* rusalem *q*, *saying*, *Is* this the city that *men* call *mer.* * the perfection of beauty, the joy of the whole * Ezek. 25. 6. earth *q*? * Psal. 48. 2 & 50. 2.

q This was according to God's Threatnings, 1 *Kings* 9. 8. *Jer.* 18. 16. and 19. 18. God had poured out all his Blessings upon this People, whatsoever might adorn them, or make them happy, so as all People blessed the *Jewish* Nation: But now the case was so altered, that all People scoffed at them, and hissed, and admired at the change which God had made.

16 * All thine enemies have opened their mouth * Chap. against thee: they hiss, and gnash the teeth: they 3. 46 say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen it *r*.

r As Strangers that had no Quarrels with, nor Prejudices against the *Jews*, passing by their Country, and their great City *Jerusalem*, despised and scorned it, so their Enemies with whom they had former Quarrels, and who had taken up Prejudices against them, they reproached and abused them, and triumphed in their ruine, and in the success of their Arms against them, and blessed themselves as having now seen the day they had looked and wished for.

17 The LORD hath done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down and hath not pitied: and he hath caused *thine* enemy to rejoyce over thee, he hath set up the horn of thine adversaries *s*.

s God hath not surprized us by these Providences, he gave us notice what he would do, and hath done no more than what he threatned long since, *Lev.* 26. 16. *&c.* *Deut.* 28. 15, *&c.* It is true he hath severely punished us, so as in his Dispensation there appear no prints of pity, he hath set up our Enemies and hath made them to triumph over his People, but in all this he hath but justified his truth, and fulfilled his word.

18 Their heart cried to the Lord *t*, O wall of the * Jer. 13. daughter of Zion, * let tears run down like a river 17. Chap. day and night; give thy self no rest, let not the ap- 2. 18. ple of thine eyes cease *u*.

t They cried unto God seriously, though not sincerely, from their heart, though not with their whole heart; either by the Wall, or upon the Wall, or (which is judged most probable) by occasion of the breaches made in the Wall. Upon this he turns his Discourse to the *Wall* it self, and calls to it, or to those that were upon it, or near it incessantly to mourn. In the *Heb.* it is *let not the daughter of thine eye cease*, we call it the *Apple*. The *Latines*, the *Pupil*, or *Babe* of the Eye.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the LORD: lift up thine hands toward him, for the life of thy young children, that faint for hunger in the top of every street *w*.

w The Prophet calls upon the *Jews* not to be slothful in this their very evil day, but to rise up from their Beds, and either at the beginning of the four Watches, or at the beginning of each Watch, at all times in the Night, to betake themselves to God by Prayer, and that not in a cold lazy manner, but so as to pour out their hearts with their words; and he moveth them to it, as for their own sake so for the sake of their young Children who every where, were starved to Death.

20 ¶ Be-

20 ¶ Behold, O LORD, and consider to whom
* Lev. 26. 29. Deut. 28. 53. Jer. 19. 9. Chap. 4. 10. Ezek. 5. 10 ‖ Or, *stranded meth their hands.* thou hast done this *x*: * Shall the woman eat their fruit, *and* children ‖ of a span long? shall the priest and the prophet be slain in the Sanctuary of the LORD?

x That is, not to Heathen who never owned thee, nor were called by thy Name, but to thine own People called thy Portion and thine Heritage; let thy former relation to us, and our former acknowledgments of thee, prevail with thee. *y* Wilt thou suffer, or should such a thing be, as for Women to satisfie their Hunger with the fruit of their own Bodies, and that when they are very young. *z* And shall thy Ministers be slain and that in thy Sanctuary? any humane Blood polluted it, shall not the blood of those that were the Ministers of God be judged a pollution, and profane nation of it?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen
* Chap. 3. 43. by the sword: * thou hast slain *them* in the day of thine anger, thou hast killed, *and* not pitied *a*.

a None of what Sex or Age soever are spared; though the hands of the *Chaldeans* have done this, yet they have been set on and assisted by thee, and have been but the Executioners of thy wrath and displeasure.

22 Thou hast called as in a solemn day, my terrors round about *b*, so that in the day of the LORDS anger none escaped, nor remained: those that I have swadled and brought up, hath mine enemy consumed *c*.

b As my People were wont to be called together from all parts in a solemn day, when they were to meet at *Jerusalem* from all parts of *Judea*, so now by thy Providence my terrible Enemies, or terrible things are by thee called together against that Holy City, whither thy People were wont to be called to thy solemn Worship. *c* Thou hast made me as a great mother to bring up many inhabitants that were my Children, and now the Enemy hath consumed the far greater number of them.

CHAP. III.

The faithful bewail their Misery and Contempt, 1—21. They nourish their hope by Consideration of the Justice, Providence, and Mercies of God, 22—38. They stir up themselves to Repentance, Patience, Prayers and confidence of deliverance for themselves, and Divine vengeance on their Enemies, 39—66.

1 I *Am* the man *a that* hath seen affliction by the rod of his wrath *b*.

a Some understand this of the Prophet, some of the People who were before set out under the Notion of a Woman, a Daughter, here *of a man*. *b* Affliction must here be taken *Emphatically* for eminent degrees of affliction, caused not meerly from the power and malice of the Enemy, but from the Wrath of God tho brought upon them by the *Chaldeans* who were to the two Tribes, the Rod of God's Wrath, as the *Assyrians* are called with reference to the ten Tribes, *Isa.* 10. 5.

2 He hath led me, and brought *me into* darkness, but not *into* light *c*.

c *Darkness* in Scripture (metaphorically taken) signifies *Ignorance*, *Sin* and *Misery*; and *Light* signifies *Knowledge*, *a State of Grace*, or a state of *mirth* and jollity, they are both here taken in the latter sense, as light is taken, *Esther* 8. 16. *Micah* 7. 8. *Job* 18. 5. *Psal.* 97. 11. and also Darkness is used, *Jer.* 13. 16. 1 *Sam.* 22. 29. *Prov.* 20. 20. *Joel* 2. 2. *Ezek.* 32. 8. The sense is God hath not brought me into a joyful and prosperous, but into a sad and calamitous estate and condition.

3 Surely against me is he turned, he turneth his hand *against me* all the day *d*.

d The course of God's Providence toward me is quite altered, his hand, that is, his power which was wont to be with me, and for me against my Enemies, is now turned against me, nor is it for a moment, or for one stroke or two, but his hand is continually against me.

4 My flesh and my skin hath he made old, he hath broken my bones *e*.

e I was a *Virgin*, young and fair, but I am quite altered, and am now as an old Woman whose Flesh is decayed, and my Skin wrinkled; all my Beauty is gone, and all my Strength is gone, my *Bones*, those in whom my strength consisted, are slain and broken.

5 He hath builded against me *f*, and compassed me with gall and travail *g*.

f He hath not builded with me increasing my prosperity, and protecting my Houses, but he hath builded Forts and Batteries and Castles, (military Buildings) to batter down my Walls and Houses, *Isa.* 29. 2, 3. *g* Or with Poison, Venom and Misery (as some Translate it) and it seems more proper than *gall* and *travail*, which have no cognation one with another. We are not well acquainted with the ancient Dialect of other Countries, the sense is obvious, God had surrounded them with Misery and Calamities.

* Psal. 88. 5, 6. 6 * He hath set me in dark places, as *they that be* dead of old *h*.

h The Prophet compareth their state in *Babylon* to the state of Bodies in the Graves, or in some *Charnel* House, which are places of darkness, full of rottenness and dead Mens Bones. Such was the state of the *Jews* in *Jerusalem* during the time of the Siege before the City was taken, when *Jerusalem* was a most miserable place by reason of the Multitudes slain by the Enemy, or by the Famine: Such was their estate in *Babylon*, where the company of Heathens made their state, as the state of the living amongst the dead.

7 He hath hedged me about, that I cannot get
* Job 3. 23 & 19. 8. out: * he hath made my chain heavy *i*.

i The use of an Hedge about an inclosed Field, is twofold: To keep out other Beasts, which belong not to the Owner of the Ground; in this sense God set an Hedge to nations about *Canaan*, *Isa.* 5. 5. 2. To keep in those Beasts that are within, thus God had now hedged them in, into a barren place where they had no Pasture, but were continually pushed at by other Beasts with whom they were mixed, and who were stronger than they, and they could not get out. *k* God had dealt with them as with grievous Malefactors, who are loaded with heavy Chains. He had made their affliction heavy and insupportable.

8 Also when I cry and shout *l*, he shutteth out my prayer *m*.

l In the condition I am in, I cannot help my self, no Creatures can help me, I have no hope but in God. I like the ordinary course in that cafe, which is Prayer, I pray fervently and aloud as those that are serious and importunate for what they desire (for shunting here signifies no more than making a loud noise, not a loud noise of Joy and rejoycing, as it mostly signifies) but he deals with me as great Persons that have no mind to listen to Suitors, and shut their Gates against them, he shutteth out my Supplications, which made their case wholly desperate and remediless.

9 He hath inclosed my ways with hewen stones *n*, he hath made my paths crooked *o*.

n *Ways* in Scripture ordinarily signifies Mens Courses, and methods of Counsels, and Actions; if the term be taken in that sense here, it signifieth God's defeating all their Methods and Counsels taken for their own security, in the purfuit of which they met not with ordinary, but with insuperable difficulties like Walls of hewen stone. *o* Nay God had not only defeated their Counsels, but had made them prove more fatal and pernicious to themselves, which seemeth to be intended, by making their ways crooked, which should have led right on to the end intended.

10 * He *was* unto me *as* a bear lying in wait, *and* * Job 10. 16 Isa. 38. *as* a lion in secret places *p*.

p That is he hath taken all advantages against me to destroy me. 13. Hos 5. 14. & 13. 7, 8.

11 He hath turned aside my ways, and pulled me in pieces, he hath made me desolate *q*.

q The same thing is repeated in other Phrases, which was before said, *viz.* That God had pleased by his Providence to frustrate all the designs and counsels of the *Jews*, and miserably to destroy them, as a Lion, or a Bear (the wild Beasts mentioned before) tear in pieces the Beasts they prey upon.

12 He hath bent his bow, and * set me as a mark * Job 7. 20. & 16. 12. for the arrow *r*.

r He hath prepared himself for acts of vindicative Justice, and he hath made me the object of it.

13 He hath caused the † arrows of his quiver to † Heb. *Sons.* enter into my reins *s*.

s That is, he hath made his Judgments, to pierce the most inward parts of the Nation; or he hath mortally wounded me. In the *Heb.* it is the *daughters of his quiver*, a way of speaking very usual in *Hebrew*, to express any thing that comes from another as the effect either of a natural or moral cause, so Sparks are called the *Sons of the quick coal*, Job 5. 7 and corn the *Son of the floor*, &c.

14 I was * a derision to all my people, *and* * their * Jer. 20. 7. song all the day *t*. * Job 30. 9. Psal. 69. 12. Ver. 63.

t Though some think the Prophet speaks this of himself, yet, considering he hath all along spoken in the Name of the People, it is not probable, which makes a difficulty, how the People could be a derision to themselves: It seemeth therefore ill Translated, and that it should have been, *I was a derision to all people*, leaving out *my*, that is, to all Foreigners, to whom the *Jews* were made a derision and an hissing, there only wants the last Letter in יָנִי, and it is well observed by the learned Author of the *English Annotations* that the like defect is to be found as to the same word, 2 *Sam.* 22. 44. compared with *Psal.* 18. 43 so that י is not a *Pronoun affix* (upon which principal our Translators go) but one of the Letters that form the plural number, the other being left out, and יָנִי put for יָנִיּ.

15 He hath filled me with † bitterness, he hath † Heb. *bitternesses.* made me drunken with wormwood *u*.

u That is, he hath filled me with severe and bitter dispensations; Wormwood is a bitter Herb, but it is also a wholesome Herb, and therefore some think that the *Hebrew* word should rather be Translated *Henbane*, and that it signifies some Herb whose juice is intoxicating and poisonous.

16 He hath also broken my teeth with gravel-
‖ Or *rolled* stones, he hath ‖ covered me with ashes *w*. *me in the ashes.*

w These are but more metaphorical expressions signifying the unpleasant difficult condition into which God had brought this people. They were like Men that lived upon gritty bread, more apt to break their teeth than to nourish them; they were in the state of Mourners, and no ordinary Mourners, who were wont to throw ashes on their heads, they were all over covered with ashes.

17 And thou hast removed my soul far off from peace *x*: I forgat † prosperity *y*. † Heb. *good.*

x *Peace*, here signifies *prosperity*, rather than a *freedom from war*. Though during the Siege they were far from Peace in a strict sense, yet in their Captivity they had that peace, but both their minds were far off from quiet, and their Persons from Prosperity; the Prophet owneth God as the cause of this. *y* They had in *Canaan* lived prosperously, but now they thought of it no more, nor understood what such a thing meant.

18 And I said, My strength and my hope is perished from the LORD.

‖ Or, remember.

19 ‖ Remembring mine affliction and my misery, the wormwood and the gall *z*.

z If according to our Translation we read *Remembring*, or *while I remember*, these two Verses contain but one Sentence; in the former part the Prophet in the Name of this People expresseth their despairing Condition; in the latter he gives the reason of it, *viz.* The Peoples pouring upon their great, and heavy afflictions, which he compares to *wormwood* and *gall*, two things excellively bitter, and often made use of to signifie great affliction, *Psal.* 69. 21. *Jer.* 8. 14. and 9. 15. and 23. 15. *Rev.* 8. 11. But it may as well be read *imperatively*, *Remember* mine affliction, so the first of these two Verses expresseth the dejection of the Peoples Minds in their Captivity caused through their proneness to despair of any better condition that their angry God would bring them into. The 25th *Verse* is a Prayer directed to God, which shewed that though they were mightily perplexed, yet they were not in utter despair; and to this sence the following Verses seem to incline.

20 My soul hath *them* still in remembrance: and is † humbled within me *a*.

† Heb. *Bowed.*

a That is, I cannot forget them, and the thoughts of them sink my spirits.

† Heb. *I make to return to my heart.*

21 This I † recall to my mind, therefore have I hope *b*.

b *This*, not what was already said, that made them despair, and their Souls to bow down; but *this*, that which followeth, concerning the Nature of God, and other good Providences. I see nothing in the circumstances of my condition to comfort me, but I see something in God's Nature, and in some other Dispensations of his Providence, which gives me ground to hope for better things than an utter ruine and destruction.

* Mal. 3. 6.

22 ¶ *It is of* the LORD's mercies that we are not consumed, because his compassions fail not *c*.

c Mercy is nothing else but Love flowing freely from any, to Persons in misery, and differs from compassion only in the freeness of the emanation. It is nor because God had not power enough utterly to have consumed us, nor because we had not guilt enough to have provoked his Justice to have put an end to our Lives, as well as to the Lives of many thousands of our Countreymen, but it is meerly from the Lords free Love and Pity to us in our Miseries. If God had not a Blessing in store for us, how is it that we are Captives, and not slain as many others were during the Siege?

23 *They are* new every morning, great *is* thy faithfulness *d*.

d These Compassions of God are renewed Day by Day, to declare the great faithfulness of God in fulfilling his many promises made for Mercy to his People.

* Psal. 16. 5. & 73. 26. & 119. 57. Jer. 10. 16.

24 The LORD *is my* * portion, saith my soul, therefore will I hope in him *e*.

e God is the portion of his People, and they have chosen him as their portion, he hath declared himself to them as such, and they have accepted him as such. This gives them ground both for Patience under his Providences, and also of expectation of good from him in their lowest and meanest state.

25 The LORD *is* good to them that wait for him, to the soul *that* seeketh him *f*.

f Good is a term of a very comprehensive notion. The nature of it lieth in a totalenes to the thing or person to whom it relateth. So it signifieth *profit* and *pleasantness*. There is in God an essential goodness, which is his absolute perfection; but this Text speaketh of a communicative goodness, which floweth from him to his Creatures, and is seen in his suting their various necessities and desires with satisfactory dispensations of Providence. Though God be in one degree or other good to all, yet he is more especially good to the true Worshippers of him; yet possibly not in their lessons or times when they expect or would have God shew himself so to them, in this or that way, but always to those who wait for him, patiently enduring Trials and Afflictions until God please to send them deliverance.

26 *It is* good that *a man* should both hope, and quietly wait for the salvation of the LORD *g*.

g Good here either signifies *honestum*, what becomes Men, and is their Duty; or *Utile*, what is profitable, and will turn to good account to them. *Hoping* and *waiting* differ but as the *mother* and *daughter*. Hope being the Mother of Patience and Waiting, or as the *Habit* and *Act*. Hoping and Waiting being much the same, flowing a gracious power and habit given the Soul to wait. *Quietness* is necessary to *waiting*, for all turbulency and impatience of Spirit under bad Providences is opposed to waiting. The Salvation of the Lord refers to the outward Man, in preserving or delivering us from dangers. Or to the Soul and inward Man, in preserving us from, and delivering our Souls out of dangers they fear, or evils they are pressed with. Now for a Man in the midst of all evils to hope in God, and without turbulence or disorder in himself, to wait for a preservation from, or a delivery out of any evils, is what becometh a Man (a Child of God especially) and will turn to a good account to them.

27 *It is* good for a man that he bear the yoke in his youth *h*.

h Good here must be expounded in the same sense as in the foregoing Verse. It is not pleasant, but it is profitable, it is honourable, what becomes us, and is our Duty, quietly and patiently to bear what afflictions God will please to lay upon us, to restrain our wild and wanton Spirits when they are most prone to be too brisk and lascivious. Some by *Yoke* understand the Law of God, called a yoke (because indeed it is so to flesh and blood) *Matth.* 11. 29. It is not so easie to bend a Neck stiffened with Age, or change an Heart made hard by Custom. *Solomon* bids us to train up one in their Youth in the way we would have them to walk; and whether God will tame us when young, by his Word or by his Rod, it is of advantage to a Man: It is also laudable, and what becomes a Man, early to bear the yoke of God's Law, or to bear afflictive Providences, to have his heart betimes humbled to the Will and feet of God.

28 He sitteth alone and keepeth silence, because he hath born *it* upon him *b*.

b Our *English* Annotations supplying *That*, makes the connexion clear. It is good for a Man, that he *sit alone*, *Jer.* 15. 17. not doing what he doth to be seen of Men, but sitting alone, and when he is alone, suppressing the mutinies of his Spirit, and keeping his Soul in subjection to God, because God hath humbled him by his Rod, humbling himself to his Will.

29 He putteth his mouth in the dust, if so be there may be hope *i*.

i If *that* may be supplied, or *when* (as *Pagnine* translateth it). *Ver.* 28. the connexion of these words with the former, is very fair and easie, for then those words, *Ver.* 27. *It is good that* must be repeated in the beginning of *Ver.* 28. and 29. however both this and the former Verses let us know the Duty of Persons under Afflictions in order to their obtaining Mercy at the Hand of God, and admirably give us the Character of Persons under afflictions preparing for Mercy. They *hope*, and *quietly wait for God's Salvation*, Ver. 26. *they bear Gods yoke*, Ver. 27. because he hath laid it upon them. *They sit alone and keep silence*, Ver. 28. and here they put *their mouths in the dust*, that is, humble themselves to the feet of God, and to the Will of God; not being too confident of deliverances in this Life, but if peradventure *there may be hope*.

30 He giveth *his* cheek to him that smiteth him *k*: he is filled full with reproach.

k According to our Saviour's Precept, *Matth.* 5. 39. he doth not take any private Revenge, he is reproached and reviled, but when he is so he *revileth not again*, 1 *Pet.* 2. 23. he is filled with reproach from others, but his mouth is not filled with the reproachings of others

31 For the LORD will not cast off for ever *m*.

m This is that which beareth up his spirits, that though the Lord may for a time estrange himself from his People, yet he will not always forsake them.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies *n*.

n But though as a prudent Parent he may see reason to cause grief in, and to afflict his own People, yet as a tender good Father, that pitieth his Children in Misery he will have compassion upon them, having not only Mercies, but a multitude or abundance of Mercies.

33 For * he doth not afflict † willingly, nor grieve the children of men *o*.

* Ezek. 33. 11.

† Heb. with pleasure and delight

o In the Hebrew it is he doth not afflict *from his heart*, that is from his own meer motion without a cause given him from *from us* the Persons afflicted. Hence Judgment is called God's *strange work*; shewing Mercy is his proper natural Work, which floweth from himself without any cause in the Creature. Judgment is his *strange work* to which he never proceedeth but when provoked, and as it were forced from the Creature, whence it followeth, that he cannot delight in it.

34 To crush under his feet all the prisoners of the earth *p*.

35 To turn away the right of a man before the face of ‖ the most High *q*.

‖ Or, *a man before.*

36 To subvert a man in his cause, the LORD ‖ approveth not *r*.

‖ Or, *seeth not.*

p Here are three things mentioned, of all which it is said, that God approveth them not, neither all, nor any of them. The first is to *crush the prisoners of the earth*; he hath power to crush all Men in the World, they are his Prisoners, and cannot fly from him, but he delighteth not in it: Some think it spoken with special reference to the *Jews* who now were all Captives. *q* A second thing which it is said God approveth not, is *turning away the right of a man before the face of the most high*. Some, by the most High understand *God*, and make the sense to be *in the sight of God*. Others think that a Superiour Magistrate is understood, who *Eccl.* 5. 8. is called *the Highest*; and that so he seemeth the most probable sense. The turning away the right of a Man before them, signifieth the use of any Arts to deprive them of their just Right by misrepresenting their Cause, aspersing their Persons, *&c.* *r* The third thing mentioned is the *subverting a man in his cause*, either by Art, and Rhetorick, making it to appear bad when it is not so, or by meer Will and Power over-ruling it contrary to Right and Justice.

37 ¶ Who is he * *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not *s*.

* Psal. 33. 9

s The sence of these words is doubted by none. That nothing cometh to pass in the World, but by the disposal of Divine Providence, either effecting it by an immediate influence, or permitting it: But to what end these words are brought in this place, is not so generally agreed. Some think they are brought in to check the Blasphemy of some that spake of what had befallen the *Jews* as a thing which God had no hand in. Others think they are brought in as expounding that term that went before, *The Lord seeth not*. Though God doth not approve of sinful actions, nor incline any Man's Heart or Will to them, yet God hath an hand in the permission of the most cruel and unjust actions, which he could easily hinder. I should rather incline to interpret them as an Argument brought by the Prophet in the Name of the People of God, arguing that all we suffer is from God, and that we have deserved it, and therefore ought to submit to it.

38 Out of the mouth of the most High proceedeth not * evil and good *t*?

* Isa. 45. 7.

t In the *Heb.* the form of these words is interrogatory as much as if he should say, Doth not evil come out of God's Mouth from his Direction and Command, and from his Providence as well as good? He speaks of evils of punishment, judicial afflictive Dispensations; so it agreeth with *Job* 2. 10. *Amos* 3. 6. It is no reproach unto God to make him the Author of his own Punishments, tho' we call them evil.

39 * Wherefore doth a living man ‖ complain *as* a man for the punishment of his sins *u*?

* Prov. 19. 3.

‖ Or, murmur.

u This Verse admits of various Senses, caused from the various interpretation of the *Hebrew* word, which we Translate *complain*, which also signifies to mourn or grieve, so some render it; why doth a living Man grieve or vex himself? But the word is noted most generally to signifie *complaining* or murmuring. *w* The word also which we Translate *Sin*, sometimes signifieth that obliquity or act which we call Sin; and those who interpret the former word *grieve* or *vex*, thus understand the word Translated *Sin*, supplying some such words as these, *Let him mourn for his sin?* Why doth he mourn for his Afflictions and Plagues, let him rather spend his Tears upon his Sins. But the word also signifies the *guilt of sin*, or obligation to Death, which it layeth Man under, *sin lieth at the door*, Gen. 4. 7. so also Gen. 20. 9. and also any punishment brought upon Men for sin, *Gen.* 4. 13. where we Translate it punishment. This sense our Translators follow. The Prophet then in the Person of the *Jews*, checks himself in his Complaints for their Punishments from the consideration, that nothing had befallen them, but what was the just reward of their sins.

40 Let us search and try our ways, and turn again to the LORD *x*.

x Seeing God doth not grieve us willingly, nor delight to crush us though we be his Prisoners, and seeing the Hand of God is in these things upon us, and that justly to recompence our Iniquities into our Bosoms, instead of murmuring and fretting against God, which is not reasonable, nor will be of any profit to us, Let us examine our Thoughts, Words and Actions, and consider what they have been, and reform, and turn again to the Lord, by apostatizing from whom we have brought these evils upon us.

41 Let us lift up our heart with *our* hands unto God in the heavens *y*.

y Let us apply our selves unto God by Prayer, often expressed under this Notion in Scripture from that gesture ordinarily used in Prayer: and let us not do it in Hypocrisie, but joyning our Hearts with our Hands, praying seriously and fervently.

42 We have transgressed and have rebelled, thou hast not pardoned *z*.

z The Prophet doth not dictate words, but sense to them; teaching them the matter of their Prayer first by way of *Confession*. Sin is called a Transgression, because it is going aside from the way of God's Precepts; it is called *Rebellion*, because it is in act contrary to that Allegiance and Duty, which we owe unto God, and the Covenant we have made with him. By pardoning here is meant, the discharge of the guilty Persons from the temporal punishment due for sin (as it is often taken in Scripture) so it signifies, thou hast plagued us according to the just desert of our sins.

43 Thou hast covered with anger *a*, and persecuted us; * thou hast slain, thou hast not pitied *b*.

* Chap. 2. 21.

a Either thou hast covered thy self with anger, or covered thy own Face with anger, so as not to look upon us to more tiny Pity, or (which is more probably the sense) thou hast covered, that is *overwhelmed us* with thy Wrath. *b* Thou hast pursued us to a fatal ruine, without shewing us any pity.

44 Thou hast covered thy self with a cloud, that *our* prayer should not pass through *c*.

c God had covered them with Wrath, overwhelming them with Afflictions, so as they had no way to escape; and whereas in this distress they had nothing else to do, but only to apply themselves to God, he had hid his Face from them, so as they could get no comfortable sight of him, he was as one covered with a Cloud that could not be discerned through that opacous Body. What is meant by this Cloud, whether his fixed resolution to punish them, or his fresh remembrance of their sins, or his just Will to be revenged on them, seem too curiously inquired. The Phrase is a Metaphor, and signifies no more than that God would not hear their Prayers in their distress

45 Thou hast made us *as* the * off-scouring and refuse in the midst of the people *d*.

* 1 Cor. 4. 13.

d That is, thou hast made us to all Nations extreamly contemptible, for as they value us no more than the Sweepings of their Houses, or the most vile, refuse, and contemptible things imaginable.

* Chap. 2. 16.

46 * All our enemies have opened their mouths against us *e*.

e That is, to mock, scoff, and reproach us.

* Isa. 24. 17. Jer. 48. 43.

47 * Fear and a snare is come upon us, desolation and destruction *f*.

f All manner of misery was come upon them. They were seized first with fears and terrors, going to escape these they fell into a Snare, or (as it is in the *Heb.*) into a *Pit*, out of which they could not get, they were wasted, made desolate and destroyed.

* Jer. 4. 19, & 14. 17.

48 * Mine eye runneth down with rivers of water, for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission *g*.

g The Prophet was deeply affected upon the prospect of this evil before it came. *Jer.* 9. 1. and was now much more affected when he saw the Judgment we come, he wept plentifully and constantly, as for their sins which had brought these Judgments upon them, so for the Judgments themselves, as Indications of God's Displeasure and Wrath against them for their Transgressions.

50 Till the LORD look down, and behold from heaven *h*.

h That is, until the Lord sheweth me some favour. See the Notes on *Chap.* 1. *Ver.* 9.

51 Mine eye affecteth † mine heart, ‖ because of all the daughters of my city *k*.

† Heb. *my soul.*

‖ Or, more than all.

k The Eye and the Ear, are the Organs of the Body, by which the Soul exerciseth its Senses to bring in all Objects whether pleasing or sad to the understanding to judge of them, according to the judgment of which upon them it is affected, with Joy or Sorrow, Desire or Averſation, *&c.* and the Eye is the chiefest of these, because its Evidence is more certain, and less subject to deceit. The Prophet, and most of the *Jews* were Eye-witnesses to the Evils which had befallen the *Jews*, and which at present were upon them; so as their Hearts were sensibly affected. The word Translated *affect*, is by some noted to signifie to *waste* and *consume*, which are the effects of a deep affecting the Heart with sad and miserable Objects. *k* Our Margent tells us, that it may be also read *more than all the Daughters of my City*; according to which, the sense is, that he was more affected with the State of *Jerusalem*, than the tenderest Woman that had lived in it; but it is as well, if not better in this place rendred causally; shewing the reason of his deep affliction, *viz.* all those Miseries he had seen fall upon all the *Jews*'s Nation, or upon all the Inhabitants of *Jerusalem*.

52 Mine enemies chased me sore like a bird, * without cause *l*.

* Psal. 35. 19. & 69. 4. & 119. 161.

l As Boys beat a Bird from Bush to Bush, suffering it to rest no where, so mine Enemies to whom I gave no cause pursued me.

53 They have cut off my life in the dungeon, and cast a stone upon me *m*.

m Dungeon seemeth not to be here taken literally for the lowest and nastiest place in Prisons, which probably was the portion but of a few of the *Jews*; but metaphorically for the lowest and saddest condition of Misery. Their Enemies had brought them into the deepest Miseries to the cutting off of their Lives, and as Men use to roll great Stones upon the Mouths of Dens and Pits, where they have shut up Persons to make them sure from escaping out, to their Enemies had dealt with them, doing what lay in them to make their Condition remediless and desperate.

54 * Waters flowed over mine head *n*, *then* * I said, I am cut off *o*.

* Psal. 69. 2. & 124. 4, 5.

n Afflictions often in Scripture are called Water *Isa* 28. 17. & 59. 19. *o* That is, I am utterly undone, there is no hope for me.

* Psal. 31. 22. Isa 38. 10, 11.

55 ¶ * I called upon thy name, O LORD, out of the low dungeon *p*.

* Psal. 130. 1.

p That is, out of my deepest affliction, as *Jonah* out of the *belly of Hell*, *Jonah* 2. 2. I cried unto God, and called upon him for mercy.

56 Thou hast heard my voice *q*, hide not thine ear at my breathing, at my cry *r*.

q I in former great Afflictions applied my self unto thee, and thou didst hear me. *r* Shew me now the same favour. Our former experiences of God's goodness to us in hearing our Prayers, ought to hold up our hands in Prayer, and beget a confidence in us that we perishing in our Duty, shall find God the same God, yesterday, this day, and for ever.

57 Thou drewest near in the day *that* I called upon thee *s*: thou saidst, Fear not *t*.

s There was a time when I was in distress, and called upon thee, and thou didst draw near unto me. God is never far off from any of us, as to his essential presence; nor is it possible that he should, for he filleth all places. But he is said to be near us or far off from us, as he manifests, or doth not manifest his goodness to us by acts of gracious Providence; or that drawing near the Text speaketh. God being infinite in goodness and mercy, is spoken of as absent from those Persons and places, where he is not shewing mercy, and present only there where he sheweth forth his goodness, and to be drawing nigh to them to whom he beginneth to shew Mercy. *t* Thou didst incourage me formerly upon my Prayer.

58 O LORD, thou hast pleaded the causes of my soul *u*, thou hast redeemed my life *w*.

u Thou hast been wont to take my part against my Enemies, not like a Lawyer by word of mouth, but actually and really pleading my cause. *w* Thou hast saved me from many a danger which looked fatally upon me.

59 O LORD, thou hast seen my wrong *x*, judge thou my cause *y*.

x Thou hast a perfect knowledge of Mens perverse, and unrighteous dealings with me at this time. *y* Do thou judge between me and mine Enemies, and deal with them according to what shall appear just to thee.

60 Thou hast seen all their vengeance *z*, *and* all their imaginations against me *a*.

z Thou hast been a witness to all their fury and rage. *a* And all their malicious and bloody contrivances against me.

61 Thou hast heard their reproach, O LORD! *and* all their imaginations against me *b*.

b Who

b Whatever knowledge Men get of things done from their Eye or Ear, thou hast from thy omniscience, thou knowest not only their malicious actions, but words and thoughts.

62 The lips of those that rose up against me and their device against me all the day *c*.

c That is, thou hast observed and noted the motions, or products of my Enemies lips, and their secret devices, before they came out of their lips.

* Ver. 14. 63 Behold their sitting down, and rising up, * I am their musick *d*.

d That is at all times when they sit down, and rise up I am their song. Though probably the words have a special reference to their sitting down at Feasts, and at their merry meetings, I am all the subject of their discourse, they spend their time in mocking and scoffing at us, and at *Jerusalem*; we are they that make them sport.

† Psa 28.4. 64 ¶ * Render unto them a recompense, O LORD, according to the work of their hands *e*.

e These three last verses are all but the same general petition, though expressed in various phrases, the Prophet had prayed, *ver.* 59. that God would judge his peoples cause, here he prayeth that he would also judge his Enemies, he only desireth justice against them, a recompence of the work of their hands.

‖ Or, *Obstinacy of heart.* 65 Give them ‖ sorrow of heart *f*, thy curse unto them.

f The word translated sorrow of heart is found no where else in Holy Writ, which makes a certain particular explication of it to be difficult, and hath given Interpreters a strange liberty in translating it, *sealed, sorrow, and grief, obstinacy or hardness of heart, perplexity, abjection or breaking of heart*; the best guides we have to direct us in the sence of it are, 1. *The other things joyned with it, persecution, destruction*, a recompense according to their works. So that some afflictive evil of an heavy nature is certainly signified by it. 2. The *Analogy of Faith* which restraineth us from wishing or praying for spiritual or eternal evils against our worst Enemies; it therefore probably signifies, such perplexity, and break ings of mind as commonly attend a state of great affliction.

* Psal 8.3. 66 Persecute them and destroy them in anger from under * the heavens of the LORD *g*.

g Bring them to a temporal ruine and destruction. How far such Petitions are lawful we have before shewed, in our Notes on *Psal.* 69. 22, 23, 24, &c. and 109. 6, 7, 8, 9, 10, &c. *Jer.* 11. 20. & 15. 15. See also *Chap.* 1. 22. It is hard to interpret all passages of this nature which we meet with as Prophecies, though some of them are so, and others may be both Prophecies and Prayers.

CHAP. IV.

Zion *bewaileth her Misery*: *Confesseth her Sins*, 1,——6. *Miseries of the Closet ones*: *Women who killed and dressed their own Children*, 7,——12. *The Sin of the False Prophets and Priests*: *Their vain hope*, 13,——19. *Their King taken Prisoner*, 20. Edom *is threatned*: *And* Zion *comforted*, 21, ——22.

1 HOW is the gold become dim! *how* is the most fine gold changed *a*! the stones of the sanctuary are poured out in the top of every street *b*.

a Though some take Gold here metaphorically as signifying the most precious things, yet the most and best Interpreters take it in its native sense, for the Gold which adorned the Temple either in its cieling or in its vessels, the house of the Lord being burnt by *Nebuzaradan*, *Jer.* 52. 13. the Gold in and about the Temple must needs be discoloured, *How!* is here a note of admiration. *b* That is, are tumbled down and scattered in the head of every Street about the City.

2 The precious sons of Zion *c*, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter *d*.

c Either the Nobles and Great Men, or the Priests, or the good Men amongst the Jews *d*, that for their intrinsick worth, and value may be compared to Gold, are look't upon no better than earthen Vessels, the workmanship of an ordinary Potter. God carrying *Jeremiah* down to the Potters house, *Jer.* 18. 2. and 19. 1. had taught them that they were no more in his hand, he now proveth it by his providence, they were indeed made so, and as miserably and irreparably broken in pieces.

‖ Or. *Sea-Calves.* 3 Even the ‖ sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel *f*, like the ostriches in the wilderness *g*.

e The learned Author of our *English* Annotations, well observeth that whatever Creature is here intended by the word Translated *Sea-monsters*, yet our Translation is not proper, the Text speaking of Creatures of God's making, Monsters, properly signifying such as have something beyond their natural bulk and proportion. What Creatures are signified by the *Hebrew* term, whether *Sea Calves*, or *Dragons*, or *Serpents*, or *Whales*, is very hard to say, the *Hebrew* word signifying none Creatures, occurring so rarely as it is not easie to determine the *Species*, from the word used to express it. He certainly speaks of some brute Beasts, and those that are most savage, he saith there are none such, but by a natural instinct feed and nourish their young ones. *f* But the *Jewish* Women were become cruel to their Children, either forced to appear so, having through the Famine no Milk to give them, nor any thing to relieve them, or were indeed so, killing them to make Food for themselves, as *Chap.* 2. 20. *g* Like *Ostriches* that lay their Eggs, and leave them in the Sand, and are *hardned against their young ones*, (as *Job* 39. 14, 15, 16.) some think a kind of *Owls* are intended, which for want of Meat eat up their Young or ease as the *Jewish* Women now did. *See Ver.* 10.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh it unto them *h*.

h As the fatnesse of the Mothers Milk makes it instead of Bread and Flesh to the sucking Child, so the moisture of it makes it to be as Drink to allay its heat, the Children wanting this moisture their Mouths were hot and dry; it was a time of Famine, the little Children understanding not the case of the City, were importunate for something to eat, but none had enough for himself, much less for others. *See Chap.* 2. 12. 13

5 They that did feed delicately are desolate in the streets: *they that were* brought up in scarlet, embrace the dunghills *i*.

i This Judgment reached not only to the common People but to Persons of the highest Rank and Order, whose misery was now so much the greater, because so contrary to their former splendid state and way of living. They were wont to fare deliciously now they wanted bread to eat, and were desolate in the Streets. They were wont to eat upon Scarlet Carpets, or to lodge upon Scarlet Beds, and Couches, now they search for their Meat upon, or were glad to lie upon Dunghills.

6 For the ‖ punishment of the iniquity of the daughter of my people, is greater than the punishment of the sin of Sodom, *that was* * overthrown as in a moment, and no hands stayed on her *k*.

‖ Or, *iniquity.* * Gen. 19. 25.

k The word Translated *Punishment*, signifies also *Iniquity* (as was said in the Notes on *Chap.* 3 *Ver.* 39.) the sins of the *Jews* are compared to the sins of *Sodom*, *Isa.* 3. 9. *Ezek.* 16. 46, 48, 49. Hence their Rulers are called *Rulers of Sodom*, *Isa.* 1. 10. either their sins were Specifically the same (as they were) as to many sins, *Ezek.* 16. 49. or they were of an equal magnitude, and provocative nature. The Prophet here complains, That they were punished like *Sodom*, *Amos* 4. 11. yea and their punishment was greater, because more lingring, and gradual, whereas *Sodom* was overthrown in a moment, and that by no humane hands that abode upon her, causing her a continued torment, as there did upon the *Jews*. *David* said, It is better to fall into the immediate hand of God, than into the hands of Men.

7 Her Nazarites *l* were purer then snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire *m*.

l By *Nazarites* in this place the most and best Interpreters do not understand Persons, who were of the Religious Order of *Nazarites*, the Laws of which Order are to be read, *Numb.* 6. 2. and of whom we read *Amos* 2. 11, 12. for here is a Beauty described (under several *Metaphors*) which could never agree to them; but Persons that were nobly and ingenuously bred. The word *Neser* signifying a Crown, or Ensign of Honour, 2 *Sam.* 1. 10. 2 *Kings* 11. 12. The Name *Nazarite* was given to Persons splendid for their Breeding, and Education, or Honour and Dignity, it is given to *Joseph*, *Gen.* 49. 26. we Translate it *separate from his Brethren*, Deut 33. 16. so *Nahum* 3. 17. Her *Nazarites* in this place signifieth her *separated ones*, who either in respect of Birth, Education, Estate, places of Magistracy or the like, were distinguished from the rest of the People. *m* He expresseth their former splendid Estate by the Metaphors of *Snow*, *Milk*, *Rubies*, and *Sapphires*.

8 Their visage is † blacker than a coal *n*: they † Heb. are not known in the streets *o*: their skin cleaveth to *darker than* their bones: it is withered, it is become like a stick *p*. black.

n They that in the prosperity of the City were fair, plump and ruddy, look now black for want of fit nourishment, and through sorrow and grief. *o* Insomuch that those who before knew them by their Countenances, Garbs, and Habits, did not now know them. *p* And by reason of the Famine, (for he speaketh with relation to the Famine during the Siege) they are almost starved, their Skin is withered, and hard, and even sticketh to their Bones.

9 *They that be* slain with the sword, are better than *they that are* slain with hunger *q*: for these † pine away, stricken through for *want of* the fruits of the *flow ours.* field *r*.

q During the Siege many were killed by the Enemies sword: many more perished by Famine, the Prophet saith the condition of those who perished by the Sword was much better than the condition of those who perished by Famine, because they had a quicker Death, and were looner dispatched and put out of their pain, whereas *r* they who perished by Hunger, dyed a miserable lingring Death, gradually pining away, because they wanted Corn and Herbs, the Fruits of the Field, to uphold their Souls in Life.

10 * The hands of the pitiful women have sodden * Chap. their own children, they were their meat in the de- 2. 20. struction of the daughter of my people *s*.

s This was according to what God had threatned in case of disobedience, *Deut.* 28. 57. and a thing which hath often happened in Sieges, 2 *Kings* 6. 29. Such things did happen in the last destruction of *Jerusalem*, as we read in *Josephus*, and though we read of no such thing happening in the Siege of it by *Nebuchadnezzar*, yet that there were some such sad instances appears from this Text.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof *t*.

t An unusual fire, which burns up not only the roof, and superstructure but the foundation, leaving no bottom for hopes of being restored. *See Deut.* 32. 22. 12 The

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem *u*.

u Jerusalem was so naturally and artificially fortified, and so favoured by God, and taken notice of as a place which the Lord cared for, and watched over, that it could not have entred into the thoughts of any of those that were Enemies to it, that they should ever have been able to make themselves Masters of it.

13 ¶ For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her *w*.

w Not for their sins alone who were the *False Prophets*, and *Baal's Priests*, but for their sins in an eminent degree, they were the Ringleaders, either incouraging the People to the wickednesses they committed, or not restraining them, and denouncing the Wrath of God against them. So though they were the corrupt Magistrates that had shed the innocent Blood, yet the Priests and Prophets became guilty of it, either incouraging the Magistrates to it, or soothing them up in their bloody courses, or by burning the Children that were burnt in the Valley of *Hinnom*. The Ecclesiastical Men were a great cause of the first and last destruction of *Jerusalem*, and so they are of most other places that come to ruine through their neglect of their Duty, or incouraging others in their wicked courses. which both sheweth us how great a Blessing to a People, a godly, conscientious Ministry is: And how great a Plague and Curse a Ministry is which is otherwise. *See Jer.* 5. 31. and 23. 21.

14 They have wandred as blind *men* in the streets, they have polluted themselves with blood, ‖ so that men could not touch their garments *x*.

‖ Or, *in that they could not touch.*

x A variety of Interpreters hath made this Text much more difficult than it is. Certainly nothing can appear more reasonable than to interpret the Pronoun In the front of the Verse relatively, and to fetch the antecedent from the former Verse. *They*, that is, the Prophets and the Priests wandred up and down the Streets like *blind Men*, being spiritually blind, polluting themselves with blood, either the blood of the Children which they slew, or the *just men* mentioned, *Ver.* 13. the slaughter of whom they either incouraged, or at least did not discourage; so as one could not touch a Prophet or a Priest, but he must be legally polluted, and there were so many of them, that Men could not walk in the Streets, but he must touch some of them. Some thinking the Discourse of the Priests done with, interpret *They* of the blind Men in the City who could not walk up and down the Streets without touching the Bodies of some that were slain. Others interpret the words of the common People: Who during the Siege, could no more avoid touching Bodies slain and so polluting themselves with blood, then blind men could, so as they abhorred to touch their own Garments. The first sense to me seemeth most natural and ease.

‖ Or, *ye polluted.* 15 They cried unto them, Depart ye ‖, *it is* unclean, depart, depart, touch not when they fled away and wandred *y*: they said amongst the heathen, They shall no more sojourn there.

y The various application of the Pronoun *They* by Interpreters makes them as much divided in the sense of this as of the former Verse. Either the *Jews* that made Conscience of keeping to the Law against *touching dead Bodies*, cried to the other *Jews* to leave the City as themselves did, the City being now so full of dead Bodies that they could not stay in it without polluting themselves. Or the Priests called to them to that purpose. Or their Enemies spake in that Language to them. *z* For their Enemies had resolved they should not stay in *Jerusalem*.

‖ Or, *face.* 16 The ‖ anger of the LORD hath divided them, he will no more regard them *a*: they respected not the persons of the priests, they favoured not the elders *b*.

a These words seem to be the Language of their Enemies triumphing over them, as discerning that their God was provoked against them, and would have no more regard or respect unto them; and that *b* they had misled his Prophets which agreeth with 2 *Chro.* 36. 16. But others rather think these latter words (if not the former also) are the Prophets words expressive of the cause of their miseries, *viz.* The Lords anger who had divided them, *&c.* and the effect of it. Their enemies having no regard to the most grave and venerable persons amongst them.

* Isa. 30. 6, 7. Ezek. 29. 16. 17 As for us, * our eyes as yet failed for our vain help: in our watching, we have watched for a nation *that* could not save us *c*.

c That is, in expectation of the *Egyptians*, whom they waited for to raise the siege, it was a long time before they came, and when they did come they could do them no service at all, *Jer.* 37. 5, 7, 8.

* 2 Kings 25. 4, 5. 18 * They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come *d*.

d The *Chaldeans* imployed in the siege are so close upon us, that we cannot stir a foot about our businesses, nor look out at our Doors, nor walk safely in the Streets; we are ruined, there is an end of our Civil state; our period is come, and the time of our prosperity is elapsed.

* Deut. 28. 49. 19 Our persecutors are * swifter than the eagles of the heaven, they pursued us upon the mountains, they laid wait for us in the wilderness *e*.

e Our Enemies who pursued us to destroy us were very swift in their pursuit of us, (*as swift as an Eagle*, was a proverbial Expression) we could no where be safe, if we sought refuge in the Mountains they followed us thither, if we fled from them into the Wilderness, they laid wait for us there.

20 The breath of our nostrils, the anointed of the LORD * was taken in their pits *f*, of whom we said, Under his shadow we shall live amongst the heathen *g*. * Jer. 52. 9

f That he calls some Prince here the breath of their nostrils, that is their Life, *Gen.* 2. 7. is out of doubt, and though some of the Jews would have it understood of *Josiah*, yet who to considerate that he was not taken but slain, and that not by the *Chaldeans* but by the *Egyptians* 23 years before the City was taken, will be reason to conclude that he meaneth *Zedekiah*, who though a bad man yet was a King, and of *David's* line, and afforded some protection to the Jews. *g* We promised our selves that though the Land of *Judah* was encompassed with Pagan Nations, yet through *Zedekiah's* valour and good conduct in Government we should live comfortably, he being a covering and refreshing to us, but saith the Prophet, he also is fallen into Enemies hands.

21 Rejoyce and be glad, O daughter of Edom, that dwellest in the land of Uz *h*, * the cup also shall pass through unto thee *i*: thou shalt be drunken and shalt make thy self naked *k*. * Jer. 25. 15, 16, 21.

h The *Edomites* were defended from *Esau* the Elder Brother of *Jacob*, and dwelled in a part of *Arabia*, that obtained the Name of *Uz*, probably from *Uz* the Son of *Dishon*, who descended from *Seir*, *Gen.* 36. 20, 28. they out of their old hatred to the *Jews* rejoyced at their ruine, as we learn from the Prophecy of *Obadiah*, who upon this account was sent to Prophesie against them, the Prophet here *ironically* saith, *Rejoyce* in the same sense as *Eccles.* 11. 9. *Solomon* bids the young Men *rejoyce*, but their joy should be but for a little time. *i* For God was dealing out the Cup of his Fury to more than the *Jewish* Nation, and amongst others to the *Edomites*. *k* And they should be filled, and intoxicated with it, and *make themselves naked* as drunken Men sometimes do in their Debauches.

‖ Or, *thine iniquity.* † Or, *carry thee captive for thy sins.* 22 ¶ * ‖ The punishment of thine iniquity is accomplished, O daughter of Zion *k*, he will no more † carry thee into captivity *l*: he will visit thine iniquity, O daughter of Edom, he will discover thy sins *g*. * Hag. 2. 9.

k O *Judea* thy punishment is past, but the punishment of *Edom* is yet to come. The *Jews* were to abide many Years in Captivity, but they were now suffering their last punishment from the *Chaldeans*, they were only for some Years to continue in that state of Captives. *l* After thy term of Captivity shall be expired, thou shalt not for thy old sins suffer any more punishment; not that their present Captivity should be all their punishment in case they went on in sinful courses, (as they did in rejecting Christ, and casting him to be Crucified) for those new wickednesses after many Years they were destroyed by the *Romans*. But the Prophet hints, that there should at present, or for their past sins no more wrath be poured out upon them, nor would God ever detain them in this Captivity. *g* But for the *Edomites*, their punishment was yet wholly to come, God was yet beginning to punish them, and would do it, *discovering their sins*. As the pardon of sin is in Scripture set out under the notion of covering it, *Psal.* 32. 1. so the punishment of sin may be expressed by *discovering it*, *Jer.* 20. 27. but the learned Author of the *English Annotations*, conceiveth the *Hebrew* may be better read, *He will discover thee for thy sins*, because of the Particle לע let before *thy sins* (though our Translation taketh no notice of it) *He will discover upon thy sins*, and so it answereth, *Jer.* 49. 10. (as he conceiveth) *I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself.*

CHAP. V.

An Humble Prayer, presenting to the Lord their great Misery 1,——15. *Confessing their Sins*, 16,——18. *Imploring Deliverance*, 19,——22.

1 REmember, O LORD, what is come upon us: consider and behold our reproach *a*.

a It hath been before observed, that it is very frequent in Scripture to express those acts which are reasonably consequent to the exercise of our exterior or interior senses, by terms which signifie the exercise of those senses. That which the Prophet here prayeth for is God's freeing the *Jews* from those Calamities which oppressed them, this he prayeth for under the notion of God's remembring them, and *beholding* their reproach.

2 Our inheritance is turned to strangers, our houses to aliens *b*.

b What our Fathers inherited as given them by thee, and we as left to us by them, is come into the hands of the *Chaldeans*.

3 We are orphans and fatherless, our mothers *are* as widows *d*.

c We are all of us without a *King* (who is the common Father of the Country) we are deprived of thy fatherly care and protection, many young Children amongst us are left without an earthly Parent. *d* Either our great Cities are like Widows wanting Magistrates. Or, our Women that were Married are left Widows.

4 We have drunken our water for money, our wood † is sold to us *e*. † Heb. and

e Thus seemeth to refer to the State of the *Jews* in *Babylon*, *comesh* where it is probable their Adversaries made them pay both Water *for* price

and Wood, which in the Land of *Canaan* they had plentifully and without any further charge to them, than fetching the one, and cutting down and bringing home the other.

† Heb. *on our necks we are perfecuted.*

5 † Our necks are under perfecution, we labour and have no reſt *f*.

f As the generality of Priſoners of War, are made Slaves and put to hard and inceſſant labour, ſo in probability the moſt of the *Jews* were at firſt at leaſt.

6 We have given the hand to the Egyptians, and to the Aſſyrians, to be ſatisfied with bread *g*.

g The ten Tribes were all carried Captives into *Aſſyria*, many of the Kingdom of *Judah*, as we have heard, fled into *Egypt* after the taking of *Jeruſalem*. *Giving the hand* may either ſignifie working with their hands, and labouring for them: Or, yielding up themſelves to their power, or lifting up the hands as ſupplicants to them, or ſtriking hands and making Covenants with them, or lending them their hands to help them, and all to get any thing to live upon.

7 * Our fathers have ſinned and *are* not, and we have born their iniquities *h*.

* Jer. 31. 29.

h We muſt not underſtand this in the ſame ſenſe as *Ezek.* 18.2. where God reflecteth upon them for uſing a Proverb to this ſenſe. It is the Prophet who here ſpeaketh, and in the Name of the Godly *Jews* who would not excuſe themſelves, as if they ſuffered meerly for their forefathers ſins. But the Prophet confeſſeth and bewaileth that God had puniſhed their Iniquities and the Iniquities of their forefathers together, and it was better with their forefathers who had ſinned, and were dead and gone, than with them upon whom the puniſhment of their iniquity did abide, and was like ſo to do a long time.

8 Servants have ruled over us *i*: *there is* none that doth deliver *us* out of their hands *k*.

i Either thoſe who ſometimes were our Servants, tributary to us, or the Poſterity of *Cham*, condemned of old to be Servants to our forefather *Sem. Gen.* 9. 26. Or the Servants of thoſe Maſters whom we ſerve in *Babylon*. *k* And none will help us and give us more liberty.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the wilderneſs *l*.

l The Enemies lay incamped in all the Plains, ſo as they could ſtir out no way but the Sword of the *Chaldeans* was upon them, and what Victuals they gat they adventured their Lives for, during the time of the Siege.

* Job 30. 30. Pſal. 119. 83. ‖ Or, *Terrors or ſtorms.*

10 Our * skin was black like an oven, becauſe of the ‖ terrible famine *m*.

m The want of bread cauſed leanneſs, and paleneſs, and ill colours in their Faces.

11 They raviſhed the women in Zion, *and* the maids in the cities of Judah *n*.

n Uſual Outrages of barbarous Soldiers. The *Heb.* is, They *humbled*, a modeſt term to expreſs thoſe actions by.

* Iſa. 47. 6.

12 Princes are hanged up by their hand *w*: * the faces of elders were not honoured.

w Moſt probably by the Enemies hands, though ſome would have it by their hands intimating a more ſharp and lingring Death. Hanging was an ancient way in the Eaſtern Countries of putting Malefactors to death, *Gen.* 40. 19.

13 They took the young men to grind, and the children fell under the wood *x*.

x Their baſe ſervile condition is expreſſed by the labour they were put to, which was either grinding in the Mill (an ordinary employment of Slaves in thoſe Countries) or carrying Mill-ſtones, and the younger Children, in carrying great Burdens of Wood under which they fell, as being not able to ſtand under the Burdens laid upon them.

14 The elders have ceaſed from the gate, the young men from their muſick *y*.

y Our grave Men were wont to ſit and execute judgment in the Gates, but now there is no ſuch thing. Our young Men were wont to play on Muſick, and to have their merry Meetings, but they are alſo ceaſed.

15 The joy of our heart is ceaſed, our dance is turned into mourning *z*.

z Either our rejoycing at our ſolemn Feſtivals, and Dancings there, which were uſual as appeareth from many Scriptures. Or all our Joy and Dancings as well at other times as in our Solemn Feſtivals.

† Heb. *the crown of our head is fallen.*

16 † The crown is fallen *from* our head *a*: wo unto us that we have ſinned *b*.

a Or, *the crown of our head is fallen*, by which is not only to be underſtood the ceſſation of their Kingdom, but all their Honour, Splendor and Dignity, (*Crown* being taken in a Metaphorical Notion.) *b* We muſt thank our ſelves for all this, this wo is come upon us becauſe of our ſins.

17 For this our heart is faint, for * theſe *things* our eyes are dim *c*.

* Pſal. 6. 7.

c Either for our ſins theſe Miſeries are befallen us: or for theſe Miſeries our Spirits fail us, and we are almoſt blinded with weeping.

18 Becauſe of the mountain of Zion which is deſolate, the foxes walk upon it *d*.

d Foxes and other wild Beaſts, which fly from places inhabited for fear of Men inhabiting, and are much in deſolate places. The Mountain of *Zion*, where the Temple once ſtood, and People met to worſhip God, was now a deſolate unfrequented place, ſo as wild Beaſts ran up and down there.

* Pſal. 9. 7. and 10 16. and 29. 10. and 102. 12, 27. and 145. 13. Hab. 1. 12.

19 Thou, O LORD, * remaineſt for ever: thy throne from generation to generation *e*.

e That is, Lord though for our ſins thou ſuffereſt theſe things to be done unto us, and our Throne be through thy righteous Providence thrown down, and thy Throne in thy Sanctuary amongſt us be thrown down; yet thou art ſtill the ſame God, thy power is not diminiſhed, nor thy goodneſs abated. Thou ruleſt the World, and ſhalt rule it for ever and for ever.

† Heb. *for length of days.*

20 Wherefore doeſt thou forget us for ever, *and* forſake us † ſo long time *f*?

f Wherefore doſt thou in the Diſpenſations of thy Providence carry thy ſelf as if thou hadſt forgotten us, and forſaken us, and that for a long time.

* Pſal 80. 3, 7, 19.

21 * Turn thou us unto thee, O LORD, and we ſhall be turned *g*: renew our days as of old *h*.

g See the like expreſſion *Jer.* 31. 18. Turn thou us unto thee by giving us Repentance, and then our condition will be altered, or receive us into thy favour, and then it ſhall be well with us. *h* Reſtore us to our former eſtate, that it may be with us as it hath formerly been.

‖ Or, *For wilt thou utterly reject us.*

22 ‖ But thou haſt utterly rejected us; thou art very wroth againſt us *i*.

i Our Tranſlators have here ſo rendered the Particle כִּי that the words ſeem to expreſs ſome diffidence in the Prophet of God's *ſelf us.* Mercy in reſtoring the People to their former ſtate, ſome expreſſions of which nature we find falling from the moſt eminent Servants of God in an hour of great Temptation: But where ſuch a ſenſe is not neceſſary, it is hard to put it upon a Text. Some therefore expound כִּי in this place by *But if.* Others tranſlate them, *Although thou haſt*, &c. Mr. *Calvin* prefereth the Tranſlation of them by *Niſi, unleſs thou haſt utterly rejected us*, and thinks that by this expreſſion the Prophet confirmeth himſelf againſt Temptations of diffidence, becauſe it was impoſſible God ſhould utterly caſt off his People, *Rom.* 11. 2. Others read it *Interrogatively, Haſt thou utterly rejected us?* Which doth not ſuppoſe that the Prophet believed he had, though his preſent Providence ſhewed him very angry with them.

BIBLIOTHECA COLL: SS: TRIN: DUBLIN:

THE